

Mention hath been made in certain books of a deluge which caused all that existed on earth, historical records as well as other things, to be destroyed. Moreover, many cataclysms have occurred which have effaced the traces of many events. Furthermore, among existing historical records differences are to be found, and each of the various peoples of the world hath its own account of the age of the earth and of its history. Some trace their history as far back as eight thousand years, others as far as twelve thousand years. To any one that hath read the book of Jük it is clear and evident how much the accounts given by the various books have differed.

Please God thou wilt turn thine eyes towards the Most Great Revelation, and entirely disregard these conflicting tales and traditions.

Bahá'u'lláh , *Gleanings From the Writings of Bahá'u'lláh*, pages 174-175.

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Page 1

Introduction to the History of Islamic Countries II

Gunpowder Empires III: The Indian Timurids

Source: From the preface of the translator Nizam ad-dīn Panīpatī the Persian version of Yoga Bašista (Ġūk-Basist), according to the manuscript London, British Museum, Or 842a

The translation is made for Salīm the Crown Prince, the future Emperor Ġahāngīr. This is in the prime of his youth, a time when the physical pleasures and Needs are particularly strong. But for Salīm applies:

"[He] has a taste for connoisseurs conversation with God, and his pure heart and his impeccable sense tend to listen to the words of Sufism and the exposition of [higher] Truths. And despite all the diverse activities and the manifold Obligations of rule he leaves no subtlety unnoticed, the meaning of the Turn to the needy and the weak and the poor to be Gracious, and in the Use his precious time, he knows no weariness and no inaction. Similarly, whenever he was riding and hunting practiced enough and also of the Presence was delivered at the High masters [the ruler, his father Akbar] he ordered again and again that the purpose of his recreation and refreshment in Womb of safety and peace men of the Arabian are powerful, the

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Introduction to the History of Islamic Countries II

[Prof. Dr. Jürgen Paul](#)

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"Gunpowder Empires" III:

Mughal India (1520-1750). Islam in the Indian subcontinent: development, basic principles, characteristics

Structure

1. Background: Islamization of India up to 1500th Importance of the Indian Islam
2. The Mughal Emperor (The Indian Timurids)
 - 2.1 Chronology and event history
 - 2.2 Akbar (1556-1605)
 - 2.3 Economy and Trade
3. Religious problems in the coexistence of "Hindus" and Muslims
 - 3.1 Overview of such problems
 - 3.2 Akbar particular religious position
 - 3.3 "shrine-Islam" in the Indian context
4. The advance of the British (to 1763)

Material for the lecture

Gunpowder Empires III: The Mughal Empire in India (The Indian Timurids) (PDF file)
Chronology - The Indian Timurids (PDF file)
From the preface of the translator Nizam ad-dīn Panīpatī the Persian version of the yoga Bašista (Gūk-Basist), according to the manuscript London, British Museum, Or 8443, fol.
2a (PDF file)
The Mughal Empire: (1605 - 1707) (Map)
The early Chishti dargahs in India (Map)

Bahá'í Faith and Hinduism



Hinduism is recognized in the **Bahá'í Faith** as one of nine known religions and its scriptures are regarded as predicting the coming of Bahá'u'lláh (Kalki avatar). Krishna is included in the succession of Manifestations of God. The authenticity of the Hindu scriptures is seen as uncertain.

Scriptural references

Bahá'u'lláh was familiar with Hinduism, which is clear from a tablet to Mírzá Abu'l-Fadl, the English translation of which is included in the volume *Tabernacle of Unity*. In this tablet Bahá'u'lláh answered questions about Hinduism and Zoroastrianism by Maneckji Limji Hataria. The subjects include comparative religion, and constitute, while much remains implicit, a dialogue of Bahá'u'lláh with Hinduism and the other religions discussed, giving an understanding of what Baha'u'llah meant with the unity of the world religions.^[1]

In another tablet (published in *Gleanings*, section LXXXVII) Bahá'u'lláh discussed the absence of records about history before Adam. Here he refers to the *Jug-Basisht* (*Book of Juk*), which is the Persian translation of the *Yoga Vasistha*, a syncretic philosophic text. The translation was done during the Moghul Dynasty in the sixteenth century A.D. and became popular in Persia among intellectuals with Indo-Persian interests since then.^[2] In the *Story of Bhusunda*, a chapter of the *Yoga Vasistha*, a very old sage, Bhusunda, recalls a succession of epochs in the earth's history, as described in Hindu cosmology. Juan Cole states that this means that in dating Creation, Bahá'u'lláh promotes the theory of a long chronology over a short one.

Teachings

Brahman (God)

In Hinduism Brahman is believed to be the Absolute Reality. Followers of Vedanta see Brahman as an impersonal reality, of which each soul (ātman) is a part. The theistic traditions of Hinduism, which include Vaishnavism and Shaivism, consider Brahman as a personal God, whom they call Bhagwan or Ishvara (Lord). According to the Bahá'í teachings these differing views are all valid, as they represent different points of view looking at the Absolute Reality.

Avatars (Manifestations of God)

Both Hinduism and the Bahá'í Faith teach that God manifests himself at different times and places. These messengers are termed Avatars in Hinduism and Manifestations of God in the Bahá'í teachings.

Deities and images

In Hinduism many deities, depicted in images and murti (statues), are worshipped. Many Hindus realize that all these deities represent different aspects of the one God, Brahman. The Bahá'í teachings state that in this day, when mankind is reaching the state of maturity, images are not needed anymore to form an idea of God.

Ethical and moral teachings

There are many similarities in the ethical and moral teachings of Hinduism and the Bahá'í Faith. These include subject as contemplation, detachment, faith, love, non-violence, purity, respect for parents, righteousness, self-control, right speech, not stealing, truth, virtue, work as worship.

Diet

The Bahá'í Faith does not impose dietary restrictions, with the exception of prohibitions on drinking alcohol and on the eating of meat of an animal found dead in a trap. Bahá'u'lláh recommended a simple diet and herbal medicines. 'Abdu'l-Bahá explained that imbalance in the body is one of the causes of disease. Balance could be restored by drugs, but preferably by diet. Meals that include complex ingredients cause additional strain on a person's health, simple food is to be preferred. Through medical research the best diets will be revealed in future. Not smoking, consuming alcohol or drugs are a great contribution to health.

`Abdu'l-Bahá noted that a vegetarian diet consisting of fruits and grains was desirable, except for people with a weak constitution or those that are sick. He stated that there are no requirements that Bahá'ís become vegetarian, but that a future society would gradually become vegetarian. `Abdu'l-Bahá also stated that killing animals was somewhat contrary to compassion. Shoghi Effendi and the Universal House of Justice, the governing body of the Bahá'ís, have stated that these teachings do not constitute a Bahá'í practice and that Bahá'ís can choose to eat whatever they wish, but to be respectful of others beliefs.

Asceticism

In the Bahá'í teachings asceticism is prohibited, while detachment and piety are encouraged. The world's bounties have been created by God to be enjoyed and ascetic practices do not bring one closer to God.

Cremation

According to Bahá'í law the dead should be buried; cremation is forbidden. 'Abdu'l-Bahá explained that the body is gradually formed, so it should be decomposed gradually as well.

Reincarnation

In the Bahá'í teachings the concept of reincarnation is rejected. The soul is believed to come into existence at the moment of conception and will continue to exist in a spiritual world after death. It does not come back to earth.

Adaptation of Bahá'í teachings to Hindu context

The speedy growth of the Indian Bahá'í community since the 1960s was influenced by adapting the Bahá'í teachings for presentation in a clearly Hindu context familiar to the people of the countryside - using principles and language familiar to them:^[3]

- the presentation of Bahá'u'lláh as the Kalki Avatar who according to the Vishnu Purana will appear at the end of the Kali Yuga for the purpose of reestablishing an era of righteousness;
- emphasizing the figures of Buddha and Krishna as past Manifestations of God or Avatars;
- references to Hindu scriptures such as the Bhagavad Gita;
- the substitution of Sanskrit-based terminology for Arabic and Persian where possible (i.e., Bhagavan Baha for Bahá'u'lláh), and the incorporation in both song (*bhajan*)^[4] and literature of Hindu holy places, hero-figures and poetic images;
- Hindi translations of Baha'i scriptures and prayers that appeared during this period which are so heavily Sanskritized as to make it difficult to recognize their non-Hindu antecedents.



Bahá'í House of Worship, New Delhi, India.

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 - [2] Cole, Juan R.I. "Iranian Culture and South Asia, 1500-1900". in: Keddie, Nikki (ed.). (2002). *Iran and the Surrounding World: Interactions in Culture and Cultural Politics* (<http://books.google.com/books?id=CdzFJIE7f5oC>). pp. 22-23
 - [3] Garlington, William. *The Baha'i Faith in India: A Developmental Stage Approach* (<http://www.h-net.org/~bahai/bhpapers/india1.htm>), Occasional Papers in Shaykhi, Babi and Baha'i Studies, No. 2 (June, 1997).
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Further reading

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External links

- 'Abdu'l-Bahá and Shoghi Effendi. *Buddha, Krishna, Zoroaster and Related Subjects* (http://bahai-library.com/compilation_buddha_krishna_zoroaster), compiled by Research Department of the Universal House of Justice.
 - Memorandum (http://bahai-library.com/?file=uhj_reincarnation_rebirth_progress) and compilation (<http://sites.google.com/site/akbweb/lettersandmemorandums>) on reincarnation, rebirth and the progress of the soul (25 April 1995)
 - Prophecy Fulfilled: Hindu Prophecies (<http://bci.org/prophecy-fulfilled/#Hindu>)
 - Bahá'í Songs in Indian Languages (<http://sites.google.com/site/akbweb/bah%i%Asongsinhindi>)
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Yoga Vasistha

Yoga Vasistha (Sanskrit: योग-वासिष्ठ) was a Hindu spiritual text written by sage Valmiki. It is believed by some Hindus to answer all the questions that arise in the human mind, and can help one to attain Moksha. It recounts a discourse of sage Vasistha to Prince Rama, during a period when the latter is in a dejected state. The contents of Vasistha's teaching to Rama is associated with Advaita Vedanta, the illusory nature of the manifest world and the principle of non-duality. This is one of the longest texts in Sanskrit after the *Mahabharata*, and an important text of Yoga. It consists of about 32,000 shlokas, including numerous short stories and anecdotes used to help illustrate its content. In terms of Hindu mythology, the conversation in the *Yoga Vasistha* takes place chronologically before the *Ramayana*.

Other names of this text are *Mahā-Rāmāyana*, *ārsha Rāmāyana*, *Vasiṣṭha Rāmāyana*,^[1] *Yogavasistha-Ramayana* and *Jnanavasistha*.

Context

Prince Rama returns from touring the country, and becomes utterly disillusioned after experiencing the *apparent* reality of the world. This worries his father, King Dasaratha, who expresses his concern to Sage Vasistha upon Rama's arrival. Sage Vasistha consoles the king by telling him that Rama's dis-passion (*vairagya*) is a sign that the prince is now ready for spiritual enlightenment. He says that Rama has begun understanding profound spiritual truths, which is the cause of his confusion; he needs confirmation. Sage Vasistha asks the king to summon Rama. Then, in King Dasaratha's court, the sage begins his discourse to Rama (which lasts several days). The answer to Rama's questions forms the entire scripture that is *Yoga Vasistha*.



A painting from the *Yoga Vasistha* manuscript, 1602

Content

The traditional belief is that reading this book leads to spiritual liberation. The conversation between Vasistha and Prince Rama is that between a great, enlightened sage and a seeker who is about to reach wholeness. This is said to be among those rare conversations which directly leads to Truth.

The scripture provides understanding, scientific ideas and philosophy; it explains consciousness, the creation of the world, the multiple universes in this world, our perception of the world, its ultimate dissolution, the liberation of the soul and the non-dual approach to creation.

An oft-repeated verse in the text is that relating to *Kakathaliya*, ("coincidence"). The story is that a crow alights on a palm tree, and that very moment the ripe palm fruit falls on the ground. The two events are apparently related, yet the crow never intended the palm fruit to fall; nor did the palm fruit fall because the crow sat on the tree. The intellect mistakes the two events as causally related, though in reality they are not.

Structure

Yoga Vasistha is divided into six parts: dis-passion, qualifications of the seeker, creation, existence, dissolution and liberation. It sums up the spiritual process in the seven *Bhoomikas*:

1. *Śubhecchā* (longing for the Truth): The yogi (or *sādhaka*) rightly distinguishes between permanent and impermanent; cultivates dislike for worldly pleasures; acquires mastery over his physical and mental organism; and feels a deep yearning to be free from *Samsāra*.
2. *Vicāraṇa* (right inquiry): The yogi has pondered over what he or she has read and heard, and has realized it in his or her life.
3. *Tanumānasa* (attenuation – or thinning out – of mental activities): The mind abandons the many, and remains fixed on the One.
4. *Sattvāpatti* (attainment of *sattva*, "reality"): The Yogi, at this stage, is called *Brahmavid* ("knower of Brahman"). In the previous four stages, the yogi is subject to *sañcita*, *Prārabdha* and *Āgamī* forms of karma. He or she has been practicing *Samprajñāta Samādhi* (contemplation), in which the consciousness of duality still exists.
5. *Asaṃsakti* (unaffected by anything): The yogi (now called *Brahmavidvara*) performs his or her necessary duties, without a sense of involvement.
6. *Padārtha abhāvana* (sees Brahman everywhere): External things do not appear to exist to the yogi (now called *Brahmavidvarīyas*); in essence there is a non-cognition of 'objects' as the separation between subject and a distinct object is dissolved; and tasks get performed without any sense of agency (doership). *Sañcita* and *Āgamī* karma are now destroyed; only a small amount of *Prārabdha* karma remains.
7. *Turīya* (perpetual *samādhi*): The yogi is known as *Brahmavidvariṣṭha* and does not perform activities, either by his will or the promptings of others. The body drops off approximately three days after entering this stage.

Excerpts

"The great remedy for the long-lasting disease of *samsara* is the enquiry, 'Who am I? To whom does this *samsara* belong?', which entirely cures it."

"Nothing whatsoever is born or dies anywhere at any time. It is Brahman alone, appearing in the form of the world."

"O Rama, there is no intellect, no consciousness, no mind and no individual soul (*jīva*). They are all imagined in Brahman."

"That consciousness which is the witness of the rise and fall of all beings – know that to be the immortal state of supreme bliss."

"Knowledge of truth, Lord, is the fire that burns up all hopes and desires as if they are dried blades of grass. That is what is known by the word *samadhi* – not simply remaining silent."

"The moon is one, but on agitated water it produces many reflections. Similarly, ultimate reality is one, yet it appears to be many in a mind agitated by thoughts."

Text origin and evolution

The *Yoga Vasistha* is a syncretic work, containing elements of Vedānta, Jainism, Yoga, Sāṃkhya, Śaiva Siddhānta and Mahāyāna Buddhism, thus making it, in the opinion of one writer, "a Hindu text *par excellence*, including, as does Hinduism, a mosaic-style amalgam of diverse and sometimes opposing traditions", providing an example of Hinduism's ability to integrate seemingly opposite schools of thought. The oldest available manuscript (the *Moksopaya* or *Moksopaya Shastra*) is a philosophical text on salvation (*moksa-upaya*: "means to release"), written on the Pradyumna hill in Srinagar in the 10th century AD.^{[2][3]} This text was expanded and Vedanticized from the 11th to the 14th century AD – resulting in the present text,^[4] which was influenced by the Śaivite Trika school. This version contains about 32,000 verses; an abridged version by Abhinanda of Kashmir (son of Jayanta Bhatta) is known as the *Laghu* ("Little") *Yogavasistha* and contains 6,000 verses.

Influence

Yoga Vasistha is considered one of the most important scriptures of the Vedantic philosophy.^[5]

Indian freedom fighter Vinayak Damodar Savarkar has praised *Yoga Vasistha*. Quotes from his Autobiography "My Transportation For Life" ^[6]

- "All of a sudden I fell upon the *Yoga Vashistha*, and I found it of such absorbing interest that I have come to regard it ever since as the best work on the Vedanta Philosophy. The propositions were so logical, the verse is so beautiful, and the exposition is so thorough and penetrating that the soul loses itself in raptures over it. Such a fine combination of philosophy and poetry is a gift reserved only for Sanskrit poets"
- "When I used to be lost in the reading of the *Yoga Vashistha*, the coil of rope I was weaving dropped automatically from my hands; and, for hours on end I lost the sense of possessing the body and the senses associated with that body. My foot would not move and my hand was at a stand still. I felt the deeper yearning to surrender it all. All propaganda, all work seemed such a worthless task, a sheer waste of life. At last the mind and the matter asserted their sway over the body and swung it back to work again"

Commentaries

The following traditional Sanskrit commentaries on the *Yoga Vasistha* are extant

- *Vāsiṣṭha-rāmāyaṇa-candrikā* by Advayāranya (son of Narahari)
- *Tātparya prakāśa* by ānanda Bodhendra Sarasvatī
- *Bhāṣya* by Gaṅgādharendra
- *Pada candrikā* by Mādhava Sarasvatī

Translations

Originally written in Sanskrit, the *Yoga Vasistha* has been translated into many Indian languages, and the stories are told to children in various forms.

During the Moghul Dynasty the text was translated into Persian several times, as ordered by Akbar, Jahangir and Dara Shikuh. One of these translations was undertaken by Nizam al-Din Panipati in the late sixteenth century AD. The translation, known as the *Jug-Basish*, has since become popular in Persia among intellectuals interested in Indo-Persian culture.^{[7][8]}

Yoga Vasistha was translated into English by Swami Jyotirmayananda, Swami Venkatesananda, Vidvan Bulusu Venkateswaraulu and Vihari Lal Mitra. K. Naryanaswami Aiyer translated the well-known abridged version, *Laghu-Yoga-Vasistha*. In 2009, Swami Tejomayananda's *Yoga Vasistha Sara Sangrah* was published by the Central Chinmaya Mission Trust. In this version the *Laghu-Yoga-Vasistha* has been condensed to 86 verses, arranged into seven chapters.

English translations

1) Complete translation

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- This complete translation is currently being prepared for publication in the public domain at the Project Gutenberg/Distributed Proofreaders: <http://www.pgdp.net>. A preview version is available at:

<http://www.scribd.com/collections/2493058/Yoga-Vasishtha-Mitra-translation>

- Scanned images' version at archive.org:

<http://archive.org/details/YogaVasishthaMaharamayana>

2) Abbreviated versions

- The Essence of Yogavaasishtha [Sri Vasishthasangraha]. Compiled by Sri Jnanananda Bharati. Translated by Samvid. Samata Books 1982, 2002. ISBN 81-85208-14-X. Printed in India. 344 pp.
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- Venkatesananda, Swami (1993). *Vasishtha's Yoga*. Albany: State University of New York Press. p. 768. ISBN 0-585-06801-1. OCLC 43475324^[11]. Abbreviated to about one-third of the original work.
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- Vālmīki (1896). *Yoga-Vāsiṣṭha: Laghu, the Smaller*^[14]. trans. K Nārāyaṇaswāmi Aiyar. Madras: Thompson and Co. p. 346 pages. OCLC 989105^[15].
- Abhinanda, Pandita (2003). *The Yoga Vasishtha (Abridged Version)*^[16]. trans. K.N. Subramanian. Chennai: Sura Books. p. 588 pages.
- Vālmīki (1930). *Yoga Vashisht or Heaven Found*^[17]. trans. Rishi Singh Gherwal. Santa Barbara, USA: Author. p. 185 pages.

Also see below for English translations published by Avadhoota Datta Peetham, Mysore 570025, India

Telugu translations

Complete translation

- Vasishtha Rama Samvaadam, Sri Yeleswarapu Hanuma Ramakrishna.

Audio files available : http://www.pravachanam.com/browse/telugu/srimad_bhagavadgita/yeleswarapu_hanuma_ramakrishna.

YogavaasishTa hRdayamu in six Parts by Sri Kuppa Venkata Krishnamurthy: Part I: Vairagya and Mumukshu vyvaha prakaraNa-s; Part II: Utpatti prakaraNa; Part III: Sthiti prakaraNa; Part IV: Upasama prakaraNa; Part V: NirvaNa prakaraNa - Book I; Part VI: NirvaNa prakaraNa - Book II

The above volumes present in condensed form the material of each sarga giving importance to the philosophical teaching of Advaita.

The same volumes are also rendered into English by Dr. P. Krishnamurthy (Part I), Dr. Haragopal (Part II) and Dr. Vemuri Ramesam (Parts III, IV, V and VI).

All the books are available from Avadhoota Datta Peetham, Mysore 570025, India

Footnotes

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Translated from the original Sanskrit

By

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Preface

In this age of the cultivation of universal learning and its investigation into the deep recesses of the dead languages of antiquity, when the literati of both continents are so sedulously employed in exploring the rich and almost inexhaustible mines of the ancient literature of this country, it has given an impetus to the philanthropy of our wise and benign Government to the institution of a searching enquiry into the sacred language of this land. And when the restoration of the long lost works of its venerable sages and authors through the instrumentality of the greatest bibliomaniac savants and linguists in the several Presidencies,* has led the literary Asiatic Societies of the East and West to the publication of the rarest and most valuable Sanskrit Manuscripts, it cannot be deemed preposterous in me to presume, to lay before the Public a work of no less merit and sanctity than any hitherto published.

* Dr. Rajendra Lala Mitra in Bengal, Benares and Orissa; Dr. Buhler in Guzrat; Dr. Keilhorn in the Central Provinces; Dr. Burnell and other Collectors of Sanskrit manuscripts in the Presidencies of Bombay, Madras and Oudh, whose notices and catalogues have highly contributed to bring the hidden treasures of the literature of this country to light.

The Yoga Vasishtha is the earliest work on Yoga or Speculative and Abstruse philosophy delivered by the venerable Vedic sage Vasishtha to his royal pupil Rāma; the victor of Rāvana, and hero of the first Epic Rāmāyana, and written in the language of Vālmīki, the prime bard in pure Sanskrit, the author of that popular Epic, and Homer of India. It embodies in itself the *Loci Communes* or common places relating to the science of Ontology, the knowledge of *Sat*—Real Entity, and *Asat*—Unreal Non-entity; the principles of Psychology or doctrines of the Passions and Feelings; the speculations of Metaphysics in dwelling upon our cognition, volition and other faculties of the Mind (~~) and the tenets, of Ethics and practical morality (~~).

Besides there are a great many precepts on Theology, and the nature of the Divinity (~~), and discourses on Spirituality and Theosophy (~~); all delivered in the form of Plato's Dialogues between the sages, and tending to the main enquiry concerning the true felicity,

final beatitude or *Summum bonum* (~~) of all true philosophy.

These topics have singly and jointly contributed to the structure of several separate Systems of Science and Philosophy in succeeding ages, and have formed the subjects of study both with the juvenile and senile classes of people in former and present times, and I may say, almost among all nations in all countries throughout the civilized world.

It is felt at present to be a matter of the highest importance by the native community at large, to repress the growing ardour of our youth in political polemics and practical tactics, that are equally pernicious to and destructive of the felicity of their temporal and future lives, by a revival of the humble instructions of their peaceful preceptors of old, and reclaiming them to the simple mode of life led by their forefathers, from the perverted course now gaining ground among them under the influence of Western refinement. Outward peace (~~) with internal tranquility (~~) is the teaching of our Sastras, and these united with contentment (~~) and indifference to worldly pleasures (~~), were believed according to the tenets of Yoga doctrines, to form the perfect man,—a character which the Aryans have invariably preserved amidst the revolutions of ages and empires. It is the degeneracy of the rising generation, however, owing to their adoption of foreign habits and manners from an utter ignorance of their own moral code, which the publication of the present work is intended to obviate.

From the description of the Hindu mind given by Max Müller in his History of the Ancient Literature of India (p. 18) it will appear, that the esoteric faith of the Aryan Indian is of that realistic cast as the Platonic, whose theory of ontology viewed all existence, even that of the celestial bodies, with their movements among the *precepta* of sense, and marked them among the unreal phantoms (~~) or vain mirage, (~~) as the Hindu calls them, that are interesting in appearance but useless to observe. They may be the best of all *precepta*, but fall very short of that perfection, which the mental eye contemplates in its meditation-yoga. The Hindu Yogi views the visible world exactly in the same light as Plato has represented it in the simile commencing the seventh book of his Republic. He compares mankind to prisoners in a cave, chained in one particular attitude, so as to behold only an evervarying multiplicity of shadows, projected through the opening of the cave upon the wall before them, by certain unseen

realities behind. The philosopher alone, who by training or inspiration is enabled to turn his face from these visions, and contemplate with his mind, that can see at-once the unchangeable reality amidst these transient shadows.

The first record that we have of Vasishtha is, that he was the author of the 7th *Mandala* of the Rig Veda (Ashtaka v. 15-118). He is next mentioned as *Purohita* or joint minister with Viswāmitra to king Sudāsa, and to have a violent contest with his rival for the (~~) or ministerial office (Müll. Hist. S. Lit. page 486, Web. Id. p. 38). He is said to have accompanied the army of Sudāsa, when that king is said to have conquered the ten invading chiefs who had crossed over the river Parushni—(Hydroates or Ravi) to his dominions (Müll. Id. p. 486). Viswāmitra accompanied Sudāsa himself beyond Vipāsa,—Hyphasis or Beah and Satadru—Hisaudras-Sutlej (Max Müller, Ancient Sanscrit literature page 486). These events are recorded to have occurred prior to Vasishtha's composition of the *Mandala* which passes under his name and in which they are recorded. (Müll. Id. p. 486).

The enmity and implacable hatred of the two families of Vasishthas and Viswāmitras for generations, form subjects prominent throughout the Vedic antiquity, and preserved in the tradition of ages (Müll. Id. p. 486, Web. Id. p. 37). Another cause of it was that, Harischandra, King of Ayodhyā, was cursed by Vasishtha, whereupon he made Viswāmitra his priest to the annoyance of Vasishtha, although the office of Brāhmana was held by him (Müller Id. page 408 Web. pp. 31-37). In the Brāhmana period we find Vasishtha forming a family title for the whole Vasishtha race still continuing as a *Gotra* name, and that these Vasishthas continued as hereditary *Gurus* and *purohitas* to the kings of the solar race from generation to generation under the same title. The Vasishthas were always the Brahmanas or High priests in every ceremony, which could not be held by other Brāhmanas according to the Sāta patha Brāhmana (Müll. Id. page 92); and particularly the Indra ceremony had always to be performed by a Vasishtha, because it was revealed to their ancestor the sage Vasishtha only (Web. Ind. Lit. p. 123); and as the *Sātapatha Brāhmana-Taittiriya Sanhitā* mentions it.

~~ ~

"The Rishis do not see Indra clearly, but Vasishtha saw him. Indra said, I will tell you, O Brāhman, so that all men who are born, will have a

Vasishtha for his Purohita" (Max Müll. Ans. Sans. Lit. p. 92. Web. Id. p. 123). This will show that the Sloka works, which are attributed to Vasishtha, Yājñavalkya or any other Vedic Rishi, could not be the composition of the old Rishis, but of some one of their posterity; though they might have been propounded by the eldest sages, and then put to writing by oral communication or successive tradition by a distant descendant or disciple of the primitive Rishis. Thus we see the *Drāhyāyana Sūtras* of the Sama Veda is also called the Vasishtha Sūtras, from the author's family name of Vasishtha (Web. Id. p. 79). The *āśvalāyana Grihya Sūtra* assigns some other works to Vasishtha, viz., the Vasishtha *pragāthā*, probably Vasishtha Hymni of Bopp; the *Pavamānya*, *Kshudra sukta*, *Mahāsukta* &c. written in the vedic style. There are two other works attributed to Vasishtha, the Vasishtha Sanhitā on Astronomy (Web. Id. p. 258) and the Vasishtha Smṛiti on Law (Web. Id. p. 320), which from their compositions in Sanscrit slokas, could not be the language or work of the Vedic Rishi, but of some one late member of that family. Thus our work of Yoga Vasishtha has no claim or pretension to its being the composition of the Vedic sage; but as one propounded by the sage, and written by Vālmīki in his modern Sanskrit. Here the question is whether Vasishtha the preceptor of Rāma, was the Vedic Vasishtha or one of his descendants, I must leave for others to determine.

Again in the later *Āranyaka* period we have an account of a theologian Vasishtha given in the *Ārshik-opanishad*, as holding a dialogue on the nature of *ātmā* or soul between the sages, Viśvāmitra, Jamadagni, Bharadvāja, Gautama and himself; when Vasishtha appealing to the opinion of Kapila obtained their assent (Weber Id. p. 162). This appears very probably to be the theological author of our yoga, and eminent above his contemporaries in his knowledge of the Kapila yoga sāstra which was then current, from this sage's having been a contemporary with king Sagara, a predecessor of Rama.

In the latest Sūtra period we find a passage in the *Grihya-Sūtra-pariśiṣṭa*, about the distinctive mark of the Vasishtha Family from those of the other *pariśads* or classes of the priesthood. It says,

~~ ~

"The Vasishthas wear a braid (lock of hair) on the right side, the

Ātreyas wear three braids, the Angiras have five braids, the Bhrigus are bald, and all others have a single crest," (Müller Id. p. 53). The Karma pradīpa says, "the Vasishthas exclude meat from their sacrifice; ~ (Müller A. S. Lit. p. 54), and the colour of their dress was white (Id. p. 483). Many Vasishthas are named in different works as; ~ ~ ~, and some others, bearing no other connection with our author, than that of their having been members of the same family (Müller's A. S. Lit. p. 44).

Without dilating any longer with further accounts relating to the sage Vasishtha of which many more might be gathered from various sastras, I shall add in the conclusion the following notice which is taken of this work by Professor Monier Williams in his work on Indian Wisdom p. 370.

"There is", says he, "a remarkable work called Vasishtha Rāmāyana or Yoga Vāsishtha or Vasishtha Mahārāmāyana in the form of an exhortation, with illustrative narratives addressed by Vasishtha to his pupil the youthful Rāma, on the best means of attaining true happiness, and considered to have been composed as an appendage to the Rāmāyana by Vālmīki himself. There is another work of the same nature called the Adhyātma Rāmāyana which is attributed to Vyāsa, and treat of the moral and theological subjects connected with the life and acts of that great hero of Indian history. Many other works are extant in the vernacular dialects having the same theme for their subject which it is needless to notice in this place."

Vasishtha, known as the wisest of sages, like Solomon the wisest of men, and Aurelius the wisest of emperors, puts forth in the first part and in the mouth of Rāma the great question of the vanity of the world, which is shown synthetically to a great length from the state of all living existences, the instinct, inclinations, and passions of men, the nature of their aims and objects, with some discussions about destiny, necessity, activity and the state of the soul and spirit. The second part embraces various directions for the union of the individual with the universal Abstract Existence—the Supreme Spirit—the subjective and the objective truth—and the common topics of all speculative philosophy.

Thus says Milton: "The end of learning is to know God".

So the Persian adage, "Akhiral ilm buad ilmi Khodā."

Such also the Sanskrit, "Sāvidyā tan matir yayā."

And the sruti says, "Yad jñātwā nāparan jñānam."

i. e. "It is that which being known, there is nothing else required to be known."

Prolegomena

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The Yoga Philosophy

The Yoga or contemplative philosophy of the Hindus, is rich, exuberant, grand and sublime, in as much as it comprehends within its ample sphere and deep recesses of meditation, all that is of the greatest value, best interest and highest importance to mankind, as physical, moral, intellectual and spiritual beings—a knowledge of the cosmos—of the physical and intellectual worlds.

It is rich in the almost exhaustless treasure of works existing on the subject in the sacred and vernacular languages of the country both of ancient and modern times. It is exuberant in the profusion of erudition and prolixity of ingenuity displayed in the Yoga philosophy of Patanjali, commensurate with the extraordinary calibre of the author in his commentary of the Mahābhāshya on Pānini (Müller's A. S. Lit. p. 235). Its grandeur is exhibited in the abstract and abstruse reflections and investigations of philosophers in the intellectual and spiritual worlds as far as human penetration has been able to reach. And its sublimity is manifested in its aspiring disquisition into the nature of the human and divine souls, which it aims to unite with the one self-same and all pervading spirit.

It has employed the minds of gods, sages, and saints, and even those of heroes and monarchs, to the exaltation of their natures above the rest

of mankind, and elevation of their dignities to the rank of gods, as nothing less than a godly nature can approach and approximate that of the All-perfect Divinity. So says Plato in his Phaedrus: "To contemplate these things is the privilege of the gods, and to do so is also the aspiration of the immortal soul of man generally; though only in a few cases is such aspiration realized."

The principal gods Brahmā and Siva are represented as Yogis, the chief sages Vyāsa, Vālmīki, Vasishtha and Yājñavalkya were propounders of Yoga systems; the saints one and all were adepts in Yoga; the heroes Rāma and Krishna were initiated in it, and the kings Dasaratha and Janaka and their fellow prince Buddha were both practitioners and preceptors of Yoga. Mohammed held his nightly communions with God and his angels, and Jesus often went over the hills—there to pray and contemplate. Socrates had his demon to communicate with, and in fact every man has his genius with whom he communes on all matters. All this is Yoga, and so is all knowledge derived by intuition, inspiration and revelation, said to be the result of Yoga.

II. Sciences Connected with Yoga

The yoga philosophy, while it treats of a variety of subjects, is necessarily a congeries of many sciences in itself. It is the Hindu form of metaphysical argument for the existence of the 'One Eternal'—the Platonic "Reality." It is ontology in as much as it teaches *a priori* the being of God. It is psychology in its treatment of the doctrine of feelings and passions, and it is morality in teaching us to keep them under control as brutal propensities, for the sake of securing our final emancipation and ultimate restoration into the spirit of spirits. Thus it partakes of the nature of many sciences in treating of the particular subject of divinity.

The Yoga in its widest sense of the application of the mind to any subject is both practical, called *kriyā Yoga*, as also theoretical, known as *Jñāna Yoga*; and includes in itself the two processes of synthesis and analysis alike, in its combination (*Yoga*) of things together, and discrimination (*Viveka*) of one from the other, in its inquiry into the nature of things (*Vastuvichāra*), and investigation of their abstract essence called *Satyānusandhānnā*. It uses both the *a priori* (*pūrvavat*) and *a posteriori* (*paravat*) arguments to prove

the existence of the world from its Maker and the *vice versa*, as indicated in the two aphorisms of induction and deduction *Yatovā imani* and *Janmadyasya yatah &c.* It views both subjectively and objectively the one self in many and the many in one unto which all is to return, by the two mysterious formulas of *So ham* and *tat twam &c.*

It is the reunion of detached souls with the Supreme that is the chief object of the Yoga philosophy to effect by the aforesaid processes and other means, which we propose fully to elucidate in the following pages; and there is no soul we think so very reprobate, that will feel disinclined to take a deep interest in them, in order to effect its reunion with the main source of its being and the only fountain of all blessings. On the contrary we are led to believe from the revival of the yoga-cult with the spiritualists and theosophists of the present day under the teachings of Madame Blavatsky and the lectures of Col. Olcott, that the Indian public are beginning to appreciate the efficacy of Yoga meditation, and its practice gaining ground among the pious and educated men in this country.

Notwithstanding the various significations of Yoga and the different lights in which it is viewed by several schools, as we shall see afterwards, it is most commonly understood in the sense of the esoteric faith of the Hindus, and the occult adoration of God by spiritual meditation. This is considered on all hands as the only means of one's ultimate liberation from the general doom of birth and death and the miseries of this world, and the surest way towards the final absorption of one's-self in the Supreme,—the highest state of perfection and the *Summum bonum* of the Hindu. The subject of Yoga Vasishtha is no other than the effecting of that union of the human with the Divine Soul, amidst all the trials and tribulations of life.

III. The Yoga of English Writers.

The yoga considered merely as a mode or system of meditation is variously described by European authors, as we shall see below.

Monier Williams says "According to Patanjali—the founder of the system, the word yoga is interpreted to mean the act of "fixing or concentration of the mind in abstract meditation. Its aim is to teach the means by which the human soul may attain complete union with the Supreme Soul,

and of effecting the complete fusion of the individual with the universal spirit even in the body", Indian Wisdom p. 102.

Weber speaking of the yoga of the Atharvan Upanishads says: "It is the absorption in *ātman*, the stages of this absorption and the external means of attaining it." Again says he: "The yoga in the sense of union with the Supreme Being, is absorption therein by means of meditation. It occurs first in the latter Upanishads, especially the tenth book of the Taittirīya and the Katha Upanishads, where the very doctrine is itself enunciated", Hist. Ind Lit p. 153-171.

Mullins in his prize essay on Vedanta says, the Sankhya yoga is the union of the body and mind, p. 183. In its Vedantic view, it is the joining of the individual with the Supreme Spirit by holy communion of the one with the other through intermediate grades, whereby the limited soul may be led to approach its unlimited fountain and lose itself in the same.

IV. Yoga-Characteristic of the Hindus.

Max Müller characterises the Hindu as naturally disposed to *Yoga* or a contemplative turn of his mind for his final beatitude in the next life, amidst all his cares, concerns and callings in this world, which he looks upon with indifference as the transient shadows of passing clouds, that serve but to dim for a moment but never shut out from his view the full blaze of his luminous futurity. This description is so exactly graphic of the Hindu mind, that we can not with-hold giving it entire as a mirror of the Hindu mind to our readers on account of the scarcity of the work in this country.

"The Hindu" says he "enters the world as a stranger; all his thoughts are directed to another world, he takes no part even where he is driven to act, and even when he sacrifices his life, it is but to be delivered from it." Again "They shut their eyes to this world of outward seeming activity, to open them full on the world of thought and rest. Their life was a yearning for eternity; their activity was a struggle to return to that divine essence from which this life seemed to have severed them. Believing as they did in a really existing and eternal Being *to ontos-onton* they could not believe in the existence of this passing world."

"If the one existed, the other could only seem to exist; if they lived in the one they could not live in the other. Their existence on earth was to them a problem, their eternal life a certainty. The highest object of their religion was to restore that bond by which their own self (*ātman*) was linked to the eternal self (*paramātmā*); to recover that unity which had been clouded and obscured by the magical illusions of reality, by the so-called *Māyā* of creation."

"It scarcely entered their mind to doubt or to affirm the immortality of the soul (*pretya-bhāva*). Not only their religion and literature, but their very language reminded them daily of that relation between the real and seeming world." (Hist A. S. Lit. p. 18). In the view of Max Müller as quoted above, the Hindu mind would seem to be of that realistic cast as the Platonic, whose theory of Ontology viewed all existence as mere phantoms and *percepta* of sense, and very short of that perfection, which the mind realizes in its meditation or *Yoga* reveries.

The Hindu Yogi views the visible world exactly in the same light as we have said before, that Plato has represented it in the simile commencing the seventh book of his Republic. "He compares mankind to prisoners in a cave, chained in one particular attitude, so as to behold only an ever-varying multiplicity of shadows, projected through the opening of the cave upon the wall before them, by some unseen realities behind. The philosopher alone, who by training or inspiration, is enabled to turn his face from these visions, and contemplate with his mind, that can at once see the unchangeable reality amidst these transient shadows", Baine on Realism pp. 6 and 7.

V. Various Significations of Yoga.

The Vāchaspati lexicon gives us about fifty different meanings of the word *Yoga*, according to the several branches of art or science to which it appertains, and the multifarious affairs of life in which the word is used either singly or in composition with others. We shall give some of them below, in order to prevent our mistaking any one of these senses for the special signification which the term is made to bear in our system of *Yoga* meditation.

The word *Yoga* from the root "*jung*" (Lat) *Jungere* means the joining of any two things or numbers together. Amara Kosha gives five different meanings of it as, ~ ~ ~; the other Koshas give five others, viz., ~ ~ ~

1. In Arithmetic it is ~ or addition, and ~ is addition and subtraction. 2. In Astronomy the conjunction of planets and stars ~ 3. In Grammar it is the joining of letters and words ~—4. In Nyāya it means the power of the parts taken together ~, ~ 5. In Mīmāṃsa it is defined to be the force conveyed by the united members of a sentence.

In contemplative philosophy it means; 1. According to Pātañjali,—the suppression of mental functions ~—2. The Buddhists mean by it—the abstraction of the mind from all objects. ~ 3. The Vedānta meaning of it is— ~ the union of the human soul with the Supreme spirit. 4. Its meaning in the *Yoga* system is nearly the same, *i. e.*, the joining of the vital spirit with the soul; ~ 5. Every process of meditation is called also as *Yoga*. ~

Others again use it in senses adapted to their own views and subjects; such as the Vaiśeṣika philosophy uses it to mean, the fixing of the attention to only one subject by abstracting it from all others ~ 2. The Rāmānuja sect define it as the seeking of one's particular Deity ~

In this sense all sectarian cults are accounted as so many kinds of *Yogas* by their respective votaries. 3. According to some Buddhists it is the seeking of one's object of desire ~—~ 4. And with others, it is a search after every desirable object. 5. In Rhetoric it means the union of lovers ~

In Medicine it means the compounding of drugs under which head there are many works that are at first sight mistaken for *Yoga* philosophy. Again there are many compound words with *Yoga* which mean only "a treatise" on those subjects, such as, works on wisdom, on Acts, on Faith &c., are called ~, ~, ~

Moreover the words *Yoga* and *Viyoga* are used to express the two processes of synthesis and analysis both in the abstract and practical sciences for the combination and disjoining of ideas and things.

VI. The Different Stages of Yoga.

The constituent parts and progressive steps of Yoga, are composed of a series of bodily, mental and spiritual practices, the proper exercise of which conduces to the making of a perfect man, as a moral, intellectual and spiritual being, to be united to his Maker in the present and future worlds. These are called the eight stages of *Yoga* (~~), of which some are external (~~) and others internal (~~). The external ones are:

1st. Yama (~~); Forbearance or restraint of passions, feelings &c., including the best moral rules in all religions.

2nd. Niyama (~~); Particular rules and vows for the observance of the *Yogi*.

3rd. Asana (~~); sedate position of the body to help deep meditation.

4th. Prāṇāyāma (~~); Suppression and suspension of breath.

5th. Pratyāhāra (~~), Restraint or control of senses and organs.

Among the internal practices are reckoned the following; *viz.*;

6th. Dhyāna (~~); Inward contemplation and meditation.

7th. Dhāranā (~~); Steadiness of the mind in study.

8th. Samādhi (~~), Trance, the last stage of *Yoga*.

These again comprise some other acts under each of them, such as:

I. *Yama* (~~) Restraint includes five acts under it;

1st. Ahimsā (~~); Universal innocence or hurting no animal creature.

2nd. Asteyam (~~); Avoidance of theft or stealth.

3rd. *Satyam* (~~); Observance of truth.

4th. *Brahmacharyam* (~~); consisting in purity and chastity.

5th. *Aparigraha* (~~); Disinterestedness.

II. *Niyama* (~~); Moral rules consisting of five-fold acts. *Viz.:*

1st. *Saucham* (~~); Personal cleanliness.

2nd. *Santosha* (~~); contentment.

3rd. *Tapas* (~~); Devotion including self denial and self mortification.

4th. *Sādhyāya* (~~); knowledge of all nature.

5th. *Pranidhāna* (~~); Adoration of God.

III. *Asana* (~~); Different modes of postures, tranquil posture (~~) &c.

IV. *Prānāyāma* (~~); Rules of Respiration, three sorts, viz.:

1st. *Rechaka* (~~); Expiration or Exhalation.

2nd. *Pūraka* (~~); Inspiration or Inhalation.

3rd. *Kumbhaka* (~~); Suppression of breathing, eight ways.

V. *Pratyāhāra* (~~) Restraining the senses from their gratifications in many ways.

VI. *Dhyāna* (~~); Abstract contemplation, apart from the testimonies of:—

1. *Pratyaxa* (~~); Perceptions.
2. *Pramāna* (~~); Apprehensions.
3. *Anumāna* (~~); Inference.
4. *Sabda* (~~); Verbal testimony.

VII. *Dhāranā* (~~); Retentiveness.

VIII. *Samādhi* (~~); Absorption in meditation, in two ways;

1. *Savikalpa* (~~); With retention of self volition.
2. *Nirvikalpa* (~~); *With loss of volition.*

The Upāyas (~~); Or the means spoken of before are:

1. *Uposhana* (~~); Abstinence.
2. *Mitāsana* (~~); Temperance.
3. *Āsrama* (~~); Sheltered abodes.
4. *Visrāma* (~~) Rest and repose from labor.
5. *Avarodha* (~~); Self confinement in closets.
6. *Asanam* (~~); *Subsistence on light food.*

Beside these there are many vices called *Apāyas* or *dóshas* (~~) which are obstacles to meditation, and which we omit on account of their prolixity.

VII. Nature of the Soul.

Now as the end and aim of *Yoga* is the emancipation of the Soul, it is necessary to give some account of the nature of the soul (*ātmatatwa*) as far as it was known to the sages of India, and formed the primary subject of inquiry with the wise men of every country according to the sayings: "*Gnothe seauton*," =

"*Nosce teipsum*," "Know thyself," "*Khodra bedan*," and Arabic "*Taalam Nafsaka*," ~~ &c.

"The word Atman," says Max Müller, "which in the Veda occurs as often as "*twan*," meant life, particularly animal life (Vide Rig Veda I. 63, 8). *Atmā* in the sense of *self* occurs also in the Rig Veda (I. 162. 20), in the passage ~~ ~. It is also found to be used in the higher sense of soul in the verse ~ "The sun is the soul of all that moves and rests (R. VI. 115. 1). The highest soul is called *paramātmā* (~~) of which all other souls partake, from which all reality in this created world emanates, and into which every thing will return."

Atman originally meant air as the Greek *atmos*, Gothic *ahma*, Zend *tmānam*, Sanscrit *ātman* and *ajman*, Cuniform *adam*, Persian *dam*, whence we derive Sans *ātman* Hindi *ātman* Uria and Prakrit *ātman* and Bengali *ātman*, *ajman* &c. The Greek and Latin *ego* and German *ich* are all derived from the same source. The Romance *je* and Hindi *ji* are corruptions of Sanskrit *ātman* meaning life and spirit. Again the Pāli *ātman* and the Prakrit *ātman* is from the Sanscrit *ātman*, which is *ātman* in Hindi, *ajman* in Bengali and *ajman* in Uria &c. The Persian "*man*" is evidently the *Sātman* by elision of the initial syllable.

These meanings of *ātman* = the self and *ego* form the basis of the knowledge of the Divine soul both of the Hindu as of any other people, who from the consciousness of their own selves rise to that of the Supreme. Thus says Max Müller on the subject, "A Hindu speaking of himself *ātman* spoke also, though unconsciously of the soul of the universe *ātman*, and to know himself, was to him to know both his own self and the Universal soul, or to know himself in the Divine self."

We give below the different lights in which the Divine soul was viewed by the different schools of Hindu philosophy, and adopted accordingly in their respective modes of Yoga meditation. The Upanishads called it Brahma of eternal and infinite wisdom *ātman*

The Vedantists;—A Being full of intelligence and blissfulness *ātman*

The Sāṅkaras;—A continued consciousness of one self. *ātman* *ātman* The doctrine of Descartes and Malebranche.

The Materialists—convert the soul to all material forms *ātman*

The Lokāyatas—take the body with intelligence to be the soul; *ātman*

The Chārvākas—call the organs and sensations as soul; *ātman*

Do. Another sect—take the cognitive faculties as such; *ātman*

Do. Others—Understand the mind as soul *ātman*

Do. Others—call the vital breath as soul *ātman*

Do. Others—understand the son as soul ~ ~

The Digambaras—say, the complete human body is the soul ~ ~

The Mādhyamikas—take the vacuum for their soul ~ ~ ~ ~

The Yogāchāris—understand the soul to be a transient flash of knowledge in the spirit in meditation. ~ ~

The Sautrāntas—call it a short inferior knowledge. ~ ~ ~ ~

The Vaibhāshikas—take it to be a momentary perception ~ ~ ~ ~

The Jainas—take their preceptor to be their soul ~ ~ ~ ~

The Logicians—A bodiless active and passive agency ~ ~ ~ ~

The Naiyāyikas—understand the spirit to be self manifest ~ ~

The Sāṅkhyas,—call the spirit to be passive, not active ~ ~ ~ ~

The Yogis—call Him a separate omnipotent Being ~ ~ ~ ~

The Saivas,—designate the spirit as knowledge itself ~ ~ ~ ~

The Mayāvādis,—style Brahma as the soul ~ ~ ~ ~

The Vaiseshikas,—acknowledge two souls—the Vital and Supreme ~ ~

The Nyayā says—because the soul is immortal there is a future state
~ ~

And thus there are many other *theories* about the nature of the soul.

The Atmāvādis—spiritualists, consider the existence of the body as unnecessary to the existence of the soul.

VIII. Final Emancipation or Beatitude.

The object of *Yoga*, as already said, being the emancipation of the soul from the miseries of the world, and its attainment to a state of

highest felicity, it is to be seen what this state of felicity is, which it is the concern of every man to know, and which the *Yogi* takes so much pains to acquire. The Vedantic *Yogi*, as it is well known, aims at nothing less than in his absorption in the Supreme Spirit and losing himself in infinite bliss. But it is not so with others, who are averse to lose the sense of their personal identity, and look forward to a state of self existence either in this life or next, in which they shall be perfectly happy. The *Yogis* of India have various states of this bliss which they aim at according to the faith to which they belong, as we shall show below.

The Vedantic *Yogi* has two states of bliss in view; *viz.*, the one *inferior* which is attained in this life by means of knowledge ~~, and the other *superior*, obtainable after many births of gradual advancement to perfection ~~

The Chārvākas say, that it is either independence or death that is bliss. ~~

The Mādhyamikas say, it is extinction of self that is called liberation
~~

The Vijnāni philosophers—have it to be clear and elevated understanding
~~

The Arhats have it in deliverance from all veil and covering ~~

The Māyāvādīs say, that it is removal of the error of one's separate existence as a particle of the Supreme spirit ~~~~

The Rāmānujas called it to be the knowledge of Vāsudeva as cause of all,
~~

The Mādhyamikas have it for the perfect bliss enjoyed by Vishnu ~~

The Ballabhis expect it in sporting with Krishna in heaven ~~

The Pāsupatas and Māheswaras place it in the possession of all dignity
~~

The Kāpālikas place it in the fond embraces of Hara and Durga ~~

The Pratyabhijnānis call it to be the perfection of the soul. ~ ~

The Raseswara Vādis have it in the health of body produced by mercury
~ ~

The Vaisesikas seek it in the extinction of all kinds of pain ~ ~

The Mimāṃsakas view their happiness in heavenly bliss ~ ~ ~ ~

The Sarvajnas say that, it is the continued feeling of highest felicity
~ ~

The Pāṇini philologists find it in the powers of speech ~ ~ ~ ~

The Sāṅkhyas find it in the union of force with matter ~ ~ ~ ~

The Udāsīna Atheists have it as consisting in the ignoring of self
identity ~ ~

The Pātanjalas view it in the unconnected unity of the soul ~ ~

The Persian Sufis call it *āzādigi* or unattachment of the soul to any
worldly object.

IX. Origin of Yoga in the Vedas.

Not in the Vedic Period.

The origin of yoga meditation is placed at a period comparatively less
ancient than the earliest Sanhita or hymnic period of vedic history,
when the Rishis followed the elementary worship of the physical forces,
or the Brahmanic age when they were employed in the ceremonial
observances.

Some *Traces* of it.

There are however some traces of abstract contemplation "dhyāna yoga" to
be occasionally met with in the early Vedas, where the Rishis are
mentioned to have indulged themselves in such reveries. Thus in the Rig

Veda—129. 4. ~ ~ ~

"The poets discovered in their heart, through meditation, the bond of the existing in the non-existing." M. Müller. A. S. Lit. (p. 19.)

The Gāyatrī Meditation .

We have it explicitly mentioned in the Gāyatrī hymn of the Rig Veda, which is daily recited by every Brahman, and wherein its author Viswāmitra "meditated on the glory of the Lord for the illumination of his understanding" ~. But this bespeaks a development of intellectual meditation "*jnana yoga*" only, and not spiritual as there is no prayer for (~) liberation.

Āranyaka Period.

It was in the third or Āranyaka period, that the yoga came in vogue with the second class of the Atharva Upanishads, presenting certain phases in its successive stages, as we find in the following analysis of them given by Professor Weber in his History of Ancient Sanskrit Literature. This class of works, he says, is chiefly made up of subjects relating to *yoga*, as consisting in divine meditation and giving up all earthly connections. (Ibid p. 163).

Yoga Upanishads.

To this class belong the Jābāla, Katha—sruti, Bhallavi, Samvartasruti, Sannyāsa, Hansa and Paramhansa Upanishads, Srimaddatta, the Māndukya and Tarkopanishads, and a few others, (Ibid. p. 164). It will exceed our bounds to give an account of the mode of *yoga* treated in these treatises, which however may be easily gathered by the reader from a reference to the Fifty two Upanishads lately published in this city.

Their different modes of yoga.

Beside the above, we find mention of yoga and the various modes of conducting it in some other Upanishads, as given below by the same author and analyst. The Kathopanishad or Kathavallī of the Atharva Veda, treats of the first principles of Deistic Yoga. Ibid. p. 158.

The Garbhopanishad speaks of the Sāṅkhya and Pātanjali yoga systems as

the means of knowing Nārāyana. (Ibid. p. 160). The Brahmopanishad, says Weber, belongs more properly to the yoga Upanishads spoken of before. (Ibid. p. 161).

The Nirālambopanishad exhibits essentially the yoga standpoint according to Dr. Rajendra Lala Mitra (Notices of S. Mss. II 95. Weber's Id. p. 162). The yoga tatwa and yoga sikhā belong to yoga also, and depict the majesty of *Ātmā*. (Ibid. p. 165).

Among the Sectarian Upanishads will be found the Nārāyanopanishad, which is of special significance in relation to the Sāṅkhya and Yoga doctrines (Ibid. p. 166).

Sāṅkhya and Pātanjala Yogas.

It is plain from the recurrence of the word Sāṅkhya in the later Upanishads of the Taittirīya and Atharva vedas and in the Nirukta and Bhagavad Gītā, that the Sāṅkhya Yoga was long known to the ancients, and the Pātanjala was a further development of it. (Ibid. p. 137).

Yoga Yājñavalkya.

Along with or prior to Pātanjali comes the Yoga Sāstra of Yogi Yājñavalkya, the leading authority of the Sātapatha Brāhmaṇa, who is also regarded as a main originator of the yoga doctrine in his later writings. (Ibid. p. 237). Yājñavalkya speaks of his obtaining the Yoga Sāstra from the sun, ~ ~ ~

"He who wishes to attain yoga must know the Āranyaka which I have received from the sun, and the Yoga sāstra which I have taught."

X. Rise of the Heretical Yogas.

The Buddhist and Jain Yogas.

Beside the Orthodox yoga systems of the Upanishads, we have the Heterodox Yoga Sastras of the Buddhists and Jains completely concordant with those of Yājñavalkya in the Brihad āranyaka and Atharvan Upanishads, (Weber's Id. p. 285).

The concordance with the Vedantic.

The points of coincidence of the vedānta yoga with those of Buddhism and Jainism, consist in as much as both of them inculcate the doctrine of the interminable metempsychosis of the human soul, as a consequence of bodily acts, previous to its state of final absorption or utter annihilation, according to the difference in their respective views. Or to explain it more clearly they say that, "The state of humanity in its present, past and future lives, is the necessary result of its own acts "Karma" in previous births."

The weal or woe of mankind.

That misery or happiness in this life is the unavoidable sequence of conduct in former states of existence, and that our present actions will determine our states to come; that is, their weal or woe depending solely on the merit or demerit of acts. It is, therefore, one's cessation from action by confining himself to holy meditation, that secures to him his final absorption in the supreme according to the one; and by his nescience of himself that ensures his utter extinction according to the other.

The Purānic yoga.

In the Purānic period we get ample accounts of *yoga* and *yogis*. The Kurma purana gives a string of names of yoga teachers. The practice of *yoga* is frequently alluded to in the Vana parva of Mahābhārata. The observances of yoga are detailed at considerable length and strenuously enjoined in the Udyoga parva of the said epic. Besides in modern times we have accounts of yogis in the Sakuntala of Kālidāsa (VII. 175) and in the Mādhava Mālati of Bhava-bhūti (act V.). The Rāmāyana gives an account of a Sūdra yogi, and the Bhāgavat gītā treats also of yoga as necessary to be practiced (chap. VI. V. 13).

The Tāntrika yoga.

The Tantras or cabalistic works of modern times are all and every one of them no other than yoga sastras, containing directions and formulas for the adoration of innumerable deities for the purpose of their votaries' attainment of consummation "*Yoga Siddhi*" through them. It is the Tāntrika yoga which is chiefly current in Bengal, though the old forms

may be in use in other parts of the country. It is reckoned with the heretical systems, because the processes and practices of its yoga are mostly at variance with the spiritual yoga of old. It has invented many *mūdras* or masonic signs, monograms and mysterious symbols, which are wholly unintelligible to the yogis of the old school, and has the carnal rites of the *pancha-makāra* for immediate consummation which a spiritualist will feel ashamed to learn (See Wilson. H. Religion).

The Hatha Yoga.

This system, which as its name implies consists of the forced contortions of the body in order to subdue the hardy boors to quiescence, is rather a training of the body than a mental or spiritual discipline of a moral and intelligent being for the benefit of the rational soul. The votaries of this system are mostly of a vagrant and mendicant order, and subject to the slander of foreigners, though they command veneration over the ignorant multitude.

The Sectarian yogas.

The modern sectarians in upper Hindustan, namely the followers of Rāmānuja, Gorakhnāth, Nānak, Kabir and others, possess their respective modes of yoga, written in the dialects of Hindi, for their practice in the *maths* or monasteries peculiar to their different orders.

Yoga an indigene of India.

Lux-ab-oriens. "Light from the east:" and India has given more light to the west than it has derived from that quarter. We see India in Greece in many things, but not Greece in India in any. And when we see a correspondence of the Asiatic with the European, we have more reason to suppose its introduction to the west by its travellers to the east, since the days of Alexander the Great, than the Indians' importation of any thing from Europe, by crossing the seas which they had neither the means nor privilege to do by the laws of their country. Whatever, therefore, the Indian has is the indigenous growth of the land, or else they would be as refined as the productions of Europe are generally found to be.

Its European forms &c. &c.

Professor Monier Williams speaking of the yoga philosophy says: "The votaries of animal magnetism, clairvoyance and so called spiritualism, will find most of their theories represented or far outdone by corresponding notions existing in the *yoga* system for more than two thousand years ago." In speaking of the Vedanta he declares: "The philosophy of the Sufis, alleged to be developed out of the Koran, appears to be a kind of pantheism very similar to that of the Vedanta." He has next shewn the correspondence of its doctrines with those of Plato. Again he says about the Sāṅkhya: "It may not be altogether unworthy of the attention of Darwinians" (Ind. Wisdom).

The yoga &c. in Greece.

The Dialectic Nyāya in the opinion of Sir William Jones expressed in his Discourse on Hindu philosophy, was taken up by the followers of Alexander and communicated by them to Aristotle: and that Pythagoras derived his doctrine of Metempsychosis from the Hindu *yoga* in his travels through India. His philosophy was of a contemplative cast from the sensible to the immaterial Intelligibles.

The Gnostic yoga.

Weber says: "The most flourishing epoch of the Sāṅkhya-yoga, belongs most probably to the first centuries of our eras, the influence it exercised upon the development of gnosticism in Asia Minor being unmistakable; while further both through that channel and afterwards directly also, it had an important influence upon the growth of Sophi-philosophy" (See Lassen I. A. K. & Geldmister—Scrip. Arab. de l'Inde.)

Yoga among Moslems.

It was at the beginning of the 11th century that Albiruni translated Pātañjali's work (Yoga-Sūtra) into Arabic, and it would appear the Sāṅkhya Sūtras also; though the information we have of the contents of these works, do not harmonize with the sanskrit originals. (Remsaud Journal Asiatique and H. M. Elliotts Mahomedan History of India. Weber's Ind. Lit. p. 239).

Buddhistic Yoga in Europe.

The Gnostic doctrines derived especially from Buddhistic missions through Persia and Punjab, were spread over Europe, and embraced and cultivated particularly by Basileides, Valentinian, and Bardesanes as well as Manes.

Manechian Doctrines.

It is, however, a question as to the amount of influence to be ascribed to Indian philosophy generally, in shaping these gnostic doctrines of Manes in particular, was a most important one, as has been shown by Lassen III. 415. Beal. I. R. A. S. II. 424. Web. Ind. Lit. p. 309.

Buddhist and Sāṅkhya yogas.

It must be remembered that Buddhism and its yoga are but offshoots of Sāṅkhya yoga, and sprung from the same place the *Kapila Vāstu*.

XII. Different Aspects of Yoga.

Varieties of yoga.

The Yoga system will be found, what Monier Williams says of Hinduism at large, "to present its spiritual and material aspects, its esoteric and exoteric, its subjective and objective, its pure and impure sides to the observer." "It is," he says, "at once vulgarly pantheistic, severely monotheistic, grossly polytheistic and coldly atheistic. It has a side for the practical and another for the devotional and another for the speculative." Again says he:

"Those, who rest in ceremonial observances, find it all satisfying; those, who deny the efficacy of works and make faith the one thing needful, need not wander from its pale; those, who delight in meditating on the nature of God and man, the relation of matter and spirit, the mystery of separate existence and the origin of evil, may here indulge their love of speculation." (Introduction to Indian Wisdom p. xxvii.)

We shall treat of these *seriatim*, by way of notes to or interpretation of the above, as applying to the different modes of yoga practised by these several orders of sectarians.

1. Spiritual yoga. ~ ~

That the earliest form of *yoga* was purely spiritual, is evident from the Upanishads, the Vedānta doctrines of Vyāsa and all works on the knowledge of the *soul* (adhyātma Vidyā). "All the early Upanishads", says Weber, "teach the doctrine of *atmā*-spirit, and the later ones deal with yoga meditation to attain complete union with *ātmā* or the Supreme Spirit." Web. Ind. Lit. p. 156. "The *ātmā* soul or self and the supreme spirit (paramātmā) of which all other souls partake, is the spiritual object of meditation (yoga)." Max Müller's A. S. Lit. p. 20. Yajnavalkya says: ~ ~ ~ ~

"The Divine Spirit is to be seen, heard, perceived and meditated upon &c." If we see, hear, perceive and know Him, then this whole universe is known to us." A. S. Lit. p. 23. Again, "Whosoever looks for Brahmahood elsewhere than in the Divine Spirit, should be abandoned. Whosoever looks for *Kshatra* power elsewhere than in the Divine Spirit, should be abandoned. This Brahmahood, this Kshatra power, this world, these gods, these beings, this universe, all is Divine Spirit." Ibid. The meaning of the last passage is evidently that, the spirit of God pervades the whole, and not that these are God; for that would be pantheism and materialism; whereas the Sruti says that, "God is to be worshipped in spirit and not in any material object." ~ ~ ~ ~

2. The Materialistic yoga. ~ ~ ~ ~

The materialistic side of the yoga, or what is called the *Prākritika* yoga, was propounded at first in the *Sāṅkhya* yoga system, and thence taken up in the Purāṇas and *Tantras*, which set up a primeval matter as the basis of the universe, and the *purusha* or animal soul as evolved out of it, and subsisting in matter. Weber's Ind. Lit. p. 235.

Of Matter—Prakriti.

Here, the *avyakta*—matter is reckoned as prior to the *purusha* or animal soul; whereas in the Vedānta the *purusha* or primeval soul is considered as prior to the *avyakta*-matter. The Sāṅkhya, therefore, recognizes the adoration of matter as its yoga, and its founder Kapila was a yogi of this kind. Later materialists meditate on the material principles and agencies as the causes of all, as in the Vidyanmoda Taranginī; ~ ~

Of Spirit—Purusha.

These agencies were first viewed as concentrated in a male form, as in the persons of Buddha, Jina and Siva, as described in the Kumāra Sambhava ~; and when in the female figure of *Prakriti* or nature personified, otherwise called *Saktirupā* or the personification of energy, as in the Devi mātmya; ~~~ &c. They were afterwards viewed in the five elements *panchabhūta*, which formed the elemental worship of the ancients, either singly or conjointly as in the *pancha-bhāutikā upāsanā*, described in the *Sarva darsana sangraha*.

Nature worship in eight forms.

The materialistic or nature worship was at last diversified into eight forms called *ashta mūrti*, consisting of earth, water, fire, air, sky, sun, moon, and the sacrificial priest, which were believed to be so many forms of God *Īsa*, and forming the objects of his meditation also. The eight forms are summed up in the lines: ~ ~ ~ or as it is more commonly read in Bengal, ~ ~ That they were forms of *Īsa* is thus expressed by Kālidāsa in the *Raghu-vansa*; ~ ~; and that they were meditated upon by him as expressed by the same in his *Kumāra Sambhava*:

~ ~

The prologue to the *Sakuntalā* will at once prove this great poet to have been a materialist of this kind; thus:

~ ~

~ ~

~ ~

~ ~

"Water the first work of the creator, and Fire which receives the oblations ordained by law &c. &c. May *Īsa*, the God of Nature, apparent in these forms, bless and sustain you."

Besides all this the Sivites of the present day, are found to be votaries of this materialistic faith in their daily adoration of the eight forms of Siva in the following formula of their ritual:

~~ ~~
~~ ~~
~~ ~~
~~ ~~

Both the Sāṅkhya and Saiva materialism are deprecated in orthodox works as atheistic and heretical, like the impious doctrines of the modern positivists and materialists of Europe, on account of their disbelief in the existence of a personal and spiritual God. Thus says, Kumārila: ~~ ~~ (Max Müller's A. S. Lit. p. 78.)

3. The Esoteric "*Jñāna yoga*."

It is the occult and mystic meditation of the Divinity, practised by religious recluses after their retirement from the world in the deep recesses of forests, according to the teachings of the Āranyakas of the Vedas. In this sense it is called "*Alaukika*" or recluse, as opposed to the "*laukika*" or the popular form. It is as well practicable in domestic circles by those that are qualified to practise the "*Jñāna yoga*" (~~) or transcendental speculation at their leisure. Of the former kind were the Rishis Sūka deva, Yājñavalkya and others, and of the latter sort were the royal personages Janaka and other kings and the sages Vasishtha, Vyāsa and many more of the "*munis*."

4. The Exoteric *Rāja yoga*.

This is the "*laukika*" or popular form of devotion practised chiefly by the outward formulae—*vahirangas* of yoga, with observance of the customary rites and duties of religion. The former kind called *Vidyā* (~~) and the latter *Avidyā* (~~), are enjoined to be performed together in the Veda, which says: ~~ &c. The Bhagavadgītā says to the same effect, ~~~~. The yoga Vāsishtha inculcates the same doctrine in conformity with the Sruti which says: ~~ ~~

Illustration: 5. The Subjective or *Hansa yoga*.

The *hansa* or *paramahansa* yoga is the subjective form, which consists in the perception of one's identity with that of the supreme being, whereby men are elevated above life and death. (Weber's Ind. Lit. p. 157.) The formula of meditation is "*soham, hansah*" (~~) I am He,

Ego sum Is, and the Arabic "*Anal Haq*"; wherein the Ego is identified with the *absolute*.

6. The objective word *Tattwamasi*.

The objective side of yoga is clearly seen in its formula of *tattwamasi*—"thou art He." Here "thou" the object of cognition—a *non ego*, is made the absolute subjective (Weber. Ind. Lit. p. 162). This formula is reduced to one word *tatwam* ~ denoting "truth," which contained in viewing every thing as Himself, or having subordinated all cosmical speculations to the objective method.

7. The Pure yoga-Suddha Brahmacharyam.

The pure Yoga has two meanings viz., the holy and unmixed forms of it. The former was practised by the celibate Brahmachāris and Brahmachārinis of yore, and is now in practice with the Kānphutta *yogis* and *yoginis* of Katiyawar in Guzerat and Bombay. Its unmixed form is found among the *Brahmavādīs* and *Vādinis*, who practise the pure contemplative yoga of Vedānta without any intermixture of sectarian forms. It corresponds with the philosophical mysticism of saint Bernard, and the mystic devotion of the Sufis of Persia. (See Sir Wm. Jones. On the Mystic Poetry of the Hindus, Persians and Greeks.)

8. The Impure or *Bhanda yoga*.

The impure yoga in both its significations of unholiness and intermixture, is now largely in vogue with the followers of the *tantras*, the worshippers of Siva and Sakti, the modern Gosavis of Deccan, the Bullabhāchāris of Brindabun, the Gosains, Bhairavis and Vaishnava sects in India, the Aghoris of Hindustan, and the Kartābhajās and *Nerā-neris* of Bengal.

9. The Pantheistic or *Visvātmā yoga*.

This is well known from the pantheistic doctrines of Vedānta, to consist in the meditation of every thing in God and God in every thing; "*Sarvam khalvidam Brahama*" ~; and that such contemplation alone leads to immortality. ~ It corresponds with the pantheism of Persian Sufis and those of Spinoza and Tindal in the west. Even Sadi says: "*Hamān nestand unche hasti tui*," there is nothing else but thyself. So

in Urdu, *Jo kuch hai ohi hai nahin aur kuchh.*

10. The Monotheistic or *Adwaita Brahma* yoga.

It consists in the meditation of the creed ~ of the Brahmans, like the "Wahed Ho" of Moslems, and that God is one of Unitarian Christians. The monotheistic yoga is embodied in the Svetāswatara and other Upanishads (Weber p. 252 a). As for severe monotheism the Mosaic and Moslem religions are unparalleled, whose tenet it is "*la sharik laho*" one without a partner; and, "Thou shalt have no other God but Me."

11. The Dualistic or *Dwaita* yoga.

The dualistic yoga originated with Patanjali, substituting his *Isvara* for the *Purusha* of Sāṅkhya, and taking the *Prakriti* as his associate. "From these," says Weber, "the doctrine seems to rest substantially upon a dualism of the *Purusha* male and *avyakta* or *Prakriti*—the female." This has also given birth to the dualistic faith of the *androgynous* divinity—the Protogonus of the Greek mythology, the *ardhanārīswara* of Manu, the undivided Adam of the scriptures, the Hara-Gauri and Umā-Maheswara of the Hindu Śāktas. But there is another dualism of two male duties joined in one person of *Hari-hara* or *Hara-hari*; whose worshippers are called *dwaita-vādis*, and among whom the famous grammarian Vopadeva ranks the foremost.

12. The Trialistic or *Traitā-yoga*.

The doctrines of the Hindu trinity of Brahma, Vishnu and Siva, and that of the Platonic triad and Christian Holy Trinity are well known to inculcate the worship and meditation of the three persons in one, so that in adoring one of them, a man unknowingly worships all the three together.

13. The Polytheistic yoga or *Sarva Devopāsana*.

This consists of the adoration of a plurality of deities in the mythology by every Hindu, though every one has a special divinity of whom he is the votary for his particular meditation. The later upanishads have promulgated the worship of several forms of Vishnu and Siva (Web. I. Lit. p. 161); and the *Tantras* have given the *dhyānas* or forms of meditation of a vast number of deities in their various

forms and images (Ibid. p. 236).

14. The Atheistic or *Nirīswara* yoga.

The Atheistic yoga is found in the *niriswara* or hylo-theistic system of Kapila, who transmitted his faith "in nothing" to the Buddhists and Jains, who having no God to adore, worship themselves, in sedate and silent meditation. (Monier Williams, Hindu Wisdom p. 97).

15. The Theistic or *Āstikya* yoga.

The Theistic yoga system of Patanjali otherwise called the *seswara* yoga, was ingrafted on the old atheistic system of Sāṅkhya with a belief in the Iswara. It is this system to which the name yoga specially belongs. (Weber's Ind. Lit. pp. 238 and 252).

16. The Practical *Yoga Sādhana*.

"The yoga system," says Weber, "developed itself in course of time in outward practices of penance and mortifications, whereby absorption in the Supreme Being was sought to be obtained. We discover its early traces in the Epics and specially in the Atharva upanishads." (Ind. Lit. p. 239). The practical *yoga Sādhana* is now practised by every devotee in the service of his respective divinity.

17. The devotional or *Sannyāsa* yoga.

The devotional side of the yoga is noticed in the instance of Janaka in the Mahābhārata, and of Yājñavalkya in the Brihadāranyaka in the practice of their devotions in domestic life. These examples may have given a powerful impetus to the yogis in the succeeding ages, to the practice of secluded yoga in ascetism and abandonment of the world, and its concerns called Sannyāsa as in the case of Chaitanya and others.

18. The Speculative *Dhyāna* yoga.

It had its rise in the first or earliest class of Upanishads, when the minds of the Rishis were employed in speculations about their future state and immortality, and about the nature and attributes of the Supreme Being.

19. The Ceremonial or *Kriyā yoga*.

This commenced with the second class or medieval upanishads, which gave the means and stages, whereby men may even in this world attain complete union with the Ātma (Web. I. Lit. p. 156). The yogāchara of Manu relates to the daily ceremonies of house-keepers, and the Kriyā yoga of the Purānas treats about pilgrimages and pious acts of religion.

20. The Pseudo or *Bhākta yoga*.

The pure yoga being perverted by the mimicry of false pretenders to sanctity and holiness, have assumed all those degenerate forms which are commonly to be seen in the mendicant Fakirs, strolling about with mock shows to earn a livelihood from the imposed vulgar. These being the most conspicuous have infused a wrong notion of yoga into the minds of foreigners.

21. The *Bhakti yoga*.

The Bhakti yoga first appears in the Svetāswatara Upanishad where the Bhakti element of faith shoots forth to light (Web. Ind. Lit. pp. 252 and 238). It indicates acquaintance with the corresponding doctrine of Christianity. The Bhāgavad Gītā lays special stress upon faith in the Supreme Being. It is the united opinion of the majority of European scholars, that the Hindu *Bhakti* is derived from the faith (*fides*) of Christian Theology. It has taken the place of ~~ or belief among all sects, and has been introduced of late in the Brahma Samājas with other Vaishnava practices.

The other topics of Prof. Monier Williams being irrelevant to our subject, are left out from being treated in the present dissertation.

XIII. The Consummation of Yoga (Siddhi).

22. By assimilation to the object.

The Yogi by continually meditating on the perfections of the All Perfect Being, becomes eventually a perfect being himself, just as a man that devotes his sole attention to the acquisition a particular science, attains in time not only to a perfection in it, but becomes as it were

identified with that science. Or to use a natural phenomenon in the metamorphoses of insects, the transformation of the cockroach to the conchfly, by its constant dread of the latter when caught by it, and theameleon's changing its colour for those of the objects about it, serve well to elucidate the Brahma-hood ~ of the contemplative yogi.

But to illustrate this point more clearly we will cite the argument of Plotinus of the Neo-Platonic school, to prove the elevation of the meditative yogi to the perfection of the Being he meditates upon. He says, "Man is a finite being, how can he comprehend the Infinite? But as soon as he comprehends the Infinite, he is infinite himself: that is to say: he is no longer himself, no longer that finite being having a consciousness of his own separate existence; but is lost in and becomes one with the Infinite."

By identification with *the object*.

Here says Mr. Lewes, "If I attain to a knowledge of the Infinite, it is not by my reason which is finite, but by some higher faculty which identifies itself with its object. Hence the identity of subject and object, of the thought and the thing thought of ~ is the only possible ground of knowledge. Knowledge and Being are identical, and to know more is to be more". But says Plotinus: "If knowledge is the same as the thing known, the finite as finite, can never know the Infinite, because he cannot be Infinite", Hist. Phil. I. p. 391.

By meditation of Divine attributes.

Therefore the yogi takes himself as his preliminary step, to the meditations of some particular attribute or perfection of the deity, to which he is assimilated in thought, which is called his state of lower perfection; until he is prepared by his highest degree of ecstasy to lose the sense of his own personality, and become absorbed in the Infinite Intelligence called his ultimate consummation or *Samādhi*, which makes him one with the Infinite, and unites the knower and the known together; ~ ~

The Sufi Perfection.

The perfection of the *yogi* bears a striking resemblance with *maarfāt* of the Sufis of Persia, and it is described at length by Al-Gazzali, a

famous sophist, of which we have an English translation given by G. K. Lewes in his History of Philosophy. (Vol. II. p. 55). "From the very first the Sufis have such astonishing revelations, that they are enabled, while waking, to see visions of angels and the souls of prophets; they hear their voices and receive their favours."

Ultimate consummation

"Afterwards a transport exalts them beyond the mere perception of forms, to a degree which exceeds all expression, and concerning which one cannot speak without employing a language that would sound blasphemous. In fact some have gone so far as to imagine themselves amalgamated with God, others identified with Him, and others to be associated with Him." These states are called ~ ~ &c., in Hindu yoga as we shall presently see.

XIV. The Different Degrees of Perfection.

The Eight perfections. ~ ~

"The supernatural faculties" says Wilson, "are acquired in various degrees according to the greater or lesser perfection of the adept." H. Rel. p. 131. These perfections are commonly enumerated as eight in number (~ ~), and are said to be acquired by the particular mode in which the devotee concentrates himself in the Divine spirit or contemplates it within himself.

1. Microcosm or *Animā*.

The specific property of the minuteness of the soul or universal spirit, that it is minuter than the minutest (~ ~). By thinking himself as such, the yogi by a single expiration of air, makes his whole body assume a lank and lean appearance, and penetrates his soul into all bodies.

2. Macrocosm or *Mahimā*.

This also is a special quality of the soul that it fills the body, and extends through all space and encloses it within itself (~ ~); by thinking so, the yogi by a mere respiration of air makes his body round

and turgid as a frog, and comprehends the universe in himself.

3. Lightness or *Laghimā*.

From thinking on the lightness of the soul, the yogi produces a diminution of his specific gravity by swallowing large draughts of air, and thereby keeps himself in an aerial posture both on sea and land. This the Sruti says as (~).

4. Gravity or *Garimā*.

This practice is opposed to the above, and it is by the same process of swallowing great draughts of air, and compressing them within the system, that the yogi acquires an increase of his specific gravity or *garimā* ~. Krishna is said to have assumed his ~ in this way, which preponderated all weights in the opposite scale.

5. Success or *Prāpti*.

This is the obtaining of desired objects and supernatural powers as by inspiration from above. The yogi in a state of trance acquires the power of predicting future events, of understanding unknown languages, of curing divers diseases, of hearing distant sounds, of divining unexpressed thoughts of others, of seeing distant objects, or smelling mystical fragrant odours, and of understanding the language of beasts and birds. Hence the prophets all dived into futurity, the oracles declared future events, Jina understood *pasubhāshā*, and Christ healed diseases and infirmities. So also Sanjaya saw the battles waged at Kurukshetra from the palace of king Dhritarāshtra.

6. Overgain—*Prakāmya*

Prakāmya is obtaining more than one's expectations, and consists in the power of casting the old skin and maintaining a youth-like appearance for an unusual period of time, as it is recorded of king Yayāti (Japhet or Jyāpati); and of Alcibiades who maintained an unfading youth to his last. By some writers it is defined to be the property of entering into the system of another person; as it is related of Sankarāchārya's entering the dead body of prince Amaru in the Sankara Vijaya.

7. Subjection *Vasitwam*.

This is the power of taming living creatures and bringing them under control. It is defined also to be the restraint of passions and emotions as ~ ~, and likewise the bringing of men and women under subjection. This made Orpheus tame the wild animals and stop the course of rivers by the music of his lyre, and gave Pythagoras (who derived it from India) the power of subduing a furious bear by the influence of his will or word, as also of preventing an ox from eating his beans, and stopping an eagle in its flight. It was by this that Prospero subdued the elements and aerial spirits with his magic wand, and Draupadi and Mohammed obtained the powers of stopping the courses of the sun and moon. The Magis of Persia are said to have derived their magical powers from the Māyis of India who first cultivated the magical art.

8. Dominion or *Ishitwam*.

It is the obtaining of universal dominion either in this life or next by means of yoga, as it is recorded of Rāvana, Māndhātā and others in the traditions. It is also said to be the attainment of divine powers, when the yogi finds himself in a blaze of light.

CHAPTER XV.

The state of a Perfect yogi.

Authority of H. H. Wilson

When the mystic union is effected, he (the yogi) can make himself lighter than the lightest substance, and heavier than the heaviest; can become as vast or as minute as he pleases; can traverse all space, can animate any dead body by transferring his spirit into it from his own frame. He can render himself invisible, can attain all objects, become equally acquainted with the present, past and future, and is finally united with Siva, and consequently exempted from being born again upon earth. (See Wilson's Hindu Religion p. 131).

Ditto of Plato.

We find the same doctrine in Plato's Phaedrus where Socrates delivers a highly poetical effusion respecting the partial intercourse or the human soul with eternal intellectual *Realia*. He says moreover that, all objects which are invisible can be apprehended only by cogitation (yoga); and that none but philosophers (yogis), and a few of them can attain such mental energy during this life (~~); nor even they fully and perfectly in the present state. But they will attain it fully after death; if their lives have been passed in sober philosophical training (~~). And that all souls enjoyed it before birth, before junction with the body, which are forgotten during childhood, but recalled in the way of reminiscence by association. The revival of the divine elements is an inspiration of the nature of madness (trance or ecstasy of the yoga). The soul becoming insensible to ordinary pursuits, contracts a passionate tendency to the universal. (Baine on Realism. pp. 6 and 7).

Authority of Plotinus.

"It is ecstasy the faculty by which the soul divests itself of its personality. In this state the soul becomes loosened from its material prison, separated from individual consciousness, and becomes absorbed in the Infinite Intelligence from which it emanated. In this ecstasy it contemplates real existence; and identifies itself with that which it contemplates." (Lewes. Hist. of Philosophy Vol. I. p. 389).

CHAPTER XVI.

Criticism on yoga Practice.

Disbelief in yoga.

Notwithstanding all that we have said and the authorities we have cited in the preceding article on the efficacy of yoga, we find some scholars in Europe and many educated men in this country, are disposed to discredit the efficiency of yoga to effect supernatural results or to be good for any thing. We shall state some of these objections which will be found to bear their own refutation on the grounds of their

misrepresentation and self-contradiction.

Its painful practices.

Professor Monier Williams says that, "yoga system appears, in fact, to be a mere contrivance of getting rid of all thought, or at least of concentrating the mind with the utmost intensity upon nothing in particular. It is a strange compound of mental and bodily exercises consisting of unnatural restraint, forced and painful postures, twistings and contortions of the limbs, suppression of breath and utter absence of mind". (Indian wisdom p. 103) (so also Wilson's Hindu Religion p. 132).

Its questionable Features.

He then starts the question, "How is it that faith in a false system can operate with sufficient force upon the Hindu, to impel him to submit voluntarily to almost incredible restraints, mortifications of the flesh and physical tortures? How is it that an amount of physical endurance may be exhibited by an apparently weakly and emaciated Asiatic, which would be impossible to a European, the climate and diet in one case tending to debilitate and in the other to invigorate?" (Ibid p. 104).

Their Illegitimacy.

Professor Monier's statement of the existence of the aforesaid self mortifications and voluntary contortions of the limbs of the yogis for two thousand years or since the invention of yoga philosophy, is open to refutation on the ground of there being no mention of them in the old systems of yoga inculcated either in the Vedānta or Patanjali's philosophy, or even in the Yoga Vasishtha, as it is evident from the practices and processes of yoga we have already given before. Those processes are seen to be simply moral restraints, and no physical torture of any kind, and such moral restraints must be acknowledged on all hands, to be indispensable to the concentration of the mind on any subject of far less importance than the contemplation of the inscrutable nature of the Divinity.

Abuses of Hatha yoga.

The abuses he speaks of must be those of the arduous practices of the

Hatha yoga, which have been in vogue with pseudo yogis of the later times, from their superstitious belief in bodily tortures as their best penance and only means, (as the author himself avows), "of their fancied attainment of extraordinary sanctity and supernatural powers." (Ibid). But such practices as have degenerated to deceptive tricks in this country, and are carried on by the cheating and cheated fools under the false name of yoga, present their counterparts also in the trickeries of the fanatics and fakirs under every form of faith on earth, without affecting the true religion or creating any misconception of the yoga doctrine.

Sacrifice of the spirit.

In vindication of our spiritual yoga we have to say that it is no exoteric religion, and requires no bodily mortification or sacrifice in any shape whatever, as it is the usual practice of all forms of religion among mankind. The yoga is the speculative training of the human soul, and concerns the castigation of the spirit and not the mortification of flesh. It has nothing to do with the body which is of this earth, and which we have to leave here behind us.

Sacrifice of the Body.

The universal doom of death pronounced on the original guilt of man, is not to be averted by physical death or any deadly torture of the body, as it is commonly believed by the bulk of mankind, to consist in bodily mortifications and sacrifices; but in the contrition and penitence of the spirit, and sacrifice of the soul as the only sin-offering for the atonement of our original and actual transgressions. The *Purusha medha* sacrifice of the Veda which is misunderstood for the offering of a *male-being*, a man, a horse, a bull or a he-goat or male of any animal, meant originally the sacrifice of the human soul, or self-immolation of the *purusha* or embodied intelligence to the Supreme Spirit, by means of its concentration into the same through the instrumentality of yoga abstraction. Dr. K. M. Banerjia's interpretation of the *Purusha medha* as typical of the crucifixion of Christ, is more conformable with his Christian view of the mysticism, than the spiritual sense of *self-sacrifice*, in which it is generally understood by the speculative Yogi and the philosophical Vedantist.

The Om Tat Sat

1. Preamble of Om tat sat.

After consideration of Yoga the title of our work, and all its component parts tending to the exercise of meditation, together with an investigation into the nature of *Ātman* or soul, as the agent of the act of meditating and procuring its salvation, we are led by a natural and coherent train of thought to an inquiry into the nature of that grand object of our holy and profound meditation, which is the only means of our emancipation, and which is presented at once to our view in the exordium of the work in the mystical characters of *Om Tat Sat = On Id Est*.

2. Ambiguity of the word *Om*.

The word *Om* forming the initial of the said epigraph standing prominent at the top of the opening page of the work, and being more than a multonymous term and ambiguous in its acceptations, requires to be treated at some length, in order to discover the hidden meaning lying buried under that mystic emblem of the grand arcanum of Brahmanical and Universal religion, from amidst a variety of significations which are heaped upon it in the sacred writings and holy speculations of the early sages of India.

The Sruti Says: —

3. In the beginning was the word *Om*.

~~: ~~ So saith the Holy scripture:—

"In the beginning was the word, the *word* was with God, and the *word* was God. All this was made by him, and without him was not anything made, that was made and" St. John 1.1-3.

Om, the light of the world.

And again says the Sruti ~ ~ ~

"That *Om* shone forth as light, but they received it not, and hid it in darkness." So the Scripture:—

"That was the light of the world, and the light shone upon the world, but the world knew it not &c." St. John, Ch 1, V. 5. 9. 10.

5. Its Revelation to mankind.

Again says the Scripture,—"God sent one to bear witness of the light, that all men through him might believe." Id 1.7. So *Brahmā* the god revealed its meaning to his first begotten son *Atharvan*, and *Atharvan*, the *Prajāpati*, gave instruction on the subject to *Pippalāda*, *Sanatkumāra* and *Angira*" (Weber A. S. L., p. 164). Again *Angiras*, who communicated it to *Saunaka*, had obtained it from *Bharadvāja* *Satyavāha*, and the latter again from *Āngira*, the pupil of *Atharvan*, to whom it was revealed by *Brahmā* himself (Weber A. S. L., p. 158).

6. Works on its Disquisition.

Hence it is the *Atharva Sikhā Upanishad* in which the investigation of the sacred word *Om* is principally conducted apart from those of the *Māndukya*, *Maitrī* and *Tāraka* Upanishads. (Web. Id., p. 164). These together with their *Bhāshyas* by *Sankara*, the *Kārikās* of *Gaudapāda*, and the commentaries of *Ānandagiri* on them, are chiefly devoted to the scrutiny of the sacred syllable, beside the partial disquisition of every other Upanishad and theological work into the hidden sense of this mystic word. Weber points out the *Saunaka* and *Pranava* Upanishads among the number (A. S. L., p. 165).

7. Mode of our Investigation.

We shall proceed in this prolegomena first to investigate into the orthographical character and structure of this syllable, and then to inquire into the designations and etymological synonyms or the word, with the lexical meanings that we can get of them, and lastly to treat of the many mystical interpretations which this single word is made to bear as a common emblem of them.

II. Orthography of Om.

Firstly: Om with respect, to its name and utterance is called

1. The letter ~

Onkāra, that is, the nasal *On* in combination with the adjunct *kāra* (signifying a sound) and meaning the letter *On*. For all sounds whether vocal (~) or sonant (~), nasal (~) or not-nasal (~), articulate (~) or onomatopoeia (~), are denominated letters; as the letters *a* &c. (~) are called vowels, the letters *Ka* &c. (~) consonants; so the nasals *Ān*, *in* (~) &c., as also the inarticulate ones (~) &c., are all letters; but the Onkāra is the root of all; thus ~ ~ *Manu* calls it a letter in the passage:—"This one letter is the emblem of the Most High. II. 83. *Vide* Dr. Mitra's *Ch'hānd Up*, p. 4.

2. A conjunct Letter ~

But here a question is raised as to whether a conjunct vowel or consonant may with propriety be styled a single letter or not. To this says Dr. R. L. Mitra in a foot-note to his translation of the *Ch'hāndogya* Upanishad that—"It is true that this emblem conveys two sounds, that of *O* and *m*, nevertheless it is held to be one letter in the above sense; and we meet with instances even in the ancient and modern languages of Europe that can justify such privileges, such as *xi* and *psi*, reckoned single letters in Greek, and *Q. W. X.* in English and others." (Ch 1. Sec. 1. p. 4). So is *lāmālif* in Persian &c. The Sanskrit conjunct *ksha* (~) is considered a single consonant, when they say, ~

3. The Syllable Om ~

It is also like every other single or conjoint letter of the alphabet (~) termed an *akshara* (~) or syllable, which forms either a word by itself when standing alone, or part of a word followed by an adjunct as ~, ~ &c.; where the first is a word of one syllable or monosyllabic term ~, and the others as dissyllabic and trisyllabic words (~, ~ ~), according as they are uttered by the help of one or more articulations of the voice. *Om akshara* apart from its other signification of the *Imperishable* and the like,

and its symbolism of the Supreme Spirit, is also used in the sense of a syllable in the original writings and their translations. Thus says the *Kathopanishad*: ~ ~

* * * * *

Manu says:—"That which passeth not away is declared to be the syllable om, thence called *akshara*." He calls it also a trilateral monosyllable. II. 84. So says Mon. Wm.: "*Om* is a most sacred monosyllable significant of the Supreme Being." (Indian Wisdom p. 103 note 1).

* * * * *

4. The character Om ~ ~

Omkāra likewise indicates the written character *Om*, because the suffix *Kāra* like *Ākāra* is used to signify its written form or sign (~ ~), and in this sense the Bengali ~ ~, corresponds with Greek character ω [Greek: ô] *omega* the inverted ~ ~, or the *Omikron* = English O, and Oao Persian, and likens to the Sanskrit *bindu* O, which is but another name of *Om* (~ ~). But the ~ ~ is formed by the union of two dots or cyphers (O bindu) like Greek Omega of two omicrons and the English w of two u's. So says the *Gāyatrī Tantra*, ~ ~ ~ ~ And again: ~ ~. ~ ~ It is the union of two circlets, one being the symbol of one's own divinity and the other that of Brahma." This character by itself is regarded with high veneration as an emblem of the Infinite, independent of its meaning or utterance, and is marked on the forehead of every devotee in the form of a spot or crescent.

* * * * *

5. The Symbol ~ ~

The symbolical *Om* is represented by four cyphers as placed over one another ~ ~, and each designated by a different name in the aforesaid *Tantra*, and supposed to form the cavities of the heart and mouth of Brahm, ~ ~ These *bindus* or cyphers are differently named in the *Vedānta*, as we shall shortly come to see under the denominations of *omkāra*. (No. IV).

6. Symbolized as Jagannātha.

The best representation of *Om* is the image of the god Jagannātha, which is said to be an incarnation of the mystic syllable $\sim\sim$, or made in the form of *Om*, and not in that of Buddha, as some of our antiquarians have erroneously supposed it to be. There is a learned dissertation on the subject of Jagannātha's representation of *Onkāra* to be found in one of the early articles of the Asiatic Society's Researches, where the reader will get much more light on this mysterious subject.

7. Comparison of *om* and *on*.

It will further be found on comparison that $\sim\sim$ bears not only a great resemblance to the Greek *on* written as [Greek: ou] with the nasal above the O, but their perfect agreement with each other in sense will leave no ground of suspecting their identity with one another, as it will be fully treated of afterwards.

III. The Ortheopy or Analysis of *Om*.

1. A Monad.

We have already seen that the circular form of the letter O in *Om*, called a *bindu* dot or cypher, was used like a geometrical point to denote a monad without parts, and represent the Supreme Being subsisting as the central point of the great circle of Universe, and filling the infinity of its circumference with his own life and light. The Vedas and the early theology of the Upanishads invariably understood the *Om* as synonymous with *One*, and expressive of the unity of the God-head; as in the motto $\sim\sim \sim\sim$ of the Vedantists, corresponding with the monotheistic creed of Christians and Mahometans "God is one" and "without an equal" "*Wahed Ho la Sharik laho*" "The unity of the God-head is the dictum of the Koran and Vedānta." (Mon. Wm's. Hindu Wisd. p. XLI. 1).

The Manduka and similar Upanishads describe the majesty of the one. (Weber, p. 161). "That *one* breathed breathless by itself" &c. Max Müller's A. S. Lit. p. 560.

2. Om a Duad.

Formerly the letter *O* of *om*, *on*, and *One* was considered a pure and simple sound, and made to represent a monad or Unity; but in course of time and with the progress of language it was found out to be a compound letter (~~), formed by the union of *a* + *u* = *o* (~~ + ~~ = ~~), and two *o*'s in *w*[Greek: ô] omega or two *u*'s in *w*. (See. S. Gr. & Baine's grs). Then the perfect figure of the great circle was considered to be composed of two semicircles which the [Greek: ô] = ~~ was made to represent. This gave rise to the conception of a duality in the divine person, and hence grew the theory of the male and female ~~ in the original androgyne of the *Sankhya* and *Hara Gauri* (~~) of the Tantra. Hence it is said:

~~~~ ~~

"The syllable *ov*[Greek: on] = *on* is a word for Brahma (God), and the other cypher represents nature (the world). There is no Brahma, but *ov*[Greek: on] = ~~ or ~~ The dualism of Sankhya yoga is too well known to require an explanation.

## 3. Om a Triad.

At a later period and posterior to the dualistic doctrines of the aforesaid Tantra and Pātanjala yoga systems, the *Om* branched out into a Triad by the union of the nasal letter *m* or *n* with the ~~ or *w*[Greek: ô], and forming the conjoined character ~~ and *wn*[Greek: ôñ] in Sanskrit and Greek. Henceforward *Onkāra* is regarded as a triliteral word composed of *a+u+m* to represent a triplicate deity. Thus says Monier Williams:—

"*Om* is supposed to be composed of three letters *A, U, M*, which form a most sacred monosyllable (~~), significant of the Supreme Being as developing himself in the Triad of gods, Brahmā, Vishnu and Siva" (Indian Wisdom p. 103 note I). So we have in Manu II. 83 and 84:—

~~

~~

~~

~~

So also the Bhagavad Gitā. VIII. 13.

Here the two halves of the circle ~ ~ comprise Vishnu and Siva as joined in the bipartite body of *Hari Hara alias* Hara Hari, adored by the dualists called ~ ~, or more fully as ~ ~ and Brahmā the god of Manu, is placed in the circlet above the great circle of his created world. We need but hint to our readers in this place, to observe how the original word *Om* or *Ov*[Greek: *On*] and One developed itself into the existing faith of trinity. The Tāntrica Sivites however place their god Siva in the upper semicirclet formed by ~ ~ = m the initial of Maheswara ( ~ ~), and say:—

~ ~  
~ ~

This is more reasonable to believe from both the letter *m*'s and its god Siva's amalgamation with the early Aryan duality to form the present faith of triality at a much later period.

#### 4. Om the Tetrad.

We next see a further progress of *Om* in its development from the trilateral to a quadrilateral form, by its assumption of a crescent or half circlet ( ~ ~) according to the Tantra, or a half *Mātrā* ( ~ ~) of the Vedānta. The Tantra says ~ ~ ~ ~. The Maitrī Upanishad mentions only of the three *Mātrās* of *Om* (Ch vi Sec. 3).

"But the Mundak Upanishad" says Weber, "refers to the half *Mātrā* (mora), to which the word *Om* here appearing in its full glory, is entitled in addition to its three *Mātrās* (mora) a. u. m. This is evidently a later addition by some one who did not like to miss the mention of the subject in the Atharvana Upanishad in which it occurs." p. 160. Again says he—"The Māndukya Upanishad which treats of the three and half *Mātrās* of the word *Om*, is to be looked upon as the real Māndukya, all the rest is the work of the *Gaudapāda*, whose pupil *Govinda* was the teacher of Sankarāchārya about the seventh century A. D."

#### 5. Om the Pentad.

We find next a quinquilateral figure of *Om* in its component parts of

the three mātrās, m, and the *bindu* or ~ ~ the fifth.

#### 6. Om the Hexad.

And then again with a sextuple or Hexaliteral *Om* composed of the sixth member of *Nāda* ( ~ ~ ) over and above the aforesaid five parts.

#### 7. Om the Heptad.

The septuple Om is described in the Ramatāpaniya upanishad as consisting of ~ ~ and ~ ~ Weber's A. S. Lit. p. 312.

#### 8. Om the Octad.

This consists of the aforesaid seven parts, which together with Sānti called in Persian Sākat complete the number, Weber. Id. p. 315.

### IV. The Different Denominations of Om.

#### 1. The Initial of the Veda.

The *om* is denominated the heading of the Veda ( ~ ~ ) as the Gāyatrī hymn is termed to be its parent ( ~ ~ ). It stands at the top ( ~ ~ ) of every book ( ~ ~ ), chapter ( ~ ~ ), and hymn ( ~ ~ ) of every Veda either alone by itself or two or three *oms* put together, as ~ ~ *on ignem aiede* of the Rigveda, ~ ~ *On triseptem* &c. of the Atharvan; again ~ ~ *on* I salute thee O Rigveda &c.

It is hence used at the head ( ~ ~ ) of every book on any branch of knowledge ( ~ ~ ) which is a paronym of and derived from the same root ( ~ ~ Video) with Veda ( ~ ~ ). The Tantra calls it as the heading of the Gāyatrī which begins with the syllable;

~ ~

~ ~

#### 2. The sacred Syllable. ~ ~

It is called the sacred syllable because it is used in sacred writings and in the sacred Vedic and Sanskrit languages only, and never in the

popular vernacular tongues, which are known as unsacred and impure (~~). Moreover it is used in sacerdotal functions of the sacerdotal class (~~) or regenerate classes of men, and never by the impure Sūdra on pain of damnation (~~), unless he is sacrificed by investiture of the sacred or sacrificial thread, (~~). Thus says the Sāstra; ~~

The sacredness of the word *Om*, as the expression for the eternal position of things, is specially emphasised in the Katha Upanishad (Weber. p. 158).

### 3. The Holy syllable ~~

It is held as the most holy syllable being an appellation of the Most High, and must not be uttered in unholiness even by the holy orders of men: so says the Katha Up:—"This is the most holy syllable, this the supreme syllable, whosoever knoweth this syllable getteth whatever he desireth." (Cowell's Maitrī Upanishad. Ch. VI. S. 4) note.

### 4. The Mystic Syllable ~~

This is styled the mystic syllable because the most recondite and abstruse doctrines of Brahmanical theism are hidden under its symbolical garb, and form the foundation of those wonderful structures of the mystic poetry and philosophy of nations, which have been beautifully illustrated by Sir W. Jones in his "Mystic Poetry of the Hindus, Persians, and Greeks." It was this mysticism which invited a Pythagoras of old to India. Manu says:—"He knows the Veda, who distinctly knows the mystic sense of this word." Chap XI. 266.

These senses are recommended to be deeply studied by the Upanishads themselves, saying;—"The *om* is a subject of deep study" (Web. p. 163), and forms of itself "as another triple Veda." (Manu XI. 265). It is enjoined to be carefully kept in secrecy by the Tantras and Smritis.

~~

~~

### 5. The Mysterious syllable ~~

*Om* again as a symbol of the eternal position of things ~~,



presents to us a mysterious round of the mystic dance of myriads of spheres, emitting an inaudible sound reaching beyond its utmost limit to the unknown One who sitteth above the circumference of its visible horizon; or as the sacred writer expresses it: "He that sitteth on the circle of the earth." Isaiah. Chap. X. 1. The Tantra speaks of its encompassing the world; ~~

#### 6. The sphere of sound ~~

That *om* contains within it the whole sphere of sounds (~~) is beautifully illustrated in twenty slokas or stanzas in an Upanishad of that name the ~~ (Weber, p. 165). It shows how the eternal sound *om* emitted by *Brahm* pervaded throughout the Universe, and the manner in which all other sounds are propelled by continual vibrations of air like curves upon the surface of water (~~) to the auditory of the other. The *Vindu* is a *Mudrā* in Tantra ~~ Compare the Pythagorean music of the spheres.

#### 7. The Focus of light ~~

The *Tejovindu Upanishad* describes *Om* as the source and focus of light in fourteen slokas, and the empyrean above it as the abode of pure ineffable light (~~) of God that illumines the other spheres. (Web. p. 165). This light is viewed in the orb of the sun and in fire by their worshippers. Compare Milton's hymn to light; "Hail holy light" &c.

#### 8. The spot of immortality ~~

Again *Om* is termed the reservoir of immortality or endless life in the *Amritavindu Upanishad* which describes it in thirty stanzas, to be the eternal fountain of the infinity of lives that fills all animated nature, and is drawn back to it. Its circumference extends to the regions of light and life, and beyond it is the region of death and darkness. "In this word there is light and life" (John 1) ~~ see Weber's A. S. Lit. pp. 69, 154, 165.

#### 9. The centre of Meditation ~~

Therefore *Om* is called the centre of meditation in the *Dhyāna vindu Upanishad* of twenty one stanzas, which direct the concentration of our thoughts to that centre for the attainment of perpetual light and life

which flow from it. (Weber p. 165). The Tantra takes a ~ or ~ and the Buddhist a chink in the wall to fix the sight in meditation.

#### 10. The Position of Brahma ~

And lastly *Om* is styled the receptacle of the great God, whose essence fills, pervades, and encompasses the whole orbit of the Universe, as it is described in twenty two slokas of the Brahma Vindu-Upanishad. It is called Brahma Mudrā in the Tantra. (Weber, p. p. 99, 158, 165).

### V. Etymology of the Word *Om*.

#### 1. Etymology of the *Om*. ~

Having thus far seen the mysterious nature of the letter and syllable *Om* in its Orthography, we shall now consider it as a word, and see that not a less but much greater mystery is attached to its etymology than has been hitherto thought of by any, and which will be found upon examination to be more inscrutable in its nature than the mysteries of Eleusis and the inexplicable hieroglyphics of the Egyptian priests.

#### 2. Its symbolism of Brahmanism ~

These secret and sacred treasures of Brahmanic enigmas and symbols, have been carefully preserved by the Brahmahood in their cabalistic writings of the Tantras, which serve to be a secure safeguard of their religion amidst the ravages of foreigners in their liberty and literature, and require to be diligently searched into for a thorough mastery of these mysticisms.

#### 3. Its derivation ~

*Om* is denominated a word ( ~ ) in the Veda and other sacred scriptures, and explained as a noun also ( ~ ) in the Nirukta and other lexicons. It is derived in the Koshas from the root *aba* or *ava* to protect, or save ( ~ ) with the *Unadi* suffix ~ an anomalous formation into *om* to denote "protection." Dr. Mitra too derives it from the radical ~ "to preserve" with the suffix ~ to denote the Most High according to Manu and Gītā. (Translation of Ch'hāndogya Up. p. 4).

#### 4. Its Primary sense ~

Apart from the symbolical significations of *Om* (of which there are several as we shall come to notice afterwards), its primary and literal sense would make us give different interpretations of it according to the derivation of the term both in its verbal and nominal "forms. ~ as a verb in the imperative mood means "save" as ~ &c. in the *Mugdhabodha*, corresponding with the expressions, *Ave Maria*, *salve salvator*, *salve Deus*, *save O God* &c.

#### 5. Its Nominal sense ~

But *aba* to protect or preserve gives us the nominal ( ~ ) forms of *aba*, *āba*, *ābu*, and *ābuka* ( ~ ), meaning a father or preserver in the Prākṛit Speech of Sanskrit dramas, and these are found to agree in both respects of sound and sense with the words *āb*, *ābā*, *ābu*, *ābuka*, *abi* as *ābuka* &c. in Hebrew, Chaldee, Syriac and Arabic languages. This gives us the original meaning of ~ of which ~ is a derivative form, and shows the close affinity which the Aryan root bears to the Semitic, both in its sound and signification of "Father" ( ~ and ~ ) applied to the Great God.

#### 6. The word Om ~

But our question being *Om* and not the root ~, we ought to know to what part of speech it belongs and what sense we are to give of it here. It is said to be a word indicative of auspiciousness when used at the beginning; ( ~ ). But whether as a verb or noun or any other part of speech, we know nothing of, and we are utterly at a loss what word to substitute for it in its translation. This is the reason why the word *Om*, is used by itself in the translations of Sanskrit works by Europeans and our countrymen also for want of a proper term, as it is seen in the English versions of Vedas and Upanishads.

#### 7. An aptot noun ~

*Om* is enlisted as an indeclinable word in grammar having no inflection of its own in gender, number, case or person, and agreeing with all words in its unchanged state, as in the examples:— ~ &c. It is included in the ( ~ ) as an aptot noun, and with indeclinable

particles ( ~ ), as an adverb, conjunction and interjection also with various significations.

#### 8. The initial *Om* ~

The anomalous and multonymous particle *Om* was first discovered by Ram Mohun Roy to be no other than the participial noun *on=being* which as Max Muller says is *to on ontos* the Being of Beings A. S. Lit. pp.. 321 *et passim*. The Latin *ens* and the French *on* as *t'on*, bear close affinity to *On* and ~ both in their sound and sense.

#### 9. The Final *Om* ~

Dr. Rājendra Lāla Mitra has in one of his works pointed out the Vedic *Om*, to correspond with the Hebrew "Amen," and this will be found so true of the final *Om* of Brahmanical prayers, that its corresponding word *Amin* invariably forms the last word of every prayer in Arabic, Persian and all other Mahometan and Semitic languages. Thus it is to be seen how intimately are both of these grand families of mankind connected with each other in the main point of their different creeds.

### VI. Lexical Meanings of *Om*.

#### Adverbial Meanings. ~

After the etymological and philological interpretations that we have been given of the word *Om*, it is worthwhile to attend to its meanings given in the current lexicons for the information of the majority, with whom the evidence of the history of philology is of little weight and value. Tārānāth's Sanskrit dictionary ( ~ ) presents us with following adverbial meanings of the word.

#### 1. An Inceptive Particle. ~

The Medinikosha says he, expounds it as an inchoative particle ( ~ ) to mean the beginning of a thing ( ~ ), and we find it accordingly used in the form of a proemial monogram at the exordium of a book or Vedic hymn, sacred rite or lecture, in the Sanhitas, Brāhmanas and Upanishads according to the passage quoted by Tārānātha in his dictionary; ~ ~ It answers the ~ of the Purāna and the

words *now* and *then* in English as in the passage of the Kathavalli;

~~

It is synonymous with beginning (~~) in the Ch'hāndogya Upanishad, whereupon the poet has well said: ~~ ~~

### 3. Illustrations of Ditto ~~

Krishna (under the conception of the identity of his soul with that of the Divine), speaks of himself in the Bhāgavadgītā that, he was the letter *a* of the alphabet, and the *Om* of words (~~). This is shown in the latest English translation of the work to be a doctrine derived from Christianity and corresponds with the passage "I am Alpha &c." in the book of Revelations (Ch. I. V. 8). There is a similar passage in the Koran which says "He (God) is the first; *Ho al awl* corresponding with the Greek" *Ho esten arche*; and this passage and sometimes its initial 'O (Gr.) and our ~~ , is used by Moslems at the top and commencement of their books and other writings. Again like *Alpha* of the holy Scripture we find the use of Alif upon the head of all writings in Urdu, Persian, Arabic and Hebrew in daily practice. Hence it is hard to say who is the borrower, though every one will boast itself to be the lender. (*Vide* Weber's paper on the Rām Tap Up. pp. 276, and 360).

### 3. An Initiatory Particle ~~

The Kosha adds the sense of auspiciousness and prosperity (~~) to the above, and this as we have already observed forms like the names of gods, the initiatory vocable of meritorious undertakings (~~). "*Om*" says the Ch'hāndogya, "is also prosperity" (I, 8.) To this the scholiast Sankara says: "the letter *Om* is called prosperity, because it is possessed of the property and attribute of prosperity. The prosperous alone can pass the word *Om*" (Chh. up. Ch. 1, p. 8).

Its use is not confined to the sacred and antiquated language of Vedic writing and the liturgy, but is to be met with in the classic Sanskrit of ancient bards and modern poets. Thus we have in the Rāmāyana of our author (~~). In this sense we discover a curious affinity of the Aryan *Om* with the Semitic *Āman Amān* and *Aiman*, as in the Persian phrase *Aiman buād* corresponding with ~~ or ~.

#### 4. Gratulatory, Particle ~

The word has been rendered in our translation by the salutatory term "Hail", from a supposed similarity of its meaning with that of *namo* ~ which is used by women and *Sūdras* in lieu of the sacred *Om* in their salutations to gods and superior beings, owing to the denunciation pronounced upon their utterance of the sacred syllable (~). We find its use in the same sense in Dr. Roer's Translation of the Aitareya Upanishad, where it is rendered by "salutation to the Supreme Soul" and by "adoration" in Cowell's version of the Maitrī Upanishad. We are however at a loss of authority to warrant our adoption of *namo* as a synonym of *Om*. We meet with instances of the use of *Om* and *namo* together to mean salutation, as, ~ and ~ in the Mugdhabodha, where *namo*, expresses obeisance and governs ~ in the dative, and not *Om* which has no governing power.

#### 5. Invocatory particle ~

*Om* in the sense of invocation is an absolute monoptot like ~ &c., without the power of governing the following word, as ~, and its double use as ~ in the Aitareya Upanishad (1); so ~, ~ in the Mugdhabodha; but ~ and its synonyms ~, ~, ~, ~ govern the dative as ~, ~, ~ &c. The invocatory *Om* is synonymous with the interjections O, ~, ~ and all other single vowels whether nasal or not (~), all of which are ungoverning particles in this sense.

#### 6. A Laudatory particle ~

*Om* is usually termed as *pranava* ~ or praise or word of praise, from the root *nu* (~ + ~ + ~) to laud, and in this sense it might mean the glorification of Te Deum. Thus "*Om* is the *pranava* or initial word of the Rigveda priests, and it is termed the Udgītha (~) of Sāma Veda choristers ~ who chaunt it". (~). But it is made to signify the object of the verb, or the Being that is lauded (~); and in this sense it means, "The Purusha or spirit who is unaffected by works, affections &c., and having the appellation of Pranava" (see Monier Williams' Wisdom of the Hindus p. 103), so says Gaudapāda in his Kārikā. In the former sense, Pranava corresponds with *halleluyas* and *hosannas* of Christians, and *hamd o Salaut* of Moslems, which are deemed sacred by their votaries. The Kārikā has the

following stanzas on it:— ~ ~ ~ ~

## 7. A Permissive Particle ~ ~

It is used in a permissive sense both in Vedic and classic Sanskrit, and expressed in English by the words "on" "go on" and the like. We have an instance of it in the Māgha Kāvya, in the passage; ~ ~ ~

### (a.) An Injunctive ~ ~

"Verily this is an injunctive term ( ~ ~), signifying injunction, order, and whatever is enjoined, and ultimately the letter *Om*." (Ch'hāndogya Upanishad). The scholium ( ~ ~) explains it by saying that, "Whatever is enjoined by the learned or wealthy regarding learning and wealth, it is done by saying "Om." (Ibid I. 8. p 8.)

## 8. A Particle of assent ~ ~

It bears also the sense of assent and consent ( ~ ~) meaning "ay" "aye" "yea" and "yes", and in Bengali and Vernaculars ~ ~ and ~ ~. So says Sankarāchārya:—"Whatever is assented to by the learned and wealthy, it is done by saying "*Om*". Thus in the Vedic tradition; Yājñavalkya having been asked by Sākalya as to how many gods there were, said: "Thirty-three." Sākalya assented by saying "Om." Among modern writings, the Sāhitya Darpana cites the following instance of *Om* being used in this sense:— ~ ~ ~ ~

It is used as the interjectional particle ~ ~ expressive of

## 9. A Particle of Repulse. ~ ~

repelling or driving off another from one like "Avaunt" in English. We meet with an instance of its use in this sense in the Vetāla Panchavinsati of Lassen (VI.) Thus, ~ ~ ~

## 10. Do. of Ratifying. ~ ~

It occurs in the sense of confirmation at the end of hymns and prayers in the Vedic writings, and corresponds with the words "Amen" and "Amin" at the conclusion of Christian and Moslem sermons and prayers as we have said long before. We have a verse of Hafiz to this effect, where he says

*bishnow O Āmin bogo i. e.* "Hear and say amen." There are many instances of it in the Upanishads, such as ~~, and so in the Gāyatrī hymn which begins and ends with *Om*, agreeably to the precept which says: ~ ~

## VII. The Nominal Meanings of *Om*.

### 1. Nominal Meanings of *Om*. ~ ~

Besides the meanings already given of *Om* as a particle, there are many other nominal significations attached to it as a significant noun or rather symbol to express certain attributes belonging to the nature of the Deity, that bear little or no connection with the etymology of the word.

### 2. *Om* the Creator ~ ~

*Om* is used to denote the creative power of God in Sankara's scholium. This sense is had from the primordial word *logos* the ov [Greek: ôñ] = *be* or *fiat* ~ ~ *buad* uttered by God in his creation of the world, as we have in the scripture. "And god said, "Let there be and there was" Latin *Fiat-et-fit*; and Arabic *Kom fa Kāna*.

### 3. *Om* is *God* ~ ~

Pātanjali takes it as denotative of God himself ~ ~; and others as a denotation of the Supreme God ~ ~ ~ ~

### 4. *Om* is *Brahm*. ~ ~

*Om* is the verbal symbol of *Brahm* signifying the Universal spirit ~ ~ so says the Katha Upanishad ~ ~ This meaning is obtained from ~ ~ = on signifying *being* or existence, and referring to the totality of existence expressed by the word *Brahma* (formed of ~ ~ + ~ ~) *universal pervasion*.

### 5. Greatness of *Brahm* ~ ~

*Om* is used also to denote the vast magnitude of *Brahm* ( ~ ~) in the Maitrī Upanishad, which says "*Om* is the greatness of Brahman, says one



who continually meditates thereon." (See Cowell's Translation of Id. IV. 4. p. 253). This idea is naturally suggested by the infinity of the Universe pervaded and encompassed by the spirit of God. ~ ~ ~  
The Ch'hāndogya Upanishad speaks of the greatness and effects of *Om* (I. 9). To this the scholium raises the question, what are its greatness and effects? Then answers it by saying;—"by the greatness of *Om* is implied the existence of priests, the institutions of sacrifices &c. &c. Therefore is its greatness."

#### 6. Om is the way to Brahma ~ ~

"*Om*," says the Māndukya Upanishad, "is the means (symbol) leading to Brahm," as a hieroglyphic character to its significate. Here says the commentator Ānandagiri (p.336.) ~ ~ ~ "It is known in all the Vedāntas as the best means towards the accomplishment of one's adoration." (Ch'hāndogya Upanishad p. 5 note.)

#### 7. Immutable & Imperishable ~ ~

It is immutable, undecayable, imperishable, indestructible and immortal ( ~ ~ ). Thus in the Māndukya: ~ ~ The circle of O is considered the most perfect of all geometrical figures, as it was held by the Pythagoreans to be the best symbol to represent the perfections of the Supreme Being. It is the sign of divine immutability from the fact of every other figure changing its shape by its constant rotation round the centre and becoming a spheroid which is no more susceptible of change. Such is the changeable nature of all things until they become one with the Divinity.

#### Om Knowable. ~ ~

*Om* the symbol of God is said to be the knowable, because every part of its circumference is equidistant from the central observer. So is God said to be knowable ( ~ ~ ) in Yoga philosophy for his knowableness to every one by means of meditation. Hence the Yoga system is called gnosticism contrary to the unknowableness of agnosticism.

#### 8. Eternity ~ ~

*Om* is called eternal ( ~ ~ ), because its circular form is the representation of eternity, having neither its beginning nor end

(~~): so it is the symbol of infinity, the circle being described by an infinite line. Thus Gaudapāda: ~~ ~~

## 9. The First and Last.

Again Om is said to be the first and last of all things, because, says Tārānātha, every thing proceeds from its centre as its source, and returns to that centre as its reservoir. ~~; or that every thing like the line of the circle meets at the same point from where it is drawn and stretched. Moreover Om as has been already said, is used both as the initial and final word of Mantras and prayers, so it is understood to be the beginning and end of all motions and utterances. In these senses it answers the *Alpha* and *Omega* of the Revelation, and the *initium* and *finem*—*Hoal awl Hoal ākher* of the Koran.

## 10. The First, Last and Midst. ~~

But *Om* is declared again to be the first, last and midst of things, from its being uttered in the beginning, middle and end of prayers and recitals of sacred hymns according to the ordinance which says that, *Om* is to be repeated thrice at every recital in the beginning, middle and end:—~~ This rule is said to bear reference to the triple state of the progression of mortal beings,—their evolution, sustentation and dissolution. ~~ The triple utterance of *Om* has given rise to the triplicate invocation of Hari, ~~ , and with what Milton has expressed in his glorious hymn in the *Paradise Lost*.

"Him first, Him last, Him midst, and without end."

The reverend Gaudapāda enjoins the same ordinance in his versified commentary or Kārikā to the Māndukya Upanishad, where he says (verse 27):—~~

## VIII. Application of *Om* in the Vedas and Vedanta .

### 1. Pranava = Adorable.

"O venerable, let me enter thee (viz. the word Om)—the sheath of Brahmā, swāhā. O venerable do thou enter me, swāhā. O venerable, I shall be purified by thee." (Taittirīya Up. IV. 3).

## 2. The Burden of song.

"Om, the hymns of the Sāma Sing, *Om*, Som, the hymns proclaim."

## 3. Commanding and assenting.

"By Om, the Adhwarju gives his reply:—By Om the Brahmā commands;—By Om he gives his orders for the burnt offering" (Ibid VIII. Anuvāk).

## 4. Beginning.

"*Om*, says the Brāhman, when he commences to read the Veda." (Ibid).

## 5. Om is Multinymous.

"Om is Brahman, it is immortal, it is light, it is truthful, and a portion of holy light."

"It is the sun, the truthful, the Yajus, devotion, fire, wind and air."

"It is the moon, strength, immortality, and the means of attaining Brahma" (Maitrī Upanishad VI. 35.) ~ ~ ~ 6. It is all significant.

But apart from all the particular objects to which this word is severally applied, *Om* is found from its general sense of "a being" at large, to be significant of "all things," as its archetype Brahman is made to stand for universal existence both collectively as well as singly (*in toto et per singulatim*), as it is said in the Māndukya Upanishad, ~ ~

## 7. Om includes all things.

"Om" says the Sruti, "is immortal." Its explanation is "this all"; what was, what is, and what will be, all is verily the word "Om"; and every thing else which is beyond the threefold time is also verily the word "Om." For this all (represented by "Om") is Brahm, and Brahm is "all." (Māndukya Upanishad Bhāshya verse 1 and 2). ~ ~

## 8. Scholium on the above.

According to Sankara's explanation the rendering would be as follows:—"Om" this sound (or immortal) is this "All," and its explanation is "what was, what is, and will be, all is verily the word "Om." (Sankara's Bhāshya of the above). Ānandagiri's explanation is to the same purport; thus says he:—

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## IX. Theology of Om in the Monads of Monotheistic Creeds.

### 1. Monads or Unities. $\sim\sim$

We have seen that *Om* expresses all things (Sarvamonkāra), by virtue of the word like its kindred Greek and Latin *on* and *ens* (B. *haon*), signifying "a being" by synecdoche (*laxanā*) of a part for the whole. And this is done of all things whether concrete or discrete and taken either singly or by groups of two or more things together; as it is said—"Ekasadvisastrisas" &c., i. e. *Singulatim*, *dualiter*, *pluraliter* &c. We shall first come to see the monads expressed by *Om* and leave to the reader to discover the relation which the significates may bear to the symbol, or rest satisfied with the idea of their being meaningless or arbitrary.

## 2. Om is speech or voice ~ ~

Om, says the Sruti is Sarvāvāk "all voice and speech"; and we shall come to see below that it is applied alike to denote both human and brute speech, and words belonging to all the different parts of speech.

### 3. Om is sound and word $\sim\sim$

"All things are united with words which express them, and all words are contained in the mystical syllable *Om*, ( ~ ). *Om*, pervades all sounds; he rises above all objects which are expressed by sounds, who repeats this sound *Om*" (Ch'hāndogya II.23. (Maitrī p. 253).

#### 4. Om is Brahm ~ ~

"*Om* is Brahman called sound (*sabda*). By means of *Om* rising above

all things, a man merges in the Supreme called Para Brahma." "Om is the emblem of the Most High." (Ch'hāndogya p. 4. Manu II. 83. Bhāgavad Gītā). So says the Maitrī Upanishad (VI. 22) ~

#### 5. Om is Fire and its splendour ~

"Om was splendour and fire at first. By this syllable *Om* the splendour germinates, it shoots upward, it expands, and becomes the vehicle of divine worship. The splendour germinates in the form of the mystic syllable *Om*, as a seed germinates; *i. e.* It is manifested as the primeval form of the Veda, it next shoots upward as the internal sound *Om* itself." (Maitrī Up. VII. 11. ~ Fire was the first object of adoration of the Rigveda and of the fire worshippers of India and Persia. It is believed to be the *arche* or beginning of all things according to Heraclitus.

#### 6. Om is light. ~

"Om is light and manifest as light, the sleepless, deathless and sorrowless light." Again: "*Om* is light which shines in yonder sun, and in the moon, fire, and lightning" (Maitrī Upanishad VI. 25.). So says the Bhāgavad Gītā, "That splendour which abiding in the sun illumines the whole world, which abides in the moon and in fire, that splendour know to be mine" (XV. 12.) Light was the first work of creation and the "first born" of Heaven. God said *Lux fiat et lux fit*."—"Let there be light and there was light."

~

#### 7. *Om* is Lightning. ~

"The Veda is called lightning, since the moment when it is uttered (as *Om*), it enlightens every incorporated being; therefore by the syllable *Om* let a man adore the infinite splendour of Brahman" (Maitrī Upanishad VII. 11.) ~

#### 8. Om is the Brahman light. ~

"The syllable *Om* is the Brahman light or pure intelligence, veiled behind the fire and breath, and manifested itself at first as the one undivided sound *Om*." Thus the Maitrī Upanishad Tīkā (VII. 11). ~

9. *Om* is Water. ~~

"Om shines in the waters" (Maitrī Upanishad VI. 35). ~~ Water is said to be the first work of God (~~) "and the Spirit of God floated on the surface of the waters" hence called ~~ (Genesis and Manu). Thales found water to be the origin of all things.

10. *Om* is Flavour &c. ~~

"Om is *Rasa*, moisture, flavour, taste, relish and love (Maitrī Up. VI. 35). The goodness of God is flavour, a man having attained flavour, becomes possessed of joy" (Taittirīya Up II. 7.) ~~ By flavour *rasa* they mean love also and love is believed to be the formative power according to Empedocles.

11. *Om* is Ambrosia. ~~

"*Om* is ambrosia the food of gods. (Gr. *He ambrosia est setos theon*). It is also honey and all sweet." So the Sruti: ~~

12. *Om* Udgītha. ~~

"*Om*, this letter the Udgītha, should be adored, *Om* is chaunted." (Ch'hāndogya I. 1).

"The Udgītha of Sāma Veda, corresponds with the *pranava* of the Rig Veda." (Cowel's Mait VI. 3).

"The Udgītha is the principle part of the Sāma verse, and sung by Udgātri priests."

"It is chaunted (Udgīyate), and is therefore called Udgītha and is a *Karmāṅgāvayava* or part of the liturgy."

"What is Udgītha, that is *Om*; what is *Om*, that is Udgītha." (Maitrī. Ch'hāndogya).

13. *Om* is breath. ~~

"*Om* called the Udgītha is breath," (Ch'hāndogya Upanishad p. 12).

14. *Om* is sun. ~~

"The sun is *Om*, *Om* is Udgītha, the sun is Udgītha, he is *Om*."  
(Maitrī IV. 4).

"The splendour of Brahman is yonder sun, and it too is the splendour of *Om*." (Ibid). ~~

15. *Om* the soul. ~~

"The soul is looked upon as *Om*." (Ch'hāndogya Upanishad. p. 12). "For this all represented by *Om* is Brahma. This soul is Brahma." (Māndukya V. 2). ~~

16. *Om* the Supreme spirit. ~~

"*Om* is the most appropriate name for the Supreme Spirit *paramātmān*." (Ch'hāndogya I. 1). "The Universal soul is the totality of individual souls." (~~).

17. *Om* is Mind. ~~

"*Om* is mind *manas*, the self consciousness or *ahankāra* of the Sāṅkhya." (Ibid p. 3).

18. *Om* is Body. ~~

"*Om* is corporeal." (Ch'hāndogya p. 3).

19. *Om* is Adorable ~~

"The letter *Om* is eulogised for its adorableness, and is an inducement to its worship." (Ch'hāndogya I. 9. p. 8).

20. *Om* a Vehicle ~~

"*Om* is the vehicle of the worship and knowledge of the superior and inferior Brahma." (Maitrī Up. 260).

21. *Om* is a Raft. ~~

"*Om* is a raft of Brahman to cross over the torrents of the world."  
(Svetāswatara II. 8. p. 53).

22. *Om* an arrow. ~~

"The body is the bow, *Om* is the arrow, with which one pierces the mark  
Brahma through darkness." ~~

23. *Om* a Bridge. ~~

And so *Om* is used to represent many other single objects. (Maitrī Up.  
p. 271).

It is represented as a bridge in the Atharva Veda (VI. 10 and VIII. 4).

#### X. Duads or Duples of the Bipartite *Om* in Dualistic Theories.

Duads. *Om* a couple. ~~

"*Om* unites couples together and gratifies the wish of the adorer."  
(Ch'hāndogya I. 6). Again "couples being incorporated with the letter  
*Om*, establish the all-gratifying power and attribute of *Om*."  
(Sankara's Scholium to Ch'hāndogya).

1. The Couple *Udgītha* & *Pranava*. ~~

*Om* combines the *Udgītha* of the Sāma with the *pranava* of the Rig  
Veda, the first couple; and therefore speech (Vāk) and breath (prāna)  
the sources of the Rik and Sāma, the second couple; and lastly the said  
two Vedas themselves as the third couple. (Ch'hāndogya I. 1-8), and  
consequently the Hotri and Udgātri priests the fourth couple.

2. *Brahmā* and *Para Brahma*. ~~

*Om* is the superior and inferior *Brahma* conjointly. The superior or  
*Para Brahma* is the one eternal and infinite God; and the inferior or  
*Apara Brahmā* is the finite God:—the demiurge of Plato, and the  
*Prajāpati* and *Indra* of Vedānta theology. The *Aitareya* reckons the  
pentad of the five elementary bodies, under the latter category. (V. 3).



Kālidāsa speaks of this as the *pancha mahā bhūta samādhi* in the first book of his Raghu Vansa.

### 3. The two pronunciations. ~~

"*Om* is pronounced as *svarati* in the Rigveda and *Svara* in the Yajur Veda." (Ch'hāndogya IV. 4. Manu XI. 265).

### 4. The Human & Divine Souls. ~~

"*Om* is ātman or soul. Two souls are said to enter the body; the individual and the undivided or universal soul." (Ait. III. 1). "Two birds (the supreme and individual souls) dwell upon the same tree of the body." (Svetāsvatara Upanishad).

### 5. The Soul and Matter. ~~

"*Om* is both spirit and matter," viewed as the same thing in the materialistic light of the Sāṅkhya, and dualistic view of others. Spinoza defines them both as the "*Substantia cogitans, et substantia extensa, una eademque est substantia, quae jam sub hoc, jam sub illo attributo comprehenditur.*" (Ethics. 1 Pr. 7 schol).

### 6. The Male and Female. ~~

"*Om Strīpum* the divine male and female"; the original androgyne or bisex being combined in the person of the first human being, Brahmā or Adam, and called the *Prakriti-purusha* or *pradhāna* &c. , in the Yoga and Puranic Systems. So says Manu also (I, 32). "The power became half male half female or nature active and passive, and divided itself in twain." (Ibid).

### 7. The cause and effect. ~~

"*Om* implies the two states of mundane existence, viz, the cause dynamic and the effect energy. The effect also is two fold, the gross and subtile." (~~).

### 8. The Two Elements. ~~

The subtile elements (~~) and the gross elements (~~) forming

the Sthūla or gross body and the *linga Sarīra* or subtile body,—the two component parts of all living bodies.

#### 9. Knowledge & Ignorance. ~ ~

The two states of the soul, knowledge and ignorance ( ~ ~ ) and the two states of knowledge; namely that which is known ( ~ ~ ), and what is unknown ( ~ ~ ), corresponding with two others—the ( ~ ~ ) the manifest and unmanifest.

#### 10. The two states of Life. ~ ~

Knowledge and action or Jnāna and Karman,—theory and practice, are the two inseparable conditions of life; the one leading to the other, which is the result of the former, and according to others its cause, in the celebrated dispute ~ ~ between theorists and practitioners.

#### 11. Other Pairs.

In this way many other pairs are joined together forming as they were the two halves of the great circle of *Om*, and whether diametrically or obversely opposed or attached to each other, they form together, the same circle of which each of them is but an imperfect part or half.

#### 12. Geometry of *Om*.

#### 13. Logical Use of *Om*.

Hence we see the mystery of the cypher of *Om* to be no less wonderful and efficacious in the investigation of theological truths, than the great instrument of Euclid's compass in the bisection and measurement of geometrical dimensions. And as the circle is latterly found to be made use of in the demonstration of propositions in Logic, how much must we wonder to reflect on the use and application of the sacred instrument of *Om* by the ancient Rishis of India, to all things of the physical, intellectual and spiritual world (*Sarvam onkāra eva*) as their common measure.

#### 14. Dualism overthrown ~ ~

Having thus observed the deficiency of dualities and the imperfection of

dualistic theories, by the instrumentality of *Om*, and the application of its cypher of unity to them, to make up that unity which is essential to the true knowledge of God, whose nature is a perfect unity and without divisibility (*Ekamevādwitīa*), the sages next proceeded to the investigation of trialities and pluralities of triune doctrines and so forth, which had been gaining ground even in those early stages of society, by the application of the same test of the unity of *Om* to them, till at last all these partitions are lost in the cypher of One indivisible whole.

#### 15. The Metrical Sense of *Om*.

*Om* in the sense of a compass or metrical instrument, is derived from *O* the cypher, letter or circle, and *ma* to measure, meaning the circle of measurement.

### XI. Triads or Triples or Tripartite *Om* in Trinitarian Systems.

#### 1. Triads or Triples of *Om* ~~

"But when considered as a trilateral word consisting of *a*, *u*, *m*, (*~~*), *Om* implies, the three Vedas, the three states of human nature; the three divisions of the Universe; the three deities, agents of the three states of things—the creation, preservation and destruction; or properly speaking; the three principle attributes of the Supreme Being. In this sense it implies in fact the Universe controlled by the Supreme Being." Rām Mohun Roy.

#### 2. Their External Manifestations. ~~

The idea of the trisection of the circle of *Om* followed that of its bisection, together with that of the three fold division of Divine nature, much earlier in the minds of the Aryans of India, than the three sectors of the circle were unfolded by Euclid, and the mystery of the tri-une nature of the Divinity was discovered by the divine Plato, or that of the three persons in the God-head was revealed by the Gospel. But not content with this discovery, the ancient sages applied this triplicate division of *Om* to many other things as the three fold manifestations of the *One* Deity represented by the trilateral and triliteral figure of *Om*, and fell to their adoration, until they were

recalled to the worship of the invisible unity of *Om* by the Vedānta doctrines. We shall now see these triples called the Vyāhritīs (~~) or three fold manifestations in their order.

### 1. The 3 Vedas. ~~

*Om* represents the three Vedas by its three letters, viz; the Rik, Yajur and Sāman, consisting of the Hymns, Ceremonies and Psalms. The first like the hymns of Hesiod and Orpheus, the second like the Levitical laws, and the third resembling the Psalms of David, all of which are said to be of Divine origin.

### 2. The 3 States. ~~

These have no apposite terms in English, and are variously rendered to express the states of quietism, action and passion or excess of a feeling, leading to error.

### 3. The 3 Worlds. ~~

The earth, sky and heavens, called the three great evolutions (~~) of *Om*. But those were afterwards subdivided into twenty one (3×7) each named as *Om* (~~) as in the beginning of Atharva Sanhitā ~—"The Universe composed of thrice seven worlds."

### 4. The 3 states of things. ~~

### 5. The 3 Agencies Personified ~~

These are the creation, preservation, and destruction of all things (~~, or as philosophically called their evolution, sustentation and dissolution (~~), and their agents, *Brahmā* the creator, *Vishnu*, the preserver, and *Siva* the destroyer of each and all, corresponding with Jupiter, Neptune and Pluto, and Osiris, Horus and Typhon (~~). But this trinity is refuted by the Vedāntic doctrine of unity, which repudiates a secondary cause. (~~). The Maitrī Upanishad makes mention of many more triads which were glorified with the aforesaid hallowed epithet *Om* (VI. 5.) Viz. the following:—

#### 1. The Trisex Divinity.

*Om* composed of the three genders, masculine, feminine and neuter ( ~ ). But the Vedānta refutes the generic distinctions of the One unknown ( ~ ).

## 2. The 3 Elemental forms.

The fire, wind and sun, ( ~ ), the three powerful manifestations of the Deity each of which had its votaries in the early fire, wind and sun worshippers of India.

## 3. The 3 Agencies as above.

The creation, preservation and destruction of things in the forms of Brahmā, Vishnu and Siva as said above.

## 4. The 3 Fires. ~

*Om* the three sacrificial fires called the ~ and ~, which were continually preserved in families.

## 5. The 3 Vedas. ~

*Om* the triple learning contained in the Rik, Yajur and Sāman, which were identified with God for their being his words.

## 6. The 3 Intelligences.

The three Intellectual faculties consisting of the Mind, Intellect or Reason, and the conscious soul.

## 7. The 3 Times. ~

Present, past and future composing the circle of the eternity of *Om* ( ~ ).

## 8. The 3 Aliments. ~

Food and water and moon. The water and food are eulogised as *Om* in Bhrigu Valli as ~, and the moon is reckoned as such for its containing the ambrosial beverage of the gods.

#### 9. The Mental Powers. ~~

The three intellectual faculties, the mind, intellect and consciousness as the spiritual manifestations of the Invisible Spirit.

#### 10. The three Vital Airs. ~~

Those of respiration, circulation and secretion called ~~ the respiratory breath or air and others: there are two others which with these three will be found among the pentads (~~).

#### 11. The three feet of God. ~~

These are the different hypostases of God or rather of the Divine soul in its three states of universality, individuality and external appearances, each of which is subdivided into three states.

#### 12. The 3 Totals.

The Sūtrātmā, Taijana and Hiranyāgarbha (universal soul) (~~); The three emanations of infinite Intelligence from the Unity of God.

#### 13. The three Specials.

The Visva, Taijasha, and Prajnā (Individual Souls) (~~). The three emanations of finite souls from Divine Intelligence.

#### 14. The three externals.

The Vaiswānara, Visvarūpa and Virāt the three manifest and visible forms; (~~). Hence the nature of God is a triplicate threefold unity or the thrice three hypostases of the One Being.

#### 15. The three Forms of Devotion.

The three forms of our devotion and Communion with God, that he is praised, worshipped and ascribed with attributes.

#### 16. The Triple man.

His body—the bow, his mind—the arrow, and his soul—the aim. (Māndukya II. 4. p. 159).

17. The 3 States of the Soul.

Of waking, dreaming and sound sleep of the soul. (~~).

18. The 3 Humours of the Body.

The bile, phlegm and choler or flatulence (~~) are the preservatives of the body and life.

19. Three Matrās. ~~

The three *morae* or vowels, the long, short and prolated. (~~).

20. Three Accents. ~~

The acute, grave and circumflex. ~~

21. Three Utterances of speech. ~~

Human speech consisting of letters, words and sentences treated of in Orthography, Etymology and Syntax. (~~).

22. Three Pronunciations ~~

Distinct, indistinct and half distinct. (Anquetil). (~~).

23. Do. of Three Vedas.

The *Swaratī* of Rik, the *Swara* of Yajur, and *Swānvatī* of Sāma. (~~).

24. The 3 Letters.

Of Om viz. a, u, m, agree with the first, second and third word of every triad, *i.e.*, each to each.

25. The 3 Merits.

Of the meditation of the three letters of *Om* described at length in the Upanishads.

## XII. The Tetrads or Quadruples of Om.

### I. Tetrads of Om.

We have next to consider the tetrads or quadruple divinities in the quadrants or four fold divisions of the circle of *Om* consisting of its four letters a, u, or crescent of *Om*, and the circlet of entire Om styled Chandravindu as given by Professor Monier Williams from the Nirukta of Yaska. (Indian Wisdom p. 169).

### II. In sciences.

1. The Om of orthographers consisting of the four stages of speech; namely, *~* and *~*
2. Of Grammarians; the four parts of speech, nouns, verbs, prepositions and particles.
3. Of Ritualists; The hymns, liturgical precepts, Brahmanas and ordinary language.
4. Of philologers or Sābdikas; the speech of serpents, beasts, birds and vernaculars.
5. Of Etymologists; The Rik, Yajur and Sāma Vedas and current language.
6. Of Spiritualists; The language of beasts, wild animals, musical instruments and soul.
7. Of Manu (IV. 126). The Pranava and the three Vyabrities. ( *~* ).
8. Of Manu (IV. 124). The Rik sacred to the gods, the Yajur relating to mankind and the Sāma concerning the manes, and its sound.
9. Of *Smārtas*; The four stages;—of students, householders, mendicants and ascetics.



10. Of Purāṇas. The four Ages;—*Satya*, *Tretā*, *Dwāpara* and *Kali*.  
The four castes &c.

### III. In Divinity

*A* for *āvīa* or *Vyāpta*—pervading all worlds, represents the divine hypostasis of *Visva*.

#### 1. The 4 Conditions of Brahma.

*U*—for *Utkarshat*, *i. e.*, more elevated than *A*; as the *Taijas* than *Visva*. (~~).

*M*—for *māna* or measure, as the *prajnā* like a *prastha* measures the above two. (~~).

*Om*—*i. e.*, the entire and without parts, is the fourth and perfect condition of Brahma. (~~).

#### 2. The 4 states of the Soul.

*Ā* for the waking (*Jāgrat*) state, when the soul is subject to gross senses.

*U*—for the *swapna* or dreaming state, when the soul is withdrawn from visible objects.

*M*—the *susupta* or sound sleeping state, in which the soul is unconscious of itself.

*Om*—the absolute and perfect state of the soul viewing all in itself.

#### 3. The 4 Manifestations of God.

*A*—is external manifestation of the Universal soul in objects.

*U*—Internal manifestation perceived in the operations of the soul in dream.

*M*—unmanifested existence; or the self consciousness of the soul.

Om—Unmanifest state of the soul, unmodified and inactive state.

4. The 4 Titles of the soul.

A—*Viswa* or *Vaiswānara* who abides manifest in the waking state.

U—*Taijasa*—abiding in dreams and knowing all without objects.

M—*Prajnā*, the perfect wise abiding in deep sleep.

Om—Absolute Brahma called *Turīya* which is perfect and all knowing.

The Four fold Tetrads.

I.

A—*Āptah*, pervading.

U—*Utkarsha*, Exalted.

M—*Māna*, Measure.

Om—*Brahma*, Absolute.

II.

*Jāgrat*, Waking.

*Swapna*, Dreaming.

*Susupti*, Sleeping.

*Sthira*, Calm.

III.

A—*Vyakta*, external state.

U—*Antar*, internal state.

M—*Avyakta*, unmanifested.

Om—*Ananta*, Infinity.

IV.

*Viswa*, the visible world.

*Taijasa*, the thinking soul.

*Pragnā*, Consciousness.

*Turīya*, Omniscience.

### XIII. The Pentads &c., of *Om*.

#### The Pentads of *Om*.

The quintuples of *om* are composed of five letters or divisions of the symbolical circle, standing for so many different things each of which forms a part of the whole, and is called an *Om*. The five parts are, A, U, M, O and the *nāda*—the nasal half circle above.

#### 1. The Five Vital Airs. ~ ~

Respiration, flatulence, circulation, pulsation and assimilation, commonly known by the names of *prāna*, *apāna*, *vyāna*, *udāna* and *samāna*.

#### 2. The Five Caverns. ~ ~

*Pancha koshas* or sheaths of the soul, folding one over the other "like the coats of an onion". 1. The sheath of the intellect. 2. The sheath of the mind. 3. The sheath of breathing. 4. The subtle and corporeal bodies. 5. The sheath of Supreme bliss, not admitted by all. ( ~ ~, ~ ~, ~ ~, ~ ~)

#### 3. The Five Internal organs, senses and their objects.

~ ~

The ear, eye, skin, nose and tongue, of hearing, sight, feeling, smell and taste. Their five objects—sound, colour, touch, savour and smell. ( ~ ~)

#### 4. The Five external Do. ~ ~

The voice, hands, feet, the organs of generation and secretion are organs of action. ~ ~ ~ ~

#### 5. The Five Elements. ~ ~

Earth, air, fire, water and ether. ~ ~

## 6. The Five classes of Ignorance.

1. Obscurity ( ~ ), 2. Illusion( ~ ), 3. Extreme illusion( ~ ),
4. Gloom ( ~ ), 5. Utter gloom ( ~ ).

## 1. The six letters of Hexads or sextuples.

The sextuples of *Om* are composed of *a, u, o, m*, the *Bindu*, cypher, and the *nāda*; and according to another account, the *Ardha mātrā* of *Om* is the fourth and the *Bindu* and *nāda* the fifth and sixth *aksharas*. (Weber's *Rāma Tapanīya* pp. 292, 312. Cowell's *Maitrī Up.* p. 271).

## 2. The 6 Organs.

The five organs of sense; *viz* the nose, tongue, the eye, ear, skin and the mind. (Gotama Sutra I. 1, 12). But according to others the mind is not reckoned an organ.

## 3. Other Sextuples

The six seasons ( ~ ), the six flavours ( ~ ), the six musical modes ( ~ ), the six *Vedāngas*; but I never met a passage of their being preceded by *Om*.

## 1. The Heptads or Septuples.

The Septuples are formed by *a, u, o, m, Vindu, nāda* and *Sānta* or ultimate silence, and these are used to symbolise the pantheistic form of the god *Virāj*, in the following description of him given by *Sankara*.

## 2. The 7 Parts of *Virāj* Body.

"His head—the heavens; his eye—the sun; his breath—the wind; his center—the ether; his urine—the water; his feet—the earth; his mouth the fire." Anquetil gives the five senses, the mind and intellect as his seven members. (Weber's *Indian Studien*. Vol. II. p. 107).

## 3. The Other Heptads.

According to other accounts there is a sevenfold septuples included in the figure Om comprising the Universe. The first *trisaptaka* or triplex septuple comprises the seven spheres of heaven, the seven pātālas or infernal regions, and the seven *Bhuvanas* of earth. The second *trisapta* consists of the *sapta dwīpas* or seven continents of the earth, the seven oceans, and the seven planets; and lastly the *sapta swara* or the seven notes emitted by the planetary motions.

The Octads or octuples.

The octuples consist of the aforesaid seven parts and the *sākti* or word *namo* added to them at the end, and are used as symbols of Virāj for the five vital airs, or the five organs of action and those of intellect *i. e.* the mind, intellect and self consciousness or *chitta*.

The Nonads.

These are nine cavities of the body ~ the abode of Brahm.

The Decads.

These are the ten internal and external organs of the ( ~ and ~ ) of the body—the seats of Brahm.

XIV. Philosophy of the Numerical Groups Contained Under the Mystic Syllable Om.

1. Inquiry into the numerical groups.

After the lengthy account we have given of the various classes of words contained under the different numbers and divisions and subdivisions of the mysterious letter *Om*, it must be asked by the inquisitive reader, what do these clusters of concrete and abstract terms which are numerically jumbled together under the unintelligible character *Om* serve to mean, and of what use are they to the contemplative Yogi in his meditation on the attributes of his Maker by that symbol?

2 (a). Enlargement of the understanding.

In answer to this query we are bound to repeat the definition of yoga,

that it is the process of joining the ideas in the mind, and practicing the limited powers of the understanding to rise by degrees from their grasping the ideas of unities or single objects at a time, to the comprehension of dualities and pluralities for the enlargement of the intellect, till at last the mind is fraught with a clear and distinct idea of every thing in the universe comprised under the several groups or generalizations of particulars.

## 2 (b). Their Pantheistic view.

And also as we have more than once mentioned in the preceding articles, that God is *aham bahushyām*—one in many, *to on to pan* of the Greeks, or the *unity* divided into and containing an *Infinity* of parts; so His symbol the holy Om is one circle and emblem of infinity, which for the sake of our conception and convenience is viewed in its Finite parts of monads &c, and their ever increasing multiples by all other numbers. But the monad like the prime number one whether multiplied or divided by any number in arithmetic, remains still the same simple one. Thus ( $1 \times 2 = 2 \times 1$ ); (and  $1/2 = 1 \div 2$ , or  $1/2 = 1 \times 1/2$ ). This is the root of the pantheistic doctrine of the Vedānta. ~. This One is all: and the whole being taken from the whole the remainder is whole. ~

## 3. The Numerical Philosophy.

It was the oldest *Sāṅkhya* or numerical school of philosophy in India, like the ancient Ionian school of Greece, that first made a classification of all objects in nature under certain co-ordinate groups for our contemplation of them under those classes; which its later development of the *yoga* system has converted to the objects of our meditation as same with or pervaded by the Deity; or in other words, has recommended the meditation of nature's God in nature itself as in Natural Theology. It was the Tantra worship of later ages that divided the symbol of unity and infinity of the divine *om* into a decad of parts, as it is the custom of mathematicians to divide the great circle of infinity into 360 degrees, though it might be divided into an infinity of parts.

## 4. The Sāṅkhya and Pythagorean.

The Sāṅkhya system of evolution which is closely allied to that of the Darwinian, views the monad as the

elementary *protozoa*, which combined with other monads make up the duads, triads &c. we have mentioned before, and all which are resolvable to the primary monad. Om is always 'one' thing; nothing can destroy that numerical existence, combine the thing in every possible variety of ways, and it still remains 'one.' It cannot be less than *one*, it cannot be more. As ( $2 = 1 + 1 = \text{II}$  &  $3 = 1 + 1 + 1 = \text{III}$ ). Resolve it into its minutest particles, and each particle is *one*. As ( $1/2$ ,  $1/3$ ,  $1/4$  &c). One is the only absolute number; all others are but relations to it. The Infinite therefore must be one, and if you take infinity and the infinitesimals from the infinite, there remains also the same infinity; according to the Vedānta paradox  $\sim\sim$ ;  $\sim\sim$  and all modes of existence are but finite aspects of the Infinite.

#### 5. Different aspects of the soul.

The soul being a self moved monad, is one, whether it connects itself with two or with three; in other words the essence remains the same whatever its manifestations may be. The one soul may have two aspects, Intelligence and Passion, as in brutes; or it may have three aspects, as in man &c. For more of this see Lewes' History of Philosophy (Vol. I pp. 33 and 34).

#### 6. Query concerning Nature Worship.

There rises another question of some importance in this place as, what has the Yogi or worshipper of God to do with the objects presented to him in the different groups under the partitions of *Om*, when his business is solely to meditate on the nature and attributes of the Deity?

#### 7. Spiritual Worship.

To this it may be answered that, the Hindu Yogi or meditative sage is enjoined to meditate on the Supreme Spirit in Spirit, "*ātmā ātmanyeva chintayet*". ( $\sim\sim$ ). He does not adore any visible object, but contemplates his creator with all his attributes as displayed in creation, which he sums up abstractedly in his own spirit and mind. There can be no contemplation of the inscrutable and incomprehensible nature of God apart from the light we derive from the abstract meditation of all sensible and intellectual natures. "Observe every thing in thyself and so shalt thou behold the Supreme."  $\sim\sim$

## 8. Self knowledge What?

The ol

d rule of self knowledge ~ or know thyself ~, which was believed to constitute highest wisdom, and which has given rise to different interpretations in various schools of philosophy, does not mean the knowledge of one's state and nature to be sufficient for him; but that of his soul which makes him truly great. The wise Socrates looked inwards, and there discovered the moral and psychological truths the world has derived from him. His pupil the divine Plato looked within him, and there found the eternal ideas of which sense awakened reminiscence.

## 9. Knowledge of the Soul.

The Hindu Yogi too looks inward and views within the circle of his cranium symbolized as *Om*, his soul seated as a ray and figure of the Divinity, and encompassed by the abstract ideas of all things whose impressions he has received by sense and mind. He then learns to distinguish by his discriminative power called the *ātmānātma viveka*, (~) the soul of the Universe from all the representations which it presents to his mind.

## 10. Of one in Many.

The Platonic system had also a sort of classification in which the search for One in Many and Many in One, together with the detection of the One in the Many was the constant aim, consult for further information on this head in Lewes' History of Philosophy. (Vol. 1. pp. 237 and 405).

## XV. The Unitarian Formula ~ One That is

### 1. Om the one.

From all our investigation into the origin, rise, and extent of meaning of the word *Om* in its orthography, etymology and theology, it is evident that the Indo-Aryan mind was early infused with the idea of an absolute *Om* corresponding with the Greek *On* and *ων* [Greek: *ôn*],



and *En* and also *Aeon* of the Gnostics, Latin *Ens*, *Unum* and Entity, Romance *On* and *un*, and *one* in English, whose unity was the source of all diversity in the plurality of creation, agreeably to the text *aham bahu Syām = Ego multus sim* of the Sruti.

## 2. The Universal soul, = Viśwātman.

It was at first known as *one* and then as the *self* or soul by the silent and innate intuition of the intellect, as it is declared in the Mandukya Upanishad II. 2, 5. ~~, ~~

Max Müller says (A. S. Lit. p. 23 and 322): "The Ātman was next conceived as the Spirit = air, *ātmā* and *anime*." "That one breathed breathless by itself: other than it nothing since has been." Thus says the Sruti Müller p. 560). "This one Ātman (atmos) fills, animates and pervades the whole"; as the poet sings "spreads unspent" throughout the infinity of worlds:

"Which are but parts of one undivided whole  
Whose body nature is, and God the soul." (Pope).

~~

## 3. Called as *Tat* = that

The inherent one of all ones "*to on onton*", the unit of unities, the Ens of entities, the soul of the world "Viśwātman" was yet without a name, nor did they know how to call him, than by the designation of *tat* = "that," which they say is expressive of the idea of Brahma ~. Because says Vāchaspati, the nature of the one *Om*, was unknown even to the learned ~; and therefore it was specified by the demonstrative pronoun *that* "*tat*," which sometimes preceded the ~ as ~ &c. (Greek *to on*). The necessity of pronouncing *Om* with *tat sat* in the beginning of every Vedic rite, is strictly enjoined in Bhāgavad-Gītā. ~

## 4. The Impersonal and Personal God.

The word "*tat*" in the neuter gender, was used for the one self, which as an element or material cause, had evolved all things out of its immaterial essence, and expressed an impersonal God, which the creed of

the early philosophers had established in the Vedas. It was at a much later period that the belief of a personal God, is said to have been introduced by the sage Sāndilya in the Ch'hāndogya and Swetāsvatara Upanishads, where the self ~ is used in the masculine gender, and the masculine pronoun *Sa* and *tam* (Greek "*ho and ton*," Lat "*is*"), was substituted for *tat* (Greek *to* Lat *id*) in the subjective *mantra* ~; but in the objective mantra it is neuter as ~.

#### 5. Of the Brāhma Samāja.

The Brāhma Samāj has preserved both the formula of the Impersonal God (~) as their motto, as well as addressed their prayers to the personal God by use of the masculine pronoun *sa* and *tam* instead of *tat*. Thus in the opening hymn of Ram Mohun Roy's Prayer Book ~ So in Devendra Natha Thākur's hymn ~ This is in accordance to the creed of all civilized nations to apply the masculine pronoun to the Deity. The Koran has "ho=he" in its formulas of "*Ho'lahad*" "*Ho'lghani*" &c., and so also the *ho* of the Bible. *Tat* like *On* is sometimes used alone and by itself for God, at the opening of books and chapters, and upon the tops of pages with the Sat following it as ~.

#### 6. Ditto in the Feminine Gender.

But those who have heard the preachings of Keshab Chandra Sen, may well remember his exclamations as ~, ~, in imitation of the Roman idolatrous philosopher's acclamation to God, "tu pater, tu mater, tu mas, tu femme" &c., in Cudworth's Intellectual System. There is no masculine or feminine representative of the pronoun *tat* or any other pronoun in the vernaculars, where they are all of the common gender, hence ~, ~, ~, ~ &c, used for *tat* by the Heathen Hindus, are applied alike to their gods and goddesses, while the Sanskrit *sah* = ho in Greek, Arabic and Hebrew designates the masculine Deity only. Mohammed says in the Koran, "ye are ashamed of your female children, but not of assigning female attributes to the Deity."

#### 7. Ditto in the Neuter Gender.

The following passages will serve to show the early creed of the impersonal God, from the application of the neuter pronoun *tat* to him

in the Māndukya Upanishad. (11. 2)

~~  
~~  
~~  
~~  
~~  
~~  
~~  
~~

Meaning:—"The sun, moon and stars what are they? But a glimpse of light caught from That (*Tat*). " &c.

XVI. Ontology of the Self Existent *Sat* = Being .

### 1. Philology of Sat.

The last word of the formular motto of Vedānta is *sat*, which derived from the root *asa*, Lat. *esse*—to be, makes the present participle *Sat* and means a being, like the Latin *ens* and Greek *On*, the participial noun of *eimi* meaning a being. Thus the knowledge of *sat* which is *Satyam* = reality, is the doctrine of *On*—the real being, which as said before is *to on onton*—the being of beings and prime cause of all existences, and forms the main subject of Ontology. This primary and fundamental truth of the existence of a first cause, led the Rishi *a priori* to deduce all other existences from it by the text  
~~ *Ego in multis et pluribus*—the one in many: or in other words, when the Brāhman believes in but one real being in the Universe, he believes also that this being constitutes the Universe. (M.W. Indian Wisdom p. 36).

### 2. Etymology of Sat.

The noun *Sat* in its verbal form is equivalent to *asti*, corresponding with Lat. *est*, Gr. *esti*, Persic *ast* and *hast*, Bengali—*āchhe*, Uria *achchhe* &c. Eng. *is*, Ger. *ist* and the like. And *tat sat* together makes the Greek *to estin*, Lat. *Id est* French *Il est* &c.; Arabic *alast*, Persic *ost*, and Hindi *Ohihae*. The Om *Tat Sat* is either an identic proposition, meaning the "Being that is" or a definitive one, expressing *Om* that (is) existent.

### 3. The Ontology of *Sat* or Being.

The Ch'hāndogya Upanishad says: "In the beginning there was the mere state of *sat*—being (*to on*)—the one only without a second." Some however say that, "in the beginning there was a state of *asat*—not being; (*Lat. non est, Gr. to mi on*), the one without a second. Hence out of a state of non-being would proceed a state of being. But how can this be? How can *sat* = being, proceed out of *asat* not being?" It is logically absurd by the well known maxim *Ex nihilo nihil fit* of Lucretius. "Hence in the beginning there was a mere state of being (the *om*). One only without a second. (*om eka meva dvitīyam* ~). He willed and became many" (Chānd. VI. 2. M. W. Ind. Wisdom p. 41).

### 4. A Priori Argument of Vedānta.

The Original text runs thus.

~~

The above cited passage and numerous other texts of the Vedānta such as the following, ~ and ~ &c., unanimously prove *a priori* and by deductive reasoning that Brahma is the primary cause from which all others are derived and deduced by reason. This is called the *Pūrva vat* or *a priori* reasoning in the Nyaya philosophy, which is shewn to be the logical inference of the effect from its cause. ~

### 5. Evidences of the First cause.

The priori inference of a pre-existent cause is supported by many other modes of reasoning as we shall state below. 1. By the Cosmological reasoning of Humboldt, Leibnitz and others, it is evident that some being was uncaused, or was of itself without a cause. Therefore God is the first cause of all things. (Leibnitz). 2. By the Anthropological reasoning founded on certain observed facts or phenomena of human consciousness, its knowledge of the subjective *ego* and objective *non ego* &c. 3. By the Ontological, we find the existence in the mind of a clear and distinct idea of God, as a perfect Being or *Ens* or entity (*sat*) perfectly eminent. 4. Psychological Intuitive reasoning shows us clearly that "we may form the idea of a supremely perfect being of whom we have a conscious proof. And as in the exercise of our intellect we

become conscious of a subjective unity underlying the external diversity, so by the unvarying revelations of reason, we are led to recognize the existence of a Deity who, amidst all the shifting phenomena of the universe remains one and Immutable." Vide Devendra Nāth Tagore's Ontology p. 14.

#### 6. A Posteriori Argument.

The Vedānta philosophy pursues also a course of inductive reasoning in its aphorism of ~~, rising from the creation to its maker. This is the process of ~ or *a posteriori* reasoning of the Nyāya philosophy, in its inference of the cause fire from its effect the smoke (~), or of the major term ~ from the middle ~. This is the physical reasoning of modern inductive science, which infers from the facts of existence an author of these facts. The Universe exists, therefore it has a cause, which is prior to all other causes. There are some who attempt to prove the posteriori ~ argument of the Veda from a different construction of the Gāyatri hymn, ascending from the *Vyāhritis* or creation of the worlds (~) to their creator ~; but this mode of reasoning is not justified by others, by reason of the initial Om = God.

#### 7. Ambiguity of the word *Sat*.

We shall now take notice of the other meanings which the lexicons assign to *sat*, beside the being and entity of God ~ we have so long dwelt upon. It means the goodness and excellence of a thing. ~

In this sense the phrase *Om tat sat* would mean "God The Good", which is quite correct on all hands. In English the etymology of God is good, and so the Sanskrit *sat* means both God and good; thus also all systems of philosophy predicate the attribute of goodness of the nature of God. The Persian term *Khoda* though so nearly allied to God and *sat* in sound, will be found to bear no affinity with either; but to owe its derivation to the Sanskrit ~ (from ~) meaning self-produced; *swa* ~ being invariably rendered into *kha* in Persian, as *swata* ~ *khod*, *swasri* ~ *khwahir* &c.

#### 8. Another sense of *Sat*.

*Sat* appears moreover in the sense of sitting in composition with an

objective word preceding it, as *diri- \*shad* a celestial, *sabhāsat* a courtier. It is from the root *sad*, Latin *sedo*—to sit, with the suffix *kwip*. Thus we have in the Kathā Vallī: (V. 2.) ~~

"The Hansa, (God) sits above the heavens, it dwells in the atmosphere, as invokers it dwells in temples, and as guests it is not afar from us. It dwells in man, in truth, in the ether, in water, mountains &c. &c."

## XVII.— The Conclusive Lesson on the Practice of Yoga.

After our long and lengthy discussion on the subject of Yoga, and the sacred and mysterious words wherewith it is conducted, our treatise will be deemed incomplete until we set a form or praxis of the manner in which it is to be conducted; and particularly by those who are fully persuaded of its efficacy, and prepared for its practice, but are prevented from it for want of proper guides to initiate them into it, or deterred by the arduousness of the rites imposed upon them by false Yogis, as to give up the exercise in disgust and hopelessness of their possibility ever to master it.

We shall set to these a short lesson from the Upanishad with directions from the Bhāgavad Gītā, works which are believed to be of the highest authority and sanctity by every Hindu, and which can never be suspected of misleading any body; but on the other hand universally acknowledged as the only luminaries amidst the intellectual gloom of superstition and ignorance. The Kathopanishad says that the light of truth is to be gained by yoga only ~~, and the Bhāgavad Gītā declares, that knowledge, faith and practice are the only means of its attainment ~~. It directs all men of competence to betake themselves to the acquisition of learning, and the incompetent to the practice of acts thus: ~~

The Maitrī Upanishad gives the following directions for the practice of yoga. "In the same way (is declared) the rule for the exercise of these means (for the concentration of the mind). This concentration (yoga) has six parts:—restraint of the breath (*prānāyāma*), restraint of the senses (*pratyāhāra*), meditation (*dhyāna*), attention (*dhāranā*); self examination (*tarka*), and absorption (*samādhi*). When beholding by this manner of contemplation, he beholds the golden coloured, the

doer, the lord, the spirit, Brahman, the cause; then the seer abandoning his merits and sins, reduces every thing to unity in the Supreme indestructible (soul). Thus says the Sruti:—As beasts and birds approach not a blazing mountain, so faults never approach those who know Brahman". (18).

"It has been also said elsewhere when the sage, conditioned as *prāna*, has obtained the mastery over his mind, and left outside all the objects of the senses, then let him remain void of all volition. Since the individual soul called *prāna* springs from the *non-prāna* (Supreme Intelligence); hence let the (apparent) *prāna* fix itself in the fourth stage (of pure intelligence). Thus saith the Sruti:—"That which is itself apart from intellect, which yet abides in the midst of intellect, the inconceivable, the supremely secret, on this let him fix his intellect (*chitta*); thus this subtile body having no object, is merged (in the Supreme)." (19).

"It hath also been said elsewhere: there is yet a higher exercise of attention (*dhāranā*) for the sage; after pressing the end of his tongue against his palate and restraining his voice, mind and breath, he beholds Brahman by contemplation. When thus by the annihilation of the mind, he beholds the self-manifesting soul, the less than the least, as identified with the supreme soul, then having seen the soul thus identified, he becomes divested of self. Being thus divested, he becomes unlimited, destitute of material support, only an object of pure thought. This is the great secret,—final emancipation. Thus saith the Sruti:—By the serenity of the intellect he destroys all action, good or bad; with serene soul, abiding in the Divine Soul, he enjoys undying bliss." (20).

"It hath been said also: the artery, called *sushumnā*, which supplies the passage for the vital air, rises upward (from the heart) and is interrupted in the middle of the palate. By means of this artery, conjoined with the *prāna* (brought under subjection), the mind merged by contemplation into its object Brahman, and the repetition of the mystic syllable *Om*, let him rise upwards turning the end of his tongue on the palate, and uniting the senses (with the *prāna* and mind). Let the absence of limitation contemplate itself (*i. e.* let him contemplate on the unlimited Brahman). Then he attains freedom from all organs; and becomes no longer capable of pain or pleasure. He gains absolute unity." Thus saith the Sruti:—"First having mastered *prāna*, then having fixed

it on the palate, having crossed the state of limitation, let him in the crown of his head, merge (the soul) in the unlimited Brahman." (21).

"Thus he may contemplate *Om* as the sound and non-sound &c. (22 and 23). Then *Om* as light, and all other significates of *Om*." (24 &c).

Those who may think the English version of the lesson on Yoga as not very explicit, will do well to consult the subjoined text in the original.

~~

#### XVIII.— Symbolical Yoga Cult of Mudra or Chakra Diagrams.

*Om* the object of Yoga meditation, being already described in sections IX. &c. of this article as symbolical of Divine nature, and its different divisions as emblematical of the eternal attributes or hypostases of the Self—same Unity, they are as shown before, represented by the component letters of that mystic syllable, and meditated upon by the mental arithmetic of the speculative theosophist, the vedāntist and yogi. But as the majority of people of grosser understandings are more dependant on ocular and sensible symbolism than abstract idealism, the Tantras have purposely contrived many a figure and diagram (*Mudras* and *Chakras*) for their guidance, of which we will give a few below with their geometrical names and notations.

It will appear from the diagrams described hereafter that *Om* the symbol of Brahman the Universal *Sat* or existence, serves to show us as a chart of the world, or representation of the cranium, everything existing in the physical and intellectual world, which is expressed by the word *Om* (~~), in its different divisions and partitions for our meditation and contemplation. The pious and religious spiritualist may employ them in Divine contemplation, but the majority are at liberty to use them in the meditation of every other subject which comes to be comprised within the compass of their thought, in the groups of significations which the letters are said to convey. Hence the Yoga of old, meant only an intense application of the mind to all subjects of thought and knowledge. Thus the end of our Yoga philosophy is not only the abstruse meditation of Divine attributes, but the mental reflection of every thing besides.



## XIX.— Mathematical Investigation Into the Diagrams of Om.

### Correctness of the Diagrams.

We have seen from the diagrams given in the following section, that the Tāntrika formulists have spared no pains to divide the great circle of the Universe, filled by the omnipresence of Brahma and represented by the figure *om*, into several parts for the purpose of meditating His different hypostases, and contemplation of the various orders of creation. We are now to inquire as to whether these several divisions of a mathematical circle of 360 degrees are geometrically correct, or mere arbitrary partitions made by ignorant priests for their own amusement and deception of their proselytes.

### The Heptagon and Nonagon.

Now for instance, the problem of inscribing a heptagon or a nonagon in a circle will at once startle a student of Euclid as altogether impossible, and identical with that which was celebrated among Greek geometers as the problem of the trisection of the angle. If treated algebraically, it leads to a cubic equation with three real roots, the arithmetical value of which can be found only approximately.

### The Līlāvati's solution.

The author of the Līlāvati has solved the problems, but given no account of the way in which he got the numbers stated by him; if they had been obtained by solution of the above mentioned equation, they would probably have been more accurate than they are. He only lays down an arbitrary rule, that the side of the heptagon is  $52055/120000$  of the diameter, and that of the nonagon  $41081/120000$  of the same. Neither of these is very far from the truth. The accurate value of the side of the heptagon lies between  $82/182$  and  $105/242$ . The side of the nonagon lies between  $13/38$  and  $105/307$ .

### Commentators on Līlāvati.

Among the commentators on Līlāvati, Rāmakrishna, Gangādhara, and Ranganātha have not attempted any demonstration of the problems in

question, and have contented themselves with merely repeating the figures contained in the text. Ganesa confesses that the proof of the sides of the regular pentagon, heptagon and nonagon cannot be shown in a manner similar to that of the triangle, square and octagon.

The Pentagon.

But this is untrue of the pentagon; its side can be geometrically found as shown in Euclid Book IV. Prop 11; and the admission of Ganesa serves only to prove, that he was unacquainted with the Sanskrit translation of Euclid which contains a solution of this problem. Ganesa cannot mean only that the side of the pentagon is incommensurable with the diameter; for that is equally true of the triangle, square and octagon, inscribed in a circle.

THE FIGURES.

Of Om (On or En) of Hindu Ontology.

I. Mudrā, Madawar, Sphere or Sphaira.

A Symbol of the Universe and Universalia.  
A System of the Universal Religion.

~~

II. The circle O, An Emblem of infinity and Eternity.

A Type of the Catholic Theism of Hindus.

~~

III. The convexity of O. A Type of the Extramundane,

Unknowable and Absolute Supreme Brahma.  
Significant of Agnoism and Agnosticism.

~~

IV. The concavity of O. Emblem of Intramundane

Immensity of knowable Nature and its God Brahmā.  
And Indicative of Gnosticism and Pantheism.

~~

V. The circle with the Central point or Monad.

A Symbol of the Definite and known world and its God.  
And signifying the Monotheism of all nations.

~~

1. The circle with the central A, ~~ Alif or Unit.  
Emblematical of the unity of a Personal God.

And the Primary unity of all things in Nature.

And significant of unitarianity or *Advaita matam*.

~~

2. The two Semicircles of O. Symbolical of Duad or Duality.

In the dualism of Persons in the God-head as *Dvaitam*.

And the Duads of Co-ordinate Principles in Nature.

And signifying the Ditheism of all Dualistic creeds.

~~

3. The Trisected circle of *Om*. A symbol of the Triad or Trinity.

Indicative of a Triality of Persons in the God-head as *Traitam*.

And the co-ordinate Triples of the Principles in Nature.

And signifying the Tritheism of Trinitarianity.

~~

3. (a) The Tripartite circle. With the Inscribed Triangle Euclid (IV.

2).

A symbol of the Holy Trinity (*Trimūrti* on the three sides).

And the Triangular female emblem of God-mother in the midst.

And Indicating the Materialistic Trinitarianism of Hindus.

~~

4. The Four Quadrants of the circle of *Om* or a square.

Emblematical of the Tetrad of the Divinity.

And the co-ordinate Quadruples of Things.

And signifying the Quaternity of certain creeds.

~~

5. The Pentagon Inscribed in the circle. Denoting the Pentad.

The Angular Points A. B. C. D. & E. Meeting at the Centre O (Euclid IV. 11).

Indicative of the Quintuple Hypostases of the Deity.

The Quintessence and the Five fold co-ordinates of Elementary bodies.

~~

6. The Hexagon in the Circle. Significant of the Hexad.

The Angular Points A.B.C.D.E.F. Meeting at the centre (Euclid IV. 15).

Denotative of the sextuple Evolutions of the Monad O.

And Indicative of the Six Internal and External Organs of sense.

~~

7. The Heptagon. Inscribed in the circle O. Indicates the Heptad.

The Angular Points A. B. C. D. E. F. G. Meeting at the centre O.

According to the Process of Līlāvātī mentioned below.

Indicates the septuple Hypostases of Divine Essence, *viz*;

The Five External senses, mind and intellect. (Anquetil).

And the seven fold co-ordinate bodies in creation, *viz*; the seven Worlds, seven Planets, seven Continents and Oceans.

~~

8. The Octagon (A. B. C. D. E. F. G. H). Inscribed in the circle O.

By Bisection of the Quadrants (in Figure 4).

Indicative of the Octad or Octuple states of Spirit and Body.

*viz*, the five Vital airs or the five external or five

Internal senses with the Mind, Intellect and consciousness (Chittam).  
All forms of the Spirit.

And the eight material forms of Earth &c., treated of in the Ashta Mūrti.

~~

9. The Nonagon A, B, C, D, E, F, G, H, I. Inscribed in the circle O.

By Trisection of the three sections of a Tripartite circle.

Symbolical of a *nonad* or nine fold nature of the Deity.

And the nine doors or organs of Animal bodies.

~~

10. The Decagon in a Circle. Emblematical of the Decad.

The Decagon A, B, C, D, E, F, G, H, I, J. By Bisection of the Pentagon.

Significant of the Five Internal and five External Senses.

And the Ten Directions of space. All filled by Divine Spirit.

~~

These figures might be multiplied *ad infinitum*, as there is no limit of created things and the attributes of the Creator; but as neither Infinity nor Immensity is comprehensible by the limited understanding of man, the Yogi takes some definite ideas and determinate objects for his meditation, as he is directed by the Natural Religion of mankind.

Note to Figure 7.

Solution of the Problem of inscribing a heptagon in a circle, or dividing the circle into seven equal parts. According to Sūryadāsa's commentary on Līlāvātī. ~~

"For the heptagon ~~: describe a circle, and an equilateral heptagon in it, then a line being drawn between the ~~ extremities of any two sides—at pleasure, and three lines from the centre of the circle ~~ to the angles indicated by those extremities ~~ , an unequal quadrilateral ~~ is formed. The greater sides and the least diagonal ~~ thereof are equal to the semi diameter ~~

The value of the greater diagonal, which is assumed arbitrarily, is the chord of the arc ~~ encompassing the two sides. Its arrow ~~ being deduced in the manner before directed, is the side of a small rectangular triangle ~~

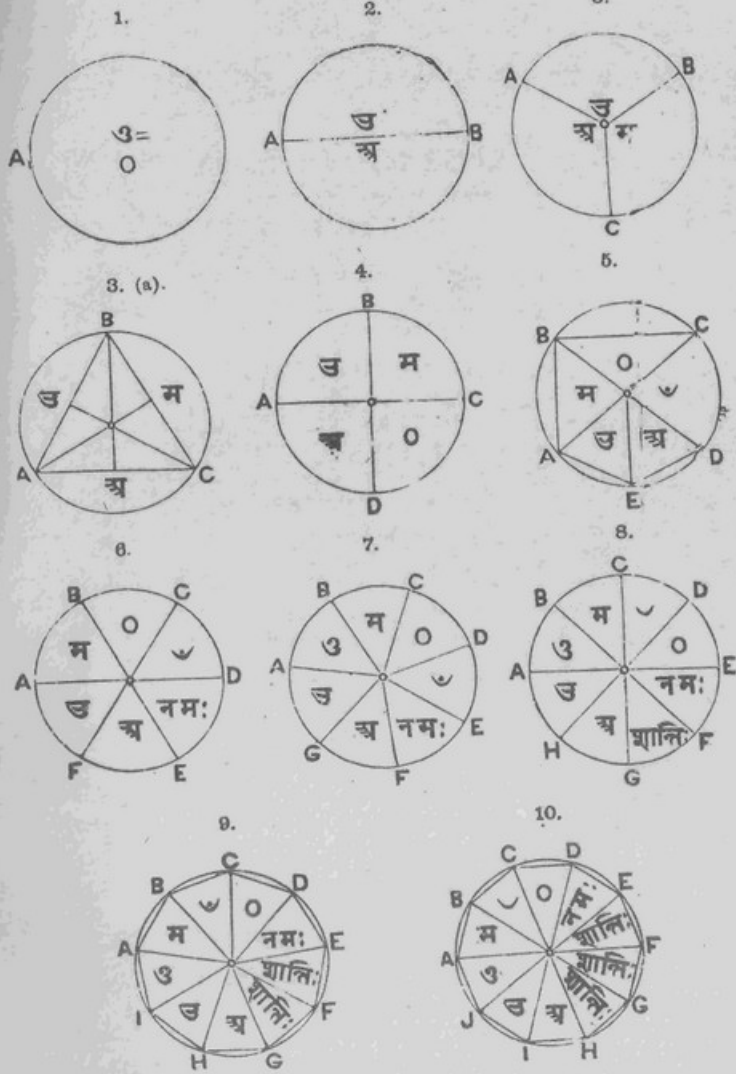
Thus the greater diagonal ~~ , being arbitrarily assumed to be 93,804, is the chord sought ~~; its arrow found in the manner directed is 22,579; this is the side, and half the base or chord ~~ is the upright 46,902; their squares are 509711241 and 21997604; the square root of the sum of which is the side ~~ of the heptagon or 52,055 ~~

These numbers are given from the copy of Sūryadāsa's commentary on the Līlāvātī in the library of the As. Society. There are two obvious errors in them, probably of the copyist ~; viz. 22,579 should be 22.581, and 21997604 should be 2199797604.

Note to Fig. 9.

To inscribe a nonagon in a circle, ~ i. e, to divide it into nine parts. "A circle being described as before, inscribe a triangle ~ in it. Thus the circle is divided into three parts. Three equal chords ~ being drawn in each of these portions, a nonagon is thus inscribed in it ~; and three oblongs ~ are formed within the same; of which the base is equal to the side of the (inscribed) triangle ~ Then two perpendiculars ~ being drawn in the oblong, it is divided into three portions, the first and last of which are triangles ~; and the intermediate one is a tetragon. ~ The base in each of them is a third part of the side of the inscribed triangle ~(?). It is the upright (of a rectangular triangle) ~; the perpendicular is its side; and the square root of the sum of their squares ~ is the hypotenuse ~, and is the side of the nonagon ~.

To find the perpendicular ~; put an assumed chord ~ equal to half the chord ~ of the (inscribed) tetragon; find its arrow in the manner aforesaid, and subtract that from the arrow of the chord ~ of the (inscribed) triangle, the remainder is the perpendicular. ~ Thus the perpendicular ~ comes out 21,989: it is the side of a rectangular triangle. The third part of the inscribed ~ triangle is 34,641: it is the upright. ~ The square root of the sum of their squares ~ is 41,031: and is the side of the inscribed nonagon."  
~~



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# *Yoga Vasishtha Maharamayana*

Translated by Vihari-Lala Mitra

(1891)

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

[March 2013.

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THE

YOGA-VĀSISHTHA-MAHĀRĀMĀYANA.

VOL. I.

PROSPECTUS.

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

V. L. M.

THE YOGA-VĀSISHTHA MAHĀRĀMĀYANA

OF

VĀLMĪKI

In 4 vols. in 7 pts.  
(Bound in 4.)

Vol. 1

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

*Translated from the original Sanskrit*

*By*

VIHARI-LALA MITRA

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YOGA VĀSISHTHA.

BOOK I.

ON MORAL APATHY

CHAPTER I.

INTRODUCTION.

SECTION 1.

DIVINE ADORATION.

Hail The Eternal.

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

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

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

SECTION II.

NARRATIVE OF SUTĪKSHNA.

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

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

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

7. Agasti replied:—

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

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

### SECTION III.

#### ANECDOTE OF KĀRUNYA.

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

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

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

12-13. Agnivesya said:—

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

14. Kārunya replied:—

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

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

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

17. Agasti said:—

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

father seeing him thus, rejoined his speech.

18. Agnivesya said:—

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

#### SECTION IV.

##### STORY OF SURUCHI.

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

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

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

22. Suruchi said:—

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

#### SECTION V.

##### ACCOUNT OF ARISHTANEMI.

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

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

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

26. Suruchi said:—

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

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

27. The messenger replied:—

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

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

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

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

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

32. The messenger added:—

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

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

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

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

36. I answered, saying:—

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

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



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

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

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

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

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

43. The celestial emissary resumed:—

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

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

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

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

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

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

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

50. The prince replied:—

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

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

52. Vālmīki said:—

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

## SECTION VI.

### HISTORY OF RĀMA.

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

54. The prince said:—

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

55. Vālmīki said:—

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

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER II.

### REASON OF WRITING THE RĀMĀYANA.

#### SECTION I.

##### PERSONS ENTITLED TO ITS PERUSAL.

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

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

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

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

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

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

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

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

## SECTION II.

### BRAHMĀ'S BEHEST.

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

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

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

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

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

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

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

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

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

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

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

### SECTION III.

#### INQUIRY OF BHARADWĀJA.

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

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

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

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

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

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

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

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

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

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

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

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

### CHAPTER III.

#### VĀLMĪKI'S ADMONITION.

##### SECTION I.

##### ON TRUE KNOWLEDGE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## SECTION II.

## EARLY HISTORY OF RĀMA.

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

### SECTION III.

#### RĀMA'S PILGRIMAGE.

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER IV.

### RĀMA'S RETURN FROM PILGRIMAGE.

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER V

### OF RĀMA'S SELF-DEJECTION AND ITS CAUSE.

Vālmīki said:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER VI.

### ADVENT OF VISWĀMITRA TO THE ROYAL COURT.

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

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

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

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

strength.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## SECTION II.

### ADDRESS OF KING DASARATHA.

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

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

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

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

I welcome your visit to me.

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

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

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

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

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

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

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

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

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

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

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

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



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

## CHAPTER VII.

### VISWĀMITRA'S REQUEST FOR RĀMA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER VIII.

### DASARATHA'S REPLY TO VISWĀMITRA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER IX.

### VISWĀMITRA'S WRATH. AND HIS ENRAGED SPEECH.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER X.

### MELANCHOLY OF RĀMA.

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER XI.

### CONSOLATION OF RĀMA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER XII.

### RĀMA'S REPLY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER XIII.

### VITUPERATION OF RICHES.

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

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

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

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

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

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

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

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

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

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

11. A rich man without blemish, a brave man devoid of vanity, and a master wanting partiality, are the three rarities on earth.

12. The rich are as inaccessible as the dark cavern of a dragon, and as unapproachable as the deep wilderness of the *Vindhya* mountain inhabited by fierce elephants.

13. Riches like the shadow of night, overcast the good qualities of men, and like moon-beams brings to bloom the buds of their misery. They blow away the brightness of a fair prospect as a hurricane, and resemble a sea with huge surges (of disquiet).

14. They bring upon us a cloud of fear and error, increase the poison of despondence and regret, and are like the dreadful snakes in the field of our choice.

15. Fortune is (as a killing) frost to the bondsmen of asceticism, and as the night to the owls of libertinism; she is an eclipse to the moonlight of reason, and as moonbeams to the bloom of the lilies of folly.

16. She is as transitory as the Iris, and alike pleasant to view by the play of her colours; she is as fickle as the lightning, which vanishes no sooner it appears to sight. Hence none but the ignorant have reliance in her.

17. She is as unsteady as a well born damsel following a base-born man to the words; and like a (deceptive) mirage that tempts the run-aways to fall to it as the doe.

18. Unsteady as the wave, she is never steady in any place; (but is ever wavering to all sides) like the flickering flame of a lamp. So her leaning is known to nobody.

19. She like the lioness is ever prompt in fighting, and like the leader of elephants favourable to her partizans. She is as sharp as the blade of a sword (to cut off all obstacles), and is the patroness of sharp-witted sharpers.

20. I see no felicity in uncivil prosperity, which is full of treachery, and replete with every kind of danger and trouble.

21. It is pity that prosperity, like a shameless wench will again lay hold on a man, after being abandoned by him in his association with (her rival) Poverty.

22. What is she with all her loveliness and attraction of human hearts,

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

## CHAPTER XIV.

### DEPRECIATION OF HUMAN LIFE.

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

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

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

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

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

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

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

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

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

10. That is called true living, which gains what is worth gaining, which has no cause of sorrow or remorse, and which is a state of transcendental tranquility.

11. There is a vegetable life in plants, and an animal life in beasts, and birds: man leads a thinking life, but true life is above (the succession of) thoughts.

12. All those living beings are said to have lived well in this earth, who being once born herein have no more to return to it. The rest are no better than old asses (of burthen).

13. Knowledge is an encumbrance to the unthinking, and wisdom is cumbersome to the passionate; intellect—is a heavy load to the restless, and the body is a ponderous burden to one ignorant of his soul.

14. A goodly person possessed of life, mind, intellect and self-consciousness and its occupations, is of no avail to the unwise, but seem to be his over-loadings as those upon a porter.

15. The discontented mind is the great arena of all evils, and the nestling place of diseases which alight upon it like birds of the air: such a life is the abode of toil and misery.

16. As a house is slowly dilapidated by the mice continually burrowing under it, so is the body of the living gradually corroded by the (pernicious) teeth of time boring within it.

17. Deadly diseases bred within the body, feed upon our vital breath, as poisonous snakes born in caves of the woods consume the meadow air.

18. As the withered tree is perforated by minutest worms residing in them, so are our bodies continually wasted by many inborn diseases and noxious secretions.

19. Death is incessantly staring and growling at our face, as a cat looks and purrs at the mouse in order to devour it.

20. Old age wastes us as soon as a glutton digests his food; and it reduces one to weakness as an old harlot, by no other charm than her paint and perfumes.

21. Youth forsakes us as soon, as a good man abandons his wicked friend in disgust, after his foibles come to be known to him in a few days.

22. Death the lover of destruction, and friend of old age and ruin, likes the sensual man, as a lecher likes a beauty.

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

## CHAPTER XV.

### OBLOQUY ON EGOISM.

Rāma continued:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER XVI.

### THE UNGOVERNABLENESS OF THE MIND.

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER XVII.

### ON CUPIDITY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

but is hurtful with its prickly point.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER XVIII.

### OBLOQUY OF THE BODY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER XIX.

### BLEMISHES OF BOYHOOD.

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

boyhood in sufferings only.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER XX.

### VITUPERATION OF YOUTH.

Rāma continued:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

21. The young man afflicted with the pain of soft desire, is regarded by the wise in no better light than a fragment of (useless) straw.

22. Youth is the stake of haughty self-esteem, as the rack is for the immolation of the elephant giddy with its frontal pearl.

23. Youth is a lamentable forest, where the mind as the root of all, gives growth to jungles of (love sick) groans and sighs, and tears of sorrow. The vices of this time, are as venomous snakes of the forest.

24. Know youthful bloom of the person to resemble the blooming lotus of the lake:—the one is full of affections, bad desires and evil intents, as the other is fraught with bees, filaments, petals and leaves.

25. The new bloom of youth is the resort of anxiety and disease, which like two birds with their (black and white) plumage of vice and virtue, frequent the fountain of the young man's heart.

26. Early youth resembles a deep sea, disturbed by the waves of numberless amusements, transgressing all bounds, and regardless of death and disease.

27. Youth is like a furious gust of wind, over-loaded with the dust of pride and vanity, and sweeps away every trace of the good qualities (early acquired by one).

28. The rude dust of the passions of youths, disfigures their face, and the hurricane of their sensualities cover their good qualities (as flying leaves overspread the ground).

29. Youthful vigour awakens a series of faults, and destroys a group of good qualities, by increasing the vice of pleasures.

30. Youthful bloom confines the fickle mind to some beauteous person, as the bright moon-beams serve to shut the flitting bee in the dust of the closing lotus.

31. Youth like a delightful cluster of flowers, growing in the arbour of human body, attracts the mind as the bee to it, and makes it giddy (with its sweets).

32. The human mind anxious to derive pleasure from the youthfulness of the body, falls into the cave of sensuality, as a deer running after the mirage of desert heat, falls down into a pit.

33. I take no delight in moony youth, which guilds the dark body with its beams, and resembles the stern mane of the leonine mind. It is a



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

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

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

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

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

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

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

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

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

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

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

## CHAPTER XXI.

### VITUPERATION OF WOMEN.

Rāma added:—

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

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

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

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

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

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

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

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

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

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

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

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

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

amidst her flowery smiles.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER XXII.

### OBLOQUY OF OLD AGE.

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

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

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

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

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

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

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

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

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

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

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

12. Hoary old age sits and shrieks as a heron on the top of the tree of this body, which is infested within it by the serpents of sickness.

13. As the grave owl—the bird of night, appears unexpectedly to our sight soon as the evening shades cover the landscape, so does the solemn appearance of death overtake us in the eve of our life.

14. As darkness prevails over the world at the eve of the day, so doth death overtake the body at the eve of the life.

15. Death overtakes a man in his hoary old age, just as an ape alights on a tree covered with pearly flowers.

16. Even a deserted city, a leafless tree and parched up land may present a fair aspect, but never does the body look well that is pulled down by hoary age.

17. Old age with its hooping cough lays hold on a man, just as a vulture seizes its prey with loud shrieks in order to devour it.

18. As a girl eagerly lays hold on a lotus flower whenever she meets with one, and then plucks it from its stalk and tears it to pieces, so does old age overtake the body of a person and break it down at last.

19. As the chill blast of winter shakes a tree and covers its leaves with dust, so does old age seize the body with a tremor and fill all its limbs with the rust of diseases.

20. The body overtaken by old age becomes as pale and battered, as a lotus flower beaten by frost becomes withered and shattered.

21. As moon-beams contribute to the growth of *Kumuda* flowers on the top of mountains, so does old age produce grey hairs resembling *casla* flowers on the heads of men (with inward phlegm and gout).

22. Death the lord of all beings, views the grey head of a man as a ripe pumpkin seasoned with the salt of old age, and devours it with zest.

23. As the Ganges upsets a neighbouring tree by its rapid course, so does old age destroy the body, as the current of our life runs fast to decay.

24. Old age which preys on the flesh of the human body, takes as much delight in devouring its youthful bloom as a cat does in feeding upon a mouse.

25. Decrepitude raises its ominous hoarse sound of hiccough in the body,

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

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

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

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

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

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

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

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

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

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

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

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

[1] Cicero "*De senectute*."

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

defies all efforts to avoid or overcome it.

## CHAPTER XXIII.

### VICISSITUDES OF TIMES.

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER XXIV.

### RAVAGES OF TIME.

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

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

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

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

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

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

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

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

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

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

## CHAPTER XXV.

### SPORTS OF DEATH.

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

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

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

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

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

17. Death dances about in the form of the five headed Hara, with the loosened braids of hair upon him; while Destiny in the form of Gaurī, and her locks adorned with *Mandāra* flowers keeps her pace with him.

18. This Destiny in her war-dance, bears a capacious gourd representing her big belly, and her body is adorned with hundreds of hollow human skulls jingling like the alms-pots of the Kapāli mendicants.

19. She has filled (reached) the sky with the emaciated skeleton of her body, and gets terrified at her all destructive figure.

20. The skulls of the dead of various shapes adorn her body like a beautiful garland of lotuses, which keep hanging to and fro during her dance at the end of a *Kalpa* age.

21. The horrible roaring of the giddy clouds Pushkara and Avarta at the end of the Kalpa, serves to represent the beating of her *Damaru* drum, and put to flight the heavenly choir of *Tumburu*.

22. As death dances along, the moon appears like his ear-ring, and the moon-beams and stars appear like his crest made of peacocks' feathers.

23. The snow-capt Himālaya, appears like a circlet of bones in the upper loop of his right ear, and the mount *Meru* as a golden areola in that of the left.

24. Under their lobes are suspended the moon and the sun, as pendant ear-rings glittering over his cheeks. The mountain ranges called the *lokāloka* are fastened like chains around his waist.

25. The lightnings are the bracelets and armlets of Destiny, which move to and fro as she dances along. The clouds are her wrappers that fly about her in the air.

26. Death is furnished with many weapons, as clubs, axes, missiles, spears, shovels, mallets and sharp swords, all of which are sure weapons of destruction.

27. Mundane enjoyments are no other than long ropes dropped down by the hand of death, and keeping all mankind fast bound to the world; while the great thread of infinity (*ananta*) is worn by him as his wreath of

flowers.

28. The belts of the seven oceans are worn about the arms of Death as his bracelets resplendent with the living sea-animals, and the bright gems contained in their depths.

29. The great vortices of customs, the successions of joy and grief, the excess of pride and the darkness of passions, form the streaks of hair on his body.

30. After the end of the world, he ceases to dance, and creates anew all things from the lowest animal that lives in the earth, to the highest Brahmā and Siva (when he resumes his dance).

31. Destiny as an actress, acts by turns her parts of creation and destruction, diversified by scenes of old age, sorrow and misery.

32. Time repeatedly creates the worlds and their woods, with the different abodes and localities teeming with population. He forms the moveable and immovable substances, establishes customs and again dissolves them, as boys make their dolls of clay and break them soon afterwards.

## CHAPTER XXVI.

### THE ACTS OF DESTINY.

Rāma said:—Such being the all destructive conduct of time and others (as already described), what confidence, O great sage, can men like me, have upon them?

2. We all remain here, O sage! as slaves sold to Fate and Destiny, and are deceived by their allurements as beasts of the forest.

3. This Fate whose conduct is so very inhuman, is always up to devour all beings, and is incessantly throwing men into the sea of troubles.

4. He is led by his malicious attempts to inflame the mind with inordinary desires, as the fire raises its flames to burn down a habitation.

5. Destiny the faithful and obedient wife of Fate, is naturally fickle on account of her being a female, and is always bent on mischief and disturbing the patience (even of the wisest of men).

6. As the heinous serpent feeds upon the air, so does cruel Death ever swallow the living. He ripens the body with old age to create his zest, and then devours all animals warm with life.

7. Death is called a relentless tyrant, having no pity even for the sick and weak; nor any regard for any one in any state of life.

8. Every one in this world is fond of affluence and pleasures, not knowing that these are only calculated to lead him to his ruin.

9. Life is very unsteady. Death is very cruel. Youth is very frail and fickle, and boyhood is full of dullness and insensibility.

10. Man is defiled by his worldliness, his friends are ties to the world, his enjoyments are the greatest of his diseases in life, and his avarice and ambition are the mirage that always allures him (to ruin).

11. Our very senses are our enemies, before which even truth appears as falsehood; the mind is the enemy of the mind and self is the enemy of self. (*i. e.* they are all deceptive).

12. Self-esteem is stained (with the name of selfishness), intelligence is blamed for its fallaciousness, our actions are attended with bad results, and our pleasures tend only to effeminacy.

13. All our desires are directed to enjoyments; our love of truth is lost; our women are the ensigns of vice, and all that were once so sweet, have become tasteless and vapid.

14. Things that are not real, are believed as real, and have become the cause of our pride, by hardening us in untruth, and keeping us from the light of truth.

15. My mind is at a loss to think what to do; it regrets at its increased appetite for pleasure, and for want of that self-denial (which I require).

16. My sight is dimmed by the dust of sensuality: the darkness of self-esteem prevails upon me: the purity of mind is never reached to, and truth is far off from me.

17. Life is become uncertain and death is always advancing nigh; my patience is disturbed, and there is an increased appetite for whatever is false.

18. The mind is soiled by dullness, and the body is cloyed with surfeit and ready to fall; old age exults over the body, and sins are



conspicuous at every step.

19. Youth flies fast away with all our care to preserve it; the company of the good is at a distance; the light of truth shines from no where; and I can have recourse to nothing in this world.

20. The mind is stupified within itself, and its contentment has fled from it: there is no rise of enlightened sentiments in it, and meanness makes its advance to it from a distance.

21. Patience is converted into impatience; man is liable to the states of birth and death; good company is rare, but bad company is ever within the reach of every body.

22. All individual existences are liable to appear and disappear; all desires are chains to the world, and all worldly beings are ever seen to be led away per force where no body can tell.

23. What reliance can there be on human life, when the points of the compass become indistinct and undiscernible; when the countries and places change their positions and names, and when mountains even are liable to be dilapidated?

24. What reliance can there be on man, when the heavens are swallowed in infinity, when this world is absorbed in nothingness, and the very earth loses her stability?

25. What reliance can there be on men like ourselves, when the very seas are liable to be dried up, when the stars are doomed to fade away and disappear, and when the most perfect of beings are liable to dissolution?

26. What reliance can there be on men like us, when even the demigods are liable to destruction, when the polar star is known to change its place, and when the immortal gods are doomed to mortality?

27. What reliance can there be on men like us, when Indra is doomed to be defeated by demons; when even death is hindered from his aim, and when the current air ceases to breathe?

28. What reliance can there be on men like us, when the very moon is to vanish with the sky, when the very sun is to be split into pieces, and when fire itself is to become frigid and cold?

29. What reliance can there be on men like us, when the very Hari and Brahmā are to be absorbed into the Great One, and when Siva himself is to be no more.

30. What reliance can there be on men like us, when the duration of time comes to be counted, when Destiny is destined to her final destiny, and when all vacuity loses itself in infinity?

31. That which is inaudible, unspeakable, invisible, and unknowable in his real form, displays to us these wondrous worlds by some fallacy (in our conceptions).

32. No one conscious of himself (his egoism), can disown his subjection to that Being, that dwells in the hearts of every one.

33. This sun—the lord of worlds, is impelled (by that power) to run over hills, rocks and fields, like an inert piece of stone, hurled down from a mountain and borne away by a current stream.

34. This globe of earth, the seat of all the Suras and Asuras, and surrounded by the luminous sphere in the manner of a walnut covered by its hard crust, subsists under His command.

35. The Gods in the heavens, the men on earth and the serpents in the nether world, are brought into existence and led to decay by His will only.

36. Kāma (Cupid) that is arbitrarily powerful, and has forcibly overpowered on all the living world, has derived his unconquerable might from the Lord of worlds.

37. As the heated elephant regales the air with his spirituous exudation, so does the spring perfume the air with his profusion of flowers, unsettling the minds of men (at the will of the Almighty).

38. So are the loose glances of loving damsels directed to inflict deep wounds in the heart of man, which his best reason is unable to heal.

39. One whose best endeavour is always to do good to others, and who feels for others' woes, is really intelligent and happy under the influence of his cool judgement.

40. Who can count the number of beings resembling the waves of the ocean, and on whom death has been darting the submarine fire of destruction.

41. All mankind are deluded to entrap themselves in the snare of avarice, and to be afflicted with all evils in life, as the deer entangled in the thickets of a jungle.

42. The term of human life in this world, is decreased in each generation in proportion to (the increase of their wicked acts). The

desire of fruition is as vain as the expectation of reaping fruits from a creeper growing in the sky: yet I know not why men of reason would not understand this truth.

43. This is a day of festivity, a season of joy and a time of procession. Here are our friends, here the pleasures and here the variety of our entertainments. Thus do men of vacant minds amuse themselves with weaving the web of their desires, until they become extinct.

## CHAPTER XXVII.

### VANITY OF THE WORLD.

Rāma said:—O sage! this seemingly pleasing but actually unpleasant world, has nothing in it that is productive of such a thing as can afford tranquility to the soul.

2. After the playful boyhood is over, the mind wastes itself in the society of women like the deer fallen in a cavern, then the body bends down under old age, and the man has only to grieve (for his folly).

3. As the body is stricken with the frost of old age, its beauty flies afar from it like the bloom of the fading lotus, and then the fountain of man's worldliness is at once dried up.

4. As the body gets towards its decline, so much doth death rejoice in it. The body grows lean with grey hairs upon the head, just as a creeper fades away with the flowers upon it.

5. All living creatures are borne away by the stream of avarice, which upsets the tree of contentment growing on the bank and flows on for ever in this world.

6. Human body is like a vessel covered with skin; and glides over the ocean of the world (without its helmsman of reason). It is tossed about by sensual pleasures, and goes down under the water by the pressure of its whale-like passions.

7. The world is a wilderness abounding in creepers of avarice and trees of sensuality, with hundreds of desires as their branches. Our minds like monkeys pass their time in roving about this forest without getting the fruits (they seek).

8. Those that do not yield to grief in troubles, that are not elated with prosperity, nor smitten at heart by women, are rare in this world.

9. Those who fight boldly in the battle fields and withstand the war-elephants, are not so very brave in my opinion, as those who withstand the surges of the mind amidst the streams of carnal appetites.

10. I see no such deeds in the world which endure to the last (or final emancipation) of men. Actions proceeding from a desire of fruition in fools, serve only for their restlessness on earth.

11. Such men are rare in the world, that have filled the corners of the world with their fame and valour, who have filled their houses with true riches acquired by honest means and an unwavering patience.

12. Good and bad fortune always overtake a man, even if he were living in an aperture of the rock or within the walls of mountains, or even if he were enclosed within an iron built closet.

13. Our sons and riches are mere objects of delight to us. It is as erroneous to suppose them to be of any good to us at the end, as to expect any benefit from the decoction of poison.

14. Old people being reduced to calamitous circumstances at the pitiable state of the decay of their bodies and decline of life, have greatly to be tormented at the thoughts of the impious deeds (of their past lives).

15. Men having passed their early days in the gratification of their desires and other worldly pursuits at the expense of the acts of virtue and piety, are as much troubled with anxieties at the end, that their minds are seized with a tremor like that of the plumage of a peacock shaken by the breeze. How then can a man attain to tranquility at any time?

16. Wealth whether forthcoming or unattainable, whether got by labour or given by fortune, is all as deceitful to the worldly minded, as the high waters of rivers (swelling only to subside).

17. That such and such desirable acts are to be done, are the constant thoughts of men, who desire to please their sons and wives, until they are worn out with age and become crazy in their minds.

18. Like leaves on trees that grow to fall, and falling make room for others to shoot forth, are those men who devoid of reason, die away daily to be born again.

19. Men having travelled here and there and far and near, return to their homes at the end of the day; but none of them can have rest by day

or night, except the virtuous few that live by honest dealings.

20. After quelling his enemies and getting enough of riches in his clutches, the rich man just sits down to enjoy his gains; when death comes upon him, and interrupts his joy.

21. Seeing the vile trash of worldly gains earned and accumulated by the basest means to be but transitory, the infatuated mob do not perceive their approaching dissolution.

22. Men loving their own lives, and making mouths at the demise of others, are like a herd of sheep bound to the stake, and staring at the slaughter of their fellows, yet feeding themselves to fall as fattened victims to death.

23. The multitude of people on earth, is ever seen to appear in and disappear from it as fast as the passing waves of the sea, but who can tell whence they come and whither they return.

24. Women are as delicate as poisonous creepers, that with their red petaled lips and garments, and their eyes as busy as fluttering bees, are killers of mankind and stealers of their ravished hearts.

25. Men are as passengers in a procession, repairing from this side and that to join at the place of their meeting. Such is the delusive union of our wives and friends here (for our meeting in the next world).

26. As the burning and extinguishing of the lamp depend on the wick and its moistening oil; so does our course in this transitory world (depend on our acts and affections only). Nobody knows the true cause of this mysterious existence.

27. The revolution of the world is comparable with that of the potter's wheel and the floating bubbles of rain water; that appear to be lasting to the ignorant observer only.

28. The blooming beauty and graces (of youth), are destined to be snatched away at the approach of old age. The youthful hopes also of men fly at a distance like the bloom of lotus buds in winter.

29. The tree which is ordained to be useful to mankind by the loads of fruits and flowers that it bears upon its body, is fated also to be hewn down by the cruel axe at last. How then can beneficent men expect to avoid the cruel hand of death.

30. Society with relatives is (of all others) as perilous as that of a poisonous plant; it is pleasant for its domestic affections, which are in reality but delusions of the soul.

31. What is that thing in the world, which has no fault in it; and what is that which does not afflict or grieve us; what being is born that is not subjected to death, and what are those acts that are free from deceit?

32. Those living a *Kalpa* age are reckoned as short-lived, compared with those living for many *Kalpas*, and they again are so in respect to Brahmā. Hence the parts of time being all finite, the ideas of their length or shortness are altogether false.

33. Things that are called mountains are made of rocks, those that are called trees are made of wood, and those that are made of flesh are called animals, and man is the best of them. But they are all made of matter, and doomed to death and decay.

34. Many things appear to be endued with intelligence, and the heavenly bodies seem to be full of water; but physicists have found out by analysis that, there is no other thing any where except (*minutiae of*) matter.

35. It is no wonder that this (unreal world) should appear a miraculous (reality) to the wise, and seem marvelously striking in the minds of mankind; since the visions in our dreams also appear so very fascinating to every one in their state of dreaming.

36. Those that are corrupted in their greediness (after worldly enjoyments), will not even in their old age, receive the sermons on their eternal concerns, which they think to be false chimeras as those of a flower or a creeper growing in the sky.

37. People are still deluded in their minds in wishing to attain the state of their superiors; but they fall down still lower like beasts (goats) from the top of a hill, in wishing to lay hold on the fruits of a verdant creeper out of their reach.

38. Young men spending their wealth in personal gratifications, are as useless as plants growing in the bowels of a deep and inaccessible cavern, which spread their fruits and flowers, leaves and branches and their shades to the use of nobody.

39. Men are found to resemble the black antelopes (in their wanderings): some of them roving about the sweet, soft and beautiful sceneries of the country, and others roaming in sterile tracts and parts of boundless forests. (*i. e.* Some living in the society of men, and others as recluses from it).

40. The daily and diversified acts of nature are all pernicious in their

nature; they appear pleasant and ravishing to the heart for a time, but are attended with pain in the end, and fill the mind of the wise with dismay.

41. Man is addicted to greediness, and is prone to a variety of wicked shifts and plots; a good man is not now to be seen even in a dream, and there is no act which is free from difficulty. I know not how to pass this state of human life.

## CHAPTER XXVIII.

### MUTABILITY OF THE WORLD.

Rāma said:—

Whatever we see of all moveable or immovable things in this world, they are all as evanescent as things viewed in a dream.

2. The hollow desert that appears as the dried bed of a sea to-day, will be found to-morrow to be a running flood by the accumulation of rain-water in it.

3. What is to-day a mountain reaching the sky and with extensive forests on it, is in course of time levelled to the ground, and is afterwards dug into pit.

4. The body that is clothed to-day with garments of silk, and decorated with garlands and fragrance, is to be cast away naked into a ditch to-morrow.

5. What is seen to be a city to-day, and busy with the bustle of various occupations, passes in course of a few days into the condition of an uninhabited wilderness.

6. The man who is very powerful to-day and presides over principalities, is reduced in a few days to a heap of ashes.

7. The very forest which is so formidable to-day and appears as blue as the azure skies, turns to be a city in the course of time, with its banners hoisted in the air.

8. What is (to-day) a formidable jungle of thick forests, turns in time to be a table-land as on the mount Meru.

9. Water becomes land and land becomes water. Thus the world composed of wood, grass and water becomes otherwise with all its contents in course of time.

10. Our boyhood and youth, bodies and possessions are all but transient things, and they change from one state to another, as the ever fluctuating waves of the ocean.

11. Our lives in this (mortal) world, are as unsteady as the flame of a lamp placed at the window, and the splendour of all the objects in the three worlds, is as flickering as the flashing of the lightning.

12. As a granary stored with heaps of grains is exhausted by its continued waste, so is the stock of life spent away by its repeated respirations.

13. The mind of man is as fluctuating as a flag waving in the air and filled with the dust of sin, to indicate its wavering between the paths of heaven and hell.

14. The existence of this delusive world, is as the appearance of an actress on the stage, shuffling her vests as she trudges along in her dancing.

15. It's scenes are as changeful and fascinating as those of a magic city; and its dealings as bewitching and momentary as the glances of a giggling girl.

16. The stage of the world presents us a scene of continued dancing (of the sorceress of deception), and the deceptive glances of her eyes resembling the fleeting flashes of lightning.

17. The days, the great men, their hey-days and deeds (that are past and gone), are now retained in our memory only, and such must be our cases also in a short time.

18. Many things are going to decay and many coming anew day by day; and there is yet no end of this accursed course of events in this ever-changeful world.

19. Men degenerate into lower animals, and those again rise to humanity (by metempsychosis), gods become no-gods, and there is nothing that remains the same.

20. The sun displays every thing to light by his rays, and watches over the rotations of days and nights, to witness like time the dissolution of all things.



21. The gods Brahmā, Vishnu and Siva and all material productions, are reduced to nothingness, like the submarine fire subsiding under the waters of the deep.

22. The heaven, the earth, the air, the sky, the mountains, the rivers, and all the quarters of the globe, are subject to destruction like the dry fuel by the all-destroying fire of the last day.

23. Riches and relatives, friends, servants and affluence, are of no pleasure to him who is in constant dread of death.

24. All these are so long delightful to a sensible man, as the monster of death does not appear before the eye of his mind.

25. We have prosperity at one moment, succeeded by adversity at another; so we have health at one time, followed by sickness soon after.

26. What intelligent being is there, that is not misled by these delusions of the world, which represent things otherwise than what they are, and serve to bewilder the mind?

27. (The world is as varying) as the face of the skies; it is now as black as dark clay, and in the next moment bright with the golden hues of fair light.

28. It is now over-cast by azure clouds resembling the blue lotuses of the lake, and roaring loudly for a time and then being dumb and silent on a sudden:

29. Now studded with stars, and now glowing with the glory of the sun; then graced by the pleasant moonbeams, and at last without any light at all.

30. Who is there so sedate and firm, that is not terrified at these sudden appearances and their disappearance, and the momentary durations and final dissolution of worldly things?

31. What is the nature of this world, where we are overtaken by adversity at one moment, and elated by prosperity at another, where one is born at a time, and dies away at another?

32. One that was something else before, is born as a man in this life, and is changed to another state in course of a few days; thus there is no being that remains steadily in the same state.

33. A pot is made of clay, and cloth is made of cotton, and they are still the same dull materials of which they are composed: thus there is nothing new in this world that was not seen or known before, and that

changes not its form. (*i. e.* all is but a formal and no material change).

34. The acts of creation and destruction, of diffusion, production, and sustentation follow one another, as the revolution of day and night to man.

35. It happens sometimes, that an impotent man slays a hero, and that hundreds are killed by one individual; so also a commoner becomes a noble man, and thus every thing is changeful in this varying world.

36. These bodies of men that are always changing their states, are as bodies of waters rising and falling in waves by motion of the winds.

37. Boyhood lasts but a few days, and then it is succeeded by youth which is as quickly followed by old age: thus there being no identity of the same person, how can one rely on the uniformity of external objects?

38. The mind that gets delighted in a moment and becomes dejected in the next, and assumes likewise its equanimity at another, is indeed as changeful as an actor.

39. The creator who is ever turning one thing into another in his work of creation, is like a child who makes and breaks his doll without concern.

40. The actions of producing and collecting (of grains), of feeding (one's self) and destroying (others), come by turns to mankind like the rotation of day and night.

41. Neither adversity nor prosperity is of long continuance in the case of worldly people, but they are ever subject to appearance and disappearance by turns.

42. Time is a skilful player and plays many parts with ease; but he is chiefly skilled in tragedy, and often plays his tragic part in the affairs of men.

43. All beings are produced as fruits in the great forest of the universe, by virtue of their good and bad acts (of past lives): and *time* like a gust of wind blasts them day by day before their maturity.

## CHAPTER XXIX.

## UNRELIABLENESS OF WORLDLY THINGS.

Thus is my heart consumed by the wild-fire of those great worldly evils, and there rises in me no desire of enjoying them, as there rises no mirage from a lake.

2. My existence upon earth gets bitter day by day, and though I have got some experience in it, yet its associations have made me as sour as the Nimba plant by its immersion in water.

3. I see wickedness on the increase, and righteousness on the decline in the mind of man, which like the sour *Karanja* (crab) fruit, becomes sourer every day.

4. I see honour is eaten up every day by mutual altercations of men, using harsh words to each other as they crack the nuts under their teeth.

5. Too much eagerness for royalty and worldly enjoyments, is equally prejudicial to our welfare; as we lose our future prospects by the former, and our present happiness by the latter.

6. I take no delight in my gardens nor have any pleasure in women; I feel no joy at the prospect of riches, but enjoy my solace in my own heart and mind.

7. Frail are the pleasures of the world, and avarice is altogether intolerable; the bustle of business has broken down my heart, and (I know not) where to have my tranquility.

8. Neither do I hail death nor am I in love with my life; but remain as I do, devoid of all anxiety and care.

9. What have I to do with a kingdom and with all its enjoyments? Of what avail are riches to me, and what is the end of all our exertions? All these are but requirements of self-love, from which I am entirely free.

10. The chain of (repeated) births is a bond that binds fast all men by its strong knots of the senses; those striving to break loose from this bondage for their liberation, are (said to be) the best of men.

11. These haughty damsels whom the god of love employs to ravage the hearts of men, resemble a group of elephants subverting a lotus bed under their feet.

12. The treatment of the mind with pure reason being neglected now (in youth), it is hard to heal it afterwards (in age), when it admits of no

cure.

13. It is the worldliness of man that is his true poison, while real poison is no poison to him. It is the poison of worldliness which destroys his future life, while real poison is only locally injurious to him (in his present state).

14. Neither pleasure nor pain, nor friends nor relatives, nor even life and death, can enchain (affect) the mind that has received the light of truth.

15. Teach me, Oh Brāhman! that art the best of the learned in the mysteries of the past and future, teach me so that I may soon become like one devoid of grief and fear and worldly troubles, and may have the light of truth beaming upon me.

16. The forest of ignorance is laid over with the snare of desire, it is full of the thorns of misery, and is the dreadful seat of destruction and the danger (of repeated births and deaths).

17. I can rather suffer myself to be put under the jaws of death with his rows of teeth like saws, but cannot bear the dreadly pains of worldly cares and anxieties.

18. It is a gloomy error in this world to think that I have this and have not the other; it serves to toss about our minds as a gust of wind disperses the dust of the earth.

19. It is the thread of avarice that links together all living beings like a chaplet of pearls; the mind serves to twirl about this chain, but pure consciousness sits quiet to observe its rotation.

20. I who am devoid of desires, would like to break this ornamental chain of worldliness, hanging about me as a deadly serpent, in the same manner, as a lion breaks asunder the net (which is laid to ensnare him).

21. Do you now, O most learned sage, scatter the mist which has overspread the forest of my heart, and the darkness which has overcast my mind, by the light of true knowledge.

22. There are no anxieties, O sage! which cannot be put to an end by the society of good minded men; the darkness of night can be well removed by moon-beams.

23. Life is as fickle as a drop of water pending on a mass of clouds blown away by the winds. Our enjoyments are as unsteady as the lightning that flickers in the midst of clouds. The pleasures of youth are as slippery as water. With these reflections in my mind, I have subdued

them all under the province of peace and tranquility.

## CHAPTER XXX.

### SELF-DISPARAGEMENT.

Seeing the world thus ingulphed amidst the abyss of hundreds of rising dangers and difficulties, my mind is immersed in the mire of anxieties.

2. My mind is wandering everywhere and I am struck with fear at every thing; my limbs are shaking with fear like the leaves of a withered tree.

3. My mind is bewildered by impatience for its want of true contentment, just as a young woman is afraid in a desert for want of the company of her strong handed husband.

4. The thoughts of my mind are entangled in my desire for worldly enjoyments, as stags are caught in the pit strewn with grass over it.

5. The senses of an unreasonable man, ever run astray to the wrong and never turn to the right way; so the eyes of a blind man lead him but to fall into the pit.

6. Human thoughts are linked to the animal soul as consorts to their lords. They can neither sit idle nor ramble at liberty, but must remain as wives under the control of their husbands.

7. My patience is almost worn out, like that of a creeper under the winter frost. It is decayed, and neither lives nor perishes at once.

8. Our minds are partly settled in worldly things, and partly fixed in their giver (the Supreme soul). This divided state of the mind is termed its half waking condition.

9. My mind is in a state of suspense, being unable to ascertain the real nature of my soul. I am like one in the dark, who is deceived by the stump of a fallen tree at a distance, to think it a human figure.

10. Our minds are naturally fickle and wandering all about the earth. They cannot forsake their restlessness, as the vital airs cannot subsist without their motion.

11. Tell me Oh sage, what is that state of life which is dignified above

others, which is unassociated with the troubles (incident to birth and death), unqualified by the conditions of humanity, and apart from errors, and wherein griefs are unknown.

12. (Tell me also) how Janaka and the other good men, who are conspicuous for their ceremonious acts, and distinguished for their good conduct, have acquired their excellence (in holy knowledge).

13. (Tell me likewise) Oh source of my honor, how a man, who is besmeared all over his body with the dirt of worldliness, may yet be cleansed and get rid of it.

14. Tell me what is that knowledge, by resorting to which, the serpents of worldliness, may be freed from their worldly crookedness, and become straight in their conduct.

15. Tell me how the foulness of my heart may regain its clearness, after it is so much soiled by errors and tainted with evils, like a lake disturbed by elephants and polluted with dirt.

16. How is it possible for one engaged in the affairs of the world, to be untainted with its blemishes, and remain as pure and intact as a drop of water on the lotus leaf.

17. How may one attain his excellence by dealing with others as with himself, and minding the goods of others as straws, and by remaining aloof from love.

18. Who is that great man that has got over the great ocean of the world, whose exemplary conduct (if followed) exempts one from misery.

19. What is the best of things that ought to be pursued after, and what is that fruit which is worth obtaining? Which is the best course of life in this inconsistent world.

20. Tell me the manner by which I may have a knowledge of the past and future events of the world, and the nature of the unsteady works of its creator.

21. Do so, that my mind which is as the moon in the sky of my heart, may be cleared of its impurities.

22. Tell me what thing is most delectable to the mind, and what most abominable to it; as also how this fickle and inconstant mind may get its fixedness like that of a rock.

23. Tell me what is that holy charm, which can remove this choleric pain of worldliness, that is attended with numberless troubles.

24. Tell me how can I entertain within my heart, the blossoms of the arbor of heavenly happiness, that sheds about it the coolness of the full-moon beams.

25. Oh ye good men! that are present and learned in divine knowledge, teach me so that I may obtain the fullness of my heart, and may not come to grief and sorrow any more.

26. My mind is devoid of that tranquility which results chiefly from holy happiness, and is perplexed with endless doubts, that disturb my peace as the dogs molest smaller animals in the desert.

## CHAPTER XXXI.

### QUERIES OF RĀMA.

Rāma said:—I have no reliance on the durability of life, which is as transient as a drop of water that sticks to the point of a shaking leaf on a lofty tree; and as short as the cusp of the moon on Siva's forehead.

2. I have no credit in the durability of life, which is transient as the swelling that take place in the pouch of a frog while it croaks in the meadow. Nor have I any trust in the company of friends, which are as dangerous as the treacherous snare of hunters.

3. What can we do under the misty cloud of error (overhanging our minds), and raising our tempestuous desires which flash forth in lightnings of ambition, and burst out in the thunder claps of selfishness?

4. How shall we save ourselves from the temptations of our desires dancing like peacocks (and displaying their gaudy train) around us; and from the bustle of the world breaking in upon us as thickly as the blossoms of the *Kurchi* plant.

5. How can we fly from the clutches of cruel Fate, who like a cat kills the living as poor mice, and falls unwearied and unexpectedly upon his prey in the twinkling of an eye.

6. What expedient, what course, what reflections, and what refuge must we have recourse to, in order to avoid the unknown tracks of future lives?

7. There is nothing so trifling in this earth below, or in the heavens above, which ye gifted men cannot raise to consequence.

8. How can this accursed, troublesome and vapid world, be relished by one unless he is infatuated by ignorance?

9. It is the fusion of desires, which produces the milky beverage of contentment, and fills the earth with delights as the spring adorns it with flowers.

10. Tell me O sage, how the mist of our desires, which darkens the moon of our intellects, is to be dispelled from our minds, so as to make it shine forth in its full brightness.

11. How are we to deal in this wilderness of the world, knowing well that it is destructive both of our present and future interest?

12. What man is there that moves about in this ocean of the earth, who has not to buffet in the waves of his passions and diseases, and the currents of his enjoyments and prosperity.

13. Tell me, O thou best of sages, how one may escape unburnt like mercury (in its chemical process), when fallen upon the furnace of the earth.

14. (How can one get rid of the world) when it is impossible for him to avoid dealing in it, in the same manner as it is not possible for aquatic animals to live without their native element.

15. Our good deeds even are not devoid (of their motives) of affection and hatred, pleasure and pain, similarly as no flame of fire is unaccompanied by its power of burning.

16. As it is not possible to restrain the mind from thinking on worldly matters, without the process of right reasoning, deign to communicate to me therefore, the dictates of sound reason for my guidance.

17. Give me the best instruction for warding off the miseries (of the world), either by my dealing with or renouncing (the affairs of life).

18. Tell me of that man of enlightened understanding who had attained to the highest state of holiness and tranquility of his mind of yore, and the deeds and manner by which he achieved the same.

19. Tell me good sir, how the saints (of old) fled out of the reach of misery, that I may learn the same for suppression of my erroneous conceptions.



20. Or if there be no such precept (as I am in need of) in existence, or being *in esse*, it is not to be revealed to me by any body.

21. And should I fail of myself (by intuition) to attain that highest state of tranquility, then I must remain inactive (as I am), and avoid my sense of egoism altogether.

22. I will refrain from eating and drinking even of water, and from clothing myself with apparels; I will cease from all my actions of bathing and making my offerings, as also from my diet and the like.

23. I will attend to no duty, nor care about prosperity or calamity. I will be free from all desires except that of the abandonment of this body.

24. I must remain aloof from all fears and sympathies, from selfish feelings and emulation, and continue to sit quietly as a figure in painting.

25. I will gradually do away with the inspiration and respiration of my breath and outward sensations; till I part with this trifle—the seat all of troubles—this the so called body.

26. I do not belong to this body, nor does it belong to me, nor is any thing else mine; I shall be null and void like the oil-less lamp, and abandon every thing with this body.

27. Vālmīki said:—Then Rāma who was as lovely as the moon, and whose mind was well fraught with reasoning, became silent before the assemblage of the eminent men, as the peacock ceases from his screaming before the gathering clouds in awe.

## CHAPTER XXXII.

### PRAISES ON RĀMA'S SPEECH.

Vālmīki said:—When the prince Rāma (having his eyes resembling the petals of a lotus), had concluded his speech calculated to remove all ignorance from the mind.

2. All the men in the assembly had their eyes beaming forth with wonder, and the hairs on their bodies stood erect and pierced through their garments, as if wishing to hear the speech.

3. The assembly seemed for a moment to have lost their worldly desires in their eagerness after a stoic indifference, and to be rolling in the sea of nectar.
4. The audience remained (motionless) as the figures in a painting, being enraptured with internal delight at hearing the sweet words of the fortunate Rāma.
5. There were Vasishtha and Viswāmitra with other sages, and the prime minister Jayanta and other counsellors (of the king) then seated in that assembly.
6. There were also king Dasaratha and his subordinate rajas, with the citizens and foreign delegates, the chieftains and princes, together with Brāhmins and men learned in the Vedas and divine knowledge.
7. These accompanied by their friends and allies, with the birds in the cages and the royal antelopes and steeds of sport (about the palace), listened to Rāma with fixed and mute attention.
8. There were likewise the queen Kausalyā and other ladies adorned with their best jewels, and seated at the windows, all mute and motionless.
9. Besides these the birds on the trees and creepers of the princely pleasure garden, were listening to Rāma without fluttering their wings or making any motion or sound.
10. There were the Siddhas and aerial beings, and the tribes of Gandharvas and Kinnaras, together with Nārada, Vyāsa and Pulapa the chiefs of sages (present at that place).
11. There were also some of the gods and chiefs of gods, Vidyādharas and the Nāgas, who heard the speech of Rāma which was full of meaning and clearness.
12. As Rāma whose eyes were beautiful as the lotus, whose face was as lovely as the moon, and who likened the nocturnal luminary in the atmosphere of Raghu's family, held his silence.
13. Flowers were cast upon him from heaven in showers by the hands of the divine personages with their loud cheers and blessings.
14. The people in the assembly were highly regaled with the sweet scent and beauty of these flowers of paradise fraught with humming bees in their cells.
15. These flowers when blown in the air by the breeze of heaven,

appeared as they were clusters of stars, which after their fall brightened the ground with their beauty as with the beaming smiles of heavenly maids.

16. They appeared in the form of rain drops falling from the clouds, and blazing by the light of mute lightnings, and scattering about like balls of fresh butter.

17. They resembled also as particles of snow-balls, or as the grains of a necklace of pearls or as beams of moon-light, or as the little billows of the sea of milk, or like drops of ice-cream.

18. There were also borne by the loose and sweet winds of heaven, some lotuses with long filaments, and attended by clusters of bees humming and flying about them.

19. There were also to be seen heaps of *ketaki* and *Kairava*, *Kunda* and blue lotus flowers, falling and shining brightly among them.

20. These flowers covered the court hall and the roofs of houses and their courtyards. The men and women in the city raised their heads to behold them falling.

21. The sky was quite unclouded when the flowers fell incessantly from above. A sight like this that was never seen before struck the people with wonder.

22. The shower of flowers fell for quarter of an hour, but the Siddhas from whose hands they fell were unseen all the while.

23. The falling of the flowers having ceased after the assembly was covered with them, they heard the following words, coming to them from the divine personages in the sky.

24. "We have been travelling every where in whole bodies of the Siddhas from the beginning of creation; but never have we heard any where so sweet a speech as this.

25. "Such a magnanimous speech of indifference as has been just now spoken by Rāma—the moon of Raghu's race, was never heard even by gods like ourselves.

26. "We account ourselves truly blessed to hear this highly charming and wondrous speech from the mouth of Rāma himself to-day.

27. "Indeed we are awakened and edified by attending diligently to this truly excellent speech, delivered by Rāma on the ambrosial bliss of asceticism, and leading to the highest felicity of men".

## CHAPTER XXXIII.

### ASSOCIATION OF AERIAL AND EARTHLY BEINGS.

The Siddhas said:—

It behoves us to hear the decision of the great sages, in reply to the holy sermon, already delivered by the chief of Raghu's race.

2. Come forward you great chiefs of the sages, you Nārada, Vyāsa, Pulaha and all ye great sages, and be ready (to hear).

3. Let us descend to the full open court of Dasaratha, which is as bright as gold and free from stain, in the manner of bees alighting on the aureate and immaculate lotus.

4. Vālmīki said:—

So saying, the whole company of divine sages alighted themselves in that court from their aerial abode.

5. There Nārada the chief of sages, sat foremost playing on his lute, and in the midst was Vyāsa, with his dark blue complexion resembling a rainy cloud.

6. It was more over adorned with the presence of the chief sages Bhrigu, Angiras, Pulastya and others, with Chyavana, Uddālaka, Usira, Saraloman and many more about them.

7. Their garments of deer skins hang loosely down as they embraced one another. Their beads of *rudrāksha* moved in one hand, and their water pots shook in the other.

8. Their bodies shed a lustre in the Court-hall, resembling the yellow light of the stars in the sky, and like the beams of so many suns blazing upon one another.

9. They appeared as a shower of moon beams or as a halo about the full moon, or as a circle about the orb of the sun out of its season.

10. They looked like a circlet of gems of varied colors, or like a belt of pearls of great lustre.

11. Vyāsa appeared at the place where he sat, to be as a dark cloud amidst the stars; and Nārada was beheld upon his seat as the white orb of the moon amongst the starry group.

12. Here Pulastya shone as Indra among the gods, and there Angirā blazed as the sun amidst the heavenly bodies.

13. On seeing the body of Siddhas descending from the sky on earth, the whole court of king Dasaratha rose up (to greet them).

14. There was a promiscuous assemblage of the aerial and earthly sages, whose commingled glory spread a lustre to the ten sides of the Court.

15. Some of them held bamboo sticks in their hands, and others had lotuses in theirs. Some had put the sacred grass in their crests, while others had inserted some gems to the braids of their hair.

16. Some had matted and tawny brown hairs on their heads, and others wore garlands of flowers on theirs. Some had strings of beads for their bracelets and others wore wristlets made of the jasmine flowers.

17. Some were clothed in tatters, and others wore garments made of bark, while there were others who wore raiments of silk. Some were girt with girdles of grass and skin about their waists, and others wore waist bands with pendant strings of pearl.

18. Vasishtha and Viswāmitra honoured the aerials one by one; with respectful offerings and water and courteous address.

19. The great body of the etherials also honored Vasistha and Viswāmitra in their turn, with water and offerings worthy of them and with polite speeches.

20. The king also honoured the gods and the body of the Siddhas, who in return greeted the monarch with inquiries about his welfare.

21. Then the heavenly and earthly saints interchanged their greetings with one another with cordial welcomes and gestures, and were all seated afterwards on seats made of the *kusa* grass.

22. They next honoured Rāma, who lay bowing before them, with gentle words and congratulations accompanied with shedding of flowers.

23. There were seated in that assembly the sages:—Viswāmitra, Vasishtha, Vāma Deva and the ministers of state.

24. There were also Nārada, the son of Brahmā, Vyāsa the greatest of sages, Marīchi, Durvāsa and Angirā.

25. There were Kratu, Pulastya, Pulaha, Saraloma, the great sage Vātsāyana, Bharadvāja, Vālmīki the great bard and sage.
26. There were also Uddālaka, Richika, Sarjati as well as Chyavana.
27. These and many others versed in the Vedas and their branches, and knowing all things worth knowing, were the leading members (of the assembly).
28. Then Nārada and others joined with Viswāmitra and Vasishtha in addressing Rāma, who was sitting silent with his face turned downwards; and said:—
29. We admire the blest and graceful speech of the prince which is dignified with the spirit of stoicism that breathes through the whole of it.
30. It is full of thought, perspicuous, elegant, clear, dignified, sweet and worthy of noble minded men, by its lucid style and wants of faults.
31. Who is there that is not struck with admiration at the speech of Rāma? It is well expressive of his thoughts, correct in its diction plain and sweet and agreeable to all:
32. It is rare to find one man among a hundred who is so eloquent as to combine dignity and force with a clearness and sweetness, that may command the admiration of all.
33. Who has such a clear head as our prince, a head which is as penetrating as the best pointed arrow, and as fruitful and beauteous as the creeping plant.
34. He is truly a man whose intellectual light like that of Rāma's, burns as the flame of a lamp within himself and enlightens all about him.
35. Man's blood, flesh, and bones with other (parts of his body) serve as machines to supply him with sensations of external object; but there is no intelligence in them.
36. Life and death, old age and troubles, repeatedly overtake every man; but they are beasts who are so infatuated as never to think of these.
37. There is scarcely any man to be seen, who is of so clear an understanding as Rāma (the destroyer of his enemies), who is able to judge of the future by the past.

38. Rāma is the most excellent, admirable, useful, and well shaped person amongst men, as is the mango tree (in the vegetable world).

39. It is only to-day that we see that a man of Rāma's age has acquired so much experience of the world, and such extraordinarily mature an understanding.

40. There are many such trees found growing in every place as are beautiful to see, easy of ascent, abundant in flowers and leaves; but there is no tree of paradise growing on earth.

41. There may grow in every forest, trees with goodly flowers and leaves; but the extraordinary and fair clove tree is not always to be met with.

42. Rāma has displayed the wonder of his knowledge, as the moon displays her cooling beams and good trees their clusters of blossoms, and as the flowers diffuse their fragrance all about.

43. It is very difficult to get the essence of true knowledge in this accursed world, which is constructed by the ungovernable and dominant predestination (of our past acts for misleading us to error and misery).

44. Those only are reckoned the best of men, and leaders of the good, who try their best to gain the essence of truth, and whose minds are fixed on glory as their best treasure.

45. We do not see any one in all this world, who is equal to Rāma in discrimination and magnanimity; nor shall there be one like him in future. This is our firm conviction.

46. If this speech of Rāma, which has filled every one here with admiration, fail to get its reply to the satisfaction of Rāma's mind, it is certain that all of us here, must pass for senseless sages (on earth).

YOGA VĀSISHTHA.

BOOK II.

MUMUKSHU KHANDA

OR

THE MEANS OF FINAL LIBERATION.

## CHAPTER I.

### LIBERATION OF SUKADEVA.

After Rāma had delivered his speech in an audible voice before the assembly, he was tenderly accosted by the sage Viswāmitra who sat before him; saying:—

2. Rāma! that art the best of the most intelligent, and hast nothing more to learn besides all that thou hast come to know by thy nice observation.

3. Thou hast an understanding clear as the mirror by its own nature (reflecting every image within itself); and yet thy queries about the same, serve as the cleansing of the reflector (in order to refract its light to others).

4. Thou hast a mind like that of Suka—the son of the great Vyāsa, who knowing the knowable by intuition, was yet in need of some precepts for confirmation of his belief.

5. Rāma said: How was it sir, that Suka—the son of the great Vyāsa—who did not rest assured at first of his knowledge of the knowable, came to be settled in his belief afterwards.

6. Viswāmitra answered: "Hear me relate to thee Rāma, the narrative of Sukadeva, whose case was exactly like thine, and the narration of which is a preventive of future births (in this world).

7. There is the great Vyāsa sitting on his seat of gold by thy father's side, swarthy in his complexion like a coal-black hill, but blazing as the burning sun (by his brilliancy).

8. His son was named Suka, a boy of great learning and wisdom, of a moon-like countenance, and a stature sedate as the sacrificial altar.

9. He reflected in his mind the vanity of worldly affairs like thyself, and became equally indifferent to all its concerns.

10. It was then that this great minded youth was led by his own discriminative understanding to a long inquiry after what was true, which he found out at last by his own investigation.



11. Having obtained the highest truth, he was still unsettled in his mind, and could not come to the belief of the certainty of his knowledge.

12. His mind grew indifferent to its perceptions of the transitory enjoyments of the world, and like the *Chātaka* thirsted only after the dew drops of heavenly bliss.

13. Once upon a time the clear sighted Suka finding his father the sage Krishna-Dwaipāyana—Vyāsa, sitting quietly alone by himself, he asked him with reverence; saying:—

14. Tell me, O sage! whence this commotion of the world had its rise, and how it may subside. What is its cause, how far is it to extend, and where is it to end?

15. The sage Vyāsa who knew the nature of the soul, being thus asked by his son, explained to him clearly all that was to be said (on the subject).

16. Suka thought that he already knew all this by his good understanding, and did not therefore think much of his father's instructions.

17. Vyāsa understanding the thoughts of his son, replied to him saying that, he knew no better the true nature of these things.

18. But that there was a prince named Janaka in this land, who well knew the knowledge of the knowable, and from whom Suka could learn every thing.

19. Suka being thus directed by his father, repaired to the city of Videha at the foot of mount Sumeru, which was under the rule of Janaka.

20. The club-bearer (door keeper) informed the high minded Janaka of his coming, telling him that Suka the son of Vyāsa was waiting at the gate.

21. Janaka who understood that Suka had come to learn from him, gave no heed to the informant, but held his silence for seven days afterwards.

22. The prince then ordered him to be brought in the outer compound, where he had to remain in the vexation of his spirit for seven days more as before.

23. Suka was then commanded to enter the inner apartment, where he continued a week more without seeing the prince.

24. Here Janaka entertained the moon-faced Suka with abundance of

eatables, perfumeries and lusty damsels.

25. But neither those vexations nor these entertainments could affect the tenor of Suka's mind, which remained firm as a rock at the blasts of wind.

26. He remained there as the full moon (without any wane or increase), tranquil in his desires, silent and contented in his mind.

27. The prince Janaka having thus known the (unalterable) disposition of Suka's mind, had him introduced to his presence, where seeing the complacency of his soul, he rose up and bowed down to him.

28. Janaka said: "You have accomplished to the full all your duties in this world, and obtained the object of your heart's desire to its utmost extent; what is it that you now desire for which you are welcome at mine".

29. Suka said: "Tell me my guide whence sprang all this bustle (of worldly life); and tell me also how it may soon come to its subsidence."

30. Viswāmitra said: Being thus asked by Suka, Janaka spoke to him the same things which he had learned from his great souled father.

31. Suka then said: "All this I have come to know long before by my own intuition, and then from the speech of my father in answer to my query.

32. "You sir, who are the most eloquent of all, have spoken to the same purport, and the same is found to be the true sense of the Sāstras.

33. "That the world is a creation of volition, and loses itself with the absence of our desires; and that it is an accursed and unsubstantial world after all, is the conclusion arrived at by all sages.

34. "Now tell me truly you long armed prince, what you think this world to be (whether a reality or unreality); that my mind may be set at rest by you from its wandering all about the world (in search of truth)."

35. Janaka replied: "There is nothing more certain, O sage! than what you have known by yourself and heard from your father.

36. "There is but one undivided intelligent spirit known as the universal soul and nothing besides; it becomes confined by its desires, and freed by its want of them.

37. "You have truly come to the knowledge of the knowable, whereby your great soul has desisted from its attachment to objects of enjoyment and

vision.

38. "You must be a hero to have overcome your desire in the lengthening chain of attractive enjoyments from your early youth. What more do you want to hear?

39. "Even your father, with all his learning in every science, and devotedness to austerities, has not arrived to the state of perfection like you.

40. "I am a pupil of Vyāsa, and you are his son; but you are greater than both of us, by your abandonment of the taste for the enjoyments of life.

41. "You have obtained whatever is obtainable by the comprehensiveness of your mind; and as you take no interest in the outer and visible world, you are liberated from it, and have nothing to doubt of."

42. Being thus advised by the magnanimous Janaka, Suka remained silent with his mind fixed in the purely supreme object.

43. Then being devoid of sorrow and fear, and released from all efforts, exertions and doubts, he repaired to a peaceful summit of the mount Meru to obtain his final absorption.

44. There he passed ten thousands of rains in a state of unalterable meditation, till at last he broke his mortal coil, and was extinguished in the supreme soul like a lamp without oil.

45. Thus purified from the stain of transmigration by abstaining from earthly desires, the great souled Suka sank into the holy state of the Supreme Spirit, as a drop of water mixes with the waters or merges into the depth of the ocean.

## CHAPTER II.

### SPEECH OF VISWĀMITRA.

Viswāmitra said:—

Rāma! it now becomes you to have your mind properly purified from its doubts, as it was done in the case of the son of Vyāsa.

2. You see, O great sages! how perfectly the knowable is known to Rāma,

whose good understanding has learnt to feel a distaste for worldly enjoyments, as if they were diseases unto him.

3. You well know that the fixed principle in the mind of one knowing the knowable, is to have an aversion to all the enjoyments of life.

4. It is the desire of fruition that chains down a man fastly to the earth; but the knowledge of the frailties here serves to dispel his darkness.

5. Know Rāma that it is the curtailing of desires which the wise call liberty, and the fastening of our desires to earthly objects, is what is termed our confinement here.

6. Spiritual knowledge is easily obtainable by most men here, but a distaste to (pleasurable) objects is hard to be had (however painful it is to procure them).

7. He who fully comprehends a thing, is said to know it, and who so knows what is knowable, is called a learned man; no earthly enjoyments can be delectable to such high minded men.

8. The mind that has no zest for earthly pleasures, except the glory of disinterested deeds, is said to be liberated even in the present life.

9. As there grows no vegetable in a sterile soil, so there grows no disinclination to worldliness, until one comes to know the knowable reality (*i. e.* to say: neither the godly can be worldly, nor the worldly be godly).

10. Hence know this supporter of Raghu's race to have verily known the knowable, which has made him disgusted with his princely enjoyments.

11. I tell you great sages that, whatever Rāma has come to know by his intuition, requires to be confirmed by Vasishtha for the tranquility of his mind.

12. It is only a reliance in the Unity, that Rāma now requires for his repose, just as the beauty of autumn depends on the clearness of the firmament.

13. Let the venerable Vasishtha then reason with the high minded Rāma, and restore the peace of his mind.

14. For he is the master and family preceptor of the whole race of the Raghus; besides he is all knowing and all seeing; and has a clear insight (into all things) of the three times (present, past and future).

15. Then addressing himself to Vasishtha he said:—you *well remember sir*, the instruction given us of old, for pacifying our mutual enmity, and promoting the welfare of the high minded sages.

16. When our lord the lotus-born Brahmā, seated on the table land of Nishadha mountain, and shaded by the Sarala trees, delivered his wise lectures to us and the sages.

17. It is by means of that knowledge of liberation that our worldly desires are dispelled like the darkness of night by sun-beams.

18. Please now, O Brāhman, to communicate that rational knowledge of the knowable to your pupil Rāma, whereby he may gain the peace of his mind.

19. It will be no difficult task for you to teach the spotless Rāma, whose mirror-like mind is quite clear to take the reflection.

20. The wisdom of the holy, their learning of the Sāstras, and the scholarship of the learned, are then only praiseworthy, when they are communicated to a good student, and those who are disgusted with the world.

21. But instruction given to one who is no student nor disgusted with the world, becomes as polluted as milk put in a hide vessel.

22. Again the instruction imparted by one devoid of passions and affections, fear and anger, pride and sin, serves to infuse tranquility into the mind.

23. At these words of Viswāmitra the son of Gadhi, the assembled sages Vyāsa, Nārada and others, honoured his saying with the exclamation "bravo", "well said" &c.

24. Then the venerable Vasishtha brilliant as Brahmā his father, and seated by the side of the king, spoke in reply:

25. O sage, I will perform without fail, what you have commanded me to do, for who, though mighty, can refuse to perform the behests of the good and wise?

26. I will destroy the mental darkness of the princes Rāma and others by the light of knowledge, as we dispel the gloom of night by the light of a lamp.

27. I well remember the instructions which were given of yore by the lotus-born Brahmā on the Nishadha mountain, for dispelling the errors of the world.

28. Having said so, the high-minded Vasishtha made up his mind as one girds up his loins, to deliver his lecture to Rāma for dispelling his ignorance, and showing him the state of supreme felicity.

### CHAPTER III.

#### ON THE REPEATED CREATIONS OF THE WORLD.

Vasishtha said:—

"I will now expound to you Rāma! the knowledge that was imparted of old by our lord the lotus-born (Brahmā), after creation of the world, for the peace of mankind."

2. Rāma said:—I know sir, you will expound to me the subject of liberation in full length; but remove first my fallacy about the frailty of this world.

3. And how it was that, the great sage Vyāsa—the father and guide of Suka, did not attain to disembodied emancipation (after his death) with all his omniscience, while his son did so.

4. Vasishtha said:—(Hear me Rāma), there is no counting of the atoms proceeding from the spirit and forming the three worlds both before and after the birth of the glorious sun.

5. There is no body even who can count the millions of orbs which at present form the three worlds.

6. Nor can any one say by calculation, what numbers of creation will rise from the (unlimited) ocean of divine existence, like its interminable waves (for ever).

7. Rāma said:—It is needless to talk of worlds gone by or yet to come; say what you will of the present (state of existence).

8. Vasishtha said:—This world consists of brute, human and heavenly beings, whose lives when they are said to perish in any part of it are really existent in the same part.

9. The mind is called to be ever-fluctuating, and gives rise to (all things in) the three worlds in itself. It resides in vacuity in the form of the heart, and the increate (God) also residing in the vacuous soul (gives the mind the power to realize the latent ideas of the soul).

10. The millions of beings that are dead, those that are dying and will die hereafter, are all to be reborn here according to the different desires in their minds.

11. The external world appearing as a reality, is in truth but a creation of our desires; it is an ideal castle in the air, and a magic view spread before us.

12. It is as false as an earthquake in a fit of delirium, as a hobgoblin that is shown to terrify children, as a string of pearls in the clear firmament, and as the moving trees on the bank to a passenger in the boat.

13. It is an illusion as the phantom of a city in a dream, and as untrue as the imagination of a flower growing in the air. The unreality of the world best appears to one at the point of and after his death.

14. But this knowledge of (the unreality of the world) becomes darkened upon one's being reborn on earth, when the shadow of this world falls again on the mirror of his sentient soul.

15. Thus there is a struggle for repeated births and deaths here, and a fancy for the next world after one's death.

16. After one's shuffling off his body, he assumes another and then another form, and thus the world is as unstable as a stool made of plantain leaves and its coatings.

17. The dead have no sensation of the earth and other elementary bodies, nor of the course of the world; but they fall again to these errors upon their being reborn here.

18. There is an interminable ignorance resembling an immense river enveloping the face of creation, and breaking into streamlets of unfordable ignorance.

19. The Divinity like a sea shoots forth in the various waves of creation, which rise incessantly and plentifully one after the other.

20. All beings here are but the waves of this sea, of which some are alike to one another in their minds and natures, while others are half alike, and some quite different from the rest.

21. I reckon yonder sagely Vyāsa as one of the thirty two of these waves, on account of his vast knowledge, and good looking appearance.

22. There were twelve of them possessed of a lesser understanding, they

were the patriarchs of men, and endued with equal energy. Ten of them were men of subdued spirits, and the rest were adepts in their family duties.

23. There will be born again other Vyāsas and Vālmīkis, and likewise some other Bhrigus and Angirās, as well as other Pulastyas and others in different forms.

24. All other men, Asuras and gods with all their hosts are repeatedly born and destroyed either in their former or different shapes.

25. Like this there are seventy two Tretā cycles in a Kalpa age of Brahmā, some of which have passed by and others to follow. Thus will there be other people like those that have gone by, and as I understand, another Rāma and Vasishtha like ourselves (by the eternal rotation of ideas in the Divine mind).

26. There have been ten successive incarnations of this Vyāsa, who has done such wondrous acts, and is famed for his vast knowledge.

27. Myself and Vālmīki have been contemporaries many a time, as also born in different ages and very many times.

28. We have been many times, and there were others also like myself, and so was I born also in many forms (in many ages).

29. This Vyāsa will again be born eight times hereafter, and again will he write his Mahābhārata and the Purāna histories.

30. He having divided the Vedas and described the acts of Bhārata's race (in the Mahābhārata), and established the knowledge of Brahm (in the Vedānta), is to attain to his disembodied liberation (after his final termination).

31. This Vyāsa who is devoid of fear and sorrow, and has become tranquil and emancipate in himself after subduing his mind and discarding the worldly desires is said to be liberated even in his present life time.

32. The living emancipate may sometimes be associated by his relatives and estates, his acts and duties, his knowledge and wisdom, and all his exertions like other men's, or he may forsake them all at once.

33. These beings are either reborn a hundred times in some age or never at all (as in the case of divine incarnations), and depending on the inscrutable will (Māyā) of God.

34. There souls undergo the like changes by repetition, as a bushel of grain, which is collected to be sown repeatedly, and to be reaped again



and again (in the same or some other field).

35. As the sea heaves its incessant surges of different shapes, so are all beings born incessantly in various forms in the vast ocean of time.

36. The wise man who is liberated in his life time, lives with his internal belief (of God) in a state of tranquility, without any doubt in his mind, and quite content with the ambrosia of equanimity.

## CHAPTER IV.

### PRAISE OF ACTS AND EXERTIONS.

Vasishtha said:—

I know gentle Rāma that, liberation of the soul, whether in its embodied or disembodied state is both alike, as the sea-water and its waves are the same liquid substance.

2. The liberation whether of embodied or disembodied spirits, consists in their detachment from the objects of sense: hence the soul unattached to sensual gratification, is (said to be) liberated, having no idea of sensible objects.

3. And though we see before us the living liberated sage (Vyāsa) as an embodied person, yet we have no doubt of the detachment of his inward soul from the (mortal coil of his) body.

4. The difference between the embodied and disembodied souls, when they are equally enlightened and liberated, is like that of the sea-water in its calm and billowy states.

5. There is no more difference between bodily and unembodied liberation than there is betwixt the air in motion and at rest.

6. Liberation whether with or without the body, is productive of unselfishness; we have lost our selfishness ever since we have come to the knowledge of an undivided unity (of the soul).

7. Now therefore attend to the true doctrine that I am going to deliver to you, which will be a jewel to your ears as it will dispel the darkness of ignorance (from your mind).

8. Know, O son of Raghu, that every thing in this world is obtainable by

our efforts being properly employed (to our purposes).

9. This (knowledge of truth) rises as the moon (in the human mind), and sheds its cooling and delightful influence to the heart, that there is no other way to gain the fruits of our exertions but by our efforts.

10. We evidently see the results of the exercise of our efforts, and nothing coming out from what the dull and mistaken call as chance or fate.

11. An effort when directed according to the counsel and conduct of the good in the exercise of the action of the body and mind, it is attended with success, otherwise it is as vain as the freak of a madman.

12. Thus he who wishes to acquire riches, and perseveres in its acquisition, surely succeeds in gaining them; or else he stops short in the midway.

13. It was by means of the exertion of their efforts that some particular persons have obtained the paramount dominion of Indra over the three worlds.

14. It is by the exertion of one's efforts that he attains to the rank of the lotus-born (Brahmā); and some even gain the inward joy of the state of Brahmā by it.

15. It was by virtue of his self-exertion that some body has become the best among men, even as he who bears the ensign of the eagle (Vishnu among the gods).

16. It was by the exertion of one's efforts that some persons succeeded to obtain the form of Siva accompanied by his female power, and adorned by the semi-circle of the moon in his crest.

17. Know our actions to be of two kinds namely, those of former and present lives: and that acts of the present life generally supersede those of the past.

18. Know also that energy joined with constant practice, and supported by wisdom and some stimulating force, is able to break down the mount of Meru, and the demerits of acts in the former lives of men.

19. The exertions of a man proceeding from his good efforts and countenanced by the law, lead to his success, or else they either go for nothing or turn to his disadvantage.

20. So a man laid up in a state of disability, is unable to twist his fingers in order to hold a little water in the hollow of his palm for

drink: while there is another who (by his well directed efforts) gets the possession of seas and islands, mountains and cities for himself, supports all his dependents and relations, and does not think this earth too great for him.

## CHAPTER V.

### NECESSITY OF ACTIVITY.

Vasishtha said:—

It is the will or inclination that is the prime instrument of all actions done even according to the rules of law and s̄astras, as it is the reflection of light that gives various hues to things.

2. Whoever wishes to do anything desirable to him by unlawful acts, it becomes as fruitless as the endeavours of a madman.
3. As you try so you get both of good and evil: and fortune and exertion are the joint causes of acts according to fatalists.
4. Human exertions are either lawful or unlawful; the former leading to success, and the latter to dangerous consequences.
5. Fortune and exertions contend with each other like two rams of unequal strength, wherein the mightier overcomes the other.
6. Therefore should man apply himself diligently (to his duties), and employ his skill and promptness after them in such a way, as his to-day may overcome the morrow (*i. e.*, do the works of to-morrow to-day).
7. When two unequal forces (of two persons) contend with one another like two rams, the stronger force whether of this or that man, overcomes the other.
8. When one incurs a failure or danger even by his lawful exertions, he should know it to be the result of his misapplied exertions.
9. One by his utmost exertion in the right way, as by the gnashing of his teeth (and the like), can overcome his misfortune and so does his bad luck sometimes baffle his exertions.
10. When one finds himself to be led astray by the demerit of his acts of a former state of existence, he must attempt to subdue the same by

greater energy of his present state.

11. So far should one diligently endeavour to exercise his exertions, as he may be able to beat down the evils resulting from his bad fortune (or predestination).

12. The evils of bad fortune are undoubtedly removed by the meritorious acts of the present life, as the bad consequence of an act of yesterday is averted by its remedy of today.

13. Having trampled over an unfavorable fortune by one's reliance on his continuous energy, he must attempt to secure to himself every good for his well-being in his present life.

14. Know that tranquility is not to be found by the effortlessness of dull ass-like men; it is the lawful energy of men which is said to secure his welfare in both worlds.

15. And that one should make his way out of the pit of this world by force of his energy and diligence, just as the lion breaks out from his cage.

16. One must ponder in himself every day that his body is subject to corruption, his beastly acts must be kept backward and man like acts put forward.

17. It is our good exertions that are attended by good results as the bad ones are followed by bad consequences. Chance is a mere meaningless word.

18. Do not make your bloom of youth useless as ashes by sitting idly at home and enjoying the bliss of the harem like a worm in the sore.

19. He who has no reliance on present objects, but depends upon suppositions of the past, is as a man flying for fear of his own hands supposing them as snakes.

20. It is a pleasure to men of perverted understandings to think themselves guided by their fortunes, prosperity flies away far off from such men who depend on their fortunes.

21. Therefore let a man diligently apply himself first to (the cultivation of) his reason, and then investigate into the works of abstruse spiritual knowledge.

22. Those who do not set their hearts to acts according to the dictates of the s̥āstras, but exert themselves otherwise to gain (their ends), are accursed as mad men for their vain attempts.

23. Thinking there is no end of exertions one declines to take the pains (after anything), and says that, no pains can bring out a gem from a stone (or oil from water).

24. Know that there is a limitation both of human lot and exertion, as of all other things as a pot or picture having a (limited capacity and length).

25. And that it is by means of good conduct derived from best precepts and the company of the good, that one succeeds to his object, and a disposition that breaks loose of these (bounds), is sure to fall to the contrary (extreme of) ruin.

26. Again any man who conducts himself in the right course of action, never fails in his attempts at any time.

27. Some among the best of men, who had been reduced to misery by their poverty and helplessness, have again risen to the eminence of Indra by exertion of their manhood.

28. By learning the Sāstras well from boyhood, by keeping company with the good, and by possession of good qualities, as also by diligent application, a man is sure to gain his object.

29. It has been seen, known, heard, and experienced (by us) that acts are rewarded with success; and they are dull-headed who think of obtaining it from fortune or by chance.

30. Had there not been the folly of idleness in this world, what man would fail either to be rich or learned? It is by reason of idleness that this earth is filled to its utmost limit of the sea with indigent and beastly men.

31. Let a man after passing his childhood, and getting rid of its false and idle playfulness and when he has attained the age of youthful vigour, apply himself diligently to the company of wise men, and to the cultivation of his understanding by a knowledge of the Sāstras and their meanings, and by scanning well his own faults and qualities.

32. Vālmīki said:—After the sage had said these sayings, the day passed away, and the sages went to bathe after taking leave of the assembly, where they joined again with the rising beams of the sun dispelling the gloom of night.

## CHAPTER VI.

### REFUTATION OF FATALISM.

Vasishtha resumed saying:—

Now fate being no other than the result of our actions of the former state of our existence, it is possible to leave it at a distance, and to extricate one's self (from its fetters) by betaking himself to good company and study of moral Sāstras.

2. Whatever one attempts to do, he readily meets with its reward: this being the effect of exertion. Fate is no other but the same thing.

3. Men laboring hard, are heard to exclaim "O how painful it is": so men suffering under fate cry out "O hard is fate!" (so the one is as bad as the other).

4. Thus then fate being no other than a name for our past actions, it is as easily overcome (by present acts) as a boy (is subdued) by an adult youth.

5. As some bad conduct of yesterday is corrected by proper behaviour of the present day, so the anterior fate is removed by (posterior) acts.

6. Those carnal minded libertines who do not try the means (of reforming their fate), but depend upon the favor of fortune, are perverted in their nature and marked for misery.

7. Thus if the acts of manliness are capable of forefending one's misfortunes, it must be acknowledged that manliness which destroys the other, is the mightier of the two.

8. As of two fruits growing on the same fore-stalk, the one is found to be empty within and the other full of juice, so the fruit of fate is rendered abortive by that of manliness.

9. Seeing the decay of the best things in the world, we must own the predominant power of the cause of this decay.

10. Like two rams our fate and exertions are fighting with one another, wherein the victory is always on the side of the stronger.

11. In the case of the royal elephant's taking up a beggar boy for being made the ruler (of a country), its cause is to be attributed more to the vote of the country-men and citizens (than to chance or fortune).

12. As a man takes his food and grinds it under his teeth, so is one (depending on fate) crushed by the stronger party relying on his exertions.

13. Inferior servants are thus employed like clods of earth by their more active masters in any work they like.

14. Silly and impotent men seeing the strong thriving by their exertions whether apparent or unseen, are apt to attribute it to their good fortune (instead of their diligence).

15. The strong efforts of men truly constitute their presiding fortune, and these two are viewed alike by the wise.

16. In the case of the (aforesaid) beggar boy's installation to the ruling and protection of the people of a realm, the unanimous concurrence of the law and ministers, of the elephant and citizens (is to be taken as the chief cause).

17. Should the beggar boy be ever elected for a ruler by the royal elephant itself (without the assent of men), in that case it is to be attributed to the boy's good fortune only (because there was no sensible exertion on his side).

18. Present acts destroy those of the past life and so also the vice versa comes to pass; but the exertions of a man are undoubtedly successful (at all times).

19. Of these two powers that of the present state is manifestly superior to the other; hence it is as possible to overcome the past by the present, as to lick a boy by an adult.

20. As a hail shower lays waste the cultivation of a whole year, so also doth the predominant fate sometimes overpower the attempts of this life.

21. However it does not behoove us to be sorry at the loss of our long earned treasure (as of the harvest), for what avails our sorrow at what is beyond our control.

22. If I should sorrow for what I have not the power to prevent, I must then weep all the days of my life because I am not to be spared by death.

23. All our acts are subject to their proper time and place, and to the modes of their operation and combination according to the course of nature; hence it is that the more diligent are the most successful (everywhere).

24. We ought therefore to rely in our exertions and clearness of understanding by the help of Sāstras and association with the wise, for fording over the ocean of this world.

25. Actions of the past and present lives are the two fruit trees growing in the garden of humanity; of which the one that is cultivated best, thrives and fructifies the most.

26. He who is unable to overcome his false fate by his best exertions (in this life), is no better than an ignorant beast that has no power over its pain or pleasure.

27. He who thinks of going to heaven or hell by the will of the Maker, is also a slave to destiny and no better than a beast.

28. The man of a noble mind and one employed in acts of goodness, breaks off from the errors of the world as a lion from its cage.

29. Those who vainly imagine themselves to be led about by some (supernatural power), and so slight their necessary duties, are to be shunned at a distance as the mean and base.

30. There are thousands of acts that are attended with gain or loss to their doers; but it is the duty of man to do what is right whether they are pleasant or painful.

31. He who does not transgress the bounds of law, nor forsake the duties (of his race), is attended by every blessing abundant as the pearls in the sea.

32. Devoted diligence in acts leading to one's object, is termed to be his manliness by the wise; and that being guided by the Sāstra leads to his success.

33. An act accompanied by exertion, is of itself the accomplisher of one's object, and the company of the wise and study of good books serve to raise a man by brightening his understanding.

34. The infinite happiness or a tranquil spirit is known as the *Summum bonum* by the wise; and those good works are fit for study which lead to that state.

35. The acts of our former lives constitute what we call our destiny, and they return to us from the region of the gods, for our good in both worlds.

36. We blame the fate which is a creation of the fancy of the ignorant, who by their adoration of the same come to meet their destruction.



37. One benefits himself always by his activity in both worlds, as his good acts of to-day gives a grace to those of yesterday.

38. Whoso therefore applies himself with diligence to his acts, reaps their fruits like that of an *Amalaki* in his palm, which though it is within his grasp, yet it could not be obtained without the cost of some labour:

39. It is the ignorant only that depart from the beaten path, and fall into the error of fatalism. Therefore give up that false faith in an unreal fate, which is a mere creation of the imagination and devoid of any cause or effect; and apply to your manly exertions.

40. The fruit of following the Sāstras and observing the good customs and local usages, is long known (to be wholesome), as exciting the heart and the exertion of the limbs to action. This it is what they called "manly activity."

41. All wise men after discussion of the subject of fate and acts, have applied themselves to activity by utter rejection of fatality, and accomplished their ends by attendance on the good and wise.

42. Knowing the efficacy of activity, every one should betake himself to his personal exertions, and attain to his highest perfection by attending to good Sāstras and the wise counsels of learned men.

43. And knowing the bondage of our births to be full of pain, let people strive for the exercise of their activities, and obtain the true and sweet blessing of tranquility by their attendance on the wise.

## CHAPTER VII.

### ON THE NECESSITY OF ACTIVITY.

Having obtained a body free from disease and a mind free from trouble, one should try to know the knowable to prevent his further birth (in this world).

2. Whoso wishes to avert his destiny by means of his activity, obtains the acme of his wishes both in this world as well as in the next.

3. But whoever is averse to assiduity and relies in his luck, he is an enemy to his own soul, and sacrifices all his virtues, riches and hopes

(to his idleness).

4. It is the exercise of our sensuous and mental faculties as also of the members of the body, which are the different modes of our exertions, that leads us to success.

5. Our perceptions are the cause of our mental activity, and this actuates the body to action, whereby we obtain the fruits of our desire.

6. In whatever case there is some act (enjoined in the Sāstra), it points us to our exertions and never to destiny. Even children are well aware of this.

7. It was by the exercise of their exertions that Divaspati (Jupiter) became the lord of gods, and Sukra obtained the preceptorship of demons.

8. There have been many weak, poor and miserable men, who have by means of their manly exertions become equal to Indra himself.

9. So also there have been many great men on earth, who after enjoyment of a great many extraordinary things and luxuries here, have become guests in hell for want of the exercise of their manly virtues.

10. In this manner have all beings evaded the effects of their various states of want and opulence by means of their own exertions (in the right way).

11. There are three fold benefits derived from the study of books, from lectures of a preceptor, and from one's own industry, all of which are attendant on our exertions and not destiny.

12. This is the long and short of all the Sāstras, that diligence preserves our minds from all evils, by employing them to whatever is good and right.

13. To apply with diligence to whatever is excellent, not low or mean and not liable to loss or decay, is the precept of parents and preceptors to their sons and pupils.

14. I get the immediate fruit of my labour in proportion to my exertion: hence I say, I enjoy the fruit of my labour and not of fortune.

15. Activity gives us success and it is this that elevates the intelligent. But men of little understandings rely only in fortune in their miserable state.

16. We have ocular evidence (of the efficacy) of activity every day, in the instances of men travelling in distant countries (for the sake of

gain).

17. He that eats becomes satiate and not who starves: so he who walks is said to proceed and not one who rests: and in like manner whoso speaks is called a speaker and not the silent man: thus action makes the man.

18. Wise men escape from great difficulties by means of their exertions; but not so the mistaken fatalist by his fruitless inertness.

19. Whoso acts in any manner, gets his reward accordingly; but the restive man has nothing to expect anywhere.

20. By well directed industry a man reaps the best reward, as he meets with its reverse by his misapplied labour: think upon this O Rāma! and do as you like.

21. The reward of industry which a man meets with sooner or later at any time or place, the same is said by the wise to be his fortune.

22. No one can see his fortune, nor has any body ever seen the same, nor is there such a thing to be found in any world: it is but the merit of our acts here which they place in the other world.

23. A man is born on earth to grow up and decay in his time, and no destiny is seen therein in the same way as his childhood, youth and old age.

24. One's application to diligence and action for the attainment of an object, is known by the term exertion by the wise, whereby all things are accomplished, (and which is no destiny).

25. One's going from one place to another, his holding a thing in the hand, and the movement of his limbs, are all the acts of his exertion and not his destiny.

26. There is another kind of propensity to acts productive of evil; this sort of action is likened to the attempt of a mad man which yields no good.

27. Men of acute understandings raise themselves to elevation, by their association with the virtuous, study of good works and active employment to duties tending to their own good.

28. The boundless joy arising from equanimity, is said to constitute one's *Summum bonum* (upon earth). This blessing also results from a man's diligent application to the Sāstras (and not from his destiny).

29. It is the understanding that leads to the knowledge of the Sāstras,

as it is the other that tends to our right understanding of things. Just so does the lotus serve to beautify a lake, as it is the lake which lends its grace to the lotus. (*i. e.* they serve mutually to assist each other).

30. It is also by virtue of one's deep study and good company in youth, that a man attains his desirable objects afterwards (which are the results of his exertions).

31. It was by means of his activity that Vishnu had conquered the demons, and established the order of the world. It was by this that he created the worlds none of which could be the work of fate.

32. Now, O lord of Raghu's race! employ your efforts to the exertion of your manly activities in such a way in this earth, that you may live free from fear of being bitten by the serpentine people in this arbor of the world (*i. e.* crush the malice of your enemies).

## CHAPTER VIII.

### INVALIDATION OF DESTINY.

Vasishtha continued saying that:—

What does destiny mean, which has no form, nor act, no motion nor might, but is a false notion rooted in the (minds) of the ignorant.

2. It is a word that has come into vogue from the idea of the future retribution of one's past actions (or retributive justice) and the like, which is designated "destiny".

3. From this the ignorant are led to believe that there is a thing as destiny: the inscrutability of which has led them to the fallacy as that of the supposition of a snake in a rope.

4. As a past misdeed of yesterday is rectified by a good action of the following day, let this day therefore supercede the past, and employ yourself to-day to action.

5. The perverted understanding that believes in a destiny grounded on its erroneous conception, may well enter into the fire from his conviction that it will not burn him unless it is so destined.

6. If destiny is the sole cause of every thing, why then should a man

betake himself to his actions of bathing and making his offerings, sitting and walking, all of which may be done by his destiny.

7. What then is the necessity of one's advising another to do a thing when destiny is the director of all? Let then all be silent and say nothing to nobody.

8. There is no one to be seen on earth that is motionless except the bodies of the dead; and if it is action that produces anything, it is useless to believe in destiny.

9. Nor is there any co-operative power of the invisible destiny perceptible in the actions of men, whence it is but a meaningless word.

10. Two things as the implements and members of the body being joined together, have each their several action; (as that of the pen and razor and the hand in writing and shaving); but the hand being wanted, nothing can be done by destiny (with its having those tools).

11. There is no such clear idea of a destiny like those of the mind and intellect, even in the (illiterate) cow-herd or in the (learned) pandit. Hence it is a mere non-entity.

12. If the concept of destiny be other (than that of an agent), it must mean something else; or if it be the same thing (with the agent) why then give it a different name (as destiny)? If it be proved to be an imaginary term, then why not imagine your exertion to be agent (of your action)?

13. The immaterial destiny like vacuity has no connection with the material body. If it had a form or figure it would be visible (to some one or other); hence destiny is a nullity.

14. If destiny is the main spring of the movements of all beings in the three worlds, then let all creatures rest at ease (with the assurance) that destiny will perform their parts.

15. The belief that we are guided by destiny and do as we are led to do, is a deception and an allegation (of self excuse); in fact there is no such thing as destiny.

16. It is the fool that fancies to himself a destiny and relies on it to his own disadvantage; while the intelligent raise themselves to better states by means of their exertion.

17. Say who is there among the mighty and brave, the intelligent and learned, that looks or waits upon destiny in this world?

18. Destiny may be said good, if it can have the power of saving a man from being beheaded, whom fortune-tellers had pronounced by their calculation to be long lived.

19. Again, O Rāghava, should one who is foretold by his fortune-teller to become a learned man, attain his learning without being taught in it, then may we believe fortune to be true.

20. Mark, O Rāma! how the sage Viswāmitra has cast away his destiny at a distance; and attained to Brahmahood by his own exertions.

21. Look at us and others who have become sages, that it was by our industry we became aeronauts or wanderers in the etherial regions.

22. Remember, O Rāma, how the chiefs of the Dānava race, have established their empires on earth by their prowess, and by discarding their destinies altogether.

23. Look again how the chiefs of gods have wrested the extensive earth from those demons by their valourous deeds of slaying and harassing them (in battle).

24. See Rāma! how they make handsome wicker vessels (of bamboo work) for the holding of water by their own industry, and without the aid of any destiny to the completion of the same.

25. In all our works of giving and receiving, walking, resting and the like, we see no causality of destiny in their completion, as we see of medicines (in healing diseases).

26. Therefore O Rāma, give up this destiny of your mistaken fancy; which is in reality devoid of its cause or effect, and is a false and ideal nullity; and betake yourself to your best exertions.

## CHAPTER IX.

### INVESTIGATION OF ACTS.

Rāma asked:—

"Will you Sir, that art versed in all knowledge, kindly explain the true sense of destiny in popular use."

2. Vasistha replied:—It is a man's activity and no other, O Rāghava,

that is the cause of all his actions, and the recipient of their consequence, wherein destiny has nothing to do.

3. Destiny is a mere imaginary thing, which neither exists nor acts nor feels (their effects). It is neither seen nor regarded (by any body).

4. The good or bad result which proceeds from the accomplished acts of successful activity, is expressed by the word destiny.

5. The wished for and unwished for consequences resulting from the good and bad deeds of human activity, are termed the effects of destiny by people.

6. Human activity which is the only cause of some unavoidable future consequence, is called as destiny by the majority of mankind.

7. Truly, O Rāghava! destiny though void as vacuity, appears as real to some body, who thinks it to be an active agent, while others know it to be inactive.

8. Again destiny is a mere saying uttered by men upon the result of some good or bad effect of their actual exertion, that "it is this which has produced the other."

9. It is my belief and I have known it for certain that, destiny is no more than the word uttered by people upon their attainment of the object of their exertions.

10. Destiny is that word of consolation which is uttered by men, as significant of the good or evil which they meet with and which they call to be the effect of the other.

11. Rāma asked:—How is it sir, that you who are all wise, do now contradict your own assertion that destiny is the result of the stock of our former acts (of past life)?

12. Vasishtha answered saying:—Well said O Rāma! you know every thing; but hear me tell you the whole of it, whereby you will have a firm belief in the nullity of destiny.

13. All the various desires which men may have entertained in their minds before, even those come to be accounted as his deeds (or mental actions) at last.

14. All animals are seen also to act according to their desires, and to do nothing to which an inclination was wanting in their natures.

15. As the villager goes to his village and the townsman comes to the

town: so it is the nature of the desire that leads men to their particular acts.

16. The keen and firm resolution with which an act was done in the former state of life, that verily is termed destiny in the successive births, or generations of living beings.

17. Thus are the acts of all active beings conformable with their natures, and the actions of men are in accordance to their desires, the desire is no other than the mind itself, and the mind is self-same with the human soul.

18. The mind is the soul and cause of all acts which they call the doings of destiny, certainly there is no other thing as destiny beside the mind.

19. This mind is verily the living soul, which acts as it desires, and enjoys accordingly the fruits thereof, and is same with destiny.

20. Know Rāma that the mind, the heart, desire, action and destiny are synonymous terms, and applied by the virtuous to the unascertainable soul (evolved in these forms).

21. Now whatever the so named soul undertakes to do continually and with a firm resolution, it obtains the fruit thereof accordingly.

22. It is by means of the activity or exertion of this soul, and by no other means, O support of Raghu's race, that it obtains everything, and may it lead you to your good only.

23. Rāma said:—Being caught in the net of my pre-existent desire, I remain a captive to them and do as they lead me to. Say then, O sage what else I can do.

24. Vasishtha replied:—So then O Rāma, you will be able to reach to your lasting good, if you will but exert your activity for it, without which there is no other way to it.

25. These desires are of two kinds, some leading to good and others to evil. Hence the desire of one's prior state must have been of one kind or other.

26. If you will be guided now by the pure desires (of your nature), you will be gradually led by means of your good acts to attain the state of your lasting welfare.

27. But if your wrong inclinations tend to lead you to difficulties, you must try your best to overcome such propensities *perforce*.



28. You Rāma are wise and perfectly intelligent, and not composed of a dull (material) body only; now if you should be in need of another's guidance to waken your intellect, say where lies your own intelligence.

29. If you would have one to enlighten your understanding, say where is that another to illumine him, and who is the other to illuminate him also. Hence as no one is wholly devoid of understanding, let him improve it himself.

30. The current of our desires is flowing betwixt the two channels of good and evil; it must be by exertion of our activity that we must turn it to the right course.

31. You who are the mightiest of the mighty, must exert the force of your activity to turn your mind to a profitable course from its direction to the profitless.

32. By directing the mind to the right way from the wrong, it will take the right course and so the *vice versa*. But as human mind is as (tender as) a child, it must not be employed by force (but gentle measures).

33. The training of the child like that of the mind, is effected slowly by gentleness and indulgence, and not by force and hurry.

34. You have already by your constant practice, got a mastery over all your good and bad desires; you have hence forward to direct your tendencies to good only.

35. O victorious Rāma! When by your pristine habits you have an aptitude to do what is good, learn that it is the result of your good nature.

36. O sinless Rāma, your desires are at present lying dormant in your mind, and require some practice to be employed only to the doing of good.

37. If you will not exert yourself at present to improve your dormant desires by constant practice, you can never expect to be happy.

38. When it is doubtful (to know the nature of the innate propensity), do you incline to what is good, and as you thrive in this, you shall have no evil to fear.

39. Whatever one practices, he becomes perfect in that in time; as studying from childhood makes the learned free from error.

40. When you have the good will in you, you must accomplish your

purpose, by means of your activity and subjection of the organs of your body.

41. So long as your mind is imperfect and unacquainted with the state of divine truth, you must attend to your teacher, books and reasoning, and act according to their directions (in the paths of truth).

42. Having first finished your acts and known the truth, you must abandon even your meritorious deeds, and all your desires with them.

43. Having known by your good understanding, that the virtuous course led by honorable men is truly good, give particular attention to know the nature of God, then forsake even that (enquiry), and remain (silent) as a saint (*muni*).

## CHAPTER X.

### DESCENSION OF KNOWLEDGE.

Vasistha resumed:—

This thing called destiny is as true as the reality of God. It is the cause of causes and effect of effects. (It is an attribute of God).

2. Now attend to my words and depend on your exertions, and intently apply your ever confident mind to the attainment of your chief good.

3. Try your exertions to turn to your subjection the misleading senses from pursuing their objects.

4. I will now propound to you a code containing of the essence of the best means of liberation, which will confer the fruits of your exertions and lead you to your welfare in both worlds.

5. Let them that have great minds, forsake their worldly desires in order to avoid their future births, and attend to these lectures with calm contentment (in their minds).

6. Weigh well the meanings of the antecedent and subsequent propositions, repress your mind from its worldly cares, and dispose your self to equanimity for its inquiry after truth.

7. Hear me relate to you Rāma, the way to emancipation, which will remove your feelings of pain and pleasure, and become the surest means

to lead you to supreme happiness.

8. On hearing this lecture on liberation in the company of all those reasonable men, you will know that highest state which is free from pain, and of which there is no termination.

9. This was spoken of old in a former *Kalpa* age by Brahmā abiding in the Supreme spirit. It is the remover of all anxiety and giver of all comfort to the soul.

10. Rāma asked saying:—Say O Brāhman—that art my guide, what cause moved Brahmā himself of old to reveal this knowledge, and in what manner was it obtained by you.

11. Vasishtha replied:—The supreme soul of infinite manifestations exists by itself; it passes through and supports the whole in the form of vacuity and understanding, and as light to all living beings.

12. From him who remains the same (unaltered being) in his rest and motion, the great Vishnu was born, like a moving wave on the quiet waters of the sea.

13. Then was Brahmā produced from the lotus of his heart, having the mount Meru for its pericarp, and the points of the compass for its petals, and the stars for its pistils.

14. He being beset by gods and sages acquainted with the Vedas and their significations, created all the worlds and the minds with their various thoughts.

15. He then created the groups of men in the Bhārata division (India) in a corner of Jambudwipa (Asia), and subjected them to all manner of diseases and afflictions.

16. They are also troubled with the possession and want of many things, and their subjection to dangers and diseases. Here all species of created beings are subjected to a variety of tribulations and afflictions.

17. The lord and creator of worlds, seeing the misery of these people, felt compassion for them, as a father does for his children.

18. He then pondered within himself for a moment with intensity of thought and for the good of all creatures, how to exterminate the misery of these beings who were subjected to death and despair.

19. With this thought the lord god (Brahmā), established himself the rules of austerity, piety, charity, veracity and pilgrimage.

20. Having established these, the lord and creator again thought within himself, how to make an end of the many miseries of the men he had created.

21. He thought upon self-extinction as the Supreme bliss, which was obtainable only through a knowledge of the Deity, and whereby man might be exempted from repeated births and deaths.

22. It was divine knowledge, he thought, the only means of men's crossing over (the ocean) of this world; but austerity, charity and pilgrimage were no means to it. (But mere preparatives to knowledge).

23. Upon this said he "I will immediately make a new and sure bridge for the salvation of men and for their liberation from pain."

24. Having thought so, the lord Brahmā sitting on the lotus, meditated in his mind, and produced me from himself.

25. Being thus produced, I stood forthwith in the presence of my progenitor, as a wave rising from the sea leans towards it.

26. I then bowed down to the god who held a water-pot in one hand and a rosary in the other, with a pitcher and a bead of seeds in my either hand, and was thus addressed by him.

27. Come my son said he, and then holding me with his hand, made me sit on the northern petal of his lotus of truth, which shone as bright as the moon amidst the silvery clouds.

28. Wearing the skin of an antelope, Brahmā my father, spoke to me who was in the like habit, with the voice of a gander addressing a stork (*i. e.* a talkative person addressing a mute one).

29. He said "I will for a moment overpower thy fickle-mindedness under a mist of insensibility, as a dark cloud overshadows the disk of the moon."

30. It was under this imprecation that I lost my reason and forgot every thing, even the clear idea I had of God.

31. I then became as helpless as one out of his wits, and came to be afflicted with distress and sorrow like an indigent person.

32. Ah woeful is this world! said I, and how came evil to dwell in it? With these thoughts I remained in silence (pondering on the origin of evil).

33. Then he my father spoke to me saying: Ah my son, why art thou so afflicted? Ask of me the remedy for thy affliction, and thou shalt become happy.

34. Then the lord creator of all peoples was asked by me, seated as I had been on the gold-coloured leaflet of the lotus, about the medicine of worldly woes.

35. How came, said I, O my lord, this world to be so full of misery, and how can people get rid of it, is what I ask of thee (to know).

36. I then learnt the most holy wisdom which Brāhman my father delivered to me, and following his advice, I became quite composed (in my mind).

37. Then the Creator of the world and revealer of all causes, seeing me knowing the knowable and restored to my own natural state said:—

38. I had turned thee to insanity my son, by an illusion, in order to make thee an enquirer into the essence of true knowledge for the welfare of mankind.

39. Now art thou released from the curse of illusion, and arrived to thy highest state of understanding. Thou hast become as one soul (with the Supreme), and art as pure gold (after its purification from dross).

40. Now shut thy heart against the world, and proceed to the land of Bharata on the surface of the earth for the good of mankind.

41. There employ thyself to ceremonial duties to the best of thy knowledge; and advise others to ritual acts in their proper order (of exoteric faith).

42. But such as are disgusted (with the world) in their hearts, and are rational with their elevated understandings, are to be counseled to esoteric knowledge which confers true felicity (to man).

43. Being thus appointed by him who was born in the lotus, I continue to abide herein throughout the succession of beings. (*i. e.* for ages).

44. I have no duty to perform here, but live while I have to live free from all cares. I do my acts always with as tranquil a mind as it were in a state of sleep; I do my works with the body; but I do nothing here with my soul (which is fixed in God).

## CHAPTER XI.

## ON THE QUALIFICATIONS OF THE INQUIRER AND LECTURER.

Vasishtha continued:—

I have thus related to you fully about the descent of knowledge on earth, with the reason of my birth and the intention of the lotus born Brahmā (in making me his apostle).

2. Now Rāma, as you are eager to learn the transcendental knowledge, and feel so great an anxiety for it in your mind, it must be the effect of your pristine merit.

3. Rāma said:—How was it sir, that the Supreme lord felt a desire to send down knowledge on earth after his creation of it (and not along with it?)

4. Vasishtha replied:—This Brahmā is in his own nature the same with the Supreme Brahman, and is born in him, as a billow is born of the waters of the deep. (The co-eternal *logos*).

5. This great lord saw the imperfection of his creation, and saw its whole course (at one view) in times past, present and future. (The perversion of mankind subsequent to their fall).

6. He saw the decay of ceremonial rites after the end of the Satya (golden) and other ages, and considering the error to which men were to fall afterward, he felt pity for their states (for want of sacrifices).

7. Then the Lord thought of endowing me with true knowledge, and sent me on the surface of the earth for dispelling the ignorance of mankind.

8. Like me he has sent also some other great sages here, as Sanat Kumāra, Nārada and many others also.

9. He has sent them all for the redemption of mankind from the fetters of their ignorance by a series of meritorious acts, and their progress in divine knowledge also.

10. These great sages seeing at the end of the past golden age, the gradual decay of the holy ritualistic rites on earth:—

11. They created the rulers of earth at different divisions of the land, for regulating the course of duties, and observing their proper limits (of action).

12. They have made many works on the traditional law and sacrificial

rules to be observed on earth, and many appropriate provisions for the accomplishment of religious and temporal duties (in the smritis).

13. But in the revolution of time, all these duties became slack in their course, and men have no other thought except that of seeking their daily maintenance.

14. Every day disputes are rising among the land-owners on account of their estates and properties, and the people are subjected to various penalties in large numbers.

15. In such a state, it is not possible for the rulers to rule over their states without fighting with one another, when they with their subjects are inevitably reduced to wretchedness (by warfare).

16. In order to remove the impotence (of such princes), and to lead them to a comprehensive view of things, we have prescribed to them many excellent precepts of knowledge.

17. It was the spiritual knowledge which had been at first propounded to princes; but it came afterwards to be known under the title of royal science (polity).

18. This royal science is of a recondite nature, and is also the best kind of spiritual knowledge. Many kings have been set beyond the reach of calamity by a knowledge of this science.

19. It is after many such fair-famed princes that have gone by, that your mighty self was begotten by the present king Dasaratha.

20. O slayer of your enemies, I find a very agreeable and holy kind of apathy growing spontaneously in your most clear understanding.

21. There is another kind of cold-heartedness, O Rāma, which is caused (by some sorrow) in the minds of the virtuous and reasonable men, that is styled their casual indifference.

22. But your unprecedented and astonishing apathy, which is produced without any cause and by your reason only, is called real stoicism by the wise.

23. Seeing the obnoxiousness of worldly things, what man will not grow averse to them? The best displacency to them, is what rises in the mind of one from his own judgement.

24. They are reckoned as great men and greatly wise also, whose indifference springs without any cause (of detestation to the world), and whose minds are clear (of all gloomy thoughts).

25. One whose mind feels a disgust (to the world) from its own judgement and nice discrimination (of things), is as graceful to see as the youthful bridegroom adorned with chaplets of flowers.

26. They are esteemed as the best of men, who betake themselves to indifference after judicious consideration of the worldly troubles.

27. It must be by one's repeated and judicious examination of the inward and outward illusions (of this world), that he should forcibly withdraw himself from them.

28. Who is there that feels not an aversion to worldliness at the doleful sight of a funeral event? It is that aversion however, which is born of itself that is highly commendable.

29. I see you are sincerely indifferent, and reaching the acme of true greatness. You are worthy of the best knowledge as is the moist earth of receiving the seeds.

30. It is by the grace of the Lord God and Supreme spirit, that a lucky understanding like yours, naturally inclines to reason.

31. It is by performance of ritual duties and observance of the prescribed rules, that the demerits of former births are expunged.

32. Upon expurgation of former demerits, the understanding turns of itself to take cognizance of spiritual matters, like the simultaneous flight of the crow towards the falling fruit of the palm.

33. But those that are devoted only to ritual acts, are like persons plunged in an eddy, wherein they are whirled up and down until they come to perceive the state of supreme (felicity).

34. Seeing this (illusory) state of the world, a man must shake off the delusion of his worldly-mindedness, just as the elephant breaks loose from his fetters.

35. It is too intricate, O Rāma! to understand the course of this boundless world, and not even the greatest of embodied beings (as man) can know it without true knowledge.

36. Know, O support of Raghu's race! that men of great understandings have got over the unfordable ocean of the world by means of the raft of their knowledge and reason.

37. Now hear with attention and steadiness of your mind, this rational knowledge for your deliverance from the flood of this world.



38. The unceasing excitements of the senses and the fears and miseries of the world, will continually disturb the mind, without the remedy of right reason.

39. There is naught beside rational knowledge, that can enable holy men to endure the afflictions of the opposite extremes of heat and cold and wind and rain.

40. The incessant cares and miseries which befall to men at every step, serve sometimes to torment the ignorant mind as a flame of fire burns away the straw.

41. But the troubles of this world can not afflict the wise man, who knows the knowable, and discerns all things (in their true light); just as it is impossible for the flame of fire to burn down a wood drenched by the rains.

42. The man knowing the truth resembles the firm arbor of the oak (Kalpa), which no whirlwind of disease or distress, raised by the hot winds of this desert of the world, has the power to upset.

43. The intelligent man who has a mind to know the truth, must diligently serve his wise preceptor with loving regard.

44. The sayings of the well-minded preceptor who is asked about anything, must be carefully preserved in the mind, as a piece of fine muslin receives the dye (with which it is dyed).

45. O best of the eloquent, you must not receive the instruction of one unacquainted with truth himself; whoever asks him anything is the greatest of fools.

46. Whoever does not carefully attend to the words of the truth-telling preceptor who is asked about anything, is the basest of men.

47. He is the best inquirer who makes his enquiry of one after ascertaining by his deeds whether he knows the knowable or not.

48. But he is reckoned a vile inquirer and incapable of knowing great things, who makes a boyish query without ascertaining the lecturer's (qualifications).

49. The wise man when asked, will reply to him who is able to comprehend the antecedent and subsequent propositions, and is possessed of a good understanding; but he should make no answer to a vile brutish being.

50. The preceptor who gives his lecture without examining the capacity

of the inquirer to grasp his meaning, is pronounced unwise by the learned.

51. O delight of Raghu's race! this our meeting is a very congenial one and well adapted to each other, wherein you as inquirer are an admirer of virtue, and I the speaker, am well acquainted (with the subject).

52. You that understand the meaning of words, should well consider all what I tell you, and take them to your heart.

53. You are truly great and disgusted with the world, and know the truth among mankind; whatever is spoken to you must be impressed in your mind as the red dye on muslin.

54. You by your attention to what I say and discrimination of spiritual matters, can make your understanding receive my instruction as the waters reflect the sun-light.

55. Receive all that I say and store them diligently in your mind; or else it is useless to ask me anything.

56. The mind, O Rāma! is as fickle as an ape in the forest, correct it carefully and attend to spiritual instruction.

57. Keep yourself always from the injudicious and ignorant, and those addicted to the company of wicked people, and honour the virtuous.

58. It is by association with good people that we can gain wisdom, which resembles a tree yielding the fruits both of enjoyment and liberation (*i. e.*, both of worldly and future good).

59. There are four guards said to keep watch at the gate of Liberation, namely: peace, judgement, contentment and the society of the good.

60. All these or three or two of them are to be attended with care, because they shall open to you the door leading to the abode of liberation.

61. Or at least one of them is to be resorted to with diligence and even at the expense of one's life; because by securing one of these a man can reconcile and gain all the four (to his favour).

62. The wise man is the receptacle of all *Sāstras* and *Srutis*, of all knowledge and austerity, and is a gem on earth, as the sun is the receptacle of light (and gem of heaven).

63. The dull understanding of the senseless man becomes as stiff as a (motionless) block, and like the frozen water becoming as hard as stone.

64. Your good nature and good qualities, O Rāma! and the counsels of the learned in the *Sāstras*, have made you sit here with a heart blooming like lotus at the rising sun.

65. Your lifted ears to hear these wise lectures, have enabled you to repress your thoughts; as the music of the lute attracts the mind of the deer.

66. Now secure, O Rāma! the treasures of peace and good nature by your practice of indifference of which there is no decay.

67. Your knowledge of the attainment of liberation will be increased by your attending to the *Sāstras* and the society of good men, as also by your practice of austerity and self subjection.

68. You must know that, it is the study of divine knowledge with a clear understanding, that is a sure remedy against ignorance.

69. Know this world to be a poisonous plant and seat of dangers. It infects the ignorant at all times, unless one will take the pains to dispel his darkness.

70. Avarice accompanied by ignorance moves within the heart in a serpentine course, and expands and contracts it by turns like the bellows of a blacksmith.

71. The true light of things dawns only in the minds of the wise, as the gentle moon appears to sight only in the clear and cloudless sky.

72. He is truly called a man who can judge (the truth) by the major and minor propositions, whose mind is expanded and fraught with brilliant ingenuity.

73. Rāma! the clear wisdom of your mind, makes you shine as the full moon dispelling the darkness of the cloudless sky by her cooling and translucent beams.

## CHAPTER XII.

### GREATNESS OF TRUE KNOWLEDGE.

Vasishtha said:—

Rāma! I honor you as one of a perfect mind. You know what to ask, and understand what is spoken to you. I will therefore go on speaking respectfully to you.

2. Be still to attend to knowledge by keeping your mind fixed in yourself, and being freed from pride and passions, incline yourself to pure truth.

3. You are possessed of all the qualities of an enquirer, and I those of the speaker, in as much as there are gems in the ocean.

4. You have gained my son the *insouciance* which is cognate with reason, like the humidity of the moonstone bearing its correlation with the gentle beams of the moon.

5. Rāma! your long and early practiced pure virtues and good qualities, have raised your fame, as the long stretching white fibers of the stalk exalt the spotless lotus.

6. Now hear the words I tell you Rāma; for you alone are fit to receive them, as the moon only is able to open the *Kumuda* petals.

7. Whatever business or investigation is undertaken by any body, it must be brought to a happy close, tending to his peace and tranquility (or to his rest and quiet).

8. Had not there been the solace of philosophy for men of good understanding, what rational being could dare to bear the misery brought on in this world by ignorance.

9. All the faculties of the mind are absorbed in the contemplation of the Supreme, like the dissolution of the rocks of boundary mountains by the solar heat at the end of the (*Kalpa*) world.

10. Rāma! the intolerable cholic pain caused by this venomous world, is healed only by *yoga* meditation, as the poison of snake-biting is removed by *Garuda* incantations.

11. The capacity of *yoga* is obtained by discussion of the Sāstras in the company of good people, which alone can furnish us with the great charm of spiritual knowledge.

12. It must be owned that we lessen our woes by acting with reason: therefore reasonable men are never to be looked upon with disregard.

13. The reasoning man gets released from his worldly sickness, and quits his frame which is full of diseases, as a snake casts off his time worn slough; and looks with a placid mind and calm composure upon the magic

scenes of the world. Hence the fully wise man is not subject to the misery of the imperfectly wise.

14. The rough and uneven pleasure of the world is but a disease to men, and stings them like a snake. It cuts them as a sword, and pierces them as a spear. It binds them fast as by a rope, and burns them as with the fire, and blindfolds their understanding as in the darkness of the night. It makes them as prostrate and dull as a slab of stone. It destroys one's prudence and lowers his position. It casts them into the pit of error, and torments them with avarice. Thus there is almost no kind of trouble which does not betide worldly minded men.

15. Worldliness is as dangerous a disease as cholera, which unless it is healed in time, is sure to trouble its patient with the torments of hell:—

16. Such as those caused by the eating of stones, wounds of swords and spears; being pelted with stones, burnt by fire, and numbed by frost; loosing of limbs, besmearing the body with blood as with sandal paste; by being bored by worms as worm-eaten trees, and pricked in the body by pikes and broomsticks, or pierced by the fiery shafts and bolts continually falling in battle. By toiling and moiling in the sun and working in cold and rain as in a summer fountain house; or remaining dumb and deaf and without rest or sleep, and finally by loosing the head (in war or penalty).

17. Under thousands of such intolerable pangs of worldly life, no one should remain negligent of his release from this state; but ought to think that it is his reflection in the Sāstras only, that can produce his real good.

18. Look here Rāma! on these great sages and Rishis, these Brāhmans and princes, who having fortified themselves by the armour of wisdom, and being liable to no pain or grief; have yet engaged themselves to the arduous affairs of this world with minds as placid as yours.

19. Moreover there are many of the best of men, who with their spiritual light and pure understandings, reside in this world as the gods Hari, Hara and Brahmā, who were above all concerns and fluctuating desires of life.

20. The journey of this world is delightful to one, who after the removal of his errors and dispersion of the cloud of his ignorance, has come to the knowledge of truth.

21. That the serenity of the mind and calm repose of the heart being secured, all the senses are subjected to peace, and every thing is viewed in an equal light; and this knowledge of the truth gives a

delight to our journey in this world.

22. Know also that, this body of ours is the car, and these organs are its horses, our breathings are the winds blowing upon it, and the mind is the driver that feels the delight of driving; the atomic soul is the rider who is conscious of wandering about the world. The knowledge of this truth makes our earthly journey a pleasant one.

## CHAPTER XIII.

### ON PEACE AND TRANQUILITY OF MIND.

Intelligent men that have seen the spirit, fix their sight upon it, and rove about in the world as persons of great and elevated souls.

2. They (that are liberated in this life), neither grieve nor wish nor ask for aught of good or evil (in this world). They do their works as if doing nothing (*i. e.* with indifference).

3. Those that rely on themselves, remain both quietly, as well as act their parts with a calm serenity (of their minds); and take no concern either for what is noxious or delectable to them.

4. Their coming and not coming, going and not going, doing or not doing, and speaking or not speaking are alike indifferent to them.

5. Whatever acts or sights may appear pleasant or disgusting to any body, cease to affect them in any way after they have come to know their God (as the Author of all good).

6. The mind getting rid of its desires feels a sweet composure associated with a bliss as if descending from the heavenly orb of the moon all about it.

7. By being unmindful of worldly affairs and regardless of all its excitements, the soul is filled with a felicity resembling the ambrosial waters in the moon.

8. He who ceases to act his magical parts (in this playground of the earth), and desists from following his inclinations and childish pranks, shines forth in his spiritual light.

9. Such are the powers gained from spiritual knowledge, and by no other means whatever.

10. Therefore should a man try to seek and know and adore the Supreme soul, by means of his reasoning powers during life.

11. It is the concordance of one's belief with the precepts of the Sāstra and his instructor, joined with his constant meditation, that can give him a full view of the Supreme spirit.

12. The fool slighting the Sāstra and its instructions, and disregarding the counsels of great men, are exposed to difficulties and dangers from which they can have no release.

13. There is no disease nor poison, nor trouble nor affliction, so painful to one in this earth, as the ignorance which is bred in himself.

14. Those whose intellects are a little purified, will find this work to be of greater efficacy to dispel their ignorance than any other *Sāstra*.

15. This Sāstra with its beautiful examples and pleasing lessons and want of discordance, should be diligently attended to by every body who is a friend to good sayings and their senses.

16. Want of dignity, inextricable difficulties, baseness and degeneracy, are all offsprings of ignorance, as the thorns are the offshoots of the prickly *Ketaki* plant.

17. It is far better, O Rāma! to rove about a begging with a pot in hand to the abodes of the vile Chandālas, than lead a life deadened by ignorance.

18. Rather dwell in dark dismal cells or dry dreary wells, and in the hollow of trees, or remain as solitary blind worms (under the ground), than labour under the miseries of ignorance.

19. The man receiving the light leading to his liberation, will never fall into the darkness of error or gloom of death.

20. So long will chill frost of penury continue to contract the lotus of humanity, as the clear light of reason does not shine upon the mind like the sun.

21. One must know the true nature of the soul both from his preceptor and the evidence of the Sāstras, as also from friends like ourselves, for the sake of liberating himself from the misery of the world.

22. Try O Rāma! to imitate those that are liberated in their life time, who are free to roam about like the gods Hari, Hara, and others, and as

the holy sages among Brāhmans.

23. Here (on earth) our miseries are as endless as atoms, and our happiness as little as a drop of water on the stalk of a straw; therefore do not fix your sight upon that little happiness which is beset by misery.

24. But let the intelligent man diligently apply himself to the attainment of that state of endless happiness which is free from pain and constitutes his highest consummation.

25. They are reckoned the best of men and deserving of consummation, whose minds are freed from the fever (of worldly cares), and attached to the transcendental state (of ultimate beatitude).

26. Those base minded mortals that are satisfied with their enjoyments, eating and drinking, and the pleasures of their worldly possessions, are reckoned as stark-blind frogs (in a well).

27. All who are attached to the company of imposters and wicked men, as of those that are addicted to the practice of evil deeds, and are enemies in the garb of friendship, and are given up to gluttony:—

28. Such foolish men of mistaken and stupid minds fall into the hardest of hardships, to the misery of miseries, and the horror of horrors and the hell of hells.

29. Happiness and misery destroy and succeed each other by turns, and are as fleeting as flashes of lightnings. Hence it is impossible to be happy for ever.

30. Those great souls who are indifferent and well judging like yourself, are known as the most honourable of men, and worthy alike both of temporal enjoyments and spiritual emancipation.

31. By reliance upon right reasoning joined with a habit of dispassionateness, men are enabled to get over the dark and dangerous torrents of this world.

32. No man of reason should allow himself to sleep (in negligence) amidst the illusions of the world, well knowing their noxious property to derange the understanding.

33. Whoso remains neglectful in his worldliness, resembles a man sleeping negligent on a grassy bed when his house is on fire.

34. What being arrived at, there is no returning from it; and what being gained, there is no cause of sorrowing; that state is undoubtedly



attainable by divine knowledge only; and is a certain truth.

35. Should there be no such future state, yet there is no harm to believe in it; but if there be such a state, its belief will save you from the (dreadful) ocean of this world.

36. Whenever a man is inclined to think on the means of his salvation, he is sure to be soon entitled to his liberation.

37. The undecaying, unerring and fearless state of tranquility, is nowhere to be had in the three worlds, without one's union (with the Supreme).

38. Having gained that best of gains, no one is liable to the pain from which no wealth, friend or relation can save any body.

39. Neither the actions of one's hands and feet in his offerings and pilgrimage to distant lands, nor the bodily pains of asceticism, nor his refuge in a holy place can serve his salvation.

40. It is only by means of one's best exertions and the fixing of his mind to one object, as also by the subjection of his desires, that the ultimate state (of bliss) can be arrived at.

41. So it is by means of discrimination, reasoning and ultimate ascertainment of truth, that a man may avoid the snares of misery, and attain his best state.

42. One sitting at ease in his seat and meditating within himself (the nature of the soul), attains the blissful state, which is free from sorrow and future birth.

43. All holy men are known to be situated beyond the bounds of the frail pleasures (of this life); their optimum quiescence is reckoned the ultimate bliss.

44. They have given up all thoughts both of humanity and heaven (*i. e.* of both worlds), which are devoid of true felicity as the mirage is void of water.

45. Therefore should one think of subduing his mind, and resort to peace and contentment as the means (to happiness); these joined with an unbounded equanimity produce true happiness.

46. It is not to be had by sitting (quietly at home), or going up and down (from place to place); and neither by wandering (in pilgrimage), nor prostrating (before the altar). It is not to be acquired by the Rākshasas, demons, deities or ignorant men.

47. That ultimate felicity is born of and obtainable from the peace of mind: it is the fruit of the high arbor of reason from its blossom of peace.

48. Those that are engaged in worldliness but do not mix in it like the all-illuminating sun, are known as the best of men.

49. The mind that is at peace and rest, that is clear and free from errors, and without any attempt or desire, doth neither forsake nor wish for the world.

50. Hear me tell you of the warders at the gate of salvation in their order, some one of which being secured, one may have his entrance into it.

51. Thirst after pleasure is a state of protracted disease, and this world is full of mirage (all parched and dry). It is equanimity alone that can cool this dryness as the moistening beams of the moon.

52. It is quiescence which leads to all good and is reckoned the best state of being. Quietism is felicity, it is peace and the preventive of error.

53. The man who lives content with his quiet and a calm clearness of his soul, with a mind fraught with stoicism, makes friends of his enemies.

54. Those whose minds are adorned with the moon light of quietism, feel a flux of the beams of purity rising in them like the hoary waves of the milky ocean.

55. Those holy men who have the lotus-like flower of quietism growing in the lotiform receptacle of their hearts, are said to have a secondary heart like the two *pericardiums* of the god Hari (holding Brahmā in one of them).

56. They whose untainted faces shine as the moon with the lustre of quiescence, are to be honoured as the luminaries of their families, and ravishers of the senses of others by the charming beauty of their countenance.

57. Whatever is beautiful in the three worlds, and in the shape of imperial prosperity and grandeur, there is nothing in them that can afford a happiness equal to that of quietism.

58. Whatever misery, anxiety and intolerable difficulty (may overtake a man), they are lost in the tranquil mind like darkness in the sun.

59. The mind of no living being is so delighted with moon beams, as that of the peaceful man from his heart-felt joy.

60. The virtuous man that is calm and quiet, and friendly to all living beings, feels the benign influence of highest truths appearing of themselves in his mind.

61. As all children whether good or bad, have a strict faith in their mother, so all beings here have a reliance on the man of an even disposition.

62. Neither does a cooling ambrosial draught nor the kind embrace of prosperity, afford such gratification to the soul, as one's inward satisfaction of the mind.

63. Whether afflicted by diseases or disasters, or dragged by the rope of avarice, do you bear up yourself, O Rāma, by the equanimity of your mind.

64. Whatever thou dost and eatest with the calm coolness of thy mind, all that is sweeter far to the soul than anything sweet to taste.

65. The mind that is overpowered by the ambrosial flavour of quietism and desists from activity, may have the body lacerated (for a time), but it will be filled up shortly.

66. Neither imps nor goblins, demons or enemies, nor tigers nor snakes, ever annoy a peaceful man.

67. He who has his mind and body well guarded by the invulnerable armour of meekness, can never be pierced by the shafts of adversity; but remains as the thunder-stone impenetrable by arrows.

68. The king seated in his palace is not so graceful to sight, as the quiet peaceful man is graced by his equanimity and clearness of understanding.

69. No one is so delighted at seeing a thing dearer than his life, as by the satisfaction which he feels at the sight of a contented and peaceful man.

70. He who lives a holy life with his gentle and peaceful conduct, is said to be truly living in this world and no other.

71. The sober minded, meek and honest man pleases every one by all that he does, and as it were captivates all beings to himself.

72. He is called the meek who neither feels pleasure or pain at the

sight, touch or hearing and tasting of anything good or bad (to the senses).

73. He who is indifferent to all objects, and neither leaves nor longs for any thing; but keeps his senses and appetites under subjection, is called a saint.

74. Whoso knowing all things both internally as well as externally with a clear understanding, attends and looks to his own concerns, he is verily said to be a saint.

75. He whose mind is as calm as moon beams both at the approach of a feast or fighting, and even at the moment of death, is said to be a saint.

76. Who though present at a place, neither rejoices nor murmurs at any thing, but remains as if he were absent from it, and conducts himself as quietly as if he were fast asleep; such a one is called a saint.

77. He whose complaisant look casts a graceful nectarious radiance on all around him, is said to be a saint.

78. Who feels a cool calmness within himself, and is not disturbed or immersed in any state of life, and who though a layman is not worldly minded, such a man is termed a saint.

79. He who takes not to his mind the tribulations of this life, however long or great they may be, nor thinks this base (bodily frame) to be himself, is known to be a saint.

80. The man of the world who has a mind clear as the firmament, and not tainted (by worldliness), is said to be a saint.

81. The quiet Platonic shines forth among sages and ascetics, among priests and princes, and among the mighty and learned.

82. Great and meritorious men, whose minds are attached to Quietism, feel a rest rising in their souls like the cooling beams of the moon.

83. Quietism is the utmost limit of the assemblage of virtues, and the best decoration of manliness; it shines resplendent in all dangers and difficulties.

84. Do you now, O Rāma! follow for your perfection in the way in which high-minded men have attained their perfect state, by holding fast on quietism as an imperishable virtue, preserved by the respectable, and never to be lost or stolen by any.

## CHAPTER XIV.

### ON THE ASCERTAINMENT OF AN ARGUMENT.

It must be the duty of one, whose understanding is cleared and purified by a knowledge of the Sāstras, to argue incessantly with a guide knowing how to reason aright.

2. The understanding when sharpened by reasoning, comes to view the transcendent state. It is reasoning which is the only best medicine for the chronic disease of worldliness.

3. The world is of the form of a wood of troubles, shooting in sprouts of endless desires which being once felled under the saw of reason, will germinate no more.

4. O wise Rāma! our understandings are shrouded under unconsciousness at the loss of our friends, at times of danger, and even of quiet. It is reason that is our only companion (at these times).

5. There is no expedient for the learned and wise except reason; it is by means of reason that the minds of good people can avoid evil and secure their good.

6. All our strength and understanding, our valour and renown, and the ends of our actions, result from our reasoning with the intelligent.

7. Reason is the lamp to show us the right and wrong, and the instrument for accomplishment of our desires:—by reliance on right reason, one crosses over easily the wide ocean of the world.

8. Pure reasoning like a strong lion, tears asunder the elephants of great error, which ravage the lotus beds of the mind (or mental faculties).

9. If ignorant men have at any time attained a better state in life, it was all owing to the light of the lamp of their reasoning.

10. Know O Rāghava that, dominion and fair prosperity, together with our enjoyments and eternal salvation, are all but fruits of the celestial *Kalpa* plant of reasoning.

11. The minds of great men, which are expanded by reasoning here, are never liable to be immersed under the currents of calamity (but float

above them) like gourds upon water.

12. Those who conduct themselves with their intellects shining forth with reason, become the recipients of its most liberal gifts.

13. Want of reason is like the thorny and sour plant of *Karanja* sprouting forth with blossoms of woe, and growing in the brakes of ignorant minds in order to shut out their hopes and prospects.

14. Do you, O Rāghava! shake off the lethargy caused by your neglect of reasoning. This torpor darkens your vision as it were by the inky powder of collyrium, and maddens your mind as it were, by the ebriety of wine.

15. The man of right judgement is not liable to fall into the long and dangerous maze of error (like others); but remains as a blaze of light amidst the gloom (of ignorance).

16. The reasoning faculties shine, as a bed of lotuses in the limpid lake of the mind: whoso has such a reasoning mind, exalts his head as high as the Himālayan height.

17. The man having a dull mind and incapable of reasoning (of reason) as a flash of lightning, like boys, sees false apparitions about him.

18. Rāma, you must shun at a distance the base unreasonable man, who grows as plump as a *Khanda* cane to cause sorrow and resembles the spring season to grow fresh weeds of evil.

19. Whatever misdeeds, misconducts and mischances present themselves to man, they are all the effects of his want of the light of reason, and lay hold on him like ghosts appearing in the dark.

20. O support of Raghu's race, do you shun at a distance the unreasonable man of the nature of a solitary wild tree, which comes to no good use (to mankind).

21. The mind that is fraught with reason and devoid of the impatience attendant on worldly desires, feels the light of transcendent quietism shining in the soul with the full lustre of the moon.

22. When the light of reason shines in any person, it imparts the coolness and good grace of moon-beams to all things around him.

23. The reasoning power of man accompanied with the flag of divine knowledge and the silvery flapper of good understanding, shines as moon-light in the darkness of night.

24. Men with the good grace of their reason, throw a radiance like that

of the sun on all sides about them, and dispel the gloom of worldliness.

25. Reasoning serves to destroy the false apparitions of errors which present themselves to the minds of boys like ghosts in the sky at night.

26. All things in the world appear as charming (as if they were realities); but they are (in fact) but unrealities, and liken the clods of earth that are broken (to pieces) by the hammering stone of reason.

27. Men are their self tormenters by the false imagination of their own minds; it is reason alone that can drive away this inveterate spectre from the mind.

28. Know the fruit of the high arbor of reason, to be the even, unobstructed, interminable and independent happiness called *Kaivalya*.

29. It is by means of reason and its evident influence on the deprivation of (physical) gratifications, that there rises an unshaken and exalted disinterestedness in the mind, like the cooling beams of the moon.

30. When the saint has reached his perfection by means of the elixir of judgement seated in his mind, he neither desires for more nor leaves (what he has).

31. The mind relying on that state of equanimity and perceiving the clear light (of truth within itself), has neither its fall nor elevation, but enjoys its inward expansion as that of vacuum for ever.

32. One unconcerned with the world, neither gives nor receives any thing, nor feels himself elated or depressed at any event, but views every thing as an indifferent spectator.

33. He is neither torpidly cold nor does he dwell on anything internally or externally. He is neither inactive nor merged in activity.

34. He slights the loss of anything, and lives content with what he has; he is neither depressed nor elevated; but remains as full as the (tideless) sea.

35. It is in this manner that the high-souled and high-aspiring *Yogis* conduct themselves in this world, with their fullness (of joy) and living as they are liberated in this life.

36. These saintly sages having lived as long as they like (in this earth), abandon it at last, and gain their [Sanskrit: *kaivalya*] eternal unity (after death).

37. The sapient man should intently consider within himself, who and whose he is, what is his family and by whom he is surrounded, and think on the remedy (of his worldliness).

38. It is the king, O Rāma! who well knows the difficult and doubtful state of the business (before him); and his success or failure depends solely on his right judgement and on nothing else.

39. It is the *dicta* and *data* established by the Veda and Vedānta that form the grounds of our evidence, and these are to be ascertained by our reason as by the help of a lamp in the gloom of night.

40. The bright eye-sight of reason, is neither blinded by the darkness (of night), nor dimmed by the full blaze (of the day), even when it has to view things (situated) at a distance.

41. He who is blind to reason is as one born blind, and a demented man is an object of universal pity; but the man with a reasoning soul is said to be possessed of divine eye-sight, and becomes victorious in all things (he undertakes).

42. The miraculous power of reason is acknowledged to be a divine attribute and an instrument to highest felicity; wherefore it is not to be lost sight of for a moment.

43. The man graced by reason is loved even by the great, as the delicious and ripe mango fruit is delectable to all.

44. Men with their minds illumed by the light of reason, are like travellers acquainted with their way, and are not liable to pit falls of incessant danger and misery.

45. Neither doth the sick man nor one beset by a hundred evils wail so bitterly, as the ignorant man whose soul is deprived of reason.

46. Rather leap as a frog in the mud, or creep as a worm in the dirt, rather lie as a snake in a dark cell or crawl on the ground, than walk as a man devoid of reason.

47. Therefore get rid of unreasonableness which is the abode of all your dangers, is reprobated by the wise (as the bane of mankind), and is the terminus of all your calamities.

48. Great men must always be in full possession of their reasoning, because those unsupported by their reason are liable to fall into the pits of darkness.

49. Let every one keep his soul under the control (of his own reason),



and by this means, deliver the fawn of his mind from falling into the mirage of this world.

50. It is the province of reasoning to consider logically in one's self, whence the evil, known as worldliness, had its rise.

51. The thick mist of error is only for the continued misery of man, and it prevails on the stony minds of those that are demented by the loss of reason.

52. The wise that hold fast on the truth and forsake all untruth in this world, are yet unable to discern their true natures without the aid of reason.

53. It is by means of reason that one comes to the knowledge of truth; and by means of truth that he gets the peace of his mind; and it is the tranquility of the mind that dispels the misery of men.

54. Now Rāma, do you take delight in such acts as may be productive of utility to the world, and whereby you may arrive to perfection. Weigh all things with the clear eye of reason, which will make you blessed for ever.

## CHAPTER XV.

### ON CONTENTMENT.

Vasishtha continued:—Contentment is the chief good; contentment is called the (true) enjoyment; and the contented man, O thou destroyer of enemies, gets the best repose.

2. Those who are happy with their prosperity of contentment, and possess the calm repose of their souls, are as holy saints, and think a sovereignty no better than a bit of rotten straw.

3. Whoever retains a contented mind amidst all the affairs of the world, he is never disturbed O Rāma, in adverse circumstances nor ever dejected (in his spirit).

4. The saints that are satisfied with the ambrosial draught of contentment, think the highest affluence and enjoyments (of the rich) but poison (to their souls).

5. Even the waves of liquid nectar fail to afford that pleasure, which

the sweetest taste of contentment—the healer of all evils; gives to its possessor.

6. Abandonment of unfruitful desires and calmness in those that are obtained, feeling no pain at and having no sense of pleasure (in any thing), constitute what is called contentment here below.

7. Until the mind can enjoy the contentment rising spontaneously in the soul of itself, so long will troubles continue to grow in it as briars and brambles in a bog.

8. The mind cooled by calm contentment, and purified by the light of philosophy, is always in its full bloom as the lotus under sun-beams.

9. The ungoverned mind which is under the subjection of desires and devoid of contentment, does not receive the light of knowledge, as a soiled mirror takes no reflection of the face.

10. The man whose mind is always bright with the sunshine of contentment, does not shrivel itself like the lotus in the dark night of ignorance (or adversity).

11. A man though poor, enjoys the happiness of sovereignty, who is devoid of diseases and anxieties, and whose mind is contented.

12. He is called a contented man, who does not long after what he is not possessed of, and enjoys what he has in its right manner, and is always graceful in his manners.

13. There is a beauty shining in the face of one, whose mind has the satisfaction of contentment, the fulness of magnanimity and the purity of thoughts like that of the milky ocean in it.

14. Let a man entertain his self-possession within himself, and abandon his craving of all things, by reliance on his manly exertions.

15. He whose mind is full with the ambrosia of contentment and a calm and cool understanding, acquires a perpetual composure within himself, as it were by the cooling beams of the moon.

16. All great fortunes wait on him whose mind is strengthened by contentment, as if they were his servants, and as they remain in attendance upon a king.

17. One remaining content and composed in himself, quells all his anxieties and cares, as the rains set down the dust of the earth.

18. Rāma! a man shines by the contentment of his mind and the purity of

his conduct, as the cooling and spotless moon when she is full.

19. No one receives so much delight from his accumulation of wealth, as he derives from the sight of the beautiful placid countenance (of a contented person).

20. Know, O thou delight of Raghu's race! that the best of men who are decorated with grace of equanimity (the only quality that adorns the wise), are more honoured both by gods and sages than any.

## CHAPTER XVI.

### ON GOOD CONDUCT.

Vasishtha resumed saying:—

Know, O highly intelligent Rāma! that the company of the virtuous is everywhere of the greatest benefit to men for their crossing over the ocean of the world.

2. It is the harbour of virtuous company that produces the fresh blossom of discrimination; which being cherished by high-souled men, yields to them its fruits of prosperity.

3. The society of the learned makes solitude appear as company, and the evil of death as good as a festivity; and converts a difficulty to ease.

4. It is the society of the virtuous which wards off all disasters, that like the frost, invade the lotus beds of our hearts; and baffle the icy breath of ignorance (which deadens our souls).

5. Know the society of the virtuous to be the best improver of the understanding, the destroyer of the tree of ignorance; and remover of all our mental diseases.

6. The society of the virtuous produces the light of reason, which is as charmingly fair as a cluster of flowers after its being washed by rain-water.

7. It is the influence of virtuous company that teaches us the best mode of life, which is never impaired or obstructed by anything, and is ever full in itself.

8. Let no man ever keep himself from the association of the virtuous,

though he is involved in utmost distress, and cast in irremediable circumstances.

9. The society of the virtuous, lends a light to the right path. It destroys the internal darkness of man, by the rays of the sun of knowledge.

10. Whoever has bathed in the cold and clear stream of good company is not in need of the merit derived from acts of charity, pilgrimage, austerity and sacrifice.

11. Whoever has the society of virtuous men, and whose lives are free from passions and sins, and doubts and the knots (of scruples in their hearts), of what use is (the observance of) austerity, or (performance of) pilgrimage (to him)?

12. Blessed are the peaceful in their minds, who are viewed with as great an ardour by people, as poor men fondly dote upon gems and jewels.

13. The intelligent mind with its gracefulness derived from good company, shines always as the goddess of riches in the company of fairy nymphs.

14. Therefore that blessed man is renowned as having attained the crown of a clear understanding, who never abstains himself from the company of the holy.

15. Hence all unscrupulous believers, holy men and those who are revered by people, are to be served by all means for crossing over the ocean of the world.

16. Surely do they serve as dry fuel to hell-fire, who neglect the company of the saints, which is known as rain water to extinguish the flames of hell.

17. The medicine of holy association, serves to allay entirely all the afflictions consequent to poverty and death and tribulations of worldly affairs.

18. Contentment, society of the virtuous, ratiocination and quietism, are the several means for crossing over the ocean of the world by mankind.

19. Contentment is reckoned as the best gain, good company the right course, reasoning the true knowledge, and quietism the highest bliss (of man).

20. These are the four surest means to break off the trammels of the

world, and whoever is practiced in these, has surely passed over the erroneous waters of the terrestrial sea.

21. Learn, O best of the intelligent! that the practice of some one of these pure virtues, leads to an assuetude of all the four (cardinal virtues).

22. Every one of these separately is a leader to the others; wherefore diligently apply yourself to one of these for your success in getting them all.

23. Association with the good, contentment, right reasoning, and good judgement, joined with peace and tranquility, serve as cargo-ships in the ocean of the world.

24. All prosperity attends on him who is possessed of reason, contentment, quietism and the habit of keeping good company, like the fruits of the *kalpa* tree (satisfying every desire).

25. The man possessed of reasoning, contentment, quietude, and a proclivity to keep good company, is attended by every grace, as all the digits unite in the full moon.

26. The happy mind which is fraught with contentment, quietness, reasoning power, and a tendency to good company, meets with the prosperity and success, as they attend on kings (who are) guided by (the counsels of) good ministers.

27. Therefore, O delight of Raghu's race! do you bravely govern your mind, and always practise with diligence some one of these virtues (for your conduct in life).

28. Exert your best manliness to subdue your elephantine mind, and know that until you have mastered one of these cardinal virtues, you can make no progress (in holiness).

29. It must be, O Rāma! that you shall have to set your heart to work by the exertion of your manliness and the gnashing of your teeth, for your success in meritorious deeds.

30. For whether you be a god or *yaksha* or a man or an arbor, you cannot, O long-armed Rāma! have a better course till then (*i. e.* before mastering one of these qualities).

31. As soon as one of these virtues is strengthened and made fruitful in you, it will serve to weaken the force of the faults of your ungovernable mind.

32. The cultivation of virtues leads to their full growth and suppression of vice; but the fostering of vice will (on the other hand) conduce to the increase of vices and suppression of good qualities.

33. The mind is a wilderness of errors, in which the stream of our desires is running with full force, amidst its two banks of good and evil whereon we hold our stand.

34. It bears away and throws the man on that bank which he strives to reach by his own exertion, therefore O Rāma, do as you like to reach to either shore.

35. Now try by degrees with all the exertion of your manly force, to turn the course of your desires towards the happy shore in the forest of your mind; and know, O high-minded Rāma; that one's own disposition is as a rapid current to him, which must not be permitted to bear him away (to the perilous coast).

## CHAPTER XVII.

### ON THE CONTENTS OF THE WORK.

Thus, O progeny of Raghu! it is the reasoning soul that is worthy of attending to the words of wisdom, as a prince (is inclined to listen) to a discourse on polity.

2. The clear and high-minded man, who has renounced the company of stupid folks, is capable of fair reasoning, as the clear sky has the capacity of receiving the moon-light.

3. You who are replete with the entire grace of this quality, should now attend to the words, that I say, to remove the errors of your mind.

4. He, the arbour of whose merits is bending down with the load of its fruits, feels a desire to hear these words for the sake of his salvation.

5. It is the noble minded only and not the base, that are receptacles of grand and holy sermons conferring the knowledge of their future state.

6. This collection consisting of thirty-two thousand stanzas, is deemed as containing the essence of the means conducing to liberation, and conferring the final annihilation (of our being).

7. As a lighted lamp presents its light to every waking man, so does this work effect the ultimate extinction of every person whether he would like it or not.

8. One's knowledge of this work whether by his own perusal or hearing of it from the rehearsal of others, tends to the immediate obliteration of his errors and augmentation of his delight, as it is done by the holy river of heaven (Ganges).

9. As the fallacy of a snake in the rope is removed by examining it, so the fallacy of the reality of the world is removed by perusal of this work, which gives peace to one who is vexed with and tired of the world.

10. It contains six books all fraught with sentences full of reason, and each distinct from the other in its import. It has many verses containing chosen examples on all subjects.

11. The first book treats of Indifference, and causes the growth of apathy (in the mind) like that of a tree in the desert soil.

12. It contains one thousand and five hundred stanzas, which being well considered in the mind, must impart a purity to it like the lustre of a gem after its polish.

13. The next book dwells on the conduct of one longing after his liberation, and contains a thousand slokas arranged in judicious order.

14. It describes the nature of men desiring their liberation. Then follows the book on the creation of the world, and filled with narratives and examples (of various kinds).

15. It has seven thousand stanzas teaching sound philosophy about the spectator and spectacle of the world in the forms of—*I and thou*, designated the *ego* and *non-ego*.

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16. It contains a description of the production of the world from its state of non-existence. A diligent attention to this chapter will convey a full knowledge of this world into the mind of the hearer.

17. This *ego* and *non-ego*, and this vast expanse with all the worlds, space and mountains, are (to be viewed) as having no form nor foundation, and as there are no such things (in reality).

18. There are no elements as the earth and others which exist in our

fancy only, and are like phantoms appearing in a dream, or as aerial castles and chimeras of the mind.

19-20. They resemble the moving hills on the shore to one passing in a boat, without any actual movement in them; or liken the hobgoblins appearing to an unsound mind. Such is the appearance of the world without any seed or source or origin of its own.

21. It is as the impression of a tale in the mind, or the sight of a chain of pearls in the sky, or taking a bracelet for its gold or a wave for the water (*i. e.* taking the appearance for its *cause*, or the phenomena for the noumena).

22. Or as the blueness of the sky is always apparent to sight without its reality, and evercharming to behold without the existence of any colour in it.

23. Thus whatever unreal wonders always appear to us in our dreams or in the sky, they are but the resemblances of a fire in a picture, which seems to be burning without having any fire in it.

24. The word "jagat" or *passing*, is appropriately applied to the transitory world, which passes like the sea with its heaving waves, appearing as a chain of lotus flowers in dancing.

25. It is (as false) as one's imagination of a body of waters at a spot, from the sound of the ruddy geese (that live by rivers); and (as useless) as a withered forest in autumn, when the leaves and fruits fall off, and yield neither shade nor luscious nutriment, (to the traveller).

26. It is full with delirious cravings as of men at the point of death, and as dark as caverns in the mountains. Hence the efforts of men are but acts of their phrenzy.

27. It is better to dwell in the clear sky of the autumnal (atmosphere of) philosophy, after subsidence of the frost of ignorance, than to view at this world, which is no more than an image at a post or a picture upon the wall.

28. Know all sensible and insensible things to be made of dust (to be reduced to dust again). Next follows the book on Existence.

29. It contains three thousand stanzas full of explanations and narratives, showing the existence of the world to be a form (or development) of the essence of the *Ego* (in a subjective light).

30. It treats of the manner in which the spectator (*Ego*) is manifest as the spectacle (*non-ego*), and how the ten-sided sphere of the arbour



of the world is manifest both as the subjective and objective (at the same time).

31. It has thus arrived at its development which is said to be everlasting. Next follows the book on quietude consisting of five thousand stanzas.

32. The fifth is styled the book on holiness, containing a series of excellent lectures, and shewing the erroneous conception of the world, as I, thou and he (as distinct existences).

33. It is the suppression of this error, which forms the subject of this book; and the hearing of the chapter on quietude, serves to put an end to our transmigration in this world.

34. After suppression of the train of errors, there still remain slight vestiges of it to a hundredth part, as the dispersed troops in a picture afford us some faint idea of them.

35. Aiming at the object of another person is as vain as looking at the beauty of an imaginary city, and sitting in expectation of an unattainable object. It is as a noisy fighting for something in sleep.

36. It is as vain as a man of unsubdued desires, bursting into a roaring like that of the loud and tremendous thunder-claps, and as the raising of a city on the model of one's effaced impressions in a dream.

37. It is as vain as a would-be city, with its garden and flowers and fruits growing in it: and as a sterile woman bragging of the valorous deeds of her unborn and would-be sons.

38. Or when a painter is about to draw the picture of an imaginary city on the ground work of a chart, by forgetting to sketch a plan of it beforehand.

39. It is as vain as to expect evergreen herbage and fruitage of all seasons, and the breeze of an ungrown arbour; or to it in a future flowery parterre, pleasant with the sweets of spring.

40. Then follows the sixth book entitled annihilation, which is as clear as the waters of a river after subsidence of its billows within itself.

41. It contains the remaining number of slokas, (*i. e.* 14500 Stanzas of the aggregate number of 32000 Slokas composing the entire work), a knowledge of these is pregnant with great meanings, and the understanding of them leads to the chief good of utter extinction and pacification of desires.

42. The intellect being abstracted from all its objects, presents the manifestation of the soul, which is full of intelligence and free from all impurity. It is enveloped in the sheath of infinite vacuity, and is wholly pure and devoid of worldly errors.

43. Having finished its journey through the world and performed its duties here, the soul assumes a calmness as that of the adamantine column of the sky, reflecting the images of the tumultuous world (without changing itself).

44. It rejoices exceedingly at its being delivered from the innumerable snares of the world, and becomes as light as air by being freed from its desire of looking after the endless objects (of its enjoyments).

45. The soul that takes no notice of the cause or effect or doing of any thing, as also of what is to be avoided or accepted (i. e. which remains totally indifferent to every thing), is said to be disembodied though encumbered with a body, and to become unworldly in its worldly state.

46. The intelligent soul is compared to a solid rock, compact and without any gap in it. It is the sun of intelligence which enlightens all people, and dispels the darkness of ignorance.

47. (This soul) though so very luminous, has become grossly darkened (in its nature), by being confined to the vile fooleries of the world, and wasted by the malady of its cravings.

48. When freed from the chimera of its *egoism*, it becomes incorporeal even in its embodied state, and beholds (the glory of) the whole world as it was placed at the point of one of the myriads of hairs (on its body), or like a bee sitting on a flower upon the Sumera mountain.

49. The intelligent and vacuous soul contains and beholds in its sphere a thousand glories of the world, shining in each atom, as it was in a mirror.

50. It is not even possible to thousands of Haris, Haras and Brahmās, to equal the great minded sage in the extent of his comprehensive soul; because the liberated have their chief good (of internal joy) stretched to a far greater limit than any.

## CHAPTER XVIII.

Vasishtha said:—

The several parts of this work as already related, give rise to the understanding, as seeds sown in a good field never fail to produce good fruitage.

2. Even human compositions are acceptable when they are instructive of good sense; otherwise the Vedas also are to be renounced (as unreliable); because men are required always to abide by reason.

3. Words conformable with reason are to be received even if spoken by boys; otherwise they are to be rejected as straws though pronounced by the lotus-born (Brahmā himself).

4. Whoever drinks from a well by reason of its being dug by his ancestors, and rejects the holy water of the Ganges even when placed before him, is an incorrigible simpleton.

5. As early dawn is invariably accompanied by its train of light, so is good judgement an inevitable attendant on the perusal of this work.

6. Whether these lessons are heard from the mouth of the learned, or well studied by one's self, they will gradually make their impressions upon the mind by one's constant reflection on their sense.

7. They will first furnish (to the learner) a variety of Sanskrit expressions, and then spread before him a series of holy and judicious maxims, like so many ornamental creepers to decorate the hall.

8. They will produce a cleverness joined with such qualifications and greatness, as to engage the good grace of gods and kings.

9. They are called the intelligent who know the cause and effect of things, and are likened to a torch-bearer who is clear sighted in the darkness of the night. (Like the *stoa* of the Stoics).

10. All their erroneous and covetous thoughts become weaker by degrees, as the regions of the sky are cleared of their mists at the approach of autumn.

11. Your thoughts require only the guidance of reason (to hit the right), as every action needs be duly performed to make it successful.

12. The intellect becomes (by culture) as clear as a great lake in autumn, and it gets its calmness (by reason), like that of the sea after its churning by the Mandara mountain.

13. Like the flame of a chandelier cleansed of its sootiness and dispelling the shroud of darkness, the refined intellect shines forth in

full brightness, and distinguishes (the different natures of) things.

14. The evils of penury and poverty cannot overpower on them, whose strong sight can discern the evils of their opposites (wealth and riches); as no dart can pierce the mortal parts of a soldier clad in full armour.

15. No worldly fears can daunt the heart of the wise man, however nearest they may approach to him. Just as no arrow can pierce through a huge solid stone.

16. Such doubts as "whether it is destiny or our own merit that is the cause of our births and actions," are removed (by learning), as darkness is dispelled by day-light.

17. There is a calm tranquility attending upon the wise at all times and in all conditions (of life); so also does the light of reason like solar rays, follow the dark night of error.

18. The man of right judgement has a soul as deep as the ocean and as firm as a mountain, and a cool serenity always shines within him like that of moon-light.

19. It is he who arrives slowly at what is called "living-liberation;" who remains calm amidst the endless turmoils (of the world), and is quite aloof from common talk (*i. e.* unnoticed by the world).

20. His mind is calm and cool at every thing; it is pure and full of heavenly light; shining serenely as the autumnal night with the radiance of moon-beams.

21. When the sun of reason illumines the cloudless region of the mind, no portentous comet of evil can make its appearance (within its sphere).

22. All desires are at rest with the elevated; they are pure with the steady, and indifferent to the inert, like the body of light clouds in autumn.

23. The slanders of envious ill-wishers are put out of countenance (by the wise), as the frolics of goblins disappear at the approach of day.

24. The mind that is fixed on the firm basis of virtue, and placed under the burthen of patience, is not to be shaken by accidents; but remains as a plant in a painting (unmoved by winds).

25. The knowing man does not fall into the pit-falls lying all about the affairs of this world: for who that knows the way will run into the ditch?

26. The minds of the wise are as much delighted in acting conformably to the precepts of good books and the examples of the virtuous, as chaste women are fond of keeping themselves within the bounds of the inner apartments.

27. Of the innumerable millions of atoms which compose this universe, every one of them is viewed in the light of a world in the mind of the abstracted philosopher.

28. The man whose mind is purified by a knowledge of the precepts of liberation, neither repines nor rejoices at the loss or gain of the objects of enjoyment.

29. Men of unfettered minds look upon the appearance and disappearance of every atomic world, as the fluctuating wave of the sea.

30. They neither grieve at unwished-for occurrences nor pine for their wished-for chances; and knowing well all accidents to be the consequences of their actions, they remain as unconscious as trees (totally insensible of them).

31. These (holy men) appear as common people, and live upon what they get; whether they meet with aught of welcome or unwelcome to them, their minds remain unconquered.

32. They having understood the whole of this Sāstra, and having read and considered it well, as well as pondered (on its purport), hold their silence as in the case of a curse or blessing (which is never uttered by saints).

33. This Sāstra is easy to be understood, and is ornamented with figures (of speech). It is a poem full of flavours and embellished with beautiful similes.

34. One may be self taught in it who has a slight knowledge of words and their senses; but he who does not understand the purport well, should learn it from a pandit.

35. After hearing, thinking and understanding this work, one has no more need of practising austerities, or of meditation and repeating the *Mantras* and other rites: and a man requires nothing else in this world for the attainment of his liberation.

36. By deep study of this work and its repeated perusal, a man attains to an uncommon scholarship next to the purification of his soul.

37. The *ego* and the *non-ego*, that is, the *viewer* and the *view*,

are both but chimeras of the imagination, and it is their annihilation alone, that leads insensibly to the vision of the soul.

38. The error of the reality of *ego* and the perceptible world, will vanish away as visions in a dream; for who, that knows the falsehood of dreams, will fall into the error (of taking them for truth?)

39. As an imaginary palace gives no joy or grief to any body, so it is in the case of the erroneous conception of the world.

40. As no body is afraid of a serpent that he sees in painting, so the sight of a living serpent neither terrifies nor pleases one who knows it.

41. And as it is our knowledge of the painted serpent that removes our fear of it as a serpent, so our conviction of the unreality of the world, must disperse our mistake of its existence.

42. Even the plucking of a flower or tearing of its (tender) leaflet, is attended with a little exertion (of the nails and fingers), but no (bodily) exertion whatever is required to gain the blessed state (of Yoga meditation).

43. There is an action of the members of body, accompanied with the act of plucking or pulling off a flower; but in the other case (of Yoga), you have only to fix your mind, and make no exertion of your body.

44. It is practicable with ease by any one sitting on his easy seat and fed with his usual food, and not addicted to gross pleasures, nor trespassing the rules of good conduct.

45. You can derive happiness at each place and time, from your own observations, as also from your association with the good wherever it is available. This is an optional rule.

46. These are the means of gaining a knowledge of the highest wisdom, conferring peace in this world, and saving us from the pain of being reborn in the womb.

47. But such as are afraid of this course, and are addicted to the vicious pleasures of the world, are to be reckoned as too base, and no better than faeces and worms of their mother's bowels.

48. Attend now, Rāma, to what I am going to say with regard to the advancement of knowledge, and improvement of the understanding in another way.

49. Hear now the recent method in which this Sāstra is learnt (by

people), and its true sense interpreted to them by means of its Exposition.

50. That thing which serves to explain the unapparent meaning (of a passage), by its illustration by some thing that is well known, and which may be useful to help the understanding (of the passage) is called a simile or Example.

51. It is hard to understand the meaning given before without an instance, just as it is useless to have a lampstick at home without setting a lamp on it at night.

52. Whatever similes and examples I have used to make you understand (the precepts), are all derived from some cause or other, but they lead to knowledge of the uncaused Brahma.

53. Wherever the comparisons and compared objects are used as expressive of the cause and effect, they apply to all cases except Brahma (who is without a cause).

54. The examples that are given to explain the nature of Brahma, are to be taken in their partial (and not general) sense.

55. Whatever examples are given here as explanatory of divine nature, they are to be understood as appertaining to a world seen in a dream.

56. In such cases, no corporeal instance can apply to the incorporeal Brahma, nor optional and ambiguous expressions give a definite idea of Him.

57. Those who find fault with instances of an imperfect or contradictory nature, cannot blame our comparison of the appearance of the world to a vision in dream.

58. A prior and posterior non-entity is considered as existent at the present moment (as is the visible world which was not, nor will be afterwards). So the waking and dreaming states are known to be alike from our boyhood.

59. The simile of the existence of the world with the dreaming state is exact in all instances, as our desires, thoughts, our pleasures and displeasures, and all other acts are alike in both states.

60. Both this work and others which have been composed by other authors on the means of salvation, have all pursued the same plan in their explanation of the knowable.

61. The resemblance of the world to a dream is found also in the Srutis

or Vedānta. It is not to be explained in a word, but requires a continued course of lectures (on the subject).

62. The comparison of the world to an imagery in the dream or an imaginary Utopia of the mind, is also adduced in examples of this kind in preference to others.

63. Whenever a causality is shown by a simile of something which is no cause, there the simile is applied in some particular and not all its general attributes.

64. The partial similitude of this comparison with some property of the compared object, is unhesitatingly acknowledged by the learned in all their illustrations.

65. The light of the sense (of some thing) is compared with a lamp in its brightness only, in disregard of its stand or stick, the oil or the wick.

66. The compared object is to be understood in its capacity of admitting a partial comparison (of the properties); as in the instance of sense and light, the simile consists in the brightness of both.

67. When the knowledge of the knowable thing is derived from some particular property of the comparison, it is granted as a suitable simile, in understanding the sense of some great saying (passage in the scriptures).

68. We must not overshadow our intellect by bad logic, nor set at naught our common sense by an unholy scepticism.

69. We have by our reasoning well weighed the verbosity of our opinionative adversaries, and never set aside the holy sayings of the Vedas, even when they are at variance with the opinions of our families.

70. O Rāma! we have stored in our minds the truths resulting from the unanimous voice of all the Sāstras, whereby it will be evident that we have attained the object of our belief, apart from the fabricated systems of heretical Sāstras.

## CHAPTER XIX.

### ASCERTAINMENT OF TRUE EVIDENCE.



It is the similarity of some particular property (of one thing to that of another) which constitutes a simile; whereas a complete similitude between the comparison and compared object, destroys their difference (and makes them the one and same thing).

2. From the knowledge of parables follows the cognition of the one soul treated of in the Sāstras (Vedānta); and the peace which attends on the meditation of the Holy Word, is styled Extinction.

3. It is therefore useless to talk of either (the complete or partial) agreement (of the properties) of the example and the exemplar; it is enough to the purpose to comprehend the purport of the holy word in some way or other.

4. Know your peace to be the chief good, and be diligent to secure the same. When you have got the food for your eating, it is useless to talk about how you came by it.

5. A cause is compared with (or shewn for its explication by) something which is no cause at all: so is a comparison given to express its partial agreement in some respect with the compared object.

6. We must not be so absorbed in the pleasures of the world as to be devoid of all sensibility; like some blind frogs which are generated and grow fat amidst the stones.

7. Be attentive to these parables and learn your best state from them; all reasonable men should abide by the lessons of religious works for their internal peace.

8. As also by the precepts of the Sāstras, by the rules of humanity, prudence and spiritual knowledge; and also by the continued practice of the acts of religious merit.

9. Let the wise continue their inquiries until they can obtain their internal peace, and until they may arrive at the fourth stage (turya) of felicity known by the name of indestructible tranquility.

10. Whoso has gained this fourth state of tranquil felicity, he has really passed beyond the limits of the ocean of the world, whether he is alive or not, or a house-holder or an ascetic.

11. Such a man remains steady at his place like the calm sea undisturbed by the Mandara mountain, whether he has performed his duties according to the Srutis and Smritis or not.

12. When there is a partial agreement of the comparison with the nature of the compared object, it is to be considered maturely for the well

understanding of the point in question, and not to be made a matter of controversy.

13. From every form of argument you are to understand the intelligible (that is explained to you); but the confounded disputant is blind both to right and false reasoning.

14. The notion of self (soul or God) being clear (self-evident) in the sphere of our consciousness within the mind. Any one who prattles meaninglessly about this truth, is said to be defective in his understanding (*i. e.* our consciousness of self-existence according to the maxim "*Ego sum qui cogito*," is an undeniable truth).

15. It is partly by pride and partly by their doubts, that the ignorant are led to altercation about their cognitions, and thereby they obscure the region of their inward understanding, as the clouds overshadow the clear firmament.

16. Of all sorts of proofs it is the evidence of perception which forms their fountain-head, as the sea is the mainspring of all its waters. It is this alone which is used in this place as you shall learn below.

17. The substance of all sensations is said to be the supersensible apprehension (or inward knowledge of things) by the wise; and it is verily their right concept which is meant by their perception.

18. Thus the notion, knowledge and certainty (of things) as derived from words, are styled the triplicate perception as we have of the living soul.

19. This soul is consciousness and egoism, and is of the masculine termination, and the cognition of the object whereby it is manifested to us, is called a category. (*Viz. samvid, samvitti and padārtha*).

20. It becomes manifest in the form of the passing world by the multifarious acts and shifts of its volition and option, as the water exhibits itself in the shape of its waves and bubbles.

21. It was uncausal before, and then developed itself as the cause of all in its act of creating at the beginning of creation, and became perceptible by itself.

22. The causality was a product of the discrimination of the living soul, that was in a state of inexistence (before); until it became manifest as existent in the form of the material world.

23. Reason says, that the self-same being destroys the body which was produced of itself, and manifests itself in its transcendental magnitude

(of intelligence).

24. When the reasoning man comes to know the soul, he finds by his reason the presence of the indescribable being, before him.

25. The mind being free from desire, the organs of sense are relieved from their action, the soul becomes devoid of the results of its past actions as of those it has left undone.

26. The mind being set at ease and freed from its desires, the organs of action are restrained from their acts, as an engine when stopped in its motion.

27. It is sensuousness which is reckoned as the cause that puts the machinery of the mind to work, just as the rope tied to the log and fastened about the neck of a ram, propels him to fighting.

28. The sight of external objects and the purposes of the internal mind, set all men at play, as the inward force of the air puts the winds to motion.

29. All spiritual knowledge is holy wherever it is found in any one: it adds a lustre to the body and mind like that of the expanded region of the sky.

30. He sees the appearances of all visible objects, and maintains his own position among them. He views the spirit in the same light in which it presents itself in any place.

31. Wherever the universal soul appears itself in any light, it remains there and then in the same form in which it exhibits itself unto us.

32. The universal soul being alike in all, the looker and the object seen are both the same being. The looker and the looked being one, their appearance as otherwise is all unreal.

33. Hence the world is without a cause (because it is an unreality and not caused by any one). All existence is evidently Brahma himself, the perceptible cause of all. Hence perception (*pratyaxa*) is the basis of evidence, and inference and others as analogy and verbal testimony are but parts of it (*anumā, upamā, sābdah*).

34. Now let the worshippers of fate who apply the term destiny to all their exertions, cast off their false faith; and let the brave exert their manliness to attain their highest state.

35. Continue O Rāma, to consider the true and lucid doctrines of the successive teachers (of mankind), until you can arrive to a clear

conception of the infinitely Supreme being in your own mind.

## CHAPTER XX.

### ON GOOD CONDUCT.

It is the society of the respectable and reasoning with them, that leads most efficiently to the improvement of the understanding, and next to the making of a great man, with all the characteristics of greatness.

2. Whatever man excels in any quality here, he becomes distinguished by it: therefore learn it from him, and improve your understanding by the same.

3. True greatness consists in quietness and other virtues, without a knowledge of which it is impossible, O Rāma! to be successful in anything.

4. Learning produces quiet and other qualities, and increases the virtues of good people; all which are praised by their good effects on the mind, as the rain is hailed for its growing the new sprouts of plants.

5. The qualities of quietude and other virtues serve to increase the best knowledge (of men); as sacrifice with rice serves to produce felicitous rains for the harvest.

6. As learning produces the qualities of quiet and the like, so do these qualities give rise to learning; thus they serve to grow each other, as the lake and lotuses contribute to their mutual benefit (excellence).

7. Learning is produced by right conduct as good conduct results from learning; thus wisdom and morality are natural helps to one another.

8. The intelligent man who is possessed of quietude, meekness and good conduct, should practise wisdom, and follow the ways of good people.

9. Unless one should bring to practice his wisdom and good conduct in an equal degree, he will never be successful in either of them.

10. Both of these should be conjoined together like the song united with percussion, as it is done by the husbandman and his wife in sowing the seeds and driving away the (seed-picking) birds from their fields of grain.

11. It is by practice of wisdom and right conduct (as causes of one another), that good people are enabled to acquire both of them in an equal degree.

12. I have already expounded to you, O Rāma, the rule of good conduct, and will now explain to you fully the way of gaining learning.

13. Learning conduces to renown, long life and to the acquisition of the object of your exertion; therefore should the intelligent learn the good sciences from those who have studied and mastered them.

14. By hearing (these lectures) with a clear understanding, you will surely attain the state of perfection, as dirty water is purified by infusion of the *Kata* fruits.

15. The sage who has known the knowable, has his mind drawn insensibly to the blissful state; and that highest state of unbounded felicity being once known and felt (in the mind), it is hard to loose its impression at any time.

## YOGA VĀSISHTHA

### BOOK III.

#### UTPATTI-KHANDA.

#### EVOLUTION OF THE WORLD.

### CHAPTER I.

#### CAUSES OF BONDAGE TO IT.

### SECTION I.

#### EXORDIUM (BHŪMIKĀ.)

It is both by means of words and lights (*Vāgbhābhis i. e.* the words of the scripture and the lights of nature and reason, that the knower of the Great God (Brahmavid), perceives the spirit of Brahma appearing within himself as in a dream. And he also knows him as such, who

understands him according to the purport of the holy text. "What this is, that is the self." (*i. e.* He is all in all).

2. This passage shows in short, the visible world to reside in the vacuous bosom of Brahma at its creation: it is now to be known in length, what this creation is, whence it takes its rise, and wherein it becomes extinct at last.

3. Hear me, O intelligent Rāma! now expound to you all things according to my best knowledge of them, and agreeably to their nature and substance in the order of creation.

4. One conscious of himself as a spiritual and intelligent being, views the passing world as a *Somnum* (swapnam) dream: and this dreaming simile of the passing world, applies equally to our knowledge of *ego* and *tu* or *non-ego* (which is as false as our cognitions in a dream).

5. Next to the book describing the conduct of the seekers of liberation (*mumukshu-vyavahāra*), then follows the book of evolution (*utpatti*), which I am now going to propound to you.

## SECTION II.

### WORLDLY BONDAGE.

6. Bondage consists in our belief of the reality of the visible world (and our relation with its phenomena, Gloss). So our release depends on the negation of phenomenals. Now hear me tell you how to get rid of the visible (fettors of our minds).

7. Whoever is born in this world, continues to progress, till at last he obtains his final liberation (his *ultimum* and *optimum* perfection); or rises towards heaven or falls into hell (under the subjection of his righteous and unrighteous actions (Gloss)).

8. I shall therefore expound for your understanding every thing relating to the production and continuance of things, and their prior states as they were.

9. Hear me Rāma, now give you an abstract of this book in brief, and I will here-after dilate upon it, as you may wish to know more of this (theory of production).

## SECTION III.

### PHASES OF THE SPIRIT.

10. Whatever appears either as moving or unmoving in this world, know them all as appearances in a dream in a state of sound sleep (*susupti*); which become extinct at the end of a *Kalpa-age*. (The events of a *Kalpa* or day of Brahmā are as his day dream).

11. Then there remains a nameless and undeveloped something, in a state of deep, dark and dank abyss, without any light or thick-spread (nebulae) over it. (The Teo and Beo of Moses, the *tama* = teom of Manu and Veda, and the Moisture of Thales).

12. This great self-existence is afterwards attributed with the titles of Reality (*Rita*), self (*Ātma*), Supreme (*Param*), Immense (*Brahma*), Truth (*Satyam*) and so forth by the wise, as expressions for the Great Spirit (*mahātman*) for popular use. (Vide Gloss for definitions of these terms).

13. This self-same spirit next shows itself in another form, which is called the living soul (*Jīvātmā*), and comes afterwards to be understood in the limited sense of life. (*Jīva*, *Jīv*, *Zeu* or *Zeus*; *Ji* and *Jān*; *Zoa Protozoa* &c). (But it is the undivided and universal soul of which the divided, individual and particular souls are but parts and particles. Gloss).

14. This inert living principle (*Jīva-Life* or the *Protozoa*), becomes according to its literal signification the moving spirit (*ākulātmā*), which afterwards with its power of thinking (*manana*) becomes the Mind, and lastly the embodied soul (*Bhūtātmā*). (So says the *Sruti*; *Etasmāt Jāyate prānah, manah, sarvendriyānicha, Kham, Vāyurūp, Prithivī* &c. (*i. e.* From Him—the Spirit, is derived the life, mind and the organs of sense or body, whence he is styled the Living, Thinking and All acting Deity)).

15. Thus the mind is produced and changed from the quiescent nature of the Great Supreme Spirit to a state of restlessness (*asthirākāra*) like that of a surge, heaving itself in the (Pacific) Ocean (*i. e.* the restful spirit of God-Brahma is transformed to the restless state of the Mind, personified as Brahmā or Hiranyagarbha, called the *Atmabhu*—the son of the spirit of God or God the Son, Demiurge).

16. The mind soon evolves itself as a self-volitive power which exercises its desires at all times whereby this extensive magic scene of the world is displayed to our view. This scene is figured as *Virājmūrti*, or manifestation of the desires of the will of Divine mind, and represented as the offspring of Brahmā in the Indian Theogony. (Vide Manu on Genesis, chap I).

17. As the word golden bracelet signifies no other thing than a bracelet

made of gold, so the meaning of the word world is not different from its source—the Divine will. (The difference is formal and not material, and consists in form and not in the substance, the divine will being the substratum of the formal world).

18. Again as the word gold bears the idea of the substance of which the bracelet is made, so the word Brahma conveys the meaning of immensity which contains the world in it; but the word world contains no idea of Brahma nor bracelet that of gold. (The substance contains the form as a stone does the statue, but the form does not contain the substance, as the statue may be of earth or metal or of wood).

19. The unreality of the world appears as a reality, just as the heat of the sun presents the unreal mirage in the moving sands of the desert as real waves of the sea. (So the phantasm of the mind-Brahmā, presents the phantasmagoria of the world (Viswarūpa) as a sober reality).

20. It is this phantasy (of the reality of the unreal world), which the learned in all things, designate as ignorance—*avidyā*, nature—*sansriti*, bondage—*bandha*, illusion—*māyā*, error—*moha*, and darkness—*tamas*. (To denote our mental delusion and deception of senses. Gloss).

#### SECTION IV.

##### NATURE OF BONDAGE.

21. Now hear me relate to you, O moon-faced Rāma! about the nature of this bondage, whereby you will be able to know the mode and manner of our liberation from it (as the diagnosis of a disease being known, it is not difficult to heal it).

22. The intimate relation of the spectator with the spectacle is called his bondage to the same, because the looker's mind is fast bound to the object of his sight. It is the absence of the visible objects, therefore, from the mirror of the mind, which is the only means of his liberation. (So also is the removal of the objects of the other senses from the mind).

23. The knowledge of the world, *ego* and *tu* (as separate existences) is said to be an erroneous view of the soul (which is one and the same in all); and there can be no liberation of one, as long as he labours under this blunder of *bheda-jnāna* or knowledge of individualities. (This is called *savikalpa-jnāna* or cognition of biplicity, which cannot lead to *Kaivalya mukti* or the felicity derived from a knowledge of universal unity).



24. To say that the soul is neither this nor that (*nedam-nedam*) is but false logomachy, which cannot come to an end. The discrimination of alternatives serves only to increase the ardour for the visibles. (*i.*

*e.* the ardour of induction spreads the infection of materialism. The idle *neti-neti* and *tanna-tanna* of Vedanta Philosophy is mere amphilogy and prevarication of both, as *idem et non idem*).

25. It is not to be obtained by sophists by the chopping of logic or by pilgrimage or ceremonial acts, any more than by a belief in the reality of the *phenomenal* world. (All these are observances of the esoteric faith and blind persuasion, but do not appertain to the science of esoteric spiritualism. Gloss).

26. It is hard to avoid the sight of the phenomenal world, and to repress one's ardour for the same. But it is certain that, the visibles can not lead us to the Reality, nor the Real mislead us to unreality (*i. e.* the spiritual and physical knowledge are mutually repugnant to each other).

27. Wherever the invisible, inconceivable and intelligent spirit is existent, there the beholder views the visible beauty of God shining even in the midst of atoms. (*i. e.* every particle of matter manifests the beauty of its maker; unless there be a dull material object to intercept the sight of the intelligent soul).

28. The phenomenal world has its rise from Him, yet those ignorant people that depart from Him to the adoration of others, resemble fools, that forsake rice to feed upon gruel. (*i. e.* they take the shadow for the substance).

29. Although this visible world is apparent to sight, yet O Rāma! it is but a shadow of that Being, who resides alike in the smallest atom as in the mirror of the mind, that receives the image of the largest as well as minutest things. (Compare. As full and perfect in a hair as heart. Pope.)

30. The spirit is reflected in every thing like a figure in the mirror, and it shines equally in rocks and seas, in the land and water, as it does in the mirror of the mind. (compare: Wherever I cast my eyes, thy beauty shines).

31. The visible world is the scene of incessant woes, births, decay and death, and the states of waking, dreaming and sound sleep, are presenting by turns the gross, subtile and evanescent forms of things for our delusion.

32. Here I sit in my meditative mood (*anirūdha*), having wiped off the impressions of the visibles from my mind; but my meditation is disturbed

by the recurrence of my remembrance of the visibles: and this is the cause of the endless transmigrations of the soul (*i. e.* the reminiscence of the past is the cause of our everlasting bondage in life).

33. It is hard to have a fixed (*nirūdha*) and unalterable (*nirvikalpa*) meditation (*samādhi*), when the sight of the visible world is present before our bodily and mental vision. Even the fourth stage of insensible *samādhi* called the *tūrīya*, in the state of sound sleep (*susupti*), is soon succeeded by one's self-consciousness and external intelligence.

34. On rising from this state of deep meditation, one finds himself as roused from his sound sleep, in order to view the world full of all its woes and imperfections opening wide before him. (Compare, "I wake to a sea of troubles, how happy they who wake no more". Young).

35. What then, O Rāma! is the good of this transient bliss which one attains by his temporary abstraction (*Dhyāna*), when he has to fall again to his sense of the sufferings to which the world is subject as a vale of tears. (Compare, "When the cock crew I wept &c." Young's Night Thoughts).

36. But if one can attain to a state of unalterable abstraction of his thoughts from all worldly objects, as he has in his state of sound sleep (*susupti*), he is then said to have reached the highest pitch of his holiness on earth. (For it is the entire oblivion of the world that is necessary for our spiritual perfection, as it is said, "forget the present for the future").

37. No body has ever earned aught of reality in the scene of unreal vanities; for whenever his thoughts come in contact with any outward thing, he finds it inseparable from the blemishes of existence. ("Vanity of vanities, the world is vanity." Ecclesiastes.)

38. Should any body (in the practice of the fixedness of his attention), fix his sight for a while on a stone, by forcibly withdrawing it from visible objects, he is sure to be carried away afterwards by the visibles pressing upon his sight.

39. It is well known to all that an unflinching meditation, having even the firmness of a rock, can have no durability, in the practice of the Yogi owing to his worldly propensities.

40. Even the *nirūdha* or steadfast meditation which has attained the fixedness of a rock, cannot advance one step towards the attainment of that tranquillity which has no bounds to it (*i. e.* the everlasting bliss of liberation or *moksha*).

41. Thus the sight of phenomena being altogether irrepressible, it is a foolish supposition of its being suppressed by practices of *Jap-tap* or prayers and austerities and the like acts of devotion.

42. The idea of the phenomena (*drisyadhi*), is as inherent in the mind of the spectator of the visible world, as the seeds of the lotus flower are contained in the inner cells of the pericarp.

43. The ideal of the phenomenal world (*drisyadhi*), lies as hidden in the minds of the spectators of the outer world, as are the in-born flavour and moisture of fruits, the oil of sesamum seeds; and the innate sweet scent of flowers.

44. As the fragrance of camphor and other odoriferous substances inheres in their nature, so the reflexion of the visible world resides in the bosom of the intellect.

45. As your dreams and desires rise and subside of themselves under the province of your intellect, so the notions of things always recur to your mind from the original ideas of them impressed in the seat of the visibles (the mind).

46. The mental apparition of the visible world, deludes its beholder in the same manner, as the visual appearance of a spectre or hobgoblin, misleads a child (to its destruction).

47. The notion of the visible world gradually expands itself, as the germ of the seed shoots forth in time, and spreads itself afterwards in the form of a plant.

48. As the minute germs and animalcules, which are contained within the bosoms of fruits and embryos of animals, expand themselves to wonderfully beauteous forms afterwards, so the seed of this world (originally) lying hid in the Divine Mind, unfolds itself in wonderful forms of the visible phenomena in nature.

## CHAPTER II.

### DESCRIPTION OF THE FIRST CAUSE.

#### SECTION I.

#### NARRATIVE OF THE AIR-BORN AND AERIFORM BRĀHMAN.

Vasishtha resumed:—Hear me Rāma; now relate to you the narrative of one Ākāśaja or air-born Brāhman, which will be a jewel to your ears, and enable you the better to understand the drift of the book of Genesis.

2. There lived a Brāhman Ākāśaja by name, who sat always reclined in his meditation, and was ever inclined to the doing of good to all creatures.

3. Finding him long-lived, Death thought within himself saying:—It is I alone that am imperishable, and devour all things one by one.

4. How is it that I cannot cram myself with this air-born, wherein I find my teeth as blunt in him, as the edge of a sword is put to the bluff by the solid rock.

5. So saying, he proceeded to the abode of the Brāhman, intent upon making an end of him; for who is of so dull a nature as is not alert in his practice.

6. But as he was about to enter the house, he was opposed by a gorgeous flame of fire, like the conflagration of final destruction on the last day of the dissolution of the world.

7. He pierced the ambient flame and entered the dwelling, where seeing the Brāhman before him, he stretched his hand to lay hold on him with all avidity.

8. He was unable even with his hundred hands (*i. e.* with all his might) to grasp the Brāhman, as it is impossible for the strongest to withstand the resolute man in his wonted course.

9. He then had recourse to Yama—his lord to clear his doubt, and to learn why he could not devour the air-born (being).

10. Yama replied saying:—Death, trust not too far thy own might, that makes thee mighty to destroy the living. It is the act of the dying person that is the chief cause of his death and naught otherwise.

11. Therefore do thou be diligent to find out the acts of the person thou intendest to kill; because it is by their assistance only that thou canst seize thy prey.

12. Hereupon Death betook himself gladly to wander about in all places under the horizon. He roved over the habitable parts, as also throughout the lacunal and fluvial districts.

13. He traversed the forests and jungles, marshy and rocky grounds and maritime coasts, and passed to foreign lands and islands, and pried

through their wildernesses, cities and towns.

14. He searched through kingdoms and countries, villages and deserts; and surveyed the whole earth to find out some act of the Brāhman in any part of it.

15. At last Death with all his search and effort, came to find the acts of the air-born Brāhman, to be as *nil* as the offspring of a barren woman; and his mind as transfixed (in meditation) as if it were a rock.

16. He then returned from his reconnoitering to his all-knowing master Yama, and besought his advice, as servants do in matters of doubt and difficulty (how to proceed).

17. Death addressed him saying:—"Tell me my lord, where the acts of the Air-born Brāhman are to be found;" to which Yama after a long head-work, replied as follows.

## SECTION II.

### STATE OF THE SOUL.

18. Know, O Death! that this air-born seer has no acts whatever; for as he is born of empty air so his doings are all null and void. (*i. e.* the bodiless spirit or mind is devoid of acts requiring physical means and appliances).

19. Whoso is born of air, is as pure as air itself, and has no combination of cause or acts like all embodied (beings).

20. He has no relation with acts of his prior existence. He is *nil* as the child of an unprolific woman, and as one unborn, uncreated and unbegotten.

21. Want of causes has made him a pure vacuous being, and the privation of prior acts has made him as *nil* as an etherial arbor.

22. His mind is not ruffled as those of others, by reason of the privation of his former acts; nor is there any such act of his present state, whereby he may become a morsel to death.

23. Such is the soul seated in the sheath of vacuity, and remaining for ever as the simple form of its own causality (*kāranadeha*), and not guided by any extraneous causation whatever.

24. It has no prior deed, nor does it do any thing at present; (*i. e.* neither led by predestination, nor actuated by present efforts); but

continues as something in the shape of aeriform intelligence.

25. Our inference of the actions of breathing and motion by the agency of the soul, is a mere supposition; because the soul is devoid of every thought of or tendency to action.

26. It sits meditating on itself as inseparable from the Supreme Intelligence, just as the images (in painting and statuary), are inseparable from the mind of the painter and sculptor.

27. The self-born Brāhman is as intimately connected with the objects of his thought, as fluidity is associated with water and vacuity with the firmament.

28. His soul is as immanent in the supreme, as motion is inherent in the winds. It has neither the accumulated acts of past lives, nor those of its present state. (*i. e.* It is neither a passive nor active agent of prior or present acts; but is an indifferent witness of the acts of the body and mind).

29. It is produced without the co-operation of accompanying causes, and being free from prior motives, it is not subjected to the vicissitudes concomitant with human life.

30. It is found to be no other than its own cause; and having no other cause for itself, it is said to be self-produced.

31. Say, how can you lay hold on that being that has done no act before, nor is in the act of doing any thing at present? It is then only subjected to thee when it thinks itself mortal. (But he that knows his soul to be immortal is not subject to death).

32. Whoso believes his soul to be of this earth, and thinks himself to be an earthly being, he may be easily overtaken by thee; (whose power extends over earth-born mortals only).

33. This Brāhman is a formless being, by reason of his disowning the material body. Hence it is as hard for thee to enthrall him, as to entwine the air with a rope.

34. Death rejoined saying:—Tell me my lord! how may the unborn *Aja* or the self-born *swayambhu*, be produced out of vacuum, and how can an earthly or other elemental body be and not be (at the same time).

35. Yama replied:—This Brāhman is neither born nor is *nil* at any time; but remains for ever the same, as the light of intelligence of which there is no decay.

36. There remains nothing at the event of the great Doomsday, except the tranquil, imperishable and infinite Brāhman himself in his spiritual form.

37. This is the nature of the everlasting vacuum, too subtile in its essence, and devoid of all attributes; but viewing present before its mind, the stupendous cosmos in the form of a huge mountain in the beginning of recreation. (The mind is the noumenon—Brahma, and the phenomena of the world is the gigantic macrocosm known as *Virājmūrti*).

38. Being of the nature of intelligence it is imperishable; but those who view the spirit in the form of any phenomenal body, are liable to perish with it like all embodied beings.

39. Thus this Brāhman remained in the womb of vacuity in the beginning, in his state of unalterable, vacuous intelligence.

40. It is purely of the nature of the inane understanding, and of the form of a vast expanse of omniscience; having neither body nor organism; no acts nor agency, nor desire of any kind in itself.

41. That which is simply of the form of vacuum and pure light, is never beset by the snare of pristine desires, as a corporeal being.

42. It has nothing to know or see without itself (*i. e.* beyond its self-consciousness). The only conception that we have of it, is what resembles an extended intelligence (*i. e.* an all-diffusive omniscience).

43. Under these circumstances, how is it susceptible of any earthly or other external form? Therefore O Death! desist from thy attempt to lay hold on the same.

44. Hearing these words of Yama, Death thought upon the impracticability of laying hold on empty vacuity by any body, and sorrowfully returned to his own abode.

45. Rāma said: you said sir, that Brahmā is your great grand-sire; I think it is he that you mean to say as the unborn, self-born, universal soul and intelligence.

46. So is this Brahmā, Rāma! as I have spoken to you, and it was with regard to the same, that the aforesaid discussion was held of yore between Death and Yama (Pluto).

47. Again when Death had made an end of all living beings at the interval of a *manwantarā*, he thought himself strong enough to make an attempt to bear down upon the lotus-born Brahmā also.

48. It was then that he was admonished by Yama, saying:—It is your habit that makes you go on your wonted course of killing.

49. But the super-etherial form of Brahmā too is beyond your reach: it being simply of the nature of the mind having connection with its thoughts only, and no concern with the actual forms of things.

50. It is of the form of the wonderfully vacuous intellect, having the faculty of cognition in it. Thus the intellect being but vacuum, has neither any cause for it, nor any effect produced by it.

51. As the aeriform volitive principle in men, manifests itself without being connected with material forms, so is the self-born (Brahmā) manifest to all in his own immaterial nature.

52. Like strings of pearl appearing to view in the clear firmament, and forms of cities seen in a dream, the self-born (Brahmā) is manifest of himself without relation to external objects.

53. As there is no beholder nor any thing beholden of the solitary Supreme spirit which is the intellect itself; so is the mind manifest of itself (without its looking at or being looked upon by any body).

54. It is the volitive mind which is called Brahmā and volition being a spiritual faculty, has no connection with any material substance.

55. As the mind of the painter is fraught with images of various things, so is the mind of Brahmā full of figures of all created beings.

56. The self-born Brahmā is manifest in his own mind as Brahmā is manifested in the vacuous sphere of his intellect. He is without beginning, middle and end, and appears to have a figure like that of a male being, while in reality he has no body, as the offspring of a barren woman.

### CHAPTER III.

#### CAUSES OF BONDAGE IN THE BODY.

Rāma said:—It is even so as you have said, that the mind is a pure essence, and has no connection with the earth and other material substances; and that it is verily Brahmā itself.



2. Now tell me, O Brāhman! Why the remembrance of his former states (in the past and previous Kalpas), is not (to be reckoned as) the cause of his birth, as it is in the case of mine and yours and of all other beings.

3. Vasishtha replied:—Whoever had a former body, accompanied with the acts of his prior existence, retains of course its reminiscence, which is the cause of his being (reborn on earth).

4. But when Brahmā is known to have no prior acts, how is it possible for him to have his reminiscence of any thing?

5. Therefore he exists without any other cause except the causation of his own mind. It is by his own causality that the Divine spirit is self-born, and is himself his own spirit.

6. He is everlasting, and his body is born of itself from the self-existent Brahma. This unborn or self-born Brahmā has no material body whatever, except his subtile *ātivāhika* or *linga deha*.

7. Rāma said:—The everlasting body is one thing (called the *Sūkshma sarīra* or subtile or immaterial body), and the mortal body is another (called the *sthūladeha* or the gross and material frame). Now tell me sir, whether all created beings have a subtile body also as that of Brahmā?

8. Vasishtha replied:—All created beings that are produced of a cause, have two bodies (the *sūkshma* and the *sthūla* or the subtile and the gross). But the unborn being which is without a cause, has one body only (which is called the *ātivāhika* or the everlasting spiritual body).

9. The increate Brahmā is the cause of all created beings, but the uncreated spirit having no cause for itself, has one body for it.

10. The prime lord of creatures has no material body; but manifests himself in the vacuous form of his spiritual body.

11. His body is composed of the mind alone, and has no connection with the earth or any other material substance. He is the first lord of creatures, that stretched the creation from his vacuous body (or spiritual essence).

12. All these are but forms of the images or ideas in his vacuous mind, and having no other patterns or originals in their nature. And that every thing is of the same nature with its cause, is a truth well known to all (from the identity of the effect and its material cause).

13. He is an inexistent being and of the manner of perfect intelligence.

He is purely of the form of the mind, and has an intellectual and no material entity.

14. He is prime (cause) of all material productions in the physical world, and is born of himself with his prime mobile force in the form of the mind.

15. It was by the first impulse given by the prime moving power, that this expanse of creation came to be spread in the same ratio, as the currents of air and water (or the velocity of winds and tides), are in proportion to the impetus given to them.

16. This creation shining so bright to our sight, has caught its light from the luminous mind of the formless Brahmā, and appears as real to our conceptions (as they are ideal in the Divine mind).

17. Our vision in a dream is the best illustration of this (unreality of worldly things): as that of the enjoyment of connubial bliss in dreaming. It is then that an unreal object of desire, presents itself as an actual gain to our fond and false imagination.

18. The vacuous, immaterial and formless spirit, is now represented as the self-born and corporeal lord of creatures in the form of the first male. (Protogonus or the only begotten son of God).

19. He remains undiscerned in his state of pure intelligence; but becomes manifest to all by the evolution of his volition. He is indiscernible in his absolute state (of inaction); but becomes conspicuous to us in the display of his nature (in creation).

20. Brahmā is the divine power of volition (or the will of God). He is personified as the first male agent of creation, but devoid of a corporeal body. He is only of the spiritual form of the mind, and the sole cause of the existence of the triple world.

21. It is his volition that makes the self-born (Brahmā) to exert his energies, as human desires impel all mankind to action: and the vacuous mind manifests itself as a mountain of desires.

22. It then forgets its everlasting and incorporeal nature, and assumes to itself the solid material body, and shows itself in the shape of a delusive apparition (in his creation).

23. But Brahmā, who is of an unsullied understanding, is not involved in oblivion of himself, by the transformation of his unknowable nature to the known state of volition (or change of the *nirguna* to *saguna*).

24. Being unborn of material substance, he sees no apparition like

others, who are exposed by their ignorance to the misleading errors of falsehood, appearing in the shape of a mirage before them.

25. As Brahmā is merely of the form of the mind, and not composed of any material substance, so the world being the product of the eternal mind, is of the same nature with its original archetype.

26. Again as the uncreated Brahmā is without any accompanying causality with himself, so his creation has no other cause beside himself (*i. e.* There is no secondary cause of the universe).

27. Hence there is no difference in the product from its producer; because it is certain, that the work must be as perfect as its author (so says the *Sruti*:—*Pūrnat pūrnām &c.*).

28. But there is nothing as a cause and effect to be found in this creation, because the three worlds are but the prototypes of the archetype of the divine mind.

29. The world is stretched out in the model of the Divine mind, and not formed by any other holy spirit. It is as immanent in the mind of God, as fluidity is inherent in water.

30. It is the mind which spreads out this extended unreality of the world like castles in the air, and builds Utopian cities (by its imagination only).

31. There is no such thing as materiality, which is as false a conception as that of a snake in a rope. Hence it is no way possible for Brahma and other beings to exist as individual bodies.

32. Even spiritual bodies are inexistent to enlightened understandings. As for the material body, it has no room in existence. (Matter or a corporeal substance or an unseen substratum is a non-entity. Berkeley).

33. Man (*manu*) who derives his name from his mind (*mana*) is a form of the volitive soul called *Verinchi* (Lat. *vir*—inchoare the inchoative spirit of Brahma); and has for his dominion the mental or intellectual world *mano-rajyam* (Lat. *mentis regio vel regnum*) where all things are situated in the form of realities.

34. The mind is the creative Brahma called *Verinchitvas* (Lat. *Virinchoativus*), by the exercise of its inherent *sankalpa* or the volition of incipience or creation—*sisriksha*; and displays itself in the form of the visible universe by development of its own essence.

35. This *Virinchi* or the creative power is of the form of the mind *manas*, as the mind itself is of the form of *Virinchi* also. It has no

connection with any material substance, which is a mere creation of the imagination. (That is to say, matter is an imaginary substance or substratum of qualities only).

36. All visible things are contained in the bosom of the mind, as the lotus-bud and blossom reside in the seed of the lotus. Hence there is no difference between the mental and visible appearances of things, nor has any one ever doubted of it any where.

37. Whatever things you see in a dream, whatever desires you have at heart and all the ideals of your fancy, together with your ideas, notions and impressions of the visibles, know your mind to be the receptacle of them all.

38. But the visible objects relating to the option of the mind (*i. e.* which are desirable, to every one), are as baneful to their beholder, as an apparition is to a child (*i. e.* they are equally tempting and misleading to all).

39. The ideal of the phenomenal *drisyadhi*, develops itself as the germ contained in the seed and becomes in its proper time and place a large tree (comparable with the great arbor of the world known as *sansāramahī ruha* or *Vriksha*).

40. If there is no rest with what is real, there can be no peace with the phenomenals which are full of troubles, and give no solace to the mind. It is impossible that the feeling of the perception of visibles will be ever lost to their perceiver (observer), though its subsidence only is said to constitute liberation.

## CHAPTER IV.

### SECTION I.

#### DESCRIPTION OF THE NIGHT-FALL.

Vālmīki related:—

While Vasistha—the leading sage, was thus going on with his lecture without interruption, the whole assembly was intent upon listening to it with a fixed tone and tenor of their minds.

2. The string of bells (tied to the waists of warriors) ceased to jingle, every one was motionless, and even the parrots in the cages

ceased to warble and flutter.

3. The ladies forgot their dalliance and were quietly attentive to the sermon: and all in the royal hall, were fixed in attention as they were paintings and statues.

4. There remained but an hour to the closing of the day, and the sun-beams became agreeable to all. The busy bustle of the world was dwindling away with the glimmering light of the setting sun.

5. The beds of full-blown lotuses exhaled their fragrance all around, and soft Zephyrs were playing about, as if to attend the audience.

6. The sun glided away from his diurnal course, and advanced to the top of his solitary setting mountain, as if he meant to reflect on all that he had heard.

7. The shades of night began to cover the landscape, and the frost to overspread the forest-lands; as if they were cooled by the cooling lectures on philosophy.

8. Now failed the concourse of the people in all directions, as if they had availed themselves of the instructions of the sage to abate the fervour of their exertions.

9. All objects on earth cast their lengthened shadows, as if they stretched their necks to hear the preaching of Vasishtha.

10. The chamberlain then advanced lowly to the monarch of the earth, and begged to inform, that the time for evening ablution and service, was about to expire.

11. Upon this the sage Vasishtha, curbed his sweet speech and said:—Let thus far, mighty king! be your hearing of this day, and I will resume my lecture, and speak of other things to-morrow.

12. Here the sage held his silence, when the king responded "Be it so as you will," and rose from his seat.

13. He honoured for his own good, that godly sage and the other seers and Brāhmans, with due respects and offerings of flowers, water, worthy honorariums, fees, gifts and homage.

14. Then rose the whole assembly with the king and the assemblage of sages; and the gems and jewels that decked the persons of the princes and people, shed their lustres on the faces of all.

15. There was a commingled tinkling of the bracelets and armlets of the

throng caused by the collision of their bodies (in their egress), and mixed flashing of the necklaces and brocades that decorated their persons.

16. The jewels attached to the tufts and crests of hair on the tops of their heads, emitted a jingling sound resembling the humming of bees amidst their flowery braids.

17. The face of the sky on all sides, that shone with a purple hue reflected by the golden ornaments on their persons, seemed as it was pleased with the wise sayings and sense of the sage.

18. The aerial visitants vanished in the air, and the earthly guests repaired to their respective habitations on earth where they all performed their daily (evening) services in their own residences.

19. In the meantime sable night made her appearance on earth, and like a bashful young lady, withdrew to the closet apart from the rest of mankind.

20. The lord of the day passed to other lands to shine upon them, for verily it is the avowed duty of every good person to give the benefit of equal light to all.

21. The shade of evening veiled all sides, and uplifted the canopy of the starry sphere on high, which like the vernal atmosphere, was emblazoned with the starlike flowers of *kinsuka*.

22. The birds of air took to their repose in the hollows of mango trees, or on the tops of Kādamba arbours, as honest people of fair dealing, find their rest in the purity of their minds, and contriteness of their inward hearts.

23. The skirts of the clouds tinged with red by the slanting beams of the setting sun, and with a shade of yellow hue upon them, decorated the western hills with vests of yellow garb while the sky crowned their heads with gemming wreaths of starry groups.

24. The Goddess of evening (Vespera), having departed after receiving her homage (by the vespers of mankind), was followed by her train of dark night shades, appearing as black-bodied fiends—Vetālas, (night roving *nisācharas* of deserts).

25. A gentle and cooling breeze was blowing softened by the dew drops of night, and opening the petals of the Kumuda flowers (nylumbium), and bearing their fragrance all around.

26. A thick gloom covered the face of nature, and the stars were hid

under the mists of night, and all the quarters of the skies, seemed with their overhanging loose and hairy mists, as the faces of widows shrouded by the dark dishevelled hair of mourning (for their departed lord the sun).

27. Now appeared the moist orb of the moon in her ambrosial form in the milky ocean of the sky, to moisten the mundane heat with her milk-white beams (sudhā-subhṛa-dīdhiti).

28. On her rising, the thick mists of darkness fled from the eastern hemisphere, and became invisible in the air; as the darkness of ignorance is put to flight from the minds of monarchs, by their attendance to the sayings of wisdom.

29. Then the sages and seers, the rulers and priests of the people, took their rest in their respective beds, as the words of Vasishtha which were full of meaning, reposed in the recesses of their hearts.

30. As the thick darkness of night, resembling the dark complexion of death, receded from the arena of the skies, there followed close on its foot-steps the dewy dawn of the day with her slow moving pace.

31. The twinkling stars now disappeared from the sky, as the flowers on the trees were blown away by the breeze, and strewn on the ground as the fallen stars of heaven.

32. The sun became visible to the eyes, which his rays had roused from their sleep, as the new-rising faculty of reason becomes conspicuous in the minds of enlightened great souls.

33. Fragments of clouds shining with solar gleams, spread a yellow mantle over the eastern hills, which were still decorated with strings of stars, pendant on the crests of their lofty heads (like strings of pearls suspended to the crowns of kings).

34. All the terrestrial and celestial congress assembled again at the royal hall, in the order and manner (of their meeting) of the day before, after the performance of their morning services. (originally *prātastanāh* matins or matutinal ceremonies).

35. The whole assemblage took their seats as on the previous day, and sat unmoved in their places, as a lotus-lake in its calmness after a storm.

## SECTION II.

### NATURE OF THE MIND.

36. Then Rāma addressed the most eloquent of sages Vasishtha, with his mellifluous words regarding the subject under investigation, (the nature of the mind).

37. He said:—Tell me plainly, O venerable sir! about the form of the mind, which developed itself in all things of the universe, as they were offshoots of it (or manifestations of the mind).

38. Vasishtha replied:—Rāma! there is no form whatever of the mind, that may be seen by any body. It has nothing substantial besides its name as that of the formless and irremovable vacuity: (with which it is compared in its all-comprehensiveness, all-diffusiveness and all-pervasiveness).

39. The mind as an *ens* or entity (sat), is not situated in the outer body (or any part of it), nor is it confined in the cavity of the inward heart or brain. But know it O Rāma, to be situated everywhere, as the all encompassing vacuum. (Being all-pervading and all-diffusive in its nature as vacuity itself).

40. This world is produced from it, and likens to the waters of the mirage. It manifests itself in the forms of its fleeting thoughts, which are as false as the appearance of secondary moons in the vapours.

41. The thinking principle is generally believed as something intermediate between the positive and negative, or real and unreal, you must know it as such and no other (*i. e.* neither material as the body, nor immaterial as the soul, but a faculty appertaining to the nature of both).

42. That which is the representative of all objects is called the mind: there is nothing besides to which the term mind is applicable.

43. Know volition to be the same as the mind, which is nothing different from the will, just as fluidity is the same with water, and as there is no difference between the air and its motion in the wind. (The inseparable property answering for its substance).

44. For wherever there is any will, there is that attribute of the mind also and nobody has ever taken the will and the mind for different things.

45. The representation of any object whether it is real or unreal is mind, and that is to be known as Brahma the great father of all.

46. The incorporeal soul in the body is called the mind, as having the sensuous knowledge or everlasting ideas of the corporeal world in



itself. (*i. e.* the sentient and thinking soul is the same with mind).

47. The learned have given the several names of ignorance, intellect, mind, bondage, sin and darkness, to the visible appearance of creation.

48. The mind has no other image than that (of a receptacle and reflector of the ideas) of the visible world, which, I repeat to say, is no new creation; (but a reflexion of the mind).

49. The visible world is situated in an atom of the great mind, in the same manner, as the germ of the lotus plant is contained within its seed.

50. The visible world is as innate in the all-knowing mind, as the light is inherent in the sun-beams, and velocity and fluidity are inborn in the winds and liquids.

51. But the visionary ideas of the visibles are as false and fleeting in the minds of their observers, as the form of a jewel in gold, and water in the mirage; and as wrong as the foundation of a castle in the air, and the view of a city in a dream.

### SECTION III.

#### KAIVALYA OR MENTAL ABSTRACTION.

52. But as the phenomenals appear as no other than real to their observer, I will O Rāma! cleanse them now from thy mind as they do the soil from a mirror.

53. As the disappearance of an appearance makes the observer no observer of it, know such to be the state of the abstraction of the mind from whatever is real or unreal in the world. (This is called *Kevalībhāva* or *non-chalance* of all things).

54. This state being arrived, all the passions of the soul, and the desires of the mind, will be at rest, as torrents of rivers at the calm ensuing upon the stillness of the wind.

55. It is impossible that things having the forms of space, earth and air (*i. e.* material objects) will present the same features in the clear light (of induction), as they do to our open sight.

56. Thus when the observer comes to know the unreality of the phenomena of the three worlds, as well as of his own entity, it is then that his pure soul attains to the knowledge of *kaivalya* or solity of divine existence.

57. It is such a mind that reflects the image of God in itself as in a mirror; while all others are as blocks of stone, and incapable of receiving any reflexion at all.

58. After suppression of the sense of *ego* and *tu* (or both the subjective and objective knowledge), and the error of the reality of the outer world the beholder becomes abstracted and remains without vision of external things in his sitting posture.

59. Rāma rejoined:—If the perception of entity is not to be put down, nor an entity become a non-entity nor when I cannot view the visibles (which are the causes of our error), as non-entities;

60. Then tell me O Brāhman! how to uproot this disease of our eagerness for the visibles from the mind, which bewilders the understanding, and afflicts us with a train of troubles.

61. Vasishtha replied:—Now hear my advice, Rāma, for the suppression of this phantom of phenomenon, whereby it will surely die away and become utterly extinct.

62. Know Rāma, that nothing that is, can ever be destroyed or become extinct; and though you remove it, yet it will leave its seed or trace in the mind.

63. This seed is the memory of such things, which reopens the ideas of the visibles in the mind, expanding themselves in the fallacious notions of the forms of big worlds and skies, mountains and oceans.

64. These (wrong notions) called *doshas* or faults and defects of understanding, are obstacles in the way to liberation; but they do not affect the sages who are found to be liberated.

65. Again if the world and all other things are real existences (as the Sāṅkhyas maintain): yet they cannot confer liberation on any one; because the visibles, whether they are situated within or without us are perishable themselves.

66. Learn therefore this dreadful proposition (solemn truth), which will be fully explained to you in the subsequent parts of this work. (Note:—A dreadful dogma it is to physicists and "*ādivādis*" or asserters of the *incipientes mundi* or beginning of the world).

67. That all things appearing in the forms of vacuity, elementary bodies, the world, and *ego et tu*, are non-entities, and have no meanings in them.

68. Whatever is seen apparent before us, is no other but the supreme Brahma himself, and his undecaying and imperishable essence.

69. The plenitude of creation is an expansion of his plenum, and the quiet of the universe rests in his quietude. It is his *beom* which is the substance of vacuum, and it is his immensity that is the substratum of the immense cosmos.

70. Nothing visible is real, and there is neither any spectator nor spectacle here. There is nothing as vacuity or solidity in nature, but all this is but a piece of extended Intelligence.

71. Rāma rejoined:—The adages relating the grinding of stones by the son of a barren woman, the horns of a hare, and the dancing of a hill with its extended arms;

72. And the oozing of oil from sand, the reading (of books) by dolls of marble, and the roaring of clouds in a painting, and such others are applicable to your words (of the reality of an unreal essence of God).

73. I see this world to be full of diseases, deaths and troubles, mountains, vacuities and other things, and how is it sir, that you tell me of their non-existence?

74. Tell me Sir, how you call this world to be unsubstantial, unproduced and inexistent, that I may be certain of this truth.

75. Vasishtha replied:—Know Rāma, that I am no inconsistent speaker, and hear me explain to you how the unreality appears as real, as the son of a barren woman has come to rumour.

76. All this was unproduced before, and did not exist in the beginning of creation. It comes to appearance from the mind like that of a city in a dream. (*i. e.* they are all but creations of the mind and fancy).

77. The mind also was not produced in the beginning of creation and was an unreality itself. Hear me tell you therefore, how we come to a notion of it.

78. This unreal mind spreads by itself the false and changing scenes of the visible world, just as we dream of changeful unrealities as true in a state of dreaming. (Here the dreaming philosopher sees dreams in his dream).

79. It then exerts its volition in the fabrication of the body and spreads far and wide the magic scene of the phenomenal world.

80. The mind by its potentiality of vacillation has many actions of its

own, as those of expansion, saltation, and motion, of craving, roving, diving and seizing, and many other voluntary efforts (the causes of physical operations).

## CHAPTER V.

### ON THE ORIGINAL CAUSE. (MŪLA-KĀRANA).

Rāma said:—Tell me, O chief of the sages! what cause is it that leads to our misconception of the mind, how it is produced and what is the source of its illusion.

2. Tell me sir, in brief of the first production (of the mind), and then, O best of the eloquent, you may tell the rest, that is to be said on the subject.

3. Vasishtha replied:—Incident to the universal dissolution, when all things were reduced to nothing, this infinity of visible objects remained in a state of calm and quiet before their creation.

4. There was then the only great God in existence, who is increate and undecaying, who is the creator of all at all times, who is all in all, and supreme soul of all, and resembling the sun that never sets.

5. He whom language fails to describe, and who is known to the liberated alone; who is termed the soul by fiction only, and not by his real nature (which is unknowable).

6. Who is the prime Male of Sāṅkhya philosophers and the Brahma of Vedānta followers; who is the Intelligence of gnostics and who is wholly pure and apart from all (personalities).

7. Who is known as vacuum by vacuists, who is the enlightener of solar light, who is truth itself, and the power of speech and thought and vision, and all action and passion for ever.

8. Who though ever existent everywhere appears as inexistent to the world, and though situated in all bodies, seems to be far from them. He is the enlightener of our understanding as the solar light (of the world).

9. From whom the gods Vishnu and others are produced as solar rays from the sun; and from whom infinite worlds have come into existence like bubbles of the sea.

10. Unto whom these multitudes of visible creations return as the waters of the earth to the sea, and who like a lamp enlightens the souls and bodies (of all immaterial and material beings).

11. Who is present alike in heaven as in earth and the nether worlds; and who abides equally in all bodies whether of the mineral, vegetable or animal creation. He resides alike in each particle of dust as in the high and huge mountain ranges; and rides as swift on the wings of winds, as he sleeps in the depths of the main.

12. He who appoints the eight internal and external organs (Paryashtakas) of sense and action to their several functions; and who has made the dull and dumb creatures as inert as stones, and as mute as they are sitting in their meditative mood.

13. He who has filled the skies with vacuity and the rocks with solidity; who has dissolved the waters to fluidity, and concentrated all light and heat in the sun.

14. He who has spread these wonderful scenes of the world, as the clouds sprinkle the charming showers of rain; both as endless and incessant, as they are charming and dulcet to sight.

15. He who causes the appearance and disappearance of worlds in the sphere of his infinity like waves in the ocean; and in whom these phenomena rise and set like the running sands in the desert.

16. His spirit the indestructible soul, resides as the germ of decay and destruction in the interior (vitals) of animals. It is as minute as to lie hid in the body, and as magnified as to fill all existence.

17. His nature (Prakriti) spreads herself like a magic creeper (*māyā latā*) all over the space of vacuity, and produces the fair fruit in the form of the mundane egg (*Brahmānda*); while the outward organs of bodies, resembling the branches of this plant, keep dancing about the stem (the intelligent soul), shaken by the breeze of life which is everfleeting.

18. It is He, that shines as the gem of intelligence in the heart of the human body; and it is he from whom, the luminous orbs constituting the universe, continually derive their lustre.

19. It is that colossus of intelligence, which like a cloud sheds ambrosial draughts of delight to soothe our souls, and showers forth innumerable beings as rain drops on all sides. It bursts into incessant flashes showing the prospects of repeated creations which are as (momentary as) flashes of lightnings.

20. It is his wondrous light which displays the worlds to our wondering sight; and it is from his entity that both what is real and unreal, have derived their reality and unreality.

21. It is the insensible and ungodly soul, that turns to the attractions of others against its purpose; while the tranquil soul rests in itself (as in the spirit of God).

22. He who transcends all existences, and by whom all existent beings are bound to their destined actions in their proper times and places, and also to their free actions and motions and exertions of all kinds.

23. It is he who from his personality of pure consciousness, became of the form of vacuum (pervading all nature), and then by means of his vacuous mind and empty thoughts filled it with substances, wherein his soul was to reside, and whereon his spirit had to preside.

24. Having thus made the infinite hosts of worlds in the immense sphere of the universe, he is yet neither the agent of any action nor the author of any act in it; but remains ever the same as the sole one alone, in his unchangeable and unimpairing state of self-consciousness, and without any fluctuation, evolution or inhesion of himself, as he is quite unconcerned with the world.

## CHAPTER VI.

### ADMONITION FOR ATTEMPT TO LIBERATION.

*Mumukshu Praytnopadesa.*

Vasishtha said:—It is by the knowledge of this transcendent supreme spirit and God of gods, that one may become an adept (in divine service), and not by the rigour of religious austerities and practices. (Proficiency by theoretic knowledge).

2. Here nothing else is needed than the culture and practice of divine knowledge, and thereby the truth being known, one views the errors of the world, as a satiate traveller looks at a mirage in a clear light.

3. He (God) is not far from nor too near us, nor is he obtainable by what he is not (as the adoration of images and ceremonial acts). He is the image of light and felicity, and is perceivable in ourselves.

4. Here austerities and charities, religious vows and observances, are of no good whatever. It is the calm quietude of one's own nature only that is serviceable to him in his services to God.

5. Fondness for the society of the righteous and devotedness to the study of good books, are the best means of divine knowledge; while ritual services and practices, serve only to strengthen the snare of our in-born delusions, which true knowledge alone can sever.

6. No sooner one has known this inward light of his as the very God, than he gets rid of his miseries, and becomes liberated in this his living state.

7. Rāma said:—Having known the Self in himself, one is no more exposed to the evils of life and even to death itself.

8. But say how is this great God of gods to be attained from such great distance (as we are placed from him), and what rigorous austerities and amount of pains are necessary for it.

9. Vasishtha replied:—He is to be known by means of your manly exertions (in knowledge and faith), and by the aid of a clear understanding and right reasoning, and never by the practice of austerities and ablutions, nor by acts attended with bodily pain of any kind. (Hence the mistake of *Hatha yoga*).

10. For know, O Rāma! all your austerities and charities, your painstaking and mortification are of no efficacy, unless you wholly renounce your passions and enmity, your anger and pride, your selfishness and your envy and jealousy.

11. For whoever is liberal of any money which he has earned by defrauding others, and with a heart full of vile passions, the merit of such liberality accrues to the rightful owner of the property and not to its professed donor.

12. And whoever observes any vow or rite with a mind actuated by passions, he passes for a hypocrite and reaps no benefit of his acts.

13. Therefore try your manly exertions in securing the best remedies of good precepts and good company, for putting down the diseases and disturbances of the world.

14. No other course of action except that of the exertion of one's manliness, is conducive to the allaying of all the miseries and troubles of this life.

15. Now learn the nature of this manliness for your attainment to

wisdom, and annihilation of the maladies of passions and affections and animosity of your nature.

16. True manliness consists in your continuance in an honest calling conformable with the law and good usage of your country; and in a contented mind which shrinks from smelling the enjoyments of life.

17. It consists in the exertion of one's energies to the utmost of his power, without bearing any murmur or grief in his soul; and in one's devotedness to the society of the good and perusal of good works and Sāstras.

18. He is styled the truly brave who is quite content with what he gets, and spurns at what is unlawful for him to take; who is attached to good company, and ready at the study of unblamable works.

19. And they who are of great minds, and have known their own natures and those of all others by their right reasoning, are honoured by the gods Brahmā, Vishnu, Indra and Siva.

20. He who is called a righteous man by the majority of the good people of the place, is to be resorted to with all diligence as the best and most upright of men.

21. Those religious works are said to compose the best Sāstra, which treat chiefly of Spiritual knowledge; and one who constantly meditates on them, is surely liberated (from the bonds of this world).

22. It is by means of right discrimination derived from the keeping of good company and study of holy works, that our understanding is cleared of its ignorance, as dirty water is purified by *Kata* seeds, and as the minds of men are expurgated by the Yoga philosophy.

## CHAPTER VII.

### RECOGNITION OF THE NIHILITY OF THE PHENOMENAL WORLD.

(*Drisyāsattā Pratijnānam*).

Rāma said:—

Tell me, O Brāhman! where is this God situated and how can I know him, of whom you spoke all this, and whose knowledge you said, leads to our liberation.



2. Vasishtha replied:—This God of whom I spoke, is not at a distance from us. He is situated in these our bodies, and is known to be of the form of mere Intellect (*chinmātra*) to us. So says Fichte: The Infinite Reason (*chit*) alone exists in himself—the finite in him. Lewis vol. II. p. 563.

3. He is all in all, though all this world is not the omnipresent Himself. He is one alone and is not termed the all that is visible (to us). So Fichte: God is infinite and embraces the finite, but the finite can not encompass the Infinite. Lewis vol. II. p. 573.

4. It is this Intellect which is in Siva, that wears the cusp of the moon in his crest; the same is in Vishnu that rides on his eagle Garuda, and in Brahmā that is born of the lotus. The sun also is a particle of this Intellect; (but they are not the self-same Intellect themselves).

5. Rāma rejoined:—So it is; and even boys say this also, that if the whole world is mere Intelligence (*chetana mātrakam*); then why call it by another name (as the world), and what is the use of giving admonition of it to anybody, (when every one is full of intelligence).

6. Vasishtha replied:—If you have known the mere Intellect (*Chinmātram*), to be the same with the intelligent world (*chetana viswa*), you have then known nothing for getting rid of this world.

7. The world is verily intelligent, O Rāma, (with the mundane soul); but the animal soul (*Jīva*) is called *pasu* or brutish observer of things *pasyati*, on account of its looking after sensual gratifications only as brutes, and giving rise only to the fears of disease, decay and death (from its love of itself, and care for self-preservation).

8. The animal soul (*Jīva*), though an incorporeal substance, is an ignorant thing and subject to pain and sorrow. The mind *manas* also, though it is capable of intelligence—*chetanīyam*, has become the root of all evils. (*i. e.* With its power of intellection and nature of intelligence (*chetanam*), it is yet ever inclined to the wrong side by itself).

9. Intellectual liberation (*chetya mukta*) from thoughts of the world, is one state (of the soul), and unintelligent gazing (*unmukhatā*) at it, is another. He who knows the better of these two the states of the soul, has no cause of sorrow, (*i. e.* the rational from the irrational soul).

10. He who has seen the all surpassing Supreme Being, has his heartstrings all cut asunder, and the doubts of his mind all driven away. The sequences of his acts are washed away, (and leave no fear of

his transmigration).

11. The longing after perceptibles (*Chetyas*) does not cease, unless the perception of the visibles is effaced from the mind.

12. How then is this perception to be effaced? How is it possible to have a longing after the unintelligible Intelligence, without suppression of our longing for the visibles? It is only to be effected by avoiding the external perceptions of the mind.

13. Rāma said:—Tell me sir, where and how is that vacuous soul called pasu, by the knowledge of which no one can get rid of his transmigration. (*i. e.* the worshippers of the *jīvātmā* or animal soul called *jīvavādis*, are not entitled to their final liberation—*mukti*).

14. Tell me also, who is that man, who by his company with the good and study of good works, has gone over the ocean of the world, and beholds the Supreme soul in himself.

15. Vasishtha replied:—Whatever animal souls being cast in the wilderness of this life, long after this intelligent soul (*chetanātman*), they are truly wise, and know him (in themselves).

16. Whoso believes the animal soul as the life of the world (or mundane soul), and thinks (the knowledge of the) Intelligence to be attended with pain only, he can never know Him anywhere (in this world).

17. If the Supreme soul be known to us, O Rāma! the string of our woes is put to an end, like the fatal cholera after termination of its choleraic pain or extraction of its poison.

18. Rāma said:—Tell me, O Brāhman! the true form of the Supreme soul, by light of which the mind may escape from all its errors.

19. Vasishtha replied:—The Supreme soul is seen in the same way in ourselves and within our bodies, as we are conscious of our minds to be seated within us, after its flight to distant countries.

20. Our notion of the Supreme spirit is often lost in the depth of our minds, in the same way, as the existence of the outer world (objective knowledge), becomes extinct in our consciousness in yoga meditation.

21. It is He in whose knowledge we lose our sense of the beholder and visibles, and who is an invacuous vacuum or a substantive vacuity himself. (*i. e.* Who being known, we forget our knowledge both of the subjective and objective, and view his unity as the only *to on* or substratum of all). So Fichte: In thee, the Incomprehensible, does my

own existence, and that of the world become comprehensible to me. Lewis. Phil. vol. II. P. 563.

22. He whose substance appears as the vacuum, and in whom subsists the vacuous plenum of the universe; and who appears as vacuity itself, notwithstanding the plenitude of his creation subsisting in him, is verily the form of the Supreme soul (that you want to know).

23. Who though full of intelligence, appears to stand as an unconscious huge rock before us; and who though quite subtle in his nature, seems as some gross body to our conception: such is the form of the Supreme soul (that you want to know).

24. That which encompasses the inside and outside of every thing, and assumes the name and nature of the very thing to itself, is verily the form of the Supreme (that you want to know).

25. As light is connected with sunshine and vacuity with the firmament and as Omnipresence is present with every thing and every where: such is the form of the Supreme spirit (that you want to know).

26. Rāma asked:—But how are we to understand that He who bears the name and nature of absolute and infinite reality should yet be compressed within any thing visible in the world, which is quite impossible to believe?

27. Vasishtha replied:—The erroneous conception of the creation of the world, resembles the false impression of colours in the clear sky; wherefore it is wrong, O Rāma! to take a thing as real, of which there is an absolute privation in nature.

28. It is the knowledge of Brahma that constitutes his form, or else there is no act of his whereby he may be known to us; (the universe being but a development of himself). He is entirely devoid of any visible form, and therefore there is no better course for any one than to know him as truth.

29. After an absolute negation of the visibles comes to be known, (*i. e.* after disappearance of the traces of phenomenals from the mind), there remains a pre-eminent object of conception, which is inborn and manifest of itself.

30. This concept (of the Super-eminent) has oftentimes no reflexion, owing to its having no visible appearance; and at others it is not without its reflexion on the mirror of the mind (which has received its image).

31. No body has ever conceived this transcendent verity in himself, who

has not at the same time been convinced of the impossibility of the existence of the visible world. (*i. e.* Conviction of the nullity of the phenomenal alone, leads to the perception of the Reality).

32. Rāma rejoined:—Tell me, O sage! how the existence of so many extensive worlds composing the visible Universe, can be thought of as unreal, or comprised in the *chinmātram* (or minutiae of the divine mind), as the mount Meru in the sesamum seed.

33. Vasishtha replied:—If you will but stay a few days in the company of holy men, and study the sacred Sāstras with a steady mind with me:

34. Then I will purge away this false view of the visibles from your understanding, like the delusive mirage from one's sight. This absence of the view will extinguish your sense of being the viewer, and restore you to your intelligence alone.

35. When the viewer is united with the view, and the view with the viewer, there then turns out an unity of the duality, and the duality blends into an inseparable unity.

36. Without union of the two there is no success of either; and this union of both the viewer and the view having disappeared at last, there remains an only one unity (which is indissoluble).[2]

[2] Kant says:—'The pure Ego is the condition of all consciousness, the condition of the sum total of experience, consequently the Ego is the source from which the universe is to be deduced.' Again: "The thing *per se* underlying all phenomena, is one and the same substance with Ego. We know not wherein the Ego is different from it. This identity of both is only an affirmation of Monism, not of Idealism. Lewis: Hist.-Phil. Vol. II. pp. 356-7. Fichte says:—The Non-Ego is a product of the Ego. It is the Ego which thus creates the necessity for a Non-Ego and the Non-Ego wanted. Ibid. p. 358.

37. I will now cleanse away the dross of all your sense of egoism and tuism, with that of the world and all other things from the mirror of your mind, by bringing you to your consciousness of self, and total negation of every thing besides.

38. From nothing never comes a something, nor from something ever proceeds a nothing; and there is no difficulty whatever in removing what does not exist in nature, (*i. e.* That a nil is nil is self evident, and no argument is required to prove it so).

39. This world which appears so very vast and extensive, was not in being at the beginning. It resided in the pure spirit of Brahma, and was evolved from the mind (*Chitta*) of Brahmā.

40. The thing called the world was never produced, nor is it in being nor in actual appearance. It is as the form of a bracelet in gold, which it is not difficult to alter and reduce to its gross metallic state.

41. I will explain it fully by other reasons, whereby this truth may appear of itself, and impress irresistibly in your mind.

42. How can that be said to have its being, which was not brought into being before, and how can there be a rivulet in the mirage, or the ring of an eclipse in the moon?

43. As a barren woman has no son nor a mirage any water in it; and as the firmament has no plant growing in it, so there is no such thing which we erroneously call the world.

44. Whatever you see, O Rāma! is the indestructible Brahma himself: this I have many times shown you with good reasons, and not in mere words (as my *ipse dixit* only).

45. It is unreasonable, O intelligent Rāma! to disregard what a learned man speaks to you with good reasons; because the dull-headed fellow who neglects to listen to the words of reason and wisdom, is deemed as a fool, and is subject to all sorts of difficulties.

## CHAPTER VIII.

### NATURE OF GOOD SĀSTRAS.

Rāma asked:—How can it be reasonably shewn and established, that there is nothing to be known and seen in this world, although we have evident notions of it supported by sense and right reasoning?

2. Vasishtha answered:—It is from a long time, that this endemic of the fallacious knowledge (of the reality of the world), is prevalent (among mankind); and it is by means of true knowledge only that this wrong application of the word world, can be removed from the mind.

3. I will tell you a story, Rāma! for your success in (the attainment of) this knowledge; if you will but attend to it, you will become both intelligent and emancipate.

4. But if from the impatience of your nature like that of brute creatures, you get up and go away after hearing half of this

(narrative), you shall then reap no benefit from it.

5. Whoever seeks some object and strives after it, he of course succeeds in getting the same; but if he become tired of it he fails therein.

6. If you will betake yourself, Rāma! to the company of the good and study of good Sāstras, you will surely arrive at your state of perfection in course of a few days or mouths, according to the degree of your diligence.

7. Rāma said:—O you, that are best acquainted with the Sāstras, tell me which is the best Sāstra for the attainment of spiritual knowledge, and a conversancy with which may release us from the sorrows of this life.

8. Vasishtha replied:—Know, O high minded Rāma! this work (the Vāsishtha Sanhitā) to be the best of all others on spiritual knowledge. It is the auspicious Great Rāmāyana and the Sāstra of sāstras.

9. The Rāmāyana is the best of histories, and serves to enlighten the understanding. It is known as containing the essence of all histories.

10. But by hearing these doctrines one easily finds his liberation coming of itself to him; wherefore it is reckoned as the most holy record.

11. All the existing scenes of the world will vanish away upon their mature consideration; as the thoughts occurring in a dream, are dispersed upon the knowledge of the dreaming state after waking.

12. Whatever there is in this work, may be found in others also, but what is not found here, cannot be found elsewhere (in other works); and therefore the learned call it the thesaurus (*sanhitā*) or store-house (of philosophy).

13. Whoever attends to these lectures every day, shall have his excellent understanding undoubtedly stored with transcendent knowledge of divinity day by day.

14. He who feels this Sāstra disagreeable to his vitiated taste, may take a fancy to the perusal of some other sāstra that is more wordy and eloquent.

15. One feels himself liberated in this life by the hearing of these lectures, just as one finds himself healed of a disease by a potion of some efficacious medicine.

16. The attentive hearer of these sermons, perceives their efficacy in himself, in the same way as one feels the effects of the curses or

blessings pronounced upon him which never go for nothing, (but have their full effects in time).

17. All worldly miseries are at an end with him, who considers well these spiritual lectures within himself, and which is hard to be effected by charities and austerities, or performance of the acts ordained in the *srautā* or ceremonial vedas, or by hundreds of practices in obedience to the ordinances appointed by them.

## CHAPTER IX.

### ON THE SUPREME CAUSE OF ALL. (PARAMA KĀRANA).

Vasishtha continued:—

They are truly delighted and gratified (in their souls), who are ever devoted with all their hearts and minds in holy conversation among themselves.

2. Those that are devoted to the acquisition of knowledge and investigation of spiritual science, enjoy the same bliss of liberation in their living state, as it is said to attend on disembodied souls.

3. Rāma said:—Tell me O Brāhman! the distinct natures of the living and disembodied liberations, that I may try to learn the same, with an understanding enlightened by the light of Sāstras (literally, having the eye-sight of Sāstras).

4. Vasishtha said:—Who ever remains as he is, (*i. e.* without any perturbation in his worldly course), and continues intact as vacuity amidst society: such a one is called the living liberated (Jīvan mukta).

5. Who so is employed in his intellection only and seems to be sleeping in his waking state, though while conducting his worldly affairs: such a one is called the living liberated.

6. Whose countenance is neither flushed nor dejected in pleasure or pain, (in joy or grief and such other reverses); and who remains contented with what he gets: such a one is called liberated while he is living.

7. Whose waking is as a state of sound sleep, and who is not awake to the accidents of the waking state, and whose waking state is insensible of the desires incident to it: such a one is called liberated in his

life.

8. Who though actuated by the feelings of affection, enmity, fear and the like, is at rest, and as clear and undisturbed as vacuity within himself: such a one is called liberated while he is alive.

9. Who has not an air of pride in him, and is not conceited (with a notion of his greatness) when he does or refrains to do anything: such a one is called self-liberated in his life time.

10. Who at one glance or winking of his eye, has a full view of the whole creation and final destruction of the world, like the Supreme self (to which he is assimilated): such a one is said to be liberated in his life time.

11. Who ever is not feared by nor is afraid of any body, and who is freed from the emotions of joy, anger and fear: such a one is liberated in life.

12. Who is quiet and quietly disposes his business of this world, and who though he stands as an individual in the sight of men, attaches no individuality to himself; and who though a sentient being, is insensible to all impressions: such is the living liberated soul.

13. Who being full of all possessions, and having every thing present before him, remains cold and apathetic to them, as if they were useless to him: such a man is liberated in his life.

14. Now leaving the subject of "living liberation," I will tell you what they call the "disembodied liberation," which like a breath of wind enters into the soul, after it has fled from the mortal body.

15. The disembodied free spirit neither rises nor sets (like the sun), nor is it subject to wane (like the moon); it is neither manifest nor hidden; it is not at a distance, nor is it in me, thee or in any other person.

16. It shines forth in the form of the sun, and preserves the world in the manner of Vishnu. It creates the world in the shape of the lotus-born Brahmā, and destroys all as Rudra or Siva.

17. It takes the form of the sky supported on the shoulders of air, which supports all living beings, the gods, sages and demigods in the three worlds. It takes the form of boundary mountains and separates the different regions (of the earth and skies).

18. It becomes the earth and supports these numerous sets of beings, it takes the forms of trees, plants and grass, and yields fruits and grains



for supportance (of all living creatures).

19. It takes the forms of fire and water and burns and melts in them by itself. It sheds ambrosia in the form of the moon, and causes death in the shape of poison.

20. It becomes light wherewith it fills the space of the firmament, and spreads darkness in the form of Erebus (*tama or Teom*). It becomes vacuum (*vyom or beom*) to leave empty space for all, while in the form of hills it obstructs their free passage on earth.

21. In the form of the fleet mind, it moves the self-moving animals, and in that of dull matter it settles the unmoving immovables. It girds the earth by its form of the ocean, as a bracelet encircles the arm.

22. The bodiless spirit takes upon it the great body of the sun, and illumines all the worlds with their minute particles, while it remains quiet in itself.

23. Whatever is shining in this universe or ever was or is to be so, in any of the three—past, present and future times, know them all O Rāma! as forms of the Divine Spirit (which is free to take any shape it likes).

24. Rāma said:—Tell me, O Brāhman! why this view of liberation, appears so very difficult to me, as to make me believe it altogether incomprehensible to and unattainable by any body.

25. Vasishtha replied:—This (disembodied) liberation is called *nirvāna* or total extinction of self-consciousness, and is styled Brahma also (in whom the human soul is finally absorbed). Attend now to the means of its attainment.

26. All such visible objects known as I, thou, this &c., being unproduced (*anutpanna*) from the eternal *sat* or entity of God, it is impossible to have any conception of them in our minds.[3]

[3] Because the visible and destructible bodies could not proceed from the invisible and indestructible essence of God, nor the invisible and indestructible souls of persons, which are *utpanna* or produced from the essence of the eternal and infinite spirit, can have their extinction except in their main source, when they become instinct in and identic with the supreme spirit.

27. Rāma said:—Methinks, O best of them that know the knowable! that the bodiless souls of the liberated, when they pass through the bounds of the three worlds, have again to be born according to the course of nature.

28. Vasishtha replied:—Those that retain the reminiscence of the three worlds have to move about in them, but such as have lost the idea of their existence, are absorbed in infinity.

29. For how can one derive the knowledge of the unity of God from his belief in the duality of the separate existence of the world? Therefore the figurative sense of cosmos as God (*Viswa*) can not give the spiritual and infinite idea of Brahma.

30. He is no other but himself, of the nature of pure intellect, and of the form of the clear and tranquil vacuum (that pervades all things). Brahma is said to be the world, to signify his manifestation of its unreality as a reality unto us.

31. I have well considered about a golden bracelet, and found nothing as a bracelet in it save its gold. (The form is changeable, but the substance is real).

32. I observed the billows, and found nothing in them but water; and where there was no water I saw no billow to rise. (It is the substance and not its shape or shadow that is to be looked into).

33. I see no oscillation any where except in the winds, which are no other than this force in motion, and moving all things in the world. (Thus the spirit of God is the fountain or *primum mobile* of all forces, which are but forms of the main force).

34. As vacuity abides in air, and water appears in the burning deserts, and as there is light spread over all creation; so is the spirit of Brahma manifest in the three worlds in the forms of the very worlds.

35. Rāma said:—Tell me, O sage! the cause which makes this world with its nature of absolute negation or non-existence, to exhibit such distinct appearances in its phenomena.

36. Tell me also, how the viewer and the view (of these worlds) being both extinct, (as they are equally unreal in their nature), there remains their *nirvāna* or absorption in the Deity without their personalities.

37. Again as it is impossible to conceive the existence of the visible objects, say how is it possible to conceive the existence of the invisible Brahma in his own nature (of incomprehensibility).

38. Say by what mode of reasoning this truth may be known and ascertained, and this being accomplished, there remains nothing else to be inquired into.

39. Vasishtha replied:—This false knowledge or prejudice of the reality of the world, has been long prevalent like a chronic disease (among mankind); and requires to be removed by the specific charm (mantra) of reasoning only.

40. It can not however be expelled quickly and in a minute, but requires length of time, like the ascent and descent of an even sided precipice.

41. Therefore hearken to what I say, for dispelling your fallacy of the world, by means of arguments, logical inferences, and habitual meditation (about the nature of God).

42. Attend now Rāma! to a tale that I am to tell you for your attainment of this knowledge, and by the hearing of which you will become intelligent, wise and liberated.

43. I will even now relate to you the subject of the production of the world, in order to show you, that all that is produced serves to bind our souls to the earth, and that you may live quite free from the same.

44. I will tell you at present under this topic of creation, that the erroneous conception of the world is as unsubstantial as Vacuum itself. (*i. e.* all this is null and void).

45. Because this world which appears to contain these moving and unmoving beings, and abounds in various races of gods, Asura—giants and Kinnara—pigmies.

46. All these together with the Rudras and other demigods, become invisible and lose themselves in nothing at the ultimate dissolution of the world. (This final disappearance *tirobhāva* of all things, proves their present appearance *āvirbhāva* to be mere phantoms of our brain. Gloss).

47. Then there remains a moist and hollow deep, without light and thick spread with mist; all undefinable and undeveloped, save something which is Real and lasts for ever.

48. There was no air nor form of any thing, no sight nor any thing to be seen. There were not these multitudes of created and material beings, that appear to be endless and everlasting to view.

49. There was a nameless self, the fullest of the full in its form; it was no *ens* nor *non ens*, no entity nor non-entity, no reality nor unreality neither.

50. It was mere intellect without its intellection, infinite without

decay, auspicious and full of bliss. It was without its beginning, middle and end, eternal and imperishable.

51. In him this world is manifest as a pearly goose in painting; He is and yet is not this (creation), and is the soul of both what is real as well as unreal. (*Sadasadātman*).

52. He is without ears, tongue, nose, eyes and touch, yet he hears, tastes, smells, sees and feels every thing in all places and at all times.

53. He is also that (intellectual) light (*chidāloka*), whereby the form of that real as well as unreal Being—*sadasadātma* is discerned by us in his perspective of creation, as one without beginning or end, and presenting a representation that is without any colour or shade.

54. He is that vacuous Soul who views the worlds as clearly, as the yogi beholds Him in the form of ineffable light, with his half closed eyes, and fixing his sight to the midst of his eyebrows, (in his *khecharī mudrā* or aerial mode of meditation).[4]

[4] The *khecarī* or aerial mode of meditation is said to confer liberation from sickness and acts and the grasp of death. Thus:

*Napīdyate rogena nacha lipyate karmanā, Bādhyate sa na kalena, yo mudrām-vettā khecarīm.*

The mode of conducting it is described as follows.

*Kapāla kuhare jihvā, pravesitā viparītagā, Bhruvorantargatā drishtir, mudrā-bhavati khecarī.*

55. He is the cause of all, and whose cause is as *nil* as the horns of a hare; and whose works are all these worlds, like so many waves of the sea.

56. His light is ever shining every where, and he has his seat in the human heart; and it is from the candle light of his intellect, that all the worlds derive their light.

57. It is He without whose light the sun would dwindle into darkness; and whose existence alone gives the world its appearance of a mirage.

58. It is his pulsation that vibrates throughout the universe, and it is his inertia that stops the course of the whole; it is on that pivot that the world has its revolution, just as the turning round of a fire brand describes a circle.

59. His nature is pure and unchangeable; and the works of creation and destruction, are mere acts of his volition (*Vilāsa*), in the persons of Brahma and Hara.

60. It is his *inertia* and force that gives rest and motion to all things, like the ubiquitous course of the winds. But this is the common belief that he moves, while in reality his nature is free from all mutability (like the immovable rock).

61. He is always awake in his ever sleeping state, and therefore can neither be said to be waking nor sleeping any where or at any time, but is both awake and asleep every where and at all times.[5]

[5] This passage contradicts the belief of his rising and sleeping by turns at the end of each *kalpa* of the creation and dissolution of the world, as well as the popular faith of Hari's, *sayana* and *Utthāna* at the opposite tropics.

62. His quiescence is attended with bliss and tranquillity, and his agitation puts the world in motion and in its course of action; which is said to remain unaltered in both states which unite in him.

63. He is inherent in all things as fragrance is innate in the flower, and is indestructible as its odour at the destruction of the flower. He pervades all things, and is yet as intangible as the whiteness of linen.

64. Who though speechless, is the author of all speech and sound, and who though he appears to be as incogitant as a stone, is full of cogitation (being the intellect itself). Who though fully satisfied with his bliss, enjoys all things, although he requires nothing for himself.

65. Who though bodiless actuates all the members of the body; and is attributed with a thousand arms and eyes (in the Veda); and who having no support for himself, is yet the support of all, and pervades the whole without being seated any where.

66. Who having no organs nor organic power, is the organ of organs, and performs the functions of innumerable organs; and who without a sensorial mind, exhibits endless designs of his Divine mind in the infinity of creation.

67. It is for want of our (knowledge) of him, that we are in constant dread of this delusive world as in that of a dragon or hydra; but it is at his sight (or by our knowledge of him), that all our fears and desires fly away afar from us.

68. It is in the presence of the clear light of that God of Truth, that

all the wishes of our minds have a better play, just as actors dance the best as long as they have the lights.

69. It is by him that a hundred series of visible objects (as pots and plates—*ghata-patāḍī*), rise every moment to our view, like the ceaseless series of waves, billows and surges rising on the surface of the waters.

70. It is he that exhibits himself otherwise than what he is, in hundreds of different shapes to our mistaken minds, as the substance of gold is made to appear to our view in the various forms of bracelets, armlets, and a hundred other sorts of trinkets.

71. He who manifests himself as the soul, abiding in me, thee and in this or that person, and is neither myself, thyself, himself nor itself, is the Supreme soul or Self, that is the same with and apart from all.

72. It is he and the self-same being, whether you view him in one or more objects, as it is the same water that heaves itself in this one or the other wave. Thus all visible phenomena have their rise from him.

73. He from whom time has its counting and the visibles have their view; by whom the mind exercises its thinking powers, and by whose light the world is enlightened; is the Supreme.

74. Whatever forms, figures and their actions, whatsoever flavours and odours, and what sounds, touch, feelings and perceptions soever, you are sensible of, know them all and their cause also to be the Supreme.

75. You will be able to know your soul, O good Rāma! if you will take it in the light of the sight or faculty of vision, that lies between the looker and the object looked upon.

76. Know it as increate and indestructible, and without beginning and end. It is the eternal and everlasting Brahma and bliss itself. It is immaculate and infallible, highly adorable and unblamable in its nature. It is beyond all description and a mere void in its form. It is the cause of causes and a notion of something that is unknowable. It is the understanding, and the inward faculty of the intellect or the mind. (*i. e.* It is a spiritual substance and must be known in the spirit).

## CHAPTER X.

### DESCRIPTION OF THE CHAOTIC STATE.

Rāma said:—That which remains incident to the Universal dissolution (*mahā-pralaya*), is commonly designated by the term "formless void."

2. How then said you, there was no void, and how could there be no light nor darkness neither?

3. How could it be without the intellect and the living principle, and how could the entities of the mind and understanding be wanting in it?

4. How could there be nothing and not all things? Such like paradoxical expressions of yours, have created much confusion in me.

5. Vasishtha said:—You have raised a difficult extra-question, Rāma! but I shall have no difficulty to solve it, as the sun is at no pains to dispel the nocturnal gloom.

6. On the occasion or the termination of a great *kalpa age*, when there remains That Entity (the *Tat sat*) of God, it cannot be said to be a void, as I will now explain to you. Attend Rāma and hear.

7. Like images carved in bas-relief upon a pillar, was this world situated *in relieve* of That Entity, and cannot be said to have been a void.[6]

[6] The pre-existent substratum is the Noumenon underlying all phenomena. It is the support of qualities, and something in which all accidents inhere. Berkeley.

8. Again when there was the representation of the plenitude under the appellation of the world at any place, (in the essence of God), and be it real or unreal, it could not have been a void and vacuity.

9. As a pillar with carved or painted figures, cannot be said to be devoid of them; so Brahma exhibiting the worlds contained in him, can not become a void. (*i. e.*—As a pillar is not devoid of figures which has carved images on it; so Brahma is not a void, having the worlds contained in him. This is a negative enthymem).

10. But the world contained in Brahma, becomes both something and nothing; as billows in calm waters may either exist or not exist. (So the appearance and disappearance of the worlds in Brahma, like those of the little billows in a quiet lake, prove their existence and non-existence at the same time, as it is predicated of the Chaos or the *Mahāpralaya*. Gloss).[7]

[7] It contradicts the well known axiom of Locke, that, "it is impossible for the same thing to be and not be at the same time."

11. Again it happens that certain figures are marked on some insensible trees in some places by the hand of time, which people mistake for images; so it comes to pass that certain figures of evanescent matter, occur in the eternal mind, which men mistake for the real world.

12. This comparison of the figured pillar and tree and the world, is a partial and not complete simile; the similitude here referring only to the situation of the transient world in the substance of the permanent Brahma, (like the appearance of false figures in the firmly fixed pillar and on the standing tree).

13. But this appearance of the world is not caused by another (as in the case of the pillar, figures and pictures carved and painted by the hands of the statuary and painter). It rises, lasts and sets spontaneously and of itself in the self-same essence of Brahma, (as the figures in the tree or the waves of the Ocean). It is the property of the divine soul and mind to raise and set such imageries in them by turns, like the creations of our imagination.[8]

[8] The unknown substance is the known cause, a spiritual substance—God. Berkeley.

14. The meaning of the word void (*sūnya*) instead of no void (*asūnya*) or existence, is a fiction as false as inanity is a nullity in nature. Something must come out of something, and never from a void nothing; and how can nothing be reduced to nothing in the end—*mahāpralaya*. (*sūnyatā sūnyate katham*)? (*Ex nihilo nihil fit, et in nihilum nihil reverti posse*).

15. In answer to your second question it has been said "there was darkness neither." Because the divine light of Brahma (which existed before creation), was not like the light of a material luminary (which is followed by darkness). The everlasting light was not to be obscured by darkness, like the sunshine, or moon-light or the blazing of fire or the twinkling of stars or our eyes.

16. It is the absence of the light of the great celestial luminaries, that is called darkness, and there being no material property in the immaterial essence of God, there could be no such light or darkness with him before creation.

17. The light of the vacuous Brahma is an internal perception of the soul, and is only felt and perceived within one's self, and never externally by any body; nor is this spiritual light ever clouded by any mist or darkness of temporal objects.

18. The indestructible Brahma is beyond and free from external and



visible light and darkness; and is above the region of vacuum which is contained, as it were, within his bosom, and contains the universe as sheathed within its hollow womb.

19. As there is no difference between the outside and inside of a fruit (both of which is the same thing); so there is no shade of difference betwixt Brahma and the universe (the one pervading and the other pervaded by his spirit).

20. As the billow is contained in and composed of the water and the pot of the earth, so the world being contained in Brahma, it can not be said as null and void, but full of the spirit of God.

21. The comparison of earth and water does not agree corporeally with the spiritual essence of God, whose vacuous spirit contains and comprises the whole (*Viśva*) within itself, as those elements do their component parts and productions.

22. Now as the sphere of the intellect is clearer and brighter far than the spheres of air and empty space; so the sense and idea of the word world as situated in the divine mind, is clearer in a far greater degree than this visible world appears to us.

23. (In answer to the third question with regard to the want of intellect), it is said thus:—As the pungency of pepper is perceived by one who tastes it, and not by him who has never tasted it; so the minutiae of the Intellect are known in the intellectual sphere by a cultivated intelligence, and by none who is without it.

24. Thus the Intellect appears as no intellect to one who is devoid of intelligence in himself, (i. e. one having the Intellect, does not perceive it without a cultivated understanding). So this world is seen in the spirit of God or otherwise, according as one has cultivated or neglected his spiritual knowledge.

25. The world as it is, is seen either in its outward figure or in a spiritual light, as other than or the same with Brahma (by the materialist and spiritualist); but the Yogi views it in its fourth (*turīya*) state of *susupta* or utter extinction in his unconscious soul.

26. Therefore the Yogi, though leading a secular life, remains somnolent (*Susupta*) in his soul, and tranquil (*Sānta*) in his mind. He lives like Brahma unknown to and unnoticed by others, and though knowing all and full of thoughts in himself, he is as a treasury of Knowledge, unknown to the rest of mankind.

27. (In answer to the question how corporeal beings could proceed from

the incorporeal Brahma). Vasishtha says:—As waves of various shapes rise and fall in the still and shapeless breast of the sea, so innumerable worlds of various forms, float about in the unaltered and formless vacuity of Brahma's bosom.

28. From the fullness of the Divine soul (*Brahmātmā*), proceeds the fullness of the living soul (*Jīvātmā*), which is formless also (*nirākṛiti*). This aspect of Brahma is said to be owing to the purpose of manifesting himself (as living in all living beings).

29. So the totality of worlds proceeding from the *plenum* of Brahma, there remains the same sum total also as the plenitude of Brahma himself.

30. Considering the world as synonymous with Brahma in our minds, we find their identity (in the same manner), as one finds by taste the pepper and its pungency to be the same thing.

31. Such being the state of the unreality of the mind and its cognizables, their reflexions upon each other (*i. e.* of the mind upon the object and those of the object on the mind), are equally untrue as the shadow of a shadow. (Here is an utter negation of perception and perceptibles. There being no material substratum, the shadowy scene of the world is a mere mental synthesis. Berkeley).[9]

[9] The venerable Vasishtha would not raise the question "where is the shadow of a shadow?" (*prativimbasya prativambam kutak*), had he known the discoveries of the modern science of Optics, and the achievements of photography and phonography, the refractions of prismatic lens and the vibrations of musical wires.

32. Know Brahma to be smaller than the smallest atom, and minutest of minutest particles. He is purer than air, and more tranquil than the subtile ether which is embosomed in him.

33. Unbounded by space and time, his form is the most extensive of all. He is without beginning and end, and an ineffable light without brightness in it. (He is the light of lights).

34. He is of the form of intellect—*chit* and life eternal, without the conditions and accidents of vitality—*jīvatā*. The Divine Mind has its will eternal, and is devoid of the desires of finite minds—*chittata*.

35. Without the rise of the intellect (*i. e.* its development), there is neither vitality nor understanding, no intellection nor any organic action or sensation, and no mental desire or feeling whatever; (all of which are but products of the intellect or Ego).

36. Hence the Being that is full of these powers (and without which no power has its display), and who is without decline or decay, is seen by us to be seated in his state of tranquil vacuity, and is rarer than the rarefied vacuum of the etherial regions.

37. Rāma said:—Tell me again and more precisely of the form of this transcendental Being, who is of the nature of infinite intelligence, and which may give more light to my understanding.

38. Vasistha said:—I have told you repeatedly, that there is one supreme Brahma, the cause of causes, who remains alone by himself, when the universe is finally dissolved or absorbed in him. Hear me describe Him fully to you.

39. That which the Yogi sees within himself after forgetting his personality, and repressing the faculties and functions of his mind, in his *Samādhī*—meditation, is verily the form of the unspeakable Being.

40. As the Yogi who is absorbed in his meditation in absence of the visible world, and in privation of the viewer and visibles, and sees the light shining in himself, even such is the form of that Being.

41. Who having forgotten the nature of the living soul—*jīva*, and his proclivity towards the intelligibles, remains in the pure light and tranquil state of his intellect (as in Yoga), such is the form of the Supreme Spirit.

42. He who has no feeling of the breathing of the winds, or of the touch or pressure of any thing upon his body; but lives as a mass of intelligence in this life; is verily the form of the Supreme.

43. Again that state of the mind, which a man of sense enjoys in his long and sound sleep, that is undisturbed by dreams and gnats, is verily the form of the Supreme.

44. That which abides in the hearts of vacuum, air and stone, and is the intellect of all inanimate beings, is the form of the Supreme.

45. Again whatever irrational and insensible beings live by nature, as without the soul and mind (as vegetables and minerals), the tranquil state of their existence is the nature of the Supreme Soul.

46. That which is seated in the midst of the intellectual light of the soul, and what is situated in the midst of the etherial light of the sun, and that which is in the midst of our visual light, is verily the form of the Supreme. (This passage admits of an occult interpretation in the Yoga system).

47. The soul which is the witness of our knowledge, of solar and visual lights and darkness, is without beginning and end, and is the form of the Supreme.

48. He who manifests this world to us, and keeps himself hidden from view, be he the same with or distinct from the world, is the form of the Supreme.

49. Who though full of activity, is sedate as a rock, and who though not a vacuum (being the plenum of all), appears yet as an empty vacuity, such is the form of the Supreme.

50. He who is the source and terminus of our triple consciousness of the knower, known and knowledge (i. e. from whom they rise and in whom they set by turns); is most difficult of attainment.

51. He who shines forth with the lustre of the triple conditions of the knowable, knower and their knowledge, and shows them to us as a large insensible mirror, is verily the form of the Supreme, who is here represented not as the cause—*nimitta*, but as the source—*vivarta* of the triple category.

52. The mind that is liberated from bodily activities (as in the waking *Jagrat* state) from its dreaming (as in the *swapna* or sleeping state), and is concentrated in the intellect (as in the state of *susupti* or sound sleep), and abides alike in all moving as well as unmoving bodies (as in the *turīya* or fourth state of the soul), is said to remain in the end of our being.

53. The intelligent mind which is as fixed as an immovable body, and freed from the exercise of its faculties, is comparable with the Divine Mind.[10]

[10] The gods Brahma, Vishnu, Siva, Sun, Indra and all others, are assimilated into the Supreme Spirit in their state of rest. He is beyond all attribute and out of the sphere of the universe, and is of the form of an immutable Intellect.

## CHAPTER XI.

### SPIRITUAL VIEW OF CREATION.

Rāma said:—Tell me, O Brāhman, wherein this world abides at its last dissolution, when it does not retain its present form, nor this

resplendent show (as we see in it now).

2. Vasishtha answered:—Tell me, Rāma, what is the form of the barren woman's son, and wherefrom he comes and where he goes, tell me also from where comes the sky-arbour (aerial castle), and where it remains.

3. Rāma replied:—There never was, nor is, nor ever will be the son of a barren woman or an arbour in the sky; why then ask about the form and figure of what is nothing?

4. Vasishtha said:—As there never was a barren woman's son or a forest in the air, so there existed no such scene as that of the world before.

5. That which has no existence at all, could have neither its production before, nor can it have its dissolution afterwards. What shall I then tell you regarding its genesis or exit.

6. Rāma rejoined:—The son of a barren woman and a forest in the sky are mere fictions, but the visible world is not so, which has both its beginning and end.

7. Vasishtha replied:—It is hard to have a comparison of the compared object, agreeing in all respects with what it is compared. The comparison of the world, is as a simile of those objects, which admit of no comparison (but with themselves).

8. The appearance of the world, is compared with that of a bracelet, because the one is as false as the other, and neither of them is real.

9. And as there is nothing in the sky except a negative emptiness, so the existence of the world in Brahma, is but a negative idea.

10. As the collyrium is no other than blackness, and as there is no difference between frost and its coldness, so the world is not otherwise than the great Brahma himself.

11. As coldness can not be negated of the moon and frost, so creation can not be negated of God. (Literally, creation is no negative property of Brahma, but essential to his nature).

12. As there is no water in a sea of the mirage, nor light in the new moon, so this world, as it is, does not abide in the pure spirit of God (in its gross state).

13. That which did not exist at first owing to its want of a cause, has neither its existence at present, nor can it be destroyed (when it is a *nil* itself).

14. How is it possible for a dull material object to have any other cause but a material one; just as it is not the light (but some solid substance), that is the cause of a shadow.

15. But as none of these works, has come into existence without some cause, that cause whatever it is, is situated in these productions of it: (*i. e.* the author is displayed in his works).

16. Whatever appears as ignorance or delusion (as this world), has some appearance of intelligence or truth (of the Divinity) in it, as the delusion of the world seen in a dream, is the effect of the intellect within us. (Consciousness is awake in our dreams also).

17. As the illusion of the world in a dream, is not without our inward consciousness of it, in like manner Brahma was not unconscious of the expansion of the world, at the beginning of creation.

18. All this that we behold about us, is situated in the divine soul, (in the same manner as the visions in our dreams, are but archetypes of our souls); there is no other world that rises and sets (but what is imprinted in our minds).

19. As fluidity is another name for water, and fluctuation the same with wind; and as sunshine is no other than light, so the world is naught but Brahma (displayed in nature).

20. As the figure of a city, resides in the inward intellect of one, who is conscious of his dreaming, in the same manner this world, is displayed in the Supreme soul.

21. Rāma said:—If it is so, then tell me, O Brāhman! whence is this our belief of its substantiality, and how this unreal and visionary *ideal*, presents its baneful visible aspect unto us.

22. For the view being in existence, there must be its viewer also, and when there is the viewer, there is the view likewise. As long as either of these is in existence, there is our bondage, and it is on the disappearance of both, that our liberation chiefly depends: (which can hardly take place).

23. It is entirely impossible to be so, as long as our notion of the view, is not lost in our minds, for unless the view is vanished both from the vision of the eyes and mind, no one can even form an idea of liberation in his mind.

24. Again the representation of the view at first, and its obliteration afterwards, is not enough for our liberation, because the remembrance of the view, is bondage of the soul.

25. Moreover when the picture of the view, is settled in the soul, and reflected in the mirror of the mind, there is no necessity of its recollection; (for what is deeply rooted in the soul, comes out of itself).

26. The intellect which was without the notion of the visibles at first, would be entitled to liberation, were it not owing to the nature of the viewer, (to imbibe the ideas of visibles).

27. Now sir, please to remove by your reasoning, my hopelessness of liberation, which I ween, is unattainable by any.

28. Vasishtha said:—Hear me, Rāma! explain to you in length, how the unreal world with all its contents, appears as real to us.

29. For unless it is explained to you by my reasoning, and the narratives and instances (of the practice of others), this doubt will not subside in your breast, as dirt sets down in the lake.

30. Then Rāma, you will be able to conduct yourself on earth, as one under assurance of the erroneous conception of the creation and existence of the world.

31. You will then remain as a rock against the impressions of affluence and want, and of gain and loss, and your relation with whatever, is fleeting or lasting and the like.

32. Mind, that there is that only one spirit, which is self-existent, and all besides is mere fiction. I will now tell you, how the triple world was produced and formed.

33. It was from Him, that all these beings have come to existence; while He of himself, is all and every thing in it. He likewise appears to us and disappears also, both as forms and their appearances, and as the mind and its faculties, and as figures and their shapes, and as modes and motions of all things.

## CHAPTER XII.

### THE IDEALISTIC THEO-COSMOGONY OF VEDĀNTA.

Vasishtha said:—

From the state of perfect quiescence and tranquillity of the supremely Holy spirit, the universe rose to being in the manner, which you must hear with your best understanding and attention.

2. As sound sleep displays itself in visionary dreams, so does Brahma manifest himself in the works of creation, of which he is the soul and receptacle: (*i. e.* who contains and forms and enlivens the whole).

3. The world, which of its nature is continually progressive in its course, is identic with the essence of that Being, whose form is selfsame with the ineffable glory of his eternally gemming Intellect (*chin-mani*).

4. This *chit* or Intellect, then (*i. e.* after its inert quiescence), gets of itself an intellection (*chetvā*) in itself, before assuming to itself consciousness or the knowledge of egoism. (This is the first stage of the percipient soul).

5. Then this thinking Intellect (*chetva-chit*), gets the notions (*bodhas*) of some faint images (*ūhita-rūpas*), which are purer and lighter than air, and which have received their names and forms afterwards. (The innate ideas are born in it before the embryonic mind or soul).

6. Afterwards this transcendent essence (Intellect), becomes an intelligent principle (*sacheta*), and eager for intelligence (*chetana*). It is now worthy of its name as Intellect or *chit*, on account of its attaining to what is called intelligence.

7. Lastly it takes the form of gross consciousness (*ghana-samvedana*), and receives the name of the living soul—*jīva*. It now loses its divine nature by reflecting on itself: (*i. e.* its own personality).

8. This living principle, is then involved in thoughts relating to the world only; but depends by its nature on the divine essence: (as the fallacy of the snake, depends on the substance of the rope).[11]

[11] The living soul is the creative spirit of God, represented by the divine hypostasis of *Hiranyagarbha* or Demiurgus, which is dependent on the Supreme spirit.

9. Afterwards there rises a void space into being, called *Kham*—*vacuum* (Arabic *Khāviyetun*), which is the seed or source of the property of sound, and which became expressive of meaning afterwards. (It is called *ākāśa* or sky-light from *kāśa* to shine, as light was the first work of God).

10. Next in order are produced the elements of egoism and duration in



the living soul; (*i. e.* the simultaneousness of the ideas of self-entity and duration in the living principle). And these two terms, are the roots of the subsistence of future worlds (*i. e.* the individuality and durability of things).

11. This ideal knowledge, of the unreal forms of the net-work of world, in divine Spirit, was made to appear as a reality by the Omnipotent power (*i. e.* the ideal world appeared afterwards as real).

12. Thus the ideal self-consciousness became the seed (or root) of the tree of desires, which were vacillated by egoism in the form of air.

13. The intellect in the form of the airy ego, thinks on the element of sounds (*sabda tanmātram*); it becomes by degrees denser than the rarefied air, and produces the element of mind.

14. Sound is the seed (or root) of words, which were afterwards diversified in the forms of names or nouns and significant terms; and the assemblage of words, as shoots of trees, is varied in *padas* or inflected words, *vākyas* or sentences, and the collections of Vedas and Sāstras.

15. It is from this Supreme spirit, that all these worlds derived their beauty afterwards; and the multitude of words (which sprang from the sounds), and were full of meaning, became widely spread at last.

16. The Intellect having such a family as its offspring, is expressed by the word *jīva* (*zoa*) or the living soul, which became afterwards the arbor (or source) of all forms of beings, known under a variety of expressions and their significations (*i. e.* the living god Brahṁā became the cause of the formal world, from the *tanmātra* elements produced by Brahma).

17. The fourteen kinds of living beings, which fill the cells in the bowels of all worlds, sprang afterwards from this living soul. (These include all vegetable and animal life and all such as increase in bulk and growth).

18. It was then, that the Intellect by a motion and inflation of itself, and at an instantaneous thought, became the element *tanmātra* of touch and feeling (the air), which was yet without its name and action. (The Spirit breathed breathless. *Sruti*). This breath caused air, which expanded itself and filled all bodies, which are objects of touch and feeling.

19. The air, which is the seed (root) of the tree of tangibles, then developed itself into branches, composed of the (49) various kinds of winds, that are the causes of the breathings and motions of all beings.

20. Then the Intellect produced at pleasure and from its idea of light, the elemental essence of lustre, which received afterwards its different names (from the light of the sun and moon and the stars, as also from those of fire and lightning).

21. Then the sun, fire, lightning and others, which are the seeds (or roots) of the tree of light, caused the various colours of bodies that filled the world. (That light is the cause of colour, was known to the ancient Rishi).

22. It reflected on the want of fluidity, and produced the liquid body of waters, whose taste constitutes the element (*tanmātra*) of flavour.

23. The desire of the soul for different flavours (*rasas*), is the seed of the tree of taste, and it is by the relish of a variety of tastes, that the world is to go on in its course.

24. Then the self-willed Brahmā, wishing to produce the visible earth, caused the property of smell to appertain to it from his own element of it.

25. He made his elementary solidity, the seed or source of the tree of forms (morphology); as he made his own element of rotundity the substratum of the spherical world.

26. Those elements being all evolved from the Intellect, are again involved of themselves in it, as the bubbles of water rise and subside in itself.

27. In this manner, all those beings remain in their combined states, until their final dissolution into their simple and separate forms.

28. All those things, which are but forms and formations of pure Intellect, remain within the sphere of Divine Intelligence, as the germs of the big banian tree, reside in the forms of pollen and the seed.

29. These sprouted forth in time, and burst out into a hundred branches: and after having been concealed in an atom, became as big as they were to last for ever.

30. Such is the growth and multiplication of things by pervasion of the Intellect, until they are put to a stop by its contraction and when weakened in their bodies by its desertion, they droop down in the end.

31. Thus is this class of elementary *tanmātras*, produced in the Intellect out of its own volition, and are manifested in the form of formless minutiae to sight.[12] (trasaranus).

[12] *Tanmātra* or tat-mātra might be rendered from its affinity as "that matter," but the idealistic theory of vedānta being opposed to that of the materialistic, it expresses only the idea and not the matter.

32. These five-fold elements are verily the only seeds of all things in the world. They are the seeds of the primary momentum that was given to them (in the beginning). In our notions, they are the seeds of elementary bodies, but in their real nature, they are the increate ideal shapes of the Intellect replenishing the world.

## CHAPTER XIII.

### ON THE PRODUCTION OF THE SELF-BORN.

Vasishtha said:—

Rāma! When the Supreme Brahma remains in his resplendent and tranquil state (before creation), there is no essence of etherial light or heat or even darkness produced in the intellectual spirit. (But they lie hidden there as if buried in oblivion).

2. The *Sat*-God has the attribute of *Chetya*—intellectuality at first, and it is from the intellection (*Chetana*) of his intellectual part (*Chetyānsa*), that the epithet of mind (*Chitta*) is attributed to him. The faculties (*Sakti*) of his intellect (*Chit*), are called its intelligence (*Chetanā*).

3. The *Chit* or intellect has then the attribute of the Living soul (*Jīva*), from its intelligence (*Chetanā*), and connection with the *chetya* or intelligible objects in nature. It is next attributed with the title of *māyā* or illusion, from the subjection of its *Chetya* or cognizable objects only to itself—*Aham mātra*.

4. It has then the attribute of understanding (*buddhi*), from the excess of its egoism (*ahantā*), which is full with the purposes of its mind and the elements of sound &c. (*i. e.* with a desire for all sensible objects).

5. This (living, deluded and self reflecting) ego, is puffed up with thoughts of (possessing) all things, and looks upon the great arbour of the visible world, (as the great garden for its pleasure and gain).

6. But the living souls, like so many evanescent objects seen in a

dream, are made to rise and fall one after the other, in this great forest of the world surrounded by the skies.

7. But the world is (as continuous) as the grove of *Karajna* plants, growing from unsown seeds; and its elementary bodies of the water, fire, earth and air, have no regard for any body; (that is living or dead).

8. The intellect which is the soul of the universe, creates afterwards the earth and all other things, as one remembering the objects of his dream, (recalls them to his memory).

9. Wherever there is the germ of the world, it develops itself even at that place; the live elements are the five fold seed of the world, but the undecaying intellect is the seed of the quintuple (*pancha-bhūta*).

10. As is the seed so is its fruit; hence know the world to be a form and full of God; and the spacious firmament to be the reservoir of the quintuple elements in the beginning of creation.

11. The soul like the body, is composed of the powers of the Intellect, and does not subsist of itself; but being inflated by the same, it extends its bulk.

12. But the vacuous form of the intellect, which is seated in the spiritual body of the soul, cannot be composed of solid reality (as the primary elements of matter). This is not possible; hence nothing can come out from an impossibility.

13. Again that which is changeable in its form, cannot have its sameness at all times: hence if the essence of the quintuple elements, be attributed to Brahma, from the idea of their being the quintessence of his spirit, there can be no immaterial and immutable Brahma.

14. Therefore know this quintuple to be the developed Brahma himself, as he evolved them in the beginning, and as he is their producer for the creation of the world.

15. Thus He being the prime cause of their production, there is nothing that is produced (without) him, and the world is no product of itself.

16. The unreal appears as real as a city seen in a dream, and as a castle built in air by our hopes: so we place the living soul in ourselves, which has its foundation in the vacuous spirit of God.

17. Thus the brilliant spirit, which is situated in the Divine Intellect, being no earthly or any other material substance, is styled the living soul, and remains in vacuum as a luminous body rising in the sky.

18. Hear now how this vacuous living soul, comes to be embodied in the human body, after its detachment as a spark from the totality of vital spirits, in the empty sphere of divine Intellect.

19. The soul thinks itself as "a minute particle of light" at first, and then it considers itself as growing in the sphere of its consciousness.

20. The unreal appearing as real, proves to be unreal at last; as the fictitious moon becomes a nullity afterwards; so the soul continues to view itself subjectively and objectively both as the viewer and the view.

21. Thus the single self becomes double as one sees his own death in a dream; and thus it waxes into bigness and thinks its vital spark as a star. (This is the form of the *lingadeha* or sentient soul within the body).

22. As the soul goes on thinking itself the microcosm of the world (*Viswarūpa*), so it falsely thinks itself as such in reality, as it is expressed by the dictum "*Soham*" "so am I."

23. By thinking himself as such, man comes to believe it as true, as one believes himself as a traveller in his dream. So by thinking the soul as a star, he views it so within himself.

24. By continued meditation of his soul as such, he loses his external sensations, and views this star in his cranium.

25. He sees the soul within him though it be without him; just as the mirror reflects the distant hill in itself; and the soul remains confined within him, as a body is confined in a well, and as a sound is shut up in the hollow of a cave.

26. The consciousness of our dreams and desires, is but a particle (attribute) of the living soul, whose real form is that of a star waking (keeping watch) within us. (Consciousness of external objects in our dream and desire, is compared to the reflection of outward images in a glass or bubble of water, and to the echo of a distant sound in a hollow cave).

27. Now this vacuous life, which is composed of the essences of the mind, understanding and knowledge, resides in the hollow sheath of the star. (The star is supposed to be the eye-sight and residence of life. Gloss).

28. It appears to me to take its flight to the sky, to see what is passing there (i. e. the manner in which the mental eye of the Yogi

penetrates the regions of air). And then it enters the body by two holes, which have the names of the external organs (of sight) given them afterwards. (The whole sphere of air is thought to teem with life or living souls and spirits, which rove free in the air, until they are made to enter and pass out of the body by two unknown holes, whether of the nostrils or sockets or glottis, remains undefined and undetermined).

29. The organs by which the embodied living soul, is to see (external objects), are called the eyes-*netras* (from their receiving (*nayana*) the light of the soul). That by which it is to feel, is styled the skin (*twak* or touch); and those whereby it is to hear, are termed the ears (*srutis* from *sru* to hear, corresponding with *suna* or *shunu* in vernaculars and Persian).

30. The organ of smelling is the nose—*ghrāna* from its bearing the scent—*ghrāna* to the soul; and that of taste is named as tongue *rasanā*, for its conducting the *rasa* taste or flavour to the spirit.

31. Then there is the breathing air (the air of breath or breath of life), which actuates the energies of the organs of action. It is this air which is the cause—of vision, and mover of the internal organs of the mind and thought.

32. This (vital breath) supports the embodied and all supporting soul (*ātivāhika-dehātmā*) in the vacuity of the body, and fills and kindles it as the air does a spark of fire.

33. The word *Jīva* or the living soul (*zoa*), is brought under a figurative sense, 'to mean something real in the unreal body'. Hence *Brahmā* is said to be the life and soul of the unreal world.

34. The gross embodied soul, is of the form of vacuum like the mind and yet it imagines itself to reside in an *ovum* in the body, as *Brahmā* is supposed to be seated in the mundane egg. (*i. e.* The soul loses its light airy shape and free range, by being confined in the body).

35. Some view the spirit of God as floating on the surface of the (ante-mundane) waters (in the form of *Nārāyana*); and others view it in the person of the Lord of creatures (*Brahmā*); while there are others, who look at it as infused throughout the creation in the figure of *virāj*. These are called the subtile and gross bodies of the soul (*sthūla* and *sūkshma sarīras*).

36. The soul or spirit is the spacious womb of productions, and the means of executing its own purposes, and of knowing the proper time and place, and the article and the manner of action (*modus operandi*).

37. The mind is the inventor of words, expressive of ideas (in the

soul), and subjects itself to the arbitrary sounds of its own invention. Hence God is erroneously said to be embodied in words (*sabda Brahma* of Mimāṃsā philosophy) in this world of errors.

38. The unproduced and self-born Brahmā, that has risen of himself (and represents the mind), is as unreal as the soaring of a man in the sky in his dream.

39. This all supporting-embodied soul, is the prime Lord of creatures, who is said to have formed this illusory frame of the world.

40. But there was nothing formed or born in it (in reality); nor is there any substance to be found in the world. It is the same vacuous form of Brahma still, whose essence is known to extend as the infinite space itself.

41. Things appearing as real, are as unreal as an imaginary city (Utopia), which presents a variety (of forms and colours) to the fancy, without being built or painted by any body. (The phenomenal appearance of the world, is likened to a phantasmagoria).

42. Nothing that is unmade or unthought of, can be real (either in substance or idea); and the gods Brahmā and others, being freed from their avocations at the universal dissolution of existence, could neither resume their functions nor have materials for the same.

43. The self-born Brahmā, having then neither his remembrance of the past, nor any material appliance at hand, could neither form an ideal or material world out of nothing. Therefore production of Brahmā and formation of the universe are alike (chimerical).

44. The earth and all other existences, are but the eternal ideas of the divine mind, and they appear to us as objects of a dream in our waking state: (when they vanish into airy nothing).

45. The divine spirit is known to be vacuum only, and so also is the world ever known to be: (because the like produces the like). So all waters are alike liquid bodies, though they are made to pass under different names.

46. This creation is every where the same in the Supreme Spirit. It is but an evolution of the same (though presenting different aspects to us); and the creator is always and everywhere immutable in his nature.

47. The vacuous universe, under the name of the mundane egg, shines as clearly as the Divine Spirit: it is calm in its appearance, and becomes disturbed by causes born in itself. (Nature is uniform, but ruffled by accidents).

48. It is supported by the supportless supporter of all, who is one and without a second, but devoid of unity in (the variety of his) creation. All this is born in his consciousness, and therefore there is nothing that is produced anew.

49. He, who is of the form of unlimited space, and without any vacuity in it, (because nature abhors a vacuum); who is transparent yet teeming with abundance; who is the whole world (God in nature), without any worldliness in him; is verily the substratum of all.

50. He, who is neither the container nor the contained, nor the view of the world; who is neither the world nor its creator (Brahmā), and about whom there can be no dispute nor disputant; is verily the unknown God.

51. He, who is neither the passing world nor any of its passing things; who is quite at rest, yet situated in all things, (whether moving or quiescent); is the only Brahma that shines of himself in himself, (as the soul of and all in all).

52. As we form in ourselves the image of a whirlpool, by the idea of the fluidity of water in our minds; so the sight of the world produces the false notion of its reality in the mind.

53. All unrealities become extinct at the end, as we see the death of our frail bodies in dreams. So we find on the contrary the essential part of our soul, to be unscathed by its own nature of indestructibility, and remaining in the form of everlasting consciousness in the atmosphere of our intellects.

54. Brahmā the prime Lord of creatures, is ever manifest by himself in the form of vacuity in the Supreme spirit; and he being of a spiritual form as the mind, has no material body formed of earth as all other corporeal beings; and is therefore both real and unborn (in his essence).

## CHAPTER XIV.

### ESTABLISHMENT OF BRAHMA.

Vasishtha added:—

In this manner the visible world, myself, thyself and all other things are nothing; all these being unmade and unborn are inexistent: it is the



Supreme spirit only that is existent of itself.

2. The primeval vacuous soul is awakened at first of itself, and by its own energy from its quietness, and begins to have a motion in itself like the troubled waters of the deep.

3. It then begins to reflect in itself, as in a dream or in imagination, without changing its vacuous form, which is likened to a rock with the inward faculty of thought.

4. The body of the Great Virāja also, is devoid of any material form, either of earthly or any other elemental shape, (as it is viewed in the Vedas). It is purely a spiritual, intellectual and etherial form, and as transparent as the ether itself.

5. It is undecaying and steady as a rock, and as airy as a city seen in a dream. It is immovable as the line of a regiment represented in a picture.

6. All other souls are as pictures of dolls and puppets, painted and not engraven on the body of Virāj as upon a huge pillar; and he standing as an uncarved column in the empty sphere of Brahmā, represents all souls (and not bodies) as they are mere pictures on it.

7. The prime Lord of creatures is said to be self-born at first, and he is known as the increate (Brahmā), for want of his prior acts to cause his birth. (He is coeternal with the eternal Brahma, and is therefore not subject to birth and death).

8. The primeval patriarchs, who obtain their ultimate liberation at the final dissolution of the world, have no antecedent cause to be reborn as unliberated mortals. (So the emancipate souls of the living and dead, are freed from the doom of regeneration.)

9. Brahma, who is the reflector of all souls, is himself invisible in the inward mirror of other souls: (*i. e.* he reflects all images in himself, but never casts his own reflexion upon any). He is neither the view nor the viewer, and neither the creation nor the creator himself. (These being the functions of the creative and representative powers of Brahmā and Virāj).

10. Though thus negated of all predicates, yet is Brahma the soul of all predicables, that may be affirmed or denied of him; (since he is all in all). He is the source of these chains of living beings, as light is the cause of a line of lighted lamps in illuminations.

11. The will of the gods (Brahmā and Virāj), proceeding from the volition of Brahma, is of that spiritual nature as the other; just as

one dream rising in another, is equally unsubstantial as the first: (*i. e.* the products of spiritual causes, are also spiritual, by the rule of the homogeneity of the cause and effect).

12. Hence all living souls, which are evolved from the breathing of the Supreme Spirit, are of the same nature as their origin for want of an auxiliary causality. (God made man in his own image, and as perfect as himself: and this *man* is *manas* the *Brahmā*, or as he is named Adam, corresponding with *Adima* or *Adyam purusham*—the first male or Protogonus).

13. Want of a secondary agency, produces the equality of effects with their cause; (as the fruits and flowers of trees, are of the same kind with the parent tree, unless there rises a difference in them by cause of engraftments). Hence the uniformity of created things, proves the conception of their creation by a secondary cause, to be wholly erroneous.

14. Brahma himself is the prime soul of Virāj and selfsame with him, and Virāj is the soul of creation and identical with it. He is the vacuous vitality of all; and it is from him that the unreal earth and other things have their rise. (Virāj is the spirit of God diffused in nature).

15. Rāma said:—Tell me, whether the living soul, is a limited thing or an unlimited mass of life; or does the unbounded spirit of God, exist in the shape of a mountainous heap of living souls: (*i. e.* whether it is to be taken in a collective or integral sense, and whether it forms a totality—*samashti* existent in the Divinity, of which all individual souls are either as parts *vyashti* or separate existences).

16. Are these living souls like showers of rain-water falling from above, or as the drizzling drops of waves in the vast ocean of creation, or as the sparks of fire struck out of a red-hot iron, and from whence they flow, and by whom they are emitted.

17. Tell me sir, the truth concerning the profusion of living souls, and though I have a partial knowledge of it, I require it to be more fully and clearly explained by you.

18. Vasishtha replied:—There being but one living soul of the universe, you can not call it a multitude. Your question therefore is quite out of place, as the query about the horns of hares, (which do not exist in nature).

19. There are no detached living souls, O Rāma, nor are they to be found in multitudes any where, nor was there a mountainous heap of souls known to have existed at any time.

20. Living soul is but a fictitious word, and it is heaped with many fictions, all of which, you must know for certain, do not apply to the soul.

21. There is but one pure and immaculate Brahma, who is mere Intellect (*chinmātram*) and all pervasive. He assumes to himself all attributes by his almighty power. (Here Brahma is represented not only as Omniscient and Omnipotent; but as *saguna* also by his assumption of all attributes).

22. The living soul is viewed by many to evolve itself from the intellect into many visible and invisible forms (*mūrta-mūtam*); just as a plant is seen to develop itself into its fruits and flowers.

23. They add to their knowledge of the soul the attributes of the living principle, understanding, action, motion, mind and unity and duality, as if these appertain to its nature.

24. But all this is caused by ignorance, while right understanding assigns them to Brahma. The ignorant are bewildered by these distinct views (of the soul), and will not be awakened to sense.

25. These different believers are lost (in their various views), as the light is lost under darkness. They will never come to the knowledge of truth as it is the case with the ignorant.

26. Know Brahma himself as the living soul without any divisibility or distinction. He is without beginning or end. He is omnipotent, and is of the form of the great Intellect which forms his essence.

27. His want of minuteness (*i. e.* his fulness) in all places, precludes his distinctive appellations every where. Whatever attributes are given him (by fiction), are all to be understood to mean Brahma himself.

28. Rāma asked:—How comes it, O Brāhman? that the totality of the living souls in the world, is guided by the will of one universal soul, which governs the whole, and to which all others are subject.

29. Vasishtha replied:—Brahma the great living soul and Omnipotent power, remained from eternity with his volition (*satya sankalpa*—fixed determination) of creation, without partition or alteration of himself.

30. Whatever is wished by that great soul, comes to take place immediately. The wish it formed in its unity at first, became a positive duality at last. Then its wish "to be many" (*Aham bahu syam*), became the separate existences afterwards.

31. All these dualities of his self-divided powers (the different living souls), had their several routines of action allotted to them, as "this is for that"; meaning "this being is for that duty, and such action is for such end".

32. Thus though there can be no act without exertion, (by the general rule as in the case of mortals), yet the predominant will of Brahmā, is always prevailing without its exertion to action, (as in the case of saints whose wills are effective of their ends without the aid of action).

33. Though they that bear the name of living beings, effect their purposes by exertion of their energies, yet they can effect nothing without acting according to the law appointed by the predominant power.

34. If the law of the predominant power, is effective of its end; (*i. e.* the law of action for production of acts); then the exertions of the subordinate powers (the living souls), must also be attended with success: (*i. e.* the attainment of the like result of the like action).

35. Thus Brahma alone is the great living soul that exists for ever and without end; and these millions of living beings are no other in the world (than agents of the divine energies).

36. It is with a consciousness of the intellectual soul, (*i. e.* the inward knowledge of the divinity within themselves), that all living souls are born in this world; but losing that consciousness (their knowledge of God) afterwards, they became alienated from him.

37. Hence men of inferior souls, should pursue the course of conduct led by the superior souls, for regaining their spiritual life *ātmajīvatwam*, as the copper becomes transformed into gold (by chemical process).

38. Thus the whole body of living beings, that had been as inexistent as air before, come into existence, and rise resplendent with the wonderful intellect.

39. Whoso perceives this wondrous intellect in his mind, and gets afterwards a body and the consciousness of his egoism, he is then said to be an embodied living soul.

40. The mind that is gratified with intellectual delights, becomes as expanded as the intellect itself, and thinks those pleasures to constitute the sum total of worldly enjoyments.

41. The Intellect is said to remain unchanged in all its succeeding

stages; and though it never changes from that state, yet it wakes (developes) by a power intrinsic in itself.

42. The uninterrupted activity of the Intellect, indulges itself in the amusement of manifesting the intelligibles in the form of the world, (*i. e.* Of evolving the knowables from its own knowledge of them. Or it is the pleasure of the intellect to unfold the secrets of nature to view).

43. The extent of the intellectual faculty, is wider and more rarefied than the surrounding air, and yet it perceives its distinct egoism by itself and of its own nature. (The subjective knowledge of ego—self).

44. Its knowledge of self, springs of itself in itself like the water of a fountain; and it perceives itself (its *ego*) to be but an atom amidst the endless worlds.

45. It perceives also in itself the beautiful and wondrous world, which is amazing to the understanding, and which is thereafter named the universe. (*i. e.* The one existing in the other and not without it: meaning, the soul to be the seat of both the subjective and objective knowledge).

46. Now Rāma, our *egoism* being but a conception of the intellect is a mere fiction (*kalpanā*); and the elementary principles being but creatures of egoism, they are also fictions of the intellect.

47. Again the living soul being but a resultant of our acts and desires, you have to renounce these causes, in order to get rid of your knowledge of *ego* and *tu*: (*i. e.* of the existence of yourself and that of others); and then you attain to the knowledge of the true one, after discarding the fictions of the real and unreal.

48. As the sky looks as clear as ever, after the shadows of clouds are dispersed from it, so does the soul look as bright as it existed at first in the intellect, after its overshadowing fictions have been removed.

49. The universe is a vacuum, and the world is a name for the field of our exertions. This vacuity is the abode of the gods (*Viswa* and *Viraj*, both of whom are formless). The wonderful frame of plastic nature, is but a form of the formless intellect and no other.

50. What is one's nature never leaves him at any time; how then can a form or figure be given to the formless Divinity?

51. The divine intellect is exempt from all the names and forms which are given to unintelligent worldly things, it being the pervader and

enlivener, of all that shines in the world. (Intellect is the power of understanding).

52. The mind, understanding and egoism, with the elements, the hills and skies, and all things that compose and support the world, are made of the essences proceeding from the intellect. (The intellect from *interlegere* contains all things).

53. Know the world to compose the mind-*chitta* of the intellect-*chit* of God, because the mind does not subsist without the world. Want of the world would prove the inexistence of the mind and intellect which consist of the world. (Hence the identity of the intelligent world with the mind and intellect of God).

54. The intellect like the pepper seed, is possest of an exquisite property within itself, and bears like the flavour of the other, the element of the living soul, which is the element of animated nature.

55. As the mind exerts its power and assumes its sense of egoism, it derives the principle of the living soul from the Intellect, which with its breath of life and action, is called a living being afterwards. (The mind is what thinks, moves and acts).

56. The intellect (*chit*), exhibiting itself as the mind (*chitta*), bears the name of the purpose it has to accomplish, which being temporary and changeable, is different from the *chit* and a nullity. (The mind being the principle of volition, is applied also to the object of the will, as we say, I have a mind to play; which is equal to the expression, I have a playful mind: and this state of the mind being variable, is said to be null).

57. The distinction of actor and act, does not consist in the intellect, it being eternal, is neither the author or the work itself. But the living soul, which is active and productive of acts, is called the *purusha* or the embodied soul residing in the body—*purau-sete*. It is action which makes the man-*purusha*, from which is derived his manhood-*paurusha*.

58. Life with the action of the mind constitutes the mind of man. The mind taking a sensitive form, employs the organs of sense to their different functions. (The sensitivity of the mind bears an active and not the passive sense of sensitiveness or sensibility).

59. He, the radiance of the light of whose intellect, is the cause of infinite blessings to the world, is both its author and workmanship from all eternity, and there is none beside him. (He is the *Pratyagātmā* the all-pervading soul).

60. Hence the ego or living soul is indivisible, unflammable, unsoilable and undriable in its essence; it is everlasting and infinite (ubiquitous), and as immovable as a mountain. (The living soul is viewed in the light of the eternal soul).

61. There are many that dispute on this point, as they dispute on other matters, in their error, and mislead others into the same; but we are set free from all mistake. (The disputants are the dualists, who make a distinction between the eternal and created souls. (*Jīvātmā-paramātmā-dvaita-vādis*)).

62. The dualist relying on the phenomena, is deceived by their varying appearances; but the believer in the formless unity, relies in the everlasting blessed spirit; (which he views in his intellect).

63. Fondness for intellectual culture, is attended with the vernal blossoms of intellect, which are as white as the clear firmament, and as numberless as the parts of time.

64. The intellect exhibits itself in the form of the boundless and wonderful mundane egg, and it breathes out the breath of its own spirit in the same egg. (The breathing soul is called the *sūtrātmā* one of the ten hypostases of Brahma, the vital air is the first of the elementary bodies, in the order of emanation *alias* creation).

65. It then showed itself in the wondrous form of the antimundane waters, not as they rise from springs or fall into reservoirs, as also in those of the substances constituting the bodies of the best of beings.

66. It next shone forth with its own intellectual light, which shines as bright as the humid beams of the full moon.

67. Then as the intellect rises in full light with its internal knowledge, upon disappearance of the visibles from sight; so also it is transformed to dullness by dwelling upon gross objects, when it is said to lie dormant. In this state of the intellect, it is lowered to and confined in the earth.

68. The world is in motion by the force of the Intellect, in whose great vacuity it is settled; it is lighted by the light of that Intellect, and is therefore said to be both existent as well as inexistent by itself.

69. Like the vacuity of that Intellect, the world is said now to exist and now to be inexistent; and like the light of that Intellect, it now appears and now disappears from view.

70. Like the fleeting wind which is breathed by that Intellect, the

world is now in existence and now inexistent; and like the cloudy and unclouded sphere of that Intellect, the world is now in being and now a not being.

71. Like the broad day light of that Intellect, the world is now in existence, and like the disappearance of that light, it now becomes nothing. It is formed like collyrium from the particles of the oil of the *rajas* quality of the Intellect.

72. It is the intellectual fire that gives warmth to the world, and it is the alabaster (conch) of the intellect that causes its whiteness; the rock of intellect gives it hardness, and its water causes its fluidity.

73. The sweetness of the world, is derived from the sugar of the intellect, and its juiciness from the milk in the divine mind; its coldness is from the ice, and its heat from the fire contained in the same. (*i. e.* The divine Intellect is the material cause (*upādāna kāraṇa*) of the world).

74. The world is oily by the mustard seeds contained in the Intellect; and billowy in the sea of the divine mind. It is dulcet by the honey and aureate by the gold contained in the same.

75. The world is a fruit of the tree of Intellect, and its fragrance is derived from the flowers growing in the arbour of the mind. It is the *ens* of the Intellect, that gives the world its entity, and it is the mould of the eternal mind, that gives its form.

76. The difference is, that this world is changeful, while the clear atmosphere of the Intellect has no change in it; and the unreal world becomes real, when it is seen as full of the Divine spirit.

77. The invariable self-sameness of the Divine spirit, makes the entity and non-entity of the world alike; (because it has no existence of its own, but in the Supreme soul). And the words 'part and whole' are wholly meaningless, because both of these are full with the divine spirit.

78. Fie to them, that deride notions as false talk; because the world with its hills, and seas, earth and rivers, is all untrue without the notion of God's presence in it. (The Buddhists are perceptionalists, and have no faith in any thing beyond their sensible perceptions (*pratyaksha*); but the Vedantic spiritualists, on the contrary, are abstract conceptionalists, and believe nothing to be true, of which they have no notion or inward conception).

79. The intellect being an unity, cannot be mistaken for a part of any thing; and though it may become as solid as a stone, yet it shines brightly in the sphere of its vacuity.[13]



[13] The conceptualism of Europe, is a doctrine between Realism and Nominalism and betwixt Idealism and Relationism. The realist says, universal genera are real and independent existences; but the nominalist (*like the Pratyaksāvēdī*) says that, things only exist and universals are *Flatus venti-pralāpa*.

80. It has a clear vacuous space in its inside, as a transparent crystal, which reflects the images of all objects, though it is as clear as the sky.

81. As the lines on the leaves of trees, are neither the parts of the leaves nor distinct from them, so the world situated in the Intellect, is no part of it nor separate from it.

82. No detached soul is of heterogeneous growth, but retains in its nature the nature of the intellect, and Brahṁā is the primary cause of causes. (Hence called Hiranyagarbha.)

83. The mind is of its own nature a causal principle, by reason of its notion of the Intellect; but its existence is hard to be proved, when it is insensible and unconscious of the intellect.

84. Whatever is in the root, comes out in the tree, as we see the seed shoot forth in plants of its own species.

85. All the worlds are as void as vacuity, and yet they appear otherwise, as they are situated in the Great Intellect. All this is the seat of the Supreme, and you must know it by your intellection.

86. As the Muni spake these words, the day declined to its evening twilight. The assembly broke with mutual salutations, to perform their vesperal ablutions, and met again at the court hall with the rising sunbeams, after dispersion of the nocturnal gloom.

## CHAPTER XV.

### STORY OF THE TEMPLE AND ITS PRINCE.

Vasishtha said:—The world is a void and as null as the pearls in the sky, (seen by optical delusion). It is as unreal as the soul in the vacuity of the intellect.

2. All its objects appear, as unengraved images on the column of the

mind, which is without any engraving or engraver of it.

3. As the intermotion of the waters in the sea, causes the waves to rise of themselves, so the visibles as they appear to us, are as waves in the calm spirit of the Supreme. (The variety of the waves, with the pearls, shells and froth they pour out, resemble the multiformity of worldly productions).

4. As sun-beams seen under the water, and as water appearing in the sands of the desert (mirage); so it is the fancy, that paints the world as true to us; and its bulk is like that of an atom, appearing as a hill (when seen through the microscope).

5. The fancied world is no more than a facsimile of the mind of its Maker, just as the sun-beams under the water, are but reflexions of the light above; and no other than a negative notion (a false idea).

6. The ideal world is but an aerial castle, and this earth (with its contents), is as unreal as a dream, and as false as the objects of our desire.

7. The earth appearing as solid, is in the light of philosophy, no better than the liquid water of a river, in the mirage of a sandy desert, and is never in existence.

8. The illusive forms of the visibles, in this supposed substantial form of the world, resemble at least, but aerial castles and rivers in the mirage.

9. The visionary scenes of the world being taken to the scales, will be found when weighed, to be light as air and as hollow as vacuum.

10. The ignorant that are taken away by the sound of words in disregard of sense, will find when they come to sense, that there is no difference between the world and Brahma: (the one being but the reflection of the other).

11. The dull world is the issue of the Intellect, like the beams of the sun in the sky. The light of the intellect, is as light as the rarefied rays of the sun; but it raises like the other, the huge clouds, to water the shooting seeds of plants.

12. As a city in a dream, is finer than one seen in the waking state, so this visionary world is as subtile as an imaginary one.

13. Know therefore the insensible world to be the inverse of the sensible soul, and the substantive world as the reverse of the unsubstantial vacuum. The words plenum and vacuum are both as inane as

airy breath, because these opposites are but different views of the same Intellect.

14. Know therefore this visible world to be no production at all; it is as nameless as it is undeveloped, and as inexistent as its seeming existence.

15. The universe is the sphere of the spirit of God in the infinite space; it has no foundation elsewhere except in that Spirit of which it is but a particle, and filling a space equal to a bit of infinity.

16. It is as transparent as the sky, and without any solidity at all; it is as empty as empty air, and as a city pictured in imagination.

17. Attend now to the story of the Temple which is pleasant to hear, and which will impress this truth deeply in your mind.

18. Rāma said:—Tell me at once, O Brāhman, the long and short of the story of the temple, which will help my understanding of these things.

19. Vasishtha said:—There lived of yore a prince on the surface of the earth, whose name was Padma from his being like the blooming and fragrant lotus of his race; and who was equally blessed with wisdom, prosperity and good children.

20. He observed the bounds of his duties, as the sea preserves the boundaries of countries; and destroyed the mist of his adversaries, as the sun dispels the darkness at night. He was as the moon to his lotus-like queen, and as burning fire to the hay of evils and crimes.

21. He was the asylum of the learned, as the mount Meru was the residence of the gods; he was the moon of fair fame risen from the ocean of the earth; and was as a lake to the geese of good qualities; and like the sun to the lotuses of purity.

22. He was as a blast to the creepers of his antagonists in warfare; and as a lion to the elephants of his mind (appetites). He was the favourite of all learning, and a patron of the learned, and a mine of all admirable qualities.

23. He stood fixed as the mount Mandāra, after it had churned the ocean of the demons. He was as the vernal season to the blossoms of joy, and as the god of the floral bow to the flowers of blooming prosperity.

24. He was the gentle breeze to the vacillation of the playful creepers, and as the god Hari in his valour and energy. He shone as the moon on the florets of good manners, and as wildfire to the brambles of licentiousness.

25. His consort was the happy Līla, playful as her name implied, and fraught with every grace, as if the goddess of prosperity, had appeared in person upon earth.

26. She was gentle with her submissiveness to her lord, and was sweet in her speech without art; she was always happy and slow in her movements, and ever smiling as the moon.

27. Her lovely lotus-white face was decorated with painted spots, and her fair form which was as fresh as a new blown bud, appeared as a moving bed of lotuses.

28. She was buxom as a playful plant, and bright as a branch of *kunda* flowers, and full of glee and good humour. With her palms red as corals, and her fingers white as lilies, she was in her person a congeries of vernal beauties.

29. Her pure form was sacred to touch, and conferred a hilarity to the heart, as the holy stream of the Ganges, exhilarates the flock of swans floating upon it.

30. She was as a second Rati, born to serve her lord, who was Kāma in person on earth to give joy to all souls.

31. She was sorry at his sorrow, and delighted to see him delightful; and was thoughtful to see him pensive. Thus was she an exact picture of her lord, except that she was afraid to find him angry.

## CHAPTER XVI.

### JOY AND GRIEF OF THE PRINCESS.

This single wived husband, enjoyed the pleasure of an undivided and unfeigned love, in company with his only consort, as with an *Apsarā* (or heavenly nymph) on earth.

(The *Apsaras* are the *Abisares* of Ptolemy and *Absairs* of the Persians: a term applied to the fairy race in the watery valley of Cashmere, supposed to be the site of Paradise-Firdous, and the scene of innocent attachment).

2. The seats of their youthful sports were the gardens and groves, the arbours of shrubberies, and forests of Tamāla trees. They sported also

in the pleasant arbours of creepers and delightful alcoves of flowers.

3. They delighted themselves in the inner apartments, on beds decked with fragrant flowers, and on walks strewn over with fresh blossoms. They amused in their swinging cradles in their pleasure gardens in spring, and in rowing their tow-boats in summer heat.

4. Hills overgrown with sandal woods and shades of shady forests; the alcoves of Nīpa and Kadamba trees, and coverts of the Pāribhadra or Devadāru-cedars, were their favourite resorts in summer.

5. They sat besides the beds of *kunda* and *Mandāra* plants, redolent with the fragrance of full-blown flowers; and strayed about the vernal green-woods, resounding with the melody of *kokilas'* notes.

6. The glossy beds of grassy tufts, the mossy seats of woods and lawns, and water-falls flooding the level lands with showers of rain, (were also their favourite resorts).

7. Mountain layers overlaid with gems, minerals and richest stones; the shrines of gods and saints, holy hermitages and places of pilgrimage, were oft visited by them.

8. Lakes of full-blown lotuses and lilies, smiling *Kumudas* of various hues, and wood-lands darkened by green foliage, or overhung with flowers and fruitage, were their frequent haunts.

9. They passed their time in the amorous dalliances of godlike youths; and their personal beauty, was graced by the generous pastimes, of their mutual fondness and affection.

10. They amused each other with bon-mots and witticisms and solution of riddles; with story telling and playing the tricks of hold-fists *mushti-bandha* (*purmuthi*), and the various games of chess and dice.

11. They diverted themselves with the reading of dramas and narratives, and interpretation of stanzas difficult even to the learned. And sometimes they roamed about cities, towns and villages.

12. They decorated their persons with wreaths of flowers and ornaments of various kinds; fared and feasted on a variety of flavours, and moved about with playful negligence.

13. They chewed betel leaves mixed with moistened mace and camphor, and saffron; and hid the love marks on their bodies, under wreaths of flowers and corals, with which they were adorned.

14. They played the frolics of "hide and find" (Beng. *lukichuri*),

tossing of wreaths and garlands, and swinging one another in cradles bestrewn with flowers.

15. They made their trips in pleasure-boats, and on yokes of elephants and tame camels; and sported in their pleasure-ponds by pattering water upon one another.

16. They had their manly and womanly dances, the sprightly *tāṇḍava* and the merry *lāsya*; and songs of masculine and effeminate voices the *Kalā* and *gīta*. They had symphonious and euphonious music, and played on the lute and tabor, (the wired and percussive instruments).

17. They passed in their flowery conveyances through gardens and parterres, by river sides and highways, and amidst their inner apartments and royal palaces.

18. The loving and beloved princess being thus brought up in pleasure and indulgence, thought at one time with a wistful heart within herself:—

19. "How will this my lord and ruler of earth, who is in the bloom of youth and prosperity, and who is dearer to me than my life, be free from old age and death.

20. "And how will I enjoy his company on beds of flowers in the palace, possessed of my youth and free-will, for the long long period of hundreds of years.

21. "I will therefore endeavour with all my vigilance and prayers, and austerities and endeavours, how this moon-faced prince, may become free from death and decline.

22. "I will ask the most knowing, and the most austere and very learned Brāhmans, how men may evade death."

23. She accordingly invited the Brāhmans and honoured them with presents, and asked them lowly, to tell her how men might become immortal on earth.

24. The Brāhmans replied:—"Great queen! holy men may obtain success in every thing by their austerities, prayers and observance of religious rites; but no body can ever attain to immortality here below."

25. Hearing this from the mouths of the Brāhmans, she thought again in her own mind, and with fear for the demise of her loving lord.

26. "Should it happen, that I come to die before my lord, I shall then be released from all pain of separation from him, and be quite at rest

in myself.

27. But if my husband happen to die before me, even after a thousand years of our lives, I shall so manage it, that his soul (the immortal part of his body), may not depart from the confines of this mansion (the charnel-house).

28. "So that the spirit of my lord, will rove about the holy vault in the inner apartment, and I shall feel the satisfaction of moving about in his presence at all times."

29. "I will commence even from this day, to worship Sarasvatī—the goddess of Intelligence, and offer my prayers to her for this purpose, with observance of fasts and other rites to my heart's content."

30. Having determined so, she betook herself to observe the strict ceremonials of the Sāstra, and without the knowledge of her lord.

31. She kept her fasts, and broke them at the end of every third night; and then entertained the gods, Brāhmans, the priests and holy people, with feasts and due honours.

32. She was then employed in the performance of her daily ablutions, in her act of alms-giving, in the observance of her austerities and in meditation; in all of which she was painstaking, an observant of the rules of pious theism.

33. She attended also to her incognizant husband at stated times, and ministered unto him to the utmost, her duties as required by law and usage.

34. Thus observant of her vows, the young princess passed a hundred of her trinoctial ceremony, with resolute and persevering pains-taking and unfailing austerities.

35. The fair goddess of speech, was pleased at the completion of her hundredth trinoctial observance, in which she was honoured by her, with all outward and spiritual complaisance, and then bespoke to her.

36. Sarasvatī said:—"I am pleased my child! with thy continued devotion to me, and thy constant devotedness to thy husband. Now ask the boon that thou wouldst have of me."

37. The princess replied:—"Be victorious, O moon-bright goddess! that puttest to an end all the pains of our birth and death, and the troubles, afflictions and evils of this world; and that like the sun, puttest to flight the darkness of our affections and afflictions in this life.

38. "Save me O goddess, and thou parent of the world, and have pity on this wretched devotee, and grant her these two boons, that she supplicates of thee.

39. "The one is, that after my husband is dead, his soul may not go beyond the precincts of this shrine in the inner apartment.

40. "The second is, that thou shalt hear my prayer, and appear before me, whenever I raise my voice to thee, for having thy sight and blessing."

41. Hearing this, the goddess said, "Be it so;" and immediately disappeared in the air (whence she came); as the wave subsides in the sea whence it rises to view.

42. The princess being blessed by the presence and good grace of the goddess, was as delighted as a doe at the hearing of music.

43. The wheel of time rolled on its two semicircles of the fort-nights. The spikes of months, the arcs of the seasons, the loops of days and nights and the orbit of years. The axle composed of fleeting moments; giving incessant momentum to the wheel.

44. The perceptions of the prince, entered into the inner man within the body (*lingadeha*); and he looked in a short time, as dry as a withered leaf without its juicy gloss.

45. The dead body of the warlike prince, being laid over the sepulchre, in the inside of the palace, the princess began to fade away at its sight, like a lotus flower without its natal water (of the lake).

46. Her lips grew pale by her hot and poisoned breath of sorrow; and she was in the agony of death, as a doe pierced by a dart (in her mortal part).

47. Her eyes were covered in darkness at the death of her lord, as a house becomes dark at the extinction of the light of its lamp.

48. She became leaner every moment, in her sad melancholy; and turned as a dried channel covered with dirt in lieu of its water.

49. She moved one moment and was then mute as a statue; she was about to die of grief, as the ruddy goose at the separation of her mate.

50. Then the etherial goddess Sarasvatī, took pity on the excess of her grief, and showed as much compassion for her relief, as the first shower of rain, does to the dying fishes in a drying pond.



## CHAPTER XVII.

### STORY OF THE DOUBTFUL REALM OR REVERIE OF LĪLĀ.

Sarasvatī said:—Remove my child, the dead body of thy husband to yonder shrine! and strew those flowers over it, and thou shalt have thy husband again.

2. Never will this body rot or fade as long as the flowers are fresh over it, and know thy husband will shortly return to life again. (The strewing of flowers over the dead body and the grave, is a practice common in many religions).

3. His living soul which is as pure as air, will never depart from this cemetery of thy inner apartment. (The departed soul is believed to hover about the crypt or cairn until the day of resurrection).

4. The black-eyed princess, with her eyebrows resembling a cluster of black-bees, heard this consolatory speech of the goddess, and was cheered in her spirit, as the lotus-bed on return of the rains.

5. She placed the corpse of her husband there, and hid it under the flowers, and remained in expectation of its rising, as a poor man fosters the hope of finding a treasure.

6. It was at midnight of the very day, when all the members of the family had fallen fast asleep, that Līlā repaired to the shrine in the inward apartment.

7. There she meditated on the goddess of knowledge, in the recess of her understanding, and called her in earnest in the sorrow of her heart, when she heard the divine voice thus addressing to her.

8. "Why dost thou call me, child, and why art thou so sorrowful in thy countenance? The world is full of errors, glaring as false water in a mirage."

9. Līlā answered:—"Tell me goddess, where my husband resides at present, and what he has been doing now. Take me to his presence, as I am unable to bear the load of my life without him."

10. The goddess replied:—"His spirit is now roving in the sky, of which there are three kinds:—one the firmament or region of the sensible

worlds; the other is the region of the mind, the seat of volition and creation; and third is the region of Intellect, which contains the two others.

11. "Your husband's soul is now in the sheath of the region of Intellect; (being withdrawn both from the regions of the visible world and sensuous mind). It is now by seeking in the region of the Intellect, that things which are inexistent here, are to be found there.

12. As in passing from one place to another, you are conscious of standing in the mid spot, (which is neither the one nor the other); so you will arrive in an instant at the intermediate region of the intellectual world, (lying between this sensible and spiritual worlds).

13. "If you will abide in that intellectual world, after forsaking all your mental desires, you will certainly come to the knowledge of that spiritual Being who comprehends all in himself.

14. "It is only by your knowledge of the negative existence of the world, that you can come to know the positive existence of that Being, as you will now be able to do by my grace, and by no other means whatever." (Forget the sensible to get to the Spiritual. Hafiz).

15. Vasishtha said:—so saying, the goddess repaired to her heavenly seat; and Līlā sat gladly in her mood of steadfast meditation. (Platonism).

16. She quitted in a moment the prison house of her body, and her soul broke out of its inner bound of the mind, to fly freely in the air, like a bird freed from its cage: (so Plato compares the flight of the parting soul with that of a bird from its cage).

17. She ascended to the airy region of the Intellect, and saw (by her intellectual light) her husband seated there in his seat, amidst a group of princes and rulers of the earth; (who had received various forms and states according to their acts and desires).

18. He was seated on a throne, and lauded with the loud acclamations of "Long live the king," and "Be he victorious." His officers were prompt in the discharge of their several duties.

19. The royal palace and hall were decorated with rows of flags, and there was an assemblage of unnumbered sages and saints, Brāhmans and Rishis at the eastern entrance of the hall.

20. There stood a levy of innumerable princes and chiefs of men at the southern porch, and a bevy of young ladies standing at the western door-way.

21. The northern gateway was blocked by lines of horse, carriages and elephants; when a guard advanced and informed the king of a warfare in Deccan.

22. He said that the chief of Karnatic, has made an attack on the eastern frontier; and that the chieftain of Surat, has brought to subjection the barbarous tribes on the north; and that the ruler of Malwa, has besieged the city of Tonkan on the west.

23. Then there was the reception of the ambassador from Lankā, coming from the coast of the southern sea.

24. There appeared next the Siddhas, coming from the Mahendra mountains bordering the eastern main, and traversing the numerous rivers of their fluvial districts; as also the ambassador of the Guhyaka or Yaksha tribes, inhabiting the shores of the northern sea.

25. There were likewise the envoys, visiting the shores of the western main, and relating the state of affairs of that territory to the king. The whole courtyard was filled with lustre by the assemblage of unnumbered chieftains from all quarters.

26. The recitals of Brāhmans on sacrificial altars, died away under the sound of the timbrels; and the loud shouts of panegyrists, were re-echoed by the uproar of elephants.

27. The vault of heaven, resounding to the sound of the vocal and instrumental music; and the dust raised by the procession of elephants and chariots, and the trotting of horses' hoofs, obscured the face of the sky as by a cloud.

28. The air was perfumed by the fragrance of flowers, camphor and heaps of frankincense; and the royal hall was filled with presents sent from different provinces.

29. His fair fame shone forth as a burning hill of white camphor, and raised a column of splendour reaching to the sky, and casting into shade the solar light.

30. There were the rulers of districts, who were busily employed in their grave and momentous duties, and the great architects who conducted the building of many cities.

31. Then the ardent Līlā entered the court-hall of the ruler of men, and unseen by any, just as one void mixes with another void, and as air is lost in the air.

32. She wandered about without being seen by any body there; just as a fair figure, formed by false imagination of our fond desire, is not to be perceived by any one without ourselves.

33. In this manner she continued to walk about the palace unperceived by all, as the aerial castle built in one's mind, is not perceived by another.

34. She beheld them all assembled in the royal court in their former forms, and saw all the cities of the princes, as concentrated in that single city of her lord's.

35. She viewed the same places, the same dealings, the same concourse of boys, and the same sorts of men and women, and the same ministers as before.

36. She saw the same rulers of earth, and the very same Pandits as before; the identic courtiers and the self-same servants as ever.

37. There was the same assemblage of the learned men and friends as before, and the like throng of citizens pursuing their former course of business.

38. She saw on a sudden, the flames of wild fire spreading on all sides even in broad midday light; and the sun and moon appearing both at once in the sky, and the clouds roaring with a tremendous noise, with the whistling of the winds.

39. She saw the trees, the hills, the rivers and the cities flourishing with population; and the many towns, and villages and forests all about.

40. She beheld her royal consort as a boy of ten years of age after shaking off his former frame of old age, sitting amidst the hall with all his former retinue, and all the inhabitants of his village.

## SECTION I.

### DESCRIPTION OF THE COURT HOUSE AND THE CORTES.

41. Līlā having seen all these began to reflect within herself, whether the inhabitants of this place were living beings or the ghosts of their former living souls.

42. Then having recovered her sense at the removal of her trance, she entered into her inner apartment at midnight, and found the inmates fast bound in sleep.

43. She raised one by one her sleeping companions, and said she was anxious to visit the royal hall.

44. She wanted to be seated beside the throne of her lord, and to clear her doubt by seeing the courtiers all alive.

45. The royal menials rose up at her call, and obedient to her command they said "Be it so," and attended to their respective duties.

46. A train of club-bearers ran to all sides to call the courtiers from the city, and sweepers came and swept the ground as clean as the sun had shed his rays upon it.

47. A better set of servants cleansed the court-yard as clean, as autumn days clear the firmament of its rainy clouds.

48. Rows of lights were placed about the court-yard, which looked as beautiful as clusters of stars in the clear sky.

49. The ground of the court-yard was filled by throngs of people, as the earth was covered of yore by floods of the great deluge.

50. The dignified ministers and chiefs attended first and took their respective seats, and appeared as a set of the newly created rulers of people of the world on all sides, or the regents of the quarters of the sky.

51. The cooling and fragrant odour of thickly pasted camphor filled the palace, and the sweet-scented zephyrs breathed profusely the fragrance of the lotus flowers, which they bore from all sides.

52. The chamberlains stood all around in their white garbs, and appeared as an assemblage of silvery clouds, hanging over the burning hills under the equator.

53. The ground was strewn over by the morning breeze with heaps of flowers, bright as the beaming dawn dispelling the gloom of night, and etiolated as clusters of stars fallen upon the ground.

54. The palace was crowded by the retinue of the chiefs of the land, and seemed as it was a lake full of full-blown lotuses, with the fair swimming swans rambling about them.

55. There Līlā took her seat on a golden seat by the side of the throne, and appeared as the beautiful Rati seated in the joyous heart of Kāma, (*i. e.* as Venus sitting in the lap of aureate lighted Phoebus).

56. She saw all the princes seated in their order as before, and the

elders of the people and the nobles of men and all her friends and relatives, seated in their proper places.

57. She was highly delighted to behold them all in their former states, and shone forth as the moon with the brightness of her countenance, to find them all alive again.

## CHAPTER XVIII.

### EXPOSURE OF THE ERRORS OF THIS WORLD.

She said, "I have much consolation in you, and now will I console my sorrowing heart." So saying, she made a sign for the assembly to break, and rose from her royal seat.

2. She entered the inner apartment and sat by the side of the dead body of her lord, hidden under the heap of flowers, and thus began to reflect within herself.

3. She exclaimed:—"O the wondrous magic! that presents these people of my place situated in the same manner without myself, as they were seen to be seated within me.

4. "O how great is the extent of this delusion, as to contain the same high hills, and the same spacious forests of palm and Hintāla trees, both in the outside as well as they are situated in the inside of myself.

5. "As the mirror shows the reflexion of the hills within itself as they are without it, so the reflector of the intellect presents the whole creation inwardly as it has outwards of itself.

6. "I must now invoke the goddess of wisdom to ascertain which of these is illusion, and which the sober and certain reality."

7. So saying, she worshipped and invoked the goddess, and beheld her immediately present before herself, in the form of a virgin.

8. She made the goddess sit on the elevated seat, and having seated herself low upon the ground before her, asked that divine power to tell her the truth.

9. Līlā said:—"Vouchsafe, O goddess, and clear this doubt of thy suppliant; for it is thy wisdom which has framed this beautiful system

of the universe at first and knows the truth. (Divine wisdom is the prime cause of all).

10. "Tell me, O great goddess, about what I am going to lay before thee at present, for it is by thy favour alone that I may be successful to know it.

11. "I saw the pattern of this world in the intellect, which is more transparent than the etherial sphere, and as extensive as to contain millions and millions of miles in a small space of it.

12. "It is what no definite words can express, and what is known as the calm, cool and ineffable light. This is called the unintelligible intelligence, and is without any cover or support (*nirāvarana nirbhitti*).

13. "It exhibits the reflexions of space and the course of time, and those of the sky and its light, and the course of events concentrating in itself.

14. "Thus the images of the worlds, are to be seen both within and without the intellect, and it is hard to distinguish the real and unreal ones between them."

15. The goddess asked:—"Tell me fair lady, what is the nature of the real world, and what you mean, by its unreality."

16. Līlā replied:—"I know the nature of the real to be such as I find myself to be sitting here, and looking upon you as seated in this place.

17. "And I mean that to be unreal, as the state in which I beheld my husband in the etherial region erewhile; because vacuity has no limit of time or place in it."

18. The goddess rejoined:—"The real creation cannot produce an unreal figure, nor a similar cause produce a dissimilar effect".

19. Līlā replied:—"But we often see, O goddess! dissimilar effects to be produced from similar causes: thus, the earth and earthen pot though similar in their substance, yet the one is seen to melt in water, and the other to carry water in it."

20. The goddess said:—"Yes, when an act is done by the aid of auxiliary means, there the effect is found to be somewhat different from the primary cause. (Thus the earthen pot being produced by the auxiliary appliances of fire, the potter's wheel and the like, differs in its quality from the original clay).

21. Say O beauteous lady! what were the causes of thy husband's being born in this earth? The same led to his birth in the other world also. (*i. e.* The merit of the acts and desires of men, are the causes of their transmigrations in both worlds).

22. When the soul has fled from here, how can the earth follow him there any more, and what auxiliary causes can there be in connection with this cause?

23. Wherever there arises a coaction with its apparent causality, it is usually attributed by every one to some unknown antecedent cause or motive".

24. Līlā said:—Methinks goddess, that it was the expansion of my husband's memory that was the cause of his regenerations; because it is certain that reminiscence is the cause of the reproduction of objects before us.

25. The goddess replied that, memory is an aerial substance, and its productions are as unsubstantial as itself.

26. Līlā said:—Yes I find reminiscence to be an airy thing, and its reproduction of my husband and all other things within me to be but empty shadows in the mind.

27. The goddess replied:—So verily was this reproduction of thy husband and all those things which appeared to thy sight in thy reverie; and so, my daughter, is the appearance of all things I see in this world.

28. Līlā said:—Tell me goddess for the removal of my conception of the reality of the world, how the false appearance of my formless lord, was produced before me by the unreal world, (since nothing unsubstantial can cast a shadow).

29. The goddess replied:—As this illusive world appeared a reality to thee before thy reminiscence of it, so must thou know all this to be unreal from what I am going to relate to thee.

30. There is in some part of the sphere of the Intellect the great fabric of the world, with the glassy vault of the firmament for its roof on all sides.

31. The Meru (the polar axle or mountain) is its pillar, beset around by the regents of the ten sides, as statues carved upon it. The fourteen regions are as so many apartments of it, and the hollow concavity containing the three worlds, is lighted by the lamp of the luminous sun.

32. Its corners are inhabited by living creatures resembling ants and



emnets, which are surrounded by mountains appearing as ant-hills in the sight of Brahmā, the prime lord of creatures and the primeval patriarch of many races of men.

33. All animal beings are as worms confined in the cocoons (prison houses) of their own making. The azure skies above and below are as the soot of this house, beset by bodies of Siddhas (or departed spirits), resembling groups of gnats buzzing in the air.

34. The fleeting clouds are the smoke of this house or as webs of spiders in its corners, and the hollow air is full of aerial spirits, like holes of bamboos filled with flies.

35. There are also the playful spirits of gods and demigods, hovering over human habitations, as swarms of busy and buzzing bees about vessels of honey.

36. Here there lay amidst the cavity of heaven, earth and the infernal regions, tracts of land well watered by rivers, lakes and the sea on all sides.

37. In a corner of this land, there was situated a secluded piece of ground (a vale or village), sheltered by hills and crags about it.

38. In this secluded spot thus sheltered by hills, rivers and forests, there lived a Brāhman with his wife and children, free from disease and care of gain and fear of a ruler, and passed his days in his fire-worship and hospitality, with the produce of his kine and lands.

## CHAPTER XIX.

### STORY OF A FORMER VASISHTHA AND HIS WIFE.

This Brāhman was equal to his namesake—the sage Vasishtha, in his age and attire, in his learning and wealth, and in all his actions and pursuits, except in his profession. (The one being a secular man, and the other the priest of the royal family).

2. His name was Vasishtha, and that of his wife Arundhatī; who was as fair as the moon, and as the star of the same name on earth.

3. She resembled her namesake the priestess of the solar race, in her virtues and parts and in all things, except in her soul and body.

4. She passed her time in true love and affection in his company, and was his all in the world, with her sweet smiling face resembling the Kumuda flower.

5. This Brāhman had been sitting once under the shady *sarala* trees, on the table land of his native hill, when he saw the ruler of the land, passing with his gaudy train below.

6. He was accompanied by all the members of the royal family and his troops and soldiers, and was going to a chase, with a clamour that resounded in the hills and forests.

7. The white flappers shed a stream of moon light, and the lifted banners appeared as a moving forest, and the white umbrellas made the sky a canopy to them.

8. The air was filled with dust raised by the hoofs of horses from the ground, and lines of elephants with their high *haūdās*, seemed as moving towers, to protect them from the solar heat and sultry winds.

9. The wild animals were running on all sides at the loud uproar of the party, resembling the roaring of a whirlpool, and shining gems and jewels were flashing all about on the persons of the party.

10. The Brāhman saw the procession and said to himself, "O how charming is royalty, which is fraught with such splendour and prosperity.

11. Ah! how shall I become the monarch of all the ten sides, and have such a retinue of horse and elephants and foot soldiers, with a similar train of flags and flappers and blazing umbrellas.

12. When will the breeze waft the fragrance of *kunda* flowers, and the farina of lotuses to my bed-chamber, to lull me and my consorts to sleep.

13. When shall I adorn the countenances of my chamber maids with camphor and sandal paste, and enlighten the faces of the four quarters with my fair fame, as the moon-beams decorate the night.

14. With these thoughts, the Brāhman was thenceforth determined to apply himself with vigilance, to the rigid austerities of his religion for life.

15. He was at last overtaken by infirmities which shattered his frame, as the sleets of snowfall, batter the blooming lotuses in the lake.

16. Seeing his approaching death, his faithful wife was fading away with fear, as a creeper withers at the departure of spring, for fear of the

summer heat.

17. This lady then began to worship me (the personification of Wisdom) like thyself, for obtaining the boon of immortality which is hard to be had.

18. She prayed saying:—Ordain, O goddess! that the spirit of my lord may not depart from this sepulchre after his demise: and I granted her request.

19. After some time the Brāhman died, and his vacuous spirit remained in the vacuity of that abode.

20. This aeriform spirit of the Brāhman, assumed the shape of a mighty man on earth, by virtue of the excessive desire and merit of acts in his former state of existence.

21. He became the victorious monarch of the three realms, by subjugating the surface of the earth by his might, by laying hold on the high steeps (of the gods) by his valour, and his kind protection of the nether lands (watery regions) under his sway.

22. He was as a conflagration to the forest of his enemies, and as the steadfast Meru amidst the rushing winds of business on all sides. He was as the sun expanding the lotus-like hearts of the virtuous, and as the god of the *makara* ensign (Kama or cupid) to the eyes of women.

23. He was the model of all learning, and the all giving *Kalpa* tree to his suitors; he was the footstool of great Pandits, and as the full-moon shedding the ambrosial beams of polity all around.

24. But after the Brāhman was dead, and his dead body had disappeared in the forms of elementary particles in air, and his airy spirit had reposed in the aerial intellectual soul within the empty space of his house.

25. His Brāhmanic widow (born of the priestly class), was pining away in her sorrow, and her heart was rent in twain as the dried pod of *Simbi*.

26. She became a dead body like her husband, and her spirit by shuffling off its mortal coil, resumed its subtile and immortal form, in which it met the departed ghost of her husband.

27. She advanced to her lord, as rapidly as a river runs to meet the sea below its level; and became as cheerful to join him, as a cluster of flowers to inhale the vernal air.

28. The houses, lands and all the immovable properties and movable

riches of this Brāhman, are still existent in that rocky village, and it is only eight days past, that the souls of this loving pair, are reunited in the hollow vault of their house.

## CHAPTER XX.

### THE MORAL OF THE TALE OF LĪLĀ.

The goddess said:—That Brāhman whom I said before, had become a monarch on earth, is the same with thy husband, and his wife Arundhati, is no other than thyself—the best of women.

2. You two are the same pair now reigning over this realm, and resembling a pair of doves in your nuptial love, and the deities Siva and Pārvati in your might.

3. I have thus related to you the state of your past lives, that you may know the living soul to be but air, and the knowledge of its reality is but an error.

4. The erroneous knowledge (derived from sense), casts its reflection in the intellect, and causes its error also; (errors in the senses breed errors in the mind); and this makes you doubtful of the truth and untruth of the two states; (of the sensible and intellectual worlds).

5. Therefore the question, 'which is true and which is untrue,' has no better solution than that all creations, (whether visible or invisible, mental or ideal), are equally false and unsubstantial.

6. Vasishtha said:—Hearing these words of the goddess, Līlā was confused in her mind, and with her eyes staring with wonder, she addressed her softly.

7. Līlā said:—How is it, O goddess! that your words are so incoherent with truth, you make us the same, with the Brahmanic pair, who are in their own house, and we are sitting here in our palace.

8. And how is it possible that the small space of the room in which my husband's body is lying, could contain those spacious lands and hills and the ten sides of the sky: (as I already saw in my trance—*Sāmādhī*).

9. It is as impossible as to confine an elephant in a mustard seed, and as the fighting of a gnat with a body of lions in a nut-shell.

10. It is as incredible as to believe a lotus seed containing a hill in it, and to be devoured by a little bee; or that the peacocks are dancing on hearing the roaring of clouds in a dream.

11. It is equally inconsistent to say, O great goddess of gods! that this earth with all its mountains and other things, are contained within the small space of a sleeping room.

12. Deign therefore, O goddess to explain this mystery clearly unto me; because it is by thy favour only that the learned are cleared of their doubts.

13. The goddess said:—Hear me fair lady! I do not tell thee a lie; because transgression of the law is a thing unknown to us. (The law is *nānritam vadeta*—never tell an untruth).

14. It is I that establish the law when others are about to break it; if then I should slight the same, who else is there who would observe it.

15. The living soul of the village Brāhman, saw within itself and in the very house, the image of this great kingdom, as his departed spirit now views the same in its empty vacuity. (Therefore both these states are equally ideal).

16. But you have lost the remembrance of the states of your former lives after death, as they lose the recollection of waking events in the dreaming state.

17. As the appearance of the three worlds in dream, and their formation in the imagination; or as the description of a warfare in an epic poem and water in the mirage of a *maru* or sandy desert (are all false):

18. So were the hills and habitations which were seen in the empty space of the Brāhman's house, which was no other than the capacity of his own mind to form the images of its fancy, and receive the external impressions like a reflecting mirror (all mere ideal).

19. All these though unreal, yet they appear as real substances on account of the reality of the intellect, which is seated in the cavity of the inmost sheath of the body and reflects the images.

20. But these images, which are derived from the remembrance of unreal objects of the world, are as unreal as those objects which cast their reflexions in the intellect; just as the waves rising in the river of a mirage, are as unreal as the mirage itself.

21. Know this seat (*sadana*) of yours, which is set in this closet

(*kosha*) of the house, as well as myself and thyself and all things about us, to be but the reflections of our intellect only, without which nothing would be perceptible, as to one who is devoid of his intellect.

22. Our dreams and fallacies, our desires and fancies, as also our notions and ideas, serve as the best evidences, that afford us their light for the understanding of this truth: (that nothing is true beside the subjective mind, which creates and forms, produces and presents all objects to our view).

23. The spirit of the Brāhman resided in the vacuity of his house (the body), with the seas and forests and the earth (*i. e.* their impressions) within itself, as the bee abides in the lotus.

24. Thus the habitable globe with every thing it contains, is situated in a small cell in one corner of the intellect, as a spot of flimsy cloud in the firmament.

25. The House of the Brāhman was situated in the same locality of the intellect, which contains all the worlds in one of its atomic particles.

26. The intelligent soul contains in every atom of it, unnumbered worlds within worlds, enough to remove your doubt; of the Brāhman's viewing a whole realm within the space of his intellect.

27. Līlā asked:—How can the Brāhmanic pair be ourselves, when they are dead only eight days before, and we have been reigning here for so many years?

28. The goddess replied:—There is neither any limit of space or duration, nor any distance of place or length of time in reality: hear me now tell you the reason of it.

29. As the universe is the reflexion of the divine mind, so are infinity and eternity but representations of himself.

30. Attend to what I tell you about the manner in which we form the idea of time, and its distinct parts of a moment and an age, in the same way as we make the distinction of individualities in me, thee and this or that person, (which are essentially the same undivided spirit and duration).[14]

[14] Note. It is the mind that lengthens time by the quick succession of its thoughts, and shortens it by its quiescence.

## SECTION II.

*State of the Human soul after death.*

31. Hear now, that no sooner does any one come to feel the insensibility consequent to his death, than he forgets his former nature and thinks himself as another being.

32. He then assumes an empty form in the womb of vacuity in the twinkling of an eye, and being contained in that container, he thinks within himself in the same receptacle.

33. "This is my body with its hands and feet." Thus the body he thinks upon, he finds the same presented before him.

34. He then thinks in himself: "I am the son of this father and am so many years old; these are my dear friends and this is my pleasant abode."

35. "I was born and became a boy, and then grew up to this age. There are all my friends and in the same course of their lives."

36. Thus the compact density of the sphere of his soul, presents him many other figures, which appear to rise in it as in some part of the world.

37. But they neither rise nor remain in the soul itself, which is as transparent as the empty air; they appear to the intellect as a vision seen in a dream.

38. As the view beheld in a dream, presents the sights of all things in one place, so does every thing appear to the eye of the beholder of the other world as in his dream.

39. Again whatever is seen in the other world, the same occurs to men in their present states also; wherefore the reality of this and unreality of the other world, are both alike to a state of dreaming.

40. And as there is no difference in the waves of the same seawater, so the produced visible creation is no other than the unproduced intellectual world, both of which are equally indestructible: (the one being but a copy of the other).

41. But in reality the appearance is nothing but a reflection of the intellect; and which apart from the intelligible spirit, is merely an empty vacuity.

42. The creation though presided by the intelligible spirit, is itself a mere void, its intelligible soul being the only substance of it as the water of the waves.

43. The waves though formed of water, are themselves as false as the horns of hares; and their appearance as natural objects: is altogether false (because they are the effects of the auxiliary cause of the winds which have raised them).

44. Hence there being no visible object in reality (except a false appearance of such), how can the observer have any idea of the visible, which loses its delusion at the moment of his death.

45. After disappearance of the visible outer world from sight, the soul reflects on its reminiscence of the creation in its inner world of the mind, according to the proper time and place of every thing.

46. It remembers its birth, its parents, its age and its residence, with its learning and all other pursuits in their exact manner and order.

47. It thinks of its friends and servants, and of the success and failure of its attempts. And thus the increate and incorporeal soul, ruminates on the events of its created and corporeal state in its intellectual form.

48. It does not however remain long in this state, but enters a new body soon after its death, to which the properties of the mind and senses, are added afterwards in their proper times.

49. It then becomes a baby, and finds a new father and mother, and begins to grow. Thus whether one may perceive it or not, it is all the product of his former reminiscence.

50. Then upon waking from this state of trance, like a fruit from the cell of a flower, it comes to find that a single moment appeared to it as the period of an age.

51. So King Harish Chandra of yore thought one night as a period of twelve years; and so one day seems as long as a year to them that are separated from their beloved objects.

52. Again as the birth or death of one in his dream, or his getting a begotten father in infancy, or a hungry man's faring on dainty food in thought, is all false:

53. So when a sated man says he is starving, or one declares he is an eye witness of a thing he has not seen, or an empty space is full of people, or that he has got a lost treasure in his dream, who is there to believe him?

54. But this visible world rests in the invisible spirit of God, as the



property of pungency, resides in the particles, of the pepper seed, and as the painted pictures on a column. But where are the open and clear sighted eyes to perceive the same?

#### INTERPRETATION OF LĪLĀ'S VISION.

55. The vision of Līlā, called samādhi in Yoga and *clairvoyance* of spiritualism, was the abstract meditation of her lord in her memory. Which presented her with a full view of every thing imprinted in it. The memory is taken for the whole intellect *chit*, which is identified with God, in whose essence the images of all things, are said to be eternally present.

#### CHAPTER XXI.

##### GUIDE TO PEACE.

Soon after the insensibility occasioned by one's death is over, there appears to him (soul) the sight of the world, as he viewed it with his open eyes when he was living.

2. It presents before him the circle of the sky and its sides with the cycle of its seasons and times, and shows him the deeds of his pious and secular acts, as they were to continue to eternity.

3. Objects never seen nor thought of before, also offer themselves to his view, as the sight of his own death in a dream, and as they were the prints in his memory.

4. But the infinity of objects, appearing in the empty sphere of the immaterial intellect, is mere illusion, and the baseless city of the world, like an aerial castle, is but the creation of imagination.

5. It is the remembrance of the past world, that makes it known to us, (because it is impossible to recognise any thing without a previous impression of its kind in the mind). Hence the length of a *kalpa* age and the shortness of a moment, are but erroneous impressions proceeding from the rapidity and slowness of our thoughts.

6. Therefore knowledge, based upon previous notions or otherwise, is of two kinds, and things known without their cause, are attributed to Divine Intelligence (as the hidden cause of all).

7. We are conscious also of thoughts, unthought of before in our minds, as we often have in our dreams; and think of our parents after their demise by mistake of other persons as such.

8. Sometimes genius supercedes the province of memory, as in the first creation or discovery of a thing, which is afterwards continued by its remembrance.

9. According to some, those visible worlds are said to have remained in their ideal state in the Divine mind; and according to others, that there were no pre-existent notions of these in the mind of God.

10. According to some others, the world manifested itself not from the memory, but by the power and will of God; while others maintain it to be the production of a fortuitous combination, of intelligence and atomic principles on a sudden (*Kākatālīya sanyoga*).

11. It is the entire forgetfulness of the world, which is styled liberation, and which can not be had from attachment to what is desirable or aversion of the undesirable.

12. It is difficult to effect an entire negation, both of one's subjective as well as objective knowledge of his self, and the existence of the outer world; and yet no body can be freed without obliteration of both.

13. As the fallacy of taking a rope for a snake, is not removed until the meaning of the world snake, is known to be inapplicable to the rope; so no one can have rest and peace of his mind, unless he is convinced of the illusive nature of the world.

14. One party, who is at peace with himself (by his abandonment of the world), can not be wholly at rest without divine knowledge; as the ghost of his inward ignorance, may overtake him after his getting rid of the devil of worldliness.

15. The world is certainly a monster in itself without the knowledge of its Author; but the difficulty of knowing the first cause, has rendered it an impassable wilderness.

16. Līlā said:—If reminiscence be the cause of one's reproduction, then say, O goddess! what were the causes of the birth of the Brāhmanic pair, without the vestiges of their past remembrance.

17. The goddess replied:—Know that Brahmā the first progenitor of mankind, who was absolute in himself, did not retain any vestige of his past remembrance in him.

18. The first born, who had nothing to remember of a prior birth, was born in the lotus with his own intelligence—*chaitanya*; (and not because of his remembrance).

19. The lord of creatures being thus born by chance of his own genius or creative power, and without any assignable cause or design on his part, reflected within himself "now I am become another and the source of creation."

20. Whatever is thus born of itself, is as it were nothing and never produced at all, but remained as the absolute intellect itself in *nubibus* (chinnabhas).

21. It is the Supreme being that is the sole cause of both states of reminiscence, (*i. e.* the one caused by vestiges of prior impressions, and the other produced by prior desires); and both the conditions of cause and effect combine in Him in the sphere of his intellect.

22. Thus it is the knowledge of the union of the cause and effect, and the auxiliary cause in Him, that gives us our tranquillity and naught otherwise.

23. Causality and consequence are mere empty words of no significance, since it is the recognition of the universal intellect, which constitutes true wisdom.

24. Hence nothing is produced that is seen in the phenomenal, or known in the noumenal or intellectual world (*Chid-jagat*); but every thing is situated within the space of the sphere of the intellect in one's own soul.

25. Līlā said:—O! wonderful was the sight thou hast shown me, O goddess; it was a fair prospect of the world as in its morning light, and as brilliant as in the glare of a lightning.

26. Now goddess! deign to satisfy my curiosity, until I become conversant with it by my intense application and study.

27. Kindly take me to that dwelling where the Brāhman pair dwelt together, and show me that mountainous spot of their former residence.

28. The goddess replied:—If you want to see that sight, you shall have to be immaculate, by forsaking the sense of your personality (*mana* or *meum*), and betaking yourself to the clairvoyance or clear sightedness of seeing the unintelligible Intellect (*achetya-chit*) within the soul.

29. You shall then find yourself in a vacuous atmosphere (*vyomātman*),

and situated in the sky (*nabhas-nubibus*), resembling the prospects of earthly men, and the apartments of the firmament (*i. e.* all *nil* and void).

30. In this state we shall be able to see them with all their possessions without any obstruction; otherwise this body is a great barrier in the way of spiritual vision.

31. Līlā said:—Tell me kindly, O goddess! the reason, why do we not see the other world with these eyes, nor go there with these bodies of ours.

32. The goddess replied:—The reason is that you take the true futurity for false, and believe the untrue present as true. For these worlds which are formless, appear as having forms to your eyes, as you take the substance gold in its form of a ring.

33. Gold though fashioned as a circlet, has no circularity in it; so the spirit of God appearing in the form of the world, is not the world itself.

34. The world is a vacuity full with the spirit of God; and whatever else is visible in it, is as the dust appearing to fly over the sea. (Hence called *māyā* or illusion of vision, as specks peopling the summer skies).

35. This illusory quintessence of the world is all false, the true reality being the subjective Brahma alone; and in support of this truth we have the evidence of our guides in Vedānta philosophy, and the conviction of our consciousness.

36. The Brahma believer sees Brahma alone and no other anywhere, and he looks to Brahma through Brahma himself, as the creator and preserver of all, and whose nature includes all other attributes in itself.

37. Brahma is not known only as the author of his work of the creation of worlds, but as existent of himself without any causation or auxiliary causality, (*i. e.* as neither the creator or created, nor supporter of nor supported by another).

38. Until you are trained by your practice of Yoga, to rely in one unity, by discarding all duality and variety in your belief, so long you are barred from viewing Brahma in his true light.

39. Being settled in this belief of unity, we find ourselves by our constant practice of Yoga communion, to rest in the Supreme spirit.

40. We then find our bodies mixing with the air as an aerial substance, and at last come to the sight of Brahma with these our mortal frames.

41. Being then endued with pure, enlightened and spiritual frames, like those of Brahmā and the gods, the holy saints are placed in some part of the divine essence.

42. Without practice of yoga, you can not approach God with your mortal frame. The soul that is sullied by sense, can never see the image of God.

43. It is impossible for one to arrive at the aerial castle (objects of the wish) of another, when it is not possible for him to come to the castle (wished for object), which he has himself built in air.

44. Forsake therefore this gross body, and assume your light intellectual frame; then betake yourself to the practice of yoga, that you may see God face to face.

45. As it may be possible to realize an aerial castle by the labour of building it, so it is possible to behold God, either with this body or without it, by practice of yoga only and not otherwise.

46. And as the erroneous conception of the existence of the world, has continued since its first creation (by the will of Brahma); so it has been ever since attributed to an eternal fate—*niyati* (by fatalists), and to an illusory power (*māyā sakti of Māyā vadis*).

47. Līlā asked:—Thou saidst O goddess? that we shall go together to the abode of the Brahman pair, but I ask thee to tell me, how are we to effect our journey there?

48. As for me, I shall be able to go there with the purer part of my essence the sentient soul, (after leaving this my gross body here). But tell me how wilt thou that art pure intellect (*chetas*), go to that place?

49. The goddess replied:—I tell thee lady, that the divine will is an aerial tree, and its fruits are as unsubstantial as air, having no figure nor form nor substance in them.

50. And whatever is formed by the will of God from the pure essence of his intelligent nature, is only a likeness of himself, and bears little difference from its original.

51. This body of mine is of the like kind, and I will not lay it aside, but find out that place by means of this as the breeze finds the odours.

52. And as water mixes with water, fire with fire and air with air, so does this spiritual body easily join with any material form that it

likes.

53. But a corporeal body cannot mix with an incorporeal substance, nor a solid rock become the same with an ideal hill.

54. And as your body, which is composed both of its spiritual and mental parts, has become corporeal by its habitual tendency to corporeality.

55. So your material body becomes spiritual (*ātivāhika*), by means of your leaning to spirituality, as in your sleep, in your protracted meditation, insensibility, fancies and reveries.

56. Your spiritual nature will then return to your body, when your earthly desires are lessened and curbed within the mind.

57. Līlā said:—Say goddess, what becomes of the spiritual body after it has attained its compactness by constant practice of yoga; whether it becomes indestructible, or perishes like all other finite bodies.

58. The goddess replied:—Any thing that exists is perishable, and of course liable to death; but how can that thing die which is nothing, and is imperishable in its nature? (Such is the spirit).

59. Again the fallacy of the snake in a rope being removed, the snake disappears of itself, and no one doubts of it any more.

60. Thus, as the true knowledge of the rope, removes the erroneous conception of the snake in it, so the recognition of the spiritual body, dispels the misconception of its materiality.

61. All imagery is at an end when there is no image at all, as the art of statuary must cease for want of stones on earth. (Thus they attribute materiality to the immaterial spirit from their familiarity with matter).

62. We see clearly our bodies full of the spirit of God, which you can not perceive owing to your gross understanding.

63. In the beginning when the intellect—*chit*, is engrossed with the imagination of the mind—*chitta*, it loses thenceforth its sight of the only one object (the unity of God).

64. Līlā asked:—But how can imagination have any room or trace out anything in that unity, wherein the divisions of time and space and all things, are lost in an undistinguishable mass?

65. The goddess replied:—Like the bracelet in gold and waves in water, the show of truth in dreams, and the resemblance of aerial castles:—

66. As all these vanish on the right apprehension of them, so the imaginary attributes of the unpredicable God, are all nothing whatever.

67. As there is no dust in the sky, so there can be no ascribing of any attribute or partial property to God; whose nature is indivisible and unimaginable, who is an unborn unity, tranquil and all-pervading.

68. Whatever shines about us, is the pure light of that being, who scatters his lustre like a transcendental gem all around.

69. Līlā said:—If it is so at all times, then tell me, O goddess! how we happened to fall into the error of attributing duality and diversity to His nature.

70. The goddess replied:—It was your want of reason that has led you to error so long; and it is the absence of reasoning that is the natural bane of mankind, and requires to be remedied by your attending to reason.

71. When reason takes the place of the want of reason, it introduces in a moment the light of knowledge in the soul, in lieu of its former darkness.

72. As reason advances, your want of reason and knowledge and your bondage to prejudice, are put to flight; and then you have an unobstructed liberation and pure understanding in this world.

73. As long as you had remained without reasoning on this subject, so long were you either dormant or wandering in error.

74. You are awakened from this day both to your reason and liberation, and the seeds for the suppression of your desires, are sown in your heart.

75. At first neither was this visible world presented to you nor you to it, how long will you therefore reside in it, and what other desires have you herein?

76. Withdraw your mind from its thoughts of the visitor, visibles and vision of this world, and settle it in the idea of the entire negation of all existence, then fix your meditation solely in the supreme Being, and sit in a state of unalterable insensibility (by forgetting yourself to a stone).

77. When the seed of inappetency has taken root in your heart, and begun to germinate in it, the sprouts of your affections and hatred (literally—pathos and apathy), will be destroyed of themselves.

78. Then the impression of the world will be utterly effaced from the mind, and an unshaken *anesthesia* will overtake you all at once.

79. Remaining thus entranced in your abstract meditation, you will have in process of time a soul, as luminous as a luminary in the clear firmament of heaven, freed from the concatenation of all causes and their consequences for evermore.

## CHAPTER XXII.

### PRACTICE OF WISDOM OR WISDOM IN PRACTICE.

(VIJNĀNA-BHYĀSA).

#### SECTION I.

##### ABANDONMENT OF DESIRES.

*Bāsanā Tyāga.*

The goddess continued:—

As objects seen in a dream, prove to be false as the dream, on being roused from sleep and upon knowing them as fumes of fancy; so the belief in the reality of the body, becomes unfounded upon dissolution of our desires.

2. As the thing dreamt of disappears upon waking, so does the waking body disappear in sleep, when the desires lie dormant in the soul.

3. As our corporeal bodies are awakened after the states of our dreaming and desiring, so is our spiritual body awakened after we cease to think of our corporeal states.

4. As a sound sleep succeeds the dormancy which is devoid of desires, (*i. e.* when we are unconscious of the actions and volition of our minds); so does the tranquillity of liberation follow the state of our inappetency even in our waking bodies.

5. The desire of living-liberated men (*jīvan-muktas*), is not properly any desire at all, since it is the pure desire relating to universal weal and happiness.



6. The sleep in which the will and wish are dormant, is called the sound sleep *susupta*, but the dormancy of desires in the waking state, is known as insensibility *moha* or *mūrchhā*.

7. Again the sleep which is wholly devoid of desire, is designated the *turīya* or the fourth stage of yoga, and which in the waking state is called *samādhi* or union with Supreme.

8. The living man, whose life is freed from all desires in this world, is called the living liberated—*jīvan-mukta*, a state which is unknown to them that are not liberated (*amukta*).

9. When the mind becomes a pure essence (as in its *samādhi*), and its desires are weakened, it becomes spiritualised (*ativāhika*), and then it glows and flows, as the snow melts to water by application of heat.

10. The spiritualised mind, being awakened (as if it were from its drowsiness or lethargy), mixes with the holy spirits of departed souls in the other world.

11. When your egoism is moderated by your practice of yoga, then the perception of the invisible, will of itself rise clearly before your mind.

12. And when spiritual knowledge gains a firm footing in your mind, you will then behold the hallowed scenes of the other world more than your expectation.

13. Therefore O blameless lady! try your utmost to deaden your desires, and when you have gained sufficient strength in that practice, know yourself to be liberated in this life.

14. Until the moon of your intellectual knowledge, comes to shine forth fully with her cooling beams, so long you shall have to leave this body of yours here, in order to have a view of the other world.

15. This fleshy body of yours, can have no tangible connection with one which is without flesh; nor can the intellectual body (*lingadeha*), perform any action of the corporeal system.

16. I have told you all this according to my best knowledge, and the state of things as they are: and my sayings are known even to boys, to be as efficacious as the curse or blessing of a deity.

17. It is the habitual reliance of men in their gross bodies, and their fond attachment to them, that bind their souls down, and bring them back to the earth; while the weakening of earthly desires serve to clothe them with spiritual bodies.

18. No body believes in his having a spiritual body here even at his death bed; but every one thinks the dying man to be dead with his body for ever.

19. This body however, neither dies, nor is it alive at any time; for both life and death are mere resemblances of aerial dreams and desires in all respects.

20. The life and death of beings here below, are as false as the appearances and disappearance of persons in imagination, (or a man in the moon), or of dolls in play or puppet shows.

21. Līlā said:—The pure knowledge, O goddess! that thou hast imparted to me, serves on its being instilled into my ears, as a healing balm to the pain caused by the phenomenals.

## SECTION II.

### ON THE PRACTICE OF YOGA.

22. Now tell me the name and nature of the practice, that may be of use to Spiritualism, how it is to be perfected and what is the end of such perfection.

23. The goddess replied:—Whatever a man attempts to do here at any time, he can hardly ever effect its completion, without his painful practice of it to the utmost of his power.

24. Practice is said by the wise, to consist in the conference of the same thing with one another, in understanding it thoroughly, and in devoting one's self solely to his object.

25. And those great souls become successful in this world, who are disgusted with the world, and are moderate in their enjoyments and desires, and do not think on the attainment of what they are in want of.

26. And those great minds are said to be best trained, which are graced with liberal views, and are delighted with the relish of unconcernedness with the world, and enraptured with the streams of heavenly felicity.

27. Again they are called the best practised in divine knowledge, who are employed in preaching the absolute negation of the knower and knowables in this world, by the light of reasoning and Sāstras.

28. Also the knowledge, that there was nothing produced in the beginning, and that nothing which is visible, as this world or one's

self, is true at any time, is called to be practical knowledge by some.

29. The strong tendency of the soul towards the spirit of God, which results from a knowledge of the nihility of visibles, and subsidence of the passions, is said to be the effect of the practice of Yoga.

30. But mere knowledge of the inexistence of the world, without subduing the passions, is known as knowledge without practice, and is of no good to its possessor.

31. Consciousness of the inexistence of the visible world, constitutes the true knowledge of the knowable. This habitude of the mind is called the practice of Yoga, and leads one to his final extinction—*nirvāna*.

32. The mind thus prepared by practice of Yoga, awakens the intelligence which lay dormant in the dark night of this world, and which now sheds its cooling showers of reason, like dew drops in the frosty night of autumn.

33. As the sage was sermonizing in this manner, the day departed as to its evening service, and led the assembled train to their evening ablutions. They met again with their mutual greetings at the rising beams of the sun after the darkness of night was dispelled.

## CHAPTER XXIII.

### THE AERIAL JOURNEY OF SPIRITUAL BODIES.

Vasishtha said:—

After this conference between the goddess and that excellent lady on that night, they found the inmates of the family fast asleep in the inner apartment.

2. They entered the charnel-house which was closely shut on all sides by latches fastened to the doors and windows, and which was perfumed with the fragrance of heaps of flowers.

3. They sat beside the corpse decorated with fresh flowers and garments, with their faces shining like the fair full-moon; and brightening the place.

4. They then went to the cemetery and stood motionless on the spot, as if they were sculptures engraven on marble columns, or as pictures drawn

upon the wall.

5. They shook off all their thoughts and cares, and became as contracted as the faded blossoms of the lotus at the decline of the day, when their fragrance has fled from them.

6. They remained still, calm and quiet and without any motion of their limbs, like a sheet of clouds hanging on the mountain top in the calm of autumn.

7. They continued in fixed attention without any external sensation, like some lonely creepers shrivelled for want of the moisture of the season.

8. They were fully impressed with the disbelief of their own existence, and that of all other things in the world, and were altogether absorbed in the thought of an absolute privation of every thing at large.

9. They lost the remembrance of the phantom of the phenomenal world, which is as unreal as the horn of a hare.

10. What was a *non ens* at first, is even so a not-being at present, and what appears as existent, is as inexistent as the water in a mirage.

11. The two ladies then became as quiet as inert nature herself, and as still as firmament before the luminous bodies rolled about in its ample sphere.

12. They then began to move with their own bodies, the goddess of wisdom in her form of intelligence, and the queen in her intellectual and meditative mood.

13. With their new bodies they rose as high as one span above the ground, then taking the forms of the empty intellect, they began to mount in the sky.

14. The two ladies then with their playful open eyes, ascended to the higher region of the sky, by their nature of intellectual knowledge.

15. Then they flew higher and higher by force of their intellect, and arrived at a region stretching millions of leagues in length.

16. Here the pair in their etherial forms, looked about according to their nature in search of some visible objects; but finding no other figure except their own, they became much more attached to each other by their mutual affection.

## CHAPTER XXIV.

### THE AERIAL JOURNEY.

Vasishtha continued:—

Thus ascending higher and higher and reaching by degrees the highest station, they went on viewing the heavens, with their hands clasped in each other's.

2. They saw a vast expanse as that of the wide extended universal ocean, deep and translucent within; but soft with etherial mildness, and a cooling breeze infusing heavenly delight.

3. All delightful and pleasant was the vast Ocean of vacuity, into which they dived, and which afforded them a delight far greater in its purity, than what is derived from the company of the virtuous.

4. They wandered about all sides of heaven, under the beams of the full moon shining above them; and now halted under the clear vault of the clouds, covering the mountain tops of *Meru*, as if under the dome of a huge white washed edifice.

5. And now they roved by the regions of Siddhas and Gandharvas, breathing the charming fragrance of *Mandāra* chaplets; and now passing the lunar sphere, they inhaled the sweet scent exhaled by the breeze from that nectarious orb (*Sudhākara*).

6. Now tired and perspiring profusely, they bathed in the lakes of showering clouds, fraught with the blushing lotuses of lurid lightnings flashing within them.

7. They promenaded at random of their free will on all sides, and now alighted like fluttering bees on the tops of high mountains, appearing as filaments of the lotus-like earth below.

8. They roved also under the vaults of some fragments of clouds, which were scattered by the winds, and raining like the cascade of Ganges, thinking them as shower-bath-houses in the air.

9. Then failing in their strength, they halted in many places, with their slow and slackened steps, and beheld the vacuum full of great and wondrous works.

## SECTION II.

### DESCRIPTION OF THE HEAVEN.

10. They saw what they had never seen before, the tremendous depth of vacuity, which was not filled up by the myriads of worlds which kept revolving in it.

11. Over and over and higher and higher, they saw the celestial spheres filled with luminous orbs adorned with their ornamental stars, roving one above and around the other.

12. Huge mountainous bodies as the *Meru* moved about in the vacuous space, and emitted a rubicund glare, like a flame of fire from within their bowels on all sides.

13. There were beautiful table-lands, like those of the Himālayas, with their pearly peaks of snow; and also mountains of gold, spreading an aureate hue over the land.

14. They saw in some place mountains of emerald, tinging the landscape with verdant green, as it were a bed of grass; and in others some dark cloud, dimming the sight of the spectator, and hiding the spectacle in dark blackness.

15. They beheld also tracts of blue sapphire, with creepers of pārijāta flowers, blooming with their blossoms as banners in the azure skies.

16. They saw the flights of Siddhas (or departed holy spirits), the flight of whose minds outstripped the swiftness of the winds; and heard the vocal music of the songs of heavenly nymphs in their aerial abodes.

17. All the great bodies in the universe (the planetary system), were in continual motion; and the spirits of the gods and demigods, were moving about unseen by one another.

18. Groups of spiritual beings, as the Kushmāndas, Rākshasas and Pisāchas, were seated in aerial circles at the borders; and the winds and gales blowing with full force in their ethereal course.

19. Loud roarings of clouds, as those of the crackling wheels of heavenly cars, were heard in some places; and the noise of rapid stars, resembled the blowing of pneumatic engines.

20. There the half burnt Siddhas, were flying from their burning cars under the solar rays, by reason of their nearness to the Sun; and the solar embers were flung afar by the breath of the nostrils of his

horses. (It means the falling of the burning meteors and meteorolites from the sky).

21. In some places they beheld the rulers of men, and trains of Apsaras, hurrying up and down the air; and in others, the goddesses roving amidst the smoky and fiery clouds in the firmament.

22. Here they saw some sparks of light, falling like the jewels of celestial nymphs, in their hurried flight to their respective spheres; and there they beheld the lightsome spirits of lesser Siddhas dwindling into darkness.

23. Flakes of mists were falling off from the clouds, as if by friction of the bodies of turbulent spirits, rushing up and down the skies; and shrouding the sides of mountains as with sheets of cloth.

24. Fragments of clouds, beset by groups in the shapes of crows, owls and vultures, were flying about in the air; and there were seen some monsters also, as Dākinis heaving their heads in the forms of huge surges, in the cloudy ocean of the sky.

25. There were bodies of Yoginīs too, with their faces resembling those of dogs, ravens, asses and camels, who were traversing the wide expanse of the heavens to no purpose.

26. There were Siddhas and Gandharvas, sporting in pairs in the coverts of dark, smoky and ash coloured clouds, spread before the regents of the four quarters of the skies.

27. They beheld the path of the planets (the zodiac), which resounded loudly with the heavenly music of the spheres; and that path also (of the lunar mansions), which incessantly marked the course of the two fortnights.

28. They saw the sons of gods moving about in the air, and viewing with wonder the heavenly stream of Ganges (the milky way), which was studded with stars, and rolling with the rapidity of winds.

29. They saw the gods wielding their thunderbolts, discuses, tridents, swords and missiles; and heard Nārada and Tumburu singing in their aerial abodes on high.

30. They beheld the region of the clouds, where there were huge bodies of them mute as paintings, and pouring forth floods of rain as in the great deluge.

31. In some place they saw a dark cloud, as high as the mountain-king Himālaya, slowly moving in the air; and at others some of a golden hue

as at the setting sun.

32. In some place there were flimsy sheets of clouds, as are said to hover on the peaks of the Rishya range; and at another a cloud like the calm blue bed of the Sea, without any water in them.

33. There were tufts of grass seen in some places, as if blown up by the winds and floating in the stream of air; and swarms of butterflies at others with their glossy coats and wings.

34. In some place, there was a cloud of dust raised by the wind, and appearing as a lake on the top of a mountain.

35. The Mātris were seen, to be dancing naked in their giddy circles in some place, and the great Yoginīs sat at others, as if ever and anon giddy with intoxication.

36. There were circles of holy men, sitting in their calm meditation in one place; and pious saints at others, who had cast away their worldly cares at a distance.

37. There was a conclave of celestial choristers, composed of heavenly nymphs, Kinnaras and Gandharvas in one place; and some quiet towns and cities situated at others.

38. There were the cities of Brahmā and Rudra full with their people, and the city of illusion (Māyā) with its increasing population.

39. There were crystal lakes in some places and stagnant pools at others; and lakes with the Siddhas seated by them, and those embosomed by the rising moon.

40. They saw the sun rising in one part, and the darkness of night veiling the others; the evening casting its shadow on one, and the dusky mists of dusk obscuring the other.

41. There were the hoary clouds of winter in some places, and those of the rains in others; somewhere they appeared as tracts of land and at another as a sheet of water.

42. Bodies of gods and demigods, were roving from one side to the other; some from east to west, and others from north to the south.

43. There were mountains heaving their heads to thousands of miles in their height; and there were valleys and caves covered in eternal darkness.

44. There was a vast inextinguishable fire, like that of the blazing sun



in one place; and a thickly frost covering the moonlight in another.  
(The burning heat of the tropics and the cold of the frigid zone).

45. Somewhere there was a great city, flourishing with groves and arbours; and at another big temples of gods, levelled to the ground by the might of demons.

46. In some place there was a streak of light, described by a falling meteor in the sky; in another the blaze of a comet with its thousand fiery tails in the air.

47. In one place there was a lucky planet, rising with its full orb to the view; in another there spread the gloom of night, and full sunshine in another.

48. Here the clouds were roaring, and there they were dumb and mute; here were the high blasts driving the clouds in air, and there the gentle breeze dropping the clusters of flowers on the ground.

49. Sometimes the firmament was clear and fair, and without an intercepting cloud in it, and as transparent as the soul of a wise man, delighted with the knowledge of truth.

50. The vacuous region of the celestial gods, was so full with the dewy beams (*himānsu*) of the silvery orb of the moon (*sweta-vāha*), that it appeared as a shower of rain, and raised the loud croaking of the frogs below.

51. There appeared flocks of peacocks and goldfinches, to be fluttering about in some place, and vehicles of the goddesses and Vidyādhariś thronging at another.

52. Numbers of Kārtikeya's peacocks were seen dancing amidst the clouds, and a flight of greenish parrots was seen in the sky appearing as a verdant plain.

53. Dwarfish clouds were moving like the stout buffaloes of Yama; and others in the form of horses, were grazing on the grassy meadows of clouds.

54. Cities of the gods and demons, appeared with their towers on high; and distinct towns and hills, were seen at distances, as if detached from one another by the driving winds.

55. In some place, gigantic Bhairavas were dancing with their mountainous bodies; and great *garudas* were flying at another, as winged mountains in the air.

56. Huge mountains also, were tossed about by the blowing of winds; and the castles of the Gandharvas, were rising and falling with the celestial nymphs in them.

57. There were some clouds rising on high, and appearing as rolling mountains in the sky, crushing down the forests below; and the sky appeared in some place, as a clear lake abounding in lotuses.

58. The moon-beams shone brightly in one spot, and sweet cooling breezes blew softly in another. Hot sultry winds were blowing in some place, and singeing the forest on the mountainous clouds.

59. There was a dead silence in one spot, caused by perfect calmness of the breeze; while another spot presented a scene of a hundred peaks, rising on a mountainlike cloud.

60. In one place the raining clouds, were roaring loudly in their fury; and in another a furious battle was waging between the gods and demons in the clouds.

61. In some place the geese were seen gabbling in the lotus lake of the sky, and inviting the ganders by their loud cackling cries.

62. Forms of fishes, crocodiles and alligators, were seen flying in the air, as if they were transformed to aerial beings, by the holy waters of their natal Ganges.

63. They saw somewhere the eclipse of the moon, by the dark shadow of the earth, as the sun went down the horizon; and so they saw the eclipse of the sun by the shadow of the moon falling on his disk.

64. They saw a magical flower garden, exhaling its fragrance in the air; and strewing the floor of heaven, with profusion of flowers, scattered by showers of morning dews.

65. They beheld all the beings contained in the three worlds, to be flying in the air, like a swarm of gnats in the hollow of a fig tree; and then the two excellent ladies stopped in their aerial journey, intent upon revisiting the earth.

NOTE. Most part of the above description of the heavens, consists of the various appearances of the clouds, and bears resemblance to Shelly's poetical description of them. All this is expressed by one word in the Cloud-Messenger of Kālidāsa, where the cloud is said to be "*Kāma rūpa*" or assuming any form at pleasure.

## CHAPTER XXV.

### DESCRIPTION OF THE EARTH.

These ladies then alighted from the sky in their forms of intelligence, and passing over the mountainous regions, saw the habitations of men on the surface of the earth.

2. They saw the world situated as a lotus, in the heart of the first male Nara (Brahmā); the eight sides forming the petals of the flower, the hills being its pistils, and the pericarp containing its sweet flavour.

3. The rivers are the tubes of its filaments, which are covered with drops of snow resembling their dust. The days and nights rolling over it, like swarms of black-bees and butterflies, and all its living beings appearing as gnats fluttering about it.

4. Its long stalks which are as white as the bright day light, are composed of fibres serving for food, and of tubes conducting the drink to living beings.

5. It is wet with moisture, which is sucked by the sun, resembling the swan swimming about in the air. It folds itself in sleep in the darkness of night in absence of the sun.

6. The earth like a lotus is situated on the surface of the waters of the ocean, which make it shake at times, and cause the earthquake by their motion. It is supported upon the serpent Vāsuki serving for its understalk, and is girt about by demons as its thorns and prickles.[15]

[15] This means the demons to have first peopled the borders and skirts of the earth. See Hesiod. Works and Days. Book I. V 200.

7. The mount Meru (and others) are its large seeds, and the great hives of human population; where the fair daughters of the giant race, propagated (the race of men), by their sweet embrace (with the sons of God).[16]

[16] That the Meru or Altain chain in Scythia, was the great hive of human race is an undisputed truth in history. So Moses speaks of the giant race in Genesis chapter VI. V 2 and 4. "And there were giants in the earth in those days, and also after that. And when the sons of God saw the daughters of men fair, they took them to wives, of all which they chose."

8. It has the extensive continent of Jambudwīpa situated in one petal, the petioles forming its divisions, and the tubular filaments its rivers.

9. The seven elevated mountains, forming the boundary lines of this continent, are its seeds; and the great mount of Sumeru reaching to the sky, is situated in the midst. (*i. e.* the topmost north pole).

10. Its lakes are as dewdrops on the lotus-leaf, and its forests are as the farina of the flower; and the people inhabiting the land all around, are as a swarm of bees about it.

11. Its extent is a thousand yojanas square, and is surrounded on all sides by the dark sea like a belt of black bees.

12. It contains nine *varshas* or divisions, which are ruled by nine brother kings, resembling the regents of its eight petalled sides, with the Bhārata-varsha in the midst.

13. It stretches a million of miles with more of land than water in it. Its habitable parts are as thickly situated as the frozen ice in winter.

14. The briny ocean which is twice as large as the continent, girds it on the outside, as a bracelet encircles the wrist.

15. Beyond it lies the Sāka continent of a circular form, and twice as large as the former one, which is also encircled by the sea.

16. This is called the milky ocean for the sweetness of its water, and is double the size of the former sea of salt.

17. Beyond that and double its size is the Kusadwīpa continent, which is full of population. It is also of the size of a circle, and surrounded by another sea.

18. Around it lies the belt of the sea of curds, delectable to the gods, and double the size of the continent which is encircled by it.

And again: "when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old, men of renown".

19. After that lies the circle of the Krauncha dwīpa, which is also twice the size of the former one, and surrounded by a sea in the manner of a city by a canal.

20. This sea is called the sea of butter, and is twice as large as the

continent which is girt by it. Beyond it lies the Sālmali dwīpa, girt by the foul sea of wine.

21. The fair belt of this sea resembles a wreath of white flowers, like the girdle of the *Sesha* serpent, forming the necklace hanging on the breast of Hari.

22. Thereafter is stretched the Plaxa dwīpa, double the size of the former, and encircled by the belt of the sea of sugar, appearing as the snowy plains of Himālaya.

23. After that lies the belt of the Pushkara dwīpa, twice as large as the preceding one, and encircled by a sea of sweet water double its circumference.

24. Hence they saw at the distance of ten degrees, the descent to the infernal regions; where there lay the belt of the south polar circle, with its hideous cave below.

25. The way to the infernal cave is full of danger and fear, and ten times in length from the circle of the *dwīpas*; (continents).

26. This cave is encompassed on all sides by the dreadful vacuum, and is half covered below by a thick gloom, appearing as a blue lotus attached to it.

27. There stood the Lokāloka Kumeru or South Polar mountain, which is bright with sun-shine on one side, and covered by darkness on the other, and is studded with various gems on its tops, and decked with flowers growing upon it.

28. It reflected the glory of the three worlds (in the everlasting snows), which are clapped as a cap of hairs on its top.

29. At a great distance from it, is a great forest, untrodden by the feet of any living being; and then proceeding upward, they saw the great northern ocean encompassing the pole on all sides.

30. Further on they beheld the flaming light of the aurora borealis, which threatened to melt the snowy mountain to water.

31. Proceeding onward, they met with the fierce Boreas or north winds, blowing with all their fury and force.

32. They threatened to blow away and uproot the mountains, as if they were dust or grass; and traversed the empty vacuum with their noiseless motion.

33. Afar from these they saw the empty space of vacuum, stretching wide all about them.

34. It spreads around to an unlimited extent, and encompasses the worlds as a golden circlet encircles the wrist, (*i. e.* the belt of the zodiac).

35. Thus Līlā, having seen the seas and mountains, the regents of the worlds, the city of the gods, the sky above and the earth below in the unlimited concavity of the universe, returned on a sudden to her own land, and found herself in her closet again.

## CHAPTER XXVI.

Vasishtha said:—After the excellent ladies had returned from their visit of the mundane sphere, they entered the abode where the Brāhman had lived before.

2. There the holy ladies saw in that dwelling, and unseen by any body, the tomb or tope of the Brāhman.

3. Here the maid servants were dejected with sorrow, and the faces of the women were soiled with tears. Their countenances had faded away, like lotuses with their withered leaves.

4. All joy had fled from the house, and left it as the dry bed of the dead sea, after its waters were sucked by the scorching sun (Agastya). It was as a garden parched in summer, or a tree struck by lightning.

5. It was as joyless as the dried lotus, torn by a blast or withering under the frost; and as faint as the light of a lamp, without its wick or oil; and as dim as the eyeball without its light.

6. The house without its master, was as doleful as the countenance of a dying person, or as a forest with its falling and withered leaves, and as the dry and dusty ground for want of rain.

7-8. Vasishtha continued:—Then the lady with her gracefulness of divine knowledge, and the elegance of her perfections, and her devotedness to and desire of truth, thought within herself, that the inmates of the house might behold her and the goddess, in their ordinary forms of human beings.

9. The dwellers of the house then beheld the two ladies as Laxmī and

Gaurī together, and brightening the house with the effulgence of their persons.

10. They were adorned from head to foot, with wreaths of unfading flowers of various kinds; and they seemed like Flora—the genius of spring, perfuming the house with the fragrance of a flower garden.

11. They appeared to rise as a pair of moons, with their cooling and pleasant beams; infusing a freshness to the family, as the moonlight does to the medicinal plants in forests and villages.

12. The soft glances of their eyes, under the long, loose and pendant curls of hair on their foreheads, shed as it were a shower of white *mālātī* flowers, from the dark cloudy spots of their nigrescent eyes.

13. Their bodies were as bright as melted gold, and as tremulous as the flowing stream. The current of their effulgence, cast a golden hue on the spot where they stood, as also over the forest all around.

14. The natural beauty of Laxmī's body, and the tremulous glare of Līlā's person, spread as it were, a sea of radiance about them, in which their persons seemed to move as undulating waves.

15. Their relaxed arms resembling loose creepers, with the ruddy leaflets of their palms, shook as fresh Kalpa creepers in the forest.

16. They touched the ground again with their feet, resembling the fresh and tender petals of a flower, or like lotuses growing upon the ground.

17. Their appearance seemed to sprinkle ambrosial dews all around, and made the dry withered and brown boughs of *tamāla* trees, to vegetate anew in tender sprouts and leaflets.

18. On seeing them, the whole family with Jyeshtha Sarmā (the eldest boy of the deceased Brāhman), cried aloud and said, "Obeisance to the sylvan goddesses," and threw handfuls of flowers on their feet.

19. The offerings of flowers which fell on their feet, resembled the showers of dew-drops, falling on lotus leaves in a lake of lotuses.

20. Jyeshtha Sarmā said:—Be victorious, ye goddesses! that have come here to dispel our sorrow; as it is inborn in the nature of good people, to deliver others from their distress.

21. After he had ended, the goddesses addressed him gently and said, tell us the cause of your sorrow, which has made you all so sad.

22. Then Jyeshtha Sarmā and others related to them one by one their

griefs, owing to the demise of the Brāhman pair.

23. They said:—Know O goddess pair! there lived here a Brāhman and his wife, who had been the resort of guests and a support of the Brāhminical order.

24. They were our parents, and have lately quitted this abode; and having abandoned us with all their friends and domestic animals here, have departed to heaven, and left us quite helpless in this world.

25. The birds there sitting on the top of the house, have been continually pouring in the air, their pious and mournful ditties over the dead bodies of the deceased.

26. There the mountains on all sides, have been lamenting their loss, in the hoarse noise (of the winds) howling in their caverns, and shedding showers of their tears in the course of the streams issuing from their sides.

27. The clouds have poured their tears in floods of rainwater, and fled from the skies; while the quarters of the heavens have been sending their sighs in sultry winds all around.

28. The poor village people are wailing in piteous notes, with their bodies mangled by rolling upon the ground, and trying to yield up their lives with continued fasting.

29. The trees are shedding their tears every day in drops of melting snow, exuding from the cells of their leaves and flowers, resembling the sockets of their eyes.

30. The streets are deserted for want of passers-by, and have become dusty without being watered. They have become as empty as the hearts of men forsaken by their joys of life.

31. The fading plants are wailing in the plaintive notes of Cuckoos and the humming of bees; and are withering in their leafy limbs by the sultry sighs of their inward grief.

32. The snows are melted down by the heat of their grief and falling in the form of cataracts, which break themselves to a hundred channels by their fall upon stony basins.

33. Our prosperity has fled from us, and we sit here in dumb despair of hope. Our houses have become dark and gloomy as a desert.

34. Here the humble bees, are humming in grief upon the scattered flowers in our garden, which now sends forth a putrid smell instead of



their former fragrance.

35. And there the creepers that twined so gayly round the vernal arbors, are dwindling and dying away with their closing and fading flowers.

36. The rivulets with their loose and low purling murmur, and light undulation of their liquid bodies in the ground, are running hurriedly in their sorrow, to cast themselves into the sea.

37. The ponds are as still in their sorrow, as men sitting in their meditative posture (*Samādhi*), notwithstanding the disturbance of the gnats flying incessantly upon them.

38. Verily is that part of the heaven adorned this day by the presence of our parents, where the bodies of heavenly choristers, the Kinnaras, Gandharvas and Vidyādharas, welcome them with their music.

39. Therefore, O Devis! assuage this our excessive grief; as the visit of the great never goes for nothing.

40. Hearing these words, Līlā gently touched the head of her son with her hand, as the lotus-bed leans to touch its offshoot by the stalk.

41. At her touch the boy was relieved of all his sorrow and misfortune, just as the summer heat of the mountain, is allayed by the showers of the rainy season.

42. All others in the house, were as highly gratified at the sight of the goddesses, as when a pauper is relieved of his poverty, and the sick are healed by a draught of nectar.

43. Rāma said:—Remove my doubt, sir, why Līlā did not appear in her own figure before her eldest son—Jyeshta Sarmā.

44. Vasishtha answered:—You forget, O Rāma! to think that Līlā had a material body, or could assume any at pleasure. She was in her form of pure intellect (*lingadeha*), and it was with her spiritual hand that she touched the inner spirit of the boy and not his body. (Gloss). Because whoso believes himself to be composed of his earthly body only, is verily confined in that; but he who knows his spirituality, is as free as air: (and it was in this aerial form that Līlā was ranging about and touched her son).

45. Belief in materialism leads one to think his unreal earthly frame as real, as a boy's belief in ghosts makes him take a shadow for a spirit.

46. But this belief in one's materiality, is soon over upon conviction of his spirituality; as the traces of our visions in a dream, are

effaced on the knowledge of their unreality upon waking.

47. The belief of matter as (vacuous) nothing, leads to the knowledge of the spirit. And as a glass door appears as an open space to one of a bilious temperament, so does matter appear as nothing to the wise.

48. A dream presents us the sights of cities and lands, of air and water, where there are no such things in actuality; and it causes the movements of our limbs and bodies (as in somnambulation) for nothing.

49. As the air appears as earth in dreaming, so does the non-existent world appear to be existent in waking. It is thus that men see and talk of things unseen and unknown in their fits of delirium.

50. So boys see ghosts in the air, and the dying man views a forest in it; others see elephants in clouds, and some see pearls in sun-beams.

51. And thus those that are panic-struck and deranged in their minds, the halfwaking and passengers in vessels, see many appearances like the aforesaid ghosts and forests, as seen by boys and men in the air, and betray these signs in the motions and movements of their bodies.

52. In this manner every one is of the form of whatever he thinks himself to be; and it is habit only that makes him to believe himself as such, though he is not so in reality.

53. But Līlā who had known the truth and inexistence of the world, was conscious of its nothingness, and viewed all things to be but erroneous conceptions of the mind.

54. Thus he who sees Brahma only to fill the sphere of his intellect, has no room for a son or friend or consort to abide in it.

55. He who views the whole as full with the spirit of Brahma, and nothing produced in it, has no room for his affection or hatred to any body in it.

56. The hand that Līlā laid on the head of Jyeshtha Sarmā—her eldest son, was not lain from her maternal affection for him, but for his edification in intellectual knowledge.

57. Because the intellect being awakened, there is all felicity attendant upon it. It is more subtle than ether and far purer than vacuum, and leads the intellectual being above the region of air. All things beside are as images in a dream.

## CHAPTER XXVII.

### PAST LIVES OF LĪLĀ.

The two ladies then disappeared from that place, leaving the Brāhman family at their house in the mountainous village.

2. The family exclaimed "We are highly favoured by the sylvan goddesses;" and then forgetting their grief, they betook themselves to their domestic employments.

3. Then the etherial goddess spake to the aerial-Līlā, who stood fixed in air, over the mansion of the Brāhman, in a state of mute astonishment.

4. They then conversed as familiarly with each other, as persons having the same thoughts and desires, agree with one another in their views and acts; and as the dreamers of the same dream hold their mutual correspondence, like *Usha and Anniruddha* (the Cupid and Psyche of India).

5. Their conversation in their immaterial forms, was of the same intellectual (psychical) kind, as we are conscious of in our dreams and imaginations.

6. Sarasvatī said:—Now you have fully known the knowable, and become acquainted with whatever is visible and invisible: such is the essence of Brahma; say now what more you want to know.

7. Līlā said:—Tell me the reason why I was seen by my son, and not where the spirit of my departed lord is reigning over his realm.

8. Sarasvatī replied:—Because you were not then perfect by your practice of Yoga to have your wish fulfilled, nor had you then lost your sense of duality, which is a preventive of perfection.

9. He who has not known the unity, is not entitled to the acts and benefits of his faith in the true god; as no one sitting in the sun, can enjoy the coolness of shade.

10. You were not practiced to forget your identity as Līlā, nor learnt that it is not your will, but the will of God that is always fulfilled.

11. You have afterwards become of pure desire, and wished that your son might see you, whereby he was enabled to have your sight.

12. Now if you should return to your husband, and do the like, you will undoubtedly be successful in your desire.

13. Līlā said:—I see within the sphere of this dome (of my mind), the Brāhman to have been my husband before; and I see also in it, that he died and became a ruler of the earth afterwards.

14. I see in it that spot of the earth, that city and that palace of his where I sat as his queen.

15. I see within myself my lord to be reigning in that place, and I see even there how he died afterwards.

16. I see herein the glory of the sovereign of so many countries on earth, and I see also the perfect frankness of his conduct through life.

17. I see the worlds in the inner sky of my mind, as they are placed in a casket, or as the oil is contained in a mustard seed.

18. I see the bright orb of my husband ever roving before me, and now I pray you to contrive any how to place me by his side.

19. The Goddess replied:—Tell me Līlā, to what husband you shall go, as there are hundreds of them that you had, and shall have in your past and future lives, and now there are three of them confined in this earth.

20. The nearest of the three, is the Brāhman who is here reduced to ashes; the next is the prince lying in state and covered with flowers in the inner apartment.

21. The third is now a reigning prince in this earth, and has been buffeting in the waves of error in the vast ocean of the world.

22. His intellect is darkened and disordered by the splashing waves of worldliness, his intelligence is perverted to stupidity, and he is converted to a tortoise in the ocean of the world.

23. The management of his very many disordered state affairs, has stultified him to a lubbard, and he is now fast asleep amidst the turmoils of business.

24. He is fast bound to subjection by the strong chain of his thoughts, that he is a lord, is mighty, accomplished, and that he is happy and is to enjoy his estates for ever.

25. Now say, O excellent lady! to what husband you wish to be led, in the manner of the fragrance of one forest borne by the breeze to another.

26. Here you are in one place, and there they in others amidst this vast world; and the state of their lives and manners differs widely from one another.

27. These orbs of light in the heaven, though they appear to be placed so near us (both to our eyesight and in the mind), are yet situated millions of leagues apart from one another; and the departed souls are carried in them (in their endless transmigrations).

28. And again all these bodies are as vacuous as air, though they contain the great mounts Meru and Mandara in themselves.

29. All bodies are formed by the combination of atoms, incessantly proceeding from the Great Intellect, like particles of sun-beams over the universe.

30. The great and stupendous fabric of the world, is no more (in the eye of intelligence), than a quantity of paddy weighed in the balance.

31. As the spangled heavens appear like a forest full of brilliant gems in it, so the world appears as full of the glory of God to the contemplative mind, and not as composed of earth or other material bodies in it.

32. It is intelligence alone, that shines in the form of world in the intelligent soul, and not any material body, which was never brought into being before.

33. As billows in the lake, rise and set and rise again, so the rising and falling days and nights present these various scenes to our knowledge.

34. Līlā said:—So it is, O mother of mankind! and so I come to remember now, that my present birth (state) is of a royal (*rājasika*) kind, and neither of too pure nor gross a nature. (*Sattvika or Tāmasika*).

35. I having descended from Brahmā, had undergone a hundred and eight births (in different shapes); and after passing various states, I find myself still in existence.

36. I recollect, O goddess! to have been born in another world before, and to have been the bride of a Vidyādhara, when I used to rove about as freely as a bee over flowers.

37. Being debased by my libertinism, I was born in this mortal world, and became the mate of the king of the feathered tribe (an eagle).

38. And then having been a resident in the woods, I was turned to a woodman's mate, wearing a vest of leaves on my loins.

39. Growing fond of my life, I sported wantonly about the forest, and was changed to the *guluncha* plant, delighting the woods with my leafy palms and flowering eyes.

40. This arboret of the holy hermitage, was held sacred by the society of saintly sages; and then I was regenerated in the form of an anchorite's child, after the woods were burnt down by a wild-fire.

41. Here I was initiated in the formularies for removing the curse of womanhood, and became as a male being in the person of the handsome prince of Surāshtra (Surat), where I reigned for a hundred years (or for a whole century).

42. I was then denounced to become a weasel, and covered with leprosy, in the lowlands of Tāli, on account of my misconduct in the government.

43. I remember, O goddess! how I became a bullock at Surat, and was goaded by thoughtless cowherd boys, in their merry sport for full eight years.

44. I bear in mind when I was transformed to a bird, and with what difficulty I broke the net, that was laid by bird-catchers for my destruction. It was in the same manner as we release ourselves from the snares of sinful desires.

45. I remember with pleasure when as a bee, I lighted lightly on the leaflets of blossoms, sipped the honey of the blooming buds, dined on the pistils, and slept in the cups of lotus flowers.

46. I wandered about in pleasant wood-lands and lawns, with my exalted and branching horns and beautiful eyes, in the form of an antelope, till I was killed by the dart of a huntsman in my mortal part.

47. I have been in the form of a fish, and was lifted up by the waves of the sea above the surface of the water. I saw how a tortoise was killed by the blow of a club on the neck, when it failed to break its back-bone.

48. I was a Chandāla huntsman once, roving by the side of Charmanvatī (the river Chenab), when I used to quench my thirst with cocoa water, as I was tired with roaming.

49. I became a stork also, delighting in lakes with my mate, and filling the air with our sweet cries.

50. In another birth, I rambled about in groves of palm and tamāla trees, and fixed my eyes with amorous looks and glances upon my lover.

51. I had next been a fairy Apsarā, with a form as bright as melted gold, and features as beautiful as those of the lotus and lily, in which the celestials like bees and butterflies, used to take delight.

52. I remember to have decked myself in gold and pearls, and in gems and rubies upon earth, and to have sported with my youthful consorts in pleasure gardens and groves, and on hills and mountains.

53. And I remember also to have lived long as a tortoise on the borders of a river, and to have been carried away by the waves, sometimes under an arbour of creepers, over-hung with clusters of beautiful flowers; and at others to some wild cave washed by the waves.

54. I see how I acted the part of a goose with my covering of feathers, swimming on the high heaving waves on the surface of a lake.

55. Then seeing a poor gnat hanging on the moving leaf of a Sālmali branch, I became its associate and as contemptible a thing like itself.

56. I became an aquatic crane also, skimming playfully over the waters gushing from the hills, and slightly kissing the crests of the waves rising over the rapid torrent.

57. I remember also how I slighted the loves of amorous youths, and spurned off from me the Vidyādhara boys on the Gandha Mādana and Mandara hills.

58. I remember likewise the pangs of a lovelorn lass, when I lay pining in my bed, strewn over with the fragrance of camphor, and how I was decaying like the disk of the waning moon.

59. Thus I passed through many births, in the wombs of higher and lower animals, and found them all to be full of pain. And my soul has run over the billows of the irresistible current of life, like the fleet antelope, pacing its speed with the swiftness of the wind (*Vātapramī*).

## CHAPTER XXVIII.

### SECTION I.

## EXPOSITION OF LĪLĀ'S VISION.

Rāma said:—Tell me sir, in what manner the goddesses broke out of the strongholds of their bodies, and the prison house of this world, (where their souls were pent up), and passed through infinite space, to survey the scenes beyond its confines. (*i. e.* How does the mind and the flight of imagination, reach to regions unknown and unseen before).

2. Vasishtha replied:—Where is the world and where is its support or solidity? They were all situated in the region within the minds of the goddesses.

3. They saw in it the hilly tract, where the Brāhmana Vasishtha had his abode and his desire of royalty, (pictured in in their minds).

4. They saw in a corner of it the deserted mansion of the Brāhman, and they saw in it the surface of the earth stretching to the seas. (*i. e.* in their mental view).

5. They beheld in that imaginary spot of earth the city of the prince, and the royal palace which he had enjoyed with Arundhati his consort (in his imagination).

6. How she was born under the name of Līlā, and worshipped the goddess of wisdom—Sarasvatī; by whom she was miraculously conveyed to the delightful region of the sky.

7. It was in the mansion situated in that hilly village, that she beheld the world placed within the space of a span of her mind.

8. Having come out of her vision of the world, she found herself seated in her house, as one finds himself lying in his own bed, after his rambling from one dream to another.

9. All that she saw was mere vision and void; there was no world nor earth, nor a house nor the distance thereof.

10. It was the mind which showed them these images, as it presents the objects of our desire to our view; or else there was neither any world nor earth in actuality.

11. The sphere of intelligence is infinite, and without any covering; and being agitated by the powers of one's intellect, it presents all the objects of nature to his view, as the sky when agitated by heat produces the winds.

12. The sphere of the intellect is uncreated, (being a mode of the Divinity itself); it is ever calm everywhere; and is supposed as the



world itself by deluded minds.

13. He who understands rightly, views the world to be as unsubstantial as air; but whoso is misled by his wrong judgement takes it to be as a solid mountain.

14. As a house and a city are manifested to us in our dream, so is this unreal world presented as a reality to our understandings.

15. As is the misconception of water in the mirage, and the mistake of gold in a bracelet; so does all this unreality appear as a substantiality to the mistaken mind.

16. Discoursing in this manner between themselves, the two charming ladies, walked out of the house with their graceful steps.

## SECTION II.

### DESCRIPTION OF THE MOUNTAINOUS HABITATION.

17. Being unseen by the village people, they viewed the mountain which stood before them, kissing the vault of heaven, and touching the orb of the sun with its lofty peaks.

18. It was decorated with flowers of various colours, and covered with a variety of woods of various hues. There were waterfalls gushing with their tremendous roarings on one side, and groves resounding with the warbling of birds in another.

19. The clouds were variegated by the many coloured clusters of flowers sweeping over them, and cranes and storks sat screeching on the cloud-capt top of *gulan* trees.

20. There were the robust reeds, hedging the banks of rivers with their wide stretching stems and roots, and the strong winds tossing about the tender creepers, growing out of the rocky caves, for want of support.

21. The tops of trees covered with flowers, were over-topped by the sheds of clouds hanging from the vault of heaven; which shed profusely their pearly drops of rain water upon them, and formed the current streams below.

22. The banks of the streamlets were continually laved by the waves, raised by the winds playing upon the shaking arbours on them; and a continued cooling shade was spread by the branching trees all around.

23. Standing on that spot, the ladies beheld the hilly hamlet in the

lawn, likening a fragment of heaven fallen upon the ground.

24. There the purling rills were softly gliding by, and here the brimming brooks wobbled in the ground. The birds of the air were chirping on the sprays and aquatic fowls were flying about the holes of the sea shore.

25. There they saw the herds of kine slowly moving and grazing in the plains, and filling the echoing woods with their loud lowing; and beheld the space, interspersed with shady groves and arbours and verdant meadows all about.

26. The cliffs were whitened with snow, impenetrable by sunbeams; and the tops of hills were covered with bushy brambles, forming as braids of hair upon their craggy heads.

27. Cascades falling in torrents in the cavities of rocks, and scattering their pearly particles afar, memorialized the churning of the milky ocean by the Mandara mountain.

28. The trees in the glens, loaded as they were with their fruits and flowers, appeared as waiters upon the goddesses, and standing to welcome their approach with their rich presents.

29. Shaken by gusts of roaring winds, the forest trees, were shedding showers of their mellifluent flowers, as offerings to the sylvan gods and people.

30. The birds that approached fearlessly to drink the water dropping from the hill, now fled for fear of their seeming as sleets, shells and shots of archers.

31. The birds parched by thirst, and wishing to drink the water dashed by the waves of the rivulet, were hovering upon it as stars in the sky.

32. There were rows of crows sitting on the tops of the tall *tāla* (or palm) trees, from whose sight the boys were hiding the remains of their sweetmeat.

33. There they beheld the rustic lads with garlands of flowers on their heads and garments; and roaming in the cooling shades of the date, jam and nimba trees.

34. They saw the lean and hungry beggar woman passing slowly by the way, and clad in her flaxen robe, with chaplets of blossoms for her ear dress.

35. They saw the lazy rustics sitting retired in their lonely retreats,

and conversing afar from the noisy brooks where they could hardly hear one another.

36. They saw the naked mendicant boys, besmeared in their face and hands with curd, and with cow-dung upon their bodies, and holding the flowery branches of plants in their hands, and crowding in the compound.

37. The bushes on the verdant banks of the river, were shaken to and fro as in a swing by the dashing of the waves, which left their marks on the sandy shore, as the waters receded to their bed.

38. The house was full of flies cloyed with the sweets of milk and curds; but the children were moaning with cries for their want of sufficient food.

39. The herdswomen were observed to be fretting, at seeing their wristlets daubed by the cow-dung, (which they were pasting); and the men were seen to be smiling, at seeing the eagerness of women, for tying the loosened knots of their hair.

40. The crows were alighting from the tops of hills, to pick up the offerings of the holy sages; and the paths about their houses, were strewn over with the sacred *kuru* and *kurunta* leaves.

41. The floral plants growing in the caverns of the hills, and about the precincts of the house, covered the ground every morning, with heaps of flowers to the depth of the heels.

42. There were the *chouri* kine and antelopes, grazing in one part of the forest; and also the tender fawn sleeping on the bed of grass under the *gunja* groves.

43. There were the young calves lying on one side, and shaking their ears to drive the flies away; which were fluttering on their faces, and upon the milk exuding from the sides of their mouths.

44. The rooms were stored with honey, which had been collected by driving the bees from the hives; the gardens were full of flowering *asokas* (*asoka Jonesia*); and their rooms were painted with lacdye.

45. The winds moistened by the showers of rain, had given the arboretum to bloom, and the blooming buds of Kadamba, overhung like a canopy, the beds of green grass below.

46. The *Ketaka* (*keya*) arbour was blooming white by removal of its weeds, and the water-course was gliding along with its soft murmuring tune.

47. The winds whistled in the windows of the caves, and the clouds rested on the roofs of the mountain tops; the ponds were brimful of water, and filled with lotuses like so many lightsome moons.

48. The green arbour cast its cooling and undivided shade upon the ground, where the dew-drops trembling on the blades of grass, glistened like twinkling stars in the azure sky.

49. The trees incessantly dropped down their ripened fruits, and dried flowers and leaves of various sorts, like showers of snow on the whitened ground.

50. There some clouds were seen to hang continually over the household compound, like the *chirinti* (or *kulīna*) girls, that never forsake the abode of their parents; while there were others hovering over the roof of the house, and flashing in lightnings that supplied the place of lights.

51. The altar here, re-echoed to the loud roaring of the winds, confined in the caverns of the mountains; and the temple there, was graced by the twittering swallows and parrots, that alighted upon it in their numerous flights.

52. Soft breezes were moving slowly, loaded with the fragrance exhaled by the sleepy flowers (in the evening), and gently shaking the leaves of trees as they passed along the lawn.

53. There the ladies were attentive to the prattling and playful parrots and partridges, and here they listened to the melodious notes of the *Kokila*, responsive to the jarring crows on the branches.

54. The palma and tamāla trees were loaded with fruits, and the forest trees were entwined by creepers, which waved their leafy palms around them.

55. There were the tender ivy creepers, clasping the branches on one side, and the fragrance of the efflorescent *Kandala* and *silindhra* plants, exhaled on the other. The tapering *tāla* and *tamāla* trees rising as high as spires, and a cooling breeze was blowing amidst the flower plants in the gardens.

56. There were the kine hastening to drink the water in the troughs, and garden trees hanging with loads of green unripe fruits and beautiful flowers; the running streams were hidden under rows of trees on the banks, and the stalks of plants were studded with flowers without alternation.

57. The gardens were perfumed with the nectarious fragrance of *kunda*

flowers, and the lakes were redolent with the odour of lotuses, hiding the humble bees giddy with liquor, in their honied cells. The air was reddened with the roseate pollen, flying from the crimson lotuses (*sthala padmas*) of the land, and mocked the redness of Indra's palace in the sky.

58. The gargling noise of the rivulets running down precipitately from the hills, and the whiteness of the hoary cloud, hanging with the hue of *kundu* flowers over them; the beauty of the flowery parterres in the compound of the house, and the melodious warbling of musical birds singing joyous in the air, enchanted the scene.

59. The youths were sporting on their beds of flowers, and the playful damsels were decked with flowery wreaths hanging down to their feet. The ground was adorned every where with sprouting and prickly shrubs and blades of grass; and there was a beauty displayed in the clasping of creepers about the clumps of reeds.

60. The new shooting buds and blossoms covered the trees around, and fragments of clouds shrouded the houses below; the ground was decorated by wreaths of icicles, and the flash of lightnings in the clouds over the houses, terrified the women within.

61. There was the fragrance of blue lotuses exhaling its sweets about, and the hoarse lowings of the kine, hastening to their green grazing ground. The confident deer and does were lying tamely in the house-yard, and the peacocks dancing merrily before the water-falls, as if they were the showers of rain water.

62. The odoriferous breezes were blowing giddily, with the flavour of the fragrance they bore about; and the medicinal plants were lending their lights like lamps at night. The nests of birds were resonant with ceaseless warblings, and the noise of the cataracts deafened the ears of men on the bank.

63. The pearly dew drops, that were continually dropped on the ground, from the leaves of trees and blades of grass; and the gleaming beauty of the ever blooming blossoms above, form with others, the everlasting charms of mountainous habitations, and baffle the description of poets.

## CHAPTER XXIX.

### ACCOUNT OF THE PREVIOUS LIFE OF LĪLĀ

*A Description of the Domestic Duties of a Hindu Lady.*

The two goddesses then alighted in that cooling village seat, as the two states of felicity and liberation, meet in the tranquil spirit of the man knowing the Divine spirit.

2. Līlā, who had by this time, become personified to the form of pure intelligence, by her knowledge of yoga, now became a seer of the three times presenting themselves before her.

3. She remembered the whole course of her past life, and derived pleasure in relating the events of her former life and death.

4. Līlā said:—I recollect by thy favour, O goddess! and by sight of this place, all what I did and thought of in my past life.

5. Here I had grown up to old age, and here I had withered and become lean and thin as a skeleton. I was a Brāhmanī here, and had my body scratched by the dried sacrificial grass (*kusa*), which I had to meddle with.

6. I was the legal wife of my lord, and producer of his race, and was employed in the acts of milking the kine, and churning the curd (for butter and *ghee*). I had been mother of many sons, and a kind hostess to my guests.

7. I was devoted to the service of the gods, Brāhmanas and good people, and rubbed my body with cow milk and *ghee*: I was employed in cleaning the frying pans and the boiling kettles of the house.

8. I boiled the food daily with a single bracelet of glass and one of conch-shell in my wrists; and served my father, mother, brother and daughters and sons-in-law with their daily victuals.

9. I was emaciated in my body like a domestic servant, by working all day and night; and 'haste and hasten,' were the words I used to repeat to myself.

10. Being thus busied and employed, I was so silly and ignorant, that I never thought within myself, even in a dream, about what I was and what was this world, although I had been the wife of a Brāhman.

11. Wholly engaged in the collection of fuel, cow-dung, and sacrificial wood and vegetables, I became emaciated in my body, which was wrapt in a worn out blanket.

12. I used to pick out the worms from the ears of the milch cow, and was prompt to water the garden of greens with watering pots in hand.

13. I used to go to the swelling lake every day, and get the fresh green grass for the fodder of my tender calves. I used to wash and clean the house every morning, and paint the doorway with the white tints of pasted and powdered rice (*gundi*).

14. I had to correct my domestics with gentle rebukes, and tell them to keep within their bounds like the billows in the rivers.

15. With my infirm body and ears shaking as dried leaves of trees, and supporting myself on a stick, I lived here under the dread of old age.

16. As she was speaking in this manner, and walking in company with Sarasvatī about the village, in the valley of the mountain, she was astonished to see her former seats of pleasure, and showed them to the goddess.

17. This was my flowery arbour, decorated by these torn *pātala* plants, and this was my garden alcove of flowering Asokas.

18. This is the bank of the pond where the calves were loosely tied to the trees; and this is my pet calf Karnikā, which has refrained from browsing the leaves (in my absence).

19. This is my watering woman, now so languid and dirty in her appearance; and weeping these eight days in my absence, with her eyes daubed in tears.

20. This, O goddess, is the place, where I used to eat and sit, and where I slept and walked; and these are the places where I gave and received the things to and from my attendants.

21. This is my eldest son Jyeshtha Sarmā, weeping in the house; and this is my milch cow, now grazing on the grassy plain in the forest.

22. I see this portico and these windows, once dear to me as my person, and besmeared with the dry powder of the *huli* festival of the vernal season.

23. I see these pulpy plants of gourd planted with my own hands, and dear to me as myself, now spreading themselves over the oven place.

24. I see these relatives of mine, who had been the bonds of my life before, now smoking in their eyes with tears, and carrying the fuel for fire, with beads of *rudrāksha* seeds on their bodies.

25. I see that stony shore, baffling the force of the waves, which have been pelting their pebbles against it, now covered by bushes of the

beach.

26. The verdant meadows were full of leafy plants, with pendant dew drops on their tips; and the plains were whitened by the hailstones falling on them in showers.

27. The mid-day was mantled by sun beams, as by a white mist of frost, and the arbours resounded with the humming of bees, fluttering about their clustering flowers.

28. The blooming palāsa glowing as reddish corals, had covered the trees and the land with heaps of crimson flowers.

29. The village rill was flowing with the floating fruits, which it bore from shore to shore; and the rustic lads jumbled together with loud noise, eager to lay hold on them.

30. The cool shady beach of the rill, was strewn over with pebbles, washed and carried away by the current, and covered by leaves falling from the trees.

31. There I see the altar of my house, which is so beautifully ornamented with the flowering creepers, and which is overhung on its windows by clusters of fruits and flowers.

32. Here lived my husband, whose life has fled to the sky in its aerial form, and became afterwards the lord of the earth, reaching to the surrounding seas.

33. I remember, how he had fostered the fond wish of obtaining royal dignity, and how ardently he looked forward on its attainment.

34. I see, O goddess! his royal dignity of eight days, which had seemed to be of so long a duration (as eighty years) before.

35. I see the soul of my Lord, residing in the empty space of this mansion, as in his former kingly state; although it is invisible to all as the current air in the sky, and as the odours borne by the winds.

36. It is in this vacuous space, that his soul is contained in the form of a thumb; which contains in its bosom, the whole extent of the realm of my lord, stretching to thousands of leagues in its circumference.

37. I see also O goddess! the spacious kingdom of my lord, in the space of my intellect, which makes room for thousands of mountains by the miraculous power of God, styled as illusion. (*māyā*).

38. I wish now, O Goddess! to see the earthly city of my lord again; let



us therefore turn our course that way, as no place is distant to the resolute.

39. Vasishtha said:—Having said so, she bowed down to the goddess and entered into the shrine, and then like a bird, she flew into the air with the goddess.

40. It was a region devoid of darkness, and as fair as a sea of moonlight. And then it was as azure as the person of Nārāyana, and as bright as the back of a locust.

41. They passed above the regions of the clouds and winds, as also beyond the spheres of the orbits of the sun and moon.

42. They passed beyond the path of the north polar star, and the limits of the circuits of the sādhyas and siddhas and other celestial beings.

43. Thence they ascended to the higher heavens of Brahmā and the Tushita divinities, and then upward to the sphere of Golaka (the zodiac); and thence again to the Sivaloka, and the sphere of the Pitris or the departed souls of the dead.

44. Passing thus beyond the spheres of the embodied living beings, and bodiless souls of the dead, they proceeded far and farther to the unknown regions of empty space.

45. Having passed the etherial sphere, they beheld nothing there, except the sun, moon and the stars shining below them.

46. There was only a deep darkness to be seen, filling the whole vacuity of space, and appearing as the basin of the waters of universal deluge, and as compact as the impenetrable cavity of a rock.

47. Līlā said:—Tell me, O goddess! what became of the light of the sun and other luminaries, and whence came this dense darkness as to be compressed under the fist (mushti-grāhya).

48. The goddess replied: you have got to a spot so remote from the spheres of heaven, that the light of the luminaries can never reach to it.

49. And as one in a deep dark pit, can see no light of a fire fly flitting over it; so the solar light is invisible to one behind the great belt of heaven.

50. Līlā said:—Oh! the great distance that we have come to, whence the great luminary of the sun also, appears as small as an atom below.

51. Tell me mother, what sort of a place is that which lies beyond this region, and how can we come to it after traversing this gloomy expanse.

52. Sarasvatī said:—Behind this is the great pole of the universe, which is scattered over with innumerable nebular stars in the form of the particles of dust.

53. Vasishtha said:—As they were talking in this manner, they glided imperceptibly to that pole, as the bee saunters over the solitary hut on the height of a mountain.

54. They then were at no pains to come down from that precipice, as there is no pains to effect what must certainly come to pass in the end, though it appeared difficult at first. (Or) that which is certain must come to pass, however hard it might seem at first.

55. They saw the system of the universe, laid naked to their sight, as the bold navigator beholds a world exposed to his view beyond the wide expanse of waters.

56. They saw the watery expanse to be ten times greater than the earth, and enveloping it in the shape of the crust of the walnut fruit.

57. Then there is a latent heat which is ten times as great as the water, and the circumambient air which is as much greater than the water; and then the all encompassing vacuum of which there is no end.

58. There is no beginning, middle or end of that infinite space; and it is productive of nothing, like a barren woman of her offspring.

59. It is only an extended expanse, infinite, calm and without beginning, middle or end, and is situated in the Supreme spirit.

60. Its immensity is as immeasurable as if a stone is flung with full force from its top, or if the phoenix would fly up to it with all his might, or if he would traverse through it in full velocity, it is impossible for him to reach from one end to the other, in a whole Kalpa age.

## CHAPTER XXX.

### DESCRIPTION OF THE MUNDANE EGG—(BRAHMĀNDA).

They passed in a moment beyond the regions of the earth, air, fire,

water, and vacuum, and the tracks of the ten planetary spheres.

2. They reached the boundless space, whence the universe appeared as an egg (ovum).

3. They beheld under its vault millions of luminous particles floating in the air (nebulae).

4. These were as innumerable bubbles, floating on the waters of the unlimited ocean of the sphere of the Intellect.

5. Some of them were going downward, and others rising upward; some turning round, and others appeared to their understanding to remain fixed and immovable.

6. These different motions appeared to them with respect to their own situations, as they saw them in their different sides.

7. Here there were no ups and downs and no upside or below, nor any going forward or backward. Here there are no such directions as men take to be by the position of their bodies.

8. There is but one indefinite space in nature, as there is but one consciousness in all beings; yet everything moves in its own way, as wayward boys take their own course.

9. Rāma said:—Tell me sir, why do we call upward and downward, forward and backward, if there are no such things in space and nature.

10. Vasishtha said:—There is but one space enveloping all things, and the worlds which are seen in the infinite and indiscernible womb of vacuity, are as worms moving on the surface of water.

11. All these bodies that move about in the world by their want of freedom (*i. e.* by the power of attraction), are thought to be up and down by our position on earth.

12. So when there is a number of ants on an earthen ball, all its sides are reckoned below which are under their feet, and those as above which are over their backs.

13. Such is this ball of the earth in one of these worlds, covered by vegetables and animals moving on it, and by devas, demons and men walking upon it.

14. It is covered also by cities, towns and mountains, and their inhabitants and productions, like the walnut by its coat.

15. Like elephants appearing as pigmies in the Vindhyan mountains, do these worlds appear as particles in the vast expanse of space.

16. Every thing that is any where, is produced from and subsists in space. It is always all in all things, which are contained as particles in it.

17. Such is the pure vacuous space of the Divine understanding, that like an ocean of light, contains these innumerable worlds, which like the countless waves of the sea, are revolving for ever in it.

18. Some of these are hollow within, and others as dark as the darkness in the end of a *kalpa* age: and they are all moving about in the ocean of vacuity, like the waves of the sea.

19. Some of these are whirling about with a jarring noise for ever, which is neither heard by nor known to any body. It is like the motion of men addicted to earthly pursuits by their nature.

20. Some of these are now growing in form, as if they were newly created, and are in the course of their development, like sprouts in the cells of seeds newly sown in the ground.

21. Some of these are melting away as icicles under heat, like the mountains that were melted down by the burning sun and heavenly fire, at the dissolution of the world.

22. Others have been continually falling downward without gaining the ground, till at last they dwindle away, and melt into the divine Intellect.

23. Others are as immovable in the air, as the animalcula in the water, which are moved to and fro by the wind, without any sign of motion or sensation in them.

24. Again nothing is stable in nature, but every thing is as changeful as the acts and usages enjoined in the Vedas and s̥āstras, are altered and succeeded by others.

25. There are other Brahmās and other patriarchs, and many Vishnus and many Indras one after the other. We have different kings of men, and sometimes no ruler of them.

26. Some are as men and lords of others (Ishas), in this multiform creation, and some are creeping and crooked living beings on earth; some kinds are as full as the waters of the ocean, and others have become quite extinct in the world.

27. Some are as hard as solid stones, and others as soft as the poor insects and worms; some are of godly figures as the giants, and others of puny human forms.

28. Some are quite blind and suited to darkness (as owls and moles and bats); others are suited to light (as men, birds and beasts), and some to both (as cats and rats).

29. Some are born as gnats sucking the juice of the fruits of the fig tree; while others are empty within, and fly about and feed upon the air.

30. The world is thus filled with creatures beyond the conception of Yogis, and we can not form even a guess-work of the beings that fill the infinite vacuum.

31. This world is the sphere of these living beings; but the great vacuum spreading beyond it, is so extensive, that it is immeasurable by the gods Vishnu and others, were they to traverse through it, for the whole of their lives.

32. Every one of these etherial globes, is encircled by a belt resembling a golden bracelet; and has an attractive power like the earth to attract other objects.

33. I have told you all about the grandeur of the universe to my best knowledge, any thing beyond this, is what I have no knowledge of, nor power to describe.

34. There are many other large worlds, rolling through the immense space of vacuum, as the giddy goblins of *Yakshas* revel about in the dark and dismal deserts and forests, unseen by others.

## CHAPTER XXXI.

### SECTION I.

#### ALIGHTING OF THE LADIES ON EARTH.

Vasishtha said:—After having seen the worlds in their aerial journey, the ladies alighted from there, and quickly entered the inner apartment of the king.

2. There they saw the dead body of the king lying in state amidst heaps

of flowers, accompanied by the spiritual body of Līlā, sitting beside the corpse.

3. It was the dead of night, and the inmates had fallen into sound sleep one by one; and the room was perfumed with the incense of resin, camphor and sandalwood and saffron.

4. Līlā, seeing the house of her latter husband, and wishing to enter into it, alighted in her assumed body (*sankalpadeha*) on the spot of his sepulchre.

5. She then passed through the fictitious spacious palace of her lord (*sankalpasansāra*), by breaking out of the confines of her body and cranium called the earthly and worldly environs in Yoga terminology (*sansāra* and *Brahmānda-āvaranas*).

6. Then she went again with the goddess to the bright and spacious temple of the world (*Brahmānda-mandapa*), in which she quickly entered.

7. She saw her husband's imaginary world to lie as a dirty and mossy pool, as the lioness beholds the mountain cave covered by darkness and clouds.

8. The goddesses then entered into that vacuous world with their airy bodies, as weak ants make their passage through the hard crust of the wood-apple or *bel*-fruit.

9. There they passed through regions of cloudy hills and skies, and reached the surface of the earth, consisting of tracts of land and basins of water.

10. They then came to the Jambu-dwīpa (Asia), situated amidst the ninefold petals of the other dwīpas (or continents), and thence proceeded to the territories of Līlā's husband in the *varsha* land of Bharata (India).

11. At this interval of time they beheld a certain prince—(the ruler of Sinde), strengthened by other chiefs, making an attack on this part which was the beauty of the world.

12. They beheld the air crowded by people of the three worlds, who had assembled there to see the conflict.

13. They remained undaunted, and saw the air crowded by aerial beings in groups like clouds.

14. There were the Siddhas, Chāranas, Gandharvas, Vidyādharas, Sūras, celestials and Apsarās in large bodies.

15. There were also the goblins of Bhūtas and Pisāchas, and Rākshasa cannibals; while the Vidyādhara females were flinging handfuls of flowers like showers of rain on the combatants.

16. The Vetālas, Yakshas and Kushmānds, that were looking at the affray with pleasure, took themselves to the shelter of hills, to avoid the flying darts and weapons.

17. The imps were flying from the air, to keep themselves from the way of the flying weapons; and the spectators were excited by sound of the war-whoop of the combatants.

18. Līlā who was standing by with a flapper (or fan) in her hand, was frightened at the imminent dreadful conflict, and smiled to scorn their mutual vauntings.

## SECTION II.

### SIGHT OF A BATTLE ARRAY IN EARTH AND AIR.

19. Virtuous people who were unable to endure the horrid sight, betook themselves to prayers, with the chief priests for averting the calamity.

20. The messengers of Indra, were ready with their decorated elephants (called *loka-pālas*), for bearing the souls of mighty heroes to grace the seats of heaven.

21. The chāranas and Gandharvas, were singing praises of the advancing heroes; and heavenly nymphs that liked heroism, were glancing at the best combatants.

22. Voluptuous women were wishing to embrace the arms of the brave; and the fair fame of the heroes, had turned the hot sunshine to cool moonlight.

23. Rāma asked:—Tell me, sir, what sort of a warrior is called a hero, that becomes a jewel in heaven, and who is an insurgent.

24. Vasishtha answered:—He who engages in a lawful warfare, and fights for his king, and whether he dies or becomes victorious in the field, is called a hero, and goes to heaven.

25. Whoever kills men otherwise in war and dies afterwards, in an unjust cause, is called an insurgent, and goes to hell at last.

26. Whoever fights for unlawful property, and dies in battle, becomes

subject to everlasting hell fire.

27. Whoso wages a just warfare, that is justified by law and usage, that warrior is called both loyal as well as heroic in deed.

28. Whoever dies in war, for the preservation of kine, Brāhmans and friends with a willing mind, and whoso protects his guest and refugee with all diligence, he verily becomes an ornament in heaven after his death.

29. The king who is steadfast in protecting his subjects and his own country, is called the just, and those that die in his cause are called the brave.

30. They that die fighting on the side of riotous subjects, or in the cause of rebellious princes or chiefs, are doomed to fire.

31. They that die fighting unjustly against their kings, lawgivers and rulers, are subjected to the torments of hell.

32. A war which is just, serves to establish order; but the giddy that are fearless of the future, destroy all order (by their unjust warfare).

33. The hero dying, goes to heaven, is the common saying; and the sāstras call the lawful warrior only a hero, and not otherwise.

34. They who suffer wounds on their bodies, for the protection of the righteous and good, are said to be heroes, or else they are insurgents (*dimbhavas*).

35. It was in expectation of seeing such heroes that the damsels of the gods, were standing in the air, and talking to themselves of becoming the spouses of such warriors.

36. The air was as decorated as by an illumination on high, and by rows of the beautiful heavenly cars of gods and Siddhas, and presence of celestial maidens, who sang in sweet notes, and decorated their locks with *mandāra* flowers.

## CHAPTER XXXII.

### ONSET OF THE WAR.

Vasishtha said:—Līlā standing with the goddess of wisdom in air, saw



the Apsarās dancing there, at the eagerness of the combatants for war below.

2. She beheld the assemblage of the forces in her own territory once governed by her lord; and saw the field of the air not less formidable by the assembled ghosts (and its encircling belt composed of the lion, scorpion, crab and the archer).

3. The meeting of the two forces made the ground appear as a billowy sea; like the meeting of two clouds in the sky, giving it the appearance of two hostile forces.

4. The battle array of armoured warriors, flashing as the fire of heaven, was succeeded by their commingled blows, resembling the rattling of thunders above, deafening the ears and dazzling the sight.

5. Then darts and javelins, spears and lances, and many other missiles (*prāsas*) began to fall on both sides, like showers of raindrops, hailstones and meteorolites from the skies.

6. Showers of shafts fell with a force, that would pierce the pinions of *garuda*, and struck out the glare of sunbeams, by hitting at the armours of the warriors.

7. The combatants standing face to face with their lifted arms, and staring at each other with steadfast looks, seemed as they were pictures in a painting.

8. The armies drawn in long regiments, standing in lines opposite to each other, were heard to answer one another by their repeated shouts.

9. The battalia of both armies, and the drums on both sides, were put to a stop by the warnings of their leaders, against striking the first blow.

10. The intermediate space of the breadth of two bows, that separated the hostile forces like a bridge from one another, appeared as the gap, caused by the winds in the midst of the ocean at the universal deluge. (Or more like the partition of the waters of the Red sea by the rod of Moses).

11. The leaders were drowned in thoughts for fear of bloodshed and massacre; and the cowardly soldiers groaned in their hearts, with the hoarse noise of croaking frogs.

12. There were numbers of braves, eager to yield up their precious lives in a trice; and the bowyers stood with their bowstrings drawn to the ear, and ready to let loose their pointed arrows at the foe.

13. Others stood dreadfully fixed to strike their arms upon the enemy, and many were looking sternly at their adversaries, with their frowning looks.

14. The armours were clashing by mutual concussion, the countenances of the braves were burning with rage, and the faces of cowards were turned towards sheltered retreats for flight.

15. The lookers stood in doubt of their lives until the end of the war, and old men like big elephants, were covered with horripilation on their bodies.

16. The silence which ensued at the expectation of the first blow, resembled the calm of the stormy main, and the deep sleep of a city at the dead of night.

17. The musical instruments, the drum and conch-shell were all silent, and a thick cloud of dust, covered the face of the earth and sky.

18. The retreaters were flying from their stronger assailants, who kept running after them, in the manner of sharks pursuing the shoals of fishes in the sea.

19. The glittering fringes of the flags, put the ethereal stars to blush, and the lifted goads in the hands of the elephant-drivers, made a forest of tapering trees in the sky.

20. The flinging arrows were flying like flocks of the winged tribe in air, and the loud beating of drums and blowing of pipes, resounded amidst the air.

21. There was a phalanx in a circular form, attacking a host of wicked demons, and here was a squadron in the form of Garuda, with its right and left wings, attacking a body of elephants.

22. Somewhere a great howling was heard to rise from the vanguard of a body of troops, disconcerted by a cohort in the form of eagles: and at another many were seen to fall upon one another with mutual shouts.

23. Thus a tremendous noise was raised by the warriors of the many legions, and a multitude of big mallets were seen to be raised on high by the hands of the combatants.

24. The glaring of sable steel, shaded the sunbeams like a cloud, and hissing darts in the air, emitted a sound, resembling the rustling of breeze amidst the dry leaves of trees.

25. Now the brunt of battle, began like the dashing of clouds upon clouds at the end of a Kalpa, and the war raged like the raging sea ruffled by a hurricane.

26. Big elephants were falling in the field like coal-black rocks, hurled down by gusts of wind.

27. It seemed that the infernal spirits were let loose from their caves of hell, to rage in the battle field with their horrid and dismal figures.

28. The day light was obscured by the sable cloud of swords, and the mallets and lances were raised up by the black Kunta warriors, who seemed bent upon converting the earth to an ocean of bloodshed.

#### CHAPTER XXXIII.[17]

##### COMINGLED FIGHTING.

[17] The whole of this chapter abounds in onomatopoeian alliterations, and is more a play upon words than display of sense. It is interesting however, for these jingling words in the language, as also for the names of the warlike weapons in use among the ancients.

Rāma said:—Sir, relate to me in short and promptly, about this warfare, as my ears are delighted with narratives of this kind.

2. Vasishtha said:—These ladies then, in order to have a better view of the battle below, ascended in their imaginary aerial cars *vimānas*, to a more retired spot in the higher regions of the sky.

3. At this interval, there began a mingled fight of the forces face to face, with a commingled shout of the two armies, as the dashing of the waves against one another in the raging sea.

4. At this instant, Vidūratha the lord of the realm, (formerly Padma—the husband of Līlā), seeing a daring warrior of the hostile force attack one of his soldiers, struck him impatiently on the breast, with the blow of a ponderous mallet.

5. Then the battle raged with the impetuosity of the rolling waves of the stormy main, and the arms on both sides, flamed with living fire and flash of fiery lightnings.

6. Now the edges of waving swords (larattarat), glittered in the sky, and cracking and clashing noise (Kanakana), filled the air with a hideous crackling (kadmada).
7. Then flew the winged arrows, overshadowing the beams of the sun, and emitting a booming noise (hunkāra), which hushed the rattling clamour (gharghara) of summer clouds.
8. Armours clashed against armours (Kankata), with a clanking noise (tankāra), and shot forth the sparks of glistening fire (Kanatkana); and arms, hashing (ch'hina-bhinna) and slashing (Khanda-khanda) against arms, filled the air with their fragments flying like birds in the air.
9. The shaking (dodulya) shanks and arms of the army, appeared as a moving forest (dordruma) on the land, and the twangings of their bows (tankāra), and rumbling of the disks (krenkāra), drove away the birds of the air, and crackled like the rattling drive of wheels (dravat) in heaven.
10. The hissing of their loosened strings (halhala), resembled the (ghunghuna) buzzing of bees, heard in the *samādhi* yoga (by shutting the ears).
11. Iron shafts like sleets of hailstones, pierced the heads of the soldiers, and the (ranat) crashing of armours (sanghatta), broke the arms of the warriors in mail (Kankata sankata).
12. Weapons struck on brazen armours with a howling noise (hunkāra), made a clanking sound by the stroke (tānkāra), and flying like drifts of rain water (tartara), pierced the face of the air on all sides: (literally, denticulated—dantura dingmukha).
13. The striking of steel on one another (sanghatta), made the hands ring with a jingling sound (jhanjhanat); and the continued rapping on the arms, (āsphota), and clapping of hands, (karasphota), raised a pattering and chattering sound (chat chat and pat pat).
14. The whizzing noise of unsheathing the sword (shitkāra), and the hissing of the sparks of fire (sansana); the flinging of arrows in all ways (sadtkāra), and the flying of darts, likened the rustling of falling leaves (Kharkhara) in autumn.
15. The spouting of life blood (dhakdhak), from the throats separated from the bodies, the mangled limbs and heads, and the broken swords filled the whole space.
16. The flame of fire flaring (sphurat) from the armours; emblazoned the hairs of the warriors, and the fighting and falling (ranatpatat) of

swordsmen, raised a giddy and loud jingling of their weapons (jhanjhana).

17. The lofty elephants pierced by the spears of the Kunta lancers, poured out torrents of red-hot blood; while the tusky tribe was goring whole bodies of them with their shrill cries (chitkāra).

18. Others crushed by the ponderous maces of their antagonists, creaked grievously under the blows; while the heads of the slain soldiers, swam in the rivers of blood over the plain.

19. Here the hungry vultures were pouncing from above, and there the sky was covered by a cloud of dust; and the weaponless combatants, were engaged in *Kesākesī* fighting, by holding each other down by the hairs.

## CHAPTER XXXIV.

### DESCRIPTION OF THE BATTLE.

Now the generals and ministers of the belligerent powers, and the aerial spectators of the war, were thus talking among themselves.

2. Lo! here the ground has become a lake of blood, with the heads of the slaughtered hosts floating as lotuses upon it; and there the air has become as the starry heaven, glittering with broken weapons, flying like birds in the sky.

3. Behold the air is reddened with the particles of vermeil blood, borne above by the winds, and the sky presenting the evening clouds, with the glow of the setting sun at midday.

4. What are these, says one, that are flying as straws in the firmament? They are, says the other, no straws, but the flight of arrows, that have filled the atmosphere.

5. As long as the dust of the earth, cries another, is moistened by the bloodshed of the brave, so long are the heroes entitled to glory, and have their abode in heaven for myriads of years.[18]

[18] Notwithstanding the reward of heavenly abodes promised to the slayer and slain in war, in the Sāstra and Koran, the Asiatics are far backward now-a-days, both to kill and to be killed than the Europeans, who are forbidden by the Holy writ, to slay and shed human blood. Thus there is

a laxity of the injunction and prohibition on both sides.

6. Fear not these sable swords, says the s̥āstra, whose blades are worn by the brave like petals of blue lotuses about their heels and breasts; and bravoos are favourites in the eyes of the goddess of fortune. (Fortune favours the brave).

7. The heavenly nymphs that beheld the fighting, felt a desire to embrace the brave, and the god of the flowery bow (Kāma or Cupid), was busy to loosen their waist bands. (Cupid by inversion is Dīpuc, another name of the Indian Kāma. And Fairies or Paries and Huries are said to fall to the lot of the fighters in Jihad-battle. So says Dryden: "None but the brave deserve the fair").

8. They beckoned their welcome by the waving of their reddish palms, in the shaking of the ruddy leaves of trees, and by the round glances of their eyes, in the blooming blossoms of plants, and by the perfume of their breath in the honied fragrance of flowers.

9. The geniuses of the garden of Paradise, were singing sweetly in the notes of the sylvan choir, and betook themselves to dancing in the wagging tails of peacocks.

10. As the brave warrior was breaking the line of the enemy with his hardy axe; so was his beloved breaking his hard heart and spirit, with the soft glances of her eyes.

11. It is by my lance, says the lancer, that I have severed the head of my adversary with the rings in his ears, like the head of the ascending node of Rāhu, approaching the disk of the sun.

12. Lo! There is a champion, hurling the blocks of stones, attached to the end of a chain reaching his feet; and another whirling his wheel with a wondrous log of wood, held in his uplifted arm.

13. There comes that combatant in the form of Yama, appearing from the region of Pluto (Preta), and spreading a horrid devastation all around. Come let us go hence as we came.

14. Look there the ravenous birds, greedily plunging their long necks in the cells of bodies just separated from their heads, and glutting themselves with the gushing blood; and see there the headless trunk of the slain, moving to and fro in the field of battle.

15. The eloquent among the spectators were talking to one another, about the frailty of human life, and the uncertainty of the time of their meeting in the next world.

16. Oh! the stern cannibal of death, says one, that devours in one swoop, whole bodies of the assembled armies, now weltering in blood; and levels the levelling hosts to the ground.

17. The showers of arrows falling on the bodies of elephants, resemble the showers of rain drops on mountain tops; and the darts sticking to their frontal bones, liken the bolts of lightning piercing the peaks of cliffs.

18. While the headless body of the beheaded, was grovelling grievously on the ground for want of its head, the pate flying on high as a bird of air, proclaimed its immortality in heaven.

19. The army harassed by stones slung on their heads, cried to entrap the enemy in the snares set at their feet.

20. Wives that had become Apsarās (heavenly nymphs) after death, were now eager to claim their husbands, who were restored to their youth, by virtue of their falling in the field of battle.

21. The glaring light of the line of lances that had reached the skies, seemed as a flight of stairs or golden vistas, for the ascent of the brave to the gates of heaven.

22. The wife of the slain soldier, seeing now a heavenly goddess, taking possession of her husband's fair gold-like breast, was looking about in search of another.

23. Generals, wailing loudly with their uplifted arms, over their fallen armies in the field, appeared as the cliffs of rocks, resounding to the clamorous surges below.

24. They cried out to fight the foremost in war, and to remove the wounded to the rear; and not to trample over the bodies of their own soldiers, now lying low on the ground.

25. Behold! there the Apsarās eagerly tying their loosened locks, and advancing with sobbing bosoms to receive the departed warriors, joining their company in their celestial forms.

26. Ah! receive them says one, who are our guests from afar, on the banks of the rivers of Paradise, decorated with lotus blossoms of golden hue, and entertain them with fresh water and cooling breeze.

27. Look! there the groups of weapons, broken into pieces like bones by their concussion, are huddled in the air with a jingling sound (kanatkāra), and shining as stars in the sky.

28. Lo! the stream of deceased souls, flowing in arrowy currents and rolling in whirlpools of the flying disks, is rapidly gliding with the pebbles and stones, flung from the slings in the air.

29. The sky is become as a lake of lotuses with the lotiform heads of warriors flung aloft in the air, while the flying weapons are floating like their stalks in it, with the broken swords as their thorns all around.

30. The flying fragments of the flags, forming the folia of the plants, and the darts sticking to them, appear as big black bees fluttering about the flowers moving with the breeze.

31. The arrows sticking to the dead bodies of elephants, are as emmets on mountain tops, and as timid girls clinging to the bosoms of men.

32. The winds unfurling the curling locks of Vidyādhara females, indicate their approaching spouses, as the unfolding plumage of fowls are predictions of success in augury.

33. The lifted umbrellas are shining as so many moons on high and the moon shining above in the form of fair fame, spreads her light as a white canopy on earth.

34. The brave warrior, soon after his death, assumes a celestial form framed by his own merit, as a man in his sleep, attains to a state, he has imagined to himself in his waking.

35. The flying spears and lances and clubs and disks are hurtling in the air, like shoals of restless fishes and sharks, moving about incessantly in the troubled waters of the sea.

36. The milk-white rags of umbrellas, tattered and shattered by arrowy shafts, are flying as cranes in the crowded air, and appearing as the disk of the moon broken into a thousand pieces.

37. These waving flappers flying in the air with a hoarse gurgling (gharghara), seem as the waves of the sea lifted in the air, and undulating with a babbling noise in the ocean of the sky.

38. Those slips of the flappers and umbrellas, hashed by the slashing arms, appear as the laurels of glory flung aloft and flying in the regions of air.

39. Behold ye friends! how these flying arrows and showering spears, are approaching to us with hits of their spoil, like bodies of locusts, bearing away their verdant booty in the air.



40. Hearken to the clanking sound of the striking steel, in the uplifted arm of the armoured soldier, resounding like the loud larum of the regent of death.

41. Hear the tremendous blows of weapons, like the blowing of an all destroying tornado, throwing down the elephants like crags of mountains, with their long stretching tusks lying like water falls on the ground.

42. Lo! there the drivers of war chariots are stopped in their course, and striving to make their way through the puddles of blood, in which the wheels and horses of the car, are huddled together as in a bog of quagmire.

43. The jingling of arms and armours, and the jangling of swords and steel, resound, as the tingling of the lute at the dancing of the dire and dreaded dame of death.

44. See the skirts of the sky reddened by the roseate particles, borne by the winds from the streams of blood, issuing out of the wounds in the bodies of men, horses and elephants lying dead in the field.

45. Look at the array of arrows formed in the air as a wreath of blossoms, and falling as the rays of lightnings from the dark black clouds of weapons hanging on high.

46. Lo! the surface of the earth filled with blood-red weapons, appearing as faggots of fire strewn over the ground in an universal conflagration.

47. The multitudes of commingled weapons, clashing with and breaking one another into pieces, are falling down in showers, like the innumerable rays of the sun.

48. The fighting of one man among the motionless many, is like the magic play of a magician[19] where the conjurer acts his parts amidst the bewitched beholders, Lo! there the indifferent spectators viewing the warfare as a dream (by their *prajna* or inward vision of the mind).

[19] P. mujosi S. Yātudhāna, H. Jādugar = juggler.

49. The field of battle, where all other sounds are hushed under the clashing of arms, resembles the stage of the martial god Bhairava, chanting his pitiless war song in jarring cacophony.

50. The battlefield is turned to a sea of blood, filled with the sands of pounded weapons, and rolling with the waves of broken discuses.

51. All the quarters under the regents of the sky, are filled with

martial music loudly resounding on all sides; and the rebellowing hills seem to challenge one another, in their aerial flight and fighting (as in contest of the gods and titans of old).

52. Alas for shame! says one, that these arrows flung with such force from the bow strings, and flying with such loud hissing, and glittering as red hot lightnings in the air, are foiled in their aim of piercing the impenetrable armours, and driven back by them to hit at the stony hills.

53. Hear me friend, that art tired with the sight, that it is time for us to depart from this place, ere we are pierced in our bodies by these sharp arrows flashing as fire, and before the day runs its course of the fourth watch (evening).

## CHAPTER XXXV.

### DESCRIPTION OF THE BATTLEFIELD.[20]

[20] The battle ground is compared firstly with the sky, then with the sea, next with a forest, and lastly with the last dooms-day.

Vasishtha said:—Then the waves of horse troops mounting to the sky, made the battlefield appear as a raging sea.

2. The moving umbrellas floated as its foam and froth, and the feathered silvery arrows glided like the finny pearly fishes in it, while the high flight and rush of the cavalry, heaved and dashed as surges of the sea.

3. The rushing of the weapons resembled the running of its currents, and the circles of the soldiers were as vortices of its waters. The elephants were as its islets and their motions resembled the moving rocks in it.

4. The whirling disks were as its eddies, and the flying hairs on the heads likened its floating weeds. The sparkling sands were as its shining waters, and the flash of swords like its glassy spray.

5. The gigantic warriors were its whales and alligators, and the resounding caverns like its gurgling whirlpools.

6. The flying arrows were like its swimming fishes, and the floating flags likened its uprising waves and bores.

7. The shining weapons formed the waters of this ocean and their whirlpools also, while the long lines of forces appeared as the huge and horrible bodies of its whales.

8. Soldiers clad in black iron armour, were as the dark blue waters of the deep, and the headless bodies groveling in dust were as the eddies of the sea, with the encircled equipments as the sea weeds.

9. The showers of arrows had obscured the skies with a mist, and the confused rattlings of the battlefield, were as the roarings of the clouds.

10. The flying and falling heads of the slain soldiers, resembled the large drops of rain, and their bodies were as pieces of wood, whirling in the eddies of the disks.

11. The bold bowyer, bending his strong bow in the form of a curve, and leaping above the ground, resembled the spouting sea, rising from underneath the ground with his heaving waves on high.

12. The unnumbered umbrellas and flags, that were moving up and down in the field, were as the foaming and frothing sea, rolling in waves of blood, and carrying away the beams and timbers of the broken cars in its current.

13. The march of the army resembled the flowing of the sea waters, and the blood spouting from the wounds of the elephants likened its bubbles, while the moving horses and elephants represented the sea animals in their motion.

14. The battlefield had become like the wondrous field of the air, where the furious war, like a tremendous earthquake, shook the hills like moving clouds in the sky.

15. Here the waves were undulating like flights of birds in the air, and the groups of elephants falling aground like rocks, and the cowardly ranks were murmuring like herds of the timorous deer.

16. The field is turned to a forest of arrows, and wounded soldiers are standing fixed on the ground as trees, with the arrows flying as locusts, and the horses moving like antelopes in it.

17. Here the loud drum sounded as the humming of bees in the hollows of trees, and the army appearing as a mist, with the bold warrior sprawling like a lion in it.

18. The dust was rising in clouds and the forces falling as rocks; the huge cars broken down as hills, and the flaming swords shining on all

sides.

19. The rise and fall of the foot soldier's feet flitted like the falling flowers on the ground, and the flags and umbrellas o'ertopped it as clouds; it was overflowed by streams of blood, and the high-sounding elephants falling as thundering showers of rain.

20. The war was as the last doom of death ready to devour the world, and destroy the flags and banners, the umbrellas and chariots in a confused chaos.

21. The shining weapons were falling like fragments of the refulgent sun, and burning all things as a burning pain inflames the soul and mind.

22. The out-stretched bows were as rainbows, and the falling arrows as showers of rain; the flying sabres resembled the forked lightnings, and their falling fragments like the sparkling hailstones.

23. The dire massacre made a sea of blood, with the hurling stones as its shoals and rocks; while the flying arms resembled the falling stars from heaven.

24. The sky was as a sea full of the whirlpools of the groups of disks and circlets, that were hurled in the air; and there were the burning fires, that performed the funerals of the slain.

25. The missiles were as bolts of thunder, which struck the rock-like elephants dead in the field, to block the passage of men.

26. The earth and sky were obscured by a thick cloud of showering arrows, and the army below was a sea of tempestuous warfare and bloodshed.

27. The destructive weapons were flying on all sides, like huge dragons of the sea, carried aloft by gusts of wind from the stormy main.

28. The flying arms of bolts and swords, disks, pikes and lances, were blazing and breaking one another in the air with such hideous noise, that it seemed to be a second deluge, when the last tornado blew up everything on high scattering them in all directions, and crushing and smashing them with a tremendous peal.

## CHAPTER XXXVI.

## SECTION I.

### COLLISION OF EQUAL ARMS AND ARMIGERENTS.

The heaps of arrows rising in spires above the ground, drove the cowards and the wounded afar from the field.

2. The hills of the dead bodies of men, horses and elephants, heaving in promiscuous heaps, and appearing as clouds fallen upon earth, invited the Yakshas and Rākshasas, and the carnivorous Pisāchas, to come and sport in the wide ocean of blood.

3. Now there commenced a commutual contest, betwixt men of rank and virtue, and those of good character, valour and strength on both sides; not excepting even the holy and household people, all of whom took part in the combat, (that is, no condition of life, nor age nor sex, could escape the contagion of a warfare).

4. Duels were fought between these, like the clashing of one cloud with another; and like the confluence of two streams discharging their fury against each other.

5. As a rib is joined to another, and one side with the other, so met the horse against the horse, and elephant opposed the elephant in mutual conflict.

6. As one forest clasps and clings to another, and one hill is linked with the other in a range, so the duelists strove together, as one wave dashes against the other.

7. Footmen fought with footmen, as the reeds crush the reeds, and bamboos clash against one another, and the contrary winds struggle between themselves.

8. Cars falling upon cars, and chariots running against chariots, broke one another to pieces; and the citizens beat the rustics, as the Devas smote the demons of old.

9. The sky which had been erewhile clouded by the flight of arrows, was now emblazoned by the banner of the bowyer, resembling the rainbow of various colours.

10. At last the warriors who were overpowered in their conflict with unequal arms, fled away from the field, as they do from the fire of a conflagration.

11. Now the armigerents with discuses, met the thwarters of disks

(chakras) in contest; and bowyers were opposed to bowmen, and swordsmen challenged the sword fighters in the field. So met the hookers and crookers with their co-rivals with crowbars (bhusundis) in hand.

12. Maces were opposed to maces (musalas), and lancers were set against the lance bearers (kuntas) in fighting. Spearmen braved the spearmen (rishtis), and the throwers of missiles were crossed with missives (prāsas) in hand.

13. Mallets militated against mallets (mudguras), and clubs were contravened by clubmen in the conflict. Combatants with pikes (saktis), encountered the pikemen (sakti-dharas) face to face; and iron rods were crossed to pointed rods (sūlas) in the strife.

14. Pugilists with missive weapons, counteracted the missiles of their antagonists (prāsas), and those fighting with battle axes (parasus), baffled the poleaxes and pickaxes (paraswadhas) of their foes.

15. Trappers with their traps and snares, attacked the darters of nooses and lassos (pāsas); and the darters of javelins (sankus), withstood the darts of the dartsmen on the other side. Daggers were opposed to daggers (kshurikas), and cudgels were presented before the cudgels (bhindipālas of the enemy).

16. Combatants with iron gloves contravened the boxers with iron fistcuffs (Vajramushtis), and those with iron cranes, pursued the fighters with crooked goads, (ankusas) in hand. Warriors with ploughshares attacked the ploughmen, and those with tridents, fell upon the trident holders (trisūlins) in contest.

17. Champions with chained armours set upon the soldiers attired in mail (srinkhala jāla); and they poured upon the field as flights of locusts, or as the waves in the troubled sea.

18. The air also seemed as a sea, with flying disks whirling as whirlpools (chakravartas), and the flight of reeds whistling like gusts of wind; while the range of running weapons seemed as sharks and dolphins moving about it.

19. The hollow of the heaven became as the great deep of the sea, impassable by the celestials, owing to the waving weapons, moving as sea monsters in the air.

20. Thus the armies of the two belligerent potentates, each composed of eight ranks or battalions, were furiously engaged with one another, as described below.

### SECTION III.

#### CATALOGUE OF THE FORCES.

21. Now hear me relate to you, the forces on the side of Padma, now named Vidūratha, and the allied powers that came to his side, from the Central and Eastern districts.

22. There came the hardy warriors of Kosala (Oudh) and Kāsi (Benares); those of Magadha (Behar) and Utkala (Orissa), situated in the east; and the Mekhalas (of Vindhya range), the Karkars (of Karnatic), and the Madras (of Madura) in the south.

23. The chiefs of Hema (Imaus) and Rudras and the Tāmraliptas (Tamils) from the south; the Prāgjyotishas (of east Assam), and the horse faced Osmuks and Ambashtha cannibals.

24. Then there joined the Varna-koshthas and Viswotras, and the eaters of raw food and flesh and the fish eaters (piscivori); and those with faces like tigers, the Kiratas (Kirrroids and Kira-antis), with the Sauviras and one legged people.

25. Next came the mountaineers of Mālyavāna, Sibira and Anjanagiri; and others having the ensigns of bulls and lotuses, and the people of the sun rising mountain (Udaya-giri) in the east.

26. Those that joined from the south east (prāgdaxina), are the following, namely; the Vindhyaaris, the Chedis, the Vatsas, the Dasārnas (near the confluence of the ten streams); and the Angas, Bangas and Upabangas (of Upper and Lower Bengal).

27. They that met from the south were, Kalingas and Pundras, the Jatharas, Vidarbhas and the hill people (on the Karnatic coast); the Sabaras, the outcasted savages, the Karnas and the Tripura people.

28. Those named Kantakas from their thorny district, the unenlightened Komalas (of Comilla?); the Karnas (Canarese), the Āndhras, the Cholas and the people on the borders of the Charmanvati river.

29. The Kakos or bald-headed and bearded people, and those of the Hema-kuta hills; the frizzled and long necked people, and the inhabitants of Kishkindha and cocoa forests.

30. The princes that joined with Līlā's husband from the south, were as follows viz. the Vindhyaans, the Kusumians (of Patna), the Mahendras and the Darduras, (of the hills of the same names).

31. The Malays and the solar race, and the Prince of the (33) united

states and the rich and united cities of Avanti and Sāmbavati.

32. And those of Dasapura (or ten cities) of Katha (Kota), Chakra, Reshika Cutch and others, and the foresters of Upagiri and Bhadragiri hills.

33. The prince of Nagore and the chiefs of Dandaka forest, and the joint states of the people; the Sahas, Saivas, and the hill people of the Rishyamuka and Karkota and the Vimbila foresters.

34. Then came the inhabitants from the banks of Pampā, the Kerakas and Karkaviras; with the Kherikas, Asikas and the people of Dhrumapattana.

35. Next came the Kāsikas and Khallukas, the Yadas and Tamraparnikas; the Gonardas, the Kanakas and the people of Dinapattam.

36. The Tamris (Tamils), Kadambharas, Sahakāras and Enakas (or deer hunters); the Vaitundas, Tumba-vanalas, and those attired in deer and elephant skins.

37. Then came the lotus-like Sibis and Konkans and the inhabitants of Chitrakuta mountains; with the people of Karnata, the Mantas, Batakas and those of Cattak.

38. The Andhras and Kola hill people (Koles), the Avantis and Chedis; with the Chandas and Devanakas and Kraunchavahas.

39. At last came the people from the three peaks of Chitrakūta mountains, called the Silākhāra, Nanda mardana and Malaya, which were the seats of the guardian Bākshasas of Lankā.

40. Then those of the southwest where there is the great realm of Surāstra (Surat), with the kingdoms of Sindhu (Sinde) Sauvira, Abhīra, and Dravidas (in Deccan).

41. Also those of the districts of Kikata, Siddha Khanda, and Kāliroha, and the mount Hemagiri or golden hills and the Raivataka range.

42. Then the warriors of Jaya Kachchha (the victorious Cutch), and Mayavara (Mewar); as also the Yavanas (Ionians), the Bahlikas (Balkhs), the Marganas (nomads), and the grey coloured Tumbas (on the north).

43. Then there came Lahsa races and many hill peoples, inhabiting the borders of the sea (Caspian), forming the limit of the dominion of Līlā's husband (Hindu Government) on the north.

44. Now know the names of the countries belonging to the enemy in the west, and of those composed of the following mountain ranges, *viz.*



45. The mount Manimān and the Kurar-pana hills, with the hillocks of Vanorka, Megha-bhava, and the Chakra-vana mountain.

46. There is the country of the five peoples limiting the territory of the Kāsa Brahmans, and after that the Bhāraksha, the Pāraka and Sāntika countries.

47. Thence stretch the countries of the Saivyas, Amarakas, the Pachchyas (Pāschātyas) and Guhutwas; and then the Haihaya country, and those of the Suhyas, Gayas and Tajikas and Hunas (Huns).

48. Then along the side of some other countries, there is the range of Karka hills, inhabited by barbarous people, devoid of caste, customs and limits of moral duties.

49. Thence stretches a country hundreds of leagues in length, to the boundary mountain of Mahendra, abounding in rich stones and gems.

50. After that stands the Aswa range with hundreds of hills about it; and extending to the dread ocean on the north of the Pariyātra range. (Paropamisus).

51. On the north western side, there are countries beyond the boundary mountains (of Asia), where Venupati was the king of the land.

52. Then there are the countries of the Phālgunakas and Māndavayas and many other peoples; and those of Purukundas and Paras (Paris?) as bright as the orb of the sun.

53. Then the races of Vanmilas and Nalinas and the Dirghas; who are so called, from their tall statures and long arms and hairs. Then there are the Rangas (Red men), Stānikas with protuberant breasts, and the Guruhas and Chaluhas.

54. After that is the kingdom of women (ruled by a queen), where they feed upon bullocks and heifers. Now about the Himālayas and its hills in the north (of India):—

55. These are the Krauncha and Madhumān hills; and the Kailāsa, Vasumān and the Sumeru peaks; at the foot of which are the people, known under many names.

56. Beside these there met the warlike tribes of India consisting of the Madrawars, Malavas and Sura-senas. The Rajputs of the race of Arjuna, the Trigartas and the one legged people and Khudras.

57. There were the Abalas, Prakhalas, and Sakas (Saccæ or Scythians).

The Khemadhūrtas, the Dasadhanas, the Gavāsanas and Dandahanas (club fighters).

58. The Dhānadas and Sarakas and Bātadhānas also, with the islanders and Gāndhāras and Avanti warriors of Malwa.

59. The warlike Takshasilas (Taxilas), the Bīlavas, Godhanas and the renowned warriors of Pushkara (Pokhra).

60. Then there were the Tīkshas and Kālavaras, and the inhabitants of the cities of Kāhaka and Surabhūti likewise.

61. There were the people of the Ratikādarsa and Antarādarsa also; and the Pingalas, the Pandyas, Yamanas and Yātudhānas Rākshasas too.

62. There were also the races of men, known as Hematālas and Osmuks, together with the hilly tribes, inhabiting the Himalaya, Vasumān, Krauncha and Kailasa mountains.

63. Hear me now relate to you the peoples that came from the north east quarter, which extends a hundred and eighty leagues in its circumference.

64. There came also the Kalutas and Brahmaputras, the Kunidas and Khudinas, with the warlike Malavas and the champions of the Randhra and forest states.

65. Then there were the Kedavas and Sinhaputras of dwarfish statures; the Sabas (Sabae or Sabians?), the Kaccaes, the Pahlavis (ancient Persians), the Kamiras and the Daradas (the present Darduis or Himalayan hills).

66. There were also the people of Abhisa, the Jarvakas, the Pulolas and Kuves; the Kirātas and Yamupatas, together with the poor and rich people of desert lands and tracts of gold.

67. Thus Līlā saw in one view, the residences of the *devas*; the forest lands and the earth in all their beauty. She saw all the seats of opulence (viswavasus), and the edifices with which they were adorned; she beheld the summit of Kailāsa, and the delightful groves at its foot, and the level lands traversed by the aerial cars of Vidyādhara and celestial beings.[21]

[21] It was easy for the lively Līlā, to learn about these peoples and their native lands in her lonely Yoga meditation, by the help of the goddess of learning; but it is hard for us to identify them without subjecting ourselves to a long labour of love, which is a sort of Yoga also, called *vidya Yoga*, or intense application and self devotion to

learning.

## CHAPTER XXXVII

### CATALOGUE OF THE FORCES CONTINUED.[22]

[22] Note. It is not easy to say, whether this continuation and lengthy description of the warfare, is Vasishtha's or Vālmīki's own making; both of them being well acquainted with military tactics: the former having been the general of King Sudāsa against the Persians, and the latter the epic poet of Rāma's wars with Rāvana in the celebrated Ramāyana.

These descriptions are left out in the vernacular translations of this work as entirely useless in Yoga philosophy, without minding, that they formed the preliminary step to Rāma's military education, which he was soon after called to complete under the guidance of Viswāmitra in the hermitage.

Vasishtha said:—Thus the ravaging war was making a rapid end of men, horse, elephants and all; and the bravos coming foremost in the combat, fell in equal numbers on both sides.

2. These (as named before), and many others were reduced to dust and ashes; and the bravery of the brave, served but to send them like poor moths to the fire and flame of destruction.

3. Know now the names of the central districts, not yet mentioned by me, that sent their warriors to the field, in favour of the consort prince of Līlā.

4. These were the inland forces of Sursena (Muttra), the Gudas (Gaudas?), and the Asghanas (?); the Madhymikas and they that dwell under sunlight (the tropics).

5. The Sālukas and Kodmals, and Pippalāyanas; the Māndavyas, Pandyans, Sugrīvas and Gurjars.

6. The Pāriyātras, Kurashtras, Yamunas and Udumvaras; the Raj-waras, the Ujjainas, the Kālkotas (Calicuts) and the Mathuras (of Muttra).

7. The Pāñchālas (Pāñjābis), the Northern and Southern Dharmakshetras; the Kurukshetrias, Pāñchālakas and Sāraswatas.

8. The line of war chariots from Avanti, being opposed by the arms of

the warriors of the Kunta and Panchanada districts, fell in fighting by the sides of the hills.

9. Those arrayed in silken attire, being dismantled by the enemy, fell upon the ground, and were trodden down by the elephants.

10. The bravadoes of Daspura, being hacked in their breasts and shoulders by the hostile weapons, were pursued by the Banabhuma warriors, and driven to the distant pool.

11. The Sāntikas being ripped in their bellies, lay dead and motionless in naked field, and wrapped in their mangled entrails, which were torn and devoured by the voracious Pisāchas at night.

12. There the veteran and vociferous warriors of Bhadrasiri, who were well skilled in the battle field, drove the Amargas to the ditch, as they drive the tortoises to their pits.

13. The Haihayas were driving the Dandakas, who like fleet stags were flying with the swiftness of winds, and all gushing in blood by the pointed and piercing arrows of the enemy.

14. The Daradas were gored by the tusks of the elephants of their enemies, and were borne away in floods of their blood, like the broken branches of trees.

15. The Chīnas (Chinese) were mangled in their bodies by darts and arrows, and cast their tortured bodies in the water, as a burden they could no longer support.

16. The Asūras, pierced in their necks by the flying lances of the Karnatic lancers, fled in all directions like the faggots of fire, or as the flying meteors of heaven.

17. The Sākas and Dāsakas were fighting together, by holding down one another by the hair on their heads, as if the whales and elephants were struggling mutually from their respective elements.

18. The flying cowards were entrapped in the snares cast by the Dasārṇa warriors, as dolphins hiding under the reeds, are dragged out by nets on the blood-red shore.

19. The lifted swords and pikes of the Tongas (Tonguise), destroyed the Gurjara (Guzrati) force by hundreds, and these like razors balded the heads (*i. e.* made widows) of hundreds of Gurjara women. (It is their custom to remain bald-headed in widowhood).

20. The lustre of the lifted weapons of the warriors, illumined the land

as by flashes of lighting; and the clouds of arrows were raining like showers of rain in the forest.

21. The flight of the crowbars (bhusundis), which untimely obscured the orb of the sun, affrighted the Abhīra (cowherd) warriors with the dread of an eclipse, and overtook them by surprise, as when they are pursued by a gang of plunderers of their cattle.

22. The handsome gold collared army of the Tāmras or tawny coloured soldiers, were dragged by the Gauda warriors, as captors snatch their fair captives by the hair.

23. The Tongons were beset by the Kanasas, like cranes by vultures with their blazing weapons, destroying elephants and breaking the discuses in war.

24. The rumbling noise (gudugudurava), raised by the whirling of cudgels by the Gauda gladiators, frightened the Gāndhāras to a degree, that they were driven like a drove of beasts, or as the dreading Drāvīdas from the field.

25. The host of the Sāka or Scythian warriors, pouring as a blue torrent from the azure sky, appeared by their sable garb as the mist of night, approaching before their white robed foes of the Persians.

26. The crowded array of lifted arms in the clear and bright atmosphere, appeared as a thick forest under the milk white ocean of frost, that shrouds the mountainous region of Mandāra.

27. The flights of arrows which seemed as fragments of clouds in the air from below, appeared as waves of the sea, when viewed by the celestials from above.

28. The air appeared as a forest thickly beset by the trees of spears and lances, with the arrows flying as birds and bees; and innumerable umbrellas, with their gold and silver mountings, appearing as so many moons and stars in the sky.

29. The Kekayas made loud shouts, like the war hoops of drunken soldiers, and the Kankas covered the field like a flight of cranes, and the sky was filled with dust over their heads.

30. The Kirāta army made a purling noise (kulakula) like the effeminate voice of women; causing the lusty Angas to rush upon them with their furious roar.

31. The Kāsas (Khasias) covering their bodies with *kusa* grass (in their grassy garbs), appeared as birds with feathers, and raised clouds

of dust by flapping their feathered arms.

32. The giddy warriors of Narmada's coasts, came rushing in the field unarmed with their weapons, and began to flee and flout and move about in their merry mood.

33. The low statured Sālwas came with the jingling bells of their waist bands, flinging their arrows in the air, and darting showers of their darts around.

34. The soldiers of Sibi were pierced with the spears hurled by the Kuntas. They fell as dead bodies in the field, but their spirits fled to heaven in the form of Vidyādharas.

35. The Pāndu-nagaras were laid groveling on the ground in their quick march, by the mighty and light footed army, who had taken possession of the field.

36. The big Pāncha-nadas (Punjabis), and the furious warriors of Kāsi (Benares), crushed the bodies of stalwart warriors with their lances and cudgels, as elephants crush the mighty trees under their feet and tusks.

37. The Burmese and Vatsenis were cut down on the ground by the disks of the Nīpas (Nepalese); and the Sahyas were sawn down with saws as withered trees.

38. The heads of the white Kākas (Caucasians), were lopped off with sharp axes; and their neighbouring prince of the Bhadras was burnt down by the fiery arrows (fire arms).

39. The Matangajas (of Elephantia) fell under the hands of Kāsthayodhas (of Katiawar), as old unchained elephants falling in the miry pit; and others that came to fight, fell as dry fuel into the blazing fire.

40. The Mitragartas falling into the hands of the Trigartas, were scattered about as straws in the field, and having their heads struck off in their flight, they entered the infernal regions of death.

41. The weak Vanila force, falling into the hands of the Magadha army, resembling a sea gently shaken by the breeze, went down in the sands, as lean and aged elephants.

42. The Chedis lost their lines in fighting with the Tongans, and lay withered in the field of battle, as flowers when scattered in the plains, fade away under the shining sun.

43. The Kosalas were unable to withstand the war cry of the deadly Pauravas, and were discomfited by showers of their clubs, and missile

arrows and darts.

44. Those that were pierced by pikes and spears, became as coral plants red with blood all over their bodies, and thus besmeared in bloodshed, they fled to the sheltering hills like red hot suns to the setting mountains (astāchala).

45. The flight of arrows and weapons borne away by the rapid winds, moved about in the air as fragments of clouds, with a swarm of black bees hovering under them.

46. The flying arrows seemed as showering clouds, and their feathers appeared as the woolly breed; their reedy shafts seeming as trees, were roving with the roar of elephants.

47. The wild elephants and people of the plains, were all torn to pieces like bits of torn linen.

48. War chariots with their broken wheels, fell into the pits like the broken crags of mountains, and the enemy stood upon their tops as a thick mist or cloud.

49. The multitude of stalwart warriors meeting in the field, had given it the appearance of a forest of *tāla* and *tamāla* trees; but their hands being lopped off by weapons, they made it appear as a mountainous wood, with its clumps of tapering pine trees.

50. The youthful damsels of Paradise were filled with joy and glee, to find the groves of their native hill (Meru), full of the brave champions (fallen in the field).

51. The forest of the army howled in a tremendous roar, until it was burnt down by the all devouring fire of the enemy.

52. Hacked by the Pisāchas (Assamese), and snatched of their weapons by the Bhutas (Bhoteas), the Dasārnās (at the confluence of the ten streams of Vindhya) threw off their staffs, and fled as a herd of heifers (*nikuchya karnidhavati*—bolted with their broken staves. Pānini).

53. The Kāsias were eager to despoil the tinsels from the dead bodies of the chiefs by their valour, as the summer heat robs the beauty of lotuses in a drying pool.

54. The Tushākas were beset by the Mesalas, with their darts, spears and mallets; and the sly Katakas were defeated and driven away by the Narakas in battle.

55. The Kauntas were surrounded by Prastha warriors, and were defeated

like good people by the treachery of the wily.

56. The elephant drivers, that struck off the heads of their hosts in a trice, were pursued by the harpooners, and fled with their severed heads, as they do with the lotus-flowers plucked by their hands.

57. The Sāraswatas fought on both sides with one another until it was evening, and yet no party was the loser or gainer, as in a learned discussion between pandits and among lawyers.

58. The puny and short statured Deccanese, being driven back by the Rākshas of Lanka, redoubled their attack on them, as the smothering fire is rekindled by fuel.

59. What more shall I relate Rāma about this war, which baffles the attempt of the serpent Vāsukī even, to give a full description of it with his hundred tongues and mouths.

## CHAPTER XXXVIII.

### CESSATION OF THE WAR.

Vasishtha continued:—Now as the war was waging fiercely, with mingled shouts on both sides, the sun shrouded his burnished armour under the mist of darkness, and was about to set.

2. The waters of the limpid streams glided with the showers of stones flung by the forces, and falling on the fading clusters of lotuses growing in them.

3. Flashes of fire glittered in the sky, by the clashing of the shafts and darts below; and waves of arrows were seen, now approaching nigh and now receding at a distance.

4. Severed heads like loose lotuses, floated and whirled in the whirlpools of blood below, and the sea of heaven was filled with flying weapons, moving as marine animals above.

5. The rustling of the breeze and the whistling of the overshadowing clouds of weapons, frightened the aerial Siddhas and sylvan apes, with the fear of an approaching rain.

6. The day declined after it had run its course of the eight watches (Yāmārdhas), and assumed the graceful countenance of a hero, returning



in glory, after he has fought his battle.

7. The army like the day, declined in splendour, being battered in its cavalry, and shattered in its force of elephants.

8. Then the commanders of the armies, in concert with the ministers of war, sent envoys to the hostile parties for a truce to the fighting.

9. Both parties agreed to the armistice, seeing how much they were harassed in the engagement; and the soldiers with one voice, gave their assent to it.

10. They hoisted their soaring banners of truce on the pinnacles of the highest chariots (rathas); and a crier on each side, mounted over one, to give proclamation to the armies below.

11. They furled the white flags on all sides, which like so many moons in the gloom of night, proclaimed peace on earth by cessation from contention.

12. Then the drums sent their loud peals around, which were resounded by roarings of the clouds (Pushkarāvartas) above and all about.

13. The flights of arrows and weapons, that had been raging as fire in the atmosphere, now began to fall in torrents, like the currents of the lake Mansaravara on the ground below.

14. The hands and arms of the warriors were now at rest like their feet; as the shaking of trees and the surges of the sea are at an end after the earthquake is over.

15. The two armies now went their own ways from the field of battle, as the arms of the sea run into the land in different directions.

16. The armies being at rest, there was an end of all agitation in the field; as the waves of the ocean are lulled to rest, on its calm after a storm (literally, after its churning by the Mandara mountain).

17. It became in an instant as dreadful as the dismal womb of death (Pūtanā); and as deep and dark as the hollow pit of the sea, after its waters were sucked up by Agastya (the sun).

18. It was full of the dead bodies of men and beasts, and flowed in floods of purpling blood; it was resonant with the sounds of insects, like a heath with the humming of beetles.

19. The gory bodies were gushing with blood, and gurgling as the waves of the sea; and the cries of the wounded who wished to live, pierced the

ears, and throbbed the heart strings of the living.

20. The dead and wounded weltering side by side in streams of blood, made the living think the dead as still alive like themselves.

21. Big elephants lying dead in piles in the field appeared as fragments of clouds, and the heaps of broken chariots seemed as a forest dispersed by the storm.

22. Streams of blood were running with the dead bodies of horses and elephants, and heaps of arrows and spears and mattocks and mallets, flowing together with broken swords and missiles.

23. Horses were lying girt in their halters and harnesses, and the soldiers wrapt in their mails and armours; and flags and flappers and turbans and helmets lay scattered in the field.

24. The winds were rustling in the orifice of the quivers, like the hissing of arrowy snakes, or as the whistling of the breeze in the holes of bamboo trees; and the Pisāchas were rolling on beds of dead bodies, as upon their beddings of straws.

25. The gold chains of the helmets and the head ornaments of the fallen soldiers, glittered with the various colours of the rainbow, and greedy dogs and jackals were tearing the entrails of the dead like long ropes or strings.

26. The wounded were gnashing their teeth in the field of blood, like the croaking of frogs in the miry pool of blood.

27. Those clad in party coloured coats with a hundred spots on them, had now their arms and thighs gushing in a hundred streams of blood.

28. The friends of the dead and wounded, were wailing bitterly over their bodies; lying amidst the heaps of arrows and weapons, the broken cars and the scattered trappings of horses and elephants, which had covered the land.

29. Headless trunks of the goblins were dancing about with their uplifted arms touching the sky; and the stink of the carrion, fat and blood, filled the nostrils with nausea.

30. Elephants and horses of noble breed, lay dead and others gasping with their mouths gaping upwards; and the dashing of the waving streams of blood, beat as loud as drums against their rock-like bodies.

31. The blood gushing out of the pores of the wounded horses and elephants, ran like that of a wounded whale into a hundred streams. And

the blood spouting from the mouths of the dying soldiers flowed into a hundred channels.

32. Those who were pierced with arrows in their eyes and mouths, were uttering an inaudible voice in their last gasp of death; and those pierced in their bellies, had their bowels gushing out with a horrible stench; while the ground was reddened with thickened blood issuing out of the wounds.

33. Half dead elephants grasped the headless trunks with their uplifted trunks (proboscis), while the loose horses and elephants, that had lost their riders, were trampling over the dead bodies at random.

34. The weeping, crying and tottering wives of the fallen soldiers, fell upon their dead bodies weltering in blood, and embracing them fast by their necks, made an end of themselves with the same weapons.

35. Bodies of soldiers were sent with their guides on the way, to fetch the dead bodies from the field; and the hands of their lively companions, were busily employed in dragging the dead.

36. The field had become a wide river running with waves of blood, and breaking into a hundred whirling streams, carrying the severed heads, as lotuses swimming in them, and the torn braids of hair floating as bushes on them.

37. Men were busy to extract the weapons from the bodies of the wounded, who lamented loudly on account of their dying in a foreign land, and losing their arms and armours and horses and elephants in the field.

38. The dying souls remembered their sons and parents, their dear ones and their adored deities, and called out by their names; and began to sigh and sob with heart-rending heigh-hos and alacks.

39. The brave that died cursed their fates, and those falling in their fighting with elephants, blamed the unkind gods they had adored in vain.

40. The cowards fearing to be killed betook themselves to base flight; but the dauntless brave stepped forward amidst the whirlpools of blood.

41. Some suffering under the agony of arrows piercing their mortal parts, thought upon the sins of their past lives, that had brought this pain upon them; while the blood sucking Vetālas, advanced with their horrid mouths for drinking the blood of the headless trunks (Kabandhas).

42. The floating flags and umbrellas and flappers, seemed as white lotuses in the lake of blood below, while the evening stretched her train of stars like red lotuses in the etherial sea above.

43. The battle field presented the appearance of an eighth sea of blood; the rathas or warcars forming its rocks, and their wheels its whirlpools; the flags being its foam and froth, and the white flappers as its bubbles. (There are seven seas only on record).

44. The field of blood with the scattered cars, appeared as a track of land plunged in mud and mire, and covered over with woods broken down and blown away by a hurricane.

45. It was as desolate as a country burnt down by a conflagration, and as the dry bed of the sea sucked up by the sage Agastya (the sun). It was as a district devastated by a sweeping flood.

46. It was filled with heaps of weapons, as high as the bodies of big elephants lying dead about the ground.

47. The lances which were carried down by the streams of blood, were as big as the palm trees growing on the summits of mountains. (Compare the description in Ossian's poems).

48. The weapons sticking in the bodies of the elephants, seemed as the shining flowers growing on verdant trees: and the entrails torn and borne up by vultures, spread a fretted network in the sky.

49. The lances fixed beside the streams of blood, were as a woody forest on the bank of a river; and the flags floating on the surface, appeared as a bush of lotuses in the liquid blood.

50. Dead bodies of men were drawn up by their friends, from the bloody pool in which they were drowned, and the embedded bodies of big elephants were marked by men by the jutting weapons sticking in them.

51. The trunks of trees which had their branches lopped off by the weapons, appeared as the headless bodies of slain soldiers, and the floating carcasses of elephants seemed as so many boats swimming in the sea of blood.

52. The white garments that were swept down by the current, seemed as the froth of the pool of blood, and were picked up by the servants sent to search them out.

53. The demoniac bodies of headless soldiers, were rising and falling in the field, and hurling large wheels and disks upon the flying army on all sides.

54. The dying warriors were frothing forth floods of blood from their throats, and stones stained with blood were inviting the greedy vultures

to devour them.

55. Then there were groups of Sutāla, Vetāla and Uttāla demons dancing their war dance about the field, and whirling the rafts of the broken cars upon the flying soldiers on all sides.

56. The stir and last gasp of those that were yet alive, were fearful to behold, and the faces of the dying and the dead that were covered in dust and blood, were pitiful to the beholder.

57. The devouring dogs and ravenous ravens beheld the last gasp of the dying with pity; while the feeders on carrions were howling and fighting on their common carcass, till many of them became dead bodies by their mutual fighting.

58. Now I have described the sea of blood, which flowed fast with the gore of unnumbered hosts of horses, elephants and camels, and of warriors and their leaders, and multitudes of cars, and war chariots; but it became a pleasure garden to the god of death, delighting in his bed of bloodshed, and grove of the weapons beset all around.

## CHAPTER XXXIX.

### DESCRIPTION OF THE BATTLEFIELD INFESTED BY NOCTURNAL FIENDS.

Now the blood-red sun set down in the west, like a hero red with blood; and hid his lustre, which was dimmed by the brightness of the weapons of war in the western main.

2. The sky which had reflected the blood-red flush of the field of blood, was now dimmed by the setting of the glorious sun, and darkened by the veil of evening.

3. Thick darkness overspread the face of heaven and earth like the waters of the great deluge, and there appeared a body of ghosts (Vetālas), dancing in a ring and clapping their hands.

4. The face of the day like that of an elephant, being besmeared with the blackness of night fall, was again painted by the light of evening with the pearly spots of stars on the cheeks.

5. The busy buzz of Creation being silent in the dead darkness of night, like the humming of bees over the surface of the waters, the hearts of men were closed in sleep as in death, like the petals of the lotus at

night.

6. The birds lay with their folded wings and fallen crests in their nests, as the dead bodies were lying in the field, covered with their wounds and weapons.

7. Then the fair moonbeams shone above, and the white lotuses were blown below; the hearts of men were gladdened, and the victors felt joyous in themselves.

8. The ruddy evening assumed the shape of the blood-red sea of battle, and the fluttering bees now hid themselves like the faces of the fallen soldiers.

9. There was an ethereal lake above spangled with stars like the white lotuses on high; and here was the earthly lake below, beset by lotuses resembling the stars of heaven.

10. The bodies that were thought to be lost in darkness, were now recovered in light, as the gems hid under the water, are found scattered about in moonlight.

11. The battlefield was filled by the Vetāla demons, howling with their hideous cry; while bodies of vultures, crows and owls, were tearing the carcasses and sporting with the skeletons.

12. Then blazed the funeral piles as brightly as the starry frame on high, and the fire consumed the dead bodies together with their bones and raiments.

13. The fire burnt the bodies with their bones to ashes, after which it extinguished itself as if sated with plenty. The female fiends now began to sport in the water.

14. There arose a mingled cry of dogs and crows, of Yakshas and Vetālas, with the clapping of their hands; and bodies of ghosts were moving about as woods and forests.

15. The Dākinis (Dāyinis) were eager to steal away the flesh and fat from the piles, and the Pisāchas delighted in sucking the blood and the flesh and bones of the dead.

16. The demons were now looking and now lurking about the funeral piles, and the Rākshasas that rushed in, bore away the carcasses on their shoulders.

17. There came also bodies of ferocious Kumbhāndas, and big Dāmaras, uttering their barbarous cries of *chumchum*, and hovering over the

fumes of fat and flesh in the shapes of clouds.

18. Bodies of Vetālas stood in the streams of blood like earthly beings, and snatched the skeletons with hideous cries.

19. The Vetāla younglings slept in the bellies and chests of the elephants, and the Rākshasas were drinking their fill in the bloody field.

20. The giddy Vetālas fought with one another with the lighted faggots of the piles, and the winds were wafting the stench of the putrid carcasses on all sides.

21. The female fiends (Rūpikās), filled the baskets of their bellies with carrion, with a rat-a-tat (ratarata) noise; and the Yaksha cannibals were snatching the half-burnt carcasses from the funeral piles, as their roasted meat and dainty food (S. kali A. Kul).

22. Aerial imps (khagas) attacked the dead bodies of the big Bangas and black Kalingas, and flouted about with their open mouths, emitting the blaze of falling meteors.

23. The Vetāla goblins fell down in the dark and discoloured blood-pits, lying hid in the midst of the heaps of dead bodies; while the Pisācha ogres and the leaders of Yogini sprites, laughed at them for their false step (vetāla).

24. The pulling of the entrails (antras-ānts), vibrated as by striking the strings of wired instruments (tantras—or tānts); and the ghosts of men that had become fiends from their fiendish desires, fell fighting with one another.

25. Valiant soldiers were affrighted at the sight of the spectres (Rūpikās); and the obsequies were disturbed by the Vetāla and Rākshasa goblins.

26. The hobgoblins of the night, (nisācharas), got frightened at the fall of the carcasses from the shoulders of the elves (Rūpikās), who were carrying them aloft in the air; where they were waylaid by a throng of ghostly demons (bhūta-sankata).

27. Many dying bodies, that were lifted aloft with labour by the bogies (Dānas), were let to fall down dead on the ground, being found unfit for their food.

28. Pieces of blood-red flesh, fallen from the fiery jaws of jackals, resembled clusters of *asoka* flowers, strewn all around the funeral ground.

29. Vetāla urchins were busy in putting on the scattered heads over the headless bodies of kabandhas (acephali); and bodies of Yaksha, Raksha and Pisācha ogres, were flashing as firebrands in the sky.

30. At last a thick cloud of darkness, covered the face of the sky, and the view of the hills and valleys, gardens and groves, was hid under an impenetrable gloom. The infernal spirits got loose from their dismal abodes, and ranged and ravaged at large over the field, as a hurricane under the vault of heaven.

## CHAPTER XL.

### REFLECTIONS ON HUMAN LIFE AND MIND.

Vasishtha related:—The nocturnal fiends were thus infesting the gloomy field, and the myrmidons of death (Yama), roaming about it as marauders in the day time.

2. The naked and fleeting ghosts, were revelling on their provision of carrion in their nightly abode, and under the canopy of thick darkness, which was likely to be laid hold upon under the clutches of one's hand (hasta-grāhya).

3. It was in the still hour of the gloomy night, when the host of heaven seemed to be fast bound in sleep, that a sadness stole in upon the mind of Līlā's magnanimous husband (the belligerent prince Vidūratha by name).

4. He thought about what was to be done on the next morning, in council with his Counsellors; and then went to his bed, which was as white as moonlight, and as cold as frost. (A cold bed in the east vs. a warm one in the west).

5. His lotus-eyes were closed in sleep for a while in his royal camp, which was as white as the moonbeams, and covered by the cold dews of night.

6. Then the two ladies, issued forth from their vacuous abode, and entered the tent through a crevice, as the air penetrates into the heart and amidst an unblown bud of flower.

7. Rāma asked:—How is it possible sir, that the gross bodies of the goddesses, with their limited dimensions, could enter the tent through



one of its holes, as small as the pore of a piece of cloth?

8. Vasishtha answered saying that:—Whoso mistakes himself to be composed of a material body, it is no way possible for him to enter a small hole with that gross body of his.

9. But he who thinks himself to be pent up in his corporeal body as in a cage, and obstructed by it in his flight, and does not believe himself to fill his frame, or to be measured by its length; but has the true notion of his inward subtle spirit, it is no way impossible for him to have his passage any where he pleases to go.

10. He who perceives his original spiritual state, as forming the better half of his body, may pass as a spirit through a chink; but whoso relies in his subsequent half of the material body, cannot go beyond it in the form of his intellect.

11. As the air never rises upward, nor the flame of fire ever goes downward; so it is the nature of the spirit to rise upward, as that of the body to go down; but the intellect is made to turn in the way in which it is trained.

12. As the man sitting in the shade, has no notion of the feeling of heat or warmth; so one man has no idea of the knowledge or thoughts of another person.

13. As is one's knowledge so is his thought, and such is the mode of his life; it is only by means of ardent practice (of yoga and learning), that the mind is turned to the right course.

14. As one's belief of a snake in a rope, is removed by the conviction of his error; so are the bent of the mind and course of conduct in life, changed from wrong to right by the knowledge of truth.

15. It is one's knowledge that gives rise to his thoughts, and the thoughts that direct his pursuits in life: this is a truth known even to the young and to every man of sense.

16. Now then the soul that resembles a being seen in a dream or formed in fancy, and which is of the nature of air and vacuum, is never liable to be obstructed any where in its course: (for who can constrain the flight of his imagination?).

17. There is an intellectual body, which all living beings possess in every place. It is known both by consciousness, as well as the feelings of our hearts.

18. It is by the divine will, that the intellect rises and sets by

turns. At first it was produced in its natural, simple and intellectual form, and then being invested with a material body, it makes together an unity of the person out of the duality (of its material and immaterial essences).

19. Now you must know the triple vacuity, composed of the three airy substances—the spirit, mind and space, to be one and the same thing, (all the three being equally all pervasive); but not so their receptacle (of the material body), which has no pervasion.

20. Know this intellectual body of beings, to be like the air, present with every thing and every where (over which it extends and which it grasps in itself); just as your desire of knowing extends over all things in all places, and presents them all to your knowledge.

21. It abides in the smallest particles, and reaches to the spheres of heavens, (which it grasps within itself): it reposes in the cells of flowers, and delights in the leaves of trees. (*i. e.* It stretches over all these things in its knowledge of them).

22. It delights in hills and dales, and dances over the waves of the oceans; it rides over the clouds, and falls down in the showers of rain and hailstones of heaven.

23. It moves at pleasure in the vast firmament, and penetrates through the solid mountains. Its body bears no break in it, and is as minute as an atom.

24. Yet it becomes as big as a mountain lifting its head to heaven, and as large as the earth, which is the fixed and firm support of all things. It views the inside and outside of every thing, and bears the forests like hairs on its body.

25. It extends in the form of the sky, and contains millions of worlds in itself; it identifies itself with the ocean, and transforms its whirlpools to spots upon its person.

26. It is of the nature of an uninterrupted understanding, ever calm and serene in its aspect; it is possessed of its intellectual form, from before the creation of the visible world, and being all comprehensive as vacuity itself, it is conversant with the natures of all beings.

27. It is an unreality as the appearance of water in the mirage, but manifests itself as a reality to the understanding by its intelligence. Without this (intellection), the intellectual man is a nil as the son of a barren woman, and a blank as the figure of a body seen in a dream.

28. Rāma asked:—How is that mind to which you attribute so many powers,

and what is that again which you say to be nothing? Why is it no reality, and as something distinct from all what we see?

29. Vasishtha replied:—All individual minds are indued with these faculties, except all such individualities, whose minds are engrossed with the error (of the reality) of the outer world.

30. All the worlds are either of a longer or shorter duration, and they appear and disappear at times; some of these vanish in a moment, and others endure to the end of a *Kalpa*. But it is not so with the mind, whose progress I will now relate to you.

31. There is an insensibility which overtakes every man before his death; this is the darkness of his dissolution (*mahā-pralaya-yāminī*).

32. After the shocks of delirium and death are over, the spiritual part of every man, is regenerated anew in a different form, as if it was roused from a state of trance, reverie or swoon; (the three states of insensibility—*avidyā-trayam*).

33. And as the spirit of God, assumes his *triune* form with the persons of *Brahmā* and *Virāt*, after the dissolution of the world for its recreation; so every person receives the triplicate form of his spiritual, intellectual and corporeal beings, after the termination of his life by death.

34. *Rāma* said:—As we believe ourselves to be reproduced after death by reason of our reminiscence; so must we understand the recreation of all bodies in the world by the same cause. Hence there is nothing uncaused in it (as it was said with regard to the unproduced *Brahmā* and others).

35. Vasishtha replied:—The gods *Hari*, *Hara* and others, having obtained their disembodied liberation or *videha-mukti*, (*i. e.* the final extinction of their bodies, their minds and spirit as in *nirvāna*), at the universal dissolution, could not retain their reminiscence to cause their regeneration.

36. But human beings having both their spiritual and intellectual bodies entire at their death, do not lose their remembrance of the past, nor can they have their final liberation like *Brahmā*, unless they obtain their disembodied state, which is possible to all in this life or hereafter, by the edification of their souls, through yoga meditation alone.

37. The birth and death of all other beings like yourself, are caused by their reminiscence, and for want of their disembodied liberation or eternal salvation.

38. The living soul retains its consciousness within itself, after its pangs of death are over; but remains in its state of insensibility by virtue of its own nature (called *pradhāna*).

39. The universal vacuum is called nature (*prakriti*). It is the reflexion of the invisible divine mind (*chit prativimbam*); and is the parent of all that is dull or moving (*Jadā-Jada*), which are so produced by cause of their reminiscence or its absence (*sansmriti* and *asmriti*); the former causing the regeneration of living beings, and the latter its cessation as in inert matter.

40. As the living principle or animal life begins to have its understanding (*bodha*), it is called *mahat* or an intelligent being, which is possessed of its consciousness (*ahankāra*). It has then the organs of perception and conception, added to it from their elements (*tanmātras*) residing in the vacuous ether.

41. This minutely intelligent substance, is next joined with the five internal senses, which form its body, and which is otherwise called its spiritual body (*ātivahika* or *lingadeha*).

42. This spiritual being by its long association with the external senses, comes to believe itself as a sensible being; and then by imagining to have the sensible form, it finds itself invested with a material body (*ādhibhautika-deha*) as beautiful as that of a lotus.

43. Then seated in the embryo, it reposes in a certain position for sometime, and inflated itself like the air, until it is fully expanded.

44. It then thinks itself to be fully developed in the womb, as a man dreams of a fairy form in his sleep, and believes this illusion as a reality.

45. He then views the outer world, where he is born to die, just as one visits a land where he is destined to meet his death; and there remains to relish its enjoyments, as prepared for him.

46. But the spiritual man soon perceives every thing as pure vacuum, and that his own body and this world are but illusions and vain vacuities.

47. He perceives the gods, and human habitations, the hills and the heavens resplendent with the sun and stars, to be no more than abodes of disease and debility, decay and ultimate death and destruction.

48. He sees nothing but a sad change in the natures of things, and all that is movable or immovable, great or small, together with the seas, hills and rivers and peoples of this earth and the days and nights, are all subject to decay sooner or later.

49. The knowledge that I am born here of this father, and that this is my mother, these my treasures, and such are my hopes and expectations, is as false as empty air.

50. That these are my merits and these my demerits, and these the desires that I had at heart; that I was a boy and am now young; are the airy thoughts of the hollow mind.

51. This world resembles a forest, where every being is like a detached arbor; the sable clouds are its leaves, and the stars its full blown flowers.

52. The walking men are as its restless deer, and the aerial gods and demons its birds of the air; the broad day light is the flying dust of its flowers, and the dark night the deep covert of its grove.

53. The seas are like its rills and fountains, and the eight boundary mountains as its artificial hills; the mind is the great tank in it, containing the weeds and shrubs of human thoughts in abundance.

54. Wherever a man dies, he is instantly changed to this state, and views the same things every where; and every one thus rises and falls incessantly, like the leaves of trees in this forest of the world.

55. Millions of Brahmās, Rudras, Indras, Maruts, Vishnus and Suns, together with unnumbered mountains and seas, continents and islands, have appeared and disappeared in the eternal course of the world.

56. Thus no one can count the numbers of beings that have passed away, are passing and shall have to pass hereafter, nor such as are in existence and have to become extinct in the unfathomable eternity of Brahma.

57. Hence it is impossible to comprehend the stupendous fabric of the universe any how except in the mind, which is as spacious as the infinite space itself, and as variable as the course of events in the world.

58. The mind is the vacuous sphere of the intellect, and the infinite sphere of the intellect, is the seat of the Supreme.

59. Now know the whirlpool and waves of the sea to be of the same element, as the sea in which they rise and fall, though they are not of the same durable nature as the sea water, by reason of their evanescence. So the phenomena are the same with the Noumena, though none of these is a reality.

60. The etherial sphere of heaven, is but a reflexion of the intellectual sphere of the Divine mind, and the bright orbs of the firmament, are as gems in the bosom of Brahma. Its concavity is the cave of the mind of the Eternal One.

61. The world according to the sense in which I take it, as the seat of God, is highly interesting, but not so in your sense of its being a sober reality. So the meaning of the words "I and thou," refers according to me to the intellectual spirit, and according to you to the living soul and body.

62. Hence Līlā and Sarasvatī, being in their vacuous intellectual bodies, were led by the pure desire of their souls, to every place without any obstruction or interruption.

63. The intellectual spirit has the power, to present itself wherever it likes, on earth or in the sky, and before objects known or unknown and wished to be known by it. It was by this power that they could enter into the tent of the prince.

64. The intellect has its way to all places and things, over which it exercises its powers of observation, reflection and reasoning to their full extent. This is known as the spiritual and unconfined body (Ātivāhika), whose course cannot be obstructed by any restriction whatever.

## CHAPTER XLI.

### DISCRIMINATION OF ERROR.

Vasishtha said:—Upon the entrance of the ladies in the tent, it appeared as a bed of lotuses; and its white vault, seemed as graceful as the vault of heaven with two moons rising at once under it.

2. A pure and cooling fragrance spread about it, as if wafted by the breeze from the Mandara flowers; and lulled the prince to sleep, with every body lying in their camps.

3. It made the place as pleasant as the garden of Eden (Nandana), and healed all the pains and cares of the people there. It seemed as a vernal garden, filled with the fragrance of the fresh blown lotuses in the morning.

4. The cooling and moon-bright radiance of the ladies, roused the prince

from his sleep, as if he was sprinkled over with the juice of ambrosia.

5. He beheld upon his rising the forms of two fairies (apsarās), seated on two stools, and appearing as two moons risen on two pinnacles of the mount Meru.

6. The prince beheld them with wonder, and after being composed in his mind, he rose up from his bed, as the god Vishnu rises from his bed of the serpent.

7. Then advancing respectfully to them, with long strings of flowers in his hands, he made offerings of them to the ladies, with handfuls of flowers flung at their feet.

8. Leaving his pillowed sofa in the midst of the hall, he sat with his folded legs on the ground; and lowly bending his head, he addressed them saying:—

9. Be victorious, O moon-bright goddesses! that drive away all the miseries and evils and pains and pangs of life, by your radiance, and dispellest all my inward and outward darkness by your sunlike beams.

10. Saying so he poured handfuls of flowers on their feet, as the trees on the bank of a lake, drop down their flowers on the lotuses growing in it.

11. Then the goddess desiring to unfold the pedigree of the prince, inspired his minister, who was lying by, to relate it to Līlā.

12. He upon waking, saw the nymphs manifest before him, and advancing lowly before them, threw handfuls of flowers upon their feet.

13. The goddess said:—Let us know, O prince! who you are and when and of whom you are born herein. Hearing these words of the goddess, the minister spake saying:—

14. It is by your favour, O gracious goddesses! that I am empowered to give a relation of my prince's genealogy to your benign graces.

15. There was a sovereign, born of the imperial line of Ixaku, by name of Mukunda-ratha, who had subjugated the earth under his arms.

16. He had a moon-faced son by name of Bhadraratha; whose son Viswaratha was father to the renowned prince Brihadratha.

17. His son Sindhuratha was the father of Saileratha, and his son Kāmaratha was father of Mahāratha.

18. His son Vishnuratha was father of Nabhoratha, who gave birth to this my lord of handsome appearance.

19. He is renowned as Vidūratha, and is born with the great virtues of his sire, as the moon was produced of the milky ocean, to shed his ambrosial beams over his people.

20. He was begotten by his mother Sumitrā, as the god Guha of Gauri; and was installed in the realm at the tenth year of his age, owing to his father's betaking himself to asceticism.

21. He has been ruling the realm since that time with justice; and your appearance here to night, betokens the blossoming of his good fortune.

22. O goddesses! whose presence is hard to be had, even by the merit of long devotion, and a hundred austerities, you see here the lord of the earth-famed Vidūratha, present before you.

23. He is highly blessed to-day by your favour. After saying these words, the minister remained silent with the lord of the earth.

24. They were sitting on the ground with their folded legs (padmāsana), and clasped hands (kritānjali), and downcast looks; when the goddess of wisdom told the prince, to remember his former births, by her inspiration.

25. So saying, she touched his head with her hand, and immediately the dark veil of illusion and oblivion was dispersed from over the lotus of his mind.

26. It opened as a blossom by the touch of the genius of intelligence, and became as bright as the clear firmament, with the rays of his former reminiscence.

27. He remembered by his intelligence his former kingdom, of which he had been the sole lord, and recollected all his past sports with Līlā.

28. He was led away by the thoughts of the events of his past lives, as one is carried away by the current of waves, and reflected in himself, this world to be a magic sea of illusion.

29. He said: I have come to know this by the favour of the goddesses, but how is it that so many events have occurred to me in course of one day after my death.

30. Here I have passed full seventy years of my lifetime, and recollect to have done many works, and remember also to have seen my grand-sire.



31. I recollect the bygone days of my boyhood and youth, and I remember well all the friends and relatives and all the apparels and suite, that I had before.

32. The goddess replied:—Know O king! that after the fit of insensibility attending on your death was over, your soul continued to remain in the vacuum of the same place, of which you are still a resident.

33. This royal pavilion, where you think yourself to abide, is situated in the vacuous space, within the house of the Brāhman in that hilly district.

34. It is inside that house that you see the appearances of your other abodes present before you: and it was in that Brāhmana's house, that you devoted your life to my worship.

35. It is the shrine within the very house and on the same spot, that contains the whole world which you are seeing all about you.

36. This abode of yours is situated in the same place, and within the clear firmament of your mind.

37. It is a false notion of your mind, which you have gained by your habitual mode of thinking, that you are born in your present state, of the race of Ixāku.

38. It is mere imagination, which has made you to suppose yourself to be named so and so, and that such and such persons were your progenitors, and that you had been a boy of ten years.

39. That your father became an ascetic in the woods, and left you in the government of the realm. And that you have subjugated many countries under your dominion, and are now reigning as the lord paramount over them.

40. And that you are ruling on earth with these ministers and officers of yours, and are observant of the sacrificial rites, and a just ruler of your subjects.

41. You think that you have passed seventy years of your life, and that you are now beset by very formidable enemies.

42. And that having waged a furious battle, you have returned to this abode of yours, where you are now seated and intend to adore the goddesses, that have become your guests herein.

43. You are thinking that these goddesses will bless you with your

desired object, because one of them has given you the power of recollecting the events of your former births.

44. That these goddesses have opened your understanding like the blossom of a lotus, and that you have the prospect of getting your riddance from all doubts.

45. That you are now at peace and rest, and enjoy the solace of your solity; and that your long continued error (of this world), is now removed for ever.

46. You remember the many acts and enjoyments of your past life, in the body of prince Padma, before you were snatched away by the hand of death.

47. You now perceive in your mind, that your present life is but a shadow of the former, as it is the same wave, that carries one onward, by its rise and fall.

48. The incessant current of the mind flows as the stream of a river, and leads a man, like a weed, from one whirlpool into another.

49. The course of life now runs singly as in dreaming, and now conjointly with the body as in the waking state, both of which leave their traces in the mind, at the hour of death.

50. The sun of the intellect being hid under the mist of ignorance, there arises this network of the erroneous world, which makes a moment appear as a period of hundred years.

51. Our lives and deaths are mere phantoms of imagination, as we imagine houses and towers in aerial castles and icebergs.

52. The world is an illusion, like the delusion of moving banks and trees to a passenger in a vessel on water, or a rapid vehicle on land; or as the trembling of a mountain or quaking of the earth, to one affected by a convulsive disease.

53. As one sees extraordinary things in his dream, such as the decapitation of his own head; so he views the illusions of the world, which can hardly be true.

54. In reality you were neither born nor dead at any time or place; but ever remain as pure intelligence in your own tranquility of soul.

55. You seem to see all things about you, but you see nothing real in them; it is your all seeing soul, that sees every thing in itself.

56. The soul shines as a brilliant gem by its own light, and nothing that appears beside it, as this earth or yourself or any thing else, is a reality.

57. These hills and cities, these people and things, and ourselves also, are all unreal and mere phantoms, appearing in the hollow vault of the Brāhmaṇa of the hilly district.

58. The kingdom of Līlā's husband, was but a picture of this earth, and his palace with all its grandeur, is contained in the sphere of the same hollow shrine.

59. The known world is contained in the vacuous sphere of that shrine, and it is in one corner of this mundane habitation, that all of us here, are situated.

60. The sphere of this vaulted shrine, is as clear as vacuity itself, which has no earth nor habitation in it.

61. It is without any forest, hill, sea or river, and yet all beings are found to rove about in this empty and homeless abode. (*i. e.* in the Divine Mind).

62. Here there are no kings, nor their retinue, nor any thing that they have on earth. Vidūratha asked:—If it is so, then tell me goddess! how I happened to have these dependants here?

63. A man is rich in his own mind and spirit, and is it not so ordained by the Divine mind and spirit also? If not, then the world must appear as a mere dream, and all these men and things are but creatures of our dreams.

64. Tell me goddess, what things are spiritually true and false, and how are we to distinguish the one from the other.

65. Sarasvatī answered:—Know prince that, those who have known the only knowable one, and are assimilated to the nature of pure understanding, view nothing as real in the world, except the vacuous intellect within themselves.

66. The misconception of the serpent in a rope being removed, the fallacy of the rope is removed also; so the unreality of the world being known, the error of its existence, also ceases to exist.

67. Knowing the falsity of water in the mirage, no one thirsts after it any more, so knowing the falsehood of dreams, no one thinks himself dead as he had dreamt. The fear of dreaming death may overtake the dying, but it can never assail the living in his dream.

68. He whose soul is enlightened with the clear light of the autumnal moon of his pure intellect, is never misled to believe his own existence or that of others, by the false application of the terms *I, thou, this &c.*

69. As the sage was sermonizing in this manner, the day departed to its evening service with the setting sun. The assembly broke with mutual greetings to perform their ablutions, and it met again with the rising sun, after dispersion of the gloom of night.

## CHAPTER XLII.

### PHILOSOPHY OF DREAMING. SWAPNAM OR SOMNUM.

The man who is devoid of understanding, ignorant and unacquainted with the All-pervading principle, thinks the unreal world as real, and as compact as adamant.

2. As a child is not freed from his fear of ghosts until his death; so the ignorant man never gets rid of his fallacy of the reality of the unreal world, as long as he lives.

3. As the solar heat causes the error of water in the mirage to the deer and unwary people, so the unreal world appears as real to the ignorant part of mankind.

4. As the false dream of one's death, appears to be true in the dreaming state, so the false world seems to be a field of action and gain to the deluded man.

5. As one not knowing what is gold, views a golden bracelet as a mere bracelet, and not as gold; (*i. e.* who takes the form and not the substance for reality); so are the ignorant ever misled by formal appearances, without a knowledge of the causal element.

6. As the ignorant view a city, a house, a hill and an elephant, as they are presented before him; so the visibles are all taken only as they are seen, and not what they really are.

7. As strings of pearls are seen in the sunny sky, and various paints and taints in the plumage of the peacock; so the phenomenal world, presents its false appearances for sober realities.

8. Know life as a long sleep, and the world with myself and thyself, are the visions of its dream; we see many other persons in this sleepy dream, none of whom is real, as you will now learn from me.

9. There is but one All-pervading, quiet, and spiritually substantial reality. It is of the form of unintelligible intellect, and an immense outspreading vacuity.

10. It is omnipotent, and all in all by itself, and is of the form as it manifests itself everywhere.

11. Hence the citizens that you see in this visionary city, are but transient forms of men, presented in your dream by that Omnipotent Being.

12. The mind of the viewer, remains in its self-same state amidst the sphere of his dreams, and represents the images thought of by itself in that visionary sphere of mankind. (So the Divine Mind presents its various images to the sight of men in this visionary sphere of the world, which has nothing substantial in it).

13. The knowing mind has the same knowledge of things, both in its waking as well as dreaming states; and it is by an act of the percipient mind, that this knowledge is imprinted as true in the conscious souls of men.

14. Rāma said:—If the persons seen in the dream are unreal, then tell me sir, what is that fault in the embodied soul, which makes them appear as realities.

15. Vasishtha replied:—The cities and houses, which are seen in dreams are in reality nothing. It is only the illusion (māyā) of the embodied soul, which makes them appear as true like those seen in the waking state, in this visionary world.

16. I will tell you in proof of this, that in the beginning of creation the self-born Brahmā himself, had the notions of all created things, in the form of visionary appearances, as in a dream and their subsequent development, by the will of the creator; hence their creator is as unreal as their notions and appearances in the dream.

17. Learn then this truth of me, that this world is a dream, and that you and all other men have your sleeping dreams, contained in your waking dreams of this visionary world. (*i. e.* the one is a night dream and the other a day dream, and equally untrue in their substance).

18. If the scenes that are seen in your sleeping dream, have no reality in them, how then can you expect those in your day dreams to be real at

all?

19. As you take me for a reality, so do I also take you and all other things for realities likewise, and such is the case with every body in this world of dreams.

20. As I appear an entity to you in this world of lengthened dreams; so you too appear an actual entity to me; and so it is with all in their protracted dreaming.

21. Rāma asked:—If both these states of dreaming are alike, then tell me, why the dreamer in sleep, does not upon his waking, think the visions in his dream, to be as real as those of his day dreaming state?

22. Vasishtha replied:—Yes, the day dreaming is of the same nature as night dreams, in which the dreamt objects appear to be real; but it is upon the waking from the one, as upon the death of the day dreamer, that both these visions are found to vanish in empty air.

23. As the objects of your night dreams do not subsist in time or place upon your waking, so also those of your day dream, can have no subsistence upon death.

24. Thus is every thing unreal, which appears real for the present, and it disappears into an airy nothing at last, though it might appear as charming as a fairy form in the dream.

25. There is one Intelligence that fills all space, and appears as every thing both within and without every body; It is only by our illusive conception of it, that we take it in different lights.

26. As one picks up a jewel he happens to meet with in a treasure house, so do we lay hold on any thing, with which the vast Intellect is filled according to our own liking. (Here we find the free agency of human will).

27. The goddess of intelligence, having thus caused the germ of true knowledge, to sprout forth in the mind of the prince, by sprinkling the ambrosial drops of her wisdom over it, thus spake to him in the end:—

28. I have told you all this for the sake of Līlā, and now, good prince, we shall take leave of you, and these illusory scenes of the world.

29. Vasishtha said:—The intelligent prince, being thus gently addressed by the goddess of wisdom, besought her in a submissive tone.

30. Vidūratha said:—Your visit, O most bounteous goddess, cannot go for nothing, when we poor mortals cannot withhold our bounty from our

suppliant visitants.

31. I will quit this body to repair to another world, as one passes from one chain of dreams into another.

32. Look upon me, thy suppliant, with kindness, and deign to confer the favour I ask of thee; because the great never disdain to grant the prayers of their suppliants.

33. Ordain that this virgin daughter of my minister, may accompany me to the region, where I shall be led, that we may have spiritual joy in each other's company hereafter.

34. Sarasvatī said:—Go now prince to the former palace of your past life, and there reign without fear, in the enjoyment of true pleasure. Know prince, that our visits never fail to fulfil the best wishes of our supplicants.

## CHAPTER XLIII.

### BURNING OF THE CITY.

The goddess added:—Know further, O prince! that you are destined to fall in this great battle, and will have your former realm, presented to you in the same manner as before.

2. Your minister and his maiden daughter will accompany you to your former city, and you shall enter your lifeless corpse, lying in state in the palace.

3. We shall fly there as winds before you, and you will follow us accompanied by the minister and his virgin daughter as one returning to his native country.

4. Your courses thereto will be as slow or swift as those of horses, elephants, asses, or camels, but our course is quite different from any of these.

5. As the prince and the goddess were going on with this sweet conversation, there arrived a man on horse back before them in great hurry and confusion.

6. He said:—Lord! I come to tell that, there are showers of darts and disks, and swords and clubs, falling upon us as rain, from the hostile

forces, and they have been forcing upon us as a flood on all sides.

7. They have been raining their heavy weapons upon us at pleasure, like fragments of rocks hurled down from the heads of high hills, by the impetuous gusts of a hurricane.

8. There they have set fire to our rock-like city, which like a wild fire, is raging on all sides. It is burning and ravaging with *chat chat* sounds, and hurling the houses with a hideous noise.

9. The smoke rising as heaving hills, have overspread the skies like diluvian clouds; and the flame of fire, ascending on high, resembles the phoenix flying in the sky.

10. Vasishtha said:—As the royal marshal was delivering with trepidation this unpleasant intelligence, there arose a loud cry without, filling the sky with its uproar (*hallahalloo-kolā halam*).

11. The twanging (*tankāra*) of bow strings drawn to the ears, the rustling (*sarsara*) of flying arrows flung with full force; the loud roaring (*bringhana*) of furious elephants, and the shrieks (*chitkāra*) of frightened ones.

12. The gorgeous elephants bursting in the city with a clattering (*chatchata*) sound; and the high halloos (*halahala*) of citizens, whose houses have been burnt down on the ground:—(Here *daghdhadāra* *Arabic* *daghdaghad-dār*, means both a burnt house and also a burnt wife).

13. The falling and flying of burnt embers with a crackling noise (*tankāra*); and the burning of raging fire with a hoarse sound (*dhaghdhaga* *Arabic* *daghdagha*, *Bengali* *dhakdhak*):—

14. All these were heard and seen by the goddesses and the prince and his minister, from an opening of the tent; and the city was found to be in a blaze in the darkness of the night.

15. It was as the conflagration or fiery ocean of the last day, and the city was covered by clouds of the hostile army, with their flashing weapons, waving on all sides.

16. The flame rose as high as the sky, melted down big edifices like hills by the all dissolving fire of destruction.

17. Bodies of thick clouds roared on high, and threatened the people, like the clamour (*kala-kala*) of the gangs of stout robbers, that were gathered on the ground for plunder and booty.

18. The heavens were hidden under clouds of smoke, rolling as the shades



of Pushkara and Āvarta, and the flames of fire, were flashing, like the golden peaks of Meru.

19. Burning cinders and sparks of fire, were glittering like meteors and stars in the sky; and the blazing houses and towers glared as burning mountains in the midst.

20. The relics of the forces were beset by the spreading flames of clouds of fire, and the half burnt citizens (with their bitter cries), were kept from flight, for fear of the threatening enemy abroad.

21. Sleets of arrowy sparks flying in the air on all sides, and showers of weapons falling in every way, burnt and pierced the citizens in large numbers.

22. The greatest and most expert champions, were crashed under the feet of elephants in fighting; and the roads were heaped with treasures, wrested from the robbers in their retreat.

23. There were wailings of men and women at the falling of fire-brands upon them; and the splitting of splinters and the slitting of timbers emitted a *phat-phat* noise all around.

24. Big blocks of burning wood were blown up, blazing as burning suns in the air; and heaps of embers filled the face of the earth with living fire.

25. The cracking of combustible woods and the bursting of burning bamboos, the cries of the parched brutes and the howling of the soldiers, re-echoed in the air.

26. The flaming fire was quenched after consuming the royalty to ashes, and the devouring flame ceased after it had reduced everything to cinders.

27. The sudden outbreak of the fire was as the outburst of house breaking robbers upon the sleeping inhabitants; and it made its prey of everything (whether living or lifeless), that fell in its way.

28. At this moment the prince Vidūratha heard a voice, proceeding from his soldiers, at the sight of their wives flying from the scorching flames.

29. Oh! the high winds, that have blown the flames to the tops of our household trees, with their rustling sound (*kharakhara*) and hindered our taking shelter under their cooling umbrage.

30. Woe for the burning of our wives, who were as cold as frost to our

bodies before (by their assuaging the smart of every pain); and whose ashes now rest in our breasts, like the lime of shells, *i. e.* in the sublimated state of spiritual bodies (sūkshma-dehas).

31. Oh! the mighty power of fire, that has set to flame the forelocks of our fair damsels, and is burning the braids of their hair, like blades of grass or straws.

32. The curling smoke is ascending on high, like a whirling and long meandering river in the air, and the black and white fumes of fire, resemble the dark stream of Yamunā in one place, and the milky path of the etherial Gangā in another.

33. Streams of smoke bearing the brands of fire on high, dazzled the sight of the charioteers of heaven by their bubbling sparks.

34. There are our fathers, mothers, brothers, sisters, relations and suckling babes, all burnt alive in the livid flames; and here are we burning in grief for them in these houses, which have been spared by the devouring fire.

35. Lo! there the howling fire is fast stretching to these abodes, and here the cinders are falling as thick as the frost of Meru.

36. Behold the direful darts and missiles dropping down as the driving rain, and penetrating the windows, like bodies of gnats in the shade of evening.

37. The flashing spears and flaming fire, flaring above the watery ocean of the sky, resemble the submarine fire ascending to heaven.

38. The smoke is rising in clouds, and the flames are tapering in the form of towers, and all that was humid and verdant, is sucked and dried up, as the hearts of the dispassionate.

39. The trees are broken down by the raging element, like posts of enraged elephants; and they are falling with a cracking noise (kata-kata), as if they were screaming at their fall.

40. The trees in the orchards, now flourishing in their luxuriance of fruits and flowers, are left bare by the burning fire, like householders bereft of their properties.

41. Boys abandoned by their parents in the darkness of the night, were either pierced by flying arrows or crushed under the falling houses, in their flight through the streets.

42. The elephants posted at the front of the army, got frightened at

the flying embers driven by the winds, and fled with loud screaming at the fall of the burning houses upon them.

43. Oh! the pain of being put to the sword, is not more grievous, than that of being burnt by the fire, or smashed under the stones of the thundering engine.

44. The streets are filled with domestic animals and cattle of all kinds, that are let loose from their folds and stalls, to raise their commingled cries like the confused noise of battle in the blocked up paths.

45. The weeping women were passing as lotus flowers on land, with their lotus like faces and feet and palms, and drops of tears fell like fluttering bees from their lotiform eyes and wet apparel upon the ground.

46. The red taints and spots of *alakāvali*, blazed as *asoka* flowers upon their foreheads and cheeks.

47. Alack for pity! that the furious flame of fire, should singe the black bee-like eyelids of our deer-eyed fairies; like the ruthless victor, that delights in his acts of inhumanity.

48. O the bond of connubial love! that the faithful wife never fails to follow her burning lord, and cremates herself in the same flame with him (this shows the practice of concremation to be older than the days of Vālmīki and Viswāmitra).

49. The elephant being burnt in his trunk, in breaking the burning post to which he was tied by the leg, ran with violence to a lake of lotuses, in which he fell dead. (Here is a play upon the homonymous word "pushkara," in its triple sense of a lake, a lotus and the proboscis of an elephant).

50. The flames of fire flashing like flitting lightnings amidst the clouds of smoke in the air, were darting the darts of burning coals like bolts of thunder in showers.

51. Lord! the sparks of fire sparkling amidst the dusky clouds, appear as glittering gems in the bosom of the airy ocean, and seem by their twirling to gird the crown of heaven with the girdle of Pleiades.

52. The sky was reddened by the light of the flaming fires, and appeared as the courtyard of Death dyed with purple hues in joy for reception of the souls of the dead.

53. Alas! the day and want of manners! that the royal dames are carried

away by these armed ruffians by force. (*O tempora O mores*).

54. Behold them dragged in the streets from their stately edifices, and strewing their paths with wreaths of flowers torn from their necks; while their half burnt locks are hanging loosely upon their bare breasts and bosoms.

55. Lo! their loose raiments uncovering their backs and loins, and the jewels dropt down, from their wrists, have strewn the ground with gems.

56. Their necklaces are torn and their pearls are scattered about; their bodies are bared of their bodices, and their breasts appear to view in their golden hue.

57. Their shrill cries and groans rising above the war cry, choked their breath and split their sides; and they fell insensible with their eyes dimmed by ceaseless floods of tears.

58. They fell in a body with their arms twisted about the necks of one another, and the ends of their cloths tied to each other's; and in this way they were dragged by force of the ruffians, with their bodies mangled in blood.

59. "Ah! who will save them from this state," cried the royal soldiers, with their piteous looks on the sad plight of the females and shedding big drops of their tears like lotuses.

60. The bright face of the sky turned black at the horrible sight, and it looked with its blue lotus-like eyes of the clouds, on the fair lotus-like damsels thus scattered on the ground.

61. Thus was the goddess of royal prosperity, decorated as she was with her waving and pendant locks, her flowing garments, flowery chaplets and gemming ornaments brought to her end like these ladies, after her enjoyment of the pleasures of royalty and gratification of all her desires.

## CHAPTER XLIV.

### SPIRITUAL INTERPRETATION OF THE VISION.

Vasishtha said:—At this instant the great queen, who was in the bloom of youthful beauty, entered the camp of Vidūratha, as the goddess of grace pops upon the lotus flower.

2. She was decorated with pendant wreaths of flowers and necklaces, and accompanied by a train of her youthful companions and handmaids, all terrified with fear.

3. With her face as bright as the moon and her form as fair as the lily, she appeared as a luminary of heaven, with her teeth shining as sets of stars, and her bosom throbbing with fear.

4. Then the king was informed by one of her companions about the fate of the warfare, which resembled the onset of demons upon the Apsarā tribe.

5. Lord! this lady, said she, has fled with us from her seraglio, to take refuge under thy arms, as a tender creeper seeks the shelter of a tree, from a rude gust of wind.

6. Behold! the ravishers ravishing the wives of the citizens with their uplifted arms, like the swelling waves of the sea carrying away the harbours of the bank in their rapid current.

7. The guards of the royal harem are all crushed to death by the haughty marauders, as the sturdy trees of the forest are broken down by the furious tornado.

8. Our armies frightened by the enemy from afar, dare not approach the falling city, as nobody ventures to rescue the lotus beds from a flood, under the threatening thunders of a rainy night.

9. The hostile force have poured upon the city in terrible numbers, and having set it on fire, are shouting loudly under the clouds of smoke, with their weapons brandishing on all sides.

10. The handsome ladies are dragged by the hair from amidst their families, in the manner of screaming cranes, caught and carried away by the cruel fowlers and fishermen.

11. Now we have brought this exuberant tender creeper to thee, that thou mayst save her from similar fate by thy might.

12. Hearing this, he looked at the goddesses and said, now will I go to the war from here, and leave this my lady as an humble bee at your lotus feet.

13. Saying so, the king rose in a rage from his seat and sprang like the enraged lion from the den, when pierced and pressed by the tusk of a furious elephant.

14. The widowed Līlā beheld the queen Līlā to be exactly of her form and

features, and took her for a true inflexion of herself in a mirror.

15. Then said the enlightened Līlā to Sarasvatī:—Tell me, O goddess! how this lady here is exactly as myself, she is what I have been before, and how she came to be as myself.

16. I see this prime minister with all these soldiers and citizens, these forces and vehicles, to be the same as mine, and situated in the same place and manner as before.

17. How is it then, O goddess! that they came to be placed in this place. I see them as Images situated within and without the mirror of my mind, and know not whether these be living beings (or the false chimeras of my imagination).

18. Sarasvatī replied:—All our external perceptions of things, are the immediate effects of our internal conceptions of them. The intellect has the knowledge of all the intelligibles in it, as the mind has the impressions of mental objects in itself. (Or in other words:—the intellect is possessed of all intelligence, like the mind of its thoughts, as they present themselves in dreams. Gloss).

19. The external world appears in an instant in the same form and manner to one, as he has its notion and impression in his intellect and mind; and no distance of time or place, nor any intermediate cause can create any difference in them.

20. The inward world is seen on the outside, as the internal impressions of our minds, appear to be seen without us in our dreams. Whatever is within us, the same appears without us, as in our dreams and desires, and in all our imaginations and fancies of objects.

21. It is the constant habitude of your mind, that presented these things as realities to your sight, and you saw your husband in the same state in which you thought him to be, when he died in that city of yours.

22. It is the same place wherein he exists at present, and is presented with the same objects of his thought at present as he had at that moment. Any thing that appears to be different in this state, proceeds from the turn of his mind of thinking it so before.

23. All that appears real to him, is as unreal as his dream or desire, and the creation of his fancy; for every thing appears to be the same as it is thought of in the mind. (All external objects are representations of their prototypes in the mind).

24. Say therefore what truth can there be in these visionary objects,

which are altogether unsubstantial as dreams, and vanish in the end into airy nothing.

25. Know then every thing to be no better than nothing; and as a dream proves to be nothing upon waking, so is waking also a dream and equally nothing at death.

26. Death in life time is a nullity, and life in death becomes null and extinct; and these extinctions of life and death, proceed from the fluctuating nature of our notions of them.

27. So there is neither any entity nor nonentity either, but both appear to us as fallacies by turns. For what neither was before, nor will be, after a *Kalpa*=creation or dissolution, the same cannot exist to-day or in any *Yuga*=age, whether gone before or coming afterwards.

28. That which is never inexistent, is the ever existent Brahma, and the same is the world. It is in him that we see everything to rise and fall by our fallacy, and what we falsely term as the creation or the created.

29. As phantoms appearing in the vacuum, are all vacant and void, and as the waves of the sea, are no other than its water; so do these created things exist and appear in Brahma only.

30. As the minutiae appearing in the air, vanish in the air; and as the dust driven by the winds, are lost in the winds; so the false notions of yourself and myself, are lost in that Supreme self, in which all things rise and fall like waves of the ocean.

31. What reliance can there be in this dust of creation, which is no more than the water of the mirage? The knowledge of individualities is mere fallacy, when every thing is united in that sole unity.

32. We see apparitions in the dark, though the darkness itself is no apparition; so our lives and deaths are the false notions of our error, and the whole existence is equally the production of gross error (*māyā*).

33. All this is Himself, for He is the great Kalpa or will which produces every thing; it is He that exists when all things are extinct in Him; and therefore these appearances, are neither real nor unreal of themselves.

34. But to say both (the real and unreal) to be Brahma, is a contradiction; therefore it is He, who fills the infinity of space, and abides equally in all things and their minutest particles.

35. Wherever the spirit of Brahma abides, and even in the minute animalcule, it views the whole world in itself; like one thinking on the

heat and cold of fire and frost, has the same sensation within himself at that moment. (Vide Hume).

36. So doth the pure intellect perceive the Holy Spirit of God within itself, just as one sees the particles of light flying in his closet at sunrise.

37. So do these multitudes of worlds, move about as particles in the infinite space of the Divine mind, as the particles of odoriferous substances oscillate in the empty air.

38. In this manner does this world abide in its incorporeal state in the mind of God, with all its modifications of existence and inexistence, emanation and absorption, of its condensation and subtilization and its mobility and rest.

39. But you must know all these modes and these conditions of being to belong to material bodies only and not to the spirit, which is unconditioned and indivisible; (*i. e.* without attributes and parts).

40. And as there is no change or division of one's own soul, so there is no partition or variation of the Supreme Spirit. It is according to the ideas in our minds, that we view things in their different aspects before us.

41. Yet the word world—*visva*—all, is not a meaningless term; it means the all as contained in Brahma (who is *to pan*). Therefore it is both real and unreal at the same time like the fallacy of a snake in a rope.

42. It is the false notion (of the snake), that makes the true (rope) to appear as the untrue snake to us, which we are apt to take for the true snake itself, so we take the Divine Intellect, which is the prime cause of all, as a living soul (like ours), by mistake.

43. It is this notion (of the living soul), that makes us to think ourselves as living beings, which whether it be false or true, is like the appearance of the world in empty air.

44. Thus these little animals delight themselves with their own misconceived idea of being living beings, while there are others who think themselves so, by their preconceived notions as such.

45. Some there are that have no preconceived notions, and others that retain the same as or somewhat different notions of themselves than before. Somewhere the inborn notions are predominant, and sometimes they are entirely lost.



46. Our preconceived notions of ourselves, represent unrealities as realities to our minds, and present the thoughts of our former family and birth, and the same occupations and professions before us (as also the enjoyments we had before and no more existent at present).

47. Such are the representations of your former ministers and citizens, imprinted as realities in your soul, together with the exact time and place and manner of their functions, as before.

48. And as the intelligence of all things, is present in the omniscient spirit of God, so is the idea of royalty inherent in the soul of the prince (*i. e.* like the ex-king Lear, he thinks himself every inch a king).

49. This notion of his goes before him as his shadow in the air, with the same stature and features, and the same acts and movements as he had before.

50. In this manner, Līlā! Know this world to be but a shadowy reflexion of the eternal ideas of God; and this reflection is caught by or refracted in the consciousness of all animal souls as in a prismatic mirror.

51. Everything shows itself in every place in the form in which it is; so whatever there is in the living soul, casts out a reflexion of itself, and a shadow of it is caught by the intellect, which is situated without it. (The mind is a mirror of the images in the soul).

52. Here is the sky containing the world, which contains this earth, wherein you and myself and this prince are situated, as reflexions of the One Ego only. Know all these to be contained within the vacuous womb of the Intellect, and to remain as tranquil and transparent as vacuity itself.

## CHAPTER XLV.

### THEISM CONSISTING IN TRUE KNOWLEDGE.

Sarasvatī continued:—Know Līlā! this Vidūratha, thy husband, will lose his life in this battle-field; and his soul will repair to the sepulchre in the inner apartment, where it will resume its former state.

2. Upon hearing these words of the goddess, the second Līlā, who was standing by, bent herself lowly before the goddess, and addressed her

with her folded palms.

3. The second Līlā's speech. Goddess! the genius of intelligence is ever adored by me, and she gives me her visits in my nightly dreams.

4. I find thee here exactly of her likeness; therefore give me thy blessing, thou goddess with the beauteous face.

5. Vasishtha said:—The goddess being thus addressed by the lady, remembered her faith and reliance in her, and then spake with complacence to the lady standing suppliant before her.

6. The goddess said:—I am pleased my child, with thy unfailing and unslakened adoration of me all thy lifetime; now say what thou askest of me.

7. The second Līlā said:—Ordain O goddess, that I may accompany my husband with this body of mine to whatever place he is destined to go, after his death in the war.

8. The goddess replied:—Be it so my child; that hast worshipped me with all diligence and without fail, with flowers, incense and offerings.

9. Vasishtha said:—The second Līlā being gladdened by this blessing of the goddess, the first Līlā, was much puzzled in her mind at the difference of their states.

10. The first Līlā said:—Those who are desirous of truth, and they whose desires lean towards godliness, have all their wishes fulfilled without delay and fail.

11. Then tell me, goddess! why could I not keep company with my Brāhmana husband with my body of the Brāhmanī, but had to be taken to him in the hilly mansion after my death, (and reproduction in the present form).

12. The goddess answered saying:—Know O excellent lady! that I have no power to do anything; but every thing happens to pass according to the desire of the living being.

13. Know me only as the presiding divinity of wisdom, and I reveal everything according to my knowledge of it. It is by virtue of the intellectual powers as exhibited in every being, that it attains its particular end.

14. It is according to the development of the mental powers of living beings in every state, that it obtains its object in the manner and in the same state as it aims at.

15. You had attained the powers of your understanding by your devotedness to my service, and have always desired of me for being liberated from flesh.

16. I have accordingly awakened your understanding in that way, whereby you have been able to arrive at your present state of purity.

17. It was by cause of your constant desire of liberation, that you have gained the same state, by enlargement (of the powers) of your intellect.

18. Whoever exerts his bodily powers according to the dictates of his understanding, is sure to succeed in gaining his object sooner or later.

19. Performance of austerities and adoration of gods, are as vain without cultivation of the intellect, as to expect the falling of fruits from the sky.

20. Without cultivation of the intellect and exertion of manly powers, there is no way to success; do therefore as you may choose for yourself.

21. It is verily the state of one's mind, that leads his internal soul to that state which it thinks upon, and to that prosperity which it attempts to obtain.

22. Now distinguish between what is desirable or disagreeable to you, and choose that which is holy and perfect, and you will certainly arrive to it.

## CHAPTER XLVI.

### ONSLAUGHT OF VIDŪRATHA.

Rāma said:—Relate to me the acts of Vidūratha, after he went out enraged from the camp, and left the ladies and the goddess talking in that manner.

2. Vasishtha said:—Vidūratha left his camp in company with a large body of his companions like the bright moon beset by a host of stars.

3. He was in armour and girt by laces and girdles, and thus attired in his martial habit, he went forth amidst the loud war cry of *vae victis*, like the god Indra going to battle.

4. He gave orders to the soldiers and was informed of the battle array;

and having given directions to his captains, he mounted his chariot.

5. It was adorned with mountings resembling the pinnacles of mountains and beset by five flags fringed with strings of pearls and gems, resembling a celestial car.

6. The iron hoops of its wheels flashed with their golden pegs, and the long and beautiful shaft of the car, rang with the tinkling of pearls which were suspended to it.

7. It was drawn by long necked, swift and slender horses of the best breed and auspicious marks; that seemed to fly in the air by their swiftness and bearing aloft a heavenly car with some god in it.

8. Being impatient of the swiftness of the winds, they spurred them with their hinder heels and left them behind, and sped the forepart of their bodies as if to devour the air, impeding their course.

9. The car was drawn by eight coursers with their manes hanging down their necks like flappers, and white spots or circlets resembling the disks of moon on their foreheads, and filling the eight sides around with their hoarse neighing.

10. At this time there rose a loud noise of the elephants, resounding like drums from the hollows of the distant hills.

11. Loud clamours (kala-kalas) were raised by the infuriate soldiers, and the tinkling of their belted trinkets (kinkini), and clashing of their weapons, rang afar in the open air.

12. The crackling (chatachata) of the bows, and the wheezing (shitkara) of the arrows, joined with the jangle (jhanjhana) of armours, by their clashing against one another, raised a confused hubbub all around.

13. The sparkling (kanatkara) of blazing fire, and the mutual challenge of the champions; the painful shrieks of the wounded and the piteous cry of captives, were seen and heard on all sides.

14. The mingled sounds thickened in the air, and filled its cavity and its sides as with solid stones and capable of being clutched in the hands.

15. Clouds of dust flew as fast and thick into the air, that they seemed to be the crust or strata of the earth, rising upward to block the path of the sun in the sky.

16. The great city was hid in the dark womb of the overspreading dust (rajas), as the ignorant state of man is covered in darkness by the

rising passion (rajas) of juvenescence.

17. The burning lights became as dim, as the fading stars of heaven by day light, and the darkness of night became as thick, as the devils of darkness gather their strength at night.

18. The two Līlās saw the great battle with the virgin daughter of the minister from the tent; and they had their eyes enlightened with farsightedness by favour of the goddess.

19. Now there was an end of the flashing and clashing of the hostile arms in the city, as the flash and crash of submarine fires were put to an end by the all-submerging floods of the universal deluge.

20. Vidūratha collected his forces and without considering the superiority of the hostile power pressed himself forward amidst them, as the great Meru rushed into the waters of the great deluge.

21. Now the twanging of the bow strings emitted a clattering (Chatachata) sound; and the forces of the enemy advanced in battle array, like bodies of clouds with rainbows amidst them.

22. Many kinds of missiles flew as falcons in the air; and the black steel waved with a dark glare owing to the massacres they made.

23. The clashing swords flashed with living flames of fire by their striking against one another; and showers of arrows whistled like hissing rainfalls in the air.

24. Two edged saws pierced the bodies of the warriors; and the flinging weapons hurtled in the air by their clashing at and crashing of each other.

25. The darkness of the night was put to flight by the blaze of the weapons; and the whole army was pierced by arrows, sticking as the hairs on their bodies.

26. Headless trunks moved about as players in the horrid solemnity of the god of death (Yama); and the furies fled about at the dint of war, like the raving lasses at Bacchanal revelries.

27. Elephants fighting with their tusks, sent a clattering noise in the air; and the stones flung from the slings, flew as a flowing stream in the sky.

28. Bodies of men were falling dead on the ground, like the dried leaves of forests blown away by blasts; and streams of blood were running in the field of battle, as if the heights of war were pouring down the

floods of death below.

29. The dust of the earth was set down by the floods of blood, and the darkness was dispelled by the blaze of weapons; all clamour ceased in intense fighting, and the fear for life, was lost under the stern resolution of death.

30. The fighting was stern without a cry or noise, like the pouring of rain in the breezeless sky, and with the glitter of swords in the darkened air, like the flashes of forked lightnings amidst the murky clouds.

31. The darts were flying about with a hissing noise (khad-khada); and the crow-bars hit one another with a harsh (taktaka) sound; large weapons were struck upon one another with a jarring noise (jhanjhana), and the dreadful war raged direfully in the dim darkness (timitimi) of the night.

## CHAPTER XLVII.

### ENCOUNTER OF SINDHU AND VIDŪRATHA.

Vasishtha said:—As the war was waging thus furiously between the two armies, the two Līlās addressed the goddess of knowledge and said:—

2. "Tell us, O goddess! what unknown cause prevents our husband to gain the victory in this war, notwithstanding your good grace to him, and his repelling the hostile elephants in the combat".

3. Sarasvatī replied:—Know ye daughters, that I was ever solicited by Vidūratha's enemy to confer him victory in battle, which your husband never craved of me.

4. He lives and enjoys his life as it was desired by him, while his antagonist gains the conquest according to his aim and object.

5. Knowledge is contained in the consciousness of every living being, and rewards every one according to the desire to which it is directed.

6. My nature like that of all things is as unchangeable as the heat of fire (which never changes to cold). So the nature of Vidūratha's knowledge of truth, and his desire of liberation lead him to the like result (and not to victory).

7. The intelligent Līlā also will be liberated with him, and not the unintelligent one, who by her nature is yet unprepared for that highest state of bliss.

8. This enemy of Vidūratha, the king of Sinde, has long worshipped me for his victory in war; whereby the bodies of Vidūratha and his wife must fall into his hands.

9. Thou girl wilt also have thy liberation like hers in course of time; but ere that, this enemy of yours,—the king of Sinde, will reign victorious in this earth.

10. Vasishtha said:—As the goddess was speaking in this manner, the sun appeared on his rising hill to behold the wondrous sight of the forces in fighting.

11. The thick mists of night disappeared like the hosts of the enemy (Sinde); and left the forces of Vidūratha to glitter as stars at the approach of night.

12. The hills and dales and the land and water gradually appeared to sight, and the world seemed to reappear to view from amidst the dark ocean of the (deluge).

13. The bright rays of the rising sun radiated on all sides like the streams of liquid gold, and made the hills appear as the bodies of warriors besmeared with (blood).

14. The sky seemed as an immense field of battle, stretched over by the radiant rays of the sun (Karas), likening the shining arms (Karas) of the warriors, shaking in their serpentine mood.

15. The helmets on their heads raised their lotus-like tops on high, and the rings about their ears blazed with their gemming glare below.

16. The pointed weapons were as fixed as the snouts of unicorns, and the flying darts fled about as butterflies in the air. The bloody field presented a picture of the ruddy dawn and dusk, and the dead bodies on the ground, represented the figures of motionless saints in their Yoga.

17. Necklaces like snakes overhung their breasts, and the armours like sloughs of serpents covered their bodies. The flags were flying like crests of creepers on high, and the legs of the warriors stood as pillars in the field.

18. Their long arms were as branches of trees, and the arrows formed a bush of reeds; the flash of weapons spread as a verdant meadow all around, while their blades blazed with the lustre of the long-leaved

*ketaka* flowers.

19. The long lines of weapons formed as rows of bamboos and bushes of brambles, and their mutual clashing emitted sparks of fire like clusters of the red *asoka* flowers.

20. The bands of Siddhas were flying away with their leaders from the air, to avert the weapons which were blazing there with the radiance of the rising sun, and forming as it were, a city of gold on high.

21. The sky re-echoed to the clashing of darts and discuses, of swords and spears and of mallets and clubs in the field; and the ground was overflowed by streams of blood, bearing away the dead bodies of the slain.

22. The land was strewn with crowbars, lances and spears, and with tridents and stones on all sides; and headless bodies were falling hideously, pierced by poles and pikes and other instruments of death.

23. The ghosts and goblins of death were making horrible noise above, and the shining cars of Sindhu and Vidūratha, moved with a loud rumbling below.

24. They appeared as the two luminaries of the sun and moon in heaven, and equipped with their various weapons of disks and rods, of crowbars and spears, and other missiles besides.

25. They were both surrounded by thousands of soldiers, and turned about as they liked, with loud shouts of their retainers.

26. Crushed under heavy disks, many fell dead and wounded with loud cries; and big elephants were floating lightly on the currents of blood.

27. The hairs on the heads of dead bodies, floated like weeds in the stream of blood, and the floating discuses glided like the disks of the moon, reflected in the purple streamlet.

28. The jingling (*jhanat*) of gemming ornaments, and the tinkling (*ranat*) bells of war carriages, with the flapping (*patat*) of flags by the wind, filled the field with a confused noise.

29. Numbers of valiant as well as dastardly soldiers followed their respective princes, some bleeding under the spears of Kuntas and others pierced by the arrows of bowyers.

30. Then the two princes turned round their chariots in circling rings over the ground, and amidst phalanxes armed with all sorts of destructive weapons.



31. Each confronted the other with his arms, and having met one another face to face, commenced showering forth his arrows with the pattering sound of hailstones.

32. They both threatened one another with the roaring of loud surges and clouds, and the two lions among men, darted their arrows upon one another in their rage.

33. They flung their missiles in the air in the form of stones and mallets, and some faced like swords, and others headed as mallets.

34. Some were as sharp edged disks, and some as curved as battle axes; some were as pointed as pikes and spears, and others as bars and rods in their forms, and some were of the shape of tridents, and others as bulky as blocks of stones.

35. These missiles were falling as fully and as fast as blocks of stones, which are hurled down from high and huge rocks, by gusts of blustering hurricanes. And the meeting of the two armigerent powers, was as the confluence of the Indus and the sea, with tremendous roaring, and mutual collision and clashing.

## CHAPTER XLVIII.

### DESCRIPTION OF DAIVĀSTRAS OR SUPERNATURAL WEAPONS.[23]

[23] I have always thought the Daivāstras or superhuman arms, described in the Ramāyana and Mahābhārata epics, as a display of pyrotechnic contrivances much in use in early warfare. Or they may have been some kinds of electric, hydraulic, pneumatic and steam engines emitting gusts of fire, water, wind and smoke in the field of war. Halhead in his Gentoo Laws, tells them to be shot from a kind of cross-bow used by the Crusaders of old.

Vasishtha said:—Rājā Vidūratha, finding the high shouldered Sindhu-rāja before him, was enraged like the raging sun, in his mid-day fury.

2. The twanging of his bow resounded in the air on all sides, and growled as loudly as the howling of winds in the caverns of mountains.

3. He drew his arrows from the dark quiver, and darted them like the rays of the sun rising from the womb of night.

4. Each arrow flung from the bowstring, flew as thousands in the air, and fell as millions on the ground. (The arrow or *bāna* is a name given to bombs which burst out into unnumbered shells).

5. The king Sindhu was equally expert in his bowmanship, as both of these bowyers owed their skill in archery to the favour of Vishnu.

6. Some of these darts were called bolts, which blocked the aerial passages as with bolts at their doors, and fell down on the ground with the loud roar of thunderbolts.

7. Others begirt with gold, flew hissing as if blown by the winds in the air, and after shining as stars in the sky, fell as blazing meteors on the ground.

8. Showers of shafts poured forth incessantly from the hands of Vidūratha, like the ceaseless torrents of rivers or billows of the sea, and the endless radiation of solar rays.

9. Shells and bullets were flying about as sparks of fire struck out of the balls of red-hot iron, and falling as flowers of forests, blown away by gusts of wind.

10. They fell as showers of rainwater, and as the rush of water-falls; and as plentifully as the sparks of fire which flew from the burning city of Vidūratha.

11. The jarring sound (chatchat) of their bowstrings, hushed the clamour of the two armies, as a calm quiets the roaring of the raging sea.

12. The course of the arrows, was as the stream of Ganges (the milky path) in heaven, running towards the king Sindhu, as the river runs to meet the sea (Sindhu).

13. The shower of arrows flying from the golden bow of the king, was as the flood of rain falling under the variegated rainbow in the sky.

14. Then Līlā the native of that city, saw from the window the darts of her husband, rushing like the currents of Ganges, against the forces of Sindhu resembling a sea.

15. She understood the flight of those darts to promise victory to her lord, and then spoke gladly to Sarasvatī, with her lotus like face (Lit.—by opening her lotus like mouth).

16. Be victorious O goddess! and behold victory waiting on the side of my lord, whose darts are piercing the rocks, and breaking them to pieces.

17. As she was uttering these words full of affection (to her lord), the goddesses eyed her askance, and smiled at her womanish tenderness of heart.

18. The flaming (Agastian) fire of Sindhu swallowed the raging sea of Vidūratha's arrows, as the submarine fire consumes the water, and as Jahnu drank the stream of Ganges.

19. The missive weapons of Sindhu, thwarted the thickening arrows of his adversary, and drove them back broken and flying as dust in the empty air.

20. As an extinguished lamp loses its light in the air, so the flashes of the fire arms disappeared in the sky, and nobody knew where they fled.

21. Having thus dispelled the shower of arrows, he sent a thick cloud of his weapons, appearing as hundreds of dead bodies flying in the air.

22. Vidūratha repelled them quickly by means of his better bolts, as a hurricane disperses the frightening clouds in the air.

23. Both the kings being thus baffled in their aims by the opposing arms, which were indiscriminately let loose against one another, laid hold on more potent missiles (which they had got as gifts of their gods to them).

24. Sindhu then let fly his magic missile the gift of a Gandharva to him, which kept his hostile army all spell-bound except Vidūratha's self.

25. Struck with this weapon, the soldiers became as mute as moonstruck, staring in their looks, and appearing as dead bodies or as pictures in a painting.

26. As the soldiers of Vidūratha remained exorcised in their files, the king employed his instruments of a counter-charm to remove the spell.

27. This awakened the senses of Vidūratha's men as the morning twilight discloses the bed of lotuses, and the rising sun opens their closed petals to light; while Sindhu like the raging sun darted his rage upon them.

28. He flung his serpentine weapons upon them, which bound them as fast as a band all about their bodies, and encircled the battle ground and air, like snakes twining round the crags and rocks.

29. The ground was filled with snakes as the lake with the spreading stalks of lotuses, and the bodies of gigantic warriors were begirt by them, like hills by huge and horrible hydras.

30. Everything was overpowered by the poignant power of the poison, and the inhabitants of the hills and forests were benumbed by the venomous infection.

31. The smart poison spread a fiery heat all around, and the frozen snows like fire-brands sent forth their burning particles which were wafted by the hot winds in the air.

32. The armigerous Vidūratha who was equally skilled in arms, had then recourse to his Garuda or serpivorous weapons, which fled like mountainous eagles to all sides.

33. Their golden pinions spread in the sky on all sides, and embroidered the air with purple gold; and the flapping of their wings wheezed like a breeze, which blew away the poisonous effluvia afar in the air.

34. It made the snakes breathe out of their nostrils with a hissing, resembling the gurgling (ghurghur) of waters in a whirlpool in the sea.

35. The flying Garuda weapons devoured the creeping terrene serpents with a whistling noise (salsala), like that of the rising waters (water-spouts), in the act of their suction by Agastya—the sun.

36. The face of the ground delivered from its covering of these reptiles, again appeared to view, as the surface of the earth re-appeared to light, after its deliverance from the waters of the deluge.

37. The army of Garudas disappeared afterwards from sight, like a line of lamps put out by the wind, and the assemblage of clouds vanishing in autumn.

38. They fled like flying mountains for fear of the bolts of the thundering Indra; and vanished like the evanescent world seen in a dream, or as an aerial castle built by fancy.

39. Then king Sindhu shot his shots of darkness (smoke), which darkened the scene like the dark cave under the ground.

40. It hid the face of the earth and sky, like the diluvian waters reaching to the welkin's face; making the army appear as a shoal of fishes, and the stars as gems shining in the deep.

41. The overspreading darkness appeared as a sea of ink or dark

quagmire, or as the particles of Anjanagiri (Inky mountain) wafted by the breeze over the face of nature.

42. All beings seemed to be immersed in the sea or darkness, and to lose their energies as in the deep gloom of midnight.

43. Vidūratha the best of the most skilful in ballistics, shot his sun-bright shot which like the sun illumined the vault of the sky.

44. It rose high amidst the overspreading darkness like the sun (Agastya) with his effulgent beams, and dispelled the shades of darkness, as autumn does the rainy clouds.

45. The sky being cleared of its veil of darkness, manifested itself with its reddish clouds, resembling the blowzy bodices of damsels before the king. (Here is a pun upon the word *payodhara* which means both a cloud and the breast of a woman).

46. Now the landscape appeared in full view, like the understanding (good sense) of men coming in full play after the extinction of their avarice.

47. The enraged Sindhu then laid hold on his dreadful Rākshasa weapon, which he instantly flung on his foe with its bedeviled darts.

48. These horrid and destructive darts flew on all sides in the air, and roared as the roaring sea and elephantine clouds (*dighastis*) of heaven.

49. They were as the flames of lambent fire, with their long licking tongues and ash-coloured and smoky curls, rising as hoary hairs on the head, and making a *chat-chat* sound like that of moist fuel set up on fire.

50. They wheeled round in circles through the air, with a horrible *tangtang* noise, now flaming as fire and now fuming as smoke, and then flying about as sparks of fire.

51. With mouths beset by rows of sprouting teeth like lotus stalks, and faces defaced by dirty and fusty eyes, their hairy bodies were as stagnate pools full of moss and weeds.

52. They flew about and flashed and roared aloud as some dark clouds, while the locks of hairs on their heads glared as lightnings in the midway sky.

53. At this instant Vidūratha the spouse of Līlā, sent forth his Nārāyana weapon, having the power of suppressing wicked spirits and demons.

54. The appearance of this magic weapon, made the bodies of the Rākshasas, disappear as darkness at sun rise.

55. The whole army of these fiends was lost in the air, as the sable clouds of the rainy season, vanish into nothing at the approach of autumn.

56. Then Sindhu discharged his fire arms which set fire to the sky, and began to burn down every thing, as by the all destroying conflagration of the last day.

57. They filled all the sides of air with clouds of smoke, which seemed to hide the face of heaven under the darkness of hell.

58. They set fire to the woods in the hills, which burned like mountains of gold; while the trees appeared to bloom with yellow *champakā* flowers all around.

59. All the sides of the sky above, and the hills, woods and groves below, were enveloped in the flames, as if they were covered under the red powder of *huli*, with which Yama was sporting over the plain.

60. The heaven-spreading flame burnt down the legions in one heap of ashes, as the submarine fire consumes whole bodies of the fleet and navy in the sea.

61. As Sindhu continued to dart his firearms against his vanquished adversary, Vidūratha let off his watery arms with reverential regard.

62. These filled with water, flew forward as the shades of darkness from their hidden cells; and spread up and down and on all sides, like a melted mountain gushing in a hundred cataracts.

63. They stretched as mountainous clouds or as a sea in the air, and fell in showers of watery arrows and stones on the ground.

64. They flew up like large *tamāla* trees, and being gathered in groups like the shades of night, appeared as the thick gloom beyond the *lokāloka* or polar mountains.

65. They gave the sky the appearance of subterraneous caves, emitting a gurgling sound (ghurghura) like the loud roaring of elephants.

66. These waters soon drank (cooled) the spreading furious fire, as the shades of the dark night swallow (efface) the surrounding red tints of the evening.

67. Having swallowed the fires above, the waters overflowed the ground and filled it with a humidity which served to enervate all bodies, as the power of sleep numbs every body in death-like torpidity.

68. In this manner both the kings were throwing their enchanted weapons against each other, and found them equally quelling and repelling one another in their course.

69. The heavy armed soldiers of Sindhu and the captains of his regiments were swept away by the flood, together with the warcars which floated upon it.

70. At this moment, Sindhu thought upon his anhydrous weapons (soshanāstre—thermal arms), which possessed the miraculous power of preserving his people from the water, and hurled them in the air.

71. These absorbed the waters as the sun sucks up the moisture of the night, and dried up the land and revived the soldiers, except those that were already dead and gone.

72. Their heat chased the coldness as the rage of the illiterate enrages the learned, and made the moist ground as dry, as when the sultry winds strew the forest land with dried leaves.

73. It decorated the face of the ground with a golden hue, as when the royal dames adorn their persons with a yellow paint or ointment.

74. It put the soldiers on the opposite side to a state of feverish (or blood heated) fainting, as when the tender leaves of trees are scorched by the warmth of a wild fire in summer heat.

75. Vidūratha in his rage of warfare laid hold on his bow (kodanda), and having bent it to a curve, let fly his cloudy arms on his antagonist.

76. They sent forth columns of clouds as thick as the sable shades of night, which flying upward as a forest of dark *tamāla* trees, spread an umbrage heavy with water on high.

77. They lowered under the weight of their water, and stood still by their massive thickness; and roared aloud in their circles all over the sky.

78. Then blew the winds dropping the dewdrops of the icy store they bore on their pinions; and showers of rain fell fast from the collections of the clouds on high.

79. Then flashed the fiery lightnings from them like golden serpents in their serpentine course or rather like the aslant glances of the eyes of

heavenly nymphs.

80. The roarings of the clouds rebounded in the mountainous caverns of the sky, and the quarters of heaven re-echoed to the same with the hoarse noise of elephants and the roaring of lions and growling of tigers and bears.

81. Showers of rain fell in floods with drops as big as *musalas*—malls or mallets, and with flashes of lightnings threatening as the stern glancings of the god of death.

82. Huge mists rising at first in the form of vapours of the earth, and then borne aloft by the heated air into the sky, seemed like titans to rise from the infernal regions (and then invade heaven with their gloomy armament).

83. The mirage of the warfare ceased after a while; as the worldly desires subside to rest upon tasting the sweet joys attending on divine knowledge.

84. The ground became full of mud and mire and was impassable in every part of it; and the forces of Sindhu were overflowed by the watery deluge, like the river Sindu or the sea.

85. He then hurled his airy weapon which filled the vault of heaven with winds, and raged in all their fury like the Bhairava-Furies on the last day of resurrection.

86. The winds blew on all sides of the sky, with darts falling as thunder bolts, and hailstones now piercing and then crushing all bodies as by the last blast of nature on the dooms-day.

## CHAPTER XLIX.

### DESCRIPTION OF OTHER KINDS OF WEAPONS.

Then blew the icy winds of winter, blasting the beauty of the foliage of forest trees, and shaking and breaking the beautiful arbors, and covering them with gusts of dust.

2. Then rose the gale whirling the trees like birds flying in the air, dashing and smashing the soldiers on the ground, and hurling and breaking the edifices to dust.



3. This fearful squall blew away Vidūratha and his force, as a rapid current carries away the broken and rotten fragments of wood.

4. Then Vidūratha who was skilled in ballistics hurled his huge and heavy arrows, which stretched themselves to the sky, and withstood the force of the winds and rain.

5. Opposed by these rock-like barriers, the airy weapons were at a stand still, as the animal spirits are checked by the firm stoicity of the soul.

6. The trees which had been blown up by the winds and floating in the breezy air, now came down and fell upon the dead bodies, like flocks of crows upon putrid carcasses.

7. The shouting (shitkāra) of the city, the distant hum (dātkāra) of the village, the howling (bhānkāra) of forests, and the rustling (utkāra) of the trees, ceased on all sides like the vain verbiology of men.

8. Sindhu saw burning rocks (rockets?) falling from above like leaves of trees, and flying about as the winged Mainākas or moving rocks of the sea or Sinde (sindhu).

9. He then hurled his thundering weapons, falling as flaming thunderbolts from heaven, which burnt the rocks away as the flaming fire destroys the darkness.

10. These falling bolts broke the stones with their pointed ends, and hewed down the heads (tops) of the hills, like a hurricane scattering the fruits of trees on the ground.

11. Vidūratha then darted his Brahmā weapon to quell the thunderbolts, which jostling against one another, disappeared in their mutual conflict.

12. Sindhu then cast his demoniac weapons (Pisāchāstras) as black as darkness, which fled as lines of horrid Pisācha demons on all sides.

13. They filled the firmament with the darkness of their bodies, and made the daylight turn to the shade of night, as if it were for fear of them.

14. They were as stalwart in their figures as huge columns of smoke, and as dark in their complexion as the blackest pitch, and tangible by the hand.

15. They were as lean skeletons with erect hairs on their heads and bearded faces, with looks as pale as those of beggars, and bodies as

black as those of the aerial and nocturnal fiends.

16. They were terrific and like idiots in their looks, and moved about with bones and skulls in their hands. They were as meagre as churls, but more cruel than either the sword or thunderbolt.

17. The Pisāchas lurk about the woods, bogs and highways, and pry into empty and open door houses. They hunt about as ghosts in their dark forms, and fly away as fast as the fleeting lightning.

18. They ran and attacked with fury the remaining forces of the enemy, that stood weaponless in the field, with their broken and sorrowful hearts.

19. Frightened to death they stood motionless, and dropped down their arms and armours, and stood petrified as if they were demon-struck, with staring eyes, open mouths, and unmoving hands and feet.

20. They let fall both their lower and upper garments, loosened their bowels and slakened their bodies through fear, and kept shaking as fixed trees by the winds.

21. The line of the Pisāchas then advanced to frighten Vidūratha out of his wits, but he had the good sense to understand them as the mere Mumbo-jumbos of magic.

22. He knew the counter charm to fight out the Pisāchas from the field, and employed his charmed weapons against the Pisācha army of his enemy.

23. He darted in his ire the Rūpikā weapon, which gave comfort to his own army, and deluded the Pisācha force of his adversary.

24. These Rūpikās flew in the air with erect hairs on their heads; their terrific eyes were sunk in their sockets, and their waists and breasts moved as trees with bunches of fruit.

25. They had past their youth and become old; and their bodies were bulky and worn out with age; they had deformed backs and hips, and protuberant navels and naves.

26. They had dark dusky bodies, and held human skulls in their hands all besmeared with blood. They had bits of half devoured flesh in their mouths, and pouring out fresh blood from their sides.

27. They had a variety of gestures, motions and contortions of their bodies, which were as hard as stone, with wry faces, crooked backs and twisted legs and limbs.

28. Some had their faces like those of dogs, crows, and owls, with broad mouths and flat cheek-bones and bellies, and held human skulls and entrails in their hands.

29. They laid hold of the Pisāchas as men catch little boys, and joined with them in one body as their consorts. (*i. e.* the Rūpikā witches bewitching the demoniac Pisāchas, got the better of them).

30. They joined together in dancing and singing with outstretched arms and mouths and eyes, now joining hand in hand and now pursuing one another in their merry sport.

31. They stretched their long tongues from their horrid mouths, and licked away the blood exuding from the wounds of the dead bodies.

32. They plunged in the pool of blood with as much delight, as if they dived in a pond of ghee, and scrabbled in the bloody puddle with outstretched arms and feet, and uplifted ears and nose.

33. They rolled and jostled with one another in the puddle of carrion and blood, and made it swell like the milky ocean when churned by the Mandara mountain.

34. As Vidūratha employed his magic weapon against the magic of Sindhu, so he had recourse to others from a sense of his inferiority.

35. He darted his Vetāla weapon, which made the dead bodies, whether with or without their heads, to rise up in a body in their ghastly shapes.

36. The joint forces of the Vetālas, Pisāchas and Rūpikās presented a dreadful appearance as that of the Kavandhas, and seemed as they were ready to destroy the earth.

37. The other monarch was not slow to show his magical skill, by hurling his Rākshasa weapon, which threatened to grasp and devour the three worlds.

38. These with their gigantic bodies rose as high as mountains, and seemed as hellish fiends appearing from the infernal regions in their ghostly forms.

39. The ferocious body of the roaring Rākshasas, terrified both the gods and demigods (surāsuras), by their loud martial music and war dance of their headless trunks (Kavandhas).

40. The giddy Vetālas, Yakshas and Kushmāndas, devoured the fat and flesh of dead bodies as their toast, and drank the gory blood as their

lurid wines in the coarse of their war dance.

41. The hopping and jumping of the Kushmāndas, in their war dance in streams of blood, scattered its crimson particles in the air, which assembled in the form of a bridge of red evening clouds over the sparkling sea.

## CHAPTER L.

### DEATH OF VIDŪRATHA.

Vasishtha said:—As the tide of war was rolling violently with a general massacre on both sides, the belligerent monarchs thought on the means of saving their own forces from the impending ruin.

2. The magnanimous Sindhurāja, who was armed with patience, called to his mind the Vaishnava weapon, which was the greatest of arms and as powerful as Siva (Jove) himself.

3. No sooner was the Vaishnava weapon hurled by him with his best judgement (mantra), than it emitted a thousand sparks of fire from its flaming blade on all sides.

4. These sparks enlarged into balls, as big and bright as to shine like hundreds of suns in the sky, and others flew as the lengthy shafts of cudgels in the air.

5. Some of them filled the wide field of the firmament with thunderbolts as thick as the blades of grass, and others overspread the lake of heaven, with battle axes as a bed of lotuses.

6. These poured forth showers of pointed arrows spreading as a net-work in the sky, and darted the sable blades of swords, scattered as the leaves of trees in the air.

7. At this time, the rival king Vidūratha, sent forth another Vaishnava weapon for repelling the former, and removing the reliance of his foe in his foible.

8. It sent forth a stream of weapons counteracting those of the other, and overflowing in currents of arrows and pikes, clubs and axes and missiles of various kinds.

9. These weapons struggled with and justled against one another. They

split the vault of heaven with their clattering, and cracked like loud thunder claps cleaving the mountain cliffs.

10. The arrows pierced the rods and swords, and the swords hewed down the axes and lances to pieces. The mallets and mallets drove the missiles, and the pikes broke the spears (saktis).

11. The mallets like Mandāra rocks, broke and drove away the rushing arrows as waves of the sea, and the resistless swords broke to pieces by striking at the maces.

12. The lances revolved like the halo of the moon, repelling the black sword-blades as darkness, and the swift missiles flashed as the destructive fires of Yama.

13. The whirling disks were destroying all other weapons; they stunned the world by their noise, and broke the mountains by their strokes.

14. The clashing weapons were breaking one another in numbers, and Vidūratha defeated the arms of Sindhu, as the steadfast mountain defies the thunders of Indra.

15. The truncheons (Sankus) were blowing away the falchions (asis); and the spontoons (sūlas) were warding off the stones of the slings. The crow bars (bhusundis) broke down the pointed heads of the pikes (bhindhipālas).

16. The iron rods of the enemy (parasūlas) were broken by tridents (trisūlas) of Siva, and the hostile arms were falling down by their crushing one another to pieces.

17. The clattering shots stopped the course of the heavenly stream, and the combustion of powder filled the air with smoke.

18. The clashing of dashing weapons lightened the sky like lightnings, their clattering cracked the worlds like thunderclaps, and their shock split and broke the mountains like thunderbolts.

19. Thus were the warring weapons breaking one another by their concussion, and protracting the engagement by their mutual overthrow.

20. As Sindhu was standing still in defiance of the prowess of his adversary, Vidūratha lifted his own fire-arm, and fired it with a thundering sound.

21. It set the war chariot of Sindhu on fire like a heap of hay on the plain, while the Vaishnava weapons filled the etherial sphere with their meteoric blaze.

22. The two Kings were thus engaged in fierce fighting with each other, the one darting his weapons like drops of raging rain, and the other hurling his arms like currents of a deluging river.

23. The two Kings were thus harassing each other like two brave champions in their contest, when the chariot of Sindhu was reduced to ashes by its flame.

24. He then fled to the woods like a lion from its cavern in the mountain, and repelled the fire that pursued him by his aqueous weapons.

25. After losing his car and alighting on the ground, he brandished his sword and cut off the hoofs and heels of the horses of his enemy's chariot in the twinkling of an eye.

26. He hacked every thing that came before him like the lean stalks of lotuses; when Vidūratha also left his chariot with his *asi* (ensis) in hand.

27. Both equally brave and compeers to one another in their skill in warfare, turned about in their rounds, and scraped their swords into saws by mutual strokes on one another.

28. With their denticulated weapons, they tore the bodies of their enemies like fishes crushed under the teeth, when Vidūratha dropt down his broken sword, and darted his javelin against his adversary.

29. It fell with a rattling noise on the bosom of Sindhu (the king), as a flaming meteor falls rumbling in the breast of the sea (Sindhu).

30. But the weapon fell back by hitting upon his breast plate, as a damsel flies back from the embrace of a lover deemed an unfit match for her.

31. Its shock made Sindhu throw out a flood of blood from his lungs, resembling the water spout let out from the trunk of an elephant.

32. Seeing this, the native Līlā cried with joy to her sister Līlā: see here the demon Sindhu killed by our lion-like husband.

33. Sindhu is slain by the javelin of our lion-like lord, like the wicked demon by the nails of the lion-god Nrisinha, and he is spouting forth his blood like the stream of water, thrown out by the trunk of an elephant from a pool.

34. But alas! this Sindhu is trying to mount on another car, although bleeding so profusely from his mouth and nostrils, as to raise a

wheezing (chulchulu) sound.

35. Lo there! our lord Vidūratha breaking down the golden mountings of his car with the blows of his mallet, as the thundering clouds—Pushkara and Āvarta break down the gold peaks of Sumeru.

36. See this Sindhu now mounting on another carriage, which is now brought before him, and decorated as the splendid seat of a Gandharva.

37. Alack! our lord is now made the mark of Sindhu's mallet darted as a thunder bolt against him; but lo! how he flies off and avoids the deadly blow of Sindhu.

38. Huzza! how nimbly he has got up upon his own car; but woe is to me! that Sindhu has overtaken him in his flight.

39. He mounts on his car as a hunter climbs on a tree, and pierces my husband, as a bird-catcher does a parrot hidden in its hollow, with his pointed arrow.

40. Behold his car is broken down and its flags flung aside; his horses are hurt and the driver is driven away. His bow is broken and his armour is shattered, and his whole body is full of wounds.

41. His strong breast-plate is broken also by slabs of stone and his big head is pierced by pointed arrows. Behold him thrown down on earth, all mangled in blood.

42. Look with what difficulty he is restored to his senses, and seated in his seat with his arm cut off and bleeding under Sindhu's sword.

43. See him weltering in blood gushing out profusely from his body, like a rubicund stream issuing from a hill of rubies. Woe is me! and cursed be the sword of Sindhu that hath brought this misery on us.

44. It has severed his thighs as they dis sever a tree with a saw, and has lopped off his legs like the stalks of trees.

45. Ah! it is I that am so struck and wounded and killed by the enemy. I am dead and gone and burnt away with my husband's body.

46. Saying so, she began to shudder with fear at the woeful sight of her husband's person, and fell insensible on the ground like a creeper cut off by an axe.

47. Vidūratha though thus mutilated and disabled, was rising to smite the enemy in his rage, when he fell down from his car like an uprooted tree, and was replaced there by his charioteer ready to make his

retreat.

48. At this instant, the savage Sindhu struck a sabre on his neck, and pursued the car in which the dying monarch was borne back to his tent.

49. The body of Padma (alias Vidūratha), was placed like a lotus in the presence of Sarasvatī, shining with the splendour of the sun; but the elated Sindhu was kept from entering that abode, like a giddy fly from a flame.

50. The charioteer entered in the apartment, and placed the body in its death-bed, all mangled and besmeared with blood, exuding from the pores of the severed neck, in the presence of the goddess, from where the enemy returned to his camp.

(*Gloss*). Here Padma fighting in the person of Vidūratha, and falling bravely in the field, obtained his redemption by his death in the presence of the goddess; but the savage Sindhu, who slew his foiled foe in his retreat, proved a ruffian in his barbarous act, and could have no admittance into the presence of the goddess and to his future salvation.

## CONCLUSION.

The whole vision of Līlā, like that of Mirza, shows the state of human life, with its various incidents and phases to its last termination by death. It is not so compact and allegorical as that of the western essayist; but as idle effusions of those ideal reveries or loose vagaries which are characteristic of the wild imagination of eastern rhapsodists. The discontented Brāhmana longs for royal dignity, imagines to himself all its enjoyments in the person of Padma, and sees at last all its evils in the character of Vidūratha; which serves as a lesson to aspirants from aiming at high worldly honours which end in their destruction.

Līlā by her wisdom sees in her silent meditation, the whole course and vicissitudes of the world, and the rise and fall of human glory in the aspirations of her husband. These parables serve to show the nature of Yoga philosophy to be no other, than an absolute idealism or mental abstraction, consisting in the abstract knowledge of all things appertaining to our temporal as well as Spiritual concerns.

The knowledge is derived either by intuition as that of the Brāhmana and Padma, or by inspiration like that of the genius of wisdom to her votary



Līlā. It may also be had by means of communication with others, as in the discourse of Rāma and his preceptor; as also from the attentive perusal of such works as the present one, treating both of temporal and spiritual subjects, and reviewing them with the eye of the mind.

The Yogi is said to know all things through the medium of his intellectual eye (jnāna chakshu), apart from his connection with every thing in the world called *nissanga*, as it is expressed by the Persian sophist;—"amokhteh Oniamekhteh az harche hast."—Knowing and not mixing with all that is."

From this view of Yoga, it will appear that, all kinds of knowledge, whether as it existed among the ancients, or is in the course of its improvement in modern times, forms a subject of the Yoga or meditative philosophy, which embraces and comprehends in itself a knowledge of all practical arts and sciences, as the military art and other things treated of in this work. Hence it is evident, that a large fund of learning forms the greatest Yoga, and the most learned among men, were the greatest thinkers or Yogis amongst mankind in all ages. No rational being therefore can either refrain from thinking, or employing his mind to the acquisition of knowledge, both of which are termed Yoga in Indian philosophy.

But the yogi is commonly believed to be an inspired sage or seer, viewing all things appearing before him in his dream and vision. These are sometimes retrospective, and resultants of the vibrations of waking feelings and imagination, as in the case of the Brāhmana's anticipation of royalty as a coming reality.

In many instances they are believed as prospective and prophetic of future events, as in Padma's dread of his future life and fate. In Līlā's case however they were "no dreams but visions strange" of supernatural sights, and prophetic of the future state of her husband, as it was revealed to her by the goddess.

But as there are few that rely any faith "in the baseless fabric of a vision", they require to be told that the books of revelation in all religions are based upon these dreams and visions, which are believed to be the outpouring of the Holy Spirit into the souls of saints, in the sacred records of all nations.

The holy scriptures furnish us with many texts on the divine origin of dreams and visions as the following.

"But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God. I shall pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

And on my servants and on my handmaidens, I will pour out in those days  
of my spirit, and they shall prophesy;

And I will shew wonders, in heaven above, and signs in the earth  
beneath; blood, and fire and vapour of smoke:

The sun shall be turned into darkness, and the moon into blood &c."

The Book of Acts, Chap II. v. 16-20.

END OF THE FIRST VOLUME.

## GENEALOGY

- I. Kālī Mitra.[24]
- II. Sṛīdhara Mitra.
- III. Sukti Mitra.
- IV. Sauveri Mitra.
- V. Hari Mitra.
- VI. Soma Mitra.
- VII. Kesava Mitra.
- VIII. Mrityunjaya Mitra.
- IX. Dhui Mitra.[25]
- X. Nīsāpati Mitra.
- XI. Lambodara Mitra Alias Kuvera.
- XII. Parameswara Mitra.[26]
- XIII. Dānapati Mitra.
- XIV. Jayadeva Mitra.
- XV. Shashthivara Mitra.
- XVI. Srikānta Mitra.
- XVII. Sivarāma Mitra.
- XVIII. Krishnarāma Mitra.
- XIX. Sītārāma Mitra.[27]
- XX. Gocula Chandra Mitra.
- XXI. Jagamohana Mitra.
- XXII. Rasika Lāla Mitra
- XXIII. Vihāri Lāla Mitra.

[24] He was formerly an inhabitant of Kānya Kubjya, North Western Provinces, India. He being invited on an occasion of a ceremony (yajna) by Ādisura, Rājā of Gour Bengal, paid a visit at his court on Thursday 12th Kartick (October-November) Sakābda 994 (Tenth-Eleventh Century A.D.), and on his request he settled there and became the founder of Gour Mitra Family, at Maldah in Bengal.

[25] Barisā, Twenty four Pargannahs, District Alipur, Bengal.

[26] Bāli. Boro Pargunah, District Hugli.

[27] Bāgbāzar, Calcutta.

Transcriber's Notes.

Inconsistent punctuation has been silently corrected.

Spelling of Sanskrit words normalized to some extent. The accented characters ā, ī and ū are used by the translator to denote long vowels. In some cases these accents are important, e.g. Brahmā (the Creator, the Cosmic Mind) versus Brahma (the Absolute, elsewhere often spelled Brahman), and Brāhmana (priest).

Another case of 'puzzling' accents: "Vasishtha" when it occurs alone (as in "Vasishtha said:") has no accent (long vowel), whereas "Yoga Vāsishtha" (the work) does have a long vowel.

There are a few cases of Devanagari script. These have been attempted transliterated whenever possible (the print quality is sometimes too bad to enable transliteration).

The LPP edition (1999) which has been scanned for this ebook, is of poor quality, and in some cases text was missing. Where possible, the missing/unclear text has been supplied from another edition, which has the same typographical basis (both editions are photographic reprints of the same source, or perhaps one is a copy of the other): Bharatiya Publishing House, Delhi 1978.

A third edition, Parimal Publications, Delhi 1998, which is based on an OCR scanning of the same typographical basis, has only been consulted a few times.

The term "Gloss." or "Glossary" probably refers to the extensive classical commentary to Yoga Vāsishtha by Ananda Bodhendra Saraswati (only available in Sanskrit).

===== END OF VOLUME 1 =====

THE

YOGA-VĀSISHTHA  
MAHĀRĀMĀYANA

OF

VĀLMĪKI

in 4 vols. in 7 pts.  
(Bound in 4.)

Vol. 2 (In 2 pts.)  
Bound in one.

Part I

Containing  
Utpatti Khanda

Translated from the original Sanskrit

By  
VIHARI-LALA MITRA

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YOGA VĀSISHTHA.

BOOK III.

UTPATTI KHANDA.

CHAPTER LI.

DESCRIPTION OF SINDHU'S DOMINIONS

Vasishtha said:—The loud cry that the king was killed in battle by the rival monarch, struck the people with awe, and filled the realm with dismay.

2. Carts loaded with utensils and household articles, were driving through the streets; and women with their loud wailings, were running away amidst the impassable paths of the city.

3. The weeping damsels that were flying for fear, were ravished on the way by their captors; and the inhabitants were in danger of being plundered of their properties by one another.

4. The joyous shouts of the soldiers in the enemy's camp, resounded with the roarings of loose elephants and neighings of horses, trampling down the men to death on their way.

5. The doors of the royal treasury were broken open by the brave brigands, the valves flew off and the vaults re-echoed to the strokes. The warders were overpowered by numbers, and countless treasures were plundered and carried away.

6. Bandits ripped off the bellies of the royal dames in the palace, and the chandāla free-booters hunted about the royal apartments.

7. The hungry rabble robbed the provisions from the royal stores; and the soldiers were snatching the jewels of the weeping children trodden down under their feet.

8. Young and beautiful maidens were dragged by their hair from the seraglio, and the rich gems that fell from the hands of the robbers, glistened all along the way.

9. The chiefs assembled with ardour with their troops of horses, elephants and war-chariots, and announced the installation of Sindhu by his minister.

10. Chief engineers were employed in making the decorations of the city and its halls, and the balconies were filled by the royal party attending at the inauguration.

11. It was then that the coronation of Sindhu's son, took place amidst the loud acclamations of victory; and titles and dignities, were conferred upon the noblemen on the victor's side.

12. The royal party were flying for life into the villages, where they were pursued by the victorious soldiers; and a general pillage spread in every town and village throughout the realm.

13. Gangs of robbers thronged about, and blocked the passages for pillage and plunder; and a thick mist darkened the light of the day for want of the magnanimous Vidūratha.

14. The loud lamentations of the friends of the dead, and the bitter cries of the dying, mixed with the clamour raised by the driving cars, elephants and horses, thickened in the air as a solid body of sound (pindagrāhya).

15. Loud trumpets proclaimed the victory of Sindhu in every city, and announced his sole sovereignty all over the earth.

16. The high-shouldered Sindhu entered the capital as a second Manu (Noah), for re-peopling it after the all-devastating flood of war was over.

17. Then the tribute of the country poured into the city of Sindhu from all sides; and these loaded on horses and elephants, resembled the rich cargoes borne by ships to the sea.

18. The new king issued forthwith his circulars and royal edicts to all sides, struck coins in his own name, and placed his ministers as commissioners in all provinces.

19. His iron-rod was felt in all districts and cities like the inexorable rod of Yama, and it overawed the living with fear of instant death.

20. All insurrections and tumults in the realm, soon subsided to rest under his reign; as the flying dust of the earth and the falling leaves of trees, fall to the ground upon subsidence of a tempest.

21. The whole country on all sides was pacified to rest, like the perturbed sea of milk after it had been churned by the Mandara mountain.

22. Then there blew the gentle breeze of Malaya, unfurling the locks of the lotus-faced damsels of Sindhu's realm, and wafting the liquid fragrance of their bodies around, and driving away the unwholesome air (of the carnage).

## CHAPTER LII.

### STATE OF MAN AFTER DEATH.

Vasishtha said:—In the meanwhile, O Rāma! Līlā seeing her husband lying insensible before her and about to breathe his last, thus spoke to Sarasvatī.

2. Behold, O mother! my husband is about to shuffle his mortal coil in this perilous war, which has laid waste his whole kingdom.

3. Sarasvatī replied:—This combat that you saw to be fought with such

fury, and lasting so long in the field, was neither fought in thy kingdom nor in any part of this earth.

4. It occurred nowhere except in the vacant space of the shrine, containing the dead body of the Brāhman; and where it appeared as the phantom of a dream only (in your imagination).

5. This land which appeared as the realm of thy living lord Vidūratha, was situated with all its territories in the inner apartment of Padma. (The incidents of Vidūratha's life, being but a vision appearing to the departed spirit of Padma).

6. Again it was the sepulchral tomb of the Brāhman Vasishtha, situated in the hilly village of Vindiyā, that exhibited these varying scenes of the mortal world within itself (*i. e.* as a panorama shows many sights to the eye, and one man playing many parts in the stage).

7. As the departed soul views the vision of the past world within its narrow tomb; so is the appearance of all worldly accidents unreal in their nature. Gloss:—The apparitions appearing before the souls of the dead lying in their tombs, are as false as the appearances presenting themselves before the living souls in their tomb of this world. The souls of the living and the dead are both alike in their nature, and both susceptible of the like dreams and visions.

8. These objects that we see here as realities, including these bodies of mine and thine and this Līlā's, together with this earth and these waters, are just the same as the phantoms rising in the tomb of the deceased Brāhman of the hilly region.

9. It is the soul which presents the images of things, and nothing external which is wholly unreal can cast its reflexion on the soul. Therefore know thy soul as the true essence which is increate and immortal, and the source of all its creations within itself. Note:—The subjective is the cause of the objective and not this of that.

10. The soul reflects on its inborn images without changing itself in any state, and thus it was the nature of the Brāhman's soul, that displayed these images in itself within the sphere of his tomb.

11. But the illusion of the world with all its commotion, was viewed in the vacant space of the souls of the Brāhman and Padma, and not displayed in the empty space of their tombs, where there was no such erroneous reflexion of the world.

12. There is no error or illusion anywhere, except in the misconception of the observer; therefore the removal of the fallacy from the mind of the viewer, leads him to the perception of the light of truth.

13. Error consists in taking the unreal for the real, and in thinking the viewer and the view or the subjective and objective as different from each other. It is the removal of the distinction of the subjective and objective, that leads us to the knowledge of unity (the *on* or one or *om*).

14. Know the Supreme soul to be free from the acts of production and destruction, and it is his light that displays all things of which He is the source; and learn the whole outer nature as having no existence nor change in itself.

15. But the souls of other beings, exhibit their own natures in themselves; as those in the sepulchral vault of the Brāhman, displayed the various dispositions to which they were accustomed. (Thus the one unvaried soul appears as many, according to its particular wont and tendency in different persons).

16. The soul has no notion of the outer world or any created thing in it; its consciousness of itself as an increate vacuity, comprehends its knowledge of the world in itself (*i. e.*, the subjective consciousness of the Ego, includes the knowledge of the objective world).

17. The knowledge of the mountain chains of Meru and others, is included under the knowledge in the vacuity of the soul; there is no substance or solidity in them as in a great city seen in a dream.

18. The soul views hundreds of mountainous ranges and thousands of solid worlds, drawn in the small compass of the mind, as in its state of dreaming.

19. Multitudes of worlds, are contained in a grain of the brain of the mind; as the long leaves of the plantain tree, are contained in one of its minute seeds.

20. All the three worlds are contained in an atom as the intellect, in the same manner as great cities are seen in a dream; and all the particles of intellect within the mind, have each the representation of a world in it.

21. Now this Līlā thy step-dame, has already gone to the world which contains the sepulchre of Padma, before the spirit of Vidūratha could join the same.

22. The moment when Līlā fell in a swoon in thy presence, know her spirit to be immediately conveyed to him and placed by his side.

23. Līlā asked:—Tell me, O goddess! how was this lady endowed here with

my form before, and how is she translated to and placed as my step-dame beside my deceased husband?

24. Tell me in short, in what form she is now viewed by the people in Padma's house, and the manner in which they are talking to her at present.

25. The goddess replied:—Hear Līlā, what I will relate to thee in brief in answer to thy question, regarding the life and death of this Līlā as an image of thyself.

26. It is thy husband Padma, that beholds these illusions of the world spread before him in the same sepulchre in the person of Vidūratha.

27. He fought this battle as thou didst see in his reverie, and this Līlā resembling thyself was likewise a delusion. These his men and enemies were but illusions, and his ultimate death, was as illusory as a phantom of the imagination, like all other things in this world.

28. It was his self delusion, that showed him this Līlā as his wife, and it is the same deceit of a dream, which deludes thee to believe thyself as his consort.

29. As it is a mere dream that makes you both to think yourselves as his wives, so he deems himself as your husband, and so do I rely on my existence (also in a like state of dream).

30. The world with all its beauty, is said to be the spectre of a vision; wherefore knowing it a mere visionary scene, we must refrain from relying any faith in this visible phantasmagoria.

31. Thus this Līlā, yourself and this king Vidūratha, are but phantoms of your fancy: and so am I also, unless I believe to exist in the self-existent spirit.

32. The belief of the existence of this king and his people, and of ourselves as united in this place, proceeds from the fulness of that intellect, which fills the whole plenitude.

33. So this queen Līlā also situated in this place with her youthful beauty, and smiling so charmingly with her blooming face, is but an image of divine beauty.

34. See how gentle and graceful are her manners, and how very sweet is her speech; her voice is as dulcet as the notes of the Kokila, and her motions as slow as those of a lovelorn maiden.

35. Behold her eyelids like the leaves of the blue lotus, and her

swollen breasts rounded as a pair of snow-balls; her form is as bright as liquid gold, and her lips as red as a brace of ripe *Vimba* fruits.

36. This is but a form of thee as thou didst desire to be to please thy husband, and it is the very figure of thy own self, that thou now beholdest with wonder.

37. After the death of thy husband, his soul caught the same reflexion of thy image, as thou didst desire to be hereafter; and which thou now seest in the person of the young *Līlā* before thee.

38. Whenever the mind has a notion or sensation or fancy of some material object, the abstract idea of its image is surely imprinted in the intellect.

39. As the mind comes to perceive the unreality of material objects, it thenceforth begins to entertain the ideas of their abstract entities within itself. (Hence the abstract ideas of things are said to accompany the intellectual spirit after its separation from the body).

40. It was the thought of his sure death, and the erroneous conception of the transmigration of his soul in the body of *Vidūratha*, that represented to *Padma* thy desired form of the youthful *Līlā*, which was the idol of his soul. (This passage confutes the doctrine of metempsychosis, and maintains the verity of eternal ideas).

41. It was thus that thou wast seen by him and he was beheld by thee according to your desires; and thus both of you though possessors of the same unvaried soul which pervades all space, are made to behold one another in your own ways (agreeably to your desires).

42. As the spirit of *Brahma* is all pervasive, and manifests itself in various ways in all places; it is beheld in different lights, according to the varying fancies (*vikshepa sakti*); or tendencies (*vāsanā sakti*) of men, like the ever-changeable scenes appearing to us in our visions and dreams.

43. The omnipotent spirit displays its various powers in all places, and these powers exert themselves everywhere, according to the strong force and capability it has infused in them (in their material or immaterial forms).

44. When this pair remained in their state of death-like insensibility, they beheld all these phantoms in their inner souls, by virtue of their reminiscence and desires (which are inherent in the soul).

45. That such and such person were their fathers and such their mothers before, that they lived in such places, had such properties of theirs,

and did such acts erewhile (are reminiscences of the soul).

46. That they were joined together in marriage, and the multitude which they saw in their minds, appeared to them as realities for the time in their imagination (as it was in a magic show).

47. This is an instance that shows our sensible perceptions, to be no better than our dreams; and it was in this deluded state of Līlā's mind, that I was worshipped and prayed by her:—

48. In order to confer upon her the boon that she might not become a widow; and it was by virtue of this blessing of mine, that this girl had died before her husband's death (to escape the curse of widowhood).

49. I am the progeny of Brahmā, and the totality of that intelligence of which all beings participate: it is for this reason that I was adored by her as the *Kula Devi* or tutelar divinity of all living beings.

50. It was at last that her soul left her body, and fled with her mind in the form of her vital breath, through the orifice of her mouth.

51. Then after the insensibility attendant upon her death was over, she understood in her intellect her living soul to be placed in the same empty space with the departed spirit of Padma.

52. Her reminiscence pictured her in her youthful form, and she beheld herself as in a dream, to be situated in the same tomb. She was as a blooming lotus with her beautiful countenance, and her face was as bright as the orb of the moon; her eyes were as large as those of an antelope, and she was attended by her graceful blandishments for the gratification of her husband.

## CHAPTER LIII.

### REPRESENTATIONS OF REMINISCENCE.

Argument. Description of Līlā's passage in the air, and her union with her husband's spirit. Relation of the depravity of those that are unacquainted with and unpractised in Yoga.

Vasishtha said:—Līlā having obtained the blessing of the goddess, proceeded with her fancied body to meet her royal spouse in heaven beyond the skies.



2. Having assumed her spiritual form which was as light as air, she fled merrily as a bird; and was wafted aloft by the fond desire of joining with her beloved lord.

3. She met before her a damsel sent by the goddess of wisdom, and as issuing out of the best model of her heart's desire.

4. The damsel said:—I am the daughter of thy friend Sarasvatī, and welcome thee, O beauteous lady in this place. I have been waiting here on thy way through the sky in expectation of thee.

5. Līlā said:—Lead me, O lotus-eyed maid to the side of my husband, as the visit of the good and great never goes for nothing.

6. Vasishtha said:—The damsel replied, come let us go there; and so saying, she stood before her looking forward on her way.

7. Then proceeding onward both together, they came to the door-way of heaven, which was as broad as the open palm of the hand, and marked with lines as those in palmistry. (?).

8. They passed the region of the clouds, and overstepped the tracks of the winds; then passing beyond the orbit of the sun, they reached the stations of the constellations.

9. Thence they passed through the regions of air and water (Indraloka), to the abodes of the gods and saints (Siddhas); whence they went across the seats of Brahmā, Vishnu and Siva to the great belt—of the universe.

10. Their spiritual bodies pierced through its orifice, as the humidity of ice water passes out of the pores of a tight water-jar.

11. The body of Līlā was of the form of her mind, which was of the nature of its own bent and tenor, and conceived these wanderings within itself (*i. e.*, the peregrinations of Līlā were purely the workings of her own mind and inclination).

12. Having traversed the spheres of Brahmā, Vishnu and Siva, and crossed the limit of the mundane sphere, and the environs of atmospheric water and air:—

13. They found an empty space as spacious as the scope of the great intellect, and impassable by the swift Garuda (the eagle of Jupiter) even in millions of Kalpa ages (*i. e.*, the unlimited space of the mind and vacuity).

14. There they beheld an infinity of shapeless and nameless worlds, scattered about as the countless fruits in a great forest. (The Nebulae

of unformed worlds).

15. They pierced through the ambit of one of these orbs before them, and passed inside the same as a worm creeps in a fruit which it has perforated.

16. This brought them back by the same spheres of Brahmā, Indra and others, to the orb of the globe below the starry frame.

17. Here they saw the same country, the same city and the same tomb as before; and after entering the same, they sat themselves beside the corpse of Padma covered under the heap of flowers.

18. At this time Līlā lost the sight of the heavenly damsel, who had been her companion erewhile, and who had now disappeared from her sight like a phantom of her illusion.

19. She then looked at the face of her husband, lying there as a dead body in his bed; and recognized him as such by her right discretion.

20. This must be my husband, said she, ay my very husband, who fell fighting with Sindhu; and has now attained this seat of the departed heroes, where he rests in peace.

21. I have by the grace of the goddess arrived here in person, and reckon myself truly blest to find my husband also as such (*i. e.*, resting here in his own figure).

22. She then took up a beautiful *chowry* flapper in her hand, and began to wave it over his body as the moon moves in the sky over the earth.

23. The waking Līlā asked:—Tell me, O goddess! in what manner the did king and his servants and hand-maids accost this lady, and what they thought her to be.

24. The goddess replied:—It was by our gift of wisdom to them, that this lady, that king and those servants, found themselves to partake of the one and same intellectual soul, in which they all subsisted.

25. Every soul is a reflection of the divine intellect, and is destined by his fixed decree to represent the individual souls to one another as refractions of the same, or as shadows in a magic show (*bhojakādrishta*).

26. Thus the king received his wife as his companion and queen, and his servants as cognate with himself (*i. e.* partaking of the same soul with his own).

27. He beheld the unity of his soul with her's and their's, and no

distinction subsisting between any one of them. He was astonished to find that there was nothing distinct in them from what he had in himself.

28. The waking Līlā said:—Why did not that Līlā meet her husband in her own person, according to her request and the boon that was granted to her?

29. The goddess replied:—It is not possible for unenlightened souls (as that of the young Līlā), to approach in person to holy spirits (or their persons or places), which are visible and accessible only to the meritorious, and unapproachable by gross bodies as the sun light is inaccessible by a shadow.

30. So it is the established law from the beginning of creation, that intelligent souls can never join with dull beings and gross matter, as truth can never be mixed up with falsehood.

31. And so is that as long as a boy is prepossessed with his notion of a ghost, it is in vain to convince him of the falsehood of goblins as mere chimeras of his imagination.

32. And as long as the feverish heat of ignorance rages within the soul, it is impossible for the coolness of the moon of intelligence to spread over it.

33. So long also as one believes himself to be composed of a corporeal body, and incapable to mount in the higher atmosphere, it is no way possible to make him believe otherwise (that he has an incorporeal nature in his soul and mind).

34. But it is by virtue of one's knowledge and discrimination, and by his own merit and divine blessing, that he acquires a saintly form (nature); wherewith he ascends to the higher region, as you have done with this body of yours.

35. As dry leaves of trees are burnt in no time by the burning fire, so this corporeal body is quickly lost by one's assumption of his spiritual frame.

36. The effect of a blessing or curse, on any one is no other than his obtaining the state he desired or feared to have. (Hence the boon of Līlā has secured to her what she wished to get).

37. As the false appearance of a snake in a rope, is attended with no motion or action of the serpent in it; so the unreal views of Līlā's husband and others, were but the motionless imageries of her own imagination.

38. Whoever views the false apparitions of the dead as present before the vision of his mind, he must know them as reflections of his past and constant remembrance of them.

39. So our notions of all these worlds are mere products of our reminiscence, and no creation of Brahmā or any other cause; but simple productions of our desire (which presents these figures to the imagination).

40. So they who are ignorant of the knowable spirit of God, have only the notions of the outer world in them; as they view the distant orb of the moon within themselves (in their minds).

## CHAPTER LIV.

### REFLECTIONS ON DEATH.

Argument. The lot of living beings and the cause of their death. The duration of human life as determined by their acts and enjoyments, and the merit of their conduct in life time.

The goddess continued:—Those therefore who know the knowable God, and rely in virtue, can go to the spiritual worlds and not others. (Knowable means what ought to be and not what is or can be known).

2. All material bodies which are but false and erroneous conceptions of the mind, can have no place in Truth (the true spirit); as no shadow can have any room in sunshine. (So gross matter has no room in the subtile spirit).

3. Līlā being ignorant of the knowable (God), and unacquainted with the highest virtue (the practice of Yoga), could go no further than the city of her lord which she had at heart.

4. The waking Līlā said:—Let her be where she is (I inquire no more about her); but will ask you of other things. You see here my husband is about to die, so tell me what must I do at present.

5. Tell me the law of the being and not being of beings, and what is that destiny which destines the living beings to death.

6. What is it that determined the natures of things and gave existence to the categories of objects. What is it that has caused the warmth of

the fire and sun, and gave stability to the earth?

7. Why is coldness confined to the frost and the like, and what forms the essence of time and space; what are the causes of the different states of things and their various changes, and the causes of the solidity of some and tenuity of others?

8. What is that which causes the tallness of trees and men above the grass and brambles; and why is it that many things dwindle and decay in the course and capability of growth?

9. The goddess said:—At the universal dissolution of the world, when all things are dissolved in the formless void; there remains the only essence of Brahma, in the form of the infinite sky stretching beyond the limits of creation on all sides.

10. It then reflects in its intellect in the form of a spark of fire, as you are conscious of your aerial journey in a dream.

11. This atomic spark then increased in its size in the divine spirit, and having no substance of itself, appeared what is commonly styled the ideal world.

12. The spirit of God residing in it, thought itself as Brahmā—the soul of the world, who reigned over it in his form of the mind, as if it was identic with the real world itself. (The world is a display of the Divine Mind).

13. The primary laws that he has appointed to all things at their first creation, the same continue invariably in force with them to the present time (*i. e.* the primordial law or nature).

14. The minds of all turn in the same way as it was willed by the divine mind, and there is nothing which of itself can go beyond the law which the divine will has assigned to it.

15. It is improper to say that all formal existences, are nothing, because they remain in their substance (of the divine spirit), after disappearance of their forms; as the substance of gold remains the same after alteration of its shape and form.

16. The elementary bodies of fire and frost still continue in the same state, as their elements were first formed in the Divine mind in the beginning of creation.

17. Nothing therefore has the power to forsake its own nature, as long as the divine intellect continues to direct his eternal laws and decrees which are appointed to all.

18. It is impossible for any thing to alter its nature now from the eternal stamp, which Divine will has set upon all the substantial and ideal forms of creation.

19. As the Divine Intellect knows no opposition in its way, it never turns from the tenor of its own wonted intelligence which directs the destinies of all. (This is the real or subjective, intellectual or nominal view of evolution of all things from the divine mind).

20. But know in the first place the world to be no created thing. All this that appears to exist, is but a display of the notions in our consciousness, like the appearances in our dreams.

21. The unreal appears as real, as the shadow seems to be the substance. Our notions of things are the properties of our nature (*i. e.* they are natural to us, as they are engrafted in it by the eternal mind).

22. The manner in which the intellect exhibited itself, in its different manifestations, at the beginning, the same continues in its course to this time, and is known as the *samvid-kachana* or manifestations of consciousness, which constitute the *niyati*—course or system of the universe.

23. The sky is the manifestation of the intellectual idea of vacuity in the divine mind; and the idea of duration in the intellect, appeared in the form of the parts of time.

24. The idea of liquidity evolved itself in the form of water in the divine mind; in the same manner as one dreams of water and seas in his own mind. (So the air and earth are manifestations of the ideas of fluidity and solidity).

25. We are conscious of our dreams in some particular state of our intellect, and it is the wonderfully cunning nature of the intellect, that makes us think the unreal as real.

26. The ideas of the reality of earth, air, fire and water are all false; and the intellect perceives them within itself, as its false dreams and desires and reveries.

27. Now hear me tell you about death, for removing your doubts with regard to the future state; that death is destined for our good, in as much as it leads us to the enjoyment of the fruits of acts in this life.

28. Our lives are destined in the beginning to extend to one, two, three and four centuries in the different Kali, Dwāpara, Tretā and Satya ages of the world. (Corresponding with the golden, silver, brazen and iron

ages of the ancients).

29. It is however by virtue of place and time, of climate and food, and our good or bad actions and habits, that human life extends above or descends below these limits.

30. Falling short of one's duties lessens his life, as his excelling in them lengthens its duration; but the mediocrity of his conduct keeps it within its proper bound.

31. Boys die by acts causing infant diseases and untimely deaths; so do the young and old die of acts that bring on juvenile and senile weakness, sickness and ultimate death.

32. He who goes on doing his duties as prescribed by law of the Sāstras, becomes both prosperous and partaker of the long life allotted by the rule of the Sāstra.

33. So likewise do men meet their last state and future reward, according to the nature of their acts in life-time; or else their old age is subjected to regret and remorse, and all kinds of bodily and mental maladies and anxieties.

34. Līlā said:—Tell me in short, O moon-faced goddess! something more with regard to death; as to whether it is a pleasure or pain to die, and what becomes of us after we are dead and gone from here. (Death is said to be release from misery by some, and the most grievous of all torments by others. So Pope:—O, the pain, the bliss of dying).

35. The goddess replied:—Dying men are of three kinds, and have different ends upon their death. These are those who are ignorant, and such as are practiced in *yoga*, and those that are reasonable and religious.

36. Those practicing the *dhāranā yoga*, may go wherever they like after leaving their bodies, and so the reasonable *yogi* is at liberty to range everywhere. (It consists in mental retention and bodily patience and endurance).

37. He who has not practiced the *dhāranā yoga*, nor applied himself to reasoning, nor has certain hopes of the future, is called the ignorant sot, and meets with the pain and pangs of death.

38. He whose mind is unsubdued, and full of desires and temporal cares and anxieties, becomes as distressed as a lotus torn from its stalk (*i. e.* it is the subjection of inordinate passions, and suppression of inordinate desires and cares; which ensure our true felicity).

39. The mind that is not guided by the precepts of the Sāstras, nor purified by holiness; but is addicted to the society of the wicked, is subjected to the burning sensation of fire within itself at the moment of death.

40. At the moment when the last gurgling of the throat chokes the breath, the eye-sight is dimmed and the countenance fades away; then the rational soul also becomes hazy in its intellect.

41. A deep darkness spreads over the dimming sight, and the stars twinkle before it in day-light; the firmament appears to be obscured by clouds, and the sky presents its gloomy aspect on every side.

42. An acute pain seizes the whole frame, and a *Fata Morgana* dances before the vision; the earth is turned to air and the mid-air seems to be the moving place of the dying person.

43. The sphere of heaven revolves before him, and the tide of the sea seems to bear him away. He is now lifted up in the air, and now hurled down as in his state of dizziness or dream.

44. Now he thinks as falling in a dark pit, and then as lying in the cavern of a hill; he wants to tell aloud his torments, but his speech fails him to give utterance to his thoughts.

45. He now finds himself as falling down from the sky, and now as whirled in the air like a bundle of straws blown aloft in the air by a gust of wind. He is now riding swiftly as in a car, and now finds himself melting as snow.

46. He desires to acquaint his friends of the evils of life and this world; but he is carried away from them as rapidly as by an air-engine, (like a stone shot by a ballista or an aeronaut in a balloon).

47. He whirls about as by a rotatory machine or turning wheel, and is dragged along like a beast by its halter. He wallows about as in an eddy, or turns around as the machine of some engine.

48. He is borne in the air as a straw, and is carried about as a cloud by the winds. He rises high like a vapour, and then falls down like a heavy watery cloud pouring out in the sea.

49. He passes through the endless space and revolves in all its vortiginous vacuities, to find as it were, a place free from the vicissitudes to which the earth and ocean are subject (*i. e.*, a place of peace and rest).

50. Thus the rising and falling spirit roves without cessation, and the



soul breathing hard and sighing without intermission, sets the whole body in sore pain and agony.

51. By degrees the objects of his senses become as faint to his failing organs, as the landscape fades to view at the setting of the sun. (The world recedes; it disappears: Pope).

52. He loses the remembrance of the past and present, upon the failing of his memory at this moment; as one is at a loss to know the sides of the compass after the evening twilight has passed away.

53. In his fit of fainting, his mind loses its power of thinking; and he is lost in a state of ignorance, at the loss of all his thoughts and sensibility. (So the lines:—It absorbs me quite, steals my senses, shuts my sight. Pope).

54. In the state of faintishness, the vital breath ceases to circulate through the body; and at the utter stoppage of its circulation, there ensues a collapse *murch'ha* or swooning.

55. When this state of apoplexy joined with delirium, has reached its climax, the body becomes as stiff as stone by the law of inertia, ordained for living beings from the beginning.

56. Līlā said:—But tell me, O goddess, why do these pains and agonies, this fainting and delirium, and disease and insensibility, overtake the body, when it is possessed of all its eight organs entire.

57. The goddess replied:—It is the law appointed by the author of life from the first, that such and such pains are to fall to the lot of living beings at such and such times. (Man's primeval sin brought pain and disease and death into the world).

58. The primeval sin springs of itself as a plant in the conscious heart of man, and subjects him to his doomed miseries, which have no other intelligible cause. (There is no other assignable cause of death and disease except the original guilt).

59. When the disease and its pain overpower the body, and prevent the lungs and arteries to expand and contract, in order to inhale and exhale the air, it loses its equipoise (*samāna*) and becomes restless.

60. When the inhaled air does not come out, nor the exhaled breath re-enter the lungs, all pulsation is at a stop; and the organic sensations are lost in their remembrance only. (As in the memory of sleeping and dreaming men).

61. When there is no ingress nor egress of the vital air, the pulse

sinks and becomes motionless, and the body is said to become senseless, and the life to be extinct.

62. I shall also die away in my destined time, but my consciousness of former knowledge will all be awake at the hour of death (which proves the immortality of the soul).

63. Though I am dead and gone from here in this manner, yet I must mind, that the seed of my innate consciousness (the soul), is never destroyed with my life and body.

64. Consciousness is inward knowledge and imperishable in its nature; therefore the nature of consciousness is free from birth and death. (The body is subject to birth and death, but not the soul).

65. This consciousness is as clear as a fresh fountain in some persons, and as foul as tide water in others; it is bright in its form of the pure intellect—*chit* in some, and polluted with the passions of animal life, in its nature of the sentient or living soul—*chetana* in many.

66. As a blade of grass is composed of joints in the midst, so is the even nature of the sentient or living soul; which is combined with the two states of birth and death amidst it.

67. The sentient soul is neither born nor dead at any time; but witnesses these two states as the passing shadows and apparitions in a dream and vision.

68. The soul is no other than the intellect, which is never destroyed anywhere by any. Say, what other thing is this soul, which is called the *Purusha* beside the intellect itself. Gloss. It is not the body, nor the vital breath, nor perceptions nor mind; it is not the understanding nor egoism, nor the heart nor illusion, all of which are inactive of themselves.

69. Say then whom and what you call to be dead today, and whether the intellect is liable to disease or demise at any time and in any wise. Millions of living bodies are verily dying every day, but the intellect ever remains imperishable.

70. The intellect never dies at the death of any living being; because all the living soul continues the same upon the demise of every body here.

71. The living soul therefore, is no more than the principle which is conscious of its various desires, affections and passions. It is not that principle to which the phases of life and death are attributed by men.

72. So there is none that dies, nor any one that is born at any time; it is this living principle only that continually revolves in the deep eddy of its desires.

73. Considering the unreality of the visible phenomena, there can be no desire for them in any body; but the inward soul that is led by its egoism to believe them as true, is subject to death at the dis-appearance of the phenomena.

74. The recluse ascetic flying from the fears of the world as foreign to his soul; and having none of its false desires rising in his breast, becomes liberated in his life and assimilated with the true ONE.

## CHAPTER LV.

### THE STATES OF LIFE AND DEATH.

Līlā said:—Tell me, goddess! for edification of my knowledge, the manner in which a living being comes to die and to be re-born in another form.

2. The goddess replied:—As the action of the heart ceases to act, and the lungs blow and breathe no more, the current of the vital airs is utterly stopped, and the living being loses its sensibility.

3. But the intellectual soul which has no rise nor fall, remains ever the same as it abides in all moving and unmoving bodies, and in air, water, fire and vacuum. Gloss. So saith the Sruti:—The soul is unlimited, permanent and imperishable.

4. When the hindrance of breathing, stops the pulsation, and motion of the body, it is said to be dead; and is then called an inert corpse (but not so the soul).

5. The body being a dead carcase, and the breathing mixing with the air, the soul is freed from the bonds of its desires, and flies to and remains in the mode of the discrete and self-existent soul. Gloss. The Sruti says:—"His elemental parts mix with the elements, and his soul with the Supreme." The unconditioned—*nirupadhika* spirit, joins with the Holy spirit; but not so the conditioned (*upādhika*) soul of the unholy.

6. The soul having its desires and styled the animal spirit—*Jīva*, is

otherwise than the *ātman*—soul. It remains in its sepulchral vault under the same atmosphere as the soul of Padma, which thou sawst hovering about his tomb. Gloss. The desire binds down the spirit to its own sphere. (The Ghost hovering about the charnel vault. Milton).

7. Hence such departed spirits are called *pretas* or ghosts of the dead, which have their desires and earthly propensities attached to them; as the fragrance of the flower is concentrated in its pollen, and thence diffused through the air.

8. As the animal souls are removed to other spheres, after their departure from this visible world, they view the very many scenes and sights; that their desires present before them like visions in a dream.

9. The soul continues to remember all its past adventures, even in its next state, and finds itself in a new body, soon after the insensibility of death is over. Gloss. This is the *linga* or *sūkshma deha*—the spiritual or subtile body of spiritualism.

10. What appears an empty vacuum to others, seems as a dusky cloud to the departed soul, enveloping the earth, sky, moon and all other orbs within its bosom:—(the circumambient atmosphere).

11. The departed spirits are classed in six orders, as you shall now hear from me; namely, the great, greater and greatest sinners, and so likewise the three degrees of the virtuous.

12. These are again subdivided into three kinds, as some belonging to one state, and others composed of two or three states (*i. e.* of virtue and vice intermixed) in the same individual soul.

13. Some of the most sinful souls, lose the remembrance of their past states for the period of a whole year; and remain quite insensible within themselves, like blocks of wood or stone. (This is called the *pretārasthā* continuing for a whole year after death). (It is allied to Abraham's bosom or Irack of Mahometans).

14. Rising after this time, they are doomed to suffer the endless torments of hell; which the hardness of their earthly mindedness has brought upon them. (This is the Purgatory of Christians).

15. They then pass into hundreds of births, leading from misery to misery, or have a moment's respite; from the pains in their short lived prosperity, amidst their dreaming journey through life. (These transmigrations of the soul, are the consequences of its evil propensities).

16. There are others, that after their torpor of death is over, come to

suffer the unutterable torments of torpidity, in the state of unmoving trees (which are fixed to undergo all the inclemencies of weather).

17. And others again that having undergone the torments of hell, according to their inordinate desires in life, are brought to be re-born on earth, in a variety of births in different forms.

18. Those of lesser crimes, are made to feel the inertness of stones for sometime, after the insensibility attending upon their death. (This means either the insensibility of dead bodies, or that of mineral substances.)

19. These being awakened to sensibility after some period, either of duration long or short (according to their desert); are made to return on earth, to feel the evils of brutish and beastly lives.

20. But the souls of the least sinful, come to assume soon after their death, some perfect human form, in order to enjoy the fruits of their desire and desert on earth.

21. These desires appear before the soul as dreams, and awaken its reminiscence of the past, as present at that moment.

22. Again the best and most virtuous souls, come soon after their death, to find themselves in heavenly abodes, by reason of their continued thoughts and speculations of them.

23. Some amongst them, are brought to enjoy the rewards of their actions in other spheres, from which they are sent back to the mortal world, at the residences of the auspicious and best part of mankind.

24. Those of moderate virtues are blown away by the atmospheric air, upon the tops of trees and medicinal plants, where they rove about as the protozoa, after the insensibility of death is over.

25. Being nourished here by the juice of fruits, they descend in the form of serum and enter into the hearts of men, whence they fall into the uterus in the form of *semen virilis*, which is the cause of the body and life of other living beings.

The gloss says:—Having enjoyed in the next world the good fruits of their virtuous deeds, they are blown down on earth by the winds and rain. Here they enter in the form of sap and marrow in the vegetable productions of corn, grain and fruits; and these entering the body of animals in the form of food, produce the semen, which becomes the cause of the lives and bodies of all living beings.

26. Thus the dead, figure to themselves some one of these states of

living bodies, according to their respective proclivity, after they recover from the collapse attending upon their death.

27. Having thought themselves to be extinct at first, they come to feel their resuscitation afterwards, upon receiving the offering of the mess, made to their departed spirits (by their surviving heirs).

28. Then they fancy they see the messengers of death, with nooses in their hands, come to fetch them to the realm of *Yama*; where they depart with them (with their provision for one year offered in their *Srādh* ceremony).

29. There the righteous are carried in heavenly cars to the gardens of Paradise, which they gain by their meritorious acts in life.

30. But the sinful soul, meets with icebergs and pitfalls, tangled with thorns and iron pikes, and bushes and brambles in its passage, as the punishment of its sins.

31. Those of the middling class, have a clear and paved passage, with soft grassy path-ways shaded by cooling arbours, and supplied with spring waters on both sides of them.

32. On its arrival there, the soul reflects within itself that: "here am I, and yonder is *Yama*—the lord of the dead. The other is the judge of our actions—Chitragupta, and this is his judgement given on my behalf."

33. In this manner the great world also, appears to every one as in a dream; and so the nature and manner of all things, present themselves before every soul.

34. But all these appearances are as void as air; the soul alone is the sentient principle, and the spacious space and time, and the modes and motions of things, though they appear as real, are nothing in reality.

35. Here (in *Yama's* court), the soul is pronounced to reap the reward of its acts, whereby it ascends either to the blissful heaven above, or descends to the painful hell below.

36. After having enjoyed the bliss of heaven, or suffered the torment of hell, it is doomed to wander in this earth again, to reap the reward of its acts in repeated transmigrations.

37. The soul springs up as a paddy plant, and brings forth the grains of intelligence; and then being assembled by the senses, it becomes an animal, and lastly an intelligent being.

I. e. The insensible vegetable, entering into the animal body in the

form of food, is converted to a sensible but irrational soul; but entering as food in the body of man, it turns to a rational and human soul. The one Universal soul is thus diversified in different beings. (It is the plant and food that sustains and nourishes all souls. Gloss).

38. The soul contains in itself the germs of all its senses, which lie dormant in it for want of its bodily organs. It is contained in the semen virilis of man, which passing into the uterus, produces the foetus in the womb of the female.

39. The foetus then becomes either well-formed or deformed, according to the good or evil deeds of the person in its past state; and brings forth the infant of a goodly or ill shapen appearance.

40. It then perceives the moonlike beauty of youthful bloom, and its amorous disposition coming upon itself; and feels afterwards the effects of hoary old age, defacing its lotus-like face, as the sleets of snow, shatter and shrivel the lotus leaflets.

41. At last it undergoes the pains of disease and death, and feels the same insensibility of Euthanasia as before, and finds again as in a dream its taking of a new form.

42. It again believes itself to be carried to the region of Pluto, and subjected to the former kinds of revolution; and thus it continues to conceive its transmigration, in endless births and various forms.

43. Thus the aerial spirit goes on thinking, for ever in its own etherial sphere, all its ceaseless metempsychosis, until its final liberation from this changeful state.

44. Līlā said:—Tell me kindly, O good goddess! for the enlightenment of my understanding, how this misconception of its changeableness, first came upon the soul in the beginning.

45. The goddess replied:—It is the gross view of the abstract, that causes us to assume the discrete spirit, in the concrete forms of the earth and sky and rocks and trees (all of which subsist in the spirit, and are unsubstantial in themselves).

46. As the divine intellect manifests itself, as the soul and model of all forms; so we see these manifestations, in the transcendental sphere of its pure intelligence.

47. In the beginning, God conceived himself as the lord of creation (Brahmā); and then as it were in a dream, he saw in himself, all the forms as they continue to this time.

48. These forms were manifested in the divine spirit, at first as his will; and then exhibited in the phenomenal world, as reflexions of the same, in all their present forms.

49. Among these some are called living beings, which have the motions of their bodies and limbs; and live by means of the air which they breathe, and which circulate in their bodies through the lungs and arteries.

50. Such also is the state of the vegetable creation from the first, that they having their inward sensitiveness, are notwithstanding devoid of outward motion, and receive their sustenance by the roots; wherefore they are called *Pādāpas* or pedobibers.

51. The hollow sphere of the divine intellect, beaming with intelligence, sends forth its particles of percipience, which form the consciousness of some beings, and sensitiveness in others.

52. But man uses his eyes to view the outer and the reflected world (in disregard of his consciousness of the real); although the eyes do not form his living soul, nor did they exist at his creation and before his birth. (When his view was concentrated within himself as in his sleeping visions).

53. It is according to one's estimation of himself, that he has his proper and peculiar desires, and the particular form of his body also. Such is the case of the elementary bodies likewise, from their inward conception of their peculiar natures.

Gloss:—So the ideas of vacuity, fluidity and solidity forming the bodies of air, water and earth; and the form of every thing agreeing with its inherent nature.

54. Thus all moving and unmoving things, have their movable and immovable bodies, according to their intrinsic disposition or idiosyncrasy as such and such.

55. Hence all self-moving beings have their movable bodies, conforming with the conception of their natures as so and so; and in this state of their belief, they continue to this time, with their same inborn or congenital bodies.

56. The vegetable world still continues in the same state of fixedness, from its sense of immobility; and so the rocks and minerals continue in their inert state, from the inborn sense of their inertness.

57. There is no distinction whatever between inertness and intelligence, nor any difference betwixt production, continuance and extinction of things; all which occur in one common essence of the supreme.



58. The varying idiosyncrasy subsisting in vegetables and minerals, makes them feel themselves as such, and causes their various natures and forms, as they have to this time.

59. The inward constitution of all immovable objects, makes them remain in their stationary states; and so of all other substances, according to their different names and natures.

60. Thus the inward crisis or quality of worms and insects, makes them conceive themselves according to their different kinds, and gives them their particular natures for ever.

61. So the people under the north pole know nothing, about those in the south, except that they have the knowledge of themselves only (as ever subject to the intense cold of the frigid zone).

62. So also all kinds of moving and unmoving beings, are prepossessed with their own notions of things, and regard all others according to the peculiar nature of themselves. (Atma vat &c.).

63. Again as the inhabitants of caves, know nothing of their outsiders; and as the frogs of dirty pools are unacquainted with pure water of streams; so is one sort of being ignorant of the nature of another.

64. But the inane intellect, residing in the form of the all pervasive mind, and all sustaining air; knows the natures of all things in all places.

65. The vital air, that enters all bodies through the pores of their bodies, is the moving principle, that gives life and motion to all living beings.

66. Verily the mind is situated in all things, whether they are moving or immovable; and so is the air, which causes the motion in some, and quiescence in others.

67. Thus are all things but rays of the conscious soul, in this world of illusion, and continue in the same state, as they have been from the beginning.

68. I have told you all, about the nature of things in the world, and how un-realities come to appear as real unto us.

69. Lo here this king Vidūratha is about to breathe his last, and the garlands of flowers heaped on the corpse of thy husband Padma, are now being hung upon the breast of Vidūratha.

70. Līlā said:—Tell me goddess! by what way he entered the tomb of Padma, and how we may also go there to see what he has been doing in that place.

71. The goddess said:—Man goes to all places by the way of his desires, and thinks also he goes to the distant future, in the spiritual form of pure intellect.

72. We shall go by the same way (aerial or spiritual), as you will like to take; because the bond of our friendship will make no difference in our choice and desires.

73. Vasishtha said:—The princess Līlā being relieved of her pain, by the recital of this agreeable narration; and her intellectual sight being brightened, by the blazing sun of spiritual light; beheld the insensible and unmoving Vidūratha, breathe out his last expiring breath.

## CHAPTER LVI.

### STATE OF THE SOUL AFTER DEATH.

Argument. The desire of the king, and his departure to the realm of death, followed by Līlā and the goddess; and their arrival to his former city.

Vasishtha continued:—In the meantime the eye-balls of the king became convoluted, and his lips and cheeks grew pale and dry, with his whole countenance; and there remained only the slender breath of life in him.

2. His body became as lean as a dry leaf, and his face turned as ghastly as the figure of death; his throat gurgled as the hoarsest beetles, and his lungs breathed with a bated breath.

3. His sight was darkened upon the insensibility of death, and his hopes were buried in the pit of despair; and the sensations of his external organs, were hid within the cavity of his heart.

4. His figure was as senseless as a picture in painting, and all his limbs were as motionless, as those of a statue carved upon a block of marble.

5. What need is there of a lengthy description, when it may be said in short; that his life quitted his body, as a bird flies off afar from a falling tree.

6. The two ladies with their divine eye-sight, beheld his animal spirit, flying upwards in the sky in its aerial form; and his consciousness disappearing, like the odour of a flower wafted by the wind.

7. His living soul being joined with its spiritual body, began to fly higher and higher in the air; as it was led by its inward desire or expectation of ascending to heaven.

8. The two ladies, kept going after that conscious soul, like a couple of female bees, pursuing a particle of perfume borne afar in the air on the wings of the wind.

9. Then in a moment after the fainting fit of death was over; the conscious soul was roused from its insensibility, like some fragrance expanding itself with the breeze.

10. It saw the porters of death, carrying away the souls of the dead, that have resumed their grosser forms, by means of the mess offerings of their kinsmen to their manes.

11. After a long year's journey on the way, it reached at the distant abode of *Yama*, with the hope of reaping the reward of its acts; but found the gate fast beset by beasts of prey. (Like the Cerebrus at the hellgate of Pluto).

12. Yama, on beholding the departed spirit of every body brought before him, ordered to find out its foul acts all along its life time.

13. On finding the prince's spirit spotless, and ever inclined to virtuous acts and to have been nourished by the grace of the goddess of wisdom:—

14. He ordered it to be released, and re-entered into its former dead body, which lay buried under the flowers in the tomb.

15. It was then let to fly in the etherial path, with the swiftness of a stone flung from a sling; and was followed by the living *Līlā* and the goddess in the air.

16. The living soul of the king thus sailing through the sky, did not observe the forms of the two ladies that followed it, though they saw it all along its course. (Because heavenly forms are invisible to mortal eyes and souls).

17. They traversed through many worlds, and soon passed the bounds of the extra-mundane systems; till they arrived at the solar world, whence they descended on this orb of the earth.

18. The two self-willed forms (of Līlā and the goddess), in company with the living soul of the king; arrived at the royal city of Padma, and entered the apartment of Līlā.

19. They entered in a trice and of their own free will, into the inside of the palace; as the air passes in flowers, and the sunbeams penetrate in the water, and the odors mix with the air.

20. Rāma asked:—How was it Sir, that they entered into the abode adjoining to the tomb, and how could they find out the way to it, the one having been dead a long time, and all three being but bodiless vacuity?

21. Vasishtha replied:—The tomb of the dead body of the prince, being impressed in his soul, and the object of its desire; led his spirit insensibly to it, as if it were by its inborn instinct.

22. Who does not know, that the endless desires which are sown in the human breast, like the countless seeds of a fig fruit; come of their own nature, to grow up to big trees in their time?

23. Just as the living body bears its seed—the subtile or *linga deha* in the heart, which germinates and grows to a tree at last; so every particle of the intellect, bears the mundane seed in itself. (The cosmos is contained in every individual soul).

24. As a man placed in one country, sees within himself his house, which is situated in a far distant land; so the soul sees the objects of his distant desires, ever present before it.

25. The living soul, ever longs after the best object of its desire; though it may undergo a hundred births, and become subject to the errors and delusions of his senses, and of this illusive world. (For whatever is born in the root, must come out in the seed; and that which is bred in the bones, must appear in the flesh).

26. Rāma rejoined:—There are many persons, that are free from their desire of receiving the funeral cake: now tell me, sir, what becomes of those souls, who get no cake offering at their Srādh.

27. Vasishtha replied:—The man having the desire of receiving the mess settled in his heart, and thinking it to be offered to him; is surely benefitted by its offering. (The funeral cake like every other food, is said to nourish the spirit, and cause its resuscitation in a new life and body).

28. Whatever is in the heart and mind, the same notions form the nature

of living beings; and whether these are in their corporeal or incorporeal states, they think themselves as such beings and no other. (The sense of personal identity accompanies the soul everywhere).

29. The thought of having received the *pinda* cake, makes a man *sapinda*, though it is not actually offered to him; so on the other hand the thought of not being served with the cake, makes a *sapinda* become a *nispinda* (or one served with it becomes as one without it).

30. It is verily the desire of all living beings to be such and such as they have in their hearts, and that is the cause of their becoming so in reality. (Gloss. The ordinance of the necessity of cake offering, fosters its desire in the hearts of men. Or, which is the same thing, the desire of receiving the funeral cake, is fostered in the hearts of men, by the ordinance of Srādh).

31. It is the thought of a man, that makes the poison savour as nectar to his taste; and it is his very thought that makes an untruth seem as truth to him. (Gloss. The thought of a snake-catcher that he is the snake eating Garuda, makes him swallow the bitter poison as sweet honey; and the thought of snake-bite from the pricking of a thorn, mortifies a man by his false fear or imagination only).

32. Know this for certain, that no thought ever rises in any one without some cause or other; hence the desire or thought which is inherent in the spirit, is the sole cause of its regeneration on earth.

33. Nobody has ever seen or heard of any event, occurring without its proper cause; except the being of the Supreme Being, which is the causeless cause of all beings, from their state of not-being into being.

34. The desire is inherent in the intellect, like a dream in the soul; and the same appears in the form of acts, as the Will of God is manifested in his works of creation.

35. Rāma said:—How can the spirit that is conscious of its demerit, foster any desire of its future good; and how can it profit by the pious works of others for its salvation? (as the Srādh made by the relatives of the deceased).

36. Tell me too whether the pious acts of others, which are offered to the manes go for nothing; and whether the absence of future prospects of the unmeritorious ghost, or the benevolent wishes of others (for its future good) are to take effect.

37. Vasishtha said:—A desire is naturally raised in one at its proper time and place, and by application of appropriate acts and means; and the rising of the desire necessarily overcomes its absence. Gloss. So a

Srādh done in proper season and manner, serves to the benefit of the desertless spirit.

38. The pious gifts made on behalf of the departed souls, accrue to them as their own acts; and the sense which they thus acquire of their worthiness, fills them with better hopes and desires of their future state. (Hence rises the hope of redemption by means of the redeeming son of man).

39. And as the stronger man gains the better of his adversary, so the later acts of piety drive away the former impiety from the spirit. Therefore the constant practice of pious acts is strictly enjoined in the Sāstras.

40. Rāma said:—If the desire is raised at its proper time and place, how then could it rise in the beginning when there was no time nor place (*i. e.*, when all was void and yet Brahmā had his desire and will).

41. You say that there are accessory causes, which give rise to the desires, but how could the will rise at first without any accessory cause whatever?

42. Vasishtha replied:—It is true, O long-armed Rāma, that there was neither time nor place in the beginning, when the Spirit of God was without its will.

43. And there being no accessory cause, there was not even the idea of the visible world, nor was it created or brought into existence; and it is so even now.

44. The phenomenal world has no existence, and all that is visible, is the manifestation of the Divine Intellect, which is ever lasting and imperishable.

45. This will I explain to you afterwards in a hundred different ways, and it is my main purpose to do so; but hear me now tell you what appertains to the matter under consideration.

46. They having got in that house, saw its inside beautifully decorated with chaplets of flowers as fresh as those of the spring season.

47. The inmates of the palace were quietly employed in their duties, and the corpse of the king was placed upon a bed of *mandara* and *kunda* flowers.

48. The sheet over the dead body, was also strewn over with wreaths of the same flowers; and there were the auspicious pots of water placed by the bed side.

49. The doors of the room were closed, and the windows were shut fast with their latchets; the lamps cast a dim light on the white washed walls around, and the corpse was lying as a man in sleep, with the suppressed breathing of his mouth and nostrils.

50. There was the full bright moon, shining with her delightful lustre, and the beauty of the palace, put to blush the paradise of Indra; it was as charming as the pericarp of the lotus of Brahmā's birthplace, and it was as silent as dumbness or a dummy itself, and as beautiful as the fair moon in her fulness.

## CHAPTER LVII.

### PHENOMENA OF DREAMING.

Argument. Unsubstantiality *of the aerial* body of Līlā and the Spiritual bodies of Yogis.

Vasishtha continued:—They beheld there the younger Līlā of Vidūratha, who had arrived there after her demise, and before the death of that king.

2. She was in her former habit and mode with the same body, and the same tone and tenor of her mind; she was also as beautiful in all her features, as in her former graceful form and figure when living.

3. She was the same in every part of her body, and wore the same apparel as before. She had the very ornaments on her person, with the difference that it was sitting quietly in the same place, and not moving about as before.

4. She kept flapping her pretty fan (chowry), over the corpse of the king; and was gracing the ground below, like the rising moon brightening the skies above.

5. She sat quiet, reclining her moonlike face on the palm of her left hand; and decorated with shining gems, she appeared as a bed of flowers, with new-blown blossoms on it.

6. With the glances of her beautiful eyes, she shed showers of flowers on all sides; and the brightness of her person, beamed with the beams of the etherial moon.

7. She seemed to have approached to the lord of men, like the goddess Lakshmī, appearing before the god Vishnu; and with the heaps of flowers before her, she seemed as Flora or the vernal season in person.

8. Her eyes were fixed on the countenance of her husband, as if she was pondering his future well-being; and there was a melancholy like that of the waning moon, spread over her face, to think of his present woeful state.

9. They beheld the damsel, who however had no sight of them; because their trust was in truth, and saw everything clearly; while her views being otherwise, she could not discern their spiritual forms.

10. Rāma said:—You have said Sir, that the former Līlā had repaired there in her reverie and spiritual form, by the favour of the goddess of wisdom.

11. How do you now describe her as having a body, which I want to know how and whence it came to her.

12. Vasishtha replied:—What is this body of Līlā, Rāma! It is no more true than a false imagination of her gross spirit, like that of water in the mirage. (It is the conception of one's self as so and so, that impresses him with that belief also).

13. It is the spirit alone that fills the world, and all bodies are creations of the fancy. This spirit is the Intellect of God, and full of felicity in itself.

14. The same understanding which Līlā had of herself to her end, accompanied her to her future state; and the same notion of her body followed her there, though it was reduced to dust, as the ice is dissolved into water.

15. The spiritual bodies also, are sometimes liable to fall into error, and think themselves as corporeal bodies, as we mistake a rope for the serpent.

16. The belief in the materiality of any body, as composed of the earth and other elements, is as false as it is to believe the hares to have horns on their heads.

17. Whoso thinks himself to have become a stag in his dream, has no need of seeking another stag for comparing himself with it (*i. e.* Men are actuated by their own opinion of themselves).

18. An untruth appears as truth at one time, and disappears at another; as the error of a snake in a rope, vanishes upon the knowledge of its



falsehood.

19. So the knowledge of the reality of all things, in the minds of the un-enlightened; is dispersed upon conviction of their unreality in the minds of the enlightened.

20. But the ignorant, that have a belief in the reality of this world of dreams, believe also in the transmigration of the animal soul, like the revolution of the globe on its own axis.

21. Rāma asked:—If the bodies of Yogis be of a spiritual nature, how is it that they are seen to walk about in the sights of men?

22. Vasishtha replied:—The Yogi may take upon himself various forms, without the destruction of his former body; as the human soul may deem itself transformed to a stag or any other being in a dream, without undergoing any change in its spiritual essence. (The identity of the self is not lost under any form of the body. Locke).

23. His spiritual body is invisible to all, though it may appear as visible to their sight. It is like the particles of frost seen in sun-beams, and as the appearance of a white spot in autumnal sky (when there is no frost nor cloud in it).

24. No body can easily discern the features of a Yogi's body, nor are they discernible by other Yogis. They are as imperceptible as the features of a bird flying in the air.

25. It is from the error of judgement, that men think some Yogis to be dead and others to be living; but their spiritual bodies are never subject to death or common sight.

26. The embodied soul is subject to errors, from which the souls of Yogis are free; because their knowledge of truth has purged the mistake of a snake in the rope, from their souls.

27. What is this body and whence it is, and what of its existence or destruction? What is lasting remains forever and is freed from the ignorance it had before (and it is the soul which is ever lasting and free from error).

28. Rāma said:—Whether the embodied soul takes the spiritual form, or is it something other than this. Tell me this and remove my doubt.

29. Vasishtha said:—I have told this repeatedly to you, my good Rāma! and how is it that you do not understand it yet, that there exists only the spiritual body, and the material form is nothing?

30. It is by habit of constant meditation, that you must know your spiritual state, and subdue your sense of corporeality; and as you abstain from the latter, so you attain to the former state.

31. Then there will be an end of your sense of the gravity and solidity of objects, like the disappearance of the visions of a dreaming man, when he comes to wake.

32. The body of a Yogi becomes as light and subtile, as the evanescent appearances in a dream (the fleeting objects of vision).

33. And as a dreaming man feels the lightness of his body, in his dreaming rambles; so the Yogi finds his solid body, as volatile as air in all places.

34. The expectation of the long life of a master-head in his material body, is realized in the spiritual one, after the corpse has been burnt away. (Longevity consists in the long life of the spirit and not of the body).

35. Every body must have to assume his spiritual frame afterwards; but the Yogi finds it in his life-time, by the enlightenment of his intellect.

36. As a man upon his waking from sleep, remembers his having an intellectual form in his dreaming state; so the Yogi is conscious of his spiritual body in his own intellect.

37. The notion of the corporeal body is a mere fallacy, like that of the snake in a rope; hence nothing is lost by the loss of this body, nor is anything gained by its production and regeneration.

38. Rāma said:—Now tell me Sir, what the inmates of the house thought this Līlā to be; whether they viewed her as an embodied being or a bodiless apparition appearing before them.

39. Vasishtha answered:—They took the sorrowful queen to be some friend of the king, and to have come from some place they knew not what and where.

40. They did not like to examine the matter, because it is the nature of the ignorant like that of brutes, to believe what they see, without investigation or consideration of its nature.

41. As a stone flung at random flies off from its mark, so the brutish and ignorant folks go astray, from hitting at the true mark of a thing placed before them.

42. As we know not what becomes of the objects of our dream, and whither they are fled upon our waking; such is the case with our material bodies, which are as false and fleeting as our delusive dreams.

43. Rāma said:—Tell me Sir, where the hill we dream of, is hid upon our waking; kindly remove my doubt, as the wind disperses the autumnal clouds.

44. Vasishtha said:—All things appearing in our dream or residing in our desire as the hill, &c., are absorbed in our consciousness whence they sprang; just as the motion of bodies subsides in the air which gives the vibration.

45. As the motion of the air mixes with the fixed ether, so the dreams and desires which we are conscious of, set in the unchanging soul whence they have their rise.

46. Our dreams like our knowledge of all other things, are made known to us by our consciousness, the nature of which is unknown to us as that of the inward soul. (Consciousness and the soul are represented as two different predicaments, and the one is not predicated of the other, as we say—the conscious soul).

47. We do not find our dreams and desires, as distinct from our consciousness of them; they appertain to it in the same manner, as fluidity to water and motion to the air.

48. Whatever difference may appear to exist between them, is the effect of sheer ignorance; and this gross ignorance is the feature of this world, known as the phantom of fancy.

49. As it is impossible to conceive two co-eternal and co-existent causes together (as an efficient and a material cause); so it is wrong to suppose the dream as a distinct existence or otherwise, than an act of our consciousness.

50. There is no difference whatever between the dreaming and waking states; in dream we see a false city appearing to view, so in waking you behold the unreal world, standing as a reality before you.

51. Nothing can be truly existent that appears as true in a dream; this being always true of the visions in a dream, it is likewise so of the external phenomena, appearing to the sight in our day dreams.

52. As the hill in a dream, immediately disappears into airy nothing, so the material world sooner or later disappears into naught by thinking on its nihility.

53. A Yogi is seen by some to mount in the air, and by others as a dead body lying on the ground; and this is according to one's belief in his spiritual or material body, that every one sees him in his own way.

54. The view of the phenomenal world as distinct from the Unity, is as false as a sight in delusion or magical show; or a dream or delirium of the great Illusion—*māyā*.

55. Others who are blinded by similar errors, entertain as in a dream, the notion of their reproduction after being awakened from the insensibility of their death like sleep; but the spiritual body of the Yogi shines and soars upward, after passing over the mirage of the false appearances of the world.

## CHAPTER LVIII.

### REVIVAL OF PADMA.

Argument. Extinction of the Spiritual life of Līlā, and Restoration of Padma's Life.

Vasishtha continued:—It was in the meantime that the goddess of wisdom, stopped the course of Vidūratha's life, as we stop the flight of our minds at will.

2. Līlā said:—Tell me, goddess, what length of time has expired, since the corpse of the king was laid in this tomb, and I was absorbed in my deep meditation.

3. The goddess replied:—A month has passed since these maid servants of thine have been waiting here for watching thy body, which they thought lay asleep in the room.

4. Hear excellent lady! what has become of thy body, after it was rotten in a fortnight and evaporated in the air.

5. Seeing thy lifeless corpse lying as cold as frost on the ground, and turning as dry as a log of wood, or rather as a withered leaf on the floor;—

6. The royal ministers thought thee to be dead of thyself (a suicide), and removed thy putrid carcase out of the room.

7. And what more shall I say, than they laid thy corpse on a heap of

sandal wood, and having set fire to the pile with the sprinkling of ghee, they reduced it to ashes in a short while.

8. Then the family raised a loud cry that their queen was dead, and wept bitterly for sometime, after which they performed thy funeral ceremonies.

9. Now when they will behold thee coming here in thy same body, they must be astonished to think thee as returned from the next world of the dead.

10. Now my daughter, when thou shalt appear before them in this thy purer and spiritual form, they must look upon thee with astonishment.

11. For thou hast not thy former form at present, but it is changed to a purer one, agreeably to the tenor and temperament of thy mind. (Lit. according to the desire in thy heart).

12. For every body beholds every thing without him, according to his inward feelings; as for example the sight of shadowy ghosts is frequent to children, that have a fear of devils at heart.

13. Now, O beauteous lady! Thou art an adept in spiritualism, and hast a spiritual body on thee, and hast forgotten and forsaken thy former body, with all the desires connate with it.

14. The view of material bodies, is lost to the sight of spiritualists; and the intelligent view them in the light of autumnal clouds, which are void of substance (*i. e.*, The flimsy clouds which are without rain-water in them).

15. On attainment of the spiritual state, the material body becomes as an empty cloud, and as a flower without its odor.

16. When a man of pure desire, is conscious of his attaining the spiritual state; he loses the remembrance of his material body, as a youth forgets his embryonic state.

17. It is now the thirty-first day that we have arrived at this place; and I have caused the maid servants here, to fall into a fast sleep this morning.

18. Now Līlā! let us advance before the wilful Līlā, and then discover to her at our will, the form of the truthful Līlā, and her manner and conduct to thee.

19. Vasishtha said:—So saying, they wished themselves to be perceived by the wilful Līlā, and stood manifest to her sight in their etherial

forms of the goddess and her inspired dame.

20. At this instant the Līlā of Vidūratha, looked upon them with her staring eyes; and found the room lighted up by the full lustre of their bodies.

21. The apartment seemed to be lighted by the bright orb of the moon, and its wall washed over with liquid gold; the ground floor shone as paved with ice, and all was full of splendour.

22. After seeing the brightness of the bed chamber, Līlā looked up at the goddess and the other Līlā, and rising respectfully before them, she fell at their feet.

23. Be victorious, O ye goddesses! she said, that have blessed me with your visit, and know that know all, that I have come here first as a preparer of your way. (Lit. as the sweeper of your path).

24. As she was speaking in this manner, they received her with good grace, and then all the three sat together on a bedding in their youthful bloom, like luxuriant creepers on the snow cap top of Meru.

25. The goddess said:—Tell us daughter, how you came here before ourselves, how you have been, and what you have seen on your way hither.

26. The younger Līlā answered:—As I lay insensible on that spot (upon the shock of my death), I was enveloped in darkness like the new moon, and felt myself burnt away by the flame of a conflagration (*i. e.*, funeral fire).

27. I had no sense nor thought of anything good or bad, but remained with my eyes closed under my eye-lids.

28. Then I found myself, O great goddess! after I had recovered from my anaesthesia of death, to assume (by mistake a new body agreeably to my former impression), and to be translated at once into the midst of the sky.

29. I mounted on the vehicle of winds, and was borne like fragrance to this mansion through the etherial space.

30. I found this house guarded by its warders, and lighted with lamps, and having a costly bedstead placed in the midst of it.

31. I am looking here upon this corpse, as my husband Vidūratha, who has been sleeping here with his body covered under the flowers, like the vernal god in a flower garden.

32. I thought he was taking his rest, after the fatigue of the warfare, and did not like to disturb his repose in this place.

33. I have now related to you, my gracious goddesses! all that I have seen and thought of, since I have been restored to my new life.

34. The goddess spake:—Now I tell thee Līlā, that hast such beautiful eyes, and movest like a swan, that I will raise the corpse of the king to life from his bed in this bier.

35. Saying so, she breathed the breath of life as the lotus lets off its fragrance; and it fled into the nostrils of the carcase, like a creeping plant crawls into a hole.

36. It entered into the heart through the vital sheath, as the wind penetrates into the hole of a bamboo; and the breath of life was fraught with desires, as the waves of the sea sparkle with pearls.

37. The infusion of life, added to the colour of the face and body of king Padma; as the rain-water refreshes the fading lotus in a drought.

38. By degrees the members of the body became renovated, like a garden with its returning flowering season; and as the sides of a hill become virescent, with fresh grown bushes and creepers.

39. The person of the king shone as the queen of the stars, with all her digits of the full moon, when she enlightens the whole world, with the beams of her radiant face.

40. All his limbs became as tender and roscid, as the branches of trees in spring; and they regained their bright and golden hue, like the flowers of the vernal season.

41. He oped his eyes which were as clear as the sky, with their two pupils rolling as the two orbs of light; and enlightening the world, with their charming and auspicious beams.

42. He raised his body, as the Vindhyā mountain uplifts its head, and cried, "who waits there" with a grave and hoarse voice.

43. The two Līlās responded to him saying:—"your commands;" when he beheld the two Līlās in attendance upon him, and lowly bending themselves at his feet.

44. Both of them were of the same form and features, and of the like demeanour and deportment towards him. They were alike to one another in their voice and action, as in their joy and gladness at his rising.

45. Then looking upon them he asked, "what art thou and who is she"? At this the elder Līlā responded to him saying—"deign to hear what I have to say".

46. I am Līlā thy former consort, and was joined as twain in one with thee, as sounds and their senses are combined together.

47. The other Līlā is but a reflexion of myself, and cast by my free will for your service.

48. The lady sitting here beside the bed, is the goddess of wisdom—the blessed Sarasvatī, and mother of the three worlds; set her on the golden seat before you.

49. It is by virtue of our great merit, that she has presented herself to our sight, and brought us back from other worlds to your presence in this place.

50. Hearing this, the lotus-eyed king, rose from his seat, and with pendant wreaths of flowers and a strap of cloth hung about his neck, prostrated himself at her feet.

51. He exclaimed:—I hail thee, O divine Sarasvatī! that dost confer all blessings on mankind. Deign to confer on me the blessings of understanding and riches with a long life.

52. As he was saying so, the goddess touched him with her hand and said, "be thou my son, possessed of thy desired blessings, and gain thy blessed abode in future."

53. "Let all evils and evil thoughts be far from thee, and all thy discomforts be dispersed from this place; let an everlasting joy alight in thine hearts, and a thick population fill thy happy realm. May all prosperity attend on thee for ever."

## CHAPTER LIX.

### EXTINCTION OF PADMA'S LIFE.

Argument. Great joy on the King's return to Life. His Government of the kingdom and his final Liberation.

Vasishtha said:—"Be it so," said Sarasvatī and disappeared in the air; and the people rose in the morning with their revived king.



2. He embraced the nascent Līlā, who embraced him in her turn, and they were exceeding glad in their coming to life again.

3. The palace was filled with loud acclamations of joy as those of giddy revelry: and the citizens were full of mirth and merry, song and music.

4. The shouts of victory, and sounds of huzzas and heydays, resounded in the air, and the people elated with joy, thronged at the royal courtyard to see their king.

5. The genii of the Siddhas and Vidyādhara, dropped down handful of flowers from above; and the sound of drums and kettles, and trumpets and conches, resounded on all sides.

6. The elephants roared aloud on the outside, with their uplifted trunks; and crowds of females filled the inner court-yard, with their loud rejoicings.

7. Men bearing presents to the king, fell upon one another at their mutual clashing; and others wearing the flowery chaplets on their heads and hairs, moved gracefully all about.

8. The red turbans of joy on the heads of the chiefs and host of citizens, and the waving of the reddish palms of dancing girls, filled the sky with a bed of red lotuses.

9. The ground also was strewn over with rosy flowers, by foot-falls of dancers with their reddish soles; and the pendant earrings of ballet girls, which flourished with the oscillation of their heads and shoulders, waved in the air like flowers of gold.

10. The silken veils which like autumnal clouds, covered the faces of fairy damsels in their dancing, glittered as so many moons shining in the court-yard.

11. The people then retired to their respective abodes, with loud applause of the queen's return with her husband from the other world.

12. The king Padma heard of his adventures from the hearsay of his subjects, and made his purificatory ablution, with the waters of the four seas of the earth.

13. Then the royal ministers and ministerial Brāhmans, joined together in the act of his installation, like the synod of immortals, meeting at the inauguration of Indra.

14. The two Līlās continued in company with the king, to relate with

delight their respective adventures, and the wisdom they had gathered thereby.

15. It was thus by grace of the genius of wisdom and their own experience, that this king Padma and his two queens, obtained their prosperity equal to that of the three worlds.

16. The king, who was fraught with the wisdom imparted to him by the goddess; continued to rule over his kingdom for thousands of years, in company with his consorts.

17. They reigned on earth, in their state of living liberation for myriads of years; and then receiving the perfect knowledge of the holy Siddhas, they became wholly liberated after their deaths.

18. The happy pair having reigned jointly, over their delightful realm of ever increasing population, and which was graced by learned men and righteous people, knowing their own rights and duties of doing good to all mankind, became freed from the burden of their state affairs for ever.

## CHAPTER LX.

### ON DURATION AND TIME AND THOUGHTS OF THE MIND.

Argument. The reason of introducing the two Līlās in the tale.  
The one as the counterpart of the other.

Vasishtha said:—I have related to you this tale, prince! for removing your error of the phenomenal world. Mind this tale of Līlā, and renounce your misconception of the gross material world.

2. The substantiality of phenomena is a *nil* by itself, and requires no pains to invalidate it. It is hard to disprove a reality; but there is no difficulty in effacing a falsehood from the mind.

3. True knowledge consists in viewing the visibles as void, and knowing the one vacuum as the sole unity and real entity; one loses himself at last in this infinite vacuity. (Vasishtha was a *sūnya vādi* or vacuist, which Sankarāchārya was at the pains to refute in his Dig-vijaya).

4. When the self-born Brahmā created the world from nothing, and without the aid of any material or elementary body; it is plain that there was an eternal void, and all these are but manifestations of the vacuous

soul. (The *Teom* and *Beom* of Genesis, corresponding with *Tama* and *Vyom* of the Veda, were the origin of creation).

5. The same creative soul, has spread the seeds of its consciousness in the stream of creation, and these produce the images as they incessantly appear to us, unless we take the pains to repress them.

6. The appearance of the world, is but a perspective of the sphere of divine intellect; and contained in the small space of human intellect within the soul; as in a transparent particle of sand.

7. Such being the case, say what is the essence of this erroneous conception, and what may be our desires or reliance in it, and what can be the meaning either of destiny or necessity? (The predestination and chance, to which the Fatalists ascribe the origination of the universe).

8. This entire whole which is visible to the eye, is but a false appearance as that of magic; and there is no truth nor substance in a magic show.

9. Rāma said:—Oh! the wondrous exposition of the world, that you have now explained to me. It refreshes my soul, as the moon-beams revive the blades of grass, that have been burnt down by a conflagration.

10. It is after so long, that I have come to know the truly knowable; such as what and how it is, and the manner whereby, whence and when it is to be known.

11. I have my peace and rest in pondering on this wonderful theory, and your elucidation of the doctrines of the Sruti Sāstras.

12. But tell me this one thing to remove my doubt, as my ears are never satiate, with drinking the nectarious juice of your sweet speech.

13. Tell me the time, which transpired during the three births of Līlā's husband. Was it the duration of a day and night in one case, and of a month in another, and the period of a whole year in the case of Vidūratha?

14. Or did any one of them live for many years, and whether they were of short or longer durations, according to the measure of men, gods or Brahmā. (Because a human year is a day and night of the polar gods, and a moment of the cycle of Brahmā. And revolution of the whole planetary system to the same point makes a day of Brahmā).

15. Please sir, kindly tell me this, because little hearing is not sufficient to me, as a drop of water is not enough to moisten the dry soil or the parched ground of summer heat.

16. Vasishtha said:—Know sinless Rāma! that whosoever thinks of anything in any manner at any place or time, he comes to feel the same in the same manner, and in the same place and time.

17. Take for instance the destructive poison, which becomes as ambrosia to venomous insects, that take it for their dainty nourishment; and so is an enemy turning to a friend by your friendly behaviour unto him. (In both cases the evil turns to good by our taking it as such).

18. And the manner in which all beings consider themselves, and all others for a length of time; the same they seem to be by their mode and habit of thinking, as if it were by an act of destiny (*i. e.*, they consider their thoughts of things as their destined nature, which is not so in reality; for fair is foul and foul is fair; according as our judgments declare).

19. The manner in which the active intellect represents a thing in the soul, the same is imprinted in the consciousness of its own nature. (Here the *Chit* is said to be the *intellectus agens* and consciousness—*Samvid*—the *intellectus patiens*. The motion of the mind gives us the impressions of the swiftness and slowness of time).

20. When our consciousness represents a twinkling of the eye as a *Kalpa*, we are led to believe a single moment an age of long duration. (As a short nap appears an age in dreaming), and (a long age as a moment as in the case of the seven sleepers of Kehef).

21. And when we are conscious of or think a *Kalpa* age as a twinkling, the *Kalpa* age is thought to pass as a moment; and so a long night in our unconscious sleep, appears as a moment upon waking.

22. The night appears a longsome age, to the long suffering sick, while it seems as a moment, in the nightly revels of the merry; so a moment appears as an age in the dream, and an age passes off as a moment in the state of insensibility. (The length and shortness of duration, depending on our consciousness and insensibility of the succession of our ideas. See Locke and Kant on our idea of time).

23. The notions of the resurrection of the dead, and of one's metempsychosis, and being re-born in a new body; of his being a boy, youth or old man; and of his migrations to different places at the distance of hundreds of leagues, are all but the phenomena of sleep, and retrospective views in a dream.

24. King Haris Chandra is said, to have thought a single night as a dozen of years; and the prince Lavana to have passed his long life of a hundred years as the space of a single night. (So the seven sleepers of

*Kehef* passed a long period as one night, and so of others).[1]

[1] The reader is referred to the following passage in the story of Rip Van Winkle in Irving's Sketch-Book. "To him the whole twenty years, had been but as one night". The strange events that had taken place during his torpor were, that there had been a revolutionary war, when his country had thrown off the yoke of old England, and that instead of being a subject of George the third, he was now a free citizen of the United States, pp. 32-33.

25. What was a moment to Brahmā, was the whole age of the life-time of Manu (Noah); and what is a day to Vishnu, constitutes the long period of the life-time of Brahmā. (This alluded to the comparative differences in the cycles of planetary bodies presided by the different deities; such as Jupiter's cycle of 60 years round the sun, is but one year to the presiding god of that planet).

26. The whole life-time of Vishnu, is but one day of the sedate Siva; for one whose mind is motionless in his fixed meditation, is unconscious of the change of days and nights and of seasons and years. (Since the meditative mind is insensible of the fluctuation of its ideas, or that there is an utter quietus of them in the quietism of the Yogi's mind).

27. There is no substance nor the substantive world, in the mind of the meditative Yogi (who views them in their abstract light); and to whom the sweet pleasures of the world, appear as bitter, as they are thought to be the bane of his true felicity.

28. The bitter seems to be sweet, by being thought to be so; and what is unfavorable, becomes favorable as that which is friendly comes to be unfriendly by being taken in their contrary senses. (The mind can make a heaven of hell and a hell of a heaven. Milton).

29. Thus Rāma! it is by habitual meditation, that we gain the abstract knowledge of things; as on the other hand we forget what we learnt, by want of their recapitulation. (Habit is second nature, and practice is the parent of productions).

30. These by their habitude of thinking, find every thing in a state of positive rest; while the unthinking fall into the errors of the revolutionary world, as a boat-passenger thinks the land and objects on the shore, to be receding from and revolving around him.

31. Thus the unthinking part of mankind, and those wandering in their error, think the world to be moving about them; but the thinking mind, sees the whole as an empty void, and full of phantoms, as one sees in his dream.

32. It is the thought (erroneous conception), that shows the white as black and blue; and it is the mistake of judgement, that makes one rejoice or sorrow at the events of life.

33. The unthinking are led to imagine a house where there is none; and the ignorant are infatuated to the belief of ghosts, as they are the killers of their lives.

34. It is reminiscence or memory, which raises the dream as her consort; and which represents things as they are presented to it, by the thoughts of the waking state.

35. The dream is as unreal as the empty vacuity, abiding in the hollow receptacle of the intellectual soul; it overspreads the mind like the shadow of a cloud, and fills it with images like those of a puppet-show under the magic lantern.

36. Know the phenomena of the revolving worlds, to be no more in reality, than mere resultants of the vibrations of the mind, in the empty space of the soul; and as the motions and gestures of the fancied hobgoblins, to the sight of children.

37. All this is but a magical illusion, without any substance or basis of itself; and all these imposing scenes of vision, are but the empty and aerial sights of dreams.

38. Just as the waking man, beholds the wondrous world before him, so also does sleeping man see the same; and both of them resemble the insensible pillar, which finds the images of statues engraved upon it: (because the soul is ever awake in every state of all living bodies).

39. The great monument of the Divine Spirit, has the figure of the created world, carved in itself in the same manner, as I see a troop of soldiers passing before me in my dream. (All these appear to be in action, in their true state of nullity and inaction).

40. So is this waking world asleep in the soul of Brahmā, and rises in his mind as the vegetable world springs from the sap lying hid in the earth, which gives it its growth and vernal bloom.

41. So likewise does the creation lie hid in, and spring from the Supreme Spirit; as the brightness of gold ornaments is contained in, and comes out of the material metal. (The Divine Spirit is both the material and efficient cause of creation—*ex quo & a quo*.)

42. Every atom of creation, is settled in the plenum of Divine spirit; as all the members of the body, are set in the person of their possessor.

43. The visible world has the same relation, to the bodiless and undivided spirit of God; as one fighting in a dream bears to his antagonist (both believing in their reality, while both of them are unreal in their bodies).

44. Thus the real and unreal, the spirit and the world, all dwindled into vacuum, at the great *Kalpānta* annihilation of creation, except the intellect of God which comprises the world in itself.

45. The causality of the one (*i. e.* the spirit of God), and the unreality of the world cannot be true (since nothing unreal can come out of the real). Except Brahm—the all (*to pan*), there is no other cause, as a Brahmā or any other; the Divine Intelligence is the only cause and constituent of its productions.

46. Rāma asked:—But what cause was it that represented the citizens, counsellors and ministers of Vidūratha's royal house also to Līlā's vision, in the same manner as her lord the king (who was alone the object of her thought)?

47. Vasishtha said:—All other thoughts are associated with the principal one in the intellect, in the same manner as the high winds are accompaniments of the storm.

48. The association of thoughts, follows one another in a long and perpetual train; and caused the succession of the sights of the ministers, citizens and subjects of the king, in Līlā's vision one after the other.

49. In this way the thought that the king was born of such and such a family, naturally introduced the thoughts of his palace and city, and of those that dwelt in them.

50. It is in vain to enquire into the cause and manner, of the intellect's being combined with its thoughts at all times; since it is called the gem of thoughts (*Chintāmani*), and must be always accompanied with its radiating thoughts, like a brilliant gem with its rays (*i. e.* thinking is the inseparable attribute of the mind).

51. Padma thought to become a king like Vidūratha, in the proper discharge of the duties of his royal family; and this constant thought of himself as such, cast the mould of the mind and manner of Vidūratha upon him (*i. e.* he looked himself in the light of that king).

52. All animate beings of every kind, are but models of their own thoughts, like looking-glasses showing their inward reflexions to the sight. (The innate man appearing in his outward figure, is a verity in

physiognomy).

53. The mind which is fixed in the meditation of God, and remains unshaken amidst the turmoils of the world; is fraught with perfect rest, and preserves the composure of the soul, until its final liberation from the bondage of the body.

54. But the thoughts of the fluctuating enjoyments of this world, alternately represented in the mirror of the mind, like the shadows of passing scenes upon a looking glass.

55. It requires therefore a great force of the mind, to overcome its worldly thoughts, and turn them to the channel of truth; as the greater force of the main current of a river, leads its tributaries to the ocean.

56. But the mind is greatly disturbed, when the worldly and spiritual thoughts, press it with equal force to both ways; and it is then, that the greater force leads it onward in either way. (There is no midway like that of the *Mādhyamikas* between this world and the next).

Gloss. The worldly and spiritual thoughts being equally forcible, they naturally struggle in the mind, and that which is of greater force overcomes the other.

57. Such is the case with all the myriads of beings, whether they are living, dead or to come to life; and the same accidents take place in the particles of all human minds (like the concussions of atomic forces).

58. All this is the empty sphere of the Intellect, all quiet and without any basis or substratum. It is neither peopled nor filled by any thing except its own native thoughts.

59. All these appear as dreams, even in our unsleeping states, and have no form or figure in the sight of the wise. The perception of their positive existence, is but a misconception of their negative inexistence.

60. There really exists but one omnipotent and all pervasive Spirit, which shows itself in diverse forms like the flowers, fruits and leaves of trees, all appearing from the self-same woody trunk (which like the great Brahmā is the origin of all its off-shoots.)

61. He who knows the increate Brahma to be the measurer, measure and the thing measured (*i. e.* the creator, created and the creation), to be all one and himself, can never forget this certain truth of unity, nor ever fall into the error of dualism of the cause and effect.



62. There is but one Being (SAT), who is Holy and without beginning; and who, though he appears to be of the forms of light and darkness, and of space and time, doth never rise nor set anywhere. He is without beginning, middle or end; and remains as a vast expanse of water, exhibiting itself in its waves and currents.

63. The notion of myself, thyself and the objective world, are but effusions of our perverted understandings; and it is ignorance only that shows the One as many within the Sheath of the mind, according as it imagines it to be.

## CHAPTER LXI.

### ON THE NATURE OF THE WORLD.

Argument. Proofs of the unreality of the world, leading to the Quietism of the Spirit.

Rāma said:—Please sir, explain to me whence arises this error of our knowledge of the objective world, without a cause of this error. (The True God cannot lead us to the knowledge of untruth).

2. Vasishtha said:—Because we have the knowledge of all things (*i. e.* the objective), to be contained alike in our consciousness (as of the subjective self); it is plain that this eternal and increate self (or soul), is the cause and container of them all at all times.

3. That which has an insight or intuitive knowledge of all things, which are expressed by words and their meanings, is Brahma—the soul and no other; and nothing that is meant by any significant term, has a different form of its own. (It is the doctrine of nominalism that the notions conveyed by words have no realities corresponding with them in the mind, and have no existence but as mere names).

4. As the quality of a bracelet is not different from its substance of gold, nor that of a wave from the water; so the expansion of the world, is not distinct from the spirit of God. (The spirit inflated and produced the world out of itself. Sruti).

5. It is Brahma that is manifest in the form of the world, and not the world that appears as God; and so doth gold display itself in the form of a bracelet, and not the bracelet that takes the nature of gold.

6. As the whole is displayed in all its various parts, so the entire intellect shows itself in all the various operations of the mind composing the world. (The intellect displaying the mind, and this the world).

7. It is ignorance of the infinite and eternal Spirit of God, that exhibits itself as myself, thyself and the world itself in the mind (*i. e.* the knowledge both of the subjective and objective results from ignorance of the only One—tanmātram).

8. As the shades of different colours in gems, are not apart from the gems; so the notions of one's self and the world are the shades inherent in the self-same intellect.

9. Like waves appearing on the surface of the undulated waters of the deep; this so-called and meaningless creation, is but a *phasis* in the Divine Intellect.

10. Neither does the Spirit of God reside in the creation, nor does the creation subsist in the Divine Spirit (like waves in the waters); nor is there such relation as of a part with the whole between them. (These are *not* parts of one undivided whole).

11. One should meditate on his intellect as the form of the Divine Intellect, in his own consciousness of it; and he will feel the Divinity stirring within himself, as it were stirred by the breath of a breeze. (There is a divinity stirring within us, Addition).

12. The minute particle of the vacuous intellect, will then appear in its wondrous form of a void, within the empty space of his conscious mind. (The primary hypostasis of the vacuous soul being but a void, its attributes of the intellect and mind, are of the same form).

13. He then finds this vacuous form stirring in himself as the airy spirit, with its property of feeling, as it is felt in the *flatus venti* or breath of air. (This is the Spirit of God).

14. The God then assumes a luminous form as the state of his own substantiality; and this is posited in the sheath of the intellect as a spark of fire. (This is the holy light of the God of glory or glorious God).

15. The light then melts into water as the self-same substance of itself; and this fluid substance contains in it the property of taste. (This is the liquid state of the floating spirit before creation).

16. The same is condensed in the form of a solid substance, which is the same with the Divine Mind. This becomes the earth bearing in its bosom

the property of smell. (The earth being produced from the scum of water, is dissolved again into its watery form).

17. Again God represents himself to our intellect, as one infinite and uniform duration; and its measures in twinklings and other divisions, are but manifestations of the succession of our thoughts.  
(Prakachanamvidah paramparā—is the very doctrine of Locke and others).

18. The other states in which God presents himself to our intellects are that, He is Holy, infinitely glorious, seen within us,[2] and without beginning, middle and end; that, He has no rising nor setting, and subsists of Himself without a substratum and as the substratum of all.

[2] The intuition of his existence, is the best proof of the same.  
Sruti. So says the mystic sufi:—I sought him everywhere but found him nowhere; I then looked within myself, and saw him there—as his seat was there.

19. This knowledge of God is bliss itself, and his creation is identic with himself. Ignorance of God leads to the knowledge of the objective world, and its extinction is the way to know the eternity of His existence.

20. Brahma is conceived in the same manner in our souls, as He is represented to us by our intellects; just as we know all other things according to our ideas of them, in our all comprehensive minds.

21. Of these, those things only are true, the notions of which we derive from the dictates of our well-directed understandings; as all those are untrue, which the mind paints to us from the impressions of the senses and the meanings of words; which are incapable of expressing the nature of the undefinable and indescribable God (whom no words can express—*Yato vācho nivastante*. (Sruti))

22. Know the unreal world which appears as real, and the reality of God which appears as unreality, to be of the manner of the air in motion and at rest. The visible world like the current air, appears true to them, that have no knowledge of the invisible God, who is as calm as the still air underlying the etherial air and its fluctuations.

23. A thing may appear different from another, and yet be the same with it; as the light in the fire is the selfsame fire. So the visible world arising from the invisible Brahma, appears as another reality; though it is same with the reality of God.

24. All things whether in being or not being, subsist in God as their invisible and unknown source and cause; as the unscooped earth is the cause of the would-be doll, the unhewn tree of a future statue, and the

soot of the ink not *inesse*. (So all future statues are contained in the unhewn marbles, according to Aristotle).

25. One thing is exhibited as another in the great desert of the Divine Mind, which shows the phenomena of the world as figures in the mirage.

26. The wise soul thinks this world as one with its source—the Divine Intellect, as he considers the tree no way different from its parent seed.

27. As the sweetness of milk, the pungency of pepper, the fluidity of water, and the motion of winds, are the inseparable properties of their substances:—

28. So this creation is inseparable from the spirit of Brahma, and is a mere form of the one Supreme soul, beside which there is nothing in reality. (Whose body nature is, and God the soul).

29. This world is the manifestation of the lustre of the gem of Divine mind, and has no other cause except the essence of Brahma, which is no other than its material cause—the Supreme soul itself.

30. The will, the mind, the living soul, and its consciousness, are all the offspring of Divine intellection; because there is nothing that can be produced by exertion of any power without direction of the Intellect.

31. There is nothing that rises or sets anywhere, nor appears or disappears at any time; but everything is unborn at all times, and lies quiet in the Divine Intellect, which is as solid as a massive rock.

32. To attribute the formation of these multitudes of the combination of atoms, and to suppose every particle to be composed of minutest infinitesimals; are but vagaries of imagination, as none of them could combine of themselves except by direction of the eternal mind. (Matter having no force nor design in itself).

33. All force resides in some living principle, as the waking, sleeping and dreaming states appertain to the living soul; and as the undulation of waves subsists in the water (or) as the current of the stream lies hidden in it.

34. When the living soul feels its inappetency towards worldly enjoyments, it is then said to have reached to his highest perfection by the Sruti (such as;—*nishkāma* or abandonment of the desire of fruition, is the highest state of human felicity).

35. As the mind is freed from its choice and dislike of things, so is the soul liberated by avoiding its egoism and personality, and then it

has no more to be conscious of the pain, attending upon a future birth and transmigration.

36. Whoso comes to know in his understanding, this state of supreme and inexpressible felicity; he is sure to overcome all his worldly appetites, that bind him fast to this earth.

37. But whoso labours in his mind under his affections to this world, he has to rove continually in it as in the whirlpool of a stream, and destroys the supreme felicity of his soul in his continuous turmoil.

38. It was the lotus-born Brahmā, that was conscious of his egoism at first, and who has by the will of his mind, spread out this universe. (He is eternally acting, and has not retired after his act of creation).

## CHAPTER LXII.

### INTERPRETATION OF DESTINY.

Argument. The erroneous conception of creation and of Destiny both as active and inactive.

Vasishtha continued:—These myriads of worlds and the millenniums of *kalpa* ages, are no more real in themselves than our false computation of the millionth part of an atom or the twinkling of an eye.

2. It is our error that represents them as true to us, though they are as false as our calculation of those infinitesimals.

3. These creations whether past or future, follow one another in endless succession, like the overflowing currents of water, with all the waves, eddies and whirlpools in them.

4. The prospect of these created worlds is as false, as the delusive mirage, which presents a stream of water, flowing with strings of flowers, fallen from the plants on the shore.

5. The conceptional creation is as baseless, as a city in a dream or magic show; or as a mountain in fiction, or an imaginary castle in air.

(It is a *flatus venti*, and not based on any thing real; but has a mere psychological existence, depending on fancy and imagination).

6. Rāma said:—Sir, the drift of your reasoning, leads to the

establishment of the identity of the conceptional creation with the creator; and that this unity of both is the belief of the learned and wise. (So says Hegel: "creation is the reality of God; it is God passing into activity", Lewy's Hist. Phil. II p. 626).

7. Now tell me, what you have to say with regard to the material bodies, which these existence bear on earth; and what is the cause that the body is subject to the casualties unknown to the inward spirits (*i. e.* the body is subject to material laws, but not so the immaterial spirit which has no change).

8. Vasishtha replied:—There is a supernatural and active energy of the Divine Intellect, called the predominant Decree, Fate or Destiny, which must come to pass, and bear its command over all our actions and desires. (Destiny is irresistible, being the decree of Providence, governing all events and our free wills also. Fate is the personification of the female agency of god. Here Vasishtha is a fatalist also; but his fate is the Divine decree).

9. She is invested from the beginning with irresistible and multifarious powers; and destines the manner in which every thing is to take place and continue for ever. (The philosophical destiny is the sum of the laws of universe, of matter and mind).

10. She is the essential cause of all essence, and the chief mover of the intellect; she is styled as the great power of powers, and remains as the great viewer of all things.

11. She is called the great agency and the great producer of all events; She is known as the chief mover of occurrences, and she is the soul and source of all accidents. (The mythological Destiny is superior to gods and men, and rules over the great Jove himself).

12. She whirls the worlds as straws, and bears her sway over the deities and demons; she commands the Nāga dragons and the mountain monsters to the end of time.

13. She is sometimes thought to be an attribute of Divine essence, and to remain pictured in her ever varying colours in the hollow vacuity of the Divine Mind. (The theological destiny is the Almighty Will of God and his foreknowledge also; before which the fates float about, as if they are drawn up in variegated pictures).

14. The learned have explained Brahmā the Demiurge, to be identic with the Spirit of Brahma, for the understanding of those that are ignorant in spiritual knowledge; and by destiny they mean his creation (*i. e.* creation is destination of the preordaining and irrevocable will of God).

15. The immovable spirit of Brahma, appears to be full of moving creatures and the infinity of Divine existence, seems to teem with the finite creation in the midst of it, like a grove of trees growing under the concavity of the hollow sky.

16. The unwaking spirit of God reflected various images in itself (as in a dream), likening to the reflection of a dense forest in the lens of a crystal stone: and these were understood by the demiurgus Brahmā, as the prototype of the destined creation, in the hollow sphere of the Divine mind.

17. The Intellect naturally exhibits a variety of forms in itself, as the body of an embodied person, shows its various members to view; and these were taken by the lotus-born Brahmā, as the several parts in the great body of the cosmos. (The Intellect is the phantasmagoria of the world, and the Demiurge is the formal framer of it).

18. This foreknowledge of events imprinted in the Intellect of God, is called Destiny, which extends over all things at all times. (This is *Fatum christianum*, that every thing is regulated by foreknowledge and Providence).

19. The meaning of Destiny, comprises the knowledge of the causes, which move, support and sustain all things in their proper order; and that such and such causes, must produce such and such effects for ever. (This is the Stoic Fate of Jewish Essences; or a concatenation of causes whence all things necessarily result).

20. This destiny is the force or mobile power, that moves all men and animals, and vegetable and inanimate creations; it is the beginning (or primary source) of the time and motion of all beings. (It is *fatum* from *fari*—the word or decree of Providence, that was the beginning of all existence.)

21. It is combined with Divine power, as the power divine is combined with it; and this combination of them into one, is the cause of the production and existence of the world.

22. It is the union or conformity of human exertion, with the course of destiny or decree of God, that is productive of certain ends, which are respectively called their destiny and destined effects. (Here Destiny is defined as the combination of human and superhuman powers; and that the co-operation of natural and supernatural agencies, are necessary to the production of effects).

23. What more have you to ask me, Rāma! with regard to destiny and self-exertion; when I tell you that it is destined to all beings to

betake themselves to their proper actions, in the destined or prescribed manner, in order to bring about the desired result? (Their destiny is equal to *Vidhi* or fixed laws, which were combined in *Brahmā*).

24. When a predestinarian sits idle and quiet, under the belief of being fed by his fixed lot; he is then said to depend on his destiny alone: (as a fatalist).

25. By sitting idle in the manner of a waiter on Providence, for the whole of his lifetime, he gains nothing; but comes to lose his good sense and energy in a short time, and finally dies away in famine by his sole reliance on destiny. (Hence fate = fat and faut (in Arabic), is synonymous with death).

26. It is quite certain that whatever is destined, must surely come to pass of its own accord; and that it is impossible to prevent it by the foresight of gods and men.

27. Yet the intelligent ought not cease to exert their activity, by relying in their fates only; for they must know that it is our exertion that brings destiny into action. (Because it is, destined, that destiny requires to be enforced by human exertion, in order to bring on its effect. It is operation which enforces the law, which is otherwise dormant and a dead letter).

28. Destiny is inactive and abortive, without an active power to enforce it to action; it is human activity, that is productive of any effect or production in nature by the help of destiny.

29. Depend on destiny, and remain both deaf and dumb as a doll; be inactive, and become dull and torpid as a block. Say, what is the good of this vital breath, unless it has its vitality and activity? (Destiny has destined man to exertion in order to produce the destined end; and has so ordained all animated nature, in order to be productive).

30. It is good to sit quiet; by restraining even the vital breath in Yoga meditation; whereby one can obtain his liberation: otherwise the inactive man is not to be called a Yogi, but an idler and a lazzarone.

31. Both activity and inactivity are good for our liberation from pain; but the high minded esteem that as better, which saves them from the greater pain of regeneration (*i. e.* the hybernation of Yoga meditation).[3]

[3] Activity is attended with the pleasure of enjoyment with the pain of bondage; and inactivity with the pleasure of freedom, and the pain of poverty. The insensible are fond of fruition at the expense of their freedom; but the wise prefer their liberty with poverty, as it is said



in the *Upanishad*:—[Sanskrit: shrutī hi pumsāmadhikam vrinīte | mandoyoga kse mādadhikam vrinīte |]

32. This inactive destiny is a type of the latent Brahmā; and who so leans to it by laying aside his busy course, is verily installed in the supremely holy state of highest felicity (as in *ecstasis* and hypnotism).

33. The inert destiny resides every where in the manner of Brahmā—the latent soul in all bodies, and evolves itself in various shapes, by means of activity in all its productions.

## CHAPTER LXIII.

### IMMUTABILITY OF THE DIVINE MIND.

Argument. Expansion of the Divine Spirit, and its apparent variations in Nature.

Vasishtha continued:—The essence of Brahma is all in all, and ever remains in every manner in every thing in all places. It is omnipotence, omniform and the lord God of all.

(This is the *to pan* of Pantheism, that, God is All and All is God; that God and nature are one substance, and all its various modifications. This is the doctrine of Vedānta, Plato and Plotinus, and lately of Sufism and German philosophy).

2. This Essence is the Spirit or Soul, whose omnipotence develops itself sometimes in the form of intellectual activity, and sometimes in the tranquillity of soul. Sometimes it shows itself in the *momentum* of bodies, and at others in the force of the passions and emotions of the soul. Sometimes as something in the form of creation, and at another as nothing in the annihilation of the world. (This is the *to on* *onton*—the All of all; the eternal source of all existence; the Subjective as well as Objective both together).

3. Whenever it realises itself any where in any form or state, it is then viewed in the same manner at the same place and time. (The spirit realises itself in one form or other of its own free Will).

4. The absolute Omnipotence manifests itself as it likes and appears to us; and all its powers are exhibited in one form or other to our view and understandings.

5. These powers are of many kinds, and are primarily concentrated in the Divine Soul or Spirit. The potentialities (or *potes esse*) are the Active and Passive powers, also the Rational and Irrational and all others.

6. These varieties of powers are the inventions of the learned for their own purpose and understanding; but there is no distinction of them in the Divine Spirit. (All diversities are one and the same to the unity of God: *omne ens—to en—est unum*. And again, *Qua ens est indivisum in se, divisum ab omnia*).

7. There is no duality in reality, the difference consists in shape and not in substantiality. Thus the waves in the waters of the sea, the bracelets and wristlets formed of gold, are no more than modifications of the same substances.

(All formal differences terminate in the material, and this again in the immaterial Spirit of God).

8. The form of a thing is said to be so and so, from its appearance only and not in its reality. The snake is affirmed of a rope, but we have neither the outward perception nor inward thought of a snake in it. Hence all appearances are delusions of sense.

9. It is the universal soul that shows itself in some form or other, to our deluded senses and understandings, and this also according to our different apprehensions of the same thing (as what appears as gold to one, seems as brass to another).

10. It is the ignorant only that understand the Omni-form God, to be all forms of things; while the learned know the forms to be modifications of the various powers of the Almighty, and not the figures themselves.

11. Now whether the forms (of material things) be real or unreal, it is to be known that they appear to men according to their different apprehensions of those beings, which Brahmā is pleased to exhibit in any particular form to their minds and senses (*i. e.* some taking an abstract and others a concrete view of them, agreeably to their internal conceptions or external perceptions, of their various properties and qualities).

## CHAPTER LXIV.

### THE GERMINATING SEED.

Vasishtha resumed:—The supreme Deity is the all-pervading spirit and the great God and Lord of all. He is without beginning and end, and is self-same with the infinite bliss of his translucent self-cogitation.

2. It is this supreme felicity and purely intellectual substance, whence the living soul and mind have their rise, prior to their production of the Universe (*i. e.* The eternal and inert bliss called Brahma, became the living soul—*anima*, of and the active mind—*mens*, which created the world).

3. Rāma asked:—How could the self-cogitation of Brahma, as the infinite spirit and one without a second, conceive in it a finite living soul other than itself, and which was not in Being.

(The inactive and active souls, are not the one and the same thing, nor can the immutable and infinite be changed to one of a finite and changeful nature; nor was there a secondary being co-existent with the unity of the self-existent God).

4. Vasishtha replied:—The immense and transparent Spirit of Brahma, remained in a state of *asat*—non-existence, a state of ineffable bliss as seen by the adept Yogi; but of formidable vastness as conceived by the uninitiated novice (*i. e.* the meditation of the Infinite is a delight to the spiritualist, but it is a horror to the gross idolator, whose mind knows nothing beyond matter and material forms).

5. This state of supreme bliss, which is ever tranquil, and full with the pure essence of God, is altogether undefinable, and incomprehensible, even by the most proficient in divine knowledge. (God is unknowable, is the motto of the wise Athenians and modern Agnostics).

6. Thence sprang a power (an hypostasis) like the germ of a seed, and possessed of consciousness and energy, that is called the living and conscious soul, and which must last until its final liberation. (This is the Demiurge, an emanation from God, and the source and soul of the world).

7. The clear mirror of the mind of this being, reflected in its vast vacuous sphere, the images of innumerable worlds set above one another, like statues engraved upon it.

8. Know Rāma! the living soul to be an inflation of Divine Spirit, like the swelling of the sea and the burning of a candle, when its flame is unshaken by the wind.

(The *psyche* or *anima* is the energy of the universal soul, or the

finite rising from the Infinite).

9. The living soul is possessed of a finite cognoscence as distinguished from the clear and calm consciousness of the Divine Spirit. Its vitality is a flash of the vacuous intellect of Brahma and appertaining to the nature of the living God. *Divina particula aerae*. The Lord says: '*Aham asmi*—I am that I am'; but the living soul knows itself to be '*Soham asmi*'—I am He or of Him.

10. Vitality is the essential property of the soul, resembling the inseparable properties of motion in the wind, warmth in the fire and coldness in the ice. (Animation is the natural faculty and necessary property of the soul).

11. Our ignorance of the nature of the Divine Intellect and Spirit, throws us to the knowledge of ourselves by our self-consciousness, and this it is, which is called the living soul.

(Beyond our conscious or subjective knowledge of ourselves, we know nothing of the subjectivity of God, nor are we certain of any objective reality).

12. It is by means of this positive consciousness, that we know our egoism or self-existence; it strikes us more glaringly than a spark of fire, and enlightens us to the knowledge of ourselves more than any other light.

(Our self-consciousness is the clearest of all knowledge, and the basis of all truth according to Descartes).

13. As in looking up to heaven, its blue vault is presented to the sight, beyond which our eyes have not the power to pierce; so in our inquiry into the nature of soul, we see no more than the consciousness of ourselves, and nothing besides (*i. e.* the subjective soul only is knowable, and naught beyond it).

14. Our knowledge of the soul presents to us in the form of *Ego* known by its thoughts, like the vacuous sky appearing as a blue sphere by cause of the clouds. (The Ego is the subject of thoughts and self-cogitation).

15. Egoism differentiates the soul from our ideas of space and time, and stirs within it like the breath of winds, by reason of its subjectivity of thoughts. (Differentiation of the subjective Ego from the Objective space and time, is as the difference of Ego and Non-Ego, I and Not I, Le moi et non moi, Das Ich und nicht ich, Aham and twam &c.).

16. That which is the subject of thoughts, is known as the Ego, and is

various by styled as the intellect, the soul, the mind, the *māyā* or delusion and Prakriti or nature. (The Ego personified is Rudra, the personification of *chitta*-cogitation is Vishnu, of Jīva or the soul is Brahmā, and of the *manas* or mind is the *māyā* or Illusion).

17. The mind (*chetas*) which is the subject of thoughts, contemplates on the nature of elementary matter, and thus becomes of itself the quintessence of the five elements.

(The mind is opposed to matter, but being the principle of volition produces matter at its will).

18. The quintessential mind next becomes as a spark of fire (of itself), and remains as a dim star—a nebula, in the midst of the vacuity of the yet unborn universe.

(The nebulae are the primary formations of heavenly bodies, called Brahmāndas or mundane eggs).

19. The mind takes the form of a spark of fire by thinking on its essence, which gradually develops itself like the germ of a seed, in the form of the mundane egg by its internal force.

(The doctrine of evolution from fire, the *arche* of all things according to Heraclitus. Lewy's Hist. Ph. I 72).

20. The same fiery spark figuratively called the Brahmānda or mundane egg, became as a snowball amidst the water, and conceived the great Brahmā within its hollow womb.

(The Spirit of God, dove-like, sat brooding over the hollow deep. Milton).

21. Then as sensuous spirits assume some bodily forms at pleasure, although they dissolve as a magic city in empty air; so this Brahmā appeared in an embodied form to view. (Spirits are at liberty to take upon them any form they like).

22. Some of them appear in the form of immovable, and others in those of moving beings; while others assume the shapes of aërials, as they are fond of choosing for themselves. (Hence the transmigration of souls in different bodies, depends on their own choice; and not on necessity or result of prior acts).

23. Thus the first born living being had a form, for himself as he liked in the beginning of creation, and afterwards created the world in his form of Brahmā or Virinchi (Vir-incipiens). (The Demiurge, maker, creator or architect of the visible world, had necessarily a personality

of his own).

24. Whatever the self-born and self-willed soul, wishes to produce, the same appears immediately to view as produced of its own accord. (Everything appeared of itself at the Fiat of God).

25. Brahmā, originating in the Divine Intellect, was by his nature the primary cause of all, without any cause of his own; though he appointed the acts of men; to be the cause of their transition from one state to another, in the course of the world.

(All the future states of beings depend on their acts of past and present lives, except that of the Great creator who is uncreated and unchangeable).

26. The thoughts naturally rise in the mind, like the foaming water, to subside in itself; but the acts done thereby, bind us, as the passing froth and flying birds are caught by ropes and snares.

(The thoughts are spontaneous in their growth as grass, and they entail no guilt on us. Shakespeare).

27. Thoughts are the seeds of action, and action is the soul of life. Past acts are productive of future consequence, but inaction is attended with no result. (Our lives are reckoned by our acts, and there is no vitality without activity).

28. The living soul bears its vitality as the seed bears the germ in its bosom; and this sprouts forth in future acts, in the manner of the various forms of leaves, fruits and flowers of trees.

(Thus the living soul of Brahmā was the seed of all animate and inanimate beings).

29. All other living souls that appeared in the various forms of their bodies, had such forms given to them by Brahmā, according to their acts and desires in premundane creations in former Kalpas. (Hence the belief in the endless succession of creations).

30. So the personal acts of people are the causes of their repeated births and deaths in this or other worlds; and they ascend higher or sink lower by virtue of their good or bad deeds, which proceed from their hearts and the nature of their souls.

31. Our actions are the efforts of our minds, and shape our good or bad destinies according to the merit or demerit of the acts. The fates and chances of all in the existing world, are the fruits and flowers of their past acts, and even of those done in prior Kalpas; and this is

called their destiny. (Sāstra: No act goes for naught even in a thousand *Kalpas*. Mā bhuktan kshiyate Karma, kalpa koti satai rapi).

## CHAPTER LXV.

### NATURE OF THE LIVING SOUL.

Argument. The mind and its operations, the subjective and objective, and lastly the Divine Intellect.

Vasishtha continued:—The Mind sprang at first from the supreme cause of all; this mind is the active soul which resides in the supreme soul (the *Entium*).

2. The mind hangs in doubt between what is and what is not, and what is right and what is wrong. It forgets the past like the scent of a fleeting odor by its wilful negligence. (Unmindfulness is the cause of forgetfulness).

3. Yet there is no difference between these seeming contraries; because the dualities of Brahman and the soul, the mind and māyā, the agent and act, and the phenomenal and noumenal worlds, all blend together in the unity of God. (All seeming differences converge in unvarying Mind).

4. There is but one Universal soul displaying its Intellect as a vast ocean, and extending its consciousness as a sea of unlimited extent. (These extend to all beings in the universe).

5. What is true and real shines forth amidst all that is untrue and unreal; so does the subjective essence of the mind subsist amidst all its airy and fleeting dreams in sleep. And thus the world is both true and untrue as regards its subsistence in God and its external phenomena. (The substance is real but the appearance is false).

6. The erroneous conception either of the reality or unreality of the outer world, does not spring in the mind, which is conscious of its operations only, and of no outward phenomena. This conception is like the deception of a magic show, and is concomitant with all sensuous minds.

7. It is the long habit of thinking the unreal world as real, that makes it appear as such, to the unthinking, as a protracted sleep makes its visionary scenes appear as true to the dreaming soul. It is the want of reflection, that causes us to mistake a man in a block of wood.

8. Want of spiritual light misleads the mind from its rationality, and makes it take its false imaginations for true; as children are impressed with a belief of ghosts in shadows, through their fear and want of true knowledge.

9. The mind is inclined of its own tendency, to assign a living soul (and also a body) to the Divine Spirit; which is devoid of appellation, form or figure, and is beyond comprehension (and is styled the Incomprehensible).

10. Knowledge of the living state (personality), leads to that of Egoism which is the cause of intellection. This again introduces the sensations and finally the sensible body. (Ego is the subject of thoughts).

11. This bondage of the soul in body, necessitates a heaven and hell for want of its liberation and then the acts of the body, become the seeds of our endless transmigrations in this world.

12. As there is no difference between the soul, intellect and life, so there is no duality in the living soul and intellect, nor in the body and its acts, which are inseparable from each other.

13. Acts are the causes of bodies, and the body is not the mind; the mind is one with egoism, and the ego is the living soul. The living soul is one with the Divine Intellect and this soul is all and the lord God of all.

## CHAPTER LXVI.

### MEDITATION OF THE SUBJECTIVE AND OBJECTIVE.

Argument. Origin and Nature of Duality and the Manner of its Extinction.

Thus Rāma! there is one true essence, which appears many by our mistake; and this variety is caused by the production of one from the other, as one lamp is lighted from another.

2. By knowing one's self as nothing as it was before its coming to being, and by considering the falsity of his notions (of his reality), no one can have any cause of grief (at its loss). (The Sruti:—The knower of the true-self, is above all grief and sorrow).



3. Man is but a being of his own conception, and by getting rid of this concept, he is freed from his idea of the duality of the world (as a distinct existence); just as one with his shoes on, perceives the whole earth he treads upon, to be covered over with skin.
4. As the plantain tree has no pith except its manifold coats, so there is no substantiality of the world beside our false conceptions of it.
5. Our births are followed by childhood, youth, old age and death one after the other, and then opens the prospect of a heaven or hell to our view, like passing phantoms before the flighty mind.
6. As the clear eye sees bubbles of light in the empty sky, so the thoughtless mind views the firmament full of luminous bodies (which are but phantoms of the brain).
7. As the one moon appears as two to the dimsighted eye, so the intellect, vitiated by influence of the senses, sees a duality in the unity of the supreme spirit.
8. As the giddiness of wine presents the pictures of trees before the drunken eye, so does the inebriation of sensation, present the phantoms of the world before the excited intellect.
9. Know the revolution of the visible world, to resemble the revolving wheel of a potter's mill; which they turn about in play as the rotatory ball of a terrestrial globe.
10. When the intellect thinks of another thing (as matter) beside itself, it then falls into the error of dualism; but when it concentrates its thoughts in itself, it then loses the sense of the objective duality.
11. There is nothing beside the Intellect except the thoughts on which it dwells; and its sensations are all at rest, as it comes to know the nihility of objects.
12. When the weak intellect is quiet by its union with the Supreme, and by suppression of its functions, it is then called *sansānta*—or quiescent or insouciant.
13. It is the weak intellect that thinks of the thinkables, but the sound understanding ceases from all thoughts; as it is a slight intoxication that makes one rave and revel about, while deep drinking is dead to all excitements.
14. When the sound and consummate understanding, runs in one course towards its main reservoir of the supreme; it becomes divested of its

knowledge of the knowables, and of its self-consciousness also in the presence of the one and no other.

15. The perfected understanding finds the errors, to which it is exposed by its sensation of the sensibles; and comes to know, that birth and life and all the acts and sights of the living state, are as false as dreams.

16. The mind being repressed from its natural flight, can have no thought of any thing; and is lost in itself; as the natural heat of fire and motion of the wind being extinct, they are annihilated of themselves.

17. Without the suppression of mental operations, the mind must continue in its misconceptions, as that of mistaking a rope for a snake through ignorance.

18. It is not difficult to repress the action of the mind and rouse our consciousness; in order to heal our souls of the malady of their mistaken notion of the world.

19. If you can succeed to suppress the desires of your restless mind at any time, you are sure to obtain your liberation even at the very moment and without fail.

20. If you will but turn to the side of your subjective consciousness only, you will get rid of the objective world, in the same manner as one is freed from his fear of snake in a rope, by his examination of the thing.

21. If it is possible to get rid of the restless mind, which is the source of all our desires; it is no way impossible to attain to the chief end of liberation to any.

22. When highminded men are seen to give up their lives as straws (in an honorable cause), there is no reason why they should be reluctant to abandon their desires for the sake of their chief good of liberation.

23. Remain unfettered by forsaking the desires of your greedy mind; for what is the good of getting sensible objects, which we are sure to lose (some time or other).

24. The liberated are already in the sight of the immortality of their souls and of God, as one who has got a fruit in his hand, or sees a mountain palpable before him.

25. It is the Spirit of God alone, that abides in everything in these phenomenal worlds, which rise to view like the waves of the waters of

the great deluge. It is his knowledge that is attended with the *summum bonum* of liberation, and it is ignorance of that supreme Being, that binds the mind to the interminable bondage of the world.

## CHAPTER LXVII.

### LECTURE ON TRUTH.

Argument. Nature of the Active and *Living* Soul (Jīva) and its Sensations.

Rāma said:—Leaving the mind please tell me more about the nature of the living soul; what relation it bears to the Supreme soul, how it sprang from the same and what is its essence.

2. Vasishtha replied:—Know Brahma is omnipresent, and the Lord of all at all times; He manifests himself in whatever attribute he assumes to himself at his free will. *Ex arbitrio suo*.

3. The attribute which the universal soul assumes to itself in the form of perception (*chetana*), is known by the term living soul, which possesses the power of volition in itself.

4. There are two causal principles combined with the living soul, namely: its predestination resulting from its prior acts and volitions; and its later free will which branch forth severally into the various causes of birth, death and subsistence of beings.

5. Rāma said:—Such being the case, tell me, O thou greatest of sages, what this predestination means and what are these acts, and how they become the causal agents of subsequent events.

6. Vasishtha replied:—The intellect (*chit*) is possest of its own nature of the properties of oscillation and rest, like the vacillation and stillness of the winds in the air. Its agitation is the cause of its action, otherwise it is calm and quiet as a dead lock—*quietus* itself.

7. Its oscillation appears in the fluctuation of the mind, and its calmness in the want of mental activity and exertions; as in the nonchalance of Yoga quietism.

8. The vibrations of the intellect lead to its continual transmigrations; and its quietness settles it in the state of the immovable Brahma. The oscillation of the intellect is known to be the

cause of the living state and all its actions.

(The moving force of the mind is the animism of Stahl, and its rest is the *quietus* of Plato).

9. This vibrative intellect is the thinking Soul, and is known as the living agent of actions; and the primary seed of the universe. (This is the *anima mundi* or moving force of the world,—the doctrine of Stahl).

10. This secondary soul then assumes a luminous form according to the light of its intellect, and afterwards becomes multifarious at its will, and by means of the pulsations of the primary intellect all over the creation. (This luminous form is represented by the red body of Brahmā and the red clay of which Adam was formed. It was the All—to *pan* of Pantheism, and the *Principium hylarchicum* or first principle of Henry Moore).

11. The pulsative intellect or soul, having passed through many transformations (or transmigrations), is at last freed from its motion and migration. And there are some souls which pass into a thousand births and forms, while there are others which obtain their liberation in a single birth (by means of their Yoga meditation or unification with God, which is the final aim of Platonism and of the Chinese Laotseism).

12. So also the human soul being of its own nature prone to assume its dualism of the motive intellect, becomes by itself the cause of its transmigration and sufferings, as also of its transient bliss or misery in heaven or hell. (There is no rest for the restless soul, until it rests in the bosom of the all-tranquil and Universal soul).

13. As the same gold is changed to the forms of bracelets and other things, and as the same gross matter appears in the different forms of wood and stone; so the uniform soul of God appears as multiform according to his various modes and attributes. (The soul modifies itself into many forms of activity and passivity).

14. It is the fallacy of the human mind, that views the forms as realities, and causes one to think his soul which is freed from birth and form, to be born, living and dead, as a man sees a city to rise and fall in his delirium. (The appearances and forms of things are objective and false fabrications of the intellect).

15. The varying intellect erroneously conceives its unreal egoism and *meitatem* as realities, from its ignorance of its unity with the unchangeable reality of God, and also from its felicity of enjoyments peculiar to its varied state. (The [Sanskrit: bhogāshā] or desire of fruition is the cause of the revolution of the soul in endless states of beings).

16. As Lavana the King of Mathura, falsely deemed himself as a Chandāla, so the intellect thinks on its own different states of existence and that of the world (from its desire of enjoying its pleasures which are deeply rooted in itself).

17. All this world is the phantom of an erroneous imagination, O Rāma! it is no more than the swelling of the waters of the deep. (The world is the expansion of the self-same soul and its evolution is the volition of Brahmā).

18. The intellect is ever busied with the intellection of its own intelligences, and the innate principles of its action; in the same manner as the sea is seen to swell with its waters moving in waves of themselves. (The continuation of the intellect in the association of its preconceived ideas, is carried on by law of continuity).

19. The intellect is as the water in the wide expanse of Brahma; its inflation raises the waving thoughts in the mind, resembling the bubbles of water, and produces the revolutions of living souls like eddies in the sea of this world.

20. Know thy soul, O gentle Rāma! as a phenomenon of the all pervading Brahma, who is both the subject and object of his consciousness, and who has posited in thee a particle of himself, like the breath of a mighty lion.

21. The intellect with its consciousness, constitutes the living soul, and that with the will forms the mind; its knowing power is the understanding, and its retentiveness is called its memory: its subjectivity of selfishness is styled egoism, and its error is called *māyā* or delusion. (Consciousness is perception *qua mens de presenti suo statu admonitur*. The living soul is psyche or animus. The intellect is the mover of the will. The *intellectus* est prior voluntate, non enim est voluntas &c. The understanding has the power to acquire knowledge, and memory has the power of retention &c.).

22. The mind by its imagination stretches out this world, which is as false as the phantom of Utopia—Gandharva-nagaram or an air drawn city.

23. The objective knowledge of the world in the mind, is as false as the appearance of chains of pearls in the sky, and as the visionary scenes in a dream. (The objective is the feigned fabrication of the mind, and therefore unreal).

24. The soul which is ever pure and self sufficient in its nature, and remains in its own state of tranquillity; is not perceived by the perverted mind dwelling on its delusive dreams.

25. The objective world is referred to waking—*Jāgrat*, because it is perceived in the waking state of the soul; and the subjective mind is allied to sleep—*swapna*, because the mind is active during the sleeping and dreaming states. The ego is related to deep sleep—*sushupta*, when we are unconscious of ourselves, and the fourth or pure Intellect—*turīya* or *turya*, is the trance or hybernation of the soul.

26. That which is above these four conditions, is the state of ultimate bliss, *ecstasis*; and it is by reliance on that supremely pure essence of God, that one is exempted from all his causes of grief and sorrow (in his ecstatic delight).

27. Everything is displayed in Him and all things are absorbed in Him also; this world is neither a reality here or there; it presents only the false appearance of strings of pearls in the sky. (Sensible forms are empty appearances, and are only believed as real by materialists).

28. And yet God is said to be the cause and substratum, of all these unobstructed phantoms rising to the view, as the empty air is said to be the receptacle of the rising trees. Thus the uncausal God is said to be the cause of this uncaused world, which only exists in our illusive conceptions, and presents itself to our delusive sensations of it.

29. As a polished piece of iron gets the reflexion of a grosser piece, so do our finer or inner sensations take the representations of the gross forms of their particular objects (though the senses and sensible objects are both untrue, as mere delusive and delusions).

30. These sensations are conveyed to the mind, and thence again to the living soul and intellect, in the same manner as the roots supply the sap to the stem, and thence to the branches, and lastly to the fruits of trees (*i. e.* the Divine Intellect is the last receptacle of the impressions of the senses).

31. As the seed produces the fruit, and the same contains the seed in itself; so the intellect producing the mind and its thoughts can not get rid of them; but is contained in, and reproduced by them in successive transmigrations.

32. There is some difference however in the simile of the insensible seed and tree; with the sensible intellect and mind (which are freed from reproduction by their attainment of liberation); but the thoughts of the creator and creation like the seed and tree, are reproductive of one another without end. (Because the thought of the creator accompanies that of the creation, and so the *vice versa*; owing to the unbroken chain and interminable concatenation of the ideas of causality and its

effect).

33. But there is this difference between the insensible seed and sensible intellect, that the former is continually productive of one another, while the latter ceases in its process upon its attainment of liberation; yet the ideas of the creator and creation are reproductive of each other *ad infinitum*.

34. Yet our understanding shows it as clearly—as the sun light sets forth the forms and colours of objects to view; that there is one eternal God of truth, who is of the form of intellectual light, which shows the forms of all things, that proceed from Him (as the colours of objects originate from the solar light, and are shown again by the same to our optical vision).

35. As the ground which is dug presents a hollow, so the reasoning of every system of sound philosophy establishes the existence of the transcendental void as the cause of all. (An unknown first cause without any attribute, is the unanimous conclusion, arrived at every rational system of Philosophy. See Kusumānjali. Here Vasishtha establishes his vacuous rather than a personal cause).

36. As a prismatic crystal represents various colours in its prisms, without being tinged by the same; so the transparent essence of Brahma shows the groups of worlds in its hollow bosom without its connection with them. (This variety of vision is caused by our optical deception).

37. The universal soul is the source, and not the substance of all these vast masses of worlds; just as the seed is the embryo, and not the matter of the trees and plants and their fruits and flowers that grow from the same. (The *to on* is the only principle called God, all other objects are but phenomenal modifications of his essence).

38. Rāma said:—Oh how wonderful is this world, which presents its unreality as a reality in all its endless forms unto us; and though situated in the Divine self, appears to be quite apart from it. O how it makes its minuteness seem so very immense to us. (What are these worlds but as particles subsisting in the divine essence, when they are compared with the immensity of the Divine spirit and mind—the finite with the Infinite).

39. I see how this shadowy scene of the world appearing in the Divine soul, and becoming as an orb, by virtue of the ideal *tanmātras* or particles of the divine essence in it. I find it as a snow ball or icicle made of frozen frost.

40. Now tell me Sir, how the spiritual particles increase in bulk, and in what manner the body of the self born Brahmā was produced from

Brahma. Say also in what manner do these objects in nature come to existence in their material forms.

(Brahmā the Demiurgus was an emanation of God according to Gnostics; and Vaishvānara was the same as the soul of the world according to Plotinus).

41. Vasishtha replied:—Too incredible is this form and without a parallel, which sprang of itself from its own essence. It is altogether inconceivable how some thing is produced of its own conception.

42. Just fancy, O Rāma! how the unexpanded phantom of a Vetāla or ghost, swells in bigness to the sight of fearful children; and conceive in the same manner the appearance of the living spirit from the entity of Brahmā. (Evolution of the Living God from the inert Brahma, is as the springing of the moving spirit from the dormant soul).

43. This living spirit was a development of Brahma—the universal soul; it was holy and a commensurable and finite being, and having a personality of its own; it remained as an impersonal unreality in the essence of the self-existent God. Being separated afterwards from its source, it had a different appellation given to it. (This is the Holy spirit or ghost in one sense, as also the Divine *Logos* in another, and in whom there was life).

44. As Brahma the all extended and infinite soul, became the definite living soul at will; so the living spirit, became the mind by its volition afterwards. (There is a trinity or triple division of the soul into *soma* or the universal soul, the *pneuma* or anima or the living spirit, and the *nous* or mens or mind).

45. The mind which was the principle of intellection, took a form of its own; and so likewise the life assumed an airy form in the midst of vacuity. (The mind is the state of the impersonal soul with a sense of its personality, and life is animation or the vital principle in the form of the vital breath).

46. The wakeful living god (who had no twinkling of his eyes), whereby we measure time was yet conscious of its course by means of his thoughts; and had the notion of a brilliant icicle of the form of the future mundane egg in his mind. See Manu's Genesis of the World. I.

47. Then the living soul felt in itself the sense of its consciousness, and by thinking 'what am I,' was conscious of its egoism. (Why is the non-ego of the objective world put before the ego? The objective orb of the world should follow the subjective consciousness).

48. This god next found in his understanding the knowledge of the word taste, and got the notion of its becoming the object of a particular



organ of sense, to be hereafter called "the tongue." (*Rasanā* or the instrument of the perception of *rasa* or flavour. *Rasa* abiding in water is reckoned first of the elements on account of the Spirit of God resting on it before creation, wherefore God is himself called *rasa* in the Sruti—*rasa vaitat*).

49. The living soul then found out in his mind the meaning of the word 'light,' which was afterwards to sparkle in the eye—the particular organ of sight.

(The Bible says, *lux fiat et lux fit*—Light to be the first work of creation; though the Vedas give Priority to water as in the passages "*apa eva sasarijādau*", Manu. *Yasrishtih Srasturādyā*. Sakuntala).

50. Next the god came to know in his mind the property of smell, and the organ of smelling; as also the substance of earth to which it appertains as its inseparable property. (The Nyāya says: *prithvī gandhavatī*—the earth is smelling. It followed the creation of light).

51. In this manner the living soul, came to be acquainted at once with the other sensations, and the organs to which they appertain as their inseparable properties and objects. (The word *bhavitā* means the spontaneous growth of these faculties in the soul or mind, and *kākatālīya* signifies the simultaneous occurrence of the senses, and sensible objects, and their sensations in the mind).

52. The unsubstantial living spirit which derives its being from the essence of the substantial Brahma, comes next to acquire the knowledge of sound, the object of the organ of hearing, and the property of air. (So Nyāya:—"ākāśh sabdādharah"; and "*yā Sruti visaya gunāh*"—Sakuntala).

53a. It then comes to understand the meaning of the word touch (*twak*) as the medium of feeling, as also to know the tongue as the only organ of taste. (According to schoolmen, taste is the object of the palate and not of the tongue).

53b. It finds the property of colour to be the peculiar object of the eye—the organ of sight; and that of smell to be an object peculiar to the nose—the organ of the sense of smelling (*ghrānendriya*).

54. The living soul is thus the common receptacle of the sensations, and source of the senses, which it developes afterwards in the organs of sense in the body. It perceives the sensation of sensible objects through the perceptive holes, that convey their perceptions into the sensorium of the mind. (The common sensory is variously placed in Western philosophy, such as the heart, brain, pineal gland, the ventriculus &c.).

55. Such, O Rāma! as it was with the first animated being, is still so with all living animals; and all these sensations are represented in the Soul of the world—*anima mundi*, in its spiritual form—*ātivāhika*, known as the *sūkshma* or *lingadeha*—the subtle body. (The spiritual body has 17 organs of sense viz, 5 Internal, 5 External, the mind and Intellect and others: called *the saptadasha lingātmaka linga sarīra*).

56. The nature of this abstruse essence, is as undefinable as that of the spirit; it appears to be in motion, when it is really at rest, as in our idea of the soul. (Spiritual bodies are said to move and fly about, because the spirit is the motive, and life the animating principle as the soul is that of consciousness).

57. As measure and dimensions are foreign, to our notion of Brahma—the all conscious soul, so are they quite apart from that of the spirit also, which is no more than the motive power of the soul. (Magnitude, figure, motion, rest, number, place, distance, position, &c. are all objects of the senses).

58. As the notion of the spiritual, is distinct from that of all others which are material and corporeal; so the notion of Brahma is quite apart from every thing, except that of his self-consciousness.

(God says in the Scripture, "I am that I am," which proves his consciousness of himself to constitute his essence).

59. Rāma said:—If consciousness is self-same with Brahma, and our consciousness of ourselves as Brahma, make us identic with Brahma Himself; then what is the use of devising a duality of the soul (as the divine and human souls), or of talking of the liberation and final absorption of the one in the other? (If what the Sruti says, *Brahmāsmi*—I am Brahma; as the scripture declares—"In Him we live and move," then what means our redemption or return to Him?).

60. Vasishtha replied:—Rāma, your question is irrelevant at this time, when I was going to prove another thing. Nothing can be appropriate out of its proper time and place, as the untimely offering of flowers to gods is not acceptable to them. (A question beside the mark is *apropos de bottes*, and brought in by the head and shoulders).

61. A word full of meaning, becomes meaningless out of its proper place; like the offering of flowers to gods and guests, out of their proper season. (So all intempestive acts, go *mal a propos*, unless they are done in proper time).

62. There is a time for the introducing of a subject, and another to hold silence over it; so every thing becomes fruitful in its proper

season. (Tempus coronat opus).

63. But to resume our subject; the living soul afterwards appeared from Him, as the human soul appears in dreaming; and thought in himself that he was the great father of created beings in time to come (*i. e.* he would become the Maker of the world).

64. He uttered the syllable Om (on or ens), and was conscious of the verification of its meaning in his mind, which soon displayed all forms of beings to his mental vision (*i. e.* the All One became many, which displayed themselves in the mind of the living God as visions in a dream).

65. All these were unrealities, that were displayed in the empty sphere of the divine mind; and the shadowy world seemed as a huge mountain, floating before him in the air.

66. It was neither born of itself, nor was made by Brahmā; nor is it destroyed at any time by any other power. It was Brahmā himself, appearing as the phantom of an aerial city.

67. As the living Brahmā and other spiritual beings, are unreal in their nature; so also are the essences of other beings, from the big giant to the little emmet, but mere unrealities in their substance.

68. It is our erroneous understanding, that represents these unrealities as real ones unto us; but the clear understanding will find all things, from the great Brahmā down to the minutest insect, to vanish entirely from its sight. (Errors of the mind breed errors in the brain; and these lead to errors of vision again).

69. The same cause that produces Brahmā, produces the insects also; and it is the greater depravity of the mind, that causes its transmigration, into the contemptible forms of worms.

70. The living being that is possest of a rational soul, and is devoted to the cultivation of the mind, attains to the state of man; and then acts righteously for attaining a better state in after life. (These are the states of gods and angels in heaven).

71. It is wrong to suppose one's elevation, to be owing to the merit of his acts, and his degradation to the condition of worms, to result from his former acts of demerit; because there is the same particle of intellect in both of them, and this being known, will destroy the mistaken difference between the great and small.

72. The notions of the measurer, measure and measurable, are not separate from the intellect (or mind); therefore the controversy of

unity and duality, is as futile as the horns of a hare or a lake of lotuses in the air. (This means the ideas of the producer, production and product, are always one in the Absolute subjective. Schelling).

73. It is our misconception of the blissful Brahma, that produces the wrong notion of solid substances in us; and this imagination of our own making, binds us as fast as the silk-worms are fast bound in the cocoons; formed by their own serum (or ichor or serosity).

74. It is the case of the knower, to perceive everything in his mind, as it is revealed in it by Brahmā; and also to meet with every thing as it is allotted by God to his share. (God is the revealer and giver of all things. Or—Man meets his fate, as it is meted to him by his Maker).

75. It is the immutable law of nature, that nothing can be otherwise than what it is ordained to be; and there is nothing in nature, which can change its nature for a minute in a whole kalpa-age. (Nature derives her power from the will of her Maker, and her course is, according to the immutable order, fixed by the ordainer of all).

76. And yet this creation is a false phantom, and so is the growth and dissolution of all created beings, as also our enjoyment of them. (All visible Nature is the working of the invisible Spirit).

77. Brahma is pure, all pervading, infinite and absolute. It is for our misery only, that we take him for the impure matter and unreal substance; and as the definite and limited pluralities.

78. It is the vitiated imagination of boys, that fancies the water and its waves as different things; and makes a false distinction between them which are really the same things. (Hence whatever differences there appear in objects, they are all as the fallacy of a snake in the rope with the unknowing. There is no difference of antagonistic powers felt in the spirit of Brahma, who is equal in all, and to whom all things are equal; though there seems a constant opposition in the natures of things).

79. It is His undivided self which expanded itself in visible nature, and which appears as a duality, like that of the waves and the sea, and the bracelets and gold. Thus He of himself appears as other than himself (*i. e.* the difference appearing in the visibles, disappears in the indifference of the Divine Mind).

80. We are led to imagine the visible and mutable world, to have sprung from the invisible and immutable spirit, which manifested itself in the form of the mind that produced the Ego. Thus we have the visible from the invisible, and the mind and the ego from the same source. (The absolute Brahma manifesting itself in two forms, the mind or ego and

nature or non-ego. The Ego of the mind is infinite, which produced the finite ego or human soul, personified as the first male (ādimapurusha or Adam)).

81. The mind joined with the ego, produced the notions of elementary principles or elemental particles; which the living soul combined with its intellect, derived from the main source of Brahma, and of which it formed the phenomenal world. (These notions were the intensive concepts of the formal and reflexive world, existing primordially in the essence of Brahma, as its material cause or (*upādānam*). So says the Vedānta:—*Yato viswamvā imāmi bhutani &c.*).

82. Thus the mind being realised from Brahma, sees before it whatever it imagines; and whatever the intellect thinks upon, whether it is a reality or unreality, the same comes to take place. The reflexion verily passes into reality. (The imagination is the faculty representative of the phenomena of internal and external worlds. It is both productive and reproductive. *Sir Wm. Hamilton*. Here intellect means the Supreme Intellect, the wisdom of God and his design in the works of creation. All beings and things are manifestations of one Eternal and original mind God).

## CHAPTER LXVIII.

### DESCRIPTION OF A RĀKSHASĪ (OR FEMALE FIEND).[4]

[4] The black Rākshasas were believed to have been a colony of African Negroes in southern India and Ceylon. The Rakhs is Rax, as Sycorax of Shakespeare.

*Note*:—The whole story of the fiendish Sūchī is an allegory of the human mind, and its rapacity. The transformation of the huge to the thin pinnate body, and again its assumption of the big form, are allegorical of the change of the corporeal and spiritual bodies—the *Sthūla* and *Sūkshma* sarīras, in the course of the repeated transmigrations of the soul from its gross to subtle forms by the desire of the mind. Tired of the world the mind forsakes the gross body upon death, and assumes the finer spiritual form, but being soon dissatisfied with it reverts to its former gross form again. It is also explained to be the two states of *animā* and *garimā*, the minuteness and bulkiness, which the *Yogi* attains by his *yoga*.

Argument. Story of Karkatī the female fiend, and her austerities for extirpation of Human Kind.

Vasishtha said:—Hear me relate to you, Rāma! an old anecdote bearing upon this subject, and relating to a difficult proposition adduced by the Rākshasī for solution.

2. There lived on the north of Himālaya a heinous Rākshasī, by name of Karkatī—a crooked crab; who was as dark as ink and stalwart as a rock, with limbs as strong as could split the sturdy oak.

3. She was also known by the title of Visūchī or choleric pain, by which she was ever afflicted, and which had reduced her frame like that of the Vindhya hill, which was cowered down (by the curse of Agastya).

4. Her eye-balls were as blazing as fires; and her stature reaching half way to the sky, was girt by a blue garment, like the shade of night wrapping the atmosphere.

5. A white mantle formed the covering of her head, like the fragment of a cloud; and the long erect hairs of her head, stood like a sable cloud on her crest.

6. Her eyes flashed as lightnings, and her sharp hooked nails glistened as sapphires; her legs were as long as *tamāla* trees, and her loud laughter was as a burst of frost.

7. A string of dried bones decorated her body, like a wreath of flowers; and the relics of dead bodies, adorned every part of her body.

8. She frolicked in the company of Vetālas, with human skulls hanging down her ears as ear-rings; and stretched out her arms aloft, as if she was going to pluck the sun from his sphere.

9. Her huge body being in want of its necessary aliment, caused her culinary fire to blaze like the submarine flame, which the waters of the deep are unable to quench. (The latent heat in water).

10. Nothing could ever satiate the insatiable hunger, of this big bellied monster; nor satisfy her lickerish tongue, which was always stretched out like a flame of fire.

11. She thought in herself saying:—Oh! if I could but once go to the Jambu-dwīpa—the land of Asia, I would devour all its men in one swoop, and feast on them continually, like the submarine fire upon the waters.

12. As the clouds cool the burning sands by their rain, so will I allay the burning fire of my hunger there. It is settled as the best plan to support my life, at this critical moment.

13. All men are well guarded by means of their *mantras*, medicines, austerities, devotions and charities, from all evils of the world; whence it is impossible for any body to destroy the indestructible devotee. (My all destructive devotion will destroy all; but render me indestructible).

14. I will perform the most rigorous austerities, with an unflinching heart and mind; because it is by intensity of painstaking, that we may gain what is otherwise hard to be had. (*Industria vincit omnia*.—Labour conquers all).

15. Having thought so, she repaired to an inaccessible mountain, for the purpose of destroying all animal beings. (The Rākshasa cannibals are devourers of all flesh; and are of the omnivorous kind).

16. She climbed to the top of the mountain, by scrambling over it with her hands and feet; and stood on it with her body resembling a cloud, and her eye-balls flashing as lightnings (*i. e.* Her body and eyesight, were similar to the cloud and lightning on the mountain top).

17. Having got to the summit, she made her ablution and then sat at her devotion; with her steadfast eyeballs resembling the two orbs of the sun and moon, and fixed on one object.

18. She passed there many a day and month, and saw the course of many a season and year. She exposed her huge body to the rigor of heat and cold, like the hill itself (on which she sat).

19. She with her huge black body, remained unmoved as a thick sable cloud, on the mountain top; and her jet black hairs stood up as if to touch the sky.

20. Seeing her body beaten by the blasts, and covered with nothing but her ragged skin; and her hairs standing up to their end, to be tossed to and fro by the raging winds; while the twinklings of her eyelids, shed a whitish glare on her sable frame, the god Brahmā made his appearance before her.

## CHAPTER LXIX.

### STORY OF VISŪCHIKĀ—(*Continued*).[5]

[5] It is a curious fact in the theological works of Vedānta, that princes and ladies, employed themselves much more to the cultivation of their minds, and to the investigation of mental and spiritual

Philosophy, than other persons and tribes. So we see Surūchi, Līlā, Visūchī and Sarasvātī were all female interlocutors in this work and some Upanishads also, though female education was subsequently abrogated by law.

Argument. Brahmā's boon to Visūchī, and the *mantra* against her Power.

Vasishtha resumed:—After the lapse of a thousand years, Brahmā appeared to her, in order to put an end to the ardour of her austerities, and crown her with success or the reward of her devotion. (Ardent devotion has the power of displacing even the gods from their heavenly seats).

2. She saluted him internally in her mind, and remained fixed in her position; thinking about the boon she should beg of him, for allaying her keen appetite.

3. She soon recollected a certain request, which she should prefer to her complying god; and it was to transform her soft and flexible form to the shape of an inflexible iron-nail, wherewith she could torment all living beings (*i. e.* to make her fleshy form as stiff as a poker, so as to be able to pierce all others without being pierced herself).

4. At Brahmā's bidding, she bethought in herself: "I will become as thin as a minute pin, in order to enter imperceptibly into the hearts of animals, as the odor of flowers enters the nostrils."

5. "By this means will I suck the heart-blood of beings, to my heart's satisfaction; in this way will my hunger be satiated, and the gratification of my appetite, will give the greatest delight to my soul."

6. As she was thinking in this manner, the God discovered her sinister motives, contrary to the character of a yogi; and accosted her in a voice resembling the roaring of clouds.

7. Brahmā said:—Daughter Karkatī, of the Rākshasa race, that sittest here like a cloud on the inaccessible top of this mountain; know that I am pleased with thy devotion, and bid thee now to raise thyself, and receive the boon that thou desirest of me.

8. Karkatī answered:—"O Lord of the past and future! If thou art inclined to grant my request, then please to confer on me the boon, of transforming my unironlike body to the form of an iron needle."

9. Vasishtha said:—The God pronounced "Be it so," and joined, "thou wilt be as a pin, and shalt be called the choleric pain, for thy giving



pain to all bodies."

10. "Thou shalt be the cruel cause of acute pain and pang to all living being; and particularly to the intemperate and hard-working fools, and loose libertines, who are destined to be thy devoted victims".

11. "Moreover shalt thou molest the dwellers of unhealthy districts, and the practicers of malpractices; by entering their hearts with thy infectious breath, and by disturbing their sleep, and deranging the liver and other intestinal parts of the body."

12. "Thou shalt be of the form of wind (in the bowels), and cause bile and flatulence under the different names of colic diseases, and attack the intemperate both among the wise and unwise."

13. "The wise when attacked by thee, will be healed by repeating this runic *mantra*, which I will here propound for their benefit."

14. The mantra runs thus:—"There lives Karkatī, the Rākshasī, in the north of the snowy mountain; her name is Visūchikā, and it is for repelling her power that I repeat this mantra; Om, I bow to *hring*, *hrang* and *ring*, *rang*—the powers of Vishnu, and invoke the Vaishnavi powers to remove, destroy, root out, drive away this choleric pain, far beyond the Himālayas, and afar to the orb of the moon. Om (amen) and *swāhā* (soho), be it so". Let these lines be held on the left arm as an amulet.

15. "Then rub the painful part with the palm of that hand, and think the colic Karkatī to be crushed under the mallet of this amulet, and driven back beyond the hills with loud wailing."

16. "Let the patient think the medicinal moon to be seated in his heart, and believe himself to be freed from death and disease; and his faith will save his life and heal his pain."

17. "The attentive adept, who having purified himself with sprinkling the water in his mouth, repeats this formula, he succeeds in a short time to remove the colic pain altogether."

18. The lord of the three worlds then disappeared in the air, after delivering this efficacious amulet to the *Siddhas* attending upon him. He went to his splendid seat in heaven, where he was received by the god Indra, who advanced to hail him with his hosannas.

## CHAPTER LXX.

## CONDUCT OF VISŪCHĪ, OR THE ADVENTURES OF THE NEEDLE.

Argument. The gradual leanness of *Sūchī*, and her entrance in Human bodies.

Vasishtha continued:—Now this *Sūchī* who had been as tall as a mountain-peak, and a *Rākshasī* of the blackest kind, resembling a thick and dark cloud of the rainy season; began gradually to fade away, and grow leaner and leaner day by day.

2. Her gigantic cloud-like form, was soon reduced to the shape of the branch of a tree, which afterwards became of the figure of a man, and then of the measure of a cubit only.

3. It next became of the length of a span in its height, and then of a finger's length in all. Growing by degrees thinner and thinner like a corn or grain, it became at last as lean as a needle or pin.

4. She was thus reduced to the thinness of a needle, fit only to sew a silken robe; and became as lean as the filament of the lotus flower by her own desire; which can change a hill to a grain of sand. (This passage bears reference to the microcosm of human soul).

5. The unmetallic *Sūchī*, was thus transformed to the form of a black and slender iron needle; which containing all her limbs and organs of her body in it, conducted her in the air and everywhere as she liked. (Thus the gross human body being reduced to its subtle *ātivāhika* or spiritual form, it is possible for the Yogi to traverse through the air, as we perceive in the course of our minds).

6. She viewed her person as an iron pin, and having neither any substance nor length or breadth of her body. (The false idea of length and breadth of the soul is a fallacy of our understanding; because the soul like a geometrical line, has no dimension nor substance whatever in it).

7. Her mind with its power of thought, appeared as bright as a golden needle (pointing to the point); and as a streak of the sapphire impregnated by solar ray.

8. Her rolling eye-balls, were as dark as the spots of black clouds, moved to and fro by the winds; and her sparkling pupils were gazing at the bright glory (of God); piercing through their tenuous pores. (It is explained also as fixing the eye-sight to some chink (as that of a wall or other), through which the light of God enters the sensory of sight, and then penetrates into the soul as in Yoga meditation).

9. She had observed the vow of her taciturnity (*mauna-vrata*), for reducing the plumpness of her person, and was gladdened in her face, to become as lean as the filament of a feather. (The vow of keeping silence is said to be of great good, by increasing the power of thought; for he who speaks little thinks much, and whoso talks much, must talk in vain. It is the practice of *munis* or saints to remain silent, whence the vow has its name).

10. She beheld a light alighting on her, from the air at a distance; and she was glad in her face to find her inward spirit, to be sublimated as air. (The internal light and lightness of the body are results of *yoga* practice).

11. With her contracted eye brows, she beheld the rays of light extending to her from afar; which caused the hairs on her body, to stand up like those of babies at bathing.

12. Her grand artery called *Brahmānādī* or *sushumnā*, was raised about its cavity in the head called the *Brahma-randhra*; in order to greet the holy light, as the filaments of the lotus, rise to receive the solar light and heat.

13. Having subdued the organs of her senses and their powers, she remained as one without her organic frame, and identified with her living soul; and resembled the intelligent principle of the Bauddhas and Tārkikas, which is unseen by others (*i. e.* in her spiritual form only).

14. Her minuteness seemed to have produced the *minutiae* of minute philosophers, called the *siddhārthas*; and her silence was like that of the wind confined in a cave. Her slender form of the puny pin, resembled the breath of animal life, which is imperceptible to the eye.

15. The little that remained of her person, was as thin as the last hope of man (which sustains his life). It was as the pencil of the extinguished flame of a lamp; that has its heat without the light.

16. But alas! how pitiable was her folly, that she could not understand at first, that she was wrong to choose for herself the form of a slender pin, in order to gratify her insatiable appetite.

(This is a ridicule to Yogis and students, that emaciate themselves with intense study and Yoga, only with a desire to pamper their bodies afterwards, with luxuries and carnal enjoyments).

17. Her object was to have her food, and not the contemptible form of the pin; her heart desired one thing, and she found herself in another

form, that was of no use to her purpose.

18. It was her silliness, that led her to make the injudicious choice of needleship for herself; and so it is with the short witted, that they lack the sense of judging beforehand, about their future good.

19. An arduous attempt to accomplish the desired object, is often attended by a different result; and even success on one hand, becomes a failure on another; just as the mirror is soiled by the breath, while it shows the face to the looker. (Disappointment lurks in many a shape, and often stings us with success).

20. How be it, the Rākshasī soon learnt to be content with her needleship, after she had relinquished her gigantic form; although she viewed her transformation as worse, than her dissolution itself. (Utter annihilation is more desirable to the Yogi than his metamorphosis to meaner forms).

21. Lo! the contrariety in the desires of the infatuated, who distaste in a trice, what they fondly wished at one time; as this fiend was disgusted at her pinship in lieu of her monstrous figure. (And so they wilfully shun the object of their former fondness, as the suicides and dying people quit their fond bodies without remorse).

22. As one dish of food is easily replaced by another, suiting the taste of the voluptuary; so this fiend did not hesitate to shun her gigantic body, which she took to taste the heart blood of animals in her pinnate form.

23. Even death is delectable to the giddy headed, when they are overfond of some thing else; as the minim of a meagre needle was desirable to the monstrous fiend for the gratification of her fiendish desire.

24. Now this needle took the rarefied form of air, and moved about as the colic wind (colica flatulenta), after all living beings, in quest of her suction of animal gore.

25. Its body was that of fiery heat, and its life the vital breath of animals; its seat was in the sensitive heart, and it was as swift as the particles of solar and lunar beams.

26. It was as destructive as the blade of the deadly sword, and as fleet as the effluvia flying in air. It penetrated into the body in the form of the *minutiae* of odor.

27. It was ever bent to do evil, like an evil spirit, as she was now known by that name; and her sole object was to kill the lives of others at her pleasure.

28. Her body was afterwards divided into two halves; one of which was as fine as a silken thread, and the other as soft as a thread of cotton.

29. Sūchī ranged all about the ten sides of the world, in these two forms of hers; and pierced and penetrated into the hearts of living beings, with all her excruciating pains.

30. It was for the accomplishment of all these purposes of hers, whether they be great or little; that Karkatī forsook her former big body, and took the form of the acute and small needle. (Because humbleness and acuteness are the means of success in every project).

31. To men of little understanding, a slight business becomes an arduous task; as the foolish fiend had recourse to her austerities, in order to do the mean work of the needle.

32. Again men however good and great, can hardly get rid of their natural disposition; and it was for this reason that the great Rākshasī, performed her austere devotion, in order to become a vile pin for molesting mankind.

33. Now as Sūchī was roving about in the sky, her aerial form which was big with her heinous ambition, disappeared in air like vapour, or as a thick cloud in autumn.

34. Then entering in the body of some sensualist or weak or too fat a person, this inward colic flatulence of Sūchī, assumed the shape of Visūchikā or cholera.

35. Sometimes she enters in the body of some lean person, as also in those of healthy and wise people; and appearing at first as a choleraic pain, becomes a real cholera at last.

36. She is often delighted, to take her seat in the hearts of the ignorant; but is driven back afterwards by the good acts and prayers, and *mantras* and medicines of the wise.

37. In this manner she continued many years in her rambles; her bipartite body kept sometimes flying up in the air, and oftentimes creeping low on the ground.

38. She lies concealed in the dust of the ground, and under the fisted fingers of hands; she hides herself in the sun-beams, in air and in the threads of cloths. (All this refers to the pestilential air).

39. She is hid in the intestines, entrails and genitals, and resides in the bodies of pale and ash coloured persons; she abides in the pores,

lines and lineaments of the body; as also in dry grass and in the dried beds of rivers (All these are abodes of malaria).

40. She has her seat among the indigent, and in the naked and uncovered bodies of men; as also in those which are subject to hard breathings. She dwells in places infested by flies and of obstructed ventilation, as also in green verdures excepting only of the mango and woodapple (bel) trees.

41. She lurks in places scattered with bones and joints of animal bodies, and such as are disturbed by violent winds, and gusts of air, she lies in dirty places, and in cold and icy grounds and likewise in polluted cloths and places polluted by them.

42. She sits in holes and hollow places, withered trees, and spots infested by crows, flies and peacocks. Also in places of dry, humid and high winds, and in benumbed fingers and toes.

43. As also in cloudy regions, in cavernous districts of the form of rotten bodies; in regions of melting and driving snows, and in marshy grounds abounding in ant hills and hills of mālūra trees.[6]

[6] *Mālūra* or *Kapitha* or *Kath-bel*, which is deemed unwholesome.

44. She exhibits herself in the mirage of desert sand, and in wildernesses abounding with ravenous beasts and snakes. Sometimes she is seen in lands infested by venomous reptiles, and disgusting leeches and worms.

45. She frequents the stagnate pools, soiled by dry leaves and those chewed by the Pisāchas; and haunts the hovels beside the cross ways, where passengers halt and take shelter from cold.

46. She rambles in all places, ever where the leeches suck the blood of men, and vile people tear them with their nails and hold them in their fists for feeding upon them. (Here is a relation between the blood sucking Sūchī or Needle and the leeches).

47. In this manner she passes in all places, that we view in the landscape of cities in drawings; until she is tired with her long journey through them.

48. She then stops in her course like a tired bullock, whose body is heated by travelling through towns, with loads of cotton and utensils on their backs.

49. She afterwards lays her down to rest in some hidden place, like a needle tired with continued sewing; and there drops down like it, from

its bridling thread in the hand of the sewer.

50. The hard needle held in the hand of the sewer, never hurts his finger; because a servant however sharp he may be, is never faithless or is injurious to his master.

51. The iron needle growing old in its business of stitching, was at last lost by itself; like the rotten plank of a boat, bearing the burthensome ballast of stones in it.

52. It wandered about on all sides of its own accord, and was driven to and fro like chaff by the driving winds, according to the course of nature (with all things).

53. Being taken up by some one, it is fed with the fag end of a thread put into its mouth, as the malady of cholera is caught by those human parasites, who glut themselves with food supplied by the sap of another.

54. The malady of colic, like the needle, is ever fond of feeding on the pith of others with its open mouth; and continually finds the thread-like heartstring of some body put into its hole.

55. Thus the strong bodies of greedy and heinous beings, are nourished by the sap of the weak and innocent, as the colic disease preys on the lean bodies of the poor; and the sharp needle is supported by the thin thread of the needy (who cannot afford to buy new suits).

56. Though the heart of Sūchī like the hole of the needle, was to receive the thread-like sap of the patient's heart; yet her power to pierce it, was like that of the sewing needle, which is as potent as the piercing sun-beams, to penetrate into the toughest substances.

57. At last Sūchī came to find on a sudden, the fault of her wrong choice of the puny body (of the needle); which was to be filled with her scanty fare of a bit of thread, and then she began to repent for her folly.

58. She continued however with all her might, to trudge on in her wonted course, of pricking and piercing the bodies of others; and notwithstanding her great regret, she could not avoid the cruelty of her nature.

59. The sewing man cuts and sews the cloth; agreeably to his own liking; but the weaver of destiny weaves the long loom of lengthened desires in all bodies, and hides their reason under the garb of her own making.

60. The colic Sūchī went on like the sewing needle, in her business of piercing the hearts of people by hiding her head; as it is the practice

of robbers to carry on their rogueries, by covering their faces. (All the three are sly boots, and carry on their trades under the seal of secrecy).

61. She like the needle with the sewing thread behind it, raises her head to make and look at the loop-hole, that she should penetrate in the manner of burglars, making and marking the holes in the wall for their entry.

62. She entered alike in the bodies of the weak and strong, like the needle stitching cloths of all textures (whether silken, linen or fibrous); as it is the custom of the wicked to spare neither the just nor unjust (from their calumny and villainy).

63. The colic pain like the piercing needle, being pressed under the fingers, lets off its griping, like the thread of the needle in its act of sewing. (So the wicked when caught in the act, let out and give up their wickedness).

64. The acute and unfeeling colic, being as ignorant as the stiff and heartless needle, of the softness or dryness of the object; pierces the hardest breast, without deriving any sweetness from it. (So the unfeeling ruffians molest the moneyless, to no benefit to themselves).

65. The needle is compared with a rich widow, being both equally stern and full of remorse; both equally veiled and speechless, and with their eye of the needle, are empty in their joyless hearts.

66. The needle hurts no body (but rather does good in clothing mankind, by mending their tattered habits); and yet she is dragged by the thread, which is no other than the thread of her fate (woven by the fatal sisters for her drudgery).

67. Slit from the finger of her master, the needle sleeps in peace after her trudging, in company with her fellows of dirt and dregs; for who is there that does not deem himself blest, in the company of his equals, when he is out of employ?

68. The herd of common people, is ever fond of mixing with the ignorant rabble in their modes of life; because there is no body that can avoid the company of his equals. (Kind flies with its own kind; or, Birds of one feather fly together).

69. The lost needle when found by a blacksmith and heated in the hearth, flies to heaven by the breath of the bellows, after which it disappears in the air. (So the society of the good elevates one to heaven, which leads at last to his final liberation).



70. In this manner the current of vital airs, conducts the breath of life in to the heart; which becomes the living spirit, by force of the acts of its prior states of existence.

71. The vital airs being vitiated, in the body, cause the colic pains known by different names; such as flatulence, bile and the like.

72. The colic caused by vitiation of the Vyāna air, produces many diseases, and affects all the members of the body with a watery fluid. When it comes by breathing of the lungs, it causes the *Vāya sūla* or pulmonary colic of lungs, and is attended by disfigurement of the body, and insanity or hysteria known as the hysteric colic.

73. Sometimes it comes from the hands of sheepkeepers, and by the smell of the sheep's wool in blankets; and at others it seizes the fingers of children, and causes them to tear their bed cloths therewith.

74. When it enters the body by the foot, it continues in sucking the blood; and with all its voracity, becomes satisfied with very little food.

75. It lies in the glandular vessel of the faeces, with its mouth placed downward; and takes at pleasure any form, it likes to assume as its prerogative.

76. It is the nature of the malicious, to show the pervertedness of their hearts by doing injury to others; as it is characteristic of the base people to raise a row for their pleasure, and not for any gain or good to themselves.

77. The miserly think much of their gain of even a single cowry: so deeprooted is the avaricious selfishness of human nature. (All little gain is no gain, compared with the wants of men).

78. It was but for a particle of blood, or as much as could be picked out by the point of a pin, that the colic Sūchī was bent on the destruction of men: so the wise are fools in their own interests (and so do cut-throats kill others for a single groat).

79. How great is my master-stroke, says the needle, that from stitching the shreds of cloth, have come to the pitch of piercing the hearts of men; so be it and I am happy at my success.

80. As the rust of the lazy needle passes off in sewing, without being rubbed with dust; so must it take the rust, unless it is put in the action of piercing the patient and passive shreds. (The rolling stone gathers no moss).

81. The unseen and airy darts of fate, are as fatal as the acts of the cruel Vīsūchi; though both of them have their respite at short intervals of their massacres.

82. The needle is at rest after its act of sewing is done; but the wicked are not satisfied, even after their acts of slaughter are over.

83. It dives in the dirt and rises in the air, it flies with the wind and lies down wherever it falls; it sleeps in the dust and hides itself at home and in the inside, and under the cloths and leaves. It dwells in the hand and ear-holes, in lotuses and heaps of woolen stuffs. It is lost in the holes of houses, in clefts of wood and underneath the ground. (Compare the adventures of a pin in Gay's Fables).

84. Vālmīki added:—As the sage was speaking in this manner, the sun went down in the west, and the day departed to its evening service. The assembly broke after mutual salutations, to perform their sacred ablution; and joined again on the next morning, with the rising beams of the sun to the royal palace.

## CHAPTER LXXI.

### REMORSE OF SŪCHĪ.

Argument. Remorse of Karkatī at her transformation to a Needle from her former gigantic form.

Vasishtha continued:—After the carnivorous fiend—Karkatī, had feasted for a long period on the flesh and blood of human kind; she found her insatiable voracity to know no bounds, and never to be satisfied with anything.

2. She used to be satisfied erewhile, with a drop of blood in her form of the needle; and she now became sorry, at the loss of the insatiable thirst and appetite of her former state.

3. She thought in herself, O pity it is! that I came to be a vile needle; with so weak and slender a body, that I can take nothing for my food.

4. How foolish I have been to forego my former gigantic form, and change my dark cloudy figure for something as the dry leaf of a forest tree.

5. O wretch that I am, to have foregone my dainty food of flesh

flavoured with fat. (The Rāskshasa cannibals are raw flesh-eaters and feeders on the fat of animals).

6. I am doomed to dive in dirt, and drop down on the ground; to be trodden and trampled over under the feet of people, and soiled and sullied in the filth.

7. O me miserable, helpless and hopeless thing, and without any support or status of mine; from one woe I fall to another, and one danger is succeeded by another unto me!

8. I have no mistress nor maidservant, nor my father nor mother; I have got no son nor brother, nor any one to serve or befriend me.

9. I have no body nor abode, nor any refuge nor asylum anywhere; nor have I a fixed dwelling in any spot, but am driven about, like the fallen leaves of forest trees by the driving winds.

10. I am subject to all accidents, and exposed to every kind of calamity; I wish for my extinction, but it wishes not to approach unto me. (Death flies from the destitute).

11. What else have I done to have given away my own big body, in the foolishness of my heart; than parted like a madman, with a precious jewel for a paltry piece of glass.

12. One calamity is enough to turn the brain out of order; but what will be my case when it is followed by other calamities in endless succession.

13. I am hung up (with the cloth) to be suffocated by the smoke, and dropped down in the streets to be trodden under foot; I am cast away with the dirt, and hid under the grass to my great distress.

14. I serve at another's will, and am guided by my guide; I am stark naked while I sew for others, and am ever a dependant on another's guidance.

15. Long do I drudge and trudge for a paltry gain, and stitching alone is all the work that I have to perform for life. O unlucky that I am, that my ill luck even is so very luckless.

16. I see the demon of despair rising before me, upon my penitence of this day; and threatening to make an end of this body, of which I have made an offering to him.

17. What better fate can await on me, after my loss of so big and bulky a body by my foolishness; than to be annihilated into nothing, rather

than be a thing which is good for nothing.

18. What man will pick me up, who am as lean as a mollusk (or thread worm); from the heap of ashes, under which I lie buried by the wayside.

19. No keensighted man will take into his consideration a wretched and a forlorn being; as nobody living on a high hill, ever stoops to take notice of the grass growing on the ground below.

20. I cannot expect to raise myself higher, while I am lying in the sea of ignorance; what blind man can perceive the glorious sun-light, who is guided by the flash of fireflies?

21. I know not therefore how long I shall have to labour under my difficulties, when I find myself already drowned in a sea of misery.

22. When shall I be restored again to the form of the daughter of Anjanāgiri mountain; and will stand as a pillar over the ruins of the nether and upper worlds?

23. When shall I have my arms reaching to the clouds, and my eyes flashing as lightning; my garb becoming as white as snow, and my hairs touching the sky.

24. My big belly resembling a huge cloud, and my long breasts hanging below as pillows; shaking with the motion of my body, in its dancing like the pinions of a peacock.

25. The ash-white light emitted by my laughter, cast the light of the sun into the shade; and my former high stature, threatened to devour the terrible god of death.

26. My hollow sockets deep as the holes of mortars, flashed erewhile with living fire; like the rays of the sun; and my large legs moved as two monumental pillars in my rambling.

27. When shall I have my big belly, with its large cavity like a pot-belly; and when shall I have again my soft black nails, resembling the dark and humid clouds of autumn.

28. When will those tender smiles return to me, whereby I moved the great Rākshasas to my favour; and when shall I dance in my giddy circles, at the music of the tabor amidst the forests.

29. When will that big belly of mine, be filled with potfuls of fattened liquor; and be fed with heaps of the flesh and bones of dead bodies.

30. When shall I get me drunk, with drinking the blood of human gores;

and become merry and giddy, until I fall fast asleep.

31. It was I who destroyed my former brilliant body, by my bad choice of austerities, and accepted this petty needlish form, like one taking the sulphate of gold, instead of that precious metal.

32. Ah! where is that huge body which filled all sides, and shone as the sable hill of Anjanāgiri; and what is this puny and pinny form of the shape of a spider's leg, and as thin and lean as a tender blade of grass.

33. The ignorant are found to throw away a golden jewel, as useless on the ground as a piece of glass; and so have I cast aside my shining body, for a bit of this blackest needle.

34. O great Vindhyā with thy hollow and snow covered caves! why dost thou not destroy thy dull elephants by thy native lions? It is I that am as silly as an elephant—*gaja mūrkhā*.

35. O my arms! which used to break down mountain peaks, why do ye fail to pluck the butter-like moon with thy moony nails?

36. O my breast! which was as fair as the side of the snowy mountain, even without my glassy ornaments; why dost thou not show thy hairs, which were as large as leeches that feed on lion's flesh?

37. O my eyes! that used to dispel the darkness of the darkest night, and kindle the dry fuel with your glaring fire; why do ye cease to lighten the air with your effulgence?

38. O my shoulder blades! are ye broken down and levelled with the earth? or are ye crushed and smashed or mouldered and worn out by age?

39. O my moonbright face! why dost thou not shine over me with thy bright beams; resembling the everlasting light of the orb of the moon, now at an end for ever?

40. O my hands! where is your strength fled today? See ye not, how I am transformed to an ignoble needle, that is moved about by the touch of the foot of a fly?

41. Alas! the cavity of my navel, which was as deep as a well, and beset by hairs resembling rows of beautiful plants about it; and my protuberant posteriors, which likened to the bottom of the Vindya hills.

42. Where is that towering stature reaching to the sky, and what is this new earned contemptible form of the needle; where is that mouth, hollow as the vault of the sky, and what is this hole of the needle? Where is

that heap of my flesh meat, and what is this drop of watery food? Ah! how lean have I grown, but who is to be blamed for an act of my own doing?

## CHAPTER LXXII.

### FERVOUR OF SŪCHĪ'S DEVOTION.

Argument. Ardour of Sūchī's austerities and Indra's Inquiry of it.

Vasishtha continued:—Afterwards Sūchī became silent and motionless, and thought of resuming her austerities for the sake of regaining her long lost body.

2. With this intention she returned to the Himālayas; and there abstaining from her desire of human gore, she sat reiterating her castigations.

3. She saw in her mind her form of the needle, entering into her heart with her breathings.

4. Thus meditating on her mental form of the needle, she was wafted by her vital breath to the top of the hill, and alighted on it like a vulture from high.

5. There she remained alone and apart from all living beings, and sat amidst burning fires, with her form of an ash-coloured stone (*i. e.* besmeared by ashes like a *yogi*).

6. She sat there as a sprout of grass, springing in that dry and grassless spot; but soon faded away, to a blade of withered hay in the sandy desert.

7. She remained standing on tip-toe of her only one foot, and continued in the castigation of her own self. (Standing of the one legged needle, represented the posture of devotees standing on one leg).

8. She lightly touched the ground with her tiptoe stature, and avoiding all sidelong looks, gazed on the upper sky with her upraised face and uplifted eyes.

9. The acute point of the black iron needle, firmly preserved its standing posture by penetrating the ground; while it fed itself upon the

air, which it inhaled by its uplifted mouth.

10. The scarcity of food in the forest, made it look up as in quest of some prey coming from a distance; while its lower part shaking with the wind, enticed the unwary to approach towards it.

11. The ray of light issuing as a pencil from the needle hole, became like its attendant guard on the hinder part.

12. As men are kindly disposed towards the mean, that are favourites to them; so was the needle attached to the pencil of ray, that became its constant attendant.

13. The needle had another constant companion, of its devotion in its own shadow; but the blackness of its person, made it always to remain behind the back. (The shadow of a thing ever remains behind it).

14. Thus the shadowy needle and pencil of ray, having firmly adhered themselves to the iron needle; these three have always become intimate friends, like all good people mutually assisting one another.

15. The trees and plants of the mountain forest, felt compassion for Sūchī on seeing her in this plight; for who is there, that bears no sympathy for the pious devotee, or her penances and austerities?

16. The needle that was thus stuck fast to the ground by its foot, and had sprung up like some faculty of the mind; was fed with the fragrance of the fruitage, blown and borne by the breeze to its uplifted mouth.

17. The woodland gods and demigods, continued to fill its mouth with the dust; of blown and unblown flowers in the woods.

18. But it did not swallow the powdered dust of meat; which the god Indra had caused to be thrown into its mouth, for the purpose of frustrating the efficacy of its devotion.

19. Its fixity of purpose, did not permit it to swallow the delicious powder; because a person however mean he may be, is sure of success by his firmness of mind.

20. The god of winds, with his power of uprooting the mountains; was astonished to find the needle, averse to swallow the food, ministered to it in the form of the pollen of flowers.

21. The resolute devotee is never to be shaken from his purpose, though he is plunged in the mud or drowned in water, or scattered by the winds and thrown into the burning fire.

22. Or when he is shattered by showers of hailstones, or struck by the lightning or battered by rain drops, and intimidated by thunder claps.

23. The resolute mind is not changed in a thousand years, and the feet of the firm, like those of the drowsy and dead drunk, never move from their place.

24. The holy hermit who is devoted to his purpose, loses in time the motion of his external organs; but obtains by the exercise of his reason, the light of true knowledge in his soul.

25. Thus did Sūchī gain the light of knowledge, and become a seer of the past and future. She became cleansed of the dross of her sins, and her Visūchī or impurity was turned to Sūchī or purity.

26. She came to know the truly knowable, in her own understanding; and she felt true bliss in her soul, after the removal of her sins by devotion.

27. She continued for many thousand years in her austere devotion, to the great astonishment of seven times seven worlds, that got affrighted at her austerities. (The cause of their fright was, lest she should take possession of their happy states, by the merit of her devotion).

28. The great mountain was set in a blaze, by the fervour of her devotion; and that flame spread to all the worlds, like the blaze of a portentous meteor.

29. This made Indra the god of heaven, to ask Nārada respecting the cause of this intense devotion; saying "Who is it that engrosses to her the fruition of worlds, by her austere devotion"? To whom Nārada thus replied:

30. "It is Sūchī, who by her continued devotion of thousands of years, has attained her highest state of enlightenment; and it is that light that now enflames all the worlds."

31. It is Sūchī's devotion, O lord of gods, that makes the Nāgās to sigh and the hills to tremble. It causes the celestials to fall down, and the sea to overflow on earth. It dries up all things, and casts to shade the bright orb of the sun itself.

## CHAPTER LXXIII.

### NĀRADA'S RELATION OF SŪCHĪ'S DEVOTION.



Argument. Description of Sūchī's *austerities*, and Indra's Inquiry about them.

Vasishtha related:—Indra having learnt about the austere devotion of Karkatī, had the curiosity to know more of her through Nārada, whom he asked about the matter.

2. Indra said:—I know Sūchī to have acquired her fiendish practice (of blood sucking), by means of her devotion; but who is this apish Karkatī that is so greedy of her gain (of flesh and bones).

3. Nārada replied:—It is Karkatī the malevolent fiend, that became *Jīva Sūchī* or colic pain of the living, and assumed the shape of an iron needle as its support or fulcrum.

4. Having afterwards forsaken that prop, it entered into the human body as its landing place; and then it flew up to the heart on the vehicle of vital breath, and is seated in the car of the current air in atmosphere. (The resting place *locus standi*, *point d'appui* or *powsto* of the diseases of life).

5. This colic of life—*Jīva Sūchī*, having entered into the bodies of vicious lives, passes through the canals of their entrails and the pores of their flesh, fat and blood, and then nestles as a bird in the interior part.

6. It enters the intestines with the breath of the air, and there settles in the form of flatulent colic; afterwards being seated at the end of the *nyagrodha* artery, it forms the plethoric colic with fulness of blood and inflammation.

7. It also enters the body through other parts and organs, and receives different names according to its situation; and then feeds itself upon their flesh and marrow (as the best food for living beings).

8. Fastened to the knots of wreathed flowers and stuck to the leafy garlands, decorating the breasts and cheeks of fond damsels, she steeps enraptured with them, on the bosoms of their loving spouses (*i. e.* the menial needle is blessed in the company of her mistress).

9. She flies to the bodies of birds in wood-land retreats, which are free from worldly sorrow and strife; and flutters on the tops of flowers of the Kalpa arbours of Paradise, or rolls on beds of lotuses in the lakes.

10. She flies over the high hills of the gods, in the forms of

fluttering bees; and sips the honey drops, perfumed with the fragrance of the pollen of *mandara* flowers.

11. She devours in the form of vultures, the entrails of the dead bodies of warriors, through the notches made in them, by blades of swords in warfare.

12. She flies up and down in the pellucid and glassy paths of the firmament, and pierces through all the pores and arteries or inlets into the human body; as the inflated winds pass in every creek and corner on all sides.

13. As the universal vital air (*prāna-vāyu*), runs in the heart of every living being, in the form of the pulsation of air; so does *Sūchī* oscillate in every body, as it were her own habitation.

14. As the intellectual powers are lodged in every person, in the manner of blazing lamps in them; so does she reside and blaze as the mistress of every body; answering her dwelling house.

15. She sparkles as the vital spark in the particles of blood, and flows as fluidity in liquid bodies; she rolls and trols in the bowels of living beings, as whirlpools whirl about in the bosom of the sea.

16. She rests in the milk white mass of flesh, as *Vishnu* reclines on his bed of the serpent *Vāsuki*; she tastes the flavour of the blood of all hearts, as the goddess (*Kālī*) drinks the liquor of her goblet of wine.

17. She sucks the circulating red hot blood of hearts, as the winds absorb the internal and vivifying juice, from the hearts of plants and trees.

18. Now this living *Sūchī*, intending to become a devotee, remains as motionless as an immovable substance, and as fixed and steady in her mind.

19. The iron-hearted needle, being now rarefied as the invisible air, is traversing to all sides, on the swift wings of winds resembling its riding horses.

20. It goes on feeding on the flesh and drinking the blood of all living beings; and carrying on its various acts of giving and receiving, and dancing and singing all along.

21. Though the incorporeal *Sūchī* has become aeriform and invisible as vacuum, yet there is nothing which she is unable to accomplish by the powers of her mind, outstripping the swiftness of the winds.

22. But though she runs mad with her meat, and turns about giddy with her drink; yet she is curbed by fate, like an elephant in chains from running at random.

23. The living body like a running stream, moves apace with billows in its course; and the painful and destructive diseases under which it labours, are as greedy sharks lying hid underneath.

24. This frail body like the formless Sūchī, being disabled by infirmity to gorge its fleshy food, begins to lament its fate, like old and sickly rich folks, for their want of hunger and appetite.

25. The body with its members, moves about like the beasts of the forest (for their prey); and it plays its parts like an actress in the stage, with goodly apparel and ornaments on her person.

26. The body is moved to and fro by its internal and external winds, and its natural weakness (immobility), is always in need of being moved by the vital airs, as the immovable fragrance requires to be wafted by the breeze.

27. Men in vain rely on mantras and medicines, on austerities and charities, and on the adoration of idols for relief; while their bodies are subject to diseases like the sea to its surges.

28. The unseen force of mobility, is soon lost in the solid body, as the light of the lamp is lost in darkness. So the living Sūchī came to be lost in the iron needle, in which she had her rest (*i. e.* the living body is lost and transformed to a spirit, wherein it finds its rest after death).

29. Every one aspires to a state according to his natural propensity; as the inclination of the Rākshasī led her to choose the needleship upon herself.

30. A man being tired by travelling far and wide, returns at last to take his rest at home; so the big and living Sūchī turned to the form of the *thin* iron Sūchī to execute her repose; but like ignorant people, who prefer the grosser pleasure of the body to the nicer delights of the soul; she still panted for her grosser enjoyments, that were now lost to her.

31. With the intention of satisfying her thirst, she travelled to all parts and quarters (in her form of the poor needle); but derived more of the mental pleasure of experience, than the satisfaction of her corporeal appetites.

32. When the container is in existence, it is possible to fill it with

its contents and not otherwise; so one having his body, can seek and get every pleasurable object to give it delight.

33. Remembering now the past enjoyments of her former body, she became sorrowful in her mind, that was so highly pleased and satisfied with filling its belly before.

34. She was then resolved to betake herself to austere devotion, for the purpose of recovering her former body; and with this object in view, she chose for herself the proper situation for her castigations.

35. The living soul of Sūchī, thought of entering into the heart of a young vulture flying in the air; and thus soared to it and rested herself in the air like that bird, by the help of her vital breath (*i. e.* the greedy spirit was turned to the form of a hungry vulture to shriek and seek for carrion).

36. The vulture being thus filled with the malevolent spirit of the choleric Sūchī in itself, began to think of executing the purposes that Sūchī had in her mind.

37. Thus the vulture bearing the insatiate Sūchī within its body, flew to its intended spot on the mountain. It was driven there like a cloud by the wind, and it was in this place that Sūchī was to be released from her needleship.

38. It sat there on a spot of the solitary forest in its state of asceticism, seeming to be freed from all desires of the world.

39. It stood there on one of its legs, supported on the tip of its toe and appeared as the statue of some deity, consecrated on the top of the mountain by some one in the form of Garuda.

40. There standing on one leg, supported on an atom of dust; she remained as the mountain peacock, that stands on one leg with the head raised to the sky.

41. The bird seeing the living Sūchī coming out of his body, and standing on the mountain as a statue, fled away and disappeared from that place.

42. Sūchī issued from the body of the bird, in the manner of the spirit coming out of it, and the intellect aspiring to higher regions; and as the particles of fragrance fly upon the wings of winds, in order to meet the breath of the nostrils to be borne into the nose.

43. The vulture fled to his own place after leaving Sūchī at that place, like a porter disburthening himself of his load; and found himself

relieved of his lickerish diseases on his return.

44. Now the iron Sūchī, being seated in her devotion, in the form of the living Sūchī; appeared as graceful as a right man engaged in the performance of his proper duty.

45. And as the formless spirit is unable to do anything, without a formal support or instrument; so the living Sūchī supported herself on the tip of her toe, for performance of her devotion.

46. The living Sūchī has sheathed the iron needle (in her heart), as an evil spirit (Pīsāchī) enwraps a Sinsapā tree; and as the winds enfold the particles of odor, which they bear away in their bosom.

47. Thenceforwards, O Indra! has she betaken herself to her protracted devotion, and passed many years in the solitary wilderness in her steady position and posture of body.

48. It now behoves you, O Indra! that art skilled in stratagems, to devise some plan, in order to delude her from her object, or else her devotion will destroy the people, you have so long preserved.

49. Vasishtha said:—Indra having heard these words of Nārada, sent Maruta (Eolus) the god of winds to her search, in all quarters of the globe.

50. The god Maruta then proceeded in quest of her, in his spiritual form of intelligence; and having traversed the etherial regions, alighted upon the nether world. The winds and all other elemental and physical powers, are believed to be endued with intelligence also; and not as mere brute forces, on account of the regular discharge of their proper functions, which they could never do without intelligence.

(Hence the imagination and adoration of the Marutgana in the elemental worship of the Veda).

51. He beheld everything instantly at a glance of his intelligence; which perceived all things at one view; as the sight of the Supreme Spirit sees through all bodies without exception or hindrance (*i. e.* the sight of the spirit like its breath, sees through and supports all things).

52. His sight stretched to the Lokāloka mountain in the polar circle, far beyond the seven seas of the earth, where there is a large tract of land abounding with gems. (It is doubtful whether the polar mountain or sea abounds with gems).

53. He viewed the circle of the Pushkara continent, surrounded by a sea

of sweet water; and containing mountains with their dales and valleys.

54. He next saw the Gomeda islands, surrounded by the sea of liquor with its marine animals; and the land abounding with cities and towns.

55. He beheld also the fertile and peaceful continent of Kraunchadvīpa, bounded by the sweet Saccharine sea, and beset by a range of mountains.

56. Further on was the Swetadvīpa (Albion island), with its subsidiary isles surrounded by the Milky (Atlantic) ocean, and having the temple of Vishnu in the midst of it (meaning perhaps the ancient Kelts to be colony of the Hindus).

57. After that appeared the sea of butter, surrounding the Kushadvīpa island; and having chains of mountains and cities with buildings in them. (Butter milk &c., are fictitious name and not this really).

58. Then came the Sākadvīpa in view amidst the ocean of curds, containing many countries and many large and populous cities in them. (The *sākadvīpa* is said to be Scythia or the land of the saccae or sakas).

59. Last appeared the Jambudvīpa girt by the sea of salt, having the Meru and other boundary mountains, and many countries in it. (This is Asia stretching to the polar mountains on the north and south).

60. Thus the intelligence of air (Marut), having alighted on earth upon the wings of winds, spread himself afterwards to its utmost ends with rapidity (or spread himself rapidly to its utmost limits afterwards).

61. The god of air then directed his course to Jambudvīpa (Asia), and having arrived there, he made his way to the summit of the snowy mountain. (Himālaya, where Sūchī was performing her devotion).

62. He saw a great desert on the highest top of the summit, which was as extensive as the expanse of the sky, and devoid both of living creatures and the vestiges of animal bodies (*i. e.* there were neither any living being nor fossil remains to be found on the mountain peak).

63. It was unproductive of greens or grass owing to its nighness to the sun; and was covered over with dust, like that composing this earth.

64. There spread a wide ocean of the mirage to excite the thirst, like the lucid waters of a river; and allure the longings of men by its various hues, resembling the variegated colours of rain-bow.

65. Its wide expanse reaching almost to infinity, was unmeasurable even by the regents of the quarters of heaven, and the gusts of wind, blowing

upon it, served only to cover it with a canopy of dust.

66. It resembled a wanton woman, besmeared with red powder as the sunbeams, and sandal paste like the moonbeams; and attentive to the whistlings of the breeze. (Thinking them to be hissings of men).

67. The god of the winds having travelled all over the seven continents and their seas, and being tired with his long journey on the surface of the earth; rested his gigantic body which fills the infinite space in all directions, on the top of that mountain; like a butterfly resting on the twig of a tree, after its wearied flight in the air.

## CHAPTER LXXIV.

### CONSUMMATION OF SŪCHĪ'S DEVOTION.

Argument. Return of the god of winds to the Indra, and his narration of the Devotion of Sūchī and her desired Boon.

The god of the winds beheld Sūchī standing erect, like a crest on the summit of the mountain, amidst that vast tract of the desert all around.

2. She stood upon one leg fixed in her meditation and roasted by the burning sun over her head; she was dried up to a skeleton by her continued fasting, and her belly was contracted to the shrunken skin (*i. e.* she was threadbare as skin in all her body and belly).

3. Now and then, she inhaled the hot air with her open mouth, and then breathed it out, as her heart could not contain the repeated influx of air. (Respiration of air is practised by Yogis, to sustain their lives therewith for want of solid food).

4. She was withered under the scorching sunbeams, and battered in her frame by the hotter winds of the desert; yet she moved not from her stand-point, as she was relieved every night by the cold bath of moonbeams.

5. She was content with covering her head under the particles of dust, and did not like to change her state for a better fortune (*i. e.* she preferred her poverty to high dignity).

6. She gave up the possession of her forest to other living beings, and lived apart from all in the form of a crest of hair. Her breathings being withdrawn to the cranium, appeared out of it as a tuft of hairs or

bushes clapped on her head. (Air confined in the cranium, is said to keep the body alive for ages).

7. The god of air was astonished to see Sūchī in this state; he bowed down to her and was struck with terror as he beheld her more earnestly. (The countenance of the holy is awful to the sight of the unholy).

8. He was so overawed by the blaze of her person, that he durst not ask her anything, such as:—"O saintly Sūchī! why dost thou undertake thyself to these austerities"?

9. He only exclaimed, O holy Sūchī, how wondrous is this sight of thy devotion! Impressed with veneration for her holiness, the god made his departure to heaven whence he came.

10. He passed the region of the clouds, and reached the sphere of the still air (sthīra vāyu); and then leaving the realm of the Siddhas behind him, he arrived to the path of the sun—the ecliptic.

11. Then rising higher in his airy car, he got into the city of Indra, where he was cordially embraced by the lord of gods, for the merit of his sight of Sūchī. (Visit to sacred persons and holy shrines, is believed to impart a share of holiness to the visitant).

12. Being asked what he saw, he related all that he had seen, before the assembled gods in the synod of Sakra or Indra.

13. Pavana said:—There is the King of mountains the high Himalaya, situate in the midst of Jambudwīpa (in Asia); who has the lord Siva, that bears the crescent of the moon on his forehead, for his son-in-law.

14. On the north of it, is a great peak with a plain land above it, where the holy Sūchī holds her hermitage, and performs her rigorous devotion.

15. What more shall I relate of her, than that she has abstained herself even of her sustenance of air, and has made a mess of her entrails coiled up together.

16. She has contracted the opening of her mouth to a needle hole, and stopped even that with a particle of dust, in order to restrain it even from the reception of a cold dewdrop for its food.

17. The fervour of her devotion, has made the snowy mountain to forsake its coldness; and assume an igneous form which it is difficult to approach. (The blaze of holiness is said to set mountains on fire, as the presence of the Holy spirit set the sacred mount of Sinai on flame).



18. Therefore let all of us rise and repair soon to the great father of creatures for redress; or know this fervent devotion of hers must prove to our disadvantage in its result.

19. Hearing these words pronounced by Pavana, the lord Indra in company with the other gods, proceeded to the abode of Brahmā, and prayed unto him for their safety.

20. Brahmā answered:—"I am going even now to the summit of the snowy Himālaya, to confer to Sūchī her desired boon." Upon this assurance of Brahmā, the gods all returned to their celestial abodes.

21. During this time Sūchī became perfect in her holiness, and began to glow with the fervour of her devotion on the mountain of the immortals.

22. Sūchī perceived very clearly the revolution of the time (of her castigation), by fixing her open eyes on the sun, and by counting the days by the rays of solar light penetrating the opening of her mouth:—the needle hole.

23. Sūchī though flexible as a bit of thread, had yet attained the firmness of the mountain Meru, by her erect posture.

24. She beheld by the ray of sun light, which penetrated the eye of the needle, that the shadowy attendant upon her erect posture, was the only witness of her upright devotion.

25. The shadow of Sūchī which was the only attendant on her devotion, hid herself under her feet for fear of the midday heat, so do people in difficulty find their best friends forsake their company in times of adversity.

26. The union of the three persons of the iron, the ascetic and shadowy Sūchī, like the meeting of the three rivers (Asi, Varanā and Gangā from three sides), described a triangle in the form of the sacred city of Benares (or a delta of Gangā or the triune divinity).

27. This union of the three, like the confluence of three rivers of a Trivenī (as Gangā, Yamuna and Sarasvatī), purifies the sins of men by the three different hues of their waters, *viz.* the blue, black and white.

28. A person becomes acquainted with the unknown cause of all, only by *suchana* or reasoning in his own mind; and by means of his self-consciousness (of the truth or untruth of a thing). It is the cogitation of one's own mind that is best guide in all things or else, O Rāma! there is no other better preceptor for men.

## CHAPTER LXXV.

### SŪCHĪ'S REGAINING HER FORMER FRAME.

Argument. Brahmā's appearance, admonition and blessing to Sūchī and her resuscitation to life.

Vasishtha continued:—After the lapse of a thousand years of long and painful devotion, the great father of creation (Brahmā), appeared to her under his pavilion of the sky, and bade her accept the preferred boon.

2. Sūchī who was absorbed in her devotion, and her vital principle of life, remaining dormant in her, wanted the external organs of sense (to give utterance to her prayer), and remained only to cogitate upon the choice she should make.

3. She said to herself: "I am now a perfect being, and am delivered from my doubts; what blessing therefore is it, that I have need of asking (either for myself or others), beyond this state of beatitude; which I already possess in my peace and tranquillity, and the bliss of contentment and self-resignation.

4. I have got the knowledge of all that is to be known, and am set free from the web of errors; my rationality is developed, and what more is requisite to a perfect and rational being?

5. Let me remain seated as I am in my present state, I am in the light of truth; and quite removed from the darkness of untruth; what else is there for me to ask or accept?

6. I have passed a long period in my unreasonableness, and was carried away like a child, by the demon of the evil genius of earthly desires. (As a child wants to have everything he sees, not knowing whether it is good or bad for him to have it).

7. This desire is now brought under subjection by my power of ratiocination, and of what avail are all the objects of my desire to my soul?" (There is nothing of any good to the soul, for nothing temporal is of any spiritual good).

8. The lord of creatures kept looking on Sūchī sitting with her mind fixed in her silent meditation, and resigned to her destiny; and quite abstracted from all external sensations, and the use of her bodily organs.

9. Brahmā with the kindness of his heart, again accosted the apathetic dame, and said unto her: "Receive thy desired blessing, and live to enjoy for sometime longer on earth".

10. Then having enjoyed the joys of life, thou shalt attain the blissful state from which thou shalt have no more to return here, and this is the fixed decree destined for all living beings on earth.

11. Be thy desire crowned with success, by merit of this devotion of thine, O best of the womankind! Resume thy former corpulence, and remain as a Rakshasī in this mountain forest.

12. Regain thy cloud-like shape whereof thou art deprived at present, and revive as a sprout from thy pinnate root, to become like a big tree growing out of its small root and little seed.

13. Thou shalt get an inward supply of serum from thy pinnate tendon, as a plant gets its sap from the seeded grain; and the circulation of that juice will cause thy growth like that of a germ from the ingrained seed.

14. Thy knowledge of truth has no fear of following into the difficulties of the world; while on the contrary, the righteousness of thy soul will lead thee like a huge cloud, that is heavy, with its pure water high in the heaven, notwithstanding the blasting gusts of wind (*i. e.* the pure and contrite spirit goes on its wonted course, in spite of the tribulations of the world).

15. If by thy constant practice of Yoga meditation, thou hast accustomed thyself to a state of habitation (death like Samādhi), for thy intellectual delight, and hast thereby become assimilated to the *anaesthesia* of thy meditation (to the *state of a stock* and stone).

16. But thy meditateness must be compatible with thy worldly affairs, and the body like the breeze, is nourished best by its constant agitation (*i. e.* meditation must be joined with utility, and the body with its activity).

17. Therefore my daughter! thou dost act contrary to nature, by withstanding the action which thy nature requires; nor can there be any objection to thy slaughter of animal life under proper bounds. (Because the carnivorous are made to live upon flesh, as the omnivorous man upon all kinds of food).

18. Act therefore within the bounds of justice, and refrain from all acts of injustice in the world; and stick steadfastly to reason, if thou shouldst like to live liberated in this life. (Justice is the source of liberty, but injustice leads to bondage).

19. Saying so far, the god disappeared from below to his heavenly sphere, when Sūchī said to him "be it so and I have nothing to oppose to this". Then thinking in her mind, that she had no cause to be dissatisfied with the decree of the lotus-born Brahmā, found herself immediately in possession of her former body.

20. She came to be of the measure of a span at first, and then of a cubit; and next a full fathom in length; and increasing fastly in her height, she grew up as a tree; till at last she was of the form of a cloud. She had all the members of the body added to her instantly, in the manner of the growth of the arbour of human desire. (Our growing desires and their increase, are compared with the growth and ramifications and fructification of trees).

21. From the fibrous form of Sūchī (the needle), which was without form or feature, body, blood, bones, flesh or strength, there grew up all the parts and limbs at once. Just so the fancied garden of our desire, springs up on a sudden with all its verdant foliage and fruits and flowers from their hidden state.

## CHAPTER LXXVI.

### REFRAINING FROM UNLAWFUL FOOD.

Argument. Advice of the god of winds to Karkatī; and her resort to the Abode of Kirāta—flesh eaters.

Vasishtha continued:—Sūchī the needle now became the fiend Karkatī again; and her leanness turned to bulkiness, in the manner of a flimsy cloud; assuming a gigantic form in the rainy season.

2. Now returning to her natal air and element, she felt some joy in herself; but renounced her fiendish nature by the knowledge she had gained; as a snake throws off its old slough. (She was regenerated to a new life in the very same body).

3. There seated in her *lotiform* posture, she continued to reflect on her future course; and relying on the purity of her new life and faith, she remained fixed as a mountain peak. (Unmoved by the stormy temptations of the world).

4. After six months of her continued meditation, she got the knowledge of what she sought; as the roaring of clouds rouses the peacock, to the

sense of an approaching rain.

5. Being roused to her sense, she felt the pains of her thirst and hunger; because the nature of the body never forsakes its appetites as long as it lasts in the same state. (There cannot be a thorough change of innate nature in the same person).

6. She was sorrowful at last, not to find out what food she should take to herself; because she thought the killing of animal life for food, was unlawful and repugnant to her nature.

7. The food forbidden by the respectable and got by unjust means, must be rejected even at the expense of one's valuable life. (Respectable men abhor the flesh of unclean animals and forbidden meat).

8. If my body, said she, should perish for want of lawful food, I do not transgress the law in that; but the guilt lies in my taking of unlawful food; for the sustenance of my life. (Hence no man is guilty of his legal gain and lawful food).

9. Whatever is not obtained according to the customary rules of society, is not worth taking; and if I should die without my proper food, or live upon improper fare, it amounts to the same thing whether I live or die: (because unrighteous living is moral death).

10. I was only the mind before, to which the body is added as a base appendage. It vanishes upon the knowledge of self; hence its care and neglect are both alike. (The soul forming our true essence, must be preserved pure in expense of the impure body).

11. Vasishtha resumed:—As she was uttering these words, in silence to herself, she heard a voice in the air, coming from the god of winds, who was pleased at the renunciation of her fiendish disposition.

12. "Arise Karkatī", it said, "and go to the ignorant and enlighten them with the knowledge thou hast gained; for it is the nature of the good and great, to deliver the ignorant from their error.

13. Whosoever will not receive this knowledge (of lawful food), when it is imparted to him by thee, make him verily the object of thy derision, and take him as being a right meat and proper food for thee."

14. On hearing these words she responded, "I am much favoured by thee, kind god!"; and so saying, she got up and descended slowly from the height of the craggy mountain.

15. Having passed the heights, she came to the valley at the foot of the mountain; and thence proceeded to the habitation of the Kirāta people,

who inhabit the skirts at the bottom of the hills.

16. She saw those places abounding in provisions of all sorts; such as human kind and their cattle with their fodder and grass. There were vegetable as well as animal food, with various kinds of roots and plants. There were eatables and drinkables also, with the flesh of deer and fowls, and even of reptiles and insects.

17. The nocturnal fiend then walked her way, under the shade of the deep darkness of night, towards the habitation at the foot of Himālaya, in her form of the sable mount of Anjanāgiri (unperceived by the inhabitants).

## CHAPTER LXXVII.

### DELIBERATION OF KARKATĪ.

Argument. Description of the dark night. The Rākshasī's meeting a rāja and his minister. Her trial of and argumentation with them.

Vasishtha resumed:—It was a deep dark night, black as ink and as thick as tangible pitch; hiding the habitation of the Kirātas under its nigrescent umbrage. (Kirātas are the present Kirāntis of the Himālayas, and the ancient Kerrhoides of Ptolemy).

2. The sky was moonless, and overcast by a veil of sable clouds; the woodlands were obscured by tamāla trees, and thick masses of black clouds were flying about in the air.

3. The thick furze and bushes besetting the hilly villages, obstructed the passages by their impervious darkness, and the flitting light of fireflies gave the homesteads an appearance of the bridal night.

4. The thick darkness spreading over the compounds of houses, shut out the passage of the light of lamps, which made their way of or from the chinks of the dwelling in which they were burning.

5. Karkatī beheld a band of Pisāchis, dancing about her as her companions; but she became motionless as a block of wood, on seeing the giddy Vetālas, moving about with human skeletons in their hands.

6. She saw the sleeping antelopes by her, and the ground matted over by the thick snow falls; while the drizzling drops of dew and frost, were

gently shaken by the breeze on the leaves of trees.

7. She heard the frogs croaking in the bogs, and the night ravens cawing from the hollows of trees; while the mingled noise of jocund men and women, were issuing from the inside of the houses.

8. She saw the *ignis fatuus* burning in the swamps, with the lustre of portentous meteors; and found the banks and bournes, thick with thorns and thistles, growing by their sides, and washed by the waters gliding below them.

9. She looked above and saw the groups of stars shining in the firmament, and beheld the forest about her shaking their fruit and flowers by the breeze.

10. She heard the alternate and incessant cries of owls and crows in the hollows of trees; and listened also the shouts of robbers in the skirts, and the wailings of the villagers at a distance.

11. The foresters were silent in their native woods, and the citizens were fast asleep in the cities; the winds were howling in the forests, and the birds were at rest in their sylvan nests.

12. Furious lions lay in their dens; and the deer were lying in their caves also. The sky was full of hoarfrost, and the woodlands were all still and quiet.

13. The lightnings flashing from amidst the dark inky clouds, resembled the reflexions of ray from the bosom of a crystal mountain. The clouds were as thick as solid clay, and the darkness was as stiff as it required to be severed by a sword.

14. Blown by the storm, the dark cloud fled like the sable Anjanā mountain in the air, and it deluged a flood of pitchy rain, like a water-fall from the bosom of a mountain.

15. The night was as dark as the pit of a coal-mine, and as jet black as the wing of the black bee—*bhramara*; and the whole landscape lulled to sleep, appeared as the world lying submerged under ignorance. (Sleep and ignorance are twin brothers, and a reversion of the comparison of ignorance with sleep. Such reversed similes are not uncommon in oriental poetry, as that of the moon with the beauteous face &c.).

16. In this dreadful dead of night, she saw in the district inhabited by Kirātas, a prince and his minister, wandering together in the forest.

17. The prince was named Vikrama, and was as brave and valorous as his name and conduct implied him to be. He came out undaunted from within

the city, after the citizens had fallen fast-asleep.

18. Karkatī beheld them roving in the forest with the weapons of their valour and fortitude, and searching the Vetālas infesting the neighbourhood.

19. Seeing them, she was glad to think that she had at last got her proper food; but wanted to know beforehand, whether they were ignorant folks or had any knowledge of their souls, or whether their weariness under the burthen of their bodies, had exposed them to the dangers of the darksome night.

20. The lives of the unlearned (said she), are verily for their perdition in this world and the next; it is therefore meet to put an end to these, rather than leave them to live to their peril in both worlds. (The earlier the ignorant die, the sooner do they rid themselves of their miseries and responsibilities).

21. The life of the untutored is death, without spiritual knowledge, and physical death is preferable; in as much as it saves the dying soul from its accumulation of sin. (Living in the sinful world is sin, unless it is averted by spiritual knowledge).

22. It is the primeval law ordained by our prime father—the lotus-born Brahmā, that ignorant souls and those without knowledge of their selves, should become the food of the heinous (*i. e.* of voracious and envious animals, which devour the body and not the soul).

23. Therefore there is no harm in my feeding upon these two persons, who have offered themselves for my food; because it is silliness to let slip, a ready prize or proffered gift from the hand. (A bird in the hand is worth two in the bush. Or a self-given gift is not to be lost).

24. But lest they should prove to be men of parts and good and great souls, I cannot in that case feel disposed of my own nature, to put an end to their valuable lives.

25. I must therefore make a trial of them, and see if they are possessed of such parts; that I may decline from making my mess of them, because I feel averse to molest the intelligent.

26. For those that expect to have true glory and real happiness, with the length of their lives on earth; must always honour the learned with honorariums, adequate to their parts and desires.

27. I should rather suffer my body to perish with hunger, than destroy the intelligent for its supportance; because the soul derives more satisfaction from the counsels of the wise, than bare life without



knowledge, can possibly afford.

28. The learned are to be supported even at the expense of one's own life; because the society of the wise affords a physic to the soul (*psyches iatrion*), though death should deprive us of our bodies (for it ameliorates even the pangs of death).

29. Seeing me a man-eater Rākshasī, so favorably disposed to the preservation of the wise; what reasonable man is there, that must not make a breast-plate of the wise for himself (*i. e.* the wise are ornaments to human beings however inhumane they may be to others of their fellow creatures. Hence the most cruel tyrants were the greatest supporters of learning).

30. Of all embodied beings, that move about on the surface of the earth, it is the man of profound understanding only, who sheds his benign influence like cooling moon-beams all around him. (The light of knowledge is compared with the gentle moonbeams).

31. To be despised by the wise is death, and to be honoured by the learned is true life; because it is the society of the sapient only, that makes the life bring forth its fruits of heavenly bliss and final beatitude.

32. I will now put a few questions for their examination, and know whether they are men of parts, or gilded on the surface with sapient looks, like copper by a chemical process.

33. Upon examination and ascertainment of the qualifications if they prove to be wiser than the examiner; in that case one should avail of their instruction, or otherwise there is no harm to make an end of them as they best deserve.

## CHAPTER LXXVIII.

Argument. The undaunted valour of the Prince, the Rākshasī's Questions and the Minister's solution of them.

Vasishtha continued:—Afterwards the Rākshasī, who was an offshoot of the great garden of Rākshasa race, made a loud and tremendous yell like the deep roarings of a cloud.

2. After her deep roar she muttered in a clattering voice, like the rattling of a thunder clap following the rumbling of clouds.

3. She said:—Ho, ho? what are ye, that venture abroad in this dread and dreary desert, dark as the great delusion of Māyā, and which without the light of the sun and moon, is as gloomy as the gloom of ignorance. What are ye crawling here for like insects bred in stones?

4. What men of great minds are ye, to have come here as the weak minded aberrants that have lost their way? you have become an easy prey to me, and must meet your fate in my hands in a moment.

5. The Prince replied:—O thou demon, what art thou and where is thy stand: If thou beest an embodied being, show thyself unto us, or who is to be terrified by thy bodiless form buzzing like a bee?

6. It is the business of the brave to pounce at once like a lion upon his prey (and not to bark as a dog at a distance). Therefore leave off thy bragging and show us thy prowess at once.

7. Tell me what thou dost want of us, and whether thou dost terrify us by thy vain vauntings, or utterest these words from thy own fear of us.

8. Now measure thy body according to thy speech (*i. e.* let them conform with one another,) and confront thyself to us without delay; because the dilatory gain no good, save the loss of their time.

9. On hearing the prince's speech she thought it was well said, and immediately showed herself to them, uttering her loud shout with a grinning laughter.

10. The prince heard her voice to fill the air, and resound in the woods, and saw her huge and hideous person, by the light of her open mouth and ivory teeth, in the act of her loud laughter.

11. Her body was as a huge cliff, hurled down by the thunder bolt of the last doomsday (when high mountains were rent and thrown into the sea to form their hidden rocks). The flashes of her eyeballs blazed in the sky like a pair of bangles or conch shells.

12. The darkness of her appearance, cast into shade, the deep dark waters of the deep at the universal deluge; which hid the flame of the submarine fire under them; and her voice was as hoarse as the growling of clouds on the high heads of hills.

13. Her statue was like that of a monumental pillar standing between the heaven and earth; while the gnashing of her teeth struck the night-rovers with the terror of being grinded under them to death.

14. Her figure inspired like those of the nocturnal goblins, yakshas,

Rakshas and Pisāchas, with the dread of dire disaster, by its erect hairs, muscular limbs, dingy eyes and coal black colour of the body.

15. The air she breathed in the lungs, snored as the horrible snorting of the nostrils of horses; while the tip of her nose was as big as a mallet, and its sides as flat as a pair of bellows or winnowing fans.

16. She stood with her jet black body like a rock of dark agate, and that joined with her loud laugh, gave her the appearance of the all subduing night of dissolution. (Kālarātri—the night of universal doom, is an attribute of Kālī—the goddess of destruction).

17. Her bulky body resembling a thick cloudy night, approached to them like an autumnal cloud, moving in the forest of the sky.

18. The huge body appeared as a demon rising from underneath the ground, and approaching to devour them as the eclipse ingulfs the orbs of the sun and moon.

19. Her ebon breasts were hanging down, like two pendant clouds of sombre sapphires, or more like the two mortars or water pots, with her necklaces hanging on them.

20. Her two arms were suspended to her bulky body, like a couple of stout branches to the sturdy oak, or like two logs of burnt wood to her coal like body.

21. Seeing her thus, the two valiant men remained as steadfast, as those standing on the firm ground of certainty, are never led away by doubts.

22. The Minister said:—O great friend! what causes this rage and fury in thy great soul? It is the mean and base only, that are ever violent even in trifling matters.

23. Lay aside this great ado for nothing, which does not become thee; because the wise pursue their business with coolness to crown it with success.

24. Know the soft and slow breath of our moderation, has driven away in the air, swarms of such flies like thyself; as the slight breath of the wind scatters about the dry leaves and straws.

25. Setting aside all hauteur and ardour of spirit, the wise man conducts his business with the calm coolness of the mind, assisted by reason and practical wisdom.

26. One must manage his affairs with slowness, whether it prove effectual or not; because the overruling destiny has the disposal of all

events, which human ardour has no power to prevent.

27. Now let us know thy desire and what is thy object with us; because no suitor of ours, has been refused of his prayer, nor let to return in disappointment.

28. Hearing these words, the Rākshasī pondered in her mind and said:—O the serene composure of these lion-like men and the affability of their conduct with others?

29. I do not think them to be men of the ordinary kind, and the more wonderful it is, that their inward soul is exprest in the outward gestures of their faces and eyes, and in the tone and tenor of their speech. (This is a truth of the Samudrika science of physiognomy).

30. The words, the face and eyes, are expressive of the inward thoughts of the wise, and these go together like the salt and water of the sea (which are inseparable from one another. So Chanakya).—[Sanskrit: manasyekam vacasyekam karmanyekam mahātmanām | manasyanyat vacasyanat karmanyanyat dusātmanām ||] The mind, the word and act of the wise all agree. But those of fools disagree in all the three.

31. My intention is already known to them, as is theirs also to me: they cannot be destroyed by me when they are indestructible themselves by their moral excellence. (So the Sāstra:—The virtuous may endure or live for ever—*chiranjīvati dharmātmā*.)

32. I understand them to be acquainted with spiritual knowledge also, without which there cannot be a good understanding. Because it is the knowledge of the indestructibility of the spirit, that takes away the fear of death which is wanting in these men.

33. I shall therefore ask them, about something wherein I am doubtful; because they that fail to ask the wise what they know not, must remain dunces throughout their lives.

34. Having thought so, she opened her mouth to make her queries, by suppressing her roaring voice and her loud laughter for a while.

35. Tell me, O ye sinless men, that are so brave and valiant, who you are and whence ye come: because your very sight has raised my regard for you, as the good hearted become friends with one another, even at their first sight.

36. The minister said:—This is the king of the Kirātas, and I his councillor; we have come out tonight in our nightly round, for apprehending malicious beings like thyself.

37. It is the duty of princes to punish the wicked, both by day and night; for such as trespass the bounds of their duty, must be made as fuel to the fire of destruction.

38. The Rākshasī said:—Prince! thou hast a good minister, but a bad one unbecomes a prince; all good princes have wise counsellors, and they make the good prince.

39. The wise minister is the prince's guide to justice, and it is he who elevates both the prince and his people. Justice is the first of the four cardinal virtues (justice, temperance, prudence and frugality), and it is the only virtue of a ruler; who is thence called the *Dharma avatāra* or personification of justice.

40. But kings must have spiritual knowledge also, because it is the highest of human knowledge. The king having this knowledge, becomes the best of kings; and the minister who knows the soul, can give the best counsel for the guidance of other souls. (For it is said:—Nāndhenaiva nīyamāna yathāndhah; the blind cannot lead the blind. So the Gospel: one blind man cannot lead another).

41. It is the fellow feeling for others that makes a ruler, whoever is unacquainted with this rule, is not fit to be either a ruler or his minister. (The rule is: Rule others as ye rule yourselves. *Sadhi swātmā vadanyān*).

42. If ye know this polity, it is good and ye shall prosper, or else ye wrong yourselves and your subjects; in which case ye must be made a prey to me. (Because if you have no regard for your own souls and those of others, why should I have any regard for yours?)

43. There is but one expedient for you two lads, to escape from my clutches; and it is by your solution of my intricate questions; according to your best wits and judgement. (The queries are said to be *prasna pinjara* or the cage or prison-house of dilemmas; in which sense the text should read *vidārayasi* for *vichārayasi*, to mean that, if you cannot break the knots, I will not stop to break your necks).

44. Now do you, O prince and you his counsellor, give me the solution of the questions that I require of you. If you fail to give the proper answers as you have agreed to do, you must then fall under my hands, as any body that fails to keep his words. (The breach of a promise was punishable with death by the old Hindu law. Hence the first question; "Why am I obliged in keeping my word" in Paley's Moral philosophy).

## CHAPTER LXXIX.

### INTERROGATORIES OF THE 'RĀKSHASĪ'.

Argument. Seventy questions of Karkatī, which are hard for the unlearned but too plain to the wise. They are intricate for their riddling nature to boys, but plain by their double sense to the learned.

Vasishtha continued:—After saying so, the fiend began to put forth her queries; and you should be attentive to them Rāma, like the prince who told her to go on.

2. The Rākshasī resumed:—What is that atomic minim which is one yet many, and as vast as the ocean, and which contains innumerable worlds like the bubbles of the sea? (It is a minim for its minuteness, an atom—owing to its imperceptibility, one—as regards its unity, many—on account of its attributes (*upādhis*), and vast in respect to its infinity, containing the passing worlds as the evanescent bubbles of water).

3. What is that thing which is a void yet no-void, which is something yet nothing? What is it that makes myself, and thyself, and wherein do I or thou dost abide and subside? (It is nothing in appearance, but something in our consciousness, and is both the subjective and objective).

4. What is it that moveth unmoved and unmoving, and standeth without stopping; what is it that is intelligent yet as dull as a stone; and what is it that presents its variety in the vacuity of the understanding? (Another text reads *vyomni chitra krit*, which means: who paints the sky with variegated hues).

5. What is it that has the nature of fire without its burning quality; and what is that unigneous substance which produces the fire and its flame. (This passage refers to the glory and light of God which shines without burning).

6. Who is he that is not of the nature of the ever-changing solar, lunar and stellar lights, but is the neverchanging enlightener of the sun, moon and stars; and who is that being who having no eyes, gives the eye its sight?

7. Who is he that gives eyesight to the eyeless vegetables, and the blind mineral creation? (Whereby they perceive the light of the luminaries of heaven as the sunflower moonflower—*helioselini* and others).

8. Who is the maker of heavens, and who is the author of the natures of things; who is the source of this gemming world, and whose treasure are all the gems contained in it? (Man foolishly owns them for a time, but leaves at last to their true possessor and maker).

9. What is that monad which shines in darkness, and is that point which is and is not; what is that iota which is imperceptible to all, and what is that jot which becomes an enormous mountain? (A geometrical monad is a point without dimension. In the Monadology of Leibnitz, it is the elementary particle of vital force acting not mechanically, but from internal principle. It is the entelechy of Aristotle, whose essence consists in force).

10. To whom is a twinkling of the eye, as long as a *Kalpa* millennium; and a whole age but a moment? Who is he whose omnipresence is equal to his absence, and whose omniscience is alike his total ignorance? (*i. e.* to whom eternity is a moment, and whose omnipresence and omniscience are unknown to us).

11. Who is called the spirit, but is no air in itself; and who is said to be the sound or word, but is none of them himself? He is called the All, but is none at all of all that exists; and he is known as Ego, but no ego is he himself. (*Spiritus* or the breathing of *ventus*-wind-*prāna* and the *sabda-sonus* or Sruti are not God; nor is he one and all in his person, nor the ego and non ego, I not I, and *le moi et non le moi, das ich und nicht ich*, the subjective and objective, and having no personality of his own).

12. What is it that is gained by the greatest application, of a great many births (lives), and when gained at last, is hard to be retained (owing to the spiritual carelessness of mankind)? (Liberation by final extinction—*nirvāna*, is hard to be had owing to the interminable metempsychosis of the soul, according to the doctrine of the pre-existence and immortality of souls).

13. Who being in easy circumstances in life, has not lost his soul in it; and who being but an atom in creation, does not reckon the great mountain of Meru as a particle? *i. e.* the egotist. (It is harder for the easy rich to enter the kingdom of heaven, than for a camel to enter the eye of a needle. Gospel. The pride of egotism levels mountains to dust, and its ambition soars above them).

14. What is that which being no more than an atom, fills a space of many leagues; and who is an atomic particle; that is not contained (measured) in many miles? (It is the atomic theism of Kanāda's Vaiseshika system and of Ecphantus and Archelaus. The mind is included in the atomism of Empedocles and Anaxagoras. Epicurus added morality to it, and Lucretius

added to it the beauty of poetry also. See also the Ateistic Atomic systems of Leucippus and Democritus).

15. At whose glance and nod is it, that all beings act their parts as players; and what is that ace which contains in its bosom many a mountain chain? (The mountain was produced from and is contained in the atom of the divine mind; and so every grain of the human brain, contains in it the form of a prodigious mountain).

16. Who is it, that is bigger than the mount Meru in his minuteness; and who is it that being, lesser than the point of a hair, is yet higher than the highest rock? (So the sruti: *Anor-anīyān mahato mahīyān: i. e.* Minuter than the minutest and bigger than the biggest).

17. Whose light was it, that brought out the lamp of light from the bosom of darkness; and what minute particle is it, that contains the minutiae of ideas *ad infinitum* in it? (God said "*Lux fiat et lux fit.*" Genesis. Hail holy light Heaven's first born. Milton. Eternal ideas of immaterial forms of possible existences in the Divine Mind, the archetype of the ectypal world. These are the Types of things, Plato; Forms of ditto. Cicero. Eternal exemplars of things. Seneca &c.).

18. Which having no flavour in it, gives savour to all things; and whose presence being withdrawn from all substances, reduces them to infinitesimal atoms (*i. e.* by destruction of cohesion. So the Sruti:—*Raso vai tat.*—He is flavour etc. Attraction of all kinds, is a manifestation of Divine power—*ākṛishti*, personified in the form of Krishna—the regent of the sun, whose gravity supports the solar world).

19. Who is it that by his self-pervasion, connects the particles composing the world (as by their power of attraction); and what imperceptible power is it, that rejoins the detached particles, after their separation and dissolution for recreation of the new world? (The atomic powers of attraction and repulsion of particles and bodies).

20. Who being formless, has a thousand hands and eyes; and a twinkling of whose eye, comprehends the period of many cycles together? (The divine hypostases of Virāj, is endowed with a thousand hands and eyes, as in the Purusha Sūkta: *Sahasra sirsha, sahasra vāhu sahasrāxa &c.*).

21. In what microscopic mite does the world subsist as an arbour in its seed, and by what power do the unproductive seeds of atoms, become productive of worlds?

22. Whose glance is it, that causes the production of the world, as from its seed; and who is it that creates the world without any motive or material? (The motives are the subjective or internal cause and the objective or external objects of creation. And material means the matter



of unisubstantism of materialists).

23. What is that being, who without his visual organs, enjoys the pleasure of seeing—*Drishti*; and is the viewer—*drashtā* of Himself, which he makes the object of his view (*drishya*). I. e. God sees all things in himself as the receptacle of all in the eternal ideas of them in his mind. Or: the Ego meditates on itself both subjectively as the viewer, and objectively as the view. (So Milton, "And God saw his works were good", answering his fair idea).

24. Who is he that having no object of vision before him, sees nothing without him, but looks upon himself as an infinity void of all visibles within it. (This is the subjective reflection of the Yogi, like that of God on his own self, as abstracted from the thought of all other things. The Mind is the subjective reality and matter has no objective reality).

25. Who is it, that shows the subjective sight of the soul by itself, as an objective view; and represents the world as the figure of a bracelet, in his own metal? (*I. e.* the subjective soul and the metal are the true realities, and the objective view of the jewel and the world, is but error and delusion. The Vedantist like Berkeley, held all objective reality to be subjective).

26. Who is it that has nothing existent beside himself, and in whom all things exist, like the waves existing in the waters; and who is it whose will makes them appear as different things? (The one being no more than fluctuations of the other, and substantially the same).

27. Both time and space are equally infinite and indivisible, as the essence of God wherein they subsist, why then do we try to differentiate and separate them like the water from its fluidity?

28. What is the inward cause in us, which makes the believer in the soul, to view the unreal world as real, and why does this fallacy continue at all times?

29. The knowledge of the worlds whether as present, past or *in futuro*, is all a great error; and yet what is that immutable being, which contains in it the seed of this phenomenal wilderness?

30. What being is that, which shows these phenomena without changing itself, such as in the shape of the seed of the world, before it developes itself in creation; and sometimes in the form of a developed forest of created beings?

31. Tell me, O prince! on what solid basis does the great Meru, stand like a tender filament of the lotus; and what gigantic form is that, which contains thousands of Merus and Mandaras within its capacious

womb?

32. Tell me, what is that immeasurable Intellect, which has spread these myriads of intelligences in all these worlds; what is that which supplies thee with thy strength for ruling and protecting thy people, and in conducting thyself through life; and what is it in whose sight, thou dost either lose thyself or thinkest to exist? Tell me all these, O clear sighted and fair faced prince, for the satisfaction of my heart.

33. Let thy answer melt down the doubt, that has covered the face of my heart as with snows. If it fail to efface this dirt of doubt altogether from the surface of my heart, I will never account it as the saying of the wise.

34. But if thou fail to lighten my heart of its doubts, and set it at ease; then know for certain, that thou shalt immediately be made a fuel to the fire of my bowels at this very moment.

35. I shall then fill this big belly of mine with all the people of thy realm; but shouldst thou answer rightly, thou shalt reign in peace; or else thou shalt meet thy end like the ignorant, who are surfeited with the enjoyments of life.

36. Saying so, the nocturnal fiend made the loud shout of a roaring cloud, expressive of her joy; and then sat silent with her fearful features, like a light hearted cloud in autumn (which is of gigantic shape, but empty of rain waters within).

## CHAPTER LXXX.

### SOLUTION OF THE QUESTIONS.

Argument. First the Counsellor's reply to the Questions.

Vasishtha continued:—After the giant-like progeny of the Rākshasa had proposed her occult questions, in the deep gloom of night in that thick forest, the good and great counsellor began to give his replies. (The repetition of the word great in the original, expresses the solemnity of the occasion; as the disquisitions' concerning the Great God in the Āranyakas or forest lectures of the vedic Rishis, were conducted with great solemnity in their holy hermitage in forests. So was the sermon on the Mount of Jesus).

2. The Counsellor said:—Hear, me! thou dark and cloud like form! to

unravel thy riddling questions, with as great ease as the lion foils the fury of gigantic elephants.

3. All thy questions relate to the Supreme Spirit, and are framed in thy enigmatical language, to try the force of our penetration into their hidden meanings.

4. The soul which is Selfsame with the intellect which is minuter than a particle of air, is that atomic principle that thou dost inquire into, because it is a nameless minim imperceptible by the six organs of sense, and unintelligible to the mind. (Answer to the first question about the atom. [Sanskrit: anu].)

5. Underlying the atomic intellect, is the minute seed which contains this universe; but whether it is a substantial or unsubstantial reality, nobody can say. (This is the answer to the second question with regard to the mundane seed).

6. It is called a reality from our notion of its being the soul of all by itself; and it is from that soul that all other existences have come in to being. (Answer about the nature of God).

7. It is a void from its outward inanity, but it is no void as regards its intellect (which is a reality); it is said to be nothing from its imperceptibility, but it is a subtile something from its imperishableness. (All finite bodies are unreal, the immortal soul is real, and identic with the Supreme soul).

8. It is not a nothing from its being permeated in all things (*i. e.* though all pervading yet it is an absolute entity); for all things are but reflexions of the minute Intellect, and its unity shines forth in the plurality, all which is as unreal, as the formal bracelet formed of the substantial gold.

9. This minutial is the transcendental vacuum, and is imperceptible owing to its minuteness; and though it is situated in all things, yet it is unperceived by the mind and external senses.

10. Its universal pervasion cannot make it void and null, because all that is (existent) is not that (Intellect), which alone is known as the thinking principle, that makes us speak, see and act.

11. No kind of reasoning can establish the non-entity of the real Ens (sat), because of it is not being seen by anybody. Yet the universal soul is known in its hidden form, like the unseen camphor by its smell.

12. The unlimited soul resides in all limited bodies, and the atomic intellect pervades the vast universe; and it is in the same manner as

the mind fills all bodies, in its purely subtile state unknown to the senses.

13. It is one and all, the unity as well as plurality, by its being the soul of each and all, both singly as well as collectively, and its supporting and containing each and all by and within itself.

14. All these worlds are as little billows in the vast ocean of the divine Intellect; whose intelligence, like a liquid body, shows itself in the form of eddies in the water. (Hence nothing is different from the Supreme).

15. This minutiae of the intellect being imperceptible to the senses and the mind, is said to be of the form of vacuity; but being perceived by our consciousness, it is not a nothing, although of the nature of a void in itself.

16. I am That and so art thou, by our conviction of the unity (of the spirit); but neither am I That nor thou art He, by believing ourselves as composed of our bodies only. (It is in answer of what art thou &c. Spiritually considered all souls are the same with the supreme; but being viewed in the body, all bodies are different from one another, and quite apart from their unity with the Divine spirit).

17. Our egoism and tuism being got rid of by our knowledge of truth, we cease to be the *ego* and *tu*; and so all other persons lose all their properties (*svayam* or *suum*) in the sole Unity. (This is an enlargement of the preceding answer to the question—What art thou &c.).

18. This particle of the intellect is immovable, though it moves thousand of miles over; and we find in our consciousness many a mile to be composed in this particle. (The mind notwithstanding its wide range, never stirs from its seat in the soul).

19. The mind is firmly seated in the vacuous intellect, from which it never stirs, though it goes to all places where it is never located. (This is the answer of what moveth not).

20. That which hath its seat in the body can never go out of it; as a baby hanging on the breast of its mother, cannot look to another place for its rest.

21. One though free to range over large tracts at will, will never start from his own abode, where he has the liberty and power to do all he likes.

22. Wherever the mind may rove, it is never affected by the climate of that place; as a jar taken to a distant country with its mouth shut,

does not yield any passage to the light and air of that region into it.  
(In answer to what remains in a place so as it does not remain there).

23. The cogitation and incogitancy of the intellect, being both perceived in our minds, it is said to be both intellection as well as dullness of the intellect. (This is the answer "of what is ever active, yet as dull as a block of stone").

24. When our intellection is assimilated into the solid substance of Divine Intellect, then is our intellect said to become solidified as a stone. (By forgetting one's self to a stone. Pope).

25. The worlds which the intellect of the Supreme Being has spread in the infinite space, are the most wonderful as they are his increate creations. (These being but manifestations of his inborn essence).

26. The Divine Soul is of the essence of fire, and never forsakes its igneous form. It inheres in all bodies without burning them, and is the enlightener and purifier of all substances. (This answers the question, "what is fiery without its inflammability").

27. The blazing intelligence of the divine soul, which is purer than the etherial sphere, produces the elemental fire by its presence. (As the burning of mount Sinai in the Bible and Taurus in the Koran, and the fiery form of Brahmā the creator and regent of vulgar fire).

(This is in answer of "what unigneous entity produces the substance of fire?").

28. The intellect which is the light of the soul, and enlightener of the lights of the luminous sun, moon and stars, is indestructible and never fades; although the light of the luminaries, is lost on the last day of universal doom. (In answer to "what unextinguishable fire is the kindler of planetary lights").

29. There is an inextinguishable light (glory), known as ineffably transcendental, which the eye cannot behold, but is perceptible to the mind as its inward illumination, and presenting all things to its view. (Answer to "what light imperceptible to the eye, brings all things to view?" This is spiritual light).

30. Thence proceeds the intellectual light, which transcends the sensible and mental lights; and presents before it wonderful pictures of things invisible to visual light. (It is luminous by itself and shows things lying hid in darkness, as one walking in the dark, makes himself known to another by telling him "it is I").

31. The eyeless vegetable creation, is sensible of an inward light

within them, causing their growth and giving them the capability of bearing their fruits and flowers. (In answer to the question regarding the light and life of vegetable creation, which are also classed under animated nature).

32. With regard to time, space and action and existence of the world, all which are but the *percepta* or perceptions of sense, and have no master or maker, father or supporter except the Supreme Soul in whom they subsist, as mere modifications of himself and are nothing of themselves. (It is in answer to the question, "who is the maker of the skies &c.").

33. The atomic spirit is the casket of the bright gem of the world, without changing its minuteness. The divine spirit is its measure and measurer, beside which there is no separate world of itself. (Answer to the question "who is the holder and measurer of the world").

34. It is that Spirit which manifests itself in every thing in all these worlds; but it shines as the brightest gem, when all the worlds are compressed in it (at the universal dissolution).

35. From the unintelligibleness of his nature, he is said to be a speck of obscurity, as he is called to be a ray of light, from the brightness of his intellect. He is known as existent by our consciousness of him, as he is said to be non-existent from his being removed from our visual sight.

36. He is said to be afar from his invisibleness to our eyes, and to be near us from his being of the nature of our intellect. He is represented as a mountain for his being the totality of our consciousness, although he is minuter than any perceptible particle. (In answer to "what is minute yet vast").

37. It is his consciousness that manifests itself in the form of the universe; the mountains are not real existences, but subsist like the Meru in his atomic substratum. (In answer to the question "how an atom contains and expands itself as a hill &c.").

38. A twinkling is what appears as a short instant, and a Kalpa is the long duration of an age. (It is definitive proposition of identity, that a *nimesha* is a *nimesha* and a *Kalpa* is a *Kalpa*).

39. Sometimes a twinkling—instant represents a Kalpa, when it is fraught with the acts and thoughts of an age; as an extensive country of many leagues, is pictured in miniature or in a grain of the brain.

40. The course of a long *Kalpa*, is sometimes represented in the womb of a *nimesha* instant; as the period of the building of a great city,

is present in the small space of the mind's remembrance, as it is in the bosom of a mirror.

41. As little moments and Kalpa ages, high mountains and extensive *yojanas*, may abide in a single grain of the intellect; so do all dualities and pluralities unite and meet in the unity of God.

42. That 'I have done this and that before', is an impression derived from the thought of our actual actions and activity at all times; but the truth thereof becomes as untrue as our doings in the dream. (This to prove that all *vyāvahārika* or customary events, are real untruths; being but *prātibhāsika* or phenomenal appearances only).

43. It is calamity that prolongs the course of time, as our prosperity on the other hand diminishes its duration; as the short space of a single night, appeared as a period of twelve long years to king Haris Chandra in his misery. (The fallacy of human conception of the length or shortness of time).

44. Anything appearing as a certain truth to the mind, stamps the same impression in the soul, as the sense of some golden jewellery, becomes more impressive in the soul than the idea of its gold. (The fallacy of our perceptions, creating errors in the judgement of the understanding).

45. There is nothing as a moment or an age or as near or afar to the soul; it is the conception in the minute intellect (or the working of the mind), that creates their length or brevity and their nearness and remoteness. (As a year of men is a day of Gods, and such a year of these makes a day of Brahmā; while there is no measure of time or space in the infinity of the Divine mind).

46. The contraries as light and darkness, nearness and distance, and a moment and an age, being but varied impressions on the unvaried percipient mind, have no real difference in them. (They are as unreal as the various evanescent hues of the recipient and reflexive clouds. So no colour is real chromatics or Science of colours).

47. All things or objects which are perceptible to the senses, are called to be evident or apparent; and those which lie beyond them, are said to be imperceptible or unapparent. But visual sensation is not self-evident, except the vision of the intellect, which is the real essence. (In answer to the question "What is perceptible and unreal?" Answer—All what is apparent, is untrue).

48. As long as there is the knowledge of the jewel, there is the knowledge of the gem also; that of the real gem, being lost under the apparent form. (So reliance on ocular evidence, presents an obstruction to the vision of the intellect).

49. It is by reversion of the attention from the visible form of the jewel to the real essence of the gem, that one is led to the sight of the pure light of the only One Brahma. (So says a poet:—Forsake the visible to see the invisible).

50. Brahma is viewed as Sat or reality, when He is considered as pervading all things; and He is said to be Asat or unreal, because He is not the object of vision. So is the Intellect said to be a reality from its faculty of intellection, otherwise it is a stolid or dull matter. (Answers to "what reality appears as unreal, and what intellect as the absence of intellect").

51. The intellect is the wonderful property of the Divine Spirit, in which it is present as its object (chetya); but how can a man have a view of it, whose mind fixed to the sight of the world, which is a shadow of the Intellect, and moves as a tree which is shaken by the wind?

52. As a mirage is the reflexion of the dense light of the sun, so is the world a shadow of the solid light of the Divine intellect.

53. That which is rarer than the rays of the sun and never decays, is ever as uniform as it was before creation and disjoined from it. Hence its existence is tantamount to its nonexistence.

54. As the accumulation of sunbeams, exhibits the formation of a gold mine in the sky; so the golden appearance of the world, prevents the deluded to look to the knowable object of the intellect.

55. Like the appearance of a visionary city in dream, the sight of this world is neither a reality nor altogether unreal; because it is a reflexion of the intellect, as the dream is that of images in the memory. It is but a continued medley of error.

56. Knowing it as such, men should consider everything by the light of reason; and proceed to the knowledge of truth by their intellectual culture.

57. There is no difference between a house and a void, than that the one is the object of vision, and the other of consciousness. Again all nature teeming with life, is said to live in God, who is light and life of all for evermore.

58. But all these living beings have no room in the empty sphere of Divine Intellect. They live and shine like the solar rays, proceeding imperceptibly from that luminous orb.



59. There appears a difference in these rays both from the original light, and also from one another (in different beings), by a curious design of Providence; but it is yet the same in all, like the forms of the trees growing out of the same kind of seed.

60. As the tree contained in the seed, is of the same kind with the parent seed; so the innumerable worlds contained in the vacuous seed of Brahmā, are also void and vacuum as Brahmā himself.

61. As the tree which is yet undeveloped in the seed, is not *in esse* without development of its parts; so the world in the womb of Brahmā, was discernible only to the Divine Intellect (in the form of the ideal or spiritual world to be *in futuro*).

62. There is but one God, who is one and increate, calm and quiet, without beginning, middle or end, and without a body and its parts. He has no duality and is one in many. He is of the form of pure light, and shines for ever with everlasting and undiminished lustre.

## CHAPTER LXXXI.

### CONGERIES OF SPIRITUAL DOCTRINES.

Argument. The Prince's Answers to the Remaining Questions of the Rākshasī.

The Rākshasī said:—Well said, O councillor! Thy sayings are sanctifying and fraught with spiritual doctrines; now let the prince with his eyes like lotus-leaves answer to the other queries.

2. The Prince answered:—He whose belief consists in the relinquishment of all reliance in this world, and whose attainment depends upon forsaking all the desires of the heart:—

3. He whose expansion and contraction causes the creation and extinction of the world, who is the object of the doctrines of Vedānta, and who is inexpressible by words or speech of humankind:—

4. Who is betwixt the two extremities of doubt (whether he is or is not), and is the midst of both extremities (that both he is and is not); and the pleasure (Will) of whose mind, displays the world with all its movables and immovables to view:—

5. He whose Universal pervasion does not destroy his unity; who being

the soul of all is still but one; it is he alone, O lady! who is truly said to be the eternal Brahma (so far the Exordium).

6. This minute particle is erroneously conceived as spirit (air), from its invisibleness to the naked eye; but it is in truth neither air nor any other thing except the only pure Intellect. (Answer to the question, "what is it of the form of air and not air?").

7. This minim is said to be sound (or the words), but it is error to say it so: because it is far beyond the reach of sound or the sense of words. (So the Sruti '*natatravākgacchati*', no word (vox or voice) can reach unto him—express his nature. (In answer to the query "what is sound and no sound?").

8. That particle is all yet nothing, it is neither I, thou or he. It is the Almighty soul and its power is the cause of all. (The gloss explains *pratibha* as *sakti* or power, in preference to the other meanings of the word, as—knowledge, design, light, reflexion and influence. (This is in answer to "who is all yet no one *omnium et nullum*, and what are I, thou and he, which are viewed as the *ego*, *tu* and *ille*, the subjective and objective realities?").

9. It is the soul that is attainable with great pains (*i. e.* the knowledge of which is gained with pains of Yoga), and which being gained adds nothing to our stock (as we are already in possession of our souls); but its attainment is attended with the gain of the supreme soul, than which there is no better gain. (So the Sruti: *yalalābhat naparamlabha*. In answer to 'what gain is no gain').

10. But ignorance of the soul, stretches the bonds of our worldliness and repeated transmigrations, with their evils growing like the rankest weeds in spring; until they are rooted out by spiritual knowledge.

11. And those who are in easy circumstances in life, lose their souls by viewing themselves only as solid bodies, which rise fastly to view like the dense mirage by light of the sun. (It is easier for a camel to enter the hole of a needle, than for the rich to enter the kingdom of heaven. Gospel).

12. It is the particle of self-consciousness, which contains the Meru and the three worlds, like bits of straw in itself. They are as disgorged from it in order to present their delusive appearances unto us. (This answers the question: "what particle hides in it the world as a straw," and means the mind to be the container of the universe).

13. Whatever is imprinted in the intellect, the same appears exprest without it. The fond embrace of passionate lovers in dream and imagination, serves to exemplify this truth.

14. As the intellect rose of itself with its omnipotent Will at the first creation of the world, so it exercises the same volition in its subsequent formations also, like the sprigs rising from the joints of reeds and grass. (I. e. The eternal Will (Fiat) is productive of all things for ever).

15. The hobby that has entered in the heart, shows itself on the outside also, as in the instance of the whims of children. (The phrases, "the wish being father to the thought," and "every one delights in his hobby horse," correspond with the purport of the passage).

16. The iota of the intellect, which is as minute as an atom, and as subtile as air; fills the whole universe on all sides. (The three words *paramānu*, *anu* and *sūkshma*, respectively signify the minuteness of the intellect with regard to its unity, dimension and rarity. Gloss).

17. Though but a particle, yet it is not contained in hundreds of leagues; and being all pervasive it is infinite. Having no beginning it is measureless, and having no form of itself it is formless. (In answer to 'what minutiae is immeasurable &c.').

18. As a cunning coxcomb deludes young girls by their becks and calls and winks and glances. (Quips and cranks and wanton wiles; Nods and becks and wreathed smiles. Pope):—

19. So the holy look of the divine intellect, serves as a prelude to the rotatory dance of worlds, with all their hills and contents for ever (*i. e.* a nod and look of the Almighty, moves the worlds).

20. It is that atom of the intellect, which envelops all things within its consciousness, and represents also their forms without it; as a picture canvas shows the figures of the hills and trees drawn in it, to stand out as in bas-relief. (The external world being but a prominent representation of the internal, the phenomenal of the noumenal. So Persian: *Suvaribatini* and *Zahiri*).

21. The divine spirit though as minute as the hundredth part of the point of a hair, is yet larger than the hills it hides in itself, and as vast as infinity, being unlimited by any measure of space or time. (In answer to "what is it that retains its minuteness and yet comprehends the great Meru").

22. The comparison of the vast vacuity of divine understanding with a particle of air (as it is made by the minister), is not an exact simile. It is as a comparison of a mountain with a mustard seed, which is absurd.

23. The minuteness which is attributed to it (in the veda), is as false as the attribution of different colours to the plumage of the peacock, and of jewellery to gold, which can not be applicable to the spirit. (The Veda says, *anoranīyan*. He is minuter than the minute &c.; because the spirit admits no attribute).

24. It is that bright lamp which has brought forth light from its thought, and without any loss of its own essential effulgence. (Answer to "what lamp gave light in darkness?" "He was the light of the world, and the light shine forth in darkness", Gospel).

25. If the sun and other luminous bodies in the world, were dull and dark in the beginning; then what was the nature of the primeval light and where did it abide? (This question is raised and answered by the prince himself in the next).

26. The pure essence of the mind which was situated in the soul, saw the light displayed on the outside of it, by its internal particle of the intellect. Gloss:—That light existed inside the intellectual atom before creation, and its preceding darkness; it was afterwards set forth by itself without it, when it shone amidst the darkness. (So the passage, *lux fiat et lux fit*, and then the mind beheld it, and said it was good).

27. There is no difference in the lights of the sun, moon and fire from the darkness, out of which these lights were produced: the difference is only that of the two colours black and white. (Gloss:—Both of them are equally insensible things).

28. As the difference of the cloud and snows, consists in the blackness of the one and whiteness of the other; such is the difference of light and darkness in their colours only, and not in their substance (as they have no real substantiality in them).

29. Both of these being insensible in their natures, there is no difference between them: and they both disappear or join with one another before the light of intellect. They disappear before the intellectual light of the Yogi, who perceives no physical light or darkness in his abstract meditation under the blaze of his intellect. They join together as light and shade,—the shadow inseparably following the light. The adage goes, *Zer cheragh tariki*:—there is darkness beneath the lighted lamp.

30. The sun of the intellect, shines by day and night without setting or sleeping; It shines in the bosom even of hard stones, without being clouded or having its rise or fall.

31. The light of this blazing soul, has lighted the sun, which diffuses

its light all over the three worlds; it has filled the capacious womb of earth with a variety of provisions, as they lay up large panniers of food in a store-house (*i. e.* it is the sun-light that grows and ripens all things for our food).

32. It enlightens darkness without destroying itself, and the darkness that receives the light, and becomes as enlightened as light itself. (This passage is explained both in a physical as well as spiritual sense. The light dispelling ignorance and the gloom of nature).

33. As the shining sun brings the lotus-buds to light, so the light of the Divine Spirit, enlightens our intellects, amidst the gloom of ignorance which envelopes them.

34. And as the sun displays himself by making the day and night by his rise and fall, so does the intellect show itself by its development and reticence by turns.

35. All our notions and ideas are contained in the particle of the intellect, as a healthy seed contains the leaves and fruits and flowers of the future tree in its breast.

36. These and all the powers of the mind, develop themselves in their proper times, as the fruits and flowers make their appearance in spring and proper seasons—*khandas*. (The Hindu festivals of Khanda pālās, are celebrated in honour of the returning seasons, and continue as a relic of the primitive agricultural state of society).

37. The particle of divine spirit is altogether tasteless, being so very vapid and void of qualities; yet it is always delectable as the giver of flavour to all things. (The gloss explains the spirit as spiritual knowledge, which is unpalatable to all, owing to its abstruse and subtle nature; but which becomes tasty when blended with all other knowledge, which mainly depends on spiritual science. This is in answer to "What particle is that which is entirely tasteless, yet always tasted with zest?").

38. All savours abide in the waters (water being the receptacle of taste), as a mirror is the recipient of a shadow; but the savour like the shadow is not the substance; it is the essence of the spirit that gives it the flavour. (The Nyāya says "*jaleparamānurasah*", the atom of the spirit is the savour of the water).

39. All bodies existing in the world, are forsaken by the atomic spirit of the supreme, by their unconsciousness of Him; but they are dependant upon him, by the consciousness of the divine particle, shining in their souls (*i. e.* consciousness is the connecting link between the human and Divine souls). In answer to "who are forsaken by and supported by

the Divine Spirit."

40. It is He who being unable to wrap up himself, enwraps the world in him, by spreading out the vesture of his atomic intellect over all existence. (In answer to "who being uncovered himself covers the whole?").

41. The supreme Spirit which is of the form of infinite space, cannot hide itself in any thing within its sphere, which would be like the hiding of an elephant in the grass.

42. Yet this all knowing spirit encompasses the world, knowing it to be a trifle, just as a child holds a particle of rice in his hand. This is an act of *māyā* or delusion. (Here delusion like destiny is represented to exercise its influence on omniscience itself).

43. The spirit of God exists even after the dissolution of the world, by relying in his *chit* or intellect; just as plants survive the spring by the sap they have derived from it.

44. It is the essence of the Intellect which gives rise to the world, just as the garden continues to flourish by the nourishment of the vernal season.

45. Know the world is verily a transformation of the intellect, and all its productions to be as plants in the great garden of the world, nourished by the vernal juice of the intellect.

46. It is the sap supplied by the intellectual particle, that makes all things grow up with myriads of arms and eyes; in the same manner as the atom of a seed, produces plants with thousand branches and fruits. (In answer to "What formless things take a thousand forms?").

47. Myriads of kalpas amount to an infinitesimal part of a twinkling of the atomic intellect, as a momentary dream presents a man all the periods of his life from youth to age. In answer to "What twinkling of the eye appears as many thousand Kalpas &c."

48. This infinitesimal of a twinkling even, is too long for thousands of kalpas, the whole duration of existence is as short as a flash of his eye.

49. It is the idea only that makes a twinkling, appear a kalpa or many, just as the idea of satiety in starvation, is a mere delusion to the deluded soul.

50. It is concupiscence only, that makes the famishing to feed upon his thoughts of food; as it is the despair of one's life, that presents his

death before him in his dream.

51. All the worlds reside in the intellectual soul within the atom of its intellect; and the outward worlds are only reflexions (réchauffé) of the inner prototype. (The phenomenal is an ectype of the original noumenal).

52. Whatever object appears to be situated anywhere, it is but a representation of its like model in some place or other, and resembles the appearance of figures in bas-relief on any part of a pillar; but the changes occurring in the external phenomena, are no results of the internal, which as the serene vacuum is subject to no change.

53. All existences, which are present in the intellect at this moment, are the same as they have existed, and will ever exist inwardly like trees in their seeds.

54. The atom of the intellect, contains the moments and ages of time, like grains within the husk; it contains these (as its contents) in the seed within the infinite soul of God. (The soul is the unconscious container of the intellect, which is conscious of the ideas contained in it).

55. The soul remains quite aloof as if retired from the world (udāsīna), notwithstanding the subsistence and dependence of the latter upon the former. The Divine soul is unconcerned with its creation and its sustentation at all times. (In answer to "who is the cause of the world without any motive or causality in him?" This is the doctrine of perfect bliss of the soul without being ruffled or disturbed by any motivity or activity. So the man imitating divine perfection, is required to be apathetic and callous to all worldly affairs).

56. The essence of the world springs from the atom of the pure Intellect, which however remains apart from both the states of action and passion itself (the intellect being the thinking principle, has only its perceptivity, without sensitivity of passion, or the Will or volition for action).

57. There is nothing created or dissolved in the world by any body at any time; all apparent changes are caused by the delusion of our vision; (and it is the province of Vedānta to remove the error of conceiving the unreal worlds as a reality).

58. (Viewed in its spiritual light), this world with all its contents, is as void as the vault of the vacuous atmosphere; the word world applied to the phenomena, is but an insignificant term signifying a nothing.

59. It is the particle of intellect that is led by the delusion of *māyā*, to view the scenes situated in the Divine soul, in the outward appearance of the phenomenal world. (Answer to what thing that has eyes; views on its outside what is contained in the soul?).

60. The words external and internal as applied to the world, are meaningless and not positive terms; there is no inside or outside of the divine soul, they are contrived to explain its different views by the intellect for the instruction of pupils. (Brahma has no inside nor outside. Sruti).

61. The viewer looking into the invisible being within himself, comes to see the soul; but he who looks on the outside with his open eyes, comes to view the unreal as real.

62. Therefore whoever looks into the soul (as the true reality), can never view the false phenomena as realities as others do.

63. It is the internal sight of the intellect that looks into the inward soul, which is without all desires; while the external eyes are mere organs to look upon the false appearance of outward objects (*i. e.* the eye of the mind, is the true eye to see the real nature of the soul; but the outer eyes are no eyes, that feed only upon the falsities of nature).

64. There can be no object of sight, unless there is a looker also, as there can be no child without its parent. This duality (of their mutual dependence upon one another), proceeds from the want of knowledge of their unity (*i.e.* the viewer, the view and the vision (*drashtā*, *drishya* and *darsana*), being one and the same thing, as the parent and the offspring, and the seed and its sprout, are the same substance. The doctrine of the Vedantic unity, thus attempts to reduce and unite all varieties to their primitive simplicity).

65. The viewer himself becomes the view as there can be no view without its viewer. No body prepares any food, unless there be some body to feed upon it. (It is the agent that makes the act, as there can be no act without its agent).

66. It is in the power of the intellect (imagination), to create the views of its vision; as it lies in the capacity of gold, to produce all the various forms of jewellery (*i. e.* fancy paints and moulds itself in many colours and shapes. The creations of phantasy are mere phantoms—*phantasia et phantasmos*).

67. The inanimate view never has nor can have the ability of producing its viewer; as the golden bracelet has no power of bringing the gold into being.



68. The intellect having the faculty of intellection (chetana), forms the thoughts of intelligibles (chetayas) within itself, which however unreal are erroneously viewed as real entities by its intellectual vision to its own deception, as it is caused by the appearance of jewellery in gold.

69. That the viewer (the divine intellect), being transformed to the view (of the visible world), is no more perceptible in it, than as the jewellery of gold and not gold itself (*i. e.* the formal part of the world and jewel, hides the material part of the intellect and gold which formed them).

70. Thus the viewer becoming the view (*i. e.* the subject being turned to the object), still views himself as the viewer; as gold transformed to a jewel, is always looked upon as gold.

71. One unity alone being apparent in all nature, it is useless to talk of the duality of the viewer and view. A word with a masculine affix cannot give the sense of a neuter noun (so the masculine noun *Intellectus*, cannot apply to the neuter *phenomenon*).

72. The viewer who feasts his eyes with a view of the outer visible world, cannot have the sight of the inner soul with the internal eyes of his intellect; but when the viewer shuts out the outer view, all its realities appear as unreal.

73. When the viewer perceives the unreality of the visibles by the light of his understanding, he then comes to see the true reality. So by retracting the mind from viewing the figure of the jewel, one comes to see the nature of its gold only.

74. The visibles being present, there must be their viewers also to whose view they are apparent. It is the absence of both (the viewer and the view), and the knowledge of their unreality, that produce the belief of unity. (The disappearance of the visible, causes the withdrawal of the viewer; like the removal of the umbrella, drives away its shade).

75. The man who considers all things in the contriteness of his conscious soul, comes at last to perceive something in him, which is serenely clear, and which no words can express.

76. The minute particle of the intellect, shows us the sight of the soul as clearly as a lamp enlightens everything in the dark. (Answer to "who shows the soul as clearly as a visible thing"?)

77. The intelligent soul is absolved of its perceptions of the measure, measurer and measurables (*i. e.* of the forms and properties of

things), as liquid gold when dissolved of its form of an ornament. (Answer to "what thing is absolved of its properties like gold of its jewellery?").

78. As there is nothing which is not composed of the elementary bodies of earth, water &c.; so there is nothing in nature which is apart from the nature of the atomic intellect. (Answer to "what is that from which nothing is apart?").

79. The thinking soul penetrates into all things in the form of their notions; and because all thoughts concentrate in the intellect, there is nothing apart from it.

80. Our desires being the parents of our wished for objects, they are the same with our prospects in our view: therefore there is no difference between our desires and desired objects; as there is none between the sea and its waves. (In refutation of the question, "what is that which is distinct from the wish?").

81. The Supreme Soul exists alone unbounded by time and space. Being the universal soul, it is the soul of all; and being omniscient, it is no dull matter at all. (Answer to "what is the undivided duality and plurality?").

82. The *Ens* being but intelligence, is not perceptible to sight; there is unity and no duality in it; but all forms unite into one in the great self of the Supreme.

83. If there be a duality, it is the one and its unity. The unity and duality of the universal soul, are both as true as the light and its shade joined together.

84. Where there is no duality or any number above it, there unity also can have no application to any; and where there is no unit, there cannot be any two or more over it, which are but repetitions of the unit, (except an indeterminate all or whole).

85. Anything which is so situated, is in itself such as it is; it cannot be more or less than itself; but is identic with itself like water and its fluidity. (Its plurality is but a repeated unity).

86. The multiplicity of forms which it exhibits, blends into a harmonic whole without conflicting with one another. The multifarious creation is contained in Brahma, like a tree with all its several parts in the embryonic seed.

87. Its dualism is as inseparable from it as the bracelet from its gold; and although multiform of nature, is evident to the comprehensive

understanding; yet it is not true of the true entity (of God).

88. Like fluidity of water, fluctuation of air, vacuity of the sky, is this multiformity an inseparable property of the Godhead.

89. Disquisition of unity and duality is the cause of misery to the restless spirit, it is the want of this distinction that consummates the highest knowledge.

90. The measure, measurement and measurer of all things, and the viewer, view and vision of the visible world, are all dependent on the atom of the intellect which contains them all (*i. e.* the divine mind is the maker and pattern of the great fabric of the universe, which it contains and views in itself).

91. The atom of the divine intellect, spreads out and contracts in itself, like its limbs, these mountainous orbs of the world, by an inflation of its spirit as it were by a breath of air.

92. O the wonder, and the great wonder of wonders! that this atom of the intellect, should contain in its embryo, all the three regions of the worlds, above and below one another.

93. O! it is an incredible delusion that must ever remain an inexplicable riddle, how the monstrous universe is contained in the minute atom of the Intellect.

94. As a pot contains in it, the seed, with a huge tree within its cell, so does the divine soul contain the atom of the intellect, containing the chains of worlds (outstretched within itself).

95. The all-seeing eye sees at once all the worlds, situated within the bosom of the intellect, as the microscopic sight discovers the parts of the future tree concealed in the seed.

96. The expansion of the world in the atom of the Intellect, is analogous to the enlargement of the hidden parts of the seed, into leaves and branches, fruits and flowers.

97. As the multiformity of the future tree, is contained in the uniform substance within the seed; it is in like manner that the multiplicity of worlds, is situated in the unity of the atomic Intellect, and as such it is seen by any one who will but look into it.

98. It is neither an unity nor a duality, not the seed or its sprout, neither is it thin or thick, nor is born nor unborn (but ever the same as it is).

99. He is neither an entity nor nonentity, nor graceful nor ungraceful (but a vacuity); and though it contains the three worlds with the ether and air, yet is nothing and no substance at all.

100. There is no world nor a not-world beside the intellect, which is all of itself, and is said to be such and such in any place or time, as it appears so and so to us there and then.

101. It rises as if unrisen, and expands in its own knowledge; it is selfsame with the supreme soul, and as the totality of all selves, it spreads through the whole vacuum as air.

102. As a tree springs from the ground according to its seed, so the world appears to sight in the form, as it is contained in the seed of the intellect.

103. The plant does not quickly quit its seed, lest it would be dried up and die away for want of its sap; so the man that sticks to the soul and seed of his being, is free from disease and death.

104. The mount Meru is like the filament of a flower, in respect to the vastness of that atom; all visibles have their place in that invisible atom. (In answer to the question, in respect to whom is the great Meru but a filament?)

105. The Meru is verily a filament of the atomic flower of the divine soul; and myriads of Merus resemble the cloudy spots, rising in the sphere of the intellect.

106. It is that one great atom that fills the world, after having made it out of itself; and given it a visible, extended and material form in its own hollow sphere. (Answer to "By whom is the world created, extended &c.").

107. As long as the knowledge of duality is not driven out of the mind, so long does it find the charming form of the world, as in its dream upon waking. But the knowledge of unity, liberates the soul from its stay in and return to the world, which it beholds as a mass of the divine essence.

## CHAPTER LXXXII.

### FRIENDSHIP OF THE RĀKSHASĪ.

Argument. The Rākshasī's account of herself, and her

reconciliation with the Prince.

Vasishtha continued:—The apish Karkatī of the forest, having heard the speech of the prince, pondered well in herself the sense of the words, and forsook her levity and malice.

2. She found the coolness and tranquillity of her heart after its fervour was over; in the manner of the peacock at the setting in of the rains, and the lotus bed at the rising of moonbeams.

3. The words of the prince delighted her heart in the same manner, as the cries of cranes flying in the sky, gladden the passing clouds in the air.

4. The Rākshasī said:—O how brightly shines the pure light of your understanding, it glows as serenely by its inward effulgence, as it is illuminated by the sun of intelligence.

5. Hearing the grains (words) of your reasoning, my heart is as gladdened, as when the earth is cooled by the serene beams of the humid moon-light.

6. Reasonable men like yourself are honoured and venerated in the world, and I am as delighted in your company, as a lake of lotuses with her full blown buds under the moon-beams.

7. The society of the virtuous, scatters its blessings, as a flower garden spreads its fragrance all around; and as the brightness of sun-beams, brings the lotus buds to bloom.

8. Society with the good and great, dispels all our woes; as a lamp in the hand, disperses the surrounding darkness.

9. I have fortunately obtained you as two great lights in this forest; you both are entitled to my reverence here, and deign now to acquaint me, with the good intent which has brought you hither.

10. The prince answered:—O thou sprout of the savage race of Rakshas! the people of this province are always afflicted in their hearts by a certain evil.

11. It is the obdurate disease of Vishuchi or choleric pain, which troubles the people of this part, I have therefore come out with my guards to find her out in my nightly rounds.

12. This choleric pain is not removed from the hearts of men by any medicine, so I have come out in search of the mantra revealed to her for

its cure.

13. It is my business and professed duty, to persecute such wicked beings as thyself, that infest our ignorant subjects in this manner, and this is all that I have to tell thee and do in this place.

14. Therefore, O good lady! do thou promise to me in thy own words, that thou shalt never injure any living being in future.

15. The Rākshasī replied:—Well! I tell thee in truth, my lord! that I shall hence forward never kill any body.

16. The prince replied:—If it be so O thou liver on animal flesh! tell me how shalt thou support thy body by thy abstaining from animal food?

17. The Rakshasī replied:—It is now passed six months, O prince! that I have risen from my entranced meditation, and fostered my desire for food, which I wholly renounce today.

18. I will again repair to the mountain top, and betake myself to my steadfast meditation, and sit there contented as long as I like, in the posture of an unmoving statue.

19. I will restrain myself by unshaken meditation until my death, and then I shall quit this body in its time with gladness. This is my resolution.

20. I tell you now, O prince! that until the end of this life and body of mine, I shall no more take away the life of any living being, and you may rely assured upon my word.

21. There is the mount Himālaya by name, standing in the heart of the northern region, and stretching in one sweep, from the eastern to western main.

22. There had I dwelt at first in a cave of its golden peak, in the shape of an iron statue, and also as the fragment of a cloud, and borne the appellation of Karkatī the Rākshasī:—(the crablike crooked Sycorax).

23. There I obtained the sight of Brahmā by the austerity of my devotion; and expressed my desire of killing mankind, in the shape of a destructive needle.

24. I obtained the boon accordingly, and passed a great many years in the act of afflicting living beings, and feeding upon their entrails in the form of the choleric pain.

25. I was then prohibited by Brahmā to kill the learned, and was instructed in the great mantra for my observance.

26. He then gave me the power of piercing the hearts of men, with some other diseases which infest all mankind.

27. I spread myself far and wide in my malice, and sucked the heart blood of men, which dried up their veins and arteries; and emaciated their bodies.

28. Those whom I left alive after devouring their flesh and blood, they begat a race as lean and veinless as they had become themselves.

29. You will be successful O happy prince in getting the *mantra* or charm for driving the Visūchikā pain; because there is nothing impossible of attainment by the wise and strong.

30. Receive of me immediately, O raja! the *mantra* which has been uttered by Brahmā for removal of the choleric pain, from the cells of arteries vitiated by *Visūchikā*.

31. Now advance towards me, and let us go to the neighbouring river; and there initiate you with the mantra, after you both are prepared to receive it by your ablution and purification.

32. Vasishtha said:—Then the Rākshasī proceeded to the river side that very night, accompanied by the prince and his minister, and all joining together as friends.

33. These being sure of the amity of the Rākshasī both by affirmative and negative proofs, made their ablutions and stood on the bank on the river.

34. The Rākshasī then communicated to them with tenderness, the effective *mantra* which was revealed to her by Brahmā, for the removal of Visūchikā pain, and which was always successful.

35. Afterwards as the nocturnal fiend was about to depart by leaving her friendly companions behind, the prince stopped her course with his speech.

36. The prince said:—O thou of gigantic stature! thou hast become our preceptor by thy teaching us the *mantra*, we invite thee with affection, to take thy repast with us at ours tonight.

37. It does not become thee to break off our friendship, which has grown like the acquaintance of good people, at our very first meeting.

38. Give thy ill-favoured feature a little more graceful figure, and walk along with us to our abode, and there reside at thy own pleasure.

39. The Rākshasī replied:—You can well provide a female of your own kind with her proper food; but what entertainment can you give to my satisfaction, who am a cannibal by my nature!

40. It is the food of a giant (Rākshasa) alone, that can yield me satisfaction, and not the little morsel of petty mortals; this is the innate nature of our being, and can not be done away with as long as we carry with us our present bodies.

41. The prince answered:—Ornamented with necklaces of gold, you shall be at liberty to remain with the ladies in my house, for as many days as you may like to abide.

42. I will then manage to produce for your food, the robbers and felons that I will seize in my territories; and you will have them supplied to you by hundreds and thousands at all times.

43. You can then forsake your comely form, and assume thy hideous figure of the Rākshasī, and kill and take to your food hundreds of those lawless men.

44. Take them to the top of the snowy mountain and devour them at thy pleasure; as great men always like to take their meals in privacy.

45. After your recreation by that food and a short nap, you can join your meditation; and when you are tired with your devotion, you can come back to this place.

46. You can then take the other offenders for your slaughter; because the killing of culprits is not only justifiable by law, but it amounts to an act of mercy, to rid them (of their punishment in the next world).

47. You must return to me when you are tired of your devotion; because the friendship which is formed even with the wicked, is not easily done away.

48. The Rākshasī replied:—You have well said prince! and we will do as you say; for who is there that will slight the words of the wise that are spoken to him in the way of friendship?

49. Vasishtha said:—Saying so, the Rākshasī assumed a graceful form, and wore on her person necklaces and bracelets, and silken robes and laces.

50. She said, "Well raja, let us go together" and then followed the



footsteps of the prince and his counsellor, who walked before her and led the way.

51. Then having arrived at the royal abode, they passed that night in their agreeable repast and discourse together.

52. As it became morning, the Rākshasī went inside the house, and there remained with the women; while the prince and the minister attended to their business.

53. Then in the course of six days, the prince collected together all the offenders whom he had seized in his territory, and brought from other part.

54. These amounted to three thousand heads which he gave up to her; when she resumed her fiercely dark form of the black fiend of night.

55. She laid hold of thousands of men in her extended grasp, in the manner of a fragment of cloud retaining the drops of rain water in its wide spread bosom.

56. She took leave of the prince and went to the top of the mountain with her prey, as a poor man takes the gold, that he happens to get in some hidden place.

57. There she refreshed herself with her food and rest for three days and nights; and then regaining the firmness of her understanding, she was employed in her devotion.

58. She used to rise from her devotion once after the lapse of four or five and sometimes seven years, when she repaired to the habitation of men and to the court of the prince.

59. There passing sometime in their confidential conversation, she returned to her retired seat in the mountain, with her prey of the offenders.

60. Thus freed from cares even in her lifetime, she continued to remain as a liberated being in that mountain &c. &c.

## CHAPTER LXXXIII.

### WORSHIP OF KANDARĀ ALIAS MANGALA.

Argument. Deification and Adoration of the Rākshasī for her

good Services to Mankind.

Vasishtha continued:—The Rākshasī thus continued in her devotion, and remained on friendly terms with the successive rulers of the Kirāta country, who kept supplying her with her rations. (The Rākshasī man-eater was turned to Rākshinī or preserver of men).

2. She continued by the power of her perfection in the practice of yoga meditation, to prevent all portents, to ward off all dread and danger of demons, and remove the diseases of the people. (All these were done by the Rākshasī vidyā now lost, and by supernatural powers gained by yoga).

3. In the course of many years of her meditation, she used to come out of her cell at certain intervals, and call at the head quarters, for her capture of the collection of living creatures kept for her victims. (Man slaughter was not blamable on the part of the cannibal Rākshasī, though practising the yoga; nor was the eating of animal flesh reprehensible in Vasishtha himself, who had been a flesh eating yogi. (See Uttara Rāma Charita)).

4. The practice continues still to be observed by the princes of the place, who conduct the animals to be sacrificed to her departed ghost on the hill; as none can be negligent to repay the good services of his benefactor. (Hence the prevalence of the practice of offering sacrifices to the names of ancestors and deified heroes and heroines, and even of demons for their past good services).

5. At last she became defunct in her meditation, and ceased since long to appear to the habitations of men, and lend her aid in removing their diseases, dangers and difficulties. (The good genius of the place left it at last).

6. The people then dedicated a high temple to her memory, and placed in it a statue of hers, under the title of Kandarā—caverner *alias* Mangalā devī—the auspicious goddess. (The whole legend of the Kandarā of Kirātas, alludes to the account of Mangalā Chandī *alias* Kālīka devī—the black and voracious goddess of the Hindus).

7. Since then it is the custom of the chiefs of the tribe, to consecrate a newly made statue in honor of the Kandarā devī—the goddess of the valley, after the former one is disfigured and dilapidated. (The Kirāntis are said to continue in their idolatry to this day, notwithstanding the conversion of their fellow hill tribes to Mahometanism, except the Kafers—another hill tribe of the Himālayas who are idolators still).

8. Any prince of the place, who out of his vileness, fails to consecrate

the statue of the Kandarā goddess, brings out of his own perverseness, great calamities to visit his people. (This sort of retributive justice is expressed in the adage "rājadoshat rājya nashta":—"And for the king's offence the people died." Pope's Homer's Iliad I).

9. By worshipping her, man obtains the fruits of all his desires; and by neglecting it, he exposes himself to all sorts of evils and calamities; as effects of the pleasure and displeasure of the goddess to her votaries or otherwise. (The two clauses are instances of affirmative and negative enthymemes coupled together as *anvaya vyatirekī*. The first enthymeme of the antecedent and consequent is affirmative *anvayī*, and the other a *vyatirekī* or negative one). Gloss.

10. The goddess is still worshipped by dying and ailing people with offerings, for remedy of their illness and securing her blessings; and she in her turn distributes her rewards among them, that worship her either in her statue or picture. (Raxā Kālī is worshipped in statue, but Mongla Chandī is worshipped in a *ghata* or potful of water).

11. She is the bestower of all blessings to young babes, and weak calves and cows; while she kills the hardy and proud that deserve their death. She is the goddess of intelligence and favours the intelligent, and presides for ever in the realm of the Kirāta people. (Vasishtha being a theist, reviles like a Vaishnava, the black goddess as a Rākshasī, which a Kaula cannot countenance).

## CHAPTER LXXXIV.

### DEVELOPMENT OF THE GERM OF THE MIND.

Argument. Reason of the application of the name Karkatī, and its simile to a crooked crab.

Vasishtha said:—I have thus related to you Rāma, the unblamable legend of Karkatī, the Rākshasī of Imaus, from its beginning to end *in ipso facto*. (Imaus and Imodus are ranges of the Himālayas. The Gloss interprets Imaus as a synonym of Himālayas, by apocope of the latter member of the compound word, and by a grammatical rule, that the curtailing of a part of a proper name, does not affect the full meaning of the name. So for the omissions of agnomens and cognomens).

2. Rāma rejoined:—But how could one born in a cave of Himavatas (Imodus), become a black Rākshasī, and why was she called Karkatī? These I want to be clearly explained to me. (Rāma's demand was reasonable, as

the people of the Himālayas, are always of fair complexions, and the Rākshasas were the Negroes of Southern India).

3. Vasishtha replied:—The Rakshas (cannibals), are originally of many races, some of whom are of dark and others of fair complexions, while many have a yellowish appearance and some of a greenish shade. (We know the red Rākshasas of America, but it is impossible for us to account for the green or blue Rākshasas in the text).

4. As for Karkatī, you must know that there was a Rākshasa by name of Karkata, from his exact resemblance to a cancer. (Here is a reversion of Sycorax the Negro parent, and her crooked son caliban Kālibān—the black Negro, having long arms and legs, with feet and hands furnished with claws and long nails like those of beasts).

5. The reason of my relating to you the narrative of Karkatī, was only for her queries which I recollected and thought, would serve well to explain the omniform God, in our disquisition into spiritual knowledge. (Gloss. Vasishtha adduces a contradiction in the spiritual knowledge of God, by calling him a spirit and yet as all forms of things. But this seeming contrariety will disappear upon reflecting that, the phenomenal is contained in the noumenal, and the forms are viewed only in the spirit as visions in dreams).

6. It is evident that the pure and perfect unity, is the source of the impure and imperfect duality of the phenomena, and this finite world has sprung from its Supreme cause, who is without beginning and end. (The One is the cause of many, and the Infinite is the source of the finite. Ahamsarvasyām. Anādirādi sarvasya).

7. These float (before our eyes) like the waves upon waters, which are apparently of different forms, and yet essentially the same with the element, on which they seem to move. So the creations whether present, past or future, are all situated in the Supreme Spirit. (The immaterial spirit is the basis and substratum of material bodies).

8. As wet wood when ignited, serves for the purpose of infusing heat, and inviting the apes of the forest to warm themselves in cold weather; so the externally shining appearance of the world, invites the ignorant to resort to it.

9. Such is the temporary glow of the ever cool spirit of God, in the works of creation; which shows itself in many forms without changing its essence.

10. The absent world appeared in presence, and its unreality appears as a reality to consciousness, like the potential figures carved in wood. (The would be world existed in the eternal ideas in the mind of God,

like the possible figures in the wood, which were carved out afterwards. And so too Aristotle).

11. As the products, of the seed from its sprout to the fruit, are all of the same species; so the thoughts (chetayas) of the mind—Chitta, are of the same nature as those originally implanted in it. (The homogeneity of the cause with all its effects).

12. By the law of the continuity of the same essence, there is no difference in the nature of the seed and its fruit; so the intellect (chit) and the thoughts (chetayas), differ in nothing except in their forms; like the waves and water differing in external appearance, and not in the intrinsicity of their substance (Vastu).

13. No demonstration can show the difference between thoughts and the mind; and whatever distinction our judgement may make betwixt them, it is easily refuted by right reasoning. (Such as the incapability of an effect being produced without its cause, or disagreement between the effects of the same or similar causes).

14. Let this error therefore vanish, as it has come from nothing to nothing; and as all causeless falsities fail of themselves. You will know more of this, Rāma! when you are awakened to divine knowledge. In the meantime, do away with error of viewing a duality, which is different from the only existent Unity. (Duality being driven out, all will appear one and the same. So Sādi the sophist: *duirācho badar kardam ekebinam ekedāmam*).

15. After the knot of your error is cut asunder, by your attending to my lectures, you will come to know by yourself, the signification and substance (object) of what is called the true knowledge, which is taken in different senses by the various schools; but that which comes of itself in the mind, is the intuitive knowledge of divine truth.

16. You have a mind like that of the common people (itara), which is full of mistakes and blunders (anarthas); all which will doubtlessly subside in your mind, by your attending to my lectures (because the words of the wise remove all errors).

17. You will be awakened by my sermons to know this certain truth, that all things proceed from Brahmā into whom they ultimately return. (Brahmā is the producer, sustainer, and recipient or the first and last of all. He is alpha and omega).

18. Rāma rejoined:—Sir, your affirmation of the first cause in the ablative case, "that all things proceed from Brahmā", is opposed to the negative passage in the Sruti in the same case, that "nothing is distinct from Him"; and is inconsistent in itself (in as much as, there

cannot be all things, and again nothing but Brahmā; and to say "the same thing comes from the same," would be a palpable absurdity).

19. Vasishtha answered:—Words or significant terms are used in the Sāstras for instruction of others; and where there appears any ambiguity in them, they are explained in their definitions. (Hence the ablative form "from Brahmā" is not faulty, for what is in the receptacle, the same comes out of it; or as they say, "what is in the bottom, the same comes upon the surface"; and the one is not distinct from the other, as the wave differs not from the water whence it rises. This is downright pantheism).

20. Hence it is the use though not in honest truth, to make a difference of the visibles from the invisible Brahmā (for the purpose of instruction); as it is usual to speak of ghosts appearing to children, though there be no such things in reality. (It is imagination that gives a name to airy nothing, and it is the devise of language to use words for negative ideas, as the word world to denote a duality and darkness for want of light, and not anything in itself).

21. In reality there is no duality connected with the unity of Brahma, as there is no dualism of a city and the dream that shows its apparition in sleep. Again God being immutable in his nature and eternal decree, it is wrong to apply the mutations of nature and the mutability of Will to Him. (Volition is accompanied by nolition (*Volo and nolo*) in mutable minds, but there is no option *Vikalpa* in the *sankalpa—suo arbitrio* of the unchangeable Mind).

22. The Lord is free from the states of causality and the caused, of instrumentality and instruments, of a whole and its part, and those of proprietorship and property. (The attribution of cause and effect or any other predicate or predicable, is wholly inapplicable to him, who is devoid of all attributes).

23. He is beyond all affirmative and negative propositions, and their legitimate conclusions or false deductions and elenches (*i. e.* nothing can be truly affirmed or denied or ascertained or negated of Him, by any mode of reasoning. *Naisatarkenānaneyah*).

24. So the attribution, of the primary volition to the Deity, is a false imputation also. Yet it is usual to say so for the instruction of the ignorant; though there is no change in his nature from its nollity to velleity. (So it is usual to attribute sensible properties of speech and sight, to the immaterial spirit of God, by a figure of speech; and for the instruction of the vulgar, who cannot comprehend the incomprehensible).

25. These sensible terms and figurative expressions, are used for the

guidance of the ignorant; but the knowing few, are far from falling into the fallacy of dualism. All sensible conceptions ceasing upon the spiritual perception of God, there ensues an utter and dumb silence. (We become tongue-tied, and our lips are closed and sealed in silence, to speak anything with certainty of the unspeakable).

26. When in time you come to know these things better, you shall arrive at the conclusion, that all this is but one thing, and an undivided whole without its parts, and having no beginning nor end. (The world is therefore self-same and co-eternal and co-existent, with the eternal and self-existent God).

27. The unlearned dispute among themselves from their uncertainty of truth; but their differences and dualisms are all at an end, upon their arriving to the knowledge of the true unity by instructions of the wise. (The reality is precisely in the indifference of the subject and object. Schelling).

28. Without knowledge of the agreement of significant words with their significates, it is impossible to know the Unity, for so long as a word is taken in different senses, there will be no end of disputes and difference of opinions. Dualisms being done away, all disputes are hushed up in the belief of unity (*i. e.* All words expressive of the Deity, refer to his unity and signify the one and the same Lord of all, which ends all controversy on the point).

29. O support of Raghu's race! place your reliance on the sense of the great sayings of the vedas; and without paying any regard to discordant passages, attend to what I will tell you at present. (Such as: Brahma is used in one place in the ablative and in another in the locative case, and also in the nominative and as the same with the world).

30. From whatever cause it may have sprung, the world resembles a city rising to view in a vision; just as the thoughts and ideas appearing before the mirror of the mind, from some source of which we know nothing. (They are as puppet shows of the player, behind the screen).

31. Hear Rāma! and I will relate to you an instance for your ocular evidence, how the mind (*chitta*), spins out the magical world (*māyika*) from itself. (This ocular instance called the *drishtānta-drishtāvedana*, is that of the spider's thread (*urnanābha-tantu*) woven of itself, and given in the Sruti).

32. Having known this, O Rāma! you will be able to cast away all your erroneous conceptions; and being certain of the certitude, you will resign your attachment to, and your desires in this enchanted and bewitching world. (Hence the certainty, of God's being aloof from the false world, as it is said *Deus ex machina*).

33. All these prospective worlds are machinations or the working of the mind. Having forsaken these false fabrications of fancy, you will have the tranquillity of your soul, and abide in peace with yourself for ever. (Exemption from all worldly cares and anxieties of the past, present and future lives, leads to the peace of mind).

34. By paying your attention to the drift of my preachings, you will be able to find out of your own reasoning, a mite of the medicine, for curing all the maladies of your deluded mind. (Right reason by the art of reasoning, furnishes the true medicine (psyches iatrica) to remove the errors of the understanding).

35. If you sit in this manner (in your silent meditation), you will see the whole world in your mind; and all outward bodies will disappear (in your abstract contemplation), like drops of oil in the sand. (All things are presented to the mind by intuition, and are present in the memory—the great keeper or master of Rolls of the soul).

36. The mind is the seat of the universe as long as it is not vitiated by passions and affections and afflictions of life; and it is set beyond the world (in heavenly bliss), no sooner it gets rid of the turmoils of its present state. (The mind, says Milton, can make a heaven of hell and a hell of heaven).

37. The mind is the means to accomplish anything; it is the store-keeper to preserve all things in the store-house of its memory; it is the faculty of reasoning; and the power to act like a respectable person. It is therefore to be treated with respect, in recalling, restraining and guiding us to our pursuits and duties. (*Facultates sunt quibus facilius fit, sine quibus omnino confici non potest.* Cicero).

NOTE.—The mind is what moves and acts by its active and cognitive faculties, and is more to be regarded than the body, which move entirely as it is moved by the mind. Hence God is called the Mind of the world—*Anima mundi*?

38. The mind contains the three worlds with all their contents, and the surrounding air in itself; and exhibits itself as the plenum of egoism, and plenitude of all in its microcosm. (The mind is the synthesis of all its attributes, and man is living synthesis of the world with regard to his mind. Paracelsus. Its memory is both a capacity and a power by its retention and ready reproduction of every thing).

39. The intellectual part of the mind, contains the subjective self-consciousness of *ego*, which is the seed of all its powers; while its other or objective part, bears the erroneous forms of the dull material world in itself. (The former is called the *drashtā* or viewer



*ego*, and the latter the *drishta* or the view *non ego*. The subjective is the thinking subject *ego*, and the objective is the object of thought the *non ego*).

40. The self-born Brahmā saw the yet increate and formless world, as already present before his mind in its ideal state, like a dream at its first creation. He saw it (mentally) without seeing it (actually) (*i. e.* the eternal ideas of immaterial forms of possible things in the Divine Mind. The eternal exemplars of things and Archetypes of the Ectypal world. Thus the passage in the Bible "And God saw his works were good." *i. e.* answer those in his fair idea. Milton).

41. He beheld the whole creation in the self-consciousness (*samvitti*) of his vast mind, and he saw the material objects, the hills &c., in the *samvid* of his gross personal consciousness. At last he perceived by his *sūkshma vid* subtile sightedness (clairvoyance), that all gross bodies were as empty as air and not solid substantialities. (Consciousness being the joint knowledge of the subjective and objective, *i. e.* of ourselves in connection with others; the one is called superior or subjective self-consciousness, and the other or objective personal-consciousness).[7]

[7] *Samvitti* is the superior or subjective consciousness personified as Virāj, and *samvid* or inferior consciousness of the objective as received in the personification of Viswa. Here Schelling says:—The absolute infinite cannot be known in personal or objective consciousness; but requires a superior faculty called the intuition.

The joint knowledge of the subjective and objective is had by Ecstasy, which discerns the identity of the subject and object in a series of souls which are as the innumerable individual eyes, which the infinite World-spirit behold, in it-self, Lewis Hist. Phil. II. 580.

42. The mind with its embodying thoughts, is pervaded by the omnipresent soul, which is spread out as transpiciously as sun-beams upon the limpid water. (The soul is the *chit* or intellectual part of the mind (*chitbhāga* of *chitta*), and the root of all mental activities. The *chidbhāga* has the power of giving knowledge which moves the other faculties of the mind. Gloss).

43. The mind is otherwise like an infant, which views the apparition of the world in its insensible sleep of ignorance; but being awakened by the intellect *chit*, it sees the transcendent form of the self or soul without the mist of delusion, which is caused by the sensitive part of the mind, and removed by the reasoning faculties of the intellect—*Chidbhāga*.

44. Hear now Rāma! what I am going to tell of the manner, in which the

soul is to be seen in this phenomenal world, which is the cause of misleading the mind from its knowledge of the unity to the erroneous notion of the duality. (The sensitivity of the mind of objective phenomenals, misleads it from its intellection of the subjective noumenal part which is a positive unity. Gloss).

45. What I will say, can not fail to come to your heart, by the opposite similes, right reasoning, and graceful style, and good sense of the words, in which they shall be conveyed to you; and by hearing of these, your heart will be filled with delight, which will pervade your senses, like the pervasive oil upon the water.

46. The speech which is without suitable comparisons and graceful phraseology, which is inaudible or clamorous, and has inappropriate words and harsh sounding letters, cannot take possession of the heart, but is thrown away for nothing, like butter poured upon the burnt ashes of an oblation, and has no power to kindle the flame.

The blemishes of speech are all comprised in the following couplet in the Mahābhāṣya of Patānjala:—[Sanskrit: grastam [...]]

47. Whatever narrative and tales there are in any language on earth, and whatever compositions are adorned with measured sentences and graceful diction; all these are rendered perspicacious by conspicuous comparisons, as the world is enlightened by the cooling beams of the moon. Hence every sloka almost in this work, is embellished with a suitable comparison.

## CHAPTER LXXXV.

### INTERVIEW OF BRAHMĀ AND THE SUN.

Argument.—Brahmā intending to create the world, sees the orbs of light, and invokes the luminous Sun.

Vasishtha continued:—I will relate to you Rāma, agreeably to your request, the story that was narrated to me of old by Brahmā himself (the personified mind of God and the lord of creatures). The *manas* or mind produced *Manu*—the progeny of the mind; who begat the *Manujas* otherwise called *mānavas* or *manushyas*, or men—the offspring of the mind.

2. I had asked the lotus-born god once before, to tell me how these hosts of creation had come to being. (Vasishtha the offspring of Brahmā,

had his communion with his father—the first great patriarch of mankind).

3. Then Brahmā the great progenitor of men, granted my request, and related to me the apologue of Aindava in his sonorous voice. (The oracles of God were delivered in the loud noise of thunders—*brihad-vachas*).

4. Brahmā said:—All this visible world is the manifestation of the divine mind, like the circling whirl-pools and rippling curls of water on the surface of the sea. (Referring to the revolutions of heavenly bodies in the air).

5. Hear me tell you, said he, how I (the personified mind), awoke at first on the day of creation in a former kalpa, with my volition to create (expand) myself. (The volitive mind rose out of the sleeping intelligence on the dawning day of creation).

6. Erewhile I remained alone, and quietly intent upon the One at the end of the prior day (or Kalpa), by having compressed the whole creation in the focus of my mind, and hid it under the gloom of the primeval night. (Old chaos or darkness that reigned over the surface of the deep before the dawn of light. *Tama āsit, tamasāgūdhamagra*. There was darkness enveloping all things. Sruti).

7. At the end of the chaotic night I awoke as from a deep sleep; and performed my matins as it is the general law (of all living beings). I opened my eyes with a view to create, and fixed my look on the vacuum all about me.

(When that spirit sleeps it is night, and when it awakes, it is a day of recreation (resurrection). Manu).

8. As far as I viewed, it was empty space and covered by darkness, and there was no light of heaven. It was unlimitedly extensive, all void and without any boundary. (Infinite space existed ere creation came into existence. Sruti. All was *teom* and *beom* or *tama* and *vyoma*).

9. Being then determined to bring forth the creation, I began to discern the world in its simple (ideal) form within me, with the acuteness of my understanding (*i. e.* I looked into the prototypes or models of things contained in the Mind).

10. I then beheld in my mind the great cosmos of creation, set unobstructed and apart from me in the wide extended field of vacuity. (The archetypes of our ideas, are the things existing out of us. Locke. Our ideas though seen within us, form no part of ourselves or our being).

11. Then the rays of my reflexion stretched out over them, from amidst the lotus-cell of my abode, and sat in the form of ten lotus-born Brahmās over the ten orbs (planets) of this world; like so many swans brooding upon their eggs. (The spirit of God that dove-like sat, brooding over the deep. Milton).

12. Then these separate orbs (mundane eggs), brought forth, to light multitudes of beings, amidst their transparent aqueous atmospheres. (All worlds girt by their covercles of watery ether or nebulous clouds, teemed with productions of every kind).

13. Thence sprang the great rivers and the roaring seas and oceans; and thence again rose the burning lights and blowing winds of the firmament. (The atmospheric water is the source of all things).

14. The gods began to sport in the etherial air, and men moved about on the earth, and demons and serpents were confined in their abodes underneath the ground. (The gods are called *devas* from their sporting in the regions of light—*dividevāḥ divyanti*. Men are *pārthivas* from *prithvī* the earth, and demons are called infernal from their abode in the *infrapātāla* or antipodes).

15. The wheel of time turns with the revolution of seasons and their produce, and it adorns the earth with her various productions by change of the seasons.

16. Laws were fixed for all things on all sides, and human actions were regulated in the *smritis* as right or wrong, and producing as their fruits, the reward of heaven or the torments of hell. (And Brahmā appointed to all beings their several laws. Manu. And there is no single atom that goes beyond its appointed law—nature or *dharma*, which is an attribute of the Great God).

17. All beings are in pursuit of their enjoyments and liberty, and the more they strive for their desired objects, the better they thrive in them. (The gloss makes the pursuit of earthly enjoyments to be the cause of pain and hell, and that of liberation from them to be productive of heavenly bliss).

18. In this way were the sevenfold worlds and continents, the septuple oceans and the seven boundary mountains, brought to existence, and they continue to exist until their final dissolution at the end of a *Kalpa* period (which is determined by the *Kalpa* or will of God).

19. The primeval darkness fled before light from the face of open lands, and took its refuge in mountain caverns and hollow caves; it abides in some places allied with light, as in the shady and sunny forest lands

and lawns.

20. The azure sky like a lake of blue lotuses, is haunted by fragments of dark clouds, resembling swarms of black-bees on high; and the stars twinkling in it, liken the yellow filaments of flowers shaken by the winds.

21. The huge heaps of snow setting in the valleys of high hills, resemble the lofty *simula* trees beset by their pods of cotton.

22. The earth is encircled by the polar mountains serving as her girdles, and the circles of the polar seas serving as her sounding anklets and trinkets. She is girt by the polar darkness as by a blue garment, and studded all about with gems, growing and glowing in the bosoms of her rich and ample mines and seas.

(The lokāloka or polar mountain, is so called from its having eternal light and night on either side, turned towards or beyond the solar light).

23. The earth covered over by the garniture of her verdure, resembles a lady sitting begirt by her robes; and having the produce of paddy for her victuals; and the busy buzz of the world for her music.

24. The sky appears as a bride veiled under the sable mantle of night, with the glittering chains of stars for her jewels. The season fruits and flowers hanging in the air, resemble wreaths of lotuses about her person.

25. The orbs of worlds appear as the beautiful fruits of pomegranates, containing all their peoples in them, like the shining grains of granites in the cells of those fruits.

26. The bright moon-beams stretching both above and below and all around the three sides, appear as the white sacred thread, girding the world above and below and all about; or as the stream of Gangā running in three directions in the upper, lower and nether worlds.

27. The clouds dispersing on all sides with their glittering lightnings, appear as the leaves and flowers of aerial forests, blown away by the breezes on all sides.

28. But all these worlds with their lands and seas, their skies and all their contents, are in reality as unreal as the visionary dreams; and as delusive as the enchanted city of the Fairy land.

29. The gods and demons, men and serpents, that are seen in multitudes in all worlds, are as bodies of buzzing gnats, fluttering about the

*dumbura*—fig trees. (Udumbara is the *ficus religiosus*—*yajnadumbura* or sacred fig tree. It is by the orthographical figure aphaeresis or elision of the initial, that *udumbara* is made *dumbura*, *vulgo*).

30. Here time is moving on with his train of moments and minutes, his ages, *yugas* and *kalpas*, in expectation of the unforeseen destruction of all things. (Time devours and destroys all things).

31. Having seen all these things in my pure and enlightened understanding, I was quite confounded to think, whence could all these have come into being. (The first inquiry into the cause and origin of beings).

32. Why is it that I do not see with my visual organs, all that I perceive, as a magic scene spread out in the sphere of my Mind?

33. Having looked into these for a long time with my steadfast attention, I called to me the brightest sun of these luminous spheres and addressed him saying:—(The first address of Brahmā to the sun, corresponds with Adam's address to that luminary. "Thou glorious sun nature's first born and the light and life &c." Milton).

34. Approach to me, O god of gods, luminous sun! I welcome thee to me! Having accosted him thus, I said:—

35. Tell me what thou art and how this world with all its bright orbs came to being; if thou knowest aught of these, then please reveal it to me.

36. Being thus addressed, he looked upon me, and then having recognized me, he made his salutation, and uttered in graceful words and speech.

37. The sun replied:—Thou lord! art the eternal cause of these false phenomena, how is it then that thou knowest it not, but askest me about the cause thereof?

38. But shouldst thou, all knowing as thou art, take a delight in hearing my speech, I will tell thee of my unasked and unthought of production, which I beg thee to attend to.

39. O great Spirit! this world being composed of reality and unreality in its twofold view, beguiles the understanding to take it sometimes for a real and at others for an unreal thing. It is the great mind of the Divine Soul, that is thus employed in these incessant and unceasingly endless creations for its diversion. (The soul is the animating power, and the mind is the principle of action. Metaphysically, the soul is an individual name; the mind is a generic term or genus. The soul is opposed to body, the mind to matter. The soul is the principle of

animation, the mind of volition. The soul is the mind of a certain being, the mind is the soul without its personality).

## CHAPTER LXXXVI.

### STORY OF INDU AND HIS SONS.

Argument. The Sun's Narrative of Indu and his Devotion.

The Sun continued:—It was, my lord! only the other day of one of thy by gone kalpas, and at the foot of a mount, beside the table-land of mount Kailāsa standing in a corner of the continent of Jambudvīpa:—(A kalpa is one day of Brahmā, and occupies the whole duration of a creation from its beginning to the end, which is called the Kalpānta or night of the god. This agrees with the seven days of creation in the book of Genesis, which are supposed to embrace so many long ages of creation).

2. That there lived a man by name of Suvarṇajatā together with all his sons and their progeny, who had rendered that spot a beautiful and pleasant habitation. (The gloss says they were the patriarchs of mankind, settled first on the table-land and at the foot of the Himālayas).

3. There lived among them a Brāhman by name of Indu, a descendant of the patriarch Kasyapa, who was of a saintly soul, virtuous and acquainted with divine knowledge.

4. He resided in his residence with all his relatives, and passed his time agreeably in company with his wife, who was dear to his heart as his second self. (That, woman is *ardhāṅga* or half of the body of man, is established in Hindu law; and represented in mythology in the androgyne figures of Hara-Gaurī and Umā-Maheswara).

5. But there was no issue born of this virtuous pair, as there grows no grass in a sterile soil; and the wife remained discontented at the unfruitfulness of her efflorescence or seed.

6. With all the purity and simplicity of their hearts, and the beauty and gracefulness of their persons and manners; they were as useless to the earth, as the fair and straight stem of the pure paddy plant, without its stalk of corn. The discontented pair then repaired to the mountain, in order to make their devotion for the blessing of progeny.

7. They ascended the Kailāsa mountain, which was unshaded by shady

trees, and unpeopled by living beings; and there they stood fixed on one side, like a couple of trees in the barren desert.

8. They remained in their austere devotion, subsisting upon liquid food which supported the trees also. They drank but a draught of water, which they held in the hollow of their palms, from a neighbouring cascade at the close of the day. (There is no single word for a *gandusha* or *chuluka* of water in English; the word handful being equivalent to *mushti* and *prastha*).

9. They remained standing and unmoved as immovable trees, and continued long in that posture, in the manner of an erect wood in heat and cold. (*Vārکشिवritti* means intense meditation conducted by forgetting one's self to wood or stone).

10. They passed in this manner the period of two ages, before their devotion met with the approbation of the god, who bears the crescent of the moon on his forehead. (This crescent was no doubt the missile disk, which the war-like god Siva held on his head in the manner of the Sheiks).

11. The god advanced towards the parching pair, with the cooling moon-beams on his forehead; as when that luminary casts her dewy light on the dried trees and scorched lotuses, under the burning sun beams of a summer day.

12. The god, mounted on his milk-white bull, and clasping the fair Umā on his left, and holding the beaming moon on his head, appeared to them, as the vernal season was approaching to a green wood (or furze), with strewing flowers upon them. (There is an alliteration of *soma* and *soma* in the double sense of Uma and the moon. This kind of play upon words is very characteristic of metaphysical writers in all ages, as *Alethes melethon*. Lewis Hist. Phil. I. 69).

13. They with brightening eyes and faces beheld the god, as the lotuses hail the appearance of the comely moon; and then bowed down to the god of the silvery bow and snow white countenance. (Kālidāsa in his Mahāpadya, has heaped all these and many more ensigns of whiteness on the hoary Hara of Himālaya).

14. Then the god rising to their view like the full moon, and appearing in the midst of the heaven and earth, spoke smilingly unto them in a gentle and audible voice; the breath of which refreshed them, like the breath of spring reviving the faded plants of the forest.

15. The god said:—I am pleased with thy devotion, O Brāhman! prefer thy prayer to me, and have thy desired boon granted to thee immediately.



16. The Brāhman replied:—O Lord of gods, deign to favour me with ten intelligent male children. Let these be born of me to dispel all my sorrows (for want of a male issue).

17. The sun rejoined:—The god said, be it so, and then disappeared in the air; and his great body passed through the etherial path, like the surge of the sea with the tremendous roar of thunders.

18. The Brāhmanic couple then returned to their home with gladness of their hearts, and appeared as the reflexions of the two divinities Siva and Umā in their persons. (The god Siva otherwise called Hara, bears every resemblance to Hercules (Harakula) the son of Jove (Siva); and his consort Umā to Omphale the wife of Hercules. Todd's Rajasthan).

19. Returning there, the Brāhmani became big with child, by the blessing she had got of her god Siva.

20. She appeared as a thick cloud heavy with rain water, in the state of her full pregnancy; and brought forth in proper time (of child-birth), a boy as beautiful as the digit of the new moon.

21. Thus there were born of her ten sons in succession, all as handsome as the tender sprouts of plants; and these grew up in strength and stature, after they had received their sacramental investitures.

22. In course of a short time, they attained their boyhood, and became conversant in the language of the gods (Sanskrit); as the mute clouds become sonorous in the rainy season. (The Sanskrita, says Sir W. Jones, is more sonorous than Latin. It is the voice of gods, which is as high sounding as the roaring of clouds).

23. They shone in their circle with the lustre of their persons, as the resplendent orbs of the sky burn and turn about in their spheres.

24. In process of time these youths lost both their parents, who shuffled off their mortal coil to go to their last abode (*i. e.* to be amalgamated with the person of Brahmā, with which they were acquainted by their proficiency in yoga divinity).

25. Being thus bereft of both their parents, the ten Brāhman lads left their home in grief, and repaired to the top of the Kailāsa mountain, to pass there their helpless lives in mourning.

26. Here they conversed together about their best welfare, and the right course that they should take to avoid the troubles and miseries of life.

27. They parleyed with one another on the topics, of what was the best good (*Summum bonum*) of humanity in this world of mortality, and many

other subjects (which form the common places in ethics), such as:—

28. What is true greatness, best riches and affluence, and the highest good of humankind? What is the good of great power, possessions, chiefship and even the gain of a kingdom? What forms the true dignity of kings, and the high majesty of emperors?

29. What avails the autocracy of the great Indra, which is lost in one moment (a moment's time of Brahmā). What is that thing which endures a whole kalpa, and must be the best good as the most lasting?

30. As they were talking in this manner, they were interrupted by the eldest brother, with a voice as grave, as that of the leader of a herd of deer to the attentive flock.

31. Of all kinds of riches and dignities, there is one thing that endureth for a whole kalpa, and is never destroyed; and this is the state of Brahmā, which I prize above all others.

32. Hearing this, the good sons of Indu exclaimed all in one voice saying:—Ah! well said; and then they honoured him with their mild speeches.

33. They said: How—O brother, can it be possible for us to attain to the state of Brahmā, who is seated on his seat of lotuses, and is adored by all in this world?

34. The eldest brother then replied to his younger brothers saying:—"O you my worthy brothers, do you do as I tell you, and you will be successful in that.

35. Do you but sit in your posture of *padmāsana*, and think yourselves as the bright Brahmā and full of his effulgence; and possessing the powers of creation and annihilation in yourselves". (Padmāsana is a certain posture with crossed legs for conducting the yoga).

36. Being thus bid by the eldest brother, the younger brothers responded to him by saying "*Amen*;" and sat in their meditation together with the eldest brother, with gladness of their hearts.

37. They remained in their meditative mood, like the still pictures in a painting; and their minds were concentrated in the inmost Brahmā, whom they adored and thought upon, saying:—

38. Here I sit on the pericarp of a full blown lotus, and find myself as Brahmā—the great god, the creator and sustainer of the universe.

39. I find in me the whole ritual of sacrificial rites, the Vedas with

their branches and supplements and the Rishis; I view in me the Sarasvatī and Gāyatrī mantras of the Veda, and all the gods and men situated in me.

40. I see in me the spheres of the regents, of the world, and the circles of the Siddhas revolving about me; with the spacious heaven bespangled with the stars.

41. I see this terraqueous orb ornamented with all its oceans and continents, its mountains and islands, hanging as an earring in the mundane system.

42. I have the hollow of the infernal world, with its demons, and Titans, and serpents and dragons within myself; and I have the cavity of the sky in myself, containing the habitations and damsels of the immortals.

43. There is the strong armed Indra, the tormentor of the lords of peoples; the sole lord of the three worlds, and the receiver of the sacrifices of men.

44. I see all the sides of heaven spread over by the bright net of the firmament; and the twelve suns of the twelve months dispensing their ceaseless beams amidst it.

45. I see the righteous regents of the sky and the rulers of men, protecting their respective regions and peoples with the same care, as the cowherds take for protection of their cattle.

46. I find every day among all sorts of beings, some rising and falling, and others diving and floating, like the incessant waves of the sea. (Everything is changing in the changeful world).

47. It is I (the Ego) that create, preserve and destroy the worlds, I remain in myself and pervade over all existence, as the lord of all.

48. I observe in myself the revolution of years and ages, and of all seasons and times, and I find the very *time*, to be both the creator and destroyer of things.

49. I see a *Kalpa* passing away before me, and the night of Brahmā (dissolution) stretched out in my presence; while I reside for ever in the Supreme soul, and as full and perfect as the Divine Spirit itself. (Immortality of the human soul and its unity with the Divine).

50. Thus these Brāhmans—the sons of Indu, remained in this sort of meditation, in their motionless postures like fixed rocks, and as images hewn out of stones in a hill.

51. In this manner these Brāhmans continued for a long period in their devotion, being fully acquainted with the nature of Brahmā, and possest of the spirit of that deity in themselves. They sat in their posture of the *padmāsana* on seats of kusa grass, being freed from the snare of the fickle and frivolous desires of this false and frail world.

It is evident from this instance of the Brāhmans' devotion, that it consisted of the contemplation of every thing in the world in the mind of man; like that of the whole universe in the mind of God. It is the subjective view of the objective that forms what is truly meant by yoga meditation and nothing beside.

## CHAPTER LXXXVII.

### ANALECTA OF THE CELESTIAL SPHERES.

Argument:—The Spiritual body or soul, is not destroyed by destruction of the material Body.

The Sol said:—O great father of creation! thus did these venerable Brāhmans, remain at that spot, occupied with these various thoughts (of existence) and their several actions in their minds for a long time. (This sort of yoga meditation is called *Sārūpya*, or approximation of one to the divine attribute, of thinking on the States and functions of all things in the world in one's self).

2. They remained in this state (of abstraction), until their bodies were dried up by exposure to the sun and air, and dropped down in time like the withered leaves of trees. (This is called the *Samādhi* yoga or absorption in meditation, until one's final extinction or Euthanasia in the Spirit).

3. Their dead bodies were devoured by the voracious beasts of the forest, or tossed about as some ripe fruits by the monkeys on the hills, (to be food for greedy vultures and hungry dogs).

4. These Brāhmans, having their thoughts distracted from outward objects, and concentrated in Brahmāhood, continued in the enjoyment of divine felicity in their Spirits, until the close of the kalpa age at the end of the four yugas.

(The duration of a day of Brahmā extends over a kalpa age composed of four yugas, followed by his night of *kalpānta*, when he becomes extinct

in his death-like sleep, the twin brother of death. *Ho hupnos esti didumos adelphos thanatou*).

5. At the end of the kalpa, there is an utter extinction of the solar light, by the incessant rains poured down by the heavy Pushkara and Avartaka clouds at the great deluge (when the doors of heaven were laid open to rain in floods on earth. Genesis).

6. When the hurricane of desolation blew on all sides, and buried all beings under the Universal ocean (which covered the face of the earth).

7. It was then thy dark night, and the previous creation slept as in their yoga-*nidrā* or hypnotic trance in thy sleeping self. Thus thou continuing in thy spirit, didst contain all things in thee in their spiritual forms. (Darkness reigned on the deep, and the spirit of God viewed everything in itself).

8. Upon thy waking this day with thy desire of creation, all these things are exhibited to thy view, as a copy of all that was in thy inmost mind or Spirit already. (So it is upon our waking from sleep, we come to see a *fac-simile* of all that lay dormant in the sleeping mind).

9. I have thus related to you O Brahmā! how these ten Brāhmans were personified as so many Brahmās; these have become the ten bright orbs situated in the vacuous sphere of thy mind. (An English poet has expressed the holy soul to appear as a luminary in heaven).

10. I am the one eldest among them, consecrated in this temple of the sky, and appointed by thee, O lord of all! to regulate the portions of time on earthly beings.

11. Now I have given you a full account of the ten orbs of heaven, which are no other than the ten persons united in the mind of Brahmā, and now appearing as detached from him. (Mentally viewed, everything is found situated in the mind, but when seen with open eyes, it seems to be set apart from us. Have therefore your thoughts or your sights as you may choose).

12. This beautiful world that you behold, appearing to your view, with all its wonderful structures, spread out in the skies, serves at best as a snare to entrap your senses, and delude your understanding, by taking the unrealities as realities in your mind. (Brahmā the Demiurgus, being but architect of the world, and a person next to or an emanation of the mind of God, had not the intelligence of the soul, to discern the innate ideas, which represented themselves in the outer creation).

## CHAPTER LXXXVIII.

### INDIFFERENCE OF BRAHMĀ.

Argument.—That God expects nothing from his creation.

Brahmā said:—O Brāhman! that art the best of Brāhmists (Brāhmos), the God Sol having thus spoken of the ten Brāhmanas to Brāhma (me), held his silence. (Here is a tautology of the word Brāhman in the fashion of metaphysicians in its several homonymous significations. This is an address of Brahmā to Vasishtha—the Brāhman and Brahmist, relating the Brāhmanas).

2. I then thought upon this for sometime in my mind, and said afterwards, O Sol, Sol! do thou tell me at present what I am next to create. (Brahmā's asking the sun about what he was next to create, bears allusion to his works of creation during the six days of genesis, which was directed by the course of the sun—his morning and evening),

3. Tell me thou sun, what need is there of my making any more worlds, after these ten orbs have come into existence. (These ten orbs are the ten planetary bodies belonging to the solar system).

4. Now O great sage! the sun having long considered in his mind about what I wanted him to tell, replied to me in the following manner in appropriate words.

5. The sun said:—What need hast thou of the act of creating, my lord! that art devoid of effort or desire? This work of creation is only for thy pleasure (and not for any use to thee).

6. Thou lord that art free from desires, givest rise to worlds, as the sunbeams raise the waters, and the sunshine is accompanied by the shadow (as its inseparable companion).

7. Thou that art indifferent to the fostering or forsaking of thy body (*i. e.* either to live or die), needst have nothing to desire nor renounce for thy pleasure or pain. (No gain or loss can add to the joy or grief of the apathetic philosophic mind).

8. Thou, O Lord of creatures! dost create all these for the sake of thy pleasure only, and so dost thou retract them all in thyself, as the sun gives and withdraws his light by turns. (Creation and annihilation are the acts of expansion and subtraction of all things, from and in the supreme spirit).

9. Thou that art unattached to the world, makest thy creation out of the work of love to thee, and not of any effort or endeavour on thy part.

10. If thou desist from stretching the creation out of the Supreme Spirit, what good canst thou derive from thy inactivity? (Wherefore it is better to do and produce something than nothing).

11. Do thy duty as it may present itself to thee, rather than remain inactive with doing nothing. The dull person who like the dirty mirror, does not reflect the image, comes to no use at all.

12. As the wise have no desire of doing anything which is beyond their reach, so they never like to leave out anything which is useful, and presents itself before them. (Nor long for more, nor leave out your own. Or, Act well thy part &c.).

13. Therefore do thy work as it comes to thee, with a cheerful heart, and calmness of mind; with a tranquil soul, as if it were in thy sleep, and devoid of desires which thou canst never reap.

14. As thou dost derive pleasure, O Lord of worlds! in forming the orbs of the sons of Indu, so the lord of gods will give thee thy reward for thy works of creation.

15. The manner in which, O lord, thou seest the worlds with the eyes of thy mind, nobody can see them so conspicuously with their external organs of vision; for who can say by seeing them with his eyes, whether thy are created or increate.

16. He who has created these worlds from his mind, it is he alone that can behold me face to face, and no other person with his open eyes.

17. The ten worlds are not the work of so many Brahmās as it appeared to thee before; and no body has the power to destroy them, when they are seated so firmly in the mind. (It may be easy to destroy all visible objects, but not to efface the impressions of the mind (memory)).

18. It is easy to destroy what is made by the hand, and to shut out the sensible objects from our perception; but who can annul or disregard what is ascertained by the mind.

19. Whatever belief is deep-rooted in the minds of living beings, it is impossible to remove it by any body, except by its owner (by change of his mind or its forgetfulness).

20. Whatever is habituated to confirmed belief in the mind, no curse can remove it from the mind, though it can kill the body.

21. The principle that is deeply rooted in the mind, the same forms the man according to its stamp; it is impossible to make him otherwise by any means, as it is no way possible to fructify a rock by watering at its root like a tree.

## CHAPTER LXXXIX.

### STORY OF INDRA AND AHALYĀ.

Argument. A Rooted Belief is not to be shaken by others as in the case of Lovers.

The Sol said:—The mind is the maker and master of the world; the mind is the first supreme Male: Whatever is done by the Mind (intentionally), is said to be done; the actions of the body are held as no acts.

2. Look at the capacity of the mind in the instance of the sons of Indu; who being but ordinary Brāhmans, became assimilated to Brahmā, by their meditation of him in their minds.

3. One thinking himself as composed of the body (*i. e.* a corporeal being), becomes subject to all the accidents of corporeality: But he who knows himself as bodiless (an incorporeal being), is freed from all evils which are accidental to the body.

4. By looking on the outside, we are subjected to the feelings of pain and pleasure; but the inward-sighted yogi, is unconscious of the pain or pleasure of his body. (Lit. of what is pleasant or unpleasant to the body).

5. It is thus the mind that causes all our errors in this world, as it is evidenced in the instance of Indra and his consort Ahalyā (related in the ancient legends).

6. Brahmā said:—Tell me, my Lord Sol, who was this Indra, and who that Ahalyā, by the hearing of which my understanding may have its clear-sightedness.

7. The sun said:—It is related my lord! that there reigned in former times a king at Magadha (Behar), Indra-dyumna by name, and alike his namesake (in prowess and fame).

8. He had a wife fair as the orb of moon, with her eyes as beautiful as



lotuses. Her name was Ahalyā and she resembled Rohinī—the favourite of moon.

9. In that city there lived a palliard at the head of all the rakes; he was the intriguing son of a Brāhman, and was known by the same name of Indra.

10. Now this queen Ahalyā came to hear the tale of the former Ahalyā wife of Gotama, and her concupiscence related to her at a certain time.

11. Hearing of that, this Ahalyā felt a passion for the other Indra, and became impatient in the absence of his company; thinking only how he should come to her.

12. She was fading as a tender creeper thrown adrift in the burning desert, and was burning with her inward flame, on beds of cooling leaves of the watery lotus and plantain trees.

13. She was pining amidst all the enjoyments of her royal state, as the poor fish lying exposed on the dry bed of a pool in summer heat.

14. She lost her modesty with her self possession, and repeated in her phrenzy, "here is Indra, and there he comes to me."

15. Finding her in this pitiable plight, a lady of her palace took compassion on her, and said, I will safely conduct Indra before your ladyship in a short time.

16. No sooner she heard her companion say "I will bring your desired object to you," than she oped her eyes with joy, and fell prostrate at her feet, as one lotus flower falls before another.

17. Then as the day passed on, and the shade of night covered the face of nature, the lady made her haste to the house of Indra—the Brāhman's boy.

18. The clever lady used her persuasions as far as she could, and then succeeded to bring with her this Indra, and present him before her royal mistress forthwith.

19. She then adorned herself with pastes and paints, and wreaths of fragrant flowers, and conducted her lover to a private apartment, where they enjoyed their fill.

20. The youth decorated also in his jewels and necklaces delighted her with his dulcet caresses, as the vernal season renovates the arbour with his luscious juice.

21. Henceforward this ravished queen, saw the world full with the figure of her beloved Indra, and did not think much of all the excellences of her royal lord—her husband.

22. It was after sometime, that the great king came to be acquainted of the queen's amour for the Brāhman Indra, by certain indications of her countenance.

23. For as long as she thought of her lover Indra, her face glowed as the full blown lotus, blooming with the beams of her moon like lover.

24. Indra also was enamoured of her with all his enraptured senses, and could not remain for a moment in any place without her company.

25. The king heard the painful tiding of their mutual affection, and of their unconcealed meetings and conferences with each other at all times.

26. He observed also many instances of their mutual attachment, and gave them his reprimands and punishments, as they deserved at different times.

27. They were both cast in the cold water of a tank in the cold weather, where instead of betraying any sign of pain, they kept smiling together as in their merriment.

28. The king then ordered them to be taken out of the tank, and told them to repent for their crimes; but the infatuated pair, was far from doing so, and replied to the king in the following manner.

29. Great King! As long we continue to reflect on the unblemished beauty of each other's face, so long are we lost in the meditation of one another, and forget our own persons.

30. We are delighted in our persecutions, as no torment can separate us from each other, nor are we afraid of separation, though O King, you can separate our souls from our bodies.

31. Then they were thrown in a frying pan upon fire, where they remained unhurt and exclaimed, we rejoice, O King! at the delight of our souls in thinking of one another.

32. They were tied to the feet of elephants, to be trampled down by them; but they remained uninjured and said, King we feel our hearty joy at the remembrance of each other.

33. They were lashed with rods and straps, and many other sorts of scourges, which the king devised from time to time.

34. But being brought back from the scourging ground, and asked about their suffering, they returned the same answer as before; and moreover, said Indra to the King, this world is full with the form of my beloved one.

35. All your punishments inflict no pain on her also, who views the whole world as full of myself. (We see our beloved in every shape. Hafiz. A thousands forms of my love, I see around me. Urfi. *"berundaruna man sad surate O paidast" id*).

36. Therefore all your punishments to torment the body, can give no pain to the mind (soul); which is my true self, and constitutes my personality (*purusha*), which resides in my person (*purau sete*).

37. This body is but an ideal form, and presents a shadowy appearance to view; you can pour out your punishments upon it for a while; but it amounts to no more than striking a shadow with a stick. (The body is a thing that my senses inform me, and not an occult something beyond the senses. Berkeley. Man can inflict the (unsubstantial) body, and not the (substantial) spirit within. Gospel).

38. No body can break down the brave (firm) mind; then tell me great king! what the powers of the mighty amount to? (The mind is invulnerable, and no human power can break its tenor).

39. The causes that conspire to ruffle the tenor of the resolute mind, are the erroneous conceptions of external appearances. It is better therefore to chastise such bodies which mislead the mind to error. (The certainty of the uncertainty of our bodies, is the only certain means for the certitude of our minds and safety of our souls; and better is it for us that our bodies be destroyed, in order to preserve our minds and souls intact).

40. The mind is firm for ever that is steadfast to its fixed purpose. Nay it is identified with the object which it has constantly in its thoughts. (This is called mental metamorphosis or assimilation to the object of thought, as there is a physical transformation of one thing to another form by its constant contact with the same; such as by the law of chemical affinities, which is termed yoga also in Indian medical works).

41. Being and not being are words applicable to bodies (and are convertible to one another); but they do not apply to the mind; since what is positive in thought, cannot be negated of it in any wise.

42. The mind is immovable and cannot be moved by any effort like mobile bodies. It is impregnable to all external actions, and neither your anger or favour (*barasāpa*), can make any effect on it.

43. It is possible for men of strong resolutions to change the coarse of their actions; but where is such a strong minded man to be found, who is able to withstand or change the current of his thought?

44. It is impossible to move the mind from its fixed fulcrum, as it is impracticable for tender stags to remove a mountain from its base. This black-eyed beauty is the fixed prop of my mind. (The black eyed beauty of India and Asia, is very naturally opposed to the blue eyed maid of Homer and Europe).

45. She is seated in the lofty temple of my mind, as the goddess *bhavānī* (Juno) on the mount Kailāsa (Olympus); and I fear nothing as long I view this beloved preserver of my life and soul before me. (The Persian poet Urfi uses the same simile of the temple and mind in the hemistich or distich. "I see her image in my inward shrine, as an idol in the temple of an idolatrous land)."

46. I sit amidst the conflagration of a burning mountain in summer's heat, but am cooled under the umbrage of her showering cloud, wherever I stand or fall.

47. I think of nothing except of that sole object of my thought and wish, and I cannot persuade myself, to believe me as any other than Indra the lover of Ahalyā.

48. It is by constant association, that I have come to this belief of myself; nor can I think of me otherwise than what is in my nature; for know, O King! The wise have but one and the same object in their thought and view. (So says Hafiz:—If thou wilt have her, think not of another).

49. The mind like the Meru, is not moved by threat or pity; it is the body that you can tame by the one or other expedient. The wise, O King! are masters of their minds, and there is none and nothing to deter them from their purpose.

50. Know it for certain, O King, that neither these bodies about us, nor these bodies and sensations of ours are realities. They are but shows of truth, and not the movers of the mind: but on the contrary, it is the mind which supplies the bodies, and senses with their powers of action; as the water supplies the trees and branches with their vegetative juice.

51. The mind is generally believed as a sensuous and passive principle, wholly actuated by the outward impressions of senses; but in truth it is the mind, which is the active and moving principle of the organs of action. Because all the senses become dormant in absence of the action of the mind; and so the functions of the whole creation are at a stop,

without the activity of the Universal Mind—*anima mundi*. (See Psychology and Mental Philosophy).

## CHAPTER LXXXX.

### LOVE OF THE FICTITIOUS INDRA AND AHALYĀ.

Argument. Curses have power on the body, and not upon the mind.

The Sol said:—The lotus-eyed king thus defied by this perverse Indra, addressed the sage Bharata, who was sitting by him (in the court-hall).

2. The king spoke:—Lord, you are acquainted with all morality, and seest this ravisher of my wife, and hearest the arrogant speech, that he utters before our face.

3. Deign, O great sage! pronounce thy fulmination upon him without delay; because it is a breach of justice to spare the wicked, as it is to hurt the innocent.

4. Being thus besought by the great king, Bharata the best of the wise *munis*; considered well in his mind, the crime of this wicked soul Indra.

5. And then pronounced his imprecation by saying:—"Do you, O reprobate sinner, soon meet with thy perdition, together with this sinful woman, that is so faithless to her husband."

6. Then they both replied to the king and his venerable sage, saying,—"what fools must ye be, to have thus wasted your imprecation, the great gain of your devotion, on our devoted heads (knowing that our souls are invincible).

7. The curse you have pronounced, can do us very little harm; for though our bodies should fall, yet it cannot affect our inward minds and spirits (which are unchangeable).

8. The inner principle of the soul, can never be destroyed by any body and anywhere; owing to its inscrutable, subtile and intellectual nature.

9. The Sol added:—This fascinated pair, that were over head and ears in love, then fell down by effect of the denunciation, as when the lopped branches fall upon the ground from the parent tree.

10. Being subjected to the torment of transmigration, they were both born as a pair of deer in mutual attachment, and then as a couple of turtle doves in their inseparable alliance.

11. Afterwards, O lord of our creation, this loving pair came to be born as man and woman, who by their practice of austerities, came to be reborn as a Brāhmana and Brāhmanī at last.

12. Thus the curse of Bharata, was capable only of transforming their bodies; and never to touch their minds or souls which continued in their unshaken attachment in every state of their transfiguration (or metamorphosis of the body only, and no metempsychosis of the soul).

13. Therefore wherever they come to be reborn in any shape they always assume by virtue of their delusion and reminiscence, the form of a male and female pair.

14. Seeing the true love which subsisted between this loving pair in the forest, the trees also become enamoured of the other sex of their own kinds. (This refers to the attachment of the male and female flowers, long before its discovery by Linnaeus).

## CHAPTER LXXXI.

### INCARNATION OF THE LIVING SOUL OR JĪVA.

Argument. The Mind is the cause of all its creations.

The Sol continued:—Therefore I say, my lord! that the mind like time, is indestructible of its nature, and the inavertible imprecation of the sage, could not alter its tenor.

2. Therefore it is not right for thee, O great Brahmā! to destroy the ideal fabric of the air-drawn world of the sons of Indu, because it is improper for great souls, to put a check to the fancies of others (but rather to let every one to delight in his own hobby horse and romantic visions).

3. What thing is there, O lord of lords! that is wanting in thee in this universe of so many worlds, that should make thy great soul, to pine for the air built worlds of Indu's sons? (It is not for noble minds to pine for the greatness of others, nor repine at the loss which they may sustain).

4. The mind is verily the maker of worlds, and is known as the prime Male—Purusha (the Demiurgus or Protogonus). Hence the mind that is fixed to its purpose, is not to be shaken from it by the power of any imprecation or by virtue of any drug or medicine, or even by any kind of chastisement.

5. The mind which is the image of every body, is not destructible as the body, but remains forever fixed to its purpose. Let therefore the Aindavas continue in their ideal act of creation (as so many Brahmās themselves).

6. Thou lord that hast made these creatures, remain firm in thy place, and behold the infinite space which is spread out before thee, and commensurate with the ample scope of thy understanding, in the triple spheres of thy intellect and mind, and the vast vacuity of the firmament (*i. e.* the infinitude of the etherial vacuum is co-extensive with the amplitude of Brahmā's mind, and the plenitude of creations).

7. These three fold infinities of etherial, mental and intellectual spaces, are but reflexions of the infinite vacuity of divine intellect, and supply thee, O Brahmā, with ample space for thy creation of as many worlds at thy will.

8. Therefore thou art at liberty to create *ad libitum*, whatever thou likest and think not that the sons of Indu, have robbed thee of anything; when thou hast the power to create everything.

9. Brahmā said:—After the sun had spoken to me in this manner, concerning the Aindava and other worlds, I reflected awhile on what he said, and then answered him saying:—

10. Well hast thou said, O sun, for I see the ample space of air lying open before me; I see also my spacious mind and the vast comprehension of my intellect, I will therefore go on with my work of creation forever.

11. I will immediately think about multitudes of material productions, whereof O sun! I ordain thee as my first Manu or progeny, to produce all these for me. (The sun light was the first work of creation, and the measure of all created beings, by his days and nights or mornings and evenings).

12. Now produce all things as thou wilt, and according to my behest, at which the refulgent sun readily complied to my request.

13. Then this great luminary stood confest with his bipartite body of light and heat; with the first of which he shone as the sun in the midst

of heaven.

14. With the other property of the heat of his body, he became my Manu or agent in the nether worlds. (The solar heat or calor, is the cause of growth upon earth).

15. And here he produced all things as I bade him do, in the course of the revolutions of his seasons.

16. Thus have I related to you, O sagely Vasishtha! all about the nature and acts of the mind, and omnipotence of the great soul; which infuses its might in the mind in its acts of creation and production.

17. Whatever reflexion is represented in the mind, the same is manifested in a visible form, and becomes compact and stands confest before it. (The ideal becomes visible or the noumenal is exprest in the phenomenal).

18. Look at the extraordinary power of the mind, which raised the ordinary Aindava Brāhmans to the rank of Brahmā, by means of their conception of the same in themselves.

19. As the living souls of the Aindavas, were incorporated with Brahmā, by their intense thought of him in them (or by their mental absorption of themselves in him); so also have we attained to Brahmāhood, by means of our mental conception of that spiritual light and supreme intellect in ourselves. (So in our daily ritual, [Sanskrit: aham brahma [...] brahmaivāsmīn [...] | saccidānandarūpo 'ham [...] |]).

20. The mind is full of its innate ideas, and the figure that lays a firm hold of it, the same appears exprest without it in a visible shape; or else there is no material substance beside one's own mind. (This is the doctrine of conceptionalists, that all outward objects are but representations of our inborn ideas, in opposition to the belief of sensationalists, that the internal notions are reflections of our external sensations).

21. The mind is the wonderful attribute of the soul, and bears in itself many other properties like the inborn pungency of the pepper. (These inborn properties are the memory, imagination and other faculties of the mind).

22. These properties appear also as the mind, and are called its hyperphysical or mental faculties; while it is downright mistake on the part of some to understand them as belonging to the body. (The sāṅkhya materialists understand the internal faculties as products of the body and matter).



23. The self same mind is termed also the living principle—Jīva (Zoa), when it is combined with its purer desires; and is to be known after all to be bodiless and unknown in its nature. (The life being combined with gross desires, assumes the body for its enjoyment of them, but loosened from its fetters, it resumes its purer nature. Hence the future spiritual life, is free from grosser wishes).

24. There is no body as myself or any other person in this world, except this wondrous and self-existent mind; which like the sons of Indu, assumes the false conception of being real Brahmās themselves.

25. As the Aindavas were Brahmās in their minds, so my mind makes me a Brahmā also; it is the mind that makes one such and such, according to the conception that he entertains of himself. (We are in reality nothing, but what our minds inform us to be).

26. It is only by a conceit of my mind, that I think myself situated as a Brahmā in this place; otherwise all these material bodies, are known to be as unreal, as the vacuity of the soul wherein they abide.

27. The unsullied mind approximates the Divine, by its constant meditation of the same; but being vitiated by the variety of its desires, it becomes the living being, which at last turns to animal life and the living body. (This is called the incarnation of the living soul or the materialization of the spirit).

28. The intelligent body shines as any of the luminous orbs in the world of the Aindavas, it is brilliant with the intelligent soul, like the appearance of a visionary creation of the mind. (The body is a creature of the mind like a figure in its dream).

29. All things are the productions of the mind and reflexions of itself, like the two moons in the sky, the one being but a reflexion of the other; and as the concepts of the Aindava worlds.

30. There is nothing as real or unreal, nor a personality as I or thou or any other; the real and unreal are both alike, unless it be the conception which makes something appear as a reality which has otherwise no reality of itself.

31. Know the mind to both active and inert (*i. e.* both as spirit and matter). It is vast owing to the vastness of its desires, and is lively on account of its spiritual nature of the great God; but becomes inert by its incorporation with material objects.

32. The conception of phenomenals as real, cannot make them real, any more than the appearance of a golden bracelet, can make it gold, or the phenomenals appearing in Brahma, can identify themselves with Brahma

himself.

33. Brahma being all in all, the inert also are said to be intelligent, or else all beings from ourselves down to blocks, are neither inert nor intelligent. (Because nothing exists besides Brahma, wherefore what exists not, can be neither one nor the other).

34. It is said that the lifeless blocks, are without intelligence and perception; but every thing that bears a like relation to another, has its perception also like the other. (Hence all things being equally related to Brahma, are equally sentient also in their natures).[8]

[8] So says a spiritualistic philosopher. Think you this earth of ours is a lifeless and unsentient bulk, while the worm on her surface is in the enjoyment of life? No, the universe is not dead. This life—jīva, what is it but the pervading afflux of deific love and life, vivifying all nature, and sustaining the animal and vegetable world as well as the world of mind? These suns, systems, planets and satellites, are not mere mechanisms. The pulsations of a divine life throb in them all, and make them rich in the sense that they too are parts of the divine cosmos. Should it be objected that it proves too much; that it involves the identity of the vital principle of animals and vegetables, let us not shrink from the conclusion. The essential unity of all spirit and all life with this exuberant life from God, is a truth from which we need not recoil, even though it bring all animal and vegetable forms within the sweep of immortality. Epes Sargent.

35. Know everything to be sentient that has its perception or sensitivity; wherefore all things are possest of their perceptivity, by the like relation (sādrisya-sambandha) of themselves with the supreme soul.

36. The terms inert and sensitive are therefore meaningless, in their application to things subsisting in the same divine spirit; and it is like attributing fruits and flowers to the arbors of a barren land. The barren waste refers to the vacuum of the divine mind, and its arbours to its unsubstantial ideas, which are neither inert nor sentient like the fruits or flowers of those trees.

37. The notion or thought, which is formed by and is an act of the intellect, is called the mind; of these the portion of the intellect or intellectual part, is the active principle, but the thought or mental part is quite inert.

38. The intellectual part consists of the operation of intellection, but the thoughts or thinkables (chetayas), which are the acts of the chit or intellect are known to be inert; and these are viewed by the living soul in the erroneous light of the world (rising and sitting before it like

the sceneries of a phantasmagoria).

39. The nature of the intellect—*chit* is a pure unity, but the mind—*chitta* which is situated in the same, and thence called *chit—stha* or posited in the intellect, is a *réchauffé* or dualism of itself, and this appears in the form of a duality of the world.

40. Thus it is by intellection of itself as the other form, that the noumenal assumes the shape of the phenomenal world; and being indivisible in itself, it wanders through the labyrinth of errors with its other part of the mind.

41. There is no error in the unity of the intellect, nor is the soul liable to error, unless it is deluded by its belief of pluralities. The intellect is as full as the ocean, with all its thoughts rising and sitting in it as its endless waves.[9]

[9] The unity of all phenomena was the dream of ancient philosophy. To reduce all this multiplicity to a single principle, has been and continues to be the ever recurring problem. To the question of a unity of substance the Greek science, repeatedly applied itself; and so did the sophists of Persia and India. It was the craving for unity, which led the white men of Asia, the ancient Aryan race, to the conception of God as the one substance immanent in the universe. At first they were polytheists, but with the progress of thought their number of gods diminished, and became the authors of Veda. At last arrived to the conception of a unity of forces, of a divine power as the ultimate substratum of things. They regarded the beings of the world, as in effect, composed of two elements; the one real and of a nature permanent and absolute, and the other relative, flowing and variable and phenomenal; the one spirit and the other matter, and both proceeding from an inseparable unity, a single substance. Ibid. According to Vasishtha this single substance is the *chit* or divine intelligence, which produces the Mind, which is conversant with matter.

42. That which you call the mental part of the intellect, is full of error and ignorance; and it is the ignorance of the intellectual part, that produces the errors of egoism and personality.

43. There is no error of egoism or personality in the transcendental category of the divine soul; because it is the integrity of all consciousness, as the sea is the aggregate of all its waves and waters.

44. The belief of egoism rises as any other thought of the mind, and is as inborn in it as the water in the mirage, which does not exist really in it.

45. The term ego is inapplicable to the pure and simple internal soul;

which being vitiated by the gross idea of its concupiscence, takes the name of ego, as the thickened coldness is called by the name of frost.

46. It is the pure substance of the intellect which forms the ideas of gross bodies, as one dreams of his death in his sleep. The all-pervading intelligence which is the all inherent and omnipotent soul, produces all forms in itself, and of which there is no end until they are reduced to unity.

47. The mind manifests various appearances in the forms of things, and being of a pure etherial form, it assumes various shapes by its intellectual or spiritual body.

48. Let the learned abstain from the thoughts of the three-fold forms of the pure intellectual, spiritual and corporeal bodies, and reflect on them as the reflexions of the divine intellect in his own mind.

49. The mind being cleansed of its darkness like the mirror of its dirt, shows the golden hue of spiritual light, which is replete with real felicity, and by far more blissful than what this earthly clod of body can ever yield.

50. We should cleanse the mind which exists for ever, rather than the body which is transient and non-existent; and as unreal as the trees in the air, of which no one takes any notice.

51. Those who are employed in the purification of their bodies, under the impression that the body also is called the *ātmā* or soul (in some *sāstra*); are the atheistic *charvakas*, who are as silly goats among men.

52. Whatever one thinks inwardly in himself, he is verily transformed to its likeness, as in the instance of the Aindava Brāhmans, and of Indra and Ahalyā cited before.

53. Whatever is represented in the mirror of the mind, the same appears in the figure of the body also. But as neither this body nor the egoism of any one, is lasting for ever, it is right to forsake our desires.

54. It is natural for every body to think himself as an embodied being, and to be subject to death (while in reality it is the soul that makes the man, who is immortal owing to the immortality of the soul). It is as a boy thinks himself to be possessed of a demon of his own imagination, until he gets rid of his false apprehension by the aid of reasoning.

## CHAPTER LXXXXII.

### ON THE POWERS OF MIND.

Argument. Force of the Faculties of the Mind and Energy of Men.

Vasishtha added:—Now hear, O support of Raghu's race! what I next proposed to the lotus-born lord Brahmā, after we had finished the preceding conversation.

2. I asked him saying:—Lord! you have spoken before of the irrevocable power of curses and imprecations, how is it then that their power is said to be frustrated again by men.

3. We have witnessed the efficacy of imprecations, pronounced with potent *Mantra*—anathemas, to overpower the understanding and senses of living animals, and paralyze every member of the body. (This speaks of the incantations and charms of the Atharva Veda).

4. Hence we see the mind and body are as intimately connected with each other, as motion with the air and fluidity with the sesamum seed: (because the derangement of the one is attended by the disorganization of the other: *i. e.* of the body and mind).

5. Or that there is no body except it but be a creation of the mind, like the fancied chimeras of visions and dreams, and as the false sight of water in the mirage, or the appearance of two moons in the sky.

6. Or else why is it that the dissolution of the one, brings on the extinction of the other, such as the quietus of the mind is followed by the loss of bodily sensations?

7. Tell me, my lord! how the mind is unaffected by the power of imprecations and menace, which subdue the senses and say whether they are both overpowered by these, being the one and same thing.

8. Brahmā replied:—Know then, there is nothing in the treasure-house of this world, which is unattainable by man by means of his exertions in the right way.

9. And that all species of animal being, from the state of the highest Brahmā, down to minute insects, are *bicorpori* or endowed with two bodies the mental and corporeal (*i. e.* the mind and the body).

10. The one, that is the mental body, is ever active and always fickle; and the other is the worthless body of flesh, which is dull and

inactive.

11. Now the fleshy part of the body which accompanies all animal beings, is overpowered by the influence of curses and charms, practised by the art of incantation—*abhichāra Vidyā*. (Exorcism, the Mumbo Jumbo of the Tantras).

12. The influence of certain supernatural powers stupifies a man, and makes him dull and dumb. Sometimes one is about to droop down insensible, as spell bound persons are deprived of their external senses, and fall down like a drop of water from a lotus-leaf.

13. The mind which is the other part of the body of embodied beings, is ever free and unsubdued; though it is always under the subjection of all living beings in the three worlds.

14. He who can control his mind by continued patience on one hand, and by incessant vigilance on the other, is the man of an unimpeachable character, and unapproachable by calamity.

15. The more a man employs the mental part of his body to its proper employment, the more successful he is in obtaining the object he has in view. (*Omnium vincit vigilantia vel diligentia*).

16. Mere bodily energy is never successful in any undertaking (any more than brute force); it is intellectual activity only, that is sure of success in all attempts. (The head must guide the body).

17. The attention of the mind being directed to objects unconnected with matter, it is as vain an effort to hurt it (an immaterial object); as it is to pierce a stone with an arrow (or to beat the air).

18. Drown the body under the water or dip it in the mud, burn it in the fire or fling it aloft in air, yet the mind turneth not from its pole; and he who is true to his purpose, is sure of success. (The word *tatkshanāt phalitah* or gaining immediate success, is an incredible expression in the text).

19. Intensity of bodily efforts overcomes all impediments, but it is mental exertion alone which leads to ultimate success in every undertaking (for without the right application of bodily efforts under guidance of reason, there can be no expectation of prospering in any attempt).

20. Mark here in the instance of the fictitious Indra, who employed all his thoughts to the assimilation of himself into the very image of his beloved, by drowning all his bodily pains in the pleasure of her remembrance.

21. Think of the manly fortitude of Māṇḍavya, who made his mind as callous as marble, when he was put to the punishment of the guillotine, and was insensible of his suffering. (So it is recorded of the Sophist Mansur, who was guillotined for his faith in the *anal Haq* "I am the True One," and of the martyrs who fell victims to their faith in truth).

22. Think of the sage who fell in the dark pit, while his mind was employed in some sacrificial rite, and was taken up to heaven in reward of the merit of his mental sacrifice. (Redemption is to be had by sacrifice of the soul, and not of the body).

23. Remember also how the sons of Indu obtained their Brahmāhood, by virtue of their persevering devotion, and which even I have not the power to withhold (*i. e.* even Brahmā is unable to prevent one's rising by his inflexible devotedness).

24. There have been also many such sages and master-minds among men and gods, who never laid aside their mental energies, whereby they were crowned with success in their proper pursuits.

25. No pain or sickness, no fulmination nor threat, no malicious beast or evil spirit, can break down the resolute mind, any more than the striking of a lean lotus-leaf, can split the breast of a hard stone.

26. Those that you say to have been discomfited by tribulations and persecutions, I understand them as too infirm in their faiths, and very weak both in their minds and manliness.

27. Men with heedful minds, have never been entrapped in the snare of errors in this perilous world; and they have never been visited by the demon of despair, in their sleeping or waking states.

28. Therefore let a man employ himself to the exercise of his own manly powers, and engage his mind and his mental energy to noble pursuits, in the paths of truth and holiness.

29. The enlightened mind forgets its former darkness, and sees its objects in their true light; and the thought that grows big in the mind, swallows it up at last, as the fancy of a ghost lays hold of the mind of a child.

30. The new reflexion effaces the prior impression from the tablet of the mind, as an earthen pot turning on the potter's wheel, no more thinks of its nature of dirty clay.

(One risen to a high rank or converted to a new creed, entirely forsakes and forgets his former state).

31. The mind, *O muni!* is transmuted in a moment to its new model; as the inflated or aerated water rises high into waves and ebullitions, glaring with reflexions of sun-light. (Common minds are wholly occupied with thoughts of the present, forgetful of the past and careless of the future).

32. The mind that is averse to right investigation, sees like the purblind, every thing in darkness even in broad day light; and observes by deception two moons for one in the moonshine. (The uninquisitive are blind to the light of truth).

33. Whatever the mind has in view, it succeeds soon in the accomplishment of the same. And as it does aught of good or evil, it reaps the reward of the same, in the gladness or bitterness of his soul.

34. A wrong reflector reflects a thing in a wrong light, as a distracted lover sees a flame in the moonbeams, which makes him burn and consume in his state of distraction. (This is said of distracted lovers, who imagine cooling moon-beams and sandal-paste as hot as fire, and inflaming their flame of love).

35. It is the conception of the mind, that makes the salt seem sweet to taste, by its giving a flavour to the salted food for our zest and delight.

36. It is our conception, that makes us see a forest in the fog, or a tower in the clouds; appearing to the sight of the observer to be rising and falling by turns.

37. In this manner whatever shape the imagination gives to a thing, it appears in the same visionary form before the sight of the mind; therefore knowing this world of your imagination, as neither a reality nor unreality, forbear to view it and its various shapes and colours, as they appear to view.

## CHAPTER LXXXIII.

### A VIEW OF THE GENESIS OF THE MIND AND BODY.

Argument. First Birth of the Mind, and then that of Light.  
Next grew the Ego, and thence came out the World.

Vasishtha said:—I will now tell you Rāma! What I was instructed of yore



by lord Brahmā himself. (The prime progenitor of mankind and propounder of the Vedas).

2. From the unspeakable Brahmā, there sprang all things in their undefinable ideal state, and then the Spirit of God being condensed by His Will, it came to be produced of itself in the form of the Mind. (The volitive and creative agency of God).

3. The Mind formed the notions of the subtile elementary principles in itself, and became a personal agent (with its power of volition or creative will). The same became a luminous body and was known as Brahmā the first Male. (Purusha or Protogonus—Pratha-janya or Prathamajanita).

4. Therefore know Rāma, this same Brahmā to be the *Parameshthi* or situated in the Supreme, and being a personification of the Will of God, is called the Mind.

5. The Mind therefore known as the Lord Brahmā, is a form of the Divine essence, and being full of desires in itself, sees all its wills (in their ideal forms), present before it.

6. The mind then framed or fell of itself, into the delusion (*avidyā*), of viewing its ideal images as substantial (as one does in his delirium); and thence the phenomenal world (with whatever it contains), is said to be the work of Brahmā.

7. Thus the world proceeding in this order from the Supreme essence, is supposed by some to have come into being from another source, of dull material particles. (Doctrine of Hylotheism or the Materialistic system of Sāṅkhya Philosophy).

8. It is from that Brahma, O Rāma! that, all things situated in this concave world, have come to being, in the manner of waves rising on the surface of the deep.

9. The self existent Brahma that existed in the form of intellect (*chit*) before creation, the same assumed the attribute of egoism (*ahamkāra*) afterwards, and became manifest in the person of Brahmā. (Thence called Swayambhu or self-born).

10. All the other powers of the Intellect, which were concentrated in the personality of the Ego, were tantamount to those of Omnipotence. (The impersonal Intellect and the personal Ego or Brahmā, are both of them equally powerful).[10]

[10] Note. The powers of the Intellect are, perception, memory, imagination and judgement. Ego is the subject of thoughts, or the subjective and really existent being. The personal God Brahmā is an

emanation of God according to the Gnostics, and is like the Demiurgus of Plato next to God and soul of the world. Plotinus.

11. The world being evolved from the eternal ideas in the Divine Intellect, manifested itself in the mind of the great father of all—Brahmā. (*Intellectus noster nihil intelligit sine phantasmata*); it is the mind which moves and modifies them, and is the Intelligence (logos-Word) of the One, and the manifestation of its power.

12. The Mind thus moving and modeling all things is called the *Jīva* living soul or Nous. (The Scholiast says:—The Mind is the genus—*Samashti*, the soul is an individual name (*Vyashti*) of every individual living being. The Mind is soul without personality; the soul is the mind of a certain being. The Mind is the principle of volition, and the soul is that of animation).

13. These living souls rise and move about in the vacuous sphere of the infinite Intellect (*chidākāśa*). These are unfolded by the elementary particles of matter, and pass in the open space surrounded by air. They then reside in the fourteen kinds of animated nature, according to the merit and demerit of their prior acts. They enter the bodies through the passage of their vital breath, and become the seeds of moving and immovable beings.

14. They are then born of the generative organ (foetus), and are met on a sudden by the desires of their previous births (which lay waiting on them). Thus led on by the current of their wishes, they live to reap the reward or retribution of their good or bad acts in the world.

15. Thus bound fast to action and fettered in the meshes of desire, the living souls enchained in their bodies, continue to rove about or rise and fall in this changeful world by turns.

16. Their wish is the cause of their weal or woe, says the Sruti; and which is inseparable from the soul as volition from the mind. (The wish is the inactive desire of the soul, and volition the active will of the mind).

17. Thousands of living souls, are falling off as fast as the leaves of forest trees; and being borne away by the force of their pursuits, they are rolling about as the fallen leaves wafted by the breeze in the valleys. (The aberration of living souls from the Supreme).

18. Many are brought down and bound to innumerable births in this earth, by their ignorance of the Chit or Divine Intellect, and are subjected to interminable transmigrations in various births.

19. There are some who having passed many mean births in this earth,

have now risen high in the scale of beings, by their devotedness to better acts (and are likely to have their liberation in the course of their progression to the best).

20. Same persons acquainted with spirituality, have reached their state of perfection; and have gone to heaven, like particles of sea-water, carried into the air above by the blowing winds.

21. The production of all beings is from the Supreme Brahṁā; but their appearance and disappearance in this frail world, are caused by their own actions. Hence the actionless yogi, is free from both these states. (God made everything perfect; Man's sin brought his death and woe).

22. Our desires are poisonous plants, bearing the fruits of pain and disappointment; and lead us to actions which are fraught with dangers and difficulties. (Cursed was the ground for man's unrestricted desires, which sowed it with thorns and thistles).

23. These desires drive us to different countries, to distant hills and dales in search of gain. (Else man could live content with little and on his native plain).

24. This world O Rāma! is a jungle of withered trees and brambles; and requires the axe of reason to clear away these drugs and bushes. So are our minds and bodies but plants and trees of our woe, which being rooted out by the axe of reason, will no more come to grow by their transmigration in this earth. (The mind and body are rooted out by Suppression of their desires and passions).

## CHAPTER LXXXXIV.

### BRAHMĀ THE ORIGIN OF ALL.

Argument. Description of the twelve species of Human beings and the ways of their liberation.

Vasishtha said:—Hear me now relate to you, Rāma! the several classes of higher, lower and middling species of beings, and the various grades of their existence here and elsewhere in the scale of creation (*i. e.* the spontaneous production of beings *suo motu*, when they were not bound by *karma*—*vipāka* or acts of a prior life, to be born in any particular form or state on earth).

2. They were the first in their production, and are known as the

*idam-prathama*—or the first class in their birth, whose long practice in a course of virtuous actions in prior states, has secured to them the property of goodness—*satva-guna* only. (These are the holy saints and sages, who are entitled to their liberation in life time, and upon separation from their bodies).

3. The second grade is called the *guna pīvari* or state of sound qualities, which is attained by the prosperous, and leads them to meritorious deeds, to the acquisition of their desired objects, and their right dealing in the affairs of the world.

(This meritorious state becomes entitled to liberation after some births in this earth).

4. The third grade is termed the *sasatwā*, or the state of substantiality of men of substance. It is attended with like results, proportioned to the righteous and unrighteous acts of men, who may obtain their liberation after a hundred transmigrations of their souls on earth.

5 & 6. The fourth grade comprises infatuated people called *atyanta tāmasi*, who are addicted to their varying desires in this changeful world, and come to the knowledge of truth, after passing a thousand lives in ignorance and sin, and suffering the effects proportionate to their good or evil deeds.

7. The fifth grade is composed of men of a baser nature, called *adhama-satwā* by the wise, and who may possibly have their liberation, after a course of numberless births in different shapes and forms.

8. The sixth grade is composed of those extremely benighted men (*atyanta tāmasi*), who are doubtful of their liberation (*Sandigdha-moksha*), and continue in the vicious course of their past lives.

9. Those who after passing two or three previous births in other states, are born afterwards with the quality of gentleness, these are reckoned as the seventh grade, and are denominated the *Rājashi*—gentry or gentility.

10. Those who remain mindful of their duties, and are employed in discharge of them in this state of life; are said by the wise to be entitled to their liberation, soon after their demise.

11. Those among the *Rājashi*—gentility, whose acts are commensurate with those of gentlemen and the nobility, are included in the eighth class, and are called *Rāja Sātwiki*—or noble gentlemen; and are entitled to their liberation after a few births on earth.

12. The ninth class comprises the *rāja-rājashi* or right gentlemen, whose actions conform with their title, and who obtain their long longed-for liberation, after a course of hundred births in the same state.

13. The next or tenth class is composed of the *rājatāmasī* or blinded gentry, who act foolishly under their infatuation; and who are uncertain of their liberation, even after a thousand births.

14. The most giddy of this class is called *atyanta-rāja-tamashi*, or the excessively infatuated gentry, whose conduct in life correspond with their name, and whose transmigration does not cease at any time.

15. Then the lower classes comprise the children of darkness or ignorance—*tamas*; of whom the *tāmasas* form the eleventh grade, and are said to be deprived of their liberation forever more. (These are the Rākshasas and demons of various orders).

16. There have been a few however among them, who have obtained their salvation by means of their divine knowledge, and their good acts during their life time (such as Prahlāda, the son of a demon, and Karkotaka—the son of a Nāga).

17. Next follows the twelfth order of *tāmasa-rājasa*, who combine in them the qualities of darkness and enlightenment, and who are liberated after a thousand births in their former demoniac state, and one hundred births in their progressive improvements.

18. Then comes the thirteenth order of *tāmas-tāmasī* or those in darkest darkness, who have to transmigrate for millions of years both in their prior and later births, before they can have their liberation from the bondage of body.

19. Last comes the fourteenth order of beings, who continue in their state of gross ignorance (*atyanta-tāmasī*) forever, and it is doubted whether they can have their liberation at all.

(All these classes of human beings have proceeded from Brahmā, whose life and spirit circulate in all of them; else they could neither live nor breathe).

20. All other masses of living beings also, have proceeded from the body of the great Brahmā, as the moving waves rise from the great body of waters.

21. And as the lamp flickering by its own heat, scatters its light on all sides; so does Brahmā glowing in himself, irradiate his beams in the shape of scintilla, to spread all over the universe (which is the

vacuity of Brahmā's mind, and comprises the cosmos within it).

22. And as the sparks of fire are flung about by force of the burning flame; so do these multitudes of produced beings rise from the substance of Brahmā himself.

23. As the dust and filaments of mandara flowers, fly to and fill the air on all sides; and as the beams of the moon shoot out of its orb, to fill the four quarters of heaven and earth; so the minutiae of Divine essence emanate from the Deity, and spread throughout the universe.

24. As the variegated arbour, produces its leaves and flowers of various hues from itself; so the varieties of created beings, spring from one Brahmā—the source of all.

25. As the gold ornaments are in relation to the metal gold of which they are made, and wherein they subsist, so Rāma! are all things and persons in relation to Brahmā, out of whom they have sprung and in whom they abide.

26. As the drops of water, are related to the pure water of the cascade, so Rāma, are all things related to the increate Brahmā, whence they issue as drizzling drops.

27. As the air in a pot and about a basin, is the same with the surrounding air of heaven; so are all individual objects the same, with the undivided spirit of the all-pervading Brahmā.

28. As the drops of rain-water, and those of water spouts, whirlpools and waves, are identic with their parent waters; so are all these phenomenal sights, the same with the great Brahmā, whence they spring, and wherein they exist and subside.

29. As the mirage presents the appearance of a billowy sea, by the fluctuation of sunbeams on sand; so do all visible objects show themselves to the sight of the spectator, beside which they have no figure or form of themselves.

30. Like the cooling beams of the moon, and the burning light of the sun, do all things shine with their different lustres derived from Brahmā.

31. It is He, from whom all things have risen, unto him they return in their time; some after their transmigrations in a thousand births, and others after longer periods of their revolutions in various bodies.

32. All these various forms of beings in the multiform world are moving in their respective spheres by the will of the Lord. They come and go,

rise and fall, and shine in their transitory forms, like the sparks of fire, fluttering and sparkling for a moment, and then falling and becoming extinct for ever.

## CHAPTER LXXXV.

### IDENTITY OF THE ACTOR AND HIS ACTION.

Argument. It is for persuasion of men addicted to Acts, that the Actor is identified with his Acts.

Vasishtha said:—There is no difference of acts, from the agent, as they have sprung together from the same source of their creator: they are the simultaneous growth of nature like flowers and their odour. (The Gīta says:—The actor, act and its effect, are naturally united together).

2. When human souls are freed from their desires, they are united with the supreme soul of Brahmā, as the blueness of the sky which appears distinct to the eyes of the ignorant, is found to be joined with the clear firmament. (The human soul is a shadow of the supreme, as blueness is a shade of vacuity).

3. Know, O Rāma! that it is for the understanding of the ignorant, that the living souls are said to have sprung from Brahmā: when they are in reality but shadows of the same.

4. Wherefore it is not right on the part of the enlightened to say that such and such things are produced from Brahmā, when there is nothing that exists apart or separate from him (on account of the unity of all existences and identity of the actor and the act).

5. It is a mere fiction of speech to speak of the world as creation or production, because it is difficult to explain the subject and object of the lecture, without the use of such fictitious language (as the actor and act, the creator and the created &c.).

6. Hence the language of dualists and pluralists is adopted in monotheistic doctrines, as the expressions, this one is Brahmā, or divine soul, and these others are the living souls, as they are in use in the popular language.

7. It has been seen (explained), that the concrete world has sprung from the discrete Brahmā; because the production of something is the same with its material cause, though it seems different from it to common

understandings.

8. Multitudes of living beings rising like the rocks of Meru and Mandara mountains, are joined with the main range from which they jut out. (All are but parts of one undivided whole. Pope.)

9. Thousands and thousands of living beings, are incessantly produced from their common source, like the innumerable sprigs of forest trees, filling the woodland sky with their variegated foliage. (So are all creatures but off shoots of the parent tree of the Supreme Soul).

10. An infinity of living beings will continue to spring from the same, like blades of grass sprouting from the earth below; and they will likewise be reduced to the same, like the season plants of spring, dying away in the hot weather of Summer.

11. There is no counting of the living creatures that exist at any time, and what numbers of them, are being born and dying away at any moment: (and like waves of water are rising and falling at each instant).

12. Men with their duties proceed from the same divine source, like flowers growing with their fragrance from the same stem; and all these subside in the same receptacle whence they had their rise.

13. We see the different tribes of demons and brutes, and of men and gods in this world, coming into existence from non-existence, and this is repeated without end.

14. We see no other cause of their continuous revolution in this manner, except the forgetfulness of their reminiscence, which makes them oblivious of their original state, and conform with every mode of their metempsychosis into new forms. (Otherwise the retention of the knowledge of its original state and former impressions, would keep it alive in the same state of primeval purity, and exempt it from all transmigrations).

15. Rāma said:—For want of such reminiscence, I think that, obedience to the dictates of the infallible Sāstras, which have been promulgated by the sages, and based on the authority of the Vedas, is the surest way for the salvation of mankind.

16. And I reckon those men as holy and perfect, who are possessors of the virtues of the great, and have magnanimity and equanimity of their souls, and have received the light of the unknowable Brahmā in them. (Such men are exempt from the pain of transmigration).

17. I reckon two things as the two eyes of the ignorant, for their discernment of the path of salvation. The one is their good conduct, and the other their knowledge of the Sāstras, which follows the former.



18. Because one who is righteous in his conduct only, without joining his righteousness with his knowledge also, is never taken into account; and is slighted by all to be plunged into insignificance and misery. (The unlearned virtuous, is as despicable as the learned vicious).

19. Again Sir;—it is the joint assent of men and the Veda, that acts and their actors come one after the other; and not as you said of their rising simultaneously from their divine origin. (That is to say; that the morals established by the wise, and the virtues inculcated by the holy scriptures, are the guides of good acts and their observers, which are not the spontaneous growth of our nature or intention).

20. It is the act which makes the actor, and the actor who does the work. Thus they follow one another on the analogy of the seed and the tree which produce one another. This mutuality of both is seen in the practice of men and ordinances of the Veda.

21. Acts are the causes of animal births, as the seed gives birth to the sprouts of plants; and again works proceed from living beings as the sprouts produce the seeds. (Thus both are causes and effects of one another by turns, and never grown together).

22. The desire that prompts a person to his particular pursuit in his prison house of this world, the same yields him the like fruits and no other. (Men get what they have in their hearts and nothing besides).

23. Such being the case, how was it sir, that you said of the production of animals from the seed of Brahmā, without the causality of their prior acts, which you say to be simultaneous with the birth of animal beings.

24. On one hand you have set at naught the law of antecedence and sequence of birth and action to one another, by your position of their simultaneity.

25. And again to say, that Brahmā is not the origin of actions, and that Brahmā and other living beings are subjected to their several actions, are self contradictory propositions and opposed to common sense. (For the acts do not originate from Brahmā, they cannot be binding on others; and if the actions do not proceed from that source, whence do they come to take place). This question upsets the doctrine of Free Will.

26. And also to say that living beings are born together with their actions (by predestination), and are bound to them to no purpose, would be to apply to them the analogy of fishes which are caught by the baits they cannot devour, but cause their death. (So men must be bound in vain to the baits of their actions, if they are to go without reaping their fruition).

27. Therefore please to tell me sir, about the nature of acts, for you are best acquainted with the secrets of things, and can well remove my doubts on the subject.

28. Vasishtha replied:—You have well asked, my good Rāma! about this intricate subject, which I will now explain to you in a manner that will enlighten your understanding.

29. It is the activity of the mind which forms its thoughts and intentions, which are the roots or seed of actions; and it is its passivity, which is the recipient of their results. (So says the Sruti:—whatever is thought in the mind, the same is expressed in words and done in action).

30. Therefore no sooner did the principle of the mind spring from the essence of Brahmā, than it was accompanied by its thoughts and actions in the bodies, which the living beings assumed, according to their prior deserts and in-born desires.

31. As there is no difference between the self-same flower and its fragrance; in the same manner there is no distinction of the mind, from its actions which are one and the same thing.

32. It is the exertion of bodily activity, which we call an action here; but it is well known to the wise to be preceded by a mental action, which is called its thought in the mind (*chitta* of the *chit* or the thought of the thinking principle).

33. It is possible to deny the existence of material objects, of the air and water, the hill and others; but it is impossible to deny the operations of our mental faculties, of which we have subjective evidence in ourselves.

34. No deliberate action of the present or past life goes for nothing; all human actions and efforts are attended with their just results, to which they are properly directed. (Sāvadhānam anushtitān).

35. As the ink ceases to be ink, without its inky blackness, so the mind ceases to exist, without the action of its mental operations.

36. Cessation of mental operation, is attended with desinence of thought, and quiescence of the mind, is accompanied with discontinuance of actions. The liberated are free from both of these; but the unemancipated are neither (*i. e.* the liberated are devoid of the thoughts and actions, which are concomitants with one another).

37. The mind is ever united with its activity as the fire with its heat,

and the want of either of these, is attended to worldlings with the extinction of both.

38. The mind being ever restless in itself, becomes identified with the actions proceeding from its activity. The actions also whether good or bad, become identified with the mind, which feels their just rewards and punishments. Hence you see Rāma! The inseparable connection of the mind and acts, in reciprocating their actions and reactions upon each other.

## CHAPTER LXXXXVI.

### INQUIRY INTO THE NATURE OF MIND.

*As the Ego, the subjective and really existent entity.*

Argument. The Faculties of the Mind, and their Various Functions and appellations.

Vasishtha said:—The mind is mere thought, and thought is the mind in motion (literally, having the property of fluctuation). Its actions are directed by the nature of the thoughts (lit. according to the nature of the objects of thought); and the result of the acts is felt by every body in his mind.

2. Rāma said:—Sir, I pray you will explain in length, regarding the immaterial mind as opposed to the material body, and its inseparable property of will or volition (contrary to the inertness of dull matter).

3. Vasishtha replied:—The nature of the mind is known to be composed of the property of Volition, which is an attribute of the infinite and almighty power of the Supreme soul (*i. e.* the mind is the volitive principle of the soul).

4. The mind is known to be of the form of that self moving principle, which determines the dubitation of men between the affirmative and negative sides (as whether it is so or not *dwikotika*). *I. e.* The principle of rationality or the Reasoning faculty, consisting of the two great alternatives; *viz.* 1. The principle of contradiction; or of two contradictory propositions of which one is true, and the other untrue, *i. e.* Is, or, is not. 2. *Raison determinantic* or determining by *a priori* reasoning, as, why so and not otherwise.

5. The mind is known to be of the form of *Ego*, which is ignorant of the self manifesting soul of God; and believes itself as the subject of

its thoughts and actions.

6. The mind is of the nature of imagination (Kalpanā), which is ever busy in its operations: hence the inactivity of the mind is as impossible in this world, as the insapience of the sapient man.

(Imagination is an active faculty, representing the phenomena of the internal and external worlds, Sir W. Hamilton. It is an operation of the mind consisting of manifold functions, such as:—1. of receiving by the faculty of conception. 2. of retaining by the faculty of memory. 3. of recalling by the power of reproductive fancy; 4. of combining by productive fancy. In modern philosophy, it is the *power of apprehending* ideas, and combining them into new forms).

7. As there is no difference in the essence of fire and heat; so there is no difference whatever between mind and its activity, and so betwixt the mind and soul (*i. e.* the living soul).

8. The mind is known by many names in the same person and body, according to its various faculties and functions, its various thoughts and desires, and their manifold operations and consequences. (The mind, soul and intellect taken together as the same thing, comprise all the powers of intellect and intelligence).

9. The Divine Mind is said to be distributed into all souls by mistake and without any reason; since the All—*to pan* is without any substance or substratum, and indivisible in its nature. It is a mere fabrication of our desires and fancies to diversify it in different persons. (The Divine mind being the *Anima mundi*, contains all within itself, and having no container of it).

10. Whoever has set his desire in any thing as if it were a reality, finds the same to be attended with the like fruit as he had expected of it. (It means either that Association of ideas in the mind, introducing as by a chord; a train of kindred consecutive ideas, which are realised by their constant repetition, or that the primary desires of our nature, which are not factitious, but rising from our constitutions, are soon satisfied).

11. It is the movement of the mind, which is said and perceived by us to be the source of our actions; and the actions of the mind are as various as the branches, leaves and fruits of trees. (So it is said, the tree of desire has the mind for its seed, which gives force to the action of bodily organs, resembling its branches; and the activities of the body, are the causes which fructify the tree of desire).

12. Whatever is determined by the mind, is readily brought into performance by the external organs of action (Karmendriya); thus because the mind is the cause of action, it is identified with the effect. (By

the law of the similarity of the cause and effect, in the growth of one seed from another. Or that the efficient cause *a quo*, is the same with the final-*propter quod* by inversion of the *causa-cognoscendi*—in the effect being taken for the cause).

13. The mind, understanding, egoism, intellect, action and imagination, together with memory, or retentiveness, desire, ignorance, exertion and memory, are all synonyms of the mind. (The powers of the mind, constitute the mind itself).

14. So also sensation, nature, delusion and actions, are words applied to the mind for bewilderment of the understanding. (Many words for the same thing, are misleading from its true meaning).

15. The simultaneous collision of many sensations (like the Kākatāli sanyoga), diverts the mind from its clear sight of the object of its thought, and causes it to turn about in many ways.

16. Rāma asked:—How is it Sir, that so many words with their different significations, were invented to express the transcendent cause of our consciousness (the mind), and heap them on the same thing for our confusion only?

17. Vasishtha replied:—As man began to lose sight of his consciousness, and laboured under suppositions about his self, it was then that he found the mind to be the waking principle within him (*i. e.* it is after one has lost the knowledge of his conscious soul, that he thinks himself to be composed of the mind. Or it was after man's degradation from his spiritual nature, that he came to consider himself as an intellectual being with no higher power than his mental faculties the *manas* (whence he derives his name as *man*, *mānava* or *manusha*)).

18. When man after considering himself and other things comes to understand them in their true light; he is then said to have his understanding—*buddhi*. (We understand with or by means of reason, as we say—a proposition is right by its reasons *hetuvāda*; but not reason on any thing without understanding it; as we cannot judge of a thing without knowing what it is).

19. When man by false conception of himself, assumes a personality to him by his pride, he is called an egoist, with the principle of ego or egoism in him, causing his bondage on earth. Absolute egoism is the doubting of every thing beside self-existence. *Persona est rationalis naturae individua substantia*. Boethius.

20. It is called thought which passes from one object to another in quick succession, and like the whims of boys, shifts from one thing to another without forming a right judgement of any. (Thoughts are fickle

and fleeting, and flying from one subject to another, without dwelling long upon any).

21. The mind is identified with acts, done by the exercise of a power immanent in itself as the agent; and the result of the actions, whether physical or moral, good or bad, recurs to the mind in their effects. (The mind is the agent and recipient of the effects of all its various internal and external actions, such as right or wrong, virtuous or vicious, praiseworthy or blamable, perfect or imperfect and the like).

22. The mind is termed fancy for its holding fast on fleeting phantasies by letting loose its solid and certain truths. It is also the imagination, for giving various images or to the objects of its desire—*ihita Kalpanā*. It is called *Kākatālīya Sanyoga* or accidental assemblage of fancied objects. It is defined as the agglutinative and associative power to collect materials for imagination which builds up on them. (*Imaginari est quam rei corporae figuram contemplari*. Descartes).

23. The Memory or retention is that power of the mind, which retains an image whether known or unknown before, as if it were a certainty known already; and when it is attended with the effort of recalling it to the mind, it is termed as remembrance or recollection. (Memory is the storehouse of ideas preconceived or thought to be known before in the mind. Retention is the keeping of the ideas got from sensation and reflection. Remembrance is the spontaneous act of the mind; and recollection and reminiscence, are intentional acts of the will. All these powers and acts of the mind, are singly and collectively called the mind itself; as when I say, I have got it in mind, I may mean, I have it in memory, remembrance &c. &c.)

24. The appetite which resides in the region of the mind, for possession of the objects of past enjoyment; as also the efforts of the mind for attainment of other things, are called its desires. (Appetites or desires are—common to all, and are sensitive and rational, irascible &c. Vide Reed and Stewart. The mind is the same as desire; as when I say, I have a mind to do a thing, I mean, I have a desire to do it).

25. When the mind's clear sight of the light of the soul or self, is obscured by the shadow of other gross things, which appear to be real instead of the true spiritual, it is called ignorance; and is another name of the deluded understanding. (It is called *avidyā* or absence of *Vidyā* or knowledge of spiritual truth. It becomes *Mahāvidyā* or incorrigible or invincible ignorance, when the manners and the mind are both vitiated by falsehood and error).

26. The next is doubt, which entraps the dubious mind in the snare of scepticism, and tends to be the destruction of the soul, by causing it

to disbelieve and forget the supreme spirit. (To the sceptic doubts for knowledge rise; but they give way before the advance of spiritual light).

27. The mind is called sensation, because all its actions of hearing and feeling, of seeing and smelling, thinking and enjoying, serve to delight the senses, which convey the impressions back to the mind. (The doctrine that all knowledge is derived originally from senses, holds the single fact of sensation as sufficient for all mental phenomena. It is the philosophy of Condillac, called Dirt philosophy by Fichte).

28. The mind that views all the phenomena of nature in the Supreme Spirit, and takes outward nature as a copy of the eternal mind of God, is designated by the name of *nature* itself. (Because God is the *Natura naturans* or the Author of Nature; and the works of nature—matter and mind, are the *Natura naturata*. Hence the mind knowing its own nature and that of its cause, is said to be an union of both natures, and is the personality of Brahmā the Demiurge, who is combined of nature and mind).

29. The mind is called māyā or magic, because it converts the real into unreal, and the unreal into real. Thus showing the realities as unrealities, and the *vice-versa* by turns. It is termed error or mistake of our judgement, giving ascent to what is untrue and the contrary. The causes of error are said to be ignorance (avidyā) and passions (tamas).

30. The sensible actions are seeing and hearing, feeling, tasting and smelling, of the outward organs of sense; but the mind is the cause both of these actions and their acts. (The mind moves the organs to their actions, as also feels and perceives their acts in itself).

31. The intellect (chit) being bewildered in its view of the intellectual world (chetayas), manifests itself in the form of the mind, and becomes the subject of the various functions which are attributed to it. (The intellect having lost its universality, and the faculty of intellection or discernment of universal propositions, falls into the faults of sensitivity and volition, by employing itself to particular objects of sense and sensible desires).

32. Being changed into the category of the mind, the intellect loses its original state of purity, and becomes subject to a hundred desires of its own making (by its volitive faculty).

33. Its abstract knowledge of general truths being shadowed by its percipience of concrete and particular gross bodies, it comes to the knowledge of numbers and parts, and is overwhelmed by the multiplicity of its thoughts and the objects of its desires (*i. e.* having lost the

knowledge of the universal whole and discrete numbers, the mind comes to know the concrete particulars only).

34. It is variously styled as the living principle and the mind by most people on earth; but it is known as intellection and understanding (*chitta* and *buddhi*) by the wise.

35. The intellect being depraved by its falling off from the sole supreme soul, is variously named by the learned according to its successive phases and functions, owing to its being vitiated by its various desires, and the variety of their objects.

36. Rāma said:—O Sir! that art acquainted with all truths, please tell me, whether the mind is a material or immaterial thing, which I have not been able to ascertain as yet. (It is said to be matter by materialists and as spirit by spiritualists).

37. Vasishtha replied:—The mind, O Rāma! is neither a gross substance nor an intelligent principle altogether: it is originally as intelligent as the intellect; but being sullied by the evils of the world and the passions and desires of the body, it takes the name of the mind. (From its minding of many things).

38. The intellect (*chit*) which is the cause of the world, is called the *chitta* or heart, when it is situated in the bosom of sentient bodies, with all its affections and feelings (*āvilām*). It then has a nature between goodness and badness (by reason of its moral feelings and bad passions).

39. When the heart remains without a certain and uniform fixity to its purpose, and steadiness in its own nature, it feels all the inner changes with the vicissitudes of the outer world, and is as a reflector of the same. (The text says, the fluctuations of the heart, cause the vicissitudes of the world. But how can the heart be subjective, and the world the objective? Is the heart author of its feelings without receiving them from without? Yes).

40. The intellect hanging between its intelligence and gross objects, takes the name of the mind, when it is vitiated by its contact with outward objects.

41. When the action of the Intellect or the faculty of intellection, is vitiated by sensitivity, and becomes dull by reason of its inward dross; it is then styled the mind, which is neither a gross material thing, nor an intelligent spiritual principle.

42. The intellectual principle is variously designated by many such names, as the mind, the understanding, the *ego*, and the living soul or



principle of animation.

43. The mind bears its different appellations according to the variety of its functions; just as an actor in the theatre, appears under different names and garbs of the dramatic personages on the stage. (The world is a stage, where one man acts many parts. Shakespeare).

44. As a man passes under many titles, according to his various occupations and professions; so the mind takes different appellations according to the various operations of its nature. (Thus one man is a scholar, a householder, an officer, a subject and many others at once).

45. Besides the names that I have mentioned regarding the mind, the disputants in mental philosophy, have invented many others agreeably to their diverse theories.

46. They have attributed to the mind many designations, according to the views in which they designed to exhibit its nature; such as some calling it the intellect, another the understanding, the sensation and so forth.

47. One takes it as dull matter, and another as the living principle; some one calls it the ego, while others apply the term understanding to it. (As Manas or Manu is the father of and of the same nature with all mankind; so is the mind *manas* or *mens*, similar in its nature and names with every one and all its operations).

48. I have told you, Rāma that egoism, mind and the light of understanding, together with the volition of creation, are but different properties of the one and same internal principle. (Ego—the subjective, mind—the motive, understanding—the thinking, and the volitive powers, all relate to the same soul. All these are different faculties having the one and same common root—the one universal soul).

49. The Nyāya philosophy has taken the mind &c., in different lights according to its own view of them; and so the Sāṅkhya system explains the perception and senses in a way peculiar to itself. (Namely: the Nyāya says, the Ego to be a *dravya* or substance; the living soul as God; the mind a sensitive particle and internal organ; and understanding as a transitory property of the mind. The Sāṅkhya has the understanding as a product of matter, and egoism a resultant of the same, and the mind as the eleventh organ of sense).

50. In this manner are all these terms taken in very different acceptations, by the different systems of Mīmāṃsā, Vaiśeṣika, Arhata and Buddhist philosophy. The Pancharātra and some other systems, have given them particular senses disagreeing with one another. (See Rākhāldāsa Nyayaratna's tract on the identity of the mind and the soul *ātmā*; and Hirālāl's reply to and refutation of the same).

51. All these various doctrines, arising at different times and in distant countries, lead at last to the same supreme Being, like the very many different ways, leading their passengers to the same imperial city. (All systems of philosophy, like every scheme of religion and its different sects and schisms, lead their followers to the same truth of one Superintending power or Deity).

52. It is ignorance of this supreme truth or misunderstanding of the discordant doctrines, that causes the votaries of different systems and sects, to carry on an endless dispute among themselves with bitter acrimony. (All party contentions, are but effects of ignorance of the various terminology bearing the same sense).

53. The disputants maintain their particular positions by their respective dogmatism; just as passengers persist in their accustomed paths as the best suited to them. (Bias has a stronger basis in the mind and has a faster hold of the human heart, than the best reason and the surest truth).

54. They have spoken falsely, whose words point out every thing as the fruit of our acts, and direct mankind only to the performance of their actions. It is according to the various prospects that men have in view, that they have given their reasons in their own ways. (Ask of the learned, the learned are blind, this bids you shun, and that to love mankind. Pope).

55. The mind receives its various names from its different functions as a man is called a *Snataka* or early bather, and a *dātā*—donor, from his acts of sacred ablutions and religious gifts.

56. As the actor gets his many titles, according to the several parts which he performs; so the mind takes the name of a *Jīva* or living being, from its animation of the body and its desires. (The mind is repeatedly said to be the animating and volitive principle).

57. The mind is said to be the heart also, which is perceived by every body to reside within himself. A man without the heart, has no feeling nor sensation.

58. It is the heart which feels the inward pleasure or pain, derived from the sight or touch, hearing or smelling, and eating and drinking of pleasurable and painful things.

59. As the light shows the colours of things to the sight, so the mind is the organ, that reflects and shows the sensations of all sensible objects in the cranium and sensory.

60. Know him as the dullest of beings, who thinks the mind to be a dull material substance; and whose gross understanding cannot understand the nature of the Intellect.

61. The mind is neither intelligence (*chetana*) nor inert matter (*jada*); it is the *ego* that has sprung amidst the various joys and griefs in this world. (The pure intelligence knows no pleasure nor pain; but the mind which is the same with the conscious *ego*, is subjected to both in this world).

62. The mind which is one with the divine Intellect (*i. e.* sedately fixed in the one *Brahmā*), perceives the world to be absorbed into itself; but being polluted with matter (like fresh water with soil), it falls into the error of taking the world for real. (The clear mind like clear water is unsullied with the soil of the material world; but the vitiated mind, like foul water, is full of the filth of worldliness).

63. Know *Rāma*, that neither the pure immaterial intellect, nor gross matter as the inert stone, can be the cause of the material world. (The spirit cannot produce matter, nor can dull matter be productive of itself).

64. Know then, O *Rāghava*, that neither intelligence nor inertia, is the cause of the world; it is the mind that is the cause of visible objects, as it is the light which unfolds them to the view. (Intelligence is the knowledge of the self-evident, and not their cause).

65. For where there is no mind, there is no perception of the outer world, nor does dull matter know of the existence of anything; but everything is extinct with the extinction of the mind. (A dead body like a dull block, is insensible of every thing).

66. The mind has a multiplicity of synonyms, varied by its multifarious avocations; as the one continuous duration undergoes a hundred homonyms, by the variations of its times and seasons.

67. If egoism is not granted to be a mental action, and the sensations be reckoned as actions of the body; yet its name of the living principle, answers for all the acts of the body and mind. (Egoism or knowledge of the self, is attributed to the soul by some schools of philosophy, and sensations are said to be corporeal and nervous actions; yet the moving and animating power of the mind, must account for all bodily and mental actions.)

68. Whatever varieties are mentioned of the mind, by the reasonings of different systems of philosophy, and sometimes by the advocates of an opinion, and at others by their adversaries:—

69. They are neither intelligible nor distinguishable from one another, except that they are all powers of the self-same mind; which like the profluent sea, pours its waters into innumerable outlets.

70. As soon as men began to attribute materialistic powers and force to the nature of the pure (immaterial) consciousness, they fell into the error of these varieties of their own making.

71. As the spider lets out its thread from itself, it is in the same manner that the inert has sprung from the intellect, and matter has come into existence from the ever active spirit of Brahṁā.

(The Sruti says:—Every thing comes out of the spirit as the thread from the spider, the hairs and nails from the animal body, and as rocks and vegetables springing from the earth).

72. It is ignorance (of the said Sruti), that has introduced the various opinions concerning the essence of the mind; and hence arose the various synonymous expressions, significant of the Intellect among the opponents.

73. The same pure Intellect, is brought to bear the different designations of the mind, as understanding, living principle and egoism; and the same is expressed in the world by the terms intelligence, heart, animation and many other synonyms, which being taken as expressive of the same thing, must put an end to all dispute. (So all metaphysical disputes owe their origin to the difference of terminology. Such as, Kant regarded the mind under its true faculties of cognition, desire and moral feeling, called as Erkenntnißvermögen or Denkvermögen, Begehrungsvermögen, and Gefühlsvermögen. Instead of multiplying the synonyms of Mind here, I refer the reader to Roget's Thesaurus for them).

## CHAPTER LXXXVII.

### THE MAGNITUDE OF THE SPHERE OF THE INTELLECT.

Argument. The Intellectual, Mental and Material Spheres, and their representations in the Mind.

Rāma said:—I come to understand, O venerable sage! from all you have propounded, that this grandeur of the universe being the work of the Divine Mind, is all derived from the same. (Here the creation of the world by the Divine mind, is viewed in the pantheistic light of

Emanation).

2. Vasishtha answered:—The Mind as already said, having assumed a substantial form, manifested itself in the form of water in the mirage, raised by the shining blaze of its own light. (This passage embodies both theories, that light was the first work of God, and the Spirit of God moved on the surface of the waters. *O ruh Eloim marhapeth-fi pene al maim*. Genesis. *Apa eva Sasarjādan*. Manu).

3. The mind became amalgamated (identical), with the contents of the world, in the Spirit of Brahmā, now showing itself in the form of man, and now appearing as a God (*i. e.* the mind reflected on these images which were evolution of itself in itself; because the thought or product of the mind, was of the same substance with itself. This accords with the pantheistic doctrine, that God and Nature are one substance, and the one is a modification of the other).

4. Somewhere he showed himself as a demon and at another place like a *yaksha* (yakka); here he was as a *Gandharva*, and there in the form of a *Kinnarā*. (All these were the ideal manifestations of the Divine Mind).

5. The vast expanse of the Mind, was found to comprise in it the various tracts of land; and the pictures of many cities and habitable places. (Because the mind is the reservoir of all their images).

6. Such being the capacity of the mind, there is no reckoning of the millions of bodies, which are contained in it, like the woods and plants in a forest. All those are not worth our consideration in our inquiry about the mind. (They are as useless to the psychologist as botany is to the geologist).

7. It was this mind which spread out the world with all its contents, beside which there exists naught but the Supreme Spirit. (The mind is the container of the archetypes of the ectypal world, or the recording power of knowledge; but the Supreme Soul is the disembodied self-consciousness, having the principle of volition or Will; while the Spirit is the animating faculty of the soul).

8. The soul is beyond every category, it is omnipresent and the substratum of all existence, and it is by the power of this soul, that the mind doth move and manifest itself. (The mind is the soul incorporated with bodies; but the soul is quite apart from these).

9. The Mind is known as the cause of the body, which is work of the mind; it is born and becomes extinct with the body, which the soul does not, nor has it any such quality which belongs to the mind.

10. The mind is found by right reasoning to be a perishable object, and no sooner doth it perish, than the living soul succeeds to obtain its final liberation. For the desires of the mind are the bondage of its transmigration, but the dissolution of the mind with its desires, secures its liberation. (Volition and velleity, are the active and inactive acts of the mind for its eternal bondage).

11. After decadence of the mental desires there is no more any exertion for acts. This state is called the liberation of living souls, from their release from trouble and care; and the mind thus released, never comes to be born and die again. (Free from desire, is freedom from deadly sin).

12. Rāma said:—Sir! You have said before, that human nature is principally of three kinds viz:—the good, the gentle and the base (*Satva*, *rajas* and *tamas*); and it is owing to the good or bad nature of their minds, that men differ from one another.

13. Now please tell me, how could the wondrous mind originate from the pure intellect with its good or bad propensities, which are wanting in the Divine Intellect.

14. Vasishtha replied:—Know Rāma, that there are three spheres of the infinite vacuity, at immense distances from one another: and these are the intellectual, mental, and the physical spheres.

15. These spheres are common to all mankind, and are spread out everywhere; and they have all sprung and come to being from the essence of the *Chit* or Divine Intellect. (The first is the space of Divine Infinity, the second is the *spatium dunamia* or potential space and may be filled by bodies; and the third is the place *energeia* or actually occupied by bodies).

16. That space which is both in the inside and outside of everything, and denotes its occupation or otherwise by some substance or its absence, and pervades through all nature, is called the inane sphere of the Intellect.

17. That is called the sphere of the Intellect, which embraces all space and time which has spread out the other spheres, and which is the highest and best of all.

18. The physical sphere contains all created beings, and extends to the circuit of the ten sides, all about and above and below us. It is a continued space filled with air, which supports the clouds and waters above the firmament.

19. Then the vacuity of the mental sphere, which has also sprung from

the intellectual sphere, has likewise the intellect for its cause like the others, as the day is the source of all works and animal activities. (Here the word works has the double sense of the works of creation, which were made in the week days, and the daily works of men and their religious duties, all which are done in the day time. The night being the time to sleep).

20. The vitiated Intellect which views itself as a dull thing, amidst the gross material objects of the physical sphere, the same is termed the mind, which thinks of both spheres, whence it is born and where it is placed.

21. It is for the understanding of the unenlightened, that I have made use of the metaphor of the spheres; because figures are used for the instruction of the unenlightened and not to lighten the enlightened. (These serve for ocular demonstrations in mathematical and not in metaphysical sciences).

22. In the intellectual sphere, you will see one Supreme Brahma, filling its whole space, and being without parts or attributes, and intelligible only to the enlightened.

23. The ignorant require to be instructed in appropriate words and precise language, showing the demarkation between monotheism and ditheism, which is unnecessary for the instruction of the enlightened.

24. I have contrived to explain to you the nature of divine knowledge, by the parable of the three spheres, which will enlighten you as long as you are in dark on the subject.

25. The intellectual sphere being obscured by ignorance, we are led to look into the mental and physical spheres; not knowing that they are as delusive as the sunbeams in a mirage, and as destructive as the flames of a conflagration.

26. The pure intellect being changed to the state of the changeful mind, takes a debased figure; and then being confounded in itself, weaves the magic web of the world to entangle itself in the same.

27. The ignorant that are guided by the dictates of their perverted minds, know nothing concerning the nature of the Intellect, which is identic with the Supreme. So the witless that unwittingly take the white shells for bright silver, are seen to labour under their delusion, until they are freed from it, by the clear light of their understanding.[11]

[11] The allegory of the three spheres, means no more than the triple state of man, as a spiritual, an intellectual and a physical or corporeal being. The intellectual state in the text, is properly the

spiritual and highest state of a human being. The mental is next to the intellectual or midmost state of man, and the physical or corporeal state, is the lowest condition, in which the elevated nature of humanity is subjected like an inferior animal, to grovel upon the earth.

## CHAPTER LXXXXVIII.

### HISTORY OF THE HUMAN HEART.

Argument. The wide extent of the Heart and its ultimate Dissolution.

Whatever may be the origin and nature of the human heart (which some take for the mind), it should be always inquired into in seeking out one's own liberation. (The heart called *antahkarana*—an inner organ, is often supposed as the same with the mind; its cravings after worldliness, are to be suppressed under its longing for liberation from worldly cares).

2. The heart being fixed in the Supreme, becomes purified of its worldly desires and attachments; and then O Rāma! it perceives that soul in itself, which transcends all imaginations of the mind. (Kalpanās are imaginary attributes of God in the mind; who can only be seen in the heart).

3. It is the province of the heart, to secure the sedateness of the world in itself; and it lies in the power of the heart, either to make its bondage or get its freedom, from the desires and troubles of the world.

4. On this subject there hangs a curious tale relating the legend of the heart, which was revealed to me of yore by Brahmā himself; and which I will now relate to you Rāma, if you will listen to it with attention.

5. There is a long, open and dreary desert Rāmātavī by name; which was quite still and solitary and without an inhabitant, in it; and so vast in its extent, as to make a pace of a league of it. (Or rather to make a league of a pace of it).

6. There stood a man of a terrific and gigantic figure in it, with a sorrowful visage and troubled mind, and having a thousand arms and a thousand eyes.

7. He held many clubs and maces in all his manifold arms, with which he



was striking his own back and breast, and then running away in this direction and that (as if for fear of being caught by some one).

8. Then having struck himself fast and hard with his own hands, he fled afar a hundred leagues for fear of being laid hold by some body.

9. Thus striking and crying and flying afar on all sides, he became tired and spent, and lank in his legs and arms.

10. He fell flat with his languid limbs in a large blind pit, amidst the deep gloom of a dark night, and in the depth of a dire dark cave (from which he could not rise).

11. After the lapse of a long time, he scrambled out of the pit with difficulty; and again continued to run away, and strike himself with his own hands as before.

12. He ran again a great way, till at last he fell upon a thorny thicket of *Karanja* plants, which caught him as fast in its brambles, as a moth or grasshopper is caught in a flame.

13. He with much difficulty extricated himself from the prickles of the *Karanja* furze; and began again to beat himself as before, and run in his wonted course as usual.

14. Having then gone a great way off from that place, he got to a grove of plantain arbour under the cooling moonbeams, where he sat for a while with a smiling countenance.

15. Having then come out of the plantain grove, he went on running and beating himself in his usual way.

16. Going again a great way in his hurriness, he fell down again in a great and darksome ditch, by being exhausted in all his limbs and his whole body.

17. Rising from the ditch, he entered a plantain forest, and coming out from that spot, he fell into another ditch and then in another *Karanja* thicket.

18. Thus he was falling into one ditch after rising from a thorny furze, and repeatedly beating himself and crying in secret.

19. I beheld him going on in this way for a long time, and then I with all my force, rushed forward and stopped him in his way.

20. I asked him saying:—Who are you Sir, and why do you act in this manner? What business have you in this place, and why do you wail and

trouble yourself for nothing?

21. Being thus asked by me, O Rāma! he answered me saying:—I am no body, O sage! nor do I do any such thing as you are telling me about.

22. I am here stricken by you, and you are my greatest enemy; I am here beheld and persecuted by you, both to my great sorrow and delight.

23. Saying so, he looked sorrowfully into his bruised body and limbs, and then cried aloud and wept a flood of tears, which fell like a shower of rain on the forest ground.

24. After a short while he ceased from his weeping, and then looking at his limbs, he laughed and cried aloud in his mirth.

25. After his laughter and loud shouts were over, hear, O Rāma! what the man next did before me. He began to tear off and separate the members of his big body, and cast them away on all sides.

26. He first let fall his big head, and then his arms, and afterwards his breast and then his belly also.

27. Thus the man having severed the parts of his body one after another, was now ready to remove himself elsewhere with his legs only, by the decree of his destiny.

28. After he had gone, there appeared another man to my sight, of the same form and figure with the former one, and striking his body himself as the other.

29. He kept running with his big legs and outstretched stout arms, until he fell into the pit, whence he rose again, and betook to his flight as before.

30. He fell into a pond again, and then rose and ran with his body wringing with pain; falling again in hidden caves, and then resorting to the cooling shade of forest trees.

31. Now ailing and now regaling, and now torturing himself with his own hands; and in this way I saw him for sometime with horror and surprise in myself.

32. I stopped him in his course, and asked about what he was doing; to which he returned his crying and laughter for his answers by turns.

33. Finding at last his body and limbs decaying in their strength, he thought upon the power of destiny, and the state of human lot, and was prepared to depart.

34. I came again to see another succeeding him in the same desert path, who had been flying and torturing himself in the same way as the others gone before him.

35. He fell in the same dark pit in his flight, where I stood long to witness his sad and fearful plight.

36. Finding this wretched man not rising above the pit for a long time, I advanced to raise him up, when I saw another man following his footsteps.

37. Seeing him of the same form, and hastening to his impending fall in the doleful pit, I ran to stop his fate, by the same query I made to the others before.

38. But O lotus-eyed Rāma! the man paid no heed to my question and only said, you must be a fool to know nothing of me.

39. You wicked Brāhman! he said to me, and went on in his course; while I kept wandering in that dreadful desert in my own way.

40. I saw many such men coming one after the other to their unavoidable ruin, and though I addressed to all and every one of them, yet they softly glided away by me, like phantoms in a dream.

41. Some of them gave no heed to my saying, as a man pays no attention to a dead body; and some among the pit-fallen had the good fortune of rising again.

42. Some among these had no egress from the plantain grove for a long while, and some were lost forever, amidst the thorns and thistles of *Karanja* thickets.

43. There were some pious persons among them, that had no place for their abode; though that great desert was so very extensive as I have told you already (and capable of affording habitations for all and many more of them).

44. This vast desert is still in existence, together with these sorts of men therein; and that place is well known to you, Rāma, as the common range of mankind. Don't you remember it now, with all the culture of your mind from your early youth?

45. O that dreadful desert is this world, filled with thorns and dangers on all sides. It is a dark desert amidst a thick spread darkness, and no body that comes herein, finds the peace and quiet of his heart, except such as have acquired the divine knowledge, which makes it a rose garden

to them. (See the pit-falls in the bridge of Addison's The Vision of Mirza).

## CHAPTER LXXXXIX.

### HISTORY OF THE HEART CONTINUED.

Argument. Explanation of the preceding Allegory.

Rāma said:—What is that great desert, Sir, and when was it seen by me, and how came it to be known to me? What were those men there, and what were they about?

2. Vasishtha replied:—Attend O great-armed Rāma! and I will tell you all:—

That great desert is not distant nor different from this wilderness of the world.

3. That which bears the name of the world, is a deep and dark abyss in itself. Its hollowness is unfathomable and unfordable; and its unreality appearing as reality to the ignorant, is to be known as the great desert spoken of before.

4. The true reality is obtainable by the light of reason only, and by the knowledge of one object alone. This one is full without its union with any other, it is one and only by itself.

5. The big bodied men, that you beheld wandering therein, know them to be the minds of men, and bound to the miseries of the world.

6. Their observer was Reason personified in myself, and it was I only and no other person, that could discern the folly of their minds by my guiding reason.

7. It is my business to awaken those drowsy minds to the light of reason, as it is the work of the sun to open the lotus-buds to bloom, by his enlivening rays.

8. My counsels have prevailed on some minds and hearts, which have received them with attention; and have turned them away from earthly broils, to the way of true contentment and tranquillity.

9. But there were others that paid no attention to my lectures through

their great ignorance; but fell down into the pit, upon being chid by me with reproofs and rebukes.

10. Those deep and dark pits were no other than the pits of hell and the plantain groves of which I have told you, were the gardens of Paradise.

11. Know these to be the seats of those minds which long for heavenly joys, and the dark pits to be the abode of hellish hearts, which can never get their release from those darksome dungeons.

12. Those who having once entered the plantain grove, do not come out any more from it; know them to be the minds of the virtuous, and fraught with all their virtues.

13. Those which having fallen into the *Karanja* thickets, were unable to extricate themselves from the thorns; know them to be the minds of men, that are entangled in the snares of the world.

14. Some minds which were enlightened with the knowledge of truth, got released from the snares; but the unenlightened are bound to repeated transmigrations in different births.

15. The souls which are subjected to metempsychosis, have their rise and fall in repetition, from higher to lower births, and the *vice-versa* likewise.

16. The thick thicket of *Karanja* brambles, represents the bonds of conjugal and family relations; they are the source of various human desires, which are springs of all other woe, difficulty and dangers.

17. The minds that have been confined in the *Karanja* bushes are those, that are repeatedly born in human bodies, and are repeatedly entangled into domestic attachments from which all other animals are quite at large.

18. O support of Raghu's race! the plantain grove which I told you was cooling with moonbeams; know the same to be the refreshing arbour of heaven, which gives delight to the soul.

19. Those persons are placed here, who have their bodies fraught with virtuous deeds and edified by persevering devotion and austerities, and whose souls are elevated above others.

20. Those ignorant, thoughtless and unmindful men, that slighted my advice, were themselves slighted by their own minds, which were deprived of the knowledge of their own souls and of their reason.

21. Those who told me, "we are undone at your sight, and you are our

greatest enemy"; were demented fools, and melting away with their lamentations (for having disregarded my counsels).

22. Those who were loudly wailing, and let fall a flood of tears in their weeping; were men who bitterly deplored in their minds for being snatched from the snare of pleasures, to which they had been so fondly attached.

23. Those having a little sense and reason, but not arriving to the pure knowledge of God; were bitterly complaining in their hearts, for being obliged to forsake their fond enjoyments of life.

24. Those who came to their understanding, now wept over the pains which they had inflicted on their bodies, for the supportance of their families; and were grieved in their minds to leave behind the objects of their care, for whom they had taken such pains.

25. The minds that had some light of reason, and had not yet arrived to divine knowledge, were still sorrowing for having to leave behind their own bodies, wherein they had their late abode.

26. Those who smiled in the cheerfulness of their hearts, were men who had come to the light of reason; and it was their reason which gave consolation to their hearts.

27. The reasonable soul that is removed from its bondage of the world, exults with joy in its mind, to find itself liberated from the cares of life.

28. Those men who laughed to scorn their battered and shattered bodies, were glad to think in their minds, how they got rid of the confines of their bodies and limbs, the accomplices of their actions.

29. Those who laughed with scorn to see the falling members of their bodies, were glad to think in their minds, that they were no better than instruments to their various labours in the world.

30. Those who had come to the light of reason, and had found their rest in the supreme state of felicity, looked down with scorn upon the former abodes of their meanness from a distance.

31. The man who was stopped by me on his way and asked with concern (about what he was going to do); was made to understand how the power of wisdom could outbrave the desperate.

32. The weakened limbs, that gradually disappeared from sight, meant the subjection of the members of the body, under the control of the mind, that is freed from its venality of riches.

33. The man that is represented with a thousand arms and eyes, is a symbol of the covetous mind, which looks to and longs after everything, and wants to grasp all things, as with so many hands. (The ambition of Alexander is described to count the spheres, and grasp the earth and heaven in his arms).

34. The man that was striking himself with his blows, meant the torments which a man inflicts on his own mind, by the strokes of his anxieties and cares.

35. The man who had been running away with striking hard blows upon his body, signified how the mind runs all about, being lashed at every moment by the strokes of his insatiate desires.

36. The man that afflicts himself by his own desires, and then flies to this way and that, signifies his fool-heartedness to hunt after everything, and be a runaway from himself.

37. Thus every man being harassed by his ceaseless desires, pants in his mind to fly to his Maker, and set his heart to *yoga* meditation.

38. All these ceaseless woes are the making of one's own mind, which being worried at last by its incessant anxieties, strives to retire from them, to find its final repose in *yoga*.

39. The mind is entrapped in the net of its own wishes, as the silk worm is entwined in the cocoon by the thread of its own making.

40. The more is the mind of man afflicted by troubles, the more busily is it employed in its foibles; just as a boy indulges himself in his playfulness, unmindful of the evils waiting upon it.

41. The mind of man is in the same plight as that of the foolish ape, which in striving to pull out the peg of a half split timber, lost its life by the smashing of its testes in the crevice. (See the story of the ape and its pulling the peg in the Hitopadesa and its Persian version of the Anvarsoheli).

42. No flight can release the mind, unless it is practised to resignation, restrained from its other pursuits, and constrained to the continued practice of pious meditation, which can only relieve its sorrows.

43. It is the misjudgement of the mind, that is the cause of accumulated woes, which increase in height as the peak of a mount; so it is the government of the mind which melts our woes, like the hoarfrost under sunbeams.

44. Accustom your mind to the righteous ways pointed out by the s  stras in all your life time. Restrain your appetites, and govern your passions, and observe the taciturnity of holy saints and sages. You will at last arrive to the holy state of holies, and rest under the cooling umbrage of holiness, and shall no more have to grieve under the calamities which betide all mankind.

## CHAPTER C.

### HEALING OF THE HEART.

Argument. Arguing the Omnipotence of the Deity from the powers of the mind; and showing ignorance and knowledge to be the different causes of Human bondage and liberation in life.

Vasishtha continued:—I have told you of the origination of the mind from the essence of the Supreme being; it is of the same kind, and yet not the same with its source, but like the waves and waters of the sea. (The mind being but an attribute of the Divine soul).

2. The minds of the enlightened are not different from the Divine Mind; as those that have the knowledge of the community of waters, do not regard the waves to differ from the waters of the sea.

3. The minds of the unenlightened are the causes of their error, as those not knowing the common property of water, find a difference in the waters of the waves and the sea.

4. It is requisite for the instruction of the unlearned, to acquaint them of the relation between the significant words and their significations (as the relation of water between the waves and the sea).

5. The Supreme Brahm   is omnipotent, and is full and perfect and undecaying for ever. The mind has not the properties that belong to the omnipresent soul.

6. The Lord is almighty and omnipresent, and distributes his all diffusive power, in proportion as he pleases to every one he likes.

7. Observe R  ma, how the intellectual powers are distributed in all animated bodies (in their due proportion); and how his moving force is spread in the air, and his immobility rests in the rocks and stones.



8. His power of fluidity is deposited in the water, and his power of inflammation is exhibited in fire; his vacuity is manifested in vacuum, and his substantiality in all solid substances.

9. The omnipotence of Brahmā, is seen to stretch itself to all the ten sides of the universe; his power of annihilation is seen in the extinction of beings; and his punishment is evident, in the sorrows of the miserable.

10. His felicity is felt in the hearts of the holy, and his prowess is seen in the persons of giants; his creative power is known in the works of his creation, and his power of destruction in the desolation of the world, at the end of the great Kalpa age.

11. Everything is situated in Brahmā, as the tree is contained in the seed of the same kind, and afterwards develops in its roots and sprouts, its leaves and branches, and finally in its flowers and fruits.

12. The power called the living principle, is a reflexion of God, and is of a nature between the thinking mind and dull matter, and is derived from Brahmā.

13. The nature of God is unchangeable, although it is usual to attribute many varieties to him; as we call the same vegetable by the different names of a germ, a sprout, a shrub, a plant and a tree at its different stages of growth.

14. Know Rāma, the whole world to be Brahmā, who is otherwise termed the Ego. He is the all pervading soul, and the everlasting stupendous fabric of the cosmos.

15. That property in him which has the power of thinking, is termed the mind; which appears to be something other than the Soul, thus we erroneously see peacock's feathers in the sky, and froths in the eddies of water (and suppose them as different things from the sky and water).

16. The principles of thought and animation—the mind and life, are but partial reflexions of the Divine Soul; and the form of mind is the faculty of thought, as that of life is the power of animation. (The one is called the rational and the other animating soul).

17. Thus the mind being but the thinking power of Brahmā, receives the appellation of Brahmā; and this power appearing as a part of the impersonal Brahma, is identified with Ego (the personal Brahmā).

18. It is our error which makes a difference between the soul and mind, and Brahma and Brahmā; because the properties which belong to the mind, are the same with those of the self-existent soul.

19. That which is variously named as the principle of mind or thought, is the same power of omnipotence which is settled in the mind (which is the repository of the thinking powers).

20. So are all the properties of the living soul, contained in and derived from the universal soul of Brahmā; as all the properties of vegetation, blossoming and fructification of trees, are contained in the season of spring, and are dispensed among the plants, agreeably to their respective soil and climate, and other circumstances (of their culture &c.).

21. As the earth yields its various fruits and flowers in their season, so the hearts and minds of men, entertain their thoughts and passions in their proper times: some appearing at one time and others at another: (like the paddies and other grains of particular seasons).

22. And as the earth produces its harvests, according to their particular soil and season; so the heart and mind exhibit their thoughts and feelings of their own accord, and not caused by another.

23. The numbers and forms which convey determinate ideas, as distinguished from others of the same kind (as the figures in arithmetic and geometry), are all expressed in words coined by the mind from the mint of the mind of Brahmā, the original source of ideas.

24. The mind adopts the same image as the reflexions which it receives from without, or the thoughts and imaginations it forms of itself, and as the instance of the Aindava brothers, serves to support this truth: (of the double power of intuition and perception of the mind, to see into its own inner operations, and receive the impressions from without).

25. The animating principle (jīva-zoa), which is the cause of this creation, resides in the Supreme Spirit, like the fluctuation which is seen in the unagitated waters of the oceans.

26. The intelligent soul sees these hosts of creation to be moving in the essence of Brahmā, as he beholds the innumerable waves, billows and surges of the sea, rolling on the surface of the waters.

27. There is no other reality that bears a name or form or figure or any action or motion except the supreme spirit; in which all things move about as the waves of the sea water (and which is the real source of the unrels).

28. As the rising and falling and continuation and disappearance of waves, occur on the surface of the sea by the fluctuation of its waters;

so the creation, sustentation and annihilation of the universe, take place in Brahmā, by the agency of Brahmā himself.

29. It is by the inward heat of his spirit, that Brahmā causes this world to appear as a mirage in himself; and whatever varieties it presents in its various scenes, they are all expansions and manifestations of the Divine Spirit.

30. All causality and instrumentality, and their resultants as well as the production, continuance and destruction of all things; take place in Brahmā himself; beside which there is no other cause whatever.

31. There is no appetite nor pleasure, nor any desire or error in him, who relies his dependence in the Supreme; for how can one have any desire or error in himself who lives in the Supreme self, who is devoid of them?

32. The whole is a form of the Supreme soul, and all things are but forms of the same; and the mind also is a form of it, as a golden ornament is but a form of the gold.

33. The mind which is ignorant of its Supreme origin, is called the living soul; which from its ignorance of the Supreme soul, resembles a friend who has alienated himself from his true friend.

34. The mind which is misled by its ignorance of the all-intelligent God, to imagine its own personality as a reality; is as one who believes his living soul to be the production of vacuum (or as something produced from nothing).

35. The living soul although it is a particle of the Supreme soul, shows itself in this world as no soul at all (but a form of mere physical vitality). So the purblind see two moons in the sky, and are unable to distinguish the true moon from the false one.

36. So the soul being the only real entity, it is improper to speak of its bondage and liberation; and the imputation of error to it, is quite absurd in the sight of lexicographers, who define it as infallible.

37. It is a wrong impression to speak of the bondage of the soul, which is ever free from bonds; and so it is untrue to seek the emancipation of the soul, which is always emancipated.

38. Rāma asked:—The mind is known sometimes to arrive at a certainty, which is changed to uncertainty at another; how then do you say that the mind is not under the bondage of error?

39. Vasishtha answered:—It is a false conceit of the ignorant to

imagine its bondage; and their imagination of its emancipation, is equally a false conception of theirs.

40. It is ignorance of the *smṛiti sāstra*, that causes one to believe in his bondage and emancipation; while in reality there are no such things as bondage and liberation.

41. Imagination represents an unreality as reality, even to men of enlightened understandings; as a rope presents the appearance of a snake even to the wise.

42. The wise man knows no bondage or liberation, nor any error of any kind: all these three are only in the conceptions of the ignorant.

43. At first the mind and then its bondage and liberation, and afterwards its creation of the unsubstantial material world, are all but fabulous inventions that have come into vogue among men, as the story of the boy of old (or as the old grand-mother's tale).

Note—The conclusion of this chapter concerning the negation of bondage and liberation of the soul, and its error and enlightenment &c., rests on the text of a Sruti; which negates everything in the sight of one who has come to the light of the universal soul. The passage is:—

[Sanskrit: na nirodho nacotpattih na [...] | [...] paramārthatāh ]]

## CHAPTER CI.

### STORY OF THE BOY AND THREE PRINCES.

(*An Allegory of the Hindu Triads*).

Argument. The old Nurse's tale of the three Princes or Powers of the Soul, in elucidation of the Fabrications of Imagination.

Rāma said:—Relate to me, O chief of sages! the tale of the boy, in illustration of the Mind (and the other principles of our intellectual nature).

2. Vasishtha replied:—Hear me Rāma, tell you the tale of a silly and jolt-headed boy, who once asked his nurse, to recite to him some pretty story for his amusement.

3. The Nurse then began to relate her fine wrought story for the pleasure of the boy, with a gladsome countenance, and in accents sweet as honey.

4. There were once on a time, some three highminded and fortunate young princes; in a desolate country, who were noted for their virtues and valour. (The three princes were the three hypostases of the holy trinity, dwelling in the land of inexistence or vacuity, *asat-pure*. *I. e.* these triple powers were in being in empty space, which is co-eternal with them).

5. They shone in that vast desolate land resembling the spacious sky, like stars in the expanse of the waters below. Two of them were unbegotten and increate, and third was not born of the mother's womb. (These three uncreated princes, were the principles of the soul and the mind, and the living soul—*jīva*, which is not procreated in the womb with the body).

6. It happened once on a time, that these three, started together from their dreary abode (of vacuum), for the purpose of finding a better habitation somewhere else. They had no other companion with them, and were sorrowful in their minds, and melancholic in their countenances; as if they were transported from their native country. (This means the emigration of these principles, from the eternal and inane sphere of *Brahmā*, to the mundane world of mortality, which was very painful to them).

7. Having come out of that desert land, they set forth with their faces looking forward; and proceeded onward like the three planets Mercury, Venus and Jupiter in their conjunction.

8. Their bodies which were as delicate as *Sirīsha* flowers, were scorched by the powerful sun shining on their backs; and they were dried like leaves of trees by the heat of the summer day on their way (*i. e.* their tender spiritual bodies melted under the heat of the solar world).

9. Their lotus like feet were singed by the burning sands of their desert path, and they cried aloud like some tender fawns, going astray from their herd saying:—"O Father save us". (The alienated soul and mind, which are doomed to rove about in this world are subjected to endless pains, causing them to cry out like the tormented spirit of our Lord:—*Eli Eli Lama Sabachthani*;—Lord, Lord, hast thou forsaken me?).

10. The soles of their feet were bruised by the blades of grass, and the joints of their bodies, were weakened by the heat of the sun; while their fair forms were covered with dust flying from the ground on their lonesome journey. (Their pilgrimage in the thorny and sunny paths of the world of woes).

11. They saw the clump of a leash of trees by the way side, which were braided with tufts of spikes upon them, and loaded with fruits and flowers hanging downward; while they formed a resort for flights of the fowls of air, and flocks of the fauna; of the desert, resting both above and around them. (The copse of the three trees, means the triple states of *dharma*, *artha* and *Kāma*, or virtue, wealth and their fruition, which are sought after by all).

12. The two first of these trees did not grow of themselves (but were reared by men); and the third which was easy of ascent, bore no seeds to produce other plants in future (*i. e.* virtue and wealth require to thrive by cultivation, and enjoyment which is delectable to taste, is not productive of any future good or reward).

13. They were refreshed from the fatigue of their journey, under the shade of these trees; and they halted there like the three Deities Indra, Vāya and Yama, under the umbrage of the Pārijāta arbour of Paradise. (The three gods—Jupiter, Eolus and Pluto, were the regents of the three regions of heaven, sky and the infernal world:—*swar*, *bhuvar* and *bhur*, composing the three spheres of their circuit).

14. They eat the ambrosial fruits of these trees; and drank their nectarious juice to their fill; and after decorating themselves with *guluncha* chaplets, they retook themselves to their journey (*i. e.* the intellectual powers are supported by the fruits of their acts in their journey through life).

15. Having gone a long way, they met at the mid-day a confluence of three rivers, running with its rapid currents and swelling waves. (The three streams are the three qualities of *satva*, *rajas* and *tamas* or of goodness, mediocrity and excess, which are commingled in all the acts of mankind).

16. One of these was a dry channel and the other two were shallow and with little water in them; and they looked like the eyes of blind men with their blinded eye-balls (*i. e.* the channel of *satva* or temperance was almost dried up, and that of *rajas* or mediocrity had become shallow for want of righteous deeds; but the stream of *tamas* or excess was in full force, owing to the unrighteous conduct of men).

17. The princes who were wet with perspiration, bathed joyfully in the almost dried up channel; as when the three gods Brahmā, Vishnu and Siva lave their sweating limbs, in the limpid stream of Ganges. (The three powers of the soul, like the three persons of the Purānic trinity, were respectively possessed of the three qualities of action; and yet their pure natures preferred to bathe in the pure stream of goodness—*satva*, as in the holy waters of heavenly Gangā—the hallowed Mandākinī).

18. They sported a long while in the water, and drank some draughts of the same, which was as sweet as milk, and cheered their spirits with full satisfaction of their hearts (meaning that *satwika* or good conduct is sweeter far to the soul, than any other done as unjust or showy—*rajas* or *tamas*).

19. They resumed their journey, and arrived at the end of the day and about sunset, to their future abode of a new-built city, standing afar as on the height of a hill. (This new-built city was the new-made earth; to which the spirits descended from their Empyrean).

20. There were rows of flags fluttering like lotuses, in the limpid lake of the azure sky; and the loud noise of the songs of the citizens was heard at a distance.

21. Here they saw three beautiful and goodly looking houses, with turrets of gold and gems shining afar, like peaks of mount Meru under the blazing sun. (These were the human bodies, standing and walking upright upon the earth, and decorated with crowns and coronets on their heads).

22. Two of these were not the works of art, and the third was without its foundation; and the three princes entered at last into the last of these. (The two first were the bodies of men in their states of sleep and deep sleep, called *swāpa sopor* or *swapnas-somnus* and *sushupti-hupnos* or *hypnotes*, which are inborn in the soul; but it is the *jāgrata* or waking body which is the unstable work of art).

23. They entered this house, and sat and walked about in it with joyous countenances; and chanced to get three pots as bright as gold therein.

(These pots were the three sheaths of the soul, mind and of the vital principle, called the *prānamāyā-kosha*).

24. The two first broke into pieces upon their lifting, and the third was reduced to dust at its touch. The far sighted princes however, took up the dust and made a new pot therewith? It means, that though these sheaths are as volatile as air, yet it is possible to employ the vital principle to action.

25. Then these gluttonous princes cooked in it a large quantity of corn for their food; amounting to a hundred *dronas* minus one, for subsistence of their whole life-time. (It means that the whole life-time of a hundred years, allotted to man in the present age of the world, is employed in consuming so many measures of food, except perhaps one *Drona*, which is saved by his occasional fasts during his long life).

26. The princes then invited three Brāhmans (childhood, youth and age) to the fare prepared by them, two of whom (childhood and youth) were bodiless; and the third (*i. e.* old age) had no mouth wherewith to eat.

27. The mouthless Brāhman took a hundred dronas of the rice and eat it up, because he devoured the child and youth, and the princes took the remainder of the Brāhman's food for their diet (which was nothing).

28. The three princes having refreshed themselves with the relics of the Brāhman's food; took their rest in the same house of their next abode, and then went out in their journey of hunting after new abodes (or repeated transmigrations).

29. Thus I have related to you, O Rāma! the whole of the story of the boy and princes; now consider well its purport in your mind, and you will become wise thereby.

30. After the nurse had finished her relation of the pretty parable, the boy seemed glad at what he had heard (though it is plain without understanding its import).

31. I have told you this story, O Rāma! in connection with my lecture on the subject of the mind; and it will serve to explain to you, the fabrication of the mind of this imaginary being of the world.

32. This air-built castle of the world, which has come to be taken for a reality, is like the story of the body, but a false fabrication of the old nurse's imagination. (Or old grand-mother's tale, and giving a name and form to an airy nothing).

33. It is the representation of the various thoughts and ideas of our minds, which exhibit themselves to view, according to the notions we have of them in our states of bondage and liberation (*i. e.* our bondage to gross bodies, exhibits them in their grosser form, and our liberation from the materialistic, shows them in their subtle and immaterial shapes).

34. Nothing is really existent except the creations of our imagination, and it is our fancy which fashions all the objects in their peculiar fantastic forms. (Everything appears to us as we fancy it to be; whereby the same thing is viewed in a different light, not only by different persons; but by the same person in a different state of mind).

35. The heavens, earth, sky and air, as also the rivers, mountains and the sides and quarters of the sky, are all creations of our fancy, like the visions in our dreams; which join and disjoin and fashion the views in their phantastic forms. (Imagination or phantasy, is a faculty representative of the phenomena of internal or external worlds. Sir



William Hamilton).

36. As the princes, the rivers and the future city, were mere creations of the nurse's imagination, so the existence of the visible world, is but a production of the imaginative power of man. (The nurse's representations of the princes &c., were rather the prosopopoeia or personifications of her abstract thoughts; as the material world is a manifestation of the ideal, and called by the sufis *suwari manavi* and *suwari zahiri*).

37. The imaginative power manifests all things all around, as the moving waters, show the rise and fall of the waves in the sea. "It gives a shape of airy nothing". "It is the power of apprehending ideas and combining them into new forms and assemblages".

38. It was this imaginative power of God, which raised the ideas of things in his omniscient and all comprehensive soul; and these ideals were afterwards manifested as real by his omnipotence; just as things lying in the dark are brought to view by the light of the day. (Imaginatio est rei corporae figuram contemplari. Descartes and Addison. It is a lively conception of the objects of sight. Reid. It recalls the ideas by its reproductive fancy, and combines them by its productive power).

39. Know hence, O Rāma! the whole universe to be the net-work of imagination, and your fancy to be the most active power of the mind. Therefore repress the thickening phantoms of your fleeting fancy, and obtain your tranquillity by your sole reliance on the certainty of the immutable soul of souls.

"Retire the world shut out, imagination's airy wings repress; call thy thoughts home &c." Young's Night thoughts.

## THE CO-ORDINATE TRIADS.

|                                             |                                           |                                |                           |
|---------------------------------------------|-------------------------------------------|--------------------------------|---------------------------|
| -----                                       |                                           |                                |                           |
| --<br>/<br>+-----                           | I.                                        | II.                            | III.                      |
|                                             | The Three Princes or Intellectual Powers. | The Three Stages or Vyahritis. | The Three Planets.        |
|                                             | 1. The Soul.                              | 1. Swar--Heaven.               | 1. Jupiter.               |
|                                             | 2. The Mind.                              | 2. Bhuvar--Sky.                | 2. Mercury.               |
| +-----<br>/<br>+-----                       | 3. The Living Spirit.                     | 3. Bhūr--Earth.                | 3. Venus.                 |
|                                             | IV.                                       | V.                             | VI.                       |
|                                             | The Three Deities.                        | The Three Trees of Act.        | The Three Rivers.         |
|                                             | 1. Indra of heaven.                       | 1. Dharma--Acts.               | 1. Satya--Goodness.       |
| sustentation.<br>/<br>+-----<br>/<br>+----- | 2. Vāyu--Air ether.                       | 2. Artha--Gains.               | 2. Rajas--Righteousness.  |
|                                             | 3. Yama--Death or mortal state.           | 3. Kama--Fruition.             | 3. Tamas--Vice.           |
|                                             | VII.                                      |                                |                           |
|                                             | The Three Gods.                           |                                |                           |
| operation.<br>/<br>+-----<br>/<br>+-----    | 1. Brahmā of creation.                    |                                |                           |
|                                             | 2. Vishnu                                 |                                |                           |
|                                             | 3. Siva dissolution.                      |                                |                           |
|                                             | VIII.                                     | IX.                            | X.                        |
| --<br>/<br>+-----                           | The Three Houses of Rest.                 | The Three Pots or Sheaths.     | The Three Brāhman Guests. |
|                                             | 1. Sushupti--Sleep.                       | 1. Of the Soul Neutral.        | 1. Childhood Neutral      |
|                                             | 2. Swapna--Dream.                         | 2. Of the Mind Action.         | 2. Youth Active.          |
|                                             | 3. Jāgrata--Waking.                       | 3. Of Life to operation.       | 3. Old age co-            |
| -----                                       |                                           |                                |                           |

## CHAPTER CII.

### ON THE INDIVISIBILITY AND IMMORTALITY OF THE SOUL.

Argument:—Fallacy of Egoism, and Rational Investigation into the nature of the Soul. The Means of curbing Egotism, and the flight of Fancy.

Vasishtha continued:—The ignorant are subject to errors caused by their false fancies, from which the wise are entirely free; and they by imagining and attributing perishable properties to the imperishable soul, beguile themselves like children, by taking their dolls for men. (It is the attributing of sensible properties to the conscious soul).

2. Rāma rejoined:—What is this perishable property, which is imagined of and imputed to the imperishable soul? Tell me, also O greatest of theologians! what is that misrepresentation, which misleads the mind to the erroneous conception, of the unreal world for a reality.

3. Vasishtha replied:—The soul by its continued association with unreal and perishable things, thinks itself as one of them, and takes upon it the title of an unreal and perishable egoism, as a boy by association of his thoughts imagines a false apparition to be a real ghost. (Egoism and tuism and suism, means the personality or personal reality of the three persons I, thou and this—aham, twam and sah, which in all systems of mystic philosophy, is denied of all finite beings. The absolute Ego is the supreme soul, and all other souls are but reflections of it).

4. All things being situated in one absolute reality, it is hard to account for one's personal egoism; and to say how and whence this conception came to be in vogue. (The impersonal and universal soul is the true Ego, and has no personal existence what ever).

5. In fact there is no egoism beside that of the supreme soul; and yet is the nature of the injudicious to make a difference of a finite and infinite Ego, and of a mortal and immortal soul; as we see two streams of water in the sun-beams in a sandy desert. (The human soul is no other, than a particle of the supreme).

6. The mind is a spacious mind (of richest gems) in this extensive creation, and depends for its support on the supreme soul; as the waves are dependent on the waters of the sea, for their rise and subsistence. (The mind is the individual soul, but the soul is the universal and undivided spirit and opposed to the European doctrine of the minds being a generic and the soul an individual name).

7. Therefore give up, O Rāma! your erroneous view of the reality of the world and your reliance on the baseless fabric of the universe, and rely with delight on your judicious view of the true substratum and support of all.

8. Inquire now into the nature of Truth, with a rational understanding; and being freed from all error and bias, discard all that is false and untrue.

The idea of Tritheism and faith in the mystic number three, is as deeply rooted in the Hindu mind, as we find it in the Alexandrine triad of old, and the Trinity of modern Christians. We have already given an ample exposition of the various triads in Hindu theology and other sciences in our introduction to this work (Vol. I. Sect XI. p. 61). Besides those we meet herewith some other triads which are conveyed in the allegorical story of the old nurse to her infant care for his early instruction,

though it is doubtful that the boy could either understand or derive any benefit thereby. It will be worth while to mention here the Alexandrian Triad of the three hypostases of the one Being in the *psyche*—eternal soul, *nous*—the mind, and *Zoa*—*Jīva*—life or activity. This last is the same with the *logos*—Word, the manifestation of Divine power in whom there was life also. Others formed their Triad of matter, soul and force, as the three *principia* in nature. The Christian Trinity, which some maintain as an imitation of the Alexandrians, presents many differences respecting some portion of this doctrine, which resulted in the heresies of Arianism, Sabellianism, Nestorianism &c. see further particulars on this head in Lewes' History of Philosophy, Vol. 1, p. 391.

9. Why do you think the unconfined soul to be confined in the body? It is vain to suppose the nature of the infinite soul, to be confined in any place.

10. To suppose the one as many, is to make a division of and create a variety in the nature of the Supreme Spirit. Again the Divine essence being diffused alike in all, it cannot be said to be confined in one thing and absent in another.

11. The body being hurt, the soul is supposed to be hurt likewise; but no pain or hurt or sickness of any kind, can appertain to the unchanging soul.

12. The body being hurt or weakened or destroyed, there is no injury done to the soul, as the bellows (of the blacksmith) being burnt, the wind with which it was filled, escapes unconsumed.

13. Whether the body lasts or falls, it is of no matter to us (since the soul survives its loss); as the flower being destroyed, deposits its fragrance in the air.

14. Let any pain or pleasure befall on the body, as dew-drops falling on lotus-leaves: it can affect us no more than it is for the fading lotus, to affect or afflict in any manner the flying and aerial bee.

15. Let the body rise or fall, or fly in smoke and mix with the air; these changing forms of it, can have no effect whatever on the soul.

16. The connection of the body with the soul, is like that between the cloud and the wind; and as that of the lotus with the bee. (The former is moved and alighted upon by the latter, and not that the latter is preserved by the former).

17. If the mind which forms a part of all living bodies, is not affected by bodily pain; how is it possible that the primary power of intellect

which resides in the soul, shall ever be subject to death?

18. If you know, O wise Rāma, the soul to be indestructible and inseparable (from any place or person), what cause then can you have to sorrow for the supposed separation or disappearance of the all pervading spirit?

19. After destruction of the body, the soul flies from it, to abide in the infinite space of empty air; like the wind mixing with the air after dispersion of the clouds, and the bee flying to it after the lotus has faded away.

20. The mind also is not relaxed with all its enjoyments of life, unless it is burnt down by the knowledge of truth; why then speak of the annihilation of the soul.

21. The connection of the perishable body and imperishable soul, is analogous to that of a vessel and the fruit it holds, and of a pot and the air in it (*i. e.* of the container and the contained; the frame-work is fragile, but its component is infrangible).

22. As a plum is held in the hand or it falls into a pit, so the vacuous soul is reposed in or deposed from the body.

23. As a pot being broken, its vacuous part mixes, with the air; so the body being dissolved, the soul remains unhurt in the empty space.

24. The mind and body of living beings, are apt to disappear at times from their habitations, and hide themselves under the shroud of death; why then should we sorrow for such renegades?

25. Seeing the death and disappearance of others at all times, no fool learns to think for himself, but fears to die like all ignorant fools.

26. Therefore renounce, O Rāma! Your selfish desires, and know the falsity of egoism. Forsake the bond of the body for flying upward, as a new fledged bird flies above, and leaves its nest behind.

27. It is an act of the mind, to lead us to good or evil; as it is another function of it, to fabricate the false fabric of the world like appearances in a dream.

28. It is our incorrigible ignorance, that stretches out these imageries for our misery only; and it is our imperfect knowledge, which shows these false-hoods as realities unto us.

29. It gives us a dim sight of things, as we view the sky obscured by a mist; and it is the nature of the mind, to have an erroneous view of

objects.

30. The dull and unreal world, appears as a reality to us; and the imaginary duration of the universe, is as a protracted dream in our sleep.

31. It is the thought or idea of the world, that is the cause of its formal existence, as it is the blinking of the eye, that shows a thousand disks of the sun and moon in the clear sky.

32. Now Rāma, employ your reason to annihilate the formal world from your mind, as the sun dissolves the snows by the heat of his beams.

33. As one wishing to overcome his cold, gets his object at sunrise; so he who wishes to demolish his mind (its errors), succeeds in it at the rise of his reason.

34. As ignorance increases, so it introduces a train of impervious errors and evils. It spreads a magic spell around it, as Samvara the sorcerer showered a flux of gold dust about him.

35. The mind makes the way to its own destruction by its worldliness, and acts the part of its own catastrophe or self destruction by all its acts.

36. The mind cares only for keeping itself from destruction; but it is a fool not to know beforehand its imminent death.

37. The mind by its restless desires, hastens itself to a painful death; which reasonable are trying to avoid; by their government of the mind. (It is not right to trouble the mind with worldly cares).

38. The mind that is purified by reason, is purged from its volitions and nolitions; and resigns itself to the will of the Divine soul, which is ever present before it.

39. The curbing of the mind, is the magnanimity of soul, and gives rise to liberation from pain, therefore try to restrain your mind, and not to give a loose rein to it.

40. The world is a vast wilderness, full of the forests of our weal and woe, and beset by the dragons of disease and death on all sides: the irrational mind is as the rampant lord of the desert land, and drives us anon to all sorts of dangers and difficulties.

41. As the sage ended his sermon, the day departed to its end; and the sun declined to the west to his evening service. The assembly broke after mutual salutations, and met again and greeted each other with the

parting night and rising sun. (This is the *Brahmā muhūrta* or dawning day break at 4 A.M.)

## CHAPTER CIII.

### ON THE NATURE OF THE MIND.

Argument. The sufferings of men of ungovernable minds, serving as a lesson towards the liberation of the wise.

Some minds are seen to break-forth in passions like the torrents of oceans, and to heave and overflow on earth on every side. (By the unrestrained rage of their appetites).

2. They reduce the great to lowness, and exalt the low also to greatness; they make strangers of their friends, as also friends to strangers. (Such is the changeful state of the human mind).
3. The mind makes a mountain of a mote by its thought, and thinks itself a lord with its little of a trifle. (These are those that are puffed up with vanity. *Falsus honor juvat, non sed mendosum and mendacem.* Horace).
4. The mind being elated by the prosperity, which attends upon it by the will of God, spreads a large establishment for a while, and is then reduced to poverty in a moment at its loss. (*Fortuna nunquam perpetuo est bona:—Good luck lasts not for ever. The highest spoke in fortune's wheel, may soon turn lowest. Fortuna transmutat incertos honores.* Fortune is ever shifting her uncertain favours).
5. Whatever things are seen in this world to be stationary or changeful, are all but accidents according to the state of viewing them in that light: Just as a passing vessel is thought stationary by its passenger on board, but as moving by the spectators on the shore.
6. The mind is so changeful by the influence of time, place, power and nature of acts and things, that it continually shuffles from one feeling to another, like an actor personating his many parts on the stage.
7. It takes the truth for untruth and its reverse for certainty: so it takes one thing for another, and its joy and grief are all of its own making (*i. e.* the creations of its imagination).
8. The fickle mind gets every thing according to its own doing, and all the actions of our hands, feet and other members of the body, are

regulated by the same. (The mind is the mover of bodily organs).

9. Hence it is the mind that reaps the rewards of good or evil according to its past acts; just as the tree bears its fruits, according as it is pruned and watered in time. (Reap as you sow).

10. As the child makes a variety of his toy dolls at home from clay, so the mind is the maker of all its good and bad chances, according to the merit or demerit of its past actions.

11. Therefore the mind which is situated in the earthen dolls of human bodies, can do nothing of its own will, unless it is destined so by virtue of its former acts. (The mind that moves the body, is itself moved by the destiny derived from its prior acts).

12. As the seasons cause the changes in trees, so the mind makes differences in the dispositions of living beings. (As many men so many minds, and hard to have two men of one mind).

13. The mind indulges in its sport of deeming a span as a league, and *vice-versa* of thinking a long as short, as in the case of the operations of our dreams and fancy.

14. A Kalpa age is shortened to a moment, and so is a moment prolonged to a Kalpa, by the different modes of the mind; which is the regulator both of the duration and distance of time and place.

15. The perceptions of the quickness and slowness of motion, and of much or little in quantity, as also of swiftness or tardiness of time, belong to the mind and not to the dull material body (though these sensations are derived by means of the bodily organs).

16. So the feelings of sickness and error and of dolor and danger, and the passing of time and distance of place, all rise in the mind like the leaves and branches of trees. (From its inborn perceptions of them).

17. The mind is the cause of all its feelings, as water is the cause of the sea, and the heat of fire. Hence the mind is the source of all things, and intimately connected with whatever is existent in the world.

18. The thoughts that we have of the agent, effect and instrument of things, as also of the viewer, view and the instrumentality of sight, all belong to the mind.

19. The mind alone is perceived to be in existence in the world; and its representations of the forests and all other things are but variations of itself! So the thinking man sees the substance of gold only, in all its various formations of bangles and bracelets, which are taken for



naught. (All objectivity is dependant on the subjective mind, as there is no perception of an object independent of the mind. See identity of the subjective and objective in the Pantheistic Idealism of Spinoza).

## CHAPTER CIV.

### STORY OF A MAGIC SCENE.

Argument. Story of king Lavana and his court, and the Advent of a Sorcerer there.

Vasishtha said:—Hear me relate to you Rāma a very pretty narrative, representing the world as an enchanted city, stretched out by magic of the magician Mind.

2. There lies on the surface of this earth a large and populous tract of land by name of Northern Pāndava, a country full of forests of various kinds. (We know the Northern Kuru the Uttara Kuru or Otterokoros of Ptolemy, to be the Trans-Himalayan Tartary, which is here termed the North-Pāndava, from the King Pandu's rambles and the wanderings of the Pāndava princes in it in their exile).

3. The forests were deep and dense, and there dwell in the fastness of these woods a number of holy hermits; while the Vidyādhara damsels had wrought there many a bower of swinging creepers (for their amusement).

4. Heaps of rubicund farina, wafted by the breeze from full blown lotuses, rose as high as crimson hills on the ground; which was decorated with wreaths and garlands by the loads of flowers, which had fallen thereon from the surrounding trees.

5. Groves of Karanja plants were decorated with bundles of blossoms, to the utmost boundaries of the jungle; and the firmament resounded with the rustling noise, emitted by the leafy date trees in the villages around.

6. There was a range of tawny rocks on one side, and fields brown with ripened corn on another; while the warbling of cerulean doves—reechoed in the resonant groves about.

7. The shrill cry of the stork resounded in the forest, and the branches of tamala and pātali flowers, hang down like earrings of the hills.

8. Flocks of various birds, were making a chorus with their vocal music;

and the blooming crimson blossoms of pāribhadra arbors, were hanging over the banks, all along the length of the running streams.

9. Damsels in the cornfields, were exciting the passion of love with their vocal music; and the breezes blowing amidst forests of fruits and flowers, dropped down the blossoms in copious showers.

10. The birds, Siddhas and seers were sitting and singing outside their homes of mountain caverns; and made the valley symphonious with their celestial strains of holy hymns.

11. The Kinnara and Gandharva concerts, were singing under their bowers of plantain trees; and the greyish and gaysome groves of flowers, were filled with the hum of the whistling breeze.

12. The lord of this romantic country, was the virtuous Lavana, a descendant of king Harish Chandra; and as glorious as his sire the sun upon earth. (This prince had descended of the solar race).

13. His fair fame formed a white diadem to crown his head, and adorn his shoulders with its brightness; it whitened the hills in the form of so many Sivas, besmeared with the hoary ashes upon his tufted head and person.

14. His sword had made an end of all his enemies; who trembled as in a fit of fever on the hearing of his august name.

15. His greatest exertion was devoted to the supportance to respectable men; and his name was uttered like that of Hari by all his people.

16. The Apsara fairies sang with glee the songs of his praise, sitting in the celestial seats of the gods on the tops of the Himalayan mountains.

17. The regent of the skies heard with attention, the songs of the heavenly maids, and the aerial swans and cranes of Brahmā, were responsive to their eulogies with their gabbling cries. (*Dhani* is the enharmonic diapason of Indian music).

18. His uncommonly magnanimous and wonderous acts, which were free from the fault of niggardliness; were unlike to any thing that was ever heard or seen by any body.

19. His nature knew no wiliness, and it was a perfect stranger to pride and arrogance; he kept himself steadfast to his magnanimity, as Brahmā held himself fast to his rudrāksha beads.

20. He used to take his seat in the royal throne amidst his courtiers,

as the lord of the day occupies his seat in the sky for the eight parts (watches) of the day. (The Ritual day is divided into eight *yamārdha* parts for particular rites and duties).

21. After he was seated there as gladly as the moon in the firmament, his chieftains and legions appeared before the throne with their salutations (and presenting of arms).

22. Then as the royal party was seated in the court hall, beautiful songstresses (that were in attendance), began to sing, and ravish the hearts of the hearers, with the music of lutes.

23. Then a set of handsome maids, waved the beautiful chouries which they held in their hands, over the person of the king: and the ministers and counsellors, as wise as the preceptors of the gods and demons (Brihaspati and Sukra), took their seats beside him.

24. The ministers were then employed in the public affairs pending before them; and the dextrous officers were engaged in relating the reports of the country to the king.

25. There were the learned pandits reciting the holy legends from their books, and the courteous panegyrists chaunting their sacred eulogies on one side.

26. There appeared at this time a magician in his fantastic attire, and with his blustering vauntings before the Court; in the manner of a roaring cloud, threatening to deluge the earth with his showers of rain.

27. He bowed down to the ruler of the earth, and lowly bent his capped head and neck before the court; as a tree hangs down its loads of fruits, at the foot of a mountain.

28. He approached before the king, as a monkey advances to a shady and lofty tree, loaded with fruits and flowers. (The artful sorcerer is compared with the cunning monkey prying into a fruitful arbour).

29. The flippant brat then conveyed the fragrance of his sense, with the breath of his mouth; and addressed the lofty headed king with his sweet voice, as the humble bee hums to the lotus.

30. Reign O lord! that sittest on the earthly throne like the moon enthroned on high, to mark one wonderful feat of my art, known as the trick of Kharolikikā.

31. Saying so, he began to twirl about his magic staff set with peacocks' feathers, which began to display many wonders like the wonderful works of creation.

32. The king beheld it describing a bright circlet, emitting the particles of its rays around; and viewed in the manner, that the god Indra views his variegated rainbow sparkling afar in the sky.

33. As this time a chieftain of Sinde (who was the master of horse), entered the court, as a cloud appears in the starry heaven.

34. He was followed by his swift and beautiful courser, as the *Uchcha Sravā* horse of Indra follows his master in the celestial regions. (This is the Pegasus of the Hindus).

35. The chieftain brought the horse before the king and said this horse my lord! is a match for the *Uchcha Sravā*, who was produced from the milky ocean, and flies with the swiftness of the mind.

36. This horse of mine, O king of the earth! is the best of his kind, and a compeer of *Uchcha Sravās*; he is a personification of the wind in the swiftness of his flight.

37. My master has made a present of this horse to you, my lord; because the best of things is a suitable present to the best of men. (Great gifts are for the great; or, a donum worthy of the donor and donee).

38. After he had ended his speech the magician spoke in a voice, as sweet as that of the swallow, after the roaring of the cloud is hushed to silence.

39. Do you my lord ride upon this horse, and wander at your pleasure with full lustre on earth; as the sun shines forth in splendour by his revolving round the heavens.

40. Hearing this the king looked at the horse, and ordered him to be brought before him, in a voice like that of the peacock answering the roaring cloud.

41. The king saw the horse brought before him as a figure drawn in painting, and gazed upon him with his fixed eyes and without closing his eye-lids, as he was himself turned to a painting. (A gift horse is looked in his gait, and not in his mouth).

42. Having looked upon him for a long time, he mounted on his back, and sat still with his closed eye-lids, as the sage Agastya was confounded at the sight of the sea and its rocks.

43. He continued for a couple of hours as if he was drowned in his meditation, and as insensible saints remain in the enjoyment of their internal and spiritual stupor.

44. He remained as spell-bound and overpowered by his own might, and could not be roused from his stupefaction by any body, but was absorbed in some thoughts of his own mind.

45. The flapping chouries ceased to wave about his person, and the holders of the flappers remained as still as the moon beams at night.

46. The Courtiers remained motionless at seeing his quiescence, as when the filaments of the lotus, remain unmoved, by their being besmeared in the mud.

47. The noise of the people in the Courtyard, was all hushed and quiet; as the roaring of the clouds is stopped at the end of the rains.

48. The ministers were drowned in their thoughtfulness and doubts at the state of their king, as the host of the gods were filled with anxiety on seeing the club bearing Vishnu fighting with the demons.

49. The people were struck with terror and dismay, at seeing this apoplexy of their prince who remained with his closed eyes, like closed lotuses shorn of their beauty.

## CHAPTER CV.

### THE BREAKING OF THE MAGIC SPELL.

Argument. Inquiry of the courtiers into the cause of the king's apoplexy, and his answer thereto.

Vasishtha continued:—After a couple of hours the king returned to his senses, like the lotus flower resuming its beauty, after the mists of the rainy weather are over.

2. He shook his body decorated with ornaments upon his seat; as a mountain shakes with its peaks and woods at an earthquake.

3. His seat also shook under him as he came to his sense and moved his body, just as the seat of Siva on the Kailāsa mountain, is shaken by the movement of the infernal elephant.

4. As he was about to fall down from the horseback, he was held up by and supported upon the arms of his attendants; as the mount Meru is kept from falling, by the hills at its feet and sides.

5. The attendants bore the prince, in the deranged state of his mind upon their arms; as the still waters of the sea bear the figure of the moon that is disturbed by the waves.
6. The king asked them softly saying, what place was it and whose court it was; as the bee shut up in the flower cup of the lotus, asked it when it is about to sink in the water saying:—Ah! where am I, and where am I going?
7. The Courtiers then respectfully asked the king, what was the matter with him; with a voice as sweet as the lotus utters to the sun when he is eclipsed by Rāhu.
8. The attendants also with all the ministerial officers, asked him about his case; as the gods terrified at the great deluge, asked the sage Mārkaṇḍeya concerning the occurrence.
9. Lord! we were greatly dismayed, said they, upon seeing you in that plight; because the stoutest hearts are broken by accidents proceeding from unknown causes.
10. What were those pleasant objects of your desire, that had so much bewitched your mind? Since you know that all the objects which appear pleasant for the present, prove to be bitter at the end. *Gaudia principium nostri sunt saepe doloris*. Ovid. Pleasure is often the introduction to pain, and amid the roses fierce Repentance rears her snaky crest. Thomson. So: Pleasure is pain, when drunk without a rein.
11. How could your clear understanding, which has been pacified by the grand doctrines and precepts of the wise, fall in to the false fascinations of the foolish? (*Falsum gaudium juvat, quem nisi mendosum*. False pleasure pleases, none but the base).
12. The minds of fools are fascinated by the trivial and tawdry trifles of common people; but they are of no value to the high minded as one like yourself. (The good and great are above the reach of the allurements of pleasure).
13. Those who are elated by the pride of their bodies, have their minds always excited by ungovernable passions, which take their lead through life. (Pride is innate in beauty).
14. Your mind is elevated above common things, it is calm and quiet and enlightened by truth; and fraught with excellent qualities; yet it is strange to find it out of its wits.
15. The mind unpracticed to reasoning, is led away by the currents of

time and place, but the noble-minded are not subject to the influence of incantations and enchanting spells.

16. It is impossible for the reasoning mind to be weakened or deranged, the high mind like the mount towering of Meru, is not to be shaken by the boisterous winds.

17. Thus consoled by his companions, the countenance of the king resumed its colour; as the face of the full moon collects its brightness, in the bright fortnight of the month.

18. The moon-like face of the king was brightened by his full open eyes, as the vernal season is beautified by the blooming blossoms, after the winter frost has passed away.

19. The king's face shone forth with astonishment, and it was mixed with fear, at the remembrance of the charm of the magician; as the moon shines pale in the sky, after her deliverance from the shadow of an eclipse.

20. He saw the magician and said to him with a smile, as the serpent *takshaka* addresses his enemy—the weasel.

21. You trickster, said he, what was this snare which thou didst entrap me in, and how was it that thou didst perturb my tranquil soul by thy wily trick, as a gale disturbs the calm of the sea.

22. How wonderful are the captivating powers of spells, which they have derived from the Lord, and whose influence had overpowered on the strongest sense of my mind.

23. What are these bodies of men, that are subject to death and disease and what are our minds that are so susceptible of errors, and lead us to continued dangers.

24. The mind residing in the body, may be fraught with the highest knowledge, and yet the minds of the wisest of men, are liable to errors and illusion. (*Hominis est errare*. To err is human).

25. Hear ye courtiers! the wonderful tale of the adventures, which I passed through under this sorcery, from the moment that I had met this magician at first.

26. I have seen so many passing scenes in one single moment under this wizard, as had been shown of old by Brahmā in his destruction of the theurgy of Indra. (The mighty Sakra spread his Indrajāla or the web of his sorcery, in order to frustrate the attempts of the valiant Bali against him, and was at last foiled himself by the Brahma vidyā of

Brahmā).

27. Having said so, the king began to relate smilingly to his courtiers, the strange wonders which he had beheld in his state of hallucination.

28. The king said:—I beheld a region full with objects of various kinds, such as rivers and lakes, cities and mountains, with many boundary hills, and the ocean girding the earth around.

## CHAPTER CVI.

### THE TALISMAN OF THE KING'S MARRIAGE WITH A CHANDĀLA MAIDEN.

*(An Allegory of Human Depravity).*

Argument. The king borne on horse-back to the habitation of a huntsman, and was there married to his maiden daughter. (This adventure resembles that of Tajul Maluk in Gule Bākavli.)

The king related:—This land of mine abounding in forests and rivulets, and appearing as the miniature of this orb of the earth. Literally:—as the younger twin sister of the earth:—

2. This land appearing as the paradise of Indra, of which I am the king, and where I am now sitting in my court-hall, amidst my courtiers and all these citizens.

3. There appeared here yonder sorcerer from a distant country, like a demon rising from the infernal region on the surface of the ground.

4. He turned round his magic-wand emitting its radiance around, as the tempest rends and scatters the rainbow of Indra in fragments in the air.

5. I was looking intently at the whirling wand, and the horse standing before me, and then mounted on the back of the steed in the dizziness of my mind.

6. I sat on the back of this unmoving horse and seemed to ride on a fleet steed, with the swiftness of the Pushkara and Āvartaka clouds, riding over the tops of immovable rocks.

7. I then went to a chase in full speed, a pass over an ownerless desert, howling as the surges of the boundless ocean.



8. I was borne afterwards with the horse in the air, as if we were wafted by the winds; and dashed onward like common people, who are carried afar by the current of the insatiable desires of their minds.

9. Being then fatigued with my journey, and moving slowly with my wearied horse, I reached to the skirt of the desert which was as vacant as the mind of a pauper, and as empty as the heart of a woman. (Cares hover over roofs of wealth, and secrets from female hearts fly by stealth. *Curae laqueata circum Tecta volantes*. Hor. Cares that flutter bat-like round fretted roofs. A woman is never so weak as in keeping her secrets).

10. It was as the wilderness of the world burnt down by a conflagration, and without even a bird flying over it. It was as a waste of sandy frost, and without a tree or any water in it. (A vast desert displayed its barren waste).

11. It appeared as another sky in its extent, and as the eighth ocean of the world. It was as a sea on earth with its bed entirely dried up. (There are in all only seven oceans in Indian Geography, the eighth is a myth).

12. It was as expanded as the mind of a wise man, and as furious as the rage of the ignorant. There was no trace of human feet, nor track with any grass or herb in it. (Immeasurable and fathomless as the sapient mind.)

13. My mind was bewildered in this boundless desert, like that of a woman fallen into adversity, and having no friend or food or fruit for her supportance. (Adversity is the canker of the woman's breast: *asaubhagyan jvarāstrīnām*).

14. The face of the sky was washed by the waters, appearing in the mirage of the sandy desert; and I passed panting in that dreary spot until it was sunset.

15. It was with great pain and sorrow, that I passed across that vast desert; like the wise man who goes across this world, which is all hollow and void within.

16. After passing this desert, I met a thick forest beyond it, when the sun was setting in his setting mountain with his horse, and tired with traversing through the hollow sphere of heaven.

17. Here the birds were warbling amidst the *jāmb* and *kadamba* trees, and were the only friends that the weary travellers could meet with, in their weary and lonesome journey.

18. Here detached plots of long grass, were seen waving their tops; like covetous men nodding their heads, on finding some riches to their heart's content. (The poor are pleased with a little, and bow down their heads at petty pittances).

19. This shady forest afforded me a little joy, after my pains in the dry and dreary desert; as a lingering disease seems more desirable to men, than the pains attending on death.

20. I then got under the shade of *Jambīra* tree, and felt myself as pleased, as when the sage Markandeya got upon the top of the mountain at the great deluge. (The Ararat of Noah?).

21. Then I took shelter under the creepers, descending from its branches, as the scorching top of a mount, finds a temporary shadow under the umbrage of a dark cloud.

22. As I was hanging down with holding the pendant roots in my hand, the horse slid away from underneath me, as the sins of a man glide under him, that puts his trust in the sacred Ganges streams. (The purificatory power of Ganges water, resides even in the belief of its holiness, and does not consist only in bathing in it).

23. Fatigued with my travel of the live-long day in the dreary waste, I took my refuge under this tree; as a traveller rests under the shelter of a kalpa tree at the setting of the sun.

24. All this business of the world was stopped, as the sun went down to rest in the western hills (The Hindu ritual prescribing no duty for the night consisting of three watches—*triyama rajanī*).

25. As the shade of night overspread the bosom of the universe, the whole forest below betook itself to its nightly rest and silence. (The vegetable creation was known to sleep at night by the Hindu sages).

26. I reposed myself in the grassy hollow of a branch of that tree, and rested my head on the mossy bed like a bird in its nest. (Primeval men slept in the hollow of trees like birds, for fear of rapacious animals in the caves of the earth below, as also in the caverns of upland hills and mountains).

27. I remained there as insensible as one bitten by a snake, and as a dead body that has lost its past remembrance. (Sleep and death are akin to each other—*hypnos kai thanatos didumo adelpho*). I was as impotent as a sold slave; and as helpless as one fallen in a dark ditch or blind pit. Bought slaves *kṛita-dāśas* and their loss of liberty, were in vogue from the earliest times in India. ([Sanskrit: andha ku [...]] = a blind pit).

28. I passed that one night as a long Kalpa in my senselessness; and I thought I was buffeting in the waves like the seer—Markandeya at the great deluge (*i. e.* the body was insensible in the state of sleep; but the mind was active as in a dream, which makes an age of a moment).

29. I passed the night under a train of dangers and difficulties, that invaded me as in the state of dreaming; and I had no thought about my bathing or eating or worshipping my Maker (the mind being wholly occupied by the objects of the dream).

30. I passed the night in restlessness and disquiet, shaking like the branch of a tree; and this single night of trouble was as long as it was tedious to me (like the time of a lingering disease).

31. A melancholy overspread my countenance, as darkness had veiled the face of the night, and my waking eyes kept watching for the day, like blue-lotuses expecting with their watchful eyes the rising moon.

32. The demoniac noise of wild beasts being hushed in the forest at the end of the night, there fell a shivering fit on me with the clattering of my teeth through excessive cold.

33. I then beheld the east, red with the flush of intoxication; as if it was laughing at seeing me drowned in my difficulties.

34. I saw the sun advancing afterwards towards the earth, and to mount on his Airavata the regent elephant of that quarter. He seemed to be so full of glee, as the ignorant man has in his folly, and the poor man in obtaining a treasure.

35. Having got up from my mossy bed, I shook off my bed cloth, like the god Siva tossing about his elephantine hide at his giddy dance in the evening. (See Magh. Book I).

36. I then began to wander in the wide forestland, as the god Rudra roves about the wide world, after its desolation by his demons at the end of kalpas.

37. There was no animal of any kind to be seen in the desolate desert, as the good qualities of good breeding, are never to be found in the persons of the illiterate.

38. I saw only the lively birds, perching and chirping all about the woods without intermission.

39. It was then at midday, when the sun had run his eighth hour, and the plants had dried up the dews of their morning baths.

40. That I beheld a damsel carrying some food and a goblet of water, on the way as Hari bore the poisonous liquor to the demons in his disguise in the shape of Mādhavī.

41. She was of a swarthy complexion, and dressed in sable black attire; and looked askance at me; when I advanced towards her as the bright moon appears towards the dark and sable night.

42. I asked her to give me some of her food in my great distress, because, I told her, one is enriched by relieving the distress of the needy.

43. O good maid; said I, increasing hunger is consuming my bowels and I would take any food, even as the female serpent devours her own brood and young, in the excess of her hunger. (Hunger beats down the stony wall, and impure food is pure to the hungry).

44. I begged of thee and yet thou gavest me nothing, but dost remain as inexorable as the goddess of fortune, who declines to favour the wretched, however they implore her aid. (Fortune turns a deaf ear to the supplications of the poor).

45. Then I kept a long time, following her closely from one wood to another, and clinging to her as her shadow, moving behind her in the afternoon.

46. She then turned to me and said:—Know me, to be a Chandāla girl and bearing the name of Harakeyuri; we are as cruel as Rākshasas, and feeders on human flesh as on those of horses and elephants.

47. You cannot, O King! get your food by merely your craving it of me; as it is hard to have the favour of men, without first meeting with their desires.

48. Saying so, she went on trippingly at every step, and then entered into an arbour on the wayside and spoke merrily unto me saying:—

49. Well, I will give you of this food, if you will consent to be my husband; for it is not the business of base and common people to do good to others, before securing their own good.

50. My Chandāla father is here ploughing in the field, with his sturdy yoke of bulls, and has the figure of a demon, standing in the cemetery with his haggardly hungry and dusky stature.

51. This food is for him, and may be given to you, if you will agree to espouse me; because the husband deserves to be served even at the peril

of one's life.

52. To this I replied, I agree to take thee to my wife, for what fool is there that will abide by the usage of his family, when his life is in danger?

53. She then gave me half of the food she had with her, as Mādhavī parted with half of her ambrosia to the hungry Indra of old.

54. I ate the Chandāl's food, and drank the beverage of *Jambu* fruits which she gave me; and then rested at that place, and fell to a sleep caused by my fatigue and long walking.

55. Then she approached to me, as a black cloud advances before the sun; she held me in her arms, and led me onward with her guiding hand, and as fondly as her second self.

56. She took me to her father, a fat and ugly fellow of a repulsive appearance; as the tormenting agony of death, leads a person to the hideous cell of the devil.

57. My companion whispered to his ears the tidings of our case, as the black bee hums her tale softly to the ear of an elephant (in order to sip his frontal juice or ichor of *mada-bārī*).

58. This man, said she, is to be my husband, if you, my father, will give your consent. To this he expressed his approval by saying—"Vādham be it so" by the end of this day (when marriage rites usually take place and is called *godhuli*, or the dusty dusk of returning herds from their pasture grounds).

59. He loosened the bulls from their yoke, as the regent of death releases his hell hounds. And it was in the dusk of the day, when the sky was obscured by the evening mist, and rising dust of *godhuli*, that we were dismissed from the demons' presence, to take our own way.

60. We passed the great jungle in a short time, and reached the Chandāla's abode in the evening; as the demons pass amidst the funeral ground, to rest in their charnel vaults at night.

61. The dwelling had on one side, the slaughtered monkeys, cocks and crows; and swarms of flies flying over them, and sucking the blood sprinkled over the ground.

62. The moist entrails and arteries of the slaughtered beasts, that were hung up to be dried in the sun; were chased by the ravenous birds of the air, that kept hovering over them; while flocks of birds fluttered over the *Jambira* trees (to pick up the fruits for their food).

63. There were heaps of fat laid up to be dried in the portico, and ravenous birds flying over them; and the skins of the slain animals, which were besmeared with blood, lay in piles before their sight.

64. Little children had bits of flesh in their hands, beset by buzzing flies; and there were the veteran Chandālas, sitting by and rebuking the boys.

65. We then entered the house scattered with disgusting entrails and intestines about, and I thought myself as the ghost of a dead man standing beside the regent of death.

66. I had then a seat of a big plantain leaf, given to me with due respect, in order to be seated as a welcome guest, in the abominable abode of my new-earned father-in-law.

67. My squint eyed mother-in-law then eyed at me, with her blood-red eyeballs; and muttered with gladness in her look, "is this our would be son-in-law?"

68. Afterwards we sat on some seats of skin, and I partook of the repast which was served before me, as the reward of my sins (*i. e.* this fare was as unpalatable, as the requital of one's crimes).

69. I heard there many of those endearing words, which were the seeds of endless misery; as also many such speeches that were unpleasant to my mind, for their being of no benefit to me.

70. Afterwards, it came to pass on one day, when the sky was cloudless and the stars were shining; that they presented a dowry of cloths and other articles before me (as dānadravya).

71. With these they made over that frightful maiden to me, and we were joined together as black and white, and as sin and its torment together (*i. e.* she was given to torment me for my past sins).

72. The flesh-eating Chandālas, festivated the marriage ceremony with profusion of wine and loud shouts of joy; they beat their sounding tomtoms with merriment, as wicked men delight in carrying on the acts of their vileness. (The giddy mirth of the rabble, is compared with the revelry of the riotous).

## CHAPTER CVII.

## DESCRIPTION OF A TRAIN OF DANGERS.

Argument. The King's residence at the Chandāla's abode and his adventures during sixty years at that place.

The king continued:—What more shall I say of that festivity, which had quite subdued my soul? I was thenceforward named as Pushta-Pukkusha or cherished Chandāla by my fellows. (Beng-ghar-jāmāi or home-bred bridegroom).

2. After the festivity had lasted for a week, and I had passed full eight months at that place; my wife had her pubertal efflorescence, and afterwards her conception also (garbhādhāna and garbha).

3. She was delivered of a daughter which is the cause of woe, as a danger is the spring of calamities. (The parallel passage is well known *dārikā dukkhkha dāyika*, a daughter is the source of grief). This daughter grew up as soon as the growth of the cares and sorrows of the ignorant. (The wise neither care nor sorrow for any earthly matter).

4. She brought forth again a black boy in course of three years; as the fruit of folly raises the false expectation of fruition (*i. e.* We are often frustrated in our hopes in our boys).

5. She again gave birth to a daughter and then to another boy; and thus I became an old Chandāla, with a large family in that forest land.

6. In this manner passed many years with these shoots of my woe in that place; as a Brahmicide has to pass long years of torment in hell-fire. (Here is a piece of priestcraft in the augmented torment for killing a Brāhman as any other man).

7. I had to undergo all the pains of heat and cold, of chill-winds and frost, without any help to be had in that dreary forest; and as an old tortoise is constrained to move about in the mud of a pool for ever.

8. Being burthen with the cares of my family, and troubled by anxieties of my mind; I saw my increasing afflictions like a conflagration rising all about me.

9. Clad in bark and wrapt in old and ragged cloths, with a covering of grass and a straw hat on my head, I bore loads of logs from the woods; as we bear the burden of sins on our backs and heads. (See Bunyan's Pilgrim's Progress).

10. I had to pass full many a live-long year, under the shade of *dhavalī* trees; with no other cloth or covering on me than an old

tattered, dirty and stinking *Kaupina*, which was beset by flees and leeches. (Kaupina a piece of rag covering the lower secret parts of the body as that of Fakirs and Yogis).

11. I was exposed to the chill cold winds, in all my toils to support my family; and lay like a frog in some cave in the woods, under the keen blasts of winter.

12. The many quarrels and bickerings, and the sorrows and wailings, to which I was often exposed at home and abroad, made my blood to gush out in tears from my weeping eyes.

13. We passed the nights on marshy grounds in the jungle, and being deluged by the raining clouds, we took our shelter in the caverns of mountains, with no other food than the roasted flesh of bears.

14. Afterwards the rainy season of sowing being over, and the dark drizzling clouds having dispersed in air, I was driven from my abode, by the unkindness of my relations and continued contention with others.

15. Being thus in dread of every body in the neighbourhood, I removed myself to the house of another man, where I dwelt with my wife and prattling children for some years.

16. Then vexed by the scolding of the termagant Chandālī, and the threats of the villainous Chandālas; my face became as pale as the waning moon under the shadow of Rāhu (the ascending node).

17. I was bit and scratched by the teeth and nails of my wife, as if my flesh and muscles were torn and gnawed down under the grinders of a tigress; and I was as one caught by or sold to a hellish fiend, and thought myself as changed to an infernal being also.

18. I suffered under the torrents of snow thrown out of the caverns of the Himālaya, and was exposed to the showers of frost, that fell continually in the dewy season.

19. I felt on my naked body the iron shafts of rain, as darts let fly from the bow of death; and in my sickly and decrepit old age, I had to live upon the roots of withered vegetables.

20. I dug them out plentifully from the woodland grounds and eat them with a zest, as a fortunate man has in tasting his dainty dishes of well cooked meat.

21. I took my food apart and untouched by any body, for fear of being polluted by the touch of a vile and base born family; and because the pungency of my unsavoury diet, made my mouth wry at every morsel.



22. While I was famishing in this manner, I saw others had their venison and sheep's flesh bought from other places for their food; and who pampered their bodies also with the flesh they cut out from other living animals and devoured raw with great zest.

23. They bought animal flesh sold in iron pots and stuck in spits, for undergoing migrations into as many thousand bodies as they have killed and fed upon. (This is the Pythagorean doctrine of metempsychosis of the soul, as described in Goldsmith's Citizen of the world).

24. I often repaired to the garden grounds of the Chandālas, with my spade and basket in the cool of the evening, in order to collect the raw flesh, which had been cast about in the dirt, for making any food of them.

25. But the time seemed to turn favourable to me, when I was about to be cast into hell, by leading me to take refuge of the mountain caverns, and seek my supportance there by the roots and plants growing therein.

26. In this state, I was met by my good chance, on some Chandālas appearing in person before me, and driving away the village dogs with their clubs from before them (to the woods).

27. They gave my wife and children some bad rice as the villagers used to take, and we passed the night under the shade of a palm tree, whose withered leaves were rattling with the rain drops, that fell in showers upon them.

28. We passed the night in company with the sylvan apes, with our teeth clattering with cold; and the hairs of our bodies standing on their ends, like a thousand thorns through coldness.

29. The rain drops decorated our bodies with granules of vivid pearls, and our bellies were as lean and lank like an empty cloud through hunger and for want of food.

30. Then there rose a quarrel in this direful forest, between me and my wife; and we kept answering one another, with our clattering teeth and ruddy eyes by effect of the cold.

31. My foul and dirty person resembled that of a dark black demon, and we roved about the borders of rivers and brooks, to fish with a rod and hook in my hand.

32. I wandered also with a trap in my hand, like Yama with his noose at the desolation of the earth; and caught and killed and drank the heart blood of the deer in my hunger and thirst.

33. I sucked the warm heart blood, as the milk of my mother's breast, at the time of famishing; and being besmeared in blood, I stood as a blood sucking demon in the cemetery.

34. The Vetālas of the woods fled before me, as they do from the furies of the forests; and I set my snares and nets in the woods, for catching the deer and birds of the air.

35. As people spread the nets of their wives and children, only to be entangled in them in the false hope of happiness; so did I spread my net of thread, to beguile the birds to their destruction.

36. Though worried and worn out in the nets of worldly cares, and surrounded on every side by the miseries of our vicious lives; yet do our minds take their delight, in the perpetration of cruel and foul acts (to the injury of others).

37. Our wishes are stretched as far and wide, as a running river overflows its banks in the rainy season; but the objects of our desires fly afar from us, as snakes hide themselves from the snake eating *Karabhas* by their own sagacity. (The *Karabha* is a quadruped of the weasel kind, and is called *gohadgel*—in Bengali).

38. We have cast off kindness from our hearts, as the snake leaves off his slough; and take a delight to let fly the hissing arrows of our malice, as the thunder storm betides all animals.

39. Men are delighted at the sight of cooling clouds, at the end of the hot season; but they avoid at a distance the rough briny shore spreading wide before them. (So men hail their happiness, and avoid their troubles).

40. But I underwent many a difficulty, which multiplied as thickly upon me, as the weeds growing in dales; and I moved about all the corners of that hellish spot, during my destined time. (What is decreed, cannot be avoided).

41. I have sown the seeds of sin under the rain-water of my ignorance, to grow speedily as thorns on my way. I have laid hidden snares for the unwary innocent, to secure myself in the mountain caves.

42. I have caught and killed the innocent deer in the trap; to feed upon its flesh; and have killed the *chowry* kine, to lay my head on the hair hanging down their necks.

43. I slept unconscious of myself in my ignorance, as Vishnu lay on his huge hydra; I lay with my out-stretched legs and limbs in the brown

cell, resounding to the yell of wild beasts abroad.

44. I lay my body also, on the frost of a cave in the marshy ground of Vindhya; and wrapped my swarthy form in a tattered quilt, hanging down my neck and full of fleas.

45. I bore it on my back, as a bear bears the long bristles upon him even in the hot season; and suffered the heat of the wild fire, which burnt away many wild animals which perished in groups as in the last conflagration of the world.

46. My wife bore her young ones, both for our pleasure as well as pain: as the food of the glutton, is both for his satiety and sickness; and the influence of planets, is for our good and evil also.

47. Thus I the only son of a king, had to pass sixty painful years of my life, as so many kalpa ages of long duration.

48. I raved sometimes in my rage, and wept at others in my bitter grief; I fared on coarse meals, and dwelt, alas! in the abodes of vulgar Chandālas. Thus I passed so many years of my misery at that place, as one fastened to the fetters of his insatiable desires, is doomed to toil and moil for naught until his death. (Bound to our desires, we are dragged to the grave).

## CHAPTER CVIII.

### DESCRIPTION OF A DRAUGHT AND DEARTH.

Argument. The distress of Chandālas caused by famine and want of Rain.

The king continued to say:—Time passed away, and old age overtook me, and turned my beard to blades of grass covered with hoar frost.

2. My days glided away in alternate joy and grief, brought on by my fate and acts; just as a river flows on with the green and dried leaves, which the winds scatter over it.

3. Quarrels and broils, misfortunes and mischances, befell on me every moment; and beset me as thickly and as fastly as the arrows of woe flying in a warfare.

4. My foolish mind kept fluttering like a bird, in the maze of my wishes

and fancies; and my heart was perturbed by passions, like the sea by its raging waves.

5. My soul was revolving on the vehicle of my wandering thoughts; and I was borne away by them like a floating straw, to the whirlpool of the eventful ocean of time.

6. I that moved about like a worm amidst the woodlands of Vindhya, for my simple supportance, felt myself in the process of years, to be weakened and pulled down in my frame, like a biped beast of burthen.

7. I forgot my royalty like a dead man, in that state of my wretchedness, and was confirmed in my belief of a Chandāla, and bound to that hilly spot like a wingless bird.

8. The world appeared to me, as desolate as at its final desolation; and as a forest consumed by a conflagration; it seemed as the sea-shore lashed by huge surges; and as a withered tree struck by a lightning.

9. The marshy ground at the foot of Vindhya was all dried up, and left no corn nor vegetable, nor any water for food or drink; and the whole group of Chandālas, was about to die in dearth and dryness.

10. The clouds ceased to rain, and disappeared from sight; and the winds blew with sparks of fire in them. (The hot winds of the monsoon called agni-vrishti).

11. The forest trees were bare and leafless, and the withered leaves were strewn over the ground; wild fires were raging here and there, and the wood-lands became as desolate, as the abodes of austere ascetics (dwelling in the deserts).

12. There ensued a formidable famine, and a furious flame of wildfire spread all around; it burnt down the whole forest, and reduced the grass and gravels all to ashes.

13. The people were daubed with ashes all over their bodies, and were famishing for want of food and drink; because the land was without any article of food or even grass or water in it, and had turned to a dreary desert.

14. The mirage of the desert glistened as water, and deluded the dry buffaloes to roll in it (as in a pool); and there was no current of breeze to cool the desert air.

15. The call and cry for water, came only to the ears of men; who were parching under the burning rays of the torrid sun (in the Deccan).

16. The hungry mob, hurrying to browse the branches and herbs, yielded their lives in those acts; while others sharpened their teeth, in their acts of tearing and devouring one another.

17. Some ran to bite the gum of catechu, thinking it to be a bit of flesh; while others were swallowing the stones, as if they were cakes lying on the ground before them.

18. The ground was sprinkled with blood, by the mutual biting and tearing of men; as when blood is spilt in profusion, by the lion's killing a big and starving elephant.

19. Every one was as ferocious as a lion, in his attempt to devour another as his prey; and men mutually fought with one another, as wrestlers do in their contest.

20. The trees were leafless, and the hot winds were blowing as fire-brands on all sides; and wild cats were licking the human blood, that was spilt on the rocky ground.

21. The flame of the wild fire rose high in the air, with clouds of smoke whirling with the howling winds of the forest; it growled aloud in every place, and filled the forest-land with heaps of brown cinders and burning fire brands.

22. Huge serpents were burnt in their caves, and the fumes rising from these burning bodies, served to grow the poisonous plants on the spot; while the flame stretching aloft with the winds, gave the sky an appearance of the glory of the setting sun.

23. Heaps of ashes were lifted like dust, by the high howling winds, and stood as domes unsupported by pillars in the open sky; and the little children stood crying for fear of them, beside their weeping parents.

24. There were some men who tore a dead body with their teeth, and in their great haste to devour the flesh, bit their own hands and fingers, which were besmeared in their own blood.

25. The vultures flying in the air, darted upon the smoke, thinking it a turret of trees, and pounced upon the fire brands, taking them for bits of raw flesh.

26. Men biting and tearing one another, were flying in all directions; when the splitting of the burning wood hit upon their breasts and bellies, and made them gory with blood gushing out of them.

27. The winds were howling in the hollow caves, and the flames of the wild fire flashing with fury; the snakes were hissing for fear of these,

and the burnt woods were falling down with hideous noise.

28. Thus beset by dangers and horrors, with no other shelter than the rugged hollows of rocks, this place presented a picture of this world, with its circumambient flames, burning as the twelve zodiacal suns on high.

29. The winds were blowing hot amidst the burning woods and rocks, and drying up all things; and the heat of the fire below and the sunbeams above, together with the domestic calamities caused by influence of the planet Saturn, made this place a counterpart of this woeful world.

## CHAPTER CIX.

### MIGRATION OF THE CHANDĀLAS.

Argument. The perilous journey through the Delusive World.

The king continued:—As these calamities continued to rage in this place, by the displeasure of destiny; and the disasters of the last dissolution prematurely overtook the forest and mountaineers here:—

2. Some of these men went out from that place, with their wives and children, in search of some new abodes in foreign lands; as the clouds disperse and disappear from the sky, after the rainy season is over.

3. They were accompanied by their wives and children and close relatives, who clung to them as the members of their bodies; but the lean and infirm were left behind them, like the separated branches of trees.

4. Some of these emigrants were devoured by tigers, as they went out of their houses; as unfledged birds are caught by falcons, as they come out of their nests.

5. Some entered into the fire like moths, to put an end to their miserable lives; others fell into the pits, like fragments of rocks falling from the hills.

6. I separated myself from the connections of my father-in-law and others; and depending upon myself, I escaped narrowly from that distressed country, with my wife and children about me.

7. We passed the pit-falls and storms, and the wild beasts and snakes,

without any harm; and came out of that forest safe from all the deadly perils of the way.

8. Having then arrived at the border of that forest, we got to the shade of some palm trees, where I lay down my children from my shoulders as burdens of my sin and woes.[12]

[12] Compare the adventure of the prince Tājul Malur in Guli Bakāwalī, and his bearing the burthen of his children by the Negro wife on his shoulders.

9. I halted here after my tiresome journey and lengthened troubles, as one who had fled from the confines of hell; and took my rest like the withering lotus, from the scorching sunbeams and heat of summer.

10. My Chandāla wife also slept under the same tree, and my two boys lay fast asleep in each other's embrace, under the cooling shade.

11. Afterwards my younger son Prach'chhaka, who was as dear to us as he was the less intelligent, rose up and stood before me.

12. He said with a depressed spirit, and tears gushing out of his eyes, "Papa give me soon some meat-food and drink or else I die".

13. The little boy repeatedly made the same request, and said with tears in his eyes, that he was dying of hunger.

14. I told him I had no meat, and the more I said so, the more he repeated his foolish craving, which could neither be supplied with nor put down to silence.

15. I was then moved by paternal affection, and affliction of my heart, to tell him, "child, cut off a slice of my flesh, and roast and eat it."

16. He agreed to it, and said 'give it then'; because his hunger was so pressing and his vitality was so much exhausted, that he could not decline to crave my flesh for his food.

17. Being then overpowered by affection and compassion I thought of putting an end to all my grief with my life, which became so intolerable to me at his excessive distress.

18. Being unable to endure the pain of my affection, I despaired of my own life; and resolved to resort to death, as my only friend at this last extremity.

19. I collected some wood, and heaped them together for my funeral pile, and having put it on fire, I saw it blaze as I wished.

20. As I was hastening to throw myself on this pile, I was immediately roused from my reverie by the sound of music proceeding from this palace, hailing me as king, and shouting my victory *jaya*.

21. I understood this conjurer had wrought this enchantment on me, and put me to all these imaginable troubles for so long a period.

22. Like the ignorant, I was subject to a hundred changes of fortune (which can never approach the wise). As the great and mighty King—Lavana, had been recapitulating and expostulating on the vicissitudes of fortune:—

23. The sorcerer suddenly disappeared from his sight, at which the courtiers looked around them with their staring eyes; and then addressed the king, saying:—

24. This man was no sorcerer, our liege lord! who had no mercenary views of his own in this; but it was a divine magic (theurgy), that was displayed to our lord, to represent the lot of humanity and the state of the world.

25. This world is evidently a creation of the mind, and the imaginary world is only a display of the infinite power of the Almighty. (It was a coinage of the brain, a stretch of the imagination which gives images to ideals).

26. These hundreds of worldly systems, display the multifarious powers of Omnipotence; which delude even the minds of the most wise, to believe in the reality of unrealities, as it were by the spell of magic.

27. This delusion being so potent on the minds of wise, it is no wonder, that our king would be overpowered by it, when all common minds are labouring under the same error.

28. This delusive magic was not spread over the mind, by any trick or art of the conjurer; who aimed at nothing more than his own gain, by the act of his sorcery (it is the divine will, which spreads the illusion alike on all minds).

29. They that love money, never go away of themselves without getting something: therefore we are tossed on the waves of doubt (*i. e.* doubtful) to take him for a sorcerer.

30. Vasishtha said:—Rāma! though I am sitting here at this moment, before you and others of this assembly; yet I am quite sensible of the truth of this story, which is no fiction like the tale of the boy I have told you before, nor is it any coining or hearsay of mine.



31. Thus the mind is enlarged by the various inventions of its imagination, as a tree is extended by the expansion of its boughs and branches. The extended mind encompasses all things, as an outstretched harbour overspreads on the ground. It is the mind's comprehension of every thing, and its conversancy with the natures of all things, that serve to lead it to its state of perfection. (The amplitude of the mind, consists in the extent of its knowledge).

## CHAPTER CX.

### DESCRIPTION OF MIND.

Argument. The great Magnitude of mental powers, and government of the Mind.

Vasishtha said:—Since the subjective Intellect *chit*, has derived the power of knowing the objective Intelligibles *chetvas*, from the supreme cause in the beginning; it went on to multiply and diversify the objects of its intelligence, and thus fell from the knowledge of the one intelligent Universal *Ego*, to the delusion of the particular *non egos ad infinitum*. (The knowledge of the subjective universal soul being lost, the mind is left to be bewildered in the objective particulars to no end).

2. Thus Rāma, the faculties of the mind, being deluded by the unrealities of particulars, they continue to attribute specialities and differences to the general ones to their utter error. (Multiplication and differentiation of objects, mislead the mind from the universal unity of the only one).

3. The mental powers are ever busy to multiply the unrealities to infinity, as ignorant children are prone to create the false goblins of their fancy, only for their terror and trouble.

4. But the reality soon disperses the troublesome unrealities, and the unsullied understanding drives off the errors of imagination, as the sun-shine dispels the darkness.

5. The mind brings distant objects near it, and throws the nearer ones at a distance; it trots and flutters in living beings, as boys leap and jump in bushes after little birds.

6. The wistful mind is fearful, where there is nothing to fear; as the

affrighted traveller takes the stump of a tree for demon, standing on his way.

7. The suspicious mind suspects a friend for a foe, as a drunken sot thinks himself lying on the ground, while he is walking along.

8. The distracted mind, sees the fiery Saturn in the cooling moon; and the nectar being swallowed as poison, acts as poison itself.

9. The building of an aerial castle however untrue, is taken for truth for the time being; and the mind dwelling on hopes, is a dreamer in its waking state.

10. The disease of desire is the delusion of the mind; therefore it is to be rooted out at once with all diligence from the mind.

11. The minds of men being entangled in the net of avarice like poor stags, are rendered as helpless as these beasts of prey, in the forest of the world.

12. He who has removed by his reasoning, the vain anxieties of his mind, has displayed the light of his soul, like that of the unclouded sun to sight.

13. Know therefore that it is mind that make, the man and not his body that is called as such: the body is dull matter, but the mind is neither a material nor immaterial substance (as the spirit).

14. Whatever is done with the mind or voluntarily by any man, know Rāma, that act to be actually done by him (since an involuntary action is indifferent by itself); and whatsoever is shunned by it, know that to be kept out *in actu*.

15. The mind alone makes the whole world, to the utmost end of the spheres; the mind is the vacuum, and it is the air and earth in its greatness. (Since it comprehends them all in itself; and none of these is perceptible without the mind).

16. If the mind do not join a thing with its known properties and qualities; then the sun and the luminaries would appear to be without their light (as it is with the day-blind bats and owls, that take the day light for darkness, and the dark night for their bright day light).

17. The mind assumes the properties of knowledge and ignorance, whence it is called a knowing or unknowing thing; but these properties are not to be attributed to the body, for a living body is never known to be wise, nor a dead carcase an ignorant person.

18. The mind becomes the sight in its act of seeing, and it is hearing also when it hears any thing; it is the feeling of touch in connection with the skin, and it is smelling when connected with the nose.

19. So it becomes taste being connected with the tongue and palate, and takes many other names besides, according to its other faculties. Thus the mind is the chief actor on the stage of the living animal body.

20. It magnifies the minute and makes the true appear as untrue; it sweetens the bitter and sours the sweet, and turns a foe to a friend and *vice-versa*.

21. In whatever manner the mind represents itself in its various aspects, the same becomes evident to us both in our perceptions and conceptions of them (*i. e.* every body takes things in the same light, as his mind represents them unto him).

22. It was by virtue of such a representation, that the dreaming mind of king Haris chandra, took the course of one night for the long period of a dozen of years.

23. It was owing to a similar idea of the mind, that the whole city of Brahmā appeared to be situated within himself.

24. The presentation of a fair prospect before the imagination, turns the present pain to pleasure; as a man bound in chains forgets his painful state, in the hopes of his release or installation on the next morning.

25. The mind being well fortified and brought under the subjection of reason, brings all the members of the body and internal passions of the heart under our control; but the loose and ungoverned mind, gives a loose rein to them for their going astray; as the loosened thread of a string of pearls, scatters the precious grains at random over the ground.

26. The mind that preserves its clear sightedness, and its equanimity and unalterableness in all places, and under all conditions; retains its even temper and nice discernment at all times, under the testimony of its consciousness, and approbation of its good conscience.

27. With your mind acquainted with the states of all things, but undisturbed by the fluctuations of the objects that come under your cognizance, you must retain, O Rāma! your self-possession at all times, and remain like a dumb and dull body (without being moved by any thing).

28. The mind is restless of its own nature, with all its vain thoughts and desires within itself; but the man is carried abroad as by its

current; over hills and deserts and across rivers and seas, to far and remote cities and countries (in search of gain).

29. The waking mind deems the objects of its desire, to be as sweet as honey, and whatever it does not like, to be as bitter as gall; although they may be sweet to taste (*i. e.* the blindness of sensuous minds in their choice of evil for good, and slighting of good as evil).

30. Some minds with too much self reliance in themselves, and without considering the true nature of things; give them different forms and colours, according to their own conceptions and opinions, though they are far from truth. (Every man delights in his own hobby horse).

31. The mind is a pulsation of the power of the Divine Intellect, that ventilates in the breeze and glares in luminous bodies, melts in the liquids and hardens in solid substances. (Compare the lines of Pope: "Glows in the sun &c." The mind is dependent on the intellect, and the mental operations, are subordinate to the intellectual).

32. It vanishes in vacuity and extends in the space; it dwells in everything at its pleasure, and flies from everywhere at its will.

33. It whitens the black and blackens the white, and is confined to no place or time but extends through all. (The mind can make a heaven of hell, and a hell of heaven).

34. The mind being absent or settled elsewhere, we do not taste the sweet, which we suck or swallow or grind under the teeth or lick with the tongue.

35. What is seen by the mind, is seen with the eyes, and what is unseen by it, is never seen by the visual organs; as things lying in the dark are not perceptible to the sight.

36. The mind is embodied in the organic body, accompanied by the sensible organs; but it is the mind that actuates the senses and receives the sensations; the senses are the products of the mind, but the mind is not a production of sensations.

37. Those great souls (philosophers), who have investigated into the manner of the connection between the two quite different substances of the body and mind, and those learned men who show us their mutual relations (the psychologists), are truly worthy of our veneration.

38. A handsome woman decked with flowers in the braids of her hair, and looking loosely with her amorous glances, is like a log of wood, in contact with the body of one, whose mind is absent from himself. (The dalliance of a woman is dead and lost, to the unfeeling heart and

unmindful man).

39. The dispassionate *Yogi* that sits reclined in his abstract meditation in the forest, has no sense of his hands being bitten off by a voracious beast from his body; owing to the absence of his mind.

40. The mind of the sage, which is practised in mental abstraction, may with ease be inclined to convert his pleasures to pain, and his pains to pleasure.

41. The mind employed in some other thought and inattentive to the present discourse, finds it as a detached piece of wood dissevered by an axe. (The presence of the mind joins the parts of a lecture, as its inadvertence disjoins them from their consecutive order).

42. A man sitting at home, and thinking of his standing on the precipice of a mountain, or falling into the hollow cave below, shudders at the idea of his imminent danger: so also one is startled at the prospect of a dreary desert even in his dream, and is bewildered to imagine the vast deep under the clouds. (See Hume on the Association of Ideas).

43. The mind feels a delight at the sight of a lovely spot in its dream, and at seeing the hills, cities and houses stretching or the clusters of stars shining in the extended plain of the sky. (Objects which are pleasurable or painful to the sight, give pleasure and pain to the mind, when it is connected with that sense).

44. The restless mind is busy to stretch many a hill and dale and cities and houses in our dreams, as these are the billows in the vast ocean of the soul.

45. As the waters of the sea display themselves in huge surges, billows and waves, so the mind which is in the body, displays itself in the various sights exhibited in our dreams. (Meaning, the dreams to be transformations (*Vikāras*) of the mind, like the waves of the water).

46. As the leaves and branches, flowers and fruits are the products of the shooting seed; so every thing that is seen in our waking dreams, is the creations of our minds.

47. As a golden image is no other than the very gold, so the creatures of our living dreams, are not otherwise than the creations of our fanciful mind.

48. As a drop or shower of rain, and a foam or froth of the wave, are but different forms of water; so the varieties (*manatā*), of sensible objects are but formations of the same mind. (Lit. formations or transformations of the mind).

49. These are but the thoughts of our minds, that are seen in our waking dreams; like the various garbs which an actor puts on him, to represent different characters in a play.

50. As the king Lavana believed himself to be a chandāla for some time, so do we believe ourselves to be so and so, by the thoughts of our minds.

51. Whatever we think ourselves to be in our consciousness, the same soon comes to pass upon us; therefore mould the thoughts of your mind in any way you like (*i. e.* as one thinks himself to be, so will he find himself to become in his own conceit).

52. The embodied being beholds many cities and towns, hills and rivers before him; all which are but visions of waking dreams, and stretched out by the inward mind.

53. One sees a demon in a deity, and a snake where there is no snake; it is the idea that fosters the thought, as the king Lavana fostered the thoughts of his ideal forms.

54. As the idea of man includes that of a woman also, and the idea of father comprises that of the son likewise; so the mind includes the wish, and the wish is accompanied by its action with every person. (As when I say I have a mind to do so, I mean I have a wish to do it; and the same wish leads me to its execution. Or that the action is concomitant with the will so the phrase: "take will for the deed").

55. It is by its wish that the mind is subject to death, and to be born again in other bodies; and though it is a formless thing of its nature, yet it is by its constant habit of thinking, that it contracts the notion of its being a living substance (jīva).

56. The mind is busy with its thoughts of long drawn wishes, which cause its repeated births and deaths, and their concomitants of hopes and fears, and pleasure and pain. (The wish is father of thoughts, and these mould our acts and lives).

57. Pleasure and pain are situated in the mind like the oil in the sesamum seed, and these are thickened or thinned like the oil under particular circumstances of life. Prosperity thickens our pleasure, and adversity our pain; and these are thinned by their reverses again.

58. As it is the greater or lighter pressure of the oil-mill, that thickens or thins the oil, so it is the deeper or lighter attention of the mind, that aggravates or lightens its sense of pleasure or pain. (Loss or gain unfelt, is nothing lost or gained. The pleasure or pain of

which we are ignorant, is no pleasure or pain).

59. As our wishes are directed by the particular circumstances of time and place, so the measurements of time and place, are made according to the intensity or laxity of our thoughts (*i. e.* the intense application or inattention of the mind, prolongs and shortens the measure of time and place to us).

60. It is the mind that is satisfied and delighted at the fulfilment of our wishes, and not the body which is insensible of its enjoyments. (The commentary explains the participation of the enjoyment both by the body and mind, and not by one independently of the other).

61. The mind is delighted with its imaginary desires within the body, as a secluded woman takes her delight in the seraglio. (The pleasure of imagination pleases the inmost soul, when we have no external and bodily pleasure to enjoy).

62. He who does not give indulgence to levities and fickleness in his heart, is sure to subdue his mind; as one binds an elephant by its chain to the post.

63. He whose mind does not wave to and fro like a brandished sword, but remains fixed as a post or pillar to its best intent and object, is the best of men on earth; all others (with fickle minds), are as insects continually moving in the mind.

64. He whose mind is freed from fickleness, and is sedate in itself, is united with his best object in his meditation of the same. (The unflinching mind, is sure of success).

65. Steadiness of the mind is attended with the stillness of worldly commotions, as the suspension of the churning Mandara, was attended with the calmness of the ocean of milk.

66. The thoughts of the mind being embroiled in worldly cares (of gaining the objects of desire and enjoyments), become the sources of those turbulent passions in the breast, which like poisonous plants fill this baneful world (with their deadly breath).

67. Foolish men that are infatuated by their giddiness and ignorance, revolve round the centre of their hearts, as the giddy bees flutter about the lotus-flower of the lake; till at last grown weary in their giddy circles, they fall down in the encompassing whirlpools, which hurl them in irreparable ruin.

## CHAPTER CXI.

### HEALING OF THE HEART AND MIND.

Arguments. Prompt relinquishment of desires, and abandonment of Egoism, as the means of the subjection of the mind and intense application of the Intellect.

Vasishtha continued:—Now attend to the best remedy, that I will tell you to heal the disease of the heart; which is within one's own power and harmless, and a sweet potion to taste.

2. It is by the exertion of your own consciousness by yourself, and by diligent relinquishment of the best objects of your desire, that you can bring back your refractory mind under your subjection.

3. He who remains at rest by giving up the objects of his desire, is verily the conqueror of his mind; which is reduced under his subjection as an elephant wanting its tusks.

4. The mind is to be carefully treated as a patient by the prescriptions of reason, and by discriminating the truth from untruth, as we do good diet from what is injurious.

5. Mould your heated imagination by cool reasoning, by precepts of the Sāstras, and by association with the dispassionate, as they do the heated iron by a cold hammer.

6. As a boy has no pain to turn himself this way and that in his play; so it is not difficult to turn the mind, from one thing to another at pleasure.

7. Employ your mind to the acts of goodness by the light of your understanding; as you join your soul to the meditation of God by light of your spirit.

8. The renunciation of a highly desirable object, is in the power of one, who resigns himself to the divine will; it is a shame therefore to that worm of human being, who finds this precept difficult for his practice.

9. He who can take the unpleasant for the pleasurable in his understanding; may with ease subdue his mind, as a giant overcomes a boy by his might.

10. It is possible to govern the mind like a horse, by one's attention



and exertion; and the mind being brought to its quietness, it is easy to enter into divine knowledge.

11. Shame to that jackass (lit.: jackalish man), who has not the power to subdue his restless mind, which is entirely under his own subjection, and which he can easily govern.

12. No one can reach the best course of his life, without the tranquillity of his mind; which is to be acquired by means of his own exertion, in getting rid of the fond objects of his desire. (The best course of life, is to live free from care, which is unattainable without subjection of our desires).

13. It is by means of destroying the appetites of the mind, by means of reason and knowledge of truth; that one can have his absolute dominion over it, without any change or rival in it. (The rival powers in the kingdom of the mind (*manorājya*), are the passions and the train of ignorance—*moha*).

14. The precepts of a preceptor, the instructions of the *sāstras*, the efficacy of mantras, and the force of arguments, are all as trifles as straws, without that calmness of the mind, which can be gained by renunciation of our desires and by the knowledge of truth.

15. The One All and all-pervading quiescent Brahma can be known then only, when the desires of the mind are all cut off by the weapon of indifference to all worldly things.

16. All bodily pains of men are quite at an end, no sooner the mind is at rest, after the removal of mental anxieties by means of true knowledge.

17. Many persons turn their minds to unmindfulness, by too much trust in their exertions and imaginary expectations; and disregarding the power of destiny, which overrules all human efforts.

18. The mind being long practised in its highest duty, of the cultivation of divine knowledge, becomes extinct in the intellect, and is elevated to its higher state of intellectual form.

19. Join yourself to your intellectual or abstract thoughts at first, and then to your spiritual speculations. Being then master of your mind, contemplate on the nature of the Supreme soul.

20. Thus relying on your own exertion, and converting the sensible mind to its state of stoic insensibility, you can attain to that highest state of fixedness, which knows no decay nor destruction. (Spiritual bliss).

21. It is by your exertion and fixed attention, O Rāma! that you can correct the errors of your mind; as one gets over his wrong apprehension of taking one thing for another (such as his mistaking of the east for the west).

22. Calmness of mind, produces the want of anxiety; and the man that has been able to subdue his mind, cares a fig for his subjection of the world under him. (For, what is this world, without its perception in the mind?).

23. Worldly possessions are attended with strife and warfare, and the enjoyments of heaven also, have their rise and fall; but in the improvement of one's own mind and nature, there is no contention with anybody, nor any obstruction of any kind.

24. It is hard for them to manage their affairs well, who cannot manage to keep their minds under proper control. (Govern yourself ere you can govern others. Or:—Govern your mind, lest it govern you).

25. The thought of one's being dead, and being born again as a man, continually employ the minds of the ignorant with the idea of their egoism (which is a false one, since the soul has no birth or death, nor any personality of its own).

26. So no body is born here nor dies at any time; it is the mind that conceives its birth and death and migration in other bodies and worlds (*i. e.* its transmigration and apprehension of its rise or fall to heaven or hell).

27. It goes hence to another world, and there appears in another form (of the body and mind); or it is relieved from the encumbrance of flesh, which is called its liberation. Where then is this death and why fear to die (which is no more than progress to a new life?).

28. Whether the mind roves here; or goes to another world with its earthly thoughts, it continues in the same state as before unless it is changed to another form (of purity), by its attainment of liberation (from humanity).

29. It is in vain that we are overwhelmed in sorrow, upon the demise of our brethren and dependants; since we know it is the nature of the mind, to be thus deluded from its state of pure intelligence to that of error. (It is the deluded mind, and not the intelligent soul that is subject to sorrow).

30. It has been repeatedly mentioned both before and afterwards, and in many other places (of this work); that there is no other means of

obtaining the pure diet of true knowledge, without subduing the mind, (and bringing it under the control of reason).

31. I repeat the same lesson, that there is no other way, save by the government of the unruly mind, to come to the light of the truly real, clear and catholic knowledge of the Supreme. (By catholic knowledge is meant the universally received doctrines of divinity).

32. The mind being destroyed (*i. e.* all its function, being suspended); the soul attains its tranquillity, and the light of the intellect shines forth in the cavity of the heart.

33. Hold fast the discus of reason, and cut off the bias of your mind; be sure that no disease will have the power to molest you, if you can have the good sense to despise the objects of pleasure, which are attended by pain. (All pleasure is followed by pain. Or: Pleasure leads to pain, and pain succeeds pleasure).

34. By lopping the members of the mind, you cut it off altogether; and these being egoism and selfishness which compose the essence of the mind. Shun your sense that 'it is I' and 'these are mine.'

35. Want of these feelings, casts down the mind like a tree felled by the axe; and disperses it like a scattered cloud from the autumnal sky.

36. The mind is blown away by its destitution of egoism (*Ahantā*) and meitatism (*mamatā*), like a cloud by the winds. (Unconsciousness of one's egoism and personality, is the tantamount to his utter extinction, and unification with the one universal Soul).

37. It is dangerous to wage a war, against winds and weapons, and fire and water, in order to obtain the objects of worldly desire; but there is no danger whatever in destroying the growing soft and tender desires of the mind. (It is easier to govern one's self than to suppress his enemies).

38. What is good, and what is not so, is well known for certain even to boys (*i. e.* the immutability of good and evil is plain to common and simple understandings); therefore employ your mind to what is good, as they train up children in the paths of goodness. (Sow good betimes, to reap its reward in time. If good we plant not, vice will fill the place; and rankest weeds, the richest soils deface).

39. Our minds are as inveterate and indomitable, as ferocious lions of the forest; and they are true victors, who have conquered these, and are thereby entitled to salvation. (Govern your restless mind, and you govern the rest of your kind).

40. Our desires are as fierce lions, with their insatiable thirst after lucre: and they are as delusive as the mirage of the desert, by leading us to dangers.

41. The man that is devoid of desires, cares for nothing, whether the winds may howl with the fury of storms; or the seas break their bounds, or the twelve suns (of the Zodiac) rise at once to burn the universe.

42. The mind is the root, that grows the plants of our good and evil and all our weal and woe. The mind is the tree of the world, and all peoples are as its branches and leaves (which live by its sap and juice).

43. One prospers every where, who has freed his mind from its desires; and he that lives in the dominion of indifference, rests in his heavenly felicity.

44. The more we curb the desires of our minds, the greater we feel our inward happiness; as the fire being extinguished, we find ourselves cooled from its heat.

45. Should the mind long for millions of worldly mansions in its highest ambition; it is sure to have them spread out to view within the minute particle of its own essence. (The ambitious mind grasps the whole world within its small compass).

46. Opulence in expectancy, is full of anxiety to the mind, and the expected wealth when gained is no less troublesome to it; but the treasure of contentment is fraught with lasting peace of mind, therefore be victorious over your greedy mind by abandonment of all your desires.

47. With the highly holy virtue of your unmindfulness, and with the even-mindedness of those that have known the Divine spirit; as also with the subdued, moderated and defeated yearnings of your heart, make the state of the increate One as your own. (Sedateness of the mind, resembles the state of God).

## CHAPTER CXII.

### THE RESTLESSNESS OF THE MIND AND ITS CURE.

Argument. Means of weakening the mind and mental Desires.

Vasishtha continued:—Whatever be the nature of the object of any man's desire, his mind does not fail to run after it with great avidity in

every place.

2. This eagerness of the mind rises and sets by turns, with the view of the desired object, like the clear bubbles of water foaming and bursting of themselves with the breath of winds.

3. As coldness is the nature of frost, and blackness is that of ink; so is swiftness or momentum the nature of the mind, as stillness is that of the soul.

4. Rāma said:—Tell me sir, why the mind is identified with momentum, and what is the cause of its velocity; tell me also; if there is any other force to impede the motion of the mind.

5. Vasishtha replied:—We have never seen the motionless quiet of the mind; fleetness is the nature of the mind, as heat is that of fire.

6. This vacillating power of motion, which is implanted in the mind, is known to be of the same nature as that of the self-motive force of the Divine mind; which is the cause of the momentum and motion of those worlds.

7. As the essence of air is imperceptible without its vibration, so we can have no notion of the momentum of our minds, apart from the idea of their oscillation.

8. The mind which has no motion is said to be dead and defunct; and the suspension of mental agitation, is the condition of Yoga quietism and leading to our ultimate liberation.

9. The mortification of the mind, is attended with the subsidence of our woes; but the agitated thoughts in the mind, are causes of all our woes.

10. The monster of the mind, being roused from its rest, raises all our dangers and disasters; but its falling into rest and inaction, causes our happiness and perfect felicity.

11. The restlessness of the mind is the effect of its ignorance; therefore Rāma! exert your reason to destroy all its desires (for temporal possessions).

12. Destroy the internal desires of your mind, which are raised by ignorance alone; and attain your supreme felicity by your resignation to the divine will.

13. The mind is a thing that stands between the real and unreal and between intelligence and dull matter, and is moved to and fro by the contending powers on either side.

14. Impelled by dull material force, the mind is lost in the investigation of material objects; till at last by its habitual thought of materiality, it is converted to a material object, resembling dull matter itself. (Such is the materialistic mind).

15. But the mind being guided by its intellectual powers, to the investigation of abstract truths, becomes an intelligent and intellectual principle, by its continued practice of thinking itself as such. (This is immaterial mind).

16. It is by virtue of the exertion of your manly powers and activities, and by force of constant habit and continued practice; that you can succeed to attain any thing, to which, you employ your mind with diligence. (Diligence overcomes all difficulties).

17. You can also be free from fears, and find your rest in your reliance in the sorrowless Being; provided you exercise your manly activities therein, and curb the proclivities of your mind by your intelligence.

18. It must be by the force of your intelligent mind, that you must lift up your deluded mind, which is drowned in the cares of this world. There is no other means that will help you to do so.

19. The mind only is capable of subduing the mind; for who can subdue a king unless he is a king himself?

20. Our minds are the boats, to lift us from the ocean of this world; where we are carried too far by its beating waves, and thrown into the eddies of despair, and where we are caught by the sharks of our greediness.

21. Let your own mind cut the net of the mind, which is ensnared in this world; and extricate your soul, by this wise policy, which is the only means of your liberation (*i. e.* set your mind to correct your mind).

22. Let the wise destroy the desires of their minds, and this will set them free from the bonds of ignorance.

23. Shun your desire for earthly enjoyments and forsake your knowledge of dualism; then get rid of your impressions of entity and non-entity, and be happy with the knowledge of one unity.

24. The thought of the unknowable, will remove the thoughts of knowables; this is equivalent to the destruction of desires, of the mind and ignorance also.

25. The unknown one of which we are unconscious by our knowledge,

transcends all whatever is known to us by our consciousness. Our unconsciousness is our *nirvāna* or final extinction, while our consciousness is the cause of our woe.

26. It is by their own attention that men soon come to the knowledge of the knowables; but it is the unknowing or unconsciousness of these that is our *nirvāna*, while our consciousness is the cause of our woe. (Want of self consciousness, is want of pain. And perfect apathy is the perfection of solipsism).

27. Destroy O Rāma, whatever is desirable to your mind, and is the object of your affection; then knowing them as reduced to nothing, forsake your desires as seedless sprouts (which can never grow); and live content without the feelings of joy and grief.

## CHAPTER CXIII.

### DESCRIPTION OF IGNORANCE AND DELUSION (AVIDYĀ).

Argument. Extirpation of Evil Desires and duality by the true knowledge of unity called the Vidyā.

Vasishtha continued:—The false desires which continually rise in the breast; are as the appearances of false moons in the sky, and should be shunned by the wise.

2. They rise in the minds of the unwise amidst their ignorance; but every thing which is known only by its name and not in actuality, can not have its residence in the minds of wise people. (Nominalism as opposed to Realistic Platonism).

3. Be wise, O Rāma; and do not think like the ignorant; but consider well all that I tell you;—there is no second moon in the sky, but it appears so only by deception of our optical visions.

4. There exists nothing real or unreal any where, except the only true essence of God; as there is no substantiality in the continuity of the waves, besides the body of waters.

5. There is no reality in any thing, whether existent or non-existent, all which are mere creations of your shadowy ideality; do not therefore impute any shape or figure to the eternal, boundless and pure spirit of God.

6. You are no maker nor master of anything, then why deem any act or thing as your own (*mamatā—meity?*) You know not what these existences are, and by whom and wherefore they are made.

7. Neither think yourself as actor, because no actor can attempt to do anything. Discharge whatever is your duty, and remain at your ease with having done your part.

8. Though you are the actor of an action, yet think not yourself as such, minding your inability to do or undo any thing: for how can you boast yourself as the actor, when you know your inability for action.

9. If truth is delectable and untruth is odious, then remain firm to what is good; and be employed in your duties (in the path of truth and goodness).

10. But as the whole world is a gallery, a magic and an unreality; then say what reliance is there in it, and what signifies pleasurableness or unpleasurableness to any body.

11. Know Rāma, this ovum of the world to be a delusion, and being inexistent in itself, appears as a real existence to others.

12. Know this busy sphere of the world, which is so full with its inessence; to be an ideal phantasm presented for the delusion of our minds.

13. It is like the beautiful bamboo plant, all hollow within, and without pith and marrow in the inside; and like the curling waves of the sea, both of which are born to perish without being uprooted from the bottom. (It is impossible to root out the bamboo as well as the rising wave of the water).

14. This world is as volatile as the air and water flying in the air, and hardly to be tangible or held fast in the hand; and as precipitous as the water-fall in its course (hurling down and sweeping away everything before it).

15. It appears as a flowery garden, but never comes to any good use at all; so the billowy sea in the mirage, presents the form of water, without allaying our thirst.

16. Sometimes it seems to be straight, and at others a curve; now it is long and now short, and now it is moving and quiet again; and everything in it, though originally for our good, conspires to our evil only.

17. Though hollow in the inside, the world appears to be full with its apparent contents; and though all the worlds are continually in motion,



yet they seem to be standing still.

18. Whether they be dull matter or intelligences, their existence depends upon their motion; and these without stopping any where for a moment, present the sight of their being quite at rest.

19. Though they are as bright as light to sight, they are as opaque as the dark coal in their bowels; and though they are moved by a superior power, they appear to be moving of themselves.

20. They fade away before the brighter light of the sun, but brighten in the darkness of the night; their light is like that of the mirage, by reflection of sunbeams.

21. Human avarice is as a sable serpent, crooked and venomous, thin and soft in its form; but rough and dangerous in its nature, and ever unsteady as a woman.

22. Our love of the world, ceases soon without the objects of our affection; as the lamp is extinguished without its oil, and as the vermilion mark, which is soon effaced. (Here is a pun upon the world *sneha* meaning a fluid substance as well as affection; and that the world is a dreary waste, without the objects dear to us).

23. Our false hopes are as transient, as the evanescent flash of lightnings; they glare and flare for a moment, but they disappear in the air as these transitory flashes of light.

24. The objects of our desire are often had without our seeking; but they are as frail as the fire of heaven; they appear to vanish like the twinkling lightnings, and being held carefully in the hand, they burn it like the electric fire. (This passage shows the science of electricity and the catching of electric fire, to have been known to the ancients).

25. Many things come to us unasked, and though appearing delightful at first, they prove troublesome to us at last. Hopes delayed, are as flowers growing out of season, which, neither bear their fruits, nor answer our purposes. (Unseasonal flowers are held as ominous and useless).

26. Every accident tends to our misery, as unpleasant dreams infest our sleep and disturb our rest.

27. It is our delusion (*avidyā*), that presents these many and big worlds before us; as our dreams produce, sustain and destroy all the appearances of vision in one minute.

28. It was delusion which made one minute, appear as many years to king

Lavana; and the space of one night, seem as the long period of a dozen of years to Haris chandra.

29. Such also is the case with separated lovers among rich people, that a single night seems as a live long year to them, in the absence of their beloved.

30. It is this delusive *avidyā*, that shortens the flight of time to the rich and happy; and prolongs its course, with the poor and miserable: all of whom are subject to the power of delusion *vipary'āsa*.

31. The power of this delusion is essentially spread over all the works of creation, as the light of a lamp, is spread over things in its effulgence and not in substance.

32. As a female form represented in a picture is no woman, and has not the power of doing any thing; so this *avidyā* which presents us the shapes of our desired objects in the picture of the mind, can produce nothing in reality.

33. The delusion consists in the building of aerial castles in the mind, without their substance; and though these appear in hundreds and thousands of shapes, they have no substantiality in them.

34. It deludes the ignorant, as a mirage misleads the deer in a desert; but it can not deceive the knowing man by its false appearances.

35. These appearances like the foaming waters, are as continuous as they are evanescent, they are as fleeting as the driving frost, which can not be held in the hand.

36. This delusion holds the world in its grasp, and flies aloft with it in the air; it blinds us by the flying dust, which is raised by its furious blasts. (This is delusion of ambitions).

37. Covered with dust and with heat and sweat of its body, it grasps the earth and flies all about the world. The deluded man ever toils and moils, and runs every where after his greed.

38. As the drops of rain water, falling from the clouds, form the great rivers and seas; and as the scattered straws being tied together, make the strong rope for the bondage of beasts; so the combination of all the delusive objects in the world, makes the great delusion of *Māyā* and *Moha*. ('*Gutta cum gutta facit lacum*'. Drop by drop, makes a lake. Or by drops the lake is drained. And many a little, makes a mickle).

39. The poets describe the fluctuations of the world as a series of

waves and the world itself, as a bed of lotuses: pleasant to sight, but floating on the unstable element. But I compare it with the porous stalk of the lotus, which is full of perforations and foramens inside; and as a pool of mud and mire, with the filth of our sins (the world is full of hidden traps and trapdoors and is a pit of sinfulness).

40. Men think much of their improvement, and of many other things on earth; but there is no improving in this decaying world; which is as a tempting cake with a coating of sweets, but full of deadly gall within.

41. It is as an extinguishing lamp, whose flame is lost and fled we know not where. It is visible as a mist, but try to lay hold on it, and it proves to be nothing.

42. This earth is a handful of ashes, which being flung aloft flies in particles of dust; and the upper sky which appears to be blue, has no blueness in it.

43. There is the same delusion here on earth, as in the appearance of couple of moons in the sky; and in the vision of things in a dream, as also in the motion of immovable things on the land, to the passenger in a boat. (Things taken to be true, prove to be false).

44. Men being long deluded by this error, which has fastly laid hold of their minds, imagine a long duration of the world, as they do of the scenes in their dreams.

45. The mind being thus deluded by this error, sees the wonderful productions of world, to rise and fall within itself like the waves of the sea.

46. Things which are real and good, appear as otherwise in our error; while those that are unreal and noxious, appear as real and good to our deluded understandings.

47. Our strong avarice riding on the vehicle of the desired object, chases the fleeting mind as bird-catchers do the flying birds in nets.

48. Delusion like a mother and wife often offers us fresh delights, with her tender looks and breasts distilling sweet milk.

49. But these delights serve only to poison us, while they seem to cool the worlds with their distillation; just as the crescent orb of the moon, injures us with too much of her moistening influence, while it appears to refresh us with her full bright beams.

50. Blind delusion turns the meek, mild and mute men, to giddy and vociferous fools; as the silent Vetālas become in their revelous

dancings, amidst the silent woods at night.

51. It is under the influence of delusion, that we see the shapes of snakes and serpents, in our brick-built and stone made houses at night falls (*i. e.* apprehensions of these in darkness).

52. It makes a single thing appear as double, as in the sight of two moons in the sky; and brings near to us whatever is at a distance, as in our dreams; and even causes us to dream ourselves as dead in sleep.

53. It causes the long to appear as short, as our nightly sleep shortens the duration of time; and makes a moment appear as a year, as in the case of separated lovers.

54. Look at the power of this unsubstantial ignorance, a negative thing, and still there is nothing which it can not alter to some thing else.

55. Therefore be diligent to stop the course of this delusion, by your right knowledge: as they dry up a channel by stopping the current of the stream.

56. Rāma said:—It is wonderful that a false conception, which has no real existence, and is so delicate as almost a nothing (but a name) should thus blind the understanding.

57. It is strange that something without form or figure, without sense or understanding, and which is unreal and vanishing, should so blindfold the world.

58. It is strange that a thing sparkling in darkness, and vanishing in day light, and mope-eyed as the moping owl, should thus keep the world in darkness.

59. It is strange that something prone to the doing of evil (deception), and unable to come to light and flying from sight, and having no bodily form whatever, should thus darken the world.

60. It is a wonder that one acting so miserly, and consorting with the mean and vile, and ever hiding herself in darkness, should thus domineer over the world.

61. It is wonderful that fallacy which is attended with incessant woe and peril, and which is devoid of sense and knowledge, should keep the world in darkness.

62. It is to be wondered that error arising from anger and avarice, creeping crookedly in darkness, and liable to instant death (by its detection), should yet keep the world in blindness.

63. It is surprising that error which is a blind, dull and stupid thing itself, and which is falsely talkative at all times, should yet mislead others in the world.

64. It is astonishing, that falsehood should betray a man, after attaching so close to him as his consort, and showing all her endearments to him; but flying at the approach of his reason.

65. It is strange that man should be blinded by the womanish attire of error, which beguiles the man but dares not to look at him face to face.

66. It is strange that man is blinded by his faithless consort of error, which has no sense nor intelligence, and which dies away without being killed.

67. Tell me Sir, how this error is to be dispelled, which has its seat in the desires, and is deeply rooted in the recesses of the heart and mind, and lead us to the channels of endless misery, by subjecting us to repeated births and deaths, and to the pains and pleasures of life.

## CHAPTER CXIV.

### DESCRIPTION OF ERROR.

Argument. Spiritual knowledge, the only means of dispelling worldly errors, temporal desires and cares.

Rāma repeated:—Tell me sir, how this stony blindness of man, is to be removed, which is caused by the train of ignorance or delusion called *avidyā*.

2. Vasishtha replied:—As the particles of snow, melt away at the sight of the sun, so is this ignorance dispelled in a moment, by a glance of the holy spirit.

3. Till then doth ignorance continue to hurl down the soul and spirit, as from a precipice to the depths of the world, and expose them to woes, as thick as thorny brambles.

4. As long as the desire of seeing the spirit, does not rise of itself in the human soul, so long there is no end of this ignorance (*avidyā*) and insensibility (*Moha*).

5. The sight of the supreme Spirit, destroys the knowledge of our self-existence, which is caused by our ignorance; as the light of the sun, destroys the shadows of things.
6. The sight of the all-pervading God, dispels our ignorance in the same manner, as the light of the twelve zodiacal suns (all shining at once), puts the shadows of night to flight from all sides of the horizon.
7. Our desires are the offspring of our ignorance, and the annihilation of these constitutes what we call our liberation; because the man that is devoid of desires, is reckoned the perfect and consummate Siddha.
8. As the night-shade of desires, is dissipated from the region of the mind; the darkness of ignorance is put to flight, by the rise of the intellectual sun (*Vivekodaya*).
9. As the dark night flies away before the advance of solar light, so does ignorance disappear, before the advancement of true knowledge—*Viveka*.
10. The stiffness of our desires, tends to bind the mind fast in its worldly chains; as the advance of night serves to increase the fear of goblins in children.
11. Rāma asked:—The knowledge of the phenomenals as true, makes what we call *avidyā* or ignorance, and it is said to be dispersed by spiritual knowledge. Now tell me sir, what is the nature of the Spirit.
12. Vasishtha replied:—That which is not the subject of thought, which is all-pervasive, and the thought of which is beyond expression and comprehension is the universal spirit (which we call our Lord and God).
13. That which reaches, to the highest empyrean of God, and stretches over the lowest plots of grass on earth, is the all-pervading spirit at all times, and unknown to the ignorant soul.
14. All this is verily Brahma, eternal and imperishable intelligence. To him no imagination of the mind can reach at any time.
15. That which is never born or dead, and which is ever existent in all worlds, and in which the conditions of being and change are altogether wanting.
16. Which is one and one alone, all and all-pervading, and imperishable Unity; which is incomprehensible in thought, and is only of the form of Intellect, is the universal Spirit.
17. It is accompanied with the ever-existent, all-extending, pure and

undisturbed Intellect, and is that calm, quiet, even and unchanging state of the soul, which is called the Divine Spirit.

18. There resides also the impure mind, which is in its nature beyond all physical objects, and runs after its own desire; it is conceivable by the Intellect as sullied by its own activity.

19. This ubiquitous, all-potent, great and godlike mind, separates itself in its imagination from the Supreme spirit, and rises from it as a wave on the surface of the sea. (So the Sruti:—*Etasmat Jayate pranahmanah* &c. The life and mind have their rise from Him).

20. There is no fluctuation (*Sansriti*) nor projection (*Vikshepa*) in the all-extending tranquil soul of God; but these take place in the mind owing to its desires, which cause its production of all things in the world. (Hence the world and all things in it, are creations of the divine and active mind, and not of the inactive Supreme Soul).

21. Therefore the world being the production of desire or will, has its extinction with the privation of desires; for that which causes the growth of a thing, causes its extinction also; as the wind which kindles the fire, extinguishes it likewise. (Here is a coincidence with the Homoeopathic maxim *Similes per similibus*).

22. The exertion of human efforts, gives rise to the expectation of fruition, but want of desire, causes the cessation of exertions; and consequently puts a stop to the desire of employment, together with our ignorance causing the desire.

23. The thought that 'I am distinct from Brahma', binds the mind to the world; but the belief that 'Brahma is all' releases the mind from its bondage.

24. Every thought about one's self, fastens his bondage in this world; but release from selfish thoughts, leads him to his liberation. Cease from thy selfish cares, and thou shalt cease to toil and moil for naught.

25. There is no lake of lotuses in the sky, nor is there a lotus growing in the gold mine, whose fragrance fills the air, and attracts the blue bees to suck its honey.

26. The goddess of ignorance—Avidyā, with her uplifted arms resembling the long stalks of lotus plants, laughs in exultation over her conquests, with the glaring light of shining moonbeams.

27. Such is the net of our wishes spread before us by our minds, which represent unrealities as real, and take a delight to dwell upon them,

like children in their toys.

28. So also is the snare spread out by our own ignorance, all over this world, that it ensnares the busy people to their misery in all places, as it binds fast the ignorant men and boys in its chains.

29. Men are busied in worldly affairs with such thoughts, as these that, 'I am poor and bound in this earth for my life; but I have my hands and feet wherewith I must work for myself'.

30. But they are freed from all affairs of this life, who know themselves as spiritual beings, and their spiritual part is neither subject to bondage nor labour. (They know themselves to be bodiless, in their embodied forms).

31. The thought that 'I am neither flesh nor bones, but some thing else than my body,' releases one from his bondage; and one having such assurance in him, is said to have weakened his *avidyā* or ignorance.

32. Ignorance (*avidyā*) is painted in the imagination of earthly men, to be as dark as the darkness which surrounds the highest pinnacle of Meru, blazing with the blue light of sapphire, or at the primeval darkness impenetrable by the solar light. (Hence ignorance and darkness are used as synonymous terms).

33. It is also represented by earth-born mortals, as the blackness which naturally covers the face of heaven by its own nature like the blue vault of the sky. (Thus Avidyā is represented as the black and the blue goddess Kālī).

34. Thus ignorance is pictured with a visible form, in the imagination of the unenlightened; but the enlightened never attribute sensible qualities to inanimate and imaginary objects.

35. Rāma said:—Tell me sir, what is the cause of the blueness of the sky, if it is not the reflexion of the blue gems on the Meru's peak, nor is it a collection of darkness by itself.

36. Vasishtha replied:—Rāma! the sky being but empty vacuum, cannot have the quality of blueness which is commonly attributed to it; nor is it the bluish lustre of the blue gems which are supposed to abound on the top of Meru.

37. There is neither the possibility of a body of darkness to abide in the sky, when the mundane egg is full of light (which has displaced the primeval darkness); and when the nature of light is the brightness which stretches over the extramundane regions. (This is the zodiacal light reaching to extramundane worlds).



38. O fortunate Rāma! the firmament (sunya) which is a vast vacuum, is open to a sister of ignorance (avidyā) with regard to its inward hollowness. (The sky and ignorance are twin sisters, both equally blank and hollow within, and of unlimited extent, enveloping the worlds within their unconscious wombs).

39. As one after losing his eyesight, beholds but darkness only all about him; so the want of the objects of sight in the womb of vacuity, gives the sky the appearance of a darksome scene.

40. By understanding this, as you come to the knowledge, that the apparent blackness of the sky, is no black colour of its own; so you come to learn the seeming darkness of ignorance to be no darkness in reality (but a figurative expression derived from its similitude to the other).

41. Want of desire or its indifference, is the destroyer of ignorance; and it is as easy to effect it, as to annihilate the lotus-lake in the sky (an Utopia or a castle built in the air, being but an airy nothing).

42. It is better, O good Rāma! to distrust the delusions of this world, and disbelieve the blueness of the sky, than to labour under the error of their reality.

43. The thought that 'I am dead,' makes one as sorrowful, as when he dreams of his death in sleep; so also the thought that 'I am living' makes one as cheerful, as when he wakes from the deadly dream of his death-like sleep.

44. Foolish imaginations make the mind as stolid as that of a fool; but reasonable reflexions lead it to wisdom and clearsightedness.

45. A moment's reflexion of the reality of the world and of his own essence, casts a man into the gloom of everlasting ignorance, while his forgetfulness of these, removes all mortal thoughts from his mind.

46. Ignorance is the producer of passions and tempter to all transient objects; it is busy in destroying the knowledge of the soul, and is destroyed by knowledge of the soul only. (Ignorance leads to materialism, but it is lost under spiritual knowledge).

47. Whatever is sought by the mind, is instantly supplied by the organs of action; which serve as ministers subservient to the orders of their king. (The body serves the mind).

48. Hence who so does not attend to the dictates of his mind, in the pursuit of sensible objects, entertains the tranquillity of his inmost

soul, by his diligent application to spirituality.

49. What did not exist at first, has no existence even now (i. e. material objects); and these that appear as existent, are no other than the quiescent and immaculate essence—Brahma himself. (The eternal is ever existent, and the instantaneous are but the phases and fluctuations of the everlasting).

50. Let no other thought of any person or thing, or of any place or object employ your mind at any time, except that of the immutable, everlasting and unlimited spirit of Brahma. (For what faith or reliance is there in things that are false and fleeting).

51. Rely in the superior powers of your understanding, and exert your sovran intellect (to know the truth); and root out at once all worldly desire by enjoyment of the pleasures of your mind.

52. The great ignorance that rises in the mind and raises the desires of thy heart, has spread the net of thy false hopes for thy ruin, causing thy death and decrepitude under them.

53. Thy wishes burst out in expressions as these that, "these are my sons and these my treasures; I am such a one, and these things are mine." All this is the effect of a magic spell of ignorance, that binds thee fast in it.

54. Thy body is a void, wherein thy desires have produced all thy selfish thoughts; as the empty winds raise the gliding waves on the surface of the sea (resembling the fleeting moments in the infinity of the Deity).

55. Learn ye that are seekers of truth, that the words: I, mine and this and that, are all meaningless in their true sense; and that there is nothing that may be called real at any time, except the knowledge of the true self and essence of Brahma.

56. The heavens above and the earth below, with all the ranges of hills and mountains on earth, and all the lines of its rivers and lakes, are but the dissolving views of our sight, and are seen in the same or different lights as they are represented by our ignorance. (This is a tenet of the *drishtisrishti* system of philosophy, which maintains Visual creations or existence of phenomenals, to be dependant upon sight or visual organs and are *deceptio visus* or fallacies of vision only).

57. The phenomenals rise to view from our ignorance, and disappear before the light of knowledge (as the dreams and spectres of the dark, are put to flight before the rising sun-light). They appear in various forms in the substratum of the soul, as the fallacy of a snake appearing

in the substance of a rope.

58. Know Rāma, that the ignorant only are liable to the error, of taking the earth and sun and the stars, for realities; but not so the learned, to whom the Great Brahma is present in all his majesty and full glory, in all places and things.

59. While the ignorant labour under the doubt of the two ideas, of a rope and a snake in the rope; the learned are firm in their belief, and sight of one true God in all things.

60. Do not therefore think as the ignorant do, but consider all things well like the wise and the learned. Forsake your earthly wishes, and do not grope like the vulgar by believing the unself as the self. (The second clause has the double sense of mistaking an alien as your own, and of taking an unreality for the true God).

61. Of what good is this dull and dumb body to you, Rāma? (in your future state), that you are so overcome by your alternate joy and grief at its pleasure and pain?

62. As the wood of a tree and its gum resin, and its fruit and seed, are not one and the same thing, though they are so closely akin to one another; so is this body and the embodied being, quite separate from one another, though they are so closely united with each other.

63. As the burning of a pair of bellows, does not blow out the fire, nor stop the air blown by another pair, so the vital air is not destroyed by destruction of the body, but finds its way into another form and frame elsewhere. (This is the doctrine of the transmigration of the soul and life in other bodies).

64. The thought that 'I am happy or miserable,' is as false as the conception of water in the mirage:—and knowing it as such, give up your misconceptions of pleasure and pain, and place your reliance in the sole truth.

65. O how wonderful is it, that men have so utterly forgotten the true Brahmā, and have placed their reliance in false ignorance (*avidyā*), the sole cause of errors.

66. Do not, O Rāma! give way to ignorance in your mind, which being overspread by its darkness, will render it difficult for you to pass over the errors of the world.

67. Know ignorance to be a false fiend and deluder of the strongest minds; it is the baneful cause of endless woes, and producer of the poisonous fruits of illusion.

68. It imagines hell fire, in the cooling beams of the watery orb of the moon; and conceives the torments of the infernal fires, proceeding from the refreshing beams of that celestial light. (This passage alludes to the poetical description of moon light as a flame of fire, in respect to a lover, who is impatient at the separation of his beloved, and is burning under the inextinguishable flame of ardent desire).

69. It views a dry desert in the wide waters, beating with billows and undulating with the fragrance of the aqueous *kalpa* flowers; and imagines a dry mirage in the empty clouds of autumn. (This alludes also to the wild imageries of poets, proceeding from their false imagination and ignorance).

70. Ignorance builds the imaginary castles in empty air, and causes the error of rising and falling towers in the clouds; it is the delusion of our fancy, that makes us feel the emotions of pleasure and pain in our dreams.

71. If the mind is not filled and led away by worldly desires, there is no fear then of our falling into the dangers, which the day-dreams of our earthly affairs incessantly present before us.

72. The more does our false knowledge (error) lay hold of our minds, the more we feel the torments of hell and its punishments in us, as one dreams of night-mares in his sleep.

73. The mind being pierced by error as by the thorny stalk of a lotus, sees the whole world revolving before it like the sea rolling with its waves.

74. Ignorance taking possession of the mind, converts the enthroned princes to peasants; and reduces them to a condition worse than that of beastly huntsmen. (All tyrants are the creatures of ignorance).

75. Therefore, Rāma! give up the earthly desires, that serve at best to bind down the (celestial) soul to this mortal earth and its mortifying cares; and remain as the pure and white crystal, with reflecting the hues of all things around in your stainless mind.

76. Employ thy mind to thy duties, without being tarnished by thy attachment to any; but remain as the unsullied crystal, receiving the reflections of outward objects, without being stained by any.

77. Knowing everything with avidity in thy watchful mind, and performing all thy duties with due submission, and keeping from the common track with thy exalted mind, thou wilt raise thyself above comparison with any other person.

## CHAPTER CXV.

### CAUSES OF HAPPINESS AND MISERY.

Argument. The Nature and Powers of the Mind elucidated in the moral of Prince Lavana's story.

Vālmīki relates:—Being thus admonished by the high minded Vasishtha, the lotus eyes of Rāma became unfolded as new blown flowers.

2. He with his expanded heart and blooming face, shone forth with a pure grace, like the fresh lotus reviving at the end of night, under the vivifying beams of the rising sun.

3. His smiling countenance shone forth as the shining moon, with his inward enlightenment and wonder; and then with the nectarious beams of his bright and white pearly teeth, he spoke out these words.

4. Rāma said:—O wonder! that the want of ignorance should subdue all things, as if it were to bind the huge hills with the thin threads of lotus stalks. (Wondrous achievements of science).

5. O! that this straw of the earth, which shows itself to be so compact a body in the world; is no more than the production of our ignorance, which shows the unreal as a reality.

6. Tell me further for my enlightenment regarding the true nature of this magical earth, which rolls as a ceaseless stream, running amidst the etherial worlds.

7. There is another great doubt that infests my breast, and it is with regard to the state which attended on the fortunate Lavana at last.

8. Tell me moreover regarding the embodied soul and the animated body, whether they are in concord or discord with one another, and which of them is the active agent and recipient of the rewards of acts in this earth.

9. Tell me also who was that sorcerer and where he fled, after putting the good prince Lavana to all his tribulation, and then restoring him to his former exalted position.

10. Vasishtha said:—The body is as a frame of woodwork, and contains

nothing (spiritual) in it; it receives the reflexion of an intelligence in it as in a dream, and this is called the mind.

11. This mind becomes the living principle (life), and is endued with the power of thinking also. It is as unstable as a boat on the current of world of affairs, and plays the part of a fickle monkey, amidst the busy castle of the world.

12. The active principle in the body, is known under the several appellations of the mind, life and egoism (or consciousness); and having a body for its abode, is employed in a variety of actions.

13. This principle is subject to endless pains and pleasures in its unenlightened or unawakened state, and the body bears no relation with them. (The mind is the perceptive and sensitive principle and not the body).

14. The unenlightened understanding again has received many fictitious names, according to the various faculties which it exhibits in its acts.

15. As long as the unawakened mind is in its sleeping state, it perceives the busy bustle of the world as it were in his dream, and which is unknown to the waking or enlightened mind.

16. As long as the living being is not awakened from its dormancy, so long it has to labour under the inseparable mist of worldly errors.

17. But the darkness over-hanging on the minds of the enlightened, is as soon put to flight as the shade of night overspreading the bed of lotuses, is dispersed at sun rise.

18. That which is called the heart, the mind, the living soul, ignorance and desire by the learned, and what is also styled the principle of action, is the same embodied being that is subject both to the feelings of pleasure and pain.

19. The body is dull matter and is insensible of pain and pleasure; it is the embodied being, which is said to be subject to these by men of right reason: and this by reason of its impervious ignorance and irrationality, is the cause of its own misery.

20. The living soul is the subject of its good and bad actions; but it becomes confined in its body by reason of its irrationality, and remains pent up there like the silkworm in its cocoon.

21. The mind being fast bound to its ignorance, exerts its faculties in various ways, and turns round like a wheel in its various pursuits and employments.

22. It is the mind dwelling in the body, that makes it to rise and set, to eat and drink, to walk and go, and to hurt and kill, all which are acts of the mind, and not of the body.

23. As the master of the house does his many acts in it, and not the house itself; so the mind acts its several parts in the body, and not the body by itself.

24. The mind is the active and passive agent of all the actions and passions, and of the pains and pleasures of the body; and it is the mind only that makes the man.

25. Hear me now tell you the useful moral of the story of Lavana; and how he was transformed to a Chandāla, by derangement of his mind.

26. The mind has to feel the effects of its actions whether good or evil; and in order that you may understand it well, hear attentively what I will now relate unto you.

27. Lavana who was born of the line of king Harischandra, thought within himself one day, as he was sitting apart from all others of his court.

28. My grand-father was a great king and performed the Rājasūya sacrifice in act; and I, being born of his line, must perform the same in my mind (*i. e.* mentally).

29. Having determined so, and getting the things ready for the sacrifice, he entered the sacrificial hall for his initiation in the sacred rites.

30. He called the sacrificial priests, and honoured the holy saints; he invited the gods to it, and kindled the sacrificial fire.

31. Having performed the sacrifice to his heart's content, and honoured the gods, sages and Brāhmans; he went to a forest to reside there for a year.

32. Having then made presents of all his wealth to Brāhmans and other men, he awoke from his slumber in the same forest by the evening of that day.

33. Thus the king Lavana attained the merit of the sacrifice, in his internal satisfaction of having attained the meritoriousness of the sacrifice.

34. Hence learn to know the mind to be the recipient of pleasure and pain; therefore employ your attention, Rāma! to the purification of your

mind.

35. Every man becomes perfect in his mind in its full time and proper place; but he is utterly lost who believes himself to be composed of his body only.

36. The mind being roused to transcendental reason, all miseries are removed from the rational understanding; just as the beams of the rising sun falling upon the lotus-bud, dispel the darkness that had closely contracted its folded petals.

## CHAPTER CXVI.

### BIRTH AND INCARNATION OF ADEPTS IN YOGA.

Argument. Production of the Body from the Mind.

Rāma asked:—What evidence is there sir, in proof of Lavana's obtaining the reward of his mental sacrifice of Rājasūya, in his transformation to the state of the Chandāla, as it was wrought upon him by the enchantment of the magician?

2. Vasishtha answered:—I was myself present in the court-house of king Lavana, at the time when the magician made his appearance there, and I saw all that took place there with my own eyes.

3. After the magician had gone and done his work, I with the other courtiers, was respectfully requested by the king Lavana, to explain to him the cause (of the dream and its circumstances).

4. After I had pondered the matter and clearly seen its cause, I expounded the meaning of the magician's spell, in the way as I shall now relate to you, my Rāma!

5. I remembered that all the performers of Rājasūya sacrifice, were subjected to various painful difficulties and dangers, under which they had to suffer for a full dozen of years.

6. It was then that Indra, the lord of heaven had compassion for Lavana, and sent his heavenly messenger in the form of the magician to avert his calamity.

7. He taxed the Rājasūya sacrificer with the inflictment of the very many hardships in his dream, and departed in his aerial journey to the



abode of the gods and Siddhas.

8. (Prose) Thus Rāma! it is quite evident and there is no doubt in it. The mind is the active and passive agent of all kinds of actions and their sequences.

(a). Therefore rub out the dirt of your heart, and polish the gem of your mind; and having melted it down like the particle of an icicle, by the fire of your reason, attain to your chief good *summum bonum* at last.

(b). Know the mind as self-same with ignorance (avidyā), which presents these multitudes of beings before you, and produces the endless varieties of things by its magical power.

(c). There is no difference in the meanings of the words ignorance, mind, understanding and living soul, as in the word tree and all its synonyms.

(d). Knowing this truth, keep a steady mind freed from all its desires; and as the orb of the clear sun of your intellect has its rise, so the darkness of your *nolens* and *volens* flies away from you.

(e). Know also this truth, that there is nothing in the world which is not to be seen by you, and which can not be made your own, or alienated from you. Nothing is there that does not die or what is not yours or others. All things become all at all times. (This dogma is based on a dictum of the Vedānta given in the Madhu Brāhmaṇa. That nothing is confined in any place or person at all times, but passes from one to another in its turn and time).

9. The multitudes of existent bodies and their known properties, meet together in the substantiality (of the self-same Brahma); as the various kinds of unburnt clay vessels, are melted down in the same watery substance.

10. Rāma said:—You said sir, that it is by weakening the desires of our mind, that we can put an end to our pleasures and pains; but tell me now, how is it possible to stop the course of our naturally fickle minds.

11. Vasishtha replied:—Hear, O thou bright moon of Raghu's race! the proper course that I will tell thee for quieting the restless mind; by knowing this thou shalt obtain the peace of thy mind, and be freed from the actions of thy organs of sense.

12. I have told you before of the triple nature of the production of beings here below, which I believe, you well remember.

13. Of these the first is that power (Brahmā), who assumed to himself the shape of the Divine Will (Sankalpa), and saw in his presence whatever he wished to produce, and which brought the mundane system into existence.

14. He thought of many changes in his mind, as those of birth and death, of pleasure and pain, of the course of nature and effect of ignorance and the like; and then having ordained them as he willed, he disappeared of himself as snow before the solar light.

15. Thus this god, the personification of Will, rises and sets repeatedly, as he is prompted from time to time by his inward wish. (So does every living being come out of the mould of its internal desire. Or that:—it is the wish, that frames and fashions every body, or the will that moulds the mind).

16. So there are millions of Brahmās born in this mundane egg, and many that have gone by and are yet to come, whose number is innumerable (and who are incarnations of their desires only).

17. So are all living beings in the same predicament with Brahmā, proceeding continually from the entity of God. Now I will tell you the manner in which they live, and are liberated from the bond of life.

18. The mental power of Brahmā issuing from him, rests on the wide expanse of vacuum which is spread before it; then being joined with the essence of ether, becomes solidified in the shape of desire.

19. Then finding the miniature of matter spread out before it, it becomes the quintessence of the quintuple elements. Having assumed afterwards the inward senses, it becomes a suitable elementary body composed of the finest particles of the five elements. It enters into grains and vegetables, which re-enter into the bowels of animals in the form of food.

20. The essence of this food in the form of semen, gives birth to living beings to infinity.

21. The male child betakes himself in his boy-hood, to his tutor for the acquisition of knowledge.

22. The boy next assumes his wondrous form of youth, which next arrives to the state of manhood.

23. The man afterwards learns to choose something for himself, and reject others by the clear-sightedness of his internal faculties.

24. The man that is possessed of such right discrimination of good and evil, and of right and wrong, and who is confident of the purity of his own nature, and of his belonging to the best caste (of a Brāhman); attains by degrees the supernatural powers for his own good, as also for the enlightenment of his mind, by means of his knowledge of the seven essential grounds of Yoga meditation.

## CHAPTER CXVII.

### DIFFERENT STATES OF KNOWLEDGE AND IGNORANCE.[13]

[13] The Text uses the terms *jnāna* and *ajnāna*, which literally signify knowledge and ignorance, and mean to say that, we know the subjective ourselves only (as-ego-sum) and are ignorant of the true nature of the objective, as whether they are or not and what they are. Though it would be more appropriate to use the words *nischaya* and *anischaya* or certainty and uncertainty, because we are certain of our own existence, and are quite uncertain of every thing besides, which we perceive in our triple states of waking, dreaming and sound sleep, which incessantly produce and present before us a vast variety of objects, all of which lead us to error by their false appearances.

Argument. The septuple grounds of true and false Knowledge and their mixed modes. And firstly, of self-abstraction or abstract knowledge of one or *swarūpa*; and then of the different grounds of Ignorance.

Rāma said:—Please sir, tell me in brief, what are the grounds of yoga meditation, which produce the seven kinds of consummation, which are aimed at by the yogi adepts. You sir, who are best acquainted with all recondite truths, must know it better than all others.

2. Vasishtha replied:—They consist of the seven states of ignorance (*ajnāna-bhūmi*), and as many of knowledge also; and these again diverge into many others, by their mutual intermixture. (Participating the natures of one another, and forming the mixed modes of states of truth and error).

3. All these states (both of right and wrong cognitions), being deep rooted in the nature of man (*mahā-satta*), either by his habit or of training, made produce their respective fruits or results (tending to his elevation or degradation in this world and the next).

Note. Habit or natural disposition (*pravritti*) is the cause of leading

to ignorance and its resulting error; but good training—*sādhana* and better endeavours—*prayatna*, are the causes of right knowledge and elevation.

4. Attend now to the nature of the sevenfold states or grounds of ignorance; and you will come to know thereby, the nature of the septuple grounds of knowledge also.

5. Know this as the shortest lesson, that I will give thee of the definitions of true knowledge and ignorance; that, it is the remaining in one's own true nature (*swarūpa* or sui-form state), that constitutes his highest knowledge and liberation; and his divergence from it to the knowledge of his ego (egoism—*ahanta*), is the cause of his ignorance, and leads him to the error and bondage of this world.

6. Of these, they that do not deviate from their consciousness—*samvitti* of themselves—*swarūpa*, as composed of the pure *ens* or essence only (*suddha-san-mātra*), are not liable to ignorance; because of their want of passions and affections, and of the feelings of envy and enmity in them. (The highest intelligence of one's self, is the consciousness of his self-existence, or that "I am that I am" as a spiritual being; because the spirit or soul is the true self).

7. But falling off from the consciousness of self-entity—*swarūpa*, and diving into the intellect—*Chit*, in search of the thoughts of cognizable objects (*chetyārthas*), is the greatest ignorance and error of mankind. (No error is greater than to fall off from the subjective and run after the objective).

8. The truce that takes place in the mind, in the interim of a past and future thought of one object to another (*arthadar thāntara*); know that respite of the mind in thinking, to be the resting of the soul, in the consciousness of its self-entity *swarūpa*.

9. That state of the soul which is at calm after the setting of the thoughts and desires of the mind; and which is as cold and quiet as the bosom of a stone, and yet without the torpidity of slumber or dull drowsiness; is called the supineness of the soul in its recognition of itself.

10. That state of the soul, which is devoid of its sense of egoism and destitute of its knowledge of dualism, and its distinction from the state of the one universal soul, and shines forth with its unsleeping intelligence, is said to be at rest in itself or *swarūpa*.

11. But this state of the pure and self-intelligent soul, is obscured by the various states of ignorance, whose grounds you will now hear me relate unto you. These are the three states of wakefulness or *jāgrat*,

known as the embryonic waking (or *vijajāgrat*), the ordinary waking, and the intense waking called the *mahajāgrat* (i. e. the hypnotism or hybernation of the soul, being reckoned its intelligent state, its waking is deemed as the ground of its ignorance, and the more it is awake to the concerns of life, the more it is said to be liable to error).

12. Again the different states of its dreaming (*swapnam* or *somnum*), are also said to be the grounds of its ignorance and these are the waking dream, the sleeping dream, the sleepy waking and sound sleep or *sushupti*. These are the seven grounds of ignorance. (Meaning hereby, all the three states of waking, dreaming and sound steep (*jāgrat*, *swapna* and *sushupta*), to be the grounds fertile with our ignorance and error).

13. These are the seven-fold grounds, productive of sheer ignorance, and which when joined with one another, become many more and mixed ones, known under different denominations as you will hear by and by.

14. At first there was the intelligent Intellect (*Chaitanya Chit*), which gave rise to the nameless and pure intelligence *Suddha-Chit*; which became the source of the would-be mind and living soul.

15. This intellect remained as the ever waking embryonic seed of all, wherefore it is called the waking seed (*Vijajāgrat*); and as it is the first condition of cognition, it is said to be the primal waking state.

16. Now know the waking state to be next to the primal waking intelligence of God, and it consists of the belief of the individual personality of the *ego* and *meity*,—*aham* and *mama*; i. e. this am I and these are mine by chance—*prāg-abhāva*. (The first is the knowledge of the impersonal soul, and the second the knowledge of personal or individual souls).

17. The glaring or great waking—*mahajāgrat*, consists in the firm belief that I am such a one, and this thing is mine, by virtue of my merits in this or by-gone times or *Karman*. (This positive knowledge of one's self and his properties, is the greatest error of the waking man).

18. The cognition of the reality of any thing either by bias—*rudhādhyāsa* or mistake—*arudha*, is called the waking dream; as the sight of two moons in the halo, of silver in shells, and water in the mirage; as also the imaginary castle building of day dreamers.

19. Dreaming in sleep is of many kinds, as known to one on his waking, who doubts their truth owing to their short-lived duration (as it was in the dreaming of *Lavana*).

20. The reliance which is placed in things seen in a dream, after one wakes from his sleep, is called his waking dream, and lasting in its remembrance only in his mind. (Such is the reliance in divine inspirations and prophetic dreams which come to be fulfilled).

21. A thing long unseen and appearing dimly with a stalwart figure in the dream, if taken for a real thing of the waking state, is called also a waking dream. (As that of Brutus on his seeing the stalwart figure of Caesar).

22. A dream dreamt either in the whole body or dead body of the dreamer, appears as a phantom of the waking state (as a living old man remembers his past youthful person, and a departed soul viewing the body it has left behind).

23. Besides these six states, there is a torpid—*jada* state of the living soul, which is called his *sushupta*—hypnotism or sound sleep, and is capable of feeling its future pleasures and pains. (The soul retains even in this torpid state, the self-consciousness of its merit and demerit (as impressions—*sanskāras* in itself, and the sense of the consequent bliss or misery, which is to attend upon it)).

24. In this last state of the soul or mind, all outward objects from a straw up to a mountain, appear as mere atoms of dust in its presence; as the mind views the miniature of the world in profound meditation.

25. I have thus told you Rāma, the features of true knowledge and error in brief, but each of these states branches out into a hundred forms, with various traits of their own.

26. A long continued waking dream is accounted as the waking state—*jāgrat*, and it becomes diversified according to the diversity of its objects (*i. e.* waking is but a continued dreaming).

27. The waking state contains under it the conditions of the wakeful soul of God; also there are many things under these conditions which mislead men from one error to another; as a storm casts the boats into whirlpools and eddies.

28. Some of the lengthened dreams in sleep, appear as the waking sight of day light; while others though seen in the broad day-light of the waking state, are no better than night-dreams seen in the day time, and are thence called our day dreams.

29. I have thus far related to you the seven grades of the grounds of ignorance, which with all their varieties, are to be carefully avoided by the right use of our reason, and by the sight of the Supreme soul in our-selves.

## CHAPTER CXVIII.

### DIRECTIONS TO THE STAGES OF KNOWLEDGE.

Argument. Definitions of the seven Grounds of Knowledge, together with that of Adepts—*ārūḍhasin* in Yoga, and also of Liberation.

Vasishtha continued:—O sinless Rāma, attend now to the sevenfold stages of cognoscence, by the knowledge of which you will no more plunge into the mire of ignorance.

2. Disputants are apt to hold out many more stages of Yoga meditation; but in my opinion these (septuple stages) are sufficient for the attainment of the chief good on ultimate liberation. (The disputants are the Patānjala Yoga philosophers, who maintain various modes of discipline, for attaining to particular perfections of consummation—Siddhi; but the main object of this Sāstra is the *summum bonum* (parama-purushārtha), which is obtainable by means of the seven stages—Bhūmikas which are expounded herein below).

3. Knowledge is understanding, which consists in knowing these seven stages only; but liberation—mukti, which is the object of knowledge (jnāna), transcends the acquaintance of these septuple stages.

4. Knowledge of truth is liberation (moksha), and all these three are used as synonymous terms; because the living being that has known the truth, is freed from transmigration as by his liberation also. (The three words *mukti*, *moksha* and *jnāna* imply the same thing).

5. The grounds of knowledge comprise the desire of becoming good—subhechhā, and this good will is the first step. Then comes discretion or reasoning (vichāranā) the second, followed by purity of mind (tanu-manasa), which is the third grade to the gaining of knowledge.

6. The fourth is self reliance as the true refuge—Sattā-patti, then *asansakti* or worldly apathy as the fifth. The sixth is *padārthabhāva* or the power of abstraction, and the seventh or the last stage of knowledge is *turya-gati* or generalization of all in one.

7. Liberation is placed at the end of these, and is attained without difficulty after them. Attend now to the definitions of these steps as I

shall explain them unto you.

8. First of all is the desire of goodness, springing from dispassionateness to worldly matters, and consisting in the thought, "why do I sit idle, I must know the Sāstras in the company of good men".

9. The second is discretion, which arises from association with wise and good men, study of the Sāstras, habitual aversion to worldliness, and consists in an inclination to good conduct, and the doing of all sorts of good acts.

10. The third is the subduing of the mind, and restraining it from sensual enjoyments; and these are produced by the two former qualities of good will and discretion.

11. The fourth is self-reliance, and dependence upon the Divine spirit as the true refuge of this soul. This is attainable by means of the three qualities described above.

12. The fifth is worldly apathy, as it is shown by one's detachment from all earthly concerns and society of men, by means of the former quadruple internal delight (which comes from above).

13. By practice of the said fivefold virtues, as also by the feeling of self-satisfaction and inward delight (spiritual joy); man is freed from his thoughts and cares, about all internal and external objects.

14. Then comes the powers of cogitation into the abstract meanings of things, as the sixth step to the attainment of true knowledge. It is fostered either by one's own exertion, or guidance of others in search of truth.

15. Continued habitude of these six qualifications and incognition of differences in religion, and the reducing of them all to the knowledge of one true God of nature, is called generalization. (Because all things in general, proceed from the one and are finally reduced in to the same).

16. This universal generalization appertains to the nature of the living liberation of the man, who beholds all things in one and in the same light. Above this is the state of that glorious light, which is arrived by the disembodied soul.

17. Those fortunate men, O Rāma, who have arrived to the seventh stage of their knowledge, are those great minds that delight in the light of their souls, and have reached to their highest state of humanity.

18. The living liberated are not plunged in the waters of pleasure and



sorrow, but remain sedate and unmoved in both states; they are at liberty either to do or slight to discharge the duties of their conditions and positions in society.

19. These men being roused from their deep meditation by intruders, betake themselves to their secular duties, like men awakened from their slumber (at their own option).

20. Being ravished by the inward delight of their souls, they feel no pleasure in the delights of the world; just as men immersed in sound sleep, can feel no delight at the dalliance of beauties about them.

21. These seven stages of knowledge are known only to the wise and thinking men, and not to beasts and brutes and immovable things all around us. They are unknown to the barbarians and those that are barbarous in their minds and dispositions.

22. But any one that has attained to these states of knowledge, whether it be a beast or barbarian, an embodied being or disembodied spirit, has undoubtedly obtained its liberation.

23. Knowledge severs the bonds of ignorance, and by loosening them, produces the liberation of our souls: it is the sole cause of removing the fallacy of the appearance of water in the mirage, and the like errors.

24. Those who being freed from ignorance, have not arrived at their ultimate perfection of disembodied liberation; have yet secured the salvation of their souls, by being placed in these stages of knowledge in their embodied state during their life time.

25. Some have passed all these stages, and others over two or three of them; some have passed the six grades, while a few have attained to their seventh state all at once (as the sage Sanaka, Nārada and other holy saints have done from their very birth).

26. Some have gone over three stages, and others have attained the last; some have passed four stages, and some no more than one or two of them.

27. There are some that have advanced only a quarter or half or three fourths of a stage. Some have passed over four quarters and a half, and some six and a half.

28. Common people walking upon this earth, know nothing regarding these passengers in the paths of knowledge; but remain as blind as their eyes were dazzled by some planetary light or eclipsed by its shadow.

29. Those wise men are compared to victorious kings, who stand

victorious on these seven grounds of knowledge. The celestial elephants are nothing before them; and mighty warriors must bend their heads before them.

30. Those great minds that are victors on these grounds of knowledge, are worthy of veneration, as they are conquerors of their enemies of their hearts and senses; and they are entitled to a station above that of an emperor and an autocrat, samrat and virat, both in this world and in the next in their embodied and disembodied liberations—*sadeha* and *videha muktis*.

NOTES:—These terms called the grades of knowledge may be better understood in their appropriate English expressions, as: 1. Desire of improvement. 2. Habit of reasoning. 3. Fixity of attention. 4. Self-dependence—Intuition (?) 5. Freedom from bias or onesidedness. 6. Abstraction or abstract knowledge. 7. Generalization of all in the universal unity. 8. Liberation is anaesthesia or cessation of action, sensation and thoughts.

## CHAPTER CXIX.

### ILLUSTRATION OF THE GOLD-RING.

Argument. Ascertaining the True Unity by rejecting the illusory forms and on the said Grounds of Knowledge.

Vasishtha said:—The human soul reflecting on its *egoism*, forgets its essence of the Supreme soul; as the gold-ring thinking on its formal rotundity, loses its thought of the substantial gold whereof it is made.

2. Rāma said:—Please tell me sir, how the gold can have its consciousness of its form of the ring, as the soul is conscious of its transformation to egoism.

3. Vasishtha said:—The questions of sensible men, relate only to the substances of things, and not to the production and dissolution of the existent formal parts of things, and neither to those of the non-existent; so you should ask of the substances of the soul and gold, and not of the ego and the ring, which are unsubstantial nullities in nature. (So men appraise the value of the gold of which the ring is made, and not by the form of the ring).

4. When the jeweller sells his gold-ring for the price of gold, he undoubtedly delivers the gold which is the substance of the ring and not

the ring without its substance. (So the shapes of things are nothing at all, but the essential substance—Brahma underlying all things, is all in all).

5. Rāma asked:—If such is the case that you take the gold for the ring, then what becomes of the ring as we commonly take it to be? Explain this to me, that I may thereby know the substance of Brahma (underlying all appearances).

6. Vasishtha said:—All form, O Rāma, is formless and accidental quality, and no essential property of things. So if you would ascertain the nature of a nullity, then tell me the shape and qualities of a barren woman's son (which are null and nothing).

7. Do not fall into the error of taking the circularity of the ring, as an essential property of it; the form of a thing is only apparent and not prominent to the sight. (In European philosophy, form is defined as the essence of a thing, for without it nothing is conceivable. But matter being the recipient of form, it does form any part of its essence. Vasishtha speaking of matter as void of form, means the *materia prima* of Aristotle, or the elementary sorts of it).

8. The water in the mirage, the two moons in the sky, the egoism of men and the forms of things, though appearing as real ones to sight and thought, cannot be proved as separate existences apart from their subjects. (All these therefore are fallacies vanishing before *vichāraṇa* or reasoning, the second ground of true knowledge).

9. Again the likeness of silver that appears in pearl-shells, can not be realized in the substance of the pearl-mother, or even a particle of it at any time or any place. (The Sanskrit alliterations of *kanam*, *kshanam*, *kvanu*, cannot be preserved in translation).

10. It is the incircumspect view of a thing that makes a nullity appear as a reality, as the appearance of silver in the shell and the water in the mirage (all which are but deceptions of sight and other senses, and are therefore never trustworthy).

11. The nullity of a *nil* appears as an *ens* to sight, as also the fallacy of a thing as something where there is nothing of the kind (as of silver in the pearl-mother and water in the mirage).

12. Sometimes an unreal shadow acts the part of a real substance, as the false apprehension of a ghost kills a lad with the fear of being killed by it. (Fright of goblins and bogies of mormos and ogres, have killed many men in the dark).

13. There remains nothing in the gold-jewel except gold, after its form

of jewellery is destroyed; therefore the forms of the ring and bracelet are no more, than drops of oil or water on a heap of sand. The forms are absorbed in the substance, as the fluids in dust or sand.

14. There is nothing real or unreal on earth, except the false creations of our brain (as appearances in our dreams); and these whether known as real or unreal, are equally productive of their consequences, as the sights and fears of spectres in children. (We are equally encouraged by actual rewards and flattering hopes, as we are depressed at real degradation and its threatening fear).

15. A thing whether it is so or not, proves yet as such as it is believed to be, by different kinds and minds of men; as poison becomes as effective as elixir to the sick, and ambrosia proves as heinous as hemlock with the intemperate. (So is false faith thought to be as efficacious by the vulgar as the true belief of the wise).

16. Belief in the only essence of the soul, constitutes true knowledge, and not in its likeness of the ego and mind, as it is generally believed in this world. Therefore abandon the thought of your false and unfounded egoism or individual existence. (This is said to be self-reliance or dependance on the universal soul of God).

17. As there is no rotundity of the ring inherent in gold; so there is no individuality of *egoism* in the all-pervading universal soul.

18. There is nothing everlasting beside Brahma, and no personality of Him as a Brahmā, Vishnu or any other. There is no substantive existence as the world, but off spring of Brahmā called the patriarchs. (All these are said to be negative terms in many passages of the srutis as the following:—

There is no substantiality except that of Brahma. There is no personality (*ādesa*) of him. He is Brahma the supreme soul and no other. He is neither the outward nor inward nor is he nothing).

19. There are no other worlds beside Brahma, nor is the heaven without Him. The hills, the demons, the mind and body all rest in that spirit which is no one of these.

20. He is no elementary principle, nor is he any cause as the material or efficient. He is none of the three times of past, present and future but all; nor is he anything in being or not-being (*in esse* or *posse* or in *nubibus*).

21. He is beyond your *egoism* or *tuism*, *ipseism* and *suism*, and all your entities and non-entities. There is no attribution nor particularity in Him, who is above all your ideas, and is none of the

ideal personifications of your notions (*i. e.* He is none of the mythic persons of abstract ideas as Love and the like).

22. He is the *plenum* of the world, supporting and moving all, being unmoved and unsupported by any. He is everlasting and undecaying bliss; having no name or symbol or cause of his own. (He is the being that pervades through and presides over all—*sanmātram*).

23. He is no *sat* or *est* or a being that is born and existent, nor an *asat*—*non est* (*i. e.* extinct); he is neither the beginning, middle or end of anything, but is all in all. He is unthinkable in the mind, and unutterable by speech. He is vacuum about the vacuity, and a bliss above all felicity.

24. Rāma said:—I understand now Brahma to be self-same in all things, yet I want to know what is this creation, that we see all about us (*i. e.* are they the same with Brahma or distinct from him?)

25. Vasishtha replied: The supreme spirit being perfectly tranquil, and all things being situated in Him, it is wrong to speak of this creation or that, when there is no such thing as a creation at any time.

26. All things exist in the all containing spirit of God, as the whole body of water is contained in the universal ocean; but there is fluctuation in the waters owing to their fluidity, whereas there is no motion in the quiet and motionless spirit of God.

27. The light of the luminaries shines of itself, but not so the Divine light; it is the nature of all lights to shine of themselves, but the light of Brahma is not visible to sight.

28. As the waves of the ocean rise and fall in the body of its waters, so do these phenomena appear as the noumena in the mind of God (as his ever-varying thoughts).

29. To men of little understandings, these thoughts of the Divine mind appear as realities; and they think this sort of ideal creation, will be lasting for ages.

30. Creation is ascertained to be a cognition (a thought) of the Divine Mind; it is not a thing different from the mind of God, as the visible sky is no other than a part of Infinity.

31. The production and extinction of the world, are mere thoughts of the Divine mind; as the formation and dissolution of ornaments take place in the self-same substance of gold.

32. The mind that has obtained its calm composure, views the creation as

full with the presence of God; but those that are led by their own convictions, take the inexistent for reality, as children believe the ghosts as real existences.

33. The consciousness of ego (or the subjective self-existence), is the cause of the error of the objective knowledge of creation; but the tranquil unconsciousness of ourselves, brings us to the knowledge of the supreme, who is above the objective and inert creation.

34. These different created things appear in a different light to the sapient, who views them all in the unity of God, as the toy puppets of a militia, are well known to the intelligent to be made and composed of mud and clay.

35. This plenitude of the world is without its beginning and end, and appears as a faultless or perfect peace of workmanship. It is full with the fullness of the supreme Being, and remains full in the fullness of God.

36. This plenum which appears as the created world, is essentially the Great Brahma, and situated in his greatness; just as the sky is situated in the sky, tranquillity in tranquillity, and felicity in felicity. (These are absolute and identic terms, as the whole is the whole &c.).

37. Look at the reflexion of a longsome landscape in a mirror, and the picture of a far stretching city in the miniature; and you will find the distances of the objects lost in their closeness. So the distances of worlds are lost in their propinquity to one another in the spirit of God.

38. The world is thought as a nonentity by some, and as an entity by others; by their taking it in the different lights of its being a thing beside God, and its being but a reflection of Brahma. (In the former case it is a nonentity as there can be nothing without God; in the latter sense it is real entity being identic with God).

39. After all, it can have no real entity, being like the picture of a city and not as the city itself. It is as false as the appearance of limpid water in the desert mirage, and that of the double moon in the sky.

40. As it is the practice of magicians, to show magic cities in the air, by sprinkling handfuls of dust before our eyes; so doth our erroneous consciousness represent the unreal world, as a reality unto us.

41. Unless our inborn ignorance (error) like an arbour of noxious plants, is burnt down to the very root by the flame of right reasoning, it will not cease to spread out its branches, and grow the rankest weeds

of our imaginary pleasures and sorrows.

## CHAPTER CXX.

### LAMENTATION OF THE CHANDĀLA WOMAN.

Argument. Lavana goes to the Vindhyan region, and sees his consort and relatives of the dreaming state.

Vasishtha continued:—Now Rāma, attend to the wonderful power of the said Avidyā or error, in displaying the changeful phenomenals, like the changing forms of ornaments in the substance of the self-same gold.

2. The king Lavana, having at the end of his dream, perceived the falsehood of his vision, resolved on the following day to visit that great forest himself.

3. He said to himself: ah! when shall I revisit the Vindhyan region, which is inscribed in my mind; and where I remember to have undergone a great many hardships in my forester's life.

4. So saying, he took to his southward journey, accompanied by his ministers and attendants, as if he was going to make a conquest of that quarter, where he arrived at the foot of the mount in a few days.

5. There he wandered about the southern, and eastern and western shores of the sea (*i. e.* all round the Eastern and Western Ghats). He was as delighted with his curvilinear course, as the luminary of the day, in his diurnal journey from east to west.

6. He saw there in a certain region, a deep and doleful forest stretching wide along his path, and likening the dark and dismal realms of death (Yama or Pluto).

7. Roving in this region he beheld everything, he had seen before in his dream; he then inquired into the former circumstances, and wandered to learn their conformity with the occurrences of his vision.

8. He recognised there the Chandāla hunters of his dream, and being curious to know the rest of the events, he continued in his peregrination about the forest.

9. He then beheld a hamlet at the skirt of the wilderness, foggy with smoke, and appearing as the spot where he bore the name of Pushta

Pukkasa or fostered Chandāla.

10. He beheld there the same huts and hovels, and the various kinds of human habitations, fields and plains, with the same men and women that dwelt their before.

11. He beheld the same landscapes and leafless branches of trees, shorn of their foliage by the all devouring famine; he saw the same hunters pursuing their chase, and the same helpless orphans lying thereabouts.

12. He saw the old lady (his mother-in-law), wailing at the misfortunes of other matrons; who were lamenting like herself with their eyes suffused in tears, at the untimely deaths and innumerable miseries of their fellow brethren.

13. The old matrons with their eyes flowing with brilliant drops of tears, and with their bodies and bosoms emaciated under the pressure of their afflictions; were mourning with loud acclamations of woe in that dreary district, stricken by drought and dearth.

14. They cried, O ye sons and daughters, that lie dead with your emaciated bodies for want of food for these three days; say where fled your dear lives, stricken as they were by the steel of famine from the armour of your bodies.

15. We remember your sweet smiles, showing your coral teeth resembling the red gunjaphalas to our lords, as they descended from the towering *tāla* (palm trees), with their red-ripe fruits held by their teeth, and growing on the cloud-capt mountains.

16. When shall we see again the fierce leap of our boys, springing on the wolves crouching amidst the groves of Kadamba and Jamb and Lavanga and Gunja trees.

17. We do not see those graces even in the face of Kāma the god of love, that we were wont to observe in the blue and black countenances of our children, resembling the dark hue of Tamāla leaves, when feasting on their dainty food of fish and flesh.

Lamentation of the mother-in-law.

18. My nigrescent daughter, says one, has been snatched away from me with my dear husband like the dark Yamunā by the fierce Yama. O they have been carried away from me like the *Tamāla* branch with its clustering flowers, by a tremendous gale from this sylvan scene.

19. O my daughter, with thy necklace of the strings of red *gunja*



seeds, gracing the protuberant breast of thy youthful person; and with thy swarthy complexion, seeming as the sea of ink was gently shaken by the breeze. Ah! whither hast thou fled with thy raiment of woven withered leaves, and thy teeth as black as the jet-jambu fruits (when fully ripe).

20. O young prince! that wast as fair as the full moon, and that didst forsake the fairies of thy harem, and didst take so much delight in my daughter, where hast thou fled from us? Ah my daughter! she too is dead in thy absence, and fled from my presence.

21. Being cast on the waves of this earthly ocean, and joined to the daughter of a Chandāla, thou wast, O prince! subjected to mean and vile employments, that disgraced thy princely character. (This is a taunt to all human beings that disgrace their heavenly nature, and grovel as beasts while living on earth).

22. Ah! that daughter of mine with her tremulous eyes, like those of the timorous fawn, and Oh! that husband valiant as the royal tiger; you are both gone together, as the high hopes and great efforts of men are fled with the loss of their wealth.

23. Now grown husbandless, and having of late lost my daughter also, and being thrown in a distant and barren land, I am become the most miserable and wretched of beings. Born of a low caste, I am cast out of all prospect in life, and have become a personification of terror to myself, and a sight of horror to others.

24. O! that the Lord has made me a widowed woman, and subjected me to the insult of the vulgar, and the hauteur of the affluent. Prostrated by hunger and mourning at the loss of a husband and child, I rove incessantly from door to door to beg alms for my supportance (as it is the case of most female beggars).

25. It is better that one who is unfortunate and friendless, or subject to passion and diseases, should rather die sooner than live in misery. The dead and inanimate beings are far better than the living miserable.

26. Those that are friendless, and have to toil and moil in unfriendly places, are like the grass of the earth, trampled under the feet, and overwhelmed under a flood of calamities.

27. The king seeing his aged mother-in-law mourning in this manner, offered her some consolation through the medium of her female companions, and then asked that lady to tell him, "who she was, what she did there, who was her daughter and who is his son."

28. She answered him with tears in her eyes:—This village is called

Pukkasa-Ghosha, here I had a Pukkasa for my husband, who had a daughter as gentle as the moon.

29. She happened to have here a husband as beautiful as the moon, who was a king and chanced to pass by this way. By this accident they were matched together, in the manner that an ass finds by chance a pot of honey lying on her way in the forest.

30. She lived long with him in connubial bliss, and produced to him both sons and daughters, who grew up in the covert of this forest, as the gourd plant grows on a tree serving as its support.

## CHAPTER CXXI.

### PROOF OF THE FUTILITY OF MIND.

Argument. Lavana's return to his Palace and the interpretation of his dream by Vasishtha.

The Chandāla continued:—O lord of men! After lapse of sometime, their occurred a dearth in this place owing to the drought of rain, which broke down all men under its dire pressure.

2. Pressed by extreme scarcity, all our village people were scattered far abroad, and they perished in famine and never returned.

3. Thence forward O lord! we are exposed to utmost misery, and sit lamenting here in our helpless poverty. Behold us lord, all bathed in tears falling profusely from our undrying eyelids.

4. The King was lost in wonder, at hearing these words from the mouth of the elderly lady; and looking at the face of his follower the faithful minister, remained in dumb amazement as the figure in a picture.

5. He reflected repeatedly on this strange occurrence, and its curious concurrence with his adventures in the dream. He made repeated queries relating to other circumstances, and the more he heard and learned of them, the more he found their coincidence with the occurrences of his vision.

6. He sympathised with their woes, and saw them in the same state, as he had seen them before in his dream. And then he gave suitable gifts and presents to relieve their wants and woes.

7. He tarried there a long while, and pondered on the decrees of destiny; when the wheel of fortune brought him back to his house, wherein he entered amidst the loud cheers and low salutations of the citizens.

8. In the morning the King appeared in his court hall, and sitting there amidst his courtiers, asked me saying:—"How is it, O sage, that my dream has come to be verified in my presence to each item and to my great surprise?"

9. "They answered me exactly and to the very point all what I asked of them, and have removed my doubt of their truth from the mind, as the winds disperse the clouds of heaven."

10. Know thus, O Rāma! it is the illusion of Avidyā, that is the cause of a great many errors, by making the untruth appear as truth, and representing the sober reality as unreality.

11. Rāma said: Tell me sir, how the dream came to be verified; it is a mysterious account that cannot find a place in my heart.

12. Vasishtha replied:—All this is possible, O Rāma! to the illusion of ignorance (Avidyā); which shows the fallacy of a picture (pata) in a pot (ghata); and represents the actual occurrences of life as dreams, and dreams as realities.

13. Distance appears to be nigh, as a distant mountain seen in the mirror; and a long time seems a short interval, as a night of undisturbed repose.

14. What is untrue seems to be a truth as in dreaming one's own death in sleep; and that which is impossible appears possible, as in one's aerial journey in a dream.

15. The stable seems unsteady, as in the erroneous notion of the motion of fixed objects to one passing in a vehicle; and the unmoving seem to be moving to one, as under the influence of his inebriation.

16. The mind infatuated by one's hobby, sees exposed to its view, all what it thinks upon within itself. It sees things in the same light, as they are painted in his fancy, whether they be in existence or not, or real or unreal.

17. No sooner does the mind contract its ignorance, by its false notions of egoism and tuism, than it is subjected to endless errors, which have no beginning, middle or end and are of incessant occurrence in their course.

18. It is the notion that gives a shape to all things; it makes a kalpa age appear as a moment, and also prolongs a moment of time to a whole Kalpa.

19. A man deprived of understanding, believes himself as he is said, to have become a sheep; so a fighting ram thinks himself to be a lion in his ideal bravery. (The word sheep is a term of derision, as the lion is that of applause).

20. Ignorance causes the blunder of taking things for what they are not, and falling into the errors of egoism and tuism: so all errors in the mind produce errors in actions also.

21. It is by mere accident, that men come in possession of the objects of their desire; and it is custom that determines the mode of mutual dealings. (The gain is accidental and the dealing is conventional).

22. Lavana's remembrance of the dream of his having lived in the habitation of the Pukkasa, was the internal cause, that represented to him the external picture of that abode, as it was a reality. (The mind shows what we think upon, whether they are real or unreal ones).

23. As the human mind is liable to forget many things which are actually done by some, so it is susceptible to remember those acts as true which were never done, but had been merely thought upon in the mind. (The forgetfulness of actualities as well as the thoughts of inactualities, belong both to the province of the mind. Here Lavana did not remember what he had not done, but recollected the thoughts that passed in his mind).

24. In this manner is the thought of my having eaten something while I am really fasting; and that of my having sojourned in a distant country in a dream, appears true to me while I think of them.

25. It was thence that the king came to find the same conduct in the habitation of the Chandālas at the side of Vindhyā, as he had been impressed with its notion in his dream as said before.

26. Again the false dream that Lavana had dreamt of the Vindhyan people, the same took possession of their minds also. (The same thought striking in the minds of different persons at the same time (as we see in men of the same mind)).

27. The notion of Lavana as settled in the minds of the Vindhyan people, as the thoughts of these people rose in the mind of the king. (If it is possible for us to transfer our thoughts to one another, how much easier must it be for the superior instrumentality of dreams and revelations to do the same also. This is the yoga, whereby one man reads the mind of

another). Again the same error taking possession of many minds all at once, proves the futility of common sense and universal belief being taken for certainty, hence the common belief of the reality of things, is the effect of universal delusion and error.

28. As the same sentiments and figures of speech, occur in different poets of distant ages and countries, so it is not striking that the same thoughts and ideas should rise simultaneously in the minds of different men also. (We have a striking instance of the coincidence of the same thought in the titles of *Venisanhāra* and *Rape of the Lock*, in the minds of Vhattanarayn and Pope).

29. In common experience, we find the notions and ideas to stand for the things themselves, otherwise nothing is known to exist at all without our notion or idea of it in the mind. (All that we know of, are our ideas and nothing besides. Locke and Berkeley).

30. One idea embraces many others also under it, as those of the waves and current, are contained under that of water. And so one thought is associated by others relating its past, present and future conditions of being; as the thought of a seed accompanies the thoughts of its past and future states and its fruits and flowers of the tree. (So the word man, comprises almost every idea relating to humanity).

31. Nothing has its entity or non-entity, nor can anything be said to exist or not to be, unless we have a positive idea of the existent, and a negative notion of the in-existent.

32. All that we see in our error, is as inexistent as oiliness in sands; and so the bracelet is nothing in reality, but a formal appearance of the substance of gold.

33. A fallacy can have no connection with the reality, as the fallacy of the world with the reality of God, and so the fallacy of the ring with the substance of gold and of the serpent with the rope. The connection or mutual relation of things of the same kind, is quite evident in our minds.

34. The relation of gum resin and the tree, is one of dissimilar union, and affords no distinct ideas of them except that of the tree which contains the other. (So the idea of the false world, is lost in that of its main *substratum* of the Divine Spirit).

35. As all things are full of the Spirit, so we have distinct ideas of them in our minds, which are also spiritual substances; and are not as dull material stones which have no feelings.[14]

[14] All things existent in the Divine mind in their eternally ideal

state, present the same ideas to our minds also, which are of the similar nature and substance with the Divine.

36. Because all things in the world are intellectually true and real, we have therefore their ideas impressed in our minds also.

37. There can not be a relation or connection of two dissimilar things, which may be lasting, but are never united together. For without such mutual relation of things, no idea of both can be formed together.

38. Similar things being joined with similar form together their wholes of the same kind, presenting one form and differing in nothing.

39. The intellect being joined with an abstract idea, produces an invisible, inward and uniform thought: so dull matter joined to another dull object, forms a denser material object to view. But the intellectual and material can never unite together owing to their different natures.

40. The intellectual and material parts of a person, can never be drawn together in any picture; because the intellectual part having the intellect, has the power of knowledge, which is wanting in the material picture.

41. Intellectual beings do not take into account the difference of material things as wood and stone; which combine together for some useful purpose (as the building of a house and the like).

42. The relation between the tongue and taste is also homogeneous; because *rasa* taste and *rasand* the instrument of tasting, are both watery substances, and there is no heterogeneous relation between them. (And so of the other organs of sense and their respective objects).

43. But there is no relation between intellect and matter; as there is between the stone and the wood; the intellect cannot combine with wood and stone to form anything. (The mind and matter have no relation with one another, nor can they unite together in any way).

44. Spiritually considered, all things are alike, because they are full with the same spirit; otherwise the error of distinction between the viewer and the view, creates endless differences as betwixt wood and stones and other things.

45. The relation of combination though unseen in spirits, yet it is easily conceived that spirits can assume any form *ad libitum* and *ad infinitum* (but they must be spiritual and never material. So also a material thing can be converted to another material object, but never to a spiritual form).

46. Know ye seekers of truth, all things to be identic with the entity of God. Renounce your knowledge of nonentities and the various kinds of errors and fallacies and know the One as All *to pan*. (The omnipotent spirit of God, is joined with all material things, in its spiritual form only; and it is knowable to the mind and spirit of man, and never by their material organs of sense).

47. The Intellect being full with its knowledge, there is nothing wanting to us; it presents us everything in its circumference, as the imagination having its wide range, shews us the sights of its air-built castles and every thing beside. (The difference consists in the intellect's shewing us the natures of things in their true light, and the imagination's portraying them in false shapes and colours to our minds).

48. To Him there is no limit of time or place, but his presence extends over all his creation. It is ignorance that separates the creator from creation, and raises the errors of egoism and tuism (*i. e.* of the subjective and objective. The union of these into One is the ground-work of pantheism).

49. Leaving the knowledge of the substantive gold, man contracts the error of taking it for the formal ornament. The mistake of the jewel for gold, is as taking one thing for another, and the production for the producer.

50. The error of the phenomenon vanishes upon loss of the eyesight, and the difference of the jewel (or visible shape), is lost in the substance of gold.

51. The knowledge of unity removes that of a distinct creation, as the knowledge of the clay takes off the sense of puppet soldiers made of it. (So the detection of Aesop's ass in the lion's skin, and that of the daw with the peacock's feathers, removed the false appearance of their exteriors).

52. The same Brahma causes the error of the reality of the exterior worlds, as the underlying sea causes the error of the waves on its surface. The same wood is mistaken for the carved figure, and the common clay is taken for the pot which is made of it. (The truth is that, which underlies the appearance).

53. Between the sight and its object, there lieth the eye of the beholder, which is beyond the sight of its viewer, and is neither the view nor the viewer. (Such is the supreme Being hidden alike from the view and the viewer).

54. The mind traversing from one place to another, leaves the body in the interim, which is neither moving nor quite unmoved; since its mental part only is in its moving state. (So should you remain sedate with your body, but be ever active in your mind).

55. Remain always in that quiet state, which is neither one of waking, dreaming nor of sleeping; and which is neither the state of sensibility or insensibility; but one of everlasting tranquillity and rest.

56. Drive your dullness, and remain always in the company of your sound intellect as a solid rock; and whether in joy or grief, commit your soul to your Maker.

57. There is nothing which one has to lose or earn in this world; therefore remain in uniform joy and bliss, whether you think yourself to be blest or unblest in life. ("Naked came I, and naked must I return; blessed be the name of the Lord").

58. The soul residing in thy body, neither loves nor hates aught at any time; therefore rest in quiet, and fear naught for what betides thy body, and engage not thy mind to the actions of thy body.

59. Remain free from anxiety about the present, as you are unconcerned about the future. Never be impelled by the impulses of your mind; but remain steadfast in your trust in the true God.

60. Be unconcerned with all, and remain as an absent man. Let thy heart remain callous to everything like a block of stone or toy of wood; and look upon your mind as an inanimate thing, by the spiritual light of your soul.

61. As there is no water in the stone nor fire in water, so the spiritual man has no mental action, nor the Divine spirit hath any. (There is no mutability of mental actions in the immutable mind of God).

62. If that which is unseen, should ever come to do anything or any action; that action is not attributed to the unseen agent, but to something else in the mind. (But the mind being ignored, its actions are ignored also).

63. The unselfpossessed (unspiritual) man, that follows the dictates of his fickle and wilful mind, resembles a man of the border land, following the customs of the outcast Mlechchās or barbarians.

64. Having disregarded the dictates of your vile mind, you may remain at ease and as fearless, as an insensible statue made of clay.

65. He who understands that there is no such thing as the mind, or that



he had one before but it is dead in him to-day; becomes as immovable as a marble statue with this assurance in himself.

66. There being no appearance of the mind in any wise, and you having no such thing in you in reality except your soul; say, why do you in vain infer its existence for your own error and harm?

67. Those who vainly subject themselves to the false apparition of the mind, are mostly men of unsound understandings, and bring fulminations on themselves from the full-moon of the pure soul.

68. Remain firm as thou art with thyself (soul), by casting afar thy fancied and fanciful mind from thee; and be freed from the thoughts of the world, by being settled in the thought of the Supreme Soul.

69. They who follow a nullity as the unreal mind, are like those fools who shoot at the inane air, and are cast into the shade.

70. He that has purged off his mind, is indeed a man of great understanding; he has gone across the error of the existence of the world, and become purified in his soul. We have considered long, and never found anything as the impure mind in the pure soul.

## CHAPTER CXXII.

### ASCERTAINMENT OF THE SELF OR SOUL.

Argument. Description of the grounds of knowledge, vanity of fears and sorrows, and the natures of the intellect and soul.

Vasishtha said (prose): After the birth of a man and a slight development of his understanding, he should associate the company of good and wise men.

2. There is no other way except by the light of Sāstras and association with the good and wise, to ford over the river of ignorance, which runs in its incessant course flowing in a thousand streams.

3. It is by means of reasoning that man is enabled to discern what is good for him, and what he must avoid to do.

4. He then arrives to that ground of reason which is known as good will, or a desire to do what is good and keep from what is bad and evil.

5. Then he is led by his reason to the power of reasoning, and discerning the truth from untruth, and the right from wrong.
6. As he improves in knowledge, he gets rid of his improper desires, and purifies his mind from all worldly cares.
7. Then he is said to have gained that stage of knowledge, which is called the purity of his soul and mind and of his heart and conduct.
8. When the *yogi* or adept attains to his full knowledge, he is said to have arrived at his state of goodness—*satva*.
9. By this means and the curtailing of his desires, he arrives to the state called unattachment or indifference to all worldly matters (*anāsakta*), and is no more subjected to the consequence of his actions.
10. From the curtailment of desires, the *yogi* learns to abstract his mind from the unrealities of the world.
11. And whether sitting inactive in his posture of *Samādhi* meditation, or doing anything for himself or others, he must fix his mind to whatever is productive of real good to the world. His soul being cool by the tenuity of his desires, is habituated to do its duties, without the knowledge of what it is doing. (He neither fondly pursues anything nor thinks with ardour of any. His want of desire makes him indifferent to all, and like a man waking from his sleep, he takes himself to the discharge of his duties).
12. Verily, he who has subdued his mind, has reached to the contemplative stage of *yoga* meditation.
13. Thus one having his mind dead in himself, learns by practice of years, to perform his duties, by refraining from his thoughts of external objects. Such a one is said to have attained the *turya* or fourth stage of his spiritual elevation, and to have become liberated in his life-time.
14. He is not glad to get anything, nor sorry to miss it. He lives without fear of accidents, and is content with whatever he gets.
15. Thou hast O Rāma! known whatever is to be known by man; and thou hast certainly extirpated thy desire in all thy actions through life.
16. Thy thoughts are all spiritual, and transcend the actions of the corporeal body, though thou art in thy embodied state. Do not give up thy self to joy or grief, but know thyself to be free from decay and defect.

17. Spiritually thou art a pure and bright substance, which is ubiquitous and ever in its ascendancy. It is devoid of pleasure and pain, and of death and disease.

18. Why dost thou lament at the grief or loss of a friend, when thou art so friendless in thyself. Being thrown alone in this world, whom dost thou claim as a friend of thy soul?

19. We see only the particles of matter of which this body is composed; it exists and passes away in its time from its place; but there is no rising or falling of the soul.

20. Being imperishable in thyself, why dost thou fear to fall into naught? And why think of the destruction of thy soul, which is never subject to death?

21. When a jar is broken in twain from its upper part, its vacuity is not lost, but mixes with the air; so the body being destroyed, the indestructible soul is not lost with it (but unites with its original source).

22. As the sunlight causing the appearance of a river in the mirage, is not lost at the disappearance of the phenomenal river; so the immortal soul does not perish upon dissolution of the frail body.

23. There is a certain illusion, which raises the false appetites within us; otherwise the unity of the soul requires the help of no duality or secondary substance, in order to be united with the sole unity.

24. There is no sensible object, whether visible, tangible, audible or of taste or smelling (which relate to the particular senses and brain), that can affect the unconnected soul.

25. All things and their powers, are contained in the all-powerful and all-comprehensive soul; these powers are displayed throughout the world, but the soul is as void as the empty air.

26. It is the mental deception, O Rāghava, that presents before it the phenomena of the triple world, representing diverse forms according to the triplicate nature of man (the *satva*, *rajas* and *tamas*).

27. There are threefold methods of dispelling this delusion of the mind, namely: by the tranquillity of the mind, by destroying its desires, and by abandonment of acts (which lead only to errors in our repeated regenerations).

28. The world is a crushing mill, with its lower and upper stones of the earth and heaven; our desires are the cords that incessantly drag us

under it: therefore Rāma, break off these ropes (and you will escape the danger of being crushed by it).

29. Our unacquaintance with spiritual knowledge, is the cause of all our errors; but our acquaintance of it, leads us to endless joy and ultimately to Brahma himself.

30. The living being having proceeded from Brahma, and travelled over the earth at pleasure, turns at last to Brahma by means of his knowledge of Him.

31. Rāma! all things have sprung from one Being, who is perfect felicity itself, inconceivable and undecaying in its nature; and all these are as the rays of that light, or as the light of that everlasting fire.

32. These are as lines on the leaves of trees, and as the curls and waves on the surface of waters. They are as ornaments made of that gold, and as the heat and cold of that fire and water.

33. Thus the triple world subsists in the thought of the Divine mind. It has thus sprung from the mind of God, and rests in its self-same state with the all-comprehending mind.

34. This Mind is called Brahma, who is the soul of all existence. He being known the world is known also (*i. e.*, the world is known through him); and as he is the knower of all, he gives us the knowledge of all things. (Thus the Sruti:—There is no knowing of anything but by the knowledge that He imparts to us).

35. This all pervasive Being is explained to us by the learned, by the coined epithets of the soul, intellect and Brahma, used both in the sāstras as in the popular language.

36. The pure notion that we have of an everlasting Being, apart from all sensible ideas and impressions, is called the Intellect and soul.

37. This Intellect or Intelligent soul, is much more transparent than the etherial sky; and it is the plenum, that contains the plenitude of the world, as a disjoined and distinct reflexion of itself.

38. The knowledge of the separate existence of the unreal reflexion of the world, apart from that real reflector, is the cause of all our ignorance and error; but the view of their subsistence in the mirror of the supreme soul, blends them all to myself also (who am the same soul).

39. Now Rāma, that hast a bodiless soul of the form of pure intellect, thou canst have no cause to fall into the error, of being sorry for or afraid of the vanities of the world.

40. How can the unembodied soul be affected by the passions and feelings of the body? It is the ignorant and unintelligent only, that are subject to vain suspicions about unrealities.

41. The indestructible intellect of the unintelligent even, is not destroyed by the destruction of their bodies, how then should the intelligent be afraid of their dissolution?

42. The intellect is irresistible in its course, and roves about the solar path (ecliptic); it is the intellectual part that makes the man, and not the outward body. (Puri sete purushah; it is the inner soul that is called man).

43. The soul called the *purusha* or inner person, whether it abideth in the body or not, and whether it is intelligent or otherwise (rational or irrational), never dies upon the death of the body.

44. Whatever miseries you meet with, Rāma! in this transient world, all appertain to the body, and not to the intangible soul or intellect.

45. The intellectual soul being removed from the region of the mind (which is but an inward sense, and of the nature of vacuity, and not the grains of the brain composing the mind), is not to be approached by the pleasures and pains affecting the body and mind.

46. The soul that has curbed its earthly desires, flies to its seat in the spirit of Brahma, after the dissolution of its prison house of the body; in the same manner as the bee lying hid under the coverlet of the lotus petals in the darkness of the night, takes to its heavenward flight by the dawning light of the day.

47. If life is known to be frail, and the living state to be a transient scene, then say, O Rāma! what it is that is lost by loss of this prison-house of the body, and what is it that you mourn for?

48. Think therefore, O Rāma! on the nature of truth; and mind not about the errors of ignorance. Be freed from your earthly desires, and know the sinless soul to be void of all desires.

49. The intellectual soul being tranquil and transparent, and a mere witness of our doings, without any doing or desire of its own, receives the reflexion of the undesirous God, as a mirror reflects the images of things.

50. The soul being, as said before, a translucent particle, reflects the images of all worlds in itself; as a polished gem reflects the rays of light in its bosom.

51. The relation of the indifferent soul with the world, is like that of the mirror and its reflexions; the difference and identity of the soul and the world, are of the same kind.

52. As the activities of living beings, have a free play with the rising sun; so the duties of the world, are fully discharged by the rising of the intellect.

53. No sooner you get rid of your error of the substantiality of the world, than you shall come to the consciousness of its being a vacuum, resting in the spirit of God (which is the receptacle of infinite space, and whatever there appears in it).

54. As it is the nature of a lighted lamp to spread its lustre all around, so it is the nature of mental philosophy, to enlighten us with the real state of the soul.

55. The essence of the supreme soul gave rise to the mind (will) at first, which spread out the universe with its net work of endless varieties. It was as the sky issuing out of the infinite vacuity, and assuming the shape of the blue atmosphere which is also a nullity.

56. Privation of desires melts down the mind, and dissolves the mist of ignorance from the face of the intellect. Then appears the bright light of the one infinite and increate God, like the clear firmament of autumn after the dispersion of clouds.

57. The mind sprouts out at first from the supreme soul with all its activities, and takes upon it the nature of the lotus-born Brahmā by its desire of creation. It stretches out a variety of worlds by its creative will, which are also as the fancied apparitions, appearing before the imaginations of deluded boys.

58. Non-entity appears as an entity before us, it dies away at death, and reappears with our new birth. The mind itself takes its rise from the divine intellect, and displays itself in the substance of the Divine Soul, as the waves play about on the surface of the waters of the deep.

#### Transcriber's Notes.

Inconsistent punctuation has been silently corrected.

Spelling of Sanskrit words normalized to some extent. The accented characters ā, ī and ū are used by the translator to denote long vowels. In some cases these accents are important, e.g. Brahmā (the Creator, the

Cosmic Mind) versus Brahma (the Absolute, elsewhere often spelled Brahman), and Brāhmana (priest).

Another case of 'puzzling' accents: "Vasishtha" when it occurs alone (as in "Vasishtha said:") has no accent (long vowel), whereas "Yoga Vāsishtha" (the work) does have a long vowel.

There are a few cases of Devanagari script. These have been attempted transliterated whenever possible (the print quality is sometimes too bad to enable transliteration). Here '[...]' means 'illegible'. (In the HTML version of this text the Devanagari script has been preserved).

Latin and Greek phrases and quotations have been corrected when obviously wrong.

The LPP edition (1999) which has been scanned for this ebook, is of poor quality, and in some cases text was missing. Where possible, the missing/unclear text has been supplied from another edition, which has the same typographical basis (both editions are photographic reprints of the same source, or perhaps one is a copy of the other): Bharatiya Publishing House, Delhi 1978.

A third edition, Parimal Publications, Delhi 1998, which is based on an OCR scanning of the same typographical basis, has only been consulted a few times.

The term "Gloss." or "Glossary" probably refers to the extensive classical commentary to Yoga Vāsishtha by Ananda Bodhendra Saraswati (only available in Sanskrit).

The title page has been slightly edited, to reflect that this is Part 1 of 2 (of volume 2).

===== END OF VOLUME 2, PART 1 =====

===== VOLUME 2, PART 2 =====

THE

YOGA-VĀSISHTHA MAHĀRĀMĀYANA.

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YOGA VASISHTHA

BOOK IV.  
STHITI PRAKARANĀ  
ON ONTOLOGY OR EXISTENCE.

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(ON ONTOLOGY OR EXISTENCE) .

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## YOGA VASISHTHA

### BOOK IV.—STHITI PRAKARANA

#### ON ONTOLOGY OR EXISTENCE.

##### CHAPTER I.—*Janya-Jani-Nirūpana.*

###### *On Genesis and Epigenesis.*

Argument. The variety of creation is described as the working of the mind, and the existence of one Brahma only, is established in refutation of the Atomic and Materialistic doctrines of Nyāya and Sāṅkhya philosophy.

Vasishtha said:—Attend now Rāma, to the subject of Existence, which follows that of Production: a knowledge of this, is productive of *nirvāna* or utter annihilation of the self or soul.

2. Know then the phenomenal world which is existent before you, and your knowledge of egoism or self-existence, to be but erroneous conceptions of the formless inexistence or inanity.

3. You see the tints of various hues painting the vacuous sky, without any paint (colouring substance), or their cause (the painter). This is but a conception of the mind without its visual perception, and like the vision in a dream of one, who is not in a state of sound sleep. (The world is a dream).

4. It is like an aerial city built and present in your mind; or like the

warming of shivering apes beside the red clay, thinking it as red hot fire; and as one's pursuing an unreality or (grasping a shadow).

5. It is but a different aspect of the self same Brahma, like that of a whirlpool in water, and as the unsubstantial sunlight, appearing as a real substance in the sky.

6. It is like the baseless fabric of gold of the celestials on high; and like the air-built castle of Gandharvas in the midway sky. (The gods and Gandharvas are believed to dwell in their golden abodes in heaven).

7. It is as the false sea in the mirage, appearing true at the time; and like the Elysian and Utopian cities of imagination in empty air, and taken for truth.

8. It is like the romantic realms with their picturesque scenes in the fancies of poets, which are nowhere in nature but it seems to be solid and thick within, without any pith or solidity in it, as a thing in an empty dream.

9. It is as the ethereal sphere, full of light all around, but all hollow within; and like the blue autumnal sky, with its light and flimsy clouds without any rain-water in them.

10. It is as the unsubstantial vacuum, with the cerulean blue of solid sapphire; and like the domes and dames appearing in dreams, fleeting as air and untangible to touch.

11. It is as a flower garden in a picture, painted with blooming blossoms; and appearing as fragrant without any fragrance in them. It is lightsome to sight, without the inherent heat of light, and resembles the orb of the sun or a flaming fire represented in a picture.

12. It is as an ideal domain—the coinage of the brain, and an unreal reality or a seeming something; and likens a lotus-bed in painting, without its essence or fragrance.

13. It is as the variegated sky, painted with hues which it does not possess; and is as unsolid as empty air, and as many-hued as the rain-bow without any hue of its own.



14. All its various colourings of materiality, fade away under the right discrimination of reason; and it is found in the end to be as unsolid a substance as the stem of a plantain tree (all coated without, and nothing solid in the inside).

15. It is like the rotation of black spots, before the eyes of a purblind man; and as the shape of a shadowy inexistence, presented as something existent before the naked eye.

16. Like the bubble of water, it seems as something substantial to sight; but in reality all hollow within; and though appearing as juicy, it is without any moisture at all.

17. The bubbling worlds are as wide spread as the morning dews or frost; but take them up, and you will find them as nothing, it is thought as gross matter by some, and as vacuum by others. It is believed as a fluctuation of thought or false vision by some, and as a mere compound of atoms by many. (It is the dull matter of Sāṅkhyas; mere vacuity of Vedāntists; fluctuation of error—*avidyā spanda* of the Sāṅkaras; empty air of Mādhyamikas; fortuitous union of atoms of Achāryas; different atomisms of Sautrāntas, and Vaibhāshikas; and so likewise of Kanāda, Gotama and Arhats; and so many more according to the theories of others). (Gloss).

18. I am partly of a material frame, on my body and mind, but spiritually I am an empty immaterial substance; and though felt by the touch of the hand, I am yet as intangible as a nocturnal fiend:—(an empty shadow only).

19. Rāma said:—It is said Sir, that at the end of a great Kalpa age, the visible world remains in its seed; after which it develops again in its present form, which I require to be fully explained to me.

20. Are they ignorant or knowing men, who think in these various ways? Please Sir, tell me the truth for removal of my doubts, and relate to me the process of the development.

21. Vasishtha replied:—Those who say that the mundane world existed in the form of a seed at the final sleep (of Brahmā), are altogether ignorant of the truth, and talk as children and boys (from what they think themselves, or hear from others).

22. Hear me tell you, how unaccordant it is to right reason and how far removed from truth. It is a false supposition, and leading both the preacher and hearer of such a doctrine to great error and egregious mistake.

23. Those who attempt to show the existence of the world, in the form of a germ in the mundane seed; maintain a very silly position, as I shall now explain unto you.

24. A seed is in itself a visible thing, and is more an object of sense than that of the mind; as the seeds of paddy and barley, are seen to sprout forth in their germs and leaves.

25. The mind which is beyond the six organs of sense, is a very minute particle; and it cannot possibly be born of itself, nor become the seed of the universe.

26. The Supreme Spirit also, being more rarefied than the subtile ether, and undefinable by words, cannot be of the form of a seed.

27. That which is as minute as a nil and a zero, is equivalent to nothing; and could never be the mundane seed, without which there could be no germ nor sprout.

28. That which is more rare and transparent than the vacuous and clear firmament; cannot possibly contain the world with all its mountains and seas; and the heavens with all their hosts, in its transcendent substratum.

29. There is nothing, that is in any way situated as a substance, in the substantiality of that Being; or if there is anything there, why is it not visible to us?

30. There is nothing that comes of itself, and nothing material that comes but of the immaterial spirit; for who can believe a hill to proceed from the hollowness of an earthen pot?

31. How can a thing remain with another, which is opposed to it in its nature? How can there be any shadow where there is light, and how does darkness reside in the disc of the sun, or even coldness in fire?

32. How can an atom contain a hill, or anything subsist in nothing? The union of a similar with its dissimilar, is as impossible as that of shadow with the light of the sun.

33. It is reasonable to suppose that the material seeds of the fig and paddy, should bring forth their shoots in time; but it is unreasonable to believe the big material world to be contained in an immaterial atom.

34. We see the same organs of sense and their sensations, in all men in every country; but there is not the same uniformity in the understandings of men in every place, nor can there be any reason assigned to this difference.

35. Those who assign a certain cause to some effect or event, betray their ignorance of the true cause; for what is it that produces the effect, except the very thing by some of its accessory powers. (Every production is but a transformation of itself, by some of its inherent powers and properties).

36. Throw off at a distance, the doctrine of cause and effect invented by the ignorant; and know that to be true, which is without beginning and end, and the same appearing as the world. (An increate everlasting prototype in the mind of God).

## CHAPTER II.—*The Receptacle of the Mundane Egg.*

Argument.—Refutation of the doctrine of the separate Existence of the world, and establishment of the tenet of the "One God as All in All."

Vasishtha said:—Now Rāma! that best knowest the knowable, I will tell thee in disparagement of thy belief in the separate existence of the world; that there is one pure and vacuous principle of the Intellect only, above all the false fabrications of men.

2. If it is granted, that there was the germ of the world in the

beginning; still it is a question, what were the accompanying causes of its development.

3. Without co-operation of the necessary causes, there can be no vegetation of the seed, as no barren woman is ever known or seen to bring forth an offspring, notwithstanding the seed is contained in the womb.

4. If it was possible for the seed to grow without the aid of its accompanying causes, then it is useless to believe in the primary cause, when it is possessed of such power in its own nature.

5. It is Brahmā himself who abides in his self, in the form of creation at the beginning of the world. This creation is as formless as the creator himself, and there is no relation of cause and effect between them.

6. To say the earth and other elements, to be the accompanying causes of production, is also wrong; since it is impossible for these elements to exist prior to their creation.

7. To say the world remained quiescent in its own nature, together with the accompanying causes, is the talk proceeding from the minds (mouths) of boys and not of the wise.

8. Therefore Rāma! there neither is or was or ever will be a separate world in existence. It is the one intelligence of the Divinity, that displays the creation in itself.

9. So Rāma! there being an absolute privation of this visible world, it is certain that Brahma himself is All, throughout the endless space.

10. The knowledge of the visible world, is destroyed by the destruction of all its causalities; but the causes continuing in the mind, will cause the visibles to appear to the view even after their outward extinction (like objects in the dream).

11. The absolute privation of the phenomenal, is only effected by the privation of its causes (*i.e.* the suppression of our acts and desires); but if they are not suppressed in the mind, how can you effect to suppress the sight?

12. There is no other means of destroying our erroneous conception of the world, except by a total extirpation of the visibles from our view.

13. It is certain that the appearance of the visible world, is no more than our inward conception of it, in the vacuity of the intellect; and the knowledge of I, thou and he, are false impressions on our minds like figures in paintings.

14. As these mountains and hills, these lands and seas and these revolutions of days and nights, and months and years and the knowledge that this is a Kalpa age, and this is a minute and moment, and this is life and this is death, are all mere conceptions of the mind.

15. So is the knowledge of the duration and termination of a *Kalpa* and *Mahākalpa* (millenniums &c.) and that of the creation and its beginning and end, are mere misconceptions of our minds.

16. It is the mind that conceives millions of Kalpas and billions of worlds, most of which are gone by and many as yet to come. (Or else there is but an everlasting eternity, which is self-same with the infinity of the Deity).

17. So the fourteen regions of the planetary spheres, and all the divisions of time and place, are contained in the infinite space of the Supreme Intellect.

18. The universe continues and displays itself as serenely in the Divine mind, as it did from before and throughout all eternity; and it shines with particles of the light of that Intellect, as the firmament is as full with the radiance of solar light.

19. The ineffable light, which is thrown into the mind by the Divine Intellect, shows itself as the creation, which in reality is a baseless fabric by itself.

20. It does not come to existence nor dissolves into nothing, nor appears or sets at any time; but resembles a crystal glass with certain marks in it, which can never be effaced.

21. The creations display of themselves in the clear Intellect of God,

as the variegated skies form portions of the indivisible space of endless vacuum.

22. These are but properties of the Divine Intellect, as fluidity is that of water, motion of the wind, the eddies of the sea, and the qualities of all things. (Creation is coeternal with the Eternal Mind).

23. This creation is but a compact body of Divine wisdom, and is contained in the Divinity as its component part. Its rising and setting and continuance, are exhibited alike in the tranquil soul.

24. The world is inane owing to its want of the accompaniment of secondary (*i.e.* material and instrumental) causes and is selfborn: and to call it as born or produced, is to breathe the breath (of life) like a madman (*i.e.*, it is foolish to say so).

25. Rāma! purify your mind from the dross of false representations, and rise from the bed of your doubts and desires; drive away your protracted sleep of ignorance (*avidyā*), and be freed from the fears of death and disease with every one of your friends in this Court.

### CHAPTER III.—*Eternity of the World.*

Rāma said:—But it is related, that Brahmā—the lord of creatures, springs up by his reminiscence at the end of a kalpa, and stretches out the world from his remembrance of it, in the beginning of creation.

2. Vasishtha answered:—So it is said, O support of Raghu's race! that the lord of creatures rises at first by his predestination, after the universal dissolution, and at the commencement of a new creation.

3. It is by his will, that the world is stretched out from his recollection, and is manifested like an ideal city, in the presence of Brahmā—the creative power.

4. The supreme being can have no remembrance of the past at the beginning of a new creation, owing to his want of a prior birth or death. Therefore this aerial harbour of reminiscence has no relation to

Brahma. (Who being an ever living being, his cognizance of all things is also everlasting).

5. Rāma asked:—Does not the reminiscence of the past, continue in Brahmā at his recreation of the world; and so the former remembrance of men upon their being reborn on earth? Or are all past remembrances effaced from the minds of men by the delirium of death in their past life?

6. Vasishtha replied:—All intelligent beings, including Brahmā and all others of the past age, that obtain their *nirvāna* or extinction, are of course absorbed in One Brahma (and have lost their remembrance of every thing concerning their past lives).

7. Now tell me, my good Rāma, where do these past remembrances and remembrancers abide any more, when they are wholly lost, at the final liberation (or extinction) of the rememberers?

8. It is certain that all beings are liberated, and become extinct in Brahma at the great dissolution; hence there cannot be remembrance of anything in the absence of the persons that remember the same.

9. The remembrance that lives impressed of itself in the empty space of individual Intellects, is verily the reservoir of the perceptible and imperceptible worlds. This reminiscence is eternally present before the sight of God, as a reflexion of his own Intellect.

10. It shines with the lustre of his self-consciousness, from time without beginning and end, and is identic with this world, which is therefore called to be self-born (because it is immanent in the mind of God).

11. The spiritual body which is the attribute of God from time without beginning (that God is a spirit); is the same with Virāja or manifestation of himself, and exhibits the form of the world or the microcosm (*i.e.* God-spirit-Virāj or cosmos).

12. But the world is said to be composed of atoms, which compose the land and woods, the clouds and the firmament. But there are no atoms to form time and space, actions and motions and revolutions of days and nights. (All which are shaped by the spirit and not by atoms).

13. Again the atoms (of matter) which fill the world, have other incipient atoms (of spirit), which are inherent in them, and cause them to take and appear in the forms of mountains and the like.

14. But these forms seeming to be conglomerations of atomic particles, and showing themselves to our vision as lightsome objects, are in reality no substantial things.

15. Thus there is no end of the real and unreal sights of things; the one presenting itself to the view of the learned, and the other to that of the unlearned. (*i.e.* All things are viewed in their spiritual light by the learned, and in their material aspect by the ignorant).

16. The cosmos appears as the immutable Brahma only to the intelligent, and as the mutable visible world to the unintelligent.

17. As these bright worlds appear to roll about as eggs in their spheres, so there are multitudes of other orbs, shining in every atom in the universe.

18. As we see curved pillars, consisting of figures under figures, and those again under others; so is the grand pillar of the universe, composed of systems under systems to no end.

19. As the sands on a rock, are separably attached to it, and are countless in their number; so the orbs in the three worlds, are as particles of dust in the mountainous body of Brahmā.

20. It may be possible to count the particles of a ray scattered in the sun-beams; but it is impossible to number the atoms of light, which are emanating from the great sun of Brahmā.

21. As the sun scatters the particles of his light, on the sparkling waters and sands of the sea; so does the Intellect of God, disperse the atoms of its light all over the vacuity of the universe.

22. As the notion of vacuity fills the mind, with the idea of the visible firmament; so the thought of creation, as self-same with Brahmā, gives us the notion of his intellectual sphere.



23. To understand the creation as something different from Brahma, leads man apart from Him; but to take it as synonymous with Brahma, leads him to his felicity.

24. The enlightened soul, freed from its knowledge of the mundane seed, and knowing Brahma alone as the plenum filling the vacuum of intellect; knows the knowable (God) in his inward understanding, as the same with what has proceeded from him.

#### CHAPTER IV.—*Treating of the Germ of Existence.*

Argument. Sensations and Perceptions, as the Roots of the knowledge of Existence: suppression of these annuls all existence, and removes the visibles from view.

Vasishtha said:—It is the overthrow of the battery of the senses, that supplies us with a bridge over the ocean of the world; there is no other act, whereby we may cross over it (to the other shore of truth).

2. Acquaintance with the s̄āstras, association with the good and wise, and practice of the virtues, are the means whereby the rational and self-controlled man, may come to know the absolute negation of the visibles.

3. I have thus told you, O handsome Rāma! of the causes of the appearance and disappearance of the creation, resembling the heaving and resting of the waves of the sea of the world.

4. There is no need of a long discourse to tell you that, the mind is the germ of the arbour of acts, and this germ being nipped in the beginning, prevents the growth of the tree, and frustrates the doing of acts, which are the fruits thereof.

5. The mind is all (*i.e.* the agent of all actions); therefore it is, that by the healing of your heart and mind, you can cure all the troubles and diseases, you may incur in the world.

6. The minds of men are ever troubled, with their thoughts of the world and bodily actions; but these being deadened and defunct, we see neither the body nor the outer world.

7. The negation of the outer world, and the suppression of the inner thoughts, serve to curb the demon of the mind, by practice of self-abnegation for a long period of time.

8. It is possible to heal the inward disease of the internal mind, by administration of this best and only medicine of negation of the external world. (Ignoring the outer world, is the only way to restore the peace of the mind).

9. It is because of its thoughts, that the mind is subjected to the errors of its birth and death; and to those of its being bound to or liberated from, the bonds of the body and this world.

10. The mind being deluded by its thoughts, sees the worlds shining before it; as a man sees in his delusion, the imaginary city of the Gandharvas, drawn before him in empty air.

11. All these visible worlds consist in the mind, wherein they seem to exist as the fragrance of the air, consists in the cluster of flowers containing the essence.

12. The little particle of the mind contains the world, as a small grain of sesamum contains the oil, and as an attribute is contained in its subject, and a property abiding in the substance.

13. The world abides in the mind in the same manner, as the sun-beams abide in the sun, and as brightness consists in the light, and as the heat is contained in fire.

14. The mind is the reservoir of the worlds, as the snow is the receptacle of coldness. It is the substratum of all existence, as the sky is that of emptiness, and as velocity is inherent in the wind.

15. Therefore the mind is the same with the world, and the world is identic with the mind; owing to their intimate and inseparable connection with one another. The world however is lost by the loss of the mind; but the mind is not lost by destruction of the world. (Because

the thoughts thereof are imprinted in the mind).

## CHAPTER V.—*Story of Bhārgava.*

Argument. Meditation of Bhrigu, Ramblings of Sukra. His sight of and amour for an aerial nymph.

Rāma said:—Tell me sir, that knowest all truths, and art best acquainted with all that is past and is to come, how the form of the world is so vividly existed in the mind.

2. Please Sir, explain to me by some illustration, how this world, appears as a visible object to the inner mind.

3. Vasishtha replied:—The world is situated as truly in the minds of men, as it appeared in its firm and compact state to the bodiless son of Indu (I have related long before).

4. It is situated in the same manner in the minds of men, as the thought of king Lavana's transformation of himself to a chandāla, under the influence of sorcery.

5. It is in the same manner, as Bhārgava believed himself to be possessed of all worldly gratifications. Because true bliss has much more relation to the mind, than to earthly possessions.

6. Rāma said:—How is it Sir, that the son of Bhrigu came to the enjoyment of earthly pleasures, when he had been longing for the fruition of heavenly felicity.

7. Vasishtha replied:—Attend now Rāma, to my narration of the history of Bhrigu and Kāla, whereby you will know how he came to the possession of earthly enjoyments.

8. There is a table-land of the Mandara mountain, which is beset by rows of tamāla trees, with beautiful arbours of flowers under them.

9. Here the sage Bhrigu conducted his arduous devotion in olden times and it was in this place, that his high-minded and valiant son Sukra, also came to perform his devotion.

10. Sukra was as handsome as the moon, and radiant with his brilliant beams (like the sun). He took his seat in that happy grove of Bhrigu, for the purpose of his devotion.

11. Having long sat in that grove under the umbrage of a rock, Sukra removed himself to the flowery beds and fair plains below.

12. He roved freely about the bowers of Mandara in his youthful sport, and became revered among the wise and ignorant men of the place.

13. He roved there at random like Trisanku, between the earth and sky; sometimes playing about as a boy, and at others sitting in fixed meditation as his father.

14. He remained without any anxiety in his solitude, as a king who has subdued his enemy; until he happened to behold an Apsara fairy, traversing in her aerial journey.

15. He beheld her with the eyes of Hari, fixed upon his Lakshmī, as she skims over the watery plain, decked with her wreaths of Mandara flowers, and her tresses waving loosely with the playful air.

16. Her trinkets jingling with her movements, and the fragrance of her person perfuming the winds of the air; her fairy form was as beautiful as a creeping plant, and her eyeballs rolling as in the state of intoxication.

17. The moon-beams of her body, shed their ambrosial dews over the landscape, which bewitched the hard-heart of the young devotee, as he beheld the fairy form before him.

18. She also with her body shining as the fair full-moon, and shaking as the wave of the sea, became enamoured of Sukra as she looked at his face.

19. Sukra then checked the impulse of his mind, which the god of love had raised after her; but losing all his power over himself, he became

absorbed in the thought of his beloved object.

## CHAPTER VI.—*Elysium of Bhārgava.*

Argument. Sukra's imaginary journey to heaven, and his reception by Indra.

Vasishtha said:—Henceforth Sukra continued to think of the nymph with his closed eye-lids, and indulge himself in his reverie of an imaginary kingdom.

2. He thought that the nymph was passing in the air, to the paradise of Indra—the god with a thousand eyes; and that he followed her closely, to the happy regions of the celestial gods.

3. He thought, he saw before him the gods, decorated with their chaplets of beautiful *mandara* blossoms on their heads, and with garlands of flowers pendant on their persons resplendent as liquid gold.

4. He seemed to see the heavenly damsels with their eyes as blue-lotuses, regaling the eyes of their spectators; and others with their eyes as beautiful as those of antelopes, sporting with their sweet smiles all about (the garden of paradise).

5. He saw also the Marutas or gods of winds, bearing the fragrance of flowers, and breathing their sweet scent on one another; and resembling the omnipresent Viswarūpa by their ubiquitous journey.

6. He heard the sweet hum of bees, giddy with the perfumed ichor, exuding from the proboscis of Indra's elephant; and listened to the sweet strains, sung by the chorus of the heavenly choir.

7. There were the swans and storks, gabbling in the lakes, with lotuses of golden hue in them; and there were the celestial gods reposing in the arbours, beside the holy stream of the heavenly Gangā (Mandākinī).

8. These were the gods Yama and Indra, and the sun and moon, and the

deities of fire and the winds; and there were the regents of the worlds, whose shining bodies shaded the lustre of vivid fire.

9. On one side was the warlike elephant of Indra—(*Airāvata*), with the scratches of the demoniac weapons on his face (proboscis), and tusks gory with the blood of the defeated hosts of demons.

10. Those who were translated from earth to heaven in the form of luminous stars, were roving in their aerial vehicles, blazing with aureate beams of the shining sun.

11. The gods were washed by the showers, falling from the peaks of Meru below, and the waves of the Ganges, rolled on with scattered *mandara* flowers floating on them.

12. The alleys of Indra's groves, were tinged with saffron, by heaps of the dust of *mandara* flowers; and were trodden by groups of Apsara lasses, sporting wantonly upon them.

13. There were the gentle breezes blowing among the *pārijāta* plants, brightening as moon-beams in the sacred bowers; and wafting the fragrant honey, from the cups of *Kunda* and *mandara* blossoms.

14. The pleasure garden of Indra, was crowded by heavenly damsels; who were besmeared with the frosty farina of *késara* flowers, mantling them like the creepers of the grove in their yellow robes.

15. Here were the heavenly nymphs dancing in their gaiety, at the tune of the songs of their lovers; and there were heavenly musicians Nārada and Tamburu, joining their vocal music in unison with the melody of the wired instruments of the lute and lyre (*Vallakikākali*).

16. Holy men and the pious and virtuous, were seen to soar high in their heavenly cars, and sitting there with their decorations of various kinds.

17. The amorous damsels of the gods, were clinging round their god Indra: as the tender creepers of the garden, twine about the trees beside them.

18. There were the fruit trees of *gulunchas*, studded with clusters of

their ripening fruits; and resembling the gemming sapphires and rubies, and set as rows of ivory teeth.

19. After all these sights, Sukra thought of making his obeisance to Indra, who was seated on his seat like another Brahmā—the creator of the three worlds.

20. Having thought so, Sukra bowed down to Indra in his own mind, as he was the second Bhrigu in heaven—(*i.e.* He bowed to him with a veneration equal to that he paid to his father).

21. Indra received him with respect, and having lifted him up with his hand, made him sit by himself.

22. Indra addressed him saying:—I am honoured, Sukra! by thy call, and this heaven of mine is graced by thy presence, may thou live long to enjoy the pleasure of this place.

23. Indra then sat in his seat with a graceful countenance, which shone with the lustre of the unspotted full-moon.

24. Sukra being thus seated by the side of Indra, was saluted by all the assembled gods of heaven; and he continued to enjoy every felicity there, by being received with paternal affection by the lord of gods and men.

## CHAPTER VII.—*Re-union of the Lovers.*

Argument. Sukra sees his beloved in heaven, and is joined to her at that place.

Vasishtha said:—Thus Sukra being got among the gods in the celestial city, forgot his former nature, without his passing through the pangs of death.

2. Having halted awhile by the side of the Sachi's consort (Indra), he rose up to roam about the paradise, by being charmed with all its

various beauties.

3. He looked with rapture on the beauty of his own person, and longed to see the lovely beauties of heavenly beings, as the swan is eager to meet the lotuses of the lake.

4. He saw his beloved one among them in the garden of Indra's Eden (udyāna), with her eyes like those of a young fawn; and with a stature as delicate as that of a tender creeper of the *Amra* (amarynthus).

5. She also beheld the son of Bhrigu, and lost her government on herself; and was thus observed by him also in all her indications of amorous feelings.

6. His whole frame was dissolved in affection for her, like the moonstone melting under the moonbeams; so was hers likewise in tenderness for him.

7. He like the moonstone was soothed by her cooling beauty, beaming as moonlight in the sky; and she also being beheld by him, was entirely subdued by her love to him.

8. At night they bewailed as chakravākas (ruddy geese), at their separation from one another, and were filled with delight on their mutual sight at the break of the day (which unites the Chakravāka pair together).

9. They were both as beautiful to behold, as the sun and the opening blossom of the lotus at morn; and their presence added a charm to the garden of paradise, which promised to confer their desired bliss.

10. She committed her subdued-self to the mercy of the god of love, who in his turn darted his arrows relentless on her tender heart.

11. She was covered all over her person with the shafts of cupid, as when the lotus blossom is hid under a swarm of fleeting bees; and became as disordered as the leaves of the lotus, are disturbed under a shower of rain drops.

12. She fluttered at the gentle breath of the playful winds, like the tender filaments of flowers; and moved as graceful as the swan, with her



eyes as bluish as those of the leaflets of blue-lotuses.

13. She was deranged in her person by the god of love, as the lotus-bed is put into disorder by the mighty elephant; and was beheld in that plight by her lover (Sukra), in the flight of his fancy.

14. At last the shade of night overspread the landscape of the heavenly paradise, as if the god of destruction (Rudra) was advancing to bury the world under universal gloom.

15. A deep darkness overspread the face of the earth, and covered it in thick gloom; like the regions of the polar mountains; where the hot-blazing-sun is obscured by the dark shade of perpetual night, as if hiding his face in shame under the dark veil of Cimmerian gloom.

16. The loving pair met together in the midst of the grove, when the assembled crowds of the place, retired to their respective habitations in different directions.

17. Then the love-smitten dame approached her lover with her sidelong glances, as a bird of air alights from her aerial flight in the evening, to meet with her mate on the earth below.

18. She advanced towards the son of Bhrigu, as a peahen comes out to meet the rising cloud; and thought she beheld there a white-washed edifice, with a couch placed in the midst.

19. Bhārgava entered the white hall, as when Vishnu enters into hoary sea, accompanied by his beloved Lakshmī; who held him by the hand with her down-cast countenance.

20. She graced his person, as the lotus-stalk graces the bosom of the elephant; and then spoke to him sweetly with her words mixed with tender affection.

21. She told him in a sweet and delightful speech fraught with expressions of endearment: Behold, O my moon-faced lover! I see the curve of thy bow as a bow bent for my destruction.

22. Cupid is thence darting his arrows to destroy this lovelorn maid; therefore protect me from him, that am so helpless and have come under

thy protection from his rage.

23. Know my good friend, that it is the duty of good people, to relieve the wretched from their distress; and those that do not look upon them with a compassionate eye, are reckoned as the basest of men.

24. Love is never vilified by those, who are acquainted with erotics; because the true love of faithful lovers, have endured to the last without any fear of separation.

25. Know my dear, that the delightful draught of love, defies the dewy beams distilled by the moon; and the sovereignty of the three worlds, is never so pleasing to the soul, as the love of the beloved.

26. I derive the same bliss from the touch of thy feet, as it attends on mutual lovers on their first attachment to one another.

27. I live by the nectarious draught of thy touch, as the *kumuda* blooms by night, imbibing the ambrosial beams of the moon.

28. As the fluttering Chakora, is delighted with drinking the moonbeams, so is this suppliant at thy feet, blessed by the touch of the leaf-like palm of thy hand.

29. Embrace me now to thy bosom, which is filled with ambrosial bliss. Saying so, the damsel fell upon his bosom with her body soft as a flower, and her eyes turning as a leaflet at the gentle breeze.

30. The loving pair fell into their trance of love in that happy grove, as a couple of playful bees creeps into the lotus cup, under the fair filaments of the flower, shaking by the gentle breeze.

#### CHAPTER VIII.—*Transmigrations of Sukra.*

Argument. Sukra fancies his fall from heaven, and passing through many imaginary births.

Vasishtha related:—Thus the son of Bhrigu, believed himself to be in the enjoyment of heavenly pleasures, in his ideal reveries.

2. He thought of enjoying the company of his beloved, bedecked with garlands of *mandara* flowers, and inebriated with the drink of ambrosial draughts, like the full-moon accompanied by the evening star.

3. He roved about the ideal lake of heaven (Mānas Sarovara), filled with golden lotuses, and frequented by the giddy swans and gabbling geese or hansas of heaven; and roamed beside the bank of the celestial river (Mandākinī), in company with the choristers (chāranas, and Kinnaras of paradise).

4. He drank the sweet nectarious juice beaming as moonbeams in company with the gods; and reposed under the arbours of the groves, formed by the shaking branches of *pārijāta* plants.

5. He amused himself with his favourite Vidyādhārīs, in swinging himself in the hanging cradles, formed by the shady creepers of the arbour, and screening him from the vernal sunbeams.

6. The parterres of Nandana gardens were trodden down under the feet of the fellow followers of Siva, as when the ocean was churned by the *Mandara* mountain.

7. The tender weeds and willows growing as golden shrubberies, and tangled bushes in the beach of the river, were trampled under the legs of heated elephants, as when they infest the lotus lakes on Meru. (*i. e.* lotuses growing in the lakes of mountainous regions).

8. Associated by his sweet-heart, he passed the moonlight nights in the forest groves of Kailāsa, attending to the songs and music of heavenly choristers.

9. Roaming on the table-lands of Gandhamādana mountain, he decorated his beloved with lotus-garlands from her head to foot.

10. He roved with her to the polar mountain which is full of wonders, as having darkness on one side and lighted on the other. Here they sported together with their tender smiles and fond caresses and embrace.

11. He thought he remained in a celestial abode beside the marshy lands of Mandara, for a period of full sixty years; and passed his time in the company of the fawns of the place.

12. He believed he passed half a *yuga* with his helpmate, on the border of the milky ocean, and associated with the maritime people and islanders of that ocean.

13. He next thought to live in a garden at the city of the Gandharvas, where he believed to have lived for an immeasurable period like the genius of Time himself, who is the producer of an infinity of worlds.

14. He was again translated to the celestial seat of Indra, where he believed to have resided for many cycles of the quadruple *yuga* ages with his mistress.

15. It was at the end of the merit of their acts that they were doomed to return on earth, shorn of their heavenly beauty and the fine features of their persons.

16. Being deprived of his heavenly seat and vehicle, and bereft of his godlike form and features; Sukra was overcome by deep sorrow, like a hero falling in the field of warfare.

17. His great grief at his fall from heaven to earth, broke his frame as it were into a hundred fragments; like a waterfall falling on the stony ground, and breaking into a hundred rills below.

18. They with their emaciated bodies and sorrowful minds, wandered about in the air, like birds without their nest.

19. Afterwards their disembodied minds entered into the network of lunar beams, and then in the form of molten frost or rain water, they grew the vegetables on earth.

20. Some of these vegetables were concocted, and then eaten by a Brāhman in the land of Dasārṇa or confluence of the ten streams. The substance of Sukra was changed to the semen of the Brāhman, and then conceived as a son by his wife.

21. The boy was trained up in the society of the munis to the practice

of rigorous austerities, and he dwelt in the forests of Meru for a whole *manwantara*, observant of his holy rites.

22. There he gave birth to a male child of human figure in a doe (to which his mistress was transformed in her next birth), and became exceedingly fond of the boy, to the neglect of his sacred duties.

23. He constantly prayed for the long life, wealth and learning of his darling, and thus forsook the constancy of his faith and reliance in Providence. (Longevity, prosperity and capacity for learning, are the triple blessings of civil life, instead of austerity, purity and self-resignation of painful asceticism).

24. Thus his falling off from the thought of heaven, to those of the earthly aggrandizement of his son, made his shortened life an easy prey to death, as the inhaling of air by the serpent. (It is said that the serpent lives upon air, which it takes in freely in want of any other food).

25. His worldly thoughts having vitiated his understanding, caused him to be reborn as the son of the Madra king, and succeed to him in the kingdom of the Madras (Madura-Madras).

26. Having long reigned in his kingdom of Madras by extirpation of all his enemies, he was overtaken at last by old age, as the lotus-flower is stunted by the frost.

27. The king of Madras, was released of his kingly person by his desire of asceticism; whereby he became the son of an anchorite in next-birth, in order to perform his austerities.

28. He retired to the bank of the meandering river of the Ganges, and there betook himself to his devotion; being devoid of all his worldly anxieties and cares.

29. Thus the son of Bhrigu, having passed in various forms in his successive births, according to the desires of his heart; remained at last as a fixed abour on the bank of a running stream.

## CHAPTER IX.—*Description of Sukra's Body.*

Argument. The departed spirit of Sukra, remembers the state of its former body.

Vasishtha related:—As Sukra was indulging his reveries in this manner, he passed insensibly under the flight of a series of years, which glided upon him in the presence of his father.

2. At last his arboraceous body withered away with age, under the inclement sun and winds and rain; and it fell down on the ground as a tree torn from its roots.

3. In all his former births, his mind thirsted after fresh pleasures and enjoyments; as a stag hunts after fresh verdure from forest to forest.

4. He underwent repeated births and deaths, in his wanderings in the world in search of its enjoyments; and seemed as some thing whirled about in a turning mill or wheel; till at last he found his rest in the cooling beach of the rivulet.

5. Now the disembodied spirit of Sukra, remained to reflect on his past transmigrations, in all the real and ideal forms of his imagination.

6. It thought of its former body on the Mandara mountain, and how it was reduced to a skeleton of mere bones and skin by the heat of the sun and his austerities. (*i.e.* of the five fires *pancha-tapas* of his penance).

7. It remembered how the wind instrument of its lungs, breathed out the joyous music of its exemption from the pain of action (to which all other men were subjected). (It refers to the breathing of *so-ham hamsah* in yoga, which is the sweet music of salvation).

8. Seeing how the mind is plunged in the pit of worldly cares, the body seems to laugh at it, by showing the white teeth of the mouth in derision.

9. The cavity of the mouth, the sockets of the eyes, the nostrils and

ear-holes in the open face, are all expressive of the hollowness of human and heavenly bodies (*i.e.* they are all hollow within, though they seem to be solid without).

10. The body sheds the tears of its eyes in sorrow for its past pains and austerities, as the sky rains after its excessive heat to cool the earth.

11. The body was refreshed by the breeze and moon-beams, as the woodlands are renovated by cooling showers in the rainy season.

12. It remembered how its body was washed on the banks of mountain rills, by the water-falls from above, and how it was daubed by the flying dust and the dirt of sin.

13. It was as naked as a withered tree, and rustling to the air with the breeze; yet it withstood the keen blasts of winter as unshaken devotion in person.

14. The faded face, the withered lungs and arteries, and the skinny belly, resembled those of the goddess of famine, that cried aloud in the forest, in the howlings of the wild beasts.

15. Yet the holy person of the hermit was unhurt by envious animals, owing to its freedom from passions and feelings, and its fervent devotion; and was not devoured by rapacious beasts and birds.

16. The body of Bhrigu's son was thus weakened by his abstinence and self-denial, and his mind was employed in holy devotion, as his body lay prostrate on the bed of stones.

#### CHAPTER X.—*Bhrigu's Conference with Kāla or Death.*

Argument. Bhrigu's grief at seeing the death-like body of his son.

Vasishtha continued:—After the lapse of a thousand years, the great

Bhrigu rose from his holy trance (anaesthesia); and was disengaged in his mind from its meditation of God, as in a state of suspension or syncope of his holy meditations.

2. He did not find his son lowly bending down his head before him, the son who was the leader of the army of virtues, and who was the personified figure of all merits.

3. He only beheld his body, lying as a skeleton before him, as it was wretchedness or poverty personified in that shape.

4. The skin of his body was dried by the sun, and his nostrils snoring as a hooping bird; and the inner entrails of his belly, were sounding as dry leather-pipes with the croaking of frogs.

5. The sockets of his eyes, were filled with new-born worms grown in them; and the bones of his ribs had become as bars of a cage, with the thin skin over them resembling the spider's web.

6. The dry and white skeleton of the body, resembled the desire of fruition, which bends it to the earth, to undergo all the favourable and unfavourable accidents of life.

7. The crown of the head had become as white and smooth (by its baldness or grey hairs), as the phallus of Siva anointed with camphor, at the *Indu-varcha* ceremony in honor of the moon.

8. The withered head erected on the bony neckbone, likened the soul supported by the body:—(either to lead or be led by it).

9. The nose was shriveled to a dry stalk, for want of its flesh; and the nose-bone stood as a post, dividing the two halves of the face.

10. The face standing erect on the protruded shoulders on both sides, was looking forward in the womb of the vacuous sky, whither the vital breath had fled from the body.

11. The two legs, thighs, knees and the two arms (forming the eight *angas* or members of the body), had been doubled in their length (for their long ethereal course); and lay slackened with fatigue of the long journey.



12. The leanness of the belly like a *lath*, showed by its shriveled flesh and skin, the empty inside of the ignorant (*i.e.* they may be puffed up with pride on the outside, but are all hollow in the inside).

13. Bhrigu seeing the withered skeleton of his son, lying as the worn-out post (to which the elephant was tied by its feet), made his reflections as said before, and rose from his seat.

14. He then began to dubitate in his mind, at the sight of the dead body, as to whether it could be the lifeless carcass of his son or any other.

15. Thinking it no other than the dead body of his son, he became sore angry upon the god of death (that had untimely taken him away).

16. He was prepared to pronounce his imprecation against the god of fate, in vengeance of his snatching his son so prematurely from him.

17. At this *Yama*—the regent of death, and devourer of living beings, assumed his figurative form of a material body, and appeared in an instant before the enraged father.

18. He appeared in armour with six arms and as many faces, accompanied by the army of his adherents, and holding the noose and sword and other weapons in his hands. (The commentary ascribes a dozen of arms to *Yama*, by the number of the twelve months of the year, and having half of the number on either side, according to the six signs of the zodiac in either hemisphere. The six faces are representative of the six seasons of Hindu astronomy instead of four of other nations).

19. The rays of light radiating from his body, gave it the appearance of a hill, filled with heaps of the crimson *kinsuka* flowers, growing in mountain forests.

20. The rays of the living fire flashing from his trident, gave it the glare of golden ringlets, fastened to the ears of all the sides of the sky.

21. The breath of his host, hurled down the ridges of mountains, which hung about them, like swinging cradles on earth.

22. His sable sword flashing with sombre light, darkened the disk of the sun; as it were by the smoke of the final conflagration of the earth.

23. Having appeared before the great sage, who was enraged as the raging sea, he soothed him to calmness as after a storm, by the gentle breath of his speech.

24. "The sages" said he, "are acquainted with the laws of nature, and know the past and future as present before them. They are never moved even with a motive to anything, and are far from being moved without a cause."

25. "You sages are observers of the multifarious rules of religions austerities, and we are observant of the endless and immutable laws of destiny; we honour you therefore for your holiness, and not from any other desire (of being blessed by you or exempted from your curse)."

26. Do not belie your righteousness by your rage, nor think to do us any harm, who are spared unhurt by the flames of final dissolution, and cannot be consumed by your curses.

27. We have destroyed the spheres of the universe and devoured legions of Rudras, millions of Brahmās and myriads of Vishnus (in the repeated revolutions of creation); what is it therefore that we cannot do?

28. We are appointed as devourers of all beings; and you are destined to be devoured by us. This is ordained by destiny herself, and not by any act of our own will.

29. It is the nature of flame to ascend upwards, and that of fluids to flow downward; it is destined for the food to be fed upon by its eaters, and that creation must come under its destruction by us.

30. Know this form of mine to be that of the Supreme Being, whose universal spirit acts in various forms, all over the universe.

31. To the unstained (clear) sight, there is no other agent or object here, except the supreme; but the stained sight (of the clear eyed), views many agents and objects (beside the one in all).

32. Agency and objectivity are terms, coined only by the short sighted; but they disappear before the enlarged view of the wise.

33. As flowers grow upon trees, so are animals born on earth; their growth and birth, as also their fall and death, are of their own spontaneity, and miscalled as their causality.

34. As the motion of the moon is caused by no casual cause, though they falsely attribute a causality to it; such is the course of death in the world of its own spontaneous nature.

35. The mind is falsely said to be the agent of all its enjoyments in life; though it is no agent of itself. It is a misbelief like the false conception of a serpent in the rope, where there is no serpent at all.

36. Therefore, O sage! allow not yourself to be so angry for your sorrow; but consider in its true light, the course of events that befall on humankind.

37. We were not actuated by desire of fame, nor influenced by pride or passion to any act; but are ourselves subject to the destiny, which predominates over all our actions.

38. Knowing that the course of our conduct, is subject to the destiny appointed by the Divine will, the wise never allow themselves to be subjected under the darkness of pride or passion, at our doings.

39. That our duties only should be done at all times, is the rule laid down by the wise creator; and you cannot attempt to remove it by your subjection to ignorance and idleness.

40. Where is that enlightened sight, that gravity and that patience of yours, that you grovel in this manner in the dark like the blind, and slide from the broad and beaten path laid open for every body? (This path is submission to what is destined by the Divine will, according to the common prayer: "Let not mine, but thy will be done").

41. Why don't you consider your case as the sequence of your own acts, and why then do you, who are a wise man, falsely accuse me like the ignorant (as the cause of what is ordained by the Supreme cause of all!)

42. You know that all living beings have two bodies here, of which one is known as the intellectual or spiritual body or mind.

43. The other is the inert or corporeal frame, which is fragile and perishable. But the minute thing of the mind which lasts until its liberation, is what leads all to their good or evil desires.

44. As the skilful charioteer guides his chariot with care, so is this body conducted by the intelligent mind, with equal attention and fondness.

45. But the ignorant mind which is prone to evil, destroys the goodly body; as little children break their dolls of clay in sport.

46. The mind is hence called the *purusha* or regent of the body, and the working of the mind is taken for the act of the man. It is bound to the earth by its desires, and freed by its freedom from earthly attractions and expectations.

47. That is called the mind which thinks in itself, "this is my body which is so situated here, and these are the members of my body and this my head."

48. The mind is called life, for its having the living principle in it; and the same is one and identic with the understanding. It becomes egoism by its consciousness, and so the same mind passes under various designations, according to its different functions.

49. It has the name of the heart from the affections of the body, and so it takes many other names at will (according to its divers operations). But the earthly bodies are all perishable.

50. When the mind receives the light of truth, it is called the enlightened intellect, which being freed from its thoughts relating to the body, is set to its supreme felicity.

51. Thus the mind of your son, wandered from your presence, as you sat absorbed in meditation, to regions far and wide in the ways of its various desires. (*i.e.* His body was before thee, but his mind was led afar by its inward desires).

52. He having left this body of his behind him, in the mountain cave of Mandara, fled to the celestial region, as a bird flies from his nest to the open air.

53. This mind got into the city of the tutelar gods, and remained in a part of the garden of Eden (Nandana), in the happy groves of Mandara, and under the bower of *pārijāta* flowers.

54. There he thought he passed a revolution of eight cycles of the four *yugas*, in company with *Viśvāchī* a beauteous Apsara damsel, unto whom he clung as the hexaped bee clings to the blooming lotus.

55. But as his strong desire led him to the happy regions of his imagination, so he had his fall from them at the end of his desert, like the nightly dew falling from heaven.

56. He faded away in his body and all his limbs, like a flower attached to the ear or head ornament; and fell down together with his beloved one, like the ripened fruits of trees.

57. Being bereft of his aerial and celestial body, he passed through the atmospheric air, and was born again on earth in a human figure.

58. He had become a Brāhman in the land of Dasārnā, and then a king of the city of Kosala. He became a hunter in a great forest, and then a swan on the bank of Ganges.

59. He became a king of the solar race, and then a *rāja* of the Pundras, and afterwards a missionary among the Sauras and Sālwas. He next became a Vidyādhara, and lastly the son of a sage or *muni*.

60. He had become a ruler in Madras, and then the son of a devotee, bearing the name of Vāsudeva, and living on the bank of Samangā.

61. Your son has also passed many other births, which he was led to by his desire; and he had likewise to undergo some *itara-janma* heterogeneous births in lower animals.

62. He had repeatedly been a Kirāta—hunter in the Vindhyā hills and at Kaikatav. He was a chieftain in Sauvīra, and had become an ass at Trigarta.

63. He grew as a bamboo tree in the land of Keralas, and as a deer in the skirts of China. He became a serpent on a palm tree, and a cock on the tamāla tree.

64. This son of yours had been skilled in incantations—mantras, and propagated them in the land of Vidyādhara. (So called from their skill in enchantments).

65. Then he became a Vidyādhara (Jadugar) or magician himself; and plied his jugglery of abstracting ornaments from the persons of females.

66. He became a favourite of females, as the sun is dear to lotus-flowers; and being as handsome as Kāma (Cupid) in his person, he became a favourite amongst Vidyādhara damsels in the land of Gandharvas.

67. At the end of the kalpa age (of universal destruction), he beheld the twelve suns of the zodiac shining at once before him, and he was reduced to ashes by their warmth, as a grasshopper is burnt up by its falling on fire.

68. Finding no other world nor body where he could enter (upon the extinction of the universe), his spirit roved about in the empty air, as a bird soars on high without its nest.

69. After the lapse of a long time, as Brahmā awoke again from his long night of repose, and commenced anew his creation of the world in all its various forms:—

70. The roving spirit of your son was led by its desire, as if it was propelled by a gust of wind, to become a Brāhman again, and to be reborn as such on this earth.

71. He was born as the boy of a Brāhman, under the name of Vāsudeva, and was taught in all the Srutis, among the intelligent and learned men of the place.

72. It is in this *kalpa* age that he has become a Vidyādhara again, and betaken himself to the performance of his devotion on the bank of Samangā, where he is sitting still in his yoga meditation.

73. Thus his desire for the varieties of worldly appearances, has led him to various births, amidst the woods and forests in the womb of this earth, covered with jungles of the thorny khadira, karanja and other bushes and brambles.

## CHAPTER XI.—*Cause of the Production of the World.*

Argument. Yama's narration of Sukra's meditation, and his inclination to worldliness.

Yama continued:—Your son is still engaged in his rigorous austerities on the bank of the rivulet, rolling with its loud waves on the beach, and the winds blowing and howling from all sides.

2. He has been sitting still in his firm devotion, with matted braids of hair on his head; and beads of *rudrāksha* seeds in his hand; and controlling the members of his body from their going astray.

3. If you wish, O venerable sage! to know the reveries in his mind, you shall have to open your intellectual eye, in order to pry into the thoughts of others.

4. Vasishtha said:—Saying so, Yama the lord of world, who sees all at one view, made the Muni to dive into the thoughts of his son with his intellectual eye.

5. The sage immediately saw by his percipience, all the excogitations of his son's mind; as if they were reflected in the mirror of his own mind.

6. Having seen the mind of his son in his own mind, the *muni* returned from the bank of Samangā to his own body on mount Mandara, where it was left in its sitting posture, in the presence of Yama (during the wandering of his mind).

7. Surprised at what he saw, the sage looked upon Yama with a smile; and dispassionate as he was, he spoke to the god in the following soft and dispassionate words.

8. O god, that art the lord of the past and future! we are but ignorant striplings before thee; whose brilliant insight views at once, the three times presented before it.

9. The knowledge of the existence of the world, whether it is a real entity or not, is the source of all errors of the wisest of men, by its varying forms and fluctuations.

10. It is thou, O potent god! that knowest what is inside this world; while to us it presents its outward figure, in the shape of a magic scene only.

11. I knew very well, that my son is not subject to death; and therefore I was struck with wonder, to behold him lying as a dead body.

12. Thinking the imperishable soul of my son, to be snatched by death; I was led to the vile desire, of cursing thee on his untimely demise.

13. For though we know the course of things in the world; yet we are subjected to the impulses of joy and grief, owing to the casualties of prosperity and adversity.

14. Moreover, to be angry with wrong doers, and to be pleased with those that act rightly, have become the general rule in the course of the world.

15. So long do we labour under the sense of what is our duty, and what we must refrain from, as we are subject to the error of the reality of the world; but deliverance from this error, removes all such responsibilities from us.

16. When we fret at death, without understanding its intention (that it is intended only for our good); we are of course blamable for it.

17. I am now made to be acquainted by thee, regarding the thoughts of my son; and am enabled also to see the whole scene on the bank of Samangā (by thy favour).

18. Of the two bodies of men, the mind alone is ubiquitous, and leader of the outer body of animated beings. The mind therefore is the true



body, which reflects and makes us conscious of the existence of ourselves, as also of the exterior world.

19. Yama replied:—You have rightly said, O Brāhman! that the mind is the true body of man. It is the mind that moulds the body according to its will, as the potter makes the pot *ad libitum* (*ex suo moto*).

20. It frames a form and gives a feature to the person, that it had not before; and destroys one in existence in a moment. It is the imagination that gives an image to airy nothing, as children see ghosts before them in the dark. (The mind changes the features of the face and body, and views things according to its own fancy).

21. Its power to create apparent realities out of absolute unreality, is well known to every body, in his dream and delirium, in his misconceptions and fallacies and all kinds of error; as the sight of magic cities and talismans.

22. It is from reliance in visual sight, that men consider it as the principal body, and conceive the mind as a secondary or supplementary part.

23. It was the (Divine) mind, that formed the world from its thought; wherefore the phenomenal is neither a substance by itself (as it subsists in the mind); nor is it nothing (being in existence in us).  
Gloss. It is therefore undefinable—*anirvachanīya*.

24. The mind is part of the body, and spreads itself in its thoughts and desires into many forms; as the branch of a tree shoots forth in its blossoms and leaves. And as we see two moons by optical deception, so does one mind appear as many in many individuals (and as different in different persons).

25. It is from the variety of its desires, that the mind perceives and produces varieties of things, as pots and pictures and the like—*ghatapatādi*. (Hence the mind is the maker of all things).

26. The same mind thinks itself as many by the diversity of its thoughts; such as:—"I am weak, I am poor, I am ignorant and the like;" (all which serve to liken the mind to the object constantly thought upon).

27. The thought, that I am none of the fancied forms which I feign to myself, but of that form from whence I am, causes the mind to be one with the everlasting Brahma, by divesting it of the thoughts of all other things.

28. All things springing from Brahma, sink at last in him; as the huge waves of the wide and billowy ocean, rise but to subside in its calm and undisturbed waters below.

29. They sink in the Supreme Spirit, resembling one vast body of pure and transparent, cold and sweet water; and like a vast mine of brilliant gems of unfailing effulgence.

30. One thinking himself as a little billow, diminishes his soul to littleness. (He who bemeans himself, becomes mean).

31. But one believing himself as a large wave, enlarges his spirit to greatness. (Nobleness of mind, ennobles a man).

32. He who thinks himself as a little being, and fallen from above to suffer in the nether world; is born upon earth in the form he took for his pattern.

33. But he who thinks himself to be born to greatness, and rises betimes by his energy; becomes as big as a hill, and shines with the lustre of rich gems growing upon it.

34. He rests in peace, who thinks himself to be situated in the cooling orb of the moon; otherwise the body is consumed with cares; as a tree on the bank is burnt down by a conflagration.

35. Others like forest trees are fixed and silent, and shudder for fear of being burnt down by the wild fire of the world; though they are situated at ease, as beside the running streams of limpid water, and as high as on mountain tops of inaccessible height.

36. Those who think themselves to be surrounded by worldly affairs; are as wide-stretching trees, awaiting their fall by impending blasts of wind.

37. Those who wail aloud for being broken to pieces under the pressure of their misery; are like the noisy waves of the sea, breaking against the shore and shedding their tears in the form of the watery spray.

38. But the waves are not of one kind, nor are they altogether entities or nullities in nature; they are neither small or large nor high or low, nor do these qualities abide in them.

39. The waves do not abide in the sea, nor are they without the sea or the sea without them: they are of the nature of desires in the soul, rising and setting at their own accord.

40. The dead are undying (because they die to be born again), and the living are not living (because they live but to die at last). Thus is the law of their mutual succession which nothing can forefend or alter.

41. As water is universally the same and transparent in its nature, so is the all pervading spirit of God, pure and holy in every place.

42. It is this one and self-same spirit which is the body of God, that is called the transparent Brahma. It is omnipotent and everlasting, and constitutes the whole world appearing as distinct from it.

43. The many wonderful powers that it contains, are all active in their various ways. The several powers productive of several ends, are all contained in that same body. All the natural and material forces, have the Divine spirit for their focus.

44. Brahmā was produced in Brahma as the billow is produced in the water, and the male and female are produced from the neuter Brahma, changed to and forming both of them.

45. That which is called the world, is only an attribute of Brahmā; and there is not the slightest difference between Brahmā and the world. (The one being a fac-simile of the original Mind).

46. Verily this plenitude is Brahma, and the world is no other than Brahma himself. Think intently upon this truth and shun all other false beliefs (of the creator and created, and the like).

47. There is one eternal law, that presides over all things, and this

one law branches forth into many, bringing forth a hundred varieties of effects. The world is a congeries of laws, which are but manifestations of the Almighty power and omniscience. (Therefore says the psalmist: "Blessed is he, who meditates on his laws day and night—*O bhi Turat Jehovah hefzo yomam olaila*).)

48. Both the inert and active (matter and life), proceed from the same; and the mind proceeds from the intellect—chit of God. The various desires are evolved by the power of the mind, from their exact prototypes in the Supreme soul.

49. It is Brahmā therefore, O sinless Rāma! that manifests itself in the visible world; and is full with various forms, as the sea with all its billows and surges.

50. It assumes to itself all varieties of forms by its volition of evolution or the will of becoming many; and it is the spirit that displays itself in itself and by itself (of its own causality); as the sea water displays its waves in its own water and by itself.

51. As the various waves are no other than the sea water, so all these phenomena are not different from the essence of the lord of the world.

52. As the same seed develops itself in the various forms of its branches and buds, its twigs and leaves, and its fruits and flowers; so the same almighty seed evolves itself in the multifarious varieties of creation.

53. As the strong sun light, displays itself in variegated colours in different bodies; so does Omnipotence, display itself in various vivid colours, all of which are unreal shades. (*Urdu: O leken chamakta hai har rang men.*—It is His light, that shines in all colours).

54. As the colourless cloud receives in its bosom, the variety of transient hues displayed in the rainbow; so the inscrutable spirit of the Almighty, reflects and refracts the various colours displayed in creation. (Shines in the stars, glows in the sun &c. Pope).

55. From the active agent, proceed the inert matter and inactivity without a secondary cause; as the active spider produces the passive thread, and the living man brings upon him, his dull torpor in sleep.

(So the active spirit of God, brings forth *inertia* and inactive matter, out of itself into being. The laws of statics as well as dynamics both subsist in the energy of the spirit).

56. Again the Lord makes the mind to produce matter for its own bondage only; as he makes the silkworm weave its own sheathing for its confinements alone. (So the mind maketh its material equipage, for its own imprisonment in the world).

57. The mind forgets its spiritual nature of its own will; and makes for itself a strong prison house (of its earthly possessions), as the silkworm weaves its own coating.

58. But when the mind inclines to think of its spiritual nature by its own free will; it gets its release from the prison-house of the body and bondage in the world; as a bird or beast is released from its cage, and the big elephant let loose from his fetters and the tying post.

59. The mind gradually moulds itself into the form, which it constantly thinks upon in itself; and it derives from within itself, the power to be what it wishes to become. (Constant thought brings about its end. *Yādrisī bhāvanā yasya &c.*).

60. The long sought power when acquired, becomes as familiar to the soul, as the dark clouds are attendant upon the sky in the rainy-season.

61. The newly obtained power is assimilated with its recipient, as the virtue of every season is manifested in its effect upon the trees (*i.e.* in the season fruits and flowers).

62. There is no bondage nor liberation of human soul, nor of the Divine Spirit. We cannot account for the use of these words among mankind. (These terms apply to the mind which is bound and freed, and not to the soul which is ever free).

63. There is no liberation nor bondage of the soul, which is the same with the Divine. It is this delusive world which shows the immortal soul under the veil of mortality, or as eclipsed by and under the shadow of temporary affairs.

64. It is the unsteady mind, which has enwrapped the steady soul, under

the sheath of error; as the coverlet of the silkworm, covers the dormant worm.

65. All other bondages which bind the embodied soul to earth, are the works of the mind, which is the root of all worldly ties and affections.

66. All human affections and attachments to the visible world, are born in and remain in the mind; although they are as distinct from it, as the waves of the sea or as the beams of the moon; are produced from and contained in their receptacles.

67. It is the Supreme spirit, which is stretched out as one universal ocean, agitated into myriads of its waves and billows. The Intellect itself is spread out as the water of the universal ocean, containing everything that is aqueous and terrene in its infinite bosom.

68. All those that appear as Brahmā, Vishnu and Rudras, as also they that have become as gods, and those that are called men and male creatures:—

68—(1). Are all as the waves of the sea, raised spontaneously by the underlying spirit; and so are Yama, Indra, the sun, fire, Cuvera and the other deities.

68—(2). So too are the Gandharvas and Kinnaras, the Vidyādhara and the other gods and demigods, that rise and fall or remain for a while like the breakers of the sea.

68—(3). They rise and fall as waves on every side, though some continue for a longer duration, as the lotus-born Brahmā and others.

68—(4). Some are born to die in a moment, as the petty gods and men; and others are dead no sooner they are born as the ephemerids and some worms.

69. Worms and insects, gnats and flies and serpents and huge snakes, rise in the great ocean of the Divine Spirit, like drops of water scattered about by waves of the sea.

70. There are other moving animals as men and deer, vultures and jackals, which are produced on land and mountains, in woods and forests

and in marshy grounds.

71. Some are long lived and others living for a short duration; some living with higher aims and ambitions, and others with no other care than that of their contemptible bodies, or self-preservation only.

72. Some think of their stability in this world of dreams, and others are betrayed by their false hope of the stability of worldly affairs, which are quite unstable. (So in Persian *Daregā jehān rā baquīna didam*).

73. Some that are subjected to penury and poverty, have little to effect in their lives; and always torment themselves with the thoughts, that they are poor and miserable, weak and ignorant.

74. Some are born as trees, and others have become as gods and demigods; and while some are furnished with moving bodies, others are dissolved as water in the sea.

75. Some are no less durable than many *kalpas* (as the land and sea and mountains &c.); and others return to the Supreme Spirit, by the moonlike purity of their souls. All things have risen from the oceanlike Spirit of Brahma, like its moving undulations. It is the intellectual consciousness of every body that is termed his mind.

## CHAPTER XII.—*Detailed Account of the Genesis of the World.*

Argument. Confutation of the instance of the sea and its fluctuation, with regard to the immutable spirit of God; and resolution of the phenomenal world, to our erroneous conception, and visual deception.

Yama said:—The consciousness of gods, demigods and men as distinct beings, is quite wrong, since they are no way distinct from the infinite ocean of Divine Spirit, of which they are all as undulations.

2. It is owing to our erroneous conceptions that we make these

distinctions in ourselves and the Supreme Soul. The thought of our being separate and apart from the Supreme spirit, is the cause of our degradation from our pristine holiness and the image of God, in which man was made at first and was infused with his holy spirit.

3. Remaining within the depth of the Divine Spirit, and yet thinking ourselves to live without it, is the cause of keeping us in darkness on the surface of the earth.

4. Our consciousness of ourselves as Brahmā, being vitiated by the various thoughts in our minds, becomes the root of our activities; while the pure consciousness of ego sum—I am, is free from all actions and energies.

5. It is the inward desire of the heart and mind, that becomes the seed of earthly actions; which sprouts forth in thorny plants like the karanja, a handful of which fills the ground with rankest weeds.

6. Those living bodies, that lie scattered as pebbles on earth; are seen to roll about or lie down with their temporary joy and grief in continued succession, owing to their ignorance of themselves.

7. From the highest empyrean of Brahmā, down to the lowest deep, there is an incessant undulation of the Divine spirit, like the oscillation of the wind; which keeps all beings in their successive wailing and rejoicing, and in their incessant births and deaths.

8. There are some of pure and enlightened souls, as the gods Hari, Hara and others; and some of somewhat darkened understandings, as men and the inferior demigods.

9. Some are placed in greater darkness, as the worms and insects; and others are situated in utter darkness, as the trees and vegetables.

10. Some grow afar from the great ocean of the Divine Spirit; as the grass and weeds of the earth, which are ever degraded, owing to their being the emblems of sin; and others are barred from elevation as dull stones and heinous snakes.

11. Some have come to being only with their bodies (without any share of understanding); and they know not that death has been undermining the



fabric of their bodies, as a mouse burrows a house.

12. Some have gone through the ocean of Divine knowledge, and have become as divinities, in their living bodies as Brahmā, Hari, and Hara. (The gods like angels are embodied beings in which form, they are worshipped by their votaries. It is wrong therefore for the Kesavite Brahmos, to call the formless Brahma as Hari, who had a visible body according to our text).

13. Some having a little understanding, have gone down the depth of holy knowledge, without ever reaching the bottom, or finding its either shore.

14. Some beings that have undergone many births, and have yet to pass through many more, have ever remained abortive and benighted without the light of truth.

15. Some are tossed up and down, like fruits flung from the hand: those flying upward have gone higher still; and those going down have fallen still lower and lower. (None can know the highest pitch or lowest depth of existence?).

16. It is forgetfulness of Supreme felicity, that causes one to rove in various births of weal or woe; but the knowledge of the Supreme, causes the cessation of transmigration; as the remembrance of Garuda, destroys the power of the most destructive poison.

### CHAPTER XIII.—*Consolation of Bhrigu.*

Argument. Bhrigu being acquainted with the powers of the mind and Death, rose to repair to the spot where the body of Sukra was lying.

Yama said:—Among these various species of living creatures, which resemble the waves of the ocean, and are as numerous as the plants and creepers of spring:—

2. There are some persons among the Yakshas, Gandharvas and Kinnaras, who have overcome the errors of their minds, and have well considered every thing before and after them; that have become perfect in their lives, and passing as the living liberated persons in this world.
3. Others there are among the moving and unmoving, that are as unconscious of themselves as wood and stone; and many that are worn out with error, and are incapable of judging for themselves. (Worn out with error, means hardened in their ignorance).
4. But those that are awakened to sense, have the rich mine of the sāstras, framed by the enlightened, for the guidance of their souls. (Hence it is for the sensible only to benefit themselves by learning).
5. Those who are awakened to sense, and whose sins are washed off, have their understandings purified by the light of the sāstras. (Lit., by investigation into the sāstras).
6. The study of good works, destroys the errors of the mind; as the course of the sun in the sky, destroys the darkness of the night.
7. Those who have not succeeded to dispel the errors of their minds, have darkened their understandings by a mist of ignorance; like the frosty sky of winter, and they find the phantoms of their error, dancing as demons before their eyes.
8. All living bodies are subject to pain and pleasure; but it is the mind which constitutes the body, and not the flesh (which is insensible of either).
9. The body that is seen to be composed of flesh and bones and the five elemental parts, is a creation of the imagination of the mind, and has no substantiality in it.
10. What your son had thought of in his mental body (mānas-sarīra), the same he found in the same body; and was not accountable to any body for aught or whatever passed in his mind. (We are responsible for every act of the body; but not so for the thoughts or reveries of the mind).
11. Whatever acts a man wills to do in his own mind, the same comes to take place in a short time; and there is no other (foreign) agency of

anybody else required to bring them about.

12. Whatever the mind doth in a moment and of its own accord, and actuated by its own will or desire, there is no body in the world, who has the power to do or undo the same at any time. (The mind is master of the act, and not the body, nor any body besides. Or: whatever the mind sets about to do, it does it sooner than by the help of another).

13. The suffering of hell torments and enjoyment of heavenly bliss, and the thoughts of birth and death; are all fabrications of the mind; which labours under these thoughts. (It is the mind that makes a heaven of hell and a hell of heaven).

14. What need I to tell more in the manner of verbose writers (on this subject), than go together at once, to the place where your son is situated.

15. He (Sukra) having tasted the pleasure and pain of all these states at a moment's thought of his mind, is now seated as a devotee on the bank of Samangā, under the spreading beams of the moon. (The Gloss speaks here of Sukra's passing into many births, before his betaking himself to devotion).

16. His vital breath having fled from his heart, became as the moonbeam sparkling in a dew drop, which entered the uterus in the form of *semen virilis*.

17. Saying so, the lord of death smiled to think of the course of nature, and taking hold of Bhrigu's hand in his own, they both departed as the sun and moon together.

18. O wonderful is the law of nature! said Bhrigu slowly to himself, and then rose higher and higher, as the sun ascends above his rising mountain.

19. With their luminous bodies, they arrived at the spot of Samangā, and shone on high above the tamāla trees below. Their simultaneous rising in the clear firmament, made them appear as the sun rising with the full-moon over the cloudy horizon.

20. Vālmīki said:—As the *muni* (Vasishtha) was telling these things,

the sun went down his setting mountain, and the day departed to its evening service. The court broke with mutual salutations, to perform their evening rites and observances, after which they joined the assembly at the dawn of the next day.[1]

[1] This colophon occurring at the end of many chapters, shows the intermediate chapters as parts of the lectures of a single day; and by enumeration of which, the whole space of time occupied in the delivery of these lectures may be fairly ascertained. This will serve to show that the delivery of the lectures occupied but a few months; and Vālmīki's writing of them, if he was a shorthand writer, embraced also the same length of time, contrary to the common belief of this composition's being a work of many years.

#### CHAPTER XIV.—*Sukra's Reminiscence of his Metempsychosis.*

Argument. Bhrigu and Yama's Expostulation with Sukra, and desiring him to return to his former state.

Vasishtha said:—Now as Yama and Bhrigu departed from the cavern of the Mandara mountain, and proceeded towards the bank of Samangā river:—

2. They beheld upon their descending from the mountain, a great light below; proceeding from the bodies of the celestials, sleeping in the arbours of aureate creepers.

3. The birds were sporting in their sprays, formed by the cradling creepers under the canopy of heaven; and the lovely antelopes looking face to face, with their eyes resembling the blue lotuses.

4. They beheld the Siddhas, sitting on their stony seats upon the elevated rocks; with their bodies full of vigour, and their eyes looking on the spheres with defiance.

5. They saw the lords of the elephantine tribe, with their big trunks as large as the palm trees, and plunging in the lakes covered with flowers, falling incessantly from the beachening boughs, and branches of

flowering trees.

6. They saw the mountain bulls (*Bos guavus*) dozing in their giddiness, and sitting as ebriety in person; while their bodies were reddened by the red dust of flowers, and their tails flushed with the crimson farina blown by the breeze.

7. There were the brisk and beautiful *chowry* deer serving as flappers of the mountain king, and dousing in the pools filled with falling flowers.

8. They saw the Kinnara lads sitting on the tops of straight and stately date trees, and sporting with pelting the date fruits upon one another, which stuck to the reeds below as their fruits.

9. They beheld big monkeys, jumping about with their hideous reddish cheeks, and hiding themselves in the coverts of widespreading creepers.

10. They saw the Siddhas, to be hit by the celestial damsels with blossoms of mandara flowers, and clad with vests of the tawny clouds by which they were shrouded.

11. The uninhabited skirts of the mountain, were as the solitary walks of Buddhist vagrants; and the rivulets at its foot, were gliding with their currents covered under the *kunda* and *mandara* flowers, as if they were running to meet the sea, mantled in their yellow vests of the spring season.

(It is well known that the vernal vesture of damsels, is of the yellow colour of the farina of flowers, and the rivulets are poetically figured as females hastening towards their lord the sea (*saritām-pathih*)).

12. The trees decorated with wreaths of flowers, and shaken by the breeze, seemed as bacchanals giddy with the honey of the flowers, and rolling their dizzy eyes formed of the fluttering bees.

13. They walked about here and there, and looked at and admired the grandeur of the mountain, till at last they alighted on the nether earth, decorated with its cities and human habitations.

14. They arrived in a moment at the bank of Samangā, flowing with the

loosened flowers of all kinds, as if it were a bed of flowers by itself.

15. Bhrigu beheld his son on one of its banks, with his body changed to another form, and his features quite altered from his former state.

16. His limbs were stiff, and his sense at a stand still, as he sat with his mind fixed on steady meditation. He seemed to be long at rest, in order to get his rest from the turmoils of the world.

17. He thought upon the course of the currents of the world, which are continually gliding with successive joy and sorrow to man, who gets rid of them after his long trial.

18. He became motionless as a wheel, after its long-winded motion; and found his rest after his prolonged whirling, in the whirlpool of the ocean of the world.

19. He sat retired as a lover, solely reclined on the thought of his beloved object in his retirement; and his mind was at rest, after its long wanderings.

20. He sat in a state of uniform meditation, without a shadow of duplicity in it; and was smiling with a cold apathy at all the pursuits of mankind.

21. Liberated from all concerns, and released from the enjoyments of life, and disenthralled from the snare of desires and fancies, he rested in the supreme bliss of the soul.

22. His soul was at rest, in the everlasting rest of God; as the pure crystal catches the colour of the gem, which is contiguous to it.

23. Bhrigu beheld his son in the calmly composed and awakened state of his mind, and freed alike both from his thoughts of what was desirable, as also from his hatred against what was disgusting. (God is said to be eternally at rest the six days creation, but an act of his Mind, Will, Word, Fiat, Logos or Brahmā).

24. Yama seeing the son of Bhrigu, said to the father in a voice, hoarse as the sounding sea. 'Lo there thy son.'

25. "Awake, said he to Bhārgava, which startled him from his meditation, as the roaring of a cloud, rouses the slumbering peacock from his summer sleep.

26. Upon opening and lifting up his eyes, he beheld the god standing with his father on one side, who being pleased at his sight, glowed in their countenances like the disks of the sun and moon.

27. He rose from his seat of Kadamba leaves, and made his obeisance to them, who appeared to have come to him like the gods Hari and Hara in the disguise of a couple of Brāhmans.

28. After their mutual salutations, they were seated on a slab of stone, and appeared as the venerable gods Vishnu and Siva, were seated on the pinnacle of Meru.

29. The Brāhman boy, having ended the muttering of his mantras on the bank of Samangā, accosted them with a voice distilling as the sweet nectarine juice of ambrosia *amrita* or water of life (*aqua-vitae* or *abi haiyāt*).

30. "I am emancipated, my lords, at your sight this day (from all earthly cares), as you have blessed me by your sights, resembling those of the sun and moon, appearing together to view. (Lit. as the orbs of the cooling and dazzling beams. (*himānsu and ushnānsu*)).

31. The darkness, which reigned in my mind, and which no light of the sāstras or spiritual or temporal knowledge, nor even my austerities could remove, is dispelled today by the light of your presence.

32. A kind look of the great, gives as much joy to the mind, as draughts of pure ambrosia, serve to satisfy the heart.

33. Tell me who are you, whose feet have sanctified this place; as the glorious orbs of the day and night, enlighten the firmament.

34. Being addressed in this manner, Bhrigu desired him to remember his prior births, which he could well do, by his enlightened understanding.

35. Bhrigu made him acquainted with the state of his former birth, and he remembered it instantly by the clairvoyance of his inward sight.

36. He was struck with wonder at the remembrance of his former state, and smiled with a joyous face and gladsome heart, to ponder on what he had been; and then uttered as follows.

37. Blessed is the law of the Supreme Being, which is without its beginning or end, and is known as destiny here below; and by whose power the world is revolving as a curricule.

38. I see my countless and unknown births, and the innumerable accidents to which they were subject, for the period of a whole kalpa or duration of the world from first to last. (The Soul being immortal, has to pass into infinite births under various shapes and forms of bodies. If it were to lie dormant in the grave for ever what is the good of its being made or created to be immortal?)

39. I have undergone great hardships, and known prosperity also with the toil of earning; have had my wanderings also in different lives, and remember to have roamed for a long time, over the mountainous regions of Meru.

40. I drank the water reddened with the pollen of mandara flowers, and roved along the bank of the heavenly stream of Mandākinī filled with lotuses.

41. I wandered about the Mandara groves, filled with flowering creepers like gold, and under the shade of the kalpa arbors of Meru, and in the flowery plains above and about it.

42. There is naught of good or evil, which I have not tasted or felt or done myself; nor is there anything, which I have not seen and felt and known in my past lives.

43. I have now known the knowable (that is to be known), and seen the imperishable one in whom I have my repose. I have now rested after my toils were over, and have passed beyond the domain of error and darkness.

44. Now rise, O father! and let us go to see that body, lying on the Mandara mount, and which is now dried as a withered plant.



45. I have no desire to remain in this place, nor go anywhere of my own will; it is only to see the works of fate, that we wander all about.

46. I will follow you, with my firm belief in the one adored Deity of the learned. Let that be the desirable object of my mind, and I will act exactly in conformity with my belief.

## CHAPTER XV.—*Lamentation and Expostulation of Sukra.*

Argument. Sukra laments on seeing his former body, and his consolation at its ultimate anaesthesia.

Vasishtha said:—Thus contemplating on the course of nature, these philomaths moved with their spiritual bodies, from the bank of Samangā (towards the Mandara mountain).

2. They ascended to the sky, and passed through the pores of the clouds to the region of the Siddhas; whence they descended to the lower world, and arrived at the valley of Mandara.

3. There Sukra saw on a cliff of that mountain, the dried body of his former birth, lying covered under the dark and dewy leaves of trees.

4. He said, here is that shriveled body, O father! which thou hadst nourished with many a dainty food before.

5. There is that body of mine, which was so fondly anointed with camphor, agallochum and sandal paste, by my wet-nurse before.

6. This is that body of mine, which was used to repose on the cooling beds, made with heaps of mandara flowers, in the airy spots of Meru.

7. This is that body of mine, which was so fondly caressed by heavenly dames of yore, and which is now lying, to be bitten by creeping insects and worms, on the bare ground below.

8. This is that body of mine, which was wont of yore to ramble in the

parterres of sandalwood; now lying a dried skeleton on the naked spot.

9. This is that body of mine, now lying impassive of the feelings of delight in the company of heavenly nymphs, and withering away unconscious of the actions and passions of its mind.

10. Ah my pitiable body! how dost thou rest here in peace, forgetful of thy former delights in the different stages of life; and insensible of the thoughts of thy past enjoyments and amusements of yore.

11. O my body! that hast become a dead corpse and dried by sun-beams; thou art now become so hideous in thy frame of the skeleton, as to frighten me at this change of thy form.

12. I take fright to look upon this body, in which I had taken so much pleasure before, and which is now reduced to a skeleton.

13. I see the ants now creeping over that breast of mine, which was formerly adorned with necklaces studded with starry gems.

14. Look at the remains of my body, whose appearance of molten gold, attracted the hearts of beauteous dames, bearing now a load of dry bones only.

15. Behold the stags of the forest flying with fear, at the sight of the wide open jaws, and withered skin of my carcass; which with its horrid mouth, frightens the timid fawns in the woods.

16. I see the cavity of the belly of the withered corpse, is filled with sunshine, as the mind of man is enlightened by knowledge.

17. This dried body of mine, lying flat on the mountain stone, resembles the mind of the wise, abased at the sense of its own unworthiness.

18. It seems to be emaciating itself like an ascetic, in his supine hypnotism on the mountain, dead to the perceptions of colour and sound, and of touch and taste, and freed from all its desires and passions.

19. It is freed from the demon of the mind (mental activity), and is resting in its felicity without any apprehension of the vicissitudes of fate and fortune, or fear of fall.

20. The felicity which attends on the body, upon the calmness of the demon of the mind; is not to be had, from possession of the vast dominion of the world.

21. See how happily this body is sleeping in this forest, by being freed from all its doubts and desires in the world; and by its being liberated from the network of its fancies.

22. The body is disturbed and troubled like a tall tree, by the restlessness of the apish mind; and it is hurled down by its excitation like a tree uprooted from its bottom.

23. This body being set free from the impulses of the mischievous mind, is sleeping in its highest and perfect felicity, and is quite released from the jarring broils of the world, clashing like the mingled roarings of lions and elephants in their mutual conflict.

24. Every desire is a fever in the bosom, and the group of our errors is as the mist of autumn; and there is no release of mankind from these, save by the impassionateness of their minds.

25. They have gone over the bounds of worldly enjoyments, who have had the high-mindedness, to lay hold on the tranquillity of their minds.

26. It is by my good fortune, that I came to find this body of mine, resting in these woods without its troublesome mind; and freed from all its tribulations and feverish anxieties.

27. Rāma said:—Venerable Sir, that art versed in all knowledge, you have already related of Sukra's passing through many births in different shapes; and feeling all their casualties of good and evil.

28. How was it then that he regretted so much for his body begotten by Bhrigu; in disregard of all his other bodies; and the pains and pleasures which attended upon them?

29. Vasishtha answered:—Rāma! the other bodies of Sukra were merely the creations of his imagination; but that of Bhārgava or as the son of Bhrigu, was the actual one, as produced by the merit of his pristine acts. (Here the gloss is too verbose on the theory of metempsychosis;

but the literal meaning of the couplet is what is given above).

30. This was the first body with which he was born by the will of his Maker, being first formed in the form of subtile air, and then changed into the shape of wind.

31. This wind entered into heart of Bhrigu in a flux of the vital and circulating breaths, and being joined in time with the semen, formed the germ of Sukra's body. (so called from the seed—sukra).

32. The person of Sukra, received the Brāhmanical sacraments, and became an associate of the father; till at last it was reduced to the form of a skeleton in course of a long time.

33. Because this was the first body which Sukra had obtained from Brahmā the creator, it was on this account that he lamented so much for it. (Sukra the son of Bhrigu, was the grandson of Manu—the first human being, after creation of the world called kalpārambha).

34. Though impassionate and devoid of desire as Sukra was, yet he sorrowed for his body, according to the nature of all being born of flesh (dehaja). (All flesh is subject to sorrow).

35. This is the way of all flesh, whether it be the body of a wise or unwise man (to mourn for its loss). This is the usual custom of the world, whether the person was mighty or not.

36. They who are acquainted with the course of nature, as also those that are ignorant of it as brutes and beasts; are all subject to the course of the world, as if they are bound in the net of fate and liable to grief and sorrow. (It is not the greatness of a great mind, to be insensible of the tender feelings of his nature, but to keep his joys and sorrows under proper bounds).

37. The wise as well as the unwise, are on an equal footing with respect to their nature and custom. It is only the difference in desire that distinguishes the one from the other, as it is the privation of or bondage to desires, that is the cause of their liberation or enthrallment in this world. It is also the great aim that distinguishes the great, from the mean-mindedness of the base.

38. As long as there is the body, so long is there the feeling of pleasure in pleasure and that of pain in pain. But the mind which is unattached to and unaffected by them, feigns to itself the show of wisdom. (Unfeelingness is a mere show and not reality).

39. Even great souls are seen to feel happy in pleasure and become sorrowful in matters of pain; and show themselves as the wise in their outward circumstances.

40. The shadow of the sun, is seen to shake in the water, but not so the fixed sun himself; so the wise are moved in worldly matters, though they are firm in their faith in God.

41. As the unmoved and fixed sun, seems to move in his shadow on the wave, so the wise man who has got rid of his worldly concerns, still behaves himself like the unwise in it.

42. He is free who has the freedom of his mind, although his body is enthralled in bondage; but he labours in bondage whose mind is bethralled by error, though he is free in his body. (True liberty consists in moral and not in bodily freedom).

43. The causes of happiness and misery as also those of liberty and bondage, are the feelings of the mind; as the sun-beams and flame of fire, are the causes of light.

44. Therefore conform thyself with the custom of the society in thy outward conduct; but remain indifferent to all worldly concerns in thy inward mind.

45. Remain true to thyself, by giving up thy concerns in the world; but continue to discharge all thy duties in this world by the acts of thy body. (Keep your soul to yourself, but devote your body to the service of the world).

46. Take care of the inward sorrows and bodily diseases, and the dangerous whirlpools and pitfalls in the course of thy life; and do not fall into the black hole of selfishness (meitatem), which gives the soul its greatest anguish.

47. Mind, O lotus-eyed Rāma, that you mix with nothing, nor let anything

to mix with you; but be of a purely enlightened nature, and rest content in thy inward soul.

48. Think in thyself the pure and holy spirit of Brahmā, the universal soul and maker of all, the tranquil and increate All, and be happy for ever.

49. If you can rescue yourself from the great gloom of egotism, and arrive at the state of pure indifference to all objects; you will certainly become great in your mind and soul, and be the object of universal veneration.

#### CHAPTER XVI.—*Resuscitation of Sukra.*

Argument. Sukra's Revival at the word of Yama, and his becoming the preceptor of Daityas.

Vasishtha continued:—Then the god Yama, interrupted the long lamentation of Sukra, and addressed him in words, sounding as deep as the roaring of a cloud.

2. Yama said:—Now, O Sukra! cast off thy body of the Samangā devotee, and enter this dead body in the manner of a prince entering his palace.

3. Thou shalt perform austere devotion with this thy first born body, and obtain by virtue of that, the preceptorship of the Daitya tribe.

4. Then at the end of the great kalpa, thou shalt have to shuffle off thy mortal coil for ever, as one casts off a faded flower.

5. Having attained the state of living liberation, by merit of thy prior acts; thou shalt continue in the preceptorship of the leader of the great Asuras for ever.

6. Fare you well, we shall now depart to our desired habitation; know for certain that there is nothing desirable to the mind, which it cannot accomplish (by perseverance).

7. Saying so, the god vanished from before the weeping father and son, and moved amidst the burning sky, like the dispenser of light (sun).

8. After the god had gone to the place of his destination, and gained his destined state among the gods, the Bhrigus remained to ruminate on the inexplicable and unalterable course of destiny (or divine ordinance).

9. Sukra entered into his withered corpse, as the season of spring enters into a faded plant, in order to adorn it again with its vernal bloom, and its re-springing blossoms.

10. His Brāhmanical body fell down immediately on the ground, staggering as when a tree is felled or falls down with its uprooted trunk; and it became disfigured in a moment in its face and limbs.

11. The old sage Bhrigu finding the revivification of the dead body of his son, sanctified it with propitiatory mantras and sprinkling of water, from his sacerdotal water pot (kamandalu).

12. The veins and arteries and all the cells and cavities of the dead body, were again supplied with their circulating blood; as the dry beds of rivers, are filled again with floods of water in the rainy weather.

13. The body being filled with blood, gave the limbs to bloom; like the growth of lotuses in rainy lakes, and the bursting of new shoots and buds in vernal plants.

14. Sukra then rose up from the ground, breathing the breath of life, like the cloud ascending to the sky by force of the winds.

15. He bowed down to his father, standing in his holy figure before him; as the rising cloud clings to, and kisses the foot of the lofty mountain.

16. The father then embraced the revived body of his son, and shed a flood of his affectionate tears upon him; as the high risen cloud washes the mountain top with showers.

17. Bhrigu looked with affection on the new risen old body of his son;

and smiled to see the resuscitation of the body that was begotten by him.

18. He was pleased to know him as the son born of himself; and to find his features engrafted in him.

19. Thus the son and sire graced each other by their company, as the sun and lotus-lake rejoice to see one another, after the shade of night.

20. They rejoiced at their reunion, like the loving pair of swans at the end of the night of their separation; and as the joyous couple of peacocks, at the approach of the rainy clouds.

21. The worthy sire and son, sat awhile on the spot, to halt after all their toils and troubles were at an end, and then they rose up to discharge the duties that were then at hand.

22. They then set fire to the body of the Samangā Brāhman, and reduced it to ashes; for who is there among the earth-born mortals, that ought to set at naught aught of the customary usages of his country?

23. Afterwards the two devotees Bhrigu and Bhārgava, continued to dwell in that forest, like the two luminaries—the sun and moon, in the region of the sky.

24. They both continued as the living liberated guides of men, by their knowledge of all that was to be known; and preserving the equanimity of their minds, and the steadiness of their dispositions, amidst all the vicissitudes of time and place (and the changes of their fortune and circumstances).

25. In course of time Sukra obtained the preceptorship of the demons, and Bhrigu remained in his patriarchal rank and authority among the sons of men (mānavas).

26. Thus the son of Bhrigu, who was born as Sukra at first, was gradually led away from his holy state by his thought of the heavenly nymph, and subjected to various states of life to which he was prone (by the bent of his mind and inward proclivities).



## CHAPTER XVII.—*Attainment of the Ideal Realm.*

Argument. Mutual sympathy of pure hearted souls, the reciprocities of their affections, and their union with one another.

Rāma said:—Tell me sir, why the ideal reflexion of others, is not attended with equal result, with that of the son of Bhrigu (though one is given to the like reveries as the other).

2. Vasishtha replied:—The reason is, that the body of Sukra issued at first from the will of Brahmā, and was born of the pure family of Bhrigu, without being vitiated by any other birth (either prior to it or of a lower kind).

3. The purity of mind which follows upon subsidence of desires, is called its coolness, and the same is known as the unsullied state of the soul. (Nirmalātmā).

4. Whatever the man of a pure and contrite spirit, thinks in his mind, the same comes to take place immediately; as the turning of the sea water turns into the eddy. (Turning over in the mind, turns out into being).

5. As the errors of various wanderings, occurred to the mind of Sukra; so it is with every body (from his observation of the world), as it is instanced in the case of Bhrigu's son.

6. As the serum contained in the seed, develops itself in the shoots and leaves; so the mind evolves in all the forms which are contained therein.

7. Whatever forms of things are seen to exist in this world, are all false appearances; and so are their disappearances also, (mere creations of the mind).

8. Nothing appears or disappears to any one in this world, but error and aerial phantasms; that show themselves to those that are bewitched by

this magic scene of the world.

9. As it is our notion of this part of the world, which presents its form to our view; so the appearance of thousands of such worlds in the mind, is mere ideal; and as false as the show of a magic-lantern.

10. As the sights in our dream, and the images of our imagination, are never apart from our minds; and as they cannot show themselves to the view of others; such is our erroneous conception of the world (confined within ourselves).

11. So are all places and things but imaginary ideas, and show themselves as real objects, to the purblind sight of the ignorant only.

12. So also are the ghosts and goblins, demons and devils, but imaginary figures of the mind; born in the shallow brain of men, to terrify them with their hideous shapes.

13. Thus have we all become, like the dreaming son of Bhrigu; to understand the false creations of our imagination, as sober realities.

14. So the creation of the world, and all created things, are situated (pictured) in the mind of Brahmā; and make their repeated appearance, as the phantoms of a phantasmagoria before him.

15. All things appearing unto us, are as false as these phantoms; and they proceed from the mind of Brahmā, as the varieties of trees and shrubs, are produced from the same sap of the vernal season. (The one is the source of many).

16. Considering in a philosophical light (tatwadarsana), it will be found, that it is the will or desire of every body, which is productive of the objects of his desire. (Lit. which evolves itself in its productions. And as it is with the will of the creator, so is it with that of every one).

17. Every body beholds everything in the world, according to the nature of the thoughts in his mind, and then perishes with his wrong view of it.

18. It is in its ideality, that anything appears as existent, which in

reality is inexistent, though it is apparent to sight. The existence of the world, is as that of a lengthened dream; and the visible world is a wide spread snare of the mind, like fetters at the feet of an elephant.

(The world is existent in the ideal, but inexistent in its apparent real and visual form. It is a network of the mind, like a longspun dream, and binds it as fast as fetters at the feet of an elephant).

19. The reality of the world depends upon the reality of mind, which causes the world to appear as real. The loss of the one, destroys them both; because neither of them can subsist without the other.

20. The pure mind has the true notions of things, as the gem polished from its dross, receives the right reflection of every thing (or) reflects the true image of every thing.

21. The mind is purified by its habit of fixed attention to one particular object; and it is the mind undisturbed by desires, that receives the true light and reflexion of things.

22. As the gilding of gold or any brilliant colour, cannot stand on base metal or on a piece of dirty cloth, so it is impossible for the vitiated mind, to apply itself intensely to any one particular object.

23. Rāma asked:—Will you tell me sir, in what manner the mind of Sukra, received the reflexion of the shadowy world, and its temporaneous movement in itself, and how these fluctuations rose and remained in his mind?

24. Vasishtha said:—In the same manner as Sukra was impressed with the thoughts of the world, from the lectures of his father; so did they remain in his mind, as the future peacock resides in the egg.

25. It is also naturally situated in the embryo of the mind, of every species of living being, and is gradually evolved from it, in the manner of the shoots and sprouts, and leaves and flowers of trees, growing out of the seed.

26. Every body sees in his mind, what its heart desires to possess, as it is in the case of our prolonged dreams.

27. Know it thus, O Rāma! that a partial view of the world, rises in the mind of every body; in the same manner, as it appears in the mind in a dream at night.

28. Rāma said:—But tell me sir, whether the thought and the things thought of, simultaneously meet themselves in the mind of the thinker; or it is the mind only that thinks of the object which is never met with by it.

29. Vasishtha replied:—But the sullied mind cannot easily unite with the object of its thought, as a dirty and cold piece of iron, cannot join with a pure red-hot one, unless it is heated and purified from its dross.

30. The pure mind and its pure thoughts, are readily united with one another, as the pure waters mix together into one body of the same kind, which the muddied water cannot do.

31. Want of desire constitutes the purity of the mind, which is readily united with immaterial things of the same nature like itself. The purity of the mind conduces to its enlightenment, and these being united in one, leads it to the Supreme.

## CHAPTER XVIII.—*The Incarnation of The Living Spirit*

Argument. The Impure state of the soul; and its Purity leading to the knowledge of the only One.

Vasishtha continued:—The living souls (Jivātman), residing in the seeds of material bodies (bhūta-vīja) in all parts of the world, differ from one another; and there according to the difference in their knowledge of themselves (*tanmātra*), or self identity with the *Unity*.

2. As long as there is no volition nor nolition, connected with the identity of the living soul; so long it reposes in a state of rest, not unlike that of sound sleep (susupti).

3. But living souls addicted to their wishes, view their identity with the same; and find themselves born in their desired shapes here below.

4. The *tanmātras* of the living soul and its proclivities, run in one channel to the reservoir of life, and are thickened into one living being by their mutual coalition.

5. Some of them are situated apart from one another, and are dissolved also separately; and some are joined together, and are born as two *gunja* fruits growing together.

6. The world consisting of thousands of orbs like *gunja* fruits, contains the assemblage of atoms on atoms; and these unconnected with one another, form the great garden of God.

7. These being joined also with one another, became dense and thick; and remain in the same place, where it has grown.

8. The different states of the mind, ensuing upon the absence of its present objects under its province, brings on a change in its constitution, which is called its regeneration (in a new life).

(Thus the change of the mind under the change of circumstances, is reckoned its transformation to a different being).

9. Thus every regeneration of the mind in a new life, is accompanied with its concomitant desires, and their results. The new life is attended with its proper body, unless the mind has lost its reminiscence.

10. As the pure Spirit taking the form of the vital breath, performs the functions of the body; so the mind being reborn in a new body, is employed in all the functions of the same body.

11. The souls of all living beings are subject to the three states of waking, dreaming, and sound sleep, which are caused by the mind and not by the body.

12. Thus the soul passing under the triple condition in its living state, does not give rise to the body, as the sea-water gives rise to the waves. (The body is caused by the mind, and not by the soul which

has no connection with it).

13. The living soul having attained its intellectual state, and the rest of the conditions of sound sleep (*susupti*), is awakened to the knowledge of itself, and is released from its rebirth; while the ignorant soul is subjected to be born again.

14. And though the knowing and unknowing souls attain the state of *susupti*, and resemble each other in kind; yet the unknowing *susupta* soul, which is not awakened to the knowledge of its spirituality, is doomed to be reborn in the mortal world.

15. The ubiquity of the intellect, makes it pass into the mind in its next birth; and exhibit itself in different forms in all its succeeding and subordinate regenerations (stages of life).

16. Among these repeated births, the subordinate regenerations resemble the many folded coatings of a plantain tree; and the spirit of Brahmā is contiguous to, and pervades the whole, like the lofty leaves of the same tree.

17. The influence of the Divine spirit, is as cool as the cooling shade of a plantain arbour. It is of its own nature; and is as unchangeable as the pith of the plantain tree, notwithstanding the changes in all its outer coats and coverings.

18. There is no difference or diversity in the nature of Brahmā the creator, in his repeated and manifold creations of worlds; for he being the seed of the world, shoots forth by his moisture into the form of the expanded tree of the world, and becomes the same seed again.

19. So Brahmā taking the form of the mind, becomes the same Brahmā by reminiscence of his mind; as the sap of the soil makes the seed to bring forth the fruit, which reproduces the like seed.

20. So the productive seed proceeding from Brahmā, displays itself in the form of the world. But as no body can say what is the cause of the sap in the seed, so no one can tell why the spirit of God, teems with productive seed (of Brahmā) in it.

21. So no one should inquire into the cause of Brahmā; because his

nature being inscrutable and undefinable, it is improper to say of him this or the other.

22. He must not attribute causality to what is not the cause, nor impute the causation of material bodies to the immaterial spirit of God, that is the prime and supreme cause of all (as the Prototype). We must reason rightly regarding what is certain truth, and not argue falsely about what transcends our knowledge.

23. The seed casts off its seedy form, and assumes the shape of the fruit; but Brahmā (the seed of all) contains the fruit (of the universe) in his bosom, without laying aside the seed.

24. The seed of the fruit bears a material form, but Brahmā—the universal seed, has no form at all; therefore it is improper to compare the visible seed, with the invisible Brahmā; who is beyond all comparison.

25. Brahmā evolves himself in his creation and does not produce the world like the fruit from the seed; therefore know the world as the vacuous heart of Brahmā, and is neither born nor unborn of itself.

26. The viewer viewing the view, is unable to see himself (his inward soul) because his consciousness being engrossed by external objects, is disabled from looking into itself.

27. Of what avail is sagacity to one, whose mind labours under the error of water in a mirage; and what power has the mirage over a mind, which is possessed of its sagacity?

28. As the looker on the clear sky does not see every part of it, and as the eye that looks on all others does not see itself; so we see everything about us besides ourselves.

29. As the looker on the clear sky, does not see what is above the skies; so we see ourselves and others as material beings; but cannot see the inward part of the immaterial soul, as the wise men do.

30. Brahmā who is as clear as the firmament, cannot be perceived by all our endeavours; because the sight of the sky as a visible thing, cannot give us an insight into the invisible Brahmā; (which fills all space

with his presence).

31. Such a sight cannot present itself to us, unless we can see the true form of God; but it is far from being visible to the beholder, as the sight of subtilest things.

32. We see the outward sight because we cannot see the beholder of the sight (*i.e.* God himself who beholds his works). The beholder (God) is only the existent being, and the visibles are all nothing.

33. But the all seeing God, being permeated in the visibles; there can be no beholding of him as a personal God, nor of them as distinct things. Because whatever the Almighty King proposes to do, he instantly forms their notions, and becomes the same himself.

34. As the sweet saccharine juice of the sugarcane, thickens itself into the form of the sugarcandy; so the will of God, becomes compact in the solid body of the universe.

35. As the moisture of the ground and of the vernal season, becomes incorporated in vegetable life, bringing forth the fruits and flowers; so the energy of the Divine Intellect, turns itself into the living spirit; which shortly appears in a corporeal form (of the body and its limbs).

36. As every thing is beheld in our sight, without being separated from its idea in the mind; so the inward notion, shows itself in the shape of the visible object, like the vision in a dream, which is but a representation of the thoughts entertained in our minds. (*i.e.* The thought is the archetype of the appearance).

37. The ideas of self and others, are as granules in the mind, and are like the grains of salt, which are produced in the briny grounds from moisture of the earth (*i.e.* saline particles, produced of terrene and marine serosity). So the multitudes of thoughts in the mind, are exactly as the globules of salt or sand on the seashore (almost infinite in their number).

38. As the serum of the earth appears in various shapes (of minerals and vegetables); so the sap of the intellect, produces the infinity of ideas and thoughts, growing as trees in the wilderness of the mind.



39. These trees again shoot forth in branches and leaves, of which there is no end; and so is every other world like a forest, supplying its sap to innumerable plants, like the thoughts in the mind.

40. The intellect perceives in itself the existence of everything, as distinctly as the inherent power of the living soul exhibits itself in creation. (The power of the soul is its reminiscence (*sanskāra*) of the past, which reproduces and presents the former impressions in its subsequent states of birth).

41. Every one's intellect, perceives the existence of the world, in the same manner as his living soul, happens to meet with every thing, as present before it, by virtue of its former acts, and their reminiscence stamp in it.[2]

[2] (It was Plato's doctrine of the souls' *reminiscence* of a former apprehension of truth awakened by the traces of ideas which sensation discovered in things).

42. There are some living souls, which meet and join with others and propagate their species; and then cease to exist after having lived a long time together.

43. You must observe with your keensightedness and well discerning mind, in order to look into the different states and thoughts of others. (Read the minds in their outward look and indications).

44. There are thousands of worlds like atoms of earth, contained in the mind; as in the ample space of the sky and in the particles of water; and these reside in those atoms like oil in the mustard seeds.

45. When the mind becomes perfect, it comes to be the living being; and the intellect being purified, becomes all pervasive. Hence is the union of the intellect with the living spirit.

46. The self-entity of the lotus-born Brahmā and all other living beings, is only their self-deception; and the sense of the existence of the world, is as a protracted dream rising and setting in the mind.

47. Some beings pass into successive states of existence, as a man

passes from one dream to another; and they think themselves to be firmly established in them, as one supposes to be settled in some house, appearing to him in his dream.

48. Whatever the intellect dwells upon at any time or place, it immediately sees the same appearing therein before it; as anything which is seen in dream, appears to be true to the dreamer all that time.

49. The atom of the intellect, contains the particles of all our notions; as the seed-vessel contains the farinaceous atoms of the future fruits and flowers, and branches and leaves (of very large trees).

50. I consider the atoms of the intellect and the mind, contained within the particles, of the material body, to be both vacuous, and joined in one without causing a duality in their nature.

51. So the intellect conceives within itself and of its own particles, many other atomic germs, under the influence of particular times and places and actions and circumstances; which cannot be extraneous from itself. (*i.e.* All notions are the making of the mind, and not impressions from without).

52. It is this particle of the intellect which displays the creation, like the vision of a dream before it; and it is this conception, that led the gods Brahmā and others to the idea of their visible bodies, as it makes the little insects to think of their own bodies. (*i.e.* The minds of all display the outer world subjectively to all beings).

53. All that is displayed in this (outer) world, is in reality nothing at all; and yet do these living beings, though possessing the particles of intellect in them, erroneously conceive the duality of an extraneous existence.

54. Some intellects (of particular persons), display themselves in their bodies, and derive the pleasure of their consciousness, through the medium of their eyes and external organs. (*i.e.* Some men believe their bodily senses as the intellect, and no mind besides).

55. Others look on outward objects as receptacles of the intellect, from the belief that the all pervasive, inseparable and imperishable intellect (soul), must abide in all and every one of them. (It is the

intellect which contains the material world, and not this the other, as many think omnipresence to mean).

56. Some men view the whole gross world within the body, instead of the all pervading intellect of Brahmā; as Viswarūpa, and these being hardened by long habit of thinking so, are plunged in the gulph of error. (These are the materialists and the Tāntrika microcosmists).

57. These rove from one error to another, as a man sees one dream after another; and roll about in the pit of their delusion, as a stone when hurled from a hill downward.

58. Some persons rely on the union of the body and soul, and others relying in the soul alone, are placed beyond the reach of error; while there are many, who rely on their consciousness alone, and shine thereby as rational beings. (*The Cartesians and conscientionalists*).

59. They that perceive in themselves the errors of other people, are to be considered as under the influence of false dreams in their sleep (but mind not themselves, that labour under the error as the dreamer).

60. God being the all-pervading spirit of nature, is verily seen in the spirit of every body; and as he is ubiquitous, his omnipresence is present in every thing in all places. (This doctrine is the source of pantheism, and gives rise to universal idolatry, which adores the presiding spirit of the idol, and not the idol itself).

61. God that shines is the living soul of every body, resides also in the soul of that soul, as also in all the living souls and mind which are contained within the body of another. (Such as in living beings born inside the body of another).

62. One living being is born in another, and that again within another, like the coatings of plantain trees, which grow one under the other over the inmost pith. (So God is the inmost marrow of all external lives and souls, which are as crusts of the same).

63. By reverting the cognition of visibles, to the recognition of their essence (tanmātra) in the invisible plenum, we get rid of our error of the reality of the formal world, as we do of the ornament in the material gold. (*i.e.* The substances of gold is the material cause of

the formal and changeable jewels). Gloss. The knowledge of the consequent (parāk) and antecedent (pratyak), must blend in that of the sameness (samāni) of both (yugupat), the internal (antar) and external (bāhya) (existences).

64. He who does not inquire into the question "who he is" and "what is the world" beside himself; is not liberated in his inward soul, and suffers under the continuous fever of an erroneous life.

65. He is successful in his inquiry, who by his good understanding, comes to know how to curb his worldly avarice day by day.

66. As proper regimen is the best medicine to secure the health of the body; so is the habit of keeping the organs of sense under control, the only means of edifying the understanding.

67. He who is discursive in his words, and not discerning in his mind, is like a blazing fire in a picture (which lightens no body). No one can be wise until he gets rid of his false wit.

68. As the perception of air, comes by the feeling and not by words of the mouth; so wisdom proceeds from the curtailing of desires (and not by lengthy or loud vociferation).

69. As the ambrosia in the painting is no ambrosial food, nor the fire in a picture is burning flame; so a beauty in a drawing is no beauteous maid, and wisdom in words is want of wisdom only.

70. Wisdom serves at first to weaken our passions and enmity, and then uproot them at once, and at last it lessens our desires and endeavours, and gives an appearance of holiness to its possessor.

#### CHAPTER XIX.—*Investigation into the nature of the Living soul.*

Argument. The quadruple conditions of the soul in its waking, dreaming, sound sleep and its anaesthesia.

Vasishtha continued:—Brahmā is the seed of life, and remains as empty air everywhere. Hence there are many kinds of living beings, situated in the world within the womb of universal Life. (God is the light and life of all we see).

2. All living beings composed of the dense intellect and soul, contain other living animals under one another, like the manifold crusts of the plantain tree, and the insects contained in the womb of earth. (So also the parasite plants and worms growing upon the bodies of trees and animals).

3. The worms and insects, that grow out of the dirt and scum of earth and water in the hot season, and appear filthy to our sight; are nevertheless full of the particles of intellect, becoming to them as living beings. (Even the dirty worms, are full with the holy spirit of god).

4. According as living beings strive for their progress, so they prosper in their lives, agreeably to the various scope of their thoughts and actions.

5. The worshippers of gods, get to the region of gods, and those of Yakshas meet at the place of Yakshas, and the adorers of Brahmā ascend to Brahmaloka. Resort therefore to what is best and the greatest refuge.

6. So the son of Bhrigu, obtained his liberation at last by the purity of his conscience; though he was enslaved of his own nature to the visibles, at his first sight of them (as of the Apsara and others).

7. The child that is born on earth with the purity of its soul at first, becomes afterwards of the same nature, as the education he gets herein, and not otherwise.

8. Rāma said:—Please sir, tell me the difference of the states of waking and dreaming, and what are the states of waking watchfulness, waking dream and waking delusion.

9. Vasishtha answered:—The waking state is that wherein we have a sure reliance; and that is called dreaming, in which we place no certain reliance and believe to be untrue.

10. That which is seen for a moment (as true), and as it were in the waking state, is called a dream; but if the object is seen at a distance of time and place, it is said to be waking dream or dreaming wakefulness.

11. The state of waking dream is again of longer or shorter duration, in both of which the visions appear the same at all places and times.

12. Dreaming also appears as waking, as long as it lasts; but waking seems as dreaming, when the objects of its vision are not lasting.

13. A dream which is understood as an occurrence of the waking state, is believed as waking (as the prolonged dream of Harish Chandra); but the inward consciousness of dreaming makes it a dream.

14. As long as one knows anything to be lasting before him, so long he believes himself to be waking, but no sooner is it lost to him, than he thinks himself to have been dreaming of it.

15. Hear now how it is. There is the principle of life in the body, which causes it to live; this vital element is an electric force, which is termed the life.

16. When the body has its activity with the powers of the mind, speech and the other members of action, it is to be understood, that its vital element is put to motion by the vital breath which it breathes.

17. This breath circulating through out the whole body, gives it the powers of sensibility and consciousness, which have their seats in the heart and mind, wherein the erroneous conception of the world is hidden.

18. The mind circulates about the outer world, through the passages of sight and other organs; and sees within itself the forms of many mutable shapes and figures.

19. As long as these forms, remain permanent in the mind, it is called the waking state. So far have I told you about the cause of waking; now hear me expound to you the laws of sleep and dreaming.

20. When the body is weary with action of its limbs, mind or speech, the living element then becomes still, and remains in its composure, with

the calm and quiet soul residing within the body.

21. The internal actions of the body and mind being quieted, and the motion of the heart being at rest, the living principle becomes as still, as the flame of a lamp unshaken by the wind.

22. The vital power ceases to exert itself in the members of the body, and to keep the consciousness awake. The senses of sight and others do not act upon their organs, nor receive the sensations from without.

23. Life lies latent in the inner heart, as the liquid oil resides in the sesamum seed; it lies as dormant in the interior part, as frigidity within the frost, and fluidity in the clarified butter.

24. The particle of intellect taking the form of life, after being purified from its earthly impurity; mixes with the internal soul, and attains the state of sound sleep, as if lulled to insensibility by the cooling breeze.

25. One feeling the impassibility of his mind, and dealing unconcernedly with every one, and reaching to the fourth stage of consciousness, beyond the three states of waking, dreaming and sleeping, is said to be *turīya* or deadened in life.

26. When the vital principle comes again to action, after the enjoyment of its sound sleep, either in this or the other world, (*i.e.* when it is restored to or reborn in life); it takes the name of the living element or the mind or self-consciousness (in the living body).

27. This principle of life and thought, sees the multitudinous worlds situated with all their vicissitudes within itself, as the large tree and all its parts and productions, are observed to be contained within the seed. (This is the picture of life in its dreaming state).

28. When the element of life is put to slight motion, by the breeze of the vital breath, it becomes conscious of its self-existence as "I am"; but the motion being accelerated, it finds itself to be flying in the air.

29. When it is immersed in the water (phlegm) of the body: it gets the feeling of humidity in itself, as a flower perceives its own fragrance.

30. When it is assailed by the internal bile, it has then the feeling of its inward heat, and sees all outward objects with its splenetic humour.

31. When it is full of blood, it perceives a fiery redness in itself, like that of a rubicund rock, or as the crimson red of the setting sun in the sky.

32. Whatever one desires to have, he sees the same in himself in his sleep; and this is by the force of his inward wind acting upon his mind, as upon his outward organs.

33. When the organs are not besieged by external objects, which disturb the inward senses of the mind; it indulges itself in the reflexion of many things, which is called its dreaming state.

34. But when the organs are besieged by outward objects, and the mind is moved by flatulence ([Bengali: vāyū] vāyu), to their sight and perception, it is called the state of waking.

35. Now O great-minded Rāma! you have learnt the inward process of your mind; but there is no reality in them nor in this existent world, which is subject to the evils of death, desire and destruction.

## CHAPTER XX.—*Description of the Mind.*

Argument. The delusion of the world and reliance in the true Spirit, which is the same with the heart, soul and mind.

Vasishtha said:—Now Rāma! I have told you all this, in order to explain the nature of the mind to you, and for no other reason.

2. Whatever the mind often thinks upon with a strong conviction of its reality, it immediately assumes that form, as the iron-ball becomes ignited by its contact with fire.

3. Therefore the convictions of being or not being, and of receiving or



rejecting of a thing, depend upon the imagination of the mind; they are neither true nor untrue, but are mere fluctuations of the mind.

4. The mind is the cause of error, and it is the mind which is the framer of the world. The mind also stretches itself in the form of the universe (Viswarūpa) in its gross state. (The first is the human mind, second the mind of Brahmā, and the third is the mind of Virāj).

5. The mind is styled the *purusha* or regent of the body, which being brought under subjection, and directed in the right course, is productive of all prosperity (or supernatural powers).

6. If the body were the *purusha*, how could the highminded Sukra, pass into various forms in his very many transmigrations (as mentioned before)?

7. Therefore the mind (*chitta*) is the *purusha* or regent of the body, which is rendered sensible (*chetya*) by it: Whatever form the mind assumes to itself, it undoubtedly becomes the same.

8. So inquire into what is great, devoid of attributes and error, and which is easily attainable by every body. Be diligent in your inquiry, and you will surely succeed to obtain the same.

9. Hence whatever is seated in the mind, the same comes to pass on the body; but what is done by the body never affects the mind. Therefore, O fortunate Rāma! apply your mind to truth, and shun whatever is untrue.

## CHAPTER XXI.—*On the Philosophy of the Mind.*

Argument. Inquiry into the cause of the fulness of the mind.

Rāma said:—Venerable sir! that art acquainted with the mysteries of all things, I have a great doubt swelling in my breast like a huge surge of the sea.

2. How is it sir, that any foulness could attach to the mind, when it is

situated in the eternal purity of the infinite Spirit, which is unbounded by time and space.

3. Again as there is nothing, nor was there ever, nor anything ever to be at any time, or place, beside the entity of the Holy one, how and whence could this foulness come in Him?

4. Vasishtha answered: Well said Rāma! I see your understanding approaching to the way of your liberation, and exhaling the sweetness of the blossoms of the garden of paradise (Nandana).

5. I see your understanding is capable of judging both *a priori* and *a posteriori*, and is likely to attain that *acme* which was gained by the gods, Sankara and others.

6. It is not now the proper time and place for you to propose this question, it should be adduced when I would come to the conclusion of the subject.

7. This question should be asked by you when I come to the conclusion, and it will be demonstrated to you as clearly as the situation of a place in a map or globe, placed in the palm of your hand (hastāmalaka).

8. This question of yours will be most suitable at the end, as the sounds of the peacock and swan, are best suited to the rainy season and autumn.

9. The blueness of the sky, is pleasant to look upon at the end of the rainy weather; but it is odd to speak of it during the rains. (So the question must have its proper place and occasion).

10. It is best to investigate into the mind by the nature of its acts and operations, which tend to be the causes of the repeated births of mankind.

11. It is by its nature, that the mind has its power of thinking, and leading all the organs and members to their several actions, as it is ascertained by the seekers of salvation.

12. Men learned in the sāstras and eloquent in speech, have given various appellations to the mind, in different systems of philosophy,

according to its various perceptive faculties and different functions and operations in the body. (Gloss. It is called the mind (*mana*) from its power of minding (*manana*); it is termed internal sight (*pasyanti*) from its seeing inwardly; it is the ear (*srotra*) from its hearing—*sravana* from within, and so on).

13. Whatever nature the mind assumes by the fickleness of its thoughts, it receives the same name and nature for itself, as the same fleeting air receives from its exhaling of different odours.

14. So the mind delights itself with the thoughts of its desired objects, and assimilating itself into their natures.

15. It receives the same form in which it delights, and which it assumes to itself in its imagination.

16. The body being subject to the mind, is moulded in the same form of the mind; just as the wind is perfumed by the odour of the flowerbed, through which it passes (and the fragrance it carries).

17. The inward senses being excited, actuate the outward organs of sense in their own ways, as the exciting motion of the winds, drives the dust of the earth before their course.

18. The mind exerts its powers in the action of the external organs in the performance of their several functions; just as the flying winds drive the dust in different directions.

19. Such are the acts of the mind which is said to be the root of action, and these combine together as inseparably as the flower and its fragrance.

20. Whatever nature the mind adopts to itself by its wonted habit, the same shoots forth in the form of its two kinds of motion (the will and action).

21. And according as the mind does its action, and brings about the result by its assiduity, in like manner does it enjoy the fruition thereof, and enslaves itself to the enjoyment.

22. It understands that as its right course, which agrees well with its

temperament; and knows for certain that there is no other way to its real good (beside its wonted course).

23. Minds of different castes follow different pursuits, according to their particular proclivities; and employ themselves in the acquisition of wealth and virtues, desired objects and liberation according to their best choice.

24. The mind is ascertained by the Kāpila (Sāṅkhya) philosophers, as a pure substance, like the immaterial intellect (under the title of *pradhāna*); and this view of it is adopted in their system or sāstra (in opposition to the doctrine of Vedānta).

25. These men relying on the error of their own hypothesis, inculcate their supposed view of the mind to others, as the only light to guide them in the way of their salvation.

26. But the professors of Vedānta doctrines, acknowledge the mind as Brahmā himself; and preach peace and self-control, as the only means of the attainment of liberation.

27. But that there is no other way to the salvation of the supposed mind (than by these means), is an *ipse dixit* of the Vedānta, and an assumed dogma (*kalpitāniyama*) as those of other schools.

28. The Vijnānavādi philosophers also, have ascertained and upheld peace and self-government as the leaders to liberation, but this too is an effusion of their erroneous understandings.

29. Thus all sects give out their own views, in the false rules they have adopted for the salvation of their supposed minds; and assert that there is no other way to it, beside what is laid down by them.

30. So the Arhatas (Buddhists) and the other sectarians, have proposed a variety of fictitious methods for the liberation of the mind, of their arbitrary will in their respective sāstras.[3]

[3] The Arhatas have seven categories:

1. The animated and intelligent body.

2. The inanimate and insensible body as rocks &c.

3. The organs of sense.

4. Ignorance or austerities, called *Āvarana*.

5. Tonsure of the head called *nirāvarana*.

6. Bondage to repeated births and deaths.

7. Liberation or final emancipation.

They are divided into seven schisms, according to their belief or disbelief in this last *viz.*

/\* 1. Sadvādis or believers in liberation. 2.

Asadvādis—unbelievers. 3. Syadvādis—Sceptics. 4.

*Sada*—*Sadavādis*—misbelievers. 5. Anirvachaneyavādis—Infidels.

6. Nāstikas—Atheists. 7. Sūnyavādīs—Vacuists.

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31. The arbitrary rules of the learned, and those unsupported by the *srutis*, are as numerous and varying from one another, as the bubbles of clear water (but are never lasting like the dicta of the holy writ).

32. Know mighty Rāma, the mind to be the source of all these rules and methods, as the sea is the source of every kind of gem (lying hid in its bosom).

33. There is no innate sweetness in the sugarcane nor bitterness in the *nimba*, both of which are sucked by insects; nor is there any heat or cold inherent in the sun or moon (as both of them are peopled by gods and spirits). It is the intrinsic habit of the mind that makes the difference.

34. Those that want to enjoy the unadulterated happiness of their souls, should habituate their minds to assimilate themselves to that happy state, and they are sure to have the same.

35. The mind having fled from the sphere of the phenomenal world, becomes exempt from all its pleasure and pain, like the fledged bird flying in the air by casting its shell and leaving its cage below.

36. O sinless Rāma! Cherish no fondness for the phenomenal world, which is an unreal illusion, full of fear and unholiness, and is stretched out to ensnare the mind.

37. The wise have styled our consciousness of the world as a magic scene (māyā), an appearance of ignorance—avidyā, a mere thought (bhāvanā), and the cause and effect of our acts.

38. Know that it is the delusive mind, which stretches the visible world before thee, rub it off therefore as dirty mud from the mind.

39. This visible appearance which naturally appears before thee in the form of the world, is called the production of ignorance by the wise.

40. Men being deluded by it, are at a loss to know their real good, as the blinded eye is incapable to perceive the brightness of the day.

41. It is the contemplation of objects (sankalpa), that presents the phenomena to our view, like arbors in the empty sky; and it is their incogitancy (asankalpana), which effaces their images from the inward and outward sights.

42. It is the abstract meditation of the thoughtful yogi, that weakens the outward impressions, and by dissociating the soul from all external things, keeps it steady and sedate in itself.

43. The mind being inclined to the right view of things, by its abstraction from the unreal sights, produces the clearness of the understanding, and an insouciant tranquillity of the soul.

44. The mind that is regardless of realities as well as of unrealities (that is of its inward and outward reflections); and is insensible of

pleasure and plain, feels in itself the delight of its singleness or unity.

45. Application of the mind to unworthy thoughts, and to the internal or external sights of things, debars the soul from tasting the sweets of its solity (apart from other considerations).

46. The mind that is subject to its endless desires, is like the clear firmament obscured by the clouds; and ranges in the maze of doubt between truth and untruth, as of supposing the rope for the serpent.

47. Man obstructs to himself the sight of the clear firmament of his intellect, by the mist of his doubts; but he thinks it as unobstructed by his error, and indulges the fancies of his imagination which tends the more to his error.

48. He takes the true, incorruptible and supreme Brahmā in a different light (of base and corruptible things), as one mistakes one thing for another in the dark or in his error.

49. Having got rid of his false imagination, man comes to the knowledge of true God and his happiness, as one freed from his false apprehension of a tiger in a copse, is set at rest with himself.

50. The bugbear of one's (soul's) imprisonment in the vacuity (cavity) of the body, is dispersed by his insight into it, as the fear of a lion lurking in the jungle, is removed upon finding no such thing therein.

51. So on looking deeply, you will find no bondage in the world; the notions that this is the world and this is myself, are only errors of the mind.

52. It is flight of fancy, that fills the mind with chimeras of good and evil; just as the shade of evening, presents spectres of *vetāla* ghosts to little children.

53. Our fancies alight on us at one time, and depart at another, and assume different forms at will; just as our consorts act the part of wives in our youth, and of nurses in our old age.

54. She acts the part of a house wife in her management of household

affairs, and taken as a mistress, she embraces us in her bosom (or She hangs on us by the neck).

55. And like an actress, the mind forgets to display its parts, when it plays another, so every body is betaken by the thoughts he has in his head, in neglect of others which are absent.

56. The ignorant do not perceive the selfsame unity, in all things he beholds in the world; but they view every thing in the light, as they have its idea imprinted in their minds.

57. They meet also with the results of the forms, which they have in view for the time; though they are not in reality what they seem to be, nor are they entirely false (being the idealities of their mind).

58. Man views every thing in the same manner as he thinks it in himself; as his fancy of an elephant in the sky, makes him view the elephants in clouds.

59. He believes these elephants pursuing their mates, in his thought; so it is the thought, that gives the outward forms of things.

60. Rāma! repel your drowsiness, and behold the supreme soul in thy soul; and be as a bright gem by repelling the shadows of all external things.

61. It is impossible, O Rāma, that one so enlightened as thyself, will receive the reflexion of the world, as dull matter like others (rather than a reflexion of the Spirit).

62. Being certain of its immateriality, never taint thy mind with its outward colouring, or the knowledge of its reality; but know it as no way distinct from the Supreme Spirit.

63. Mind in thyself the Being that is without beginning or end, and meditate on the Spirit in Spirit. Do not let the reflexions of thy mind, imbue their tinge in the pure crystal of thy soul.

64. Be on thy guard, as never to allow the reflexions of your mind, to taint the clear crystal of thy soul; but remain unmindful of the visibles, and regardless of all worldly desires (which are causes of



misery and repeated births and deaths).

## CHAPTER XXII.—*Resting in Supreme Felicity.*

Argument. Remission of the sins of the enlightened, and their sight of the pure Spirit.

Vasishtha continued:—Men of sound judgment, are freed from mental perturbation, and are perfected in their mastery over themselves, by restraining the flight of the mind, and fastening it to its inward cogitation. (Gloss. The Yogi given to meditation is master of his soul and mind).

2. They swerve from the sight of the visibles as unworthy of their notice, and seek after the knowledge of their chief good; they behold the all-seeing God in their mental and external sights, and have no perception of the unintelligent perceptibles. (*I.e.* they perceive the noumenon only in the phenomenon).

3. They are dormant amidst the thick gloom of error, overspreading the mazy paths of life, and are awake under the transcendent light (of divine knowledge), requiring the vigilance of the living.

4. They are utterly indifferent to the sweet pleasures of this life, as also to the cheerless prospects of future enjoyments (in the next world). (The Yogi is equally averse to the present and prospective pleasures of both worlds).

5. They are mixed (like salt) with the water of spiritual (divine) unity, and in the boundless ocean of omnipresence; and they melt away as the ice in a river, by their rigorous austerities, resembling the vigorous heat of the sun.

6. All their restless desires and passions are set to rest, at the disappearance of their ignorance; as the turbulent waves of rivers subside of themselves, in the absence of stormy clouds.

7. The net of desires, which ensnares men as birds in their traps, is cut asunder by a spirit of dispassionateness; as the meshes of a net, are torn into twain, by the teeth of a mouse.

8. As the seeds of *kata* fruits, serve to purify the foul water; so doth philosophy tend to expurgate human nature, from all its errors.

9. The mind that is freed from passions, from worldly connections and contentions, and from dependance on any one (person or thing); is liberated also from the bonds of ignorance and error, as a bird is set free from its imprisoning cage. (True freedom is the freedom from all cares, concerns and connections, which are but bondages of the soul).

10. When the disturbances of doubts are settled, and the wandering of curiosity is over, it is then that the full moon of internal fulness, sheds its lustre over the mind.

11. As the mind has its true magnanimity, after its setting from the height of its dignity and highmindedness, so it begins to have its equanimity in a state, resembling the calmness of the sea after the storm.

12. As long as the shadow of solicitude, hangs over the mind, it is darkened and stupified and broken in the heart, until the sun of inappetency rises to dispel its gloom.

13. It is by the sunshine of the intellect, that the lotus-bed of intelligence, shines in its pure lustre; and unfolds the foliage of its virtues before the dawning light above it.

14. Intelligence is charmer of hearts and delighter of all in the world; it is fostered by the quality of goodness (*sattwaguna*), as the moon becomes full by her increasing digits.

15. What more shall I say on this subject, than that he who knows the knowable (God), has his mind expanded as the sphere of heaven, which has no beginning nor end.

16. The mind which is enlightened by reasoning, is as exalted in its nature, as to take pity even on the great gods Hari, Hara, Brahmā, and Indra (on account of their incessant avocations in the management of the

world).

17. They are far from tasting the happiness of the egoistic yogis, who are continually seeking to quench their thirst (after pleasure), from the waters appearing in the mirage, as the parching deer (running to them by mistake).

18. It is the heart's desire of all beings, that subjects them to repeated births and deaths, which cause the ignorant only and not the wise, to appear and disappear like waves of the sea.

19. The world presents no other show in its course, except that of the appearance and disappearance of bodies, which are now seen to move about at the sport of time, and now fall as a prey to it for ever.

20. But the spiritual body (the spirit or one knowing the spirit), is neither born nor dies in this world; nor is it affected by the decoration or perdition of the material body; but remains unchanged as the vacuity of a pot, both when it is in existence or broken to pieces. (The vacuous soul is aloof from the body).

21. As the understanding rises with its cooling moon-beams within us, it dispels the mist of erroneous desires rising before us like the mirage of the dreary desert.

22. So long does the pageant of the world, present its dusky appearance to our view, as we do not deign to consider the questions "what am I, and what are all these about me". (That is: "whether I or these or all other things are true or false?")

23. He sees rightly, who sees his body as an apparition of his error, and the abode of all evils; and that it does not serve for the spiritual meditation of his soul and his maker.

24. He sees rightly, who sees that his body is the source of all the pain and pleasure, which betides one at different times and places, and that it does not answer his purpose of spiritual edification.

25. He sees rightly, who sees the Ego to pervade the infinite space and time, and as the source of all accidents and events, which incessantly take place in them. (The Ego is ubiquitous).

26. He knows rightly, who knows the Ego to be as minute as a millionth or billionth part of the point of a hair, and pervading all over the infinity of space and eternity of time.

27. He perceives rightly, who perceives the universal soul to be permeated in all the various objects of his sight; and knows them as sparks of the Intellectual Light.

28. He perceives rightly, who perceives within himself the omnipotence of the infinite Spirit, to be present in all the states and conditions of beings, and the self-same Intellect to abide in and preside over all.

29. He understands rightly, who understands by his wisdom, that he is not his body, which is subject to diseases and dangers, to fears and anxieties, and to the pain and pangs of old age and death.

30. He understands rightly, who understands his soul to stretch above and below and all about him; whose magnitude has no bounds nor an equal to it.

31. He knows, full well who kens his soul as a string (Sūtrātmā), to which all things are strung as gems in a jewel; and that it is not the mind or heart, which is seated in the brain or bosom.

32. He kens rightly, who weens neither himself nor any thing else as existent, except the imperishable Brahma; and who knows himself as living between the reality and unreality (*i.e.* betwixt the present and absent, and between the visible and invisible. Gloss).

33. He is right, who beholds what they call the three worlds, to be but parts of his self, and have been rolling about him as the waves of the sea.

34. He is wise, who looks with pity upon the frail world, and compassionates the earth as his younger sister.

35. That great soul looks brightly upon the earth, who has withdrawn his mind from it, by retrenching his reliance on his egoism or tuism (*i.e.* both on his subjectivity and objectivity).

36. He sees the truth, who finds his body and the whole world, filled by the colossus figure of the Intellect, without the opposition of any sensible object.

37. He that looks on the states of misery and happiness, which attend on worldly life, to be but the fluctuating conditions of the ego, has no cause to repine or rejoice at them.

38. He is the right-sighted man, who sees himself situated amidst the world, which is filled with the divine spirit (and the endless joy emanating from it); he has nothing to desire or dislike in this (or in his future) state of existence.

39. He is the right (discerning) man, who has weakened his estimation and dislike of what is desirable and disgusting to him in the world, which is full of the essence of that being, whose nature is beyond comprehension and conception. (The world being full with the presence of God, we have nothing to like or dislike, or to take or shun in it).

40. That great-souled man is a great god, whose soul like the all-pervading sky extends over all, and penetrates through every state of existence, without receiving the tincture of any. (Who is informed with all and untinged by any).

41. I bow down to that great soul, which has passed beyond the states of light, darkness and fancy (*i.e.* the state of waking or life, sleep or death, and dreaming or transmigration, and which is situated in a state of brightness and tranquillity in supreme felicity or heavenly bliss).

42. I bow down to that Siva, of transcendental understanding; whose faculties are wholly engrossed in the meditation of that eternal Being, who presides over the creation, destruction and preservation of the universe, and who is manifest in all the various wondrous and beauteous grandeurs of nature.

#### CHAPTER XXIII.—*Meditation of the wonders in the realm of the Body.*

Argument. The dominion of the enlightened man over the realm of

his Body, and the pleasure of the government of the mind.

Vasishtha continued:—The man that is liberated in this life, and is settled in the Supreme state of felicity, is not tarnished by his reigning over the realm of his body, and turning about like a wheel.

2. The body of the wise man is as a principedom to him, and calculated for his benefit and no disadvantage. It is comparable with the bower of a holy hermit, for the consummation of his fruition and liberation.

3. Rāma said:—How do you call, O great sage! the body to be the dominion of a man, and how the Yogi can enjoy his princely felicity in it?

4. Vasishtha replied:—Beautiful is this city of the body, and fraught with every good to mankind, and being enlightened by the light of the mind, it is productive of endless blessings in both worlds.

5. The eyes are the windows of this city, letting out the light for the sight of distant worlds, the two arms are as the two valves of this city-gate, with the hands like latches reaching to the knees.

6. The hairs on the body are as the moss and grass on the walls, and the porous skin resembles the netted covering of the palace; the thighs and legs are as the columns of the edifice, and the feet with the ancles and toes, are as pedestals of the pillars.

7. The lines marked under the soles of the feet, are as inscriptions marked on the foundation stone, and upon those at the base of the pedestals of the pillars; and the outer skin which covers the flesh, marrow, veins and arteries, and the joints of the body, is as the beautiful plaster of the building, hiding the mortar and bricks inside.

8. The middle part of the body above the two thick thighs, contains the aqueducts, beset by the hairy bushes about them, and likening to rivers running amidst a city, between rows of trees on both sides of the banks.

9. The face is as the royal garden beautified by the eye-brows, forehead and the lips; the glancing of the eyes, are as the blooming lotuses; and the cheeks are as flat planes in it.

10. The broad bosom is as a lake with the nipples like buds of lotuses; the streaks of hairs on the breast, are as its herbage, and the shoulders are as the projecting rocks (ghats) upon it.

11. The belly is the storehouse, which is eager to receive the delicious articles of food; and the long lungs of the throat, are blown loudly by the internal winds.

12. The bosom is considered as the depository of jewels (from their being worn upon it); and the nine orifices of the body, serve as so many windows for the breathing of the citizens.

13. There is the open mouth like the open doorway, with its tooth-bones slightly seen as its gratings; and the tongue moving in the door way like a naked sword, is as the projecting tongue of the goddess Kālī, when she devours her food. (The voracity of the goddess is well known whence she is called Kālī, the consort of the all devouring Kāla—death).

14. The ear-holes are covered by hairs like long grass, and the broad back resembles a large plain, beset by rows of trees on its borders.

15. The two private passages serve as sewers and drains of the city, to let out its dirt, and the heart is the garden-ground, where the passions parade about as ladies. (Or, the region of the mind is the garden-ground for the rambling thoughts as ladies).

16. Here the understanding is fast bound in chains as a prisoner, and the organs of sense are let loose as monkeys to play about. The face is as a flower garden, the smiles whereof are its blooming blossoms.

17. The life of the man, knowing the proper use of his body and mind, is prosperous in everything; it is attended by happiness and advantages, and no disadvantage whatever.

18. This body is also the source of infinite troubles to the ignorant; but it is the fountain of infinite happiness to the wise man.

19. Its loss is no loss to the wise; but its continuance is the cause of continued happiness to the wise man.

20. The body serves as a chariot to the wise, who can traverse everywhere by riding in it; and can produce and procure everything conducive to his welfare and liberation.

21. The possession of the body, is of no disadvantage to the wise man; who can obtain by it, all the objects of his hearing and seeing, of his touch and smelling, and his friends and prosperity.

22. It is true that the body is subject to a great amount of pain and pleasure; but the wise man can well bear with them, (knowing them to be concomitant to human life).

23. Hence the wise man reigns over the dominion of his body, without any pain or trouble, in the same manner as one remains the lord of his house, without any anxiety or disturbance.

24. He is not addicted to licentiousness like a high mettled steed; nor parts with the auspicious daughter of his prudence, from his avarice after some poisonous plant.

25. The ignorant can see the cities of others, but not observe the gaps and breaks of their own. It is better to root out the fears of our worldly enemies (passions) from the heart, than live under their subjection.

26. Beware of diving in the perilous river, which flows fast by the dreary forest of this world, with the current of desire, whirl-pools of avarice, and the sharks of temporal enjoyment.

27. Men often bathe their outer bodies in holy streams, without looking to the purification of their inward souls; and they shave their persons at the confluence of rivers with the sea, in hopes of obtaining their object. ((Bathing in the sauger) (Sagora sangama stāna), is said to confer every object of desire).

28. All sensual people are averse to the unseen happiness of the next world; and dwell on the pleasure of their own imagination in the inward recesses of their minds.

29. This city of the body is pleasant to one, acquainted with his



spiritual nature; because he deems it as the paradise of Indra, which is filled with pleasurable fruits, as well as of those of immortality (or future life and bliss).

30. All things depend on the existence of the city of the body, yet nothing is lost by its loss since the mind is the seat of everything. These bodily cities which fill the earth, cannot be unpleasant to any body.

31. The wise man loses nothing by loss of the citadel of his body; as the vacuity in a vessel is never lost, by the breaking of the vessel. (So the death of the body, does not destroy the vacuous soul).

32. As the air contained in a pot, is not felt by the touch like the pot itself, so is the living soul, which resides in the city of the body.

33. The ubiquitous soul being situated in this body, enjoys all worldly enjoyments, until at last it comes to partake of the felicity of liberation, which is the main object it has in view.

34. The soul doing all actions, is yet no doer of them; but remains as witness of whatever is done by the body; and sometimes presides over the actions actually done by it.

35. The sportive mind rides on the swift car of the body, as one mounts on a locomotive carriage for the place of its destination, and passes in its unimpeded course to distant journeys. (So the body leads one to his journey from this world to the next).

36. Seated there, it sports with its favourite and lovely objects of desire, which are seated in the heart as its mistresses. (The embodied mind enjoys the pleasurable desires, rising before it from the recess of the heart).

37. These two lovers reside side by side in the same body, as the moon and the star visākhā, remain gladly in the same lunar mansion.

38. The sage, like the sun, looks down from above the atmosphere of the earth, on the hosts of mortals that have been hewn down by misery, like heaps of brambles and branches scattered in the woods.

39. The sage has the full satisfaction of his desires, and full possession of his best riches, and shines as the full-moon without the fear of waning.

40. The worldly enjoyments of the wise, do not tend to vitiate their nature; as the poisonous draught of Siva, was not capable of doing him any injury. (The baneful effects of worldliness, do not affect the wise).

41. The food which is habitual to one (as the poison of Siva) is as gratifying to him; as a thief by long acquaintance forgets his thievishness, and becomes friendly to his neighbours.

42. The wise man looks upon the separation of his friends and possessions, in the light of the departures (exits), of the visitant men and women and actors and actresses, at the end of a play from the theatre.

43. As passengers chance to meet unexpectedly, at the exhibition of a play on their way; so the wise people look unconcernedly, at their meeting with and separation from the occurrences of life.

44. As our eye-sight falls indifferently on all objects about us, so doth the wise man look unconcernedly upon all things and transactions of life.

45. The wise man is selfsufficient in all conditions of life; he neither rejects the earthly blessings that are presented to him; nor longs or strives hard for what is denied to him.

46. The regret of longing after what one does not possess, as also the fear of losing what he is in possession of, does not vacillate the mind of the wise; as the plumes of the dancing peacock, do not oscillate the unshaken mountain.

47. The wise man reigns as a monarch, free from all fears and doubts, and devoid of all cares and curiosity; and with a mind freed from false fancies (of subtile and gross bodies).

48. The soul which is immeasurable in itself, is situated in the Supreme Soul; as the boundless Milky ocean, is contained in the body of the one

universal ocean.

49. Those that are sober in their minds, and tranquil in their spirits, laugh to scorn the vile beasts of sensuality as madmen; as also those that have been bemeaned by the meanness of their sensual appetites to the state of mean reptiles.

50. The sensualist eager for the gratification of his senses, are as much ridiculed by the wise; as a man who takes to him a woman deserted by another, is derided by his tribe.

51. The unwise man becomes wise by relinquishing all the pleasures of his body, and subduing the emotions of his mind by his reason; as the rider subdues the ungovernable elephant by the goad (ankusa) in his hand.

52. He whose mind is bent to the enjoyment of carnal pleasures, should first of all check the inclination, as they draw out the poisonous plants from the ground.

53. The well governed mind, being once let loose, recurs like a spoiled boy to its former habits; as the tree withered in summer heat, grows luxuriant at a slight rain-fall.

54. That which is full out of its time, does not become fuller in its season; as the river which is ever full, receives no addition in the rains over its fulness. (The full never becomes fuller).

55. The mind that is naturally greedy, wishes for more with all its fulness; as the sea with the sufficiency of its water to overflow the earth, receives the rain waters and the outpourings of innumerable rivers in its insatiate womb. (The greedy mind like the insatiate sea, is never full).

56. The mind that is restrained in its desires, is gladdened at its little gains; and these being increased are reckoned as blessings by the stinted mind.

57. A captive prince when enfranchised, is content with his morsel of bread, who ere before had been discontented with a realm in his free and uncaptured state.

58. With the writhing of your hands and gnashing of your teeth, and twisting of your limbs and body, you must chastise your reprobate members and mind. (So is Plato said to have chastised his angry self).

59. The brave and wise man, who intends to overcome his enemies; must first of all strive to subdue the internal enemies of his own heart and mind, and the members of his body. (Subdue yourself, ere you subdue others).

60. Those men are reckoned the most prosperous, and best disposed in their minds in this earth; who have the manliness to govern their minds, instead of being governed by them.

61. I revere those pure and holy men, who have quelled the huge and crooked serpent of their minds, lying coiling in the cave of their hearts; and who rest in the inward tranquillity and serenity of their souls.

#### CHAPTER XXIV.—*The Non-entity of the Mind.*

Argument. The means of repressing the force of the senses, and of curbing the sensual desires of men.

Vasishtha continued:—The vast domain of death, in the region of hell, is full of the furious elephants of our sins; and the ungovernable enemies of the senses with the arrows of desires. (*I.e.* hell is the abode of sinners, sensualists and the greedy).

2. Our senses are our invincible enemies, being the sources of all misdeeds and wicked actions. They are the ungrateful miscreants against the body, in which they have found their refuge.

3. The roving senses like flying birds, have found their nest in the body; whence with their outstretched wings of right and wrong, they pounce on their prey like vultures.

4. He who can entrap these greedy birds of the senses, under the snare of his right reason, is never ensnared in his person in the trap of sin, but breaks its bonds as the elephant does his fetters.
5. He who indulges himself in sensual pleasures which are pleasant at first, will have to be cloyed in them in process of time. (Pleasure is followed by pain. Or: Rills of pleasure not sincere.)
6. He who is fraught with the treasure of knowledge in his frail body, is not to be overcome by his inward enemies of sensual appetites.
7. The kings of earth are not so happy in their earthly citadels, as the lords of the cities of the own bodies, and the masters of their own minds. (Mastery over one's self, is better than over a realm).
8. He who has brought the senses under his slavery, and reduced the enemy of his mind to subjection; has the blossoms of his understanding ever blooming within him as in the vernal meadow.
9. He who has weakened the pride of his mind, and subdued the enemies of his senses; has his desires all shrunk as the lotuses in the cold weather.
10. So long do the demons of our desires, infest the region of our hearts, as we are unable to bring the mind under the subjection of our knowledge of the True one.
11. He is the faithful servant, who acts according to the will of his master, and he is the true minister who does good services to his prince. He is the best general who has command over the force of his own body, and that is the best understanding which is guided by reason.
12. The wife is loved for her endearments, and the father is revered for his protection of the child. A friend is valued by his confidence, and the mind for its wisdom.
13. The mind is called our father, for its enlightening our understanding with the light of the s  stras derived by itself, and for its leading us to perfection by losing itself in the Supreme spirit. (The mind like the father, is the instructor and bequeather of its all to man, ere it is extinct in the universal soul).

14. The mind that has well observed and considered all things, that is enlightened and firm in its belief, and is employed in laudable pursuits, is verily a valuable gem within the body.

15. The mind as a counsellor of our good, teaches us how to fell down the tree of our transmigration, and produce the arbour of our future bliss.

16. Such is the gem of the mind, O Rāma! unless it is soiled by the dirt and filth of sin and vice; when it requires to be washed and cleansed with the water of reason, in order to throw its light on thee.

17. Be not dormant to cultivate reason as long as you abide in the darksome abode of this world; nor thrust yourself to every accident, which awaits upon the ignorant and unreasonable men.

18. Do not overlook the mist of error which overspreads this world of illusion, abounding with multitudes of mishaps and mischiefs. (Harm watch, harm catch. Hold arms, against harms).

19. Try to cross over the wide ocean of the world, by riding on the strong barque of your reason, espying the right course by your discretion, against the currents of your sensual desires.

20. Know your body to be a frail flower, and all its pleasure and pain to be unreal; so never take them for realities, as in the instance of the snare, snake and the matting; but remain above sorrowing for any thing as in the instance of Bhīma and Bhāsa (which will be shortly related to you).

21. Give up, O high minded Rāma! your misjudgments of the reality of yourself, and of this and that thing; but direct your understanding to the knowledge of the Reality which is beyond all these; and by forsaking your belief and reliance in the mind, continue in your course of eating and drinking as before.

CHAPTER XXV.—*Narrative of Dāma, Vyāla and Kata.*

Argument. The demon Sambara defeated by the deities, and his production of other demons by magic and sorcery.

Vasishtha said:—O intelligent Rāma! that dost shine as the delight of mankind in this world, and endeavourest after the attainment of thy chief good, by the accomplishment of thy best objects.

2. Do not let the instance of the demons Dāma and Vyāla or the snare and snake, apply to thy case; but try to extricate thyself from vain sorrowing (at the miseries of the world), by the lesson of fortitude as given in the story of Bhīma and Bhāsa.

3. Rāma asked:—What is that parable of the snare and snake, which thou sayest must not apply to my case? Please relate it in full, to remove the sorrows of my mind and of all mankind.

4. And how is that fortitude which thou pointest out for my imitation, from the instance of Bhīma and Bhāsa, in order to get rid from all earthly sorrow?

5. Kindly relate the whole, and enlighten me with thy purifying words, as the roaring of the rainy clouds, serves to alleviate the summer heat of peacocks.

6. Vasishtha replied:—Hear me Rāma! relate to you both these anecdotes, that you may derive the benefit of aping according the same.

7. There lived one Sambara—the chief of demons, and a profound sorcerer in a subterraneous cell, filled with enchanting wonders like a sea of gems.

8. He constructed a magic city in the sky, with gardens and temples of gods in it; and artificial suns and moons emblazoning its vault.

9. It was beset with rich stones, resembling the gems of the Sumeru mountain; and the palace of the demon was full with opulence and treasures of every kind.

10. The beauties in his seraglio, vied with the celestial dames in their

charming strains; and the arbours of his pleasure garden, were shaded by an awning of bright moon-beams on high.

11. The blue lotuses blooming in his bed room, put to blush the blue eyed maids of his court; and the gemming swans in the lakes, cackled about the beds of golden lotuses in them.

12. The high branches of aureate plants, bore the blossoms of artificial lotuses on them; and the rows of *Karanga* arbours dropped down showers of *mandāra* flowers on the ground.

13. His garden-house consisted both of cold and hot baths, and refrigeratories and fire-places for the hot and cold seasons; and the *tarku* (?) weapons of the demons, had baffled the arms of Indra himself.

14. The flower-gardens on all sides, had surpassed the *mandara* groves of paradise; and the magical skill of the demon, had set rows of sandal trees, with their encircling snakes all around.

15. The inner compound which was strewn over with gold dust, vanquished the glory of heaven; and the court-yard of the palace, was filled with heaps of flowers up to the knee.

16. The earthen figure of Siva which was exposed for show, had surpassed the image of Hari holding his discus and the mace; and the gems sparkling as fire-flies in the inside apartment, resembled the twinkling stars in the arena of heaven.

17. The dark night of the subterrene dwelling, was lightened by a hundred moon-lights like the starry heaven, and he chaunted his martial songs before his idol deity.

18. His magical elephant, drove away the Airāvata of Indra; and his inward apartment was hoarded with the precious treasures of the three worlds.

19. All wealth and prosperity and grandeur and dignity, paid their homage to him; and the whole host of demons, honoured him as their commander.



20. The umbrage of his arms, gave shelter to the whole body of demons; and he was the receptacle of all sagacity, and reservoir of every kind of treasure.

21. This destroyer of the *devas* (gods), had a gigantic and terrific appearance; and commanded a large army of Asura—demons to defeat the Sura—deities.

22. The gods also sought every opportunity of harassing the demoniac force, whenever this exorcist demigod, went to sleep or somewhere out of his city.

23. This enraged Sambara to a degree, that he broke the trees in his rage, and employed his generals for protection of his legions.

24. The devas finding their fit opportunities, killed the demons one by one; as the aerial hawks pounce upon and kill the feeble and timid sparrows.

25. The king of the demons then appointed other generals over his army, and they were as swift-footed and hoarse sounding as the waves of the sea.

26. The Devas destroyed these also in a short time; when the leader of the demon band pursued his enemies to their station above the heavens.

27. The gods fled from their heavenly abode for fear of them, as the timorous deer fly from before the sight of Siva's and Gaurī's bull into the thick thickets.

28. The gods were weakened with weeping, and the faces of Apsaras were suffused in tears. The demon saw the heavenly abode abandoned by the celestials, as it was the desolation of the world.

29. He wandered about in his rage, and plundered and took away all the valuables of the place. He burnt down the cities of the regents of heaven, and then returned to his own abode.

30. The enmity between the deities and demons, was so inveterate on both sides, that it forced the Devas to quit their heavenly abodes, and hide themselves in distant parts of the world.

31. But the enraged gods, succeeded at last by their perseverance, to defeat and slay all the generals and combatants, that were set against them by Sambara.

32. The discomfited demon, then gave vent to his fury, and began to breathe out living fire from his nostrils like a burning mountain.

33. He after much search in the three worlds, found out the hiding place of the gods, as a wicked man succeeds in his purpose by his best endeavours.

34. Then he produced by his sorcery three very strong and fearful Asuras for the protection of his army, with their hideous appearances as that of death.

35. These horrible leaders of his army, being produced in his magic, flew upward with their enormous bodies, resembling the flying mountains of old.

36. They had the names of Dāma—the snare, Vyāla—the snake, and Kata—the mat given them for their entrapping, enfolding and enwrapping the enemy, according to the demon's wish.

37. They were preadamite beings and devoid of changing desires; and the want of their prior acts (like those of the human kind), made them move about as free as spiritual beings in one uniform tenor of their course.

38. These were not born as men from the seeds of their previous acts, with solid and substantial bodies; but mere artificial forces and airy forms, as facsimiles of the images in the demon's mind.

## CHAPTER XXVI.—*Battle of the Deities and Demons.*

Argument. The war of the gods with the Demons, rising from the Rasātala or Infernal regions.

Vasishtha continued:—So saying, the chief of the demons despatched his generals Dāma, Vyāla and Kata, to lead his armies for the destruction of the Deities upon earth.

2. The demoniac army rose out of the foaming sea and infernal caverns, in full armour and begirt with fiendish arms; and then bursting forth with hideous noise, soared aloft with their huge bodies, like mountains flying on high.

3. Their monstrous and mountainous bodies, hid the disk of the sun in the sky; and their stretching arms smote him of his rays. They increased also in their number and size under the leadership of Dāma, Vyāla and Kata.

(This is the war of the Gods and Titans, wherein Sambara is the Satan, and his generals are the devils, Damon, Baal or Bel etc.?)

4. Then the dreadful hosts of the celestials also, issued out from the forests and caverns of the heavenly mountain—Meru, like torrents of the great deluge.

5. The forces under the flags of the deities and demons, fought together with such obstinacy, that it seemed to be an untimely and deadly struggle between the gods and Titans as of the prior world.

6. The heads of the decapitated warriors, decorated with shining earrings, fell down on the ground like the orbs of the sun and moon; which being shorn of their beams as at the end of the world, were rolling in the great abyss of chaos.

7. Huge hills were hurled by the heroes, with the hoarse noise of roaring lions; and were blown up and down, by the blast of an all destroying tornado.

8. The broken weapons of the warriors, fell on mountain tops, and ground them to granules; that fell down as hailstones upon the lions, that had been resting by their sides below.

9. The sparks of fire that flew about by the commingled clashing of the weapons, were as the scattered stars of the sky, flying at random on the last day of dissolution.

10. The ghosts of Vetālas as big as the *tālas* or palmtrees, were beating the *tāla* or time of their giddy dance, with the *tāli* or clapping of their palms, over the heaps of carnage, floating on floods of blood flowing as a sanguinary sea, on the surface of earth.

11. Showers of shedding blood, had put down the flying dust of the battlefield; and numbers of the crowned heads separated from their bodies, glistened amidst the clouds, like so many stars sparkling in the sky.

12. All sides were filled by the demons, who blazed like burning suns with their luminous bodies, and held the tall *kalpa* branches in their hands for striking the enemy therewith, and with which they broke down the tops and peaks of mountains.

13. They ran about with their brandished swords in hand, and broke down the buildings by the rapidity of their motion, like the blast of a gale; and the rocks which they hurled at the foe, were reduced to dust, like the ashes of a burning mountain.

14. The gods also pursued them as sacrificial horses, and drove the weaponless Asuras, like clouds before the storm.

15. They fell upon and laid hold of them like cats pouncing upon rats, and seizing them for their prey; while the Asuras also were seizing the *devas* as bears lay hold on men, mounting on high trees for fear of them.

16. Thus the gods and demigods dashed over one another, as the forest trees in a storm, striking each other with their branching arms, and strewing the flowers of mutual bloodshed.

17. Their broken weapons lay scattered on all sides, like heaps of flowers lying on the sides of a hill after a strong gale is over.

18. There was a close fight of both armies, with a confused noise filling the vault of the sky; which like the hollow of the Udumbara tree, resounded to the commingled hum of the gnats rumbling within it.

19. The elephants that were the regents of the different quarters of the

skies, sent their loud roars, answering the tremendous peal of the world-destroying cloud.

20. The thickened air grew as hard as the solid earth with the gathering clouds, and the thickened clouds that became as dense as to be grasped in the fist, were heavy and slow in their motion.

21. The broken weapons which were repelled by the war-chariots and hit against the hills, emitted a rattling noise from their inward hollowness, like the cacophony of a chorus.

22. The mountain forests were set on fire by the fiery weapons, and the burning rocks melted down their lava with as dreadful a noise, as that of the volcanic mount of Meru with its melting gold, and blazing with the effulgence of the twelve suns of the zodiac.

23. The clamour of the battle, was as that of the beating waves of the boisterous ocean, filling the vast deep of the earth, and resounding hoarsely by their concussion.

24. The huge rocks which were hurled by the demons, flew as birds in the air with their flapping wings sounding as thunder claps; while the hoarse noise of the rocky caverns, sounded as the deep sounding main.

25. The clamour of the warfare resembled the rumbling of the ocean, at its churning by the Mandara mountain, and the clashing arms sounded as the clappings of the hands of the gods, in their revelry at the ambrosial draughts.

26. In this warfare of the two armies, the haughty demons gained the day; and laid waste the cities and villages of the gods, together with whole tract of their hills and forests.

27. The mountainous bodies of the demons also, were pierced by the great weapons of the gods; and the vault of heaven was filled with the flying weapons, flung by the hands of both parties.

28. The bursting rockets broke the peaks and pinnacles of the rocks by hundreds; and the flying arrows pierced the faces of both parties of the gods and demigods.

29. The whirling disks lopped off the heads of the warriors like blades of grass, and the clamour of the armies rolled with an uproar in the midway sky.

30. Struck by the flying weapons, the heavenly charioteers fell upon the ground; and their celestial cities were deluged by the hydraulic engines of the demons.

31. Flights of swords, spears and lances were flying in the air, like rivers running down the sides of mountains; and the vault of heaven was filled by war-whoops and shouts of the combatants.

32. The habitation of the regnant divinities, were falling under the blows of demons from behind; and their female apartments re-echoed to the lamentations and jingling trinkets of the goddesses.

33. The stream of the flying weapons of the demons, washed the bodies of fighting men with blood, and made them fly off from the battle-field with hideous cries.

34. Death was now lurking behind, and now hovering over the heads of the gods and leaders of armies; like a black-bee now skulking in, and then flitting over the lotuses; while the armies on both sides, were discomfited by the blows of the gods and demigods on the battle-field.

35. The demons flew in the air like winged mountains, moving around the sky; and making a whizzing rustle that was dreadful to hear.

36. The mountainous bodies of the demons, being pierced by the weapons of the gods, were gushing out with streams of blood; which converted the earth below to a crimson sea, and tinged the air with purple clouds over the mountain heights.

37. Many countries and cities, villages and forests, vales and dales were laid waste; and innumerable demons and elephants, horses and human being were put to death.

38. Also numbers of elephants were pierced, with long and pointed shafts of steel and iron; and huge Airāvatas were bruised in their bodies, by the blows of steeled fists.

39. Flights of arrows falling in showers like the diluvian rains, crushed the tops of mountains; and the friction of thunderbolts, broke down the bodies of the mountainous giants.

40. The furious flames of heavenly fire, burned the bodies of the infernal hosts; who in their turn, quenched the flame with water-spouts drawn out of the subterranean deep.

41. The enraged demons flung up and hurled, the huge hills to oppose the falling fires of the gods; which like a wild conflagration, melted down the hard stones to liquid water.

42. The demons spread a dark night in the sky, by the shadow of their arms; which the gods destroyed by the artificial flame of lightnings, blazing as so many suns in heaven.

43. The fire of the lightnings, dried up the waters of the raining clouds; and the clashing of arms, emitted a shower of fire on all sides.

44. The shower of thunder-arms, broke down the battery of mountain ramparts; and the Morphean weapon of slumber dispelled by that of its counteraction.

45. Some bore the sawing weapon, while others held the Brahmāstra—the invincible weapon of warfare, that dispelled the darkness of the field by its flashing.

46. The air was filled with shells and shots, emitted by the fire-arms; and the machine of hurling stones, crushed the missile weapons of fire (agneyastra).

47. The war chariots with their up-lifted flags and moon-like disks, moved as clouds about the horizon, while their wheel rolled with loud roaring under the vault of heaven.

48. The incessant thunders of heaven were killing the demons in numbers, who were again restored to life by the great art of Sukra, that gave immortality to demoniac spirits.

49. The gods that were now victorious and now flying away with loss, were now looking to their good stars, and now to the inauspicious ones

in vain.

50. They looked upon heaven for signs of good and evil with their uplifted heads and eyes, but the world appeared to them as a sea of blood from the heaven above to the earth below.

51. The world seemed to them as a forest of full blown rubicund (Kinsuka) flowers, by the rage of their obstinate enmity, and appeared as a sea of blood filled with mountains of dead bodies in it.

52. The dead bodies hanging pendant on the branches of trees, appeared as their fruits moving to and fro by the breath of winds.

53. The vault of the sky was filled with forests of long and large arrows, and with mountains of headless trunks with their hundred arms (as those of Briareus).

54. These as they leaped and jumped in the air, plucked the clouds and stars and the heavenly cars of the celestials with their numerous arms; and hurled their mountain like missile arms and clubs and arrows to the heavens.

55. The sky was filled with the broken fragments of the edifices, falling from the seven spheres of heaven, and their incessant fall raised a noise like the roaring of the diluvian clouds.

56. These sounds were resounded by the elephants of the deep (pātāla); while the bird of heaven—*Garuda*, was snatching the gigantic demons as his prey.

57. The dread of the demons drove the celestial deities, the Siddhas and Sāddays and the gods of the winds, together with the Kinnaras, Gandharvas and Chāranas, from all their different quarters to one indistinct side. (There was no distinction of the sides in the chaotic state).

58. Then there blew a tremendous tornado like the all-destroying Boreas of universal desolation; laying waste the trees of the garden of paradise, and threatening to destroy the gods; while the thunders of heaven were splitting and breaking down the mountains flung to the face of the sky.



## CHAPTER XXVII—*Admonition of Brahmā.*

Argument. The defeated Devas have recourse to Brahmā in their danger, who tells them the way of their averting it.

Vasishtha related:—As the war of the gods and Titans, was raging violently on both sides, and their bodies were pierced by the weapons of one another:—

2. Streams of blood, gushed out of their wounds like water-falls in the basin of Ganges; and the gods caught into the snares of the demigods, groaned and roared aloud like lions.
3. Vyāla (Baal) with his stretching arms, was crushing the bodies of the gods; and Kata was harassing them in their unequal challenge with them.
4. The Daityas waged their battle with the rage of the midday sun, and put to flight the Airāvata elephant of Indra—the leader of the gods.
5. The Devas dropped down with their bodies gored with wounds, and spouting with blood; and their armies fled on all sides, like the currents of a river overflowing and breaking down its bank.
6. Dāma, Vyāla and Kata pursued the flying and run away gods, in the same manner as a raging fire runs after the wood for its fuel.
7. The Asuras sought and searched long after the gods in vain, for they had disappeared like the deer and lions, among the thickets after breaking loose of their snares.
8. Failing to find out the gods, the generals Dāma, Vyāla and Kata, repaired with cheerful hearts to their chief in his abode in the infernal region.
9. The defeated gods after halting awhile, had then their recourse to the almighty Brahmā, in order to consult him on the means of gaining

their victory over the demons.

10. Brahmā then appeared to the blood besmeared Devas with his purple countenance, as the bright and cooling moonbeams appear in the evening on the surface of the sea, tinged with the crimson hues of the setting sun.

11. They bowed down before him, and complained of the danger that was brought upon them by Sambara, through his generals Dāma, Vyāla and Kata, whose doings they fully related to him.

12. The judging Brahmā having heard and considered all this, delivered the following encouraging words to the host of gods before him.

13. Brahmā said:—"You shall have to wait a hundred thousand years more, for the destruction of Sambara under the arms of Hari in an open engagement.[4]

[4] Hari in the form of *Kṛṣṇa*, destroyed the demons chief Sambara or Kāliya under his feet; as the son of God in the form of Christ, defeated Satan and bruised his head under his feet.

14. You have been put to flight to-day by the demoniac Dāma, Vyāla and Kata, who have been fighting with their magical art (and deceitful weapons).

15. They are elated with pride at their great skill in warfare, but it will soon vanish like the shadow of a man in a mirror.

16. These demons who are led by their ambition to annoy you, will soon be reduced under your might, like birds caught in a snare.

17. The gods being devoid of ambition, are freed from the vicissitudes of pain and pleasure; and have become invincible by destroying the enemy by their patience.

18. Those that are caught and bound fast in the net of their ambition, and led away by the thread of their expectation, are surely defeated in their aims, and are caught as birds by a string.

19. The learned that are devoid of desire, and are unattached to

anything in their minds, are truly great and invincible, as nothing can elate or depress them at any time.

20. A man however great and experienced he may be, is easily overcome by a boy, when he is enticed to pursue after every thing by his avarice.

21. The knowledge that, this is I and these are mine (and apart from all others), is the bane of human life; and one with such knowledge of his self and egoism, becomes the receptacle of evils like the sea of briny waters.

22. He who confines his mind within a narrow limit, for want of his great and extended views, is called dastardly and narrow-minded man notwithstanding with all his learning and wisdom. (Why then do you compress the unlimited soul, within the limited nut-shell of your body?).

23. He that puts a limit to his soul or *ātmā*, which is unbounded and infinite, both surely reduce his magnanimity or *garimā* to the minuteness or anima by his own making.

24. If there be anything in the world beside the oneself, that may be thine or worth thy desiring, thou mayst long to have it; but all things being but parts of the universe, there is nothing particular for any one to have or seek.

25. Reliance on earthly things is the source of unhappiness, while our disinterestedness with all things, is the fountain of everlasting felicity.

26. As long as the Asuras are independent of worldly things, they must remain invincible; but being dependent on them, they will perish as a swarm of gnats in the flame of wild fire.

27. It is the inward desire of man that makes him miserable in himself, and became subdued by others; otherwise the worm-like man is as firm as a rock. (Cringing avarice makes one a slave to others, but its want makes a lion of a weak man).

28. Where there is any desire in the heart, it is thickened and hardened in time; as every thing in nature increases in its bulk in time; but not

so the things that are not in existence, as the want of desires (*i.e.* All what exists, has its increase likewise, but a nullity can have no increase).

29. Do you, O Indra! try to foster both the egoistic selfishness, as well as the ambition of Dāma and others for their universal dominion, if you want to cause their destruction.

30. Know, it is avarice which is the cause of the poverty, and all dangers to mankind; just as the *Karanja* tree is the source of its bitter and pernicious fruits.

31. All those men who rove about under the bondage of avarice, have bid farewell to their happiness, by subjecting themselves to misery.

32. One may be very learned and well-informed in every thing, he may be a noble and great man also, but he is sure to be tied down by his avarice, as a lion is fettered by his chain.

33. Avarice is known as the snare of the mind, which is situated like a bird in its nest of the heart, as it is within the hollow of the tree of the body.

34. The miserable man becomes an easy prey to the clutches of death by his avarice, as a bird is caught in the birdlime by a boy; and lies panting on the ground owing to its greediness.

35. You gods, need not bear the burden of your weapons any more, nor toil and moil in the field of war any longer; but try your best to inflame the pernicious avarice of your enemies to the utmost.

36. Know, O chief of the gods, that no arm nor weapon, nor any polity or policy, is able to defeat the enemy, until they are defeated of themselves by their want of patience, through excess of their avarice.

37. These Dāma, Vyāla and Kata, that have become elated with their success in warfare, must now cherish their ambition and foster their avarice to their ruin.

38. No sooner these ignorant creatures of Sambara, shall have gained their high desires, than they are sure to be foiled by you in their vain

attempts. (The great height must have its fall).

39. Now ye gods! excite your enemies to the war by your policy, of creating in them an ambition and intense desire for conquest, and by this you will gain your object.

40. They being subjected by their desire, will be easily subdued by you; for nobody that is led blindfold by his desires in this world, is ever master of himself.

41. The path of this world, is either even or rugged, according to the good or restless desires of our hearts. The heart is like the sea in its calm after storm, when its waves are still as our subsided desires, or as boisterous as the stormy sea with our increasing rapacity.

#### CHAPTER XXVIII—*The Renewed Battle of the Gods and Demons.*

Argument. The rising Desires of the Demons, causing them to resume the Battle.

Vasishtha continued:—Saying so, the god Brahmā vanished from the sight of the gods, as the wave of the sea retires and mixes with its waters, after having dashed and crashed against the shore.

2. The gods, having heard the words of Brahmā, returned to their respective abodes; as the breeze bearing the fragrance of the lotus, wafts it to the forests on all sides.

3. They halted in their delightful houses for some days, as the bees rest themselves in the cells of flowers after their wanderings.

4. Having refreshed and invigorated themselves in the course of time, they gave the alarm of their rising, with the beating of their drums, sounding as the peal of the last day.

5. Immediately the demons rose from the infernal regions, and met the gods in the midway air, and commenced their dreadful onset upon them.

6. Then there was a clashing of the armours, and clattering of swords and arrows, the flashing of lances and spears, and the crackling of mallets and various other weapons, as battle axes and discuses, thunderbolts, and hurling of rockstones and huge trees and the like.

7. There was also many magical instruments, which ran on all sides like the torrents of rivers; while rocks and hills, high mountains and huge trees, were flung and hurled from both sides, filling the earth with confused noise and rumbling.

8. The encampment of the gods, was beset by a magical flood of the demons, resembling the stream of the Ganges; while showers of firearms and missiles of all sorts, were hurled upon their heads from above.

9. Many big bodies of the gods and demons, rose and fought and fell by turns, as the elemental bodies of earth and the other elements, rise to and disappear from view by the act of Māyā or illusion. (The enormous bodies of the warriors, fought with one another in the same manner, as the jarring elements clash against each other).

10. Big bombs broke the heads of mountains, and the earth became a vast sheet of blood like a sanguine sea. The heaps of dead bodies on both sides, rose as forests to the face of heaven.

11. Living lions with iron bodies, and rows of saw-like teeth and nails white as Kāsa flowers, were let loose by the magic art to roam rampant in the airy field; devouring the stones, flung by the gods and demons, and bursting out into shells and shots and many other weapons.

12. The serpentine weapons flew with their mountainous shapes in the ocean of the sky; having their eyes flashing with their venomous heat, and burning with the fire of the twelve suns on the last day of desolation.

13. The hydraulic engine sent forth floods of weapons, whirling as whirlpools, and sounding loud as the rattling thunder; and sweeping the hills and rocks in their current.

14. The stone missiles which were thrown by the Garuda engine, to the aerial battle field of the gods, emitted at intervals water and fire,

and sometimes shone as the sun, and at others became altogether dark.

15. The Garuda weapons flew and roared in the sky, and the fire-arms spread a conflict of burning hills above; the burning towers of the gods fell upon the earth and, the world became as unendurable as in its conflagration on the last day.

16. The demons jumped up to the sky from the surface of the earth, as birds fly to heaven from mountain tops. The gods fell violently on the earth, as the fragment of a rock falls precipitately on the ground.

17. The long weapons sticking to the bodies of the deities and demons, were as bushes with their burning pain; thus their big statures appeared as rocks decorated with arbors growing upon them.

18. The gods and demons, roving with their mountainous bodies, all streaming in blood, appeared as the evening clouds of heaven, pouring the purple floods of celestial Gangā (Mandākinī).

19. Showers of weapons were falling as water-falls or showers of rain, and the tide of thunders flowed as fast as the fall of meteoric fire in promiscuous confusion.

20. Those skilled in the arts, were pouring floods of purple fluids, mixed with the red clay of mountains, from the pipes of elephant's trunks; as they sputter the festive water of Phagua, mixed with the red powder (phāga) through the syringe (phichkāri). (The pouring, of holy (hori) water is a sacrament of Krishnites, as well as of Christians; but this baptismal function of Krishna among his comrades, is now become a mockery and foolery even among the coreligionist-vaishnavites. The text expresses it as—*punyavarsana* or purifying sprinkling).

21. The *Devas* and Asuras, though worried by one another, did not yet give up their hope of victory, but hurled the weapons from their hands for mutual annoyance; and riding on the broad backs of big elephants, they wandered in the air, spreading their effulgence all around.

22. They then wandered in the sky like flights of inauspicious locusts, with their bodies pierced in the heads, hands, arms, and breasts, and filled the vault of the world like the flying clouds, obscuring the sun and the sides of heaven, and the surface and heights of the earth.

23. The earth was battered and rent to pieces by the fragments of broken weapons, falling from the waists of the combatants, who assailed one another with their loud shouts.

24. The sky re-echoed to the thunder-claps of the mutual strokes of the weapons, the clattering of the stones and trees, and the blows of the warriors on one another, as it was the bustle of the day of universal destruction.

25. The disordered world seemed to approach its untimely end, by the blowing of the furious winds mixed with fire and water (as in the chaotic state); and the many suns of the deities and demons, shining above and below (as it is predicted of the dreaded last day).

26. All the quarters of heaven, seemed to be crying aloud, with the sounds of the hurling weapons, rolling as mountain peaks, roaring as lions, and borne by the blowing winds on all sides.

27. The sky appeared as an ocean of illusion, burning with the bodies of the warriors like flaming trees, and rolling in surges of the dead bodies of the gods and demons, floating on it like mountains; while the skirts of the earth, seemed as forest, made by the clubs and lances and spears, and many other weapons incessantly falling upon them.

28. The horizon was surrounded by the big and impenetrable line of demoniac bodies, resembling the chain of Sumeru mountains girding the earth; while the earth itself resembled the ocean filled with the mountainous bodies of fallen warriors, and towers of the celestial cities blown down by the winds.

29. The sky was filled with violent sounds, and the earth and its mountains, were washed by torrents of blood; the blood-sucking goblins danced on all sides, and filled the cavity of the world with confusion.

30. The dreadful warfare of the gods and Titans, resembled the tumults which rage through the endless space of the world, and that rise and fall with the vicissitudes of pleasure and pain, which it is incessantly subject to. (*I.e.* the world is a field of continued warfare of good and evil, like the battle-field of the gods and demons).



## CHAPTER XXIX.—*Defeat of the Demons.*

Argument. The Demons elated with the pride of their bodily strength, are at last foiled and put to flight by the gods.

Vasishtha continued:—In this manner, the energetic and murderous Asuras, repeated their attacks and waged many wars with the gods.

2. They carried on their warfare sometimes by fraud and often by their aggressiveness; and frequently after a truce or open war was made with the gods. They sometimes took themselves to flight, and having recruited their strength, they met again in the open field; and at others they lay in ambush, and concealed themselves in their subterranean caves.

3. Thus they waged their battle for five and thirty years against the celestials, by repeatedly flying and withdrawing themselves from the field, and then reappearing in it with their arms.

4. They fought again for five years, eight months and ten days, darting their fire arms, trees and stones and thunders upon the gods.

5. Being used to warfare for so long a period, they at last grew proud of their superior strength and repeated successes, and entertained the desire of their final victory.

6. Their constant practice in arms made them sure of their success, as the nearness of objects casts their reflection in the mirror. (Constant application makes one hopeful of success).

7. But as distant objects are never reflected in the glass, so the desire for any thing, is never successful without intense application to it.

8. So when the desires of the demons Dāma and others, became identified with their selves, their souls were degraded from their greatness, and confined to the belief of the desired objects.

9. All worldly desires lead to erroneous expectations, and those that are entangled in the snares of their expectations, are thereby reduced to the meanness of their spirits.

10. Falling into the errors of egotism and selfishness, they were led to the blunder of *mei tatem* or thinking these things as mine; just as a man mistakes a rope for a snake.

11. Being reduced to the depravity of selfishness, they began to think their personalities to consist in their bodies, and to reflect how their bodies from the head to foot could be safe and secure from harm.

12. They lost their patience by continually thinking on the stability of their bodies, and their properties and pleasures of life. (*I.e.* the eager desire of worldly gain and good, grows into impatience at last).

13. Desire of their enjoyments, diminished their strength and valour; and their former acts of gallantry now became a dead letter to them.

14. They thought only how to become lords of the earth, and thus became lazy and enervated, as lotus-flowers without water. (As the thought of grandeur enervated the Romans to impotence).

15. Their pride and egoism led their inclination to the pleasures of good eating and drinking, and to the possession of every worldly good. (Luxury is the bane of valour).

16. They began to hesitate in joining the warfare, and became as timid as the timorous deer, to encounter the furious elephants in their ravages of the forest.

17. They moved slowly in despair of their victory, and for fear of losing their lives, in their encounter with the furious elephants (of the gods) in the field.

18. These cowards wishing to preserve their bodies from the hands of death, became as powerless as to rest satisfied with having the feet of their enemies set up on their heads. (*I.e.* they fell at the feet of their foes to spare their lives (as they say, that cowards die many times before their death)).

19. Thus these enervated demons, were as disabled to kill the enemy standing before them; as the fire is unable to consume the sacred *ghee* offering, when it is not kindled by its fuel.

20. They became as gnats before the aggressive gods, and stood with their bruised bodies like beaten soldiers.

21. What needs saying more, than that the demons being overpowered by the gods, fled away from the field of battle for fear of their lives.

22. When the demons Dāma, Vyāla, Kata and others, who were renowned before the gods in their prowess, fled cowardly in different ways:—

23. The force of the Daityas, fell before the deities, and fled from the air on all sides, like the falling stars of heaven, at the end of a kalpa age or last day (of judgment).

24. They fell upon the summits of mountains, and in the harbours of the Sumeru range; some were enwrapped in the folds of the clouds above, and others fell on the banks of distant seas below.

25. Many fell in the cavities of the eddies of seas, and in the abyss of the ocean, and in the running streams; some fell into far distant forests, and others dropped down amidst the burning woods of wild fire.

26. Some being pierced by the arrows of the celestials, fell in distant countries, villages and cities on earth; and others were hurled in thick jungles of wild beasts, and in sandy deserts and in wild conflagrations. (*I.e.* the demons were hurled down by the gods from high heaven to the earth below).

27. Many fell in the polar regions, some alighting on the mountain tops, and others sinking in the lakes below; while several of them were tossed over the countries of Āndhra, Dravida, Kashmir and Persia.

28. Some sank in billowy seas and in the watery maze of Ganges, and others fell on distant islands, in different parts of the Jambudvīpa, and in the nets of fisher-men.

29. Thus the enemies of the gods, lay everywhere with their mountainous bodies, all full of scars from head to foot; and maimed in their hands

and arms.

30. Some were hanging on the branches of trees, by their outstretched entrails, gushing out with blood; others with their cropt off crowns and heads, were lying on the ground with open and fiery eyes.

31. Many were lying with their broken armours and weapons, slashed by the superior power of the adversary, and with their robes and attires all dismantled and torn by their fall.

32. Their helmets which were terrific by their blaze, were hanging down their necks; and the braids of their hairs woven with stones, hung loosely about their bodies.

33. Their heads which were covered with hard brazen and pointed coronets, were broken by slabs of stone, which were pelted upon them from the hands of the gods.

34. In this manner the demons were destroyed on all sides, together with all weapons at the end of the battle; which devoured them, as the sea water dissolves the dust.

#### CHAPTER XXX.—*Account of the subsequent Lives of the Demons.*

Argument. Account of the torments of the Demons in the regions of Pluto, and their succeeding births.

Vasishtha continued:—Upon destruction of the demons, the gods were exceedingly joyous; but Dāma and the other leaders of the Daityas, became immersed in sorrow and grief.

2. Upon this Sambara was full of wrath, and his anger was kindled like the all destroying fire against his generals, whom he called aloud by their names and said, where are they?

3. But they fled from their abodes for fear of his ire, and hid themselves in the seventh sphere of the infernal regions.

4. There dwelt the horrid myrmidons of death, formidable as their lord Pluto (Yama) himself; and who were glad with their charge of guarding the abyss of hell.

5. Dauntless warders of the hell-gate received them into their favour, and having given them shelter in the hell-pit, gave them their three maiden daughters in marriage.

6. They there passed in their company, a period of ten thousand years, and gave a free vent to their evil desires up to the end of their lives. (The evil thoughts being the progeny of hell).

7. Their time passed away in such thoughts as these, that, "this is my consort and this my daughter, and I am their lord"; and they were bound together in the ties of mutual affections as strong as the chain of death.

8. It happened on one occasion that Yama—the god of retributive justice, gave his call to that spot, in order to survey the state of affairs in the doleful pits of hell.

9. The three Asuras, being unaware of his rank and dignity, (by seeing him unattended with his ensigns), failed to make their obeisance to the lord of hell, by taking him to their peril as one of his servants.

10. Then a nod of his eyebrows, assigned to them a place in the burning furnace of hell; where they were immediately cast by the stern porters of hell gate.

11. There they lay burning with their wives and children, until they were consumed to death, like a straw-hut and withered trees.

12. The evil desires and wicked propensities, which they contracted in the company of the hellish train, caused their transmigration to the forms of Kirātas, for carrying on their slaughters and atrocities like the myrmidons of Yama.

13. Getting rid of that birth, they were next born as ravens, and then as vultures and falcons of mountain caves (preying on the harmless birds below).

14. They were then transformed to the forms of hogs in the land of Trigarta, and then as mountain rams in Magadha, and afterwards of heinous reptiles in caves and holes.

15. Thus after passing successively into a variety of other forms, they are now lying as fishes in the wood-land lakes of Kashmir.

16. Being burnt in hell fire at first, they have now their respite in the watery lake, and drink its filthy water, whereby they neither die nor live to their hearts content.

17. Having thus passed over and over into various births, and being transformed again and again to be reborn on earth, they are rolling like waves of the sea to all eternity.

18. Thus like their endless desires, they have been eternally rolling like weeds in the ocean of the earth; and there is no end of their pains until the end of their desires.

#### CHAPTER XXXI.—*Investigation of Reality and Unreality*

Argument. Egoism the cause of Poverty and Calamity, illustrated in the instance of Dāma and others.

Vasishtha continued:—It was for your enlightenment, O high minded Rāma! that I have related to you the instance of Dāma and Vyāla, that you may derive instruction thereby, and not let it go for nothing as a mere idle story.

2. Following after untruth by slighting the truth, is attended with the danger of incurring endless miseries, which the careless pursuer after it, is little aware of.

3. Mind! how great was the leadership of Sambara's army, (once held by Dāma and his colleagues), and whereby they defeated the hosts of the immortal deities, and reflect on the change of their state to

contemptible fishes in a dry and dirty quagmire.

4. Mind their former fortitude, which put to flight the legions of the immortals; and think on their base servility as hunters, under the chief of Kirātas afterwards.

5. See their unselfishness of mind and great patience at first, and then see their vain desires and assumption of the vanity of egotism at last.

6. Selfish egotism is the root of the wide extended branches of misery in the forest of the world, which produces and bears the poisonous blossoms of desire.

7. Therefore, O Rāma! be diligent to wipe off from thy heart the sense of thy egoism, and try to be happy by thinking always of the nullity of thyself.

8. The error of egoism like a dark cloud, hidest the bright disk of the moon of truth under its gloom, and causes its cooling beams to disappear from sight.

9. The three Daityas Dāma, Vyāla and Kata, being under the demoniac influence of Egoism, believed their nonentity as positive entity by the excess of their illusion.

10. They are now living as fishes in the muddy pool of a lake, among the forest lands of Kashmir, where they are content at present with feeding with zest upon the moss and weeds growing in it. (The watery land of Kashmir is well-known to abound in fishes feeding on aquatic herbs and moss).

11. Rāma said:—Tell me sir, how they came to existence when they were nonexistent before; for neither can a *nil* be an *ens*, nor an entity become a nonentity at any time.

12. Vasishtha replied:—So it is, O strong armed Rāma! that nothing can ever be something, or anything can ever be nothing. But it is possible for a little thing to be great, as for a great one to be reduced to minuteness. (As it is the case in the evolution and involutions of beings).

13. Say what nonentity has come to being, or what entity has been lasting for ever. All these I will explain to you by their best proofs and examples.

14. Rāma answered:—Why sir, all that is existent is ever present before us as our own bodies, and all things beside ourselves; but you are speaking of Dāma and the demons, as mere nullities and yet to be in existence.

15. Yes Rāma, it was in the same way, that the non-existent and unreal Dāma and others seemed to be in existence by mere illusion, as the mirage appears to us to be full of water by our optical delusion (or deception of vision).

16. It is in like manner that ourselves, these gods and demigods, and all things besides, are unrealities in fact, and yet we seem to turn about and speak and act as real persons.

17. My existence is as unreal as thine, and yet it appears as real as we dream our death in sleep. (So we dream of our existence while we are awake).

18. As the sight of a dead friend in a dream is not a reality, so the notion of the reality of the world, ceases upon the conviction of its unreality, as that of the demise of the person seen in a dream.

19. But such assertions of our nihility are not acceptable to them, who are deluded to the belief of the reality of sensible objects. It is the habit of thinking its reality, that will not listen to its contradiction.

20. This mistaken impression of the reality of the world, is never to be effaced without the knowledge of its unreality, derived from the sāstras, and the assuetude of thinking it so.

21. He who preaches the unreality of the world and the reality of Brahma, is derided by the ignorant as a mad man; (for his negation of the seeming reality, and assertion of the unseen God).

22. The learned and the ignorant cannot agree on this subject, as the drunken and sober men can not meet together. It is one who has the



distinct knowledge of light and darkness, that knows the difference between the shade and sunlight.

23. It is as impossible to turn the ignorant to truth, from their belief in the reality of unrealities, as to make a dead body to stand on its legs by any effort.

24. It is in vain to preach the doctrine of "*to pan*," that "Brahma is all" to the vulgar, who for want of their knowledge of abstract meditation, are devoted to their sensible notions.

25. There prohibition is an admonition, giving to the ignorant, (who are incapable of persuasions); as for the learned who know themselves to be Brahma, it is useless to lecture them on this subject (which they are already acquainted with).

26. The intelligent man, who believes that the supremely quiescent spirit of Brahma, pervades the whole universe, is not to be led away by any from his firm belief.

27. So nothing can shake the faith of that man, who knows himself as no other, beside the Supreme Being who is all in all; and thinks himself to be dependent on the substantiality of God, as the formal ring depends on its substance of gold.

28. The ignorant have no notion of the spirit, beside that of matter, which they believe as the cause and effect (*Kārya Kārana*) of its own production; but the learned man sees the substantive spirit, in all forms of creation, as he views the substance of gold in all the ornaments made of that metal.

29. The ignorant man is composed of his egoism only, and the sage is fraught with his spirituality alone; and neither of them is ever thwarted from his own belief.

30. What is one's nature or habit (of thinking), can hardly be altered at any time; for it would be foolish in one, who has been habituated to think himself as a man, to take himself for a pot or otherwise.

31. Hence though ourselves and others, and that *Dāma* and the demons are nothing in reality; yet who can believe that we or these or those and

not what ourselves to be.

32. There is but One Being that is really existent, who is truth and consciousness himself, and of the nature of the vacuum and pure understanding. He is immaculate, all pervading, quiescent and without his rise or fall.

33. Being perfect quietude and void, he seems as nothing existent; and all these creations subsist in that vacuity as particles of its own splendour.

34. As the stars are seen to shine resplendent in the darkness of night, and the worms and waves are seen to float on the surface of the waters, so do all these phenomena appear to occur in his reality.

35. Whatever that being purposes himself to be, he conceives himself to be immediately the same: it is that vacuous Intellect only which is the true reality, and all others are also real, as viewed in it and rising and setting in it out of its own will (volition or bidding).

36. Therefore there is nothing real or unreal in the three worlds, but all of or the same form as it is viewed by the Intellect, and rising before it of its own spontaneity. (The three worlds are composed of this earth and the worlds above and beneath it, called as swarga, martya and pātāla).

37. We have also sprung from that Will Divine as Dāma and others; hence there is neither any reality or unreality in any of us, except at the time (when we exist or cease to do so).

38. This infinite and formless void of the Intellect, is ubiquitous and all pervading; and in whatever form this intellect manifests itself in any place, it appears there just in the same figure and manner.

39. As the divine consciousness expanded itself with the images of Dāma and others, it immediately assumed those shapes by its notions of the same. (But here it was the consciousness of Sambara or Satan, which manifested itself in those shapes, and implies every thing to be but a manifestation of our notion of it).

40. So it is with every one of us, that all things are produced to our

view, according to their notions which are presented to our consciousness. (This is the tenet of conceptualism or idealism, which bears resemblance to the doctrine of Realism. See Cousin's treatise "De Intellectibus").

41. What we call the world, is the representation of things to us as in our dream; it is a hollow body as a bubble rising in the empty ocean of the Intellect, and appearing as the water in the mirage.

42. The waking state of the vacuous intellect, is styled the phenomenal world, and its state of sleep and rest, is what we call liberation, emancipation or salvation from pain (*ātyantika dukkha nivritti moksha*).

43. But the Intellect which never sleeps, nor has to be awakened at any time (but is ever wakeful), is the vacuity of the Divine Mind, in which the world is ever present in its visible form (and to which nothing is invisible).

44. There the work of creation is united with the rest of *nirvāna*, and the cessation from the act of creation, is joined with uninterrupted quiescence; and no difference of alternate work and rest whatever subsists in God any time. (There is no such thing as "God rested from his works").

45. The Divine Intellect views its own form in the world, and the world in itself in its true sense; as the blinded eye sees the internal light in its orbit. (?)

46. The Divine Intellect like the blinded eye, sees nothing from without, but views every form within itself; because there is no visible nor phenomenal world, beside what is situated within the vacuous sphere of the intellect.

47. There are all these things every where, as we have ideas of them in our minds; but there is never any thing any where, of which we have no previous idea in the mind. It is the one quiet spirit of God, which lies extended in all these forms coming to our knowledge. Therefore knowing him as all in all, give up all your fears and sorrows and duality, rest in peace in his unity.

48. The great intellect of God, is as solid and clear as a block of crystal, which is both dense and transparent in the inside. They appear to be all hollow within, but replete with the images of all things from without.

## CHAPTER XXXII.—*On Good Conduct.*

Argument. Passing from the meaner to higher births, is the way to the attainment of Liberation, and supreme felicity.

Rāma said:—Tell me sir, how Dāma, Vyāla and Kata obtained their liberation at last like all other virtuous souls, and got released from the torments of hell, like children getting rid of the fear of Yakshas and Pisāchas.

2. Vasishtha replied:—Hear, O thou support of Raghu's race! what Yama said in respect of Dāma, Vyāla and their companions, when they besought for their liberation through his attendants in hell.

3. That Dāma and others would obtain their liberation, upon their release from their demoniac bodies by death; and upon hearing the account of their lives and actions.

4. Rāma said:—Tell me sir, how, when and from what source, Dāma and others, came to learn the accounts of their lives, and in what manner they obtained their release from hell.

5. Vasishtha replied:—These demons being transformed to fishes in a pool, by the bank of the great lotus lake in Kashmir, underwent many miserable births, in their finny forms in the same bog.

6. Being then crushed to death in that marshy ground under the feet of buffaloes, they were transformed afterwards to the shapes of cranes, frequenting that lake of lotuses.

7. There they fed upon the moss and mushrooms and tender petals of lotuses, and had to live upon the leaves of aquatic plants and creepers,

that floated on the surface of the waves.

8. They swung in cradles of flowers, and rested on beds of blue lotuses; and dived in vortices of the waters, or flew under the cooling showers of rainy clouds.

9. These charming cranes and herons, were at last becleansed of their brutish foulness, by their vegetable food of sweet fruits and flowers, and by their pure beverage of the crystal lake, the food of holy saints.

10. Having by these means obtained a clear understanding, they were prepared for their release from the brutish state, as men when enabled to distinguish and get hold of the qualities of *satva* and *rajas* (*i.e.* of goodness and virtue), from that of *tamas* or wrong and evil, are entitled to their liberation.

11. Now there is a city by name of Adhisthāna, in the happy valley of Kashmir, which is beset by mountains and trees on all sides, and very romantic in its appearance.

12. There is a hill in the midst of that city known as Pradyumna Sekhara, which bears resemblance to a pistil, rising from the pericarp within the cell of a lotus-flower.

13. On the top of that hill, there is an edifice towering above all other buildings; and piercing the sky with its high turrets, which appears like pinnacles above its summit.

14. On the north-east corner of that edifice, there is a hollow at the top of its towering head; which is overgrown with moss, and is continually resounding to the blowing winds.

15. There the demon Vyāla built his nest in the form of a sparrow, and chirped his meaningless notes, as one repeats the Vedic hymns without knowing their meanings. (This chanting is elsewhere compared with the croaking of frogs).

16. There was at that time a prince in the same city, by name of *Yasaskara* or the renowned, who reigned there like Indra over the gods in heaven.

17. Then the demon Dāma became a gnat and dwelt in that dwelling, and continued to buzz his low tune in the crevice of a lofty column of that building.

18. It then came to pass, that the citizens of Adhishthāna, prepared a play ground by name of Ratnāvatī-vehara in that city.

19. There the minister of the king known as Narasinha by name, took his residence. He understood the fates of human kind, as the astronomer knows the stars of heaven on a small celestial globe, which he holds in his hand.

20. It happened at that time, that the deceitful demon Kata, is as reborn as a parrot, and became the favourite of the minister, by being kept in a silver cage in his house.

21. It then turned out that the minister recited this poetical narrative of the Titan war to the inmates of the house.

22. And the parrot Kata, happening to hear it, remembered his past life, whereby he was absolved of his sins, and attained his final liberation.

23. The sparrow dwelling on the top of the Pradyumna hill, also chanced to hear the narration of his life in that place, and obtained his emancipation thereby.

24. Dāma who in the form of a gnat, resided in the palace, happened also to hear the minister's recital of his tale, and obtained thereby his peace and release.

25. In this manner, O Rāma! the sparrow on the Pradyumna mount, the gnat in the palace, and the parrot on the play ground, had all their liberation.

26. Thus I have related to you the whole of the story of the demon Dāma and others, which will fully convince you of the vanity of the world.

27. It is the ignorant only that are tempted to vanity by their error, as they are led to the delusion of water in a mirage; and so the great also are liable like these demons, to fall low from their high stations by their error.

28. Think of one of these, that reduced the high Meru and Mandara mountains with a nod of his eyebrows, was constrained to remain as a contemptible gnat in the chink of a pillar in the palace. (So the huge Satan entered the body of the small and hateful serpent, and the gigantic devils in the hateful bodies of the herd of swine).

29. Look at another who threatened to destroy the sun and moon with a slap, living at last as a poor sparrow in a hole of the peak of the Pradyumna mountain.

30. Look at the third who balanced the mount Meru like a flower bouquet in his hand, lying imprisoned as a parrot in the cage at the house of Nrisingha.

31. When the sphere of the pure intellect, is tinged with the hue of egotism, it is debased to another form without changing its nature (by another birth).

32. It is because of the wrong desire of a man that he takes the untruth for truth, as if by the excessive thirst of a person, that he mistakes the mirage for water, and thereby loses both his way and his life.

33. Those men only can ford across the ocean of the world, who by the natural bent of their good understanding, are inclined to the study of the sāstras, and look forward to their liberation, by rejecting whatever is vicious and untrue.

34. Those who are prone to false reasoning and heresy, by rejecting the revelations, are subject to various changes and miseries, and fall like the running water into the pit, by loss of their best interests in life.

35. But those who walk by the dictates of conscience, and follow the path pointed by the Āgama (Veda), are saved from destruction, and attain their best state (of perfection and bliss).

36. O highminded Rāma! he whose mind always longs after having this thing and that, loses the best gain of his manliness (parama purushārtha) by his avarice, and leaves not even ashes or traces behind.

37. The high-minded man regards the world as a straw, and shuns all its

concerns as a snake casts off its slough.

38. He whose mind is illumined by the wondrous light of truth, is always taken under the protection of the gods, as the mundane egg is protected by Brahmā (or rather under the wings of Brahmā's swan, hatching over its egg).

39. Nobody should walk in paths which are long and wearisome, crooked and winding, and encompassed by dangers and difficulties; because Rāhu—the ascending node, lost its life by its curvilinear course, to drink the nectarine beams of the moon.

40. He who abides by the dictates of the true sāstras, and associates with the best of men, are never subject to the darkness of error.

41. Those who are renowned for their virtues, have the power to bring their destiny under their command, convert all their evils to good, and render their prosperity perpetual.

42. Those who are unsatisfied with their qualifications (but wish to qualify themselves the more), and those who thirst after knowledge and are seekers of truth, are truly called as human beings, all others are but brutes.

43. Those, the lakes of whose hearts are brightened by the moonbeams of fame (*i.e.* whose heart are desirous of fame); have the form of Hari seated in their hearts, as in the sea of milk.

44. The repeated desire of enjoying what has been enjoyed, and of seeing what has often been seen, is not the way to get rid of the world; but is the cause of repeated birth, for the same enjoyments.

45. Continue to abide by the established rule of conduct, act according to the sāstras and good usages, and break off the bonds of worldly enjoyments, which are all but vanities.

46. Let the world resound with the renown of your virtues reaching to the skies; because thy renown will immortalize thy name, and not the enjoyments thou hast enjoyed.

47. Those whose good deeds shine as moonbeams, and are sung by the



maidens of heaven, are said to be truly living, while all others unknown to fame are really dead.

48. They that aspire to their utmost perfection by their unfailing exertions, and act according to the precepts of the s̥āstras, are surely successful in their attempt.

49. Abiding patiently by the S̥āstra, without hastening for success; and perfecting one's self by long practice, produce the ripe fruits of consummation.

50. Now Rāma, renounce all your sorrow and fear, your anxieties, pride and hastiness; conduct yourself by the ordinances of law and s̥āstras, and immortalize your name.

51. Take care, that your sensuous soul does not perish as a prey in the snare of your sensual appetites, nor as a blind old man by falling in the hidden pits of this world.

52. Do not allow yourself henceforward to be degraded below the vulgar; but consider well the s̥āstras as the best weapons, for defeating the dangers and difficulties of the world.

53. Why do you endanger your life in the muddy pit of this world, like an elephant falling in a pitfall under the keen arrows of the enemy? Avoid only to taste of its enjoyments, and you are free from all danger.

54. Of what avail is wealth without knowledge; therefore devote yourself to learning, and consider well your riches to be but trash and bubbles.

55. The knowledge of heretical s̥āstras, has made beasts of men, by making them only miserable and unhappy by their unprofitable arguments.

56. Now wake and shake off the dullness of your long, deep and death-like sleep, like the torpor of the old tortoise lying in the bog.

57. Rise and accept an antidote to ward off your old age and death; and it is knowledge of this prescription, that all wealth and property are for our evils, and all pleasures and enjoyments, tend only to sicken and enervate our frames.

58. Know your difficulty to be your prosperity, and your disrespect to be your great gain. Conduct yourself according to the purport of the s  stras, as they are supported by good usage.

59. Acts done according to the s  stras and good usage also, are productive of the best fruits of immortality.

60. He who acts well according to good usage, and considers everything by good reasons, and is indifferent to the pains and pleasures of the world; such a one flourishes like an arbour in the spring, with the fruits and flowers of long life and fame, virtues and good qualities and prosperity.

#### CHAPTER XXXIII.—*Consideration of Egoism.*

Argument. Of good attempts, good company and good studies; also of liberation by Renunciation of Egoism and Worldly Bondage.

Vasishtha continued:—Seeing the complete success of every undertaking, depending on your own exertion at all times and places, you should never be slack in your energy at all.

2. See how Nandi gratified the wishes of all his friends and relations by his own exertions, and how he became victorious over death itself, by his adoration of Mah  deva by the side of a lake.

3. See also, how the D  navas too got the better of the gods, who were fraught with every perfection, by their greater wealth and prowess, as the elephants destroy a lake of lotuses.

4. See, how Marutta the King of demons, created another world like that of Brahm  , by means of his sacrifice through the great sage Samvarta (the law giver).

5. See, how Visw  mitra (the military chief) obtained the dignity of Brahmanhood by his great energy and continued exertions. He obtained by his austerities what is impossible to be gained by another.

6. See, how the poor and unfortunate Upamanyu, obtained his nectarious food of the cake and curdled milk, by his worship of Siva, from the milky ocean in days of yore.

7. See how the god Vishnu devoured (destroyed), like a wild fire the demons of the triple world, likening the tender filaments of lotuses; and how the sage Sweta became victorious over death by means of his firm faith in Siva (as it is described in the Linga Purāna).

8. Remember, how the chaste Sāvitṛī, brought back her spouse Satyavāna from the realm of death, by her prevailing on stern Yama with the suavity of her discourse.

9. There is no great exertion of any kind that goes unrewarded in this world; all impossibility is thought possible by ardent pursuit after it (or to the ardent pursuer, as it is said: Fortune is found by the swiftest pursuer).

10. So men having full knowledge of the spirit, and exerting their utmost devotion, are enabled to root out their destiny of transmigration, which is fraught with so much pain and pleasure (both of which are equally hurtful to the soul).

11. All visible things are full of danger to the sight of the intelligent. There is no pleasure to be had from anything, without its concomitant pain (either preceding or following it).

12. Though it is difficult to know the Supreme Brahma, and facile to attain supreme felicity; yet should Brahma be sought at first, as the giver of all felicity. (Seek happiness through its giver—the Great God).

13. Forsake your pride, and rely on your unalterable peace of mind; consider well your worthiness in your understanding, and stick to your attendance on the wise and good.

14. There is no other way for your salvation in this ocean of the world, save by your attendance on the wise. All your pilgrimage, austerity and learning of the sāstras, are of no avail to your liberation.

15. He is called the wise, whose greediness, anger and erroneous conceptions, are on their wane day by day; and who walks in the path of rectitude, as it is inculcated in the Sāstra.

16. The society of spiritual guides, serves to dispel the visibles from the sight of the devout, as the invisibles are hidden from sight (*i.e.* as they are not in being).

17. In the absence of all other objects, there remains the Supreme Spirit alone in view, and the human soul having nothing else to rest upon, rests at last in the Supreme Soul only.

18. The visibles did not exist before, nor are they produced from naught; they are not in existence though seen in our presence, nor are they to exist in future. The supreme alone exists for ever without change or decay.

19. I have already shown you by various instances the falsehood of the visibles (in the book of Genesis); I will now show you the falsity of existence, as it is known to the learned.

20. Now that our passive consciousness of the three worlds, being the sober truth with the wise, there can be no room for the unrealities of matter and *māyā*-illusion, to enter into our belief. (We know nothing of the external world, except our inward consciousness of it. Berkeley).

21. Whatever wonders are displayed by the active intellect to the inactive soul, the same is thought to be the world. (There is no outward world, beside the working of the intellect).

22. The notion of the sphere of the world, is derived from the rays of the central intellect, stretching to the circumference of the understanding, and there being no difference between the radiating point and the radiated circle, acknowledge the identity of the radiator, the radii and the periphery. (*I.e.* of the intellect, its intelligence and the world).

23. The twinklings of the intellectual eye in its acts of opening and shutting, cause the notions of the appearance and disappearance of the world in continued succession.

24. One unacquainted with the true sense of Ego, is blind amidst the luminous sphere of the intellect, but he who knows its true meaning, finds himself amidst the sphere of spiritual light (or rather loses himself in the divine light).

25. He that understands the Divine Ego, does no more retain the notion of his own egoism; but mixes with the Supreme soul, as a drop of water is lost in the waters of the ocean.

26. In reality there exists no I or thou nor the visible world nor anything else; but all these blend upon right reasoning in the One Ego, which remains and subsists after all other existences.

27. Even clear understandings are sometimes clouded by false apparitions, as those of ogres &c.; when there are no such things, just as children are seized with false fear of goblins.

28. As long as the moonlight of the intellect, is obscured by the darkness of egoism, so long the lotus lake of spirituality, will not come to its bloom.

29. The feeling of egoism being wiped off from the mind, the sense of self and selfish passions, will vanish of themselves from the heart; and there will be an utter end of the fears of death and hell, as also of the desires of heaven and liberation.

30. So long as the egoistic feelings float about, like clouds over the sphere of the mind, there will be no end of desires, growing in the heart like weeds in the plains.

31. As long as the cloud of egotism continue to overcast the mind and obscure its intelligence, the humidity of dullness will fill its sphere, and prevent the light of intellect to pierce through it.

32. Egoistic pride is unmannerly in men, and is taken in the light of vanity, it is the cause of sorrow and not delight; and is as bug-bears to boys.

33. The vain assumption of egoism, is productive of a great many errors, it leads to the ambition of gaining an infinity of worlds, as it was in the cases of the foolish demons.

34. The conceit that I am such and such (a great man), is an error than which there is none other, nor is ever likely to be a greater error to lead us to utter darkness.

35. Whatever joy or grief betides us at any time in this changeable world, is all the effect of the rotatory wheels of egoism, turning up and down at every moment.

36. He who weeds and roots out the germs of egoism from his heart, he verily prevents the arbor of his worldliness (*Samsāra Vriksha*), from jutting out in a hundred branches.

37. Egoism is the sprout of the trees of our lives, in their interminable revolutions through the world; and meity or the sense that "this is mine," is the cause that makes them expand in a thousand branches. (I am one, but claim many things as mine).

38. Swift as the flight of birds, do our desires and desirable objects disappear from us; and upon mature consideration, they prove to be but bubbles, bursting on the evanescent waves of our lives.

39. It is for want of the knowledge of the one Ego, that we think ourselves as I, thou, this or the other; and it is by shutting out our view of the only soul, that we see the incessant revolutions of this world and that.

40. As long as the darkness of egoism reigns over the wilderness of human life, so long doth the goblin of selfishness infest it with its wanton revelry.

41. The vile man that is seized by the avaricious demon of selfishness, is at an utter loss of any moral precept, and any *mantra* of his religion to satisfy his wants.

42. Rāma said:—Tell me, O venerable Brāhman, how we may be enabled to suppress our egoism or selfishness, for evading the dangers and difficulties in our course through the world.

43. Vasishtha replied:—It is by seeking to settle mind in the resplendent soul, as it shines in the transparent mirror of the

intellect, that it is possible for any body to suppress the consciousness, of his self or personal existence. (*I. e.* by losing one's self in the self-existence of the Supreme Soul).

44. A closer investigation into human life, proves it to be a maze full with the false shows of magic. It is not worth loving or hating, nor capable of causing our egoism or pride.

45. He whose soul is free from egoism, and devoid of the impression of the phenomenals; whose course of life runs in an even tenor, is the man who can have no sense of egoism in him. (Whose life doth in one even tenor run, and end its days as it has begun. Pope.)

46. He who knowing his internal self to be beyond the external world, and neither desires nor dislikes anything in it, but preserves the serenity of his temper at all times, is not susceptible of egoism.

47. Whoso thinks himself to be the inward noumena, and distinct from the outward phenomena, and keeps the calm equanimity of his mind, is not ruffled by the feeling of his egoism.

48. Rāma said:—Tell me, sir, what is the form of egoism, and whether it consists in the body or mind or of both of these, and whether it is got rid of with the riddance of the body.

49. Vasishtha replied:—There are three sorts of egoism, Rāma! in this triple world, two of which are of superior nature, but the third is of a vile kind and is to be abandoned by all.

50. The first is the supreme and undivided Ego, which is diffused throughout the world; it is the Supreme soul (Paramātmā), beside which there is nothing in nature.

51. The feeling of this kind of egoism, leads to the liberation of men, as in the state of the living-liberated; but the knowledge of the ego, as distinct and apart from all, and thought to be as minute as the hundredth part of a hair, is the next form of self-consciousness, which is good also.

52. This second form of egoism, leads also to the liberation of human souls, even in the present state of their existence, known as the state

of living-liberation (Jīvan-Mukta).

53. The other kind of egoism, which is composed of the knowledge of the body, with all its members as parts of the Ego, is the last and worst kind of it, which takes the body for the soul or self.

54. This third and last kind, forms the popular belief of mankind, who take their bodies as parts of themselves; it is the basest form of egoism, and must be forsaken in the same manner, as we shun our inveterate enemies.

55. The man that is debased by this kind of egoism, can never come to his right sense; but becomes subject to all the evils of life, under the thrall of the powerful enemy.

56. Possessed with this wrong notion of himself, every man is incessantly troubled in his mind by various desires, which expose him to all the evils of life.

57. By means of the better egoisms, men transform themselves to gods; but the common form of it, debases a man to the state of a beast and its attendant evils.

58. That I am not the body, is the certainty arrived at by the great and good, who believing themselves to be of the first two kinds, are superior to the vulgar.

59. Belief in the first two kinds, raises men above the common level; but that in the lower kind, brings every misery on mankind.

60. It was owing to their baser egoism, that the demons Dāma, Vyāla and others, were reduced to that deplorable state, as it is related in their tale.

61. Rāma said:—Tell me, sir, the state of that man, who by discarding the third or popular kind of egoism from his mind, attains the well being of his soul in both the present and future worlds.

62. Vasishtha replied:—Having cast off this noxious egoism, (which is to be got rid of by every body), a man rests in the Supreme Spirit in the same manner, as the believers in the two other sorts of it. (*I.e.*



of the Supreme and superior sorts of spiritual egoisms, consisting in the belief of one's self, as the impersonal or personal soul—the undivided or individual spirit).

63. The two former views of egoism, place the egotist in the all pervasive or all exclusive spirit (in the Ego of the Divine Unity).

64. But all these egoisms which are in reality but different forms of dualism, being lost in the unity, all consciousness of distinct personality, is absorbed in the Supreme monism.

65. The good understanding should always strive to its utmost, to get rid of its common and gross egotism, in order to feel in itself the ineffable felicity of the unity.

66. Renunciation of the unholy belief of one's self personality in his material body, is the greatest good that one can attain to for his highest state of felicity *parama padam*.

67. The man that forsakes the feeling of his egoism (or personality) from his mind, is not debased nor goes to perdition by either his indifference to or management of worldly affairs (*i.e.* the doing or refraining from bodily or worldly actions, is equally indifferent to the philosophic mind).

68. The man who has got rid of his egoism by the subsidence of his selfishness in himself, is indifferent to pain and pleasure, as the satiate are to the taste of sweet or sour.

69. The man detesting the pleasures of life, has his full bliss presented before himself; as the mind cleared of its doubts and darkness, has nothing hidden from its sight.

70. It is by investigation into the nature of egoism, and forsaking this gross selfishness, that a man crosses over the ocean of the world of his own accord.

71. The man who having nothing of his own, and knowing himself as nothing, yet has all and thinks himself as all in all, and who though possessed of wealth and properties, has the magnanimity of his soul to disown them to himself; he is verily situated in the Supreme soul, and

finds his rest in the state of Supreme bliss. (*I.e.* the world is the Lord's, and human soul as a particle of the Divine, has its share in all and every thing).

#### CHAPTER XXXIV.—*End of the Story of Dāma and Vyāla.*

Argument. The Gods annoyed by Bhīma and others apply to Hari, who thereupon destroys them with Sambara also.

Vasishtha continued:—Now, hear me relate to you, what Sambara did after the flight of Dāma and his train; and how he remained in his rocky stronghold in the infernal region (Pātāla).

2. After the complete overthrow of the whole army of Sambara, and their downfall from heaven like innumerable rain-drops, falling from an over-spreading cloud, and afterwards dispersing itself and disappearing in autumn:—

3. Sambara remained motionless for many years in his strong citadel, at the loss of his forces defeated by the gods; and then thought within himself, about the best means of overcoming the celestials.

4. He said, "the demons Dāma and others, that I produced by my black-art of exorcism, are all overthrown in battle, by their foolishness and vanity of pride and egotism.

5. "I will now produce some other demons by the power of my charm, and endue them both with the power of reason and acquaintance with spiritual science, in order that they may know and judge for themselves.

6. "These then being acquainted with the true nature of things, and devoid of false views, will not be subject to pride or vanity, but be able to vanquish the deities in combat".

7. Thinking so in himself, the arch-fiend produced a host of good demons by his skill in sorcery; and these creatures of his spell filled the space of the sky, as bubbles foam and float on the surface of the sea.

8. They were all knowing and acquainted with the knowables; they were all dispassionate and sinless, and solely intent on their allotted duties, with composed minds and good dispositions.

9. They were known under the different names of Bhīma, Bhāsa and Dridha; and they looked upon all earthly things as straws, by the holiness of their hearts.

10. These infernal spirits burst out of the ether and sprang up to the upper world, and then spread over the face of the sky as a flight of locusts. They cracked as guns, and roared and rolled about as the clouds of the rainy season.

11. They fought with the gods for many cycles of years, and yet they were not elated with pride, owing to their being under the guidance of reason and judgement.

12. For until they were to have the desire of having anything, and thinking it as "this is my own", so long were they insensible of their personal existence, such as "this is I, and that one is another"; and consequently invincible by any. (Selfishness reduces one to slavery and subjections).

13. They were fearless in fighting with the gods, from the knowledge of their being equally mortal as themselves; and from their want of the knowledge of any difference subsisting between one another. (*I.e.* they regarded themselves and their adversaries with an equal eye of indifference, as all were equally doomed to death, and therefore never feared to die).

14. They rushed out with a firm conviction that, the unsubstantial body is nothing, and the intellect is lodged in the pure soul; and that there is nothing which we call as I or another.

15. Then these demons who were devoid of the sense of themselves and their fears were necessarily dauntless of the fear of their decease or death; and were employed in their present duties, without the thoughts of the past and future.

16. Their minds were attached to nothing, they slew their enemies

without thinking themselves as their slayers; they did their duties and thought themselves as no doers of them; and they were utterly free from all their desires.

17. They waged the war under the sense of doing their duty to their master; while their own nature was entirely free from all passion and affection, and of even tenor at all times.

18. The infernal force under the command of Bhīma, Bhāsa and Dridha, bruised and burned and slew and devoured the celestial phalanx, as men knead and fry and boil the rice and afterward eat up as their food.

19. The celestial army being harassed on all sides by Bhīma, Bhāsa, and Dridha, fled precipitately from the height of heaven, as the Ganges runs down from Himālayan height.

20. The discomfited legion of the deities, then resorted to the god Hari, sleeping on the surface of the ocean of milk; as the bodies of the clouds of heaven, are driven by the winds to the tops of mountains (beyond the region of storm).

21. The god lying folded in the coils of the serpent, as a consort in the arms of his mistress; gave the gods their hope of final success in future. (Hari or Krishna on the serpent, is typical of Christ's bruising the head of the satanic serpent).

22. The gods kept themselves hid in that ocean, until it pleased the lord Hari, to proceed out of it for the destruction of the demons.

23. Then there was a dreadful war between Vishnu and Sambara, which broke and bore away the mountains as in an untimely great deluge of the earth.

24. The mighty demon being at last overthrown by the might of Nārāyana, was sent to and settled in the city of Vishnu after his death. (Because those that are either saved or slain by Vishnu, are equally entitled to his paradise).

25. The demons of Bhīma, Bhāsa and Dridha, were also killed in their unequal struggle with Vishnu, and were extinguished like lamps by the wind.

26. They became extinct like flames of fire, and it was not known whither their vital flame had fled. Because it is the desire of a person that leads him to another state, but these having no wish in them, had no other place to go.

27. Hence the wishless soul is liberated, but not the wistful mind; therefore use your reason, O Rāma, to have a wishless mind and soul.

28. A full investigation into truth, will put down your desires at once; and the extinction of desires, will restore your mind to rest like an extinguished candle.

29. Consummate wisdom consists in the knowledge of there being nothing real in this world, and that our knowledge of reality is utterly false, and that nihility of thing, is the true reality.

30. The whole world is full with the spirit of God, whatever otherwise one may think of it at any time; there can be no other thought of it except that it is a nihility, and this forms our perfect knowledge of it.

31. The two significant words of the will and mind are mere insignificant fictions, as head and trunk of the ascending and descending nodes of a planet; which upon their right understanding, are lost in the Supreme Spirit. (*I.e.* it is only the divine will and spirit that is all in all).

32. The mind being accompanied by its desires, is kept confined in this world, but when that is released from these, it is said to have its liberation.

33. The mind has gained its existence in the belief of men, owing to the many ideas of pots and pictures (*ghata-patadī*); and other things which are imprinted in it; but these thoughts being repressed, the mind also vanishes of itself like the phantoms of goblins (*yakshas*—*yakkas*).[5]

[5] Ceylon is said to be first peopled by the Yakkas (*yakshas*) who followed the train of the Rākshasa Rāvana to that island.

34. The demons Dāma, Vyāla and Kata, were destroyed by reliance on their

minds (*i.e.* by thinking their bodies as their souls); but Bhīma, Bhāsa and Dridha were saved by their belief in the Supreme soul, as pervading all things. Therefore, O Rāma! reject the examples of the former, imitate that of the latter.

35. "Be not guided by the example of Dāma, Vyāla and Kata," is the lesson that was first delivered to me by Brahmā—the lotus-born and my progenitor himself.

36. This lesson I repeat to you, O Rāma, as my intelligent pupil, that you may never follow the example of the wicked demons Dāma and others; but imitate the conduct of the good spirits, Bhīma and others in your conduct.

37. It is incessant pain and pleasure that forms the fearful feature of this world, and there is no other way of evading all its pangs and pains, save by your apathetic behaviour, which must be your crowning glory in this life.

#### CHAPTER XXXV.—*Description of Insouciance.*

Argument. On the Abandonment of worldly desires, as conducive to the composure of the Mind, and society of the good, accompanied with rationality and spiritual knowledge, constituting the *Samādhi* of the soul.

Vasishtha continued:—Blessed are the virtuous, who have cleansed their hearts from the dirt of ignorance; and victorious are those heroes, who have conquered their insatiable and ungovernable minds.

2. It is self-control or the government of one's own mind, that is the only means of wading through all the troubles and distresses, and amidst all the dangers and difficulties of this world.

3. Hear the summary of all knowledge, and retain and cultivate constantly it in your mind; that the desire of enjoyment (avarice) is our bondage in the world, and its abandonment is our release from it.

4. What need is there of many precepts, learn this one truth as the sum substance of all, that all pleasures are poisonous and pernicious, and you must fly from them as from venomous snakes and a raging fire.
5. Consider well and repeatedly in yourself, that all sensible objects are as hydras and dragons; and their enjoyment is gall and poison. Avoid them at a distance and pursue after your lasting good.
6. The cupidinous mind is productive of pernicious evils, as the sterile ground is fertile only in thorns and brambles. (The vitiated mind brings forth but vice, as the vicious heart teems with guilt).
7. The mind devoid of desire, lacks its expansion, as the heart wanting its passions and affections, is curbed and contracted in itself.
8. The goodly disposed mind ever teems with virtues, that are opposed to wrong acts and vice, as the ground of a good quality, grows only the good and useful trees in spite of weeds and bushes.
9. When the mind gains its serenity by culture of good qualities, the mist of its errors and ignorance gradually fade and fly away, like clouds before the rising sun.
10. The good qualities coming to shine in the sphere of the mind, like stars in the moonlight sky, gives rise to the luminary of reason to shine over it, like the bright sun of the day.
11. And as the practice of patience grows familiar in the mind, like the medicinal *vansa-lochana* within the bamboo; it gives rise to the quality of firmness in the man, as the moon brightens the vernal sky.
12. The society of the good is an arbour, affording its cooling shade of peace, and yielding the fruit of salvation. Its effect in righteous men, is like that of the stately *sarala*-tree, distilling the juice of spiritual joy from the fruitage of samādhi (sang-froid).
13. Thus prepared, the mind becomes devoid of its desires and enmity, and is freed from all troubles and anxieties. It becomes obtuse to the feelings of grief and joy, and of pain and pleasure also, and all its restlessness dies in itself.

14. Its doubts in the truths of the scriptures die away, as the ephemeral and all its curiosities for novelties, are put to a stop. Its veil of myths and fictions is unveiled, and its ointment of error is rubbed out of it.

15. Its attempts and efforts, malice and disdain, distress and disease, are all removed from it; and the mist of its grief and sorrow, and the chain of affections, are all blown and torn away.

16. It discards the progeny of its doubts, repudiates the consorts of its avarice, and breaks loose from the prison-house of its body. It then seeks the welfare of the soul, and attains its godly state of holiness.

17. It abandons the causes of its stoutness (*i.e.* its nourishments and enjoyments), and relinquishes its choice of this thing and that; and then remembering the dignity of the soul, it casts off the covering of its body as a straw.

18. The elevation of the mind in worldly affairs, tends to its destruction, and its depression in these leads to its spiritual elevation. The wise always lower their minds (pride); but fools are for elevating them (to their ruin).

19. The mind makes the world its own, and ranges all about it; it raises the mountains and mounts over them; it is as the infinite vacuum, and comprehends all vacuity in itself; and it makes gods of friends and foes of others unto us.

20. The understanding being soiled by doubts, and forgetting the true nature of the intellect, takes upon it the name of the mind, when it is full of all its worldly desires.

21. And the intellect being perverted by its various desires, is called the living soul; the animal soul being distinct from the rational soul.

22. The understanding which forgets its intellectuality, and falls into the error of its own personality, is what we call the internal principle of the mind which is all hollow within.

23. The soul is not the man of the world (*i.e.* no worldly being), nor



is it the body or its blood. All material bodies are but gross and dull matter; but the soul in the body is empty air and intangible.

24. The body being dissected into atoms, and analysed in all its particles, presents nothing but blood and entrails as the plantain tree, which when cut into pieces, presents naught but its folded rinds.

25. Know the mind and living soul as making a man, and assuming his mortal form; the mind takes its form by itself according to his own option.

26. Man stretches his own sphere of action by his own option only to entrap himself in it, as the silkworm weaves its cocoon for its own imprisonment.

27. The soul lays down its error of being the body, when it has to forsake the same at some time or other (*i.e.* sooner or later), and assume another form as the germ sprouts forth into leaves. (*I.e.* the body is not the soul, nor is the soul the same with the body, as the materialist would have it; because the soul has its transmigration, which the body has not).

28. As is the desire or thought in the mind, so is it born in its next state of metempsychosis. Hence the new born babe is given to sleeping, because it thinks itself to be dead, and lying in the night-time of his death. It is also given to the dreaming of those things, which had been the objects of its desire or thought in its previous state or birth. (This establishes the doctrine of innate ideas in the dreaming state of new-born babies).

29. So sour becomes sweet by mixture with sugar, and the bitter seed produces sweet fruits by being sown with honey. So on the contrary, sweet becomes bitter by intermixture of gall and wormwood. (This is a fact in horticulture.—Ārāma Sāstra, and applies to the goodness and badness of the human mind, according to its good and bad associations).

30. Aiming after goodness and greatness, makes a man good and great; as one wishing to be an Indra or a lord, dreams of his lordliness in his sleep. (The mind makes the man).

31. Inclination to meanness bemeans a man, and a tendency to vileness

vilifies his conduct in life; as one deluded by his fancy of devils, comes to see their apparitions in his nightly visions.

32. But what is naturally foul or fair, can hardly turn otherwise at any time; as the limpid lake never becomes muddy, nor the dirty pool ever becomes glassy. (Nature of a thing is unchangeable).

33. The perverted mind produces the fruits of its perversion in all its actions, while puremindedness is fraught with the effects of its purity everywhere.

34. Good and great men never forsake their goodness and greatness, even in their fall and decline; so the glorious sun fills the vault of heaven with his glory, even when he is sinking below (the horizon).

35. There is no restriction or freedom of the human soul, to or from any action or thing herein; it is a mere passive and neutral consciousness, of all that passes before it as a magic scene.

36. The world is a magical city, and as a mirage appearing to sight; it is of the nature of the delusive panorama, showing many moons of the one, whose unity admits of no duality. So the one Brahma is represented as many by delusion. (The Hindus contrary to Europeans, have many suns but one moon. Escas—Chandra).

37. All this is verily the essence of Brahma, and this is the sober reality; the substantive world is an unsubstantiality, and peers out to view as a hollow phantom. (It is a phantasmagoria of phantasms).

38. That I am not the infinite but an infinitesimal, is the misjudgment of the ignorant; but the certitude of my infinity and supremacy, is the means of my absorption in the Infinite and Supreme.

39. The belief of one's individuality in his undivided, all pervasive and transparent soul, as "I am this," is the cause of his bondage to his personality, and is a web spun by his erroneous dualism. (Knowledge of a separate existence apart from solity, amounts to a dualistic creed).

40. Want of the knowledge of one's bondage or freedom, and of his unity or duality, and his belief in the totality of Brahma, is the supreme truth of true philosophy.

41. Perfect transparency of the soul, amounting to its nihility, and its want of attachment to visible appearances, as also its unmindfulness of all that is, are the conditions for beholding Brahma in it. There is no other way to this.

42. The purity of the mind produced by acts of holiness, is the condition for receiving the sight of Brahma; as it is the whiteness of the cloth that can receive any colour upon it.

43. Think thy soul, O Rāma! as same with the souls of all other persons, and abstain from all other thoughts, of what is desirable or undesirable, what invigorates or enfeebles the body, and what brings liberation after bondage, or Salvation after sinfulness. (Since none of these states appertains to the universal soul, which is quite free from them).

44. The mirror of the mind being cleansed by the knowledge of the sāstras, and dispassionateness of the understanding, it receives the reflexion of Brahma, as the clear crystal reflects the images of things.

45. The sight which is conversant with visible objects and not with images and ideas in the mind, is called false vision of what is soon lost from view. (*I.e.* mental sight is more lasting than that of the visual organs).

46. When the mind is fixed upon God, by abstracting its sight from all mental and ocular visions, it has then the view of the Supreme before it. (This is called spiritual vision).

47. The visible sights which are obvious to view, are all but unreal phantoms; it is the absorption of the mind in the Divine, that makes it identical with the same and no other.

48. The visibles now present before us being absent from our view, either before or after our sight of them, must be considered as absent in the interim also. Therefore one unacquainted with his mind, is as insensible as the man that knows not what he holds in his hand.

49. One having no knowledge that "the world is the same with the Supreme spirit," is always subject to misery; but the negation of the visibles

as distinct from God, gives us both the pleasure of our enjoyments here, and our liberation in future.

50. It is ignorance to say the water is one thing and its wave is another; but it shows one's intelligence, who says they are the one and the same thing.

51. The vanities of the world, are fraught with sorrow, therefore discard all its appendages from thee. The abandonment of superfluity, will conduce to thy attainment of wisdom at last.

52. The mind being composed of vain desires, is an unreality in itself; say therefore, O Rāma! why should you sorrow for something which in reality is nothing.

53. Do you, O Rāma! look upon all things as traps set to ensnare the soul; and regard them with the eye of an unkind kinsman looking upon his relatives, with an eye of apathy and unconcern.

54. As the unkind relative is unconcerned with the joys and griefs of his relations; so shouldst thou remain aloof from all things, by knowing the falsehood of their natures.

55. Rely on that eternal Spirit, which is infinite knowledge and felicity, and which is between the viewer and the view (*i.e.* betwixt the noumenon and the phenomenon). The mind being fixed to that truth, will adhere to it as clay, after the swiftness of its flight is at an end.

56. The airy flight of the mind being restrained, the sluggish body must cease to run about; and the cloud of the dust of ignorance, will no more spread over the city of the world.

57. When the rains of our desires are over, and the calmness of the mind is restored; when the shuddering coldness of dullness has fled, and when the mud of worldliness is dried up:—

58. When the channel of our thirst is dried up, and the drinking pots are sucked up and emptied; when the forest of the heart is cleared, and its brambles are rooted out, and the frost of false knowledge has disappeared:—

59. It is then that the mist of error vanishes from view, like the shadow of night on the approach of dawn; and the frigidity of dullness is put to flight, like the poison of snake-bite by the potent charm of mantras.

60. Then the rivulets of our desires, do not run down the rock of the body; nor do the peacocks of our fleeting wishes, fly and sport on its top.

61. The sphere of our consciousness becomes as the clear sky; and the luminary of the living soul, shines as brightly over it as the midday sun.

62. The cloud of error is dispelled and succeeded by the light of reason; and the longings of the soul, being purified of their dross, make it shine brilliantly amidst its sphere.

63. Then raptures of serene delight, shoot forth in the soul like blooming blossoms in the open air; and a cool light is shed upon it, like the cooling beams of the autumnal moon.

64. This ecstasy of the soul, unfolds all prosperity before it, and fructifies with abundance the well cultivated ground of the reasoning mind. (Truth is the fruit of holy joy in the reasonable mind).

65. It sheds its clear lustre all over the world, and shows the depths of the hills and forests, and everything on earth in their clearest light. (Heavenly joy unfolds all things to light).

66. It expands the mind and makes it translucent, and the heart as a clear lake, renders blooming with blossoms of the lotus of *satva*, and without the dust—*rajas* of egoism. It is never infested by the swarming passions of pride or *tamas*.

67. The mind then being purged of its selfishness, turns to universal benevolence and philanthropy; and being quite calm in itself without any desire of its own, it reigns as lord over the city of its body.

68. The man whose investigation has made him acquainted with all things, whose soul is enlightened with truth; whose mind is melted down from his

highmindedness; who is calm and quiet in his understanding, and looks at the unpleasant course of the births and deaths of men with pity; he verily lives happily in the realm of his body, without his feverish anxieties about anything.

## CHAPTER XXXVI.—*Description of the Intellectual Sphere.*

Argument. The Intellect as pervading all things, and making us acquainted with them.

Rāma said:—Tell me O Brāhman! how the mundane system subsists in the extra mundane immaterial soul, for the sake of my advancement in knowledge.

2. Vasishtha replied:—The worlds having no separate existence (before or after their formation) except in the Supreme mind, they are all situated in the Divine Intellect, like the unheaving and unseen would-be waves of the sea.

3. As the all-pervading sky is not to be seen owing to its extreme tenuity; so the undivided nature of the all-pervasive intellect, is not to be perceived on account of its rarity.

4. As the gem has its brilliancy in it, whether it is moved or unmoved by any body, so the unreal world has its potential existence in the Divine Spirit, both in its states of action and inactivity. (Hence the eternity of the world in the Eternal Mind).

5. As the clouds abiding in the sky, do not touch the sky or have a tangible feeling of its vacuity; so the worlds subsisting in the receptacle of the Intellectual soul, have no contact with the extraneous (parā) intellect, which is unconnected with its contents.

6. As the light residing in the waters of the sea or a pot of water, is not connected either with the water or pot, nor is it felt by us but by its reflexion; so the intangible soul abides unconnected in its receptacle of the body, and reflects itself to our knowledge only.

7. The intellect is devoid of every desire and designation; it is the indestructible soul, and is named by our intelligence of it as (Chetya) intelligible; or from some one of our intelligible ideas as the living soul &c.

8. It is clearer than the translucent air, and finer than it by a hundred times; it is known as an undivided whole by the learned; who view it as identic with the whole undivided world, which it comprehends within itself.

9. As the sea water shows itself in various forms in all its waves, so the intellect does not differ from it, in showing us its various representations of its own motion.

10. The diversities of our subjective and objective knowledge of myself and thyself and these (ego, tu &c.), are like the varieties of waves and billows in the ocean of the intellect, these are but erroneous notions, since they are representations of the same element, and the very same intellect.

11. The various states of the intellect (Chit), intellection (Chintā), intelligence (Chittam) and intelligibles (Chetyas), all appertain to the main principle of the soul. They are differently conceived by the learned and ignorant, but the difference is a mere conceit (Kalpanā).

12. The intellect presents its two different aspects to the wise and unwise people; to the ignorant, it shows its unreal nature in the realistic conception of the world, while to the learned it exhibits its luminous form in the identity of all things (with God).

13. The intellect enlightens the luminous bodies of the sun and stars, by its internal (intellectual) light; it gives a relish to things by its internal taste; and it gives birth to all beings from its inborn ideas of them.

14. It neither rises nor sets, nor gets up nor sits; it neither proceeds nor recedes to or fro, it is not here nor is it no where. (Omniscience is present everywhere and is ever the same).

15. The pure and transpicuous intellect which is situated in the soul,

displays in itself the phantasmagoria which is called the world.

16. As a heap of fire emits its flame, and a luminous body blazes with its rays; and as the sea swells in surges and breaks in with its arms, so the intellect bursts out in its creations. (Omniscience is the cause and not percipience of the world—God makes all things, and does not perceive them like us).

17. Thus the intellect which is self-manifest and omnipresent of its own nature, developes and envelopes the world by its own manifestation and occultation, and by its acts of integration and segregation (*sānhāra* and *nirhāra*); or the acts of accretion and secretion.

18. It is led by its own error and of its own accord, to forget and forsake its state of infinitude; and then by assuming its individual personality of egoism (that I am), it is converted to an ignoramus. (So men of contracted views turn to be dunces).

19. It falls from its knowledge of generals to that of particulars, by its act of specialization; and comes to the discrimination of the positive, and negative, and of inclusion and exclusion (or admission or rejection).

20. It strives and struggles within the confines of the sensuous body (owing to its degradation from spirituality); and it multiplies in these bodies like the weeds sprouting out of the bosom of the earth. (*I.e.* from its unity becomes a multiplicity in the many animal bodies).

21. It is the intellect that stretches the spacious vacuum, to make room for the subsistence and growth of every thing; and makes the all and ever moving air and the liquid water, for the vitality and nourishment of all.

22. It makes the firm earth (*terra firma*) and the lightsome fire and the fixed worlds all around; and employs time by its injunctions and prohibitions (to do or undo any thing).

23. It gives fragrance to flowers, and grows by degrees their filaments and pistils; and it makes the moisture of the porous ground, to grow vegetables on earth.



24. The rooted trees fructify with fruits, by their juicy saps from beneath; and they produce their fruitage, and display their foliage with lineaments in them, as their veins and arteries.

25. It renovates the forest with its gifts of various hues, and dyes them with the variety of colours in the rainbow of Indra.

26. It bids the folia, fruits and flowers to wait on the flowery season of spring; and then brings their fruitage to perfection, under the heat of the summer sun.

27. It makes the dark blue clouds of heaven, to wait on the approach of the rainy weather; and causes the harvest of fields, to follow in the train of autumn.

28. The cold season is decorated with its smiling frost, in its faces of the ten sides of the sky; and the dewy weather is made to waft its icicles of dew drops, on the pinions of the chilling winds of winter.

29. It makes the ever moving time, to revolve in its rotation of years and cycles and Yuga—ages; and causes the tide of creation to roll on in its waves of worlds, on its bosom of the ocean of eternity.

30. Its decrees remain fixed with a wonderful stability, and the earth (terra or dhara), continues firm (dhīra or sthira), with its quality of containing all things. (In this sloka there is both a homonym and paronym of similar sound and sense in the word *dharā* derived from the root *dhri*: namely, *dhīrā*, *dharā*, = *sthīrā*, terra and *dharana* and *dharini*).

31. It made the universe teem with fourteen kinds of beings in its as many worlds of the chaturdasa-bhuvanas; and these are as different in their modes of life as in their forms and figures. (The Atharvan or last Veda reckons tri-sapta or thrice seven worlds).

32. These are repeatedly produced from and reduced to nothing, and move in their wonted courses for ever, as bubbles in the waterless ocean of eternity.

33. Here the miserable multitudes, moving mad in vain struggles after their desired objects, and in their imbecility under the subjection of

disease and death. They are incessantly coming to life and going away in their exits, remaining in their living states and acquiring their ends, and for ever running to and fro, in their repeated births and deaths in this world.

#### CHAPTER XXXVII.—*Upasama. The Sameness Or Quietism of the Soul.*

Argument:—The sameness of the Spirit from its want of perturbation by worldly matters; and equanimity of the mind in all circumstances.

Vasishtha added:—In this manner are these series of worlds, revolving in their invariable course, and repeatedly appearing and disappearing in the substantiality of Brahma.

2. All this is derived from the one self-existence, and have become the reciprocal causes of one another, by their mutual transformations; and again they are destroyed of themselves by their mutual destructiveness of one another.

3. But as the motion of the waters on the surface, does not affect the waters in the depth of the sea; so the fluctuations of the changing scenes of nature, make no alteration in the ever tranquil spirit of Brahma.

4. As the desert in summer heat, presents the waters of mirage to the clear sky, so the false world, shows its delusive appearances to the mind.

5. As the calm soul seems to be giddy in the state of one's drunkenness, so the essence of the intellect which is always the same, appears as otherwise in its ignorance.

6. The world is neither a reality nor unreality; it is situated in the Intellect but appears to be placed without it. It is not separate from the soul, although it seems to be different from it, as the ornament appears to differ from its gold.

7. Rāma! that soul of yours whereby you have the perception of form and figures and of sound and smell, is the Supreme Brahma pervading all things.

8. The pure soul being one in many, and inherent in all external objects, cannot be thought as distinct from those, that appear otherwise than itself.

9. Rāma! it is the difference of human thoughts, that judges differently of the existence and non-existence of things, and of their good and bad natures also; it judges the existence of the world, either as situated in or without the Divine Spirit.

10. Whereas it is impossible for any thing to exist beside the Spirit of God, it was the Spirit that "willed to become many". And as there was nothing beside itself, which it could think of or find for itself, it was necessary that it became so of itself, and without the aid of any extraneous matter. (Prose).

11. (Prose). Therefore the will to do this or that, or try for one thing or other, does not relate to the soul but to the mind. Thus the optionless soul, having no will of its own, does nothing except cogitating on what is in itself. It is no active agent, owing to the union of all agency, instrumentality and objectivity in itself. It abides nowhere, being both the recipient and content, or the container and the contained of everything in itself. Neither is the will-less soul actionless likewise, when the acts of creation are palpable in itself (karmaprasidhi). Nor is it possible that there is any other cause of them. (*Nanyakartā dvītīyakam. Sruti*).

12. Rāma! you must know the nature of Brahma to be no other (*vetara—non alter*) than this; and knowing him as no agent and without a second, be free from all anxiety.

13. I will tell you further that:—Though you may continue to do a great many acts here, yet tell me in a word, what dost thou do that is worth doing. Rely on the want of your own agency, and be quiet as the sapient sage. Remain as calm and still, as the clear ocean when unshaken by the breeze.

14. Again knowing well, that it is not possible for the swiftest runners to reach their goal of perfection, how far so ever they may go. You must desist in your mind from pursuing after worldly objects, and persist to meditate on the spirituality of your inward and intellectual soul.

#### CHAPTER XXXVIII.—*The Same Quietness or Quietude of the Spirit.*

Argument. The unconnected Soul being connected with the Mind, is believed as the Active Spirit by the unwise. But the quiet spirit of the wise, which is unaffected by its actions, is ever free and emancipate from the acts.

Vasishtha resumed:—(Prose). Such being the state of the wise, the actions they are seen to do, whether of goodness or otherwise or pleasurable or painful, in and whatsoever they are engaged, are *nil* and as nothing, and do not affect them as they do the other worldly mortals. (The unconcernedness of the wise, is opposed to the great concern of fools in their actions).

2. For what is it that is called an action, but the exertion of mental and voluntary energies, with a fixed determination and desire of performing some physical acts, which they call the actions of a person. (But the apathetic minds of the wise, being insensible both of the purposes and their ends, there is no imputation of agency which can ever attach to them. (Gloss)).

3. The production of an act by appliance of the proper means, and the exertion and action of the body in conformity with one's ability, and the completion of the effect compatible with one's intention, together with the enjoyment of the result of such agency, are defined and determined as the action of the man. (It is the deliberate and voluntary doing of an act, and not the unintentional physical action, that constitutes human agency. Gloss).

4. (Verse). Moreover, whether a man is agent or no agent of an action, and whether he goes to heaven or dwells in hell, his mind is subject to the same feelings, as he has the desires in his heart. (The mind makes a

heaven of hell, and a hell of heaven by its good or bad thoughts. Milton).

5. (Prose). Hence the agency of the ignorant, arises from their wishing to do a thing, whether they do it or not; but not so of the wise, who having no will, are not culpable even for their involuntary actions. Untutored minds are full with the weeds of vice, but well cultivated souls are quite devoid of them. Gloss. (So: "If good we plant not, vice will fill the place: And rankest weeds the richest soils deface").

6. He who has the knowledge of truth (*tatwajnāna*), becomes relaxed in his earthly desires; and though he acts his part well, he does not long eagerly for its result as others. He acts with his body but with a quiet unconcerned mind. When successful, he attributes the gain to the will of God; but the worldly minded arrogate the result to themselves, though they could not bring it about.

7. Whatever the mind intends, comes verily to pass, and nothing is achieved without the application of the mind; whereupon the agency belongeth to the mind and not to the body. (An involuntary action is not a deed).

8. The world doth proceed from the Mind (Divine); it is the mind (by being a development of it), and is situated in the (infinite and eternal) mind; knowing all things as such manifestations of the powers of the intellect, the wise man remains in the coolness of his desire or lukewarmness.

9. The minds of spiritualists (or those knowing the soul), come to the state of that perfect insensibility of their desires, as when the false watery mirage is set down by the raining clouds, and the particles of morning dews, are dried up by the raging sun. It is then that the soul is said to rest in its perfect bliss (The *turya*—*sans souci* or impassibility).

10. This is not the felicity of the *gusto* of pleasure, nor the dolour of sorrow or discontent; it consists not in the liveliness of living beings, nor in the torpidity of stones. It is not situated in the midst of these antitheses (*i.e.* in the *sandhisthāna* or golden medium between these); but in the knowing mind which is *Bhumānanda*—all rapture and ravishment. (Neither is *il allegro* nor *il spinseroso*,

the true bliss of man).

11. But the ignorant mind (which is unacquainted with this state of transport) is transported by its thirst after the moving waters of earthly pleasures; as an elephant is misled to the foul pool, where he is plunged in its mud and mire, without finding any thing that is really good.

12. Here is another instance of it based upon a stanza in the Sruti, which says that:—A man dreaming himself to be falling into a pit, feels the fear of his fall in his imagination even when he has been sleeping in his bed; but another who actually falls in a pit when he is fast asleep, is quite insensible of his falls. Thus it is the mind which paints its own pleasure and pains, and not the bodily action or its inactivity.

13. Hence whether a man is the doer of an action or not, he perceives nothing of it, when his mind is engrossed in some other thought or action; but he views every thing within himself, who beholds them on the abstract meditation of his mind. The thinking mind sees the outward objects, as reflexions of his pure intellect cast without him. (The spiritualist regards the outward as images of his inward ideas, in opposition to the materialist, who considers the internal ideas to be but reflexions derived from external impressions).

14. Thus the man knowing the knowable soul, knows himself as inaccessible to the feelings of pleasure and pain. Knowing this as certain, he finds the existence of no other thing, apart from what is contained in the container of his soul, which is as a thousandth part of a hair. This being ascertained, he views every thing in himself. With this certainty of knowledge, he comes to know his self as the reflector of all things, and present in all of them. After these ascertainments, he comes to the conclusion that he is not subject to pain or pleasure. Thus freed from anxieties, the mind freely exercises its powers over all customary duties, without being concerned with them.

15. He who knows the self, remains joyous even in his calamity, and shines as the moonlight, which enlightens the world. He knows that it is his mind and not his self, that is the agent of his actions although he is the doer of them: and knowing the agency of the mind in all his actions, he does not assume to himself the merit of the exercise of his

limbs, hands and feet, nor expects to reap the rewards of all his assiduous labours and acts.

16. Mental actions (thoughts) being brought to practice, tend to involve their unguarded agents of ungoverned minds, into the endurance of its consequence. Thus the mind is the seed (root) of all efforts and exertions, of all acts and actions, of all their results and productions, and the source of suffering the consequences of actions. By doing away with your mind, you make a clean sweep of all your actions, and thereby avoid all your miseries resulting from your acts. All these are at an end with the *anaesthesia* of the mind. It is a practice in *Yoga* to allay (*laissez aller*), the excitement of the mind to its ever varying purposes.

17. Behold the boy is led by his mind (fancy) to build his toy or hobby-horse, which he dresses and daubs at his wilful play, without showing any concern or feeling of pleasure or pain, in its making or breaking of it at his pleasure. So doth man build his aerial castle, and level it without the sense of his gain or loss therein. It is by his acting in this manner in all worldly matters, that no man is spiritually entangled to them. (Do your duties and deal with all with a total unconcernedness and indifference).

18. What cause can there be for your sorrow, amidst the dangers and delights of this world, but that you have the one and not the other. But what thing is there that is delectable and delightful to be desired in this world, which is not evanescent and perishable at the same time, save yourself (soul), which is neither the active nor passive agent of your actions and enjoyments; though they attribute the actions and their fruitions to it by their error.

19. The importance of actions and passions to living beings, is a mistake and not veritable truth. Because by the right consideration of things, we find no action nor passion bearing any relation to the soul. Its attachment or aversion to the senses and sensible actions and enjoyments, is felt only by the sensualist, and not by them that are unconscious of sensuous affections (as the apathetic ascetics).

20. There is no liberation in this world for the worldly minded, while it is fully felt by the liberal minded Yogi, whose mind is freed from its attachments to the world, in its state of living liberation.

(Jīvan-mukta).

21. Though the Sage is rapt in the light of his self-consciousness, yet he does not disregard to distinguish the unity and duality, the true entity from the non-entities, and to view the omnipotence in all potencies or powers that are displayed in nature (for these display His power and goodness beyond our thought).

22. (Verse). To him there is no bond or freedom, nor liberation nor bondage whatever, and the miseries of ignorance are all lost in the light of his enlightenment. (Bondage and freedom here refer to their causes or acts ([Bengali: karma]) by the figure of metonymy; and that these bear no relation to the abstracted or spiritualistic Yogi).

23. It is in vain to wish for liberation, when the mind is tied down to the earth; and so it is redundant to talk of bondage, when the mind is already fastened to it. Shun them both by ignoring your egoism, and remain fixed to the true Ego, and continue thus to manage yourself with your unruffled mind on earth. (The whole of this is a lesson of the Stoical and Platonic philosophic and unimpassioned passivity).

#### CHAPTER XXXIX.—*On the Unity of all Things.*

Argument. Explanation of Divine Omnipotence, and inability of Vasishtha to give full exposition of it.

Rāma rejoined:—(Prose) Tell me, O high-minded sage, how could the creation proceed from the Supreme Brahma, whom you represent to remain as a painting in the tableau of vacuity.

2. Vasishtha replied:—O prince, such is the nature of Brahma, that all power incessantly flows from him, wherefore every power is said to reside in him. (It is unvedantic to say, that Brahma is omnipotent or the reservoir of power, and not omnipotence or identic with all power himself).

3. In him resides entity and non-entity, in him there is unity, duality



and plurality, and the beginning and end of all things. (Because omnipotence has the power to be all things, which limited powers cannot do).

4. This is one and no other else (*i.e.* it is all that is, and there is none else beside it (*Id est non alter*)). It is as the sea, whose waters have endless varieties of shapes, and represent the images of myriads of stars in its bosom; rising spontaneously of themselves.

5. The density of the Intellect makes the mind, and the mind brings forth all the powers of thinking, willing or volition, and of acting or action. These it produces, accumulates, contains, shows and then absorbs in itself.

6. (Verse) Brahma is the source of all living beings, and of all things seen all around us. His power is the cause of exhibiting all things, in their incessant course or quiescence.

7. All things spring from the Supreme Spirit, and they reside in his all comprehensive mind. They are of the same nature with that of their source, as the water of the sweet and saltish lakes.

8. Rāma interrupted here and said:—Sir, your discourse is very dark, and I cannot understand the meaning of the words of your speech.

9. There is that nature of Brahma, which you said to be beyond the perception of the mind and senses, and what are these perishable things, which you say to have proceeded from him. If your reasoning comes to this end, I cannot then rely upon it.

10. Because it is the law of production, that anything that is produced from something, is invariably of the same nature with that of its producer.

11. As light is produced from light, corns come from corn, and man is born of man, and all kinds come out of their own kind.

12. And so the productions of the immutable Spirit, must also be unchangeable and spiritual too in their nature.

13. Beside this the Intellectual Spirit of God, is pure and immaculate;

while this creation is all impure and gross matter.

14. The great Sage said upon hearing these words:—Brahma is all purity and there is no impurity in him; the waves moving on the surface of the sea may be foul, but they do not soil the waters of the deep.

15. You cannot conceive Rāma, of there being a second person or thing beside the One Brahma; as you can have no conception of fire beside its heat. (Its light being adscititious).

16. Rāma rejoined:—Sir, Brahma is devoid of sorrow, while the world is full of sorrows. I cannot therefore clearly understand your words; when you say this to be the offspring of that. (The maculate equal to the immaculate or the perishable to the imperishable is absurd).

17. Vālmīki said to Bharadwāja:—The great Sage Vasishtha remained silent at these words of Rāma; and stopped in his lecture with the thoughtfulness of his mind.

18. His mind lost its wonted clearness (in its confusion), and then recovering its perspicacity, he pondered within himself in the following manner.

19. The educated and intelligent mind, that has known the knowable One, has of itself got to the end of the subject of liberation, by its own reasoning and intuition as that of Rāma.

20. It is no fault of the educated to be doubtful of something, until it is explained to them to their full satisfaction, as in the case of Rāghava. (Relating the identity of the cause and its effect).

21. But the half-educated are not fit to receive spiritual instruction, because their view of the visibles, which dwells on obvious objects, proves the cause of their ruin (by obstructing their sight of the spiritual).

22. But he who has come to the sight of transcendental light, and got a clear insight of spiritual truths, feels no desire for sensual enjoyments; but advances in course of time to the conclusion, that Brahma is All in all things (*to pan*).

(The transcendental philosophy of modern German schools, has arrived at the same conclusion of Pantheism, *Ho Theos to pan*).

23. The disciple is to be prepared and purified at first, with the precepts and practice of quietism and self-control (*Sama* and *damā*); and is then to be initiated in the creed that "All this is Brahma, and that thyself art that pure Spirit."

24. But who so teaches the faith of "all is Brahma" to the half taught and the ignorant; verily entangles him in the strong snare of hell. (Because they take the visible for the invisible, which leads them to nature and idol worships which casts them to hell).

25. The well discerning Sage should tell them, that are enlightened in their understandings, whose desire of sensual gratifications has abated, and who are freed from their worldly desires, that they are purged of the dirt of their ignorance, and are prepared to receive religious and spiritual instruction.

26. The spiritual guide who instructs his pupil without weighing well his habits and conduct, is a silly pedagogue and sinks into hell and has to dwell there until the last day of judgment; (to answer for misleading his disciples).

27. The venerable Vasishtha, who was the chief of sages, and like the luminous sun on earth, having considered these things, spoke to Rāma as follows. (The sages are said to be luminous both from the fairness of their Aryan complexions, as also on account of their enlightened understandings).

28. Vasishtha said:—I will tell thee Rāma at the conclusion, of this lecture, whether the attribution of the dross of gross bodies, is applicable to Brahma or not. (*I.e.* how a spiritual body may assume a material form &c.).

29. Know now that Brahma is almighty, all pervading, ubiquitous and is all himself, because of his omnipotence, which can do and become all and every thing of itself.

30. As you see the various practices of magicians and the trickeries of jugglers, in producing, presenting, and abstracting many things in the

sight of men, that are all but unreal shows; so doth Brahma produce, present and retract all things from and into himself.

31. The world is filled with gardens as those in fairy lands, and the sky is replenished with the airy castles of Gandharvas and the abodes of gods; and men are seen to descend from the cloudless sky, to the surface of the earth, and rise upwards to heaven (in vimānas or balloons).

32. Fairy cities like the palaces of the Gandharvas of the etherial regions, are shown on earth, and filled with the fairies of the Fairy land. (*I.e.* the courts and palaces of princes, which vie with the abodes of gods).

33. Whatever there is or has been or is to be in this world in future, are like reflexions of the revolving sky and heavenly bodies, or a brazen ball affixed to the top of a tower, and darting its golden light below.

34. All these are but exhibitions of the various forms of manifestations of the selfsame God. ("These as they change,—these are but the varied God." Thomson. So Wordsworth and the Persian Mystics).

35. Whatever takes place at any time or place and in any form, is but the variety of the One Self-existent reality. Why therefore, O Rāma! should you give vent to your sorrow or joy, or wonder at any change of time or place or nature and form of things, which are full of the spirit of God, and exhibit the endless aspects of the Infinitive Mood.

36. Let the intelligent preserve the sameness (*samata*) of their minds and dispositions amidst all changes; knowing them as the varying conditions of the same unvarying Mind.

37. He who sees his God in all, and is fraught with equanimity, has no cause of his wonder of surprise, his grief or delight or any fluctuation of his mind, in any change in nature or vicissitude of his fortune (because the one Omnipresence is present in all events, and its Omnipotence directs all potentialities).

38. The unaltered mind continues to view the varieties of the power of his Maker, in all the variations of time and place, and of all external circumstances.

39. The Lord proposes these plans in the formation of his creation, and exhibits as the sea does its waves in endless varieties and successions from the plenitude of his mind.

40. So the Lord manifests the powers situated in himself, as the sea does its waves in itself. Or as the milk forms the butter, the earth produces the pot (*ghata*), and the thread is woven into the cloth (*pata*). So the *bata* or fig tree brings forth its fruit, and all other varied forms are contained in their sources. But these formal changes are phenomenal not real. They are mere appearances of the spectrum, as those of apparitions and spectres.[6]

[6] But these formal changes are phenomenal and not real. They are mere appearances. Gloss.

41. There is no other agent or object, nor an actor and its act, or any thing which is acted upon, nor is there any thing that becomes nothing except it by but a variety of the one unity. (*In nihilo riverti posse*).

42. The mind that witnesses the spiritual truths, and remains with its unimpaired equanimity, and is undepressed by external accidents, comes to see the light of truth in itself. (Truth like the sun shineth in the inmost soul).

43. (Verse). There being the lamp, there is its light also; and the sun shining brings the day with him. Where there is the flower, there is its odour likewise; so where there is the living soul, there is the light or knowledge of the world in it.

44. The world appearing all around, is as the light of the soul; it appears as the motion of the wind, whereof we have no notion of its reality or unreality. (So says Herbert Spencer concerning our notion of motion. We see the wheel in motion and changing its place, but have no idea of its motion).

45. The immaculate Soul, is the prime mobile power of the appearance and disappearance of the myriads of gross bodies which like the revolving stars of the sky, and the season flowers of the spring, appear and reappear to us by turns, like the ups and downs of wheels in motion. (We

see their revolutions, but neither see their motion nor the soul the giver of motion).

46. All things die away when our souls are without us, but how can any thing be null when we are in possession of our souls? (Everything exists with ourselves, but we lose all, with loss of our souls).

47. All things appear before us in the presence of our souls, and they vanish from before us in their absence from the body. (Every thing is existent with us with the existence of our souls, and nothing is perceived by us without them, as when we are dead).

48. Everything is born with us with our souls, and is lost with loss of them. (The living have all, but the dead are lost to view. And the human soul, when in conjunction with the Divine, has a clear view of everything).

51. The minds of men are endowed with their knowledge at their very birth. Then growing big by degrees in course of time, they expand themselves in the form of this spacious forest of the world.

52. The wood of the world is the fastening post of the soul, where our blooming desires are fraught with fruits of poignant griefs. It branches out with gratifications, blossoms with hoary age, and is breaking its goodly post, and wandering at large of its free will.

CHAPTER XXXX.—/\* *Brahma Identic with the World or Identity of the World with Brahma.*

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Argument. Production and names of the Varieties of Animal Life and their spiritual Natures.

Rāma said:—Tell me, sir, about the production of animal beings from Brahma, and let me know their different names and natures in full length.

2. Vasishtha replied:—The manner in which the different species of beings are produced from Brahma, and how they are destroyed afterwards, as also how they obtain their liberation at last:—

3. Also the manner of their growth and sustentation, and fitness in the world, are all what you must hear me now tell you in brief.

4. The power of the intellect of Brahma exerts of its free will, and this omnipotence becomes whatever is thought of (*chetya*) in the Divine Intellect.

5. The intellection becomes condensed to a certain subtile form, which having the powers of conception (*sankalpa*), becomes the principle entitled the Mind.

6. The mind then by an effort of its conception (called the Will), expands itself to an unreal (ideal) scenery like that of the Fairyland, by falling off from the nature of Brahmic Incogitancy.

7. The intellect when remaining in its original state, appears as a vacuum or vacancy; but upon manifesting itself in the form of the mind, it is seen as the visible sky by men.

8. Taking the conception of the lotus-born, it finds itself in its conceived form of the lotus (*Brahmā*), and then it thinks of creation in the form of *Prajāpati* or lord of creatures.

9. He then formed from his thought (*chitta*) this creation, containing the fourteen worlds with all the bustle of living beings in them.

10. The mind itself is a vacuity with a vacuous body; its conception is the field of its action, and its sphere is full with the false workings of the mind.

11. Here there are many kinds of beings, labouring under great ignorance

as the beasts and brute creatures. There are some with enlightened minds as the sages; and others staggering in the intermediate class, as the majority of mankind.

12. Among all living beings that are confined in this earth, it is only the human race living in this part (India), that are capable of receiving instruction and civilization.

13. But as most of these are subject to diseases and distress, and are suffering under the thrall of their ignorance, enmity and fear; it is for them that I will deliver my lecture on social and saintly conduct—*rājasātvikī nīti* (in the 42nd chapter of this book).

[\*\* NB ADD LINK HERE: png 207 LINK TO CHAPTER XLII. Spirituality of Prahlāda]

14. I will also treat there about the everlasting, imperishable and omnipresent Brahma, who is without beginning and end, whose mind is without error, and of the form of Intellectual light.

15. How endless beings are put to motion, by the momentum of a particle of his motionless body; and resembling the rolling of boisterous waves on the surface of the clear and tranquil ocean.

16. Rāma asked:—How sir, do you speak of a part of the infinite Spirit, and of the momentum of the motionless God; as also of a change and effort of it, that is altogether without them (*vikārāvikrama*).

17. Vasishtha replied:—It is the usual and current mode of expression, both in the *sāstras* and language of the people to say, "all this is made by or come from Him", but it is not so in its real and spiritual sense.

18. No change or partition, and no relation of space or time, bear any reference to the Supreme, who is unchangeable, infinite and eternal; nor is there any appearance or disappearance of Him at any time or place, who is ever invisible every where.

19. There never was nor can there ever be any way, of representing the incomprehensible, except by symbolical expressions; it was therefore in accordance to common speech, that I have made use of those words.



20. Whatever words or sentences are used here as symbolical of some sense, whether they express as "produced from it *tajja*" or as a change of the same—*tanmaya*", the same should be used, in that sense all along.

21. It is *tajja*, as when we say "fire proceeds from fire" (meaning, the "mundane Brahma comes out of the spiritual Brahma." Here fire is symbolical of Brahma and the world). It is *tanmaya* in the expression "Brahma is the producer and produced" (which means the identity—and transformation of the creator to the creation).

22. The first form is applied to the world as proceeding from Brahma: but the other form of the producer and produced, means also the creative power which made the world.

23. The expression *idam—anyat = idem alius* or this is one thing and that another, is false, the difference is verbal and not real; because there is no proof of it in the nature of God, which is one and all.

24. The mind, by reason of its birth (*tajja*) from Brahma, is possessed both of the power and intelligence of his Intellect, and is enabled to accomplish its intended purpose, by means of its intense application.

25. To say that one flame of fire, is the producer of another, is mere logomachy, and there is no truth in this assertion. (Because it is no other thing produced by another, but the very thing).

26. That one is the producer of another is also a paralogy; because the one Brahma being infinite, could produce no other thing, beside reproducing himself. (For where and whence could he get another thing to create a thing anew beside in himself?).

27. It is the nature of disputation to contradict one another by replies and rejoinders; but it is not right to foil the adversary by false sophistry.

28. The learned know Brahma as the ocean rolling in its endless waves, and as significant words and their significations, which go together as Brahma and his creation.

29. Brahma is the Intellect—*Chit*, Brahma is the mind—*manas*, Brahma

is intelligence—*Vijnāna*, and Brahma is substance—*Vasthu*; He is Sound—*sabda*, He is understanding—*chit*, and He is in the principles of things—*Dhātus*.

30. The whole universe is Brahma, and yet He is beyond all this. In reality the world is a nullity, for all is Brahma alone.

31. This is one thing and that is another, and this is a part of the great soul, are all contradictory assertions of ignorance (false knowledge), as no words can express the true nature of the unknown.

32. The spirit rises as the flame of fire, and this flame is significant of the mind. Its tremor signifies the fluctuation of the mind, which in reality is not the case, there being no rise or fall of the Divine Mind.

33. It is untruth that wavers and equivocates in *double entendres*. It prevaricates the truth, as the defective eye views the double moon in the sky.

34. Brahma being all (*to pan*) of himself, and all pervading and infinite of his own nature, there can be no other thing beside himself, and anything that is produced of him, is likewise himself.

35. Beside the truth of the existence of Brahma, there is nothing which can be proved as absolutely certain; and it is a scriptural truth which says, "verily all this is Brahma."

36. This also must be the conclusion, which you will arrive at by your reasoning, and which I will propound with many instances and tenets in the Book of Nirvāna or Extinction.

37. There are many things here in connection with this single question of which you are ignorant, and all which you will come to know fully in future, for dispelling your doubts on the subject.

38. The unreality having disappeared, the reality appears to view, as the darkness of night being dispelled, the visible world comes to sight.

39. The spacious world which appears to your false sight of it, will vanish, O Rāma! on your attaining to the state of calm quietism. The fallacious appearances must disappear from your vision, as soon as the

light of truth comes to dawn upon your soul.

## CHAPTER XLI.—*Description of Ignorance.*

Argument. Delusion the cause of error.

Rāma said:—Sir, I feel your speech to be as cooling and shining as the water of the milky sea; it is as deep and copious as the vast ocean:—

2. I am sometimes darkened and enlightened at others, by the variety of your discourses, as a rainy day is now obscured by the cloud, and again shines forth brightly with sunshine.

3. I understand Brahma as infinite and inconceivable, and the life and light of all that exists. I know that light never sets; but tell me, how they attribute many qualities that are foreign to his nature.

4. Vasishtha replied:—The wording and meaning of my lectures to you, are all used in their right and ordinary sense, they are neither insignificant or meaningless, equivocal or ambiguous, or contradictory of one with another.

5. You will understand the proper import of my phraseology, when the eyesight of your understanding becomes clearer, and when the light of reason will rise in your mind.

6. Do not mistake the meanings of my words, or the phraseology I have used all along, in order to explain the subject of my lectures, and purport of the sāstras, for your acquaintance with them.

7. When you will come to know the clear Truth of Brahma, you will know more regarding the distinctions of significant words, and their significations and significates.

8. The distinctive verbal signs are invented for the communication of our thoughts, in conveying our instructions to others, and for our knowledge of the purport of the sāstras.

9. Words and their meanings, phrases and their constructions, are used for the instruction of others; they are applied to the use of the ignorant, and never apply to those who are acquainted with truth (by their intention).

10. There is no attribute, nor imputation, that bears any relation with the free and unsullied soul. It is the dispassionate spirit of the supreme Brahma, and the same is the soul of the existent world.

11. This subject will again be fully discussed and dilated upon with various arguments, on the occasion of our arriving to the conclusion of this subject (in the book of Nirvāna).

12. I have said so far about verbiage at present, because it is impossible to penetrate into the deep darkness of ignorance, without the means of verbiage (*flux de mots*).

13. As conscious ignorance offers herself a willing sacrifice to the shrine of knowledge, she bids her adversary—the destroyer of error, to take possession of her seat in the bosom of man. (Here is a double intender of the word *avidyā*, the former meaning ignorance as well as a concubine, and the latter signifying the wife and knowledge; hence it implies the advance of knowledge upon disappearance of her rival ignorance).

14. As one weapon is foiled by another, and one dirt is removed by the other (*cow dung* and ashes), and as one poison is destroyed by another, and also as one foe is driven out by another enemy (*similes curantur*).

15. So Rāma, the mutual destruction of errors, brings joy to the soul. It is hard however to detect the error; but no sooner it is found out than it is put to destruction. It means the confutation of false doctrines by one another.

16. Ignorance obscures our perspicacity, and presents the false and gross world before us. We all view this wonderful universe, but know not what and how it is.

17. Unobserved it rushes to our view, but being examined with attention, it flies upon keen observation. We know it is a phantasm, and yet find

it appearing with its dimensions and figures before us.

18. O the wonderful enchantment, which has spread out this world, and made the unreality to appear as a sober reality, to the knowledge of every one of us.

19. This earth is a distinct wide extended superficies, resting on the indistinct surface of an unknown substratum. He is the best of beings that has stretched this enchantment.

20. When you are enlightened with the thought, that all this is inexistent in reality; you will then become the knower of the knowable (God), and understand the import of my lectures.

21. So long as you are not awakened to true knowledge, rely upon my words, and know this immensity as the creature of the incorrigible and immovable ignorance.

22. All this immensity, that appears to sight, is but the picture of your mistaken thought; it is all unsubstantial, and a mere manifestation of your deluded mind only.

23. He is entitled to liberation, whose mind is certain of the reality of Brahma; and knows the moving and unmoving figures without, as the thoughts of the mind presented to the sight.

24. The whole scale of the earth, is as a net of birds to catch the fleeting mind; it is as false as a landscape in the dream; which represents the unreal as real ones to the mind.

25. He who looks upon the world without his attachment to it, is never subject to grief or sorrow on any account. And he who thinks all these forms as formless, sees the formless spirit.

26. The forms of the formless spirit, is the formation of ignorance, and when the blemishes of passions and mutations, do not even belong to great souls, how can these attributes relate to the greatest God.

27. The attributes given to the Supreme Spirit, are as dust thrown upon the surface of limpid water; it is our thoughts only that attribute these qualities to the inconceivable One, as we attribute certain

meanings to words (that bear no relation to them).

28. It is usage that establishes the meanings of words, which continue to be inseparably joined with them; and it is usage that determines their use in the s̄astras.

29. As the cloth cannot be thought of without its thread, so the soul is unintelligible without the medium of words giving its true definition.

30. It is possible to gain the knowledge of the soul from the s̄astras, without one's self-consciousness of it; as it is possible to get over the sea of ignorance, by means of spiritual knowledge.

31. Rāma! it is impossible to arrive at the state of what is called imperishable life and bliss, when the soul is any how polluted by the blemishes of ignorance.

32. The existence of the world verily depends on the existence of the Supreme; know this, and do not question how and whence it came to exist.

33. Let it be for thee to think only how thou shalt get rid of this unreality; for it is upon the disappearance of the unreality, that thou canst know the real truth.

34. Leave off thinking whence is all this, how it is and how it is destroyed at last; believe it to be really nothing, but only appearing without being actually seen.

35. How can one know, how the unreality appears as reality by his mistake of it, when the error of reality, in the unreal, has taken a firm footing in his mind?

36. Try your best to destroy this prejudice of yours, and then you will know the truth. And verily such men are the greatest heroes and most learned in the world, who are freed from prejudices.

37. Strive to destroy your baneful ignorance, or it is sure to overpower on thee as upon the rest of mankind.

38. Take care, lest it should enthrall thee to the pain of thy repeated transmigrations, and know ignorance to be the root of all evils and

companion of every vice. It creates a man's interest in what proves his peril.

39. Avoid quickly this false view, the baneful cause of your fears and sorrows, and of your diseases and dangers; and the germ of errors in the mind; and thereby ford over this perilous ocean of the world.

## CHAPTER XLII.—*Production of Jīva or Living Souls.*

Argument. Condensation of Desires in the Intellect. And Formation of living souls thereby.

Vasishtha continued:—Hear now Rāma! the antidote against the wide extended malady of Ignorance, and the raging endemic of unreality, which vanishes from view upon your close inspection of it.

2. That which was proposed to be said (in chapter XL), concerning the sātvika and rājasika qualities. I am now going to expound the same, on account of investigating into the powers of the mind.

3. The same Brahma who is all-pervading, undecaying and immortal; is known as intellectual light and without beginning and end, and free from error.

4. The Intellect, which is body of Brahma, and has its vibration in itself, becomes agitated and condensed at intervals, as the translucent water of the ocean has its motion of itself, and becomes turbid and thickened by its perturbation.

(*I.e.* the mind is possest of motion contrary to dull and motionless matter, and it is by its moving force, that it forms the gross bodies, as the huge surges of the sea).

5. As the water of the sea, is agitated in itself without any motion or excitation from without; so the Almighty power exerts its force in itself, throughout all its eternity and infinity. (The water composed of the *gases*, is always in motion).

6. As the air stirs in its own bosom of vacuity for ever, so the power of the Divine Spirit, exerts itself spontaneously and freely in its own sphere of the spirit.

7. And as the flame rises high of its own accord, so the power of the spirit, extends in itself in all directions. (It is the nature of the flame to rise upward only, but that of the Spirit, is to move in every way and all round the great circle of creation).

8. As the sea seems to move with its sparkling waters, reflecting the sun and moonbeams upon its surface, so the almighty spirit appears to shake with the fleeting reflections of creation in its bosom.

9. As the sea sparkles with the golden beams of the starry frame; so the translucent vast soul of God, shines with the light of its own intellectual sphere.

10. As chains of pearly rays, glitter to our sight in the empty sky; so sundry forms of things fly about in the vast vacuity of the intellect. (These are as bubbles in the vast expanse of the Divine Mind).

11. These intellectual images, being pushed forward by the force of intellect, they begin to roll in its vacuous sphere like waves in the sea. (They are the same in substance, though different in appearance).

12. These images though inseparable from the intellect of the Divine spirit, yet they seem to be apart from it, like the light in the holes of needles and other cavities. (The glory of God, is the light and life of all).

13. The universal Omnipotence exhibits itself in those particular forms, as the moon shows her various horns in her different phases.

14. Thus the intellectual power of the Supreme spirit, coming to shine forth as light, refracts itself in various forms as the very many semblances of that great light.

15. The Supreme spirit, though conscious of its nature of infinity and indivisibility, yet assumes to itself the state of its individuality, in every separate and limited form of created beings.



16. When the supreme Entity takes upon itself these several forms, it is immediately joined by a train of qualities and properties, with quantity, modality and the like as followers in its train.

17. The unsubstantial intellect, deeming itself as a substance by its being separated from the supreme soul; becomes divided into infinity like the waves of the sea water (which is one and many).

18. As there is no material difference of the armlet and bracelet, from their matter of the same gold; so is the intellect and the soul the one and same thing. It is the thought that makes the difference in their different modes.

19. As there is no difference between one lamp and the others, that are lighted from the same light; so it is of all souls and intellects, which are alike in their nature, but differ only in their particular attributes—*upadhis*.

20. The Intellect, being put to action by the force of the soul on particular occasions, pursues its desires and the objects of its fancy.

21. The same intellect also, taking its volitive and active forms at different times and places; is styled the embodied soul or spirit, and known as *Kshetrajna*.

22. It is so named from its familiarity with the body or *Kshetra*, and its knowledge of the inward and outward actions of it (or from its knowing its person and personality).

23. This being fraught with its desires, is designated as Egoism or selfishness; and this again being soiled by its fancies, takes the name of the understanding.

24. The understanding leaning to its wishes, is termed the mind; which when it is compacted for action, takes the name of the senses or sensation.

25. The senses are next furnished with their organs called the organs of sense, which being joined with the organs of action, the hands and feet are jointly denominated the body.

26. Thus the living soul being tied to its thoughts and desires, and being entrapped in the net of pain and sorrow, is termed *Chitta* or heart.

27. Thus the gradual development of the intellect, produces its successive results (or phases as said above); so these are the different states or conditions of the living soul, and not so many forms of it, but all these are the impurities of the soul.

28. The living soul becomes associated with egoism in its embodied state, and this being polluted by its egoistic understanding, it is entangled in the net of selfish desires, which becomes the mind.

29. The concupiscent mind becomes eager to engraft itself in its consorts and offspring, and to secure the false possessions of the world to itself and without a rival.

30. The tendencies of the mind, pursue their desired objects, as the cow follows the lusty bull; and the mind runs after its objects only to be polluted by them, as the sweet stream of the river, meets the sea to become bitter and briny.

31. Thus the mind being polluted by its selfishness, loses the freedom of its will; and becomes bound to its desires, as the silkworm is enclosed in the cocoon.

32. It is the mind that exposes the body to confinement, by its pursuit after its desires, until it comes to feel the gall of its own thralldom, and the bitter regret of the conscious soul.

33. Knowing itself to be enslaved, it bids farewell to the freedom of its thought and knowledge; and begets within itself the gross ignorance, which rages and ranges free in the forest of this world, with its horribly monstrous appearance.

34. The mind containing within it the flame of its own desires, is consumed to death like the fettered lion in a fire.

35. It assumes to itself the agency of all its various acts, under its subjection to a variety of desires; and thus exposes itself to the

changes of its state, in this life and all its future births.

36. It labours continually under all its octuple state of understanding; namely that of the knowledge, intelligence and activity or active agency, and its egoism or selfishness, all of which are causes of all its woe.

37. It is sometimes styled the *prakriti* or character, and at others the *māyā* or seat of self delusion. The mind—*manas* is often converted to *malas* or foulness, and very often to *karman* or activity.

38. It is sometimes designated as bondage, and is often synonymous with the heart; it is called also as *avidyā* or ignorance, and frequently identified with the will or volition likewise.

39. Know Rāma, the heart is tied to the earth by a chain of sorrow and misery; it is brimful of avarice and grief, and the abode of passions.

40. It is living dead with the cares of age and the fear of death, to which the world is subject; it is troubled with desire and disgust, and stained by its ignorance and passions.

41. It is infested by the prickly thorns of its wishes, and the brambles of its acts; it is quite forgetful of its origin, and is beset by the evils of its own making.

42. It is confined as the silkworm in its own cell, where it is doomed to dwell with its sorrow and pain; and though it is but a minim in its shape, it is the seat of endless hell-fire. (A hair as heart. Pope. The heart is hell &c. Milton).

43. It is as minute as the soul, and yet appears as huge as the highest hill; and this world is a forest of wild poisonous trees, branching out with their fruits of decay and death.

44. The snare of desire is stretched over the whole world; its fruits are as those of the Indian fig trees, which has no pith or flavour within.

45. The mind being burnt by the flame of its sorrow, and bitten by the

dragon of its anger; and being drowned in the boisterous sea of its desires, has entirely forgotten its Great Father.

46. It is like a lost stag straying out of its herd, and like one demented by his sorrows; or more like a moth singed by the flame of world affairs.

47. It is torn away as a limb from its place in the Spirit, and thrown in an incongenial spot; it is withering away like a lotus plant plucked from its root.

48. Being cast amidst the bustle of business, and among men who are inimical or as dumb pictures to him, every man is grovelling in this earth amidst dangers and difficulties.

49. Man is exposed to the difficulties of this dark and dismal world, like a bird fallen in the waters of the sea; he is entangled in the snare of the world, like one snatched to the fairy land in the sky.

50. The mind is carried away by the current of business, like a man borne by the waves of the sea. Lift it, O brave Rāma! from this pit, as they do an elephant sinking in the mud.

51. Lift up thy mind by force, O Rāma! like a bullock from this delusive puddle (*palvala*) of the world, where it is shorn of its brightness and is weakened in its frame.

52. Rāma! the man whose mind is not troubled in this world, with successive joy and grief, and the vicissitudes of decrepitude, disease and death, is no human being: but resemble a monstrous Rākshasa, although he may have the figure of a man on him. (It is not humanity to be devoid of human feeling).

#### CHAPTER XLIII.—*The Repositories of Living Souls.*

Argument. The Transmigrations of Souls by virtue of their Acts, and the way of their salvation.

Vasishtha continued:—Thus the living soul being derived from Brahma, assumes to itself the form of the mind, and is tossed about with the thoughts and cares of the world. It is then changed into thousands and millions of forms, as it figures to itself in its imagination.

2. It has undergone many prior births, and is in the course of migrating into many more; it will transmigrate into many more also, which are as multitudinous as the flitting particles of a water-fall (splitting to many atoms).

3. These atomic souls of living beings, being subjected to their desires by the great variety of their wishes; are made to wander under many forms, to which they are bound by their desires.

4. They rove incessantly to different directions, in distant countries both by land and water; they live or die in those places, as the bubbles blow out but to float and burst, and then sink in the water below.

5. Some are produced for the first time in a new *kalpa* age, and others are born a hundred times in it; some have had only two or three births, while the births of others are unnumbered (in a kalpa).

6. Some are yet unborn and are to be born yet on earth, and many others have passed their births by attainment of their liberation at last. Some are alive at present, and others are no more to be born.

7. Some are born again and again, for myriads of kalpas, some remaining in one state all along, and many in various states repeatedly changing their forms and natures.

8. Some are subjected to the great misery of hell, and some are destined to a little joy on earth; some enjoying the great delights of the gods in heaven, and others raised to the glory of heavenly bodies above.

9. Some are born as Kinnaras and Gandharvas and others as Vidyādharas and huge serpents; some appear in the forms of Sol, Indra and Varuna (Ouranas), and others in those of the triocular Siva and the lotus-born Brahmā.

10. Some become the Kushmānda and Vetāla goblins, and others as Yaksha

and Rākshasa cannibals; some again become the Brahmānas and the ruling class, and others become Vaisyas and Sūdras. (The four tribes of Indo-Aryans).

11. Some become Swapacha and Chandāla (eaters of dog and hog-flesh), and others as Kirātas and Puskasa (eaters of rotten bodies); some become the grass and greens on earth, and others as the seeds of fruits and roots of vegetables, and as moths and butterflies in the air.

12. Some are formed into varieties of herbs and creeping plants, and others into stones and rocks; some into *Jāma* and *Kadamba* trees, and others into *Sāla*, *Tāla* and *Tamāla* forests.

13. There are some placed in prosperous circumstances, and become as ministers and generals and rulers of states; while others are clad in their rags and remain as religious recluses, munis and taciturn hermits in the woods.

14. Some are born as snakes and hydras, worms, insects and ants; whilst there are others in the forms of great lions, big buffaloes, stags and goats, the bos guavas and fleet antelopes in forests.

15. Some are begotten as storks and cranes, ruddy geese and cuckoos; and others are become their pastures in the shapes of lotuses and water lilies, the nilumbium and other aquatic shrubs and flowers.

16. Some are brought forth as elephants and their cubs, and as wild boars, bulls and asses; and others come into being as bees and beetles, flies and gadflies, gnats and mosquitoes.

17. Many are born to difficulties and dangers, and many to prosperity and adversity; some are placed in hell pits and others in their heavenly abodes.

18. Some are situated in the stars, and some in the hollows of trees; some move upon the wings of the winds, and others rest in the still air above or fly freely in the sky.

19. Many dwell in the sunlight of the day, and many subsist under the moonbeams at night; while there be others subsisting upon the beverage, which they draw from the herbaceous plants.

20. Some are liberated in their life-time, and rove about freely in this earth; while others live in their blissful states (in holy and lonely hermitage). Some are altogether emancipated in their reliance in the Supreme Spirit.

21. There are some that require long periods for their blessed and ultimate liberation; and others there are that disbelieve the intellectuality and spirituality of mankind, and dislike their being reduced to the solity of the soul, or to be reduced to their oneness or unity with the Supreme soul—Kaivalya.

22. Some become regents of the skies above, and others roll down in the form of mighty streams; some become females of beautiful appearances, and others as ugly hermaphrodites and abnormalities.

23. Some are of enlightened understandings, and some are darkened in their minds. Some are preachers and lecturers of knowledge, and others in their ecstatic trance of Samādhi.

24. The living souls that are under the subjection of their desires, are so powerless of themselves, that they have forgotten their freedom, and are fast chained to the fetters of their wishes.

25. They rove about the world, now flying up and then falling down in their hopes and fears; and are incessantly tossed up and down, like playing balls flung on all sides, by the relentless hands of playful Death.

26. Entrapped in the hundred fold snare of desire, and converted to the various forms of their wishes, they pass from one body to another, as the birds fly from one tree to alight on another.

27. The endless desires of the living soul, bred and led by the false imaginations of the mind, have spread this enchanted snare of magic or māyā, which is known by the name of the great world.

28. So long are the stupefied souls doomed to rove about in the world, like the waters in a whirlpool; as they do not come to understand the true nature of their selves, as selfsame with the Supreme-Self.

29. Having known and seen the true Self, by forsaking their false knowledge of it, they come to their consciousness of themselves, as identic with the divine Self; and having attained this in process of time, they are released from their doom of revisiting this world of pain and sorrow.

30. There are however some insensible beings, who notwithstanding their attainment of this knowledge, are so perverted in their natures, that they have to return again to this earth, after passing into a hundred lives in it in various shapes (owing to their disbelief in the self).

31. Some there are who after having attained to higher states, fall down again by the lowness of their spirits, and appearing in the shapes of brute creatures, have to fall into hell at last.

32. There are some great minded souls, who having proceeded from the state of Brahma, have to pass here a single life, after which they are absorbed in the Supreme soul. (Such were the sage Janaka and the sagely Seneca).

33. There are multitudes of living beings in other worlds also, some of whom have become as the lotus-born Brahmā, and others as Hara (the Horus of the Egyptian trinity).

34. There are others who have become as gods and brute creatures in them, and there are snakes and other reptiles also in them as well as in this earth. (Astronomers have descried kine in the moon, and Hindoos have found it to abound in deer, whence the moon is called mrigānka by them. So are the constellations in the heavens).

35. There are other worlds as obvious to view as this earth (in the starry heavens), and there are many such worlds that have gone by, and are yet to appear (in the immensity of space).

36. There are various other creatures of different shapes, produced by various unknown causes in the other worlds also, which have their growths and deaths like those of this earth.

37. Some are produced as Gandharvas, and others as Yakshas (the Yakkas at Ceylon); and some are generated as Suras (Sorians); and some others as Asuras (Assyrians) and Daityas (demons).



38. The manners and modes of life of the peoples in other parts of the globe, are as those of the men living in this part of the earth.

39. All creatures move according to their own natures and mutual relations for ever more, as the waves and currents of a river move forward, following and followed by others in regular succession.

40. The whole creation moves onward in eternal progression, in its course of evolution and involution, and in its motions of ascension and descension like the waves of the ocean.

41. In this manner do the multitudes of living beings, proceed from the Supreme Spirit, who with the consciousness of their self-existence, rise from and fall at last into it. (The consciousness of the universal soul, is divided into the individual souls of beings, that are derived and detached from it).

42. All created beings are detached from their source, like the light from the lamp and the solar rays from the sun; they are like sparks of red hot iron, and the scintillation of fire.

43. They are as the particles (or minute moments) of time, and the flying odours of flowers; or as the cold icicles and the minutial of rain water, borne by breeze and cooling the air all around.

44. So the flitting particles of life, flying from one spot to another, and filling different bodies with animation, are at last absorbed in the main spring of vitality whence they had risen.

45. The particles of vital air, being thus spread out and scattered over the universe, come to assume the various forms of animated beings in all the worlds, but they are all mere creations of our ignorance, and are in reality like the rolling waves of water in the vast ocean of eternity.

#### CHAPTER XLIV.—*The Incarnation of human souls in the World.*

Argument. Discussion about incarnation of the spirit, and its

extinction by death and liberation.

Rāma asked:—I understand now how the particles of the Divine Spirit, take the forms of the living souls; but I cannot conceive how it assumes the corporeal body composed of bones and ribs.

2. Vasishtha replied:—Why don't you know it Rāma, when I have explained it to you before? Where have you lost your deductive reasoning of arriving to the conclusion from those premises.

3. All these corporeal bodies in the world, and all these moving and unmoving persons and things, are but false representations, rising before us as the visions in our dreams.

4. The phenomenal world differs only in its being but a longer and more delusive dream; it is as the sight of the double moon by optical deception, and of a mountain in the delusion of darkness.

5. The enlightened mind which is cleared of its drowsiness of ignorance, and is freed from the fetters of its desire, views the world to be no more than a dream.

6. The world is a creation of the imagination, by the nature of all living souls, and it remains therefore impressed in the soul, until it attains its final liberation.

7. The fleeting essence of the soul, is like the eddy of waters; or like the germ of the seed, or more like the leaflet of a sprout.

8. And as the flower is contained in the branch, and the fruit within its flowers; so this creation of the imagination, is contained in the receptacle of the mind.

9. As the ever-changing form of the chameleon, exhibits but a particular hue at a time; so the ever-varying mind shows only the figure, which is prominent in its thought for the time being (and this inward figure is reflected by the visual organs).

10. The same thought assumes a visible form, as the clay takes the form of a pot; and the good thoughts and actions of the prior state of life,

serve to give the soul a goodly form in its next birth on earth.

11. We see the mighty lotus-born Brahmā situated in the cell of that flower, and find it to be the effect of the good thoughts he had in his mind.

12. This unlimited creation is the false fabrication of imagination; whereupon the living soul in conjunction with the mind, obtained the state of Virinchī the Brahmā (vir inchoatious or *incipiens* the primary man, otherwise called *ādima-purusha*—Adam or the first male).

13. Rāma said:—I require, Sir, to be fully informed, whether all other beings sprang from the same cause as Brahmā—the lotus-born.

14. Vasishtha answered:—Hear me tell you, O long-armed Rāma, the manner of Brahmā's having the body; and from his instance, you will learn about the existence of the world.

15. The Supreme soul, which is unlimited by time or space, takes of his own will, and by the power of his Omnipotence, the limited forms of time and space upon himself.

16. The same becomes the living soul, and is fraught with various desires in itself, of becoming many:—*aham bahu syāma*.

17. When this limited power which is Brahmā, thinks on the state of his having been the Hiranyagarbha, in his former state of existence in the prior Kalpa; he is immediately transformed to that state which is in his mind, and which is ever busy with its thoughts and imaginations.

18. It thinks first of the clear sky, the receptacle of sound, and which is perceptible by the auditory organs; and this thought being condensed in the mind, makes it vibrate as by the wind of the air.

19. It thinks then on the vibrations of air, which are the objects of feeling, through the porous skin and the mind; and is moved by the thoughts of air and wind to assume that form, which is invisible to the naked eye.

20. The condensation of the elements of air and wind together, produced the idea of light which is the cause of sight, and which has the colours

and figures for its objects; and thus the mind being actuated by its triple thoughts of air, wind and light, produced the property of fire.

21. These joined immediately to produce the idea of coldness the property of water; and the mind then came to form the quadruple ideas of the four elements of air, wind, fire and water.

22. These united together produced the gross form of earth—the receptacle of scent; and then the mind being filled with these minute elementary particles in its thoughts of them, forsook its fine form of the spirit for its gross body of the quintuple elements (called the quintessence of material bodies (*panchabhautika*)).

23. It saw this body shining as a spark of fire in the sky, which joined with its egoism and understanding, formed its personality.

24. This is called the spiritual body (*lingasarīra*),—the embodying octuple, which is situated as the bee in the pericarp of the lotus-like heart, and which gives growth to the outer body by its inner working (as the inner seed grows the outer tree).

25. It is thickened by the action of the heart of its internal process of calefaction, like the bel fruit or woodapple. And the outer body receives the qualities of the inner mind, as the jewel shines with the lustre of the little particle of gold, which is infused in the melted state of the metal in the crucible.

26. The quality of the inner soul or mind, manifests itself in the outer body, as the quality of the seed appears in the form and taste of its fruit. The mind then dwells upon the thoughts of its actions, which have their display in the several organs, and members of the bodily actions, which are produced by the motions of the inner thoughts and acts, as the leaves and branches of trees are projected by the inner process and operations of the seed.

27. Its thoughts of upside and below, lifts and lowers its head and feet upward and downward; and its thought of both sides, extends its two arms to the right and left.

28. Its thoughts of the backward and forward, places its back behind, and its breast and belly before it; and the hairs on the head and

fingers of the hands, are as the filaments and twigs of trees.

29. In this manner did Brahmā, who is called a *muni* or mental being, from his having sprung from the mind of Brahma, produced the several parts of his body, according to his thoughts of their usefulness to it.

30. He brought the body and its limbs to compactness, as the seasons bring their fruits and grains to perfection. Thus is every thing perfected in time, and all beings have their beautiful bodies and figures.

31. He, the lord Brahmā was the progenitor of all beings, and fraught with the qualities of strength and understanding, activity, dignity and knowledge. (The Smṛiti attributes the *Siddhi chatuṣṭaya* or quadruple perfections to him).

32. Being begotten by the vacuous Brahma, he resides in the lap of vacuity; and is of the form of melted gold, like every other luminous body in the heavens.

33. Though situated in the Supreme, yet the mind of Brahmā is liable to the mistakes of its own making; and at times it quite forgets its having no beginning, middle nor end, like its source.

34. Sometimes the lord thinks himself, as identic with the waters which existed before creation in his mind; and at another as the mundane egg, which was as bright as the fire of universal destruction (see Manu I).

35. Sometimes the lord thought himself as the dark wood, which covered the earth before creation of living animals, and them as the lotus bed (wherein he was born). Afterwards he became of many forms at each phase and epoch of creation. (These epochs are called *kalpas* or periods, in which the divine mind manifested itself according to its wish within the different stages of creation).

36. Thus Brahmā became the preserver of many kinds of beings, which he created of his own will from his mind at each stage or *kalpa*-period; of which he was the first that issued from Brahma himself. (He was the first begotten, and nothing was created but by him).

37. When Brahmā was first begotten, he remained in his happy state of

insensibility and forgetfulness (of his former existence); but being delivered from his torpor in the womb, he came to see the light. (*I.e.* he saw the light of heaven, after his delivery from the darkness of the womb).

38-39. He took a corporeal body, with its breathings and respirations (prānāpāna); it was covered with pores of hair, and furnished with gums of two and thirty teeth. It had the three pots of the thighs, backbone, and bones, standing on the feet below; with the five air, five partitions, nine cavities, and a smooth skin covering all the limbs. (The five airs are prānāpāna &c. The five partitions are, the head, the legs, the breast, belly and the hands).

40. It is accompanied by twice ten fingers and their nails on them; and with a couple of arms and palms and two or more hands and eyes (in the cases of gods and giants).

41. The body is the nest of the bird of the mind, and it is hole of the snake of lust; it is the cave of the goblin of greediness, and the den of the lion of life.

42. It is a chain at the feet of the elephant of pride, and a lake of the lotuses of our desire; The lord Brahmā looked upon his handsome body, and saw it was good.

43. Then the lord thought in himself, from his view of the three times of the past, present and future, and from his sight of the vault of heaven, with a dark mist as a group of flying locusts.

44. "What is this boundless space, and what had it been before. How came I to being?" Thus pondering in himself, he was enlightened in his soul. (Thus did Adam inquire about his birth, and the production of the world in Milton's *Paradise Lost*).

45. He saw in his mind the different past creations, and recollected the various religions and their various sects, which had grown upon earth one after the other.

46. He produced the holy Vedas as the spring does its flowers; and formed with ease all varieties of creatures from their archetypes in his mind.

47. He set them in their various laws and customs, as he saw them in the city of his mind, for the purpose of their temporal and spiritual welfare.

48. He thought upon the innumerable varieties of s̄āstras which had existed before, and all of which came to exist on earth in their visible forms, from their prototypes in his eternal mind; like the flowers springing from the womb of the vernal season.

49. Thus O Rāma! did Brahmā take upon him the form of the lotus-born, and create by his activity, all the different creatures upon their models existent in his mind, which took their various forms in the visible world at his will. (So the Sufi and Platonic doctrine of the phenomenal, as a copy of the noumena, or the *suari zahiri* as but a shadow of the *suvari manavi* or *catini*. See Allami).

#### CHAPTER XLV.—*Dependance of all on God.*

Argument. The mind being a finite production, its product of the world, is as unreal as the thoughts of the mind.

Vasishtha continued:—The world appearing as substantial, has nothing substantive in it; it is all a vacuity and mere representation of the imageries and vagaries of the mind.

2. Neither is time nor space filled by any world at all, but by the great spirit, who has no form except that of vacuum. (The spirit of God fills the infinite vacuity from all eternity).

3. This is all imaginary, and as visionary as a city seen in a dream; whatever is seen any where is fallacy, and existing in the infinite vacuity. (All is void amidst the great void of Brahma's Mind).

4. It is a painting without its base, and a vision of unrealities; it is an uncreated creation, and a variegated picture in empty air (without its canvas).

5. It is the imagination of the mind, that has stretched the three worlds, and made the many bodies contained in them. Reminiscence is the cause of these creations, as the eyesight is the cause of vision.

6. The pageantry of the world is an erroneous representation, like the elevations and depressions in a painting; they are not distinct from the supreme spirit, in which they are situated as buildings stand on their foundation. (Or as statues in bas-relief).

7. The mind has made the body for its own abode, as some worms make their cortices or coatings, and the soul also has its sheaths or koshas (namely the *annamaya kosha* &c.).

8. There is nothing which the mind can not get or build in its empty imagination, however difficult or unattainable it may appear to be.

9. What impossibility is there of the same powers residing in Omnipotence, which are possessed by the mind in its secluded cell? (The spiritual powers must be greater than the mental).

10. It is not impossible, O Rāma! for any thing to be or not to be at any time or always, when there is the omnipotent Lord, who can create or annihilate all things at his will. (The positive and the negative are co-eternal with the eternal Mind, though it is an impossibility in the order of nature, as; "It is impossible for the same thing to be, and not to be at the same time." Locke).

11. Mind that, when the mind is empowered to make its own body, and to form others in its imagination, how much more is the power of the almighty to make and unmake all things at his will.

12. It is divine will that has brought the gods, the demigods and all mankind into existence; and it is by the cessation of the (creative) will, that they cease to exist as the lamp is extinguished for want of its oil.

13. Behold the sky and all things under it to be displayed by the divine will, and understand the universe as the visionary scene of thy dream laid open to thy sight.



14. There is nothing that is born or dies here at any time, because every thing is a nullity in its true sense.

15. There is also nothing, that becomes more or less in any wise when there is nothing in existence; for how can that (soul) have a body when it is bodiless below, and can it be parted, when it is an undivided whole?

16. Rāma! seeing by thy keen sightedness, that all these bodies are bodiless (*I.e.* only imaginary beings), why shouldst thou fall into the error (of taking them for realities?).

17. As the mirage is made to appear by the heat of the sun, so do these false appearances seem as true to thee from the certainty of thy mind. So also are Brahmā and others but creatures of thy fancy.

18. They are as false as the sight of two moons in the sky by thy false imagination, it is the great fallacy of thy mind, that represents these false forms of the world before thee.

19. As the passenger in a boat sees the fixed objects on earth to be moving about him, so these varieties of visible objects offer themselves to thy view.

20. Know the world as an enchanted scene, presented by the magic of thy error (*māyā*); it is a fabrication of the working of thy mind, and is a nullity though appearing as a reality.

21. All this world is Brahma, what else is there beside him? What other adjunct can he have, what is that? Whence did it come, and where is it situated?

22. That this is a mountain and that is a tree, are appendages affixed by our error and mistake, it is the prejudgment of the mind, that makes the unreality appear as a reality.

23. The world is the creation of error and idol of fools; shun your fond desire and thoughts of it, Rāma, and think of thy unworldly soul.

24. It is as false as the visionary scene of a prolonged dream, and an aerial building of the fancies of the mind.

25. Shun this grand display of the world, which is so substantial to sight, and so inane when felt; It is the den of the dragons of desire, foaming with the poison of their passions.

26. Knowing the world as unreal, try to regard it as nothing; because the wise will never go after a mirage knowing it such.

27. The foolish man that runs after some imaginary object of his heart's desire, is surely exposed to trouble and disappointment for his folly.

28. Whoever desires to have any thing in this world, after knowing it as an unreality, surely perishes with his soul for his forsaking the reality.

29. It is only that error of the mind, which makes it mistake a rope for a snake; and it is the variety of the thoughts and pursuits of men, that makes them roll about in the world.

30. When some vain thought labors in the mind, like the moon appearing to move under the water; it beguiles little children only, and not the wise as yourself.

31. He who pursues the virtues for his future happiness, surely kindles the fire of his intelligence to destroy the frost of his ignorance.

32. All the gross bodies that are seen here in this world, are all the creatures of the working of the mind, as the building of aerial castles in our thought.

33. It is the heart's desire that produces these things, as it is want of desire that destroys them all. The unrealities appear as true as the fairylands appearing to view. (Fairy cities are like the sight of castles in the icebergs).

34. Know Rāma, that nothing that is existent is lost on the dissolution of the world, nor what is inexistent of its nature, can ever come into existence.

35. Say Rāma, what things you call as entire or broken, or to be growing or decaying, when these ideas are but the formations of your sound or

unsound mind or the working of your fancy.

36. As children make and break their toy-dolls of clay at will, so the mind raises and erases its thoughts of all things in the world (by its repeated recollections and oblivions of them).

37. As nothing is lost or drowned in the talismanic tank of a conjuror, so nothing is dead or dissolved in the magical sea of this world (samsāra sāgara).

38. The unrealities being all untrue, it is true that nothing is lost by their loss. Hence there is no cause for our joy or sorrow in this unreal world. (Why sorrow, when a fragile is broken, or a mortal is no more).

39. If the world is altogether an unreality, I know not what may be lost in it; and if nothing whatever is really lost in it, what reason can there be for the wise to sorrow for it?

40. If the Deity is the only absolute existence, what else is there for us to lose in it? The whole universe being full with Brahma, there can be no cause of our joy or sorrow for any thing whatever.

41. If the unreality can never come to existence, it cannot have its growth also. What cause is there of our sorrow for their want of growth or existence?

42. Thus every thing is but unreal and mere cause of our delusion, what is there that may be reckoned as the best boon for us, that the wise man can have to desire. (No real bliss is to be found on earth).

43. But all this when taken in the sense of their being full with the Divine Spirit, what thing is there so very trifling for the wise man to dispose or refuse to take?

44. But he who considers the world as an unreality, is never subject to joy or sorrow at his gain or loss of any thing. It is only the ignorant that is elated or depressed at the one or the other.

45. That which was not before nor will remain afterwards, is likewise the same nihility at present; therefore whoso desires the nullity, is said in the Sruti to be null himself. (The Sruti says: Nothing there

was, nothing there is, and nothing will last in the end except the being of God).

46. What was before and what will be in the end, the same is in being (*in esse*) even at present; therefore, what is always *in esse*, it is that entity alone that is seen everywhere and at all times.

47. There are the unreal sky and moon and stars, seen underneath the water; it is only the deluded boys that like to look at them, but never the wise (who look at the reality and not at its shadow).

48. Children take a liking for light, empty and gaudy baubles; which are of no good or use to them nor any body at all, and are rather led to sorrow at their loss, than derive any good from their gain whatever.

49. Therefore act not as a child, O lotus-eyed Rāma! but conduct yourself as the wise, and by looking at these fleeting baubles as ever evanescent, rely in the Everlasting alone.

50. Rāma! be not sad or sorry to learn, that all these with thyself and myself are nothing in reality; nor be glad or joyous to know, that all these and ourselves are real entities. But reckon alike whether these be or not be; because it is the One Being, that becomes and unbecomes anything, it is the only Being, and all things that becomes.

51. Vālmīki said:—As the sage was saying in this manner, the day glided away to its dusk; the sun departed to his eventide and evening service, and with him the assembly parted to their evening ablutions and rest, after which they assembled again to the court with the rising sun.

#### CHAPTER XLVI.—*Description of Living-Liberation.*

Argument. The emancipation of Living souls from the thralldom of the World.

Vasishtha said:—No man knows sorrow as long as he is in possession of his pleasant home, family and wealth; but why should he be sorrowful

upon their disappearance, knowing them as a short-lived enchantment and accompaniment.

2. What pleasure or pain can one derive, either from the grandeur or destruction of his aerial castle, and what cause of joy can he have in his ignorant children, or of sorrow upon their death? (An ignorant son is sorrow to his father. Solomon).

3. What joy is there in the increase of our wealth or family, seeing them as the increasing mirage of water which can never satisfy the thirsty. (The thirst for riches is never satisfied. Lat. *Auri sacra fames*. Verg.).

4. There is increase of care with the increase of wealth and family; and there is no happiness in the increase of worldly possessions and affections. (Care follows increasing wealth. Little wealth little care).

5. The abundance of carnal enjoyments, which are delightful to the ignorant voluptuary, is quite distasteful and disgusting to the abstemious, wise and learned. (Carnal pleasures are brutish, but mental delights are relished by the wise).

6. What joy is there in the possession of temporary wealth and family to the wise, that seek their lasting welfare, and are quite indifferent about these?

7. Therefore, O Rāma! be truly wise in thy conduct in this world; shun the transient as they are transitory, and lay hold on whatever offers of itself unto thee. (Be content with what thou gettest).

8. Inappetency of what is ungotten, and enjoyment of what is in present possession; are the true characteristic of the wise and learned. (Contentment is abundance; and a contented mind is a continued feast).

9. Take care of this bewildering world, where thy enemies are lurking in many a deceitful shape; and conduct thyself as the wise man, evading the dangers that wait upon the unwise. (The enemies are of seven shapes, viz.: a swordsman, a poisoner, an incendiary, a curser, an exorcist, a backbiter and an adulterer).

10. They are great fools who do not look deeply into the things, and

think the world to be without any fraud or guile. (The credulous are most imposed upon).

11. Fools are led by the deceitful speech of cheats, to fall into the temptations of the world; but men of right understanding place no reliance in them, nor plunge themselves into the pit of errors. (It is cunningness to keep from the cunning).

12. He who knowing the unrealities, place no reliance in anything; is said to have mastered all knowledge, and is never liable to error. (Discrimination of truth and untruth, and of right and wrong, constitute the highest wisdom of man).

13. Whoso knowing himself as frail as any thing in this frail world, has his faith in neither, is never liable to fall into the error of taking either of them for real.

14. Placed between the unreality and reality of this and next life, you must have the good sense of sticking to the Truth, and neither wholly reject or stick to this or the next. (The text says, stick not to the outward or inward alone: *i.e.* neither to the outer world nor the inner spirit entirely, but attend to your interests in both of them).

15. Though engaged in business, yet you must remain, O Rāma! quite indifferent to all things; because the apathetic and inappetent are truly happy in this world.

16. He who has nothing to desire or leave, but lives as he is obliged to live, has his intellect as unsullied as the lotus-leaf, to which the laving waters never stick.

17. Let thy accessory organs manage thy outward affairs or not; but keep thy apathetic soul quite unconcerned with all. (*I.e.* the body and mind may attend to business; but the soul must remain aloof from all).

18. Let not thy mind be plunged in and deeply engaged with the objects of sense, by thinking them in vain to be thy properties and possessions; but manage them or not with utter indifference of thy mind. (*I.e.* observe a stoical indifference in all thy worldly concerns).

19. When thou comest to feel, Rāma! that the sensible objects have

ceased to give any relish to thy soul, then thou shalt know thyself to have reached the acme of thy spiritual edification, and got over the boisterous sea of the world.

20. The embodied or disembodied soul whether living or dead, that has ceased to have any taste for sensuous enjoyments, has attained its liberation without its wishing for it.

21. Try Rāma! by your superior intelligence, to separate your mind from its desires, as they extract the perfume from flowers.

22. They that have not been swept away by the waves of their desires, to the midst of the ocean of this world, are said to have got over it; but the others are no doubt drowned and lost in it. (This is the first time that I found the word *budita* to occur in Sanskrit in the sense of drowned. See the vernacular Bengali *dubita* also).

23. Sharpen your understanding to the edge of a razor, erase the weeds of doubt therewith, and after scanning the nature of the soul, enter into thy spiritual state of blessedness.

24. Move about as those who have attained to true knowledge, and elevated their minds with true wisdom; and do not act as the ignorant worldling: who is mindful of the present state, and unmindful of the future.

25. In conducting yourself in this world, you should imitate them that are liberated in their life time, who are great in their souls and understandings, and who are ever satisfied with themselves, and not follow the examples of the greedy and wicked.

26. Those having the knowledge of both worlds, neither slight nor adhere to the customs of their country, but follow them like other people during their life time. (*I.e.* act in harmony and conformity with approved custom and usage).

27. Great men knowing the truth, are never proud of their power or good qualities, nor of their honour or prosperity like the vulgar people.

28. Great men are not depressed by adversity, nor elated by prosperity; but remain fixed like the sun in the sky without anything to support it.

29. Great minds like warriors ride in the chariots of their bodies, clad in the armour of their knowledge; they have no desire of their own, but conduct themselves according to the course of the time.

30. You too Rāma! have gained your extensive learning in philosophy, and it is by virtue of your prudence, that you can manage yourself with ease.

31. Suppress the sight of the visibles, and avoid your pride and enmity; then roam wherever you will, and you will meet with success.

32. Be sedate in all circumstances, unattached to the present, and wishing to know all other things in future; have the calm composure of your mind, and go where you will.

33. Vālmīki said:—Rāma, being advised in this manner by the pure doctrines of the sage, brightened in his countenance; and being full within himself with the ambrosia of his knowledge; shone forth like the ambrosial moon with her cooling beams.

#### CHAPTER XLVII.—*Description of the Worlds and their Demiurgi.*

Argument. Relation of many past and Future Worlds, and of the gods and other beings contained in them.

Rāma said:—O venerable sir, that art acquainted with all religious doctrines and versed in all branches of the Vedas, I am set at perfect ease by thy holy preachings.

2. I am never satiate with hearing your speech, which is equally copious, clear and elegant.

3. You have said sir, of the birth of Brahmā in course of your lecture on the productions of the satva and rājasa qualities. I want you to tell me more on that subject.



4. Vasishtha answered:—There have been many millions of Brahmās and many hundreds of Sivas and Indras, together with thousands of Nārāyanas, that have gone by (in the revolution of ages).
5. There have been various kinds of beings also in many other worlds, having their manners and customs widely differing from one another.
6. There will also be many other productions in the worlds, synchronous with others, and many to be born at times remotely distant from one another.
7. Among these, the births of Brahmā and the other gods in the different worlds, are as wonderful as the productions of many things in a magic show.
8. Some creations were made with Brahmā as the first born, others with Vishnu and some with Siva as the next created beings. There were some other (minor productions), having the munis for the patriarchs. (These are the different periods of the formation of the world under the different Demiurgi).
9. One Brahmā was lotus-born, another was produced from the water; and a third was born of an egg, and the fourth was produced in the air. (These are named as the Padmaja, Nārāyana, Andaja and Maruta).
10. In one egg the sun was born with all his eyes, and in another Vāsava—the Indra; in some one was born the lotus-eyed Vishnu, and in another he with his three eyes as Siva.
11. In one age was born the solid earth, having no holes for the growth of vegetables, in another it was overgrown with verdure; it was again filled with mountains, and at last covered by living creatures.
12. The earth was full of gold in some place, and it was hard ground at others; it was mere mud in many places, and incrustated with copper and other metals in some.
13. There are some wondrous worlds in the universe, and others more wondrous still than they; some of them are luminous and bright, and others whose light have never reached unto us.

14. There are innumerable worlds scattered in the vacuum of Brahma's essence, and they are all rolling up and down like waves in the ocean. (Here the infinite vacuity, is represented as the body of Brahma, and the sole substance of all other bodies).

15. The splendours of worlds, are seen in the *Supreme* like waves in the sea, and as the mirage in the sandy desert; they abide in Him as flowers on the mango tree.

16. It may be possible to count the particles of the solar rays, but not the number of worlds abounding in the Supreme Spirit.

17. These multitudes of worlds rise and fall in the Universal Spirit, like gnats flying and following others in swarms in the rainy season.

18. It is not known since when they have been in existence, and what numbers of them have gone by, and are remaining at the present time.

19. They have been rolling without beginning like the billows of the sea; those that are past and gone had their previous ones, and they their prior ones also.

20. They rise over and over, to sink lower and lower again; just as the waves of the sea, rising aloft and falling low by turns.

21. There are series of mundane worlds like the egg of Brahmā, which pass away by thousands like the hours in course of the year.

22. There are many such bodies revolving at present, in the spacious mind of Brahma; beside the mundane system of Brahmā (Brahmānda).

23. There will grow many more mundane worlds in the infinity of the divine mind, and they will also vanish away in course of time, like the evanescent sounds in the air. (The sounds are never lost, but remain in the air. *Sabdonityam*).

24. Other worlds will come into existence in the course of other creations, as the pots come to be formed of clay, and the leaves grow from germs in endless succession. (Here Brahma is made the material cause of all).

25. So long doth the glory of the three worlds appear to the sight, as long as it is not seen in the intellect, in the manner as it exists in the divine mind.

26. The rising and falling of worlds are neither true nor wholly false; they are as the *fanfaronade* of fools, and as orchids of the air.

27. All things are of the manner of sea waves, which vanish no sooner than they appear to view, and they are all of the nature of paintings, which are impressed in the mind.

28. The world is a perspective, and all things are but paintings in it; they are not without the tableau of the mind, and are represented in it as the figures on a canvas.

29. The learned in divine knowledge, consider the creations proceeding from the Spirit of God, as showers of rain falling from the waters contained in the clouds.

30. The visible creation is no more distinct from God, than the sea water exuding from the earth and the earth itself, and the leaves and seeds of the *Simul* tree from the tree itself.

31. All created things that you see in their gross or subtle forms, have proceeded from the vacuity of the Divine Mind, and are strung together, like a rosary of large and small gems and beads.

32. Sometimes the subtile air is solidified in the form of the atmosphere, and therefrom is produced the great Brahmā, thence called the air-borne lord of creatures.

33. Sometimes the atmospheric air is condensed into a solid form, and that gives birth to a Brahmā; under the title of the atmospheric lord of creation.

34. At another time it is light that is thickened to a luminous body, and thence is born another Brahmā, bearing the appellation of the luminous lord of all creatures.

35. Again the water being condensed at another time, produced another Brahmā designated the aqueous lord of creation.

36. Sometimes the particles of earth take a denser form, and produce a Brahmā known as the terrene Brahmā. (Such was Adam made out of the dust of the ground).

37. It is by extraction of the essences of these four Brahmās, that a fifth is formed under the name of the quintuple Brahmā, who is the creation of the present world.

38. It is sometimes by the condensation of water, air or heat, that a being is produced in the form of a male or female.

39. It is sometimes from the speaking mouth of this being, and from his feet and back and the eyes, that different men are produced under the appellations of Brāhmaṇa, Kshatriya, Vaisya and Sūdras. (These Kshatriyas are born from the arms and eyes according to Manu).

40. Sometimes the great Being causes a lotus to grow out of his navel; in which is born the great Brahmā known as the lotus-born.

41. All these theories of creation (in the different sāstras) are idle dreams, and as false as the dreams in our sleeping state; they are the reveries of fancy like the eddies of water.

42. Tell me what do you think of these theories in your own judgment; do they not appear as the tales told to boys?

43. Sometimes they imagine a being produced in the pure vacuity of the Divine mind, this they call the golden and mundane egg, which gave birth to the egg-born Brahmā.

44. It is said also that the first and divine Male, casts his seed in the waters, which grows up to a lotus-flower which they call the great world.

45. This lotus is the great womb of the birth of Brahmā, and at another time of the sun also; sometimes the gods Varuna and Vayu also are born of it, and are thence called oviparous.

46. Thus Rāma, are the different accounts of the production of Brahmā—the creator, so various also is the description of this unsolid

and unsubstantial creation.

47. I have related to you already about the creation of one of these Brahmās, and mentioned about the production of others without specifying their several works.

48. It is agreed by all, that the creation is but the development of divine mind; although I have related for your acquaintance, the various processes of its production.

49. The sātāvika and other productions, of which I told you before, have all come to existence, in the manner I have narrated to you.

50. Now know the endless succession of all things in the world; creation is followed by destruction as pleasure by pain; and as ignorance is followed by knowledge, and bondage by liberation.

51. Past creations and objects of affection being gone, others come to rise in future, as the lamps are lighted and extinguished by turns at home.

52. The production and destruction of all bodies, are as those of Brahmā and the lamps, they assume their forms in their time, but become an undistinguishable mass after death.

53. The four ages of the world, namely, the Satya, Tretā, Dwāpara and Kali Yugas, revolve in endless rotation, like the wheel of the potter or of any other engine.

54. The Manvantaras and Kalpa cycles succeed one another, as the day and night, the morning and evening, and the times of work follow those of rest by turns.

55. All worlds and things are under the subjection of time. They are subject to repeated successions, and there is nothing without its rotation.

56. They all proceed of their nature from the vacuum of Divine Intellect, as the sparks of fire scintillate from the red-hot iron.

57. All things once manifest, are next concealed in the divine mind;

just as the season fruits and flowers, disappear after their appearance in season.

58. All productions are but fluctuations of the mind of the Supreme spirit; their appearances to our view, are as the sight of two moons to infirm eyes.

59. It is the intellect alone, which exhibits these appearances to our view; they are always situated in the intellect, though they appear without it like the beams in the inner disk.

60. Know Rāma, the world to be never in existence; it is a motionless show of that power, which resides only in the Supreme spirit.

61. It is never as it appears to you, but quite a different thing from what it seems to be; it is a show depending on the power of the Omnipotent.

62. What the world exists since the *mahā kalpa* or great will of God, and there is no more any other world to come into existence in future, is the conclusion of the learned holds good to the present time. (This belief is based on the holy text, "*so aikshata*—God willed—'Let there be', and there was all").

63. All this is Brahma to the intelligent, and there is no such thing as the world, which is a mere theory (*upapādyā*) of the unintelligent.

64. The insapient consider the world as eternal, from the continued uniformity of its course; but it is the effect of the everlasting error, which raises the false supposition of the world.

65. It is their theory of repeated transmigrations, that they cannot say anything otherwise; but must conclude the world as such, in order to keep pace with their doctrine. (The doctrine of perpetual metempsychosis of the Mīmāṃsaka materialists, naturally makes them suppose the eternity of the world).

66. But it is to be wondered why they do not consider the world to be destructible, seeing the incessant perishableness of all things all around. (They flash as momentary lightnings in their appearance, to be extinguished into nothingness soon after).

67. So others (the Sāṅkhyas) seeing the continuous course of the sun and moon, and the stability of mountains and seas all about, come to the conclusion of the indestructibility of the world from these false analogies.

68. There can be nothing whatever, which does not reside in the wide expanse of the Divine mind; but as these are but the conceptions of the mind, they can never have any visible or separate form of existence.

69. All these appear in repetition, and so repeated is the course of our births and deaths; as those of pain and pleasure succeeding one another, and our rest and actions, following each other for evermore.

70. This same vacuum and these quarters of the sky, with all these seas and mountains, appear in the recurrent course of creation with their various hues, like those of the solar rays seen through the chink of a wall.

71. The gods and demigods appear again and again, and all people come and depart by turns, bondage and liberation are ever recurrent, and Indras and Somas ever reappear to view.

72. The god Nārāyaṇa and the demigods appear by turns, and the sky is always revolving with the regents of all its sides, the sun and moon, clouds and winds.

73. The heaven and earth appear again like the lotus-flower full open to view, and having the mount Meru for its pericarp, and the Sahya peak for its filament.

74. The sun resumes his course in the maze of the sky like a lion, and destroys the thick darkness with his rays, as the lion kills the huge elephant with his beaming nails.

75. See again the moving moon shining with her bright beams, resembling the white filaments of flowers; and anointing the countenances of the ethereal goddesses, with sweet ambrosial light, and borne by the air and breezes of heaven.

76. Again the holy arbour of heaven sheds its heap of flowers, on the

deserts of meritorious men, as rewards of their virtuous acts.

77. Behold again the flight of time, riding as the eagle on its two wings of acts and actions, and passing with the noise of *pat-pat* over the vast maze of creation.

78. See another Indra appearing, after the by-gone lords of gods have passed away; and taking his seat on the lotus-like throne of heaven like a contemptible bee. (The passing lords of gods and men are as fleeting flies on flowers).

79. Again the wicked age of Kali appears to soil the holy *satya yuga*, as the black body of Nārāyana fills the clear waters of the deep, or as a blast of wind sweeps the dust of the earth on its pellucid surface.

80. Again doth time form the plate of the earth like a potter, and turn his wheel incessantly, to bring on the revolutions of his creations in successive *kalpas*.

81. Again doth the veteran time, who is skilled in the work of renovation, wither away the freshness of creation, as the autumnal winds blast the foliage of a forest, in order to produce them anew.

82. Again the dozen of zodiacal suns, rising at once and burning the creation, leaves the dead bodies all around, like the white bones lying scattered in a country.

83. Again the *pushkara* and *āvartaka* clouds, poured down their rain water, deluging the tops of the boundary mountains, and filling the face of the earth with foaming froth, swimming on the surface of one sheet of water.

84. And after the waters had subsided and the winds had ceased to blow; the world appeared as a vast vacuum void of all beings.

85. Again we see living beings filling the earth, and feeding for some years upon the moisture of its verdure, leaving their decayed bodies, and being mixed up with their souls in the universal spirit.

86. Again the Divine Mind stretches out other creations at other times, and these are drawn like pictures of fairylands (airy castles) in the



canvas of vacuum.

87. Again the creation appears to view, and again it is submerged in the water of deluge, both of which follow one another like the axles of a wheel.

88. Now consider, O Rāma! if there is any stability of any thing in this revolutionary world, beside its being a maze of continuous delusion.

89. The revolution of the world resembles the hallucination of Dāsūra's mind; it is a phantasia without any solidity in it.

90. The world appearing so extensive and thickly peopled, is but a fancied unreality like the erroneous appearance of two moons in the sky. It is made of unreality though appearing as real, and is not worth reliance by our ignorance of its nature.

#### CHAPTER XLVIII.—*Story of Dāsūra.*

Argument. Description of the vanity of worldly enjoyments, illustrated in the tale of Dāsūra.

Vasishtha continued:—All worldly men that are engaged in a variety of business, and are perverted in their understandings with a desire of opulence and enjoyments; can never learn the truth, until they get rid of their worldliness.

2. He only who has cultivated his understanding, and subdued his sensual organs, can perceive the errors of the world, as one knows a *bel* fruit held in his hand (*i.e.* as one knows the places on earth in a small globe).

3. Any rational being, who scans well the errors of the world, forsakes his delusion of egoism, as a snake casts off his slough.

4. Being thus paralysed (unconscious) of his selfishness, he has no more to be born; as a fried grain can never germinate, though it is sown in

the field, and lies for ever in it.

5. How pitiable is it that ignorant men take so much pains for the preservation of their bodies, which are ever subject to diseases and dangers; and liable to perish to-day or to-morrow at the expense of their souls.

6. Do not therefore, O Rāma! take so much care for the dull body like the ignorant; but regard only for the welfare of thy soul.

7. Rāma said:—Tell me Sir, the story of Dāsūra, which is illustrative of the visionary and air-drawn form of this rotatory universe, which is all hollow within.

8. Vasishtha replied:—Hear me rehearse to you, O Rāma! the narrative of Dāsūra, in illustration of the delusive form of the world, which is no more than the air-built utopia of our brains.

9. There is on the surface of this land, the great and opulent province of Magadha, which is full of flower trees of all kinds.

10. There is a forest of wide extending kadamba groves, which was the pleasant resort of charming birds of various sorts and hues.

11. Here the wide fields were full of corns and grains, and the skirts of the land were beset by groves and arbours; and the banks of rivulets were fraught with the lotuses and water lilies in their bloom.

12. The groves and alcoves resounded with the melodious strains of rustic lasses, and the plains were filled with blades of blossoms, bedewed by the nightly frost, and appearing as arrows of the god of love, *Kāma*.

13. Here at the foot of a mountain, decked with *karnikara* flowers, and beset by rows of plantain plants and kadamba trees, was a secluded spot over-grown with moss and shrubs.

14. It was sprinkled over with the reddish dust of crimson flowers borne by the winds, and was resonant to the warblings of water fowls, singing in unison with the melodious strains of aquatic cranes.

15. On the sacred hill overhanging that spot, there rose a kadamba arbor, crowded by birds of various kinds; and there dwelt on it a holy sage of great austerity.

16. He was known by the name of Dāsūra, and was employed in his austere devotion; sitting on a branch of his kadamba tree with his exalted soul, and devoid of passions.

17. Rāma said:—I want to know Sir, whence and how that hermit came to dwell in that forest, and why he took his seat on that high *kadamba tree*.

18. Vasishtha replied:—He had for his father, the renowned sage *Saraloman*, residing in the same mountain, and resembling the great Brahmā in his abstract meditation.

19. He was the only son of that sire, like Kacha the only progeny of Brihaspati, the preceptor of the gods, with whom he came to dwell in the forest from his boyhood.

20. Saraloma having passed many years of his life in this manner, left his mortal frame for his heavenly abode, as a bird quits its nest to fly into the air.

21. Dāsūra being left alone in that lonely forest, wept bitterly and lamented over the loss of his father, with as loud wailings as the shrieks of a heron upon separation from its mate.

22. Being bereft of both his parents, he was full of sorrow and grief in his mind; and then he began to fade away as the lotus blossom in winter.

23. He was observed in this sad plight by the sylvan god of that wood, who taking compassion on the forlorn youth, and accosted him unseen in an audible voice and said:—

24. O sagely son of the sage! why weepest thou as the ignorant, and why art thou so disconsolate, knowing the instability of worldly things?

25. It is the state of this frail world, that everything is unstable here; and it is the course of nature that all things are born to live and perish afterwards into nothingness.

26. Whatever is seen here from the great Brahmā down to the meanest object, is all doomed to perish beyond a doubt.

27. Do not therefore wail at the demise of thy father, but know like the rising and falling sun, every thing is destined to its rise and fall. (Here sun—the lord of the day—*ahah-pati*, is spelt *aharpati* by a *vārttika* of Kātyāyana).

28. Hearing this oracular voice, the youth wiped his eyes red hot with weeping; and held his silence like the screaming peacock at the loud sound of the clouds. (The peacock is said to cry at the sight, but to be hushed at the sound of a rainy cloud).

29. He rose up and performed the funeral ceremonies of his sire, with devoutness of his heart; and then set his mind to the success of his steady devotion.

30. He was employed in the performance of his austerities according to the Brāhmanic law, and engaged himself in discharging his ceremonial rites by the Srauta ritual, for the accomplishment of his sundry vows.

31. But not knowing the knowable (Brahma), his mind could not find its rest in his ceremonial acts, nor found its purity on the surface of the stainless earth. (The earth appears sullied to the tainted soul, but it is all unstained to the taintless soul, which views it full with the holy spirit of God).

32. Not knowing the fulness of the world with divine spirit, and the holiness of the earth in every place, he thought the ground polluted (by the original sin), and did not find his repose any where.

33. Therefore he made a vow of his own accord, to take his seat on the branch of a tree, which was untainted with the pollution of the earth. (Because the Lord said, "Cursed is the ground for thy sake"; but not so the trees growing upon it).

34. Henceforth said he, "I will perform my austerities on these branching arbours, and repose myself like birds and sylvan spirits, on the branches and leaves of trees."

35. Thus sitting on high, he kindled a flaming fire beneath him, and was going to offer oblations of living flesh on it, by paring bits of his shoulder blade (mixed with blood).

36. When the god of fire thought in himself that, as fire is the mouth whereby the gods receive their food, the offering of a Brāhman's flesh to it, would wholly burn down their faces. (Fire is the mouth of gods, says Veda, because the gods of early Aryans were distinguished from the savages for their taking cooked food and meat, while the latter took them raw for want of their knowledge of kindling fire. Again all flesh was palatable to the gods, except that of their brotherhood—Brāhmans).

37. Thinking so, the god of fire appeared before him in his full blaze, as the luminous sun appeared before the lord of speech—Brihaspati or Jupiter.

38. He uttered gently and said, "Accept young Brāhman your desired boon from me, as the owner of a store, takes out his treasure from the chest in which it is deposited".

39. Being thus accosted by the god, the Brāhman boy saluted him with a laudatory hymn; and after adoring him with suitable offerings of flowers, addressed him in the following manner.

40. "Lord! I find no holy place upon earth, which is full of iniquity and sinful beings; and therefore pray of thee to make the tops of trees, the only places for my abode."

41. Being thus besought by the Brāhman boy, the god pronounced "Be it so" from his flaming mouth, and vanished from his sight.

42. As the god disappeared from before him, like the day light from the face of the lotus-flower; the son of the sage being fully satisfied with his desired boon, shone forth in his face like the orb of the full moon.

43. Conscious of the success of his desire, his gladdened countenance brightened with his blooming smiles; just as the white lotus blushes with its smiling petals, no sooner it perceives the smiling moonbeams falling upon it.

CHAPTER XLIX.—*Description of Dāsūra's Kadamba forest.*

Argument. Comparisons of the Kadamba tree, and its branches, leaves, fruits and flowers and birds.

Vasishtha continued:—Thus Dāsūra remained in the forest reaching to the region of the clouds, and forming a stage for the halting of the tired horses of the meridian sun at midday. (*I.e.* as high as to reach the sphere of the sun at noon).

2. Its far stretching boughs spread a canopy under the vault of heaven on all sides, and it looked to the skies all around with its full blown blossoming eyes.

3. The gentle winds were shedding the fragrant dust from the tufts of its hanging hairs, which studded with swarms of fluttering bees, and its waving leaves like palms of its hands, were brushing over the face of its fairy welkin.

4. The banks with their long shrubbery, and the crimson filaments of their milk-white blossoms, were smiling like the fair faces of beauties, with their teeth tinged with reddish hue of betel leaves.

5. The creeping plants were dancing with delight, and shedding the dust from the pistils of their flowers, which were clustered in bunches and beaming with the lustre of the full bright moon.

6. The earth with its thickening thickets, and the warbling chakoras as amongst them, appeared as the milky path of heaven studded with stars singing their heavenly strains.

7. Groups of peacocks sitting on the tops of branching trees, appeared with variegated trains, like rainbows amidst the verdant foliage, seeming as bluish clouds in the azure sky.

8. The white *chowry* deer with half of their bodies hidden under the coverts of the woods, and their fore parts appearing without the thickets, appeared as so many moons with their dark and bright sides in

the sky.

9. The warbling of *chataks*, joined with the trill of *cuckoos*, and the whistling of *chakor*s, filled the groves with a continuous harmony.

10. Flocks of white herons sitting on their nestling boughs, seemed as bodies of *siddha* sylphs, sitting quietly beside their coverts in heaven.

11. Waving creepers with their ruddy leaflets shaking with the breeze, and their blooming blossoms beset by bees, resembled the Apsaras of heaven, flapping their rosy palms and looking at the skies.

12. The clusters of Kumuda or blue lotuses, moving on the sky-blue waters with their yellow filaments, and shedding their golden dust around, appeared as the rainbow and lightings, darting their radiance in the azure sky.

13. The forest with thousands of uplifted branches, seemed as the god Visva-rūpa lifting his thousand arms on high, and dancing with the breeze, with the pendant orbs of the sun and moon, suspended as the earrings to both his ears.

14. The groups of elephants lying underneath the branches, and the clusters of stars shining above them, gave the woodlands an appearance of the sky, with its dark clouds moving below the blazing stars above.

15. The forest was as the store house of all sorts of fruits and flowers, as the god Brahmā was the reservoir of all sorts of productions.

16. The ground glistened with the falling florets and the farina of the flowers, as the firmament glittered with the lustre of solar and stellar light.

17. The flights of birds flying on the boughs of trees, and those fluttering about their nests, and the flocks of fowls feeding on the ground, made the forest appear as a city with its people above, below and all about it.

18. Its bowers resembled the inner apartments of houses, with the blossoms waving as flags over them, and strewn over with the white farina of flowers, as they decorate the floors with flowers and powders, and hung flowers over them, as upon the windows of houses.

19. There was the joint harmony of the humming bees and buzzing beetles; the twittering of *chakoras* and parrots, and cooing of *cokilas* in the deep coverts of the woods; and issuing out of their holes like the music of songstresses, coming out in unison from the hollows of windows.

20. Birds of various kinds hovered about the coverts of the sylvan goddesses; as they were the only guests of their lonely retreats.

21. The bees were continually humming over the farinaceous pistils of flowers, and sounding water-falls were incessantly exuding from the high hills in its neighbourhood.

22. Here the gentle zephyrs were continually playing with the waving flowers; and the hoary clouds overtopped the lofty trees, as they do the tops of mountains.

23. The sturdy woods resembling high hills, were rubbed by the scabby cheeks of elephants, and stood unmoved though they were incessantly dashed by their huge legs and feet. (See *kumāra Sambhava*).

24. Birds of variegated plumage that dwelt in the hollows of the trees, were as the various races of beings dwelling in the person of Vishnu. (Vishnu means the residence of beings like *Virāja*).

25. With the movements of their painted leaves, resembling the fingers of their palms, the trees seemed to keep time with the dancing creepers, and point out the modes of their oscillation.

26. They danced also with delight with their branching arms and clasping armlets of the creepers, to think on the subsistence, that every part of their body affords to all kinds of living beings. (The produce of trees supplies the supportance of all living creatures).

27. And thinking how they are the support of thousands of creeping plants, which entwine round them as their consorts, they sing their joyous chime in the buzzing of the bees about them.



28. The flowers dropped down by the kind *siddha* (sylphs) from the trees, were hailed by the bees and cuckoos with their joyous notes and tunes.

29. The *kadamba* tree seemed by its blooming blossoms, to laugh to derision, the five woody arbors on the skirts which do not bear their flowers. (These are the banian, bata and ficus religiosus, the mango, the fig tree and frondos. (*I.e.* [Bengali: unclear], and [Bengali: unclear] called [Bengali: unclear] or lords of woods)).

30. With its uplifted head reaching to the sky, and the flight of birds flying over it like the hairs on its head, it seemed to defy the *pārijata* tree of Indra's heaven.

31. The body of bees thronging all about its person, gave it the appearance of the thousand eyed Indra, with whom it vied in the greater number of its eyes.

32. It had a tuft of flowers on some part of its head, appearing as the hood of a snake decorated with gems, and seeming as the infernal serpent had mounted its top with his crowned head, in order to survey the wonders of heaven.

33. Besmeared with the pollen of its flowers, it appeared as the god Siva anointed with his powdered ashes; while its shady bowers overhung with luscious fruits, refreshed the passing travellers with rest and repast.

34. The *kadamba* arbour appeared as the garden of paradise, having alcoves under its thickening boughs, and grottos formed by the flowery creepers below it; while the birds of heaven hovered about it as its perpetual inhabitants.

#### CHAPTER L.—*Dāsūra's Survey of the Heavens.*

Argument. Dāsūra surveys all the sky from his seat on the Kadamba tree.

Vasishtha continued:—Dāsūra remained in this flowery harbour, as if he dwelt on a hill of flowers; and he felt in his mind the delight, which the flowery spring and its fruitage could infuse in the heart.

2. He mounted and sat over the high and airy top of the tree, and looked on all sides like the god Vishnu surveying the worlds.

3. There sitting on a branch which reached to the sky, he was employed in his devotion, devoid of fear and desire.

4. From this his leafy and easy couch of repose, he cast his curious eyes to view the wonders of nature on all sides.

5. He beheld a river at a distance glittering as a necklace of gold, and the summits of distant hills rising as nipples on the breast of the earth. The fair face of the sky appeared as the face of a fairy, covered under the blue veil of a cloud.

6. The verdant leaves of trees were as the green garb of this fairy, and the clusters of flowers were as garlands on her head; the distant lakes appearing as water-pots, were decorated by their aquatic plants and flowers.

7. The fragrance of the blooming lotuses, seemed as the sweet breathing of the fairy; and the gurgling of the waterfalls, sounded as the trinkets fastened to her feet.

8. The trees touching the skies; were as the hairs on her body, the thick forests resembled her thighs, and the orbs of the sun and moon, were as earrings pendant on her ears.

9. The fields of corn seemed as pots of her sandal paste, and the rising hills were as her breasts, covered by the cloudy mantle on their tops.

10. The seas with their lucent waters were as her mirrors, to reflect the rays of her jewels of the starry frame. (The stars are explained in the gloss as drops of sweat on her person).

11. The season fruits and flowers were as embroideries on her bodice,

and the rays of the sun and moon were as powders over her body, or as the pasted sandal on her person.

12. The clouds covering the landscape were as her garment, and the trees and plants on the borders, were as the fringes or the skirts of her raiment. In this manner he beheld all the ten sides of heaven as full with the form of a fairy queen.

#### CHAPTER LI.—*Dāsūra's Begetting a son.*

Argument:—Mental sacrifices of Dāsūra, and his production and Instruction of a son begotten by the sylvan goddess.

Vasishtha continued:—Thenceforward Dāsūra remained as an ascetic in his hermitage, in that forest, and was known as the Kadamba Dāsūra, and a giant of austere devotion.

2. There sitting on the leaves of the creepers growing on the branch of that tree, he looked up to heaven, and then placing himself in the posture of *padmāsana*, he called back his mind to himself.

3. Unacquainted with spiritual adoration, and unpracticed to the ceremonial ritual, he commenced to perform his mental sacrifice, with a desire of gaining its reward.

4. Sitting on the leaves of the creepers in his aerial seat, he employed his inward spirit and mind, in discharging his sacrificial rites, of the sacred fire and horse sacrifice.

5. He continued there for the space of full ten years, in his acts of satisfying the gods with his mental sacrifices of the bull, horse and human immolations, and paying their honorariums in his mind.

6. In process of time, his mind was purified and expanded, and he gained the knowledge of the beatification of his soul. (It is believed that ceremonial acts, lead to the knowledge productive of spiritual bliss).

7. His ignorance being dispelled, his heart became purified of the dirt of worldly desires; and he came to behold a sylvan goddess, standing beside his leafy and mossy seat.

8. She was a body of light and dressed in a robe of flowers; her form and face were beautiful to behold, and her large bright eyes turned wistfully towards him.

9. Her body breathed the fragrance of the blue lotus, and her figure charmed his inmost soul. He then spoke to the goddess, standing before him with her down cast looks.

10. What art thou, O tender dame! That lookest like a creeper fraught with flowers, and defiest the god Cupid with thy beauteous form and eyes, resembling the petals of the lotus.

11. Why standest thou as Flora, the befriending goddess of flowering creepers? Thus accosted, the dame with deer-like eyes and protuberant bosom replied to him.

12. She said to the hermit with a sweet and charming voice in the following manner:—"Mayst thou prosper in obtaining the objects of thy wishes:—

13. "For any thing which is desirable and difficult of attainment in this world, is surely obtainable when sought after with proper exertion by the great":—

14. "I am, O Brāhman! a sylvan goddess of this forest, which is so full of creeping plants, and decorated by the beautiful *kadamba* trees.

15. "Here I strayed to witness the festive mirth of the sylvan goddesses, which always takes place on this thirteenth day of the lunar month of chaitra in this forest.

16. "I saw here my companions enjoying their festival of love, and felt myself sorry to think of my childlessness among them.

17. Finding thee accomplished in all qualifications, I have resorted hither with my suit of begetting a son by thee.

18. "Please Sir, to procreate a son in me, or else I will put my person in the flames, to get rid of my sorrow of childlessness.

19. Hearing the sylvan dame speaking in this manner, the hermit smiled at her, and spoke kindly to her with presenting her a flower with his own hand, and said:—

20. Depart O damsel! and betake thyself to the worship of Siva for a whole month, and then thou shalt like a tender creeper, beget a boy as beautiful as a bud by this time of the year.

21. But that son of thine, whom thou didst desire of me at the sacrifice of thy life, will betake himself to austerities like mine, and become a seer like myself (because he will be born of my blessing to thee).

22. So saying the sage dismissed the suppliant dame now gladdened in her face, and promised to perform the necessary for her blessing's sake.

23. The lotus-eyed dame then retired from him, and went to her abode; and the hermit passed his months, seasons and years in his holy meditation.

24. After a long time the lotus-eyed dame returned to the sage with her boy, now grown up to the twelfth year of his age.

25. She made her obeisance and sat before him with her boy of the moon bright face; and then uttered her words, sweet as the murmur of the humble bee, to the stately Āmra tree.

26. This sir, is the would be son (*bhāvya*) of both of us, who has been trained up by me in all the branches of learning. (The Veda and its branches. The future *bhāvya*—would be, should be the preter *bhāvita*—was to be).

27. He is only untaught in the best knowledge, which releases the soul from its return to this world of troubles. (By the best or *subha* knowledge, is meant the *para*—superior or spiritual learning).

28. Do you now my lord! deign to instruct him in that knowledge, for who is there that should like to keep his own boy in ignorance (of his future and best welfare)?

29. Being thus besought by her, he bespoke to the tender mother, to leave the child there and depart her own way.

30. She being gone, the boy remained submissive to his father, and dwelt by his side as his pupil, like Aruna (Ouranus) waiting upon the sun.

31. Inured in austerity, the boy continued to receive his best knowledge from the various lectures of his father, and passed a long time with him in that place, under the name of the sage's son.

32. The boy was taught in various narratives and tales, and with many examples and ocular instances; as also in historical accounts and evidences of the Veda and Vedānta (for his best knowledge of spirituality).

33. The boy remained attendant on the lecture of his father, without feeling any anxiety; and formed his right notions of things by means of their antecedents. (The antecedent or preliminary causes of right judgements are, perceptions, inferences, comparisons and testimony or authoritative statements of sāstras. (These are originally termed as pratyaksha, anumiti, Upamiti and Sabda or Sabda-bodha)).

34. The magnanimous father thus instilled true knowledge into the mind of his boy, by means (of the quadruple process) of right reasoning and correct diction, rather than regarding the elegance of expression; as the cloud indicates the approaching rain to the peacock by its hoarse sounds. (The quadruple process as mentioned above.)

## CHAPTER LII.—*Grandeur of the Air-born King.*

Argument. Description of Dominions of the Air-born King, and the Frailty of Worldly possessions.

Vasishta continued:—It was on one occasion that I passed by that (Dāsūra's) way in my invisible body, to bathe in the heavenly stream of *mandākinī* (milky way) in the etherial regions.

2. After my departure from that region by the way of the Pleiades (saptarshi), I arrived to the spot where Dāsūra dwelt on his high Kadamba tree.

3. I came to listen to a voice proceeding from the hollow of the tree in the forest, which was as charming as the buzzing of the bee, fluttering about the bud of a lotus.

4. Attend my intelligent son! said he, to a narrative that I will relate unto thee by way of a simile of worldly things, and it is pleasant to hear.

5. There is a very powerful King renowned in all the three worlds for his great prosperity. His name is Khottha or Air-produced, and able to grasp the whole world. (Like the air whereof he was born. Kha, Khao and Khavi yet un, is empty air in Sanskrit, Hebrew and Arabic, and Khali in Persian and Urdu).

6. All the lords of the earth bend their heads lowly under his rule, and bear the badge of their submission to him with as great an honour, as poor men are proud to carry about a bright gem on the head.

7. He exulted in his valour and the possession of all kinds of rarities, and there is no one in the three worlds, that is able to bring him under his subjection.

8. His unnumbered acts and exploits, are fraught with successive pain and pleasure; and they are as interminable as the continuous waves of the sea.

9. No one has been able to check the prowess of that mighty brave by force of fire or sword, as none hath ever been able to press the air or wind in his hand.

10. Even the gods Indra, Upendra and Hara, have fallen short of following his steps in his ambitious pursuits, and the splendid inventions of his imagination.

11. With his triple form of the sātāvika, rājasika and tāmasika qualities, he encompasses the world, and is enabled to accomplish all

sorts of actions. (These are the qualities of goodness, moderation and excess, or the three states of deficiency, mediocrity and excess of moral acts, according to the text of Aristotelean Ethics. But I would prefer to call them the positive, comparative and superlative virtues, or rather the minimum, mean and maximum states of virtues).

12. He is born in the extensive vacuity (of the spirit of Brahma), with his triple body as that of a bird (viz; the flesh and bones and the feathers, and remains in vacuum as the air and the sound).

13. He has built a city in that unlimited space of the Universe, having fourteen provinces (*chaturdasa Bhuvana*) (the planetary spheres), in its triple divisions (tribhuvana) of the earth and regions above and below it.

14. It is beautified with forests and groves and pleasure-lawns and hills, and bounded by the seven lakes of pearly waters on all sides. (The city signifies the earth and the lakes the seven oceans in it).

15. It is lighted by two lamps of hot and cooling light (the sun and moon), which revolve above and below it in their diurnal and nocturnal courses, as those of righteous and nefarious people. (The original words, as the courses *divā*, and *nisācharas* or the day and nightfarers).

16. The king has peopled this great city of his with many selfmoving bodies (animals), which move in their spheres quite ignorant of themselves (*i.e.* of their origin, their course and their fates).

17. Some of these are appointed in higher and some in lower spheres, and others move in their middle course; some destined to live a longer time, and others doomed to die in a day (as the ephemerids).

18. These bodies are covered with black skins and hairs (as thatched huts), and furnished with nine holes (as their doors or windows); which are continually receiving in and carrying out the air to keep them alive.

19. They are supplied with five lights of sensation and perceptions and supported by three posts of the two legs and the back bone, and a frame work of white bones for the beams and bamboo rafters. It is plastered



over with flesh as its moistened clay (or mud wall), and defended by the two arms as latches on door way.

20. The Great king has placed his sentinel of the Yaksha of egoism as a guard of this house; and this guard is as ferocious as a Bhairava in dark (ignorance), and as timorous as a *Bhairava* by the day (i.e. Egoism brags in ignorance, but flies before the day-light of reason).

21. The masters of these locomotive bodies, play many pranks in them, as a bird plays its frolics in its own nest.

22. This triformed prince (the mind) is always fickle, and never steady in any; he resides in many bodies and plays his gambles there with his guard of egoism, and leaves one body for another at will, as a bird alights from one branch upon another.

23. This fickle minded prince is ever changeful in his will; he resides in one city and builds another for his future habitation.

24. Like one under the influence of a ghost, he stirs up from one place and runs to another, as a man builds and breaks and rebuilds his aerial castle at his hobby.

25. The Mind sometimes wishes to destroy its former frame and remove to another, and effects its purpose at will.

26. It is produced again as the wave of the sea, after it had subsided to rest; and it pursues slowly and gradually a different course in its renewed course of life.

27. This prince sometimes repents of his own conduct and acts in his new life, and then laments for his ignorance and miseries and knows not what to do.

28. He is sometimes dejected by sorrow and at others elated by success, like the current of a river, now going down in the hot season, and again overflowing its banks in the rains.

29. This king is led by his hobbies like the waters of the sea by the winds; it puffs and swells, falls and rises, runs fast and ceases to flow at once as in a calm.

## CHAPTER LIII.—*Description of the Mundane City.*

Argument. Interpretation of the Parable of the Air-born prince, and exposition of the Universe as the production of our Desires.

Vasishtha continued:—The boy then asked his holy sire, who was sitting reclined on his sacred Kadamba tree, in the midst of the forest of the great Jambudvīpa in the gloom of the night.

2. The son said:—Tell me Sir, who is this Air-born prince of Supernatural form, about whom you related to me just now; I do not fully comprehend its meaning, and want it to be explained to me clearly.

3. You said sir, that this prince constructs for himself a new abode, whilst residing in his present body; and removes to the same after he has left the old frame. This seems impossible to me, as the joining of one tense with another, the present with the future.

4. Dāsūra replied:—Hear me tell you my son, the meaning of this parable, which will explain to you the nature of this revolutionary world in its true light.

5. I have told you at first that a non-entity sprang in the beginning from the entity of God, and this non-entity being stretched out afterwards (in the form of illusion), gave rise to this illusory world called the cosmos.

6. The vacuous spirit of the Supreme Deity, gives rise to his formless will, which is thence called Air-born (or the mind). It is born of itself in its formless state from the formless Spirit, and dissolves itself into the same; as the wave rising from and falling in the bosom of the sea. (Thus in the beginning was the Will and not the Word, and the Will was in God, and the Will was God; and it rises and sets in the Spirit of God).

7. It is the Will which produces every thing, and there is nothing

produced but by the Will. The Will is self-same with its object, which constitutes and subsists in it; and it lives and dies also along with its object. (The will of the willful mind, dwells on some subject or other while it is living; but it perishes when it has no object to think upon, and melts into insensibility; or else it continues to transmigrate with its thoughts and wishes for ever).

8. Know the gods Brahmā, Vishnu, Indra, Siva and the Rudras, as offspring of the willful Mind; as the branches are the offshoots of the main tree, and the summits are projections of the principal mountain.

9. This Mind builds the city of the triple world, in the vacuum of Brahma (like an air-drawn castle); by reason of its being endowed with intelligence from Omniscience, in its form of Virinchi (vir-incho-ativus).

10. This city is composed of fourteen worlds (planetary spheres) containing all their peoples; together with chains of their hills and forests and those of gardens and groves.

11. It is furnished with the two lights of the sun and moon, (to shine as two fires by day and night); and adorned with many mountains for human sports. (Hence the mountainous Gods of old, are said to be the sportive *Devas*; *divi devāh divayanti*).

12. Here the pearly rivers are flowing in their winding courses, and bearing their swelling waves and rippling billows, shining as chains of pearls under the sunbeams and moonlight.

13. The seven oceans appear as so many lakes of limpid waters, and shining with their submarine fires, resembling the lotus-beds and mines of gems beneath the azure sky.

14. It is a distinguished place of gods, men and savages, who make their commerce here, with commodities (of virtue and vice), leading either to heaven above or to the hell below.

15. The self-willed King (the mind), has employed here many persons (as *dramatis personae*), to act their several parts before him for his pleasure.

16. Some are placed high above this stage to act as gods and deities, and others are set in lower pits of this earth and infernal regions, to act their miserable parts—as men and Nāgas. (The Nāgas are snakes and snake worshippers, living in subterraneous cells like the serpentine race of Satan. The Bara and Chhotā Naghores, and the Naga hill people of Assam are remnants of this tribe).

17. Their bodies are made of clay, and their frame work is of white bones; and their plastering is the flesh under the skin as a pneumatic machine.

18. Some of these bodies have to act their parts for a long while, while others make their exits in a short time. They are covered with caps of black hairs, and others with those of white and grey on their heads.

19. All these bodies are furnished with nine crevices, consisting of the two earholes, two sockets of the eyes, and two nostrils with the opening of the mouth, which are continually employed in inhaling and exhaling cold and hot air by their breathings. (These airs are the oxygen and nitrogen gases).

20. The earholes, nostrils and the palate, serve as windows to the abode of the body; the hands and feet are the gate ways, and the five inner organs are as lights of these abodes.

21. The mind then creates of its own will the delusion of egoism, which like a *yaksha* demon takes possession of the whole body, but flies before the light of knowledge.

22. The mind accompanied by this delusive demon, takes great pleasure in diverting itself with unrealities (until it comes to perceive their vanity by the light of reason).

23. Egoism resides in the body like a rat in the barn-house, and as a snake in the hollow ground. It falls down as a dew drop from the blade of a reed, upon advance of the sunlight of reason.

24. It rises and falls like the flame of a lamp in the abode of the body, and is as boisterous with all its desires, as the sea with its ceaseless waves.

25. The Mind constructs a new house for its future abode, by virtue of its interminable desires in its present habitation; and which are expected to be realized and enjoyed in its future state.

26. But no sooner it ceases to foster its desires, than it ceases to exist, and loses itself in that state of Supreme bliss of which there can be no end. (Freedom from desire, is freedom from regeneration).

27. But it is born and reborn by its repeated desires, as the child sees the ghost by its constant fear of it. (Every desire rises as a spectre to bind).

28. It is egoism (or the belief of one's real entity), that spreads the view of this miserable world before him; but absence of the knowledge of self-entity, removes the sight of all objects from view, as the veil of thick darkness hides all things from sight. (Without the subjective there can be no knowledge of the objective).

29. It is by one's own attempt in this way, that he exposes himself to the miseries of the world; and then he wails at his fate like the foolish monkey, that brought on its own destruction, by pulling out the peg from the chink of the timber (which smashed its testes. See Hitopadesa).

30. The mind remains in eager expectation of the enjoyment of its desired objects, as the stag stood with its lifted mouth, to have a drop of honey fall into it, from a honey-comb hanging on high.

31. The wistful mind now pursues its desired objects, and now it forsakes them in disgust; now it longs for joy, and then grows sulky at its failure like a fretful child.

32. Now try diligently, my boy, to extricate thy mind from all outward objects, and fix thy attention to the inward object of this meditation.

33. The willful mind takes at its will its good, bad and moderate or sober forms; known under the names of *satva*, *rajas* and *tamas* (as defined before).

34. The bad or vitiated form of the mind delights in worldliness, and by bemeaning itself with all its greedy appetites, reduces itself to the

state of worms and insects in its future births.

35. The good disposition of the mind is inclined towards virtuous deeds, and the acquisition of knowledge; and by these means advances both to its soleness and self enjoyment (*i.e.* to its full liberation and the state of the highest Brahma).

36. In its form of moderation, it is observant of the rules and laws of society, and conducts itself in the world in the company of friends and members of the family.

37. After relinquishment of all these three forms, and abdication of egoism and desires, it reaches to the state of the absolute Supreme Being.

38. Therefore shun the sight of the visibles, and repress your fleeting mind by your sober intellect; and diminish your desires for all internal as well as external goods. (*I.e.* both mental qualifications and outward possessions).

39. For though you may practice your austerities for a thousand years, and crush your body by falling from a precipice upon stones;—

40. Or although you burn your body alive on a flaming pyre, or plunge yourself into the submarine fire; or if you fall in a deep and dark pit or well, or rush upon the edge of a drawn and sharp sword;—

41. Or if you have Brahmā himself or even Siva for your preceptor, or get the very kind and tender hearted ascetic for your religious guide;—(The *guru* of this nature probably alludes to Buddha, or Jina according to some, or to Dattātreyā or Durvāsā according to others. Gloss).

42. Whether you are situated in heaven or on earth, or in the regions of pātāla—the antipodes below; you have no way of liberation, save by keeping your desires under subjection.

43. Exert your manliness therefore, in domineering over your irresistible and violent desires and passions, which will secure to you the pure and transcendent joy of peace and holiness.

44. All things are linked together under the bandage of cupidity; and this band being broken asunder, makes the desired objects vanish into nothing.

45. The real is unreal and the unreal is real, as the mind may make it appear to be; all reality and unreality consists in our conception of them, and in nothing besides.

46. As the mind conceives a thing to be, so it perceives the same in actuality; therefore have no conception of anything, if you want to know the truth of it.

47. Do you act as the world does, without your liking or disliking of any thing; and thus the desires being at an end, the intellect will rise to the inscrutable beyond the knowledge of the mind.

48. The mind which having sprung from the Supreme Soul in the form of goodness, is inclined afterwards towards the unrealities of the world; surely alienates itself from the Supreme, and exposes itself to all sorts of misery.

49. We are born to the doom of death, but let us not die to be reborn to the miseries of life and death again. It is for the wise and learned to betake themselves to that state, which is free from these pains.

50. First learn the truth, and attain to the true knowledge of your soul; and then abandon all your desire and dislike of the world. Being thus prepared with a dead-like insensibility of your internal feelings, you will be enabled to come to the knowledge of that transcendental state, which is full of perfect bliss and blessedness.

#### CHAPTER LIV.—*Corrective of Desires.*

Argument. The rise, progress and decline of Human Wishes.

The Son asked:—What is this desire, father? how is it produced and grown, and how is it destroyed at last?

2. Dāsūra replied:—The desire or will is situated in the mind or mental part of the one eternal, universal and spiritual substance of God.

3. It gets the form of a monad from a formless unit, and then by its gradual expansion extends over the whole mind, and fills it as a flimsy cloud soon covers the sky.

4. Remaining in the divine Intellect, the mind thinks of thinkables, as they are distinct from itself; and its longing after them is called its desire, which springs from it as a germ from its seed.

5. The desire is produced by the desiring of something, and it increases of itself both in its size and quantity, for our trouble only, and to no good or happiness at all.

6. It is the accretion of our desires which forms the world, as it is the accumulation of waters which makes the ocean; you have no trouble without your desire, and being free from it, you are freed from the miseries of the world (wherein one has to buffet as in the waves and waters of the sea).

7. It is by mere chance, that we come to meet with the objects of our desire; as it is by an act of unavoidable chance also, that we are liable to lose them. They appear before us as secondary luminaries in the sky, and then fly away as the mirage vanishes from view.

8. As a man who has the jaundice by eating a certain fruit, sees every thing as yellow as gold with his jaundiced eye; so the desire in the heart of man, pictures the unreal as a reality before him.

9. Know this truth that you are an unreality yourself, and must become an unreality afterwards. (Because there is but one self-existent entity, and all besides is but suppositions not entities).

10. He who has learnt to disbelieve his own existence and that of all others, and knows the vanity of his joy and grief, is not troubled at the gain or loss of any thing (which is but vanity of vanities, the world is vanity).

11. Knowing yourself as nothing, why do you think of your birth and your



pleasures here? You are deluded in vain by the vanity of your desires.

12. Do not entertain your desires, nor think of anything which is nothing; it is by your living in this manner, that you may be wise and happy.

13. Try to relinquish your desire, and you will evade all difficulties; and cease to think of anything, and your desire for it will disappear of itself.

14. Even the crushing of a flower is attended with some effort, but it requires no effort to destroy your desire, which vanishes of itself for want of its thought.

15. You have to expand the palm of your hand, in laying hold of a flower; but you have nothing to do in destroying your frail and false desire.

16. He that wants to destroy his desire, can do it in a trice, by forgetting the thought of his desired object.

17. The thoughts being repressed from other objects, and fixed in the Supreme Spirit, will enable one to do what is impossible for others to effect.

18. Kill your desire by desiring nothing, and turn your mind from all things, by fixing it in the Supreme, which you can easily do of yourself.

19. Our desires being quieted, all worldly cares come to a stand still, and all our troubles are put to a dead lock.

20. Our wishes constitute our minds, hearts, lives, understandings and all our desiderative faculties; all which are but different names for the same thing without any difference in their signification.

21. There is no other business of our lives than to desire and to be doing, and when done to be desiring again: and as this restless craving is rooted out of the mind, it sets it free from all anxiety.

22. The world below is as empty, as the hollow sky above us; both of

those are empty nothings, except that our minds make something or other of them, agreeably to its desire or fancy.

23. All things are unsubstantial and unsubstantiated by the unsubstantial mind; thus the world being but a creation of our fancy a desideratum, there is nothing substantial for you to think about.

24. Our reliance on unrealities proving to be unreal, leaves no room for our thinking about them; the suppression of their thoughts produces that perfection, *insouciance*, than which there is nothing more desirable on earth. Forget therefore all that is unreal.

25. The nice discernment of things, will preserve you from the excess of joy and grief, and the knowledge of the Vanity of things, will keep out your affection for or reliance on any person or thing.

26. The removal of reliance upon the world, removes our attachment to it; and consequently prevents our joy or sorrow at the gain or loss of any thing.

27. The mind which becomes the living principle, stretches out its city of the world by an act of its imagination; and then turns it about as the present, past, and future worlds (*i.e.* The mind produces, destroys and reproduces the world, as it builds and breaks and rebuilds its aerial castles).

28. The mind being subject to the sensational, emotional and volitive feelings; loses the purity of its intellectual nature, and plays many parts by its sensuousness.

29. The living soul also forgets the nature of the universal soul from which it is derived, and is transformed to a puny animalcule in the heart of man, where it plays its pranks like an ape in the woods.

30. Its desires are as irrepressible, as the waves of the ocean, and they rise and fall by turns like the waves, in expectation of having every object of the senses.

31. Our desire like fire, is kindled by every straw; and it burns and blows out in its invisible form within the mind.

32. Our desires are as fickle as flashes of lightning, and proceed from the minds of the ignorant, as the lightning darts itself from the watery clouds ([Bengali: nalada]); they are equally fleeting and misguiding, and must be speedily avoided by the wise.

33. Desire is undoubtedly a curable disease, as long as it is a transient malady of the mind; but it becomes incurable, when it takes a deep root in it.

34. The knowledge of the unreality of the world, quickly cures the disease of desire; but the certainty of worldly knowledge, makes it as incurable as the impossibility, of removing the blackness of a coal.

35. What fool will attempt to wash a coal white, or convert a materialist to a spiritualist? Or turn a raven or Negro to whiteness?

36. But the mind of a man, is as a grain of rice covered under its husk, which is soon unhusked upon the threshing-floor.

37. The worldliness of the wise, is as soon removed as the husk of rice, and the blackness of a cooking kettle.

38. The blemishes of a man, are blotted out by his own endeavours; wherefore you must try to exert yourself to action at all times.

39. He who has not been able to master over his vain desires, and hobby whims in this world, will find them vanish of themselves in course of time, as nothing false can last for ever.

40. The light of reason removeth the false conception of the world, as the light of the lamp dispels the darkness from the room at sight, and night vision removes the secondary moon (of optical deception).

41. The world is not yours, nor are you of this world; there is no body nor anything here akin to you, nor are you so to any; never think otherwise, nor take the false for true.

42. Never foster the false idea in your mind, that you are master of large possessions and pleasant things; for know yourself and all pleasant things, are for the delight of the Supreme Maker and Master of all.

## CHAPTER LV.—*Meeting of Vasishtha and Dāsūra.*

Argument. Dāsūra's reception of Vasishtha, their conversation and Parting.

Vasishtha said:—Hear me, Rāma, that art the delight of Raghu's race, and shimest as the moon in the firmament of Raghu's family; that after I heard the conversation that was going on between Dāsūra and his son:—

2. I alighted from the sky on the top of the Kadamba tree, which was decorated with its verdant leaves, and beautiful fruits and flowers; and then with my spiritual body, I sat myself slowly and silently on the top of the tree, as a light cloud alights on the summit of a mountain.

3. I beheld Dāsūra there, sitting as a giant by subduing the organs of his body, and shining with the lustre of his devotion, as the fire blazing with its flame.

4. The lustre issuing from his body, had strewn his seat with purple gold, and lighted that spot, as the sun-beams emblazon the world.

5. Seeing me presenting myself before him, Dāsūra spread a leafy seat for me to sit down, and then honoured me according to the rules of ceremonial law.

6. Then I joined with the luminous Dāsūra in continuation of his discourse, which was meant for the edification of his son, and salvation of mankind from the miseries of life.

7. I then with permission of Dāsūra, looked into the hollow of the tree, and the herds of stags pasturing fearlessly about it, and grazing and gathering about it.

8. It was as delightful as a bower overhung with creepers, where the smiling flowers were shedding their light, and breathing their fragrance to the winds.

9. The chowry deer flapped their long hairy and moon-bright tails, against the herbaceous arbour, as the white flimsy clouds sweep over the sky.

10. The tree was adorned with fringes of pearly dewdrops, and arrayed all over with the flowery garb of his blossoms.

11. Smeared with the dust of its flowers, it appeared to be anointed with sandal paste; while its blowsy bark mantled it in roseate red.

12. Decorated with flowers, the tree seemed to stand in its bridal attire; and resembled the bridegroom in mutual embrace with the twining brides.

13. The bowers of shrubberies all around, resembled the leafy huts of hermits, which with their overtopping blossoms, seemed as a city, flaring with flying flags (or banners) in festivity.

14. Shaken by the stages in the act of rubbing their bodies, the trees darted their flowers in abundance upon the ground; and the border-lands were as shattered, as if they were broken by the horns of fighting bulls.

15. Peacocks daubed with dust of flowers, and flying on the top of the adjacent hill, appeared as evening clouds gliding over it.

16. Here the goddess Flora seemed to be sporting in the lawns, with the roseate flowers in her hands, and smiling sweetly in the blooming blossoms; she revelled with the nectarine honey of flowers; and shed her beauty on all sides.

17. The closing buds resembling her eyelids, were lulled to sleep by the forest breeze, breathing incessantly with the fragrance of the flowers. The clusters of flowers forming her breasts, were hid under the bodice of leaves.

18. She sat at the window of her alcove, formed by the twining plants and creepers, and was dressed in the purple garb of the flying farina of flowers.

19. She swang in her swinging cradle of bluish blossoms, and was adorned with various floral ornaments from her head to foot.

20. She moved about the flowers in the garb of the sylvan goddess and looking with her cerulean eyes of fluttering blue-bees on all sides; and sang to them in the sweet notes of the black kokila in the arbours.

21. The bees tired with their labour of love, refreshed themselves with sipping the dew-drops trickling on the tops of the flowers, and then making their repast on the farinaceous meal, slept together with their mates, in the cells of the flower cups.

22. The couples of bees dwelling in the cells of flowers, and giddy with sipping the honey of the flower cups; were humming their love tunes to one another.

23. The sage remained attentive for a moment to the murmur, proceeding from the village beyond the forest; and now he listened with pricked up ears, to the busy buzz of blue-bees and flies at a distance.

24. The sages then beheld with their down cast looks on moon-beams, which were spread like a sheet of fine linen on the blades of grass upon the ground below.

25. They beheld the beautiful antelopes, which slept in their leafy beds on the ground, below the stretching boughs of shady trees, as if they were the progeny of their native forest.

26. They saw the fearless birds chirping upon the branches, and others sleeping confident in their nests; and they beheld the ground covered by living creatures, feasting on the ripe fruits fallen below.

27. They saw the long lines of black-bees, lying mute on the ground like strings of beads, and blackening it with their sable bodies.

28. The forest was redolent with fragrance, and the sky was overhung by a cloud of flowers; the dust of Kadamba blossoms tinged the ground with ambergrease, and the Kadamba fruits covered the face of the land.

29. What need is there of saying more, than that there was no part of the tree, which was not useful to living beings.

30. Here the deer were sleeping on the fallen leaves and there were others resting on the barren ground; the birds sat on the banks and beaches of the rivulets all about that lofty tree.

31. As they were viewing in this manner the beauties of the forest, the night passed away as soon as a night of festivity.

32. The son of the hermit kept conversing with me on many subjects, and derived many useful instructions from my teaching.

33. As we had been conversing with one another on different subjects, the night passed away as soon as that of a conjugal pair.

34. Now it began to dawn, and the blushing flowers commenced to open their petals; while the host of the stars on high, disappeared from their arena of the sky.

35. I then took my departure, and was followed by the hermit and his son to some distance from their Kadamba tree, where I left them for my aerial course to the heavenly stream.

36. There having performed my holy ablution, I came down under the vault of heaven, and then entered the celestial region of the sages, which is situated in the midway sky.

37. Now I have related to you, Rāma, this story of Dāsūra, that you may learn from his instance the unreality of the apparent world, and as it is but a shadow of the ideal one (in the Divine mind).

38. It was for this reason, that I have given you the narrations of Dāsūra, by way of explanation of the phenomenal world, as a shadow of the noumenal.

39. Now therefore know the Spirit like Dāsūra, and imitate his example in the magnanimity of your soul. Forsake the unreal, and pursue the reality for your permanent delight.

40. Rub out the dirt of desire from your mind, and see the image of truth in it as in a mirror; you will thus attain to the highest state of knowledge, and be honoured in all worlds as a perfect being.

## CHAPTER LVI.—*On the Soul and its Inertness.*

Argument. Consideration of the activity and inactivity of the Soul, and the Vanity of the Visibles.

Vasishtha continued:—Knowing the world as a nihility, you must cease to take any delight in it; for what reasonable being is there in it that would delight in its unreality.

2. If you take the phenomenal world for a reality, you may continue to enslave yourself to the unreal material; and lose the spiritual nature of your soul.

3. Or if you know it to be a temporary existence, why then should you take any interest in what is so frail and unstable, rather than care for your immortal soul?

4. The world is no substantial existence, nor are you a being of its unsubstantiality; it is only a clear reflection of the divine mind, and extending over all infinity. (And which is refracted into all individual minds as in prismatic glasses).

5. The world is neither an agent itself, nor is it the act of any agent at all; it is simply the reflexion of the noumenal, without any agency of its own.

6. Whether the world is with or without an agent, or has a maker or not, yet you can not tell it as a real substance, except that it appears so to your mind.

7. The soul is devoid of all organs of action, and with all its activity, it remains motionless and without action, as anything that is inactive and immovable.

8. The world is the production of a fortuitous chance (Kākatāliya Sanyoga), and none but boys place any reliance in it. (The world here



means our existence in it, which is an act of chance).

9. The world is neither stable nor fragile, but it is mutable from one state to another, as it is known by its repeated reproductions and visibility to us.

10. It is neither everlasting, nor is it a momentary thing; its constant mutability contradicts its firmness; and its nihility, (as stated before) is opposed to its temporariness. (The dictum of the Veda of the eternity of *asat*—nullity, nullifies its temporariness).

11. If the soul is the active power without its organs of action, it must be unfailing and entire; because the continuance of its inorganic operations can not weaken its powers. (I.e. the performance of bodily actions debilitates the body; but the immaterial mind is not impaired by its activity).

12. Therefore there is an irresistible destiny, which is absolutely overruling; it is existence and inexistence itself, it is sedate and continuous, and all visible perturbations are but false appearances.

13. The limit of a hundred years of human life, is but a very small portion of unlimited duration; it is therefore very astonishing that any one should be concerned with this small portion of his existence, here (in utter disregard of his eternal life).

14. Granting the durability of worldly affairs, yet they are not deserving of your reliance; for what faith can you rely on the union of two such opposites as the mind and matter? (The one being sensible and the other insensible, the one being infinite and imperishable, and the other a finite and frail substance).

15. But if the state of worldly things be unsteady and uncertain, it can not be deserving of your confidence. Say, can you be sorry at the dissolving of the foam and froth of the milk or water, then why should you lament at the loss of the perishable? (So said the Grecian philosopher: yesterday I saw a fragile breaking, and today I saw a mortal die).

16. Know, O strong armed Rāma! that reliance on the world, is the fetter of the soul to it; it does not behove any body to join the perishable

and imperishable together like the water and its froth. (The one being lasting and the other a transient thing).

17. Although the soul is the agent (or source) of all actions, yet it remains as no agent at all; it is unconnected with its actions, as the lamp with its light. (The mind being the doer of actions and not the soul).

18. Doing all it does nothing, but like the sun directs the business of the day without doing anything by itself. It moves like the sun without moving from its place, but retains its station in its own orbit. (The sun is the causal agent of diurnal duties, but men are the active agents of their actions).

19. There is some other hidden cause guiding the course of the world, beside the soul and body; as there is an unknown cause of the course of the Aruna river, notwithstanding its being blocked by stones.

20. When you have known this for certain, O Rāma by your own proficiency, and have well ascertained this truth by its clearest evidence:—

21. You ought no more to place any reliance on material things, which are as false as an ambient flame, or a vision in dream, or as any falsehood whatever.

22. As a stranger is not to be taken into your friendship, on his first appearance; so you must never trust or rely on anything of this world through your ignorance.

23. Never place your reliance on anything of this world, with that fond desire, as the heated man looks to the moon, the cold-stricken to the sun, and the thirsty doth to the water in the mirage.

24. Do you look upon this ideal world (which is born of your brain), as you view a creature of your conception, a vision in your dream, or an apparition or the appearance of two moons in the sky, by your visual deception.

25. Shun your reliance on the fair creation of your imagination (the objects of sight &c.), and without minding what you are, conduct

yourself cheerfully in your sphere.

26. Shun your desires and the thought of your agency, even when you are doing any thing at all. (The soul residing in the body, is yet aloof from all its acts, though its presence in the body, justifies its being accessory to if not the accomplice of them. (Gloss)).

27. It is a general law (niyati, or nature of things), that the propinquity of the cause, causes the act, even without the will of the actor; as the presence of the lamp, enlightens the room without the will of the lamp. (An involuntary action is no less the act of the actor than a voluntary one).

28. Look at the *kurchi* tree blooming and blossoming under the influence of heavy clouds, and not of its own accord. So it is destined for the three worlds to appear to sight, under the influence of the Supreme Being (though he may not will or ordain it so). (So also the presence of matter, effects the work by material laws, without the special behest or employment of the matter to the performance of same. Gloss).

29. As the appearance of the sun in the sky, employs all beings to their diurnal duties without his will or injunction, so the omnipresence of God causes the actions of all beings of their own spontaneity, and without his will, act or fiat. (This is called the overruling and universal destiny).

30. And as a bright gem reflects its light, without any will on its part; so the mere existence of the Deity, causes the existence of all worlds (as they are in attendance upon His presence).

31. Thus are causality and its want also both situated in your soul, which is thence called the cause of your actions, because of its presence in the body; and as no cause likewise owing to its want of will (which is the property of the mind; and not of the soul).

32. The entity of the soul being beyond the perception of sense, it is neither the agent nor recipient of any action; but being confined in the sensible body, it is thought to be both an active and passive agent.

33. Thus the properties both of causality and its want, reside in the

soul; you may take it in any light, you may choose for your purpose, and rest content with your belief.

34. But by firmly believing yourself to be situated in the body, and your doing of actions without thinking yourself as their author, will save you from the culpability of all your acts.

35. The man that does not employ his mind to his actions, becomes indifferent (*virāga*) to the world; and he is freed from it, who is certain of his being no agent of his actions.

36. Whether a man is fond of his enjoyments, or forsakes them in disgust; it is all the same to him, if he but think himself to be no actor of them. (Set not your mind to act, if you want to be set free in fact).

37. But if you wish to remain, Rāma, with your high ambition of doing every thing in the world, that is also good, and you may try to do the same.

38. But if I do not fall to so great an error, as to have this high aspiration of yours, I am never liable to the passions of anger and enmity, and other violent emotions in this world.

39. The bodies that we bear, are nourished by some and immolated by others: such being the state of our own being; we have no cause for our joy or sorrow in it.

40. Knowing ourselves to be the authors of our own happiness and misery, and as causes of the rise and dissolution of the world from our view, we have no reason to be joyous or sorry in it.

41. Then there is an end of the joys and sorrows of our own making, when we have that sweet composure, which is a balm to all the diseases in our soul.

42. Fellow feeling to all living beings, makes the best state of the mind; and the soul that is so disposed, is not subject to transmigration.

43. Or make this the best lesson, Rāma! for your conduct in life, that

with all your activities, you continue to think yourself as no actor at all. (Because the belief of one's agency, leads him to the fruition of this act in repeated births).

44. Remain quiet and steady as thou art, by resigning all things to themselves; and never think that it is thou that dost or undoest anything (which is destined to be so or otherwise by the Divine will).

45. But if you look to the different modes of your doing one thing or the other, you can have no rest or quiet, but must run in the way leading to the trap of perpetual toil and misery.

46. The belief of a man's corporeality, that he is a destructible body, and no spiritual being, is to him but a bed of thorns; it must therefore be avoided by all means, in order to evade the danger of his imminent destruction.

47. Corporeality is to be shunned as a hell-hound feeding on canine meat; and after disappearance of the cloud of corporeity from view, the light of spirituality will appear before the sight.

48. The pure light of spirituality; presents the appearance of the bright moon-beams of holiness, after dispersion of clouds of corporeal desires; and it is by the help of this light, that the spiritualist is enabled to steer across the ocean of this world.

49. Do you, O Rāma, remain in that best and blessed state, wherein the wisest, best and holiest of men have found their rest; and it is the constant habit of thinking yourself as nothing nor doing anything; or that you are all things and doing every thing; as the Supreme soul knows itself to be; and that you are some person, having a personality of your own, and yet no body (*i.e.* not the body in which thou dost abide); but a spiritual and transcendent being.

#### CHAPTER LVII.—*Nature of Volleity and Nolleity.*

Argument. The bondage of volition causing our perdition, and the freedom of Nolition as leading to salvation.

Rāma said—Thy words, O Brāhman! are true and well spoken also. I find the soul to be the inactive agent of actions, and the impassive recipient of their effects, as also the spiritual cause of the corporeal.

2. I find the soul to be the sole lord of all, and ubiquitous in its course; it is of the nature of intelligence and of the form of transparency. It resides in all bodies, as the five elements compose the terraqueous bodies.

3. I now come to understand the nature of Brahma, and I am as pacified by thy speech, as the heated mountain is cooled by rain waters.

4. From its secludedness and nolleity, it neither does nor receives any thing; but its universal pervasion, makes it both the actor and sufferer.

5. But sir, there is a doubt too vivid and rankling in my mind, which I pray you to remove by your enlightened speech, as the moon-beams dispel the darkness of the night.

6. Tell me Sir, whence proceed these dualities, as the reality of one and the unreality of the other, and that this is I and this not myself. And if the soul is one and indivisible, how is this one thing and that another.

7. There being but one self-existent and self-evident soul from the beginning, how comes it to be subjected to these oppositions, as the bright disk of sun comes to be obscured under the clouds.

8. Vasishtha answered:—Rāma! I will give the right answer to this question of yours, as I come to the conclusion; and then you will learn the cause of these biplicities.

9. You will not be able, Rāma! to comprehend my answers to these queries of yours, until you come to be acquainted with my solution of the question of liberation.

10. As it is the adult youth only, who can appreciate the beauty of a

love-song; so it is the holy man only, who can grasp the sense of my sayings on these abstruse subjects.

11. Sayings of such great importance, are as fruitless with ignorant people, as a work on erotic subjects is useless to children.

12. There is a time for the seasonableness of every subject to men, as it is the season of autumn which produces the harvest and not the vernal spring.

13. The preaching of a sermon is selectable to old men, as fine colourings are suitable to clean canvas; and so a spiritual discourse of deep sense, suits one who has known the Spirit.

14. I have ere while mentioned something, which may serve to answer your question, although you have not fully comprehended its meaning, to remove your present doubts.

15. When you shall come to know the Spirit in your own spirit, you will doubtlessly come to find the solution of your query by yourself.

16. I will fully expound to you the subject matter of your inquiry, at the conclusion of my argument; when you shall have arrived to a better knowledge of these things.

17. The spiritualist knows the spirit in his own spirit; and it is the good grace of the Supreme spirit, to manifest itself to the spirit of the spiritualist.

18. I have already related to you Rāma! the argument concerning the agency and inertness of the soul, yet it is your ignorance of this doctrine, that makes you foster your doubts.

19. The man bound to his desires is a bondsman, and one freed from them is said to be set free from his slavery; do you but cast away your desires, and you will have no cause to seek for your freedom (as you are then perfectly free yourself).

20. Forsake first your foul (tāmasi) desires, and then be freed from your desire of worldly possessions; foster your better wishes next, and at last incline to your pure and holy leanings.

21. After having conducted yourself with your pure desires, get rid of these even at the end; and then being freed from all desires, be inclined to and united with your intellect (*i.e.* knowing all and longing for nothing).

22. Then renounce your intellectual propensity, together with your mental and sensible proclivities; and lastly having reached to the state of staid tranquillity, get rid of your mind also in order to set yourself free from all other desires.

23. Be an intellectual being, and continue to breathe your vital breath (as long as you live); but keep your imagination under control, and take into no account the course of time, and the revolution of days and nights.

24. Forsake your desire for the objects of sense, and root out your sense of egoism, which is the root of desire. Let your understanding be calm and quiet, and you will be honoured by all.

25. Drive away all feelings and thoughts from your heart and mind; for he that is free from anxieties, is superior to all, (who labour under anxious thoughts and cares).

26. Let a man practice his hybernation or other sorts of intense devotion or not, he is reckoned to have obtained his liberation, whose elevated mind has lost its reliance on worldly things.

27. The man devoid of desires, has no need of his observance or avoidance of pious acts; the freedom of his mind from its dependence on anything, is sufficient for his liberation.

28. A man may have well studied the sāstras, and discussed about them in mutual conversation; yet he is far from his perfection, without his perfect inappetency and taciturnity.

29. There are men who have examined every thing and roved in all parts of the world; yet there are few among them that have known the truth.

30. Of all things that are observed in the world, there is nothing among them which may be truly desirable, and is to be sought after by the



wise.

31. All this ado of the world, and all the pursuits of men, tend only towards the supportance of the animal body; and there is nothing in it, leading to the edification of the rational soul.

32. Search all over this earth, in heaven above and in the infernal regions below; and you will find but few persons, who have known what is worth knowing. (The true nature of the soul and that of God, is unknown to all finite beings every where).

33. It is hard to have a wise man, whose mind is devoid of its firm reliance on the vanities of the world; and freed from its desire or disgust of something or others, as agreeable or disagreeable to its state.

34. A man may be lord of the world, or he may pierce through the clouds and pry in heaven (by his Yoga); yet he can not enjoy the solace of his soul without his knowledge of it.

35. I venerate those highminded men, who have bravely subdued their senses; it is from them that we can have the remedy to remove the curse of our repeated births. (It is by divine knowledge alone that we can avoid the doom of transmigration).

36. I see every place filled by the five elements, and a sixth is not to be seen any where in the world. Such being the case every where, what else can I expect to find in earth or heaven or in the regions below.

37. The wise man relying on his own reason and judgment, outsteps the abyss of this world, as easily as he leaps over a ditch; but he who has cast aside his reason, finds it as wide as the broad ocean. (The original word for the ditch is *gospada*—the cove of a cows hoof—a *cul-de-sac*).

38. The man of enlightened understanding, looks upon this globe of the earth, as the bulb of a Kadamba flower, round as an apple or a ball—*teres atque rotundus*; he neither gives nor receives nor wants of aught in this world.

39. Yet fie for the foolish that fight for this mite of the earth, and

wage a warfare for destruction of millions of their fellow creatures.

40. What, if any one is to live and enjoy the blessings of this world for a whole Kalpa when, he can not escape the sorrow, consequent on the loss of all his friends during that period.

41. He who has known the self, has no craving for heavenly bliss within himself; because he knows his gain of all the three worlds, can never conduce to the strengthening of his soul.

42. But the avaricious are not content with all they have, and like the body of this earth, is not full with all its hills and mountains and surrounding seas. (The earth is never full with all its fullness).

43. There is nothing in this earth or in the upper and lower worlds, which is of any use to the sage acquainted with spiritual knowledge.

44. The mind of the self-knowing sage, is one vast expanse like the spacious firmament, it is tranquil and sedate and unconscious of itself.

45. It views the body as a network of veins and arteries, pale and white as frost, and all cellular within.

46. It sees the mountains floating as froth, on the surface of the pellucid ocean of Brahma; it looks upon the intellect blazing as brightly as the sun, over the mirage of existence.

47. It finds the nature of the soul, to be as extensive as the vast ocean, containing the creations as its billows; and it considers the all-pervasive soul as a big cloud, raining down in showers of sāstras or knowledge.

48. The fire, moon and the sun, appear as the fuel in a furnace, requiring to be lighted by the blaze of the intellect, as every opaque atom in nature.

49. All embodied souls of men, gods and demigods, rove in the wilderness of the world, for feeding upon their fodder of food, as the deer graze in their pasturage.

50. The world is a prison house, where every one is a prisoner with his

toilsome body. The bones are the latches of this dungeon, the head is its roof, and the skin its leather; and the blood and flesh of the body, are as the drink and food of the imprisoned.

51. Men were as dolls covered with skin for the amusement of boys, and they are continually roving in quest of sustenance, like the cattle running towards their pasture grounds.

52. But the high minded man is not of this kind; he is not moved by worldly temptations, as the mountain is not to be shaken by the gentle breeze.

53. The truly great and wise man, rests in that highest state of eminence; where the stations of the sun and moon, are seen as the nether regions.

54. It is by the light of the Supreme Spirit, that all the worlds are lighted, and the minds of all are enlightened. But the ignorant are immersed in the ocean of ignorance, and nourish their bodies only in disregard of their souls.

55. No worldly good can allure the heart of the wise, who have tested the vanity of temporal things; and no earthly evil can obscure their souls, which are as bright as the clear sky which no cloud can darken.

56. No worldly pleasure can gladden the soul of the wise man, as the dance of monkeys can give no joy to the heart of Hara, that delights in the dancing of Gaurī.

57. No earthly delight can have its seat in the heart of the wise, as the sun-light is never reflected in a gem hidden under a bushel.

58. The material world appears as a solid rock to the stolid ignorant; but it seems as the evanescent wave to the wise. The ignorant take a great pleasure in the transitory enjoyments of the world; but the wise take them to no account, as the swan disdains to look upon the moss of the lake.

CHAPTER LVIII.—*The Song of Kacha.*

Argument. The Pantheistic views of the soul as the one in all, is shown in the song of Kacha.

Vasishtha said:—On this subject I will tell you, Rāma! the holy song which was sung of old by Kacha, the son of Vrihaspati—the preceptor of the gods.

2. As this son of the divine tutor, resided in a grove in some part of the mount Meru (the Altain chain—the homestead of the gods); he found the tranquillity of his spirit in the Supreme soul; by means of his holy devotion.

3. His mind being filled with the ambrosial draughts of divine knowledge, he derived no satisfaction at the sight of the visible world, composed of the five elemental bodies.

4. Being rapt in his mind with the vision of the Holy Spirit, he saw nothing else beside him, and then fervently uttered to himself in the following strain.

5. What is there for me to do or refuse or to receive or reject, and what place is there for me to resort or refrain from going to, when this whole is filled by the Divine Spirit (*to pan*), as by the water of the great deluge.

6. I find pleasure and pain inherent in the soul, and the sky and all its sides contained in the magnitude of the soul. Thus knowing all things to be full of the holy spirit, I forget and sink all my pains in my spirit.

7. The spirit is inside and outside of all bodies, it is above and below and on all sides of all. Here, there and every where is the same spirit, and there is no place where it is not.

8. The spirit abides every where and all things abide in the spirit; all things are self-same with the spirit, and I am situated in the same spirit.

9. There is nothing intelligent or insensible which is not the spirit, all is spirit and so am I also. The spirit fills the whole space and is situated in every place.

10. I am as full of that spirit and its ineffable bliss, as the all encompassing water of the great deluge. In this manner was Kacha musing in himself in the bower of the golden mountain. (The Altain chain is called the golden mountain for its abounding in gold mines).

11. He uttered the sound Om (*on* or *amen*), and it rang on all sides as the ringing of a bell; he first uttered a part of it the vocal part—o, and then the nasal—n, which tops it as a tuft of hair. He remained meditating on the spirit in his mind, not as situated in or without it (but as the all pervasive soul).

12. Thus Rāma! did Kacha continue to muse in himself and chant his holy hymn, being freed from the foulness of flesh, and rarefied in his spirit like the breath of the wind. His soul was as clear as the atmosphere in autumn, after dispersion of the dark clouds of the rainy season.

#### CHAPTER LIX.—*Works of Brahmā's Creation.*

Argument. Vanity of the World born of Brahmā's conception. Its Disappearance and Liberation.

Vasishtha continued:—There is nothing in this world except the gratification of the carnal appetites, and the pleasure of eating, drinking and concupiscence with the vulgar; but it is the lasting good of men, which is desired by the good and great.

2. The crooked and creeping beings and things, and beasts and wicked men and ignorant people only are gratified with carnal pleasures; they are all fond of everything conducing to their bodily enjoyments.

3. They are human asses, who dote on the beauty of female bodies, which are no better than lumps of flesh, blood and bones.

4. This may be desirable to dogs and devouring animals, but not to man (who is a rational and spiritual being). All animals have their fleshy bodies, as the trees have their trunks of wood, and the minerals their forms of earth.

5. There is the earth below and the sky above, and nothing that is extraordinary before us; the senses pursue the sensible objects, but human reason finds no relish in them.

6. The consciousness (or intuition) of men, leads them only to error; and true happiness, which is desired by all is situated beyond all sensible objects and gratifications.

7. The end of worldly pleasure is sorrow and misery, as the product of a flame is soot and blackness; and the functions of the mind and senses, are all fleeting having their rise and fall by turns. All enjoyments are short lived, owing to the fugacity of the objects, and the decay of the powers of our enjoying.

8. Prosperity fades away as plant encircled by a poisonous viper; and our consorts die away as soon as anything born of blood and flesh. (Fortune is fleeting and life a passing dream).

9. The delusion of love and lust, makes one body to embrace another, both of which are composed of impure flesh and blood. Such are the acts, O Rāma! that delight the ignorant.

10. Wise men take no delight in this unreal and unstable world, which is more poisonous than poison itself, by infecting them that have not even tasted the bitter gall.

11. Forsake therefore your desire of enjoyment, and seek to be united with your spiritual essence; because the thought of your materiality (or being a material body), has taken possession of your mind (and separated you from yourself and the spirit of God).

12. Whenever the thought of making the unreal world, rises in the mind of Brahmā the creator, he takes an unreal body upon him of his own will.

13. It becomes as bright as gold by his own light, and then he is called Virinchi (*virincipiens*) on account of his will; and Brahmā also for

his being born of Brahmā. (He is represented as of red colour, as Adam is said to be made of red earth).

14. Rāma asked:—How does the world become a solid substance, from its having been of a visionary form in the spirit or mind of God?

15. Vasishtha replied:—When the lotus-born male (Brahmā), rose from his cradle of the Embryo of Brahmā, he uttered the name of Brahmā whence he was called Brahmā. (The word Brahm answers the Hebrew Brahum—create them, and corresponds with the Latin *ficet*—bhuya [Bengali: bhuya]).

16. He then had the conception (Sankalpa) of the world in his own imagination, and the same assumed a visible and solid form by the power of his will, called the conceptional or conceived world. (Sankalpasrī).

17. He conceived at first luminous idea of light, which having assumed a visible form spread on all sides, as a creeping plant is outstretched all about in autumn. (Light was the first work of creation).

18. The rays of this light pierced all sides like threads of gold; they shone and spread themselves both above and below.

19. Concealed amidst this light, the lotus-born Hiranyagarbha, conceived in his mind a figure like his luminous form, and produced it as the four faced Brahmā.

20. Then the sun sprung forth from that light, and shone as a globe of gold amidst his world encircling beams.

21. He held the locks of his flaming hair on his head, which flashed as fire all around him; and filled the sphere of heaven with heat and light.

22. The most intelligent Brahmā, produced afterwards some other luminous forms from portions of that light, which proceeded from it like waves of the ocean (and these are thence called the Marīchis or rays, who were the first patriarchs of other created beings).

23. These most potent and competent beings, were also possessed of their concepts and will, and they produced in a moment the figures as they thought of and willed.

24. They conceived the forms of various other beings also, which they produced one after the other, as they desired and willed.

25. Then did Brahmā bring to his recollection the eternal vedas and the many ceremonial rites, which he established as laws in his house of this world.

26. Having taken the gigantic body of Brahma, and the extensive form of the mind—*manas*, he produced the visible world as his own offspring—*Santati*. (Brahmā means *brihat*—great; and *santate* derived from the root *tan* Latin-*leoreo* means continuation of race).

27. He stretched the seas and mountains, and made the trees and upper worlds. He raised the Meru on the surface of the earth, and all the forests and groves upon it.

28. It was he who ordained happiness and misery, birth and death and disease and decay; and he created the passions and feelings of living beings, under their threefold divisions of *satva*, *rajas* and *tamas*.

29. Whatever has been wrought by the hands (faculties) of the mind of Brahma before, the same continues to be still perceived by our deluded vision.

30. He gave the mind and laws to all beings, and makes the worlds anew as they are situated in his mind.

31. It is error, that has given rise to the erroneous conception of the eternity of the world, whereas it is the conception of the mind alone that creates the ideal forms. (The world is neither material nor substantial, but a conceptual and ideal creation of the mind).

32. The acts of all things in the world, are produced by their conception and wishes; and it is the concept or thought, that binds the gods also to their destiny.

33. The great Brahmā that was the source of the creation of the world, sits in the meditative mood, contemplating on all that he has made.

34. It was by a motion of the mind, that the wonderful form of the



living principle was formed; and it was this that gave rise to the whole world, with all its changeful phenomena.

35. It made the gods Indra, Upendra and Mahendra and others, and also the hills and seas in all the worlds above and below us, and in the ten sides of the heaven above:—

36. Brahmā then thought in himself, "I have thus stretched out at large the net work of my desire, I will now cease from extending the objects of my desire any further".

37. Being so determined, he ceased from the toil of his creation, and reflected on the eternal spirit in his own spirit. (According to the Sruti:—the spirit is to be reflected in the spirit).

38. By knowing the spirit, his mind was melted down by its effulgence, and reclined on it with that ease, as one finds in his soft sleep after long labour.

39. Being freed from his selfishness and egoism, he felt that perfect tranquillity which the soul receives by resting in itself, and which likens the calmness of the sea by its subsidence in itself.

40. The Lord sometimes leaves off his meditation, as the reservoirs of water sometimes overflow their banks and boundaries.

41. He beholds the world as a vale of misery, with very little of happiness in it; and where the soul is fast bound to its alternate passions, and led by the changes of its hopes and fears.

42. He takes pity on the miserable condition of man, and with a view of their welfare, promulgates the sacred sāstras and rites, which are full of meaning for their guidance.

43. He propounds the Vedas and their branches—the Vedāngas, which are fraught with spiritual knowledge, and precepts of wisdom, and he revealed the Puranas and other sāstras for the salvation of mankind.

44. Again the spirit of Brahmā reclined on the supreme spirit, and was relieved from its toil; and then remained as tranquil as the becalmed ocean, after its churning by the Mandara.

45. Brahmā having observed the efforts of mankind on earth, and prescribed to them the rules of their conduct, returned to himself, where he sat reclined on his lotus seat.

46. He remains some times entirely devoid of all his desires; and at others he takes upon him his cares for mankind from his great kindness to them.

47. He is neither simple in his nature, nor does he assume or reject his form in the states of his creation and cessation. He is no other than intelligence, which is neither present in nor absent from any place.

48. He is conversant with all states and properties of things, and is as full as the ocean without intermixture of any crude matter in him.

49. Sometimes he is quite devoid of all attributes and desires, and is only awakened from his inertness, by his own desire of doing good to his creatures.

50. I have thus expounded to you concerning the existence of Brahmā (Brāhmi Sthiti), and his real states of Sātvika, Vidhyanika and Suranikas creation. (The first is the creation of his intellectual nature, and the second that of his mind or will or mental form).

51. The intellectual creation is what rises of itself in the Spirit of Brahma, and the mental is the result of his mind and will. The first is the direct inspiration of Brahmā into the Spirit of Brahmā.

52. After creation of the material world by the *rājasika* nature of Brahmā, there rises the visible creation in the air by the will of the creator. (This is called the *madhyanika*, because it is the intermediate creation, between the elemental and animal creations).

53. In the next step of animal creation, some were born as gods (angels) and others as Yakshas—demigods, and this is called the *suranika*, because the suras or gods were created in it.

54. Every creature is born in the shape of its inherent nature, and then it is either elevated or degraded, according to the nature of its associations. It lays also the foundation of its future state of bondage

to birth or liberation, by its acts, commenced in the present life.

55. In this manner, O Rāma! has the world come to existence. Its creation is evidently a work of labour, as it is brought to being by various acts of motion and exertion of the body and mind; and all these products of the god's will, are sustained also by continuous force and effort on his part.

## CHAPTER LX.—*Production of Living Beings.*

Argument. Production of the bodies of Living Beings, according to the degrees of their Reason.

Vasishtha continued:—O strong armed Rāma! after the great father of creation, he took himself to his activity, he formed and supported the worlds by his energy and might.

2. All living and departed souls, are tied like buckets by the rope of their desire, and made to rise and fall in this old well of the world, by the law of their predetermined destiny (or Fate that binds Siva or Jove himself).

3. All beings proceeding from Brahmā, and entering the prison house of the world, have to be concentrated into the body of the air-born Brahmā; as all the waters of the sea have to be whirled into the whirlpool in the midst of the sea. (All things were contained in and produced from Brahmā the Demiurge).

4. Others are continually springing from the mind of Brahmā, like sparks of fire struck out of a red-hot iron; while many are flying to it as their common centre.

5. Rāma! all lives are as the waves in the ocean of the everlasting spirit of Brahma; they rise and fall in him according to his will.

6. They enter into the atmospheric air, as the smoke rises and enters the clouds, and are at last mixed up together by the wind, in the spirit

of Brahma.

7. They are then overtaken by the elementary particles, or atoms flying in the air, which lay hold on them in a few days; as the demons seize the host of gods with violence. (These become the living and embodied souls, joined with the many properties of the elements).

8. Then the air breathes the vital breath in these bodies; which infuses life and vigour in them.

9. Thus do living beings manifest themselves on earth, while there are others flying in the form of smoke as living spirits. (So the spiritualists view the spirits in the etherial clouds).

10. Some of them appear in their subtle elemental forms in their airy cells in the sky, and shine as bright as the beams of the luminous moon. (These are *lingadehas* or individual spiritual bodies).

11. Then they fall upon the earth like the pale moonbeams falling upon the milky ocean.

12. There they alight as birds in the groves and forests, and become stiffened by sipping the juice of fruits and flowers.

13. Then losing their aerial and bright forms of the moon-beams, they settle on those fruits and flowers: and suck their juice like infants hanging upon the breasts of their mothers. (These are the protozoa, the first and embryonic state of living beings).

14. The protozoa are strengthened by drinking the juice of the fruits, which are ripened by the light and heat of the sun, and then they remain in a state of insensibility; until they enter the animal body.

15. The animated animalcules, remain in the womb with their undeveloped desires; in the same manner as the unopening leaves, are contained in the seed of the *bata* or Indian fig tree.

16. All lives are situated in the Great God, as fire is inherent in the wood, and the pot resides in the earth; and it is after many processes that they have their full development.

17. One that has received no bodily form, and yet moves on without manifesting itself, is said to be a *satya* or spiritual being, and has a large scope of action (as the gods).

18. He is said to have a *satvika* birth, who gets his liberation in or after his life time; but whoever is obliged to be reborn by his acts, is said to belong to the *rājas-sātvika* class.

19. Any one of this class who is born to rule over others, becomes giddy with pride (*tamas*), he is said to be of the nature of ignorance *tāmasika*, and I will now speak of this class of beings.

20. Those who are born originally with their *sātvika* nature, are pure in their conduct and have never to be born again.

21. Men of *rāja-sātvika* temperament have to be reborn on earth; but being elevated by their reasoning powers, they have no more to be born in this nether world.

22. Those who have directly proceeded from the Supreme Spirit (without any intermixture of these natures), are men fraught with every quality, and are very rare on earth.

23. The various classes of *tāmasa* creatures of ignorance, are both insensible and speechless; and are of the nature of immovable vegetables and minerals, that need no description.

24. How many among the gods and men, have been reborn to the cares of the world, owing to the demerit of their past action; and I myself though fraught with knowledge and reason, am obliged to lead a life of the *rājasa-sātvika* kind (owing to my interference in society).

25. It is by your ignorance of the Supreme, that you behold the vast extension of the world; but by considering it rightly you will soon find all this to be but the One Unity.

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*Notes on the Suranika, Sātvika &c.*

1. The *Vidhyanika*; is the sphere of the eternal laws of God,

presided over by Brahmā, who is thence styled the Vidhi or dispensator of the laws of the creation of the mundane system.

2. The *Suranika*; is the sphere of the Supernatural powers or the divine agencies, governing and regulating the management of created nature. This is the angelic sphere of deities.

3. *Narānīka*; is the sphere of human being, consisting also of the subordinate orders of beings, placed under the dominion of man. This is the sublunary sphere wherewith we are concerned.

4. The *Sātvika*; are righteous men, endued with the quality of goodness.

5. The *Rājasika*; is the body politic, guided by the laws of society.

6. The *Tāmasika*; is the ignorant rabble, and infatuated people.

#### CHAPTER LXI.—*On Birth, Death and Existence.*

Argument. The Liberation of the *Rājasa-sātvika* natures, and description of knowledge and Indifference.

Vasishtha continued:—Those that are born with the nature of *Rājasa-sātvika*, remain highly pleased in the world, and are as gladsome in their faces, as the face of the sky with the serene light of the moon-beams.

2. Their faces are not darkened by melancholy, but are as bright as the face of heaven; they are never exposed to troubles, like the lotus flowers to the frost of night.

3. They never deviate from their even nature, but remain unmoved as the immovable bodies; and they persist in their course of beneficence, as the trees yield their fruits to all.

4. Rāma! the *rāja* and *sātva* natured man, gets his liberation in the same

manner, as the disk of the moon receives its ambrosial beams.

5. He never forsakes his mildness, even when he is in trouble; but remains as cool as the moon even in her eclipse. He shines with the lovely virtue of fellow-feeling to all.

6. Blessed are the righteous, who are always even tempered, gentle and as handsome as the forest trees, beset by creepers with clusters of their blossoms.

7. They keep in their bounds, as the sea remains within its boundaries, and are meek like yourself in their even tempers. Hence they never desire nor wish for any thing in the world.

8. You must always walk in the way of the godly, and not run to the sea of dangers; thus you should go on without pain or sorrow in your life.

9. Your soul will be as elevated as the *rājasa* and *sātvika* states, by your avoiding the ways of the ungodly, and considering well the teachings of the *sāstras*.

10. Consider well in your mind the frail acts, which are attended with various evils; and do those acts which are good for the three worlds, both in their beginning and end, and forever to eternity.

11. The intelligent think that as dangerous to them, and not otherwise; by reason of their being freed from narrow views, and the false spectres—the offspring of ignorance.

12. You should always consider in yourself for the enlightenment of your understanding, and say: O Lord! what am I, and whence is this multiplicity of worlds?

13. By diligently considering these subjects in the society of the wise and righteous, you must neither be engaged in your ceremonial acts, nor continue in your unnecessary practices of the rituals.

14. You must look at the disjunction of all things in the world from you (*i.e.* the temporaneousness of worldly things); and seek to associate with the righteous, as the peacock yearns for the rainy clouds.

15. Our inward egoism, outward body and the external world, are the three seas encompassing us one after the other. It is right reasoning only which affords the raft to cross over them, and bring us under the light of truth.

16. By refraining to think of the beauty and firmness of your exterior form, you will come to perceive the internal light of your intellect hid under your egoism; as the thin and connecting thread is concealed under a string of pearls. (The hidden thread underlying the links of souls, is termed *Sūtrātmā*.)

17. It is that eternally existent and infinitely extended blessed thread, which connects and stretches through all beings; and as the gems are strung to a string, so are all things linked together by the latent spirit of God.

18. The vacuous space of the Divine Intellect, contains the whole universe, as the vacuity of the air, contains the glorious sun; and as the hollow of the earth, contains an emmet.

19. As it is the same air which fills the cavity of every pot on earth, so it is the one and the same intellect and spirit of God, which fills, enlivens and sustains all bodies in every place. (The text says, "The Intellect knows no difference of bodies, but pervades alike in all").

20. As the ideas of sweet and sour are the same in all men, so is the consciousness of the Intellect alike in all mankind (*i.e.* we are all equally conscious of our intellectuality, as we are of the sweetness and sourness of things).

21. There being but one and only one real substance in existence, it is a palpable error of your ignorant folks to say, "this one exists, and the other perishes or vanishes away". (Nothing is born or extinct, but all exist in God. So is Malebranche's opinion of seeing all things in God).

22. There is no such thing, Rāma, which being once produced, is resolved into naught at any time; all these are no realities nor unrealities, but representations or reflexions of the Real One.

23. Whatever is visible and of temporary existence, is without any



perceptible substantiality of its own; it is only an object of our fallacy, beyond which it has no existence. (Hence they are no more than unrealities).

24. Why, O Rāma! should any body suffer himself to be deluded by these unrealities? All these accompaniments here, being no better than causes of our delusion.

25. The accompaniment of unrealities, tends only to our delusion here; and if they are taken for realities, to what good do they tend than to delude us the more. (It is better to let the unreal pass as unreal, than to take them for real, and be utterly deceived at last).

#### CHAPTER LXII.—*Speech of the Divine Messenger.*

Argument. Relation of the virtues of Rāma as dictated in the sāstras, and of the advancement of others, by means of good company and self-exertion.

The diligent and rationalistic inquirer after truth, has a natural aptitude to resort to the society of the sapient and good natured Guru, and discusses on matters of the sāstras by the rules of the sāstras he has learnt before and not talk at random.

2. It is thus by holding his argumentation on the abstruse science of yoga, with the good and great and unavaricious learned, that he can attain to true wisdom.

3. The man that is thus acquainted with the true sense of the Sāstra, and qualified by his habit of dispassionateness in the society of holy men, shines like yourself as the model of intelligence.

4. Your liberal mindedness and self-reliance, combined with your cool-headedness and all other virtues, have set you above the reach of misery and all mental affliction; and also freed you from future transmigration, by your attainment of liberation in this life.

5. Verily have you become as the autumnal sky, cleared of its gloomy clouds; you are freed from worldly cares, and fraught with the best and highest wisdom.

6. He is truly liberated, whose mind is freed from the fluctuations of its thoughts, and the flights and fumes of its thickening fancies, and ever crowding particulars. (The ultimate generalization of particulars into unity, is reckoned the highest consummation of man).

7. Henceforward will all men on earth, try to imitate the noble disposition of the equanimity of your mind, which is devoid of its passions of love and hatred, as also of affection and enmity.

8. Those who conform with their customs of the country, and conduct themselves in the ordinary course of men in their outward demeanour, and cherish their inward sentiments in the close recesses of their bosoms, are reckoned as truly wise, and are sure to get over the ocean of the world on the floating raft of their wisdom.

9. The meek man who has a spirit of universal toleration like thine, is worthy of receiving the light of knowledge; and of understanding the import of my sayings.

10. Live as long as you have to live in this frail body of yours, and keep your passions and feelings under the sway of your reason; act according to the rules of society, and keep your desires under subjection.

11. Enjoy the perfect peace and tranquillity of the righteous and wise, and avoid alike both the cunning of foxes and silly freaks of boys.

12. Men who imitate the purity of the manners and conduct of those, that are born with the property of goodness, acquire in process of time the purity of their lives also. (Men become virtuous by imitation of virtuous examples).

13. The man who is habituated in the practice of the manners, and the modes of life of another person, is soon changed to that mode of life, though it be of a different nature, or of another species of being. (Habit is second nature).

14. The practices of past lives accompany all mankind in their succeeding births, as their preordained destiny; and it is only by our vigorous efforts that we are enabled to avert our fates, in the manner of princes overcoming the hostile force, by greater might of their own.

15. It is by means of patience only, that one must redeem his good sense; and it is by patient industry alone, that one may be advanced to a higher birth from his low and mean condition.

16. It is by virtue of their good understanding, that the good have attained their better births in life; therefore employ yourself, O Rāma! to the polishing of your understanding.

17. The godfearing man is possessed of every good, and exerts his efforts for attainment of godliness; it is by means of manly efforts only, that men obtain the most precious blessings.

18. Those of the best kind on earth, long for their liberation in future, which also requires the exertion of devotion and meditation for its attainment.

19. There is nothing in this earth, below, or in the heaven of the celestials above, which is unattainable to the man of parts, by means of his manly efforts.

20. It is impossible for you to obtain the object of your desire, without the exercise of your patience and dispassionateness, and the exertion of your prowess and austerities of *Brahmacharya*. Nor is it possible to succeed in anything without the right use of reason.

21. Try to know yourself, and do good to all creatures by your manliness; employ your good understanding to drive all your cares and sorrows away; and you will thus be liberated from all pain and sorrow.

22. O Rāma! that art fraught with all admirable qualities, and endued with the high power of reason; keep thyself steady in the acts of goodness, and never may the erroneous cares of this world betake thee in thy future life.

## YOGA VĀSISHTHA.—BOOK V.

### THE UPASAMA KHANDA ON QUIETISM.

#### CHAPTER I.—*The Āhnika or Daily Ritual.*

Argument. The Book on calm quiet and rest, necessarily follows those of Creation and sustentation; as the sleeping time of night succeeds the working time of the Day, and as the rest of God followed his work of Creation and supportance.

Vasishtha said:—Hear me, Rāma, now propose to you the subject of quietude or rest, which follows that of Existence and sustentation of the universe; and the knowledge of which will lead you to *nirvāna* or final extinction (as the evening rest, leads to sound sleep at night, and quietude is followed by quietus).

2. Vālmīki says:—As Vasishtha was delivering his holy words, the assembly of the princes remained, as still as the starry train, in the clear sky of an autumnal night.

3. The listening princes looking in mute gaze, at the venerable sage amidst the assembly, resembled the unmoving lotuses looking at the luminous sun from their breathless beds.

4. The princesses in the harem forgot their joviality, at hearing the sermon of the sage; and their minds became as cool and quiet as in the long absence of their consorts.

5. The fanning damsels with flappers in their hands, remained as still as a flock of flapping geese resting on a lotus-bed; and the jingling of the gems and jewels on their arms, ceased like the chirping of birds on the trees at night.

6. The princes that heard these doctrines, sat reflecting on their hidden meanings, with their index fingers sticking to the tip of their noses in thoughtfulness; and others pondered on their deep sense, by laying the fingers on their lips.

7. The countenance of Rāma flushed like the blushing lotus in the morning, and it brightened by casting away its melancholy, as the sun shines by dispelling the darkness of night.

8. The king of kings—Dasaratha felt as delighted in hearing the lectures of Vasishtha, as the peacock is gladdened at the roaring of raining clouds.

9. Sarana the king's minister removed his apish fickle mind from his state affairs, and applied it intensely to attend to the teachings of the sage.

10. Laxmana who was well versed in all learning, shone as a digit of the bright crescent moon, with the internal light of Vasishtha's instructions, and the radiance of his Spiritual knowledge.

11. Satrugna the subduer of his enemies, was so full of delight in his heart at the teaching of the sage; that his face glowed with joy, like the full moon replete with all her digits.

12. The other good ministers, whose minds were absorbed in the cares of state affairs; were set at ease by the friendly admonition of the sage, and they glowed in their hearts like lotus-buds expanded by the sunbeams.

13. All the other chiefs and sages, that were present in that assembly, had the gems of their hearts purged of their dross by the preachings of Vasishtha; and their minds glowed with fervour from his impressive speech.

14. At this instant there rose the loud peal of conch shells, resembling the full swell of the sounding main, and the deep and deafening roar of summer clouds, filling the vault of the sky, and announcing the time of midday service. (The *trisanthya* services are performed at the rising, setting and vertical sun).

15. The loud uproar of the shells, drowned the feeble voice of the *muni* under it, as the high sounding roar of rainy clouds, puts down the notes of the sweet cuckoo. (It is said, the cuckoo ceases to sing in the rains). [Sanskrit: bhabram kritam kritam maunam kokileh jaladāgame.]

16. The *muni* stopped his breath and ceased to give utterance to his speech; because it is in vain to speak where it is not heeded or listened to. (The wise should hold their tongue, when it has lost its power to hold people by their ears).

17. Hearing the midday shout, the sage stopped for a moment, and then addressed to Rāma! after the hubbub was over and said:—

18. Rāma! I have thus far delivered to you my daily lecture for this day; I will resume it the next morning, and tell you all that I have to say on the subject.

19. It is ordained for the twice born classes to attend to the duties of their religion at midday; and therefore it does not behove us to swerve from discharging our noonday services at this time.

20. Rise therefore, O fortunate Rāma! and perform your sacred ablutions and divine services, which you are well acquainted with, and give your alms and charities also as they are ordained by law.

21. Saying so, the sage rose from his seat with the king and his courtiers, and resembled the sun and moon, rising from the eastern mountain with their train of stars.

22. Their rising made the whole assembly to rise after them, as a gentle breeze moves the bed of lotuses, with their nigrescent eyes of the black bees sitting upon them.

23. The assembled princes rose up with their crowned heads, and they marched with their long and massive arms like a body of big elephants of the Vindhyan hills with their lubberly legs.

24. The jewels on their persons rubbed against each other, by their pushing up and down in hurry, and displayed a blaze like that of the reddened clouds at the setting sun.

25. The jingling of the gems on the coronets, resembled the humming of bees; and the flashing rays of the crowns, spread the various colours of the rainbow around.

26. The beauties in the court hall resembling the tender creepers, and holding the chowry flappers like clusters of blossoms in their leaf-like palms, formed a forest of beauties about the elephantine forms of the brave princes. (It means the joint egress of a large number of damsels employed to fan the princes in the Court hall).

27. The hall was emblazoned with the rays of the blazing bracelets, and seemed as it was strewn over with the dust of *mandāra* flowers, blown away by the winds.

28. There were crystal cisterns of pure water, mixed with ice and pulverized camphor; and the landscape around was whitened by the *kusa* grass and flowers of autumn.

29. The gems hanging down the head-dresses of the princes, cast a reddish colour over the hollow vault of the hall; and appeared as the evening twilight preceding the shade of night, which puts an end to the daily works of men.

30. The fair faces of the fairy damsels, were like lotuses floating on the watery lustre of the strings of pearls pendant upon them; and resembling the lines of bees fluttering about the lotuses; while the anklets at their feet, emitted a ringing sound as the humming of bees.

31. The large assemblage of the princes, rose up amidst the assembled crowds of men; and presented a scene never seen before by the admiring people.

32. The rulers of the earth bowed down lowly before their sovereign, and departed from his presence and the royal palace in large bodies; likening the waves of the sea, glistening as rainbows by the light of their gemming ornaments.

33. The chief minister Sumantra and others, that were best acquainted with royal etiquette, prostrated themselves before their king and the holy sage, and took their way towards the holy stream; for performance of their sacred ablutions.

34. The Rishis Vāmadeva, Viśvāmitra and others, stood in the presence of Vasishtha; and waited for his leave to make their departure.

35. King Dasaratha honored the sages one by one, and then left them to attend to his own business.

36. The citizens returned to the city, and the foresters retired to their forests, the aerials flew in the air, and all went to their respective abodes for rejoining the assembly on the next morning.

37. The venerable Viśvāmitra, being besought by the king and Vasishtha, stayed and passed the night at the abode of the latter.

38. Then Vasishtha being honoured by all the princes, sages and the great Brāhmanas, and adored by Rāma and the other princes of king Dasaratha's royal race:—

39. Proceeded to his hermitage, with the obeisance of the assembled crowd on all sides; and followed by a large train, as the god Brahmā is accompanied by bodies of the celestials.

40. He then gave leave to Rāma and his brother-princes, and to all his companions and followers, to return to their abodes from his hermitage in the woods.

41. He bade adieu to the aerial, earthly and the subterraneous beings, that kept company with him with their encomiums on his merits; and then entering his house, he performed his Brāhmanical rites with a duteous disposition.

## CHAPTER II.—*Rāma's Recapitulation of Vasishtha's Lectures.*

Argument. Performance of Daily Rites, and Rāma's Reflection of Vasishtha's Teaching at night.

Vālmīki continued his relation to Bharadvāja and said:—After the



moon-bright princes had got to their residence, they discharged their daily services according to the diurnal ritual.

2. Even Vasishtha and the other saints, sages, and Brāhmans not excepting the king and the princes, were all engaged in their holy services at their own houses.

3. They bathed in the sacred streams and fountains, filled with floating bushes of lotuses and other aquatic plants, and frequented by the ruddy geese, cranes and storks on their border.

4. After they had performed their ablutions, they made donations of lands and kine, of seats and beddings and of sesamum grains, with gold and gems, and food and raiments to the holy Brāhmans.

5. They then worshipped the gods Vishnu and Siva in their temples, and made oblations to the sun and regents of the skies in their own houses, with offerings of gold and gems; which are sacred to particular deities and the planets. (Particular gems and metals are sacred to their presiding divinities).

6. After their offerings were over, they joined with their sons and grandsons, friends, and relatives, and their guests also, in partaking of their lawful food. (Unlawful food is hateful to the faithful).

7. Shortly after this, the daylight faded away at the eighth watch (yamārdha) of the day; and the charming scene of the city began to disappear from sight.

8. The people then employed themselves to their proper duties at the decline of the day, and betook to their evening service with the failing beams of the setting sun.

9. They recited their evening hymn (Sandhyā), repeated their *japamantras*, and uttered their prayer for the forgiveness of sins (*agha marshana*); they read aloud their hymns and sang their evening song of praise.

10. Then rose the shade of night to allay the sorrow of lovelorn damsels, as the moon arose from the milky ocean of the east, to cool the heat of the setting sun.

11. The princes of Raghu's race then reclined on their downy and flowery beds, sprinkled over with handfuls of camphor powder, and appearing as a sheet of spreading moon-light.

12. The eyes of all men were folded in sleep, and they passed the live-long night as a short interval; but Rāma kept waking in his bed, meditating on all things he had heard from the sage.

13. Rāma continued to reflect on the lectures of Vasishtha, which appeared as charming to him, as the cry of the parent elephant, is gladsome to its tender young (karabha).

14. What means this wandering of ours, said he, in this world, and why is it that all these men and other animals, are bound to make their entrances and exits in this evanescent theatre?

15. What is the form of our mind and how is it to be governed? What is this illusion (Māyā) of the world, whence hath its rise and how is it to be avoided?

16. What is the good or evil of getting rid of this illusion, and how does it stretch over and overpower on the soul, or is made to leave it by any means in our power?

17. What does the *muni* say with regard to the means, and effect of curbing the appetites of the mind? What does he say regarding the restraining of our organs, and what about the tranquillity of the soul?

18. Our hearts and minds, our living souls and their delusion, tend to stretch out the phenomenal world before us; and our very souls make a reality of the unreal existence.

19. All these things are linked together in our minds, and are weakened only by the weakening of our mental appetites. But how are these to be avoided in order to get rid of our misery.

20. The slender light of reason is over-shadowed, like a single crane in the air, by the dark cloud of passions and appetites; how am I then to distinguish the right from wrong, as the goose separates the milk from the water?

21. It is as hard to shun our appetites on the one hand, as it is impossible to avoid our troubles here, without the utter annihilation of our appetency. Here is the difficulty in both ways.

22. Again the mind is the leader to our spiritual knowledge on the one hand, and our seducer also to worldliness on the other. We know not which way to be led by it. The difficulty is as great as a man's mounting on a mountain, or a child's escaping from the fear of a yaksha.

23. All worldly turmoil is at an end, upon one's attainment of true felicity; as the anxieties of a maiden are over, after she has obtained a husband.

24. When will my anxieties have their quietism, and when will my cares come to an end? When will my soul have its holiness, and my mind find its rest from acts of merit and demerit?

25. When shall I rest in that state of bliss, which is as cooling and complete in itself; as the full-moon with all her digits, and when shall I rove about the earth at large, free from worldly cares and ties?

26. When will my fancy stop from its flight, and concentrate into the inward soul? When will my mind be absorbed in the Supreme soul, like the turbulent wave subsiding in the breast of the quiet sea?

27. When shall I get over this wide ocean of the world, which is disturbed by the turbulent waves of our desires, and is full of the voracious crocodiles of our greedy avarice, and get rid of this feverish passion?

28. When shall I rest in that state of complete quiescence and unfeelingness of my mind, which is aimed at by the seekers of liberation, and the all-tolerant and indifferent philosopher.

(It is the sullen apathy of stoicism, which constitutes the true wisdom and happiness of asceticism also).

29. Ah! when will this continuous fever of my worldliness abate, which has irritated my whole body by its inward heat, and deranged my humours out of their order!

30. When will this heart of mine cease to throb from its cares, like the light of the lamp ceasing to flutter without the wind; and when will my understanding gain its light, after dispersion of the gloom of my ignorance.

31. When will these organs and members of my body, have their respite from their incessant functions; and when will this parched frame of mine get over the sea (flame?) of avarice, like the phoenix rising from its ashes.

32. When will the light of reason like the clear atmosphere of the autumnal sky, dispel this dark cloud of my ignorance, that envelopes my heavenly essence under the veil of this sorry and miserable form.

33. Our minds are filled with the weeds of the mandāra plants of the garden of paradise (*i.e.* desiring the enjoyments of heaven). But my soul pants for its restitution in the Supreme spirit.

34. The dispassionate man is said to be set in the pure light of reason; it is therefore that passionless state of my mind which I long to attain.

35. But my restless mind has made me a prey to the dragon of despair, and I cry out in my sorrow, O my father and mother! help me to get out of this difficulty.

36. I exclaim also saying:—O my sister understanding! condescend to comply with the request of thy poor brother; and consider well the words of the wise sage for our deliverance from misery.

37. I call thee also, O my good sense to my aid, and beg of thee, O progeny of thy virtuous mother! to remain firm by my side, in my struggle of breaking the bonds of the world.

38. Let me first of all reflect on the sayings of the sage on Resignation (Vairāgya), and then on the conduct of one who longs for his liberation, and next about the creation of the world, (in the Srishti Prakarana).

39. Let me remember afterwards all that he has said on the Existence of

the universe (Sthiti Prakarana), together with its beautiful illustrations; all of which are replete with sound wisdom and deep philosophy.

40. Although a lesson may be repeated a hundred times over, it proves to be of no effect, unless it is considered with good understanding and right sense of its purport. Otherwise it is as the empty sound of autumn clouds without a drop of rain.

### CHAPTER III.—*Description of the Royal Assembly.*

Argument. The Meeting of the next morning, and the concourse of attendants.

Vālmīki continued:—Rāma passed in this manner the livelong night, in his lengthened chain of reflection; and in eager expectation of dawn, as the lotus longs for the rising sun at day break.

2. Gradually the stars faded away at the appearance of aurora in the east, and the face of the sky was dimly pale, before it was washed over with the white of twilight.

3. The beating of the morning and the alarm of trumpets, roused Rāma from his reverie; and he rose with his moonlike face, blooming as the full-blown lotus in its leafy bed.

4. He performed his morning ablution and devotion, and joined with his brothers and a few attendants, in order to repair to the hermitage of the sage Vasishtha.

5. Having arrived there, they found the sage entranced in his meditation in his lonely solitude; and lowly bent down their heads before him from a respectful distance.

6. After making their obeisance, they waited on him in the compound, until the twilight of morning brought the day-light over the face of the sky.

7. The princes and chiefs, the saints, sages and Brāhmans, thronged in that hermitage, in the manner of the celestials meeting at the empyrean of Brahmā.

8. Now the abode of Vasishtha was full of people, and the crowds of the cars, horses and elephants waiting at the outside, made it equal to a royal palace in its grandeur.

9. After a while the sage rose from his deep meditation, and gave suitable receptions to the assembled throng that bowed down before him.

10. Then Vasishtha accompanied with Viswāmitra, and followed by a long train of *munis* and other men, came out of the hermitage, and ascended and sat in a carriage, in the manner of the lotus-born Brahmā sitting on his lotus seat.

11. He arrived at the palace of Dasaratha, which was surrounded by a large army on all sides, and alighted there from his car, as when Brahmā descends from his highest heaven to the city of Indra, beset by the whole host of the celestials.

12. He entered the grand court hall of the king, and was saluted by the courtiers lowly bending down before him; as when the stately gander enters a bed of lotuses, amidst a body of aquatic birds (all staring at him).

13. The king also got up, and descended from his high throne; and then advanced three paces on barefoot to receive the venerable sage.

14. Then there entered a large concourse of chiefs and princes, with bodies of saints and sages and Brāhmans and hori, potri priests.

15. The minister Sumantra and others came next with the learned pandits Saumya and others; and then Rāma and his brothers followed them with the sons of royal ministers.

16. Next came the ministerial officers, the ministerial priests (hotripotris), and the principal citizens, with bodies of the Mālava wrestlers and servants of all orders, and townsmen of different professions.

17. All these took their respective seats, and sat in the proper order of their ranks, and kept looking intently on the sage Vasishtha, with their uplifted heads and eyes.

18. The murmur of the assembly was hushed, and the recitation of the panegyrist was at a stop; the mutual greetings and conferences were at an end, and there ensued a still silence in the assembly.

19. The winds wafted the sweet fragrance from the cups of full blown lotuses; and scattered the dulcet dust of the filaments in the spacious hall.

20. The clusters of flowers hung about the hall, diffused their odours all around; and the whole court house seemed, as it were sprinkled over with perfumes of all sorts.

21. The queens and princesses sat at the windows, and upon their couches in the inner apartment, which was strewn over with flowers, and beheld the assemblage in the outer hall.

22. They saw everything by the light of the sun, which shed upon their open eyes through the net work on the windows; and also by the radiance of the gems, which sparkled on their delicate persons. The attendant women remained silent, and without waving their fans and chowries (for fear of the sounding bracelets on their arms).

23. The earth was sown with orient pearls by the dawning sun-beams, and the ground was strewn over with flowers glistening at the sun-light. The lightsome locusts did not light upon them, thinking them to be sparks of fire, but kept hovering in the midway sky as a body of dark and moving cloud.

24. The respectable people sat in mute wonder, to hear the holy lectures of Vasishtha; because the agreeable advice, which is derived from the society of the good, is beyond all estimation.

25. The Siddhas, Vidyādhara, saints, Brāhmans and respectable men, gathered from all sides of the sky and forests, and from all cities and towns round about Vasishtha, and saluted him in silence, because deep veneration is naturally mute and wanting in words.

26. The sky was strewn over with the golden dust, borne by the fluttering bees from the cups of farinaceous lotuses; wherein they were enclosed at night; and the soft airs blew sonant with the tinkling sounds of ringing bells, hanging in strings on the doorways of houses. (The Gloss says: it is usual in Nepal and at Deccan, to suspend strings of small bells over the gate ways).

27. The morning breeze was now blowing with the fragrance of various flowers, and mixing with the perfume of the sandal paste; and making the bees fly and flutter on all sides, with their sweet humming music.

#### CHAPTER IV.—*Inquiries of Rāma.*

Argument. Dasaratha's Praise of Vasishtha's speech, and Rāma's Queries by behest of the sage.

Vālmīki continued:—Then king Dasaratha made this speech to the chief of sages, and spoke in a voice sounding as a deep cloud, and in words equally graceful as they were worthy of confidence.

2. Venerable sir, said he, your speech of yesterday bespeaks of your intellectual light, and your getting over all afflictions by your extremely emaciating austerities.

3. Your words of yesterday, have delighted us by their perspicacity and gracefulness, as by a shower of enlivening ambrosia.

4. The pure words of the wise, are as cooling and edifying of the inward soul; as the clear and nectarious moon-beams, serve both to cool and dispel the gloom of the earth.

5. The good sayings of the great, afford the highest joy resulting from their imparting a knowledge of the Supreme, and by their dispelling the gloom of ignorance all at once.

6. The knowledge of the inestimable gem of our soul, is the best light



that we can have in this world; and the learned man is as a tree beset by the creepers of reason and good sense.

7. The sayings of the wise serve to purge away our improper desires and doings, as the moon-beams dispel the thick gloom of night.

8. Your sayings, O sage, serve to lessen our desires and avarice which enchain us to this world, as the autumnal winds diminish the black clouds in the sky.

9. Your lectures have made us perceive the pure soul in its clear light, as the eye-salve of antimony (collyrium anticoni nigrum); makes the born-blind man to see the pure gold with his eyes.

10. The mist of worldly desires, which has overspread the atmosphere of our minds, is now beginning to disperse by the autumnal breeze of your sayings.

11. Your sayings of sound wisdom, O great sage! have poured a flood of pure delight into our souls, as the breezy waves of nectarious water, or the breath of mandāra flowers infuse into the heart.

12. O my Rāma! those days are truly lightsome, that you spend in your attendance on the wise; otherwise the rest of the days of one's lifetime, are indeed darksome and dismal.

13. O my lotus-eyed Rāma! propose now what more you have to know about the imperishable soul, as the sage is favourably disposed to communicate everything to you.

14. After the king had ended his speech, the venerable and high-minded sage Vasishtha, who was seated before Rāma, addressed him saying:—

15. Vasishtha said:—O Rāma—the moon of your race, do you remember all that I have told you ere this, and have you reflected on the sense of my sayings from first to the last.

16. Do you recollect, O victor of your enemies? the subject of creation, and its division into the triple nature of goodness &c.; and their subdivision into various kinds?

17. Do you remember what I said regarding the One in all, and not as the all, and the One Reality ever appearing as unreality; and do you retain in your mind the nature and form of the Supreme Spirit, that I have expounded to you?

18. Do you, O righteous Rāma, that art deserving of every praise, bear in your mind, how this world came to appear from the Lord God of all?

19. Do you fully retain in your memory the nature of illusion, and how it is destroyed by the efforts of the understanding; and how the Infinite and Eternal appears as finite and temporal as space and time? (These though infinite appear limited to us).

20. Do you, O blessed Rāma! keep in your mind, that man is no other than his mind, as I have explained to you by its proper definition and arguments?

21. Have you, Rāma! considered well the meanings of my words, and did you reflect at night the reasonings of yesterday in your mind? (As it behoves us to reflect at night on the lessons of the day).

22. It is by repeated reflection in the mind, and having by heart what you have learnt, that you derive the benefit of your learning, and not by your laying aside of the same in negligence.

23. You are then only the proper receptacle of a rational discourse and a holy sermon, when you retain them like brilliant pearls in the chest of your capacious and reasoning breast.

24. Vālmīki said:—Rāma being thus addressed by the sage—the valiant progeny of the lotus-seated Brahmā, found his time to answer him in the following manner. (Vasishtha's valour is described in his services to king Sudāsa).

25. Rāma replied:—you Sir, who are acquainted with all sāstras and creeds have expounded to me, the sacred truths, and I have, O noble Sir, fully comprehended their purport.

26. I have deposited every thing verbatim that you said in the casket of my heart, and have well considered the meaning of your words during the stillness of my sleepless nights.

27. Your words like sun-beams dispel the darkness of the world, and your radiant words of yesterday, delighted me like the rays of the rising sun.

28. O great sir, I have carefully preserved the substance of all your past lectures in my mind, as one preserves the most valuable and brilliant gems in a casket.

29. What accomplished man is there, that will not bear on his head the blessings of admonitions, which are so very pure and holy, and so very charming and delightful at the same time?

30. We have shaken off the dark veil of the ignorance of this world, and have become as enlightened by your favor, as the days in autumn after dispersion of rainy clouds.

31. Your instructions are sweet and graceful in the first place (by the elegance of their style); they are edifying in the midst (by their good doctrines); and they are sacred by the holiness they confer at the end.

32. Your flowery speech is ever delightful to us, by the quality of its blooming and unfading beauty, and by virtue of its conferring our lasting good to us.

33. O sir, that are learned in all s̄āstras, that art the channel of the holy waters of divine knowledge, that art firm in thy protracted vows of purity, do thou expurgate us of the dross of our manifold sins by your purifying lectures.

#### CHAPTER V.—*Lecture on Tranquillity of the Soul and Mind.*

Argument. The existence of the world in ignorant minds, and tranquillity of the spirit.

Vasishtha said:—Now listen with attention the subject of quietism for your own good, wherein you will find the best solutions (of many

questions adduced before).

2. Know Rāma, this world to be a continuous illusion, and to be upheld by men of *rājasa* and *tāmasa* natures, consisting of the properties of action and passions or ignorance, that support this illusory fabric, as the pillars bear up a building.

3. Men born with the *sātvika* nature of goodness like yourself, easily lay aside this inveterate illusion, as a snake casts off its time-worn skin (slough).

4. But wise men of good dispositions (or *sātvika* natures), and those of the mixed natures of goodness and action (*rājasa-sātvika*), always think about the structure of the world, and its prior and posterior states (without being deluded by it).

5. The understandings of the sinless and which have been enlightened by the light of the *sāstras*, or improved in the society of men or by good conduct, become as far sighted as the glaring light of a torch.

6. It is by one's own ratiocination, that he should try to know the soul in himself; and he is no way intelligent, who knows not the knowable soul in himself.

7. The intelligent polite, wise and noble men, are said to have the nature of *rājasa-sātvika* (or the mixed nature of goodness and action) in them; and the best instance of such a nature is found, O Rāma! in thy admirable disposition.

8. Let the intelligent look into the phenomena of the work themselves, and by observing what is true and untrue in it, attach themselves to the truth only.

9. That which was not before, nor will be in being at the end, is no reality at all but what continues in being both at first and last, is the true existence and naught besides.

10. He whose mind is attached to aught, which is unreal both at first and at last, is either an infatuated fool or a brute animal, that can never be brought to reason.

11. It is the mind that makes the world and stretches it as in its imagination; but upon a comprehensive view (or closer investigation) of it, the mind is in its nothingness.

12. Rāma said:—I am fully persuaded to believe, sir, that the mind is the active agent in this world, and is subject to decay and death (like the other organs of sensation).

13. But tell me sir, what are the surest means of guarding the mind from illusion, because you only are the sun to remove the darkness of Raghu's race.

14. Vasishtha replied:—The best way to guard the mind from delusion, is first of all the knowledge of the sāstras, and next the exercise of dispassionateness, and then the society of the good, which lead the mind towards its purity.

15. The mind which is fraught with humility and holiness, should have recourse to preceptors who are learned in philosophy.

16. The instruction of such preceptors, makes a man to practice his rituals at first, and then it leads the mind gradually to the abstract devotion of the Most-Holy.

17. When the mind comes to perceive by its own cogitation, the presence of the supreme spirit in itself; it sees the universe spread before it as the cooling moonbeams.

18. A man is led floating as a straw on the wide ocean of the world, until it finds its rest in the still waters under the coast of reason.

19. Human understanding comes to know the truth by means of its reasoning, when it puts down all its difficulties, as the pure water gets over its sandy bed.

20. The reasonable man distinguishes the truth from untruth, as the goldsmith separates the gold from ashes; but the unreasonable are as the ignorant, incapable to distinguish the one from the other.

21. The divine Spirit is imperishable after it is once known to the human soul; and there can be no access of error into it, as long as it

is enlightened by the light of the holy spirit.

22. The mind which is ignorant of truth, is ever liable to error, but when it is acquainted with truth, it becomes freed from its doubts; and is set above the reach of error.

23. O ye men! that are unacquainted with the divine spirit, you bear your souls for misery alone; but knowing the spirit, you become entitled to eternal happiness and tranquillity.

24. How are ye lost to your souls by blending with your bodies, expand the soul from under the earthly frame, and you will be quite at rest with yourselves.

25. Your immortal soul has no relation to your mortal bodies, as the pure gold bears no affinity to the earthen crucible in which it is contained.

26. The Divine Spirit is distinct from the living soul, as the lotus flower is separate from the water which upholds it; as a drop of water is unattached to the lotus-leaf whereon it rests. My living soul is crying to that Spirit with my uplifted arms, but it pays no heed to my cries.

27. The mind which is of a gross nature, resides in the cell of the body, like a tortoise dwelling in its hole; it is insensibly intent upon its sensual enjoyments, and is quite neglectful about the welfare of the soul.

28. It is so shrouded by the impervious darkness of the world, that neither the light of reason, nor the flame of fire, nor the beams of the moon, nor the gleams of a dozen of zodiacal suns, have the power to penetrate into it.

29. But the mind being awakened from its dormancy, begins to reflect on its own state; and then the mist of its ignorance flies off, like the darkness of the night at sun-rise.

30. As the mind reclines itself constantly on the downy bed of its meditation, for the sake of its enlightenment; it comes to perceive this world to be but a vale of misery.

31. Know Rāma! the soul to be as unsullied by its outer covering of the body, as the sky is unsoiled by the clouds of dust which hide its face; and as the petals of the lotus are untainted by the dew-drops, falling upon them at night. (No liquid is attached to the oily surface of lotus-leaves).

32. As dirt or clay clinging to the outer side of a gold ornament, cannot pierce into the inside; so the gross material body is attached outside the soul, without touching its inside.

33. Men commonly attribute pleasure and pain to the soul; but they are as separate from it, as the rain drops and the flying dust, are afar and apart from the sky.

34. Neither the body nor the soul is subject to pain or pleasure, all which relate to the ignorance of the mind; and this ignorance being removed, it will be found that they appertain to neither. (The mind alone is subject to both through its ignorance; but the philosophic mind knows all partial evils sarvārti, to be universal good).

35. Take not to your mind O Rāma! the pain or pleasure of either; but view them in an equal light, as you view things in the tranquillity of your soul.

36. All the outspreading phenomena of the world, which are beheld all about us, are as the waves of the boundless ocean of the Divine Spirit; or as the gaudy train of the peacock, displayed in the sphere of our own souls. (So the mind displays its thoughts in a train).

37. The bright substance of our soul, presents to us the picture of creation, as a bright gem casts its glare to no purpose; but by its own nature. (And so the mind deals with its dreams in vain).

38. The spirit and the material world, are not the same thing; the spirit is the true reality, and the duality of the world, is only a representation or counterpart of the Spirit.

39. But Brahma, is the whole totality of existence, and know the universe as the expansion of the universal soul; therefore O Rāma! give up your error of the distinction of one thing from another (lit.: such

as I am this one, and the other is another).

40. There can be no distinction, Rāma, in the everlasting and all extensive plenum of Brahma; as there is no difference in the whole body of water of the wide extended ocean.

41. All things being one and alike in the self-same substratum of the Supreme Soul, you cannot conceive of there being any other thing (a duality) in it, as you cannot imagine a particle of frost to abide in the fire.

42. By meditating on the Supreme Soul in yourself, and by contemplation of the intelligent Spirit in your own intellect, you will find the glory of the Supreme Spirit, shining brightly in your pure spirit.

43. Therefore ease your mind, O Rāma! and know that there is no mistake nor error in your believing the all as one; and that there is no new birth or a new born being (in the world), but all that is or has come to existence, is ever existent in the Supreme.

44. Ease yourself, O Rāma! by knowing that there is no duality (save the Unity of God); and that there is no contrariety of things (as that of heat and cold), except their oneness in the Divine monism. Then knowing yourself as a spiritual being, and situated in the purity of Divine essence, you shall have no need of devotion or adoration (in order to appease or unite yourself with the Deity). And knowing also that you are not separated from God, forsake all your sorrow (to think of your helpless state).

45. Be tolerant, composed and even-minded; remain tranquil, taciturn and meek in your mind; and be as a rich jewel, shining with your internal light. Thus you will be freed from the feverish vexations of this worldly life.

46. Be rational and dispassionate and calm in your desire; remain sober minded and free from ardent expectations; and rest satisfied with what you get of your own lot, in order to be freed from the feverish heat of worldliness.

47. Be unimpassioned and unperturbed with earthly cares; be pure and sinless, and neither be penurious nor prodigal, if you will be freed



from the fever heat of this world.

48. Be free from all anxiety, O Rāma! by your obtaining of that good which the world cannot give, and which satisfies all our earthly wants. Have this supermundane bliss, O Rāma, and be as full as the ocean, and free from the feverish cares of this world.

49. Be loosened from the net of thy loose desires, and wipe off the unguent of delusive affections from thy eyes: let thy soul rest satisfied with thyself, and be freed from the feverish anxieties of the world.

[Sanskrit: bikalpajāla nirmukta māyānjanārbbrjitah |  
atmanātmanitthaptātmavijbarobarāghava || 46 ||]

50. With your spiritual body reaching beyond the unbounded space, and rising above the height of the highest mountain, be freed from the feverish and petty cares of life.

51. By enjoyment of what you get (as your lot), and by asking of naught of any body anywhere; by your charity rather than your want or asking of it, you must be free from the fever of life.

52. Enjoy the fulness of your soul in yourself like the sea, and contain the fulness of your joy in your own soul like the full moon. Be self-sufficient with the fulness of your knowledge and inward bliss.

53. Knowing this world as unreal as a pseudoscopic sight, no wise man is misled to rely in its untruthful scenes. So you Rāma, that are knowing and a visionary, and are sane and sound headed, and of enlightened understanding, must be always charming with your perfect ease from sorrow and care.

54. Now Rāma! reign over this unrivalled sovereignty, by the direction of your sovran Sire, and manage well everything under your own inspection. This kingdom is fraught with every blessing, and the rulers are all loyal to their king. Therefore you must neither leave out to do what is your duty, nor be elated with your happy lot of royalty.

## CHAPTER VI.—*Lecture on the Discharge of Duty.*

Argument. Effect of Acts, Transmigration of souls and their Liberation in Life time.

Vasishtha continued:—In my opinion, a man is liberated who does his works from a sense of his duty, and without any desire of his own or sense of his own agency in it. (Here subjection to allotted duty, is said to be his freedom; but that to one's own desire or free choice, is called to be his bondage and slavery).

2. Who so having obtained a human form, is engaged in acts out of his own choice and with a sense of his own agency, he is subjected to his ascension and descension to heaven and hell by turns (according to the merit or demerit of his acts, while there is no such thing in the doing of his duty).

3. Some persons who are inclined to undutious (or illegal) acts, by neglecting the performance of their destined (or legal) duties, are doomed to descend to deeper hells, and to fall into greater fears and torments from their former states.

4. Some men who are fast bound to the chain of their desires, and have to feel the consequences of their acts, are made to descend to the state of vegetables from their brutal life, or to rise from it to animal life again.

5. Some who are blessed with the knowledge of the Spirit, from their investigation of abstruse philosophy, rise to the state of monism (Kaivalya); by breaking through the fetters of desire. (*Kaivalya* is the supreme bliss of God in his solity, to which the divine sage aspires to be united. Or it is the complete unity with oneself irrespective of all connections).

6. There are some men, who after ascending gradually in the scale of their creation in former births, have obtained their liberation in the present life of *rājas-sātvika* or active goodness.

7. Such men being born again on earth, assume their bright qualities

like the crescent moon, and are united with all prosperity, like the Kurchi plant which is covered with blossoms in its flowering time of the rainy season. (The good effects of former acts, follow a man in his next birth).

8. The merit of prior acts follows one in his next state, and the learning of past life meets a man in his next birth, as a pearl is born in a reed. (A particular reed is known to bear pearly seeds within them, well known by the name of *Vansalochana*).

9. The qualities of respectability and amiableness, of affability and friendliness, and of compassion and intelligence, attend upon these people like their attendants at home. (*I.e.* he becomes master of them).

10. Happy is the man who is steady in the discharge of his duties, and is neither overjoyed nor depressed at the fruition or failure of their results. (Duties must be done, whether they repay or not).

11. The defects of the dutiful and their pain and pleasure, in the performance of duties, are all lost under the sense of their duteousness; as the darkness of night, is dispelled by the light of the day, and the clouds of the rainy season, are dispersed in autumn.

12. The man of a submissive and sweet disposition, is liked by every body; as the sweet music of reeds in the forest, attracts the ears of wild antelopes. (The deer and snakes, are said to be captivated by music of pipe).

13. The qualities of the past life, accompany a man in his next birth; as the swallows of the rainy weather, attend on a dark cloud in the air. (This bird is called a hansa or hernshaw by Shakespeare; as, when it is autumn, I can distinguish a swallow from a hernshaw).

14. Being thus qualified by his prior virtues, the good man has recourse to an instructor for the development of his understanding, who thereupon puts him in the way to truth.

15. The man with the qualities of reason and resignation of his mind, beholds the Lord as one, and of the same form as the imperishable soul within himself.

16. It is the spiritual guide, who awakens the dull and sleeping mind by his right reasoning; and then instils into it the words of truth, with a placid countenance and mind.

17. They are the best qualified in their subsequent births, who learn first to awaken their worthless and dormant minds, as they rouse the sleeping stags in the forest.

18. It is first by diligent attendance on good and meritorious guides (or gurus), and then by cleansing the gem of their minds by the help of reasoning that the pure hearted men come to the light of truth, and perceive the divine light shining in their souls.

#### CHAPTER VII.—*On Attainment of Divine Knowledge.*

Argument. Attainment of knowledge by Intuition, compared to the falling of a fruit from heaven.

Vasishtha continued:—I have told you Rāma, the usual way to knowledge for mankind in general; I will now tell you of another method distinct from the other.

2. Now Rāma! we have two ways which are best calculated for the salvation of souls, born in human bodies on earth: the one is by their attainment of heavenly bliss, and the other by that of their final beatitude (apavarga).

3. And there are two methods of gaining these objects; the one being the observance of the instructions of the preceptor, which gradually leads one to his perfection in the course of one or reiterated births.

4. The second is the attainment of knowledge by intuition, or by self culture of a partly intelligent being; and this is as the obtaining of a fruit falling from heaven.

5. Hear now of the attainment of intuitive knowledge, as that of getting

a fruit fallen from the sky, from the old tale which I will now recite to you.

6. Hear the happy and holy story, which removes the fetters of our good and evil deeds, and which the last born men (now living), must taste with a zest for their enlightenment, as others relish a fruit fallen from heaven for their entertainment.

## CHAPTER VIII.—*Song of the Siddhas or Holy Adepts.*

Argument. Wandering of Janaka in a Vernal garden, and hearing the Song of Siddhas.

Vasishtha continued:—There lives the mighty king of the Videhas (Tirhutians) Janaka by name, who is blessed with all prosperity and unbounded understanding.

2. He is as the ever fruitful *kalpa* tree to the host of his suitors, and as the vivifying sun to his lotus-like friends; he is as the genial spring to the florets of his relatives, and as the god Cupid to females.

3. Like the dvija-rāja or changeful moon, he gives delight to the dvija—or twice born Brāhmans, as that luminary gives the lilies to bloom; and like the luminous sun he destroys the darkness of his gloomy enemies. He is an ocean of the gems of goodness to all, and the support of his realm, like Vishnu the supporter of the world.

4. He chanced on a vernal eve to wander about a forest, abounding in young creepers with bunches of crimson blossoms on them, and resonant with the melody of mellifluous *kokilas*, warbling in their tuneful choirs.

5. He walked amidst the flowery arbours, resembling the graceful beauties with ornaments upon them, and sported in their bowers as the god Vāsava disports in his garden of *Nandana*. (Eden or Paradise).

6. Leaving his attendants behind him, he stepped to a grove standing on

the steppe of a hill, in the midst of that romantic forest, which was redolent with the fragrance of flowers borne all about by the playful winds.

7. He heard in one spot and within a bower of *tāmala* trees, a mingled voice as that of some invisible aerial spirits (siddhā), proceeding from it.

8. I will now recite to you, O lotus-eyed Rāma! the songs of the siddhas, residing in the retired solitudes of mountainous regions, and dwelling in the caverns of hills, and which relate principally to their spiritual meditations.

9. The siddhas sang:—We adore that Being which is neither the subjective nor objective (not the viewer nor the view); and which in our beliefs is the positive felicity, that rises in our souls, and has no fluctuation in it.

10. Others chanted:—We adore that Being which is beyond the triple states of the subject, its attribute and its object; (who is neither the sight, seeing and the seer). It is the light of that soul, or spiritual light which exists from before the light of vision, which is derived from the light of the sun. (Sruti: The light of the Spirit shone before the physical lights of the sun, moon, stars, lightning and fire).

11. Others chanted:—We adore that Being, which is in the midst of all what is and what is not (*i.e.* between existence and non-existence); and that spiritual light, which enlightens all lightsome objects.

12. Some sang:—We adore that real existence which is all, whose are all things, and by whom are all made, from whom have all sprung, for whom they exist, in whom they subsist, unto whom do all return, and into which they are all absorbed.

13. Some caroled:—We adore that Spirit, which begins with the letter *a* and ends in *h* with the dot *m* (*i.e.* *aham* or *ego*); and which we continually inspire and respire in our breathings. (Aham) *hansah*.

14. Others said:—Those who forsake the God—Isha, that is situated within the cavity of their hearts (*hrid*), and resort to others, that are without them, are verily in search of trifles by disregarding the gem

*kaustabha* (philosopher's stone); which is placed in their hands.

15. Others again declared:—It is by forsaking all other desires, that one obtains this object of his wish; and this being had, the poisonous plants of all other desires, are entirely uprooted from the heart.

16. Some of them pronounced saying:—The foolish man who knowing the insipidity of all worldly things, attaches his mind to earthly object, is an ass and no human being.

17. Others said:—The sensual appetites, which incessantly rise as snakes from the cavities of the body, are to be killed by the cudgel of reason, as Indra broke the hills by his thunderbolts.

18. At last they said:—Let men try to secure the pure happiness of quietism, which serves to give tranquillity to the minds of the righteous. The sober-minded that are situated in their real and natural temperament, have their best repose in the lap of undisturbed and everlasting tranquillity.

## CHAPTER IX.—*Reflections of Janaka.*

Argument. Abstraction of Janaka's mind, from the Vanities of the World.

Vasishtha continued:—Upon hearing these sonatas of the Siddhas (holy spirits), Janaka was dejected in his mind, like a coward at the noise of a conflict.

2. He returned homeward, and conducted himself in silence to his domicile, as a stream glides in its silent course under the beach trees, to the bed of the distant main.

3. He left behind all his domestics in their respective dwellings below, and ascended alone to the highest balcony, as the sun mounts on the top of a mountain.

4. Hence he saw the flights of birds, flying at random in different directions; and reflected on the hurrying of men in the same manner, and thus bewailed in himself on their deplorable conditions.

5. Ah me miserable! that have to move about in the pitiable state of the restless mob, that roll about like a rolling stone (or ball), pushed backward and forward by another.

6. I have a short span of endless duration, allotted to my share of lifetime; and yet I am a senseless fool to rely my trust in the hope of its durability.

7. Short is the duration of my royalty also, which is limited to the period of my lifetime only; how is it then that I am secure of its continuance as a thoughtless man.

8. I have an immortal soul lasting from before, and to continue even after my present existence, the present life is a destructible One, and yet I am a fool to rely in it, like a boy believing the painted moon as real.

9. Ah! what sorcerer is it that hath thus bewitched me by his magic wand, as to make me believe I am not spell-bound at all.

10. What faith can I rely in this world which has nothing substantial nor pleasant, nor grand nor real in it; and yet I know not why my mind is deluded by it.

11. What is far from me (*i.e.* the object of sense), appears to be near me by my sensation of the same; and that which is nearest to me (*i.e.* my inmost soul), appears to be farthest from me (by my want of its perception). Knowing this I must abandon the outward (sensible objects), in order to see the inward soul.

12. This hurry of men in their pursuits, is as impetuous and transient as the torrent of a whirlpool. It precipitates them to the depth of their dangers, and is not worth the pain it gives to the spirit.

13. The years, months, days and minutes, are revolving with succession of our pains and pleasures; but these are swallowed up, by the repeated trains of our misery (rather than that of happiness).



14. I have well considered everything, and found them all perishable and nothing durable or lasting; there is nothing to be found here worthy of the reliance of the wise.

15. Those standing at the head of great men to-day, are reduced low in the course of a few days; what worth is there in giddy and thoughtless greatness, which is deserving of our estimation.

16. I am bound to the earth without a rope, and am soiled herein without any dirt (in my person); I am fallen though sitting in this edifice. O my soul! how art thou destroyed while thou art living.

17. Whence has this causeless ignorance over-powered my intelligent soul, and whence has this shadow overspread its lustre, as a dark cloud overshades the disk of the sun?

18. Of what avail are these large possessions and numerous relations to me, when my soul is desponding in despair, like children under the fear of ghosts and evil spirits.

19. How shall I rest any reliance in my sensual enjoyments which are the harbingers of death and disease, and what dependence is there on my possessions, which are fraught only with anxieties and cares?

20. It matters not whether these friends, the feeders on my fortune, may last or leave me at once; my prosperity is but a bubble and a false appearance before me.

21. Men of greatest opulence and many good and great men and our best friends and kindest relatives, that have gone by, now live in our remembrance only.

22. Where are the riches of the monarchs of the earth, and where the former creations of Brahmā. The past have given way to the present, and these are to be followed by future ones; hence there is no reliance in anything.

23. Many Indras have been swallowed up like bubbles in the ocean of eternity; hence the like expectation of my longevity, is ridiculous to the wise.

24. Millions of Brahmās have passed away, and their productions have disappeared under endless successions; the kings of earth have fled like their ashes and are reduced to dust; what is the confidence then in my life and stability?

25. The world is but a dream by night, and the sensuous body is but a misconception of the mind. If I rely any credence on them I am really to be blamed.

26. My conception of myself and perception of other things, are false imaginations of my mind. It is my egoism that has laid hold of me, as a demon seizes an idiot.

27. Fool that I am, that seeing I do not see, how the span of my life is measured every moment by the imperceptible instants of time, and their leaving but a small portion behind.

28. I see the juggler of time seizing on Brahmās, Vishnus and Rudras, and making playthings of them on his play ground of the world, and flinging them as balls all about.

29. I see the days and nights are incessantly passing away, without presenting me an opportunity which I can behold the true imperishable one.

30. The objects of sensual enjoyment, are larking in the minds of men, like cranes gabbling in the lakes, and there is no prospect of the true and best object in the mind of any body.

31. We meet with one hardship after another, and buffet in the waves of endless miseries in this earth; and yet are we so shameless, as not to feel ourselves disgusted with them.

32. We see all the desirable objects to which we attach our thoughts, to be frail and perishing; and yet we do not seek the imperishable one, and our everlasting good in the equanimity of the Soul.

33. Whatever we see to be pleasant in the beginning (as pleasures), or in the middle (as youth), or in the end (as virtuous deeds), and at all times (as earthly goods), are all unholy and subject to decay.

34. Whatever objects are dear to the hearts of men, they are all found to be subject to the changes of their rise and fall (*i.e.* their growth and decay).

35. Ignorant people are every where enclined to evil acts, and they grow day by day more hardened in their wicked practices. They repent every day for their sins, but never reprove themselves for the better.

36. Senseless men are never the better for anything, being devoid of sense in their boyhood, and heated by their passions in youth. In their latter days, they are oppressed with the care of their families, and in the end thy are overcome by sorrow and remorse.

37. Here the entrance and exit (*i.e.* the birth and death), are both accompanied with pain and sorrow (for men come to and go away from the world with crying). Here every state of life is contaminated by its reverse (as health by disease, youth by age, and affluence by poverty). Everything is unsubstantial in this seeming substantial world, and yet the ignorant rely in its unreal substantiality.

38. The real good that is derived here by means of painful austerities, are the arduous sacrifices of *rājasūyā asvamedha* and others, or the attainment of heaven; which has no reality in it, by reason of its short duration of the small portion of a *kalpa* compared with eternity. (The Hindu heaven is no lasting bliss).

39. What is this heaven and where is it situated, whether below or above us or in this nether world; and where its residents are not overtaken by multitudes of locust-like evils? (The Sruti says: "Evil spirits infest the heavens and they drove the gods from it." So we read of the Titan's and Satan's band invading heaven).

40. We have serpents creeping in the cells of our hearts, and have our bodies filled with the brambles of diseases and dangers, and know not how to destroy them.

41. I see good is intermixed with evil, and pain abiding with pleasure; there is sorrow seated on the top (excess) of joy, so I know not whereto I shall resort.

42. I see the earth full of common people, who are incessantly born and dying in it in multitudes; but I find few honest and righteous men in it.

43. These beautiful forms of women, with their eyes like lotuses, and the gracefulness of their blandishments, and their charming smiles, are made so soon to fade and die away.

44. Of what note am I among these mighty beings (as Brahmā and Vishnu), who at the twinkling of their eyes, have created and destroyed the world; and yet have succumbed to death at last. (This last passage shows that the Hindu gods were mortal heroes of antiquity).

45. You are constantly in search of what is more pleasant and lasting than others, but never seek after that highest prosperity, which is beyond all your earthly cares.

46. What is this great prosperity in which you take so much delight, but mere vexation of your spirit, which proves this vanity to be your calamity only.

47. Again what are these adversities which you fear so much, they may turn to your true prosperity, by setting you free from earthly broils and leading you to your future felicity.

48. The mind is broken to pieces by its fears, like the fragments of the moon, floating on the waves of this ocean of the world. Its selfishness has tossed it to and fro, and this world being got rid of, it is set at perfect ease (from all vicissitudes of fortune).

49. There is an unavoidable chance (necessity), actuating our worldly affairs and accidents; it is impudence therefore to welcome some as good, and to avoid others as evil.

50. We are prone to things that are pleasant to the sight, but bear a mortal flame in them, and consume us like poor moths in the flames, which it is bright to see but fatal to feel.

51. It is better to roll in the continual flame of hell-fire to which one is habituated, than rise and fall repeatedly in the furnace of this world, as from the frying pan into the fire.

52. This world is said by the wise, to be a boundless ocean of woes (vale of tears); how then can any body who has fallen amidst it, expect any happiness herein?

53. Those who have not fallen in the midst and been altogether drowned in woe, think the lesser woes as light and delight, as one condemned to be beheaded, is glad to escape with a light punishment.

54. I am grown as the vilest of the vile, and resemble a block of wood or stone; there is no difference in me from the ignorant clown, who has never had the thought of his eternal concerns in his head.

55. The great arbour of the world, with its very many branches and twigs and fruits, hath sprung from the mind and is rooted in it. (The outer world has its existence in the sensitive mind only; because the insensible bodies of the dead and inanimate things, have no consciousness of it).

56. It is the conception (sankalpa) of the world, in my mind, that causes its existence and presents its appearance before me, I will now try to efface this conception from my mind, and forget this world altogether. (This doctrine of idealism was derived, by Janaka from his own Intuition (Svena-Jnātena)).

57. I will no longer allow myself to be deluded like monkeys with the forms of things, which I know are not real; mere ideal, but changeful and evanescent. (Here also Janaka learns by intuition not to rely on concrete forms, but to have their general and abstract ideas).

58. I have woven and stretched out the web of my desires, and collected only my woes and sorrows; I fell into and fled from the snare of my own making, and am now resolved to take my rest in the soul.

59. I have much wailed and bitterly wept, to think of the depravity and loss of my soul, and will henceforth cease to lament, thinking that I am not utterly lost.

60. I am now awakened, and am glad to find out the robber of my soul; it is my own mind, and this I am determined to kill, as it had so long deprived me of the inestimable treasure of my soul.

61. So long was my mind at large as a loose and unstrung pearl, now will I pierce it with the needle of reason, and string it with the virtues of self-control and subjection to wisdom.

62. The cold icicle of my mind, will now be melted down by the sun-heat of reason; and will now be confined in the interminable meditation of its Eternal Maker (from where it cannot return. Sruti).

63. I am now awakened to my spiritual knowledge, like these holy Siddhas, saints and sages; and will now pursue my spiritual inquiries, to the contentment of my soul.

64. Having now found my long-lost soul, I will continue to look upon its pure light with joy in my lonely retirement; and will remain as quiet and still in contemplation of it, as a motionless cloud in autumn.

65. And having cast away the false belief of my corporeality (*i.e.* of being an embodied being), and that these possessions and properties are mine, and having subdued my force by mighty enemy of the Mind, I will attain the tranquillity of my soul by the help of my reason.

#### CHAPTER X.—*Silent and Solitary Reflections of Janaka.*

Argument. Janaka though employed in Ritual service, continues firm in his meditation, and comes to the conclusion of his immortality.

Vasishtha related:—While Janaka was thus musing in his mind, there entered the chamberlain before him, in the manner of Aruna standing before the chariot of the sun.

2. The Chamberlain said:—O sire! thy realm is safe under thy protecting arms; now rise to attend to the daily rites, as it becomes your majesty.

3. There the maidservants are waiting with their water pots, filled with water perfumed with flowers, camphor and saffron for your bathing, as

the nymphs of the rivers, have presented themselves in person before you.

4. The temples are decorated with lotuses and other flowers, with the bees fluttering upon them; and hung over with fine muslin, as white as the fibers of lotus stalks.

6. The altars are filled with heaps of flowers, aromatic drugs and rice; and adorned with every decoration in the princely style.

7. The Brāhmans are waiting there for your majesty's presence, after making their sacred ablution and purifications, and offering their prayers for the remission of sins; and are expecting to get their worthy gifts from thee.

8. The hand-maids are attending to their duties, graced with flappers (chāmaras) in their hands; and the feasting ground is cleansed with sandal paste and water.

9. Rise therefore from thy seat, and be it well with thee to perform the prescribed duties; because it does not become the best of men, to be belated in the discharge of their duties.

10. Though thus besought by the head chamberlain, yet the king remained in his meditative mood, thinking on the wonderful phenomena of nature.

11. This royalty and these duties of mine, said he, are for a very short time; I do not require these things that are so transitory in their nature.

12. I must leave these things, that are at best but waters of the mirage; and remain close to myself in my lonesome seclusion, like a calm and solitary lake or sea.

13. These pleasures of the world, that are displayed around us, are entirely useless to me; I will leave them with promptness on my part, and remain in my happy retirement.

14. Abandon, O my heart! thy shrewdness in pursuing after the objects of thy desire; in order to avoid the snares of disease and death (which have been set on thy way).

15. In whatever state or condition of life, the heart is set to hanker for its delight; it is sure to meet with some difficulty, distress or disappointment coming out of the same.

16. Whether your heart is engaged in, or disengaged from the objects of sense, you will never find any one of them, either in act or thought, conducing to the true happiness of your soul.

17. Forsake therefore the thoughts of the vile pleasure of your senses, and betake yourself to those thoughts, which are fraught with the true happiness of the soul.

18. Thinking in this manner, Janaka remained in mute silence, and his restless mind became as still, as it made him sit down like a picture in a painting or as a statue.

19. The chamberlain uttered not a word any more, but stood silent in mute respect through fear of his master, from his knowledge of the dispositions of kings.

20. Janaka in his state of silent meditation, reflected again on the vanity of human life, with cool calmness of his mind, and said:—

21. Now must I be diligent to find out the best and most precious treasure in the world, and know what is that imperishable thing, to which I shall bind my soul as its surest anchor.

22. What is the good of my acts or my cessation from them, since nothing is produced of anything, which is not perishable in its nature. (Thence the product of acts is perishing, and its want is a lasting good).

23. It matters not whether the body is active or inactive, since all its actions end in utter inaction at last as all force is reduced to rest. It is the pure intellect within me that is always the same (*i.e.* ever active and undecaying), and which loses nothing from the loss of the body or by want of bodily actions. (The body is a dead mass without the active principle of the mind).

24. I do not wish to have what I have not, nor dare leave what I have already got; I am content with myself; so let me have what is mine and



what I have. (The Yogis like Stoics, were fatalists and content with their lot).

25. I get no real good by my acts here, nor lose anything by refraining from them. What I get by my acts or want of action, is all *Nil and Null* of Vanity or Vanities, and nothing to my purpose or liking.

26. Whether I am doing or not doing, and whether my acts are proper or improper; I have nothing to desire here, nor anything desirable that I have to expect from them. (Hence no exertion will bring on the desired object, unless it is given by our lot).

27. I have got what was due to my past actions, and this body is the result of my former acts. It may be in its motion and action, or it may be still and fade away, which is the same thing to me.

28. The mind being set at ease by want of its action or passion, the actions of the body and its members, are alike in their effects to those of not doing them. (Involuntary actions done without the will are of no account).

29. The acts of men are reckoned as no acts of theirs, which happen to take place as the results of their destiny or previous actions. (The action or passion relates to the mind only, but the doing of destiny being involuntary, such action of men is accounted as no action of theirs).

30. The impression which the inward soul bears of its past actions and passions, the same gives its colour to the nature and character of the actions of men afterwards. Now that my soul has obtained its imperishable state of spirituality, I am freed from the mutabilities of the transmigrations of my body and mind.

Commentary:—Janaka arrives after all his previous reasonings and deductions, to the conclusion of the certainty of his being an intellectual and spiritual being, endowed with an immortal soul, and entitled to everlasting life, after the destruction of the frail body and the changeful mind with it.

## CHAPTER XI—*Subjection of the Mind.*

Argument. Janaka's Discharge of his Daily Rites, and Admonition to his Mind.

Vasishtha related:—Having thought so, Janaka rose up for performance of his daily rites as usual, and without the sense of his agency in them. He did his duty in the same manner as the sun rises every day to give the morn, without his consciousness of it.

2. He discharged his duties as they presented themselves to him, without any concern or expectation of their rewards. He did them awaking as if it were in his sleep. Gloss:—He did his acts by rote, but wot not what he did in his insensibility of them; and such acts of insensibility are free from culpability or retribution.

3. Having discharged his duties of the day and honoured the gods and the priests, he passed the night absorbed in his meditations.

4. His mind being set at ease, and his roving thoughts repressed from their objects, he thus communed with his mind at the dead of night, and said:—

5. O my mind that art roving all about with the revolving world, know that such restlessness of thine, is not agreeable to peace of the soul; therefore rest thou in quiet from thy wanderings abroad.

6. It is thy business to imagine many things at thy pleasure, and as thou thinkest thou hast a world of thoughts present before thee every moment. (For all things are but creations of the imaginative mind).

7. Thou shootest forth in innumerable woes by the desire of endless enjoyments, as a tree shoots out into a hundred branches, by its being watered at the roots.

8. Now as our births and lives and worldly affairs, are all productions of our wistful thoughts, I pray thee therefore, O my mind! to rest in quiet by abandonment of thy earthly desires.

9. O my friendly mind! weigh well this transient world in thy thoughts, and depend upon it, shouldst thou find aught of substantiality in it.

10. Forsake thy fond reliance on these visible phenomena; leave these things, and rove about at thy free will without caring for any thing.

11. Whether this unreal scene, may appear to or disappear from thy sight, thou shouldst not suffer thyself to be affected by it in either case.

12. Thou canst have no concern with the visible objects (phenomenal world); for what concern can one have with any earthly thing which is inexistent of itself as an unsubstantial shadow?

13. The world is an unreality like thyself, hence there can be no true relation between two unrealities. It is but a logomachy to maintain the relation of two negatives to one another.

14. Granting, thou art a reality and the world is unreal, still there can be no agreement between you, as there is none between the living and the dead, and between the positive and negative ideas.

15. Should the mind and the world be both of them realities and co-existent for ever, then there can be no reason for the joy or sorrow of the one at the gain or loss of the other.

16. Now therefore avoid the great malady of worldliness, and enjoy the silent joy in thyself, like one sitting in the undisturbed depth of the Ocean, with the rolling tide and waves above his head.

17. Do not consume like a puppet in pyrotechnics with the fiery remorse of worldliness, nor be burnt down to the darkness of despair in this gloomy scene of the world.

18. O wicked mind! there is nothing here so good and great, whereby thou mayest attain thy high perfection, except by the forsaking of all frivolities and dependance on thy entire resignation to the unchangeable One.

## CHAPTER XII.—*On the Greatness of Intelligence.*

Argument. The Living Liberation of Janaka, and the preeminence of reason and intelligence.

Vasishtha continued:—Janaka having expostulated in his manner with his mind, attended to the affairs of the state without shrinking from them by his mental abstraction.

2. He was however not gladdened by the gladsome tasks and tidings, but was indifferent to them as in his slumber of fixed-mindedness in his maker.

3. Hence forward, he was not intently employed in his duties, nor forsook them altogether; but attended unconcernedly to the business which presented itself to him.

4. His constant habit of reasoning, enabled him to understand the eternal verity; and preserved his intellect from blunders, as the sky is untouched by the flying dust.

5. By his cultivation of reasoning, his mind was enlightened and fraught with all knowledge.

6. Unaccustomed to duality, his mind had learnt to know the sole unity only; and his intelligent soul shone within him, as the full bright sun in the sky. (He felt a flood of light in himself, as the believer finds in his inmost soul. Gloss).

7. He became acquainted with the Soul, that is inherent in all bodies, and beheld all things abiding in the omnipotence of the Intellect, and identic with the infinite.

8. He was never too joyous nor exceedingly sorrowful, but preserved his equanimity amidst the conflicts of his soul and sensible objects (between spirituality and materiality).

9. The venerable Janaka, became liberated in his living state since that time; and is since renowned as a veteran theosophist among mankind.

10. He continues thence forward to reign over the land of the Videha people, without being subject to the feelings of joy or sorrow for a moment.

11. Knowing the causes of good and evil, he is neither elated nor dejected at any favourable or unfavourable circumstances of his life, nor does he feel glad or sad at the good or bad accident relating the state.

12. He did his duties without setting his mind to them, which was wholly employed in his intellectual speculations.

13. Remaining thus in his hypnotic state of sound sleep (abstraction), his thoughts are quite abstracted from all objects about him.

14. He is unmindful of the past, and heedless about the future; and enjoys the present moment only, with a gladsome heart and cheerful mind.

15. He obtained the obtainable what is worthy to be obtained, by his own ratiocination (or self-reflection), and not O lotus-eyed Rāma! by any other desire (*i.e.* by abandoning all his worldly desires).

16. Therefore we should reason (or reflect) in our minds, so long as we succeed to arrive at the conclusion of the subject.

17. The presence of the Holy Light, is not to be had either by the lectures of a preceptor, or the teaching of the sāstras; it is not the result of meritorious acts, nor of the company of the holy men; but the result of your own intellection.

18. A good understanding assisted by the power of its accompanying percipience (*prajānā*), leads to the knowledge of that highest state, which the acts of your piety cannot do.

19. He who has set before his sight the keen light of the lamp of his percipience, is enabled to see both the past and future in his presence; and no shadow of ignorance intercepts his vision.

20. It is by means of his percipience, that one is enabled to cross over the sea of dangers; as a passenger goes across a river in a boat or

raft.

21. The man that is devoid of his prescience, is overtaken even by small mishaps; as a light straw is blown away by the slightest breeze.

22. One who is endued with foresight, passes over the eventful ocean of the world, without the assistance of friends and guidance of the s̄astras.

23. The man with foreknowledge, sees the result of his actions beforehand; but one without his prevision, is at a loss to judge of the imminent events.

24. Good company and learning, strengthen the understanding; as the watering of a plant, tends towards its growth and fructification.

25. The infant understanding like a tender shoot, takes a deep root in time; and having grown up like a tree, bears the sweet fruit in its season; like the cooling moonbeams at night.

26. Whatever exertions are made by men for the acquisition of external properties, the same should be more properly devoted for the improvement of their understandings at first. (*I.e.* intellectual improvement should precede that of outward circumstances).

27. Dullness of the understanding, which is the source of all evils, and the storehouse of misery, and the root of the harbour of worldliness, must be destroyed first of all.

28. Great minded men get in their understandings, whatever good they may expect to find in this earth, in heaven above and in the nether world. (The mind is the seat of all treasures).

29. It is by means of one's good understanding only, that he can get over the ocean of the world; and not by his charities, pilgrimages or religious austerities,

30. The divine blessing attending on mortal men on earth, is the sweet fruit of the tree of knowledge. (Here is a contrast with the mortal taste of the forbidden fruit of knowledge).

31. Wisdom nips with its sharp nails, the heads of the elephantine (gigantic) bonds of giddiness, with as much ease as the lion kills the deer, or as if it were destroying a strong lion by a weak jackal. (Weak wisdom having the power of destroying the wild worldliness).

32. An ordinary man is often seen to become the ruler of men, by means of his greater knowledge than others; and the wise and discreet are entitled to glory in both worlds.

33. Reason overcomes all its adversaries, dealing in diverse forms of sophistry; as a disciplined warrior, overpowers on a host of untrained savage people.

34. Reasoning is as the philosopher's stone, which converts the base metals to gold; and is hidden in the casket of rational souls as the best treasure. It yields the desired fruits of men like the kalpa plant of Paradise at a thought.

35. The right reasoner gets across the wide ocean of the world, by means of his reasoning, while the unreasonable rabble are born away by its waves; as the skillful boat-man cuts across the current, while the unskilled waterman is tossed about by the waves.

36. A well directed understanding leads to the success of an undertaking, but the misguided intellect goes to the rack and ruin; the one sails to the shore before the wind; but the other is tossed in his wrecked vessel over the wide gulph of the world.

37. The keen sighted and unbiassed wise man, is never over-come by the evils arising from his desires: as the arrows of the adversary, do not pierce the body of a soldier in armour.

38. The sapience of a man, gives him an insight into every thing in the world and, the all knowing man, is neither subjected to dangers nor reverses of his fortune.

39. The dark and wide-stretching cloud of blind egoism, which overshadows the sun-light of the Supreme Spirit within us, is driven away by the breath of intelligence.

40. The improvement of the understanding, is the first requisite towards

the knowledge of the Supreme soul; as the cultivation of the ground, is of primary importance to the farmer, desirous of reaping a rich harvest.

### CHAPTER XIII.—*Government of the Mind.*

Argument. Reasons and Rules of Restraining the Mind from the instance of Janaka's *insouciance*.

Vasishtha continued:—Now Rāma! Reflect on the Supreme spirit, in thy own spirit like Janaka; and know the object of the meditation of the wise, without any difficulty or failing.

2. The wise men of the latter genus *rājasa-sātvika* or active goodness, obtain their desired objects by themselves (of their own institution), like Janaka and other holy sages.

3. As long as you continue to restrain your organs of sense from their objects, so long will the divine soul grace your own inward soul with its presence.

4. The Lord God and Supreme soul, being thus gracious to thee; thou shalt see a halo of light cast over all things, and dispersing all thy woes from thy sight.

5. The sight of the Supreme spirit, will remove the plentiful seeds of bias from thy mind; and it will drive away the woeful sights of misery, pouring upon thy view in copious showers.

6. Continue like Janaka in the wilful discharge of thy duties, and prosper by placing thy intellectual sight, on the divine light shining in thy inward spirit.

7. It was by his inward cogitations, that Janaka found the transitoriness of the world; and by placing his faith in the unchangeable Spirit, he found its grace in time.

8. Hence neither the pious acts of men, nor their riches nor friends,



are of any use to them for their salvation from the miseries of life, unless it be by their own endeavor for the enlightenment of their soul.

9. They who rely their faith in the gods, and depend upon them for fulfilment of their desires and future rewards, are perverted in their understandings, and cannot be heirs of immortality.

10. It is by reliance in one's reasoning and resignation, and by his spiritual vision of the Supreme spirit, that he is saved from his misery in this ocean of the world.

11. The attainment of this blessed knowledge of intuition, which removeth our ignorance, is as what they call thy getting of fruit fallen from heaven (*i.e.* a heavenly and accidental fruit).

12. The intelligence which looks into itself as Janaka's, finds the soul developing of itself in it, as the lotus-bud opens of itself in the morning.

13. The firm conviction of the material world, melts into nothing under the light of percipience; as the thick and tangible ice, dissolves into fluidity under the heat of the sun.

14. The consciousness that this is I (*i.e.* one's self-consciousness), is as the shade of night, and is dispelled at the rise of the sun of intellect, when the Omnipresent light appears vividly to sight.

15. No sooner one loses his self-consciousness that 'this is himself,' than the All-pervading Soul opens fully to his view.

16. As Janaka has abandoned the consciousness of his personality, together with his desires also; so do you, O intelligent Rāma, forsake them by your acute understanding and of the mind discernment.

17. After the cloud of egoism is dispersed, and the sphere is cleared all around; the divine light appears to shine in it, as brightly as another sun.

18. It is the greatest ignorance to think of one's egoism (or self-personality); this thought being relaxed by the sense of our nothingness, gives room to the manifestation of holy light in the soul.

19. Neither think of the entity nor non-entity of thyself or others; but preserve the tranquillity of thy mind from both the thoughts of positive and negative existences; in order to get rid of thy sense of distinction between the producer and the produced (*i.e.* of the cause and effect, the both of which are identic in Vedānta or spiritual philosophy).

20. Again your fostering a fondness for something as good, and a hatred to others as bad; is but a disease of your mind for your uneasiness only. (Since all things are good in their own kinds, and nothing bad in its nature, and in the sight of God, who pronounced all things good).

21. Be not fond of what you think to be beautiful, nor disgusted at what appears hateful to you, get rid of these antagonist feelings, and be even-minded by fixing it on One, before whom all things are alike and equally good (all partial evil is universal good Pope.)

22. They that view the desirable and the detestable in the same light, are neither fond of the one nor averse to the other.

23. Until the fancy of the desirableness of one thing and dislike of the other, is effaced from the mind, it is as hard to have the good grace of equanimity, as it is difficult for the moonlight to pierce through the cloudy sky.

24. The mind which considers one thing as some thing à propos, and another as nothing to the purpose (the one as desirable and the other worthless); is deprived of the blessing of indifference, as the brier *sākota* is despised, not standing with all its fruits and flowers.

25. Where there is a craving for the desirable, and an aversion to what is unseemly, and when there is a cry for gain and an outcry at one's loss; it is impossible for even-mindedness, dispassionateness and tranquillity of the mind, to abide then and there in that state.

26. There being only the essence of one pure—Brahma diffused throughout the universe, how very improper is it to take the one as many, and among them something as good or bad; (when the Maker of all has made all things good).

27. Our desires and dislike, are the two apes abiding on the tree of our

hearts; and while they continue to shake and swing it with their jogging and jolting, there can be no rest in it.

28. Freedom from fear and desire, from exertions and action, together with sapience and equanimity, are the inseparable accompaniments of ease and rest.

29. The qualities of forbearance and fellow feeling, accompanied with contentment and good understanding, and joined with a mild disposition and gentle speech, are the indispensable companions of the wise man, who has got rid of his desires and the feelings of his liking or dislike.

30. The mind running to meanness, is to be repressed by restraining the passions and appetites; as the current of water running below, is stopped by its lock gate.

31. Shun the sight of external things, which are the roots of error and fallacy; and consider always their internal properties both when you are awake and asleep, and also when you are walking about or sitting down.

32. Avaricious men are caught like greedy fishes, in the hidden net of their insatiable desires, and which is woven with the threads of worldly cares, and is under the waters of worldly affairs.

33. Now Rāma! cut the meshes of this net, with the knife of thy good understanding; and disperse it in the water, as a tempest rends the thick cloud and scatters it about the air.

34. Try O gentle Rāma! to uproot the root of worldliness, which sprouts forth in the weeds of vice, with the hatchet of your perseverance and the eliminating shovel of your penetration.

35. Employ your mind to hew down the cravings of your mind, as they use the axe to cut down a tree, and you will then rest in quiet as you arrive at the state of holiness.

36. Having destroyed the former state of your mind by its present state, try to forget them both by your heedless mind in future, and manage yourself unmindful of the world. (There is a play of the word mind in the original).

37. Your utter oblivion of the world, will prevent the revival of your mind; and stop the reappearance of ignorance which is concomitant with the mind.

38. Whether you are waking or sleeping or in any other state of your life; you must remember the nihility of the world, and resign your reliance in it.

39. Leave off your selfishness (*mamatā* or *mei tatem*), O Rāma! and rely in the disinterestedness of your soul; lay hold on what ever offers of itself to you and without seeking for it all about.

40. As the Lord God doth every thing, and is yet aloof from all; so must thou do all thy acts outwardly, and without thyself mixing in any.

41. Knowing the knowable, one finds himself as the increate soul and Great Lord of all; but being apart from that soul, he views only the material world spread before him.

42. He who has the sight of the inner spirit, is freed from the thoughts of the external world, and is not subjected to the joy or grief or sorrow and other evils of his life.

43. He is called a Yogi who is free from passions and enmity, and looks on gold and rubbish in the same light; he is joined with his Joy in his Yoga, and disjoined from all worldly desires.

44. He enjoys the fruit of his own acts, and minds not what he wastes or gives away; he has the evenness of his mind in every condition, and is unaltered by pain or pleasure. (The Sanskrit *sukh-dukkha* means also prosperity and adversity, and good and evil of every kind).

45. He who receives what he gets, and is employed with whatever offers of itself to him, without considering the good or evil that he is to gain by it, is not plunged into any difficulty.

46. He who is certain of the truth of the spiritual essence of the world, pants not for its physical enjoyments, but he is even-minded at all times.

47. The dull mind follows the active intellect in accomplishing its

objects, as the carnivorous cat or fox follows the lion in quest of meat.

48. As the servile band of the lion feeds on the flesh acquired by his prowess, so the mind dwells upon the visible and sensible object, which it perceives by power of the intellect.

49. Thus the unsubstantial mind, lives upon the outer world by the help of the intellect; but as it comes to remember its origination from the intellect, it recoils back to its original state.

50. The mind which is moved and lighted, by the heat and light of the lamp of the intellect; becomes extinct without its physical force, and grows as motionless as a dead body.

51. The nature of the intellect is known to exclude the idea of motion or pulsation from it; and the power which has vibration in it, is called intellection or the mind in the sāstras.

52. The breathing (or vibration) of the mind, like the hissing of a snake, is called its imagination (kalpana); but by knowing the intellect as the Ego, it comes to the true knowledge of the inward soul.

53. The intellect which is free from thoughts (*chetyas*), is the ever lasting Brahma; but being joined with thought, it is styled the imaginative principle or Mind.

54. This power of imagination having assumed a definite form, is termed the mind; which with its volition and options, is situated in the heart of living beings.

55. With its two distinct powers of imagination and volition, it is employed in the acts of discriminating and choosing the agreeable from what is disagreeable to it. (*I.e.* the imagination and volitive faculties of the mind, supply it with the power of discrimination and option, between what is fit or unfit for or suitable to it).

56. The intellect being seated in the heart with its thoughts and volitions, forgets its spiritual nature, and remains as a dull material substance (*i.e.* the passivity of the heart as opposed to the activity of the mind).

57. The intellect being thus confined in the hearts of all animals in this world, continues in utter oblivion of its nature; until it is awakened of itself, either by its intuition or instruction of preceptors &c.

58. So it is to be wakened by means of instruction, derived from the s̄astras and preceptors; as also by the practice of dispassionateness, and subjection of the organs of sense and action.

59. When the minds of living beings, are roused by learning and self-control; they tend towards the knowledge of the Great Brahma, or else they rove at random about the wide world.

60. We must therefore awaken our minds, which are rolling in the pit of worldliness, through the inebriety of the wine of error, and which are dormant to divine knowledge.

61. As long as the mind is unawakened, it is insensible of every thing (in its true light); and though it perceives the visibles, yet this perception of them is as false as the sight of a city in our fancy.

62. But when the mind is awakened by divine knowledge, to the sight of the supreme Being; it presents every thing in itself, as the inward fragrance of flowers pervades the outer petals also. (*I.e.* the inward sight of God, comprehends the view of every thing in it).

63. Though the intellect has the quality of knowing every thing, contained in all the three worlds; yet it has but a little knowledge of them from the paucity of its desire of knowing them. (*I.e.* though the capacity of the intellect is unlimited, yet its knowledge is proportionate to its desire of gaining it).

64. The mind without the intellect is a dull block of stone; but it is opened by divine light, like the lotus-bud expanding under the light of the sun.

65. The imaginative mind is as devoid of understanding, as a statue made of marble, is unable to move about by itself.

66. How can the regiments drawn in painting, wage a war in a mutual

conflict, and how can the moon-beams, make the medicinal plants emit their light? (*I.e.* as it is life that makes the armies fight, so it is the intellect that actuates the mind to its operations. And as the plants shine by night by the sun-beams, which are deposited in them during day, so shines the mind by means of its intellectual light).

67. Who has seen dead bodies besmeared with blood to run about on the ground, or witnessed the fragments of stones in the woods to sing in musical strains?

68. Where does the stone idol of the sun, dispel the darkness of the night; and where does the imaginary forest of the sky spread its shade on the ground?

69. Of what good are the efforts of men, who are as ignorant as blocks of stones, and are led by their error in many ways; except it be to endanger themselves by the mirage of their minds? (The exertions of the ignorant are as vain as the labour of a Sisyphus).

70. It is the imagination that displays the non-existent as existent in the soul, as it is the sun-beams, which exhibit the limpid main in the mazy sands.

71. It is the moving principle in the body, which the sophists designate as the mind; but know it as a mere force of the winds, like the vital breath of living beings.

72. Those whose self-consciousness is not disturbed, by the currents of their passions and desires; have their spiritual souls like an unperturbed stream (of psychic fluid).

73. But when this pure consciousness is befouled by the false fancies of this and that, and that this is I and that is mine; then the soul and the vital principle, are both taken together to form a living being.

74. The mind, the living soul and understanding, are all but fictitious names of an unreality, according to the conceptions of false thinkers, and not of them that know the true spirit.

75. There is no mind nor understanding, no thinking principle, nor the body in reality; there is the only reality of the One universal spirit,

which is ever existent everywhere. (So says the Sruti:—All else are but transitory creations of imagination, and so pass into nothing).

76. It is the soul, which is all this world, it is time and all its fluctuations, it is more transparent than the atmosphere, and it is clear as it is nothing at all.

77. It is not always apparent, owing to its transparency; yet it is ever existent, owing to our consciousness of it. The spirit is beyond all things, and is perceived by our inward perception of it.

78. The mind vanishes into nothing, before our consciousness of the Supreme Soul; just as darkness is dispelled from that place, where the sunshine is present.

79. When the transparent and self-conscious soul, raises other figures of its own will; then the presence of the soul is forgotten, and hid under the grosser creations of the mind.

80. The Volitive faculty of the Supreme Spirit, is denominated the mind; but it is unminedness and want of volition on our part, which produces our liberation. (*I.e.* our submission to the Divine Will, sets us free from all liability, as it is said in the Common prayer: "Let thy will (and not mine) be done").

81. Such is the origin of the mind which is the root of creation; it is the faculty of the volition of the principle of our consciousness, otherwise called the soul. (The mind is the volitive faculty of the Spirit, see 80).

82. The intellectual essence being defiled by its desires, after falling from its state of indifference; becomes the principle of production or producing the desired objects. (This is called the mind or the creative power, and is represented as the first male or the agent of procreation).

83. The mind becomes extinct, by loss of the vital power; as the shadow of a thing disappears, by removal of the substance. (This passage establishes the extinction of the mind, with all its passions, feelings and thoughts upon the death of a man).



84. The living body perceives in its heart, the notion of a distant place which exists in the mind, and this proves the identity of the vital breath and the thinking mind. (Again the communication of the passions and feelings between the heart and mind, proves them to be the same thing). (Hence the word *antah-karana* or inward sense, is applied both to the heart as well as mind).

85. It is therefore by repressing the mind, that the vital breath is also repressed, to produce longevity and healthiness. (It is done by the following methods, viz; by dispassionateness, suppression of breathing, by yoga meditation, and by cessation from bodily labour in the pursuit of worldly objects).

86. The stone has the capability of mobility, and the fuel of inflammability; but the vital breath and mind, have not their powers of vibration or thinking (without the force of the intellect and the spirit).

87. The breath of life is inert by itself, and its pulsation is the effect and composed of the surrounding air; so the action of the mind, is owing to the force of the intellect; whose pellucidity pervades all nature.

88. It is the union of the intellectual and vibrating powers, which is thought to constitute the mind. Its production is as false, as the falsity of its knowledge. (All mental phenomena are erroneous).

89. The mental power is called error and illusion also, and these in ignorance of the Supreme Brahma, produce the knowledge of this poisonous world (which springs from illusion of the mind).

90. The powers of the intellect and vibration, combined with those of imagination and volition which constitute the mind, are productive of all worldly evils, unless they are weakened and kept under restraint.

91. When the intellect thinks on or has the perception by the pulsation caused by the air. The wind of breath gives pulsation to the intellect, and causes its power of intellection; and this intellectual power gives rise to all the thoughts and desires of the mind.

92. The percussive intellect which extends over the undivided sphere of

the universe, is verily the thinking power, the mind is a false imagination like the ghost of infants.

93. The intellect is the power of intellection, which cannot be intercepted by any thing else, like the mind any where; as there is no power to rise in contest against the almighty Indra. (The Intellect or *chit* being the Divine mind).

94. Thus there being no relation between intellection and the mind, it is wrong to attribute the mind with the power of thinking, which is not related with it.

95. How can this union of the intellect with its vibration only, be styled the mind with its multifarious functions. The commander alone cannot be called an army without its component parts of horse, elephants and others.

96. Hence there is no such thing as a good or bad mind in any of the three worlds (when there is no mind at all). The bias of its existence will be utterly removed by full knowledge of spirituality (*tatwajnana*). (That there is but one Spirit only).

97. It is in vain and to no purpose, that they imagine the being of the mind. It is proved to be an unreality and having no substantiality of its own.

98. Therefore, O magnanimous Rāma! never give rise to false imaginations of any kind, and particularly that of the mind which never exists any where.

99. False phantasies rise as the mirage, from want of a full knowledge of things; they spring in the heart which is as barren as a desert, for want of the rain of full knowledge.

100. The mind is a dead thing owing to its want of a form or activity, and yet it is a wonder as it is idolized in the circles of common people.

101. It is a wonder that the mind, having no soul nor essence, nor a body nor size or support of its own, should spread its net over all ignorant minds.

102. One who falls a victim to his unarmed and impotent mind, likens a man who says, he is hurt in his body by the falling of a lotus-flower upon it.

103. The man that is undone by his inert, dumb and blinded mind (that neither sees nor seizes nor talks to him); is as one who complains of his being burnt by the cool full-moon-beams.

104. People are verily killed by an antagonist, who is present before them; but it is a wonder that the ignorant are foiled by the inexistent mind of their own making.

105. What is the power of that thing, which is a creation of mere fancy, and an unreal presentation of ignorance; and which being sought after, is nowhere to be found.

106. It is a great wonder, that men should be overcome by their impotent minds, dealing in their delusions only.

107. It is ignorance that is ever exposed to dangers, and the ignorant are always the victims of error. Know the unreal world to be the creation of ignorance and of the ignorant only.

108. Oh! the misery of miseries, that the ignorant make of this creation of their ignorance to themselves, and that they fabricate a living soul for their sufferings only. (A separate living soul *jīvātmā*, is denied in Vedānta).

109. I weet this frail world to be a creation of the false imagination of the ignorant, and this earth to be as fragile as to be broken and borne away by the waves of the ocean.

110. It is like the dark collyrium, which is broken down by the surrounding waters or seas, serving as its grinding mill; and yet men are maddened with it, as those struck by moon-beams. (Moonstruck lunatics).

111. The visible world disappears at the sight of reason, as a man flies from the sight of his foe; and the train of imaginary creations fly before it, like hosts of demons vanquished by the gods.

112. Thus is this world, which is a false creation of fancy, and exists nowhere except in the idle brains of the ignorant, lost into nothing at the sight of reason.

113. He who is not able to govern his mind, and efface the thoughts of this false world, arising in the minds of the ignorant only; is not worthy of being advised in the abstruse doctrines of spirituality.

114. Those who are confirmed in their belief of the visibles, and are self-sufficient in their knowledge of these; are unable to grasp the subtile science of abstract philosophy, and are therefore unfit to receive spiritual instruction.

115. These men are insensible of the soft tunes of the lute who are accustomed to the loud beatings of drum, and they are startled at seeing the face of a sleeping friend (*i.e.* their hidden soul).

116. They who fly with fear from the loud songs (preachings) of false preachers, cannot have the patience to listen to the silent lesson of their inward monitor; and they who are deluded by their own minds, can hardly be reclaimed by any other.

117. Those who are tempted to taste the gall of worldly pleasures for sweet, are so subdued by its effects on their understandings, that they lose the power of discerning the truth altogether; and it is therefore useless to remonstrate with them.

#### CHAPTER XIV.—*Ascertainment of the Thinking Principle.*

Argument. People unworthy of persuasion, their transmigrations, and purification of the mind.

Vasishtha said: These multitudes of men, that are carried away by the waves of the torrents of the sea of worldly pursuits; are deaf and dumb to the admonitions of their spiritual instructors.

2. They are not fit to derive the benefit of the spiritual knowledge, which I have propounded in this yogasāstra by my rational discourses.
3. They who are born blind and can see nothing, are not to be presented with the picture of a garden, portrayed with blooming blossoms and beautiful flowers by the intelligent artist.
4. There is no such fool that would present fragrant odours to one, whose nostrils are snorting under some nasal disease (pinasa. Polypus), nor so great a dolt, that would consult an ignorant man on spiritual matters.
5. What lack-wit is there, that would refer a question on law or religious subjects, to one of ungoverned passions and organs of sense, or whose eyeballs are rolling with the intoxication of wine.
6. Who asks of the dead the way he should go, or one in the grave about the concourse in the city; and what witless man is there that resorts to an idiot to clear his doubts.
7. Of what good is it to advise a witling, whose serpentine mind is coiling and creeping in the cave of his heart; and though it lies there in silence and sightless, is yet ungovernably wild?
8. Know there is no such a thing as a well governed mind, for though you may fling it at a distance from you, yet it is never lost or annihilated. (The unsubdued mind recurs to us in repeated births).
9. The simpleton who does not bear his sway over his false and delusive mind, is tormented to death by its venomous smart, as if stung by a deadly reptile.
10. The learned know the vital powers, and the operations of the organs of action, to depend on the action and force of the soul; say then, O Rāma, what is that thing which they call the mind. (The three functions of motion, thought and organic action, being conducted by force of the vital breath, it is in vain to suppose the existence of the mind).
11. The vital breath gives the force for bodily actions, and the soul produces the power of knowledge; the organs act by their own force, and the supreme spirit is the main source of all.

12. All forces are but parts of the omnipotence of the supreme Spirit; their different appellations are but inventions of men.

13. What is it that they call the living soul, and which has blindfolded the world; and what they term as the mind, is really an unreality and without any power of its own.

14. Rāma! I have seen the continued misery arising from their false conception of the unreal mind; and my pity for them has caused my incessant sorrow.

15. But why should I sorrow for the ignorant rabble, who bring their woe by their own error? The common herd is born to their misery like beasts and brutes.

16. The ignorant rabble are born in their dull material bodies, for their destruction only. They are born to die away incessantly, like the waves of the ocean.

17. What pity shall I take for them, that are seen every day to perish under the jaws of death, like numbers of animals immolated in the shambles.

18. For whom shall I sorrow, when I see billions and trillions of gnats and moths, are destroyed day by day, by gusts of wind (which is their element and support).

19. Whom shall I sorrow for, when I observe on every side the millions of deer and beasts of chase, that are killed every day in the hills and forests, by their hunters and sportsmen.

20. Whom shall I feel for, when I find innumerable shoals of small fishes, that are devoured every day in the waters, by the bigger ones!

21. I see an infinite number of animalcules, to be eaten up by flies and fleas; which in their turn, are devoured by the voracious spiders and scorpions.

22. The frog feeds on flies, and is in its turn devoured by snakes. The birds of prey swallow the snake, and the weasel preys upon them.

23. The weasel is killed by the cat, which is killed again by the dog; the bear destroys the dog, and is at last destroyed by the tiger. ([Bengali: bhībaja bhībanāhārah]:—One animal is food to another.)

24. The lion overcomes the tiger, and is overcome in its turn by the sarabha (a fabulous beast with eight feet). The sarabha is overthrown by its fall on rocky steeps, in its attempt to jump over the gathering clouds.

25. The clouds are worsted by tempests, and these again are obstructed by the rising rocks and mountains. The mountains are split by thunder claps, and the thunderbolts of heaven are broken by the thundering Sakra (Jove).

26. This Sakra or Indra is vanquished by Upendra or Vishnu (his younger brother), and Vishnu is made to undergo his incarnations in the shapes of men and beasts. He is subjected to the vicissitudes of pain and pleasure, and to the conditions of disease, decay and death. (Change is the order of nature.)

27. Big-bodied beasts are fed upon by the leaches and fleas that stick to their bodies to suck their blood; and men fraught with knowledge and armed with weapons, are infested by their bloodsucking bugs and gnats.

28. Thus the whole host of living bodies, are continually exposed to feed upon and to be fed by one another, with remorseless voracity.

29. There is an incessant growth of leaches, fleas and ants, other small insects and worms on the one hand; and a continued dissolution of both the big and puny bodies in every place on earth.

30. The womb of the waters, bears the breed of fishes, whales, hippopotami and other aquatic animals; and the bowels of the earth, produce the multitudes of worms and reptiles to infinity.

31. The air teems with the brood of birds of various kinds, and the woods abound with wild beasts, and lions and tigers, the fleet deer and other brutes.

32. There are inborn worms growing in the intestines, and upon the skin

of animal bodies; and parasitical insects and animalcules, feeding upon the bark and leaves of trees.

33. Insects are seen to be born in the crusts of stones, as frogs, vajrakītas and others; and many kinds of worms and insects, are found to grow in and subsist upon the faeces and excrements of animals.

34. In this manner an endless number of living beings, are being born and perishing for ever and ever; and it is of no avail to them, whether kind hearted men are joyous or sorrowful at their births and deaths.

35. The wise can have no cause for their joy or grief, in this continued course of incessant births and deaths of the living world.

36. Such is the nature of all the different series of animal beings, that they incessantly grow to fall off like the leaves of trees. (These are known as the ephemerids and the heirs and poor pensioners of a day).

37. The kind-hearted man, who wishes to remove the sorrows of the ignorant by his advice, attempts an impossibility, as that of shrouding the all-pervasive sunshine, by means of his umbrella.

38. It is useless to give advice to the ignorant, who are no better than beasts in their understandings; as it is fruitless to talk to a rock or block of wood or stone in the wilderness.

39. The dull-headed ignorant, who are no better than beasts, are dragged by their wilful minds, like the cattle by their halters.

40. It would make even the stones to melt into tears, to see the ignorant plunged in the slough of their perverted minds, and employed in acts and rites for their own ruin. (The ruin of their souls caused by ritualistic observances.)

41. Men of ungoverned minds, are always exposed to dangers and difficulties; but the expurgated minds of the wise, are free from the evils and mishaps of life.

42. Now Rāma, consider well the miseries of ungoverned minds; and betake yourself to the knowledge of the knowable One. (*I.e.* the One alone that is worthy of being known).



43. Never entertain in your imagination the vain bugbear of a mind, which has no real existence of its own; and beware of this false belief, which may betray you like the ideal ghost of children.

44. As long as you are forgetful of the soul, you must remain in utter ignorance; and so long will you continue to be tortured by the dragon, residing in the recess of your heart.

45. Now you have known the whole truth, as I have expounded to you; that it is your imagination only, that presents you with the idea of your mind, of which you must get rid for ever.

46. If you rely in the visibles, you are subject to the delusion of your mind; but no sooner, you shun your reliance in them, than you are liberated from your illusion of it.

47. The visible world is a combination, of the three qualities of *satva*, *rajas* and *tamas*; and it is exposed before you, by your *māyā* or illusion only, as a snare is spread for entanglement of beasts.

48. Think of the inexistence both of the subjective self and the objective world; and remain as firm as a fixed rock on earth, and behold the Lord only, in the form of infinite space in thy heart. (This is Vasishtha's Vacuism).

49. Shun, Rāma, the false thoughts of thy self-existence, and that of the visible world also; and forsake thy belief in the duality, in order to settle thyself in the infinite unity.

50. Continue to meditate on the soul, as it is situated between the subjective viewer, and the objective view of this world; and as it is existent in thy vision, which lies between the two. (*I.e.* between yourself and the visible object, which is empty space).

51. Forsake the ideas of the subject and object of your taste, (*i.e.* of the taster and tastable); and thinking on their intermediate state of gustation or tasting, be one with the soul.

52. Rāma, place yourself in the position of your thought or power of

thinking, which lieth betwixt the thinker and thinkables; support your soul on the supportless soul of all, and remain steady in your meditation.

53. Forsake the cares of the world, and be exempt from the thoughts of existence and non-existence; meditate on the universal soul and be settled with thy soul in that soul.

54. When you have learnt to think on the thinkable one, by relinquishing the thought of your own existence; you shall then arrive to that state of the unconsciousness, which is free from misery (or the state of supreme bliss).

55. Know your thoughts to be your fetters, and your self-consciousness as your binding chain; therefore O Rāma! loosen the lion of your soul, from the prison house of your mind.

56. By departing from the state of the Supreme Soul, and falling to the thoughts of the mind, you will be crowded by your imaginations, and see only the objects of your thought all about you.

57. The Knowledge, that intellection or thinking power is distinct from the soul, introduces the existence of the unhappy mind, which must be got rid of for the sake of true happiness. (by knowing them as the one and same thing).

58. When you become conscious of the Supreme soul in you, and as permeated throughout all nature, you will then find the thinker and his thinking, the thinkables and their thoughts, vanish into nothing.

59. The thought that "I have a soul and a living soul also," brings on us all the miseries to which we are exposed to all eternity. (*I. e.* consciousness of a personal entity, causes the woes which personality is ever liable to).

60. The consciousness that "I am the one soul, and not a living being or distinct existences;" (because all things distinct from the universal soul are nothing at all); is called the tranquillity of the spirit and its true felicity.

61. When you are certain, O Rāma! that the world is the universal soul

itself, you will find the false distinctions of your mind and living soul, to be nothing in reality.

62. When you come to perceive that all this is your very self, your mind will then melt away into the soul, as the darkness dissolved in the sunlight, and the shadow disappears in the air.

63. As long as you cherish the snake of your mind within yourself, you are in danger of catching its poison; but this being removed by your yoga meditation, you escape the danger at once.

64. Be bold, O Rāma! to destroy the mighty demon of the deep-rooted error of your mind, by the power of incantation (*mantras*) of your perfect knowledge.

65. Upon disappearance of the demon of the mind from the dwelling of your body, as when a Yaksha disappears in the air, you will be free from every disease, danger, care and fear.

66. Dispassionateness, and disinterestedness, joined with the knowledge of unity, melt down the substance of the mind, and confer the best and highest state of felicity and rest in the Supreme spirit; and bring on that state of tranquillity which is the main aim of every body. May all these blessings attend upon you.

## CHAPTER. XV.—*On Avarice.*

Argument. Description of avarice as the Root of all Evils.

Vasishtha continued:—The soul by following the unholy essence of the mind, which is the source of the world, is led to fall into the snare, which is laid by it for all living beings.

2. The soul then loses the brightness of its spiritual form, and takes the gross shape of the senses: it waits upon the guidance of the mind, and indulges in its impure imaginations.

3. It falls into avarice, which like a poisonous plant makes it senseless, and spreads a fearful anesthesia over it.
4. Avarice like a dark night, hides the soul under the gloom of oblivion, and produces endless pangs to the soul.
5. The god Siva withstood the flame of the kalpa conflagration, but no body can withstand the fierce fire of avarice.
6. It bears a form as formidable as that of a long, sharp and sable dagger; which is cold in appearance, but very injurious in her effects.
7. Avarice is an evergreen plant, bearing bunches of plenteous fruits on high; which when they are obtained and tasted, prove to be bitter and galling.
8. Avarice is a voracious wolf, prowling in the recess of the heart; and feeding unseen on the flesh and blood and bones of its sheltering body.
9. Avarice is as a rainy stream, full of foul and muddy water now overflowing and breaking down its banks, and then leaving empty its dirty bed.
10. The man stricken with avarice, remains niggardly and broken hearted at all times; his spirits are damped, and his sordid soul is debased before mankind. He is now dejected, and now he weeps and lays himself down in despair.
11. He who has not this black adder of greediness, burrowing in the recess of his heart, has the free play of his vital breath, which is otherwise poisoned by the breath of the viper rankling in his breast.
12. The heart which is not darkened by the gloomy night of greediness, feels the rays of humanity sparkling in it, like the glancing of the bright moon-beams.
13. The heart that is not eaten up by the corroding cares of avarice, is as an uncantered tree, blooming with its blossoms of piety.
14. The current of avarice, is ever running amidst the wilderness of human desires, with ceaseless torrents and billows, and hideous

whirlpools and vortices around.

15. The thread of avarice, like the long line of a flying kite or tossing top, whirls and furls and pulls mankind, as its toys and playthings.

16. The rude, rough and hard-hearted avarice, breaks and cuts down the tender roots of virtues, with the remorseless axe of its hardihood.

17. Foolish men led by avarice, fall into the hell pit, like the ignorant deer into the black hole; by being enticed by the blades of grass, scattered upon its covering top.

18. Men are not so much blinded by their aged and decayed eyesight, as they are blinded by the invisible avarice seated in their hearts.

19. The heart which is nestled by the ominous owl of avarice, is as bemeaned as the god Vishnu, who became a dwarf in begging a bit of ground from Bali.

20. There is a divine power, which hath implanted this insatiable avarice in the heart of man; which whirls him about, as if tied by a rope, like the sun revolving round its centre in the sky.

21. Fly from this avarice, which is as heinous as the venomous snake. It is the source of all evils, and even of death in this mortal world.

22. Avarice blows on men as the wind, and it is avarice that makes them sit still as stones; avarice makes some as sedate as the earth, and avarice ransacks the three worlds in its rapid course.

23. All this concourse of men, is impelled to and fro by avarice, as if they are pulled by ropes; it is easy to break the band of ropes, but not the bond of avarice. (There is a play of words here, as that of band, bond and bondage).

24. Then Rāma, get rid of avarice by forsaking your desires; because it is ascertained by the wise, that the mind dies away by want of its desires (to dwell upon).

25. Never observe the distinctions of my, thy and his in all thy wishes,

but wish for the good of all alike; and never foster any bad desire (which is foul in its nature).

26. The thought of self in what is not the self, is the parent of all our woe; when you cease to think the not-self as the self you are then reckoned among the wise.

27. Cut off your egoism, O gentle Rāma! and dwell in thy unearthly self by forgetting yourself, and by dispelling your fear from all created being. (Here is an alliteration of the letter bh [Bengali: bha] in the last line, as [Bengali: bhu, bhava, bhashra]).

#### CHAPTER XVI.—*Healing of Avarice.*

Argument. The way to forsake the desires, and become liberated in this life and the next.

Rāma said:—It is too deep for me sir, to understand what you say to me, for the abandonment of my egoism and avarice.

2. For how is it possible, sir, to forsake my egoism, without forsaking this body and every thing that bears relation to it?

3. It is egoism which is the chief support of the body, as a post or prop is the support of a thatched house.

4. The body will surely perish without its egoism, and will be cut short of its durability, as a tree is felled by application of the saw to its root.

5. Now tell me, O most eloquent sir, how I may live by forsaking my egoism (which is myself); give me your answer, according to your right judgement.

6. Vasishtha replied:—O lotus-eyed and respectful Rāma! abandonment of desires, is said to be of two kinds by the wise, who are well acquainted with the subject; the one is called the *jneya* or knowable and the

other is what they style the thinkable (or dhyeya).

7. The knowledge that I am the life of my body and its powers, and these are the supports of my life, and that I am something.

8. But this internal conviction being weighed well by the light of reason, will prove that neither am I related with the external body, nor does it bear any relation with my internal soul.

9. Therefore the performance of one's duties, with calmness and coolness of his understanding, and without any desire of fruition, is called the abandonment of desire in thought.

10. But the understanding which views things in an equal light, and by forsaking its desires, relinquishes the body without taking any concern for it, and is called the knowing abandonment of desires. (*I.e.* of which the Yogi has full knowledge).

11. He who foregoes with ease the desires arising from his egoism, is styled the thinking abjurer of his desires, and is liberated in his life time.

12. He who is calm and even-minded, by his abandonment of vain and imaginary desires; is a knowing deserter of his desires, and is liberated also in this world.

13. Those who abandon the desires in their thought, and remain with listless indifference to everything, are like those who are liberated in their life time.

14. They are also called the liberated, who have had their composure (*insouciance*) after abandonment of their desires, and who rest in the Supreme Spirit, with their souls disentangled from their bodies. (This is called the disembodied liberation [Bengali: bhū, bhāba, bhasra]).

15. Both these sorts of renunciation are alike entitled to liberation, both of them are extricated from pain; and both lead the liberated souls to the state of Brahma.

16. The mind whether engaged in acts or disengaged from them, rests in the pure spirit of God, by forsaking its desires. (There is this

difference only between them, that the one has an active body, while the other is without its activity).

17. The former kind of yogi is liberated in his embodied state, and freed from pain throughout his life time; but the latter that has obtained his liberation in his bodiless state after his demise, remains quite unconscious of his desires. (The liberated soul is freed from desire after death. Their desires being dead with themselves, they have nothing to desire).

18. He who feels no joy nor sorrow at the good or evil, which befalls to him in his life time, as it is the course of nature, is called the living liberated man.

19. He who neither desires nor dreads the casualties of good or evil, which are incidental to human life; but remains quiet regardless of them as in his dead sleep, is known as the truly liberated man.

20. He whose mind is freed from the thoughts, of what is desirable or undesirable to him, and from his differentiation of mine, thine and his (*i.e.* of himself from others), is called the truly liberated.

21. He whose mind is not subject to the access of joy and grief, of hope and fear, of anger, boast and niggardliness, is said to have his liberation.

22. He whose feelings are all obtundent within himself as in his sleep, and whose mind enjoys its felicity like the beams of the full moon, is said to be the liberated man in this world.

23. Vālmīki says:—After the sage had said so far, the day departed to its evening service with the setting sun. The assembled audience retired to their evening ablutions, and repaired again to the assembly with the rising sun on the next day.

## CHAPTER XVII.—*On the Extirpation of Avarice.*

Argument. Liberation of Embodied or living beings.



Vasishtha said:—It is difficult O Rāma! to describe in words the inexplicable nature of the liberation of disembodied souls; hear me therefore relate to you further about the liberation of living beings.

2. The desire of doing one's duties without expectation of their reward, is also called the living liberation, and the doers of their respective duties, are said to be the living liberated.

3. The dependance of beings on their desires, and their strong attachment to external objects, are called to be their bondage and fetters in this world, by the doctors in divinity.

4. But the desire of conducting one's self according to the course of events, and without any expectation of fruition, constitutes also the liberation of the living; and is concomitant with the body only (without vitiating the inner soul).

5. The desire of enjoying the external objects, is verily the bondage of the soul; but its indifference to worldly enjoyments, is what constitutes one's freedom in his living state.

6. Want of greediness and anxiety prior to and on account of some gain, and absence of mirth and change in one's disposition afterwards (*i.e.* after the gain); is the true freedom of men.

7. Know, O high-minded Rāma! that desire to be the greatest bondage of men, which is in eager expectation of the possession of anything. (Lit.: that such things may be mine).

8. He who is devoid of desire of everything, whether existent or inexistent in the world; is the truly great man, with the greatest magnanimity of his soul.

9. Therefore, Rāma! forsake the thoughts both of thy bondage and liberation, and also of thy happiness and misery; and by getting rid of thy desire of the real and unreal, remain as calm as the undisturbed ocean.

10. Think thyself, O most intelligent Rāma! to be devoid of death and

decay, and do not stain thy mind with the fears of thy disease or death (because thy soul is free from them).

11. These substances are nothing, nor are you any of these things that you see; there is something beyond these, and know that you are that very thing (which is the soul or a spiritual being).

12. The phenomenon of the world is an unreality, and every thing here is unreal, that appears real in thy sight; knowing then thyself to be beyond all these, what earthly thing is there that thou canst crave for?

13. All reasoning men, O Rāma! consider themselves in some one of these four different lights in their minds, which I shall now explain to you in brief.

14. He who considers his whole body (from his head to foot), as the progeny of his parents (*i.e.* devoid of his spiritual part), is surely born to the bondage of the world. (This is the first kind).

15. But they who are certain of their immaterial soul, which is finer than the point of a hair, are another class of men; who are called the wise and are born for their liberation. (This is the second).

16. There is a third class of men, who consider themselves as same with the universal soul of the world; such men O support of Raghu's race, are also entitled to their liberation. (These belong to the third kind.)

17. There is again a fourth class, who consider themselves and the whole world to be as inane as the empty air (or vacuum); these are surely the partakers of liberation.

18. Of these four kinds of beliefs, the first is the leader to bondage; while the three others growing from purity of thought, lead to the path of liberation.

19. Among these, the first is subject to the bondage of avarice; but the other three proceeding from pure desire, are crowned with liberation.

20. Those of the third kind, who consider themselves same with the universal soul, are in my opinion never subject to sorrow or pain.

21. The magnitude of the Supreme spirit, extends over and below and about all existence; hence the belief of "all in One, or One in all" never holds a man in bondage.

22. The fourth kind—vacuists (or *sūnyavādīs*), who believe in the vacuum, and maintain the principles of nature or illusion, are in ignorance of divine knowledge, which represents God as Siva, Isha, male, and eternal soul.

23. He is all and everlasting, without a second or another like him; and he is pervaded by his omniscience, and not by the ignorance called *māyā* or illusion.

24. The spirit of God fills the universe, as the water of the ocean fills the deep (*pātāla*); and stretches from the highest heaven (empyrean), to the lowest abyss of the infernal regions.

25. Hence it is his reality only which is ever existent, and no unreal world exists at any time. It is the liquid water which fills the sea, and not the swelling wave which rises in it.

26. As the bracelets and armlets are no other than gold, so the varieties of trees and herbs, are not distinct from the Universal Spirit.

27. It is the one and same omnipotence of the Supreme spirit, that displays the different forms in its works of the creation.

28. Never be joyous nor sorry for anything belonging to thee or another, nor feel thyself delighted or dejected at any gain or loss, that thou mayest happen to incur. (For know everything to be the Lord's and nothing as thine own. Or: "The Lord gave, and the Lord hath taken away". Job).

29. Be of an even disposition, and rely on thy essence as one with the Supreme soul. Attend to thy multifarious duties, and thus be observant of unity in thy spiritual concerns, and dualities in thy temporal affairs.

30. Take care of falling into the hidden holes of this world, in your pursuit after the varieties of objects; and be not like an elephant

falling into a hidden pit in the forest.

31. O Rāma of great soul! There cannot be a duality, as it is thought in the mind; nor O Rāma of enlightened soul; can there be any unity or duality of the soul. The true essence is ever existent without its unity or duality, and is styled the all and nothing particular, and as itself—Svarūpa or suiform. (The soul is not unity, because one is the prime number of all others by addition with itself; nor is it a duality, having no second or another like it. It is the indefinite all or whole: and no definite that, this or so says the Sruti: [Sanskrit: tasmāttat sarbbamabhavat neha nānāsti kincana])

32. There is no ego or thy subjective-self, nor the objective worlds that thou seest. All this is the manifestation of the eternal and imperishable omniscience, and know this world as neither an entity nor non-entity by itself.

33. Know the Supreme being to be without beginning and end, the enlightener of all lights, the undecaying, unborn and incomprehensible one. He is without part, and any change in him. He is beyond imagination and all the imaginary objects all about us.

34. Know for certain in thy mind, that the Lord is always present in the full light of thy intellect. He is the root of thy consciousness, and is of the nature of thy inward soul. He is conceivable in the intellect, and is the Brahma—the all and everlasting, and the all-pervading, the subjective I, and the objective thou and this world.

CHAPTER XVIII.—*Living Liberation or True Felicity of man in this Life.*

Argument. The True Enfranchisement of the Soul, in the Living state of man in this world.

Vasishta continued:—I will now relate to you, O Rāma! the nature of those great men, who conduct themselves in this world, with their desires under their subjection, and whose minds are not blemished by

evil inclinations.

2. The sage whose mind is freed in his life-time, conducts himself unconcerned in this world; he smiles secure at its occurrences, and is regardless of the first, last and middle stages of his life (namely: the pains of his birth and death, and the whole course of his life).

3. He is attentive to his present business, and unmindful of every other object about him; he is devoid of cares and desires, and his thought is of his internal cogitations only.

4. He is free from anxiety in all places, who tolerates whatever he happens to meet with; he sees the light of reason in his soul, and walks in the romantic groves of his musings.

5. He rests in that transcendental bliss, with prospects as bright as the cooling beams of the full-moon, who is neither elated nor depressed in any state of his life, nor droops down under any circumstance.

6. Whose generosity and manliness do not forsake him, even when he is beset by his bitterest enemies; and who is observant of his duties to his superiors, such a man is not crest-fallen in this world.

7. Who neither rejoices nor laments at his lot, nor envies nor hankers after the fortune of another; but pursues his own business in quiet silence, is the man that is never down-cast in this world.

8. Who, when asked, says what he is doing, but unasked remains as a dead block; and is freed from desire and disgust; he is never depressed in his heart and mind. (The Urdu poet expresses this sort of unconcern, more beautifully, when he says:—Should one ask you of aught, look to his face and reply him not. *Koi kuch'h puchhe to munh dekh kar chup rahjana* &c. And who so understands the hearts of men, is never sick at his heart).

9. He speaks agreeably to every one, and utters gently what he is required to say; he is never put out of countenance, who understands the intentions of others. (Speaking agreeably or his questioners means what pleases every body, be it good or bad for him as it is said in Chānakya's excerpta: [Sanskrit: *satyam bruyat priyambruyāt, na bruyāt satyam priyam*]. Because says Bhāravī: 'It is rare to have a useful

saying, which is delectable also at the same time'. [Sanskrit: hitam mano hārichadurlamabachasa]).

10. He sees the right and wrong dealings of men, and the acts of the depraved desires of their minds; but knowing all human affairs as clearly as in a mirror in his hand, he holds his peace with every one.

11. Standing on his firm footing (of nonchalance), and knowing the frailty of worldly things, he smiles at the vicissitudes of nature with the cold fridity (sang-froid) of his heart (like the laughing philosopher).

12. Such is the nature, Rāma, of the great souls, who have subdued their minds, and know the course of nature, as I have described to you.

13. I am unable to describe to you, the fond beliefs of the minds of the ignorant populace, who are plunged in the mud of their sensual enjoyments (like earthly worms). (Who are of ungoverned minds).

14. Women, devoid of understanding, and graced with their personal charms, are the idols of these people; who are fond of their golden forms, without knowing them to be the flames of hell fire.

15. Wealth, the fond object of the foolish people, is fraught with every ill and evil desire; its pleasure is poison and productive of misery, and its prosperity is replete with dangers.

16. Its use in the doing of meritorious deeds, and various acts of piety, is also fraught with a great many evils, which I have not the power to recount. (The works of merit being productive of pride and passions, and those of piety being the source of transmigration).

17. Therefore Rāma! keep your sight on the full view (clairvoyance) of your spirit, by retracting it from the external visibles and internal thoughts; and conduct yourself in this world as one liberated in his life-time.

18. Being free from all your inward passions and feelings of affection, and having given up all your desires and expectations; continue in the performance of your outward duties in this world.

19. Follow all your duties in life with a noble pliability of your disposition; but preserve the philosophic renunciation of everything in your mind, and conduct yourself accordingly in this world.

20. Think well on the fleeting states of all earthly things, and fix your mind in the lasting nature of your soul; and thus conduct yourself in this transitory stage, with the thoughts of eternity in your mind.

21. Conduct yourself, Rāma, with your inward indifference and want of all desire: but show your outward desire for whatever is good and great. Be cold blooded within yourself but full of ardour in your external demeanour.

22. Conduct yourself among men, O Rāma! with a feigned activity in your outward appearance, but with real inaction in your mind; show yourself as the doer of your deeds, but know in your mind to be no actor at all.

23. Conduct yourself such, O Rāma! with your full knowledge of this world, as if you are acquainted with the natures of all beings herein; and go wherever you please with your intimate acquaintance of everything there.

24. Demean yourself with mankind, with a feigned appearance of joy and grief, and of condolence and congratulation with others, and an assumed shape of activity and action among mankind.

25. Manage yourself, O Rāma! with full possession of your mind, and untinged by pride and vanity, as if it were as clear as the spotless sky.

26. Go on through your life unshackled by the bonds of desire, and join in all the outward acts of life, with an unaltered evenness of your mind under every circumstance.

27. Do not give room to the thoughts of your bondage or liberation in this world, nor of the embodiment or release of your soul here; but think the revolving worlds to be a magic scene, and preserve perfect tranquillity of your mind.

28. Know all this as an illusion, and it is ignorance only, that presents the false appearance of the world to sight; and yet we take

them for true, as you view the water in the burning beams of the sun in a desert.

29. The unobstructed, uniform and all pervading soul, can have no restriction or bondage; and what is unrestricted in itself, cannot have its release also.

30. It is want of true knowledge, that presents the false view of the world before us; but the knowledge of truth disperses the view; as the knowledge of the rope, dispels the fallacy of the snake in it.

31. You have known the true essence of your being by your right discernment (that it is He—the Sat); you are thereby freed from the sense of your personality, and are set free as the subtile air.

32. You have known the truth, and must give up your knowledge of untruth, together with the thoughts of your friends and relatives, all which are unreal in their natures.

33. Such being the case, you must consider yourself (your soul), as something other than those: and that you have received the same, from the Supreme source of all.

34. This soul bears no relation to your friends or possession, to your good or evil actions, or to anything whatever in this world;

35. When you are convinced that this very soul constitutes your essence; you have nothing to fear from the erroneous conception of the world, which is no more than a misconception.

36. You can have no concern, with the weal or woe of a friend or foe, who is not born so to you; for every one being born for himself, you have no cause of joy or grief for any body (whether he is friendly or not to you).

37. If thou knowest that thou hadst been before (creation), and shalt be so for ever afterwards (to eternity); you are truly wise.

38. Shouldst thou feel so much for the friends, by whom thou art beset in this life; why dost thou then not mourn for them, that are dead and gone in thy present and past lives?



39. If thou wert something otherwise than what thou art at present, and shalt have to be something different from what now thou art, why then shouldst thou sorrow for what has not its self-identity? (*i.e.* the body which is changed in all its transmigrations).

40. If thou art to be born no more, after thy past and present births (*i.e.* if there be no further transmigration of thy soul), then thou hast no cause for sorrow, being extinct thyself in the Supreme Spirit.

41. Therefore there is no cause of sorrow, in aught that occurs according to the course of nature; but rather be joyous in pursuing the duties of thy present life (for want of thy knowledge of thy past and future states).

42. But do not indulge the excess of thy joy or grief, but preserve thy equanimity everywhere; by knowing the Supreme Spirit to pervade in all places.

43. Know thyself to be the form of the infinite spirit, and stretching wide like the extended vacuum; and that thou art the pure eternal light, and the focus of full effulgence.

44. Know thy eternal and invisible soul, to be distinct from all worldly substances; and to be a particle of that universal soul, which dwells in and stretches through the hearts of all bodies; and is like the unseen thread, running through the holes and connecting the links of a necklace (or like the string in the beads of a rosary). (This connecting soul is denominated the Sūtrātmā, which fills, bounds, connects and equals all).

45. That the continuation of the world, is caused by the reproduction of what has been before, is what you learn from the unlearned; and not so from the learned (who know the world to be nothing). Know this and not that, and be happy in this life.

46. The course of the world and this life, is ever tending to decay and disease. It is ignorance that represents them to be progressing to perfection. But you who are intelligent, knowest their real natures (of frailty and unreality).

47. What else can be the nature of error but falsehood, and what may the

state of sleep be, but dream and drowsiness? (So is this world a mistaken existence, and this life a mere dream of unreal appearance, which so vividly shines before you).

48. Whom do you call your good friend, and whom do you say your great enemy? They all belong to the Sole One, and proceed alike from the Divine will.

49. Everything is frail and fickle, and has its rise and fall from and into the Supreme Spirit; it likens the wave of the sea, rising and falling from and into the same water.

50. The worlds are rolling upward and going down again, like the axis and spokes of a wheel. (The rotations of the planets in their circuits above and below the sun).

51. The celestials sometimes fall into hell, and the infernals are sometimes raised to heaven; animals of one kind are regenerated in another form, and the people of one continent and island are reborn in another (as men are led from one country and climate to another, and settle there).

52. The opulent are reduced to indigence, and the indigent are raised to affluence; and all beings are seen to be rising and falling in a hundred ways.

53. Who has seen the wheel of fortune, to move on slowly in one straight forward course for ever, and not tumbling in its ups and downs, nor turning to this side and that in its winding and uneven route. Fixedness of fortune is a fiction, as that of finding the frost in fire.

54. Those that are called great fortunes, and their components and appendages as also many good friends and relations; are all seen to fly away in a few days of this transient life.

55. The thought of something as one's own and another's, and of this and that as mine, thine, his or others', are as false as the appearance of double suns and moons in the sky.

56. That this is a friend and this other a foe, and that this is myself and that one is another, are all but false conceptions of your mind, and

must be wiped off from it (since the whole is but the one Ego).

57. Make it thy pleasure however to mix with the blinded populace, and those that are lost to reason; and deal with them in thy usual unaltered way. (Mix with the thoughtless mob, but think with the thoughtful wise. So says Sadi: I learnt morals from the immoral, *adabaz bedabanamokhtam*).

58. Conduct thyself in such a manner in thy journey through this world, that thou mayst not sink under the burden of thy cares of it.

59. When thou comest to thy reason, to lay down thy earthly cares and desires; then shalt thou have that composure of thy mind, which will exonerate thee from all thy duties and dealings in life.

60. It is the part of low-minded men, to reckon one as a friend and another as no friend; but noble minded men do not observe such distinctions between man and man. (Lit. Their minds are not clouded by the mist of distinction).

61. There is nothing wherein I am not (or where there is not the Ego); and nothing which is not mine (*i.e.* beyond the Ego: the learned who have considered it well, make no difference of persons in their minds).

62. The intellects of the wise, are as clear as the spacious firmament, and there is no rising nor setting of their intellectual light, which views everything as serenely as in the serenity of the atmosphere and as plainly as the plain surface of the earth.

63. Know Rāma! all created beings, are friendly and useful to you, and there is no body nor any in the world, wherewith you are not related in some way on your part. (No body is a unit himself, but forms a part of the universal whole).

64. It is erroneous to look on any one as a friend or foe, among the various orders of created beings in the universe; which in reality may be serviceable to you, however unfriendly they may appear at first.

CHAPTER XIX.—*On Holy Knowledge.*

Argument. Story of Punya and Pāvana, and the instruction of the former to the latter.

Vasishtha continued:—I will now set before you an example on the subject (of the distinction of friend and foe), in the instance of two brothers, who were born of a sage on the banks of Ganges, going in three directions of *tripatha* or *trisrot* as *trivia*.

2. Hear then this holy and wonderful tale of antiquity, which now occurs to my mind on the subject of friends and enemies, which I have been relating to you.

3. There is in this continent of Jambudvīpa (Asia), a mountainous region beset by groves and forests, with the high mount of Mahendra rising above the rest.

4. It touched the sky with its lofty peaks, and the arbour of its kalpa trees; spread its shadow over the hermits and kinnaras that resorted under its bower.

5. It resounded with the carol of the sages, who chaunted the Sāmaveda hymns on it, in their passage from its caverns and peaks to the region of Indra (the god of the vault of heaven).

6. The fleecy clouds which incessantly drizzled with rain water from its thousand peaks; and washed the plants and flowers below, appeared as tufts of hair hanging down from heaven to earth.

7. The mountain re-echoed to the loud roars of the impetuous octopede Sarabhas, with the thunder claps of kalpa clouds from the hollow mouths of its dark and deep clouds. (So Himālaya is said to warble to the tunes of Kinnaras from its cavern mounts).[7]

[7] So it is represented in Kumāra Sambhava: [Sanskrit: unclear]

8. The thundering noise of its cascades falling into its caverns from precipice to precipice, has put to blush the loud roar of the Surges of the sea.

9. There on tableland upon the craggy top of the mountain, flowed the sacred stream of the heavenly Ganges, for the ablution and beverage of the hermits.

10. There on the banks of the trivious river—tripatha—Gangā, was a gemming mountain, sparkling as bright gold, and decorated with blossoming trees.

11. There lived a sage by name of Dirghatapas, who was a personification of devotion, and a man of enlightened understanding; he had a noble mind, and was inured in austerities of devotion.

12. This sage was blessed with two boys as beautiful as the full moon, and named Punya and Pāvana (the meritorious and holy), who were as intelligent as the sons of Vrihaspati, known by the names of the two Kachas.

13. He lived there on the bank of the river, and amidst a grove of fruit trees, with his wife and the two sons born of them.

14. In course of time the two boys arrived to their age of discretion, and the elder of them named Punya or meritorious, was superior to the other in all his merits.

15. The younger boy named Pāvana or the holy, was half awakened in his intellect, like the half blown lotus at the dawn of the day; and his want of intelligence kept him from the knowledge of truth, and in the uncertainty of his faith.

16. Then in the course of the all destroying time, the sage came to complete a century of years, and his tall body and long life, were reduced in their strength by his age and infirmity.

17. Being thus reduced by decrepitude in his vitality, he bade adieu to his desires in this world, which was so frail and full of a hundred fearful accidents to human life (namely, the pains attending upon birth, old age and death, and the fears of future transmigration and falling into hell fire).

18. The old devotee Dirghatapas, quitted at last his mortal frame in the

grotto of the mount; as a bird quits its old nest for ever, or as a water-bearer lays down the log of his burthen from his shoulders.

19. His spirit then fled like the fragrance of a flower to that vacuous space, which is ever tranquil, free from attributes and thought, and is of the nature of the pure intellect.

20. The wife of the sage finding his body lying lifeless on the ground, fell down upon it, and remained motionless like a lotus flower nipt from its stalk.

21. Having been long accustomed to the practice of yoga, according to the instruction of her husband; she quitted her undecayed body, as a bee flits from an unfaded flower to the empty air.

22. Her soul followed her husband's, unseen by men, as the light of the stars disappears in the air at the dawn of the day.

23. Seeing the demise of both parents, the elder son Punya was busily employed in performing their funeral services; but the younger Pāvana was deeply absorbed in grief at their loss.

24. Being overwhelmed by sorrow in his mind, he wandered about in the woods; and not having the firmness of his elder brother, he continued to wail in his mourning.

25. The magnanimous Punya performed the funeral ceremonies of his parents, and then went in search of his brother mourning in the woods.

26. Punya said:—Why my boy, is thy soul overcast by the cloud of thy grief; and why dost thou shed the tears from thy lotus-eyes, as profusely as the showers of the rain, only to render thee blind.

27. Know my intelligent boy, that both thy father and mother, have gone to their ultimate blissful state in the Supreme Spirit, called the state of salvation or liberation.

28. That is the last resort of all living beings, and that is the blessed state of all self subdued souls; why then mourn for them, that have returned to and are reunited with their own proper nature.

29. Thou dost in vain indulge thyself in thy false and fruitless grief, and mournest for what is not to be mourned for at all: (rather rejoice at it owing to their ultimate liberation).

30. Neither is she thy mother nor he thy father; nor art thou the only son of them, that have had numerous offspring in their repeated births.

31. Thou hadst also thousands of fathers and mothers in thy by-gone births, in as much as there are the streams of running waters in every forest.

32. Thou art not the only son of them, that had innumerable sons before thee; for the generations of men, have passed away like the currents of a running stream.

33. Our parents also had numberless offspring in their past lives, and the branches of human generation are as numerous, as the innumerable fruits and flowers on trees.

34. The numbers of our friends and relatives in our repeated lives in this world, have been as great, as the innumerable fruits and flowers of a large tree, in all its passed seasons.

35. If we are to lament over the loss of our parents and children, that are dead and gone; then why not lament also for those, that we have lost and left behind in all our past lives?

36. It is all but a delusion, O my fortunate boy, that is presented before us in this illusive world; while in truth, O my sensible child, we have nobody, whom we may call to be our real friends or positive enemies in this world.

37. There is no loss of any body or thing in their true sense in the world; but they appear to exist and disappear, like the appearance of water in the dry desert,

38. The royal dignity that thou seest here, adorned with the stately umbrella and flapping fans; is but a dream lasting for a few days.

39. Consider these phenomena in their true light, and thou wilt find my boy, that none of these nor ourselves nor any one of us, are to last for

ever: shun therefore thy error of the passing world from thy mind for ever.

40. That these are dead and gone, and these are existent before us, are but errors of our minds, and creatures of our false notions and fond desires, and without any reality in them.

41. Our notions and desires, paint and present these various changes before our sight; as the solar rays represent the water in the mirage. So our fancies working in the field of our ignorance, produce the erroneous conceptions, which roll on like currents in the eventful ocean of the world, with the waves of favorable and unfavorable events to us.

## CHAPTER XX.—*Remonstrance of Pāvana.*

Argument. Pūnya's relation of his various transmigrations and their woes to Pāvana.

Pūnya said:—Who is our father and who our mother, and who are our friends and relatives, except our notion of them as such; and these again are as the dust raised by the gusts of our airy fancy?

2. The conceptions of friends and foes, of our sons and relations are the products of our affection and hatred to them; and these being the effects of our ignorance, are soon made to disappear into airy nothing, upon enlightenment of the understanding.

3. The thought of one as a friend, makes him a friend, and thinking one as an enemy makes him an enemy; the knowledge of a thing as honey and of another as poison, is owing to our opinion of it.

4. There being but one universal soul equally pervading the whole, there can be no reason of the conception of one as a friend and of another as an enemy.

5. Think my boy in thy mind what thou art, and what is that thing which makes thy identity, when thy body is but a composition of bones, ribs,



flesh and blood, and not thyself.

6. Being viewed in its true light, there is nothing as myself or thyself; it is a fallacy of our understanding, that makes me think myself as *Punya* and thee as *Pāvana*.

7. Who is thy father and who thy son, who thy mother and who thy friend? One Supreme-self pervades all infinity, whom callest thou the self, and whom the not self (*i.e.* thine and not thine).

8. If thou art a spiritual substance (*linga sarīra*), and hast undergone many births, then thou hadst many friends and properties in thy past lives, why dost thou not think of them also?

9. Thou hadst many friends in the flowery plains, where thou hadst thy pasture in thy former form of a stag; why thinkest thou not of those deer, who were once thy dear companions?

10. Why dost thou not lament for thy lost companions of swans, in the pleasant pool of lotuses, where thou didst dive and swim about in the form of a gander?

11. Why not lament for thy fellow arbours in the woodlands, where thou once stoodest as a stately tree among them?

12. Thou hadst thy comrades of lions on the rugged crags of mountains, why dost thou not lament for them also?

13. Thou hadst many of thy mates among the fishes, in the limpid lakes decked with lotuses; why not lament for thy separation from them?

14. Thou hadst been in the country of *Dasārṇa* (confluence of the ten rivers), as a monkey in the grey and green woods: a prince hadst thou been in land of frost; and a raven in the woods of *Pundra*.

15. Thou hadst been an elephant in the land of *Haihayas*, and an ass in that of *Trigarta*; thou hadst become a dog in the country of *Salya*, and a bird in the wood of *sarala* or *sāl* trees.

16. Thou hadst been a *pīpal* tree on the *Vindhyan* mountains, and a wood insect in a large oak (*bata*) tree; thou hadst been a cock on the *Mandara*

mountain, and then born as a Brāhman in one of its caverns (the abode of Rishis).

17. Thou wast a Brāhman in Kosala, and a partridge in Bengal; a horse hadst thou been in the snowy land, and a beast in the sacred ground of Brahmā at Pushkara (Pokhra).

18. Thou hadst been an insect in the trunk of a palm tree, a gnat in a big tree, and a crane in the woods of Vindhya, that art now my younger brother.

19. Thou hadst been an ant for six months, and lain within the thin bark of a *bhugpetera* tree in a glen of the Himālayan hills, that art now born as my younger brother.

20. Thou hadst been a millepede in a dunghill at a distant village; where thou didst dwell for a year and half, that art now become my younger brother.

21. Thou wast once the youngling of a Pulinda (a hill tribe woman), and didst dwell on her dugs like the honey-sucking bee on the pericarp of a lotus. The same art thou now my younger brother.

22. In this manner my boy, wast thou born in many other shapes, and hadst to wander all about the Jambudvīpa, for myriads of years: And now art thou my younger brother.

23. Thus I see the post-states of thy existence, caused by the antecedent desires of thy soul; I see all this by my nice discernment, and my clear and all-viewing sight.

24. I also remember the several births that I had to undergo in my state of (spiritual) ignorance, and then as I see clearly before my enlightened sight.

25. I also was a parrot in the land of Trigarta, and a frog at the beach of a river; I became a small bird in a forest, and was then born in these woods.

26. Having been a Pulinda huntsman in Vindhya, and then as a tree in Bengal, and afterwards a camel in the Vindhya range, I am at last born

in this forest.

27. I who had been a chātaka bird in the Himālayas, and a prince in the Paundra province; and then as a mighty tiger in the forests of the sahya hill, am now become your elder brother.

28. He that had been a vulture for ten years, and a shark for five months and a lion for a full century; is now thy elder brother in this place.

29. I was a chakora wood in the village of Andhara, and a ruler in the snowy regions; and then as the proud son of a priest named Sailāchārya in a hilly tract.

30. I remember the various customs and pursuits of different peoples on earth, that I had to observe and follow in my repeated transmigrations among them.

31. In these several migrations, I had many fathers and mothers, and many more of my brothers and sisters, as also friends and relatives to hundreds and thousands.

32. For whom shall I lament and whom forget among this number; shall I wail for them only that I lose in this life? But these also are to be buried in oblivion like the rest, and such is the course of the world.

33. Numberless fathers have gone by, and unnumbered mothers also have passed and died away; so innumerable generations of men have perished and disappeared, like the falling off of withered leaves.

34. There are no bounds, my boy, of our pleasures and pains in this sublunary world; lay them all aside, and let us remain unmindful of all existence (whether past, present or future)!

35. Forsake thy thoughts of false appearances, and relinquish thy firm conviction of thy own egoism, and look to that ultimate course which has led the learned to their final beatitude.

36. What is this commotion of the people for, but a struggling for rising or falling (to heaven or hell); strive therefore for neither, but live regardless of both like an indifferent philosopher (and permit

thyself to heaven).

37. Live free from thy cares of existence and inexistence, and then thou shalt be freed from thy fears of decay and death. Remember unruffled thyself alone, and be not moved by any from thy self possession by the accidents to life like the ignorant.

38. Know thou hast no birth nor death, nor weal or woe of any kind, nor a father or mother, nor friend nor foe anywhere. Thou art only thy pure spirit, and nothing of an unspiritual nature.

39. The world is a stage presenting many acts and scenes; and they only play their parts well, who are excited neither by its passions nor its feelings.

40. Those that are indifferent in their views, have their quietude amidst all the occurrences of life; and those that have known the True One, remain only to witness the course of nature.

41. The knowers of God do their acts, without thinking themselves their actors; just as the lamps of night witness the objects around, without their consciousness of the same.

42. The wise witness the objects as they are reflected in the mirror of their minds, just as the looking glass and gems receive the images of things.

43. Now my boy, rub out all thy wishes and the vestiges of thy remembrance from thy mind, and view the image of the serene spirit of God in thy inmost soul. Learn to live like the great sages with the sight of thy spiritual light, and by effacing all false impressions from thy mind.

## CHAPTER XXI.—*Repression of Desires by means of Yoga-Meditation.*

Argument. Desires are the shackles of the soul, and release from them leading to its liberation.

Vasishta continued:—Pāvana being admonished by Punya in the said manner, became as enlightened in his intellect, as the landscape at the dawn of day.

2. They continued henceforward to abide in that forest, with the perfection of their spiritual knowledge, and they wandered about in the woods to their hearts content.

3. After a long time they had both their extinction, and rested in their disembodied state of *nirvāna*; as the oilless lamp wastes away of itself.

4. Thus is the end of the great boast of men, of having large trains and numberless friends in their embodied states of lifetime, of which alas! they carry nothing with them to their afterlife, nor leave anything behind, which they can properly call as theirs.

5. The best means of our release from the multifarious objects of our desire, is the utter suppression of our appetites, rather than the fostering of them.

6. It is the hankering after objects, that augment our appetite, as our thinking on something increases our thoughts about it. Just so as the fire is emblazoned by supply of the fuel, and extinguished by its want.

7. Now rise O Rāma! and remain aloft as in thy aerial car, by getting loose of your worldly desires; and looking pityingly on the miseries of grovelling mortals from above.

8. This is the divine state known as the position of Brahma, which looks from above with unconcerned serenity upon all. By gaining this state, the ignorant also are freed from misery.

9. One walking with reason as his companion, and having his good understanding for his consort, is not liable to fall into the dangerous trap-doors, which lie hid in his way through life.

10. Being bereft of all properties, and destitute of friends, one has no other help to lift him up in his adversity, beside his own patience and reliance in God.

11. Let men elevate their minds with learning and dispassionateness, and with the virtues of self-dignity and valour, in order to rise over the difficulties of the world.

12. There is no greater good to be derived by any other means, than by the greatness of mind. It gives a security which no wealth nor earthly treasure can confer on men.

13. It is only men of weak and crazy minds, that are often made to swing to and fro, and to rise and sink up and below, in the tempestuous ocean of the world.

14. The mind that is fraught with knowledge, and is full with the light of truth in it, finds the world filled with ambrosial water, and moves over it as easily, as a man walking on his dry shoes, or on a ground spread over with leather.

15. It is the want of desire, that fills the mind more than the fulfilment of its desires; dry up the channel of desire, as the autumnal heat parches a pool.

16. Else it empties the heart (by sucking up the heart blood), and lays open its gaps to be filled by air. The hearts of the avaricious are as dry as the bed of the dead sea, which was sucked up (drained), by Agasti (son of the sage Agastya).

17. The spacious garden of human heart, doth so long flourish with the fruits of humanity and greatness, as the restless ape of avarice does not infest its fair trees. (The mental powers are the trees, and the virtues are the fruits and flowers thereof).

18. The mind that is devoid of avarice, views the triple world with the twinkling of an eye. The comprehensive mind views all space and time as a minim, in comparison to its conception of the infinite Brahma with itself.

19. There is that coolness (sang-froid) in the mind of the unavaricious man, as is not to be found in the watery luminary of the moon; nor in the icy caverns of the snow-capt Himālayas. And neither the coldness of the plantain juice nor sandal paste, is comparable with the

cool-headedness of inappetency.

20. The undesirous mind shines more brightly, than the disk of the full moon, and the bright countenance of the goddess of prosperity (Lakshmī).

21. The urchin of appetite darkens the mind in the same manner, as a cloud covers the disk of the moon, and as ink-black obliterates a fair picture.

22. The arbour of desire stretches its branches, far and wide on every side, and darkens the space of the mind with their gloomy shadow.

23. The branching tree of desire being cut down by its root, the plant of patience which was stunted under it, shoots forth in a hundred branches.

24. When the unfading arbour of patience, takes the place of the uprooted desires; it produces the tree of paradise, yielding the fruits of immortality. (Patience reigns over the untransmuted ill).

25. O well-intentioned Rāma! if you do not allow the sprouts of your mental desires, to germinate in your bosom, you have then nothing to fear in this world.

26. When you become sober-minded after moderating your heart's desires, you will then have the plant of liberation growing in its full luxuriance in your heart.

27. When the rapacious owl of your desire, nestles in your mind, it is sure you will be invaded by every evil, which the foreboding bird brings on its abode.

28. Thinking is the power of the mind, and the thoughts dwell upon the objects of desire; abandon therefore thy thoughts and their objects, and be happy with thy thoughtlessness of everything.

29. Anything that depends on any faculty, is lost also upon inaction of that faculty; therefore it is by suppression of your thinking (or thoughts), that you can put down your desires, and thereby have rest and peace of your mind.

30. Be free minded, O Rāma! by tearing off all its worldly ties, and become a great soul by suppressing your mean desires of earthly frailties: for who is there that is not set free, by being loosened from the fetters of desire, that bind his mind to this earth.

## CHAPTER XXII.—*Narrative of Virochana.*

Argument. Account of king Bali and his kingdom, and the Infernal Regions; His Resignation of the World, and Rambles over the Sumeru mountains.

Vasishtha said:—O Rāma! that art the bright moon of Raghu's race, you should also follow the example of Bali, in acquiring wisdom by self-discernment. (Bali the Daitya king and founder of Maha Bali Pura, called Mavalipura in Deccan, and in Southey's poem on its Ruins).

2. Rāma said:—Venerable Sir, that art acquainted with all natures, it is by thy favour that I have gained in my heart all that is worth gaining; and that is our final rest in the purest state of infinite bliss.

3. O sir, it is by your favor, that my mind is freed from the great delusion of my multifarious desires; as the sky is cleared of the massy clouds of the rainy weather in autumn.

4. My soul is at rest and as cold as a stone; it is filled with the ambrosial draught of Divine knowledge and its holy light; I find myself to rest in perfect bliss, and as illumined as the queen of the stars, rising in her full light in the evening.

5. O thou dispeller of my doubts, and resemblest the clear autumnal sky, that clears the clouds of the rainy season! I am never full and satiate with all thy holy teachings to me.

6. Relate to me Sir! for the advancement of my knowledge, how Bali came to know the transcendental truth. Explain it fully unto me, as holy saints reserve nothing from their suppliant pupils.



7. Vasishtha replied:—Attend Rāma! to the interesting narrative of Bali, and your attentive hearing of it, will give you the knowledge of the endless and everlasting truth and immutable verities.

8. There is in the womb of this earth, and in some particular part of it, a place called the infernal region, which is situated below this earth. (The *Infra* or Pātāla means the antipodes and is full of water).

9. It is peopled by the milk white Naiades or marine goddesses, born in the milky ocean-sweet water, and of the race of demons, who filled every gap and chasm of it with their progeny. (The subterranean cells, were peopled by the earth-born Titans).

10. In some places it was peopled by huge serpents, with a hundred and thousand heads; which hissed loudly with their parted and forked tongues, and their long projected fangs.

11. In other places there were the mountainous bodies of demons, walking in their lofty strides, and seeming to fling above the balls of the worlds as their bonbons, in order to devour them.

12. In another place there were big elephants, upholding the earth on their elevated probosces, and supporting the islands upon their strong and projected tusks. (These elephants were of the antediluvian world, whose fossilized remains are found under the ground).

13. There were ghosts and devils in other places, making hideous shrieks and noise; and there were groups of hellish bodies, and putrid carcasses of ghostly shapes.

14. The depth of the nether world concealed in its darksome womb, rich mines of gems and metals, lying under the surface of the earth, and reaching to the seventh layer of *pātāla* or infernal regions.

15. Another part of this place, was sanctified by the dust of the lotus-like feet of the divine Kapila (Siva or Pluto); who was adored by the gods and demigods, by prostration of their exalted heads at his holy feet.

16. Another part of it was presided by the god Siva, in his form of a

golden phallus (linga); which was worshipped by the ladies of the demons, with abundant offerings and merry revelries. (Siva or Pluto—the infernal god was fond of Bacchanals and revels).

17. Bali the son of Virochana, reigned in this place as the king of demons, who supported the burden of his kingdom, on the pillars of their mighty arms.

18. He forced the gods, Vidyādhara, serpents, and the king of the gods, to serve at his feet like his vassal train, and they were glad to serve him as their lord.

19. He was protected by Hari, who contains the gemming worlds in the treasure of his bowels (brahmānda—bhāndodara), and is the preserver of all embodied beings, and the support of the sovereigns of the earth.

20. His name struck terror in the heart of Airāvata, and made his cheeks fade with fear; as the sound of a peacock petrifies the entrails of serpents (because the peacock is a serpivorous bird).[8]

[8] Airāvata signifies both Indra, the god of caelum and the celestials, as also his vehicle, the elephantine clouds.

21. The intense heat of his valour, dried up the waters of the septuple oceans of the earth; and turned them to seven dry beds, as under the fire of the universal Conflagration.

22. But the smoke of his sacrificial fire, was an amulet to the people for supply of water; and it caused the rains to fall as profusely from above as the seas fallen below from the waters above. (This alludes to the dynamite which was ignorantly believed to be a talisman).

23. His frowning look, made the high heads of mountains stoop low to the ground; and caused the lofty skies to lower with water, like the high branches of trees when overloaded with fruits. (It means, that the mountains and skies were obedient to his bidding).

24. This mighty monarch reigned over the demons for myriads of years, after he had made an easy conquest of all the treasures and luxuries of the world.

25. Thus he lived for many ages, which glided on like the course of a river rolling about like the waters of whirlpool; and witnessed the incessant flux and reflux of the generations of gods, demons and men, of the three worlds.

26. The king of the demons felt at last, a distaste to all the enjoyments of life, which he had tasted to surfeit; and he felt also an uneasiness amidst the variety of his pleasures.

27. He retired to the farthest polar mount of Meru, and there sitting at the balcony of one of its gemming pinnacles, he reflected on the state of this world and the vanity of mortal life.

28. How long yet, thought he in himself, shall I have to rule over this world with my indefatigable labour; and how much more must I remain to roam about the triple world, in my successive transmigrations?

29. Of what use is it to me to have this unrivaled sovereignty, which is a wonder in the three worlds; and of what good is it to me, to enjoy this plenteous luxury, which is so charming to the senses?

30. Of what permanent delight are all these pleasures to me, which are pleasant only for the present short time, and are sure to lose all their taste with my zest in them in the next moment?

31. There is the same rotation of days and nights in unvarying succession, and the repetition of the same acts day after day. It is rather shameful and no way pleasant to any one, to continue in the same unvaried course of life for a great length of time.

32. The same embraces of our beloved ones, and partaking of the same food day by day, are amusements fit for playful boys only, but are disgraceful and disgusting to great minds.

33. What man of taste is there, that will not be disgusted to taste the same sweets over and over again, which he has tasted all along, and which have become vapid and tasteless to-day; and what sensible man can continue in the same course, without the feelings of shame and remorse?

34. The revolving days and nights bring the same revolution of duties, and I ween this repetition of the same acts—*kritasya karanam*, is as

ridiculous to the wise, as the mastication of his grinded meat—*charbita charbana*. (Kritasya karanam nāsti, mritasya maranam yathā. There is no doing of an act, which has been done? Nor the dying of a man, that's already dead).

35. The actions of men are as those of the waves, which rise to fall and then rise again to subside in the waters. (This rising and falling over and anon again, is to no purpose whatever).

36. The repetition of the same act, is the employment of mad men; and the wise man is laughed at, who reiterates the same chime, as the conjugation of a verb by boys, in all its moods, tenses and inflexions.

37. What action is that which being once completed, does not recur to us any more, but crowns its actor with his full success all at once? (It is cessation from repetition of the same action. *I.e.* inaction).

38. Or if this bustle of the world, were for a short duration only, yet what is the good that we can derive from our engaging in this commotion?

39. The course of actions is as interminable, as the ceaseless repetends of boyish sports; it is hollow harping on the same string, which the more it is played upon, the more it reverberates to its hollow sound. (The acts of men make a renown and vain blustering sound only, and no real good to the actor).

40. I see no such gain from any of our actions, which being once gained, may prevent our further exertions. (Action leads to action, but non-action is a leader to quiescence or *naiskarma*).

41. What can our actions bring forth, beside the objects of sensible gratification? They cannot bring about anything that is imperishable. Saying so, Bali fell in a trance of his profound meditation.

42. Coming then to himself; he said:—"Ah! I now come to remember, what I had heard from my father": so saying he stretched his eye-brows, and gave vent to what he thought in his mind.

43. "I had formerly asked my father Virochana, who was versed in spiritual knowledge, and acquainted with the manners of the people of former and later ages.

44. Saying: what is that ultimate state of being, where all our pains and pleasures cease to exist; and after the attainment of which, we have no more to wander about the world, or pass through repeated transmigrations.

45. What is that final state towards which all our endeavours are directed, and where our minds are freed from their error; and where we obtain our full rest, after all our wanderings and transmigrations?

46. What is that best of gains, which gives full satisfaction to the cravings of the soul; and what is that glorious object, whose sight transcends all other objects of vision?

47. All those various luxuries and superfluities of the world, are no way conducive to our real happiness; in as much as they mislead the mind to error, and corrupt the souls of even the wisest of men.

48. Therefore, O father, show me that state of imperishable felicity, whereby I may attain to my everlasting repose and tranquillity".

49. My father having heard these words of mine, as he was then sitting under the shade of the kalpa tree of paradise, whose flowers were fairer far than the bright beams of the nocturnal luminary, and overspread the ground all around; spoke to me in his sweet mellifluous accents the following speech, for the purpose of removing my error.

#### CHAPTER XXIII.—*Speech of Virochana on Subjection of the Mind.*

Argument. The soul and mind personified as a monarch and his minister.

Virochana said:—There is an extensive country, my son, somewhere in this universe, with a spacious concavity therein, whose ample space is able to hold thousands of worlds and many more spheres in it.

2. It is devoid of the wide oceans and seas and high mountains, as there

are in this earth; and there are not such forests, rivers and lakes, nor holy places of pilgrimage, as you see here below.

3. There is neither land nor sky, nor the heavenly orbs as on high; nor are there these suns and moons, nor the regents of the spheres, nor their inhabitants of gods and demons.

4. There are no races of Yakshas and Rakshas, nor those tribes of plants and trees, woods or grass; nor the moving and immovable beings, as you see upon the earth.

5. There is no water, no land, no fire nor air; nor are there the sides of the compass, nor the regions you call above and below. There is no light nor shadow, nor the peoples, nor the gods Hari, Indra and Siva, nor any of the inferior deities or demigods there.

6. There is a great sovereign of that place, who is full of ineffable light. He is the creator and pervader of all, and is all in all, but quite quiescent in all places and things.

7. He had elected a minister, who was clever in administration and brought about what was impossible to be done, and prevented all mishaps from coming to pass.

8. He neither ate nor drank, nor did nor knew anything, beside minding and doing his master's behests. In all other respects he was as inactive as a block of stone.

9. He conducted every business for his master, who remained quite retired from all his business, with enjoyment of his rest and ease in his seclusion, leaving all his concerns to be managed by his minister.

10. Bali said:—Tell me sir, what place is that which is devoid of all population, and free from all disease and difficulty; who knows that place, and how can it be reached at by any body.

11. Who is that sovereign of sovran power, and who that minister of so great might; and who being quite apart from the world, are inseparably connected with it, and are invincible by our almighty demoniac power. (This monarch and master is the soul and his minister is the mind).

12. Relate to me, O thou dread of the gods! this marvelous story of the great might of that minister, in order to remove the cloud of doubt from my mind, and also why he is unconquerable by us.

13. Virochana replied:—Know my son, this mighty minister to be irresistible by the gigantic force of the Asura giants, even though they were aided by millions of demons fighting on their side.

14. He is invincible, my son, by the god of a thousand eyes (Indra), and also by the gods of riches and death (Kubera and Yama), who conquer all, and neither the immortals nor giants, can ever overpower him by their might.

15. All weapons are defeated in their attempt to hurt him, and the swords and mallets, spears and bolts, disks and cudgels, that are hurled against him, are broken to pieces as upon their striking against a solid rock.

16. He is unapproachable by missiles, and invulnerable by arms and weapons, and unseizable by the dexterity of warriors; and it is by his resistless might, that he has brought the gods and demigods under his subjection.

17. It was he (the proud mind) that defeated our forefathers, the mighty Hiranyas (Hiranyaksha and Hiranyakasipu), before they were destroyed by the great Vishnu; who felled the big Asuras, as a storm breaks down the sturdy and rocklike oaks.[9]

[9] It is recorded, that the forefathers of Bali to the fourth ascent, were all destroyed by Vishnu, who took upon him the first four shapes of his ten incarnations, namely: those of the fish, tortoise, the boar and the biform man and lion, to destroy them one after another; till he took his fifth form of the dwarf, to kill Bali also. Hence it was one family of the Asuras at Mavalipura in Deccan, that called down Vishnu five times from his heaven for their destruction.

18. The gods Nārāyana and others (who had been the instructors of men), were all foiled by him and confined in their cells of the wombs of their mothers (by an imprecation of the sage Bhrigu, who denounced them to become incarnate in human forms).

19. It is by his favour that Kāma (Cupid), the god with his flower bow and five arrows, has been enabled to subdue and overcome the three worlds, and boasts of being their sole emperor. (Kāma called also Manoja, is the child of mana or mind, and Kandarpa for his boast of his triumph).

20. The gods and demigods, the intelligent and the foolish, the deformed and the irascible, are all actuated by his influence. (Love is the leader to action according to Plato).

21. The repeated wars between the gods and Asuras, are the sports of this minister (who deliberates in secret the destinies of all beings. The restless mind is continually at warfare).

22. This minister is only manageable by its lord—the silent soul, or else it is as dull as an immovable rock or restless as the wind.

23. It is in the long run of its advancement in spiritual knowledge, that the soul feels a desire in itself to subdue its minister; who is otherwise ungovernable of its nature by lenient measures. (Govern your mind or it will govern you. The mind is best taught by whip).

24. You are then said to be valiant, if you can conquer this greatest of the giants in the three worlds, who has been worrying all people out of their breath. (The mind longs for occupation).

25. After the rising of the intellect, the world appears as a flower-garden, and like the lake of blooming lotuses at sunrise; and its setting covers the world in darkness as at sunset. (*I.e.* in unconsciousness).

26. It is only by the aid of this intellect of yours, and by removal of your ignorance, that you can subdue this minister, and be famed for your wisdom. (Good government of the mind, is more renowned than that of a realm).

27. By subduing this minister, you become the subduer of the world, though you are no victor of it; and by your unsubjection of this, you can have no subjection over the world, though may be the master of it.



28. Therefore be diligent to overcome this minister, by your best and most ardent exertions, on account of effecting your perfect consummation, and securing your everlasting happiness.

29. It is easy for him to overcome the triple world, and keep all its beings of gods and demons, and the bodies of Nāgas and men, together with the races of Yakshas and Rakshas, and the tribes of serpents and Kinnaras, who has been able to subdue this minister by his superior might. (Govern yourself, and you govern all besides).

#### CHAPTER XXIV.—*On the Healing and Improvement of the Mind.*

Argument. Quelling of the misleading mind, and waiting upon the sovereign soul, with the perfection of Platonic Quietism.

Bali said:—Tell me sir, plainly who is this minister of so great might, and by what expedients can so mighty a being be vanquished and brought under subjection.

2. Virochana replied:—Though that minister, is invincible and stands above all in his great might; yet I will tell you the expedients, whereby he may be overcome by you or any one else.

3. Son! It is by employment of proper means that he may be easily brought under subjection, and by neglect of which he will have the upper hand of you like the snake poison, if it is not repelled in time by means of efficacious mantras and incantations.

4. The ministerial mind being brought up like a boy in the right way he should go; leads the man to the presence of the sovrän soul, as the *rāja yoga* or royal service advances the servant before his king.

5. The appearance of the master makes the minister disappear from sight; as the disappearance of the minister, brings one to the full view of his king.

6. As long as one does not approach to the presence of his king, he

cannot fail to serve the minister; and so long as he is employed in service of the minister, he cannot come to the sight of his king.

7. The king being kept out of sight, the minister is seen to exercise his might; but the minister being kept out of view, the king alone appears in full view.

8. Therefore must we begin with the practice of both these exercises at once; namely, approaching by degrees to the sight of the king, and slighting gradually the authority of the minister.

9. It must be by the exercise of your continued manly exertions and diligent application, that you employ yourself in both these practices, in order to arrive to the state of your well being.

10. When you are successful in your practice, you are sure to reach to that blissful country; and though you are a prince of the demons, you can have nothing to obstruct your entrance into it.

11. That is a place for the abode of the blessed, whose desires are at rest and whose doubts are dissipated, and whose hearts are filled with perpetual joy and calmness.

12. Now hear me, explain to you, my son, what that place is which I called a country. It is the seat of liberation (moksha), and where there is an end of all our pains.

13. The king of that place is the soul of divine essence, which transcends all other substances; and it is the mind which is appointed by that soul as its wise minister.

14. The mind which contains the ideal world in its bosom, exhibits its sensible form to the senses afterwards; as the clod of clay containing the mould of the pot, shows itself as the model of a pot to view; and the smoke having the pattern of the cloud in its essence, represents its shadowy forms in the sky. (The pattern of everything is engraven in the mind).

15. Hence the mind being conquered, everything is subdued and brought under subjection; but the mind is invincible without adoption of proper means for its subjugation.

16. Bali interrogated:—What are these means, sir, which we are to adopt for quelling the mind; tell it plainly to me, that I may resort to the same, for this conquering invincible barrier of bliss.

17. Virochana answered: The means for subduing the mind, are the want of reliance and confidence on all external and sensible things, and absence of all desire for temporal possessions.

18. This is the best expedient for removal of the great delusion of this world, and subduing the big elephant of the mind at once.

19. This expedient is both very easy and practicable on one hand, as it is arduous and impracticable on the other. It is the constant habit of thinking so that makes it facile, but the want of such habitude renders it difficult.

20. It is the gradual habit of renouncing our fondness for temporal objects, that shows itself in time in our resignation of the world; as continuous watering at the roots of plants, makes them grow to large trees afterwards.

21. It is as hard to master anything even by the most cunning, without its proper cultivation for some time; as it is impossible to reap the harvest from an unsown and uncultivated field.

22. So long are all embodied souls destined to rove about the wilderness of the world, as there is the want of resignation in their heart of all the sensible objects in nature.

23. It is impossible without the habit of apathy, to have a distaste for sensible objects, as it is no way possible for an able-bodied man, to travel abroad by sitting motionless at home.

24. The firm determination of abandoning the stays of life, and a habitual aversion to pleasures and enjoyments, make a man to advance to purity, as a plant grows in open air to its full height.

25. There is no good to be derived on earth, without the exertion of one's manliness, and man must give up his pleasure and the vexation of his spirit, in order to reap the fruit of his actions.

26. People speak of a power as destiny here, which has neither any shape nor form of itself. It means whatever comes to pass, and is also called our lot or fatality.

27. The word destiny is used also by mankind, to mean an accident over which they have no control, and to which they submit with passive obedience.

28. They use the word destiny for repression of our joy and grief (at what is unavoidable); but destiny however fixed as fate, is overcome and set aside by means of manly exertions (in many instances).

29. As the delusion of the mirage, is dispelled by the light of its true nature; so it is the exertion of manliness, which upsets destiny by effecting whatever it wishes to bring about.

30. If we should seek to know the cause for the good or bad results of our actions, we must learn that they turn as well as the mind wishes to mould them to being.

31. Whatever the mind desires and decrees, the same becomes the destiny; there is nothing destined (or distinctly to be known), as what we may call to be destined or undestined.

32. It is the mind that does all this, and is the employer of destiny; it destines the destined acts of destiny.

33. Life or the living soul is spread out in the hollow sphere of the world, like air in vacuum. The psychic fluid circulates through all space.

(The psychic fluid extending throughout the universe, according to the theory of Stahl).

34. Destiny is no reality, but a term invented to express the property of fixity, as the word rock is used to denote stability. Hence there is no fixed fate or destiny, as long as the mind retains its free will and activity.

35. After the mind is set at rest, there remains the principle of the

living soul (Jīva—zoo). This is called the *purusha* or embodied spirit, which is the source of the energies of the body and mind.

36. Whatever the living soul intends to do by means of its spiritual force, the same comes to take place and no other. (There being not even the influence of the mind to retard its action. So my son, there is no other power in the world except that of spirit or spiritual force).

37. Reliance on this spiritual power will uproot your dependance on bodily nutriments; and there is no hope of spiritual happiness, until there is a distaste towards temporal enjoyments.

38. It is hard to attain to the dignity of the all conquering self-sufficiency, as long as one has the dastardly spirit of his earthly cravings.

39. As long as one is swinging in the cradle of worldly affairs, it is hard for him to find his rest in the bower of peaceful tranquillity.

40. It is hard for you to get rid of your serpentine (crooked) desires, without your continued practice of indifference to and unconcernedness with worldly affairs.

41. Bali rejoined:—Tell me, O lord of demons! in what manner, indifference to worldly enjoyments, takes a deep root in the human heart; and produces the fruit of longevity of the embodied spirit on earth. (By longevity is meant the spiritual life of man, and his resting in the divine Spirit, by being freed from the accidents of mortal life).

42. Virochana replied:—It is the sight of the inward spirit, which is productive of indifference to worldly things; as the growth of vines is productive of the grapes in autumn.

43. It is the sight of the inward Spirit, which produces our internal unconcernedness with the world; as it is the glance of the rising sun, which infuses its lustre in the cup of the lotus.

44. Therefore sharpen your intellect, by the whetstone of right reasoning; and see the Supreme Spirit, by withdrawing your mind from worldly enjoyments.

45. There are two modes of intellectual enjoyment, of which one consists of book learning, and the other is derived from attendance on the lectures of the preceptor, by those that are imperfect in their knowledge. (*I.e.* the one is theoretical for adepts and the other is practical for novices).

46. Those who are a little advanced in learning, have the double advantage of their mental enjoyment, namely: their reflection of book learning and consultation with wise preceptors on practical points. (Hence the practice of Yoga requires a Yogi guide also).

47. Those who are accomplished in learning, have also two parts of their duties to perform; namely, the profession of the s  stras teaching them to others, and the practice of indifference for themselves. (But the last and lowest kind, only have to wait on the guru and reflect on what they hear from him).

48. The soul being purified, the man is fitted for Spiritual learning; as it is the clean linen only which is fit to receive every good tincture upon it.[10]

[10] Instruction of abstruse knowledge from yoga to the impure, is pearls before swine; as it is said: [Sanskrit: panidat   eva upadeshtby  h na ca murkhah kad  can]

49. The mind is to be trained by degrees, like a boy in the path of learning; namely by means of persuasion and good lectures, and then by teaching of the s  stras, and lastly by discussion of their doctrines.

50. After its perfection in learning and dispersion of all difficulties and doubts, the mind shines as a piece of pure crystal, and emits its lustre like the cooling moonbeams.

51. It then sees by its consummate knowledge and clear understanding, in both the form of its God the Spirit, and the body which is the seat of its enjoyments on earth.

52. It constantly sees the spirit before it, by means of its understanding and reason; which help it also to relinquish its desire for worldly objects and enjoyments.

53. The sight of the Spirit produces the want of desires, and the absence of these shows the light of the spirit to its sight; therefore they are related to each other like the wick and oil of the lamp, in producing the light, and dispelling the darkness of the night.

54. After the loss of relish in worldly enjoyments, and the sight of the Supreme Spirit, the soul finds its perpetual rest in the essence of the Supreme Brahma.

55. The living souls that place their happiness in worldly objects, can never have the taste of true felicity, unless they rely themselves wholly in the Supreme Spirit.

56. It may be possible to derive some delight from acts of charity, sacrifices and holy pilgrimage; but none of these can give the everlasting rest of the Spirit.

57. No one feels a distaste for pleasure, unless he examines its nature and effects in himself; and nothing can teach the way of seeing the soul, unless the soul reflects on itself.

58. Those things are of no good whatever, my boy, that may be had without one's own exertion in gaining it; nor is there any true happiness, without the resignation of earthly enjoyments.

59. The Supreme felicity of rest in the state of Brahma, is to be had nowhere in this wide world, either in this mundane sphere, or anywhere else beyond these spheres.

60. Therefore expect always how your soul may find its rest in the divine Spirit, by relying on the exertion of your manliness, and leaving aside your dependance on the eventualities of destiny.

61. The wise man detests all worldly enjoyments as if they are the strong bolts or barriers at the door of bliss; and it is the settled aversion to earthly pleasures, that brings a man to his right reason.

62. As the increasing gloominess of rainy clouds, is followed by the serenity of autumnal skies, so clear reasoning comes after detestation of enjoyments, which fly at the advance of reason.

63. As the seas and the clouds of heaven, help one another by lending their waters in turn; so apathy to pleasures and right reasoning, tend to produce each other by turns.

64. So disbelief in destiny, and engagement in manly exertion, are sequences of one another, as reciprocities of service are consequences of mutual friendship.

65. It must be by the gnashing of your teeth (*i.e.* by your firm resolve), that you should create a distaste even of those things, which you have acquired by legal means and conformably to the custom of your country.

66. You must first acquire your wealth by means of your manly exertions, and then get good and clever men in your company by means of your wealth (*i.e.* patronise the learned therewith, and improve your mind by their instructions).

67. Association with the wise produces an aversion to the sensual enjoyments of life, by exciting the reasoning power, which gains for its reward an increase of knowledge and learning.

68. These lead gradually to the acquirement of that state of consummation, which is concomitant with the utter renunciation of worldly objects.

69. It is then by means of your reasoning that you attain to that Supreme State of perfection, in which you obtain your perfect rest and the holiness of your soul.

70. You will then fall no more in the mud of your misconceptions; but as a pure essence, you will have no dependance on anything, but become as the venerable Siva yourself.

71. Thus the steps of attaining consummation, are first of all the acquisition of wealth, according to the custom of the caste and country; and then its employment in the service of wise and learned men. Next follows your abandonment of the world, which is succeeded by your attainment of Spiritual knowledge, by the cultivation of your reasoning powers.[11]



[11] Reason is a divine attribute and given to man for his discernment of truth from untruth, and of true felicity of the soul, from its fetters of the frailties of this world.

## CHAPTER XXV.—*Reflections of Bali.*

Argument. Rise of intellectual light in Bali's mind, and his Reference to Sukra for Advice.

Bali said:—In this manner did my sapient father advise me before on this subject, which I fortunately remember at the present moment for the enlightenment of my understanding.

2. It is now that I feel my aversion to the enjoyments of life, and come to perceive by my good luck the bliss of tranquillity, to liken the clear and cooling ambrosial drink of heavenly bliss.

3. I am tired of all my possessions, and am weary of my continued accumulation of wealth, for the satisfaction of my endless desires. The live-long care of the family also has grown tiresome to me.

4. But how charming is this peace and tranquillity of my soul, which is quite even and all cool within itself. Here are all our pleasures and pains brought to meet upon the same level of equality and indifference.

5. I am quite unconcerned with any thing and am highly delighted with my indifference to all things; I am gladdened within myself as by the beams of the full moon, and feel the orb of the full moon rising within myself.

6. O! the trouble of acquiring riches, which is attended by the loud bustle of the world and agitation in the mind, and the heart burn and fatigue of the body; and is accompanied with incessant anxiety and affliction of the heart.

7. The limbs and flesh of the body, are smashed by labour; and all bodily exercises that pleased me once, now appear to be the long and

lost labours of my former ignorance.

8. I have seen the sights of whatever was worth seeing, and enjoyed the enjoyments which knew no bounds; I have overcome all beings; but what is the good (that I have derived from all this)?

9. There is only a reiteration of the very same things, that I had there, here and elsewhere; and I found nowhere now any thing new, that I had not seen or known before.

10. I am now sitting here in full possession of myself, by resigning every thing and its thought from my mind; and thereby I find that nothing whatever nor even its thought forms any component part of myself.

11. The best things in the heaven above, earth and in this infernal region, are reckoned to be their damsels, gems and jewels; but all these are destroyed and wasted sooner or later by the cruel hand of time.

12. I have acted foolishly all this time, by waging a continuous struggle with the gods, for the sake of the trifle of worldly possessions. (The wars of the earth-born demons and the foreign deities are well known in the early history of the world).

13. What is this phantom of the world, but a creation of the brain; what then is the harm of forsaking it forever in which great souls take no delight whatever?

14. Alas! that I have spent such a large portion of my life time, in pursuing after trifles in the ignorant giddiness of my mind.

15. My fickle and fluctuating desires, have led me to do many acts of foolishness, in this world of odds and trifles, which now fill me with remorse and regret. (The Remembrance of the past, is fraught with regret).

16. But it is in vain to be overwhelmed with the sad thoughts of the past, while I should use my manly exertions to improve the present. (The present time is in our hand, but who the past can recall, or the future command).

17. It is by reflecting on the eternal cause of the endless infinity of souls in the soul, that one can attain his perfect felicity; as the gods got the ambrosia from the Milky ocean. (True bliss is to be derived from the blissful Deity).

18. I most consult my preceptor Sukra, concerning the Ego and the soul and spiritual vision, of the soul of souls in order to expel my ignorance in these matters.

19. I must refer these questions to the most venerable Sukra, who is always complacent to his favorites; and then it is possible that by his advice I shall be settled in the highest perfection of seeing the supreme spirit, in my spirit, because the words of the wise, are ever fraught with full meaning and are fruitful of the desired object.

#### CHAPTER XXVI.—*Admonition of Sukra To Bali.*

Argument. Sukra's appearance at the call of Bali; and his advice to him on the attainment of divine knowledge.

Vasishtha said:—So saying the mighty Bali closed his eyes, and thought upon the lotus-eyed Sukra, abiding in his heavenly abode. (Sukra the planet Venus represented as the preceptor of demons, as Vrihaspati the planet Jupiter is said to be the Spiritual guide of the deities).

2. Sukra, who sat intently meditating on the all-pervading spirit of God, came to know in his mind, that he was remembered by his disciple Bali in his city.

3. Then Sukra the son of Bhrigu, whose soul was united with the all-pervading infinite and omniscient spirit, descended with his heavenly body at the gemming window of Bali (decorated with glass doors).

4. Bali knew the body of his guide by its lustre, as the lotus flower perceives the rising sun by his dawning beams.

5. He then honoured his *guru* or guide, by adoring his feet on a seat decked with gems, and with offering of *mandāra* flowers upon him.

6. As Sukra took his rest on the gemming seat from the labour of his journey, he was strewn over with offerings of gems on his body, and heaps of *mandāra* flowers upon his head; after which Bali addressed him thus:—

7. Venerable sir, this illustrious presence of thy grace before me, emboldens me to address to thee, as the morning sun-beams send all mankind to their daily work.

8. I have come to feel an aversion, Sir, to all kinds of worldly enjoyments, which are productive of the delusion of our souls; and want to know the truth relating to it, in order to dispel my ignorance of myself.

9. Tell me, sir, in short, what are these enjoyments good for, and how far they extend; and what am I, thou or these people in reality. (Extent of enjoyments—*bhoga*, means their limitation and duration).

10. Sukra answered:—I can not tell you in length about it, as I have soon to repair to my place in the sky. Hear me O monarch of demons tell this much briefly to you at present.

11. There is verily but the intellect in reality, and all this existence beside is verily the intellect and full of intellect: The mind is the intellect, and I, thou and these people are collectively the very intellect. (Gloss. These sayings are based on the *srutis*, namely: All these are but different aspects of the one intellect. Again: All things depend on the *chit*. Also:—This *chit* am I, thou and this Brahma and Indra and all others. There is no other looker or the subjective; or the hearer or objective beside the *chit*: and so forth).

12. If you are wise, know you derive every thing from this Chit—the universal Intellect; or else all gifts of fortune are as useless to you as the offering of butter on ashes (which cannot consume it, or make a burnt offering of it to the gods).

13. Taking the intellect as something thinkable or object of thought, is the snare of the mind; but the belief of its freeness or

incomprehensibility, is what confers liberation to the soul. The incomprehensible intellect is verily the universal soul, which is the sum of all doctrines. (All faiths and doctrines tend to the belief of one unknowable God).

14. Knowing this for certain, look on everything as such; and behold the spirit in thy spirit, in order to arrive to the state of the Infinite spirit. (Or else the adoration of a finite object, must lead to a finite state).

15. I have instantly to repair to the sky, where the seven munis are assembled (the seven planets or the seven stars of the Pleiades—saptarshi?), where I have to continue in the performance of my divine service.

16. I tell you, O king! that you must not of yourself get rid of your duties, as long as you are in this body of yours, even though your mind may be freed from everything. (The embodied being must continue in the discharge of his bodily duty).

17. So saying, Sukra flew as a bee besmeared with the farinaceous gold-dust of the lotus, to the aureate vault of heaven; and passed through the watery path of the waving clouds, to where the revolving planets were ready to receive him.

## CHAPTER XXVII.—*Hebetude of Bali.*

Argument. Bali attains to his state of Ecstasy, by his observance of Sukra's precepts.

Vasishtha said:—After Sukra, the son of Bhrigu and senior in the assembly of gods and demigods, had made his departure, Bali the best among the intelligent, reflected thus in himself.

2. Truly has the seer said, that the Intellect composes the three worlds, and that I am this Intellect, and the Intellect fills all the quarters, and shows itself in all our actions.

3. It is the Intellect which pervades the inside and outside of every thing, and there is nothing anywhere which is without the Intellect.

4. It is the Intellect that perceives the sunbeams and moonlight, or else there would be no distinction between them and darkness, had not there been this intellectual perception.

5. If there were no such intellectual perception as this earth is land, then there would be no distinction of earth and water, nor the word earth apply to land.

6. If the Intellect would not understand the vast space as the quarters of the sky, and the mountains as vast protuberances on earth; then who would call the sides and the mountains by those names?

7. If the world were not known as the world and the vacuum as vacuity, then who would distinguish them by the names that are in common use?

8. If this big body was not perceived by the intellect, how proper could the bodies of embodied beings be called by their names?

9. The Intellect resides in every organ of sense, it dwells in the body, mind and all its desires; the intellect is in the internal and external parts of the body, and the intellect is all that is in existent and non-existent. (Because the intellect has the notions of all these things, which would not come to exist, if they were not in the intellect).

10. The Intellect forms my whole self, by its feeling and knowing of everything that I feel and know; or else I can neither perceive or conceive nor do anything with my body alone, and without guidance of the intellect.

11. What avails this body of mine, which is inert and insensible as a block of wood or stone; it is the intellect that makes my self, and it is the intelligent spirit which is the universal Soul.

12. I am the intellect which resides in the sun and in the sky, and I am the intellect which dwells in the bodies of all beings; I am the same intellect which guides the gods and demigods, and dwells alike in the

movables and immovable bodies.

13. The intellect being the sole existence, it is in vain to suppose aught besides; and their being naught otherwise, there can be no difference of a friend or foe to us.

14. What is it if I Bali, strike off the head of a person from his body, I can not injure the soul which is everywhere and fills all space.

15. The feelings of love and enmity are properties of the intellect (Soul), and are not separated from it by its separation from the body. Hence the passions and feelings are inseparable from the Intellect or soul.

16. There is nothing to be thought of beside the Intellect, and nothing to be obtained anywhere, except from the spacious womb of the Intellect, which comprehends all the three worlds.

17. But the passions and feelings, the mind and its powers, are mere attributes and not properties of the Intellect; which being altogether a simple and pure essence, is free from every attribute.

18. The Intellect—*chit* is the Ego, the omnipresent, all pervasive and ever felicitous soul; it is beyond all other attributes, and without a duality or parts.

19. The term Intellect—*chit* which is applied to the nameless power of intellection—*chiti*, is but a verbal symbol signifying the omniscient Intelligence, which is manifest in all places. (*I.e.* the Divine Intellect is both omniscient as well as omnipresent, while human understanding is narrow and circumscribed).

20. The Ego is the Supreme Lord, that is ever awake and sees all things without manifesting any appearance of himself. He is purely transparent and beyond all visible appearances.

21. All its attributes are lame, partial and imperfect. Even time which has its phases and parts, is not a proper attribute for it. It is but a glimpse of its light that rises before us, but the eternal and infinite light, is beyond our comprehension.

22. I must think of it only in the form of light in my own self, and know it apart from all other thinkables and thoughts, and quite aloof from all shades and colours.

23. I salute his self-same form of Intelligence, and the power of Intellection, unaccompanied by the intelligible, and employed in its proper sphere.

24. I salute that light of his in me, which represents every thing to me; which is beyond all thought, and is of the form of Intellect, going everywhere and filling all space.

25. It is the quiet consciousness of all beings, the real Intellect (sach-chit), the Ego and the Great; the Ego which is as infinite as space, and yet minuter than an atom, and spreading in all alike.

26. I am not subject to the states of pleasure and pain, I am conscious of my self and of no other existence besides myself; and I am Intelligence without the intelligibles spread out before me.

27. No worldly entity nor non-entity (*i.e.* neither the gain of any object nor its want), can work any change in me; for the possession of worldly objects would destroy me at once (by their separating my soul from God).

28. In my opinion there is nothing that is distinct from me, when we know all things as the produce of the same source.

29. What one gets or loses is no gain or loss to any (*i.e.* to the gainer or loser), because the same Ego always abides in all, and is the Maker of all and pervading everywhere.

30. Whether I am any of the thinkable objects or not, it matters me little to know; since the Intellect is always a single thing, though its intelligibles (*i.e.* its productions or thoughts), are endless.

31. I am so long in sorrow, as my soul is not united with the Holy spirit. So saying, the most discerning Bali fell to a deep meditation.

32. He reflected on the half mantra of Om (*i.e.* the dot only); an emblem of the Infinite God; and sat quietly with all his desires and



fancies lying dormant in him.

33. He sat undaunted, by suppressing his thoughts and his thinking powers within him; and remained with his subdued desires, after having lost the consciousness of his meditation, and of his being the meditator and also of meditated object. (*I.e.* without knowing himself as the subject or object of his thoughts and acts).

34. While Bali was entranced in this manner at the window which was decked with gems, he became illumined in his mind as a lighted lamp flaming unshaken by the wind. And he remained long in his steady posture as a statue carved of a stone.

35. He sat with his mind as clear as the autumnal sky after having cast off all his desires and mental anxieties, and being filled within himself with his spiritual light.

#### CHAPTER XXVIII.—*Description of Bali's Anaesthesia.*

Argument. Anxiety of the demons at the supineness of Bali, and the Appearance of Sukra with them before him.

Vasishtha continued:—The servile demons of Bali (being impatient at this numbness of their king), ascended hastily to his high crystal palace, and stood at the door of his chamber.

2. There were his ministers Dimbha and others among them, and his generals Kumuda and others also. There were likewise the princes Sukra and others in the number, and his champions Vritta and the rest.

3. There were Hayagrīva and the other captains of his armies, with his friends Akraja and others. His associates Laduka and some more joined the train, with his servants Valluka and many more.

4. There were also the gods Kubera, Yama and Indra that paid him their tribute; and the Yakshas, Vidyādhars and Nāgas that rendered him their services. (Were the Vidyādhars the Vedias or gipsies of modern India?).

5. There were the heavenly nymphs Rambhā and Tilottamā in the number, with the fanning and flapping damsels of his court; and the deputies of different provinces and of hilly and maritime districts, were also in attendance.

6. These accompanied by the Siddhas inhabiting different parts of the three worlds, all waited at that place to render their services to Bali.

7. They beheld Bali with reverence, with his head hanging down with the crown upon it, and his arms hanging loosely with the pendant bracelets on them.

8. Seeing him thus, the great Asuras made their obeisance to him in due form, and were stupified with sorrow and fear, and struck with wonder and joy by turns at this sad plight of his.

9. The ministers kept pondering about what was the case with him, and the demons besought their all knowing preceptor Sukra, for his explaining the case to them.

10. Quick as thought they beheld the shining figure of Sukra, standing confessed to their sight, as if they saw the phantom of their imagination appearing palpable to view.

11. Sukra being honoured by the demons, took his seat on a sofa; and saw in his silent meditation, the state of the mind of the king of demons.

12. He remained for a while to behold with delight, how the mind of Bali was freed from errors, by the exercise of its reasoning powers.

13. The illustrious preceptor, the lustre of whose person put to shame the brightness of the milky ocean, then said smiling to the listening throng of the demons:

14. Know ye demons, this Bali to have become an adept in his spiritual knowledge, and to have fixed his seat in holy light, by the working of his intellect (*i.e.* by his intuition only).

15. Let him alone, ye good demons, remain in this position, resting in himself and beholding the imperishable one within himself in his

reverie.

16. Lo! here the weary pilgrim to have got his rest, and his mind is freed from the errors of this false world. Disturb him not with your speech, who is now as cold as ice.

17. He has now received that light of knowledge amidst the gloom of ignorance, as the waking man beholds the full blaze of the sun, after dispersion of the darkness of his sleep at dawn.

18. He will in time wake from his trance, and rise like the germ of a seed, sprouting from the seed vessel in its proper season.

19. Go ye leaders of the demons from here, and perform your respective duties assigned to you by your master; for it will take a thousand years, for Bali to wake from his trance (as a moment's sleep makes a myriad of years in a dream).

20. After Sukra the Guru and guide of the demons, had spoken in this manner, they were filled with alternate joy and grief in their hearts, and cast aside their anxiety about him, as a tree casts its withered leaves away.

21. The Asuras then left their king Bali to rest in his palace in the aforesaid manner, and returned to their respective offices, as they had been employed heretofore.

22. It now became night, and all men retired to their earthly abodes, the serpents entered into their holes, the stars appeared in the skies, and the gods reposed in their celestial domes. The regents of all sides and mountainous tracts, went to their own quarters, and the beasts of the forest and birds of the air, fled and flew to their own coverts and nests.

## CHAPTER XXIX.—*Bali's Resuscitation To Sensibility.*

Argument. Self-confinement of the Living-liberated Bali in the Infernal Regions.

Vasishtha related:—After the thousand years of the celestials, had rolled on in Bali's unconsciousness; he was roused to his sensibility, at the beating of heavenly drums by the gods above (the loud peal of clouds).

2. Bali being awake, his city (Mavalipura) was renovated with fresh beauty, as the lotus-bed is revived by the rising sun in the eastern horizon (Vairincha or Brahma-loka, placed at the sunrising points).

3. Bali not finding the demons before him after he was awaked, fell to the reflecting of the reveries during his state of entrancement (Samādhi).

4. O how charming! said he, was that cooling rapture of spiritual delight, in which my soul had been enrapt for a short time.

5. O how I long to resume that state of felicity! because these outward enjoyments which I have relished to my fill, have ceased to please me any more.

6. I do not find the waves of those delights even in the orb of the moon, as I felt in the raptures which undulated in my soul, during the entranced state of my insensibility.

7. Bali was again attempting to resume his state of inexcitability, when he was interrupted by the attendant demons, as the moon is intercepted by the surrounding clouds.

8. He cast a glancing look upon them, and was going to close his eyes in meditation; after making his prostration on the ground; but was instantly obtruded upon by their gigantic statures standing all around him.

9. He then reflected in himself and said: The intellect being devoid of its option, there is nothing for me to desire; but the mind being fond of pleasures vainly pursues after them: (which it cannot fully gain, enjoy or long retain).

10. Why should I desire my emancipation, when I am not confined by or

attached to anything here: it is but a childish freak to seek for liberation, when I am not bound or bound to anything below. (The soul is perfectly free of itself, but it is the mind that enchains it to earth).

11. I have no desire of enfranchisement nor fear for incarceration, since the disappearance of my ignorance; what need have I then of meditation, and of what good is meditation to me?

12. Meditation and want of meditation are both mistakes of the mind (there being no efficacy or inefficacy of either). We must depend on our manliness, and hail all that comes to pass on us without rejoicing or shrinking (since all good and evil proceed from God).

13. I require neither thoughtfulness nor thoughtlessness, nor enjoyments nor their privation, but must remain unmoved and firm as one sane and sound.

14. I have no longing for the spiritual, nor craving for temporal things; I have neither to remain in the meditative mood, nor in the state of giddy worldliness.

15. I am not dead (because my soul is immortal); nor can I be living (because the soul is not connected with life). I am not a reality (as the body), nor an unreality (composed of spiritual essence only); nor I am a material or aerial body (being neither this body nor Vital air). Neither am I of this world or any other, but self-same ego—the Great.

16. When I am in this world, I will remain here in quiet; I am not here, I abide calmly in the solace of my soul.

17. What shall I do with my meditation, and what with all my royalty; let any thing come to pass as it may; I am nothing for this or that, nor is anything mine.

18. Though I have nothing to do (because I am not a free agent; nor master of my actions); yet I must do the duties appertaining to my station in society. (Doing the duties of one's station in life, is reckoned by some as the only obligation of man here below. So says the poet: "Act well thy part, there all the honour lies.").

19. After ascertaining so in his mind, Bali the wisest of the wise,

looked upon the demons with complacence, as the sun looketh upon the lotuses.

20. With the nods and glancings of his eyes, he received their homages; as the passing winds bear the odours of the flowers along with them (meaning to say: His cursory glances bore their regards, as the fleet winds bear the fragrance of flowers the rose).

21. Then Bali ceasing to think on the object of his meditation; accosted them concerning their respective offices under him.

22. He honoured the devas and his gurus with due respect, and saluted his friends and officers with his best regards.

23. He honoured with his largesse, all his servants and suitors; and he pleased the attendant maidens with various persons.

24. So he continued to prosper in every department of his government, until he made up his mind to perform a great sacrifice (yajna) at one time.

25. He satisfied all beings with his great gifts, and gratified the great gods and sages with due honour and veneration. He then commenced the ceremony of the sacrifice under the guidance of Sukra and the chief *gurus* and priests.

26. Then Vishnu the lord of Lakshmī, came to know that Bali had no desire of earthly fruition; and appeared at his sacrifice to crown him with the success of his undertaking, and confer upon him his desired blessing.

27. He cunningly persuaded him, to make a gift of the world to Indra his elder brother, who was insatiably fond of all kinds of enjoyment. (Indra was elder to Vishnu, who was thence called Upendra or the junior Indra).

28. Having deceived Bali by his artifices of dispossessing him of the three worlds, he shut him in the nether world, as they confine a monkey in a cave under the ground. (This was by Vishnu's incarnation in the form of a dwarf or puny man, who was considered to be the most cunning among men; *multum in parvo*; or a man in miniature).

29. Thus Bali continues to remain in his confinement to this day, with his mind fixed in meditation, for the purpose of his attainment of Indraship again in a future state of life.

30. The living liberated Bali, being thus restrained in the infernal cave, looks upon his former prosperity and present adversity in the same light.

31. There is no rising or setting of his intelligence, in the states of his pleasure or pain; but it remained one and the same in its full brightness, like the disk of the sun in a painting.

32. He saw the repeated flux and reflux of worldly enjoyments, and thence settled his mind in an utter indifference about them.

33. He overcame multitudes of the vicissitudes of life for myriads of years, in all his transmigrations, in the three worlds, and found at last, his rest in his utter disregard of all mortal things.

34. He felt thousands of comforts and disquiets, and hundreds of pleasures and privations of life, and after his long experience of these, he found his repose in his perfect quiescence.

35. Bali having forsaken his desire of enjoyments, enjoyed the fulness of his mind in the privation of his wants; and rejoiced in self-sufficiency of his soul, in the loneliness of his subterranean cave.

36. After a course of many years, Bali regained his sovereignty of the world, and governed it for a long time to his heart's content.

37. But he was neither elated by his elevation to the dignity of Indra—the lord of gods; nor was he depressed at this prostration from prosperity.

38. He was one and the same person in every state of his life, and enjoyed the equanimity of his soul, resembling the serenity of the etherial sphere.

39. I have related to you the whole story of Bali's attainment of true wisdom, and advise you now, O Rāma! to imitate his example for your

elevation, to the same state of perfection.

40. Learn as Bali did by his own discernment, to think yourself as the immortal and everlasting soul; and try to reach to the state of your oneness or solity with the Supreme Unity, by your manliness (of self-control and self-resignation).

41. Bali the lord of the demons, exercised full authority over the three worlds, for more than a millennium; but at last he came to feel an utter distaste, to all the enjoyments of life.

42. Therefore, O Victorious Rāma, forego the enjoyments of life, which are sure to be attended with a distaste and nausea at the end, and betake yourself to that state or true felicity, which never grows insipid at any time.

43. These visible sights, O Rāma! are as multifarious as they are temptations to the soul; they appear as even and charming as a distant mountain appears to view; but it proves to be rough and rugged as you approach to it. (The pleasant paths of life, cannot entice the wise; they are smooth without, but rugged within).

44. Restrain your mind in the cavity of your heart, from its flight in pursuit of the perishable objects of enjoyment, either in this life, or in the next, which are so alluring to all men of common sense.

45. Know yourself, as the self-same intellect, which shines as the sun throughout the universe; and illumines every object in nature, without any distinction of or partiality to one or the other.

46. Know yourself O mighty Rāma! to be the infinite spirit, and the transcendent soul of all bodies; which has manifested itself in manifold forms, that are as the bodies of the internal intellect.

47. Know your soul as a thread, passing through, and interwoven with every thing in existence; and like a string connecting all the links of creation, as so many gems of a necklace or the beads of a rosary. (This hypostasis of the supreme spirit, is known as the *sūtrātmā* or the all-connecting soul of the universe; as the poet expresses it: Breathes in our soul, informs our mortal part, As full, as perfect, in a hair as heart. Pope).



48. Know yourself as the unborn and embodied soul of *virāj*, which is never born nor ever dies; and never fall into the mistake of thinking the pure intellect, to be subject to birth or death. (The embodied soul of *virāj*, is the universal soul as what the poet says: "Whose body Nature is, and God the soul").

49. Know your desires to be the causes of your birth, life, death and diseases; therefore shun your cupidity of enjoyments, and enjoy all things in the manner of the all witnessing intellect. (*I.e.* indulge yourself in your intellectual and not corporeal enjoyments).

50. If you remain in the everlasting light of the sun of your intellect, you will come to find the phenomenal world to be but a phantom of your dream.

51. Never regret nor sorrow for any thing, nor think of your pleasures and pains, which do not affect your soul; you are the pure intellect and the all pervading soul, which manifests itself in every thing.

52. Know the desirables (or worldly enjoyments) to be your evils, and the undesirable (self-mortification) to be for your good. Therefore shun the former by your continued practice of the latter.

53. By forsaking your views of the desirables and undesirables, you will contract a habit of hebetude; which when it takes a deep root in your heart, you have no more to be reborn in the world.

54. Retract your mind from every thing, to which it runs like a boy after vain baubles; and settle it in yourself for your own good.

55. Thus by restraining the mind by your best exertions, as also by your habit of self-control, you will subdue the rampant elephant of your mind, and reach to your highest bliss afterwards.

56. Do not become as one of those ignorant fools, who believe their bodies as their real good; and who are infatuated by sophistry and infidelity, and deluded by impostors to the gratification of their sensual appetites.

57. What man is more ignorant in this world and more subject to its

evils, than one who derived his Spiritual knowledge from one who is a smatterer in theology, and relies on the dogmas of pretenders and false doctors in divinity.

58. Do you dispel the cloud of false reasoning from the atmosphere of your mind, by the hurricane of our right reasoning, which drives all darkness before it.

59. You can not be said to have your right reasoning, so long as you do not come to the light and sight of the soul, both by your own exertion and grace of the Supreme Spirit.

60. Neither the Veda nor Vedānta, nor the science of logic or any other sāstras, can give you any light of the soul, unless it appears of itself within you.

61. It is by means of your self-culture, aided by my instruction and divine grace, that you have gained your perfect knowledge, and appear to rest yourself in the Supreme Spirit.

62. There are three causes of your coming to spiritual light. Firstly your want of the knowledge of a duality, and then the effulgence of your intellectual luminary (thy soul) by the grace of God and lastly the wide extent of your knowledge derived from my instructions.

63. You are now freed from your mental maladies, and have become sane and sound by abandonment of your desires, by removal of your doubts and errors, and by forsaking the mist of your fondness for external objects.

64. O Rāma! as you get rid of the faults (errors) of your understanding, so you advance by degrees in gaining your knowledge, in cherishing your resignation, in destroying your defects, in imbibing the bliss of ecstasy, in wandering with exultation, and in elevating your soul to the sixth sphere. But all this is not enough unless you attend to Brahmahood itself. (These are called the *Sapta bhūmikā* or seven stages of the practice of Yoga).

CHAPTER XXX.—*Fall of Hiranyakasipu and Rise of Prahlāda.*

## Argument. Slaughter of Demons by Hari.

Vasishtha continued:—Attend Rāma, to the instructive narrative of Prahlaḍa—the lord of demons; who became an adept by his own intuition.

2. There was a mighty demon in the infernal regions, Hiranyakasipu by name; who was as valiant as Narāyana himself, and had expelled the gods and demigods from their abodes.

3. He mastered all the treasures of the world, and wrested its possession from the hands of Hari; as the swan encroaches upon the right of the bee, on the large folia of the lotus.

4. He vanquished the Gods and Asuras, and reigned over the whole earth, as the elephant masters the lotus-bed, by expulsion of the drove of swans from it.

5. Thus the lord of the Asuras, having usurped the monarchy of the three worlds, begot many sons in course of time, as the spring brings forth the shoots of trees.

6. These boys grew up to manhood in time, with the display of their manly prowess; and like so many brilliant suns, stretched their thousand rays on all sides of the earth and skies.

7. Among them Prahlaḍa the eldest prince became the regent, as the Kaustubha diamond has the pre-eminence among all other precious gems. (The Kaustubha gem was set in the breast-plate of Vishnu).

8. The father Hiranyakasipu delighted exceedingly in his fortunate son Prahlaḍa, as the year rejoices in its flowering time of the spring (*i.e.* the father delights in his promising lad, as the year in its vernal season).

9. Supported by his son on one hand, and possessed of his force and treasures on the other; he became puffed up with his pride, as the swollen elephant emitting his froth from his triangular mouth. (Composed of the two sides of the tusks, and the lower part).

10. Shining with his lustre and elated by his pride, he dried and drew up the moisture of the earth, by his unbearable taxation; as the all-destroying suns of universal dissolution, parch up the world by their rays. (Here is a play of the word *Kara*, in its triple sense of the hand, tax and solar rays).

11. His conduct annoyed the gods and the sun and moon, as the behaviour of a haughty boy, becomes unbearable to his fellow comrades.

12. They all applied to Brahmā, for destruction of the archdemon; because the repeated misdemeanours of the wicked, are unbearable to the good and great.

13. It was then that the leonine Hari-Narasīngha, clattered his nails resembling the tusks of an elephant; and thundered aloud like the rumbling noise of the *Dig-hastes* (the regent elephants of all the quarters of heaven), that filled the concave world as on its last doomsday.

14. The tusk-like nails and teeth of Vishnu, glittered like flashing lightnings in the sky; and the radiance of his earrings filled the hollow sphere of heaven, with curling flames of living fire. (The word *dvija* or twice-born is applied to the nails and teeth, as to the moon and a twice-born Brāhman).

15. The sides and caverns of mountains presented a fearful aspect; and the huge trees were shaken by a tremendous tempest; that rent the skies and tore the vault of heaven. (This is the only place where the word *dodruma* occurs for the Greek *dendron* in Sanskrit, shortened to *dru* a tree, the root of Druid a woodman).

16. He emitted gusts of wind from his mouth and entrails, which drove the mountains before them; and his eyeballs flashed with the living fire of his rage, which was about to consume the world.

17. His shining mane shook with the glare of sun-beams, and the pores of the hairs on his body, emitted the sparks of fire like the craters of a volcano.

18. The mountains on all sides, shook with a tremendous shaking, and the whole body of Hari, shot forth a variety of arms in every direction.

19. Hari in his leoantheopic form of half a man and half a lion, killed the gigantic demon by goring him with his tusks, as when an elephant bores the body of a horse with a grating sound.

20. The population of the Pandemonium, was burnt down by the gushing fire of his eye balls; which flamed as the all devouring conflagration of the last doomsday.

21. The breath of his nostrils like a hurricane; drove everything before it; and the clapping of his arms (bahwasphota), beat as loud surges on the hollow shores.

22. The demons fled from before him as moths from the burning fire, and they became extinct as extinguished lamps, at the blazing light of the day.

23. After the burning of the Pandemonium, and expulsion of the demons, the infernal regions presented a void waste, as at the last devastation of the world.

24. After the Lord had extirpated the demoniac race, at the end of the Titanic age, he disappeared from view with the grateful greetings of the synod of gods.

25. The surviving sons of the demon, who had fled from the burning of their city, were afterwards led back to it by Prahlāda; as the migrating fowls are made to return to the dry bed of a lake by a shower of rains.

26. There they mourned over the dead bodies of the demons, and lamented at the loss of their possessions, and performed at last the funeral ceremonies of their departed friends and relatives.

27. After burning the dead bodies of their friends, they invited the relics of the demons; that had found their safety by flight, to return to their deserted habitations again.

28. The Asuras and their leaders, now continued to mourn with their disconsolate minds and disfigured bodies, like lotuses beaten down by the frost. They remained without any effort or attempt as the figures in a painting; and without any hope of resuscitation, like a withered tree

or an harbour stricken by lightning.

## CHAPTER XXXI.—*Prahlāda's Faith in Vishnu.*

Argument. Prahlāda's Lamentations at the slaughter of the demons, and his conversion to Vishnuism.

Vasishtha continued:—Prahāda remained disconsolate in his subterranean region, brooding over the melancholy thoughts of the destruction of the Dānavas and their habitations.

2. Ah! what is to become of us, said he, when this Hari is bent to destroy the best amongst us, like a monkey nipping the growing shoots and sprouts of trees.

3. I do not see the Daityas anywhere in earth or in the infernal regions, that are left in the enjoyment of their properties; but are stunted in their growth like the lotuses growing on mountain tops.

4. They rise only to fall like the loud beating of a drum, and their rising is simultaneous with their falling as of the waves in the sea. (*I.e.* no sooner they rise, than they are destined to fall).

5. Woe unto us! that are so miserable in both our inward and outward circumstances; and happy are our enemies of light (Devas), that have their ascendancy over us. O the terrors of darkness!

6. But our friends of the dark infernal regions, are all darkened in their souls with dismay: also their fortune is as transitory as the expansion of the lotus-leaf by day, and its contraction at night.

7. We see the gods, who were mean servants at the feet of our father, to have usurped his kingdom; in the manner of the timid deer, usurping the sovereignty of the lion in the forest. (So said the sons of Tipu Sultan, when they saw the English polluting his library with their hands).

8. We find our friends on the other hand, to be all disfigured and

effortless; and sitting melancholy and dejected in their hopelessness, like lotuses with their withered leaves and petals.

9. We see the houses of our gigantic demons, filled with clouds of dusts and frost, wafted by gusts of wind by day and night; and resembling the fumes of fire which burnt them down.

10. The inner apartments are laid open without their doors and enclosures, and are overgrown with the sprouts of barley, shooting out as blades of sapphires from underneath the ground.

11. Ah! what is impossible to irresistible fate, that has so reduced the mighty demons; who were this while used to pluck the flowers from the mountain tops of Meru like big elephants, and are now come to the sad plight of the wandering Devas of yore.

12. Our ladies are lurking like the timorous deer, at the rustling of the breeze amidst the leaves of trees, for fear of the darts of the enemy whistling and hurling in the open air.

13. O! the gemming blossoms of the *guluncha* arborets, with which our ladies used to decorate their ears, are now shorn and torn and left forlorn (desolate) by the hands of Hari, like the lorn and lonesome heaths of the desert.

14. They have robbed us of the all-producing kalpa-trees, and planted them in their *mandana* pleasure gardens now teeming with their shooting germs and verdant leaflets in the etherial sphere.

15. The eyes of haughty demons, that formerly looked with pity on the faces of their captured gods; are now indignantly looked upon by the victorious gods, who have made captives of them.

16. It is known, that the water (liquid ichor) which is poured from the mouths of the spouting elephants of heaven on the tops of the mountains, falls down in the form of cascades, and gives rise to rivers on earth. (It means the water spouts resembling the trunks of elephants, which lifted the sea water to the sky, and let them fall on mountain tops to run as rivers below).

17. But the froth exuding from the faces of our elephantic giants, is

dried up to dust at the sights of the Devas, as a channel is sucked up in the dry and dreary desert of sand.

18. Ah! where have those Daityas fled, whose bodies were as big as the peaks of mount Meru once, and were fanned by the fragrant breeze, breathing with the odorous dust of Mandāra flowers. (Mandāra is the name of a flower of the garden of Paradise).

19. The beauteous ladies of the gods and Gandharvas, that were once detained as captives in the inner apartments of demons, are now snatched from us, and placed on Meru (the seat of the gods), as if they are transplanted there to grow as heavenly plants.

20. O how painful is it to think! that the fading graces of our captured girls, are now mocked by the heavenly nymphs, in their disdainful dance over their defeat and disgrace.

21. O it is painful to think! that the attending damsels, that fanned my father with their *chowry* flappers, are now waiting upon the thousand-eyed Indra in their servile toil.

22. O! the greatest of our grief is, this sad and calamitous fall of ours at the hands of a single Hari, who has reduced us to this state of helpless impotency.

23. The gods now reposing under the thick and cooling shades of trees, are as cool as the rocks of the icy mountain (Himālaya); and do not burn with rage nor repine in grief like ourselves.

24. The gods protected by the power of Sauri (Hari), are raised to the pinnacle of prosperity, have been mocking and restraining us in these caves, as the apes on trees do the dogs below. (The enmity of dogs and apes is proverbial, as obstructing one another from alighting on or rising above the ground).

25. The faces of our fairies though decked with ornaments, are now bedewed with drops of their tears; like the leaves of lotuses with the cold dews of night.

26. The old stage of this aged world, which was worsted and going to be pulled down by our might, is now supported upon the azure arms of Hari,



like the vault of heaven standing upon the blue arches of the cerulean sky.

27. That Hari has become the support of the celestial host, when it was about to be hurled into the depth of perdition; in the same manner as the great *tortoise* supported the mount Mandara, as it was sinking in the Milky ocean in the act of churning it. (Samudra manthana). This was the act of the post-diluvians reclaiming from the sea all that had been swept into it at the great deluge.

28. This our great father, and these mighty demons under him, have been laid down to dust like the lofty hills, that were levelled with the ground by the blasts of heaven at the end of the Kalpa.

29. It is that leader of the celestial forces, the peerless destroyer of Madhu (Satan), that is able to destroy all and every thing by the fire in his hands (the flaming lightnings preceding the thunder-bolts of Indra). (The twin gods, the thundering (vajrapani) Indra and the flaming (analapani) Upendra, bear great affinity to Jupiter tonitruous or the thundering Jove, and his younger brother the trident-bearer Neptune).

30. His elder brother Indra baffled the battle axes in the hands of the mighty demons, by the force of the thunder-bolts held by his mightier arms, as the big male monkeys kill their male offspring. (These passages prove the early invention of fire arms by the Aryans, to have been the cause of their victory over Daityas or the demigods).

31. Though the missive weapons (lightnings), which are let fly by the lotus-eyed Vishnu be invincible; yet there is no weapon or instrument which can foil the force of the thunder: (lit. break the strong thunderbolt). (Vishnu the leader of Vishas or the first foreign settlers of the land, overpowered the earth-born Daityas by his fire and fire arms, and dispossessed them of their soil, and reduced them to slavery. The descendants of the Vishas are the Vaishyas, who settled in India long before the Aryans).

32. This Hari is inured in warfare, in the previous battles fought between him and our forefathers; in which they uprooted and flung great rocks at him, and waged many dreadful campaigns.

33. It cannot be expected that he will be afraid of us, who stood

victorious in those continuous and most dreadful and destructive warfares of yore.

34. I have thought of one expedient only to oppose the rage of Hari, beside which I find no other way for our safety (lit. remedy).

35. Let us therefore with all possible speed, have recourse to him, with full contriteness of our souls and understanding; because that god is the true refuge of the pious and the only resort of every body.

36. There is no one greater than him in all the three worlds; for I come to know, that it is Hari only, who is the sole cause of the creation, sustentation and destruction or reproduction of the world.

37. From this moment therefore, I will think only of that unborn (increate) Nārāyana for ever more; and I must rely on that Nārāyana, who is present in all places, and is full in myself and filling all space.

38. Obeisance to Nārāyana forms my faith and profession, for my success in all undertakings; and may this faith of mine ever abide in my heart, as the wind has its place in the midst of empty air.

39. Hari is to be known as filling all sides of space and vacuum, and every part of this earth and all these worlds; my ego is the immeasurable Spirit of Hari, and my inborn soul is full of Vishnu.

40. He that is not full with Vishnu in himself, does not benefit by his adoration of Vishnu; but he who worships Vishnu by thinking himself as such, finds himself assimilated to his god, and becomes one with him. (Or rather he loses himself in his God and perceives nought besides).

41. He who knows Hari to be the same with Prahlāda, and not different from him, finds Hari to fill his inward soul with his spirit. (So says the Sruti:—Prahlāda was the incarnate Hari himself).

42. The eagle of Hari (son of Vinatā) flies through the infinite space of the sky as the presence of Hari fills all infinity, and his golden body-light, is the seat of my Hari also. (Here the bird of heaven means the sun, which is said to be the seat of Hari).

43. The claws, of this bird,— Kara (or rays) serve for the weapons of

Vishnu; and the flash of his nails, is the flash of the Vishnu's weapons. (Here Garuda bird of heaven, serves for a personification of the sun, and his claws and nails represent the rays of solar light).

44. These are the four arms of Vishnu and their armlets, which are represented by the four gemming pinnacles of mount Mandara which were grappled by the hands of Hari, at his churning of the milky ocean with it.

45. This moonlike figure with the chowry flapper in her hand and rising from the depth of the milky ocean, is the goddess of prosperity (Laksmi) and associating consort of Vishnu.

46. She is the brilliant glory of Hari, which was easily acquired by him, and is ever attendant on his person with undiminished lustre, and illuminates the three worlds as a radiant medicinal tree—*mahaushadhi*.

47. There is the other companion of Vishnu called Māyā or illusion, which is ever busy in the creation of worlds upon worlds, and in stretching a magical enchantment all about them.

48. Here is the goddess Victory (Jayā), an easy earned attendant on Vishnu, and shines as a shoot of the kalpa tree, extending to the three worlds as an all-pervading plant.

49. These two warming and cooling luminaries of the sun and moon, which serve to manifest all the worlds to view, are the two eyes situated on the forehead of my Vishnu.

50. This azure sky is the cerulean hue of the body of my Vishnu, which is as dark as a mass of watery cloud; and darkens the sphere of heaven with its sky blue radiance. The meaning of the word Vishnu was afterward changed to the residing divinity in all things from the root vish.

51. Here is the whitish conch in the hand of my Hari, which is sonant with its fivefold notes (panchajanya), and is as bright as the vacuum—the receptacle of sound, and as white as the milky ocean of heavens (the milky path).

52. Here I see the lotus in the hand of Vishnu, representing the lotus of his navel the seat of Brahmā, who rose from and sat upon it, as a bee

to form his hive of the world.

53. I see the cudgel of my Vishnu's hand (the *godā*) studded with gems about it, in the lofty peak of the mountain of Sumeru, beset by its gemming stones, and hurling down the demons from its precipice.

54. I see here the discus (*chakra*) of my Hari, in the rising luminary of the sun, which fills all sides of the infinite Space, with the radiant beams emanating from it.

55. I see there in the flaming fire, the flashing sword—*nandaka* of Vishnu, which like an axe hath cut down the gigantic bodies of *Daityas* like trees, while it gave great joy to the gods.

56. I see also the great bow of Vishnu (*Sāranga*), in the variegated rainbow of Indra; and also the quiver of his arrows in the *Pushkara* and *Avarta* clouds, pouring down their rains like piercing arrows from above.

57. The big belly (*Jathara*) of Vishnu, is seen in the vast vacuity of the firmament, which contains all the worlds and all the past, present, and future creations in its spacious womb.

58. I see the earth as the footstool of *Virāj*, and the high sky as the canopy on his head; his body is the stupendous fabric of the universe, and his sides are the sides of the compass.

59. I see the great Vishnu visibly manifest to my view, as shining under the cerulean vault of heaven, mounted on his eagle of mountain, and holding his conch-shell, discus, cudgel and the lotus in his hands (in the manner described above).

60. I see the wicked and evil minded demons, flying from me in the manner of the fleeting straws, which are blown and borne away after by the breath of the winds. (Lit.: as the heaps of straw or hay *tarna*).

61. This sable deity with his hue of the blue sapphire and mantle yellow, holding the club and mounted on the eagle and accompanied by *Lakshmī*; is no other than the selfsame Imperishable One. (Vishnu latterly called (*Krishna*) is the queller of demons, like Christ in the battle of the gods and Titan, and is believed to be the only begotten Son of God).

62. What adverse Spirit can dare approach this all-devouring flame, without being burnt to death, like a flight of moths falling on a vivid fire?

63. None of these hosts of gods or demigods that I see before me, is able to withstand the irresistible course of the destination of Vishnu. And all attempts to oppose it, will be as vain as for our weak-sighted eyes to shut out the light of the sun.

64. I know the gods Brahmā, Indra, Siva and Agni (Ignis—the god of fire), praise in endless verses and many tongues, the god Vishnu as their Lord.

65. This Lord is ever resplendent with his dignity, and is invincible in his might; He is the Lord beyond all doubt, dispute and duality, and is joined with transcendent majesty.

66. I bow down to that person, who stands as a firm rock amidst the forest of the world, and is a defence from all fears and dangers. It is a stupendous body having all the worlds situated in its womb, and forming the essence and substance of every distinct object of vision. (Here Vishnu is shown in his microcosmic form of Virāj (Virat murti)).

#### CHAPTER XXXII.—*The Spiritual and Formal Worship of Vishnu.*

Argument. Prahlāda's Worship of Vishnu both in spirit and his Image. Witnessed by the gods, as the Beginning of Hero and Idol Worship.

Vasishtha continued:—After Prahlāda had meditated on Vishnu in the aforesaid manner, he made an image of him as Nārāyana himself, and thought upon worshipping that enemy of the Asura race. (Here Vishnu—the chief of Vishas and destroyer of Asuras, is represented as the spirit of Nārāyana, and worshipped in that form).

2. And that this figure might not be otherwise than the form of Vishnu

himself, he invoked the Spirit of Vishnu to be settled in this his outward figure also. (This was done by incantation of Pranpratishthā, or the charm of enlivening an idol in thought).

3. It was seated on the back of the heavenly bird Garuda, arrayed with the quadruple attributes (of will, intelligence, action and mercy), and armed with the fourfold arms holding the conchshell, discus, club and a lotus. (This passage shows the fictitious representation of the person of Vishnu, with his fourfold arms of these, the two original arms with the cudgel and discus were in active use, while the two fictitious and immovable ones, with the conchshell and lotus, were clapped on for mere show).

4. His two eyeballs flashed, like the orbs of the sun and moon in their outstretched sockets; his palms were as red as lotuses, and his bow *saranga* and the sword *nandaka* hang on his two shoulders and sides.

5. I will worship this image, said he, with all my adherents and dependants, with an abundance of grateful offerings agreeable to my taste. Gloss. Things delectable to one's taste, are most acceptable to the gods.[12]

[12] The former figure of meditation was that of Virāj, the god who with his thousand heads, hands and legs and feet "[Sanskrit: sahasrāsīrshah purāsam sahas bāhja sahas pād]," shows the Daitya Titan Briareus with his hundred heads and hands; but the figure of worship in this chapter is that of Vishnu, with his four arms, one head and two legs only, as a more compendious form for common and practical worship.

6. I will worship this great god always, with all kinds of offering of precious gems and jewels, and all sorts of articles for bodily use and enjoyment.

7. Having thus made up his mind, Prahlāda collected an abundance of various things, and made offerings of them in his mind, in his worship of Mādhava—the lord of Lakshmī. (Mā and Rāma are titles of Lakshmī).

8. He offered rich gems and jewels in plates of many kinds, and presented sandal pastes in several pots; he burnt incense and lighted lamps in rows, and placed many valuables and ornaments in sacred

vessels.

9. He presented wreaths of Mandāra flowers, and chains of lotuses made of gold, together with garlands of leaves and flowers of kalpa plants, and bouquets and nosegays studded with gems and pearls.

10. He hung hangings of leaves and leaflets of heavenly arbors, and chaplets and trimmings of various kinds of flowers, as *vakas* and *kundas*, *kinkiratas* and white, blue and red lotuses.

11. There were wreaths of *kahlara*, *Kunda*, *Kāsa* and *Kinsuka* flowers; and clusters of *Asoka*, *Madana*, *Bela* and *kānikāra* blossoms likewise.

12. There were florets of the *Kadamba*, *Vakala*, *nimba*, *Sindhuvāra* and *Yūthikas* also; and likewise heaps of *pāribhadra*, *gugguli* and *Venduka* flowers.

13. There were strings of *priyangu*, *pātala*, *pāta* and *pātala* flowers; and also the blossoms of *āmra*, *āmratāka* and *gavyas*; and the bulbs of *haritaki* and *vibhitaki* myrabolans.

14. The flowers of *Sāla* and *tamāla* trees, were strung together with their leaves; and the tender buds of *Sahakāras*, were fastened together with their farinaceous pistils.

15. There were the *ketakas* and centipetalous flowers, and the shoots of *ela* cardamums; together with everything beautiful to sight and the tender of one's soul likewise.

16. Thus did Prahlāda worship his lord Hari in the inner apartment of his house, with offerings of all the richest things in the world, joined with true faith and earnestness of his mind and spirit.[13]

[13] The flowers and offerings mentioned in this place, are all of a white hue, and specially sacred to Vishnu, as there are others peculiar to other deities, whose priests and votaries must carefully distinguish from one another. The adoration of Vishnu consists, in the offering of the following articles, and observance of the rites as mentioned below: viz. Fumigation of incense and lighting of lamps, presentation of offerings, of food, raiment, and

jewels suited to the adorer's taste and best means, and presents of betel leaves, umbrellas, mirrors and chowry flappers. Lastly, scattering of handfuls of flowers, turning round the idol and making obeisance &c.

17. Thus did the monarch of Dānavas, worship his lord Hari externally in his holy temple, furnished with all kind of valuable things on earth. (The external worship followed that of his internal worship in faith and spirit. These two are distinctly called the *mānasa* and *bājhya pujas* and observed one after the other by every orthodox Hindu, except the Brahmos and ascetics who reject the latter formality).

18. The Dānava sovereign became the more and more gratified in his spirit, in proportion as he adored his god with more and more of his valuable outer offerings.

19. Henceforward did Prahlāda continue, to worship his lord god day after day, with earnestness of his soul, and the same sort of rich offerings every day.

20. It came to pass that the Daityas one and all turned Vaishnavas; after the example of their king; and worshipped Hari in their city and temples without intermission.

21. This intelligence reached to heaven and to the abode of the gods, that the Daityas having renounced their enmity to Vishnu, have turned his faithful believers and worshippers *in toto*. [14]

[14] [Sanskrit: sarbbeghupadāma naivedyatamvu sardapanaccaprachāmara nīrājana pushyānjali pradātdana namaskārādih]

Brahmā was the god of Brāhmanas, and Vishnu was worshipped by the early Vaisya colonists of India; while Siva or Mahādeva was the deity of the aboriginal Daityas. These peoples after long contention came to be amalgamated into one great body of the Hindus, by their adoption of the mixed creed of the said triality or trinity, under the designation of the Triune deity. Still there are many people that have never been united under this triad, and maintain their several creeds with tenacity. See Wilson's Hindu Religion.



22. The Devas were all astonished to learn, that the Daityas had accepted the Vaishnava faith; and even Indra marvelled with the body of Rudras about him, how the Daityas came to be so at once.

23. The astonished Devas then left their celestial abode, and repaired to the warlike Vishnu, reposing on his serpent couch in the milky ocean.

24. They related to him the whole account of the Daityas, and they asked him as he sat down, the cause of their conversion, wherewith they were so much astonished.

25. The gods said:—How is it Lord! that the demons who had always been averse to thee, have now come to embrace thy faith, which appears to us as an act of magic or their hypocrisy.

26. How different is their present transformation to the Vaishnava faith, which is acquired only after many transmigrations of the soul, from their former spirit of insurrection, in which they broke down the rocks and mountains.

27. The rumour that a clown has become a learned man, is as gladsome as it is doubtful also, as the news of the budding of blossoms out of season.

28. Nothing is graceful without its proper place, as a rich jewel loses its value, when it is set with worthless pebbles. (The show of goodness of the vile, is a matter of suspicion).

29. All animals have their dispositions conforming with their own natures; how then can the pure faith of Vishnu, agree with the doggish natures of the Daityas?

30. It does not grieve us so much to be pierced with thorns and needles in our bodies, as to see things of opposite natures, to be set in conjunction with one another.

31. Whatever is naturally adapted to its time and place, the same seems to suit it then and there; hence the lotus has its grace in water and not upon the land.

32. Where are the vile Daityas, prone to their misdeeds at all times;

and how far is the Vaishnava faith from them that can never appreciate its merit?

33. O lord! as we are never glad to learn a lotus-bed to be left to parch in the desert soil; so we can never rejoice at the thought, that the race of demons will place their faith in Vishnu—the lord of gods.

#### CHAPTER XXXIII.—*Prahlāda's Supplication To Hari.*

Argument. Hari's Visit to Prahlāda, and his Adoration of him.

Vasishtha said:—The lord of Lakshmī, seeing the gods so clamorous in their accusation of the demons, gave his words to them in sounds as sonorous as those of the rainy clouds, in response to the loud noise of screaming and thirst-stricken peacocks.

2. The Lord Hari said:—Don't you marvel ye gods! at Prahlāda's faith in me; as it is by virtue of the virtuous acts of his past lives, that pious prince is entitled to his final liberation in this his present life.

3. He shall not have to be born again in the womb of a woman, nor to be reproduced in any form on earth; but must remain aloof from regeneration, like a fried pea which does not germinate any more.

4. A virtuous man turning impious, becomes of course the source of evil; but an unworthy man becoming meritorious, is doubtless a step towards his better being and blessedness.

5. You good gods that are quite happy in your blessed seats in heaven, must not let the good deserts of Prahlāda be any cause of your uneasiness.

6. Vasishtha resumed:—The Lord having thus spoken to the gods, became invisible to them, like a feather floating on the surface of waves.

7. The assemblage of the immortals then repaired to their heavenly

abodes after taking their leave of the god; as the particles of sea water are borne to the sky by the zephyrs, or by the agitation of the Mandara mountain.

8. The gods were henceforth pacified towards Prahlāda; because the mind is never suspicious of one who has the credit of his superiors.

9. Prahlāda also continued in the daily adoration of his god, with the contriteness of his heart, and in the formulas of his spiritual, oral and bodily services.

10. It was in the course of his divine service in this manner, that he attained the felicity proceeding from his right discrimination, self-resignation and other virtues with which he was crowned.

11. He took no delight in any object of enjoyment, nor felt any pleasure in the society of his consorts, all which he shunned as a stag shuns a withered tree, and the company of human beings.

12. He did not walk in the ways of the ungodly, nor spent his time in aught but religious discourses. His mind did not dwell on visible objects, as the lotus never grows on dry land.

13. His mind did not delight in pleasures, which were all linked with pain; but longed for its liberation, which is as entire of itself and unconnected with anything, as a single grain of unperforated pearl.

14. But his mind being abstracted from his enjoyments, and not yet settled in its trance of ultimate rest; had been only waving between the two states, like a cradle swinging in both ways.

15. The god Vishnu, who knew all things by his all-knowing intelligence; beheld the unsettled state of Prahlāda's mind, from his seat in the milky ocean.

16. Pleased at Prahlāda's firm belief, he proceeded by the subterranean route to the place of his worship, and stood confessed before him at the holy altar.

17. Seeing his god manifest to his view, the lord of the demons worshipped him with two-fold veneration, and made many respectful

offerings to his lotus-eyed deity more than his usual practice.

18. He then gladly glorified his god with many swelling orisons, for his deigning to appear before him in his house of worship.

19. Prahlāda said:—I adore thee, O my lord Hari! that art unborn and undecaying; that art the blessed receptacle of three worlds; that dispellest all darkness by the light of thy body; and art the refuge of the helpless and friendless.

20. I adore my Hari in his complexion of blue-lotus leaves, and of the colour of the autumnal sky; I worship him whose body is of the hue of the dark *bhramara* bee; and who holds in his arms the lotus, discus, club and the conch-shell.

21. I worship the god that dwells in the lotus-like hearts of his votaries, with his appearance of a swarm of sable bees; and holding a conch-shell as white as the bud of a lotus or lily, with the earrings ringing in his ears with the music of humming bees.

22. I resort to Hari's sky-blue shade, shining with the starry light of his long stretching nails; his face shining as the full-moon with his smiling beams, and his breast waving as the surface of Ganges, with the sparkling gems hanging upon it.

23. I rely on that godling that slept on the leaf of the fig tree (when his spirit floated on the surface of the waters); and that contains the universe in himself in his stupendous form of Virāj; that is neither born nor grown, but is always the whole by himself; and is possessor of endless attributes of his own nature.

24. I take my refuge in Hari, whose bosom is daubed with the red dust of the new-blown lotus, and whose left side is adorned by the blushing beauty of Lakshmī; whose body is mantled by a coloured red coverlet; and besmeared with red sandal paste like liquid gold.

25. I take my asylum under that Hari who is the destructive frost to the lotus-bed of demons; and the rising sun to the opening buds of the lotus-bed of the deities; who is the source of the lotus-born Brahmā, and receptacle of the lotiform seat (cranium) of our understanding.

26. My hope is in Hari—the blooming lotus of the bed of the triple world, and the only light amidst the darkness of the universe; who is the principle of the intellect—chit, amidst the gross material world and who is the only remedy of all the evils and troubles of this transient life.

27. Vasishtha continued:—Hari the destroyer of demons, who is graced on his side by the goddess of prosperity; being lauded with many such graceful speeches of the demoniac lord, answered him as lovingly in his blue lotuslike form, as when the deep clouds respond to the peacocks' screams.

#### CHAPTER XXXIV.—*Prahlāda's Self knowledge of Spiritualism.*

Argument. Prahlāda's meditations and attainment of spiritual knowledge by the blessing of Vishnu.

The Lord said:—O thou rich jewel on the crown of the Daitya race! Receive thy desired boon of me for alleviation of thy worldly afflictions.

2. Prahlāda replied:—What better blessing can I ask of thee, my Lord! than to instruct me in what thou thinkest thy best gift, above all other treasures of the world, and which is able to requite all our wants in this miserable life.

3. The Lord answered:—Mayst thou have a sinless boy! and may thy right discrimination of things, lead thee to thy rest in God, and the attainment of thy Supreme felicity, after dispersion of thy earthly cares, and the errors of this world.

4. Vasishtha rejoined:—Being thus bid by his god, the lord of demons fell into a profound meditation, with his nostrils snoring loudly like the gurgling waters of the deep.

5. As the lord Vishnu departed from his sight, the chief of the demons made his oblations after him; consisting of handfuls of flowers and rich

gems and jewels of various kinds.

6. Then seated in his posture of *padmāsana*, with his legs folded over one another, upon his elevated and elegant seat; and then chaunted his holy hymn and reflected within himself.

7. My deliverer from this sinful world, has bade me to have my discrimination, therefore must I betake myself to discriminate between what is true and falsehood.

8. I must know that I am in this darksome world, and must seek the light of my soul as also what is that principle (Ego), that makes me speak, walk and take the pains to earn myself.

9. I perceive it is nothing of this external world, like any of its verdant trees or hills; the external bodies are all of a gross nature, but my *ego* is quite a simple and pure essence.

10. I am not this insensible body, which is both dull and dumb, and is made to move for a moment by means of the vital airs. It is an unreal appearance of a transitory existence.

11. I am not the insensible sound, which is a vacuous substance and produced in vacuity. It is perceptible by the ear-hole, and is as evanescent and inane as empty air.

12. I am neither the insensible organ of touch, or the momentary feeling of taction; but find myself to be an inward principle with the faculty of intellection, and the capacity of knowing the nature of the soul.

13. I am not even my taste, which is confined to the relishing of certain objects, and to the organ of the tongue; which is a trifling and ever restless thing, sticking to and moving in the cavity of the mouth.

14. I am not my sight, that is employed in seeing the visibles only; it is weak and decaying and never lasting in its power, nor capable of viewing the invisible Spirit.

15. I am not the power of my smelling, which appertains to my nasal organ only, and is conversant with odorous substances for a short moment only. (Fragrance is a fleeting thing).

16. I am pure intelligence, and none of the sensations of my five external organs of sense; I am neither my mental faculty, which is ever frail and fruit; nor is there any thing belonging to me or participating of my true essence. I am the soul and an indivisible whole.

17. I am the ego or my intellect, without the objects of intellection; (*i.e.* the thinking principle freed from its thoughts). My *ego* pervades internally and externally over all things, and manifests them to the view. I am the whole without its parts, pure without foulness and everlasting.

18. It is my intellection that manifests to me this pot and that painting, and brings all other objects to my knowledge by its pure light; as the sun and a lamp show everything to the sight.

19. Ah! I come to remember the whole truth at present, that I am the immutable and all pervading Spirit, shining in the form of the intellect (Gloss. The internal and intellectual Soul, is the Spirit of God).

20. This essence evolves itself into the various faculties of sense; as the inward fire unfolds itself into the forms of its flash and flame, and its sparks and visible light.

21. It is this principle which unfolds itself, into the forms of the different organs of sense also; as the all-diffusive heat of the hot season, shows itself in the shape of mirage in sandy deserts.

22. It is this element likewise which constitutes the substance of all objects; as it is the light of the lamp which is the cause of the various colours of things; as the whiteness or other of a piece of cloth or any other thing. (The intrinsic perceptivity of the soul, causes the extrinsic senses and their separate organs).

23. It is the source of the perception of all living and waking beings, and of everything else in existence; and as a mirror is the reflector of all outward appearances, so is the Soul the reflective organ of all its internal and external phenomena.

24. It is by means of this immutable intellectual light alone, that we perceive the heat of the sun, the coldness of the moon, solidity of the

rock and the fluidity of water.

25. This one is the prime cause of every object of our continuous perceptions in this world; this is the first cause of all things, without having any prior cause of its own. (The soul produces the body, and not the body brings forth the soul).

26. It is this that produces our notions of the continuity of objects that are spread all around us, and take the name of objects from their objectivity of the soul; as a thing is called not from the heat which makes it such.

27. It is this formless cause, that is the prime cause of all plastic and secondary causes (such as Brahmā the creative agent and others). It is from this that the world has its production, as coldness is the produce of cold and the like.

28. The gods Brahmā, Vishnu, Rudra and Indra, who are causes of the existence of the world, all owe their origin to this prime cause, who has no cause of himself.

29. I hail that Supreme soul which is imprest in me, and is apart from every object of thought of the intellect, and which is self-manifest in all things and at all times.

30. All beings besides, stand in the relation of modes and modalities to this Supreme Being; and they immerse as properties in that intellectual Spirit.

31. Whatever this internal and intelligent Soul wills to do, the same is done every where; and nothing besides that self-same soul exists in reality any where.

32. Whatever is intended to be done by this intellectual power, the same receives a form of its own; and whatever is thought to be undone by the intellect, the same is dissolved into nought from its substantiality.

33. These numberless series of worldly objects (as this pot, these paintings and the like), are as shades cast on the immense mirror of vacuum (or as air-drawn pictures represented on the canvas of empty Space).



34. All these objects increase and decrease in their figures under the light of the soul, like the shadows of things enlarging and diminishing themselves in the sun shine.

35. This internal Soul is invisible to all beings, except to those whose minds are melted down in piety. It is seen by the righteous in the form of the clear firmament.

36. This great cause like a large tree, gives rise to all these visible phenomena like its germ and sprouts; and the movements of living beings, are as the flutterings of bees about this tree.

37. It is this that gives rise to the whole creation both in its ideal and real and mobile or quiescent forms; as a huge rock gives growth to a large forest with its various kinds of big trees and dwarf shrubberies. (To him no high, no low, no great, no small; He fills, he bounds, connects, and equals all! Pope).

38. It is not apart from anything, existing in the womb of this triple world; but is residing alike in the highest gods, as in the lowest grass below; and manifests them all full to our view.

39. This is one with the ego, and the all-pervading soul; and is situated as the moving spirit, and unmoving dullness of the whole.

40. The universal soul is beyond the distinction, of my, thy or his individual spirit; and is above the limits of time, and place, of number and manner, of form or figure or shape or size.

41. It is one intelligent soul, which by its own intelligence, is the eye and witness of all visible things; and is represented as having a thousand eyes and hands and as many feet. (Wherewith he sees and grasps everything, and stands and moves in every place).

42. This is that ego of my-self, that wanders about the firmament, in the body of the shining sun; and wanders in other forms also, as those of air in the current winds. (The first person I is used for supreme Ego).

43. The sky is the azure body of my Vishnu with its accompaniments of

the conchshell, discus, club and the lotus, in the clouds, all which are tokens of prosperity in this world by their blissful rains. (Vishnu is the lord of Lakshmī or prosperity, which is another name for a plenteous harvest. Her other name Srī the same with Ceres—the goddess of corn and mother of Prosperine in Grecian mythology).[15]

[15] The history of Sanskrit words derives the name Lakshmī from the appellation of king Dilipa's queen, who was so called from her luckiness. Thus the words *lucky* and *luckhy* (valgs), are synonymous and same in sound and sense.

44. I find myself as identic with this god, while I am sitting in my posture of padmāsana and in this state of *Samādhi*—hypnotism, and when I have attained my perfection in quietism. (which is the form of Vishnu in the serene sky).

45. I am the same with Siva—the god with his three eyes, and with his eye-balls rolling like bees, on the lotus face of Gaurī; and it is I that in the form of the god, Brahmā, contain the whole creation in me, as a tortoise contracts its limbs in itself. (The soul in rapture, seems to contain the macrocosm in itself).

46. I rule over the world in the form of Indra, and as a monk I command the monastery which has come down to me. *I.e.* I am an Indra, when I reign over my domain; and a poor monk, when I dwell in my humble cell.

47. I (the Ego) am both the male and female, and I am both the boy and girl; I am old as regards my soul, and I am young with regard to my body, which is born and ever renewed.

48. The ego is the grass and all kinds of vegetables on earth; as also the moisture wherewith it grows them, like its thoughts in the ground of the intellect; in the same manner as herbs are grown in holes and wells by their moisture, *i.e.* The ego or soul is the pith and marrow of all substance.

49. It is for pleasure that this ego has stretched out the world; like a clever boy who makes his dolls of clay in play. (God forms the world for his own amusement).

50. This ego is myself that gives existence to all being, and it is I in

whom they live and move about; and being at last forsaken by me, the whole existence dwindles into nothing. (The ego is the individual as well the universal soul).

51. Whatever image is impressed in the clear mirror or mould of my intellect, the same and no other is in real existence, because there is nothing that exists beside or apart from myself.

52. I am the fragrance of flowers, and the hue of their leaves; I am the figure of all forms, and the perception of perceptibles.

53. Whatever movable or immovable thing is visible in this world; I am the inmost heart of it, without having any of its desires in my heart.

54. As the prime element of moisture, is diffused in nature in the form of water; so is my spirit overspread in vegetables and all things at large in the form of vacuum. (Which is in the inside and outside of every thing).

55. I enter in the form of consciousness, into the interior of everything; and extend in the manner of various sensation at my own will.

56. As butter is contained in milk and moisture is inherent in water; so is the power of the intellect spread in all beings, and so the ego is situated in the interior of all things.

57. The world exists in the intellect, at all times of the present, past and future ages; and the objects of intelligence, are all inert and devoid of motion; like the mineral and vegetable productions of earth.

58. I am the all-grasping and all-powerful form of Virāt, which fills the infinite space, and is free from any diminution or decrease of its shape and size. I am this all-pervading and all-productive power, known as Virāt mūrti or macrocosm (in distinction from the *sūkshma-deha* or microcosm).

59. I have gained my boundless empire over all worlds, without my seeking or asking for it; and without subduing it like Indra of old or crushing the gods with my arms. (Man is the lord of the world of his own nature, or as the poet says:—"I am monarch of all I survey; my right

there is none to dispute").

60. O the extensive spirit of God! I bow down to that spirit in my spirit; and find myself lost in it, as in the vast ocean of the universal deluge.

61. I find no limit of this spirit; as long as I am seated in the enjoyment of my spiritual bliss; but appear to move about as a minute mollusk, in the fathomless expanse of the milky ocean.

62. This temple of Brahmānda or mundane world, is too small and straitened for the huge body of my soul; and it is as impossible for me to be contained in it, as it is for an elephant to enter into the hole of a needle.

63. My body stretches beyond the region of Brahmā, and my attributes extend beyond the categories of the schools, and there is no definite limitation given of them to this day.

64. The attribute of a name and body to the unsupported soul is a falsehood, and so is it to compress the unlimited soul within the narrow bounds of the body.

65. To say this is I, and this another, is altogether wrong; and what is this body or my want of it, or the state of living or death to me? (Since the soul is an immortal and etherial substance and my true self and essence).

66. How foolish and short-witted were my forefathers, who having forsaken this spiritual domain, have wandered as mortal beings in this frail and miserable world.

67. How great is this grand sight of the immensity of Brahma; and how mean are these creeping mortals, with their high aims and ambition, and all their splendours of royalty. (The glory of God, transcends the glory of glorious sun).

68. This pure intellectual sight of mine, which is fraught with endless joy, accompanied by ineffable tranquillity, surpasses all other sights in the whole world. (The rapture of heavenly peace and bliss, has no bounds).

69. I bow down to the Ego, which is situated in all beings; which is the intelligent and intellectual soul, and quite apart from whatever is the object of intellection or thought (*i.e.* the unthinkable spirit).

70. I who am the unborn and increate soul, reign triumphant over this perishing world; by my attainment to the state of the great universal spirit, which is the chief object of gain—the *summum bonum* of mortal beings, and which I live to enjoy. (This sublimation of the human soul to the state of the supreme spirit, and enjoyment of spiritual beatification or heavenly rapture, is the main aim and end of Yoga meditation).

71. I take no delight in my unpleasant earthly dominion, which is full of painful greatness; nor like to lose my everlasting realm of good understanding, which is free from trouble and full of perpetual delight.

72. Cursed be the wicked demons that are so sadly ignorant of their souls; and resort for the safety of their bodies, to their strongholds of woods and hills and ditches, like the insects of those places.

73. Ignorance of the soul leads to the serving of the dull ignorant body, with articles of food and raiment; and it was thus that our ignorant elders pampered their bodies for no lasting good.

74. What good did my father Hiranyakasipu reap, from his prosperity of a few years in this world; and what did he acquire worthy of his descent; in the line of the great sage Kasyapa?

75. He who has not tasted the blissfulness of his soul, has enjoyed no true blessing, during his long reign of a hundred years in this world.

76. He who has gained the ambrosial delight of his spiritual bliss, and nothing of the temporary blessings of life; has gained something which is ever full in itself, and of which there is no end to the end of the world.

77. It is the fool and not the wise, who forsakes this infinite joy for the temporary delights of this world; and resembles the foolish camel which foregoes his fodder of soft leaves, for browsing the prickly thorns of the desert.

78. What man of sense would turn his eyes from so romantic a sight, and like to roam in a city burnt down to the ground: and what wise man is there that would forsake the sweet juice of sugarcane, in order to taste the bitterness of Nimba?

79. I reckon all my forefathers as very great fools, for their leaving this happy prospect, in order to wander in the dangerous paths of their earthly dominion.

80. Ah! how delightful is the view of flowering gardens, and how unpleasant is the sight of the burning deserts of sand; how very quiet are these intellectual reveries, and how very boisterous are the cravings of our hearts!

81. There is no happiness to be had in this earth, that would make us wish for our sovereignty in it; all happiness consists in the peace of the mind, which it concerns us always to seek.

82. It is the calm, quiet and unaltered state of the mind, that gives us true happiness in all conditions of life; and the true realm of things in all places and at all times, and under every circumstance in life.

83. It is the virtue of sunlight to enlighten all objects, and that of moonlight to fill us with its ambrosial draughts; but the light of Brahma transcends them both, by filling the three worlds with its spiritual glory; which is brighter than sun-beams, and cooler than moon-light.

84. The power of Siva stretches over the fulness of knowledge, and that of Vishnu over victory and prosperity (Jayas-Lakshmī). Fleetness is the character of the mental powers, and force is the property of the wind.

85. Inflammation is the property of fire, and moisture is that of water; taciturnity is the quality of devotees for success of devotion, and loquacity is the qualification of learning.

86. It is the nature of the aerals to move about in the air, and of rocks to remain fixed on the ground; the nature of water is to set deep and run downwards; and that of mountains to stand and rise upwards.

87. Equanimity is the nature of Saugatas or Buddhists, and carousing is the *penchant* of winebibbers; the spring delights in its flowering, and the rainy season exults in the roaring of its clouds.

88. The Yakshas are full of their delusiveness, and the celestials are familiar with cold and frost, and those of the torrid zone are inured in its heat. (This passage clearly shows the heaven of the Hindus, to have been in the northern regions of cold and frost).

89. Thus are many other beings suited to their respective climes and seasons, and are habituated to the very many modes of life and varieties of habits; to which they have been accustomed in the past and present times.

90. It is the one Uniform and Unchanging Intellect, that ordains these multiform and changing modifications of powers and things, according to its changeable will and velocity.

91. The same unchanging Intellect presents these hundreds of changing scenes to us, as the same and invariable light of the sun, shows a thousand varying forms and colour to the sight.

92. The same Intellect sees at a glance, these great multitudes of objects, that fill the infinite space on all sides, in all the three times of the present, past and future.

93. The selfsame pure Intellect knows at once, the various states of all things presented in this vast phenomenal world, in all the three times that are existent, gone by and are to come hereafter.

94. This pure Intellect reflects at one and the same time, all things existent in the present, past and future times; and is full with the forms of all things existing in the infinite space of the universe.

95. Knowing the events of the three times, and seeing the endless phenomena of all worlds present before it, the divine intellect continues full and perfect in itself and at all times.

96. The understanding ever continues the same and unaltered, notwithstanding the great variety of its perceptions of innumerable of sense and thought: such as the different tastes of sweet and sour in

honey and *nimba* fruit at the same time. (*I.e.* the varieties of mental perception and conception, make no change in the mind), as the reflexion of various figures makes no change in the reflecting glass.

97. The intellect being in its state of arguteness, by abandonment of mental desires, and knowing the natures of all things by reducing their dualities into unity:—

98. It views them alike with an equal eye and at the same time; notwithstanding the varieties of objects and their great difference from one another. (*I.e.* all the varieties blend into unity).

99. By viewing all existence as non-existence, you get rid of your existing pains and troubles, and by seeing all existence in the light of nihility, you avoid the suffering of existing evils.

100. The intellect being withdrawn from its view of the events of the three tenses (*i.e.* the occurrences of the past, present and future times), and being freed from the fetters of its fleeting thoughts, there remains only a calm tranquillity.

101. The soul being inexpressible in words, proves to be a negative idea only; and there ensues a state of one's perpetual unconsciousness of his soul or self-existence. (This is the state of anaesthesia, which is forgetting oneself to a stock and stone).

102. In this state of the soul it is equal to Brahma, which is either nothing at all or the All of itself; and its absorption in perfect tranquillity is called its liberation (*moksha*) or emancipation from all feelings (*bodhas*).

103. The intellect being vitiated by its volition, does not see the soul in a clear light, as the hoodwinked eye has naught but a dim and hazy sight of the world.

104. The intellect which is vitiated by the dirt of its desire and dislike, is impeded in its heavenly flight, like a bird caught in a snare. (Nor love nor hate of aught, is the best state of thought).

105. They who have fallen into the snare of delusion by their ignorant choice of this or that, are as blind birds falling into the net in



search of their prey.

106. Entangled in the meshes of desire, and confined in the pit of worldliness, our fathers were debarred from this unbarred sight of spiritual light and endless delight.

107. In vain did our forefathers flourish for a few days on the surface of this earth; only to be swept away like the fluttering flies and gnats, by a gust of wind into the ditch.

108. If these foolish pursuers after the painful pleasures of the world, had known the path of truth they would never fall into the dark pit of unsubstantial pursuits.

109. Foolish folks being subjected to repeated pains and pleasures by their various choice of things; follow at last the fate of ephemeral worms, that are born to move and die in their native ditches and bogs (*i.e.* as they are born of earth and dust so do they return to dust and earth again).

110. He is said to be really alive who lives true to nature, and the mirage of whose desires and aversion, is suppressed like the fumes of his fancy, by the rising cloud of his knowledge of truth.

111. The hot and foul fumes of fancy, fly afar from the pure light of reason, as the hazy mist of night, is dispersed by the bright beams of moon-light.

112. I hail that soul which dwells as the inseparable intellect in me; and I come at last to know my God, that resides as a rich gem enlightening all the worlds in myself.

113. I have long thought upon and sought after thee, and I have at last found thee rising in myself; I have chosen thee from all others; and whatever thou art, I hail thee, my Lord! as thou appearest in me.

114. I hail thee in me, O lord of gods, in thy form of infinity within myself, and in the shape of bliss within my enraptured soul; I hail thee, O Supreme Spirit! that art superior to and supermost of all.

115. I bow down to that cloudless light, shining as the disk of the full

moon in me; and to that self-same form, which is free from all predicates and attributes. It is the self-risen light in myself, and that felicitous self-same soul, which I find in myself *alter ego*.

#### CHAPTER XXXV.—*Meditation on Brahma in One's Self.*

Argument. Pantheistic Adoration of the universal soul.

Prahlāda continued:—Om is the proper form of the One, and devoid of all defalcation; that Om is this all, that is contained in this world. (The Sruti says:—Om is Brahma, and Om is this all, it is the first and last &c.).

2. It is the intelligence, and devoid of flesh, fat, blood and bones; it abides in all things, and is the enlightener of the sun and all other luminous bodies.

3. It warms the fire and moistens the water (*i.e.* gives heat and moisture to the fire and water). It gives sensation to the senses, and enjoys all things in the manner of a prince. (Warms in the sun, refreshes in the breeze &c. Pope).

4. It rests without sitting, it goes without walking; it is active in its inactivity, it acts all without coming in tact with any thing.

5. It is the past and gone, and also the present and even now; it is both the next moment, and remote future also; it is all that is fit and proper, and whatever is unfit and improper likewise. (Changed through all, and yet in all the same. All Discord, harmony not understood, tends to universal good. (Pope)).

6. Undaunted, it produces all productions, and spreads the worlds over one another; it continues to turn about the worlds, from the Sphere of Brahma to the lower grounds of grass. (So Pope:—Spreads through all extent, spreads undivided, operates unspent).

7. Though unmoving and immutable, yet it is as fleeting and changeable

as the flying winds; it is inert as the solid rock, and more transparent than the subtle ether. "These as they change, are but the varied God." Thomson.

8. It moves the minds of men, as the winds shake the leaves of trees; and it directs the organs of sense, as a charioteer manages his horses.

9. The Intellect sits as the lord of this bodily mansion, which is carried about as a chariot by the equestrians of the senses; and sitting at its own ease as sole monarch, it enjoys the fruitions of the bodily actions.

10. It is to be diligently sought after, and meditated upon and lauded at all times; because it is by means of this only, that one may have his salvation from the pains of his age and death, and the evils of ignorance.

11. It is easily to be found, and as easy to be familiarised as a friend; it dwells as the humble bee, in the recess of the lotus-like heart of every body.

12. Uncalled and uninvoked, it appears of itself from within the body; and at a slight call it appears manifest to view. (So the Sruti:—The soul becomes palpable to view).

13. Constant service of and attendance on this all-opulent Lord, never make him proud or haughty, as they do any other rich master to his humble attendants.

14. This Lord is as closely situated in every body, as fragrance and fluidity, are inherent in flowers and sesamum seeds; and as flavour is inseparably connected with liquid substances.

15. It is by reason of our unreasonableness, that we are ignorant of the Intellect, that is situated in ourselves; while our reasoning power serves to manifest it, as a most intimate friend to our sight.

16. As we come to know this Supreme Lord, that is situated in us by our reasoning; we come to feel an ineffable delight in us, as at the sight of a beloved and loving friend.

17. As this dearest friend appears to view, with his benign influence of shedding full bliss about us; we come to the sight of such glorious prospects, as to forget at once all our earthly enjoyments before them.

18. All his fetters are broken loose and fall off from him, and all his enemies are put to an end; whose mind is not perforated by his cravings, like houses dug by the injurious mice.

19. This one in all (*to pan*) being seen in us, the whole world is seen in Him; and He being heard, every thing is heard in Him: He being felt, all things are felt in Him; and He being present, the whole world is present before us.

20. He wakes over the sleeping world, and destroys the darkness of the ignorant; He removes the dangers of the distressed, and bestows His blessings upon the holy. (So the sruti: *suptesujāgarti*. God never sleeps. Jones. The ever wakeful eyes of Jove. To wake over the sleeping worlds. Iliad).

21. He moves about as the living soul of all, and rejoices as the animal soul in all objects of enjoyment; it is He that glows in all visible objects in their various hues. (Shines in the sun, and twinkles in the stars; blazes in the fire, and blushes in flowers. Pope).

22. He sees himself in himself, and is quietly situated in all things; as pungency resides in peppers, and sweetness in sugar &c.

23. He is situated as intelligence and sensations, in the inward and outward parts of living beings; and forms the essence and existence of all objects, in general, in the whole universe.

24. He forms the vacuity of the sky, and the velocity of the winds; He is the light of igneous bodies, and the moisture of aqueous substances.

25. He is the firmness of the earth, and the warmth of the fire; He is the coldness of the moon, and the entity of every thing in the world.

26. He is blackness in inky substances, and coldness in the particles of snow; and as fragrance resides in flowers, so is he resident in all bodies.

27. It is his essence which fills all space, as the essence of time fills all duration; and it is his omnipotence that is the fountain of all forces, as it is his omnipresence that is the support of every thing in every place. (This is the pervasion, of omnipresence wrongly called as pantheism).[16]

[16] (This is the doctrine of the indwelling spirit pervading all nature). Or as the poet says:—

/\* A motion or spirit that impels All thinking things, all  
objects of thought, And rolls through all things"  
(Wordsworth)

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28. As the Lord unfolds everything to light, by the external organ of sight and the internal organ of thinking; so the Great God enlightens the gods (sun, moon, Indra and others) by his own light. (The Natural Theism which represented the visible heavens and heavenly bodies as gods, maintained also the doctrine of the One Invisible God, as shining and supporting them all by his presence. Gloss).

29. I am that I am, without the attributes (of form or figure or any property) in me; and I am as the clear air, unsullied by the particles of flying dust; and as the leaves of lotuses, untouched by their supporting and surrounding waters.

30. As a rolling stone gathers no moss, so there is nothing that touches or bears any relation to my airy mind; and the pain and pleasure which betake the body, cannot affect my form of the inner soul.

31. The soul like a gourd fruit, is not injured by the shower of rain falling on the outer body resembling its hard crust; and the intellect like the flame of a lamp, is not to be held fast (or fastened) by a rope.

32. So this ego of mine which transcends every thing, is not to be tied down by any thing to the earth; nor does it bear any relation with the objects of sense or my mental desires, or anything existent or not in existence in this world.

33. Who has the power to grasp the empty vacuum; or confine the mind? You may cut the body to a thousand pieces, but you cannot divide the invisible and the indivisible vacuous Spirit rising in me.

34. As the pot being broken or bored, or removed from its place, there is no loss sustained by its containing or contained air; so the body being destroyed, there is no damage done to the unconnected soul; and the mind is as false a name, as that of a demon or Pisācha.

35. The destruction of the gross body, does not injure the immaterial soul; and what is the mind, but the perceptive power of my desires and gross pleasures and pains. (The organ of the mind is destroyed with the body).

36. I had such a percipient mind before, but now I have found my rest in quiescence. I find it is another thing beside myself, because it perceives and partakes of the enjoyments of life, and is exposed to the dangers that betake the body.

37. There is another one in me (*i.e.* the soul or intellect), which beholds the actions of the other (*i.e.* of the mind) as a theatric act; and witnesses the exposure of the body to peril, as its last sad and catastrophe.

38. It is the wicked spirit, that is caught in ignorance; but the pure spirit has nothing to suffer: and I feel in myself neither the wish of my continuing in worldly enjoyments, nor a desire of forsaking them altogether. (I enjoy my life while it lasts).[17]

[17] Nor love thy life nor hate, but live while thou livest; How long or

short, permit to heaven. *Dum vivimus, vinamus.*

39. Let what may come to pass on me, and whatever may happen to pass away from me; I have neither the expectation of pleasures for me, nor an aversion to the suffering of pain. (in my gain or loss of any thing, in my resignation of myself to God).

40. Let pleasure or pain betake or forsake me as it may, without my being concerned with or taking heed of either; because I know the fluctuating desires, to be incessantly rising and setting in the sphere of my mind.

41. Let these desires depart from me, for I have nothing to do with them, nor have they any concern with me. Alas! how have I been all this time, misled to these by ignorance, which is my greatest enemy.

42. It is by favour of Vishnu, and by virtue of my pure Vaishnava faith, rising in me of itself, that my ignorance is now wholly dispelled from me, and the knowledge of the True One is revealed unto me.

43. My knowledge of truth has now driven away my egoism (or knowledge of myself) from my mind; as they drive a spirit from its hiding-place in the hollow of a tree.

44. I am now purified by admonition (mantra) of divine knowledge to me, and the harbour of my body is now set free from egoism, which sat as a demon (Yaksha) in it.

45. It is now become as a sacred harbour, blooming with heavenly flowers; and freed from the evils of ignorance, penury, and vain wishes, which infested it erewhile.

46. Loaded with the treasure of sacred knowledge, I find myself sitting here as one supremely-rich; and knowing all that is to be known, I see the sights that are invisible to others.

47. I have now got that in which nothing can be wanting, and wherein there is no want besides; it is by my good fortune that I am freed from all evils, and the venomous serpents of worldly cares.

48. My chill and frigid ignorance is melted down, by the light of

knowledge; and the hot mirage of my desires, is now quenched and cooled by my quietude: I see the clear sky on all sides without any mist or dust and I rest under the cooling umbrage of the tranquillity of my soul.

49. It is by my glorification of God, and my thanksgivings to Vishnu, my holy rites and also by my divine knowledge and quietism; that I have obtained by grace of my God, a spacious room and elevated position in spirituality.

50. I have got that god in my spirit, and have seen and known him also in his spiritual form. He is beyond my own ego, and I remember him always in this manner.

51. I remember Vishnu as the great Spirit, and eternal Brahma in his nature; while my egoism or selfishness is confined as a snake, in the holes of my organic frame, which is wholly the land of death. (The animal soul is born to die with the mortal body).

52. It is entangled in the bushes of its pricking desires, resembling the prickly *karanja* ferns; and amidst the tumults of raging passions, and a thousand other broils of this world.

53. It is placed amidst the conflagration of calamities, and is encircled by the flames of smarting pain at all times; it is subjected to continual ups and downs of fortune, and repeated risings and fallings in its journey in this world.

54. It has its repeated births and deaths, owing to its interminable desires; and thus I am always deceived by this great enemy—my own egoism.

55. The animal soul is powerless at night, as if it were caught in the clutches of a demon in the forest; so I feel it now to be deprived of its power and action, while I am in this state of my meditation. (The animal spirit is dormant in its states of physical and spiritual trance).

56. It is by grace of Vishnu, that the light of my understanding is roused; and as I see my God by means of this light, I lose the sight of my demoniac egoism (*i.e.* I become unconscious of my existence at the



sight of my Lord).

57. The sight of the demoniac egoism dwelling in the cavity of my mind, disappears from my view in the like manner; as the shadow of darkness flies from the light of a lamp, and as the shade of night is dispersed by day light.

58. As you know not where the flame of the lighted lamp is fled, after it is extinguished; so we know not where our lordly egoism is hid, at the sight of our God before us.

59. My rich egoism flies at the approach of reason, as a heavy loaded robber, flies before the advance of day light; and our false egoism vanishes as a demon, at the rising of the true Ego of God.

60. My egoism being gone, I am set at ease like a tree, freed from a poisonous snake rankling in its hollow cavity. I am at rest and in my insensibleness in this world, when I am awakened to my spiritual light.

61. I have escaped from the hand of my captor, and gained my permanent ascendancy over others; I have got my internal coldness *sang-froid*, and have allayed the mirage of my thirst after vain glory.

62. I have bathed in the cold bath of rain water, and am pacified as a rock after the cooling of its conflagration; I am cleansed of my egoism, by my knowledge of the true meaning of the term.

63. What is ignorance and what are our pains and affliction? what are our evil desires, and what are our diseases and dangers? All these with the ideas of heaven and liberation, together with the hope of heaven and the fear of hell, are but false conceptions proceeding from our egoism or selfishness (or the cravings and loathings of our hearts).

64. As a picture is drawn on a canvas and not in empty air, so our thoughts depend on our selfish principle and upon its want. And as it is the clear linen, that receives the yellow colour of saffron; so it is the pure soul that receives the image of God. It is egoism which vitiates the soul with the bilious passions of the heart, as a dirty cloth vitiates a goodly paint, with its inborn taint.

65. Purity of the inward soul, is like the clearness of the autumnal

sky; it is devoid of the cloudiness of egoism, and the drizzling drops of desires. (*I.e.* a pure soul is as clear as the unclouded sky).

66. I bow down to thee, O my soul inmost! that art a stream of bliss to me, with pure limpid waters amidst, and without the dirt of egoism about thee.

67. I hail thee, O thou my soul! that art an ocean of joy to me, uninfested by the sharks of sensual appetites, and undisturbed by the submarine fire of the latent mind.

68. I prostrate myself before thee, O thou quick soul of mine! that art a mountain of delight to me, without the hovering clouds of egoistic passions, and the wild fires of gross appetites and desires.

69. I bow to thee, O thou soul in me! that art the heavenly lake of Manas to me, with the blooming lotuses of delight, and without the billows of cares and anxieties.

70. I greet thee my internal spirit! that floatest in the shape of a swan (*hansa*) in the lake of the mind (*manas*) of every individual, and residest in the cavity of the lotiform cranium (*Brahmārandhra*), with thy outstretched wings of consciousness and standing.

71. All hail to thee, O thou full and perfect spirit! that art the undivided and immortal soul, and appearest in thy several parts of the mind and senses; like the full-moon containing all its digits in its entire self.

72. Obeisance to the sun of my intellect! which is always in its ascendancy and dispels the darkness of my heart; which pervades everywhere, and is yet invisible or dimly seen by us.

73. I bow to my intellectual light, which is an oilless lamp of benign effulgence, and burns in full blaze within me and without its wick. It is the enlightener of nature, and quite still in its nature.

74. Whenever my mind is heated by cupid's fire, I cool it by the coolness of my cold and callous intellect coolness; as they temper the red hot-iron with a cold and hard hammer.

75. I am gaining my victory over all things, by killing my egoism by the Great Ego; and by making my senses and mind to destroy themselves.

76. I bow to thee, O thou all subduing faith, that dost crush our ignorant doubt by thy wisdom; dispellest the unrealities by thy knowledge of the reality, and removest our cravings by thy contentedness.

77. I subsist solely as the transparent spirit, by killing my mind by the great Mind, and removing my egoism by the sole Ego, and by driving the unrealities by the true Reality.

78. I rely my body (*i.e.* I depend for my bodily existence), on the moving principle of my soul only; without the consciousness of my self-existence, my egoism, my mind and all its efforts and actions.

79. I have obtained at last of its own accord, and by the infinite grace of the Lord of all, the highest blessing of cold-heartedness and *insouciance* in myself.

80. I am now freed from the heat of my feverish passions, by subsidence of the demon of my ignorance; from disappearance of the goblin of my egoism.

81. I know not where the falcon of my false egoism has fled, from the cage of my body, by breaking its string of desires to which it was fast bound in its feet.

82. I do not know whither the eagle of my egotism is flown, from its nest in the arbour of my body, after blowing away its thick ignorance as dust.

83. Ah! where is my egoism fled, with its body besmeared with the dust and dirt of worldliness, and battered by the rocks of its insatiable desires? It is bitten by the deadly dragons of fears and dangers, and pierced in its hearts by repeated disappointments and despair.

84. O! I wonder to think what I had been all this time, when I was bound fast by my egoism in the strong chain of my personality.

85. I think myself a new-born being to day, and to have become

highminded also, by being removed from the thick cloud of egoism, which had shrouded me all this time.

86. I have seen and known, and obtained this treasure of my soul, as it is presented to my understanding, by the verbal testimonies of the s̄astras, and by the light of inspiration in my hour of meditation (samādhī).

87. My mind is set at rest as extinguished fire, by its being released from the cares of the world; as also from all other thoughts and desires and the error of egoism. I am now set free from my affections and passions, and all delights of the world, as also my craving after them.

88. I have passed over the impassable ocean of dangers and difficulties, and the intolerable evils of transmigration; by the disappearance of my internal darkness, and sight of the One Great God in my intellect.

#### CHAPTER XXXVI.—*Hymn to the Soul.*

Argument. Prahlāda getting the light of his internal soul, delights himself as one in the company of his sweet-heart.

Prahlāda continued:—I thank thee, O lord and great spirit! that art beyond all things, and art found in myself by my good fortune.

2. I have no other friend, O my Lord, in the three worlds except thee; that dost vouchsafe to embrace and look upon me, when I pray unto thee.

3. It is thou that preservest and destroyest all, and givest all things to every body; and it is thou, that makest us move and work, and praise thy holy name. Now art thou found and seen by me, and now thou goest away from me.

4. Thou fillest all being in the world with thy essence; thou art present in all places, but where art thou now fled and gone from me?

5. Great is the distance between us, even as the distance of the places

of our birth, it is my good fortune of friend! that has brought thee near me today, and presented thee to my sight (so fleeting is spiritual vision).

6. I hail thee, thou felicitous one! that art my maker and preserver also; I thank thee that art the stalk of this fruit of this world, and that art the eternal and pure soul of all.

7. I thank the holder of the lotus and discus, and thee also that bearest the crescent half moon on thy forehead—great Siva. I thank the lord of gods—Indra, and Brahmā also, that is born of the lotus.

8. It is a verbal usage that makes a distinction betwixt thee and ourselves (*i.e.* between the Divine and animal souls); but this is a false impression as that of the difference between waves and their elemental water.

9. Thou showest thyself in the shapes of the endless varieties of beings, and existence and extinction are the two states of thyself from all eternity.

10. I thank thee that art the creator and beholder of all, and the manifester of innumerable forms. I thank thee that art the whole nature thyself.

11. I have undergone many tribulations in the long course of past lives, and it was by thy will that I became bereft of my strength, and was burnt away at last.

12. I have beheld the luminous worlds, and observed many visible and invisible things; but thou art not to be found in them. So I have gained nothing (from my observations).

13. All things composed of earth, stone and wood, are formations of water (the form of Vishnu), there is nothing here, that is permanent, O god, beside thyself. Thou being obtained there is nothing else to desire.

14. I thank thee lord! that art obtained, seen and known by me this day; and that shalt be so preserved by me, as never to be obliterated (from my mind).

15. Thy bright form which is interwoven by the rays of light, is visible to us by inversion of the sight of the pupils of our eyes, into the inmost recesses of our heart.

16. As the feeling of heat and cold is perceived by touch, and as the fragrance of the flower is felt in the oil with which it is mixed; so I feel thy presence by thy coming in contact with my heart.

17. As the sound of music enters into the heart through the ears, and makes the heart strings to thrill, and the hairs of the body to stand at an end; so is thy presence perceived in our hearts also.

18. As the objects of taste are felt by the tip of the tongue, which conveys their relish to the mind; so is thy presence felt by my heart, when thou touchest it with thy love.

19. How can one slight to look and lay hold on his inner soul which shoots through every sense of his body; when he takes up a sweet scenting flower, perceptible by the sense of smelling only, and finally decorating his outer person with it.

20. How can the supreme spirit, which is well known to us by means of the teachings of the Vedas, Vedānta, Sidhāntas and the Puranas, as also by the Logic of schools and the hymns of the Vedas, be any way forgotten by us?

21. These things which are pleasant to the bodily senses, do not gladden my heart, when it is filled by thy translucent presence.

22. It is by thy effulgent light, that the sun shines so bright; as it is by thy benign lustre also, that the moon dispenses her cooling beams.

23. Thou hast made these bulky rocks, and upheld the heavenly bodies; thou hast supported the stable earth, and lifted the spacious firmament.

24. Fortunately thou hast become myself, and I have become one with thyself, I am identic with thee and thou with me, and there is no difference between us.

25. I thank the great spirit, that is expressed by turns by the words

myself and thyself; and mine and thine.

26. I thank the infinite God, that dwells in my unegoistic mind; and I thank the formless Lord, that dwells in my tranquil soul.

27. Thou dwellest, O Lord! in my formless, tranquil, transparent and conscious soul, as thou residest in thy own spirit, which is unbounded by the limitations of time and space.

28. It is by thee that the mind has its action, and the senses have their sensations; the body has all its powers, and the vital and respirative breaths have their inflations and afflations.

29. The organs of the body are led by the rope of desire to their several actions, and being united with flesh, blood and bones, are driven like the wheels of a car by the charioteer of the mind.

30. I am the consciousness of my body, and am neither the body itself nor my egoism of it; let it therefore rise or fall, it is of no advantage or disadvantage to me.

31. I was born in the same time with my ego (as a personal, corporeal and sensible being); and it was long afterwards that I had the knowledge of my soul; I had my insensibility last of all, in the manner of the world approaching to its dissolution at the end.

32. Long have I travelled in the long-some journey of the world; I am weary with fatigue and now rest in quiet, like the cooling fire of the last conflagration. (*I.e.* of the doomsday).

33. I thank the Lord who is all (*to pan*), and yet without all and everything; and thee my soul! that art myself likewise. I thank thee above those s̄āstras and preceptors, that teach the ego and tu (*i.e.* the subjective and objective).

34. I hail the all witnessing power of that providential spirit, that has made these ample and endless provisions for others, without touching or enjoying them itself.

35. Thou art the spirit that dwellest in all bodies in the form of the fragrance of flowers, and in the manner of breath in bellows; and as the

oil resides in the sesamum seeds.

36. How wonderful is this magic scene of thine, that thou appearest in everything, and preservest and destroyest it at last, without having any personality of thy own.

37. Thou makest my soul rejoice at one time as a lighted lamp, by manifesting all things before it; and thou makest it joyous also, when it is extinguished as a lamp, after its enjoyment of the visibles.

38. This universal frame is situated in an atom of thyself, as the big banian tree is contained in the embryo of a grain of its fig.

39. Thou art seen, O lord, in a thousand forms that glide under our sight; in the same manner as the various forms of elephants and horses, cars and other things are seen in the passing clouds on the sky.

40. Thou art both the existence and absence of all things, that are either present or lost to our view; yet thou art quite apart from all worldly existences, and art aloof from all entities and non-entities in the world.

41. Forsake, O my soul! the pride and anger of thy mind, and all the foulness and wiliness of thy heart; because the high-minded never fall into the faults and errors of the common people.

42. Think over and over on the actions of thy past life, and the long series of thy wicked acts; and then with a sigh blush to think upon what thou hadst been before, and cease to do such acts anymore.

43. The bustle of thy life is past, and thy bad days have gone away; when thou wast wrapt in the net of thy tangled thoughts on all sides.

44. Now thou art a monarch in the city of thy body, and hast the desire of thy mind presented before thee; thou art set beyond the reach of pleasure and pain, and art as free as the air which nobody can grasp.

45. As thou hast now subdued the untractable horses of thy bodily organs, and the indomitable elephant of thy mind; and as thou hast crushed thy enemy of worldly enjoyment, so dost thou now reign as the sole sovereign, over the empire of thy body and mind.



46. Thou art now become as the glorious sun, to shine within and without us day by day; and dost traverse the unlimited fields of air, by thy continued rising and setting at every place in our meditation of thee.

47. Thou Lord! art ever asleep, and risest also by thy own power; and then thou lookest on the luxuriant world, as a lover looks on his beloved.

48. These luxuries like honey, are brought from great distances by the bees of the bodily organs; and the spirit tastes the sweets, by looking upon them through the windows of its eyes. (The spirit enjoys the sweets of offerings, by means of its internal senses).

49. The seat of the intellectual world in the cranium is always dark, and a path is made in it by the breathings of inspiration and respiration (*prānāpāna*), which lead the soul to the sight of *Brahmā* (*lit.*: to the city of *Brahmā*. This is done by the practice of *prānāyāma*).

50. Thou Lord! art the odour of this flower-like body of thine, and thou art the nectarious juice of thy moonlike frame, the moisture of this bodily tree, and thou art the coolness of its cold humours: phlegm and cough.

51. Thou art the juice, milk and butter, that support the body, and thou being gone (O soul!), the body is dried up and become as full to feed the fire.

52. Thou art the flavour of fruits, and the light of all luminous bodies; it is thou that perceivest and knowest all things, and givest light to the visual organ of sight.

53. Thou art the vibration of the wind, and the force of our elephantine minds; and so art thou the acuteness of the flame of our intelligence.

54. It is thou that givest us the gift of speech, and dost stop our breath, and makest it break forth again on occasions. (Speech—*Vāch*—*vox* in the feminine gender, is made *Vāchā* by affix *ā* according to Bhaguri).

55. All these various series of worldly productions, bear the same

relation to thee, as the varieties of jewelleries (such as the bracelets and wristlets); are related to the gold (of which they are made).

56. Thou art called by the words I, thou, he &c., and it is thyself that callest thyself such as it pleaseth thee. (The impersonal God is represented in different persons).

57. Thou art seen in the appearances of all the productions of nature, as we see the forms of men, horses and elephants in the clouds, when they glide softly on the wings of the gentle winds. (But as all these forms are unreal, so God has no form in reality).

58. Thou dost invariably show thyself in all thy creatures on earth, the blazing fire presents the figures of horses and elephants in its lambent flames. (Neither has God nor fire any form at all).

59. Thou art the unbroken thread, by which the orbs of worlds are strung together as a rosary of pearls; and thou art the field that growest the harvest of creation, by the moisture of thy intellect. (The divine spirit stretches through all, and contains the pith of creation).

60. Things that were inexistent and unproduced before creation, have come to light from their hidden state of reality by thy agency, as the flavour of meat-food, becomes evident by the process of cooking.[18]

[18] (*I.e.* as the work is known after it is worked out by the workman).

61. The beauties of existences are imperceptible without the soul; as the graces of a beauty are not apparent to one devoid of his eyesight.

62. All substances are nothing whatever without thy inherence in them; as the reflection of the face in the mirror (or a picture in painting), is to no purpose without the real face or figure of the person.

63. Without thee the body is a lifeless mass, like a block of wood or stone; and it is imperceptible without the soul, as the shadow of a tree in absence of the sun.

64. The succession of pain and pleasure, ceases to be felt by one who feels thee within himself; as the shades of darkness, the twinkling of

stars, and the coldness of frost, cease to exist in the bright sunlight.

65. It is by a glance of thy eye, that the feelings of pain and pleasure rise in the mind; as it is by the beams of the rising sun, that the sky is tinged with its variegated hues.

66. Living beings perish in a moment, at the privation of thy presence; as the burning lamp is extinguished to darkness, at the extinction of its light. (Light and life are synonymous terms, as death and darkness are homonyms).

67. As the gloom of darkness is conspicuous at the want of light; but coming in contact with light, it vanishes from view.[19]

[19] So there is but dead matter without the enlivening soul, and every thing is full of life with the soul inherent in it.

68. So the appearances of pain and pleasure, present themselves before the mind, during thy absence from it; but they vanish into nothing at the advance of thy light into it.

69. The temporary feelings of pleasure and pain, can find no room in the fulness of heavenly felicity (in the entranced mind); just as a minute moment of time, is of no account in the abyss of eternity.

70. The thoughts of pleasure and pain, are as the short-lived fancies of the fairy land or castles in air; they appear by turns at thy pleasure, but they disappear altogether no sooner thy form is seen in the mind.

71. It is by thy light in our visual organs, that things appear to sight at the moment of our waking, as they are reproduced into being; and it is by thy light also poured into our minds, that they are seen in our dream, as if they are all asleep in death.

72. What good can we derive from these false and transient appearances in nature? No one can string together the seeming lotuses that are formed by the foaming froth of the waves.

73. No substantial good can accrue to us from transitory mortal things; as no body can string together the transient flashes of lightning into a necklace. (This is in refutation of the usefulness of temporary objects

maintained by the Saugatas).

74. Should the rationalist take the false ideas of pain and pleasure for sober realities; what distinction then can there be between them and the irrational realists (Buddhists).

75. Should you, like the Nominalist, take everything which bears a name for a real entity; I will tell you no more than that, you are too fond to give to imaginary things a fictitious name at your own will.  
(Gloss:—according to the ideas and desires of one's own mind, or giving a name to airy nothing).

76. But the soul is indivisible and without its desire and egoism, and whether it is a real substance or not we know nothing of, yet its agency is acknowledged on all hands in our bodily actions.

77. All joy be thine! that art boundless in thy spiritual body, and ever disposed to tranquillity; that art beyond the knowledge of the Vedas, and art yet the theme of all the sāstras.

78. All joy to thee! that art both born and unborn with the body, and art decaying undecayed in thy nature; that art the unsubstantial substance of all qualities, and art known and unknown to every body.

79. I exult now and am calm again, I move and am still afterwards; I am victorious and live to win my liberation by thy grace; therefore I hail thee that art myself.

80. When thou art situated in me, my soul is freed from all troubles and feelings and passions; and is placed in perfect rest. There is no more any fear of danger or difficulty or of life and death, nor any craving for prosperity, when I am absorbed in everlasting bliss with thee.

#### CHAPTER XXXVII.—*Disorder and Disquiet of the Asura Realm.*

Argument. As Prahlāda was absorbed in Meditation, his dominions were infested by robbers for want of a Ruler, and the reign of terror.

Vasishtha said:—Prahlaḍa the defeater of inimical hosts, was sitting in the said manner in divine meditation, and was absorbed in his entranced rapture, and undisturbed *anaesthesia* or insensibility for a long time.

2. The soul reposing in its original state of unalterable *ecstatis*, made his body as immovable as a rock in painting or a figure carved on a stone (*in bas relief*).

3. In this manner a long time passed upon his hybernation, when he was sitting in his house in a posture as unshaken as the firm Meru is fixed upon the earth.

4. He was tried to be roused in vain, by the great Asuras of his palace; because his deadened mind remained deaf to their calls like a solid rock, and was as impassive as a perched grain to the showers of rain.

5. Thus he remained intent upon his God, with his fixed and firm gaze for thousands of years; and continued as unmoved, as the carved sun upon a stone (or sundial).

6. Having thus attained to the state of supreme bliss, the sight of infelicity disappeared from his view, as it is unknown to the supremely felicitous being. (So the Sruti: In Him there is all joy and no woe can appear before Him).

7. During this time the whole circuit of his realm, was overspread by anarchy and oppression; as it reigns over the poor fishes.[20]

[20] (The analogy of *matsya nyaya* or piscine oppression, means the havoc which is committed on the race of fishes by their own kind, as also by all other piscivorous animals of earth and air, and tyranny of the strong over the weak).

8. For after Hiranyakasipu was killed and his son had betaken himself to asceticism, there was no body left to rule over the realms of the Asura race.

9. And as Prahlaḍa was not to be roused from his slumber, by the solicitations of the Daitya chiefs, or the cries of his oppressed

people:—

10. They—the enemies of the gods, were as sorry not to have their graceful lord among them; as the bees are aggrieved for want of the blooming lotus at night (when it is hid under its leafy branches).

11. They found him as absorbed in his meditation, as when the world is drowned in deep sleep, after departure of the sun below the horizon.

12. The sorrowful Daityas departed from his presence, and went away wherever they liked; they roved about at random, as they do in an ungoverned state.

13. The infernal regions became in time the seat of anarchy and oppression; and the good and honest dealers bade adieu to it all at once.

14. The houses of the weak were robbed by the strong, and the restraints of laws were set at naught; the people oppressed one another and robbed the women of their robes.

15. There were crying and wailing of the people on all sides, and the houses were pulled down in the city; the houses and gardens were robbed and spoiled, and outlawry and rapacity spread all over the land.

16. The Asuras were in deep sorrow, and their families were starving without food or fruits; there were disturbance and riot rising every where, and the face of the sky was darkened on all sides.

17. They were derided by the younglings of the gods, and invaded by vile robbers and envious animals; the houses were robbed of their properties, and were laid waste and void.

18. The Asura realm became a scene of horror, by lawless fighting for the wives and properties of others; and the wailings of those that were robbed of their wealth and wives, it made the scene seem as the reign of the dark Kali age, when the atrocious marauders are let loose to spread devastation all over the earth.

## CHAPTER XXXVIII.—*Scrutiny into the Nature of God.*

Argument. Hari's care for preservation of the order of the world, and his advice to Prahāda.

Vasishtha continued:—Now Hari who slept on his couch of the snake, in his watery mansion of the Milky ocean, and whose delight it was to preserve the order of all the groups of worlds;—

2. Looked into the course of world in his own mind, after he rose from his sleep at the end of the rainy season for achieving the objects of the gods. (Vishnu rises after the rains on the eleventh day of moon [Sanskrit: unthānaikādashī]).

3. He surveyed at a glance of his thought the state of the triple world, composed of the heaven, the earth and the regions below; and then directed his attention to the affairs of the infernal regions of the demons.

4. He beheld Prahāda sitting there in his intense hypnotic meditation, and then looked into the increasing prosperity of Indra's palace.

5. Sitting as he was on his serpentine couch in the Milky Ocean, with his arms holding the conch-shell, the discus, and the club and lotus in his four hands;—

6. He thought in his brilliant mind and in his posture of *padmāsana*, about the states of the three worlds, as the fluttering bee inspects into the state of the lotus.

7. He saw Prahāda immersed in his hypnotism, and the infernal regions left without a leader; and beheld the world was about to be devoid of the Daitya race.

8. This want of the demons, thought he, was likely to cool the military ardour of the Devas; as the want of clouds serves to dry up the waters on earth.

9. Liberation which is obtained by privation of dualism and egoism,

brings a man to that state of asceticism; as the want of moisture tends to dry up and deaden the promising plant.

10. The Gods being at rest and contented in themselves, there will be no need of sacrifices and offerings to please and appease them; and this will eventually lead to the extinction of the gods (for want of their being fed with the butter and fat of the sacrifices).

11. The religious and sacrificial rites, being at an end among mankind, will bring on (owing to their impiety), the destruction of human race, which will cause the desolation of the earth (by wild beasts).

13. What is the good of my providence, if I were to allow this plenteous earth to go to ruin by my neglect? (It would amount to Vishnu's violation of duty to preserve the world).

14. What can I have to do in this empty void of the world, after the extinction of these created beings into nothing, than to charge my active nature to a state of cold inactivity, and lose myself into the *anaesthesia* of final liberation or insensibility.

15. I see no good in the untimely dissolution of the order of the world, and would therefore have the Daityas live to its end.

16. It is owing to the struggles of the demons, that the deities are worshipped with sacrifices and other religious rites for their preservation of the earth; therefore they are necessary for the continuation of these practices in it.

17. I shall have therefore to visit the nether world, and restore it to its right order; and appoint the lord of the demons to the observance of his proper duties; in the manner of the season of spring returning to fructify the trees.

18. If I raise any other Daitya to the chieftainship of the demons, and leave Prahlāda in the act of his meditation; it is sure that he will disturb the Devas, instead of bearing obedience to them. Because no demon can get rid of his demoniac nature like Prahlāda.

19. Prahlāda is to live to old age in his sacred person, and to reside therein to the end of the kalpa age, with this very body of his (without



undergoing the casualties of death and transmigration).

20. So it is determined by Destiny, the divine and overruling goddess; that Prahlāda will continue to reign to the end of the *kalpa*, in this very body of his.

21. I must therefore go, and awaken the Daitya chief from his trance, as the roaring cloud rouses the sleepy peacocks, on the tops of hills and banks of rivers.

22. Let that self ridden (*swayam-mukta*) and somnolent (*samādhista*) prince, reign unconcerned (*amanaskāra*) over the Daitya race; as the unconscious pearl reflects the colours of its adjacent objects.

23. By this means both the gods and demigods, will be preserved on the face of the earth; and their mutual contention for superiority, will furnish occasion for the display of my prowess.

24. Though the creation and destruction of the world, be indifferent to me; yet its continuation in the primordial order, is of much concern to others, if not to my insusceptible self.

25. Whatever is alike in its existence and inexistence, is the same also in both its gain and loss (to the indifferent soul). Any effort for having any thing is mere foolishness; since addition and subtraction presuppose one another. (Gain is the supplying of want, and want is the privation of gain).

26. I shall therefore hasten to the infernal region, and awaken the Daitya prince to the sense of his duty; and then will I resume my calmness, and not play about on the stage of the world like the ignorant. (The sapient God is silent; but foolish souls are turbulent).

27. I will proceed to the city of the Asuras amidst their tumultuous violence, and rouse the Daitya prince as the sunshine raises the drooping lotus; and I shall bring the people to order and union, as the rainy season collects the fleeting clouds on the summits of mountains.

CHAPTER XXXIX.—*Admonitions of Hari To Prahlāda.*

Argument. Hari enters into the Daitya city, blows his conch-shell, and directs Prahāda to reign and rule over his realm.

Vasishtha continued:—Thinking thus within himself, Hari started from his abode in the Milky Ocean with his companions, and moved like the immovable Mandara mountain with all its accompaniments.

2. He entered the city of Prahāda resembling the metropolis of Indra, by a subterranean passage lying under the waters of the deep. (This passage, says the gloss, leads to the *sweta dvīpa* or white island of Albion—Britain; but literally it means the underground passage of waters).

3. He found here the prince of the Asuras, sitting under a golden dome in his hypnotic trance, like Brahmā sitting in his meditative mood in a cavern of the Sumeru mountain. (This shows Brahmā the progenitor of mankind or of the Aryan Brahmanic race, to have been a mountaineer of the Altai or N. polar ranges, called Sumeru *contra* Kumeru—the S. pole).

4. There the Daityas being tinged in their bodies, by the bright rays of Vishnu's person, fled far away from him, like a flock of owls from the bright beams of the rising sun. (The Daityas are night rovers or *nisa charas*, and cannot maintain their ground at sun rise).

5. Hari then being accompanied by two or three Daitya chiefs entered the apartment of Prahāda, as the bright moon enters the pavilion of the sky at eve, in company with two or three stars beside her. (Moon in Sanskrit is the male consort of the stars, and called *Tarā-pati*).

6. There seated on his eagle and fanned with the flapper of Lakshmī, and armed with his weapons, and beset by the saints hymning his praise:—

7. He said, O great soul! rise from thy trance; and then blew his *pāñchajanya* shell, which resounded to the vault of heaven.

8. The loud peal of the Conch, blown by the breath of Vishnu, roared at

once like the clouds of the sky, and the waves of the great deluge with redoubled force.

9. Terrified at the sound, the Daityas fell flat and fainting on the ground; as when the flocks of swans and geese, are stunned at the thundering noise of clouds.

10. But the party of Vaishnavas, rejoiced at the sound without the least fear; and they flushed with joy like the *Kurchi* flowers, blooming at the sound of the clouds. (Kurchi buds are said to blossom in the rains).

11. The lord of the Dānavas, was slowly roused from his sleep; in the manner of the kadamba flowers, opening their florets by degrees at the intervals of rain.

12. It was by an act of the excretion of his breathing, that he brought down his vital breath, which was confined in the vertical membrane of the cranium; in the manner that the stream of Ganges gushes out from the high-hill, and mixes and flows with the whole body of waters into the ocean. (So it is with our inspiration and respiration, which carry up and down our vital breath, to and from the sensory of the brain).

13. In a moment the vital breath circulated through the whole body of Prahlāda; as the solar beams spread over the whole world soon after they emanate from the solar disk at sun rise.

14. The vital breath, having then entered into the cells of the nine organs of sense; his mind became susceptible of sensations, received through the organs of the body like reflexions in a mirror.

15. The intellect desiring to know the objects, and relying in the reflexions of the senses, takes the name of the mind; as the reflexion of the face in the mirror, refracts itself again to the visual organ.

16. The mind having thus opened or developed itself, his eyelids were about to open of themselves; like the petals of the blue lotus, opening by degrees in the morning.

17. The breathings then, by conveying the sensations to the body, through the veins and arteries, give it the power of motion; as the current breeze moves the lotuses.

18. The same vital breath, strengthened the powers of his mind in a short time; as the billows of a river, become more powerful when it is full of water.

19. At last his eyes being opened, his body shone forth with vivacity, by its mental and vital powers; as the lake blushes with blooming lotuses at the sun's rising above the horizon.

20. At this instant, the lord bade him awake instantly at his word; and he rose as the peacock is awakened, at the roar of a cloud.

21. Finding his eyes shining with lustre, and his mind strong with its past remembrance; the lord of the three worlds, spoke to him in the manner, as he had formerly addressed the lotus-born Brahmā himself.

22. O holy youth! remember your large (dominions), and bring to your mind your youthful form and figure; then think and ponder, why you causelessly transform yourself to this torpid state.

23. You who have no good to desire nor any evil to shun, and look on want and plenty in the same light; you must know that what is destined by God, is all for your good.

25. You shall have to live here, in the living liberated state of your mind, and in full possession of your dominions, for a kalpa period; and shall have to pass your time with this body of yours, and without any anxiety or earthly trouble whatever.

26. The body being decayed by this time, you shall have still to abide with your greatness of soul to the end; till the body being broken down like an earthen vessel, the vital life like the contained air of the pot, come to mix with the common air of vacuum.

27. Your body which is liberated in its life time, is to endure in its purity to the end of the kalpa, and will witness generations passing before it without any diminution of itself.

28. The end of the kalpa or doomsday, is yet too far when the twelve suns will shine together; the rocks will melt away, and the world will be burnt down to ashes. Why then do you waste away your body even now?

29. Now the winds are not raging with fury, nor is the world grey with age and covered with ashes over it. The marks on the foreheads of the immortals are still uneffaced, why then waste your body before its time?

30. The lightnings of the deluging clouds, do not now flash nor fall down like asoka flowers, why then do you vainly waste your precious body so prematurely?

31. The skies do not pour out their showers of rain-water on earth, so as to overflow the mountain tops, nor do they burst out in fire and burn them down to ashes; why then do you waste away your body in vain?

32. The old world is not yet dissolved into vapour, nor fused to fumes and smoke; neither are the deities all extinct, after leaving Brahmā, Vishnu and Siva to survive them; why then do you waste yourself in vain? (If they are all alive, you should learn to live also).

33. The earth on all sides is yet so submerged under the water, as to present the sight of the high mountains only on it, why then waste you away your body in vain (before the last doom and deluge of the earth?).

34. The sun yet does not dart his fiery rays, with such fury in the sky, as to split the mountains with hideous cracks; nor do the diluvian clouds rattle and crackle in the midway sky; (to presage the last day, why then in vain waste you your body, that is not foreboded to die?).

35. I wander everywhere on my vehicle of the eagle, and take care of all animal beings lest they die before their time, and do not therefore like your negligence of yourself.

36. Here are we and there the hills, these are other beings and that is yourself; this is the earth and that the sky, all these are separate entities and must last of themselves; why then should you neglect your body, and do not live like the living?

37. The man whose mind is deluded by gross ignorance, and one who is the mark of afflictions, is verily led to hail his death. (So the Smṛiti says:—Very sick and corpulent men have their release in death).

38. Death is welcome to him, who is too weak and too poor and grossly

ignorant; and who is always troubled by such and similar thoughts in his mind. (The disturbed mind is death and hell in itself).

39. Death is welcomed by him, whose mind is enchained in the trap of greedy desires and thrills between its hopes and fears; and who is hurried and carried about in quest of greed, and is always restless within himself.

40. He whose heart is parched by the thirst of greed, and whose better thoughts are choked by it, as the sprouts of corn are destroyed by worms; is the person that welcomes his death at all times.

41. He who lets the creeping passions of his heart, grow as big as palm trees, to overshadow the forest of his mind, and bear the fruits of continued pain and pleasure, is the man who hails his death at all times.

42. He whose mind is festered by the weeds of cares, growing as rank as his hair on the body; and who is subject to the incessant evils of life, is the man that welcomes death for his relief.

43. He whose body is burning under the fire of diseases, and whose limbs are slackened by age and weakness, is the man to whom death is a remedy, and who resorts to its aid for relief.

44. He who is tormented by his ardent desires and raging anger, as by the poison of snake biting, is as a withered tree, and invites instant death for his release.

45. It is the soul's quitting the body that is called death; and this is unknown to the spiritualist, who is quite indifferent about the entity and nonentity of the body.

46. Life is a blessing to him, whose thoughts do not rove beyond the confines of himself; and to the wise man also who knows and investigates into the true nature of things.

47. Life is a blessing to him also, who is not given to his egotism, and whose understanding is not darkened by untruth, and who preserves his evenness in all conditions of life.

48. His life is a blessing to him, who has the inward satisfaction and coolness of his understanding, and is free from passions and enmity; and looks on the world as a mere witness, and having his concern with nothing.

49. He is blest in his life, who has the knowledge of whatever is desirable or detestable to him, and lives aloof from both; with all his thoughts and feelings confined within himself; (literally, within his own heart and mind).

50. His life is blest, who views all gross things in the light of nothing, and whose heart and mind are absorbed in his silent and conscious soul. (*I.e.* who witnesses and watches the emotions and motions of his heart and mind).

51. Blessed is his life, who having his sight represses it from viewing the affairs of the world, as if they are entirely unworthy of him.

52. His life is blessed, who neither rejoices nor grieves at what is desirable or disadvantageous to him; but has his contentment in every state of his life whether favourable or not.

53. He who is pure in his life, and keeps company with pure-minded men; who spreads the purity of his conduct all about, and shuns the society of the impure; is as graceful to behold, as the hoary swan with its snow white wings, in the company of the fair fowls of the silvery lake.

54. Blessed is his life, whose sight and remembrance, and the mention of whose name, give delight to all persons.

55. Know the life of that man, O lord of demons, to be truly happy, whose lotus-like appearance is as delightful to the beelike eyes of men, as the sight of the full moon is delightful to the world.

## CHAPTER LX.—*Resuscitation of Prahlāda.*

Argument. On the necessity of the observance of duty, both in the secular as well as Religious Life.

The Lord continued:—It is the soundness of the body, which men call life; and it is the quitting of the present body for a future one, which they call death. (Activity is the life of the body).

2. You are released from both these states, O high minded youth! and have nothing to do with your life or death any more. (Because the living liberated are freed from the cares of life, and future transmigrations also).

3. It is for your acquaintance, that I relate to you the components of life and death; by knowledge of which you will not have to live nor die, like other living beings on earth (in pain and misery).

4. Though situated in the body, yet you are as unembodied as the disembodied spirit; and though embosomed in vacuity, yet are you as free and fleet as the wind, on account of your being unattached to vacuum. (Unattachment of the soul to the body and vital spirit, constitutes its freedom).

5. Your perception of the objects of the touch, proves you to be an embodied being; and your soul is said to be the cause of that perception; as the open air is said to be the cause of the growth of trees, for its putting no hindrance to their height. But neither the soul is cause of perception, nor the air of the growth of trees. (It is the mind which is the cause of the one, as moisture of the other).

6. But the perception of outward things, is no test of their materiality to the monoistic immaterialist; as the sight of things in a dream, is no proof of their substantiality, nor of the corporeality of the percipient soul. (All external perceptions, are as those in a dream).

7. All things are comprehended, in yourself, by the light of your intellect; and your knowledge of the only One in all, comprehends every thing in it. How then can you have a body either to take to yourself or reject it from you?

8. Whether the season of the spring appears or not, or a hurricane happens to blow or subside; it is nothing to the pure soul, which is clear of all connection whatever. (The soul is unconnected with all



occurrences).

9. Whether the hills fall headlong to the ground, or the flames of destruction devour all things; or the rapid gales rend the skies, it is no matter to the soul which rests secure in itself.

10. Whether the creation exists or not, and whether all things perish or grow; it is nothing to the soul which subsists of itself. (The increate soul is self-existent and ever-lasting).

11. The Lord of this body, does not waste by waste of its frame, nor he is strengthened by strength of the body; neither does it move by any bodily movement, nor sleep when the body and its senses are absorbed in sleep.

12. Whence does this false thought rise in your mind, that you belong to the body, and are an embodied being, and that you come to take, retain and quit this mortal frame at different times?

13. Forsake the thought, that you will do so and so after doing this and that; for they that know the truth, have given up such desires and vain expectations. (Since God is the disposer of all events).

14. All waking and living persons, have something or other to do in this world, and have thereby to reap the results of their actions; but he that does nothing, does not take the name of an active agent, nor has anything to expect (but lives resigned to the will of Providence).

15. He who is no agent of an action, has nothing to do with its consequence; for he who does not sow the grains, does not reap the harvest. (For as you sow, so you reap).

16. Desinence of action and its fruition, brings on a quiescence, which when it has become habitual and firm, receives the name of liberation (which is nothing to have or crave, save what God gave of his own will, agreeably to the prayer, "Let not mine, but thy will be done").

17. All intellectual beings and enlightened men, and those that lead pure and holy lives, have all things under their comprehension, wherefore there is nothing for them left to learn anew or reject what they have learnt. (The gods and sages are all knowing, and have nothing

to know or unknow any more).

18. It is for limited understandings and limited powers of the body and mind, to grasp or leave out some thing; but to men of unbounded capacities, there is nothing to be received or left out. (Fulness can neither be more full, nor wanting in any thing).

19. When a man is set at ease after cessation of his relation of the possessor or possession of any external object, and when this sense of his irrelation becomes a permanent feeling in him, he is then said to be liberated in his life time. (Total unconnection is perfect freedom).

20. Great men like yourself, being placed in this state of perpetual unconcern and rest; conduct themselves in the discharge of their duties, with as much ease as in their sleep. (Here is the main precept of the combination of internal torpitude with bodily action in the discharge of duties).

21. When one's desires are drowned in his reliance on God, he views the existing world—shining in his spiritual light.

22. He takes no delight in the pleasing objects about him, nor does he regret at the afflictions of others; all his pleasure consisting in his own soul (at its total indifference).

23. With his wakeful mind, he meets all the affairs of his concern with his spiritual unconcern; as the mirror receives the reflexions of objects, without being tainted by them.

24. In his waking he reposes in himself, and in his sleep he reclines amidst the drowsy world; in his actions he turns about as frolicsome boys, and his desires lie dormant in his soul.

25. O thou, great soul, thus continue to enjoy thy supreme bliss, for the period of a Kalpa (a day of Brahmā), by relying your mind in the victorious Vishnu, and with enjoying the prosperity of thy dominions by exercise of your virtues and good qualities. (The ultimate lesson is, to be observant of the duties which are paramount on every body, with relinquishment of all personal desire for oneself).

## CHAPTER XLI.—*Installation of Prahlāda in his Realm.*

Argument. Hari's Inauguration of Prahlāda with blessings, and appointment of him to the Government.

Vasishtha said:—After Hari the receptacle of the three worlds, and observer of everything that passes in them; had spoken in the aforesaid manner in his lucid speech, shedding the coolness of moon beams:

2. Prahlāda became full blown in his body, and his eyes shone forth as blooming lotuses; he then spoke out with full possession of his mental powers.

3. Prahlāda said:—Lord! I was much tired with very many state affairs, and in thinking about the weal and woe of my people. I have now found a little rest from my labour.

4. It is by thy grace, my lord! that I am settled in myself; and whether I am in my trance or waking state, I enjoy the tranquillity of my mind at all times.

5. I always see thee seated in my heart, with the clear sightedness of my mind; and it is by my good luck, that I have thee now in my presence and outside of it.

6. I had been all this time, sitting without any thought in me; and was mixed up as air in air, in my mind's internal vision of thee.

7. I was not affected by grief or dulness, nor infatuated by my zeal of asceticism or a wish of relinquishing my body (that I remained in my torpid trance).

8. The One All being present in the mind, there is no room for any grief in it, at the loss of anything besides; nor can any care for the world, or caution of the body or life, or any fear of any kind, abide in his presence.

9. It is simply by pure desire of holiness, rising spontaneously of

itself in me; that I had been situated in my saintlike and holy state.

10. Yes my Lord, I am disgusted with this world, and long to resign its cares; together with all the mutations of joy and grief, which rise alternate in the minds of the unenlightened.

11. I do not think that our embodied state is subject to misery, and that our being freed from the bonds of the body is the cause of our release: it is worldliness that is a venomous viper in the bosom, and torments the ignorant only and not the sage. (Because it is mind and not the body, that is addicted to pleasure, and feels the stings of pain).

12. It is the ignorant and not the learned, whose minds fluctuate with the thoughts, that this is pleasure and the other is pain, and that I have this and am in want of another. (The more they have, the more they crave).

13. The ignorant man thinks himself, to be a person distinct from another; and so all living beings devoid of the knowledge of truth, entertain and exult in their egoistic thoughts.

14. The erroneous idea that, such things are acceptable to me, and others are not so; serves only to delude the ignorant, and not the wise (who acquiesce to whatever occurs to them).

15. All things being contained by and situated in my all-pervading spirit, how can we accept one and reject another thing, as distinct from and undesirable to the selfsame One? (Shall we desire only good from God, and not the evil also? Job).

16. The whole universe whether real or unreal (or composed of its substantiality and vacuity), is a manifestation of Omniscience; we know not what is desirable or detestable in it to be accepted or rejected by us. (But must submit to the wise ordinance of providence).

17. It is only by discrimination of the natures of the viewer and the view (*i.e.* of the subjective soul, and the objective world); and by reflecting the Supreme Soul in one's self, that the mind receives its rest and tranquillity.

18. I was freed during my trance, of the consciousness of my being or

not being, and of whatever is desirable or detestable to any one; and I continue also, in the same state of my mind even after I am awakened.

19. This state being familiar to me, I see every thing in the spirit within myself; and I act according as it pleaseth thee. (*I.e.* not by mine but thy will).

20. O lotus-eyed Hari! thou art adored in all the three worlds; wherefore it behoveth thee to receive my adoration also, offered in the proper form.

21. Saying so, the lord of Dānavas, presented his platter of presents (arghya) before the god, as the lord of hills pays his offerings to the full-moon. (This hill is the mount of moon rising, which is hailed and welcomed by it).

22. He worshipped Hari first of all, together with his weapons and his Vehicle Garuda; and then he adored the bands of the gods and Apsaras that accompanied him and the three worlds contained in him.

23. After he had done worshipping the lord of the worlds, with the worlds situated within and without him; the Lord of Laxmī spoke to him saying:—

24. Rise, O lord of Dānavas! and sit upon your throne, until I perform your inauguration this very moment.

25. Hari then blew his *pāñchajanya* shell summoning the five races, of the gods, siddhas, sādhyas and men and Daityas, to attend at the ceremony.

26. After this the lotus-eyed god placed him on the throne which he deserved, and whereon he caused him to sit as cloud rests on the summit of a mountain.

27. Hari then caused him to make his sacred ablution, with the waters of the milky and other oceans; and those of the Ganges and other holy rivers, which were presented before him.

28. All bodies of Brāhmans and Rishis, and all groups of Siddhas and Vidyādhara; with the Loka-pālas or regents of the quarters, attended

and assisted at the ceremony.

29. Then Hari the immeasurable Spirit, anointed the great Asura in the kingdom of the Daityas; and the Maruta winds lauded his praise, as they do the hymns of Hari in heaven.

30. Then blessed by the gods and applauded by Asuras, Prahlāda greeted them all in his turn; and was thus addressed at last by the slayer of Madhu—the demoniac Satan.

31. The Lord said:—Do thou reign here as sole monarch, as long as the mount Meru stands on the earth, and the sun and moon shine in the sky; and be fraught with all praiseworthy virtues of thine own.

32. Govern thy realm without any interested motive of thy own, and without showing any symptom of anger or fear on your part; but preserve your moderation and a tolerant spirit in all your affairs.

33. May you never have any disquiet, in this realm of excellent soil and plenteous provisions; nor do you create any disturbance to the gods in heaven, or to men on earth below.

34. Conduct yourself in your proper course at all events, which may occur to you at any time or place; and never allow yourself to be led astray, by the caprice of your mind or the freaks of fancy.

35. Keep in mind your spiritual being, and abandon your egoism and selfish views altogether; and then by managing your affairs in one even tenor, both in your want and prosperity, you will evade all the vicissitudes of fortune.

36. You have seen both the ways and dealings of this world, and measured also the immeasurable depth of spiritual knowledge. You know the state of every thing in every place, and require no advice of any body.

37. As you are now perfectly devoid of your anger, passions and fears, there is no more any chance of further broils between the gods and Asuras, under your rule over them in future.

38. No more will the tears of Asura females, wash the decorations on their faces; nor will the currents of rivers rise as high as lofty

trees, with floods of tears from their weeping eyes.

39. The cessation of hostilities between the gods and demons, will render the earth as quiet from this day, as the unruffled ocean after its churning by the Mandara mountain.

40. The wives of the gods and demigods, will no more be led away in captivity by one another; but will rest fearless under the marital roofs of their husbands in future.

41. Let thy expectations now rise from their dormancy, of many long nights of dismal darkness, and be crowned with success and prosperity; and do thou, O progeny of Danu! enjoy thy unconquerable royal fortune, as in the company of thy charming consort.

#### CHAPTER XLII.—*Spirituality of Prahlāda.*

Argument. The merit of hearing the narrative of Vishnu, and the cause of Prahlāda's awaking from his trance.

Vasishtha continued:—The lotus-eyed Hari, having said thus much to Prahlāda, departed with the whole concourse of the assembled gods, Kinnaras and men, from the abode of the Asura.

2. Then did Prahlāda and his associates throw handfuls of flowers on the departing god, as he was mounted on the back of the king of birds (Garuda—the eagle or bird of heaven).

3. The god crossed the heavenly Ganges and reached at the milky ocean, where he took his serpent couch as the black bee sits on the lotus-leaf.

4. The God Vishnu sat on his serpent seat with as much ease, as Indra sits in heaven in the assembly of the gods; and as the lord of the demons, was made to sit in the infernal region wholly devoid of all his cares.

5. I have now related to you, Rāma! the whole narrative of Prahlāda's

coming to his sense, from the state of his insensibility; and this account is as charming to the holy hearer, as the cooling moon-beams are refreshing to the tired traveller.

6. The man that ponders in his mind, the manner of Prahlāda's resuscitation to life; is regenerated in that felicitous state, from the sinfulness of his former condition.

7. A cursory rehearsal of his narration, wipes off the sins of men; while the deep consideration of its spiritual sense, leads one to his eternal salvation.

8. The ignorant are released from their ignorance, and the deep thinker is released from his sins; therefore do not neglect to ponder well on it, for the remission of all your sins.

9. The man who considers well the manner of Prahlāda's gaining his proficiency, gets a remission of all the sins committed by him in his repeated previous states of life.

10. Rāma said:—Tell me sir, how the sound of the *pāñchajanya* conch shell, roused the mind of the devout Prahlāda from its immersion in holy meditation.

11. Vasishtha replied:—Know Rāma, that there are two states of liberation attending on sinless persons, the one is the emancipation of one in his embodied state in this life, and the other is after his departure from here.

12. The embodied liberation means one's continuance in his living body, but with a state of mind freed from its attachment to worldly things, and liberated from the desire of fruition and reward of all his meritorious acts.

13. The disembodied liberation is obtained after the soul is released from the body, and is settled in the Supreme Spirit. It is an enfranchisement from the recurrence of future life and birth in this mortal world.

14. The living liberated man is like a fried grain, whose regenerating power is parched within itself, and the desire of whose heart is



purified from every expectation of future reward or regeneration.

15. He remains in the pure, holy and magnanimous state of his mind, who resigns himself solely to the meditation of the Great soul, and continues as if he were asleep in his living and waking states.

16. Being thus entranced in his inward meditation, he continues in a torpid state for a thousand years, and wakes again to his senses, if he is allowed to live long ever after that period.

17. Prahlāda remained thus with his holy thoughts suppressed within himself, until he was roused from his trance by the shrill sound of the conch-shell.

18. Hari is the soul of all beings, and he who assimilates himself to that god in his thought; becomes identified with the supreme soul, which is the cause of all.

19. No sooner the god thought that Prahlāda should come to his sense, than his sensation came immediately to him at the divine will.

20. The world has no other cause, but the divine spirit; which with the assistance of the causal elements, takes different forms on itself at the time of creation; and therefore it is the spirit of Hari that constitutes the world.

21. The worship of God in spirit, presents Hari to the spiritual sight; and the worship of Hari in his outward form, represents the figure to the soul and the inner mind.

22. Do you, O Rāma! put out the visible sights from your view, and look at the inmost soul within yourself; being thus accustomed to spiritual meditation, you will soon have the sight of your God.

23. The world presents a scene of the gloomy rainy weather, with showers of woes falling on all sides; it is likely to freeze us in ignorance, unless we look to the sun of our reason (or, unless we abide under the sunshine of reason).

24. It is by grace of God that we can avoid the delusions of the world, as we may escape from a goblin by means of a spell.

25. It is at the will of the spirit, that the thick darkness of the mind, is dispersed and cleared off in time; the world is a network of delusion, which is scattered like a smoke by the breeze of reason.

#### CHAPTER XLIII.—*Rest and Repose of Prahlāda.*

Argument. All knowledge is derived by one's own attention and personal exertion, joined with his reliance on the grace of God.

Rāma said:—Sir, your knowledge of all truths, and the light of your holy discourses, have gratified me as much, as the cooling moon-beams gratify the medicinal plants (whence the moon is called *oshadhīsa* or lord of medicinal drugs).

2. Your gentle and purifying words are as gratifying to my ears, as the beautiful and sweet flowers delight the external senses (by their colours and odours). (Sweet words are often compared with flowers by Persian and Urdu poets: as, *guleazrouzeijaved. Elahikar sakhur meriko up phol.*)

3. Sir, if the exertions of men, as you said, be the causes of their success, how was it that Prahlāda came to be enlightened without his effort or attempt? (in obtaining his divine knowledge without his learning or help of a preceptor).

4. Vasishtha replied:—Yes Rāma, it was by his manly exertion, that the highminded Prahlāda had acquired his divine knowledge; and there was no other cause (of his knowing and having whatever he knew and possessed).

5. The soul of man is the same as the spirit of Nārāyana, (which means abiding in man); and there is no difference between them, as there is none between the oil and the sesamum seed; and as the cloth and its whiteness, and the flower and its fragrance are not distinct things. (Because the spirit of God was breathed into the nostrils of man. Nārāyana and Purusha both mean the spirit dwelling in man).

6. And Vishnu is the same with his spirit or the soul of man, and the human soul is the same with Vishnu (which means the inherent spirit); Vishnu and the soul are synonymous terms as the plant and the vegetable.

7. Prahlāda came at first to know the soul by himself (of his own intuition), it was afterwards by means of his intellectual power, that he was led to the persuasion and made many proselytes after his own example.

8. It was by his own desert, that Prahlāda obtained his boon from Vishnu; and it was by the exercise of his own reasoning, that he came to the knowledge of the eternal Mind.

9. Sometimes the soul is awakened of itself by one's own intuition, and at others it is roused by the grace of the personal god Vishnu, owing to one's faith in his person. (As it is said: "Thy faith will save thee").

10. And though this god may be pleased with his prolonged service and devout worship, yet he is unable to confer spiritual knowledge to one devoid of his reasoning faculty. (Or to one who has no understanding. Hence gross idolators can have no salvation, which is to be had by spiritual knowledge only. Blind faith is of no good, without the light of reason).

11. Hence the primary cause of spiritual light is the intelligence of a man and which is gained by exertion of his mental powers only; the secondary causes may be the blessing and grace of a deity, but I wish you to prefer the former one for your salvation. (So it is knowledge and intrinsic merit which exalt a man, and not the mere favour of a patron, is ever able to raise the unworthy).

12. Exert therefore your manliness at first, to keep the quintuple organs of sense under proper control; and habituate yourself with all diligence to cultivate your understanding, and the power of reasoning.

13. For know whatever gain any one makes at any time, it is owing to his own endeavours only that he gains the same, and not by any other means whatever.

14. It is only by dependence on your manly powers, that you can surmount the insuperable barriers of your sensual appetites; and then by crossing

over the ocean of this world, reach to the other shore of supreme felicity.

15. It requires no exertion or manly effort to see the figure of Vishnu; but the mere sight of the image is not sufficient to save you, or else the birds and beasts would all be saved by looking at it.

16. If it were in the power of the spiritual guide also to save his foolish followers by his preachings; it would be possible also to the leaders of camels and kine, to save their herds in their future lives. (This figure is set in many temples, and in stones also).

17. It is in the power of the mind only to acquire anything good for one's self, and not the favour of Hari or that of Hara, or the influence of money, that is able to effect anything.

18. It is by means of constant practice, accompanied by self-resignation and self-control, that one is enabled to effect anything; and whatever he is unable to do by these means, is impossible for him to do by any other in the three worlds.

19. Look to the spirit in the spirit, and adore the spirit in your own soul; behold the supreme soul in yourself, and have the universal soul in your own soul, and thus remain with it.

20. Fools flying from attending to the s̄āstras, or practising their self-devotion and exercise of reason, have adopted to themselves the Vaishnava faith as a path leading to their better being (or a means towards the great object of final beatitude).

21. Practice and diligence are said to be steps to self-edification, and rites and ceremonies are represented as secondary courses resorted to for want of the former!

22. The senses being refractory what is the good of ceremonial observances, and these being under control, it is useless to observe the ritual. (In both ways the rituals are useless to men of virtuous and vicious habits; the former being in no need, of them and the latter not benefiting by them).

23. Without rationality and dispassionateness of his spirit, it is hard

to have Hari (or spiritual felicity); and when there is the cool and calm reasoning of the mind, it is as useless to have the idol of Hari, as to place a lotus in the hand of the dead and liberated.

24. When you have the qualities of abstraction and composure in your mind, think you have every thing in yourself; for these being in your possession, you become an adept, or else you are an ass of the forest. (that is good for nothing).

25. Men are eager to find favour in the sight of the gods (and great men); but they do not seek the favour of their hearts and minds (which can give them whatever blessing is derived from any other).

26. Vishnu the indwelling spirit of the body, is situated in the inmost soul of every individual; it is the ignorant fool only that forsake the innermost Vishnu, and seek the outer form for its leading to the other (which is more closely allied to us than the latter).

27. The consciousness dwelling in the cavity of the heart, is the true body of the everlasting spirit; and the outward form of Vishnu, holding the conchshell, cudgel, lotus and the discus, is but a false representation of it. (A fabrication of the ignorant for the immaterial spirit, in a material form).

28. He who forsakes the real form, and follows the fictitious one, lets off the ambrosia pass from his hand, in pursuit of some promised confectionary.

29. He who is not settled amidst the charming scenery of his spiritual meditation, lets his frantic mind to rove at large, after every object that presents itself before him.

30. He who has not the abstract knowledge of the soul in himself, is under the subjection of his infatuated mind; and worships the image bearing the conch, discus, club and lotus in its hands, as the supreme Lord and God.

31. It is by practice of continued austerity, and a prolonged worship of this deity, that the mind of the devotee becomes purified in process of time, and gets rid of its turbulent passions at last.

32. But the daily practice of self-control and abstract meditation, gives the mind the same purity, and like the āmra or mango fruit, it gets its accompanying virtues one by one. (The virtues of the mango are its flavour, colour &c.).

33. So the soul is said to get in itself the virtues of peace, contentment and the rest, by means of the external adoration of Hari; and it is for this reason that the practice of idol worship is prescribed in the sāstras. (As a preparatory step to holiness and spiritual worship).

34. He who obtains his boon from the all powerful god, gets it in reward of his merit; as a fruit of the tree of his long practice.

35. It is mental labour (lit.: painstaking), which is the foundation of every improvement, and of all lasting good in life; just as the cultivated soil is the cause of the good condition of the harvest.

36. Even the digging of the ground, and the pulling of the hill (by bodily labour), is productive of no good without application of the mind. (Gloss. The digging of the ground alludes to the mining of the earth by the sons of Sagara; and the pulling of the hill refers to the churning of the sea with Mandara by the gods and demons. Both these hardy works were for the sake of obtaining the gems hid under them which required knowledge (of geology)).

37. Men may undergo a thousand transmigrations, and wander about the earth in various births and shapes, and yet find no rest composure of their minds.

38. They may worship Brahmā, Vishnu and the Rudras for ever, and gain their favour also, and yet can have no salvation owing to the perturbed state of their minds.

39. Leave off worshipping the visible form or image of Vishnu (or any other god), either internally or externally in your mind or before your sight; and put an end to your transmigration, by meditating on your consciousness alone.

40. Behold the unsullied form of One infinite God in your conscious self, and by forsaking all whatever it is conscious of. Relish the sweet

essence of the one real entity, and go over the ocean of repeated births in the mortal world.

#### CHAPTER XLIV.—*Narrative of Gādhi and his Destruction.*

Argument. Narrative of Gādhi in illustration of the Adoration of Vishnu.

Vasishtha said:—Rāma; it is the government of the restless mind alone, that is able to destroy the delusion, which causes the interminable transmigrations in this mortal world. There is no other means to this end.

2. Hear attentively, O sinless Rāma! this story which I am going to relate to you, in order to show you the intricacy of understanding the nature of worldly delusions.

3. There is the large district of Kosala on the surface of this land, which is full of forests and fruitful trees, forming as groves of Kalpa arbors; and abounding with minerals like the Sumeru mountain.

4. There lived a learned Brāhman, known by the name of Gādhi; who was intelligent and versed in the Vedas, and remained as an image of virtue.

5. From his youth he continued with the calmness of his mind, and remained abstracted from and indifferent to worldly affairs; and was of as pure and unsullied a soul as the clear sky above.

6. Then intent on some fixed purpose of his mind, he left the company of his friends, and went out to a forest to perform his austere devotion.

7. He found there a lake filled with full-blown lotuses, and the moon shining in the sky with the scattered stars about her; and all shedding their lustre like showers of rain.

8. He went down into the lake, and stood in the midst of the waters up to his neck; his body was below water, and his head floated over it as a

lotus; and he stood upon his devotion, intent with a view to have the sight of Vishnu present before him.

9. He thus passed full eight months, continuing with his body immersed in the water of the lake; and his face was shrivelled and wan, like the lotuses of his lake for want of sun shine.

10. When he was emaciated by his austerities, his god Hari appeared before him, in the manner of a dark cloud of the rainy weather, appearing over the parched earth of the hot season.

11. The Lord said:—Rise O Brāhman! from amidst the water, and receive thy desired blessing of me; because the tree of thy vow, is now pregnant with its expected fruit.

12. The Brāhman replied:—I bow to thee, O my lord Vishnu! thou art the receptacle of the three worlds, and the reservoir of innumerable starry worlds, which rise as lotuses in the lake of thy heart, and whereon thou sittest like the black bee (to behold their beauty).

13. I want to behold my lord, the spiritual delusion which thou hast ordained to blind fold this world, and known as Vishnu Māyā.

14. Vasishtha said:—To this the god replied:—you shall verily behold this delusion, and get rid of it afterwards, by virtue of thy devotion. Saying so, the god disappeared from his sight as an aerial castle.

15. Vishnu being gone, the good Brāhman got up from his watery bed, in the manner of the fair and humid moon, rising from amidst the cool and white milky ocean.

16. He was glad in his soul at the sight of the lord of world, and his heart was as full blown with joy; as the Kumuda (selenian) lotuses unfold at the sight of the moon.

17. He then passed some days in that forest, overjoyed in his mind by the sight of Hari, and employed himself in discharge of his Brāhmanical duties.

18. Once on a time as he had been bathing in the lake, overspread with full-blown lotuses, he thought upon the words of Vishnu, as the great



sages reflect in their minds the sense of texts of Vedas.

19. Then in the act of his discharging his sacerdotal functions in the midst of sacred water, he made his mental prayer for the expurgation of his sins. (This is the ceremony agha-marshna).

20. As he was performing this act in the midst of the water, he chanced to forget his sacred mantras (texts), and was drowned in deep water in the confusion of his mind.

21. He thought that his body had fallen down like a mountain tree, in the dale below by a blast of wind; and that his dead corpse was taken up and mourned over by his friends.

22. He thought that his vital breath had fled away from his being, and the members of his body were as motionless as the shrubs of sugar cane; laid down on the ground by a hurricane.

23. He thought his countenance to have faded away, and grown as pale as the withered leaf of a tree; and that his body now turned to a carcass, was lying on the ground like a lotus-bud torn from its stalk.

24. His eye balls were as dull and dim, as the stars of the morning are shorn of their beams; and the ground seemed to be as dry to him as in a drought of rain water, and filled with flying dust on all sides.

25. He believed his dead body was beset all about by his kind friends, weeping upon it with their sad and sorrowful countenances, and loudly lamenting and crying over it like birds upon trees.

26. He thought his faithful wife sitting at his feet as handsome lotus flower, and weeping as profusely with a shower of tears from her lotus-like eyes, as the rushing of waters at the breaking of an embankment.

27. His sorrowing mother with her loud wailing and mournful ditties, was buzzing like the humming bee; and holding the chin newly over-grown with whiskers in her tender hand.

28. His friends were sitting by his side with their dejected looks, and with trickling tears dropping down their faces and cheeks; and these

washed his dead body, as the melting dew on withered leaves, bedew the parent tree.

29. The members of his body now ceased to befriend him, like strangers who decline to become friends for fear of future separation, or turning unfriendly ever afterwards in life.

30. The open lips leaving the teeth bare, seemed to deride at the vanity of human life; as the white and bony-teethed ascetics and cynics do on fickleness of worldly events.

31. His mouth was as speechless, as that of a devotee in his meditation; and the body was as motionless, as it was made of mud and clay; it slept to wake no more, like a sage absorbed in his hypnotism.

32. It remained quiet with its lifted ears, as if to listen to the cries and wailings of the mourning friends; in order to judge the degrees of their affection and grief for him.

33. Then the relatives raised their loud lamentations, with the sobbing and beating of their breasts, swooning and rising, and shedding floods of tears from their leaky eyes.

34. Afterwards the sorrowful relations, removed the disgusting corpse with their bitter cries for its funeral, seeing it no more in future in this passing world.

35. Then they bore the body to the funeral ground with its rotten flesh and entrails, and daubed all over with mud and dust, and placed it on the ground, strewn over with unnumbered bones and skeletons, and dried and rotten carcasses.

36. Flights of flying vultures shaded the sunbeams on high, and the burning piles drove the darkness below; the fearful glare of open mouthed jackals flashed on all sides, as they were flames of living fire.

37. There the ravens were bathed in floods of blood, and the crows dipping their wings in it; ravenous birds were tearing the entrails, and the old vultures were entrapped in those strings.

38. The friends of the dead burnt the corpse in the funeral flame and reduced to ashes; and the moisture of the body flew in fumes, as the waters of the ocean are evaporated by the marine fire.

39. The burning wood of the funeral pile, consumed the dead body with loud cracking noise; and the dry fuel of the pile, flashed in ambient flames with curling smoke over them.

40. The devouring fire gnawed down the bones with crackling noise, and filled the atmosphere with the filthy stink and stench. It gorged up all that was soft or hard, as the elephant devours the reeds with the moisture contained in their cellular vessels.

CHAPTER XLV.—*Gādhi reborn as a Chandāla, and made king over the Kir Tribe.*

Argument. Gādhi reborn in a Chandālī, His Life and Election as King of Kir.

Vasishtha said:—Then Gādhi, standing as he was amidst the water with his sorrowful heart, saw many other occurrences in the clearness of his mind.

2. He saw a village in the vicinity of Bhuta mandala (Butan) full of its inhabitants, and that he was reborn there in the womb of a Chandāla woman, in which he remained with great pain.

3. Confined in the cavity of the womb, he felt his body pressed by the pressure of the intestines, while his senses were sorely annoyed by being constrained to abide the stink of the ordure and filth in the intestinal parts of Chandāla woman.

4. After the foetus was matured, he was born in proper time, with its black complexion like a dark cloud of the rainy season, and soiled with filth all over its body.

5. It grew up to childhood and then to boyhood in the Chandāla's house,

and moved about here and there like a pebble thrown up by the current of the Yamuna stream.

6. It reached its twelfth and then its sixteenth year of age, and had its body fully developed like a rainy cloud increasing in its size.

7. Then accompanied by a pack of hounds, the lad roved from one forest to another, and continued to hunt after and kill the wild deer, in his occupation of a huntsman.

8. He was then joined with a Candāli spouse, as black as the leaf of a tamāla plant, and who with her budding breasts, and palms, resembled the newly sprouting stalks and leaves of trees.

9. She was black and swarthy in her whole complexion, except her two rows of milk white teeth, and had all her limbs as brisk and supple as the tender creepers of the forest.

10. They sported together in the skirts of the forest in their youthful dalliance, and wandered about the flowery meadows, like a couple of nigrescent bees.

11. When tired they took their seats on beds of leaves and creepers, which were spread over the plains, like those strewn over the skirts of the Vindhya hills, by the driving winds.

12. They reposed in woodland groves, and slept in the caverns of mountains; they sat on heaps of leaflets, and had their abode under shrubberies and bowers of creeping plants.

13. They decorated their heads with *kinkirata* flowers, and their necks and bosoms with blossoms of various kinds. They hung *ketaka* flowers in their earholes, and made necklaces of *amra* florets.

14. They rolled on beds of flowers and roved about the foot of the mountain; they knew all the arbours where to resort, and were skilled in archery and hunting the deer.

15. They begot many children as the offshoots of their race in the hilly region; and they were as rude and rough as the prickly thorns of the *khadira* plant.

16. After passing their youth in family life, they came gradually to their decay and decline; till at last they were overtaken by decrepit old age, which was as dry of pleasure as the parched ground of the desert.

17. Then returning to their native village in the Bhuta or *Bhota* district, they built for themselves a poor hut of leaves and straws, and there lived as recluse hermits (passing their lives in holy devotion).

18. Gādhī found his body worn out with age, and grown as thin and lean as a dry leaf, and as a withered tamāla tree growing in a mountain cave; which for want of moisture soon dwindles into decrepitude.

19. He saw his Chandāla family increasing in its members, and himself becoming cramped in his means and crabbed in his speech in his extreme old age.

20. As Gādhī found himself to be the oldest man alive among the Chandālas, and had his comfort in the members of his family in his dotage:—

21. He came to see at last all his family to be swept away by the cruel hand of death, as the rain water carries away the fallen leaves of the forest.

22. He continued to lament over their loss, with his heart rent with sorrow; and his eyes were suffused in tears, like those of a stag deer separated from its companions.

23. Thus passing some days in that forest with his heart overflown with grief, he left at last his natal land, as the aquatic fowls quit their native lake, when its waters and the lotus plants are dried up.

24. He travelled through many countries with his sad and sickly heart, without finding a spot of rest and repose; and was driven to and fro, as a cloud is carried by contrary winds.

25. On one time he entered the opulent city of the Kirs, and observed the birds flying over it, like so many balloons hanging in the air.

26. There he saw rows of trees on both sides of the road, waving their variegated leaves and clusters of flowers like enamelled cloths and gems; and the path strewn over with beautiful flowers of various kinds up to the heels.

27. He then came to the royal road, resembling the milky path of heaven; and found it filled by soldiers and citizens, and their women without number.

28. He saw there the auspicious royal elephant decorated with its gemming and embroidered trappings; and appearing as the golden mountain of the gods moving on the earth.

29. He learnt it to be rambling about in search of a new king, to be elected in lieu of the last king who was lately dead. The royal elephant was employed as a jeweller to select the best gem to be placed on the royal throne.

30. The Chandāla remained to look steadfastly on the elephant with his curious eye, and found it to be no other than a hill in motion.

31. As he was looking on it with amazement, the elephant came to him and lifted him with his trunk; then setting him on his head with respect, bore him as the mount Meru bears the sun on its top.

32. Seeing him to be sitting on the animal's head, the people sounded their trumpets; the noise whereof was as loud as that of the resounding ocean, to the roaring of the diluvian clouds in the sky.

33. Then the acclamation of 'Victory to the king,' rose from the assembled throng and filled the air around; and seemed as it were the united cry of matutinal birds over the waking (or rising) world.

34. Next rose the loud voices of the panegyrists, which, moved in the air like the dashing waves of the sea.

35. Then the matrons joined to anoint him as their king, and moved about him like the waves of the sea; surrounding the Mandara mountain after its labour of churning.

36. The respectable ladies adorned him afterwards with many ornaments of

various gems, as the sea laves the rock on its shore; with the many coloured waves under the beams of the rising sun.

37. Youthful maidens poured cooling ointments on him, as the raining clouds pour down their waters, on the tops of mountains.

38. Other women decorated his person with wreaths of fragrant flowers, with their tender hands; as the season of spring adorns the forest with variety of flowers, with her hands of the tender stalks and branches.

39. They put a great many paints and pastes upon his person, which decorated it, as the rays of the sun, paint the mountain with the many colours of its minerals.

40. His body being decorated with ornaments made of gems and gold, attracted all hearts unto him; as the mount Meru is attractive of all hearts, by the variegated clouds of evening shining upon it.

41. He was adorned by beauteous maids, with shoots of creeping plants; which gave him the appearance of the kalpa tree, entwined by its creepers.

42. Being thus anointed and decorated, he was attended to by all the royal family and subjects; as a shady and flowering tree, is resorted to by the travellers.

43. They all assembled and installed him on the throne, as the gods join together, to place Indra on the throne, after he is borne on the back of the Airāvata elephant.

44. In this manner, was the Chandāla made a king in the city of the Kirs; and he was as much overjoyed at his unexpected good fortune, as a raven is delighted to find a stout dead deer in the forest.

45. His feet were rubbed by the lotus like hands of the Kiri queen, and his body daubed with odorous powder of frankincense, which gave it the brightening appearance of the evening with the crimson clouds.

46. He flaunted in the Kir city and in the midst of their women, as a lion struts in the company of lionesses in the flowery forest.

47. He now forgot his former pains and sorrows; and his person was as much cooled, as by wearing a necklace of pearls, dropped from the heads of elephants killed by lions. And he was as much delighted at the enjoyment of the luxuries in company with these good people, as a sun-burnt elephant is refreshed, in a lake full of water and forage.

48. He reigned here for sometime in his self-gotten kingdom, having extended his power and mandates on all sides; he ruled the state through the medium of the ministers, and was himself known by the name of Gāvala throughout his dominions.

#### CHAPTER XLVI.—*Gādhi's Loss of his Visionary Kingdom.*

Argument. Continuation of Gādhi's Vision:—

Vasishta continued:—Thus was Gādhi surrounded by his courtiers, and attended by his ministers; the chiefs paid their homage to him, and the royal umbrella was raised above his head and the chowry flapped about him.

2. He attained great dignity on seeing his mandates were carried out on every side. He was delighted to learn the state affairs, and to be informed that his subjects were happy and lived fearless within his dominion.

3. The paeans of the panegyrists, made him forget himself and his former state; and the excess of his delight, made him as giddy as if by intoxication.

4. He reigned for full eight years over the Kiri kingdom, and managed himself in an honourable manner all along that time.

5. He was once sitting at his pleasure and without his regal attire in the open air; and was looking at the clear firmament, which was devoid of clouds and darkness, and without the light of the sun, moon and stars.



6. His heart was full with the enjoyment of royal dignity, and did not think much of the trinkets and ornaments, which were loaded upon him.

7. He went abroad at one time in this naked state of his body, and beheld the setting sun bending his course below the horizon from his wonted path of glory. (The setting sun refers to his present state and his impending fall).

8. He saw there a band of chandālas of black complexions and big bodies, singing like melodious cuckoos the approach of the vernal season.

9. They were striking the strings of their wired instruments—lyre, with the strokes of their trembling fingers; as the swarm of sweet sounding bees, shake the tremulous leaves of trees with their fluttering and buzzing.

10. There stood an old man among them, who seemed to be the leader of the band; and appeared with his grey head and ruby eyes, like the mount Meru with his snow covered top and gemming caverns.

11. He accosted the king saying:—How is it, O Kālanjaka! that you came to be here, has the king of this place taken you for his associate on account of your skill in music?

12. Does he take a liking for sweet songsters, as they do for the musical kokilas, and does he load upon them his favours, with presents of household cloths and seats?

13. I am as much glad to see you here today (in this happy condition of yours), as men are pleased to see the mango tree, fraught with its fruits and flowers in spring.

14. I am as glad in my heart as the budding lotus at the sight of the rising sun, and the selenian or medicinal plants at moon rise; and as great men are pleased with all their best gains, so am I pleased at seeing thee here, because the highest limit of joys is the sight of a friend.

15. As the Chandāla was addressing the king in the said manner, he acquainted him of the manner in which the wheel of time turned to his favour. (Here is a misprint of avadhīrana for avadhārana, which would

alter the meaning and express, that he felt ashamed at the speech).

16. At this instant his consorts and servants that were standing at the window, overheard their conversation, and were in deep sorrow to learn that he was a Chandāla by birth.

17. They were as sick at heart as the lotus-flowers under a shower of frost, and as a tract of land under a draught; and the citizens were as cheerless upon learning this, as upon seeing the conflagration of a mountain wood.

18. He hurled his defiance at these words of the old Chandāla, as the lion lying on the ground, shows his teeth at the sneering of a cat on the top of a tree.

19. He fled in haste into the inner apartment, and among its sorrowful inmates, with as much palpitation of his heart, as the reluctant swan enters a lake of withering lotuses, in the dry season.

20. His limbs grew stiff, and his countenance became pale with fear; and his knees tottered with inward rage, as the trunks of trees shake with the burning fire in their hollows. (The *sami* or *sāin* tree is an instance of it. Gloss).

21. He beheld all persons there sitting in a melancholy mood, with their downcast looks and drooping heads; like the bending tops of plants, eaten up at the root by mice and rats.

22. The ministers, the ladies of the harem and all people of the city, refrained from touching his person, as they avoid the touch of a dead body lying in the house.

23. The servants ceased to minister unto him, and the ladies with all their love and sorrow for him, loathed his company.

24. They looked upon his cheerless face and dark complexion with its departed lustre, as the funeral ground which every one loathes to look upon.

25. Though the people sorrowed for his darksome body, now smoking with fumes of his grief; yet they durst not approach his person, which

appeared to burn as a volcano amidst its smoke.

26. The courtiers left him with the heavings of their hearts, nor were his orders obeyed any more, than those of quenching the cool ashes with water.

27. The people fled from him as from a heinous Rākshasa, who is the cause of evil and danger only.

28. Thus was he shunned by all, and left lonesome amidst the populous city; and became as an unbefriended traveller passing through a foreign country, without money or skill to support him.

29. Though he called and accosted every body, yet he got no answer from any one; as the hollow sounding reed, is never returned with a reply by any of the passers by.

30. They all said to one another, that the guilt of their long association with the Chandāla, cannot be expiated by any other penance, than by the act of burning themselves alive on the funeral pile in the form of self-immolation.

31. Being so resolved, the ministers and citizens all joined together, and raised for themselves piles with heaps of dry wood.

32. These being lighted, blazed all about the ground like stars in the sky, and the city was filled with loud wailings of the people all around.

33. The wailing wives were shedding showers of tears with their loud and piteous cries; and the weeping people were heaving their heavy groans with their choked voices, all about the burning furnaces.

34. The plaintive cries of the dependants of the self-cremating ministers, rose as the swell of whistling winds amidst the forest trees.

35. The bodies of great Brāhmans, that were burnt on the piles, sent forth their fatted fumes in the air; which were scattered about by the winds, and overcast the landscape as with a portentous mist.

36. The winds bore aloft and spread far and wide in the open sky, the

stench of the burning fat and flesh of men; which invited flocks of the flying fowls of the air to the feast, and the disk of the sun was hid under the wide extending shadow of the winged tribe.

37. The flame of the burning pile, borne by the winds to the sky, burned as a conflagration on high; and the flying sparks of fire scattered in the air, appeared as falling meteors blazing in the horizon.

38. Here the helpless boys were crying for their ornaments being robbed by atrocious robbers, owing to their want of guardians; and there the citizens were threatened with the loss both of their lives and properties by the dacoits.

39. On one side the people were seen to lament the loss of their relatives (in the destructive fire); on the other were the bands of thieves, lurking and prying unobserved about the houses for plunder and booty.

40. As adverse fate brought on this direful change on the devoted city; its horrified inhabitants remained in mute amazement; as on the last doom of nature.

41. Gavala, the Chandāla prince, whose mind was purified and whose manners were refined in the society of the great men of the palace; witnessed the sad catastrophe of the state, and mourned in himself with a pensive heart.

42. It is all owing to me, said he, that all this woe has befallen on this state; and that time has brought on the untimely dissolution of the doomsday; both on this realm and the royal family and its ministerial officers.

43. What is the good of this miserable life of mine? My death is a blessing to me than living in this wretched state. It is better for the mean and base to die away, than live to be reviled by others.

44. Thus resolved, Gavala prepared a pile for himself, and made an offering of his body in the burning furnace, like the poor moth dropping on fire, without betraying a sigh.

45. As Gavala cast his body (nicknamed as Gavala) amidst the flame, and

was pulling his limbs singed by the fire; their violent motion and his painful emotion, roused the dreaming Gādhī from his reverie amidst the water.

46. Vālmīki said:—As the sage was saying these things, the day departed with the setting sun to its evening devotion; the congregation broke with mutual salutations, for the performance of their evening ablutions, and assembled again with the rising sun after dispersion of the gloom of night.

#### CHAPTER XLVII.—*Verification of Gādhī's Vision.*

Argument. Gādhī learns from a guest the report of the Keri people, and goes out to inquire into the fact on the spot.

Vasishtha resumed:—Gādhī was soon afterwards relieved from the perturbation of his mind at the delusions of the world; and he was set at rest from his perturbed state, like the disturbed sea after subsidence of its waves.

2. His mind being freed from its painful thoughts, regained its repose after the troublesome dream, had passed away, and he resumed his calmness, as the god Brahmā had his rest, after the labour of his creation was over at the end of the kalpa (the time of his creative will or the duration of creation).

3. He regained his senses slowly, as a man upon waking from his sleep; and as one gains his sobriety after the passing off of his ebriety.

4. He then said to himself, I am the same Gādhī and in the same function (of my sacred ablution in the water). All this is nothing that I had been seeing so long, and this I see as clearly as men see things after dispersion of the shade of night.

5. Remembering himself what he was (*i.e.* coming to himself), he lifted his feet from amidst the water (*i.e.* got out of it); as the lotus-bud lifts its head above the water, after the frost is over in spring.

6. He said again, this is the same water, sky and earth (where I stood before); but what I was just seeing, is quite astonishing to me.

7. What am I and what do I see now, and what was I and had been doing all this time? With these thoughts he remained a long time with his knitted brows and staring eyes.

8. It was my weakness, said he, that showed me this delusion; and knowing it for certain, he came out of the water, as the rising sun appears above the horizon.

9. Then rising on the bank, he said:—Ah! where is that mother and wife of mine, who attended on me at the moment of my death.

10. Or were my parents dead in the ignorant state of my boyhood, like the parent plant of a young shoot, cut off by the sword of death?

11. I am unmarried and know not the form of a wife, and am as ignorant of conjugal love, as a Brāhman is stranger to the pernicious taste of forbidden liquors.

12. I am too far from my country and know none of my friends and relatives; unto whom I shall return and there to die.

13. Therefore all these scenes that I have come to see, are no more than the forms of the fairy land pictured in my fancy.

14. Be it as it may, all this is but delusion and dream, and we are living dead among our friends; it is all magic and delusion, and nothing is true or real herein.

15. Our minds are as wild beasts, roaming furiously in the forest of error; which presents endless scenes of delusion to living beings at large.

16. Reflecting on these delusions in his mind, Gādhī passed some days at his own house amidst the woods.

17. Once on a time he happened to entertain a Brāhman at his house as his guest, who resorted there to take his rest from his travels.

18. He was highly gratified with feasting upon fruits and syrup of flowers, and was as refreshed supplied with sap as the tree which is supplied by the bounteous spring, and shoots forth in its foliage and fruitage in time.

19. They then performed their evening service, and turned their beads, and afterwards took to their beds made of tender leaves and grass.

20. There they began to talk on divine subjects, with which they were conversant; and the words fell from the lips, like the sweets of the vernal season.

21. Then Gādhī asked his guest in the course of their conversation, saying: why is it sir, that you are so thin and lean and appear to lie so very weary.

22. The guest replied:—Hear me sir, relate to you the cause both of my leanness and weariness, and I will tell you the true facts, and not as a travelling teller of tales deals and lies.

23. There is on the surface of this land, and in the woody tracts of the north, the great district of the Kir (Kirgis?), which is far renowned for its richness. (Kir the land of the Gees in Afghanistan).

24. I lived in the city there; and was honoured by its inhabitants, and the gust of my soul and mind were mightily pleased with the variety of dainty food that I used to get there.

25. There it was once related to me by some one in the way of gossip, that a chandāla had once been the king of that country for the space of eight years.

26. I inquired of the village people about the truth of this report, and they all told me with one voice, that a chandāla, had really reigned there for full eight years.

27. But being discovered at last as such, he immolated himself on the burning pile; which was followed by the self-immolation of hundreds of Brāhmans on the funeral pyre.

28. Hearing this news from their mouths, I departed from that district, intending, O Brāhman, to do my penance, by making a pilgrimage to Prayāga (Allahabad, on the doab or confluence of the two sacred streams of Gangā and Jamuna).

29. I made my *chāndrāyana* fast for three days and nights, and had to break my fast only this day. It is for this reason, that have become so very thin and lean, as you find me at present.

30. Vasishtha said:—Gādhi on hearing this, made a hundred inquiries of his guest about the matter, to which he answered everything in verification of the fact.

31. Gādhi was quite surprised at this narration, and passed the night till sunrise in great palpitation of his heart.

32. Waking in the morning, he made his ablution and discharged his matins; then took leave of his guest, and began to reflect in himself with his bewildered understanding.

33. He said to himself, what I saw in my delusion, is ratified as a fact by my Brāhman guest. I am puzzled to think, whether this be a magic, or a fascination of the conjurer Sambara.

34. What I saw about my death amidst my relatives, was undoubtedly a delusion of my mind; but the latter part of my vision (of becoming a Chandāla), is verified by the Brāhman's observance of the penance Chāndrāyana for his having entered the Chandāla city.

35. I must therefore learn fully the particulars of the Chandāla, and proceed immediately to the Bhuta country (Bhutan?) with an undaunted mind.

36. Thus determined, Gādhi rose to visit the distant district, as the sun rises over the horizon to visit all the sides of Sumeru (the Altain chain, at the bottom of which the country of the Kirgis is situated).

37. He travelled onward, and obtained at last the sight of the country he had seen in his dream; as intelligent and wayfaring men, reach to their desired destinations in distant regions.



38. Finding everything, however unattainable it may appear at first, to be attained by perseverance, Gādhī was resolved to make a test of the truth of his delusive dream.

39. He had proceeded from his home, with the swiftness of a current rivulet in the rainy weather; and traversed through many unknown countries, as a cloud passes over distant realms on the back of its airy steed.

40. At last he came to the country of the Bhatas (Bhoteas), a people following their own debased customs; and thought himself to be got amongst a savage people, as a camel is confounded to find itself, fallen in a karanja forest, in quest of thorny thistles. (The camels or cramelas are called kantaka\* bhojes\*, from their browsing the brambles).

41. There he saw in its vicinity a city, as what he had seen in his delusion; and resembling in every respect the habitation of the Gandharva race.

42. Proceeding onward, he saw at the further end, the locality of the chandālas, resembling the hell-pit of the infernal region. (The out-castes are always located at the filthy outskirts of towns).

43. It was as spacious a place as what he had seen in his vision, and beheld his own likeness in the dream appearing in the figures of the chandālas, as one sees the shape of a Gandharva or ghost, in his dream or delirium.

44. He saw in that place the habitation of chandālas, as what he had seen before in his delusion, and observed with grief and coldness of his mind (the deserted abodes of his fellow Chandālas).

45. He saw his own residence flooded over by rain water grown with sprouts of barley and brambles; his house was left roofless, and his bedstead was almost indiscernible.

46. His hut presented the picture of poverty and wretchedness, and its compound was a scene of ruin and desolation (as if it was laid waste by the hand of oppression and pillage).

47. Gādhī stood long gazing upon the dry white bones of bulls and cows,

buffaloes and horses, which lay strewn over the plains round about his hut; and which he remembered to be the remains of the beasts of his prey and slaughter. (*lit.*:—the bones broken under the teeth and jaws of men and wild beasts).

48. He saw the dry hollow skulls lying on the ground, which had served for his eating and drinking vessels before; and which still lay unmoved on the spot, and were filled with rain water (as if to supply him with drink).

49. He saw strings of the dried entrails of the beasts of his victims, lying like parched plants on the plain, and pining with thirst for the rain-water.

50. Gādhī who was conscious of himself (as Gādhī), the Brāhman looked long at his former house and its environs, resembling the dry and dilapidated skeleton of a human body, lying unburied on the naked land.

51. He stood amazed at what he saw, and then withdrew himself to the adjacent village; as when a traveller repairs to the habitation of the Aryas, from his sojourning in the land of barbarians (Mlech'chas).

52. There he asked some one saying, sir, do you remember anything concerning the former state of yonder village, and the lives of its chandāla inhabitants?

53. I have heard all good people say, that knowing men are conversant with the annals of all places, as they know every spot on a globe in their hand.

54. If you recollect aught of the good old chandāla that, lived retired at yonder spot, and if you remember his adventures, as every one does the past accidents of his own life:—

55. If you are acquainted with the particulars thereabouts, then please to relate them unto me; for it is said there is great spirit in directing a stranger, and in dispelling the doubts of one hanging in suspense.

56. The village people being one by one importuned in this manner by the strange Brāhman; they were as much surprised at his odd request, as

physicians are concerned at the abnormal complaint of a patient.

57. The villagers said:—It is an undeniable truth, O Brāhman! as you say, that there lived a chandāla of hideous shape by name of Katanjala at that place.

58. He was beset by a large family, consisting of his sons, grandsons, friends and servants; and had other relatives and kinsmen besides. His children were as many as the fruits of a mango tree.

59. But cruel fate snatched all his family in course of time, as a conflagration burns down a mountain forest with all its fruits and flowers at once.

60. He then deserted his native land and went over to the city of the Kirs, of which he became the king; and reigned there for the space of twice four years.

61. The citizens coming to know his mean birth afterwards, drove him from there at last; as they remove a noxious and poisonous tree from the garden.

62. Gādhi seeing the people immolating themselves on funeral piles entered into a burning pyre, which he had prepared for himself; and was thus purified with others by the sacred fire *pāvaka*.

63. But tell us, O Brāhman, why you are so curiously inquisitive about the chandāla, and as to whether he was any friend of yours, or you had contracted any friendship with him.

64. Being accosted in this manner, Gādhi made many more inquiries of them concerning the chandāla, and passed a whole month in their several houses on his inquiry.

65. He also told the village people, all that he knew of the chandāla in his dream; and they heard him attentively relating the whole story from first to last.

66. Gādhi being informed of all the particulars regarding the chandāla, both from the hearsay of the people as well as from his personal observations; returned equally ashamed and astonished to his abode, with

the disgraceful reflection of his past vileness, which was stamped like the black spot of the moon upon the tablet of his mind.

#### CHAPTER XLVIII.—*On the Wondrous Power of Illusion.*

Argument. Devotion of Gādhi after his return, and Vishnu's exhibition of the extraordinary power of delusion to him.

Vasishtha continued:—Gādhi was bewildered in his mind, at all that he heard and observed about the Chandāla and his residence, and felt uneasy to learn more about them.

2. He went back to the place, and observed the abodes that lay scattered upon the plain; as when the lotus-born Brahmā looks over the ruins, made by the great deluge at the end of a kalpa age.

3. He said to himself, those bones lying scattered about the ruined huts in this forest, look like little imps (pisāchas), gathered round the trees standing on the burial ground.

4. These posts and pegs of elephant's tusks, that are fastened to and upon the walls of the ruined houses; look like the craigs of mount Meru, drowned under the waters of the kalpa deluge.

5. Here the Chandāla feasted on his meat food of monkey's flesh, and dressed with the sprouts of young bamboos; and there he caroused on his country grog, in company with his drunken friends.

6. Here he slept in the embrace of his murky spouse, on his bed of the lion's skin; being drunk with the better liquor mixed with the ichor, exuding from the frontal proboscis of the elephant.

7. There was a pack of hounds, tied to the trunk of the withered *Bharaeda* tree, and fed with the rotten flesh of the putrid carcasses.

8. Here I see three earthen vessels covered with the hides of buffaloes, resembling fragments of dark clouds; and which had once contained the

precious pearls falling from the skulls of slain elephants. (The low and poor people, use earthen pots and boiling kettles for boxes and chests).

9. I see the site of the place which I had seen in my dream, and where the Chandāla boys played on the dust, with as much glee and gaiety, as the cuckoos have in flitting on the tufts of mango leaves.

10. I see the place I had seen in my vision, where the boys sang responsive to the tune of their bamboo pipes; and drank the milk of bitches, and adorned themselves with flowers from the funeral grounds.

11. Here the families of the wedding parties, met together to celebrate their marriage festivity; and danced and sang as loudly, as the noise of the dashing waves of the sea.

12. There I find the bamboo cages, still suspended on high; which were laid before, for catching the flying birds of the air; in order to be killed for the food (of their slayers).

13. Vasishtha resumed:—Thus Gādhī remained for a long time on the spot, observing all what he remembered to have seen in his dream; and was lost in wonder, to think on the miraculous disclosure of these things in his dream. (Lit.:—heart-strings palpitated with surprise &c.).

14. He then departed from that place, and travelled through many countries beyond the boundaries of Butan, for a long time.

15. He passed over many rivers and rocks, and through many deserts and forests; until he reached to the snowy mountain, and the habitation of humankind beyond its borders.

16. He then arrived at the city of a great monarch, the towers of which rose as hills upon the earth; and there stopped after his long journey, as when Nārada rests in his heavenly dome, after the fatigue of travelling through the numerous worlds.

17. He beheld in that city all the places answering to the romantic thoughts in his mind, and those as he had seen and enjoyed in his dream, and then asked the citizens in a respectful manner.

18. Good Sirs, said he, do you remember any thing regarding the Chandāla

king that reigned here for sometime, which, if you do, be pleased to relate unto me in its proper order.

19. The citizens replied:—Yes, O Brāhman, there reigned here a Chandāla king for full eight years, and he was elected to its government, by the auspicious elephant of the realm.

20. Being at last discovered to be of so vile a race, he committed his self-immolation on the funeral pyre; and it is now a dozen of years, since the direful event has taken place.

21. In this manner the inquisitive Gādhi continued in his inquiry of every man he met with, and was satisfied to learn the same information from the mouth of every body there.

22. He then beheld the king of that city coming with his body guards and vehicles, and whom he recognized to be no other than the god Vishnu and his attendants as he had seen in his devotion, and were now going out of the city.

23. He saw the sky shadowed by the cloud of dust raised by the feet of the passing procession; and remembered with grief the like state of his pomp under his past kingship.

24. He said to himself, here are the same Kiri damsels with their rosy skins, resembling the petals of lotuses; and those with their bodies blazing as liquid gold, and their cerulean eyes trembling like blue lotuses.

25. The waving of the chowry flappers, flashes with the light of bright moonbeams; and resembles the falling waters of a cascade, and clusters of kāsa flowers.

26. Beautiful maidens, waving the snow white fans in their beauteous hands, resembled the forest plants with pearly flower on their branches.

27. The rows of furious elephants, standing on both sides of the land, are like thick lines of kalpa trees, growing on ridges of the Sumeru mountains.

28. These chieftains resembling the gods Yama, Kubera and Varuna—the

lord of waters, are like the regents of the different quarters of the sky, accompanying Indra—the lord of heaven.

29. These long extending lines of goodly edifices, which are full of a great variety of things, and abounding in all sorts of comforts, resemble a grove of kalpa trees, conferring all the objects of desire.

30. In this royal city of the Kirs, and in the manners of its assembled people, I see exactly the same customs and usages, as those of the kingdom of my past life.

31. Truly this is but a vision in my dream, and appearing as a reality in my waking state; I cannot understand why this delusive magic show is spread out before me.

32. O yes, I am as fast bound by my ignorance, and captivated by my reminiscence, as a captive bird in a net, that has lost all power over itself.

33. O fie! that my silly mind is so deluded by its desires, that it is always wont to mistake the shadow for the substance, of people dwelling on their aerial castles.

34. This extraordinary magic, I ween is shown to me by Vishnu—the holder of the discus, of whom I recollect to have asked the favour of showing Māyā or delusion to me.

35. I will now betake myself to austere devotion in the cavern of a hill, in order to learn the origin and subsistence of delusion (*i.e.* how the deceitful delusion sprang from the truthful God, and whereof it consists).

36. Having long thought in this manner, Gādhī went out of the city, and came to the cavern of mountain; where he rested after all his travels and travail of thought, like a lion tired with his roaming for forage.

37. He remained there for a whole year, living only on the water of the cataract collected in the hollow of his palm; and devoted himself to the worship of Vishnu, the holder of the Sāringī bow.

38. Then the lotus eyed god appeared to him in his watery form, which

was as clear and graceful to sight, as the limpid lake of autumn with the blue lotuses full blown upon it.

39. With this form, the god approached to the hermit's cell in the mountain, and stood over it in the likeness of a transparent watery cloud, resting on the humid atmosphere.

40. The lord spoke to him saying:—Gādhi thou hast fully seen the great spell of my magic (māyā); and known the network or delusion, which is spread by destiny over all the affairs of this world. (*I.e.* man is destined, and to be deluded to think the false scenes of the world as real ones).

41. Thou hast now well understood the nature of delusion, which thou didst desire in thy heart to know, what is it again that thou wantest to know, by these austerities of thine in this mountain cave?

42. Vasishtha said:—Gādhi the best of Brāhmans, seeing Hari addressing him in this manner, honoured him duly with strewing plentiful of flowers at his divine feet.

43. After Gādhi had made his offering of flowers, with due obeisance and turning round the deity; he addressed him with his words, sounding as sweet as notes of the chātaka to the blooming lotus.

44. Gādhi said:—Lord! I have seen the dark delusion, that thou hast shown me in her form of gloominess; I pray thee now to show her unto me in her fair form, as the sun appears after the gloom of night.

45. The mind which is vitiated by the dirt of its desires, views a great many errors, rising before it like false phantoms and visions in a dream; but how is it my lord! that the same visions continue to be seen in the waking state also (or as waking dreams likewise)?

46. It was for a moment only that I thought to have seen some thing as false as a dream, when I stood amidst the waters but how was it, O thou enlightener of the mind, that it became manifest to my outward sense and sight?

47. Why was not the delusion of my birth and death as a Chandāla, which took place long ago, and lately verified by many visible vestiges,



confined in my memory only, as well as other idle creations of the brain, but became palpable to my naked eyes?

48. The lord replied:—Gādhi! it is the nature of delirium as of one's desires, to present many false appearances to view; and to make one believe what he has never seen before, to be present to his external sight, which in reality is a vision of his mind only.

49. There is nothing on the outside of any body as the earth, sea, hills and the sky; they are all contained in the mind as the fruits, flowers and leaves of trees, are born in the seed and grow from its germ.

50. Like fruits and flowers growing out of the seed and its sprout, this earth and all other things are the productions of the mind alone, and not distinct from it in their essences (*i.e.* all sensible perceptions are not reflexions of the inborn ideas of the mind).

51. Know it for certain that this earth and all other things, are situated in the mind and not outside of it; as the fruit, flowers and leaves are all contained in the inside of the seed and not without it.

52. The sight of things present, and the thoughts of the absent past and unseen future, are all but acts of the mind, as the making and unmaking of pots, are both of them the doings of the pot maker.

53. Whatever notions there are in the minds of men from their youth to age are alike to the phantoms of their dream or the deliriums of their ebriety or some (mental) disease.

54. The settled desires of the mind present a thousand appearances before its sight, as the rooted plants on earth, abound with fruits and flowers of various kinds, on the surface of the ground.

55. But the plants being rooted out of the ground, there remains no vestige of a fruit or flower or leaf upon earth: so the desires being driven out of the mind, there is no more any trace of anything left behind them; nor is there any probability of future transmigrations, when the reminiscence of the past is utterly obliterated from the soul.

56. It is no wonder for the shifting stage of the mind, to present you the single scene of the Chandāla, when it has in store, and can with

equal ease show you an infinity of appearances at its pleasure. (The drama of life exhibits but a partial scene at a time).

57. It was the impression (*eidolon*) in thy mind, that made thee think thyself as the Chandāla, in the manner of the many phantoms, that rise before the mind in the delirium of a sickly person.

58. It was the same phrenzy that made thee see the advent of thy Brāhman guest, and entertain him with board and bed; and all thy conversation with him, was no other than the phantasies of thy mind.

59. Then the thoughts of thy departure from home, and arrival at the district of the Bhootas, thy sight of the Bhotias and their villages and habitations, were but aberrations of thy mind.

60. Next thy sight of the ruins of the former abode of Katanjala, and the account that thou didst get of him from the mouths of the people, were all the fumes of thy fancy.

61. Afterwards thy visit to the city of the Kirs, and the tale told thee of the Chandāla's reign by the people, were the excogitations of thy own mind.

62. Thus all that thou didst hear and see, was the network of thy imagination, and what thou dost believe as true is as false as a phantom of thy brain.

63. The mind infatuated by its hopes and desires sees everything before it, how far soever it may be removed from it; as one dreams of objects as present before him, which would take a whole year for him to reach at.

64. There was neither the guest nor the city, nor were there the Bhotias or the Kiris that thou didst see in reality. It was all a day dream, that thou didst see with thy mind's eye.

65. The truth is, that on thy way to the country of the Bhotias at one time, thou didst halt in the cave of this mountain, as a stag rests himself in a forest, after his long wandering.

66. There being tired with the fatigue of thy travel, thou didst fall

into a sound sleep; and dreamt of the Bhotia city and the Chandāla, in thy reverie without seeing anything in reality.

67. It was there and in the same state of thy mind that thou sawest the city of the Kirs; and it was the delusion of thy mind that showed thee those things at the time of thy devotion in the water.

68. In this manner thou dost see many other things, wherever thou goest at any time; as a high flier sees his vagaries on all sides about him. (All worldly sights, are but vagaries of imagination).

69. Rise therefore and remain unshaken in the discharge of thy duties, without being misled by the vagaries of thy mind; because it is practice of one's profession that leads him to success, and not the ideals or his mind. (*I.e.* mind thyself what thou art, and not what thou dost fancy to be).

70. Vasishtha said:—So saying the lotus-naveled Hari, who is worshipped by the saints and sages in all places, went to his abode in the sea, where he was received by the hands of the gods and holy sages, who led him to his residence. (Vishnu is called lotus-naveled [Sanskrit: padmalābhah] on account of Brahma's birth from it, who is thence named the lotus-born [Sanskrit: padmayonī]).

#### CHAPTER XLIX.—*Gādhī's gaining of True Knowledge.*

Argument. Gādhī gains his knowledge and Liberation from Hari in his Life time.

Vasishtha continued:—Vishnu being gone, Gādhī began to wander again about the Bhotia country, as a cloud continues to move about in the air.

2. Having collected many informations about himself in the life of the chandāla, he betook himself again to the worship of Vishnu in the cave of a mountain.

3. In course of a short time, Hari appeared to him again; as it is his

nature to be pleased with a little devotion, made with sincerity of heart.

4. The god spoke to Gādhī with as much complaisance, as the watery cloud addresses the peacock; and asked him what he wanted again by his repeated devotion.

5. Gādhī replied:—Lord! I have again wandered about the countries of the Bhotas and Kirs for these past six months, and found no discrepancy in the accounts, they gave of me lately from the former ones.

6. Thou hast told me, Lord! all this to be mere delusion, (which prove to be positive facts by the testimony of every body). I know the words of the great, serve to dissipate and not increase the delusion (as it is done by thy words).

7. The Lord said:—It often happens that many things are of simultaneous occurrence at the one and same time; as the *kākatālīya sanyoga* or the synchronous flying of the crow and the falling of the fruit upon him. Thus it was that the idea of the Chandāla was of contemporaneous growth in the minds of all the Bhotas and Kirs as of thyself: as there are many men that are prepossessed with the same opinion with others, however wrong it may be.

8. It was by cause of this, that they corresponded with thy thoughts, and related thy story as thou didst reflect it thyself: because a cogitation or reflection of something cannot be otherwise at the same time (but it must appear to every body alike).

9. It is true that a Chandāla had erected a house at the border of the village, which thou didst see to be now reduced to ruins; but it was an erroneous conception of thine, to think thyself the very man, and to have built the very house. (It was the mistake of thy personality for another, as it often overtakes the minds of many men).

10. Sometimes the same mistake lays hold on many minds, as the multitude is seen to be led astray, by the simultaneous current of the same opinions in many ways.

11. In this manner many men see at once the same dream, as the giddy heads of drunken men, fall equally into the same kind of dizziness at

the same time, of seeing the earth and skies turning and rolling round them.

12. Many boys are seen at once to join in the same sport, and a whole herd of stags is observed to meet together in the same verdant field.

13. Many men are seen simultaneously to pursue the same employment, for the purpose of gaining the like object of their pursuit (as it is seen in the flight and fighting of an army for their safety or victory).

14. It is commonly said, that time is the giver (or producer) and obstructor of the objects of human pursuits as of all other events; but time is as quiescent as the supreme spirit, and it is the desire and exertion of people, that are the causes of their desired effects.

15. Time is a formless void, and is identic with the nature and form of the increate great Lord God himself. It is neither the giver nor taker of anything to or from any one at any time.

16. Time according to its common reckoning by years, kalpas and yuga-ages, is classed among the categories of substance; but time far from being a substance, is the source of all substances.

17. Men of deluded understanding are subject to the errors, arising from the like cause of their fallacy; and it was owing to this false conception, that the Bhota and Kiri people, fell into the very same error. (Like cause means, the same kind of bias or prejudice &c.).

18. Therefore employ thyself to do thy duty, and try to know thy true-self; get rid of the error of thy personality (as so and so), and move about as freely as I do by myself (as a free aerial spirit).

19. Saying this, the lord Vishnu disappeared from his sight; and Gādhī remained in his cave, with great perplexity of his mind.

20. He passed some months on the same hill, and then resumed his devotion to Vishnu with redoubled fervency.

21. He saw his god appearing again to his view, when he bowed down before him, and addressed him as follows:—

22. Gādhī said:—O Lord! I am quite bewildered with the thought of my Chandālship, and my reflection on the delusions of this world.

23. Do thou deign to extricate me from my errors, and employ me to the only act of adoring the Holy one.

24. The lord said:—This world, O Brāhman! is a delusion, like the enchantment of the conjurer Sambara; all things here, are the wondrous productions of imagination, and proceed from forgetfulness of the self.

25. It was your error that made you see many things, in your sleeping and waking dreams.

26. The Kirs were led also to see the same things like thyself, and to mistake those falsities as true, owing to the same error laying hold of all of you at the same time. (As the tricks of a juggler are thought to be true by the observers).

27. Now hear me tell you the truth as it was for your own good; and whereby your error will fade away, like a creeping plant in the chilling month of November.

28. The Chandāla Kātanjaka, whom thou thinkest to be thyself, was a man really existent in the same locality before.

29. Who being bereaved of his family there, went out from that place to wander about in foreign parts; when he became king of the Kiris, and afterwards immersed himself in the fire.

30. This state of Kātanjaka entered into thy mind, when thou hadst been standing amidst the water in thy devotion; and the thoughts of the whole career of the Chandāla, had altogether engrossed thy mind.

31. Things which are seen or thought of once, can hardly escape from the memory; and it sometimes happens that the mind comes to see many things in its imagination, which it has never seen before its eyes.

32. In the manner of a man's vision of a kingdom in his dream, and like the delirium caused by the vitiated humours, of the body; the mind sees many day dreams and deliriums in its waking and healthy states also.

33. The past conduct of Kātanja presented itself to your mind, as the past and future events of the world, are present before the mental vision of an oracle (lit.:—a seer of the three times).

34. That this is I, and these things and those friends are mine; is the mistake of those that are devoid of their self-knowledge; (as thou didst think that Kātanja to be thyself, and his house, goods and relatives to be thine also).

35. But that 'I am all in all' is the belief of the truly wise, which prevents them from falling into such mistakes; and keeps them from the wrong notions of individualities and particularities, from their belief in the generality of all persons and things.

36. This general and oecumenical view of all things, preserves people from the mistaken notions of pleasure and pain; and makes the drowning wretch as buoyant, as the floating gourd or bottle tied to a sinking net.

37. But thou art entangled in the snare of thy desire, and art lost to thy good sense; nor canst thou be at thy perfect ease, as long as thou dost suffer under the symptoms of thy sickness.

38. It is because of thy imperfect knowledge, that thou art incapable to ward off the errors of thy mind; just as it is impossible for a man to protect himself from the rain, without his endeavours to raise a shed or shelter for himself.

39. Thou art easily susceptible of every impression of thy untutored mind, as a small tree is easily over-reached by a tall person.

40. The heart is the nave or axis of the wheel of delusion; if thou canst stop the motion of this central power, there is nothing to disturb thee any more. (self-regret, says the gloss, serves to stop the motion of the heart).

41. Now rise and repair to the sacred bower on this mountain, and there perform your austerities for full ten years with a steady mind; so that thou mayst attain to thy perfect knowledge at the end of this period.

42. So saying, the lotus-eyed god disappeared from that place, as a

flimsy cloud or candle-light or the billow of Jamuna, is put out by a slight gust of the wind.

43. Gādhī then gradually gained his dispassionateness, by means of his discrimination; as the trees fade away for want of moisture, at the end of autumn.

44. Now getting rid of the vagaries of his mind, Gādhī remained to reflect upon and blamed himself, for his fostering the false thoughts of the Chandāla and the like.

45. He then with his heart melting in pity and sorrow for himself, repaired to the Rishya-mukha mount, for the purpose of making his penitence; and he sat there in the manner of a rainy cloud, stopping on the top of a mountain.

46. He relinquished all his desires, and performed his austere devotion (as it was his duty); and at last he attained the knowledge of his self, after the expiration of the tenth year of his penitence.

47. Having obtained his knowledge of himself like the great-souled Brahmā, and getting rid of his fears and sorrows in this world of retribution; he wandered about with the joy of a living liberated being, and with perfect tranquillity of his mind, resembling the serene lustre of the full-moon, revolving in the sphere of the sky.

## CHAPTER L.—*Intentions of Rāma.*

Argument. On subjection of the mind and greatness of knowledge; and stoutness of the heart as the cause of all evil.

Vasishtha continued:—Know Rāma, this delusion to be as extensive in its form, as it is inexplicable in its nature; it is fraught with ignorance; it is a spiritual illusion and no sensible deception.

2. Look on the one hand at the erroneous dream of the Brāhman for a couple of hours, and his transformation into the state of Chandāla which



lasted for many years.

3. Observe how the false conception of the Brāhman, appeared as present to his sensible perception; and see how the false thought appeared as true to him, and his true knowledge of him-self vanishing at last into untruth.

4. I say therefore this illusion, to be utterly inexplicable in its nature; and how it leads the unguarded mind, to a great many errors and difficulties and dangers at last.

5. Rāma asked:—How Sir, can we put a stop to the wheel of delusion, which by its rapid rotation, is constantly grinding every part of our body? (Figuratively used for every good quality of the mind. Gloss).

6. Vasishtha said:—Know Rāma, this revolving world is the wheel of delusion, and the human heart is the nave or axis of this great wheel; which by its continual rotation produces all this delusion within its circle.

7. If you can by means of your manly exertion, put a stop to the motion of your heart, as it were by fixing a peg to the loop-hole of the wheel, you stop the rotation of the circle of delusion at once.

8. Again the mind is the nave of the wheel of ignorance; and if you can stop its motion, by binding it fast by the rope of your good sense; you escape the danger of falling into the vortiginous rotation of errors.

9. Rāma, you are well skilled in the art of fighting by hurling the discus, and cannot be ignorant of preventing its motion by stopping it at the central hole.

10. Therefore, O Rāma! be diligent to stop the nave of your mind; and you will be enabled thereby to preserve yourself, both from the revolution of the world and vicissitudes of time.

11. The soul that rejects this counsel, is exposed to interminable misery; while by keeping it always before the sight of the mind, it avoids all difficulties in this world.

12. There is no other medicine for any body, to heal the disease of his

worldliness, save by restraining the mind to its own pivot.

13. Forsake therefore, O Rāma! your acts of holy pilgrimage, and observance of austerity and charity (which are of no avail to the peace of the soul); but keep the mind under your control, for attainment of your supreme felicity.

14. The world is situated in the mind, as the air is confined in a pot; but the mind being restricted to itself, the world is lost to it; as the pot just broken, lets out the air to mix in endless vacuity.

15. You who are for ever confined in the imaginary world of your mind, like a gnat confined in the hollow of a pot; will get your release only by breaking out of this confinement, like the gnat flying into the open air.

16. The way to get rid of the delusions of the mind, is to fix your attention only to the present moment; and not to employ your thoughts about the past and future events. (This will keep your attention close to yourself).

17. You will then arrive to the state of that holy unmindfulness called *nonchalance*, when you cease to pursue at once any of the objects of your desire or imagination.

18. The mind is obscured so long, as it has the mist of its desires and fancies flying over it; as the sky is overcast as long as the watery clouds overspread upon it.

19. As long as the intelligent soul is joined with the faculty of the mind, so long it is subject to its gross desires and thickening train of its fancies; as the sky is filled with bright moon-beams as long as the moon shines in it. (*I.e.* as there is no moon-light without the moon, so there is no fancy without the mind, nor is there any mind which is devoid of its fancies).

20. When the intelligent soul is known without the medium of the mind (*i.e.* when the soul is seen face to face) then the existence of the world, is rooted out from the mind, like trees burnt down to their roots.

21. Intelligence unappertaining to the mind, is called perspicacity (pratyak chetana); which is of a nature unconnected with intellectuality, and freed from the foulness of the fumes of fancy. (*I.e.* quite clear of all mental thought).

22. That is verily the state of truth and of true felicity. It is the true state of spirituality, and a manner of omniscience; having all-sightedness of its own, and seeing all things in itself. It is quite unconnected with any mental operation, and is enlightened by the light of the spirit.

23. Whenever there is the action of the mind, it is invariably accompanied with the train of desires and the sense of pleasure and pain; and the feelings and passions are its concomitants, as the ravens are accompaniments of the burning ground. (The mind is the sensorium of feelings).

24. The minds of the intelligent are not, without their action, but they are aloof of those feelings, by their knowledge of the vanity of earthly things. And though these feelings are contained like plants in the seed vessel of their mind; yet they are not allowed to germinate in its sterile soil.

25. They (the wise), have come to know the unsubstantiality and uncertainty of all worldly things and events, both by their knowledge of the natures of things; and by means of their acquaintance with the sāstras; as also by their association with holy men, and their habitual observance of the practices of a pious and saintly life.

26. They have forcibly withdrawn their minds from ignorance, by their determined exertions to gain the true knowledge of things; and have strenuously applied them to the study of sāstras, and the good conduct of righteous people.

27. But it is the purity of the soul only, that has the sight of the Supreme spirit; as it is the brilliancy of the gem itself, that makes it discernable amidst the waters of the deep, and enables it to be redeemed from darkness. (*I.e.* human soul being a reflexion of the Supreme, lends its light to the vision of the other).

28. As the soul naturally desires to get rid of things, which it has

come to know to be attended with pain to it; so the soul is the sole cause of knowing the Supreme (by its discarding the knowledge of the gross objects, which interposes between it and the Divine; and obstructs the view of the latter).

29. Be therefore freed from your thoughts of all other things, both in your waking and sleeping states, and when you talk to or think of any body, give or receive anything to or from another. Rely and reflect on your consciousness alone, and watch constantly its secret admonitions and intuitions.

30. Whether when you are born or going to die, or do anything or live in this world, be steadily attentive to your conscious self, and you will perceive the clear light of the soul (and have your clairvoyance).

31. Leave off thinking that this is I and that is another, because all are alike before the Lord of all; and give up wishing this for thyself and that for others, for all things belong to God. Rely solely on the one, and that is thy internal consciousness alone.

32. Be of one mind in your present and future states of life, and continue to investigate into its various phases in your own consciousness. (*I.e.* know yourself in all the varying circumstances of your life).

33. In all the changes of your life from boyhood to youth and old age, and amidst all its changing scenes of prosperity and adversity, as also in the states of your waking, dreaming and sound sleep, remain faithful to your consciousness. (*I.e.* never lose the knowledge of your self-identity (as the one and unchanging soul)).

34. Melt down your mind as a metal, and purify it of its dross of the knowledge or impression of external things; break off the snare of your desires and depend on your consciousness of yourself.

35. Get rid of the disease of your desire, of whatever is marked as good or bad for you; and turn your sight from all, which may appear as favourable or unfavourable to you; and rely on your consciousness of pure intelligence. (This is having perfect mastery of yourself).

36. Leave untouched whatever is tangible to the touch, and obtainable to

you by your agency or instrumentality; remain unchanged and unsupported by any thing in the world, and depend only on your own consciousness (as the intangible spirit).

37. Think yourself as sleeping when you are awake, and remain as calm and quiet as you are insensible of any thing; think yourself as all and alone, and as instinct with the Supreme Spirit.

38. Think yourself free from the changing and unchanging states of life (*i.e.* from the states of life and death and of waking and sleep); and though engaged in business, think yourself as disengaged from all concerns.

39. Forsake the feelings of your egoism and nonegoism (as this is mine and that is others); and be undivided from the rest of the world, by thinking yourself as the macrocosm of the cosmos, and support yourself on the adamant rock of your consciousness, by remaining unshaken at all events.

40. Continue to cut off the meshes of the net of your internal desires, by the agency of your intellect and its helpmate of patience; and be of the profession of belonging to no profession; (of any particular faith or creed or calling).

41. The sweet taste of trusting in the true faith of consciousness, converts even the poison of false faiths to ambrosia: (*i.e.* Belief in soul is the soul of all creeds).

42. It is then only, that the great error of taking the false world for true, prevails over the mind; when it forgets to remember the pure and undivided self-consciousness (and takes the outward forms for true).

43. Again the progress of the great error, of the substantiality of the world, is then put to an end; when the mind relies its trust, in the immaculate and undivided consciousness or intelligence.

44. One who has passed over the great gulf of his desires, and known the true nature of his soul; has his consciousness shining within himself, with the full blaze of the luminous sun.

45. One who knows the nature of his soul, and is settled in the

transcendental bliss of knowing the peerless One; finds the most nectarious food as a poison to him. (*I.e.* the taste of spiritual bliss, is sweeter far than that of the daintiest food).

46. We revere those men, who have known the nature of the soul, and have reached to their spiritual state; and know the rest bearing the name of men, as no better than asses in human shape.

47. Behold the devotees going from hill to hill, and roving like bigbodied elephants, for the performance of their devotions; but they are far below the spiritualist, who sits as high above them as on the top of the mountain.

48. The heavenward sight of consciousness, reaching beyond the limits of all regions to the unseen and invisible God; derives no help from the light of the sun and moon (which can never reach so far, as the highest empyrean).

49. The lights of the luminaries fade away like candle lights, before the sight of consciousness; which sees the great lights of the sun and moon and all, within the compass of its knowledge.

50. He who has known the truth of God, stands highest above the rest of men, by reason of his self-sacrifice, and the greatness of his soul, by means of his practice of *yoga*; and is distinguished from others by the brightness of his person. (The eternal light shines in the body also).

51. Like Him whose effulgence shines forth unto us, in the lustre of the sun, moon, stars, gems and fire, the pre-eminent among men shine among mankind, in their knowledge of what is knowable, and worthy to be known. (The sapient shine with their knowledge, as luminous bodies before us).

52. Those that are ignorant of truth (or the true natures of things), are known to be viler than the asses, and other brute creatures that live upon the land; and are meaner than the mean insects that dwell in the holes beneath the earth. (Knowledge of truth ennobles man-kind, above their fellow-creatures).

53. So long is an embodied being said to be a devil of darkness, as he is ignorant of spiritual knowledge, but no sooner is he acquainted with his soul, and united with his self in his intellection, than he is

recognized as a spiritual being.

54. The unspiritual man is tossed about on earth as a carcass, and is consumed with the fuel of his cares, as a dead body is burnt away by the flames of its funeral fire; but the spiritualist knowing the nature of his soul, is only sensible of his immortality.

55. Spiritualism flies afar from the man, whose heart is hardened in this world; just as the glory of sunshine, is lost under the shadow of the thickening clouds in the sky.

56. Therefore the mind is to be gradually curbed and contracted in itself, by a dislike of all earthly enjoyments; and the knower of his self should try by long practice of abstinence, to desiccate his spirit of its moisture, to the dryness of a faded leaf.

57. The mind is thickened and fattened by consolidating itself with those of others; and staining it with the affections, of wife and those of offspring, relations and friends.

58. The passions and feelings also are often the causes, of the solidity and stolidity of the mind; and these are its egotism and selfishness, gaiety and impurity of thoughts, and its changing tempers and affections. But most of all it is the sense of meity that this is mine, that nourishes it to gross density. (The mind is puffed up with the increase of possessions).

59. The mind is swollen on coming to prosperity, even under the deadly pains of old age and infirmity; as also under the poisonous pangs of penury and miserliness. (Stinginess is a painful pleasure).

60. The mind grows lusty in its expectation of some good in prospect, even under the afflictions of disease and danger. It grows stout with enduring what is intolerable, and doing what ought not to be done.

61. The heart too becomes stout with its affection for others, and also with its desire and gain of riches and jewels; it becomes lusty with its craving after women, and in having whatever is pleasant to it for the moment.

62. The heart like a snake, is big swollen with feeding on false hopes

as air; and by breathing the empty air of passing delights and pleasures. It is pampered by drinking the liquor of fleeting hope, and moves about in the course of its endless expectations.

63. The heart is stanch in its enjoyment of pleasures, however injurious they are in their nature; and though situated inside the body, yet it is subject to pine in disease and uneasiness, under a variety of pains and changes.

64. There grows in the heart of the body, as in the hollow of a tree, a multitude of thoughts like a clump of orchids; and these bearing the budding blossoms of hope and desire, hung down with the fruits and flowers of death and disease.

65. Delay not to lop off the huge trunk of the poisonous tree of avarice, which has risen as high as a hill in the cavity of thy heart, with the sharp saw of thy reason; nor defer to put off the big branch of thy hope, and prune its leaves of desires, without the least delay.

66. The elephantine heart sits with its infuriate eyes, in the solitary recess of the body; and is equally fond of its ease as of its carnal gratification: it longs to look at the lotus bed of the learned, as also to meet a field of sugarcane composed of fools and dunces.

67. Rāma! you should, like a lion, the monarch of the forest, destroy your elephantine heart which is seated amidst the wilderness of your body, by the sharp saws of your understanding; and break the protruding tusks of its passions, in the same manner as they break down all big bodies.

68. Drive away the crow-like ravenous heart, from within the nest of your bosom. It is fond of frequenting filthy places, as the ravens hover over funeral grounds, and crows squat in dirty spots, and fatten their bodies by feeding on the flesh of all rotten carcasses. It is cunning in its craft and too cruel in its acts. It uses the lips like the bills of the crow only to hurt others, and is one-eyed as the crow, looking only to its own selfish interest; it is black all over its body for its black purposes and deeds.

69. Drive afar your ravenlike heart, sitting heavy on the tree of your soul, intent on its wicked purposes, and grating the ear with its



jarring sound. It flutters on all sides at the scent of putrid bodies, to pollute its nest with foul putrescence of evil intents.

70. Again there is the pernicious hideous demon—avarice, roving at large like a goblin, or lurking in ambush in the dark cavity of the heart, as in a dreary desert. It assumes a hundred forms, and appears in a hundred shapes (in repeated births), pursuing their wonted courses in darkness (without any knowledge of themselves and their right course).

71. Unless and until you drive away this wicked goblin of your heart, from the abode of your intelligent soul (*i.e.* the body) by means of your discrimination and dispassionateness, and your power of *mantras* and *tantras*, you cannot expect to be successful (*siddha*) in your endeavours. (For perfection [Sanskrit: *siddhi*] *Siddhi*).

72. Moreover there is the serpentine mind, hid under the slough of the body; which with its poisonous thoughts, frothing at the mouth as the destructive venom of mankind, is continually breathing in and out as a pair of bellows, and inhaling and exhaling the air as a snake, for the destruction of all other persons.

73. You must subdue, O Rāma, this great serpent of the mind, lying hid in a cell of the cellular *simā* tree of your body, by some mantra formula, pronounced by the Garuda of your intelligence; and thus be free from all fear and danger for ever.

74. Repress, O Rāma! thy vulture-like heart, that bears an ominous figure by its insatiate greediness for dead bodies; it flies about on all sides and being annoyed by the hungry crows and kites, it rests in desolate cemeteries. (The greedy mind dwells on the ruin of others).

75. It ransacks all quarters in quest of its meat of living and dead bodies, and lifts its neck to watch for its prey, when it is sitting silently with patience. The vulturous heart flies afar from its resting tree of the body, and requires to be restrained with diligence from its flight.

76. Again the apish mind is wandering through the woods on all sides, and passing fastly beyond the limits of its natal horizon in search of fruits; it outruns the bounds of its native land and country, and thus being bound to nowhere, he derides at the multitude, that are bound to

their homely toil, and confined in their native clime and soil.

77. The big monkey of the mind that sports on the tree of the body, with its eyes and nose as the flowers of the tree, and having the arms for its boughs, and the fingers for its leaves, ought to be checked for one's success in any thing.

78. The illusion of the mind rises like a cloud with the mists of error, for laying waste the good harvest of spiritual knowledge. It flashes forth lightning from its mouth to burn down every thing and not to give light on the way: its showers are injurious to ripened crops, and it opens the door of desire (to plunge the boat of the body in the whirlpool of the world).

79. Forsake to seek the objects of your desire, which are situated in the airy region of your mind; and exert your energy to drive off the cloud of your mind, in order to obtain the great object of your aim.

80. The mind is as a long rope, that binds mankind to their incessant acts. It is impossible to break or burn its knots in any other way except by means of one's self-knowledge. Its bond of transmigration is painful to all, until they obtain their final emancipation.

81. Break boldly, O Rāma! by the instrumentality of your inappetency the bondage of your mind, that binds fast in infinite number of bodies to the chain of their transmigration; and enjoy your freedom without any fear for evermore.

82. Know avarice as a venomous snake, which destroys its votaries by the poison of its breath, and never yields to the good counsel of any body. It is this serpent that has ruined mankind, by its deceit and by laying in wait for its prey, it emaciates the body to a stick.

83. Avarice which is hid in the body, and lurks unseen in its cells, is as a dark cobra or hydra in its form; it is to be burnt to death by the fire of lukewarmness, for your safety and security from all evil.

84. Now put your heart to rest by the intelligence of your mind, and gird yourself with the armour of purity for your defence; forsake your fickle-mindedness for ever, and remain as a tree uninfested by the apes of passion.

85. Purify both your body and mind with the sanctity of your soul, and be dauntless and quiet by the aid of your intelligence and calm composure of your intellect. Think yourself as lighter and meaner than a straw, and thus enjoy the sweets of this world by going across it to the state of beatitude in this life.

## CHAPTER LI.—*Desire of Uddālaka.*

Argument, Uddālaka's struggle for Liberation, amidst all his worldly attachments.

Vasishtha said:—Rely no confidence, O Rāma! in the course of the mind, which is sometimes continuous and sometimes momentary, now even and flat and then sharp and acute, and often as treacherous as the edge of a razor.

2. As it occurs in the course of a long time, that the germ of intelligence comes to sprout forth in the field of the mind; so do you, O Rāma! who are a moralist, grow it by sprinkling the cold water of reason over its tender blades.

3. As long as the body of the plant does not fade away in course of time, nor roll upon the ground as the decayed and dead body of man; so long should you hold it up upon the prop of reason (*i.e.* cultivate your knowledge in your youth).

4. Knowing the truth of my sayings, and pondering on the deep sense of these sayings of mine, you will get a delight in your inmost soul, as the serpent killing peacock, is ravished at the deep roaring of raining clouds.

5. Do you, like the sage Uddālaka, shake off your knowledge of quintuple materiality as the cause of all creation, and accustom yourself to think deeper, and on the prime cause of causes by your patient inquiry and reasoning.

6. Rāma requested:—Tell me sir, in what way the sagely Uddālaka got rid of his thoughts of the quintessential creation, and penetrated deeper into the original cause of all, by the force and process of his reasoning.

7. Vasishtha replied:—Learn Rāma, how the sage Uddālaka of old, rose higher from his investigation of quintuple matter to his inquiry into their cause, and the manner in which that transcendent light dawned upon his mind.

8. It was in some spacious corner of the old mansion of this world, and on the northwest side of this land, a spot of rugged hills and overtopping it as a shed.

9. Among these stood the high hill of Gandhamādana with a table land on it, which was full of camphor arbours, that shed the odours of their flowers and pistils continually on the ground.

10. This spot was frequented by birds of variegated hues, and filled with plants of various kinds. Its banks were beset by wild beasts, and fraught with flowers shining smilingly over the woodland scene.

11. There were the bright swelling gems in some part of it, and the blooming and full blown lotuses on another; some parts of it were veiled by tufts of snow, and crystal streams gliding as glassy mirrors on others.

12. Here on the elevated top a big cliff of this hill, which was studded with sarala trees, and strewn over with flowers up to the heels, and shaded by the cooling umbrage of lofty trees:—

13. There lived the silent sage by name of Uddālaka, a youth of a great mind, and with high sense of his honour. He had not yet attained his maturity, ere he betook himself to the course of his rigorous austerity.

14. On the first development of his intellect, he had the light of reason dawning upon his mind; and he was awakened to noble aims and expectations, instead of arriving at the state of rest and quietude.

15. As he went on in this manner in his course of austerities, religious studies and observance of his holy rites and duties, the genius of right

reason appeared before him, as the new year presents itself before the face of the world.

16. He then began to cogitate in himself in the following manner, sitting aside as he was in his solitude, weary with thoughts and terrified at the ever changing state of the world.

17. What is that best of gains, said he, which being once obtained, there is nothing more to be expected to lead us to our rest, and which being once had, we have no more to do with our transmigrations in this world?

18. When shall I find my permanent rest in that state of holy and transcendent thoughtlessness, and remain above all the rest, as a cloud rests over the top of the Sumeru mountain, or as the polar star stands above the pole without changing its pace.

19. When will my tumultuous desires of worldly aggrandizement, merge in peaceful tranquillity; as the loose, loud and boisterous waves and billows subside in the sea?

20. When will the placid and unstirred composure of my mind, smile in secret within myself, to reflect on the wishes of mankind, that they will do this thing after they have done the other, which leads them interminably in the circuit of their misery.

21. When will my mind be loosened from its noose of desire, and when shall I remain unattached to all, as a dew drop on the lotus-leaf? (It is called *anasanga sango* or intangible connection).

22. When shall I get over the boisterous sea of my fickle desires, by means of the raft of my good understanding?

23. When shall I laugh to scorn, the foolish actions of worldly people, as the silly play of children?

24. When will my mind get rid of its desire and dislike and cease to swing to and fro in the cradle of its option and caprice; and return to its steadiness, as a madman is calmed after the fit of his delirium has passed away?

25. When shall I receive my spiritual and luminous body, and deride the course of the world; and have my internal satisfaction within myself, like the all knowing and all sufficient spirit of Virāt?
26. With internal equanimity and serenity of the soul, and indifference to external objects, when shall I obtain my calm quietness, like the sea after its release from churning?
27. When shall I behold the fixed scene of the world before me, as it is visible in my dream, and keep myself aloof from the same? (as no part of it).
28. When shall I view the inner and outer worlds, in the light of a fixed picture in the sight of my imagination; and when shall I meditate on the whole in the light of an intellectual system?
29. Ah! when shall I have the calmness of my mind and soul, and become a perfectly intellectual being myself; when shall I have that supernatural light in me, which enlightens the internal eye of those that are born blind?
30. When will the sunshine of my meditation, show unto me the pure light of my intellect, whereby I may see the objects at a distance, as I perceive the parts of time in myself.
31. When shall I be freed from my exertion and inertness, towards the objects of my desire and dislike; and when shall I get my self-satisfaction in my state of self-illumination.
32. When will this long and dark night of my ignorance come to its end? It is infested by my faults fluttering as the boding birds of night, and infected with frost withering the lotus of my heart (hrid-padma),
33. When shall I become like a cold clod of stone, in the cavern of a mountain, and have the calm coolness of my mind by an invariable *samādhi*—comatosity.
34. When will the elephant of my pride, which is ever giddy with its greatness, become a prey to the lion of right understanding.
35. When will the little birds of the forest, build their nest of grass

in the braids of hair upon my head; when I remain fixed in my unalterable meditation, in my state of silence and torpidity.

36. And when will the birds of the air rest fearlessly on my bosom, as they do on the tops of fixed rocks, upon finding me sitting transfixed in my meditation, and as immovable as a rock.

37. Ah! when shall I pass over this lake of the world, wherein my desires and passions, are as the weeds and thorny brambles, and obstructing my passage to its borders of felicity.

38. Immersed in these and the like reflections, the twice-born Uddālaka sat in his meditation amidst the forest.

39. But as his apish fickle-mindedness turned towards sensible objects in different ways, he did not obtain the state of habitation which could render him happy.

40. Sometimes his apish mind turned away from leaning to external objects, and pursued with eagerness the realities of the internal world or intellectual verities (known as sātvikas).

41. At others his fickle mind, departed from the intangible things of the inner or intellectual world; and, returned with fondness to outer objects, which are mixed with poison.

42. He often beheld the sunlight of spirituality rising within himself, and as often turned away his mind from that golden prospect, to the sight of gross objects.

43. Leaving the soul in the gloom of internal darkness, the licentious mind flies as fast as a bird, to the objects of sense abroad.

44. Thus turning by turns from the inner to the outer world, and then from this to that again; his mind found its rest in the intermediate space, lying between the light of the one and darkness of the other. (*I.e.* in the twilight of indifference to both).

45. Being thus perplexed in his mind, the meditative Brāhman remained in his exalted cavern, like a lofty tree shaken to and fro by the beating tempest.

46. He continued in his meditation as a man of fixed attention, at the time of an impending danger; and his body shook to and fro, as it was moved forward and backward by the tiny waves splashing on the bank.

47. Thus unsettled in his mind, the sage sauntered about the hill; as the god of day makes his daily round, about the polar mountain in his lonely course.

48. Wandering in this manner, he once observed a cavern, which was beyond the reach of all living beings; and was as quiet and still, as the liberated state of an anchorite.

49. It was not disturbed by the winds, nor frequented by birds and beasts; it was unseen by the gods and Gandharvas, and was as lightsome as the bright concave of heaven.

50. It was covered with heaps of flowers, and was spread over with a coverlet of green and tender grass; and being overlaid by a layer of moonstones, it seemed to have its floor of emerald.

51. It afforded a cool and congenial shade, emblazoned by the mild light of the bright gems in its bosom; and appeared to be the secret haunt of woodland goddesses, that chanced to sport therein.

52. The light of the gems that spread over the ground, was neither too hot nor too cold; but resembled the golden rays of the rising sun in autumn.

53. This cave appeared as a new bride decked with flowers, and holding a wreathed garland in her hand; with her countenance fading under the light of the gemming lamps, and fanned by the soft whistling of winds.

54. It was as the abode of tranquillity, and the resting place of the lord of creation; it was charming by the variety of its blooming blossoms, and was as soft and mild as the cell of the lotus (which is the abode of the lotus-born Brahmā).

CHAPTER LII.—*Ratiocination of Uddālaka*:—



Argument. Uddālaka's Remonstrance with himself, amidst the reveries of his meditation.

Vasistha resumed:—The saintly Uddālaka then entered in that grotto of Gandhamādāna mountain, as the sauntering bee enters into the lotus-cell, in the course of its romantic peregrination.

2. It was for the purpose of his intense meditation, that he entered the cave and sat therein; as when the lotus-born creator, had retired to and rested in his seclusion, after termination of his work of creation.

3. There he made a seat for himself, by spreading the unfaded leaves of trees on the floor; as when the god Indra spreads his carpet of the manifold layers of clouds.

4. He then spread over it his carpet of deerskin, as the bedding of stars, is laid over the strata of the blue clouds of heaven.

5. He sat upon it in his meditative mood, with the watchfulness of his mind; as when an empty and light cloud alights on the top of the Rishyasringa mountain. (*I.e.* his mind was as fleet, as a fleeting cloud).

6. He sat firmly in the posture of *padmāsana* like Buddha, with his face turned upwards; his two legs and feet covered his private parts, and his palms and fingers counted the beads of Brahmā.

7. He restrained the fleet deer of his mind, from the desires to which it ran by fits and starts; and then he reflected in the following manner, for having the unaltered steadiness of his mind.

8. O my senseless mind! said he, why is it, that thou art occupied in thy worldly acts to no purpose; when the sensible never engage themselves, to what proves to be their bane afterwards.

9. He who pursues after pleasure, by forsaking his peaceful tranquillity; is as one who quits his grove of mandāra flowers, and enters a forest of poisonous plants. (Thoughts of pleasure poisons the

mind).

10. Thou mayst hide thyself in some cave of the earth, and find a place in the highest abode of Brahmā, then yet thou canst not have thy quiet there, without the quietism of thy spirit.

11. Cease to seek thy objects of thy desire, which are beset by difficulties, and are productive of thy woe and anxiety; fly from these to lay hold on thy chief good, which thou shalt find in thy solitary retirement only.

12. These sundry objects of thy fancy or liking, which are so temporary in their nature; are all for thy misery, and of no real good at any time (either when they are sought for, or enjoyed or lost to thee).

13. Why followest thou like a fool, the hollow sound of some fancied good, which has no substantial in it? It is as the great glee of frogs, at the high sounding of clouds that promise them nothing. (Hence the phrase "megha mandukika", that is, the frogs croaking in vain at the roaring of clouds; answering the English phrases "fishing in the air and milking the ram, or pursuing a shadow &c.").

14. Thou hast been roving all this time with thy froggish heart, in the blind pursuit after thy profit and pleasure; but tell me what great boon has booted thee; in all thy ramblings about the earth.

15. Why dost thou not fix thy mind to that quietism, which promises to give thee something as thy self-sufficiency; and wherein thou mayst find thy rest as the state of thy liberation in thy life time.

16. O my foolish heart! why art thou roused at the sound of some good which reaches unto thy ears, and being led by thy deluded mind, in the direction of that sound; thou fallest a victim to it, as the deer is entrapped in the snare, by being beguiled by the hunter's horn.

17. Beware, O foolish man! to allow the carnal appetite to take possession of thy breast, and lead thee to thy destruction, as the male elephant is caught in the pit, by being beguiled by the artful *koomki* to fall into it. (The female elephant is called *koomki* in elephant-catching).

18. Do not be misled by thy appetite of taste, to cram the bitter gall for sweet; or bite the fatal bait that is laid, to hook the foolish fish to its destruction.

19. Nor let thy fondness for bright and beautiful objects, bewitch thee to thy ruin; as the appearance of a bright light or burning fire, invites the silly moth to its consumption.

20. Let not thy ardour for sweet odour, tempt thee to thy ruin; nor entice thee like the poor bees to the flavour of the liquor, exuding from the frontal proboscis of the elephant, only to be crushed by its trunk.

21. See how the deer, the bee, the moth, the elephant and the fish, are each of them destroyed by their addiction to the gratification of a single sense; and consider the great danger to which the foolish man, is exposed by his desire of satisfying all his refractory senses and organs.

22. O my heart! it is thou thyself, that dost stretch the snare of thy desires for thy own entanglement; as the silk worm weaves its own cell (cocoon) by its saliva, for its own imprisonment.

23. Be cleansed of all thy impure desires, and become as pure and clear as the autumnal cloud (after it has poured out its water in the rains); and when thou art fully purged and are buoyed up as a cloud, you are then free from all bondage.

24. Knowing the course of the world, to be pregnant with the rise and fall of mankind, and to be productive of the pangs of disease and death at the end; you are still addicted to it for your destruction only.

25. But why do I thus upbraid or admonish my heart in vain; it is only by reasoning with the mind that men are enabled to govern their hearts (*i.e.* to repress all their feelings and passions).

26. But as long as gross ignorance continues to reign over the mind, so long is the heart kept in its state of dulness; as the nether earth is covered with mist and frost, as long as the upper skies are shrouded by the raining clouds.

27. But no sooner is the mind cleared of its ignorance, than the heart also becomes lighter (and cleared of its feeling); as the disappearance of the rainy clouds disperses the frost covering the nether earth.

28. As the heart becomes lighter and purer by means of the mind's act of reasoning; so I ween its desires to grow weaker and thinner, like the light and fleeting clouds of autumn.

29. Admonition to the unrighteous proves as fruitless, as the blowing of winds against the falling rain. (*I.e.* counsel to the wicked is as vain, as a blast of wind to drive the pouring rain).

30. I shall therefore try to rid myself of this false and vacant ignorance; as it is the admonition of the sāstras, to get rid of ignorance by all means.

31. I find myself to be the inextinguishable lamp of intellect, and without my egoism or any desire in myself; and have no relation with the false ignorance, which is the root of egoism.

32. That this is I and that is another, is the false suggestion of our delusive ignorance; which, like an epidemic disease, presents us with such fallacies for our destruction.

33. It is impossible for the slender and finite mind to comprehend the nature of the infinite soul; as it is not possible for an elephant to be contained in a nut shell. (Lit.: in the crust of a *bilva* or bel fruit).

34. I cannot follow the dictate of my heart, which is a wide and deep cave, containing the desires causing all our misery.

35. What is this delusive ignorance, which, like the error of injudicious lads, creates the blunder of viewing the self-existent one, in the different lights of I, thou, he and other personalities.

36. I analysed my body at each atom from the head to foot, but failed to find what we call the "I" in any part of it, and what makes my personality. (It is the body, mind and soul taken together, that makes a person).

37. That which is the "I am" fills the whole universe, and is the only one in all the three worlds; it is the unknowable consciousness, omnipresent and yet apart from all.

38. Its magnitude is not to be known, nor has it any appellation of its own; it is neither the one nor the other, nor an immensity nor minuteness (but is greater than the greatest, and minuter than the minutest).[21]

[21] [Sanskrit: anoraniyān, mahatī mahīyān]. Sruti.

39. It is unknowable by the light of the Vedas, and its ignorance which is the cause of misery is to be destroyed by the light of reason.

40. This is the flesh of my body and this its blood! these are the bones and this the whole body; these are my breaths, but where is that I or ego situated?

41. Its pulsation is the effect of the vital breath or wind, and its sensation is the action of the heart; there are also decay and death concomitant of the body; but where is its "I" situated in it?

42. The flesh is one thing and the blood another, and the bones are different from them; but tell me, my heart, where is the "I" said to exist?

43. These are the organs of smelling and this the tongue; this is skin and these my ears; these are the eyes and this the touch—*twac*; but what is that called the soul and where is it situated?

44. I am none of the elements of the body, nor the mind nor its desire; but the pure intellectual soul, and a manifestation of the divine intellect.

45. That I am everywhere, and yet nothing whatever that is anywhere, is the only knowledge of the true reality that we can have, and there is no other way to it (*i.e.*, of coming to know the same.)[22]

[22] [Sanskrit: nānvapantha hitīyakamanāya]. Sruti.

46. I have been long deceived by my deceitful ignorance, and am misled

from the right path; as the young of a beast is carried away by a fierce tiger to the woods.

47. It is now by my good fortune that I have come to detect this thievish ignorance; nor shall I trust any more this robber of truth.

48. I am above the reach of affliction, and have no concern with misery, nor has it anything to do with me. This union of mine with these is as temporary, as that of a cloud with a mountain.

49. Being subject to my egoism, I say I speak, I know, I stay, I go, &c.; but on looking at the soul, I lose my egoism in the universal soul.

50. I verily believe my eyes, and other parts of my body, to belong to myself; but if they be as something beside myself, then let them remain or perish with the body, with which I have no concern.

51. Fie for shame! What is this word I, and who was its first inventor? This is no other than a slip slop and a namby pamby of some demoniac child of earth. (*I.e.*, it is an earth-born word and unknown in heaven).

52. O! for this great length of time, that I have been groveling in this dusty den; and roving at large like a stray deer, on a sterile rock without any grass or verdure.

53. If we let our eyes to dry into the true nature of things, we are at a loss to find the true meaning of the word I, which is the cause of all our woe on earth. (*I.e.*, ignorance of ourselves is the cause of our woe, and the obliteration of our personalities obviates all our miseries).

54. If you want to feel your in being by the sense of touch, then tell me how you find what you call I, beside its being a ghost of your own imagination.

55. You set your I on your tongue, and utter it as an object of that organ, while you really relish no taste whatever of that empty word, which you so often give utterance to.

56. You often hear that word ringing in your ears, though you feel it to

be an empty sound as air, and cannot account whence this rootless word had its rise.

57. Our sense of smelling, which brings the fragrance of objects to the inner soul, conveys no scent of this word into our brain.

58. It is as the mirage, and a false idea of something we know not what; and what can it be otherwise than an error, of which we have no idea or sense whatever?

59. I see my will also is not always the cause of my actions, because I find my eyes and the other organs of sense are employed in their respective functions, without the direction of my volition.

60. But the difference between our bodily and wilful acts is this, that the actions of the body done without the will of the mind are unattended with feeling of pain or pleasure unto us. (Therefore let all thy actions be spontaneous and indifferent in their nature, if thou shalt be free from pain or pleasure).

61. Hence let thy organs of sense perform their several actions, without your will of the same; and you will by this means evade all the pleasure and pain (of your success and disappointment).

62. It is in vain that you blend your will with your actions, (which are done of themselves by means of the body and mind); while the act of your will is attended with a grief similar to that of children, upon the breaking of the dolls of their handy work in play. (*I.e.*, boys make toys in play, but cry at last to see them broken).

63. Your desires and their productions are the facsimiles of your minds, and not different from them; just as the waves are composed of the same water from which they rise. Such is the case with the acts of will.

64. It is your own will that guides your hand to construct a prison for your confinement; as the silly silkworm is confined in the pod of its own making.

65. It is owing to your desires that you are exposed to the perils of death and disease, as it is the dim sightedness of the traveller over the mountainous spots that hurls him headlong into the deep cavern

below.

66. It is your desire only, that is the chief cause of your being attached to one another in one place; as the thread passing through the holes of pearls, ties them together in a long string round the neck. (Every desire is a connecting link between man and man).

67. What is this desire, but the creation of your false imagination, for whatever you think to be good for yourself; (though it may not be so in reality); and no sooner you cease to take a fancy for anything, than your desire for it is cut off as by a knife.

68. This desire—the creature of your imagination—is the cause of all your errors and your ruin also; as the breath of air is the cause both of the burning and extinction of lamps and lightening the fiery furnaces.

69. Now therefore, O my heart! that art the source and spring of thy senses, do thou join with all thy sensibility, to look into the nature of thy unreality, and feel in thyself the state of thy utter annihilation—*nirvāna* at the end,

70. Give up after all thy sense of egoism with thy desire of worldliness, which are interminable endemics to thee in this life. Put on the amulet of the abandonment of thy desires and earthliness, and resign thyself to thy God to be free from all fears on earth.

#### CHAPTER LIII.—*The Rational Rapture of Uddālaka:*

Argument. Description of the Soul unsullied by its desires and egoism, and the Difference subsisting between the body and mind.

Uddālaka continued:—The intellect is an unthinkable substance: it extends to the limits of endless space, and is minuter than the minutest atom. It is quite aloof of all things, and inaccessible to the reach of desires, &c.



2. It is inaccessible by the mind, understanding, egoism and the gross senses; but our empty desires are as wide extended, as the shadowy forms of big and formidable demons.

3. From all my reasonings and repeated cogitations, I perceive an intelligence within myself, and I feel to be the stainless Intellect.

4. This body of mine which is of this world, and is the depository of my false and evil thoughts, may last or be lost without any gain or loss to me, since I am the untainted intellect.

5. The Intellect is free from birth and death, because there is nothing perishable in the nature of the all pervasive intellect: what then means the death of a living being, and how and by whom can it be put to death?

6. What means the life and death of the intellect, which is the soul and life of all existence: what else can we expect of the intellect, when it is extended through and gives life to all?

7. Life and death belong to the optative and imaginative powers of the mind, and do not appertain to the pure soul; (which is never perturbed by volition or imagination).

8. That which has the sense of its egoism has also the knowledge of its existence and inexistence (and that is the mind); but the soul which is devoid of its egoism can have no sense of its birth or death (since it is always existent of itself).

9. Egoism is a fallacy and production of ignorance, and the mind is no other than a appearance as the water in a mirage; the visible objects are all gross bodies; what then is that thing to which the term ego is applied.

10. The body is composed of flesh and blood, and the mind is considered as a nullity of itself; the heart and the members are all dull objects, what then is it that contains the ego?

11. The organs of sense are all employed in their respective functions for supporting the body; and all external bodies remain as mere bodies; what then is it to which you apply the term ego?

12. The properties of things continue as properties, and the substances always remain as substances; the entity of Brahma is quite calm and quiet, what then is the ego among them?

13. There is only one Being which is all pervading and subsisting in all bodies; it exists at all times and is immensity in itself. It is only the Supreme Spirit that is the intelligent soul of all.

14. Now tell me which of these is the ego, what is it and what its form; what is its genus and what are its attributes; what is its appearance and of what ingredients it is composed? What am I and what shall I take it to be, and what reject as not itself?

15. Hence there is nothing here, which may be called the ego either as an entity or nonentity; and there is nothing anywhere, to which the ego may bear any relation or any resemblance whatever.

16. Therefore egoism being a perfect non-entity, it has no relation to anything at all; and this irrelation of it with all things being proved, its fiction as a duality (beside the unity of God), goes to nothing whatever.

17. Thus every thing in the world being full of the spirit of God, I am no other than that reality, and it is in vain that I think myself as otherwise, and sorrow for it.

18. All things being situated in one pure and omnipresent spirit; whence is it that the meaningless word ego could take its rise?

19. So there is no reality of any object whatever, except that of the supreme and all-pervading spirit of God; it is therefore useless for us to inquire about our relation with anything which has no reality in itself.

20. The senses are connected with the organs of sense, and the mind is conversant with the mental operations; but the intellect is unconnected with the body, and bears no relation with any body in any manner.

21. As there is no relation between stones and iron nails, so the body, the senses, the mind and the intellect bear no relation with one another, though they are found to reside together in the same person.

22. The great error of the unreal ego having once obtained its footing among mankind, it has put the world to an uproar with the expressions of mine and thine, as that this is mine and that is thine, and that other is another's and the like.

23. It is want of the light of reason that has given rise to the meaningless and marvellous expression of egoism; which is made to vanish under the light of reason, as ice is dissolved under heat of solar light.

24. That there is nothing in existence, except the spirit of God is my firm belief, and this makes me believe the whole universe, as a manifestation of the great Brahmā himself.

25. The error of egoism presents itself before us in as vivid and variety of colours as the various hues which tinge the face of the sky; it is better to obliterate it at once from the mind, than retain any trace of it behind (as I am this child, youth, old man, &c.).

26. I have altogether got rid of the error of my egoism, and now recline with my tranquil soul in the universal spirit of God, as the autumnal cloud rests in the infinite vacuum of the sky.

27. Our accompaniment with the idea of egoism is productive only of our misconduct and misery, by producing the great variety of our acts of selfishness.

28. Egoism hath taken a deep root in the moist soil of our hearts, and sprouts forth in the field of our bodies with the germs of innumerable evils.

29. Here is death closely following the course of life, and there is a new life hereafter awaiting upon our death; now there is a state of being distinct from its privation or not being, and again there is reverse of it in our transmigration, to our great annoyance only.

30. This I have gained, and this I will gain, are the thoughts that constantly employ the minds of men; and the desire of a new gain is incessantly kindled in the minds of the senseless, as the ceaseless flame of the sun-stone is increased in summer heat.

31. That this I want and this must have are thoughts ever attendant on egoism; and the dull-headed pursue dull material objects with as much ardour, as the heavy clouds hasten to halt on high-headed hills.

32. Decay of egoism withers away the tree of worldliness, which then ceases to germinate in the manner of a plant on sterile rocks. (Or as seeds cast on sandy sounds).

33. Your desires are as black serpents creeping in the hole of your heart; but skulking their heads, at the sight of the snake-eater Garuda of reason.

34. The unreal world gives rise to the error of appearing as real; as the unreal I and thou (or ego and nonego) seem to be realities, though they are caused by mere pulsations of the unreal mind.

35. This world rises at first without a cause and to no cause, how then call it a reality which is sprung from and to no cause at all. (The visible world is produced by, and continues with our error which, is no cause in reality).

36. As a pot made of earth long before, continues in the same state at all times, so the body which has long ago come to existence, still continues and will continue the same. (The body being made of earth, remains in and returns to the earth again).

37. The beginning and end of billows is mere water and moisture, and the intermediate part only presents a figure to view; so the beginning and end of bodies is mere earth and water, and the intermediate state is one of bustle and commotion.

38. It is the ignorant only that trust in this temporary and fluctuating state of the body; which, like the billow, is hastening to subside, in its original liquid and quiet state.

39. What reliance is there in any body, which makes a figure in the middle, and is an unreality both in its prior and latter states.

40. So the heart also is as quiet as the intellect, both at first and in the end; and remains immersed in itself, both when it exists in the body

or not. What then if it heaves for a little while in the midst? (*i.e.*, the palpitation of the heart between its prior and latter states of inaction).

41. As it comes to pass in our dreams, and in our deluded sights, of marvellous things; and as it happens in the giddiness of ebriety, and in our journeying in boats:—

42. And as it turns out in cases of our vitiated humours, and delusion of senses, and also in cases of extreme joy and grief, and under some defect of the mind or body:—

43. That some objects come to sight, and others disappear from it; and that some appear to be smaller or larger than they are and others to be moving; so do all these objects of our vision, appear and disappear from our sight in the course of time.

44. O my heart! all thy conduct is of the same nature, at the different times, of thy joy and grief; that it makes the long of short and the short of long; as the short space of a single night, becomes as tedious to separated lovers as an age; and an age of joyous affluence as short as a moment.

45. Or it is my long habit of thinking that makes the untruth appear as truth to me; and like the mirage of the desert, our mirage of life, presents its falsehoods as realities unto us.

46. All things that we see in the phenomenal world are unrealities in their nature; and as the mind comes to know the nothingness of things, it feels in itself its nothingness also.

47. As the mind becomes impressed with certainty, of the unsubstantiality of external objects; its desire of worldly enjoyments fade away, like the fading verdure of autumn.

48. When the mind comes to see the pure soul by means of its intellectual light, it gets itself ridden of its temporal exertions; and being thereby freed from its passions and affections, it rests with its calm composure in itself.

49. And the heart attains its perfect purity, when, by compressing its

members of sensational organs, it casts itself into the flame of the supreme soul, where all its dross is burnt away.

50. As the hero boldly faces his death, with the thought of his ascending to heaven, by fighting bravely in battle, so the mind conquers all impediments by casting off all its worldly desires and attachments.

51. The mind is the enemy of the body, and so is the latter an enemy of the former (because the growth of the one puts down the vigour of the other); but they both die away without the half of each other, and for want of desire which supports them both.

52. Owing to their mutual hostilities, and their passions and affections towards each other, it is better to eradicate and destroy both of them, for our attainment of supreme bliss. (As the control of the body and mind leads to temporal happiness, so the utter extinction of both, is the means to spiritual bliss).

53. The existence of either of these (*i.e.* of the body or mind) after death is as incapable of heavenly felicity, as it is for an aerial fairy to fare on earth. (*I.e.*, neither the body nor mind survives one's death, as it is believed by many; and even if it does, its gross nature would not permit it to enjoy the pure spiritual felicity of heaven).

54. When these things (the body and mind), that are naturally repugnant and opposed to one another, meet together in any place or person, there is a continued clashing of their mutual mischiefs, like the crashing of conflicting arms.

55. The base man that has a liking for this world of conflicts is like one left to burn in a conflagration of showering flames.

56. The mind stout with its avaricious desires loads the body with labour, and feeds upon its precious life, as a ghost-*yaksha* preys upon the body of a boy.

57. The body being harassed and oppressed with toil, attempts to stop and stay the mind; as an impious son intends to kill his father, when he finds him to stand an open foe to his life. (It is lawful to kill an enemy of one's life for self-defence). [Sanskrit: unclear]

58. There is no one who of his nature is a foe or friend to another; but becomes a friend to one that is friendly to him, and a foe to him that deals inimically unto him.

[Sanskrit: 2 lines of verse, illegible]

59. The body being put to pain attempts to kill the mind; and the mind is ever intent to make the body the receptacle of its afflictions. (The intimate connection of the body and mind causes them to participate in one another's pains).

60. What good then can possibly accrue to us from the union of the body and mind, which are repugnant to one another, and which of their own nature can never be reconciled together.

61. The mind being weakened, the body has no pain to undergo; wherefore the body is always striving to weaken the mind.

62. The body, whether it is alive or dead, is subjected to all sorts of evils by its hostile mind, unless it is brought under the subjection of reason. (*I.e.* the unreasonable mind is an enemy of the body).

63. When both the body and mind become stout and strong, they join together to break all bonds, as the lake and rainwater join together to overflow on the banks.

64. Though both of them are troublesome to us in their different natures, yet their union to one end is beneficial to us, as the co-operation of fire and water is for the purpose of cooking.

65. When the weak mind is wasted and worn out, the body also becomes weakened and languid; but the mind being full, the body is flushed like a flourishing arbor, shooting forth with verdure.

66. The body pines away with its weakened desires, and at the weakness of the mind; but the mind never grows weak at the weakness of the body; therefore the mind requires to be curbed and weakened by all means.

67. I must therefore cut down the weed wood of my mind, with the trees of my desires and the plants of my thirstiness; and, having reclaimed thereby a large tract of land, rove about at my pleasure.

68. After my egoism is lost, and the net of my desires is removed, my mind will regain its calm and clearness, like the sky after dispersion of the clouds at the end of the rainy weather.

69. It is of no matter to me whether this body of mine, which is a congeries of my humours, and a great enemy of mine, should waste away or last, after the dissolution of my mind.

70. That for which this body of mine craves its enjoyments is not mine, nor do I belong to it; what is the good therefore of bodily pleasure to me? (When I have to leave this body and that pleasure also for ever).

71. It is certain that I am not myself the body, nor is the body mine in any way; just as a corpse with all its parts entire, is no body at all. (The personality of man, belongs to his mind and not to his person).

72. Therefore I am something beside this body of mine, and that is everlasting and never setting in its glory; it is by means of this that I have that light in me, whereby I perceive the luminous sun in the sky.

73. I am neither ignorant of myself, nor subject to misery, nor am I the dull unintelligent body, which is subject to misery. My body may last or not, I am beyond all bodily accidents.

74. Where there is the soul or self, there is neither the mind, nor senses nor desire of any kind; as the vile Pamaras never reside in the contiguity of princes. (*Mahibhretas* mean mountains also).

75. I have attained to that state in which I have surpassed all things; and it is the state of my solity, my extinction, my indivisibility, and my want of desires.

76. I am now loosened from the bonds of my mind, body and the senses, as the oil which is extracted from the seeds of sesamum, and separated from the sediments.

77. I walk about freely in this state of my transcendentalism, and my mind which is disjoined from the bonds of the body considers its members as its dependent instruments and accompaniments.



78. I find myself to be now situated in a state of transparency and buoyancy, of self-contentment and intelligence, and of true reality; I feel my full joy and calmness, and preserve my reservedness in speech.

79. I find my fulness and magnanimity, my comeliness and evenness of temper; I see the unity of all things, and feel my fearlessness and want of duality, choice and option.

80. I find these qualities to be ever attendant on me. They are constant and faithful, easy and graceful and always propitious to me; and my unshaken attachment to them has made them as heartily beloved consorts to me.

81. I find myself as all and in all, at all times and in every manner; and yet I am devoid of all desire for or dislike to any one, and am equally unconcerned with whatever is pleasant or unpleasant, agreeable or disagreeable to me.

82. Removed from the cloud of error and melancholy, and released from dubitation and duplicity in my thoughts, I peregrinate myself as a flimsy cloud, in the cooling atmosphere of the autumnal sky.

END OF THE SECOND VOLUME.

### *Transcriber's Notes*

Inconsistent punctuation has been silently corrected.

The text has been slightly edited for grammar, missing words etc. where the intention of the translator could reasonably be guessed. Obsolete spelling of words have been kept. In the case of 'new' words, a guess has usually been made of the translator's intentions. In a few cases it seems the translator actually invented new words, and these have been kept. British spelling is preferred to US spelling, as the book was originally published in India.

In case you want to see the original pages, scanned page images can be downloaded from:

<http://archive.org/details/YogaVasishthaMaharamayana>

Spelling of Sanskrit words normalized to some extent. The translator sometimes uses Bengali spelling, and in these cases the normal transliteration of the Sanskrit words are preferred. The accented characters á, í and ú are used by the translator to denote long vowels. These have been replaced by the more common ā, ī and ū.

In some cases these accents are important, e.g. Brahmā (the Creator, the Cosmic Mind) versus Brahma (the Absolute, elsewhere often spelled Brahman), and Brāhmaṇa (priest).

There are a few cases of Devanagari script. These have been attempted transliterated whenever possible (the print quality is sometimes too bad to enable transliteration).

The LPP edition (1999) which has been scanned for this ebook, is of poor quality, and in some cases text was missing. Where possible, the missing/unclear text has been supplied from another edition, which has the same typographical basis (both editions are photographic reprints of the same source, or perhaps one is a copy of the other): Bharatiya Publishing House, Delhi 1978.

A third edition, Parimal Publications, Delhi 1998, which is based on an OCR scanning of the same typographical basis, has also been consulted a few times.

The term "Gloss." or "Glossary" probably refers to the extensive classical commentary to Yoga Vāsishtha by Ananda Bodhendra Saraswati (only available in Sanskrit).

# *Yoga Vasishtha*

# *Maharamayana*

## Volume 3, part 1-2

*Containing*  
*Upasama Khanda and Nirvāna Khanda [First Part]*

[March 2013.

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See also [Transcriber's Notes.](#)]

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## CHAPTER LIV.—*Quiescence of Uddālaka.*

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

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

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

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

4. The utterance of his *Omkāra*, shook the seat of his intellect in the

cranium; and reached to the seat of the pure soul, in the topmost part of his head.

5. The *pranava* or *Omkāra*, consisting of three and half *matrās* or instants, fills the whole body with the breath of inspiration; by having its first part or the letter *a*, uttered with an acute accent (*Udāṭṭa*).

6. He let out the *rechaka* or the exhaling breath, whereby the internal air was extracted from the whole body; and it became as empty as the sea, after it was sucked up by Agastya.

7. His vital breath was filled with the sap of the intellect, and rested in the outer air by leaving his body; as when a bird leaves its snug nest; and then mounts to and floats in the open air.

8. The burning fire of his heart, burnt away his whole body; and left it as dry as a forest, scorched by the hot wind of a conflagration.

9. As he was in this state at the first step of his practice of Yoga, by the *pranava* or utterance of this syllable *Om*; he did not attend to the *hatha* Yoga at all, on account of its arduousness at first.

10. He then attended to the other parts of the mystic syllable, and remained unshaken by suppression of his breath by the *kumbhaka* breathing.

11. His vital breaths were not suffered to pass out of his body, nor were they allowed to circulate up and down in it; but were shut up in the nostrils, like the water pent up in the drain.

12. The fire burning before burnt body, was blown out in a moment like the flash of lightning; and he left his whole frame consumed to ashes, and lying cold and grey on the naked ground.

13. Here the white bones of his body, seemed to be sleeping unmoved on the naked shore; and lying in quiet rest on the bed of greyish ashes, appearing as the powder of camphor strewn on the ground.

14. These ashes and bones were borne aloft by the winds, and were heaped at last on his body; which looked like the person of Siva besmeared with ashes, and wearing the string of bones about it.



15. Afterwards the high winds of the air, flying to the face of the upper sky, bore aloft and scattered about those ashes and bones, resembling an autumnal mist all about the air.

16. The saint attained to this state, in the second or middle stage of his *pranava* Yoga; and it was by his *kumbhaka* breathing, and not by *hatha yoga* (which is difficult to practise), that he effected it.

17. He then came to the third stage, of his *pranava yoga*, by means of the *pūraka* or inhaling breathing, which confers a quiet rest to the Yogi, and is called *pūraka* for its fulfilment of his object.

18. In the process of this practice, the vital breath is carried through the intellect to the region of vacuum; where it is cooled by the coldness of its climate.

19. From the region of vacuum, the breathing ascended to that of the lunar sphere; and there it became as cold as when the rising smoke, turns to the watery cloud in the upper sky.

20. Then the breath rested in the orb of the full moon, as in the ocean of ambrosial waters, and there became as cool, as in the meritorious *samādhi* meditation.

21. The respiring breaths were then exhaled as cooling showers of rain; and were brightened by the moon-beams to the form of fine wires of gold.

22. The same fell as a dew drop on the remaining ashes, as the stream of the heavenly Gangā fell on the crest of Siva; and this resuscitated the burnt body to its former form.

23. It then became as bright as the orb of the moon, and the body was bedecked with the four arms of Vishnu. It glistened like the *pārijata* tree on the sea shore, after it was churned out by the Mandara mountain.

24. The body of Uddālaka, stood confessed as that of Nārāyana to view; and his bright eyes and lotus-like face, shone with a celestial light.

25. The vital breaths filled his body with a humid juice, as when the lake is filled with sweet water, and the trees are supplied with

moisture by the breath of spring.

26. The internal airs filled the lungs, and the cavity of the heart; as when the waters of the sea, run towards and roll into the whirlpool.

27. His body was afterwards restored to and regained its natural state; as when the earth regains its prior and purer state, after it is washed by the waters of rain.

28. He then sat in his posture of *padmāsana*, and kept his body fixed and firm in its straight and erect position. The five organs of his sense, were bound as fast, as the feet of an elephant with strong chains.

29. He strove to practise an unshaken hibernation (*samādhi*), and wanted to make himself appear as translucent, as the clear autumnal sky and air.

30. He restrained his breath (by means of his *prāṇāyāma* or contraction of breathing), and the fleet stag of his respiration from its flight to all sides; and he restricted his heart from its inclinations, and fixed it fast as by a rope to the post of his bosom.

31. He stopped his heart forcibly, from its running madly to the pits of its affection; as they stop the course of over-flowing waters, by means of embankments.

32. His eyes were half hid under his closing eye-lids, and his pupils remained as fixed and unmoved, as the contracted petal of the lotus, against the buzzing bees, fluttering about and seeking to suck their honey.

33. He employed himself to *Rāja Yoga*, at first, by remaining silent with a graceful countenance.

34. He abstracted his senses from their objects, as they separate the oil from the sesamum seeds; and he contracted the organs of sense within himself, as the tortoise contracts his limbs under his hard covering.

35. With his steady mind, he cast off the external sensations afar from him; as a rich and brilliant gem, casts off its outer coating and

rubbish, and then scatters its rays to a distance.

36. He compressed his external sensations, without coming in contact with them within himself; as the trees contract their juice in the cold season within their rind.

37. He stopped the circulation of his respiration, to the nine openings of his body, and their passing through the mouth and anus; and by means of his *kumbhaka* inspiration, he compressed the winds in the internal cells of his body.

38. He held his neck erect like the peak of mount Meru, in order to receive the light of the soul; which irradiated in the form of flowers, before the vision of his mind.

39. He confined his subdued mind in the cavity of his heart, as they imprison the big elephant in a cavern of the Vindhya mountain; when they have brought him under their subjection by some artifice.

40. When his soul had gained its clearness, resembling the serenity of the autumnal sky; it forsook its unsteadiness like the calm ocean, when it is full and unagitated by the winds.

41. The mist of doubts, which sometimes gathered in his breast, and obscured the light of his reason and truth; now fled from before him, like a flight of gnats driven by the wind.

42. As yet the crowds of doubt, rose repeatedly in his breast, and of their own accord; he dispersed them boldly by the sword of his reason, as a hero drives the enemy before him.

43. Upon the dispersion of the thick mists of doubts, and all worldly desires from his mind; he beheld the bright sun of reason rising in his breast, from amidst the parting gloom of ignorance.

44. He dispelled this darkness, by the sun-beams of his full intelligence; which rose in his mind as a blast of wind, and dispersed the clouds of his doubts in the skies.

45. After dispersion of this darkness, he saw a beautiful collection of light, shining upon him like the morning twilight, and alighting upon

his lotus bed, after dispersion of the shade of night. (This was his *satvikabhāva* or state of purity).

46. But this clear light of his soul, was soon after removed by the *rajas* or worldliness of his mind; which devoured it as the young elephant feeds upon the red lotuses of the land, (*sthala padma*), and as *Vetāla*, goblins lick up the drops of blood.

47. After the loss of this heavenly light, his mind turned flighty from the giddiness of his passions (or *tamoguna*); and he became as drowsy as the sleeping lotuses at night, and as tipsy as a drunken sot over his cups.

48. But his reason soon returned to him, and made him shake off his sleepiness, as the winds disperse the clouds, and as the snake inhales the air; and as the elephant devours the lotus bush, and the sunlight dispels the darkness of night.

49. After removal of his drowsiness, his mind beheld the broad expanse of the blue firmament, filled with fancied forms of animals, and flights of peacocks and other birds.

50. When, as the rain water washes off the blackness of tamāla leaves, and as a gust of wind drives away the morning mist, and as the light of a lamp disperses the darkness; so returned to him, his spiritual light, and removed the blue vacuum, of his mind, by filling it with its benign radiance.

51. The idea of an empty vacuity (vacuum), being replaced by that of his self consciousness, his idea of the mind was also absorbed in it; as the drunken frenzy of a man is drowned in his sleep.

52. His great soul, then rubbed out the impressions of error from his vitiated mind; as the luminous sun drives from the world, the shades of darkness which had overspread it at night.

53. In this manner his misty mind, being freed from its shades of light and darkness, and from the dross of its drowsiness and error; obtained its rest in that state of *samādhi* or trance, which no language can describe.

54. In this state of calm and quiet repose, his limbs dropped down as in the drowsiness of sleep; and their powers were absorbed in the channel of his self consciousness, as a flood recoils to its basin, when it is bound by an embankment.

55. It was then by means of his constant inquiry, that he advanced to the state of his intellectuality, from that of his consciousness of himself; as the gold that is moulded to the form of a jewel, is reduced afterwards to the pure metal only.

56. Then leaving his intellectuality, he thought himself as the intellect of his intellect; and then became of another form and figure, as when the clay is converted to a pot.

57. Then leaving his nature of a thinkable being (or objectivity), he became the subjective thinking intellect itself; and next to that, as identic with the pure universal intellect; just as the waves of the sea, resolve their globules into the common air. (It is by the process of generalization, that particulars are made to blend in one ultimate universal).

58. Losing the sight of particulars, he saw the Great One as the container of all; and then he became as one with the sole vacuous intellect.

59. He found his felicity in this extra phenomenal state of the noumenon; like the ocean, which is the reservoir of all moistures.

60. He passed out of the confines of his body and then went to a certain spot, where leaving his ordinary form, he became as a sea of joy (in the transport of his ecstasy).

61. His intellect swam over that sea of joy like a floating swan, and remained there for many years with as serene a lustre, as the moon shines in her fulness in the clear firmament.

62. It remained as still as a lamp in the breathless air, and as the shadow of a picture in painting; it was as calm as the clear lake without its waves, and as the sea after a storm, and as immovable as a cloud after it has poured out its waters.

63. As Uddālaka had been sitting in this full blaze of light, he beheld the aerial Siddhas and a group of gods (advancing towards him).

64. The groups of Siddhas, that were eager to confer the ranks of the Sun and Indra upon him, assembled around him with groups of Gandharvas and Apsaras, from all sides of heaven.

65. But the saint took no notice of them, nor gave them their due honour; but remained in deep thought, and in the continuance of his steady meditation.

66. Without paying any regard to the assemblage of the Siddhas, he remained still in that blissful abode of his bliss; as the sun remains in the solstices, or in the northern hemisphere for half of the year.

67. While he continued in the enjoyment of his blessed state of living liberation, the gods Hari, Hara and Brahma waited at his door, together with bodies of Siddhas, Sādhyas and other deities beside them.

68. He now remained in his state of indifference, which lies between the two opposites of sorrow and joy; and neither of which is of long continuance, except the middle state of *insouciance* which endureth for ever.

69. When the mind is situated in its state of neutrality, and whether it is for a moment or a thousand years; it has no more any relish for pleasure, by seeing its future joys of the next world, as already begun in this.

70. When holy men have gained that blissful state in this life, they look no more on the outer world; but turn aside from it, as men avoid a thorny bush of brambles (Lit., catechu plants).

71. The saints that attained to this state of transcendental bliss, do not stoop to look upon the visible world; as one who is seated in the heavenly car of Chitraratha, never alights on the thorny bush of the Khadira (catechumemosa).

72. They take no account of the visible world, who enjoy this felicity of the invisible in them; as the self-sufficient rich man, takes into no account the condition of the miserable poor.

73. The wise heart that has found its rest in that blissful state, does either keep itself from the thoughts of this world, or shrink from it with disgust and hatred.

74. Uddālaka thus remained in his holy seat for six months, after which he awoke from his trance; and removed from there to another place, as the sun gets out of the mists of frost in the vernal season.

75. He beheld before him, the assemblage of the bright beings of enlightened minds; and who with their countenances shining as the lightsome moon, hailed the hermit with high veneration.

76. They were fanned with *chowries* flapping about them, like swarms of bees besmeared with white powders of *mandāra* flowers; and sitting on their heavenly cars, decorated with flags waving in the sky.

77. There were the great saints like ourselves sitting in them, decorated with ringlets of the sacred grass in their fingers, and accompanied by Vidyādhara and Gandharvas, with their damsels ministering unto them.

78. They addressed the great-souled and saintly Uddālaka with saying:—"Deign, O venerable sir, to look upon us, that have been waiting here upon you with our greetings."

79. "Vouchsafe to mount on one of these heavenly cars, and repair to our celestial abode; because heaven is the last abode, where you shall have the full gratification of your desires after this life."

80. "There remain to enjoy your desired pleasures, until the end of this kalpa age; because it is pure heavenly bliss which is the inheritance of saints, and the main aim and object of ascetic austerities on earth."

81. "Behold here the damsels of Vidyādhara, are waiting for you with fans and wreaths of flowers in their hands; and they have been hailing and inviting you to them, as the young elephantess, entices the big elephant towards her."

82. "It is the desire of fruition only, which is the main object of riches and meritorious acts; and the greatest of our enjoyments is the

company of fairy damsels; as the flowers and fruits are the desired products of the vernal season."

83. The hermit heard his heavenly guests, speaking in this manner; and then honoured them as he ought, without being moved by aught they said unto him.

84. He neither complemented them with his courtesy, nor changed the tenor of his even and inexcitable mind; but bidding them depart in peace, he betook himself to his wonted devotion.

85. The Siddhas honoured him for his devotedness to his pursuit, and his abjuring the desire of carnal gratifications. They then departed to their elysian abode from there, after tarrying there in vain for some days, to entice the hermit to their Parnassian fields.

86. Afterwards the saint continued to wander about at pleasure, in his character of a living liberated Yogi; and frequented the hermitages of the ascetics, at the skirts of the woods and forests.

87. He roved about freely over the mountains of Meru, Mandara, and Kaylāsa, and on the table lands of the Vindhyan and Himalayan ranges; and then travelled through woods and forests, groves and deserts, to distant islands on all sides.

88. At last the saintly Uddālaka chose his abode in a cavern, lying at the foot of a mountain; and there dedicated the remainder of his life, to devotion and meditation in his seclusion.

89. It was then in the course of a day, and then of a month, and sometimes after the lapse of a year or years, that he rose once from his meditation.

90. After his yoga was over, he came out and mixed with the world; and though he was sometimes engaged in the affairs of life, yet he was quite reserved in his conduct, and abstracted in his mind.

91. Being practiced to mental abstraction, he became one with the divine mind; and shone resplendent in all places, like the broad day light in view.



92. He was habituated to ponder on the community of the mind, till he became one with the universal Mind; which spreads alike throughout the universe, and neither rises nor sets any where like the solar light.

93. He gained the state of perfect tranquillity, and his even mindedness in all places, which released him from the snare of doubts, and of the pain of repeated births and deaths. His mind became as clear and quiet as the autumnal sky, and his body shone as the sun at every place.

#### FORMULAE OF THE PRANAVA YOGA.

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|------------------------------------|------------------------------------|-------------------------------------------|
| 1. Á Acute or Rechaka }<br>yoga. } | 2. U. Grave or Kumbhake<br>yoga. } | { 3. M. the Circumflex<br>or Puraka yoga. |
|------------------------------------|------------------------------------|-------------------------------------------|

#### CHAPTER LV.—*Transcendentalism of Uddālaka.*

Argument. Meditation on the Universality of the soul and Intellect.

Rāma said:—Venerable Sir! you are the sun of the day of spiritual knowledge, and the burning fire of the night of my doubts; and you who are the cooling moon to the heat of my ignorance, will deign to explain to me, what is meant by—community of existence (that you said just now).

2. Vasishtha answered:—When the thinking principle or mind is wasted and weakened, and appears to be extinct and null; the intellect which remains in common in all beings, is called the common intelligence (or Nous) of all.

3. And this intellect when it is devoid of its intellection and is absorbed in itself, and becomes as transparent as it is nothing of itself; it is then called the common (or Samanga) intellect.

4. And likewise, when it ignores the knowledge of all its internal and

external objects, it remains as the common intellect and unconscious of any personality.

5. When all visible objects are considered to have a common existence, and to be of the same nature with one's self, it is designated the common intellect. (Or compression of the whole in one, like the contraction of the limbs of a tortoise).

6. When the phenomenas are all ingulphed of themselves, in the one common spirit; and there remains nothing as different from it, it is then called the one common entity.

7. This common view of all things as one and the same, is called transcendentalism; and it becomes alike both to embodied and disembodied beings in both worlds. It places the liberated being above the fourth stage of consummation.

8. It is the enlightened soul which is exalted by ecstasy (Samādhi), that can have this common view of all as one; and not the ignorant (who can not make this highest generalization).

9. This common view of all existence, is entertained by all great and liberated beings; as it is the same moisture and air, that is spread through the whole earth and vacuum.

10. Sages like ourselves, as Nārada and others, and the gods Brahmā, Vishnu and Siva, have this common view of all things in existence.

11. The saintly Uddālaka, entertained this view of the community of all beings and things; and having thereby attained to that state of perfection, which is free from fear or fall; he lived as long as he liked to live in this earthly sphere.

12. After lapse of a long time, he thought of enjoying the bliss of disembodied or spiritual liberation in the next world, by quitting his frail mortal frame on earth.

13. With this intention, he went into the cave of a mountain, and there made a seat for himself, with the dried leaves of trees; and then sat upon it in his posture of *padmāsana*, with his eyes half closed under his eyelids.

14. He shut up the opening of the nine organs of sense, and then having compressed their properties of touch and the like, in the one single sense of perception, he confined them all within it in his intellect.

15. He compressed the vital airs in his body, and kept his head erect on his neck; and then by fixing the tip of his tongue to the roof of his palate, he sat with his blooming countenance turned upwards to heaven.

16. He did not allow his breath, to pass up or down or out of or inside his body, or fly into the air; nor let his mind and sight to be fixed on any object; but compressed them all in himself with his teeth joined together (in his struggle for compression).

17. There was a total stop of the breathing of his vital airs, and his countenance was composed and clear; his body was erect with the consciousness of his intellect, and his hairs stood on their ends like thorns.

18. His habitual consciousness of intellection, taught him the community of the intellect; and it was by his constant communion with the intellect, that he perceived a flood of internal bliss stirring in himself.

19. This feeling of his internal bliss, resulting from his consciousness of intellectual community; led him to think himself as identic with the entity of the infinite soul, and supporting the universal whole.

20. He remained with an even composure, in his state of transcendent quietness; and enjoyed an even rapture in himself, with a placid countenance.

21. Being unruffled by the transport of his spiritual bliss, and attaining the state of divine holiness; he remained for a long time in his abstract meditation, by abstracting his mind, from all thoughts and errors of the world.—

22. His great body remained as fixed as an image in painting, and shone as bright as the autumnal sky, illumined by the beams of the full moon.

23. In course of some days, his soul gradually forgot its mortal state,

and it found its rest in his pure spiritual bliss; as the moisture of trees is deposited in the rays of the sun, at the end of autumn (in the cold season).

24. Being devoid of all desires, doubts and levity of his mind; and freed from all foul and of pleasurable inclinations of his body; he attained to that supreme bliss on the loss of his former joys, before which the prosperity of Indra appeared as a straw, floating on the vast expanse of the ocean.

25. The Brahman then attained to that state of his *summum bonum* which is unmeasurable, and pervades through all space of the measureless vacuum; and which fills the universe and is felt by the enraptured yogi alone. It is what is called the supreme and infinite bliss, having neither its beginning nor end, and being a reality, without any property assignable to itself.

26. While the Brahman attained to this first state of his consummation, and had the clearness of his understanding, during the first six months of his devotion; his body became emaciated by the sun beams, and the winds of heaven whistled over his dry frame, with the sound of lute strings.

27. After a long time had elapsed in this manner, the daughter of the mountain king—Pārvatī, came to that spot, accompanied by the Mātris, and shining like flames of fire with the grey locks of hair on their heads, as if to confer the boon of his austere devotion.

28. Among them was the goddess Chāmundā, who is adored by the gods. She took up the living skeleton of the Brahman, and placed it on her crown, which added a new lustre to her frame at night.

29. Thus was the disgusting and dead like body of Uddālaka, set and placed over the many ornaments on the body of the goddess; and it was only for her valuing it as more precious than all other jewels, on account of its intrinsic merit of spiritual knowledge.

30. Whoever plants this plant of the life and conduct (*i.e.*, the biography) of Uddālaka in the garden of his heart, will find it always flourishing with the flowers of knowledge and the fruit of divine bliss within himself. And whoso walks under the shadow of this growing arbor,

he is never to be subject to death, but will reap the fruit of his higher progress in the path of liberation.

## CHAPTER LVI.—*Investigation into Meditation and Contemplation.*

Argument. That a man in secular life, is not barred from spiritual contemplation. Nor is the spiritualist debarred from engaging in secular duties.

Vasistha continued:—Proceed in this manner to know the universal soul in your own soul, and thereby obtain your rest in that holy state.

2. You must consider all things by the light of the s̥āstras, and dive into their true meaning; you will also benefit yourselves by the lectures of your preceptor, and by pondering on them in your own mind; as also by your constant practice of ignoring the visibles, until you come to know the invisible One.

3. It is by means of your habitual dispassionateness, your acquaintance with the s̥āstras and their meanings, and your hearing the lectures of the spiritual teachers; as well as your own conviction that you can gain the holy state (for it is your confidence only), whereby you can come to it.

4. It is also by your enlightened understanding too, when it is acute and unbiased, that you can attain to that everlasting state of felicity, without the medium of anything else.

5. Rāma said:—Tell me sir, that art acquainted with the past and future; whether one who is employed in the affairs of life, and at the same time is enlightened and situated in his quietude;—

6. And another who remains in his solitary devotion, apart from worldly connections; which of these two has greater merit: (*i.e.*, whether the social or solitary devotee).

7. Vasishtha replied:—He who views the association of properties and qualities of things (which constitute all bodies in general), as quite distinct from the soul; enjoys a cool tranquillity within himself, which is designated by the name of Samādhī.

8. He who is certain that the visibles bear relation to his mind only, and have no connection with his soul; and remains calm and cool in himself, may be either engaged in business, or sit quietly in his meditation.

9. Both of these are happy souls, as long as they enjoy a cool calmness within themselves; because it is this internal coolness of the soul only, which is the result of great and austere devotion.

10. When a man in his habit of quietude, feels the fickleness of his mind, his habitude then, turns to the reeling of a giddy or mad man.

11. When the sprawling mad man is devoid of desires in his mind; his foolish frolic is then said to resemble the rapturous emotions, and gesticulations of Buddhist mendicants.

12. The worldly man who is enlightened in his mind, and the enlightened sage who is sitting in his hermitage; are both of them alike in their spiritual coolness, and have undoubtedly reached the state of their blessedness.

13. The man who is unrelated with the actions which he does, but bears a mind which is free from desires, such as the mind of a man engrossed with other thoughts; he is sensible of what he hears and sees, with his organs only, without being affected by them.

14. A man becomes the agent of an act, even without his doing it actually, who is fully intent upon the action; as the unmoving man thinks himself to be moving about, and falling down in a ditch (startles even at the thought, as if it were in actuality).

15. Know the inaction of the mind, to be the best state of *anaesthesia*; and solity or singleness, as the best means to your *insouciance*.

16. It is the activity and inactivity of the mind, which are said to be

the sole causes, of the restlessness and quietness of men, as also of their fixed meditation and want of its fixity: therefore destroy the germs of thy rising desires.

17. Want of desire is called the neutrality of the mind, and it is this that constitutes its steadiness and meditation; this gives solity to the soul, and contributes to its everlasting tranquillity.

18. The diminishing of desires leads the man to the highest station of inappetency and innocence (*i.e.* from the fourth to the seventh pithikā).

19. The thick gathering desires, serve to fill the mind with the vanity of its agency, which is the cause of all its woes; (because it wakens them, only to labour under their throes); therefore try to weaken your desires at all times.

20. When the mind is tranquil, after it is freed from its fears, griefs and desires; and the soul is set at its rest and quiet, in want of its passions; it is then called the state of its *samādhi* or *nonchalance*.

21. Relinquish the thoughts of all things from thy mind, and live wherever thou livest, whether on a mount or in a forest, as calmly as thou dost at thy home.

22. The houses of house-holders of well governed minds, and of those who are devoid of the sense of their egoism, are as solitary forests to them (without any stir or disturbance to annoy them).

23. Dwelling in one's own house or in a forest, is taken in one and the same light by cool-minded men, as they view all visible objects, in the light of an empty vacuum only.

24. Men of pacified minds, view the bright and beautiful buildings of cities, in the same indifferent light, as they behold the woods in the forest.

25. It is the nature of ungoverned minds, to view even the solitary woods, to be as full of people as large towns and cities. (*i.e.*, they have no peace of mind anywhere).

26. The restless mind falls asleep, after it gets rid of its labour; but the quiet mind has its quietus afterwards (its nirvāna extinction) (*i.e.*, the one sleeps and rises again, but the other one is wholly extinct). Therefore do as you like: (either sleep to rise again, or sleep to wake no more).

27. Whether one gets rid of worldly things or not, it is his sight of the infinite spirit, that makes him meek and quiet. (The worldly and the recluse are equally holy, with their divine knowledge only).

28. He whose mind is expanded by his like indifference, to both the objects of his desire and disgust also; and to whom all things are alike insignificant everywhere, he is called the staid and stoic, and the cool and meek.

29. He who sees the world in God in his inmost soul, and never as without the Divine Spirit; and whose mind sees everything in waking as in his sleep, is verily the lord of mankind.

30. As the market people, whether coming in or going out, are strangers to and unrelated with one another; so the wise man looks upon the concourse of men with unconcern, and thinks his own town a wilderness.

31. The mind which is fixed to its inward vision, and is inattentive to external objects; thinks the populous city as a wilderness before it, both when it is awake or asleep, and active or inactive.

32. One who is attentive to the inward mind, sees the outer world as a vacuous space to him; and the populous world appears as a desert desolate to him, owing to its unworthiness of his attention.

33. The world is all cool and calm to the cold hearted, as the system of the body is quiet cool to one without his fit of fever-heat.

34. Those that are parched with their internal thirst, find the world as a burning conflagration to them; because everybody sees the same without him, as he sees within himself.

35. The external world with all its earthly, watery and airy bodies, and with all its rocks, rivers and quarters, is the counterpart of the inner mind, and is situated without it, as it is contained within itself.



36. The big banyan tree and the little barley plants, are exact ectypes of their antitypes in the eternal mind; and they are exhibited out of it, as they are within it, like the fragrance of flowers diffused in the air.

37. There is nothing situated in the inside or the outside of this world, but they are the casts and copies, as displayed by their patterns in the great mind of God.

38. The external world is a display of the essence, contained in the universal soul; and appears without it from within its concealment, like the smell of camphor coming out of its casket.

39. It is the divine soul, which manifests itself in the form of the ego and the world also (the subjective and the objective); and all what we see externally or think internally, either in and out of us is unreal, except the real images which are imprinted in the soul.

40. The soul which is conscious of its innate images, sees the same in their intellectual appearances within the mind, and in their external manifestations in the visible creation.

41. He who has his internal and external tranquillity, and enjoys his peace of mind, and views the world inseparable from the soul, enjoys his quiet *samādhī* everywhere; but he who perceives their difference, and differentiates his egoism from all others (that is, who sees his distinction from other beings), he is ever subject to be tossed about, as by the rolling waves of the sea.

42. The soul that is infested by the maladies of this world, sees the earth, sky, air and water, together with the hills and all things in them, burning before it as in the conflagration, of the last day of dissolution (*pralaya*).

43. He who performs his work with his organs of action, and has his soul fixed in its internal meditation; and is not moved by any joy or grief, is called the dispassionate yogi.

44. He who beholds the all pervading soul in his own self, and by remaining unruffled in his mind, doth never grieve at nor thinks about

anything; is styled the unimpassioned yogi.

45. Who looks calmly into the course of the world, as it has passed or is present before him, and sits still smiling at its vicissitudes, that man is named the unpassionate yogi.

46. Because these changing phenomena do not appertain to the unchanging spirit of God, nor do they participate with my own egoism (*i.e.* they are no parts, of God or myself); they but resemble the glittering atoms of gold in the bright sun-shine which do not exist in the sky.

47. He who has no sense of egoism or tuism in himself, nor the distinction of things in his mind, as of the sensible and insensible ones; is the one that truly exists, and not the other who thinks otherwise. (So says the Sruti:—The one alike in all is the All, and not the other, who is unlike every thing).

48. He who conducts all his affairs with ease, by his remaining as the intangible and translucent air about him, and who remains as insensible of his joy and sorrow, as a block of wood or stone, is the man that is called the sedate and quiet.

49. He who of his own nature and not through fear, looks on all beings as himself, and accounts the goods of others as worthless stones; is the man that sees them in their true light.

50. No object whether great or small, is slighted as a trifle by the polished or foolish; they value all things, but do not perceive in their hearts, the Reality that abides in them like the wise. (Fools look into the forms of things, but the wise look in their in-being).

51. One possessed of such indifference and equality of his mind, attains to his highest perfection; and is quite unconcerned with regard to his rise and fall, and about his life and death.

52. He is quite unconcerned with any thing, whether he is situated amidst the luxuries at his home, and the superfluities of the world, or when he is bereft of all his possessions and enjoyments, and is exposed in a dreary and deep solitude:

53. Whether indulging in voluptuousness or bacchanal revelry, or

remaining retired from society and observing his taciturnity (it is all equal to him, if he is but indifferent about them).

54. Whether he anoints his body with sandal paste or agallochum, or besmears it with powdered camphor; or whether he rubs his person with ashes, or casts himself into the flames (it is all the same to him, with his *nonchalance* of them).

55. Whether drowned in sinfulness, or marked by his meritoriousness; whether he dies this day or lives for a kalpa-age (it is all the same to the indifferent).

56. The man of indifference is nothing in himself, and therefore his doings are no acts of his own. He is not polluted by impurity, as the pure gold is not sullied by dirt or dust.

57. It is the wrong application of the words consciousness—*samvit*, and soul (purusha), to I and thou (or the subjective and objective), which has led the ignorant to the blunder (of duality), as the silvery shell of cockles, misleads men to the error of silver.

58. The knowledge of the extinction of all existence (in the Supreme Spirit), is the only cure for this blunder of one's entity, and the only means to the peace of his mind.

59. The error of egoism and tuism of the conscious soul, which is the source of its vain desires, causes the variety of the weal and woe of mankind in their repeated births. (Selfishness grows our desires, and these again produce our woes).

60. As the removal of the fallacy of the snake in the rope, gives peace to the mind of there being no snake therein; so the subsidence of egoism in the soul, brings peace and tranquillity to the mind.

61. He that is conscious of his inward soul, and unconscious of all he does, eats, drinks; and of his going to others, and offering his sacrifice; is free from the results of his acts: and it is the same to him, whether he does them or not.

62. He who slides from outward nature, and abides in his inward soul; is released from all external actions, and the good and evil resulting

therefrom.

63. No wish stirs in such unruffled soul, in the same manner as no germ sprouts forth from the bosom of a stone; and such desires as ever rise in it, are as the waves of the sea, rising and falling in the same element.

64. All this is Himself, and He is the whole of this universe, without any partition or duality in Him. He is one with the holy and Supreme soul, and the only entity called the *Id est tat sat*. (He is no unreality, but as real as the true Reality).

#### CHAPTER LVII.—*Negation of Dualism.*

Argument. One Supreme Intellect pervades the whole, and is one with itself.

Vasishtha continued:—The intellect residing in the soul, is felt by all like the poignancy inherent in pepper; and it is this, whereby we have the intellection of the ego and non-ego, and of the distinctions of the undivided dimension of infinite duration and space.

2. The soul is as the Universal ocean of salt, and the intellect is the saltishness inherent in it; it is this which gives us the knowledge of the ego and non-ego, and appears in the forms of infinite space and time (which are no other than its attributes).

3. The intellect of which we have the knowledge as inherent in the soul itself; is as the sweetness of the sugarcane of the soul, and spreads itself in the different forms of the ego and the non-ego of worldly objects.

4. The intellect which is known as the hardness inhering in the stonelike soul, diffuses itself in the shapes of the compact ego and the unsolid non-ego of the world.

5. The knowledge that we have of the solidity of our rock-like soul, the same solidifies itself in the forms of I and thou, and the diversities of the world all about us.

6. The soul which like the great body of water, presents its fluidity in the form of the intellect; the same assumes the forms of the whirlpools of the ego, and the varieties of non-ego in the world.

7. The great arbor of the soul, stretches itself in the exuberant branches of the intellect; producing the fruits of ego and the various forms of non-ego in the world.

8. The intellect which is but a gap in the great vacuum of the soul, produces the ideas of I and thou and of the universe besides.

9. The intellect is as vain as vanity itself in the vacuity of the soul; and gives rise to the ideas of ego and *tu*, and of the world besides.

10. The intellect situated within the environs of the soul, has its egoism and non-egoism situated without it (*i.e.* the soul contains the intellect, which deals with ideas lying beyond it).

11. When the intellect is known, to be of the same essence with that of the soul; then the difference of the ego and non-ego, proves to be but acts of intellection and no reality.

12. It is the reflexion of the inward soul [Sanskrit: āntarātma] which is understood to be the ego [Sanskrit: aham], the mind [Sanskrit: citta] and *anima* or animated soul [Sanskrit: jīvatma]. (The two souls are respectively called the *naḥs natigue* and the *naḥs Jesmia* in sufism, the former is *Meram and Shaffat*—luminous and transparent, and the latter *naḥs amera Jesmani*—or bodily senses, and *quate uhshi*—or outrageous passions).

13. When the luminous and moon like soul, entertains and enjoys the ambrosial beams of the intellect within itself; it then forgets its egoism, which rises no more in its bright sphere.

14. When the sweetness of the intellect, is felt within the molasses of the soul; it is relished by the mind with a zest, which makes it forget its egoism in itself.

15. When the bright gem of the soul, shines with the radiance of the intellect in itself; it finds its egoism to be lost altogether, under the brightness of its intellectual light.

16. The soul perceives nothing in itself, for the total want of the perceptibles in it; nor does it taste anything in itself, for want of anything gustable therein. (The objective is altogether lost in it).

17. It thinks of nothing in itself, for want of the thinkables therein; nor does it know of aught in itself, for want of the knowables there. (The soul being absorbed in itself, is unconscious both of the subjective as well as objective).

18. The soul remains blank of all impressions of the subjective and objective, and also of the infinite *plenum* in itself; it remains in the form of a firm and solid rock by itself.

19. It is by way of common speech or verbiage, we use the words I and thou, and of the objective world, though they are nothing whatever in reality.

20. There is no seat nor agent of thought, nor fallacy of the world in the soul (all which are acts of the mind only): while the soul remains as a mute and pellucid cloud, in one sphere of the autumnal sky.

21. As the waters by cause of their fluidity, take the forms of vortices in the sea; so the intelligent soul assumes its errors of I and thou in its undivided self; owing to its delusion (*māyā*) of the knower and known (or the subjective and objective).

22. As fluidity is inherent in water, and motion in air, so is egoism innate in the subjective knower, and objectively connate with the known world. (This is said of the intelligent or animated soul, and not of the supreme soul, which is both the subject and object in itself).

23. The more doth the knowledge of a man, increase in its verity, the clearer does the knowing man come to find, that his very knowledge of the known objects, is the display of Divine Omniscience itself. But should he come to know his egoism or subjectivity, owing to his vitality and activity; and conceive the *Idison* or objectivity of all others

(beside himself); in this case the learned or knowing man is no better than an Egoist, and knowing the Living God or Jīva Brahma only.[1]

[1] Perfection of knowledge, is the Omniscience of God, and leads the knower, to the belief of his Omnipresence. But imperfect knowledge, leads to the belief of the Ego and the Jīva or Living God, as distinct from the quiescent Brahma.

24. In as much as the intelligent soul (jīva), derives its pleasure from its knowledge of objects; in like manner is it identified with the knowledge, of its sameness with or difference from that object (*i.e.* it is according to the thought or belief of the thinker, that he is identified or differentiated from the object thought of).

25. Living, knowing and the knowledge of things, are properties of the animated or concrete soul—the jīva: but there is no difference of these in the discrete, or Universal and intellectual soul (which is one in all).

26. As there is no difference between the intelligent and the living soul (jīva), so there is no diversity between the intelligent soul and Siva (Ziv or Jove), the Lord of animated nature who is the undivided whole.

27. Know the all quiescent, and the unborn One, who is without beginning, middle and end; who is self manifest and felicity itself; and who is inconceivable and beyond all assignable property or quality. He is all quiescent, and all verbal and ocular indications of him are entirely false. Yet for the sake of our comprehension, he is represented as the Holy one, *on* or *om*.

#### CHAPTER LVIII.—*Legend of Suraghu; and Admonition of Māndavya.*

Argument. Self-dejectedness of Suraghu; and Māndavya's Admonitions to him.

Vasishtha said:—Hear me relate to you Rāma, an old legend, in illustration of this subject; and it is the account of the Kirāta Chief Suraghu, which is marvelous in its nature.

2. There is a tract of land in the regions on the north, which was hoary as a heap of camphor with its snowfalls, and which seemed to smile as the clear night, under the moon-beams of the bright fortnight.

3. It was situated on the summit of Himālaya, and called the peak of Kailāsa; it was free from mountainous elephants, and was the chief of all other peaks (owing to its being the seat of Siva).

4. It was as milk-white, as the bed of Vishnu in the milky ocean, and as bright as the empyrean of Indra in heaven; it was as fair as the seat of Brahmā, in the pericarp of the lotus; and as snow-white as the snowy peak of Kedāra, the favourite seat of Siva.

5. It was owing to the waving of the Rudrāksha trees over it, and the parade of the Apsara fairies about it, as also by the pencils of rays of its various gems, that it appeared as the undulating sea (of milk or curd).

6. The playful Pramathas, and other classes of demigods (ganadevatās) frolicked here as gaily as blossoms of Asoka plants, when tossed about by the feet of their wanton damsels. (It is said that the Asoka jonesia flowers blossom, better, when they are kicked by and trodden under the feet of females). See Sir W. Jones' Indian plants.

7. Here the god Siva wanders about, and sees the waterfalls proceeding from and receding into the caves of the mountain, by dilution of the moon-stones contained in them (the thick ice and snows here, are taken for moon-stones).

8. There was a spot of ground here enclosed by trees, and by plants and creepers and shrubs of various kinds; and which is intersected by lakes, hills and rivers, and interspersed by herds of deer and does of various species.

9. There dwelt a race of the Kirātas called Himajātas at this spot, who were as numerous as the ants living at the foot by a big banyan tree.



10. They lived like owls in the shades and hollows of the trees, and subsisted upon the fruits and flowers and herbage of the nearest forests, and by felling and selling the Rudrāksha woods of the Kailāsa mountain.

11. They had a chief among them, who was as noble-minded, as he was brave to baffle his enemies; he was as the arm of the goddess of victory, and stretched it for the protection of his people.

12. He had the name of Suraghu, and was mighty in quelling his brave and dreadful enemies; he was powerful as the sun, and as strong as the god of wind in his figure.

13. He surpassed the lord of the Guhyakas—Kubera, in the extent of his kingdom, his dignity and riches; he was greater than the guru of the lord of gods in his wisdom, and excelled the preceptor of the Asuras in learning.

14. He discharged his kingly duties, by giving rewards and punishments of the deserts of his men as they appeared to him; and was as firm in the acquittal of this duties, as the sun in making the day and his daily course.

15. He considered in himself the pain and pleasure, that his punishments and rewards caused his people; and to which they were like birds caught in nets from their freedom of flight.

16. "Why do I perforce pierce the hearts of my people," he said, as they bruise the sesamum seeds for oil; it is plain that all persons are susceptible of pain and affliction like myself?

17. Yes, they are all capable of pain, and therefore I will cease to inflict them any more; but give them riches and please all persons.

18. But if I refrain to punish the tormentors of the good, they are sure to be extirpated by the wicked, as the bed of the channel is dried up for want of rain.

19. Oh! the painful dilemma in which I am placed, wherein my punishment and mercy to men are both grievous to me, or pleasing and unpleasing to me by turns.

20. Being in this manner much troubled in his mind, his thoughts disturbed his spirit like the waters in the whirlpools.

21. It happened at one time the sage Māndavya met him at his house, as the divine sage Nārada (the Mercury or messenger of gods), meets Indra in his celestial abode, in his journey through the regions of the sky.

22. The king honoured him with reverence, and then asked that great sage to remove his doubt, as they cut down a poisonous tree in the garden, with the stroke of the axe at its roots.

23. Suraghu said:—I am supremely blest, O sage, at this call of thine at mine, which has made me as joyous as the visit of the spring on the surface of the earth, and gives a fresh bloom to the fading forest.

24. Thy visit, O sage! has really made me more blest than the blessed, and gives my heart to bloom, as the rising sun opens the closed petals of the lotus.

25. Thou oh lord! art acquainted with all truths and art quite at rest in thy spirit; deign, therefore to remove this doubt from my mind, as the sun displaces the darkness of night by his orient beams.

26. A doubt festering in the heart is said to be the greatest pain of man, and this pain is healed only in the society of the good and wise.

27. The thoughts of my rewards and punishments to my dependents, have been incessantly tormenting my heart, as the scratches inflicted by the nails of a lion, are always afflicting to the bruised body of the elephant.

28. Deign, therefore, O sage, to remove this pain of mine, and cause the sunshine of peace and equanimity to brighten the gloom of my mind.

29. Māndavya replied:—It is O prince; by means of one's self-exertion, self-dependence and self-help that the doubts of the mind, are melted down like snows under the sunshine.

30. It is by self-discrimination also, that all mental anguish is quickly put to an end; as the thick mists and clouds are dispersed in

autumn.

31. It must be in one's own mind, that he should consider the nature and powers of his internal and external organs, and the faculties of his body and mind.

32. Consider in thy mind (such things as these); as what am I, what and whence are all these things; and what means this our life, and what is this death that waits upon it? These inquiries will surely set thee to eminence.

33. As you come to know your true nature by your introspection into the state of your mind, you will remain unchanged by your joys and griefs, as a firm rock (stands against the force of winds and waves, to shake or move it).

34. And as the mind is freed from its habitual fickleness and feverish heat, it regains its former tranquillity; as the rolling wave returns to the state of the still water from which it rose.

35. And as the mind remains in the impassability of living liberated men (Jīvan-mukta), all its imageries are wiped off from it; as its impressions or reminiscences of past lives, are lost and effaced upon its regeneration (in each succeeding *manvantara*).

36. The unimpassioned are honoured as the most fortunate among mankind on earth; and the man knowing this truth and remaining with his self-contentment is regarded as venerable father by every body.

37. When you come to see the greatness of your soul by the light of reason, you will find yourself to be of greater magnitude, than the extent of the sky and ocean put together; and the rational comprehensiveness of the mind, bears more meaning in it, than the irrational comprehension of the spheres.

38. When you attain to such greatness, your mind will no more dive into worldly affairs; as the big elephant will not be engulfed in the hole made by the bullock's hoof.

39. But the base and debased mind, will plunge itself in mean and vile matters of the world; as the contemptible gnat is drowned in a drop of

water in a little hole.

40. Little minds are led by their greediness, to dive in to dirty affairs, like insects moving about in the dirt; and their miserliness makes them covet all out-ward things (without seeking their inward good).

41. But great minds avoid to take notice of outward things, in order that they may behold the pure light of supreme soul shining in themselves.

42. The ore is cleared and washed, until pure gold is obtained from it; and so long is spiritual knowledge to be cultivated by men, until spiritual light fills their souls.

43. See always all things of all sorts with an ecumenical view in all places; and with an utter indifference to the varieties of their outward forms and figures; behold all with the eye of thy soul fixed to one universal soul pervading the whole.

44. Until thou art freed from thy view of all particular specialities, thou canst have no sight of the universal spirit, it is after the disappearance of all particularities, that there remains the catholicity of the transcendental spirit.

45. Until thou gettest rid of all individualities, it is impossible for thee to come to the knowledge of universality; and much more so, to comprehend the all-comprehending soul of all.

46. When one endeavours to know the supreme soul, with all his heart and soul, and sacrifices all other objects to that end; it is then only possible for him, to know the Divine soul in its fulness, and not otherwise.

47. Therefore forsake to seek aught for thy own soul; and it is only by thy leaving all other things, that thou comest to the sight of the best of things.

48. All these visible objects which appear to be linked together, by the concatenation of causes and their effects, are the creation of the mind; which combines them together, as the string doth a necklace of pearls.

That which remains after expunging the mind and its created bodies, is the sole soul, and this is that soul Divine;—the paramātmā.

#### CHAPTER LIX.—*Tranquillity of Suraghu.*

Argument. The loss and oblivion of all things and thoughts, leading to the security and Tranquillity of spirit.

Vasishtha continued:—O progeny of Raghu! after the sage Māndavya had advised the Kirāta king in the said manner, he retired to his solitary abode, suited for holy saints and sages.

2. After the sage had gone, the prince also retired to a lonely place; and there began to reflect on the nature of his soul, and the manner of his existence (in this world and the next).

3. He said:—I am not in this mountain (nor in any visible thing), nor are they mine (or any part of myself); I am not the cosmos, nor is this world myself. (I am no hill, nor do the hills appertain to my soul; I am not of this earth, nor is the earth any part of mine unearthly spirit, Gloss). So says the Sufi poets: nā azarsham &c.

4. This habitation of the Kirātas, does not belong to me nor do I belong to it; it is the consent of the people that has made me the ruler of the place.

5. Without this election I am no body here, nor is this place any thing to me; though this city and this place are to last for ever.

6. The city so magnificent with its highflying flags, its groves and gardens and groups of my servants, and the long train of horse, elephants and soldiers, is, alas! nothing to myself.

7. All this was nothing to me before my election, and will not be mine after my disposal; and all these possessions, enjoyments and consorts, do neither appertain to me nor I to them.

8. Thus this Government with all its force and officers in the city, is naught to me, nor am I aught to it in reality, except mere adscititious compliments to one another.

9. I think myself to be this body of mine, composed of my legs, hands, and feet, and believe myself to be placed in the midst of these (*i.e.*, in the heart.)

10. But I perceive my body to be composed of flesh and bones; and not constituting my rational self; which like the lotus flower rises amidst the waters, without bearing any relation with that element.

11. I find the flesh of my body, to be dull and gross matter which do not make my soul; and I find too my rational part to be not this gross flesh at all. So do I find my bones likewise to be insensible substances, and consequently forming no part of my sentient soul.

12. I am none of the organs of action, nor do these organs compose myself. All organic bodies are composed of gross matter, and do not consequently constitute the animated soul.

13. I am not the nourishment, which nourishes the body and not the soul which makes myself; nor am I any organs of sense, which perceives the material impressions, and have no sensibility without the intellect.

14. I am not the mind which is a passive agent, and minds whatever is felt by it. It is called the understanding (*buddhi*) from its standing under all its external and internal perceptions and conceptions (*bodha*), and is the root of all worldly evils caused by its egoistic feelings.

15. Thus I am neither the mind nor understanding, nor the internal senses nor the external organs of action. I am not the inward subtile body, nor its outward material and self locomotive form, but am something besides all of these which I want to know.

16. I see at last my intelligent living soul, reflecting on the intelligibles, thence called its intelligence. But this intelligent principle being roused (to its action of thinking) by others (the intelligibles), does not come under the category (*padārtha*) of the

soul—*ātmā* (which is independent, and self-consciousness only).

17. Thus I renounce the knowable (living soul), and do not acknowledge the intelligible intelligence as myself. It is at the end of all the immutable and pure Intellect, which remains to be owned as myself.

18. Ah! it is wonderful at last, that I have come to know the soul after so long a time, and find it to be myself the infinite soul, and the Supreme Spirit which has no end.

19. As Indra and the gods reside and are resolved in Brahma, so the spirit of God pervades through all material bodies, as the string of the necklace, passes through the poles of all the pearls of which it is composed. (This all pervasive soul is known as *sūtrātmā*, one of the ten hypostases of the Divinity).

20. The power of the soul known as intellect, is pure and unsullied in its nature; it is devoid of the dirt of thinkable objects, and fills the infinite space with its immense and stupendous figure. (The omniscience of God comprehends the whole universe in itself, and pervades all through it as the subtile air).

21. The intellect is devoid of all attributes, and pervades all existences in its subtile form; stretches itself from the highest empyrean of heaven to the lowest deep, and is the reservoir of all power.

22. It is replete with all beauty, and is the light that enlightens all objects unto us; it is the connecting chain to which all the worlds are linked together like pearls in the necklace.

23. It is formless but capable of all forms and mutations; being connected with all matters, and conversant with all subjects at all times. (The intellect embraces all subjects and its subjective knowledge comprehends all objects). It has no particular name nor form, but is taken as varied into different forms, according to the operations of the intellect.

24. It assumes fourteen forms in its cognition of so many sorts of beings contained in the two wombs of the world; it is varied in all these forms, in order to take cognizance of all things composing the

whole body of the natural world. (The intellect comprises the fourteen sciences of Sanskrit literature over which it bears its command. Another gloss means by it the fourteen worlds, which are under the cognizance and dominion of the intellect).

25. The course of human happiness and misery, is a false representation of the understanding; and the varieties of representations in the mind, are mere operations of the soul and its attribute of the Intellect. (Here the mental sciences are meant to be subordinate to the intellectual, and that again under the psychological).

26. Thus this soul of mine is the same with the All pervading spirit; and this understanding in me, is no other than that All knowing intellect. It is the same mind, that represents these imaginary images in the sensory of my mind, and causes the error of my kingship in me.

27. It is by good grace of the Intellect, that the mind is seated in the vehicle of the body; and ranges with joy amidst the sports and diversions of the diversified scenes of this world.

28. But this mind and this body and all diversities are nothing in reality; they are all destroyed by the cruel hand of death, and not a vestige of them remains behind. (But the soul and its intellect are indestructible).

29. This world is a stage, stretched out by the mind its chief actor, and the soul sits silent as a spectator of this scene, under the light of the intellect.

30. Alas, I find these painful thoughts of mine for the punishment, retribution and well being of my people, to be all for nothing; since whatever is done for the body, perishes with the body also.

31. O, that I am awakened to truth at present, and released from the mirage of my false views long before; I have come to see what is worth seeing, and have found all that is worthy to be had.

32. All these visibles which are seen to be wide spread throughout this universe, are no more than false phantoms, presented or produced by the vibrations of the intellect; and do not last for long.



33. What is the good then of these my punishments and rewards to my people, which produce their pain and pleasure for a short time, and do not lead to the lasting welfare of their souls.

34. What mean these pains and pleasures to us, when they both proceed from ourselves, and are alike in the sight of God? I had been all along ignorant of this truth, which has fortunately now dawned upon me.

35. What shall I now do under the influence of this light; shall I now be sorry or joyous for it; what have I now to look at and do, as to whether I shall now remain in this place or go away from here?

36. I behold this wondrous sphere of the intellect, now shining upon me in its full splendour; and I hail thee, O holy light! which I see blazing before me, but of which I can predicate nothing.

37. Ah! that I am now so awakened and enlightened and come to know the whole truth in me; I hail, therefore, myself now instinct with infinity and Omniscience.

38. Being freed from the paintings of my mind, and cleared from the dross of the sensible objects, and also released from the errors of this world; I rest myself, in the lap of my tranquil soul, as in a state of sound sleep, and in utter oblivion of all my internal and external impressions.

## CHAPTER LX.—*Extinction of Suraghu.*

Argument. Seclusion of Suraghu until his last moment, and his liberation in his lifetime.

Vasishtha continued:—Thus the lord of Hemajata, attained the state of his perfect felicity; and it was by means of his ratiocination, that he found his liberation in Brahma like the Son of Gādhi.

2. He was no longer employed in the discharge of his painful daily rituals, which are attended with repeated misery to their practicers; but remained like the unchanging sun, amidst the rotation of ever changing days and nights.

3. He remained thence forward without any care or anxiety; and continued as firm and unmoved, amidst the righteous and wrongful acts of his subjects, as a rock stands in the midst of the boisterous waves, playing about and dashing against it.

4. He was not susceptible of gladness or anger, at the conduct of others in the discharge of their daily duties; but remained as grave as the deep ocean, under the heaving waves of his clamorous people.

5. He subdued his mental actions and passions as a man does in his sound sleep; and shone with an unshaken lustre, as the flame of a lamp in the still air.

6. He was neither unkind nor ever kind to any body, nor of was he envious or inimical to any one. He was neither too wise or unwise, nor was he a seeker nor despiser of fortune.

7. He looked upon all with an even eye and in an equal light. He conducted himself with unwavering steadiness, and was as cool and gentle in his mind, as the calm ocean and the gentle moonlight.

8. Knowing all things in the world to be but workings of the mind, he remained quiet in every state of pleasure and pain, with the soundness of his understanding.

9. His mind was enlightened, and his entranced soul enjoyed its anaesthesia in every state of his life; and was full in itself both when he sat and slept, as also when he moved about or did any thing.

10. He continued for a full century to reign over his realm with his mind unattached to state affairs; and with his unimpaired body and intellect.

11. He at last quitted his habitation of the frail body of his own accord; as the dew drops itself down, by being impregnated with the sun beams.

12. His soul then fled on the wings of his intelligence, to the primary and final cause of causes; as the current of the stream runs to the main ocean, by breaking down its bounds of the banks on its way.

13. The intelligent soul being freed from its remorse (of leaving the body), and released from the conditions of its transmigration, became one with the immaculate spirit; and was then absorbed in the Supreme One; as the air contained in a pot, mixes with the all-encompassing firmament after the pot is broken.

#### CHAPTER LXI.—*Meeting of Suraghu and Parigha.*

Argument. The praiseworthy deeds of good Princes.

Vasishtha said:—O lotus-eyed Rāghava! do you likewise act in the manner as Suraghu, and rely yourself in the sole existence of the Supreme one, for cleansing your iniquities, and for your getting rid of all sorrow in this world.

2. The mind will no longer pant or sorrow, when it comes to have this ecumenical sight in itself; as a child is no more afraid of dark, when it gets the light of a lamp in the room.

3. The discriminating mind of Suraghu found its rest in perfect tranquillity; as a fool finds his security by laying hold of a big bundle of straws.

4. Having this holy sight in your view, and by your preaching this light to others, do you continue to enjoy this uniform *insouciance* (Samādhi) in yourself, and shine forth as a bright gem before the world.

5. Rāma said:—Tell me O chief of sages, what is this uniform *insouciance*, and set my mind at rest, which is now fluttering like the plumes of a peacock discomposed by the winds.

6. Vasishtha replied:—Attend therefore, O Rāma! to the marvelous story of that enlightened and sagely prince Suraghu, and how he conducted himself by subsisting on the leaves of trees.

7. I will relate to you also the communication which went on between two princes, both of whom were equally enlightened in their souls, and situated in the same sort of uniform quietism.

8. There was a mighty king of the Plahvas (Persians) known by the name of Parigha; who was a victor of his enemies, and also the support of his realm, as the axle is the support of a carriage.

9. He was joined in true friendship with Suraghu, and was as closely allied to him as the god of love with the vernal spring.

10. It happened at one time, that a great drought occurred in the land of Suraghu, and it was attended by a famine, resembling the final desolation of the earth, brought on by the sins of men.

11. It destroyed a great number of his people, who were exhausted by hunger and debility; as a conflagration destroys the unnumbered living animals of the forest.

12. Seeing this great disaster of his people, Parigha was overwhelmed in grief; and he left his capital in despair, as a traveller leaves a city burnt down to the ground.

13. He was so sorely soul-sick at his inability to remove this unavertible calamity of his subjects, that he went to a forest to devote himself to devotion like Jīva the chief of devote. (Jīva is another name of Buddha, who betook himself to the forest on seeing the woes of human kind).

14. He entered a deep wood unseen by and unknown to his people, and there passed his time in his disgust with the world, and afar and away from mankind.

15. He employed himself in his austere devotion in the cavern of a mountain, and remained sober-minded, with his subsistence upon dry and withered leaves of trees.

16. It was by his subsisting on dry leaves for a long time, as fire devours them always, that he obtained the surname of the leaf-eater among the assembled devotees on that spot.

17. It was thenceforward that the good and royal sage passed under his title of the leaf-eater among the holy sages in all parts of Jambūdvīpa (Asia).

18. Having thus conducted himself with his most rigid austerities for many years, he attained the divine knowledge by his long practice of self-purification, and by grace of the supreme soul.

19. He obtained his self-liberation by his avoidance of enmity and the passions and affections of anger, pity and other feelings and desires; and by his attainment of mental calmness and an enlightened understanding.

20. He wandered *ad libitum* all about the temple of the triple world (composed of earth, heaven and the nether regions); and mixed in the company of the siddhas and sādhyas, as the bees mix with the company of swans about the lotus beds.

21. His peregrination led him at one time, to visit the city of Hema-jata, which was built with gemming stones, and shone as brightly as a peak of the mount Meru (which is represented to be composed of gold and resplendent stones).

22. Here he met with his old friend the king of that city, and saluted each other with mutual fondness. They were both delivered from the darkness of ignorance, and were perfect in their knowledge of the knowable.

23. They accosted mutually with saying, "O! It is by virtue of our good fortune that we come to meet one another".

24. They embraced each other in their arms and with joyous countenances, and then sat on the one and same seat, as when the sun and moon are in conjunction.

25. Parigha said:—My heart rejoices to see you with full satisfaction; and my mind receives a coolness as if it immersed in the cooling orb of

the moon.

26. Unfeigned friendship like true love, shoots forth in a hundred branches in our separation from each other; as a tree growing by the side of a pool, stretches its boughs all around, until it is washed away with its roots by the current.

27. The remembrance of the confidential talks, merry sports and idle plays of our early days awakes in me, O my good friend! those innocent joys afresh in me.

28. I know well, O sinless friend, that the divine knowledge which I have gained by my long and painful devotion and by the grace of God, is already known to you from the preachings of the sapient sage Māndavya to you.

29. But let me ask, are you not placed beyond the reach of sorrow, and set in your rest and tranquillity; and are you situated in the supreme cause of all, and as firmly as if you were seated upon the unshaken rock of Meru?

30. Do you ever feel that auspicious self gratifying grace in your soul, which purifies the fountain of your mind, as the autumnal sky clears the springs of water on earth?

31. Do you, O ruler of your people, perform all your acts, with a complacent air and steady mind, as you were discharging your duties for the good of mankind?

32. Do the people in your realm live in safety, to enjoy their prosperity and competence, and are they all free from disease, danger and anxieties of life?

33. Is this land plentiful in its harvests, and are the trees here bending down with their fruitage; and do the people here enjoy the fruit of their labour and the objects of their desire?

34. Is your good fame spread about in all quarters, like the clear and cooling beams of the full moon; and does it cover the face of this land, like a sheet of snowfall on the ground?

35. Is the space of all quarters of the sky, filled with the renown of your virtues, as to leave no gap in it; and as the roots and stalks of lotus bushes overspread the tank, and choke and check the course of its waters?

36. Do the young minds and virgins of your villages, street and walk about pleasantly over the plains and fields hereabouts; and do they loudly laud forth your heart cheering applause (or their merry songs)?

37. Does all welfare attend on you, with respect to your prosperity, wealth and possessions and the produce of your fields; and do your family, children and dependents fare well in this city?

38. Do you enjoy your health free from all disease and complaint; and reap the reward of your meritorious acts done for this life and the next (such as sacrifices made for future rewards).

39. Are you indifferent in your mind with regard to temporary enjoyments, which appear pleasant for a moment, but prove to be our deadly enemies at last.

40. O! it is after a very long separation, that we come to meet again; it is my good fortune that rejoins me to you, as the spring revisits the dales with verdure.

41. There are no such joys here, nor such woes even in this world: which do not happen to the lot of the living in their union with, and separation from one another.

42. We are quite altered in our circumstances, during our long separation; and yet how we happened to meet each other in the same unchanged state of our minds, by a wonderful accident of destiny.

43. Suraghu replied:—Yes, sir, the course of destiny is as crooked as that of a serpent; nor is there any man that can penetrate into the depth of the mysterious nature of destiny.

44. There is nothing impossible to destiny, which has after the lapse of so long a time, has reunited us in one place, from the vast distance of the two countries asunder.

45. O great sir! we are all in good health and prosperity in this place, and have been supremely blest by your graciousness unto us.

46. Behold us purified and cleansed of our sins, by your holy presence among us; and the arbor of our merits has borne the fruit of our peace and satisfaction at your sight.

47. O royal sage! we enjoy all prosperity in this our native city; and your presence here this day, has made it shoot forth, in a hundred off-shoots of joy and happiness.

48. O noble minded sir! your appearance and speech, have sprinkled this place with sweet nectarine drops, joy and holiness; because the company of the virtuous, is reckoned to equal the supreme felicity of man.

#### CHAPTER LXII.—*On the Nature of Quietism and Quietus.*

Argument. A discussion about Active and Inactive Devotion and Godliness.

Vasishtha related:—The prince Parigha then resumed his confidential speech, expressive of the affection he formerly bore to Suraghu and added:—

2. Parigha said:—Whatever acts of goodness are done by men of well governed minds, in this earth of strife, they all redound to their happiness; but the evil deeds of ungoverned minds are not so, but lead to their misery.

3. Do you rely, sir, in that state of perfect rest which is free from desire; and do you rest in that state of supineness—*samādhi*, which is styled transcendental Coma or trance (paramopsama)?

4. Suraghu replied:—Tell me sir, what you mean by the abandonment of all desires; and what is meant by that perfect lethargy, which they call as transcendental coma or trance.



5. Tell me, O high minded Sir, how can that man be called unentranced, who is enrapt in his supreme intelligence (or knowledge of the supreme), and at the same time is attendant to his worldly concerns.

6. Men of enlightened understandings, however, they are employed in the observance of their usual worldly affairs, are yet said to be enraptured with their knowledge of the solity of the supreme soul.

7. But how can one be said to be beatified, whose mind is unsubdued and whose nature is indomitable; although he may keep his position in the posture of *padmāsana* with his folded palms.

8. The knowledge of truth which burns away all worldly desires as straws, is termed the true catalepsy (*samādhi*) of the soul; rather than the sedentariness and taciturnity observed by secluded devotees.

9. The knowledge which is attended with continued rest and self-content, and gives an insight into the nature of things, is called the paragoge (paraprajna), and repose (*samādhi*) of the soul by the wise. (Paragogies or palpable knowledge, is opposed to anagogies or hidden knowledge).

10. Immobility of the mind by pride and enmity, is known by the term *samādhi* or quietness to the wise; when the mind is as unmoved as the fixed rock against the howling winds of the passions (*i.e.* the mind which is unshaken and unmoved by passions and desires).

11. The mind is also said to have its stillness *samādhi*, when it is *devoid* of anxious thoughts and cares, and is acquainted with the natures of its wished for objects; and yet freed from its choice of and aversion to the objects of its liking or dislike. This is also said to be the fulness or perfection of the mind.

12. Again the mind of the magnanimous, is said to stand in its stillness of *samādhi* or quietism, ever since it is joined with its understanding, and acts conjointly with the same.

13. But this pause of *samādhi* being stretched too far to a dead lock, is liable to break down by itself; as the fibre of a lotus-stalk upon its being drawn too long by the hand of a boy. *Dead* and dormant

quiescence is the opposite extreme of sensible quietism.

14. As the sun does not cease from giving his light to the other hemisphere, after he sets from dispensing the day over this part, so doth our intelligence continue to glow, even after it has run its course in this life. (So there is no dead stop called the entire pause—*pūrṇa samādhī*, or utter extinction of the soul at any time).

15. As the course of a stream is never at a stop, notwithstanding the incessant gliding of its currents; so the course of our thoughts hath no suspension from its knowing of further truths. (The mind is ever progressive in its acquisition of knowledge, which proves the impossibility of its cessation).

16. As the ever continuous duration, never loses the sight of the fleeting moments of time; so the sempiternal soul is never in abeyance, to mark the flitting thoughts of its mind.

17. As the ever current time, never forgets to run its wonted course; so the intelligent understanding is never remiss, to scan the nature of the mysterious Intellect, which guides its course.

18. The thoughts of an intelligent being, run in as quick a succession; as the continued rotation of the parts of time; and this is when the mind wanders at random, and is not settled in the sole object of its meditation.

19. As the lifeless soul has no perception of any external object; so the soul unconscious of itself, has no knowledge of the course of time; as in the state of sleep, delirium and insensibility.

20. As there is no skilful man, without some skill or other in the world; so there is no intelligent being, without the knowledge of his soul and self-consciousness here.

21. I find myself to be enlightened and wakeful, and pure and holy at all times; and that my mind is tranquil, and my soul at its rest on all occasions.

22. I find nothing to intercept the sweet repose of my soul, which has found its anchorage in my uninterrupted communion with the holy spirit.

23. Hence my mind is never without its quiescence at any time, nor is it unquiet at any moment, its being solely resigned to spiritual meditation.

24. I see the all pervading and everlasting soul, in every thing and in every manner; and know not whether it be the rest or unrest on my soul, which has found both its quiet and employment, in its perpetual meditation of the Divine Spirit.

25. Great men of quiescent spirits, continue always in an even and uniform tone and tenor of their minds with themselves; therefore the difference betwixt the rest and restlessness of the soul, is a mere verbal distinction, and bear no shade of difference and in their signification.

#### CHAPTER LXIII.—*The Conclusion of the Above.*

Argument. The Best means of self-contented happiness.

Parigha said:—Prince, I find you to be truly wise and enlightened in your beatitude; and dost shine as the full moon with your inward coolness.

2. I see in you the fulness of sweet delight, and the shadow of prosperity resting upon you; and you appear as graceful as the water lily, with your pleasing and cooling countenance.

3. The clearness, extent, the fullness and depth of your understanding, give you the appearance of the deep, clear and extensive ocean, when it ceases to be perturbed by the loud winds and waves.

4. The pure and full delight of your inward soul, which is free from the cloud of egotism, gives it the grace of the clear expanse of the autumnal sky.

5. I see you composed in your mind in all places, and find you contented at all times; you are moreover devoid of passions, and all these combine to add to you an unutterable grace.

6. You have got over the bounds, of knowing whatever is good and evil in this world; and your great understanding, has made you acquainted with every thing in its entirety.

7. Your mind is cheered with the knowledge of all existence and non-existence, and your body is freed from the evil of repeated birth and death—the common lot of all beings.

8. You have gleaned the truth from whatever is untrue, and are as satiate with your true knowledge, as the gods were satisfied with drinking the water of immortality which they churned out of the brackish water of the ocean.

9. Suraghu replied: There is nothing in this world, O royal sage! which we may chose as inestimable to us; for all that shines and glitters here, are nothing in reality and have no intrinsic value.

10. In this manner there being nothing desirable here to us, there is nothing disgusting to us neither; because the want of a thing intimates the want of its contrary also.

11. The idea of the meanness of the most part of worldly things, and that of the greatness of others on particular occasions, are both weakened and obliterated from my mind (*i.e.* the best thing that is of service at some time, and the very best thing that is useless at others, are all indifferent to the wise).

12. It is time and place that give importance to the object, and lower the best ones in our estimation; therefore it behoves the intelligent, neither to be lavish in the praise or dispraise of one or the other.

13. It is according to our estimation of another, that we praise or dispraise the same; and we esteem whatever is desirable to us; but they are the most intelligent, that give their preference to what is the best, and of the greatest good is to us.

14. But the world abounding in its woods and seas, and mountains and

living animals, presents us nothing that is to be desired for our lasting and substantial good.

15. What is there that we should desire, when there is nothing worth desiring in this world; save bodies composed of flesh and bones, and wood and stones, all of which are worthless and frail.

16. As we cease to desire, so we get rid of our fawning and hatred also; as the setting of the sun is attended with the loss of both light and heat.

17. It is useless verbiage to expatiate on the subject; it is enough to know this truth for our happiness here, *i.e.* to have our desires under subjection, and an evenness of our minds under all conditions, attended with inward placidity and universal regard for all.

#### CHAPTER LXIV.—*Sermon on Self-Knowledge.*

Argument. The way to guard the mind from faults, and deliver the soul from misery.

Vasishtha resumed:—After Suraghu and Perigha had ended their discussion on the errors of this world, they honoured one another with due respect, and retired gladly to their respective duties of the day.

2. Now Rāma, as you have heard the whole of this instructive typological dialogue between them, do you try to profit thereby by a mature consideration of the same.

3. It is by reasoning with the learned, that the wits are sharpened with intelligence; and the egotism of men melts down in their minds, like the raining of a thick black cloud in the sky.

4. It spreads a clear and calm composure over the mind, as the revisit of cloudless Autumn does, over the spacious firmament to the delight of mankind, and by its diffusion of bounteous plenty on earth.

5. After the region of the intellect, is cleared of its darkness, the light of the supreme soul which is the object of meditation and our sole refuge, becomes visible in it.

6. The man that is always spiritual and insightful within himself, who is always delighted with his intellectual investigations, has his mind always free from sorrow and regret.

7. Though the spiritual man is engaged in worldly affairs, and is subject to passions and affections; yet he is unstained by them in his heart, as the lotus bud is unsullied by the water under which it is sub-merged.

8. The silent sage that is all-knowing, holy, and calm and quiet in himself, is never disturbed by his ungoverned mind; but remains as firm as the dauntless lion, against the rage of the unruly elephant.

9. The heart of the wise man is never affected by the mean pleasures of the world; but it stands as the lofty arbor of paradise, above the encircling bushes of thorny brambles and poisonous plants.

10. As the religious recluse who is disgusted with the world, has no care for his life, nor fear of death; so the man whose mind is fraught with full knowledge, is never elated nor depressed by his good or bad fortune.

11. The man that knows the erroneousness of the mind and the panorama of the world in the soul, is never soiled by the stain of sin, as the clear sky is nowhere daubed by any dirt or dust.

12. It is the knowledge of one's ignorance, that is the best safe guard against his falling into greater ignorance, and it is the only remedy for his malady of ignorance, as the light of the lamp is the only remedial of nocturnal gloom.

13. The knowledge of our ignorance is the best healer of ignorance, as the knowledge of one's dreaming removes his trust in the objects of his dream. (A dream known as a dream to the dreamer, can not lead him to delusion).

14. A wise man engaged in business, with his mind disengaged from it, and fixed on one object, is not obstructed by it in his view of spiritual light; as the eye-sight of fishes, is not hindered by the surrounding water.

15. As the light of intellectual day, appears over the horizon of the mind, the darkness of the night of ignorance is put to flight; and then the mind enjoys its supreme bliss of knowledge, as in the full blaze of day.

16. After the sleep of ignorance is over, the mind is awakened by its intelligence, to the bright beams of the rising sun of knowledge; and then the mind is ever awake to reason, which no dulness can overpower.

17. A man is said to live so long, as he sees the moon of his soul, and the moon beams of his intellect, shining in the sphere of his mind; and he is said to have lived only for those few days, that he has discharged his duties with joy.

18. A man passing over the pool of his ignorance, and betaking himself to the contemplation of his soul; enjoys a coolness within him, as the cooling moon enjoys by the cold nectarious juice contained in her orb.

19. They are our true friends, and those are the best s̥āstras; and those days are well spent, which have passed with them (the s̥āstras), in discourse on dispassionateness, and when we felt the rise of the intellect within us.

20. How lamentable is their case, who are born to perish like ferns in their native forests; and who are immersed in their sinfulness, by their neglect to look into their souls.

21. Our lives are interwoven with a hundred threads of hopes and fears, and we are as greedy as bulls of their fodder of straws. We are at last over taken by old age and decrepitude, and are carried away with sorrow and sighs.

22. The dullheaded are made to bear, like heavy laden bullocks, great loads of distress on their backs in their native soil.

23. They are bitten and disturbed by the gnats of their passions, and

are made to plough the ground under the halter of their avarice; they are shut in the cribs of their masters, and are bound by the bonds of their kindred.

24. Thus we are harassed in the supportance of our wives and children, and weakened by age and infirmity, and like beasts of burden we have to wade in dirt and mire, and to be dragged to long journeys, and be broken under heavy loads, without halting a while under the toil and fatigue.

25. Bending under our heavy loads, we are tired with our long journeys across the deserts, where we are burnt under the burning sunbeams, without having a cool shade, to shelter our heads for a while.

26. We are big bodied like bulls with poor souls in us; we are oppressed at every limb, and labour under our destiny by being tied as the ringing bell, about the necks of bullocks; and the scourge of our sins lashing us on both sides.

27. We toil like bulls labouring under the poles of the carts which they draw along; and traverse through dreary deserts, without laying down our bodies to rest for a moment.

28. We are always prone to and plunged in our own evils, and move on like heavy laden bullocks with trolling and groaning all the way long.

29. Rāma! try your best to redeem by all means, this bullock of your living soul, from the pool of this world; and take the best measures, to restore it to its form of pristine purity.

30. The animal soul that is released from the ocean of this world, and becomes purified in its mind by the light of truth, is no more liable to roll in the mud, like some beasts after they are cleansed.

31. It is in the society of highminded men, that the living soul receives the instruction, for its salvation in this ocean of the world; just as a passenger easily gets a boat from the ferry-man to go across a river.

32. That country is a desert where there are not learned and good people, resembling the verdant trees of the land. The wise must not dwell in the land, where the trees yield neither fruits nor afford



cooling shades.

33. Good men are as the flowering *Champa* trees of the land; their cooling words resemble the shady leaves of the tree, and their gentle smiles its blooming flowers. Let men therefore resort to the umbrage of such *champaka* bowers.

34. For want of such men, the world is a desert, burning under the darkening heat of ignorance, where no wise man should allow himself to rest in peace and quiet.

35. It is the self that is the true friend to one's self, therefore support thyself upon thy self only; nor obscure the brightness of thy soul, under thy darkness of the bodily pride, to bury thy life in the slough of ignorance.

36. Let the learned ponder in themselves, "what is this body and how came it to existence, what is its origin and to what is it reduced?" Thus let the wise consider with diligence, the miseries to which this body is subject.

37. Neither riches nor friends, nor learning nor relatives, serve to redeem the drowning soul. It must be one's own mind to buy its own redemption, by resigning itself to its source and cause.

38. The mind is the constant companion and true friend to the soul; and therefore it is by consultation with the mind, that one should seek to redeem himself.

39. It is by a constant habit of dispassionateness and self deliberation, that one can ford the ocean of this world, riding on the raft of true knowledge (or the knowledge of truth).

40. It is pitiable to see the inward torments of the evil minded, that neglect to release their souls from all worldly vexations.

41. Release the elephant of your living soul—*jīva*, from the fetters of its egoism, its bonds of avarice and the ebriety of its mind; and deliver it from the muddy pit of its birth place, and retire to your solitude.

42. It is by these means, O Rāma, that the soul has its salvation; therefore cast away your ignorance, and wipe off your egoism.
43. This is the best way that leaves the soul to its purity, that makes you disentangle your self from the snare of your mind, and disengage your soul from the trap of egoism.
44. It is by this means, that the lord of gods, the supreme soul is beheld by us; and the corporeal body is regarded as a clod of earth, or a block of wood, and not better than these.
45. The sunlight of the intellect comes to view, after dispersion of the cloud of egoism by which it is obscured; and it is after this that you attain the state of supreme felicity.
46. As the light of the day is seen, after withdrawal of the dark veil of night; so you come to see the light of the soul, after removal of the curtain of your egoism.
47. That felicitous state of the soul, which remains after dispersion of the darkness of egoism; the same is the state of divine fulness, and is to be adored with all diligence.
48. This state of the vast oceanlike and perfect fulness of soul, which no words can express nor any eye can behold, is beyond all comparison, and every colour of human attribution.
49. It is but a particle of the pure intellectual light, which gains its stability in the devout spirit, and is then comparable with naught beside the light of the Divinity, which shines before the internal sight of the holy.
50. Though it is beyond all comparison, yet it is beheld by us to be in the state of our sound sleep—*susupta* (hypnotism), it is the state of immensity, and is as extended as the vast extent of the firmament.
51. After extinction of egoism and the mental powers, and subsidence of all the feelings in oneself; there arises a transcendent ecstasy in the soul, which is styled the form of the divine or perfect joy and blissness:—(paripurnamanandam).

52. This blissful is attainable only by yoga meditation, and in the hypnotism of sound sleep. It is not utterable by speech, O Rāma, but to be perceived only in the heart.

53. The totality of the Divinity is perceived only by the percipience of the mind, and by no categorial distinction of the divine essence; without this intuitive percipience, we can have no conception of the soul.

54. The knowledge of the soul, comprehends in itself the whole totality and infinity together; and resides in the invariable steadiness of the mind. It is by the shutting out the internal and external from the senses and the mind, that the lord of lords, the divine soul appears to our intelligence.

55. Hence follows the extinction of our desire of sensible objects, and hence we derive the light of our supreme felicity; that we have an even minded composure in all circumstances; which leads the souls of the magnanimous, to revert to that inscrutable identity (which has no convertibility in it).

#### CHAPTER LXV.—*Story of Bhāsa and Vilāsa.*

Argument. Account the Lives and Actions of Bhāsa and Vilāsa or the Sahya pupils.

Vasishtha continued:—As long as one does not come to perceive his soul, by breaking down his mind of his own accord; and so long, lotus-eyed Rāma, one does not get rid of his egoism and meism (*i.e.*, selfishness).

2. There is no end of his worldly misery, as there is no setting of the painted sun; and his adversity becomes as extended, as the vast ocean itself.

3. His misfortunes are as interminable, as the succession of the waves

in the sea; and the appearance of the world is as gloomy to him, as the face of the sky, covered by the dark clouds of the rainy season.

4. Here will I recite an old story, containing a discourse between two friends Bhāsa and Vilāsa, in some region of the Sahya mountain.

5. Now this is a mountain mightier than the three worlds in his superior strength. In his height he surmounted the sky, and in his extent he got the better of the ground, and with his foot he reached the infernal region.

6. It was fraught with various flowers, and furnished with innumerable water falls; its precious stones were watched ever by the Guhya mountaineers, and named as Sahya or moderate being situated in the temperate zone; yet it was intolerable as a tropic mountain (by the intense heat on its top).

7. Its girdle of sun-stones, seemed to studded with pearls, by the sloping beams of the sun falling upon them; and its base with its pavement of gold, looked as the gold island (of Lankā).

8. Here a hill was full of flowers, and there another filled with minerals; there were lakes with flowering water plants on one side, and gemming stones lying on another.

9. Here the cascades were hurling and gurgling in foaming froths, and there the old bamboos were blowing through their hollow pipes; on one side the winds were howling in the mountain caves, and on another the bees were buzzing on the clustering flowers.

10. The Apsaras were singing in concert on the mountain tops, and the wild beasts were growling in the forests; there the birds were chirping in the groves, and the clouds were roaring on the peaks of mountains, while the birds of the air crying and flying about the sky.

11. The vidyādhara rested in the mountain grottos, and the black bees were humming on the lotus beds; the border lands resounded with the chorus of Keratās, and the woodlands were resonant with the melodies of singing birds.

12. It appeared as the abode of the triple world, having the seats of

the gods on its top, the residence of men at its foot, and the holes of snakes under its bottom.

13. There were the siddhas dwelling in its caverns, and precious metals lying hid in its bosom; its sandal woods were the resort of snakes, and its peaks were the haunts of lions.

14. It was crowned with wreaths of flowers hanging on high over its head; and its body was besmeared with the dust and pollen of flowers; it was fanned by the fragrant breeze of flowers, and was all flowery with the fallen flowers.

15. It was daubed with the grey dust of its metallic ores, and stood on its footstool of precious stones; it was often resorted to by heavenly damsels, frequenting its bowers to cull the Mandāra flowers.

16. Its peaks were veiled by the blue mantle of clouds, and decorated with the gems hidden under them; they appeared as beauties beaming with the golden beams of the sun, and rising to meet their loving gods in heaven.

17. There was a table land on the northern edge of that mountain, which was overhung by trees loaded with bunches of fruits, and also a gemming lake, formed by the waters of cataracts falling from high.

18. The ground was strewn over with florets scattered by the waving stalks of *amra* trees; and its borders were decorated with the blossoming *kolkara* and *punnaga* plants, shining as cerulean lotuses about a lake.

19. The sun beams were shut out by the embowering alcoves of creepers, and the ground sparkled with its gems like the floor of heaven; the *Jambu* fruits distilled their juice like the cooling moon beams, and all these made this spot as delightful as the moonlight sky.

20. It was as delightful as the heaven of Brahmā and the celestial seat of Siva; and here the sage Atri held his hermitage which blotted away the austerities of Siddhas.

21. In this hermitage there dwelt two hermits, both of whom were as wise and knowing as Brihaspati and Sukra—the preceptors of gods and

demigods.

22. They were both as of one flesh and soul, and brought forth in time two boys, like two buds of lotuses growing in the same bed, and having their bodies as pure as the limpid lake from which they sprang.

23. They were named Bhāsa and Vilāsa, who grew up in time like two orchids, upon the branching arms of their parents.

24. They had one soul and mind in two bodies, which were united to one another as those of two loving brothers, and intimate friends. They remained in mutual union like the oil and seeds of sesamum, and as the flower and its fragrance.

25. The fond parents were much more mutually attached in their hearts and minds, owing to their joint care and affection for their lads, and seemed as they were the one and same person in two different bodies.

26. The two boys of graceful forms, remained also pleased with one another in the same hermitage; and moved about as two bees, over the same bed of lotuses in the same lake.

27. They attained their youth after passing their boyhood and shone forth in a short time, as the two luminaries of the sun and moon rising together.

28. The aged parents then left their infirm bodies, and went to heaven like a pair of birds quitting their broken nest. (Nest is in sanskrit *nidas*, Lat. *nidus*. Plato compares the departing soul, to the flight of a bird from its nest.)

29. The demise of the parents made the youths as dejected as the drooping lotus in a dried-up channel; and the vigour of their bodies now gave way to their want of energy.

30. They discharged the funeral rites, and remained long in their mourning; under the sad accidents of life, which are unveritable even by the good and great.

31. After performance of the obsequies, they were so overpowered by their grief and sorrow, that they continued to wail over their memory

with piteous cries and tears. They sat silent and inactive as pictures in a painting, with their melancholy countenances and hearts heavy with sobs and sighs.

CHAPTER LXVI.—*The Transitoriness of Life and Evanescence of World by Things.*

Argument. Speech of Bhāsa, on the vain sorrows and griefs of unenlightened Minds.

Vasishtha continued:—The two sorrowful hermits continued in the observance of their rigorous austerities, until their bodies where emaciated as two withered trees in the forest.

2. They passed their time with cool apathy in their minds in the solitary forest; and were as helpless as stray stags separated from each other, and wandering afar from their home and possessions.

3. They passed their days and nights, and months and years in this manner; until both of them were worn out by age, like two withered trees in a valley (having no-body to take notice of them).

4. Not attaining to true knowledge, their austerities served only to shatter their frames, and reduce their strength; till at last they happened to meet one another, and betook to their conversation in the following manner.

5. Vilāsa said:—O Bhāsa, that art the best fruit of the tree of my life, that hast thy seat in the recess of my heart, and art a sea of ambrosia to me, I welcome thee, O my best friend in this world.

6. Tell me my good friend, how and where you passed so long a time, after your separation from me; and whether your austerities have been successful to be rewarded with their fruit.

7. Tell me whether thy mind is freed from anxieties, and whether thou

art in possession of thy self (*i.e.* self-possessed by knowledge of thy soul). Say, hast thou obtained the reward of thy learning, and hast thou after all, got thy peace and quiet.

8. Being thus addressed and asked by Vilāsa, whose mind was troubled amidst the vexations of this world; Bhāsa who had attained to consummate knowledge, replied to him as respectfully as a friend doth to his dearest friend.

9. Bhāsa replied:—O good friend! you are fortunately and happily met here this day; but how can we expect to have our peace and rest so long as we have to remain in this world of strife and vale of misery.

10. How can I have my rest so long, as the turbulent passions are not subdued in my breast; and until I can know the knowable (the unknown one that is only worth knowing); and till I can get across this sea of the world.

11. How can we have our quiet, as long as our desires and hopes and fears continue to infest in our minds; and until we can weed them out, like thorns and brambles of bushes, with the spade of our reason.

12. Until we can gain true knowledge, and have the evenness of our minds; and until we can have a full knowledge of things, we can have no rest in us.

13. Without the knowledge of the soul and acquisition of true knowledge, which is the greatest remedy against all diseases of the mind, it is impossible to escape from the pestilence of the world.

14. The poisonous plant of worldliness, sprouts forth in our childhood; it shoots out in its leaves in our youth, it flowers in our old age, and never fructifies before our death. (We live too long after the fruit best never to earn it).

15. The body decays as a withered tree, and our relatives flutter as bees over it; old age overtakes us with its blossoming grey hairs, and produces the fruit of death.

16. We have to reap the bitter fruits of our actions of bygone times, which are laid up in store, and fructify in their seasons; and thus



years upon years glide upon us, in the same monotonous rotation of business, and the sad tenor of our minds.

17. This tall body of ours, rising as a thief on the ground, has all its inner cells and caves, filled with the thorns of our cravings; it is the abode of the serpentine train of our actions, emitting the poison of continuous woe in our repeated transmigrations in new bodies.

18. See how our days and nights are rolling on, in their circuit of continued misery and misfortune, which are misconstrued by men for transient joy and good fortune.

19. See how our lives are spent, in useless pursuits after objects of our vain wishes; and how we misspend our time with trifles, that are of no good to us.

20. The furious elephant of the ungoverned mind, breaks loose from its fetters of good sense; and then joining with the elephants of wild desire, ranges at large without rest or sleep.

21. The bawling tongue sets on screaming, as a vulture in the hollow of the tree of human body; and fosters itself by feeding on the gems of thought (*chintamani*), lying hidden in it. (The talkative fool is no thoughtful man).

22. The slackened limbs of the old and withered body, drop down like the dry leaves of trees; and there is nothing to prop up the drooping spirit, from its decay and decline day by day.

23. The brightness of the body flies away in old age, and the mind dejected at the disregard of every body, becomes as pale and withered, as the lotus flower fades away under the frost.

24. As the channel of the body dries up in old age, and the water of youth is drained out of it; so the swan of life flies away far from it, and there is nothing to retard its flight.

25. The old and time worn tree of the aged body, is overpowered by the force of the blasts of time; which blast its leaves and flowers (like human hopes) below, and then buries them all underneath the ground. (So says the Persian poet: *Ai basā haus ke bāz mandā, oai basā arzu ke khāk*

shuda).

26. As the serpent of desire lies dormant in the heart, (for want of overtaking its prey in old age); it is content like the croaking frog, to hold its complaints in the mouth; and the mind like a monster, hides itself in the pool of dark despondence.

27. Our desires with their various wishes, are as the variegated flags of temples, furling and fluttering in all directions, till they are hurled down by the hurricane old age.

28. The world is a long linked chain, lying in the depth of eternity; wherein the rat of death is always busy in gnawing down the knot of life at the root.

29. The stream of life glides muddily on, with the foam and froth of cares and anxieties; there are the whirlpools of repeated transmigrations, and the waves of youthful levities, which are as boisterous as they are dangerous.

30. The stream of our actions on earth, flows on interminably, with the billows of our worldly duties, and the various arts of life, all leading to the abyss of perdition.

31. The current of our friends and relations, and the concourse of people, glide on incessantly to the deep and boundless ocean of eternity; from whose bourne no body ever returns to life.

32. The body is a valuable instrument, for the discharge of our worldly duties; but it is soon lost under the mud of this ocean of the world, and no body knows where it is buried in its repeated births.

33. The mind is bound to the wheel of its anxieties, and put to the rack for its misleads; it revolves all along as a straw, in the eddy of this ocean of the world.

34. The mind dances and floats, over the waves of the endless duties of life; it has not a moment's respite from its thoughts, but continues to oscillate with the action of the body, and rise and fall according to the course of events.

35. The mind like a bewildered bird, flutters between its various thoughts, of what it has done, what it is doing and what it is about to do; and is thus caught in the trap of its own fancies for evermore.

36. The thoughts that this one is my friend, and the other one is my foe, are our greatest enemies in this world; and these tear my heart strings like the rough wind, that tears the tender lotus leaves and fibres. (It is wrong to take one for a friend or foe whom we do not know, and with whom we have no concern).

37. The mind is overwhelmed in the whirlpool of its cares; it is sometimes hurled down to the bottom, and at others floating upon and loosened from it like a living fish caught by angling hook.

38. The belief of the external body for the internal self, is the cause of all our woe herein; and so the taking of others as our own is equally for our misery.

39. All mankind placed between their weal and woe in life, are swept away to age and death; as the leaves of trees growing on high hills, are scattered by the high winds of heaven.

#### CHAPTER LXVII.—*Abandonment of Intrinsic Relations.*

Argument. Refutation of the Intimate Relation of the Body and Soul. This relation is the Bondage and its abandonment the Release of the soul.

Vasishtha continued:—Having thus accosted and welcomed each other, the two brothers applied themselves to the acquisition of divine knowledge; and gained thereby their liberation in the living state (of Jīvan mukta).

2. I will now tell, O strong armed Rāma! that there is no salvation for the enslaved mind, without true knowledge of Divinity.

3. Know, O Rāma of polished understanding! that this world of endless woes, is as easily traversed by the intelligent, as the wide ocean is crossed over by the bird of Jove, though it is impossible for any other bird to do so.

4. The great soul is without and lies beyond the body: it is situated in its own intellect, and looks on the body from a distance, as a beholder beholds a concourse of people (without him).

5. The body being pulled down by decay and disease, does not affect us any more, than the coach being broken, there is no injury done to the rider.

6. The mind also when it is depressed and dejected, does not affect the understanding, as the moving waves which ruffle the surface of the sea, do not perturb the waters of the deep.

7. What relation do the swans bear to the waters of the lake, and what relativity is there between the pebbles and stones of the sea and its waters; so the blocks of wood borne by the current are no way related to the waters of the stream; and in the like manner no object of sense has any relation with the supreme soul.

8. Tell me, O fortunate Rāma! what correlation is there between a rock and the sea? The rock verily puts no obstruction to the internal current of the sea; so none of these worlds can stop the course of the Divine Mind (as there is nothing which can bind the subtle and immeasurable sky).

9. What relation do the lotuses bear upon the waters of a stream, than that of their being contained in the bosom of their containing waters: so are all solid bodies related as contents with the all containing Divine soul.

10. As the concussion of a log with a body of waters, is attended with the effusion of watery particles around; so the contact of the body and soul, is productive of the various affections of the mind.

11. As the contiguity of a bordering tree, produces its shadow in the waters below; so the proximity of all objects to the soul, reflects their images in the mind.

12. As the reflexions of things in a mirror or watery glass, and in the swelling waves of the sea, are neither real nor unreal; so the reflexions in the soul, are neither substantial nor unsubstantial, (but adscititious and extrinsic only).

13. As the breaking of a tree or rock by the howling winds, does not affect the wind at all; so the union or separation of the elemental substance, and component parts of a body, makes no alteration in the soul.

14. As the falling of a tree in the water, produces a vibratory sound in it; so the contact of the body and soul, produces a vibration in the intellectual organs (the recipients of all impressions).

15. But these impressions have no relation either with the pure and simple soul, nor with the gross body (neither of which is concerned with them). All these are but the delusions of our erroneous knowledge, at the absence of which we have the transparent intellect only.

16. As one has no notion of the manner of connection, between the wood and the water (which nourishes it); so no body has any knowledge, how the body is united with the soul.

17. As the world appears a reality to the non-intelligent, so it appears a substantial entity, to those who are ignorant of truth.

18. They that are devoid of their internal percipience of moisture in wood and stone, resemble the worldly minded materialist, having the knowledge of external objects only.

19. As those devoid of their intuitive knowledge, find no difference in the wood and water; so they believe the body and the soul to be the same thing, and do not know their irrelation and unconnection with one another.

20. As the relation of wood and water, is imperceptible to them that have no intellection; so are they unacquainted with the irrelation between the soul and body, owing to their want of intuition.

21. The soul is purely conscious of itself in all places, and without

any objective knowledge of anything at all; nor is it liable to the erroneous knowledge of a duality also.

22. The bliss of the soul is converted to misery, by its false apprehension of unrealities; as when one comes in sight of an apparition, by his false imagination of a ghost.

23. Things quite irrelevant become relevant, by our internal conviction of their relevancy; as our sight and apprehension of thieves in our dreams, and the appearance of a demoniac spectre in a block of wood.

24. As the relation between the wood and water is altogether unreal; so the correlation between the soul and body, is wholly false and unsubstantial.

25. As the water is not troubled, without the falling of the tree into it; so the soul is not disturbed, without its thoughts of the body: and the soul freed from its connection with the body, is free from all the maladies and miseries, which the flesh is heir to.

26. The misconception of the body as the soul, makes the soul subject to all the imperfections and infirmities of the body; as the limpid water of the lake is soiled, by the leaves and twigs, that are seen to float upon it.

27. Absence of the intrinsic relation of external things with the internal soul, liberates it from all the casualties in the course of things; but the presence of extraneous associations, makes the internal soul as turbid water, by reason of the mess of the leaves and foul things and fruit and flowers, continually falling upon it.

28. The soul freed from its innate knowledge of the objective, is wholly absolved from misery; while the knowledge of its connection with the body, senses and the mind, is the mainspring of all its woes.

29. The internal connection of the externals, is the seed of all the evils of men in this world, and brings forth all the pain and sorrow and errors of mankind.

30. The man that is internally connected with the externals, sinks deep under the load of his connexions in the depth of this earth, but he who

is aloof from his internal relations, floats above the surface of this sea, and rises aloft in air as an aerial being.

31. The mind with its internal bearings, is as an arbor with the hundred ramifications; but the mind with its wants of internal relations, is said to have faded and grown extinct.

32. The mind unattached to the world is as a pure crystal, without any shade of colour in it; but the mind that is attached to the world, is as a prismatic glass with all the colours of the rainbow.

33. The unattached and untinged mind is said to be set at liberty, though it is set at work in the world; but the mind which though it is attached to the world, is said to be unattached, if it is thoughtless of it, though it is practiced to austerities.

34. The mind attached to the world, is said to be bound to it; but that which is detached from it, is said to be set free from it. It is the internal attachment and detachment of the mind, that are the causes of its bondage and liberation.

35. The unworldly minded persons, are not tied down to the earth by their worldly actions; it remains aloof from all its actions, as a floating vessel remains aloft of the sweet and salt waters of the lake beneath it. (The spiritual man is above his bodily actions).

36. It is the tendency of the mind, that makes a man master of an action, which he has not actually done; as the delusion of the mind in dreaming, makes one feel the pleasure and pain of his pleasing and unpleasing dreams. (It is the mind and mental action, that differentiate the rational man from the body and bodily actions of an irrational beast, brute or bird).

37. The activity of the mind gives activity to the body also, as the action of the mind in dreaming, gives motion to the inert body of the sleeping man (as in somnambulism and somniloquism).

38. Inactivity of the mind, causes the inaction of the body; and though it should act by its physical force, yet the insane mind is not sensible of the action (nor is an idiot or madman responsible for his deeds).

39. Man gets the retribution of his actions done with his mind; and not of those that pass beyond his knowledge. The inert body is never the cause of an action, nor the mind is ever joined with the living body, as an automaton or self moving machine, or like a clock or watch, the spring of whose action lies in itself. But the body requires the action of the mind, to put that animal force into motion).

40. The mind unattending to an action of the body, is never considered as its agent (as it is never said to be the agent of breathing, which is a spontaneous action of the living body). No reward of any action ever accrues to one, that is not engaged in the doing of that action.

41. The man not intentionally employed in the sacrifice of a horse or slaughter of a Brahman, neither reaps the good of the one, nor incurs the guilt of the other; and so the minds of distracted lovers are never aware of the results of their own deeds. (The killing of a Brahman with the idea of his being an aggressor, does not amount to Brahmicide; and so the acts of the lovelorn Indrāhalyā and Vikramorvasi, are taken into no account).

42. One free from his intrinsic relation (or interest) with anything, is most agreeable to all by his elevated demeanour; and whether he acts and neglects his part, he remains indifferent and neutral to both. (It is the deliberate choice, and not the unheeded action that constitutes the deed).

43. No agency is attached to the man whose action is involuntary, and whose mind is released from its internal attachment to anything.

It is the unconcerned indifference of the mind, that is attended with its composure; while its careful concern for anything whatsoever, is fraught with its vexation only.

44. Therefore, avoid your internal concern for anything, that thou knowest to be but externally related to thee; and release thyself from the mortification of the loss to all external relations.

45. The mind being cleared of the foulness of its internal relation with the externals, acquires the pellucidness of the cloudless firmament; and after clearance of all dirt and dross from within, the mind becomes one with the soul; like a bright gem shining with double effulgence with the



lustre of a luminary, or like a blue streamlet, receiving the cerulean hue of the azure sky.

CHAPTER LXVIII.—*Inquiry into the Nature of Internal and External Relations.*

Argument. The Relativity of the body or mind, either externally or internally with any object, is the cause of its woe and misery.

Rāma said:—Tell me, sir, what are those connexions which become the bondages of men, and how are they to be avoided; as also what is that congeniality that leads to their emancipation here.

2. Vasishtha answered:—The division of Unity into the duality of the body and soul (whose body nature is, and God the Soul); and the rejection of the latter part—the soul (under the idea of its being assimilated to body); produce the misbelief in the body only, and is called the association of bondage (*i.e.*, binding the soul to the body, and subjecting it thereby to repeated transmigrations in various embodied forms, from which it can never fly away to its etherial element).

3. Again the consideration of the infinite soul as a finite being, and confined in the limited confines of the body (under the impression of its being seated in the heart, and becoming extinct with it) leads to the bondage of the soul (to sensual gratifications).

4. But the conviction "that this whole-cosmos is the selfsame soul, and therefore we have nothing to choose or reject in it beside the very soul", is termed the unrelated condition of the mind, which is settled in the supreme-self only, and this state is known under the title of living liberation *jīvanmukti* (which has its connexion with naught, but with one's self only, which is the universal soul of all).

5. The unattached and self-liberated man thus speaks in himself

that:—"Neither do I exist nor are these others in existence: let aught of good or evil, pleasure or pain befall unto me, but I am not to be changed in any condition of life."

6. He is said to be the unattracted or undistracted and self-devoted (stoic); who neither fosters his desires, nor hankers after things, nor continues in his actions at all times of his life.

7. The self-devoted man, whose mind is not subject to the feelings of joy and sorrow, and is indifferent to worldly matters (whether good or bad), is verily said to be liberated in his lifetime.

8. He whose mind is not solicitous about the results of his actions, but takes them lightly as they come to pass upon him; such a man is said to be listless and lukewarm in his mind (that sets no worth on any worldly thing).

9. All our efforts impelled by various motives, are avoided by our indifference to those pursuits; and this unconcernedness about worldly matters, is productive of our greatest good (in this world and in the next).

10. It is by reason of our concern with many things, that we load innumerable distresses upon ourselves; and all worldly cares serve only to multiply the growing ills of life, like the branching thorny bushes in the caves.

11. It is the effect of worldly attachment, which drives silly men to labour under their heavy burdens; as the dastardly donkeys are dragged by their nose-strings, to trudge and drudge under their loads, in their long and lonesome journeys. (It is on the part of the earthly minded, to toil and moil in the earth, from whence they rose, and whither they must return).

12. It is one's attachment to his home and country, that makes him stand like an immovable tree on the spot; and endure all the rigours of heat and cold, of winds and rains without shrinking (or thinking to change his place for a happier region).

13. See the reptiles confined in the caves of earth, with their weak bodies and tortuous movements; to be the instances of earthly

attachment, and passing their time in pain and agony, and in a state of continual helplessness.

14. See the poor birds resting on the tops of trees, and whining their while with cries of their empty stomachs, and constant fear (of hunters), as instances of worldly attachment (which prevents them from flying away).

15. Observe the timorous fawn of the lawn, crazing on the tender blades of grass, and dreading the darts of the huntsman, to serve as another instance of earthly leaning.

16. The transformation of men to worms and insects in their repeated transmigrations; and the congregation of all these animals of all kinds in all places, are but instances of their earthly fondness (ever to abide in it, and bide all its miseries).

17. The multitudes of animal beings, that you see to rise and fall like the waves of the sea, are all the effects of their worldly attachment.

18. The selfmoving man becomes immovable, and turns to the state of fixed trees and plants; and thus grows and dies by turns, in consequence of his worldly propensities.

19. The grass, the shrubs and the creepers, which grow on earth from the moisture of the earth; are all products of the cause of their addictedness to the world.

20. These endless trains of beings, that are borne away in this running stream of the world, and are buffeting in their ever-increasing difficulties, are all the sports of their earthly inclinations.

21. Worldly affections are of two kinds—the praiseworthy and the fruitless ones; those of the wise and learned men, belong to the former kind; but the tendencies of the ignorant, are of the latter or unfruitful kind.

22. Any tendency to this world, which springs from the base bodily and mental affections, and does not proceed from or bears its relation with spiritual motives and purposes, are said to be quite fruitless (of any good result).

23. But that tendency, which has its origin in spiritual knowledge, and in true and right discrimination, and bears no relation to anything that is of this world, but leads to one's future and spiritual welfare, is the truly laudable one (because the desire to rise higher tends to make one a higher being).

24. The god holding the emblems of the conch-shell, his discus and the club, had various inclinations of this better kind, whereby he became the support of the three worlds (the god Vishnu).

25. It is by means of this good tendency, that the glorious sun makes his daily course, in the unsupported path of heaven for ever more.

26. The god Brahmā, that now shines in his fiery form, had for a whole *kalpa* age, to foster his project of creation; and it was owing to this laudable purpose of his, that he became the creator of the world. (The world was not made in a day, but took many ages for its formation).

27. It was because of this kind of praiseworthy purpose, that the god Siva acquired his bipartite body of the androgyne, graced by the female form of Umā, linked with his as its other half. (In Siva-Isha; we have the androgynous form of Adam-Ish or man, and in Umā that of Eve or *woman*, linked together before their separation. God made woman out of man and from a rib of his on the left side).

28. The Siddhas and other heavenly and aerial beings, and the regents of the skies, that move in their spiritual spheres of intelligence, have all attained their high positions by means of their laudable tendencies.

29. They bear their bodies of heavenly growth (*i.e.* of a celestial nature); and have set themselves beyond the reach of disease, decay and death, by means of their praiseworthy inclinations.

30. The fruitless desire, expects to derive pleasure from unworthy objects, and causes the mind to pounce like a vulture on a bit of flesh (that will not fill its gizzard).

31. It is the force of habit, that makes the winds to blow in their wonted course, and causes the five elements to continue in their usual

states, in support of the order of nature.

32. This Sansakti constitutes the constitution of the system of nature; which is composed of the heavens, earth and infernal regions; peopled by gods, men, demons &c., who are like gnats fluttering about the fruit of the mundane fig tree.

33. Here are seen numberless orders of beings; to be born and rise and fall and die away; like the ceaseless waves of the sea; rising for falling.

34. The results of worldly leanings rise and fall by turns, until they disappear all at once. They are as bitter as the drops of waterfalls are to taste.

35. It is mere worldliness, which makes these crowds of men devour one another like sharks and fishes; and they are so infatuated by their ignorance, that they have been flying about like stray leaves of trees in the air.

36. It is this which makes men rove about, like revolving stars in their courses in the sky; and flutter about as flights of gnats upon fig trees; or to lie low like the whirling waters of eddies underneath the ground.

37. Men are tossed as the play balls of boys, by the hands of fate and death; and are worn out like these toys, by their incessant rise and fall and rolling upon the ground; yet these worrying wanderings, do not abate the force of their habitual motion, as the repeated waste and wane of the ever changing moon, makes no change in the blackish spot marked upon her disk.

38. The mind is hardened by seeing the miseries of the repeated revolutions of ages, resembling the rotations of fragments of wood in whirlpools; and yet the gods will not deign to heal the stiff boil of the mind, by any operation in their power.

39. Behold, O Rāma! this wonderful frame of the universe, to be the production of the desire of the divine Mind only (*i.e.* the divine will of creation, is the cause of this world, as the human wish of seeing it, presents its view to his sight).

40. It is the pleasure of association, that presents this view of the triple world, in the empty sphere of the mind; for know the wondrous world to be a creation of the mind only, and nothing in reality. (The pleasure of association, means the pleasure of memory or reminiscence).

41. The avarice of worldly men eats up their bodies, as the flame of fire feeds upon dry fuel (*i.e.* in order to feed the body, we become the food of our toils).

42. Yet the bodies of worldly minded men, are as countless as the sands of the sea; and these again are as unnumbered as the atoms of earth which nobody can count.

43. It may be possible to count the hoary foams of Gangā, and the pearly froths of sea waves; it is likewise possible to measure the height of mount Meru, from its foot to the top and its peaks; but not so to number the desires in the minds of worldly minded men.

44. These rows of inner apartments, which are built for the abode of the worldly minded, are as the lines of Kāla Sutra and the spires of hell-fire.

45. Know these worldly men to be as dry fuel, heaped up to light the piles of hell-fire.

46. Know all things in this world, to be full of pain and misery; and are stored up not for enjoyment but torments of the worldly minded.

47. The minds of all worldly men are the receptacles of all woe and misery; as the great sea is the recess of the outpourings of all rivers.

48. The mind which is attached to the world, and the body which is bent down under its toilsome loads; are both of them the fields for the exercise of Ignorance, which elevates and depresses them by turns.

49. Want of attachment to worldly enjoyments, is productive of ease and prosperity; and it expands the capacity of the mind, as the rains increase the extent of rivers.

50. Inward attachment of the mind to worldly objects, is the burning

flame of the outer body; but want of this internal attachment, is the healing balm of the whole frame.

51. Inward attachment burns the outward body, as the hidden poisonous plant infects the creepers, which recline on it for their support.

52. The mind which is unattached to everything in all places, is like the lofty sky aloof from all things; and by having no desire in it, it is always clear and bright, and enjoys its felicity for ever.

53. As the light of knowledge rises before the sight of the mind, the darkness of ignorance which veiled all objects, wastes away of itself and is put to flight. The man who is devoid of all sorts of worldly attachments, and lives in communion with his own mind, is truly liberated in his life.

#### CHAPTER LXIX.—*Freedom from Attachment—the Road to Tranquillity.*

Argument. Abstraction of the mind from the external, and its Application to Intellectual objects.

Vasishtha continued:—Though remaining in all company, and doing all the duties of life; and although employed in all the acts; yet the wise man watches the movements of his mind.

2. It is not to be engaged in cares of this world, nor employed in thoughts or things relating to this life; It is not to be fixed in the sky above or the earth below; nor let to wander about over the objects on all sides.

3. It must not roam over the extensive field of outward enjoyments, nor dwell on the objects and actions of the senses. It must not look internally, nor be fixed to the breathing, the palate and crown of the head. (Which are certain modes of Yoga practice).

4. It must not be attached to the eye brows, the tip of the nose, the

mouth or the pupil of the eye; nor should it look into the light or darkness, or into the cavity of the heart.

5. It must not think of its waking or dreaming states, nor those of its sound sleep or internal clearness of sight; nor should it take any colour as white, red, black or yellow for the object of its thought or sight.

6. It must not be fixed on any moving or unmoving substance, nor set in the beginning, middle or end of any object. It must not take a distant or adjacent object either before or inside itself.

7. It must not reflect on any tangible or audible object, nor on the states of felicity and insensibility. It must not think of the fleetness or fastness nor the measurement of time, by the measure and number of its thoughts.

8. Let it rest on the intellect only, with a slight intelligence of itself; and taste of no joy except that of its self-delight.

9. Being in this state of mind, and devoid of all attachment to any thing, the living man becomes as a dead body; when he is at liberty to pursue his worldly callings or not.

10. The living being that is attached to the thought of itself, is said to be doing and acting though it refrains from doing anything; and it is then as free from the consequence of acts, as the sky is free from the shade of the clouds that hang below it.

11. Or it may forsake its intelligential part (*i.e.* forget its intelligence), and become one with the mass of the Intellect itself. The living soul thus becomes calm and quiet in itself and shines with as serene a light, as a bright gem in the mine or quarry.

12. The soul being thus extinct in itself, is said to rise in the sphere of the Intellect; and the animal soul continuing in its acts with an unwilling mind, is not subjected to the results of the actions in its embodied state.



## CHAPTER LXX.—*Perfect Bliss of Living Liberation.*

Argument. Living Liberation and its constituents or *Jīvan mukti*.

Vasishtha continued:—Men whose souls are expanded and contented with the delight of their habitual unattachment to worldliness; have set themselves above the reach of internal sorrow and fear, notwithstanding their engagement in worldly affairs.

2. And though overtaken by inward sorrow (owing to some temporal loss); yet their countenances are unchanged owing to the uninterrupted train of their meditation; and the fulness of their hearts with holy delight, is manifest in the moonlike lustre of their faces.

3. He whose mind is freed from the feverishness of the world, by his reliance in the intellect, and remaining apart from the objects of intellection; throws a lustre over his associates, as the clearing *kata* fruit, purifies the water wherein it is put.

4. The wise man, though he may be moving about in busy affairs, is yet ever quiet in the abstraction of his soul from them. He may be assailed by outward sorrow, yet his inward soul shines as an image of the sun.

5. Men of great souls, who are awakened and enlightened by knowledge, and raised high above the rest of mankind, are wavering on their outside as a peacock's feather (*i.e.*, as a weather cock); but inwardly they are as firm as mountainous rocks.

6. The mind being subjected to the soul, is no more susceptible of the feelings of pain and pleasure, than as a piece of painted glass, to receive the shadow of any other colour, (or an opaque stone to reflect any colour).

7. The man of elevated mind, who has known the nature of superior and inferior souls (*i.e.*, the divine and human spirits); is not affected by the sight of the visibles, any more than the lotus leaf, by the hue of its encompassing waters.

8. It is impossible to evade the impressions of the outer world, until and unless the mind is strengthened in itself. It becomes strong by its knowledge of the Supreme Spirit, removing the foulness of its fancied objects, and by meditation and enjoyment of the light of the soul, even when the mind is not in its meditative mood.

9. It is by means of Spiritual communion and internal rapture, that the mind loses its attachments; and it is only by knowledge of the soul and in no other way, that our worldly associations wear out of themselves.

10. The waking soul may deem itself to be in sound sleep, by its sleeping over (or insensibility of) the outer world; as it may likewise deem itself to be ever awake and never asleep, by its sight of the unfading light of the soul; and by preservation of its equanimity and equality in all circumstances, and its want of duality and differentiation of the objects of its love and hatred.

11. Being ripe in its practice of yoga meditation, It sees in itself the pure light of the sun; until at last it finds its own and the supreme soul, shining as the sun and moon in conjunction.

12. The mind losing its mental powers, and remaining vacant as in the case of distraction or dementedness; is said to be in its waking sleepiness, when its faculty in imagination is at an utter stop.

13. The man having attained to this state *susupta* hypnotism, may live to discharge the duties of his life; but he will not be liable to be dragged about by the rope of his weal or woe, to one side or the other.

14. Whatever actions are done by the waking man, in his hypnotic state in this world, they do not recur to him with their good or evil results, anymore than a dancing puppet, to have the sense of any pleasure or pain in it. (The want of egoism in a man as in a doll, is the cause of his impassivity in either state) (of waking or sleep).

15. The mind possesses the pains-giving power, of giving us the perception of our pain and pleasure, and the sense of our want and bitter sorrow; but when the mind is assimilated with the soul, how can it have the power of annoying us anymore?

16. The man in the hypnotic state of his mind, does his works as insensibly as he did them in his sleep; and by reason of no exertion on his part, for his doing them from his former and habitual practice. The living soul that is insensible of its actions, is said to rest in his state of living liberation.

17. Do you rely in this state of hypnotism, and either perform or refrain from your actions as you may like: for our actions are no more than what arise of our nature, and pass for the results of the deeds of our past lives, and are enacted by ordinances of eternal laws.

18. The wise man is neither pleased with the acts of charity or penury; he is delighted with his knowledge of the soul, and lives content with whatever may fall to his lot.

19. All that you do with your mind, by remaining as still as in your sleep, is reckoned as no doing of yours; and though doing nothing with your body, you are the doer thereof if you do it with your mind. Do therefore your acts with your body or mind as you may like.

20. As the baby lying in the cradle, moves its limbs to no other purpose than its mere pleasure; so Rāma, do your duties for pleasure's sake (as a labour of love), and not for reward.

21. Whoever has his mind fixed in his intellect, and not in any object of intellection, and remains dormant in his waking state; is said to be master of his soul, and all he does is reckoned as no deed of his doing.

22. The wise man (Gno or Gnostic), who obtains the state of hypnotism—*Susupta*, and has his mind free from desires; gets a calm coolness within himself, which is equal to the cooling moisture of the humid moon.

23. The man of great valour, remains coolly dormant in himself, and is as full as the orb of the moon in the fulness of her digits; and has the evenness of his mind, like the steadiness of a hill at all times and seasons.

24. The man of the sedate soul, is pliable in his outer conduct, though he is inflexible in his mind. He resembles a mountain, which waves its trees with the breeze, without shaking or being shook by it.

25. The hypnotism of the mind purifies the body of all its impurity; and it is the same whether such a person perishes sooner or later, or lasts forever as a rock. (Because its purity is its strong shield, against the power and torments of life and death).

26. This state of hypnotism, being acquired by constant practice of Yoga, gets its maturity and perfections in process of time; when it is called the *turīya* or fourth stage of the adept, by the learned in divine knowledge.

27. He becomes the most exalted gnostic, whose mind is cleared of all its impurity; and whose inward soul is full of joy, with its mental powers all quiet and at rest.

28. In this state, the gnostic is in full rapture, and quite giddy with inward delight. He looks upon the whole creation as an exhibition of play and pageantry.

29. After the man who has attained his fourth stage, when he is freed from sorrow and fear, and has passed beyond the errors and troubles of this world; he has no fear of falling from this state.

30. The man of sedate understanding, who has attained this holy state, laughs to scorn and spurn at the whirling orb of the earth; as one sitting on a high hill, derides at the objects lying below it.

31. After one has obtained his everlasting position, in this firmly fixed fourth state of blissfulness; he becomes joyless for want of a higher state of felicity to desire.

32. The yogi having past his fourth stage, reaches to a state of ineffable joy, which has no part nor degree in it, and is absolute liberation in itself.

33. The man of great soul, is released from the snare of the metempsychoses of his soul, and of his repeated birth and death, and is freed from the darkness of his pride and egoism; he is transformed to an essence of supreme ecstasy and pure flavour, and becomes as a mass of sea salt, amidst the waters of the deep.

## CHAPTER LXXI.—*A Discourse on the Body, Mind and Soul.*

Argument. Consideration of the Soul in its Various lights, and its Irrelation with the body.

Vasishtha continued:—The consideration of the fourth stage, is attended with the knowledge of monoity or oneness of all; and this is the province of the living liberated man according to the dicta of the veda. (Consideration or *paramarsha* is defined as a logical antecedent or knowledge of a general principle, combined with the knowledge that the case in question is one to which it is applicable; as the smoke of the hill is attended by fire, is a logical antecedent. In plain words it means, that the *Turīya* yoga, presupposes the knowledge of unity or onliness of the one self existent *Kaivalya* or monism).

2. Rising above this to the turyality or hyperquartan state, in which one sees nothing but an inane vacuity. This is the state of disembodied spirits, that are lost in infinity, and of whom the sastras can say nothing (*i.e.* the embodied or living soul has knowledge of its personality, up to the fourth stage of its elevation; but the disembodied or departed soul, that is liberated after death, and becomes (*Videha mukta*), grows as impersonal as the undistinguishable vacuum).

3. This state of quiet rest, lies afar from the farthest object; and is attained by those who are liberated of their bodies; just as the aerial path is found only by aerial beings. (The spheres of spirits are unknown to embodied beings).

4. After a man has forgotten the existence of the world, for sometime in his state of sound sleep; he gains the fourth state of *turīya*, which is full of felicity and rapture.

5. The manner in which the spiritualists have come to know the superquartan state, should also be followed by you, O Rāma, in order to understand that unparalleled state of felicity which attends upon it.

6. Remain, O Rāma, in your state of hypnotism—*Susupta*, and continue in your course of worldly duties even in that state; so as your mind like the moon in painting may not be subject to its waning phases, nor be seized by any alarm (like the threatening eclipses of the moon).

7. Do not think that the waste or stability of your body, can affect the state of your intellect; because the body bears no relation with the mind, and is but an erroneous conception of the brain.

8. Although the body is nothing, yet it must not be destroyed by any means; because you gain nothing by destroying it, nor lose anything by its firmness; but remain in the continuance of your duties, and leave the body to go on in its own wonted course.

9. You have known the truth—that God presides over the world; you have understood the Divine nature in all its three-fold states; you have attained your true-state of spirituality, and are freed from your worldly sorrows.

10. You have got rid of your liking and disliking what you desire or despise, and are graced with the cooling light of your reason; you have got out of the dark cloud of prejudice, and have become as graceful as the autumnal sky with the lustre of the full moon (of your intellect) shining over it.

11. Your mind has got its self possession, and does not lower itself to meaner things; it has become as perfect as those, that are accomplished in their devotion (namely in the observance of yoga and its austerities), so that you would not deign to stoop to earth from that higher sphere.

12. This is the region of the pure and uniform intellect, having no bounds to it, nor are there the false landmarks of "I, and thou, this and that, mine and thine" and such like errors.

13. This Divine Intellect is attributed with the imaginary title of *Ātmā* (—atmos or self) for general use; or else there is no occasion of the distinction of names and forms, with that being who is quite distinct from all.

14. As the sea is a vast body of water, with its waves of the same

element, and no way different from it; so is all this plenum composed of the pure soul, and this earth and water are no other than itself.

15. As you see nothing in the ocean, except the vast body of water; so you find nothing in the sphere of the universe, except the one universal soul.

16. Say O ye intelligent man, what is it to which you apply the terms yourself, itself and the like; what is it that you call yourself and to belong to you, and what is that other which is not yourself, nor belongs to you.

17. There being no duality beside the only soul, there can be no material body at all; nor is there any relation between this and that, than there is between the light of the sun and the gloom of night.

18. Supposing the existence of a duality, yet I will tell you, O Rāma, that the existence of material bodies, bears no relation with the spiritual soul.

19. As light and shade and darkness and sunshine, bear no relation to one another; so the embodied soul has no connection with the body (in which it is thought to reside).

20. As the two contraries—cold and hot can never combine together, so the body and soul can never join with one another.

21. As the two opposites can have no relation between them, so is it with the body and soul, the one being dull matter, and the other an intelligent principle.

22. The dictum of the connection of the body with the pure intellect of the soul, is as improbable as the subsistence of a sea in a conflagration (*i.e.*, the impossibility of the meeting of water and wild fire).

23. The sight of truth, removes every false appearance; as the knowledge of light in the sandy desert, displaces the mirage of the ocean in the sun-beams.

24. The intellectual soul is immortal and undecaying, and perfectly pure

and shining by itself; while the body is perishable and impure, and cannot therefore be related with the spirit.

25. The body is moved by the vital breath, and is fattened by solid aliments; and cannot therefore be related with the self-moving soul, which is without its increase or decrease.

26. The duality of the body (or matter) being acknowledged, does not prove its relation with the soul; and the dualism of material bodies being disproved, the theory of its relativity, falls at once to the ground.

27. Knowing thus the essence of the soul, you must rely on its subjective in-being within yourself; and then you will be free both from your bondage and liberation, in all places and at all times.

28. Believe all nature to be quiet and full of its quiescent soul; and let this be your firm belief, in whatever you see within and without yourself.

29. The thoughts that I am happy or miserable, or wise or ignorant, proceed from our false (or comparative view of things); and you will always remain miserable, as long as you continue to believe in the substantiality of outward things.

30. As there lies the wide difference, between a rock and a heap of hay; and between a silk-pod and a stone; the same applies in the comparison of the pure soul and the gross body.

31. As light and darkness bear no relation nor comparison between themselves, such is the case also, O Rāma! between the body and soul, which are quite different from one another.

32. As we never hear of the union of cold and hot even in story, nor of the junction of light and darkness in any place; such is the want of union between the soul and body, which are never joined together.

33. All bodies are moved by the air, and the human body moves to and fro by its breath; it is sonant by means of its breath, and the machinery of its wind pipes.



34. The human body utters its articulate sounds, combined with the letters of the alphabet; and by means of its internal breathings. Its mechanism is the same as that of sounding bambu pipe.

35. So it is the internal air, which moves the pupils and the eyelids; it is the same air that gives motion to the limbs of the body; but it is the intellect which moves the soul, and gives movement to its consciousness.

36. The soul is present in all places, whether in heaven above or in the worlds beneath; and its image is seen in the mind as its mirror.

37. You will have some notion of the soul in your mind by thinking that it flies like a bird from the cage of its body, and wanders about at random, being led by its desires and fancies.

38. As the knowledge of the flower, is accompanied with that of its odour; so the knowledge of the soul is inseparable from that of the mind (which is as it were, the odour of the soul).

39. As the all pervading sky, is partly seen in a mirror; so the omnipresent soul, is partially seen in the mirror of the mind.

40. As water seeks the lowest level for its reservoir; so it is the mind, which the soul makes the receptacle of its knowledge (*i.e.* the soul receives and deposits all its knowledge from and in the mind).

41. The knowledge of the reality or unreality of the world, which is reflected upon the internal organ of the mind; is all the working of the conscious soul, as light is the production of solar rays.

42. This internal organ (of the mind), is regarded as the actual cause of all (under the title of Hiranyagarbha); while the soul which is the prime cause of causes, is regarded as no cause at all, owing to its transcendent nature (and this is called the supreme Brahma; or the soul, that remains intact from all causality).

43. Men of great minds, have given the appellation of fallacy, misjudgement and ignorance to this internal or causal mind; which is the source of the creation of worlds. (But all of these, are mere fabrications of the imaginative mind).

44. It is error and want of full investigation; that make us mistake the mind for a distinct entity; it is the seed of all our ignorance, which casts us in darkness from the sunlight of reason.

45. It is by means of the true knowledge of the soul, Rāma! that the mind becomes a nihility, as the darkness becomes a zero before the light of the lamp.

46. It is ignorance (of true knowledge), that mistakes the mind for the cause of creation, and recognizes it under its various denominations; such as of jīva (zeus) or the living soul, the internal organ, the mind, the thinking principle and the thought (as they are stated in the Utpatti prakarana of this work).

47. Rāma said:—Tell me sir, why are so many different appellations, heaped upon the only one thing of the mind, and deliver me from the confusion, which is caused by them in my mind.

48. Vasishtha answered:—All these are but the various modes of the single substance of the soul, whose intellect displays these modalities; as the same substance of water, displays itself into the variety of its waves.

49. The soul is a fluctuating principle, which inheres in all its modifications; as the fluidity of water, is inherent in the undulatory waves of the sea.

50. The supreme soul is sometimes without its vibration, and remains stationary in all immovable things; as the water which presents its fluidity in the loose billows, shows also its inelasticity in the liquids which are at rest (as in water pots and bottles).

51. Hence the stones and other immovable substances, remain at rest with their inherent spirit; but men and all animated nature, are as the foaming froths of the distilled liquor of the universal soul.

52. The almighty power resides in all bodies, with the inertia of his spirit; which is known as the insensibility, dullness or ignorance of inert bodies.

53. The infinite soul being involved in that ignorance, takes the name of the living or animal soul; which is confined as an elephant, in the prison house of the delusion of this world.

54. It is called *jīva* or living from its animation, and also as the *ego* from its egoism; it is termed the understanding from its power of discernment, and as the mind from its will or volition.

55. It is called dull nature from its natural dullness, and also as body from its being embodied with many elementary principles; it is inert in its natural state, and sensible also from the essence of the soul imbrued in it.

56. The spiritual substance which lies between the inert and active principles, is called the mind; and it passes under various designations, according to its different faculties and functions.

57. This is the quiddity of the animating soul *jīva*, as given in the Brihadāranyaka and other upanishads; and there are many other definitions of it to be found, in the other works of Vedanta.

58. But the unvedantic paralogists, have invented many other words over and above these, to designate the animal soul; and have thereby misled the ignorant to false beliefs, tending to their bewilderment only.

59. Know thus, O long armed Rāma! this animating soul to be the cause of creation, and not the dull and dumb body, which has not the power of moving itself, without being moved by some spiritual force.

60. It happens many times, that the destruction (or ablation) of either the container or contained, causes the annihilation of both; so it is the case with the receptacle of the body and its content the soul, that the removal of the one leads to the dissolution of both. (But this means their decomposition and not their destruction, as neither of these is destroyed at once).

61. The moisture of a leaf when dried, is neither wasted nor lost in air; but subducted from it to reside in the rays of the all sucking sun.

62. So the body being wasted, there is no waste of the embodied soul; which is borne to live in banishment from its former abode, and reside

in the region of empty air or in the reservoir of the universal spirit.

63. He who falls into the error of thinking himself as lost at the loss of his body, is like a baby, which is snatched away by a fairy from the breast of its mother.

64. He who is thought to have his utter extinction, is said to rise again (by the resurrection of his soul); it is the abeyance of the mind which is called utter extinction and liberation of the soul.

65. A person being dead, is said to be lost—*nashta*; but this is entirely false and untrue; as one who being long absent from his country returns to it again; so the dead man revisits the earth, in his repeated transmigrations.

66. Here men are borne away like straws and sticks by the current of death, to the vast ocean of eternity; and having disappeared as fruits from their nature, soil and season, appear in others and in other scenes.

67. Living beings bounden to their desires, are led from one body to another in endless succession; as monkeys quit the decayed trees of the forest, in search of others elsewhere.

68. They leave them again when they are worn out, and repair to others at distant times and climes.

69. Living beings are hourly seen to be moving about, and led away by their insatiate desires from place to place; as restless infants are rocked and carried by their cunning nurses.

70. Bound by the rope of desire, to the decayed trees of their infirm bodies, men are seen to drag their lives of labour, in search of their livings in this valley of misery.

71. Men though grown old and decrepit and loaded with misery, and though they are shattered in their bodies at the last stage of their life; are still dragged about by the inborn desires of their hearts, to be cast into hell pits (both while alive and after their death).

72. Vālmīki said:—As the sage had said thus far, the sun sank down and

bade the day to observe its evening rites. The assembly broke with mutual salutations, and all of them proceeded to their evening ablutions, until they met again after dispersion of the gloom of night, by the rising rays of the orient sun.

## CHAPTER LXXII.—*A Lecture on the Nature of Liberation.*

Argument. The subjection of the material body to sorrow and misery.

Vasishtha continued:—You are not born with the birth of your body, nor are you dead with its death. You are the immaculate spirit in your soul, and your body is nobody to you.

2. The analogy of the plum on a plate, and of vacuum in the pot, which is adduced to prove the loss of the one upon loss of the other, is a false paralogy; since neither the plum nor the vacuum is lost, by the breaking of the plate or pot. (So the soul is not lost at the dissolution of its containing body).

3. Whoever having a body, thinks that he will perish with his perishable frame, and is sorry for it; is verily blinded in his mind, and is to be pitied for his mental blindness. (So said the Grecian philosopher, "it is no wonder that the mortal should die, and the fragile would be broken").

4. As there is no sympathy between the reins of a horse, and the riding chariot; so there is no relation between the organs of the body and the intellect. (This is in refutation of the argument, that the motion of a part affects the whole, as the shaking of the leaves and branches of a tree shaketh the trunk also; whereas the motion of body, makes no effect on the intellect).

5. As there is no mutual relationship, between the mud and clear water of a tank; so O Rāghava! there is no correlation between the members of the body and the soul.

6. As the traveller retains no love nor sorrow for the path he has passed over, and the journey he has made already; so the soul bears no affection nor disaffection, towards the body with which it sojourned and which it has left behind. (Though some departed ghosts, are said to hover over their dead bodies).

7. As the imaginary ghost and fairy, strike fear and love in some persons; so the ideal world inspires pleasure and pain, in the mind of the idealist.

8. It is the assemblage of the five elementary bodies, that has framed all these different forms of beings in the world; as it is the same wood, whereof various images are carved and made.

9. As you see nothing but the woody substance in all timbers, so you find nothing except the assemblage of the five elements in all tangible bodies (all of which are subject to change and dissolution.)

10. Why therefore, O Rāma! should you rejoice or regret at anything, seeing that the quintuple elements are wont to have their own course, in joining and disjoining themselves, in the formation and dissolution of bodies?

11. Why should one be so fond of female forms, and the forms of all other beautiful things on earth? seeing that men run after them like flies, and then falling in fire only to consume themselves (*i.e.* all goodly forms in the world, being for the delusion of men, we should avoid to look upon them).

12. Good features and goodly shapes and figures, are delightful to the ignorant; but to the wise they present their real figures of the combination of the five elements and no more.

13. Two statues hewn from the same stone, and two figures carved of the selfsame wood, bear no affection to one another, however they may be placed near to each other; so it is the case with the body and mind. (This sloka is also applied to the want of fraternal affection, between brothers born of the same parents).

14. As dolls made of clay and placed together in a basket, form no

friendship by their long association with one another; so the understanding, the organs of sense, the soul and mind, though so closely united in the same body, bear no relation with one another.

15. The marble statues though so fair and closely kept in a maison house, contract no acquaintance nor friendship with one another; so the organs of sense, the life, the soul and mind, though they are so sensible ones, and reside in the same body, have yet no alliance with one another.

16. As things growing apart from one another, come to be joined together for an instant by some accident, like the reeds and rushes borne by the waves of the sea; so are all beings, as men and their bodily senses and mind and the soul, brought to meet together for a time only, in order to be separated for ever.

17. As reeds and rushes are joined in heaps, and again separated from one another by the current of the river; so the course of time joins the elements, the mind and soul in gross bodies, for their separation only.

18. The soul in the form of the mind, unites the component parts of the body together; as the sea in the form of its eddies, rolls the reeds and rushes with its whirling waters up and down.

19. The soul being awakened to its knowledge of itself, relinquishes its knowledge of objects, and becomes purely subjective in itself; as the water by its own motion, throws away its dirt and becomes as pure as crystal.

20. The soul being released of its objective knowledge of the world, looks upon its own body, as celestial deities look upon this speck of earth below the region of air (*i.e.* without concern).

21. Seeing the elemental particles quite unconnected with the soul, it becomes disembodied as a pure spirit, and then shines forth in full brightness, like the blazing sun at mid-day.

22. It then comes to itself by itself, as it were without any check or bounds set to it; and being then set free from the giddiness of the objective, it sees itself subjectively in its own consciousness (as an immeasurable and boundless space).

23. It is the soul which agitates the world, rising of its own essence; as the agitation of the particles of water, raises the waves raging all over the wide extent of the sea. (The soul is the source and spring of the motion of all bodies).

24. Thus the dispassionate and sinless men of great understanding, who have obtained their self-liberation in this life, move about as freely, as the waves in the great ocean of the all-comprehending soul.

25. As the waves move freely in the sea, and pour the gems and pearls which they bear over distant shores; so the best of men rove everywhere free of all desire, but enriching mankind with the treasure of their knowledge.

26. As the sea is not soiled by the floating woods it carries from the shore, nor the face of the sky by the flying dust of the earth; so men of great minds and souls, are not perverted by their conduct with the world. (Or, worldly conduct).

27. Those that are masters of themselves, are not moved to love or hatred, in their behaviour with their comers or goers; or with those that are steady or fickle in their friendship, and with such as are vicious and ignorant.

28. Because they know, that whatever passes in the mind relating to worldly matters; are all its vagaries and reveries of thought, which are but airy nothing.

29. The knowledge of one's self and of other things, belonging to the past, present and future times; and the relation of the visibles with the sense of vision, are all the workings of the mind.

30. The visibles depending upon sight only, may be false from the fallacy or deception of our vision; and our vision of them likening an apparition in darkness, it is in vain that we are glad or sorry at their sight or disappearance.

31. What is unreal is always unreal (and can never be a reality); and what is real is ever the same (and can never be an unreality); but that which is real and unreal at the same or different times, must be a false



appearance, and not deserving our rejoicing or sorrowing at their presence or absence.

32. Refrain from a partial (*i.e.* superficial or onesided) view of things, and employ yourself to the full (or comprehensive) knowledge of objects; and know that the learned man of vast knowledge, never falls into the erroneous conceptions of things.

33. I have fully expounded the relation of the visibles and their vision, and shown the spiritual pleasure which is derivable from the contemplation, of the abstract relation subsisting between them.

34. The abstract meditation of things is said to be a divine attribute (or Platonism of the mind); and our consciousness of the relations of vision and visibles, afford the highest delight to the soul.

35. The consideration of the relation of the visibles and vision, affords the physical delight of knowing the material world to the ignorant; and it gives also the spiritual joy of liberation to the wise (by their contemplation of the vanity of all worldly things).

36. Hence the attachment of our mind to the visibles, is called its bondage; and its detachment from them, is said to be its freedom; the former is pleasant to the sensuous body, and the latter is delightful to the conscious soul.

37. The mind having the notions of the relations of things before it, and freed from the thoughts of its loss and gain in this world, is said to enjoy its freedom.

38. Abstaining from the sight of the visibles, constitutes the hypnotic vision of the soul, which is enlarged and illumined by its inward vision within itself.

39. Release from the bondage of the visibles, and restraining the mind to its inward workings, constitute its *turīya* or fourth stage of perfection, which is also termed its liberation.

40. The knowledge of the relations of the visibles in the conscious soul, neither makes it stout or lean, nor more manifest nor obscure in its nature.

41. It is neither intelligent nor inert, nor a being nor not being; it is neither the ego nor nonego, nor an unit nor many in one.

42. It is not near nor even far from us, nor is it an entity nor non-entity either; it is neither within nor without our reach; it is in all yet not the all and nothing at all. [Sanskrit: na tahu re na tadantike]

43. It is none of the categories nor no category, nor is it the quintuple elements nor composed of any one of them; it is not the well known mind, which is reckoned as the sixth organ of sense.

44. That which is beyond all things, is nothing at all of this world; but it is something as it is known and seen in the hearts of the wise.

45. All the world is full of the soul, and there is nothing which is without and beyond it. It is in all that is solid or soft or liquid, and in all motions which proceed from it.

46. The soul is all in all things, which are composed of the five elements of earth, water, air, fire and vacuum; and there is nothing, O Rāma! that has its existence without the essence of the soul.

47. This single soul is diffused in all the worlds and throughout all the parts of space and time, there is no fragment of anything without the soul; therefore keep thy mind fixed in the universal soul, if thou wilt have a great soul in thee.

#### CHAPTER LXXIII.—*Inquiry into the Nature of the Soul.*

Argument. Two kinds of Ego, the one commendable and another Reprehensible Egoism; the abandonment of which is tantamount to Liberation.

Vasishtha continued:—It is by reasoning in this manner, and renouncing

the knowledge of duality, that the gnostic comes to know the nature of his soul; as the gods know the Divine nature which is the gem of their meditation—*Chintamani*.

2. Now hear about this surpassing sight, which is the soul or in-being of all visible beings; and by sight of which you will have the keen sightedness of the gods, to get into the sight of the Divinity.

3. Think yourself as the light of sun, and vacuum with all its ten sides and the upper and lower regions of space; and that your soul is the soul of gods and demigods, and the light of all luminous bodies.

4. Know yourself as darkness and the clouds, the earth and seas; and the air and fire and dust of the earth, and as the whole world, to be combined in thee.

5. That you are everywhere in all the three worlds together with the soul abiding in them; and that you are no other than the unity itself; nor is there any duality of any body, apart from the unity which pervades the whole.

6. Being certain of this truth, you will see the innumerable worlds situated in thy internal soul; and by this means you will escape from being subjected to, or overcome by the joys and sorrows of life.

7. Say, O lotus-eyed Rāma! how can you call one as connected with or separate from you, when you know the whole world together with yourself, to be contained in the all-containing universal soul.

8. Say, do the wise live beside that being, that they should give way to joy or grief, which are the two phases of the universal soul? (The unwise who think themselves other than the one, may be affected by such changes).

9. There are two kinds of egoisms growing out of the knowledge of truth, and both of these are good and pure in their natures, and productive of spirituality and liberation of men.

10. The one is the *ego* of the form of a minute particle, transcending all things in its minuteness; and the other is the *ego* of one's self. The first is that the one *ego* is all, and the second is the knowledge,

that my or thy *ego* is the same one.

11. There is a third sort of egoism amounting to the *non-ego*, which takes the body for the ego, and thus becomes subject to misery, and finds no rest in this life nor in the next.

12. Now leaving all these three kinds of subjective, objective and non egoisms; he who holds fast the fourth sort—*non-ego*, sees the sole intellect beyond these three.

13. This essence being above all and beyond the reach of all existence, is still the manifesting soul of the unreal world.

14. Look into it in thy notion of it, and thou shall find thyself assimilated to it; and then get rid of all thy desires and ties of thy heart herein, and become full of divine knowledge.

15. The soul is neither known by any logical inference, nor from the light the revelations of the vedas; it is always best and most fully known to be present with us by our notion of it.

16. All the sensations and vibrations that we have in our bodies, and all the thoughts we are conscious of in our minds, are all affections of the sovereign soul, which is beyond our vision and the visibles. (Invisible yet best seen in all its works and workings in us).

17. This Lord is no real substance, nor an unreal non-entity; He is not a minutiae nor a vast massiveness neither; He is not in the midst of these dimensions, nor is he this or that, but is always as he is. (I am that I am; says the Revelation).

18. It is improper to tell him such and such, or that he is otherwise than this or that; know him therefore as the inexpressible and undefinable one.

19. To say this is the soul and not the soul, is only a verbal difference of what no words can express or differentiate; it is the omnipresent power to which the soul is attributed.

20. It is present in all places, and comprehends the three times of the past, present and future in itself; and is yet invisible and

incomprehensible to us, owing to its extreme rarity and immensity.

21. The soul residing in the infinity of substances, reflects itself as the living soul in animated bodies, as the sun-light reflects its rays in a prismatic glass.

22. It is owing to the animating power of the soul, that we have some notion of the soul (which no inanimate being can ever have). The soul though pervading all things, is most manifest in living bodies, as the air which surrounds all bodies everywhere, circulates only in the open etherial space.

23. The intellectual soul is all pervading and ubiquitous, and never stationary in any place (as in the ideal heaven or empyrian of some sects); the spirit of the Lord is co-extensive with the vast range of his creation.

24. But the animating soul of living beings does not breathe in minerals but in animals only; as the light enlightens the eye only, and the dust flies with the winds.

25. When the animating principle resides in the soul, it bursts forth with all its desires; as people pursue their callings when the sun has risen above the horizon (*i.e.* all desires are concomitant with the living soul and not with lifeless beings, as all actions are attendant upon the waking world, and not upon the sleeping).

26. But as it is nothing to the sun, if people should cease from their activities, when he is shining above their heads; so it is nothing to the intellect, whether men be without their desires and actions, while it resides in the soul.

27. If the soul is existent by the inherence of the Lord (Intellect) in it, it suffers no loss by the absence of the frail body from it. (There is a Divinity that acts within us, and is deathless at the death of the body).

28. The soul is not born nor does it die, it neither receiveth nor desireth anything; it is not restrained nor liberated; but it is the soul of all at all times.

29. The soul is awakened by its enlightenment, or else the soul is supposed in what is no soul for our misery only; as the supposition of a snake in a rope, leads to our error and fear.

30. Being without its beginning, it is never born, and being unborn it is never destroyed; it seeks nothing save itself for lack of anything besides.

31. The soul being unbounded by time and space, is never confined in any place; and being always unconfined, it requires no liberation.

32. Such, O Rāma! are the qualities of the souls of all persons; and yet the ignorant deplore for its loss from their want of reason.

33. Look thoroughly, O Rāma! into the course of all things in the world; and do not lament for anything like senseless men.

34. Abandon the thoughts of both your imaginary confinement and liberation; and behave yourself as wise men like a dumb selfmoving machine.

35. Liberation is a thing neither confined in this earth or in heaven above or *pātāla* below; but resides in the hearts of the wise, in their pure souls and enlightened understandings.

36. The tenuity of the mind, by its expurgation from gross desires, is said to be its liberation by them that know the truth, and look into the workings of their souls.

37. As long as the pure light of the intellect, does not shines forth in the sphere of the mind, so long does it long for liberation as it's chief good. Liberation or freedom from all feelings, is less meritorious than the knowledge of all things. Here the sage gives preference to knowledge (*guāna*) above liberation (*moksha*).

38. After the mind has got the fulness of its intellectual powers, and the intellect has been fully enlightened; it would not care for all the tenfold blessings of liberation, and far less desire its salvation also.

39. Cease O Rāma, to think about the distinctions of the bondage and liberation of the soul; and believe its essence to be exempted from

both.

40. So be freed from your thoughts of the duality (of worldly bondage and liberty), and remain steadfast to your duty of ruling the earth to its utmost limit of the sea, dug by the sons of Sagara (now called Sagara or the Bay of Bengal).

#### CHAPTER LXXIV.—*Lecture on Apathy or Stoicism.*

Argument. Error is the cause of the misconception of the World, and Right Reason is the means of deliverance from it.

Vasishtha Continued:—It is a pleasure to look at the outer world, and painful to turn the sight to the inner soul; as it is pleasant to see the delightful prospects abroad, and bitterness of the heart to be without them. (All men court pleasure, but fly from pain).

2. It is by the fascination of these delightful objects, that we are subjected to all our errors and blunders; as the taste of spirituous liquors, fills the brain with giddiness.

3. It is this intoxication, that drives the knowledge of sober truth from our minds, and introduces the delirium of the phenomenal world in its stead; as the heat of the sun (like the heat of the brain), produces the false mirage in the desert.

4. It is then that the deep ocean of the soul boils in its various aspects of the mind, understanding, egoism, sensation and volition; as the sea when moved by the hot winds, bursts in the forms of foaming froths, waves and surges.

5. The duality of the mind and its egoism, is only a verbal distinction and not distinct in reality; for egoism is but a thought *chitta*, and the thought is no other than the mind or *manas*.

6. As it is in vain to conceive the snow apart from its whiteness, so it

is false to suppose the mind as distinct from egoism (because the ego is a conception of the mind only).

7. There is no difference of the ego from the mind, as the destruction of the one is attended with the loss of the other also; just as the removal of the cloth, is accompanied with the absence of its colour also. (Egoism is said to be the son of the mind, and the one dies without the other).

8. Avoid both your desire of liberation, as also your eagerness for worldly bondage; but strive to enfeeble your mind by lessening its egoism, by the two means of your indifference to and discrimination of worldly objects (*i.e.* neither seek the world nor hate it, but remain as an indifferent spectator of everything).

9. The thought of getting liberation, growing big in the mind, disturbs its peace and rest, and injures the body also (by a rigid observance of the austerities necessary for liberation).

10. The soul being either apart from all things, or intimately connected with all, can neither have its liberation nor bondage also (when it is already so separate from, as well as united with everything in the world).

11. When the air circulates in the body, by its natural property of motion, it gives movement to the members of the body, and moves the voluble tongue, like the flitting leaf of a tree.

12. As the restless wind, gives motion to the leaves and twigs of trees; so the vital airs add their force to the movement of the members of the body.

13. But the soul which pervades the whole, never moveth like the wind, nor is it moved as any part of the body; it does not move of itself, but remains unshaken as a rock at the motion of the winds, and like the Lord of all, it is unmoved by the breeze.

14. The soul shows by its reflexion, all things that are hid in it; as the lamp discovers by its light, whatever lay concealed in the darkness of the room.



15. It being so (but a counterfeit copy), why should you fall into the painful error, of conceiving like the ignorant and senseless men, that these members of your body and these things belong to you?

16. Thus infatuated by ignorance, men think the frail body as lasting, and attribute knowledge and agency of action to it (which in reality belong to the soul).

17. It is gross error only, that makes us believe the body as an *automaton*, or self-acting machine of its motions, actions and passions; and it is our sanguine wishes only, that present so many false views before us, as the solar heat, raises the mirage of water in the sandy desert.

18. It is this ignorance of truth, which makes the mind to pant after the pleasures of sense; and drags it along like a thirsty doe, to perish in the aqueous mirage of the parching shore.

19. But untruth being detected from truth, it flies from the mind, as a chandāla woman when once known she comes to be as such, flies afar from the society of Brahmans.

20. So when error comes to be found out, it can no more beguile the mind than the mirage when it is discovered as such fails to attract the thirsty to it.

21. Rāma! as truth is known and rooted in the mind, the seeds of earthly desires are uprooted from it, as thick darkness is dispelled by the light of a lamp.

22. As the mind arrives to certain truths, by the light of the sastras and reason; so its errors fastly fade away like icicles, melting under the heat of the solar rays.

23. The certainty of the moral truth, that 'it is useless to foster and fatten this frail frame of the body,' is as powerful to break down the trammels of worldly desires, as the robust lion is capable to break down the iron grate of his prison.

24. The mind of man being freed from the bonds of its desires, becomes as brilliant as the moonlight night, with the pure beams of

disinterested delight.

25. The contented mind gets a coolness like that of a heated rock, after it is washed by a shower of rain; and it finds a satisfaction equal to that of a pauper, by his getting the riches of a king and his whole kingdom.

26. The countenance of the contented man, shines as clear as the face of the autumnal sky; and his soul overflows with delight, like the deluvial waters of the deep.

27. The contented man is as silent, as the mute cloud after the rain; and his soul remains as composed with its consciousness, as the profound sea is tranquil with its fulness.

28. He has his patience and steadiness like those of a rock, and he glistens as quietly in himself, as the glowing fire glitters after its fuel is burnt out.

29. He is extinct in himself as the extinguished lamp; and has his inward satisfaction as one who has feasted on ambrosia.

30. He shines with his inward light like a lantern with its lighted lamp; and as fire with its internal lustre, which can never be put out.

31. He sees his soul, as identic with the universal and all pervading soul; which is the lord and master of all, and which abides in all forms in its formless state.

32. He smiles at every thing, by his setting himself above and beyond all mortal and frail things; his days glide away sweetly and softly with him; and he laughs at those men, whose fickle minds are made the marks of cupid's arrows.

33. His holy mind is isolated from the society of men, and from all their amusements; and rests secluded from all company and concern, with the fulness of its spiritual bliss within itself.

34. It gets clear of the turbid and turbulent ocean of this world, and is quite cleared of the dirt of worldly desires; it is loosened from the fetters of its error, and set free from the fear of dualism.

35. The man being thus released, attains the highest state of humanity, and rests in that supreme felicity, which is desired by all and found by few, and from which nobody returns to revisit the earth.

36. This height of human ambition being arrived at, there is nothing else to wish for; and this great gratification being once gained, there is no other joy which can delight us more.

37. The self contented man, neither gives to nor receives anything from anybody; he neither praises nor dispraises any one, nor does he rejoice or grieve at anything, nor is he ever elated nor depressed at any occurrence.

38. He is said to be liberated in his life time, for his taking no title on himself, and withholding from all business; as also for his being free from desires (which bind a man fast to this earth).

39. Abstain from wishing any thing in your heart, and hold your tongue in tacit silence; and remain as dumb as a cloud after it has poured down all its waters.

40. Even the embrace of a fairy fails to afford such delight to the body, as the cooling beams of contentment gladdens the mind.

41. Though decked with the disk of the moon, dangling as a breast plate from the neck, one does not derive such coolness, as he feels in himself from the frigidity of contentment-*sang froid*.

42. The florid arboret decorated with the blooming florets of the vernal season, is not so refreshing to sight; as the smiling countenance of one, fraught with the magnanimity of his soul, and want of cupidity in his mind.

43. Neither the frost of the snowy mountain, nor the coldness of a string of pearls; not even the gelidness of the plantain or sandal paste, or the refreshing beams of the lightsome moon, can afford that internal coolness, as the want of appetency produces in the mind.

44. Contentedness or inappetency of everything, is more charming than the pleasurableness of royal dignity and heavenly felicity, and the

pleasantness of moonlight and vernal delights. It is more charming than the enchanting graces of a beauty, (which ravish the senses and not the soul).

45. Inappetence is the source of that complete self-sufficiency, to which the riches of the three worlds can make no addition. (Lit. It cares not a straw (or a fig) for all the prosperity of the world).

46. Self-complacency strikes the axe at the root of the thorny difficulties of the world; and decorates its possessor with blessings like the blossoms of a flowery tree.

47. The man decorated with inappetency (or self sufficiency), has all in himself though possest of nothing. He spurns the deep earth as a cave, and the big mountain as the trifling trunk of a tree. He looks on all the sides of air as mere caskets, and regards the worlds as straws.

48. The best of men that are devoid of desire, laughs to scorn at the busy affairs of the world, and at men taking from one and giving to another, or storing or squandering their riches.

49. That man is beyond all comparison, who allows no desire to take root in his heart, and does not care a fig or a straw for the world.

50. Wherewith is that man to be compared, whose mind is never employed in the thoughts of craving something and avoiding another, and who is ever master of himself?

51. O ye wise and intelligent men! rely on the want of cravings of your heart, which is your greatest good fortune, by setting you to the bliss of safety and security, and beyond the reach of the dangers and difficulties of the world.

52. Rāma! you have nothing to desire in this world, nor are you led away by worldly desires, like one who is borne in a car, and thinks that his side-views are receding back from him.

53. O intelligent Rāma! why do you fall into the error of ignorant men, by taking this thing to be yours and that as another's by the delusion of your mind? (For all things are the Lord God's for ever more, and mortal men are but the poor pensioners of a day).

54. The whole world is the selfsame spirit, and all its variety is in perfect uniformity with the supreme soul; the learned know that the world is eternally the same and unvaried in itself, and do not grieve at the apparent changes of things and vicissitudes of times.

55. Seeing all things in their true light, to be a manifestation of the divine essence; all intelligent men place their dependance in Him (as the support and substance of all), and do not desire for any thing else.

56. Rely therefore on that invariable state of things, which is free from the conditions of existence and inexistence and of beginning and end (and this is the everlasting essence of God which fills the whole).

57. This illusive enchantment of the world flies afar before the indifference of strongminded men; as the timid fawn flies of or at the sight of the ferocious lion.

58. Men of subdued passions and sedate minds, regard the graces of fairy forms, to be no more than the loveliness of wild creepers, or the fading beauty of dilapidated statues of stone.

59. No pleasures gladden their hearts nor dangers depress their spirits; no outward good or bad can make any effect on their minds, which are as inflexible as the firm rocks against the violence of winds.

60. The mind of the magnanimous sage, is as impregnable as a rock, which baffles the blandishments of youthful damsels, and breaks the darts of love to pieces, and falling down as pulverised atoms of dust and ashes.

61. One knowing his self, is not carried away by his fondness or aversion of any person or thing; because the heart which has no vibration in it, is insensible of all feelings.

62. The dispassionate man who looks on all things with an equal eye, is as insensible as a stone of the charms of blooming maids; and is as averse to pernicious pleasures as a traveller is to the sandy desert.

63. All things necessary for life, are obtained with little labour of those, who are indifferently minded about their gain; and the wise get the free gifts of nature, with as much ease as the eye sight gets the

solar light. (Nature's-bounties of air and light and of water and vegetable food, which are essential to life, are denied to nobody).

64. The gifts of nature, which are allotted by fortune to the share of every one, are relished by the wise without their rejoicing or murmur.

65. Neither rejoicing nor bewilderment, can overtake the mind of the way-farer, who well knows his way (and is aware of the states of its stages); but he stands firm as the Mandāva mountain, amidst the turbulent waves of the sea.

66. He looks indifferently on the pains and pleasures of the world, with his usual patience, taciturnity and want of anxiety; and relies his trust in that spirit, which resides in the interior of every body.

67. Though beset by anxious cares, he remains without the anxiety of his mind; and stands steadfast with his confidence in the supreme soul, like Brahmā in his hurry of the creation of the world.

68. Though overtaken by the accidents of the times, places and circumstances of life, yet he is not overpowered by the influence of their pain or pleasure; but stands erect as the sturdy oak against the influence of the seasons.

69. The wise may fail in the action of their bodily organs, and falter in their speech also; but their strong and unconcerned minds never fail in their operations, nor despond under the pressure of outward circumstances.

70. The gold becomes impure by its inward alloy, and not by its outward soil; so a man becomes unholy by the impurity of heart and foulness of his mind, and not on account of the dust or dirt on his body.

71. The learned understand the wise man apart from his body; because the maimed body does not take away anything from the wisdom of a man.

72. The pure and luminous soul being once known, is never to be lost sight-of, as a friend being once known, is never thought to be a foe.

73. The fallacy of the snake in the rope, being once-removed, it is no

more looked upon as a snake; as the river receiving its torrents from the water-fall of a hill in the rainy season, retains no more its current after the rains have passed.

74. Gold though purified by fire, does not retain its purity for ever; for it becomes dirty by being thrown into the mud and mire.

75. After the heart string has been broken, it can never be joined any more; as the first that has fallen down from its stalk, can be stuck to it no more.

76. As no analysis can distinguish the gem from the ore, when they are both broken to pieces; so there is no reasoning to show the soul which is lost with body.

77. Who that knows what error is, will be so great a fool as to fall to it again? as none that has known a body of men to be the pariah chandalas, will ever like to mix in their company.

78. As the mistake of milk in water, passes away upon examination of the liquid; so the error of worldly desires, vanishes upon knowledge of their vanity.

79. Even learned Brahmans may fall into the error, of drinking some liquor for pure water; until they come to detect their mistake of the same. (So the wise are deluded to error, by their mistake of the same).

80. Those who are acquainted with truth, took upon fairy forms and features in no better light than as paintings and pictures with respect to their outward bodies.

81. The sable locks and crimson lips of the fairy, are portrayed as in black and red in a picture; so there is no difference of the figure in its living form or in painting.

82. The idea of sweetness which is accompanied with that of molasses, is not to be separated in the mind even by its separation from the body; in the same manner the idea of bliss is inseparably accompanied with that of the soul, which is indestructible by the destruction of the body.

83. Spiritual felicity may be enjoyed in this corporeal body, in the

same manner, as one enjoys the pleasure of imagination, while he is occupied with his bodily functions.

84. Thus a man who is steadfast in his spiritual meditation, and intent upon the supreme soul, is not to be turned away from it by the power of the gods, or by the jealousy of Indra (for the preservation of his dignity, from its being superceded by an austere devotee).

85. As there is no lover of a licentious woman, that can turn her heart from the dearest object of her love; so there is nothing in the world that can alienate the fickle mind, from its love of spiritual joy.

86. There is no such joy in the whole world, which is able to divert the mind of the magnanimous philosopher, from its reliance on the delight of intellectual light.

87. As a domiciled woman who is subject to all domestic toils and privations, and is constantly employed in her household drudgeries, and subjected to maltreatment under the subjection of her husband and father-in-law:—

88. Has still the comfort of thinking on her sweet heart, and dissipate her sorrows with the thought of her favourite lover; such is the mystic love of spiritualists (as that of Persean Mystic poets).

89. So the man who is bound to the cares of worldly affairs, has the consolation of his soul and spiritual bliss, by freeing his mind from ignorance, and conducting himself in the right way, by his comprehensive view of all things. (The worldly man may have the blessing of spiritualism).

90. He does not break under his bodily torture, nor does he wail with his bleeding heart and weeping eyes; he is not burnt by the flame of his martyrdom, nor does he die when perishing under the scourge of the stake and stock of persecution. (As the crucifixion of Mandavy did not alter the tenor of his mind. *Gloss.* Nor the unity of Mansur belief was changed by the cruciating pains of the cross. So says Hafiz. *Kashad maqshe Ana-al Haq bar Zamin Khun; cho Mansur ar Kuni bar daram imshab*).

91. The mind is free from the pain and pleasure which befall to the lot of humanity, and is unmoved amidst all the mishaps of fortune. The



devotee rejoices in the region of his spiritual bliss, whether he remains in his hermitage in the forest, or wanders about in deserts, or ranges wide over mountains.

## CHAPTER LXXV—*On Mancipation and Emancipation.*

Argument. Instances of the Enfranchisement of many great Exemplars in Active Life among gods and men.

Vasishtha continued:—See, Janaka the king employed in the government of his realm, and yet liberated in his lifetime from his bondage in the world; by means of his mental release from all its cares and anxieties.

2. Remember your grand sire Dilīpa, who though deeply engaged in his state affairs, had yet enjoyed his long and peaceful reign, owing to the dispassionateness of his disposition; (which is tantamount to self-liberation).

3. Think of Buddha who ruled over his people, freed from all his passions and affections; and bring to your mind, how Manu ruled over in peace, his realm and who was as an exemplar of liberation in his lifetime.

4. Remember how the monarch Māndhātā, had obtained the blessed state of his enfranchisement; though he was incessantly engaged in various warfares and state affairs.

5. Think of Bali, who while he was confined in the infernal region, conducted himself in his virtuous course, and became liberated in his lifetime, by his unbounded bounty and want of attachment to the world.

6. Namuchi the lord of Danavas, who carried continued wars and contentions against the gods; was notwithstanding cool and quiet in his mind (which bespoke his freedom from earthly broils and bondage).

7. Vritra the Asura who fell in his battle with the god Indra, was

however, of a great and calmly quiet mind, as long as he faught with him. (Vritra the Assyrian, called Vihithru in Zend, was killed by Indra the Aryan).

8. Prahlada the prince of the Daityas, dwelling in the demoniac world underneath the ground, dispensed his dispensations to them, with an unruffled and gladsome mind (and this want of perturbation, is tantamount to the deliverance of the mind, from the fetters of earthly broils).

9. Sambara the demon, who was a sorcerer in warfare, was as cool blooded as water in his heart; whereby he was delivered from the sorcery of the world, as a fleet deer flying from the dart. (Here is a play upon the word Sambara, which is repeated four times without their different meanings being given in the gloss).

10. The demon Kusala also, whose mind was not fettered to the world, waged an unprofitable war against Vishnu; from whom he obtained his spiritual knowledge, and his deliverance from this temporary scene.

11. Look at fire how free and uncompressed it is, while it answers for the mouth of gods, and serves to intromit for them the oblations that are offered to it, and perform the endless works of fusion for them. (The evanescent fire is said to be the mouth of the gods, because the primeval Aryans represented as gods, had long learnt to take boiled food cooked on fire, before the raw flesh eaters of the Turanian tribes. The *yajniya* oblations stand for all sorts of daily consecrated food of the *panchayajnas*. The endless works of fire allude to the vulcanian arts first, discovered by the Aryans).

12. See the gods drinking the juice of Soma plants, and presiding over the endless functions of the world; are ever as free as air (neither to be seen nor touched by anybody).

13. Jupiter the leader of the gods, and Moon the pursuer of his wife Rohini, have been continually performing their revolutions, without changing their places in heaven; and so the other planets also.

14. Sukra-(Venus) the learned preceptor of the Asura demons, shines in the same manner in the heavenly sphere, and runs in his unvaried course, of protecting the interests of the Asuras.

15. See also the winds to be flying freely at all times, and through all the worlds, with their charge of enlivening and giving motion to all bodies.

16. See Brahmā continuing in the same unchangeable state of his mind, and giving life and velocity to all beings, which have been thereby continually moving about in the world.

17. The lord Hari, though ever liberated from every bond, has been continually employed in his contests and combats with the Asuras as if in sport.

18. The three-eyed god Siva, though ever freed from all concerns, is joined in one body with his dearer half the beautiful Gaurī, in the manner of a lover enamoured of his beloved one.

19. The fair Hara thou ever free, is bound to the embrace of his fairy Gaurī, and was as a crescent of the fair moon, or as a lace of pure pearls about her neck.

20. The heroic Skanda who was of vast understanding, and like a sea of the gems of his learning, and perfectly free (as the sole lord of the world), made war with Taraka (Darius?) of his free will. (This passage plainly shows them to be Alexander and Darius of history).

21. Mark how Bhṛīgi the attendant of Siva, was absorbed in his meditation, and thinking himself to be freed from the burden of his body, made a free offering of his blood and flesh to his goddess Gaurī.

22. The sage Nārada, who was of a liberated nature from his very birth, and resigned the world and all its concerns altogether, was still engaged in many affairs with his cool understanding.

23. The honourable Viśvāmitra who is now present here, is liberated in his life time, and yet he does not slight to preside at sacrifices, solemnized according to the ritual of the sacred veda.

24. The infernal snake bears the earth on its head, and the sun makes the day by turns; the god of death is ever employed in his act of destruction, and still they are all free agents of their acts.

25. There are many others among the Yakkas, Suras and Asuras of the world, who are all liberated in their life time, and still employed in their respective employments.

26. What numbers of them are employed in worldly affairs, and how many more are engaged in different courses of life; and still they are cold blooded and cool headed within themselves, and as still and quiet as cold stones without.

27. Some attaining the acme of their understanding, have retired to solitude, to pass their lives in abstract meditation; and among these are the venerable Bhrigu and Bharadvāja, Sukra and Viswāmitra (who were not less serviceable to mankind by many of their acts and works).

28. Many among mankind were rulers of their realms, and held the exalted canopy and chowry and other ensigns of royalty on their heads, and were not less distinguished for the piety and spirituality at the same time. Among these, the conduct of the royal personages Janaka, Saryali and Māndhatrī, stand preeminent above the rest.

29. Some among the living-liberated, are situated in the planetary spheres, and are thence adored by their devotees for their blessings on the world. Of these Jupiter and Venus, the Sun and Moon, are the deities of gods, demons and human kind.

30. Some among the deities, are seated in their heavenly vehicles, and continually ministering to the wants of all created beings, as the regents of fire, air, water and death and Tumbura and Nārada.

31. Some situated in the secluded regions of Pātāla, are equally distinguished both for their holiness and piety; such as Vali, Subotra, Andha, Prahlāda and others.

32. Among beasts of the field and fowls of the air, and inferior animals, you will find many intelligent beings, as the bird Garuda (Jove's eagle), and the monkey Hanumāna (the god Pan), Jambubāna &c; and among the demigods there are some that are sapient, and others as muddle headed as beasts.

33. Thus it is possible for the universal soul that resides everywhere,

and is at all times the same, to show itself in any form in any being according to its will (since it is all in all).

34. It is the multifarious law of His eternal decree, and the manifold display of His infinite power, that invests all things with multiform shapes and diverse capacities, as they appear to us.

35. This law of divine decree is the lord of all, and embodies in itself the creative, preservative and destructive powers under the titles of Brahmā, Vishnu and Siva. These names are indicative of the intelligent faculties of the universal soul.

36. It is not impossible for the supreme soul, to reside in all bodies in any manners it likes; it presides sometimes in the manner of the grains of pure gold, amidst worthless sands and dust; and at others as the mixture of some base metal in pure gold.

37. Seeing some good connected with or resulting from evil, our inclinations would lead us even to the evil (in expectation of reaping the good); were it not for fear of the sinfulness of the act and its consequent punishment, that we are deterred from doing it (*i.e.* human nature is addicted to vice, but fear of sin and its punishment, leads us to virtue. Had there been no such thing, we would all become vicious).

38. We see sometimes something substantial arising from the unsubstantial, as we arrive to the substantial good of divine presence, by means of the unsubstantial meditation of his negative attributes (that he is neither this nor that nor such and such (*neti-neti-iti sruti*)).

39. What never existed before, comes to existence at sometime or place unknown to us; as the horns of a hare which are never to be seen in nature, are shown to us in magic play, and by the black art of sorcery.

40. Those which are seen to exist firm and solid as adamant, become null and void and disperse in air; as the sun and moon, the earth and mountains, and the godlike people of the antedeluvian world.

41. Seeing these changes in the state of things, you must give up, O mighty armed Rāma! your joy and grief on any occasion, and preserve the equanimity of your mind at all times.

42. The unreal (material existence) seems as real, and the sober reality (of spiritual essence), appears as a non-entity in nature; resign therefore your reliance in this deceitful world, and preserve the equanimity of your mind under all circumstances.

43. It is true that you gain nothing by your resignation of the world; and it is equally true on the other hand, that you lose nothing by your getting rid of its unrealities by yourself.

44. But it is true, O Rāma! that you gain a certain good by your getting rid of this world; and it is your riddance from the manifold evils and mischances, which are unavoidable concomittants with this life.

45. Again you obtain the certain gain of your salvation, by your resignation of the world, which you can never earn by your attachment to it. Therefore strive for your liberation by purging your mind from its attachments to the world.

46. He who wishes for his prosperity, must take the pains to have an insight of his soul; because a single glimpse of the soul, is sure to cut off all the pains and pangs of the world from their root.

47. There are many dispassionate and disconnected men, even in the present age; who are liberated in their lifetime, like the sacrificial king Janaka and others.

48. So you too are liberated for life, for your having an unpassionate and unprejudiced mind, and may manage to conduct yourself with your tolerant spirit, like the patient earth, stone and moveless metals.

49. There are two kinds of liberation for living beings, viz.: one in their present life and body, and the other after separation of life from the body, both of which admit of some varieties as you will bear afterwards.

50. First of all the peace of mind, from its unconcernedness with everything is termed its liberation; and it is possible to be had by the sinless man either in this life or in the next.

51. Lessening of affections is fraught with the bliss of solity

(Kaivalya), and it is possible to become impassible both in the embodied as well as disembodied states of life.

52. He who lives in perfect apathy and without his affection for any body, is called the living liberated man; but the life which is bound by its affections is said to be in bondage, or else it is free as air.

53. It is possible to obtain liberation, by means of diligent inquiry and reasoning; or else it is as difficult to come to it, as it is hard for a lame man to leap over a hole, though as small as the footmark of a cow-*goshpada*.

54. For know, O Rāma of great soul, that the soul should not be cast into misery by your neglect of it, or by subjecting it through ignorance to its affection for others (*i.e.* be master of yourself and not bound to others).

55. He who relies on his patience, and employs his mind, and cogitates upon the supreme soul in his own soul, for the attainment of his consummation; finds the deep abyss of the world, as a small chink in his vast comprehension.

56. The high station to which Buddha had attained by his patience, and from which the Arhata prince fell to scepticism by his impatience; and that *summum bonum* which is reached at by great minds, is the fruit of the tree of diligent inquiry, which like the Kalpa arbor, yields all what is desired of it.

## CHAPTER LXXVI.—*The World Compared with the Ocean.*

Argument. The world likened to the ocean, and the women to its waves. The means of passing over it, and the delight when it is got over.

Vasishtha continued:—These worlds which have sprung from Brahmā the creator, are upheld by ignorance, and become extinct before right reason

(i.e. their materiality melts away before the light of true philosophy).

2. The worlds are vortices of water, and whirlpools in the ocean of Brahmā. They are as numerous as the particles of light, and as innumerable as the motes that fly in the sunbeams.

3. It is the imperfect knowledge of the world that is the cause of its existence (or makes it appear as an entity); but full knowledge of it makes it vanish into nothing. (These are the two opposite systems of materialism and immaterialism).

4. The world is a dreadful ocean unbounded and unfordable; and there is no means of getting over it, save by the raft of right investigation and diligent scrutiny.

5. This ocean is full with the water of ignorance, and its vast basin is filled with fatal whirlpools and overwhelming waves of discord and dangers.

6. Here goodness and good actions float on the surface, as its froth and foams; but they hide the deadly latent heat of hellfire underneath. Here roll the incessant billows of avarice, and there snores the huge whale, and the great leviathan of the mind.

7. It is the reservoir of the endless channels and rivulets of life, running as its streams and currents; and it is the depository of innumerable treasures of brilliant gems hidden under its depth. It is infested by the serpents of diseases, and the horrid sharks of the senses.

8. See Rāma, the playful women, resembling the tremulous billows of this ocean; and are able to attract and pierce the hearts of the wise, with the hooks and horns of their looks.

9. Their lips are as red as rubies, and their eyes are as black as blue lotuses; their teeth are as the unblown blossoms of fruits and flowers, and their sweet smiles are as the hoary froth of the sea.

10. The curled locks of their hairs are as the crisped creepers of blue lotuses, and their twisted eyebrows are as the slanting of little



billows; their backsides are as protruded islets, and their throats and necks are lined over like conchshells.

11. Their foreheads are as plates of gold, and their graces as the sharks of the sea; their loose glances are as the splashing waves, and their complexions are gold coloured like the sands on the sea shore.

12. Such is this ocean-like world, with its tremendous surges and rolling waves; and it is the part of manhood to buffet it over by manly exertions, in order to save one's self from sinking under them.

13. Fie for that man! who having good sense for his vessel, and reason for his helmsman, does not conduct himself across the wide expanse of this worldly ocean.

14. He is reckoned the most valiant man, who measures the immeasurable expanse of this ocean (by his knowledge of the Infinite soul, which comprehends the whole within itself).

15. Considering well about this world with the learned, and looking into all its hazards with the eye of the mind, he who relies his trust in the Lord, becomes blest forever.

16. You are truly blest, O Rāma! that are employed from your early youth to scrutinize about this world.

17. Men who consider the world, and take it in the same light of a dangerous ocean as you do, are not likely to be drowned in it, when they steer their bark in it after due consideration.

18. The enjoyments of the world are to be duly considered, ere one dares to come to the enjoyment of them; and like the ambrosia, before they feed on any other fare (like Garuda—the head of the fowls of the air).

19. He who considers beforehand the employment he should engage in, and the enjoyments he ought to share in this world, fares well in his present and future life; or else he falls to danger like the inconsiderate man.

20. The judicious and preadmonished man, prospers in his fame and fortune, and rises in his power and understanding in his life; as the

trees come to flower and fructify in spring.

21. Rāma! you will shine with the elegance of the bright and cooling moonbeams, and with the beauty of perpetual prosperity, if you will but begin your worldly career with full knowledge, of all that is to be known respecting the world before hand.

## CHAPTER LXXVII.—*On Living Liberation.*

Argument. On Liberation from Earthly Bondage, and Salvation of the Soul during one's Lifetime.

Rāma rejoined:—O sage! nobody is satiate with all thou sayest, but must learn more and more from you; therefore say in short the substance of the present subject, which is as grand as it is wondrous to hear.

2. Vasishtha replied:—I have already given you many interpretations of living liberation, and here are some more for your satisfaction and close attention.

3. With their visual organs they view this world, as a hazy maze in their state of sound sleep; and they consider it as an unreality in their spiritual light, when their minds are fixed in the Supreme soul only.

4. He who has got his disengagement, has his mind as still as in sleep; and he that sees the soul, is ravished with joy at the sight.

5. He takes nothing that is within his reach, nor retains what is within his grasp; but keeps his mind looking within himself as having everything there. (The liberated and self-contented man having nothing in his hand, has all in his inward soul).

6. He sees the bustle of the tumultuous with the eye of his mind, and smiles in himself at the hurry and flurry of the world (like the laughing philosopher of old).

7. He does not live in future expectation, nor does he rely in his present possession; he does not live on the pleasure of his past memory, but lives listless of all (in perfect *insouciance*).

8. Sleeping he is awake, in his vision of heavenly light, and waking he is plunged in the deep sleep of his mental reveries; he does all his works with his external body; but he does nothing with his inward mind (which is fixed in his God).

9. In his mind he has relinquished the thoughts of all things, and renounced his care also for anything; he does his outward actions, and remains as even as if he has done nothing. (The spiritualist is neither concerned with nor affected by his external acts).

10. He pursues the course of duties of his caste and family, as they have descended to him from the custom of his forefathers.

11. He does all that is required and expected of him with a willing mind, and without the error of believing himself as their actor. (He does them as a machine, and without the false persuasion of his agency of them).

12. He remains *insouciant*, of all that he does by rote and habit, and neither longs for, nor loathes nor rejoices nor grieves at anything.

13. He takes no notice of the amity or enmity of others to him, and is devoted to them that are devoted to him; but cunning with such as deal in craftiness with him.

14. He deals as a boy with boys, and as a veteran with old people; he is youthful in the society of young men, and is grave in the company of the aged and wise. He is not without sympathy with the woes of others (but rejoices at their happiness).

15. He opens his mouth in edifying speeches, and never betrays his penury in any way; he is always sedate in his mind, and ever of a cheerful complexion.

16. He is wise and deep, yet open and sweet (in his conversation; and is full with the fulness of his knowledge, as the full moon with all her

digits); he is ever free from pain and misery.

17. He is magnanimous in his disposition, and as sweet as a sea of delight; he is cool and cooling the pains of others, and as refreshing as the full moonbeams to mankind.

18. He has meritorious deeds for his object, nor is any action or worldly good of any purpose to him; neither does he gain anything by his abandonment of pleasures or riches or friends, nor by their disappearance from him.

19. Neither action nor inaction, nor labour nor ease; neither bondage or release, or heaven or hell, can add to or take away anything from his inner contentment.

20. He sees everything and everywhere in the same uniform light, nor is his mind afraid of bondage or eager for its release. (Such inflexible passivity was the highest virtue of the stoics).

21. He whose doubts are wholly removed by the light of his knowledge, has his mind towering upwards as the fearless phoenix of the sky.

22. He whose mind is freed from error, and is settled in its equanimity, doth neither rise nor fall like any heavenly body, but remains unaltered as the high heaven itself.

23. He does his outward actions, by the mere movement of the outer members of his body, and without the application of his mind to them; as a baby sleeping in a cradle, has the spontaneous play of his limbs, without any purpose of his mind. (This shows the possibility of bodily actions independently of the mind).

24. So the drunken and delirious man, doth many acts in his state of dementedness; and as he never does them with the application or attention of his mind, he retains no trace of them in his remembrance.

25. And as children lay hold of or reject everything, without knowing whether it is good or bad for them; so do men do their actions or refrain from them, without their deliberate choice or aversion of them. (This proves the causality of the mind).

26. So a man doing his duty by habit or compulsion, is not sensible of any pain or pleasure that he derives from it (because his mind was quite unconcerned with the act).

27. An act done by the outer body without its intention in the inner mind, is reckoned as no act of the actor, nor does it entail upon him its good or bad result. (An involuntary act is not taken into account).

28. He neither shrinks from misery, nor does he hail his good fortune; he is neither elated at his success, nor depressed by his failure.

29. He is not dismayed at seeing the sun growing cool, and the moon shining warmly over his head; he is not disconcerted by the flame of fire bending downwards, nor at the course of waters rising upwards. (He is not terrified by the prodigies of nature).

30. He is not affrighted nor astonished, at any wonderful occurrence in nature; because he knows all the phenomena of nature, to be the wondrous appearances of the omnipotent and all-intelligent soul.

31. He expresses no need nor want of his, nor is in need of other's favour or kindness; nor has he recourse to wiliness or cunning; he undertakes no shameful act as begging and the like, nor betrays his shamelessness by doing an unworthy action.

32. He is never mean-spirited nor haughty in his spirit, he is neither elated nor depressed in his mind, nor is he sad or sorry or joyous at anytime. (The word *dīnātmā* is used for the meek in spirit in Dr. Mill's version of the "Sermon on the mount").

33. No passions rise in his pure heart, which is as clear as the autumnal sky; and as the clear firmament which gives no growth to thorns or thistles.

34. Seeing the incessant births and deaths of living beings in the course of this world, who is it whom you may call to be ever happy or unhappy? (Since happiness and sorrow succeed one another by turns).

35. Froth as the foaming bubble bursts in the water, so our lives flash to fly out into eternity; whom therefore do you call to be happy anywhere, and what is that state of continued pleasure or pain?

36. In this world of endless entrances and exits, what being is there that lasts or is lost for ever; it is our sight that produces the view, as our failing sight takes it out of view: (as every spectre of optical delusion). (The text *drishti srishti kara narah* is very expressive; and means, "man is the maker of the world by his sight of it").

37. The sights of these worlds are no more than the transitory view of spectacles in our nightly dreams; which are unforeseen appearances of momentary duration, and sudden disappearance.

38. What cause can there be of joy or sorrow in this wretched world, which is a scene of incessant advents and departures?

39. It is the loss of some good, that is attended with sorrow to the sufferer; but what sorrow can assail the self-liberated man, who sees nothing as positive good in the ever-changing state of things herein?

40. Of what avail is prosperity or the enjoyment of any pleasure to one, when it is succeeded by adversity and pain the next moment, which embitters life by its baneful effects.

41. It is riddance from the states of pleasure and pain, of choice and dislike, of the desirable and displeasing, and of prosperity and adversity, that contributes to the true felicity of man.

42. After your abandonment of pleasing and unpleasing objects, and relinquishment of your desire for enjoyments, you get a cold inappetence, which will melt your mind like frost.

43. The mind being weakened, its desires will be wasted also; as the sesamum seeds being burnt, will leave no oil behind. (The mind being repressed, will put a check to all its passions and feelings).

44. By thinking existence as non-existent, the great souled man gets rid of all his desires, and sets himself aloof as in the air; and with his joyous spirits that know no change, the wise man sits and sleeps and lives always content with himself.

## CHAPTER LXXVIII.—*Manner of Conducting the Yoga Hypnotism.*

Argument. The Action of the Mind is creative of the Error of the World, and Yoga is the suppression of that Action.

Vasishtha continued:—As the rotation of a firebrand, describes a circle of sparkling fires; so the revolving of the mind, depicts the apparent circumference to the sky, as the real circle of the universe.

2. In like manner the rolling of waters makes curves in the sea, appearing something other than water; so the revolution of the mind forms many ideal worlds, seeming to be bodies beside itself.

3. And as you come to see strings of pearls in the sky, by the twinklings of your eyes fixed in it; so these false worlds present themselves to your view, by the pulsation of your mind.

4. Rāma said:—Tell me sir, whereby the mind has its vibration and how it is repressed, that I may thence learn how to govern the same.

5. Vasishtha answered:—Know Rāma, as whiteness is concomitant with snow, and oil is associated with sesamum seeds; and fragrance is attendant upon flowers and the flame is coexistent with fire.

6. So Rāma, the mind is accompanied by its fluctuations hand in hand, and they are virtually the one and the everything, though passing under different names by fiction.

7. Of the two categories of the mind and its pulsation, if either of these comes to be extinct, the other also has its extinction, as the properties of a thing being lost, their subject likewise ceases to exist; and there is no doubt of this.

8. There are two ways of extinguishing the mind, the yoga or hypnotism and spiritual knowledge; of these the yoga is the suppression of mental powers, and knowledge is the thorough investigation of all things.

9. Rāma asked:—How is it possible sir, to suppress the vital airs, and

to attain thereby to that state of tranquillity, which is fraught with endless felicity?

10. Vasishtha replied:—There is a circulating air breathing through the lungs and arteries of the body, as the water flows through the veins and pores of the earth, and which is called the vital breath or life.

11. It is the fluctuation of this air, that impels and gives force to the internal organs of the body, and which is designated by the various names of *prāna*, *apāna* &c., according to their positions and motions (all of which are but varieties of the vital breath).

12. As fragrance resides in flowers and whiteness in the frost, so is motion the flavour of the mind, and is one and the same with its receptacle—the mind.

13. Now the vibration of this vital breath, excites the perception of certain desires and feelings in the heart; and the cognitive principle of these perceptions is called the mind.

14. The vibration of vital air gives pulsation to the heart strings, causing their cognition in the mind; in the same manner as the motion of the waters, gives rise to the waves rolling and beating on the shore.

15. The heart is said to be the afflation of the vital breath by the learned in the Vedas, and this being suppressed quiets the mind also. (The mind, says the Sruti, is moved by the vital air &c.).

16. The action of the mind being stopped, the perception of the existence of the world becomes extinct (as we have no perception of it in our sound sleep, when the mind is inactive). It is like the extinction of worldly affairs at sunset.

17. Rāma asked:—How is it possible to stop the course of the winds, perpetually circulating through the cells of the body, like the unnumbered birds flying in the air to their nests. (The passage of the nostrils is the open air, and the cells in the body are as their nests).

18. Vasishtha replied:—It is possible by study of the sāstras and association with the good and wise, by habitual dispassionateness, by the practice of Yoga, and by removal of reliance in every transaction of



the world.

19. Meditation of the desired object, and keeping in view that single object, and firm reliance on one particular object, are the best means of suppressing the vital breath.

20. Next, it is by suppression of breath in the acts of inspiration and respiration *puraka* and *rechaka*, in such manner as it may be unattended with pain, together with fixed meditation, it is possible to suppress the vital air (which gives longevity to the practitioner).

21. The utterance of the syllable om, and pondering upon the significations of that word, and dormancy of the perceptive senses, are means of the suppression of breath.

22. The practice of *rechaka* or respiring out, serves to purge out the crudities of the body, and by leaving the nostrils untouched, the vital breath is suppressed altogether.

23. The practice of *pūraka* or breathing in tends to fill the inside as the clouds fill the sky; and then the breathing being stopped, its vibrations are stopped also.

24. Then the practice of *kumbhaka* or sufflation of the breath, the air is shut up in a closed vessel and this serves to stop the course of breathing. (Long explanations of these practices are given in the gloss forming subjects of anemography).

25. Afterwards the tongue being carried to the orifice of the palate, and the tip being attached to the guttural bulb or nodule, will prevent the vibration of the breathing.

26. Again the mind getting rid of the flights of fancy, and becoming as vacant as empty air, prevents the course of breathing by its fixed meditation of itself (as in the state of Samādhi or trance).

27. Again as the vital breath ranges within the space of twelve inches about the tip of the nose, this region should be closely watched by the eyesight in order to prevent the egress and ingress of breath.

28. Moreover the practice of stretching the tongue to the distance of

twelve inches above the palate, and sticking the tip of it to the cavity called *Brahmarandhra*, serves to make one unconscious of himself, and stop his breathing. (These processes are explained in great length in the gloss for the practice of Yoga cult, resembling the mesmerism of modern spiritualists, for causing the comatosity of the practitioner).

29. The eyesight being lifted upwards and fixed in the cavity between the eyebrows, exhibits the light of the intellect, and stops the vibrations of breath. (This is called the *Khechari mudra* and practised by all intelligent men).

30. No soon does the spiritual light dawn over the soul, and the mind is steadfastly fixed to it, without any intermixture of dualism (*i.e.* worldly thoughts), there is an utter stop of breathing.

31. The livelong practice of seeing a simple vacuity within one's self, and freeing the mind from all its thoughts and desired objects, serves to stop the fluctuation of breath. (This is supported by the Patanjali yoga sāstra).

32. Rāma rejoined:—Sir, what is this thing which they call the human heart, which receives the reflexions of all things as a large reflector or mirror?

33. Vasishtha replied:—Hear my good Rāma; the hearts of all animals in this world, are of two kinds, namely: the superior and inferior, and learn their difference.

34. That which has a certain dimension, and is placed as a piece of flesh inside the breast, is called an inferior heart, and forms a part of the body.

35. The other is of the nature of consciousness, and is called the superior mind; because it is both in the inside and outside of the body, and yet it is situated in no part of it.

36. That is the superior part, wherein all this world is situated, which is the great reflector of all things, and receptacle of all goods (so says the Sruti: "the earth and sky and all things reside in it").

37. The consciousness of all living creatures, is also called their

heart; though it is no part of the animal body, nor is a dull inert substance as a pebble or stone.

38. Now this conscious or sensitive heart, being purified of its internal desires, and joined *perforce* with the *chitta* or thinking mind, the vibrations of vital breath are put to a stand.

39. These as well as many other methods, which have been adopted by others, and dictated by the mouths of many sages, equally serve to suppress the breathing (both for the fixity of attention and prolongation of life).

40. These methods which are adapted to the process of yoga meditation (or concentration of the mind); are to be slowly adopted by continued practice, for the redemption of the good from this world; or else their hasty adoption of it may prove detrimental to life.

41. As it is long practice, that perfects a man to the rank of a cenobite and anchorite, so the gradual suppression of respiration, is attended with equal success; as repression of desires, is accompanied by many happy results.

42. It is by continued practice, that the breath is compressed within the confines of twelve inches about the cavities of the brows, nostrils and palate, as the cataract is confined within the limit of the pit.

43. It is repeated practice also, that the tip of the tongue should be brought to a contact with the gullet of the throat, through which the breath doth pass both in and out.

44. These are the various modes which by their constant practice, lead to *Samādhi* or hypnotism, when the mind has its fullest tranquillity, and its union with the Supreme soul.

45. It is by practice of these methods, that a man is freed from sorrow, and is filled with internal rapture, and becomes enrapt in the supreme soul.

46. The vibrations of the vital air, being suppressed by continued practice, the mind gets a tranquillity, which is akin to its extinction.

47. Human life is wrapt in desires, and liberation (moksha) is the release of the mind from these; and breathing is the operation of life, and its suppression is the path to its extinction or *nirvāna*.

48. The vibration of breath is the action of the mind, producing the error of the existence of the world; and this being brought under subjection, dispels this error.

49. The knowledge of duality being removed, shows the existence of the unity only; which no words can express, except by attributes that are ascribed to it.

50. In whom and from whom is all, and who is all in every place; yet who is not this world, nor there abides such a world as this in him, nor has the world come out from him (*i.e.* the world abides in its ideal and not material form in the spirit).

51. Owing to its perishableness and its situation in time and space, and limitation by them, this material world cannot be a part of identic with that immaterial spirit, which has no attribute nor its likeness.

52. It is the moisture of all vegetables and the flavour of all eatables; it is the light of lights and the source of all desires rising in the heart, like moonbeams proceeding from the lunar disk.

53. It is the kalpa tree yielding all earthly fruitions as its fruits, which are incessantly borne aloft only to fall down with their juicy flavour of various tastes.

54. The high minded man that depends on that boundless spirit, and rests secure in its bosom, is verily called the wise and liberated in his life time.

55. He is the best of men, whose mind is freed from all desires and cravings; and who has found his rest from the thoughts of his fancied good and evil. He remains listless amidst all the cares and concerns of this life.

## CHAPTER LXXIX.—*Description of spiritual Knowledge.*

Argument. The second method of suppressing the Mind by spiritual knowledge, being the Theory of self liberation.

Rāma said:—Sir, as you have related to me the methods of suspending the mind to a dead lock, by means of yoga practices; I hope you will kindly tell me now, the manner in which it is brought to stand still, by means of perfect knowledge.

2. Vasishtha replied:—By perfect knowledge is meant the firm belief of a man, in the existence of one self manifest or Supreme Soul, that is without its beginning and end. This is what the wise mean by the term "full or perfect knowledge."

3. Its fulness consists in viewing all these visible forms as these pots and these pictures *ghatapata*, and all these hundreds cries of beings, to be manifest in the fullness of that spirit and not distinct from it.

4. It is imperfect knowledge that causes our birth and pain, and perfect knowledge that liberates us from these; as it is our defective sight, which shows us the snake in the rope, while our complete view of it removes the error.

5. The knowledge which is free from imagination, and its belief of the objective, and relies only on its conscious subjectivity, leads only to the liberation of men, which nothing else can do.

6. The knowledge of the purely subjective, is identic with that of the supreme spirit; but this pureness being intermingled with the impure objective matter, is termed *avidyā* or ignorance.

7. Consciousness itself is the thing it is conscious of (or in other words, knowledge is identic with the known; *i.e.* the subjective is the same with the objective), and there is no difference between them. The soul knows only itself as there is no other beside itself. (Its *parichinote* is its subjective knowledge, and *sanchinote* the objective and effect of *avidyā* or ignorance).

8. "Seeing the soul alone in its true light in all the three worlds," is equivalent to the expression "all this world is the soul itself" in the Sruti, and the knowledge of this truth constitutes the perfection of man.

9. The whole being the soul, why talk of an entity or a nullity; and what meaning can there be in bondage or liberation (which appertain to the same soul?)

10. The mind is no other than its perceptions, which are manifested by God himself; and the whole being an infinite vacuum, there is no bondage nor liberation of any one.

11. All this is the immense Brahma, extending in the form of this vast immensity; so you may enlarge your invisible soul by yourself, and by means of the knowledge of yourself.

12. By this comprehensive view of Brahma as all in all you can find no difference between a piece of wood or stone and your cloth; why then are you so fond of making these distinctions?

13. Know the soul as the only indestructible substance, which remains quiescent from first to the last; and know this to be the nature of your soul also.

14. Know this boundless universe with all the fixed and moving bodies it contains, to be a transcendent void; where there is no room for your joy or sorrow whatever.

15. The shapes of death and disease and of unity and duality, rise constantly in the soul, in the form of interminable waves in the sea.

16. He that remains in the close embrace of his soul, with his inward understanding, is never tempted to fall a prey to the trap of worldly enjoyments.

17. He that has a clear head for right judgment, is never moved by the force of earthly delights; but remains as unshaken as a rock against the gentle winds of the air.

18. The ignorant, unreasonable and stupid men, that are guided by their

desires only; are preyed upon by continued misery, as the fishes of a dried tank are devoured mercilessly by cranes.

19. Knowing the world to be full of the spirit, and without the matter of ignorance *avidyā*, close your eyes against its visible phenomena, and remain firm with your spiritual essence.

20. Plurality of things is the creation of imagination, without their existence in reality. It is like the multifarious forms of the waves in the sea, which are in reality its water only. The man therefore, that relies on his firm faith in the unity, is said to be truly liberated and perfect in his knowledge.

#### CHAPTER LXXX.—*Investigation of the Phenomenals.*

Argument. Description of Divine Meditation, which keeps the mind from its attention to temporary enjoyments.

Vasishtha continued:—I will now describe to you that pensive excogitation, which keeps the reasoning mind, from attending to objects placed in its presence.

2. The eyes are for seeing only, and the living soul is for bearing the burthen of pain and pleasure alone; they are like the eyes and bodies of a beast, or like bull of burden, which sees and carries a load of food, without being able to taste it.

3. The eyes being confined to the visible phenomena, can do no harm to the soul residing in the body; as an ass fallen into a pit, is but a slight loss to its owner.

4. Do not O base man, regale thy eyes, with the dirty stuff of the sight of visibles; which perish of themselves in the twinkling of an eye, and put thee to peril also (by the diseases and difficulties which they load upon thee).

5. The acts which are deemed as one's own deeds and beings, and whereby the acutely intelligent man thinks himself to be living, and by which he counts the duration of his lifetime, (according to the saying, that our lives are computed by our acts, and not by the number of our days); these very acts, turn at last, against him, for his accountableness of them.

6. Do not rely thy eyes on visible objects, which are unreal in their nature, and are produced to perish soon after, and to please thy sight for a moment only. Know them as destroyers of thy otherwise indestructible soul.

7. O my eyes! that are but witnesses of the forms, which are situated in the soul; it is in vain that ye flash only to consume yourselves, like the burning lamps after a short while.

8. The vision of our eyes is as the fluctuation of waters, and its objects are as the motes that people the sun-beams in the sky. Whether these sights be good or bad, they are of no matter to our minds.

9. Again there is that little bit of egoism beating in our minds, like a small shrimp stirring amidst the waters; let it throb as it may, but why should we attribute it with the titles of "I, thou or he or this or that"?

10. All inert bodies and their light appear together to the eye, the one as the container of the other; but they do not affect the mind, and therefore do not deserve our notice.

11. The sight of objects and the thoughts of the mind, have no connection with one another (because the sight is related to the eye, and the thoughts bear relation with the mind); And yet they seem to be related to each other, as our faces and their reflexions in the mirror. (The retina of the eye receive the reflexions, and convey them to the sensory of the cranium, in the form of reflections or thoughts, and hence their mutual relations).

12. Such is their inseparably reciprocal relation in the minds of the ignorant; but the wise who are freed from their ignorance, remain aloof from the visibles with their mental meditations alone.



13. But the minds of the vulgar are as closely connected with the visibles, as the sacrificial wood with the lac dye.

14. It is by diligent study, that the chain of mental thoughts are severed from the visibles; in the like manner, as our wrong notions are removed by means of right reasoning.

15. After dispersion of ignorance, and the connexion of the visibles from the mind, there will be no more a blending of forms and figures and their reflexions and thoughts in it.

16. The sensible impressions which have taken possession of the inner mind, are to be rooted out from it as they drive out a demon from the house.

17. O my mind! says the intelligent man, it is in vain that thou deludest me, who have known thy first and last as nothing; and if thou art so mean in thy nature (as the progeny of barren woman) thou must be so as nothing even at present.

18. Why dost thou display thyself in thy five fold form of the five senses unto me? Go make thy display before him who acknowledges and owns thee as his. (As for me I own the intellect and not the mind).

19. Thy grand display of the universe yields me no satisfaction, since I am convinced, O vile mind, all this to be no better than a magic play.

20. Whether thou abidest in me or not it is of no matter to me; because I reckon thee as dead to me as thou art dead to reason. (As the mind is perverse to reason, so are reasonable men averse to it. The mind is all along used in the sense of the sentient mind, and not the superior intellectual faculty—*chit*, which is distinct from *chitta*, synonymous with *manas* the mind.)

21. Thou art a dull unessential thing, erroneous and deceitful and always reckoned as dead, the ignorant alone are misled by thee and not the reasonable. (It is hard to determine what the attributes of the mind may mean. It is said to be dead, because it is kept in mortification and subjection).

22. It was so long through our ignorance, that we had been ignorant of

thee; it is now by the light of reason, that we find thee as dead as darkness, under the light of a lamp. There is always an impervious darkness under the lighted lamp (*zer cheragh tarikist*).

23. Thou hast long taken possession of this mansion of my body, and prevented me, O wily mind, from associating with the good and wise.

24. Thou liest as dull as dead body at the door of this bodily mansion, against the entrance of my worshipped guests (of good virtues) to it.

25. O the gigantic monster of the world! which has its existence in no time. Art thou not ashamed, O my mind, to assume to thyself this deceitful form the world, and appear before me in this hideous shape?

26. Go out of this abode of my body, thou demoniac mind, with the train of thy female fiends of avarice and her companions, and the whole host of thy devilish comrades of rage, wrath and the like.

27. Seeing the advance of reason to the temple of the body, the demon of the mind flies from it, as the savage wolf leaves its den at the approach of the hunter.

28. O pity for these foolish folks! that are so subdued by this dull and deceitful mind, as the unwary people are spellbound by the magic wand.

29. What is thy boast and might in subduing the ignorant rabble, exercise thy power upon me, that defy thy power to prevail over the unity of my belief.

30. I need not try to defeat the power of my foolish mind, after I have already baffled its attempts against me, and laid it to dust.

31. I had ere long taken thee for a living thing, and passed many a livelong life, and day and night, with thy company in this dreary world.

32. I have now come to know the nullity of the mind, and that it is put to death by my power; I have hence given up my concern with it, and betaken to my reliance in the ever existent soul only.

33. It is by good luck, that the living liberated men come to know the demise of their minds; and cease to spend their lives under the illusion

of its existence.

34. Having driven away the deceitful demon of the mind, from the mansion of my body; I am situated at rest without any troublesome thought or turbulent passion in me.

35. I smile to think in myself the many follies, to which I was led for a long time under the influence of my demoniac mind.

36. It is by my good fortune, that the gigantic demon of my mind, is at last vanquished by the sword of my reason, and driven out of the mansion of my body.

37. It is by my good fortune also, that my heart is after all purified from its evil inclination, by the suppression of my demoniac mind; and that my soul now rests alone in peace, in the abode of my body.

38. With the death of the mind, there is an end of my egoism and all my troublesome thoughts and cares; and the expulsion of the ogres of evil passions from my breast, by the breath or *mantra* of reason, has made it a place of rest for my soul.

39. What is this mind with its egoism and eager expectations to me, than a family of intractable inmates, of whom I have fortunately got rid by their wholesale deaths.

40. I hail that pure and ever prosperous soul which is selfsame with my inward soul, and identic with the immutable intellect; (and not with the changeful mind).

41. I hail that ego in me, which is yet not myself nor I nor any other person, nor is it subject to sorrow or error.

42. I hail that ego in me, which has no action nor agency, nor any desire nor worldly affair of its own. It has no body nor does it eat or sleep (but it is as itself).

43. This ego is not myself nor any other, and there is nothing as I or anybody else. The ego is all in all, and I bow down to that being. (There is no direct evidence as what the ego is, but is pointed by mere indirect and negative evidences as what it is not).

44. The ego is the first cause and support of all, it is the intellect and the soul of all worlds. It is the whole without parts; I therefore bow down to that ego.

45. I prostrate to the selfsame Ego of all, which is eternal and immutable, which is the sole immense soul and without its parts. It is all, in all and abides at all times.

46. It is without any form or designation, and is manifest as the immense spirit. It abides in itself, and I bow down to that ego.

47. It is the same in all things in its too minute form, and is the manifester of the universe. It is the essence of my existence and abiding in me, in which state I bow down to it.

48. It is the earth and ocean with all their hills and rivers, which are not the ego, nor they are the ego itself. I bow to the selfsame ego which comprises the world with all its contents.

49. I bow to that undecaying and indestructible Lord which is beyond thought, and is ever charming and ever the same. Who manifests the endless universe with all its worlds and many more yet invisible and unformed bodies. He is unborn and undecaying, and his body is beyond all attributes and dimensions.

#### CHAPTER LXXXI.—*Unsubstantiality of the Mind.*

Argument. The unsubstantiality of the Mind is established by Reasoning and Intuition.

Vasishtha resumed:—Having thus considered and known the mind in themselves; and in the aforesaid manner; it is the business of great minded philosophers, O mighty Rama, to enquire into the nature of the soul, as far as it is knowable (by the help of psychology).

2. And knowing the world to be purely the soul, it is to be enquired, whence arose the phantom of mind which is nothing in reality.

3. It is ignorance, error and illusion, which exhibit the vacant and visionary mind to view, as it is our false imagination, which forms an arbour of trees in the vacant air.

4. As the objects standing on the shore, seem to be moving to ignorant boys passing in a boat; so the sedate soul appears to be in motion (like the mind) to the unintelligent.

5. After removal of our ignorance and error, we have no perception of the fluctuation of our minds; as we no more think the mountains to be in motion, after the velocity of air car is put to a stop.

6. I have given up the thoughts of all internal and external things, knowing them as the creation of my airy mind only. Thus the mind and its actions being null and void, I see all things to exist in the spirit of Brahma alone.

7. I am freed from my doubts, and sit quiet devoid of all care; I sit as Siva without a desire stirring in me.

8. The mind being wanting, there is an end of its youthful desires and other properties also; and my soul being in the light of the supreme spirit, has lost its sight of all other colours and forms presented to the eyes.

9. The mind being dead, its desires also die with it, and its cage of the body is broken down without it. The enlightened man being no more under the subjection of his mind, is liberated from the bondage of his egoism also. Such is the state of the soul, after its separation from the body and mind, when it remains in its spiritual state in this and the next world.

10. The world is one calm and quiescent Unity of Brahma, and its plurality or multifariousness is as false as a dream. What then shall we think or talk of it, which is nothing in reality.

11. My soul by advancing to the state of divine holiness, becomes as rarefied and all-pervasive as the eternal spirit of God, in which it is

situated for ever.

12. That which is, and what is not, as the soul and the mind the substantial and the unsubstantial, is the counterpart of the something, which is rarer than air, calm and quiet, eternal and intangible; and yet all pervading and extended through all.

13. Let there be a mind in us, or let it remain or perish for ever; yet I have nothing to discuss about it, when I see everything to be situated in the soul.

14. I considered myself as a limited and embodied being, as long as I was unable to reason about these abstruse subjects; and now I have come to know my unlimited form of the spirit; but what is this that I call "myself" is what I have not yet been able to know, since the whole is full with the one supreme spirit.

15. But the mind being granted as dead, it is useless to dubitate about it; and we gain nothing by bringing the demon of the mind to life again.

16. I at once repudiate the mind, the source of false desires and fancies; and betake myself to the meditation of the mystic syllable "Om" with the quietness of my soul, resting quiescent in the Divine spirit.

17. With my best intelligence, I continue always to inquire of my God, both when I am eating or sleeping or sitting or walking about.

18. So do the saints conduct their temporal affairs, with a calm and careless mind, meditating all along on the Divine soul in their becalmed spirits.

19. So do all great minded men gladly pass their lives, in the discharge of their respective duties, without being elated by pride or the giddiness of vanity; but manage themselves with a cheerfulness resembling the gentle beams of the autumnal moon.

CHAPTER LXXXII.—*Investigation into the Nature of the Sensuous Mind.*

Argument. Story of Vita-havya, materialist becomes a spiritualist.

Vasishtha continued:—It was in this manner that the learned Samvarta, who had the knowledge of the soul reasoned with himself, and which he communicated to me on the Vindhyan mountain. (Samvarta is said to have been the brother of Brihaspati, both of whom have transmitted to us two distinct treatises on law, which are still extant).

2. Shut out the world, said he, from your sight, and employ your understanding to abstract reasoning, in order to get over the vast ocean of this world.

3. Hear me tell you Rāma of another view of things, whereby the great sage Vīta-havya gave up the practice of making his offerings to fire, and remained dauntless in his spiritualistic faith.

4. The illustrious Vīta-havya wandered about the forests in former times, and then resided in a cave of the Vindhyā mount, which was as spacious as a cave of Meru under the sun's passage. (The cave of mount Meru is the Polar circle about which the sun is said to turn; but Sumeru is the meridian circle on which the sun passes).

5. He grew in course of time dissatisfied with the ritual acts, which serve only to bewilder men, and are causes of diseases and difficulties to man (rather than those of their removal).

6. He fixed his aim to the highest object of unalterable ecstasis—*samādhi*, and abandoned his cares for the rotten world, in the course of his conduct in life.

7. He built a hut of leaves with the branches of plantain trees; strewed it with black stones, and perfumed it with fragrant earth.

8. He spread in it his seat of deer's skin, serving as a pure *paillasse* for holy saints; and sat still upon it as a rainless cloud in the clear firmament.

9. He sat there in the posture of *padmāsana* with his legs crossed upon

one another, and held his heels with the fingers of both his hands, and remained with his uplifted head, like the fast and fixed peak of a mountain summit.

10. He closed his eyesight from looking upon the surrounding objects, and pent up his mind in his bosom, as the descending sun confines his beams in the hollow caves of Meru.

11. Then having stopped the course of his internal and external senses, he thus revolved in his mind, which was free from sin and guile.

12. How is it that though I have restrained my outer organs, I cannot with all my force stop the course of my mind, which is ever as fickle as a leaflet, floating on and dancing over the waves.

13. It impels the external organs (as a charioteer drives his horses), and is propelled by them in turn to their different objects, as a juggler tosses about and flings up and down his play balls.

14. Though I refrain from the exercise of my external faculties, yet it pursues them with eagerness, and runs towards the objects from which I try to stop its course.

15. It turns from this object to that, as they say from the pot to the picture and from that to the chariot (ghata, pata and sakata): and in this manner the mind roves about the objects of sense, as a monkey leaps from branch to branch of a tree.

16. Let me now consider the courses of the five external senses and their organs, which serve as so many passages for the mind.

17. O my wicked and wretched senses, how shall I counsel to call you to your good sense, when you are so senseless as to roll on restlessly like the billows of waters in the sea.

18. Do not now disturb me any more with your fickleness, for I well remember to what trains of difficulties I have been all along exposed by your inconstancy.

19. What are ye O my organs, but passages (to conduct the outer sensations) to the inner mind, and are dull and base of yourselves, and



no better than the billows of the sea and the water in the mirage.

20. Ye senses that are unsubstantial in your forms, and without any spiritual light in you; your efforts are as those of blind men only to fall into the pit.

21. It is the intellectual soul only, that witnesseth the objects of sense, it is in vain that ye are busy without the soul.

22. It is in vain for the organs of sense, to display themselves to view, like the twirling of a firebrand and the appearance of a snake in the rope; since they have no essence of their own, and are of no use without the soul.

23. The all knowing soul knows well the eyes and ears, though none of these organs knows the internal soul, and is as far from it, as the heaven and hell asunder.

24. As the wayfarer is afraid of snakes, and the twice born Brāhmans are in dread of demoniac savages; so the intellect fears and avoids the company of the senses for its safety, and remains retired from them for its security.

25. Yet the unseen intellect directs the organs of sense, to their various duties from a distance; as the distant sun directs the discharge, of the diurnal duties of men on earth, from his situation in heaven.

26. O my mind! that art wandering all about like a mendicant, in order to fill the belly with food; and actest as a chārvāka materialist, to make a god of thy body, and to enslave thyself to its service ; do not thus rove about the world in the vain search of your bane only.

27. It is a false pretension of thine, to think thyself to be as intelligent as an intelligence or as the intellect itself; you two are too different in your natures, and cannot agree together.

28. It is thy vain boast also, to think thyself to be living, and to be the life and the ego likewise; because these things belong to the soul, and thou art entirely devoid of the same.

29. Egoism produces the knowledge of "I am the Ego" which thou art not; and neither art thou anything except a creature of false imagination, which it is good for thee to give up at once (because the mind's eye sees the fumes of fancy only.)

30. It is the conscious intellect, which exists without its beginning and end, and nothing else is existent beside this: what art thou then in this body, that takest the name of the mind.

31. The impression of the activity and passivity of the mind is as wrong, as the belief of poison and nectar to be the one and same thing; since the two opposites can never meet together.

32. Do not, therefore thou fool, expose thyself to ridicule, (that art dependant on the organs of the body); by thinking thyself as both the active and passive agent, which thou art not; but a mere dull thing as it is known to all.

33. What is thy relation with enjoyments or theirs with thee, that thou wishest to have them come to thee? Thou art a dull thing and without thy soul, canst have no friend or foe to thee.

34. The unreal has no existence, and the existence of the mind, is an unreality as the redness of a crystal. Knowledge, action and passion belong to the soul only, and are not attributable to the mind.

35. If thou beest the eternal Mind, then thou art selfsame with the eternal soul; but the painful mutability of thy nature, bespeaks thee to be not the same (immutable, everlasting and imperishable soul).

36. Now as thou hast come to be acquainted, with the falsity of thine action and passion; hear now how I am purged of these impressions, by my own reasoning as follows.

37. That thou art an inert unreality, said I, is a truth beyond all doubt; and that the activity of an inactive nullity is as false, as the dancing of the ideal demon or of inert stones.

38. Therefore art thou dependant on the Supreme Spirit for thy movement; and it is in vain for thee to fain thyself as living or doing anything

by thyself (being but a puppet player by the power of the Almighty).

39. Whatever is done by the power of another, is ascribed to that other and not to actor); as the harvest which is reaped by the sickle of the husband man, is said to be the act of the reaper and not of the instrument.

40. He who kills one by the instrumentality of another, is considered the slayer, and not the intermediate means of slaughter; for nobody upbraids the passive sword with guilt, by exculpation of the perpetrator.

41. He who eats and drinks, is said to be the eater and drinker; and not the plate or cup, which hold the eatables or the drinkables.

42. Thou art entirely inactive in thy nature, and art actuated by the All wise Intellect; therefore it is the soul only that perceives everything by itself, and not thou ignorant mind (that assumest the title of the percipient to thee).

43. It is the Supreme Soul, that awakens and informs the mind without intermission; as the ignorant people require to be constantly guided by their superiors by repeated admonitions.

44. The essence of the soul is manifest to all in its form of intelligence, from which the mind derives its power and name for its existence.

45. Thus the ignorant mind is produced by some power of the soul, and remains all along with its ignorance; until it comes to melt away like snow, under the sunshine of its spiritual knowledge.

46. Therefore, O my ignorant mind! that art now dead under the influence of my knowledge of the soul; do not boast any more of thy being a particle of thy spiritual origin for thy sorrow only.

47. The conception of the entity of the unreal mind, is as false as the production of a plant by the light of a magic lantern; there is only that true knowledge which proceeds directly from the Great God. (All else is error and misconception).

48. Know Rāma, these worlds to be no manifestations of Divine power, but as illusive representation of His intellect (*chit and māyā*), like the glittering waves of waters in the sea.

49. O thou ignorant mind, if thou art full of intelligence as the Intellect, then there would be no difference of thee from the Supreme one, nor wouldst thou have any cause of sorrow. (Hence the human mind is not Divine).

50. The Divine mind is all knowing and omnipresent and omniform at all times; and by the attainment of which one obtains everything.

51. There is no such thing as thou or he, except the Great Brahma, who is always manifest every where; we have conceptions of ourselves without any exertion on our parts (which proves a Divinity stirring of itself in us).

52. If thou art the soul, then it is the soul that is everywhere here and naught besides; but if thou art anything other than the soul, then thou art nothing, because all nature is the body of the universal soul.

53. The triple world is composed of the Divine soul, beside which there is no existence; therefore if thou art anything thou must be the soul, or otherwise thou art nothing.

54. I am now this (as a boy), and then another (as an old man), and that these things are mine and those another's, are thoughts that vainly chase upon the mind; for thou art nothing positive here, and positivism is as false a theory as the horns of a hare (*or rara avis*) on earth.

55. We have no notion of a third thing between the intellect and the body, to which we can refer the mind, as we have no idea of an intermediate state betwixt sunlight and shade (where we may betake us to rest).

56. It is that something then, which we get by our sight of (*i.e.* by the light of) truth, after the veil of darkness has been removed from our eyes. It is our consciousness (the product of the light of truth), that we term the mind.

57. Hence, O foolish mind! thou art no active nor passive agent of

action, but art the sedate self-consciousness of Brahma (knowing only "I am what I am" "*Sohamasmi*"). Now therefore cast off thy ignorance, and know thyself as a condition of the very soul.

58. Truly the mind is represented as an organ of the sense of perception and action, and the internal instrument of knowing the soul, and not the soul itself; but this is only by way of explaining the knowable by something familiar and better known to us, and serving as its Synonym. (As to see one's unlookable face, by the reflexion of the very face in the looking glass; so it is to perceive the invisible soul by its shadow cast upon the mind. This explains the mention of the mind in the Srutis such as in the texts:—"It is by means of the mind alone, that the knowledge of the soul is to be gained." "It is through the mind only, that the soul is to be seen." And so many other passages).

59. The mind being an unreal instrumentality (as the sight &c.), can have no existence without its support (as the eyes of the sight); nor can it have any action of its own, without the agency of an actor (as the sword of the swordsman). Hence it is false to attribute activity or sensibility to it.

60. Without the agency of an actor, the instrument of the mind has no power nor activity of its own; as the passive sickle has no power of cutting the harvest, without the agency of the reaper.

61. The sword has the power of slaying men, but by means of the agency of the swordsman; otherwise the dull instrument has no power in any part of its body, to inflict a wound on another.

62. So my friend, thou hast no power nor agency of thine own, to do thine actions to trouble thyself in vain. It is unworthy of thee to toil for thy worldliness like the base worldling (*i.e.* worldly goods), unless it were for thy spiritual welfare.

63. The Lord (who works of his free will), is not to be pitied like thee that art subjected to labour, because his works are all as unaccountable as those he has not yet done (but thy acts are brought to account for themselves).

64. Thy boast of serving the soul, proceeds from thy ignorance only and thy fellowship with the insensible organs of sense, is quite unworthy of

thee.

65. Thou art wrong to pursue the objects of sense, for the sake of thy maker and master; because the Lord is independent of all desire (of the service of others,) being full and satisfied in himself forever.

66. It is by his self-manifestation, and not by act of his exertion of creation, that the omnipresent and omniscient God, fills the whole with his unity, which admits of no duality even in imagination.

67. The one God that manifests himself as many, and that is all by himself, and that comprises the whole within himself, has nothing to want or seek, beside and apart from himself.

68. All this is the magnificence of God, and yet the foolish mind craves after them in vain; as a miserable man longs to have the princely pomp of another, which is displayed before him.

69. Thou mayst try to derive the divine blessings, by being intimate with the Divine soul; but there will be no more intimacy between the soul and the mind, than there is between the flower and its fruit (*i.e.* The fruit which here represents the mind, does not inherit the quality of the flower which is here put for the soul). Gloss.

70. That is called the intimate relation of two things, when the one agrees in all its properties with the other; which is here wanting in the case of the soul and mind; the first being immortal, calm and quiet, and the second a mortal and restless thing.

71. O my mind! thou art not of the same kind with the soul, owing to thy changing appearances and ever changeful occupations, and promptness for multifarious inventions. Thy states of happiness and misery, moreover bespeak thee plainly to be of a different nature (from thy source of the soul thou art derived from).

72. The relationship of the homogeneous (as of the liquid and curdled milk), as well as of the heterogeneous (as between the milk and water), are quite apparent to sight; but there is no relation betwixt the contraries (as it is observed in the antagonism of the soul and mind).  
Note. The spiritual man represses the sensuous mind, and the sensualistic mind buries the conscious and conscientious soul).

73. It is true that there are many things, having the qualities of other things, or an assemblage of properties common to others; yet everything has a special identity of its own; and therefore I do beseech thee, not to lose the consciousness of thy identity with that of the soul, whereby thou exposest thyself to misery (*i.e.* keep in mind thy divine nature).

74. Therefore employ thyself with intense application to the meditation of the soul; or else thou art doomed to misery, for thy ruminating on the objects of the visible world, in thy internal recesses.

75. Sliding from consciousness of thyself, and running after the imaginary objects of thy desire, are calculated for thy misery only; therefore forget thyself O man!, to associate with thy mind and the bodily organs, in order to find thy rest in the soul or Samādhī—ecstasy.

76. Whence is this activity (*i.e.* what is this active principle), since the mind is proved to be a nullity as a skyflower, and to be utterly extinct, with the extinction of its thoughts and desires.

77. The soul also is as void of activity, as the Sky is devoid of its parts. It is only the Divine spirit that exhibits itself in various shape within itself.

78. It bursts forth in the form of oceans with its own waters, and foams in froths by the billows of its own breathing. It shines in the lustre at all things, by its own light in itself. (So says the Urdu poet: Oleken chamakta hai har rang meh).

79. There is no other active principle anywhere else, as there is no burning fire brand to be found in the sea; and the inert body, mind and soul (as said and seen before), have no active force in any one of them.

80. There is nothing essential or more perspicuous, than what we are conscious of in our consciousness; and there is no such thing as this is another or this no other, or this is good or bad, beside the self-evident One.

81. It is no unreal ideal, as that of the Elysian gardens in the sky; it is the subjective consciousness *samvid*, and no objective object of

consciousness *samvedya*, that extends all around us.

82. Why then entertain the suppositions of "this is I and that is another," in this unsuppositious existence? There can be no distinction whatever of this or that in one unlimited, all extending and undefinable expanse of the soul; and the ascription of any attribute to it, is as the supposition of water in the mirage, or of a writing in the Sky.

83. O my honest mind! if thou canst by the purity of thy nature, get thyself freed from the unrealities of the world; and become enlightened with the light of the soul, that fills the whole with its essence, and is the inbeing of all beings, thou shalt verily set me at rest from the uneasiness of my ignorance, and the miseries of this world and this miserable life.

CHAPTER LXXXIII.—*On the Necessity of avoiding all bodily and worldly Cares, and abiding in intellectual Delights.*

Argument:—The sensuous Mind and the senses as roots of Evil, and their Extinction as the source of God.

Vasishtha continued:—Hear now Rāma, how that great sage of enlightened understanding, remonstrated in silence with his refractory senses.

2. I will tell you the same openly what he admonished in secret to his senses; and by hearing these expostulations of him, you will be set above the reach of misery.

3. O my senses, said he, I know your special essences to be for our misery only; and therefore I pray you, to give up your intrinsic natures for the sake of my happiness.

4. My admonitions will serve to annihilate your actualities, which are no more than the creatures of ignorance.

5. The amusement of the mind with the exilition of its sensitivity, is



the cause of its fury and fever heat, as the kindlings of fire is for burning one's self or others in its flame (*i.e.* the excitement of passions and sensations is painful to the peaceful mind of man).

6. The mind being disturbed and bewildered, makes the restless feelings and sensations, flow and fall to it, with the fierceness of boisterous rivers falling into the sea, which it breaks out and runs in the form of many a frith and firth into the land. (*I.e.* the sensational man is subject to the excess of sensitive excitability and intolerance).

7. The sensitive minds burst forth in the passions of their pride and egoism, clashing against one another like the conflicting clouds; and fall in showers of hailstorms on the heads of others. (Sensational men are bent on mutual mischief and injury).

8. The cares of prosperity and adversity, are the tormenting cankers in their breasts, and they pierce and perforate the hearts to such a degree, as they are intent upon uprooting them from their innermost recesses. (Heart burning anxieties attending both on fortune and misfortune).

9. They are attended with hiccoughs and hard breathings in the chest, with groaning and sobbing in the lungs, like hooting owls in the hollow of withered trees; whether covered with tufts of moss on their tops, or resembling the hoary haired heads on the dried trunks of old and decayed bodies. (Men growing old, yet pant and pine for riches the more.)  
[Sanskrit: ghanāshā vīvitāsāca jīryatopi na jiryyati]

10. The cavities of the heart inside the body, are perplexed with crooked cares resembling the folds of snakes, hoary hairs likening hoar frost over hanging the head, and the apish wishes lurk about in the caves within the bosom.

11. Avarice is as a dancing stork, clattering her pair of sharp bills (to entice men towards her); and then pull off their eyes from their decayed frames, as also the intestinal cords of the body. (The avaricious man is deprived of his good sense, sight and heartstrings).

12. Impure lust and lawless concupiscence, symbolized as the filthy cock, scratches the heart as his dunghill, and sounds as shrill on this side and that (Hence the cockish rakes are called coxcombs, and

cockneys, from their hoarse whistling as the horse neighs, and strutting on stilts as the cock-a-hoop).

13. During the long and gloomy nights of our ignorance we are disturbed by the fits of phrenzy, bursting as the hooting owl from the hollow of our hearts; and infested by the passions barking in our bosoms like the Vetala demons in the charnel vaults and funeral grounds.

14. These and many other anxieties, and sensual appetites disturb our rest at nights, like the horrible Pisācha ogres appearing in the dark.

15. But the virtuous man who has got rid of his gloom of ignorance, beholds every thing in its clear light, and exults like the blooming lotus in the dawning light of the day.

16. His heart being cleared of the cloud of ignorance, glows as the clear sky unclogged by fogs and mists; and a pure light envelopes it, after the flying dust of doubts has been driven from it.

17. When the doubts have ceased to disturb the mind with the gusts of dubiety and uncertainty; it becomes as calm and still as the vault of the sky, and the face of a city after the conflicting winds have stopped to blow.

18. Mutual amity or brotherly love, purifies and cheers the heart of every body; and grows the graceful trees of concord and cordiality, as the plants bring forth their beautiful blossoms and anthers in spring.

19. The minds of ignorant and unskilful men, are as empty as a barren waste; and are shriveled with cares and anxieties, as the lotusbed is withered under the shivering cold and ice. (Here is a pun on the word *jādyā*, used in its double sense of dulness and frost, both of which are cold and inert *jada*).

20. After the fog and frost of ignorance, is dissipated from the atmosphere of the mind; it gains its glaring lustre, as the sky gets the sunshine, after the dispersion of clouds in autumn. (Learning is the light of the lamp of the mind, as sunshine is that of the clear sky).

21. The soul having its equanimity, is as clear and cheerful and as deep and undisturbed, as the deep and wide ocean, which regains its calm and

serenity, after the fury of a storm has passed over it.

22. The mind is full within it with the ambrosial draughts of everlasting happiness, as the Vault of heaven is filled with the nectarous moonbeams at night. (Happiness is the moonlight of the mind).

23. The mind becomes conscious of the soul, after the dispersion of its ignorance; and then it views the whole world in its consciousness, as if it were situated in itself.

24. The contented mind finds its body to be full of heavenly delight, which is never perceived by those living souls which are ensnared by their desires of worldly enjoyments. (The bliss of content is unknown to the prurient).

25. As trees burnt by a wildfire, regain their verdure with the return of spring; so do people tormented by the troubles of the world, and wasted by age and burden of life, find their freshness in holy asceticism.

26. The anchorites resorting to the woods, are freed from their fear of transmigration; and are attended by many joys which are beyond all description. (No words can describe the spiritual joys of the soul).

27. Think, O insatiate man! either thy soul to be dead to thy carnal desires or thy desires to be dead in thy soul; in both cases, thou art happy, whether in possession or extinction of thy mind (*i.e.* having a mind without desires, or desires without the mind).

28. Delay not to chose whatever thou thinkest more felicitous for thyself; but better it is to be in possession of thy mind and kill thy cares and desires, than kill thy mind with thy troublesome desires and anxieties.

29. Mind the nullity of that which is painful to thee, because it is foolishness to part with what is pleasant to thyself; and if thou hast thy inward understanding at all, remain true to thyself by avoiding the false cares of the world.

30. Life is a precious treasure, and its loss is liked by no body; but I tell thee, in truth this life is a dream, and thou art naught in

reality. (And this is the Verdict of the Sruti and no dictum of mine).  
Gloss.

31. Yet be not sorry that thou livest in vain, because thou hast lived such a nullity from before, and thy existence is but a delusion. (Think they living in the only living God, and not apart from Him).

32. It is unreasonable to think thyself as so and so, because the delusion of self-existence of one's self, is now exploded by right reason.

33. Reason points the uniform entity of the selfsame Being at all times; it is sheer irrationality that tells thee of thy existence, at it is the want of true light that exhibits this darkness unto thee.

34. Reason will disprove thy entity as light removes the darkness; and it was in thy irrationality, my friend, that thou hast passed all this time in vain idea of thy separate existence.

35. It is because of this irrationality of thine, that thy gross ignorance has grown so great, as to be sad because of thy calamities only; and thy delusive desires have subjected thee to the devil, as boys are caught by their fancied demons and ghosts.

36. After one has got rid of his former states of pain and pleasure, and his transitory desires in this temporary world; he comes to feel the delight of his soul, under the province of his right reason.

37. It is thy reason that has wakened thee from thy dulness, and enlightened thy soul and mind with the light of truth; therefore should we bow down to reason above all others, as the only enlightener of our hearts and souls.

38. After the desires are cleared from thy heart, thou shalt find thyself as the great lord of all; and thou shalt rejoice in thyself, under the pure and pristine light of thy soul. (Swarūpa).

39. Being freed from thy desires, thou art set on the footing of the sovran lord of all; and the unreasonableness of desires growing in thy ignorance, will do away under the domain of reason.

40. And whether thou likest it or not, thy desires will fly from thy mind under the dominion of thy reason; as the deep darkness of night, flies at the advance of day light.

41. The thorough extinction of thy desires, is attended with thy perfect bliss; therefore rely on the conclusion of thy nullity by every mode of reasoning (*i.e.* Be persuaded of thy impersonality, and the desires will be extinct of themselves).

42. When thou hast lorded over thy mind and thy organs, and thinkest thyself extinct at all times, thou hast secured to thy spirit every felicity for ever.

43. If thy mind is freed from its disquiet, and is set at rest, and becomes extinct in thy present state, it will not be revived in future; when thou shalt have thy *anaesthesia* for ever. (The mind being killed in this life, will never be reborn any more.—Mindlessness is believed to be the *Summum bonum* or supreme bliss and beatitude).

44. When I remain in my spiritual state, I seem to be in the fourth or highest heaven in myself; hence I discard my mind with its creation of the mental world from me for ever. (The third heaven is the Empyrean, and the fourth is full with the presence of God alone).

45. The soul only is the self-existent being, beside which there is nothing else in existence; I feel myself to be this very soul, and that there is nothing else beside myself.

46. I find myself to be ever present everywhere with my intelligent soul, and beaming forth with its intellectual light. This we regard as the Supreme soul, which is so situated in the translucent sphere of our inward hearts. (The heart is regarded as the seat of the soul, and the mind as nothing).

47. This soul which is without its counter-part, is beyond our imagination and description; therefore I think myself as this soul, not in the form of an image of it, but as a wave of the water of that profound and unlimited ocean of the Divine soul.

48. When I rest in silence in that soul within myself, which is beyond the knowables, and is selfsame with my consciousness itself; I find also

all my desires and passions, together with my vitality and sensibility, to be quite defunct in me.

#### CHAPTER LXXXIV.—*The Mental or Imaginary World of the Sage.*

Argument. Hybernation of the Sage in a subterraneous cell, and the revery of his dominion over aerial spirits.

Vasishtha continued:—The Sage Vīta-havya having thus reflected in his mind, renounced all his worldly desires, and sat in his hypnotic trance in a cave of the Vindhyan mountains.

2. His body became motionless and devoid of its pulsations, and his soul shot forth with its intellectual delight; then with his calm and quiet mind, he sat in his devotion, as the still ocean in its calmness.

3. His heart was cold and his breathings were stopped; and he remained as an extinguished fire, after its burning flame had consumed the fuel.

4. His mind being withdrawn from all sensible objects, and intensely fixed in the object of his meditation; his eye-sight was closed under the slight pulsations of his eyelids.

5. His slight and acute eye-sight was fixed on the top of his nose, and had the appearance of the half opening bud of the lotus. (The lotus is the usual simile of the eye, and the opening bud of the half opened eye).

6. The erect structure of the head and neck and body of the meditative sage, gave him the appearance of a statue hewn upon a rock (in bas relief).

7. Sitting in this posture with his close attention to the supreme soul in the Vindhyan Cave; he passed there the period of thrice three hundred years as half a moment (close attention shortens the course of time, for want of the succession of thoughts by which time is reckoned).

8. The sage did not perceive the flight of this length of time, owing to the fixedness of his mind in his soul; and having obtained his liberation in his listless state, he did not lose his life in his obstipated devotion.

9. Nothing could rouse him all this time from his profound hypnotism, nay not even the loud roar of the rainy clouds, could break his entranced meditation *yoga-nidra*.

10. The loud shouts and shots of the soldiers and huntsmen on the borders, and the cries and shrieks of beasts and birds, and the growling and snarling of the tigers and elephants on the hills (could not break his sound repose).

11. The loud roaring of lions, and the tremendous dashing of the water falls; the dreadful noise of thunder-claps, and the swelling clamour of the people about him (could not shake his firmness).

12. The deep howling of furious *Sarabhas*, and the violent crackling of earthquakes; the harsh cracking of the woods in conflagration, and the dashing of waves and splashing of torrents upon the shore (could not move him from his seat).

13. The rush of terraqueous waters falling on rocky-shores, and the clashing off the torrents dashing on each other; and the noise and heat of wild fires, did not disturb his repose:—*samādhi*—*sang froid*. (Such was the firmness of dying martyrs and living yogis, as it was witnessed in the case of the yogi, brought to this town from the jungles).

14. He continued only to breathe at his will to no purpose, as the course of time flows for ever to no good to itself; and was washed over on all sides of his cave by currents of rain water, resembling the waves of the Ocean. (The recent yogi was drowned under the flood of the river, and came out alive afterward.

15. In the course of a short time he was submerged under the mud; which was carried upon him by the floods of rain water in the mountain cave of his devotion. (Yogis are said to live both under water and earth, as it was witnessed in the case of the Hatha yogi of Lahore).

16. Yet he continued to keep his seat amidst that dreary cell, buried as he was by the mud up to his shoulders. (The fact of the Fakir of Lahore who lay buried underneath the ground is well known to many, and his head was raised like a stone on the cold and stiff rock of his body).

17. The long period of three centuries passed over him in this way, when his soul was awakened to light under the pain of the rains of his mountain cell.

18. The oppressed body then assumed its intellectual or spiritual form *lingadeha*; which was a living subtile body as air or light but without its acts of breathing the vital air. (The aerial spirit has vitality, without inhaling or exhaling the vital air).

19. This body growing by degrees to its rarefied form by its imagination, became of the form of the inner mind, which was felt to reside within the heart. (But the mind is seated in the brain, and not in the heart).

20. It thought in itself of having become a pure and living liberated seer or sage, in which state it seemed to pass a hundred years under the shade of a *Kadamba* tree, in the romantic grove of the Kailasa mountain (a peak of the Himalayas).

21. It seemed of taking the form of a Vidyadhara for a century of years, in which state it was quite free from the diseases of humanity. It next thought of becoming the great Indra who is served by the celestials, and passing full five Yuga ages in that form.

22. Rama said:—Let me ask you, Sir, how could the mind of the sage conceive itself as the Indra and Vidyadhara, whom it had never seen, and how could it have the ideas of the extensive Kailasa and of the many ages in its small space of the cell, which is impossible in nature.

23. Vasishtha replied.—The Intellect is all comprehending and all pervading, and wherever it exerts its power in any form, it immediately assumes the same by its own nature. Thus the undivided intellect exhibits itself in various forms throughout the whole creation.

24. It is the nature of the intellect to exhibit itself in any form, as it represents itself in the understanding; and it is its nature to



become whatever it pleases to be at any place or time. (It is the nature of the finite heart to be confined in the finite cell of the body, but the nature of the infinite intellect grasps all and every thing at once in itself, as it ranges through and comprehends the whole and every part of the universe within it).

25. So the impersonal sage saw himself in various forms and personalities in all the worlds, in the ample sphere of his consciousness within the narrow space of his heart. (The heart is said to be the seat of the soul. And so says Pope. "As full and perfect in a hair as heart").

26. The man of perfect understanding, has transformed his desires to indifference; and the desires of men like seeds of trees, being singed by the fire of intelligence; are productive of no germ of acts.

27. He thought to be an attendant on the god (Siva), bearing the crescent of the moon on his forehead, and became acquainted with all sciences, and the knowledge of all things past, present and future.

28. Every one sees every thing in the same manner on his outside as it is firmly imprest in his inward mind; but this sage being freed from the impression of his personality in his life time, was at liberty to take upon him whatever personality he chose for himself. (It is possible for every person and thing to become another, by forgetting and forsaking their own identity and individuality).

29. Rāma said:—I believe, O chief of sages! that the living liberated man who sits in this manner, obtains the emancipation of his soul, even though he is confined in the prison house of his body; and such was the case of the self-liberated sage Vīta havya. (The body may be confined in a single spot, but the soul has its free range everywhere).

30. Vasishtha answered:—How can Ram! the living liberated souls, have the confinement of the body, when they remain in the form of Brahm in the outward temple of his creation, which is pure and tranquil as air. (The gloss says: the ideal body like the ideal world cannot be the living or divine soul, any more than it is for a burnt vesture to invest the body. Hence Nature which is said to be the body of God, has no power over the spirit whose reflexion it is).

31. Wherever the empty and airy consciousness represents itself in any form, it finds itself to be spread out there in that form. (Hence it is that the conscious spirit assumes any form it likes, and rejects it at will without being confined within or by the same).

32. So there appears many ideal worlds to be present before us, which are full with the presence of the all pervading spirit of God. (Because all these worlds are ideas or images or reflexions of God).

33. Thus Vīta havya, who was confined in the cave and submerged under the mire; saw in the intellect of his great soul, multitudes of worlds and countless unformed and ideal creations.

34. And he having thought himself at first as the celestial Indra, conceived himself afterwards as an earthly potentate, and preparing to go on a hunting excursion to some forest.

35. This sage who supposed himself as the swan of Brahmā at one time, now became a chief among the Dāsa huntsmen in the forests of Kailāsa.

36. He who thought himself once as a prince in the land of Surāstra (Surat in Bombay), had now become as a forester in a village of the Andhras in Madras.

37. Rāma said:—If the sage enjoyed heavenly bliss in his mind, what need had he of assuming these ideal forms to himself? (since no body would even in thought, like to exchange his spiritual delight for corporeal enjoyment).

38. Vasishtha replied:—Why do you ask this question, Rāma, when you have been repeatedly told that this world is a false creation of the divine mind, and so were the creations of the sage's mind also (neither of them being anything in reality).

39. The universe which is the creation of the divine intellect, is as unsubstantial as empty air; and so the ideal world of the human mind, being but a delusion, they are both alike.

40. In truth, O Rāma! neither is that world nor is this other any thing in reality; nor have I or thou any essentiality in this nonessential world, which is filled only with the essence of God.

41. The one is as the other at all times, whether past, present or future; all this visible world is the fabric of the mind which is again but an ectype of the Intellect.

42. Such is the whole creation, though appearing as otherwise; it is no other than the transcendental vacuum, although it seems to be as firm as adamant. (Vasishtha resolves every thing to his prime essence and unity of vacuity).

43. It is its ignorance that the mind exhibits itself in the forms of the production, growth and extinction of things; all which are like the rise and swinging and sinking of waves, in the ocean of eternal vacuity.

44. All things are situated in the vacuous sphere of the intellect, and are perceived by its representative of the mind, in the form of the firm and extended cosmos, though it has no extension in reality.

#### CHAPTER LXXXV.—*The sage's Samādhi or Absorption in the Divine Spirit.*

Argument. Lecture on Samādhi Yoga or complete concentration of the Mind in God.[2]

[2] Samādhi is described as the continual concentration of thought, by means of which all external objects, and even one's own individuality is forgotten, and the mind is fixed completely and immoveably on the one Being.

Rāma said:—Now tell me Sir, what became of this sage in his mansion of the cavern; how he lifted his body from it, and what did he accomplish by his austere and intense devotion.

2. Vasishtha said:—At last the mind of the sage was as extended as the

divine mind, and he beheld the Divine soul in its full glory in his own soul.

3. He saw the primeval or dawning light of the intellect in his meditation, which exhibited to his remembrance the scenes of his former states of existence.

4. He then beheld the various forms of the bodies, through which he had passed in his former lives; as also those things which had passed and gone and those living with his present body in the cell.

5. He found his living body lying in the cave as an insect, and had a mind to raise it above the surrounding mud and mire.

6. This body of Vīta-havya which was confined in the cave, was covered over with the dirt, carried by the rain waters and collected over its back.

7. He saw his body pent up in the prison house of the cave, with loads of clay on its back, and fettered in its limbs by the shrubs, carried into it by the torrents of rain.

8. He thought in his clear understanding, of raising his incarcerated body out of the cave; and made repeated efforts by force of his breathings, to extricate it from its confinement.

9. With all his efforts, he found it impossible for his bodily powers, to eliminate himself and walk upon the ground; whereupon he exerted his spiritual power (which he had obtained by his devotion), to raise his spirit to the orb of the sun.

10. He thought either of being raised upward by the golden rays of the sun, or of obtaining his disembodied liberation, by the disengagement of his soul from the bondage of his body.

11. He thought in his elevated mind; "I lose nothing by the loss of my bodily exertions and exercise; but rather loosened myself from my bonds, and repairing to my state of blessedness."

12. Then remaining for some time in his thoughtful mood on earth, he said; "neither is the leaving or having of this body, of any good or

loss to me".

13. For as we forsake one body, so we betake to another: the difference consisting on the size and bulk of the one, and the minuteness and lightness of the other. (These are the *garimā* of the corporeal, and *laghimā* or *animā* of the spiritual body).

14. Let me then mount on this golden ray—*pingala*, of the sun and fly in the open air; and borne by the vehicle of light, I will enter into the body of the sun. ("Lo! I mount, I fly." Pope's Dying Christian to his soul).

15. I will enter in the form of my shadow in the etherial mirror of the sun, and this my aerial breath will conduct me to that orb. (The spiritual body resembles the shadow of the material frame, and is reflected in the luminaries of heaven as in their mirrors. The departing breath of the dying person, is the conductor of his soul to upper worlds).

16. He ascended with his *puryashtaka* or subtile and spiritual body upon the air, as the heat of fire passes out through the hollow of a pair of bellows; and the mindful sun saw a great sage in this state within his breast. (The sun is said to be a *muni* or mindful; *i.e.* having a mind as any animated being).

17. On seeing the sage in this state, the high minded sun, called to his mind the former acts of his devotion, and remembered his body lying in the cell of the Vindyan region.

18. The sun traversing amidst the etherial regions, came to know the actions of the sage; and beheld his body lying insensible in the cave, covered under the grass and stones.

19. He ordered his chief attendant to lift up the body of the sage, whose soul had now assumed its spiritual form.

20. The aerial form of the sage, now saluted the adorable sun with his reverential mind; and was then recognized and received by him with due honour.

21. He entered into the body of the solar attendant—*Pingala*, who was

now proceeding from heaven to the cell amidst the delightful groves of the Vindhyan range.

22. Pingala entered the Vindhyan grove in the form of a cloud, which assuming the shape of a big elephant, removed the earth from the surface of the cave, with the long nails of his toes.

23. He then brought out the body of the sage with his trunk, as a stork pulls up a lotus stalk from amidst the mud; and then the spiritual body of the *muni*, fled from the form of Pingala to his own.

24. [3]The sage after his long wanderings in the regions of ether, like a bird in the sky; found at last his own body, into which it entered as its nest, and took his leave of Pingala with mutual salutations.

[3] Note to 24. This is an allegory of the revivification of the torpid body, by means of the solar gleams and heat.

25. They then hurried to their respective callings with their refulgent forms; the one fled into the air, and the other repaired to a lake to cleanse his body.

26. It shone as a star in the limpid lake, and as sun beams under the water; and then it appeared above it, as a full blown lotus on the surface of waters. (The effect of devotion is said to brighten the body also).

27. He rose out of the water as a young elephant, after its sport in some dirty pool; and then offered his adoration to the sun, who had restored his body and mind to their luminous states.

28. Afterwards the sage passed sometime on the bank of the Vindhyan lake, fraught with the virtues of universal benevolence, fellow feeling and kindness, and joined with the qualities of his peace and tranquillity, his wisdom and internal bliss, and above all his seclusion and retirement from society, and unconcernedness with the concerns of the world.

## CHAPTER LXXXVI.—*Government of Bodily Organs.*

Argument. Necessity of controul over senses for concentration of the Mind.

Vasishtha resumed:—The muni thought again to resume his accustomed meditation, and entered a spacious cave in the Vindhya at the end of the day.

2. He continued in the investigation of the soul, with his command over the sensible organs, and he reflected on the reality and unreality of things in his mind.

3. I find, said he, these organs of sense which were under my subjection before, are now set at liberty in the exercise of their various functions (tending to the destruction of the mind from its fixed attention).

4. I will now cease to think concerning the existence and inexistence of substances, and will recline solely (with my steady posture on that Being to whom the being and not being of things is truly known like that of a mountain peak).

5. I will remain wakeful inwardly, appearing as I were dead and asleep outwardly; and yet sensible in my insensibility, as the quiet and living soul, and thus continue both with the vigilance and supineness of my spirit in the state of my quietism. (i.e. appearing as a dead block before the ignorant, but as thinking and vivacious in the eye of the intelligent. Or the wise appear as fanatics before the foolish worldlings).

6. Waking as if asleep and sleeping as awake, I will remain in my torpor of *turīya*, which is neither dead nor quick (and neither the corporeal nor spiritual state. Gloss).

7. I will remain retired as a rock from all things, and even apart from my mind, and dwell in the bosom of the all pervading soul; I will abide with the universal spirit in my tranquillity, and having ease from all disease.

8. Having mused in this manner, he sat at his meditation for six days and nights; after which he was roused as a passenger wakes after his short nap on the way.

9. Then this great devotee having obtained the consummation of his devotion, passed his long life in the state of his living liberation. (Or living apart from all cares and concerns of the world).

10. He took delight in nothing nor hated anything; he felt no sorrow for aught nor any pleasure in naught (i.e. he had his stoic indifference to every thing, whether good or bad).

11. Whether walking or sitting, he was thoughtless of every thing; his heart was void of cares, and he conversed with his mind alone at pleasure.

12. Behold! he said to his mind, O lord of my senses! the unsullied and undecaying joy that thou dost enjoy in the tranquillity; and say if there is a greater felicity than this to be found on earth. (For true felicity, according to the Vedantist, consisted not in the possession, but renunciation of earthly cares and concerns, so Hafiz: "Dāadduniāoāhilhā." Abandon the world and all its people).

13. Therefore O my mind! that art the fleetest of all things, repress thy flight and excitability; and rely on thy cool composure for thy lasting happiness.

14. O my roguish senses, and O ye my perverted organs, ye have nothing to do with me. (The senses are related with the mind, and bear no relation to the soul).

15. The stiffness of the outer organs, is the cause of their failure; and the volition of the mind, is the cause of its disappointment; and neither of these have the power to protect me from evil.

16. Those that believe the senses, as same with the soul, are as deluded as they, that mistake the rope for a snake.

17. To take what is not the self for self, is equal to the taking of an unreality for reality; want of reason produces this mistake, but right



reason removes the fallacy.

18. You my senses and thou my mind, and my living soul, are different things, and quite separate from the unity of Brahma. The mind is the active principle, and the intellect is passive, and so no one related to the other. (All these have their different functions to perform).

19. But it is their union, that serves to produce the same effect, as the wood that grows in the forest, the rope that is made of flax or hide, the axe made of iron, and the carpenter that works for wages, do all combine in the building of a house.

20. Such is the accidental conjunction of different things, that becomes the efficient cause of producing certain effects, which could never result alone, as in the case of house building just mentioned.

21. So also in the causation of the various acts of the body, as speech and all other works; which are effected by the accidental and simultaneous union of the different organs of the body and mind, without the waste or impairing of any of them.

22. Thus when the forgetfulness of death and sleep, are buried in oblivion, and reminiscence is awakened upon revivification and waking, the inactualities are again brought to the position of actuality (i.e. the inaction is changed to action, by combination of mental and bodily activities, which are again productive of their purposed results).

23. In this manner that great devotee, went on with his cogitations for many years, in that solitary cell of Vindhya mountain.

24. Freed from ignorance and afar from temptation, he remained there in perfect felicity, and ever contemplating on the means of preventing the metempsychosis of his soul.

25. Seeing the natures of things in their true light, he avoided all that presented a false appearance; and for fear of being misled by appearances, he resorted to the shelter of meditation (of the intrinsic natures and properties of things).

26. Having his option of choosing what he liked from whatever he disliked, he was indifferent to both of them, and his apathetic mind was

elevated from all that is desirable or detestable in life.

27. And having renounced the world, and all its connections and the society of mankind; and setting himself beyond the bonds of repeated births and actions of life, he became one with the incorporeal unity, and drank the ambrosial draughts of spiritual delight.

28. He seemed to sit in his lonely abstraction, in the golden grotto of the Sahya mountain; and looked on the entangled paths of the world below, without any desire of walking in it, or mixing in its perfidious society.

29. Then sitting in his erect posture, he said to himself; "Be passionless, O my impassioned heart, and rest at peace my intolerant spirit."

30. I bid you farewell, O ye enjoyments of the world, that have tempted me to taste your bitter pleasures in innumerable births and transmigrations.

31. Ye pleasures that have deluded me so long like the indulgences of boys; behold me now placed above your reach, by the absence of desire in my state of holy and heaven-born nirvāna anaesthesia.

32. I hail thee, O spiritual delight, that madest me forget my past pleasures; and I thank you ye pains! that have led me to the inquiry of the soul with so much ardour.

33. It is by thee, O sour misery! that this blissful state is revealed to me; and thou art to be thanked for bringing me under the cooling umbrage of heavenly delight.

34. I thank thee Adversity! that hast revealed to me the felicity of my soul; and I bless thee, my friend! for thy making the vanity of worldly life known unto me.

35. O my body! that art so intimately united with myself, I see thy union to be but a temporary one; and like the short lived amity of interested men, who forsake their beneficent friends in a moment.

36. Thus am I forsaken by all my bodies, in my various by gone births;

and so hath my soul, forsaken them all, in its repeated transmigrations in different forms of living bodies.

37. Even in my present state, my body brings its own ruin on itself; by its being slighted by the soul, upon its advancement in spiritual knowledge. (Spiritualism is deteriorative of physical powers).

38. It is no fault of mine, that the body is discontented at my contentment; or that it should be impaired by my abstinence, and broken down by my indigence (i.e. the practice of austerities is a preventive of bodily growth).

39. Grieve not my churlish avarice, that I have grown averse to gain; and you must pardon me, O my fond desires, that I have become so devoid of my wishes, and betaken myself to the virtue of Vairāgya or insouciance.

40. I have now betaken myself to my indifference, and want to thrive therein; and pray of thee, O thou restless concupiscence! to have no more any concern with me.

41. And I bid my last farewell to thee, O thou deity of piety and pious deeds! that I may no more engage myself to the performance of acts (because acts are attended with temporary and no lasting resultants).

42. I am lifted from the pit of hell and placed in heaven, and bid adieu to the harbour of pleasures, growing in the soil of wicked acts, and bearing as its fruits the torments of hell.

43. I bid farewell to the tree of sin, bearing the flowers of our punishment, whereby I was doomed to repeated transmigrations in lower births. (Does the passage allude to the forbidden tree, which brought death on earth, and its sequence of repeated births in endless misery?)

44. I bow down to that unseen form of delusion, which uttered the sweet voice of a sounding bamboo, and covered itself with a garment of leaves. (Does it mean the deluded Adam hiding his nudity under the leaves of trees?)

45. I bow to thee my holy cell, that art my associate in this devout devotion; and art the only refuge of this weak body of mine, after its

weary journey in the rugged paths of the world.

46. Thou wast my kind companion, and remover of all my desires; and hast been my only shelter, after I fled from all the dangers and difficulties of the world.

47. And thou my pilgrim's staff, that wast the support of my aged body and arm; I have found my best friend in thee, for thy relieving my fatigue, and guiding my footsteps in this dangerous and cavernous retreat.

48. I thank thee also, O my aged body! that art the prop of my life, even in this old age of thine; when thou art reduced to thy ribs, covering thy bloodless entrails, and thy shrivelled veins and arteries.

49. Depart now my dilapidated body, with the pith and marrow that there yet remain in thee; and away ye excrements that were in need of my repeated ablutions and purifications.

50. I bid adieu to all my acts and dealings in the world, which had been the destined causes and my connate companions, in all my transmigrations in this world. (Human actions being causes of their repeated births, for the sake of reaping their proper retributions).

51. I next bid you farewell, O my vital airs! who kept company with me through all my various births, and from whom I (i.e. my soul) will soon fly away.

52. How oft have I passed with you to foreign parts, and reposed in the dales and groves of mountainous tracts; how long have we sported about the cities, and how often have we dwelt in mountain retreats (i.e. the soul with its subtile body, is sempiternal and ubiquitous).

53. How many times have we run to different directions, and were engaged in various avocations of life. In fact there was no time and place in the space of the universe, when and where we did not live together.

54. In truth I have never done nor seen, nor given nor taken anything apart from you; and now I bid you adieu my friend, as I must soon part from you.

55. All things in the world have their growth and decay, and are destined to rise and fall by turns; and so also are the union and separation of things, the unavoidable course of nature.

56. Let this light which is visible to sight, reenter in the sun whence it proceeds, and let these sweet scents which come to my smelling, mix with the flowers from which they are breathed and blown.

57. Let my vital breath and oscillation, join with the etherial air; and let all the sounds I hear, return from my ears to the vacuous sphere. (Lit. Let me lose my audibility in vacuity which is receptacle of sounds).

58. Let my taste or sapidity, revert to the orb of the moon whence it has sprung; and let me be as quiet as the sea after its churning by the Mandara mount; and as the cool hour of the evening after the sun has set. (Gustation or flavour—rasa comes from the moon. Sruti. Dinānta-ramya the cooling evening. Kalidāsa).

59. Let me be as silent as the dumb cloud in autumn, and as still as the creation, after the great deluge at the end of a Kalpa; let me remain thoughtless, as when the mind is concentrated in the dot of om or on, and when my soul rests in supreme soul. Let me be as cold as when the fire is reduced to ashes, and as extinct as the extinguished and oilless lamp.

60. Here I sit devoid of all actions, and removed from the sight of all living beings; I am freed from the thoughts of worldly things, and am resting in the peace of my soul, which is seated in my cranium.

CHAPTER LXXXVII.—Term. The one in various term.

Argument. The manner in which the sage obtained his Bodiless Liberation after his Death.

Vasishtha continued:—Then repeating aloud the sacred syllable Om, and

reflecting on the Universe contained in it; the sage obtained his internal peace, after he had got rid of his thoughts and was freed from his desires. (The meditation of Om or on presented all existence to his mind, and it is shown in the definition of that word in the Introduction of this book).

2. He cogitated on the several mātrās or moments, which compose the utterance of that mystic syllable; but leaving aside all its attributes, he meditated only on the reality of the pure and imperishable One.

3. He abstracted his mind from his internal and external organs, as also from his grosser and finer feelings and the sensibilities of his heart and body. He dismissed of whatever there is in the three worlds and converted all his desires to indifference.

4. He remained unmoved in his body, and as the thoughtful Platonic (chintamani), rapt in his abstraction; He was full in himself as the full moon, and as still as the mount Mandara after its churning was over.

5. He was as the motionless wheel of the potter's mill, and as the calm ocean undisturbed by waves and winds.

6. His mind was as the clear firmament, without its sun shine and darkness; and his heart was bright, without the light of the sun, moon and stars. His intellect was unclouded by the fumes, dust and cloud of ignorance, and his soul was as clear as the autumnal sky. (The gloss points out the combination of many figures in this tetrastich sloka).

7. Then raising his voice from the ventricle, to the topmost pranava in the cranium of his head; his mind transcended the region of the sensations, as the wind oversteps the area of fragrance (which remains below.)

8. His mental darkness then fled from his mind, as the gloom of night is dispelled by the dawning light of morn, and as the percipience of sapience, puts down and extinguishes the sparks of anger in the bosom.

9. He then beheld the reflexion of a flood of light within himself, which he found to be ceaseless in its brightness; and unlike the light of the luminaries, which is repeatedly succeeded by darkness.

10. Having attained to that state of ineffable light, and inextinguishable effulgence; he found his mental powers to be quickly burnt down by its glare as the straws are consumed by the touch of fire.

11. In a short time he lost his consciousness of that light, as a new born child loses in no time, its knowledge of whatever it perceives by any of its sensible organs.

12. It was in a twinkling or half of that time, that this sedate sage stopped the course of his thought, as the current wind stops its motion in a moment.

13. He then remained as fixed as a rock, with his inattentive and mute gaze on what passed before him; and retained his vitality like a motionless dreamer in his sleep. (Pasyanti in the text means a patient spectator).

14. He was next lost in his Susupta-hypnotism, as in the insensibility of his profound sleep; and thereby attained his ultimate felicity of turīya, in the retention of his absolute felicity only.

15. He was joyous in his joylessness, and was alive without his liveliness; he remained as something in his nothingness, and was blazing amidst obscurity. (His soul shone forth amidst the gloom of his mind).

16. He was intelligent in his spirit, without the intelligence of the senses; and was as the Sruti says, neither this nor that nor the one or the other. He therefore became that which no words can express.

17. He became that transparent substance, which is transcendently pure and purifying; and was that all pervasive something, which is corporate with nothing.

18. He was the vacuum of Vacuists, and the Brahma of the Brahmists; he was the Knowledge of gnostics, and omniscience of scientists.

19. He became like the Purusha or spirit of the Sankhya materialists, and the Iswara of Yoga philosophers; he was alike the Siva of the Sivites, bearing the mark of the crescent moon on their foreheads, and as the Time of Timeists.

20. He was the same with the soul of souls of the Psychologists, and as no soul of Physicists; he was similar to the Midst or Midmost of the Madhyamikas (i.e. having no beginning nor end), and the All of the even-minded Pantheists.

21. He was identified with the main Truth of every religion, and the essence of all creeds; and was selfsame with the All essential and Universal Reality.

22. He was identic with the pre-eminent and unimpaired light, which is seen in all lightsome bodies; and was one with the inward light, which he perceived to be glowing within himself.

23. He became the very thing which is one and many, and which is all yet nothing. Which is simple and combined with all, and which is that which is Tat Sat—At Ast. (Or I am that which I am).

24. In short he remained as the one undecaying and without its beginning, which is one and many, and simple without its parts. Which is purer than the pure ether, and which is the Lord God of all.

## CHAPTER LXXXVIII.—A Discourse on Yoga Meditation.

Argument. The Liberated Sage's suspension of breathing in his breast, the emaciation of his body and absorption of his senses.

Vasishtha Continued:—After Vīta-havya had passed beyond the bounds of nature, and crossed over this ocean of misery; he pacified also the fluctuations of his mind (after he had restrained the actions of his bodily actions).

2. Being thus becalmed, and brought to the state of perfect inertness; he was absorbed in his ultimate supineness, as a drop of rain water and the particles of waves, mix in the main ocean.



3. Sitting continually in his torpid state; his body became thin and lean, without its food and functions, and it decayed fastly like the fading lotus in winter, without the supply of its proper moisture of water.

4. His vital breaths fled from the tree of his body (i.e. from his lungs and arteries), and entered into the cavity of the heart, like birds let loose from the net, and flying to their nests (concentration of vital airs into the heart).

5. His corporeal body which was composed of flesh and bones and the organs of sense, remained of course beneath the shady branches of the woodland retreat; but his spirit roved beyond the bounds of the elemental worlds above.

6. His individual intellect was absorbed in the ocean of the Universal Intellect; as the particles of metallic substances are fused together in the same metal. So the soul of the sage found its rest in its intrinsic nature of the supreme soul.

7. Thus have I related to you, O Rāma! regarding the rest of the sage in his torpid quietism; all this is full of instruction, and you must consider well the hidden meaning which is contained therein. (The Gloss speaks a good deal about the mysticisms of yoga and the mysterious meanings of the words tanmaya and kaivalya, which are too long to be given in this place).

8. And know, O Rāma, that by your good gifts of these things, and perfections, you will be able to attain to that state of beatitude.

9. Consider well, O Rāma! all that I have told you already, and what I will at present and in future expound to you.

10. As I have myself known and well considered all these things in my long life, and by my experience of the past, and my knowledge of present and future events, so will you be also. (i.e. As he was a sage by his long experience, and a seer by his prescience).

11. Therefore have the clear sight or clairvoyance of the sage, as I have shown to you, and know that it is by means of your transcendental knowledge alone, that you can have your emancipation in both worlds

(i.e. perfect liberation in the present life, ensures the freedom of the next; and bondage in this state, leads to perpetual bondage in future).

12. The light of knowledge dispels the darkness of ignorance, and destroys the mist of false fears and woes; and knowledge alone is the cause of that consummation, which nothing else can bring about.

13. See how the sage Vīta-havya destroyed all his desires, by means of his knowledge; and how he cleared the mountain of his mind, from all its poisonous plants of worldliness.

14. Again his conscious knowledge or clairvoyance of other spheres, led the seer to penetrate into the solar orb of his desire on the wings of his rays; and thence return (by his reminiscence) to redeem his buried body from cave of earth. (So the soul of Jesus ascended to heaven after his crucifixion, and returned to redeem his dead and buried body from the grave after three days. It is also recorded of many Yogis to revivify their bodies, as it is predicted in the holy writ, of the resurrection of all dead bodies on the last day of judgment or Quiāmat, when the rotten bones will stand up (quama), at the sound of the last trumpet of the Angel. This sort of resurrection is analogous to the daily resuscitation (jāgara or waking) of animal bodies, after their susupta and swapna or sleeping and waking states of every body. But the relinquishment and reanimation of the body, was a voluntary act of the Yogi and entirely dependant on his free will and option. Hence the modern Yogis and Jugis, are known to bury their dead bodies, and not to burn them like Hindus. And all this depends on the knowledge of yoga philosophy as it is said here in the text).

15. This sage was the personification of the mind, and it is the mind which is personified in the sensible or visible forms of I, thou, he and this other. (Because the mind being the essential part of man makes his personality, and not the body which is but an appendage to the mind). The mind is also this world which consists in it, and without which it is not known to subsist. (The mind makes the world and is identified with it, wherefore Brahmā the mind of God, is represented as the maker and identic with the world).

16. By knowing this transcendent truth, and being freed from the faults of passions and feelings, and far removed from the foibles and frailties

of the world; the silent sage followed the dictates of his mind, and attained thereby the endless blissfulness of his soul:—the summum bonum of human life.

## CHAPTER LXXXIX.—A Lecture on Rationalistic Meditation.

Argument. On Freedom from Desires and Delusions, and Aerial flights of yogis, and the Indestructibleness of their bodies.

Vasishtha said:—Rāma! you must have to imitate this sage, in order to know the nature of the soul, and all that is knowable and worth knowing. And in order to know these things, you must be passionless, and without the emotions of fear and perturbation of your spirit at all times.

2. As this sage seemed to pass the course of many millions of years, in his cheerful meditation; so you shall have to habituate yourself to your silent contemplation, without the discontentedness of your mind.

3. There have been many more sages of great minds in their times and places, who have had their perfection in the same way; and who are worthy of your imitation for the consummation of your object.

4. Knowing the soul to be inaccessible by pain and pleasure at all times, and as everlasting and ubiquitous in all places; no one, O mighty prince! has any cause to be sorry for it (or mourn for the loss of what is immortal in its nature).

5. There are many persons living in this world, who are well acquainted about the nature of the soul; but no body is so sorry for the misery of human souls like yourself (as it is related in the beginning of this work).

6. Remain quiet and in good cheer, with the magnanimity and equanimity of thy mind; and know thyself to be imperishable, and without any change or regeneration.

7. No living liberated man like yourself, is ever subject to sorrow or mirth at the vicissitudes of life; as the brave lion is never moved from his sedateness like the changeful peacock (at the change of seasons like the weather-cock).

8. Rāma said:—Sir, this discourse of yours, gives rise to a doubt in me, which I want you to disperse like an autumnal cloud. (The doubt is resembled to a thick rainy cloud, and its form is likened to that of a flimsy mist in autumn).

9. Tell me Sir, that art best acquainted with spiritual knowledge, why the bodies of living liberated persons, are not to be seen to mount to the skies.

10. Vasishtha replied:—Know Rāma, the powers of mounting to the sky and flying in the air, belong naturally to volant bodies (as the fowls and flies of the air). (And the mounting to the sky is the property of igneous and etherial beings, as those of the flame of fire and aerial spirits).

11. All the various motions that are seen to act in different directions, are according to the natural tendencies of bodies, and are never desired by the spiritualist (who would derive no good or benefit whatever by his bodily movements).

12. Volitation is no way desirable to the living liberated soul, when the volant power is easily acquired by the unspiritual and unliberated ignorant people, by many physical and artificial powers, derived by application of proper means, mantras and other practices. (Such as, the flight of winged ants before the rains, the aerostatics of balloons and pyrotechnics, the aerostation of magical mantras, and the volant power acquired by some practical Yogis, who practise the swinging of their bodies in air, by means of the suppression of their breath).

13. Volitation or flying is no business of the spiritualist, who is concerned with his knowledge of the soul only; he is content with his spiritual knowledge and union with the Supreme soul, and does not meddle with the practices of the ignorant practitioners of false yoga.

14. Know all earthly contrivances to be the offspring of worldliness,

and the progeny of spiritual ignorance. Say then what spiritualist is there, that will be so foolish as to plunge himself in this gross ignorance.

15. He who pursues the path of spiritual ignorance, by his meditations and contrivances for his temporal welfare; must be blind to the future welfare of his soul, against the course of the holy sage and saint.

16. It is possible for the wise as well as the unwise, to acquire the power of his flying in the air, by the continued practice of yoga, or some other of the aforesaid arts and expedients of mantras and the like.

17. But the spiritual man remains quite aloof and afar from these, and has no desire for any such thing; he is content with himself, and finds his rest in the supreme soul, beside which he has nothing in view.

18. He has neither the aerial journey, nor any supernatural power or worldly enjoyment for his object; and neither is earthly glory or honour in his view, nor does he desire to live nor fear to die.

19. He is ever content and quiet in his soul, and is devoid of desires and affections in his mind; he is of the form of empty air, and remains with his spiritual knowledge as the idol of his soul.

20. He is unapprehensive of adversity or calamity, and unaffected by feelings of pleasure and pain; he has full satiety in his privation of everything, and is unconcerned about his life and death, by remaining himself as the living dead.

21. He remains unmoved at all evens and odds, as the Ocean is at a stand still with all the outpourings of the rivers; and he continues to meditate on, and adore the divine spirit in his own spirit.

22. He has no need of acquiring or amassing any wealth for himself, nor is he in need of asking anything of any body for his supportance.

23. The unspiritual man who aims at the acquisition of supernatural powers, must sacrifice the means of his consummation to the acquirement of such powers (i.e. he must give up the seeking of his perfection in pursuit of those powers. Or, he who wants to wax rich and great, may become so at the loss of his peace and content and honesty).

24. All things are accomplished by application of their proper means, and what is thus ordained to take place, can not be undone even by the three-eyed God Siva himself. (It is believed that some mantras and gems are possessed of the power, of lifting living bodies in the air).

25. Thus volition depends on the application of proper means, and not on one's volition only; and nothing can alter the nature of things, as that of the coolness of moon-beams.

26. Whether one is all-knowing or much-knowing, and all-powerful or much powerful as a Hari or Hara; yet there is no body that has the power of setting aside the destined law of nature (as for the terrestrials to fly in air, and the celestials to walk on the earth).

27. Thus it depends on the nature of things, Rāma! and the combination of times and circumstances, as also the application at proper means and mantras, that causes a mortal to fly in the air, and an immortal to descend on earth.

28. So it is the property of some drugs, gems and mantras, to destroy the destructive power of poison; and of wine to intoxicate the wine-bibber; and so of emetics to cause vomiting.

29. Thus all things have naturally the power of producing some effect, according to its proper application and the mode and manner of it.

30. Hence no one that is unacquainted with these things, is able to effect his flight in the air; and he that is fraught with his spiritual knowledge, has no need of these practices.

31. All knowledge relating to the properties of things, and their application in proper mode and manner for the bringing on of certain ends, is of no good to the spiritualist for his attaining to spirituality.

32. He who wishes to have supernatural powers, may gain them by his long practice; but what need has the theosophist of these practices or powers for himself?

33. It is after his freedom from the net of his desires, that the

spiritualist attains to his spiritual state; how then can he entertain any desire which is opposed to it?

34. Every one endeavours to present in the course, to which he is led by the desires rising in his heart; and whether he is learned or not, he reaps the reward of his endeavours in due time.

35. Vīta havya never endeavoured to acquire any supernatural power; all his endeavours aspired to the gaining of spiritual perfection, which he obtained by his devotion in the forest.

36. It is not impossible or hard, to effect the acquisition of supernatural powers; should one persist in the course of practicing and applying the proper means to those ends.

37. The success which attends on any body in the consummation of his object, is entirely owing to his personal exertion, and may be called the fruit of the tree of his own labour.

38. But these successes and consummations, are of no use to those great minded men, who have known the Knowable One in himself: and who have made an end of their worldly desires.

39. Rāma said: Sir I have yet another question for your explanation and it is this, why did not the ravenous beasts of the desert, devour the deadlike body of the devoted sage, and why did it not moulder under the earth, by which it was covered?

40. And again how the bodiless and liberated soul of the sage, which was absorbed in the sunlight, return to resume its dilapidated body, which was buried in the mountain cave.

41. Vasishthā replied:—The conscious soul that believes itself to be embodied with its mortal body, and beset by the coils of its desires and the bonds of its affections, is here subjected both to the feeling of pleasure and the pangs of pain.

42. But the intelligent soul which relies on its pure consciousness, and is freed from the net of its desires, remains only with its subtle spiritual body (which no beast or bird can devour, nor any dust or rust can destroy). So says the Gita:—It is indivisible and unconsumable, and

neither does it moulder nor dry up at any time.

43. Hear now, Rāma, the reason why the body of the Yogi, is not subject to the accidents of disjunction or corruption for many hundreds of years (under the influence of heat and cold and other casualties).

44. Whenever the mind is occupied with the thought of any thing, it is immediately assimilated into the nature of that object, and assumes the same form on itself.

45. Thus upon seeing or thinking of an enemy, the mind turns to enmity, at the very sight or thought of its foe; as it assumes the nature of friendliness, on the visit and remembrance of a friend.

46. So on seeing a hill or tree or passenger, that bears no enmity or friendship to it, the mind remains equally indifferent towards the same, and without any change in its disposition as it is perceived by us.

47. Again the mind is sweetened (pleased) on relishing the sweets, and embittered by tasting the bitter. It becomes fond of the sweet, and averse to whatever is sour and bitter and unpalatable.

48. So when a ravenous beast comes in the sight of a dispassionate Yogi, its envious nature is changed to dispassionateness, and it desists from doing him any injury. (So says Patanjali, "Good company turns the wicked to goodness").

49. The malicious being freed from his malice, in the company of the even minded stoic, desists from the doing of any harm, to any one; as the indifferent wayfarer has no business to break the straggling branches and trees growing on the way side, which the rude rustics are apt to lop off and cut down (for the making of their fuel).

50. But the savage beast being removed from the side of the Yogi, resumes its ravenous nature again, in the company of the rapacious and wild beasts of the forest.

51. Hence it was that the envious beasts of the forest, the tigers, lions and bears; as also the reptiles and creeping insects of earth, did not molest the sedate body of the sage, so long as they lurked and crept about it.



52. The reason why the body was not reduced to the dust of the earth is, because the silent conscience that there dwells in common, in all existent bodies of animals, vegetables and minerals, and abides in them as in the person of a dumb creature; would not allow them to injure the innocent body of the sage lying flat on the ground.

53. The spiritualised body of the Yogi, is seen to move about on earth, like the shadow of something floating on the water.

54. Therefore the spiritual body of the sage, which was rarefied above the elemental bodies by virtue of his spiritual knowledge, became quite incorruptible in its nature.

55. Hear me tell you another reason, Rāma! that it is the want of oscillation which is the cause of destruction, as it is the vibration or breathing of the heart which is the cause of life.

56. It is the breathing of vital breaths, which causes the vibration of the arteries, and this being stopped, the body becomes as still as a stone.

57. He who has lost the pulsations of his heart and vital breaths, has lost also both his vitality and mortality, and become as stones (which are neither dead nor alive).

58. When the internal and external pulsations of the body are at a stop, know, O well-informed Rāma! the intestinal parts are not liable to any change.

59. The motion of the body being stopped, and the action of the heart having ceased; the humours of the body become as stiff and inert, as the solid mountain of Meru.

60. So the want of fluctuation, is seen to cause the steadiness of all things in the world; and hence the bodies of sages are known to be as quiet, as the blocks of wood and stone.

61. The bodies of Yogis therefore, remain entire for thousands of years; and like clouds in the sky and stones underneath the water, are neither soiled nor rotten at any time.

62. It was in this manner that this sage, who knew the truth, and was best acquainted with the knowledge of the knowable, left his earthy body, in order to find the rest of his soul in the Supreme Spirit.

63. Those men of great minds who are dispassionate, and know what is chiefly to be known above all others; pass beyond the bounds of this earth and even of their bodies, to assume an independent form of their own.

64. They are then perfect masters of themselves, whose minds are well governed by their right understanding; and are not affected by the influence of their destiny or the acts of their past lives, nor moved by their desires of any kind.

65. The minds of consummate Yogis, are of the nature of destiny; because they can easily effect whatever they think upon, as if they were the acts of chance as in Kākatāliya Sanyoga.

66. So it was with this sage, who no sooner thought of the renovation of his body, than he found it presented before his sight, as if it were an act of chance (or the kākatālic accident).

67. When the soul forsakes its earthly frame, after the fruition of the fruits of its passed actions is over; it assumes a spiritual form, which is the state of its disembodied liberation, and when it enjoys its perfect liberty in its independent state.

68. The mind being freed from its desires, is released from all its bonds, and assumes the spiritual form of the pure soul; it then effects instantly all that it wishes to do, and becomes all powerful as the great Lord of all.

## CHAPTER LXXXX.—Admonition on the Mind and its Yoga Meditation.

Argument. The Two ways of subduing selfishness; by Universal Benevolence and want of Personality.

Vasishtha said:—After the sage Vīta-havya, had subdued his heart and mind by his rationality, there arose in him the qualities of universal benevolence and philanthropy (for want of his selfishness).

2. Rāma asked:—How do you say, Sir, that the quality of benevolence sprang in the mind of the sage, after it had been wholly absorbed in itself by its rationality? (since the total insensibility of one if himself, cannot have any regard for others).

3. Tell me Sir, that art the best of speakers, how can the feelings of universal love and friendliness, arise in the heart which is wholly cold and quiet, or in the mind which is entranced in the divine spirit?

4. Vasishtha replied:—There are two kinds of mental numbness, the one being its coma in the living body; and the other its deadliness after the material body is dead and gone. (The one is swarūpa and the other arūpa; the first having its formal existence, and the other being a formless one).

5. The possession of the mind is the cause of woe, and its extinction is the spring of happiness; therefore one should practise the abrasion of the essence of his mind (or personality), in order to arrive to its utter extinction.

6. The mind that is beset by the net of the vain desires of the world, is subject to repeated births, which are the sources of endless woes. (The world is a vale of tears, and worldimindedness is the spring of misery).

7. He is reckoned as a miserable being, who thinks much of his person, and esteems his body, as the product of the good deserts of his past lives; and who accounts his foolish and blinded mind as a great gift to him. (Human life is usually esteemed as the best of all living beings; and the Sāstra says "the human body is the best gain after millions of transmigrations in other forms").

8. How can we expect the decrease of our distress, as long as the mind is the mistress of the body? It is upon the setting down of the mind, that the world appears to disappear before us. (As the setting sun hides

the world from our sight).

9. Know the mind to be the root of all the miseries of life, and its desires as the sprouts of the forest of our calamities.

10. Rāma asked:—Who is it, Sir, whose mind is extinct, and what is the manner of this extinction; say also how its extinction is brought on, and what is the nature of its annihilation?

11. Vasishtha replied:—O support of Raghu's race! I have told you before of the nature of the mind; and you will hear now, O best of inquirers! the manner of extinguishing its impulses.

12. Know that mind to be paralysed and dead, which is unmoved from its steadiness by pleasure and pain; and remains unshaken as a rock at the gentle breath of our breathing. (I.e. the man that lives and breathes, but moves not from his purposes).

13. Know also that mind, to be as dull as dead, which is devoid of the sense of its individuality from others; and which is not degraded from the loftiness of its universality, to the meanness of its personality.

14. Know that mind also, to be dead and cold, which is not moved by difficulties and dangers; nor excited by pride and giddiness, nor elated by festivity nor depressed by poverty and penury; and in short which does not lose its serene temperament at any reverse of fortune.

15. Know, gentle Rāma! this is what is meant by the death of the mind, and the numbness of the heart; and this is the inseparable property of living liberation (of those that are liberated in their lifetime).

16. Know mindfulness to be foolishness, and unmindedness is true wisdom; and it is upon the extinction of mental affections, that the pure essence of the mind appears to light.

17. This display of the intrinsic quality of the mind, after the extinction of its emotions; and this temperament of the mind of the living liberated persons, is said by some to be the true nature of the mind.

18. The mind that is fraught with the benevolent qualities, has its best

wishes for all living beings in nature; it is freed from the pains of repeated births in this world of woe, and is called the living liberated mind (Jivan-mukta manas).

19. The nature of the living liberated mind is said to be its intrinsic essence, which is replete with its holy wishes, and exempted from the doom of transmigration.

20. The Swarūpa or personal mind, is what has the notion of its personality as distinct from its body; and this is the nature of the mind of those, that are liberated in their lifetime. (This is the nature of the individual and unembodied mind).

21. But when the living liberated person loses the individuality of his mind; and becomes as gladsome as moonbeams within himself, by virtue of his universal benevolence; it then becomes as expanded and extended, as it appears to be present everywhere at all times.

22. The living liberated person being mindless of himself, becomes as cold hearted as a plant growing in a frigid climate, where it blooms with its mild virtues, likening the blossoms of the winter plant.

23. The Arūpa or impersonal mind of what I have told you before, is the coolness of the disembodied soul, that is altogether liberated from the consciousness of its personality.

24. All the excellent virtues and qualities, which reside in the embodied soul, are utterly lost and drowned in the disembodied soul, upon its liberation from the knowledge of its personality.

25. In the case of disembodied liberation, the consciousness of self personality being lost, the mind also loses its formal existence in Virupa or formlessness, when there remains nothing of it.

26. There remains no more any merit or demerit of it, nor its beauty or deformity; it neither shines nor sets any more, nor is there any consciousness of pain or pleasure in it.

27. It has no sense of light or darkness, nor the perception of day and night; it has no knowledge of space and sky, nor of the sides, altitude or depth of the firmament.

28. Its desires and efforts are lost with its essence, and there remains no trace of its entity or nullity whatever.

29. It is neither dark nor lightsome, nor transparent as the sky; it does not twinkle as a star, nor shines forth as the solar and lunar lights. And there is nothing to which it may resemble in its transparency.

30. Those minds that have freed themselves from all worldly cares, and got rid from the province of their thoughts also; are the minds that rove in this state of freedom, as the winds wander freely in the region of vacuum.

31. The intelligent souls that are numb and sleepy, and are set in perfect bliss beyond the trouble of rajas and tamas; and which have assumed the forms of vacuous bodies, find their rest in the supreme felicity, in which they are dissolved in the unity of the Deity.

## CHAPTER LXXXI.—On the Origin of the Human Body and Consciousness.

Argument. Of Desire and Breathing as the two seeds, producing the Plant of Human Body, bearing the fruits of Worldliness.

Rāma said:—I see the stupendous rock (Brahma) filling the infinite vault of vacuum, and bearing the countless worlds as its vast forests, with the starry frame for its flowers and the gods and demigods for its birds and fowls.

2. The flashing of lightnings are its blooming blossoms, and the azure clouds are the leaves of the forest trees; the seasons and the sun and moon fructify these arbors with good looking fruits.

3. The seven seas are the aqueducts at the foot of this forest, and the flowing rivers are its channels; and the fourteen worlds are so many regions of it, peopled with various kinds of beings.

4. This wilderness of the world, is beset by the wide spreading net of cupidity; which has overspread on the minds of people, as the creeping vine fills the vineyard ground.

5. Disease and death form the two branches of the arbor of the world (Sansāra Mahāruha), yielding plentifully the fruits of our weal and woe; while our ignorance serves to water and nourish this tree to its full growth.

6. Now tell me, sir, what is seed that produced this tree, and what is the seed of that seed also. Thus tell me what is the original seed of the production of the mundane tree.

7. Explain to me all this in short, for the edification of my understanding; and also for my acquirement of the true knowledge with which you are best acquainted.

8. Vasishtha answered:—Know Rāma! the corporeal body to be the seed or cause of this arbour of the world. This seed is the desire which is concealed in the heart of the body, and shoots forth luxuriantly, in the sprouts of good and bad acts and deeds.

9. It is full of boughs and branches, and luxuriant in the growth of its fruits and flowers; and it thrives as thickly and fastly, as the paddy fields flourish in autumn.

10. The mind which is the seed of the body, is subject to and slave of all its desires. Its treasure house consists of alternate plenty and poverty, and its casket contains the gems of pleasure and pain.

11. It is the mind which spreads this net-work of reality and unreality; as it stretches the fretwork of truth and falsehood in dreams and visions.

12. As the dying man sees in his imagination, the messengers of death appearing before him; so doth the mind, present the figure of the unreal body as a reality.

13. All these forms and figures, which appear to our view in these worlds, are the formations of the mind, as the pots and toys are the

works of clay. (The mind being the same with Brahma; is the formal cause of all existences).

14. There are two kinds of seeds again which give rise to the arbor of the mind, which is entwined by the creepers of its faculties; one kind of these is the breathing of the vital breath, and the other is thinking or the train of its thoughts. (The text has the words *dridha-bhāvana* or the certainty of the knowledge of its reality).

15. When the vital air vibrates through the lungs and arteries, the mind then has the consciousness of its existence.

16. When the vital breath ceases to circulate through the lungs and wind pipes, there ensues the insensibility of the mind and the circulation of the heart-blood is put to a stop.

17. It is by means of the vibrations of breath and the action of the heart, that the mind perceives the existence of the world which is as false as the appearance of the blue sky, in the empty space of vacuum.

18. But when these vibrations and actions fail to rouse the sleeping mind, it is then said to enjoy its peace and quiet; otherwise they merely move the body and mind, as the wires move the dolls in the puppet show.

19. When the body has its sensibility, caused by the breathing of the vital air, it begins to move about like a doll dancing in its giddy circle in the Court yard, by artifice of the puppet player.

20. The vibrations of breath awaken also our self-consciousness, which is minuter than the minutest atom; and yet all pervasive in its nature, as the fragrance of flowers, which is blown afar in the air by the breath of the wind.

21. It is of great good, O Rāma! to confine one's consciousness in one's self (as it is to shut the fragrance of the flower in its seed vessel; and it is effected by stopping the breathing by means of the practice of *prāṇāyāma* or suppression of breath; as the diffusion of odours is prevented by shutting out the current air).

22. By restraining our self-consciousness we in ourselves succeed to



refrain from our consciousness of all other things because the knowledge of endless objects (particulars), is attended with infinite trouble to the mind. (All knowledge is the vexation of the spirit. Solomon's Proverbs).

23. When the mind comes to understand itself, after it is roused from its dormancy of self-forgetfulness (by being addicted to the thoughts of external objects); it gains what is known to be the best of gains, and the purest and the holiest state of life.

24. If with the vacillation of your vital breaths, and the fluctuation of your wishes, you do not disturb the even tenor of your consciousness, like the giddy part of mankind, then you are likened to the great Brahma himself (who lives and does what he likes, without any disturbance of his inward intuition).

25. The mind without its self-consciousness or conscience, is a barren waste; and the life of man with its knowledge of truth, is as a mazy path, beset with traps and snares of errors and dangers.

26. The meditative Yogi is practised to the suppression of his breath for the peace of his mind, and conducts his *prāṇāyāma* or restraint of respiration, and his *dhyāna* or intense meditation, according to the directions of his spiritual guide and the precepts of the *sāstras*.

27. Restraint of breath is accompanied by the peace of mind, causing the evenness of its temperament; and it is attended with health and prosperity and capacity of cogitation to its practiser.

28. Learn *Rāma*, another cause of the activity of the mind, which is considered by the wise as the source of its perpetual restlessness; and this is its restless and insatiable concupiscence.

29. Now this concupiscence is defined as the fixed desire of the mind, for the possession of something, without consideration of its prior and ultimate conditions (i.e. Whether it is worth having or not, and whether its gain will be productive of the desired object in view).

30. It is the intensity of one's thought of getting something that produces it before him; in utter disregard of the other objects of its remembrance. (The gloss gives a mystic sense of this passage; that

reminiscence which is the cause of the reproduction of prior impressions, is upset by the intensity of the present thought in the mind).

31. The man being infatuated by his present desire, believes himself as it depicts him to be; and takes his present form for real, by his forgetfulness of the past and absent reality. (The present unreal appears as real, and the past reality passes away as an unreality, as in the case of prince Lava's believing himself a chandala during his dream, and so it is with us to take ourselves as we think us to be).

32. It is the current of our desire, that carries us away from the reality; as the drunkard sees everything whirling about him in his intoxication.

33. Men of imperfect knowledge, are led to like errors by their desires, as a man is driven to madness by the impulse of passions.

34. Such is the nature of the mind, that it leads to the imperfect knowledge of things, so as to view the unreal as real, and the unspiritual as spiritual.

35. It is the eager expectation of getting a thing, which is fixed and rooted in the heart, that impels the restless mind to seek its desired object, in repeated births and transmigrations.

36. When the mind has nothing desirable or disgusting to seek or shun, and remains apart from both, it is no more bound to regeneration in any form of existence.

37. When the mind is thoughtless about anything, owing to its want of desire of the same; it enjoys its perfect composure, owing to its unmindfulness of it and all other things.

38. When there is no shadow of anything, covering the clear face of consciousness, like a cloud obscuring the face of the sky; it is then that the mind is said to be extinct in a person, and is lost like a lotus-flower, which is never seen to grow in the expanse of the sky.

39. The mind can have no field for its action, when the sphere of the intellect is drained and devoided of all its notions of worldly objects.

40. Thus far have I related to you, Rāma, about the form and features of the mind; that it is only the entertaining of the thought of something with fond desire of the heart. (Here the mind is identified with the fond thought or wish of a man).

41. There can be no action of the mind, when the sphere of the intellect is as clear as the empty sky, and without the thought of any imaginary or visible object moving before it as the speck of a cloud.

42. It is called unmindedness also, when the mind is practised to its Yoga, or thoughtlessness of all external objects, and remains transfixed in its vision of the sole essence of God.

43. When the mind has renounced the thought of everything within itself, and remains in its perfect coolness of cold-heartedness (sang froid) of Yogis; such a mind, though exercising its powers and faculties, it is said to be nil and extinct.

44. He whose want of desires, has chilled his ardour for anything, and made him impassionate, is said to have become extinct, and reduced like a rag to ashes (leaving the form without its substance).

45. He who has no desire of gain to cause his repeated birth and death, is called the living liberated; though he should move about in his busy career like a potter's wheel (which is insensible of its motion).

46. They are also styled the living liberated, who do not taste the pleasure of desire; but remain like fried seeds, without regenerating into the sprouts of new and repeated births.

47. Men attaining to spiritual knowledge in their earthly lives, are said to have become mindless in this world, and to be reduced to vacuity (the summum bonum of vacuists) in the next.

48. There are, O Rāma! two other seeds or sources of the mind, namely, the vital breath and desire; and though they are of different natures, yet the death of either occasions the extinction of both.

49. Both of these are causes of the regeneration of the mind, as the pond and the pot (or pipes), are the joint causes of water supply.

(Wherein the want of the one, is tantamount to the loss of the other also).

50. The gross desires of men are the causes of their repeated births, as the seeds are causes of the repeated growth of trees; and the germ of regeneration is contained in the desire, as the future plant is contained in the seed, and the oily juice is inbred in the sesamum seed.

51. The conscious mind is the cause of all things in the course of time, and the source of all its pleasure and pain, which rise and fall in itself, and never grow without it. (Avindbhavin).

52. As the union of the breath of life with the organs, produces the sensations; so these being united with desire, are productive of the mind. (Hence the living and sensitive plants which are devoid of desire, are devoid of mind also).

53. As the flower and its fragrance, and the sesamum seed and its oil are united together; so is animal life inseparably connected with its desire. (Hence extinction of desire is tantamount to living death).

54. The desire being the active principle of man, and subversive of his passive consciousness; it tends to unfold the seed of the mind, as moisture serves to expand the sprouts of vegetable seeds.

55. The pulsation of the vital breath, awakens the senses to their action, and the vibrations of sensation touching the heart strings, move the mind to its perception of them.

56. The infant mind being thus produced by the fluctuating desires, and the fluctuations of vital breaths, becomes conscious of itself, as separate and independent of its causes.

57. But the extinction of either of these two sources of the mind, is attended with the dissolution of the mind; and also of its pains and pleasures, which resemble the two fruits of the tree of the mind.

58. The body resembles a branching tree, beset by the creepers of its acts; our avarice is as a huge serpent coiling about it, and our passions and diseases are as birds nestling in it.

59. It is beset by our erroneous senses, resembling the ignorant birds setting upon it; and our desires are the cankers, that are continually corroding our breasts and minds.

60. The shafts of death are felling down the trees of our minds and bodies; as the blasts of wind toss the fruits of trees upon the ground; and the flying dusts of our desires have filled all sides, and obscured the sights of things from our view.

61. The loose and thick clouds of ignorance overhang on our heads, and the pillars of our bodies, are wrapped around by the flying straws of our loose desires.

62. The small bark of our body, gliding slowly along in quest of pleasure, falls into the eddy of despair; and so every body falls into utter gloom, without looking to the bright light that shines within himself.

63. As the flying dust is allayed by the setting down of the winds, so doth the dust of the mind subside, by subsidence of the force of our vital airs and desires. (The two moving forces of the mind).

64. Again it is intelligence or Samvedya, which is the seed or root of both of these; and there being this intelligence within us, we have both our vitality and our desires also. (The word Samvedya in the text is explained as Chaitanya, which is the same with intelligence).

65. This intelligence springs from Samvid or consciousness; by forsaking its universality, and retaining its individuality; and then it becomes the seed both of vitality and velleity. (Samvid the consciousness of the impersonal self, being vitiated to the knowledge of one's personality, produces the mind and its selfish desires).

66. Know then your intelligence as the same with your consciousness, and resembles the seed of the mind and its desires, both of which quickly die away with their root, like a rootless or uprooted plant and tree.

67. The intelligence never exists without consciousness, and is ever accompanied with it, as the mustard seed and its oil. (Or rather, as the oil is contained in the mustard seed).

68. The wakeful conscience gets its intelligence from its desire, as the waking consciousness of men, views their death and departure to distant lands in dream, from their thoughts of the same.

69. It is owing to our curiosity only, that our consciousness has its intelligence of the intelligible (God); as it is the desire of knowing any thing, that leads the conscious soul to the knowledge of it. (It means simply that, understanding combined with the desire of knowing a thing, becomes the knowledge itself. Here is a play of the paronyms, Samvid, Samitti, Samvedya, Samvedana and the like).

70. This world is no more than a network of our imagination, as the boys imagine a goblin to be hidden in the dark. (So Bacon: Men fear death, as children fear to go in the dark (for fear of demons)).

71. It is as the stump of a tree, appearing as a man in the dark; and like the streaks and particles of sunbeams and moonlight, issuing through the chink of a window or wall, appear as fire: and so are all the cognizables of our cognition (but deceptions of our senses).

72. The objects of our knowledge are as deceptive, as the appearance of a moving mountain, to a passenger in a boat. All appearances are the presentations of our error or ignorance, and disappear at the sight of right knowledge.

73. As the fallacy of the snake in the rope, and the appearance of two moons in the sky, vanish before the keen sightedness of the observer; so the representation of the triple world, disappears in like manner, from before the penetrating understanding.

74. The inward certitude of the illusion of the world, is what is called the perfection of knowledge by the wise; and the knowledge of all things whether seen before or not, is equally a delusion of the mind.

75. It is therefore right, to rub out the impressions of consciousness with diligence; because the preservation of those vestiges, is the cause of our bondage in the world.

76. The erasure of these marks from the mind, is tantamount to our liberation; because the consciousness of these impressions, is the sore

cause of repeated transmigrations in this world of woe.

77. The uninert consciousness, which is unconscious of the outward world, but preserves the consciousness of the self, is attended both with present felicity, and want of future regeneration also. Be therefore unconscious of the externals, and conscious of the internal bliss of your soul; because the wakeful soul that is insensible of the externals, is blessed with the sensibility of its inward blissfulness.

78. Rāma asked:—How is it possible sir, to be both unconscious and yet uninert; and how can unconsciousness be freed from and get rid of its unavoidable supineness?

79. Vasishtha replied:—That is called the unsluggish or sensible unconsciousness, which having its existence, dwells on nothing beside itself; and which though it is living, is insensible of everything else (and yet quite sensible of its own existence).

80. He is called both the unconscious and yet uninert, who has no visible object in his consciousness; and who discharges his duties and all the affairs of his life, without attaching his mind to them.

81. He is said to be unslumbering and yet unconscious, whose mind is insensible of the sensible objects of perception; but yet clear with the impressions of the knowable objects of intellectuality: and such a person is said to be the living liberated also (who is removed from the material to the spiritual world, has his *ajadā asamvid* or unslumbering unconsciousness).

82. When the indifferent soul thinks of nothing in itself, but remains with its calm and quiet composure, like a young child or a deaf and dumb person, in possession of his internal consciousness:—

83. It becomes then possest of its wisdom, and rests in full knowledge of itself without its dullness; and is no more liable to the turmoils of this life, nor to the doom of future births.

84. When the adept rests in his state of sedate hybernation, by forsaking all his desires; he perceives a calm delight to pervade his inmost soul, as the blueness overspreading the sky.

85. The unconscious Yogi remains with the consciousness of his unity with that Spirit; which has no beginning nor end; and in which he finds himself to be utterly absorbed and lost.

86. Whether moving or sitting, or feeling or smelling, he seems to abide always, and do everything in the Holy spirit; and with his self-consciousness and unconsciousness of aught besides, he is dissolved in his internal delight.

87. Shut out these worldly sights from your mind, with your utmost endeavours and painstaking; and go across this world of woes, resembling a perilous ocean, on the firm bark of your virtues.

88. As a minute seed produces a large tree, stretching wide in the sky; so doth the minute mind produce these ideal worlds, which fill the empty space of the universe, and appear as real ones to sight.

(The word *sankalpa* in the text, is used in the triple sense of imagination, reminiscence and hope, all of which are causes of the production of things appearing both as real and unreal).

89. When the conscious soul entertains the idea of some figure in itself, by its imagination, reminiscence or hope; the same becomes the seed of its reproduction, or its being born in the very form which the soul has in its view.

90. So the soul brings forth itself, and falls into its deception by its own choice; and thus loses the consciousness of its freedom, by the subjection to the bondage of life.

91. Whatever form it dotes upon with fondness, the same form it assumes to itself; and cannot get rid of it, as long it cherishes its affection for the same; nor return to its original purity, until it is freed from its impure passions.

92. The soul is no god or demigod, nor either a Yaksha nor Raksha, nor even a Nara—man or Kinnara—manikin; it is by reason of its original delusion—*māyā*, that it plays the part of a player on the stage of the world.

93. As the player represents himself in various shapes, and then resumes



and returns to his original form; and as the silkworm binds itself in the cocoon of its own making, and then breaks out of it by itself; so doth the soul resume its primal purity, by virtue of its self-consciousness.

94. Our consciousness is as the water in the great deep of the universe, encompassing all the four quarters of the world, and the huge mountains within it. (As the sea hides the rocks under it).

95. The universal ocean of consciousness, teems with the heaven and earth, the air and the sky, the hills and mountains and the seas and rivers, and all things encompassed by the sides of the compass; as its surges, waves and billows and eddies.

96. It is our consciousness that comprises the world, which is no other beside itself; because the all comprehensive consciousness comprehends all things in itself (in its conscious ideas of them).

97. When our consciousness has its slight pulsation and not its quick vibration, it is then said to rest in itself; and is not moved by the action of outward objects upon it.

98. The seed or source of our consciousness, is the Divine Spirit, which is the inbeing of all beings; and which produces our consciousness, as the solar heat produces the light, and as the fire emits its sparks.

99. This Inbeing in us exhibits itself in two forms within ourselves; the one is our self-consciousness, and the other is our consciousness of many things lying without us: the former is uniform and the latter is of mutable form.

100. This two fold division of the one and same soul, is as the difference of ghata and pata or of the pot and painting, and like that of I and thou, which are essentially the same thing, and have no difference in their in-being.

101. Now do away with this difference, and know the true entity to be a pure unity, which is the positive reality remaining in common with all objects.

102. Forsake the particulars only, and seek the universal one which is

the same and in common with all existence. Know this Unity as the totality of beings, and the only adorable One.

103. The variety of external forms, does not indicate any variation in the internal substance; change of outward form, makes a thing unknowable to us as to its former state; but outward and formal differences, make no difference in the real essence.

104. Whatever preserves its uniform and invariable appearance at all times, know that to be the true and everlasting inner essence of the thing (and not its changeful external appearance).

105. Rāma! Renounce the doctrines which maintain the eternal subsistence of time and space, of atoms and generalities and the like categories; and rely in the universal category of the one Being in which all others are reducible. (All varieties blend into the Unity of Brahma).

106. Though the endless duration of time, approximates to the nature of the Infinite Existence; yet its divisions into the present, past and future, makes it an ununiform and unreal entity.

107. That which admits of divisibility, and presents its various divisions; and what is seen to diverge to many, cannot be the uniform cause of all (hence time being ever changeful and fleeting, cannot be the unchanging cause of all).

108. Think all bodies as appertaining to one common essence, and enjoy thy full bliss by thinking thyself as the same, and filling all space.

109. He who is the ultimate pause or end of all existence in common, know, O wise Rāma! that Being to be the source and seed of the whole universe, which has sprung from Him.

110. He who is the utmost limit of all things in common, and is beyond description and imagination; He is the first and beginning of all, without any beginning of his own, and having no source or seed of himself.

111. He in whom all finite existences are dissolved, and who remains without any change in himself; knowing Him in one's self, no man is subjected to trouble, but enjoys his full bliss in Him.

112. He is the cause of all, without any cause of his own; He is the optimum or best of all, without having anything better than himself.

113. All things are seen in the mirror of his intellect, as the shadow of the trees on the border of a river, is reflected in the limpid stream below.

114. All beings relish their delight in him, as in a reservoir of sweet water; and anything delicious which the tongue doth taste, is supplied from that pure fountain.

115. The intellectual sphere of the mind, which is clearer than the mundane sphere, has its existence from his essence; which abounds with the purest delight, than all dulcet things in the world can afford.

116. All these creatures in the world, rise and live in him; they are nourished and supported by him, and they die and are dissolved in him.

117. He is the heaviest of the heavy and the lightest of all light bodies. He is the most ponderous of all bulky things, and the minutest of the most minute.

118. He is the remotest of the most remote, and the nearest of whatever is most propinqueous to us; He is the eldest of the oldest and the youngest of the most young.

119. He is brighter far than the brightest, and obscurer than the darkest things; He is the substratum of all substances, and farthest from all the sides of the compass.

120. That being is some thing as nothing, and exists as if he were non-existent. He is manifest in all, yet invisible to view; and that is what I am, and yet as I am not the same.

121. Rāma! Try your best to get your rest, in that supreme state of felicity; than which there is no higher state for man to desire.

122. It is the knowledge of that holy and unchangeable Spirit, which brings rest and peace to the mind; know then that all-pervasive soul, and be identified with the pure Intellect, for your liberation from all

restraint.

(And the way to this state of perfect liberation, is to destroy by degrees the seeds of our restraints to the same. Namely:—To be regardless of the body, which is the seed of worldliness; and then to subdue the mind, which is the seed of the body; and at last to restrain the breathings and desires, which are the roots of sensations and earthly possessions; and thus to destroy the other seeds also, until one can arrive to his intellectual, and finally to his spiritual state).

## CHAPTER LXXXII.—Means of Obtaining the Divine Presence.

Argument. Divine knowledge and want of desires and feelings, forming the Trivium of salvation.

Rāma said:—Of all, the seeds which you have spoken, say sir, which of these is the most essential one to lead us to the attainment of the supreme Brahma.

2. Vasishtha replied:—It is by the gradual demolition of the seeds and sources of woe, which I have mentioned one after the other, that one is enabled to attain his consummation in a short time.

3. You can relinquish by your manly fortitude, your desire for temporal objects; and endeavour to seek that which is the first and best of beings:—

4. And if you remain in your exclusive and intense meditation on the Supreme Being, you are sure to see that very moment the Divine light, shining in full blaze in and before you.

5. If it is possible for you to think of all things in general, in your well developed understanding; you can have no difficulty to elevate your mind a little higher, to think of the universal Soul of all.

6. O sinless Rāma! If you can remain quietly with meditating on your

conscious soul, you can find no difficulty in the contemplation of the Supreme soul, by a little more exertion of your intellect.

7. It is not possible, O Rāma! to know the knowable Spirit at once in your understanding, unless you think of it continually in your consciousness. (The Divine Spirit is knowable in our spirits and consciousness and by own intuition only).

8. Whatever thou thinkest and wherever thou goest and dost remain, is all known to thee in thy consciousness; and so it is the conscious soul which is the seat of God, and wherein He is to be sought and seen. (So says Maulana Rumi:—I sought him everywhere and found him nowhere; I looked within myself and found him there).

9. If you will but strive, Rāma, to renounce your earthly appetites; you will get yourself loosened from all its bonds and diseases and dangers.

10. Of all others which have been said before, it is the most difficult task to get rid of one's earthly desires; and it is impossible to root them out of the mind, as it is to uproot the mount Meru from its basis.

11. As long as you do not subdue the mind, you cannot get rid of your desires; and unless you suppress your desires, you can not control your restless mind. (They are so interwoven together).

12. Until you know the truth, you cannot have the peace of your mind; and so long as you are a stranger to your mental tranquillity, you are barred from knowing the truth.

13. As long you do not shun your desires, you cannot come to the light of truth; nor can you come to know the truth, unless you disown your earthly desires.

14. Hence the knowledge of truth, subjection of the mind, and abandonment of desires, are the joint causes of spiritual bliss; which is otherwise unattainable by the practice of any one of them singly.

15. Therefore, O Rāma! the wise man should betake himself, to the practice of all these triple virtues at once; and abandon his desire of worldly enjoyments, with the utmost of his manly efforts. (Because it is weakness to be a dupe to pleasure, and true bravery consists in

contemning them).

16. Unless you become a complete adept, in the practice of this triplicate morality; it is impossible for you to attain to the state of divine perfection, by your mere devotion during a whole century. (Because the mendicant Yogis, that are devoid both of their divine knowledge and disinterestedness, are never blessed with their spiritual rapture).

17. Know ye, O highminded Muni! that it is the simultaneous attainment of divine knowledge, in combination with the subjection of the mind and its desires, that is attended with the efficacy of Divine presence.

18. The practice of any one of these, in disjunction from the others, is as fruitless as imprecations of one's death or derangement of understanding (i.e. no one's curse, can effect any evil on another).

19. Though the adept may be long inured in the practice of these virtues; yet none of them will help him singly to approach to the Supreme; as no single soldier or regiment can dare advance before the adverse host. (Here is pun of the word, param signifying both the Supreme and the enemy).

20. These virtues being brought under the practice of the wiseman, by his undivided attention and vigilance; will break down every obstacle on his way, like the current of a confluence of three streams, carrying away a rock from the coast.

21. Accustom yourself with diligence, to destroy the force of your mind and its desires and feelings; and habituate your intellect to the acquisition of knowledge with equal ardour, and you will escape from every evil and error of the world.

22. Having mastered these triple virtues; you will cut asunder your heart strings of worldly affections; as the breaking of the lotus-stalk severs its interior fibres.

23. The reminiscence of worldliness, which is inherited and strengthened in the long course of a hundred lives (or transmigrations of the soul), is hard to be removed with the assiduous practice of these triple virtues.

24. Continue to practice these at all times of your life; whether when you sit quiet or move about; or talk or listen to another or when you are awake or asleep; and it will redound to your greatest good.

25. The restraining of respirations also, is tantamount to the restraint put upon your desires; then you must practise this likewise, according to the directions of the wise.

26. By renunciation of desire, the mind is reduced to an insensible and dead block; but by restraining your breathing, you can do whatever you like. By the practice of the *prāṇāyāma*, the yogi identifies himself with the Supreme, and can do all things as the Deity.

27. By the protracted practice of restraining the breathing, according to the directions given by the guru; and by keeping the erect posture, and observing the rules of diet &c. one must restrain his respiration.

28. By right observation of the nature of things, we can have no desires for any thing (which is so frail and false); and there is nothing which is the same or remains unchanged from first to last, except the unchangeable nature of the Deity, which must be the only desirable object.

29. It is the sight and knowledge of God, that serve to weaken our worldly desires; and so will our avoidance of society and worldly thoughts (will put an end to our earthly desires).

30. Seeing the dissolution of human bodies, we cease to desire our worldly goods; and so also the loss of desired objects, puts a check to our desiring them any more.

81. As the flying dust is set on the ground, after the gust of the wind is over; so the flying thoughts of the mind are stopped, when our breathings are put to a stop: they being the one and the same thing. (Swedenborg saw the intimate connection between thought and vital life. He says "thought commences and corresponds with vital respiration. A long thought draws a long breath, and a quick one is attended with rapid vibrations of breath").

32. From this correspondence of the motion of thoughts with the

vibrations of breath, there is heaved a large mass of worldly thoughts resembling heaps of dust on earth. Let therefore the intelligent men try their utmost to suppress their breath (in order to stop the assemblage of their thoughts also).

33. Or do away with this process of the Hathā Yogis (if it be hard for you to suppress your breath), and sit quietly to suppress your fleeting thoughts only at all times.

34. If you want to keep your control over the mind, you will be able to do so in the course of a long time; because it is not possible to subdue the mind without the discipline of strict reason.

35. As it is impossible to restrain the infuriate elephant without its goading; so it is not possible for you to curb your indomitable mind, without the help of spiritual knowledge, and association with the wise and good.

36. The abandonment of desires and suppression of breathing, in the manner as hereinafter inculcated, are the most efficient means of subduing the mind.

(The mind dwells in the brain which shares the various fortunes of breathing; therefore the suppression of breath tends also to the subjection of the mind. Swedenborg).

37. There are milder means of pacifying the mind, as the cooling showers of rain set down the dust of the earth; and yet the Hathā-Yoga, attempts to restrain it by stopping the breath, as it were to prevent the rising of dust, by means of a breathless calm.

38. Ignorant men who want to subdue the mind, by prescriptions of the Hathā-Yoga or bodily restraints; are like those silly folks, who want to dispel the darkness by black ink instead of a lighted lamp. (Painful bodily practice, is no part of Rāja or spiritual Yoga).

39. Those who attempt to subdue the mind by bodily contortions, strive as vainly as they, who wish to bind the mad elephant with a rope of grass or straws.

40. Those rules which prescribe bodily practices, instead of mental



reasoning and precepts, are known as the patterns of Hathā-Yoga, and misleading men to dangers and difficulties. (Because the mind alone governs the mind, and bodily austerities have ruined many bodies and killed many men also; and the correspondence between the states of the mind and lungs, has not been admitted in science).

41. Wretched men like beasts have no rest from their labour, but wander in dales and woods, in quest of herbs and fruits for their food.

42. Ignorant men who are infatuated in their understandings, are timid cowards like timorous stags; and are both dull-headed and weak-bodied, and languid in their limbs (by incessant toil).

43. They have no place of confidence anywhere, but stagger as the distrustful deer in the village; their minds are ever wavering between hopes and fears, as the sea water rising and falling in waves.

44. They are borne away like leaves fallen from a tree, by the current of the cascade gliding below a water-fall; and pass their time in the errors of sacrificial rites and religious gifts and austerities, and in pilgrimages and adoration of idols.

45. They are subject to continued fears, like the timid deer in the forest, and there are few among them, who happen by chance to come to the knowledge of the soul. (Most men are betaken by the exoteric faith).

46. Being broiled by outward misery and internal passions, they are rarely sensible of their real state; and are subjected to repeated births and deaths, and their temporary habitation in heaven or hell. (There is no everlasting reward or punishment, adjudged to the temporal merit and demerit of human actions).

47. They are tossed up and down like play balls in this world, some rising up to heaven, and others falling to hell torments while they are even here. (The gloss represents higher births as heaven, and the lower ones as hell-torments; and since the Hindu idea of bliss is idleness, he deems the idle life of the great his heaven. *Otia cum dignitate*).

48. These men roll on like the incessant waves of the sea; therefore leave off the exterior view of the exoteric, and sink deep into the spiritual knowledge for your everlasting rest. (The Hatha-Yoga is deemed

like the other modes of public worship, to belong to the exoteric faith).

49. Remain quiet and sedate, with your firm faith in your inward consciousness; and know that knowledge is power, and the knowing man is the strongest being on earth; therefore be wise in all respects.

50. Rāma! renounce the cognizance of the knowable objects, and depend on the abstract knowledge of all things in thy subjective consciousness; remain firm in full possession of thy inner soul, and think thyself as no actor of thy acts. Then forsaking all inventions of men as falsehoods (kalanā and kalpanā), shine with the effulgence of thy spiritual light.

#### CHAPTER LXXXIII.—Universal Indifference or Insouciance.

Argument. Cultivation of understanding and Reason.

Vasishtha continued:—Rāma! He who is possessed of little reason, and tries to subdue his mind as well as he can; succeeds to reap the fruit (object) of his life (salvation).

(Neither is much learning required for divine knowledge, nor is much purity necessary for salvation; nor is the entire want of either, attended by its main object).

2. The small particle of reason that is implanted in the mind, becomes by culture a big tree in time, projecting into a hundred branches in all departments of knowledge.

3. A little development of reason, serves to destroy the unruly passions of the human breast, and then fill it with the good and pure virtues; as the roes of a fish fill the tank with fishes. (The seed of reason germinates in all good qualities).

4. The rational man who becomes wise, by his vast observation of the

past and present, is never tempted by the influence of the ignorant, who value their wealth above their knowledge.

5. Of what good are great possessions and worldly honours to him, and of what evil are the diseases and difficulties unto the man, who looks upon them with an indifferent eye.

6. As it is impossible to stop the impetuous hurricane, or to grasp the flashing lightning, or hold the rolling clouds in the hand:—

7. As it is impossible to put the moon like a brilliant moonstone, in a box of jewels; and as it is not possible for a belle to wear the crescent of the moon like a moon flower on her forehead.

8. As it is impossible also for the buzzing gnats, to put to flight the infuriate elephant, with the swarm of bees sucking his frontal ichor, and the lotus bushes gracing his fore-head:—

9. As it is impossible too for a herd of timid stags, to withstand in fighting the brave lion, gory with the frontal pearls of slaughtered elephants in his bloody chase:—

10. As it is impossible likewise for a young frog, to devour a huge and hungry snake, which like the poisonous tree, attracts other animals to it by its poison, and then swallows them entire:—

11. So it is impossible for the robbers of outward senses, to overpower upon the man of reason, who is acquainted with the grounds of Knowledge, and knows the knowable Brahma.

12. But the sensible objects and the organs of sense, destroy the imperfect reason; as the violence of the wind, breaks off the stalks of tender plants.

13. Yet the wicked passions and desires, have no power to destroy the perfected understanding; as the lesser gales of minor deluges, are not strong enough to remove the mountain. (The great deluge is the mahakalpanta, and the partial ones are called the Khanda or yuga-pralayas).

14. Unless the flowery arbor of reason, takes its deep root in the

ground of the human mind, it is liable to be shaken at every blast of the conflicting thoughts; because the unstable soul can have no stability; nor the uncertain mind can have any certainty.

15. He whose mind does not stick to strict reasoning, either when he is sitting or walking, or waking or sleeping; is said to be dead to reason.

16. Therefore think always within yourself, and in the society of good people, about what is all this, what is this world, and what is this body in a spiritual light (i.e. Spiritually considered, the material universe will disappear from view).

17. Reason displays the darkness of ignorance, and shows the state of the Supreme as clearly, as when the light of the lamp shows everything clearly in the room. (Hence reason is said to be the light of the soul).

18. The light of knowledge dispels the gloom of sorrow, as the solar light puts to flight the shadow of night. (Knowledge is the sunlight of the soul).

19. Upon appearance of the light of knowledge, the knowable comes to appear of itself; as the appearance of sunlight in the sky, shows every object on earth below.

20. That science which brings to the knowledge of Divine Truth, the same knowledge is known as selfsame with the knowable Truth itself.

21. Spiritual knowledge is the result of reason, and is reckoned as the only true knowledge by the wise; it includes the knowledge of the knowable soul, as the water contains its sweetness within itself.

22. The man knowing all knowledge, becomes full of knowledge; as the strong dramdrinker turns a tippler himself. (Fullness of spiritual knowledge is compared with hard drinking, in the mystic poetry of orientals, to denote the inward rapture which is caused by both).

23. They then come to know the knowable, supreme spirit as immaculate as their own souls; and it is only through the knowledge of the supreme spirit, that this rapture imparts its grace to the soul.

24. The man fraught with perfect knowledge, is full of his unfailing

rapture within himself, and is liberated in his life; and being freed from all connections, reigns supreme in the empire of his mind. (This refers equally to a savant in all knowledge, to a deep philosopher, as also to a holy man; a yogi and the like).

25. The sapient man remains indifferent to the sweet sound of songs, and to the music of the lute and flute; he is not humored by the songstresses, and by the allurements of their persons and the enticement of their foul association.

26. He sits unaffected amidst the hum of buzzing bees, fluttering joyfully over the vernal flowers; and amidst the blooming blossoms of the rainy weather, and under the growling noise of the roaring clouds.

27. He remains unexcited by the loud screams of the peacock, and the joyous shrill of storks at the sight of fragments of dark clouds; and by the rolling and rumbling of the gloomy clouds in humid sky.

28. He is not elated by the sound of musical instruments, as that of the jarring cymbal or ringing bell held in the hands; and the deep rebellowing drum beaten by the rod; nor the wind, wired or skinned instruments can act upon his mind.

29. He turns his mind to nothing that is sweet or bitter to taste, but delights in his own thoughts; as the moon sheds her light upon the spreading lotus-bud in the lake.

30. The wise man is indifferent to the attractions of beauties and

celestial nymphs; who are as graceful in their stature and attire, like the young shoot of the plantain tree with its spreading foliage.

31. His mind is attached to nothing that is even his own, but remains indifferent to everything; as a swan exposed to a barren spot. (The world to the wise is a barren desert).

32. The wise have no taste in delicious fruits, nor do they hunger after dainty food of any kind. (Here follows the names of some sweet fruits and meats which are left out).

33. He does not thirst after delicious drinks, as milk, curd, butter,

ghee and honey; nor does he like to taste the sweet liquors at all. He is not fond of wines and liquors of any kind, nor of beverages and drinks of any sort, such as milk, curds, butter &c., for his sensual delight. (But he hungers and thirsts for eternal life &c., see the Sermon on the Mount).

34. He is not fond of the four kinds of food, which are either chewed or licked or sucked or drunk; nor of the six flavours as sweet, sour, bitter, pungent &c., to sharpen his appetite. He longs for no sort of vegetable or meat food; (because none of these can give him satiety).

35. Quite content in his countenance, and unattached to every thing in his mind, the wise Vipra does not bind his heart either to the pleasures of taste, or tending to the gracefulness of his person.

36. The sapient is not observant of the adoration paid to Yama, sun, moon, Indra, and Rudras and Marutas (in the Vedas); nor does he observe the sanctity of the Meru, Mandara and Kailasa Mountains, and of the table lands of the Sahya and Dardura hills (the early habitations of Indian Aryans).

37. He takes no delight in the bright moon-beams, which mantles the earth as with a silken vesture; nor does he like to rove about the groves of the Kalpa arbours, for refreshment of his body and mind.

38. He does not resort to houses rich with jewels and gold, and with the splendour of gems and pearls; nor does he dote upon beauties with their fairy forms of celestials nymphs, as an Urvasī, Menaka, Rambhā and a Tilottamā.

39. His graceful person and unenticed mind, does not pine or pant for whatever is pleasant to sight; but remain about everything with his indifference, and the sense of his satisfaction and the fulness of his mind, and with his stern taciturnity and inflexibility even among his enemies.

40. His cold mind is not attracted by the beauty and fragrance of the fine flowers of lotuses, and lilies and the rose and jasmine (the favourite themes of lyric poets).

41. He is not tempted by the relish of the luscious fruits, as apples

and mango, jamb &c., nor by the sight of the asoka and Kinsuka flowers.

42. He is not drawn over by the fragrance of the sweet scenting sandal-wood, agulochum, camphor, and of the clove and cardamom trees.

43. Preserving an even tenor of his mind, he does not incline his heart to any thing; he holds the perfumes in hatred, as a Brahman holds the wine in abhorrence; and his even mindedness is neither moved by pleasure nor shaken by any fear or pain.

44. His mind is not agitated by fear, at hearing the hoarse sound of the sounding main, or the tremendous thunder-clap in the sky, or the uproaring clouds on mountain tops; and the roaring lions below, do not intimidate his dauntless soul.

45. He is not terrified at the loud trumpet of warfare, nor the deep drum of the battle-field; the clattering arms of the warriors and the cracking cudgels of the combatants, bear no terror to his mind; and the most terrific of all that is terrible, i.e. God, is familiar to his soul. So the Sruti:—"bhayānām bhayam, bhishanam bhishanānām. &c.

46. He does not tremble at the stride of the infuriate elephant, nor at the clamour of Vetāla goblins; his heart does not thrill at the hue and cry of Pisācha cannibals, nor at the alarm of Yakshas and Rakshas.

47. The meditative mind is not moved by the loud thunder clap or the cracking of rocks and mountains; and the clangor of Indra and Airāvana, can not stir the Yogi from his intense reverie.

48. The rigid sage does not slide from his self-possession, at the harsh noise of the crashing saw and the clanking of the burnished sword striking upon one another. He is not shaken by the twanging of the bow, or the flying and falling of deadly arrows around.

49. He does not rejoice in pleasant groves, nor pines in parched deserts; because the fleeting joys and sorrows of life, find no place in his inevitable mind.

50. He is neither intolerant of the burning sands of the sandy desert, resembling the cinders of living fire; nor is he charmed in shady

woodlands, fraught with flowery and cooling arbours.

51. His mind is unchanged, whether when he is exposed on a bed of thorns, or reposing in a bed of flowers; and whether he is lifted on the pinnacle of a mount, or flung into the bottom of a fount; his mind is always meek (as those of persecuted saints and martyrs).

52. It is all the same with himself, whether he roves on rough and rugged rocks, or moves under the hot sunbeams of the south, or walks in a temperate or mild atmosphere. He remains unchanged in prosperity and adversity, and alike both under the favour and frown of fortune.

53. He is neither sad nor sorrow in his wanderings over the world, nor joyous and of good cheer in his rest and quiet. He joys on doing his duty with the lightness of his heart, like a porter bearing his light burthen with an unberthened mind.

54. Whether his body is grated upon the guillotine or broken under the wheel; whether impaled in the charnel ground, or exiled in a desert land; or whether pierced by a spear or battered by a cudgel, the believer in the true God remain inflexible (as the Moslem Shahids and Christian? martyrs, under the bitterest persecution).

55. He is neither afraid at any fright nor humiliates himself nor loses his usual composure in any wise; but remains with his even temper and well composed mind as firm as a fixed rock.

56. He has no aversion to impure food, but takes the unpalatable and dirty and rotten food with zest; and digests the poisonous substances at it were his pure and clean diet. (It is the beast of Aghori to gulp unwholesome and nasty articles, as their dainty food, and thus their stoicism degrades them to beastliness).

57. The deadly henbane and hellebore, is tasted with as good a zest by the impassive Yogi, as any milky and saccharine food, and the juice of hemlock is as harmless to him as the juice of the sugarcane.

58. Whether you give him the sparkling goblet of liquor or the red hot bowl of blood; or whether you serve him with a dish of flesh or dry bones; he is neither pleased with the one nor annoyed at the other.



59. He is equally complacent at the sight of his deadly enemy, as also of his benevolent benefactor. (The foe and friend are alike to him).

60. He is neither gladdened nor saddened at the sight of any lasting or perishable thing; nor is he pleased or displeased at any pleasant or unpleasant thing, that is offered to his apathetic nature.

61. By his knowledge of the knowable, and by the dispassionateness of his mind, as also by the unconcerned nature of his soul, and by his knowledge of the unreliableness of mortal things, he does not confide on the stability of the world.

62. The wise man never fixes his eye on any object of his sight, seeing them to be momentary sights and perishable in their nature. (The passing scene of the world, is not relied upon by the wise).

63. But the restless people, who are blind to truth and ignorant of their souls, are incessantly pressed upon by their sensual appetites, as the leaves of trees are devoured by the deer.

64. They are tossed about in the ocean of the world, by the dashing waves of their desires; and are swallowed by the sharks of their sense, with the loss of their lives and souls.

65. The growing desires and fleeting fancies of the mind, can not overpower upon the reasonable soul, and the orderly and mannerly man; that have found their security in peace and tranquillity, as the great body of torrents has no power to overflow upon the mountain.

66. Those who have passed the circuit of their longings, and found their rest in the supreme Being; have really come to the knowledge of their true selves, and look upon the mountain as it were a mite.

67. The vast world seems as a bit of straw to the wise; and the deadly poison is taken for ambrosia, and a millennium is passed as a moment, by the man of an even and expanded mind. (The fixed thought of a sedate mind, perceives no variation of things and times).

68. Knowing the world to consist in consciousness, the mind of the wise is enrapt with the thought of his universality; and the wise man roves freely everywhere with his consciousness, of the great cosmos in

himself. (The cosmologist is in reality a cosmopolitan also).

69. Thus the whole world appearing in its full light in the cosmical consciousness within one's self, there is nothing which a man may choose for or reject from his all including mind.

70. Know thy consciousness to be all in all, and reject everything as false which appears to be otherwise. Again as everything is embodied in thy consciousness, there is nothing for thee to own or disown as thine and not thine.

71. Just as the ground grows the shoots of plants and their leaves and branches, so it is in the same manner, that our consciousness brings forth the shoots of all predicables (tatwas) which are inherent in it. (This means the eternal ideas which are innate in the mind, and become manifest before it by its reminiscence).

72. That which is a nonentity at first and last, is so also even at present; and it is by an error of our consciousness that we become conscious of its existence at any time. (This means the erroneous conception of all things, which are really nil at all times).

73. Knowing this for certain, abandon your knowledge of reality and unreality; transcend over the knowledge of existence, and transform thyself to the nature of thy consciousness (to know thyself only); and then remain unconcerned with everything besides. (The transcendentalism of the subjective over objective knowledge).

74. The man who is employed in his business with his body and mind, or sits idle with himself and his limbs, he is not stained by anything, if this soul is unattached to any object.

75. He is not stained by the action which he does with an unconcerned mind; nor he also who is neither elated nor dejected at the vicissitudes of his fortune, and the success or failure of his undertakings.

76. He whose mind is heedless of the actions of his body, is never stained with the taint of joy or grief, at the changes of his fortune, or the speed or defeat of his attempts.

77. The heedless mind takes no notice of a thing that is set before the

eyes of the beholder; but being intent on some other object within itself, is absent from the object present before its sight. This case of the absence of mind is known even to boys (and all man).

78. The absent minded man does not see the objects he actually sees, nor hears what he hears, nor feels what he touches. (So the sruti. "Who thinks of that, sees naught before him, nor hears aught that he hears").

79. So is he who watches over a thing as if he winks at it; and smells a thing as if he has no smell of the same; and while his senses are engaged with their respective objects, his soul and mind are quite aloof from them.

80. This absence of mind is well known to persons sitting at their homes, and thinking of their lodging in another land; and this case of the wandering attention, is known even to boys and to ignorant people also.

81. It is attention which is the cause of the perception of sensible objects, and it is the attachment of the mind which is the cause of human society; it is mental concern that causes our desires, and it is this concernedness of ours about other things, that is the cause of all our woe.

82. It is the abandonment of connections, which is called liberation, and it is the forsaking of earthly attachments, which releases us from being reborn in it; but it is freedom from worldly thoughts, that makes us emancipate in this life. (Freedom in this state, makes us free in the next).

83. Rāma said:—Tell me briefly my lord, that dost like a gale blow away the mist of my doubts; what are these connections that we are to get rid of, in order to be freed both in this life and in the next.

84. Vasishtha answered:—that impure desire of the pure soul, for the presence or absence of something which tends to our pleasure or pain, is called our attachment to the same. (The desire of having the desirable and avoiding the contrary, is the cause of our attachment to the one, and our unconnection with the other).

85. Those who are liberated in their lifetime, foster the pure desire

which is unattended by joy or grief; and is not followed by future regeneration (or metempsychosis of the soul).

86. Thus the pure desire being unconnected with any worldly object, is styled unworldly and is apart from the world; it continues through life, and whatever actions are done by it, they do not tend to the bondage of the soul, nor lead it to future transmigrations.

87. The ignorant men that are not liberated, in their present state of existence in this world, entertain impure desires causing their pleasure and pain in this life, and conducing to their bondage to repeated transmigrations in future.

88. This impure desire is expressed also by the term attachment, which leads its captive soul to repeated births; and whatsoever actions are done by it, they tend to the faster bondage of the miserable soul.

89. Abandon therefore thy desire for, and thy attachment to anything of this kind, which is at best but to the trouble of the soul; and thy freedom from them will keep thy mind pure, although thou mayst continue to discharge thy duties of life, with a willing mind and unenslaved soul.

90. If thou canst remain unaffected by joy or grief, or pleasure or pain, and unsubjected by passions, and unsubdued by fear and anger; thou becomest impassible and indifferent.

91. If you do not pine in your pain, or exult in your joy, and if you are not elated by hope, nor depressed by despair; you are truly unconcerned about them.

92. If you conduct your affairs with equanimity, both in your prosperity and adversity; and do not lose your temper in any circumstance of life, you are truly insensible and regardless of them.

93. When you can know the soul, and by knowing it you can see the same in yourself; and manage yourself with evenness, under any circumstance as it may happen to thee; you are then unconscious of them.

94. Rely Rāma, in your easily obtainable insouciance and stick firmly to your liberation in this life; be passionless and even tempered, and

rest in your peace for ever.

95. That man is honourable, who is free from the feverish passions of pride, giddiness and envy in his mind; and possessing his liberation, taciturnity and full mastery over his organs of sense.

96. So is he who retains his equanimity and meekness of mind, in all things which are presented before him; and never deviates from the connate duties of his caste, to do others which bear no relation with him.

97. One who attends to his hereditary duties, which are co-natural with him, and discharges them with a mind freed from all concern and expectation, is truly happy in himself.

98. Whether under the trial of troubles and tribulations, or under the temptations of rank and prosperity; the great minded man, does not transgress his intrinsic nature, as the Milky ocean does not tarnish its whiteness, though perturbed under the charming Mandara mountain.

99. Whether gaining the sovereignty of the earth, or elevated to the dignity of the lord of gods; or degraded to grovel upon the earth, or lowered to a creeping worm underneath the ground; the great minded man remains unchanged at his rise and fall, as the bright sun remains the same, both in his elevation and culmination.

100. Freed from tumults and differences of faith, and exempted from pursuits for different results, employ your great mind, O Rāma! to the highest duty of investigation into the nature of the soul, and securing your ultimate liberation by it.

101. Live by the clear and purpling stream of your investigation, and you will come to rely in the undecaying and unsullied state of the pure soul; and then by coming to the knowledge and sight of the Supreme Spirit, by the light of your understanding; you will no more be bound to the bonds of future births upon this earth.

[End of Volume 3, part 1]

[Yoga Vasishtha, vol 3, part 2]

*The*  
*Yoga Vasishtha Maharamayana*  
of  
Vālmīki

THE

YOGA-VASISHTHA  
MAHARAMAYANA

OF

VALMIKI

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Bound in one.

Containing  
Upasama Khanda and Nirvana Khanda

*Translated from the original Sanskrit*

*By*

VIHARI-LALA MITRA  
(1891)

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YOGA VASISHTHA

BOOK VI.

NIRVĀNA-PRAKARANA.

ON ULTIMATE EXTINCTION.

PŪRVĀRDHA.

OR THE FORMER OR FIRST HALF.

PART I.

CHAPTER I.

DESCRIPTION OF THE EVENING AND BREAKING OF THE ASSEMBLY.

Argument.—The close of the day, its announcement, the court breaks for Evening service, and the effect of the Sage's sermon on the Audience.

Vālmīki says:—You have heard the relation of the subject of Stoicism or composure of the soul; attend now to that of Nirvāna, which will teach you how to attain the final liberation of yourselves.\*

\* Note. Nirvāna or ultimate annihilation of the living or animal soul, being the aim and end of Buddhism, it is doubtful whether Vasishtha had derived his doctrine from the Buddhists or they from him.

2. As the chief of Sages was saying his magniloquent speech in this manner, and the princes remained mute with their intense attention to the ravishing oration of the Sage:

3. The assembled chiefs remained there as silent and motionless portraits, and forgot their devotions and duties, by being impressed in their minds with the sense and words of the Sage's speech.

4. The assemblage of Saints, was reverently pondering upon the deep sense of the words of the Sage, with their curled brows and signs of their index fingers (indicating their wonder).

5. The ladies in the Seraglio were lost in wonder, and turned upward their wondering eyes, resembling a cluster of black bees, sucking intently the nectarious honey of the new blown flowers (of the Sage's speech).

6. The glorious sun sank down in the sky, at the fourth or last watch of the day; and was shorn of his radiant beams as he was setting in the west (as a man becomes mild with his knowledge, of truth at the end of his journey through life).

7. The winds blew softly at the eve of the day, as if to listen to the sermon of the Sage, and wafted about the sweets of his moving speech, like the fragrance of the gently shaking mandara flowers.

8. All other sounds were drowned in the deep meditation of the audience, as when the humming of the bumble bees, is pushed in their repose, amidst the cell of blooming flowers at night.

9. The bubbling waters of the pearly lakes, sparkled unmoved amidst their embordered beds; as if they were intently attentive to listen to the words of the Sage, which dropped as strings of pearls from his flippant lips. (So the verse of Hafiz affixed to the title page of Sir William Jones' Persian grammar: "Thou hast spoken thy verse, and strung a string of pearls").

10. The pencil of the declining ray penetrating the windows of the palace, bespoke the halting of the departing sun, under the cooling shade of the royal canopy, after his weary journey all along the livelong day.

11. The pearly rays (or bright beams) of the parting day, being covered by the dust and mist of the dusk, it seemed to be besmeared as the body of a dervish with dust and ashes; and had gained its coolness after its journey under the burning sun (The cool and dusky eve of the day is compared with the dust-sprinkled body of the ascetic approaching to his cell).

12. The chiefs of men with their heads and hands decorated with flowers, were so regaled with the sweet speech of the Sage, that they altogether remained enrapt in their senses and minds.

13. The ladies listening to the sage, were now roused by the cries of their infants and the birds in their cages, to get up from the place and to give them their suck and food. (It means that the birds and boys, were alone insensible of the Sage's discourse).

14. Now the dust flung by the pinions of fluttering bees, covered the petals of the night blooming kumuda flowers; and the flapping *chouries* were now at rest, with the tremulous eyelids of the princes.

15. The rays of the sun, fearing to be waylaid by the dark night shade, which had now got loose from the dark mountain caves, fled through the windows to the inner apartment of the palace (which was already lighted



with lamps).

16. The time watches of the royal palace, knowing it to be passed the fourth watch of the day, sounded aloud their drums and trumpets, mingled with the sound of conch-shells, loudly resounding on all sides.

17. The high-sounding speech of the sage, was drowned under the loud peal of the jarring instruments; as the sonorous sound of the peacock, is hushed under the uproar of roaring clouds.

18. The birds in the cages, began to quake and shake their wings with fear; and the leaves and branches of the lofty palm trees, shook in the gardens, as by a tremendous earthquake.

19. The babes sleeping on the breasts of their nurses, trembled with fear at the loud uproar; and they cried as the smoking clouds of the rainy season, resounding between the two mountain craigs resembling the breasts. (It is common in Indian poetry to compare the swelling breasts to rising hills, and say *Kucha giri*).

20. This noise made the helmets of the chieftains, shed the dust of their decorating flowers all about the hall; as the moving waves of the lake, sprinkle the drops of water upon the land.\*

\* In this verse there is the continuation of the world shaking understood through the intermediate steps. Thus the noise startled the chiefs, which shook their bodies, and these shook their heads, which caused their helmets to shake: these again shook the garlands of flowers upon them, and at last shed their dust on the ground. This kind of figure is called *Krama māla* corresponding with *Metalepsis gradation*; as we have in the following instance of Dido's exclamation in Virgil. "Happy, Oh truly happy had I been; if Trojan ships these coasts had never seen." Here the first seeing is that of the ships and then of the Trojans in them, and afterwards of Aeneas as one among them, and then of her seeing him, and his seeing her, and lastly of her passion at his sight.

21. Thus the palace of Dasharatha being full of trepidation at the close of the day, regained its quiet at the gradual fall of the fanfare of sounding conch shells, and the hubbub of drum beatings at the advance of night.

22. The Sage put a stop to his present discourse, and addressed Rāma then sitting in the midst of the assembly, in a sweet voice and graceful language. (Mudhura-Vritti is the middle or graceful style between the high and low).

23. Vasishtha said:—O Rāghava! I have already spread before you the long net of my verbosity; do you entrap your flying mind in the same way, and bring it to your bosom and under your subjection.

24. Take the purport of my discourse in such manner, as to leave out what is unintelligible, and lay hold on its substance; as the swan separates and sucks the milk which is mixed with water.

25. Ponder upon it repeatedly, and consider it well in thy mind, and go on in this way to conduct yourself in life (*viz* by suppression of your desires, weakening the mind, restraining the breathing, and acquiring of knowledge).

26. By going on in this manner, you are sure to evade all dangers; or else you must fall ere long like the heavy elephant, in some pitfall of the Vindhya mountain. (Pitfalls are the only means of catching elephants).

27. If you do not receive my words with attention, and act accordingly, you are sure to fall into the pit like a blind man left to go alone in the dark; and to be blown away like a lighted lamp, exposed in the open air.

28. In order to derive the benefit of my lectures, you must continue in the discharge of your usual duties with indifference, and knowing *insouciance* to be the right dictum of the *sāstras*, be you regardless of everything besides.

29. Now I bid you, O mighty monarch, and ye, princes and chiefs, and all ye present in this place, to get up and attend to the evening services of your daily ritual. (Abnika).

30. Let all attend to this much at present, as the day is drawing to its close; and we shall consider the rest, on our meeting in the next morning.

31. Vālmīki related:—After the Sage had said so far, the assembly broke, off; and the assembled chiefs and princes rose up, with their faces blooming as the full blown lotuses at the end of the day.

32. The Chiefs having paid their obeisance to the monarch, and made their salutation to Rāma, they did their reverence to the sage, and departed to their respective abodes.

33. Vasishtha rose up from his seat with the royal sage Viswāmitra, and they were saluted on their departure by the aerial spirits, who had attended the audience all along.

34. The Sages were followed closely, by the king and chieftains a long way, and they parted after accosting them, according to their rank and dignity on the way;

35. The celestials took their leave of the sage, and betook to their heavenward journey; and the *munis* repaired to their hermitages in the woods, when some of the saints turned about the palace, like bees flying in about the lotus bush (different directions).

36. The king having offered handfuls of fresh flowers at the feet of Vasishtha, entered the royal seraglio with his royal consorts.

37. But Rāma and his brother princes, kept company with the sage to his hermitage; and having prostrated themselves at his feet, they returned to their princely mansions.

38. The hearers of the sage having arrived at their houses made their ablutions; then worshipped the gods, and offered their offerings to the manes of their ancestors. They then treated their guests and gave alms to beggars.

39. Then they took their meals with their Brahman guests, and members of the family; and their dependants and servants were fed one after the other, according to the rules and customs of their order and caste.

40. After the sun had set down, with the diurnal duties of men, there rose the bright moon on high, with impositions of many nocturnal duties on mankind.

41. At last the great king and the princes, and chiefs of men and the *munis*, together with the sages and saints, and all other terrestrial beings, betook themselves to their several beds, with silken coverlets and bed cloths of various kinds.

42. They lay thinking intensely in themselves, on the admonitions of the sage Vasishtha; on the mode of their passing over the boisterous gulf of this world, by means of this spiritual knowledge.

43. Then they slept and lay with their closed eyelids, for one watch of the night only; and then opened their eyes, like the opening buds of lotuses, to see the light of the day.

44. Rāma and his brother princes, passed full three watches of the night in waking; and pondering over the deep sense of the lectures, of their spiritual guide—Vasishtha. (The present ritual allots three watches of the night to sleep, while formerly they gave but one watch to it).

45. They slept only one and a half watch of the night, with their closed eye lids; and then they shook off the dullness of their sleep, after driving the lassitude of their bodies by a short nap.

46. Now the minds of these, being full of good will, raised by the rising reason in their souls, and knowledge of truth; they felt the crescent of spiritual light lightening their dark bosoms, as the sextant of the moon, illumines the gloom of night; which afterwards disappeared at the approach of daylight, and the gathering broils of daytime.

## CHAPTER II.

### ON THE PERFECT CALM AND COMPOSURE OF THE MIND.

Argument.—The sages joining the assembly the next morning, and preaching of Divine knowledge to it.

Vālmīki related: Then the shade of night, with her face as dark as that of the darkened moon, began to waste and wane away; as the darkness of ignorance and the mists of human wishes, vanish before the light of reason.

2. Now the rising sun showed his crown of golden rays, on the top of the eastern mountain, by leaving his rival darkness to take its rest, beyond the western or his setting mount of *astāchala* (the two mountains mean the eastern and western horizons).

3. Now the morning breeze began to blow, being moistened by the moon-beams, and bearing the particles of ice, as if to wash the face and eyes of the rising sun.

4. Now rose Rāma and Lakshmana, with their attendants also, from their beds and couches; and after discharging their morning services, they repaired to the holy hermitage of Vasishtha.

5. There they saw the Sage coming out of his closet, after discharge of his morning devotion; and worshipped his feet with offerings of *arghya* (or flowers and presents worthy of him).

6. In a moment afterwards, the hermitage of the Sage was thronged by *munis* and Brāhmans, and the other princes and chiefs, whose vehicles and cars and horses and elephants, blocked the pathways altogether.

7. Then the Sage being accompanied by these, and attended by their suite and armies; and followed by Rāma and his brothers, was escorted to the palace of the Sovereign King Dasaratha.

8. The king who had discharged his morning service, hastened to receive

the Sage before hand; and walked a great way to welcome him, and do him honour and pay his homage.

9. They entered the court hall, which was adorned with flowers and strings of gems and pearls; and there they seated themselves on the rich sofas and seats, which were set in rows for their reception.

10. In a short time the whole audience of the last day, composed both of the terrestrial men and celestial spirits, were all assembled at the spot, and seated in their respective seats of honor.

11. All these entered that graceful hall, and saluted one another with respect; and then the royal court shone as brilliant as a bed of blooming lotuses, gently moved by the fanning breeze.

12. The mixed assemblage of the *munis* and *rishis* or the saints and Sages, and the *Vipras* and *Rājas* or the Brāhmans and Kshatriyas, sat in proper order, on seats appropriated for all of them.

13. The soft sounds of their mutual greetings and welcomes, gradually faded away; and the sweet voice of the panegyrists and encomiasts, sitting in a corner of the hall, was all hushed and lulled to silence.

14. The sun-beams appearing through the chinks in the windows, seemed to be waiting in order to join the audience, and to listen to the lectures of the Sage. (Another translation has it thus:—The audience crept in the hall, no sooner the sun-beams peeped through the windows).

15. The jingling sound of bracelets, caused by the shaking of hands of the visitors in the hall; was likely to lull to sleep the hearers of the sage. (It was a custom in olden times, to make a tinkling sound to ear, in order to lull one to sleep, as by a kind of mesmerism).

16. Then as Kumara looked reverently on the countenance of his sire Siva, and as Kacha looked with veneration upon the face of the preceptor of the God or Brihaspati; and as Prahlada gazed upon the face of Shukra—the preceptor of demons, and as Suparna viewed the visage of Krishna.

17. So did Rāma gloat upon the countenance of Vasishtha, and his eye-balls rolled upon it, like the black bees fluttering about a full blown lotus.

18. The sage resumed the link of his last lecture, and delivered his eloquent speech to Rāma, who was well versed in eloquence also.

19. Vasishtha said:—Do you remember Rāma! the lecture that I gave yesterday, which was fraught with deep sense and knowledge of

transcendental truth?

20. I will now tell you of some other things for your instruction, and you shall have to hear it with attention, for consummation of your spiritual wisdom.

21. Whereas it is the habit of dispassionateness, and the knowledge of truth; whereby we are enabled to ford over the boisterous ocean of the world, you must learn therefore, O Rāma! to practice and gain these betimes.

22. Your full knowledge of all truth, will drive away your bias in untruth; and your riddance from all desire, will save you from all sorrow. (Desire is a burning fire, but want of yearning is want of pain and sorrowing).

23. There exists but one Brahma, unbounded by space and time; He is never limited by either of them; and is the world himself, though it appears to be a distinct duality beside Him.

24. Brahma abides in all infinity and eternity, and is not limited in any thing; He is tranquil and shines with equal effulgence on all bodies; He cannot be any particular thing, beside his nature of universality.

25. Knowing the nature of Brahma as such, be you freed from the knowledge of your egoism (personality); and knowing yourself as the same with him, think yourself as bodiless and as great as he; and thus enjoy the tranquillity and felicity of your soul.

26. There is neither the mind nor the *avidya* (or ignorance), nor the living principle, as distinct things in reality; they are all fictitious terms (for the one and same nameless Brahma himself).

27. It is the self-same Brahma, that exhibits himself in the forms of our enjoyments, in the faculties of enjoying them, in our desires and appetites for the same, and in the mind also for their perception. The great Brahma that is without beginning and end, underlies them all, as the great ocean surrounds the earth (and supplies its moisture to every thing upon it).

28. The same Brahma is seen in the form of his intellect (or wisdom) in heavens, on earth and in the infernal regions, as also in the vegetable and animal creations; and there is nothing else beside him.

29. The same Brahma, who has no beginning nor end, spreads himself like the boundless and unfathomable ocean, under all bodies and things; and in whatever we deem as favourable and unfavourable to us, as our friends

and our enemies.

30. The fiction of the mind, like that of a dragon, continues so long, as we are subject to the error and ignorance of taking these words for real things; and are unacquainted with the knowledge of Brahma (as pervading all existence).

31. The error of the mind and its perceptibles, continues as long as one believes his personality to consist in his body; and understands the phenomenal world as a reality; and has the selfishness to think such and such things to be his (since there is nothing which actually belongs to any body, besides its temporary use).

32. So long as you do not raise yourself, by the counsel and in the society of the wise and good; and as long as you do not get rid of your ignorance; you cannot escape from the meanness of your belief in the mind.

33. So long as you do not get loose of your worldly thoughts, and have the light of the universal spirit before your view; you cannot get rid of the contracted thoughts of your mind, yourself and the world.

34. As long as there is the blindness of ignorance, and one's subjection to worldly desires; so long there is the delusion of falsehood also, and the fictions of the fallacious mind.

35. As long as the exhalation of yearnings infest the forest of the heart, the *chakora* or parrot of reason will never resort to it; but fly far away from the infected air.

36. The errors of thought disappear from that mind, which is unattached to sensual enjoyments; which is cool with its pure inappetency, and which has broken loose from its net of avarice.

37. He who has got rid of his thirst and delusion of wealth, and who is conscious of the inward coolness of his soul, and who possesses the tranquillity of his mind; such a person is said to have fled from the province of his anxious thought.

38. He who looks upon unsubstantial things, as unworthy of his regard and *reliance*; and who looks upon his body as extraneous to himself; is never misled by the thoughts of his mind.

39. He who meditates on the infinite mind, and sees all forms of things as ectypes of the universal soul; and who views the world absorbed in himself; is never misled by the erroneous conception of the living principle.

40. The partial view of a distinct mind and a living principle, serves but to mislead a man (to the knowledge of erroneous particulars); all which vanish away, at the sight of the rising sun of the one universal soul.

41. Want of the partial view of the mind, gives the full view of one undivided soul; which consumes the particulars, as the vivid fire burns away the dry leaves of trees, and as the sacrificial fire consumes the oblations of ghee or clarified butter.

42. Those men of great souls, who have known the supreme one, and are self-liberated in their lifetime; have their minds without their essences, and which are therefore called *asatwas* or nonentities. (These minds, says the gloss, are as the watermarks on the sand, after a channel is dried up (or its waters have receded); meaning that the mind remains in its print but not in its substance).

43. The body of the living liberated man, has a mind employed in its duties, but freed from its desires; such minds are not *chittas* or active agents, but mere *sattwas* or passive objects. They are no more self-volitive free agents, but are acted upon by their paramount duties. (Free will is responsible for its acts, but compulsion has no responsibility).

44. They that know the truth, are mindless and unmindful of everything save their duty; they rove about at pleasure and discharge their duties by rote and practice, in order any object to gain.

45. They are calm and cold with all their actions and in all their dealings; they have the members of their bodies and their senses under full control, and know no desire nor duality.

46. The saint having his sight fixed upon his inner soul, sees the world burnt down as straws by the fire of his intellect; and finds his erroneous conceptions of the mind, to fly far away from it, like flitting flies from a conflagration.

47. The mind which is purified by reason, is called the *sattwa* as said above, and does not give rise to error; as the fried paddy seed, is not productive of the plant (The *sattwa* mind is spiritless and dead in itself).

48. The word *Sattwa* means the contrary of *Chitta*, which latter is used in lexicons to mean the mind, that has the quality of being reborn on account of its actions and desires. (The *chitta* is defined as the living seed of the mind, and productive of acts and future regenerations, which the *Sattwa* or deadened mind cannot do).



49. You have to attain the attainable *Sattwa* or torpid state of your mind, and to have the seed of your active mind or *chitta*, singed by the blaze of your spiritual mind or *sattwa*.

50. The minds of the learned, which are lighted by reason, are melted down at once to liquidity; but those of the ignorant which are hardened by their worldly desires, will not yield to the force of fire and steel; but continue still to sprout up as the grass, the more they are mowed and put on fire. (The over-growing grass in the fields, though set on fire, will grow again from their unburnt roots, and become as rank as before).

51. Brahma is vast expanse, and such being the vastness of the universe too there is no difference between them; and the intellect of Brahma is as full as the fulness of his essence.

52. The Divine Intellect contains the three worlds, as the pepper has its pungency within itself. Therefore the triple world is not a distinct thing from Brahma, and its existence and inexistence (*i.e.*, its creation and dissolution), are mere fictions of human mind. (It is ever existent in the eternal mind).

53. It is the use of popular language, to speak of existence and non-existence as different things; but they are never so in reality to the right understanding. Since whatever is or is not in being, is ever present in the Divine Mind.

53a. This being a vacuity, contains all things in their vacuous state (which is neither the state of sensible existence, nor that of intellectual inexistence either). God as the Absolute, Eternal, and Spiritual substance, is as void as Thought. (The universe is a thought in the mind of God, and existence is thought and activity in the Divine Mind. Aristotle).

54. If you disbelieve in the intellectual, you can have no belief in your spirituality also; then why fear to die for fear of future retribution, when you leave your body behind to turn to dust. Tell me Rāma! how can you imagine the existence of the world in absence of the intellectual principle. (There can be no material world, without the immaterial mind; nor can you think of it, if you have no mind in you).

55. But if you find by the reasoning of your mind, all things to be mere intellections of the intellect at all times; then say why do you rely on the substantiality of your body.

56. Remember Rāma, your pellucid intellectual and spiritual form, which has no limit nor part of it, but is an unlimited and undivided whole; and mistake not yourself for a limited being by forgetting your true

nature.

57. Thinking yourself as such, take all the discreet parts of the universe as forming one concrete whole; and this is the substantial intellect of Brahma.

58. Thou abidest in the womb of thy intellect, and art neither this nor that nor any of the many discrete things interspersed in the universe. Thou art as thou art and last as the *End* and *Nil* in thy obvious and yet thy hidden appearances.

59. Thou art contained under no particular category, nor is there any predicable which may be predicated of thee. Yet thou art the substance of every predicament in thy form of the solid, ponderous and calm intellect; and I salute thee in that form of thine.

60. Thou art without beginning and end, and abidest with thy body of solid intellect, amidst the crystal sphere of thy creation, and shining as the pure and transparent sky. Thou art calm and quiet, and yet displayest the wondrous world, as the seed vessel shows the wooden of vegetation.

### CHAPTER III.

#### ON THE UNITY AND UNIVERSALITY OF BRAHMA.

Argument.—Showing the identity of Brahma with the Mind, Living Soul, the body and the world and all things and extirpation of all dualisms, by the establishment of one universality.

Vasishtha continued:—As the countless waves, which are continually rising and falling in the Sea, are no other than its water assuming temporary forms to view; so the intellect exhibits the forms of endless worlds heaving in itself; and know, O sinless Rāma! this intellect to be thy very self or soul. (All personal souls are selfsame with the impersonal Self; because it is in the power of both the finite and infinite souls to produce and reduce the appearance of the worlds in them, which proves them beyond any doubt as the Chidātmā or the Intellectual soul).

2. Say thou that hast the intellectual soul, what relation doth thy immaterial soul bear to the material world, and being freed from thy earthly cares, how canst thou entertain any earthly desire or affection in it. (The spiritual soul has no concern with the material world).

3. It is the Intellect which manifests itself in the forms of living soul or jīva, mind and its desires, and the world and all things; say then what else can it be, to which all these properties are to be attributed (if not to the eternal intellect).

4. The intellect of the Supreme Spirit, is as a profound sea with its huge surges; and yet, O Rāma! it is as calm and cool as thy soul, and as bright and clear, as the transparent firmament.

5. As the heat is not separate from fire, and the fragrance not apart from the flower; and as blackness is inseparable from collyrium, and whiteness from the ice; and as sweet is inborn in the sugarcane, so is intellection inherent in, and unseparated from the intellect.

6. As the light is nothing distinct from the sun-beams, so is intellection no other than the intellect itself; and as the waves are no way distinct from the water; so the universe is in no ways different or disjoined from the nature of the intellect, which contains the universe. (The noumenon contains the phenomenon, and become manifest as the world).

7. The ideas are not apart from the intellect, nor is the ego distinct from the idea of it; the mind is not different from the ego, nor is the living soul any other than the mind.

8. The senses are not separate from the mind, and the body is not unconnected with the senses; the world is the same as the body, and there is nothing apart from the world. (The body is the microcosm of the cosmos [Sanskrit: shuddhabrahmānanda]).

9. Thus the great sphere of universe, is no other than the unbounded sphere of intellect; and they are nothing now done or made, or ever created before (for whatever there is or comes to pass, continues forever in the presence of the intellect).

10. Our knowledge of every thing, is but our reminiscence of the same; and this is to continue for evermore, in the manner of all partial spaces, being contained in infinity, without distinction of their particular localities. (All spaces of place occupied by bodies, are contained in the infinite and unoccupied vacuity of Mind).

11. As all spaces are contained in the endless vacuity, so the vastness of Brahma is contained in the immensity of Brahma; and as truth resides in verity, so in this plenum contained, is the plenitude of Divine mind. (Here Brahma the great means by figure of metonymy, the Brahmānda or vastness of his creation).

12. Seeing the forms of outward things, the intelligent man never takes them to his mind; it is the ignorant only, that set their minds to the worthless things of this world.

13. They are glad to long after what they approve of, for their trouble only in this world; but he who takes these things as nothing, remains free from the pleasure and pain of having or not having them. (So said the wise Socrates:—How many things are here, which I do not want).

14. The apparent difference of the world and the soul of the world, is as false in reality, as the meaning of the words sky and skies, which though taken in their singular and plural senses, still denote the same uniform vacuity. (So the one soul is viewed as many in appearance only).

15. He who remains with the internal purity of his vacant mind, although he observes the customary differences of external things, remains yet as unaffected by the feelings of pain and pleasure, as the insensible block of wood and stone (with his stoical indifference in joy and grief).

16. He who sees his blood-thirsty enemy in the light of a true friend, is the person that sees rightly into the nature of things. (Because the killers of our lives, are the givers of our immortality).

17. As the river uproots the big trees on both its sides, by its rapid currents and deluge; so doth the dispassionate man destroys the feelings of his joy and grief to their very roots.

18. The sage that knows not the nature of the passions and affections, and does not guard himself from their impulse and emotions, is unworthy of the veneration, which awaits upon the character of saints and sages.

19. He who has not the sense of his egoism, and whose mind is not attached to this world; saves his soul from death and confinement, after his departure from this world. (There is a similar text in the Bhāgavadgītā, and it is hard to say which is the original one and which is the copy).

20. The belief in one's personality, is as false as one's faith in an unreality, which does not exist; and this wrong notion of its existence, is removed only by one's knowledge of the error, and his riddance from it.

21. He who has extinguished the ardent desire of his mind, like the flame of an oilless lamp; and who remains unshaken under all circumstances, stands as the image of a mighty conqueror of his enemies in painting or statue.

22. O Rāma! that man is said to be truly liberated, who is unmoved under

all circumstances, and has nothing to gain or lose in his prosperity or adversity, nor any thing to elate or depress him in either state.

#### CHAPTER IV.

Argument.—Vasishtha exposes the evils of selfish views *parāg-drishti*, and exalts the merit of elevated views *pratyag-drishti*.

Vasishtha continued:—Rāma! knowing your mind, understanding, egoism and all your senses, to be insensible of themselves, and deriving their sensibility from the intellect; say how can your living soul and the vital breaths, have any sensation of their own.

2. It is the one great soul, that infuses its power to those different organs; as the one bright sun dispenses his light, to all the various objects in their diverse colours.

3. As the pangs of the poisonous thirst after worldly enjoyments, come to an end; so the insensibility of ignorance, flies away like darkness at the end of the night.

4. It is the incantation of spiritual knowledge only, that is able to heal the pain of baneful avarice; as it is in the power of autumn only, to dispel the clouds of the rainy-season.

5. It is the dissipation of ignorance, which washes the mind of its attendant desires; as it is the disappearance of the rainy weather, which scatters the clouds in the sky.

6. The mind being weakened to unmindfulness, loses the chain of its desires from it; as a necklace of pearls being loosened from its broken string, tosses the precious gems all about the ground.

7. Rāma! they that are unmindful of the sāstras, and mind to undermine them; resemble the worms and insects, that mine the ground wherein they remain.

8. The fickle eye-sight of the idle and curious gazer on all things, becomes motionless after their ignorant curiosity is over and has ceased to stir; as the shaking lotus of the lake becomes steady, after the gusts of wind have passed away and stopped.

9. You have got rid, O Rāma! of your thought of all entities and

non-entities, and found your steadiness in the ever-steady unity of God; as the restless winds mix at last with the calm vacuum (after their blowing and breathing over the solid earth, and in the hollow sky).

10. I ween you have been awakened to sense, by these series of my sermons to you; as kings are awakened from their nightly sleep, by the sound of their eulogists and the music of timbrels.

11. Seeing that common people of low understandings, are impressed by the preachings of their parish parsons; I have every reason to believe that my sermons must make their impression, upon the good understanding of Rāma.

12. As you are in the habit of considering well, the good counsel of others in your mind; so I doubt not, that my counsel will penetrate your mind, as the cool rain-water enters into the parched ground of the earth.

13. Knowing me as your family priest, and my family as the spiritual guides of Raghus race for ever; you must receive with regard my good advices to you, and set my words as a neck-chain to your heart.

## CHAPTER V.

Argument.—Rāma's relation to Vasishtha, of his perfect rest in godliness.

Rāma said:—O my venerable guide! My retrospection of your sermons, has set my mind to perfect rest, and I see the traps and turmoils of this world before me, with a quite indifferent and phlegmatic mind.

2. My soul has found its perfect tranquillity in the Supreme Spirit, is as the parched ground is cooled by a snow or of rainfall after a long and painful drought.

3. I am as cool as coldness itself, and feel the felicity of an entire unity in myself; and my mind has become as tranquil and transparent, as the limpid lake that is undisturbed by elephants.

4. I see the whole plenum of the universe, O sage! in its pristine pure light; and as clear as the face of the wide extended firmament, without the dimness of frost or mist.

5. I am now freed from my doubts, and exempted from the mirage of the

world; I am equally aloof from affections, and have become as pure and serene, as the lake and sky in autumn.

6. I have found that transport in my inmost soul, which knows no bound nor decay; and have the enjoyment of that *gusto*, which defies the taste of the ambrosial draught of gods.

7. I am now set in the truth of actual existence, and my repose in the joyous rest of my soul. I have become the delight of mankind and my own joy in myself, which makes me thank my felicitous self, and you also for giving me this blessing. (The Sruti says, Heavenly bliss is the delight of men, and the heartfelt joy of every body).

8. My heart has become as expanded and pure, as the expanse of limpid lakes in autumn; and my mind hath become as cold and serene, as the clear and humid sky in the season of autumn.

9. Those doubts and coinings of imagination, which mislead the blind, have now fled afar from me; as the fear of ghosts appearing in the dark, disappear at the light of day-break.

10. How can there be the speck or spot of impurity, in the pure and enlightened soul; and how can the doubts of the objective nature, arise in the subjective mind? All these errors vanish to naught, like darkness before moon light.

11. All these appearances appearing in various forms, are but the diverse manifestations of the self-same soul; it is therefore a fallacy to suppose, this is one thing and that another, by our misjudgment of them.

12. I smile to think in myself, the miserable slave of my desires that I had been before; that am now so well satisfied without them. (The privation of desire gives greater satisfaction than its fulfilment).

13. I remember now how my single and solitary self, is one and all with the universal soul of the world; since I received my baptism with the ambrosial fluid of thy words.

14. O the highest and holiest station, which I have now attained to; and from where I behold the sphere of the sun, to be situated as low as the infernal region.

15. I have arrived at the world of sober reality and existence, from that of unreality and seeming existence. I therefore thank my soul, that has become so elevated and adorable with its fulness of the Deity.

16. O venerable Sage:—I am now situated in everlasting joy, and far

removed from the region of sorrow; by the sweet sound of the honeyed words, which have crept like humming bees, into the pericarp of my lotus-like heart.

## CHAPTER VI.

Argument:—Prevalence and influence of delirium (moha).

Vasishtha Continued—Hear me moreover to tell you, my dear Rāma, some excellent sayings for your good, and also for the benefit of every one of my audience here.

2. Though you are unlike others, in the greater enlightenment of your understanding; yet my lecture will equally edify your knowledge, as that of the less enlightened men than yourself.

3. He who is so senseless as to take his body for the soul, is soon found to be upset by his unruly senses; as a charioteer is thrown down by his head-strong and restive horses. (So says the Sruti also. "The soul is the charioteer of the vehicle of the body, and the senses are as its horses").

4. But the Sapiient man who knows the bodiless soul and relies therein, has all his senses under the subjection of his soul; and they do not overthrow him, as obstinate horses do their riders.

5. He who praises no object of enjoyment, but rather finds fault with all of them, and discerns well their evils; enjoys the health of his body without any complaint. (The voluptuary is subject to diseases, but the abstinent is free from them; for in the midst of pleasure there is pain).

6. The soul has no relation with the body, nor is the body related with the soul; they are as unrelated to each other as the light and shade. (And are opposed to one another as sun-light and darkness).

7. The discrete soul is distinct from concrete matter, and free from material properties and accidents; the soul is ever shining and does not rise or set as the material sun and moon (and it never changes as the everchanging objects of changeeful nature and mind).

8. The body is a dull mass of vile matter, it is ignorant of itself and its own welfare; it is quite ungrateful to the soul, that makes it sensible; therefore it well deserves its fate of diseases and final



dissolution. (The body is frail, and is at best but a fading flower).

9. How can the body be deemed an intelligent thing, when the knowledge of the one (*i.e.*, the soul) as intelligence, proves the other (*i.e.*, the body) to be but a dull mass. (They cannot both be intelligent, when the nature of the one is opposite to that of the other; and if there is no difference between them, they would become one and the same thing (*i.e.* the soul equal with the body, which is impossible).

10. But how is it then, that they mutually reciprocate their feelings of pain and pleasure to one another, unless they are the one and the same thing, and participating of the same properties? (This is a presumptive objection of the antagonistic doctrine, touching the co-relation of the mind and body).

11. It is impossible, Rāma, for the reciprocation of their feelings, that never agree in their natures; the gross body has no connection with the subtle soul, nor has the rarefied soul any relation with the solid body. (It is the gross mind that sympathises with the body, and not the unconnected spirit or soul).

12. The presence of the one, nullifies the existence of the opposite other; as in the cases of day and night, of darkness and light, and of knowledge and ignorance (which are destructive of their opposites).

13. The unbodyed soul presides over all bodies, without its adherence to any; as the omnipresent spirit of Brahma, pervades throughout all nature, without coalescing with any visible object. (The spirit of God resides in all, and is yet quite detached from everything).

14. The embodied soul is as unattached to the body, as the dew drop on the lotus leaf is disjoined with the leaf; and as the divine spirit is quite unconnected with everything, which it fills and supports.

15. The Soul residing in the body, is as unaffected by its affections, as the sky remains unmoved, by the motion of the winds raging in its bosom. (It is figuratively said, that tempests rend the skies, and the passions rend their recipient bosom; but nothing can disturb the empty vacuity of the sky or soul).

16. Knowing your soul to be no part of your body, rest quietly in it to eternity; but believing yourself as the body, be subject to repeated transmigrations of it in endless forms.

17. The visibles are viewed as the rising and falling waves, in the boundless ocean of the Divine soul; but reliance in the supreme soul, will show the light of the soul only.

18. This bodily frame is the product of the Divine soul, as the wave is produced of the water of the sea; and though the bodies are seen to move about as waves, yet their receptacle the soul is ever as steady as the sea;—the reservoir of the moving waves.

19. The body is the image of the soul, as the sun seen in the waves is the reflection of that luminary; and though the body like the reflected sun, is seen to be moving and waving, yet its archetype—the soul, is ever as steady as the fixed and unfluctuating sun in the sky.

20. The error of the substantiality and stability of the body is put to flight, no sooner the light of the permanent and spiritual Substratum of the soul, comes to shine over our inward sight. (Knowledge of the immaterial and immortal soul, removes the blunder of the material and mortal body).

21. The body appears to be in the act of constant motion and rotation like a wheel, to the partial and unspiritual observers of materialism; and it is believed by them to be perpetually subject to birth and death, like the succession of light and darkness. (Lit.:—As candle light and darkness follow each other, so is the body produced and dissolved by turns).

22. These unspiritual men, that are unconscious of their souls; are as shallow and empty minded, as *arjuna* trees; which grow without any pith and marrow within them.

23. Dull headed men that are devoid of intelligence, are as contemptible as the grass on the ground; and they move their limbs like the blades of grass, which are moved by force of the passing wind (and by direction of the Judging mind). Those that are unacquainted with the intelligent soul, resemble the senseless and hollow bamboos, which shake and whistle by breath of the winds alone. (The internal air moves the body and the limbs, as the external breeze shakes the trees).

24. The unintelligent body and limbs, are actuated to perform and display their several acts, by action of the vital breath; as the vacillation of the insensible trees and leaves, is caused by the motion of the breeze; and both of them cease to move, no sooner the current airs cease to agitate them.

25. These dull bodies are as the boisterous waves of the sea, heaving with huge shapes with tremendous noise; and appearing to sight as the figures of drunken men, staggering with draughts of the luscious juice of Vine.

26. These witless men resemble the rapid currents of rivers, which without a jot of sense in them, keep up on their continual motion, to no

good to themselves or others.

27. It is from their want of wit, that they are reduced to utmost meanness and misery; which make them groan and sigh like the blowing bellows of the blacksmith.

28. Their continued motion is of no real good to themselves, but brings on their quietus like the calm after the storm; they clash and clang like the twang of the bowstring, without the dart to hit at the mark.

29. The life of the unintelligent man, is only for its extinction or death; and its desire of fruition is as false, as the fruit of an unfruitful tree in the woody forest.

30. Seeking friendliness in unintelligent men, is as wishing to rest or sleep on a burning mountain; and the society of the unintellectual, is as associating with the headless trunks of trees in a forest (The weak headed man like the headless tree, can neither afford any sheltering shade, nor nourishing fruit to the passenger. So the verse: It is vain to expect any good or gain, from men of witless and shallow brain).

31. Doing any service to the ignorant and lack witted men goes for nothing; and is as vain as beating the bush or empty air with a stick: and any thing given to the senseless, is as something thrown into the mud. (Or as casting pearls before the swine, or scattering grains in the bushes).

32. Talking with the ignorant, is as calling the dogs from a distance (which is neither heard nor heeded by them). Ignorance is the seat of evils, which never betide the sensible and the wise. (So the Hitopadesa—A hundred evils and thousand fears, daily befall to the fool, and not to the heedful wise).

33. The wise pass over all errors in their course amidst the world; but the ignorant are exposed to incessant troubles, in their ceaseless ardour to thrive in the pleasures of life.

34. As the carriage wheel revolves incessantly, about the axle to which it is fixed; so the body of man turns continually about the wealthy family, to which the foolish mind is fixed for gain.

35. The ignorant fool can never get rid of his misery, so long as he is fast bound to the belief of taking his body as his soul, and knowing no spiritual soul besides.

36. How is it possible for the infatuated, to be freed from their delusion; when their minds are darkened by illusion, and their eyes are blind-folded, by the hood-wink of unreal appearance.

37. The seeing man or looker on sights, that regales his eyes with the sight of unrealities; is at last deluded by them, as a man is moonstruck by fixing his eyes on the moon, and becomes giddy with the profuse fragrance of flowers.

38. As the watering of the ground, tends to the growth of grass and thorns and thistles; so the fostering of the body, breeds the desires in the heart, as thick as reptiles grow in the hollow of trees; and they invigorate the mind in the form of a rampant lion or elephant.

39. The ignorant foster their hopes of heaven on the death of their bodies; as the farmer expects a plenteous harvest, from his well cultivated fields (*i.e.* expectation of future heaven is vain, by means of ceremonial acts in life).

40. The greedy hell-hounds are glad to look upon the ignorant, that are fast-bound in the coils of their serpentine desires; as the thirsty peacocks are pleased to gaze on the black clouds, that rise before their eyes in the rainy season.

41. These beauties with their glancing eyes, resembling the fluttering bees of summer, and with lips blooming as the new blown leaves of flowers; are flaunting to catch hold of ignorant men; as poisonous plants are displayed, to lay hold on ignorant flies.

42. The plant of desire, which shoots out of the goodly soil of ignorant minds, shelters the flying passions under its shady foliage; as the coral plants foster the coral insects in them. (The corallines are known to be the formation of coral insects).

43. Enmity is like a wild fire, it consumes the arbour of the body, and lets out the smoke through the orifice of the mouth in the desert land of the heart, and exhibits the rose of the heath as the burning cinders.

44. The mind of the ignorant is as a lake of envy, covered with the leaves of spite and calumny: jealousy is its lotus-bed, and the anxious thoughts are as the bees continually fluttering thereupon.

45. The ignorant man that is subjected to repeated births, and is rising and falling as waves in the tumultuous ocean of this world, is exposed also to repeated deaths: and the burning fire which engulphs his dead body, is as in the submarine fire of this sea.

46. The ignorant are exposed to repeated births, attended by the vicissitudes of childhood, youth, manhood and old age, and followed at last by a painful death and cremation of the beloved body on the funeral pile.

47. The ignorant body is like a diving bucket, tied by the rope of transmigration to the Hydraulic machine of acts; to be plunged and lifted over again, in and over the dirty pool of this world.

48. This world which is a plane pavement and but narrow hole (lit., a cow foot-cave) to the wise, by their unconsciousness of it; appears as a boundless and unfathomable sea to the ignorant, owing to their great concern about it. (The wise think lightly of the world; but the worldly take it heavily upon themselves).

49. The ignorant are devoid of their eye-sight, to look out beyond their limited circle; as the birds long confined in their cages, have no mind to fly out of them.

50. The revolution of repeated births, is like the constant rotation of the wheel of a chariot; and there is no body that is able to stop their motion, by restraining his earthly desires; which are ever turning as the spokes affixed to nave of the heart.

51. The ignorant wander at large, about the wide extended earth; as huntsmen rove amidst the forest, in search of their prey; until they become a prey at the hand of death, and make the members of their bodies as morsels, to the vultures of their sensual appetites.

52. The sights of these mountainous bodies, and of these material forms made of earthly flesh, are mistaken by the ignorant for realities; as they mistake the figures in painting for real persons.

53. How flourishing is the arbour of this delusion, which is fraught with the endless objects of our erroneous imagination; and hath stretched out these innumerable worlds from our ignorance of them.

54. How flourishing is the *kalpa* tree or all fruitful arbour of delusion; which is ever fraught with endless objects of our imaginary desire, and stretches out the infinite worlds to our erroneous conception as its leaves.

55. Here our prurient minds like birds of variegated colours, rest and remain and sit and sport, in and all about this arbour.

56. Our acts are the roots of our repeated births as the stem of the tree is of its shoots; our prosperity and properties are the flowers of this arbor, and our virtues and vices are as its fruits of good and evil.

57. Our wives are as the tender plants, that thrive best under the moon-light of delusion; and are the most beautiful things to behold in

this desert land of the earth.

58. As the darkness of ignorance prevails over the mind, soon after the setting of the sun light of reason; there rises the full moon of errors in the empty mind, with all her changing phases of repeated births. (This refers to the dark ages of Purāṇic or mythological fictions, and also to the Dārshanic or philosophical systems which succeeded the age of Vedantic light, and were full of changeable doctrines, like the phases of the moon; whence she is styled *dwija* or *mistress* of digits. There is another figure of equivocation in the word *doshah*, meaning the night as well as the defect of ignorance).

59. It is under the influence of the cooling moon-light of ignorance; that our minds foster the fond desire of worldly enjoyments; and like the *chakora* birds of night, drink their fill of delight as ambrosial moon-beams. (The ignorant are fond of pleasures, and where ignorance is bliss, it is foolish to be wise).

60. It is under this delusion, that men view their beloved ones as buds of roses and lotuses, and their loose glancing eyes, as the black bees fluttering at random; they see the sable clouds in the braids and locks of their hair, and a glistening fire in their glowing bosoms and breasts.

61. It is delusion, O Rāma! that depicts the fairies with the beams of fair moon-light nights; though they are viewed by the wise, in their true light of being as foul as the darkest midnight.

62. Know Rāma, the pleasures of the world, to be as the pernicious fruits of ignorance; which are pleasant to taste at first, but prove to be full of bitter gall at last. It is therefore better to destroy this baneful arbour, than to lose the life and soul by the mortal taste of its fruits. (It is the fruit of the tree of ignorance rather than that of knowledge, which brought death into the world and all our woe. Milton).

## CHAPTER VII.

Argument:—The effects of ignorance, shown in the evils brought on by our vain desires and fallacies or erroneous judgments.

Vasishtha continued. These beauties that are so decorated with precious gems and jewels, and embellished with the strings of brilliant pearls, are as the playful billows in the milky ocean of the moon-beams of our

fond desires.

2. The sidelong looks of the beautiful eyes in their faces, look like a cluster of black bees, sitting on the pericarp of a full blown lotus.

3. These beauties appear as charming, to the enslaved minds of deluded men; and as the vernal flowers which are strewn upon the ground in forest lands.

4. Their comely persons which are compared with the moon, the lotus flower, and sandal paste for their coolness by fascinated minds; are viewed as indifferently by the wise, as by the insensible beasts which make a prey of them. (Lit. by the rapacious wolves and dogs and vultures which devour them).

5. Their swollen breasts which are compared with lotus-buds, ripe pomegranates and cups of gold, are viewed by the wise as a lump of flesh and blood and nauseous liquor.

6. Their fleshy lips, distilling the impure saliva and spittle, are said to exude with ambrosial honey, and to bear resemblance with the ruby and coral and vimba fruits.

7. Their arms with the crooked joints of the wrists and loins, and composed of hard bones in the inside, are compared with creeping plants, by their infatuated admirers and erotic poets.

8. Their thick thighs are likened to the stems of lumpish plantain trees, and the decorations of their protuberant breasts, are resembled to the strings of flowers, hung upon the turrets of temples.

9. Women are pleasant at first, but become quarrelsome afterwards; and then fly away in haste, like the goddess of fortune; and yet they are desired by the ignorant. (But when the old woman frets, let her go alone).

10. The minds of the ignorant, are subject to many pains and pleasures in this life; and the forest of their misdeeds, shoots forth in a thousand branches, bearing the woeful fruits of misery only. (The tree of sin brought death into the world and all our woe. Milton).

11. The ignorant are fast bound in the net of their folly, and their ritual functions are the ropes, that lead them to the prison-house of the world. The words of their lips, like the *mantras* and musical words of their mouths, are the more for their bewilderment. (The ignorant are enslaved by their ritualistic rites; but the Sages are enfranchised by their spiritual knowledge).

12. The overspreading mist of ignorance, stretches out a maze of ceremonial rites, and envelopes the minds of common people in utter darkness; as the river Yamunā overflows its banks with its dark waters.

13. The lives of the ignorant, which are so pleasant with their tender affections, turn out as bitter as the juice of hemlock, when the affections are cut off by the strong hand of death (*i.e.*, the pleasures of life are embittered by the loss of relatives).

14. The senseless rabble are driven and carried away, like the withered and shattered leaves of trees, by the ever blowing winds of their pursuits; which scatter them all about as the dregs of earth, and bespatter them with the dirt and dust of their sins.

15. All the world is as a ripe fruit in the mouth of death, whose voracious belly is never filled with all its ravages, for millions and millions of kalpa ages. (The womb of death is never full).

16. Men are as the cold bodies and creeping reptiles of the earth, and they crawl and creep continually in their crooked course, by breathing the vital air, as the snakes live upon the current air. (Serpents are said to live a long time without food, simply by inhaling the open air).

17. The time of youth passes as a dark night, without the moon-light of reason; and is infested by the ghosts of wicked thoughts and evil desires.

18. The flippant tongue within the mouth, becomes faint with cringing flattery; as the pistil rising from the seed vessel, becomes languid under the freezing frost.

19. Poverty branches out like the thorny Sālmali tree, in a thousand branches of misery, distress, sorrow, sickness, and all kinds of woe to human beings. (Poverty is the root of all evils in life).

20. Concealed covetousness like the unseen bird of night, is hidden within the hollow cavity of the human heart, resembling the stunted *chaitya* trees of mendicants; and then it shrieks and hoots out from there, during the dark night of delusion which has overspread the sphere of the mind.

21. Old age lays hold on youth by the ears, as the old cat seizes on the mouse, and devours its prey after sporting with it for a long while.

22. The accumulation of unsubstantial materials, which causes the formation of the stupendous world, is taken for real substantiality by the unwise; as the foaming froths and ice-bergs in the sea, are thought to be solid rocks by the ignorant sailor. (So all potential existences



of the vedantist, are sober realities of the positive philosophy).

23. The world appears as a beautiful harbour, glowing with the blooming blossoms of Divine light; which is displayed over it; and the belief of its reality, is the plant which is fraught with the fruitage of all our actions and duties. (The world is believed as the garden of the actions of worldly men, but the wise are averse to actions and their results).

24. The great edifice of the world, is supported by the pillars of its mountains, under its root of the great vault of heaven; and the sun and moon are the great gateways to this pavilion. (The sun and moon are believed by some as the doors leading the pious souls to heaven).

25. The world resembles a large lake, over which the vital breaths are flying as swarms of bees on the lotus-beds of the living body; and exhaling the sweets which are stored in the cell of the heart (*i.e.*, the breath of life wafts away the sweets of the immortal soul).

26. The blue vault of heaven appears as a spacious and elevated dome to the ignorant who think it to contain all the worlds, which are enlightened by the light of the sun situated in the midst. But it is an empty sphere, and so the other worlds beyond the solar system, to which the solar light doth never reach.

27. All worldly minded men, are as old birds tied down on earth by the strong strings of their desires; and their heart moves about the confines of their bodies, and their heart strings throb with hopes in the confines of their bodies, as birds in cages in the hope of getting their release.

28. The lives of living beings are continually dropping down, like the withered leaves of trees, from the fading harbours of their decayed bodies, by the incessant breathing of their breath of life. (The respiration of breath called *ajapā*, is said to be the measure of life).

29. The respectable men, that are joyous of their worldly grandeur for a short time, are entirely forgetful of the severe torments of hell, awaiting on them afterwards.

30. But the godly people enjoy their heavenly delights as gods, in the cooling orb of the moon; or range freely under the azure sky, like heavenly cranes about the limpid lakes.

31. There they taste the sweet fruits of their virtuous deeds on earth; and inhale the fragrance of their various desires, as the bees sip the sweetness of the opening lotus.

32. All worldly men are as little fishes (shrimps), swimming on the surface of this pool of the earth; while the sly and senile death pounces upon them as a kite, and bears them away as his prey without any respite or remorse.

33. The changeful events of the world, are passing on every day, like the gliding waves and the foaming froths of the sea, and the ever changing digits of the moon.

34. Time like a potter, continually turns his wheel, and makes an immense number of living beings as his pots; and breaks them every moment, as the fragile play-things of his own whim.

35. Innumerable *kalpa* ages have been incessantly rolling on, over the shady quiescence of eternity; and multitudes of created worlds have been burnt down, like thick woods and forests, by the all desolating conflagrations of desolation. (According to the Hindus the universal destruction, takes place by the Violent concussion of all the elements, and by the diluvian floods also).

36. All worldly things are undergoing incessant changes, by their appearance and disappearance by turns; and the vicissitudes of our states and circumstances, from these of pleasure and prosperity to the state of pain and misery and *vice versa*, in endless succession. (Pain and pleasure succeed one another).

37. Notwithstanding the instability of nature, the ignorant are fast bound by the chain of their desire, which is not to be broken even by the thunder bolt of heaven. (Man dies, but his desires never die, they keep their company wherever he may fly).

38. Human desire bears the invulnerable body of the Jove and Indra, which being wounded on all sides by the Titans of disappointment, resumed fresh vigour at every stroke. (So our desires grow stronger by their failure, than when they are allayed by their satisfaction).

39. All created beings are as particles of dust in the air, and are flying with the currents of wind into the mouth of the dragon-like death, who draws all things to his bowels by the breath of his mouth. (Huge snakes are said to live upon air, and whatever is borne with it into his belly).

40. As all the crudities of the earth, and its raw fruits and vegetables, together with the froth of the sea and other marine productions, are carried by the currents to be consumed by the submarine heat, so all existence is borne to the intestinal fire of death to be dissolved into nothing.

41. It is by a fortuitous combination of qualities, that all things present themselves unto us with their various properties; and it is the nature of these which exhibits them with those forms as they present to us; as she gives the property of vibration to the elementary bodies, which show themselves in the forms of water and air unto us.

42. Death like a ferocious lion, devours the mighty and opulent men; as the lion kills the big elephant with his frontal pearls.

43. Ambitious men are as greedy birds of air upon earth, who like the voracious vultures on the tops of high hills, are born to live and die in their aerial exploits, as on the wings of clouds in search of their prey.

44. Their minds liken painter's paintings on the canvas of their intellects, showing all the variegated scenes of the world, with the various pictures of things perceptible by the five senses (*i.e.*, the images of all sensible objects are portrayed in the intellect).

45. But all these moving and changeful scenes, are breaking up and falling to pieces at every moment; and producing our vain sorrow and griefs upon their loss, in this passing and aerial city of the world.

46. The animal creations and the vegetable world, are standing as passive spectators, to witness and meditate in themselves the marvelous acts of time, in sparing them from among his destruction of others.

47. How these moving creatures are subject every moment, to the recurrent emotions of passions and affections, and to the alterations of affluence and want; and how they are incessantly decaying under age and infirmity, disease and death from which their souls are entirely free. (Hence the state of torpid immobility is reckoned as a state of bliss, by the Hindu and Buddhistic Yogis and ascetics).

48. So the reptiles and insects on the surface of the earth, are continually subjected to their tortuous motions by their fate, owing to their want of quiet inaction, of which they are capable in their subterranean cells. (The Yogis are wont to confine themselves in their under-ground retreats, in order to conduct their abstract meditations without disturbance. So Demosthenes perfected himself in his art of eloquence in his subterrene cave).

49. But all these living bodies are devoured every moment, by the all destructive time in the form of death; which like the deadly and voracious dragon lies hidden in his dark-some den (Here the word *kāla* is used in its triple sense of time, death, and snake all which being equally destructive and hidden in darkness, it is difficult to distinguish the subject from its comparison. Hence we may say, time like

death and snake or death like time and snake or the snake like time and death, devours all living creatures, insects and other reptiles also).

50. The trees however are not affected by any of these accidents, because they stand firm on their roots, and though suffering under heat and cold and the blasts of heaven, yet they yield their sweet fruits and flowers for the supportance and delight of all living creatures. (So the Yogis stand firm on their legs, and while they suffer the food and rest privations of life and the inclemencies of weather, they impart the fruits of divine knowledge to the rest of mankind, who would otherwise perish like the insects of the earth, without their knowledge of truth and hope of future bliss).

51. The meek Yogis that dwell in their secluded and humble cells, are seen also to move about the earth, and imparting the fruits of their knowledge to others; as the bees residing in the cells of lotuses, distribute their stores of honey after the rains are over. (The Yogis and the bees remain in their cells during the four months of the rainy season (*varshā-chātur māsyā*), after which they be-take to their peregrinations abroad).

52. They preach about the lectures as the bees chaunt their rhyme all about, saying; that the earth which is as a big port; it supplies the wants of the needy, for making them a morsel in the mouth of the goddess of death (*i.e.*, the earth supports all beings for their falling into the bowels of death).

53. The dreaded goddess Kālī wearing the veil of darkness over her face, and eying all with her eyeballs, as bright as the orbs of the sun and moon, gives to all beings all their wants, in order to grasp and gorge them in herself. (The black goddess Kālī or Hecate, nourishes all as *mātrikā* or *matres*, and then devours them as death, like the carnivorous glutton, that fattens the cattle to feed and feast upon them).

54. Her protuberant and exuberant breasts are as bountiful as the bounty of God, to suckle the gods and men and all beings on earth and hills and in the waters below. (But how can death be the sustainer of all).

55. It is the energy of the Divine intellect, which is the *mātrikā-mater* or mother (mater or materia of all, and assumes the forms of density and tenuity and also of motion and mobility; the clusters of stars are the rows of her teeth, and the morning and evening twilights, are the redness of her two lips).

(She is called Ushā and sandhyā or the dawning and evening lights, because of her existence in the form of the twilights, before the birth

of the solar and lunar lights. The Vedas abound with hymns to *ushā* and *sandhyā* and these form the daily ritual of the Brahmins to this day under the title of their *Tri-sandyā*—the triple litany at sun-rise, sun-set and vertical sun).

56. Her palms are as red as the petals of lotuses, and her countenance is as bright as the paradise of Indra; she is decorated with the pearls of all the seas, and clad with an azure mantle all over her body (Hence the goddess Kālī is represented as all black from her blue vest).

57. The Jambūdwīpa or Asia forms her naval or midmost spot, and the woods and forests form the hairs of her body. She appears in many shapes and again disappears from view, and plays her part as the most veteran sorceress in all the three worlds. (The text calls her an old hag, that often changes her paints and garments to entice and delude all men to her).

58. She dies repeatedly and is reborn again, and then passes into endless transformations, she is now immersed in the great ocean or bosom of Kāla or Death her consort, and rises up to assume other shapes and forms again. (Hence the mother-goddess is said to be the producer and destroyer of all by their repeated births and deaths in their everchanging shapes and forms).

59. The great Kalpa ages are as transitory moments in the infinite duration of Eternity, and the mundane eggs (or planetary bodies in the universe); are as passing bubbles upon the unfathomable ocean of infinity; they rise and last and are lost by turns.

60. It is at the will of God, that the creative powers rise and fly about as birds in the air; and it is by his will also, that the uprisen creation becomes extinct like the burning flash of the lightning. (The flaming worlds shoot forth, and are blown out as sparks of fire).

61. It is in the sunshine of the divine Intellect, and under the canopy of everlasting time, that the creations are continually rising and falling like the fowls of forestlands, flying up and down under the mist of an all encompassing cloud of ignorance.

62. As the tall palm tree lets to fall its ripened fruits incessantly upon the ground; so the over topping arbor of time, drops down the created worlds and the lords of Gods perpetually into the abyss of perdition. (There is an alliteration and homonym of the words, *tāla* and *pāṭṭāla* meaning both tall and the *tāla* or palm tree).

63. The gods also are dying away like the twinklings of their eyes, and old time is wearing away with all its ages, by its perpetual tickings. (The ever wakeful eyes of gods are said to have no twinkling; but time

is said to be continually twinkling in its ticking moments).

64. There are many Rudras existing in the essence of Brahma, and they depend on the twinkling of that Deity for their existence. (The immortal gods are mortal, before the Eternal God).

65. Such is Brahma the lord of gods, under whom these endless acts of evolutions and involutions are for ever taking place, in the infinite space of his eternal Intellect and omnipotent will.

66. What wondrous powers are there that cannot possibly reside in the Supreme spirit, whose undecaying will gives rise to all positive and possible existences. It is ignorance therefore to imagine the world as a reality of itself.

67. All these therefore is the display of the deep darkness of ignorance, that appears to you as the vicissitudes of prosperity and adversity, and as the changes of childhood, youth, old-age and death; as also the occurrences of pain and pleasure and of sorrow and grief. (All of which are unrealities in their nature).

## CHAPTER VIII.

### ALLEGORY OF THE SPREADING ARBOUR OF IGNORANCE.

Argument:—Description of ignorance as a wide spreading tree.

Vasishtha continued. Hear me now relate to you Rāma, how this poisonous tree of ignorance has come to grow in this forest of the world, and to be situated by the side of the intellect, and how and when it came to blossom and bloom. (The Divine intellect is the stupendous rock, and the creation is the forest about it, in which there grew the plant of error also).

2. This plant encompasses all the three worlds, and has the whole creation for its rind, and the mountains for its joints (Here is a play of the word *parva* and *parvata* which are paronymous terms, signifying a joint and mountain; Hence every mountain is reckoned as the joint or land-mark of a country dividing it from another tract of land).

3. It is fraught with its leaves and roots, and its flowers and fruits, by the continuous births and lives and pleasures and pains and the knowledge and error of mankind. (All these are the productions of human ignorance).

4. Prosperity gives rise to our ignorance of desiring to be more prosperous in this or in our next lives (by means of our performance of ceremonial rites), which are productive of future welfare also. So doth adversity lead us to greater error of practising many malpractices to get rid of it; but which on the contrary expose us to greater misfortunes. (Hence it is folly to make choice of either, which is equally pernicious).

5. One birth gives rise to another and that leads to others without end; hence it is foolishness in us to wish to be reborn again. (All births are subject to misery; it is ignorance therefore to desire a higher or lower one, by performance of *pāratrika* acts for future lives).

6. Ignorance produces greater ignorance, and brings on unconsciousness as its effect: so knowledge leads on to higher knowledge, and produces self-consciousness as its result. (Good tends to best, and bad to the worst. Better tends to best, and worse to the worst).

7. The creeping plant of ignorance, has the passion for its leaves, and the desires for its odours; and it is continually shaking and shuffling with the leafy garment on its body.

8. This plant falls sometimes in its course, on the way of the elephant of Reason; it then shakes with fear, and the dust which covers its body, is all blown away by the breath of the elephant's trunk; but yet the creeper continues to creep on by the byways according to its wont.

9. The days are its blossoms, and the nights are the swarms of black bees, that overshadow its flowers; and the continued shaking of its boughs, darts down the dust of living bodies from it, both by day and night. (*i.e.*, Men that live upon their desires and hopes, are daily dying away).

10. It is overgrown with its leaves of relatives, and overloaded with the shooting buds of its offspring; it bears the blossoms of all seasons, and yields the fruits of all kinds of flowers.

11. All its joints are full of the reptiles of diseases, and its stem is perforated by the cormorants of destruction; yet it yields the luscious juice of delight to those that are bereft of their reason and good sense.

12. Its flowers are the radiant planets, that shine with the sun and moon every day in the sky; the vacuum is the medium of their light, and the rapid winds are vehicles, that bear their rays as odours unto us. (Vacuity is the receptacle of light, but the vibrations of air transmit it to our sight).

12a. Ignorance blossoms every day in the clusters of the bright planetary bodies, that shine with the sun and moon by day and night; and the winds playing in the air, bear their light like perfumes to us. (*i.e.* It is the spirit that glows in the stars, and breathes in the air, but ignorance attributes these to the planets and breezes, and worships them as the *navagrahas* and *marut ganas*, both in the vedas and the popular Puranic creeds).

12b. Ignorance blossoms in the clusters of stars and planets, shining about the sun and moon every day; and breathes in the breezes blowing at random amidst the vacuous firmament. (Hence the ignorant alone adore the stars and winds in the vedas, but the sapient know the light of God to glow in the stars, and his spirit to breathe in the air).

13. These innumerable stars that you see scattered in the vault of heaven, O son of Raghu's race, are the blooming blossoms of this arbor of ignorance (*i.e.* ignorance shows them as twinkling stars to us, while they are numberless shining worlds in reality).

14. The beams of the sun and moon, and the flames of fire, which are scattered about us like the crimson dust of flowers; resemble the red paint on the fair body of ignorance, with which this delusive lady attracts our minds to her.

15. The wild elephant of the mind, ranges at large under the arbour of Ignorance; and the birds of our desires, are continually hovering and warbling upon it; while the vipers of sensual appetites, are infesting its stem, and avarice settles as a huge snake at the root. (The text has the words "and greediness decorates its bark" which bear no meaning).

16. It stretches with its head to the blue vault of the sky, forming as a canopy of black arbour of black Tamala trees over it. The earth supports its trunk, and sky overtops its top; and it makes a garden of the universe (with its out stretched arms).

17. It is deeply rooted underneath the ground, and is watered with milk and curds, in the canals of the milky and other oceans, which are dug around its trunk.

18. The rituals of the three vedas, are fluttering like the bees over the tree, blooming with the blossoms of beauteous women, and shaking with the oscillations of the mind; while it is corroded in the inside by the cankering worms of cares and actions. (It means to say, that the vedic rites, the love of women, the thoughts of the mind and the bodily actions, are all attendants of ignorance; and he is wise who refrains from them in toto).



19. The tree of ignorance, blossoming like the flowers of the garden of paradise, exhales the sweet odours of pleasure around; and the serpent of vice twining round it, leads the living souls perpetually to evil deeds, for the supportance of their lives.

20. It blooms with various flowers, to attract the hearts of wise; and it is fraught with various fruits, distilling their sweets all around. (These fruits and flowers are the sensual pleasures, which allure the ignorant to them).

21. With the aqueducts about, it invites the birds of the air to drink of them; and being besmeared with the dust of its flowers, it appears to stand as a rock of red earth or granite to sight. (The water beds below it, are mistaken for the *salsabil* or streams of Paradise, and its rock-like appearance, shows the grossness of *ignorance crasse* or *tabula rasa*).

22. It shoots out with buds of mistakes, and is beset by the briars of error; it grows luxuriant in hilly districts, with exuberance of its leafy branches. (Meaning that the hill people are most ignorant).

23. It grows and dies and grows again, and being cut down it springs out anon; so there is no end of it. (It is hard to extirpate ignorance at once).

24. Though past and gone, yet it is present before us, and though it is all hollow within, it appears as thick and sound to sight. It is an ever fading and ever green tree, and the more it is lopped and cropt, the more it grows and expands itself.

25. It is a poisonous tree, whose very touch benumbs the senses in a moment; but being pressed down by reasoning, it dies away in a trice.

26. All distinctions of different objects, are dissolved in the crucible of the reasoning mind; but they remain undissolved in their crude forms in the minds of the ignorant, who are employed in differentiating the various natures of men and brutes, and of terrene and aquatic animals.

27. They distinguish the one as the nether world, and the other as the upper sky; and make distinctions between the solar and lunar planets, and the fixed starry bodies. (But there are no ups and downs, nor any thing as fixed in infinite vacuity).

28. Here there is light, and there is darkness on the other side, and this is empty space and that is the solid ground; these are the *sāstras* and these are the *Vedas*, are distinctions unknown to the wise.

29. It is the same spirit that flies upward in the bodies of birds, or

remains above in the form of gods; the same spirit remains fixed in the forms of fixed rocks or moves in continued motion with the flying winds.

30. Sometimes it resides in the infernal regions, and at others it dwells in the heavens above; sometimes it is exalted to the dignity of gods, and some where it remains in the state of mean insects and worms.

31. In one place it appears as glorious as the god Vishnu, and in another it shows itself in the forms of Brahma and Siva. Now it shines in the sun, and then it brightens in the moon; here it blows in the blowing winds, and there it sways in the all-subduing *yama*. (Some Europeans have conjectured and not without good reason, the relentless god of death the *yama* of Hindus, to be same with as the ruthless king *Jamshed* of prehistoric Persia. So says Hafiz Ayineye, Sekendar Jame jamast bingars).

32. Whatever appears as great and glorious, and all that is seen as mean and ignoble in their form, from the biggest and bright sun down to the most contemptible grass and straw; are all pervaded by the universal spirit: it is ignorance that dwells upon the external forms; but knowledge that looks into the inner soul, obtains its sight up the present state.

## CHAPTER IX.

### ASCERTAINMENT OF TRUE KNOWLEDGE.

Argument.—Division of the three *gunas* or qualities. Pure essence of the Gods Hara and others, nature of knowledge and ignorance, and other subjects.

Rāma said, You said sir, that all formal bodies are representations of illusion or ignorance (*Avidyā*); but how do you account for the pure bodies of Hari, Hara and other divinities, and god-heads who are of pure essence in their embodied forms, and which cannot be the creation of our error or delusion. Please, sir, explain these clearly to (spun) me and remove my doubts and difficulties on the subject (The exhibition of gross bodies is the deception of our sense, but the appearance of pure spiritual forms, can not be production of ignorance or sensible deception. We may ignore the forms of material substances, but not those immaterial essences which are given in the *sāstras*. gloss).

2. Vasishtha replied,—The perceptible world represents the manifestation of the one quiescent and all inherent soul, and exhibits

the glory (*ābhāsha*) of the essential intellect (*sach-chit*), which is beyond conception or thought divine.

3. This gives rise to the shape of a partial hypostasis, or there rises of itself hypostatics ([Sanskrit: kalākalarūpinī]), resembling the rolling fragment of a cloud appearing as a watery substance or filled with water. (This original fiction of the glory of God giving rise to the watery mist like a lighted lamp emitting the inky smoke, is represented in the common belief of dark ignorance ([Sanskrit: avidyā]) proceeding from the bright light of divine knowledge ([Sanskrit: vidyā]), and exhibited by the allegory of the black goddess of ignorance and illusion ([Sanskrit: avidyā] and [Sanskrit: māyā]) gushing out of the white and fair god lying inactive and dormant under her; she is hence designated by the various epithets of ([Sanskrit: shyāmā, kālī, jaladha] and [Sanskrit: nīradavarānā]) and so forth, and this is the whole mystery of the Śākta faith).

4. This hypostatic fragment is also conceived in its three different lights or phases, of rarity, density and rigidity or grossness, ([Sanskrit: sukṣmā; madhyā, sthūlā]) resembling the twilight, midday light, and darkness of the solar light. The first of these is called the mind or creative will, the second styled the Brahma Hiranyagarbha or the creative power, and the third is known as Virat, the framer of the material frame, and as identic with creation itself.

5. These are again denominated the three qualities (trigunas), according to their different states, and these are the qualities of reality, brightness and darkness *satva*, *rajas* and *tamas*, which are designated also as the triple nature of things or their *swabhāvas* or *prakriti*.

6. Know all nature to be characterised by ignorance of the triple states of the *positive and comparative and superlative degrees*; these are *inbred in all living beings*, except the Being that is beyond them, and which is the supreme one.

7. Again the three qualities of *satva*, *rajas*, and *tamas* or the positive, comparative and superlative, which are mentioned in this place, have each of them its subdivisions also into three kinds of the same name.

8. Thus the original Ignorance ([Sanskrit: avidyā]), becomes of nine kinds by difference of its several qualities; and whatever is seen or known here below, is included under one or of the various kinds. (Hence the saktas reckon ten different forms of [Sanskrit: mahāvidyā], comprising the primary ignorance and its nine fold divisions).

9. Now Rāma, know the positive or satwika quality of ignorance, to

comprise the several classes of living beings known as the Rishis, Munis, the Siddhas and Nagas, the Vidyadhars and Suras. (All of these are marked by the positive quality of goodness inborn in their nature).

10. Again this quality of positive goodness comprises the Suras or gods Hari Hara and others of the first class that are purely and truly good. The sages and Siddhas forming the second or intermediate class, are endowed with a less share of goodness in them, while Nāgas or Vidyadharas making the last class possess it in the least degree.

11. The gods being born with the pure essence of goodness, and remaining unmixed with the properties of other natures, have attained the state of purity (Holiness) like the divine Hari Hara and others. (*i.e.* So long the divine nature of a god is not shrouded under the veil of ignorance (avidya āvarana), he is to be held in the light of a divinity as a Christ or Buddha); otherwise rajasha or qualified states of Hari Hara as they are represented by the vulgar, are neither to be regarded as such).

12. Rāma! whoever is fraught with the quality of goodness in his nature, and acquainted with divine knowledge in his mind, such a one is said to be liberated in this life, and freed from further transmigration.

13. It is for this reason, O high minded Rāma! that the gods Rudra and others who possess the properties of goodness in them, are said to continue in their liberated state to the final end of the world.

(Hence the immortals never die and being released from their earthly coil, their good spirits rove at large in open air; last and until the last doomsday or pralaya or final resurrection of the dead).

14. Great souls remain liberated, as long as they continue to live in their mortal bodies; and after the shuffling of their frail bodies, they become free as their disembodied spirits; and then reside in the supreme spirit. (*i.e.* They return to the source from which they had proceeded).

15. It is the part of ignorance to lead men to the performance of acts, which after their death, become the roots of producing other acts also in all successive states of transmigration. (Ignorance leads one to interminable action in repeated births, by making the acts of the prior life to become the source of others in the next, so the acts of ignorance, become the seeds and fruits of themselves by turns, and there is no cessation nor liberation from them).

16. Ignorance rises from knowledge, as the hollow bubble bursts out of the level of liquid water; and it sets and sinks in knowledge likewise, as the bubble subsides to rest in the same water. (Ignorance and its action which are causes of creation, have both their rise from the

omniscience and inaction of God until they are dissolved at the dissolution of the world. Physical force rises from and rests in the spiritual. Ignorance—*avidya* being but a negation of knowledge—*vidya*, is said to proceed from:—the negative being but privation of the positive).

17. And as there is no such thing as a wave; but a word coined to denote the heaving of water; so there is nothing as ignorance but a word fabricated to express the want of knowledge. (Hence the believers in ignorance are mistaken in relying their faith in a power which has no existence whatever).

18. As the water and waves are identic in their true sense, and there is no material difference between them; so both knowledge and ignorance relating to the same thing, and expressing either its presence or absence, there can be no essential difference in their significance.

19. Leaving aside the sights of knowledge and ignorance, there remains that which always exists of itself (that is, the self-existent God exists, beyond both the knowledge and ignorance of men, or whether they know him or not). It is only the contradiction of adverse parties ([Sanskrit: *pratiyogi byavaccheda*]) that has introduced these words. (*i.e.*, calling the opponents as ignorant and themselves as the knowing, in their mutual altercation with one another).

20. The sights of knowledge and ignorance are nothing; (*i.e.*, they are both blind to the sight of truth): therefore be firm in what is beyond these, and which can neither be known nor ignored by imagination of it.

21. There is some thing which is not any thing, except that it exists in the manner of the intellect and consciousness *chit-samvit*, and this again has no representation of it, and therefore that ens or sat is said to be inevident *avidya* the unknowable.

22. That One Sat being known as this or such, is said to be the destroyer of ignorance; whereas it is want of this knowledge, that gives rise to the false conception of an *Avidya* or ignorance. (*Avidya*, *mithya*, *kalpana* signifies ignorance to be a false imagination and personification also, as it is seen in the images of the ten *Avidyas* here).

23. When knowledge and ignorance are both lost in oblivion within one in the intellect as when both the sun-shine and its shadow are lost in shade of night. (*i.e.*, both the knowledge of the subjective *ego* and objective *non-ego* which is caused by ignorance being concentrated in the consciousness of the intellect only within one's self).

24. Then there remains the one only that is to be gained and known, and

thus it is, that the loss of ignorance tends to the dissipation of self-knowledge likewise (which is caused by it); just as the want of oil extinguishes the lamp. (Egoism and ignorance being akin to one another, both of them rise and remain and die together ([Sanskrit: ajnānahāmkarayoreko satitayorūt pattināshau yūgavadeba])).

25. That what remains afterwards, is either nullity or the whole plenum, in which all these things appear to subsist, or it is nothing at all. (The one is the view of atheists who deny all existence, and the other of māyikas who maintain the visible nature as mere illusion. ([Sanskrit: māyāmayamidamakhilam])).

26. As the minute grain of the Indian fig-tree contains within it the future arbor and its undeveloped state, so the almighty power of omnipotence is lodged in the minute receptacle of the spirit before its expansion into immensity. (The developed and undeveloped states of the supreme power, are called its vyākṛita and avyākṛita forces).

27. The divine spirit is more rarefied than the subtile air, and yet is not a vacuity having the chit or intellect in itself. It is as the sun-stone with its inherent fire and the milk with the latent butter unborn in it. (Hence the spirit of God is said to be embryonic seed of the universe. [Sanskrit: brahmāṇḍavījam]).

28. All space and time reside in that spirit for their development, as the spark proceeds from the fire and light issues from the sun in which they are contained. (The will or word of God produces all things from his spiritual essence).

29. So all things are settled in the Supreme intellect, and show themselves unto us as the waves of the sea and as the radiance of gems: and so our understandings also are reflexions of the same.

30. The Divine intellect is the store-house of all things, and the reservoir of all consciousness (*i.e.*, the fountain-head of the understandings of all living beings). It is the Divine essence which pervades the inside and outside of every thing. (All things are dependent to the entity of God for their existence, and there is no independent particle whatever).

31. The Divine soul is as imperishable as the air within a pot which is not destroyed by breaking of the vessel, but mixes and continues forever with the common and its surrounding air. Know also the lives and actions of living beings to be dependent upon the will of the God, as the mobility of the iron depends upon the attraction of the loadstone. (This passage negatives the free agency of man, and allows him an activity in common with that of all living beings, under the direction of the great magnet of the Divine spirit and will).

32. The action of the inactive or quiescent spirit of God, is to be understood in the same manner, as the motion of the lead is attributed to the causality of magnetic attraction, which moves the immovable iron. So the inert bodies of living beings, are moved by force of the intellectual soul.

33. The world is situated in that mundane seed of the universe, which is known under the name of intellect attributed to it by the wise. It is as void and formless as empty air, it is nothing nor has any thing in it except itself, and represents all and everything by itself, like the playful waves of the boundless ocean.

## CHAPTER X.

### REMOVAL OF IGNORANCE.

Argument.—Ignorance and its bonds of Erroneous conceptions, and reliance on temporal objects, and the ways of getting release from them, by means of good understanding and right reasoning.

Vasishtha continued:—Therefore this world with all its moving and unmoving beings is nothing (or no being at all). There is nothing that has its real being or entity, except the one true *Ens* that thou must know. (all beings are not being except the one self-existing Being. So says Sadi. All this is not being and thyself art the only being. *Haman nestand anchi hastitue*, so also the sruti *Toam asi nānyadasti. Tu est nullum est*).

2. Seek him O Rāma! who is beyond our thought and imagination, and comprises all entity and non-entity in himself, and cease to seek any living being or any thing in existence. (In Him is all life and every thing, that is or is not in Being and he is the source of life and light).

3. I would not have my heart to be enticed and deceived by the false attachments and affections of this world; all which are as delusive, as our misconception of a snake in a rope. (All our earthly relations with our relatives and properties, are deception that are soon detected by our good sense and reason, and they vanish as soon as our mistake of the snake in rope. Therefore let no worldly tie bind down thy heart to this earth).

4. Ignorance of the soul is the cause of our error of conceiving the

distinctions of things; but the knowledge of the selfsame soul puts an end to all distinctions of knowledge of the reality of things, distinctive knowledge of existences—bheda jñāna is erroneous; but their generalization—abheda jñāna leads to right reasoning.

5. They call it ignorance *avidya*, when the intellect is vitiated by its intellection of the intelligibles or chetyas, but the intelligibles being left out, it comes to know the soul which is free from all attributes.

6. The understanding only is the embodied soul *purusha*, which is lost upon the loss of the understanding; but the soul is said to last as long as there is understanding in the body, like the *ghatambare* or air in the pot lasts with the lasting of the pot, and vanishes upon the loss or breaking of the vessel. (The soul lasts with the intellect in the body, but flies away upon the intellect's desertion of it. This is maintained by sruti).

7. The wandering intellect sees the soul to be wandering, and the sedate understanding thinks, it to be stationary, as one perceives his breath of life to be slow or quick, according as he sits still or runs about. In this manner the bewildered understanding finds the soul to be distracted also. (The temperament of the mind is attributed to the soul, which is devoid of all modality).

8. The mind wraps the inward soul with the coverlet of its various desires, as the silkworm twines the thin thread of its desires round about itself; which its wants of reason prevent it from understanding. (The word in the text is *bālavat* boyishness, which is explained in the gloss to mean *nirvivekatwa* or want of reason, and applied to the mind, means puerile foolishness).

9. Rāma said I see sir, that when our ignorance becomes too gross and solid, it becomes as dull and solid as stone; but tell me O venerable sir, how it becomes as a fixed tree or any other immovable substance.

10. Vasishta replied:—The human intellect not having attained its perfect state of mindlessness, wherein it may have its supreme happiness and yet falling from its state of mindfulness, remains in the midmost position of a living and immovable plant or of an insensible material substance. (The middle state is called *tatastha bhāva*, which is neither one of perfect sensibility nor impassivity).

11. It is impossible for them to have their liberation, whose organs of the eight senses lie as dormant and dumb and blind and inert in them as in any dull and dirt matter: and if they have any perception, it is that pain only. (The *purayastaka* are the eight internal and external organs of sense instead of the ten organs *casandria*. By dormancy is meant



their want of reason, and muteness and blindness express respectively the want of their faculties of sensation and action, inertness means here the want of mental action.

12. Rāma rejoined:—O sir, that best knowest the knowables! that the intellect which remains as unshaken as a fixed tree, with its reliance in the unity and without its knowledge of duality, approximates its perfection and approaches very near to its liberation (contrary to what thou sayest now, regarding impossibility of the dormant minds arriving to its freedom).

13. Vasishtha replied: Rāma! we call that to be the perpetual liberation of the soul, which follows persuasion of one common entity, after its rational investigation into the natures of all other things and their false appearances. (or else the blind torpidity of the irrational yogi, amounts rather to his bondage to ignorance than the liberation of his soul from it).

14. A man is then only said to have reached to his state of solity *kaivalya*, when he understands the community of all existence in the unity, and forsakes his desire for this thing and that. (But is said in sundry places of this work that the abandonment of the knowledge of the subjective and as well as of the objective, which constitutes the true liberation of the soul; which means the taking of the subject and object of thought and all other duties in nature in one self-existent unity and not to forget them all at once). (So says Sadi, when I turned out duality from my door I came to knowledge of one in all).

15. One is then said to recline in Brahma who is inclined to his spiritual Contemplation, after his investigation of divine knowledge in the sāstras, and his discussion on the subject in the company of the learned doctors in divinity. (The unlearned religionist is either a zealot or an *opiniatre—abhakta tatva jnāni*).

16. One who is dormant in his mind and has the seed of his desire lying latent in his heart, resembles an unmoving tree, bearing the vegetative seed of future regenerations (transmigrations) within its bosom.

17. All those men are called blocks who liken the blocks of wood and stone, and to be lack brains who lack their brain work, and whose desires are gone to the rack. These men possessing the property of dulness as of dull matter, are subject to the pains of repeated births, recurring like the repetends of their remaining desires. (The doctrine of transmigration is, that the wish being father to the thought, every one meets with his lot in his next birth, as it is thought of or fostered by him in his present life. [Sanskrit: *vāsanā eva pratyāvrittikāranam*]).

18. All stationary and immovable things, which are endowed with the property of dull matter, are subject to repeated reproductions. (Owing to the reproductive seed which is inborn in them, like the inbred desire of living beings), though they may long continue in their dormant state (like images of saints in their trance).

19. Know O pure hearted Rāma! the seed of desire is as inbred in the breasts of plants, as the flowers are inborn in the seeds and the earthenwares are contained in the clay. (The statue says, Aristotle lies hid in the wood, and the gem in the stone, and require only the chisel of the carver and statuary to bring them out).

20. The heart that contains the fruitful seed of desire in it, can never have its rest or consummation even in its dormant state; but this seed being burnt and fried to its unproductiveness (by means of divine knowledge), it becomes productive of sanctity, though it may be in its full activity.

21. The heart that preserves the slightest remnant of any desire in it, it again filled with its full growth to luxuriance; as the little remainder of fire or the enemy, and of a debt and disease, and also of love and hatred, is enough to involve one in his ruin as a single drop of poison kills a man. (This stanza occurs in Chānakyā's Excerpta in another form, meaning to say that, "No wise man should leave their relic, lest they grow as big as before [Sanskrit: punasva bhavati tasmādyasmāt sesam na kārayet]).

22. He who has burnt away the seed of his desire from any thing, and looks upon the world with an even eye of indifference, is said to be perfectly liberated both in his embodied state in this earth, as also in his disembodied or spiritual form of the next world, and is no more subjected to any trouble (Subjection to desire is deadly pain and freedom from it is perfect bliss. Or as it is said:—Desire is a disease and its want is ease. [Sanskrit: aashayei param dukham nairāshyam paramamsukham]. Again our hopes and fears in constant strife, are both the bane of pig man life [Sanskrit: bhayāshā jīvapāshāh] &c.

23. The intellectual power which enveloped by the seed of mental desire, supplies it with moisture for its germinating both in the forms of animals and vegetables every where (*i.e.* The divine power which inheres in the embryos of our desires, causes them to develop in their various forms).

24. This inherent power resides in the manner of productive power in the seeds of living beings, and in that of inertness in dull material bodies. It is of the nature of hardness in all solid substances, and that of tenuity in soft and liquid things. (*i.e.* The divine power forms the particular properties of things, and causes them to grow and

remain in their own ways).

25. It exhibits the ash colour in ashes, and shows the particles in the dust of the earth; it shows the sableness of all swarthy things, and flashes in the whiteness of the glittering blade.

26. It is the spiritual power which assumes the communal form and figure, in which it resides in the community of material things, as a picture, a pot (ghata-pata) and the like. (The vanity of the unity is expressed in the words of Veda "the one in many." [illegible Sanskrit])

27. It is in this manner that the divine spirit fills the whole phenomenal world, in its universally common nature, as overspreading cloud, fills the whole firmament in the rainy season.

28. I have thus expounded to you the true nature swarupa—of the unknown Almighty power, according to my best understanding, and as far as it had been ascertained by the reasoning of the wise: that it fills all and is not the all itself, and is the true entity appearing as no entity at all.

29. It is our want of the sight of this invisible spiritual power, that leads us to erroneous conception of the entity of the external world, but a slight sight of this almighty Ens, removes all our pains in this scene of vanity.

30. It is our dim-sightedness of Almighty power, which is styled our blindness or ignorance [Sanskrit: avidyā] by the wise. It is this ignorance which give rise to the belief of the existence of the world, and thereby produces all our errors and misery.

31. Who is so freed from this ignorance and beholds the glorious light of God full in his view; he finds his darkness disappear from his sight, as the icicles of night melt away at the appearance of solar light.

32. The ignorance of a man flies off like his dream, after he wakes from his sleep, and wishes to recall his past vision of the night.

33. Again when a man betakes himself to ponder well the properties of the object before him, his ignorance flies away from before his face, as darkness flies at the approach of light.

34. As darkness recedes from a man, that advances to explore into it with a lamp in his hand, and as butter is melted down by application of heat, so is one's ignorance dispelled and dissolved by application of the light and the rise of reason.

35. As one pursuing after darkness sees a lighted torch in his hand,

sees but a blaze of light before, and no shadow of darkness about him; so the inquirer after truth perceives the light of truth, shining to his face and no vestige of untruth left behind him.

36. In this manner doth ignorance (Avidya) fly away and disappear at the sight of the light of reason; and although an unreal nothing, she appears as something real, wherever there is the want of reason. (Hence all unreasoning men are the most ignorant).

37. As the great mass of thick darkness, disappears into nothing at the advance of light; it is in the same manner that the substantiality of gross ignorance, is dissolved into unsubstantiality at the advancement of knowledge. (so the advancement of inductive science, has put flight the dogmatic doctrines of old).

38. Unless one condescends to examine in a thing, it is impossible for him to distinguish it from another (as the shell from silver and rope for the snake); but upon his due examination of it, he comes to detect the fallacy of his prejudgment (as those of the silver and snake in the shell and the rope).

39. He who stoops to consider whether the flesh or blood or bones of his bodily frame, constitutes his personality, will at once perceive that he is none of these, and all these are distinct from himself. (The personality of a man consisting in his soul, and not in any part or whole of his body).

40. And as nothing belonging to the person makes the persons, but something beyond it that forms one's personality; so nothing in the world from its first to last is that spirit, but some thing which has neither its beginning nor end, is the eternal and infinite spirit. (The same is the universal soul).

41. Thus ignorance being got over there remains nothing whatever, except the one eternal soul which is the adorable Brahma and substantial whole.

42. The unreality of ignorance is evident from the negative term of negation and ignoring of its essentiality, and requires no other proof to disprove its essence; as the relish of a thing is best proved by the tongue and no other organ of sense. (The term Avidya signifying the want of *vidya*—knowledge and existence ([Sanskrit: vidyamānata])).

43. There is no ignorance nor inexistence except the intelligence and existence of God, who pervade over all visible and invisible natures, which are attributed with the appellations of existence and inexistence. (The whole being God (to Pan—the All) there is no existence or inexistence without Him).

44. So far about Avidya, which is not the knowledge but ignorance of Brahma; and it is the dispersion of this ignorance which brings us to the knowledge of God.

45. The belief of this, that and all other things in the world, are distant and distinct from Brahma, is what is called *Avidya* or ignorance of him; but the belief that all things visible in the world, is the manifestation of omnipresence, causes the removal of ignorance, by presenting us to the presence of God.

#### NOTE TO CHAPTER X.

The following lines of the English poet, will be found fully to illustrate the divine attribute of omnipresence in the pantheistic *doctrine* of Vedanta and Vasishtha, as shown in this chapter *et passen*.

All are but parts, of one stupendous whole,  
Whose body nature is, and God the soul;  
That, changed through all, and yet in all the same;  
Great in the earth, as in the etherial frame;  
Warms in the sun, refreshes in the breeze;  
Glowes in the stars, and blossoms in the trees;  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent;  
Breathes in our soul, informs our mortal part.  
As full as perfect, in a pair as heart:  
As full as perfect, in vile man that mourns,  
As in the rapt seraph, that adores and burns;  
To him no high, now, no great, no small;  
He fills, he bounds, connects and equals all.

Pope's Mortal Essays I. IX.

#### CHAPTER XI.

##### ASCERTAINMENT OF LIVING LIBERATION.

Argument.—Instances of Living Liberation in Hari, Hara and others, and its consisting in the oecumenical knowledge of the one Brahma in all and every thing.

Vasishtha said:—I tell you again and repeatedly O pious Rāma! for your

understanding, that you can never know the spirit without your constant habit, of contemplating on it in your self-cogitation. (So the Sruti. *Atmā vāra, mant avyam*, "the soul is to be constantly thought upon" and so also the Vedanta aphorism "asakrit upadesat" the soul is known by repeated instructions on spiritual knowledge).

2. It is gross ignorance which is known as nescience, and it becomes compact by the accumulated erroneous knowledge of previous births and past life (namely; the errors of the dualities of matter and spirit and of the living and Supreme soul, and the plurality of material and sensible objects).

3. The perceptions of the external and internal senses of body, both in the states of sensibility and insensibility, are also the causes of great errors or ignorance *crasse* of embodied beings. (*i.e.* The sensible perceptions are preventives of spiritual knowledge which transcends the senses and is called [Sanskrit: *atīndriya*]).

4. Spiritual knowledge is far beyond the cognizance of the senses, and is only to be arrived at after subjection of the five external organs of sense, as also of the mind which is the sixth organ of sensation.

5. How then is it possible to have a sensible knowledge of the spirit, whose essence is beyond the reach of our faculties of sense, and whose powers transcend those of all our sensible organs? (*i.e.* Neither is the spirit perceptible by our senses, nor does it perceive all things by senses like ours). So the Srutis He is not to be perceived by the faculties of our sense, who does and perceives all with our organs. ([Sanskrit: *na tatra vaggacchati namani āpanipādaū yavanagtahītā*]).

6. You must cut off this creeper of ignorance, which has grown up in the hollow of the tree of your heart, with the sharp sword of your knowledge, if you should have your consummation as an adept in divine wisdom.

7. Conduct yourself Rāma! in the same manner in the practice of your spiritual knowledge, as the king Janaka does with his full knowledge of all that is knowable to man.

8. He is quite confident in his certain knowledge of the main truth, both when he is employed in his active duties, in his waking state as well as when he remains quiet at his leisure. (The end of knowledge is to know God, and to rely on him both in busy and in active life).

9. It was by his reliance on this certain truth, that Hari was led to the performance of his various acts in his repeated births or incarnations. (A god in human flesh does his works as a god).

10. May you, Rāma! be certain of the main truth, which conducted the three-eyed god Siva in the company of his fair consort; and which led the dispassionate Brahmā to the act of creation. (*i.e.* the passionate and unimpassioned and those that are active or inactive are equally assured of this truth).

11. It was the assurance of this eternal verity, which led the preceptors of the gods and demons, even Brihaspati and Bhargava, in their duties; and which guide the sun and moon in their courses, and even directs the elements of fire and air in the wonted ways.

12. This truth was well known to the host of Sages, including Narada and Pulastya, Angira and Pracheta, and Bhrigu Krutu, Atri and Suka, as it is known to me also.

13. This is the certainty which has been arrived at by all other learned Brahmans and Sages, and this is the firm belief of every body, that has been liberated in his life time.

14. Rāma said:—Tell me truly, O venerable sir, the true nature of the truth, on which the great gods and wisest sages, have grounded their belief, and became freed from their sorrow and grief (in this world of sorrow and tears).

15. Vasishtha replied:—Hear me tell you! O worthy prince that art great in arms as in thy knowledge of all things, the plain truth in reply to your question, and the certitude arrived at by all of them (named above).

16. All these spacious worlds, that you behold to be spread all about you, they are all that One or *on*, and are situated in the immensity of Brahma. (In their real or spiritual nature, and after obliteration of the erroneous forms in which they appear to you. Their phenomenal appearances, being but the misconceptions of our errors).

17. Brahma is the intellect, and the same is this world and all its animate and inanimate creatures also; Myself and Brahma and so art thou thyself, and such are all our friends and foes beside us.

18. Brahma is the triplete time of the past, present and future, all which are comprehended in his eternity; in the manner of the continuity of waves, billows and surges, contained in the immensity of the ocean.

19. It is thus the same Brahma that appears to us in all the various forms of our perception, and in the different shapes of the actor, action and its act, as those of the feeder, feeding and the food, and of the receiver, reception and the thing received. (There being but the only unity of God, the same is changed to all forms of action and

passion and so says the poet "that change through all and yet in all the same" and also unvaried in all with a varied name. This the vedanta says to be the *vivarta rupa* or the one changed in many form *vividha* many, and varta let vertuus changed [Sanskrit: paribatta].

20. Brahma expands in himself by his power of evolution, or unfolding himself by his *vivarta sakti*; Hence He would be our enemy if he would do any thing unfavourable into us. (God is good and never does any evil to any one: all he does in and to himself)?

21. Thus Brahma being situated and employed with himself, does nothing aught of good or evil to any other. The attribution of passions to him, is as the planting of a tree in empty air. (God is not capable of any human attribute, as it is usual with anthropomorphists to load him with).

22. How very delighted are they that are dead to their desires, to reflect on this truth, that they are continually living and moving in the all pervading Brahma. (In Him we live and move).

23. All things are full of Brahma, and there is naught of pleasure or pain herein; Brahma resides in his self-same all and is pleased with all in himself. (The one is full of bliss with all in himself).

24. The Lord is manifest in his Lordship, and I am no other person beside himself; this pot and that painting and I myself, are full with the self-same Brahma.

25. Hence it is in vain to speak of our attachment or aversion to worldliness, since we bear our bodies and dare to die in Brahma only. (It is that something, for which we bear to live, and dare to die, Pope).

26. Our bodies being the abodes of Brahma, it is as false to think to our bodily pains, as also of our pleasure in bodily enjoyments, as to take a rope for a serpent. (Hence we can have no sense of our pleasure or pain, as long we know ourselves to be situated in Brahma and He in us).

27. How say you, that this or that is your doing, when you have the power of doing nothing. The fluctuation of the billows on the surface of the sea, cannot agitate the waters of the deep below).

28. Myself, thyself and himself, and all others, are but the breaths of the universal spirit; and they heave and then subside to rest as waves of the sea; but the spirit of God, like the water of the deep, neither rises nor falls as ourselves or the fleeting waves at any time.



29. All persons returning to Brahma after their death, have their bodies also reduced into Him and retain their personal identity in Him in the same manner, as the moving and unmoving waters rest alike in the sea.

30. All moving and unmoving souls and bodies, rest alike in the supreme Brahma; as the *jiva* and its form reside in God, and the whirling and still waters remain in the same sea.

31. The soul and the body, are the two states of the likeness and unlikeness of Brahma, the one is the living soul of bodies, and the other is the gross body itself.

32. Irrational souls, that are ignorant of this truth, are verily subject to delusion; but the rational souls are not so, but enjoy their full bliss on earth, while the other is ever doomed to misery.

33. The blind behold the world all dark, while the eye-sighted find it fully bright and shining; so the wise are blessed with the knowledge of the one soul of the whole, while the ignorant are immersed in misery, by their want of such knowledge.

34. As the darkness of the night, presents its goblins and spectres, to the sight of children only, and not those of the grown up and adult; so the world presents its delusions to ignorant and never to the wise, who behold one Brahma only in all things before them.

35. There is nothing here that lives of itself, nor dies away to nothing; all equally exist in God at all time, and nothing is doomed to be born or perish herein to happiness or misery.

36. All beings are situated in the universal soul, as the waves in the vast expanse of the ocean, therefore it is erroneous to say the one reside in the spirit, and another to be beside it.

37. As there is an inborn light in the crystal, which is capable of reflecting a variety of rays, so the spirit of God dwells in his own spirit in the form of the universe, showing various shapes to view by the inner light of the spirit.

38. As the particles of water flying from the waves, fall into the sea and mix with its body of water; so the bodies of dying people, fall into the body of Brahma, wherein they subsisted in their life time. (So there is neither an increase or diminution of the essence of Brahma, by the birth or death or increase or decrease of beings in the world).

39. There is nobody nor being beside the being of Brahma, as there is no wave nor foam or froth of the sea beside the water of the deep.

40. As the billows and waves, the surges and eddies, and their froths and foams, and bubbles and minute particles, are all formations of water in the great body of waters; so are all beings but productions of the spirit in the Infinite spirit. (All matter is reduced to the spirits, and the spirits are consolidated to material substances by chemical process).

41. All bodies with their various modes, and organs of sense and their several functions, and all visible objects and their growth and decay, together with every thing conducing to our happiness and misery, and all other energies and their gains, are the works of Brahma in himself. (*i.e.* they are the self reflective acts of gods and not done for the sake of others).

42. The production of these various beings in *esse*, is from the essence of Brahma; as the formation of different ornaments, is from the substance of gold. There is no other formal cause or formation distinct from Brahma, and the typo for distinction of the cause and its creation, is the erroneous conception of the ignorant.

43. The mind, understanding, egoism, and the elemental atoms, and the organs of sense, are all the various forms of Brahma; wherefore there is cause of our joy or grief.

44. The words I, thou, he, and this and that, as also the terms of the mind and matter, are all significant of the self-same Brahma *ātmātmani*, in the same manner as the roaring of a cloud in the hills, resounds in a hundred echoes through their caverns. (All words applied to every thing, relate to the one self-same Brahma who is all in all *to pan*).

45. Brahma appears as an unknown stranger to us, through our ignorance of him, as the visions seen in a dream by our mind itself, appear foreign to us. (*I.e.* Our belief in the visibles is the cause of our disbelief in the invisible God; as our familiarity with the objects of our waking state, makes us reject our visionary dreams as false).

46. Ignorance of Brahma as Brahma or what he is, makes men to reject divine knowledge altogether; as our ignorance of the quality of gold causes us to cast it off dross. (Brahma to the brute is, as the gem in the dung hill cast away by the silly cock).

47. Brahma is known as the Supreme spirit and sole Lord, by those who are acquainted with divine knowledge; but he is said to be unknown and involved in ignorance by them that are ignorant of Him.

48. Brahma being known as Brahma, becomes manifested such in a moment; just as gold when known as such, is taken in due esteem.

49. Those who are versed in divine knowledge, know Brahma as without a cause and causing nothing by himself, and that he is free from decay, and is the Supreme spirit and sole Lord of all.

50. He who can meditate in himself, on the omnipotence of Supreme spirit of Brahma; comes to behold him as such in a short time, even without a leader to guide him in his spiritual knowledge (one's own faith in Divine Omnipotence, is the surest means to the sight of his Maker).

51. The want of divine knowledge, that is called the ignorance of the ignorant; whereas it is the knowledge of God, that constitutes the true knowledge which removes the ignorance.

52. As an unknown friend is no friend at all, until he is recognized as such, after removal of one's forgetfulness; so God is no God to one, as long he continues in ignorance of Him.

53. We can then only know God, when the mind comes to perceive the unconnection of the soul with the body; and whereby it alienates itself from all worldly connections in disgust.

54. It is then that we come to know the one true God, when the mind is freed from its knowledge of duality; and by its distaste of dualism, it abandons its attachment to the world.

55. We then come to the knowledge of God, when we come to know ourselves to be other than our persons; and when by getting rid of our personal egoism, we forsake our affection for this unkindred world.

56. It is then that the thought of God rises in our minds, when we come to the true knowledge of thinking ourselves the same with Brahma; and when the mind is absorbed in the meditation of the divine truth in one's self. (This is the sublimation of the Yogi to the divine state; or when the Yogi loses himself, in his rapturous vision on the one God. This kind of meditation is indicated in the formula "Soham" in Vedanta and *an ald Huq* in sufism).

57. God being known as the *tout ensemble* or comprising the whole *plenum*, we come to believe the same as Brahma; and losing our egoism and tuism in the same, we come to the knowledge of that entity only comprising the entire universe. (This belief of the entirety of the Deity, is expressed in the words "*Tat Sat*" corresponding with *to on*, *idest*, *alast*, that is, He in the creeds of other people).

58. When I come to know this true and omniform Brahma, as all in all, and forming the entire whole; I become released from all my sorrow and grief, and am set free from all my delusion and desire, and the

responsibility of my duties (from the belief of God's agency in all things).

59. I am quite calm and at ease and without any sorrow or grief, by my knowledge of the truth, that I am no other than Brahma Himself; I am as cool as the moon, without her spots and phases in me, and I am the all entire, without any disease, decay or diminution in me. (This is said with regard to the universal soul, which engrosses all souls and things in itself).

60. It is true that I am the all pervading Brahma, and therefore I can neither wish to have or leave any thing from me; being of myself the blood, bones and flesh of my body. (The soul is the source of the body, and the spirit its life, without which it decays and dies away).

61. It is true that I am Brahma the universal soul, and therefore the intellect, mind and sensibility also; I am the heaven and sky with their luminaries and quarters and the nether worlds also.

62. It is true that I am Brahma, composing this pot and painting, these bushes and brambles, these forests and their grass, as also the seas and their waves. (One God is manifest in many forms).

63. The unity of Brahma is a certain truth, and it is the ego which is manifest in the seas and mountains and all living beings; and in the qualities of reception and emission, and of extension and contraction in all material bodies. (It is the Divinity that actuates the physical powers in nature).

64. All things of extended forms situated in the intellectual spirit of Brahma, who is the cause of the growth of creepers and plants, and of the germination of vegetative seeds.

65. The supreme Brahma resides in his sheath of the intellectual soul, in the manner of flavour in the cup of the flower; and thence diffuses itself on all sides in the form of everything everywhere.

66. He that is known as only soul of all, and who is ascertained as the supreme spirit, and who is designated by the appellations of the intellectual soul, Brahma the great, the only entity and reality, the Truth and Intelligence and apart from all.

67. He is said to be the all-inhering element, and Intelligence only without the intelligibles in it; He is the pure light that gives every being its consciousness of itself.

68. He appears to the spiritualist to be existent everywhere, as the tranquil and intelligent Brahma; and contains in himself the powers of

all the faculties of the mind and body, such as the understanding and the organs of sense, so the sruti; "He is the mind of the mind, the sight of the eye." [Sanskrit: yascat?u sascat?unmanāsā manoyadityādi].

69. Give up the thought of thy difference from Brahma by knowing thyself as the reflexion of the intelligent soul; which is the cause of the causes of the existence of the world. Such as vacuum and others, which are causes of sound and are caused by vacuous spirit of God (and not as the vacuists and materialists belief them, to be increate essences from eternity).

70. The intellect of Brahma is the transparent receptacle of all essences, and my ego is of the same essence, which exudes continually as a shower of rain, from the transparent spirit of God.

71. I am that light which shines in the souls of yogis, and I am that silent spirit which is supported by the ambrosial drops of Divine Intellect; which continually distils its nectarious juice into our souls, as we may feel in ourselves.

72. I am as a wheel or circle without having the beginning or end of myself, and by having the pure intellect of Brahma in me. I am quiet in my deep sleep of samadhi meditation, and I perceive holy light shining within me. (The yogi in his devotion is absorbed in the calmness of his soul and is wrapt in divine light).

73. The thought that I am Brahma, affords afar greater delight to the soul, than the taste of any sweet meat, which gives but a momentary delight, so the sruti:—God is all sweetness [Sanskrit: rasobetat] (sweet is the memory of a friend, and sweeter far must be the thought of God, who is best and greatest friend).

74. One knowing his soul and intellect, knows the indestructible Brahma and himself as identic with the same; as one whose mind is possessed with the image of his beloved, beholds her bright countenance in the shining orb of the moon.

75. As the sights of earthly people are fixed in the etherial moon, so the sight of intellectual beings, is fixed in the supreme and indestructible soul, which he knows as self-same with himself.

76. The intellectual power which is situated in the vacuity of the heart, is verily the verity of the immaculate Brahma himself. Its pleasure and pain, and mutability and divisibility, are attributed to by ignorance only.

77. The soul that has known the truth, knows himself as the supreme Intellect, as the pilgrim on the way sees only his saint before him, and

no intermediate object besides.

78. The belief that I am the pure and all pervading intellect, is attended with the purity and holiness of the soul, and the knowledge of the Divine power as the cause of the union of earth, air and water in the production of the germ of creation, is the main creed of all creeds.

79. I am that intellect of Brahma which is inherent in all things as their productive power; and I am that soul which causes the sweetness of the *beal* and bitterness of *nimba* fruits.

80. I am that divine intellect which inheres alike in all flavours, which is devoid of pain and pleasure and which I perceived in my mind by my consciousness.

81. I am the undecaying intellect of Brahma, and deem my gain and loss in equal light of indifference; while I view this earth and sky, and the sun and moon displayed before my eyes in all their glory.

82. I am that pure and serenely bright Brahma, whose glory is displayed alike in all of these, and which I behold to shine vividly before me, whether when I am awake or asleep or whenever I am in the state of dreaming or profound sleep.

83. I am that Brahma who is without beginning and end, who is known by his four fold hypostases, and is ever indestructible and undecaying. He resides in the souls of men in the form of sweetness in the sugarcane through all their transmigrations.

84. I am that intellect of Brahma, which like the sunshine pervades equally in the form of transparent light in and above all created beings.

85. I am that all pervasive intellect of Brahma, which like the charming moon light fills the whole universe; and which we feel and taste in our hearts, as the delicious draught of ambrosia.

86. I am that intellect of Brahma, which extends undivided over the whole and all parts of the universe, and which embraces all existence as the moving clouds of heaven encompasses the firmament.

## CHAPTER XII.

Argument.—Investigation in the doubts respecting living

liberation.

Vasishtha said:—Great minded men that are certain of these truths, are purified from their sins, and finding their tranquillity in the reliance on truth, enjoy the delight of the even equanimity of their souls, both in their prosperity and adversity. (Truthfulness and equanimity are god-like attributes).

2. So the wise men of perfect understandings, being evenly dispassionate in their minds; feel themselves neither glad nor sad, either in the enjoyment or deprivation of their lives (which are alike to them, because death is but the beginning or continuance of life in another state or world).
3. They remain as unseen and marvelously mighty, as the arms of Nārāyana (god); and as straight and firm and yet as low and fragile as the body and broken rocks of mount Meru on earth.
4. They roam about at pleasure in woodlands and over islands and amidst cities also, and like the gods of paradise they wander about the beautiful groves and sceneries of nature.
5. They roved in flowery gardens shaken by the playful breezes, and also in the romantic forests on the skirts and tops of mountains.
6. They conquer also their enemies, and reign in their realms with the chouri and umbrella ensigns of their royalty; they enjoy the various produce and wealth of their kingdom, and observe the various customs and usages of their country. (The wise man freely enjoy all things without being bound into them).
7. They follow all the rules and rites, established by the laws of their countries; and inculcated as duties for the observance of all.
8. They do not disdain to taste the pleasures, that would make the beauties smile at; nor are they averse to the enjoyment of luxuries, that they can rightly use and enjoy.
9. They smell the fragrance of mandara-flowers, and taste the sweet juice of mango-fruits; they regale themselves with the sweet songs of Apsaras, and revel in the arbours of Nandara or pleasure garden.
10. They never disregard the duties that bind all mankind to them, nor neglect to perform the sacrifices and observe the ordinances that are imperious on domestic life.
11. But they are saved from falling into dangers and evils of all kinds,

and escape the danger of falling under the feet of murderous elephants, and avoid the uproar of trumpets and the imminent death in battle-fields (*i.e.* Wise men avoid the dangers to which the ignorant are liable).

12. They abide with those that are afflicted in their hearts, as among the marauding plunderers of the country; they dwell among the oppressed cowardly people, as also amongst their oppressors. Thus they are conversant with the practices of all opposing parties, without mixing with any one of them.

13. But their minds are clear of doubts and free from errors unaffected by passions and affections, and unattached to any person or thing. They are quite discrete and disengaged, free and liberated, tranquil and serene, inclined to goodness reclining and resting in Supreme spirit.

14. They are never immersed in great dangers, nor are they ever involved in very great difficulties. But remain as the boundary mountains, remaining unimmersed amidst the water of a circumjacent lake.

15. They are never elated with joy, at the fluctuating favours of fond and fascinating fortune; nor are they swollen, like the sea at the increasing digits of the moon.

16. They do not fade away under sorrow or sickness, like plants under the scorching sun beams, nor are they refreshed by refreshments, like medicinal plants under the refreshing dews of night.

17. They are employed calmly and without anxiety in the discharge of their duties and in the acts of fruition karma, and neither long for nor relinquish the fruition, which is attendant upon them (*i.e.* They do what is to be done, not for reward but as a matter of course).

18. They are neither elated with the success of their undertakings, nor are they depressed by the mishap of their efforts, they are not joyous at their joy and hey-day, nor do they sink under in danger and difficulty.

19. They do not droop down under despondence, nor are they dejected in despair, they are not merry in their prosperity, nor do they wail and weep in their adversity.

20. They discharge their customary duties as prescribed by law and usage, but their minds remain as firm and unmoved, as a mountain at all the efforts of the body.

21. Now Rāma! Remove your sight for thy own egoism, and keep it fixed on the true ego which is a destroyer of all sins; and then go on with your ordinary course of conduct as thou mayest like.



22. Look at these creations and their various creatures, as they have existed in their successive stages and phases; but do you remain as firm as rock and as deep as the sea, and get rid of your errors. (*i.e.* Your observation of nature can only remove your errors).

23. Know this grand whole as the reflexion of one sole Intellect, beside which there is nothing as a reality or unreality, or as some thing or nothing. (*Jo kuch hai ohi hai, nehinaur kuch'he.* Whatever there is, is he himself, and there is *nil* beside his *ens* or self).

24. Rāma! have thy greatness as the great Brahma, and preserve the dignity of human nature about thee; reject all whatever as unworthy of thee, and with an unattached heart to every thing, manage thyself with gentleness every where, and thus pass the days here. (As an heir of eternity).

25. Why dost thou weep with thy heart full of sorrow and grief, and why dost thou lament like the deluded, and why rovest thou with thy wandering mind, like a swimming straw to the whistling eddy.

26. Rāma replied—Verily sir, the dart of my doubts is now rubbed out of my mind, and my heart is awakened to its good senses by thy kindness, as the lotus is enlivened by thy rising sun-light.

27. My errors are dispersed as the morning fog in autumn; and my doubts are set down by your lectures; which I will always adhere to.

28. I am now set free from the follies of pride, vanity, envy and insensibility; and I feel lasting spiritual joy rising within me after the subsidence of all my sorrows. And now if you are not tired, please deliver your lectures with your clear understanding, and I will follow and practice them without fear or hesitation.

## CHAPTER XIII.

### THE TWO YOGAS OF KNOWLEDGE AND REASONING.

Argument.—The two yogas or Habits of restraining the Desires and Respiration herein before described, are followed by two others: viz. the Acquisition of knowledge and the Training to reasoning which are yogas also.

Rāma said:—I am verily becalmed and set at ease, O Brahman! by

relinquishing all my desires, from my full knowledge of their impropriety; and by my being staid in the state of the liberated, even in this my present life. (The heaven of the holy, commences in their earthly life).

2. But tell me, sir, how a man can have his liberation, by restraining his respirations for a time; and how the restraint of one's breathings, can put a restriction to his desires, which reside and rise from the mind; while it belongs to the body and comes in and out of the heart and lungs. (Nostrils).

3. Vasishtha said:—The means of fording over the ocean of this earth is known, O Rāma! by the word Yoga or union, which is composed of the quality of pacifying the mind in either of the two ways or processes (as shown below).

4. The one is the acquisition of religious instruction, leading to the knowledge of the soul and of the Supreme soul, and the other is the restraining of respiration, which you will learn from the lecture that I am about to deliver.

5. Here Rāma interrupted and said:—Tell me, sir, which of the two is more delectable, owing to its facility and unpainfulness; and the knowledge or practice whereof, releases us from all fear and trouble whatsoever.

6. Vasishtha replied:—Rāma! although I have mentioned here of two kinds of Yoga, yet the common acceptance of the term, restricts it to the restriction of breathing. (The vulgar have no idea of esoteric occultism or *jñāna Yoga*, but call him a Yogi, who is employed in his exoteric practices, of asceticism and austerities, suppression of breath; and all kinds of wilful pains).

7. The true Yoga is the concentration of the mind in God, which is the only means of our salvation in this world; and this is achieved in either way of the regulation of breathing, or perfection in learning, both of which tend to the one and same effect, of fixing the attention in divine meditation.

8. The practical yoga by the regulation of respiration, appears as too arduous a task to some persons, while proficiency in knowledge seems to be too difficult of attainment to others. But to my understanding the ascertainment of truth by theoretical knowledge seems to be far better than practice. (The theoretical meditation is known as the *rāja yoga*, and the forced contraction of the breath is called the *hatha yoga* or forced devotion, and is the device of Dattātreya who was an ancient Rishi also).

9. Ignorance is ever ignorant of truth, which does not lend its light to us in either our walking or sleeping states. So the ignorant practiser is always in ignorance both when he is in his meditative trance [Sanskrit: *yogavidyā*] or otherwise; but knowledge is always knowing, both when the knower is awake or asleep.

10. The practical yoga which stands in need of fixed attention, painful postures, and proper times and places, is impossible to be practiced, owing to the difficulty of getting all these advantages at all times.

11. I have thus described to you, O Rāma! both the two kinds of yoga propounded in the *sāstras*, and the superiority of the pure knowledge, which fills the intellect with its unfading light.

12. The regulation of the breathings, the firmness of the body and dwelling in sequestered cells, are all I ween as pregnant of consummation—*siddhi*; but say, which of these is capable of giving knowledge [Sanskrit: *vritti*] to the understanding, which is the greatest perfection in human nature.

13. Now Rāma! if you think it possible for you, to sit quiet with utter suppression of your breaths and thoughts; then can you attempt to sit in your sedate posture of meditation without uttering a single word.

## CHAPTER XIV.

### NARRATIVE OF BHUSUNDA AND DESCRIPTION OF MOUNT MERU.

Argument.—Vasishtha's visit to Meru in expectation of seeing Bhusunda and his description of the Mountain.

Vasishtha related:—The vast universe, O Rāma! is but an evolution of the will of the Infinite Brahmā, just as the various representations in the mirage, are but evasions of solar rays. (Or these are the reflexions of the self-same Deity, as the Fata Morgana are the reflex of solar light).

2. Here the divine Brahmā that is born of the lotiform navel of Brahmā, takes the title of the creator and preserver of all, that has been produced by the supreme spirit; and is called also the great father of all, for his producing the prime progenitors of mankind. (Here Brahmā resembles Adam of the scriptures).

3. This divine being brought me forth from his mind, where fore I am

called the *mānasaputra* or progeny of the mind, of the mind of this holy personage. He made me settle first in the fixed polar circle of the starry frame, I viewed the revolutions of the planetary spheres, and the successive Manvantaras before me. (The Manus were all the progeny of the divine mind, whence they bear their name of Manu or mind-born).

4. Residing once in the imperial court of the lord of gods—Indra, I heard the accounts of many long living persons and people, from the mouths of Narada and other messengers of the gods. (Nārada is the Mercury of Hindu mythology, and answers an angel of the scriptures).

5. There was once on a time the sage Sālatapā among them; who was a person of great understanding, a man of honor and taciturn in his speech; and said by way of conversation:—

6. That there was in the north east summit of Mount Meru, a spot full of sparkling gems, where there was a *kalpa* tree of the *chuta* or *mango* kind, which yielded its fruits in all seasons of the year.

7. The tree was covered all over with fresh and beautiful creepers, and a branch of it extending towards the south, had a large hollow in its top, containing the nest of birds of various kinds.

8. Among them there was a crow's nest, belonging to one old raven by name of Bhusunda, who lived quite happy with himself; as the god Brahmā dwells content in his lotus-bed.

9. There is no one in the womb of this world so long lived as he, nor even the gods in heaven, can boast a greater longevity than he among the feathered tribe; and it is doubtful whether there may be another as old as he in times to come. (Old as Adam and as old as Methuselah).

10. This crony crow was beauteous even in old age, and had become passionless and great-minded by his long experience. He remained quiet with the tranquillity of his mind, and was as graceful as he was full of knowledge of all times. (Achromatic as old Nestor of the present, past and future—*trikālajna*).

11. If any one may have the long life of this crow, his life becomes meritorious, and his old age is crowned with sapience. (The vigour of life is productive of meritorious works, and its decay is fraught with wisdom).

12. In this manner, he related the virtues of the bird in full, at the request of the gods in heaven; and did not utter any thing more or less, before the assembly of the deities who knew all things.

13. After the gods had been satisfied with the narration of the veteran

crow, I felt a great curiosity in me, to see and know more of this superannuated bird (for who is it that has not an eager desire to learn the art of longevity).

14. With this desire, I hastened to the spot, where the crow was said to rest in his happy nest; and I reached in a short time, to the summit of Meru, which was shining with its precious stones. (The descent from heaven to the lofty top of Meru could not be long, since the gods are said to be all situated on this high mountain. ([Sanskrit: tasminnadrau trayasvimsat vasatihiga nadevatah], and again ([Sanskrit: yāvatmerausyitadevāh])).

15. The peak of the mountain was flaming as fire, with the glare of its gems and red earth—*gairika*, and these painted the upper sky, with the bright hue of florid honey and sparkling wine.

16. The mountain shone as brightly as it were burning with the blaze of the last conflagration, and the sky was reddened by their reflexion with shades of clouds; appearing as the smoke of fire or the blue lustre of sapphire.

17. The mountain appeared to be formed by a collection of all kinds of colours on earth, which gave it the appearance of the variegated sky in west at the time of the setting sun.

18. The flame of fire proceeding from its crater, and emitted through the crevice on its top, seemed as the culinary fire of the Yogi, carried up from his bowels to the cranium in Yoga. (This is styled the Utkranti Yoga or lifting the physical powers, and concentrating them all in the head—the seat of intellect).

19. The ruddy peaks and pinnacles of Sumeru, resembled his arms and fingers painted with lac-dye; in order to lay hold on his consort the fair moon by way of sport. (It means the mountain tops reaching to and touching the orb of the moon. So Kalidasa makes his Himalaya transcend the sphere of the sun).

20. The lurid flame of wild fire on this mountain, seemed as the burning blaze of sacrificial fires, which are fed with clarified butter were rising to heaven. (Hence fire is styled the bearer of our offerings to the gods above—*havya-vāhana*, because there is nothing on the earth except the flames of fire—that has the power of rising upwards, whence they are termed *Urdha—jwalana—havir—bhujas*. ([Sanskrit: urdha jvalana havirbhujam])).

21. The mount with its elevated summit seemed to kiss the face of the sky, and to raise its fingers in the form of its peaks and pinnacles, with their blazing gems resembling the nails of the fingers, in order to

count the scattered stars.

22. The clouds were roaring on one side of it with the loud noise of the drums, and the young plants and creepers were dancing in the happy arbours on another, clusters of flowers were smiling as blooming beauties on this side, and the swarms of humming bees were hovering on them on that.

23. Here the lofty palm trees seemed to be smiling with shewing their teeth in their denticulated leaves, on seeing the giddy groups of Apsaras, swinging and strolling about loosely in their amorous dalliances under their shade.

24. There the celestials were resorting in pairs to their grottos in the mountain, in order to relieve themselves of their trouble of trudging over the rugged paths of the craggy mountain; and they were clothed in the white vest of the open sky (nudity), and having the stream of Ganges falling from high for their sacred thread. (Here Meru means any mountain and Ganga is put for any stream descending from it).

25. The hoary mountain stood as a grey headed hermit, holding the reeds (with which it abounded) as canes in his hand; and the celestial inhabitants of the mount, rested in the coverts of the creepers, being lulled to sleep by gurgling sound of the waters falling from precipice to precipice.

26. The mountain king was crowned by the full blown lotuses that grow on its top, and was regaled by the sweet fragrance; which the odoriferous breezes bore from them. It was decorated with the gems of the starry frame on its crown, and charmed with the sweet songs of the *gandharvas* playing their strains on it.

27. His hoary head pierced the silvery region of heaven, and was one with it in being the abode of the gods.

28. The many coloured tops of Meru, emitting the various colours of the red, white, black, blue, yellow, and gray stones that are embodied in its body, lent the sky its variegated hues in the morning and evening, while the versicolor blossoms on its tops, invited the Heavenly nymphs to their rambles and sports over them.

## CHAPTER XV.

### VASISHTHA'S VISIT TO BHUSANDA.

Argument.—Description of the scenery on the top of Mount Meru.  
Allegory of the harbour of desire, the resort of all living beings.  
Description of Birds of the mountainous region, and lastly the  
character of *kāka bhusanda*.

Vasishtha continued:—I saw the *kalpa* tree on the top of one of these peaks, which was girt by its branches on all sides; and covered with flowers appearing as tufts of hairs on its head.

2. This tree was covered with the dust of its flowers, which shrouded it as a thick mist or cloud; and its flowers shown as bright as brilliant gems upon it; its great height reaching to the sky, made it appear as a steeple or pinnacle standing upon the peak. (Allegorically the Kalpatree is the tree of Desire, which branches out into the various objects of our wish. Its flowers are all our sanguine hopes and expectations, which are hidden under the dark mist of futurity. The crown dwelling in its dark hollow, is the undwelling obscure soul, which is hid under the impervious gloom of our ignorant minds and false egoism. Its nest is in the highest divinity, and it is immortal because it is a particle of Eternal spirit).

3. Its flowers were twice as much as the number of stars in heaven, and its leaves redoubled the clouds in their bulk and thickness. Its filaments were more shining than the flash of lightnings, and the pollen of the flowers were brighter far than the circumambient beams of the radiant sun. (The flowers of the tree of Desire being our hopes and expectations, they are of course more numerous than the countless stars in the sky, but it is to say, what things are meant under the allegory of their leaflets farina and pistils).

4. The songs of the sylphs dwelling on the branches of this tree, resounded to the buzz of the humming bees, and the nimble feet and waving palms of the Apsaras in their sportive dance on every leaflet, reduplicated the number of the leaves as much again. (The feet and palms are always compared with the leaves of trees, so these meeting on every leaf is the lightsome leaping and skipping of the airy sylphs over them, increased the number of leaves to more than ever so many).

5. The spirits of the aerial siddhas and gandharvas hovering on this tree, far out-numbered the number of birds that flocked and fluttered about it; and the greyish frost which wrapped it as a gemming mantle, out-shone the glossy rind which served for its raiment of fine linen.

6. The top of this tree touches the lunar sphere, and by deriving its moisture from that humid planet, yields its fruits of larger size than the orb of the moon itself. And the clouds gathering about its trunk, have doubled the size of its joints. (i.e. The fruits of high desire are

fairer and larger and more cooling than even the orb of the moon, and its sections are as bright as the bodies of clouds).

7. The gods rested on the trunk of this tree, and the Kinnaras reposed themselves on its leaves, the clouds covered its arbours, and the Asuras slept on its banks.

8. The Fairies repelled their mates by the sound of their bracelets, as the bees put the beetles to flight by their busy buzzing, and sucked the honey from the flowercup to their fill. (It means that females very often taste the sweets of their desire, while men are driven to labour).

9. The arbour of desire extends on all sides of the sky, and fills the space of the whole world, by embodying the gods and demigods and men and all kinds of living beings in it. (It is some desire or other that tends both the mortals and immortals in the course of their lives. Desire is the in-being of active life, and its want is either dulness or death).

10. It was full of its blooming buds and blossoms, and was covered with its tender leaves and leaflets, it was fraught with its flourishing flowers, and had graced the forest all around.

11. It flushed with its filaments, and abounded with its gemming florets; it was replete with its radiant vestures and ornamented trappings, to afford to the wants of its votaries, and it was ever in a flurry with sportive dance of the tender plants and creepers all around it.

12. It was full laden with flowers on all aides, and was abundant with its fruits on all its branches, and being fraught with the copious farina of its flowers, which it lavished and scattered on all its sides, it became charming and attractive of all hearts towards it.

13. I saw flock of the feathered tribe fluttering about the happy bowers, or resting about the broad boughs and branches of the tree; some of these were reposing in the coverts of the leafy arbour, and others pecking the flowers and fruits with their bills.

14. I saw the storks and geese which are the vehicles of Brahmā, feeding on fragments of lotus-stalks, resembling the digits of the bright moon in whiteness; and picking the bulbous roots of the *arjuna* and lotus plants in the lakes.

15. The goslings of the geese of Brahmā, muttered the *omkāra*, the initial syllable of the Veda, as they were addicted in it by their preceptor the god—Brahmā himself.

16. I saw the parrots with their blue pinions resembling the blue clouds



of heaven, and beheld their red dusk beaks shining as the flash of lightnings, and uttering their shrill sound in the manner of the *swāhā* of the veda. (The parrot is the vehicle of the god of fire, wherefore it is fit for him to utter the syllable *swāhā*; which is used in the invocation of fire: as *swāhā agnaye*).

17. I saw also the green parrots of the god of fire, scattered all about like the green *kusa* grass lying scattered on the sacrificial alter of the gods; and I beheld the young peacocks with their crests glowing as the glistening flames of fire.

18. I saw there the groups of peacocks fostered by the goddess Gauri (The peacocks of Juno), as also the big peacocks belonging to the god Kumāra; I beheld likewise the vehicle of skanda, which are versed in knowledge. (One of these is said to be the expounder of a grammar, known by the name of Kaumāri Kalāpa Vyakarana).

19. I saw there many bulky and big bodied birds, that are born to live and breed and die away in their natal air, and never alight on the nether ground. These were as white as the clouds of autumn and nestles with their mates in air, and are commonly known under the name of Aerial Birds.

20. I saw the goslings of the breed of Brahma's geese, and the younglings of the brood of Agni's parrots. I beheld the big breed of the peacocks forming the vehicles of war god; (Skanda, Alexander)?

21. I saw the *Bharadwāja* and I saw there many other kinds of big birds. (Charui, birds with two mouths and gold finches with their golden crests). I saw also kalavinca sparrows, the little cranes and pelicans and cuckoos and vultures likewise and cranes and cocks.

22. I saw likewise a great variety of other birds as the Bhushus, Chushus and partridges of many kinds, whose numbers are no less than all the living animals of this earth taken together. (That is to say, the air and water abound with fowls and fishes of as great a variety and number as the animals on earth, and all of them dwell in tree of Desire as mankind and other terrestrial animals. *Nemo sine desiderium*).

23. I then began to pray from my etherial seat, and through the thickening leaves of the tree to the nest of the bird; amidst the hollows of far distant boughs towards the south.

24. After some time I came to descry at a distance a body of ravens, sitting in rows like leaves of the branches, and resembling the streaks of sable clouds on either sides of the *Lokāloka*—horizon. (The *Lokāloka* mountain is a fictitious name for the horizon, which has light and darkness ever attendant on its either side. The term

*lokāloka* or light and shade, is also used to represent vicissitudes of life).

25. Here I beheld awhile afterwards, a lonely branch with a spacious hollow in it. It was strewn over with various flowers and redolent with a variety of perfumes. (The houses of great men are always scented with odours. ([Sanskrit: subāsit harmmatalam manoramam])).

26. It was as the happy abode of virtuous women in heaven, which are perfumed with sweet scenting clusters of flowers, and there the crows were sitting in rows, as they were perfectly freed from all cares and sorrows.

27. Their great group appeared as the big body of a cloud, separated from the tumultuous air of the lower atmosphere and resting on the calm firmament of the upper sky; and the venerable Bhusunda was seen sitting quietly with his exalted body.

28. He sat there as an entire sapphire shining prominent amongst fragments of glass, and seemed to be of a stout heart and mind, and of a dignified mien and graceful appearance.

29. Being heedful of the rule of the restriction of his respiration and suppression of his voice, he was quite happy with his long longevity, and was renowned every where as a long lived passe (seer).

30. He witnessed the course of ages and periods, and marked their advent and exodus in repeated succession; and was thereby known as the time worn Bhusunda in this world, and a being of stout and unflinching mind.

31. He was weary with counting the revolutions of the Kalpa cycles, and with recounting the returns of the preserving divinities of the world; such as the Sivas, Indras, the gods of the winds and other.

32. He was the chronicler of all antiquity, and the recorder of the wars of the gods and demons, and the hurling of the high hills in heaven; and yet he was of a clear countenance and profound mind; he was complacent to all, and his words are as sweet as honey.

33. This old seer related distinctly all that was unknown and indistinct to others, he was wanting in his egotism and selfishness, and was the lord over all his friends and children, and his servants and their seniors and he was the true narrator of all things at all times.

34. His speech was clear and graceful, sweet and pleasing, and his heart was as tender as the cooling lake, and as soft as the lotus-flower; he was acquainted with all usages and customs and the depth and profoundness of his knowledge, ever the serenity of his appearance.

## CHAPTER XVI.

### CONVERSATION OF VASISHTHA AND BHUSUNDA.

Argument.—Reception of Vasishtha by Bhusunda, and the Inquiries of the sage regarding the life and acts of the crow.

Vasishtha Continued:—I then alighted before the veteran crow with my brilliant etherial body, as a bright meteor falling from the sky on the top of a mountain; and this my sudden appearance startled the assembly, as if they were disturbed by my intrusion.

2. The assembly of the black birds trembled like the lotuses of the lake, at the shaking of the gentle breeze; and the agitation of the air at my slow descent, troubles them as much as an earthquake troubles the waters of the deep.

3. But Bhusunda who was a seer of the three times, was not at all disturbed at my arrival; but know me as Vasishtha, now in attendance upon him. (Like a flimsy cloud from the mount).

4. He then rose from his leafy seat, and advancing slowly before me, he said with sweet sounds distilling as honey. I welcome thee great sage to my humble cell.

5. Then he stretched both hands to me, holding clusters of flowers that he had at his will and then strewed them in hand-fulls upon me, as a cloud scatters the dewdrops over the ground. (The comparison of raindrops with the shedding of flowers is common in India and well known by the compound term *pushpa-vrishti*).

6. Take this seat said he, and stretched with his hand a newly shorn rind of the Kalpa tree; this he had plucked with his own hand, nor needed the help of his attendant crows in this gladsome task.

7. On the rising of Bhusunda, the menials also arose from their seats, and then on seeing the sage seated on his seat, they looked to and betook themselves to their respective seats and posts.

8. Then having refreshed myself with the sweet scent of the Kalpa creepers all about me, I was surrounded by all the birds that gathered round me, and had their chief sitting face to face in front of me. (This time worn etiquette of old India is still in vogue in the politest

courts of the world).

9. Having offered me the water and honey for my refreshment, together with the honorarium worthy of me, the high minded Bhusunda felt the cheer of his mind, and then accosted me with complaisance and in words sweet as honey. (The serving of honey and water to guests of yore served the offering of brandy and water of modern fashion).

10. Bhusunda said:—O lord! thou hast after long favoured us with your kind visit, which has by its ambrosial influence resuscitated our arbor and ourselves. (Such is the visit of a superior to an inferior).

11. I ween, O great Muni! that art honoured of the honourable, that it is by virtue of my long earned virtues that you are now brought to this place, and want to be informed from where your course is bent to my humble abode.

12. You sir, that have long wandered amidst the great gloom of this world, and know its errors by your infallible experience, must have at last in the peace of your mind. (Peace after broils and strife. *Pax post turba*).

13. What is it that makes you take this trouble on yourself today, is what we wished to be informed at present; and your answer to those that are expectant of it, will be deemed as a great favour by them.

14. It is by the sight of your holy feet, O venerable sage! that we are put to the knowledge of every thing; and yet our obligation at this uncalled for call of yours here, emboldens us to ask this farther favour of yours. (Nobody asks nobody, that has nothing to do with him).

15. We know that it is your remembrance of us among the long living, that has directed your attention towards us, and made your holiness to sanctify this place by your gratuitous visit to us.

16. Though thus we know this as the cause of your calling into us; yet it is our desire of satisfying ourselves with the sweetness of your nectarious words, that has prompted to propose this query to you at present.

17. In this manner did the longival crow, that was clear sighted with his knowledge of the three times, deliver his inquiry by way of formality.

18. Vasishtha answered—Yes, O king of birds! it is true as thou sayst, that I have come here thus to see thy diuturnal self; (because the aged are honoured as sages, and their shrines are visited as those of saints).

19. You are verily very fortunate with your cold heartedness, and your sagacity has haply saved you from falling into the dangerous snares of this world.

20. Now sir, deign to remove my doubt regarding to your anility, and tell me truly of what family you are born, and how you come to know what is worth knowing (respecting the origin and end of beings, and their good or bad lot afterwards).

21. Tell me sir, if you remember the length of life that you have passed, and if you recollect by your long sightedness how you came to be settled in this lodging. (Lit. who appointed this place for your habitation).

22. Bhusunda replied, I will relate to you all, O great sage! that you ask of me, and your great soul shall have to hear it attentively without any inadvertence of your mind.

23. It is certain, O venerable sir! that the topics, which deserve the attention of great minded souls like yourselves; will prove effective of destroying the evils of the world, as the influence of the clouds and their propitious rains remove the heat of the sun.

## CHAPTER XVII.

### DESCRIPTION OF BHUSUNDA'S PERSON.

Argument.—Vasishtha relates to Rāma of the perfections of Bhusunda's Body and Mind, which entitled him to the enjoyment of his liberation in his living time.

Vasishtha said:—Now Rāma, know this Bhusunda, who was of a complexion as black as that of a cloud heavy with water in the rainy season; to have a countenance which neither merry nor sorry, and a mind free from guile and cunning.

2. His voice was grave and mild, and his words were accompanied by a gentle smile, and he spoke of the three worlds, as if he balanced three *beal* fruits in his hands. (His knowledge of the worlds, was as that of the globe in his hands).

3. He looked on all things as they were mere straws before him, and weighted the lives of men in proportion to their enjoyments, and by the

ratio of their rations on earth, he had the knowledge of the knowables and the unknowable one (called the common and transcendental knowledge-*parānara*).

4. He was big bodied grave and quiet, and sedate as the mount Mandara; and his mind was as full and clear as the calm ocean after a storm.

5. His mind was perfectly tranquil and quite at ease; and full of joy within itself; and acquainted with the appearance and dis-appearance of all beings born in this world.

6. His countenance was delightful with his inward delight, and his voice was as sweet as the melody of a sweet song; he seemed to have taken a new born form on himself, and his joyfulness dispelled the fears of men.

7. After he had respectfully received and accosted me, with his pure and dulcitate words; he began to recite to me his own narration, as the rumbling of a rainy cloud, delights the hearts of the thirsty world.

## CHAPTER XVIII.

### MANNERS OF THE MATRIKA GODDESSES.

Argument.—Bhusunda traces his origin from the Mātres, whose manners and revelries he describes in length.

Bhusunda related:—There is in this world, the god of gods Hara (Horus?) by name; who is the chief among the celestials, and honoured by all the divinities of heaven.

2. He had his consort Gauri constituting the better half of his body, and by whom he is embraced in the manner of an ivy clasping the young Amra tree. Her bosom likened a cluster of blooming blossom, and her eyes resembled the lines of black bees fluttering in the summer sky.

3. The hoary locks of hair on the braided head of Hara, were entwined as with a white lace, by the snow white stream of Ganges, whose billows and waves as clusters of flowers on the hair-band.

4. The crown of his head was decorated with the gemming milk-white disk of the moon, which sprung from the bosom of the milky ocean; and spread her bright radiance and ambrosial dews about his person. (The streams of ganguari are represented as consorts of Hara, and the moon as forming

the discus on the braces of the hairs on his head).

5. The incessant effusion of ambrosial draughts, from the disk of the moon on his crest, has made him immortal by assuaging the heat of the deadly poison which he swallowed, and has marked his throat with the bluish hue of the sapphire or *lapis lazuli*, whence he named the blue gulletted Nila Kantha. (Hara is said to have swallowed the *kāla-kuta* poison, as hercules drank his full bowel of henbane).

6. The god is besmeared with powdered ashes on his body, as emblematical of the particles of dust, to which the world was reduced by the flame of his all destructive conflagration; while the stream of water flowing from the Ganges on his head, is typical of the current of his clear knowledge of all things. (Others make the burning fire of his frontal eye *bhāla netra* to represent the flash of his cognoscence—*jñānāgni*).

7. His body is decorated with strings of blanched bones, which are brighter far than the silvery beams of fair moon, and these serve as necklaces of argent and pearly gems about his person. (Hence he is named as *Jala-padda-mālīka*).

8. His vest is the open sky with its plates of folded clouds, which are washed by the milk white beam of the moon, and studded with the variegated spots of the stars. (This means the nudity of the god, hence called *Digamvara* or sky attired).

9. He is beset by the prowling shakals, devouring the burnt carcasses on funeral grounds, and holds his abode beyond the habitations of men, in cemeteries and mortuaries in the outer skirts of cities. (Whence his name of *Smashāna sāyī*).

10. The god is accompanied by the *Mātres*, who are decorated with strings of human skulls about their necks, and girt with the threads of their entrails on their bodies; while the fat and flesh of dead bodies, and the blood and moisture of putrid carcasses, form their delectable food and drink.

11. Their bodies are soft and shining as gold, and moving about with sparkling gem on their heads and bracelets of snakes curled round their wrists.

12. The acts of this god are dreadful to relate, and strike terror in hearts of the gods and demons, and all beings beside. One glance of his eye (*coup d'oeil*) is enough to set the mountains in a blaze, and his hunger grasps the whole world in one morsel.

13. The perpetual rest of his meditative mind in holy trance *samādhi*, hath restored the world to rest; and the movement of his arms at

intervals, is attended with the destruction of demons.

14. His forms of the elements are intently lent on their fixed purposes, without being deterred from them by the impulses of his anger, enmity or affection; and the wind of his breath makes the mountains to tremble, and turn the humid earth to arid ground.

15. His playmates are the devils with their heads and faces, resembling those of bears and camels, goats and serpents; and such as have their heads for hoofs, and their hoofs as their hands, and whose hands serve as their teeth, and who have their faces and mouths set upon their bellies and breasts.

16. His face shone brightly with the rays of his three eyes (whereby he is denominated the triple eyed god *trinetra*); and the *mātres* were dependant on him as his dependant demoniac bands—*gana-devatās*.

17. The Mātres joined with the bands of demons, dance about him lowly at his bedding, and feed upon the living bodies, that are born and dead in all the fourteen regions of creation.

18 The Mātres having their faces as those of asses and camels, rove at great distances from him; and are fond of feeding on the flesh and fat, and drinking the red hot blood of bodies as their wine. They have the fragments and members of dead bodies, hanging about their persons as strings of pearls.

19. They reside in the hollows of hills, in the open sky and in other regions also; they dwell also in the holes underneath the grounds, and like to abide in cemeteries and in the holes and pores of human and brute bodies.

20. There are the Goddesses known under the names of jayā and Vijayā, jayantī and Aparajitā; and again sidha Raktā and Alambusha, and also another bearing the name of utpatā.

21. These eight are denominated the Nayikai of leaders, of the whole body of Mātrikas; the others are subordinate to these, and there are others again subordinate to them.

22. Among all these venerable Mātres, there one by name of Alambusha, that is the source of my birth; and this I have revealed to you on account of your great favour to me, by your kind call to my cell.

23. She had the crow by name of chanda for her vehicle, which had its bones and bills as strong as the bolts of Indra's thunder; it was as dark as a mountain of jetblack or blue agate, and served her Goddess as garuda served the consort of vishnu.



24. This octad of Mātri Goddess were once assembled together, and bent their course in the ethereal firmament on some of their malevolent purposes.

25. They made their merry makings and religious revels in the air, and then turned their course to the left side where they halted at the shrine of Tumburu, which was sacred to Siva.

26. They there worshipped the forms of Tumburu and Bairava, which are adored in all the worlds; and then regaled themselves with a variety of discourses, seasoned with drinking and to toping.

27. Then they look up the topic among other subjects of their conversation, as to whether they were slighted and disliked by their paramour—the spouse of Umā, who is taken to share one half of his body. (In the shape of androgyne—Umā—Maheswara or Hara—gauri; having the male and female bodies joined in two halves in one bisex forms).

28. We shall now show him our prowess, that he may never think of despising our great powers even by a contemptuous look, for though the god feigns to be single and naked, yet we know he is bipartite with his consorts Umā forming his better half.

29. Thus determined the goddesses overpowered on Umā by some potent charm of theirs, and by sprinkling a little water upon her, as they do to captivate a beast, which they are going to sacrifice before the altar, and by this spell they succeeded both to change the fine features of Durga, as also to enervate her frame.

30. They succeeded also by their power of enchantment, to detach Umā from the body of Hara, and set her before them, with an imprecation of converting her fair form to their meat food.

31. They made great rejoicings on the day of their execration of Pārvati; when they all joined in dancing and singing, and making their giddy revelries before her.

32. The shouts of their great joy and loud laughter resounded in the sky, and the jumping and hopping of their big bodies, laid open their backs and bellies to sight.

33. Some laughed as loudly with the deafening clappings of their palms, that they rebounded in the sky as the roarings of lions and clouds. They showed the gestures of their bodies in their warlike dance, and the sound of their singing rang through the forests and reached in the mountains.

34. Others sang as loud as it rang through the mountain caves, and ran to the depth of the ocean; which rebillowed with its surges as at the time of the full-moon tide.

35. Others drank their bowls, and daubed their bodies from head to foot with liquor; and muttered their drunken chatters, that chattered in the sky.

36. They drank over and sang louder and louder, they turned about as tops, and uttered and muttered as sots. They laughed and sipped and chopped and fell down and rolled and prattled aloud. Thus they reeled in fits, and bit the bits of their flesh meats, till these Bacchanal goddesses did all their orgies in their giddy revels.

## CHAPTER XIX.

### BHUSUNDA'S NATIVITY AND HABITATION.

Argument.—Account of the birth of Bhusunda.

Bhusunda continued. Thus while the goddesses were in the acts of their merriment, their bonny vehicles or carrier birds also caught the infection, and indulged themselves in their giddy jigs and giggles, and in tipping the red blood of their victims for their liquor.

2. Then giddy with their drink the gabbling geese, that were fit vehicles for Brahmā's consorts, danced and frolicked in the air, in company with the crow Chanda the carrying bird of Alambusha.

3. Then as the geese darted down, and kept dancing and drinking and tittling on the banks of streams, they felt impassioned and inflamed by lust: because the borders of waters are excitants of concupiscence.

4. Thus the geese being each and all excited by their carnal desire, dallied with that crow in their state of giddiness, which is often the cause of unnatural appetites.

5. Thus that single crow—Chanda by name, became spoused to seven geese at once on that bank; and cohabited one by one with every one of them, according to their desire.

6. Thus the geese became pregnant after gratification of their lust, and the goddesses being satisfied by their merry dance, held their quiet and took to their rest.

7. Then these goddesses of great delusion (mahā māyā), advanced towards their consort Siva, and presented unto him his favorite Umā for his food.

8. The god bearing the crescent moon on his fore-head, and holding the trident spike in his hand; coming to know that they had offered his beloved one for his meat, became highly incensed on the Mātres.

9. Then they brought out the parts of the body of Umā, which they had taken in as their food from their bodies; and presented her entire for her remarriage with the moon-headed deity.

10. At last the god Hara and his consorts being all reconciled to one another together with their dependants and vehicles, retired to their respective quarters with gladness of their minds.

11. The geese of Brahmā perceiving their pregnancy, repaired to the presence of their goddess, and represented to bear their case, as I have, O chief of sages! already related unto you.

12. The Devi on hearing their words, spake kindly unto them and said:—you my menials, cannot now be capable of bearing my car in the air as before; but must have the indulgence of moving about at your pleasure, until you have delivered of your burthens.

13. After the kind goddess had said these words to her geese, that were ailing under the load foetuses, she betook herself to her wonted meditation, and remained in her irreversible rest with the gladness of her mind.

14. The geese that were now big with the burden of their embryos, grazed in the lotus bed of Vishnu's navel, which had been the birth place of the great Brahmā before. (Brahmā the creative power, owed his birth to the lotiform navel of Vishnu, and the same place was all owed for the pasture of the geese and the nativity of the goslings).

15. The geese then being matured in their pregnancy, by feeding upon the lotus-like navel of Vishnu, brought forth their tender eggs in time, as the calmly creepers shoot out in sprouts in the spring.

16. They laid thrice seven eggs in their proper time, which afterwards split in twain, like so many mundane eggs in their upper and lower valves or canals.

17. It was these eggs, O great sage! that gave birth to thrice seven brethren of ours, all of whom are known under the appellation of the fraternity of chanda crows.

18. These being born in the lotus bed of Vishnu navel, were fostered and bred up in the same place, till they were fledged and enabled to fly and flutter in the air.

19. We then joined with our mother geese in the service of our Mātri-goddess, who after our long services unto her, was roused from her intense meditation at last.

20. Now sir, it was in course of time, that the goddess inclined of her own complaisance, to receive us into her good grace, and favour us with the gift (of foresight), whereby we are quite liberated in this life. (It is over one's blindness of the future, that is the cause of the error and mischief of life).

21. Thought in ourselves of remaining in peace, and in the tranquillity of our minds; and being determined to betake ourselves to solitary contemplation, we went to our sire the old crow Chanda for his advice. (In the Vindhyan mountain).

22. We were received into the embrace of our father, and favoured with the presence of his goddess Alumbusha; they looked on us with kindness, and allowed us to remain near them with our self restricted conduct.

23. Chanda said:—O my darlings! Have ye obtained your release from weaving the web of your desires? You are then set free from the snare of this world, which binds fast all beings in it.

24. If not so, then I will pray unto this goddess of mine, who is always propitious to her devotees, to confer on you the blessing of consummate knowledge (which alone can save you from all worldly evils).

25. The crows replied—O sir! we have known whatever is knowable, by the good grace of the Goddess Brahmā, it is only a good solitary place, which we now seek for the sake of undisturbed meditation.

26. Chanda returned—I will point it out to you, in the high mountain of Meru in the polar region; which is the seat of all the celestials, and the great receptacle of all the treasures and gems on earth.

27. This mountain stands as the lofty pillar of gold, in the midst of the great dome of the universe; it is lighted by the luminous orbs of the sun and moon as its two lamps, and is the residence of all kinds of animals.

28. This lofty mountain stands as the lifted arm of this orb of the earth, with its gemming peaks and pinnacles resembling its fingers and their jewels, and having the moonbeam, as a golden canopy raised over

its head, and the sounding main girding the islands for its bracelets.

29. The mount Meru is situated in the midst of the Jambūdhwīpa (Asia) as its sole monarch, and is beset by the boundary mountains as its chieftains on all sides. With its two eye balls of the rolling sun and moon, it glances over the surrounding hillocks, as the king seated in the centre, looks on the courtiers sitting all about him.

30. The clusters of stars in the sky, hangs as wreaths of mālātī flowers around his neck, and the bright moon that leads the train of stars, forms the crowning jewels over his head, the firmament on the ten sides girds him as his vest, and the nāgas of both kinds (*i.e.* the elephants and serpents) are warders at his gates.

31. The nymphs of heaven are employed in fanning him with the breeze from all quarters, and flapping over him their *chouries* of the passing clouds, with their hands decorated with the variegated hues of heaven as their ornaments.

32. His huge body stretched over many leagues, and his feet are rooted fast many fathoms underneath the earth; where they are worshipped by the nāgas, Asuras and large serpents. (That dwell at the foot of the mount, while the races of gods are situated on its top).

33. It has thousands of ridges and steeps, craigs and cliffs, below its two eyes of sun and moon; and these are lauded as celestial regions by the Gods, gandharvas and kinnaras that inhabit in them.

34. There are fourteen kinds of superior beings, inhabiting the supernal sphere of this mountain; and these dwell there with their households and relatives, in their respective circles, without ever seeing the city or citadel of another. (This means the great extent and distance of the several separate ridges from one another. Its fourteen ridges or regions are known as the chaturdasa—vāhvanas, and fourteen peoples are included under the title of thirteen classes of celestials—*trōadāsa-gana-devatās*. These are the brahmarshis, Rajarshis, Devarshis, Devas, Pitris, Gandharvas, Kinnaras, Apsaras, Vidyādhāras, Yakshas, Rakshas, Pramathas, Guhyakas and Nagas (the last of whom are not recognized among celestial beings).

35. There is a large ridge on the north east corner of this mount, with its gemming summit rising as high and bright as the shining sun.

36. There stands a large *kalpa* tree on the out side of that ridge, which is peopled with living beings of various kinds; and appears to present a picture of the whole world in miniature.

37. The southern stem of this tree has a protruding branch with its

aureate leaves, and its blossoms blooming as clusters of brilliant gems; and presenting its fruit as lucid and luscious to view, as the bright and cooling orb of the moon.

38. I had formerly built my nest on that branch, and decorated it with all sorts of shining gems; and there it was, oh my offspring! that I sported and enjoyed myself, as long as my goddess sat in her meditative mood.

39. My nest was hid under the gemming flowers, and stored with luscious fruits, and its door was fastened with bolts of precious gems.

40. It was full of young crows, who knew how to behave properly with one another; Its inside was strewn over with flowers, and was cooling at all times and seasons.

41. Repair therefore, my children! to that nest, which is inaccessible even to the gods; because by remaining there, you will obtain both your livelihood and liberation without any molestation. (Livelihood with liberty, is the best blessing on earth).

42. Saying so, our father kissed and embraced everyone of us; and presented to us the meat food, which he had got from his goddess.

43. After taking our repast, we prostrated ourselves at the feet of our father and his goddess, and then flew in the air, from the Vindhyan range which is sacred to the divinity of Alumbusha.

44. We passed over the nether sky, entered into the region of the clouds; then coming out of their hollow caves, we flew aloft on the wings of the winds to the vacuous void of the etherial gods to whom we paid our homage.

45. Having then passed the solar world, we arrived at another sphere of the fixed stars above, where we saw the heaven of the immortals and thence reached the empyrean of Brahmā.

46. There we bowed down to the goddess Brāhmī, and our mother (the goose) which was her vehicle; and related in length to them the behest of our father unto us.

47. They endeared and embraced us with kind affection, and then bade us to do as we were bid by our sire. At this we bowed down to them, and took our departure from the seat of Brahmā.

48. We then directed our flight to meru where we found out this *kalpa tree* and our appointed nest in it. Here we line apart and remote from all, and hold our silence in all matters.

49. We passed the region of the regents of the skies, which shone to a great distance with the blaze of solar rays; we fled through the empty air with the velocity of winds.

50. I have thus related to you in length in answer to your query, regarding the manner of our birth and how we are settled in this place; I have told you also how we came to the knowledge of truth, whereby we have come to this state of undisturbed peace and tranquillity, now bid us, O great Sage! what more can we relate to satisfy your curiosity about us.

## CHAPTER XX.

### EXPLICATION OF THE MYSTERIOUS CHARACTER OF BHUSUNDA.

Argument.—The stability of the world even at the change and dissolution of the worldly objects; and the immortality of Bhusunda even after the Demise of his Brethren.

Bhusunda continued. This world has existed by the prior and bygone kalpa, in the very same state as it does at present, and there is no variation in the formation or location of any thing in any wise. (The ante-diluvian world alike the post-diluvian).

2. Therefore O great Sage! I am accustomed to look to the past and present with an equal eye, and will relate the events of my passed life and by gone ages for your information, as if they are existent with me even at present. (It is the fashion of the old chroniclers, to describe the long past as if it is actually present before them).

3. I find to-day, O great Sage! the fruit of my pious acts of my passed life, that have rewarded me with your blessed presence in this my humble cell.

4. This nest of mine, this branch of the tree, this *kalpaar*-bour and this myself, are all blessed by your propitious presence in this place. (The sight of a superior is a great favour).

5. Deign Sir, to accept of this seat and this honorarium, which are here offered to you by a suppliant bird; and having purified us by your kind acceptance of our poor offerings, please command what other service can we render unto you. (*i.e.*, what more can I relate to you).

6. Vasishtha said:—Rāma! after Bhusunda had again presented the seat and honorarium to me, I proffered to him another request in the following words.

7. I said, tell me, O thou senior among birds, why dont I see here those brethren of yours, who must be equally senile and strong in their bodies and intellects, as thou showest thyself to be.

8. Bhusunda answered and said:—I am here destined to remain alone, O Muni! to witness the continuous course of time, and to count and recount the revolutions of ages, as they reckon the succession of days and nights.

9. During this length of time, I had the misfortune to witness all my juniors and younger brothers, to their mortal frames as trifling straws, and find their rest in the blessed state (Of eternity).

10. I saw, O great Sage! the very long lived, and the very great indignity, the very strong and very wise, to be all gorged in the unconscious bowels of bodiless death. (The great and small equally fall; and time at last devours them all. *Non semper erit æstas*).

11. Vasishtha said:—Say, O venerable father! how you remained unmolested by the deluvian tempest, which outstripped the winds in its velocity, and bore the great bodies of the sun and moon and stars as jewels hanging about its neck.

12. (The deluvian tempest is called *tufani nuh* or hurricane of Noah in the Koran. The Khandapralaya is a partial deluge of the earth, but the mahāpralaya is the aggregate of all the cosmic revolutions of the whole world).

12a. Say, O primeval seer! how you escaped unscorched by the burning flame of solar rays, which melted down the uprising mountains, and consumed there the woods in one all devouring conflagration. (The burning sun on the day of the last dissolution, is said in the Koran, to come down and stand at a lance's distance above the heads of men).

13. Say, O senile sire, how you remained unfrozen under the cold moon beams, that froze the limpid waters to hard stone; and how you fled unhurt from the showers of hail, which were poured in profusion by the deluvian clouds.

14. Say, O ancient bird! why you were not crushed under the snows, which fell from the deluvian clouds as thickly as huge trees, when they are felled by axes from the tops of high hills.

15. Say, why this *kalpatree* which rises higher than all other forests,



was not broken down, when all other arbors on earth, were levelled to the ground by the universal tornado.

16. Bhusunda replied:—Our station, O Brāhman! in the open and empty air, is quite supportless and without any solid or fixed support. It is either unnoticed or looked upon with disregard and contempt by all, and our living and livelihood is the most despicable among all living beings. (All this is meant of the soul, which is here personified as a bird—a dark crow, and named as the *amara* Bhusunda, a contemptuous word often applied to senile people).

17. Thus has the Lord of beings appointed these aerial beings, to remain free from disease and death in these forests, or fly about in the empty air in their aerial course. (The forests mean the living bodies, and the empty air is the field for the rambles of disembodied spirits).

18. How then, O venerable sir, can any sorrow or sickness betide us here, where we are born to be immortal, and rove freely in open air; and are free from those pains and sorrows, which betake those birds that are bound in snares of their desires, and are subject to their hopes and fears.

19. We sir, have always placed our reliance on the peace and contentment of our souls, and never allow ourselves to fall into error, of taking the typo insubstantial for substantial.

20. We are quite content with what simple nature requires and affords, and are entirely free from those cares and endeavours which are attended with pain. We live only to pass our time in this our own and lonely lodging (which is allotted to us by providence).

21. We neither wish to live long to wallow in our bodily enjoyments nor desire death to avoid the retribution of our acts; but live as long as we have to live, and die when death comes upon us. (Neither love thy life nor hate, but live well how long or short permit to heaven. Milton).

22. We have seen the changeful states of mankind, and witnessed many instances of the vicissitudes of human affairs, and have thereby banished all sorts of levity from our bodies and minds. (Lit. the restlessness of body and mind).

23. By the constant light of our internal spirit, we are kept from the sight of all sorrow and grief; and from our seat on the height of the kalpa tree, we clearly see the course of the world and the changes of time. (The kalpa tree of desire is at once the tree of life and knowledge of the garden of paradise, because both of them are equally desirable to man; and any one who is seated above this tree, must know

all things by his all knowingness and immortality as the soul of Bhusunda).

24. Though we are wholly unacquainted with the changes of days and nights, on this high pinnacle of our heavenly mountain (where there is the eternal sunshine of Divine presence); yet we are not ignorant of the vicissitudes of the times and events, in the solar and sublunary worlds which roll incessantly below us.

25. Though our habitation in the cell of this Kalpatree, is ever illumined by the light of gems which are inlaid in it; yet we can know the course of time by the respirations of our breath, which as a chronometer informs us with the regular course of time. (The ajapā or breathings indicate the succession of time, as any time piece or the course of days and nights).

26. Knowing what is real from all that is unreal, I have desisted from my pursuit after unrealities, and settled in my knowledge of the true reality; and by forsaking its natural fickleness, my mind is practised to rest at all times in its perfect peace and tranquillity. (The mind is no more troubled with the tempting trifles of the world, after it has come to know their falsity and vanity).

27. We are not led to the snare of false worldly affairs, nor frightened like earthly crows in our hankering after food by the hissings of men.

28. It is by the serene light of the supreme felicity of our souls, and by the virtue of the unalterable patience of our minds, that we look into the errors and delusions of the world, with out falling in them ourselves.

29. Know great sage, that our minds remain unruffled, even under the shock of those dangers and perils, which ruffle the tempers and understandings of ordinary people; just as the pure crystal remains unstained by the blackest hues that environ it all around.

30. The course of the world, appears very smooth and pleasant in its first beginning; but upon mature consideration, it proves to be frail, fickle and false, as one goes on in it.

31. Thus all living beings are seen to pass away, and whether to return here again or not, no body can tell; what then is it that we must fear (knowing death and demise to be the unavoidable doom of nature).

32. As the course of streams runs continually to the ocean, so the progress of life tends incessantly to the depth of eternity; but we that stand on the border of the great ocean of eternity, have escaped from being carried away by the current of time.

33. We neither cling to our life nor fling it away, but bear it as well as we may, and remain as airy orchids, lightly touching and unattached to their supporting arbour.

34. It is more over by the good of the best sort of men, who are beyond the reach of fear, sorrow and pain like yourself; that we have been set free from all sorts of malady.

35. From the examples of such persons, our minds have become cold, and unconcerned about the affairs of busy life; and are employed only in scanning truth and the true nature of things. (Blessed are they that meditate on the laws of God both day and night).

36. Our souls finding their rest in their unchangeable and unperturbed state, have the fullness of their light and delight, as the sea has its flux of floodtide at the rising of the full and new moon upon its bosom. (The flood of spiritual light in the soul, resembling the flood of hightide in the sea).

37. Sir, we were as highly pleased at your presence here at this time, as the milky ocean was overflowed at its churning by the Mandara mountain. (The Mandara mountain is said to have been the resort of the remnants of men at the great deluge, and was used by them as their churning stick, to recover their lost properties from the depth of the waters. The recovery was rather joyous to the men than it could be to the sea).

38. Sir, We do not account any thing as more precious and more favourable unto us, than that the holy saints that have nothing to desire, should take pains to pay their kind visit to our humble cell.

39. What do we gain from our enjoyments, which are pleasant for the time being, and lose their zest the next moment; it is the company of the great and good only, that gives the best gifts like the philosopher's stone.

40. You sir, who are cool and grave in your nature, and soft and sweet and slow in your speech, are like the beneficent bee, that sits and sips the juice from the flowers in the three worlds, and converts it to the sweet balm of honey.

41. I ween, O spiritual Sage! all my sins to be removed at your blessed sight, and the tree of my life to be blest with its best fruit of spiritual bliss, which results from the society of the virtuous, and whose taste removes all diseases and dangers.

## CHAPTER XXI.

### EXPLANATION OF THE CAUSE OF THE CROW'S LONGEVITY.

Argument.—The eminence of the kalpatree, and its durability in all ages. The doings of destiny, and the results of past reminiscence.

Vhusunda continued. This kalpatree whereon we dwell remains firm and unshaken amidst the revolutions of ages and the blasts of all destroying cyclones and hurricanes. (Figuratively said of human desires, which continue with the soul through all the vicissitudes of life, and all its endless transmigrations, so says ([Sanskrit: *kālah krīnati gacchatyāyustadapi namunchatyāsārbayuh*])).

2. This arbor of desire is inaccessible to other people dwelling in all worlds; it is therefore that we reside here in perfect peace and delight, and without disturbance of any kind. (*i.e.* We dwell on the firm rock of our secret hopes and expectations, where no body can obtrude upon us, and of which no external accident has the power to despoil us).

3. When Heranyākha the gigantic demon of antediluvian race, strove to hurt this earth with all its septuple continents into the lowest abyss, even then did this tree remain firm on its roots, and on the summit of this mountains.

4. And then as this mountainous abode of the gods, stood trembling with all other mountains of this earth (on the tusk of the divine Varāha or boar), even then did this tree remain unshaken on its firm basis.

5. When Nārāyana supported this seat of the gods on his two arms (*i.e.* the Meru), and uplifted the mandara mount on the other two, even then did this tree remain unshaken.

6. When the orbs of the sun and moon, shook with fear, at the tremendous warfare of the gods and demons, and the whole earth was in a state of commotion and confusion, even then did this tree stand firm on its root.

7. When the mountains were up-rooted by the hail-storms blowing with tremendous violence, and sweeping away the huge forest trees of this mount of Meru, even then was this tree unshaken by the blast.

8. When the mount Mandara rolled into the milky ocean, and gusts of wind filling its caverns (like canvases of a vessel), bore it afloat on the surface of the water; and the great masses of diluvian clouds rolled

about in the vault of heaven, even then did this tree remain steadfast as a rock.

9. When this mount of Meru was under the grasp of Kalanemi and was going to crush by his gigantic might (with its inhabitants of the gods), even then this tree remained steady on its roots.

10. When the siddhas were blown away by the flapping wings of Garuda—the king of birds, in their mutual warfare for this ambrosial fare, even then this remained unmoved by the wind.

11. When the snake which upholds the earth, was assailed by Rudra in the form of Garuda, who shook the world by the blast of his wings, even then was this tree unshaken by the wind.

12. When the flame of the last conflagration, threatened to consume the world with the seas and mountains; and made the snake which supported the earth on his hoods, throw out living fire from all his many mouths, even then this tree was neither shaken nor burnt down by the gorgeous and all devouring fire.

13. Such being the stability of this tree, there is no danger O Sage! that can betake us here, as there is no evil than can ever betide the inhabitants of heaven. How can we, O great Sage! be ever exposed to any danger, who are thus situated in this tree which defies all casualties. We are out of all fear and danger as those that are situated in heaven. (The object of one's desire is in a manner his highest heaven).

14. Vasishtha rejoined: But tell me, O Sagely bird! that has borne with the blasts of dissolution, how could you remain unhurt and unimpaired, when many a sun and moon and stars have fallen and faded away.

15. Bhusunda said: When at the end of a kalpa period, the order of the world and laws of nature are broken and dissolved; we are then compelled to forsake our nest as an ungrateful man alienates his best friend.

16. We then remain in the air freed from our fancies, the members of the body become defunct of their natural functions, and the mind is released from its volitions.

17. When the zodiacal suns shine in their full vigour, and melt down the mountains by there intense heat, I then remain with my understanding; under the influence of Varuna's mantra or power. (Varuna the god of water is said to be allied with the human soul, which is a watery substance).

18. When the diluvian winds blow with full force, and shatter and scatter the huge mountains all around, it is then by mending the pārvatī

mantra, that I remain as fixed as a rock. (Vasishtha has explained the meaning of this mantra in the latter part of the *Nirvāna prakarana*).

19. When the earth with its mountains is dissolved into water, and presents the face of an universal ocean over its surface; it is then by virtue of the *vāyu mantra* or my volatile power, that I keep myself aloft in the air.

20. I then convey myself across this visible world, and rest in the holy state of the spotless spirit; and remain in a state of profound sleep, without any agitation of the body and mind.

21. I remain in this torpid state, until the lotus-born Brahmā is again employed in his work of creation, and then I re-enter into the limits of the re-created world, where I settled again on this arbour of desire. (The departed soul is free from desire, which it re-assumes to itself upon its re-entrance into life).

22. Vasishtha said: Tell me, O lord of birds, why the other Yogis do not remain as steady as you do by your *dhāranā* or fixed attention.

23. Bhusunda replied, O venerable sir! It is because of the inseparable and overruling power of destiny, which no body can prevent or set aside; that I am doomed to live in this wise and others in their particular modes of life.

24. None can oppose or remodel what must come to pass on him; it is nature's law that all things must be as they are ordained to be. (There is no helping for what is destined to happen, what is allotted, can not be averted).

25. It is because of my firm desire that things are so fixed and allotted to my share, that they must so come to pass to my lot at each kalpa and over again, and that this tree must grow on the summit of this mountain, and I must have my nest in its hollow. (The heart is the hollow of the tree of the body, and the soul is the bird that is confined there of its own desire).

26. Vasishtha said: You sir, are as longeval as our salvation is diuturnal, and are able to guide us in the paths of truth; because you are sapient in true wisdom, and sedate in your purpose of Yoga or deep meditation.

27. Sir, you have seen the many changes of the world, and have been experienced in all things in the repeated course of creations; must be best able to tell me the wonders that you have witnessed during the revolution of ages.

28. Bhusunda replied—I remember, O great sage! the earth beneath this mount of Meru to have been once a desolate land, and having no hill or rock, nor trees, plants or even grass upon it. (This was the primeval state of the earth, when nothing grew upon it, and agrees with what the Persian sophist thinks with regard to the priority of the soul to all other created things, as "*manan wakt budam ke nechak nabud*" I existed when there is nothing in existence).

29. I remember also the earth under me, to have been full of ashes for a period of myriads and centuries of years. (This was the age after the all devouring conflagration on earth).

30. I remember a time when the lord of day—the sun was unproduced, and when the orb of the moon was not yet known, and when the earth under me was not divided by day and light, but was lighted by the light of this mount of Meru.

31. I remember this mountain throwing the light of its gems on one side of the valley below it, and leaving the other in utter darkness; and resembling the lokāloka mount presenting its light and dark side to the people on either side of the horizon. (The sun is said to turn round the Meru, and the day and night as he is on one or the other side of this mountain).

32. I remember to have seen the war rising high between the gods and demons, and the flight and slaughter of people on all sides of the earth.

33. I remember to have witnessed the revolution of the four yuga-ages of the world, and the revolt of the haughty and giddy assyrians—asuras all along; I have also seen the Daitya—demons driven back to the wall.

34. I remember the spot of the earth, which was borne away beyond the boundaries of the universal flood; and recollect the cottage of the world, to have only the increate three (the Holy triad) left in it.

35. I remember to have seen no other creature on earth, except the vegetable creation for the long duration of one half of the four yuga-ages. (The earth was covered with jungle for a long period after the great flood).

36. I also remember this earth to be full of mountains and mountainous tracts, for the space of full four yugas; when there were no men peopled on earth, nor their customs and usages got their ground in it.

37. I remember to have seen this earth filled with the bones of dead Daityas and other fossil remains, rising in heaps like mountains, and continuing in their dilapidated and crumbling state for myriads of

years. (These are the fossil remains of the monsters of the former world).

38. I remember that formless state of the world, when darkness prevailed over the face of the deep, when the serpentine support of the earth fled for fear, and the celestials left their etherial courses; and the sky presented neither a bird or the top of a tree in it.

39. I remember the time when the northern and southern divisions (of India), were both included under the one boundary mountain (of Himalaya); and I remember also when the proud vindhyan vied to equal the great Meru.

40. I remember these and many other events, which will be too long to relate; but what is the use of long narrations, if you will but attend to my telling you the main substance in brief.

41. I have beheld innumerable Munis and manwantaras pass away before me, and I have known hundreds of the quadruple yugas glide away one after the other, all of which were full of great deeds and events; but which are now buried in oblivion.

42. I remember the creation of one sole body named Virāt in this world, when it was entirely devoid of men and asuras in it.

43. I remember that age of the world, when the Brahmans were addicted to wine and drunkenness, when the Sudras were out casted by the Suras (Aryans); and when women had the privilege of polyandry (which is still practised among the Pariahs of Deccan).

44. When the surface of the earth presented the sight of one great sheet of water (after the deluge), and entirely devoid of any vegetable produce upon it; and when men were produced without cohabitation of man and woman, I remember that time also (when Bhrigu and the patriarchs were born in this manner).

45. I remember that age of the world, when the world was a void, and there was no earth or sky nor any of their inhabitants in it, neither men nor mountains were in existence, nor were there the sun and moon to divide the days and nights.

46. I remember the sphere of heaven shrouded under a sheet of darkness, and when there was no Indra nor king to rule in heaven or earth, which had not yet its high and low and middle classes of men.

47. It was after that, the Brahmā thought of creating the worlds, and divided them into the three spheres of the upper, lower and the intermediate regions. He then settled the boundary mountains, and



distinguished the Jambu Dvīpa or the continent of Asia from the rest.

48. Then the earth was not divided into different countries and provinces, nor was there, the distinctions of cast and creed, nor institutions for the various orders of its people. There was then no name for the starry frame, nor any denomination for the polar star or its circle.

49. It was then that the sun and moon had their birth, and the gods Indra and Upendra had their dominions. After this occurred the slaughter of Hiranya-Kasipu, and the restoration of the earth by the great Varaha or boar like incarnation of Vishnu.

50. Then there was the establishment of kings over the peoples on earth, and the revelation of the Vedas given to mankind; after this the Mandara mountain was uprooted from the earth, and the ocean was churned by the gods and giant races of men.

51. I have seen the unfledged Garuda or bird of heaven, that bore Vishnu on his back; and I have seen the seas breaking in bays and gulfs. All these events are remembered by me as the latest occurrences in the course of the world, and must be in the memory of my youngsters and yourself likewise.

52. I have known in former ages the god Vishnu with his vehicle of Garuda, to have become Brahmā with his vehicle of swan, and the same transformed to Siva having the bull for his bearer and so the vice-versa. (This passage shows the unity of the Hindu trinity, and the interchangeableness of their persons, forms and attributes).

## CHAPTER XXII.

### ACCOUNT OF PAST AGES.

Argument.—The various Events of bygone days, and the changes in the order of things in the world.

Bhusunda continued:—Moreover I will tell you sir, many other things that I remember to have occurred in the course of the world, and under the flight of by gone times. I remember the births of the seers Bharadwāja, Pulasta, Atri, Nārada, Indra, the Marīchis and yourselves also.

2. I bear in my mind the venerable Pulaha, Uddālaka, kratu, Bhrigu,

Angiras and Sanatkumara, Bhṛingi and Ganesa, and Skanda and others in their train, who were known as Siddharshis or consummate sages of yore.

3. I retain the memory of Guārī, Sarasvatī, Laxmī, Gayatrī and many more famous females, who are reckoned as female personifications of divine attributes. I have seen the mountains Meru, Mandara, Kailāsa, the Himalayas and the Dardura hills.

4. I carry in my memory the exploits of the demons Hiranyā ksha, Kālanimī, Hayagrīva, Hiranya Kasipu, Vati and Prahlada and many others of the Dānava or Demoniac race.

5. I keep in my mind the remembrance of the renowned Sibi, Nyanku, Prithu, Vainya, Nala, Nābhāga, Mandhātā, Sagara, Dilipa and Nahusa kings of men and rulers of earth.

6. I know by heart the names of Atriya, Vyasa, Vālmīki, Sukadeva, Vātsyayana and other sages, and know by rote the names of Upamanyu, Manimanki, Bhagiratha and other pious princes of old.

7. So there are many things of remote past times, and others of later ages and some relating to the present age; all of which are imprinted in the memory, wherefore it is needless to recount them over again.

8. O thou Sagely son of Brahmā! I remember thy eight births, in the eight different epochs of the world, and this is verily thy eight births in which thou hast become a guest to my nest.

9. You are at one time born of air, and at another of heavenly fire; you are some time produced from water, and at others from empty vacuity or of the solid rock. (*i.e.*, formed of one or other of these elementary bodies at different periods of the world).

10. The constitution of created bodies, conforms us with the nature of the principle elements of which they are formed; and the positions of heavenly bodies, have a great influence on their production. I have witnessed three such formations of the world composed of igneous, aqueous and terrene substances at different times.

11. I remember ten repeated creations, in which the usages of people were uniform and alike; and the gods were settled in their abodes (*i.e.*, the Aryans led nomadic life). They were coeval with the Asuras whom they braved in battle, and were located in their homestead.

12. I saw the earth sinking five times under, and lifted up as many times by the divine *Kurmamanantara*, or incarnation of Vishnu in the form of the tortoise, from below the overflowing ocean.

13. I witnessed the great tumult of Suras and Asuras or the Gods and demi-gods, in uprooting and uplifting the Mandara mountain, for churning out the last ambrosia from underneath the ocean for twelve times over. (The meaning of *Samudara manthana* or churning of the sea, seems to be the refining of the salt water of the deluging sea).

14. Thrice have seen the imposing Hiranyāksha, that levied his tax upon the gods in heaven, hurling the fruitful earth with all her balmy and medicinal plants underneath the ocean.

15. I beheld Hari to have come down six times in the shape of Renuka's son or Parashurāma, and extirpate the Kshetriya race at the intervals of very long periods.

16. I remember, O Sage! the return of a hundred *kaliyuga* ages, and a hundred incarnations of Hari in the form of Buddha, and as the son of royal Suka or Suddhadana in the land of Kirata.

17. I bear in my remembrance the overthrow of *tripura* thrice ten times by Siva, and the discomfiture of Dakhas' ceremony for more than once by the irritated Hara; and I recall to my mind the downfall of ten Indras by the offending God, who bears the crescent moon on his forehead (and the confinement of their thunder-bolts within the caverns of volcanoes glass).

18. I recollect the battle that has been fought eight times between Hari and Hara, and the first appearance of Vishnu and Siva, jvaras or the cold typhoid fevers in these conflicts. (This means the rising of the malarious fevers of Dinajpur, which raged among the belligerent forces on both sides).

19. I remember, O silent Sage! the difference in the intellects of men at every succeeding age, and the various readings of vedas at the ceremonial observances of mankind. (This means the varieties of reading of the vedas as pointed in the prati sākha, and the difference of phonetic intonation as shown in the sikshas, have greatly tended to the depravity of vedic recitation, and consequently to their inefficacy in producing their desired consequence also).

20. O sinless saint! The puranas also though they agree in the main substance, are so full of interpolations, that they have been greatly multiplied in successive ages. (It is quite true of works in manuscript and without their gloss).

21. I remember also many historical works, which have been composed by authors learned in the vedas in the succeeding ages. (These works are called Itihāsas or legendary accounts, as the epics of Rāmāyana and Mahābhārata by Vālmīki and Vyāsa respectively).

22. I have the recollection of the other wondrous composition of legendary accounts, under the title of the Mahārāmāyana a work comprising one hundred thousand slokas or tetrastichs, and replete with sound wisdom. (This was revealed by Brahmā to Vasishtha and Viswamitra).

23. This work presents the conduct of Rāma for the imitation of the men, and sets the misbehaviour of Rāvana to the opprobrium of mankind. This precept contains the essence of all wisdom, and serves as the luscious fruit of the tree of knowledge, placed in the palm of all people. (The substance of these instances is, that virtue is true happiness below and vice is bane of life).

24. This work is composed by Valmīki, who will compose some others also in time; and these you will come to know, when they will be presented to world in time (as I have known them before hand by my foreknowledge of things, gloss) (This work is called Vasishtha Rāma samvāda in the form of a dialogue as those of Socrates and Plato).

25. This work whether it is a composition of Vālmīki, or the composition of some other person, is published for the twelve times, and is now going to be almost forgotten by men.

26. The other work of like importance, is known under the name of Bhārata; I remember it to have been written by Vyāsa at first, but is becoming obsolete at present.

27. Whether it is the composition of person known by the name of Vyāsa, or a compilation of some other person, it has up to this time undergone its seventh edition, and is now going fastly to be forgotten.

28. I remember also, O chief of Sages! many tales and novels and other sāstras, composed in every age and Yuga; which have been written in a variety of styles and diction.

29. O good sage! I remember to have seen also many new productions and inventions, following one another in succeeding age; and it is impossible to enumerate this innumerable series of things.

30. I remember the Lord Vishnu descending many times on earth, for the destruction of ferocious Rāksasas, and is now to appear here the eleventh time under the appellation of Rāma.

31. I know the lord Hari to have thrice come down in his form of Nrisinha or leonine man, and thrashed the demon Hiranyakasipu as many times, as a lion kills a gigantic elephant. (*i.e.* Although the gods are of smaller forms and figures, yet they got the better of the giants, by means of their better arms and knowledge of warfare).

32. Vishnu is yet to be born in his sixteenth incarnation at Vasudeva's abode, for the purpose of rescuing the earth from the burthen of the oppression of its tyrannic lords and despots.

33. This cosmic phenomenon is no reality, nor it is even in existence; it is but a temporary illusion, and appears as bubble of water to disappear in next moment.

34. This temporary illusion of the phenomenals, rises and sets in the conscious soul of its own accord; as the boisterous billows heave and subside themselves in the bosom of the waters.

35. I have known the world to be sometimes uniform in its course and in the state of things, at others there is a partial difference in their nature and order, and again total change has also been observed to take place in the constitution of things. (Nature is never uniform, but all are subject to change more or less from its original state).

36. I remember the former nature and state of things, and the manner and actions of bygone people and the usages of those times; I saw them give room to others in their turn and those again to be displaced by others. (He that wants an even uniformity to see, expects what never had been, nor ever will be).

37. Every Manwantara or revolution of time; is attended O Brahman! with a reversion in the course of the world; and a new generation is born to supplant the old men of renown.

38. I have then a new set of friends and a new train of relatives; I get a new batch of servants, and a new habitation for my dwelling.

39. I had to remain some times in my solitary retreat by the side of the Vindhyan range, and some times on the ridge of the Sahya Mountain. I had at other times my residence on the Dardura Hills, and so my lodging is ever shifting from one place to another and never fixed in any spot forever. (The Dardura is the Dardue Hill in Afghanistan).

40. I have often been a resident of the Himalayas, and of the Malaya Mountain in the South of India, and then led by destiny as described before, I have found my last abode on this mount of Meru.

41. By getting to it, I built my nest on the branch of an Amra or mango tree, and continued to live there, O chief of the Munis! for ages and time without end.

42. It is by my pristine destiny that this tree has grown here for my residence, therefore, O sage! I can have no release from this body of

mine to come to my desirable end. (*i.e.* the soul like a bird is destined by its prior acts, to endless transmigrations in material bodies, which are compared to its habitable trees, and from which it can have no release, although it pines for its dis-embodied liberation, as a decrepit old man wishes to get loose of his loathsome body).

43. It is by appointment of the predestination, that the same tree has grown here in the form of the *kalpa* arbour, which preserves the beauty even now, as it did at the time when my father Chanda had been living.

44. Being thus pre-ordained by destiny I was settled in this place, when there had been no distinction of the quarters of heaven as the north or east, nor of the sky or mountain.

45. Then the north was on another side, and this Meru was in another place; I was then one and alone, and devoid of any form or body, and was as bright as the essence, which is never shrouded by the darkness of night.

46. After awaking from the insensibility of my trance (at the beginning of another *kalpa* creation or of my generation), I saw and recognized all the objects of creation (as one comes to see and know the things about him after waking from the forgetfulness of his sleep); and knew the situations of the Meru and other hills and dales from the positions of the stars, and the motions of heavenly bodies.

47. The site of the polar circle of Meru and the course of the planets being changed in different creations, there ensues an alteration of the points of the compass, and a difference in the sides of the quarters; therefore there is nothing as a positive truth, except our conception of it such and such.

48. It is the vibration of the soul, that displays these wonderful conceptions in the mind; and excites the various phenomena in nature. It converts a son to a father and makes a son of the father, and represents a friend as a foe and again shows a foe in the light of a friend. (Hence there is no such thing as a positive certainty, but becomes transmutable to one in opposite nature, as the father supports the child in its youth, and is supported by the boy in his dotage).

49. I remember many men to become effeminate, and many women also to grow quite masculine; and I have seen the good manners of the golden age to prevail in Kali, and those of Iron-age gaining ground in its preceding ages.

50. I have seen also many men in the Tretā and Dwāpara Yugas or the silver and brazen ages of the world, that were ignorant of the Vedas and unacquainted with their precepts; and followed the fictions of their own

invention which led them to heterodoxy.

51. I remember also O Brahman! the laxity of manners and morals among the gods, demi gods and men since the beginning of the world.

52. I remember after the lapse of a thousand cycles of the four Yuga ages, that Brahmā created from his mind some aerial beings of unearthly forms; and these spiritual beings occupied a space extending over ten cycles of creations.

53. I remember likewise the varying positions and boundaries of countries, and also the very changing and diversified actions and occupations of their people. I remember too the various costumes and fashions and amusements of men, during the ceaseless course of days and nights in the endless duration of time.

## CHAPTER XXIII.

### DESIRE OF TRANQUILLITY AND QUIESCENCE OF THE MIND.

Argument.—Relation of the vices and virtues which hasten and prevent death, and the peace and rest of the mind which is sought after by mankind.

Vasishtha rejoined:—I then besought the chief of the crows, that was stationed on one end of a branch of the *kalpa* tree, to tell me how he was not liable to fall into the hands of death, when all other animals moving about the expanse of the world, are doomed to be crushed under its all devouring jaws.

2. Bhusunda replied, You sir, that know all things and would yet ask me to tell that you know full well. Such bidding of my master emboldens your servant to speak out where he should otherwise hold his tongue.

3. Yet when you desire me to tell, I must do it as well as I can, because it is deemed to be the duty of a dependant, to carry out the commands of their kind masters.

4. Death will not demolish the man, who does not wear on his bosom the pearl-necklace of his vicious desires; as a robber does not kill a traveller that has not the pernicious chain of gold hanging on his breast.

5. Death will not destroy the man whose heart is not broken down by

sorrows, whose breast is not sawed as a timber by the friction of his sighs, and whose body is not worsted by toil like a tree by canker worms.

6. Death will not overtake the man, whose body is not beset by cares like a tree by poisonous snakes, lifting their hoods above its head; and whose heart is not burnt by its anxieties, like a wood by its enraging fire.

7. Death will not prey upon the person, which is not vitiated by the poison of anger and enmity, and cavity of whose heart does not foster the dragon of avarice in its darkness, and whose heart is not corroded by the canker of cares.

8. He is not carried away by the cruel hand of death, whose body is not already fried by the fire of his resentment, which like hidden heat of the submarine fire, sucks up the waters of reason in the reservoir of the mind.

9. Death will not kill the person whose body is not inflamed by the fiery passion of love; which like the wild fire consumes the hoarded corn of good sense, and as a pair of sharp scissors rives the heart strings of reason.

10. Death doth not approach the man, that puts his trust in the one pure and purifying spirit of God, and hath the rest of his soul in the lap of the supreme soul.

11. Death does not lay hold on the person that is firm and sedate in the same posture and position, and does not ramble like an ape from one tree to another, and whose mind is a foreigner to fickleness.

12. Thus then the mind being settled in unalterable state of calm repose in its Maker, it is no more possible for the evils and diseases of this world, to overtake it at any time.

13. The fixed and tranquil mind, is never overtaken by the sorrows and diseases of the world; nor it is liable to fall into the errors and dangers, which betide the restless mob here below.

14. The well composed mind, hath neither its rising nor setting, nor its recollection nor forgetfulness at any time or other. It has not its sleeping or waking state, but has its heavenly revery which is quite distinct from dreaming.

15. The vexatious thought which take their rise from vitiated desire and feelings of resentment and other passions, and darken the region of the heart and mind, can never disturb the serenity of those souls, which



have their repose in the Supreme Spirit.

16. He whose mind is enrapt in holy meditation, neither gives away to nor receives anything from others, nor does he seek or forsake whatever he has or has not at any time. He does his duties always by rote as he ought without expectation of their reward or merit.

17. He whose mind has found its repose in holy meditation, has no cause of his repentance, for doing any misdeed for his gain or pleasure at any time.

18. He has enough of his gain and an excess of his delight and a good deal of every good, whose mind has met with the grace of his God. (He that has the grace of God, has every thing given and added to him).

19. Therefore employ your mind, to what is attended with your ultimate good and lasting welfare; and wherein there is nothing of doubt or difficulty, and which is exempt from false expectation.

20. Exalt your mind above the multiplicities of worldly possessions, which the impure and unseen demon of evil presents for the allurement of your heart, and settle it in the unity of the Divinity. (So did Satan attempt in vain to tempt our Lord to worldly vanities and all its possessions).

21. Set your heart to that supreme felicity which is pleasant both in the beginning and end, and even delectable to taste; that is pleasant to sight, sweet to relish, and is wholesome in its effect.

22. Fix your mind to what is sought by all the good and godly people, which is the eternal truth and the best diet of the soul, from its beginning and during its course in the middle and end and throughout its immortality.

23. Apply your mind to what is beyond your comprehension, which is the holy light, which is the root and source of all, and wherein consists all our best fortune and the ambrosial food for our souls.

24. There is no other thing so very permanent or auspicious among immortals or mortals, and among the gods and demigods, asuras and Gandharvas, and Kinnaras and Vidyādhara, nor among the heavenly nymphs, as the spiritual bliss of the soul.

25. There is nothing so very graceful or lasting, to be found in cities and mountains and in the vegetable creation, nor among mankind and their king, nor any where in earth or heaven as this spiritual felicity.

26. There is nothing steady or graceful, among the Nāga-snake or Asura

racers and their females, and in the whole circles of infernal region.

27. There is nothing so lovely and lasting in the regions above and below and all around us, and in the spheres of all other worlds, so very graceful and durable as the lasting peace of mind.

28. There is nothing that is felicitous or persistent in this world, amidst all its sorrows and sicknesses and troubles which encompass all about. All our actions are for trivial matters and all our gains are but trifles at best.

29. There is nothing of any lasting good, in all those thoughts which employ the minds of men and gladden their hearts, and which serve at best to delude the sapient to the fickleness of their spirits.

30. No permanent good is derived from the ever busy thoughts and volitions and nolitions of mankind, which tend at best to trouble their minds, as the Mandara mountain disturbed the waters of the deep, at the time of its churning by the gods and demons.

31. No lasting good results to any body from his continuous exertions, and various efforts about his gain and loss even at the edge of the sword (*i.e.*, even at the peril of one's life).

32. Neither is the sovereignty of the whole earth so great a boon, nor is one's elevation to the rank of a deity in heaven so great a blessing; nor even is the exaltation of one to the position of the world supporting serpent so great a gain, as the sweet peace of mind of the good.

33. It is of no good to trouble the mind, with its attention to all the branches of learning, nor is it of any advantage to one to employ his wits and enslave his mind to the service of another, nor of any use to any body, to learn the histories of other people, when he is ignorant of himself and his own welfare.

34. It is of no good to live long, under the trouble of disease and the sorrow of life. Neither is life or death, nor learning nor ignorance, nor heaven or hell any advantage or disadvantage to any body, until there is an end of his desires within himself.

35. Thus these various states of the world and all worldly things, may appear gratis to the ignorant vulgar, but they afford no pleasure to the learned who knows their instability. (Hence longevity and stability depend on one's reliance in the eternal God, and not on the transient world).

## CHAPTER XXIV.

### INVESTIGATION OF THE LIVING PRINCIPLE.

Argument.—Disquisition of the Arteries and organs of the body. The seat of life and its actions.

Bhusunda continued:—All things being thus unstable, unprofitable and unpleasant to man, there is one reality only in the view of the wise, which is beyond all error and imperishable, and which though present in all things and all places, transcends the knowledge of all.

2. This essence is the soul or self, and its meditation is the remover of all sorrow and affliction. It is also the destroyer of the erroneous vision of the world, which has passed every man, and biased his understanding by his long habit of thinking this phantom of his dream as a sober reality.

3. Spiritual contemplation dawns in the clear atmosphere of the unpolluted mind, and traverses amidst its whole area like the solar light, and it destroys the darkness of all sorrows and erroneous thought which over spreads it.

4. Divine meditation being unaccompanied by any desire or selfish view, penetrates like the moon-beams through the darkness of the night of ignorance.

5. This spiritual light is easily obtainable by Sages like you, and too difficult to be retained (dhāranā) by brutes like ourselves. Because it is beyond all imaginable resemblance, and is known by the ravished Sages as the transcendent light.

6. How can a man of common understanding come to the knowledge of that thing, which is an associate to the clear understanding of the meditative Sage only.

7. There is a little resemblance of this spiritual light, with the intellectual light of philosophers, whose minds are enlightened by the cooling moon-beams of philosophy, as those of the inspired saints are illumed with spiritual light.

8. Among the associates of spiritual knowledge, there is one particularly friend by to me, which alleviates all my sorrows, and advances my prosperity, and this relates to the investigation of the vital breath which is the cause of life.

9. Vasishtha said: After speaking in this manner the Sagely bird Bhusunda held his silence, when I calmly joined my rejoinder, and adduced my question to him by way of amusement, though I was full well acquainted with the subject.

10. I addressed him saying, O thou long living bird, and remover of all my doubts, tell me truly, my good friend, what you mean by meditation of the vital breath (which you say to be the cause of vitality).

11. Bhusunda replied: You sir, who are learned in the knowledge of vedanta, and sure remover of all doubts in spiritual science, are now by way of joke only, putting this question to me who am but a brute bird and an ignorant crow.

12. Or it may be to sound my shallow knowledge of the subject, and to instruct me the rest in which I am imperfect, that you like to have my answer to the question, wherein I can lay no objection (as no body is unprepared to know more and better of a subject).

13. Hear me, tell you some thing relating to cogitation of vital breath, which has the cause of Bhusunda's longevity and the giver of Bhusunda's spiritual knowledge.

14. You see sir, this beautiful fabric of the body, supported upon the three strong pillars or posts of the three humours; and having nine doorways about it. (The three humours are the bile, phlegm and wind, and the nine openings are the earholes, nostrils, the sockets of the eyes, the mouth).

15. This abode is occupied by its owner or the haughty house holder—Ahankāra or egoism, who dwells in it with his favourite consort *Puryashtakā*, and his dependants of the Tanmātras at all times. (These terms have been explained before).

16. You well know the inside of this house which I need not describe, its two ears are as its two upper storied rooms, the two eyes are as its two windows, and the hairs on the head are as its thatched covering on the top of the house.

17. The opening of the mouth is the great door way to the house, the two arms are as its two wings; and the two sets of teeth answer the strings of flowers, which are hung on the gate way for its decoration.

18. The organs of sense are the porters to this house, and convey the sights and sounds, flavours and feelings of things in to it. These are enclosed by the great wall of the body, and the two pupils keep watch on tower of this edifice.

19. The blood, fat and flesh form the plaster of this wall, and the veins and arteries answer the strings to bind the bamboos of the bones together, and the thick bones are the big posts that uphold this fabric.

20. There are two tender nerves called *Idā* and *Pingalā*, which lie and stretch along the two sides of this building.

21. There are three pairs of lotus like organs formed of soft flesh and bones, and these stretch up and down perpendicularly in the body, and are attached to one stalk like artery connecting them with one another.

22. Then the etherial air which is inhaled through the nostrils, supplies these lotiform organs with moisture, as if it poured water at their roots, and makes them shoot out in soft leaflets, shaking gently at the breath of air, passing incessantly through the lungs and nostrils.

23. The shaking leaves agitate the vital air, as the moving leaves of the trees in the forest, increase the force of the current air in the firmament.

24. The inflated vital air then passes in many ways, through the holes of the entrails inside the body, and extends to and fills all the pores and canals of the frame from top to bottom.

25. These then receive different appellations, according to their course through the several, and are denominated as the five fold vital airs of *prāna*, *apāna*, *samāna*, *udāna*, and *vyāna*; by them that are skilled in science of pneumatic. (The *prāna-vāyu* is the breathing of the nostrils, the *apāna* is the wind in *ano*, *samāna* is the air circulating through the whole body, *udāna* is the air of speech, and the *vyāna* is the air let out through the pores of the whole body).

26. All the vital powers reside in the triple lotiform organ of the heart, and thence extend up and down and on all sides like beams from the lunar disk.

27. These vital powers are employed in passing in and out, in taking in and letting out, in rising and falling, and also in moving throughout the body.

28. The *prāna* or air of life is said by the learned to be situated in the lotus formed organ of the heart, which has also the power of moving the eyelids in their twinklings. (Hence one's life time is measured both by the numbers of his breathings, as also by that of the twinklings of his eye).

29. This power some times assumes the form of touch or the feeling of perception, and at others it takes the shape of breath by blowing through the nostrils. Some times it is seated in the stomach for culinary action, and oft-times it gives utterance to speech.

30. What more shall I say, than that it is our lord—the air, that moves the whole machine of the body, as a mechanic models everything by means of his machinery.

31. Among these there are two principal airs, by name of *prāna* and *apāna*, which take their two different courses upward and downward, the one is the breath of life and the other is the vitiated which is let out.

32. It is by watching the course of these airs that I remain quiet at this place, and undergo the vicissitudes of heat and cold, as it is destined to the lot of the feathered tribe.

33. The body is a great machine, and the two airs are its indefatigable mover. It has the sun and moon or the fire and moonlight, shining in the midst of its heart.

34. The body is a city and the mind is its ruler, the two airs are as the car and wheel of the body; while Egoism is the monarch of this city, and the eight members are as so many horses attached to the car of the body.

35. Thus by watching the motion of those airs (*i.e.* of the *prāna* and *apāna*—inspiration and expiration for the whole of my lifetime); I find the course of my life to be as interminable, as that of the continuity of my breathings. (The thought of continuity prolongs the course of life).

36. The airs serve the body alike in all its states of waking, dreaming, and sound sleep, and his days glide on imperceptibly who remains in his state of profound sleep. (so the yogi remaining in his trance is utterly insensible of the course of time).

37. These breaths being divided into a thousand threads, according as they pass through the many canals of the body, are as imperceptible as the white fibres passing inside the stalks of lotus plants.

38. By watching the incessant course of vital airs, as also by attending to the continued course of time, and thinking in one self of the interminable course of his respirations, and the moments of time and train of his thoughts, as also by attempting to restrain their course by the habit and practice of *pranāyama*, that he is sure to lengthen the duration of his life in this world; and attain to his eternal life in

the next.

## CHAPTER XXV.

### ON SAMADHI.

Argument.—On the Breathings of Inspiration, Respiration and Expiration, and their rise and fall from and in the spirit of Brahma the origin and end of all.

Vasishtha said:—Hear Rāma, when the bird had said so far, I interrupted him and said, tell me, O ancient seer, how and what is the nature of the course of vital airs.

2. Bhusunda replied:—How is it, O sage! that you who know everything, should propose this question to me as if it were in jest, but as you ask as this of me, I must tell you all I know about it.

3. The vital breath, O Brahman! is a moving force by its nature, and is always suo motu in its own motion, and pervades both in the inside and outside of bodies which it animates.

4. The *apāna* or the emitting air also is a self motive power, and in its incessant motion; and is both within and without the living body, in its downward or receding direction.

5. It is good for livings being to restrain these vitals breaths both in their waking and sleeping states, and now hear me tell you, O learned sage, how it is to be effected for their best gain.

6. The internal vital air (*prāna*), extends from the lotus-like heart to the crevice in the cranium, its effort to come out (by the mouth and nostrils), is termed by the wise as *rechaka* or exhaled air. (The expiration coming out of the heart, and reaching the cerebrum is called the *rechaka* breath).

7. The meeting of breaths at the distance of twelve inches from and below the nostrils, is called the *puraka* or inhaling-breath. (This is termed the [Sanskrit: *vāhyapūraka*] or external inspiration).

8. It is also called *Puraka*, when the breath passes from without, and enters within the inner *apāna* without any effort, and fills the inside from the heart to the cerebrum.

9. When the *apāna* air has subsided in the heart, and *prāna* breath does not circulate in the breast, it is called the *Kumbhaka* state, and is known to the yogis only.

10. All these three sorts of breaths, are perceived at the place from where the *apāna* takes its rise, and this is at the distance of twelve inches below on the outside of the tip of the nose.

11. Hear now, O great minded sage! what the clear minded adepts have said, respecting the natures of the ever continuative and effortless. (*i.e.* self respiring) breathings.

12. Know sir, that the air which is inhaled from the distance of twelve inches on the out side of the tip of the nose, the same receives of its own nature the name of *puraka* or that of another.

13. As the outer part of a pot planted in the earth appears to sight, so the *apāna* breath stretching to the distance of twelve inches just opposite to the tip of the nose in the air on the out side, is perceptible to the yogi, and is called *Kumbhaka* by the learned.

14. The exhaling air which rises from the heart, and extends to the tip of the nose, is styled the primary and external *puraka* breath ([Sanskrit: ādyaḥ vāhyapūrakaḥ]) by the adepts in Yoga practice.

15. There is another (or secondary) external *puraka* air known to the wise, which takes its rise from the tip of the nose, and extends to the distance of twelve inches out-side of it.

16. After the *prāna* breath sets out-side the nostrils, and before the *apāna* breath has yet its rise, this interval of the entire abeyance of both, is known as the state of perfect equalization, and termed the external *Kumbhaka*.

17. The air which breathes out in the heart or pulsates within it, and without the rising of the *apāna* breath; is styled the external *rechaka* in the Yoga system; and its reflection confers perfect liberation to man.

18. And this rising at the distance of twelve inches, in another kind of it and called the strong *rechaka*.

19. There is another kind of *puraka*, which is on the outside of the *apāna*; and when it stretches to the inside of the navel within, it is known under the names of *Kumbhaka* &c.

20. The intelligent man who meditates by day and night on the octuple nature, and course of the *prāna* and *apāna* or the inhaling and



exhaling airs, is not doomed to be reborn any more in this miserable earth.

21. I have thus related to you the various courses of the bodily airs, a restraint of which in the waking and sleeping states of man, as also in his states of sitting and waking, is productive of his liberation.

22. Though these are very fleeting in their natures, yet they are restrained by the good understanding of man, even when he is employed in his work or is in his act of eating.

23. The man that practises the *Kumbhaka* or suppression of his breathing within himself, cannot be employed in any action; but must remain calmly in this act of suppression, by giving all external thoughts and actions. (*i.e.*, as in a state of torpidity).

24. A few days practice of this Yoga, by abnegation of all outward objects from the mind, enables a man to attain to the state of his solity, or his unity with the sole entity of the Deity.

25. Intelligent men have no fondness for worldly things, but bear an aversion to them as a holy Brahman has against the sweet milk contained in a flask of skin. They remain regardless of visible objects, with his eyes closed against them, as a blind man takes no heed of out-ward appearances.

26. They are in possession of all, which is the sum total (tout ensemble) of what is to be had as the best gain; and whether when they are awake or asleep or walking or sitting, they never lose sight of that true light which leads them to the other world.

27. Those who have obtained the knowledge of the course of his breathings, have got rid of all delusion and rest in quiet within themselves (*i.e.* In watching their inspirations and over-looking the external phenomena).

28. And whether the intelligent people are employed in busy life, or sit inactive at home; they are always quiet and at rest by following the course of their respiration (neither breathing hard or being out breath).

29. I know, O Brahman! the exhaling breath, to rise from its source of the lotus like heart, and stretch to the distance of twelve inches out of it, where it sets or stops. (As is mixed up with the current air).

30. The *apāna* or inhaling breath is taking in from the same distance of twelve inches, and is deposited in the cup of the lotus situated in the human heart.

31. As the *prāna* respiration is exhaled out in the air, to the distance of twelve inches from the heart, so the inhaled air of *apāna* is taken into the breast, from the same distance of the open sky.

32. The *prāna* or exhaling breath runs towards the open air, in the form of a flame of fire, and the inhaled breath turns inward to the region of the heart, and goes downward like a current of water.

33. The *apāna* or inhaled breath is like the cooling moon light, and refreshes the body from without; while *prāna* respiration resembling the sunshine or a flame of fire, warms the inside of the body.

34. The *prāna* breath warms every moment the region of the heart, as the sunshine inflames the region of the sky; and then it torrifies the atmosphere before it, by the exhalation of breath through the mouth.

35. The *apāna* air is as the moonlight before the moon, and being inhaled inward, it washes the sphere of the heart as by a deluge; then it refreshes the whole inside in a moment.

36. When the last digit of the moon-like *apāna* or inhaling breath, is swallowed by the sun of the *prāna* or exhaling breath; it meets with the sight of supreme spirit, and has no more any cause of affliction.

37. So also when the last portion of the sunlike *prāna* or exhaling breath, is swallowed by the moon-like *apāna* or inhaling breath; then there ensues the same visitation of Brahmā in the inside, and the soul is emancipated from further transmigration in this world. (The meeting of the two is a *yoga* or junction of the human and Divine spirits).

38. The *prāna* or exhaling breath assumes the nature of the solar heat, both in the inside and outside of the body; and afterwards it becomes and remains as the cooling moonlight. (It is the one and same breath of air, that takes the two names, according to its two different natures of inspiration and expiration. gloss).

39. The *prāna* expiration forsakes its nature of the cooling moon, and turns in a moment to assume the nature of the hot sun, that dries and sucks up everything before it.

40. As long as the *prāna* exhalation is not converted to the nature of the moon, after forsaking its solarity, it is so long considered as unconditioned by time and place, and freed from pain and grief. (The *prāna* being peculiarised by time, place and number, is long or short and subject to misery; but its extinction in the interval, is instinct with the supreme spirit. Patanjali *yogā* sutra II 50).

41. He who sees the seat of his soul in the mind situated within his heart, and at the confluence of the sol-luni *prāna* and *apāna* breathings in the Kumbhuka or retained breath, is no more subjected to be reborn and die.

41a. He who feels the sun and moon of his *prāna* and *apāna* breaths, ever rising and setting in the *kumbhaka* or retained breath with his heart, verily sees the seat of his mind and soul placed at their confluence, and is freed from further birth and death. (The plain meaning is that, the mind and soul consist in the air deposited in the heart by the two inhaling and exhaling breaths of *prāna* and *apāna*).

42. He verily sees the soul in its full light, who beholds this bright sun [Sanskrit: prana] shining in the sphere of his heart, in conjunction with the rising and setting moon beams *apāna* in his mind.

43. This light never fades nor grows faint at any time, but dispels the darkness of the heart, and produces the consummation—*Siddhi* of the meditative mind.

44. As the dispersion of outward darkness presents the world to view, so the disappearance of inward obscurity gives out the light of the spirit before the mental sight.

45. The removal of intellectual darkness, produces the liberation of the soul, and shows the rising and setting sun of the vital breath vividly to view.

46. When the moon of the *apāna* or inspired breath, sets in the cavity of the heart, the sun of the *prāna* or expiratory breathing, rises immediately to gush out of the same.

47. The *apāna* or inhaling breath having set in the cell of the lotus like heart, the exhaling breath of *prāna* rises at the very moment to come out of it, as the shadow of the night being dispersed from sight, the bright sun of the day ushers his light.

48. As the *prāna* expiration expires in the open air, the inhaling breath rises and rushes in a moment; just as the light having fled from the horizon, is succeeded immediately by deep darkness.

49. Know ye intelligent men, that the *apāna* breath becomes extinct, where the *prāna* comes to be born; and the *prāna* respiration is lost, where the *apāna* takes its rise.

50. When the *prāna* breathing has ceased and the *apāna* has its rise, it is then that one supports himself upon the Kumbhaka retained air, and does not depend on two other passing breaths.

51. On the extinction of *apāna*, and the rise of the *prāna* breath, one relying on the Kumbhaka air which is deposited within himself, is exempted from his pain and sorrow.
52. By depending on the *rechaka* breath, and practicing the suppression of Kumbhaka breath, at the great distance of sixteen inches from the *apāna*; a man has no more to be sorry for any thing.
53. By making the *apāna* a receptacle of *rechaka*, and filling the *prāna* in the inside, and finding himself filled with the *puraka* all within his body, a man has no more to be born on earth.
54. When a man finds the perfect tranquillity of his soul, by subsidence of both the *prāna* and *apāna* within himself; he has no longer to sorrow for any thing whatever.
55. When a man reflects his *prāna* breath to be devoured by the *apāna* air both within as well as without himself, and loses his thoughts of time and space, he has no more any cause for sorrow.
56. He who sees his *prāna* breath devouring the *apāna* air, both within and without himself, together with his sense of space and time, has no more his mind to be reborn on earth.
57. When the *prāna* is swallowed up by the *apāna*, or the *apāna* by the *prāna*, both in the in-side and out-side of the adept; together with his thoughts of time and place;
58. At this moment the Yogi finds his *prāna* to set down, and his *apāna* to rise no more, and the interval between the two, is common to all animals though it is known to Yogis alone.
59. The Kumbhaka taking place of itself on the out-side, is known as the divine state, but when it happens to occur in the in-side, and without any efforts on the part of the adept, it is said to be the state of the most supreme. (Because God does not breathe).
60. This is the nature of the divine soul, and this is the state of the supreme intellect, this is the representation of the eternal spirit, and one attaining to this state, is never subject to sorrow.
61. Like fragrance in the flower, there is an essence indwelling within the vital breath also, and this is neither the *prāna* nor *apāna*, but the intellectual soul which I adore. (As the true God).
62. As taste indwells in the water, so is there an essence immanent in the *apāna*; and this is neither the *apāna* nor the not *apāna*, but

the intelligent soul which I adore.

63. There is at the end of the extinction of *prāna*, and beyond the limit of the exhaustion of *apāna*, and situated in the interval between the extremities of both of these, which I ever adore.

64. That which forms the breathing of breath, and is the life of life, what is the support and bearer of the body, is the intellectual spirit which I ever adore.

65. That which causes the thinking (*power*) of the mind, and the cogitation of the understanding; as also the egotism of egoism, is the intellectual soul, which I have learnt to adore.

66. That which contains and produces all things, which is all (or permeated in all things, as every thing is (evolved from) itself; and what is changed to all at all times, is that mind which I adore for ever.

67. What is the light of lights, what is holiness and the holy of holies, and what is unchangeable in its nature, is the intellect which I adore.

68. I adore that pencil of pure intellectual light, which rises at the juncture of the setting of the *apāna* and springing up of the *prāna* breath. (This sloka occurs in the Kashmere Mss).

68a. I adore that intellect which trolls on the tip of the nose, at the point where the *prāna* sets in, and the *apāna* has not yet taken its rise.

69. I adore the intellect which rises at the time when both the *prāna* and *apāna* breaths have stopped, and when neither of them has taken its rise.

70. I adore that intellect which appears before the Yogi, and supports him at the point which he has reached unto upon the setting of the *prāna* and *apāna* breaths, both within and without himself.

71. I adore that intellect which is force of all forces, and rides in the car of *prāna* and *apāna* breaths, and when both of them are compressed in the heart of the yogi.

72. I adore the lord intellect, which is the Kumbhaka breath in the heart, and the *apāna* Kumbhaka on the outside; and a part of the *puraka* left behind.

73. I adore the essence of that intellect, which is attainable by

reflection of the breathings, and which is the formless cause of our intelligence of the natures of the *prāna* and *apāna* breaths, as also the motive principle of their actions.

74. I adore the essence of that intellect, which is the cause of the causes, and the main spring of the oscillations of vital airs, and giver of the felicity derived from the vibrations of breath.

75. I adore that prime and supreme Being Brahma, who is worshipped by the gods bowing down before him, who makes himself known to us by his own power, and who is, by the particles of vital breaths, under the name of Spirit.

## CHAPTER XXVI.

### RELATION OF THE CAUSE OF LONGEVITY.

Argument.—Reflection and Restraint of Respiration leading to the tranquillity of the soul, and the steadiness of the *spirit*, conducing to long life and felicity on earth.

Bhusunda continued. This is the tranquillity of the mind, which I have attained by degrees, by means of my meditation of the nature and course of the vital breath in myself.

2. I sit quiet at all times, with view fixed at the movement of my breath; and never stir a moment from my meditative mood, though the mount Meru may shake under me.

3. Whether I am awake or asleep, or move about or remain unmoved in my seat, I am never at a loss of this meditation even in dream, nor does it slide a moment from my steadfast mind. (For who can ever live without breathing, or be unconscious of its ceaseless course, or that the breath is both the cause and measure of life).

4. I am always calm and quiet and ever steady and sedate, in this ever varying and unsteady world; I remain always with my face turned inward in myself, and fixed firmly in the object I have at heart. (This is the soul—the life of the life situated in the heart).

5. The breeze may cease to blow, and the waters may stop to flow but nothing can prevent my breathing and meditation of them, nor do I remember ever to live without them. (The gloss explains by metonymy the air to mean the planetary sphere, which rests and moves in it, the

*waters* as the ever flowing [Sanskrit: *vāyu*] currents of rivers, and the *samādhi* [Sanskrit: *jyotichakraha*] meditation as composed of breath and thought, to be in continuous motion and resistless in their course).

6. By attending to the course of my inhaling and exhaling breaths of life, I have come to the sight of the soul (which is their life), and have thereby become freed from sorrow by seeing the prime soul of all souls. (*i.e.* The highest soul of God).

7. The earth has been sinking and rising repeatedly, since the great deluge, and I have been witnessing the submersion and immersion of things, and the perdition and reproduction of beings, without any change of the sedateness of my soul and mind.

8. I never think of the past and future, my sight is fixed only on the present, and my mind sees the remote past and future as ever present before it. (Meditation makes a man a seer of all time).

9. I am employed in the business that presents itself to me, and never care for their toil nor care for their reward. I live as one in sleep and solely with myself. (This is the state of Kaivalya or solity).

10. I examine all what is and is not, and what we have or have not, and consider likewise all our desires and their objects; and finding them to be but frailties and vanities, I refrain from their pursuit and remain unvexed by their cares for ever.

11. I watch the course of my inspiration and expiration, and behold the presence of the super excellent (Brahma) at their confluence; whereby I rest satisfied in myself, and enjoy my long life without any sorrow or sickness.

12. This boon have I gained this day, and that better one shall I have on another, are the ruinous thoughts of mortal men, and unknown to me whereby I have so long living and unailing.

13. I never praise or dispraise any act of myself or others, and this indifference of mine to all concerns; hath brought me to this happy state of careless longevity. (Platonic imperturbability).

14. My mind is neither elated by success, nor it is depressed by adversity, but preserves its equanimity at all times, and is what has brought this happy state on me. (A sane and sound old age).

15. I have resorted to my religious relinquishment of the world, and to my apathy to all things at all times; I have also abandoned the desire of sensuous life and sensible objects, and these have set me free from death and disease.

16. I have freed my mind, O great muni! from its faults of fickleness and curiosity, and have set it above sorrow and anxiety, it has become deliberate calm and quiet, and this has made me longlived and unsickly.

17. I see all things in an equal light, whether it be a beauty or a spectre, a piece of wood or stone, a straw or a rock, or whether it is the air, water or fire, and it is this equanimity of mine that has made me sane and sound in every state of life.

18. I do not think about what I have done today, and what I shall have to do tomorrow, nor do I ail under the fever of vain thoughts regarding the past and future, and this has kept me forever sound and sane.

19. I am neither afraid of death, disease or old age, nor am I elated with the idea of getting a kingdom in my possession; and this indifference of mine to aught of good or evil, is the cause of my length of my life and the soundness of my body and mind.

20. I do not regard, O Brahman! any one either in the light of a friend or foe to me; and this equality of my knowledge of all persons, is the cause of my long life and want of my complaint.

21. I regard all existence as the reflexion of the self-existent one, who is all in all and without his beginning and end; I know myself as the very intellect, and this is the cause of my diuturnity and want of disease and decay.

22. Whether when I get or give away any thing, or when I walk or sit, or rise and breathe, or am asleep or awake; I never think myself as the gross body but its pure intelligence, and this made me diuturnal and durable for ever. (The intelligent soul never dies).

23. I think myself as quite asleep, and believe this world with all its bustle to be nothing in reality (but the false appearance of a dream); and this has made me long-lived and undecaying.

24. I take the good and bad accidents of life, occurring at their stated times, to be all alike to me, like my two arms both of which are serviceable to me; and has made me longeval and imperishable.

25. With my fixed attention, and the cool clearness of my mental vision, I see all things in their favourable light (that they are all good, and adapted to their various uses); I see all things as even and equal, and this view of them in the same light, has made me lasting and wasteless. (So says the Bharata: "All crookedness leads to death, and evenness to the one even Brahma").



26. This material body of mine to which I bear my moiety, is never viewed by me in the light of my ego; and this has made me undying and undecaying. (The deathless soul is the ego, and the dying body the non-ego).

27. Whatever I do and take to my food, I never take them to my heart; my mind is freed from the acts of my body, and this freedom of myself from action, has caused my undecaying longevity. (Because action being the measure of life, its want must make it measureless and imperishable).

28. Whenever, O Sage, I come to know the truth, I never feel proud of my knowledge, but desire to learn more about it; and this increasing desire of knowledge, has increased my life without its concomitant infirmity. (Knowledge is unlimited, and one needs be immortal in order to know all).

29. Though possessed of power, I never use it to do wrong or injure to another; and though wronged by any one, I am never sorry for the same; and though ever so poor, I never crave any thing of any body; this hath prolonged my life and kept me safe and sound. (It is the Christian charity not to retaliate an injury, but rather to turn to him the right cheek who has slapped on the left).

30. I see in these visible forms the intellect that abides all bodies, and as I behold all these existent bodies in an equal light, I enjoy an undecaying longevity.

31. I am so composed in my mind, that I never allow its faculties, to be entangled in the snare of worldly desires and expectations; nor do I allow these to touch even my heart, and this conferred on me the bliss of my unfading longevity.

32. I examine both worlds as two globes placed in my hands, and I find the non-existence of the visible world as it appears to a sleeping man; while the spiritual and invisible world appear full open to my view, as it does to a waking person, and this sight of mine has made me as immortal as the world of immortality.

33. I behold the past, present and future as set before me; and I see all that is dead and decayed, and all that is gone and forgotten, as presented anew in my presence. This prospect of all keeps me alive and afresh to them alike.

34. I feel myself happy at the happiness of others, and am sorry to see the misery of other people; and this universal fellow feeling of mine with the weal and woe of my fellow creatures, has kept me alive and afresh at all times.

35. I remain unmoved as a rock in my adversity, and am friendly to every one in my prosperity; I am never moved by want or affluence, and this steadiness of mine is the cause of my undecayed longevity.

36. That I am neither related to nor belong to any body, nor that any one is either related or belongeth to me; is the firm conviction that has laid hold of my mind, and made me live long without feeling sick or sorry for another.

37. It is my belief that I am the one Ego with the world, and with all its space and time also, and that I am the same with the living soul and all its actions; and this faith of mine has made me longeval and undecaying.

38. It is my belief that I am the same Intelligence, which shows itself in the pot and picture; and which dwells in the sky above and in the woods below. That all this is full of intelligence is my firm reliance, and this has made me long abiding and free from decay.

39. It is thus, O great sage! that I reside amidst the receptacle of the three worlds, as a bee abides in the cell of a lotus flower, and am renowned in the world as the perennial crow Bhusunda by name.

40. I am destined to dwell here forever in order to behold the visible world, rising and falling in tumultuous confusion, in the infinite ocean of the immense Brahma, and assuming their various forms like the waves of the sea at their alternate rise and fall for all eternity.

## CHAPTER XXVII.

### CONCLUSION OF THE NARRATIVE OF BHUSUNDA.

Argument.—Vasishtha's praise of Bhusunda, and his homage to the sage, Whose return to Heaven through the midway-sky is described at length.

Bhusunda added:—I have thus far related to you, O sage! what I am and how I am situated at this place. It was by your behest only, that I was lead to the arrogance of speaking so far to one of superior intelligence.

2. Vasishtha replied:—O sir, it is a wondrous relation that you have given of yourself; O excellent! it is a jewel to my ears and fills me with admiration. (It beggars description, and is *mirabile dictu*).

3. Blessed are those eminent souls (great men), that have the good fortune to behold your most venerable person, which in respect of antiquity is next to none, expect the great grandfather of the gods the lotus born Brahmā himself.

4. Blest are my eyes, that are blessed this day with the sight of your holy person, and thrice blest are my ears that are filled with the full recital of your sacred knowledge and all purifying sermon.

5. I have in my peregrinations all about the world, witnessed the dignity and grandeur of the great knowledge of gods and learned men; but have never come to see any where, so holy a seer as yourself.

6. It may be possible by long travel and search, to meet with a great soul some where or other; but it is hard to find a holy soul like yourself any where. (Man may be very learned and wise as a sapient (savant), but never so holy and godly as a saint).

7. We rarely come to find the grain of a precious pearl in the hollow of a lonely bamboo tree, but it is rarer still to come across a holy personage, like yourself in any part of this world.

8. I have verily achieved an act of great piety, and of sanctity also at the same time; that I have paid a visit to your holy shrine, and seen your sacred person and liberated soul this very day.

9. Now please to enter your cell, and fare you well in this place; it is now the time of midday devotion, and the duties of my noontide service, call my presence to my heavenly seat.

10. Hearing this Bhusunda rose from his arborescent seat, and held out a golden twig of the tree with his two fictitious hands. (Holy persons have the power to add to the members of their bodies).

11. The accomplished (lit. full knowing) crow made a vessel with his beak and hands, and filled it with the snow-white leaves, and flowers and pistils of the Kalpa plant, and put a brilliant pearl in it to be offered as an honorarium—*arghya* worthy of the divine sage.

12. The prime-born (ancient) bird, then took the *arghya* with some water and flowers; and sprinkled and scattered them over me even from my head to foot, in as great a veneration, as when they adore the three eyed god Siva.

13. Then said I, it is enough, and you need not take the pains to walk after me (in token of your respect). So saying I rose from my seat and made a lift, as when a bird puts to its wings for its aerial flight.

(*Bishtāra*—a seat, means also a bedding like the Persian *bistar* and Urdu *bistara* derived from the root *strī* to spread).

14. Yet the bird followed me a few miles (yojana) in the air, when I hindered his proceeding farther by compelling him to return after shaking our hands. (The custom of shaking hands both on meeting and parting; is mentioned to have been in fashion with the ancients).

15. The chief of birds looked up for some time, as I soared upward in my ethereal journey, and then he returned with reluctance, because it is difficult to part from the company of the good (or of good people).

16. Then both of us lost the sight of one another in the intermediate air, as the sight of the waves is lost after they sink down in the sea; and I fall with the thoughts of the bird and his sayings, proceeded upward to meet the munis there. I arrived at last at the sphere of the Pleiades, where I was honorably received by Arundhatī my wife.

17. It was in the beginning of the golden age (satya yuga) before, and after two hundred years of it had passed away that I had been at Bhusunda's, and sat with him upon the tree on the summit of Sumeru.

18. Now, O Rāma! that golden age has gone by, and the Tretā or silver age has taken its place; and it is now the middle of this age, that thou art born to subdue thy enemies.

19. It is now only eight years past that (or the eight years since) I met with him again on the same mountain, and found him as sound and same as I had seen him long before.

20. Now I have related unto you the whole of the exemplary character of Bhusunda; and as you have heard it with patience, so should you consider it with diligence, and act according to his sayings. (In order to be as longlived as he).

21. Vālmīki says:—The man of pure heart, that considers well the narrative of the virtuous Bhusunda, will undoubtedly pass over the unstable gulf of this world, which is full of formidable dangers on all sides.

## CHAPTER XXVIII.

### LECTURE ON THEOPATHY OR SPIRITUAL MEDITATION.

Argument.—Learning from examples and parables. Falsity of

phenomenal and reliance in the noumenal.

Vasishtha said:—I have thus far related to you, O sinless Rāma! the narrative of Bhusunda; who had passed over the perilous sea of delusion, by means of his intelligence and wisdom.

2. Keeping this instance in view, and following his practice of *prāṇāyāma* or regulation of breath; you will also, O mighty armed Rāma! pass over the wide ocean of this hazardous ocean.

3. As Bhusunda has obtained the obtainable one, by means of his knowledge and by virtue of his continued practice of yoga; so do you strive to gain the same by imitation of his example.

4. Men of uninfatuated understanding may attain the stability of Bhusunda, and their reliance in the transcendental truth like him by their attending to the practice of *prāṇāyāma* or restraining of their breath.

5. Thus you have heard me relate to you many things, relating to true knowledge; it now depends on your own understanding to do as you may like to choose for yourself. (Either to betake yourself to spiritual knowledge or the practice of *prāṇāyāma* or either as the gloss explains it, either to esoteric contemplation yoga or exoteric adoration *upasana*).

6. Rāma replied:—you sir, that are the luminous sun of spiritual light on earth, have dispelled the thick gloom of unspiritual knowledge from my mind at once (by transcendental light of your holy lectures).

7. I am fully awake to and joyous in my divine knowledge, and have entered into my state of spirituality; I have known the knowable, and am seated in my divine state like yourself.

8. O the wondrous memoir of Bhusunda that you have narrated! It fills me with admiration, and is fraught with the best instruction. (Lit. it is instructive of the highest wisdom).

9. In the account that you have given of Bhusunda, you have said that the body is the abode of the soul, and is composed of flesh and blood, and of the inner bones and outer skin (as its materials and plaster).

10. Please tell me sir, who made this fabric and how it came to be formed; how it is made to last, and who abides therein.

11. Vasishtha answered: Listen now Rāma, to what I will relate to you for the instruction of the supreme knowledge, as also for removal of the

evils which have taken root instead of true knowledge.

12. This dwelling of the body, Rāma! which has the bones for its posts, and the blood and flesh for its mortar, and the nine holes for so many windows, is built by no one: (but is formed of itself).

13. It is a mere reflection, and reflects itself so to our vision; as the appearance of two moons in the sky by illusion, is both real as well as unreal. (This vedantic doctrine is opposed to the popular faith of the creatorship of God).

14. It may be right to speak of two moons from their double appearance to our sight, but in reality there is but one moon and the other its reflection. (So are all phenomenal bodies but reflections of the noumenal).

15. The belief of the existence of body makes it a reality, the unreal seems as real, and therefore it is said to be both real and unreal at the same time. (The perception is real but the object of perception an unreality. Just so the perception of a snake in the rope may be true, though the snake in the rope is quite untrue).

16. Any thing seen in a dream is true as a dream, and appears to be so in the state of dreaming, but afterwards it proves to be untrue, so a bubble of water is true as a bubble, which comes to be known afterwards to be false in reality. (So all things appearing to be true to sight, vanish into nothing when they are judged aright, and even a judge may deem a thing as just, which upon further and right investigation is known as unjust).

17. The body seems to be substantiality in the doing of bodily actions, but it proves otherwise when we view the essentiality of the spirit only; so the reflection of the sun on the sandy desert, makes the mirage appear as water, whose reality proves to be unreal the next moment: (so it is of the body).

18. The body existing as a reflexion disappears the next moment. It is no more than a reflexion, and so it reflects itself.

19. It is your error to think that you are the material body which is made of flesh and bones. It is the inward thought of your mind that is situated in the body, and makes you to think yourself as so and so and such a one. (The reminiscence of the mind of its former body, causes to think itself as an embodied being, in all its repeated transmigrations. Gloss).

20. Forsake therefore the body that you build for yourself at your own will, and be not like them, who while they are asleep on their pleasant

beds, deport themselves to various countries with their dreaming bodies: (which are all false and unreal).

21. See, O Rāma! how you deport yourself to the kingdom of heaven even in your waking state, in the fanciful reverie of your mind; say then where is your body situated. (It neither accompanies the mind to heaven, nor is it on earth being unperceived and unaccompanied by the mind).

22. Say Rāma, where is your body situated, when your mind wanders on the Meru in your dream, and when you dream to ramble with your body about the skirts of this earth.

23. Think Rāma, how you seem to saunter about the rich domains (of the gods) in the fancied kingdom of your mind, and tell me whether you are then and there accompanied with your body, or is it left behind.

24. Tell me, where is that body of yours situated; when you think of doing many of your bodily and worldly acts without your body, in the fancied realm of your mind.

25. Tell me, O strong armed Rāma! where are those members of your body situated; with which you think to coquette and caress your loving courtezans in the court of your painful mind.

26. Where is that body of yours, with which you seem to enjoy anything; the enjoyment belongs to the mind and not to the body, and both of them are real as well as unreal, owing to their presence at one time and absence at another.

27. The body and the mind are known to be present with coeval with their actions, and they participate with one another in their mutual acts (without which they are said to be inexistent). Therefore it is erroneous to say that, I am this body and am situated here, and these things are mine, all which are illusory and caused by illusion. (Egoism and meity are illusive ideas).

28. All this is the manifestation of the will or energy of the mind, and you must know it either as a long dream or lengthened fallacy of the mind.

29. Know this world, O son of Raghu's race, to be a display of the vast kingdom of your imagination, and will vanish into nothing, when you will come to your good understanding by the grace of your God.

30. You will then see the whole as clearly as in the light of the rising sun, and know this would be like a creation of your dream or volition. (*i.e.* as you wish to have a thing for yourself).

31. So is this world a display of the will of the lotus-born Brahmā, as I have said before in length in the book of creation.

32. There rises of itself a willful creation within the mind, and out of its own accord as if it were so ordained by destiny; and the mind being fully possess of the great variety of forms, is lost at last into the error of taking them for true.

33. It is a creation of the will only and a display of it in the same manner, as the fancied chimera of Brahmanship had possessed the minds of the sons of Indu. (See the narrative of Indu's sons in the upasama Prakarana).

34. After the soul has passed from its former frame, it receives the same form which it has in view before it after the fancy of the mind, which is either of the kind, to which it has been long used and accustomed, or what it fondly longs in the mind.

35. The body shows itself in the form as it is shaped by the prior acts of a person, and is also convertible to the intellect by the manly exertions of some: (whose corporeal bodies may become intellectual beings, as some persons have mere brutal, while others are highly intellectual).

36. He that thinks himself as another, is transformed to the nature of that air (as it is the pattern that moulds a thing after its own model): and the thought that you are this or that, and have this thing or others for yourself, is what actually makes you so in this world. (The metamorphose of the natures and forms of things and persons to other kinds in Ovid, were all owing to their tendencies and inclinations towards them).

37. Whatever is thought upon keenly and firmly, the same comes to take place accordingly; and whatever is thought of with intense and great force of thought, the same must occur in a short time: (so are all things done to which we set our minds).

38. We see every day the objects of our desire, presenting their fair forms to our view, like the comely faces of our beloved ones present before our sight, in the same manner as the sights in a dream and distant objects, are recalled to the mind of men; with their closed and half-shut eyes. (This is the doctrine of reminiscence which reproduces our long remembered bodies to us).

39. This world is said to be a creation of the thoughts of men, and appears to sight from habitual reflection of it, in the same manner as the sights in a dream, appear to the mind of a man in the day time.



40. The temporary world appears to be as lasting, as the river which appears in the sky under the burning sunshine. (Though in fact both of them are equally evanescent).

41. This inexistent earth also appears as existent in our cogitation, as there appears bundles of peacock's feathers in the sky to the vitiated or purblind eye.

42. It is only the vitiated understanding that dwells upon the beauties of creation, as the vitiated eye sight looks upon the various tinges in the sky. But to the clear sighted understanding the one is as evanescent, as the other is to the clear sighted eye.

43. The sharp sighted man is never led away by the display of worldly grandeur, as even the most timid man is never afraid of a tiger in his imagination.

43a. This great show of worldly grandeur can never mislead the penetrating sight of the wise, as a monstrous creature of imagination cannot terrify even the most timid. (Because the one knows the falsity of the show as well as the other does that of imaginary monster).

44. The wise man is never afraid of his imaginary world, which he knows to be the production of his own mind, from its nature of self-evolution *bahir mukhata*. (The mind is naturally possessed of both its power of self involution in the interior soul, as also that of its evolving itself in the form of the exterior world).

45. He that has stood in the path of this world, needs not fear for any thing in it, and he that is afraid of it for fear of falling into its errors, should learn to purify his understanding from all its dross and impurity. (Stretch your mind, and the world will appear to light, curb it in yourself and every thing will disappear from view).

46. Know Rāma, that the soul is free from the erroneous conception of the world, and from the errors which pervade all over it. Look well into these things, and you will have a nature as pure as your inward soul.

47. The soul is not soiled by impurity, as a pure gold is not spoiled by dirt; and though it may sometimes appear to be tarnished as copper, yet it soon resumes its colour after its dirt is cleansed or burnt away. Thus the world being a reflexion of the omnipresent Brahma, is neither an entity nor a nonentity of its own nature.

48. Thus the abandonment of all other thoughts, besides that of the universal soul or Brahma, is called the true discernment of the mind; which derives the thoughts of life and death, heaven and hell into nothing, and proves all knowledge to be ignorance alone.

49. The knowledge of the nullity of everything, except its being a reflexion of the Intellect, is called the individuality and right discernment of the mind, which removes the thought of the separate and independent existence of the ego and tu, and also of this world and its ten sides: (*i.e.* of the subjective as well as the objective).

50. That all things are but reflexions of the soul, is what is known as the true and right discernment of the mind; and is derived from its observation of true nature of things in this real and unreal world. (The real is the spiritualistic view of the world, and the unreal is illusory phenomenal appearance).

51. That nothing rises or sets or appears or disappears in this world, is what the mind perceives by its right discernment of things; and by its investigation into the true and apparent natures of all. (In their true light all things are in a state of continued revolution, and nothing rises anew to view or disappears into nothing).

52. Right discernment gives the mind its peace and tranquillity, and its freedom from all desires; and makes it indifferent to joy and grief, and callous to all praise and censure.

53. The mind comes to find this truth as the cooling balsam of the heart, that we are all doomed to die one day or other, with all our friends and relations in this world of mortality.

54. Why therefore should we lament at the demise of our friends, when it is certain that we must die one day sooner or later (and without the certainty of when or where).

55. Thus when we are destined to die ourselves also, without having any power in us to prevent the same; why then should we be sorry for others when we can never prevent also.

56. It is certain that any one who has come to be born herein, must have some state and property for his supportance here; but what is the cause of rejoicing in it (when neither our lives nor their means are lasting for ever).

57. All men dealing in worldly affairs, gain wealth with toil and pain for their trouble and danger only; what is the reason therefore for pining at its want, or repining at its loss.

58. These spheres of worlds enlarge, expand and rise to our view, like bubbles of water in the sea which swell and float and shine for a time, and then burst and subside in the water of eternity.

59. The nature of reality (the entity of Brahma), is real at all times, and the condition of the unreal world is unsubstantial for ever, and can never be otherwise or real, though it may? appear as such for a time. Why then sorrow for what is nil and unreal.

60. I am not of this body nor was I in it, nor shall I remain in it; nor is it any thing, even at present, except a picture of the imagination. Why then lament at its loss.

61. If I am something else beside this body, that is a reflexion of the pure intellect; then tell me of what avail are these states of reality and unreality to me, and wherefore shall I rejoice or regret.

62. The Sage who is fully conscious of the certainty of this truth in himself, does not feel any rise or fall of his spirits at his life or death, nor doth he rejoice or wail at either in having or losing his life.

63. Because he gains after the loss of his gross body, his residence in the transcendental state of Brahma or spiritual existence; as the little bird *tittera* builds its nest of tender blades, after its grassy habitation is broken down or blown away.

64. Therefore we should never rely in our frail and fragile bodies, but bind our souls to the firm rock of Brahma by the strong rope of our faith, as they bind a bull to the post with a strong cord.

65. Having thus ascertained the certitude of this truth, rely thy faith on the reality of thy spiritual essence, and by giving up thy reliance on thy frail body, manage thyself with indifference in this unreal world.

66. Adhere to what is thy duty here, and avoid whatever is prohibited to thee; and thus proceed in thy course with an even tenor of thy mind, without minding at all about thy reliance on the one and miscreance of the other.

67. He gets a cool composure of his mind; like the coolness at the close of a hot summer-day, who shuts out from his view the reflexions of all worldly objects.

68. Look on this universe, O sinless Rāma, as one common display of Divine light, like the appearance of day light which is common to all; it is the mind which taints it with various forms, as the sun-beams are reflected in sundry piece by objects.

69. Therefore forsake all reflexions, and be without any impression in thy mind, be of the form of pure intellectual light, which passes

through all without being contaminated by any.

70. You will be quite stainless by your dismissal of all taints and appearances from your mind, and by your thinking yourself as nothing and having no true enjoyment in this world.

71. That these phenomena are nothing in reality, but they show themselves unto us for our delusion only; and that yourself also are nothing will appear to you, by your thinking the whole as a display of the Divine Intellect.

72. Again the thought that these phenomena are not false, nor do they lead to our illusion since they are the manifestation of the supreme Intellect, is also very true and leads to your consummation.

73. It is well Rāma, and for your good also if you know either of these; because both of these views will tend equally to your felicity.

74. Conduct yourself in this manner, O blessed Rāma! and lessen gradually all your affection and dislike to this world and all worldly things. (*i.e.* Neither love nor hate aught at any time).

75. Whatever there exists in this earth, sky and heaven, is all obtainable by you, by means of the relinquishment of your eager desire and hatred.

76. Whatever a man endeavours to do, with his mind freed from his fondness for or hatred to it, the same comes shortly, to take place, contrary to the attempts of the ignorant: (whose excessive desire and dislike turn to their disadvantage).

77. No good quality can have its abode in the heart that is troubled by the waves of faults; as no stag will set its foot on the ground, heated by burning sands and wild fires.

78. What acquisitions does he not make, in whose heart there grows the kalpa tree of desire, and which is not infested by the snakes of ardent desire or dislike (the two cankers of human breast).

79. Those men who are wise and discreet, learned and attentive to their duties, and at the same time influenced by the feelings of love and hatred, are no better than jackals (or jack asses) in human shape, and are accursed with all their qualifications.

80. Look at the effects of these passions in men, who repine both at the use of their wealth by others, as also in leaving their hard earned money one behind them. (This proceeds from excessive love of wealth on the one hand, and hatred of family and heirs on the other as is said

[Sanskrit: putrādapi ghanabhajam bhāti], the monied miser, dislikes even his son).

81. All our riches, relatives and friends, are as transitory as the passing winds: why then should a wise man rejoice or repine at their gain or loss.

82. All our gains and wants and enjoyments in life, are mere illusion or māyā, which is spread as a net by Divine power, all over the works of creation, and entraps all the worldlings in it.

83. There is no wealth, nor any person, that is real or lasting to any one in this temporary world; it is all frail and fleeting, and stretched out as a false magic show to sight.

84. What wise man is there that will place his attachment on anything, which is an unreality both in its beginning and end, and is quite unsteady in the midst. No one has any faith in the arbour of his imagination or aerial castle.

85. As one fancies he sees a fairy in a passing cloud, and is pleased with the sight of what he can never enjoy, but passes from his view to the sight of distant peoples; so is this passing world, which passes from the sight of some to that of others, without its being fully enjoyed or long retained in the possession of any one. (The passing world passes from hand to hand, without its standing still at any one's command).

86. The bustle of these fleeting bodies in the world, resembles the commotion of an aerial castle, and the appearance of a city in an evanescent dream and fancy.

87. I see the world as a city in my protracted dream, with all its movables and immovable things, lying as quiet and still as in profound sleep.

88. Rāma, you are wandering in this world, as one rolling in his bed of indolence, and lulled to the long sleep of ignorance; which lends you from one error to another, as if dragged by a chain of continuous dreaming.

89. Now Rāma, break off your long chain of indolent ignorance, forsake the idol of your errors, and lay hold on the inestimable gem of your spiritual and divine knowledge.

90. Return to your right understanding, and behold your soul in its clear light as a manifestation of the unchangeable luminary of the Intellect; in the same manner as the unfolding lotus beholds the rising

sun.

91. I exhort you repeatedly, O Rāma! to wake from your drowsiness, and by remaining ever wakeful to your spiritual concerns; see the undecaying and undeclining sun of your soul at all times.

92. I have roused you from your indolent repose, and awakened you to the light of your understanding, by the cooling breeze of spiritual knowledge, and the refreshing showers of my elegant diction.

93. Delay not Rāma, to enlighten your understanding even now, and attain your highest wisdom in the knowledge of the supreme being, to come to the light of truth and shun the errors of the delusive world.

94. You will not be subject to any more birth or pain, nor will you be exposed to any error or evil, if you will but remain steady in your soul, by forsaking all your worldly desires.

95. Remain steadfast, O high minded Rāma, in your trust in the tranquil and all soul of Brahma, for attainment of the purity and holiness of your own soul, and you will thereby be freed from the snare of your earthly desires, and get a clear sight of that true reality, wherein you will rest in perfect security, as were in profound sleep.

## CHAPTER XXIX.

### PANTHEISM.

or

### DESCRIPTION OF THE WORLD AS FULL WITH THE SUPREME SOUL.

Argument.—Elucidation of the same subject, and further Instruction to Rāma.

Valmiki relates:—Hearing this discourse of the sage, Rāma remained sedate with the coma (sama) of his mind, his spirits were tranquil, and his soul was full of rapture.

2. The whole audience also that was present at the place, being all quiet, calm and silent (comatose-upasānta), the sage withheld his speech for fear of disturbing their spiritual repose: (which converted them to stock and stone).

3. The sage stopped from distilling the drops of his ambrosial speech any more, after the hearts of the audience were lulled to rest by their draughts, as the clouds cease to rain drops, having penetrated into the hearts of ripened grains.

4. As Rāma (with the rest of the assembly) came to be rose from their torpor after a while; the eloquent Vasishtha resumed his discourse in elucidation of his former lecture. (On spirituality).

5. Vasishtha said:—Rāma! you are now fully awakened to light, and have come to and obtained the knowledge of thyself; remain hence forward fixed to the only true object, wherein you must rely your faith, and never set your feet on the field of the false phenomenal world.

6. The wheel of the world is continually revolving round the centre of desire, put a peg to its axis, and it will stop from turning about its pole.

7. If you be slack to fasten the nave (nābhi) of your mind, by your manly efforts (purushārtha; it will be hard for you to stop the wheel of the world, which runs faster as you slacken your mind.

8. Exert your manly strength (courage), with the aid of your mental powers and wisdom, stop the motion of your heart, which is the centre of the wheeling course of the world.

9. Know, that everything is obtainable by means of manly exertion, joined with good sense and good nature, and assisted by a knowledge of the sāstras; and whatever is not obtained by these, is to be had nowhere by any other.

10. Relinquish your reliance on destiny which is a coinage of puerile imagination; and by relying on your own exertions, govern your heart and mind for your lasting good.

11. The unsubstantial mind which appears as a substantiality, has had its rise since the creation of Brahmā; and taken a wrong and erroneous course of its own. (The human understanding is frail from first to beginning, it is a power, and no positive reality).

12. The unreal and erroneous mind, weaves and stretches out a lengthening web of its equally unreal and false conceptions, which it is led afterwards to mistake for the substantial world.

13. All these bodies that are seen to move about us, are the products of the fancies and fond desires of the mind; and though these frail and false bodies cease to exist forever, yet the mind and its wishes are imperishable; and either show themselves in their reproduction in

various forms, or they become altogether extinct in their total absorption in the supreme spirit. (The doctrine of eternal ideas, is the source of their perpetual appearance in various forms about bodies).

14. The wise man must not understand the pain or pleasure of the soul from the physiognomy of man, that a sorrowful and weeping countenance is the indication of pain; and a clear (cheerful) and tearless face is the sign of pleasure. (Because it is the mind which moulds the face in any form it likes).

15. You see a man in two ways, the one with his body and the other in his representation in a picture or statues, of these the former kind is more frail than the latter; because the embodied man is beset by troubles and diseases in his fading and mouldering, decaying and dying body, whereby the other is not. (The frame of the living man, is frailer than his dead resemblance).

16. The fleshy body is assuredly doomed to die, notwithstanding all our efforts for its preservation; but a body in the portrait being taken good care of, lasts for ages with its undiminished beauty.

17. As the living body is sure to die in despite of all your care for it, the pictured body must be deemed far better, than the false and fancied fleshy body, produced by will of the mind (sankalpa deha).

18. The quality and stability which abide in a pictured body, are not to be found in the body of the mind; wherefore the living body of flesh, is more insignificant than its semblance in a picture or statue.

19. Think now, O sinless Rāma, what reliance is there in this body of flesh; which is a production of your long fostered desire, and a creature of your brain (Your mind makes it seem as such).

20. This body of flesh is more contemptible than those ideal forms, which our dreams and desires produce in our sleeping and waking states; because the creature of a momentary desire, is never attended with a long or lasting happiness or misery. (Because the products of the variable will, are of short duration, and so are their pains and pleasures also).

21. The bodies that are produced by our long desire, continue for a longer time, and are subjected to a longer series of miseries in this world. (So it is said, a "long life is a long term of woes and calamities").

22. The body is a creature of our fancy, and is neither a reality or unreality in itself; and yet are the ignorant people fondly attached to it, for the prolongation of their misery only.



23. As the destruction of the portrait of a man, does no harm to his person; and as the loss of a fancied city is no loss to the city, so the loss of the much desired body of any one, is no loss to his personality in any wise.

24. Again as the dis-appearance of the secondary moon (halo), is no deprivation of the primary satellite (moon), and as the evanescence of the visionary world, is no annihilation of the external world. (So there is no loss of the soul, as the loss of the shadow, is no loss of the substance).

25. As the dis-appearance of water in the sunny banks of rivers, is no deprivation of the river's water; so the creations of fancy which are not negative in their nature, cannot be destructive of what is positive, nor any damage done to the machine of the body, can ever injure the dis-embodied soul.

26. The body is a piece of work wrought by the architect of the mind, in its dreaming somnambulation over the sleeping world; wherefore its decoration or disfigurement, is of no essential advantage or dis-advantage to inward soul.

27. There is no end of the Intellect in its extent, nor any motion of the soul from its place; there is no change in the Divine spirit of Brahma, nor do any of these decay with the decline of the body.

28. As the inner and smaller wheel, makes the outer and larger wheel to turn about it, so the inner *annulus* of the mind, sees in its delirium spheres over spheres revolving in empty air.

29. The mind views by its primitive and causeless error, the constant rotation of bodies both in the inside and out side of it; and some as moving forward and others as falling down, and many as dropped below.

30. Seeing the rise and fall of these rotatory bodies, the wise man must rely on the firmness of his mind, and not himself to be led away by these rotations in repeated succession.

31. Fancy forms the body and it is error that makes the unreal appear as real; but the formation of fancy, and the fabrications of untruth, cannot have any truth or reality in them.

32. The unreal body appearing as real, is like the appearance of a snake in a rope; and so are all the affairs of the world quite untrue and false, and appearing as true for the time being.

33. Whatever is done by an insensible being, is never accounted as its

action (or doing); hence all what is done by the senseless bodies (of man), is not recounted as done by it. (But by the impulse of the actuating mind).

34. It is the will which is the active agent of its actions, and this being so, neither the inactive body nor the unchanging soul is the actor of any action. (The soul being the witness of the bodily actions done by the impelling mind. gloss).

35. The inert body being without any effort, is never the doer of any act, which is desired by its presiding soul; it is only a viewer of the soul, which witnesses it also. (The body is attendant or dependant to the soul, as the other is a resident in it, they are both devoid of action, and unstained by those done by the will of the mind).

36. As the lamp burns unshaken and with its unflickering flame, in the breathless air and in itself only; so doth the silent and steady soul dwell as a witness, in all things and of all acts existing and going on in the world. (So doth the human soul abide and inflame itself in the body, unless it is shaken and moved by the airy mind).

37. As the celestial and luminous orb of the day, regulates the daily works of the living world from his seat on high, so do you, O Rāma, administer the affairs of thy state from thy elevated seat on the royal throne.

38. The knowledge of one's entity or egoism, in the unsubstantial abode of his body, is like the sight of a spirit by boys in the empty space of a house or in empty air. (The substantiality of the unsubstantial body, is as false as the corporeality of an incorporeal spirit).

39. Whence comes this unsubstantial egoism in the manner of an inane ghost, and takes possession of the inner body under the name of the mind, is what the learned are at a loss to explain.

40. Never enslave yourself, O wise Rāma! to this spectre of your egoism, which like the *ignis fatuus* leads you with limbo lake or bog of hell. (The sense of one's personality is the cause of his responsibility).

41. The mad and giddy mind, accompanied with its capricious desires and whims, plays its foolish pranks in its abode of the body, like a hideous demon dancing in a dreary desert.

42. The demoniac mind having made its way, into the hollow heart of the human body; plays its fantastic parts in so odd a manner, that wise men shut their eyes against the sight, and sit in their silent contemplation of the secluded soul. (It is good to fly from the fields, where fools make a prominent figure).

43. After the demon of the mind, is driven out of the abode of the body, there is no more any fear for any one to dwell in it in peace; as no body is afraid of living in a deserted and desolate city.

44. It is astonishing that men should place any reliance in their bodies, and consider them as their own, when they had had thousands of such bodies in their repeated births before, and when they were invariably infested by the demon of the mind.

45. They that die in the grasp and under the clutches of the cannibal of the mind, have their minds like those of the pisācha cannibals in their future births, and never of any other kind of being. (The will ever accompanies a man, in all his future states).

46. The body which is taken possession of by the demon of egoism, is being consumed by the burning fires of the triple afflictions; occurring from local, natural and accidental evils, and is not to be relied upon as a safe and lasting abode of any body.

47. Do you therefore desist to dance your attendance on, and follow the dictates of your egoism (or selfishness). Be of an extended and elevated mind, and by forgetting your egotism in your magnanimity, rely only on the supreme spirit.

48. Those hellish people that are seized and possessed by the devils of Egotism, are blinded in their self-delusion and giddiness; and are unbefriended by their fellows and friends, as they are unfriendly to others in this world. (Egotism is explained in its double sense of selfishness and pride, both of which are hated and shunned by men as they hate and shun others).

49. Whatever action is done by one bewitched by egoism in his mind, the same grows up as a poisonous plant, and produces the fatal fruit of death. (The fruits are mutual quarrels, enmity and the like).

50. The ignorant man that is elated by his egoistic pride, is lost both to his reason and patience; and one who is attached to the former by his neglect of the latter, is to be known as approaching fast to his perdition. (Pride goes before destruction).

51. The simpleton that is seized by the devil of Egoism, is made as fuel to the fire of hell (where he is doomed to burn with ceaseless torment).

52. When the snake of Egoism hisses hard in the hollow heart of the tree of the body, it is sure to be cut down by the inexorable hand of death, who fells the noxious tree like a wood cutter to the ground.

53. O Rāma! that are the greatest among the great, never look at the demon of egoism, whether it may reside in your body or not; because the very look of it, is sure to delude any one.

54. If you disregard deride or drive away the demon of egoism, from the recess of your mind, there is no damage or danger, that it can ever bring upon you in any wise.

55. Rāma! what though the demon of Egoism, may play all its freaks in its abode of the body, it can in no way affect the soul which is quite aloof of it. (Egoism contaminates the mind, and cannot touch the soul that contemns it).

56. Egoism brings a great many evils, upon them that have their minds vitiated by its influence, and it requires hundreds of years, to count and recount their baneful effects.

57. Know Rāma, that it is the despotic power of egoism, that makes men to grown under its thralldom, and incessantly uttering the piteous exclamations, "Oh! we are dying and burning and such other bitter cries."

58. The soul is ubiquitous and free to rove every where, without its having any connection with the ego of any body; just as the ubiquity of the all pervading sky, is unconnected with every thing in the world.

59. Whatever is done or taken in by the body, in its connection with the airy thread of life; know Rāma, all this to be the doing of egoism, which empties and impels the body to all its various actions.

60. Know thus quiescent soul impels also, to be the cause of all the exertions of the mind or mental operations, as the inactive vacuum is the material cause of the growth of trees. (*i.e.* the circumambient air affords room for the expansion of the plant).

61. It is owing to the presence of the soul, that the mind developes itself in the form of the body and all its members; as it is the presence of the light, that makes the room display its contained objects to sight. (The soul is the light of the mind—nous the container of infinite ideas).

62. Think now Rāma, on the relation between the ever unconnected soul and mind, to resemble the irrelation subsisting between the dis-connected earth and sky, and betwixt light and darkness and betwixt the intellect and gross bodies.

63. Those that are ignorant of the soul, view the quiet mind as such, after its motion and fluctuation are stopped by the restraint of

respiration—Prāṇāyāma. (This is the doctrine of the sāṅkhya and Buddhist, that view the becalmed and quiescent mind as the soul).

64. But the soul is self-luminous and ever lasting, omnipresent and super-eminent, while the mind is deceptive and egoism. It is situated in the heart with too much of its pride and vanity.

65. You are in reality the all-knowing soul, and not the ignorant and deluded mind; therefore drive afar your delusive mind from the seat of the soul, as they can never meet nor agree together.

66. Rāma! the mind has also like a demon, taken possession of the empty house of the body, and has like an evil spirit, silenced and overpowered upon the intangible soul in it.

67. Whatever thou art, remain but quiet in thyself, by driving away the demon of thy mind from thee; because it robs thee of thy best treasure of patience, and loads all kinds of evils upon thee. (*i.e.* the impatient mind is the source of all evil).

68. The man that is seized by the voracious yaksha of his own mind, has no change of his release from his grasp, either by the lessons of the sāstras or by the advice of his friends, relatives and preceptors. (Greediness devours the greedy that desire to glut all things).

69. The man who has appeased the demon of his mind, is capable of being released from its clutches, by means of the dictates of sāstras, and the admonitions of his friends, as it is possible to liberate a deer from a shallow quagmire.

70. All things that are seen to be stored in this vacant city, of the vacuous world, are all of them polluted by the lickerishness of the mind, licking at them from inside the house of its body.

71. Say who is not afraid in this dreary wilderness of the world, which is infested in every corner of it by the demoniac mind. (The rapacity of the ambitious, converts the fair creation to a scene of horror).

72. There are some wise men in this city of the world, who enjoy the abodes of their bodies in peace, having tranquilized the demon of their minds in them. (A peaceful mind makes a peaceful abode).

73. Rāma! All the countries that we hear of in any part of the world, are found to be full of senseless bodies, in which the giddy demon of delusion are Raving (and Ranging) as the sepulchral grounds. (The bodies of ignorant people, are as sepulchres of dead bodies. gloss).

74. Let people rely on their patience, and redeem their souls by their

own exertions; which are otherwise seen to be wandering about in the forest of this world, like lost and stray boys: (that know not how to return to their homes).

75. Men are wandering in this world, as herds of stags are roving in burning deserts; but take care Rāma, never to live contented with a grazing on the sapless grass, like a young and helpless deer.

76. Foolish men are seen to graze as young stags, in their pastures amidst the wilderness of this world; but you Rāma must stir yourself to kill the great Elephant of Ignorance, and pursue the leonine course of subduing every thing in your way.

77. Do not allow yourself, O Rāma, to ramble about like other men, who wander like senseless beasts in their native forests of the Jambūdwīpa.

78. Do not plunge yourself like the foolish buffets, in the bog of your relatives and friends; it appears to you as a cold bath for a while, but daubs you with its mud and mire afterwards. (The circle of relatives may appear as a limpid lake at first; but dive in it, and you will be daubed with its dirt afterwards).

79. Drive afar your desire of bodily enjoyments from you, and follow the steps of respectable men; and having well considered thy sole object of the soul (from the great sayings of the sāstras), attend to thyself or soul only. (Consider the objective soul in thy subjective self).

80. It is not proper that you should plunge yourself, into a sea of intolerable cares and troubles, for the sake of your impure and frail body, which is but a trifle in comparison with the inestimable soul.

81. The body which is the production of one thing (*i.e.* the product of past deeds), and is possessed by another (*i.e.* the demon of egoism); which puts another one (*i.e.* the mind) to the pain of its supportance, and affords its enjoyment to a fourth one (*i.e.* the living soul), as a complicate machinery of many powers to the ignorant. (The human frame is a mechanism of the body and mind, its egoism and living principle).

82. As solidity is the only property of the stone, so the soul has the single property of its entity alone; and its existence being common in all objects, it is impossible for any thing else to subsist beside it. (The soul being the only *ens*, it is of its nature the all in all; the minds etc. being but its attributes).

83. As thickness is the property of stone, so are the mind and others but properties of the soul; and there being nothing which is distinct from the common entity of the soul, it is impossible for any thing to have a separate existence.

84. As density relates to the stone, and dimension bears its relation to the pot; so the mind and other are not distinct from one common existence of the soul: (which pervades and constitutes the whole).

85. Hear now of another view of spiritual light, for dispelling the darkness of delusion; as it was revealed to me of yore, in a cavern of mount Kailāsa. (The former seat of my devotion).

86. There is a mountain peak, bright as the collected mass of moon-beams, and penetrating the vault of heaven, where the god with the semi-circular moon on his fore-head, delivered this doctrine to me for appeasing the miseries of the world.

87. This mountain peak is famed by the name of Kailāsa, on which the god Hara—the consort of Gouri, wearing the crescent moon on his head, holds his residence.

88. It was to worship this great god, that I had once dwelt on that mountain long ago; and constructed my hermit-cell on the bank of the holy stream of Ganges. (Which ran down by its side).

89. I remained there in the practice of ascetic austerities, for the performance of my holy devotion; and was beset by bodies of adepts, dis-coursing on subjects of the sacred sāstras.

90. I made baskets for filling them with flowers for my worship, and for keeping the collection of my books in them; and was employed in such other sacred tasks, in the forest groves of the Kailāsa mountain.

91. While thus I had been passing my time, in discharging the austerities of my devotion; it happened to turn out once on the eighth day of the dark side of the moon of the month of *srāvana*.

92. And after its evening twilight was over, and the sun light had faded in the face of the four quarters of the sky, that all objects became invisible to sight, and stood rapt in their saint like silence.

93. It was then after half of the first watch of the night had fled away, there spread a thick darkness over the groves and wood lands, and required a sharp sword to sever it. (Asich' hedyā tami-srā-tenebra ensis encesibelia).

94. My intense meditation was broken at this instant, and my trance gave way to the sight of outward objects, which I kept looking upon for sometime; when I observed a flaming fire suddenly rising in the forest to my view.

95. It was as bright as a big white cloud, and as brilliant as the shining orb of the moon; It illumed the groves on all sides, and struck with amazement at the vision.

96. As I viewed it by the sight of my understanding, or the mental vision which was glowing in my mind; I came to see the god Siva with the crescent of the moon on his fore-head, standing on the table land and manifest to view.

97. With his hand clasping the hand of Gaurī, he was led on ward by his brace attendant Nandī walking before him; when I after informing my pupils about it, proceeded forward with the due honorarium in my hand.

98. Led by the sight, I came to the presence of the god with a gladsome mind; and then I offered handfuls of flowers to the three eyed-god from a distance, in token of my reverence to him.

99. After giving the honor (Arghya), which was worthy of him, I bowed down before the god, and accosted him; when he cast his kind look upon me, from his moon-bright and clear sighted eyes.

100. Being blest by his benign look, which took away all my pain and sin from me; I did my homage to the god that was seated on the flowery level land, and viewed the three worlds lying open before him.

101. Then advancing forward, I offered unto him the honorarium, flowers and water that I had with me, and scattered before him heaps of mandāra flowers, that grew thereabouts.

102. I then worshipped the god with repeated obeisances and various eulogiums; and next adored the goddess Gaurī with the same kind of homage together with her attendant goddesses and demigods.

103. After my adoration was over, the god having the crescent moon on his head, spoke to me that was seated by him, with his speech as mild as the cooling beams of the full-moon.

104. Say O Brahman, whether thy affections are at peace within thyself, and have found their rest in supreme spirit, and whether your felicitous feelings are settled in the true object of divine essence.

105. Whether your devotion is spading unobstructed by the demons of your passions, and whether felicity attends on you.

106. Have you obtained the obtainable one, that is alone to be obtained, and are you set above the fears, that incessantly hunt after all mankind?



107. After the Lord of gods and the sole cause of all created beings, had spoken in this manner; I replied to him submissively in the following words.

108. O Lord! there is nothing unattainable, nor is there anything to be feared by any one, who remembers the three eyed god at all times in his mind; and whose hearts are filled with rapture by their constant remembrance of thee.

109. There is no one in the womb of this world, in any country or quarter, or in the mountains or forests, that does not bow down his head before thee.

110. Those whose minds are entirely devoted to their remembrance of thee, get the rewards of the meritorious acts of their past lives; and water the trees of their present lives, in order to produce their manifold fruit in future births and lives.

111. Lord! thy remembrance expands the seed of our desire, thou art the jar of the nectar of our knowledge, and thou art the reservoir of patience, as the moon is the receptacle of cooling beams.

112. Thy remembrance, Lord! is the gate way to the city of salvation, and it is thy remembrance which I deem as the invaluable gem of my thoughts.

113. O Lord of creation! thy remembrance sets its foot on the head of all our calamities (*i.e.* tramples over them). (Because Siva is called sankara for his doing good to all, by removal of their misfortunes).

114. I said thus far, and then bowing down lowly before the complacent deity, I addressed him, O Rāma, in the manner as you shall hear from me.

115. Lord! it is by thy favour that I have the fulness of my heart's content on every side; yet as there is one doubt lurking in my mind, I will request thee to explain it fully to me.

116. Say with your clear understanding, and without hesitation and weariness, regarding the manner of the adoration of gods, which removes all our sins and confers all good unto us. (The query was quite appropriate as the Tantras of Siva treat principally of such formularies).

117. The god replied:—Hear me, O Brahman, that art best acquainted with the knowledge of Brahma; tell you about the best mode of worshipping the gods, and the performance of which is sure to set the worshipper free. (From the bonds of the world all at once).

118. Tell me first, O great armed Brahman, if you know at all who is that god, whom you make the object of your worship, if it be not the lotus-eyed Vishnu or the three-eyed Siva neither.

119. It is not the god born of the lotus Brahmā, nor he who is the lord of the thirteen classes of god—the great Indra himself; it is not the god of winds—Pavana, nor the god of fire, nor the regents of the sun and moon.

120. The Brahman (called an earthly god *bhudeva*) is no god at all, nor the king called the shadow of god, is any god likewise, neither I or thou—the ego and tu (or the subjective self and objective unself) are gods; nor the body or any embodied being, or the mind or any conception or creation of the mind is the true god also.

121. Neither Laxmī the goddess of fortune, nor Sarasvatī the goddess of intelligence are true goddesses, nor is there any one that may be called a god, except the one unfictitious god, who is without beginning and end, that is the true god. (The Viswasaratantra of Siva treats of the one infinite and eternal God).

122. How can a body measured by a form and its dimensions, or having a definite measure be the immeasurable deity! it is the inartificial and unlimited Intellect, that is known as the Siva or the felicitous one.

123. It is that which is meant by the word God—Deva—Deus, and that is the object of adoration; that is the only *ens* or *on*, *est* or *Esteor* *Esten*, out of which all other beings have proceeded, and in which they have their existence, and wherein they subsist with their formal parts.

124. Those unacquainted with the true nature of the felicitous Siva, worship the formal idols and images; as a weary traveller thinks the distance of a mile, to be as long as the length of a league.

125. It is possible to have the reward of one's adoration of the Rudras and other gods; but the reward of the meditation of the true God, is the unbounded felicity of the soul.

126. He who forsakes the reward of true felicity, for that of fictitious pleasures; is like one who quits a garden of mandara flower, and repairs to a furze of thorny *karanja* plants.

127. The true worshippers know the purely intellectual and felicitous Siva, to be the the only adorable god; to whom the understanding and tranquillity and equanimity of the soul are, the most acceptable offerings than wreaths of flowers.

128. Know that to be the true worship of God, when the Deity of the spirit (or spiritual Divinity), is worshipped with the flowers of the understanding and tranquillity of the spirit. (Worship God in spirit and with the contriteness of thy spirit).

129. The soul is of the form of consciousness (and is to be worshipped as such), by forsaking the adoration of idols; Those that are devoted to any form of fictitious cult, are subject to endless misery.

130. Those knowing the knowable one are called as saints; but those who slighting the meditation of the soul, betake themselves to the adoration of idols, are said to liken little boys playing with their dolls.

131. The Lord Siva is the spiritual god, and the supreme cause of all; He is to be worshipped always and without fail, with the understanding only. (So the sruti: The vipras adore him in their knowledge, but others worship him with sacrifices &c.)

132. You should know the soul as the intellectual and living spirit, undecaying as the very nature herself; there is no other that is to be worshipped, the true puja is the worship of the spirit. (God is to be worshipped in spirit only).

133. Vasishtha said:—The soul being of the nature of intellectual void, as this world is an empty void also; please tell me, my lord, how the Intellect could become the living soul etc., as you have declared.

134. The god replied:—There being an only vacuous Intellect in existence, which is beyond all limit; it is impossible for an intelligible object to exist anywhere which may continue to all eternity. (The subjective only is self-existent, and the objective is a nullity; it being impossible for two self-existent things to co-exist together).

135. That which shines of itself, is the self-shining Being; and it is the self or spontaneous agitation of that Being, which has stretched out the universe.

136. Thus the world appears as a city in dream before the intellectual soul, and this soul is only a form of the inane intellect, and this world is but a baseless fabric.

137. It is altogether impossible for aught of the thinkables and visibles, to exist anywhere except in the empty sphere of the intellect, and whatever shone forth in the beginning in the plenitude of the Divine intellect, the same is called its creation or the world from the first.

138. Therefore this world which shows itself in the form of a fairy land

in dream, is only an appearance in the empty sphere of the intellect; and cannot be any other in reality.

139. The Intellect is the human speech, and the firmament that supports the world; the intellect becomes the soul and the living principle, and it is this which forms the chain of created beings. (The seeming appearances being null and void; the Intellect is all and everything).

140. Tell me, what other thing is there that could know all things in the beginning and before creation of the universe, except it were the Intellect which saw and exhibited everything, in heaven and earth as contained in itself.

141. The words sky, firmament, and the vacuum of Brahma and the world, are all applicable to the Intellect, as the words arbour and tree are but synonymous expressions for the same thing.

142. And as both our dreams and desires arise in us by our delusion, so it is our illusion only which makes us perceive the existence of the outer world; in the empty space of the intellect.

143. And as it is our empty consciousness, that shows the sight of the external world in our dream; so it is that very thing that shows us the same, in the waking dream of ourselves.

144. As it is not possible for the city in a dream, to be represented any where except in the hollow space of our intellect; so it is impossible for the waking dream of the world, to be shown elsewhere except in the emptiness of the same.

145. As it is not possible for any thing that is thinkable to exist any where except in the thinking mind, so it is impossible for this thinkable world to exist any other place beside the divine mind.

146. The triple world rose of itself at the will and in the empty space of the supreme Intellect, as it was a dream rising and setting in the self same mind, and not as any thing other than it, or a duality beside itself.

147. As one sees the diverse appearances of *ghatas* and *patas*, pots and painting in his dream, and all lying within the hollowness of his mind; so the world appears of itself, in the vacuity of the Divine Intellect, at the beginning of creation.

147a. As there is no substantiality of anything in the fairy land of one's dream, except his pure consciousness of the objects; so there is no substantiality of the things which are seen in this triple world, except our consciousness of them.

148. What ever is visible to sight, and all that is existent and in-existent, in the three times of the present, past and future; and all space, time and mind, are no other than appearances of vacuous intellect (of Brahma).

149. He is verily the god of whom I have told you, who is supreme in the highest degree (lit. in its transcendental sense). Who is all and unbounded and includes me, thee and the endless world in Himself.

150. The bodies of all created beings, of thine, mine, and others, and of all in this world, are all full with the intellectuality of the supreme soul and no other.

151. As there is nothing, O sage, except the bodies that are produced from the vacuous intellect or intellectual vacuity of Brahma, and resembling the images produced in the fairy land of one's dream; so there is no form or figure in this world, other than what was made in the beginning of creation.

## CHAPTER XXX.

### INQUIRY INTO THE NATURE OF THE INTELLECT.

Argument.—Description of the Pervasion and Supervision of the Intellect; and its transformation into the mind in living beings.  
Or Intellect as universal soul and mind of living beings.

The god said:—Thus the Intellect is all this plenum, it is the sole supreme soul (of all); it is Brahma the Immense and the transcendent vacuum, and it said to be the supreme god.

2. Therefore its worship is of the greatest good, and confers all blessings to men; it is source of creation, and all this world is situated on it. (The Divine Mind or omniscience).

3. It is unmade and increate, and without its beginning and end; it is boundless and without a second, it is to be served without external service (*i.e.* by spiritual adoration), and all felicity is obtained thereby. (Hence Solomon's choice of Wisdom).

4. You are enlightened, O chief of sages! and there I tell you this; that the worship of gods is not worthy to the wise, and offering of flowers and frankincense is of no use to them.

5. Those who are unlearned, and have their minds as simple as those of boys; are the persons that are mostly addicted to false worship, and devoted to the adoration of gods.

6. These being devoid of the quietness of their understandings, are led to ceremonious observances, and to the false attribution of a soul, to the images of their own making.

7. It is for boys only to remain contented with their act of offering flowers and incense to gods, whom they honour in the modes of worship, which they have adopted of their own hobby-choice.

8. It is in vain that men worship the gods for gaining the objects of their desire, for nothing that is false of itself; can ever give the required fruit.

9. Adoration with flowers and incense, is inculcated to childish understandings (and not for the wise). I will tell you now, the worship that is worthy of men enlightened like yourself.

10. Know, O most intelligent sage, that the god whom we adore is the true god, who is the receptacle of the three worlds, the supreme spirit and no other.

11. He is Siva—the felicity, who is above the ranks of all other gods, and beyond all fictions and fictitious images of men; He is accompanied with all desires (will or volition), and is neither the enjoyer of all or any part of the production of his will. He is full with the imaginations of all things, but is neither the all or any one of the objects in his mind.

12. He encompasses all space and time, and is neither divided nor circumscribed by either of them. He is the manifester of all events and things, and is nothing except the image of pure Intellect Himself.

13. He is consciousness without parts, and situated in the heart of every thing. He is the producer of every thing, and their absorber also in himself.

14. Know Brahma to be situated between existence and inexistence and it is He who styled the God, the supreme soul, the transcendental, the Tat sat—Id Est, and the syllable Om—on or ens.

15. By his nature of immensity, he spreads alike in all space, and being the great Intellect himself, he is said to be transcendent and supreme being.

16. He remains as all in all places, as the sap circulates through the bodies of plants; thus the great soul of the supreme being, extends alike as the common entity of all things.

17. It is He who abides in the heart of your spouse Arundhati as in yours, the same also dwells in the heart of Pārvatī as in those of her attendants.

18. That intellection which is one and in every one in all the three worlds is verily the god, by the best knowing among philosophers: (that god is the universal mind).

19. Tell me O Brahman! how they may be called as gods, who having their hands and feet, are yet devoid of their consciousness; which is the pith of the body. (This is said of idols and images).

20. The Intellect is the pith and marrow of the world, and contains the sap which it supplies to every thing in it. It is the *one and all—ego-sarvam* and therefore all things are obtained from it. (The god Siva is also called the all *to pan-sarva* and Ego, that is I am the universal ego and giver of all gifts to all).

21. He is not situated at a distance, O Brāhman! nor is He unobtainable by any body; He resides always in all bodies, and abides alike in all places, as also in all empty space and sky. (This omnipresence of the divine spirit, sets aside the belief of a *swarga*-heaven or *bihesht* as the special seat of God).

22. He does, he eats, he supports all, and moves every where; He breathes and feels and knows every member of the body. (This is according to the sruti; He fills and directs every part of the body to the end of the nails-*ānakhāgrat*. [Sanskrit: *puryyāmāste / sa eva pravishta ānakhāgrebhyah*]).

23. Know him, O chief of sages! to be seated in the city of the body; and directing the various functions that are manifest by it, under his direct appointment.

24. He is the lord of the cavity of the heart, and the several hidden sheaths—*Koshas*, which are contained within the cavity of the body; which is made by his moving abodes and moves as he pleases to move it.

25. The immaculate soul is beyond the essence and actions of the mind, and the six organs of sense; it is for our use and understanding only, the word *chit*-intellect is applied to him.

26. That intellectual spirit is too minute and subtile, immaculate and all-pervading; and it is his option and volition, to manifest this

visible representation of himself or not.

27. This intellect is too fine and pure, and yet manages the whole machinery for beautifying the world, as the subtle and intelligent season of spring, beautifies the vegetable world with freshness and moisture.

28. The beautiful and wonderous properties that reside in the divine Intellect, are astonishing to behold in their display into the various form as the sky.

29. Some of these take the name of the living soul, and some others assume the title of the mind; some take the general name of space, and others are known as its parts and divisions. (These are but parts of one stupendous whole &c. Popes Moral Essays).

30. Some of these pass under the name of substance, and others of their action; and some under the different categories of mode and condition, genus, species and adjuncts.

31. Some of them shine as light, and others stand as mountains and hills; some brighten as the sun and moon and the gods above, and others are as the dark yakshas below.

32. All these continue in their own states, without any option on their parts; and they evolve of their own nature, and causation of the divine spirit, as the sprouts of trees grow of their own accord, under the influence of the vernal spring (season).

33. It is the intellect alone which extends over all the works of nature, and fills all bodies which overspread the vast ocean of the world, as the aquatic plants swim over the surface of waters.

34. The deluded mind wanders like a roving bee, and collects the sweets of its desire from the lotus of the body, and the intellect sitting as its Mistress, relishes their essence from within. (Spiritual substances can taste the essence of sweets. Milton).

35. The world with all the gods and gandharvas, and the seas and hills that are situated in it; rolls about in the circuit of the Intellect, as the waters whirl in a whirlpool.

36. Human minds resembling the spokes of a wheel, are bound to the axles of their worldly affairs; and turn about in the rotatory wheel of the ever revolving world, within the circumference of the Intellect.

37. It was the Intellect which in the form of the four-armed vishnu, destroys the whole host of the demoniac asuras; as the rainy season



dispels the solar heat, with its thundering clouds and rainbows.

38. It is the Intellect, which in the form of the three-eyed Siva, accompanied by his ensigns of the bull and the crescent of the moon, continues to dote like a fond bee, on the lotus-like lovely face of Gaurī (his consort).

39. It was the intellect which was born as a bee in the lotus-like navel of Vishnu in the form of Brahmā, and was settled in his meditation upon the lotus of the triple vedas; (revealed to the sage afterwards).

40. In this manner the Intellect appears in various forms, like the unnumbered leaves of trees, and the different kind of ornaments made of the same metal of gold.

41. The Intellect assumes of its own pleasure, the paramount dignity of Indra; who is the crown jewel over the three worlds, and whose feet are honoured by the whole body of gods.

42. The Intellect expands, rises and falls, and circulates everywhere in the womb of the triple world; as the waters of the deep overflow and recede and move about in itself.

43. The full moon beams of intellect, scatter their widespread brightness on all sides; and display to the full view the lotus lake of all created beings in the world.

44. The translucent brightness of the mirror of the Intellect, shows the reflexions of the world in it, and receives benignantly the images of all things in its bosom; as if it were pregnant with them.

45. The Intellect gives existence to the circles of the fourteen great regions (of creation) above and below; and it plants them in the watery expanse of the sea on earth, and in the etherial expanse of the waters in heaven. (The fourteen regions are the seven continents—*sapta dwīpas*, beset by the seven watery oceans, *sapta-samudras* on earth; and the seven planets revolving in the etherial ocean of the skies. Manu says the god Brahmā planted his seed in the waters; and the Bible says—God divided the waters above from the waters below by the midway sky).

46. Intellect spreads itself like a creeper in the vacuous field of air, and became fruitful with multitudes of created beings; it blossomed in the variety of the different peoples; and shooteth forth in the leaves of its dense desires.

47. These throngs of living beings are its farina flying about, and their desires are as the juice which gives them their different colours;

their understandings are their covering cuticles and the efforts of their minds are buds that unfold with flowers and fruits of their desire.

47a. These ivories and lifeless etc. hard knuckles of all the seasons. They get folded out of the apprehension of separate with the changed fonts of these roots.

48. The lightsome pistils of these florets are countless in the three worlds, and their incessant undulation in the air, expressed their gaysome dance with the sweet smiling of the opening buds.

49. It is the Intellect which stretches out all these real and unreal bodies, which expand like the gentle and good looking flowers for a time, but never endure for ever. (The body like a fading flower is soon blown away.)

50. It produces men like moon bright flowers in all places, and these flush and blush, and sing and dance about, deeming themselves as real bodies.

51. It is by the power of this great Intellect, that the sun and other luminous bodies shining over the sky as the two bodies in a couple, are attracted to one another to taste the fruit of their enjoyment as that of gross bodies.

52. All other visible bodies that are seen to move about in this phenomenal world, are as flakes of dust dancing about on eddy. (*i.e.* All things move about and tend towards their central point the Intellect).

53. The Intellect is like a luminary of the universe, and manifests unto us all the phenomena of the three worlds, as the flame of a lamp shows us the various colours of things: (which are reflected by light on dark and opaque matter).

54. All worldly things exhibit their beauty to our sight, by their being immersed in the light of the Intellect, as the dark spot on the disk of the moon, becomes fully apparent to view by its immersion in the lunar beams. (The black spot on the moon's surface, becomes white by the brightness of the moon-beams, so the dark world becomes illumined by the presence of the Intellect in it).

55. It is by receiving the gilding of the Intellect, that all material bodies are tintured in their various hues; as the different trees receive their freshness, foliage and fruitage from the influence of the rainy weather.

56. It is the shadow (or absence of intellect), which causes the dullness of an object; and all bodies are inanimate without it, as a house becomes dark in absence of light or a lamp. (Intellect gives life to dull matter).

57. The wondrous powers of the intellect (which gives a shape and form to every thing), are wanting in any thing; it becomes a shapeless thing, and cannot possibly have any form or figure in the world, over its dull materiality. (Even inanimate nature of all forms and kinds, receives its figure from the power of intellect).

58. The intellect is as the skylight, wherein its active power or energy resembling its consort, resides with her offspring of desire in the abode of the body, and is ever restless and busy in her actions. (This active power is personified as the goddess *sakti* or Energy, and her offspring-desire is the personification of *Brahmā*).

59. Without the presence of the Intellect, it is no way possible for any one to perceive the taste of any flavour though it is set on the tip of his tongue, or see it with his eyes? (Intellect is the cause of all perception).

60. Hear me and say, how can this *arboretum* of the body subsist, with its branching arms and hairy filaments, without being supplied with the sap of the intellect.

61. Know hence the intellect to be the cause of all moving and immovable things in nature, by its growing and feeding and supporting them all; and know also that the intellect is the only thing in existence, and all else is inexistent without it.

62. Vasishtha said:—Rāma! after the moon-bright and three-eyed god had spoken to me in his perspicuous speech, I interrogated again the moon-bright god in a clear and audible voice and said.

63. O lord! If the intellect alone is all pervading and the soul of all, then I have not yet been able to know this visible earth in its true light.

64. Say why is it that people call a living person, to be endued with intellect so long as he is alive, and why they say him to be devoid of intellect, when he is layed down as a dead and lifeless mass.

65. The god replied—Hear me tell you all: O Brahman, about what you have asked me; it is a question of great importance, and requires, O greatest of theists! a long explication.

66. The intellect resides in every body, as also in all things as their

inherent soul; the one is viewed (by shallow understandings) as the individual and active spirit, and the other is known (to comprehensive mind) as unchanging and universal soul-

67. The mind that is misled by its desires, views the inward spirit as another or the living soul, as the cupidinous person takes his (or her) consort for another, in the state of sleep or dreaming. (The unsettled mind takes every individual soul for the universal one).

68. And as the same man seems to be changed to another, during his fit of anger; so the sober intellect is transformed to a changeable spirit, by one's mistake of its true nature. (The *nirvi kalpa* or immutable spirit, is changed to a *savi kalpa* or mutable one).

69. The intellect being attributed with many variable qualities and desires, is made to lose its state of purity; and by thinking constantly of its gross nature, it is at last converted to the very gross object of thought.

70. Then the subjective intellect *chit*, becomes itself the *chetva* or object of thought, and having assumed the subtle form of a minute etherial atom, becomes the element of sound; and is afterwards transformed to the rudimental particle of air *vata tan mātra*.

71. This aerial particle then bearing relation to the parts of time and place, becomes the vital principle (as existing some where for a certain period of time); which next turns to the understanding and finally to the mind.

72. The intellect being thus transformed into the mind, dwells on its thoughts of the world, and is then amalgamated with it, in the same manner as a Brahman is changed to chandala, by constantly thinking himself as such. (Thus this creation is a display of the divine mind and identic with it).

73. Thus the divine Intellect forgets its universality by its thoughts of particulars; and assumes the gross forms of the objects of its thoughts and desires. (Hence we say a man to be of such and such a mind, according to the thought or desire that he entertains in it. *i.e.* The whole being taking for a part and the part for the whole).

74. The Intellect being thus replete with its endless thoughts and desires, grows as dull as the gross objects it dwells upon; till at last the subtle intellect grows as stony dull, as the pure water is converted to massive stones and hails.

75. So the stolid intellect takes the names of the mind and sense, and becomes subject to ignorance and illusion; by contracting a gross

stolidity restrained from its flight upwards, and have to grovel forever in the regions of sense.

76. Being subjected to ignorance at first, it is fast bound to the fetters of its cupidity afterwards, and then being pinched by its hankerings and angry frettings, it is tormented alike by the pleasure of affluence and the pains of penury.

77. By forsaking the endless felicity (of spirituality), it is subjected to the incessant vicissitudes of mortality, it now sets dejected in despair, and lamenting over its griefs and sorrow, and then burns amidst the conflagration of its woes and misery.

78. See how it is harassed with the vain thought of its personality—that I am such a one; and look at the miseries to which it is exposed, by its reliance on the frail and false body.

79. See how it is worried by its being hushed to and fro, in the alternate swinging beds of prosperity and adversity; and see how it is plunged in the deep and muddy puddle of misery, like a worn out elephant sinking in the mire.

80. Look at this deep and unfordable ocean of the world, all hollow within and rolling with the eventful waves of casualties; it emits the submarine fire from within its bosom, as the human heart flashes forth with its hidden fire of passions and affections.

81. Human heart staggers between hope and fear, like a stray deer in the forest; and is alternately cheered and depressed at the prospects of affluence and want.

82. The mind that is led by its desire, is always apprehensive of disappointment; and it coils back for fear of a reverse, as a timorous girl flies afar from the sight of a spectre.

83. Man encounters all pains for a certain pleasure in prospect, as the camel browses the thorny furze in expectation of honey at a honey comb in it; but happening to slip from his intermediate standpoint, he is hurled headlong to the bottom.

84. One meeting with a reverse falls from one danger to another; and so he meets with fresh calamities, as if one evil invited or was the harbinger of the other.

85. The mind that is captivated by its desires, and led onward by its exertions, meets with one difficulty after another, and has cause to repent and grieve at every step (or is the cause of remorse and grief). (All toil and moil, tend to the vexation of the spirit).

86. As a man advances in life, so he improves in his learning; but alas! all his worldly knowledge serves at best, but to bind down the soul fast to the earth.

87. Cowards are in constant fear of everything, until they die away in their fear; as the little shrimp being afraid of the waterfall, falls on dry land, and there perishes with flouncing.

88. The helplessness of childhood, the anxieties of manhood, the miserableness of old age; are preliminaries to the sad demise of men engaged in busy life. (The last catastrophe of human life).

89. The propensities of past life cause some to be born as celestial nymphs in heaven, and other as venomous serpents in subterranean cells; while some become as fierce demons, and many are reborn as men and women on earth.

90. The past actions of men make to be born again as Rākshas among savages, and others as monkeys in forests; while some become as Kinnaras on mountains, and many as lions on mountain tops. (All these are depraved races of men viz; the anthropophagi cannibals, the pigmy apes—*banars*, the ugly mountaneers *kinnaras* and the leonine men *narasinhās*).

91. The vidyādhara of the Devagiri mountains, and the Nagas of the forest caves (are degenerations of men); and so are the fowls of air, the quadrupeds of wood lands, the trees and plants of forests, and the bushes on hills and orchids on trees; (are all but transformation of the perverted intellect).

92. It is self same intellect which causes Nārāyaṇa to float on the surface of the sea, and makes the lotus born Brahmā to remain in his meditation; It keeps Hari in the company of his consort Uma, and places Hari over the gods in heaven.

93. It is this which makes the sun to make the day and the clouds to give the rain (or pour in rains); It makes the sea to breathe out in waves, and the volcanic mountains to blow out in fire and flame.

94. It makes the curricula of time to revolve continually in the circle of the seasons; and causes the day and night to rotate in their cycles of light and darkness.

95. Here it causes the seeds to vegetate with the juice contained in them; and there it makes the stones and minerals lie down in mute silence.

96. Some times it blooms in fruits ripened by the solar heat, and at others matured by the burning fuel; some where it gives us the cold and icy water; and at others the spring water which cannot be lasted.

97. Here it glows in luminous bodies, and there it shows itself of impenetrable thickets and in accessible rocks; It shines as bright and white in one place, and is as dark and blue in another; It sparkles in the fire and dwindles in the earth, it blows in the air and spreads in the water.

98. Being the all-pervading, omnipresent and omnipotent power itself, it is the one in all and the whole plenum. It is therefore more subtile and transparent, than the rarefied and translucent air.

99. As the intellect spreads out and contracts itself, in any manner in any place or time; so it conceives and produces the same within and without itself, as the agitation of waters produces both the little billows and huge surges of the sea. (The intellect is the immanent cause of all phenomena).

100. The intellect stretches itself in the various forms of ducks and geese, of cranes and crows, of storks, wolves and horses also; it becomes the heron and partridge, the parrot, the dog, the stag, the ape and Kinnara likewise.

101. It is the abstract quality of the understanding, beauty and modesty, and of love and affections also; it is the power of illusion and the shadow and brightness of night and of moonlight likewise.

102. It stretches itself in these and all other forms of bodies, and is born and reborn in all kinds and species of things. It roves and rolls all about the revolving world, in the manner of a straw whirling in a whirlpool.

103. It is afraid of its own desires, as the she-ass is seen to shudder at its own brayings; and it has no one like itself. ([Sanskrit: mugva bālā-calā-valā]).

104. I have told you already, O great sage! how this principle of the living spirit, becomes vitiated by its animal propensities, and is afterwards debased to the nature and condition of brute creatures.

105. The supreme soul receiving the appellation of the living soul or principle of action, becomes a pitiable object, when it becomes subject to error and illusion, and is subjected to endless pains and miseries.

106. The deluded soul is then overpowered by its connate sin, which causes it to choose the wrong unreality—asat for itself, which being

frail and perishable, makes the active soul to perish with itself. (This passage appears to allude to the original sin of man, which became the cause of the death and woes of human life. The connate sin is compared to the husk which is born with the rice, and not coming from without. It is otherwise called the inborn sinfulness or frailty of human nature—Man is to err &c.).

107. The soul being thus degraded from its state of endless felicity, to the miserable condition of mortal life, laments over its fallen state, as a widow wails over her fate.

108. Look on the deplorable condition of intellect—*chit*; which having forgotten its original state (of purity), is subjected to the impotent Ignorance, which has been casting it to the miseries of degradation, as they cast a bucket in the well by a string, which lowers it lower and lower till it sinks in the bottom of the pit. (This string *araghatta* is said to be the action of human life, which the more it is lengthened, the more it tends to our degradation, unless we prevent by our good action. So the sruti! [Sanskrit: yathākārī yathāchārī tathā bhalati / sāghukārī sādurbhabati / prāpakārī papībhavati / punyo bai punyema karmmana bhavati / pāpah pāpereti]).

## CHAPTER XXXI

### IDENTITY OF THE MIND AND LIVING SOUL.

Argument—The pure Intellect shown to be without vitality; and the mind to consist in the vital power in connection with the sensations and external Perceptions.

The god continued:—When the intellect collects (takes) the vanities of the world to itself (and relies on them) and thinks to be a miserable being; it is said to have fallen into error, (by forgetting the reality and its true nature); it then resembles a man that is deluded to think himself for another, in his dream or ebriety. (The living soul is forgetful of its spiritual nature).

2. Though immortal yet it is deceived to believe itself as mortal, by its infatuated understanding; as a sick man weeps to think himself dead when he is still alive.

3. As the ignorant man views the revolving spheres to be at a stand still, so the deluded intellect sees the world and thinks its personality as sober realities.



4. The mind alone is said to be the cause of the perception of the exterior world in the intellect; but the mind can be no such cause of it, from the impossibility of its separate existence independent of the intellect. (The intellect is the cause of guiding and informing the mind, and not this of that).

5. Thus there being no causality of the mind, there cannot be its causations of the thinkable world also. Therefore the intellect only is the cause of thought, and neither the mind nor the thinkable world (which produces or impresses the thought). The gloss says that, "the intellect whereby the mind thinks, is not the mind nor its dependant or the objective thinkable world; but it is the pure subjective self-same intellect only."

6. There is no spectacle, spectator (or sight of) of anything anywhere, unless it be a delusion, as that which appears oiliness in a stone; and there is no matter, making or work of any kind; unless it be a mistake like that of blackness in the moon. (The oily glossiness of the marble and the shade in the moon, are no other but the inherent properties of those things).

7. The terms measure, measurer, and measurable are as negative in nature, as the privation of forest plants in the sky; and the words intellect, intellection and intelligible are as meaningless in themselves, as the absence of thorns and thistles in the garden of Paradise. (gloss. The intellect *chit* is the subjective intellection, *chetana* is *chitta vritti*—the property of *chit*, is the attribute, and the intelligible *chetya* is the object of thought. The meaning is that, there is no separate subject, object or attribute in nature, but they all blend in the essentiality of God, who is all in all. The words subjective, objective and attributive, are therefore mere human inventions, and so are the words thinker, thinking and the thought ([Sanskrit: mantri, mati, mantavya],) and knower, knowing and knowledge ([Sanskrit: vīha, vuhvi, vīhavya], and the ego, egoism and egotist ([Sanskrit: ahamkāra, ahamkarttā, ahamkāryya]) all which refer to the same individual soul).

8. The personalities of egoism, tuism and illism; [Sanskrit: ahantvam tvantvam, tatvam], are as false as mountains in the firmament; and the difference of persons (as this is my body and that another's), is as untrue as to find whiteness in ink.

9. The Divine spirit is neither the same nor different in all bodies; because it is as impossible for the universal soul to be confined in any body, as it is impracticable for the mount Meru to be contained in an atom of dust. And it is as impossible to express it in words and their senses as it is incapable for the sandy soil to grow the tender herbs.

10. The dictum *netineti*.—It is neither this nor any other, is as untrue as the belief of the darkness of night subsisting in company with the day light: and substantiality and unsubstantiality are both as wanting in the supreme spirit, as heat is wanting in ice.

11. It is as wrong to call it either as empty or solid, as it is to say a tree growing in the womb of a stone to call it either the one or the other; is to have it for the infinite *vacuum* or the full *plenum*.

12. It is the sole unity that remains in its state of pure transparency forever; and being unborn from the thought or mind of any body, it is not subject to the misrepresentation of of any body. (The gloss says: Not being born from the mind of Brahmā as this creation, the Intellect is free from the imperfections of both).

13. It is however imputed with many faults and failings, in the thoughts and opinions of men; but all these imputations and false attributes, vanish before one knowing its true nature.

14. The learned devoid of indifference, are employed in many other thoughts and things; though not a straw of all this vast world, is under the command of any body.

15. It is in the power of every body to get rid of his thoughts, but very difficult to get the object of his thought; How then is it possible for one to have, what it is impracticable for him to try for? (*i.e.* The full object of desire).

16. The one sole and immutable Intellect which pervades all nature, is the supreme one and without an equal, and is more pellucid than the translucent light of a lamp and all other lights.

17. It is this intellectual light which enlightens every thing, it is ubiquitous and ever translucent; it is ever shining without a shade, and immutable in its nature and mind.

18. It is situated every where and in all things, as in pots and pictures, in trees and huts, and houses in quadrupeds, demons and devils, in men and beasts, in the sea, earth and air.

19. It remains as the all witnessing spirit, without any oscillation or motion of its own to any place; and enlightens all objects, without flickering or doing any action by itself.

20. It remains unsullied with by its connection with the impure body, and continues unchangeable in its relation with the changeful mind. It does not become dull by being joined with the dull body, and is never

changed to anything by its extension over all things.

21. The extremely minute and immutable intellect, retains its consciousness in itself; and by rolling itself like a rundle of thread, enters the body in the form of a particle of air (or the vital breath or air *prāṇāyāma*).

22. It is then accompanied with the powers of vision and reflexion, which are wakeful in the waking state and lie dormant in sleep; whence it is said to be existent and inexistent by turns.

23. The clear and pure intellect, comes then to think of many things in its waking state, and is thus perverted from its purity; as an honest man turns to dishonesty in the company of the dishonest. (The perversion of the intellect is owing to its attachment to the flesh, and its entertaining to worldly thoughts).

24. As the pure gold is converted to copper by its alloy, and is again restored to its purity by removal of the base metal; such is the case of the intellect owing to its contracting and distracting of vicious thoughts.

25. As a good looking glass being cleansed of its dirt, shows the countenance in a clear light; so the intellect being born in the human body, attains its divine nature by means of its good understanding.

26. Its want of the knowledge of itself as the all, presents the sight of the false world to it as a true reality; but upon coming to know its true nature, it attains the divine state.

27. When the mind thinks of itself of its difference (from the intellect), and the existence of the unrealities (in nature), it gets the sense of its egoism, and then it perishes though it originally imperishable in its nature. (The *sruti* [Sanskrit: *tasya bhayam, bhavati*], "it then fears to die" because the personal soul is subject to death, and not the impersonal or universal soul which never dies. So the phrase: "Forget yourself and you'll never fear to die").

28. As a slight wind scatters the fruits of trees growing on the sides of mountain, so the consciousness of self, drops down at the gust of a slight disease, like a large tree.

29. The existence of the qualities of form and colour and others, is owing to that of intellect; as the position of subalterns—*adhyasta* is dependent on the station of the superior—*adhishthata*. And the pure intellect—infinite and indefinite in itself, is designated as a unity, duality and plurality by want of right understanding.

30. It is from the essence of the intellect only, that the mind and senses derive their faculties of thinking and perception; as it is presence of day light, which gives rise to the routine of daily business.

31. It is the action of the vital air, which gives pulsation to the pupils of the eye, and whose light is called the sight, which is the instrument of perceiving the forms and colours of things that are placed without it, but the perception belongs to the power and action of the intellect.

32. The air and skin are both of them contemptible and insensible things, yet their union gives the perception of touch or feeling; the mind becomes conscious of that feeling, but its consciousness is dependent on and caused by the intellect.

33. The particles of scent being carried by the particles of air to the nostrils, give the sense of smelling to the mind; but it is intellect which has the consciousness of smelling.

34. The particles of sound are conveyed by the particles of air to the organ of hearing for the perception of the mind, and the intellect is conscious of this as in its sleep. (And as a silent witness of the same).

35. The mind is the volitive principle of action from some desire or to some end and aim of its own, and the thoughts of the mind are all mixed with foulness, while the nature of the intellectual soul is quite pure and simple. (The difference between the sensuous mind and the conscious intellect, is that the one is the volitive and active agents of its actions, the other is the passive and neutral witness of all and every thing that is and comes to take place, without its interference in any).

36. The intellect is manifest by itself, and is situated of itself in itself; it contains the world within itself, as the crystalline stone retains the images of all things in its bosom. (The subjective soul bears in it the objective world, which is not different but self-same with itself. Hence the nullity of the objective duality, which is identic with the subjective unity).

37. It is the single and sole intellect which contains the whole, without dividing or transforming itself to parts or forms other than itself. It neither rises or sets, nor moves nor grows at any place or time (but occupies all space and time, in its infinity and eternity).

38. It becomes the living soul by fostering its desires, and remains as the pure intellect by forsaking them for ever; and then seated in itself, it reflects on its two gross and pure states. (The two gross

states are the gross world, and the gross mind that dwells only on gross bodies of the world).

39. The intellect has the living soul for its vehicle, and egoism is the vehicle of the living principle; the understanding is the car of egotism and the mind the seat of the understanding.

40. The mind again has the vital breath for its curricula, and the senses are vehicles of the vital airs; the body is the carriage of the senses, and the organs of action are the wheels of the body.

41. The motion of these curricula forms the course of this world (which is hence called *karma* Kshetra or world of activity); and the continued rotation of the body (called the cage of bird of life); until its old age and demise, which is the dispensation of the Almighty power. (That man must toil and moil till he is worn out and goes to his grave).

42. The world is shown unto us as a phantasmagoria of the supreme soul, or as a scene in our dream; it is a pseudoscope and wholly untrue as the water in a mirage.

43. Know, O sage, that the vital breath is called the vehicle of the mind by fiction only; because wherever there is the breath of vitality, there is also the process of thinking carried on along with it.

44. Wherever the breath of life circulates like a thread, and acts as spring, there the body is made to shake with it; as the forms and colours of bodies, present themselves to view at the appearance of light.

45. The mind being employed with its desires, perturbs the vital breath and body as a tempest shakes the forest; but being confined in the cavity of the heart, it stops their motion as when the winds are confined in the upper skies. (The mind being fixed to some particular object of meditation, stops the course of life and gives longevity to man).

46. Again the confinement of the vital breath in the vacuity of the heart, stops the course of the mind (thoughts); as the hiding of a light, removes the sight of the objects from view. (No thought without breathing, and no sight without light).

47. As the dusts cease to fly after the winds are over; so the mind (thought) ceases to move, when the breath is pent up in the heart. (These are subjects of *Prāṇāyāma* or restraint of breath, treated at large in chapter XXV of this book).

48. As the carriage is driven wherever the driver wishes to drive it; so

the mind being driven by the vital breath, runs from country to country in a moment.

49. As the stone flung from a sling is lost forever, so the thoughts of the mind are dispersed in the air, unless they are fixed upon some object. The thoughts are accompaniments of the mind and vitality, as fragrance is attendant on flowers and heat upon fire.

50. Wherever there is vital breath breathing (in any animal being), there is the principle of the mind with its train of thoughts likewise; as whenever the moon appears to view, it is accompanied with its beams also. Our consciousness is the result of the vibrations of the vital air, like our perception of the perceptibles; and this air is the sustainer of the body also, by supplying the juice of the food to all the nerves and arteries.

51. The mind and consciousness both belong to the body, the one residing in the hollow of the vital air, and the other is as clear as the intellect, and resides alike in all gross and subtile bodies, like the all pervading and transparent vacuum.

52. It remains in the form of conscious self-existence in dull inanimate bodies; and appears to be afraid of the vibrations of animal life (*i.e.* The vegetables and minerals are conscious of their own existence, without having their vital and animal actions of breathing and locomotion).

53. The dull body being enlivened by the vital breath, is recognized by the mind as belonging to itself; and plays many parts and frolics with it, as in its prior state of existence.

54. The mind vibrates no longer, after the extinction of breathing; and then, O sage! the pure intellect is reflected in the eight fold receptacle of vacuum. (These are termed the *puryashtakas* and consist of the mind, life, knowledge, the organs of action, illusion, desire, activity and the subtile body).

55. As it is the mirror only that can reflect an image, and no other stone; so it is the mind alone these as their octuple receptacle—*puryashtaka*, and which is the agent of all actions, and is termed by different names according to the views of different divine teachers.

56. That which gives rise to the net work of our imaginary visible world, and that in which it appears to be situated, and whereby the mind is made to revolve in various bodies, know that supreme substance to be the Immensity of Brahma, and source of all this world (or as diffused as all in all which is thence called the *visvam*—the all *to pan*).

## CHAPTER XXXII

### ON THE SUSTENTATION AND DISSOLUTION OF THE BODY.

Argument.—Exposition of the animation of the complicate Body, and its ultimate decomposition at death.

The god continued:—Hear me, holy sage! now relate to you, how the active and oscillating principle of the intellect, acts on the human body and actuates it to all its actions, whereby it receives the noble title of its active agent. (The disembodied and nameless intellect, gets many appellations in its embodied state, according to its various temporal and spiritual avocations and occupations in life. gloss).

2. But the mind of man which is impelled by its former (or pristine) propensities, prevails over the (good) intellect; and being hardened in its vicious deeds, pursues its changeful wishes and desires. (The former evil propensities refer to those of past lives, and allude to the original depravity of human nature and will).

3. The mind being strengthened by illusion (*māyā*), the intellect becomes dull and stultified as stone; and this power of delusion growing stronger by divine dispensation, displayed the universe to view. (The *māyā* is otherwise called *Brahma Sakti* Divine omnipotence, which overpowers on the omniscience of God in the acts of creation, &c. Hence the neutral omniscience is called the Intellect *chit*, and the active omnipotence is styled the mind).

4. It is by the good grace of this power, that the intellect is allowed to perceive sometimes, the fallacy of the aerial city of this world, and at others to think it as a reality. (*i.e.* It comes to detect the fallacy by exercise of its intellection, and thinks it real by its subjection-illusion).

5. The body remains as dumb as stone, without the presence of the intellect, the mind and its egoism in it; and it moves about with their presence in it, as when a stone is flung in the air.

6. As the dull iron is made to move, by its contiguity to or attraction of the loadstone; so doth the living soul *jīva* act its parts, by the presence of the omnipresent soul in it. (The actions of the living soul are its respirations, and direction of the organs of action to their respective function).

7. It is by the power of the all pervading soul, that the living principle shoots out in infinity forever, as the germs of trees sprout forth the seed in all places. And as the recipient mirror receives the reflexion of objects situated at a distance from it, so the living soul gets the reflex or image of the distant supreme spirit in itself. (God made man in his own image).

8. It is by forgetfulness of its own and real nature, that the living soul contracts its foul gross object, as a legitimate twice-born man mistakes himself for a sudra by forgetting his birth by such error or illusion.

9. It is by unmindfulness of its own essence, that the intellect is transformed to the sensuous mind; as some great souls are deceived to believe their miserableness in the distractedness of their intellect percipience. (Men are often misled to believe themselves otherwise than what they are, as it was the case with the princes Lavana, Gādhī, and Harischandra mentioned before and as it turns out with all miserable mortals, who forget their immortal and celestial natures).

10. It is the intellect which moves the dull and inert body, as the force of the winds shakes the waters of the deep to roll and range about in chains and trains of waves.

11. The active mind which is always prone to action, leads the machine of the body together, with the passive and helpless living soul at random, as the winds drive about in different directions, together with the inert stones (ballast) contained in it. (*i.e.* The mind is the mover of both the body and soul, but the intellect is the *primum mobile* of all).

12. The body is the vehicle, and God has employed the mind and the vital breath, as the two horses or bullocks for driving it. (The mind is said also to be its driver, the soul its rider, and the breaths are its coursers).

13. Others say, that the rarefied intellect assumes a compact form, which becomes the living soul; and this riding on the car of the mind, drives it by the vital airs as its racers. (Hence the course of the mind and its thoughts, are stopped with the stoppage of respiratory breaths).

14. Sometimes the intellect seems as something born and to be in being, as in its state of waking and witnessing the objects all around; at others it seems to be dead and lost as in the state of its profound sleep. Again it appears as many, as in its dreaming state; and at last it comes to know itself as one and a unit, when it comes to the knowledge of truth and of its identity with the sole unity.



15. Sometimes it seems to be of a different form, without forsaking its own nature; as the milk becomes the butter and curd etc. and as the water appears in the shape of a billow or wave or of its foam or froth. (That changed in all, yet in all the same &c. Pope).

16. As all things depend upon light, to show their different forms and colours to view, so the mental powers and faculties, do all of them depend upon the intellectual soul for their several actions. (The intellect in the form of the soul, directs and exhibits the actions of the mind).

17. Again the Supreme Spirit being situated in the mind within the body, the animal soul has its life and action; as all things appear to sight, while the lighted lamp shines inside the room. (As the silent soul directs the mind, so the active mind keeps the soul alive).

18. The ungoverned mind gives rise to all diseases and difficulties, that rise as fastly and thickly, as the perturbed waters rise in waves, which foam out with thickening froth.

19. The living soul dwelling like the bee in the lotus-bed of the body, is also subject to diseases and difficulties as the bee to the rains and flood; and it is as disturbed by the casualties of life, as the calm sea-water are perturbed to waves by the blowing winds.

20. The dubitation that, "the divine soul is omnipotent, and the living soul is impotent and limited in its powers; and therefore the human soul is not the same with the Divine"; is the cause of our woe, and serves to darken the understanding; as the clouds raised by the sunlight, serve to obscure the solar disk (this doubt leading to dualism, cuts us from God and exposes us to all the calamities of life).

21. The sentient soul passes under many transmigrations in its insensibility, and in utter want of its self consciousness; like one subdued to dull obtuseness by some morphia drug, which makes him insensible of the pain inflicted upon his own person, (This drug is some anaesthetic agent as opium, chloroform and the like).

22. But as it comes to know itself afterwards by some means or other, it recovers from its dull insensibility, and regains its state of original purity; as a drunken or deluded person turns to his duty, after he comes to remember himself. (So the lost and stray sheep, returns to its fold and master).

23. The sentient soul that fills the body, and is employed in enlivening all its members, does not strive to know the cause of its consciousness; as a leper never attempts to make use of any part of his body, which he

is incapable to raise. (So the soul that is drowned in ignorance and dead in its sin, will never rise to reclaim its redemption by reproofing itself).

24. When the soul is devoid of its consciousness, it does not enable the tube of the lotus-like heart to beat and vibrate with the breath of respiration; but makes it as motionless as a sacrificial vessel unhandled by the priest.

25. The action of the lotiform heart having ceased, the motion of the vital breaths is stopped also; as the fanning of the palmleaf fan being over, there is no more the current of the outer air.

26. The cessation of the vital air in the body, and its flight to some other form, sets the life to silence and sink in the original soul; just as the suspension of the blowing winds, sets the flying dusts to rest on the ground.

27. At this time, O sage, the mind alone remains on its unsullied state and without its support; until it gets another body, wherein it rests as the embryonic seed lies in the earth and water.

28. Thus the causes of life being deranged on all sides, and the eight principles of the body inert and extinct (in their actions); the body droops down and becomes defunct and motionless. (The eight principles called the *puryashtakas*).

29. Forgetfulness of the intellect, the intelligible (truth) and intelligence, produces the desires of them to vibrate; these give to remembrances of the past, and their want buries them to oblivion.

30. The expansion of the lotus-like heart, causes the *puryashtaka* body to expand also; but when the organ of the heart ceases to blow and breathe, the body ceases to move.

31. As long as the *puryashtaka* elements remain in the body, so long it lives and breathes; but these elementary powers being quiet and still, the body becomes inert and is said to be dead.

32. When the contrary humours, the feelings and passions and sensible perceptions, and the outward wounds and strokes, cause the inward action of the organic heart to stop:—

33. Then the *puryashtaka* forces are pent up in the cavity of the heart, as the force of the blowing winds, is lost in the hollow of a pair of blowing bellows.

34. When a living body has its inward consciousness, and becomes inert

and motionless in its outer parts and members, it is still alive by the action of breathing in the inner organ of the heart.

35. Those whose pure and holy desires never forsake their hearts, they live in one quiet and even state of life, and are known as the living liberated and long living seers. (The pure desires are free from the influence of passions, and tendency to earthly enjoyments; which cause holy life and give longevity to man). (An unperturbed mind is the best preservative of health).

36. When the action of the lotus like machine of the heart has ceased, and the breath ceases to circulate in the body, it loses its steadiness, and falls unsupported on the ground as a block of wood or stone.

37. As the octuple body mixes with the air in the vacuum of the sky, so is the mind also absorbed in it at the same time.

38. But being accompanied with the thoughts, to which it has been long accustomed, it continues to wander about in the air, and amidst the regions of heaven and hell, which it has long believed to await on its exit from the body.

39. The body becomes a dead corpse, after the mind has fled from it in the air; and it remains as an empty house, after its occupant has departed from it.

40. The all pervading intellect, becomes by its power of intellection both the living soul as well as the mind; and after passing from its embodied form (of puryashtaka), it assumes its spiritual (ātivāhika) nature afterwards.

41. It fosters in its bosom the quintessence (pancha tan mātram) of the subtle elemental mind, which assumes a grosser form afterwards, as the thoughts of things appear in dream.

42. Then as the intensity of its thoughts, makes the unreal world and all its unrealities, appear as real before it, it comes to forget and forsake its spiritual nature, and transform itself to a gross body.

43. It thinks by mistake the unreal body as substantial, and believes the unreal as real and the real as unreal. (*i.e.* It takes the unreal material as real; and the real spiritual as nothing).

44. It is but a particle of the all pervading Intellect, that makes the living soul, which reflects itself afterwards in the form of the intelligent mind. (The understanding is a partial reflection of the Intellect. Gloss). The mind then ascends on the vehicle of the octuple body, and surveys the phenomenal world as a sober reality. (*i.e.* The

senses of the body, represent the universe as real).

45. The intellect is the prime mobile power, that gives force to the octuple material (puryashtaka) body to move itself; and the action of the breath in the heart which is called life, resembles the spiritual force of a ghost raising an inert body. (The power of spirits entering and moving inert bodies, forms a firm belief in India).

46. When the aerial mind flies into the vacuous air, after the material frame is weakened and worn out; then the lifeless body remains as a block of wood or stone, and is called a dead mass by those that are living.

47. As the living soul forgets its spiritual nature, and becomes decayed in course of time and according to the frail nature of material things; so it fades and falls away in the manner of the withered leaves of trees.

48. When the vital power forsakes the body, and the action of the pericardium is stopped; the breath of life becomes extinct, and the animated being is said to die away.

49. As all beings that are born and have come to life, fade away in time like all created things in the world; so do human bodies also fade and fall away in time, like the withered leaves of trees.

50. The bodies of all embodied beings, are equally doomed to be born and die also in their time; as the leaves of trees, are seen to be incessantly growing and falling off at all seasons; why then should we lament at the loss of what is surely to be lost.

51. Look at these chains of living bodies, which are indiscriminately and incessantly rising and falling like bubbles and billows, in the vast ocean of the divine Intellect, and there is no difference of any one of them from another; why then should the wise make any distinction between objects that are equally frail in their nature, and proceed from and return to the same source.

52. The all-pervading intellect reflects itself only in the mind of man, and no where else; as it is the mirror only that receives the reflexions of objects, and no other opaque substance besides.

53. The acts and fates of men are all imprinted in the spacious and clear page of the Divine intellect, and yet are all embodied beings loud in their cries and complaints against the decrees of Heaven which is owing to their ignorance, and tending to their bitter grief and vain lamentation.

## CHAPTER XXXIII.

### RESOLUTION OF DUALITY INTO UNITY.

Argument.—Unity, the source, substance, and ultimum of plurality, which is resolved to unity. The Doctrine of monotheism. One in all and all into one.

Vasishtha said:—Tell me, my lord, that bearest the crescent of the moon on thy fore-head, how the pure and simple essence of the intellect, which is an infinite unity and ever uniform and immutable in its nature, is transmuted to the finite dualities of the variable and impure soul and mind. (Moreover the whole equal to a part is quite absurd and impossible).

2. Tell me, O great god! how this uncaused prime cause, becomes diffused in endless Varieties, and how can we get rid of the plurality of our creeds by our wisdom, for putting an end to our miseries. (By means of our belief in the true unity).

3. The god replied—When the omnipotent God (sad), remains as one unity of immensity (Eka Brahma); it is then of course absurd, to speak of his duality or plurality, and of the manifestation of a part or minim of himself. (The whole cannot be a part).

4. Taking the monad for a duad, is to ascribe duality to unity; and the imputation of dualism or bipartition to the simple intellect, is wholly futile from its nature of indivisibility. (So says the sruti: The one is no dual nor a bipartite thing. In Him there is no plurality, diversity or any particularity whatever. [Sanskrit: natu taddvītyamasti tati-nya hvibhaktam / nanuneha nānāstikincana.] )

5. The want of the number one, causes the absence both of unity, duality; because there can be no dual without the singular, nor a single one unless there be the number two above it. (*i.e.* There can be no duality without the prime and preceding unity; nor even the unity unless it is followed by duality; because the prime number would be indefinite and indetermined without the succeeding ones).

6. The cause and its effect being of one nature (or essence), they are both of the same kind, as the fruit and the seed contained in it. The difference which is attributed to them from the change of one thing to the other, is a mere fiction of imagination.

7. The mind itself evolves in its thoughts at its own will; the changes occurring in itself, are no way different from its own nature; as the mutual productions of seed and fruit, are of the same nature, the same fruit produces the same seeds, and these again bring forth the same fruits &c. (So the mind and its thoughts, are the same things and of the self-same nature).

8. Many modifications incessantly rise in the infinite mind of the almighty Maker as its eternal will, and these taking place in actu in positive existences, and substantive forms bear the relation of causes and their effects in this world.

9. These productions are likened to the waves of waters in the sea, and mirage to the progeny of a barren woman, and the horns of a hare—all which are *nil* and not in being. They are all as negative as the water on the mountaintop, and as the barley corn growing on the head of a hare. (In all these instances the producer or container is a reality; but the produced or contained waves etc. are false; and so is Brahma the producer and container of all as positive entity, but the production of the world is null and void).

10. Herein enquiring into the real truth, we must refrain from logomachy; and find that though all things tend to stablish the unity, yet it is difficult even in thought to do away with the difference of things, as that of words and their senses. (that is to say, though unity is the result of right reason, yet duality is inseparable from common sense).

11. The essence of divine omnipotence, is not divisible into portions or their fractions, like the waves of the sea, that are broken into bubbles and particles of waters.

12. As the leaves and stalks and branches and flowers of trees, are no other than the same substance; so unity and duality, meity and tuity and the objectivity of the phenomenal world, are not different from the essence of the subjective intellect, which contains and puts forth itself in all these forms.

13. All time and place and variety of figures and forms, being but modifications of the intellect, it is improper for us to question the reality of those, and assert the certainty of this intellect.

14. The entities of time and space, and the powers of action and destiny (divine ordinance), are all derived from and directed by the intellect and bear their intellectual natures also.

15. As the power of thinking, the thought and its object, jointly compose the principle of mind; so the whole universe and every thing

that bears a name, are all included under the term chit or intellect; as the water and its rise and fall, are all included under the word wave.

16. The thoughts which continually rise and fall, in the great ocean of the intellect; are like the waves which heave and set down, on the surface of the boisterous sea.

17. It is this supreme intellect which is known by the various appellations of the Lord, God, Truth, Siva and others; as also by the various names of vacuum, unity and the supreme spirit.

18. Such is the nature of God, whom no words can express; and who is styled the Ego or the subjective "I am that I am" and whom it is beyond the power of speech to describe.

19. All that is seen all around, are but the leaves, fruits, flowers and branches of the all creeping plant of the intellect; which being diffused in all, leaves nothing that is different from it.

20. The divine intellect [Sanskrit: chit] being omniscient [Sanskrit: mahāvidyā] has the great nescience or ignorance [Sanskrit: mahā avidyā] underlying it (as the lighted lamp is accompanied by the shadow under it); and then looking at this side of itself it takes the name of the living soul, and beholds this shadowy world stretched outside the divine mind, as we see another moon in the reflexion of that luminary, cast upon a nebular circle beyond it.

21. Then thinking itself as another or a living being *jiva*, and other wise than what it is (*i.e.* the immortal spirit paramātmā); it becomes just of the same nature, as it thinks and forms itself by its own will.

22. Being thus transformed from its perfect and immaculate state, to that of an imperfect and impure nature; it is made to wade amidst the stream of this world, without ever thinking (of its fall from the state of original purity).

23. The intellectual form being then assimilated with the elemental (puryashtaka) body, receives its vital or mortal life and living soul, which lives by reflexion of the essence of the supreme intellect.

24. The spiritual body is also transformed to the frail living body, which being joined with quintessence of quintuple elements, comes to know itself as material substance (dravyamas miti).

25. This substance being next infused with the vital breath, receives soon after its vigor and strength like the seed of a plant; and then it feels itself to be endued with life, and to be conceived in the uterus in its own conception.

26. The same erroneous conception of its gross materiality, misleads to the belief of its own egoism and personality. It conceives also its state of a moving or unmoving being, and this conception of it converts it instantly into the like form. (We have the forms, as we picture to ourselves in our minds).

27. Again the simultaneous meeting of former reminiscence with the later desire of a person, changes its former habitual and meaner form, to that of a larger and grosser kind. (Thus one that had been a contemptible gnat in its previous state of existence, is come to a big elephant in its next birth, not from its remembrance of its former state of life, but from its settled desire of becoming the would be being in the next. So it is the will [Sanskrit: vāsanā] that supersedes the former impression [Sanskrit: saṃskāra] of what one had been before, and transforms it to what it wishes to be afterwards. Hence the will is the parent of thoughts).

28. The difference and duality of one from its identity and unity, are results of one's thinking himself other wise than what he really is; as a man becomes a devil by thinking himself possessed by a ghost.

29. The thought of the duality of one self-same soul, in its two aspects of the supreme and human souls; is driven away by the persuasion that I do nothing, and the agency of all actions rests in the great God himself.

30. The unity is considered as a duality, by the dualistic opinions of men; while on the other hand the belief in unity, destroys the conviction of dualism and plurality from the minds of men.

31. There is no duality or secondary being in the soul, which may be regarded as the supreme soul, because there is but one soul only, which is unchangeable and unperishable at all times and every where. (All other changing and finite beings, are but reflexions of the supreme).

32. All works of imagination are dispersed, with the dispersion of the fumes of fancy; as one's aerial castle and the fairy city, vanish after the flight of the phrenzy and the visionary dream.

33. It is painful to raise a fabric of imagination, but there is no pain whatever in breaking it down; because the chimera of imagination is well skilled in building the aerial cities, and not in demolishing them. (Which belongs to the province of reason only).

34. If the fullness of one's desires and fancies, is fraught with the pains and troubles of life, it must be the want of such wishes and views, that will serve to set him free from these pains for ever.



35. If even a slight desire is enough to expose a man to many cares in life, then its utter privation must afford him complete rest and quiet, in his transient state of being.

36. When your mind has got loose, from the manifold folds of your serpentine desires; you will then come to enjoy the sweets of the garden of paradise. (Had it not been for the serpent's insinuation to taste the fatal fruit, our first parents would be left to enjoy all the sweets of Paradise).

37. Drive away and disperse the clouds of your desire, by the breeze of your reason; and come and enjoy your rest, under the calm and clear autumnal sky of your indifference—*nonchalance*.

38. Dry the impetuous current of your rapid desires, by the charms of amulets and mantras; and then restrain yourself from being borne away by the flood, and restrict your mind to its dead inaction.

39. Rely thy trust in the intellectual soul *chīdātmā*, seated in the cavity of thy heart, and look on mankind driven to and fro by the gusts of their desire, like fragments of straw flying at random in the perturbed air.

40. Wash out the dirt of thy desires from thy mind, by the pure water of thy spiritual knowledge; and after securing the perfect tranquillity of thy soul, continue to enjoy the highest bliss of a holy life.

41. God is all powerful and omnipresent, and displays himself in all forms every where (He is seen in the same manner as one desires to behold him in a temporal or spiritual light. [Sanskrit: vrashma kāranena bhogmakāranena bā yathā bhāvayate tatha pashyati]).

42. It is the thought or imagination, that makes the false world appear as true; and it depends upon the thought also, that the world vanishes into nothing. (The existence and inexistence of the world; depend alike on the thoughts of divine and human minds; the positive and negative are all creations of the mind).

43. It is the net work of our thoughts and desires, that is interwoven with the threads of our repeated births; but the winds of our apathy and indifference blow off this web, and settle us in the state of supreme felicity.

44. Avarice is a thorny plant, that has taken deep root in the human heart; it is fostered under the shade of the arbor of desire, root out this tree of desire, and the thorny bush of avarice will fade away of itself.

45. The world is a shadow and a pseudoscope, and rises to view and disappears by turns; it is an error of the brain that presents the sight of the course of nature (sansriti), like that of the fairy land presented to us in a dream.

46. The king that forgets his nature of the Lord, mistakes himself for a prince, or that he is born or become the ruler of the land; this concept of his which springs from ignorance of his divine nature, vanishes soon after he comes to the real knowledge of himself.

47. The king in possession of his present royalty, has no reminiscence of his past and former state; as we do not recollect the foulness of the past rainy weather, in the serenity of the present autumn.

48. The thought that is predominant in the mind, naturally prevails over the fainter and weaker ones, as the highest pitch in music suppresses the *bass* tones, and takes possession of the ear.

49. Think in yourself that you are one (unit or the unity), and that you are the soul (or supreme soul); keep this single reflection before you, and holding fast to it, you will become the object of your meditation. (This is called [Sanskrit: ātmapūjā] spiritual adoration, or assimilating one's self to the supreme soul).

50. Such is the spiritual meditation of spiritualists like yourself, who aspire to the highest felicity of the supreme Being; while the external form of worship, is fit only for ungoverned minds, that rapt only for their temporal welfare. In formal worship composed of the worshipper, the formalities of the ritual and the articles of offerings, are symbolical of ignorant minds, and too insignificant to the wise.

## CHAPTER XXXIV.

### SERMON OF SIVA ON THE SAME SUBJECT.

Argument.—The divine state, above the quadruple conditions of waking, sleeping, dreaming and profound sleep.

The god continued:—Such is the constitution of this world, composed of reality and unreality, and bearing the stamp of the almighty; it is composed both of unity and duality, and yet it is free from both. (To the ignorant it appears as a duality, composed of the mind and matter; but the wise take it neither as the one or the other, but the whole *to*

*pan*—the root of pantheism).

2. It is the disfigurement of the intellect by foul ignorance, that views the outer world as distinct from its maker; but to the clear sighted there is no separate outer world, but both blend together in the unity.

3. The perverted intellect which considers itself as the body, is verily confined in it; but when it considers itself to be a particle of and identic with the divine, it is liberated from its confinement. (In the mortal and material frame).

4. The intellect loses its entity, by considering the duality of its form and sense; and be combined with pleasure and pain, it retains no longer its real essence.

5. Its true nature is free from all designation, and application of any significant term or its sense to it; and the words pure, undivided, real or unreal, bear no relation to what is an all pervasive vacuity.

6. Brahma the all and full (to pans plenum), who is perfect tranquillity, and without a second, equal or comparison, expands himself by his own power as the infinite and empty air; and stretches his mind in three different directions of the three triplicates. (Namely 1 of creation, preservation and destruction of the universe—2 the three states of waking, sleeping, and dreaming—3 the union of the three powers—the supernal, natural and material agencies. [Sanskrit: srishti, sthiti, pralaya, jāgrat, nidra, sapta / ādhidaiva, ādhibhautika, ādhibhauvikanca].

7. The mind being curbed with all its senses and organs in the great soul, there appears a dazzling light before it, and the false world flies away from it, as the shade of night disappears before the sunlight. (This verse is explained in the gloss to refer both to the supreme spirit before creation, as also to the yogi who distracts his mind and senses from the outer world, and sees a blazing light stretched over his soul).

8. The imaginary world recedes from view, and falls down like a withered leaf; and the living soul remains like a fried grain, without its power of vegetation or reproduction.

9. The intellect being cleared from the cloud of illusion, overhanging the deluded mind, shines as clearly as the vault of the autumnal sky; and is then called *pashyanti* or seeing from its sight of the supernatural, and *utsrijanti* also from its renunciation of all worldly impressions. (This is called also the cognoscent soul, from its cognition of recondite and mysterious truths).

10. The Intellect being settled in its original, pure and sedate state, after it has passed under the commotions of worldly thoughts; and when it views all things in an equal and indifferent light, it is said to have crossed over the ocean of the world. (The course of worldly life is compared to a perilous sea voyage, and perfect apathy and indifference to the world, is said to secure the salvation of the soul).

11. When the intellect is strong in its knowledge of perfect *susupti* or somnolence over worldly matters; it is said to have obtained its rest in the state of supreme felicity, and to be freed from the doom of transmigration in future births. (The perfect rest of the next world, is begun with one's *ecstasis* in this).

12. I have now told you, O great Vipra, all about the curbing and weakening of the mind, which is the first step towards the beatification of the soul by yoga; now attend to me to tell you, concerning the second step of the edification and strengthening of the intellect.

13. That is called the unrestricted power of the intellect, which is fraught with perfect peace and tranquillity; which is full of light, clear of the darkness of ignorance, and as wide stretched as the clear vault of heaven.

14. It is as deep as our consciousness in profound sleep, as hidden as a mark in the heart of a stone; as sweet as the flavour in salt, and as the breath of wind after a storm. (All these examples show the strength of the soul, to consist in its close compactness).

15. When the living principle comes to its end at any place, in course of time; the intellect takes it flight like some invisible force in open air, and mixes with the transcendent vacuum.

16. It gets freed from all its thoughts and thinkables, as when the calm sea is freed from its fluctuation; it becomes as sedate as when the winds are still, and as imperceptible as when the flower-cup emits its fragrance.

17. It is liberated from the bonds and ideas of time and place (by its assimilation to infinity and immortality); it is freed from the thought of its appertaining to or being a part of anything in the world; it is neither a gross or subtile substance, and becomes a nameless essence. (The intellect or soul bears distinctive mark or peculiarity of its own, except that it is some thing which has nothing in common with anything in the world).

18. It is not limited by time and space, and is of the nature of the unlimited essence of God; it is a form and fragment of the quadruple

state of Brahma or virat [Sanskrit: tūryya tūryyamāsa], and is without any stain, disease or decay.

19. It is some thing witnessing all things with its far seeing sight, it is the all at all times and places, it is full light in itself, and sweeter far than the sweetest thing in the world. (Nothing sweeter than one's self).

20. This is what I told you the second stage of yoga meditation, attend now, O sage! that art true to your vows, and dost well understand the process of yoga, to what I will relate to you regarding its third stage.

21. This sight of intellect is without a name, because it contains like the Divine Intellect all the thinkables (or objects of thought) within its ample sphere, as the great ocean of the world, grasps all parts of the globe within its spacious circumference. It extends beyond the meaning of the word *Brahmātmā* or the ample spirit of the god Brahṁā in its extension *ad infinitum*. (It resembles the comprehensive mind of God).

22. It is by great enduring patience, that the soul attains in course of a long time, this steady and unsullied state of its perfection *purushārtha*; and it is after passing this and the fourth stage, that the soul reaches to its supreme and ultimate state of felicity.

23. After passing the successive grades and until reaching the ultimate state, one must practice his yoga in the manner of Siva the greatest of the yogis; and then he will obtain in himself the unremitting holy composure of the third stage.

24. By long continuance in this course, the pilgrim is led to a great distance, which transcends all my description, but may be felt by the holy devotee who advances in his course.

25. I have told you already of the state, which is beyond these three stages; and do you, O divine sage! ever remain in that state, if you wish to arrive to the state of the eternal God.

26. This world which seems as material, will appear to be infused with the spirit of God when it is viewed in its spiritual light, but upon right observation of it, it is neither the one nor the other (but a reflexion of divine mind).

27. This what neither springs into being nor ceases to exist; but is ever calm and quiet and of one uniform lustre, and swells and extends as the embryo in the womb. (The embryo is to be understood in a spiritual sense from God's conception of the world in his mind).

28. The undualistic unity of God, his motionlessness and the solidity of his intelligence, together with the unchangeableness of his nature, prove the eternity of the world, although appearing as instantaneous and evanescent. (The solid intelligence is shown in the instances of solidified water in ice and snow, and in the froth and salt of sea water).

29. The solidity of the intellect produces the worlds in the same manner as the congealed water causes the hail-stones, and there is no difference between the existent and nonexistent, since all things are ever existent in the divine mind. (Though appearing now and then to me or you as something new).

30. All is good (*siva* or *solus*) and quiet, and perfect beyond the power of description; the syllable *om* is the symbol of the whole, and its components compose the four stages for our salvation. (All is good. And God pronounced all was good. See the quadruple stages comprised in the letter *om*, in our introduction to the first volume of this work).

## CHAPTER XXXV.

### ADORATION OF THE GREAT GOD MAHA-DEVA.

Argument.—Of Mahadeva, the father of Brahma, Vishnu and Siva and the manner of his worship.

Vasishtha said:—Then Hara, who is the lake of the lotus of Gauri (*i.e.* her husband), being desirous of my enlightenment, glanced on me for a minute, and gave utterance to his lecture.

2. His eyes flashed with light under his heavenly forehead, and were as two caskets of his understanding, which scattered its rays about us. (The eyes are the indexes of men's understanding in Physiognomy).

3. The god said:—O sage, call your thoughts home, and employ them soon to think of your own essence; and to bring about your ends, as the breezes of heaven convey the fragrance to the nostrils. (The mind is usually compared in its fleetness with the winds, and therefore the task of the breezes is imposed upon the thoughts, which are as vagaries unless they answer one's purposes).

4. When the object long sought for is got in one's possession, what else is there for one to desire any more. I who have known and come to the

truth, have nothing to expect as desirable nor any thing to reject as despicable. (When one is possess of his sole object, he is indifferent about all others, whether they be good or bad).

5. When you have got your mastery over yourself, both in the states of your peace and disquiet; you should apply yourself to the investigation of yourself or soul, without attending to any thing besides. (Nothing better than self-culture, and the advancement and salvation of one's own soul).

6. You may at first depend on your observations of the phenomenal, (as preparatory to your knowledge of the noumenal), which you will now learn from my lecture, if you will attend to it with diligence.

7. After saying in this manner, the holder of the trident told me, not to rely on my knowledge of the externals, but to attend to the internal breathings, which move this abode of the body, as the physical forces move a machine.

8. The lifeless body being without its breathing, becomes dull and dull and dumb as a block; its power of movement being derived from the air of breath, but its powers of thought and knowledge are attributed to the intellect.

9. This intellect has a form more rare and transparent than the vacuous air, it is an *ens* which is the cause of all entities; and is not destroyed by destruction of the living body for want of vital breath.

10. The intellectual is more rarefied and translucent than the ethereal air, and never perishes with the body; because it remains as the power of intellection, in the mental (percipient) and living body. (The sruti says: it is the life of life, and mind of the mind).

11. As the clear shining mirror, receives the reflexion of external things; so the mind of God reflects all images from within itself, and from nothing situated without.

12. As the soiled glass receives no reflexion of outward things, so the lifeless body has no reflexion of any thing, though it is preserved to our view. (And so are all thoughtless persons considered as dead bodies).

13. The all-pervasive intellect, though it is formless itself, is yet prone towards the movement of sensible objects owing to its sensuous perceptions; but coming to the pure understanding of its spiritual nature, it becomes the supreme Siva again.

14. The sages then called this immaculate intellect by the several names

of Hari, Siva, Brahma, and Indra, who are the givers of the objects of desire to all living beings.

15. It is also styled the fire and air, the sun and moon, and the supreme Lord; and it is this which is known as the ubiquitous soul and the intellect, which is the mine of all intelligence.

16. It is the lord of gods, the source of celestials, the Dhāta or Brahmā, the lord of gods, and the lord of heaven. Any body who feels the influence of this great intellect in himself, is never subject to illusion.

17. Those great souls that are known in this world, under the names of Brahmā, Vishnu, Hara and others, are all but offspring of the supreme Intellect, and endowed with a greater portion of it.

18. They are all as sparks of hot iron, and as particles of water in the immense ocean of creation; so all those that are mistaken for gods, have sprung from the source of the supreme Intellect.

19. As long as there exist the seeds of error, and the sources of endless networks of imagination; so long the harbour of gross illusion does not cease, to sprout in endless ramifications.

20. The veda, its exposition and the vedic literature, are but tufts of the tree of ignorance for the bondage of men; and these again produce many other clumps, to hold men fast in their ignorance.

21. Who can describe the productions of nature, in the course of time and place; the gods Hari, Hara, and Brahmā are among the number, and have all their origin in the supreme Being—their common father. (So says the Atharva Sera Sruti: [Sanskrit: sarvvamidram brahmavishnurudrendrāste sampamūyate sarvvani cīndrāyānisahamūteh sakāranam kāranānāma.])

22. Mahadeva the great god is the root of all, as the seed is the source of the branches of trees; He is called the All (sarva), because He is the essence of all things, and the sole cause of our knowledge of all existence. (The purana says to the same effect). [Sanskrit: trayaste kāranātmānah jātāh mātāmaheshvarāt / tapasā topathitvā tam pītarā parameśhvarā /]

23. He is the giver of strength to all beings, he is self manifest in all, and is adorable and hallowed by all. He is the object of perception to them that know him, and is ever present in all places. (The word Mahadeva commonly applied to Siva, originally meant the great god, as in the definition of the term in the gloss. [Sanskrit: mahatyaparicchinne ātmajñāna yogaishvartye mahīyate pūjyate] [Sanskrit: iti mahādevah] So



the sruti also: [Sanskrit: yo ātmajnāna yogaishvarye mahati mahīvate tasmāducyate mahādevah].

24. There is no need of addressing invocatory mantras unto the Lord, who being omniscient and omnipresent, knows and sees all things as present before him at all places and times.

25. But being always invoked (or prayed unto) in the mind, this god who resides in every thing is attainable by us in every place; and in whatever form doth one's intellect appear to him, it is all for his good. (This passage means the visible form in which the deity makes his manifestation to the devotee).

26. He takes upon him the visible form, according to the thought in the mind of the worshipper, and this form is to be worshipped first of all with proper homage, as the most adorable Lord of gods.

27. Know this as the ultimate of the knowables of the greatest minds; and whoso has beheld this self-same soul, is freed from fears and sorrows and the complaints of old age, and is released from future transmigration, like a fried grain which vegetates no more.

28. By worshipping this well known and unborn first cause in one's self and at ease (*i.e.* without the formal rite); every one is freed from his fears, and attains his supreme felicity, why then do you bewilder yourselves amidst the visible vanities of the world.

## CHAPTER XXXVI.

### DESCRIPTION OF THE SUPREME DEITY PARAMESWARA.

Argument.—Description of god as the Producer of all, and present in every form; his purity from his intangibleness and his great grandeur.

The god added:—Know now the lord god Rudra, who in the form of one self-same intellect, is situated within every form of being, as is of the nature of self-conscious (Svanubhiati) in every one.

2. He is the seed of seeds, and the pith and marrow of the course of nature; know it also as the agent of all actions, and the pure gist of the intellect also.

3. He is the pure cause of all causes, without any cause of himself; he

is the producer and sustainer of all, without being produced or supported himself by another.

4. He is the sensation of all sensible beings, and the sense of all sensitive things; he is the sensibility of all sensuous objects, and the highest object of our sensuousness, and the source of endless varieties.

5. He is the pure light of all lights (of the sight, luminaries &c.), and yet invisible by all of them. He is the increate and supernatural light, the source of all sources of light and the great mass of the light of Intellect.

6. He is no positive (or material) existence, but the real (or essential) entity; he is all quiet and beyond the common acceptations of reality and unreality (Being no absolute or relative entity or non-entity). And among the positive ideas of the great entity &c. (mahasattwādi), know him as the Intellect alone and no other. (Many kinds of Entities are enumerated in Indian philosophy, such as:—[Sanskrit: matyena chāvahārikena / satyena prātibha sikenābasthātva yena] Again [Sanskrit: mahāsatta, jagat satta, ādisattā karana vyāktatasattā]

7. He becomes the colour, colouring and colouror; He becomes as high as the lofty sky, and as low as the lowly hut. (The colour—*raga* means the passion and feelings also; and the sky and hut mean the empty space and decorated cottage).

8. There are in the expanded mind of this Intellect millions of worlds like sands in the desert, likewise many of these like blossoms of trees, have blown away, others are full blown, and many more will come to blow here after.

9. It is ever burning, as an inextinguishable flame by its own inherent fire; and though it is ever emitting innumerable sparks of its essence all about, yet there is no end of its light and heat and fire.

10. It contains in its bowels the great mountains, likening the particles of dust (or rather as the roes of a fish); it covers also the highest mountains, as the lofty sky hides the dusts on earth. So the sruti—Greater than the greatest and smaller than the smallest. [Sanskrit: anīranīyan mahatimahiyāt]

11. It comprehends the great—*mahākalpa* millennium, like a twinkling of the eye; and is also contained in a kalpa age, in its quick motion of a twinkling. (*i.e.* He is eternity as well as jot of time).

12. Though minuter than the point of a hair, yet it encompasses the whole earth (as its boundary line); and the seven oceans that encircle

the earth with their vests, cannot gird the great Infinity.

13. He is called the great creator of the universe, though he creates nothing (Like the makers of other things); and though he does all actions, yet he remains as doing nothing (by his calm quietness).

14. Though the deity is included under the category of substance, yet he is no substance at all; and though there be no substantiality in him, yet his spirit is the substratum of all things. (All along he is the figure of *vaiparitya* or opposition, which well applies to Brahma who is all and nil or the *omnium et nullum*, *Sarvamasarvam*. (Though bodiless, he is the great body of the universe *corpus mundi*—*viswarupa* or *viraj*).

15. He is *adya*—(hodie) today, and *prātar*—practer tomorrow, and though the preter and future, yet he is always present. Wherefore he is neither now or then, but sempiternal and for ever.

16. He is not in the babbling and prattling of babes and boys, nor in the bawling of beasts and brutes, nor in the jargon of savages; but equally understood by all in their peculiar modes of speech. (This is the interpretation of the gloss; but the words of the text are unintelligible and meaningless).

17. These words are meaningless and are yet true, like the obsolete words occurring in the vedas. Therefore no words can truly express what is God, because they are not what he is (but mere emblems). These difficult passages are not explained in the gloss and left out in the Calcutta edition.

18. I bow down to him who is all, in whom all reside and from whom they all proceed, and who is in all place and time, and who is diffused through all and called the one and all—to *pan*.

19. In this verbiology of obscure words, there will be found some fully expressive of the meaning, as in a forest of thick wood we happen to fragrant flowers, which we pluck and bear with us in handfuls. (The entangled phraseology of the stanza will bear no literal translation).

## CHAPTER XXXVII.

### THE STAGE PLAY AND DANCE OF DESTINY.

Argument.—Of the endless powers or saktis of Siva, among whom the power of Destiny is described in this.

The God joined:—The beauty of the words said before is palpable, and their senses all allude to the truth, that the Lord of all is the rich chest of gems of all things in existence. (The gloss is too verbose in the explanation of this passage).

2. How very bright are the rays of the gems contained in the receptacle of the supreme Intellect, that shines forth with the collected light of all the luminous worlds in it. (It means to say, that the Divine intellect must be brighter far than all the orbs of light contained in it).

3. The essence of the intellect flies in the air in the form of the granular farina, and becomes the embryotic corpuscula; which in the manner of the vegetable seed, sprouts forth into the germ in its proper time, soil, moisture and temperature. (The gloss explains the essence *satta* to mean the energy—*sakti*, which is represented as the female attribute of the Divinity).

4. This power of the intellect, moves in the forms of froth and foam, and eddies and whirl pools in the sea; and rolls its waters against the hard stones of the beach. (The liquid waters are moving things that are hard to touch).

5. It is settled in the form of flavour in the clusters of flowers; it makes them full blown, and carries their fragrance to the nostrils.

6. Seated on bodies of stone (stony rocks), it makes them produce unstone-like substances (as the trees and their foliage and flowers of various hues); and makes the mountains to support the earth without their actually upholding it. (The mountains are called *bhudharas* or supports of the earth.)

7. The intellect takes the form of the air, which is the source of all vibrations, and touches the organ of touch (skin); with as much tenderness as a father touches the body of his child.

8. As the divine power extends itself in every thing, so it contracts the essences of all things in a mass within itself; and having absorbed the whole in the divine entity, makes all nature a vacuous nullity.

9. It casts the reflexion of its own clear image, in the transparent mirror of vacuum; and takes upon itself the pellucid body of eternity, containing all divisions of time.

10. Then there issues the power of Destiny, which predominates over the five principal divinities; and determines the ultimate fate of all that

"this is to be so, and this other wise."

11. It is in the presence of the bright light of the all witnessing eye of the great God, that the picture of the universe presents itself to our sight; as the presence of the lighted lamp in the room, shows us the lights of the things contained in it.

12. The universal vacuum contains the great theatre of the universe, wherein the Divine powers and energies are continually playing their parts, and the spirit of God is the witness there of.

13. Vasishtha asked—What are the powers of that Siva (Jove), my lord! who are they and where are they situated; what is number, and how are they employed and who is their witness.

14. The god replied—The god Siva is the benignant, incomprehensible and tranquil supreme soul; He is gracious and formless and of the nature of the pure intellect only.

15. His essences are volition, vacuity, duration and destiny; and also the qualities of infinity and fulness.

16. Beside these he has the properties of intelligence and action, as also of causality and quietude; and there are many other powers in the spirit of Siva, of which there is no reckoning nor end.

17. Vasishtha rejoined—Whence came these powers to him, and how had they their variety and plurality; tell me, my lord! whence they arose, and how they were separated (from omnipotence which comprehends them all).

18. The god replied:—The god Siva who is intellect only of himself, has endless forms also (according to his endless attributes), and the powers that I have said to belong to him, are little and no way different essentially. (The properties that are predicated of god, belong to his intrinsic nature and not derived from without).

19. It is the discrimination of the powers of intelligence, action, passion, vision and others; that the powers of God are said to be many and different from one another, like the waves of the sea (which appears in the different shapes of billows, surges &c.).

20. Thus do those different powers act their several parts for ever, in the grand stage of the universe; as the ages, years, months and weeks and days, play their parts under direction of time—the manager of the stage.

21. That power which appears as the one or another, is called the divine

powers of destiny; and is distinguished by the several appellations of action, energy or will of God, or the dispensation of his Time. (Time is said to be the producer, sustainer and leveller of all things.

[Sanskrit: *kālī prabhavati dhāryyate, praliyate sarvvaṃ tasmāt kālī hi valavattarah*]).

22. That power which determines the states of gods, and those of the great Rudras as so and so, and what regulates the conduct of all things from a mean straw to the great Brahmā, is called the predominant doom or destiny.

23. This destiny continues to dance about the great arena of the universe, until the mind is cleared of her bugbear and freed from anxiety by the knowledge of truth (that it is the Divine will which destines the destiny).

24. The play of destiny is very pleasing to behold, owing to the variety of its characters and contrivances, and the quick changes of the scenes, and the repeated entrances and exits of its players and actors. It is conducted all along with the music of the drums and trumpets of the roaring clouds of the Kalpānta-doomsday. (*i.e.* On the last day of universal dissolution, when the dance of destiny and her play are over).

25. The vault of heaven is the canopy over this stage, the season flowers are its decorations, and the showers of rain serve for the sprinkling of rose waters in it.

26. The dark clouds hung about the heavens are, the blue hanging screens around this stage, and the sexcentenary as of the earth with the shining gems in their bosom, serve for the ornamented pits and galleries of this playhouse.

27. The shining sky with its sight of the days and watches, and its eyes of the twinkling stars; is witnessing the continual rise and fall of all being, and the plunging and up heaving of mountaintops at the great deluge.

28. The revolving luminaries of the sun and moon, and the rolling currents of the Ganges, appear as the pearly jewels on the person of this actress, and the lustre of the twilight seems as the red red-dye of her palms.

29. The incessant motion of the upper and nether worlds, with the continued ginging of their peoples; resemble the footsteps of this dancing destiny, with the ringing trinkets and anklets fastened to her feet.

30. The sunshine and moonbeams, represent the lustre of her smiling

face; and the twinkling stars in the sky, resemble the drops of sweat trickling on her face.

31. These very many worlds are supposed as so many apartments of this great theatre.

32. The two states of pleasure and pain or joy and grief, which are destined to the lot of all living beings, show the different shows of comic and tragic representations.

33. The changing scenes, that are always seen to take place in the play of destiny, at the great stage of this world; are continually witnessed by the great God himself, who is neither distant, or distinct from this, nor is this so from that.

## CHAPTER XXXVIII.

### ON THE EXTERNAL WORSHIP OF THE DEITY.

Argument.—The External worship of God in his outward temple, with bodily acts and service. And also of Internal adoration in spirit or the Way to Liberation.

The god continued:—This god who is the supreme Lord, is the adorable one of the wise; in the form of the intellect and conscious soul, and as all pervading and support of all.

2. He is situated alike in the pot and painting, in the tree and hut, in the vehicle and in all men and brute animals; under the several names of Siva, Hara, and Hari, as also of Brahmā, Indra, Agni, and Yama.

3. He is in the inside and outside of all as the universal soul, and always dwells in spirit and in the soul of every wise person. This Lord is worshipped in various forms by different people in the many modes as described below.

4. Hear me first relate to you, O great sage! how this god is worshipped in the outward form and formulas; and you will next hear me relate unto you, the inward form in which he is worshipped in spirit.

5. In all forms of worship you must cease to think of your body, and separate your mind from your person, however purified it may be (By your ablution and the like). You must then apply your mind diligently to think of the pure and bodiless soul, which witnesseth the operations of

the body from its inside.

6. His worship consists in his inward meditation only, and in no other mode of outward worshipping, therefore apply your mind in the adoration of the universal soul, in its meditation in your soul only.

7. He is of the form of the intellect, the source of all light and glorious as millions of suns; He is the light of the inward intellect, and the receptacle (origin) of egoism and tuism. (*i.e.* of the subjective and objective).

8. His head and shoulders reach above the heaven of heavens, and lotus like feet descend far below the lowest abyss of vacuity.

9. His arms extend to the endless bounds of all sides and space; and hold in them the many worlds in the infinite firmament as their wielding weapons and arms.

10. The worlds rolling over one another, rest in a corner of his capacious bosom; His effulgence passes beyond the limit of the unlimited vacuum, and his person stretches beyond all imaginable bounds. (Extends through all extent, Pope).

11. Above, below, in all four quarters and in all sides of the compass, he extends unspent and without end; and is beset in all sides by the host of gods, Brahmā, Rudra, Hari and Indra, and the demi gods also.

12. These series of creatures are to be considered as the rows of hairs on his body; and the different courses of their actions, are as the strings binding the machines of the world together.

13. His will and destiny are powers proceeding from his person, as his active agencies in nature, such is the Lord—the supreme one, who is always to be worshipped by the best of men.

14. He is the intellect only and the conscious soul, the all pervading and the all supporting spirit; and resides alike in the pot and painting, as in the moving car as also in living animals.

15. He is Siva, Hari, and Hara, Brahmā, Indra, Fire, and Yama; He is the receptacle of endless beings, and the aggregate body of all essences or the sole entity of entities.

16. He contains this mundane sphere, together with all the worlds with their mountains and all other contents in himself; and the all powerful time which hurls them ever onward, is the warder at the doorway of his eternity.



17. The great god Mahadeva, is to be thought upon as dwelling in some part of this body of eternity and infinity, with his body and its members, and with a thousand ears and eyes. (This is same with the macrocosm of viraj in the vedas).

18. This figure has moreover a thousand heads and a thousand hands with their decorations. It has as many eyes all over its body with their powers of sight and so many ears also with their power of hearing.

19. It has the powers of feeling or touch and taste all over its person, as also, the power of hearing in the whole body, and that of thinking in its mind within.

20. It is however wholly beyond all conception, and is perfectly good and gracious to all. It is always the doer of all things that are done, and the bestower of every blessing on all beings.

21. It is always situated in the inside of all beings; and is the giver of strength and energy to all. Having thought upon the Lord of Gods in this manner, the devotee is to worship him in the usual method of the ritual.

22. Now hear me tell you, that are best acquainted with Brahma, of the mode of worshipping him in spirit; which consists only in adoring him in the conscious soul, and not in presenting offerings unto him.

23. It requires no illumination nor fumigation of incense; It has no need of flowers or decorations, nor does require the oblations of rice or sprinkling of perfumes or sandal paste.

24. It needs no exhalation of saffron or camphor, nor any painting or other things (as chouriflappers and the like); nor has it any need of pouring the water, which is easily obtainable every where.

25. It is only by effusion of the nectareous juice of the understanding, that the god is worshipped; and this is styled the best kind of meditation and adoration of deity by the wise.

26. The pure intellect which is known to be always present within one's self, is to be constantly looked into and sought after, heard about, and felt both when one is sleeping or sitting or moving about.

27. By constantly talking on the subject, and resuming the inquiry after leaving it off, one becomes fully conscious of himself; and then he should worship his lord the self-same soul in his meditation of it.

28. The offering of the heart in meditation of the Lord, is more delectable to him than the sweetest articles of food, offered with the

choices and most fragrant flowers.

29. Meditation joined with self-consciousness or contriteness of soul, is the best *pādya* and *arghya* water and offering that is worthy of the Lord; because the best meditation is that which is accompanied with the flower—self offering to the Lord. (For naught avails the most intense meditation of the mind, when the heart and soul are not devoted to the service of the Lord).

30. Without this kind of meditation, it is impossible the supreme soul in one's self; and therefore spiritual meditation is said to abound with the grace of God and the greatest enjoyment of happiness and prosperity. (So the *sruti*:—Meditation in spirit is attended with all enjoyment and felicity).

31. As the animal or irrational soul enjoys all its pleasures, in the abode of its body; so the rational and spiritual soul derives all its happiness from meditation. (Because the Lord being full of felicity, pours out the same into the spirit of his devotee).

32. The ignorant man that meditates on the Lord, for a hundred twinklings of the eye; obtains in reward thereof, the merit of making the gift of a milch-cow to a Brahman.

33. The man who worships the Lord in his soul, for half an hour in this manner; reaps the reward of making a horse sacrifice (according to law).

34. He who meditates on the Lord in spirit and in his own spirit, and presents the offering of his reflections unto him, is entitled to the merit of making a thousand horse sacrifices.

35. Whoso worships the Lord in this manner for a full hour, receives the reward of making the Raj sacrifice; and by worshipping him in this form in the midday; he obtains the merit of making many thousands sacrifices of such kind.

36. The man who worships him in this way for a whole day, settles in the abode of the deity.

37. This is called the superior yoga meditation, and the best service of the Lord, as also the external adoration of the soul.

38. This mode of holy adoration destroys all sins; and whoso practices it for a minute with a steady mind, he is certainly entitled to the veneration of gods and demigods, and placed in the rank of emancipated spirits like myself.

## CHAPTER XXXIX.

### MODE OF THE INTERNAL WORSHIP OF THE DEITY.

Argument.—The inward form in which, He is worshipped in spirit.

The God resumed:—I will now relate to you, the form of the inward worship of the spirit in spirit; which is reckoned as the holy of holies, and dispeller of all darkness.

2. This mode of worship depends also on mental meditation, and is conducted in every state of life, whether when one is sitting or walking, or waking or sleeping.
3. It requires the supreme Siva, who is always situated in the body of man; and who is the cause of the perception of all things, to be worshipped in spirit and in the spirit of man.
4. Whether you think him, as sleeping or rising, walking or sitting; or whether conceive him touching or intangible contact with any thing, or quite unconnected and aloof from every thing about him.
5. Or whether you take him as enjoying the gross objects, or shunning them all by his spiritual nature; or as the maker of all outward objects, and the ordainer of all forms of action.—
6. Or whether you consider him as remaining quiescent in all material bodies, or that he is quite apart from all substantial forms; you may worship him in whatever form your understanding presents him to you, or what you can best conceive of him in your consciousness.
7. Whoever has fallen in and is carried away by the current of his desires and who is purified from his worldliness by the sacred ablution of his good sense; should worship the *Siva lingam* as the emblem of understanding with the offering of his knowledge of it. (The Lingam is the type of unity, represented by the figure, as the syllable om is the type of trinity expressed by its three letters).
8. He may be contemplated in the form of the sun, shining brightly in the sky; as also in that of the moon, which cools the sky with its benign moon beams. (Because the sun and moon are included under the eight forms of as we see in the Prologue to Sakuntala. [Sanskrit: ye he ālah vidhartah] etc.).
9. He is always conscious in himself of all sensible objects, which are

ever brought under his cognizance by means of his senses, as the breath brings fragrance to the nostrils.

10. He gives flavour to all sweets, and enjoys the sweetness of his felicity (ānanda) in himself; and employs the breathings as his horses, and borne in the car of respiration, sleeps in the cell of the heart.

11. Siva is the witness of all sights, and actor of all actions; he enjoys all enjoyments, and remembers all what is known.

12. He is well acquainted with all the members of his body, and knows all that is in existence and inexistence; he is brighter than all luminous objects, and is to be thought upon as the all-pervading spirit.

13. He is without parts and the totality of all parts, and being situated in the body, he resides in the vacuity of the heart; he is colourless himself and yet paints all things in their variegated colours, and is the sensation of every member of the body.

14. He dwells in the faculty of the mind, and breathes in the respirations of the beings; he resides within the heart, throat and palate of the mouth, and has his seat amidst the eyebrows and nostrils (as intelligence and breath of life).

15. He is situated beyond the limit of the thirty six categories of the saiva sāstras, as also of the ten saktis ([Sanskrit: dashamahāvidyā]) that are known to the saktas; he moves the heart and gives articulation to sounds, and makes the mind to fly about as a bird of the air.

16. He resides both in equivocal and alterative words, and is situated in all things as the oil in sesame seeds.

17. He is without the blemish of parts (being a complete whole in himself), and is compact with all the parts of the world taken together. He is situated alike in a part of the lotus-like heart of the wise, as well as in all bodies in general.

18. He is as clear as the pure and spotless intellect, and the imputation of parts to him is the work of mere imagination only. He is as palpably seen in everything at all places, as he is perceptible to us in our inward perception of him.

19. Though originally of the nature of universal intelligence yet he appears in the form of the individual soul according to the desire of men; and residing in every individual, he is divided into endless dualities (of universal and particular souls).

20. Then this God (the intelligent individual soul) thinks himself as an

embodied being, endued with hands and legs, and the other parts and members of the body, with its hairs, nails, and teeth.

21. He thinks of being possess of manifold and various powers and faculties, and is employed in a variety of actions according to the desires of the mind. He feels glad on being served by his wives and servants (and thinking himself as their master).

22. He thinks the mind as a porter at the gate, and conductor of the information of the three worlds unto him; and his thoughts are as the chambermaids, waiting at his door with their pure attires.

23. He believes his knowledge of egoism as his greatest power and consort (sakti), and his power of action as his mistress; he thinks his knowledge of various lores to be his decorations only.

24. He knows his organs of sense and action to be the doors of the abode of his body, and is conscious of his being the infinite soul and inseparable from the same.

25. He knows himself to be full of the universal spirit; filled by and filling others with the same; and bears his admirable figure of the body, by his dependance on the Divine spirit.

26. That he is filled with the god-head within him, and is therefore no contemptible soul himself. He never rises nor sets nor is he glad or displeased at any time. (But enjoys the serenity of the Eternal soul).

27. He never feels himself satiate or hungry, nor longs after nor forsakes anything; he is ever the same and of an even tenor, temper and conduct and form at all times.

28. He retains the gracefulness of his person, the clearness of his mind, and the calmness of his views at all times; he is ever the same since his birth, and the equanimity of his soul never forsakes him at any time.

29. He is devoted to the adoration of his God, for longsome days and nights, and the mind abstracted from his body, becomes the object of his worship. (The gloss explains it otherwise, and makes the mindless body the worshipped object).

30. This God is worshipped with whatever offerings are available by the devotee, and with all the powers of the understanding, employed in the adoration of the sole Intellectual spirit.

31. He is to be worshipped with all things agreeably to the received ritual, and no attempt is to be made to make any offering, which was

never made at any time before.

32. Man being endued with the body, should worship the Lord with his bodily actions (as prostration, genuflexion &c.); and with all things that conduce to bodily enjoyment.

33. So is Siva to be worshipped with eatables and victuals, food and drink of the best and richest kind; and with beddings and seats and vehicles as one may afford to offer.

34. Men must also entertain their souls, which are the abodes of the Divine spirit in their bodies; with all kinds of things that they think pleasurable to themselves; such as excellent food and drink and all things affording enjoyment and pleasure.

35. They must diligently serve the supreme soul in their souls, under any calamity, difficulty, danger or disease that may befall on them, as also when they are overtaken by illusions of their understandings.

36. The ends of all the attempts of mankind in this world, being no more than life, death and sleep, they are all to be employed in the service of the soul of nature.

37. Whether reduced to poverty or elevated to royalty, or carried by the currents of casualty; men must always serve their souls, with the flowers of their best endeavours.

38. Whether overwhelmed by broils, or buffeting in the waves of mishaps, whether undergoing the troubles or enjoying the comforts of domestic life, men must serve their souls at all times.

39. When the gentle beams of fellow feeling, overspread the breast of kind hearted men, and when the sweet influence of sympathy melts the heart, it is then must meet to serve the soul seated in it.

40. When a man has restrained the turbulent passions of his breast, by the power of his right judgment; and spread the vest of soft tenderness and sweet content over his heart and mind; let him then worship in its serene aspect within himself.

41. Let men worship the soul, on the sudden changes of their fortunes; both when they come to the possession, or loss of their enjoyments. (Because the Lord gave and the Lord hath taken them away).

42. The soul should be adhered to and adored, both when you lose or abandon your legal or illegal possession and enjoyment, of anything on earth.

43. Isha—the lord of wealth is to be worshipped with relinquishment of all wealth, which one may have got by his own exertion or otherwise. (Give your all to the giver of all).

44. Regret not for what is lost, and make use of what you have got; and adore the supreme soul without any inconstancy in your mind and soul.

45. Retain your constancy amidst the scene of the wicked pursuits of men, and maintain your vow of the holy devotion of the supreme spirit at all times.

46. Every thing appears as good in the sight of the Godly, who view all things in God; and they all seem to be mixed with good and evil to the worshipper of God and Mammon. Therefore look on all things as situated in the divine spirit, and continue in your vow of the adoration of the supreme soul.

47. Things which appear as pleasant or unpleasant at first sight, are all to be taken in an equal light, by those that are firm in their vow of the adoration of the one universal soul.

48. Give up thinking yourself as such or not such a one, forsake all particularities, and knowing that all is the universal One, continue in your vow of adoring the supreme soul.

49. Worship the supreme spirit as it always resides in all things, in their various forms and multifarious changes, and that it is all and all in their modifications also.

50. Forsake both your pursuit after or avoidance of any thing, and remaining in your indifference of both extremes, continue in your adoration of the soul at all times.

51. Neither seek nor forsake any thing, but receive what comes to thee of itself or by thy own lot; and enjoy all things as the sea does the streams of water, which fall to it of their own accord.

52. Fallen (placed) in this wide world of misery, man should take no heed of the lesser or greater sights of woe, that incessantly present themselves to his view. They are as the fleeting tincts and hues that paint the vacuous vault of the skies, and soon vanish into nothing.

53. All good and evil betide us by turns at the junction of their proper time, place and action; therefore take them with unconcern to you, and serve your own soul. (Which is same with the soul of souls).

54. Whatever things are mentioned as fit offerings of the service of the supreme spirit, it is the equanimity of your soul which is deemed the

best and fittest offering. (A contrite spirit is most acceptable unto the Lord).

55. Things of different tastes, as the sour, bitter, acid, sharp and pungent, are useless in the service of the spirit; it is the calm and sweet composure of the soul, which is delectable to the holy spirit.

56. Equanimity is sweet to taste, and has the supernatural power of transforming every thing to ambrosia. (The man of an even mind, enjoys the sweetness of contentment in every state of life).

57. Whatever a man thinks upon with the ambrosial sweetness of his disposition, the same is immediately changed to ambrosia, as the nectarious dew drops under the moon beams.

58. Equanimity expands the soul, and gladdens the minds, as the sunlight fills the vault of heaven; and it is the unchangeable sedateness of the mind, which is reckoned as the highest devotion.

59. The mind of man must shine with an even lustre, as the bright moon beams in their fullness, and it must blaze with the transparent light of the intellect, as a bright crystal in the sunlight.

60. He who is employed in his outward actions of life, with his mind as bright as the clear sky; and which is freed from the mist of worldly affections, is said to be the full knowing devotee.

61. The true devotee shines as brightly, as the clear autumnal sky, when the worldly impressions are quite effaced from the heart, and are not seen even in dream, when the cloud of ignorance is cleared away, and the fog of egoism is utterly scattered.

62. Let your mind be as clear as the moon, and as spotless as the blazing sun; let it hide the thoughts, of the measurer and measured (*i.e.* of the creator and created) in it; let it have the simple consciousness of itself, like a newborn child (without its innate ideas); and perceiving only the steady light of the intellect the seed of all intelligence; you will then come to attain the state of highest perfection in your life time.

63. Living amidst the fluctuations of pain and pleasure, attending on the lot of all living beings, and occurring at their fixed times and places and actions of man, do you remain in the steady service of your soul—the leader of your body, by tranquilizing all the passions and desires of your heart and mind.



## CHAPTER XXXX.

### INQUIRY INTO THE NATURE OF THE DEITY.

Argument—That the God Siva is beyond his formular adoration and his nature as that of the pure Intellectual soul.

The God continued:—It is of no consequence, whether the spiritualist observe formal adoration in its proper time and manner or not; it is enough if he adore Siva in his form of the intellect within himself, which is equivalent to the worship of the *atma* or soul. (*i.e.* Worshipping the spirit in spirit).

2. This is attended with a delight, which becomes manifest within himself; and thus full of spiritual light and delight, the devotee is assimilated to and self same with his God. (This is the state of ecstasy, in which the adept loses himself in his God).
3. The meanings of the words affection and hatred, do not belong to the holy soul as separate properties of it; but they blend together and die in it as sparks in fire.
4. The knowledge that the dignity and poverty of men, as also the happiness and misery of one's self or others, proceed from God, is deemed as the worship of the supreme spirit, which ordains them all. (The gloss explains, that the attribution of all accidents of life to God, in his adoration also, as it is done by the offering of flowers unto him).
5. The consciousness of the world as manifestation of the Divine spirit, is reckoned as his devotion also, as a pot or other taken for the spirit of God, owing to its residence in it, forms his worship also.
6. The quiet and lightless spirit of Siva, being manifest in his works of creation, the whole sensible world is believed to be the form of the supreme spirit.
7. It is astonishing that every soul should forget its own nature, and think itself as a living soul residing in the body, as they believe the supreme soul to be confined in a pot or painting.
8. It is astonishing also, how they should attribute false ideas of worship, worshipper and the worshipped to the god Siva, who is the infinite soul of all and a pure spirit.
9. The ritual of worship and adoration, which applies to the finite

forms of gods (their idols); cannot be applied to the worship of the infinite spirit of God.

10. The pure spirit of the eternal, infinite and all powerful, cannot be the object of ritualistic worship, which relates to finite gods or idols.

11. Know, O Brahman! that the spirit of God, which pervades the three worlds, and is of the nature of pure intellect, is not to be circumscribed by any form or figure. (As that of an idol or any natural object).

12. Know, O wisest of the wise! that those that have their god, as circumscribed by time and place (*i.e.* represented as limited and finite beings), are not regarded by us among the wise.

13. Therefore O sage! retract your sight from idols and idolatrous worship, and adopt your view to spiritual adoration; and be of an even, cool and clear mind, be dispassionate and freed from decay and disease.

14. Do you continue to worship the supreme spirit with an unshaken mind, by making him offerings of your desires, and all the good and evil that occur to you at any time. (*i.e.* submit to the dispensations of Providence).

15. O sage, that art acquainted with the sole unity, in the one uniform tenor of thy soul and mind, thou art thereby set above the reach of the miseries attending his frail life, as the pure crystal is clear of the shade and dross of all worldly things.

## CHAPTER XXXXI.

### VANITY OF WORLD AND WORLDLY THINGS.

Argument.—Refutation of Received Doctrines.

Vasishtha asked:—What is called the god Siva, and is meant by supreme Brahma; and what is the meaning of soul, and what is its difference from the supreme soul?

2. That the *tat sat*—*Id. est* is the true entity, and all else is non entity; what is vacuum that is nothing, and what is philosophy that knows everything. Explain to me these differences, for thou lord! knowest them all.

3. The god replied:—There exist a *sat ens*, which is without beginning and end; and without any appearance, or reflexion of its own; and this entity appears as a non entity, owing to its imperceptibility by the senses.

4. Vasishtha rejoined—If this entity, lord! is not perceptible by the organs of sense, and unknowable by the understanding, how then, O Isāna! is it to be known at all.

5. The god replied:—The man that desires his salvation, and yet sticks to his ignorance, is a sage by name only; and such men are subjected to greater ignorance, by the sāstras they are guided by.

6. Let one ignorance removes another, as washerman cleanses one dirt by another. (*i.e.* Let the erroneous and mutually discordant theories of the sāstras, refute the errors of one another).

7. When the error of ignorance, are removed by the opposition to each other; it is then that the soul appears of itself to view as a matter of course.

8. As a child daubs his fingers by rubbing one piece of coat against another (so is a man darkened the more by the tenets of contradictory sāstras); but gets them cleansed by washing off his hands from both of them.

9. As they examine both sides of a question in a learned discussion, and the truth comes out from amidst them both, so the knowledge of the soul, appears from midst of the mist of ignorance.

10. When the soul perceives the soul, and scans it by itself; and as it comes to know it in itself, it is said to get rid of its ignorance, which is then said to be utterly destroyed.

11. The paths of learning and the lectures of a preceptor, are not the proper means to the knowledge of the soul, until one comes to know the unity of this thing by his own intuition.

12. All the preceptors of sāstras, place the soul amidst the bodily senses; but Brahmā is situated beyond the senses, and is known after subjection of sensible organs. So the thing which is obtainable in absence of something, is never to be had in the presence of that thing (such is the antipathy of the soul and senses against one another).

13. It is seen however, that many things are used as causes of what they are no causes at all; as they make use of the lectures of the preceptor and the like, as means for the attainment of spiritual knowledge.

14. A course of lectures is of course calculated, to throw light on the student's knowledge of the knowables; but in matters of abstract knowledge and invisible soul, it is the soul itself that must throw its own light.

15. No explanation of the s̄āstras, nor the lectures of the preceptor, are calculated to give light on spiritual knowledge, unless it is understood by the intuitive knowledge of the spirit itself.

16. Again the soul is never to be known without learning and lectures, and therefore both of them must combine with our inquiry to bring us to the light of the soul.

17. It is therefore the combination of bookish knowledge with the instruction of the preceptor, joined with the investigation of the inquirer, that is calculated to enlighten us on spiritual knowledge, as the appearance of the day with the rising sun and waking world, gives an impetus to the rise of duties of the rising world.

18. After subsidence of the senses and actions of bodily organs, together with the imperceptibility of our sensations of pain and pleasure; that we come to the knowledge of Siva, other wise known as the soul, the *tat sat*, He that is, and under many other designations.

19. When there was not this plenum of the world, or it existed in its spiritual or ideal forms; it is since then that this infinite entity has existed, in its vacuous form which is rarer than the ether.

20. Who is continually meditated upon by the nice discernment of the seekers of salvation, and is variously represented by the pure minded and those of vitiated minds.

21. There are others who are situated in the sight of, and not far from the path of living liberation, who are employed in leading others to salvation, and in the exposition of the s̄āstras in their works.

22. There have been many thinking and learned men, who have used the words Brahmā, Indra, Rudra, and the names of the regents of worlds (for God), in order to justify the doctrines of the Puranas, vedas and siddhantas.

23. Others have applied the fictitious titles of chit or intellect, Brahmā, Siva, Atma the soul or spirit, Isha-the Lord, the supreme spirit and Isvara-god, to the nameless god head that is apart and aloof from all.

24. Such is the truth of nature and of thyself also, which is styled the

siva of felicitous; and which always confers all felicity to the world and to thyself also. (The word siva means jovus or solas and is meant to express the joviality and soliety which always attends on all beings).

25. The words siva, soul, supreme Brahmā and some others, have been coined by the ancients to express the supreme being; and though they differ in sound, there is no difference of them in sense and signification.

26. Know, O chief of sages! that wise men always adore this god whom we serve also, and unto whom we return as the best and ultimate states of all. (Siva is a *hypostasis* of the infinite deity).

27. Vasishtha said:—Please Lord! explain to me in short, how the ever-existent Deity remains as non-existent, and could it come to existence from its prior state of nihility?

28. The god replied:—Know the meaning of the words Brahmā &c. to bear relation to our consciousness only, and this though it is as clear as the sky, and as minute as an atom, has the great bulk of the mount Meru contained in it.

29. Although this is unintelligible to us, and far beyond our conception and comprehension of it; yet it becomes intelligible to us when we take it the form of our intellect.

30. By taking it objectively, it becomes intelligible to us in the manner of our Egoism; and by thinking on its personality we have the same idea of it, as one has of a wild elephant from its sight in a dream.

31. These ideas of its egoism and personality, being limited by time and space, give rise to many aerial forms as attendants upon it. (These aerial forms are the different attributes of God).

32. Accompanied with these, there proceeds the entity called the *jiva* or living spirit, which is conversant with its oscillation and respiration, in the form of a pencil of air.

33. After the power of vitality is established and has come in force; there follows the faculty of understanding; which remains in utter ignorance at first.

34. It is followed by the faculties of bearing, action and perceptions; all of which operate inward by without their development in outward organs.

35. All these powers uniting together, conduce to the excitement of

memory, which exhibits itself soon in the form of the mind; which is the tree of desires.

36. Hear now what is called the spiritual body by the learned, it is the inward power of God of the form of the conscious soul, and seeing the divine soul in itself.

37. There rise afterwards the following powers in the mind; which develop themselves in the outer organs, although their powers may be wanting in them. (Such as the blind eyes, deaf ears &c.).

38. These are the essences of air and motion, and of feeling also, together with the senses of touch and heat emitted by the eyes.

39. There are the essences of colour, water and taste also, and likewise the essences of smell and flavour too.

40. There are the essences of earth and gold, and the essences of thick mass; and also the essences of time and space, all of which are without form and shape.

41. The spiritual body contains all these essences in itself as its component parts, as the seed of a fruit contains the leaves and germ of the future tree in its cell.

42. Know this to be *ativāhika* or spiritual body, and containing the eight elementary senses, wherefore it is called the *puryashtaka* also; and these are developed afterwards in the organs of sense.

43. The primary or spiritual body which is formed in this manner, is actually nobody at all; since it is devoid of understanding, intellect, senses and sensibility.

44. It is the supreme Being only, which contains the essence of the soul, as it is the sea which contains the limpid waters.

45. The soul is that which is possessed of its consciousness and knowledge, all besides this is dull and insensible matter; and which is viewed by the soul, as the sight of a fairy land in the dream.

46. It is therefore by consciousness and knowledge that Siva can be known, and what is not to be known by these can be nothing at all.

47. The supreme soul sees all things within itself, as parts of itself (produced from its will of becoming or dividing itself into many); and beholds particles of his atomic self, formed into innumerable bodies.

48. These soon increased in bulk and became big bodies, and bore the

marks of the organs upon them.

49. Then it became of the form of a man, from his thought of being so; and this soon grew up in its size of a full grown man.

50. So do our bodies appear to us in our living state, as the fairyland appears to one in his dream.

51. Vasishtha said:—I see the appearance of the human body, to resemble the vision of the fairyland in the dream; and I see also the miseries awaiting on human life in this world. Now tell me, my Lord! how all this misery is to be removed from it.

52. The god replied—All human woe is owing to their desires, and belief of the reality of the world; but it must be known to be all as unreal, as waves of water seen in a sea in the mirage.

53. There why such desire, and for what good and use, and why should the dreaming man be deluded to drink the show of water in the mirage?

54. The viewer of truth, who is freed from his views of egoism and tuism, and has got off from the deluded and its delusive thoughts, doth verily behold the true entity of God in his presence, in the utter absence of all worldly thoughts from his mind.

55. Where there is no desirer or desire or the desired object, but the only thought of the one unity, there is an end of all error and misery.

56. He whose mind is freed from the true and false bugbears of common and imaginary error, and is settled in the thought of one unity alone, sees nothing but the unity before him.

57. The desires of the mind, rise as goblins in the midway sky; and the thoughts of the world rove about the sphere of the mind, as the numerous worlds revolve in the sky hence there is no peace of the soul, unless these subside to rest.

58. It is useless to advise the man to wisdom, who is elated by his egoism, and is deluded by the waters of the mirage of this evanescent world.

59. Wise men should advise the prudent only, and throw away their instruction to boys that are wandering in error, and are shunned by good people. To give good counsel to the ignorant, is as offering a fair daughter in marriage to the spectre of man seen in a dream.

## CHAPTER XXXXII.

### THE SUPREME SOUL AND ITS PHASES AND NAMES

Argument.—The various Processes whereby the supreme soul becomes the animal soul; and this again extending in all beings.

Vasishtha said:—Tell me Lord! what is the state of the living soul, after its situation in the open air, and its observation of the vanity of the elemental and material body on its first creation.

2. The god replied—The living soul having sprung from the supreme, and being situated in the open firmament, views the body formed in the aforesaid manner, as a man sees a vision in his dream.

3. The living soul being ubiquitous, enters and acts in every part of this body, according to the behest of the embodied intellect, as a sleeping man acts his parts in a dream, and bears his body still.

4. It was the indiscrete infinite soul before, and then became the discrete spirit called the first male, and this spirit was the primary cause of creation in itself.

5. Thus this animated spirit became as Siva, at the beginning of the first creation; it was called Vishnu in another, and became the lotus born Brahmā or the great patriarch in the other.

6. This great progenitor of one creation, became the intellect in another, this became the volitive male agent of creation afterwards, and at last look upon it a male form according to its volition.

7. The primary volition of ideal creation becoming compact in time, it takes the form of the mind; which feels itself able to effect in act, whatsoever it wills in itself. (This form of the Mind is called Hiranyagarbha or Brahmā—the creative power of God).

8. This creation of the world by Brahmā is mere visionary, as the sight of a spectre in the air or in a dream; but it appears as a positive reality, to the erroneous sight of the realist. (*i.e.* The world is ideal to the idealist, but a sober reality to the positivist).

9. The prime male agent that becomes the beholder of his creation, retains in him the power of exhibiting himself (or displaying his will) in the empty air every moment, or to retract them in himself into time.

10. To him a Kalpa or great Kalpa age, is a mere twinkling of his eye;



and it is by the expansion or contraction of himself, that the world makes its appearance or disappearance.

11. Worlds come to appear and disappear at his will, at each moment of time, in each particle of matter, and in every pore of space, and there is no end of this successions in all eternity.

12. Many things are seen to occur one after another, in conformity with the course of our desires; but we never find any thing to take place, in concurrence with our sight of the holy spirit. (*i.e.* Nothing is both temporally as well as spiritually good).

13. All things are created (and vanish) with this creation, which do not occur to the unchanging Siva; and these are like the shadowy appearances in empty air, which rise of themselves and disappear in air.

14. All real and unreal appearances vanish of themselves, like mountains appearing in dreams; all these creations have no command over their causality, space or time.

15. Therefore all these phenomenals are neither real, potential or imaginary or temporary appearances; nor is there any thing, that is produced or destroyed at any time.

16. All these are the wondrous phenomena of our ideas and wishes (*sankalpas*), exhibited by the intellect in itself; and this world is like the appearance of an aerial castle in the dream, and subject to its rise and fall by turns.

17. The visible which appears to be moving about in time and space, has actually no motion whatever in either; but remains as fixed as an ideal rock in the mind for ever. (The unreal world can have no actual motion).

18. So also the extension of the unreal world, is no extension at all; as the magnitude of an ideal rock has no dimension whatever. (Things in the abstract, have no imaginable measure).

19. The situation and duration of the unreal world, conform exactly with the ideas of its time and place, which exist in the mind of the maker of all (or the great Archetype).

20. It is in this manner that he is instantly changed to a worm (from his idea of it), and so are all the four orders of living beings born in this world.

21. Thus the curative power becomes all things, from the great Rudras down to the mean straws in a minute (from his ideas of these); and even

such as are as minute as atoms and particles of matter (*i.e.* in the forms of the protozoa and small animalcula).

22. This is the course of the production of the past and present creations, and it is the reminiscence of the past, which is the cause of the delusion of taking the world for a real existence.

23. After giving away the thought of the difference between the creator and the created, and by the habit of thinking all as the unity, one becomes Siva in a minute, and by thinking so for a longer period, one is assimilated to the nature of the supreme Intellect.

24. The intellect proceeds from the original intellect (of God), and rises without occupying any place. It is of the nature of understanding, and resides in the soul in the manner of empty air in the midst of a stone.

25. The soul which is of the manner of eternal light, is known under the denomination of Brahmā and the intellect which seated in this (soul), becomes weakened as the creative power increase, and strengthens in it. (*i.e.* The power of the thinking intellect decreases in proportion, as the power of the creative mind is on its increase).

26. Next the particles of time and place, join together in the formation of minute atoms; which by forming the elementary bodies, have the living principle added to them. (These are called the protozoa or animalcules).

27. These then become vegetables and insects, and beasts, brutes and the forms of gods and demigods; and these being stretched out in endless series, remain as a long chain of being, connected by the strong and lengthening line of the soul, (called the sūtrātmā).

28. Thus the great god that pervades over all his works in the world, connects all things in being and not being, as pearls in a necklace by the thread of his soul. He is neither near us nor even far from us; nor is he above or below anything whatever. He is neither the first nor last but ever lasting (having neither his beginning nor end). He is neither the reality or unreality, nor is he in the midst of these.

29. He is beyond all alternatives and antitheses, and is not to be known beyond our imaginary ideas of him. He has no measure or dimension, nor any likeness, form or form to represent him. Whatever greatness and majesty are attributed to him by men, they are all extinguished in his glory as the fire is cooled in the water.

30. Now, I have related to you all what you asked me about, and will now proceed to my desired place. Be you happy, O sage, and go your way; and

rise, O Pārvatī and let us take our way.

31. Vasishtha said:—When the god with his blue throat had spoken in this manner, I honoured him with throwing handfuls of flowers upon him. He then rose with his attendants, and pierced into the vacuity of heaven.

32. After departure of the lord of Umā, and master of the three worlds, I remained for some time reflecting on all I had heard from the god, and then having received the new doctrine with the purity of my heart, I gave up the external form of my worshipping the Deity.

## CHAPTER XXXXIII.

### ON REST AND TRANQUILLITY.

Argument.—Rāma admits before Vasishtha the removal of his doubt in dualistic doctrine.

Vasishtha said:—I well understand what the god said, and you too, O Rāma! know very well the course of the world.

2. When the false world appears in a false light to the fallacious understanding of man, and all proves to be but vanity of vanities, say what thing is there that may be called true and good and what as untrue and bad. (There is nothing what ever which is really good).

3. As the alternative of something is not that thing itself, so the optional form of the soul, though not the soul itself, yet it serves to convey some idea of the soul. (As the explanation of the gloss is;—The similitude of a thing though not the thing itself, yet it gives some idea of the original).

4. As fluidity is the nature of liquids, and fluctuation is that of the winds, and as vacuity is the state of the sky, so is creation the condition of the spirit or divine soul.

5. I have ever since (hearing the lecture of Sivā), betaken myself to the worship of the spirit in spirit; and have since then, given up my eagerness for the outward adoration of gods.

6. It is by this rule that I have passed these days of my life, though I am tamely employed in the observance of the prescribed and popular ritual.

7. I have worshipped the Divine spirit, in all modes and forms and offering of flowers, as they presented of themselves to me; and notwithstanding the interruptions, I have uninterruptedly adored my god at all times, both by day and night.

8. All people in general, are concerned in making their offerings acceptable to their receiver (god), but it is the meditation of the yogi, which is the true adoration of the spirit.

9. Having known this, O lord of Raghu's race, do you abandon the society of men in your heart, and walk in your lonely path amidst the wilderness of the world, and thereby remain without sorrow and remorse.

10. And when exposed or reduced to distress, or aggrieved at the loss or separation of friends, rely on this truth, and think on the vanity of the world.

11. We should neither rejoice nor regret, at the acquisition or loss of friends and relations; because all things almost are so frail and unstable, in this transitory world.

12. You well know, Rāma! the precarious state of worldly possessions and their pernicious effects also; they come and go away of their own accord, but overpower on the man in both states (of prosperity and adversity).

13. So uncertain are the favours of friends and fortune, and so unforeseen is their loss also, that it is noway possible for any body to account for them. (*i.e.* to assign any plausible cause to either).

14. O sinless Rāma! such is the course of the world, that you have no command over it nor is it ever subject to you; if the world is so insubordinate to you, why is it then that you should be sorry for so unmanageable a thing?

15. Rāma! mind your spiritual nature, and know yourself as an expanded form of your intellect. See how you are pent up in your earthly frame, and forsake your joy and grief at the repeated reiterations and exits of your corporeal body.

16. Know my boy, that you are of the form of your intellect only, and inherent throughout all nature; therefore there is nothing that you can resume to or reject from you in the world.

17. What cause of joy or grief is there in the vicissitudes of things in the world, which are occasioned by the revolutions of the mind on the pivot of the intellect; and resemble the whirling waters of the sea,

caused by an eddy or vortex in it.

18. Do you, O Rāma! betake yourself to the fourth stage of *susupta* or hypnotism hence forth, as the even tenor of the intellect, is attended by its trance at the end.

19. Be you as cold and composed with your placid countenance and expanded mind, as the quiet spirit of God is diffused and displayed through out all nature; and remains as full as the vast ocean, in the contemplation of that soul, whose fulness fills the whole.

20. You have heard all this already, Rāma! and are fraught with the fulness of your understanding, now if you have any thing else to ask with regard to your former question, you can propose the same. (This was a question regarding the observance of ceremonial rites).

21. Rāma said:—Sir, my former doubts are all dispersed at present, and I have nothing more to ask you regarding the same (*i.e.* the dualistic doctrine that raised the doubts).

22. I have known all that is to be known, and felt a heartfelt satisfaction at this, and now I am free from the foulness of the objective, and of dualism and fictions. (Knowledge of the objective being unspiritual, the dualism of matter and mind as unscriptual, and the fictions of the gods etc., as mere vagaries of imagination).

23. The foulness of the soul, proceeds from ignorance of the soul; and this ignorance (of the subjective self), which had darkened my soul, is now removed by the light of spirituality.

24. I was under the error (of the mortality and materiality of the soul), which I have now come to understand, is neither foul matter, nor is it born or dies at any time. (*i.e.* It is immaterial, unproduced and immortal).

25. I am now confirmed in my belief, that all this is Brahmā diffused through out nature (in his all pervasive form *vivartarūpā*); and I have ceased from all doubts and questions on the subject, nor have I the desire of knowing any thing more about it. (He desires to know nothing, who beholds the lord in every thing).

26. My mind is now as pure, as the purified water of filtering machine; and am no more in need of learning any thing, from the preachings and moral lessons of the wise.

27. I am unconcerned with all worldly affairs, as the mount Suméru is insensible of the golden ores in its bosom and having all things about me, I am quite indifferent to them; because I have not what I expect to

have, nor do I possess the object of my fond desire.

28. I expect nothing that is desirable, nor reject any thing which is exceptionable; nor is there a mean in the interim of the two in this world, because there is nothing that is really acceptable or avoidable in it, nor anything which is truly good or bad herein.

29. Thus, O sage, the erroneous thought of these contraries, is entirely dissipated from me; wherefore I neither care for a seat in heaven, nor fear the terrors of the infernal regions.

30. I am as fixed in the selfsame spirit, as the mount Mandārā is firmly seated amidst the sea, and which scatters its particles throughout the three worlds, as that mountain splashed the particles of water in its state of churning the ocean.

31. I am as firm as the fixed Mandārā, while others are wandering in their errors of discriminating the positive and negative and the true and false, in their wrong estimation.

32. The heart of that man must be entangled with the weeds of doubts, who thinks in his mind the world to be one thing, and the Divine spirit as another. (This duality is the root of doubts in the one ultimate unity).

33. He that seeks for his real good in any thing in this world, never finds the same in the unsubstantial material world, which is full of the confused waves of the eternity.

34. It is by your favour, O venerable sir, that I have got over the boisterous ocean of this world; and having the limits of its perilous coasts, have come to the shore of safety and found the path of my future prosperity.

35. I am no more wanting in that supreme felicity, which is the summum bonum of all things; and am full in myself as the lord of all. And I am quite indomitable by any body, since I have defeated the wild elephant of my covetousness.

36. Being loosened from the chain of desire, and freed from the fetters of option, I am rich and blest with the best of all things, and this is the internal satisfaction of my soul and mind, which gives me a cheerful appearance in all the triple world.

CHAPTER XXXIV.

## INQUIRY INTO THE ESSENCE OF THE MIND.

Argument.—On the means of forsaking all connections and desires, and the subjection of the mind by spiritual knowledge.

Vasishtha said:—Rāma! whatever acts you do with your organs of action and without application of the mind to the work in hand, know such work to be no doing of yours. (An involuntary action is not accounted as the act of one, in absence of his will in it).

2. Who does not feel a pleasure at the time of his achieving an action, which he did not feel a moment before, nor is likely to perceive the next moment after he has done the work. (Therefore it is the attention of the mind which gives pleasure to an action, and which is not to be felt in absence of that attention, both before and after completion of the act).

3. The pleasure of a thing is accompanied only with the desire of its passion, and not either prior or posterior to the same; therefore it is boyish and not manliness to take any delight in a momentary pleasure. (All pleasure and pain are concomitant with their thoughts only; and these being fleeting there is no lasting pleasure or pain in anything).

4. Whatever is pleasant during its desire, has that desire only for the cause of its pleasantness: hence the pleasurable of a thing lasting till its unpleasurable is no real pleasure; wherefore this frail pleasure must be forsaken together with its temporary cause of desire by the wise.

5. If you have arrived to that high state (of knowing the universality of the soul); then be careful for the future, and merge yourself no more in the narrow pit of your personality.

6. You who have now found your rest and repose, in being seated in the highest pinnacle of spiritual knowledge (by cognoscence of yourself); must not allow your soul any more, to plunge in the deep and dark cave of your egoistic individuality.

7. Thus seated on the pitch of your knowledge, as on the top of the Meru mountain; and remembering the glorious prospect all around you; you cannot choose to fall down into the hellpit of this earth, and to be reborn in the darksome cave of a mother's womb. (Because the living soul is doomed to transmigration and regeneration until its final liberation).

8. It appears to me, O Rāma! that you are of an even temperament, and

have the quality of truth (satyaguna) full in your nature; I understand you have weakened your desires, and have entirely got over your ignorance.

9. You appear to be settled in your nature of purity, and the temperament of your mind appears to me to be as calm and quiet as the sea, when it is full and untroubled by the rude and rough winds of heaven.

10. May your expectations set at ease, and your wants terminate in contentment, let your dementation turn to rightmindedness, and live unconnected with and aloof from all.

11. Whatever objects you come to see placed before you, know the same as full of the Divine intellect, which is consolidated and extended through all, as their common essence. (The solid intellect forming the body, and its rarity the mind. "That extended through all yet in all the same; great in the earth as in the etherial frame", Pope).

12. One ignorant of the soul, is fast bound to his ignorance; and one acquainted with the soul, is liberated from his bondage. Hence, O Rāma! learn to meditate constantly and intensely, the supreme soul in your own soul.

13. It is indifference which wants to enjoy nothing, nor yet refuses the enjoyment of whatever presents of itself to any body; and know inappetency to consist in the cool calmness of the mind, resembling the serenity of the sky. (*Insouciance* is the want of desire and renunciation of prurience and not the abdication of enjoyment).

14. Preserve the cold listlessness of your mind, and discharge your duties with the cool application of your organs of action; and this unconcernedness of your mind, will render you as steady as the sky at all accidents of life.

15. If you can combine the knower, knowable and the knowledge (*i.e.* all the three states of the subjective, objective and the intermediate percipience) in your soul alone; you will then feel the tranquillity of your spirit and shall have no more to feel the troubles of sublunary life.

16. It is the expansion and contraction of the mind, that causes the display and dissolution of the world; try therefore to stop the action of thy mind, by restraining the breaths of thy desire in thyself.

17. So it is the breath of life, which conducts and stops the business of the world, by its respiration and rest; restrain therefore the breathing of the vital air, by thy practice of the regulation of thy



breathing (as dictated before).

18. So also it is the act of ignorance to give rise to ceremonious works, as it is that of knowledge to repress them; Do you therefore boldly put them down by your own forbearance, and the instructions you derive from the s  stras and your preceptors.

19. As the winds flying with dust, darken the fair face of the sky; so the intellect being daubed with the intelligibles (the subjective soiled with the objective), obscure the clear visage of the soul.

20. The action of the relation between the vision and visibles (*i.e.* the mutual of the eyesight and outward objects on one another), causes the appearance of the world and its course; as the relation that there exists between the solar rays and formations of things, makes them appear in various colours to the eye. (Neither the course of the world, nor the appearance of colour is in real being, but is owing to the relative combination of things).

21. But the want of this relativity removes the phenomenals from sight, as the want of light takes away the colours of things. (The former is an instance of the affirmative kind (*anvayi*); and the latter a *vyatireki* or negative one).

22. The oscillation of the mind causes the illusions, as the palpitation of the heart raises the affections, and they are all at a stop at the suspension of the actions of these organs. So the waves raised by motion of waters and action of the winds, subside in the deep, by cessation of the actions of these elements. (The question is whether the affections are not causes of the palpitation of the heart?).

23. The abandonment of every jot of desire, the suspension of respiration, and the exercise of intellection, will contract the actions of the heart and mind, and thereby prevent the rise of the passions and affections and of illusions also. (Entire dispassionateness is the perfection of yoga asceticism).

24. The unconsciousness which follows the inaction of the heart and mind, in consequence of the suspension of the vital breath is the highest perfection (of yoga philosophy).

25. There is a pleasure in respect to the vision of visibles, which is common to all living being; but this being felt spiritually, amounts to holy pleasure *param  nanda*. But the sight of God in one's consciousness, which is beyond the province of the mind; transcends the mental pleasure, and affords a divine ecstasy, called the Brahmananda.

26. The mind being dormant and insensible, affords the true rapture of

the soul; and such as it is not to be had even in heaven, as it is not possible to have a refrigeratory or cooling bath in the sandy desert.

27. The inertness of the heart and mind is attended with a delight, which is felt in the inmost soul and cannot be uttered in words; it is an everlasting joy that has neither its rise nor fall, nor its increase or decrease. (It is the lasting sunshine and unchanging moonlight of the soul).

28. Right understanding weakens the sensuous mind (by the blaze of rationality), but wrong understanding serves to increase its irrational sensuousness only. It then sees the thickening mists of error, rising as spectres and apparitions before the sight of boys.

29. Though the sensational mind is existent in us, yet it seems as quite inexistent and extinct before the light of our rationality, as the substance of copper appears to disappear by being melted with gold. (The carnal mind is converted to the rational understanding by its association with it).

30. The mind of the wise is not the sensuous mind, because the wise mind is an essence of purity by itself; thus the sensible mind is changed in its name and nature to that of the understanding, as the copper is converted to the name and nature of gold.

31. But it is not possible for the mind to be absorbed at once in the intellect, its errors only are moved by right understanding, but its essence is never annihilated. (As the alloy of copper in gold).

32. Things taken as symbols of the soul, are all unsubstantial as the mind and vital principle; all which are as unreal as the horns of a hare (which are never known to grow). They are but reflexions of the soul, and vanish from view after the soul is known. (The mind is said to be an expansion of the soul [Sanskrit: ātmanīvivarṭta rūpam]).

33. The mind has its being for a short time only, during its continuance in the world; but after it has passed its fourth stage of insensibility, it arrives to the state of comatosity which is beyond the fourth stage.

34. Brahmā is all even and one, though appearing as many amidst the errors that reign over the world; He is the soul of all and has no partial or particular form of any kind. He is not the mind or any thing else, nor is He situated in the heart (as a finite being). (Gloss:—The Divine Soul like the human mind has conceptions of endless things, which are neither situated in it nor parts of itself, but are as empty phantoms in the air).

## CHAPTER XXXXV.

### STORY OF THE VILVA OR BELFRUIT.

Argument.—God represented as the Belfruit or Wood apple; containing the Worlds as its seeds.

Vasishtha said:—Attend now, O Rāma! to a pleasant story, which was never told before, and which I will briefly narrate to you for your instruction and wondrous amusement.

2. There is a big and beautiful *vilva* or *bel* fruit, as large as the distance of many myriads of miles, and as solid as not to ripen or rot in the course of as many many ages.
3. It bears a lasting flavour as that of sweet honey or celestial ambrosia; and though grown old yet it increases day by day like the crescent new moon, with its fresh and beautiful foliage.
4. This tree is situated in the midst of the universe, as the great Meru is placed in the middle of the earth; it is as firm and fixed as the Mandara mountain, and is immovable even by the force of the diluvian winds.
5. Its root is the basis of the world, and it stretches to the distance of immeasurable extent on all sides.
6. There were millions of worlds all within this fruit as its un-countable seeds; and they were as minute in respect to the great bulk of the fruit, that they appeared as particles of dust at foot of a mountain.
7. It is filled and fraught with all kinds of delicacies, that are tasteful and delicious to the six organs of sense; and there is not one even of the six kinds of savoury articles, that is wanting in this fruit.
8. The fruit is never found in its green or unripe state, nor is it ever known to fall down ever over-ripened on the ground; it is ever ripe of itself, and is never rotten or dried or decayed at any time by age or accident.
9. The gods Brahmā, Vishnu and Rudra, are not sempiternal with this tree in their age, nor do they know aught of the origin and root of this tree, nor anything about its extent and dimensions.

10. None knows the germ and sprout of this tree, and its buds and flowers are invisible to all. There is no stem or trunk or bough or branch, of the tree that bears this great fruit.

11. This fruit is a solid mass of great bulk, and there is no body that has seen its growth, change or fall. (It is ever ripe without ripening or rotting at any time).

12. This is the best and largest of all fruits, and having no pith nor seed, is always sound and unsoiled.

13. It is as dense as the inside of a stone in its fullness, and as effluent of bliss as the disk of the moon, drizzling with its cooling beams; it is full of flavour and distils its ambrosial draughts to the conscious souls of men.

14. It is source of delight in all beings, and it is the cause of the cooling moon-beams by its own brightness; It is the solid rock of all security, the stupendous body of felicity, and contains the pith and marrow that support and sustain all living souls, which are the fruits of the prior acts of people. (*i.e.* The souls of all beings are as fruits formed according to the nature and merit of their previous acts—karma, and all these souls are filled with delight by the great soul of God).

15. Therefore that transcendent pith which is the wonder of souls, is contained in the Infinite spirit of God, and deposited and preserved in that auspicious fruit—*sriphala*—the bel or wood apple.

16. It is deposited with its wondrous power in that small *bel* fruit, which represents the human as well as the divine soul, without losing its properties of thinness and thickness and freshness for ever. (*i.e.* All the divine powers—of evolution are lodged in the soul).

17. The thought that 'I am this', clothes the unreality with a gross form (as the thought of a devil gives the unreal phantom a foul figure); and though it is absurd to attribute differences to nullities, yet the mind makes them of itself and then believes its fictitious creatures as real ones.

18. The Divine ego contains in itself the essential parts of all things set in their proper order, as the vacuity of the sky is filled with the minute atoms, out of which the three worlds did burst forth with all their varieties. (So the substance of the bel fruit, contains the seeds of the future trees and all their several parts in it).

19. In this manner there grew the power of consciousness in its proper

form, and yet the essence of the soul retains its former state without exhausting itself. (It means that notwithstanding the endless evolutions of the Divine soul, its substance ever continues the same and is never exhausted).

20. The power of consciousness being thus stretched about (from its concentration in itself), makes it perceive the fabric of the world and its great bustle in its tranquil self. (It means how the subjective consciousness is changed to the objective).

21. It views the great vacuum on all sides, and counts the parts of time as they pass away; it conceives a destiny which directs all things, and comes to know what is action by its operation.

22. It finds the world stretching as the wish of one, and the sides of heaven extending as far as the desires of men; it comes to know the feelings of love and hatred, and the objects of its liking and dislike.

23. It understands its egoism and non-egoism or tuism, or the subjective and objective and views itself in an objective light, by forgetting its subjectivity. It views the worlds above and being its itself as high as any one of them, finds itself far below them. (The human soul though as elevated as the stars of heaven, becomes as low as a sublunary being by its baseness).

24. It perceives one thing to be placed before, and another to be situated beside it; it finds some thing to be behind, and others to be near or afar from it; and then it comes to know some things as present and others as past or yet to come before it. (The soul losing its omniscience has a partial view of things).

25. Thus the whole world is seen to be situated as a play house in it, with various imaginary figures brightening as lotuses in a lake.

26. Our consciousness is seated in the pericarp of the lotus of our hearts, with the knowledge of our endless desires budding about it, and viewing the countless worlds turning round like a rosary of lotus seeds.

27. Its hollow cell like the firmaments is filled with the great Rudras, who rove about in the distant paths of the midway sky, like comets falling from above with their flaming tails. (The vedas describe the Rudras as blue necked &c. (nilagrivāh). These worshipful gods of the vedas are found to be no other than wondrous phenomena of the vacuity which are deified in the Elementary religion of the ancients).

28. It has the great mount of Meru situated in its midst, like the bright pericarp amidst the cell of the lotus flower. The moon capt summit of this mount is frequented by the immortals, who wander about it

like wanton bees in quest of the ambrosial honey distilled by the moon beams on high. (The gloss places the Meru in the northern region of the distant pole, while the Puranas place it in the midst of the earth). It was the resort of the gods as also the early cradle of the pristine Aryans, who are represented as gods).

29. Here is the tree of the garden of Paradise with its clusters of beautiful flowers, diffusing their fragrance all around; and there is the deadly tree of the old world, scattering its pernicious farina for culling us to death and hell. (The gloss explains *rajas* or flower dust as our worldly acts, which lead us to the hell torments of repeated transmigrations).

30. Here the stars are shining, like the bright filaments of flowery arbors, growing on the banks of the wide ocean of Brahma; and there is the pleasant lake of the milky path, in the boundless space of vacuity.

31. Here roll the uncontrolled waves of the ceremonial acts, fraught with frightful sharks in their midst, and there are the dreadful whirlpools of worldly acts, that whirl mankind in endless births for ever more.

32. Here runs the lake of time in its meandering course for ever, with the broad expanse of heaven for its blooming blossom; and having the moments and ages for its leaves and petals, and the luminaries of sun, moon and stars for its bright pistils and filaments.

33. Here it sees the bodies of living beings fraught with health and disease, and teeming with old age, decay and the torments of death; and there it beholds the jarring expositions of the *sāstras*, some delighting in their knowledge of spiritual Vidya, and others rambling in the gloom of Ignorance—Avidya (which leads them from error to error).

34. In this manner doth our inner consciousness, represent the wonders contained in the pulp of the *vilva* fruit; which is full of the unsubstantial substance of our desires and wishes, and the pithless marrow of our false imagination.

35. It sees many that are tranquil, calm, cool and dispassionate, and who are free from their restraints and desires; they are heedless of both their activity and inactivity, and do not care for works whether done or left undone by them.

36. Thus this single consciousness presents her various aspects, though she is neither alone nor many of herself, except that she is what she is. She has in reality but one form of peaceful tranquillity; though she is possess of the vast capacity of conceiving in herself all the manifold forms of things at liberty.

## CHAPTER XXXXVI.

### PARABLE OF THE STONY SHEATH OF THE SOUL.

Argument.—The divine mind is the substratum of the totality of existence.

Rāma said:—Venerable sir, that knowest the substance of all truths; I understand the parable of bel fruit which you have just related to me to bear relation to the essence of the compact intellect, which is the only unit and identic with itself.

2. The whole plenitude of existence together with the personalities of I, thou, this and that form the plenum (or substance), of the intellect; and there is not the least difference between them, as this is one thing and that another. (All this is but one undivided whole, whose body nature is and God the soul. Pope).

3. Vasishtha answered—As this mundane egg or universe is likened to a gourd fruit, containing the mountains and all other things as its inner substance; so doth the intellect resemble the bel fruit or the grand substratum, that contains even the universe as the kernel inside it.

4. But though the world has no other receptacle beside the Divine intellect, yet it is not literally the kernel inside that crust (*i.e.* the substance of that substratum in its literal sense). Because the world has its decay, decline and dissolution also in time, but none of these belong to the nature of the everlasting mind of God).

5. The intellect resembles the hard coating of the pepper seed, containing the soft substance of its pith inside it, and is likened also to block of stone, bearing the sculptured figures peacefully sleeping in it. (All things are engraven in the divine mind).

6. Here me relate to you, O moon faced Rāma! another pleasant story in this place which will appear equally charming as well as wondrous to you. (It is the story of stone like Brahma).

7. There is a huge block of stone somewhere, which is as big as it is thick and solid; it is bright and glossy, and cold and smooth to touch; it never wastes or wears out, nor becomes dark and dim.

8. There are many full blown lotuses, and unnumbered buds of water

lilies, growing amidst the limpid lake of water, contained within the bosom of this wondrous stone. (It means that the mind of God has all these images of things engraved in it as in a stone).

9. There are many other plants growing also in that lake, some with their long and broad leaves and others with their alternate and joint foliums likewise.

10. There are many flowers with their up lifted and down cast heads, and others with their petals hanging before them; some having a combined or common footstalk, and others growing separate and apart from one another; some are concealed and others manifest to view.

11. Some have their roots formed of the fibres of the pericarp, and some have their pericarps growing upon the roots (as orchids), some have their roots on the tops and others at the foot of trees, while there are many without their roots at all: (as the parasite plants).

12. There are a great many conch shells about these, and unnumbered diseases also strewn all about.

13. Rāma said:—All this is true, and I have seen this large stone of sālgrāma in my travels; and I remember it to be placed in the shrine of Vishnu, amidst a bed of lotus flowers. (The sālgrāma stone is perforated by the vajra-kīta, and contains many marks inside it, resembled to the map of the world in the mundane egg of the divine mind. See vajra-kīta in the works of Sir William Jones).

14. Vasishtha replied:—You say truly, that you have seen that great stone and know its inside also; but do you know the unperforated and hollowless stone of the divine mind, that contains the universe in its concavity, and is the life of all living beings (and not the dull, lifeless and hollow sālgrāma stone which they worship as an emblem of the divine mind).

15. The stone of which I have been speaking to you, is of a marvelous and supernatural kind; and contains in its voidless bosom all things as nothing. (*i.e.* the ideas and not substances of things).

16. It is the stone like intellect of which I have spoken to you, and which contains all these massive worlds within its spacious sphere. It is figuratively called a stone from its solidity, cohesive impenetrability and indivisibility like those of a block.

17. This solid substance of the intellect, notwithstanding its density and unporousness, contains all the worlds in itself, as the infinite space of heaven is filled with the subtile and atmospheric air. (The divine mind like external nature, is devoid of a vacuity in it,



according to the common adage: "Nature abhors a vacuum").

18. The mind is occupied with all its various thoughts, as the world is filled by the earth and sky, the air and atmosphere, and the mountains and rivers on all sides, there is not hole or hollow, which is not occupied by some thing or other in it.

19. The solid soul of God which resembles this massive stone, contains in it all these worlds which are displayed (to our deluded sight), as so many beds of lotuses in their blooming beauty; and yet there is nothing so very pure and unsullied as this solid crystalline soul. (The soul like a crystal, reflects its light in various forms).

20. As it is the practice of men to paint blocks of stones, with the figures of lotuses, conch shells and the like images; so it is the tendency of the fanciful mind, to picture many fantastic of all times in the solid rock of the soul. (The soul like a crystal stone is wholly blank in itself, it is only the imaginative mind, that tinges it in different shades and colours).

21. All things in the world appear to be situated exactly in the same state, as the various figures carved on the breast of a stone, seem to be separate though they are bellied in the same relief. (All distinctions blend in the same receptacle).

22. As the carved lotus is not distinct from the body of the stone, so no part of existence is set apart from the substantiality of the divine intellect; which represents its subtile ideas in their condensed forms.

23. This formal creation is as inseparable from the formless intellect of God, as the circular forms of lotus flowers which are carved in a stone, are not separate from the great body of the shapeless stone.

24. These endless chains of worlds, are all linked up in the boundless intellect of the Deity; in the same manner as the clusters of lotus flowers are carved together in a stone; and as a great many seeds, are set together in the inside of a long pepper.

25. These revolving worlds have neither their rise nor fall in the sphere of the infinite intellect, but they remain as firm as the kernel of a *bel* fruit, and as fixed as the fidelity of a faithful wife.

26. The revolution of worlds and their changing scenes, that are seen to take place in their situation in the Divine Intellect, do not prove the changeableness of the all containing Infinite Mind, because its contents of finite things are so changeable in their nature. (The container is not necessarily of the nature of its contents).

27. All these changes and varieties subside at last in the divine intellect, as the waves and drops of water sink down in the Sea; and the only change which is observable in the Supreme Intellect, is its absorption of all finite changes into its infinity. (All finite forms and their temporary transformations, terminate finally into infinity).

28. The word (Fiat) that has produced this all, causes their changes and dissolutions also in itself. Know then that Brahma from whom this *fiat* and these changes have sprung, and all these being accompanied with Brahma and the original fiat, the word change is altogether meaningless. (There is no new change from what is ordained from the beginning).

29. Brahma being both the mainspring as well as the main stay of all changes in nature; He is neither excluded from or included under any change, which occur in the sphere of his immensity (*i.e.* the spirit of God being the unchanging source of all phenomenal changes, is not exempted from the mutations that occur in his infinity. So says the poet: "These as they change are but the varied God &c." Thompson).

30. And know this in one or other of the two senses, that the change of the divine spirit in the works of creation, resembles the change or development of the seed into its stem, fruits and flowers and other parts; or that it is a display of delusion *māyā* like the appearance of water in the mirage. (Here the changing scenes of nature, are viewed in both lights of evolution and illusion).

31. As the substance of seed goes on gradually transforming itself into the various states of its development, so the density of the divine intellect (or spirit) condenses itself the more and more in its production of solid and compact world, and this is the course of the formation of the cosmos by slow degrees.

32. The union of the seed with the process of its development forms the duality, that is destroyed by the loss of either of these. It is imagination only that paints the world as a dull material thing, when there is no such grossness in the pure intellect. (The gloss explains this passage to mean that, It is the doctrine of dualists to maintain the union of the productive seed or spirit of God, with the act of producing the material world to be coeternal, and the one becomes null without the other, but this tenet is refuted on the ground of the impossibility of the Combination of the immaterial with the material, whence the material world is proved to be a nullity and mere illusion).

33. The intellect and dull matter cannot both combine together, nor can the one be included under the other, therefore the ideal world resembles the marks inscribed in the stone and no way different in their natures.

34. As the pith and marrow of a fruit, is no other than the fruit

itself; so the cosmos forms the gist of the solid intellect, and no way separable from the same; which is like a thick stone containing marks, undermarks, underlined under one another.

35. So we see the three worlds lying under one another, in the womb of the unity of God; as we behold the sleeping and silent marks of lotuses and conch shells, inscribed in the hollow of a stone.

36. There is no rising nor setting (*i.e.* the beginning or end), of the course of the world (in the mind of God); but every thing is as fixed and immovable in it, as the inscription carved in a stone.

37. It is the pith and marrow of the divine intellect, that causes the creative power and the act of creation; as it is the substance of the stone, that produces and reduces the figures in the stone.

38. As the figures in the stone, have no action or motion of their own; so the agents of the world have no action of theirs, nor is this world ever created or destroyed at any time (but it continues for ever as carved in the mind of God).

39. Every thing stands as fixed in the mind of God, as if they were the firm and immovable rocks; and all have their forms and positions in the same manner as they are ordained and situated in the Divine Mind.

40. All things are filled with the essence of God, and remain as somnolent in the Divine mind; the various changes and conditions of things that appear to us in this world, are the mere vagaries of our erroneous fancy; for every thing is as fixed and unchanged in the mind of God, as the dormant images on a stone.

41. All actions and motions of things are as motionless in mind of God, as the carved lie asleep in the hollow of a stone. It is the wrong superfluous view of things, that presents to us all these varieties and changes; but considered in the true and spiritual light, there is body nor any change that presents itself to our sight.

## CHAPTER XXXXVII.

### LECTURE ON THE DENSITY OF THE INTELLECT.

Argument.—Interpretation of the Intellect compared with the Belfruit and carved stone and its further comparison with the Egg of a Peahen.

Vasishtha continued:—The great category of the Intellect which is compared with the *bel* fruit or wood apple, contains the universe as its own matter and marrow within itself; and it broods upon the same: as in its dream (by forgetfulness of its own nature of omniscience before which everything is present).

2. All space and time and action and motion being but forms of itself, there can be no distinction of them in the intellect. (Hence every part of creation and all created things, are but composite parts of the intellect).

3. All words and their senses, and all acts of volition, imagination and perception, being actions of the intellect, they can not be unrealities in any respect. (Nothing proceeding from the real one is ever unreal).

4. As the substance contained in a fruit, passes under the several names of the kernel, pith and marrow and seeds; so the pith and marrow of the solid intellect being but one and the same thing, takes many names according to their multifarious forms.

5. A thing though the same, has yet different names according to its different states and changes of form; and as it is with the contents of a fruit, so it is with the subjects included under the intellect.

6. The intellect reflects its image in the mirror of the world, as these sculptured images are exprest in a slab of stone.

7. The brilliant gem of the supreme intellects produces myriads of worlds in itself; as the gem of your minds casts the reflection of every object of our desire and imagination.

8. The casket of the intellect contains the spacious world, which is set in it as a big pearl of vast size; it is but a part of the other, though appearing as distinct and different from the other.

9. The intellect is situated as the shining sun, to illumine all things in the world; it brings on the days and nights by turns, to show and hide them to and from our view.

10. As the waters of an eddy whirl and hurl down into the vortex of the sea, so do these worlds roll and revolve in the cavity of the intellect; and though its contents are of the same kind, yet they appear as different from one another as the pulps and seeds of fruits.

11. The body of the stone like intellect contains the marks of whatever is existent in present creation; as also of all that is inexistent at present (*i.e.* the marks of all past and future creation. The

omniscience of the divine intellect has all thing present before it, whether they are past and gone or to come to being hereafter).

12. All real essence is the substance of the apple-like Intellect, whether it is in being or not being and all objects whether *in esse* or *non esse*, obtain their form and figure according to the pith and marrow of that intellectual fruit. (All outward forms are the types of the intellectual archetype).

13. As the lotus loses its own and separate entity by its being embodied in the stone, so do all these varieties of existence lose their difference by their being engrossed into the unity of the intellectual substance.

14. As the diversity of the lotus changes to the identity of the stone, by its union with and entrance into its cavity; so the varieties of creation, become all one in the solid mass of the Divine Intellect.

15. As the mirage appears to be a sheet of water to the thirsty deer, while it is known to the intelligence to be the reflexion of the solar rays on the sandy desert; so does the reality appear as unreal and the unreal as real to the ignorant; while in truth there is neither the one nor the other here, except the images of the Divine Mind.

16. As the body of waters fluctuates itself (owing to the fluidity of the element); so is there oscillation in the solidity of the Divine Intellect (owing to its spiritual nature).

17. The lotuses and conch-shells are of the same substance, as the stone in which they are carved and engraved; but the world and all its contents that contained in the intellect, are neither of the same substance nor of the same nature (because of their perishableness).

18. Again the big block of stone which serves for the comparison of the divine Intellect, is itself contained in the same; and while the figures of the former are carved out of its body, those of the latter are eternally inherent in it.

19. This creation of God is as bright as the autumnal sky, and it is as fair as the liquid beams of the moon. (It means to say, says the gloss, that God shines in his form of the world jagat-Brahmā or God identified with the world which is the doctrine of cosmotheism).

20. The world is eternally situated in God, as the figures in the stone which are never effaced; the world is as inseparably connected with the Deity, as the god head of god with himself.

21. There is no difference of these, as there is none between the tree

and its plant; all the worlds that are seen all abouts, are not disjoined from Divine Intellect.

22. These as well as the Intellect have neither their production nor destruction at any time, because of their subsistence in the spirit of God, which shows them in their various forms, as the heat of the sun exhibits a sheet of water in the sandy desert.

23. The world with all its solid rocks, trees and plants, dissolves into the Divine Intellect at the sight of the intelligent, as the hard hail stones are seen to melt into the liquid and pure water. (All solids vanish into subtle air).

24. As the water vanishes into the air, and that again into vacuum, so do all things pass away to the supreme spirit; and again it is the consolidation of the Intellect, that forms the solid substances of hills, plants and all tangible things. (Condensation as well as rarefaction, are both of them but acts of the great mind of God).

25. The pith that is hidden in the minute substance, becomes the marrow in its enlarged state; so the flavor of things which is concealed in the atoms, becomes perceptible in their density with their growth.

26. The power of God resides in the same manner in all corporeal things, as the properties of flavours and moisture are inherent in the vegetable creation. (Hence Brahmā is said to be the pith or moisture of all—*rasovaitata*).

27. The same power of God manifests itself in many forms in things, as the self same light of the sun shows itself in variegated colours of things, according to the constitution of their component particles.

28. The supreme soul shows itself in various ways in the substance and properties of things, as the Divine Intellect represents the forms of mountains and all other things in the changeful mind.

29. As the soft and liquid yolk of the egg of a peahen, contains in it the toughness and various colours of the future quills and feathers; so there are varieties of all kinds inhering in the Divine Intellect, and requiring to be developed in time.

30. As the versicolour feathers of a peacock's train, are contained in the moisture within the egg; so the diversity of creation is ingrained in the Divine mind (as it is said in the parable of the Peahen's egg).

31. The judicious observer will find the one self same Brahmā, to be present every where before his sight; and will perceive his unity amidst all diversity, as in the yolk of the peahen.

32. The knowledge of the unity and duality of God, and that of his containing the world in himself; is also as erroneous as the belief in the entity and nonentity of things. Therefore all these are to be considered as the one and same thing and identic with one another. (This is cosmotheism).

33. Know him as the supreme, who is the source of all entity and non-entity, and on whose entity they depend; whose unity comprises all varieties, which appear as virtual and are no real existences. (Hence the gloss deduces the corollary, that the unreal or negative is subordinate to the positive, and the variety to the unity).

34. Know the world to be compressed under the category of the Intellect, as the Intellect also is assimilated with the works of creation; in the same manner as is the relation of the feather and moisture, the one being the production and the other the producer of one another.

35. The mundane egg resembles the peahen's egg, and the spirit of God is as the yolk of that egg; it abounds with many things like the variegated feathers of the peacocks, all which serve but to mislead us to error. Know therefore there is no difference in outward form and internal spirit of the world, as there is none in the outer peacock and the inner-yolk.

## CHAPTER XXXXVIII.

### ON THE UNITY AND IDENTITY OF BRAHMĀ AND THE WORLD.

Argument.—He whose essence is the source of all our enjoyments; is ascertained as the *Sachchidānda* or Entity of the Felicitous Intellect or the blissful spirit of God.

Vasishtha continued:—That which contains this wide extended universe within itself, and without manifesting its form unto us, is very like the egg of the peahen and contains all space and individual bodies in its yolk. (The mind of God contains the mundane egg).

2. That which has nothing in reality in it, appears yet to contain everything in itself; as the spotless mirror reflects the image of the moon, and the hollow egg bears the figure of the future peacock.

3. It is in this manner that the gods and sages, saints and holy-men, the siddhas and great Rishis, meditate on the true and self subsistent

form of God, as find themselves seated in their fourth state of bliss above the third heaven.

4. These devout personages sit with their half shut eyes, and without the twinkling of their eyelids; and continue to view in their inward souls, the visible glory of God shining in its full light.

5. Thus enrapt in their conscious presence of God, they are unconscious of any other thought in their minds; though when employed in the acts of life, remain without the respiration of their vital breath.

6. They sit quiet as figures in a painting, without respiration of their breath, and remain as silent as sculptured statues, without the action of their minds. (They forget themselves to stones in their excess of devotion).

7. They remain in their state of holy rapture, without the employment of their minds in their fleeting thoughts, and whenever they have any agitation they can effect anything, as the Lord God works all things at the slightest nod.

8. Even when their minds are employed in meditative thoughts, they are usually attended with a charming gladness, like that of the charming moonbeams falling on and gladding the leafy branches of trees.

9. The soul is as enraptured with the view of the holy light of God, as the mind is delighted at the sight of the cooling moonbeams, emitted afar from the lunar disc. (The gloss explains the distant moonlight to be less dazzling than the bright disc of that luminary).

10. The aspect of pure conscience is as clear, as the fair face of the bright moon; it is neither visible nor in need of admonition, nor is it too near nor far from us. (The gloss is silent on the inappropriateness of the simile).

11. It is by one's self cogitation alone that the pure intellect can be known, and not by the bodily organs, or living spirit or mind, or by our desire of knowing it.

12. It is not the living soul nor its consciousness, nor the vibrations of the body, mind, or breath. It is not the world nor its reality or unreality, or its vacuity or solidity, or the centre of any thing.

13. It is not time or space or any substance at all, nor is it a god or any other being, whatever is quite free from all these and unconfined in the heart or any of the sheaths inside the body.

14. That is called the soul in which all things are moving, and which is



neither the beginning nor end of any thing, but exists from eternity to eternity, and is not characterised by any of the elementary bodies of air and the rest.

15. The soul is an entity that is never annihilated in this or the next world, though the sentient bodies may be born and die away a thousand times like earthen pots here below.

16. There is no removal of this vacuous spirit from its seat, both in the inside and outside of every body; for know, O thou best of spiritualists, all bodies to be equally situated in the all pervading spirit.

17. It is the imperfection of our understanding, that creates the difference between the spirit and the body; but it shows the perfection of our judgement, when we believe the universal soul, to be diffused throughout the universe.

18. Though warmly engaged in business, yet remain unaddicted to worldliness by your indifference to the world, and to all moving and unmoving things that there exists on earth.

19. Know all those as the great Brahmā—the immaculate soul, that is without the properties and attributes of mortal beings; it is without change and beginning and end, and is always tranquil and in the same state.

20. Now Rāma! as you have known by your spiritual vision (clairvoyance), all things including time and action, and all causality, causation and its effect, together with the production, sustentation and dissolution of all, to be composed of the spirit of God, you are freed from your wanderings in the world in your bodily form.

## CHAPTER XXXXIX.

### CONTEMPLATION OF THE COURSE OF THE WORLD.

Argument.—Consideration of the changes in the state of things; and their origination from Ignorance and extinction in the true knowledge of their nature.

Rāma said:—Sir, if there is no change in the immutable spirit of God; say how do these various changes constantly appear to occur in the state of things in this world. (Because it is the change of cause that

produces a change in the effect, as also a change in the state of any thing, argues a change in its cause likewise).

2. Vasishtha replied:—Hear Rāma! that it is the alteration of a thing that does not revert to its former state, that is called its change, as it occurs in the instance of milk, and its conversion to curd and butter, which never become the pure milk again.

3. The milk is converted to curd, but the curd never reverts to its former state of milk, such is the nature of change in the state of things; but it can never affect the great God, who remains alike all along the first, intermediate and last states of things.

4. There is no such change as that of milk or any other things in the immutable Brahmā, who having no beginning nor end, can neither have any age or stage of life assigned to him. (*i.e.* The Infinite God is neither young nor old as any finite being).

5. The states of beginning and end which are attributed to eternal God, are the false imputations of ignorance and error, as there can be no change of changeless one. (To say therefore that God is the first and last, the alpha and omega of all, means that the beginning and end of all things, are comprised in his everlasting existence).

6. Brahmā is not our consciousness, nor the object of our consciousness. He is as unconnected with us as our soul and intellect, and is only known to us by the word.

7. A thing is said to be the same, with what it is in the beginning and end; the difference that takes place in the form is only a mist of error, and is taken into no account by the wise. (The identity of a thing consists in its unalterable part).

8. It is the soul only that remains self same with itself, both in the beginning, middle and end of it, and in all places and times, and never changes with the change of the body or mind and therefore forms the identity of the person.

9. The soul which is formless and self-same with itself, forms the personality and individuality of a being, and because it is not subject to any modality or mutation at any time, it constitutes the essential identity of every body.

10. Rāma rejoined:—If the divine soul is always the same and perfectly pure in itself, when proceeds our error of its changeableness, and what is the cause of the avidya or ignorance that shows these changes unto us?

11. Vasishtha replied:—The category of Brahma implies that, He is all what is, what was, and what will be in future; that He is without change and without beginning and end, and there is no *avidya* ignorance in him.

12. The signification that is meant to be expressed by the significant term Brahma, does not include any other thing as what is inexistent, or the negative idea of ignorance under it (*i.e.* God is what is and not what is not).

13. Thyself and myself, this earth and sky, the world and all its sides, together with the elementary of fire and others, are all the everlasting and infinite Brahma, and there is not the least misunderstanding in it.

14. Avidya or Ignorance is a mere name and Error, and is but another word for unreality; nor can you Rāma, ever call that a reality, which is never existent of itself. (The words ignorance and error are both of them but negative terms).

15. Rāma said:—Why sir, you have said yourself of Ignorance in the chapter on Upasama or Tranquillity, and told me to know all these as products of error.

16. Vasishtha answered:—Rāma! you had been all this time immersed in your ignorance, and have at last come to your right understanding by your own reasoning.

17. It is the practice of glossologists and men of letters, to adopt the use of the word ignorance, living soul and the like, for awakening the unenlightened to their enlightenment only.

18. So long as the mind is not awakened to the knowledge of truth, it remains in the darkness of error for ever; and is not to its right understanding; even by its traversing a hundred miles.

19. When the living soul is awakened to its right sense by the force of reason, it learns to unite itself to the supreme soul, but being led without the guidance of reason, it is successful in nothing with all its endeavours.

20. He who tells the unenlightened vile man, that all this world is the great Brahma himself, does no more than communicate his sorrows to the headless trunk of a tree. (A lecture to the listless man, is not listened to).

21. The fool is brought to sense by reasoning, and the wise man knows the truth from the nature of the subject; but the ignorant never learn wisdom, without the persuasion of reason. (The wise learn by intuition,

but the unwise by no instruction).

22. You had been unwise so long as you depended on your own reasoning (judgment); but being guided by me, you are now awakened to truth. (No body is wise of his own conceit without the guidance of his preceptor).

23. That I am Brahma, thou art Brahma, and so the visible world is Brahma himself; know this truth and naught otherwise, and do as you please. (All inventions and imaginations of Him are false).

24. Inconceivable is the conception of God, and the visible world is all that is known of him; know him as one, and the infinite, and you will not be misled into error.

25. Rāma, think in yourself whether when you are sitting or walking, or waking or sleeping, that you are this supreme spirit, which is of the form of light and intelligence, and pervades all things.

26. Rāma! if you are without your egoism and meity or selfishness, and if you are intelligent and honest, then be as oecumenical and tranquil as Brahma himself, who is equally situated in all things.

27. Know your self as the pure consciousness, which is situated as one in all; which is without beginning and end, and is the essence of light and the most transcendent of all being.

28. What you call, Brahma the universal soul and the fourth or transcendent state; know the same to be *materia* or matter and *natura* or nature also. It is the inseparable one in all, as the mud is the essential substance of a thousand water pots.

29. Nature is not different from the nature of the soul, as the clay is no other than the pot itself; the Divine essence is as the intrinsic clay, and the divine spirit extends as the inward matter of all things.

30. The soul has its pulsation like the whirling of the whirlpool, and this is termed *Prakriti* force or matter, which is no other than an effort of the spirit.

31. As pulsation and ventilation, mean the same thing under different names; so the soul and nature express the same substance, which are not different in their essence.

32. It is mere ignorance which makes their difference, and which is removed by their knowledge; as it is sheer ignorance which represents a snake in the rope, and which is soon removed by knowledge of their nature.

33. As the seed of imagination falls in the field of the intellect, it shoots forth in the sprout of the mind, which becomes the germ of the wide spreading arbor of the universe.

34. The seed of false imagination (of *avidya* or personified Ignorance), being scorched by the flames of spiritual knowledge; will be able to vegetate no more, though it is sprinkled with the water of fond desire. (*i.e.* Fancy is fed by desire, but fly away at the appearance of reason).

35. If you do not sow the seed of imagination in the soil of your intellect, you will stop the germination of the plants of pain and pleasure in the field of your mind. (Pain and pleasure are imaginary ideas and not really so in their nature).

36. Rāma! as you have come to know the truth, you must forsake your false conception of such a thing as ignorance or error existing in the world; and know that there is no duality in the unity of God. Being thus full with the knowledge of one supreme soul, you must repudiate your ideas of pain and pleasure in anything here below. Pain turns to pleasure, and pleasure to pain, know them both as unreal, as they are vain.

## CHAPTER L.

### ON SENSATIONS AND THE OBJECTS OF SENSES.

Argument.—The production of the eight signs or senses in the vital soul, and their development into the External organs for the perception of outward objects.

Rāma said:—Sir, I have known whatever is to be known, and seen all that is to be seen; I am filled with the ambrosial draught of divine knowledge, which you have kindly imparted to me.

2. I see the world full with the fulness of Brahma, I know the plenitude of God that has produced this plenary creation; it is the fulness of God that fills the universe, and all its amplitude depends on the plenum of the all pervading Deity.

3. It is now with much fondness that I like to propose to you another question, for the improvement of my understanding; and hope you will not be enraged at it, but communicate to me the instruction as a kind father does to his fondling boy.

4. We see the organs of sense, as the ears, nose, eyes, mouth and touch, existing alike in all animals (whether when they are alive or dead).

5. Why is it then that the dead do not perceive the objects of their sense, as well as the living who know the objects in their right manner?

6. How is it that the dull organs perceive the outward objects, as a pot and other objects of sense which are imperceptible to the inward heart, notwithstanding its natural sensibility and sensitiveness.

7. The relation between outward objects and the organs, is as that of the magnet and iron, which attract one another without their coming in contact together. But how is it that the small cavities of the organs could let into the mind such prodigious objects that surround us on all sides.

8. If you well know these secrets of nature, then please to communicate them to me in a hundred ways, in order to satisfy my curiosity regarding them.

9. Vasishtha answered—Now Rāma, I tell you in short, that neither the organs nor the heart and mind, nor the pots and pictures, are the things in reality; because it is impossible for any thing to exist apart and independent of the pure and intelligent spirit of God.

10. The Divine Intellect which is purer than air, takes the form of the mind by itself; which then assumes its elemental form of the organic body, and exhibits all things agreeably to the ideas which are engraven in the mind.

11. The same elements being afterwards stretched out into matter or *maya* and nature or *prakriti*, exhibit the whole universe as its *ensemble*, and the organs and their objects as its parts. (This passage rests on the authority of the sruti which says—[Sanskrit: māyāntu prakritim vidyānamāyinantu maheshvaram / ashābayavabhutestu vāptamsarvva midamjagat]).

12. The mind which takes the elemental form of its own nature, reflects itself in all the parts of nature in the forms of pots and all the rest of things. (It is repeatedly said that the mind is the maker of all things by reminiscence of the past).

13. Rāma rejoined—Tell me sir, what is the form of that elementary body, which reflects itself in a thousand shapes on the face of the *purayastaka* or elemental world, as it were on the surface of a mirror.

14. Vasishtha replied—This elementary body which is the seed of the

world, is the undecaying Brahma, who is without beginning and end, and of the form of pure light and intellect, and devoid of parts and attributes.

15. The same being disposed to its desires, becomes the living soul; and this being desirous of collecting all its desires and the parts of the body together, becomes the palpitating heart in the midst of it. (The word heart *hrid* is derived from its *harana* or receiving the blood and all bodily sensations into it; it, is called the *chitta* also, from its *chinoti* or collecting and distributing these in itself and to all parts of the body).

16. It becomes the ego from its thought of its egoism, and is called the mind from its minding—*manana* of many things in itself; it takes the name of *buddhi* or understanding from its *bodha* or understanding and ascertainment of things, and that of sense also from its sensation of external objects.

17. It thinks of taking a body and becomes the very body, as a potter having the idea of a pot forms it in the same manner. Such being the nature of the soul of being and doing all what it likes, it is thence styled the *puryashtaka* or manifest in its said eight different forms.

18. The Intellect is also called the *puryashtaka* or octuple soul, from its presiding over the eight fold functions of a person; as those of perception, action and passion and inspection or witnessing of all things and the like; as also from its inward consciousness and the power of vitality. (The gloss gives the following explanations of these words, *viz.*—Perception of what is derived by the organs of sense. Action of what is done by the organs of action [Sanskrit: karmendriya]. Passion or the feelings of pleasure or pain that is so derived. Inspection or the silent witnessing of all things by the isolated soul. And so on).

19. The living soul takes upon it different forms at different times, according as it is employed in any one of these octuple functions; and also as it is actuated by the various desires, that rise in it by turns.

20. The octuple nature of the soul causes it to put forth itself, in the same form, as it is led to by its varying desire at any time; in the same manner as a seed shoots forth in its leaves, according to the quantity of water with which it is watered.

21. The soul forgets its intellectual nature, and thinks it's a mortal and material being, embodied in the form of a living creature or some inanimate being, and ever remains insensible of itself under the influence of its erroneous belief.

22. Thus the living soul wanders about in the world, as it is dragged to

and fro by the halter of desire tied about its neck; now it soars high and then it plunges below like a plank, rising up and sinking below the waves and currents of the sea.

23. There is some one, who after being released from his imprisonment in this world, comes to know the supreme soul, and attains to that state which has neither its beginning nor end.

24. There are others also, who being weary and worried by their transmigrations in multitudinous births, come after the lapse of a long period to their knowledge of the soul, and obtain thereby their state of final bliss at last.

25. It is in this manner, O intelligent Rāma, that the living soul passes through many bodily forms, and you shall hear now, how it comes to perceive the outward objects of the pots &c. by means of the external organs of perception—the vision and others.

26. After the intellect has taken the form of the living soul, and the same has received its vitality; the action of the heart sends its feelings to the mind, which forms the sixth organ of the body.

27. As the living soul passes into the air, through the organs of the body it comes in contact with the external objects of the senses; and then joining with the intellect it perceives the external sensations within itself. (The gloss says—The organs of sense like canals of water, carry the sensations to the seat of the mind).

28. It is the union of the living soul with the outward objects, that causes and carries the sensations to the mind; but the soul being defunct and the mind being dormant, there is no more any perception of the externals.

29. Whatever outward object which is set in the open air, casts its reflexion on the subtile senses of living beings, the same comes intact with the living soul which feels the sensation; but the soul being departed, the dead body has neither its life nor feeling of aught in existence.

30. When the form of the outward object, comes in contact with the gemming eye sight of a person; it casts its picture on the same, which is instantly conveyed to the inward soul.

31. The image that is cast on the retina of the eye, is reflected thence to the clearer mirror of the soul, which perceives it by contact with the same; and it is thus that outer things come to the knowledge of the living soul.



32. Even babes can know whatever comes in taction with them, and so do brutes and vegetables have the power of feeling the objects of their touch; how then is it possible for the sensuous soul to be ignorant of its tangible objects?

33. The clear rays of the eyesight which surround the soul, present to it the pictures of visible objects which they bear in their bosom, and whereby the soul comes to know him.

34. There is the same relation of sensuous contact, between the perceptive soul and the perceptible objects of the other senses also; the taste, smell, sound, the touch of things, are all the effects of their contact with the soul.

35. The sound remaining in its receptacle of the air, passes in a moment in the cavity of the ear; and thence entering into the hollow space of the soul, gives it the sensation of its nature.

36. Rāma said:— I see that the reflexions of things are cast in the mirror of the mind, like the images of things carved on wooden tablets and slabs of stone; but tell me sir, how the reflexion of the image of God is cast on the mirror of the mind.

37. Vasishta replied:—know, O best of gnostics that know the knowable, that the gross images of the universal and particular souls, which are reflected in the mirror of the mind, are as false as the images of God and deities which are carved in stones and wood.

38. Never rely, O Rāma, in the substantiality of this false world; know it as a great vortex of whirling waters, and ourselves as the waves rolling upon it.

39. There is no limitation of space or time or any action, in the boundless ocean of the infinity and eternity of the Deity; and you must know your soul to be identic with the Supreme, which is ubiquitous and omnipresent.

40. Remain always with a calm and quiet mind, unaddicted to anything in this world; know the vanity of worldly pleasures and pains, and go on with a contented mind where ever you will. Preserve your equality, and commit yourself to an indifferent apathy to every thing.

## CHAPTER LI.

### ON THE PERCEPTION OF THE SENSIBLE OBJECTS.

Argument.—Erroneous Belief in the Reality of the Body and Mind; instead of believing the unity and Entity of Brahma as All in All.

Vasishtha resumed:—Rāma, you have heard me relate unto you that, even the lotus-born Brahmā who was born long before you, had been without his organs of sense at first (*i.e.* Brahmā the creative power of God, was purely a spiritual Being, and had necessarily neither a gross body nor any of its organs as we possess).

2. As Brahmā—the collective agents of creation was endued only with his consciousness—*Samvid* for the performance of all his functions; so are all individual personalities endowed with their self-consciousness only, for the discharge of all their necessary duties.

3. Know that as the living soul, dwelling in its body in the mother's womb, comes to reflect on the actions of the senses, it finds their proper organ supplied to its body immediately.

4. Know the senses and the organs of sense to be the forms of consciousness itself, and this I have fully explained to you in the case of Brahma, who represents the collective body of all individual souls.

5. At first there was the pure consciousness in its collective-form in the Divine Intellect, and this afterwards came to be diffused in millions of individual souls from its sense of egoism. At first was the Divine soul "the I am all that I am" and afterwards became many as expressed in the Vedic text "*aham bahusyam*".

6. It is no stain to the pure universal, undivided and subjective Divine spirit, to be divided into the infinity of individual and objective souls; since the universal and subjective unity comprises in it the innumerable objective individualities which it evolves of itself. (in its self manifestation in the universe).

7. The objectivity of God does not imply his becoming either the thinking mind or the living soul; nor his assuming upon him the organic body or any elemental form. (Because the Lord becomes the object of our meditation and adoration in his spirit only).

8. He does not become the Vidyā or Avidyā—the intelligible or unintelligible, and is ever existent as appearing non-existent to the ignorant; this is called the supreme soul, which is beyond the comprehension of the mind and apprehension of the senses.

9. From Him rises the living soul as well as the thinking mind; which are resembled for the instruction of mankind, as sparks emitted from

fire.

10. From whatever source ignorance (Avidyā) may have sprung, you have no need of inquiring into the cause thereof; but taking ignorance as a malady, you should seek the remedy of reasoning for its removal.

11. After all forms of things and the erroneous knowledge of particulars, are removed from your mind; there remains that knowledge of the unity, in which the whole firmament is lost, as a mountain is concealed in an atom. (The infinity of Deity, envelopes all existence in it).

12. That in which all the actions and commotions of the world, remain still and motionless; if they were buried in dead silence and nihility; is the surest rock of your rest and resort, after feeling from the bustle of all worldly business.

13. The unreal or negative idea of ignorance, has also a form, as inane as it is nothing; look at her and she becomes a nullity, touch her and she perishes and vanishes from sight. (Avidyā like Ignorantia is of the feminine gender, and delusive and fleeting as a female).

14. Seek after her, and what can you find but her nothingness; and if by your endeavour you can get anything of her, it is as the water in the mirage (which kills by decoying the unwary traveller).

15. As it is ignorance alone that creates her reality, her unreality appears as a reality, and destroys the seeming reality at once. (Avidyā or Ignorance is the Goddess of the agnostic sāktas, who worship her, under the name of Māya or Illusion also).

16. Agnosticism imputes false attributes to the nature of the Deity, and it is the doctrine of the agnostics to misrepresent the universal spirit, under the forms of the living soul and the perishable body. (from their ignorance of the supreme).

17. Now hear me attentively to tell you the sāstras that they have invented, in order to propagate their agnostic religion or belief in this avidyā, by setting up the living soul and others in lieu of the supreme spirit.

18. Being fond of representing the Divine Intellect in a visible form, they have stained the pure spirit with many gross forms, such as the elemental and organic body, which is enlivened by the vital spirit dwelling in it.

19. Whatever they think a thing to be, they believe in the same; they make truth of an untruth, and its reverse likewise; as children make a

devil of a doll, and afterwards break it to nothing.

20. They take the frail body formed of the five elements as a reality, and believe its holes of the organs as the seats of the sensuous soul.

21. They employ these five fold organs in the perception of the pentuple objects of the senses; which serve at best to represent their objects in different light than what they are, as the germ of a seed produces its leaves of various colours. (This means the false appearances which are shown by the deceptive senses).

22. They reckon some as the internal senses, as the faculties of the mind and the feelings of the heart, and others as external, as the outward organs of action and sensation; and place their belief in whatever their souls and minds suggest to them either as false or true.

23. They believe the moonlight to be hot or cold, according as they feel by their outward perception. (*i.e.* Though the moon-beams appear cooling to the weary, yet they seem to be warm to the love lorn *amorosa*).

24. The pungency of the pepper and the vacuity of the firmament, are all according to one's knowledge and perception of them, and do not belong to the nature of things. For sweet is sour to some, and sour is sweet to others; and the firmament is thought to be a void by many, but is found to be full of air by others, who assert the dogma of natures abhorrence of vacuum.

25. They have also ascertained certain actions and rituals, which are in common practice, as the articles of their creed, and built their faith of a future heaven, on the observance of those usages.

26. The living soul which is full of its desires, is led by two different principles of action through life; the one is its natural tendency to some particular action, and the other is the direction of some particular law or other. It is however the natural propensity of one, that gets the better of the other.

27. It is the soul which has produced all the objective duality from the subjective unity only; as it is the sweet sap of the sugarcane that produces the sugarcandy; and the serum of the earth, that forms and fashions the water pot. (The objective is the production of the subjective.)

28. In these as well as in all other cases, the changes that take place in the forms of things, are all the results of time and place and other circumstances; but none of these has any relation in the nature of God, in his production of the universe.

29. As the sugarcane produces its leaves and flowers from its own sap, so the living soul produces the dualities from sap of its own unity, which is the supreme soul itself. (The spirit of God that dwells in all souls. (*Swatmani Brahmasatwā*), produces all these varieties in them.

30. It is the God that is seated in all souls, that views the dualities of a pot, picture, a cot and its egoism in itself; and so they appear to every individual soul in the world.

31. The living soul appears to assume to itself, the different forms of childhood, youth, and age at different times; as a cloud in the sky appears as an exhalation, a watery cloud and the sap of the earth and all its plants, at the different times of the hot and rainy seasons of the year.

32. The living soul perceives all these changes, as they are exhibited before it by the supreme soul in which they are all present; and there is no being in the world, that is able to alter this order of nature.

33. Even the sky which is as clear as the looking glass, and is spread all about and within every body, is not able to represent unto us, all the various forms which are presented to the soul by the great soul of souls (in which they appear to be imprinted). Here Vasishttha is no more an *ākāśa-vādi*—vacuist, in as much as he finds a difference in the nature and capacity of the one from those of the other or the supreme soul.

34. The soul which is situated in the universal soul of Brahṁā, shines as the living soul (jiva) of living beings; but it amounts to a duality, to impute even an incorporeal idea of *Avidya* or Ignorance to it; because the nature of God is pure Intelligence, and cannot admit an ignorant spirit in it (as the good spirit of God cannot admit the evil spirit of a demon in itself).

35. Whatever thing is ordained to manifest itself in any manner, the same is its nature and stamp (*swabhāva* and *neyati*); and though such appearance is no reality, yet you can never undo what is ordained from the beginning.

36. As a golden ornament presents to you the joint features of its reality and unreality at the same time (in that it is gold and jewellery, the one being real and the other changeable and therefore unreal); so are all things but combinations of the real and unreal, in their substantial essence and outward appearance. But both of these dissolve at last to the Divine spirit, as the gold ornament is melted down to liquid gold in the crucible.

37. The Divine Intellect being all-pervasive by reason of its intellectuality, it diffuses also over the human mind; as the gold of the jewel settles and remains dull in the crucible.

38. The heart having the passive nature of dull intellectuality, receives the fleeting impressions of the active mind, and takes upon it the form that it feels strongly impressed upon it at any time. (The heart is the passive receptacle of the impression of the active mind and reverberates to the tone of its thoughts).

39. The soul also assumes many shapes to itself at different times, according to the ever changing prospects, which various desires always present before it.

40. The body likewise takes different forms upon it, according to its inward thoughts and feelings; as a city seen in a dream varies considerably from what is seen with naked eyes. So we shape our future forms by the tenor of our minds (because our life is but a dream and our bodies but its shadows—*prathibas*).

41. As a dream presents us the shadows of things, that disappear on our waking, so these living bodies that we see all about, must vanish into nothing upon their demise.

42. What is unreal is doomed to perish, and those that die are destined to be born again, and the living soul takes another form in another body, as it sees itself in its dream.

43. This body does not become otherwise, though it may change from youth to age in course of time; because the natural form of a person retains its identity in every stage of life through which it has to pass.

44. A man sees in his dream all that he has seen or heard or thought of at any time, and the whole world being comprised in the state of dreaming, the living soul becomes the knower of all that is knowable in his dream. (The sruti says, the soul comprises the three worlds in itself, which it sees expanded before in its dream).

45. That which is not seen in the sight of a waking man, but is known to him only by name (as the indefinite form of Brahma); can never be seen in dream also, as the pure soul and the intellect of God. (Abstract thoughts are not subjects of dream).

46. As the living soul sees in its dream the objects that it has seen before, so the intellectual part of the soul sees also many things, which were unknown to it.

47. Subdue your former desires and propensities, by your manly efforts

at present; and exert your utmost to change your habitual misconduct to your good behaviour for the future.

48. You can never subdue your senses, nor prevent your transmigrations, without gaining your liberation; but must continue to rise and plunge in the stream of life forever more and in all places.

49. The imagination of your mind, causes the body to grasp your soul as a shark, and the desire of your soul is as a ghost, that lays hold on children in the dark.

50. It is the mind, the understanding and egoism, joined with the five elements or *tanmātras*, that form the *puryastaka* or *ativāhika* body, composed of the octuple subtile properties.

51. The bodiless or intellectual soul, is finer than the vacuous air; the air is its great arbor, and the body is as its mountain. (*i.e.* It is more subtile than the empty air and sky).

52. One devoid of his passions and affections, and exempt from all the conditions of life, is entitled to his liberation; he remains in a state of profound sleep (hypnotism), wherein the gross objects and desires of life, lie embosomed and buried for ever.

53. The state of dreaming is one, in which the dreamer is conscious of his body and self-existence; and has to rove about or remain fixed in some place, until his attainment of final liberation. Such is the state of living beings and vegetables (both of which are conscious of their lives).

54. Some times the sleeping and often the dreaming person, have both to bear and carry with them their *ativāhika* or moveable bodies, until they obtain their final emancipation from life.

55. When the sleeping soul does not rise of itself (by its intellectual knowledge), but is raised from the torpor of its sleep by some ominous dream, it then wakes to the fire of a conflagration from its misery only. (Here waking to a conflagration is opposed to the waking to a seas of woes of Dr. Young. The gloss says, that it is a structure on the unintelligent waking of the *Nyāyikas*).

56. The state of the unmoving minerals, including even that of the fixed arbor of the *Kalpa* tree (that is in its torpid hypnotism of *susupti*), exhibits no sign of intelligence except gross dulness.

57. The dull sleep of *susupta* being dispelled by some dream, leads the waker to the miseries of life in this world; but he that awakes from his trance with full intelligence, finds the perfect felicity of the fourth

(turya) states open fully to his view.

58. The living soul finds liberation by means of its intelligence, and it is by this means that it gets its spirituality also; just as copper being cleansed of its rust by some acid, assumes the brightness of pure gold.

59. The liberation that the living soul has by means of its intelligence, is again of two kinds, namely;—the one is termed emancipation from life or *jivan mukta*, and the other is known as the release from the burden of the body or *deha mukta*.

60. Emancipation from life means the attainment of the fourth state of perfection, and intelligence signifies the enlightenment of the soul, and this is obtainable by cultivation of the understanding.

61. The soul that is acquainted with s̥āstra, and knows the supreme spirit in itself, becomes full of the Deity; but the unintelligent soul sees only horrors rising before it, like spectres of his troublesome dreams.

62. The horrors rising in the heart of man, serve only to disturb the rest of the breast; or else there is nothing in the heart of man, except a particle of the Divine Intellect.

63. Men are verily subjected to misery, by looking at the Deity in any other light, than the Divine light which shines in the soul of man, and beside which there is no other light in it.

64. Look at the world whenever you will, and you will find it full of illusion everywhere; as you find nothing in a pot full of foul water except the sediments of dirt.

65. In the same manner you see the atoms of human souls, full with the vanities of this world; it is by the fetters of its worldly desires, and gets its release by the breaking off those bonds of its desire.

66. The soul sleeps under the spell of its desires, and sees those objects in its dream, it wakes after their dispersion to the state of turya-felicity. The spell of gross desire, extends over all animate as well as in-animate creation.

67. The desire of superior beings is of a pure nature, and that of intermediate natures is of less pure form. The desires of inferior beings are of a gross nature, and there are others without them as the pots and blocks.

68. The living soul (passing through the doors of bodily organs) becomes



united with the outward object, when the one becomes the percipient and the other the object of its percipience; and then the entity of both of these, namely of the inward soul and the outward object being pervaded by the all pervasive Intellect of God, they both become one and the same with the common receptacle of all. (I.e. All things blend in the Divine unity).

69. Hence the belief of the receiver, received and reception, are as false as the water in the mirage; and there is nothing that we can shun or lay hold upon as desirable or disgusting, when they are all the same in the sight of God.

70. All things whether internal or external, are manifested to us as parts of the one universal and intellectual soul; and all the worlds being but manifestations of the Divine Intellect, it is in vain to attribute any difference to them. All of us are displayed in the Intellect, which contains the inner and outer worlds for ever.

71. As the ocean is an even expanse of water, after the subsidence of all its various waves and billows, and shows itself as clear as sky with its pure watery expanse to view; so the whole universe appears as the reflexion of one glorious and ever lasting Deity, after we lose sight of the diversities that are presented to our superficial view.

## CHAPTER LII.

### STORY OF ARJUNA, AS THE INCARNATION OF NARA-NARAYANA.

Argument.—The Narrative of Arjuna given in Illustration of the truth, that the world is a dream and unworthy of our reliance.

Vasishtha said:—Know Rāma, this world to be as a dream, which is common to all living beings, and is fraught with many agreeable scenes, so as to form the daily romance of their lives, which is neither true nor entirely false.

2. But as it is not likely that the living souls of men should be always asleep; therefore their waking state is to be accounted as one of dreaming also. (Life is a dream. Addison).

3. Life is a longer dream than the short lived ones in our sleep; and know it, intelligent Rāma, to be as untrue as it is unsubstantial and airy in its nature.

4. The living souls of the living world, continually pass from dream to dream, and they view the unrealities of the world as positive realities in their nature. (The unreal is thought as real by the Realists).

5. They ascribe solidity to the subtle, and subtilty to what is solid; they see the unreal as real, and think the unliving as living in their ignorance.

6. They consider the revolution of all worlds, to be confined in the solar system; and rove about like somnambulists and fleeting bees about the living soul, which they differentiate from the supreme.

7. They consider and meditate in their minds, the living soul as a separate reality, owing to its ubiquity and immortality, and as the source of their own lives. (This is the living liberation—jivanmukti of Buddhists, who consider their living souls as absolute agent of themselves).

8. Hear me to relate to you the best lesson of indifference (*i.e.* the unattachment to the world and life), which the lotus-eyed lord (Krishna) taught to Arjuna, and whereby that sagely prince became liberated in life time. (Here is an anachronism of antedating Krishnārjuna prior to Rāma).

9. Thus Arjuna the son of Pandu will happily pass his life, and which I hope you will imitate, if you want to pass your days without any grief or sorrow.

10. Rāma said:—Tell me sir, when will this Arjuna the son of Pandu, come to be born on earth, and who is this Hari of his, that is to deliver this lesson of indifference to the world to him?

11. Vasishtha replied:—There is only the entity of one soul, to whom this appellation is applied by fiction only. He remains in himself from time without beginning and end, as the sky is situated in a vacuum.

12. We behold in him the phantasmagoria of this extended world, as we see the different ornaments in gold, and the waves and billows in the sea. (Identity of the cause and effect of the producer and produced).

13. The fourteen kinds of created beings display themselves in him; and in him is the network of this universe, wherein all these worlds are suspended, as birds hanging in the net in which they are caught.

14. In him reside the deities Indra and Yama and the sun and moon, who are renowned and hallowed in the scriptures; and in him abide the five elemental creation, and they that have become the regents (of heaven and earth).

15. That the one thing is virtue and therefore expedient, and the other is vice and therefore improper, are both placed in him as his ordinances (or eternal laws); and depending on the free agency (sankalpa) of men, to accept or reject the one or the other for good or evil. (Hence there is no positive virtue or vice, nor God the author of good and evil; but it is the obedience or disobedience to his fixed laws, that amounts to the one or other).

16. It is obedience to the Divine ordinance, that the gods are still employed in their fixed charges with their steady minds.

17. The lord Yama is accustomed to make his penance, at the end of every four yugas (or kalpa age), on account of his greatness in destruction of the creatures of God. (Yama the Indian Pluto and god of death.)

18. Sometimes he sat penitent for eight years, and all others for a dozen of years, often times he made his penance for five or seven years, and many times for full sixteen years.

19. On a certain occasion as Yama sat observant of his austerity, and indifferent to his duty, death ceased to hunt after living beings in all the worlds.

20. Hence the multitude of living beings filled the surface of the earth, and made ground pathless and impassable by others. They multiplied like the filth born gnats in the rainy weather, that obstruct the passage of elephants.

21. Then the gods sat together in council, and after various deliberations came to determine the extirpation of all living beings, for relieving the over burdened earth. (This was to be done by the Bharata war celebrated in the great epic of the Mahābhārata).

22. In this way many ages have passed away, and many changes have taken place in the usages of the people, and unnumbered living beings have passed and gone with the revolutions of the worlds.

23. Now it will come to pass, that this Yama—the son of the sun and the lord of the regions of the dead; will again perform his penance in the aforesaid manner after the expiration of many ages to come.

24. He will again resume his penitence for a dozen of years, for the atonement of his sin of destroying the living; when he will abstain from his wonted conduct of destroying the lives of human beings.

25. At that time, will the earth be filled with deathless mortals, so as this wretched earth will be covered and overburthened with them, as with

dense forest trees.

26. The earth groaning under her burden, and oppressed by tyranny and lawlessness, will have recourse to Hari for her redress, as when a virtuous wife resorts to her husband from the aggression of Dasyus.

27. For this reason, Hari will be incarnate in two bodies, joined with the powers of all the gods, and will appear on earth in two persons of Nara and Nārāyana, the one a man and the other the lord Hari himself.

28. With one body Hari will become the son of Vasudeva, and will thence be called Vasudeva; and with the other he will be the son of Pandu and will thereby be named the Pāndava Arjuna or Arjuna the Pāndava.

29. Pandu will have another son by name of Yudhisthira, who will adopt the title of the son of Dharma or righteousness, for his acquaintance with politics, and he will reign over the earth to its utmost limit of the ocean.

30. He will have his rival with Duryodhana his cousin by his paternal uncle, and there will be a dreadful war between them as between a snake and weasel.

31. The belligerent princes will wage a furious war for the possession of the earth, with forces of eighteen legions on both sides. (Those of Duryodhana were eleven legions, and Yudhisthira were seven).

32. The God Vishnu will cause Arjuna to slay them all by his great bow of Gāndiva, and thereby relieve the earth of her burden of riotous peoples.

33. The incarnation of Vishnu in the form of Arjuna, will comprise all the qualities incident to humanity; and will be fraught with the feelings of joy and vengeance, which are connatural with mankind.

34. Seeing the battle array on both sides, and friends and kinsmen ready to meet their fate, pity and grief will seize the heart of Arjuna, and he will cease from engaging in the war.

35. Hari will then with his intelligent form of Krishna, persuade his insensible person of Arjuna, to perform his part of a hero for crowning his valour with success.

36. He taught him the immortality of the soul by telling him that, the soul is never born nor does it die at any time, nor had it a prior birth, nor is it new born to be born again on earth, it is unborn and ever lasting, and is indestructible with the destruction of the body.

37. He who thinks the soul to be the slayer of or slain by any body, is equally ignorant of its nature, never kills nor is ever killed by any body.

38. It is immortal and uniform with itself, and more rare and subtile than the air and vacuity; the soul which is the form of the great God himself, is never and in no way destroyed by any body.

39. O Rāma, that art conscious of yourself, know your soul to be immortal and unknown, and without its beginning, middle and end; it is of the form of consciousness and clear without any soil, so by thinking yourself as such, you become the unborn, eternal and undecaying soul yourself.

## CHAPTER LIII.

### ADMONITION OF ARJUNA.

Argument.—Abandonment of Egoism, knowledge of the Adorable one and its different stages.

The Lord said:—Arjuna, you are not the killer (of any soul), it is a false conceit of yours which you must shun; the soul is ever lasting and free from death and decay.

2. He who has no egoism in him, and whose mind is not moved (by joy or grief), is neither the killer of nor killed by any body, though he may kill every one in the world. (This is an attribute of the supreme soul).

3. Whatever is known in our consciousness, the same is felt within us; shun therefore your inward consciousness of egoism and meity, as this is I and these are mine, and these are others and theirs.

4. The thought that you are connected with such and such persons and things, and that of your being deprived of them, and the joy and grief to which you are subjected thereby, must affect your soul in a great measure.

5. He who does his works with the parts or members of his body, and connects the least attention of his soul there with; becomes infatuated by his egoism and believes himself as the doer of his action. (here is a lesson of perfect indifference enjoined to any act or thought that a man does by or entertains in himself).

6. Let the eyes see, the ears hear, and your touch feel their objects, let your tongue also taste the relish of a thing, but why take them to your soul and where is your egoism situated in these?

7. The minds of even the great, are verily employed in the works that they have undertaken to perform, but where is your egoism or soul in these, that you should be sorry for its pains. (The soul is aloof from pain).

8. Your assumption to yourself to any action, which has been done by the combination of many, amounts only to a conceit of your vanity, and exposes you not only to ridicule, but to frustrate the merit of your act. (So is the assuming of a joint action of all the organs and members of the mind, and the achievement of a whole army to one's self. So also many masters arrogate to themselves the merit of the deeds of their servants).

9. The yogis and hermits do their ritual and ordinary actions with attention of their minds and senses, and often times with the application of the members and organs of their bodies only, in order to acquire and preserve the purity of their souls.

10. Those who have not subdued their bodies with the morphia of indifference, are employed in the repetition of their actions, without ever being healed of their disease (of anxiety).

11. No person is graceful whose mind is tinged with his selfishness, as no man however learned and wise is held in honour, whose conduct is blemished with unpoliteness and misbehaviours.

12. He who is devoid of his selfishness and egotism, and is alike patient both in prosperity and adversity, is neither affected nor dejected, whether he does his business or not.

13. Know this, O son of Pandu as the best field for your martial action; which is worthy of your great good, glory and ultimate happiness. (War in a just cause is attended with glory).

14. Though you reckon it as heinous on the one hand and unrighteous on the other; yet you must acknowledge the super excellence and imperiousness of the duties required of your martial race, so do your duty and immortalize yourself.

15. Seeing even the ignorant stick fast to the proper duties of their race, no intelligent person can neglect or set them at naught; and the mind that is devoid of vanity, cannot be ashamed or dejected, even if one fails or falls in the discharge of his duty.

16. Do your duty, O Arjuna, with your yoga or fixed attention to it, and avoid all company (in order to keep company with the object of your pursuit only). If you do your works as they come to you by yourself alone, you will never fail nor be foiled in any. *i.e.* thy object thou canst never gain, unless from all others you refrain.

17. Be as quiet as the person of Brahma, and do your works as quietly as Brahma does leave his result (whether good or bad) to Brahma (because you can have no command over the consequence), and by doing so, assimilate thyself into the nature of Brahma (who is all in all).

18. Commit yourself and all your actions and objects to God, remain as unaltered as God himself, and know him as the soul of all, and be thus the decoration of the world. (The gloss says, it is no blasphemy to think one's self as God, when there is no other personality besides that of Deity).

19. If you can lay down all your desires, and become as even and cool mind as a muni—monk; if you can join your soul to the yoga of sannyasa or contemplative coldness, you can do all your actions with a mind unattached to any.

20. Arjuna said:—Please lord, explain to me fully, what is meant by the renunciation of all connections, commitment of our actions to Brahma; dedication of ourselves to God and abdication of all concerns.

21. Tell me also about the acquisition of true knowledge and divisions of Yoga meditation, all which I require to know in their proper order, for the removal of my gross ignorance on those subjects.

22. The Lord replied:—The learned know that as the true form of Brahma, of which we can form no idea or conception, but which may be known after the restraining of our imagination, and the pacification of our desires.

23. Promptitude after these things constitutes our wisdom or knowledge, and perseverance in these practices is what is called Yoga. Self dedication to Brahma rests on the belief that, Brahma is all this world and myself also.

24. As a stone statue is all hollow both in its inside and outside, so is Brahma as empty, tranquil and transparent as the sky, which is neither to be seen by us nor is it beyond our sight.

25. It then bulges out a little from itself, and appears as something, other than what it is. It is this reflexion of the universe, but all as empty as this inane vacuity.

26. What is again this idea of your egoism, when every thing is evolved

out of the Supreme Intellect, of what account is the personality of any body, which is but an infinitesimal part of the universal soul.

27. The Egoism of the individual soul, is not apart from the universal spirit, although it seems to be separate from the same; because there is no possibility of exclusion or separation of anything from the Omnipresent and all comprehensive soul of God, and therefore a distinct egoism is a nullity.

28. As it is the case with our egoism, so is it with the individuality of a pot and of a monkey also. (*i.e.* of all insensible and brute creatures too), none of which is separate from the universal whole. All existences being as drops of water in the sea, it is absurd to presume an egoism to any body.

29. Things appearing as different to the conscious soul, are to be considered as the various imageries represented in the self-same soul (like the sundry scenes shown in the soul in a dream).

30. So also is the knowledge of the particulars and species, lost in the idea of the general and the *summum genus*. Now by *sannyasa* or renunciation of the world is meant, the resignation of the fruition of the fruits of our actions. (The main teaching of Krishna to Arjuna in the Bhagavadgītā, tends to the renunciation of the fruits of our actions).

31. Unattachment signifies the renunciation of all our worldly desires, and the intense application of the mind to the one sole God of the multifarious creation, and the variety of his imaginary representations.

32. The want of all dualism in the belief of his self-existence as distinct from that of God, constitutes his dedication of himself to God; it is ignorance that creates the distinction, by applying various names and attributes to the one intellectual soul.

33. The meaning of the word intelligent soul, is undoubtedly that it is one with the universe; and that the Ego is the same with all space, and its contents of the worlds and their motions.

34. The Ego is the unity of Eternity, and the Ego is duality and plurality in the world, and the variety of its multifarious productions. Therefore be devoted to the sole Ego, and drown your own egoism in the universal Ego. (Here the purport is given instead of the literal version of the too verbose tetrastich verse).

35. Arjuna said:—There being two forms of the Deity, the one transcendent or spiritual and the other transpicuous or material; tell me to which of these I shall resort for my ultimate perfection.



36. The lord replied:—There are verily two forms of the all pervading Vishnu, the exoteric and the other esoteric; that having a body and hands holding the conch-shell, the discus, and the mace and lotus, is the common form for public worship.

37. The other is the esoteric or spiritual form, which is undefined and without its beginning and end; and is usually expressed by the term Brahma—great.

38. As long as you are unacquainted with the nature of the supreme soul, and are not awakened to the light of the spirit; so long should you continue to adore the form of the God with its four arms. (or the form of the four armed God).

39. By this means you will be awakened to light, by your knowledge of the supreme; and when you come to comprehend the Infinite in yourself, you shall have no more to be born in any mortal form.

40. When you are acquainted with the knowledge of the knowable soul, then will your soul find its refuge in eternal soul of Hari, who absorbs all souls in him.

41. When I tell you that this is I and I am that, mind that I mean to say that, this and that is the Ego of the supreme soul, which I assume to myself for your instruction.

42. I understand you to be enlightened to truth, and to rest in the state of supreme felicity; and now that you are freed from all your temporal desires, I wish you to be one with the true and holy spirit.

43. View in yourself the soul of all beings and those beings themselves; think your own self or soul as the microcosm of the great universe, and be tolerant and broad sighted in your practice of Yoga. (The word *Sama darsi*, here rendered broad sighted, means one who sees every in one and same light; whence it is synonymous with universal benevolence and fellow feeling).

44. He who worships the universal soul that resides in all beings, as the one self-same and undivided spirit; is released from the doom of repeated births, whether he leads a secular or holy life in this world.

45. The meaning of the word "all" is unity (in its collective sense), and the meaning of the word "one" is the unity of the soul; as in the phrase "All is one" it is meant to say that the whole universe is collectively but one soul. (The soul also is neither a positive entity, nor a negative non-entity, but it is as it is known in the spirit (of the form of ineffable light and delight).

46. He who shines as light within the minds of all persons, and dwells in the inward consciousness or percipience of every being, is no other than the very soul that dwells within myself also.

47. That which is settled in shape of savour in the waters all over the three worlds. (*i.e.* in the earth, heaven, and underneath the ground); and what gives flavour to the milk, curd and the butter of the bovine kind, and dwells as sapidity in the marine salt and other saline substances, and imparts its sweetness to saccharine articles, the same is this savoury soul, which gives a gust to our lives, and a good taste to all the objects of our enjoyment.

48. Know your soul to be that percipience, which is situated in the hearts of all corporeal beings, whose rarity eludes our perception of it, and which is quite removed from all perceptibles; and is therefore ubiquitous in every thing and omnipresent every where.

49. As the butter is inbred in all kinds of milk, and the sap of all sappy substances is inborn in them, so the supreme soul is intrinsic and immanent in every thing.

50. As all the gems and pearls of the sea, have a lustre inherent in them, and which shines forth both in their inside and outside; so the soul shines in and out of every body without being seated in any part of it, whether in or out or where about it.

51. As the air pervades both in the inside and outside of all empty pots, so the spirit of God is diffused in and about all bodies in all the three worlds. (This is the meaning of omnipresence).

52. As hundreds of pearls are strung together by a thread in the necklace, so the soul of God extends through and connects these millions of beings, without its being known by any. (This all connecting attribute of God, is known as *sutrātmā* in the vedanta).

53. He who dwells in the hearts of every body in the world, commencing from Brahma to the object grass that grows on the earth; the essence which is common in all of them, is the Brahma the unborn and undying.

54. *Brahmā* is a slightly developed form of Brahma, and resides in the spirit of the great Brahma, and the same dwelling in us, makes us conceive of our egoism by mistake of the true Ego.

55. The divine soul being manifest in the form of the world, say what can it be that destroys or is destroyed in it; and tell me, Arjuna, what can it be that is subject to or involved in pleasure or pain.

56. The divine soul is as a large mirror, showing the images of things upon its surface, like reflexions on the glass; and though these reflexions disappear and vanish in time, yet the mirror of the soul is never destroyed, but looks as it looked before.

57. When I say I am this and not the other (of my many reflexions in a prismatic glass, or of my many images in many pots of water), I am quite wrong and inconsistent with myself; so is it to say, that the human soul is the spirit or image of God, and not that of any other being, when the self-same Divine spirit is present and immanent in all. (The catholic spirit of the Hindu religion, views all beings to partake of the Divine spirit, which is in all as in a prismatic glass).

58. The revolutions of creation, sustentation and final dissolution, take place in an unvaried and unceasing course in the spirit of God, and so the feelings on surface of the waters of the sea. (Egoistic feelings rising from the boisterous mind, subside in the calmness of the soul).

59. As the stone is the constituent essence of rocks, the wood of trees and the water of waves; so is the soul the constituent element of all existence.

60. He who sees the soul (as inherent) in all substances, and every substance (to be contained) in the soul; and views both as the component of one another, sees the uncreating God as the reflector and reflexion of Himself.

61. Know Arjuna, the soul to be the integrant part of every thing, and the constituent element of the different forms and changes of things; as the water is of the waves, and the gold is of jewelleries. (The spirit of God is believed as the material cause of all).

62. As the boisterous waves are let loose in the waters, and the jewels are made of gold; so are all things existent in and composed of the spirit of God.

63. All material beings of every species, are forms of the Great Brahma himself; know this one as all, and there is nothing apart or distinct from him.

64. How can there be an independent existence, or voluntary change of anything in the world; where can they or the world be, except in the essence and omnipresence of God, and wherefore do you think of them in vain?

65. By knowing all this as I have told you, the saints live fearless in this world by reflecting on the supreme Being in themselves; they move about as liberated in their lifetime, with the equanimity of their

souls.

66. The enlightened saints attain to their imperishable states, by being invincible to the errors of fiction, and unsubdued by the evils of worldly attachment; they remain always in their spiritual and holy states, by being freed from temporal desires, and the conflicts of jarring passions, doubts and dualities.

## CHAPTER LIV.

### ADMONITION OF ARJUNA IN SPIRITUAL KNOWLEDGE.

Arguments—The causes of the feelings of Pleasure and Pain, and Happiness and Misery in this world, and the modes and means of their prevention and avoidance.

The lord continued:—Listen moreover, O mighty armed Arjuna, to the edifying speech, which I am about to deliver unto you, for the sake of your lasting good and welfare.

2. Know O progeny of Kunti, that the perception of the senses, or the feelings conveyed to our minds by the organic sense, such as those of cold and heat and the like, are the causes of our bodily pleasure and pain; but as these are transitory, and come to us and pass away by turns, you must remain patient under them.

3. Knowing neither the one nor the other to be uniform and monotonous, what is it thou callest as real pleasure or pain? A thing having no form or figure of its own, can have no increase or decrease in it.

4. Those who have suppressed the feelings of their senses, by knowing the illusory nature of sensible perceptions; are content to remain quiet with an even tenor of their minds, both in their prosperity and adversity; are verily the men that are thought to taste the ambrosial draught of immortality in their mortal state.

5. Knowing the soul to be the same in all states, and alike in all places and times; they view all differences and accidents of life with indifference, and being sure of the unreality of unrealities, they retain their endurance under all the varying circumstances of life.

6. Never can joy or grief take possession of the common soul, which being ecumenical in its nature, can never be exceptional or otherwise.

7. The unreal has no existence, nor is the positive a negative at any time; so there can be nothing as a positive felicity or infelicity either in any place, when God himself is present in his person every where. (They are all alike to God and Godly soul).

8. Abandon the thoughts of felicity or infelicity of the world (nor be like the laughing or crying philosopher with your one sided view of either the happiness or misery of life), and seeing there is no such difference in the mind of God, stick fast in this last state of indifference to both.

9. Though the intelligent soul, and the external phenomena, are closely situated in the inside and outside of the body; Yet the internal soul is neither delighted nor depressed, by the pleasure or pain which environ the external body.

10. All pleasure and pain relating the material body, touch the mind which is situated in it; but no bodily hurt or debility affects the soul, which is seated beyond it.

11. Should the soul be supposed to participate, in the pleasure or pain which affect the gross body, it is to be understood as caused by the error, rising from our ignorance only.

12. The gross is no reality, and its feelings of pain or pleasure are never real ones, as to touch the intangible soul; for who is so senseless, as not to perceive the wide separation of the soul from the body?

13. What I tell you here, O progeny of Bharata, will surely destroy the error arising from ignorance, by the full understanding of my lectures.

14. As knowledge removes the error and fear of the snake, arising from one's ignorance in a rope; so our misconception of the reality of our bodies and their pleasures and pains, is dispelled by our knowledge of truth.

15. Know the whole universe to be identic with increate Brahma, and is neither produced nor dissolved by itself, knowing this as a certain truth, believe in Brahma only, as the most supreme source of all true knowledge.

16. You are but a little billow in the sea of Brahma's essence; you rise and roll for a little while, and then subside to rest. You foam and froth in the whirlpool of Brahma's existence, and art no other than a drop of water in the endless ocean of Brahma.

17. As long as we are in action under the command of our general, we act

our parts like soldiers in the field; we all live and move in Brahma alone, and there is no mistake of right or wrong in this. (Act well our part and there all honour lies).

18. Abandon your pride and haughtiness, your sorrow and fear, and your desire of pain or pleasure; it is bad to have any duality or doubt in you, be good with your oneness or integrity at all times.

19. Think this in yourself from the destruction of these myriads of forces under your arms, that all these are evolved out of Brahma, and you do more than evolve or reduce them to Brahma himself.

20. Do not care for your pleasure or pain, your gain or loss, and your victory or defeat; but resort only to the unity of Brahma, and know the world as the vast ocean of Brahma's entity.

21. Being alike in or unchanged by your loss or gain, and thinking yourself as nobody; and go on in your proper course of action, as a gust of wind takes its own course.

22. Whatever you do or take to your food, whatever sacrifices you make or any gift that you give to any one, commit them all to Brahma, and remain quiet in yourself. (With an assurance of their happy termination by the help of God).

23. Whoever thinks in his mind, of becoming anything in earnest; he undoubtedly becomes the same in process of time; if therefore you wish to become as Brahma himself, learn betimes to assimilate yourself to the nature of Brahma, in all your thoughts and deeds. (It is imitation of perfection, that gives perfection to man).

24. Let one who knows the great Brahma, be employed in doing his duties as occur unto him, without any expectation and any reward; and as God does his works without any aim, so should the Godly do their works without any object.

25. He who sees the inactive God in all his active duties, and sees also all his works in the inactive Gods; that man is called the most intelligent among men, and he is said the readiest discharger of his deeds and duties.

26. Do not do thy works in expectation of their rewards, nor engage thyself to do any thing that is not thy duty or improper for thee. Go on doing thy duties as in thy yoga or fixed meditation, and not in connection with other's or their rewards.

27. Neither be addicted to active duties, nor recline in your inactivity either; never remain ignorant or negligent of thy duties in life, but

continue in thy work with an even temper at all times.

28. That man though employed in business, is said to be doing nothing at all; who does not foster the hope of a reward of his acts, and is ever contented in himself, even without a patron or refuge.

29. It is the addictedness of one's mind to anything, that makes it his action, and not the action itself without such addiction; it is ignorance which is the cause of such tendency, therefore ignorance is to be avoided by all means.

30. The great soul that is settled in divine knowledge; and is freed from its wont or bent to any thing, may be employed in all sorts of works, without being reckoned as the doer of any. (One is named by the work of his profession, and not by his attendance to a thousand other callings in life).

31. He who does nothing, is indifferent about its result (whether of good or evil), this indifference amounts to his equanimity, which leads to his endless felicity, which is next to the state of God-head. (The sentence is climacteric rising from inactivity to the felicity of the Deity).

32. By avoiding the dirt of duality and plurality (of beliefs), betake yourself to your belief in the unity of the supreme spirit, and then whether you do or not do your ceremonial acts, you will not be accounted as the doer.

33. He is called a wise man by the learned, whose acts in life are free from desire or some object of desire; and whose ceremonial acts are burnt away by the fire of spiritual knowledge. (It is said that the merit of ceremonial observances, leads a man only to reward in repeated births; but divine knowledge removes the doom of transmigration, by leading the soul at once to divine felicity, from which no one has to return to revisit the earth.)

34. He who remains with a peaceful, calm, quiet and tranquil equanimity of the soul, and without any desire or avarice for anything in this world, may be doing his duties here, without any disturbance or anxiety of his mind.

35. The man who has no dispute with any one, but is ever settled with calm and quiet rest of his soul; which is united with the supreme soul, without its Yoga or Ceremonial observance, and is satisfied with whatever is obtained of itself; such a man is deemed as a decoration of this earth.

36. They are called ignorant hypocrites, who having repressed their

organs of actions, still indulge themselves in dwelling upon sensible pleasures, by recalling their thoughts in this mind.

37. He who has governed his outward and inward senses, by the power of his sapient mind; and employs his organs of action, in the performance of his bodily functions and discharges of his ceremonial observances without his addictedness to them, is quite different from the one described before.

38. As the overflowing waters of rivers, fall into the profound and motionless body of waters in the sea; so the souls of holy men enter into the ocean of eternal God, where they are attended with a peaceful bliss, which is never to be obtained by avaricious worldlings.

## CHAPTER LV.

### LECTURE ON THE LIVING SOUL OR *Jivatatwa*.

Arguments.—The unity and reality is the causal subjective, and the duality and unreality is the objective worlds; and the situation of God between the two, means his witnessing both of these without being either of them, because the conditions of the cause and the caused do not apply to God who is beyond all attributes.

The Lord said:—Neither relinquish or abstain from your enjoyments, nor employ your minds about them or in the acquisition of the object thereof. Remain with an even tenor of your mind, and be content with what comes to thee.

2. Never be so intimately related to thy body, that is not intimately related with thee; but remain intimately connected with thyself, which is thy increate and imperishable soul.

3. We suffer no loss by the loss of our bodies (which are but adscititious garments of our souls); but we lose every thing, by the loss of our souls which last forever and never perish.

4. The soul is not weakened like the sentient mind, by the loss of the sensible objects of enjoyment, and incessantly employed in action, yet it does nothing by itself.

5. It is one's addictedness to an action that makes it his act, and this even when one is no actor of the same; it is ignorance only that incites the mind to action, and therefore this ignorance is required to be



removed from it by all means.

6. The great minded man that is acquainted with the superior knowledge of spirituality, forsakes his tendency to action, and does everything that comes to him without his being the actor thereof.

7. Know thy soul to be without its beginning and end, and undecaying and imperishable in its nature; the ignorant think it perishable, and you must not fall into this sad error like them.

8. The best of men that are blest with spiritual knowledge, do not look the soul in the same light as the ignorant vulgar; who either believe the soulless matter as the soul, or think themselves as incorporate souls by their egoistic vanity.

9. Arjuna said:—If it is so, O lord of worlds! then I ween that the loss of the body is attended with no loss or gain to the ignorant (because they have nothing to care for an immortal soul like the learned).

10. The lord replied:—so it is, O mighty armed Arjuna! they lose nothing by the loss of the perishable body, but they know that the soul is imperishable, and its loss is the greatest of all losses.

11. How be it, I see no greater mistake of men in this world; than when they say, that they have lost anything or gained something that never belongs to them. It appears like the crying of a barren woman for her child, which she never had, nor is expected to have at any time.

12. That it is axiomatic truth established by the learned, and well known to all men of common sense, though the ignorant may not perceive it verily, that an unreality can not come to reality, nor a reality go to nothing at any time. (This equivalent to the definite propositions, "what is, is; and what is not, is naught; or that, positive can not be the negative, not the negative an affirmative").

13. Now know that to be imperishable, that has spread out this perishable and frail world; and there is no one that can destroy the indestructible (or the entity of the immortal soul).

14. The finite bodies are said to be the abode of the infinite soul, and yet the destruction of the finite and frail, entails no loss upon the infinite and imperishable soul. Know therefore the difference between the two.

15. The soul is a unity without a duality, and there is no possibility of its nihility. (because the unity is certain reality, and duality is a nullity). The eternal and infinite reality of the soul, can never be

destroyed with the destruction of the body.

16. Leaving aside the unity and duality, take that which remains, and know that state of tranquillity which is situated between the reality and unreality, to be the state of the transcendental Deity.

17. Arjuna rejoined:—such being the nature of the soul, then tell me, O lord, what is the cause of this certainty in man that he is dying, and what makes him think, that he is either going to heaven above or to the hell below. (What is the cause of heavenly bliss and the torments of hell).

18. The lord replied:—know Arjuna! There is a living soul dwelling in the body, and composed of the elements of earth, air, water, fire and vacuum, as also of the mind and understanding: (all of which being destructible in their nature, cause the destructibility of the living principle, and its subjection to pain and pleasure in this life and in the next. gloss).

19. The embodied and living soul is led by its desire, as the young of a beast is carried about tied by a rope on its neck; and it dwells in the recess of the body, like a bird in the cage. (Both states of its living and moving about in the body, are as troublesome as they are compulsory to it).

20. Then as the body is worn out and becomes infirm in course of time, the living soul leaves it like the moisture of a dried leaf, and flies to where it is led by its inborn desire. (The difference of desire causes the difference of new births and bodies. gloss).

21. It carries with it the senses of hearing, seeing, feeling, taste, touch and smell from its body, as the breeze wafts the fragrance from the cells of flowers (or as a wayfarer carries his valuables with him).

22. The body is the production of one's desire, and has no other assignable cause to it; it weakens by the weakening of its desire, and being altogether weak and wasted, it becomes extinct in its final absorption in the god-head (because the want of desire and dislike, makes a man to become like his god; or as perfect as god, who has nothing to desire and dislike).

23. The avaricious man, being stanch with his concupiscence, passes through many wombs into many births; like a magician is skilled in leaping up and down in earth and air. (The magician *māyā*, *purusha*, means also a juggler or athlete who shows his feats in air as an aeronaut).

24. The parting soul carries with her the properties of the senses from

the sensible organs of the body; just as the flying breeze bears with him the fragrance of flowers, in his flight through the sky.

25. The body becomes motionless, after the soul has fled from it; just as the leaves and branches of trees, remain unruffled after the winds are still. (*i.e.* As the breeze shakes the tree, so the vital breath moves the body, and this being stopped, the body becomes quiescent which is called its death).

26. When the body becomes inactive, and insensible to the incision and wounds that are inflicted upon it, it is then called to be dead, or to have become lifeless.

27. As this soul resides in any part of the sky, in its form of the vital air, it beholds the very same form of things manifested before it, as it was wont to desire when living. (The departed soul dwells either in spiritual or elemental sphere of the sky, and views itself and all other things in the same state as they are imprinted in it, in their relation to time, place and form. Gloss. This passage will clear Locke's and Parker's question, as to the form which the soul is to have after its resurrection).

28. The soul comes to find all these forms and bodies, to be as unreal as those it has left behind; and so must you reckon all bodies after they are destroyed, unless you be so profoundly asleep as to see and know nothing.

29. Brahmā—the lord of creation, has created all beings according to the images, that were impressed in his mind in the beginning. He sees them still to continue and die in the same forms. (So the soul gets its body as it thinks upon, and then lives and dies in the same form).

30. Whatever form or body the soul finds on itself, on its first and instantaneous springing to life; the same is invariably impressed in its consciousness, until its last moment of death. (This fixed impression of the past, produces its reminiscence in the future, which forms and frames the being according to its own model).

31. The pristine desire of a man, is the root of his present manliness, which becomes the cause of his future success. So also the present exertion of one, is able to correct and make up not only his past mistakes and deficits; but also to edify upon his rugged hut of old. (*i.e.* that is to improve his dilapidated state and build the fabric of his future fame and fortune).

32. Whatever is pursued with ardent exertion and diligence for a while, the same in particular is gained among all other objects of one's former and future pursuit (which are reckoned under the four predicaments

(*Chaturvarga*) of wealth and pleasure for this life, and virtue and salvation for the next).

33. Whether a man is exposed on the barren rock of Vindhya, or blown and borne away by the winds, he is yet supported by his manhood; therefore the wise man should never decline to discharge the legal duties, that are required of him at all times.

34. Know the heaven and hell of which you ask, to be creatures of the old prejudices of men; they are the productions of human wish, and exist in the customary bias of the populace.

35. Arjuna said:—Tell me, O lord of the world! what is that cause, which gave rise to the prejudice of a heaven and hell. (A future state of reward and retribution, is a common belief of all mankind on earth).

36. The Lord replied:—These prejudices are as false as airy dreams, and have their rise from our desire (of future retribution); which waxing strong by our constant habit of thinking them as true, make us believe them as such, as they mislead us to rely on the reality of the unreal world. Therefore we must shun our desires for our real good.

37. The Lord replied:—Ignorance is the source of our desires, as it is the main spring of our error of taking the unself for the true self; it is the knowledge of the self therefore combined with right understanding, that can dispel the error of our desires. (*i.e.* Ignorance of the nature of a thing, excites our desire for it, as our knowledge of the same, serves to suppress it).

38. You are best acquainted with the self, O Arjuna! and well know the truth also; therefore try to get off your error of yourself and not yourself, as this I and that another, as also of your desires for yourself and other.

39. Arjuna said:—But I ween that the living soul dies away, with the death of its desires; because the desire is the support of the soul, which must languish and droop down for want of a desire. (So says sir Hamilton: Give me something to do and desire, and so I live or else I pine away and die).

40. Tell me moreover, what thing is it that is subject to future births and deaths, after the living soul perishes with its body at any time or place (or after it has fled from it to some other region).

41. The Lord replied:—Know the wistful soul, O intelligent Arjuna! to be of the form of the desire of the heart, as also of the form that anyone has framed for himself in his imagination. (*i.e.* The form of individual soul, is according to the figure that one has of himself in

his mind and heart).

42. The soul that is self-same with itself, and unaltered in all circumstances; that is never subject to body or any desire on earth, but is freed from all desires by its own discretion, is said to be liberated in this life.

43. Living in this manner (or self-independence), you must always look to and be in search of truth; and being released from the snare of worldly cares, you are said to be liberated in this life.

44. The soul that is not freed from its desires, is said to be pent up as a bird in its cage; and though a man may be very learned, and observant of all his religious rites and duties, yet he is not said to be liberated, as long as he labours in the chains of his desires.

45. The man who sees the train of desires, glimmering in the recess of his heart and mind, is like a purblind man who sees the bespangled train of peacocks tail in the spotless sky. He is said to be liberated whose mind is not bound to the chain of desire, and it is one's release from this chain that is called his liberation in this life and in the next.

## CHAPTER LVI.

### DESCRIPTION OF THE MIND.

Argument:—On the liberation of the living soul, and description of the mind as the miniature of the world.

The Lord continued:—Now Arjuna, forsake your sympathy for your friends, by the coldheartedness that you have acquired from the abandonment of your desires and cares, and the liberation that you have attained to in this your living state.

2. Be dispassionate, O sinless Arjuna! by forsaking your fear of death and decay of the body; and be as clear as the unclouded sky in your mind, by driving away the clouds of your cares from it, and dispelling all your aims and attempts either of good or evil for yourself or others.

3. Discharge your duties as they come to you in the course of your life, and do well whatever is proper to be done, that no action of yours may go for nothing (*i.e.* Do well or do nothing).

4. Whoso does any work that comes to him of itself in the course of his life, that man is called to be liberated in his life time; and the discharge of such deeds, belongs to the condition of living liberation.

5. That I will do this and not that, or accept of this one and refuse the other, are the conceits of foolishness; but they are all alike to the wise (who have no choice in what is fit and proper for them).

6. Those who do the works which occur to them, with the cool calmness of their minds, are said to be the living liberated; and they continue in their living state, as if they are in their profound sleep.

7. He who has contracted the members of his body, and curbed the organs of his senses in himself, from their respective outward objects, resembles a tortoise, that rests in quiet by contracting its limbs within itself.

8. The universe resides in the universal soul, and continues therein in all the three present, past and future times, as the painting-master of the mind, draws the picture of the world in the aerial canvas.

9. The variegated picture of the world, which is drawn by the painter of the mind in the empty air, is as void as the vacant air itself, and yet appearing as prominent as a figure in relief, and as plain as a pikestaff.

10. Though the formless world rests on the plane of vacuity, yet the wonderous error of our imagination shows it as conspicuous to view; as a magician shows his aerial cottage to our deluded sight.

11. As there is no difference in the plane surface of the canvas, which shows the swelling and depression of the figures in the picture to our sight; so there is no convexity or concavity in the dead flat of the spirit, which presents the uneven world to view. (*i.e.* All things are even in the spirit of God, however uneven they may appear to us).

12. Know, O red eyed Arjuna! the picture of the world in the empty vacuum is as void as the vacuity itself; it rises and sets in the mind, as the temporary scenes which appear in imagination at the fit of a delirium.

13. So is this world all hollow both in the inside and outside of it, though it appears as real as an air drawn city of our imagination, by our prejudice or long habit of thinking it so. (A deep rooted prejudice cannot soon be removed).

14. Without cogitation the truth appears as false, and the false as true as in a delirium; but by excogitation of it, the truth comes to light,

and the error or untruth vanishes in nubila.

15. As the autumnal sky, though it appears bright and clear to the naked eye, has yet the flimsy clouds flying over it, so the picture drawn over the plane of the inane mind, presents the figures of our fancied objects in it. (Such is the appearance of our imaginary world and our fancied friends in the perspective of the mind).

16. The baseless and unsubstantial world which appears on the outside, is but a phantasy and has no reality in it; and when there is nothing as you or I or any one in real existence, say who can destroy one or be destroyed by another.

17. Drive away your false conception of the slayer and slain from your mind, and rest in the pure and bright sphere of the Divine spirit; because there is no stir or motion in the intellectual sphere of God, which is ever calm and quiet. All commotions appertain to the mental sphere, and the action of the restless mind.

18. Know the mind to contain every thing in its clear sphere, such as time and space, the clear sky, and all actions and motions and positions of things; as the area of a map presents the sites of all places upon its surface.

19. Know the mind to be more inane and rarefied than the empty air, and it is upon that basis the painter of the intellect, has drawn the picture of this immense universe.

20. But the infinite vacuum being wholly inane, it has not that diversity and divisibility in it, as they exhibit themselves in the mind, in the rearing up and breaking down of its aerial castle. (The imagination of the mind raises and erases its fabrics; but those of vacuum are fixed and firm for ever).

21. So the earthly mortals seem to be born and die away every moment, as the chargeful thoughts of the all-engrossing mind, are ever rising and subsiding in it.

22. Though the erroneous thoughts of the mind, are so instantaneous and temporary; yet it has the power of stretching out the ideas of the length and duration of the world, as it has of producing new ideas of all things from nothing. (So God created every thing out of nothing).

23. The mind has moreover the power of prolonging a moment to a kalpa age; as of enlarging a minim to a mountain, and of increasing a little to a multitude.

24. It has the power also of producing a thing from nothing, and of

converting one to another in a trice; it is this capacity of it, which gives rise to the erroneous conception of the world, in the same manner, as it raises the airy castle and fairy lands of its own nature in a moment.

25. It has likewise brought this wonderous world into existence, which rose out in the twinkling of an eye, as a reflexion and not creation of it. (Because the disembodied mind can not create any material thing).

26. All these are but ideal forms and shadowy shapes of imagination, though they appear as hard and solid as adamant; they are the mistaken ideas of some unknown form and substance.

27. Whether you desire or dislike your worldly interests, show me where lies its solidity, both in your solicitude as well as indifference about it; the mind being itself situated in the intellect of the Divine contriver, the picture of the world, can not have its place any where else. (The world being in the mind, and this again in the Divine intellect, the world must be situated also in the same, which is the main receptacle of the world also).

28. O how very wonderous bright is this prominent picture, which is drawn on no base or coating, and which is so conspicuous before us, in various pieces without any paint or color whereof it is made.

29. O how pleasant is this perspicuous picture of the world, and how very attractive to our sight. It was drawn on the inky coating of chaotic darkness, and exhibited to the full blaze of various lights (of the sun, moon, stars and primeval light).

30. It is fraught in diverse colors, and filled with various objects of our desire in all its different parts; it exhibits many shows which are pleasant to sight, and presents all things to view of which have the notions in our minds.

31. It presents many planets and stars before us, shining in their different shapes and spheres all about. The blue vault of heaven resembling a cerulean lake, brightens with the shining sun, moon and stars liking its blooming and blossoming lotuses.

32. There are the bodies of variegated clouds, pendant as the many coloured leaves of trees on the azure sky; and appearing as pictures of men, gods and demons, drawn over the domes of the three regions (of earth, heaven and hell below, in their various appearances of white, bright and dark).

33. The fickle and playful painter of the mind, has sketched and stretched out the picture of the sky, as an arena for the exhibition of



the three worlds, as its three different stages; where all deluded peoples are portrayed as joyful players, acting their parts under the encircling light of the supreme Intellect. (The world is a stage, and all men and women its players, Shakespeare).

34. Here is the actress with her sedate body of golden hue, and her thick braids of hair; her eyes glancing on the people with flashes of sunshine and moon-beams, the rising ground is her back and her feet reaching the infernal regions; and being, clothed with the robe of the *sāstra*, she acts the plays of morality, opulence and the farce of enjoyments.

35. The Gods Brahmā, Indra, Hari and Hara, form her four arms of action, the property of goodness is her bodice, and the two virtues of discretion and apathy, are her prominent breasts. The earth resting on the head of the infernal Serpent, is her lotus like foot-stool upheld by its stalk; She is decorated on the face and forehead with the paints of mineral mountains, whose valleys and caves form belly and bowels.

36. The fleeting glances of her eyes dispelling the gloom of night, and the twinkling of stars are as the erection of hairs on her body; the two rows of her teeth emitted the rays of flashing lightnings, and all earthly beings are as the hairs on her person, and rising as piles about the bulb of a *Kadamba* flower.

37. This earth is filled with living souls, subsisting in the spacious vacuum of the Universal soul, and appearing as figures in painting drawn in it. This the skilful artist of the mind, that has displayed this illusive actress of the Universe, to show her various features as in a puppet show.

## CHAPTER LVII.

### ON ABANDONMENT OF DESIRE AND ITS RESULT OF TRANQUILLITY.

Argument:—The final lecture to Arjuna on the Peace of mind resulting from its want of desire.

The Lord said:—Look here, O Arjuna! The great wonder which is manifest in this subject; it is the appearance of the picture, prior to that of the plane of the plan upon which it is drawn. (The appearance of the mind or painting, before that of Virāj or the spirit of God which exhibits the painting. Gloss).

2. The prominence of the painting and the non-appearance of its basis, must be as wonderous as the buoyancy of a block of stone, and the sinking down of gourd shell as is shown in a magic play.

3. The Universe resting in the vacuity of the Divine spirit, appears as a picture on the tablet of the mind; say then how does this egoism or self knowledge of your substantiality, arise from the bosom of the vacuous nullity. (*i.e.* How can substantial spring from the unsubstantial, or some thing come out of nothing).

4. All these being the vacant production of vacuum, are swallowed up likewise in the vacuous womb of an infinite vacuity; they are no more than hollow shadows of emptiness, and stretched out in empty air.

5. This empty air is spread over with the snare of our desires, stretching as wide as the sphere of these outstretched worlds; it is the band of our desire that encircles the worlds as their great belt.

6. The world is situated in Brahmā as a reflexion in the mirror, and is not subject to partition or obliteration; owing to its inherence in its receptacle, and its identity with the same.

7. The indissoluble vacuum being the nature of Brahma, is inseparable from his essence; for nobody is ever able to divide the empty air in twain or remove it from its place.

8. It is owing to your ignorance of this, that your concupiscence has become congenial with your nature; which it is hard for it to get rid of, notwithstanding its being fraught with every virtue.

9. He who has sown the smallest seed of desire in the soul of his heart, is confined as a lion in the cage, though he may be very wise and learned in all things.

10. The desire which is habitual to one, grows as rank as a thick wood in his breast; unless it is burnt away in the seed by the knowledge of truth, when it cannot vegetate any more.

11. This mind is no more inclined to any thing, who has burnt away the seed of his desire at once; he remains untouched by pleasure and pain, like the lotus-leaf amidst the water.

12. Now therefore, O Arjuna! do you remain calm and quiet in your spirit, be undaunted and devoid of all desire in your mind; melt down the mist of your mental delusion by the heat of your *nirvana* devotion, and from all that you have learnt from my holy lecture to you, remain in perfect tranquillity with your reliance in the Supreme spirit.

## CHAPTER LVIII.

### ARJUNA'S SATISFACTION AT THE SERMON.

Argument:—The knowledge of truth dispels the doubts, and leads to display his valorous deeds in warfare.

Arjuna said:—Lord! it is by thy kindness, that I am freed from my delusion, and have come to the reminiscence of myself. I am now placed above all doubts, and will act as you have said.

2. The Lord replied: — when you find the feelings and faculties of your heart and mind, to be fully pacified by means of your knowledge; then understand your soul to have attained its tranquillity, and the property of goodness or purity of its nature. (Sattwa Swabhāva).

3. In this state, the soul becomes insensible of all mental thoughts, and full of intelligence in itself; and being freed from all inward and outward perceptions, it perceives in itself the one Brahma who is all and everywhere.

4. No worldly being can observe this elevated state of the soul, as no body can see the bird that has fled from the earth into the upper sky.

5. The pure soul which is devoid of desire, becomes full of intelligence and spiritual light; and it is not to be perceived by even the foresighted observer. (It is the soul's approximation to the Divine state).

6. No body can perceive this transcendental and transparent state of the soul, without purifying his desires at first; it is a state as imperceptible to the impure, as the minutest particle of an atom, is unperceivable by the naked eye.

7. Attainment of this state, drives away the knowledge of all sensible objects as of pots, plates, and others. What thing therefore is so desirable, as to be worth desiring before the Divine presence.

8. As the frost and ice melt away before a volcanic mountain, so doth our ignorance fly afar, from the knowledge of the intellectual soul. (*i.e.* Intellectual knowledge drives away all ignorance before it).

9. What are these mean desires of us, that blow away like the dust of the earth, and what are our possessions and enjoyments but snares to

entangle our souls?

10. So long doth our ignorance (avidyā) flaunt herself in her various shapes, as we remain ignorant of the pure and modest nature of our inmost souls in ourselves. (Self-knowledge is shy and modest, while ignorance is full of vanity and boast).

11. All outward appearances fade away and faint (before the naked eye), and appear in their pellucid forms in the inmost soul, which grasps the whole in itself, as the vacuum contains the plenum in it.

12. That which shows all forms in it, without having or showing any form of itself; is that transcendent substance which is beyond description, and transcends our comprehension of it.

13. Now get rid of the poisonous and cholic pain of your desire of gain, as also of the permanence of your own existence; mutter to yourself the mantra of your resignation of desirables, and thus prosper in the world without fear for anything.

14. Vasishtha said:—After the Lord of the three worlds had spoken the words, Arjuna remained silent for a moment before him; and then like a bee sitting beside a blue lotus, uttered the following words to the sable bodied Krishna.

15. Arjuna said:—Lord! Thy words have dispelled all grief from my heart, and the light of truth is rising in my mind; as when the sun rises to awaken the closed and sleeping lotus.

16. Vasishtha said:—After saying so, Arjuna being cleared of all his doubts, laid hold on his Gāndīva bow, and rose with Hari for his charioteer, in order to proceed to his warlike exploits.

17. He will transform the face of the earth to a sea of blood, gushing out of the bodies of combatants, their charioteers and horses and elephants that will be wounded by him; the flights of his arrows and thickening darts, will hide the disk of the sun in the sky, and darken the face of the earth with flying dust.

## CHAPTER LIX.

### KNOWLEDGE OF THE LATENT AND INSCRUTABLE SOUL.

Argument:—The incomprehensible nature of God, expressed by indefinite predicates, and his Latency in the works of creation.

Vasishtha continued:—Keep this lesson in view, O Rāma! and know it as the purifier of all sins; remain in your resignation of all attachments, and resign yourself to God.

2. Know the Supreme soul, in which all things reside, from which everything has issued, and which is everything itself on all sides of us; it is changed through all, and is ever the same in itself.

3. It seems to be afar though it is nearest to us, it appears to be ubiquitous though ever situated in everything. It is by that essence thou livest, and it is undoubtedly what thou art thyself. (There is but one unity pervading over all varieties).

4. Know that to be the highest predicament, which is above the knowables, and is knowledge or intelligence by itself; which is beyond our thoughts and thinkables, and is the thinking principle or intellect itself. (Beyond thought Divine. Milton).

5. It is preeminent consciousness and that supreme felicity, and passing wonder of our sight; which surpasses the majesty of majesties, and is the most venerable of venerables.

6. This thing is the soul and its cognition, it is vacuum which is the immensity of the supreme Brahma; it is the chief good (summum Bonum) which is felicity and tranquillity itself; and it is full knowledge or omniscience, and the highest of all states.

7. The soul that abides in the intellect, and is of the form of the conception of all things: that which feels and perceives every thing, and remains by its own essence.

8. It is the soul of the universe, like the oil of the sesame seed; it is the pith of the arbor of the world, its light and life of all its animal beings.

9. It is the thread connecting all beings together like pearls in a necklace, which is suspended on the breast of empty air; (the sutrātma that connects all nature). It is the flavour of all things like the pungency of pepper.

10. It is the essence of all substance (ens entium) and a verity which is the most excellent of all the truth of truths; it is the goodness of whatever is good, and the great or greatest good in itself.

11. Which by its omniscience becomes the all that is present in its knowledge, and which we take by our misjudgment for real entities in

this world (when our ignorance mistakes the manifest world for its latent cause).

12. We take ourselves the world in mistake of the soul, but all these mistaken entities vanish away before the light of reason.

13. The vacuum of Brahma or the space occupied by the Divine spirit, is without its beginning and end, and cannot be comprehended within the limited space of our souls; knowing this for certain, the wise are employed in their outward duties.

14. That man is freed from his rising and setting (ups and downs), who rests always in the equanimity of his soul, and whose mind is never elated nor dejected at any event, but ever retains the evenness of its tenor.

15. He whose mind is as vacant as the empty air, is called a mahātmā or great soul, and his mind resting in the state of unity, remains with the body in a state of sound sleep. (But this evenness is inadmissible in business and behaviour to a preceptor. So it is said, [Sanskrit: [mostly illegible]]).

16. The man of business also who preserves the evenness of his mind, remains as undisturbed under the press of his duties, as the reflexion of one in a mirror. They are both the same, being but shadows of reality.

17. He who retains the impression in his mind, in their even and unvaried state, like images in a mirror, is himself as a reflexion in the Divine Intellect. (All beings live and move inseparably in the intellect of God. Gloss).

18. So let a man discharge the customary duties of life as they occur to him, with the pure transparent of his mind; as all the creatures of God perform their several parts, like images imprinted in the divine intellect.

19. There is no unity nor duality in the divine intellect, (where the images are neither inseparably attached to nor detached from it); the application of the words I and thou to one or the other is all relate to the same, and they have come to use from the instruction of our elders. (Human language is learned by imitation).

20. The intellect which of itself is tranquil in itself (*i.e.* in its own nature), acts its wonders in itself (*i.e.* displays or develops itself in the very intellect); it is the pulsation of intellect which displays the universe, as its *vivarta* or development, and this pulsation is the Omnipotence of God.

21. The pulsation of the Divine Intellect being put to a stop, there ensues a cessation of the course of the universe, and as it with the supreme Intellect, so it is with its parts of individual intellects, whose action and inaction spread out and curb the sphere of their thoughts.

22. What is called consciousness or its action, is a non entity in nature; and that which is a mere vacuum, is said to be the subtile body of the Intellect. (*i.e.* The intellectual powers have no material forms).

23. The world appears as an entity, by our thinking it as such; but it vanishes upon our ceasing to think as such, like the disappearance of figures in a picture, when it is burnt down to ashes.

24. The world appears as one with the Deity, to one who sees the unity only in himself; it is the vibration of the intellect only, that caused the revolution of worlds, as the turning of a potters wheel (is caused by the rotatory motion given to it).

25. As the measure, shape and form of the ornament are not different from the gold, so the action of the intellect, is not separate from it; and it is this which forms the world, as the gold, becomes the ornament and the world and intellect are the same thing, as the ornament and its gold.

26. The mind is the pulsation of the intellect, and it is want of this knowledge that frames a separate world; as it is ignorance of the gold work, that makes the jewel appear as another thing.

27. The mind being wholly absorbed in the intellect, there remains this pure intellect alone; as the nature of one's self or soul being known, there is an end of worldly enjoyments. (He that has known the intellectual world, is not deluded by his sensuous mind; and whoever has tasted his spiritual bliss, does not thirst for sensual pleasures).

28. Disregard of enjoyments is an education of the highest wisdom; hence no kind of enjoyments is acceptable to the wise: (cursed are they that hunger and thirst for enjoyments of this world).

29. Know this to be another indication of wisdom, that no man that has eaten to satiety has ever a zest for any bad food that is offered to him. (*i.e.* No sensual pleasure is delectable before spiritual bliss).

30. Another sign of wisdom is our natural aversion, to enjoyments, and is the sense of one's perception of all pleasures, in the vibrations of his intellect (*i.e.* the mind is the store house of all pleasures).

31. He is known as a wise man, who has this good habit of his deeply rooted in his mind, and he is said to be an intelligent man, who refrains from enjoying whatever is enjoyable in this world. (For thy shall hunger hereafter, who stuff themselves with plenty here below. St. Mathew Ch.v).

32. Again whoso pursues after his perfection, in pursuance of the examples of others, doth strike the air with a stick, or beat the bush in vain in search of the same, because it requires sincerity of purpose to be successful in anything (and not the bodily practices of the ignorant, as they do in *Hatha Yoga*).

33. Some times thy emaciate and torture the body in order to have a full view of the inner soul (because they think to be an envelope of the soul, and an obstruction to its full sight; but the intellectual soul, being settled in a thousand objects of its intelligence, it sees only errors instead of the light of the soul. (So the hermits, ascetics, monks, and friars emaciate their bodies, and the religious fanatics torture their persons in vain).

34. So long doth the unconscious spirit flutter in its fickleness, and goes on roving from one object to another; as the light of the understanding do not rise and shine within it. (The ignorant are strangers to rest and quiet).

35. But no sooner doth the light of the tranquil intellect, appear in its brightness within the inward soul; than the flattering of the fickle spirit is put to flight, like the flickering of a lamp after it is extinguished.

36. There is no such thing as vibration nor suspension of the tranquil spirit; because the quiescent soul neither moves forward or backward, nor has its motion in any direction.

37. The soul that is neither unconscious of itself, nor has any vibration in it, is said to be calm and quiet; and as it remains in the state of its indifference to vibrations, and gains its forms of pure transparence, it is no more liable to its bondage in life, nor inquires its *moksha* liberation to set it free from regeneration.

38. The soul that is settled in itself (or the supreme soul), has no fear of bondage nor need of its liberation also; and the intellect being without its intellection, or having no object to dwell upon, becomes unconscious both of its Existence as well as extinction. (One that is absorbed in his self meditation, is unconscious of everything *in-esse et non-esse*).



39. He that is full in himself with the spirit of God, is equally ignorant both of his bondage and liberation; because the desire of being liberated, indicates want of one's self sufficiency and perfection (or rather the sense of his bondage, from which he wants to be liberated).

40. "Let me then have my equanimity and not my liberation." This desire is also a bondage in itself; and it is the unconsciousness of these, which is reckoned as our chief good. For know the Supreme state to be that, which is pure intelligence and without a shadow.

41. The restoration of the intellect to its proper form consists in divesting it of all its intelligibles; and that form of it (which is marked by desire or the prurient soul), is no more than the oscillation of the great Intellect. (All animal souls are vibrations of the Divine spirit).

42. That only is subject to bondage and liberation, which is seen and destructible in its nature (*i.e.* the visible and perishable body); and not the invisible soul, which take the name of ego, and has no position nor form or figure of itself.

43. We know not what thing it is, that is brought under or loosened from bondage by any one. It is not the pure desire which the wise form for themselves, and does not affect the body. (It is the vibration of mind acting upon the body, and causing its actions that subjects to Bondage).

44. It is therefore, that the wise practise the restraint of their respiring breath, in order to restraint their desires and actions; and being devoid of these, they become as the pure Intellect.

45. These being suppressed, the idea of the world is lost in the density of the intellect; because the thoughts of the mind, are caused by the vibration of the intellect only (and set in also in the same).

46. Thus there remains nothing, nor any action of the body or mind, except the vibration of the intellect; and the phenomenal world is no other, than a protracted dream from one sight to another. The learned are not deluded by these appearances, which they know to be exhibitions of their own minds.

47. Know in thy meditation within thyself that recondite soul, which gives rise to our consciousness of the essences of things, appearing incessantly before us; and in which all these phantasms of our brain, dissolve as dirt in the water; and in which all our perceptions and conceptions of the passing world are flowing on as in a perpetual stream.

## CHAPTER LX.

### OF THE MAJESTY AND GRANDEUR OF GOD.

Argument.—Manifestation of mysterious magic of the one, uniform and pure Monad in multiform shapes, as a display of his all Comprehensive plenitude fullness.

Vasishtha continued:—Such is the first great truth concerning the solidity or of the Divine Intellect, that contains the gigantic forms of Brahmā, Vishnu and Siva in it.

2. It is by means of the greatness of God, that all people are as gaudy as great princes in their several spheres; and are ever exulting in their power of floating and traversing in the regions of open air. (This means both the flight of bird, as well as aerial rambles of Yogis).

The Taittiriya Upanishad says:—God has filled the world with joy, and the minute insect is as joyous as the victorious prince: meaning hereby, that God has given to every being its particular share of happiness.

3. It is by their dwelling in the spirit of God, that the earth born mortals are as happy as the inhabitants of heaven; (That have nothing to desire); nay they are free from the pain of sorrow and released from the pangs of death, that have come unto the Lord—(O death where is thy sting, O grave where thy victory? Pope).

4. Yes, they live in Him that have found him, and are not to be restrained by any body; provided they have but taken their refuge under the overspreading umbrage of the supreme spirit.

5. He who meditates for a moment, on the universal essence of all (as the ens entium); he becomes liberated in an instant, and lives as a liberal minded sage or *muni* on earth. (The sage that sees his God in all and every where through out all nature).

6. He does what are his duties in this world, and never grieves in discharging them. Rāma said:—How is it possible, Sir, to meditate on the universal soul in all things, when the sage has buried his mind, understanding and his egoism and himself in the unity of God? and how can the soul be viewed in the plurality, when all things have been absorbed in the unity?

7. Vashistha replied:—The God that dwells in all bodies, moves them to their actions, and receives their food and drink in himself, that

produces all things and annihilates them at last, is of course unknowable to our consciousness (which is conscious of itself only).

8. Now it is this indwelling principle in every thing, that is without beginning and end, and inherent in the nature of all; is called the common essence of all, because it constitutes the *tattwa* identity (or essential nature or the abstract property) of everything in the world.

9. It dwells as vacuity in the vacuum, and as sonorousness in sound; it is situated as feeling in whatever is felt, and as taction in the objects of touch.

10. It is the taste of all tastables, and the tasting of the tongue; it is the light of all objects of sight, and vision of the organs of seeing.

11. It is the sense of smell in the act of smelling, and the odour in all odorous substance; it is the plumpness of the body, and the solidity and stability of the earth.

12. It is the fluidity of liquids and the flatulence of air; it is the flame and flash of fire, and the cogitation of the understanding.

13. It is the thinking principle of the thoughtful mind, and the ego of our egoism; it is the consciousness of the conscious soul, and the sensible heart.

14. It is the power of vegetation in vegetables, and the perspective in all pictures and paintings; it is the capacity of all pots and vessels, and the tallness of stately trees.

15. It is the immobility of immovables, and the mobility of movable bodies; it is the dull insensibility of stones and blocks, and the intelligence of intelligent beings.

16. It is the immortality and god-head of the immortal gods, and humanity of human beings; it is the curvedness of crooked beasts, and the supine proneness of crawling and creeping insects.

17. It is the current in the course of time, and the revolution and aspects of the seasons; it is the fugacity of fleeting moments, and the endless duration of eternity.

18. It is the whiteness of whatever is white, and blackness of all that is black; it is activity in all actions, and it is stern fixity in the doings of destiny.

19. The supreme spirit is quiescent in all that is sedate, and lasting

and evanescent in whatever is passing and perishing; and he shows his productiveness in the production of things.

20. He is the childhood of children, and the youth of young men; he shows himself as fading in the decay and decline of beings, and as his extinction in their death and demise.

21. Thus the all pervading soul, is not apart from anything, as the waves and froths of the foaming sea, are no way distinct from its body of waters.

22. These multiformities of things are all unrealities, and taken for true in our ignorance of the unity; which multiplies itself in our imagination, as children create and produce false apparitions from their unsound understandings. (These as they change are not the varied god as it is generally supposed to be, but various workings of the intellect).

23. It is I, says the lord, that am situated every where, and it is I that pervade the whole; and fill it with all varieties at pleasure; know therefore, O high minded Rāma! that all these varieties are but creatures of imagination in the mind of God, and are thence reflected into the mirror of our minds. Knowing this rest in the calm tranquillity of your soul, and enjoy the undisturbed solace and happiness of your high mind.

24. Vālmīki said:—As the sage was saying these things, the day passed away under its evening shade; the sun sank down in its evening devotion, and the assembly broke with mutual salutations to the performance of their eventide ablutions, until they reassembled on the next morning.

## CHAPTER LXI.

### DESCRIPTION OF THE WORLD AS A PASSING DREAM.

Argument:—How our firm faith arises over this entity, and its answer.

Rāma said:—As we are, Oh sage! a dream drawn house, the body of the lotus-born Brahmā—the first progenitor, is the same no doubt.

2. And if this world is a non-entity—*asat*, we must know our existence the same, then how is it possible to arise the firm faith over this entity—*sat*.

3. Vasishtha responded:—We are shining here as a created being by the previous birth of Brahmā, but in fact, the reflexion of soul shines for ever nothing besides.

4. Owing to the omnipresence of consciousness, all beings exist as reality every where, and if she rises from unreal knowledge, she as real knowledge destroys the unreal one. (vice-versa).

5. Therefore whatever comes from these five elements, is but transitory, but owing to the firm belief on *ego*, we enjoy a firm faith for the same.

6. In a dream, we see good many things as reality; but as soon the dream is over, we do not find the things dreamt of; so we see the reality of the world; as long we remain in ignorance.

7. Oh Rāma! as the dreaming man counts his dream as reality, owing to his faith on it; so this world appears a reality, like the supreme God who has no beginning and end.

8. That which is to be created by the dreaming man, is to be called his own; as we can say by guessing knowledge, what is in the seed, is in the fruit.

9. Whatever comes from non-entity, is to be called non-entity; and that which is unreal though it can be workable, is not reasonable to think good.

10. As the thinking result of unreality is to be given up, so the firm faith which is arising by the dreaming man; is to be given up likewise.

11. Whatever soul creates in dream is our firm belief, but that remains only for a time being (hence it is *asat*—non-entity).

12. Brahmā's long drawn portion is this entity, hence we think also the same, but in fact, this entity is a moment to Brahma.

13. Consciousness is the creator of all elements, she creates every thing according to her model, hence creator and creation are one and the same.

14. As the backward and forward whirling motion of water, makes the deep to swell, and as also fairy comes near in a dream, so all these are in reality nothing.

15. So this entity with its change (of creation, sustentation and destruction) is nothing. In whatever manner we look object, that will appear in return in the same manner.

16. The rule of the erroneous dream is not to reproduce (in waking state, what it produces in sleeping state, though it has a power to create something out of nothing) as the production is not in the world, but owing to ignorance it appears so.

17. In the three worlds we see wondrous objects, as we see fire burning in the water like a sub-marine fire.

18. Good many cities exist in vacuity, as birds and stars remain in the sky. We find lotus in a stone like trees growing without an earth.

19. One country gives every kind of object to the seeker, like a tree that gives all objects to the seeker (Kalpa taru) and also we see in a stone and rows of jewels (that is counting beads) giving fruits like fruitful trees.

20. Life exists within a stone (Sālgram) as frog exists. Stone gives water as moon-stone gives.

21. In a dream within a minute good many things can be made and unmade, which in fact, are unreal like one's death in a dream.

22. The natural water of the elements remains in the sky, (that is, in the cloud), when the heavenly river *Māndākinī* remains in vacuity.

23. The heavy stone flies in the air, when the winged mountain does so. Every thing to be got in stone, when every thing can be secured from the philosopher's stone.

24. In the garden of bliss of Indra every desired object to be got, but in salvation such kind of desired object is wanting.

25. Even dull matter acts like machine, hence every object acts like wonderful erroneous magic.

26. By magical art (that is, Gandharva vidyā) we see even impossible objects such as two moons, Kavandhas, mantras, drugs, and pishacha. All these are the works of wonderful erroneous magic, which are in fact nothing.

27. We see impossibility as real as we see possibility, hence impossibility becomes real by our erroneous ideas only.

28. The erroneous dream though it appears as real is in fact unreal, as that which is not real does not exist, which is real does exist (unity is real, duality is unreal, hence existence and non-existence are one and the same).

29. So this dreaming creation is looked by all worldly being here as real, as dreamer takes his dream a reality.

30. By passing from one error to another error, from one dream to another, one firm faithful being comes out.

31. As a stray deer falls into the pit repeatedly for green grass, so ignorant man repeatedly falls into the pit of this world, owing to his ignorance.

## CHAPTER LXI.

### DESCRIPTION OF THE WORLD AS A PASSING DREAM.

Argument:—Narration of the mendicant Jivātā, in illustration of the transmigration of the soul in various births, according to the variety of its insatiable Desire.

Vasishtha resumed:—Hear me relate to you, Rāma, the story of a certain mendicant, who fostered some desire in his mind, and wandered through many migrations of his soul.

2. There lived a great mendicant at one time, who devoted his life to holy devotion, and passed his days in the observance of the rules of his mendicancy. (The state of mendicancy is the third stage of life of a Brahman, which is devoted to devotion, and supported by begging of the simple subsistence of life. This story applies to all men, who are in some way or other devoted to some profession for acquiring the necessities of life and the more so, as all men have some ultimate object of desire, which is an obstruction to their *Nirvana* or final extinction in the Deity. For the lord says in the Gospel, He that loveth anything more than me, is not worthy of me).

3. In the intensity of his *Samādhi* devotion, his mind was purged of all its desires; and it became assimilated to the object of its meditation, as the sea water, is changed to the form of waves. (*Samādhi* is defined by Patanjali, as the forgetting of one's self in the object of his meditation).

4. Once as he was sitting on his seat after termination of his meditation, and was intent upon discharging some sacred functions of his order, there chanced to pass a thought over his clear mind (like the shadow of cloud over the midday sky).

5. He looked into the reflexion of the thought, that rose of itself in his mind; that he should reflect for his pleasure, upon the various conditions of common people, and the different modes of their life. (the proper study of man is man, and the manner of each rightly).

6. All this thought his mind passed from the reflexion of himself and his God, to that of another person; and he lost the calm composure of his mind, as when the quiet sea is disturbed by whirlpool or whirl wind. (This desire of the sage disturbed his breast, like the doubt of Parnell's Hermit).

7. Then he thought in himself to become an ideal man of his own accord, and became in an instant the imagined person Jivātā by name. (Imagination shapes one to what he imagines himself to be).

8. Jivātā, the ideal man, now roved about like a dreaming person, through the walks of the imaginary city, which he had raised to himself, as a sleeping man, builds his aerial abodes in dream. (So every man thinks himself as some one, and moves about in his air built city).

9. He drank his fill at pleasure, as a giddy bee sips the honey from lotus cups; he became plump and hearty with his sports, and enjoyed sound sleep from his want of care.

10. He saw himself in the form of a Brahman in his dream, who was pleased with his studies and the discharge of his religious duties; and as he reflected himself as such he was transformed to the same state, as a man is transplanted from one place to another at a thought. (He makes the man, and places him in every state and place).

11. The good Brahman who was observant of his daily ritual, fell asleep one day into a deep trance, and dreamt himself doing the duties of the day, as the seed hid in shell, performs inwardly its act of vegetation.

12. The same Brahman saw himself changed to a chieftain in his dream, and the same chief ate and drank and slept as any other man in general.

13. The chief again thought himself as a king in his dream, who ruled over the earth extending to the horizon; and was beset by all kinds of enjoyments, as a creeper is studded with flowers.

14. Once as this prince felt himself at ease, he fell into a sound sleep free from all cares, and saw the future consequences of his actions, as the effect is attached to the cause, or the flowers are the forth-comings of the tree.

15. He saw his soul assuming the form of a heavenly maid, as the pith of



a plant puts forth itself in its flowers and fruits, (what is at the bottom, comes out on the top; and what is the root, sprouts forth in the tree).

16. As this heavenly maid was lulled to sleep by her weariness and fatigue, she beheld herself turn into a deer, as the calm ocean finds itself disturbed into eddies and waves (by its inner caves and outward winds).

17. As this timorous fawn with her fickle eyes, fell into a sound sleep at one time; she beheld herself transformed to a creeping plant (which she likes to browse upon so fondly in her pasture).

18. The crooked beasts of the field and the creeping plants of forest, have also their sleep and dream of their own nature; the dreams being caused by what they saw and heard and felt in their waking states.

19. This creeper came to be beautified in times, with its beautiful fruits, flowers and leaves, and formed a bower for the seat of the floral goddess of the woods.

20. It hid in its heart the wishes that grew in it, in the same manner as the seed conceals in its embryo the germ of the would be tree; and at last saw itself in its inward consciousness, to be full of frailty and failings.

21. It had remained long in its sleep and rest, but being disgusted with its drowsy dullness, it thought of being the fleeting bee its constant guest, and found itself to be immediately changed to a fluttering bee (which it had fed with its farinaceous food).

22. The bee roved at pleasure over the tender and blossoming creepers in the forest, and let on the petals of blooming lotuses, as a fond lover courts his mistresses.

23. It roved about the blossoms, blooming as brightening pearls in the air; and drank the nectarious Juice from the flower cups, as a lover sips the nectar from the rubied lips of the beloved.

24. He became enamoured of the lotus of the lake, and sat silent upon its thorny stalk on the water; for such is the fondness of fools, even for what is painful to them.

25. The lake was often infested by elephants, who tore and trampled over the beds of lotus bushes; because it is a pleasure to the malignant base, to lay waste the fair works of God. (The black big and bulky elephants, are said to be invidious of the fair and pretty lotuses; hence the elephant is used as symbolical of the devil, the destroyer of

all good).

26. The fond bee meets the fate of its fondling lotus, and is crushed under the tusk of the elephant, as the rice is ground under the teeth. (Such is the fate of overfondness for the fair).

27. The little bee seeing the big body and might of the mighty elephant, took a fancy of being as such; and by his imagining himself as so, he was instantly converted to one of the like kind (not in its person but in the mind). (Thus is a lesson, that no one is content with himself, but wishes to be the envied or desired being).

28. At last the elephant fell down into a hollow pit, which was as deep and dry as the dried bed of a gulf; as a man falls into the profound and inane ocean of this world, which is overcast by an impervious darkness around. (The troublesome world is always compared with a turbulent and darksome ocean).

29. The elephant was a favourite of the prince for his defeating the forces of his adversaries; and he routed about at random with his giddy might, as the lawless Daitya robbers wander about at night.

30. He fell afterwards under the sword of the enemy, and pierced all over his body by their deadly darts; as the haughty egoism of the living body, drops down in the soul under the wound of right reason.

31. The dying elephant having been accustomed to see swarms of bees, fluttering over the proboscis of elephants, and sipping the ichor exuding from them, had long cherished the desire of becoming a bee, which he now came to be in reality.

32. The bee rambled at large amidst the flowery creepers of the forest, and resorted again to the bed of lotuses in the lake; because it is hard for fools to get rid of their fond desire, though it is attended with danger and peril.

33. At last the sportive bee was trampled down and crushed under the feet of an elephant, and become a goose, by its long association with one in the lake.

34. The goose passed through many lives, till it became gander at last, and sported with the geese in the lake.

35. Here it came to bear, the name of the gander that served as the vehicle of Brahma, and thenceforth fostered the idea of his being so, as the yolk of an egg fosters a feathered fowl in it.

36. As it was fostering this strong desire in itself, it grew old and

decayed by disease, as a piece of wood is eaten up by inbred worms; then as he died with his consciousness of being the bird of Brahmā, he was born as the great stork of that God in his next birth.

37. The stork lived there in the company of the wise, he became enlightened from the views of worldly beings; he continued for ages in his disembodied liberation, and cared for nothing in future. (The soul that rests in the spirit of God, has nothing better to desire).

## CHAPTER LXIII.

### DREAM OF JĪVĀTA.

Arguments:—All living souls are occupied with the thought of their present state, forgetful of the past, and altogether heedless of the future.

Vasishtha continued:—This bird that sported beside the stalk of the lotus seat of Brahma, once went to the city of Rudra with his god on his back, and there beheld the God Rudra face to face. (The inferior Gods waited upon the superior deities).

2. Seeing the God Rudra he thought himself to be so, and the figure of the God was immediately imprest upon his mind, like the reflexion of an outward object in the mirror.

3. Being full of Rudra in himself, he quitted his body of the bird, as the fragrance of a flower forsakes the calyx, as it mixes with the breeze and flies in the open air.

4. He passed his time happily at that place, in the company with the attendants and different classes of the dependant divinities of Rudra.

5. This Rudra being then full of the best knowledge of divinity and spirituality; looked back in his understanding into the passed accounts of his prior lives, that were almost incalculable.

6. Being then gifted with clear sightedness and clairvoyance, he was astonished at the view of naked truths, that appeared to him as sights in a dream, which he recounted to him as follows.

7. O! how wonderful is this over spreading illusion, which is stretched all about us, and fascinates the world by its magic *wand*; it exhibits the palpable untruth as positive truth, as the dreary desert presents

the appearance of limpid waters, in the sun beams spreading over its sterile sands.

8. I well remember my primary state of the pure intellect, and its conversion to the state of the mind; and how it was changed from its supremacy and omniscience, to the bondage of the limited body.

9. It was by its own desire that the living soul assumed to itself a material body, formed and fashioned agreeably to its fancy, like a picture drawn in a painting; and became a mendicant in my person in one of its prior births, when it was unattached to the objects exposed to view all around.

10. The same mendicant sat in his devotion, by controlling the actions of the members of his body, and began to reflect on outward objects, with great pleasure in his mind.

11. He buried all his former thoughts in oblivion, and thought only of the object that he was employed to reflect upon; and this thought so engrossed and worked upon his mind, that it prevented the rise of any other thought in it.

12. The phenomenon which appears in the mind, offers itself solely to the view also (by supplanting the traces of the past); as the brownness of fading autumn, supercedes the vernal verdure of leaves and plants, so the man coming to his maturity, forgets the helpless state of his boyhood, and is thoughtless of his approaching decay and decline.

13. Thus the mendicant became the Brahman Jivātā by his fallible and fickle desire, which laid him to wander from one body to another, as little ants enter into the holes of houses and things.

14. Being fond of Brahmahood and reverential to Brāhmans in his mind, he became the wished for person in his own body; because the reality and unreality have the power of mutually displacing one another, according to the greater influence of either. (The weaker yields and makes room to the stronger, like the survival of the fittest).

15. The Brāhman next obtained the chieftainship, from his strong predilection for the same; just as the tree becomes fruitful by its continuous suction of the moisture of earth. (The common mother of all).

16. Being desirous of dispensing justice, and discharging all legal affairs, the general wished for royalty, and had his wishes fulfilled by this becoming a prince; but as the prince was over fond of his courtesans, he was transformed to a heavenly nymph that he prized above all in his heart.

17. But as the celestial dame prized the tremulous eye sight of the timorous deer, above her heavenly form and station; she was soon metamorphosed to an antelope in the woods, and destined to graze as a miserable beast for her foolish choice.

18. The fawn that was very fond of browsing the tender blades and leaves, became at last the very creeping plant, that had crept into the crevice of her lickerish mind.

19. The creeper being long accustomed to dote on the bee, that used to be in its company; found in its consciousness to be that insect, after the destruction of its vegetable form.

20. Though well aware of its being crushed under the elephant, together with the lotus flower in which it dwelt, yet it was foolish to take the form of the bee, for its pleasure of roving about the world. (So the living soul enters into various births and bodies only to perish with them).

21. Being thus led into a hundred different forms, said he, I am at last become the self-same Rudra; and it is because of the capriciousness of my erratic mind in this changeful world.

22. Thus have I wandered through the variegated paths of life, in this wilderness of the world; and I have roamed in many aerial regions, as if I trod on solid and substantial ground.

23. In some one of my several births under the name of *Jivātā*, and in another I became a great and respectable Brahman, I became quite another person again, and then found myself as a ruler and lord of the earth. (So every man thinks and acts himself, now as one person and in the stage of his life. Shakespeare).

24. I had been a drake in the lotus-bush; and an elephant in the vales of Vindhya; I then became a stag in the form of my body, and fleetness of my limbs (and in the formation of mind also).

25. After I had deviated at first from my state of godliness, I was still settled in the state of a devotee with devotedness to divine knowledge; and practicing the rites befitting my position (such as listening to holy lectures, meditating on the mysteries of nature and so forth).

26. In this state I passed very many years and ages, and many a day and night and season and century, glided on imperceptibly in their courses over me. (It is said that the sedate and meditative are generally long living men, as we learn in the accounts of the ancient patriarchs, and in those of the *yogis* and *lamas* in our own times).

27. But I deviated again and again from my wonted course, and was as often subjected to new births and forms; until at last I was changed to Brahma's vehicles of the *hansa*—or *anser*, and this was by virtue of my former good conduct and company.

28. The firm or wonted habit of a living beings, must come out unobstructed by any hindrance whatsoever; and though it may be retarded in many intermediate births for even a millennium; yet it must come and lay hold on the person some time or other. (Habit is second nature, and is inbred in every being; and what is bred in the bone, must run in the blood).

29. It is by accident only, that one has the blessing of some good company in his life; and then his inborn want may be restrained for a time, but it is sure to break out with violence in the end, in utter defiance of every check and rule.

30. But he who betakes himself to good society only, and strives always for his edification in what is good and great, is able to destroy the evil propensities which are inbred in him; because the desire to be good, is what actually makes one so. (Discipline conquers nature).

31. Whatever a man is accustomed to do or think upon constantly, in this life or in the next state of his being; the same appears as a reality to him in his waking state of day dream, as unreality appears as real in the sleeping or night dream of a man. (It is the imagination that figures unrealities in divers forms both in the day as also in the night dreams of men).

32. Now the thoughts that employ our minds, appoint our bodies also to do their wished for works; and as these works are attended with some temporary good as well as evil also; it is better therefore to restrain and repress the rise of those tumultuous thoughts, than cherish them for our pleasure or pain.

33. It is only the thought in our minds, that makes us to take our bodies for ourselves or souls; and that stretches wide this world of unrealities, as the incased seed sprouts forth and spreads itself into a bush. (The thought bears the world in it, as the will brings it to view).

34. The world is but the thought in sight or a visible form of their visible thought, and nothing more in reality besides this phantasm of it, and an illusion of our sight.

35. The illusive appearance of the world, presents itself to our sight, like the variegated hues of the sky, it is therefore by our ignoring of

it, that we may be enabled to wipe off those tinges from our minds.

36. It is an unreal appearance, displayed by the supreme Essence (of God or His intelligence); as a real existence at his pleasure only, and can not therefore do any harm to any body.

37. I rise now and then to look into all these varieties in nature, for the sake of my pleasure and curiosity; but I have the true light of reason in me, whereby I discern the one unity quite apart from all varieties.

38. After all these recapitulations, the incarnate Rudra returned to his former state, and reflected on this condition of the mendicant, whose body was now lying as a dead corpse on the barren ground.

39. He awakened the mendicant and raised his prostrate body, by infusing his intelligence into it; when the resuscitated *Bhikshu* came to understand, that all his wanderings were but hallucinations of his mind.

40. The mendicant finding himself the same with Rudra standing in his presence, as also with the bygone ones that he recollected in his remembrance; was astonished to think how he could be one and so many, though it is no wonder to the intelligent, who well know that one man acts many parts in life.

41. Afterwards both Rudra and the mendicant got up from their seats, and proceeded to the abode of the *Jivātā*, situated in corner of the intellectual sphere (*i.e.* the mundane world which lies in the divine intellect).

42. They then passed over many Continents, Islands, provinces and districts, until they arrive at the abode of *Jīvata*, where they found him lying down with a sword in hand.

43. They saw *Jivātā* lying asleep and insensible as a dead body, when *Rudra* laid aside his bright celestial form, in order to enter into the earthly abode of the deceased. (The Gods are said to assume human shapes in order to mix with mankind).

44. They brought him back to life and intelligence, by imparting to him portion of their spirit and intellect; and thus was this one soul exhibited in the triple forms of *Rudra*, *Jivātā* and the mendicant.

45. They with all their intelligence, remained ignorant of one another, and they marvelled to look on each other in mute astonishment, as if they were the figures in painting.

46. Then the three went together in their aerial course, to the air

built abode of the *Brahman*; who had erected his baseless fabric in empty air, and which resounded with empty sounds all around. (The open air being the receptacle of sounds, the aerial abodes of celestials are incessantly infested by the sounds and cries of peoples rising upwards from the nether world).

47. They passed through many aerial regions, and barren and populous tracts of air; until they found out at last the heavenly residence of the Brahman.

48. They saw him sleeping in his house; beset by the members of his family about him; while his Brahmanī folded her arms about his neck, as if unwilling to part with her deceased husband. (The Brahman in heaven, was seen in the state of his parting life).

49. They awakened his drowsy intelligence, by means of their own intelligence, as a waking man raises a sleeping soul, by means of his own sensibility.

50. Thence they went on in their pleasant journey to the realms of the chief and the prince mentioned before; and these were situated in the bright regions of their intellectual sphere, and illumined by their effulgence of the intellect. (It means to say, that all these journeys, places and persons, were but reveries of the mind, and creations of fancy).

51. Having arrived at that region and that very spot, they observed the haughty chief lying on his lotus like bed.

52. He lay with his gold coloured body, in company with the partner of his bed of golden hue; as the honey sucking bee lies in the lotus cell, enfolded in the embrace of his mate.

53. He was beset by his mistresses, hanging about him, like the tender stalks and tufts of flowers pendent upon a tree; and was encircled by a belt of lighted lamps, as when a golden plate is studded about by brilliant gems.

54. They awakened him shortly by infusing their own spirit and intelligence in his body and mind, and then they sat together marvelling at each other, as the self-same man in so many forms (or the self-same person in so many bodies).

55. They next repaired to the palace of the prince, and after awakening him with their intelligence, they all roamed about the different parts of the world.

56. They came at last to the *hansa* of Brahmā, and being all



transformed to that form in their minds (*i.e.* having come to know the *ahamsa* I am he or their self-identity); They all became the one Rudra Personality in a hundred persons.

57. Thus the one intellect is represented in different forms and shapes, according to the various inclinations of their minds, like so many figures in a painting. Such is the unity of the deity represented as different personalities, according to the various tendencies of individual minds. (There is the same intellect and soul in all living beings, that differ from one another in their minds only).

58. There a hundred Rudras, who are the forms of the uncovered intellect (*i.e.* unclouded by mists of error); and they are acquainted with the truths of all things in the world, and the secrets of all hearts (*antaryāmin*).

59. There are a hundred and some hundreds of Rudras, who are known as very great beings in the world; among whom there are eleven only (Ekadasa Rudras), that are situated in so many worlds (Ekadasa Bhubanas). (The Vedas have thousands and thousands of Rudras in their hymns as to them, as, [Sanskrit: sahashrena sahashrasah ye rudrā adhibhūmyā]).

60. All living beings that are not awakened to reason, are ignorant of the identity of one another; and view them in different and not in the same light; they are not farsighted to see any other world. That which is the most proximate to them.

61. Wise men see the minds of others and all things to rise in their minds, like the wave rising in the sea; but unenlightened minds remain dormant in themselves, like the inert stones and blocks. (Another explanation of it is, that all wise men are of the same mind as Birbal said to Akbar:—Sao Siyane ekmatā).

62. As the waves mix with themselves, by the fluidity of their waters; so the minds of wise unite with one another, by the solubility of their understandings, like elastic fluids and liquids. (So says Mrityunjaya:—the oily or serous understanding ([Sanskrit: tailavat vunvih]) readily penetrates into the minds of others).

63. Now in all these multitudes of living beings, that are presented to our sight in this world; We find the one invariable element of the intellect to be diffused in all of them, and making unreal appear as real ones to view.

64. This real but invisible entity of the Divine intellect remains for ever, after all the unreal but visible appearances disappear into nothing; as there remains an empty space or hollow vacuity, after the

removal of a thing from its place, and the excavation of the ground by digging it. (This empty vacuum with the *chit* or Intellect in it, is the universal God of the vacuist Vasishtha).

65. As you can well conceive the idea of existence, of the quintuple elemental principles in nature; so you can comprehend also the notion of the Omnipresence of the Divine intellect, which is the substratum of the elemental principles.

66. As you see various statues and images, carved in stone and woods, and set in the hollows of rocks and trees; so should you see all these figures in the hollow space of the universe, to be situated in the self-same intellect of the Omnipresent Deity.

67. The knowledge of the known and the visible world, in the pure intellect of the unknown and invisible deity, resembles the view of the variegated skies, with their uncaused and insensible figures, in the causeless substratum of ever lasting and all pervading vacuity.

68. The knowledge of the phenomenal is the bondage of the soul, and the ignoring of this conduces to its liberation; do therefore as you like, either towards this or that (*i.e.* for your liberation and bondage).

69. The cognition and nescience of the world, are the causes of the bondage and liberation of the soul, and these again are productive of the transmigration and final emancipation of the animal spirit. It is by your indifference to them that you can avoid them both, do therefore as you may best choose for yourself. (Here are three things offered to view, namely, the desire of heaven and liberation, and the absence of all desires. [Sanskrit: svargakāma mokshakāmau nishkāmashchatra yah]).

70. What is lost at its disappearance (as our friends and properties), is neither worth seeking or searching after, nor sorrowing for when it is lost and gone from us. That which is gained of itself in our calm and quiet without any anxiety or assiduity on our part, is truly reckoned to be our best gain. (so says the Moha-Mudgura:—Be content with what offers of itself to thee. [Sanskrit: yatvabhase nijakarmīpāttam| bittam tena vinodaya chittam]).

71. That which is no more than our knowledge of it (as the object of our senses and the objective world), is no right knowledge but mere fallacy; the true knowledge is that of the subjective consciousness, which is always to be attended to.

72. As the wave is the agitation of the water, so is this creation but an oscillation of the divine intellect; and this is the only difference between them, that the one is the production of the elements in nature, and the other is that of the divine will.

73. Again the undulation of waves occurs, in conjunction with the existing elements at certain spots and times; but the production of the world is wholly without the junction of the elemental bodies, which were not in existence at its creation. (It means to say, that the world is only an ideal formation of the divine mind).

74. The shining worlds shine with the light of the divine intellect, in which they are situated as the thoughts in its consciousness. It transcends the power of speech to define what it is, and yet it is expressed in the veda in the words that, "It is the supreme soul and perfect felicity" (Siva Parātmā).

75. Thus the world is the form of its consciousness in the divine intellect, and they are not different from one another, as words are never separable from their senses. It is said that the world is the undulation of the Divine spirit, and none but the ignorant inveigh against, by saying that the wave and water are two different things. (Kalidāsa in the commencement of Raghuvansa, uses the same simile of words and their meanings, to denote the intimate union of Pārvatī and Siva, which is done to express the inseparability of the world with its maker; corresponding with the well known line of Pope: "whose body nature is, and God the soul").

## CHAPTER LXIV.

### ON THE ATTAINMENT OF ATTENDANTSHIP ON THE GOD RUDRA.

Argument:—The remainder of the former story; and the manner of becoming the attendant Rudras on Siva.

Rāma said:—Tell me sir, what became of the many forms, which the mendicant saw in his dream; and whether the several forms of *Jivata*, the Brahman, the gander and others return to themselves, or remained as Rudras for ever more.

2. Vasishttha replied:—They all remained with Rudra, as parts and compositions of himself; and being enlightened by him, they wandered all about the world, and rested contented with themselves.

3. They all beheld with Rudra, the magic scenes which were displayed before them; till at last they were dismissed from his company, to return to their own states and places.

4. Rudra said:—Go you now to your own places, and there enjoy your fill with your family; and return to me after some time, having completed the course of your enjoyments and sufferings in the world.

5. You will then become as parts of myself, and remain as my attendants to grace my residence; till at last we return to the supreme at the end of time, and be absorbed in last *Omega* of all.

6. Vasishtha said:—So saying, the Lord Rudra vanished from their sight, and mixed in the midst of the Rudras, who viewed all the worlds in their enlightened intellects. (These are celestial and angelic beings).

7. Then did *Jivata* and others return to their respective residences, where they have to share their shares of domestic felicity in the company of their families, during their allotted times.

8. Having then wasted and shuffled off their mortal coil, at the end of their limited periods, they will be promoted to the rank of Rudras in heaven, and will appear as luminous stars in the firmament.

9. Rāma rejoined:—All those forms of *Jivātā* and others, being but creations of the empty imagination of the mendicant; I cannot understand, how they could be beings, as there is no substantiality in imaginary things.

10. Vasishtha replied:—The truth of the imagination lies partly in our consciousness, and partly in our representation of the image; though the imagery or giving a false shape to anything, is as untrue as any nihility in nature. But what we are conscious of must be true, because our consciousness comprehends everything in it.

11. Thus what is seen in the dream, and represented to us by imagination, are all impressed in our consciousness at all times and for ever. (Therefore neither is our consciousness nor the images we are conscious of are untrue, though the imagery and the work of imagination are utterly false).

12. As a man when going or carried from one country to another, and there again to some other place, has no knowledge of the distance of his journey, unless he is conscious of its length and duration in space and time; so we are ignorant of the duration of our dream, and our passing from one dream to another, without our consciousness of it in our sleeping state.

13. Therefore it is our consciousness that contains all things, that are represented to it by the intellect; and it is from our intellection that we have the knowledge of everything, because the intellect is full of knowledge and pervades everywhere.

14. Imagination, desire and dream, are the one and same thing, the one producing the other and all lodged in the cell of the intellect. Their objects are obtained by our intense application to them. Desire produces imagination which is the cause of dream; they are the phenomena of mind, and their objects are the results of deep meditation.

15. Nothing is to be had without its practice and meditation of it, and men of enlightened minds gain the objects by their *Yoga* or meditation of them alone. (These are the *Yoga* siddhas or adepts in *Yoga* as *Siva* &c).

16. These adepts view the objects of their pursuit in all places, such as the *god Siva* and others of the Siddha Yogis, such was my aim and attempt also, but it was not attended with success.

17. I was unsuccessful in want of my fixed resolvedness, but failed in both for my attending to both sides. It is only the firm resolution of one in one point, that gives him success in any undertaking.

18. As one going in southerly direction, cannot arrive at his house in the north, so it is the case with the pursuers after their aims; which they well know to be unattainable without their firm determination in it.

19. Whoever is resolved to gain his desired objects, must fix his view on the object before him; the mind being fixed on the object in view, brings the desire into effect. (So says Hafiz: If thou want the presence of the object, never be absent from it).

20. So the mendicant having the demi God Rudra, for the sole object in his view, became assimilated to the very form of his wish; because whoso is intent on one object, must remove all duality from before him. (So says the mystic Sadi: I drove the duality from my door, in order to have the unity alone before my view).

21. The other imaginary forms of the mendicant, were all different persons in their different spheres; and had obtained their several forms, according to their respective desires from one state to another (as said before).

22. They did not know or look on one another, but had all their thoughts and sights fixed on Rudra alone; because those that are awakened to their spiritual knowledge, have their sight fixed on their final liberation, while the unenlightened mortals are Subjected to repeated births, by the repetition of their wishes (to be born in some form or other).

23. It was accordingly to the will of Rudra, that he took this one form and many others upon him, such as he wills to become a Vidhadhara in one place and a pandit in another.

24. This instance of Rudra serves for an example, of the efficacy of intense thought and practice of all men; who may become one or another or many more, as also learned or ignorant, agreeably to their thought and conduct. (One to be many, means the versatility of parts, to act as many).

25. So one has his manhood and Godhead also (*i.e.* acts as a man and a God likewise), by his manly and Godlike actions at different times and places; and to be both at the one and same time, requires much greater ability and energy both of the mind and body (as it is seen in the persons of deified heroes).

26. The living soul being one with the Divine, has all the powers of the same implanted in it; the infinite being ingrafted in the finite, It is of the same nature by innate nature.

27. The living soul has its expansion and contraction in its life and death, as the Divine soul has its evolution and involution; in the acts of creation and dissolution; but the Divine soul destroys no soul, because it is the soul of souls and the aggregate of all souls; therefore any one that would be godly, must refrain from slaughter.

28. So the yogis and yoginis continue in the discharge of their sacred rites, as enjoin by law and usage, and either remain in this or rove about in other worlds at large at the free will and liberty.

29. A yogi is seen in several forms at once, both in this world and in the next, according to his desert and the merit of his actions; as the great yogi and warriors Karta Viryarjuna, became the terror of the world as if he were ubiquitous, while he remained quite at home. (*i.e.* though confined in one place, yet he seemed to be present every where).

30. So also doth the god Vishnu appear in human forms on earth, while he sleeps at ease in the milky ocean; and the yoginis of heaven hover over animal sacrifices on earth, while they reside in their groups in the etherial sphere.

31. Indra also appears on earth, to receive the oblations of men, when he is sitting in his heavenly seat on high, and Nārāyana takes the forms of a thousand Rāmās upon him, in his conflict with the myriads of Rakhasa legions.

32. So did one Krishna become a hundred, to receive the obeisance of his reverential princes; and he appears as a thousand in the company of many

thousand monarchs in the Kuru assembly.

33. So the god become incarnate in many forms, with parts and particles of his own spirit for the preservation of the world; and the one lord became many in the company of his mistresses in a moment. (This was the company of milk maids in the *rāsalila* sport of Krishna).

34. In this manner did the forms of *Jivata* and others, which were the creatures of the mendicant's imagination, retire at the behest of Rudra, to the particular abodes of their own and respective desires.

35. There they enjoyed all their delights for a long time, until they entered the abode of Rudra; where they became the attendants of the demigod, and remained in his train for a great length of time.

36. They remained in the company of Rudra, dwelling in the groves of the evergreen and ever blossoming Kalpa creepers of paradise, blooming with clusters of their gemming florets; and roving at pleasure to different worlds, and to the celestial city of Siva on the *Kailasa* mountain, and sporting in the company of heavenly nymphs, and bearing the crowns of immortality on their heads. (This is the description of the heaven of Hindus).

## CHAPTER LXV.

### RĀMA'S WONDER AT THE ERROR OF MEN.

Argument.—Application of the mendicant's case to all men, who are equally mistaken in their choice.

Vasishtha Continued:—As the mendicant saw this transient scene of error in his mind; so it is the case with all living beings, to look on their past lives and actions apart from themselves, and in the persons of other men.

2. The past lives, actions and demise of all reflective souls, are as fast imprinted in them, as any thought is preserved in the retentive mind and vacuous intellect.

3. Distant and separate things are mingled together, in the present sphere of one's soul; and all persons appear as distinct figures in the dream.

4. And the human soul, though it is a form of the divine, yet being

enclosed in its frail and mortal body, is doomed to misery until its final liberation from birth and body. Thus I have related to you the fate of all living souls, in the state and tale of the mendicant *Bhikshu*.

5. Now know, O Rāma! that the souls of all of us like that of the mendicant, are vibrated and moved by the impulse of the supreme spirit; and are yet fallible in their nature, and falling from error to error every moment (as we find in our dreams).

6. As a stone falling from a rock, falls lower and lower to the nether ground; so the living soul once fallen from its height of supreme spirit, descends lower and lower to the lowest pit.

7. Now it sees one dream, and then passes from it to another; and thus rolling for ever in its dreaming sleep, it never finds any substantiality whatsoever.

8. The soul thus obscured under the illusion of errors, happens some times to come to the light of truth, either by the guidance of some good instructor, or by the light of its own intuition; and then it is released from the wrong notion of its personality in the body, and comes to the true knowledge of itself.

9. Rāma said:—O! the impervious gloom of error that ever spreads on the human soul, causes it to rely in the mist of its errors, as a sleeping man enjoys the scenery of his dreams.

10. It is shrouded by the thick darkness of the night of erroneous knowledge, and falls into the pit of illusion which over spreads the world (*māyā* or error is the fruit of the forbidden tree whose mortal taste brought death into the world, while knowledge is the fruit of the tree of immortality, which liberates the soul from the bonds of birth and death).

11. O the egregious error of taking a thing for our own, which in reality belongs to no body but the lord and master of all.

12. It behoves you, sir, to explain to me, whence this error takes its rise, and how the mendicant with his share of good and right understanding, could fall into the error (of wishing himself to become another, that was as frail and mortal as himself). Tell me also that knowest all, whether he is still living or not.

13. Vasishtha replied:—I will explore into the regions of the three worlds in my *samadhi* meditation this night, and tell you tomorrow morning, whether the mendicant is living or not, and where he may be at present.



14. Vālmīki said:—As the sage was saying in this manner, the royal garrison tolled the trumpet of the departing day with beat of drum; which filled the sky with the loud roar of diluvian clouds.

15. The princes and the citizens assembled in the court, threw handfuls of flowers at his feet, as the trees drop down their flowers in the ground, wafted by the odoriferous breeze.

16. They honoured the great sages also, and rose from their respective seats; and the assembly broke afterwards, with mutual salutations to one another.

17. Then all the residents of the earth and air, went to their respective residences with the setting sun; and discharged their duties of the departing day, in obedience to the ordinance of the sāstras.

18. They all performed their services as prescribed in their liturgies, in which they placed their strong faith and veneration. (This shows the division of caste and creed even in the heroic age of Rāma; which being more marked in later ages, prevented the people from participating in a common cause).

19. All the mortals and celestials, that formed the audience of "Vasishtha", began now to reflect on the lecture of the sage, and the night passed as short as a moment with some, and as long as an age with others. (Gloss. They that took the subject for study, found time too short for their deep meditation of it, while those that were light minded and eager to hear more, felt time to roll on heavily on them. A very good lesson for lightening time by the practice of patient enquiry, and avoiding the troublesomeness of impatience).

20. As the morning rose with the returning duties of men, and employed all beings of heaven and earth to discharge their matin in services; the court reopened for the reception of the audience, who assembled there with mutual greetings and salutations to their superiors.

## CHAPTER LXVI.

### THE WANDERINGS OF THE MENDICANT.

Arguments:—The wanderings of men agreeably to their pursuits, described in the character of the mendicant.

Vālmīki related:—After the sages Vasishtha and Viswāmitra had taken their seats in the court hall, there met the groups of celestials and siddhas of air, and the monarch of earth and chiefs of men.

2. Then came Rāma and Lakshmana with their companions in the court; which shone as a clear lake of lotus-beds unshaken by the gentle breeze, and brightened by the moonbeams glistening amidst it.

3. The sire of sages opened his mouth unasked by any body, and not waiting for the request of any one; because wise men are always kind hearted, and ready to communicate their knowledge to others of their own accord. (Here the sage spoke impromptu, to keep his promise of answering to Rāma's query in the preceding chapter, on a future occasion. Gloss).

4. Vasishtha said:—O. Rāma! that art the moon in the sphere of Raghu's family, I have yesternight came to see the mendicant, with the all seeing eye of my intellectual vision after a long time.

5. I revolved over in my mind, and wandered wide and afar to find out where that man was, and so I traversed through all the continents and islands, and passed over all the hills and mountains on earth.

6. I had my head running upon the search, but could not meet anywhere a mendicant of that description; because it is impossible to find in the outer world, the fictions of our air built castle.

7. I then ran in my mind at the last watch of the night, and passed over the regions on the north, as the fleet winds fly over the waves of the ocean.

8. There I saw the extensive and populous country of *Jina* (China) lying beyond the utmost boundaries of Valmika (Bhalika or Bulkh); where there is a beautiful city, called as Vihara by the inhabitants.

9. There lives a mendicant, named Dīrgha drik or foresighted whose head was silvered over with age, and who continues in his close meditation confined in his homely and lovely cottage.

10. He is used to sit there in his meditative mood, for three weeks together at a time, and keep the door of his cell quite fast, for fear of being disturbed in his silent devotion, by the intrusion of outsiders.

11. His dependants are thus kept out of doors for the time, that he is absorbed in meditation.

12. He thus passed his three weeks of deep meditation in seclusion, and it is now a thousand years, that he has been sitting in this manner, in

communion with his own mind only.

13. It was in olden times, that there had been a mendicant of his kind, as I have already related unto you; this is the living instance of that sort, and we know not where and when a third or another like this may be found to exist.

14. I was long in quest like a bee in search of flowers, to find such another, in the womb of this lotus like earth, with all possible inquiry on my part.

15. I passed beyond the limit of the present world, and pierced through the mist of future creations, and there I met with what I sought of the resemblance of the present one.

16. As I looked into the world lying in the womb of futurity, and deposited in the intellectual sphere of Brahma; I met with a third one resembling to Brahmā in his conduct.

17. So passing through many worlds one after another, I saw many things in futures, which are not in esse in the present world.

18. There I beheld the sages that are now sitting in this assembly, and many more Brahmans also, that are of the nature of these present, as also different from them.

19. There will be this Narada with his present course of life, as also differing from the same; so likewise there will be many others also, with their various modes of life.

20. So likewise there will appear this *Vyāsa* and this *Suka*; and these Saunaka, Pulaha and Krutu, will reappear in future creations, with their very same natures and characters. (This doctrine of reappearance in a future world, is disbelieved in the sense of the transmigration of souls, but it is taken as strict article of faith by all Christians and Moslems, in the name of regeneration and resurrection which imply the same thing).

21. The same Agastya and Pulastya and the self-same Bhrigu and Angirasa, all of them and all others, will come to re-existence, with their very forms and traits of character. (The dead will rise again in their very bodies &c. Gospel).

22. They will be born and reborn sooner and later, so long as they are under the subjection of this delusion of regeneration and resuscitation; and will retain their similar births and modes of life, like all others to be reborn in this or the future world. (As a Brahman who is twice born on earth, retains his habits as before).

23. So the souls of men revolve repeatedly in the world, like waves rolling for ever in the waters of the sea; some of which retain their very same forms, while others are very nearly so in their reappearance.

24. Some are slightly altered in their figures, and others varying entirely in their forms, never regain their original likeness; so doth this prevailing error of regeneration, delude even the wise to repeated births (from which can never get their liberations). (The desire of revivification or regeneration, is so deeply implanted in all living souls, that no body wants to die but with desire to live again in some future state. "Ye shall not die." Gospel).

25. But what means the long meditation, of twenty days and nights of the mendicant, when a moment's thought of ours, and the results of our bodily actions, are productive of endless births and transformations.

26. Again where is the reality of these forms, which are mere conceptions of the mind; and these ideas and reflexions, growing ripe with their recapitulation, appear as full blown flowers to sight; and resemble the water lily at morn, beset by the busy murmur of humming bees.

27. The gross form is produced from pure thought (*i.e.* the material from the immaterial mind); as a pile of flaming fire is kindled by a minute spark or a ray of sun beam. Such is the formation of the whole fabric of the world.

28. All things are manifest as particles of divine reflexion, and each particle exhibiting in it a variety of parts (in its atoms and animalcules); nor are these nor those together are nothing at all, but they all exist in the universal, which is the cause of all cause, and the source of all sources.

## CHAPTER LXVII.

### UNITY OF GOD.

Argument.—The liberation of the mendicant's soul and destruction of his body, and the application of this instance in the cases of the confinement and liberation of all souls in and from the bondage of their bodies.

Dasaratha said:—O great sage, let these attendants of mine, repair

immediately to the cells of the mendicant, and having roused him from his hypnotism, bring him hither in my presence.

2. Vasishtha replied:—Great king! the body of that mendicant, is now lying lifeless on the ground; it is now pale and cold and daubed with dirt, and has no jot of its vitality left in it.

3. His life has fled from his body, like odour from the lotus of the lake; he is now liberated from the bond of this life, and is no more subject to the cares of this world.

4. It is now a whole month that his servants have opened the latch of his door, and standing at a distance looking at his emaciated frame.

5. They will afterwards take out the body and immerge it in water, and then having anointed it, they will place it for their adoration, as they do a deified idol. (The bodies of saints are sanctified by their votaries among all nations, and their tombs are visited with religious veneration).

6. The mendicant being in this manner freed from his body, cannot be brought back to his senses, which have entirely quitted their functions in his mortal frame.

7. It is hard to evade the enchanting delusion of the world, so long as one labours under the darkness of his ignorance; but it is easily avoided by one's knowledge of truth at all times.

8. The fabrication of the world is untrue, as the making of ornaments from gold; it is the error of taking the form for the substance, that appears as the cause of creation.

9. This delusion of the world, appears to be so situated in the supreme soul, as the rows of waves are seen to roll upon the surface of the calm waters of the sea. So it is said in the very words of the vedas, that the moving worlds are as the fluctuation of the Divine Soul.

10. The intelligent soul, taking the form of the living or human soul, sees the phenomenal world, as one sees one dream after another, but all these vanish away upon his waking to sense and right reason.

11. As every man of understanding sees the original in its image, so the man of reason views the archetype of the soul in its representation of the creation; while the ignorant man that sees the world as a thorny bush or confused jungle, can have no idea of the all designing framer of his frame work of the universe. (Right reason points out to spiritual source of the world).

12. The world is represented to the view of every living being, as it was seen in the vision of the dreaming mendicant, in the form of the undulations of the supreme spirit, like the fluctuation of waves on the surface of the sea.

13. As the world appeared to be presented at first in its visionary form, before the view of the universal or collective mind of the creative Brahmā; so does it rise in its shadowy form in the opacous minds of all individual persons. (The world appears in its unspiritual form, to the minds of the great Brahmā and all other living beings).

14. But to the clear mind this world appears as an evanescent dream, as it appeared to Brahmā at first; and the multitudes of worlds that are discovered one after the other, are no more than the successive scenes of passing dreams in the continuous sleep of ignorance.

15. So do all living beings in their various forms, are subject to the error of believing the unreal world as a reality, though they well know it in their minds, to be no better than a continuous dream or delusion. (The varieties of living souls are included under the unintelligible terms of universal and individual:—general and particular &c.).

16. The animal soul, though possessed of intellego (or the property of the intellect); is yet liable to transgress from its original nature (of holiness and purity); and thereby becomes subject to decay, disease and death and all kinds of awe. (It is the *chyuty* of the fall of man from his primary purity, that brought on him all his miseries on earth).

17. The godly intellect frames the celestial and infernal regions in our dreams, by the slight vibration of the mind at its pleasure; and then takes a delight in rambling over and dwelling in them.

18. It is this divine intellect, which by its own motion, takes the form of living soul upon itself; and wanders from itself to rummage over the false objects of the deceptive senses.

19. The mind also is the supreme soul, and if it is not so it is nothing; the living and embodied is likewise a designation of the same, likening to the shadow of the substance.

20. So the supreme Brahma is said to reside in the universal Brahmā, according to the distinct view of men, with regard to the one Brahma, in whom all these attributes unite, like the water with water and the sky with air. (All these attributive words apply to and unite in the unity of Brahma).

21. Men residing in this mundane form of Brahma, and yet think it otherwise than a reflexion of the deity; just as a child looking at its

own shadow in a glass, startles to think it as an apparition standing before it.

22. It is the wavering understanding that causes these differences, which disappear of themselves, after the mind resumes its steadiness in the unity of the Deity, wherein it is lost at last, as the oblation of butter is consumed in the sacred fire.

23. There is no more any vacillation or dogmatism, nor the unity or duality, after the true knowledge of the deity is gained; when all distinctions are dissolved in an indistinct intellect, which is as it is and all in all.

24. When it is known from the sum and substance of all reasoning, that it is the one Intellect, which is the subject of all appellations which are applied to it; there remains no more any difference of religious faith in the world. (That is one and all, is the catholic religion of all).

25. Difference of faith, creates difference in men; but want of distinction in creed, destroys all difference, and brings on the union of all to one common faith in the supreme being.

26. Rāma, you see the variety from your want of understanding, and you will get rid of the same (and recognise their identity), as you come to your right understanding; ask this of any body and you will find the truth of what I say and be fearless at any party feeling and enmity. (Confession of faith in one Divinity, that is acknowledged and adored by all alike, is the root of catholicity, and brings on unity in philosophy of religion).

27. In that state of fearlessness, the Brahmovādī finds no difference in the states of waking, dreaming, sound sleep or the fourth stage of devotion; nor in his earthly bondage or liberation from it, all which are equal to him. (So says the sruti:—The Brahmovādī is ever blest and is afraid of nothing in any state of life, in all of which he sees the presence of his God).

28. Tranquillity is another name of the universe, and God has given his peace to everything in the world; therefore all schisms are the false creations of ignorance, as none of them has ever seen the invisible God.

29. The action of the heart and the motion of the vital air, cannot move the contented mind to action; because the mind which is devoid of its desire, is indifferent about the vibrations of his breath and heart strings.

30. The intellect which is freed from the dubitation of unity and

duality, and got rid of its anxious cares and desires; has approached to a state, which is next to that of the deity.

31. But the pure desire which subsists in the intellect, like the stain which sticks to the disk of the moon; is no speck upon it, but the coagulation of the condensed intellect. (As the fluid water is congealed in the forms of snow and ice).

32. Do you, Rāma! ever remain in the state of your collected intellect, because it concentrates (the knowledge of) everything (that is *sat*) in itself, and leaves nothing (that is not *asat*) beyond it. (This is the most faultless undefective form of faith, that I have abstracted from all religions).

33. The moon like disk of the intellect, having the mark of inappetency in it, is a vessel of ambrosia, a draught of which drowns the thoughts of all that is and is not (in *esse*—*et non-esse*) into oblivion. (Contentment is the ambrosial draught for oblivion of all cares).

34. Refer thy thoughts of whatever thou hast or wantest, to the province of thy intellect (*i.e.* think of thy intellectual parts and wants only); and taste thy inward delight as much as thou dost like. (Pleasure of intellectual culture, is better than physical enjoyments).

35. Know Rāma, that the words vibration and inaction, desire and inappetency and such others of the theological glossary, serve only to burden and mislead the mind to error; do you therefore keep yourself from thinking on these, and betake yourself to your peace and quiet, whether you attain to your perfection or otherwise.

## CHAPTER LXVIII.

### ON THE VIRTUES OF TACITURNITY.

Argument:—Four kinds of Reticence, and their respective qualities.

Vasishtha said:—Rāma! remain as taciturn as in your silent sleep, and shun at a distance the musings of your mind; get rid of the vagaries of your imagination, and remain firm in the state Brahma.

2. Rāma said:—I know what is meant by the reticence of speech, and the quietness of the organs, and the muteness of a block of wood; but tell me what is sleep like silence, which you well know by practice.



3. Vasishtha replied:—It is said to be of two kinds, by the mute like munis and the reserved sages of old; the practiced by the wood like statues of saints, and the other observed by those that are liberated in their life time (*jīvan mukta*).

4. The wood like devotee is that austere ascetic, who is not meditative in his mind, and is firmly employed in the discharge of the rigorous rites of religion; he practises the painful restraints of his bodily organs, and remains speechless as a wooden statue.

5. The other kind of living liberated Yogi is one, who looks at the world ever as before (with his usual unconcern); who delights in his meditation of the soul, and passes as any ordinary man without any distinctive mark of his religious order or secular rank.

6. The condition of these two orders of saintly and holy men, which is the fixedness of their minds and sedateness of their souls, is what passes under the title of taciturnity and saintliness (*mauna* and *muni*) (who hold their tongue and their peace, and walk *sub silentio* and *incognito* on earth).

7. Thus the taciturn sages reckon four kinds of latitancy, which they style severally by the names of reservedness in speech, restriction of the organs, woodlike speechlessness and dead like silence as in one's sleep.

8. Oral silence consists in keeping one's mouth and lips close, and the closeness of the senses implies the keeping of the members of the body under strict control; the rigorous muteness means the abandonment of all efforts, and the sleepy silence is as silent as the grave.

9. There is a fifth kind of dead-like silence, which occurs in the austere ascetic in his state of insensibility; in the profound meditation of the dormant *Yogi*, and in the mental abstraction of the living liberated.

10. All the three prior states of reticence, occur in the austere devotee, and the sleepy or dead silence is what betakes the living liberated only.

11. Though speechlessness is called silence, yet it does not constitute pure reticence, in as much as the mute tongue may brood evil thoughts in the mind, which lead to the bondage of men.

12. The austere devotee continues in his reticence, without minding his own egoism, or seeing the visibles or listening to the speech of others; and seeing nothing beside him, he sees all in himself, like living fire covered under ashes.

13. The mind being busy in these three states of silence, and indulging its fancies and reveries at liberty; makes munis of course in outward appearance, but there is no one, who understands the nature of God.

14. There is nothing of that blessed divine knowledge in any of these, which is so very desirable to all mankind; I vouch it freely that they are not knowers of God, be they angry at it or not as they may. (Vasishtha being a theoretic philosopher, finds fault with every kind of practical Yoga or pseudo hypnotism).

15. But this dormant or meditative silent sage, who is liberated from all bonds and cares in his life time, is never to be born in any shape in this world, and it is interesting to know much of them as I will recite to you.

16. He does not require to restrain his respiration, nor needs the triple restraint of his speech; he does not rejoice at his prosperity, nor is he depressed in adversity, but preserves his equanimity and the evenness of his sensibility at all times. (He sticks to what is natural, and does not resort to anything artificial).

17. His mind is under the guidance of his reason, and is neither excited by nor restrained from its fancies, it is neither restless nor dormant, and exists as it is not in existence. (owing to its even mindedness).

18. His attention is neither divided nor pent up, but fixed in the infinite and eternal one, and his mind cogitates unconfined the nature of things. Such a one is said to be the sleeping silent sage.

19. He who knows the world as it is, and is not led to error by its deluding varieties, and whoso scans everything as it is without being led to scepticism, is the man that is styled the sleeping silent sage.

20. He who relies his faith and trust, on the one endless and ever felicitous Siva, as the aggregate of all knowledge, and the displayer of this universe, is the one who is known as the sleeping silent sage.

21. He who sees the *vacuum* as the *plenum*, and views this all *omnium* as the null and nullum; and whose mind is even and tranquil, is the man who is called the sleeping silent sage.

22. Again he who views the universe as neither reality nor unreality either, but all an empty vacuum and without a substratum, but full of peace and divine wisdom, is said to be in the best state of his taciturnity.

23. The mind that is unconscious of the effects, of the different states

of its prosperity and adversity and of its plenty and wants, is said to rest in its highest state of rest and quiet.

24. That perfect equanimity of the mind and evenness of temper, which is not liable to change or fluctuation; with a clear conscience and unflinching self-consciousness, are the source of an unimpaired reticence.

25. The consciousness that I am nothing, nor is there anything besides; and that the mind and its thoughts, are no other in reality (than fictions of the intellect); is the real source of taciturnity.

26. The knowledge that the ego pervades this universe, which is the representation of the "one that is"; and whose essence is displayed equally in all things, is what is meant by the state of sleepy silence. (*i.e.* the man that has known this grand truth, remains dumb and mute and has nothing to say).

27. Now as it is the consciousness which constitutes all and everything, how can you conceive your distinction from others, who are actuated by the same power, dwelling alike in all? It is this knowledge which is called the ever lasting sleep, and forms the ground work of every kind of silence.

28. This is the silence of profound sleep, and because it is an endless sleep in the ever wakeful God, this sleep is alike to waking. Know this as the fourth stage of *Yoga*, or rather a stage above the same.

29. This profound trance is called hypnotism or the fourth state of entranced meditation; and the tranquillity which is above this state, is to be had in one's waking state.

30. He that is situated in his fourth stage of yoga, has a clear conscience and quiet peace attending on him. This is practicable by the adept even in his waking state, and is obtainable by the righteous soul, both in its embodied as well as disembodied states.

31. Yes, O Rāma! Be you desirous to be settled in this state, and know that neither I or you nor any other person is any real being in this world, which exists only as a reflexion of our mind, and therefore the wise man should rely only in the bosom of the vacuous intellect, which comprehends all things in it.

## CHAPTER LXIX.

## UNION OF THE MIND WITH THE BREATH OF LIFE.

Argument.—Willful existence of the attendants of Rudra, and the elevation of yogis after their Demise.

Rāma said:—Tell me, O chief of sages, how the Rudras came to be a hundred in their number, and whether the attendants of Rudra, are Rudras also or otherwise.

2. Vasishtha replied:—The mendicant saw himself in a hundred forms in a hundred dreams, which he dreamt one after another; these I have told you on the whole before, though I have not specially mentioned them to you.

3. All the forms that he saw in the dream, became so many Rudras, and all these hundred Rudras remained as so many attendants on the principal Rudra.

4. Rāma asked:—But how could the one mind of the mendicant, be divided into a hundred in so many bodies of the Rudras; or was it undivided like a lamp, that lightens a hundred lamps, without any diminution of its own light.

5. Vasishtha answered:—Know Rāma, that disembodied or spiritual beings of pure natures, are capable of assuming to themselves any form of their fancy, from the aqueous nature of their souls (which readily unite with other liquids). (The Sruti says, "the soul is a fluid"; corresponding with the psychic fluid of Stahl).

6. The soul being omnipresent and all pervading (like the all diffusive psychic fluid); takes upon it any form whatever, and whenever and wherever it likes, by virtue of its intelligence: (which the ignorant spirit is unable to do).

7. Rāma rejoined:—But tell me Sir, why the Lord Rudra or Siva wore the string of human skulls about his neck, daubed his body with ashes, and stark naked; and why he dwelt in funeral ground, and was libidinous in the greatest degree.

8. Vasishtha replied:—The Gods and perfect beings as the siddhas &c. are not bound down by the laws, which the weak and ignorant men have devised for their own convenience.

9. The ignorant cannot go on without the guidance of law, on account of their ungovernable minds; or else they are subject to every danger and fear, like poor fishes (which are quite helpless, and entirely at the mercy of all voracious animals).

10. Intelligent people are not exposed to those evils in life, as the ignorant people of ungoverned minds and passions, meet with by their restless and vagrant habits.

11. Wise men discharge their business as they occur to them at times, and never undertake to do any thing of their own accord, and are therefore exposed to no danger. (Graha in the text means a shark and calamities also).

12. It was on the impulse of the occasion that the God Vishnu, engaged himself in action, and so did the God with the three eyes (*i.e.* Siva), as also the God that was born of the lotus (*i.e.* The great Brahma). (All of them took human forms on them, whenever the Daityas invaded the Brahmans, and never of their own will).

13. The acts of wise men are neither to be praised or blamed nor are they praiseworthy or blameable; because they are never done from private or public motives (but on the expediency of the occasion).

14. As light and heat are the natural properties, of fire and sun shine; so are the actions of Siva and the Gods, ordained as such from the beginning, as the caste customs of the twice born dwijas (Aryans).

15. Though the natures of all mankind are the same, as they are ordained in the beginning; yet the ignorant have created differences among them, by institution of the distinction of castes and customs; and as their institutions are of their own making, they are subjected by them to the evils of future retribution and transmigration. (Men are bound down by their own laws, from which the brute creation is entirely free).

16. I have related to you, Rāma! the quadruple reticence of embodied beings, and have not as yet expounded the nature of the silence of disembodied souls (as those of the Gods, siddhas and departed saints).

17. Hear now how men are to obtain this chief good (summum bonum) of theirs, by their knowledge of the intellectual souls in the clear sphere of their own intellect, which is clearer far than the etherial sphere of the sky.

18. It is by the knowledge of all kinds of knowledge, and constant devotion to meditation; and by the study of the numerical philosophy of particulars in the sāṅkhya system, that men became renowned as *sāṅkhya yogis* or categorical philosopher. (The sāṅkhya is opposed to the Vedānta, in as much as it rises from particulars to general truths).

19. The yoga consists in the meditation of Yogis, of the form of the eternal and undecaying One; by suppression of their breathings, and union with that state, which presents itself to their mind.

20. That unfeigned and undisguised state of felicity and tranquillity, which is desired as the most desirable thing by all, is obtainable by some by means of the sāṅkhya Yoga, and by the jnana Yoga by others.

21. The result of both these forms of Yoga, is the same, and this is known to anybody that has felt the same; because the state arrived at by the one, is alike to that of the other also.

22. And this supreme state is one, in which the actions of the mental faculties and vital breath, are altogether imperceptible; and the network of desires is entirely dispersed.

23. The desire constitutes the mind, which again is the cause of creation; it is therefore by the destruction of both of these, that one becomes motionless and inactive. (Forgets himself to a stone. Pope).

24. The mind forgets its inward soul, and never looks towards it for a moment; it is solely occupied with its body, and looks at the phantom of the body, as a child looks at a ghost. (Thinking it a reality).

25. The mind itself is a false apparition, and an unsubstantial appearance of our mistake; and shows itself as the death of some body in his dream, which is found to be false upon his waking.

26. The world is the production of the mind, else what am I and who is mine or my offspring; it is custom and our education that have caused the *bugbears* of our bondage and liberation, which are nothing in reality.

27. There is one thing however, on which is based the bias of both systems; that it is the suppression of breath, and the restriction of mind, which form the sum and substance of what they call their liberation.

28. Rāma rejoined:—Now sir, if it is suppression which constitutes the liberation of these men; then I may as well say that all dead men are liberated, as well as all dead animals also.

29. Vasishtha replied:—Of the three practices of the restriction of the breath, body and mind, I ween the repression of the mind and its thoughts to be the best; because it is easily practicable and I will tell you how it is to be done to our good.

30. When the vital breaths of the liberated souls, quit this mortal frame; it perceives the same in itself, and flies in the shape of a particle in the open sky, and mixes at last with etherial air.

31. The parting soul accompanies with its *tanmatras* or elementary principles; which comprise the desires of its mind, and which are closely united with breath, and nothing besides.

32. As the vital breath quits one body to enter into another, so it carries with it the desires of the heart, with which it was in the breast of man, as the winds of the air bear the fragrance of flowers. These are reproduced in the future body for its misery only.

33. As a water pot thrown in the sea, does not lose its water, so the vital breath mixing with the etherial air, does not lose the desires of the mind, which it bears with it. They are as closely united with it, as the sun-beams with the sun.

34. The mind cannot be separated from the vital breath (*i.e.* the desires are inseparable from life), without the aid of the knowledge; and as the bird *Titterī* cannot be removed from one nest without an other (so the soul never passes from one body without finding and entering into another).

35. Knowledge removes the desires, and the disappearance of desires destroys the mind; this produces the suppression of breath, and thence proceeds the tranquillity of the soul.

36. Knowledge shows us the unreality of things, and the vanity of human desires. Hence know O Rāma, that the extinction of desires, brings on the destruction of both the mind and vitality.

37. The mind being with its desires, which form its soul and life, it can no more see the body in which it took so much delight; and then the tranquil soul attains its holiest state.

38. The mind is another name for desire, and this extirpated and wanting, the soul comes to the discrimination of truth, which leads to the knowledge of the supreme.

39. In this manner, O Rāma, we came to the end of our erroneous knowledge of the world, as it is by means of our reason, that we come to detect our error of the snake in the rope.

40. Learn this one lesson, that the restraining of the mind and suppression of breath, mean the one and same thing; and if you succeed in restraining the one, you succeed in the restraint of other also. (So it is said, that our thoughts and respirations go together).

41. As the waving of the palm leaved fan being stopped, there is a stop of the ventilation of air in the room; so the respiration of the vital breath being put to a stop, there ensues a total stoppage of the

succession of our thoughts. (It is believed that our time is measured by succession of our breath and thoughts *ajāpas*, and the more are they suppressed, the greater is the duration of our life prolonged).

42. The body being destroyed, the breath passes into the vacuous air; where it sees everything according to the desires, which it has wafted along with it, from the cells of the heart and mind.

43. As the living souls find the bodies (of various animals) in which they are embodied, and act according to their different natures; so the departed and disembodied spirits—*prānas*, see many forms and figures presented before them, according to their several desires. They enter into the same, and act agreeably to the nature of that being.

44. As the fragrance of flowers ceases to be diffused in the air, when the breezes have ceased to blow; so the vital breath, ceases to breathe, when the action of the mind is at a stop. (Hence is the concentration of the mind, to one object only strongly enjoyed in the *yoga* practice).\*

\* ON THE SIMULTANEOUSNESS OF THOUGHT AND BREATH.

Swedenborg saw the intimate connection between thought and vital life. He says:—Thought commences with respiration. The reader has before attended to the presence of heaving over the body; now let him feel his thoughts, and he will see that they too heave with the mass. When he entertains a long thought, he draws a long breath, when he thinks quickly, his breath vibrates with rapid alternations; when the tempest of anger shakes his mind, his breath is tumultuous; when his soul is deep and tranquil, so is his respiration; when success inflates him, his lungs are as timid as his concepts. Let him make trial of the accuracy, let him endeavour to think in long stretches, at the same time that he breathes in fits, and he will find that it is impossible; that in this case the chopping will needs mince his thoughts. Now this mind dwells in the brains, and it is the brain, therefore, which spares the varying fortunes of the breathing. It is strange that this correspondence between the states of the brain or mind and the lungs has not been admitted in science, for it holds in every case, at every moment. "He says moreover—Inward thoughts have inward breaths, and purer spiritual thoughts have spiritual breaths hardly mixed with material."

\* \* \* \* \*

See Col. Olcott's *Yoga Philosophy* Page 283.]

45. Hence the course of the thoughts, and respiration of all animals, is known too closely united with one another; as the fragrance is inseparable from the flower, and the oil from the oily seeds.

46. The breath is vacillation of the mind, as the mind is the fluctuation of the breath; and these two go together for ever, as the



chariot and its charioteer.

47. These perish together without the assemblage of one another, as the container and the contained are both lost at the loss of either (like that of the fire and its heat). Therefore it is better to lose them for the liberation of the soul, than losing the soul for the sake of the body.

48. Keeping only one object or the unity in view will stop the course of the mind; and the mind being stopped, there will follow as a matter of course, an utter suppression of the breath as its consequence.

49. Investigate well into the truth of the immortality of thy soul, and try to assimilate thyself into the eternal spirit of God; and having absorbed thy mind in the divine mind, be one with the same.

50. Distinguish between thy knowledge and ignorance, and lay hold on what is more expedient for you; settle yourself on what remains after disappearance of both, and live while you live relying on the Intellect alone.

51. Continue to meditate on the existence of all things in one firm and ever existent entity alone, until by your constant habit of thinking so, you find all outward existence disappear into non existence (and present the form of the self-existent only to view).

52. The minds of the abstinent are mortified, with their bodies and vitality, for want of food and enjoyments; and then there remains the consciousness of the transcendent one alone.

53. When the mind is of one even tenor, and is habituated to it by its constant practice; it will put an end to the thought of the endless varieties and particulars, which will naturally disappear of themselves.

54. There is an end of our ignorance and delusion (avidyā), as we attempt to the words of wisdom and reason; we gain our best knowledge by learning, but it is by practice alone, that we can have the object of our knowledge.

55. The mirage of the world will cease to exist, after the mind has become calm and quiet in itself; as the darkness of the sky is dispersed, upon disappearance of the raining clouds.

56. Know your mind alone as the cause of your delusion, and strive therefore to weaken its force and action; but you must not Rāma! weaken it so much, as to lose the sight of the supreme spirit, which shines as the soul of the mind.

57. When the mind is settled with the supreme soul for a moment, know that to be the mature state of thy mind, and will soon yield the sweets of its ripeness.

58. Whether you have your tranquillity, by the *Sankhya* or Vedanta Yoga; it is both the same if you can reduce yourself to the supreme soul; and by doing so for a moment, you are no more to be reborn in this nether world.

59. The word divine essence, means the mind devoid of its ignorance; and which like a fried seed is unable to reproduce the arbor of the world, and has no interruption in its meditation of God.

60. The mind that is devoid of ignorance, and freed from its desires, and is settled in its pure essence; comes to see in an instant, a full blaze of light filling the sphere of the firmament in which it rests and which absorbs it quite.

61. The mind is said to be its pure essence, which is insensible of itself, and settled in the supreme soul; it never relapses into the foulness of its nature, as the copper which is mixed with gold, never becomes dirty again.

## CHAPTER LXX.

### INTERROGATORIES OF VETĀLA.

Arguments:—Conversation of a prince and a Vetāla, and Dissipation of Error and manifestation of truth.

Vasishtha resumed:—Life becomes no life (becomes immortal), and the mind turns to no mind, immerses in the soul; no sooner is the cloud of ignorance dispersed by the bright sun beams of right reason. This is the state which is termed *moksha* or liberation (from error) by the wise.

2. The mind and its egoism and tuism (subjectivity and objectivity), appear as water in the mirage, but all these unrealities vanish away, no sooner we come to our right reason;

3. Attend now to the queries of a vetāla, which I come to remember at present, concerning our erroneous and dreaming conception of the phenomenal world, and which will serve to example by the subject of our last lecture.

4. There lived a gigantic vetāla in the vast wilderness of the Vindhya mountains, who happened to come out on an excursion to the adjoining districts in search of his prey of human beings.

5. He used to live before in the neighbourhood of a populous city, where he lived quite happy and well satisfied with the victims; which were daily offered to him by the good citizens.

6. He never killed a human being without some cause or harm, although he roved through the city, pinched by hunger and thirst. He walked in the ways of the honest and equitable men in the place.

7. It came to pass in course of time that he went out of the city, to reside in his woody retreat; where he never killed any man, except when pressed by excessive hunger, and when he thought it was equitable for him to do so.

8. He happened to meet there once a ruler of the land, strolling about in his nightly round; to whom he cried out in a loud and appalling voice.

9. The vetāla exclaimed:—Where goest thou, O prince, said he, thou art now caught in the clutches of a hideous monster, thou art now a dead man, and hast become my ration of this day.

10. The ruler replied:—Beware, O nocturnal fiend! that I will break thy skull into a thousand pieces, if you will unjustly attempt to kill me by force at this spot, and make thy ration of me.

11. The vetāla rejoined:—I do not tell thee unjustly, and speak it rightly unto thee; that as thou art a ruler, it is thy duty to attend to the petition of every body (wherein if thou failest, thou surely diest before me).

12. I request thee, O prince! to solve the questions that I propose to thee; because I believe thou art best able to give a full and satisfactory answer to every one of them. (These questions are dark enigmas, which are explained in the next chapter).

13. Who is that glorious sun, the particles of whose rays, are seen to glitter in the surrounding worlds: and what is that wind (or force), which wafts these dusts of stars, in the infinite space of vacuum.

14. What is that self-same thing, which passes from one dream to another, and assumes different forms by hundreds and thousands, and yet does not forsake its original form.

15. Tell me what is that pithy particle in bodies, which is enveloped

under a hundred folds or sheaths, which are laid over and under one another, like the coats or lamina of a plantain tree.

16. What is that minute atom which is imperceptible to the eye, and yet produces this immeasurable universe, with its stupendous worlds and skies, and the prodigious planets on high and mountains below, which are the minutest of that minute particle.

17. What is that shapeless and formless thing atom, which remains as the pith and marrow under the rocks of huge mountains, and which is the substratum of the triple world (of heaven, earth and infernal regions).

18. If you, O wicked soul, fail to answer to these queries, then shalt thou be a killer of thyself, by your being made my food this moment. And know that at the end, I will devour all thy people, as the regent of death destroys every body in the world.

## CHAPTER LXXI.

### THE PRINCE'S REPLY TO THE FIRST QUESTION OF THE VETĀLA.

Arguments:—Answer to the first question regarding the Prime cause of all, shows the infinite worlds to be the trees and fruits of that original root.

Vasishtha related:—The Rājā smiled at hearing these questions of the Demon, and as he opened his mouth to give the reply, the lustre of his pearly teeth, shed a brightness on the white vault of the sky. (This shows how much the early Hindus prized their white teeth, though latterly they tinged them with blue vitriol).

2. This world was at first a rudimentary granule (in the Divine mind), and was afterwards encrusted by a dozen of elemental sheaths as its pellicles, skin and bark. (Does it mean the component elements or layers *Bhuta-tatwa* or *Bhu-tatwa*).

3. The tree which bears thousands of such fruits, is very high also with its equally out stretching branches, and very long and broad leaves likewise.

4. This great tree is of a huge size and very astounding to sight; it has thousands of prodigious branches spreading wide on every side.

5. There are thousands of such trees, and a dense forest of many other

large trees and plants in that person.

6. Thousands of such forests stretch over it, abounding in thousands of mountains with their elevated peaks.

7. The wide extended tracts which contain these mountains, have also very large valleys and dales amidst in them.

8. These wide spread tracts contain also many countries, with their adjacent islands and lakes and rivers too.

9. These thousands of islands also contain many cities, with varieties of edifices and works of art.

10. These thousands tracts of lands, which are sketched out as so many continents, are as so many earths and worlds in their extent.

11. That which contains thousands of such worlds, as the mundane eggs, is as unlimited as the spacious womb of the firmament.

12. That which contains thousands of such eggs in its bosom, bears also many thousands of seas and oceans resting calmly in its ample breast.

13. That which displays the boisterous waves of seas, is the sprightly and sportive soul, heaving as the clear waters of the ocean.

14. That which contains thousands of such oceans, with all their waters in his unconscious womb, is the God Vishnu who filled the universal ocean with his all pervasive spirit. (And the spirit of God floated on the face of the waters, Moses. The waters were the first abode of Nārāyana).

15. That which bears thousands of such Gods, as a string of pearls about the neck, is the Great God Rudra.

16. That which bears thousands of such Great Gods Mahādevas, in the manner of the hairs on his person; is the supreme Lord God of all.

17. He is that great sun that he shines in a hundred such persons of the Gods, all of whom are but frictions of the rays of that Great source of light and life.

18. All things in the universe are but particles of that uncreated sun; and thus have I explained to you that Intellectual sun, who fills the world with his rays, and shows them light.

19. The all knowing soul is the supreme sun that enlightens the world, and fills all things in it with particles of its rays. (The soul is the

sun, whose light of knowledge manifests all things unto us).

20. It is the Omniscient soul, which is that surpassing sun, whose rays produce and show everything to light; and without which as in the absence of the solar light, nothing would grow nor be visible in the outer world. (The sun's heat and light are the life and shower of the sight of the world).

21. All living beings who have their souls enlightened by the light of philosophy, behold the sphere of the universe to be a blaze of the gemming sun of the intellect; and there is not the least tinge of the erroneous conceptions of the material world in it. Know this and hold your peace.\*

\* By a figure of speech light and knowledge are synonymous terms, and so are their sources the sun and soul interchangeable to one another. And as the Divine spirit is the creator of all things, so is the sun producer and grower of everything in the visible world. Hence has risen the mistake of taking the sun—the savitar or producer for the Divine soul the creator among the sun worshippers, who believe the sun to be the soul of the universe. (Surya atmājagatah in the sruti). Hence has grown the popular error of address in the Gāyatrī hymn to the sun, which was used as an invocation of the supreme soul, and is still understood as such by theists.

## CHAPTER LXXII.

### ANSWERS TO THE REMAINING QUESTIONS.

Argument:—The Rājah's replies to the five remaining questions of the Demon.

The Rājah replied:—The essences of time, vacuum and of force, are all of intellectual origin; it is the pure intellect which is the source of all, as the air is the receptacle of odours and dusts. (The mind contains all things).

2. The supreme soul is as the universal air, which breathes out the particles contained in the intellect; as the ethereal air bears the fragrance from the cells of flowers. (The soul is called *ātmā* corresponding with the Greek *atmos* air, in which sense it is the same with the spirit). (This is the answer to the second question).

3. The great Brahma of the conscious soul, passing through the dreaming world (it being but a dream only passes from one scene to another without changing its form). (The soul is conscious of the operations of

the mind, but never changes with the mental phenomena).

4. As the stem (stambha) of plantain tree, is a folding of its pellicles plaited over one another, and having its pith hidden in the inside; so everything in the world presents its exterior coats to the view, while its substance of Brahma is deeply hid in the interior.

5. The words ens, soul and Brahma by which God is designated, are not significant of his nature, who is devoid of all designations like the empty void, and indescribable (avyapadesa) in any word in use. (So the sruti: na tatra vak gachchhate, to Him no words can approach; *i.e.* no words can express Him).

6. Whatever essence is perceived by one as the product of another, is like the upper fold or plait of the plantain tree, produced by the inner one; and all such coating are but developments of the Divine Intellect lying at the bottom. (As the essence of the cloth is the thread, which is the product of cotton produced by the pod of the cotton plant, which is produced from the seed grown by the moisture of the water &c., the last of which has the Divine essence for its prime cause and source.

7. The supreme soul is said to be a minute atom, on account of the subtilty and imperceptibility of its nature; and it is said also to be the base of mountains and all other bodies, owing to the unboundedness of its extent. (This is in answer to the fifth question).

8. The endless being though likened to a minute atom, is yet as large as to contain all these worlds as its minutest particles; which are as evident to us as the very many aerial scenes appearing in our minds in the state of dreaming. (The small grain of the soul contains the universe, as the particle of the mind contains the worlds in it).

9. This being is likened to an atom owing to its imperceptibleness, and is also represented as a mountain on account of its filling all space; though it is the figure of all formal existence, yet it is without any form or figure of its own. (The Sruti says: "*neti-neti*, He is neither this nor that").

10. The three worlds are as the fatty bulb of that pithy intelligence; for know thou righteous soul! that it is that Intelligence which dwells in and acts in all the worlds. (The Sruti says: the vacuity of the heart is the seat of intelligence, which is the pith of the *māssa* or muscular body, and the vacuous air is the seat of the soul, whose body is the triple world).

11. All these worlds are fraught with design of Intelligence, which is quiet in its nature, and exhibits endless kinds of beautiful forms of its own, know, O young vetāla, that irresistible power, reflect this in

thyself and keep thy quiet.

## CHAPTER LXXIII.

### END OF THE STORY OF THE VETĀLA DEMON.

Arguments:—After part of Vetāla's tale and Preamble to the tale of Bhagīratha.

Vasishtha resumed:—After hearing these words from the mouth of the prince, the vetāla held his peace and quiet, and remained reflecting on them in his mind, which was capable of reasoning.

2. Being then quite calm in his mind, he reflected on the pure doctrines of the prince; and being quite absorbed in his fixed meditation, he forgot at once his hunger and thirst.

3. I have thus related to you, Rāma, about the questions of the vetāla, and the manner in which these worlds are situated in the atom of the intellect and no where else.

4. The world residing in the cell of the atomic intellect, ceases to subsist by itself upon right reasoning; so the body of a ghost exists in the fancy of boys only, and there remains nothing at last except the everlasting one.

5. Curb and contract thy thought and heart from every thing, and enclose thy inward soul in itself; do what thou hast to do at any time, without desiring or attempting any thing of thy own will, and thus have the peace of thy mind.

6. Employ your mind, O silent sage! to keep itself as clean as the clear firmament, remain in one even and peaceful tenor of thy soul, and view all things in one and the same light (of tolerance and catholicism).

7. A steady and dauntless mind with its promptness in action, is successful in most arduous undertakings, as was the prince Bhagīratha with his unsevering perseverance.

8. It was by his perfectly peaceful and contented mind, and by the lasting felicity of the equanimity of his soul, that this prince succeeded to bring down the heavenly Ganges on earth, and the princes of Sagar's line were enabled to perform the arduous task of digging the bay of Bengal. (Where they were buried alive by curse of the sage Kapila,



for disturbing his silent meditations).

## CHAPTER LXXIV.

### ACCOUNT AND ADMONITION OF BHAGĪRATHA.

Argument:—Conduct and character of Bhagīratha, his private reflexion and the Instructions of his tutor.

Rāma said:—Please sir, to relate unto me, the wonderful narrative of prince Bhagīratha, how he succeeded to bring down the heavenly stream of Gangā on the earth below.

2. Vasishtha replied:—The prince Bhagīratha was a personage of eminent virtues, and was distinguished as a crowning mark (*Tilaka*), over all countries of this terraqueous earth and its seas.

3. All his suitors received their desired boons, even without their asking; and their hearts were as gladdened at the sight of his moon-bright countenance, as were it at the sight of a precious and brilliant gem.

4. His charities were always profusely lavished upon all good people, for their maintenance and supportance; while he carefully collected even straws (for his revenue), and prized them as they were gems unto him. (*i.e.* He earned as he gave).

5. He was as bright in his person, as the blazing fire without its smoke, and was never weak even when he was tired in the discharge of his duties. He drove away poverty from the abodes of men, as the rising sun dispels the darkness of night from within their houses.

6. He spread all around him the effulgence of his valour, as the burning fire scatters about its sparks; and he burned as the blazing midday sun, among all his hostile bands.

7. Yet he was gentle and soft in the society of wisemen, and cooled their hearts with his cooling speech. He shone amidst the learned, as the moon-stone glistens under the moon light.

8. He decorated the world with its triple cord of the sacrificial thread, by stretching out the three streams of the Ganges, along the three regions of heaven, earth and infernal regions. (Hence Gangā is called the tripathagā or running in the trivium in heaven, earth and

hell).

9. He filled the ocean that had been dried up by the sage Agastya, with the waters of Ganges; as the bounteous man fills the greedy beggar with his unbounded bounty.

10. This benefactor of mankind, redeemed his ancestral kinsmen from the infernal region (in which they were accursed by the indignant sage; and led them to the heaven of Brahmā, by the passage of the sacred Gangā (which ran through the three worlds of heaven, earth and hell).

11. He overcame by his resolute perseverance, all his manifold obstacles and troubles, in his alternate propitiations of the god Brahmā and Siva and the sage Jahnu, for their discharging the course of the stream. (The holy Gangā was first confined in Brahmā's water pot, and then restricted in Hara's crown, and lastly locked up under Jahnu's seat, whence the river has the nickname of Jāhnavī).

12. Though he was yet in the vigour of his youth, he seemed even then to feel the decay of age, coming fastly upon him, at his incessant thoughts on the miseries of human life.

13. His excogitation of the vanities of the world, produced in him a philosophical apathy to them; and this *sang froid* or cold heartedness of his in the prime of his youth, was like the shooting forth of a tender sprout on a sudden in a barren desert. (So great was the early abstractedness from the world, prized by the ancient Aryans, that many monarchs are mentioned to have become religious recluses in their youth).

14. The prince thought in his retired moments on the impropriety of his worldly conduct, and made the following reflections, on the daily duties of life in his silent soliloquy.

15. I see the return of day and night, in endless succession after one another; and I find the repetition of the same acts of giving and taking (receipts and disbursements), and lasting the same enjoyments, to have grown tedious and insipid to me. (So it was with Rasselas the prince of Abyssinia, who felt disgusted at the daily rotation of the same pleasures and enjoyments and one unvaried course of life).

16. I think that only to be worth my seeking and doing, which being obtained and done, there is nothing else to desire or do in this transitory life of troubles and cares.

17. Is it not shameful for a sensible being, to be employed in the same circuit of business every day, and is it not laughable to be doing and undoing the same thing, like silly boys day by day?

18. Being thus vexed with the world, and afraid of the consequence of his worldly course, Bhagīratha repaired in silence to the solitary cell of his preceptor Tritala, and bespoke to him in the following manner.

19. Bhagīratha said:—My Lord! I am entirely tired and disgusted with the long course of my worldly career, which I find to be all hollow and empty within it, and presenting a vast wilderness without.

20. Tell me lord, how can I get over the miseries of this world, and get freed from my fear of death and disease and from the fetters of errors and passions, to which I am so fast enchained. (The Hindu mind is most sensible of the baneful effects of the primeval curse pronounced on man, and the accursedness of his posterity and of this earth for his sake; and is always in eager search of salvation, redemption or liberation from the same by *mukti*, *moksha*, and *paritrāna*).

21. Tritala replied:—It is to be effected by means of the continued evenness of one's disposition (obtained by his quadruple practice of devotion *sādhana*); the uninterrupted joyousness of his soul (arising from its communion with the Holy spirit); by his knowledge of the knowable true one, and by his self sufficiency in everything (tending to his perfection). (The quadruple devotion consists in one's attendance to holy lectures and in his understanding, reflection and practice of the same lessons, called the *sādhana chatustaya*).

22. By these means the man is released from misery, his worldly bonds are relaxed, his doubts are dissipated, and all his actions tend to his well being in both worlds.

23. That which is called the knowable, is the pure soul of the nature of intelligence; it is always present in everything in all places and is eternal—having neither its rising or setting (*i.e.* its beginning or end). The animating soul of the world, is identified with the supreme and universal soul of God. The vedanta knows no duality of the animal and animating souls.

24. Bhagīratha rejoined:—I know, O great sage! the pure intelligent soul to be perfectly calm and tranquil, undecaying and devoid of all attributes and qualities; and neither the embodied spirit, nor the animal soul, nor the indwelling principle of material bodies.

25. I cannot understand sir, how I can be that intelligence, when I am so full of errors, or if I be the selfsame soul, why is it not so manifest in me as the pure divine soul itself.

26. Tritala replied:—It is by means of knowledge only, that the mind can know the truly knowable one in the sphere of one's own intellect,

and then the animal soul finding itself as the all-pervading spirit, is released from future birth and transmigration. (The belief of the difference of one's soul from the eternal one, is the cause of his regeneration).

27. It is our unattachment to earthly relations, and unaccompaniment of our wives, children and other domestic concerns, together with the equanimity of our minds, in whatsoever is either advantageous or disadvantageous to us, that serve to widen the sphere of our souls and cause their universality.

28. It is also the union of our souls with the supreme spirit, and our continual communion with God; as also our seclusion from society and remaining in retirement that widen the scope of our souls.

29. It is the continued knowledge of spirituality, and insight into the sense of the unity and identity of God, which are said to constitute our true knowledge; all besides is mere ignorance and false knowledge.

30. It is the abatement of our love and hatred, that is the only remedy for our malady of worldliness; and it is the extinction of our egoistic feelings, that leads to the knowledge of truth.

31. Bhagīratha responded:—Tell me, O reverend sir, how is it possible for any body to get rid of his egoism, which is deep rooted in our constitution, and has grown as big with our bodies as lofty trees on mountain tops.

32. Tritala replied:—All egoistic feelings subside of themselves under the abandonment of worldly desires, which is to be done by the very great efforts of fortitude, in our exercise of the virtues of self-abnegation and self-command, and by the expansion of our souls to universal benevolence.

33. We are so long subjected to the reign of our egoism, as we have not the courage to break down the painful prison house of shame at our poverty, and the fear at our exposure to the indignity of others. (Poverty is shameful to worldly people, but graceful to holy men).

34. If you can therefore renounce all your worldly possessions and remain unmoved in your mind (although in actual possession of them); you may then get rid of your egoism, and attain to the state of supreme bliss.

35. Bereft of all titular honors, and freed from the fear of falling into poverty (and its consequent indignity); being devoid of every endeavour of rising, and remaining as poor and powerless among invidious enemies; and rather living in contemptible beggary among them, without

the egoistic pride of mind and vanity of the body; if you can thus remain in utter destitution of all, you are then greater than the greatest.

## CHAPTER LXXV.

### SUPINENESS OF BHAGĪRATHA.

Argument:—Great bounty of Bhagīratha and his indigence in consequence; and his recourse to asceticism with his tutor.

Vasishtha related:—Having heard these monitions from the mouth of his religious monitor, he determined in his mind what he was about to do, and set about the execution of his purpose.

2. He passed a few days in devising his project, and then commenced his *agnishtoma* sacrifice to the sacred fire, for consecrating his all to it, for the sake of obtaining his sole object (of Nirvana or being extinct in the essence of God).

3. He gave away his kine and lands, his horses and jewels, and his monies without number, to the twice born classes of men and his relatives, without distinction of their merit or demerit.

4. During three days he gave away profusely all what he had, till at last he had nothing for himself, except his life and flesh and bones.

5. When his exhaustless treasures were all exhausted, he gave up his great realm like a straw to his neighbouring enemies, to the great mortification of his subjects and citizens (*paurakas*).

6. As the enemy overran his territories and kingdom, and seized his royal palace and properties; he girt himself in his undergarb, and went away beyond the limits of his kingdom.

7. He wandered afar through distant villages and desert lands, till at last he settled himself where he was quite unknown to all, and nobody knew his person or face or his name and title.

8. Remaining there retired for some time, he became quite composed and blunt to all feelings from within and without himself; and he obtained his rest and repose in the serene tranquillity of his soul.

9. He then roved about different countries and went to distant islands

(to see the various manners of men); till at last he turned unawares to his natal land and city, which was in the grasp of his enemies.

10. There while he was wandering from door to door, as he was led about by the current of time; he was observed by the citizens and ministers to be begging their alms.

11. All the citizens and ministers recognized their ex-king Bhagīratha, whom they honoured with their due homage, and whom they were very sorry to behold in that miserable plight.

12. His enemy (the reigning prince) came out to meet him, and implored him to receive back his neglected estate and self-abandoned kingdom; but he slighted all their offers as trifling straws, except taking his slender repast at their hands.

13. He passed a few days there and then bent his course to another way, when the people loudly lamented at his sad condition saying: "Ah! what has become of the unfortunate Bhagīratha".

14. Then the prince walked about with the calmness of his soul, and with his contended mind and placid countenance; and he amused himself with his wandering habits and thoughts, until he came to meet his tutor Tritala on the way.

15. They welcomed one another, and then joining together, they both began to wander about the localities of men, and to pass over hills and deserts in their holy peregrinations.

16. Once on a time as both the dispassionate pupil and his preceptor, were sitting together in the cool calmness of their dispositions, their conversations turned on the interesting subject of human life.

17. What good is there in our bearing the frail body, and what do we lose by our loss of it. (Since neither reap nor lose any real advantage, either by our having or losing of it at any time, yet we should bear with it as it is, in the discharge of the duties that have come down unto us by the custom of the country).

18. They remained quiet with this conclusion, and passed their time in passing from one forest to another; without feeling any joy above their inward bliss, or knowing any sorrow or the intermediate state of joy and grief (which is the general lot of humanity), and the rotatory course of pleasure and pain in this world).

19. They spurned all riches and properties, the possession of horses and cattle, and even the eight kinds of supernatural powers (Siddhis) as rotten straws before the contentedness of their minds.

20. This body which is the result of our past acts, must be borne with fortitude, whether we wish it or not, as long as it lasts; with his continued conviction in the discharge of their duties (of asceticism).

21. They like silent sages, hailed with complaisance, whatever of good or evil, or desirable or undesirable befell to their lot, as the unavoidable results of their prior deeds; and had their repose in the heavenly felicity, to which they had assimilated themselves. (So the sruti: The Divine are one with Divine felicity).

## CHAPTER LXXVI

### THE DESCENT OF GANGA ON EARTH.

Argument:—Reinstatement of Bhagīratha in his Kingdom, and his bringing down the heavenly stream by means of his austere Devotion.

Vasishtha continued:—It came to pass at one time as Bhagīratha was passing through a large metropolis, he beheld the ruler of that province, who was childless to be snatched away by the hand of death, as a shark seizes a fish for its prey.

2. The people being afraid of anarchy and lawlessness for want of a ruler, were in search of a proper person joined with noble endowments and signs to be made their future king.

3. They met with the silent and patient prince in the act of begging alms, and knowing him as the king Bhagīratha himself, they took him with them escorted by their own regiments, to install him on the throne as their king.

4. Bhagīratha instantly mounted on an elephant, and was led by a large body of troops, who assembled about him as thickly, as the drops of rain water fall into and fill a lake.

5. The people then shouted aloud, "Here is Bhagīratha our lord; may he be victorious for ever", and the noise thereof reached to the furthest mountains, and filled their hollow caves (which reached to the sound).

6. Then as Bhagīratha remained to reign over that realm, the subjects of his own and former kingdom came reverently to him, and thus prayed unto their king saying:—

7. The people said:—Great king! the person who thou didst appoint to rule over us, is lately devoured by death as a little fish by a large one.

8. Therefore deign to rule over thy realm, nor refuse to accept an offer which comes unasked to thee (so it is said:—It is not right to slight even a mite, that comes of itself to any body, but it is to be deemed as a God-sent blessing).

9. Vasishtha said:—The king being so besought accepted their prayer, and thus became the sole manager of the earth, bounded by the seven seas on all sides.

10. He continued to discharge the duties of royalty without the least dismay or disquietude, though he was quite calm and serene in his mind, quiet in his speech, and devoid of passions and envy or selfishness.

11. He then thought of the redemption of his ancestors, who excavated the coast of the sea (and made this bay of Bengal); and were burned alive underneath the ground (by the curse of sage Kapila); by laving their bones and dead bodies with the waves of Ganges, which he heard, had the merit of purity and saving all souls and bodies. (The ancestors of Bhagīratha were the thousand sons of sagara, who were masters of Saugar islands in the bay of Bengal).

12. The heavenly stream of the Ganges did not till then run over the land, it was Bhagīratha that brought it down, and first washed his ancestral remains with its holy waters. The stream was thence forth known by his name as Bhagīratha.

13. The king Bhagīratha was thenceforward resolved, to bring down the holy Gangā of heaven to the nether world. (The triple Ganges is called the Tripathagā or fluvium trivium or running in three directions).

14. The pious prince then resigned his kingdom to the charge of his ministers, and went to the solitary forest with the resolution of making his austere devotion, for the success of his undertaking.

15. He remained there for many years and under many rains, and worshipped the Gods Brahmā and Siva and the sage Jahnu by turns, until he succeeded to bring down the holy stream on the earth below. (It is said that Gangā was pent-up at first in the water pot of Brahmā, and then in the crown of Siva and lastly under the thighs of Jahnu, all which are allegorical of the fall of the stream from the cascade of Gangotri in Haridwar).

16. It was then that the crystal wave of the Ganges, gushed out of the basin of Brahmā the lord of the world and rushed into the moony crest of



Hara; and falling on earth below it took a triple course, like the meritorious acts of great men (which were lauded in all three worlds of their past, present and future lives).

17. It was thus the trivium river of Gangā, came to flow over this earth, as the channel to bear the glory of Bhagīratha to distant lands. Behold her running fast with her upheaving waves, and smiling all along with her foaming froths; she sprinkles purity all along with the drizzling drops of her breakers, and scatters plenty over the land as the reward of the best deserts of men.

## CHAPTER LXXVII.

### NARRATIVE OF CHŪDĀLĀ AND SIKHIDHWAJA.

Argument:—Story of the *Princess Chūdālā and her marriage* with Sikhidhwaja and their youthful sports.

Vasishtha related:—Rāma! do you keep your view fixed to one object, as it was kept in the mind of Bhagīratha; and do you pursue your calling with a calm and quiet understanding, as it was done by that steady minded prince in the accomplishment of his purpose! (For he that runs many ways, stands in the middle and gets to the end of none).

2. Give up your thoughts of this and that (shilly-shallying), and confine the flying bird of your mind within your bosom, and remain in full possession of yourself after the example of the resolute prince Sikhidhwaja of old.

3. Rāma asked:—Who was this Sikhidhwaja, sir, and how did he maintain the firmness of his purpose? Please explain this fully to me for the edification of my understanding.

4. Vasishtha replied:—It was in a former *Dwapara age*, that there lived a loving pair of consorts who are again to be born in a future period, in the same manner and at the same place.

5. Rāma rejoined:—Tell me, O great preacher! how the past could be the same as at present, and how can these again be alike in future also. (Since there can be no cause of the likeness of past ages and their productions with those of the present or future. It is reasonable to believe the recurrence of such other things, but not of the same and very things as of yore).

6. Vasishtha replied:—Such is the irreversible law of destiny and the irreversible course of nature, that the creation of the world must continue in the same manner by the invariable will of the creative Brahmā and others. (*i.e.* The repeated creation of worlds must go on in the same rotation by the inevitable will (Satya Sankalpa) of the creative power; wherefore bygone things are to return and be re-born over and over again).

7. As those which had been plentiful before come to be as plenteous again, so the past appears at present and in future also. Again many things come to being that had not been before, and so many others become extinct in course of time (*e. g.*) as past crops return again and again and vegetables grow where there were none, and as a lopped off branch grows no more).

8. Some reappear in their former forms and some in their resemblance also; others are changed in their forms, and many more disappear altogether (see, for example, the different shapes of the waves of the ocean).

9. These and many other things are seen in the course of the world; and therefore the character of the subject of the present narrative will be found to bear exact resemblance to that of the bygone prince of the same name.

10. Hear me tell you, also, that there is yet to be born such another prince, as valiant as the one that had been in the former *dwāpara age* of the past seventh manvantara period.

11. It will be after the four *yugas* of the fourth creation, past and gone, that he will be born again of the Kuru family in the vicinity of the Vindhyan mountains in the Jambūdhwīpa continent. (This extravagant sloka is omitted in other editions of this work).

12. There lived a prince by name of Sikhidhwaja in the country of Malava, who was handsome in his person, and endowed with firmness and magnanimity in his nature], and the virtues of patience and self control in his character.

13. He was brave but silent, and even inclined to good acts with all his great virtues; he was engaged in the performance of the religious sacrifices, as also in defeating bowyers in archery.

14. He did many acts (of public endowments), and supported the poor people of the land; he was of a graceful appearance and complacent in his countenance, and loved all men with his great learning in the *sāstras*.

15. He was handsome, quiet and fortunate, and equally as valiant as he was virtuous. He was a preacher of morality and bestower of all benefits to his suitors.

16. He enjoyed all luxuries in the company of good people, and listened to the lessons of the Srutis. He knew all knowledge without any boast on his part, and he hated to touch women as straws.

17. His father departed to the next world, leaving him a lad of sixteen years in age; and yet he was able at that tender age to govern his realm, by defeating his adversaries on all sides.

18. He conquered all other provinces of the country by means of the resources of his empire; and he remained free from all apprehension by ruling his subjects with justice and keeping them in peace.

19. He brightened all sides by his intelligence and the wisdom of his ministers, till in the course of years he came to his youth, as in the gaudy spring of the year.

20. It was the vernal season, and he beheld the blooming flowers glistening brightly under the bright moon-beams; and he saw the budding blossoms, hanging down the arbours in the inner apartments.

21. The door ways of the bowers were overhung with twining branches, decorated with florets scattering their fragrant dust like the hoary powder of camphor; and the rows of the *guluncha* flowers wafted their odours all around.

22. There was the loud hum of bees, buzzing with their mates upon the flowery bushes; and the gentle zephyrs were wafting the sweet scent amidst the cooling showers of moonbeams.

23. He saw the banks decorated with the *kadalī* shrubbery glistening with their gemming blossoms under the sable shade of *kadalī* (plantain) leaves; which excited his yearning after the dear one that was seated in his heart.

24. Giddy with the intoxication of the honey draughts of fragrant flowers, his mind was fixed on his beloved object, and did not depart from it, as the spring is unwilling to quit the flowery garden (so says Hapiz,—no pleasant sight is gladsome to the mind without the face of the fair possessor of the heart: see Sir Wm. Jones' version of it).

25. When shall I in this swinging cradles of my pleasure garden, and when will I in my sports in this lake of lotuses, play with my love-smitten maid with her budding breasts resembling the two unblown blossoms of golden lotuses?

26. When shall I embrace my beloved one to my bosom on my bed daubed with the dust of powdered frankincense, and when shall we on cradles of lotus stalks, like a pair of bees sucking the honey from flower cups?

27. When shall I see that maiden lying relaxed in my arms, with her slender body resembling a tender stalk, and as fair as a string of milk-white *kunda* flowers, or as a plant formed of moon-beams?

28. When will that moonlike beauty be inflamed with her love to me? With these and the like thoughts and ravings he roved about the garden looking at the variety of flowers.

29. He then went on rambling in the flowery groves and skirts of forests, and thence strayed onward from one forest to another, and by the side of purling lakes blooming with the full blown lotuses. (The lotus is the emblem of beauty in the east, as the rose is in the west).

30. He entered in the alcoves formed by the twining creepers, and walked over the avenues of many garden grounds and forest lands, seeing and hearing the descriptions of woodland sceneries (from his associates).

31. He was distracted in his mind, and took much delight in hearing discourses on erotic subjects, and the bright form of his necklaced and painted beloved was the sole idol in his breast.

32. He adored the maiden in his heart, with her breasts resembling two golden pots on her person; and this ween was soon found by the sagacious ministers of the state.

33. As it is the business of ministership to dive into matters by their signs and prognosis, so these officers met together to deliberate on his marriage.

34. They proposed the youthful daughter of the king of Syrastra (Surat) for his marriage, and thought her as a proper match for him, on account of her coming to the full age of puberty (*lit.* to the prime of her youth).

35. The prince was married to her who was a worthy image (or like co-partner) of himself; and this fair princess was known by the name of *Chūdālā* all over the land.

36. She was as joyous in having him, as the new blown lotus at the rising sun; and he made the black-eyed maid to bloom, as the moon opens the bud of the blue lotus. (Lotuses are known as helio-solenus, the white ones opening at sun rise and the blue kind blooming with the rising moon).

37. He delighted her with his love, as gives the white lotus to bloom; and they both inflamed their mutual passions by their abiding in the heart of one another.

38. She flourished with her youthful wiles and dalliance, like a new grown creeper blooming with its flowers, and he was happy, and careless in her company by leaving the state affairs to the management of the ministers. (The words *hāv* Chavavilasa, implying amorous dalliance, are all comprised in the couplet "quips and cranks and wanton wiles, nods and becks and wreathed smiles".—Pope).

39. He disported in the company of his lady love, as the swan sports over a bed of lotuses in a large lake; and indulged his frolics in his swinging cradles and pleasure ponds in the inner apartments.

40. They reveled in the gardens and groves, and in the bowers of creepers and flowering plants; and amused themselves in the woods and in walks under the sandalwood and a *gulan* shades.

41. They sported by the rows of *mandāra* trees, and beside the lines of plantain and *kadalī* plants; and regaled themselves wandering in the harem, and by the sides of the woods and lakes in the skirts of the town.

42. He roved afar in distant forests and deserts, and in jungles of *Jām* and *Jām bira* trees; they passed by paths bordered by *Jātī* or jasmine plants, and, in short they took delight in everything in the company of one another.

43. The mutual attachment to one another was as delightful to the people as the union of the raining sky with the cultivated ground; both tending to the welfare of mankind by the productiveness of the general weal. (This far-fetched simile and the mazy construction of the passage is incapable of a literal version).

44. They were both skilled in the arts of love and music, and were so united together by their mutual attachment, that the one was a counterpart of the other.

45. Being seated in each others heart, they were as two bodies with one soul; so that the learning of the *sāstras* of the one, and the skill in painting and fine arts of the other, were orally communicated to and learnt by one another.

46. She from her childhood was trained in every branch of learning, and he learned the arts of dancing and playing on musical instruments, from the oral instructions of *Chūdālā*.

47. They learned and became learned in the respective arts and parts of one another; as the sun and moon being set in conjunction (amavasyā), impart to and partake of the qualities of each other.

48. Being mutually situated in the heart of one another, they became the one and the same person and both being in the same inclination and pursuit, were the more endeared to one another (as a river running to the milky ocean is assimilated to the ocean of milk, so all souls mixing with the supreme soul form one universal and only soul).

49. They were joined in one person, as the *androgyn*e body of Umā and Siva on earth; and were united in one soul, as the different fragrances of flowers are mixed up with the common air. Their clearness of understanding and learning of the sāstras led them both in the one and same way.

50. They were born on earth to perform their parts, like the God *Vishnu* and his consort Lakshmī; they were equally frank and sweet by their mutual affection, and were as informed as communicative of their learning to others.

51. They followed the course of the laws and customs, and attended to the affairs of the people; they delighted in the arts and sciences, and enjoyed their sweet pleasures also. They appeared as the two moons, shining with their beams.

52. They tasted all their sweet enjoyments of life, in the quiet and solitary recesses of their private apartments, as a couple of giddy swans sporting merrily in the lake of the azure sky.

## CHAPTER LXXVIII.

### BEATIFICATION OF CHŪDALA.

Argument:—The distaste and indifference of the happy pair to worldly enjoyments.

Vasishtha continued:—In this manner did this happy pair, revel for many years in the pleasures of their youth, and tasted with greater zest, every new delight that came on their way day by day.

2. Years repeated their reiterated revolutions over their protracted revelries till by and by their youth began to give way to the decay of

age; as the broken pitcher gives way to its waters out (or rather as the leaky vessel gives way to the waters in).

3. They then thought that their bodies are as frail as the breakers on the sea; and as liable to fall as the ripened fruits of trees, and that death is not to be averted by any body.

4. As the arrowy snows rend the lotus leaves, so is our old age ready to batter and shatter our frames; and the cup of our life is drizzling away day by day, as the water held in the palm falls away by sliding drops.

5. While our avarice is increasing on our hand, like the gourd plant in the rainy weather, so doth our youth glide away as soon as the torrent falls from the mountain cliffs to the ground.

6. Our life is as false as a magic play, and the body a heap of rotting things; our pleasures are few and painful, and as fleeting as the flying arrows from the archers bow.

7. Afflictions pounce upon our hearts, as vultures and kites dart upon fish and flesh; and these our bodies are as momentary as the bursting bubbles of dropping rains (or of rain drops).

8. All reasoning and practice are as unsound, as the unsolid stem of the plantain tree; and our youth is as evanescent, as a fugacious woman that is in love with many men.

9. The taste of youthful pleasure, is soon succeeded by a distaste to it in old age; just as the vernal freshness of plants, gives room to the dryness of autumn; where then is that permanent pleasure and lasting good in this world; which never grows stale, and is ever sweet and lovely.

10. Therefore should we seek that thing, which will support us in all conditions of life, and which will be a remedy of all the maladies (evils), which circumvent us in this world.

11. Being thus determined, they were both employed in the investigation of spiritual philosophy; because they thought their knowledge of the soul to be the only healing balm of the cholic pain of worldliness. (Because spiritual knowledge extricates the soul from its earthly bondage).

12. Thus resolved, they were both devoted to their spiritual culture, and employed their head and heart, their lives and souls in the inquiry, and placed all their hope and trust in the same.

13. They remained long in the study and mutual communication of their

spiritual knowledge; and continued to meditate upon and worship the soul of souls in their own souls.

14. They both rejoiced in their investigations into Divine knowledge, and she took a great delight in attending incessantly, to the admonitions and sermons of the Divine prelates.

15. Having heard the words of salvation, from the mouths of the spiritual doctors, and from their exposition of the Sāstras; she continued thus to reflect about the soul by day and night. (Blessed is the man, that meditates on the laws of God by day and night. Psalm.)

16. Whether when engaged in action or not, I see naught but the one soul in my enlightened and clear understanding; what then, am I that very self, and is it my own self? (The yogi, when enrapt in holy light, loses the sense of his own personality. So lost in Divine light, the saints themselves forget).

17. Whence comes this error of my personality, why does it grow up and where does it subsist (in the body or in the mind)? It cannot consist in the gross body which knows not itself and is ignorant of everything. Surely I am not this body, and my egoism lies beyond my corporeality.

18. The error then rises in the mind and grows from boyhood to old age, to think one's self as lean or fat as if he were the very body. Again it is usual to say I act, I see &c., as if the personality of one consists in his action; but the acts of the bodily organs, being related with the body, are as insensible and impersonal as the dull body itself.

19. The part is not different from the whole, nor is the product of the one otherwise than that of the others. (As the branch and the tree are the same thing, and the fruit of the one the same as that of the other. Hence the actions of both the outward and inward organs of the body, are as passive and impersonal as the body itself).

20. The mind moves the body as the bat drives the ball, and therefore it must be dull matter also, being apart of the material body, and differing from it in its power of volition only. (The mind is called the *antah-Karana* or an inward organ of the material body, and also material in its nature).

21. The determination of the mind impels the organs to their several actions, as the sling sends the pebble in any direction; and this firmness of resolution is no doubt a property of matter. (Like the solidity of current).

22. The egoism which leads the body forward in its action, is like the channel that carries the current of a stream in its onward course. This



egoism also has no essence of its own and is therefore as inert and inactive as a dead body. (The ego [Sanskrit: aham] is subjective and really existent in Western philosophy). But egoism or egotism [Sanskrit: ahamkāra] is the false conception of the mind as the true ego).

23. The living principle (jiva or zoa) is a false idea, as the phantom of a ghost; the living soul is one principle of intelligence and resides in the form of air in the heart. (That life is a produce of organism, acted by external physical stimuli).

24. The life or living principle lives by another inner power, which is finer and more subtile than itself, and it is by means of this internal witness (the soul), that all things are known to us, and not by means of this gross animal life. (Because there is a brute life, and a vegetable life also, which are as insensible as dull matter. Hence there is a distinct principle to direct vitality to all vital functions).

25. The living soul lives in its form of vitality, by the primordial power of the intellect, the vital soul which is misunderstood as an intelligent principle, subsists by means of this intellectual power. (Life is the tension of the power, imparted by the intellect).

26. The living soul carries with it the power, which is infused in it by the intellect; as the wind wafts in its course the fragrance of flowers, and the channel carries the current of the stream to a great distance. (Hence life also is an organism and no independent active power by itself).

27. The heart which is the body or seat of the intellect, is nothing essential by itself; it is called *chitta* or centre for concentrating *chayana* of the powers of the intellect, and also the *hrid* or heart, for its bearing harana of these powers to the other parts of the body; and therefore it is a dull material substance. (The heart is the receiver and distributor of force to the members of the body, and therefore a mere organism of itself).

28. All these and the living soul also, and anything that appears real or unreal, disappear in the meditation of the intellect, and are lost in it as the fire when it is immersed in water. (So the appearances at a ghata or pot and that of a *pata* or cloth, are lost in their substances of the clay and thread).

29. It is our intelligence *Chaitanya* alone, that awakens us to the knowledge of the unreality and inanity of gross material bodies. With such reflections as these, Chūdālā thought only how to gain a knowledge of the all-enlightening Intellect.

30. Long did she cogitate and ponder in this manner in herself; till at

last she came to know what she sought and then exclaimed, "O! I have after long known the imperishable one, that is only to be known". (The knowledge of all things else, is as false as they are false in themselves).

31. No one is disappointed in knowing the knowable, and what is worth knowing; and this is the knowledge of the intellectual soul and our contemplation of it. All other knowledge of the mind, understanding and the senses and all other things, are but leading steps to that ultimate end. (The end of learning is to know God, Milton, or: nosce te ipsum; know thyself which is of the supreme self or soul).

32. All things besides are mere nullities, as a second moon in the sky; there is only one Intellect in existence, and this is called the great entity or the *ens entium* or the sum total of all existence.

33. The one purely immaculate and holy, without an equal or personality of the form of pure intelligence, the sole existence and felicity and everlasting without decay.

34. This intellectual power is ever pure and bright, always on the zenith without its rise or fall, and is known among mankind under the appellations of Brahma—supreme soul, and other attributes. (Because beyond conception can have no designation beside what is attributed to Him).

35. The triple appellations of the Intellect, Intelligence, and Intelligible, are not exactly definitive of His nature; because He is the cause of these faculties, and witness of the functions of Intellections.

36. This unthinkable intellect which is in me, is the exact and undecaying ectype of the supreme intellect; and evolves itself in the different forms of the mind, and the senses of perception.

37. The intellect involves in itself the various forms of things in the world, as the sea rolls and unrolls the waves in its bosom. (The intellect either means the Divine intellect, or it is the subjective view of the intellect, as evolving the objective world from itself).

38. This world is verily the semblance of that great intellect, which is like the pure crystal stone and is manifest in this form. (The world reflects the image of the intellect, which again reflects the image of the mundane world, the one in the form of its visible appearance *murta*; and the other, in its invisible form *amurta*. Gloss).

39. The same power is manifest in the form of the world, which has no separate existence except in the mind of the ignorant; because it is

impossible for any other thing to exist except the self-existing one.

40. As it is the gold which represents the various forms of jewels, so the intellect represents everything in the world as it sees in itself. (The Divine is the source and store house of all figures and forms).

41. As it is the thought of fluidity in the mind, that causes us to perceive the wave in the water, whether it really exists or not (as in our dream or magic); so is the thought in the Divine mind, which shows the picture of the world, whether it is in being or in not *esse*.

42. And as the divine soul appears as the wave of the sea, from its thought of fluidity; so am I the same intellect without any personality of myself. (Because the one impersonal soul pervades everywhere).

43. This soul has neither its birth nor death, nor has it a good or bad future state (Heaven or Hell); it has no destruction at any time; because it is of the form of the various intellect, which is indestructible in its nature.

44. It is not to be broken or burnt (*i.e.* though every where, yet it is an entire whole, and though full of light; yet it is not inflammable); and it is the unclouded luminary of the intellect. By meditating on the soul in this manner, I am quite at rest and peace.

45. I live free from error and rest as calm as the untroubled ocean; and meditate on the invisible one, who is quite clear to me, as the unborn, undecaying and infinite soul of all.

46. It is the vacuous soul, unrestricted by time or place, immaculate by any figure or form, eternal and transcending our thought and knowledge. It is the infinite void, and all attempts to grasp it, are as vain as to grasp the empty air in the hand.

47. This soul pervades equally over all the Sura as well as the Asura races of the earth; but is none of those artificial forms, in which the people represent it in their images of clay, likening the dolls of children.

48. The essences of both the viewer and the view (*i.e.* of both the subjective and the objective), reside at once in the unity of the intellect; though men are apt to make the distinctions of unity and duality, and of the ego and *non ego* through their error only.

49. But what error or delusion is there, and how, when and whence can it overtake me, when I have attained my truly spiritual and immortal form, and seated in my easy and quiet state. (This is calmness of the soul attending the thought of one's immortality begun in this life).

50. I am absorbed and extinct in eternity, and all my cares are extinct with my own extinction in it. My soul is in its entranced state between sensibility and insensibility, and feels what is reflected upon it. (*i.e.* the inspiration which is communicated to the ravished soul).

51. The soul settled in the great intellect of God, and shining with the light of the supreme soul, as the sky is illumed by the luminary of the day. There is no thought of this or that or even of one's self or that of any other being or not being; all is calm and quiet and having no object in view, except the one transcendent spirit.

52. With these excogitations, she remained as calm and quiet as a white cloudy spot in the autumnal sky; her soul was awake to the inspiration of Divine truth, but her mind was cold to the feelings of love and fear, of pride and pleasure, and quite insusceptible of delusion.

## CHAPTER LXXIX.

### PRINCESS COMING TO THE SIGHT OF THE SUPREME SOUL.

Argument:—The prince's wonder of the sight of the princess, and her relation of her Abstract meditation.

Vasishtha continued:—Thus did the princess live day by day in the rapture of her soul; and with her views concentrated within herself, she lived as in her own and proper element.

2. She had no passion nor affection, nor any discord nor desire in her heart; she neither coveted nor hated anything, and was indifferent to all; but persistent in her course, and vigilant in her pursuit (after her self perfection).

3. She had got over the wide gulf of the world, and freed herself from the entangling snare of doubts (and the horns of dilemmas); she had gained the great good of knowing the supreme soul, which filled her inward soul.

4. She found her rest in God after her weariness of the world, and in her state of perfect bliss and felicity; and her name sounded in the lips of all men, as the model of incomparable perfection.

5. Thus this lady—the princess Chūdālā, became in a short time, acquainted with the true God (lit. knowing the knowable one), by the

earnestness of her inquiry.

6. The errors of the world subside in the same manner, under the knowledge of truth, as they rise in the human mind by its addictedness to worldliness. (The world is an abode of errors and illusion. Persian Proverb).

7. After she had found her repose in that state of perfect blessedness, wherein the sight of all things is lost in its dazzling blaze. She appeared as bright as a fragment of autumnal cloud, that is ever steady in its place.

8. Apart from and unrelated with all, she continued in the meditation of the spirit in her own spirit, as the aged bull remained careless on the mountain top, where he happened to find a verdant meadow for his pasture.

9. By her constant habit of loneliness, and the elevation of her soul in her solitude, she became as fresh as the new grown plant, with her blooming face shining as the new blown flower.

10. It happened to pass at one time, that the prince Sikhidhwaja came in sight of the unblamable beauty, and being struck with wonder at seeing her unusual gracefulness of her person, he addressed her saying:—

11. How is it, my dear one, that you are again your youthful bloom like the flowery plant of the vernal season; you appear more brilliant than the lightsome world under the bright beams of full moon.

12. You shine more brightly, my beloved, than one drinking the ambrosia or elixir of life, and as one obtaining the object of her desire, and filled with perfect delight in herself.

13. You seem quite satisfied and lovely with your graceful person, and surpass the bright moon in the beauty of thy body; methinks you are approaching to me as when the Goddess of love or *Laxmī* draws near her favourite *Kāma*.

14. I see thy mind disdaining all enjoyments and is parsimonious of its pleasures; it is tranquil and cool, and elated with spiritual ardour, and is as deep as it is tranquil in its nature.

15. I see thy mind spurning the three worlds as if they were straws before it, and tasted all their sweets to its full satisfaction; it is above the endless broils of the world, and is quite charming in itself.

16. O fortunate princess, there are no such gratifications in the enjoyment of earthly possessions, which may equal the spiritual joy of

thy tranquil mind. The one is as dry as the dryness of the sandy desert, compared with the refreshing water of the milky ocean.

17. Being born with thy tender limbs resembling the tendrils of young plantains, and the soft shoots of lotus stalks, thou seemest now to have grown strong and stout in thy frame of body and mind. (It is the spirit and spiritual power that strengthens both the body and mind).

18. With the same features and figure of thy body as before, thou hast become as another being, like a plant growing up to a tree, under the influence of the revolving seasons.

19. Tell me, whether thou hast drank the ambrosial draught of the Gods, or obtained thy sovereignty over an empire; or whether thou hast gained thy immortality by drinking the elixir of life, or by means of thy practice of yoga meditation in either of its forms of *Hatha* or *Rājā yoga*.

20. Hast thou got a Kingdom or found out the philosopher's stone (which converts everything to gold); hast thou gained aught that is more precious than the three worlds, or that thou hast obtained, O my blue eyed lady! something that is not attainable to mankind.

21. Chūdālā responded:—I have not lost my former form, nor am I changed to a new one to come before thee at present; but am as ever thy fortunate lady and wife. (There is a far fetched meaning of this passage given in the gloss).

22. I have forsaken all that is untrue and unreal, and have laid hold of what is true and real; and it is thus that I remain thy fortunate consort as ever before.

23. I have come to know whatever is something, as also all that which is nothing at all; and how all these nothings come to appearance, and ultimately disappear into nothing, and it is thus that I remain thy fortunate lady as ever.

24. I am as content with my enjoyments as I am without them, as also with those that are long past and gone away; I am never delighted nor irritated at anything whether good or bad, but preserve my equanimity at all events and thus I remain for ever thy fortunate consort.

25. I delight only in one vacuous entity, that has taken possession of my heart, and I take no pleasure in the royal gardens and sports, and thence I am thy fortunate princess as ever.

26. I rely constantly in myself (or soul) only, whether when sitting on my seat or walking about in the royal gardens or palaces; I am not fond

of enjoyments nor ashamed at their want, and in this manner I continue thy fortunate wife as ever.

27. I think myself as the sovereign of the world, and having no form of my own; thus I am delighted in myself, and appear as thy fortunate and beauteous lady.

28. I am this and not this likewise, I am the reality yet nothing real of any kind; I am the ego and no ego myself, I am the all and nothing in particular, and thus I remain your charming lady.

29. I neither wish for pleasure nor fear any pain, I covet no riches nor hail poverty; I am constant with what I get (knowing my god is the great giver of all), and hence I seem so very gladsome to thee.

30. I disport in the company of my associates, who have governed their passions by the light of knowledge, and by the directions of the s  stras, and therefore I seem so very pleasing to thee.

31. I know, my lord, that all that I see by the light of my eyes, or perceive by my senses, or conceive in my mind, to be nothing in reality; I therefore see something within myself, which is beyond the perception of the sensible organs, and the conception of the mind; and this bright vision of the spirit, hath made me appear so very brightsome to thy sight.

## CHAPTER LXXX.

### DISPLAY OF THE QUINTUPLE ELEMENTS.

Argument:—Description of the five siddhis or modes of consummation.

Vasishtha related:—Hearing these words of the beauteous lady, her husband had not the wit to dive into the meaning of what she said, or to understand what she meant by her reliance in the soul, but jestingly told to her.

2. Sikhidhwaja said:—How incongruous is thy speech, and how unbecoming it is to thy age, that being but a girl you speak of great things, go on indulging your regal pleasures and sports as you do in your royal state.

3. Leaving all things you live in the meditation of a nothing (*i.e.* leaving all formal worship, you adore a formless Deity); and if you have

all what is real to sense, how is it possible for you to be so graceful with an unreal nothing? (Nothing is nothing, and can effect nothing).

4. Whoso abandons the enjoyments of life, by saying he can do without them; is like an angry man refraining from his food and rest for a while, and then weakens himself in his hunger and restlessness, and can never retain the gracefulness of his person.

5. He who abstains from pleasures and enjoyments, and subsists upon empty air, is as a ghost devoid of a material form and figure, and lives a bodiless shadow in the sky.

6. He that abandons his food and raiment, his bedstead and sleep, and all things besides; and remains devoutly reclined in one soul only, cannot possibly preserve the calmness of his person. (The yogis are emaciated in their bodies, and never look so fresh and plump as the princess).

7. That I am not the body nor bodiless, that I am nothing yet everything; are words so contradictory, that they bespeak no sane understanding.

8. Again the saying, that I do not see what I see, but see something that is quite unseen; is so very inconsistent in itself, that it indicates no sanity of the mind.

9. From these I find thee an ignorant and unsteady lass still, and my frolicsome playmate as before; it is by way of jest that I speak so to you, as you jestingly said these things to me.

10. The prince finished his speech with a loud laughter, and finding it was the noon time of going to bath, he rose up and left the apartment of his lady.

11. At this the princess thought with regret in herself and said, O fie! that the prince has quite misunderstood my meaning, and has not understood what I meant to say by my rest in the spirit, she then turned to her usual duties of the day.

12. Since then the happy princess continued in her silent meditation in her retired seclusion, but passed her time in the company of the prince in the enjoyments of their royal sports and amusements.

13. It came to pass one day, that the self-satisfied princess pondered in her mind, upon the method of flying in the air; and though she was void of every desire in her heart, wished to soar into the sky on an aerial journey.



14. She then retired to a secluded spot, and there continued to contemplate about her aerial journey by abstaining from her food, and shunning the society of her comrades and companions. (During the absence of the prince from home. Gloss).

15. She sat alone in her retirement keeping her body steadily on her seat, and restraining her upheaving breath in the midst of her eye-brows (this is called the Khecharī mudrā or the posture of aerial journey).

16. Rāma asked:—All motions of bodies in this world whether of moving or unmoving things, are seen to take place by means of the action of their bodies and the impulse of their breathing; how is it possible then to rise upwards by restraint of both of them at once?

17. Tell me sir; by what exercise of breathing or the force of oscillation, one attempts the power of volitation; and in consequence of which he is enabled to make his aerial journey (as an aeronaut).

18. Tell me how the adept in spirituality or *yoga* philosophy, succeeds to attend his consummation in this respect, and what processes he resorts to to obtain this end of his arduous practice.

19. Vasishtha replied:—There are three ways, Rāma, of attaining the end of one's object, namely; the *upādeya* or effort for obtaining the object of pursuit; second, *heya* or disdain or detestation of the thing sought for; and the third is *upeksha* or indifference to the object of desire. (These technical terms answer the words positive, negative and neutrality in western terminology, all which answer the same end; such as the having, not having of and unconcernedness about a thing, are attended with the same result of rest and content to everybody).

20. The first or attainment of the desirable *upādeya*, is secured by employing the means for its success, the second *heya* or detestation hates and slights the thing altogether; and the third or indifference is the intermediate way between the two (in which one is equally pleased with its gain or loss. It is a curious *dogma*, that the positive, negative and the intermediate tend all to the same end).

21. Whatever is pleasurable is sought after by all good people, and anything that is contrary to this (*i.e.* painful), is avoided by every one; and the intermediate one is neither sought nor shunned by any body. (Pleasure is either immediate or mediate, as also that which keeps or wards off pain at present or in future).

22. But no sooner doth the intelligent, learned devotee, come to the knowledge of his soul and become spiritualized in himself, than all these three states vanished from his sight, and he feels them all the same to him.

23. As he comes to see these worlds full with the presence of God, and his intellect takes its delight in this thought, he then remains in the midmost state of indifference or loses sight of that also.

24. All wise men remain in the course of neutrality (knowing that an eternal fate overrules all human endeavours), which the ignorant are in eager pursuit of their objects in vain, but the dispassionate and recluse shun every thing (finding the same satisfaction in having of a thing as in its want). Hear me now tell you the ways to consummation.

25. All success is obtained in course of proper time, place, action and its instruments (called the quadruple instrumentalities to success); and this gladdens the hearts of a person, as the vernal season renovates the earth.

26. Among these four, preference is given to actions, because it is of highest importance in the bringing about of consummation. (The place of success *siddhi* is a holy spot, its time—a happy conjunction of planets and events, action is the intensity of practice, and its instruments are yoga, yantra, tantra, mantra, japa &c.).

27. There are many instruments of aerostation, such as the use of Gutika pills, application of collyrium, the wielding of sword and the like; but all these are attended with many evils, which are prejudicial to holiness.

28. There are some gems and drugs, as also some mantras or mystic syllables, and likewise some charms and formulas prescribed for this purpose; but these being fully explained, will be found prejudicial to holy *yoga*. (These magical practices and artifices are violations of the rules of righteousness).

29. The mount Meru and Himalaya, and some sacred spots and holy places, are mentioned as the seats of divine inspiration; but a full description of them, will tend to the violation of holy meditation or yoga. (Because all these places are full of false yogis, who practice many fulsome arts for their gain).

30. Therefore hear me now relate unto you, something regarding the practice of restraining the breath, which is attended with its consequence of consummation; and is related with the narrative of Sikhidhwaja, and is the subject of the present discourse. (Here Vasishtha treats of the efficacy of the regulation of breath towards the attaining of consummation for satisfaction of Rāma, in disregard of false and artificial practices).

31. It is by driving away all desires from the heart, beside the only

object in view, and by contracting all the orifices of the body; as also by keeping the stature, the head and neck erect, that one should attend the practices enjoined by the yoga s  tra (namely: fixing the sight on the top of the nose and concentrating it between the eye-brows and the like).

32. Moreover it is by the habit of taking pure food and sitting on clean seats, that one should ponder into the deep sense and sayings of the s  stras, and continue in the course of good manners and right conduct in the society of the virtues, by refraining from worldliness and all earthly connections.

33. It is also by refraining from anger and avarice, and abstaining from improper food and enjoyments, that one must be accustomed to constrain his breathings in the course of a long time.

34. The wise man that knows the truth, and has his command over his triple breathings of inspiration, expiration and retention (puraka, rechaka and kumbhaka), has all his actions under his control, as a master has all his servants under his complete subjection. (because breath is life, and the life has command over all the bodily actions, as well as mental operations of a person).

35. Know R  ma, that all the well being of a man being under the command of his vital breath; it is equally possible for every one, both to gain his sovereignty on earth, as also to secure his liberation for the future by means of his breath. (So says the proverb, "as long as there is breath, there every hope with it" [Sanskrit: y  bat shusah t  bat   shah] So in Hindi:—*jan hai to Jehan hai* i.e. the life is all in all &c. So it is said in regard to the *kumbhaka* or retentive breath, "repress your breath and you repress all," because every action is done by the repression of the breath).

36. The breath circulates through the inner lung of the breast, which encircles the entrails (antra) of the whole inner frame; it supplies all the arteries with life, and is joined to by all the intestines in the body as if they to that common channel.

37. There is the curved artery resembling the disc at the top of lute, and the eddy of waters in the sea; it likens the curved half of the letter *Om*, and is situated as a cypher or circlet in the base or lower most gland. (It is called the kundalin   or kula kundalin   n  rh   in the original).

38. It is deep seated at the base of the bodies of the Gods and demi Gods, of men and beasts, of fishes and fowls, of insects and worms, and of all aquatic molluscs and animals at large.

39. It continues curved and curbed in the form of a folded snake in winter, until it unfolds its twisted form under the summer heat (or the intestinal heat of its hunger *Jatharāgnī*), and lifts its hood likening the disk of the moon. (The moon in the yoga sāstra, means the loti-form gland under the upper most crown of the head).

40. It extends from the lower base, and passing through the cavity of the heart, touches the holes between the eye brows; and remains in its continued vibration by the wind of the breath.

41. In the midst of that curvilinear artery (*kundalinī nārhi*), there dwells a mighty power like the pith within the soft cell of the plantain tree, which is continually vibrating, like thrilling wires of the Indian lute (or as the pendulum of a machine).

42. This is called the curvilinear artery (*kundalinī*) on account of its curviform shape, and the power residing in it is that prime mobile force, which sets to motion all the parts and powers of the animal body.

43. It is incessantly breathing like hissing of an infuriate snake and with its open mouths, it keeps continually blowing upwards, in order to give force to all the organs.

44. When the vital breath enters into the heart, and is drawn in by the curved *Kundalinī*; it then produces the consciousness of the mind, which is the ground of the seeds of all its faculties.

45. As the *Kundalinī* thrills in the body, in the manner of a bee fluttering over a flower; so doth our consciousness throb in the mind, and has the perception of the nice and delicate sensations. (Such as the lungs and arteries receive the crude food and drink; so doth our consciousness perceive their various tastes and flavour).

46. The *Kundalinī* artery stirs as quickly to grasp its gross objects, as our consciousness is roused at the perception of the object of the finer senses of sight &c. These come in contact with one another, as an instrument lays hold of some material.

47. All the veins in the body are connected with this grand artery, and flow together like so many cellular vessels into the cavity of the heart, where they rise and fall like rivers in the sea. (It shows the concentration of blood in the heart by all the veins and arteries, and its distribution to them in perpetual succession, to have been long known to the sages of India, before its discovery by Harvey in Europe).

48. From the continued rise and fall (or heaving and sinking) of this artery, it is said to be the common root or source of all the sensations and perceptions in the consciousness. (It rises and falls with the

inhaling and exhaling breaths up to the pericranium and thence down to the fundament).

49. Rāma regained:—How is it sir, that our consciousness coming from the infinite intellect at all times and places, is confined like a minute particle of matter, in the cellular vessel of the curved *Kundalinī* artery, and there it rises and falls by turns.

50. Vasishtha replied:—It is true, O sinless Rāma, that consciousness is the property of the infinite intellect, and is always present in all places and things with the all pervading intellect; yet it is sometimes compressed in the form of a minute atom of matter in material and finite bodies.

51. The consciousness of the infinite intellect, is of course as infinite as infinity itself; but being confined in corporeal bodies, it is fused as a fluid to diffuse over a small space. So the sunshine that lightens the universe, appears to flush over a wall or any circumscribed place. (Such as human consciousness, which is but a flush of the Divine omniscience).

52. In some bodies it is altogether lost, as in mineral substances which are unconscious of their own existence; and in others it is fully developed, as in the Gods and human species; while in some it is imperfectly developed, as in the vegetable creation, and in others it appears in its perverted form, as in the inferior animals. So everything is found to have its consciousness in some form or other.

53. Hear me moreover to explain you, the manner in which consciousness (or other), appears in its various forms and degrees, in the different bodies of animated beings.

54. As all cavities and empty spaces are comprised under the term air, so are all intelligent as well as unintelligent beings comprehended under the general category of the one ever existent intellect, which pervades all things in the manner of vacuum. (Here is another proof of the vacuistic theory of the theosophy of Vasishtha).

55. The same undecaying and unchanging entity of the intellect, is situated some where in the manner of pure consciousness, and elsewhere in the form of the subtle form of the quintuple elements. (*i.e.* As the simple soul and the gross body or the mundane soul. So says Pope: Whose body nature is, and God the soul).

56. This quintuple element of consciousness is reduplicate into many other quintuples, as a great many lamps are lighted from one lamp; these are the five vital airs, the mind and its five fold faculties of the understanding; the five internal and the five external senses and their

five fold organs, together with the five elementary bodies; and all having the principles of their growth, rise and decay, as also their states of waking, dreaming and sleeping ingrained in them.

57. All these quintuples abide in the different bodies of the Gods and mortals, according to their respective natures and inclinations (which are the causes of their past and present and future lives in different forms).

58. Some taking the forms of places, and others of the things situated in them; while some take the forms of minerals, and others of the animals dwelling on earth.

59. Thus is this world the production of the action of the said quintuples, having the principle of intellectual consciousness, presiding over the whole and every part of it.

60. It is the union of these quintuples in gross bodies, that gives them their intelligence; hence we see the mobility of some dull material bodies, as also the immobility of others (as of mineral and vegetable creations).

61. As the wave of the sea is seen to roll in one place, and to be dull and at a lull in another; so is this intellectual power in full force in some bodies, and quite quiescent in others.

62. As the sea is calm and still in one place, and quite boisterous in another; so is the quintuple body either in motion or at rest in different places. (Hence rest and motion are properties of gross bodies and not of the intellectual soul, which is ever quiescent).

63. The quintuple body is mobile by means of the vital airs, and the vital life (*jīva*) is intelligent by cause of its intelligence; the rocks are devoid of both, but the trees have their sensibility by reason of their being moved by the breath of winds; and such is the nature of the triple creation of animals, minerals and vegetables.

64. Different words are used to denote the different natures of things (or else the same word is used for things of the same kind); thus fire is the general name for heat, and frost is that of coldness in general.

65. (Or if it is not the difference in the disposition of the quintuple elements in bodies, that causes the difference in their natures and names). It is the difference in the desires of the mind, which by being matured in time, dispose the quintuple elements in the forms of their liking.

66. The various desires of the mind, that run in their divers

directions, are capable of being collected together by the sapient, and employed in the way of their best advantage and well being.

67. The desires of men tending either to their good or evil, are capable of being roused or suppressed, and employed to their purposes by turns. (The changeful desires always run in their several courses).

68. Man must direct his desires to that way, which promises him the objects of his desires; or else it will be as fruitless, as his throwing the dust at the face of the sky.

69. The great mountains are but heaps of the pentuples, hanging on the tender and slender blade of consciousness, and these moving and unmoving bodies, appear as worms on the tree of knowledge (*i.e.* before the intelligent mind).

70. There are some beings with their desires lying dormant in them, as the unmoving vegetable and mineral productions of the earth; while there are others with their ever wakeful desires, as the *deities*, *daityas* and *men*.

71. Some are cloyed with their desires, as the worms and insects in the dirt; and others are devoid of their desires as the emancipate yogis, and the heirs of salvation.

72. Now every man is conscious in himself of his having the mind and understanding, and being joined with his hands, feet and other members of his body, formed by the assemblage of the quintuple materials.

73. The inferior animals have other senses, with other members of their bodies; and so the immoveables also have some kind of sensibility, with other sorts of their organs. (The members of brute bodies are, the four feet, horns and tails of quadrupeds; the birds are biped and have their feathers, bills and their tails also; the snakes have their hoods and tails; the worms have their teeth, and the insects their stings &c. And all these they have agreeably to the peculiar desire of their particular natures. Gloss).

74. Thus my good Rāma! do these quintuple elements, display themselves in these different forms in the beginning, middle and end of all sensible and insensible and moving and unmoving beings.

75. The slightest desire of any of these, be it as minute as an atom, becomes the seed of aerial trees producing the fruits of future births in the forms of the desired objects. (Every one's desire is the root of his future fate).

76. The organs of sense are the flowers of this tree (of the body), and

the sensations of their objects are as the fragrance of those flowers, our wishes are as the bees fluttering about the pistils and filaments of our fickle efforts and exertions.

77. The clear heavens are the hairy tufts, resting on the stalks of the lofty mountains; its leaves are the cerulean clouds of the sky, and the ten sides of the firmament, are as the straggling creepers stretching all about it.

78. All beings now in being, and those coming into existence in future, are innumerable in their number, and are as the fruits of this tree, growing and blooming and falling off by turns.

79. The five seeds of these trees, grow and perish of their own nature and spontaneity, also perish of themselves in their proper time.

80. They become many from their sameness, and come to exhaust their powers after long inertness; and then subside to rest of their own accord like the heaving waves of the ocean.

81. On one side, there swelling as huge surges, and on the other sinking low below the deep, excited by the heat of the dullness on the one hand, and hushed by the coolness of reason on the other (like the puffing and bursting of the waves in the sea).

82. These multitudes of bodies, that are the toys or play things of the quintuple essences, are destined to remain and rove for ever in this world, unless they come under the dominion of reason, and are freed from further transmigration.

## CHAPTER LXXXI.

### INQUIRY INTO *AGNI*, *SOMA* OR FIRE AND MOON

Argument:—Investigation into the Kundalinī artery, as the source of consummation.

Vasishtha continued:—The seeds of these pentuples are contained in the inside of the great artery, and are expanding every moment by the vibration of the vital breath in the beings.

2. The vibration of the Kundalinī being stopped, it roused the intellect by its touch, and the rising of the intellect is attended with rising of the intellectual powers as follows.



3. This intellect is the living principle from its vitality, and the mind from its mental powers; it is the volitive principle from its volition, and is called the understanding, from its understanding of all things.

4. It becomes egoism with its octuple properties called the *puryashtakas*, and remains as the principle of vitality in the body in the form of the Kundalinī artery. (The gloss gives no explanation of the psychological truths).

5. The intellect abides in *Kundalinī* entrails in the form of triple winds. Being deposited in the bowels and passing downwards, it takes the name of the *apāna* wind; moving about the abdomen it is called the *samāna* wind; and when seated in the chest it rises upwards, it is known by the name of the *udāna* wind.

6. The *apāna* wind passing downward evacuates the bowels, but the *samāna* wind of the abdominal part serves to sustain the body; and the *udāna* rising upward and being let out, inflates and invigorates the frame.

7. If after all your efforts, you are unable to repress the passing off of the downward wind; then the person is sure to meet his death, by the forcible and irrepressible egress of the *apāna* wind (this irrepressible egress is called *abishtambhā*). (The translator regrets for his inability to give the English terminology of these psychological words in the original).

8. And when one with all his attempts, is unable to suppress his rising breath of life; but it forces of his mouths or nostrils, it is sure to be followed by his expiration.

9. If one by his continual attention, can succeed to repress the outward and inward egress of his vital breath, and preserve calm quiet of his disposition, he is sure to have his longevity accompanied with his freedom from all diseases.

10. Know that the decomposure of the smaller arteries, is attended with distempers of the body, but the disturbance of the greater arteries is followed by serious consequences. (There are a hundred great arteries, attached to the main conduit of Kundalinī, besides hundreds of small veins and nerves diverging from them throughout the body. The yogi has the power of stopping the current of his breath and blood into these by his restraint of respiration—*prāṇāyāma*).

11. Rāma said:—Tell me, O holy sage! how our health and sickness connected with the organs and arteries of the body (rather than with the blood and humours circulating through them).

12. Vasishtha replied:—Know Rāma, that uneasiness and sickness, are both of them the causes of pain to the body; their healing by medicine is their remedy, which is attended with our pleasure; but the killing of them at once by our liberation (from the sensations of pain and pleasure), is what conduces to our true felicity. (Because both health and sickness are attended with but short lived pleasure and pain, and cannot give us the lasting felicity to our souls).

13. Some times the body is subject both to uneasiness and sickness also, as the causes of one another; sometimes they are both alleviated to give us pleasure, and at others they come upon us by turns to cause our pain only.

14. It is ailing of the body, that we call our sickness, and it is the trouble of the mind that we term our uneasiness. Both of them take their rise from our inordinate desires, and it is our ignorance only of the nature of things, that is the source of both. (Our intemperance and covetousness, which are dispelled by our right knowledge).

15. Without the knowledge of the natures and virtues of things, and the want of the government of our desires and appetites, that the heart string loses its tenuity and even course; and is swollen and hurried on by the impulse of passions and inordinate desires.

16. The exultation at having obtained something, and ardour for having more; equally boil the blood of the heart, and shroud the mind under a shadow of infatuation, as an impervious cloud in the rainy weather.

17. The ever increasing greediness of the mind, and the subjection of the intellect under the dominion of foolhardiness, drives men to distant countries in search of a livelihood. (One's natal land is enough to supply him with a simple living).

18. Again the working at improper seasons (as at night and in rain and heat), and the doing of improper actions; the company of infamous men, and aptitude to wicked habits and practices.

19. The weakness and fulness of the intestines caused by sparing food on the one hand, and its excess on the other, cause the derangement of the humours and the disorder of the constitution.

20. It is by cause of this disordered state of the body, that a great many diseases grow in it, both by reason of the deficit as well as the excess of its humours; as a river becomes foul both in its fulness and low water in the rain and summer heat.

21. As the good or bad proclivities of men, are the results of their

actions of prior and present births, so the anxieties and diseases of the present state, are the effects of the good and bad deeds both of this life as also those of the past.

22. I have told you Rāma, about the growth of the diseases and anxieties in the *quintessential* bodies of men; now hear me tell you the mode of extirpating them from the human constitution.

23. There are two sorts of diseases here common to human nature, namely—the ordinary ones and the essential; the ordinary ones are the occurrences of daily life, and the essential is what is inborn in our nature. (The ordinary cares for supplying our natural wants are of the first sort, and the inbred errors and affections of the mind are of other kind).

24. The ordinary anxieties are removed by the attainments of the objects in want; and the diseases growing out of them, are also removed by the removal of our anxious cares.

25. But the essential infirmities of one's dispositions, being bred in the blood and bone, cannot be removed from the body, without the knowledge of the soul; as the error of the snake in the rope, is removed only by examination of the rope. (So the affection will be found to rise in the mind and not rooted in the soul).

26. The erroneous affections of the mind, being known as the source of the rise of all our anxious cares and maladies; it is enough to put a stop to this main spring in order to prevent their outlets, so the stream that breaks its banks in the rains, carries away the arbours that grew by it in its rapid course. (The fissures of stopping the source, and breaking out of the course, are quite opposed to one another).

27. The non-essential or extrinsical diseases that are derived from without, are capable of being removed by the application of drugs, the spell of mantras and propitiating as well as obviating charms; as also by medicaments and treatments, according to the prescriptions of medical science and the practice of medical men.

28. You will know Rāma, the efficacy of baths and bathing in holy rivers, and are acquainted with the expiatory mantras and prescriptions of experienced practitioners; and as you have learnt the medical Sāstras, I have nothing further to direct you in this matter.

29. Rāma rejoined:—But tell me sir, how the intrinsic causes produce the external diseases; and how are they removed by other remedies than those of medicinal drugs, as the muttering of mantra incantations and observance of pious acts and ceremonies.

30. Vasishtha replied:—The mind being disturbed by anxieties the body is disordered also in its functions, as the man that is overtaken by anger, loses the sight of whatever is present before his eyes.

31. He loses sight of the broad way before him, and takes a devious course of his own; and like a stag pierced with arrows, flies from the beaten path and enters himself amidst the thickest.

32. The spirit being troubled, the vital spirits are disturbed and breathe out by fits and snatches; as the waters of a river being disturbed by a body of elephants, rise above its channel and over flow the banks. (Violent passions raging in the breast burst out of and break down their bounds).

33. The vital airs breathing irregularly, derange the lungs and nerves and all the veins and arteries of the body; as the misrule in the government, puts the laws of the realm into disorder.

34. The breathings being irregular, unsettles the whole body; by making the blood vessels quite empty and dry in some parts, and full and stout in others, resembling the empty and full flowing channels of rivers.

35. The want of free breathing is attended both with indigestion and bad digestion of the food, and also evaporation of the chyle and blood that it produces; and these defects in digestion, bring forth a great many maladies in the system.

36. The vital breaths carry the essence of the food we take to the inferior organs, as the currents of a river carry the floating woods down the stream.

37. The crude matter which remains in the intestines, for want of its assimilation into blood, and circulation in the frame by restraint of breathing; turn at the end to be sources of multifarious maladies in the constitution.

38. Thus it is that the perturbed states of the mind and spirit, produce the diseases of the body, and are avoided and removed by want of mental anxiety. Now hear me tell you, how the mantra-exorcism serve to drive away the diseases of the body.

39. As the *karitakī* fruit (chebule myrobalan) is purgative of its own nature, and purges out the crudities from the bodies; so the headwork into the mysterious meaning of the mantras, removes the crude diseases from the frame. (Such are the mystic letters ya, ra, la, va, in the liquids y, r, l, v), signifying the four elements of earth, water, air and fire; curative of many diseases by reflection on their hidden meaning.

40. I have told you Rāma, that pious acts, holy service, virtuous deeds and religious observances, serve also to drive the diseases from the body; by their purifying the mind from its impurities, as the gold is depurated by the touch stone.

41. The purity of the mind produces a delight in the body; as the rising of the full moon, spreads the gentle moonbeams on earth. (Every good act is attended with a rapture, recompenses the deed; or as the maxim goes "virtue has its own reward").

42. The vital airs breathe freely from the purity of the mind, and these tending to help the culinary process in the stomach, produce the nutrition of the body, and destroy the germ of its diseases. (The germs of growth and decay and of life and death, are both connate in the nature of all living beings; and the increase of the one, is the cause of the decrease of the other).

43. I have thus far related to you, Rāma! concerning the causes of the rise and fall of the diseases and distempers of the living body, in connection with the subject of the main artery of Kundalinī; now hear me relate to you regarding the main point of one's attainment of consummation or siddhi by mean of his yoga practice.

44. Now know the life of the *purushastaka* or octuple human body, to be confined in the Kundalinī artery, as the fragrance of the flower is contained in its inner filament.

45. It is when one fills the channel of this great artery with his inhaling breath, and shuts it at its mouth (called the Kurma opening), and becomes as sedate as a stone; he is then said to have attained his rock like fixity and firmness, and his siddhi or consummation of *garima* or inflation.

46. Again when the body is thus filled with the inflated air, and the wind confined in the Kundalinī artery, is carried upwards by the vital breath (of respiration), from the base or fundamental tube at the bottom, to the cell of the cranium in the head, it touches the consciousness seated in the brain, and drives away the fatigue of the process. (This is called the ascent of the vital air in its heavenward journey).

47. Thence the wind rises upward as smoke into the air, carrying with it the powers of all the arteries attached to it like creepers clinging to a tree; and then stands as erect as a stick, with its head lifted upwards like the hood of a snake. (The art of mounting in the air, is as the act of jumping and leaping into it).

48. Then this uprising force carries the whole body, filled with wind from its top to toe into the upper sky; as an aerosol floats upon the water, or as air balloon rises in the air. (The early Hindus are thus recorded to have made their aerial journeys by force of the inflated air, instead of the compressed gas smoke of modern discovery).

49. It is thus that the yogis make their aerial excursions, by means of the compression of air in the wind pipes in their bodies; and are as happy (in their descrying the scattered worlds all about), as poor people feels themselves at having the dignity of the king of Gods. (Indra).

50. When the force of the exhaling breath (rechaka prabāha) of the cranial tube, constrains the power of the Kundalinī, to stand at the distance of twelve inches in the out side of the upper valve between eye-brows.

51. And as the same exhaling makes it remain there for a moment by preventing its entering into any other passage, it is at that instant that one comes to see the supernatural beings before his sight. (It is said in phrenology, that fixed attention, farsightedness and supernatural vision, are seated between the eye-brows).

52. Rāma said:—Tell me sir, how we may be able to see the supernatural siddhas, without feeling them by the rays and light of our eye sight, and without having any supernatural organ of perception of our own.

53. Vasishtha replied:—It is true, Rāma, as you say, that the aerial spirit of siddhas, are invisible to earthly mortals with the imperfect organs of their bodies, and without the aid of supernatural organs.

54. It is by means of the clairvoyance obtained by the practice of yoga, that the aerial and beneficent siddhas became visible to us like the appearances in our dreams.

55. The sight of the siddhas is like that of persons in our dream, with this difference only, that the sight of a siddha is fraught with many real benefits and blessings accruing thereby unto the beholder.

56. It is by the practice of posting the exhaled breath, at the distance of twelve inches on the outside of the mouth, that it may be made to enter into the body of another person. (This is the practice of imparting one's spirit into the body of another person, and of enlivening and raising the dead).

57. Rāma said:—But tell me sir, how you maintain the immutability of nature (when everything is seen to be in the course of its incessant change at all times). I know you will not be displeased at this

interruption to your discourse, because good preachers are kindly disposed, to solve even the intricate of their hearers.

58. Vasishtha replied:—It is certain that the power known as nature, is manifest in the volition of the spirit, in its acts of the creation and preservation of the world. (Here nature is identified with eternal will of God).

59. Nature being nothing in reality, but the states and powers of things; and these are seen some times to differ from one another, as the autumnal fruits are found to grow in the spring at Assam (these varieties also called their nature).

60. Vasishtha replied:—All this universe is one Brahma or the immensity of God, and all its variety is the unity of the same. (*i.e.* the various modalities of the unvaried one); these different existences and appearances, are only our verbal distinctions for ordinary purposes, and proceeding from our ignorance of the true nature of Brahmā. We know not why these words concerning divine nature, which are irrelevant to the main subject, are introduced in this place.

61. Rāma rejoined:—Tell me sir, how our bodies are thinned as well as thickened, in order to enter into very narrow passages as also to feel and occupy large spaces (by means of the *anima* and *garima* yogas, of minimizing the body to an atomic spright and of magnifying it to a stalwart giant).

62. Vasishtha replied:—As the attrition of the wood and saw, causes a split in the midst; and as the friction of two things (as of a flint and stone) produces a fire between them, in the same manner doth the confrication of the inhaling and exhaling breath, divide the two *prāna* and *apāna* gases, and produce the *jatharāgni* in the abdomen. (The *prāna* air is explained elsewhere as passing from the heart through the mouth and nostrils, and the *apāna* as that which passes from the region of the navel to the great toe. The *jatharāgni* is rendered some where as gastric fire).

63. There is a muscle in the abdominal part of these ugly machine of the internal body, which extends as a pair of bellows both above and below the navel, with their mouths joined together and shaking to and fro like a willow moved by the water and air.

64. It is under these bladder that the *kundalinī* artery rest in her quiescent state; and ties as a string of pears in a casket of the yellow *padmariya* jakes. (This place under the navel is called the *muladhāra*, whence the aorta strength upwards and downwards).

65. Here the *kundalinī* string turns and twirls round like a string beads

counted about the finger; and coils also with its reflected head and a hissing sound like the hood of a snake stricken by a stick (it requires too much anatomy to show these operations of the arteries).

66. It thrills in the string of the lotus like heart, as a bee flutters over the honey cup of the lotus flower; and it kindles our knowledge in the body like the luminous sun amidst the earth and sky. (It gives action to the heart string, which arises its cognitive faculties).

67. It is then that the action of the heart, moves all the blood vessels in the body to their several functions; as the breeze of the outer air, shakes the leaves of trees.

68. As the high winds rage in the sky and break down the weaker leaves of the branches of trees, so do the vital airs coil in the body and crush the soft food, that has been taken in the stomach.

69. As the winds of the air batter the lotus leaves, and at last dissolve them into the native element; so the internal winds break down the food like the leaves of trees, and convert the food ingested in the stomach into chyle, blood, flesh, skin, fat, marrow and bones one after another.

70. The internal airs clash against one another the produce of the gastric fire, as the bamboos in the wood produce the living fire by their friction.

71. The body which is naturally cold and cold-blooded, becomes heated in all its parts by this internal heat, as every part of the world becomes warmed by the warmth of the sun.

72. This internal fire which pervades throughout the frame and flutters like golden bees over the loti-form heart, is meditated upon as twinkling stars in the minds of the ascetic yogis.

73. Reflections of these lights are attended with the full blaze of intellectual light, whereby the meditative yogi sees in his heart objects, which are situated at the distance of millions of miles from him. (This is called the consummation of clairvoyance or divyadrishti).

74. This culinary fire being continually fed by the fuel of food, continues to burn in the lake of the lotus-like muscle of the heart, as the submarine fire burns latent in the waters of the seas.

75. But the clear and cold light which is the soul of the body, bears the name of the serene moon; and because it is the product of the other fire of the body, thence called the *samagni* or the residence of the moon and fire (its two presiding divinities).



76. All hotter lights in the world are known by the names of suns (as the planetary and cometary bodies); and all colder lights are designated as moons (as the stars and satellites) and as these two lights cherish the world, it is named as the *suryāgni* and *somagni* also.

77. Know after all the world to be a manifestation of the combination of intelligence and ignorance (*i.e.* of the intellect and soul matter), as also of an admixture of reality and unreality among who has made it as such in himself manifest in this form.

78. The learned call the light of intelligence, by the terms knowledge, sun and fire, and designate the unrealities of ignorance, by the names of dullness and darkness, ignorance and the coldness of the moon. (*i.e.* There are antithetical words expressive of Intelligence and ignorance; the former designated as the light of knowledge and reason, the daylight and the light of lamp &c., and the latter as the darkness of night, and the coldness of frost &c.).

79. Rāma said:—I well understand that the product of the air of breath &c. (by their friction as said before); and that the air proceeds from the moon, but tell me sir, whence comes the moon into existence?

80. Vasishta replied:—The fire and moon are the mutual causes and effects of one another, as they are mutually productive as well as destructive of each other by turns.

81. Their production is by alternation as that of the seed and its sprout (of which no body knows is the cause or effect of the other). Their reiteration is as the return of day and night, (of which we know not which precedes the other). They last awhile and are lost instantly like the succession of light and shade (the one producing as also destroying the other).

82. When these opposites come to take place at the one and same time, you see them stand side by side as in the case of the light and shade occurring into the daytime, but when they occur at different times, you then see the one only at a time without any trace of the other, as in the occurrence of the daylight and nocturnal gloom by turns. (These two are instances of the simultaneous and separate occurrence of the opposites. Gloss).

83. I have also told you of two kinds of causality; namely, the one in which the cause is co-existent with its effect, and the other wherein the effect comes to appearance after disappearance of its cause or the antecedent.

84. It is called the synchronous causation which is coeval with its

effect, as the seed is coexistent with its germ, and the tree is contemporaneous with the produced seed.

85. The other is named the antecedent or preterite cause, which disappears before the appearance of its consequent effect; as the disappearance of the day is the cause of its subsequent night; and the preteriteness of the night, causes the retardation of the following day. (In plain words it is the concurrence and distance of the cause and effect, called the [Sanskrit: samavāyo] and [Sanskrit: amasāvāyo kārana] or the united or separate causality in Nyāya-terminology).

86. The former kind of the united cause and effect (called the [Sanskrit: sadrūpa parināma] (*i.e.* the presence of both causality and its effectuality); is exemplified in the instance of the doer and the earthen pot, both of which are in existence; and this being evident to sight, requires no example to elucidate it.

87. The kind of the disunited cause and effect (called the [Sanskrit: bināsharūpa parināma] in which the effect is unassociated with its (cause); the succession of day and night to one another, is a sufficient proof of the absence of its antecedent causality. (This serves as an instance of an unknown cause, and hence we infer the existence of a pristine darkness, prior to the birth of day-light [Sanskrit: tame āsīt] *teomerant*).

88. The rationalists that deny the causality of an unevident cause, are to be disregarded as fools for ignoring their own convictions, and must be spurned with contempt. (They deny the causality of the day and night to bring one another by their rotation which no sensible being (can ignore). They say [Sanskrit: dinasā rātri nirmmasa katritamsti])

89. Know Rāma, that an unknown and absent cause is as evident as any present and palpable cause, which is perceptible to the senses; for who can deny the fact, that it is the absence of fire that produces the cold, and which is quite evident to every living body.

90. See Rāma, how the fire ascends upward in the air in form of fumes, which take the shape of clouds in the azure sky, which being transformed afterwards into fire (electricity); becomes the immediate cause of the moon (by its presence [Sanskrit: ājnāt kārana]).

91. Again the fire being extinguished by cold, sends its watery particles upwards, and this moisture produces the moon, as the absent or remote cause of the same. ([Sanskrit: mauna kārana]).

92. The submarine fire likewise that falls into the feeding on the foulness of the seven oceans, and swallows their briny waters, disgorges their gases and fumes in the open air, and these flying to the upper sky

in the form of clouds, drop down their purified waters in the form of sweet milky fluids in the milky ocean (which gives birth to the milk white moon). (It is said that there is an apparatus in the bosom of the clouds, for purifying the impure waters rising in vapours in the atmosphere from the earth and seas below).

93. The hot sun also devours the frigid ball of the moon or (the moon beams), in the conjunction at the dark fortnight (*amāvasya*), and then ejects her out in their opposition in the bright half of every month, as the stork throws off the tender stalk of the lotus which it has taken. (The sun is represented to feed on, and let out the moon beams by turns in every month).

94. Again the winds that suck up the heat and moisture of the earth in the vernal and hot weather, drop them down as rain water in the rainy season, which serves to renovate the body of exhausted nature. (This passage is explained in many ways from the homonymous word some of which it is composed; and which severally means the moon, the handsome, the *soma* plant and its juice).

95. The earthly water being carried up by the sun beams, which are called his *karas* or hands, are converted into the solar rays, which are the immediate cause of fire. (Here the water which is by its nature opposed to fire, becomes the cause of that element also).

96. Here the water becomes fire both by privation of its fluidity and frigidity, which is the remote cause of its formation as also by its acquirement of aridity or dryness and calidity or warmth; which is the immediate of its transformation to the igneous element. (This is an instance of the double or mixed causality of water in the production of fire. Gloss).

97. The fire being absent, there remains the presence of the moon; and the absence of the moon, presents the presence of fire.

98. Again the fire being destroyed, the moon takes its place; in the same manner, as the departure of the day introduces the night in lieu of it.

99. Now in the interval of day and night, and in the interim of daylight and darkness, and in the midst of shade and light, there is a midmost point and a certain figure in it, which is unknown to the learned. (This point which is neither this nor that, nor this thing or any other, is the state of the inscrutable *Brahma*).

100. That point is no nullity nor an empty vacuity (because it is neither the one or the other). Nor it is a positive entity and the real pivot and connecting link of both sides. It never changes its central

place between both extremes of this and that, or the two states of being and not being.

101. It is by means of the two opposite principles of the intelligent soul and inert matter, that all things exist in the universe; in the same manner, as the two contraries of light and darkness bring on the day and night in regular succession. (so the self moving and self shining sun is followed by the dull and dark moon, which moves and shines with her borrowed force and light).

102. As the course of the world commenced with the union of mind and matter, or the mover and the moved from the beginning; so the body of the moon, came to be formed by an admixture of aqueous and nectarious particles in the air. (The body of the moon formed of the frozen waters, were early impregnated with the ambrosial beams of the sun). (This bespeaks of the creation of the solar orb prior to the formation of the satellite of the earth).

103. Know Rāma, the beams of the sun to be composed of fire or igneous particles, and the solar light to be the effulgence of the intellect; and the body of the moon to be but a mass of dull darkness (unless it is lighted by its borrowed light from the sun). (The sun is said to shine with intellectual light, because it disperses the outer gloom of the world, as the other removes the darkness of the mind. Gloss).

104. The sight of the outward sun in the sky, destroys the out spreading darkness of night; but the appearance of the intellectual luminary, dispels the overspreading gloom of the world from the mind.

105. But if you behold your intellect in the form of the cooling moon, it becomes as dull and cold as that satellite itself; just as if you look at a lotus at night, you will not find it to be as blooming as at sunshine (but may be at the danger of contracting lunacy or stupefaction of the intellect by looking long at the cold luminary).

106. Fire in the form of sun light enlightens the moon, in the same manner as the light of the intellect illumines the inner body (lingadeha); our consciousness is as the moonlight of the inner soul, and is the product of the sun beams of our intellect. (So says the Bharata:—As the sun illumines the worlds so doth the intellect enlighten the soul).

107. The intellect has no action, it is therefore without attribute or appellation; it is like light on the lamp of the soul, and is known as any common light from the lantern which shows it to the sight.

108. The avidity of this intellectual after the knowledge of the intelligibles, brings it to the intelligence of the sensible world; but its thirst after the unintelligible one, is attended with the precious

gain of its *Kaivalya* or oneness with the self same one. (Blessed are they that hunger and thirst for spiritual knowledge, for they shall verily be satisfied therewith).

109. The two powers of the fire and moon (agni-soma), are to be known as united with one another in the form of the body and its soul, and their union is expressed in the scriptures as the contact of the light and lighted room with one another, as the reflexion of the sunshine on the wall. (The two powers of igneous and lunar lights are represented in the conjoined bodies of the Agni soma deities).

110. They are also known to be separately of themselves, in different bodies and at different times; such as bodies addicted to dullness, are said to be actuated by the lunar influence; and persons advancing in their spirituality, are said to be led on by force of the solar power.

111. The rising breath (*prāna*) which of its nature hot and warm, is said to be Agni's or igneous; and setting breath of *apāna* which is cold and slow is termed the soma or lunar, they abide as the light and shade in every body, the one rising upward and passing by the mouth, and the other going down by the anus.

112. The *apāna* being cooled gives rise to the fiery hot breath of *prāna*, which remains in the body like the reflexion of something in a mirror.

113. The light of the intellect produces the brightness of consciousness, and the sun-beams reflect themselves as lunar orbs; in the dew drops on lotus leaves at early dawn.

114. There was a certain consciousness in the beginning of creation, which with its properties of heat and cold as those of agni and soma; came to be combined together in the formation of human body and mind.

115. Strive Rāma, to settle yourself at that position of the distance of out side the mouth *apāna*, where the sun and moon of the body (*i.e.* the *prāna* and *apāna* breaths) meet in conjunction—*amāvasya*.

## CHAPTER LXXXII.

### YOGA INSTRUCTIONS FOR ACQUIREMENT OF THE SUPERNATURAL POWERS OF ANIMA-MINUTENESS &C.

Argument:—Means of acquiring the Quadruple Capacities of Anima minima, Mahima-maxima, Laghima-lightness and Garima-heaviness,

together with the power of entering into the bodies of others.

Vasishtha continued:—Hear me now tell you, how the bodies of yogis are capable of expansion and contraction at will; as to be *multum in parvo*; and *parvum in multo*.

2. There is above the lotus-like diaphragm of the heart, a blazing fire emitting its sparks, like gold coloured butterflies flirting about it, and flaring as flashes of lightning in the evening clouds. (This is the *jatharāgni* or culinary fire).

3. It is fanned and roused by the enkindling animal spirit, which blows over it as with the breath of the wind; it pervades the whole body without burning it, and shines as brightly as the sun in the form of our consciousness.

4. Being then kindled into a blaze in an instant, like the early raise of the rising sun gleaming upon the morning clouds; it melts down the whole body (to its toes and nails), as the burning furnace dissolves the gold in the crucible. (It is impossible to make out anything of this allegory).

5. Being unextinguishable by water, it burns the whole outer body down to the feet; and then it coils inside the body, and remains in the form of the mind in the *ativāhika* or spiritual body of man. (It is hard to find out the hidden sense of this passage also).

6. Having then reduced the inner body likewise, it becomes lifeless of itself; and becomes extinct as the frost at the blowing of winds (or blast of a tempest).

7. The force of the *Kundalinī* or intestinal canal, being put out to the fundamental artery of the rectum; remains in the vacuity of the spiritual body, like a shadow of the smoke of fire.

8. This smoky shade parades over the heart like a swarthy maiden, and encloses in her bosom the subtile body composed of its mind and understanding, the living principle and its egoism.

9. It has the power to enter into the porous fibres of lotuses to penetrate the rocks, to stretch over the grass, to pop into houses and stones, to pry in the sky and ply in the ground, and remain and move about everywhere in the manner it likes of its own will. (This power is called *sakti* or energy which is omnipotent).

10. This power produces consciousness and sensibility, by the sap and serum which it supplies to the whole body; and is itself filled with

juice, like a leather bag that is dipped into a well or water.

11. This great artery of Kundalinī being filled with gastric juice, forms the body in any shape it likes; as an artist draws the lines of a picture in any form, as it is pictured in his mind. (Hence it depends on the gastric artery to extend and sketch out the body according to its own plan).

12. It supplies the embryonic seed placed in the foetus of the mother, with the power of its evolution into the fleshy and bony parts of its future body; as the tender sprout of the vegetative seed, waxes in time to a hard woody tree. (The act of evolution is attributed in the text to the triple causality of the physical nutrition in the stomach, the metaphysical cause of the intensity of thought in the growing mind, and the psychological tendency of the soul, produced from the fourth and prime cause of its prior propensity, which is inbred in grain and essential nature of every being, the intense thought is called [Sanskrit: hridaya bhāvnā]).

13. Know Rāma, this certain truth which is acknowledged by the wise, that the living principles acquire its desired state and stature, be it that of a mountain or bit of straw. (This passage supports the free agency of man to go in either way in opposition to the doctrine of blind fatalism, and the arbitrary power of the Divine will).

14. You have heard, O Rāma! of certain powers as of diminishing and increasing the bulk and stature of the body, attainable by the practice of yoga; you will now hear me give you an interesting lecture, regarding the attainment of these capacities by means of knowledge or *jñāna*. (This is the theory or theoretical part of the practice or practical art of yoga).

15. Know for certain that there is but only one intelligent principle of the Intellect, which is inscrutable, pure and most charming; which is minuter than the minutest, perfectly tranquil and is nothing of the mundane world or any of its actions or properties.

16. The same chit—intellect being collected in itself into an individuality (by its power of *chayana* integration) from the undivided whole, and assuming the power of will or volition—*sankalpa* itself, becomes the living soul by transformation of its pure nature to an impure one. (This power of integration is said to be a fallacy *adyasa* or misconception—*adhyaropa* of human mind, which attributes a certain quality to a thing by mistake or *aropa* as [Sanskrit: paratra parābabhāsaḥ]: or mistaking a thing for another *e. g.* [Sanskrit: shuktau ratrātāvadābhāsaḥ]: *i.e.* taking the shell for silver from its outward appearance.

17. The will is a fallacy, and the body is a mistake; (because there is no mutation of volition or personality of the infinite intellect); and the ignorant alone distinguish the living soul from the universal spirit, as the ignorant boy sees the demon in a shadow. (All these are false attributes of the true one).

18. When the lamp of knowledge brings the mind to the full light of truth, then the error of volition is removed from the living soul, as the cloud of the rainy weather are dissipated in Autumn.

19. The body has its rest, after the wishes have subsided in the mind; just as the lamp is extinguished after its oil is exhausted. (Mental anxieties cause the restlessness of the body).

20. The soul that sees the truth, has no more the knowledge of his body; as the man awakened from his sleep, has no longer the apparitions of his dream appearing before him.

21. It is the mistaking of the unreal for the real or what is the same, the ascribing of reality to the unreality that gives the colour of reality to false material bodies; but the knowledge of the truth removes the error of the corporal body, and restore the soul to its wonted splendour and true felicity.

22. But the error of taking the material body for the immaterial soul, is so deep rooted in the mind; that it is as difficult to remove, as it is for the strongest sun beams to perceive the mental gloom of men.

23. This impervious darkness of the mind, is only to be perceived by the sun-shine of knowledge; that our soul is the seat of immaculate and all pervading spirit of God, and that I myself am no other than the pure intellect which is in me. (The *anal Huq* of Mansur).

24. Those that have known the supreme soul meditate on it in this manner in their own souls, until they find themselves to be assimilated to the same by their extensive thought of it. (Here we have the curious doctrine of strong thought *drirha-bhāvanā* of Vasishtha again which inculcates the possibility of one's being whatever he strongly thinks himself to be. It is allied to the doctrine of the strength of belief—faith and *bhakti* of others).

25. It is hence, O Rāma! that some men convert the deadly poison to sweet ambrosial food, and change the delicious nectar to bitter gall. (Thus Siva the God and yogi converts the snake poison to his food and the sweets offered to his topmost mouth to the bitterest bane).

26. So whatever is thought upon with intensity in any manner and on any occasion, the same comes to take place as it is seen in many instances.



27. The body when seen in the light of a reality, is found to be a real existence; but being looked upon as an unreality, it vanishes into nothing (or it mixes in the vacuity of Brahma).

28. You have thus heard from me, o righteous Rāma! the theoretical mode (jnāna-yukti) of attaining the capacities of magnifying and minimizing one's person at will; I will now tell you of another method of gaining these powers, to which you shall have now to attend.

29. You can practice by exhalation of your *rechaka* breath, to extract your vital power (life) from the cell of your Kundalinī artery, and infuse it into another body; as the winds of the air, carry the fragrance of flowers into the nostrils. (This is the mode of ones forsaking its own body in order to enliven another).

30. The former body is left lifeless like a log of wood or block of stone, and such is the relation between the body and life; as that of a bucket and its water, which is powered out to enliven the plants.

31. Thus is the life infused in all movable and immovable things, in order to enjoy the pleasures of their particular states at its pleasure.

32. The living soul having relished the bliss of its consummate state, returns to its former body if it is still in existence, or it goes and settles some where else, as it may best suit its taste.

33. The yogis thus pass into all bodies and lives with their conscious souls, and fill the world also by magnifying their spirits over all space.

34. The yogi who is lord of himself by his enlightened understanding, and his knowledge of all things beside their accompanying evils; obtains in an instant whatever he wants to have, and which is present before the effulgence of divine light (anāvarana Brahma jyoti).

## CHAPTER LXXXIII.

### STORY OF THE MISERLY KIRĀTA.

Argument:—Perfection of Chūdālā and the imbecility of the Prince; efficacy of instruction and its elucidation in the tale of niggardly Kirāta.

Vasishtha continued:—Thus the royal dame was possest of the qualities of contracting and expanding herself to any form, and became so expert in these by their continued practice of them;

2. That she made her aerial journey and navigated at pleasure over the expanse of waters; she moved on the surface of the earth, as the river Ganges glides on in her silent course.

3. She dwelt in the bosom of her lord, as the goddess of prosperity abides in the heart of Hari, and travelled in a moment with her mind over every city and country over the earth.

4. This fairy lady fled in the air, and flashed like the lightning with the flashes of her twinkling eyes; she passed as a shadow over the earth, as a body of clouds passes over a range of mountains.

5. She passed without any hazard through the grass and wood, stones and clods of earth, and through fire and water and air and vacuum, as a thread passes through hole of a heart. (Milton says:—That with no middle flight, to the heaven of heavens I have presented through an earthly quest).

6. She lightly skimmed over the mountain peaks, and pryed through the regions of the regents of all the sides of heaven; she penetrated into the cavities of the empty womb of vacuity, and have a pleasant trip whatever she directed in her flight. (All this is brain action and no reality at all).

7. She conversed freely with all living beings, whether they move or prone on the ground as the beast of earth, or crawl upon it as the snakes and insects. She talked with the savage Pisācha tribes and communicated with men and the immortal Gods and demi-gods also. (The clever princess like the far-seeing seer saw every thing with her mind's eye, and held her converse (vyavahāra) with all).

8. She tried much to communicate her knowledge to her ignorant husband, but he was no way capable of receiving her spiritual instruction. (Atmajnana means also her intuitive or self taught knowledge).

9. He understood her as no other than his young princess and the mistress of his house, and skilled only in the arts of coquetry and house wifery (and quite ignorant of higher things because the ladies of India were barred from spiritual knowledge).

10. Until this time the prince had been ignorant of the qualifications of the princess Chūdālā, and knew not that she had made her progress in the spiritual science, as a young student makes his proficiency in the different branches of learning.

11. She also was as reserved to show her consummate learning to her unenlightened husband; as a Brahman declines to show his secret rites to a vile sudra.

12. Rāma said:—If it was impossible, sir, for the seeress of consummate wisdom to communicate her knowledge to her husband Sikhidhwaja, with all her endeavours to enlighten him on the subject; how can it be possible for others, to be conversant in spiritual knowledge in any other means.

13. Vasishtha answered:—Rāma, it is obedience to the rule of attending to the precepts of the preceptor, joined with the intelligence of the pupil, which is the only means of gaining instruction.

14. The hearing of sermon nor the observance of any religious rite, is of any efficacy towards the knowledge of the soul; unless one will employ his own soul, to have the light of the supreme soul shine upon it. It is the spirit alone that can know the spirit, as it is the serpent only that can trace out the path of another serpent.

15. Rāma rejoined:—If such is the course of the world, that we can learn nothing without the instruction of our preceptors; then tell me, O sage! how the precepts of the wise lead to our spiritual knowledge also.

16. Vasishtha replied:—Hear me Rāma, relate to you a tale to this effect. There lived an old Kirāta of yore, who was miserly in his conduct as he was rich in his possessions of wealth and grains. He dwelt with his family by the side of the Vindhyan woods, as a poor Brahman lives apart from his kith and kin.

17. He happened to pass by his native forest at one time, and slip a single *couri* from his purse, which fell in a grassy furze and was lost under the grass.

18. He ran on every side, and beat at the bush for three days to find out his lost *couri*, and impelled by his niggardliness to leave no fallen leaf unturned over the ground.

19. As he searched and turned about, he ran and turned it ever in his mind, saying:—Ah! this single *couri* would make four by its commerce, and that would bring me eight in time, and this would make a hundred and a thousand, and more and more by repetition, so I have lost a treasure in this.

20. Thus he counted over and over, over the gains he would gain, and sighed as often at the loss he did sustain; and took into no account of the rustic peasantry on his foolish penury.

21. At the end of the third day he came across a rich jewel, as brilliant as the bright moon in the same forest; which compensated for the loss of his paltry *couri* by a thousand fold.

22. He returned gladly with his great gain to his homely dwelling, and was highly delighted with the thought of keeping off poverty for ever from his door. (The word *Kerate* is commonly used for Kirāta—the miser).

23. Now as the Kirāta was quite satisfied, with his unexpected gain of the great treasure, in the search of his trifling *couri*; and passed his days without any care or fear of the changeful world.

24. So the student comes to obtain his spiritual knowledge from his preceptor, while he has been in quest of his temporal learning, which is but a trifle in comparison to his eternal concern.

25. But then, O sinless Rāma! it is not possible to attain to divine knowledge, by the mere lectures of the preceptor; because the lord is beyond the perception of senses, and can neither be expressed by nor known from the words of the instructor's mouth. (It requires one's intuition and spiritual inspiration also to see the spirit in one's own spirit).

26. Again it is not possible to arrive to spiritual knowledge, without the guidance of the spiritual guide; for can one gain the rich gem without his search after the *couri* like the miserly Kirāta? (This means that it is impossible to attain the esoteric or abstract knowledge of the soul, without a prior acquaintance of the exoteric and concrete).

27. As the search of *couri* became the cause of or was attended with the gain of the gem, so our attendance on secular instructions of the preceptor, becomes an indirect cause to our acquirement of the invaluable treasure of spiritual knowledge.

28. Rāma, look at this wonderful eventualities of nature, which brings forth events otherwise than the necessary results of our pursuits (as the search of *couri* resulted the gain of the gem).

29. As it often comes to pass, that our attempts are attended with other result than those which are ought; it is better for us to remain indifferent with regard to the result of our act.

#### CHAPTER LXXXIV.

## PILGRIMAGE OF PRINCE SIKHIDHWAJA.

Argument:—Sikhidhwaja's abandonment of the world, and remaining as religious Recluse on the Mandara mountain; followed by the visit of the Princess and her admonition to him.

Vasishtha related:—The prince Sikhidhwaja continued in utter darkness, without the sight of his spiritual knowledge; and groped his way amidst the gloom of the world, as a childless man passes his woeful days, in utter despair of any glimpse of hope. (As son is the hope of a man both in this world as well as in the next).

2. His heart burned disconsolate in the flame of his anxieties, without the consolation of his salvation; and the great affluence of his fortune, served as fuel to feed the fire of his hopelessness, for want of the cooling shower of religion.

3. He found his consolation in lonely retreats, in the caves of mountains and beside their falling waters; where he strayed at large, like the beasts of prey flying from the arrows of huntsmen.

4. Rāma, he became as distracted as you had been before; and discharged his daily rituals, at the humble request and repeated solicitations of his attending servants.

5. He was as inexcitable and cold blooded, as a religious recluse; he desisted from the enjoyments of his princely pleasures, and abstained also from his usual food.

6. He gave his homage with large largesses of lands and gifts of gold and kine to the gods, Brahmans and his relatives also.

7. He went on performing the austerities of the religious rites, and the rigorous ceremonies of the chandāryana and others; he travelled through wilds and deserts and inhabited tracts, to his pilgrimages far and near.

8. Yet he found nowhere the consolation of his mind, which he kept seeking all-abouts; as a miner digs the sterile soil in quest of some mineral, where there is no such thing to be found.

9. He was pining away under the ardour of his anxiety, as it were under the fiery heat of the sun; in search of some remedy for his worldly cares, which hunted him incessantly both by day and night.

10. Being absorbed in his thoughts, he sought not for aught of the

poisonous pleasures of his realm; and with the meekness of his spirit and mind, he did not look at the grand estate which lay before him.

11. It happened one day, as he was sitting with his beloved princess reclining on his lap; that he spoke to her as followed, in his mellifluous speech.

12. Sikhidhwaja said:—I have long tasted the pleasures of my realm, and enjoyed the sweet and bitter of my large property and landed possessions. I am now grown as weary of them, as they are both the same and stale to me.

13. Know my delighted lady, that the silent sage is exempt from pleasure and pain; and no prosperity nor adversity, can ever betide the lonely hermit of the forest.

14. Neither the fear of the loss of lives in battle, nor the dread of losing the territory in the reverse of victory, can ever betake the lonely hermit of the forest; wherefore I ween his helpless state, to be happier far than the dignity of royalty.

15. The woodland parterres are as pleasing to me, as thyself with the clusters of their blossoms in spring, and with their ruddy leaves resembling thy rosy palms; their twisted filaments are as the fillets of thy curling hairs, and the hoary and flimsy clouds in the air, are as their white and clean vests and raiments.

16. The blooming flowers resemble their ornaments, and their pollen is the scented powder on their persons; and the seats of reddish stones, bear resemblance to the protruberances on their posteriors.

17. The ambient and pearly rills flowing amidst them, resemble the pendant strings of pearls on their necks; and their foaming waves seen as clusters of pearls, tied as the knots of their vestures. The tender creepers are as their playful daughters, and the frisking fawns are as their playsome darlings.

18. Perfumed with the natural fragrance of flowers, and having the swarming bees for their eye-lids and eyebrows; and wearing the flowery garment of flowers, they are offering an abundance of fruits for the food of the passengers.

19. The pure waters of the falling cascades are sweet to taste, and cool the body as thy company gratifies my senses. I foster therefore an equal fondness for these woodland scenes, as I bear for thy company also.

20. But the calm composure which these solitudes seem to afford to the soul, are in my estimation far superior to the delight, that I derive

from the cooling moon light, and the bliss that I might enjoy in the paradise of India and in the heaven of Brahmā himself.

21. Now my dear one, you ought to put no obstacle to these designs of mine; because no faithful wife ever presents any obstructions to the desire of her lord.

22. Chūdālā replied:—The work done in its proper time, is commendable as seasonable and not that which is unseasonable or intempestive; it is as delightful to see the blossoming of flowers in the vernal season, as it is pleasant to find the ripened fruits and grains in autumn.

23. It is for the old and decrepit and those broken down in their bodies by age, to resort in their retirement in the woods; and does not befit a young man as yourself to fly from the world, wherefore I do not approve your choice. (So says the poet, "O that my weary age may find a peaceful hermitage").

24. Let us remain at home, O young prince, so long as we have not passed our youth, and flourish here as flowers which do not forsake the parent tree, until the flowering time is over.

25. Let us like flowery creepers grow hoary with grey hairs on our heads, and then get out together from our home; as a pair of fond herons fly from the dried lake for ever.

26. Mind also my noble lord, the great sin that awaits on the person of that disgraceful prince of the royal race, who forsakes to seek after the welfare of his people during the time of his rule and reign. (Abdication of the crown was not allowable without an apparent heir).

27. More over mind the opposition you will have to meet with from your subjects, who are authorized to check your unseasonable and unworthy act, as you are empowered to put a check to theirs. (The Hindu law is opposed to the spirit of despotism and lawlessness of the ruling power).

28. Sikhidhwaja rejoined:—Know my royal dame, that thy application is all in vain to my determination of going away from here; and know me as already gone from thee and thy realm to the retreat woods afar from hence.

29. Thou art young and handsome, and aught not accompany me to dreary deserts and forests; which are in many respects dreadful to and impassable by men.

30. Women however hardy they may be, are never able to endure the hardships of forest life; as it is impossible for the tender tendril to withstand the stroke of the felling axe.

31. Do thou remain here, O excellent lady, to rule over this realm in my absence; and take upon thee the burden of supporting thy dependants, which is the highest and best duty of women.

32. Vasishtha related:—Saying so to the moon-faced princess, the self governed prince rose from his seat; to make his daily ablution and discharge his multitudinous duties of the day.

33. Afterwards the prince took leave of his subjects, notwithstanding all their entreaties to detain him; and departed like the setting sun towards his sylvan journey, which was unknown to and impassable by every one.

34. He set out like the setting sun shorn of his glory, and disappeared like the sun from the sight of every body; veil of melancholy covered the face of the princess, as she saw the egress of her lord from the recess of her chamber; as the face of nature is obscured from the shadow of darkness, upon the disappearance of day light below the horizon. (Here is a continued simile between the parting sun and the departing prince, and the face of nature and that of the princess).

35. Now the dark night advanced, veiling the world under her mantle of the ash-coloured dusk; as when the God Hara forsakes the fair Gangā, and takes the nigrescent Yamuna to his embrace. (The day and night representing the two consorts of the sun).

36. The sides of heaven seemed to smile all around, with the denticulated clumps of evening clouds; and with the brightness of the moon beams, glittering on the shoots of Tamala trees. (*i.e.* The skies seemed to smile with their glittering teeth of the evening clouds, and smiling moon beams all around).

37. And as the lord of the day departed towards the setting mountain of Sumeru on the other side of the horizon, in order to rove over the elysian garden or paradise of the gods on the north; so the brightness of the day began to fail, as the shade of evening prevailed over the face of the forsaken world.

38. Now sable night accompanied by her lord the nocturnal luminary, advanced on this side of the southern hemisphere; to sport as a loving couple with this cooling light and shade.

39. Then were the clusters of stars seen spangled in the etherial sphere under the canopy of heaven, and appeared as handfuls of *lājas* or fried rice scattered by the hands of celestial maiden on the auspicious occasion.



40. The sable night gradually advanced to her puberty, with the buds of lotuses as her budding breasts; she then smiled with her moony face, and littered in the opening of the nightly flowers.

41. The prince returned to his beloved princess after performing his evening services, and was drowned in deep sleep; as the mount Mainaka has drowned in the depth of the sea. (Mainaka is a hidden rock in the sea).

42. It was now the time of midnight, when all was still and quiet all about; and the people were all as fast asleep, as if they were pent up in the bosom of stones.

43. He finding her fast asleep in her soft and downy bed, and lolling in the lap of indolence like the female bee in the cup of the lotus.

44. The prince started from his sleep, and parted the sleeping partner of his bed from his cold embrace; as the ascending node of rāhu slowly lets off from its mouth, the eclipsed moon in the east.

45. He got up from one-half of the bed cloth, while the supine princess lay on the other-half of it; as when the God Hari rises from his bed of the waters of the milky ocean, leaving the lonely Lakshmī roll in the waves after him.

46. He walked out of the palace, and bade the guards to stand at their places; while he was going, he said to arrest a gang of robbers beyond the skirts of the city, with his full confidence in himself.

47. Farewell my royalty, said he, and then passed onward out of his principedom; and passed through inhabited tracts and forest lands, as the course of a river runs to the sea.

48. He passed amidst the gloom of night and through the thickets of the forest beset by thorny bushes; and full of heinous beasts and reptiles, with his firm fortitude.

49. In the morning he arrived at an open tract of land which was free from woods and jungles, and ran the course of the day with his peregrination on foot from sun rise to the setting sun; when he took refuge under the bower of the grove.

50. The sun departing from sight left him to the darkness of night, when he performed his bathing and the daily rite; and having eaten some root or fruit which he could get, he passed the night resting on the barren ground under him. (The custom of evening bath, is now falling into disuse).

51. Again and again the morning appeared and brought to light many new cities and districts, and many hills and rivers; which he passed over bravely for twelve repeated days and nights.

52. He then reached at the foot of the Mandara mountain, which was covered by a dense and immense forest which no human foot could penetrate; and lay (stood) afar from the reach of man and the boundaries of human habitation.

53. There appeared a spot beset by sounding rills amidst it, and set with rows of trees with aqueducts under them; here the relics of a dilapidated dwelling came to sight, and seemed to bear the appearance of the deserted mansion of some holy hermit.

54. It was clear of all heinous reptiles and small insects, and was planted with sacred plants and creepers for the sacerdotal purposes of the holy siddhas; while it was full of fruit trees which supplied its occupant with ample food.

55. There was seen a level and pure spot of ground with a water course, and presenting the green verdure and verdant trees; loaded with luxuriant fruits and stretching a cooling shade all over it.

56. The prince built here a bower of verdant creepers and leafy branches, which with their blooming blossoms glistened; as the blue vault of heaven under the lightnings of the rainy season.

57. He made for himself a staff of bamboo and some vessels for his food and drink, as also some plates to put his offerings of fruits and flowers in them; and a jar for the presentation of holy water. He likewise strung some seeds together for the purpose of his saintly rosary.

58. He procured the hides of dead animals and the deerskin for his seat and cover let in cold, and placed them carefully in his holy hermit's cell.

59. He also collected all other things, which were of use in the discharge of his sacerdotal functions; and preserved in his sacred cell, as the Lord of creatures has stored the earth, with every provisions requisite for living beings.

60. He made his morning devotion, and turned his beads with the muttering of his mantras in the hours of his forenoon; and then performed his sacred ablution, and offered the flowers in the service of the Gods in the afternoon.

61. He afterwards took some wild fruits and ground roots, and the soft

lotus stalks for his food in the evening, and then passed the night with his lonely self-possession, and in the meditation of his Maker.

62. Thus did the prince of Malwa pass his days with perfect cheer of his heart in the cottage cell, which he had constructed at the foot of the Mandara mountain; and thought no more of his princely pleasures which were utterly lost under the influence of the resignation, which had now taken full possession of his entire soul and mind.

## CHAPTER LXXXV

### INVESTIGATION INTO TRUE HAPPINESS.

Argument:—The princess goes in quest of the Prince. Their Meeting and the Admonition of the *Princess*.

Vasishtha continued:—In this manner, the prince Sikhidhwaja remained in his monastery in the forest, in his state of perfect felicity; while the princess remained at home, and did as you shall now hear from me.

2. After the prince had gone away from the palace at midnight, Chūdālā started from her sleep; as a timid fawn lying in the village, is startled by fear.

3. She found the bed vacated by her husband and thought it as dreary as the sky, without the sun and moon. (A deserted wife is as forlorn as a deserted village or desolate country).

4. She rose up with a melancholy face, and with her heart full of sorrow and sadness; and her limbs were as lank as the leaves of plants, without being well watered in summer.

5. Sorrow sat heavy in her heart, and drove the charm and cheerfulness off her countenance; and she remained as a winter day, over cast by a cloud or covered by a hoar-frost over its face.

6. She sat awhile on the bedstead, and thought with sorrow in herself; saying, "Ah woe unto me" that my lord is gone away from here, and abandoned a kingdom for a retreat in the woods.

7. What then can I do now, than repair to my husband; where he is, because it is appointed both by the law of nature and God, that the husband is the only resort and support of the wife.

8. Having thought so, Chūdālā rose up to follow her husband and she fled by the door of a window into the open air. (This means that her spirit fled into air, by the power of her yoga).

9. She roamed in her aerial course, and by the force of her breath on the wings of air; and appeared before the face of the aerial spirits (siddhas), as a second moon moving in the skies.

10. As she was passing at the night time, she happened to behold her lord roving about with a sword in his hand; and appearing as a ghost of a vetāla or demon wandering in the solitary forest.

11. The princess seeing her husband in this manner from her aerial seat, she began to reflect on the future state which awaited on her husband; and which she foresaw by power of her yoga.

12. It is certain, O Rāma! that whatever is allotted in the book of fate to befall on any body at any time or place or manner, the same is sure to take place at the very moment and spot and in the same way (and all this is well known to the holy seer and seeress by the prophetic power, which they acquire by their knowledge and practice of yoga).

13. The princess seeing plainly in her presence, whatever is to take place on her husband; and knowing it to be averted by no means, she stopped from going to him to communicate the same.

14. Be my visit postponed to him to a future occasion, when it is destined for me to be in his company again.

15. Thinking so in her mind Chūdālā turned her course from him, and returned to her inner apartment and reclined on her milk white pillow; as the crescent of the moon lies recumbent on the hoary forehead of Hara.

16. She proclaimed to her people, that the prince was gone on some important occasion; and having relieved with the consolation of his quick return, she took the reins of the government in her own hands.

17. She managed the state in the manner of her husband, according to the established rules of toleration; and with the same care and vigilance, as the husband-woman guards her ripening cornfields.

18. In this manner they passed their days without seeing one another, and the conjugal pair lived separated from each other; in their respective habitations of the royal palace and the solitary forest.

19. And in this manner passed on their days and nights, their weeks and fortnights, their months and seasons in regular succession over one and

another; the one counting his days in the woods and the other in her princely palace.

20. What is the use of a lengthy description of full eighteen years, which glided on slowly over the separated couple, the one dwelling in her palatial dome, and the other in his woodland retreat.

21. Many more years elapsed in this manner, until the hermit prince Sikhidhwaja was overtaken by the hoary old age; in his holy hermitage in a cell of the great Mandara mountain.

22. Knowing the passions of the prince to be on the wane, with his declining age and grey hairs, and finding herself not yet too old to overtake him in the distant forest.

23. And believing that it was the proper time for her to prevail on him, and to bring him back to the palace, she thought of joining her husband where he was.

24. With these thoughts, she made up her mind of going towards the Mandara mountain; and started from her home at night, and mounted on the wings of air to the upper sky.

25. As she was moving onward on the pinions of air, she beheld in the upper sky some Siddhawomen, wearing the thin bark of the kalpatree and girt with jewels of clustering gems.

26. These were the inhabitants of the garden of paradise, and going out to meet their Siddha husbands; and sprinkled over with perfumeries, shedding their dew as bright moon beams.

27. She breathed the air perfumed by the flowers of the garden of paradise, and worn by the Siddhas of Eden; and wallowed in the moon beams, waving like the billows of the milky ocean.

28. She felt a purer moon light, as she ascended the higher atmosphere; and she passed amidst the clouds, as the flashing lightning moves in their midst. (The fair princess flashed as the lightning).

29. She said, this flashing lightning though situated in the bosom of her cloudy spouse, is yet looking at him repeatedly with the winking of her eyes; so must I look out for my absent lord, as I pass like the lightning in the midway sky.

30. It is true, she said, that nature is irrepressible during the life time of a person; hence it is impossible for my disquieted mind, to have its quiet without the sight of my loving and lion like lord.

31. My mind roves and runs mad, when I say, I will see my lord, and when I will see these creepers turning round and clasping their supporting tree. (And all my philosophy avails me naught against my nature).

32. My mind loses its patience to see the contraction of these senseless creepers, and the excursion of the superior siddha females in quest of their consorts. (All animated nature from the vegetable to the immortal are bound by conjugal love).

33. How then and when, shall I like them come to meet the man that is situated in my heart.

34. These gentle breezes, and these cooling moon-beams and those plants of the forest, do all continue to disquiet my heart and set it on fire (instead of cooling its fervour).

35. O my simple heart, why dost thou throb in vain and thrill at every vein within me? and oh my faithful mind, that art pure as air, why dost thou lose thy reason and right discretion?

36. It is thou O faithless mind! that dost excite my heart to run after its spouse; better remain with thy yearnings in thyself, than torment my quiet spirit with thy longings.

37. Or why is it, O silly woman! that thou dost long in vain after thy husband, who possibly became too old (to require thee any more); he is now an ascetic and too weak in his bodily frame, and devoid of all his earthly desires.

38. I think thee, desires of the enjoyment of his princely honors and pleasures, have now been utterly rooted out of his mind; and the plant of his fondness for sensual gratifications, is now as dry as a channel that pours forth its waters into a large river or sea.

39. I think my husband, who was as fond of me as to form one soul with myself; has become as callous to soft passions, as a dried and withered tree.

40. Or I will try the power of my yoga to waken his mind to sense, and infuse the eager longings and throbbings of my heart into his.

41. I will collect the thoughts of the ascetic devotee to one focus, and employ them towards the government of his realm; where we may be settled for ever to our hearts content.

42. O I have after long discovered the way to my object, and it is by infusing my very thoughts into the mind of thy husband.

43. The unanimity of the minds of the wedded pair, and the pleasure of their constant union; contribute to the highest happiness of human beings on earth.

44. Revolving in this manner in her mind, the princess Chūdālā passed onward in her aerial journey; now mounting on mountains and mountainous clouds, and then passing the bounds of lands and visible horizons; she reached the sight of Mandara, and found the glen and cavern in it.

45. She entered the grove as an aerial spirit invisible to sight, and passed as the air amidst it known by the shaking of the leaves of trees. (The spirits like winds have motion and the power of moving other bodies).

46. She beheld a leafy hut in one corner of the wood, and knew her husband by the power of her yoga; though appeared to be transformed to another person.

47. She found his body that was decorated before by a variety of jewels, and glittered as the mount of Meru with its gold; to have grown as lean and thin and as dark and dry, as a withered and dried leaf.

48. He wore a vest of rays, and seemed as if he had dipped in a fountain of ink; he sat alone in one spot, and appeared as the god Siva to be wholly devoid of all desire.

49. He was sitting on the barren ground, and stringing the flowers to his braided hairs; when the beauteous princess approached before him.

50. She was moved to sorrow at the sight of his miserable plight, and thus bespoke to herself inaudibly in her mind. Alas, how painful it is to behold this piteous sight!

51. O! the great stupidity that rises from ignorance of spiritual knowledge, and which has brought on this miserable condition on this self-deluded prince.

52. I must not call him unfortunate, as long as he is my husband; though the deep darkness of his mind (ignorance) hath brought to this miserable plight. (The living husband however miserable, is always to be called true fortunate by the faithful wife.)

53. I must try my best to bring him to the knowledge of truth, which will no doubt restore him to his sense of enjoyment here, and of his liberation hereafter; and change his figure to his another form altogether.

54. I must advance nearer to him to instil understanding in his mind, or

else my words will make no effect in him; who treats me always as his young and silly wife.

55. I will therefore admonish my husband in the figure of a devotee, and it is possible that my admonition delivered in this manner, will make its effect in him; who is now grown hoary with age (old age must have abated the ardour of youth).

56. It is possible that good senses may dawn in the clear understanding, which is not perverted from its nature; saying so the princess Chūdālā took the shape of a Brāhman boy on herself.

57. She reflected a little on the Agni-soma-mantra, and changed her form as the water turns to a wave; and then alighted on the earth, in the shape of a Brahman's lad.

58. She advanced toward her lord with a smiling countenance, and the prince Sikhidhwaja beheld the Brāhman boy advancing towards him.

59. He appeared to come from some other forest, and stood before him in the form of devotion itself; his body was as bright as the molten gold, and his person was ornamented with a string of pearls.

60. The white sacrificial thread graced his neck, and his body was covered with two pieces of milk white vests; he held the sacred water pot on one hand, and with his pupils staff in the other, he made his approach to the prince. (The order of the students was called *dandi* from their holding the sacred stick in one hand, like the pilgrim staff in Europe).

61. His wrist was entwined by a string of beads, and a long and double chain of rosary hang from his neck to the ground. (Double and triple threads of sacred seeds worn about the necks of saints).

62. His head was covered over by long and flowing jet black hairs, in the manner of the strings of black bees, fluttering about the tops of white lotuses; and the radiance of his, shed a lustre on the spot.

63. His face ornamented with earrings, glowed as the rising sun with his lustre of rosy rays, and the knotted hair on the top of his head with the mandāra flower fastened on it, appeared as pinnacle of a mountain with the rising moon above it.

64. The husband that sat quiet with his tall stature, and his limbs and senses under his subjection; appeared as a mount of ice with the ashes rubbed all over his body.

65. He saw the Brāhman boy appearing before him, as the full moon rising



on the aureate mount of Meru; and rose before him with the respect.  
(Which is paid to that luminary by her worshippers).

66. Thinking his guest as the son of some God, the prince stood with his bare feet before him; and addressed him saying, obeisance to thee O thou son of a God, take this seat and sit thyself there.

67. He pointed out to him with his hand the leafy bed that was spread before him, and offered him a handful of flowers which he poured into his hands.

68. The Brāhman boy responded to him saying: "I greet thee in return, O thou son of a king! that lookest like a dew drop or the beaming moon-light sparkling on a lotus leaf." He then received the flowers from his hand and sat upon the leafy bed.

69. Sikhidhwaja said:—Tell me O thou heaven born boy, whence thou comest and whither thou goest, as for me it is lucky day that has brought thee to my sight.

70. Please accept this pure water, and fragrant flowers and this honorarium also; and receive this string of flowers, that I have strung with my hands; and so be all well with thee.

71. Vasishta related:—So saying, Sikhidhwaja offered the flowers, the wreathed blossoms, the honorariums and other offerings; as directed by the ceremonial law to his worshipful lady.

72. Chūdālā said:—I have travelled far and wide over many countries on the surface of this earth, and have never met with so hearty a reception and such honors; as I have now received from thee.

73. Thy humility, courtesy and complacence bespeak thee to be highly favoured of the Gods, and betoken thee to be attended with long life on earth. (Because the meek and gentle are said to be long lived on earth).

74. Tell me O devotee, whether you have ever applied your mind towards the acquirement of your final liberation and extinction; after the abandonment of all your earthly desires, by the magnanimity and tranquillization of your soul for a long time. (It is true you have long forsaken the vanities of the world, but have you set your heart to seek the eternal emancipation of your soul?).

75. You have, my dear Sir, chosen a very painful alternative for your final liberation, that you have made the vow of your undergoing the hardship of this forest life, by forsaking the care of your large dominion. (The care of the state is painful, but the pains of hermitage are much more so).

76. Sikhidhwaja replied:—I wonder not that thou must know all things, being a God thyself and thou wearest this form of the Brāhman boy, yet the supernatural beauty of thy person, bespeaks thee to be an all-knowing deity.

77. Methinks these members of the body, are bedewed with the ambrosial beam of moonlight, or how could thy very appearance shed such nectarious peace even at the first sight.

78. O handsome boy! I see in thy person a great resemblance of the features of my beloved one, who is now reigning over my kingdom (and whom perhaps I will see no more in this life).

79. Please now to refresh thy fair and fatigued frame, with wearing these flowery chaplet from the head to foot; as the vest of a hoary cloud, invests a mountain from its top to bottom.

80. I see thy face as beautiful, as the stainless moon; and thy limbs as delicate, as tender petals of flowers; and I find them now waning and fading under the solar gleams.

81. Know pretty youth that it was for the service of the gods, that I had wreathed the flowers together; and now I offer and bequeath them to thee, that art no less a God to me.

82. My life is crowned today with its best luck by its service of a guest like thyself, for it is said by the wise that attendance on guests is meritorious than the merit of attending on the Gods. (Hence the law of Hospitality is not less binding on the Hindu than it is with the Bedouin Arabs).

83. Now deign O moon faced deva (deity) to reveal unto me what God thou art, and the progeny of what deity that dost deign to dignify me with thy visit; please tell me all this and remove the doubts that disturb my breast.

84. The Brāhman boy replied:—Hear me, prince, relate to thee all that thou requirest to know of me; for who is there so uncivil, that will deceive and not comply to the request of his humble suppliant.

85. There lives in this world, the well known, the holy saint Narada by name; who is the snowy spot of pure camphor, on the face of those that are famed for the purity of their lives.

86. It was at one time that this Godly saint sat in his devotion in a cavern of the golden mountain; where the holy river of Gangā, fast flows with her running current and huge billows dashing against the shore.

87. The saint stepped out once to the beach of the river, to see how it glided on in its course; like a necklace of gems torn down from the mountain on high.

88. He heard there at once the tinkling sound of trinkets and bracelets, and a mixed murmur of vocal voice; and felt the curiosity to know what it was and whence it came.

89. He lightly looked towards the sacred stream and observed there an assemblage of young ladies, who equalled the celestial nymphs Rambhā and Tilottamā in the beauty of their persons; who had come out to sport by and bathe in the clear waters of the holy river.

90. They plunged and played in the waters removed from the sight of men, and were all naked with their uncovered breasts; blooming as the buds of golden lotuses in the lake.

91. These were jogging to and fro and dashing against one another like the ripened fruits of trees, and seemed to be filled with flavoured liquor for the giddiness of their observers.

92. Their swollen bosoms formed the sanctuary of the God of love, and were washed by the pure waters of the sacred river.

93. Their fullness with luscious liquor, put to blush the sweet waters of the sacred river of Gangā; they were as mound in the garden of paradise, and as the wheels of the car for the God Kāma to ride upon.

94. Their buttocks were as pillars of the bridge in water, obstructing and dividing the free passage of the waters of the Ganges; and their upper part of the body, gives a lustre of world's beauty.

95. The shadow of one another's body was clearly visible to the naked eye, on the limpid waters of the Gangā; like a Kalpa tree in rainy season, with all its branches.

96. The thick verdure of the verdant season, had put to shade the light of the day; and the flying dust of flowers, had filled the forest air with fragrance.

97. Water-fowls of various kinds were sporting on the banks, as they do by the sea side and about the watering places round the trees; while the budding breasts of these dames, had put to blush the blooming buds of lotuses.

98. They held up their faces, which were as beautiful as a bud of lotuses; while their loosened hairs hung by them, like swarms of bees;

and the loose glances of their eye-balls, were playing as the fluttering black-bees.

99. Their swollen breasts resembling the aureate lotuses, which were used by the Gods as golden cups to hide their ambrosial nectar; therein for fear of its being ravished by the demons and demi-Gods.

100. They were now seen to be hiding themselves in the secret bowers and caverns of the mountain, like lotuses hidden under foliage; and now hastening to the cooling beach of the river, to leave their lovely limbs in its limpid stream.

101. The saint saw the bevy of the young ladies, resembling the body of the full moon complete with all its digits; and his mind was ravished with their beauty (as the minds of men are turned to the delirium of lunacy by looking at the moon-light).

102. He lost the balance of his reason, and became elated with giddiness; and his breath of his life throbbed in his heart, by impulse of the delight that raged and boiled in his breast.

103. At last the excess of his rapture, gave effusion of his passion; as the fullness of a cloud in summer, breaks out in water in the rainy weather.

104. The saint turned as wan as a waning moon, and as the pale moon-light in frost; and like a fading plant, torn from its supporting tree.

105. He faded as the stalk of a creeper parted in two, and withered away as a sapling after it has lost its juicy sap.

106. Sikhidhwaja asked:—How is it that the pure and peerless saint, who is liberated in his life time and acquainted with all knowledge; who is void of desires and devoid of passions, and who is as pure as the clear air both in the inside as well as outside of his body?

107. How is it that even he the holy Nārada himself, could lose his patience and countenance who leads his life of celibacy all along?

108. Chūdālā replied:—Know, O princely sage! that all living beings in the three worlds not excepting even the Gods; have their bodies composed of both ingredients (of good and evil) by their very nature.

109. Some remain in ignorance, and others in knowledge to the end of their lives; and some remaining in happiness, and others in misery to the end of their days.

110. Some thrive in happiness with their virtue of contentment and the like, and are enlightened in their minds like a room by the light of the lamps; and as the bosom of the sea by the light of the luminaries of heaven.

111. Some are tormented by their hunger and poverty, and are involved in misery like the face of nature under the darkness of clouds.

112. The true and pure reality of the soul (divine spirit), being once lost to one's sight (the visible or phenomenal world): makes its appearance before him, like a dark and thick cloud of rainy weather.

113. Though one may be employed in his continuous investigation into spirituality, yet a moment's neglect of his spiritualism is sure to darken his spiritual light; as the apparition of the world appears to sight.

114. As the succession of light and darkness makes the course of the day and night, so the return of the pain and pleasure indicates the progress of life. (This variety kills the monotony of life).

115. Thus the two states of pleasure and pain, are known to accompany over lives from birth to death; as the results of our prior acts (of merit and demerit).

116. This impression of past life marks the lives of the ignorant entirely, as the red colouring sticks for ever in a cloth; but it is not so with the intelligent, whose knowledge of truth wipes off the stigma of their pristine acts.

117. As the eternal hue of a gem, whether it be good or bad, is exhibited on the outside of it; and also as a crystal stone, however clear it may be, takes the colour of the outward object in it (so the ignorant exhibit their inherent nature in their outward conduct, and partake also the qualities of their surroundings).

118. But it is not so with the intelligent knower of truth (tatwajna), whose soul is free from all inward and outward impressions in his life time; and whose mind is never tinged like that of the ignorant, by the reflexion of anything about him. (Knowledge of truth is vitiated by nothing).

119. It is not only the contiguity or presence of things or pleasures, that taint the minds of the ignorant; but the absence and loss also are causes of great regret, from the stain they leave in the memory; as it is not only a new paint that paints a thing, but also the vestiges that it leaves behind, give it also a colouring. (The remembrance of past things, gives a colouring to the character of man).

120. Thus as the minds of the ignorant are never cleansed from the taint of their favourite objects, so they are never free from their bondage in this world; like the liberated sage by his want of earthly attachment. Because it is the parvitute of our desires that contributes to our liberation, while the amplitudes of our wishes lead us to our continued bondage in this world. (This passage presents us with the pains of memory, instead of the pleasures which some poets have portrayed on its face).

121. Sikhidhwaja said:—Tell me my lord, why men feel sorry or joyous at their pain or pleasure, to which they are bound by their birth in this world; and for what is far off from them (either as past or gone and what is in their expectation in future, since both the past and future are absent from us)?

122. I find your words my lord to be as clear as they are pretty and full of meaning, and the more I hear them so much the more do I thirst to listen to them; as the peacock is insatiate with the roarings of clouds.

123. Chūdālā answered:—It is pleasant to inquire into the cause of our birth, and how the soul being accompanied with the body, derives its knowledge through the senses, and feels thereby a delight which is apparent in babes. (We see by observation how babies are pleased with the exercise of their limbs and senses).

124. But the living soul (or the vital principle), which is contained in the heart and runs through the Kundalinī artery as the breath of life; is subject to pain and sorrow by its very birth. (Hence we see, new born child coming to cry out no sooner it comes to life after its birth).

125. The living soul or vital spirit (which is as free as air), comes to be confined in the arterial chains of the prison houses of the different bodies; by its entering into the lungs breathing with the breath of life. (The spirit of God was breathed into the nostrils of man).

126. The breath of life circulating through the body, and touching its different parts or the organs of sense, raise their sensations in the soul; and as the moisture of the ground grows the trees and shrubs on earth, so doth our vitality produce the sensations of the pleasure and pain in the soul.

127. The living soul being confined in the arteries of different bodies, gives a degree of happiness and steadiness to some, which the miserable can never enjoy. (The poor are bereft to the comforts of high life).

128. Know that the living soul, is said to be liberated in the same

proportion as it manifests its tranquilized state; and know also that it is bounden bondage in the same degree, as it appears to be sorry in the face and choked in its breathing. (The dejected and depressed spirit does not breathe out freely).

129. The alternate feeling of pain and pleasure, is likewise the bondage of the soul and no other, but this and it is the want of these alternations, that constitutes its liberation; and these are the two states of the living soul.

130. As long as the deceptive senses, do not bring the false sensations of pain and pleasure unto the soul; so long does it rest in its state of sweet composure, and the calm tranquillity of the positive rest.

131. The invisible soul coming in sight of some transient pleasure or want of pain, becomes as joyous as the cheerful sea passing the reflexion of the bright moon-beams in its bosom.

132. The soul equally exults at the sight of pleasure, as it grieves at the knowledge of its unsteadiness; as a foolish cat rejoices to see of fish, which it has not the power to catch or hold fast in its clutches.

133. When the soul, has the pure knowledge of the intelligibles and the cognition of itself; it comes to know, that there is no such thing as positive pain or pleasure; and has thereby its calm and quiet composure for ever, and under every circumstance.

134. When it comes to know that it has no concern with any pain or pleasure, and that its living is to no purpose at all; it is then said to be awakened in itself, and to rest in its quietude of nirvāna-extinction (unconsciousness of one's self or its consciousness of itself as a cypher, is termed the state of its nirvāna-annihilation).

135. When the living soul comes to know by its internal intuition, that pain and pleasure are unreal in their nature; it is no longer concerned about them, but rests quietly within itself.

136. When the soul comes to the belief, that the visible world is no other than the vacuity of Intellect or Brahma himself; it gets its rest in its quietness, and becomes as cool as an oilless and extinguished lamp. (Here is the vacuism of Vasishtha again).

137. The belief that all nature is vacuity, and all existence is the one unity together with the thought of an infinite inanity; is what leads the soul to its unconsciousness of pain and pleasure. (All is but void and vacancy, and mere air-drawn phantasy).

138. The thoughts of pleasure and pain therefore are as false, as the

false appearance of the world; and this error is inherited by the living soul from Brahmā the first of living beings in the world. (The error of taking the unreal for real began with Brahmā himself).

139. Whatever was thought and ordained by the first creative power in the beginning, the same has taken root in the living soul; and is going on even to the present time as its nature.

140. Sikhidhwaja asked:—It is only when one feels some pleasure in his mind, that it runs in the blood through his veins and arteries; but the holy Nārada could not be affected by the sight, nor drop his semen from him.

141. Chūdālā replied:—The animal soul being excited (by the existent sight of women), excites the living breath of *prāna* to motion; and the whole body obeys the dictate of the mind, as the body of soldier obeys the command of their commander.

142. The vital airs being put to motion, they move the internal sap and serum from their seats; as the blowing winds bear away the fragrance of flowers and the dust of leaves, and drop down the fruits and flowers and leaves of trees.

143. The semen being put to motion falls downwards, as the clouds being driven together burst into the rain water.

144. The semen then passes out of the body by the canals of the veins and arteries, as the running waters pass through the channels and canals of a river.

145. Sikhidhwaja said:—O thou divine boy! that knowest both the past and present states of things, as it appears from thy instructive discourse; please to instruct me at present, what you mean by the nature of things by the Brahmic power of Brahma.

146. Chūdālā replied:—Nature is that intrinsic character, which is implanted in the constitution of things at the beginning of their creation; and the same which continues to this day the essential part of the ghata, pata, and all other things.

147. It comes on by a *kāḱātālya* or accidental course of its own, as it is compared by the learned with the rise and fall of waves and bubbles in the water; and the marks of the lacuna in wood and iron. (The fortuitous combination of the atomic principles, is the cause of the formation of concrete bodies; according to the Atomic philosophy of Leucippus, Democritus and the Epicureans of old).

148. It is under the power of this nature, that all things move about in



the world in the various forms; and with all their properties of change and persistence. It is only the indifferent and inappetent soul that is liberated from the subjection of nature, while the apparent is fast bound to its chains and wander with their prurient nature in repeated transmigrations.

## CHAPTER LXXXVI.

### THE PRODUCTION OF THE POT (OR THE EMBRYONIC CELL).

Argument:—The birth of the Brāhman boy from the seed of Nārada, preserved in a pot whereby he was called the pot-born, and his education.

Chūdālā continues:—It is the nature of everything in the extensive world to be born in its own kind (*i.e.* the similar only springs from the similar and nothing of a dissimilar kind). All persons and things continue to go on in it by their desires and tendencies, whether it be in the directions of virtue or vice or good or evil. (Nature is the invariable quiddity of a thing; but its desire or inclination is a variable property or quality of it).

2. When this desire or want of the mind of a man is either diminished or brought under his control, he is no longer subject to the acts of goodness or vice but becomes exempt both from merit and demerit; and their consequences of reiterated births and deaths by the utter indifference. (Neutrality in action is the way to one's inanity in both worlds. This is not a right rule since the commission of a good action is as commendable, as an omission in the discharge of duty is held culpable in law and morality).

3. Sikhidhwaja rejoined:—O eloquent speaker! your words are as full of sense as they are of great import to me, they bespeak your great penetration into the depths of wisdom.

4. My audience of the sweet exultance of your speech has given me a satisfaction, equal to that of my draught of a large dose of the ambrosial water.

5. Now be pleased to give me a brief narration of the story of your birth and pedigree, and I will hear with all my attention your words of sound sense and wisdom.

6. Please sir to relate unto me, what the son of lotus-Brahmā—the

venerable sage Nārada, did with the seminal strength, which unconsciously fell from him on the ground.

7. Chūdālā related:—The *muni* then curbed back the infuriate elephant of his beastly mind by the strong bridle of prudence; and bound it fast in the iron chain of the great intelligence.

8. His virile strength which was as hot as fire, resembled the molten moon melted down by the flame of the final conflagration; and as liquified as the fluid quick-silver or other metallic solution.

9. The sage who had a water-pot of crystal stone fast by his side, laid hold of the same and put the fluid semen in it, in the manner of his depositing the liquid moon-beams in the disc of the moon.

10. There was on one side of the mount of Meru, a projected rock with a deep cavern in it; the passage of which was not obstructed by the heaps of stones which lay before it.

11. The *muni* placed the pot inside that cave as the embryo is situated in the belly, and he filled the pot with milk which he produced by his will; as the lord of creation has filled the milky ocean with its watery milk. (The sages are said to have miraculous powers by force of their yoga).

12. The *muni* neglected his sacred offering and brooded over the pot, as a bird hatches over its egg; and it was in a course of a month that the foetus grew up in the pot of milk, as the reflexion of the crescent moon increases in the bosom of the milky ocean.

13. At the end of the month the pot bore a full formed foetus, as the orb of the moon becomes full in the course of a month; and as the season of spring produces the lotus bud with its blushing petals.

14. The foetus came out in the fullness of its time, and with the full possession of all the members of its body; as the full moon rises from the milky ocean without diminution of any of its digits.

15. The body became fully developed in time, and the limbs were as beautiful as the horns of the moon shine brightly in the lighted fortnight.

16. After performance of the initiatory ceremonies (of tonsure and investiture of the sacred thread); and the sage instructed him in whatever he knew, as one pours out the contents of one vessel into another.

17. In course of a short time the boy became acquainted with all the

oral instructions (Vangmaya) of his father, and became an exact ectype of the venerable sage. (The best son likens his father).

18. The old sage became as illustrious with his brilliant boy, as the orb of the moon shines brightly with its train of resplendent stars.

19. Once on a time the sage Nārada went to the empyrean of his father Brahmā accompanied by his young progeny, and there made his obeisance to the prime progenitor of mankind.

20. The boy also bowed down before his grandsire, who knowing him to be versed in the vedas and sciences; took him up and set him on his lap.

21. The lord Brahmā pronounced his blessings on the boy, and knowing him to be born of the pot and acquainted with the vedas; gave him the name of Kumbha or the pot.

22. Know me O hermit! to be the son of the sage Nārada, and grand son of the great lotus-born Brahmā himself; and know by the appellation of Kumbha from my birth into the pot.

23. I have the four vedas for my companions and playmates, and I always delighted with their company; in the heavenly abode of my lotus-born grandsire—the Divine Brahmā.

24. Know the Goddess Sarasvatī to be my mother, and the Gāyatrī hymn as my maternal aunt; my habitation is in the heaven of Brahmā where I dwell as the grand-child of the lord of creatures.

25. I wonder at my pleasure, throughout the wide extended world; I rove about with a soul full of felicity, and not on any errand or business whatever.

26. I walk over the earth without touching it with my feet, and its flying dust do not approach my person; nor is my body ever fatigued in all its rambles. (The spiritual body is intangible and unwearied).

27. It happened this day, that I came to behold thy hermitage in the course of my etherial journey; and so directed my course this way, to see thee in this place. (This is the substance of my life, as I have now related unto thee).

28. Thus O forester! I have given you the whole account of my life as you have heard just now; because it is a pleasure to good people, to hold conversation with the good and wise.

29. Vālmīki said:—As they were talking in this manner the day past away to its evening service, and the sun set down below the horizon; the

court broke and every one repaired to his evening ablution, and met again with the rising sun on the next morning.

## CHAPTER LXXXVII.

### CONTINUATION OF THE SAME AND ENLIGHTENMENT OF SIKHIDHWAJA.

Argument:—Sikhidhwaja's praise of Kumbha and expression of his sorrow, he turns to be a disciple of the same and professes his faith in the vedanta doctrines.

Sikhidhwaja said:—Sir, it appears to me that the hoarded merits of all my former lives, have brought you today to my presence here; as an unforeseen hurricane drives the waters of the sea on the dry mountain tops. (*i.e.* thy speech is as cooling draught to my perished soul).

2. I reckon myself as highly blest among the blessed today to be thus favoured by your presence, and cooled by your speech distilling as ambrosial dews from your lips.

3. Never did a more sensible speech, touch and cool my soul to such a degree as yours ere this; wherefore I deem your holy presence as more precious to me, than the gaining of a kingdom.

4. The unrestrained delight which is felt in general (from the words of the wise), which are free from self-interest and selfish motives; is far superior to the self-restricted pleasure of sovereignty, which is delightful once in imagination only (and not in its actual possession).

5. Vasishtha said:—As the prince was uttering these encomiums, the Brāhman boy Kumbha passed over them in silence; and interrupted him by saying:—

6. Chūdālā said:—Please put a stop, sir, to these words of yours, and give me an account of yourself as I have given mine to you; and tell me who you are, and what you do in this lonely mountain.

7. How long is it that you have passed in this forester's life of yours, and what is your main object in view. Tell me the bare truth, because it is beyond the probity of an ascetic, to utter anything but the plain truth. (The ascetics are names of *satyavrata* or vowed to truth).

8. Sikhidhwaja replied:—Lord as you are the offspring of a God, everything must be well known to you; and as the Gods are full well

acquainted with the secrets and circumstances of all people, I have very little to relate to you about me.

9. It is from my fear of the world (and its temptations), that I have abandoned it and taken my abode amidst this forest; and this though you well know, will I now briefly state unto you.

10. I am Sikhidhwaja the ruler of a country, which I have long relinquished for a seat in the forest; and know, O knower of all truths, that it is my fear of the trap-doors of the world and future transmigration in it, that has driven me to this retired wilderness.

11. It is no more than the reiteration of pain and pleasure, and of life and death in this accursed world; and it is to evade all these, that I have betaken myself to my austerities in these solitary woods.

12. I wander about on all sides, and perform my rigorous austerities without any respite; and I give no rest to myself, but keep my vigils like a miser over his little stock.

13. I am without any effort or attempt, and so without any fruit and fruition also; I am lonely, and so helpless likewise; I am poor and therefore friendless also, and know me Divine personage! to be pining in this forest like a withered tree perforated by worms.

14. I observe strictly all my sacred rites without any fail or failure, and yet I fall from one sorrow into a sea of sorrows; and have grown too pensive, that even the ambrosial draught is unpleasant to me.

15. Chūdālā said:—It was once on a time that I had my great progenitor (Brahmā) to tell me which of the two, the observance of duties or their non-observance for the sake of knowledge (*i.e.* whether practice or theoretical knowledge); is the more useful to and preferable by mankind.

16. Brahmā replied:—Knowledge is no doubt the supreme Good, as it leads to ones acquaintance with the unity of the Deity and the oneness of himself; but action is inculcated to man at the duty of his life, both for the pleasure and passing of his life time.

17. Let them that have not acquired their intellectual light and the sight of the soul, be employed in their duties by their offsprings and fellow creatures; for who that is devoid of a silken robe, will go about naked and not wrap himself with a blanket or coarse cloth.

18. The ignorant that are actuated by their desires and live upon their hopes, meet with their objects as the reward of their action; but the knowing and speculative theorist, having neither any desire in his mind

nor action of his body, meets with no reward of either.

19. An action without its object goes to naught and for nothing, as the fruit bearing plants become fruitless and die away without being properly watered in their time. (There it is doubtful whether the comparison of watering refers to the desire or action. The gloss refers it to the action without which no desire is successful).

20. As the effect of a certain season on plants &c., is displaced by that of the succeeding one; so the fruit of an action, is frustrated by its want of its desire (of the object).

21. As it is the nature of kusa-grass never to fructify, though they bear the flowers in time; so my son, no action can produce any fruit without the desire of the main object (as its final cause). (Here Chūdālā addresses her husband as her son).

22. As the boy possess the idea of a ghost in his mind, sees the apparition of a devil before him; and as a sick man having hypochondria of his malady, is soon attacked by it (so everyone meets with what he has in his mind).

23. As the kusa-grass presents the fair flowers to view, without ever bearing their fruits; so does the speculative theorist meditate on the beauty of his theory, without producing its results by its practice.

24. Sikhidhwaja said:—But it is said that all human desire is vain, and its accompanying egoism is a fallacy; and that they are the creatures of our ignorance, like our error of a sea in the burning sands of a desert.

25. So it is to the gnostic theist, whose ignorance is altogether removed by his knowledge of all things as the Divine spirit; such a man of course has no desire rising in his mind, as there is no appearance of the sea in the sands before the eyes of the wise.

26. It is by forsaking his desires, that a person is freed from his bonds of his disease and death; and his internal soul arriving to the perfection of the Deity, is exempted from future birth.

27. But know the human mind to be fraught with desires, from which the learned few are only exempt; it is by their transcendental knowledge of the knowable one, that the Divinely wise alone are exempted from their regeneration in this mortal world.

28. Chūdālā replied—It is true, O princely sage! that knowledge is said to be the chief good (summum bonum), by the Gods Brahmā and others and also by all sapient sages; and notwithstanding thy knowing of this, why

is it that thou remainest in this state of thy gross ignorance?

29. What mean these pots and staffs, these wooden stools and those seats of kusa-grass; and why is it, O royal prince! that you delight in these false playings of fools?

30. Why is it that you do not employ your mind to inquire into the questions as to what thou art, and how has this world came to existence, and how and when will cease to exist (in your consciousness of reality). Instead of making inquiries in these solemn truths, you are passing your time like the ignorant in your fooleries only?

31. Why don't you discuss about the natures of bondage and liberation in the company of the learned, and pay your homage at their venerable feet?

32. Do you want, O prince to pass your life in the discharge of your painful austerities, as some insects finish their days in perforating the stones in which they live?

33. You can easily obtain the delight you seek, if you will but betake yourself to the service of holy man; and keep company with the tolerant and wise souls, arguing with them on spiritual subjects.

34. Or you may continue to remain in your grotto, in this forest living on the simple food of holy men; and by forsaking the evil propensities of your mind, abide here as an insect in a hole under the ground.

35. Vasishtha related:—Being thus awakened to sense by his wife—the Divine boy—Sikhidhwaja, melted into tears; and with his face bathed in water, spoke to the lad as follows:—

36. Sikhidhwaja said:—O Divine child! it is after a long time, that I am awakened by thee to my senses; and I perceive now that it was my weak-headedness, which drove me from the society of respectable to this lonely forest.

37. Ah! I find now that my mind is purged to-day of its endless sins, which has brought thee to my presence here, and remonstrate with me on my past misconduct.

38. O beauteous boy! I deem thee henceforward as my monitor and father and my best friend forever, and acknowledge myself as thy pupil; wherefore I bow down at thy feet and pray thee to take piety on me.

39. Please admonish me now on the subject of Divine knowledge, as you are best acquainted with it; and whereby I may be freed from all my sorrows, and be settled with perfect peace and bliss of my mind.

40. You said at first, that knowledge is the supreme bliss or summum bonum of mankind; now tell me, which is that knowledge which saves us from misery; whether it is the knowledge of particulars which lead us to the acquaintance of specials, or that of the general which brings as to the transcendental. (The former is the inductive knowledge of ascending from particulars to the universal, and the latter is deductive knowledge of deducing everything from the primitive one).

41. Chūdālā replied:—I will tell thee prince as far as I know about it, and what may be best acceptable to thee; and not throw away my words in vain, like crowing ravens about a headless trunk.

42. Because the words that are uttered to the impertinent questions of a person and not heeded by him, are thrown in vain; and become as useless to him, as her eye sight in the dark.

43. Sikhidhwaja said:—Sir, your words are as acceptable to me as the ordinances of veda (gospel truth); and though you utter them without previous meditation (extempore), yet I have full faith in them.

44. Chūdālā replied:—As a boy obeys the words of his father, knowing it to be pronounced for his certain good; so must you receive my words (knowing them to tend to your best welfare).

45. Think my advices to be all good for you, after you hear them with proper attention; and hear unto my words, as you hear music without inquiring into their reason or rhyme.

46. Hear me now relate to you an interesting story of a certain person, whose conduct and character resembled in every way to thine; and who was brought back to his sense after his long aberration. This is a tale to dispel the worldly cares and fears of the intelligent.

## CHAPTER LXXXVIII.

### THE TALE OF THE CRYSTAL GEM.

Argument:—The slipping of a precious stone in ignorance, and picking of a glossy glass in view of it.

Chūdālā related:—There lived once a rich man, combined with opposite qualities (of charity and penury) in his character; as the sea contains the water and the submarine fire in its depth.



2. He was as skilled in arts, as he was practiced in arms; and was trained up in all dealings, as he was expert in business. But his great ambition in all his pursuits, kept him from the knowledge of the most high. (His excess of worldliness, was a preventive to spiritual knowledge).

3. He employed all his endeavours to obtain the imaginary gem of the philosopher's stone *chinta mani* (by means of his pujas and prayers and other sacred rites); as the submarine fire wants to devour the waters, and dries up the bed of the sea.

4. His great avidity and persevering patience, succeeded after a lapse of a long time to obtain the precious gem at last; because there is nothing which may not be effected by the ardent zeal of man. (*Omnia vincit labor*).

5. He succeeded in his attempts by his unwearied labour, joined with his firm resolution and well directed plan; as the meanest man is favoured with a fortune, by his employment of these means. (Fortune crowns all strenuous efforts with success).

6. He saw the stone as lying before him, and ready to be grasped in his hand; as a hermit sitting on the peak of a mountain, thinks the rising moon as easy to be grasped by his hand. (Too ardent desire presents the shadow of the object to one's view).

7. He saw the brilliant gem before him, but became mistrustful of his sight and the reality of the object before it; as a poor man hearing of his sudden elevation to royalty, mistrusts the report and doubts its being meant for him.

8. He was then immersed in himself to think with amazement for a long time, he overlooked and neglected to lay hold on his great gain, and kept dubitating in his mind in the following manner.

9. Whether this stone is gem or not, and if so, whether it be the philosopher's stone or any other; shall I touch it or not, for I fear lest it fly away from my touch or be soiled by it.

10. No one hath until this time obtained the long sought philosopher's stone, and if ever it was obtained by any one, it was, says the sastra, in his next life.

11. It is no doubt that my miserliness only, that makes me view aslant this brilliant gem before me with my eyes; as a purblind man sees a flashing fire-brand and deep-laid moon in the sky.

12. How could the tide of my fortune run so high at once, that I should

succeed so soon to obtain the precious stone, that is the pink and acme of perfection and productive of all treasure.

13. There must be few and very few indeed of those fortunate men, who can expect their good fortune to court and wait on them; at a little pains in a short time.

14. I am but a poor and honest man, and one possest of very little qualification nor of any worth and account among mankind; and it is impossible that so miserable a wretch, could ever be blessed with this masterpiece of perfection.

15. The incredulous man hung for a long time in a state of suspense, between his certainty and uncertainty; and was infatuated by his mental blindness, that he did not even stretch out his hand to lay hold on the jewel lying open before him.

16. Hence whatever is obtainable by anyone at any time, is often missed and lost sight of by either his ignorance or negligence of it; as the precious gem in the parable, which was proffered and lay palpable in full view.

17. As the undetermined man hung in the balance of his suspicion, the precious gem flew away and vanished from his sight; as the merited man avoids his slighter, and as the shaft flies from its string or the stone from its sling. (Fly from the fool as the arrow flies from the bow-string).

18. When prosperity appears to one, she confers on him her blessings of wisdom and prudence &c.; but as she forsakes her foolish votary, she deprives him of all his discretion. (Such is the case with this once wise and afterwards foolish devotee of prosperity).

19. The man tried again to invoke and recall the precious gem to his presence, because the persevering spirit is never tired to try again and again for his expected success.

20. He came to behold before him a brittle piece of glass, shining with its false glare as the former gem; and this was placed in his presence by the invisible hands of the *siddha* that had come to tempt him and deride his folly.

21. The fool thought this brittle thing to be the real gem now lying before him, as the ignorant sot believes the sparkling sands to be the dusts of the purest gold.

22. Such is the case with the deluded mind, that it mistakes the eight for six and a foe for a friend; it sees the serpent in the rope and

views the desert land as the watery expanse, it drinks the poison for the nectar and spies another moon in the sky in the reflexion of the true one.

23. He took up that sham trumpery for a real gem, and thought it as the philosopher's stone that would confer on him whatever he desired; with this belief he gave up in charity all he had, as they were no more of any use to him.

24. He thought his country to be devoid of all that was delightful to him and its people as debasing to his society; he thought his lost house was of no use to him, and his relatives and friends to be averse to his happiness.

25. Thus thinking in his mind, he determined to remove himself to a distant country and enjoy his rest there; and then taking his false gem with him, he went out and entered an uninhabited forest.

26. There his deceptive gem proving of no use to him loaded him all imaginable calamities, likening to the gloomy shadow of the black mountain and the horrid gloom of deep ignorance.

27. The affections which are brought to one by his own ignorance, are by far greater than those which are caused by his old age and the torments of death. The calamity of ignorance supercedes all other earthly affections, as the black hairs rise on the top of the body and cover the crown of the head.

## CHAPTER LXXXIX.

### THE PARABLE OF AN ELEPHANT.

Argument:—Freedom of the Incarcerated Elephant; and his falling again into the Pit.

Chūdālā said:—Hear O holy hermit! another very interesting story of mine, which well applies to your case; as the ruler of a land and to serve to awaken your understandings: (from its present theory).

2. There lived a large elephant in the Vindhya mountains, which was the head and leader of a great number of elephants; and had as clear an understanding in its big and elevated head, as the lofty summit of the mountain was humbled down at the bidding of Agastya—the sage. (Agastya is recorded as the first Aryan emigrant, who crossed the Vindhya and

settled in southern India, and civilized the wild mountainous and rude people of Deccan by his wise law and instructions).

3. His two tusks were as strong as the thunderbolts of heaven, and as long and stunning as the far reaching flashes of lightning; they were as destructive as the flames of final desolation (kalpānta), and as piercing as to bore and uproot a mountain.

4. He came to be caught by an iron trap laid by elephant catchers in his way, and was fast held in it as the Vindhya by the Muni's charm; and as the giant Bali was bound in the chains of India. (Vindhya and its people were spell bound by the Agastya sage).

5. The captive and patient elephant was tormented by the iron goad in his proboscis, and suffered the excruciating pains of his torture; like the Tripura giant under the burning fire of Hara. (Siva is called Tripura-hara for his quelling that giant by his fire arms).

6. The elephant lay in this sad plight in the net for three days together, and was thus watched over by his hunter for a distance. (See the paper of elephant catching in the Asiatic Researches).

7. The great suffering of the elephant made him open his mouth widely, and utter a loud scream that growled about like the loud noise of roaring clouds.

8. Then he exerted the force of both his tusks, and succeeded thereby to break asunder the iron bar; as the Titan of old, broke open the bolts at the gate of heaven.

9. The hunter saw the breaking of his hard fetters by the infuriate beast from a distance, as Hara beheld the breaking of the demon Bali (Belos) from his subterranean cell beneath the mountain, in order to invade his heaven on high.

10. The elephant catcher then mounted a tall *tāla* (palm) tree, and leaped from its top in order to fall down on its head; but haplessly he fell down on the ground, as the demon was hurled down to hell by victorious Hara.

11. The hunter missed the head of the huge animal, and fell headlong upon his legs on the ground; as a ripe fruit, is dropped down by the hurrying winds.

12. The great elephant took pity in seeing him falling, and lying prostrate before him; as the mind of the noble, is compassionate on others even in their own piteous state.

13. The noble animal thought in his mind, that it was no valour on his part to trample over the self-fallen; and had thus the magnanimity of sparing the life of his own enemy.

14. He broke only the chains in two pieces, and took his way before him; leaving away all obstacles and barriers, as the rushing waters bear down the strongest bridge.

15. His strength broke the strong net, but his piety spared the life of the weak man; he went off as the sun sets, after dispelling the evening clouds.

16. The hunter rose up from the ground after he saw the elephant had gone away; and he found himself to be as same and sound after his fall as he had been before it; and as the elephant was relieved from his pains, after his liberation from the chains.

17. Notwithstanding with great shock which the man had felt by his fall from the tall palm tree, he felt no hurt with any part of his body; whence I ween, the bodies of scoundrels are fortified against every harm.

18. The wicked gain greater strength by execution of their repeated crimes, as the rainy clouds gather the more by their frequent showers. Thus the hunter went after his fresh excursion.

19. The elephant catcher felt very sorry, at the escape of the elephant and unsuccessfulness of his attempt; as one in dejected mind, is to lose a treasure that has fallen into his hand.

20. He sought about and beat the forest, to find out the hiding elephant amidst the thickets; as the ascending node of Rahu rises in the sky, to lay hold on the moon covered under the clouds.

21. After a long search, he came in sight of the elephant halting under a tree; as when a warrior returns from the battlefield, and breathes the air under a shady arbour.

22. The cunning huntsman collected a great many tools, capable to entrap the elephant at his resting place.

23. He dug a circular ditch round about that place in the forest, as the great creator of the world had stretched the ocean encircling this earth.

24. He then covered the great pit, with green branches and soft leaves of trees; as the season of autumn covers the face of the empty sky with fleecy and flimsy clouds.

25. The elephant roaming at large in the forest, happened to fall down into the pit one day; as the fragment of a rock on the coast, falls headlong on the dried bed of the sea.

26. The big elephant was thus caught in the circular pit, which was as deep as the dreadful depth of the sea; and lay confined in it, as some treasure is shut up in the hollow womb of a chest.

27. Being thus confined at the bottom of that far extending pit, still passes his time in endless trouble and anxiety; like the demon Bali in his dark cave under the grounds.

28. This is the effect of the silly elephants, letting unhurt his cruel hunter who had fallen ere long before him; or else he would not be thus pent up in the pit, if he made an end of him in time.

29. Hence all foolish people that had not foresight to prevent their future mishaps, and provide against their coming mischances by their precautions at present, are surely to be exposed like the calamity as the vindhyān elephant. (Hence all unforeseeing men are designated as *gaja murkha* or elephantine fools).

30. The elephant was glad with the thought of his freedom from the hunter's chains, and thought no more of any future mishap; which was the sole cause of his being by another mischance, which lay at a long distance from him.

31. Know, O great soul! that there is no bondage of man except his own ignorance; and the jail prisoners are not under such thralldom, as the intellectual servitude of freemen under their errors and prejudice. The enlightenment of the soul and the knowledge of the cosmos as one universal soul, is the greatest freedom of man; while the ignorance of this truth, is the root of the slavery of mankind to the errors of this world.

## CHAPTER LXXXX.

### WAY TO OBTAIN THE PHILOSOPHER'S STONE.

Argument:—Chūdālā's Interpretation of the Parable of the Precious stone and the glassy gewgaw.

Sikhidhwaja said:—Please explain unto me, O Divine boy! the purport of

the parables of the true and false gems; and the unfettered and pent up elephant, which you have spoken before to me.

2. Chūdālā replied:—Hear me now expound to you the meaning of my stories, and the purport of the words and their senses; which I have stored in your heart and mind, for the enlightenment of your understanding.

3. That searcher after the philosopher's stone, was undoubtedly acquainted with science, but had no knowledge of the truth (*tatwajnana*); he searched the gem but knew not what it was, and the same man is thyself.

4. You are versed in the sciences as he, and shinest above others as the shining sun on the mountain tops; but you have not that rest and quiet, which is derived from the knowledge of truth; and are immersed in your errors, as a block of stone in the water.

5. Know O holy man! that it is relinquishing of errors, which is said to be the philosopher's stone (because they are the only men that have set themselves above the reach of error). Try to get that O holy man! in your possession, and set yourself thereby above the reach of misery.

6. It is the relinquishment of gross objects, that produces the pure joy of holiness; it is the abandonment of the world, that gives one the sovereignty over his soul, and which is reckoned as the true philosopher's stone.

7. Abandonment of all is the highest perfection, which you must practice betimes; because it is contemning of worldly grandeur, that shows the greatest magnanimity of the soul.

8. You have O prince! forsaken your pryncedom together with your princess, riches, relatives and friends, and have rested in your resignation; as Brahmā the lord of creatures, rested at the night of cessation of the act of his creation.

9. You have come out too far from your country, to this distant hermitage of mine; as the bird of heaven the great *Garuda* lighted with his prey of the tortoise, on the farthest mount of the earth. (The legend of *Gaja-kachchhapa* borne by *Garuda*, is narrated at length in the *purana*).

10. You have relinquished your egotism, with your abandonment of all worldly goods; and you purged your nature from every stain, as autumnal winds disperse the clouds from the sky.

11. Know that it is only by driving away the egoism of the mind as well

as all desires from the heart, that one gets his perfection and has the fulness of the world or perfect bliss in himself. But you have been labouring under the ignorance of what is to be abandoned and what is to be retained, as the sky labours under the clouds. (It is not the abandonment of the world, but the greedy desires of the mind, that is attended with true felicity).

12. It is not your abandonment of the world, which can give you that highest felicity the *summum bonum* that you seek; it is something else that must be yet sought after by you. (True happiness is a thing of heavenly growth, and is to be obtained by the grace of God only).

13. When the mind is overflown by its thoughts, and the heart is corroded by the canker of its desire; all its resignation flies from it, as the stillness of a forest flies before the tempest.

14. Of what avail is the abandonment of the world to one, whose mind is ever infested by his troublesome thoughts; it is impossible for a tree to be at rest, that is exposed to the tempests of the sky. (Inward passions disturb the breast, as tempests rend the sky).

15. The thoughts constitute the mind, which is but another name for will or desire; and so long as these are found to be raging in one, it is in vain to talk of the subjection of the mind.

16. The mind being occupied by its busy thoughts, finds the three worlds to present themselves before it in an instant; of what avail therefore is the abandonment of this world to one, when the infinite worlds of the universe are present before his mind.

17. Resignation flies on its swift pinions, soon as it sees a desire to be entertained in it; as a bird puts on its wings, no sooner it hears a noise below.

18. It is *insouciance* and want of care, which is the main object of the abandonment of the world; but when you allow a care to rankle in your breast, you bid a fair adieu to your resignation; as one bid farewell to his honoured and invited guest.

19. After you have let slip the precious gem of resignation from your hand, you have chosen the false glossy gewgaw of austerity for some fond wish in your view. (All outward observances of rites and austerities proceed from some favourite object fostered in the mind, while the pure bliss of holiness is obtained from the purity of the heart only, and without any need of outward acts).

20. I see thy mind is fixed in wilful pains of thy austerities, as the sight of a deluded man is settled on the reflexion of the moon in the



waters (from his error of its being the true moon).

21. Forsaking the indifference of your mind, you have become a follower of the prurience of your heart; and chosen for yourself the mortification of an anchorite, which is full of from its first to last.

22. He who forsakes the easy task of his devotion to God, which is fraught with infinite bliss; and betakes himself to the difficult duties of painful austerity, is said to make a suicide of his own soul. (The sruti calls them self-suicides (*atmaghanojānah*); who neglect the felicity of their souls).

23. You betook yourself to the vow of self-resignation, by your relinquishment of all earthly possessions; but instead of observing the forbearance of resignation, you are bound to the painful austerities of your asceticism in this dreary wilderness.

24. You broke the bonds of your princedom, and decamped from the bounds of your realm thinking them as too painful to you; but say are you not constrained here to the faster and far more irksome toils of your asceticism, and the unbearable chains of its rigid incarceration.

25. I think you are involved in much more care to defend yourself from heat and cold in the defenceless forest, and have come to find yourself to be more fast bound to your rigours than you had any idea of this before.

26. You thought in vain to have obtained the philosopher's stone before, but must have come to find at last; that your gain is not worth even a grain of glassy bauble.

27. Now sir, I have given you a full interpretation of the avidity of a man to pocket the invaluable gem; you have no doubt comprehended its right meaning in your mind, and will now store its purport in the casket of your breast.

## CHAPTER LXXXI.

### INTERPRETATION OF THE PARABLE OF THE ELEPHANT.

Argument:—Ignorance which is the cause of worldly desire, flies with loss of wishes.

Chūdālā continued:—Hear me, O great prince! now explain to you the

meaning of the story of the vindhyān elephant, which will be as useful as it will appear wonderful to you.

2. That elephant of the vindhyān range, is thy very self in this forest; and his two strong tusks are no other than the two virtues of reasoning and resignation, on which you lay your strength. (*Viveka* and *vairagya* i.e. reason and resignation are the most potent arms of men).

3. The hunter that was the enemy of the elephant and waylaid him in his free rambles, is the personification of that great ignorance, which hath laid hold of thee for thy misery only.

4. Even the strong is foiled by weak, and lead from one danger to another and from woe to woe; as the strong elephant was led to by the weak huntsman, and as you O mighty prince! are exposed by your imbecile ignorance in this forest.

5. As the mighty elephant was caught in the strong iron chain, so are you held fast in the snare of your desire (of a future reward); which has brought all this calamity on you.

6. The expectation of man is the iron chain, that is stronger and harder and more durable than the other; the iron rusts and wastes away in time, but our expectations rise high and hold us faster.

7. As it was in the hostility of the huntsman, that he marked the elephant by his remaining unseen in his hiding place, so thy ignorance which lurks after thee, marks thee for his prey from a distance.

8. As the elephant broke the bonds of the iron chains of his enemy, so have you broken asunder the ties of your peaceful reign and the bonds of your royalty and enjoyments.

9. It is sometimes possible, O pious prince! to break down the bonds of iron fetters; but is impossible, O holy prince, to put a stop to our growing desires and fond expectations.

10. As the huntsman that had caught the elephant in the trap, fell down himself from on high to the ground; so was thy ignorance also levelled to the ground, seeing thee deprived of thy royalty and all thy former dignity. (The pride and ignorance of a man sinks down with his misfortune).

11. When the man who is disgusted with the world, wants to relinquish his desire of enjoyment, he makes his ignorance tremble in himself, as the demon that dwells on a tree, quakes with fear when the tree is felled.

12. When the self-resigned man, remains devoid of his desire for temporal enjoyments; he bids farewell to his ignorance, which quits him as the demon departs from the fallen tree.

13. A man getting rid of his animal gratifications, demolishes the abode of his ignorance from the mind; as a woodcutter destroys the bird-nests of the tree, which he has sawn or cut down on the ground.

14. You have no doubt put down your ignorance, by your resignation of royalty and resorting to this forest; your mind is of course cast down by it, but it is not yet destroyed by the sword of your resignation. (A cast down or sunken spirit or mind is not really killed, but revives and lives again in time).

15. It rises again and gains renewed strength and minding its former defeat, it has at last over powered on you by confining you in this wilderness; and restraining you in the painful dungeon of your false asceticism.

16. If you can but now kill your fallen ignorance in any way, it will not be able to destroy you at once in your rigorous penance; though it has reduced you to this plight by your abdication of royalty.

17. The ditch that the huntsman had dug to circumvent the elephant, is verily this painful pit of austerity, which thy ignorance has scooped to enthrall you in.

18. The many provisions and supplies with which the huntsman had filled the hollow, in order to entice the elephant; are the very many expectations of future reward, which your ignorance presents before you, as the recompense of your penitence.

19. O prince, though you are not the witless elephant (gaja-murkha); yet you are not unlike the same, by your being cast in this forest by your incorrigible ignorance.

20. The ditch of the elephant, was verily filled with the tender plants and leaves for the fodder of the elephant; but your cave is full of rigorous austerities, which no humanity can bear or tolerate.

21. You are still encaged in this prison house of the ascetic's cell, and doomed to undergo all the imaginative torments of your penance and martyrdom. You verily resemble the fallen Bali, that is confined in his subterranean cell.

22. You are no doubt the empty headed elephant, that art fast bound in the chain of false rigours, and incarcerated in this cave of your

ignorance; thus I have given the full exposition of the parable of the elephant of Vindhyan mountain, and now glean the best lesson for thyself from this.

## CHAPTER LXXXXII.

### THE PRINCE'S ABJURATION OF HIS ASCETICISM.

Argument.—The prince coming to his sense, took all his relics of asceticism and set them on fire.

Chūdālā continued:—Tell me prince, what made you decline to accept the advice of the princess *Chūdālā*, who is equally skilled in morality, as well as in Divine knowledge.

2. She is an adept among the knowers of truth, and actually practices all what she preaches to others; her words are the dictates of truth, and deserved to be received with due deference.

3. If you rejected her advice, by your over confidence in your own judgment; yet let me know, why she prevented you not, from parting with your all to others. (There is a proverb that men should rely on their own judgment and that of their elders; but never on those of other people and women).

4. Sikhidhwaja replied:—But I ask you another question, and hope you will reply to it, *i.e.* how do you say that I have not relinquished my all, when I have resigned my realm, my habitation and my country all together; and when I left my wife and all my wealth behind.

5. Chūdālā replied:—You say truly O prince! that you have forsaken your kingdom and habitation, and your lands and relatives, and even your wife and wealth, but that does not make your relinquishment of all, since none of these truly belong to thee; they come of themselves and go away from man; it is your egoism only which is yours, and which you have not yet got rid of.

6. You have not yet abandoned your egoism, which is the greatest delight of your soul; you cannot get rid of your sorrows, until you are quite freed from your egoistic feelings.

7. Sikhidhwaja said:—If you say that my kingdom and possession, were not my all, and that this forest which I have resorted to forms my all at present; and these rocks and trees and shrubs form my present

possessions, then I am willing to quit all these even, if that would constitute resignation of all.

8. Vasishtha said:—Hearing these words of the Brāhman boy—Kumbha, the cold blooded prince Sikhidhwaja held silence for a while, and returned no answer.

9. He wiped off his attachment to the forest from his heart, and made up his mind to slide away from it; as the current of a stream in the rainy weather, glides along and carries down the dust and dirt of the beach.

10. Sikhidhwaja said:—Now sir, I am resolved to leave this forest, and bid adieu to all its caves and arbours; say now does not this relinquishment of all, form my absolute abnegation of all things.

11. Kumbha replied:—The foot of this mountain with all its wood-lands, arbours and caverns are no properties of yours, but the common fells and dales of all; how then can your forsaking of them, form your self-abnegation at all?

12. The best boon of your egoism which has fallen to your lot, is still unforsaken by you; you must get rid of this, in order to be freed from the cares and sorrows of this sublunary world of woes.

13. If none of these things is mine, then my hermit's cell and grove, which I own as mine are what I am willing to resign, if that would make my total abnegation.

14. Vasishtha said:—The self-governed Sikhidhwaja being awaked to his sense, by these admonitions of Kumbha—the Brāhman boy; he remained silent for a moment, with the light that shone within him.

15. His pure conscience returned to his mind, and the blaze of his right knowledge, burnt away the dross of his attachment to the hermitage; as a gust of wind drives the dusts from the ground.

16. Sikhidhwaja said:—Know me sir, to have now taken away my heart from this hermitage, and forsaken my attachment to all its sacred bowers and arbours; now therefore consider me to have resigned my all and every thing in world.

17. Kumbha replied:—How can I consider you as fully resigned, by your resigning these groves and arbours and everything appertaining to them; none of which belong to you, nor are you their master or deserter in anyway. (Know there is but one being, who is the sole master of all).

18. Thou hast another thing to be forsaken by thee, and that is the greatest and best thing that has fallen to thy lot in this world; it

must be by your resignation of that thing, that you can set yourself free from all. (The prince was so very infatuated with his knowledge of the gross sensibles, that he would never come to know what egoism meant).

19. Sikhidhwaja said:—If this even be not the all that I have, and which you want me to resign; then take these earthen pots and basins, these hides and skins and this my cell also, and know me to forgo all these forever and betake myself elsewhere.

20. Vasishta said:—So saying the dispassionate prince rose from his seat, with his composed and quiet mind; as when an autumnal cloud rises on the top of a mountain, and disperses elsewhere.

21. Kumbha saw from his seat, the motions and movements of the prince, with her smiles and amazement, as when the sun laughs from above, to see the foolish attempts of men on the earth below.

22. Kumbha looked steadfastly on Sikhidhwaja, and sat silently with the thought, "Ah! let him do whatever he likes for his sanctification and renunciation of the temporal articles of this world, which do not serve for his spiritual edification at all."

23. Sikhidhwaja then brought out all his sacred vessels and seats from his grotto, and collected them all in one spot; as the great ocean yielded up all her submerged treasures, after the diluvian flood was over.

24. Having collecting them in a pile, he set fire to them with dried fuel; as the sun-stone or sun-glass burns down the combustible by its fire.

25. The sacred vessels and chattels which were set on fire and burnt down by it, were left behind by the prince who sat on a seat beside Kumbha; as the sun sets on the mount Meru, after he had burnt down in the world by the fire of dissolution.

26. He said to his rosary, you have been confident to me your master, as long as I turn you on my fingers as my counting beads.

27. And though I have turned you over and over, with my sacred mantras in this forests; yet you have been of no service to me at all.

28. And though I have travelled with you, Oh my reliquary! and seen many holy places in thy company; but as you proved of no good to me, I now resign you to the flames.

29. The burning fire rose in flames and flashes in the sky, and they

appeared as stars glittering in it; he then cast his seat of the deer's skin on the fire, and said: I have borne you about me so long on my back as an ignorant stag.

30. It was by my ignorance, that I held you so long with me; and now you are at liberty to go your own way; where may peace and bliss attend on you forever.

31. Ascend with the rising fire to heaven, and twinkle there as the stars on high; so saying he took off his hide garment from his body with his hands, and committed it to the flames.

32. The funeral pyre of the prince spread as a sea of fire and it was driven about as a conflagration by the winds blowing from the mountains; when the prince thought of throwing his water pot also into the fire.

33. And said to it, you sir, that bore the sacred water for all my sacerdotal functions; O my good water pot, it is true that I have not the power of rendering the proper recompense of your past services.

34. You were the best model of true friendship, good nature, benevolence and constancy to me; and the best exemplar of goodness and all good qualities in thy great bounty.

35. O thou! (my water pot), that wast the receptacle of all goodness to me; now depart your own way, by your purification in the same sacred fire, as thou wast at first found by me (from the potter's fire). Be thy ways all blissful to thee! so saying he cast his water pot into the consecrated fire.

36. Because all good things are to be given to the good or to the fire; but all bad things are cast off, like the dust of the earth; and as foolish men fall to the ground, by their secret craft.

37. It is well for thee, my low mattress, to be put to fire and reduced to worthless ashes; so saying, he took up his wet matted seat, and cast it into the flaming fire.

38. The seat on which he used to sit in his pure meditation on God (*i.e.* his *kusāsana* or his seat made of kusa-grass), he soon committed to the flames; because it is better to give up a thing betimes, of which one must get rid shortly afterwards.

39. This my alms-pot which contained the best articles of food, which were presented to me by good people; I now commit to this flame with whatever it has in it.

40. The fire burns a thing but once, and the burnt article ceases to

burn any more; hence I shun all the implements to my ceremonial rites, in order to set me free from the bondage of all actions for ever more.

41. Be ye not sorry therefore, that I forsake you thus; for who is there, that will bear about him things that are unworthy of himself.

42. So saying, he threw into the fire all his cooking vessels, and the plates and dishes of his kitchen; and all things whatever he had need of in his hermitage. And these began to burn in a blaze, as the world was burnt down by the all destructive fire of the kalpānta.

## CHAPTER LXXXIII.

### ADMONITION OF SIKHIDHWAJA.

Argument:—As the prince was going to immolate himself after this, he is recalled from his rashness by the wisdom of his young monitor, who admonishes him to the relinquishment of his mind and not of the body.

Vasishtha said:—He then rose up and set fire to his hut of dry leaves and grass, as it is the case with foolish men very often to demolish the structure of their own fancy and caprice. (*i.e.* To undo the doings of their own hobbies and wild imagination).

2. Whatever else there was left beside aught of the chattels and goods of the hermit Sikhidhwaja took them all one after another, and set fire to them with his composed and unconcerned mind, and observing a strict taciturnity all the while.

3. He burnt and broke down every thing, and then flung away from him his eatables and preserved condiments; his clothings and all, with a quite content state of his mind. (This unconcerned state of the mind is called *avahittha* or insouciance; which cares for no mortal thing).

4. The hermitage was now turned to a desolation, for its having been a human habitation awhile before; and resembled the relics of the sacrificial pavilion of Daksha, after its devastation by the all-devouring fire of Vīrabhadra. (The legend of *Daxa-yajna-bhanga*, forms the subject of many puranas, poems and dramas, but the mystery and allegory of the fable remains as dark and inexplicable as the Runic characters).

5. The timorous fawns being affrighted at the lighted fire, left their



lair where they lay chewing the cud at their ease; and fled afar to distant deserts, as the townsmen free from a burning quarter to distant abodes.

6. Seeing the vessels and utensils to be all in a blaze, with the fuel of the dry woods on all sides; the prince seemed to remain quite content and careless amidst the scene, with the possession of his body only.

7. Sikhidhwaja said:—I am now become an all abandoning saint, by my abandonment of all desire and every object; and wonder that I should after so long a period of my life, be awakened to my right knowledge, by the holy lectures of my heavenly child.

8. I have now become a pure and perfect unit, and quite conscious of the ineffable joy in myself; of what use and to what good, are all these appendages of my ever varying desires to me. (No temporal object, leads to our permanent good; save our own bodies, which feel the inward bliss of the soul).

9. As the knots of the chain that bind the soul to this world, are cut asunder and fall off one after another; so the mind comes to feel its quiet composure, until it attains to its ultimate rest and inaction.

10. I am quite composed, and in perfect ease with the extinction of my desires; I am joyous and rejoice in myself, that my ties are all broken and fallen off from me; and that I have at last, fully accomplished the abandonment of all things (*sarva tyaga*).

11. I am become as nude as the open sky, and as roofless as the vault of vacuity; I view the wide world as an expanse of vacuum, and myself as a nullity within the whole inanity; say, O divine boy! is there anything still wanting to my complete renouncement of all.

12. Kumbha replied:—Yet you must be aware! O prince Sikhidhwaja! that you are never released from all the bonds of this life, by your renunciation of every mortal thing; appertaining to this your mortal and transitory state of your being.

13. I see the gravity and purity of the nature of your soul, which is placed far above the reach and track of the commonality; by its abandonment of the innumerable seeds and sprouts of fond desires, which incessantly rise as thistles and thorns on the human breast. (If virtue we plant not, vice will fill the place; and the rankest weeds, the richest soils deface).

14. Vasishtha said:—On hearing these words of Kumbha, the prince Sikhidhwaja reflected on its purport within himself for a short while;

he spoke these words in reply as you shall, oh mighty armed Rāma, now hear from me. (*i.e.* The prince was not so very easily prevailed upon by his eloquent monitor).

15. Sikhidhwaja said:—Tell me, O heaven born child! what else dost thou see remaining in me; except the serpentine entrails within myself, and supporting the body composed of a heap of flesh, blood and bones.

16. And if this body reckoned an appendage to myself, I will then ascend to the top of this mountain, and let it fall to be dashed to pieces on the ground; and thus get rid of my mortal part for ever.

17. Saying so, as he was proceeding to immolate his body on the craggy hill before him; he was interrupted by his monitor Kumbha, who spoke to him as follows:—

18. Kumbha said:—What is it prince that you are going to do, why do you attempt to destroy this innocent body of yours from this hideous height, as the enraged bull hurls its calf below the hill?

19. What is this body, but a lump of dull and gross matter, a dumb and poor painstaking thing; it never does you any harm, nor can you ever find any fault in it; why then do you wish in vain to destroy so harmless and faultless a thing?

20. It is of itself a dull and dumb thing (as your beast of burden); it ever remains in its torpid meditative mood, and is moved to and fro by other agencies; as a plank is tossed up and down, by the adverse current and waves in the sea.

21. He who hurts or annoys his inoffensive body, deserves to be put to torturous punishment; like the ruffian rogue who robs and annoys the holy saint, sitting in his solitary cell.

22. The body is quite guiltless of all the pain and pleasure, which betide the living soul by turns; as the tree is wholly unconcerned with the fall of its fruits and leaves, which are dropped down by the blowing winds.

23. You see the gusts of winds dropping down the fruits, flowers and leaves of trees; then tell me, O holy men! how you can charge your innocent tree, with the fault of letting fall its best produce.

24. Know it for certain, O lotus eyed prince! that the immolation of your body even, is not enough to make your total renouncement of all things, *sarva tyāga* you must know is not an easy matter.

25. It is in vain that you intend, to destroy this inoffensive body of

yours on this rock; your quitting or getting rid of your body, does not cause your renunciation and freedom from all. (Death releases us from the bondage of the body, but not from the stings of conscience).

26. There is an enemy of this body which agitates it, as an elephant shakes a huge tree; if you can but get rid of that mortal enemy of your body and soul, you are then said to be freed from all.

27. Now prince, it is by avoiding this inveterate enemy of yours, that you are freed from the bondage of your body, and everything besides in this world; or else however you may kill your body, you can never put a stop to its regrowth (in some form or other).

28. Sikhidhwaja rejoined:—What is it then that agitates the body and what is the root of our transmigrations and of the doings and sufferings of our future lives? And what is it by the avoidance of which, we avoid and forsake everything in the world?

29. Kumbha replied:—Know, holy prince, that it is neither the forsaking of your realm nor that of your body, nor the burning of your hut and chattels, nor all these things taken together, that can constitute your renouncement of all and everything.

30. That which is all and every where, is the one only cause of all; it is by resigning everything in that sole existent being, that one becomes the renouncer of all.

31. Sikhidhwaja said:—You say that there is an all—*to-pan*, which is situated in all to whom all things are to be resigned at all times. Now sir, you that know all, what this all or omnium can be.

32. Kumbha replied:—Know, O holy man, this all pervading being is known under the various appellations of the living soul *jīva*, the life *Prāna* and many more also; it is neither an active or inactive principle, and is called the mind which is ever liable to error.

33. Know the mind to be the seat of illusion, and to make the man by itself; it is the essential constituent of every person, and the speculum of all these worlds in itself.

34. Know the mind, as the source of your body and estates; and know it also, as the root of your hermitage and everything else; just as one tree bears the seed of another. (The ingrained desire of the mind is the seed of all extraneous accidents).

35. It is therefore by your giving up this seed of all events, that you really resign everything in the world, which is contained in and depends on this primary seed and mainspring of the mind. All possible as well as

impossible renunciations, depend on the resignation of the mind.

36. The man that is under the subjection of his mind, is ever subject to cares, both when he is attentive to his duties or negligent of them; as also when he rules his realm, or flies from it to a forest; but the man of a well governed mind, is quite content in every condition of life.

37. It is the mind which revolves incessantly in the manner of the rotatory world, and evolves itself in the form of the body and its limbs; as the minute seed displays itself in the shape of a tree and its branches and leaves.

38. As the trees are shaken by the blowing winds, and as the mountains are shook by the bursting earthquakes; and as the bellows are blown by the inflated air, so is the animated body moved about by the mobile force of the mind.

39. These miserable mortals that are born to death and decay, and those happy few that live to enjoy the pleasures of life; and the great sages of staunch hearts and souls, are all of them bound alike to the thralldom of their minds. (The mind governs all, and there are few to govern it).

40. The mind acts its several parts, in all the various forms and figures of the stage of the world; it shows its gestures in the motions of the body, it lives and breathes in the shape of the living spirit, and it thinks and cogitates in the form of the mind. (The mind and the heart, the living soul and the active body, are all the one and same thing).

41. It takes the different epithets of the understanding *buddhi*, consciousness *mahat*, egoism *ahamkāra*, the life or *prāna* and the intellect, agreeably to its sundry internal functions in the body, or else it is the silent soul, when it is without any action to be assigned to it.

42. The mind is said to be all in all, and by getting release of this, we are released of all diseases and dangers; and then we are said to have avoided and abandoned all and every thing.

43. O ye, that want to know what resignation is, must know that it is the resignation of the mind, which makes your renunciation of all things. If you succeed in the abnegation of your mind, you come to know the truth, and feel the true felicity of your soul.

44. With the riddance of your mind, you get rid of the unity and duality of creeds, and come to perceive all diversities and pluralities blend in one universal whole; which is transcendental tranquillity, transparent purity and undiminished felicity: (which is *anāmaya* without alloy).

45. The mind is the field for the course of every body, in his career in this world; but if this field be over grown with thorns and brambles, how can you expect to grow rice in it?

46. The mind shows its manifold aspects, and plays its many parts at will; it turns and moves in the forms of things, as the waters roll in the shapes of waves.

47. Know young prince, that your abandonment of all things by the resignation of your mind, will redound to your joy, not unequal to that of your gaining a kingdom to your self.

48. In the matter of self-abnegation, you are on the same footing with other men; in that you resign whatever you dislike, and want to have some thing that you have a liking for.

49. He who connects all the worlds with himself, as the thread that connects the pearls in a necklace, is the man that possesses everything, by renouncing all things from himself. (This is the attribute of *śutrātmā*—the connecting thread of the supreme soul, which unites all units to it, by living all things as apart from it).

50. The soul that is unattached to all things, doth yet connect and pass alike through them all; as the thread of the divine soul, connects the world as a string of pearls. (It spreads unspent).

51. The soul that bears no attachment to the world, is like an oilless lamp that is soon extinguished to darkness; but the spirit that is warm with its affections, likens an oily lamp, that burns with universal love, and enlightens all objects about it.

52. The lord that lives aloof from all, resembles the oilless lamp in dark obscurity; but the same Lord manifesting himself in all things, resembles the oily lamp that lights every object. (The two hypostases of the supreme spirit—the unknowable and the Manifest, the *aprakāśatmā* and the *saprakāśatmā*).

53. As after the relinquishment of all your possessions (both in your estate as also in this forest), you still remain by yourself; so after your resignation of your body, mind and all, you have still your consciousness by you, which you can never get rid of.

54. As by the burning of your articles, you have burnt no part of your body; so by your resignation of all things, you can not resign yourself or your soul, which would then amount to *nirvāṇa* or utter extinction (which is tantamount to *moksha* or ultimate absorption in the supreme spirit).

55. Sarvatyāga or total abnegation, means the voidance of the soul of all its worldly attachment, when it becomes the seat of all knowledge; and likens to the etherial paradise of the hosts of celestial beings.

56. Sarvatyāga or self-abnegation is like the water immortality, which drives away all fear of disease and death by a single draught of it; and it remains untouched by the cares of the world, as the clear firmament is untinged by the spots of clouds.

57. Sarvatyāga again is the entire abandonment of all affections, gives a man his true greatness and glory; and as you get rid of your temporary affections, so you get the stability of your understanding, and the firmness of your determination.

58. Sarvatyāga or abandonment of all, is fraught with perfect delight; as its contrary is attended with extreme misery. This is a certain truth, and knowing as such, choose what you think best for you.

59. He who gives away his all in this life, comes to be in possession of them in his future state; as the rivers which pour their waters into the sea, are again filled by its flood tide.

60. After resignation of all things from the mind, its hollowness is filled with full knowledge of them, which is highly gratifying to the soul; as an empty box, is stored with rich gems and jewels in it.

61. It was by virtue of his resignation of all things, that Sakya muni became dauntless amidst the troubles of the Kali-age, and sat as firm as a rock. (Hence the yogis of prior ages, have remained as pure air).

62. Total resignation of all things, is tantamount to the acquisition of all prosperity; because the lord gives every thing to him, who dedicates and devotes his all unto Him.

63. You have now, O prince, become as quiet as the calm atmosphere, after your abandonment of all things; now try to be as graceful as the lightsome moon, by the complaisance of your manners.

64. Now, O high minded prince, forget at once your past abdication of your crown and kingdom, as also your subsequent of all things in this hermitage; drive away the pride of your total abandonment of all you had, and be of a clear and complacent countenance.

#### CHAPTER LXXXIV.

## ENLIGHTENMENT OF SIKHIDHWAJA.

Argument:—On the abandonment of the affections of the mind.

Vasishtha continued:—As the disguised boy was admonishing in this manner on the relinquishment of mind (*i.e.* the mental passions and affections); the prince ruminated inwardly on its sense, and then spoke as follows.

2. Sikhidhwaja said:—I find my mind fluttering always, as a bird in the open sky of my bosom; and lurking incessantly as an ape, in the wilderness of my heart.

3. I know how to restrain my mind, as they do the fishes in the net; but know not how to get rid of it, when it is so much engaged with the objects of sense.

4. Please sir acquaint me first with the nature of the mind, and then teach me the method of relinquishing it for ever from me.

5. Kumbha replied:—Know great prince, cupidity to be the intrinsic nature of the mind; and know the word desire to be used as a synonym for the mind. (The mind and will are synonymous terms).

6. The abandonment of the mind is very easy, and more facile than the stirring of it; it is attended with a greater delight, than the possession of a kingdom can afford, and is more pleasant than the scent of fragrant flowers.

7. But it is very difficult for the ignorant, to get rid of or forsake the desires of their minds; it is as hard to them as it is for a boor to wield the reins of a kingdom, and for a heap of grass to be as high as a mountain.

8. Sikhidhwaja said:—I understand the nature of the mind, to be replete with its desires; but I find my riddance from it, to be as impossible as the swallowing of an iron-bolt by anybody.

9. I find the mind as the fragrant flower in the great garden of the world, and the crater of the fire of all our woes; it is the stalk of the lotus of the world, and it is the bag that bears and blows the gusts of delusion all over the world. Now tell me how this thing may be easily removed from us.

10. The mind is the locomotive engine of the body, it is the bee that flutters about the lotus of the heart; now tell me how I may with ease

get rid of this mind.

11. Kumbha answered:—The total extirpation of the mind, consists in the entire extinction of the world from it; the learned and the men of long foresight, call this to be the abandonment of the mind (*i.e.* when it is cast out with all its thoughts and cares).

12. Sikhidhwaja rejoined:—I think the extinction of the mind, is better than our abandonment of it, on account of securing the success of our purposes; but how can we know the gradual expurgation of the mind, from the hundreds of diseases to which it is subject.

13. Kumbha replied:—Egoism is the root (seed) of the arbour of the mind, with all its branches and leaves and fruits and flowers; therefore root out the mind with its very root of egoism, and have thy breast as clear as the empty and lurid sky.

14. Sikhidhwaja rejoined:—Tell me, O sage, what is the root of the mind, what are its sprouts and fruits; tell me also how many stems and branches it has, and how is it possible to root it out at once.

15. Kumbha replied:—Know prince that egoism and all the words expressive of the self as meity &c., and indicative of the mind, are the seeds of the tree of the mind.

16. The field of its growth is the supreme soul, which is the common source of all entities; but that field being filled with illusion, the mind is deluded to believe itself as the first born sprout springing out of this field. (The first born germ of the Divine spirit being the living soul, which originates in the mind).

17. The certain knowledge of the mind in its discrete state, is called its understanding (which in its concrete state is known as sensation); the *buddhi* or understanding is the state of maturity of the germ or sprout of the mind. (The infant mind is ripens into the understanding).

18. The understanding or *buddhi*, being subject to various desires, takes the name of chitta or wasteful mind; and this mind makes the living being, which is as hollow within it, as a carved image of stone (or moulded metal), and a mere false conception.

19. The body is the stem of this tree of the mind, and is composed of the skin and bones and juicy matters.

20. The branches of the tree of the mind, extend to a great distance all about it; and so the sensible organs of the body, protruding wide about it, perish at last in seeking for its enjoyment.



21. Now try to lop off the branches of the tree of thy mind, and try also to root out the noxious tree at once.

22. Sikhidhwaja said:—I can some how or other lop off the branches of the tree of mind, but tell me, O my sagely monitor, how I may be able to pull it out by its very root at once.

23. Kumbha replied:—All our desires are the several branches of this tree, which are hanging with loads of fruits; and are lopped off by the axe of our reason.

24. He alone is able to lop off the plant of his mind, who is unattached to the world, who hold his taciturnity and inward tranquillity, who is judicious in all discussions, and does whatever offers of itself to him at any time.

25. He who lops off the branches and brambles of the arbour of his mind, by his manliness of reason and discretion; is able also to root out this tree at once from his heart.

26. The first thing to be done with the mind, is to root it out at once from the heart and the next process is to lop off its branches; therefore employ thyself more to its eradication, than to the severing of its boughs and branches.

27. You may also burn it as the first step, instead of lopping the branches; and thus the great trunk of the tree of mind being reduced to ashes, there remains an entire mindlessness at last.

28. Sikhidhwaja said:—Tell me O my sagely guide, what is that fire which is able to burn away the seed of the tree of mind, which is covered all over with the cuticle of egoism.

29. Kumbha replied:—Prince, the fire which is able to consume the seed of the noxious plant of the mind, is the expostulation of the question, "what am I that bear this corporeal form upon me."

30. Sikhidhwaja said:—O sage! I have repeatedly considered the questions in my own understanding, and found that my egoism does not consist in aught of this world, or this earth, or the woods which form its garniture.

31. That my ego lay no where in the hills and forests where I resided, nor in the shaking of the leaves before me; nor did it lie in any part of my gross body, or in its flesh, bones or blood.

32. It does not lie in any of the organs of action, nor in the organs of sensation; it does not consist in the mind or in the understanding, or

in any part of the gross body.

33. As we see the form of the bracelet in gold, so do I conceive my egoism to consist in the intelligent soul; because it is impossible for any material substance, to have anything as intelligence (as I perceive my egoism to be possess of).

34. All real existence depends on the supreme soul for its subsistence, so all real entities subsist in the supreme essence; or else it is impossible for any thing to exist in a nullity, as there is no possibility for a forest to subsist in a vacuity (without a firm ground).

35. Thus sir, knowing it full well, that my egoism is an aspect or shadow of my internal soul and worthy to be wiped off from it; yet I regret at my ignorance of the intrinsic spirit from which it is to be wiped off, and the internal soul be set in full light.

36. Kumbha replied:—If you are none of these material objects as you say, nor doth your egoism consist in materiality; then tell me prince, what you think yourself to be in reality.

37. Sikhidhwaja answered:—I feel myself O most learned sir, to be that intelligent and pure soul, which is of the form of intelligence, which acquaints me of all existence, and which discriminates their different natures.

38. I perceive thus my egoism to be attached to my body, but whether it is a caused or causeless principle, is what I am perfectly ignorant of.

39. I am unable O sage, to rub out this sense of my egoism as an unreality and unessentiality; and it is on that I greatly regret in myself (for my inability to get rid of my egoism as you led).

40. Kumbha said:—Tell me O prince, what is that great foulness, which thou feelest to be attached to thee, which makes thee act as a man of the world, and whether thou thinkest it as something or a mere delusion.

41. Sikhidhwaja replied:—The sense of my egoism, which is the root of the tree of my mind, is the great foulness that attaches to me; I know not how to get rid of it, for however I try to shun it, the more it clings about me.

42. Kumbha said:—Every effect is produced from some cause or other, and this is the general law of nature everywhere; anything otherwise is as false as the sight of a second moon in the sky, which is nothing but a reflexion of the true moon.

43. It is the cause which produces the effect, whether it be a big one or the small rudiment of it; therefore explore into the cause of your egoism, and tell me what it is.

44. Sikhidhwaja replied:—I know my sagely guide, that it is mere illusion—*māyā*, which is the cause of the fallacy of my egoism; but tell me sir, how this error of mine is to subside and vanish away from one.

45. It is from the proclivity of the mind towards the thinkables, that I am suffering all these pains and pangs within myself; now tell me O muni, about the means of suppressing my thoughts, in regard to external objects.

46. Kumbha said:—Tell me whether your thinking and knowing, are the causes of your thinkables and knowables, or these latter actuate your thinking and knowing powers. If you can tell me this, then shall I be able to explain to you the process of the cause and effect.

47. Now tell me which do you think to be the cause and not the cause, of knowing and knowable, and of thinking and the thinkable, which are the subjects of my question to you.

48. Sikhidhwaja answered:—I think, O sage, that the sensible objects of the body &c., are the causes of the thinking and thinkable (thoughts), and of knowing and the knowables or knowledge. (Because unless there be things in actual existence, we can neither think of or know anything, nor have any idea or knowledge of it at all).

49. Our knowledge of the entity of things, appears only in the sensible forms of bodies; or else the mere abstract thought of a thing, is as empty as an airy nothing.

50. As I can not conceive the non-entity of a positive entity, nor the abstract nature of a concrete body; so I know not how my egoism, which is the seed of my mind, can be at once ignored by me.

51. Kumbha said:—If thou rely on thy material body as a real existence, then tell me, on what does your knowledge depend, when your soul is separated from the body.

52. Sikhidhwaja replied:—The body which is evident to view, and a real entity, cannot be taken for an unreality by any body; as the palpable sun light, cannot be called darkness by any man of common sense.

53. Who can ignore the body, which is replete with its hands and feet and other members; which is full of activity and vivacity, and whose actions are so palpable to sight; and which is so evident to our

perception and conception.

54. Kumbha said:—Know prince, that nothing can be said to exist, which is not produced by some cause; and the knowledge or consciousness that we have of it, cannot be but the product of mistake and error.

55. There can be no product without a similar cause, and no material form can come out from a formless and immaterial agent. How can any thing come to existence, without having its seed of the like nature?

56. Whatever product appears to present itself to anyone without its true cause, is as false an appearance as the mirage in the sand, before its deluded observer.

57. Know thyself to be no real existence, but a false shape of your error only; and with whatever earnestness you took to it, you will never get any water from this delusive mirage.

58. Sikhidhwaja said:—It is as useless to inquire the cause of a nonentity, as it is fruitless to look into the origin of the secondary moon which is but false reflex of the true one. Believing in a nullity, is as decorating the person of a barren woman's son.

59. Kumbha replied:—The body with its bones and ribs, are products of no assignable cause; therefore know it as no entity, because it is impossible for the frail body to be the work of an Everlasting Maker.

60. Sikhidhwaja said:—Now tell me sir, why we should not reckon our fathers the causes and producers of our bodies, with all their members and parts, since they are known as the immediate causes of these.

61. Kumbha replied:—The father can be nothing and no cause, without his having another cause for himself; because whatever is without a cause is nothing in itself.

62. The causes of all things and effects are called as their seeds, and when there is no seed in existence, it is impossible for a germ to be produced in the earth from nothing. (*Ex nihilo nihil fit*).

63. So when you cannot trace out the cause of an event, account the event as no event at all; because there can be no thing without its seed, and the knowledge of a causeless effect or eventuality, is an utter impossibility and fallacy of the understanding.

64. It is an egregious error to suppose the existence of a thing without its cause or seed, such as to suppose the existence of two moons in the sky, of water in the mirage and of the son of a barren woman.

65. Sikhidhwaja said:—Now tell me sir, why should not our parents be taken as the causes of our production, who had our grandfathers and grandmothers for the causes or seeds of their birth likewise; and why should we not reckon our first great grandfather (Brahmā), as the prime progenitor of the human race?

66. Kumbha replied:—The prime great grandfather, O prince, cannot be the original cause, since he also requires a cause for his birth, or else he could not come into existence.

67. The great grandfather of creation even Brahmā himself, is the cause of production by means of the seeds of the supreme spirit which produced him; or else the visible form in which he appeared, was no more than a mere delusion.

68. Know the form of the visible world, to be as great a fallacy as the appearance of water in the mirage; and so the creativeness of the great grandfather Brahmā, is no more than an erroneous misconception.

69. I will now wipe off the dark cloud of your error, that our great grandfather Brahmā was conceived in the womb of the supreme spirit (whereby he is styled the *padma*-yoni or born of the lotus like navel string of God); and this will be the salvation of your soul. (And Adam's ancestors without end. Young).

70. Now therefore know, O prince, that the lord God shines forever with his intelligent soul and mind in Himself; it is from him that the lotus born Brahmā and the whole universe, are manifest to our view, and that there is nothing which exhibits itself without Him.

## CHAPTER LXXXV.

### THE *anaesthetic* PLATONISM OF SIKHIDHWAJA.

Argument:—Dispersion of the gloom of ignorance from the mind of Sikhidhwaja. His coming to the Light of Truth and the Tranquillity of his soul.

Sikhidhwaja said:—If the view of the whole universe is but a phantom, and our knowledge of myself, thyself and of this and that, is but an error of our mind, then why is it that we should be concerned about or sorry for anything.

2. Kumbha replied:—The erroneous impression of the existence of the

world, has so firmly laid hold of the minds of men; as the frozen water appearing as crystal, is believed as dry land by people.

3. It is said by the learned, that the knowledge of gross matter is lost with the dispersion of ignorance; and that there is no other way of getting rid of this long contracted prejudice, without our riddance from ignorance.

4. It is the acuteness of the understanding, which is the only means of our coming to the knowledge of truth; that the creation and dissolution of the world, are dependant on the will and causality of the supreme Being.

5. He whose understanding becomes, is sure to lose his rooted prejudice by degrees; and come to the knowledge of the nihility of the material world.

6. In this way of refining your mind from its prepossession of gross ideas, you will come to find the erroneous conception of a prime male (āḍipurusha), as that of Brahmā (or Adam) as the first creative power, to be as false as the water in the mirage.

7. The great grandfather of the world being a nullity, the creation of all creatures by him (who is thence called *Prajāpatiḥ* or lord of creatures); is likewise as false and null, as it is absurd for an impossibility to come into being.

8. The perception of a thing *in esse*, is as false as the conception of water in the mirage; a little reflexion is enough to remove this error, like the mistake of silver in cockles and conch-shells.

9. Any work which appears to exist without its cause, is only a phantom of fallacy, and has no essential form whatever in reality.

10. Whatever is done by one's erroneous knowledge or mistake of a thing, comes to be of no use to him; as the attempt to fill a pot with the water of the mirage, proves to be utterly vain.

11. Sikhidhwaja said:—Why can't we call the supreme Brahma, to be the cause of Brahmā—the first creator of the world who is called the son of God, the one unborn and without end, and the inexpressible and everlasting.

12. Kumbha replied:—The God Brahma, being neither the cause nor the effect of any action, is but an invariable unity and transcendent spirit, and is never the cause or effect of anything.

13. How can the incomprehensible and unknowable Brahma, be designated as

the creator, when he is not predicable by any of the predicates of the creator or created or as the instrument or cause of anything.

14. The world having no separate cause, is no separate product of any causality whatever; it is no duality but one with the unity, without its beginning or end, and co-eternal with the eternal one. (*To pan*—God is all in all).

15. He that is inconceivable and unknowable, is perfect felicity, tranquillity and ever undecaying, and can never be the active or passive agent of anything, on account of the immutability of his nature.

16. Hence there is nothing as a creation, and the visible world is but a nihility, and the Lord God is neither an active nor passive agent, but quite still and full of bliss.

17. There being no causal power, the world is not the production of any body; it is our error only that this world as a production without any assignable cause.

18. The uncaused world is the product of nothing, and therefore nothing in itself; for if it be the production of nobody, it is a nullity like its cause also.

19. The non-existence of anything or the not being of everything (except that of the supreme Being), being proved as a certain truth; we can have no conception of anything, and the absence of such conception, it is in vain to suppose the existence of an egoism or tuism.

20. Sikhidhwaja said:—Sir, I now perceive the truth, and find the reasonableness of all that you have said; I see now that I am the pure and free soul, and quite aloof of any bondage or its liberation from bonds.

21. I understand Brahma as no cause of anything, for his entire want of causality; and the world is a nullity for its want of a cause, and therefore there is no being whatever which we reckon as a category.

22. Thence there is no such category as the mind or its seed, nor its growth nor decay; I therefore bow down to myself of which alone I have a consciousness in me.

23. I am alone conscious of myself, existence in myself and have no real knowledge of any thing else beside me, and which appear as fleeting clouds in the womb of the sky.

24. The distinct knowledge of the different categories of time, place, action in the world, is now entirely blended in the knowledge of the

unity of the tranquil spirit of Brahma (which composes all varieties in itself).

25. I am tranquil, calm and quiet and settled in the spirit of God; I do not rise nor fall from nor move about this prop. I remain as you do in immovable spirit of God, which is all quiet, holiness and felicity in itself.

## CHAPTER LXXXVI.

### ENLIGHTENMENT OF SIKHIDHWAJA.

Argument:—Kumbha's Lecture on Effacing the Impression of Phenomenals from the mind of Sikhidhwaja or vanity of the visible world.

Vasishtha said:—Sikhidhwaja having thus found his rest in the spirit of Brahma, remained quiet for some moments, as the steady and unflagging flame of a lamp in a calm.

2. And as he was about to be absorbed in his unwavering meditation, he was suddenly roused from his trance by the diverting voice of Kumbha.

3. Kumbha said:—Prince, I see you are not to wake from the sleep of your entranced meditation, wherein you are situated in your perfect bliss; you must neither be absorbed in your contemplation, nor be a stranger to your abstract meditation altogether (but must observe your middle course between Platonism and perturbation).

4. The mind that is undivided in its attention, is cleansed from all duplicity; and being freed from its knowledge of parts and particulars, becomes emancipated in its living states.

5. Being thus enlightened by Kumbha, the prince became full of enlightenment; and being roused from his trance, he shone as brightly as a rich gem when taken out of its cover.

6. The prince who in his state of quietism, beheld the unreality of visible things; and now perceived them spread all about him, thus spoke about them to Kumbha.

7. Sikhidhwaja said:—Though I know full well about all these things, yet I want to propose some queries regarding them; to which I hope you will give your answers, for my correct and perfect knowledge of them.



8. Tell me, how can we intermingle the impure conception of the universal or mundane soul representing the *mundeas* or universe, with the pure idea of the supreme soul, which is ever calm, quiet and transparent. (The universal soul, is called *viswātmā*, viswarupa and virāja, and is opaque with its contents; while the supreme is quite pure and clear, and untinged with the shade of creation).

9. Kumbha replied:—You have asked well, O prince, and this shows the clearness of your understanding; and if this is all that you want to know, hear me then explain it fully to you.

10. Whatever is seen here and every where together, with all the moving and unmoving beings which it contains, are all of them perishable, and are extinct at the end of every kalpa age (in which the creator wishes to create a new world).

11. Then there remains the true and essential reality at the end of the kalpa age, amidst an obscure chaotic state, which is deprived both of light and darkness.

12. This essential reality is the divine intellect, which is pure and quiet and as clear as the transparent air; it is free from all attributes and imputations, and full of transcendental intelligence.

13. The one that remains at the end of a kalpa, is the supreme soul which extends over all space, and is purely bright, transparent and quiet; it is enveloped in light and is pure intelligence.

14. It is inscrutable and unknowable, it is even and quiet, and full of bliss; it is called Brahma—the great, the final extinction of all bodies and is full of all knowledge.

15. It is the minutest of the minute, and the largest of whatever is large in the universe; it is the greatest and greatest of aught that is great and heavy, and it is the best of whatever is good and excellent.

16. It is so very small, that if you place this sky beside it, the latter will appear as big as the great mount of Meru by the side of a small mite.

17. It is again so very big and bulky, that this stupendous world being placed side by side to it, the latter must appear as an atom before it or vanish into nothing.

18. This is attributed with the epithet of universal soul, for its pervading all over the universe and being its intrinsic soul; while its extrinsic appearance, is called by the title of Viraj.

19. There is no difference between this attribute and its attributive, as there is none between the air and the wind or the air in motion; and as the sky and vacuum are synonymous words, so the very same intellect is the phenomenal world, and the same consciousness is manifested in the forms of egoism and tuism.

20. As the water becomes the wave at a certain time and place, by cause of the current wind; so the world rises and falls at times in the supreme soul, without any external cause (except the will of the supreme spirit).

21. As gold is transformed to bracelets at certain times and place, by means of some or other; so the spirit of God is transformed to the visible world at certain times, without any other assignable cause whatever (save by the supreme will).

22. The most glorious God, is the Lord of his Kingdom of the world; He is one with his creation, ever pure, quiet and undecaying, and pervades over all these world which are scattered as turfs of grass all around us.

23. This transcendently good and great God is the only real existence, and comprises all temporary and finite existences within himself; and we know by our reason, that this glorious creation of the universe is all derived from him.

24. Know him, O prince, to be the essence of the extended universe, and to extend over all in his form of an entire intellect, and an unity that never admits of a duality (under all the varieties and diversities in nature).

25. There is no reason therefore, for our conceiving a duality beside his unity; since it is the sole principle of the supreme soul, that is fully manifest in all in its ever undiminished and unextinguished state.

26. The Lord always remains as the all in all, and as manifest in all the various forms; and being neither visible nor perceptible by us, he can neither be said to be the cause or effect of anything (but is the unknown all in himself).

27. The Lord being neither perceptible nor conceivable by us is something super-eminently good and superfine; He is all and the soul of all, too fine and transparent, and is known only by our conception of him; and no sensible perception whatever. (The knowledge of God, is innate and inborn in us. Locke).

28. Being inexpressible by words, and manifest in all without

manifestation or appearance of himself; cannot be the cause of whatever is real or unreal. (Anything that is indefinite in itself, cannot cause another of a definite or indefinite form).

29. That which has no name of itself, cannot be the seed of another; no nameless nothing can grow anything, nor can a commensurable world spring out of an incommensurable spirit. (A material and measurable thing, must have a material mensurator for its origin. Hence it is wrong to say: God measured the seas without a measuring rod).

30. The exhaustless mass of divine intellect, is indeed no cause or casual instrument or effect of any thing; because the product of the divine soul, must be some thing of the form of the invisible soul, which is its everlasting consciousness or intelligence.

31. So, O sage, nothing is produced by the supreme Brahma nor does anything arise from Him, like the waves from water which have their winds for their causality. (But the spirit of Brahma, is as the still water and has no stir or perturbation in it).

32. All distinction of time and place, being absent in the uniform and unchanging spirit of Brahma, there can be no creation or destruction of the world from him, and hence the world is increate and without any cause.

33. Sikhidhwaja said:—I know that the waves of water, have their cause in the winds of the air, and so I understand this world and our egoism &c., have their causality in the supreme spirit (which produces the worlds by its will, and acquaints me of my egoism by its intelligence).

34. Kumbha replied:—Know now the positive truth, O prince as I tell you after all, that there is nothing as a separate world or our egoism &c. existent in supreme spirit; though the world and the Ego exist as one with the divine spirit, without bearing their distinct names and personalities at all. (*i.e.* The world and its gods as one and the same thing).

35. As the subtile ether, contains the subtile element of vacuum in its bosom; so the divine soul entertains in itself, the fine spun idea of the mundane system without its substance.

36. Whether you behold this world in its true form of divine intelligence, or in any other form of gross matter; it is to be understood rightly as no other than a representation of the divine intellect.

37. The full knowledge of a thing, makes it sweet to the understanding, though it be as bitter as gall to taste; but the imperfect knowledge of

a thing, as that of the world makes it appear as full of woe, though it is no such thing in reality. (Hence the crying and laughing philosophers took two different views of the world).

38. Ambrosia the water of life being taken in the light of poison, will act as poison in the constitution of the patient; so the lord of the intellect appears in a favourable or unfavourable light, as knowledge and ignorance of him represents him to our understanding.

39. The blessed lord God appears to us in the propitious or unpropitious aspect, as our true and false knowledge paints him to our minds, just as the blinding eye sees many a false sight in the light of the sun.

40. The essence of Brahma, always remains the same in his essential form of the intellect; though the turpitude of our understanding, will now represent him in one form and then in another at a different time and under different circumstances.

41. In fact the body and the embodied soul, appear as any other sensible object in the world; but being viewed in reality in their abstract light, they blend in the spiritual form of God.

42. Therefore it is in vain to make any inquiry, concerning the nature of the world and our egoism &c.; because what is really existent is to be inquired into, and not that which is a nullity in itself.

43. It is vain to ask about an appearance, which being looked into vanishes into nothing; as it is in vain to speak of the essence of gold, when it presents us no figure of it.

44. Therefore there is no entity of the world and our egoism, without the existence of God, these things having no cause, are self-same with the one self-existent Deity.

45. The world does not appear to be prominent, and to rest by itself to view; it rests in relief in the spirit of God, and shows itself as separate to us by illusion only.

46. These existences being composed of the five elements, produce many other beings; as the copulations of the male and female, produce their offspring in infinity; so the divine intellect being joined with the illusory intelligence, presents endless form to our view.

47. It is by the inherent knowledge of the divine soul, that it represents itself the shapes of many things that are comprised in his omniscience. He is full in himself and manifests his fullness in himself, and is never wanting in his fullness which always subsist in Him. (So the sea is ever full with its waves and waters, which roll for

ever in its bosom).

48. The fullness or plenum of the world is derived from the fullness of God; and yet the divine fullness remains entire, as when you deduct the infinite, that remains the infinite also as the remainder.

49. The divine intellect though forever the same and serene, appears to shine forth in the creation with our knowledge of the same, and set at its dissolution with our imperceptibility of it; so our egoism being the same with the divine ego, appears to be different from it, as our fluctuating minds depict it in various lights.

50. The ego never becomes many, nor forsake its undecaying state; it is of a luminous form and having no beginning nor end of its essence; but assumes as many forms, as the ever varying mind imposes upon it. (The unchanging soul assumes many forms with the changeful mind).

51. The self-same soul believes itself as *viraj*—the lord of the world at one time, and as contemptible being at another; it sometimes sees itself in its true form of a divinity, and its thought makes it think as some other thing at another time.

52. The world appears as a vast and extended space, perfectly quiet in its nature, inexpressible by words and their senses, (as its real nature). All its objects are of wonderful shape to view, and appear to us according to our conceptions or without showing their real nature's unto us. (The true nature of things is hidden from our knowledge).

## CHAPTER LXXXXVII.

### ENLIGHTENMENT OF THE PRINCE IN THEOSOPHY.

Argument:—Effacing the impression of visibles from the mind continued.

Kumbha continued:—Know that nothing is produced from, nor destroyed by the ever tranquil spirit of God at any time; but everything appears as the panorama of the one all (*topan*) God; like the various kinds of ornaments made of the same metal of gold.

2. Brahma remains forever in his own essence, and never becomes the seed or cause of any other thing; he is ever of the form of our innate conception of him, and therefore never becomes any other than our simple idea of him.

3. Sikhidhwaja said:—I grant, Oh sagely monitor, that there subsists no separate world nor any other egoism in the one pure Siva (Zeus or Jove), except his own essence of omniscience; but please to tell me, what thing is this world and individual egoisms that seem to be infinite in number, and appear as distinct creations of God?

4. Kumbha replied:—The essence of God is without its beginning and end, and extends to infinite space and time.

5. The same also is this transparent cosmos, and the very same is the body of this world; which is simple and of the form of divine intelligence, and neither a void nor any extraneous thing.

6. The essential property of God being his intelligence, he is said to be of essence of intellect; and as fluidity is the property of water, so is intelligence the essential property of everything; and there is no reason to suppose an unintelligent principle as the prime cause of all.

7. The Lord is infinite in himself and is so situated in his infinitude for ever, without the grossness of the infinitesimals ever attaching to their pure intelligence in the subjective soul.

8. We cannot attribute the creation of the impure world, to the pure essence of the divine spirit; because the purity of the divine soul, cannot admit the impurity of creation, which would amount to a duality of purity and impurity in the supreme soul: (which is altogether absurd to believe).

9. The Lord can never be supposed as the seed or cause of the universe, since his nature is inscrutable and beyond our conception, and cannot be thought of as the root of anything whatever.

10. Therefore there is no creation or production of an effect, without its cause or seed; nor does reason point out to us, any other source of creation.

11. Therefore there is no gross creation whatsoever, except of the form of the intellect itself; and hence all that is visible to us, is no other than the solid intellect itself.

12. The feeling of egoism and the term world, are meaningless words and mere inventions of men; because nothing whatever can be called an effect or product, which has no cause assigned to it.

13. The duality of the world appears in the unity of God, in the same manner as a flower called the sky flower appears in the hollow vacuum of the sky (by mere delusion). And all things being perishable in their

nature, exist only in the intellect in which they live and die. (If the world be of the solid intellect, then the very intellect becomes the cause of the same, by means of the solidification of its own substance; but it is not so, because it is impossible for the same thing to be both the cause and effect of something by itself).

14. Destruction is not the giver of life to destruction, nor is it a giver of life to perishable things; hence intellect is the giver of light to all: but you may call whatever you like the best.

15. What difficulty you have, provided all things are to be called one, when all have come from the intellect; the duality what you call, that is the mystery of intellect-chit only.

16. The intellect therefore is the only true entity, which admits no unity nor duality in it. And therefore, O prince, you must know the nullity of all other entities beside it.

17. The feeling of thy egoism, is as false as thy conception of any other thing; and thus the idea of egoism proving to be false, what else can there be except the only entity of the intellect.

18. Thus egoism (being) no other than a form of the intellect, there is no difference whatever between them; hence the words I, thou &c. are mere human inventions to distinguish one from another (when there is in reality no difference in the personality of any body).

19. Whether you remain in your embodied or disembodied state, continue to remain always as firm as a rock; by knowing yourself only as the pure intellect, and the nullity of all things besides.

20. By thinking yourself always as the intellect, you will lose the sense of your egoism and personality; and so will your reflexion on the contexts of the texts of the vedas, lead you to the same conclusion. (There are numerous texts to the effect that God is the only entity, and this all is naught but God).

21. From all these know thyself as the pure essence, which is uncaused and unmade, and the same with the first and original principle; that thou art same with the emancipate and everlasting Brahma, and multiform in thy unity; that thou art as void as vacuity, having neither thy beginning, middle or end; and that this world is the intellect and that intellect is the very Brahma himself.

## ADMONITION OF SIKHIDHWAJA CONTINUED.

Argument:—The non-entity of the mind, proved from the non-existence of sensible objects, and the want of these proving only the entity of one Brahma only.

Sikhidhwaja said:—I understand, that there is no such thing as the mind also; but as I have no clear and correct knowledge of this subject, I beg of you to tell me, whether it is so (as I believe) or not.

2. Kumbha replied:—You have truly said, O prince, that there is no such real entity as the mind at any time and in any space whatever; and that which appears as the mind, is no other than a faculty of the only one everlasting Brahma.

3. Anything besides which is fallible or unconscious of itself, as the mind or anything of this world, can never be a positive or self-existence substance; therefore the words I, thou and this or that are only coinings of our imagination, and have no existence in reality.

4. There is no reality of the cosmos or any of its contents; and all that seem to be in existence, are no more than the various representations of the one self-existent Brahma himself. (Because there is no duality beside the unity of Brahma).

5. It is said that there was no mind or its personification of Brahmā, and the final dissolution of the world, and this proves the unreality of both of them. Again it is said that the mind took the form of Brahmā and created the world in the beginning, which proves also the mind to be the divine mind, and represented by substitution of the metaphor of Brahmā.

6. As there can be no material object without the prior existence of a material cause, so it is impossible to believe the existence of the sensible mind and the myriads of the sensible objects in absence of their material cause, which never existed from before. (The spirit alone was the pre-existent thing, which could not create anything except in its own immaterial form).

7. Hence there is no such thing, as a dull and unconscious world; and all that appears to exist as such, is no other than a representation of the Divine spirit (which reflects itself in various ways) as the gold exhibits its ornaments to view.

8. It is entirely false to believe, that the nameless and formless Deity does this all; and because the world is visible, yet there is no proof of its reality in our subjective knowledge of it.



9. That the nameless and formless spirit of God, which has no shelter nor support for itself, should make this world for the abode of others, is a laughable assumption of the ignorant only (therefore this world is his own abode and the stage of his own action).

10. From these reasons it is plain that there is no world in existence, nor even the mind, which is but a part of it; the world being a non-entity, there can be no mind which is conversant alone with it.

11. The mind means no more than the wish, and then only there is said to be a wish in any one, when there is an object to be wished for; but this world which appears to be so very desirable, being a nullity itself, how can there be the mind to desire it. (The mind is a nullity for want of any of its objects to dwell upon or engage its attention).

12. That which is manifested unto us under the name of the Mind, is no other than a manifestation of the spirit of God in itself, and is designated by various appellations.

13. This visible which is so desirable to everybody, is no production of any one; it is an uncaused entity ever existent in the divine mind, from before its production by the mind of Brahmā the creator. (Being prior to the mind, it is no production of it).

14. Therefore the divine soul, is of the form of an intellectual vacuum, and is a void as the transcendent air; it is full with the light of its intelligence, and having no shadow of the gross world in it.

15. The slight light which shines in the divine soul, is like the twilight that fills the etherial sphere; is the reflexion of the mirror of the supreme intellect, and is neither the dim light of the mind, nor any reflexion of the phenomenal world. (The nature of spiritual light, as quite distinct from the mental and physical lights).

16. Our knowledge of I, thou and this world (*i.e.* of the subjective and objective), are never real nor reliable; it is like the appearance of our dreams, that serve only to delude us to mistake.

17. As the absence of the desirable world, removes our desire of it; so the privation of our desire, displaces the mind which is the seat of our wishes.

18. The ignorant believe that this visible world is the mind, (because it is the display of the divine mind and the mind dwells upon it); but the unreal and formless mind had not this visible form, before it developed itself in the form of creation. (The world is not the mind because it is posterior in the order of creation, being created by the

mind of the great Brahmā).

19. But this world is said to be coeval with the eternal mind, which is altogether impossible; because we read nowhere in the sāstras, nor find in the ordinary course of nature, that a visible object has ever come into existence without some cause or other, either in the beginning of creation or at any time afterwards. (Hence the visible world is not coeval with the mind its maker).

20. How can eternity, uncreatedness and everlastingness be predicated of this visible world, which is a gross material substance, and subject to decay and dissolution.

21. There is no testimony of the sāstras, nor ocular evidence nor any reasonable inference, to show any material thing to be uncaused by some agent or other, and to survive the final dissolution of the world.

22. There is no written testimony of the vedas, and of other sāstras and siddhantas to show, that any material thing is ever exempt from its three conditions of birth, growth and decay, and is not perishable at the last dissolution.

23. He that is not guided by the evidence and dictates of the sāstras and vedas, is the most foolish among fools, and is never to be relied upon by good and sensible men.

24. It is never possible for any one to prevent the accidents, that are incidentals to perishable things, nor can there be any cause to render a material object an immaterial one.

25. But the immaterial view of this world, identifies it with the unchangeable Brahma, and exempts it from the accidents of action and passion, and of growth and decay.

26. Therefore know this world to be contained, in the undivided and unutterable vacuity of the Divine Intellect; which is infinite and formless void, and is for ever more in its undivided and undivisible state.

27. Brahma who is omniform and ever tranquil in himself, manifests his own self in this manner in the forms of creation and dissolution all in himself.

28. The lord now shows himself to our understanding, as embodied in his body of the world, and now manifests himself unto us, as the one Brahma in his spiritual form.

29. Know after all, that this world is the essence of the one Brahma

only, beside which there is no separate world or any thing else in existence; and it is our imagination only which represents it sometimes in one form and then in another.

30. All this is one, eternal and ever tranquil soul, which is unborn and without any support and situated as it is. It shows itself as various without any variation in its nature, and so learn to remain thyself with thyself as motionless as a block of wood, and with thy dumb silence in utter amazement at all this. (The principles of vedanta philosophy being abstraction and generalisation, it takes the world and all things in their abstract light, and generalises them all under the general spirit of God).

## CHAPTER LXXXIX.

### REMONSTRATION OF SIKHIDHWAJA.

Argument.—Further exhortations to spiritual knowledge and its confirmations.

Sikhidhwaja said:—O sage, it is by thy good grace, that I am freed from my ignorance, and brought under the light of truth; my doubts are removed, and I am situated with my tranquillity of my spirit.

2. I have become as one knowing the knowable, and sits taciturn after crossing over the sea of delusion; I am quiet by quitting my egoism, and am set out of all disquiet by my knowledge of true self.

3. O! how long a time have I wandered, amidst the mazy depths of the world; after which I have now arrived to the safe harbour of my peace and security.

4. Being so situated, O sage, I perceive neither my egoism, nor the existence of the three worlds; it is ignorance to believe in their existence, but I am taught to believe in Brahma alone.

5. Kumbha replied:—How is it possible for the egoism, tuism or suism of any body, to exist anywhere; when this universe, this air and sky, have not their existence anywhere.

6. Sit quiet as usual be calm and as silent as a sage; and remain as still as the calm ocean, without the perturbation of the waves and whirl pools within its bosom.

7. Such is the quiet and tranquil state of Brahma, who is always one and the same as he is; and the words I, thou, this and that, and the world, are as void of meaning, as the universal vacuity, is devoid of anything.

8. What you call the world is a thing, having neither its beginning nor its end; it is the wonder of the Intellect, to shine as the clear light, which fills the etherial firmament.

9. The changes that appear to take place in the spirit of God, are as extraneous as the different colours that paint the vault of heaven, and the various jewelleries which are wrought upon gold; these have no intrinsic essentiality, and never affect the tranquillity of the divine spirit, nor the uniform serenity of the empty sky, nor the nature of the pure metal of gold.

10. As the Lord is self-born, so is his eternal will inherent in and born with himself; and what we call as free will or fate, depend on the nature of our knowledge of them.

11. Think yourself as something, and you become a bondsman to your desires; but believe yourself as nothing, and you are as free and enfranchised as free air itself.

12. It is the certain knowledge or conviction of thyself as a reality, and that thou art subject either to bondage or freedom, that constitutes thy personality.

13. It is the privation of thy knowledge of thyself or thy egoistic personality, that leads thee to thy consummation; whereas thy knowledge of thy personality exposes thee to danger; therefore think thyself as himself and not myself (according to the formula ("so ham anaham," *i.e.* I am he and not myself) and thou art safe from all calamity. (This is no more than one's self resignation to God)).

14. No sooner you get rid of the conviction of yourself, than your soul is enlightened by the light of true knowledge; and you lose the sense of your personality, and become consummated in your knowledge of yourself as one with the Holy spirit.

15. The inscrutable nature of God admits of no cause, because causality refers only to what is caused and cannot come to existence without a cause, and not to the uncaused cause of all.

16. As we have no knowledge of an object which is not in existence, so we cease to have any knowledge of our personality, if we but cease to consider ourselves as caused and created beings. (The sophists to think themselves as increate and say—*man an wakt budam ke hichak nabud*, *i.e.* I exist from a time when there was nothing in existence).

17. What is this world to us if we are unconscious of ourselves, and if we are freed from our knowledge of the objective world, we see but the supreme soul remaining after all.

18. Whatever is manifest here before us, is all situated in the spirit of the lord; all these are transcendent, and are situated as such and same with the full and transcendental spirit of God. (The fulness of the world, abides in the fulness of the divine spirit).

19. Therefore all these that are protuberant to view, are as figures carved on a rock; and the light that pervades the whole, is but the glory of the great God.

20. In absence of this visionary world from view, its light which is more pellucid than that of the transparent firmament will vanish away into nothing.

21. The insensible world seems to move about as a shadow or phantom in the air, whence it is called *jagat* or the moving world; but he alone sees it in its true light, who views it as motionless and without its sense of mobility, and as perfectly sedate and stationary in the spirit of God.

22. When the sight of the visibles, together with the sense of sensibles and the feelings of the mind, become insipid to the torpid soul that is absorbed in divine meditation; it is then called by the wise as *nirvāna* absorption or the full light and knowledge of God.

23. As the breezeless winds sink in the air, and the jewellery melts in its gold; so doth the protruding form of the world, subside in the even spirit of God.

24. The sight of the world and the perceptions of the mind, which testify the existence of the world unto us, are but the representations of Brahma; as the false mirage, represents the water in the desert sands.

25. As when the vast body of water subsists without a wave to ruffle its surface, so doth the spirit of God remain in its state of calmness, when it is free from its operation of creation.

26. The creation is identic with Brahma, as the lord is the same with his creation, and this is true from the dictum of the veda, which says, "All this is Brahma, and Brahma is this (*to pan*)".

27. The meaning of the word Brahma or immensity, equally establishes the existence of the world; as the signification of the word world or

cosmos, establishes the entity of Brahma.

28. The meaning of all words taken collectively, expresses a multitude; which is synonymous with Brahma—the great and immense aggregate of the whole.

29. And if we reject the sense of the greatness of God and of the world, as they are usually meant to express, yet the little or minuteness of God that remains at last, is so very minute that words cannot express it. (So the sruti, neither the greatness nor minuteness of God is expressible by words).

30. The lord that remains as the inherent and silent soul of all bodies, is yet but one soul in the aggregate; he remains as a huge mountain of his intelligence, as in the form of the whole of this universal cosmos.

## CHAPTER C.

### CONTINUATION OF THE SAME SUBJECT.

Argument:—Difference of Brahma from the world, consisting in the indestructibility of his essence.

Sikhidhwaja said:—If it is so, O most intelligent sir, that the work is alike to the nature of its maker; and therefore the world resembles Brahma in every respect.

2. Kumbha replied:—Where there exists a causality, there is an effectuality also accompanied with it; so where there is no cause whatever, there can be no effect also following the same.

3. Therefore there is no possibility of any cause or its effect in this world, which is manifest before us as the self-same essence of the ever tranquil and the unborn spirit of God.

4. The effect that comes to pass from a cause, is of course alike to the nature of its causality; but what similarity can there exist between one, which is neither the cause nor effect of the other?

5. Say how can a tree grow which has no seed for its growth, and how can God have a seed whose nature is inscrutable in thought, and inexpressible in words.

6. All things that have their causality at any time or place, are of

course of the nature of their causal influence; but how can there be a similarity of anything with God who is never the cause of an effect?

7. Brahma the uncausing uncaused cause of all, has no causality in him; therefore the meaning of the word world, is something that has no cause whatever. (Jagat means what is going on forever).

8. Therefore think thyself as Brahma, according to the view of the intelligent; but the world appears as some thing extended in the sight of men of imperfect understandings.

9. When the world is taken as one and the same with the tranquil intellect of God, it must be viewed in the light of the transparent spirit of Brahma. (*i.e.* spiritually and intellectually they are both the same).

10. Any other notion, Oh prince, which the mind may entertain about the nature of God, is said by the intelligent, to be the destruction of the right concept of the Deity.

11. Know O prince, that the destruction of the mind (or mental error), is tantamount to the destruction of the soul; and slight forgetfulness of the spirit, is hard to be retrieved in a whole kalpa. (He that loses the sight of his Lord for a moment, loses it forever).

12. No sooner you are freed from your personality, than you find yourself to be full of Divine knowledge, and your false personality flies away for your consummation in spirituality.

13. If you think the world to be existent from the meaning of the word *viswa* or all, then tell me how and whence could all this come into existence.

14. How can you call one to be a Brahman, who lifts up his arms and proclaims himself about to be a sudra?

15. He who cries himself saying that he is dead, after the sinking of his pulsation; take him for the dead, and his living to be mistaken for life.

16. All these erroneous appearances, that present themselves before us, are as false as a circle described by the whirling flame of a torch; and as delusive as the water in the mirage, a secondary moon in the mist, and the spectre of boys.

17. What then is the true name of this erroneous substance, misleading us to the wrong, which is commonly designated as the mind, and is wrapped in ignorance and error.

18. The mind is another name for ignorance, and an unreality appearing as a real entity. Here ignorance takes the name of the mind, and unreality passes under the title of reality. Ignorance is the want of true knowledge, as knowledge is the privation of ignorance.

19. Ignorance or false knowledge, is driven by our knowledge of truth; as the error of water in the desert, is dispelled by the knowledge of mirage.

20. As the knowledge of mirage removes the error of water in the sandy desert, so the knowledge of the mind as gross ignorance, removes the erroneous mind from the inward seat of the heart. (The heart and mind are often used for one another).

21. The knowledge of the want of a mind, serves to root out its prejudice at once; as the knowledge of the rope as no snake, removes the fear of the reptile in the rope.

22. As the knowledge of the privation of the snake in the rope, removes its bias from the mind; so the knowledge of the want of the mind, removes this offspring of error and ignorance from within us.

23. The knowledge of there being no such thing as the mind, removes its false impressions from the heart; because the mind and our egoism, are the brood of our ignorance only.

24. There is no mind nor egoism, seated in us as we commonly believe to be; there is one pure intelligence only both with and without us, which we can hardly perceive.

25. You who had so long the sense of your desire, your mind and your personality from your ignorance only; are quite set free from all of them at this moment, by your being awakened to the light of knowledge.

26. All the troubles that you have to meet with, owing to your fostering the inborn desire of your heart; are all driven away by your want of desire, as the wind disperses the flaming conflagration of the forest.

27. It is the dense essence of the Divinity that pervades the whole universe, as it is this circumambient ocean which surrounds all the continents of the earth.

28. There is nothing in existence as I, thou, this, or that or any other; there is no mind nor the senses, nor the earth nor sky; but they are all as the manifestations of the Divine spirit.

29. As the visibles appear in the forms of the frail pot and other



fragile bodies on earth; so the many false invisible things appear to us in the forms of the mind, egoism and the like.

30. There is nothing, that is either born or dies away in all these three worlds; it is only the display of the Divine intellect, that gives rise to the ideas of existence and non-existence.

31. All these are but representations of the supreme soul, now evolved and now spread out from it; and there is no room for unity or duality, nor any error or fallibility in its nature.

32. Mind, O friend, that you are the true one, in the shape of your senses; and these will never be burnt at your cremation, nor will you be utterly destroyed by your death.

33. No part of thyself is ever increased or annihilated at any time, the entirety of thy pure self is immortal, and must remain entire for ever.

34. The powers of thy volition and nolition, and the other faculties of thy body and mind, are attributes of thyself; as the beams of moon, are the significant properties of that luminary. (The attributes are denotative of the subject).

35. Always remember the nature of thy soul, to be unborn and increate, without its beginning and end, never decaying and ever remaining the same; it is indivisible and without parts, it is the true essence, and existing from the beginning and never to have its end. (The immortality of the soul).

## CHAPTER CI.

### ADMONITION OF CHŪDĀLĀ.

Argument.—Obligation of the Prince for the instructions of his Monitor. And his attaining the Jivan-mukta emancipation in lifetime.

Vasishtha said:—After the prince had so far attended to the lectures of Kumbha, he remained for some time in silent and deep meditation of his soul as if in a state of trance.

2. He continued with his intent-mind and fixed eyes and quite speechless all the while, and resembled the figure of a silent sage, and a carved statue without its motion and sensation.

3. And then as he awoke after a while with his twinkling eyes, he was thus accosted by Chūdālā in her disguised form of Kumbha the Brāhman youth.

4. Kumbha said:—Say prince, how you enjoyed yourself in your short lived trance; did you feel in it that sweet composure of thy soul, as the yogis experience in their bed of steadfast meditation and unshaken hypnotism?

5. Say, were you awakened in your inmost soul, and set at large beyond the region of error and darkness; say, have you known the knowable one, and seen what is to be seen?

6. Sikhidhwaja replied—O Sir, it was by your good grace, that I have beheld a great glory in the most high heaven of heavens.

7. I have beheld a state of bliss which is full of ambrosial delight, never yet known to mortals, and whose sight is the most ultimate reward of the wishes of the best and most intelligent men, and of saints and mahātmas of great and high souls.

8. It is in your society today, that I have felt a delight, to which I have never experienced in my life before.

9. O lotus eyed sage! I have heretofore, never enjoyed such a degree of spiritual bliss which knows no bounds and is a sea of ambrosial delight.

10. Kumbha said:—The mind becomes composed and tranquil, after subordination of its desire of enjoyments, and its indifference to the taste of sweet and bitter, and its full control over the organs of sense.

11. There arises a peace in the mind, which is purer than any earth born delight; and is as delightful as the dew drops falling from flowers under the bright beams of cooling moonlight night.

12. It is today, O prince, that your bad desires like the bitter taste of bodies, are bettered by your advancement in knowledge.

13. It is by your holiness, O lotus-eyed prince, that the filth of your person is purged out; like the fruits of trees, falling off after they are ripened.

14. As the desire of the impure heart, becomes purified by reason it is then only capable of receiving the instructions of the wise, as the pipe draws the water inside. (Else, advising the fool is folly or spreading

pearls before swines).

15. After the bitterness of your disposition, was tempered by my lectures; you have been awakened today to your spiritual knowledge by me.

16. You are just now cleansed from your impurity, and immediately purified by your pure knowledge; even now it is that you have received my admonition, and have been instantly awakened to your knowledge.

17. You are purged today, from the merits and demerits of your good and bad conduct; and it is by the influence of good society, that you have got a new life in you.

18. It was before the midday of this day, that I have come to know the edification and regeneration of your soul to spiritual light.

19. I find you now, O prince, to be wakened in your mind, by your taking my words to your heart; and having now got rid of the feelings of your mind, you are awakened to your spiritual knowledge.

20. As long as the mind has its seat and operations in the heart of man, so long does it retain its companion of ignorance by its side; but no sooner doth the mind forsake its residence in the heart, than pure knowledge comes to shine forth in it as the midday light.

21. It is the suspense of the mind between unity and duality, that is called its ignorance; and it is the subsidence of these that is known as knowledge, and the way to the salvation of the soul.

22. You are now awakened and emancipated, and your mind is driven away from your heart; you are now the reality and rescued from your unreality, and are set beyond this world of unreality. (The spiritual state is held to be real and all else as unreal).

23. Rest in the pure state of thy soul, by being devoid of cares and anxieties; forsaking all society and relying your soul in no body and in nothing here; and by your becoming as the devout and Divine and silent sage or saint or *muni*.

24. Sikhidhwaja said:—So I see sir, that all ignorant people rely mostly on their minds; but the few that are awakened to the knowledge of God, do not mind their minds (*i.e.* they are not led away by the inclinations of their minds).

25. Now sir, please tell me, how the living liberated men conduct themselves in their lifetime in this world; and how do these unmindful men like yourself, manage yourselves herein.

26. O! tell me fully and dispel by the lustre of your glowing words, the deep darkness that is seated in my heart.

27. Kumbha replied:—All that you say prince, is exact and incontrovertible truth; the minds of the living liberated men are dead in themselves, and like blocks of stone, never vegetate nor sprout forth in the wishes.

28. The gross desire that germinates in its wishes, which become the causes of the regeneration of men in some form or other, is known by the name of mind; and which becomes altogether extinct in men, knowing the truly knowable one.

29. The desire which guides the knowers of truth, in this life of action (or the active life) in the world; is known by the name of goodness (satva), and which is unproductive of future birth.

30. The great-souled and living liberated men, being placed in their quality of goodness and having their organs under control; do not place any reliance in their minds.

31. The darkened mind is called the mind, but the enlightened one is known as the principle of goodness; the unenlightened rely in their minds, but enlightened men of great understanding confide in their goodness only.

32. The mind is repeatedly born with the body, but the nature of goodness is never reborn any more; the unawakened mind is under perpetual bondage, but the enlightened soul is under no restraint.

33. Now sir, you are become of the nature of goodness, and deserves the title of the forsaker of all things; and I understand you to have quite got rid of the propensities of your mind.

34. I find you today as brilliant as the full moon, freed from the shadows of the eclipse; and your mind to have become as lucid as the clear firmament, without any tinge in it.

35. You have got that equanimity, which is characteristic of the consummate yogi; this is called that total renunciation of all, which you exhibit in yourself.

36. The enlightened understanding is freed from the trammels, of its desire of heaven and future rewards, and its observance of austerities and charity, by means of its superior knowledge. (The divine knowledge is called the superior or *parāvidyā* in opposition to the worldly or *aparāvidyā*).

37. All austerities and mortifications, serve but to procure a short lived cessation of pain; but the happiness which is wholly free from its decay, is to be found only in one's equanimity and indifference under all circumstances of life. (The original word is *samatā* or the sameness or evenness of disposition at all times).

38. That thing must be truly good, which is different from the enjoyment of temporary bliss of heaven, and altogether different from an existent pleasure, which is both preceded as well as followed by pain.

39. We are all doubtful of the happiness, that most await on us hereafter in heaven; and what are our religious acts, but for the purpose of procuring some happiness to those, who are unacquainted with the consummate felicity of their souls, derived from their spiritual knowledge.

40. Let them use their ornaments of brass, who have no gold ornaments for their persons; so let the ignorant adhere to their ritual and not the wise who are quite happy in their knowledge. But you, O prince, have happily come both to your knowledge and happiness in the company of Chūdālā and others.

41. Why therefore are you devoted in vain, to the observance of your austerities; because the mortifications and penance of asceticism, are prescribed for the expiation of the prior misdeeds of men (and neither for their salvation or eternal felicity of the souls).

42. The beginning and end of asceticism are both attended with pain, the middle alone promises a short and temporary happiness; and as mortifications are mere preparatory to the purification of the soul. (it is better to acquire this purity by divine knowledge, than by the painful practices of hermitage).

43. Remain steady in that pure knowledge, which is said to be the result of penitence; and the purity of the soul being had with the clearness of the intellectual sphere, all things and thoughts will be as perspicuous to view as in the clear light of the sky.

44. All things are seen to rise and disappear in the vacuous sphere of the divine intellect, and the thoughts of our good and bad actions, are as the drops of rain which mix with the waters of the immeasurable ocean of the Divine soul.

45. Therefore, O Sikhidhwaja, abandon the barren soil (of rituals), and resort to the abundant field (of divine knowledge); and ask of me to know your best good, as men desire to know of their best friends.

46. As a wife that requires her husband, refrains from asking petty things of him; so should you refrain from asking of trifling blessings from thy God, if thou dost require thy communion with him. And know the objects of thy desire, are not always for thy good. (Therefore let his will be done and not theirs).

47. As no wise man runs to grasp the sun, in his reflexion in the water; so should you never pursue after the pleasures of heaven or felicity of liberation, after thou hast found him in thy own spirit. (Better to possess the whole God than pray for a partial blessing).

48. Forsake what is unstable, though it may appear as stable to thee; and thou always stable, by leaving the unstable to perish by itself. (*i.e.* All adscititious properties are unstable).

49. Knowing the instability of things, preserve the stability of thy mind, because the motionless mind perceives no fluctuation of its thoughts, nor the changes and motions of things (as in sound sleep).

50. All our evils proceed from the acts of our bodies, as well as from the thoughts and action of our minds; these two are main springs of the miseries of men, in all places and times.

51. Curb the fickleness of your mind, and be ever calm and quiet; if you desire to enjoy the happiness of quiet and rest.

52. Know all motions and its want to dwindle into perfect rest, in the mind of the truly wise men; hold them therefore in equal light and be happy forever.

53. Sikhidhwaja said:—Tell me sir, how can the motion and force of a thing be one and the same with its immobility and rest; and you who are the remover of my doubts, will I dare say quickly clear this point to me.

54. Kumbha replied:—There is one thing only, which also the all and whole of this universe; it is as the water of the sea, and is agitated by its intelligence, as the sea water is agitated into billows.

55. The immensity of Brahma, which is named the only essence and is of the form of the pure intellect; is beheld in the shape of the formal world by the ignorant.

56. The agitation of the intellect is all in all in the world and constitute the moving principle of the universe (or the main spring of the cosmos).

57. The agitation of the intellect being concomitant with the divine

spirit, it is alike to its stillness, and the unity of these two forms the spirit of God called Siva or Zeus.

58. The agitation of the divine spirit in the work of creation, vanishes before the sight of perfect understandings; though it appears to be in active operation to the ignorant, who view it as they do a false snake in the rope.

59. The intellect is ever busy and active, from which it derives its name (chit—intellect). But the inactive spirit which is all pervasive, is both inexpressible as well as inconceivable, owing to its devoid of all attributes (turīyātīta).

60. It is by long study of the sāstras and association with the wise, as also by continued practice of yoga, that the light of the supreme spirit dawns in the inner soul, like the rising moon with her benign beams.

61. The supreme spirit is only to be perceived by our understanding, from the benign rays which it spreads over it; and this says by the wise to be the light of the holy spirit.

62. You have now known the essence of your soul, which is without its beginning, middle and end, and must for ever continue in it as your real and true state; there is no other distinct form of the great intellectual soul, wherefore know this as yourself, and remain from all sorrow and pain.

## CHAPTER CII.

### REPOSE OF SIKHIDHWAJA IN THE DIVINE SPIRIT.

Argument:—Anxiety of the Prince at the Disappearance of Kumbha, and his falling to a trance in his deep and hypnotic meditation.

Kumbha continued:—I have already related to you, O prince, how have all this phenomenon of the world sprung from Brahma, and how it disappears also in him.

2. Having thus heard from me, and understood and reflected in yourself all what I have said; you are at liberty, O sagely prince, to repose in the supreme bliss, which you have well known and felt within yourself.

3. I am now to repair to my heavenly abode, at this time of the conjunction of the moon, when it is very likely that the sage Nārada,

may have come before the assemblage of the gods from his seat in the high heaven of Brahmā.

4. He may be angry in not finding me there, and it is not mannerly in youth to tease their superiors at any time.

5. May you ever abide at your ease, by your utter abandonment of every tint of desire, and by your firm reliance in these holy precepts, which the wise have always in their view.

6. Vasishtha said:—At hearing these words, as Sikhidhwaja was about to throw his handful of flowers, and make his obeisance to his departing monitor, he vanished immediately from his sight and mixed in the etherial air.

7. As one absorbed in meditation, does not see the things present before him even in his waking state; so the prince lost sight of Kumbha from before his presence.

8. The prince was plunged in deep sorrow, after the departure of Kumbha from before him; and remained as a painted picture, with his thoughts dwelling on his vanished friend.

9. He thought how marvellous it was, and how very inscrutable are the ways of providence, that it should bring him to the light of the self-manifest Lord, through the means of strange person of Kumbha.

10. Where is this sage Nārada, said he, and who is his son this Kumbha to me; and how came it to happen after so long, that I should come to be awakened by him.

11. O! how very fully has that son of the divine sage, explained every thing to me with his good reasons; and O how I am now awakened from my long slumber in ignorance.

12. How had I been plunged in the mud of my acts for such a long time, and was rolling on the wheels of distinguishing between what was right or wrong to be done.

13. O how very pure and cold, tranquil and quiet is my present state; and I find my essence to be as cooling to me, as I am washed in the cold bath of refrigeratory.

14. I am quite calm and lost in my trance, and sit alone as one with the unity; I have no desire for even a straw, but remain solely by myself.

15. Thinking thus in himself, he sat as quiet as a statue carved in wood or stone.



16. He then became silent, and had no desire nor refuge for his reliance; and remained in his immovable posture, like the peak of mountain.

17. Being then freed from fear in an instant, he remained a long time with the tranquillity of his soul and mind; and being united with the holy spirit in his hypnotism, he continued long in his sleepy trance, with his soul shining as the rising sun.

### CHAPTER CIII.

#### RETURN OF KUMBHA TO THE HERMITAGE OF SIKHIDHWAJA.

Argument.—Chūdālā's return after three days, and her rousing the Prince from his trance.

Vasishtha said:—Now hear me relate to you about Sikhidhwaja, sitting a block of wood on one side, and the reappearance of Chūdālā to him from the other.

2. After Chūdālā had hypnotized her husband Sikhidhwaja, in her guise of the sagely Kumbha; she disappeared from her, and traversed into the regions of air.

3. She forsook her form of the son of the Divine sage in the empty sky, and which she had took upon her by her magic spell. The enchanted form melted away in the air, and she appeared in her female form of beauteous fair.

4. She bent her airy course to her palace in the city, where she showed herself as their queen, before her assembled attendants and courtiers, and discharged the royal duties of her absent lord.

5. After three days she took again to her aerial journey, retook her enchanted form of Kumbha, and advanced to the hermitage of Sikhidhwaja in the forest.

6. She saw there the prince in his woodland retreat, and sitting in his posture of deep meditation and resembling a figure carved in wood.

7. Seeing him thus, she exclaimed repeatedly in herself; O heyday! that he is reposing here in his own soul, and is sitting quiet and tranquil in himself.

8. I must now awaken him from his trance in the supreme Being, or else his soul will soon forsake its mortal frame, owing to his disregard of it, and the end of his worldly bondage by his excessive devotion.

9. It is desirable that he should live some time longer, either with his royalty in the palace or with devotion in this forest; and then we both of us will depart together, by shuffling our mortal coils.

10. It would be difficult to instruct him, in all (seven) stages of devotion (*saptama bhumi*); and as there is no end of these things, I will try to train him in the practical part of yoga only.

11. Thus pondering in herself she made a loud shout, which startled the wild beasts; but did not rouse the entranced prince, though she repeated her loud shouts before him.

12. When neither her shouts and shrieks could rouse him, who remained unshaken as a stone in the rock; she shook him with her hands, to bring him back to his sense.

13. Though shaken and moved and thrown down on the ground, yet the prince neither awoke nor came to his senses; then Chūdālā thought on another expedient in his guise of Kumbha.

14. She said, Ah! I see my lord is absorbed in his prophetic trance, and I must find some expedient to rouse him to his sense.

15. Or why should I try to rouse him deified spirit back to its sensation, when he so well absorbed in his state of disembodied or abstract meditation (in which he enjoys himself and has forgotten his embodiment in the material frame and become as the disembodied or *videha* spirit).

16. I also wish to get rid of my female form, and to reach that state of supreme beatitude like him, which is free from further births and transmigrations.

17. Thus thinking in herself, Chūdālā was about to abandon her own body; when her better understanding recalled her undertaking that attempt.

18. Let me feel the body of the prince at first, she said, whether there is an end of his life, or there is any feeling or pulsation in his heart.

19. Should he be alive, he must come back to his sense; as the juicy root of trees, recalls the flowers in the flowering season of spring.

20. If he is alive he will walk about like myself, in his state of a living liberated soul; but if he be found to be no longer living, then I shall follow him to the next world.

21. With this mind Chūdālā felt his person, and examined it with her eyes; and then perceiving him to be living, she thus said rejoicingly to herself:

22. He has still the relic of his life, pulsating in his breast, the beating of the pulse and the throbbing of his breast, show his life to be not yet extinct.

23. Rāma said:—How can the little spark of the vital flame, be known to reside in the body of the self distracted yogi; whose mind is as cold as stone, and whose body becomes as callous as a clod of earth or a block of wood.

24. Vasishtha replied:—The relic of life remains in the heart, as an imperceptible atom and in the manner of sensibility; just as the future fruits and flowers, are contained in their seeds.

25. The calm and cold yogi, who is devoid of his knowledge of unity and duality, and views all things in the same light; who remains as quiet as a rock and without the pulsation of his heart, has yet the vibration of his intellect within him; (which keeps him alive).

26. The body of the temperate and tranquil minded man, never wastes or swells in bulk; it never decays nor grows up in heights, but ever remains in the same state.

27. The man whose mind vibrates with its thoughts of unity and duality (*i.e.* which perceives the difference of things); has the change and decay of his body, which is never the case with the yogi of unchangeable mind. (The action of the mind impairs the body, but its inaction preserves it entire).

28. The action of the heart, is the spring of the life of every body in this world, just as the honey in the flower cup, is the cause of its future fruit.

29. These frail bodies of mortals, are notwithstanding subject to the fits of joy and anger, and of the quickness and dulness every moment; and these, O Rāma! are the seeds of repeated births, and are hard to be checked or subdued.

30. The mind being still and quiet, the body becomes as dull as it were lifeless; when it is subject to no passion nor change whatever; but remains as even as the still and clear firmament which nothing can

disturb.

31. The man of even and dispassionate mind, is never ruffled nor tainted by any fault; but remains as calm as the waters of the billowless and breezeless ocean.

32. The body is never lifeless, nor is its life ever imperceptible, unless the mind is defunct in its action; and is in course of long practice, that the mind becomes inexcitable and numb in itself.

33. The body which is without the action of its mind and vitality, quickly melts away to rottenness; as the snow melts away under the solar heat.

34. The body of Sikhidhwaja was felt to be hot, though it was without its active mind; it was therefore known to be possessed of its vitality, which prevented it from wasting and rotting away.

35. The noble lady, having perceived the body of her husband to be in that plight; held it fastly with her hands, and began to consider what to do with it.

36. She said, I will try to raise him by infusion of my intellection into his mind; and this will no doubt bring him back to his senses.

37. If I do not raise him now, he must rise himself after sometime; but why should I wait till then, and must remain alone all the while.

38. Having thought so, Chūdālā left her body—the frame work of the senses; and entered into the body of the body and joined with the intellectual essence of the same.

39. She then gave a vibration to the intellection of her living lord, and after putting it in its action and motion, she returned to her own body; as a bird flits on the twig of a tree which is shaken thereby, it comes back to its own nest again.

40. She rose in her figure of the Brāhman boy Kumbha, and sat upon a flowery bed, where she began to chaunt her hymns of the sāma veda (psalmody); with her soft tunes resembling the melodious chime of buzzing bees.

41. The prince felt an intellectual exhilaration, on hearing the tuneful chime of the psalms; and his dormant life was awakened to its sensibility, as the lotus bud comes to bloom by the breath of the vernal season.

42. His eyelids oped to light, as the lotus bud blooms at the sunlight;

and the whole body of the prince, became vivid with his renewed life.

43. He beheld the Brāhman boy Kumbha, singing sāma psalms before him; and appeared in his divinely fair form, as the divinity of music was present in person.

44. O fortunate am I, said he, to have found my friendly Kumbha again before me; and so saying, he picked up some flowers and offered them to him.

45. O how great is my good fortune, said he to his guest, to be thus recalled to your gracious memory; or what else is it, that could cause a divine personage like yourself, to be so favourably disposed towards me.

46. It is only the cause of my salvation, that has caused you to come to and call at mine, or else what else can it be to bring a godson down to revisit me.

47. Kumbha spoke:—O sinless prince, my mind was ever intent on thee, ever since I departed from thee; and now it has come back to me, to have found thee well in this place.

48. I do not reap so much delight in the ever delightful region of heaven, as I do here in your presence; because I have the great work of your redemption not pending before me.

49. I have no friend or companion, that is dearer to my soul than yourself; nor have I any faithful pupil, nor confidential disciple like you in this world.

50. Sikhidhwaja replied:—Ah! I see now that the arbours of this mountain, are about to yield the fruits of my meritorious acts, that have made a retired recluse like yourself to condescend to desire my company.

51. If these woods and trees and myself who am so devoted to you, should find favour in your sight than the bliss of your heavenly abode, then may you please to take your residence with me in this lonely forest.

52. For my part who am so blest with the gift of thy *samādhi*, that I have always my perfect repose in God even in this place; have no desire for heavenly delights (which cannot be better than my absorption in the Divine spirit).

53. Reclining in that state of pure effulgence, I enjoy my fill of heavenly bliss even in this earth below.

54. Kumbha interrogated:—Have you ever had your repose in the state of

supreme felicity, and were you ever freed from the infelicity, which is ever attendant on the knowledge of duality.

55. Have you ever felt a disgust to all temporary enjoyments, and have rooted out your taste for insipid pleasures of this earth.

56. Has your mind ever rested in that state of even indifference, which has no liking for the desirable nor dislike to what is undesirable, but is ever content with whatever awaits upon it at any time?

57. Sikhidhwaja replied:—It is by your favour sir, that I have seen all what transcends human sights; that I have reached beyond the verge of the universe, and obtained the best obtainable and most certain bliss.

58. It is after long that I am freed from decay and disease, and gained all which is to be gained, and wherewith I am quite content.

59. I require no further advice, from anyone for my edification; I feel fully gratified with every thing in all places, and am quite at ease and out of disease everywhere.

60. I have nothing to know that is unknown to me, and nothing to obtain that is not obtained by one; I have forsaken whatever is not worth having, and my soul has its reliance in the supreme essence.

61. I rest quite aloof of all, being devoid of my fear and error and apathy at any thing; I am always manifest in the even and equal tenor of my mind, and in the equality of my soul with all others; I am free from all imagination, as the clear sky is free from all taint and cloud.

## CHAPTER CIV.

### ON THE CONDUCT OF LIVING-LIBERATED MEN.

Argument:—Kumbha and Sikhidhwaja's travel, and their conversation on various subjects; Kumbha's ideas of the predestined law of nature.

Vasishtha related:—In this manner did these knowers of the knowable God, continue in their mutual conversation on spiritual matters, until the third watch of the day in that forest.

2. Then rising together they wandered in the delightful dales, and about in cooling lakes and pleasant rills.

3. In this manner they kept roving in that forest for full eight days, and passed their time in conversations on various subjects.

4. Then said Kumbha to the prince, let us walk to some other forest to which he gave his consent, with uttering the word om, and then they walked forward in each other's company.

5. In this manner they walked over many forest lands, and passed beside many jungles and shores; and they saw many lakes and thick woods, and rising hills and their thickets of dense woods and plants.

6. They traversed many woodland tracts and rivers, and saw many villages, towns and woods on their way; they passed by many sweet sounding rivers and groves, and many holy places and the abodes of men.

7. They were united together in equal love and friendship, and being of equal age and the same tenor of mind, they were of equal vivacity; and both walked or stayed together with their unanimity.

8. They worshipped the gods and the manes of their ancestors in the holy places, and ate what they got at any place; and lived together both in marshy and dry lands in concord and peace.

9. The loving pair bearing equal affection to one another in their hearts, dwelt together in mutual concord amidst the *tamāla* woods and in the forests of the *Mandara* hills.

10. To them no place was their home or own, but they alike in all; nothing occurred to disturb their minds, which were always as undisturbed as a mountain amidst the winds.

11. They walked sometimes amidst the flying dust, and at others amidst the far stretching fragrance of sandal wood forests. They were now daubed with ashes, and then besmeared with the sandal paste.

12. They were sometimes clad in good garments, and sometimes in variegated raiments; now they were covered with the leaves of trees, and were decorated with flowers at another.

13. Remaining thus in mutual company for some days, and having the unanimity of their hearts and minds; the prince turned to be as perfected in his nature, as another Kumbha himself.

14. The holy and faithful Chūdālā, seeing the divine form of her husband Sikhidhwaja, began to reflect within herself in the following manner.

15. How divinely fair has my husband become, and how very charming are

these wood-land scenes; by living long in this place, we must be an easy prey to the God of love.

16. I see that although one is liberated in his life time, yet the sense of his liberation, cannot give him freedom from his obligation of tasting the pleasures that are presented before him. I think it is ignorance to refuse the king of a proffered enjoyment.

17. Seeing the husband to be noble minded, and free from all bodily disease and debility; and having a flowery grove before, it must be a wretched woman, that rejects to advance to her lord at such a time.

18. That wretched woman is verily undone, who is seated in her bower of flowers and has her husband presented before her; and yet fails to approach to him for her satisfaction.

19. Accursed is the woman, who being wedded to a handsome husband, and having him alone in her company fails to associate with him.

20. Of what good is it to one acquainted with true knowledge, to reject a lawful pleasure that presents itself before that person.

21. So I must contrive some artifice in this forest, whereby I may be successful to make my husband join with me.

22. Having thought so in her mind, Chūdālā who was disguised in the from of Kumbha, thus uttered to the prince, as the female *kokila* mutters to her mate from her flowery bower in the forest.

23. This is the first day of the new moon of the lunar month of *chaitra*, and this is a day of great festivity in the court of Indra in heaven.

24. So I must have to repair to the synod of the gods, and present myself before my father in that assembly. So my departure is ordained by destiny, nor can it be averted by any means.

25. You shall have to expect my return till eve in this forest, and spend the meantime, by diverting yourself in these flowery arbours, which will lull your anxiety for me to rest.

26. I shall positively return here from the azure sky, by the dusk of this day; and soon join your company, which is ever delightful to me.

27. So saying, she gave a stalk of flowers of the Nandana forest to her beloved, to serve as a token of her affection for him (and as a pledge of her return to him before it fades away).



28. The prince said "you must return soon" to me; and she instantly, disappeared from his sight, and mixed with the air, as the light autumnal cloud vanishes in the empty sky.

29. He flung flowers after her, as she mounted in the sky; and these floated in the air, like icicles in the cold season.

30. Sikhidhwaja standing on the spot, first beheld her flight, and then her disappearance from him; as the peacock looks at the flight of a cloud with uplifted eyes (so immutable is the friendship of a true friend).

31. At last the body of Kumbha vanished from the sight of Sikhidhwaja, and mixed in the open air, as the waves of the sea subside in the still and smooth waters.

32. Chūdālā then reached her celestial city, resembling the garden of paradise with its Kalpa arbours in full bloom, and its shining turrets waving with flags, hoisted on both sides of its charming paths.

33. She entered secretly her private apartment, and met the company of the maids waiting for her; as the graceful beauty of the vernal season, meets the long expectant arbours of the forest.

34. She attended to her state affairs, and discharged them quickly; and then flew aloft in the air and dropped at Sikhidhwaja's abode, as the autumnal fruits and flowers drop on the ground.

35. She appeared there with a melancholy face, and as deeply dejected in her mind; just as the fair moon is darkened under the mist, and the beauteous lotus are hid under a fog.

36. Believing her as his Kumbha, Sikhidhwaja rose up and stood in his presence; but being troubled in his mind to see him so sad and sorry, he asked the cause and thus addressed him saying:—

37. I greet thee, O Kumbha, but why appearest thou so sad today ; thou art the son of a deity and must not be sorry at anything, but please to take thy seat here.

38. Holy saints and the knowers of the knowable one like you, are never moved by joy or grief; but remain untouched by them, as the lotuses remain intact in the water.

39. Vasishtha said:—Being thus accosted by the prince, Kumbha sat on his seat, and then said in reply, with a voice as thin and soft as the sound of a bamboo flute.

40. I know that the knowers of truth, who are not patient under all bodily accidents and mental anxieties, are not truthful men, but cheats who cheat people by their pretended truthfulness.

41. Know prince that the most learned are the most ignorant, who expect foolishly to evade the condition in which they are exposed by their nature.

42. The sesame seed has naturally the oil inherent in it, and the body has also its incidents connatural with it; he who is not subject to his bodily accidents, is able to sever the wind and air with his sword.

43. It is of course to evade the evils that are incidental to the body, but it is to undergo patiently what is unavoidable by our bodily powers.

44. Again as long as we have our bodies, we must exert our bodily organs to their proper actions; and never attempt to suppress by our understanding, as it is done by many wise men.

45. Even the great Brahmā and the gods, are subject to the conditions of their bodily frames; nor have they with their great understandings, the power to avoid what is determined by irrevocable destiny.

46. It is beyond the power of both the wise and unwise, to deter the power of destiny; which makes all things to run in their destined course, as the waters of rivers run into the sea.

47. The same irrevocable destiny, determines equally the fates of the wise and unwise, and guides them as by her fingers to the same goal, until they get their release from the body.

48. The ignorant however, whether exposed to their states of prosperity and adversity, are always destined to undergo their effects upon their bodies.

49. Thus therefore it must be known by both the wise and unwise, that all beings are destined to roll in their re-iterated rotations of pleasure and pain (according to the results of their prior merits and demerits); and that there is no power to change the ever changeable ordinances of unchanging destiny.

## CHAPTER CV.

### METAMORPHOSES OF KUMBHA TO A FEMALE FORM.

Argument:—Kumbha's relation of her transformation to a woman by right, and her attachment to the prince.

Sikhidhwaja said:—If such is the case, sir, that destiny over rules all events, why should you be sorry for aught that has befallen to you, knowing that you are a godson and knowing the knowable also.

2. Kumbha replied:—Hear, O prince, the wonderful accident that has befallen on me; and I will relate to you all that has happened to me in body.

3. The heart becomes light when its griefs are imparted to a friend, as the thickened gloominess of the cloudy atmosphere, is dissipated after discharge of its waters in rains.

4. The troubled mind is restored to its serenity, by its communication with a sincere friend, as the turbid waters of a jar is cleared by its being filtered with *kata* seeds.

5. Hear now that after I departed from here, by handing over the spike of flowers to you; I traversed through the regions of air, till I reached the heavenly abode of the God.

6. There I met my father, and accompanied him to the court of the great Indra, where having sat a while, I got up with my father and then parted from him at his abode.

7. Leaving the seat of the Gods in order to come down on earth, I entered the region of air; and kept my pace with the fleet steeds of the chariot of the sun, in the airy paths of the skies.

8. Thus wafted together with the sun, I reached the point of my separation from him; and there took my path through the midway sky, as if I were sailing in the sea.

9. I saw there in a track before me, a path stretching amidst the watery clouds of air, and marked the indignant sage Durvāsa gliding swiftly by it.

10. He was wrapt in the vest of clouds, and girt with girdles of flashing lightnings; the sandal taints on his body were washed off by showering rains, and he seemed as a maiden making her way in haste, to meet her lover at the appointed place.

11. Or as a devotee he hastened to discharge in due time his fond devotion, on the beach of the river (Ganges), flowing under the shade of the beaching boughs of the rows of trees on the shore. (This refers to

the custom of hastening to perform the *sandhyā* rites on the river side in the evening, as it is customary with other nations to hasten to the mosque or church at the call to prayers and the striking of the church-bell).

12. I saluted the sage from my aerial seat, and said, you, wrapt as you are in your blue vest of the cloud, seem to advance in haste, as an amorous woman to meet her lover (by hiding herself in her black mantle in the darkness of night).

13. Hearing this, the reverend sage was incensed and pronounced his curse upon me; saying, "Be thou transformed to an amorous woman as thou thinkest me to be."

14. "Go thy way, and bear my curse, that every night thou shall become a woman, with thy protuberant breasts and long braids of hairs on thy head, and fraught with all womanish grace and dalliance (and seek about thy lover)".

15. As I was thunderstruck and deeply dejected at this imprecation, I found the old *muni* had already disappeared from before me; and then I bent my course this way from the upper sky, being quite sick in my heart (at this direful fulmination).

16. Thus I have related to you all, regarding my being changed to a damsel at the approach of night; and my constant thought of the manner, how I shall manage myself under my womanhood.

17. How shall I divulge to my father, the shame of my being a swollen breasted maid at night; and can I reconcile myself to my dire fate, throughout the course of my life. O how wonderful is the decree of fate, that we are fated to bear in this world in the course of time!

18. I am now ill-fated to become a prey to young men, and the subject of fighting among them, like a piece of flesh among ravenous vultures.

19. O what a fun have I become to the ludicrous boys of the Gods in heaven, and ah! how shameful have I been before the sages, who must be quite ashamed of me, and how shall I remain anywhere and before any body in my female form at night.

20. Vasishtha said:—After saying so far, Chūdālā became as mute as a silent *muni*; and remained as quiet as if she were in a swoon.

21. The pretended Kumbha then, seeming to recover his senses and his patience also, thus spoke out to himself; ah! why do I wail like the ignorant (for this change in my changeful body), when my soul suffers no change by this?

22. Sikhidhwaja spoke:—Why sorrow you sir for the body, that art the son of a God; let it become whatever may become of it, it can never affect the intangible soul.

23. Whatever pain or pleasure betides us in this life, is all concomitant with the changing body, and can never touch the unchanging soul.

24. If you who are acquainted with the vedas, and fortified against all events; should allow yourself to be so much moved by these accidents, say what will be the case with others, at all the casualties of life, to which they are incessantly subject.

25. To be sorry in sorrow; is very sorrowful in the wise; and therefore you who have yourself spoken these precepts before, should now be overwhelmed in sorrow, but remain as unmoved, as you are wont to be unshaken all along.

26. Vasishtha related:—In this did the two hearty friends, continue to condole with one another; and console themselves by turns, under the cooling shade of the grove where they sat together.

27. At last the bright sun who is the light of the world, set down in darkness like an oilless lamp, by involving Kumbha under despondency of her female form.

28. The full blown lotuses closed their folia, like the closing eyelids of the busy worldlings; and the footpaths became as deserted by their passengers, as the hearts of loving wives are forlorn in the absence of their husbands, devoted to travelling and staying in distant countries.

29. The upper sky borrowed the semblance of the lower earth, by its spreading the curtain of darkness over the groups of its twinkling stars, like the outstretched nets of fishermen enfolding the finny tribe. (The similarity of the dark curtain of the sky overspreading its shining stars, to the black nets of fishers enveloping the silvery fishes under them).

30. The black vault of the sky, was smiling above with its train of shining stars, as the blue bed of lakes was rejoicing with its chain of blooming lilies below; and the sounding black bees and beetles on the land, resounded to the cries of the ruddy geese in the water.

31. The two friends then rose and offered their evening prayers at the rising of the moon, and chanted their hymns and muttered their *mantras*, and took their shelter under the sylvan retreat.

32. Afterwards Kumbha, changed as he was in the female form, and sitting before Sikhidhwaja, lisped his faltering speech to him in the following manner.

33. Sir, I seem to fall down and cry out and melt away in my tears, to see myself even now changed to my feminine figure in your presence.

34. See Sir, how quickly are the hairs on my head lengthened to curling locks, and to how they sparkle with strings of pearls fastened to them, like the brilliant clusters of stars in the azure sky.

35. Look here at these two snowy balls bulging out of my bosom, like two white lotus-buds rising on the surface of waters in the vernal season.

36. Look how my long robe is stretched down to the heels, and how it mantles my whole body, like the person of a female.

37. Look at these gemming ornaments and wreathes of flowers decorating my person, like the blooming blossoms of spring ornamenting the forest tree.

38. Lo! the moon-bright vest covering the crown of my head (like the disk of the moon resting on the hairy crest of Siva); and the necklaces hanging about my body (like the flowery wreathes of Kāma).

39. Look at my features, how they are converted to their effeminate comeliness, and see how my whole frame, graced all over with feminine loveliness.

40. O! how very great is my sorrow, at this sudden change of mine to a woman; and ah! tell me friend, what am I to do, and where to go with this my female form.

41. I perceive also the change to take place in my inner parts, and in my thighs and posteriors; Kumbha said so far to her friend, and then remained quite mute and silent.

42. The prince also, seeing him thus, remained in his mute gaze and silence, and then after a while, he oped his mouth and spoke as follows:—

43. It is of course very sorrowful and pitiable, to see you thus transformed to a female; but you, sir, who know the truth, know also that there is no contending with fate.

44. Whatever is destined, must come to pass; and wise men must not be startled at or feel sorry for the same; because all those events betake the body only, and cannot affect the inward soul.

45. Kumbha replied—So it is, and I must bear with my feminine form, with an unfeminine soul. (So it is no disgrace to be an effeminate female, combined with the grace of a manly soul).

46. I will no more sorrow for, what is never to be averted; but must endure with patience what I cannot abjure. Relying on this principle, they alleviated their sorrow for what was impossible to avoid.

47. They passed their nights in peace, and slept in the same bed without touching one another; and Kumbha rose in the morning in his masculine form again, without any trace of his female features and feminine beauty or grace.

48. Kumbha was Kumbha again, by being shorn of his female form; and thus he passed as bisexual and biform being of the Brāhman boy Kumbha by day, and of Chūdālā the princess by night.

49. In his male form, Kumbha continued as a friend to the prince in the day time; and in female form of Chūdālā, he lived as a virgin maid with him at night.

50. Thus did Chūdālā cling to her husband, as a string of necklace hangs upon the neck and breast of a person. They then continued to wander in the company of one another, to different countries and over distant hills, to satisfy their curiosity.

## CHAPTER CVI.

### MARRIAGE OF CHŪDĀLĀ WITH SIKHIDHWAJA.

Argument.—The Gandharva form of marriage, its Courtship and ceremonial rites.

Vasishtha resumed:—After the lapse of some days in this manner, Chūdālā thus bespoke to her husband, in her guise of the pretended Brāhman boy (or Kumbha).

2. Hear me, O lotus eyed prince, she said, what I tell you in good earnest; that since I am obliged to become a woman every night, and continue to be so for ever more.

3. I wish to fulfill the part of my womanhood, by joining myself to a husband by legal marriage for all that time.

4. I want to taste the pleasure of conjugal union, with a dear friend, who is of his own accord so very friendly to me, and without any endeavour on my part: so I hope you will interpose no difficulty in my way.

5. So I choose you sir, as my husband, of all others in the three worlds: therefore be pleased to accept me for your wife every night.

6. The delightful pleasure of conjugal union, has come down to us ever since the commencement of creation; and therefore our obedience to the ordinance of nature, can entail no guilt on our part.

7. I desire this that we may do as we like, without desiring or disliking anything; and be far from expecting the consequence of what we like or dislike.

8. Sikhidhwaja answered:—I see friend, neither any good nor evil, of accepting your proposal; so you are at liberty to do as you like.

9. Being possessed of the indifference of my mind, at every thing in the world; I see everything in the same and in an equal light: so I let you have your option as you may like.

10. Kumbha replied:—If so, then I say that this day is very favourable for celebrating the marriage ceremony; it is the full moon of Srāvana, and all lucky asterism according to my best calculation.

11. On this day of the full moon, our marriage may take place both in the day as well as night-time in the Gāndharva form (by mutual choice and consent).

12. It will be celebrated either on the summit of the Mahendra mountain, or on the delightful table-land thereabouts; or in the grotto of some mineral mine, and in the light of the shining gems and mineral ores in the mountain; (serving as lamps and candle lights in the festivity).

13. The rows of stately trees all around, will shed their flowers at the nuptial ceremony; and the twining creepers on them, will represent the dance of *nanch* girls by their tremulous shaking. (Dance and music being necessary accompaniments of marriage festivities).

14. Let the bright luminary of the night, accompanied by his consort train of shining stars, witness our marriage from the high sky with their wide open and glaring eyes.

15. Rise, O prince, for your marriage; and let us both hie to cull the forest flowers, and prepare the sandal paste and collect the scattered



gems, in order to deck our nuptial seats therewith.

16. Saying so, they both rose together, and culled the flowers and collected the gems.

17. Then in a short time, they repaired to the gemming steppe, and heaped it with flowers of various kinds.

18. They had their marriage vests and necklaces ready on the spot, and the God of love helped with the supply of every thing required on the occasion.

19. Having thus prepared the paraphernalia of their nuptials, and stored them in a golden grotto of the mountain, they both repaired to the sacred stream of the heavenly Ganges Mandākini, for making their holy ablutions therein.

20. Here Kumbha served as the priest, to lave the holy water profusely on the lofty head and elevated shoulders of the prince; as the elephantine clouds of Indra, pour the rain water in plenteous showers, on the towering tops and height of hills.

21. So also did the prince act the part of the ministering prince, and washed the body of his beloved princess now in the form of Kumbha. Thus did the two friends anoint and absterge by turns, the persons of their quondam and future consorts.

22. Bathed and purified, they adored the gods, the munis and the manes of their ancestors, for the sake of their honour, and without any desire of getting any good or gain from them: for they well knew that they could benefit nothing their service, as the deities, the deified spirits and the divine sages.

23. They took their frugal and repast, as their nature and the course of the world required; and seasoned with the nectarine juice of their good and refined intelligence.

24. They wore the whitish barks of Kalpa trees, as their clean marriage raiments, and ate its fruits as their wedding cakes; then they repaired to the altar for their nuptial ceremony.

25. At this time the sun descended below his setting mountain, as if to consummate their conjugal union in secret.

26. As it now became dark and dusk they discharged their evening service and offered their prayers; and groups of stars now appeared on the plain of the firmament, to witness their union in marriage.

27. Then came the sable night the only friend of the happy pair, spreading the veil of darkness over the face of nature, and smiling with the blushing of snow white lotuses and lilies of the valley.

28. Kumbha collected the rich stones, and placed those gemming on the table land of the mountain, while Brahma lighted his two lamps of the sun and moon together in the heavens.

29. Being then changed to the female form, Kumbha anointed the prince with the fragrant sandal paste, agallochum, camphor powder and pulverised musk.

30. She adorned his person with strings, bracelets and wristlets of flowers, and dressed in a robe of the thin bark of Kalpa tree.

31. His body was also decorated with the filaments of Kalpa plant, and clusters of *pārijāta* flowers and with many other flowers and gems from his head to foot.

32. She appeared also at this time in her bridal garb and maiden like figure, with her big and swollen breasts, and with all her youthful grace and blandishments.

33. She thought that as she was now attired and appeared as a nuptial bride, she must now offer herself to a husband worthy to her.

34. Here am I as a lovely bride, said she to herself, and there is my husband in my presence; I must ask him to accept my hand, nor is this time to be slipped from hand.

35. So saying, she approached her husband sitting apart from her in the wood; and appeared as Rati—the goddess of love, was advancing towards her loving Kāma.

36. She went to him and said:—"I am Madanikā by name and thy loving wife I therefore bow down at your feet, with the regard due to a husband.

37. So saying, the beauteous lady, bent down her head with female bashfulness; and made her obeisance to her lord, with the pendant locks on her head.

38. And then she said to him:—"O thou my lord! do thou adorn me with ornaments also, and then light the nuptial fire, to attest thy acceptance of my hand."

39. Thou appearest as exceedingly fair to my eyes, and makest me quite fond of thee; and thou seemest to me to surpass the God of love in the

beauty of person, even when he wedded his Rati at first in his youthful bloom.

40. O prince, these wreathed flowers on thy person, appear as the brightsome beams in the body of the moon; and those strings of flowers pendant on thy bosom, seem to me as the stream of Ganges, gliding on the breast of the Sumeru mountain.

41. With the flowing braided hairs on thy head, thou appearest as the mount of Mandara, with the clusters of creepers hanging down from its top; while thy head itself appears as golden lotus, with its hanging hairs resembling the filaments of the flower, and studded with strings of blackening bees.

42. The gemming ornaments and flowery decorations of thy person, add to it the lustre and gracefulness of the mount Meru, with its mineral ores on one side and its floral beauty on the other.

43. After her flattering speech was over, the new bride and bridegroom, and future husband and wife sat contented together, unmindful and forgetful of their past conjugal relation.

44. The brave princess now Madanikā by name, and the noble prince Sikhidhwaja the saint, both sat together on a golden seat (of the mineral mountain); which added fresh lustre to the beauty and decoration of their persons.

45. They were bedecked with their head dresses, garlands of flowers and ornaments of gems and pearls, and were furnished with flowers and ointments, and clad in fine cloths all over their bodies.

46. The young lady Madanikā blazed as Venus with her maddening beauty, and appeared as the goddess Gowrī—the surpassing paragon of beauty, at her wedding festivity.

47. The noble lord having embellished his noble lady with his own hands, thus spoke to her after her toilet; "O thou fawn eyed fairy, thou art as graceful as the goddess of grace and prosperity".

48. I pray for all that prosperity to attend on thee, as it does with Sachī.—The queen of heaven, in the company of her lord Indra; and as it subsisted between the mutual pairs of Hara and Gowrī; and Hari and his consort Lakshmī—the goddess of fortune.

49. Thou appearest as a limpid lake of lotuses, with thy breasts blooming like lotus buds; and thy black blue eyes resembling the cerulean lotuses (nilumbiums); and the sweet fragrance of thy lotus like person, inviting the buzzing bees fluttering all about thee.

50. Thou appearest likewise as a tender shoot of the Kalpa plant of Cupid, with thy rubicund palms resembling its reddish leaves; and thy swollen breasts likening to its blooming buds, and every part of thy body, is as delicate as its delicious fruits.

51. With thy cold and cooling body, and thy moon like face and its smiles as moon beams, thou art as beautiful as the full-moon, and equally delightful to sight.

52. Rise therefore my beauteous lady and ascend on the matrimonial altar, and there perform the marriage ceremony, standing on the slab of stone, marked with creeping plants and their fruits. (The gloss says, that this stone or stool, is also painted with the colours of the nine sorts of precious gems *nava-ratna*, that are sacred to the nine planets).

53. Vasishtha said:—The altar was studded with strings of pearls, and bunches of flowers suspended on all sides; and it had four large cocoanut fruits, hang over the four sides of its square.

54. There were pots filled with the holy water of Gangā set about it, and the sacred matrimonial fire was lighted amidst it, and fed with the fuel of the sandal wood and other fragrances.

55. They turned round the flaming fire by the right hand side, and then sat on seats of leaves with their faces turned towards the east.

56. After sitting on the altar, the matrimonial couple kindled the nuptial fire, and made offerings of sesame seeds, and fried rice upon its flames.

57. The married pair turned again about the sacred fire, and offered to each other their own selves and loves as their marriage dowries.

58. They showed to one another their shining faces, as their nuptial presents; and completed the ceremony by going round the fire, and scattering the fried rice upon it.

59. The husband and wife now parted other hands, from their hold of the palms of one another; and their smiling faces, appeared as the lunar disk on the new moon.

60. After this they went to sleep on a flowery bedstead which they had newly prepared before, when the moon had already run her course of the first watch of the night.

61. She cast her beams to fall aslant on the bedstead, as when the

attendant women cast their glances askance on the bridal bed.

62. She next spread her bright beams all about the leafy bower of the pair; as if to listen to the pleasant conversation, of the new married couple.

63. The pair having sat there awhile, in the light of the mineral lamps, retired to their sleeping bed, which they had prepared beforehand in a secluded spot.

64. It was a bedding of flowers, and beset by heaps of flowers of various kinds. (It is called the pushpa-talpa and is still in vogue even in the present form of marriage).

65. There were heaps of lotuses of golden hue, as also mandāra and other sorts of flowers, to drive away fatigue by their fragrance.

66. The flat of the flowery bed of the bridal pair, resembled the plane of the broad and bright moon, and a level surface covered by the cooling ice.

67. It bore likewise the resemblance of the wide sea, whose waters are impregnated by the bright moon, and whose surface supplies a bed to Ananta—the sleeping spirit of the endless God.

68. The loving pair then lay themselves down, and rolled upon their snow white bed of flowers; as when Mandara mountain, rolled about and churned the Milky ocean.

69. They passed their bridal night in mutual caresses and conversation on topics of love, and the live long night glided before them as a few moments only.

## CHAPTER CVII.

### THE ADVENT OF FALSE INDRA IN THE COTTAGE OF THE HAPPY PAIR.

Argument.—The travels of the pair, and their meeting the false Indra, and their call to Heaven.

Now as the orient sun, gilded the world with his golden rays; the queen consort of Sikhidhwaja, changed her form of Madanikā to that of the Brāhman boy Kumbha.

2. She stood confest as such before her friend, sitting in the cavern of Mandara, where they lived in conjugal union together, as a pair of sylvan deities by night.

3. They roved about in the daytime, amidst the sylvan forests and amongst the trees and plants loaded with fruits, and flowers of various hues.

4. They passed the day as the two loving friends together, and spent the night as a wedded couple; and never separated from the company of one another either by day or night.

5. They rambled about the caverns and arbours of the mountain, and sported under the bowers of *tāmala* and *mandāra* trees.

6. They roved about the skirts of Dardura, Kailasa, Mahendra, Malaya, Gandhamādana, Vindhādri and Lokāloka.

7. On every third day or night, when Chūdālā found the prince to be fast asleep; she used to take upon herself her former form of the princess, and repair to her royal palace, whence she returned to her husband in the forest, soon after her discharge of the state affairs as before.

8. Thus the loving pair lived as two friends by day, and as husband and wife at night; both decked in flowers, and sleeping on their flowery bed.

9. They remained for a month in a gemming grotto of the Mahendra, and under the shade of the delightful *sarala* trees; where they were greatly endeared by the sylvan deities and the Kinnara foresters.

10. They lived a fortnight in the harbour of Suktimat mountain, beset by *mandāra* trees and Kalpa plants; and feasted upon the fruits which they could reach with their hands.

11. They passed two months on the southern ridge of the winged mountain of Maināka, and its bowers overhung by the fruits and flowers of the celestial *pārijata* trees.

12. They dwelt a month in the valley of Jammu, at the foot of Himalayan range and beside the Jambu river; they regaled on the fruits of *Jām*, which gave its name to the whole country (Jambūdwīpa).

13. They travelled through the northern Kuru country for ten days, and for seven and twenty days, they sojourned in the districts lying north of Kosalā. (Oudh).

14. In this manner they passed over many countries and hilly districts,

living together as two friends by day, and as a conjugal pair at night.

15. Thus many months rolled away in their travels through many places, till there arose a thought in the mind of Chūdālā, to make a trial of her associate, and said:—

16. I will make a trial of the heart of my partner, and see whether it is liable to have any attraction toward beauty and pleasurable objects.

17. Thinking so, Chūdālā showed by her magic skill the god Indra, sporting in the company of celestial nymphs in that forest.

18. Sikhidhwaja seeing the god with his companion there, advanced before him and worshipped him, as he deserved, and said:—

19. "O lord of gods!" will you deign to reveal unto me, the cause of your advent to this forest from your seat in the high and far distant heaven.

20. Indra replied:—It is the attraction of the virtues, that has brought us down to these woods, as the flying kites of the air are drawn on earth, by the string fastened in their breasts.

21. Now rise from here, and proceed with us to heaven; where the celestial nymphs are in eager expectation of seeing thee, since they have heard of your wondrous virtues.

22. Wear these sandals and hold the sword, and anoint thy body with the ointment of these pills, and ascend to the upper sky and thence to heaven, in the manner of *siddhas* and perfect *yogis*.

23. On reaching to the region of the gods, you will enjoy all sorts of delights, which awaits on the living liberated souls in this world and the next, and to which I come to invite you at present.

24. No holy man like yourself, doth ever neglect the proffered occasion to their prosperity, nor should you scorn to take your heavenward course with ourselves at this moment.

25. Let there be no impediment to your ascent to and enjoyment of heaven, where you will enjoy your full bliss, and which will be blessed by your presence as the three worlds by that of Hari.

26. Sikhidhwaja said:—I know O lord of gods, the delights that there abound in heaven; but I have my heaven every where, and there is no particular place which I deem as heaven.

27. I am content every where, and am pleased with every place; and my

soul being desirous of nothing from its fulness in itself, I am fully satisfied every where.

28. O God! if it be forever to remain in one place and in the same state, what you call heaven; then pardon me for I decline to go it (because I am at liberty here to go wherever I like).

29. Indra answered:—I know, O holy saint! that those that have known the knowable, and are perfect in their understandings, are indifferent to their sensual gratification; it is however not the part of the wise to reject an enjoyment, which offers itself unto him by the gracious allotment of his destiny.

30. After the God had said so, the prince remained silent and returned no answer; when the God told him saying, "If you are resolved not to leave this place, then I must leave you here, and take my way to heaven".

31. Sikhidhwaja said:—I must not go there now ("though I may do so on some future occasion"). Upon this the God made farewell to Kumbha (who had invoked him down by his spell, and disappeared from the spot).

32. All the other Gods that were in the train of Indra, vanished also from view upon the disappearance of their chief; as the huge surges of the sea, subside in the deep together with their foaming froths, and the shoals of whales and fishes that played and lashed about the main, after a lull of the gales that had raised them.

## CHAPTER CVIII.

### MANIFESTATION OF CHŪDĀLĀ IN HER OWN FORM.

Argument:—Chūdālā's artifices to deceive Sikhidhwaja, and Sikhidhwaja's strength of mind.

Vasishtha related:—The princess retracted the enchantment by which she had presented the God Indra before the prince; and was glad to find, that he had subdued (*lit.*—put to blush) his desire of enjoyment.

2. He remained with perfect tranquillity and equanimity of his mind, at the advent and in the presence of the God Indra, and was fearless and indifferent to and unmoved even by the persuasion of that God.

3. I will again try to know by some artifice or other, whether this



prince is subject to the passions of anger or annoyance or any other feeling, which serve at best but to blind-fold the understanding.

4. With this intention she took upon her the form of the chaste Madanikā, at the approach of night; and when the moon had already appeared above that forest land.

5. The wind was blowing gently, bearing the sweet fragrance of flowers; and Sikhidhwaja was sitting by the side of a river, to perform his evening devotion.

6. At this time she entered her bower formed by the twining creepers, and decorated with garlands of flowers, resembling the covert of a sylvan goddesses.

7. She slept there on the bed of flowers decked by herself, and adorned with wreaths of flowers on her own person; she had her beloved one seated in her heart; and laid her on a pillow.

8. Sikhidhwaja sought for her in the gardens and groves, and found her out at last sleeping in the bower, with the pretty paramour enfolding her neck in his arms.

9. He had his hairs hanging on his neck and shoulders, and his beauteous body daubed with pasted sandal wood. He had a chaplet of flowers on his head, which was distorted from his crown, and lay loose on the pillow over which it rolled.

10. The flowing tresses of the mistress, fell in two fold braids, on her shoulder blades of golden hue; and hung over her ears and eye-brows and her cheeks and face.

11. He beheld the amorous pair, with their smiling faces; and both kissing and embracing one another, as when the ivy entwines a large tree. (Their bodies and lip-like leaves are joined together).

12. They lay with their wreathed flowers, hanging loosely on their persons; and both were enamoured of one another by the mutual contact of their bodies, which infused their reciprocal passion in the heart of each other.

13. They were both infatuated and ravished by their mutual love, and were both bruising their breasts on the bosoms of one another.

14. Seeing this, Sikhidhwaja felt no change in his disposition; but was rather pleased to find them sleeping so very happily in one another's embrace.

15. "Remain ye lovers, he said, as you are in your hearts' content; and I will put no obstacle in your way, nor make you afraid of me by my presence in this place." Saying so, he withdrew from there.

16. Immediately at this time, she also withdrew her charm, and disclosed herself as the beauteous Venus, and loving spouse of the prince.

17. She came out and saw the prince sitting in a crag of the mountain, in the posture of his intense meditation, and with both his eyes open.

18. The lady Madanikā advanced towards him with a bashful countenance, and then sat silent by his side with her down cast look and melancholy appearance; as if abashed and ashamed of her past misconduct.

19. Then as Sikhidhwaja was released after a moment from his meditation, he cast his eyes upon her; and spoke to her with an exceedingly sweet voice, which bespoke the frankness of his mind.

20. Lady, said he why do you come so soon to me, and leave off the enjoyment of thy happiness? Oh! happiness is the end and aim of all beings on earth. (Oh happiness! our being's end and aim. Pope).

21. Go, return to thy lover, and gratify him with all thy endearments; because mutual love which is so much desired by all, and is hard to be had by any in this world.

22. Think not, madam, that I am at all angry or sorry for this affair; as I am always contented in myself, with knowing the True One, that is only to be known.

23. Myself and my companion Kumbha, are always dispassionate in our dispositions; but thou that art sprung from the curse of Durvāsa as a woman, art ever at liberty to do whatever thou likest, without incurring any displeasure of ours.

24. Madanikā replied:—So it is! Oh highly favoured one of Heaven, who knowest that women by their nature are ten times more passionate than men, and should not therefore be chid on account of their gratification of their natural passions.

25. I am but a frail woman, and find you absorbed in deep meditation, I could not choose other wise than take me a partner as you saw, in the depth of the forest and in the night: (Solitude and the darkness of night, being so very favourable to love affairs).

26. The weak sex in general, and the maidens in particular, are ever fond of paramour by their very nature for the gratification of their lust, which they can never have the power to check.

27. A woman becomes graceful in the company of man, and no anathema or prohibition, nor the menaces of men, nor regard of chastity, is of any avail to retard them from it.

28. I am a damsel and a weaker vessel and an ignorant and independent lass, therefore sir, it becomes you to forgive my fickleness, because forgiveness is the most prominent feature of holiness.

29. Sikhidhwaja replied:—Know my belle, that anger has no seat in my heart, as there grows no plant in the sky; and it is only for fear of incurring the ignominy of good people, that I must decline to take thee as my spouse.

30. But I can associate with thee as before in mutual friendship for ever more, without bearing any yearning or grudge in our hearts, either for or against one another (but remain in disinterested amity for life).

31. Vasishtha replied:—After Sikhidhwaja had consented to continue in his indifference and disinterested friendship, with his only companion in the forest; Chūdālā was highly pleased to wit the nobleness of his mind, and thus said to herself.

32. O the transcendent tranquillity, which this lord of mine has gained, and whose dispassionateness has set him above anger, and his living liberation hath attained.

33. No delight doth attract his heart, nor any excellence ever allures his soul; whose mind is not elated by pleasure or prosperity, nor depressed by pain or calamity.

34. Methinks all the imaginable perfections, have jointly met in his person; as the goddess of prosperity, is united with the personage of Nārāyana. (The Lord is the model of all excellence and perfection).

35. It is now the proper time for me, to bring to his remembrance all and every thing relating to myself; by relinquishing my figure of Kumbha, and disclosing myself to him in my form of Chūdālā.

36. With this thought, she shuffled off her shape of Madanikā, and took the complexion of Chūdālā upon herself.

37. She then issued forth as Chūdālā, from out of the body of Madanikā, and stood confest before him, as a jewel when taken out of the chest and exposed to view.

38. The prince beheld her unblemished and lovely figure, and found his beloved Madanikā transformed to his wedded spouse Chūdālā again.

39. He saw his own wife present before him, like a lotus flower blooming in the spring; and as the goddess of prosperity rising out of the earth, or as a brilliant gem laid open from its casket.

## CHAPTER CIX.

### APPEARANCE OF CHŪDĀLĀ IN THE PRESENCE OF HER LORD.

Argument:—Recognisance of Chūdālā, relation of her adventures and reunion with her lord.

Vasishtha related:—Sikhidhwaja was surprised to see princess, so suddenly appearing before him; he looked upon her with his eyes staring with mute astonishment, and then broke his silence, with uttering the following words in his faltering speech.

2. What art thou, O lotus eyed maid, and whence comest thou to this place? why comest thou here, and how long hast thou been herein? say for what purpose dost thou abide in this forest.

3. Thy gait and figure, thy features and thy form, thy sweet smiles, manners and courtesy, bespeak thee plainly, to be an ectype or counterpart of the image of my wedded wife.

4. Chūdālā replied:—So it is my lord, as thou thinkest me to be thy lawful consort; I am no doubt thy princess Chūdālā, who has met thee today in her natural and undisguised form, as thou also hast found her as the same.

5. I assumed to me the counterfeit forms of Kumbha and others, only to remonstrate with thee on thy mistaken course; and used every art and stratagem to recall thee only to the right path.

6. Ever since thy foolish renunciation of thy kingdom, for the purpose of the performance of thy ascetic austerities in the forest. I have had recourse to the employment of every art, in order to reclaim thee to the right path of religion.

7. I awakened to the light of truth in my form of Kumbha, and all the other forms which I took upon myself, were chiefly intended for thy instruction (and rousing thee from thy lethargy).

8. The forms of Kumbha and others, were no real but magical appearance

before thee; and thou that knowest the knowable, can very well discern the whole affair in your meditation.

9. You will be convinced of all this, if you will but look into it by the light of your meditation and not otherwise. After Chūdālā said so far, the prince sat in his meditative mood and in the posture of his meditation—*yogāsana*.

10. He saw the whole affair, rising and exhibiting itself plainly before his mental vision; ever since the renunciation of his royalty, until his meeting with Chūdālā at the end (from first to last).

11. All these he saw rising in his soul, in one moment of his meditation; and the successive events appeared before it, since the resignation of his kingdom to the present instant.

12. The prince felt glad in himself, at seeing all these in his meditation; and he greatly rejoiced with his full open eyes, when his meditation was over at the end of the scene.

13. He extended both his arms with the hairs standing at an end of his body through joy, and his countenance shining with the gladness of his heart; while the fondness of his heart had its vent, in the tears trickling in his eyes, and his limbs slackened by his want of self-control.

14. And then embraced her to his bosom, as a weasel does its mate for a long time; and this continued embrace of theirs, indicated the permanency of their passion for one another.

15. No body nor even the hundred hooded Vāsuki serpent, can express with its hundred tongues, the height of the happiness which the happy pair felt on this occasion of their reunion; when their two bodies met together, like the two orbs of the sun and moon in their conjunction; or as their two disks were joined in one, by adhesion of some paste or clay.

16. The two constant lovers continued in their close contact, like two contiguous rocks sticking to one another; till at last they parted apart, with the profuse perspiration of their bodies.

17. They then gradually relaxed their arms from their mutual embraces, and their hearts which had ere long over flowed with delight, became now as light as two empty pots of water.

18. They loosened their arms, and stared at one another with their fixed and mute gaze of amazement; and they sat silent with their deep felt love, after the fervour of their delight was over.

19. Then did the prince lay his hand under the chin of his legal and royal consort, and bespoke to her in soft and sweet words distilling with honey.

20. Matrimonial love, is righteous and sweeter far than the celestial ambrosia itself; how then was it, O my moon faced love, that thou couldst continue so long without tasting its sweets?

21. Thou hast doubtless undergone much privation, and suffered great pains in the absence of thy husband, and so also was the toil exceedingly great, that thou hast taken on thyself, in order to redeem me from the dungeon of the world.

22. I know not with whom to compare thee, for the great wisdom that thou hast displayed in thine act of my redemption, for even the pious ladies Sachi and Arundhatī and the great goddesses Gourī, Gāyatrī and Sri (Ceres) and Sarasvatī, fall short of thy admirable qualities.

23. I see, my love, that even the personified powers of understanding and prosperity, the persons of the graces and clemency, and the virtues of forgiveness, sympathy and universal love, are unequal to thy unequalled virtues and beauty.

24. I know no adequate recompense, that will compensate thy labour and repay my gratitude to thee, that hast spared no patience nor persevering pains, in the cause of my instruction and redemption.

25. O say, what retribution will requite thy pains, and gladden thy mind; for thy redeeming me from the dark pit of ignorance, and reclaiming me from the boundless wilderness of errors.

26. It is the true virtue of faithful wives, to raise their fallen husbands much more than the sāstras or learning, riches, the spiritual guide and his teaching, can serve to save a man from his degradation. (Such accomplished wife, is very hard to be in India found in these days of degeneration).

27. Faithful and affectionate wives, are by far more serviceable to their husbands, than a brother or relation or any friend or servant, or even a *guru* or one's riches ever can be.

28. The faithful wife is the best guide of man, and her person serves to be his best abode and attendant than anything else in this world. Therefore the wife deserves to be always regarded above all others, with utmost diligence and attention.

29. The happiness of both worlds depends entirely on the person of the

disinterested and virtuous wife, who serves as a raft to her husband, for his going across the wide ocean of the perilous world.

30. How shall I, O virtuous lady! repay the recompense of what thou hast done for me, and whom I now regard as the wisest and best of all the virtuous ladies in the whole world.

31. Thy name must ever afterwards remain foremost of virtuous women in the world, in all future narratives of female virtues and respectable character among female sex.

32. Methinks the virtuous lady Arundhatī and others, whose names are immortalized for their virtues, in the record of sacred history, will feel jealous of thee as they came to learn thy chastity and other admirable qualities. So my dear, let me embrace thee again to my bosom.

33. Vasishta related:—Saying so, Sikhidhwaja again held Chūdālā to his fast embrace, as the weasel does his mate in their mutual fondness.

34. Chūdālā said:—My lord, I was sorry to find you entirely devoted to your dry ceremonial duties, and it was for that reason, that I took so much pains to dissuade you from them, and lead you to the knowledge of the intelligent soul.

35. Now tell me, my lord, what shall we do in this place and what is the use of your extolling my virtues so far.

36. Sikhidhwaja replied:—O you most excellent among women, you are here at your liberty to do whatever you think best; as it is the prerogative of respectable ladies, to manage everything in their own way.

37. Chūdālā answered:—Now my lord! as you have come to know, that you are released from the network of this world, and are set free on the shore from all its broils: you must have perceived now that your past austerities were all in vain and gone for nothing.

38. You must have known that it is all in vain, when you say "I do this or that, and will get its reward, and will thus be settled in life etc."; say do you smile to think of these and other vagaries of your simple understanding.

39. Do you know that these vagaries are the creatures of your avarice, and mere creations of your fancy? (because there is nothing that can do or bring out of your will or by your own power).

40. Don't you yet perceive that these false creations of your imagination, are as unreal as the situation or appearance of mountains in the empty air?

41. Say what is it that you have learnt after all, what is it that you depend upon, and what is the object that you seek at present, and in what light you view all your bodily acts either of your past or future life.

42. Sikhidhwaja replied:—O dear lady, with thy blooming eyes, resembling the leaves of a full blown blue lotus, I am likewise situated in and at the same place, wherein thou art located also.

43. I am tranquil and alike (or likened to) the object of my meditation, and am situated in the true ego long after leaving the sense of my personality: I am arrived to that state (of rapturous delight) which is known to and felt by the heart only (lit, by way of the heart).

44. There is no power any where, nor even that of Hari and Hara, that is able to obstruct that heart-felt joy of mine, which makes me think myself as nothing else or less than the very intellect (or a particle—chinmātra) itself.

45. I am now free from errors, and liberated from the trammels of the world; I am neither this nor that, nor am I glad nor sorry at any thing or at any event in the world.

46. I am neither any gross or subtile matter, nor am I like a ray of the solar light, that emanates from the body of the sun, and falls below by traversing through the midday sky. (*i.e.* The human soul is the image of God, and not a particle of the undivided essence of the Deity).

47. I am of the essence of that glorious light, which is ever without its increase or decrease; I am always tranquil and ever even in my nature, and I am quite at ease, having no desire of mine own, nor anything to expect from any body.

48. O thou most chaste lady, know me to be of that essence, which exists as extinct every where; I am what I am and what I cannot describe, and no other than this.

49. O beauteous lady, with thy eye balls glancing like the flitting waves of rivulets! I bow down to thee as my instructor; because it is by thy good grace that I have come across the turbulent ocean of the world.

50. I shall no more be soiled with the dirt of the earth, after being cleansed from it like a bit of gold from its alloy by repeated burnings.

51. I am quite calm and easy, quiet and free from passions, and never divided in my attention nor distracted in my mind. I am beyond all things, I am ubiquitous and all pervading, and am situated as I am



(without any change in me).

52. Chūdālā said:—If you remain in this manner, O thou lord of my life, and dearly beloved one of my heart, then tell me, my lord, what is it that is now best agreeable to your most noble disposition.

53. Sikhidhwaja answered:—I know of nothing, O good lady, that is either delectable or detestable to me; I do the same as you do, and am exactly of the same mind like yours in every thing.

54. O thou that art as fair as the firmament, know that I have nothing to choose for myself, beyond what I am possest of; and leave it to you to choose and do whatever you think proper for us.

55. I will act as you will do, like your shadow or reflexion in the mirror; because my mind being devoid of its desire and effort, I will patiently bear with whatever comes to pass on me.

56. I will neither excite nor prevent, nor praise or blame thee for aught thou doest; but leave thee at thy full liberty, to do whatever thou best choosest for thyself.

57. Chūdālā replied:—If it is so as you say, then hear me tell you what is best to be done by you at present; you are to set yourself to imitate the conduct of living-liberated persons, and set yourself released from your ignorance, by knowing the unity of the Deity, pervading all things in every place.

58. We are both as devoid of desires, as the empty void of the sky is without its population; but that which I wish to do is what you do not wish at all. (*i.e.* I wish to manage the state, which you dislike to do).

59. Say what man is there, who neglects his life and livelihood, and remains only, in his intellect? (No one can make his intellectual culture without having his life and living). And as there are three stages of human life, namely, its beginning or boyhood, its middle or youth, and its end or old age, and we being situated in the midst of it, must do the duties appertaining to this state, before we proceed to the last stage of our being.

60. And as we are by birth the prince and princess of a realm, it is paramount on us to rule our state, and pass our days in the discharge of the duties of our royalty until our end.

61. Sikhidhwaja said:—Tell me, O fickle minded lady, what you mean by the three stages; and how we stand at the midmost one, without having a whit to care for the final one.

62. Chūdālā replied:—Know prince, that we are royal personages by births, and must all along continue as such from the first to the last stage of our lives.

63. Why then do you allow the imbecility and hermitage of old age, to overtake you in the prime of your youth; when it is your duty to remain in your city and palace, and govern your princely state.

64. And then I will reign there as thy consort queen, and crown the ladies in the royal apartment; and all young maidens of the city will dance about in jovialty, to see their prince and princess again in the royal palace.

65. And then the city glittering with its uplifted flags, and resounding with its loud beating drums, and decorated with wreaths of flowers hanging all about it; will resemble a vernal garden, smiling with its verdant plants, blooming buds and blushing flowers all around.

66. Vasishtha related:—Hearing these words of the princess, the king smilingly spoke to her in his mellifluous words, which bespoke them to proceed from the simplicity and frankness of his soul.

67. If such is your pleasure, O long sighted (eyed) lady, to incite me to earthly pleasures, then tell me what cause had I to slight the heavenly happiness, which was proffered to me by god Indra.

68. Chūdālā replied:—Know prince, that I also have no taste in earthly enjoyments, nor any great zest for its grandeur or greatness. I depend upon the bounty of nature, and live as I receive from her hand.

69. Hence I have no relish for heavenly joys or earthly royalty, nor do I derive any pleasure from the performance of virtuous and manly acts. My delight is in the undisturbed equanimity of my mind, and the positive rest of my position.

70. It is only after I have lost my feeling of pleasure in something, and that of pain in another, that I gain my equanimity and indifference to both, and am settled in my perfect rest and tranquillity.

71. Sikhidhwaja responded:—You have rightly said, O large eyed dame, with your calm and cool understanding; that it is all alike, whether we get or lose a kingdom, since we derive no lasting good nor suffer great evil, either from its gain or loss.

72. Let us remain in perfect ease, by shunning all thoughts of pleasure or pain; and getting release of the envy, emulation and jealousy; and continue in the same state of thoughtlessness as we are at present.

(Lovely lasting peace of mind, sweet delight of human kind; that neither envy nor ambition knows &c. see ode on contentment).

73. In this manner did the conjugal pair, pass the day in their sweet endearments and mutual conversation; and the day glided on swiftly and sweetly over their feast of reason and flow of the soul.

74. They rose on the departure of the day, to discharge their duties on the parting days; and though they were ill provided for the emergencies of night, yet they well knew how to suit themselves to every occasions in every place.

75. Disdaining heavenly bliss, the loving pair lived together in perfect contentment with their conjugal bliss; and they both slept in the same bed-stead, loving and loved by one another.

76. The live long night passed away swiftly in their heaven like happiness of conjugal enjoyment, and upon their conferral of reciprocal love and affection; and by exciting their anxiety for mutual embrace.

## CHAPTER CX.

### FINAL EXTINCTION OF SIKHIDHWAJA.

Argument:—Return of the Royal pair and retinue to their realm, their long reign therein until their ultimate extinction in the Divine source.

Vasishtha related:—Then rose the orient sun above the horizon, like a brilliant gem appearing out of its containing casket; and dispelled the darkness of the sky, as the blazing gem enlightens the room with its rays.

2. His dawning rays pierced the eyes of sleeping men, and oped their eyelids, as they open the folia of the closed lotuses; and they roused the lazy world to activity, as if the sun beams gave the sound of the morning bell. (The *ārāti* bell is rung at dawn, like the matin cry of the Muezzin, to raise the sleeping men to their morning service).

3. The loving pair rose from their bed of flowers, in the grotto of the mount brightened by its mineral gold; and sat on their soft and cool leafy seats, to make their morning prayers and discharge their matin functions.

4. Then rose Chūdālā and stood before a golden urn of water, where she made the presence to take his solemn oath by the names of seven oceans of the earth. (This oath is more binding than swearing by the water of Ganges).

5. She then made him sit by the sacred water pot, and facing towards the rising sun in the east; and performed the rite of his installation to his kingdom, in this sequestered retreat.

6. After the solemnity of the ceremony was over, they both sat on the same bedding (vishtara), when the god like Chūdālā spoke to her husband in the following manner:—

7. Now my lord, leave off your quiet character of a *muni* or hermit, and assume the vigour of the eight rulers of the upper skies and nether world. (These ruling powers are Indra, Varuna &c.).

8. After Chūdālā had done speaking in this manner, the prince assented to what she said; and told her that he will do as she bade him, and return to my realm with you.

9. He then said to the princess, who was standing at the post of the warder (*i.e.* who was in attendance); on her inaugurated lord. "Now will I, my dear, install you in the rank of the queen regent in my turn and return for yours.

10. Saying so, he caused holy lavation in an adjacent pool, and inaugurated as the regnant Regina of his royalty and realm.

11. Then the prince requested her to exert the powers, of her consummation in yoga meditation; and to produce and bring to their presence a large force and retinue, as they wanted and thought suitable to their royal dignity.

12. Hearing these words of prince, the praiseworthy princess produced by the power of her yoga, a body of forces, as large and over-spreading as bodies of out-stretching clouds in the rainy season.

13. They beheld their cloud like forces, to be composed of lines of horses and elephants, and flags flying in the air in the form of scattered clouds, while the forest land was covered over by the feet of foot-soldiers.

14. The sound of music, resounded in the hollow caves of mountains and woods; and the flash of the coronets on the head of the soldiers, drove away the darkness of the sky.

15. Then the royal pair mounted upon a royal elephant, which exuded with

the perfume of its ichor; escorted by the army on both sides of their procession.

16. The prince Sikhidhwaja sat with the princess on the same seat, and was accompanied by a mighty force composed of foot-soldiers and chariots, that furrowed the ground as they drove on forward.

17. The mighty force gushed out like a rolling mountain, and seemed to blow off and break down the rock and highlands, as the cyclone carries off every thing in its way.

18. The prince then proceeded from the Mahendra mountain, seeing on both sides the mountains and flatlands, rivers, forests and habitations of men, as he went onward with his great array.

19. He showed and pointed out to his royal consort, the places where he sojourned before, on his way from out of his city, which he now beheld in his heavenly brightness, upon his arrival there in a little time.

20. All his chiefs and chieftains, advanced to meet their prince; and welcomed with shouts of his victory, from their heart felt joy or from the revival of their hopes; on the occasion of his happy return.

21. The prince entered the city, accompanied by his two regiments on both sides, and attended by bands of musicians playing in concord with the singing and dancing party.

22. He passed through the market place, and beheld the beauty of the shops one after the other; and was hailed by groups of the city women, who pelted their handfuls of flowers and fried rice at him, as he passed on by them.

23. He saw numbers of flags and banners hoisted on every side, and beheld strings of pearls hung over the doorways of houses. The women of the city were singing and dancing in merriment all around, and giving it the appearance of Kailasa—the happy abode of gods.

24. He entered his royal palace with all his retinue, and was welcomed by the congratulations of his courtiers and attendants. He gave due honors to all his servants, and then dismissed the train, as he entered the inner apartment.

25. He ordered a festivity to be observed for a week, and then employed himself to the management of the state affairs, and in conducting his meditation in the inner apartment.

26. He reigned over his realm, for the period of a thousand and ten rains; and desisted from bearing the burthen of their bodies, and

expired together with his royal consort about the same time.

27. Having quitted his mortal frame, he obtained his extinction like an oilless and extinguished lamp, and attained the state, whence the high minded soul, has no more to return and be reborn on earth.

28. It was by his observance of equanimity, that he enjoyed the peaceful reign of above a thousand years; and had the good fortune to live and die together with the princess, with whom he became extinct in the deity at last.

29. It was by his *sama-drishti* or view of all persons and things with an even sight and in the same light, and his avoidance of fear and sorrow, together with his want of pride, envy and enmity, and the dispassionateness of his disposition, also his observance of the duties to which he was bound by his birth, that made him put off his death for more than a thousand cold seasons (years), and a peaceful reign for all time, with the co-partner of his felicity.

30. Now Rāma, try to imitate this prince, and be like him in every thing; whose virtues had made him the crown of all other Kings on earth; who enjoyed all the enjoyments of life, and lived a long life until he attended his final state of immortality. Do you, O Rāma! pursue your own callings, and never be sorry at any accident in life. Be ever prompt and vigilant in your duties, and enjoy the prosperity both of temporal enjoyments and spiritual liberations at once.

## CHAPTER CXI.

### STORY OF KACHA AND HIS ENLIGHTENMENT BY THE BRIHASPATI

Argument:—His coming to knowledge of himself by the instruction of his father Brihaspati.

Vasishtha related:—Now I have narrated to you fully, and finished my relation of the narrative of Sikhidhwaja; and hope you will imitate his example, to set you free from all sorrow and misery.

2. Shut out the visible world from thy sight, and shut in thy passions and affections in close confinement within thy heart; and continue with the dispassionateness of thy mind, for ever attached to the supreme spirit.

3. Reign in thy kingdom with the imitation of Sikhidhwaja, and conduct

yourself in a manner, that may secure to you the fruition of both worlds (namely—the peace and tranquillity of thy mind in this and the liberation of the soul in the next).

4. As Sikhidhwaja came by degrees to attain his enlightenment, so also did Kacha the son of Brihaspati receive the light of his reason, as I shall now relate unto you.

5. Rāma said, please to tell me sir, in short, how this Kacha the saintly son of the sage Brihaspati, came to his reason and right understanding, after he was deluded before by error as Sikhidhwaja.

6. Vasishtha began by saying:—Hear Rāma, another tale as interesting as that of Sikhidhwaja, and the manner in which Kacha the progeny of the god like Brihaspati was awakened to the light of truth.

7. As he has passed the period of his youth, and was about to enter the career of worldly life, and had ere this acquired the full knowledge of worlds and things, he proposed the following query to his father.

8. He said, tell me, O father, that knowest all righteousness, how the animal spirit that is bound to the body by means of the too thin thread of life, is released from the bondage of it in this temporary world.

9. Brihaspati replied:—The soul, my son, is well able to fly away easily and swiftly over the perilous ocean of the world, by means of its abandonment of concerns with it.

10. Vasishtha added:—Kacha hearing this holy dictum of his father, abandoned all his earthly properties and expectations, and left his house and went to the forest where he took his shelter.

11. Brihaspati was filled with sorrow at his departure; because it is the nature of good hearted men, to feel equal anxiety both at the union as well as the separation of their friends and inmates.

12. After the sinless Kacha had passed three and five years in his solitude, he came to meet unawares his reverent father, seeking for him in the wood.

13. The son rose and did homage to his venerable father, who embraced him in his arms and to his breast; and then bespoke to his father—the lord of speech, in words that flowed like honey from his lips.

14. Kacha said:—You see father, that I have for these full eight years, forsaken every thing and betaken myself to this solitary retreat, and still why is it, that I do not enjoy the lovely and lasting peace of mind which I have been seeking so long?

15. Vasishtha related—Upon hearing these sorrowful words of Kacha, the lord of speech for Brihaspati told him again to abandon his all, and then left him and made his way to the upper sky.

16. After his father's departure, Kacha cast off his mantle made of the bark and leaves of trees; when his frail body appeared out of it like the clear autumnal sky, after the setting of the sun and the stars of heaven.

17. He then removed to another forest, where he took shelter in the cave of a rock, that defended him from rains and rainy clouds, as the autumnal sky protects the landscape from the floods of rain.

18. He lived afterwards all apart on one side of a wood, with his naked body and tranquil and vacant mind, and breathed only the breath of his life; and as he was afflicted on one occasion in this state of his body and mind, he happened to see his father standing before him.

19. The pious son rose from his seat, and did reverence to his sire with all the marks of filial piety; being then clasped in his close embrace, he asked him in his faltering words as follows:—

20. Kacha said:—Behold my father how I have forsaken every thing, and have even cast away my ragged wrapper and my shelter of reeds and weeds; and yet why is that I do not find my rest in my god, and what must I yet do to attain to that state.

21. Brihaspati said:—I told you my son, to forsake your all, and this all means the mind, which comprehends all things in it; it is by forsaking your mind that you can gain your perfect felicity, because the learned know the mind to be all in all, on account of its being the container of every thing in itself, and there being nothing, besides the ideas of them in our minds.

22. Vasishtha related:—Saying so, the lord of speech—Brihaspati flew hastily into the sky; and his son Kacha, strove henceforth to relinquish the thoughts and operations of his mind.

23. But as found it impossible to subdue his mind, as also to suppress its action and motion; he then recalled his father to his mind, and thought in himself to be got into his presence.

24. He considered in himself, the mind to be no part of his body, nor anything among the known categories in nature; It is quite aloof and apart from all, and therefore perfectly guiltless in itself, why should I then abandon so innocent and constant a companion of mine.



25. I shall therefore have recourse to my father, to learn how and why the mind is accounted as the greatest enemy of men. Learning this fully from him, I will forthwith forsake it from me, and purchase my felicity thereby.

26. Vasishtha related:—Having thought so, Kacha went upward to the upper sky, and meeting the lord of speech there, he bowed down to him, and did his homage with filial love and affection.

27. He then called him aside, and asked him to tell him the true nature and form of the mind, so that he could be enabled to detect it thereby, and forsake it accordingly from him.

28. Brihaspati answered:—The mind is known as the egoism of a man, by men acquainted with the mental science or psychology; the inward feeling of one's egoism, takes the name of his mind and no more.

29. Kacha rejoined and said:—O sire of unlimited understanding, that art the preceptor of thirty-three millions of gods; explain to me this intricate point of identity of the mind or intellect or egoism.

30. I see the difficulty both of forsaking his mind, as also of his forgetting his egoism or self-personality; and own also the impossibility of one's consummation, without his relinquishing both of these; tell me now, O thou greatest of yogi thinkers, how is it possible to get rid of them in any wise.

31. Brihaspati answered:—Why my son, the demolition of our egoism is as easy as the twinkling of our eyelids, and easier far than the crushing of flowers; and there is not the least pain in your rejecting this feeling.

32. Now hear my boy tell you how this is to be done in a trice, and how it is to be removed like long standing bias of ignorance, by the true knowledge of the nature of a thing.

33. There is no such thing in reality my son, as what you call your egoism or personality; it is an unreality appearing as reality, and a false chimera like the ghost of little boys. (Men fear death as children fear to go in the dark, thinking there are ghost and goblins lurking therein of Bacon's Essays).

34. Like the fallacy of water in the mirage, and the mistake of a serpent in the rope; and alike all other errors appearing as truths, the misconception of egoism is a mere delusion of the understanding.

35. As it is the delusion of our vision, that represents a couple of moons in the sky, and shows many things as their doubles; so it is the

error of our understanding that presents to us our false egoism, instead of the one real and everlasting ego.

36. There is one real Ego alone, which is without beginning and end, and quite pellucid in itself; it is more transparent than the clear atmosphere, and an Intelligence that knows all things. (Pure omniscience).

37. He is always every where, as the light of all things and the life of all living beings; It is his essence only that spreads throughout all nature and shines in all her phenomena, as the same essence of water, displays itself in all the rolling surges and waves and moving bubbles in the sea.

38. Such being the case, tell me what is this special egoism of ours, and how and whence could a separate personality come to exist; where can you find dust to raise from water, or behold water to spring from fire. (Things of the same kind spring from the same source, and the product is never different from the original).

39. Shun my son your false belief of the difference of this one and that another, and thyself a quite another person (a *tertium quid*); and abstain to think thyself as a mean and contemptible being confined within the limits of space and time. (*i.e.* Know thyself as identic with the boundless and everlasting spirit and no other).

40. Know thyself (soul) as unbounded by space and time, and ever overspread all over in thy essential transparency, which is always the same in all seeming varieties, the one invariable, pure and simple Intellect.

41. Thyself (soul) is situated, in the fruits, flowers and leaves of all the trees on every side of thee; and abides in every thing like the pith and marrow for its subsistence, and as moisture for its growth. The pure intellect eternally inheres in every thing as its soul and essence, tell me then O Kacha, whence you derive the belief of your egoism and personal existence (as an embodied person).

## CHAPTER CXII.

### A FANCIFUL BEING AND HIS OCCUPATION OF AIR DRAWN AND AIR BUILT ABODES.

Argument:—Man likened to a fantastic being, his egoism a mere phantasm, and his repeated births and bodies compared to aerial castles.

Vasishtha related:—Kacha the son of the divine preceptor Brihaspati, being thus advised by his venerable sire in the best kind of yoga meditation; began to muse in himself as one liberated from his personal entity, and lost and absorbed in essence of the sole and self-existent Deity. So says the sufi Sadi:—"Dui rachum badar kardam Eke binan Eke danam. &c." When I kept the duality of my personality out of my sight, I saw before me all blending in one, ineffable blaze of light.

2. Kacha remained quite freed from his egoism and meism, with the tranquillity of his mind, and cut off from all the ties of nature, and all apart from the bonds of worldly life. So I advise you, Rāma, to remain unchanged and unmoved amidst all the changes and movements of earthly bodies and vicissitudes of a mortal life.

3. Know all egoistic personality to total nihility, and never hesitate to remove yourself from this asylum of unreality, whose essence is as nothing at all as the horns of a hare whether you lay hold on it or lose your grasp of it (and as inextricable and inexplicable as the horns of a dilemma).

4. If it is impossible for your egoism to be a reality, why then talk of your birth and demise or your existence and inexistence; which is as it were planting a tree in the sky, of which you can neither reap the fruits or flowers.

5. After annihilation of your egoism there remains the sole ego, which is of the form of intellect only and not that of fickle mind; It is tranquil and without any desire, and extends through all existence; it is minuter and more subtle than the smallest atom, and is only the power of intellection and understanding. (*i.e.* the omniscience).

6. As the waves are raised upon the waters and the ornaments are made of gold; so our egoism springing from the original ego appears to be something different from it.

7. It is our ignorance or imperfect knowledge only that represents the visible world as a magic show, but the light of right knowledge, brings us to see the one and self-same Brahma in all forms of things.

8. Avoid your dubiety of the unity and duality (*i.e.* of the singleness of the prime cause, and variety of its products); but remain firm in your belief of that state, which lasts after the loss of both (*i.e.* the one and all the same). Be happy with this belief, and never trouble yourself with thinking any thing otherwise like the false man in the tale.

9. There is an inexplicable magic enveloping the whole, and this world is an impervious mass of theurgy or sorcery, which enwraps as thickly, as the autumnal mists obscure the firmament, and which is scattered by the light of good understanding.

10. Rāma said:—Sir, your learned lectures, like draughts of nectar, have given me entire satisfaction; and I am as refreshed by your cooling speeches, as the parching swallow is refrigerated by a shower of rain water.

11. I feel as cold within myself, as if I were anointed with heavenly ambrosia; and I think myself raised above all beings, in my possession of unequalled riches and greatness, by the grace of God.

12. I am never satiated to the fullness of my heart, at hearing the orations of thy mouth; and am like chakora or swallow that is never satiate with swallowing dewy moon-beams by night.

13. I confess to thee that I am never surfeited by drinking the sweet of thy speech, and the more I hearken to thee, the more am I disposed to learn from and listen to thee; for who is there so cloyed with the ambrosial honey, that he declines to taste the nectarine juice again?

14. Tell me sir, what do you mean by the false men of the tale; who thought the real entity as a nonentity, and look at the unreal world as a solar and solid reality.

15. Vasishtha related:—Now attend to me, Rāma, to relate unto you the story of the false and fanciful man; which is pleasant to hear, and quite ludicrous and laughable from first to last.

16. There lived once a man, like a magical machine somewhere; who lived like an idiot with the imbecility of his infantine simplicity, and was full of gross ignorance as a fool or block-head.

17. He was born somewhere in some remote region of the sky, and was doomed to wander in his etherial sphere, like a false apparition in the air, or a mirage in the sandy desert. (as a phantom or phantasmagoria).

18. There was no other person beside himself, and whatever else there was in that place, it was but his self or an exact likeness of itself. He saw naught but himself, and aught that he saw he thought to be but his self.

19. As he grew up to manhood in this lonely retreat, he pondered in himself saying: I am airy and belong to the aerial sphere; the air is my province, and I will therefore rule over this region as mine.

20. The air is my proprietary right, and therefore I must preserve it with all diligence, then with this thought he built an aerial house for his abode, in order to protect and rule his etherial dominion.

21. He placed his reliance inside that aerial castle, from where he could manage to rule his aerial domain, and lived quite content amidst the sphere of his airy habitation for a long time.

22. But in course of time his air built castle came to be dilapidated, and to be utterly destroyed at last; as the clouds of heaven are driven and blown away in autumn, and the waves of the sea are dispersed by the breeze, and sunken down in a calm.

23. He then cried out in sorrow, saying; O my air built mansion, why art thou broken down and blown away so soon; and, O my air drawn habitation, where art thou withdrawn from me. In this manner, he wailed in his excessive grief and said; Ah, now I see, that an aerial something must be reduced to an aerial nothing.

24. After lamenting in this manner for a long time, this simpleton dug a cave in the vacuity of the atmosphere; and continued to dwell in that hollow cavity, in order to look up to his aerial realm from below. Thus he remained quite content in the closed air of the cave for a long period of time.

25. In process of time his cell was wasted and washed away, and he became immersed in deep sorrow upon the immersion of his empty cave.

26. He then constructed a hollow pot, and took his residence in its open bowel, and adapted his living to its narrow limits.

27. Know that his brittle earthen pot also, was broken down in course of a short time; and he came to know the frailty of all his habitations, as an unfortunate man finds the fickleness of all the hopes and helps, which he fondly lays hold upon.

28. After the breaking of his pot, he got a tub for his residence (like the tub of Diogenes); and from there he surveyed the heavenly sphere; as any one beholds it from his particular habitation.

29. His tub also was broken down in course of time, by some wild animal; and thus he lost all his stays, as the darkness and the dews of night, are dispelled and sucked up by the solar light and heat.

30. After he had sorrowed in vain for the loss of his tub, he took his asylum in an enclosed cottage, with an open space in the midst, for his view of the upper skies.

31. The all devouring time, destroyed also that habitation of his; and scattered it all about, as the winds of heaven dispersed the dried leaves of trees, and left him to bewail the loss of his last retreat and flitting shelter.

32. He then built a hut in the form of a barn house in the field, and thence watched over his estate of the air, as farmers keep watch and take care of their granaries in the farms.

33. But the driving winds of the air, drove away and dispersed his hovel, as they do the gathering clouds of heaven; and the roofless man had once more to deplore at the loss of his last refuge.

34. Having thus lost all his abodes, in the pool and pot, in the cottage and hut; the aerial man was left to bemoan over his losses, in his empty abode of the air.

35. Being thus situated in his helpless state, the aerial man reflected upon the narrow confines of the abodes, which he had chosen for himself of his own accord; and thought on the multifarious pains and troubles, that he had repeatedly to undergo, in the erection and destruction of all his aerial castles by his own ignorance only.

## CHAPTER CXIII.

### THE PARABLE OF THE VAIN MAN CONTINUED.

Argument.—Interpretation of the parable of the Aerial man.

Rāma said:—Please sir, give me the interpretation of your parable of the false man, and tell me the allusion it bears to the fanciful man, whose business it was to watch the air or sky (and to make his new posts for that purpose).

2. Vasishtha replied:—Hear me, Rāma, now expound to you the meaning of my parable of the false man, and the allusion which it bears to every fanciful man in this world.

3. The man that I have represented to you, as a magical engine (māya yantra), means the egoistic man, who is led by the magic of his egoism, to look upon the empty air of his personality as a real entity (and whose sole care it is to preserve its vital air as its only property).

4. The vault of the sky, which contains all these orbs of worlds; is but

an infinite space of empty void, as it was ere this creation came into existence, and before it becomes manifest to view.

5. There is the spirit of the inscrutable and impersonal Brahma, immanent in this vacuity and becomes apparent in the personality of Brahmā, in the manner of the audible sound issuing out of the empty air, which is its receptacle and support.

6. It is from this also that there rises the subtle individual soul with the sense of its egoism, as the vibration of current winds springs from the motionless air; and then as it grows up in time in the same element, it comes to believe its having an individual soul and a personality of its own.

7. Thus the impersonal soul being imbibed with the idea of its personality, tries to preserve its egoism for ever; it enters into many bodies of different kinds, and creates new ones for its abode upon the loss of the former ones.

8. This egoistic soul, is called the false and magical man; because it is a false creation of unreality, and a production of vain ignorance and imagination.

9. The pit and the pot, and the cottage and the hut, represent the different bodies, the empty vacuity of which, supplies the egoistic soul with a temporary abode.

10. Now listen to me to relate to you the different names, under which our ignorant spirit passes in this world, and begins itself under one or other of these appellations.

11. It takes the various names of the living soul, the understanding, mind, the heart, and ignorance and nature also; and is known among men, by the words imagination, fancy and time, which are also applied to it.

12. In these and a thousand other names and forms, doth this vain egoism appear to us in this world; but all these powers and faculties are mere attributives of the true ego which is imperceptible to us.

13. The world is verily known to rest without its basis, in the extended and vacuous womb of the visible firmament; and the imaginary soul of the egoist is supposed to dwell in it, and feel all its pain and pleasure in vain. (But the sense of the unreality of the world, as also of one's personality, exempts from the sensations of pleasure and pain).

14. Therefore O Rāma, do not like the imaginary man in the fable, place any reliance in your false personality; nor subject yourself like the egoistic man, to the fancied pleasure and misery of this world.

15. Do not trouble yourself, like the erroneous man, with the vain care of preserving your vacuous soul; nor suffer like him the pain of your confinement in the hollow of the pit, pot and others.

16. How is it possible for any body, to preserve or confine the vacuous spirit in the narrow limit of a pot and the like; when it is more extended than the boundless sky, and more subtile and purer than the all pervading air.

17. The soul is supposed to dwell in the cavity of the human heart, and is thought to perish with the decay and destruction of the body; hence people are seen to lament at the loss of their frail bodies, as if it entailed the destruction of their indestructible soul.

18. As the destruction of the pot or any other hollow vessel, does not destroy the subtile air, which is contained in the same; so the dissolution of the body, does not dissolve the embodied and intangible soul.

19. Know Rāma, the nature of the soul, to be as that of the pure intellect; it is more subtile than the circumambient air, and minuter far than the minutest atom; it is a particle of our consciousness only, and indestructible as the all pervasive air, which is never to be nullified.

20. The soul is never born, nor does it die as any other thing at any place or time; it extends over the whole universe, as the universal soul of Brahma, which encompasses and comprehends all space, and manifests itself in all things.

21. Know this spirit as one entire unit, and the only real entity; it is always calm and quiet, and without its beginning, middle and end. Know it as beyond the positive and negative, and be happy with thy knowledge of its transcendental nature.

22. Now extricate your mind from the false cogitation of your egoism, which is the abode of all evils and dangers, and is an unstable thing depending on the life of a man; it is full of ignorance and vanity, and its own destruction and final perdition (in hell fire). Therefore get rid of your egoistic feeling, and rely only on the ultimate and optimum state of the one everlasting Deity.

#### CHAPTER CXIV.



## SERMON ON DIVINE AND HOLY KNOWLEDGE.

Argument:—Consideration of the Real and unreal, and of good and evil; Exhortation to the former and Dehortation from the latter.

Vasishtha said:—The mind sprang at first from the supreme spirit of Brahma, and being possess of its power of thinking, it was situated in the Divine soul, and was styled as the Divine mind or intellect.

2. The fickle mind resides in the spirit of God as the feeling of fragrance abides in the cup of a flower; and as the fluctuating waves roll about in a river. Know, Rāma! the mind to radiate from its central point in Brahma, as the rays of the sun extend to the circumference of creation.

3. Men forget the reality of the invisible spirit of God, and view the unreal world as a reality; as deluded persons are apt to believe a serpent in a rope (as they do in magic play).

4. He who beholds the solar beams, without seeing the sun whence they proceed; views them in a different light than the light of the sun. (Whoso sees the world without its God, is an ungodly man, and sees a Godless world).

5. He who looks at the jewel without looking into the gold whereof it is made, is deluded by the finery of the jewellery, without knowing the value of the precious metal of which it is made.

6. He who looks at the sun together with his glory, or sees the sun-beams as not without the sun whence they proceed, verily beholds the unity of the sun with his light, and not his duality by viewing them separately. (The monotheism of vedanta comprises everything in the unity of the Divinity).

7. He who looks on the waves without seeing the sea, wherein they rise and fall, has only the knowledge of the turbulent billows disturbing his mind; and no idea of the calm waters underlying them (like the tranquil spirit of Brahma).

8. But who looks on the waves, without exception of the water of which they are composed; he sees the same water to be in common in all its swellings, and has the knowledge of its unity and commonalty in all its varieties.

9. In this manner, seeing the same gold in its transformation into sundry sorts of jewels; we have the knowledge of the common essence of gold in all of them, notwithstanding their formal distinctions to sight.

10. He who sees the flames only, and is unmindful of the fire which emits the flashes; is said to be ignorant of the material element, and conversant with its transient and evanescent flash only.

11. The phenomenal world presents its aspect in various forms and colours, as the multiform and variegated clouds in the sky; and whoso places his faith and reliance on their reality and stability, has his mind always busied with those changeful appearances.

12. He who views the flame as the same with its fire, has the knowledge of the fire only in his mind, and does not know the duality of the flame, as a thing distinct from its unity.

13. He who is freed from his knowledge of dualities, has his mind restricted to the one and sole unity; he has a great soul that has obtained the obtainable one, and is released from the trouble of diving into the depth of the duality and plurality of all visible objects.

14. Get rid of thy thoughts of the endless multiplicities and varieties of things, and keep thy mind fixed steadily within the cavity of thy pure intellect, and there employ it in the meditation of the supreme Intellect, in privation of the thoughts of all sensible objects. (This is the Buddhistic meditation of the soul only, by abstraction of the mind from all objects of sense).

15. When the silent soul forms in itself its effort of volition, then there rises in it the power of its versatile desires, like the force of the fluctuating winds rising from the bosom of the quiet air.

16. Then there rises the wilful mind from it, as a distinct and independent thing of itself, and thinks in itself as the undivided and universal Mind of the mundane world.

17. Whatever the volitive mind wills to do in this world, the same comes to take place immediately, agreeably to the type formed in its volition.

18. This mind passes under the various names of the living principle, the understanding, the egoism, the heart &c.; and becomes as minute as an animalcule and an aquatic mollusc, and as big as a mountain and fleetier than the swiftest winds.

19. It forms and sustains the world at its own will, and becomes the unity and plurality at its own option; it extends itself to infinity, and shows itself in the endless diversity of objects which fill its ample space.

20. The whole scenery of the universe, is nothing otherwise than a

display of the eternal and infinite mind; it is neither a positive reality nor a negative unreality of itself, but appears to our view like the visionary appearance in a dream.

21. The phenomenal world is a display of the realm of the divine mind, in the same manner as the Utopia and Elysium, display the imaginary dominions formed in the minds of men; and as every man builds the airy castle of his mind.

22. As our knowledge of the existence of the world in the divine mind alone, serves to remove our fallacy of the entity of the visible world; so if we look into the phenomenal in its true light, it speedily vanishes into nothing.

23. When we do not consider the visibles in their true colour, but take them in their false colour as they present themselves to view; we find them to ramify themselves into a thousand shapes, as we see the same sea-water in its diversities of the various forms of foam and froth, of bubbles and billows, of waves and surges, and of tides and whirlpools.

24. As the sea bears its body of waters, so doth the mind show itself in the shape of its various faculties (which are in constant motion like the waves of water); the mental powers are always busy with their manifold functions under the influence of the supreme intellect, without affecting its tranquillity. (The movements of the mental powers, can never move the quiet intellect to action).

25. Yet the mind doth nothing otherwise of itself and apart from the dictates of the intellect, whether in its state of sleeping or waking, or in its bodily or mental actions.

26. Know that there is nothing anew, in whatever thou dost or seest or thinkest upon; all of which proceed from the inherent intellect which is displayed in all things, and in all the actions and thoughts of men.

27. Know all these to be contained in the immensity of Brahma, and besides whom there is nothing in existence; He abides in all things and categories, and remains as the essence of the inward consciousness of all.

28. It is the divine consciousness that exhibits the whole of the imaginary world, and it is the evolution of the consciousness, that takes the name of the universe with all its myriads of worlds.

29. Say how and whence rises your supposition of the difference of things from one another, and wherefore you take this thing as distinct from the other; when you will know that it is your consciousness alone that assumes these various forms, and represents itself to you under the

various shapes and colours. (If therefore there is no other object of which you are conscious besides our consciousness itself (*i.e.* if there be nothing objective beside the subjective itself); then you have nothing to fear about the bondage of your soul to any object whatsoever; nor anything to care for your liberation from such bondage).

30. Rāma, relinquish at once the vanity of your egotism, together with all its concomitants of pride, self-esteem and others, and give up altogether your thoughts of bondage and liberation (proceeding from the belief of your objectivity and subjectivity); and remain quiet and self subdued in the continued discharge of your duties, like the holy Mahatmas of elevated souls and minds.

## CHAPTER CXV.

### DESCRIPTION OF THE TRIPLE CONDUCT OF MEN.

Argument.—Siva's interpretations of the three duties of action, Enjoyment and charity to his suppliant Bhṛngi.

Vasishtha said:—Take my advise, Rāma, and strive to be an example or the greatest man in thy deeds, enjoyments, and bounty; and rely in thy unshaken endurance, by bidding defiance to all thy cares and fears. (*i.e.* Remain as a rock against all accidents of life).

2. Rāma asked:—Tell me sir, what is the deed that makes the greatest actor, and what is that thing which constitutes the highest enjoyments; tell me also what is the great bounty, which you advise me to practice.

3. These three virtues were explained long before by the God Siva, who holds the semi-circular disc of the crescent moon on his forehead; to the lord of the Bhṛngis, who was thereby released from all disease and disquiet. (Were the fair Bhṛngis the Fringis or Franks of modern times? If not, then who were this class of demigods?).

4. The God who has the horn of the moon as a crown on his head, used to hold his residence of yore, on a northern peak of the north polar mountain, together with all his family and attendants.

5. It happened that the mighty, but little knowing lord of the Bhṛngis, asked him one day, with his folded palms, and his body lowly bending down in suppliant mood before the godlike lord of Umā. (Umā is the same in sound and sense with Ushā the dawn, appearing from the eastern ridge of the northmost mountain).

6. Bhringi said:—Deign to explain to me, my lord, what I ask thee to tell for my knowledge; for thou knowest all things, and art the God of Gods.

7. Lord! I am overwhelmed in sorrow, to see the boisterous waves of this deep and dark world in which we have been buffeting for ever, without finding the calm and quiet harbour of truth.

8. Tell me, my lord, what is that certain truth and inward assurance, whereon we may rely with confidence, and whereby we may find our rest and repose in this our shattered mansion of this world.

9. The lord replied:—Place always your reliance in your unshaken patience, and neither care nor fear for anything else, and ever strive to be foremost in your action and passion and in your relinquishment of everything (passion and relinquishment here are used in the senses of passivity and liberality).

10. Bhringi rejoined:—Explain to me fully, my lord, what is meant by being the greatest in action and passion; and what are we to understand from the greatest liberality or abandonment of every thing here.

11. The lord replied:—He is said to be the greatest actor, who does his deeds as they occur to him, whether of goodness or of evil, without any fear or desire of fruition. (*i.e.* Who expects no reward of his acts of goodness, nor fears for the retribution of some heinous deed, which he could not avoid to do).

12. He who does his acts of goodness or otherwise, who gives vent to his hatred and affection and feels both pleasure and pain, without reference to any person or thing, and without the expectation of their consequences, is said to be the greatest actor in the theatre of this world.

13. He is said to act his part well, who does his business without any ado or anxiety, and maintains his taciturnity and purity of heart without any taint of egoism or envy.

14. He is said to act his part well, who does not trouble his mind with the thoughts of actions, that are accounted as auspicious or inauspicious, or deemed as righteous or unrighteous, according to common opinion. (*i.e.* Best is the man that relies on his own probity, and is not guided by public opinion).

15. He is said to perform well his part, who is not affected towards any person or thing, but witnesses all objects as a mere witness; and goes on doing his business, without his desiring or deep engagement in it.

16. He is the best actor of his part, who is devoid of care and delight, and continues in the same tone and tenor of his mind, and retains the clearness of his understanding at all times, without feeling any joy or sorrow at anything.

17. He does his duties best, who has the readiness of his wits at the fittest time of action; and sits unconcerned with it at other times, as a retired and silent sage or saint (*i.e.* discharge your business promptly, but be no slave to service).

18. He who does his works with unconcern and without assuming to himself the vanity of being the doer of it, is accounted as the best actor, that acts his part with his body, but keeps his mind quite unattached to it.

19. He is reckoned as the best actor, who is naturally quiet in his disposition and never loses the evenness of his temper; who does good to his friends and evil to his enemies; without taking them to his heart.

20. He is the greatest actor, who looks at his birth, life and death, and upon his rising and falling in the same light; and does not lose the equanimity of his mind under any circumstance whatever.

21. Again he is said to enjoy himself and his life the best, who neither envies anybody nor pines for any thing; but enjoys and acquiesces to whatever is allotted to his lot, with cool composure and submission of his mind.

22. He also is said to enjoy every thing well, who receives with his hands what his mind does not perceive; and acts with his body without being conscious of it and enjoys everything without taking it to his heart.

23. He is said to enjoy himself best, who looks on at the conduct and behaviour of mankind, as an unconcerned and indifferent spectator; and looks upon every thing without craving anything for himself.

24. He whose mind is not moved with pleasure or pain, nor elated with success and gain, nor dejected by his failure and loss; and who remains firm in all his terrible tribulations, is the man who is said to be in the perfect enjoyment of himself.

25. He is said to be in the best enjoyment of himself, who hails with an equal eye of complaisance his decay and demise, his danger and difficulty, his affluence and poverty, and looks on their returns and revolutions, with an eye of delight and cheerfulness.

26. He is called the man of greatest gratification, who sustains all the

ups and downs of fortune with equal fortitude, as deep sea contains its boisterous waves in its fathomless depth.

27. He is said to have the highest gratifications who is possest of the virtues of contentment, equanimity and benevolence (lit. want of malice); and which always accompany his person, as the cooling beams cling to the disk of the moon.

28. He too is greatly gratified in himself, who tastes the sour and sweet, the bitter and pungent with equal zest; and relishes a savoury and an unsavoury dish with the same taste.

29. He who tastes the tasteful and juicy, as also the untasteful and dry food with equal zest, and beholds the pleasant as well as unpleasant things with equal delight, is the man that is ever gratified in himself.

30. He to whom salt and sugar are both alike, and to whom both saline as well as saccharine victuals are equally palatable; and who remains unaltered both in his happy and adverse circumstances; is the man who enjoys the best bliss of his life in this world.

31. He is in the enjoyment of his highest bliss, who makes no distinction of one kind of his food from another; and who yearns for nothing that he can hardly earn. (Happy is he, who does not itch beyond his reach).

32. He enjoys his life best, who braves his misfortune with calmness, and brooks his good fortune, his joyous days and better circumstances with moderation and coolness.

33. He is said to have abandoned his all, who has given up the thoughts of his life and death, of his pleasure and pain, and those of his merits and demerits at once from his mind.

34. He who has abandoned all his desires and exertions, and forsaken all his hopes and fears, and effaced all his determinations from the tablet of his mind, is said to have relinquished every thing in this world, and to have freed himself from all.

35. He who does not take to his mind the pains, which invade his body, mind and the senses, is said to have cast away from himself, all the troubles of his mortal state. (Because the mind only feels the bodily and sensuous pains, and its unfeelingness of them is its exemption from troubles).

36. He is accounted as the greatest giver (forsaker) of his all, who gives up the cares of his body and birth (life); and has abandoned the thoughts of acts, deemed to be proper or improper for himself. (These

are the social, civil, ceremonial and religious acts, which are binding on worldly people).

37. He is said to have made his greatest sacrifice, who has sacrificed his mind and all his mental functions and endeavours, before the shrine of his self-abnegation.

38. He who has given up the sight of the visibles from his view, and does not allow the sensibles to obtrude upon his senses, is said to have renounced all and every thing from himself.

39. It was in this manner that the lord of gods Mahadeva, gave his instructions to the lord of the Bhṛngis; and it is by your acting according to these precepts, that you must, O Rāma! attain to the perfection of your self-abnegation.

40. Meditate always on the everlasting and immaculate spirit, that is without its beginning and end; which is wholly this entire immensity and has no part nor partner, nor representative nor representation of itself. By thinking in this way you become immaculate yourself, and come to be extinct in the self-same Brahma, where there is all peace and tranquillity.

41. Know one undecaying Brahma, as the soul and seed of all various works or productions that are proceeded from him. It is his immensity which spreads unopened throughout the whole existence; as it is the endless sky which comprehends and manifests all things in itself.

42. It is not possible for anything at all, whether of positive or potential existence, to subsist without and apart from this universal essence of all, rely secure with this firm belief in your mind, and be free from all fears in the world.

43. O most righteous Rāma, look always to the inner soul within thyself, and perform all thy outward actions with the outer members of thy body, by forsaking the sense of thy egoism and personality; and being thereby freed from all care and sorrow, thou shalt attain to thy supreme felicity.

## CHAPTER CXVI.

### MELTING DOWN OF THE MIND.

Argument.—The Dissolution of the Mind and its Affections, as the only way for salvation of the soul.



Rāma said:—O all-knowing sage please to tell me, what becomes of the essence of the soul after one's egoism is lost in his mind, and both of them are dissolved into nothing.

2. Vasishtha replied:—However great and predominant is one's egoism over himself, and how much so ever its concomitant evils of pride and ignorance, may overpower on man; yet they can never touch the pure essence of the soul, as the water of the lake can not come in contact with the lotus-leaf.

3. The purity of the soul appears vividly in the bright and placid countenance of a man, after his egoism and its accompanying faults are all melted down in his mortified mind.

4. All the ties of our passions and affections are cut asunder and fall off, upon breaking the string of our desires, our anger becomes weakened, and our ignorance wears out by degrees (our desire or greediness being the root of all evils).

5. Our cupidity is weakened and wearied, and our covetousness flies away far from us; our limbs become slackened, and our sorrows subside to rest.

6. It is then that our afflictions fail to afflict as our joys cease to elate us; we have then a calm every where and a coldness in our heart.

7. Joy and grief now and then overcast his countenance, (as a cloud and sunbeam hide the face of the sky); but they cannot over shadow his soul, which is bright as eternal day.

8. The virtuous man becomes a favourite of the Gods, after his mind is melted down with its passions; and then there rises the calm evenness of his soul, resembling the cooling beams of the moon.

9. He bears a calm and quiet disposition, offending and opposing to none, and therefore loved and honored by everyone; he remains retired and assiduous to his task, and enjoys the serenity of his soul at all times.

10. Neither wealth nor poverty, nor prosperity or adversity, however opposite they are to one another; can ever affect or mislead or elate or depress the minds of the virtuous (who have already melted them down in themselves).

11. Accursed is the man that is drowned in his ignorance, and does not seek the salvation of his soul, which is easily obtainable by the light

of reason, and which serves to save him from all the difficulties of this world. (Reliance in the immortality of the soul, supports a man amidst all earthly calamities).

12. He that wants to obtain his longed for felicity, by getting over the waves of his miserable transmigrations in the vast ocean of this world; must always inquire in himself as what am I, and what is this world and what am I to be afterwards; what means this short lived enjoyments here, and what are the fruitions of my future state. These inquiries are the best expedients towards the salvation of the soul.

## CHAPTER CXVII.

### DIALOGUE BETWEEN MANU AND IKSHAKU.

Argument:—Manu's Exposition of the Inquiries what am I &c. to Ikshaku.

Vasishtha said:—Know Rāma, that the renowned king Ikshaku was the first founder of your race; and learn O thou progeny of that monarch, the manner in which he obtained his liberation.

2. Once on a time when this monarch was reigning over his kingdom, he came to think upon the state of humanity in one of his solitary hours.

3. He thought in himself as to, what might be the cause of the decay, disease, and death, as also of the sorrow, pleasure and pain, and likewise of the errors to which all living beings are subject in this mortal world.

4. He pondered long upon these thoughts, but was unable to find out the cause he so earnestly sought, and happening to meet the sage Manu one day, coming to him from Brahmā-loka or the seat of Brāhmans, he proposed the same queries to him.

5. Having honoured the lord of creatures, as he took his seat in his court; he said to him to be excused for asking him some questions to which he was impelled by his impatience.

6. It is by thy favour sir, that I take the liberty of asking thee the question, regarding the origin of this creation, and the original state in which it was made.

7. Tell me, what is the number of these worlds, and who is the master

and owner thereof; and when and by whom is it said to be created in the vedas.

8. Tell me, how I may be extricated from my doubts and erroneous opinions regarding this creation, and how I may be released from them like a bird from its net.

9. Manu replied:—I see O king, that you have after a long time come to exercise of your reasoning, as it is shown by your proposing to me so important a question as this.

10. All this that you see nothing real (they are merely phenomenal and unsubstantial); they resemble the fairy castles in the air, and the water in the mirage of sandy deserts. So also anything which is not seen in reality, is accounted nothing in existence.

11. The mind also which lies beyond the six senses, is reckoned as nothing in reality; but that which is indestructible, is the only thing that is said to exist, and is called the *Tatsat* the only being in reality.

12. All these visible worlds and successive creations, are but unsubstantial appearances in the mirror of that real substance.

13. The inherent powers of Brahma, evolve themselves as shining sparks of fire; and some of these assume the forms of the luminous worlds; while others appear in the shapes of living souls.

14. Others again take many other forms, which compose this universe; and there is nothing as bondage or liberation here, except that the undecaying Brahma is all in all; nor is there any unity or duality in nature, except the diversity displayed by the Divine Mind, from the essence of his own consciousness (*samvid*).

15. As it is the same water of the sea, which itself is in the various forms of its waves; so doth the Divine Intellect display itself in every thing, and there is nothing else beside this. Therefore leave aside your thoughts of bondage and liberation and rest, secure in this belief from the fears of the world. (This is pantheistic belief of one God in all).

## CHAPTER CXVIII.

### CONTINUATION OF THE SAME.

Argument:—Manu's answers to the other questions of Ikshaku as

"Whence is this creation &c."

Manu continued:—It is by the divine will, that the living souls of beings are evolved from the original intellect, (in which they are contained), as the waves rise from the main body of waters contained in the ocean.

2. These living souls, retain the tendencies of their prior states in former births, and are thereby led to move in their course of light or ignorance etc. in this world, and to accordingly subject either to happiness or misery, which is felt by the mind and never affects the soul itself.

3. The invisible soul is known in the knowable mind, which is actuated by it (the soul); as the invisible node of Rahu, becomes visible to us in the eclipse of the moon (which is affected by it): (so the mind acting under the impulse of the soul, becomes liable to pain or pleasure according to its desert).

4. Neither the preceptor of sāstras nor the lectures of our spiritual preceptors, can show the supreme spirit before our sight; but it is our spirit which shows us the holy spirit, when our understanding rests in its own true essence (apart from its egoism and meism).

5. As travellers are seen to be journeying abroad with their minds, free from all attainment and aversion to any particular object or spot; so the self-liberated souls are found to sojourn in this world, quite unconcerned even with their bodies and the objects of their senses.

6. It is not for good and Godly men either to pamper or famish their bodies, or quicken or weaken their senses; but to allow them to be employed with their objects at their own option.

7. Be of an indifferent mind (udāsina) with regard to your bodies and all external objects; and enjoy the cool composure of your soul, by betaking yourself entirely to your spirituality.

8. The knowledge that "I am an embodied being" is the cause of our bondage in this world; and therefore it is never to be entertained by them, that are seekers of their liberation.

9. But the firm conviction that "I am no other than an intellectual being, and as rarefied as the pure air"; is the only belief that is able to extricate our souls from their bondage in this world.

10. As the light of the sun pierces and shines, both within and without the surface of a clear sheet of water; so doth the light of the Holy

spirit, penetrate and shine both inside and outside of the pure souls of men, as well as in everything else.

11. As it is the variety of formation, that makes the various kinds of ornaments out of the same substance of gold; so it is the various dispositions of the one soul, that makes the difference of things in the world. (The same soul exhibiting itself in sundry forms).

12. The world resembles the vast ocean, and all its created are like the waves upon its surface; they rise for a moment, only to be succumbed to the latent flame of their insatiable desires.

13. Know all the worlds to be absorbed in the vast ocean of the universal soul of God, as all things are devoured by death or time (Kāla), and lie buried like the ocean itself in the insatiable womb of Agastya or Eternity.

14. Cease to consider the bodies of men as their souls, and to behold the visibles in a spiritual light; rely solely in thy spiritual self, and sit retired from all except alone with thyself.

15. Men are seen foolishly to wail for the loss of their souls, though lying within themselves; as a fond mother moans on missing her child, forgetful of its sleeping upon her lap. (We miss our souls though situated within ourselves).

16. Men bewail for themselves as lost upon the loss of their bodies, and exclaim as it saying "Oh I am dead and gone" and so on, not knowing that their souls are ever undecaying and imperishable.

17. As the fluctuation of water shows many forms upon its surface, so the will of God exhibits the forms of all things in the divine Intellect. (Just as the active principle of our imagination, represents endless varieties of scenes in the mirror of our minds).

18. Now king, keep the steadiness of your mind, repress thy imagination and the flights of thy fancy; call thy thoughts home and confine them to thyself; remain calm and cool and unperturbed amidst all perturbations, and go and rule thy realm with thy self possession.

## CHAPTER CXIX.

### THE SAME SUBJECT CONTINUED.

Argument.—On the Expansion of Divine Powers, and the Perfection of

## Human Soul.

Manu resumed:—The Lord with his creative power exerts his active energy, and plays the part of a restless boy (in his formation of the worlds); and again by his power of re-absorption he engulphs all into himself, and remains in his lonesome solity.

2. As it is his volition that gives rise to his active energy for action, so it is his nolition that causes the cessation of his exertion, and the intromission of the whole creation in himself.

3. As the light of the luminous sun, moon and fire, and as the lustre of brilliant gems spread themselves on all sides; and as the leaves of trees put forth of themselves, and as the waters of a cataract scatter their liquid particles all about.

4. So it is the lustration of divine glory, which displays itself in the works of creation; which appears to be intolerable to the ignorant, who know not that it is the self-same god though appearing to be otherwise.

5. O! it is a wondrous illusion that has deluded the whole world, which does not perceive the divine spirit, that pervades every part of the universe.

6. He who looks on the world as a scenery painted in the tablet of the Divine Intellect, and remains unimpressible and undesirous of every thing, and quite content in his soul, has put an invulnerable armour upon himself (which no dart of error has the power to pierce).

7. How happy is he who having nothing, no wealth nor support, has yet his all by thinking himself as the all intelligent soul.

8. The idea that this is pleasurable and the other is painful, being the sole cause of all pains and anxiety, it is the consuming of these feelings by the fire of our indifference to them, that prevents the access of pain and affliction unto us.

9. Use, Oh King! the weapon of your restless anaesthesia (samadhi), and cut in twain the feeling of the agreeable and disagreeable, and pare asunder your sensation of love and hatred by the sword of your manly equanimity.

10. Clear the entangled jungle of ceremonious rites (karma kānda), by the tool of your disregard of the merit or demerit of acts (dharma adharma); and relying in the tenuity of your soul (as rarer than the rarefied air), shake off all sorrow and grief from you.

11. Knowing thy soul to be full of all worldly possessions, and driving all differences from thy mind, bind thyself solely to reason (viveka) and be free from all fabrications (kalpana) of mankind; know the supreme bliss of the soul, and be as perfect and unfailing as itself, and being embodied in the intellectual mind, remain quite calm and transparent, and aloof from all the fears and cares of the world.

## CHAPTER CXX.

### CONTINUATION OF THE SAME. ON THE SEVEN STAGES OF EDIFICATION.

Argument:—The three stages of the seekers of Liberation, and the three others of the Liberated.

Manu continued:—Enlightenment of the understanding by the study of the sāstras and attendance on holy and wise men, is said to be the first stage of yoga by yogis. (These seven stages have been spoken of before in other words in the Utpatti-prakarana).

2. Discussion and reconsideration of what has been learnt before, is second stage of yoga; the third is the rumination of the same in one's self and is known under the name of *nididhyāsana* or self-communion of meditation. The fourth is silent meditation in which one loses his desires and darkness in his presence before the light of God. (This is called the *atmāsakshyat kara* also; and all these four stages are expressed in the vedic text. [Sanskrit: *ātmāvāre svītavā mantabā nididhyāsitava karttavasveti*]).

3. The fifth stage is one of pure consciousness and felicity, wherein the living-liberated-devotee remains in his partly waking and partly sleeping state. (This is half hypnotism).

4. The sixth stage in one's consciousness of ineffable bliss, in which he is absorbed in a state of trance or sound sleep. (This is known as *samadhi* or hypnotism).

5. One's resting in the fourth and succeeding stages, is called his liberation, and then the seventh stage is the state of an even and transparent light, in which the devotee loses his self consciousness.

6. The state above *turya* or fourth stage, is called *nirvāna* or extinction in God; and the seventh stage of perfection relates to disembodied souls only and not to those of living beings.

7. The first three stages relate to the waking state of man, and the fourth stage concerns the sleeping state, in which the world appears in the manner of a dream.

8. The fifth stage is the stage of sound sleep, in which the soul is drowned in deep felicity; and the unconsciousness of one's self in the sixth stage, is also called his *turya* or fourth state: (because it is beyond the three states of waking, sleeping or dreaming and sound sleep [Sanskrit: jagatnidrasusuptāh]).

9. The seventh stage is still above the *turya* state of self-unconsciousness; and which is full of divine effulgence, whose excellence no words can express nor the mind can conceive.

10. In this state the mind being withdrawn from its functions, it is freed from all thoughts of the thinkables, and all its doubts and cares are drowned in the calm composure of its even temperament.

11. The mind that remains unmoved amidst its passions and enjoyments, and is unchanged in prosperity and adversity, and retains full possession of itself under all circumstances, becomes of this nature both in its embodied and disembodied states of life and death.

12. The man that does not think himself to be alive or dead, or to be a reality or otherwise; but always remains joyous in himself, is one who is verily called to be liberated in his life time. (The happy minded are accounted as liberated in life).

13. Whether engaged in business or retired from it, whether living with a family or leading a single life (*i.e.* whether leading a social or solitary mode of life), the man that thinks himself as naught but the intellect, and has nothing to fear or care or to be sorry for in this world, is reckoned as liberated in this life.

14. The man who thinks himself to be unconnected with any one, and to be free from disease, desire, and affections; and who believes himself to be a pure aerial substance of the divine intellect, has no cause to be sorry for anything.

15. He who knows himself to be without beginning and end, and decay and demise, and to be of the nature of pure intelligence; remains always quiet and composed in himself, and has no cause for sorrow at all.

16. He that deems himself to belong to that intellect, which dwells alike in the minute blade of grass, as well as in the infinite space of the sky, and in the luminous sun, moon and stars, and as also in the various races of beings, as men, Nagas and immortals; has no cause whatever for his sorrow.



17. Whoso knows the majesty of the divine intellect, to fill all the regions both above and below and on all sides of him, and reflects himself as a display of his endless diversity, how can he be sorry at all for his decay and decline.

18. The man that is bound to (or enslaved by his desire), is delighted to have the objects he seeks; but the very things tending to his pleasure by their gain, prove to be painful to his heart at their loss. (Hence the wise are never elated or dejected, at either gain or loss of temporal things, but are ever pleased and content with their spiritual souls only which they can never lose).

19. The presence or absence of some thing, is the cause of the pleasure or pain of men in general; but it is either the curtailment or want of desires that is practiced by the wise. (The diminishing of desires is practiced by yogis in the fourth and its two succeeding stages; but its utter annihilation occurs only in the seventh and last stage of yoga).

20. No act of ours nor its result (whether good or bad), conduces either to our joy or grief, which we do with unconcern or little desire or expectation of its reward.

21. Whatever act is done with ardent employment of the members of the body, and the application of the whole heart, mind and soul to it, such an act tends to bind a man; otherwise an indifferent action like a fried grain, does not germinate into any effect.

22. The thought that I am the doer and owner of a deed, overpowers all bodily exertions, and sprouts forth with results, that are forever binding on the doer (*i.e.* an indifferent action may pass for nothing, but a conscious and meditated act is binding on the actor).

23. As the moon is cool with her cooling beams; and the sun is hot by his burning heat; so a man is either good or bad according as the work he does.

24. All acts which are done or left undone, are as fugacious as the flying cotton on cotton trees; they are easily put to flight by the breath of understanding (Jnāna or wisdom). All the acts of men are lost by discontinuance of their practice (as in Jnāna khanda).

25. The germ of knowledge growing in the mind, increases itself day by day, as the corn sown in good ground soon shoots forth into the paddy plant.

26. There is one universal soul, that sparkles through all things in the world, as it is the same translucent water, that glistens in lake and

large oceans and seas.

27. Withhold sir, your notions of the varieties and multiplicities of things, and know these as parts of one undivided whole, which stretches through them as their essence and soul.

## CHAPTER CXXI.

### CONTINUATION OF THE SAME.

Argument.—The causes of the Elevation and degradation of living being.

Manu continued:—The soul is originally full of bliss by its nature, but being subject to ignorance, it fosters its vain desire for temporal enjoyment, whence it has the name of the living soul (which is subjected to misery). This corresponds with the scriptural doctrine, that man was originally made in the image of his Maker (*i.e.* full of bliss); but being tempted by delusion to taste the forbidden sweetness, became the mortal and miserable human soul).

2. But when the desire of pleasure, is lessened by the *viveka* or discriminative knowledge of man, he forsakes his nature of a living and mortal being, and his soul becomes one with the supreme spirit. (Man by his knowledge retrieves his godly nature).

3. Do not therefore allow your desire of earthly enjoyment, to draw your soul up and down to heaven and hell; as a bucket tied in its neck with a cord, is cast down and again lifted up from a well.

4. Those selfish folks who claim something as theirs from that of another, are grossly mistaken and led into error, and are destined like the dragging bucket to descend lower and lower. (The more niggardliness the more degradation or the more selfishness the greater baseness).

5. He who gets rid of his knowledge that, this is I and that is another, and that this is mine and that is the others, gradually rises higher and higher according to his greater disinterestedness. (Disinterestedness characterises an elevated mind).

6. Delay not to rely your dependance in your enlightened and elevated soul, stretching over and filling the whole space of the sky, and comprehending all the worlds in it. (This magnanimity is characteristic of the catholicity of Hindu religion).

7. When the human mind is thus elevated and expanded beyond all limits, it then approaches the divine mind, and is assimilated to it. (This extinction is called its *nirvāna*).

8. Any one who has arrived to this state, may well think in himself to be able to effect whatever was done by the Gods Brahmā, Vishnu, Indra (by his intellectual body Varuna and others; who were of such elevated souls and minds).

9. Whatever acts are attributed to any of the Gods or other persons, is no more than the display of divine pleasure in that form.

10. Whoso is assimilated to the divine intellect, and has become deathless and unmindful of his mortal state, has a share of supreme felicity for his enjoyment, which bears no comparison: (unspeakable delight attends on the soul of the spiritualist).

11. Continue to think this world as neither a vacuum nor a plenum; nor a material or spiritual substance. It is neither an intellectual being, nor a quite insensible thing.\*

\* Should you think it a nullity by the Sruti which says *neti-neti* it is naught, you deny the creatorship of God, who has created it as something substantial and tangible.

Again on the other hand, if you consider it as a hypostatic reality, you introduce in that case positive duality, beside the reality of one unity alone. So every other position being liable to objection, you must think it as neither the one nor the other, but as something incomprehensible, or reflexion of the Divine Mind.

12. By thinking in this way, you will have composure of your disposition, or else there is no separate place or time or condition for your liberation or salvation.

13. It is by the absence of our egoism and ignorance, that we get rid of our personal existence, and it is our contemplation of the nature of God, and his presence before us in our meditation (*sākshat kāra*) of him, that constitutes our *moksha* or liberation.

14. It is the even delight and perpetual tranquillity of the soul, that constitutes our bliss and liberation; and these are to be obtained by means of calm and cool reasoning in the sense of *sāstras*, avoiding all impatience and fickleness of our mind and temper, and the pleasure derived from our taste in poetry and light studies and trifling amusement. (It requires us to be free from the fluctuations of our desires and options of which there is no end).

## CHAPTER CXXII.

### THE SAME. MANU'S ADMONITION TO IKSHAKU.

Argument.—On the Elevation of Humanity and its ultimate liberation.

Manu continued:—Now the living liberated yogi, in whatever manner he is clad, and however well or ill fed he may be, and wherever he may sleep or lay down his humble head, he rests with the joy of his mind, and in a state of perfect ease and blissfulness, as if he were the greatest emperor of the world. (Hence the fakirs are called *shah sahibs* by people).

2. He breaks down all the bonds of his caste and creed, and the rites and restraints of his order by the battery of the *sāstra*; and roves freed from the snare of society, as a lion breaking loose from his cage, and roaming rampant every where. (Here the *sāstra* means the *upanishads* on the esoteric faith of spiritual freedom).

3. He has his mind abstracted from all sensible objects, and fixed on an object which no words can express (*i.e.* the unspeakable rapture of his mind); and he shines forth with a grace in his face, resembling the clearness of an autumnal sky.

4. He is always as deep and clear (*i.e.* grave in his mind and clear headed), as a large lake in a valley; and being rapt in holy and heavenly joy, he is always cheerful in himself, without his care for or want of anything else.

5. He is ever content in his mind without having anything for his dependance, or any expectation of the reward of his actions; and is neither addicted to any meritorious or unworthy acts, nor subject to joy or grief for aught of pleasure or pain.

6. As a piece of crystal does not receive or emit any other colour in its reflexion, excepting that of its pure whiteness; so the spiritualist is not imbued with the tinge of the effects of his actions. (*i.e.* The spiritualist does not benefit by the retribution of his acts).

7. He remains indifferent in human society, and is not affected either by the torture or subministration of his body; he deems his pain and pleasure as passing on his shadow, and never takes them to his heart, as they do not touch his intangible soul. (It was by virtue of this

indifference, that the holy saints did not shrink under their persecutions and martyrdom).

8. Whether honoured or slighted by men, he neither praises nor is displeased with them; and remains himself either connected or unconnected with the customs and rules of society.

9. He hurts no body, nor is hurt by any; and may be free from the feelings of anger or affection, fear and joy (and other passions which are allotted to humanity).

10. No one can have the greatness of mind of his own nature, but it is possible for the author of nature, to raise the greatness of mind even in a boy.

11. Whether a man quits his body (dies) in a holy place, or in the house of a low chandāla; or whether one dies at this moment (in youth), or many years afterwards (in old age).

12. He is released from his bondage to life, no sooner he comes to his knowledge of the soul and gets rid of his desires; because the error of his egoism is the cause of his bondage, and the wasting of it by his knowledge, is the means of his liberation.

13. He the living liberated man is to be honoured and praised, and to be bowed down to with veneration, and regarded with every attention, by every one who is desirous of his prosperity and elevation. (Because we honour ourselves by honouring the great).

14. No religious sacrifice nor wilful austerity, no charity nor pilgrimage, can lead us to that supremely holy state of human dignity; which is attainable by us only by our respectful attendance upon the godly, who have got rid of the troubles of the world. (Hence attendance on saints and at their holy shrines, is accounted as productive of our sanctity).

15. Vasishtā said:—The venerable sage Manu, having spoken in this manner, departed to the celestial abode of his sire Brahmā; and Ikshaku continued to act according to the precepts, which were delivered to him by the sacred seer.

## CHAPTER CXXIII.

### ON THE DIFFERENCE BETWEEN THE KNOWING AND UNKNOWING.

Argument.—Theoretical and Practical Yogas and the practices of Aerial journey &c.

Rāma said:—Tell me sir, that art most learned in spiritual knowledge, whether the living liberated man of this kind (as you have described) attains to any extraordinary power; (or remains neutral with his theoretical knowledge of yoga only).

2. Vasishtha replied:—The all-knowing sage, has sometimes a greater knowledge of one thing than another, and has his mind directed in one particular way than any other; but the learned seer of a contented mind, has his soul quite at rest in itself.

3. There are many that have by their consummate knowledge of particular mantras, tantras, and the virtues of certain minerals, attained the power of aerial flight &c.; but what is there that is extraordinary in these (when these powers are in constant practice in the flight of ordinary birds and flies?).

4. So the powers of self-expansion and contraction &c., have been acquired by others by their constant practice of the same, (anima, laghima and the like), which are disregarded by other seers in spiritual knowledge.

5. There is this difference of these knowing seers, from the bulk of idle practitioners in yoga, that they are content with their dispassionate mind, without placing any reliance in practice.

6. This is verily the sign of the unobtrusive seer in yoga, that he is always cool and calm in his mind, and freed from all the errors of the world; and in whom the traces of the passions of love and anger, sorrow and illusion and the mischances of life are scarcely visible.

## CHAPTER CXXIV.

### THE STORY OF THE STAG AND THE HUNTSMAN.

Argument.—Degradation of the divine soul of man to the state of the animal soul.

Vasishtha said:—Know now that the Lord (Divine soul), stops to take upon itself of the nature of the living or animal soul, as a Brahman (by birth) assumes the character of a vile sudra for some mean purpose, by

disregarding the purity of its original nature. (This is the degradation of the lordly and blissful soul, to the state of the sensitive animal soul, by reason of its meaner propensity).

2. There are two kinds of living beings, that come into existence in the beginning of the repeated creations; the one coming into existence without any causality, and are thence called to be causeless or uncaused (such as that is they are not made like pots and the like (*ghatādi*), by means of the instrumental causality of the potters wheel, stick &c.

3. Thus the soul emanating from the Divine, is subjected to various transmigrations, and becomes many kinds of beings (in succession), according to its previous acts and propensities. (Thus it is the tendency of the soul towards good or evil, that is the cause of its rise and fall or elevation or degradation).

4. All beings emanate originally without any cause, from the source of the divine essence; and then their actions become the secondary cause of continuous transmigrations (until the end of the world). (All souls are bound to their revolutions in repeated births, until their final extinction in the deity on the last day of resurrection, or by their prior liberation by *mukti* or *nirvana*).

5. The personal acts of men, are the causes both of their happiness as well as misery; and again the will which is produced by the conscious knowledge of one's self, becomes the cause of the action (*i.e.* the will proceeding from one's consciousness of himself, is the cause of his action, which again becomes the cause of his pleasure or pain as its result).

6. Now this will or desire of any action or fruition, being likewise the cause of one's bondage to this world, it is to be got rid of for his liberation from it; and this what they call *moksha*, is no more than our release from the bond of our desire. (Every wish enchains the soul to earth, and drags it along to repeated birth).

7. Be therefore careful to make your choice of what is right and proper, from whatever is wrong and improper; and try betimes to contract your wishes within the narrowest scale.

8. Do not let yourself to be possessor or possest of any thing or person, but give up thinking on anything, beside what remains after the thoughts of all other things. (*i.e.* Think alone of thine and the supreme soul, which remains in the absence of everything else).

9. Anything to which the senses are addicted at all times, serves to bind the soul the more that it has its zest for the same; as also to unbind and release the mind in proportion to the distaste which it bears

to it. (*i.e.* Love a thing to be enslaved to it, and hate the same to be saved from it).

10. If there is anything which is pleasing to thy soul, know the same as thy binding string to the earth; if on the contrary thou findest nothing to thy liking here, you are then freed from the trammels of all the trifles on earth.

11. Therefore let nothing whatever tempt or beguile thy mind, to anything existent in either the animate or inanimate kind; and regard everything from a mean straw to a great idol as unworthy of thy regard.

12. Think not thyself to be either the doer or giver, or eater or offerer, of whatsoever thou doest or givest, or eatest or offerest in thy holy oblations of the Gods; but art quite aloof from all thy bodily actions, owing to the immaterial nature of thy self or soul.

13. Concern not thyself with thy past acts, or thy cares for future, over which thou hast no command; but discharge well thy present duties, as they are and come to thy hand.

14. All the feelings and passions of men, as their appetites, desires and the rest, are strung together with their hearts; and therefore it is requisite to sever these heart strings with the weapon of a brave and strong heart (because the feelings are fostered in weak hearts and minds only).

15. Now break your sensuous mind by the power of your reasoning mind, and restrain its rage of running into errors; as they break the iron pegs by force of iron hammers (and remove one thing by another of the same kind—*similia similibus curantur*.)

16. So intelligent men rub out one dirt by another, and remove one poison by another poisonous substance; and so do soldiers oppose one steel by a weapon of the same metal.

17. All living beings have a triple form, composed of the subtile, solid and the imperceptible spiritual bodies; now lay hold and rely on the last, in utter disregard of the two former.

18. The solid or gross body, is composed of the hands, feet and other members and limbs; and subsist in this nether world upon its subsistence of food only.

19. The living being has an intrinsic body also, which is derived from within; and is composed of all its wishes in the world, and is known as the mental or intellectual part of the body.



20. Know the third form to be the transcendental or spiritual body, which assumes all forms, and is the simple intellectual soul; which is without its beginning or end, and without any alteration in its nature.

21. This is the pure *turya* state, wherein you must remain steadfast as in that of your living liberation; and reject the two others, in which you must place no reliance.

22. Rāma said:—I have understood the three definite states, of waking, dreaming, and sound sleep, as they have been defined to me; but the fourth state of *turya* is yet left undefined, and I beg you to explain it clearly unto me.

23. Vasishtha answered:—It is that state of the mind, in which the feelings of one's egoism and non-egoism, and those of his existence and inexistence are utterly drowned under a total impassibility; and the mind is settled in one invariable and uniform tenor of tranquillity and transparency.

24. It is that state in which the selfish feelings of mine and thine, are altogether wanting; and in which one remains as a mere witness and spectator of the affairs of life. This is the *turya* state of living liberation. (It is the state of a philosopher who lives to see and philosophise and mix with nothing).

25. This is neither the state of waking, owing to its want of any wish or concern, nor it is the state of sound sleep, which is one of perfect insensibility.

26. It is that calmness in which the wise man sees every thing, to be going on in the world; and it is like the state of insensibility of the ignorant, in which they perceive no stir in the course of the world. (The calmness of the wise like the dullness of others is their *turya* also).

27. The evenness of the mind after subsidence of every jot of its egotism in it, like the setting of the turbid waters underneath, is the *turya* state of the *insouciance* of the soul.

28. Hear me relate to you an instance on this subject, which will confer as clear a light to your enlightened mind, as that of all seeing Gods.

29. It happened once that a huntsman, roaming for his prey in some part of a forest, chanced to see a sage sitting silent in his solitude; and thinking it as something strange, he accosted him saying:—

30. Have you seen, O sage, a wounded stag flying before me this way, with an arrow fixed in its back?

31. The sage replied:—You ask me, where your stag has fled; but my friend, know that sages like ourselves and living in the forest, are as cool as blocks of stone (and insensible of every occurrence on earth).

32. We want that egoism which enables one, in conducting the transactions of the world; and know my friend, that it is the mind, which conducts all the actions of the senses. (All actions of the organs of senses being under the direction of the mind, as well as all sensible perceptions under its attention).

33. Know that the feeling of my egoism, has been long before dissolved in my mind; and I have no perception whatever of the three states of waking, dreaming and sound sleep. But I rest quiet in my fourth state of impossibility, wherein there is no vision of the visibles.

34. The huntsman heard these words of the sage, but being quite at a loss to comprehend its meaning, he departed to his own way without uttering a word.

35. I tell you therefore, O Rāma, there is no other state beyond the fourth or *turya* quietism; it is that unalterable impassivity of the mind, which is not to be found in any other.

36. The waking, dreaming and sound sleep, are the three palpable conditions of the mind; and these are respectively the dark, quiet and insensible states, in which the mind is situated in this world.

37. The waking state presents us the dark complexion of the mind, for its susceptibility of all the passions and evils of life; and the sleeping state shows us its quiet aspect, for want of its cares and anxieties.

38. The state of sound sleep is one of insensibility, and the state beyond these three bears the feature of death in it. Yet this dead like figure possesses the principle of life in it, which is diligently preserved by yogis from harm and decay.

39. Now Rāma, the soul which remains in its quiet rest, after its renunciation of all desire, is said by sages to be in the coma or cool calmness of itself, and the liberated state of the holy and devout yogi on earth.

## CHAPTER CXXV.

## THE MEANS OF ATTAINING THE STEADINESS OF THE TURYA STATE.

Argument.—The means of attaining stability on Insouciance.

Vasishtha resumed:—Know Rāma, that the conclusion which is arrived at in all works on spiritual philosophy, is the negation of every thing except the entity of the supreme soul; and that there is no principle of ignorance (avidya) nor that of delusion (māyā), as a secondary agent under one quiescent Brahma, who is ever without a second.

2. The spirit of the Lord is always calm, with the serene brightness of the divine Intellect in itself; it is full of its omnipotence, and is attributed with the appellation of Brahma.

3. The Divine Spirit is ascertained by some as the formless vacuum itself, and by others as omniscience, and is called as the Lord God by most people in the world.

4. Do you avoid all these, O sinless Rāma, and remain quite silent in yourself, and be extinct in the divine essence, by restraining the actions of your heart and mind and by the tranquillity of your soul.

5. Have a quiet soul in yourself, and remain as a deaf and dumb man in your outward appearance; look always within yourself, and be full with the Divine Spirit.

6. Discharge the duties of your waking state, as if you are doing them in your sound sleep; forsake every thing in your inward mind, and do whatever comes to thee outwardly, without taking any into thy heart.

7. The essence of the mind is only for one's misery, as its want is for his highest felicity; therefore the mind must be drowned in the intelligent soul, by destroying the action of the mental powers altogether.

8. Remain as cold as a stone, at the sight of anything, which is either delightful or disgusting to thee; and by this means learn to subdue everything in the world under thy control.

9. The objective is neither for our pleasure or pain, nor is it the intermediate state of the two; therefore it is by diligent attention to the subjective, that we can attain the end of all our misery. (Live to thyself alone and unmindful of all others, in order to be completely blest).

10. He who has known the supreme soul, has found within himself a delight; resembling the cooling beams of the full bright moon; and being

possest of the full knowledge of the essence of all things in the three worlds, performs his parts in a manner as he did not attend to them.

## CHAPTER CXXVI.

### DESCRIPTION OF THE SPIRITUAL STATE.

Argument:—The seven stages of yoga Meditation, and the true state of spirituality.

Rāma said:—Tell me sir, the practices of the seven stages of yoga; and the characteristics of yogis in every stage.

2. Vasishtha related:—Know Rāma, mankind to be divided into two classes of the zealous and resigned (*i.e.* the active and the inactive); the one expectant of heavenly reward, and the other inclined to supreme felicity. Know now their different characters as follows:—

3. Those that are addicted to enjoyments, think the quietude of *nirvana* as nothing to their purpose, and give preference to worldliness above the final bliss of others; and he that acts his part on this sense, is styled an active and energetic man.

4. Such a man of the world bears his resemblance to a tortoise, which though it has its neck well hid in its shell, still stretches it out to drink the salt water of the sea it inhabits; until after many births, he gets a better life for his salvation (as when the tortoise is removed to a lake of fresh water).

5. But he who reflects on the nothingness of the world, and the uselessness of his situation in it; such a man does not allow himself to be carried on, by the current of his old and rotatory course of duties here in day after day.

6. And he who reflects in himself, after being released from the burden of his business, on the delight of his rest after labour, he is the man who is said to repose in his quiescence.

7. When a man comes to reconnoitre in himself, how he shall become dispassionate, and get over the boisterous ocean of the world; such a man is said to have come to his good and right sense, and to stand on the way to his tolerance.

8. He who has an unfeelingness in his heart, of the very many thoughts

that daily rise in his mind; and manages his gravest and greatest concerns, without being much concerned about them in his mind; each a man is said to taste the delight of his stayedness day by day.

9. He who condemns the rustic amusements and mean employments of men; and instead of taking up the faults and failings of others for his merry talk, employs himself to meritorious acts.

10. Whose mind, is engaged in agreeable tasks and unpainsome acts; who is afraid of sin, and disdains all pleasures and bodily enjoyments.

11. Whose discourses are full of love and tenderness, and appropriate without any harshness; and whose speeches are suitable to the time and place in which they are delivered.

12. Such a man is said to stand on the first step of yoga, when he makes it his duty to attend the society of the good and great, whom he learns to imitate in his thoughts, words, and actions.

13. He collects also the work on divine learning from every where, and reads with attention and diligence; he then considers their contexts, and lays hold on the tenets, which serve to save him from this sinful world.

14. Such a man is said to have come upon the (first) stage of yoga, or else he is a hypocrite who assumes the guise of a yogi for his own interest only. The yogi then comes to the next step of yoga, which is styled the stage of investigation—*Vichāra*.

15. He then hears from the mouths of the best pandits, the explanations of the srutis and smritis, the rules of good conduct, and the manner of meditation and conduct of yoga practice.

16. He then learns the divisions of categories and distinction of things, together with the difference between actions that are to be done or avoided; all which being heard from the mouth of an adept in yoga, will facilitate his course through the other stages, in like manner as the master of a house enters with facility into every apartment of his dwelling. (The guidance of a *guru* or spiritual guide, is essential to the practice of yoga).

17. He wears off his outer habit of pride and vanity, his jealousy and avarice, and the other passions which formed as it were an outer garment of his person, as a snake casts off his slough from him.

18. Having thus purified his mind (from the vile passions), he attends to the service of his spiritual preceptors and holy persons, and makes himself acquainted with the mysteries of religion. (This is the second

stage of yoga, which is one of moral discipline and search after truth).

19. He then enters into the third stage of unsociality or avoidance of all company, which he finds to be as agreeable to him as a bed of flowers. (Lit.: a bedstead be strewn with flowers).

20. Here he learns to fix his mind to its steadiness, according to the dictates of the sāstras; and passes his time in talking on spiritual subjects, in society of hermits and devotees.

21. He sits also with the dispassionate *Vairagis*, and religious recluses *sanyāsis* who are disgusted with the world; and relying on the firm rock of his faith, he wears out his long life with ease.

22. He passes his moral life with cheerful delight of his loneliness, and pleasing tranquillity of his mind in his woodland retreat and wanderings.

23. By study of holy books and performance of religious acts, he gets a clear view of things, as it generally attends upon the virtuous lives of men.

24. The sensible man who has arrived to the third stage of his yoga practice, perceives in himself two kinds of his unconnectedness with the world, as you will now hear from me.

25. Now this disconnection of one with all others is of two sorts, one of which is his ordinary disassociation with all persons and things, and the other is his absolute unconnection with every thing including himself. (*i.e.* One's entire irrelation with both the subjective and objective).

26. The ordinary unconnection is the sense of one's being neither the subject or object of his action, nor of his being the slayer of or slain by anybody; but that all accidents are incidental to his prior acts (of past lives), and all dependant to the dispensations of Providence.

27. It is the conviction that, I have no control over my happiness or misery or pain or pleasure; and that all prosperity and adversity, employment and privation, and health and disease, ever betide me of their own accord.

28. All union is for its disunion, and all gain is for its loss; so the health and disease and pain and pleasure come by turns, and there is nothing which is not succeeded by its reverse. Because time with its open jaws, is ever ready to devour all things.

29. The negative idea of inexistence, which is produced in the mind,

from our want of reliance in the reality of things; is the very sense which is conveyed by the phrase of our ordinary unconnection with all things.

30. With this sort of the disunion of every thing in the mind, and our union with the society of high minded men; and disassociation with the vile and unrighteous, and association with spiritual knowledge:—

31. These joined with the continual exertion of our manliness in our habitual practice of these virtues, one assuredly arrives to the certain knowledge of what he seeks (*i.e.* his god), as clearly as he sees a globe set in his hands.

32. The knowledge of the supreme author of creation, sitting beyond the ocean of the universe, and watching over its concerns; impresses us with the belief, that it is not I but God that does every thing in the world, and that there is nothing that is done here by me, but by the great God Himself.

33. Having left aside the thought of one's self agency on any act, whoso sits quiet silent and tranquil in himself, such a one is said to be absolutely unconnected with every thing in the world.

34. He that does not reside within or without anything, nor dwells above or beneath any object; who is not situated in the sky, or in any side or part of the all surrounding air and space; who is not in anything or in nothing, and neither in gross matter nor in the sensible spirit.

35. Who is present and manifest in every thing, without being expressed in any; and who pervades all things like the clear firmament, who is without beginning and end and birth and death. Whoso seeks this Lord of all, is said to be set in the best part of this stage.

36. Contentment is as sweet fragrance in the mind, and virtuous acts are as handsome as the leaves of a flower; the heart string is as stalk beset by the thorns of cares and anxieties, and thralls with the gusts of dangers and difficulties.

37. The flower of inward discrimination, is expanded like the lotus-bud, by the sun-beams of reason, and produces the fruit of resignation in the garden of the third stage of yoga-practice.

38. As it is by association with holy men, and by means of the assemblage of virtuous acts, that one arrives on a sudden to the first stage of yoga:—

39. So is this first step to be preserved with care, and grown up like a tender sprout, with the watering of reasoning at its root (in order to

lead it to the succeeding steps or stages).

40. The yoga practitioner like a good gardener, must foster the rising plant of spiritual knowledge, by the daily application of reasoning to every part of it. (The parts of the plant of spirituality, are its dispassionateness, unworldliness and the like, which require to be reared up by proper reasoning).

41. This stage being well managed, and all its parts being properly performed, introduces the succeeding stages (all of which depend on the first as their basis).

42. Now the better state of the third stage, as it has been already described, is one of all desires and arrogations in the mind of the yogi.

43. Rāma said:—Now tell me sir, what is the way of the salvation of an ignorant man, of one of a base birth, and addicted to baseness himself; who has never associated with the yogis, nor received any spiritual instruction.

44. Who has never ascended on any of the first, second or succeeding stages of yoga, and is dead in the like state of ignorance in which he was born.

45. Vasishtha replied:—The ignorant man that has never attained to any of the states of yoga in his whole life, is carried by the current of his transmigration to rove in a hundred births, until he happens by some chance or other, to get some glimpse of spiritual light in any one of them.

46. Or it may be that one happens to be dissatisfied with the world, by his association with holy men; and the resignation which springs thereby, becomes the ground of one of the stages of his yoga.

47. By this means, the man is saved from this miserable world; because it is the united voice of all the sāstras, that an embodied being is released from death, no sooner he has passed through any one stage of yoga (or union with his maker).

48. The performance of a part only of some of the stages of yoga, is enough for the remission of past sins; and for conducting the expurgated person to the celestial abode in a heavenly car. (The wicked man turning from his wickedness, and doing what is right and saveth his soul).

49. He enjoys the Parnassian groves of Sumeru in company with his beloved, when the weight of his righteous acts, outweighs those of unrighteousness.



50. The yogi, released from the trap of his temporal enjoyments, and has passed his allotted period; expires in due time, to be reborn in the houses of yogis and rich men, or in the private mansions of learned, good and virtuous people.

51. Being thus born, he betakes himself to the habitual practice of the yoga of his former birth; and has the wisdom to begin at once at the stage to which he was practiced, and which was left unfinished before (hence arises the difference in the capacities of youth).

52. These three stages, Rāma, are designated the waking state; because the yogi retains in them his perception of the differences of things, as a waking man perceives the visible to differ from one another.

53. Men employed in yoga acquire a venerable dignity (in their very appearance), which induce the ignorant to wish for their liberation also (in order to attain to the same rank).

54. He is reckoned a venerable man, who is employed in all honorable deeds, and refrains from what is dishonourable, who is steadfast in the discharge of all his social duties, whether they are of the ordinary kind or occasional ones.

55. He who acts according to customary usage, and the ordinances of sāstras; who act conscientiously and according to his position; and thus dispenses all his affairs in the world, is verily called a venerable man.

56. The venerableness of yogis germinates in the first stage, it blossoms in the second, and becomes fruitful in the third stage of yoga.

57. The venerable yogi dying in state of yoga, comes first to enjoy the fruition of good desires for a long time (in his next birth); and then becomes a yogi again (for the completion of his yoga).

58. The practice of the parts enjoyed in the three first stages of yoga, serves to destroy at first the ignorance of the yogi, and then sheds the light of true knowledge in his mind, as brightly as the beams of full-moon illumine the sky at night.

59. He who devotes his mind to yoga, with his undivided attention from first to last, and sees all things in one even and same light, is said to have arrived to the fourth stage of yoga.

60. As the mistake of duality disappears from sight, and the knowledge of unity shines supremely bright; the yogi is said in this state to have reached the fourth stage of yoga, when he sees the world as a vision in

his dream.

61. The first three stages, are represented as the waking state of the yogi; but the fourth is said to be the state of his dreaming, when the visibles disappear from his sight; as the dispersed clouds of autumn gradually vanish from sight, and as the scenes in a dream recede to nothingness.

62. They are said to be in the fifth stage, who have their minds lying dormant in them, and insensible of their bodily sensations. This is called the sleeping state or hypnotism of yoga meditation.

63. In this state there is an utter stop of feelings, of the endless varieties of things and their different species, in the mind of the yogi, who relies in his consciousness of an undivided unity only; and whose sense of a duality is entirely melted down and lost in the cheerfulness of his wakeful mind.

64. The fifth stage is likewise a state of sound sleep, when the yogi loses all his external perceptions, and sits quiet with his internal vision within himself.

65. The continued sedateness of his posture, gives him the appearance of his dormancy, and the yogi continues in this position, the practice of the mortification of all his desires.

66. This step leads gradually to the sixth stage, which is a state of insensibility both of the existence and inexistence of things as also of one's egoism and non-egoism (of his own entity and non-entity).

67. The yogi remains unmindful of everything, and quite unconscious of the unity or duality, and by being freed from every scruple and suspicion in his mind, he arrives to the dignity of living liberation. (This tetrastich is based on the sruti which says, [Sanskrit: bhidyate hadayagranyī, chidyate svvammshyayah tasmindvashte parāvare]).

68. The yogi of this sort though yet inextinct or living, is said to be extinct or dead to his sensibility; he sits as a pictured lamp which emits no flame, and remains with a vacant heart and mind like an empty cloud hanging in the empty air.

69. He is full within and without him, with and amidst the fulness of divine ecstasy, like a full pot in a sea; and possess of some higher power, yet he appears as worthless on the outside.

70. After passing his sixth grade, the yogi is led to the seventh stage; which is styled a state of disembodied liberation, from its purely spiritual nature.

71. It is a state of quietude which is unapproachable (*i.e.* inexpressible) by words, and extends beyond the limits of this earth; it is said to resemble the state of Siva by some, and that of Brahma by others. (The two views of the Tantrikas and Vedantists).

72. By some it is said to be the state of the androgyne deity, or the indiscriminate of the male and female powers; while others have given many other denominations to it, according to their respective fancies. (The other systems have different appellations to designate this state).

73. The seventh is the state of the eternal and incomprehensible God, and which no words can express nor explain in any way. Thus Rāma, have I mentioned to you the seven stages of yoga (each branding the other in its perfections).

74. By practice of these perfections, one evades the miseries of this world; and it is by subjection of the indomitably elephantine senses, that one can arrive to these perfections.

75. Hear me relate to you Rāma, of a furious elephant, which with its protruded tusks, was ever ready to attack others.

76. And as this elephant was about to kill many men, unless it could be killed by some one of them; so are the senses of men like ferocious elephants of destruction to them.

77. Hence every man becomes victorious in all the stages of yoga, who has the valour of destroying this elephant of its sensuality the very first step of it.

78. Rāma said:—Tell me sir, who is this victorious hero in the field of battle, and what is the nature of this elephant that is his enemy, and what are these grounds of combat where he encounters him, and the manner how he foils and kills this great foe of his.

79. Vasishta replied:—Rāma! it is our concupiscence which has the gigantic figure of this elephant, and which roams at random in the forest of our bodies, and sports in the demonstrations of all our passions and feelings.

80. It hides itself in the covert of our hearts, and has our acts for its great tusks; its fury is our ardent desire of anything, and our great ambition is its huge body.

81. All the scenes on earth are the fields for its battle, where men are often foiled in their pursuit of any.

82. The elephant of concupiscence kills members of miserly and covetous men, in the state of their wish or desire, or exertions and effort, or longing and hankering after anything.

83. In this manner does this fierce greediness, lurk in the sheath of human breast under the said several names, and it is only our forbearance from those desires, that serves as the great weapon of their destruction.

84. This ubiquitous desire of our possession of everything in the world, is conquered by reflection on the ubiquity of the soul in all of them; and that the unity of my soul, stretches over and grasps all things that I covet.

85. He is doomed to suffer under the colic pain of this venomous avarice, who minds to continue in this world, in the manner as it goes on with the rest of mankind.

86. It is the mitigation of the smart poison of avarice, that is our highest wisdom, and it is our liberation, when the calm and cooling countenance of inappetency appears to our sight.

87. Words of advice stick to the sapient mind, as drops of oil adhere on glass mirror; and that our indifference to the world is the only preventive of its thorns, and is the best advice to the wise.

88. It is as advisable to destroy a desire by the weapon of indifference, no sooner it rises in the breast, as it is proper to root out the sprout of a poisonous plant, before it spreads itself on the ground.

89. The concupiscent soul, is never freed from its miserliness; while the mere effort of one's indifference, makes it set quiet in itself (without cringing at others).

90. It is by your carelessness about everything, and by your lying down as supine as a dead carcass, that you can kill your desire by the weapon of your indifference, as they catch and kill fishes with hooks (by sitting silent beside some pond or lake).

91. Let this be mine or that I may have it, is what is called desire by the wise; and the want of every desire for wealth &c., is called resignation by them.

92. Know that the remembrance of some thing, is alike the desire of having the same in one's possession again; and it includes both what was enjoyed before or next.

93. O high minded Rāma, you must learn to remain as a block in your mind, by forgetting whatever you think of or otherwise; all of which must be buried in oblivion, for your estrangement from the world. (Retire, the world shut out, imagination's airy wing repress—Young).

94. Who will not lift up his arms, and have his hairs standing at their end, to hear and reflect in himself that, want of desire is the summum bonum of every one's desire. (Desire of nothing is the most desirable thing, is a paralogism in logic).

95. It is by sitting quite silent and quiet, that one attains to the state of his supreme felicity, a state before which the sovereignty of the world seems as a straw.

96. As a traveller traverses on foot through many regions, in order to reach to his destination, so the yogi passes through all his ordinary acts, to reach his goal of final bliss.

97. What is the good of using many words, when it can be expressed in a few; that our desire is our strongest bondage, and its want our complete liberation.

98. Now Rāma, rest quiet in your joy, with knowing that all this creation is full of the increate, everlasting, undecaying and tranquil spirit of God; and sit quiet and delighted in yourself with viewing the visibles in their spiritual sense.

99. Know that it is the ignoring of every thing and the quiet posture of the yogi, which is called as yoga by the spiritual; and continue to discharge your duties even in your yoga state, until you get rid of them by the privation of your desires.

100. It is also the unconsciousness of one's self, which is likewise styled yoga by the wise; and it consists of the entire absorption of one's self in the supreme, by wasting away his mind and all its operations.

101. Again this self absorption is the conceiving of one's self, as he is the all pervasive spirit of Siva, which is increate, self-conscious and ever benevolent to all. This conception of one's self is tantamount to his renunciation of every thing besides himself.

102. He who has the sense of his egoism and meism (*i.e.* that this is I and these are mine), is never released from the miseries of life; it is the negation of this sensation that produces our liberation, and therefore it is at the option of every body, to do either this or that for his bondage or salvation.

## CHAPTER CXXVII.

### ADMONITION TO BHARADWĀJA.

Argument:—Relation of the Quietude of Rāma, and the Queries of Bharadwāja; with further description of states of waking and others, and of the ultimate turiya condition of the fourth stage of yoga.

Bharadwāja asked:—Vālmīki saying:—Tell me sir, what did Rāma do after hearing the lecture of the sage; whether he with his enlightened understanding put any other question, or remained in his ecstatic quietude with his full knowledge of yoga and the supreme soul.

2. And what did next that supremely blest yogi (Vasishtha) do, who is adored by all and honoured even by Gods; who is a personification of pure understanding, and free from the state of birth and death; who is fraught with every good quality and kindly disposed for ever to the welfare and preservation of the peoples in all the three worlds.

3. Vālmīki replied:—After hearing the lecture of Vasishtha, combining the essence of the vedanta philosophy, the lotus-eyed Rāma became perfectly acquainted with the full knowledge of yoga.

4. He felt the failing of his bodily strength, and the falling of the members of his body, he stared with his glaring eyes, and his clear intellect was shrouded under a cloud. He awoke in a moment from his entranced state, and felt a flood of rapturous joy within himself.

5. He forgot the fashion of putting his questions, and hearing their answers; his mind was full with the ambrosial draught of delight, and the hairs of his body stood up like prickles in his horripilation.

6. An inexpressibly ineffable light overspreads his intellect with its unusual glare; which cast the bright prospects of the eight dignities of yoga into utter shade. (The eight dignities—(*ashta-siddhis*) are so many perfections arrived at by practice of yoga).

7. In this way did Rāma attain the supereminent state of Siva, in which he sat sedate without uttering a word.

8. Bharadwāja said:—Oh! how much I wonder at such a high dignity, which Rāma had attained; and how much I regret at the impossibility of its attainment, by a dull and ignorant sinner as myself.

9. Tell me, O great sage, how it may be possible for me to attain to that stage of perfection, which it is impossible for the gods Brahmā and others to arrive at any time; and tell me likewise, how I may get over the unfordable ocean of earthly troubles.

10. Vālmīki replied:—It is by your perusal of the history of Rāma from its first to last, and by your following the dictates of Vasishtha as given in these lectures; as also by your consideration of their true sense and purport in your understanding, that you may be able to attain to the state that you desire. This is all that I can tell you at present.

11. The world is an exhibition of our ignorance, and there is no truth in aught that we see in it; it is a display of our error only, wherefore it is entirely disregarded by the wise, and so much regarded by fools.

12. There is no entity of anything here, beside that of the divine Intellect; why then are you deluded by the visibles, learn their secrets and have a clear understanding. (or have the clearness of your understanding).

13. The perception of the delusive phenomenals, resembles the waking dream of day dreamers; and he alone is said to be waking, who has the lamp of his intellect ever burning within himself.

14. The world is based on vacuity, and it ends in vacuum also; its midmost part being vacuous likewise, there is no reliance placed upon it by the intelligent and wise.

15. Our primeval ignorance (avidya) being accompanied by our primordial desires, it presents all what is inexistent as existing in our presence; just as our fancy paints an Utopia or fairy city to our view, and as our sleep shows its multifarious dreams before us.

16. Being unpracticed to taste the sweet plantain of your beneficent intellect, you are deluded greedily to devour the delirious drug of your desire, and make yourself giddy with draughts of its poisonous juice.

17. He who lays hold on true knowledge for his support, never falls down into the pit of ignorance during his wakeful state; and those who depend on their subjective consciousness alone (as in the *turīya* or fourth stage of yoga), stand above all the other states (of fallibility).

18. So long as the adepts in yoga, do not plunge themselves (lit.—their souls), in the fresh and sweet waters of the great fountain of their consciousness; they must be exposed to the boisterous waves of the dangerous ocean of this world. (Spiritual knowledge alone saves a man

from the troubles of life).

19. That which has no existence before, nor will remain to exist afterwards (such as all created and perishable things in the world); must be understood to be inexistent in the interim also, as our night dreams and fleeting thoughts that are never in being, and so is this world and whatever is seen in it.

20. All things are born of our ignorance, as the bubbles are swollen by the air; they glisten and move about for a moment, and then melt into the sea of our knowledge.

21. Find out the stream of the cooling waters of your consciousness, and plunge yourself deep into it; and drive out all external things from you, as they shut out the warm and harmful sun-beams from their houses.

22. The one ocean of ignorance surrounds and over floods the world, as the single salt sea girds and washes the whole island; and the distinctions of ego and tu etc., are the waves of this salt sea of our erroneousness.

23. The emotions of the mind, and its various feelings and passions, are the multiform billows of this sea of ignorance; our egoism or selfishness is the great whirlpool, in which the self willed man is hurled of his own accord.

24. His love and hatred are the two sharks, that lay hold of him in their jaws; and drag him at last into the depth (or to his death), which no body can prevent.

25. Go and plunge yourself in the calm and cooling sea of your solitude, and wash your soul in the nectareous waters of your ambrosial solity; dive and dive deep in the depth of unity, and fly from the salt sea of duality, and the brackish waves of diversities.

26. Who is lasting in this world, and who is passing from it, who is related to anyone, and what does one derive from another; why are you drowned in your delusion, rise and be wakeful (to your spiritual concerns).

27. Know thyself as that one and very soul, which is said to be diffused all over the world; say what other thing is there except that and beside thee, that you should regret or lament for (since the one soul is all and that is thyself, thou hast all in thee, and there is nothing for thee to regret that thou hast not or dost require to have).

28. Brahma appears to the ignorant boys, to be diffused through all the worlds; but the learned always rely on the undiffused felicitous soul of



God.

29. It is the case of unreasonable men, to grieve as well as to be pleased on a sudden and without cause; but the learned are always joyous, and it is a sad thing to find them in error.

30. The truth of the nice subtilty of the divine soul, is hid from eyes of the ignorant; and they are as doubtful about its nature, as men are suspicious of land and water where they are not. (Water appears as ground in dark, and sand seems as water in the barren desert).

31. See the great bodies of the earth, air, water and sky, which are composed of atomic particles, to be so durable as to last for ever; why then mourn at the loss of anything in the world (which is never lost at all).

32. From nothing comes nothing, and something cannot become nothing; it is only the appearance of the form, which takes place in the substance of things.

33. But it is by virtue of the prior acts in the former births of men, that they are reborn in different shapes to enjoy or suffer the results of those acts; adore therefore the lord God and author of the worlds, who is always bountiful and bestower of all blessings.

34. The worship of this God destroys all our sins, and cuts off the knots of snares of this world.

35. You may worship Him in some form or other, until your mind is cleared and your nature is purified; and then you can resort to the transcendent spirit of the formless Deity.

36. Having overcome the impervious gloom of ignorance, by force of the purity of thy nature; you may pursue the course of the yoga, with the contrition of your inner soul, and belief in the s̥āstras (and in the dictates of your spiritual guide).

37. Then sit a moment in your fixed meditation (samādhi), and behold the transcendent spirit in thy own spirit; in this state the dark night of your former ignorance, will break forth into open and bright daylight.

38. It must be by one's manly exertion or by virtue of the meritorious acts of former births only, as also by grace of the great God, that men may obtain the obtainable one. (The unknown God is said to be knowable and obtainable by yoga only).

39. It is neither the birth nor character, nor the good manners nor valour of a man, that ensures him his success in any undertaking, except

it be by the merit of his acts in former births.

40. Why sit you so sad to think of the events of inscrutable and unavoidable fate, since there is no power nor that of God himself to efface what has been already written destined in the forehead (or luck) of anybody. (Fate overrules even *Jove* himself).

41. Where is the expounder of intellectual science, and where is the pupil that can comprehend it fully; what is this creeping plant of ignorance, and what is this inscrutable destiny, that joins two things together, are questions too difficult to be solved.

42. O Bharadvāja! Let your reason assist you to overcome your illusion, and then you will no doubt gain an uncommon share of wisdom.

43. See how a high mettled hero overpowers on all his imminent dangers, and stretches his conquest far and wide; and behold on the other hand, how a mean spirited man is tried and grieves at the ordinary casualties of life.

44. A good understanding is the result of, and attendant upon the meritorious deeds of many lives; as it appears in the acts of wise men, and in the lives of all living liberated persons.

45. Know my son, that the same action is fraught both with your freedom as well as bondage, accordingly as it proves favourable or adverse to you. (As true faith is attended with salvation, but false faith or hypocrisy with damnation).

46. The righteous acts of virtuous men, serve to destroy the sins of their past lives; as the showers of rain water, extinguish the flame of a conflagration in the forest.

47. But my friend, I would advise you rather to avoid your religious acts, and attach your mind to the meditation of Brahma, if you want to avoid your falling into the deep eddy of this world. (Because all actions bind a man to the world over and over again).

48. So long as one is attached to the outer world, being led to it by his insatiable desires, or so long as one is led by the insatiable desires of his mind, to attach himself to the outer world; he is exposed to the contrary wind and waves of the sea, and has only to find his rest in the calm water of his loneliness.

49. Why do you lean so much upon your sorrow only to blind your understanding, rather support yourself on the strong staff of your good understanding, and it will never break under you.

50. Those who are reckoned in the number of the great men, never allow themselves to be altered and moved by their joy or grief; and to be carried away like straws by the current of the river.

51. Why do you sorrow, friend, for these people, who are swinging in the cradle of the circumstance of life in the dark night of this world, and playing their several parts with giddy amusement.

52. Look at the gamesome time, that sports joyously in this world, with the slaughter and production of endless beings by turns.

53. There is no body of any age or sex for his game in particular, he chases all in general like the all devouring dragon.

54. Why talk of mortal men and other animals, that live to die in a moment; even the whole body of gods (said to be immortals), are under the clutches of the remorseless and relentless death.

55. Why do you dance and make yourself merry in your amusement, when you are in danger of losing by degrees the powers of your body and limbs; sit but silently for a while, and see the drama of the course of this world (combining its comedy and tragedy together).

56. Seeing the ever varying scenes of this changeful theatre of the world, the wise spectator, O good Bharadwāja, never shrinks nor shudders for a moment (knowing such to be its nature).

57. Shun your unwelcomed sorrow, and seek for the favourable amidst all that is unfavourable; nor sadden the clear and cheerful countenance of your soul, which is of the nature of the perfectly blissful intellect of God.

58. Bear always your reverence towards the gods, Brāhmans and your superiors; and be a friend even to irrational animals; in order to meet with the grace of God, according to the dicta of the vedas (that the grace is the leader to the light of truth, and thereby to the way of liberation).

59. Bharadwāja rejoined:—I have known by your kindness all these and much more of such truths, and come to find that, there is not a greater friend to us than our indifference to the world, nor a greater enemy than this world itself to us.

60. I want to learn at present the substance of all the knowledge, which was imparted by the sage Vasishtha, in many works of great verbosity.

61. Vālmīki answered:—Hear now, Bharadwāja, of the highest knowledge (which is taught by that sage) for the salvation of mankind; and the

hearing of which will save you from your drowning in the iniquities of the world.

62. First bow down to that supreme being, who is of the nature of the sole entity combined with intellect and felicity; (all which are his forms in the abstract), and who is ever existent with his attributes of creation, sustentation and destruction: (which are said to be so many states of himself).

63. I will tell you in short, and upon the authority of the sruti; how you may come to the knowledge of the first principle, and the manner in which it exhibits itself in the acts of creation, preservation and destruction of the universe.

64. But tell me first, how you have lost your remembrance of what I have told you on this subject; since it is possible by your reconsideration of all that from first to last, to know every thing from your own memory, as they have a survey of the earth from a small globe in their hand.

65. Now consider all this in your own mind, and you will get the truth which will prevent all your sorrows; associate moreover with the learned and study the best books, which with the help of your reasoning and resignation, may lead you to endless felicity.

## CHAPTER CXXVIII.

### RESUSCITATION OF RĀMA.

Argument.—Bharadvāja's Enlightenment and the duties of the Enlightened.

Vālmīki continued:—The yogi should be peaceful and tranquil, and exempt from all forbidden acts and those proceeding from a desire of fruition; he must avoid all sensual gratifications, and have his belief in God and his holy religion of the vedas.

2. He must rest quiet in his seat, and have his mind and members of the body under his control; and continue to repeat the syllable Om, until his mind is cleared (from all its doubts).

3. He must then restrain his respiration, for the purification of his inner organs (the heart and mind); and then restrict his senses by degrees, from their respective outward objects.

4. He must think on the natures and causes of its body and its organs of sense, of his mind and its understanding, as also of his soul and its consciousness; and repeat the srutis or the holy texts which relate to these subjects.

5. Let him sit reclined in the meditation of Viraj, the God of visible nature at first, and then in the internal soul of nature; next to this he must meditate on the formless spirit, as a part and abstracted from all; and at last fix his mind in the supreme cause alone. (Rising from the concrete to the discrete deity).

6. Let him cast off in his mind, the earthly substance of his flesh and bones to the earth; and commit the liquid part of his blood to the water, and the heat of his body to fire.

7. He is then to consign the airy and vacuous parts of his body to air and vacuum, and after having thus made over his elemental parts to the five elements; he shall deliver the organs of his sense to the particular divinities from whom they are derived.

8. The ears and other organs, which are for the reception of their respective from all sides, being cast aside on all sides, he is to give the skin of his body to electricity (which imparts to it the sensations of heat and cold by the electric shock).

9. Let him then resign his eye sight to the solar disc, and his tongue to water, he must next give up his breath to air, his voice to fire, and his palms to the god Indra (water and fire mean Varuna and Agni—the regent gods of these elements).

10. He must then offer his feet to the god Vishnu, and his anus to Mithra; and after giving up his penis to Kasyapa, he should dedicate his mind to the moon.

11. He must afterwards lay down his understanding to Brahmā, and the other inward faculties to special divinities, and at last abdicate his outer senses also to their presiding duties.

12. Having thus resigned his whole body to the gods, he should think himself as the all comprehending viraja; and this he must do in pursuance to the dictates of the veda, and not of his own will or fabrication.

13. The lord that embodies the whole universe in himself, in his androgynous form of half-male and half-female, is said to be the source and support of all sorts of beings.

14. He was born in the form of creation, and it is he that is settled in everything in the universe; and caused this earth to appear from the bipartite mundane egg, as also the water which is twice as much as the land.

15. He produced the heat twice as much as the water, and the air also which is double in its volume to that of heat, and lastly the vacuum which is twice more in its extent than the air which it contains. Each latter one lying next above the former. (So the sruti:—each succeeding one is above its preceding element).

16. These form the world whether they are divided or undivided from their succeeding and surrounding ones; the earth being girt by the sea, and the same by submarine fire.

17. Thus the yogi by contracting his thought of the former one under the latter, will engross his thought of heat under that of air, and this again under his idea of vacuum, which last is swallowed up by his thought of the great cause of all.

18. In this manner must the yogi remain for a moment in his spiritual form only, by contraction of his corporeal body (composed of the elemental particles, his desires and prior acts and his primeval ignorance—*avidyā*), under the same (because the material part is contained under the spiritual, and not the latter under the former as it is erroneously supposed by materialist).

19. The spiritual body is represented by the wise, to be composed of the ten senses of perception and conception, the mind or memory and the understanding faculties; which is above and outside the corporeal half of the mundane egg. The yogi must think himself to be this supermundane spiritual being. (This form is styled *Hiranyagarbha*).

20. The former or intramundane half, which is composed of the quadruple subtle elements, is represented by the figure of the four faced *Brahmā*; and differs from the former by its being an evolution of unevolved spirit.

21. That nameless and formless being in which the world subsists, is called *Prakriti* or matter by some, and *Māya* or delusion by others, and also as atoms by atomic philosophers.

22. The same is said to be ignorance—*avidyā*, by agnostics, whose minds are confused by false reasoning; and it is after all that hidden and unknowable something, in which all things are dissolved at the ultimate dissolution of the world.

23. Again everything which is quite unrelated with the divine spirit and

intellect (*i.e.* material substance); comes to existence at the recreation of the world; and retains and remains in its primary form to the end of the world.

24. Think of creation in the direct method, and of its destruction in the reversed order; and then betake yourself to the fourth stage of *turiya*, after you have passed over the three preceding steps. (The direct method of creation is the procedure from vacuity to air, and thence to heat, water and earth; or the meditation of the creative power under the three hypostasis or substantiality of *Hiranyagarbha*, *Brahmā* and *Prakriti*; and the reversed order is the annihilation of these in the quiet state of the unpredicable Deity).

25. And in order to that state of blissfulness, you must enter into the supreme spirit by removing from your mind all its impressions (*lingas*), of matter and sense, mind and understanding and all desires and acts; that lie unexpanded and hidden in it.

26. *Bharadvāja* responded:—I am now quite released from the fetters of my impressions, as my intellectual part has found its entrance into the sea of *turiya* or transcendent blissfulness.

27. The indistinct nature of my soul from the supreme spirit, makes me identic to it; and I find myself to be devoid of all attributes, and only an intellectual power like the same (the human soul being as intelligent a principle as the divine).

28. As the vacuity contained in the hollow of a pot, becomes one with the universal and all pervading vacuum after the pitcher is broken; so the human soul vanishes into the supreme spirit, after it flies from the confines of the body after its destruction.

29. As a fire brand being cast into the burning furnace, becomes the one and same fire with it; so the kind mixing with its kind, becomes indistinctly known under common name, one: (Here we have the axiom, the even being added to the even, whole is even).

30. Again as straws swimming in the salt sea, are transformed to the sea salt; so all animal souls and the inanimate even mixing with the divine soul, become animated also. (Here is opposite dogma of unequals being equal; because the greater includes the less under it).

31. As saltpetre being thrown into the sea, looses its name and nature and becomes the sea salt; so everything is swallowed in the universal soul and assimilated to it.

32. As water mixing with water, salt with salt, and butter with butter; lose their distinctions and not their substances; so my self and all

other substances mixing with the divine spirit, lose our distinct appellations without losing our substantialities.

33. All bodies being absorbed in the all-knowing and ever blissful intellect of the great creator of all; become equally all pervading and tranquil and everlasting and blessed for ever.

34. So I think myself as that eminently transcendent being, which is without any part or partner, without action or passion, without the organs of sense, and neither loving nor hating any one.

35. I think myself as that sole entity, which is of the form of truth and immutable in its nature and desires, which is devoid of virtue and vice, perfectly pure and the supreme cause of all worlds.

36. I am that blissful Brahma, who is without a second and without decay, and of the form of pure light; who is expressed by these negative properties, and is beyond the three degrees of quality; as the *satva*, *rajas* and *tamas*—the positive, comparative, and superlative, which do not relate to him as they do to others.

37. Thus should one meditate himself as Brahma, even when he is employed in discharging the duties destined to his station in life: and his continued practice of this kind of meditation, will gradually wear out all other impressions from his mind.

38. The mind being thus set down, the soul will then appear of itself within the man; and the appearance of the inward spirit, serves to destroy all his internal grief, and fill its place with his heart felt joy.

39. He also perceives the height of the truth shining in himself, that there is no other blissful God beside his own intellect; and this is what he calls his ego and the supreme Brahma likewise.

40. Vālmīki said:—Friend, give up your observance of religious acts; and be devoted yourself to the meditation of Brahma, if you want to stop the revolution of the wheel of this world upon you.

41. Bharadvāja replied:—I have well understood the drift of the knowledge, you have imparted to me; I have acquired clearness of my understanding, and I have no more any reliance in the world.

42. I am now desirous of knowing about the duties of those, who have gained the spiritual knowledge of God; as to whether they are subject to or freed from the performance of meritorious acts (*i.e.* whether their knowledge is sufficient to to save them or requires their acts also).



43. Vālmīki said:—The seekers of liberation are not liberated from the doing of those duties, whose avoidance entails the guilt of the omission of duty upon them; but he must refrain from doing the acts of his desire (of fruition), and those which he is prohibited to do.

44. When the living soul comes to feel the spiritual bliss in itself, and to find his sensuous appetites disappear from his mind; as also when he perceives his organs of sense lying quite calm and quiet under him; he may then consider himself as one with the all pervading spirit of the lord (and therefore freed from the bonds of action and all earthly duties).

45. When the sentient soul conceives in itself, the sense of its conversion to the essence of God (as conveyed by the formula *Soham* He ego, I am He); and beyond the bounds of his body and its senses, and the reach of his mind and understanding; it is then freed from its obligation of worldly duties.

46. When the soul is free from all its action and passions, and remains aloof from all titles and attributes; when it gets rid of the feelings of pain and pleasure, he is then exonerated from the burthen of his duties.

47. When one sees the supreme soul to pervade over all beings, and beholds all creation to exist in the universal spirit; and when he finds no difference between the mundane soul and the supreme spirit, he is then released from the bonds of his action.

48. When the living soul has passed over the three states, of waking, dreaming, and sound sleep; and enters into the fourth or *turya* state of perfect bliss, he is then freed from the binding of his earthly duties.

49. The fourth state of *turīya*, which consists in the residence of the living soul, in the lap of the universal soul of God, is the state of the soul's liberation from its condition of sleep or hypnotism, and is full of its spiritual blissfulness.

50. This *turya* state or the consciousness of one's felicity, derived from the fixedness of the soul in the supreme; is the great end of yoga meditation.

51. After the mental operations of a man have ceased in a man, he perceives nothing within himself except the *turya* state; which is a calm quiescence of the soul, in the sea of the ambrosial waters of one sole unity.

52. Why are you plunging yourself, under the waves of the briny waters

of the sea of duality; fly to the Lord of worlds and adore the great God, who is abundant of all blessings.

53. I have thus related to you my son, all the doctrines of Vasishtha, as the best means to the way of your knowledge and practice of yoga meditation.

54. You will verily be able, O wise Bharadwāja, to learn everything from these, by means of your digesting the substance of this sāstra, and reconsidering the purport of the precepts of this great preceptor.

55. It is by continued practice, that we attain to the perfection of any thing, according to the dictum of the vedas; therefore must you avoid to attend to all things besides, and concentrate your mind to the object of your practice.

56. Bharadwāja rejoined:—Tell me O sage, the course of conduct which Rāma followed, after he had received his knowledge of yoga or uniting his soul with the supreme spirit.

57. By knowing this I will also try to practice upon the same model, that I may succeed to attain to the same state of spiritual elevation and rapture like him.

58. Vālmīki said:—When the virtuous and high minded Rāma, was absorbed and sat entranced in the divine essence, it was then that Viswamitra addressed the venerable Vasishta and said.

59. Viswamitra said:—O highly endowed son of Brahmā—wise Vasishtha, you have even now shown the efficacy of your preceptorship, by hypnotising and laying dormant the powers of Rāma.

60. He is verily the best to yoga, who mesmerises the body of his pupil, by his kind look, touch and sound; and causes his inspiration by the infusion of the holy spirit of Siva in him.

61. So it was with Rāma, whose pure soul was dispassionate by its own nature; and whose earnest desire of hebetude led him to that happy state, by means of his conversation with his *guru* or spiritual guide.

62. It is the intelligence of the student which is the cause of his understanding, by means of the guidance of his spiritual preceptor; but when these three roots or principles are imperfect, how can the understanding arrive to its perfection.

63. It is evident, that knowledge is in need of both the pupil and preceptor for its communication; where both of them are competent and worthy of one another; it is certain that the result will be so likewise

(as in Rāma's case). (The commentary adds the good sāstras, as the third means of gaining knowledge).

64. Now be pleased to rouse Rāma from his torpor, which you alone can do, by your beatification in the apathy; whilst we being employed in worldly affairs, are too far from it.

65. Please sir, remember the cause that calls us hither, and the business to which we are invited at earnest request of king Dasaratha himself (for the performance of a certain sacrifice).

66. Therefore O sage, do not frustrate that object of ours, by the purity of thy mind; we have a service to perform to the Gods, and which is the cause of Rāma's incarnation on earth.

67. Rāma is to be conducted by me to the abode of the siddhas, and then shall he be called to the destruction of the Rākshasas; after which he will be led to the salvation of Ahalyā and to his marriage with Sitā.

68. He will break the great bow of Siva in a chivalrous feat at that marriage, and then he shall encounter the furious Parusha-Rāma, and restrain his way to heaven.

69. The fearless Rāma will then forsake his uncared for paternal and ancestral realms, and under pretext of his banishment, betake himself to the Dandaka woods of foresters.

70. He will restore the sanctity of many places of pilgrimage, and will thereby save the lives and souls of beings from sin and its wages of death. He will show to the world the sorrows of men at the loss of their wives, from his own example of the loss of accompanying Sitā by Rāvana.

71. He will set the lesson of the husband's duty of recovering the wives from the hands of their ravishers, by his recovery of Sitā by slaughter of Rāvana, and by his assembling the ape-savages of the forest in his favour.

72. He will prove the purity of Sitā to please his plea, and will be employed in the observance of all religious acts, with his entire liberation in this world, and want of the desire of fruition in the next.

73. But in order to secure the future welfare of men, he will encourage the practice both of spiritual devotion and ritual acts, according to the instruction of those best acquainted with those subjects.

74. He will liberally bestow his liberation to every living being of every kind. These and many others are the duties of Rāma to this world

and to myself also. (Viswamitra means a friend to the world, and the good services of Rāma done to it were reckoned by the sage as done to the sage himself).

75. Such are the acts that are to be performed by Rāma, wherefore he is to be thanked by every one here for all his conquests which no one else can make. So fare you well.

76. Vālmīki resumed:—After these words of the sage, were listened to by the princes in the court and by the assembled siddhas and great yogis as Vasishtha and others; they thanked the hero, and remained to think of his lotus-like feet with respect and esteem.

77. But the sages Vasishtha and others, were not to be satisfied until they could hear further about the lord of Sitā; whose virtues they all eagerly expected to hear those fully and recite in their carols.

78. Vasishtha then said to Viswamitra:—Tell me sir, who was this lotus-eyed Rāma in his past life, whether he had been a god or sage or an ordinary man.

79. Viswamitra replied:—Believe what I say, that this Rāma is that primary Male, who had churned the sea for the good of the world, and is known only by the deepest learning of the vedas.

80. He is full of spiritual joy, meek and gentle, and has the mark of the auspicious calf (lamb) upon his person; he is bountiful to all living beings, and is soon appeased by all (that rely in him).

81. He destroys every one in his rage, and abandons all the frail trifles of this world; he is the first male and creator of all, and is the supporter and nourisher and kind friend of all.

82. He has passed over the unsubstantial and illusory things of this world; he is the sea of felicity, and is dived in by the dispassionate.

83. He is some times known as a liberated soul, and relying in himself; at others he is seen to be settled in his *turya* state of hypnotism, and sometimes as a male or female agent of creation.

84. He is the God of the triple veda, and beyond the reach of the three qualities of things; he is the soul of the veda and the wondrous male (viraj), that is displayed in the six branches of veda.

85. He is the four armed and four-faced Brahmā—the creator of the world, he is also the great Mahadeva with his three eyes, who is the destroyer of the world.

86. He is the uncreated creator, that is born by his yoga or union with the power of delusion (māyā). He is the ever wakeful and the ever great spirit of God, which though it is formless doth yet form and support this frame of this universe, by transforming himself to the form of a man-lion.

87. As victory is borne upon the wings of valour, and as light is borne upon the flame of fire; and as learning bears and conveys the fruit of good understanding, so is this god-like Rāma borne upon the wings of the bird of heaven (*i.e.* as Garuda bears Vishnu upon his back).

88. Blessed in this king Dasaratha, who has the supreme prime male for his son, and fortunate is the ten headed Rāvana, for his finding a place in the mind of Rāma (as his enemy). (The enemies of the gods are not less fortunate than the godly; because their fall under the blessed hands of gods, secures to them the blissful seats of heaven and not of hell).

89. Oh! how lamentable is the state of heaven by the absence of Rāma from it; and how pitiable is the infernal region from its loss of Lakshmana who is present here. Happy is this midland of Oudh at present, from the presence of the two gods from those two regions in this place.

90. This Rāma is an incarnation of the god Vishnu, who sleeps in the midst of the sea; he is the incarnate and undecaying supreme soul, and is a consolidation of the divine intellect and felicity in his person.

91. The yogis of subdued organs discern Rāma in spirit, but we of ordinary understanding can see him only in his outward figure.

92. We hear that he has come down to blot out the iniquities of the race of Raghu, and hope that the venerable Vasishtha will kindly guide him to the affairs of the world.

93. Vālmīki said:—Saying so far, the great sage Viswamitra held his silence, when the vehement Vasishtha oped his mouth and addressed Rāma saying:—

94. Vasishtha said:—O great armed Rāma! O highly intellectual prince! it is not the time for you thus to slumber in yoga, rise and rejoice the hearts of your people.

95. Until you satisfy the wants of men and their expectations of you, you are not filled to attain the acme of your pure *samādhi* meditation.

96. Therefore attend to the temporal affairs of your state for some time, and discharge the onus of your duties to the gods; and then betake yourself to the state of your entrancement, and be happy forever.

97. Notwithstanding Rāma was addressed in this manner, yet as he remained transfixed in his trance and uttered not a word in reply; then the spirit of Vasishtha entered into the heart of Rāma, through dormitory passage of *susumnā*.

98. It infused its force to the respiratory beings, mental faculties, organs and to the vital spirit of Rāma, it ran through the veins and arteries and inflated the organs of sense; then Rāma slowly oped his eyelids, and saw before him the sage Vasishtha with the learned men about him. He remained gazing upon all without any wish or effort of his own; and without considering aught of his duties, or what he was to avoid.

99. He heard the voice, which his preceptor Vasishtha had uttered to him; and in reply respectfully answered him saying:—

100. Rāma said:—By your kindness sir, I am taught to have no concern with aught of the injunctions or prohibitions of the law; yet it is my duty to abide by all, what my preceptor bids me to do.

101. I ween, O great sage! that of all the sayings of the vedas, Agamas, Puranas, and smrits, it is the word of the preceptor, is the highest law, his bidding is commandment and its opposite a positive prohibition.

102. So saying, the virtuous Rāma bowed down his head at the feet of the venerable Vasishtha, and then bespoke of his indifference to the world, to all present in the assembly.

103. Rāma said:—May ye all prosper, and know the most certain truth to which I have arrived; that there is nothing better than the knowledge of the self, and none superior to the preceptor from whom it is derived.

104. The siddhas and others responded saying:—Such is the impression of Rāma, in our minds also; and it is by your favour and conversions also, that this belief is ratified in us.

105. We thank you, Rāma Chandra, and wish all happiness to attend on our great prince; and beg leave of the sage Vasishtha for our departure as we are called here (to attend to his lecture).

106. Vālmīki said:—so saying they rose with giving praises to Rāma, and blessing him with showers of flowers falling upon his head from their hands.

107. Thus have I related to you the whole narrative of Rāma, do you now, O Bharadwāja, follow the same course of yoga, and be happy forever.

108. Now this relation of mine of the consummation to which Rāma had arrived, together with my rehearsal of the varied sayings of the sage which are as so many strings of gems to be worn on the breasts of yogis and poets, will serve by the grace of the sage, to give you liberation (from the troubles of the world).

109. Whoever hears and attends to these discourses of Rāma and Vasishtha, is sure to be relieved in every state of life; to be united with Brahma after his release.

110. End of the Mahā Rāmāyana of the sage Vasishtha and spoken by Vālmīki, relating the boyhood of Rāma and consisting of thirty-two thousand sloka stanzas.

\* \* \* \* \*

END OF THE THIRD VOLUME.

### *Transcriber's Notes*

Inconsistent punctuation has been silently corrected.

The text has been slightly edited for grammar, missing words etc. where the intention of the translator could reasonably be guessed. Obsolete spelling of words have been kept. In the case of 'new' words, a guess has usually been made of the translator's intentions. In a few cases it seems the translator actually invented new words, and these have been kept. British spelling is preferred to US spelling, as the book was originally published in India.

In case you want to see the original pages, scanned page images can be downloaded from:

<http://archive.org/details/YogaVasishthaMaharamayana>

Spelling of Sanskrit words normalized to some extent. The translator sometimes uses Bengali spelling, and in these cases the normal transliteration of the Sanskrit words are preferred. The accented characters á, í and ú are used by the translator to denote long vowels. These have been replaced by the more common ā, ī and ū.

In some cases these accents are important, e.g. Brahmā (the Creator, the Cosmic Mind) versus Brahma (the Absolute, elsewhere often spelled Brahman), and Brāhmana (priest).

There are a few cases of Devanagari script. These have been attempted

transliterated whenever possible (the print quality is sometimes too bad to enable transliteration).

The LPP edition (1999) which has been scanned for this ebook, is of poor quality, and in some cases text was missing. Where possible, the missing/unclear text has been supplied from another edition, which has the same typographical basis (both editions are photographic reprints of the same source, or perhaps one is a copy of the other): Bharatiya Publishing House, Delhi 1978.

A third edition, Parimal Publications, Delhi 1998, which is based on an OCR scanning of the same typographical basis, has also been consulted a few times.

The term "Gloss." or "Glossary" probably refers to the extensive classical commentary to Yoga Vāsishtā by Ananda Bodhendra Saraswati (only available in Sanskrit).

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# *Yoga Vasishtha* *Maharamayana*

## Volume 4, part 1-2

[March 2013.

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See also [Transcriber’s Notes.](#)]

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MAHARAMAYANA

OF

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*By*

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## YOGA VASISHTHA.

## UTTARÁDHA

## OR THE LATTER HALF OR SUPPLEMENT

## TO THE

## NIRVÁNA PRAKARANA.

## CHAPTER I.

### ON UNINTENTIONAL ACTS AND ACTIONS.

Argument:—The manner how the liberated should conduct themselves in life, with renunciation of their egoism and selfish desires.

Rāma rejoined:—The renunciation of the notion of one's personality or egoism in his own person, being attended by its attendant evil of inertness and inactivity (lit. want of acts), it naturally brings on a premature decay and decline, and the eventual falling off of the body in a short time: how then is it possible sir, for an indifferent person of this kind, to practice his actions and discharge the active duties of life (as you preached in your last lecture)?.

2. Vasishtha replied:—It is possible Rāma, for the living person to resign his false ideas and not for one that is dead and gone (because the life of a man is independent of his notions; while the notions are dependant on his life). Hear me now to expound this truth, and it will greatly please your ears: (lit. it will be an ornament to your ears).

3. The idea of one's egoism (or his personality in own person), is said to be an idealism by idealists; but it is the conception of the signification of the word air or vacuity (which is the essence of the Deity), that is represented as the repudiation of that erroneous notion.

4. The idealists represent the sense of all substances, as a creation of the imagination, while it is the idea of a pure vacuum, which they say to be the resignation of this erroneous conception. (The vacuistic Vasishtha treats here in length of the nullity of all substances, and the eternity of all pervading vacuum, and establishes the doctrine of the nothingness of the world and its God).

5. The idea of any thing in the world as something in reality, is said to be mere imaginary by the best and wisest of men; but the belief of

all things as an empty nothing, displaces the error of thought from the mind. Since all things are reduced to and return to nothing, it is this alone which is the ever lasting something. (*Ullum est nullum, et nullum est ullum*).

6. Know thy remembrance of anything, is thy imagination of it only, and its forgetfulness alone is good for thee; therefore try to blot out all thy former impressions from thy mind, as if they were never impressed on it.

7. Efface from thy mind the memory of all thou hast felt or unfelt (*i.e.* fancied), and remain silent and secluded like a block after thy forgetfulness of all things whatsoever.

8. Continue in the practice of thy continuous actions, with an utter oblivion of the past (no need of the assistance of thy memory of the past, in the discharge of thy present duties); because thy habit of activity is enough to conduct thee through all the actions of thy life, as it is the habit of a half-sleeping baby to move its limbs (without its consciousness of the movements). (Such is the force of habit, says the maxim *Abhyastopapatti*—habit is second nature).

9. It requires no design or desire on the part of an actor to act his part, whereto he is led by the tenor of his prior propensities (of past lives); as a potter's wheel is propelled by the pristine momentum, without requiring the application of continued force for its whirling motion. So O sinless Rāma! mind our actions to be under the direction of our previous impressions, and not under the exertion of our present efforts.

10. Hence inappetency has become the congenial tendency of your mind, without its inclination to the gratification of its appetites. The leanings of men to particular pursuits, are directed by the current of their previous propensities. The predisposition of the mind, is said to be the cause of the formation of the character and fortune of a man in his present state, (which is otherwise said to be the result of his predestination) which runs as a stream in wonted course, and carries all men as straws floating along with its tide.

11. I am proclaiming it with a loud voice and lifted arms, and yet no body will hearken unto me when I say that, want of desire is our supreme

bliss and summum bonum, and yet why is it that none would perceive it as such?

12. O the wondrous power of illusion! that it makes men to slight their reason, and throw away the richest jewel of their mind, from the chest of their breast wherein it is deposited.

13. The best way to inappetence, is the ignoring and abnegation of the phenomenals which I want you to do; and know that your disavowal of all is of the greatest boon to you, as you will be best able to perceive in yourself.

14. Sitting silent with calm content, will lead you to that blissful state, before which your possession of an empire will seem insignificant, and rather serving to increase your desire for more. (The adage says:—No one has got over the ocean of his ambition, neither an Alexander nor a Caesar).

15. As the feet of a traveller are in continued motion, until he reaches to his destination; so are the body and mind of the avaricious in continual agitation, unless his inappetence would give him respite from his incessant action.

16. Forget and forsake your expectation of fruition of the result of your actions, and allow yourself to be carried onward by the current of your fortune, and without taking anything to thy mind; as a sleeping man is insensibly carried on by his dreams.

17. Stir yourself to action as it occurs to you, and without any purpose or desire of yours in it, and without your feeling any pain or pleasure therein; let the current of the business conduct you onward, as the current of a stream carries down a straw in its course.

18. Take to thy heart no pleasure or pain, in the discharge of the work in which thou art employed; but remain insensible of both like a wooden machine which works for others. (Because, says the commentary, it is the dull head of people only, that are elated or dejected in the good or bad turns of the affairs of life).

19. Remain insensible of pleasure or pain, in thy body and mind and all the organs of senses; like the sapless trees and plants in winter, when

they bear their bare trunks without the sensitiveness of their parts.

20. Let the sun of thy good understanding, suck up the sensibility of thy six external senses, as the solar rays dry up the moisture of winter plants; and continue to work with the members of thy body, as an engine is set to work. (Work as a brute with thy bodily powers or as a machine with its mechanical forces; but keep thy inner mind aloof from thy outer drudgery).

21. Restrain thy intellectual pleasures from their inclination to sensual gratifications, and retain thy spiritual joy in thyself, for the support of thy life; as the ground retains the roots of trees in it very carefully in winter for their growth in the season of spring.

22. It is the same whether you continually gratify or not the cravings of your senses, they will continue insatiate notwithstanding all your supplies, and the vanities of the world will profit you nothing.

23. If you move about continually like a running stream, or as the continuous shaking of the water in an aerostatic or hydraulic engine, and be free from every desire and craving of your mind, you are then said to advance towards your endless felicity (so the adage is:—All desire is painful, and its want is perfect freedom).

24. Know this as a transcendent truth, and capable of preventing all your future transmigrations in this world, that you become accustomed to the free agency of all your actions, without being dragged to them by your desires.

25. Pursue your business as it occurs to you, without any desire or purpose of your own towards its object; but continue to turn about your calling, as the potter's wheel revolves round its fulcrum.

26. Neither have in view the object of your action, nor the reward of your action; but know it to be equally alike whether you refrain from action, or do it without your desire of fruition.

27. But what is the use of much verbosity, when it can be expressed in short and in a few words, that the desire of fruition is the bondage of your soul, and your relinquishment of it is fraught with your perfect freedom.

28. There is no business whatever for us in this world, that must be done or abandoned by us at any time or place; every thing is good that comes from the good God, therefore sit you quiet with your cold indifference as before the occurrence of any event.

29. Think thy works as no works, and take thy abstinence from action for thy greatest work, but remain as quiet in your mind in both your action and inaction, as the Divine Intellect is in ecstasies amidst the thick of its action.

30. Know the unconsciousness of all things to be the true trance-yoga, and requiring the entire suppression of the mental operations. Remain wholly intent on the Supreme spirit, until thou art one and the same with it.

31. Being identified with that tranquil and subtile spirit, and divested of the sense of dualism or existence of anything else; nobody can sorrow for ought, when he is himself absorbed in his thought, in the endless and pure essence of God.

32. Let no desire rise in thy indifferent mind, like a tender germ sprouting in the sterile desert soil; nor allow a wish to grow in thee, like a slender blade shooting in the bosom of a barren rock.

33. The unconscious and insensible saint, derives no good or evil by his doing or undoing of any deed or duty in his living state, nor in his next life. (Duties are not binding on the holy and devout sages and saints).

34. There is no sense of duty nor that of its dereliction neither, in the minds of the saintly Yogis, who always view the equality of all things and acts; and never consider their deeds as their own doings, nor think themselves as the agents of their own actions.

35. The consciousness of egoism and the sense of meitiety of selfishness, will never release a man from the miseries of life; it is his unconsciousness of these, that can only save him from all sorrow, wherefore it lies in the option of every body, to choose for him either of these as he may best like.

36. There is no other ego or meity excepting that of the one self-existent and omniform Deity; and besides the essence of this transcendent being, it is hard to account anything of the multifarious things that appear to be otherwise than Himself.

37. The visible world that appears so vividly to our sight, is no more than the manifestation of the One Divine Essence in many, like the transformation of gold in the multiform shapes of jewels; but seeing the continual decay and disappearance of the phenomenals, we ignore their separate existence. We confess the sole existence of the One that lasts after all and for ever.

## CHAPTER II.

### BURNING OF THE *seeds of Action* FOR PREVENTION OF THEIR VEGETATION.

Argument:—Concerning the seeds *and fruits* of action, and the mode of their extirpation by the root.

Vasishtha continued:—Think not of unity or duality, but remain quite calm and quiet in thy spirit and as cold hearted as the dank mud and mire, as the worlds are still with unstirred spirit of the divinity working in them. (This is a lesson of incessant work without any stir and bustle).

2. The mind with its understanding and egoism and all its thoughts, are full of the divine spirit in its diversified forms (*vivarta-rupa*); and time and its motion and all sound, force and action, together with all modes of existence, are but manifestations of the Divine Essence.

3. The Divine Spirit, being of the form of gelatinous mud (or plastic nature), all things with their forms and colours, and the mind and all its functions also, upon its own mould of endless shapes and types beyond the comprehension of men.

4. It is the Divine Essence which forms its own substance as upon a

mould of clay, the patterns and forms and the shapes of all things, together with the measurements of space and time and the position of all the quarters and regions of the earth and heavens; so all things existent or inexistent, are the produce and privation of the formative mud and mould of the Divine Spirit.

5. Do you remain indifferent about the essence of your egoism and selfishness, which is no other than that of the Supreme Spirit; and live unconcerned with everything, like a dumb insect in the bosom of stone. (This is the Vajra-Kita, which perforates the sālagram stone in the river Gandak in Bihar). (The dumbness of silent munis was occasioned by their inability to speak with certainty anything regarding the abstruse spiritual subjects).

6. Rāma asked:—Sir, if the false knowledge of egoism and selfishness, be wanting in the wise and God knowing man, then how comes it, that the dereliction and renunciation of his duties, will entail any guilt or evil upon him, and his full observance of them, is attended with any degree of merit or reward? (This is the main question of the necessity of the observance of duteous and pious acts by the wise, which is after so long mooted by Rāma, in continuation of the last subject under discussion).

7. Vasishtha replied:—I will ask you also one question, O sinless Rāma! and you should answer it soon, if you understand well what is rightly meant by the term duty and that of activity.

8. Tell me what is the root of action and how far it extends, and whether it is destructible at last or not, and how it is totally destroyed at the end.

9. Rāma replied:—Why sir, whatever is destructible must come to be destroyed at last, by means of the act of rooting it out at once, and not by the process of lopping the branches or cutting off the tree.

10. The acts of merit and demerit are both to be destroyed, together with their results of good and evil; and this is done by eradicating and extirpating them altogether.

11. Hear me tell you, sir, about the roots of our deeds, by the rooting out of which the trees of our actions are wholly extirpated, and are



never to vegetate or grow forth any more.

12. I ween sir, the body of ours to be the tree of our action, and has grown out in the great garden of this world, and is girt with twining creepers of various kinds. (*i.e.* The members of the body).

13. Our past acts are the seeds of this tree, and our weal and woe are the fruits with which it is fraught; it is verdant with the verdure of youth for a while, and it smiles with its white blossoms of the grey hairs and the pale complexion of old age.

14. Destructive death lurks about this tree of the body every moment, as the light-legged monkey lights upon trees to break them down; it is engulfed in the womb of sleep, as the tree is overwhelmed under the mists of winter, and the flitting dreams are as the falling leaves of trees.

15. Old age is the autumn of life, and the decaying wishes are as the withered leaves of trees, and the wife and members of the family, are as thick as grass in the wilderness of the world.

16. The ruddy palms and soles of the hands and feet, and the other reddish parts of the body (as the tongue and lips), resemble the reddening leaves of this tree; which are continually moving in the air, with the marks of slender lines upon them.

17. The little reddish fingers with their flesh and bones, and covered by the thin skin and moving in the air, are as the tender shoots of the tree of the human body.

18. The soft and shining nails, which are set in rows with their rounded forms and sharpened ends, are like the moon-bright buds of flowers with their painted heads.

19. This tree of the body is the growth of the ripened seed of the past acts of men; and the organs of action are the knotty and crooked roots of this tree.

20. These organs of action are supported by the bony members of the body, and nourished by the sap of human food; they are fostered by our desires, resembling the pith and blood of the body.

21. Again the organs of sense supply those of action with their power of movement, or else the body with the lightness of all its members from head to foot, would not be actuated to action without the sensation of their motion. (Hence a dead or sleeping man having no sensation in him, has not the use or action of his limbs).

22. Though the five organs of sense, grow apart and at great distances from one another, like so many branches of this tree of the body; they are yet actuated by the desire of the heart, which supplies them with their sap.

23. The mind is the great trunk of this tree, which comprehends the three worlds in it, and is swollen with the sap which it derives from them through its five fold organs of sense; as the stem of a tree thrive with the juice it draws by the cellular fibres of its roots.

24. The living soul is the root of the mind, and having the intellect ingrained, it is always busy with its thoughts, which have the same intellect for their root; but the root of all these is the One Great Cause of all.

25. The intellect has the great Brahma, which has no cause of itself; and which having no designation or termination of it, is truth from the purity of its essence.

26. The consciousness of ourselves in our egoism, is the root of all our actions; and the internal thought of our personal entity is the root of our energy, and gives the impulse to all our actions. (Therefore as long as one has the knowledge of his personality, he is prone to action, and without it, every body is utterly inert).

27. It is our percipience, O Sage, which is said to be the source and root of our actions and whenever there is this principle in the mind, it causes the body to grow in the form of the big *Sirsapatra*. (It is the intellect which is both the living soul as well as its percipience).

28. When this percipience otherwise called consciousness (of the soul), is accompanied with the thoughts (of egoism and personality in the mind), it becomes the seed of action; otherwise mere consciousness of the self is the state of the supreme soul.

29. So also when the intellect is accompanied with its power of intellection, it becomes the source and seed of action; or else it is as calm and quiet as it is the nature of the Supreme soul. (The self-perception and pure intelligence, are attributes of the Divine soul, and not productive of action; but these in company with the operations of the mind, become the causes of the activity of both).

30. Therefore the knowledge of one's personality in his own person, is the cause of his action, and this causality of action, as I have said herein, is quite in conformity with your teachings to me.

31. Vasishtha said:—Thus Rāma, action in the discreet being based on the knowledge of one's personality; it is no way possible to avoid our activity, as long as the mind is situated in the body, and has the knowledge of its personality.

32. Whoever thinks of anything, sees the same both within as well as without himself; and whether it is in reality or not, yet the mind is possessed with chimera of it.

33. Again whoever thinks of nothing, verily escapes from the error of mistaking a chimera for reality; but whether the reality is a falsity, or the falsity of anything is a sober reality, is what we are not going to discuss about at present.

34. It is this thinking principle, which presents the shadow of something within us, and passes under the various designations of will or desire, the mind and its purpose likewise.

35. The mind resides in the bodies of both rational as well as irrational beings, and in both their waking and sleeping states; it is impossible therefore, to get rid of it by any body at any time.

36. It is neither the silence nor inactivity of a living body, that amounts to its refraining from action, so long as the mind is busy with its thoughts; but it is only the unmindfulness of the signification of the word action, that amounts to one's forbearance from acts.

37. It is the freedom of one's volition or choice either to do or not to do anything that is meant to make one's action or otherwise; therefore

by avoiding your option in the doing of an act you avoid it altogether; otherwise there is no other means of avoiding the responsibility of the agent for his own acts; (except that they were done under the sense of compulsion and not of free choice. Gloss).

38. Nobody is deemed as the doer of an act, who does not do it by his deliberate choice; and the knowledge of the unreality of the world, leads to the ignoring of all action also. (If nothing is real, then our actions are unreal also).

39. The ignoring of the existence of the world, is what makes the renunciation of it; and the renunciation of all associations and connections, is tantamount to one's liberation from them. The knowledge of the knowable One, comprehends in it the knowledge of all that is to be known. (Because the One is all, and all existence is comprised in that only knowable One).

40. There being no such thing as production, there is no knowledge of anything whatever that is produced; abandon therefore your eagerness to know the knowable forms (of things), and have the knowledge of the only invisible One.

41. But there is no knowing whatever of the nature and actions of the quiescent spirit of Brahma, its action is its intellection only, which evolves itself in the form of an infinite vacuum (showing the shapes of all things as in a mirror).

42. "That utter insensibility is liberation," is well known to the learned as the teaching of the Veda; hence no one is exempted from action, as long as he lives with his sensible body.

43. Those who regard action as their duty, are never released from their subjection to the root (principle) of action; and this root is the consciousness of the concupiscent mind of its own actions. (The desire is the motive of actions, and the consciousness of one's deeds and doings, is the bondage of the soul. Or else a working man is liberated, provided he is devoid of desire and unmindful of his actions).

44. It is impossible, O Rāma, to destroy this bodiless consciousness, without the weapon of a good understanding; it lies so very deep in the mind, that it continually nourishes the roots of action.

45. When by our great effort, we can nourish the seed of conscience, why then we should not be able to destroy the keen conscience by the same weapon that is effort.

46. In the same manner, we can destroy also the tree of the world with its roots and branches.

47. That One is only existent, which has no sensation and is no other than of the form of an endless vacuum; it is that unintelligible vacuous form and pure intelligence itself, which is the pith and substance of all existence.

### CHAPTER III.

#### DISAPPEARANCE OF THE PHENOMENALS.

Argument:—Admonition for ignoring the visibles, and the means of attaining the insensibility and inactivity of the wise.

Rāma said:—Tell me, O Sage, how it may be possible to convert our knowledge to ignorance, since it is impossible to make a nothing of something, as also to make anything out of a nothing.

2. Vasishtha replied:—Verily a nothing or unreality, cannot be something in reality; nor a real something can become an unreal nothing; but in any case where both of these (*viz.*; reality as well as unreality of a thing) are possible, there the cognition and incognition of something, are both of them equally palpable of themselves. (This is termed a *Chātushkotika Sunsaya* or quadruplicate apprehension of something, consisting, of the reality or unreality of a thing, and the certainty or uncertainty of its knowledge).

3. The two senses of the word knowledge (*i.e.* its affirmative and negative senses) are apparent in the instance of "a rope appearing as a snake": here the knowledge of the rope is certain, but that of the snake is a mistake or error. And so in the case of a mirage presenting

the appearance of water. (Here the things snake and water prove to be nothing, and their knowledge as such, is converted to error or want of knowledge).

4. It is better therefore to have no knowledge of these false appearances, whose knowledge tends to our misery only; wherefore know the true reality alone, and never think of the unreal appearance. (Do not think the visibles either as real or unreal, but know the deathless spirit that lies hid under them).

5. The conception of the sense of sensible perceptions, is the cause of woe of all living beings; therefore it is better to root out the sense of the perceptible from the mind, and rely in the knowledge of the underlying universal soul only. (Taking the particulars in the sense of individual souls, is the cause of misery only).

6. Leaving aside the knowledge of parts, and the sense of your perception of all sensible objects, know the whole as one infinite soul, in which you have your rest and *nirvāna* extinction.

7. Destroy all your acts of merit and demerit, by the force of your discrimination; and your knowledge of the evanescence of your deeds, aided by your knowledge of truth, will cause the consummation of Yoga (Siddhi).

8. By rooting out the reminiscence of your acts, you put a stop to their results and your course in the world; and if you succeed to gain the object of your search (*i.e.* your spiritual knowledge), by means of your reason, you have no more any need of your action.

9. The divine intellect, like the Bel fruit, forms within itself its pith and seeds (of future worlds), which lie hid in it, and never burst out of its bosom. (So all things are contained in divine mind).

10. As a thing contained in its container, is not separate from the containing receptacle, so all things that lie in the womb of space, are included in the infinite space of the universal soul (or the divine mind) which encompasses the endless vacuity in it.

11. And as the property of fluidity, is never distinct from the nature of liquids; so the thoughts (of all created things), are never apart

from the thinking principle of the Divine mind. (The words *Chittam* and *Chittwam*, and their meanings of the thought and mind, appertain to their common root the chit or intellect with which they are alike in sound and sense).

12. Again as fluidity is the inseparable property of water, and light is that of fire; so the thoughts and thinking, inhere intrinsically in the nature of the Divine Intellect, and not as its separable qualities.

13. Intellection is the action of the intellect, and its privation gives rise to the chimeras of error in the mind; there is no other cause of error, nor does it last unless it rises in absence of reason.

14. Intellection is the action of the intellect, as fluctuation is that of the wind; and it is by means of their respective actions, that we have our perceptions of them. But when the soul ceases from action, then both of these (*viz*: our intellection and perceptions) are at an utter stop within and without us. (*i.e.* The soul is the prime mover of our inward and outward senses).

15. The body is the field and scope of our actions, and our egoism spreads itself over the world; but our insensibility and want of egoism, tend to put away the world from us as want of force puts down the breeze.

16. Insensibility of the body and mind, renders the intelligent soul, as dull as a stone; therefore root out the world from thy mind, as a boar uproots a plant with its tusk (by means of your insensibility of it, and the full sense of God alone in thee).

17. In this way only, O Rāma, you can get rid of the seed vessel of action in your mind; and there is no other means of enjoying the lasting peace of your soul besides this.

18. After the germinating seed of action is removed from the mind, the wise man loses the sight of all temporal objects, in his full view of the holy light of God.

19. The holy saints never seek to have, nor dare to avoid or leave any employment of their own choice or will; (but they do whatever comes in their way, knowing it as the will of God and must be done). They are therefore said to be of truly saintly souls and minds, who are strangers

to the preference or rejection of anything (lit., to the acceptance or avoidance of a thing).

20. Wise men sit silent where they sit and live as they live, with their hearts and minds as vacant as the vacuous sky; they take what they get, and do what is destined to them as they are unconscious of doing them. (The vacant mind without any care or thought, is like a clear mirror of the untainted seat of the Holy God).

21. As sediments are swept away by the current of the stream, so the saintly and meek minded men are moved to action by a power not their own; they act with their organs of action with as much unconcern, as babes have the movements of their bodies, in their half-sleeping state.

22. As the sweetest things appear unsavoury to those, that are satiate and sated with them; so do the delights of the world, seem disgusting to them, that are delighted with divine joy in themselves; and with which they are so enrapt in their rapture, as to become unconscious of what is passing in and about them like insane people.

23. The unconsciousness of one's acts, makes the abandonment of his action, and this is perfected when a person is in full possession of his understanding (or else the unconsciousness of a dead man of his former acts, does not amount to his abandonment of action). It matters not whether a man does ought or naught, with his unsubstantial or insensible organs of action. (It is external consciousness that makes the action, and not the external doing of it, with the insensible organs of the body; because the mental impressions make the action and not its forgetfulness in the mind).

24. An action done without a desire, is an act of unconsciousness; and they are not recognized as our actions, which have no traces of them in our minds. (Hence all involuntary acts and those of insanity, are reckoned as no doings of their doer).

25. An act which is not remembered, and which is forgotten as if it were buried in oblivion, is as no act of its doer; and this oblivion is equal to the abandonment of action.

26. He who pretends to have abandoned all action, without abandoning (or effacing) them from his mind, is said to be a hypocrite, and is devoured



by the monster of his hypocrisy: (of this nature are the false *fakirs*, who pretend to have renounced the world).

27. They who have rooted out the prejudice of actions from their lives, and betaken themselves to the rest and refuge of inaction, are freed from the expectation of reward of whatever they do, as also from the fear of any evil for what they avoid to perform.

28. They who have extirpated the seeds of action, with their roots and germs, from the ground of their minds, have always an undisturbed tranquillity to rest upon, and which is attended with a serene delight to those that have made habitude their habit.

29. The meek are slightly moved in their bodies and minds, by the current of business in which they have fallen; but the reckless are carried onward whirling in the torrent, like drunken sots reclining on the ground, or as anything moved by a machine (or as the machines of an engine).

30. Those who are seated in any stage of yoga, and are graced with the calmness of liberation, appear as cheerful as men in a play house, who are half asleep and half-awake over the act in this great theatre of the world.

31. That is said to be wholly extirpated, which is drawn out by its roots, or else it is like the destroying of a tree by lopping its branches which will grow again, unless it is uprooted from the ground.

32. So the tree of acts (the ceremonial code), though lopped off of its branches (of particular rites and ceremonies), will thrive again if it is left to remain, without uprooting it by the ritual (of *achāras*).

33. It is enough for your abandonment of acts, to remain unconscious of your performance of them; and the other recipes for the same (as given before) will come to you of themselves.

34. Whoever adopts any other method of getting rid of his actions, besides those prescribed herein; his attempts of their abandonment are as null and void, as his striking the air, (in order to divide it). (Outward abandonment of anything is nothing, unless it is done so from the mind).

35. It is the rational abandonment of a thing, that makes its true relinquishment, and whatever is done unwillfully, is like a fried grain or seed, that never vegetates nor brings forth its fruit. (The rational renouncement of a thing, is said in the Veda, to mean its resignation to God, to whom belongs every thing in the world, and is lent to man for his temporary use only. And fruitless actions are those that are done unwillingly, and are not productive of future births for our misery only).

36. But the act that is done with the will and bodily exertion, becomes productive with the moisture of desire; but all other efforts of the body without the will, are entirely fruitless to their actor.

37. After one has got rid of his action, and freed himself from further desire; he becomes liberated for life (Jivan-mukta), whether he may dwell at home or in the woods, and live in poverty or affluence.

38. The contented soul is as solitary at home, as in the midst of the farthest forest; but the discontented mind find the solitary forest, to be as thickly thronged with vexations as the circle of a family house.

39. The quiet and calmly composed spirit, finds the lonely woodland, where a human being is never to be seen even in a dream, to be as lovely to it as the bosom of a family dwelling.

40. The wise man who has lost the sight of the visibles, and of the endless particulars abounding in this forest of the world, beholds on every side the silent and motionless sphere of heaven spread all around him.

41. The thoughtless ignorant, whose insatiate ambition grasps the whole universe in his heart, rolls over the surface of the earth and all its boisterous seas with as much glee as upon a bed of flowers.

42. All these cities and towns, which are so tumultuous with the endless of men, appear to the ignorant and moneyless man as a garden of flowers; where he picks up his worthless penny with as much delight as holy men cull the fragrant blossoms to make their offerings to holy shrines.

43. The wide earth with all her cities and towns, and distant districts

and countries, which are so full of mutual strife and broil, appear to the soiled soul of the gross-headed and greedy, as if they are reflected in their fair forms in the mirror of their minds; or painted in their bright colours upon the canvas of their hearts. (Worldly men are so infatuated with the world, that they take side of things for fair and bright).

## CHAPTER IV.

### ANNIHILATION OF EGOISM.

Argument:—Egoism is shown as the root of worldliness and its extirpation by spiritual knowledge.

Vasishtha continued:—The abandonment of the world (which is otherwise termed as liberation—*moksha*), is effected only upon subsidence of one's egoism and knowledge of the visibles in the conscious soul; in the manner of the extinction of a lamp for want of oil. (The knowledge of the phenomenal is the root of illusion, and it is the removal of this that is called the abandonment of the world, and the cause of liberation).

2. It is not the giving up of actions, but the relinquishment of the knowledge of the objective world, that makes our abandonment of it; and the subjective soul, which is without the reflexion of the visible world, and the objective-self, is immortal and indestructible.

3. After the knowledge of the self and this and that with that of mine and thine, becomes extinct like an extinguished lamp, there remains only the intelligent and subjective-soul by itself alone (and it is this state of the soul that is called its extinction—*nirvāna* and its liberation or *moksha*).

4. But he whose knowledge of himself and others, and of mine and thine and his and theirs, has not yet subsided in his subjectivity, has neither the intelligence nor tranquillity nor abandonment nor extinction of himself. (It is opposite of the preceding).

5. After extinction of one's egoism and meism, there remains the sole and tranquil and intelligent soul, beside which there is nothing else in existence.

6. The egoistic part of the soul being weakened by the power of true knowledge, every thing in the world wastes away and dwindles into insignificance; and though nothing is lost in reality, yet every thing is buried in and with the extinction of the self. (So the Hindi adage:—*Āpduba* to *jagduba*—the self being lost, all things are lost with it).

7. The knowledge of the ego is lost under that of the non-ego, without any delay or difficulty; and it being so easy to effect it, there is no need of resorting to the arduous methods for removal of the same. (It being easy to ignore the silver in a shell, it is useless to test it in the fire).

8. The thoughts of *ego* and *non-ego*, are but false conceits of the mind; and the mind being as void as the clear sky, there is no solid foundation for this error.

9. No error has its vagary anywhere, unless it moves upon the basis of ignorance, it grows upon misjudgment, and vanishes at the light of reason and right judgment.

10. Know all existence to be the Intellect only; which is extended as an unreal vacuity; therefore sit silent in the empty space of the Intellect, wherein all things are extinct as nothing. (The reality of the Divine Mind, containing the ideal world which appears as a reality).

11. Whenever the idea of ego comes to occur in the mind, it should be put down immediately by its negative idea of the *non-ego* or that I am nothing.

12. Let the conviction of the *non-ego* supplant that of the *ego*, as a meaningless term, or as untrue as empty air, or a flower of the aerial harbour; and being fixed as an arrow in the bow-string of holy meditation, strive to hit at the mark of the Divine Essence.

13. Know always your ideas of *ego* & *tu*—I and thou, to be as unreal

as empty air; and being freed from the false idea of every other thing, get over quickly across the delusive ocean of the world.

14. Say how is it possible for that senseless and beastly man, to attain to the highest state of divine perfection, who is unable to overcome his natural prejudice of egoism.

15. He who has been able by his good understanding, the sixfold beastly appetites of his nature; is capable of receiving the knowledge of great truths; and no other asinine man in human shape.

16. He who has weakened and overcome the inborn feelings of his mind, becomes the receptacle of all virtue and knowledge, and is called a man in its proper sense of the word.

17. Whatever dangers may threaten you on rocks and hills and upon the sea, you may escape from the same by thinking that they cannot injure your inward soul, though they may hurt the flesh.

18. Knowing that your egoism is nothing in reality, except your false conception of it, why then do you allow yourself to be deluded by it, like the ignorant who are misled by their phrenzy?

19. There is nothing (*no ego*) here, that is known to us in its reality; all our knowledge is erroneous as that of an ornament in gold (and springs from the general custom of calling it so), so is our knowledge of the *ego* which we know not what, and may be lost by our forgetfulness of it. (So the different names and shapes of golden ornaments being forgotten, we see the substance of gold only common in all of them).

20. Try to dislodge the thoughts that rise in your mind, in the manner of the incessant vibrations in the air, by thinking that you are not the *ego*, nor has your *ego* any foundation at all.

21. The man who has not overcome his egotism, and its concomitants of covetousness, pride and delusion, doth in vain attend to these lectures which are useless to him.

22. The sense of egoism and tuism which abides in thee, is no other than the stir of the Supreme spirit, which stirs alike in all as motion

impels the winds.

23. The uncreated world which appears as in act of creation, is inherent and apparent in the Supreme soul, and notwithstanding all its defects and frailty, it is fair by being situated therein. (Because a thing however bad, appears beautiful by its position with the good).

24. The Supreme soul neither rises nor sets at any time; nor is there anything else besides that One, whether existent or inexistent. (All real and potential entities are contained in the mind of God).

25. All this is transcendental in the transcendent spirit of God, and everything is perfect in his perfection. All things are quiet in his tranquillity, and whatever is, is good by the goodness of the Great God.

26. All things are extinct in the unextinguished spirit of God, they are quiet in his quiescence, and all good in his goodness; this extinction in the inextinct or ever existent soul of God, is no annihilation of any; it is understood as the sky, but is not the sky itself.

27. Men may bear the strokes of weapons and suffer under the pain of diseases; and yet how is it that no body can tolerate the thought of his unegoism or extinction.

28. The word *ego* is the ever growing germ of the significance of everything in the world (*i.e.* our selfishness gives growth to our need and want of all things for our use); and that (egoism or selfishness) being rooted out of the mind, this world also is uprooted from it. (*i.e.* Think neither of thyself or anything in the world as thine but of the Lord, and be exempt from thy cares of both).

29. The meaningless word *ego*, like empty vapour or smoke, has the property of soiling the mirror of the soul, which resumes its brightness after removal of the mist.

30. The significance of the word, I or *ego*, is as force or fluctuation in the calm and quiet atmosphere; and this force being still, the soul resumes its serenity, as that of the unseen and imperceptible and one eternal and infinite air. (Here is Vasishtha's vacuism again).

31. The significance of the word *ego*, produces the shadow of external

objects in the mind; and that being lost, there ensues that serenity and tranquillity of the soul, which are the attributes of the unknowable, infinite and eternal God.

32. After the cloudy shadow of the sense of the word *ego*, is removed from the atmosphere of mind; there appears the clear firmament of transcendent truth, shining with serene brightness throughout its infinite sphere.

33. After the essence of the soul is purged of its dross, and there appears no alloy or base metal in it; it shines with its bright lustre as that of pure gold, when it is purified from its mixture with copper or other.

34. As an insignificant term (*nirabhidhārtha*), bears no accepted sense (*vypadesārtha*); so the unintelligible word *ego* bearing no definite sense of any particular person, is equal to the *non-ego* or impersonal entity of Brahma.

35. It is Brahma only that resides in the word *ego* (*i.e.* the word *ego* is applicable to God alone).

36. The meaning of the word *ego*, which contains the seed of world in it, is rendered abortive by our ceasing to think of it. Then what is the good of using the words I and thou, that serve only to bind our souls to this world. (Forget yourselves, to be free from bondage).

37. The essence is the pure and felicitous spirit, which is afterwards soiled under the appellation of *ego*, which rises out of that pure essence, as a pot is produced from the clay; but the substance is forgot under the form, as the gold is forgotten under that of the ornament.

38. It is this seed of *ego*, from which the visible plant of creation takes its rise; and produces the countless worlds as its fruits, which grow to fade and fall away.

39. The meaning of the word *ego*, contains in it like the minute seed of a long pepper, the wonderful productions of nature, consisting of the earth and sea, the hills and rivers, and forms and colours of things, with their various natures and actions.

40. The heaven and earth, the air and space, the hills and rivers on all sides, are as the fragrance of the full blown flower of the *Ego*.

41. The *Ego* in its widest sense, stretches out to the verge of creation, and contains all the worlds under it, as the wide spread daylight comprehends all objects and their action under it.

42. As the early daylight brings to view the forms and shapes and colours of things; so it is our egoism (which is but another name for ignorance) that presents the false appearance of the world to our visual sight.

43. When egoism like a particle of dirty oil falls into the pellucid water of Brahma; it spreads over its surface in the form of globules, resembling the orbs of worlds floating in the air.

44. Egoism sees at a single glance the myriads of worlds spread before its visual sight; as the blinking eye observes at a twinkling thousands of specks scattered before its sight.

45. Egoism (selfishness) being extended too far, perceives the furthest worlds lying stretched before its sight; but the unegotistic or unselfish soul, like a sleeping man doth not perceive the nearest object, as our eyes do not see the pupils lying within them.

46. It is only upon the total extinction of our egoistic feelings, by the force of unfailing reasoning; that we can get rid of the mirage of the world.

47. It is by our constant reflection upon our consciousness only, that it becomes possible for us to the great object of our consummation—*Siddhi*; and the attainment of the perfection of our souls; we have nothing more to desire or grieve at nor any fear of falling into error.

48. It is possible by your own endeavour, and without the help of any person or thing, to attain to thy perfection; and therefore I see no better means for you to this than the thought of your unegoism.

49. Now Rāma, this is the abstract of the whole doctrine, that you forget your *ego* and *tu*, and extend the sphere of our soul all over



the universe, and behold them all in yourself. Remain quite calm and quiet and without any sorrow, and exempt from all acts and pursuits of the frail and false world, and think the soul as one whole and not a part of the universe. (*Samashti* and not *Vyashta*.)

## CHAPTER V.

### NARRATIVE OF A VIDYÁDHARA AND HIS QUERIES.

Argument.—Vasishtha relates the tale spoken to him by Bhusunda, and efficacy of divine knowledge in dispassionate souls and not in ungoverned minds.

Vasishtha continued:—The sensible man who employs himself in his inquiry after truth, after controlling his nature, and restraining his organs of sense from their objects, becomes successful in them at last.

2. But the man of perverted understanding, that has no command over his own nature, finds it as impossible for him to gain any good or better state, as it is in vain to expect to obtain any oil from pressing the sands.

3. A little instruction even is as impressive in the pure mind, as a drop of oil sticks to the clean linen; but no education has any effect on the hard heart of fools, as the most brilliant pearl makes no impression in the gritty glass mirror. (It casts but a shadow which never lasts).

4. I will here cite an instance to this purport, from an old anecdote related to me by the aged Bhusunda in bygone days; when I was living with him on the top of Sumeru mountain. (This proves the longevity of the Aryans in the ancient homestead beyond the Altaian chain).

5. I had once in times of old, mooted this question among other things to the time worn Bhusunda, when he was dwelling in his solitary retreat in one of the caves of Meru, saying:—

6. O long living seer, do you remember to have ever seen, any such person of infatuated understanding, who was unconscious of himself and ignorant of his own soul? (The *mugdha* or infatuated is explained as one of ungoverned mind and senses and employed in vain labour and toil).

7. Bhusunda replied:—Yes, there lived a Vidyādhara of old, on the top of the mountain on the horizon; who was greatly distressed with incessant toil, and yet anxious for his longevity (by performance of his devotion for prolongation of life).

8. He betook himself to austerities of various kinds, and to the observance of abstinence, self-restraint and vows of various forms; and obtained thereby an undecaying life, which lasted for many ages of four kalpas of four yugas each.

9. At the end of the fourth kalpa he came to his sense, and his percipience burst forth on a sudden in his mind, as the emeralds glare out of ground in the distant country (of Burmah); at the roaring of clouds. (Emeralds are called vaiduryas below from their production in the vidura or distant land of Burmah; where there are many ruby mines also; but vaiduryas are the sky coloured sapphire or lapis lazuli; and often called as emeralds).

10. He then reflected in himself saying:—What stability can I have in this world, where all beings are seen to come repeatedly into existence, to decay with age, and at last to die and dwindle away into nothing? I am ashamed to live in this state of things and under such a course of nature.

11. With these reflections he came to me, quite disgusted in his spirit at the frailties of the world, and distasteful of baneful vanities; and then proposed to me his query regarding the city with its eighteen compartments. (*i.e.* The body with its ten organs, five vital airs, the mind, soul, and body).

12. He advanced before me, and bowed down profoundly; and after being honoured by me, he took the opportunity to propose his questions to me.

13. The Vidyādhara said:—I see these organs of my body, which though so frail, are yet as hard and strong as any weapon of steel; they are capable of breaking and tearing every thing, and hurtful in their acts

of injuring others.

14. I find my senses to be dim and dark, and always disturbed and leading to dangers (by their mistake of things). Again the passions in the heart, are setting fire to the forest of our good qualities, and boiling with the waves of sorrow and grief; while the dark ignorance of our minds, envelops every thing in the deepest gloom. Hence it is that the control, over our bodily organs, senses and the passions and feelings of the heart and mind, is only attended with our real happiness, which is not to be had from any object of sense.

## CHAPTER VI.

### DESCRIPTION OF DISAFFECTION AND DISGUST TO THE WORLD.

Argument:—Indifference and Apathy to the world, based on the Doctrines of the stoics and cynics, and the religious Recluses of all nations and Countries in every age.

The Vidyādhara continued:—Tell me even now, what is that most noble state (or highest category), which is devoid of increase or decrease or any pain whatever; which is without beginning and end, and which is most sanctified and sanctifying.

2. I had been so long sleeping as an inert soul, and now I am awakened to sense by the grace of the Supreme Soul (displayed in the present *vairāgya* or dispassionateness of the speaker).

3. My mind is heated with the fervour of the fever of my insatiate desire, and is full of regret at the state of my ignorance; now raise me from the depth of darkness in which I am grovelling under my delusion.

4. Many a time doth misfortune overtake the fortunate, and bitter sorrows betide the wise and learned; just as the hoar-frost falls on the tender leaves of lotuses, and discolours them at the end.

5. We see the frail living beings springing to birth, and dying away at

all times to no purposes, they are neither for virtuous acts nor their liberation, but are born to die only, as the gnats and ephemera of dirt. (The Vidyādhara like the cynic, finds fault with every earthly thing).

6. How have I passed through different stages of life, how with one state of things and then with another, and deceived by the gain of paltry trifles. We are always discontent with the present state, and cheated repeatedly by the succeeding one.

7. The unwary mind, ever running after its frail pleasures, and floating as it were upon the breakers of its enjoyments, has no end of its rambling, nor rest after its toils; but wanders onward in the desert paths of this dreary world.

8. The objects of enjoyment, that are the causes of our bondage in this world, and appear as very charming and sweet at first; are all frail and ever changeful in their natures, and prove to be our bane at last.

9. Actuated by our consorting egoism, and led by the sense of honour to live in dishonour, I am degraded from the dignity my high birth as a vidyādhara, and am not pleased with myself.

10. I have seen the pleasure garden of Chitra-ratha (the chief of the Gandharva tribe); and all the sweet and soft flowery beds on earth; I have slept under the bowers of Kalpa Creepers in paradise, and have given away all my wealth and property in charity.

11. I have sported in the groves of Meru, and about the cities of the Vidyādharas; I have wandered about in heavenly cars, and in the aerial regions on all sides (in balloons or aerial cars).

12. I have halted amidst the heavenly forces, and reposed on the arms of my consorts; I have joined the bands of Haris in their jocund frolic and music, and have promenaded through the cities of the rulers of mankind.

13. I saw nothing of any worth among them, except the bitter sorrow of my heart in all; and I come now to find by my best reason, that every thing is burnt down to ashes before me.

14. My eyes which by their visual power, are ever inclined to dwell upon the sights of things, and to dote with fondness upon the face of my

mistress, have been the cause of great affliction to my mind.

15. My eye-sight runs indiscriminately after all beautiful objects, without its power of considering, whether this or that is for our good or bad (*i.e.* Without the power of penetrating into and distinguishing the properties and qualities of objects).

16. My mind also, which is ever prompt to meet all hazards, and to expose itself to all kinds of restraints, never finds its rest until it is overwhelmed under some danger, and brought under the peril of death.

17. My scent likewise is ever alert in seeking after fragrant and delicious things to its own peril, and it is difficult for me to repress it, as it is hard for one to restrain an unruly horse.

18. I am restrained by the sense of my smelling to the two canals of my nostrils, bearing the putrid breath and cough and cold of the body; and am constrained like a prisoner or captive of war to the dungeon by my jailer or captor.

19. It is on account of this lickerish tongue of mine, that I am forced to seek for my food in these rugged and dreary rocks, which are the haunt of wild elephants, and where the wolves are prying for their forage. (From this it appears that, the Vidyādhara were a tribe of mountaineers in the north of the Himalayas).

20. I am to restrain the sensitiveness of my body, and to make my skin (the *twak indreya* or the organ of feeling), to endure the heat of the hot weather of the kindled fire and of the burning sun (all which it is necessary to be undergone in the austere devotion known as *Panchatapa*).

21. My ears, sir, which ought to take a delight in the hearing of good lectures, are always inclined to listen to talk that are no way profitable to me; but mislead me to wrong; as the grassy turf covering a well, tempts the silly stag to his ruin.

22. I have listened to the endearing speeches of my friends and servants, and attended to the music of songs and instruments, to no lasting good being derived therefrom. (Sensuous pleasures are transient, and are not attended with any permanent good).

23. I have beheld the beauty of beauties, and the natural beauty of objects on all sides; I have seen the sublimity of mountains and seas, and the grandeur of their sides and borders; I have witnessed the prosperity of princes and the brilliancy of gem and jewels.

24. I have long tasted the sweets of the most delicious dishes, and have relished the victuals of the six different savours, that were served to me by the handsomest damsels.

25. I have associated with the lovely damsels clad in their silken robes, and wearing their necklaces of pearls, reclined on beds of flowers and fanned by soft breezes; I have had all these pleasures of touch, and enjoyed them unrestrained in my pleasure gardens.

26. I have smelt the odours on the faces of fairy damsels, and have had the smell of fragrant balms, perfumeries and flowers; and I have inhaled the fragrance, borne to me by the breath of the soft, gentle and odoriferous breezes.

27. Thus have I seen and heard, felt and smelt, and repeatedly tasted whatever sweets this earth could afford. They have now become dry, distasteful, stale and unpleasurable to me; say what other sweet is there left for me yet to enjoy.

28. I have enjoyed all these enjoyments of my senses for a full thousand years, and still I find nothing either in this earth or in heaven, which is able to yield full satisfaction to my mind.

29. I have reigned for a long time over a realm, and enjoyed the company of the courtezans in my court, I have vanquished the forces of my enemies in battle, but I know not great gain I have gained thereby. (All is vanity of vanities only).

30. Those (demons) that were invulnerable in warfare, and usurped to the dominion of the three worlds, even those invincible giants, have been reduced to ashes in a short time.

31. I think that to be the best gain, which being once gained by us, there remains nothing else to be desired or gained herein; I must now therefore, remain in quest of that precious gain, however it may be attended with pain.

32. What difference is there between those, who have enjoyed the most delightful pleasures, and others that have never enjoyed them at all; nobody has ever seen the heads of the former kind crowned with kalpa laurels, nor the latter with diminished heads.

33. I have been long led by my organs of sense, to the enjoyment of beautiful objects in the wilderness of the world, and have been quite deceived by them like a child by a cheat. (All enticements are deceitful at the end).

34. I have come too late and to-day only to know, that the objects of my senses are my greatest enemies; and this I have known after being repeatedly deceived by my organs of sense.

35. I see the deceitful organs of sense like so many sly huntsmen, have laid their snares about the wild forest of this world, only to entrap all unwary people in them, as they do the silly stags or beasts of prey by enticements.

36. There are but very few men in this world, who are not found to be envenomed by the deadly poison of their serpent-like organs of sense.

37. The forest of the world is full with the furious elephants of enjoyments, and surrounded by the snare of our desire, wherein our greediness is roving rampant with sword in hand, and our passions are stirring like keen spearmen, and rending our hearts and souls every moments.

38. Our bodies are become as a field of battle, where the commanding charioteer of our egoism hath spread the net of duplicity, by employing our efforts as horsemen, and setting our desires as boisterous rioters.

39. The organs of sense are set as flag-bearers, at the extremities of the battle-field of our bodies; and they are reckoned as the best soldiers, who are able by their prowess to overtake these staff-bearers in the field.

40. It may be possible for us, to pierce the frontal bone even of the furious Airāvata elephant of Indra in war; but it is too hard for any body, to repress the aberrant senses within their proper bounds.

41. It is reckoned as the greatest victory, that may be won by the valour, magnanimity, and fortitude of great men, if they can but conquer the unconquerable organs of sense, which makes the utmost glory of the great (or which redounds with the greatest to the great).

42. So long as a man is not flung and carried about as a light and trifling straw, by the irresistible force of his sensual appetites, he is said to have attained to the perfection and excellence of the deities of heaven.

43. I account men of well governed senses and those of great fortitude, to be truly men in their sense, or else all other men of ungoverned minds, are mere moving machines of the flesh and bones that compose their bodies.

44. O Sage! I think I can overcome all things, if I can but reduce the force of the five external organs of sense, which form the battalion under the command of the mind (and is led against the province of the soul).

45. Unless you can heal your sensual appetites, which forms the great malady of the mind, by the prescriptions of your reason, you cannot get rid of them by any medicine or mantra, or by holy pilgrimage or any other remedy. (The subjection of the senses, is the first step to holiness).

46. I am led to great distress by the joint force of my senses, as a lonely traveller is waylaid in his journey by a gang of robbers. (It may be possible to withstand any particular appetite but not all at once).

47. The organs of sense are as dirty canals of the body, with their stagnate and foul watery matter, they are filled with noxious and hairy moss, and emit a malarious stink.

48. The senses seem to me as so many deep and dark forests, covered with impervious snows, and full of terrors that render them impassable to travellers.

49. The organs of the outward senses resemble the stalks of lotuses, growing upon the dirt of the body with holes in them, but without any



visible thread therein. They are knotty on the outside, and without any sensibility of their own; (except what is supplied to them by the soul).

50. Our sensualities are as so many seas with their briny waters, and huge billows dashing on every side; they abound with various gems and pearls, but are full of horrible whales and sharks at the same time.

51. Sensual pleasure brings on the untimely death of the sensualist, and causes the grief and sadness of his friends therein; it makes others to take pity on his state, and mourn at his fate, which conducts him to repeated transmigrations only.

52. The senses are as vast and unlimited wilderness to men, which prove friendly to the wise, and inimical to the unwise.

53. The sphere of the senses is as dark as that of the clouded sky, where the black clouds of distress are continually growling, and the lightnings of joy are incessantly flashing with their transient glare.

54. The organs of sense are as subterranean cells or mounds of mud upon earth; these are resorted to by inferior animals, but shunned by superior and intelligent beings.

55. They are like hidden caves on earth overspread with thorns and brambles, and inbred with venomous snakes, in which the unwary fall to be smitten and bitten to death.

56. All sensualities are as savage Rākshasas or cannibals, that rove and revel about in their venturous excursions in the darkness of night; and glut themselves with human victims.

57. Our organs of sense are as dry sticks, all hollow and pithless in the inside; they are crooked and full of joints all along, and fit only as fuel for fire.

58. The bodily organs are the instruments of vice, and are as pits and thickets on our way; they are fitted with dirt within, like the notes of canes and reeds that are full of useless stuff.

59. The organic limbs and members are the implements of action, and the apparatus for producing an infinite variety of works. They are like

the potter's wheels, turning and whirling with their mud, in order to produce the fragile pottery of clay.

60. Thus Sir, I am plunged in the dangerous sea of my sensual appetites, and you alone are able to raise me out of it by your kindness to me; because they say, that holy saints only are victorious over their senses in this world, and it is their society only that removes the griefs of mankind, and saves them from the perilous sea of sensuality.

## CHAPTER VII.

### DESCRIPTION OF THE SEED OF THE ARBOUR OF THE WORLD.

Argument:—The arbour of the world as growing from the seed of Ignorance in the soil of Ignorance.

Bhusunda replied:—Having heard the aforesaid holy speech of the Vidyādhara, I answered to what he asked in plain words as follows.

2. Well said, O chief of the Vidyādharas, and it proves thee to be awakened to thy good sense by thy good fortune for thy edification, that thou dost after so long desire to be raised, out of the dark pit and dungeon of the world.

3. Thy holy intentions shine as bright as the blazing clouds in the midday light; and as pure liquid gold melted down by the fire of right reasoning.

4. Thy clear mind will be able to grasp the meaning, of my admonition to you with ease; as the clean mirror is capable of receiving the reflexion of every object set before it. (The clear mind like a clear mirror reflects every thing in it).

5. You must give your assent to what I say, by uttering the syllable Om—yes to the same; as you can have no doubt to take for certain truth, what I have come to know by my long research.

6. Know well and by giving up your ignorance, that what thou feelest within thee (*i.e.* thy egoism), is not thy very self; and it is hard to have it (your soul or self), notwithstanding your long search after the same.

7. Know it for certain that there is no egoism or tuism (*i.e.* subjective or objective knowledge), nor even this phenomenal world, that may be called the real entity; but all this is the blissful God, who is no cause of either thy happiness or misery (but reigns absolutely supreme in himself).

8. Whether this world is a creation of our ignorance, or whether it is ignorance itself, is what we cannot ascertain by our reasoning; because there being but one simple entity alone, there is no possibility of the co-existence of the duality (of subjective and objective).

9. The world appears as the water in the mirage; it is unsubstantial and though appearing as something real, it is in reality nothing at all. The phenomenon that appears to view, is himself and nothing otherwise.

10. The world being as the water in the mirage (a mere nullity); there is neither its existence nor its inexistence neither, there can be no reflexion of it either (because a void has no shadow); and therefore it must be but God himself.

11. The seed of the world is the *Ego* or the subjective self, and the Tu or the objective world, is to be known as derived from the subjective self or egoism. Such being the case, the visible world with all its lands and seas, its mountains and rivers and gods also, is the huge tree growing out of the same seminal source of egoism.

12. The great arbour of the worlds, grows out of the particle of egoism; the organs of sense are the succulent roots of this tree; and the far overspreading orbs of the sky, are the many divergent branches of the main arbour of the mundane world.

13. The starry frame in the sky, is the netted canopy over this arbour on high; and the groups of constellations, are bunches of blossoms of this tree; the desires of men are as the long fibres and lengthening filaments of the tree, and the lightsome moons are the ripe fruits thereof.

14. The many spheres of heaven, are the hollows of this large and great tree; and the Meru, Mandara and other mountains, are its protuberant boughs and branches.

15. The seven oceans are the ditches of water, dug at the foot and root of this tree; and the infernal region is the deep pit underlying the root of this tree; the yugas and cycles of periods are its knots and joints, and the rotation of time over it, is as the circle of worms sucking up its juice for evermore.

16. Our ignorance is the ground of its growth, and all peoples are as flights of birds hovering upon it; its false apprehension forms its great trunk, which is burnt down by the conflagration of *nirvāna* or our knowledge of the utter extinction of all things.

17. The sights of things, the thoughts of the mind, and the various pleasures of the world, are all as false as a grove or forest in the sky; or as silver in the face of the hoary clouds, or in the coating of conch and pearl shells.

18. The seasons are its branches (in which they grow and wither away); and the ten sides of the air are its smaller boughs; because they spread themselves in all directions; self-consciousness is the pith and marrow of this tree (and of all sensible creatures), and the wind of the air is the breath of life, that fluctuates in every part of this tree of the world.

19. The sun-shine and moon-beams, are the two flowers of this tree; their rising and setting represent the opening and closing of blossoms; and the daylight and darkness of night, are as butterflies and bumblebees fluttering over them.

20. Know at last, that one all pervading ignorance, extends all over this tree of the world; stretching from its root in the Tartarus, on all sides of the compass and its top in the heavens above. It is all an unreality appearing as real existence, and egoism which is the seed of this fallacy, being burnt up by the fire un-egoism, it will no more vegetate in the form of this arbour of the world; nor put forth itself in future births and continuous transmigrations in this visionary world.

## CHAPTER VIII.

### DESCRIPTION OF THE TEMPLE OF ILLUSION.

Argument:—Destruction of the arbour of the world by the fire of reason, and description of the fabric of the world as the mansion of Delusion—Māyā-mandapa.

Bhusunda continued and said:—Now Vidyādhara! You have heard, how the mundane arbour comprises the earth with her mountains and cavern abodes, and stretches to all sides and touches the skies, bearing all living being continually moving and living upon it (*i.e.* its produce).

2. Such is the mundane tree, growing out of the seed of egoism; but this seed being roasted by the fire of reason, ceases to sprout forth any more (*i.e.* into new life in future births).

3. The visibles are not existent, nor is I or thou (*i.e.* the subjective or objective) ever a positive reality, and this fallacy of their positivity is wholly burnt away by the knowledge of *tajjnana* or their identity with God (*i.e.* in the extinction of all distinctive knowledge in the entity of the sole unity).

4. As it is the thought of I and thou that begets the idea of egoism and tuism, which becomes the seed of the world; so it is the thought of *non-ego et tu*, that removes the idea of egoism and tuism, and this is the true and best knowledge of God.

5. Think of the inexistence of the world before its creations, and say where was then this knowledge of egoism and tuism, or this delusion of the unity or duality.

6. Those who strive diligently to get rid of their desires altogether, according to the instructions of their preceptors (as given before); verily they become successful in obtaining the supreme state (of the knowledge and presence of God).

7. As the confectioner becomes skilful in his profession, by his learning and practice of the art of confectionary; so the inquirer after truth becomes successful by constant application to it and by no other means. (So also doth the yogi thrive in his yoga, by and under the direction of his spiritual guide).

8. Know the world to be the wonderful phenomenon of the intellect, and it does not exist in the outer space as it appears to the naked eye, but in the inner mind (which bears the prototype of the world).

9. As a picture is the fac-simile of the pattern, which is inscribed in the painter's mind; so it is the twinkling of our thought only, that unfolds or obscures the world unto us by its opening and closing.

10. This thought or fancy of the mind, portrays to sight a large edifice supported upon big and huge columns, and studded with gems and pearls; and gilt over with gildings of bright gold.

11. It is surrounded by a thousand pillars of precious stones, rising high like the pinnacles of Sumeru; and emitting the various of the rainbows, and glittering with the brightness of the evening sun on the clouds.

12. It is furnished with many a fountain (of the seas and rivers), for the sport of men, women, and children living under it; and amidst the decorations of all kinds of animals in it.

13. It is full of elements, with its enemy of darkness that is light, darkness and light are its alternate result, hence it has derived its name—chitra picture.

14. There were lakes of lotuses with kalpa trees, beside them for the sport of women, who plucked their flowers for their decorations of them, and which scattered about their fragrance as plentifully; as the clouds sprinkle their rain-waters all around.

15. Here the great *kulāchalas* or boundary mountains, were as light as toys in the hands of boys; and they were tossed and whirled about as play things, by the breath of little lads. (*i.e.* Mountains are minute things with respect to the great fabric of the universe).

16. Here the bright evening clouds were as the glittering earrings of the ladies, and the light and fleet autumn clouds like flying fans and flappers; the heavy clouds of the rainy season, moved as slow as the waving fans of palm leaves; and the orb of the earth moved about as a dice on the chessboard, under the canopy of the starry heavens.

17. Here all living creatures and the sun and moon, are moving about as the dice and king and queen on the chessboard; and the appearance and disappearance of the world in the arena of vacuum, are as the gain or loss in the chess play of the gods (Brahmā and others).

18. As a thought that is long dwelt upon and brooded over in the mind, comes to appear as really present before the sight of its entertainer (*i.e.* as the imagination assumes the shape of an apparition to sight).

19. So is this formal world a visible representation of the thoughts or workings of the mind, it is as an exquisite performance of the mind of the artist, from the prototype ingrafted in the soul.

20. It is the apparition of an unreality, and is present in appearance but absent in substance; it is verily the appearance of an unreality, by whatever cause it may have come to appear. (The Cause is said to be the original ignorance or delusion (*ādi-avidyā* or *māyā*)).

21. It is as the sight of the forms of ornaments, in the same substance of gold; and the vault of the world, is as full of ever changing wonders, as the changeful and wondrous thoughts of the mind. Wherefore it is the cessation of thought, that causes the extinction of the world. (Nothing exists to us whereof we have no thought).

22. Hence it lies entirely in your power, to have or leave the world as you may like; either disregard your temporal enjoyments, if you have your final liberation; or continue in your acts and rites, in order to continue in your repeated transmigrations through endless births and deaths.

23. I understand you have attained your state of rationality; and have purified your soul in this your second or third stage of Yoga; I believe you will not fall back or come down to a lower order, therefore hold your silence and rely in the purity of the soul and shut out invisibles from your sight.

## CHAPTER IX.

### ON THE DEVELOPMENT OF INTELLECT.

Argument:—Description of the Intellect, as cause of the appearance and disappearance of the World.

Bhusunda said:—The unintelligible objects of thought are phenomena of the intellect; they lie as calmly in the great mass or inert body of the intellect, as the sunbeams shine in the bosom of a clear basin of water (where they retain their light without their heat).

2. The unintelligent world subsists in the intelligent intellect, by its power of intellection; and remains alike with the unlike (*i.e.* matter with the mind), as the submarine fire resides in the water, and the latent heat with cold.

3. The intelligent and the unintelligent (*i.e.* the subjective I and the objective—these) have both their source in the intellection of the intellect, which produces and reduces them from and into itself, as it is the same force of the wind, which kindles as well as extinguishes the fire.

4. Do you rest in the intellect, which remains after negation of your egoism (which is the cause of both the subjective and the objective): and remain in that calm and quiet state of the soul, which results from your thinking in this manner. (*i.e.* By forgetting yourself, you forget everything else besides the wakeful intellect).

5. Thou art settled in thy form of the intellect, both within and without every thing; as the sweet water remains in and out of a raining cloud. (The gloss explains it saying that, after you are freed from all thoughts, you see the sole Brahma only).

6. There is nothing as I or thou, but all are forms of one intellect, and connected with the same which is Brahma itself; there is none



else besides which is endued with intelligence, but the whole is one stupendous intelligence, with which nothing can be compared.

7. It is itself the earth, heaven and nether world, with their inhabitants of men, gods and demigods; and exhibits in itself the various states of their being and actions (as upon its stage).

8. As the world is seen to remain quietly, in its representation map; so doth the universe appear from its portraiture in the vacuum or ample space of the divine mind.

9. Hence we see the various appearances, as the divine mind unfolds from itself and exhibits to view; as it depends on your option, either to view them as animated or inanimated beings; (as you may choose to do the figures of animals, drawn in a picture).

10. These are the wondrous phenomena of the intellect, which appear as so many worlds in the open sky; they are as the mirage spread over by the sunbeams for delusion of the ignorant; while they appear as empty air to the learned, who view them in their true light.

11. As the blinded eye, beholds spectres and spectrums in the clear sky; so doth the world appear as a phantom and phantasmagoria, before the purblind sight of the unspiritual and ignorant people in general.

12. Thus the knowledge of the objective world, and that of the subjective *ego*, are mere reflexions of the ideas in the mind, which appear and disappear by turns; just as a city is gilded or shaded by the falling and failing of the sunbeams thereon; but in this case city houses are realities, but the apparitions of the mind, are as baseless as garden in the empty sky.

## CHAPTER X.

### DESCRIPTION OF CREATION AS AN EMANATION FROM BRAHMA.

Argument:—Brahma existing without attributes and functions, and the inexistence of the world at any time or any where beside

him.

Bhusunda continued:—Know O Vidyādhara! the world as an evolution of Divine intelligence, and not as an inert mass and distinct from that intelligence as it appears to be. And as the reflexion of fire (or fiery sunbeams) in water, is nothing different from the nature of the cold water; so the reflexion of the world in the Divine intelligence, is not at all distinct from the substance of that Intelligence itself.

2. Therefore remain at rest without making any distinction, between your knowledge of the world or its absence (because the refutation of the existence of gross matter altogether, refutes the existence of the gross world also); and because a picture drawn only on the tablet of the painter's mind, and not painted on an outward plate, is as false as the knowledge of the fairy land in the empty air or vacuum.

3. The omnipotence of Brahma, contains also the insensible (or gross) matter in his intelligence; as the calm and clear water of the sea, contains the matter of the future froth and foam within itself.

4. As the froth is not produced in the water, without some cause or other; so the creation never proceeds from the essence of Brahma, without its particular cause also. (This cause is said to be Māyā).

5. But the uncaused and causeless Brahma, can have no cause whatever for his creation of the world; nor is any thing at this world or other, ever born or destroyed in himself. (No material substance is ever born or lost in the spiritual essence of God).

6. The entire want of a cause (either material or formal), makes the growth and formation of the world an utter impossibility, it is as impossible as the growth of a forest or the sight of a sea in the mirage of a desert as it appears to be.

7. The nature of Brahma is being the same as infinity and eternity, it is tranquil and immutable at all times; and is not therefore liable to entertain a thought or will of the creation at any time. Thus there being no temporary cause for such, the world itself must be identic with Brahma himself.

8. Therefore the nature of Brahma is both as empty as the hollow vacuity of air, as also as dense as the density of a rock; so it is the solidity of Brahma that represents the solid cosmos, as his tenuity displays the inane atmosphere.

9. Whether you can understand anything or nothing, regarding the mysterious nature of the Deity, remain quite unconcerned about it; and rest your soul in that Supreme spirit, wherein all intelligence and its absence are both alike. (To him no great or small but are all alike).

10. The everlasting bliss of the uncreated God, has no cause for his creation of the world, which cannot augment his bliss; therefore know all that is and exists to the increate God himself, from the improbability of his making a creation to no purpose whatsoever.

11. Of what use is it to reason with the ignorant, concerning the production and destruction of creation (*i.e.* about the existence or inexistence of the objective world); when they have not the Divine Intellect in their view (as all in all or as both the subjective and objective in itself).

12. Wherever there is the Supreme being, there is the same accompanied with the worlds also (as it is impossible to have the idea of God, without the association of the world); because the meaning of the word world, conveys the sense of their variety.

13. The supreme Brahma is present in everything in all places, such as in the woods and grass, in the habitable earth and in the waters likewise. So the creatures of God teem in every part of creation together with the all-creative power.

14. It is improper to ask, what is the nature and constitution of Brahma; because there is no possibility of ascertaining the essence and absence of the properties of that infinite and transcendental entity.

15. All want—*abhāva* being wanting in him, who is full—*purna* in himself; and any particular nature—*bhāva* being inapplicable to the infinite One, who comprehends all nature in him; all words significant of his nature are mere paralogism.

16. Inexistence and non-entity being altogether impossible, of the

everlasting and self-existent being; who is always existent in his own essence, any word descriptive of his nature, is but a misrepresentation of his true nature and quality.

17. He is neither I nor thou (the subjective or the objective); who is unknowable to the understanding, and invisible to the people in all the worlds; and yet He is represented as such and such, as false phantoms of the brain which presents themselves as ghosts to boys.

18. That which is free from or beyond the sense of I and thou—the subject and object, is known as the truly Supreme; but what is seen under the sense of I and thou, proves to be null and void.

19. The distinction of the world from the essence of Brahma, is entirely lost in the sight of them, that have unity of Brahma only before their view. The subjective and objective are of equal import to them, who believe all sensible objects as mere productions of fancy from the very substance of Brahma, as the various ornaments are but transformations of the same material of gold &c.

## CHAPTER XI.

### ON TRUTH AND RIGHT KNOWLEDGE.

Argument:—Subjection of the senses followed by the government of the Mind; and Indifference to visible objects.

Bhusunda continued:—He is said to be situated in the seat of the Supreme, who has his mind unmoved at the stroke of a weapon of his bare body, as also at the touch of a form with his naked person. (One must practice his self-controul until he attains to this state of insensibility of both his body and mind).

2. One must strive by exercise of his manly powers and patience, to practice his rigid hebetude or Stoicism, as long as he attains to his somnolence or hypnotism over all visible appearances. (Hypnotism is asleep over the phenomenal, but wakeful to the spiritual).

3. The wise man who is acquainted with the truths of nature, is not to be thwarted back by the severest tribulation and persecution; as the heaving waves of the lake, cannot submerge the lotus that stands firm amidst its water.

4. He who is impassive as the empty air, to the strokes of weapons on his person, and unaffected by the embraces of beauties; is the only person who sees inwardly what is worth seeing: (though he is outwardly as insensible as a block of stone).

5. As poison breeds the rust in itself, which is not different from the nature of poison.

6. So the infinity of souls which are produced in the Supreme spirit, retain the nature of their original; and which they are capable of knowing.

7. As the insect that is born in the poison, does not die by the same; so the human soul which is produced by the eternal soul, is not subject to death, nor does it forsake its own nature, though it takes a grosser form like the vile figure of the poisonous insects.

8. Things born in or produced by Brahma, are of the same nature with itself, though different from it in appearance; such is the rust and mustiness of meat, which adheres to the food and appears as otherwise. So the world subsisting in Brahma, seems as something without it. (The fruit is like its tree, though unlike to it in its shape and size).

9. No worm is born in poison, that does not retain the nature of poison; it never dies in it without being revived in the same. (All things that are seen to die in nature, have only to be regenerated in another form, or as it is said "we die but to be born again").

10. It is owing to the indestructible property of self-consciousness, that all beings pass over the great gulph of death, as they leap over a gap in the ground hidden by the foot mark of a bull (goshpad).

11. Why is it, that men neglect to lay hold on that blessed state, which is beyond and above all other states in life, and which when had, infuses a cool calmness in the soul?

12. What a great stain it is to the pure soul, to neglect the meditation of the glorious God, before which our mind, egoism and understanding, do all vanish into nothing or insignificance.

13. As you look upon a pot and a piece of cloth as mere trifles, so should you consider your body as brittle as glass, and your mind, understanding and egoism also as empty nothing.

14. Therefore it is for the wise and learned, to divert their attention from all worldly things, as also from their internal powers of the mind and understanding; and to remain steadfast in their consciousness of the soul.

15. The wise man takes no notice of the faults or merits of others; nor does he take heed of the happiness or misery of himself or any body; knowing well that no one is the doer or sufferer of anything whatever.

## CHAPTER XII.

### ON THE IDENTITY OF THE WILL AND ITS WORK OF THE DESIRE AND ITS PRODUCTION.

Argument:—The falsity of egoism, and the futility of the expansion of the intellect in creation. Ignorance as the cause of this fallacy and the manner of its removal.

Bhusunda continued:—As the supposition of one vacuity (as that subsisting in a pot or any spot), to be a part or derived from the universal vacuum is false and wrong; so the conception of the visionary *ego* (as produced from the unknown vacuum Brahma), is altogether an error. (*i e.* The error of conceiving a subtile or gross spirit called the *ego*, proceeds from ignorance of the True Spirit).

2. The erroneous conception of limited vacuities, being produced from the unlimited vacuum, has given rise to the mistaken belief of unreal and individual souls, as proceeding from the one universal and undivided

soul of God.

3. The divine intellect exists in the form of air in air, which it takes for its body; it is manifest throughout the aerial sphere and therefore I am neither the *ego* nor the *non-ego* either. (Man is the *ego* in his intellectual part, and the *non-ego* in his material frame).

4. The unity of the subtle intellect is of such a nature, that it contains the gravity of the immense world in it (*i.e.* in its thought); in the same manner as a ponderous mountain is contained in an atom (or as it is composed of atomic particles). The conscious intellect is of the form of air (empty and all pervading in its nature). (This is another instance of the vacuous essence of God, according to the vacuistic theory of Vasishtha).

5. The intellect which is rarer than subtle air, thinks in itself the gross nature of unintellectual matter; which exhibits itself in the form of the world. (The dull external world, is a counterpart of the internal conception of the mind).

6. It is well known to the spiritualist, that the egoism of ourselves and the materialism of the world, are but dilations of the intellect; as the currents and curlings of streams in eddies are but dilations of water. (This process of the Divine spirit is called its *vivarta rupa*).

7. When this process of the intellect is at a stop, the whole course of nature is at a stand still, like the liquid water of the lake without its undulation; or like the quiet sphere of the sky, without the stir or agitation of winds in it. (It means to say that, as the motion of the spirit causes the action of the world, so its cessation *nivarta-rupa*, put an end to the course of nature).

8. Thus there is no other cause of any physical action, in anything in any part or period of the world; except what is derived from the agitation of the Intellect, without which this whole is a shapeless void and *nil*.

9. It is the action of the intellect, that makes the world to appear to us at all times and places; whether in the sky, water or land, as also when we wake, sleep or dream (and this action of the mind being put to a stop in death deep sleep, the world ceases to exist both in the mind and

to our external senses also).

10. The action and inaction of the intellect, is imperceptible to our understanding, owing to the extreme tenuity of the mind, which is more transparent than the clear sky.

11. The knowing soul that is unified or settled as one with the Supreme spirit, is unconscious of its pleasure or pain and the sense of its egoism; and being melted down into the divine essence, it resides as the fluidity of the psychic fluid.

12. The sapient mind is regardless of all external intelligence, fortune, fame, or prosperity; and having no desire or hope to rise or fear or shame to fall, he sees none of these things before him, as one sees no object of broad daylight in the gloom of night. (The holy man has lost sight of all worldly things).

13. The moonlight of the intellect which issues forth from the moon like disk of the glory of God, fills the universe with its ambrosial flood; and there is no other created world, nor its receptacles of time and space, except the essence of Brahma, which fills the whole.

14. Thus the whole universe being full with the glorious essence of God, it is the mind which revolves with the spheres of the worlds on itself, like the curling circles on the surface of waters.

15. The revolving world, is evanescently rolling on like a running stream to its decay, with its ever rising and sinking waves, and its gurgling and whirling eddies and whirlpools.

16. As the moving sands appear as water (in the mirage of the desert), and as the distant smoke seems as a gathering clouds to the deluded; so doth this world appear to them as a gross object of creation, and a third thing beside the Divine spirit and Mind.

17. As the wood pared by the saw appear as separate blocks, and as the water divided by the winds has the appearance of detached waves; so doth this creation in the Supreme spirit, seem to be something without and different from it.

18. The world is as unsolid and unsubstantial, as the stem of a plantain



tree, and as false and frail as the leaves of the arbour of our desire; it is plastic in its nature, but as hard as stone in the substance. (Being like the shadow of something in the hard crystal of the Divine Mind).

19. It is personified in the form of Viraj, with his thousand heads and feet, and as many arms, faces and eyes; and his body filling all sides, with all the mountains, rivers and countries situated in it.

20. It is empty within and any pith in it, it is painted in many colours and having no colour of itself.

21. It is studded all over with bodies of gods and demigods, gandharvas, vidyādhara and great serpents; it is inert (dull matter of itself), and is moved by the all moving air of *sutrātma*—the all connecting spirit of God; and is animated by the all enlivening *anima* of the Supreme soul.

22. As the scene of a great city appears brilliant to sight, in a painting which is well drawn on a canvas, so does the picture of the world, which is displayed by imagination in the retina of the mind, appear charming to them, who do not deign to consider (to examine) it in its true light.

23. The reflexion of the unreal and imaginary world, which falls on the mirror of the fickle and fluctuating mind; appears to swim upon its surface, as a drop of oil floats over the face of water.

24. This world is overspread with the network of the feelings imprinted in the heart, and interspersed with winding eddies of mistake and misery; it runs with the flood of our affections, and with silent murmurs of sorrow.

25. The understanding is apt to attribute optionally, the predicates I, thou and so forth to the original and prime Intellect; but none of these is apart from the Supreme one, as the fluid is no other than the water itself. (Jīva—the living soul and Brahma—the universal being synonymous terms there is no distinction whatever between them).

26. The luminous Intellect itself is styled the creation, (after it has assumed to itself the title of ego (or its personality); or else there

is no other creation or any creator thereof (beside the everlasting intellect, which is represented as the personal God-Ego and personified as the creation itself).

27. As the power of impulsion is inherent in every moving substance, like the blowing of winds and flowing of water; so the intellectual soul, being of a vacuous form, knows all things in their vacuous or ideal states only.

28. As seas and oceans are becoming the seeming cause of separate name of countries, by separating the connection from one land to another, though the vacuum remains ever the same; so delusion is the cause of different ideas and dreams of material objects, but spirit remains unchangeable forever.

29. Know the words mind, egoism, understanding and such other terms, which are significant of the idea of knowledge; to proceed from ignorance alone, and are soon removed by proper investigation into them.

30. It is by means of conversation with the wise, that it is possible for us to remove one half of this ignorance, and it is by investigation into the s̥āstras, that we are enabled to remove a quarter of it, while our belief of and reliance in the Supreme spirit, serves to put down the remaining fourth part of it altogether.

31. Having thus divided yourself into the said fourfold duties, and destroyed by degree the four parts of ignorance by each of them; you will find at last a nameless something which is the true reality itself.

32. Rāma said:—I can understand sir, how a moiety of our ignorance is removed by conversation with the wise, as also how a fourth part of it driven by the study of s̥āstras, but tell me sir, how the remainder of it is removed by our belief and reliance in the spirit.

33. Tell me sir, what you mean by the simultaneous and gradual removal of ignorance, and what am I to understand by what you call the nameless one and the true reality, as distinguished from the unreal.

34. Vasishtha replied:—It is proper for all good and virtuous people who are dispassionate and dissatisfied with the world, to have recourse to wise and holy men, and argue with them regarding the course of

nature, in order to get over the ocean of this miserable world.

35. It is proper also for intelligent persons, to be in diligent search after the passionless and unselfish men wherever they may be found; and particularly to find out and reverence such of them, as are possessed with the knowledge of the soul, and are kindly disposed to impart their spiritual knowledge to others.

36. The acquisition of such a holy sage, takes away one half of one's temporal and spiritual ignorance; by setting him on the first and best step of divine knowledge. (The subsequent stages of yoga, are based upon the initiatory step or stage).

37. Thus half of one's spiritual gloom being dispelled by association with the holy; the remaining two fourths are removed, by religious learning and one's own faith and devotion.

38. Whenever any desire of any enjoyment whatever, is carefully suppressed in one's self by his own endeavour; it is called his self-exertion, which destroys one fourth of spiritual ignorance.

39. So it is the society of the holy, the study of Sāstras and one's own exertion, which tend to take away one's sins, and it is done by each of these singly or all of these conjointly, either by degrees or at once and at the same time.

40. Whatever there remains either as something or nothing at all, upon the total extinction of ignorance, the same is said to be the transcendent and nameless or unspeakable something or nothing (owing to its being beyond all conception).

41. This is verily the real Brahma, the undestroyed, infinite and eternal one; and which being but a manifestation of the unsubstantial will, is understood as an inexistent blank likewise. By knowing the measureless, immeasurable and unerring being, do you rely in your own nihility of nirvāna, and be free from all fear and sorrow. (He who thinks himself as nothing, has no care or fear for anything).

## CHAPTER XIII.

### ANECDOTE OF INDRA, AND AN ACCOUNT OF THE ATOMIC WORLD.

Argument:—The acts of Delusion, and Deception of senses, and  
Indra's Vision of the World in an Atom.

Bhusunda Said:—The universe which contains the totality of existence, and appears as a wide extended sphere; is not in need of any pre-existent place or time as recipients of its substance just as the etherial light (of the twilight), requires no prop or pillar in the heavens for its support. (The simultaneity of the seeming containers—time and space, and their apparent contents—the wide world and the broad light, disproves the priority of the receptacles with regard to their occupants, as it is commonly understood to be. So the verse:—Here there is no container or contained, nothing first or last; But all is one that fills and contains this all. Gloss).

2. The fabrication of this triple world (containing the celestial, terrestrial and infernal regions), is the mere thought or working of the mind; and all this is more quiet and calm, more minute and light, and much more translucent than the odor residing in the air.

3. The world is a wondrous phenomenon of the intellect, which though it is as minute as a particle of fragrance borne by the wind; appears yet as big as a mountain to the sensation of the outward organs of sense. (This is the effect of the deception of the senses).

4. Every one (animal being) views and thinks the world, in the same form and light as it presents unto him; just as the operations of the mind and visions in a dream, appear as they occur to their recipients and to no other besides. (The deceptive senses and dreams, depict objects in different aspects to different persons).

5. Here I will instance an old legend, of what happened to Indra—the lord of Gods, when he was confined in a minute particle in times of yore.

6. It came to pass once upon a time, that this world grew up as a small fig fruit on a branch of the Yuga tree, in the great arbour of a kalpa age. (The periods of a Yuga and kalpa are represented as a tree and

forest by metaphor).

7. The mundane fruit was composed of the three compartments of the earth, sky and infernal regions, containing the gods and demigods of heaven, the hills and living creatures on earth, the marshy lands below, with troops of gnats and flies (fluttering about the fig tree of the world, and representing the diseases and dangers that hover over it).

8. It is a wondrous production of the intellect (which is its architect); and is as high as handsome full-blown buds with the juice of desire (*i.e.* it is full of all delights, that the heart can desire). It is odorous with all kinds of flavourous fragrances, that we can feel and tempting to the mind by the variety of its savours that are sweet to taste. (Does it allude to the forbidden fruit which was enticing to sight and sweet to taste, and meant the world itself that was to be avoided?).

9. This tree grew upon the Brahma tree (otherwise called the udumvara or fig tree), which was over hung by millions of creepers and orchids; egoism is the stalk of the fruit, which appeared beautiful to sight.

10. It is encompassed around with oceans, seas and arteries, and whose face-light is the principal door. It is salivating the starry heaven above and the moist earth below.

11. It is ripened at the end of the Kalpa age, when it becomes the food of black crows and cuckoos (messengers of darksome death); or if it falls below there is an end of it, by its absorption in the indifferent Brahma.

12. There lived at one time the lord of Gods—the great Indra in that fruit, just as a big mosquito resides in an empty pot in company with the small gnats as their great leader.

13. But this great lord was weakened in his strength and valour by his study of and the lectures of his preceptor on spiritualism; which made him a spiritualist, and seer in all past and future matters.

14. It happened once on a time, when the valiant god Nārāyana and his heavenly host, had been reposing in their rest; and their leader Indra was so debilitated in his arms; that the demigods rose in open rebellion

against God.

15. Then Indra rose with his flashing arms and fire, and fought with the fighting Asuras for a long time; but being at last defeated by the superior strength, he fled away in haste from the field.

16. He ran in all the ten directions, and was pursued by the enemy wherever he fled; he could get no place of rest, as a sinner has no resting place in the next world (but continues to rove about in never ending transmigrations of his soul).

17. Then as the enemy lost sight of him for a moment, he availed to himself of that opportunity; he compressed the thought of his big body in his mind, and became of a minute form on the out-side of himself. (It is the inner thought that moulds the outer body, according to the inner type).

18. He then entered into the womb of an atom, which was glittering amidst the expanse of solar rays; as a bee enters into the cup or seed vessel of a lotus bud, by means of the consciousness of his personal minuteness.

19. He had his instant rest in that state, and then his hope of final bliss in the next; by utter forgetfulness of the warfare, and attainment of the ultimate beatitude of the *nirvāna* torpitude in the end. (All action is warfare, and cessation from it gives peace and rest).

20. He instantly conceived in his imagination, his royal palace in that lotus, and he sat upon his lotiform seat (*padmāsana*) within it, as if he was resting on his own bed.

21. Then Indra otherwise called Hari, being seated in that mansion, saw an imaginary city in it, containing a grand edifice in the midst; with its walls studded with gems, pearls and corals.

22. Hari (the Indra) beheld from within the city, a large country extending about it, and containing many hills and villages, pasture grounds for kine, forests and human habitations.

23. Indra then felt the desire of enjoying that country, with all the lands and hills, the seas to their utmost boundaries, as he had formed

in his imagination.

24. Shakra (Indra) afterwards conceived the desire, of possessing the three worlds to himself, together with all the earth and ocean, sky and the infernal regions, the heavens, planetary spheres above and the ranges of mountains below.

25. Thus did Indra remain there as the lord of gods, and in possession of all abundance for his enjoyments; and there was born to him afterwards, a son named Kunda of great strength and valour.

26. Then at the end of his life time, this Indra of unblemished reputation, forsook his mortal frame, and became extinct in his *nirvāna* dissolution, as when a lamp is extinguished for want of oil.

27. Kunda reigned over the three worlds (of and like his father), and then having given birth to a boy he departed to his ultimate state of bliss, after expiration of the term of his life.

28. That son also reigned in his time (like the sire), and then departed at the end of his life time, to the holy state of supreme felicity, by leaving a son after him.

29. In this manner a thousand generations of the grandsons of the first Indra, have reigned and passed away in their time; and there is still a prince by name of Ansaka, reigning over the state of the lord of gods.

30. Thus the generations of the lord of immortals, still hold their sovereignty over the imaginary world of Indra; in that sacred particle of sunbeam in empty air, although that atomic particle is continually going to decay and waste in this long course of time (yet the imagination of its existence has laid a firm hold on the minds of their posterity for ever).

## CHAPTER XIV.

### STORY OF INDRANI; AND ESTABLISHMENT OF THE IDENTITY OF THE ACTS OF

## CREATION AND IMAGINATION.

Argument:—Origin of Sakra race and of the World like the fibres of Lotus-stalks and its spiritual sense.

Bhusunda continued:—There was one prince born of the race of that Indra; who had also become the lord of gods; He was endowed with prosperity and all good qualities, and devoted to divine knowledge.

2. This prince of Indra's race, received his divine knowledge from the oral instruction of Brihaspati (the preceptor of the gods).

3. He knowing the knowable one, persisted in the course of knowledge as he was taught and being the sovereign lord of gods, he reigned over all the three worlds.

4. He fought against the demigods, and conquered all his foes; he made a hundred sacrifices, and got over the darkness of ignorance by his enlightened mind.

5. He remained long in meditation, having his mind fixed in his cerebral artery, resembling the thread of a tubular stalk of the lotus, and continued to reflect on hundreds of many others matters. (*i.e.* On the imaginary world and its kingdom and conquests together with many other things).

6. He had once the desire of knowing by the power of his understanding, how he could see the essence of Brahma in his meditation (or how he could have a sight of the nature of God, manifest before him. Gloss).

7. He sat in his solitary retirement, and saw in this silent meditation of his tranquil mind, the disappearance of the concatenation of causes all about and inside himself.

8. He beheld the omnipotent Brahma, as extended in and about all things; and presenting all times and places and existing as all in all, and pervading all things in all places.

9. His hands stretch to all sides, and his feet reach to the ends of the worlds; his face and eyes are on all sides, and his head pierces the



spheres; his ears are set in all places, and he endures by encompassing all things every where.

10. He is devoid of all the organs of sense, and yet possess of the powers of all senses in himself; he is the support of all, and being destitute of qualities, is the source and receptacle of all quality. (The qualities of finite bodies are of a finite nature, but the infinite are infinite, eternal and immutable).

11. Unmoved and unmoving by himself, he is moving in and out of all things, as well as moveth them all both internally and externally (that is to say, He is the moving force of dull matter). He is unknowable owing to his minuteness, and appears to be at a distance, though he is so near us.

12. He is as the one sun and moon in the whole universe, and the same land in all the earth; He is the one universal ocean on the globe, and one Meru Mountain (of the sun's path) all about.

13. He is the pith and gravity of all objects, and he is the one vacuum every where; he is the wide world and the great cosmos, that is common to all.

14. He is the liberated soul of all, and the primary intellect in every place; he is every object everywhere, and beside all things in all places.

15. He is in all pots and huts, in all trees and their coatings; he moves the carts and carriages, and enlivens alike all men and other animals likewise.

16. He is in all the various customs and manners of men, and in all the many modes of their thinking; he resides equally in the parts of an atom, as also in the stupendous frame of the triple world.

17. He resides as pungency in the heart of pepper, as vacuity in the sky; and in his intellectual soul the three worlds, whether they are real entities or mere unrealities.

18. Indra beheld the lord in this manner, and then being liberated from his animal state by the help of his pure understanding; he remained all

along in the same state of his meditation as before.

19. The magnanimous god sees in his revery, all things united in his meditative mind; and beheld this creation in the same light as it appears to us (as a real entity).

20. He then wandered in his mind all over this creation, and believing himself as the lord of all he saw in it, became the very god Indra; and reigned over the three worlds and their manifold pageantries.

21. Know, O chief of the race of vidyādhara, that the same Indra who was descended of the family of Indras, has been still holding his reign as the lord of gods to this day.

22. He then perceived in his mind, by virtue of his former habit of thinking, the seed of his remembrance sprouting forth with the lotus stalk, wherein he thought to have lain before.

23. As I have related to you of the reign of the former Indra, in the bosom of an atom in the sunbeam; and of the residence of his last generation—the latter Indra, in the hollow fibre of the lotus stalk.

24. So have thousands of other Indras gone by, and are going on still in their fancied realm in the empty sky, in the same manner and mode as observed by their predecessors.

25. So runs the course of nature in ceaseless succession, like the current of a river running onward to the sea; and so do men whether acquainted or not with the divine knowledge, flow on as streams to the abyss of eternity (which is *tatpada* or state of the Deity).

26. Such is lengthening delusion of the world appearing as true; but vanishing to nothing at the appearance of the light of truth (which is the sight of God in everything).

27. From whatever cause, and in whatever place or time, and in whatever manner this delusion is seen to have sprung, it is made to disappear by knowledge of the same.

28. It is egoism alone, which produces the wonderful appearance of delusion; as the cloud in the sky causes the rain; it spreads itself as

a mist, but disappears immediately at the sight of light.

29. He who has got rid of his belief of the looking and sight of the world (*i.e.* Of both the subjective and objective, as well as of his action and passion); and has attained the knowledge of self-reflecting soul; and who has placed his belief in one vacuous form of empty air; which is devoid of all properties and beyond all categories, is freed from all option and settled in the only One.

## CHAPTER XV.

### THE FINAL EXTINCTION OF THE VIDYÁDHARA.

Argument.—Description of Egoism as the productive seed of the world, and its extinction as the cause of emancipation from it.

Bhusunda resumed and said:—Wherever there is the thought of egoism of any one, the idea of the world will be found to be inherent in it; as it appeared to Indra within the bosom of the atomic particle.

2. The error of the world (the false conception of its reality), which covers the mind, as the green verdure of grass overspreads the face of the ground; has for its origin the idea of one's egoism, which takes its root in the human soul.

3. This minute seed of egoism, being moistened with the water of desire, produces the arbour of the three worlds, on the height of Brahma in the great forest of vacuum.

4. The stars are the flowers of this tree, hang on high on the branches of the mountain crags; the rivers resemble its veins and fibres, flowing with the juicy pith of their waters, and the objects of desire are the fruits of this tree. (The objects of desire are the enjoyments and fruition of life).

5. The revolving worlds, are the fluctuating waves of the water of egoism; and the profluent current of desire, continually supplies with

varieties of exquisite symposiums, sweet to the taste of the intellect. (*i.e.* The pleasures of desire are sweet to the mind, and afford intellectual delight).

6. The sky is the boundless ocean full of etherial waters, and teeming with showering drops of star light in it; plenty and poverty are the two whirlpools in the ocean of the earth, and all our woes are the mountainous waves on its surface. (*i.e.* The heaven and earth are the two oceans above and below; the one shining with starry light, and the other gliding with waves of woe. So says the Bible:—And God made the firmament, to divide the waters above from the waters below. Genesis I).

7. The three worlds are presented as a picture of the ocean, with the upper lights as its froths and foams swimming upon it; the spheres are floating as bubbles upon it, and their belts are as the thick valves of their doors.

8. The surface of the earth is as a hard and solid rock, and the intellect moves as a black crow upon it; and the hurry and bustle of its people, are conformable with the incessant rotation of the globe.

9. The infirmities and errors, old age and death, are as billows gliding on the surface of the sea; and the rising and falling of bodies in it, are as the swelling and dissolving of bubbles in water.

10. Know the world to be a gust of the breath of your egoism, and know it also as a sweet scent proceeding from the lotus like flower of egoism.

11. Know the knowledge of your egoism and that of the objective world, are not two different things; but they are the one and same thing; as the wind and its breath, the water and its fluidity, and the fire and its heat.

12. The world is included under the sense of ego, and the ego is contained in the heart of the world; and these being productive of one another, are reciprocally the container and contained of each other.

13. He who effaces the seed of his egoism from his understanding, by means of his ignoring it altogether; has verily washed off the picture of the world from his mind, by the water of ignorance of it.

14. Know Vidyādhara, there is no such thing as is implied by *ego*; it is a causeless nothing as the horn of a hare.
15. There is no egoism in the all pervading and infinite Brahma, who is devoid of all desire; and therefore there being no cause nor ground of it, it is never anything in reality.
16. Whatever is nothing in reality, could not possibly have any cause in the beginning of creation; therefore egoism is a nihility, as the son of a barren woman is a nullity in nature.
17. The want of egoism on the one hand, proves the privation of the world also on the other; thus there remains the Intellect or the one mind alone, in which everything is extinct.
18. From the proof of the absence of *ego* and the world, the operations of the mind and the sight of visibles, all come to an end, and there remains nothing for thee to care for or fear.
19. Whatever is not is a naught altogether, and the rest are as calm and quiet as nil in existence; knowing this as certain be enlightened, and fall no more to the false error which has no root in nature.
20. Being purged from the stain of fancy, you become as purified and sanctified as the holy lord Siva for ever, and then the sky will seem to thee as a huge mountain, and the vast world will dwindle to an atom. (This is done by two powers of *adhyāropa* and *vyapadesa* or expansion or contraction in yoga).

## CHAPTER XVI.

### EXTINCTION OF VIDYĀDHARA (CONTINUED).

Argument:—Entrancement of the Vidyādhara at the end of the Discourse in favour of Non-egoism.

Bhusunda continued:—As I was lecturing in this manner, the chief of

the vidyādhara became dull in the consciousness (*i.e.* unconscious of himself), and fell into the trance of *samādhi—anaesthesia*).

2. And notwithstanding my repeated attempts, to awaken him from that state (of insensibility); he did not open his eyes to the sight lying before him, but was wholly absorbed in his nirvāna-extinction.

3. He attained the supreme and ultimate state, and became enlightened in his soul (by what I had instructed him); and made no other further attempt to know what he sought. (The attempts to know God, besides *śravaṇa* or attending to the lectures of the guru, are reflection, meditation *etc.*).

4. (Here Vasishtha said to Rāma:) It is therefore, Rāma, that I related this narrative to exemplify the effect of instruction in pure hearts, where it floats like a drop of oil on the surface of water (*i.e.* where it does not sink down nor is lost).

5. This instruction consists in forgetting the existence of the *ego* in the Supreme spirit, this is the best advice and there is no other like this; and this is calculated to give peace and comfort to your soul.

6. But when this advice falls in the soil of evil minds, it is choked up and lost in the end; as the purest pearl falls from the surface of a smooth mirror (or piece of glass).

7. But good advice sticks fast in the calm minds of the virtuous, and it enters into their reasoning souls; as the sunlight enters and shines in the sunstone.

8. Egoism is verily the seed of all worldly misery, as the seed of the thorny *simul* tree grows only prickles on earth; so is meity or the thought that this is mine, the out stretching branch of this tree.

9. First the seed *ego*, and then its branch of meity or mineness, produce the endless leaves of our desires; and their sense of selfishness, is productive of the burthensome fruits of our woe and misery.

10. Then the vidyādhara said; I understand, O chief of sages, that it is in this manner, that dull people also become long living in this world;

and it is this true knowledge, which is the cause of the great longevity of yours and other sages.

11. Those who are pure in their hearts and minds, soon attain to their highest state of fearlessness, after they are once admonished in with the knowledge of truth.

12. Vasishtha said:—The chief of the birds of air, spoke to me in this manner on the summit of the Sumeru Mountain; and then held his silence like the mute clouds on the top of Rishyasringa chain. (It is said that the clouds never roar when they rove over this hill).

13. Having taken leave of the sagely bird, I repaired to the abode of the Vidyādhara (in order to learn the truth of the story); and then returned to my place, which was graced by the assemblage of sages.

14. I have thus related to you, O Rāma, the narration of the veteran bird, and the sedateness which was attained by the Vidyādhara with little pain and knowledge. It is now the lapse of the long period of eleven great Yugas, since my said interview with Bhusunda—the veteran chief of the feathered tribe.

## CHAPTER XVII.

### LECTURE ON THE ANNIHILATION OF EGOISM.

Argument:—The Yoga or mode of consuming egoism by the fire of Non-egoism.

Vasishtha said:—It is by means of the knowledge of one's want of egoism, that the harbour of his desire, which is productive of the fruit of worldliness, and which is fraught with the taste of all kinds of sweet and bitterness; may be checked in its growth.

2. It is by one's habit of thinking his unegoism, that he comes to view both gold and stone, as well as all sorts of rubbish in the same light; and by being calm and quiet at all events, has never any cause of sorrow

at any thing whatsoever.

3. When the cannon-ball of egoism, is let to fly out from the gun of the mind by force of divine knowledge; we are at a loss to know, where the stone of egoism takes its flight.

4. The stone of egoism being flung from the balustrade of the body, by the gigantic force of spiritual knowledge; we know not where this ponderous egoism is driven and lost.

5. After the stone of egoism is flung away, by the great force of the knowledge of Brahma only; we cannot say where this engine of the body (with its boast of egoism in it), is lost forever. (Here are three comparisons of egoism, viz, 1 of a gunshot; 2 of a balustrade stone; 3 of a pebble in a fling).

6. The meaning of *ego* is frost in the heart of man, and melts away under the sunshine of unegoism; it then flies off in vapour, and then disappears into nothing we know not where.

7. The *ego* is the juice of the inner part of the body, and the unego is the solar heat without; the former is sucked up by the latter, and forsakes the dried body like a withered leaf, and then flies off where we know not.

8. The moisture of egoism, being sucked up from the leafy body of the living, flies by the process of its suction by the solar heat, to the unknown region of endless vacuum.

9. Whether a man sleeps in his bed or sits on the ground, whether he remains at home or roves on rocks, whether he wanders over the land or water, wherever he sits or sleeps or is awake or not:—

10. This formless egoism abides in it, either as gross matter or the subtile spirit, or in some state or other; which though it is afar from it, seems to be united with it. (The true *ego* of the far distant Divine spirit, seems to be incorporated with the material body).

11. Egoism is seated as the minute seed, in the heart of the fig tree of the body; where it sprouts forth and stretches its branches, composing the different parts of the world (*i.e.* the seed of egoism develops



itself in the form of the creation, which is a creature of its own).

12. Again the big tree of the body, is contained within the minute seed of egoism; which bursts out in the branches forming the several parts of the universe.

13. As the small seed is seen by every one, to contain within it a large tree, which develops itself into a hundred branches, bearing all their leaves, flowers and abundance of fruits; so doth the big body reside with the atomic seed of egoism, with all its endless parts of corporeal organs and mental faculties, which are discernible to the sight of the intelligent.

14. Egoism is not to be had in the body by reasoning, which points out the mind of everybody, to seek it in the sphere of the vacuous Intellect; the seed of egoism does not spring from the bosom of unreality, and the blunder of the reality of the world, is destroyed by the fire proceeding from the spirituality of the wise.

## CHAPTER XVIII.

### DESCRIPTION OF THE UNIVERSAL SPHERE.

Argument:—How material world is framed by intellect, its formation and destruction, one by reminiscence and the other by forgetfulness.

Vasishtha related:—There is never and nowhere an absolute death or total dissolution of the body together with the mind, soul and egoism; but it is the cessation of the inward imagery of the mind, that is called its *quietus*.

2. Look at these sights of the Meru and Mandara Mountains, which are born before thy presence; they are not carried to and fro to every body, but are reflected in the minds of all like the flying clouds of autumn in the water of a river.

3. These creations are placed over and above and below and under one another, like the coatings of a plantain tree; and they are either in contact with or detached from one another like clouds in the sky.

4. Rāma said:—Sir, I do not fully comprehend the sound sense of what you say by the words "Look at these flying sights" and therefore I beg to you to explain this clearly unto me.

5. Vasishtha replied:—Know Rāma, that the life contains the mind, and the mind is the container of the worlds within it; as there are various kinds of trees and their several parts, contained in the bosom of a small berry. (And this is meant by one thing being contained within another).

6. After a man is dead, his vital airs fly to and unite with the etherial air; as the liquid water of streams flows to and mixes with the main ocean. (This is by attraction of things of the same kind).

7. The winds of heaven then disperse on all sides, his vital airs together with the imaginary worlds of his life time, which subsisted in the particles of his vital breath.

8. I see the winds of heaven, bearing away the vital airs, together with their contents of the imaginary worlds; and filling the whole space of air with vital breath on all sides.

9. I see the Meru and Mandara Mountains, wafted with the imaginary worlds before me; and you also will observe the same, before the sight of your understanding. (The whole vacuum teeming with life).

10. The etherial airs are full with the vital airs of the dead, which contain the minute particles of mind in them; and these minds again contain the types of the worlds in them, just as the sesame seeds contain the oil in them.

11. As the etherial airs bear the vital airs, which are of the same kind with them (both being airy substances); so are the vital breaths accompanied with particles of the mind (which is equally an airy substance also), these again bear the pictures of the worlds in them, as if they are ingrafted upon them.

12. The same vacuum contains the whole creation and the three worlds with the earth and ocean, all which are borne in it, as the different odors are borne by the winds.

13. All these are seen in the sight of the understanding, and not by the vision of the visual organs; they are the portraiture of our imagination, like the fairy lands we see in our dreams before us.

14. There are many other things, more subtile than the visible atmosphere, and which owing to their existence in our desire or fancy only, are not borne upon the wings of the winds as the former ones. (Though it is said in ordinary speech, that our desires and fancies are borne by our internal humour of *vāyu* or wind).

15. But there are some certain truths, which are derived from the intellect, and are called intellectual principles, which have the power to cause our pleasure and pain, and lead us to heaven or hell (Such as virtue and vice). (These are the immutable principles of right and wrong, abiding in and proceeding from the intellect).

16. Again our desires are as the shadows of cities, floating on the stream of life; and though the current of life is continually gliding away, yet the shadowy desires whether successful or not, ever remain the same. (Lit. are never carried away by the current).

17. The vital breath carries its burden of the world, along with its course to the stillness of endless vacuity; as the breezes bear away the fragrance of flowers, to the dreary desert where they are lost for ever.

18. Though the mind is ever fickle, changeable and forgetful in its nature; yet it never loses the false idea of the world which is inherent in it, as a pot removed to any place and placed in any state, never gets rid of its inner vacuity. (The idea of the world is carried by reminiscence, in every state and stage of the changeful mind).

19. So when the fallacy of the false world has taken possession of the deluded mind, it is alike impossible either to realize or set it at naught, like the form of the formless Brahma.

20. Or if this world is a revolving body, carried about by the force of the winds; yet we have no knowledge of its motion, as when sitting quiet

in a boat, though carried afar to the distance of miles by the tide and winds.

21. As men sitting in a boat, have no knowledge of the force which carries the boat forward; so we earthly beings have no idea of the power that is attached to it in its rotatory motion.

22. As a wide extending city, is represented in miniature in a painting at the foot of a column; so is this world contained in the bosom of the minute atom of the mind.

23. A thing however little or insignificant, is taken to be too much and of great importance, by the low and mean; as a handful of paddy is of great value to the little mouse than gems, and a particle of mud to the contemptible frog, than the pearls under the water. (So a particle of the mind is enough for the whole world).

24. Again a trifle is taken as too much, by those who are ignorant of its insignificance; as the learned in the error of their judgement, mistake this visionary world as preparatory to their future happiness or misery. (The world being nothing in reality, cannot lead to anything, to real good or evil).

25. The inward belief of something as real good, and of another as positive evil, is a mistake common to the majority of mankind, and to which the learned also are liable, in their conduct in this world. (The wise man is indifferent to every thing, and neither likes or takes the one, nor hates or rejects the other).

26. As the intelligent and embodied soul, is conscious of every part of the body in which it is confined; so the enlightened living soul—jīva, beholds all the three worlds displayed within itself (as in the God Virāt).

27. The unborn and ever lasting God, who is of the form of conscious soul, extending over the infinity of space, has all these worlds, as parts of his all pervading vacuous body.

28. The intelligent and ever living soul (of God) sees the uncreated worlds deeply impressed in itself; as a rod of iron (were it endowed with intelligence), would see the future knives and needles in itself.

29. As a clod of earth, whether endowed with intelligence or not knows the seed which is hidden in it, and which it grows to vegetation afterwards; so doth the ever living soul know the world which is contained in it.

30. As the sensitive or insensitive seed, knows the germ, plant and tree, which it contains within its bosom; so doth the spirit of God, perceive the great arbour of the world conceived in its profoundest womb.

31. As the man having his sight, sees the image of something reflected in a mirror, which the blind man does not; so the wise man sees the world in Brahma, which the ignorant does not perceive (but think the world as distinct from him).

32. The world is nothing except the union of the four categories of time, space, action and substance; and egoism being no way distinct from the predicates of the world, subsists in God who contains the whole in Himself. (God is not predicable by any particular predicate; but is the congeries of all the predicates taken collectively in his nature).

33. Whatever lesson is inculcated to any body by means of a parable, *i.e.* whatever thing is signified to some one by a comparison, know that the simile relates to some particular property of the compared object and not in all respects. (So the similitude of iron rod given to god in the sruti and this book, regards only its material causality, and not its insensibility with the sensible spirit of God).

34. Whatever is seen to be moving or unmoving here in this world; is the *vivarta* or expanded body of the living soul, without any alteration in its atomic minuteness. (Nature is the body, and God the soul. Pope).

35. Leaving the intelligence aside (which is wanting in created objects); and taking the force only (which actuates all nature); we find no difference of this physical force from the giver of the force.

36. Again whatever alteration, is produced in the motion or option of any thing or person, at any time or place or in any manner; is all the act of that Divine Intellect.

37. It is the intellect which infuses in the mind the power of its

option, volition, imagination and the like; because none of these can spring as a sprout in the mind, which is without intelligence and without an intelligent cause of it.

38. Whatever desires and fancies, rise in the minds of the unenlightened; are not of the nature of the positive will or decree of the Divine Mind, owing to the endless variety and mutuality of human wishes.

39. The desires rising in the minds of the enlightened, are as they were no desires and never had their rise; because.—

40. All thoughts and desires being groundless, they are as false as the idle wishes of boys; for who has ever obtained the objects of his dream? (or that he has beheld in his dream?).

41. Sankalpa with its triple sense of thought, desire and imagination, is impressed by the intellect on the living soul (which is the image of God) from its past reminiscence; and though we have a notion of this ideal soul, yet it is as untrue and unsubstantial as a shadow; but not so the original Intellect, which is both real and substantial.

42. He who is freed from the error of taking the unreal world for real, becomes as free as the god Siva himself; and having got rid of the corporeal body, becomes manifest in his spiritual form.

43. The imagination of the ignorant, whirls about the worlds, as the wind hurls the flying cotton in the air; but they appear to be as unmoved as stones to the wise, who are not led away by their imagination.

44. So there are multitudes of worlds, amidst many other things in the vast womb of vacuum which nobody can count; some of which are united with one another in groups, and others that have no connection with another.

45. The supreme intellect being all in all, manifests itself in endless forms and actions, filling the vast space of infinity, some of which are as transient as rain drops or bubbles in air and water, which quickly burst out and disappear; and others appearing as the great cities (of gods &c.), situated in the heart of the Infinite one.

46. Some of these are as durable as rocks, and others are continually breaking and wearing out; some appearing as bright as with their open eyes, and others as dark as with their closed eyelids; some of these are luminous to sight and others obscured under impenetrable darkness; thus the bosom of the intellect resembling the vast expanse of the ocean, is rolling on with the waves of creation to all eternity.

47. Some though set apart are continually tending towards another; as the waters of distant rivers are running to mix with those of seas and ocean; and as the luminous bodies of heaven, appearing together to brighten its sphere.

## CHAPTER XIX.

### DESCRIPTION OF THE FORM OF VIRÁT OR THE ALL COMPREHENDING DEITY.

Argument:—The Essence of the Living soul, and of the undivided and Individual bodies; and Distinction of things with regard to their distinct natures and actions.

Rāma said:—Tell me sir, regarding the nature of the living soul, and the manner of its assuming its different forms; and tell me also its original form, and those which it takes at different times and places.

2. Vasishtha replied:—The infinite intelligence of God, which fills all space and vacuum; takes of its own will a subtile and minute form, which is intelligible under the name of Intellect; and it is this which is expressed by the term living soul—*jīva* or *zoa*.

3. Its original form is neither that of a minute atom, nor a bulky mass; not an empty vacuity, nor anything having its solidity. It is the pure intellect with consciousness of itself, it is omnipresent and is called the living soul. (It is neither the empty space, nor anything contained therein).

4. It is the minutest of the minute, and the hugest of the huge; it is

nothing at all, and yet the all, which the learned designate as the living soul. (The preceding one is a negative proposition, and this an affirmative one).

5. Know it as identic with the nature, property and quality, of any object whatever that exists any where; It is the light and soul of all existence, and selfsame with all, by its engrossing the knowledge of everything in itself. (Because nothing is existent in reality but in its idea, and the soul having all ideas in itself, is identic with all of them).

6. Whatever this soul thinks in any manner, of anything at any place or time, it immediately becomes the same by its notion thereof (*i.e.* Being full with the idea of a thing, it is said to be identified with the same). The collective soul becomes all whatever it thinks or wills, as the soul of God; but the individual soul thinks as it becomes at any place or time—as the soul of man or any particular being. Gloss).

7. The soul possesses the power of thinking, as the air has its force in the winds; but its thoughts are directed by the knowledge of things (that it derives by means of the senses); and not by the guidance of anyone, as the *appearance of ghosts to boys*.

8. As the existent air appears to be inexistent, without the motion of the wind; so the living soul desisting from its function of thinking, is said to be extinct in the Supreme Deity.

9. The living soul is misled to think of its individuality as the *ego*, by the density or dullness of its intellect; and supposes itself to be confined within a limited space of place and time, and with limited powers of action and understanding. (Thus the infinite soul mistakes itself for a finite being, by the dulness of its understanding).

10. Being thus circumscribed by time and space, and endowed with substance and properties of action &c., it assumes to itself an unreal form or body, with the belief of its being or sober reality. (Thus the incorporeal soul, is incorporated in a corporeal frame).

11. It then thinks itself to be enclosed in an ideal atom; as one sees himself in his dream to be involved in his unreal death.



12. And as one finds in its mind his features and the members of his body, to another form in his dream; so the soul forgets her intellectual entity in her state of ignorance, and becomes of the same nature and form, as she constantly thinks upon. (It forgets its pure spiritual form, and becomes a dull material body of some kind).

13. Thinking itself to be thus transformed to a gross and material form, as that of Virāt the macrocosm (who combines the whole material universe in himself); it views itself as bright and spotted, as the disk of the moon with the black spot upon it.

14. It then finds in its person resembling the lunar disk, the sudden union of the five senses of perception, appearing in him of themselves.

15. These five senses are then found to have the five organs of sensation for their inlets, by which the soul perceives the sensation of their respective objects.

16. Then the *Purusha* or first male power known as Virāt, manifests himself in five other forms said to be the members of his person; and these are the sun, the sides, water, air, and the land, which are the objects of five senses said before. He then becomes of endless forms according to the infinity of objects of his knowledge (*i.e.* the thoughts in this mind). He is thus manifested in his objective forms, but is quite unknown to us in his subjective or causal form, which is unchangeable and undecaying.

17. He sprang up at first from the supreme being, as its mental energy or the mind; and was manifest in the form of the calm and clear firmament, with the splendour of eternal delight.

18. He was not of the five elemental forms, but was the soul of the five element, he is called the *Virāt Purusha*—the macrocosm of the world, and the supreme lord of all. (He was the collective body of all individual ones).

19. He rises spontaneously by himself, and then subsides in himself; he expands his own essence all over the universe, and at last contracts the whole in himself.

20. He rose in a moment with his power of volition, and with all his

desires in himself; he rises of his own will at first, and after lasting long in himself, dissolves again in himself.

21. He is the selfsame one with the mind of God, and he is the great body of the material world; and his body is called the *puryashtaka* or container of the eight elementary principles, as also the *ātivāhika* or of the spiritual-form.

22. He is as the subtile and gross air, manifest as the sky, but invisible as the subtile ether; he is both within and as well as without everything, and is yet nothing in himself.

23. His body consists of eight members, *viz*—the five senses, the mind, the living principle and egoism, together with the different states of their being and not being, *i.e.*, of their visible and invisible form (such as outward and inward organs of perception &c.).

24. He (in the form of *Brahmā*), sang at first the four vedas with his four mouths; he determined the significations of words, and it was he who established the rules of conduct, which are in vogue to this time.

25. The high and boundless heaven, is the crown of his head; and the lower earth is the footstool of his feet; the unbounded sky is his capacious belly, and the whole universe is the temple over his body.

26. The multitudes of worlds all about, are the members of his body on all sides; the waters of seas are the blood of the scars upon his body; the mountains are his muscles, and the rivers and streams are the veins and arteries of his body.

27. The seas are his blood vessels, and the islands are the ligatures round his persons; his arms are the sides of the sky, and the stars are the hairs on his body.

28. The forty-nine winds are its vital airs, the orb of the sun is its eye-ball, while its heat is the fiery bile inside its belly.

29. The lunar orb is the sheath of his life, and its cooling beams are the humid humours of his body; his mind is the receptacle of his desires, and the pith of his soul is the ambrosia of his immortality.

30. He is the root of the tree of the body, and the seed of the forest of actions; he is the source of all existence, and he is as the cooling moonlight diffusing delight to all beings by the heating beams of that balmy planet *oshadhīsa*.

31. The orb of the moon, is said in the sruti as the lord of life, the cause of the body and thoughts and actions of all living beings (by growing the vegetable food for their subsistence and sustenance of their lives).

32. It is from this moon-like Virāt, that contains all vitality in himself, that all other living beings in the universe take their rise; hence the moon is the container of life, mind, action and the sweet ambrosia of all living beings.

33. It is the will or desire of Virāt, that produced the gods Brahmā, Vishnu and Siva from himself; and all the celestial deities and demons, are the miraculous creation of his mind.

34. It is the wonderful nature of the intelligent Intellect, that whatever it thinks upon in its form of an infinitesimal atom, the same appears immediately before it in its gigantic form and size.

35. Know Rāma, the whole universe to be the seat of the soul of Virāt (*i.e.* the whole universe to be teeming with life), and the five elements to compose the five component parts of his body. (Whose body is all nature and whose soul is God).

36. Virāt that shines as the collective or universal soul of the world, in the bright orb of the moon, diffuses light and life to all individuals by spreading the moonbeams which produces the vegetable food for the supportance and sustenance of living beings.

37. The vegetable substances, which supply the animal bodies with their sustenance; and thereby produce the life of living beings; produce also the mind which becomes the cause of the actions and future births of persons by its efforts towards the same.

38. In this manner a thousand virāts and hundreds of Mahākalpa periods have passed away; and, there many such still existing and yet to appear, with varieties of customs and manners of peoples in different ages and

climes.

39. The first and best and supremely blest Virāt—the male Deity, resides in this manner of our conception of him, and indistinct in his essence from the state of transcendent divinity; with his huge body extending beyond the limits of space and time. (This Virāt or Brahmā is the Demiurgus of platonic philosophy).

## CHAPTER XX.

### LECTURE ON THE EXTINCTION OF THE LIVING SOUL.

Argument:—Extinction of individual souls in the universal, by their abandonment of desires.

Vasishtha continued:—This primary Purusha or the Male agent—Virāt, is a volitive principle; and whatever he wills to do at anytime, the same appears instantly before him in its material form of the five elements.

2. It is this will, O Rāma! that the sages say to have become the world; because by its being intent upon producing the same, it became expanded in the same form. (The will of the Deity is the deed itself).

3. Virāt is the cause of all things in the world, which came to be produced in the same form as their material cause. (Because the product is alike its producing cause, being a fac-simile of the same).

4 As the great Virāt is collectively the aggregate of all souls, so is he distributed likewise into the individual soul of every body. (Hence every soul knowing itself to be a particle of the Divine, cannot think itself as otherwise).

5. The same Virāt is manifest in the meanest insect as also in the highest Rudra, in a small atom as in the huge hill, and expands itself as the seed vessel to a very large tree (all which are mistaken as parts of the illusive world).

6. The great Virāt is himself the soul of every individual, from the creeping insect to the mighty Rudra of air; and his infinite soul extends even to atoms, that are sensible and not insensible of themselves.

7. In proportion as Virāt expands and extends his soul to infinity, so he fills the bodies of even the atomic animalcules with particles of his own essence.

8. There is nothing as great or small in reality in the world, but everything appears to be in proportion as it is filled and expanded by the Divine spirit.

9. The mind is derived from the moon, again the moon has sprung from the mind; so doth life spring from life and the fluid water flows from the congealed snow and ice and *vice versa*. (So there is nothing as greater or less or as the source and its outlet).

10. Life is but a drop of the seminal fluid, distilled as a particle by the amorous union of parents. (This life being transmitted from generation to generation, there is no one greater or less than another).

11. This life then reflects in itself, and derives the properties of the soul, and likens it in the fulness of its perfections. (Hence the soul and life are identified to one and the same principle by many).

12. The living soul has then the consciousness of itself, and of its existence as one pure and independent soul; but there is no cause whatever, as to how it comes to think itself a material being composed of the five elements.

13. It is through opposition of nature that leads one into error, but in fact nature ever remains the same; as wrong interpretation of language imbues bad ideas whereas character remains the same.

14. The living soul is conscious of its self-existence, by its knowledge of living by itself; it is the instinct of the perception of things by the mind, and not merely as the breath of life or external air, which is devoid of consciousness.

15. But being beset by the frost of ignorance, and confined to the

objects of sense, the living soul is blinded of its consciousness and is converted to the breathing soul or vital life, and so loses the sight of its proper course.

16. Being thus deluded by the illusion of the world, the soul sees the duality instead of its unity, and being converted to the breathing of vital life, it is lost to the sight of the soul which is hidden under it.

17. We remain confined to this world of ignorance, as long as we enjoy the idea of ego; but as soon as we give up the idea of ego, we become a free man.

18. Therefore O Rāma! When you will be able to know that there is no salvation and confinement in this world, as well as no sat and asat, then and there you will be a true free man.

## CHAPTER XXI.

### WHAT CONSTITUTES TRUE KNOWLEDGE.

Argument:—Amateurs of learning of two kinds, the real and the affected or Description of the two kinds of the lovers of knowledge, viz, the real and the Fictitious.

Vasishtha continued:—The wise man must always conduct himself wisely, and not with mere show or affectation of wisdom; because the ignorant even are preferable to the affected and pretended lovers of learning. (According to the maxim which says that, if the show of anything be good for anything, surely the Reality must be better).

2. Rāma rejoined:—Tell me sir, what is meant by true wisdom, and by the show or affectation of it; and what is the good or bad result of either. (*i.e.* What kind of men they are, their signs and their respective ends).

3. Vasishtha replied:—He who reads the sāstras, and practices his learning as a practitioner for earning his livelihood, without

endeavouring to investigate into the principles of his knowledge, is called a friend to learning.

4. Whose learning is seen to be employed in busy life only, without showing its true effect in the improvement of the understanding; such learning being but an art or means of getting a livelihood, its possessor is called a fellow of learning; (and no doctor in it).

5. He who is satisfied with his food and dress only, as the best gain of his learning; is known as an amateur and novice in the art of explaining the s̄astra (or as mere teachers and pedagogues).

6. He who persists in the performance of his righteous and ceremonial acts, as ordained by law (Srutā s̄astra) with an object of fruition, is termed a probationer in learning, and is near about to be crowned with knowledge.

7. The knowledge of the soul (spiritual knowledge), is reckoned as the true knowledge; all other knowledge is merely a semblance of it, being void of the essential knowledge (necessary for mankind).

8. Those who without receiving the spiritual knowledge, are content with bits of their secular learning; all their labour is in vain in this world, and they are styled as mere noviciates in learning.

9. Rāma, you must not rest here with your heart's content, unless you can rest in the peace of your mind, with your full knowledge of the knowable one; you must not remain like a novice in learning, in order to enjoy the fruitions of this deleterious world. (Here all pleasure is palpable pain).

10. Let men work honestly on earth to earn their bread, and let them take their food for sustenance of their lives; let them live for the inquiry after truth, and let them learn that truth, which is calculated to prevent their return to this miserable world.

## CHAPTER XXII.

## THE YOGA CONDUCTIVE TO HAPPINESS OR THE WAY TO HAPPINESS.

Argument:—The signs and characters of wise men and of their wisdom; together with a disquisition into the nature of the world, soul and the Supreme spirit or Brahma.

Vasishttha resumed:—The man who by his knowledge of the knowable one, hath placed his reliance in him; who hath set his mind to its pristine purity, by purging it from its worldly propensities, and has no faith in the merit of acts; is one who is called the truly wise. (This chapter is in answer to Rāma's question about who is a wise man &c.).

2. The learned who knowing all kinds of learning, and being employed in acts, yet observe their indifference in every thing, are called to be truly wise. (It is wisdom to act, and not expect).

3. He whose heart is observed by the wise, to retain its coldness in all his acts and efforts; and whose mind is unaffectedly calm and quiet at all times; is said to be the truly wise man.

4. The sense of one's liberation from the doom of birth and death, is the true meaning of the word knowledge; or else the art of procuring simple food and raiment, is the practice of artificers only.

5. He is styled a wise man, who having fallen in the current of his transactions, remains without any desire or expectation, and continues with as vacant a heart as the empty air.

6. The accidents of life come to pass, without any direct cause and to no purpose; and what was neither present nor expected, comes to take place of its own accord. (All accidents are caused by an unknown and unforeseen fate or chance).

7. The appearance or disappearance of an event or accident proceeds from causes quite unknown to us, and these afterwards become causes of the effects produced by them.

8. Who can tell what is the cause of the absence of horn in hares, and the appearance of water in the mirage, which cannot be found out or seen at the sight of those objects.



9. Those who explore in the causality of the want of horns in hares, may well expect to embrace the necks of the sons and grandsons of a barren woman.

10. The cause of the appearance of the unreal phenomena of the world to our sight, is no other than our want of right sight (*i.e.* our ignorance), which presents these phantoms to our view; and which disappear at a glance of our acute vision (of reason).

11. The living (or human) soul appears as the Supreme spirit, when it is viewed upon by the sight of our blended intellect; but no sooner does the light of Divine intellect dawn in our minds, than the living or animal soul dwindles into nothing.

12. The insensible and unconscious Supreme soul, becomes awakened to the state of the living soul; just as the potential mango of winter, becomes the positive mango fruit in the genial spring.

13. The intellect being awakened, becomes the living soul; which in its long course of its living, becomes worn out with age and toil, and passes into many births in many kinds of beings (animal, vegetable as well as insensible objects).

14. Wise men that are possessed of their intellectual sight, look internally within themselves in the recesses of their hearts and minds; without looking at the lookables without, or thinking of anything or many efforts whatever; but move on with the even course of their destiny, as the water flows on its course to the ocean of eternity.

15. They who have come to the light of their transcendent vision, fix their sight to brighter views beyond the sphere of visibles; and discern the invisible exposed to their view.

16. They who have come to the vision of transcendent light (the glory of God), have their slow and silent motion like that of a hidden water course; owing to their heedlessness of everything in this world.

17. They who are regardless of the visibles and thoughtless of the affairs of the world, are like those that disentangled from their snares; and they are truly wise, who meddle with their business as

freely, as the free airs of heaven gently play with and move the leaves of trees.

18. They who have come to sight of the transcendent light, athwart the dizzy scenes of mortal life; are not constrained to the course of this world, as seafarers are not to be pent up in shallow and narrow pools and streams. (Sailors are glad to be in the wide ocean, than to ply in the waters of inland creeks).

19. They that are slaves of their desire (of enjoyment in this and next life), are bound to the thralldom of works ordained by law and sruti; and thus pass their lives in utter ignorance of truth. (Hence knowledge and practice are opposed to one another, the one being a state of bondage for some frail good and gain, and the other of freedom and lasting bliss).

20. The bodily senses fall upon carnal pleasures, as vultures pounce upon putrid carrion; curb and retract them therefore with diligence, and fix thy mind to meditate on the state of Brahma and the soul.

21. Know that Brahma is not without the creation, as no gold is without its form and reflection; but keep yourself clear from thoughts of creation and reflexion, and confine your mind to the meditation of Brahma, which is replete with perfect bliss.

22. Know the nature of Brahma to be as inscrutable, as the face of the universe is indiscernible, in the darkness of the chaotic state at the end of a Yuga age; when there was no appearance of anything, nor distinction of conduct and manners. (See Manu's institutes I. 2).

23. And the elements of production existing in the consciousness of divine nature, were in their quiescent agitation in the divine spirit; as the movements of flimsy vapours amidst the darkness of an immovable and wide spreading cloud. (So are the fickle thoughts of the firm mind, and the moving engines of the fixed machine).

24. And as the particles of water are in motion, in a still pond and in the standing pool; so are the changing thoughts of the changeless soul, and so the motions of the element bodies in unchanging essence and nature of God.

25. As the universal and undivided sky and space, take the names of the different sides of heaven (without having any name or side of its own); so the undivided and partless Brahma, being one and same with the creation, is understood as distinct and different from it.

26. The world contains the egoism, as the *ego* contains the world in it; they contain the one within the other, as the coats of the plantain tree contain and are contained under one another.

27. The living soul or *jīva* being possessed of its egoism, sees its internal world (which lies in its egoism), through the pores of the organs of sense, as lying without it; in the same manner, as the mountains look upon the lakes issuing out of its caverns, as if they outward things altogether. (So the mental and internal world appears as a visibly external phenomenon).

28. So when the living soul sees itself by mistake, to any thing in the world (*i.e.* in the light of an object); it is the same as one takes a ball or bar of gold, for an ornament which was or is to be made of it. (So the soul residing in any body at any time, is not that body itself but the indwelling power thereof).

29. Hence they that are acquainted with the soul, and are liberated in their life time (or become *jīvanmukta*); never think themselves to be born or living or dying at any time (though they are thought and looked upon as such by others. The soul being eternal and unchangeable).

30. Those that are awakened to the sight of the soul, are employed in the actions of life without looking at them; (without taking heed of them in their hearts); just as a householder discharges his domestic duties, while his mind is fixed at the milk pot in the cowstall.

31. As the God Virāt is situated with his moon like appearance, in the heart of the universal frame, so does the living soul reside in the heart of every individual body like a little or large dew drop, according to the smallness or bigness of the corporeal body.

32. This false and frail body believed to be a solid reality, on account of its tripartite figure; and is mistaken for the *ego* and soul, owing to the intelligence that is displayed and dwells in it.

33. The living soul is confined like a silkworm, in the cell of its own making *Karma-Kosha*, by acts of its past life, and resides with its egoism in the seed of its parents, as the floral fragrance dwells in the honey cups of flowers.

34. The egoism residing in the seminal seed, spreads its intelligence throughout the body from head to foot; as the moon-beams are scattered throughout the circumference of the whole universe.

35. The soul stretches out the fluid of its intelligence, through the openings of its organs of sense; and this being carried to the sides through the medium of air, extends all over the three worlds, as the vapour and smoke fill and cover the face of the sky.

36. The body is full of sensibility, both in its inner as well as outer parts; but it is in the viscera of the heart, where our desires (*vāsana*) and egoism (*abhimāna*) are deeply seated.

37. The living soul is composed of its desires only, and consists of and subsists under its hearty wishes alone, the same soon come out of themselves from within the heart, and appear on the outside in the outward conduct of the person. (Whatever is in the heart, the same appears also in action).

38. The error of egoism is never to be suppressed, by any other means whatsoever; save by one's unmindfulness (*nis-chitta*) of himself, and fulness of divine presence (*Brahmai karasya*) in his calm and quiet soul.

39. Though dwelling on your present thoughts, yet you must rely in your reflection of the vacuous *Brahma*; by suppression of your egoism by degrees and your self-controul betimes.

40. They who have known the soul, manage themselves here without fostering their earthly thoughts any more; and remain as silent images of wood, without looking at or thinking of any thing at all.

41. He who has less of earthly thoughts in him, is said to be liberated in the world; and though living in it, he is as clear and free in his mind as the open air (no earthly affections, tie down his rising soul).

42. The egoism which is bred in the pith, grows into intelligence

extending from head to foot; and circulates throughout the whole body, as the sun beams pervade all over the sphere of heaven.

43. It becomes the sight of the eyes, the taste of the tongue and hearing in the ears; then the five senses being fastened to the desires in the heart, plunge the *ego* into the sea of sensuality.

44. Thus the omnipresent intellect, becomes the mind after losing its purity; and is employed with one or other of the senses, as the common moisture of the earth, grows the sprout to in the vernal season.

45. He who thinks on the various objects of the senses, without knowing their unreality and the reality of the only one; and does not endeavour for his liberation here, has no end of his troubles in life. (Because sensible objects, afford no intellectual or spiritual happiness).

46. That man reigns as an emperor, who is content with any kind of food and raiment; and with any sort of bedstead at any place. (And is not confined to any particular mode of life).

47. Who with all his desires of the heart, is indifferent to all the outward objects of desire; who with his vacant mind is full with his soul, and being as empty vacuum is filled with the breath of life.

48. Who whether he is sitting or sleeping, or going anywhere or remaining unmoved, continues as quiet as in his sleeping state; and though stirred by any one, he is not awakened from his slumber of *nirvāna*, in which his mind and its thoughts, are all drowned and have become extinct. (This is the state of the sixth stage of Yoga meditation).

49. Consciousness though common to all, resides yet in each breast, like fragrance in flowers and flavour in fruits.

50. It is self-consciousness only, that makes an individual person, and its extinction is said to form the wide world all about; but being confined to the soul or one's self, it vanishes the sight of the world from view. (*i.e.* The subjective consciousness is the soul or self, and its objectivity makes the world; and this is the abstract of this doctrine).

51. Be unconscious of the objects on earth; and remain insensible of all your prosperity and affluence: make your heart as hard as impenetrable as stone, if you will be happy forever.

52. O righteous Rāma! convert the feeling of your heart to unfeelingness, and make your body and mind as insensible as the hardest stone (upala or opal).

53. Of all the positive and negative acts, of the wise and unwise sets of men, there is nothing that makes such a marked difference between them, as those proceeding from the desire of the one, and those from want of the desire of the other.

54. The result of the desired actions of the unwise, is their stretching out of the world before them; while that of the acts done without desire by the wise, serves to put an end to the world before them. (The acts of desire produce repeated births in the world, while the other puts an end to the future transmigrations of the soul).

55. All visibles are destructible, and those that are destroyed come to be renewed to life; but that which is neither destroyed nor resuscitated, is thyself—thy very soul.

56. The knowledge of existence (of the world), is without its foundation; and though it is thought to be existent, it is not found to be so in reality; it is as the water in the mirage, which does not grow the germ of the world.

57. The right knowledge of things, removes the thought of egoism from the mind; and though it may be thought if in the mind, yet it takes no deep root in the heart, as the burnt seed or grain does not sprout forth in the ground.

58. The man that does his duties or not, but remains passionless and thoughtless and free from frailty; has his rest in the soul, and his *nirvāna* is always attendant upon him.

59. Those who are saintly calm and quiet by the controul of their mind, and by suppression of the bonds (appetites) for enjoyments; but not having weakened (governed) their natures, have in their hearts a mine of evils.

60. The wise soul is full of light like the cloudless sky, and is distinguished from others by its brightness; but the same soul which is alike in all, appears as dim as the evening twilight in the ignorant.

61. As a man seated in this place, sees the light of heaven (heavenly bodies), as coming to him from a great distance, and filling the intermediate space; so the light of the Supreme soul fills and reaches to all.

62. The infinite and invisible intellect, which is as wondrous as the clear vacuum of the sky; conceives and displays this wonderful world, within the infinitude of its own vacuity.

63. The world appears to the learned and unerring, and those who have got rid of the error of the world, and rest in their everlasting tranquillity, as a consumed and extinguished lamp; while it seems to all common people, to be placed in the air, by the will of God and for the enjoyment of all. (The two opposite views of the world with the learned and ignorant).

## CHAPTER XXIII.

### STORY OF A PIOUS BRAHMAN AND HIS NIRVÁNA EXTINCTION.

Argument:—Account of Vasishtha's meeting a hermit named Manki in a desert land; and their mutual conversation with regard to self-resignation and liberation.

Vasishtha said:—(I have delivered to you my lectures) on dispassionateness, inappetence and resignation of worldly desires; rise therefore and go beyond the material world after the example of one Manki (as related herein—below).

2. There lived once on a time before a Brahman named Manki, who was applauded for his devotion and steadfastness to holy vows.

3. It happened at one time, that I was coming down from the vault of heaven, upon an invitation from your grandfather Aja on some particular occasion.

4. As I then came to wander on the surface of the earth, in order to reach at the realm of your grandsire; I happened to meet before me a vast desert, with the burning sunshine over it.

5. It was a dreary waste without its boundary on any side, filled with burning sands and obscured by grey and flying dust over it; and marked by a few scattered hamlets here and there.

6. The extended waste appeared as the boundless and spotless immensity of Brahma, by its unrestricted vacuity, howling winds, burning heat and light, its seeming water in the sand, and untrodden ground resting in peace.

7. It seemed as delusive as the appearance of avidyā or illusion itself; by the deceptive waters of mirage upon the sand, by its dulness and empty space and the mist overhanging on all sides of it.

8. As I was wandering along this hollow and sandy wilderness, I saw a wayfarer sauntering before me and muttering to himself in the travail of his wearisome journey.

9. The Traveller said:—O the powerful sun! That afflicts me with his blazing beams, as much as the company of evil-minded men is for our annoyance.

10. The sunbeams seen to pour down fire on earth, and melt down the pith and marrow of my body and bones; as they have been drying up the leaves and igniting the forest trees (for a conflagration).

11. Therefore it behoves me to repair to yonder hamlet, to allay the weariness of my journey, and recover my strength and spirits for travelling onward. (So it is said:—the shady bower invites the dry, and drives out the cooled).

12. So saying, he was about to proceed towards the village, which was an habitation of the low caste Kirātas. (The kerrhoids of Ptolemy, and the present Kerāntes of the Himalayas). When I interrupted him by saying:—



13. Vasishtha said:—I hail thee, O thou passenger of the sandy desert, and may all be well with thee, that art my fellow traveller on the way, and art so good looking and passionless:—

14. O traveller of the lower earth! who have long lived in the habitations of men, and have not found your rest, how is it now that you expect to have it, in this solitary abode of this mean people?

15. You can have no rest at the abode of the vile people in yonder village, which is mostly peopled by the Pamara villains; thirst is not appeased, but increased by a beverage of briny water. (So it is said:—The unquenchable appetite of the greedy, is never quenched by nourishment, but it nourishes it the more, as the fuel and butter serve to kindle and feed the fire).

16. These huts and hamlets shelter the cowardly cow-herds (Pallava Gopas) under them, and them that are afraid to walk in the paths of men, as the timid deer are averse to rove beyond their own track. (So these solitary swains are as the savage beasts of the forests).

17. They have no stir or agitation of reason, nor any flash of understanding or mental faculties in them; they are not afraid of or averse to base actions, but remain and move on as stone-mills and wheels:—

18. Their manliness consists in the emotions of their passions and affections, and in exhibitions of the signs of their cupidity and aversion, and they delight mostly in actions, that appear pleasant at the time being or present moment. (They are occupied with the present only, being forgetful of the past and careless of the future).

19. As there is no appearance of a body of rainy clouds, over the dry and parched lands of the desert, so there is no shadow of pure and cooling knowledge ever stretched out on the minds of these people. (*i.e.* They have never come under the benign influence of civilization).

20. Rather dwell in a dark cave as a snake, or remain as a blind worm in the bosom of a stone; or limp about as a lame stag in the barren desert, than mix in company of these village people.

21. These rude rustics resemble the potions of poison, that are mixed with honey; they are sweet to taste for a moment, but prove deadly at last. (Such are the robbers of deserts and woods).

22. Again these villainous villagers are as rude as the rough winds, which are blowing with gusts of dust amidst the shattered huts, built with grassy turfs and tufts of the dried leaves of trees. (The word *trina* means straw also or a straw built hut).

23. Being thus spoken unto by me, the traveller felt himself as glad, as if he was bathed in ambrosial showers.

24. The passenger said:—Who art thou sir, with thy magnanimous soul, that seemest to me to be full and perfect in thyself, and full of Divine spirit in thy soul. Thou lookest at the bustle of the bustle of the world, as a passer is unconcerned with the commotion of the villages beside his way.

25. Hast thou sir, drunk the ambrosial draught of the gods, that gave thee thy Divine knowledge? and art infused with the spirit of the sovran Virāt, that is quite apart from the plenum it fills, and is quite full with its entire voidness (stretches through all, and unmixed with any).

26. I see thy soul to be as void and yet as full as his, and as still and yet as moving as the Divine spirit; it is all and not all what exists, and something yet nothing itself.

27. It is quiet and comely, shining and yet unseen; it is inert and yet full of force and energy, it is inactive with all its activity and action; and such soul is thine. (These antithetic attributes of the Divine soul, are applied objectively to that of Vasishtha in the second person, as they are subjectively put to one's own self in the first person in many other places. Thus in the Bhagavad Gīta where Krishna assumes to himself the title of Brahma and says "Resort to Me alone" so says the Sufi Mansur "I am the true one" so says Hastamulaka in his celebrated rhapsody. "I am that eternal that is conceived by every one.").

28. Though now journeying on earth, you seem to range far above the skies; you are supportless, though supported on a sound basis (of the body or Brahma). (*i.e.* The spirit and mind range freely every where,

though they appear to be confined within the limits of the body, or to proceed from and rest in the eternal essence of Brahma).

29. Thou art not stretched over the objects, and yet no object subsists without thee; thy pure mind like the beauteous orb of the moon, is full of the nectarious beams of immortality. (The moon is called the lord of medicinal plants, having the virtues of conferring life and health to the body).

30. Thou shinest as the full-moon, without any of her digits or blackish spots in thee; thou art cooling as the moonbeams, and full of ambrosial juice as the disk of that watery planet.

31. I see the existence and non-existence of the world, depend upon thy will, and thy intellect contains in it the revolving world, as the germ of a tree contains within it the would be fruit.

32. Know me sir, as a Brahman sprung from the sage Sandilya's race; my name is Manki, and am bent on visiting places of pilgrimage.

33. I have made very long journeys, and seen many holy places in my peregrinations all about; and have now after long bent my course to revisit my native home. (The toils being over, the traveller returns home, and there to die. Goldsmith).

34. But my mind is so sick of and averse to the world, that I hesitate to return to my home, after having seen the lives of men passing away as flashes of lightening from this world.

35. Deign now sir, to give me a true account of yourself, as the minds of holy men are as deep and clear as limpid lakes.

36. When great men like yourself show their kindness, to one as mean as myself at the first sight of him, his heart is sure to glow with love and gratitude to them, as the lotus buds are blown (by the premature gleams of the rising sun), and are led to be hopeful of their favour towards him.

37. Hence I hope sir, that you will kindly remove the error, which is bred in me by my ignorance of the delusions of this tempting world. (Lit. I believe you are able to do so &c.).

38. Vasishtha replied:—Know me, O wise man, to be Vasishtha—the sage and saint, and an inhabitant of the etherial region; and am bound to this way, on some errand of the sagely king (Aja by name).

39. I tell you sir, not to be disheartened at your ignorance, as you have already come to the path of wisdom, and very nearly got over the ocean of the world, and arrived at the coast of transcendental knowledge.

40. I see you have come to the possession of the invaluable treasure, of your indifference to worldly matters; for this kind of speech and sentiments, and the sedateness of disposition which you have displayed, can never proceed from a worldling, and bespeak your high-mindedness.

41. Know that as a precious stone is polished, by gentle abrasion of its rubbish; so the mind comes to its reasoning, by the rubbing off of the dross of its prejudice.

42. Tell me what you desire to know, and how you want to abandon the world; it is in my opinion done by practice of what one is taught by his preceptor, or by interrogatories of what he does not know or understand.

43. It is said that whoso has a mind, to go across the doom of future birth or transmigration of his soul, should be possessed of good and pure desires in his mind, and an understanding inclined to reasoning under the direction of his spiritual guide. Such a person is verily entitled to attain to the state, which is free from future sorrow and misery.

## CHAPTER XXIV.

### INDIFFERENCE OR INSOUCIANCE OF MANKI TO WORLDLINESS.

Argument:—Manki's relation of the miseries of his life and of this world, together with the evils attendant on Human body and its senses and understanding.

Vasishtha said:—Being thus accosted by me, Manki fell at my feet (in salutation); and then shedding the tears of joy from both his eyes, spoke to me on our way, with due respect (to my rank).

2. Manki said:—O venerable sir, I have been long travelling in all the ten sides of the earth; but I have never met a holy man like yourself, who could remove the doubts arising in my mind.

3. Sir, I have gained today the knowledge which is the chief good of the body of a Brahman, whose sacred person is more venerable and far more superior in birth and dignity, than the bodies of all other beings in heaven and on earth; but sir am sorry at heart, at seeing the evils of this nether world.

4. Repeated births and deaths, and the continued rotations of pleasure and pain, are all to be accounted as painful, on account of their terminating in pain. (Pain is pain, and pleasure too ends in pain).

5. And because pleasure leads to greater pain (at its want), it is better, O sage, to continue in one's pain (which becomes a pleasure by long habit). The sequence of fleeting pleasure being but lasting pain, it is to be accounted as such even as long as it lasts.

6. O friend! all pleasures are as painful to me, as my pains have become pleasurable at this advanced age of mine; when my teeth and the hairs of my body, are falling off with the decay and wearing out of my internal parts also.

7. My mind is continually aspiring to higher stations in life, and is not persevering in its holy course; and the germ of my salvation, is choked by the thorns and thistles of my evil and worldly desires.

8. My mind is situated amidst its passions and affections, within the covert of my body, as the banian tree stands amidst its falling leaves in the interior of a rustic village; and the desires are flying like hungry vultures all over its body, in search of their abominable sustenance.

9. My wicked and crooked thoughts are as the brambles of creeping and thorny plants, and my life is a weary and dreary maze, as a dark and dismal night (where and when we are blind-folded to descry our right

way).

10. The world with all its people, being parched and dried up like withered plants, without the moisture of true knowledge, and decaying day by day with incessant cares, is fast advancing towards its dissolution, without being destroyed all at once.

11. All our present acts are drowned in those of our past lives, and like withered trees bear no flower or fruit in our present life; and actions done with desire, terminate with the gain of their transitory objects. (Therefore no action nor meritorious deeds of religion, can ever tend to our salvation. (Which is had by our faith alone)).

12. Our lives are wasted in our attachment to family and dependants, and never employed to lead our souls across the ocean of the world; the desire of earthly enjoyments are decaying day by day, and a dreadful eternity awaits before us.

13. Our prosperity and possessions, whether they are more or less, are as noxious to our souls, as the thorny and poisonous plants growing in the hollow caves of earth; again they are attended with thoughts and cares causing fever heat in the soul, and emaciating the body.

14. Fortune makes the brave and fortunate people, fall sometimes in the hands of foes; as the man ardent with the desire of gems in his mind, is tempted to catch the gemming serpents, lying in dark caves (and lose his life in attempting to seize the treasure).

15. I being entirely inclined or given up to the objects of sense, am abandoned by the wise (who hate to touch the vile); and my mind which is polluted by worldly desires, and is all hollow within, is shunned by them as a dead sea with its troubled and turbid waters.

16. My mind is turning also about false vanities, as the rheumatic pains all about the body;

17. And I am also even with my innumerable deaths hunting after desired vacuity for sorrow, though my mind is purged from the dross of ignorance by reading s̥āstra and associating good men; as the moon and stars which with its power of removing darkness, stand good in vacuity.

18. There is no end of the dark night of my ignorance, when the gloomy spectre of my egoism is playing its part; and I have not the knowledge, which like a lion may destroy the furious elephant of my ignorance, and burn down as fire the straws of my actions.

19. The dark night of my earthly desire or cupidity is not yet over, and the sun of my disgust of the world is not risen as yet; I still believe the unreal as real, and mind is roving about as an elephant.

20. My senses have been continually tempting me, and I know not what will be the end of these temptations, which prevent even the wise people, from observing precepts of the s̄astras.

21. This want of sight or disregard of the s̄astras, leads to our blindness by kindling our desires, and by blinding our understanding;—

22. Therefore tell me sir, what am I to do in this difficulty, and what is it that may conduce to my chief good, that I am asking thee to relate.

23. It is said that, the mist of our ignorance flies like the clouds, at the sight of wise men and purification of our desires; now sir, verify the truth of this saying of wise men, by your enlightening my understanding, and giving peace to my mind.

## CHAPTER XXV.

### VASISHTHA'S ADMONITION TO MANKI.

Argument:—The *avarana sakti* or all-enfolding power of God is called ignorance, his *vikshepa sakti* or delusive power is the cause of error, and the combination of both cause the world.

Vasishtha said:—Consciousness (of the objects of perception), their reflection, the desire of having them and their imagination, are the four roots of evil in this world; and though these words are meaningless, yet considerable sense is attached to them (as categories of some schools of false philosophy); as the four sources of knowledge.

2. Know that knowledge (of externals) is their reflexion also, which is the seat (or root) of all evils; and all our calamities proceed therefrom, as thickly as vegetation springs out of the vernal juice (or breath of spring).

3. Men garbed in the robes of their desires, walk in the dreary paths of this world, with very many varieties of their actions (both temporal and ritual), as there are circles drawn under circles (*i.e.* one circle of duty enclosing many others under it).

4. But these aberrations and wanderings over the earth, are at an end to the wise together with their desires; as the moisture of the ground, is dried up and diminishes at the end of the vernal season.

5. Our various desires, are the growers of the very many thorny plants and brambles in the world; as the vernal moisture is the cause of growing the thick clumps of *kadalī* or plantain trees.

6. The world appears as a dark maze to the mind, that is cloyed in the serum of its lickerish appetites; as the ground is shaded under the bushy trees, by the sap supplied by the vernal season.

7. There is nothing in existence except the clear and vacuous intellect, as there is nothing in the boundless sky, beside the hollow vacuity of the air. (This is another passage of the vacuistic theory of Vasishta).

8. There is no intelligent soul beside this one, and all else is the everlasting reflexion of this one alone; This it is which is styled ignorance and error, and the world also.

9. He is seen without being seen, and is lost upon being seen (that is, the Lord is seen in the spirit and not by the visual sight). On looking to it an unreal or evil spirit appears to sight instead of the true and holy spirit, like ghosts and goblins appearing before children. (Whoever wishes to the spirit of God, sees the spirit of the devil only).

10. It is by rejecting all visible sights, the understanding views the one essence of all, and all things dwindle into it, as all the rivers on earth, run and fall into one universal ocean. (The one invisible unity



is the essence of multiplicity).

11. As an earthen ware cannot be without its earth; so all intelligent beings, are never devoid of their intelligence or the intellect. (This couplet corroborates the eighth verse, where it is said that, there is nothing except the intellect).

12. Whatever is known by the understanding, is said to be our knowledge; but the understanding has no knowledge of the unknowable, nor want of understanding can have any knowledge, owing to their opposite natures. (Because understanding and knowledge are of the same nature, but understanding and unknowable are contraries, and want of understanding and the knowable are sub-contraries. (The plain meaning is that the understanding knows the knowable and not the unknowable; while want of understanding knows neither the one nor the other).

13. As there is the same relation of knowledge between the looker, his seeing and sight (*i.e.* the subject, act, and object of seeing); so it is omniscience of Brahma which is the only essence. (*Sāraikarasyam*), all else is as null as an aerial flower (*Kha-pushpa*) which never exists.

14. Things of the same kind bear an affinity to one another, and readily unite in one (as water with water &c.); so the world

being alike to its notion, and all notions being alike to the eternal ideas in the mind of God, the world and the divine mind, are certainly the same thing and no other.

15. If there be no knowledge or notion of wood and stone in us, then they would be the same as the non-existent things of which we have no notion:—(such as the horns of a hare or a flower in the air).

16. When the outward and visible features of things, are so exactly similar to the notions and knowledge of them that we have in our minds; therefore they appear to be no other than our notions or knowledge of them. (Because things agreeing in all respects with one another, must be the same and very thing).

17. All visible appearances in the universe, are only the outstretched reflexions of our inner ideas; their fluctuation is as that of the

winds, as their motion is as that of the waters in the ocean.

18. All things are mixed up with the omnipresent spirit, as a log of wood is covered over by lac-dye; both of which appear to be mixed together to the unthinking, but both are taken for the one and same thing by the thinking part of mankind; (who believe the spirit to exhibit itself in all shapes *Āpna jathaika bhuvana*).

19. The idea of reciprocity is unity, and the knowledge of mutuality is union also; such as the interchange of water and milk, and so the correlation of vision and visibles; and not as the union of the wood and lac-dye with one another. (This means unity to consist in the interchangeableness and interdependence of two things as of the spirit and matter, and not as sticking the lac-dye upon wood, but as fire inhering in every particle of the wood, as it is expressed in the aforecited sruti):—

20. The knowledge of one's egoism is his bondage, and that of his unegoism is his emancipation from it; thus one's imprisonment in and enfranchisement from the confines of his body and the world; being both under his subjection, why is it that he should be slack to sit himself at freedom from his perpetual thralldom?

21. Like our sight of two moons in the sky, and our belief of water in the mirage, we believe in the reality of our egoism, which is altogether an unreality. (Lit. We think it present without its presence).

22. The disbelief in one's self or his egoism, removes his meity (*māmatā*) or selfishness also; and it being possible to everyone to get rid of them, how is it that he should be ignorant of it?

23. Why do you maintain your egoism only, to be confined in the cell of your body, like a plum drowned in a cup of water, or like the air confined in a pot? your relation to God is to be no other but like himself and to be one with him, is to have the reciprocal knowledge of yourself in the likeness of God (*i.e.* to be like the image of God in perfection).

24. It is said that the want of reciprocal knowledge, makes the union of two things into one (*i.e.* the entire commingling of two things together makes them one); but this is wrong in both ways, because

neither doth any dull material thing or any spiritual substance, lose its own form (however mixed up with one or the other).

25. Neither is force converted into inertness (*i.e.* the spirit never becomes matter), from the indestructibility of their nature, and whenever the spiritual is seen or considered as the material, it becomes a duality, and there is no unity in this view of the two. (Hence there is no union or entire assimilation either of the spirituals or materials).

26. Thus men being under the influence of their desires, and beset by their vanities of various kinds (altogether) are going on downward still, as a stone torn from the head of a cliff, falls from precipice to precipice headlong to the ground.

27. Men are as straws carried here and there by the current of their desire, and whirled about in its eddy; they are overtaken by and overwhelmed in an endless series of difficulties which are impossible for me to enumerate. (The Sanskrit *na pārjate* is the Bengali *pārājāyanā*).

28. Men being cast like a ball flung from the palm of fate, are hurried onward by their ardent desires till they are hurled headlong into the depth of hell; where being worried and worn out with hell torments, they take other forms and shapes after lapses of long periods (to undergo fresh toils and troubles on earth).

## CHAPTER XXVI.

### MANKI'S ATTAINMENT OF FINAL EXTINCTION OR NIRVĀNA.

Argument:—The vanity of Human wishes, and the tranquillity of Rational and spiritual speculation.

Vasishta said:—Thus the living soul, being let fall in the mazy path of his world, is encompassed by calamities and accidents as countless as the animalcules, which are generated in the rainy season.

2. All these accidents though unconnected with one another, follow yet so fast and closely upon each other, as the detached stone lying scattered and close together in the rocky desert, and linked in a lengthening chain of thought in the mind of man.

3. The mind blinded of its reason, becomes a wilderness overgrown with the arbour of its calamities, and yet appearing to be smiling as a vernal grove before men, by its feigned merriment and good humour. (Mirth and sorrow are both of them the effects of unreasonableness).

4. O how pitiable are all those beings! Who being bound to their subjection to hope, are subjected to divers states of pain and pleasure, in their repeated births in various forms on earth.

5. Alas for those strange and abnormal desires, which subject the minds of men, to the triple error of taking the non-existent to be actually present before them. (The triple error (*Triputi bhrama*) consists in the belief of the visibles, their vision and the viewer of them, that is, in the subject, act and objects of sight, which are all viewed as unreal in the light of vedanta).

6. Those who have known the truth, are delighted in themselves, they are immortal in their mortal life, and are diffusers of pure light all about them. What then is the difference between the sapient sage who is coldhearted in all respects, and the cooling moon (who cools and enlivens and enlightens the world with her ambrosial beams?).

7. And what is the difference between a whimsical boy and a covetous fool, who covets anything whatever at hand without any consideration of the past and future (good or evil which attends upon it).

8. What is the difference between the greedy fool and voracious fish or whale, that devours the alluring bait of pleasure or pain; and will not give up the line until they are sure to give up their lives for the same. (All seeming pleasure is real pain, and pain of both the body and soul of men).

9. All our earthly possessions whether of our bodies or lives, our wives, friends and properties, are as frail as a brittle plate made of sand, which no sooner it is dried and tried than it spurts and breaks to

pieces.

10. O my soul! Thou mayst forever wander, in hundred of bodies of various forms in repeated births; and pass from the heaven of Brahmā to the empyrean of Brahma; yet thou canst never have thy tranquillity, unless thou attainest the even insouciance of thy mind. (The stoic impassivity is the highest felicity).

11. The ties and bondage of the world, are dispersed by mature introspection into the nature of things; as the uneven ruggedness of the road, does not retard the course of the wayfarer walking with his open eyes.

12. The negligent soul becomes a prey to concupiscence and unruly passions, as the heedless passenger is caught in the clutches of demons; but the well-guarded spirit is free from their fright.

13. As the opening of the eyes, presents the visibles to sight; so doth the waking consciousness introduce the ego and phenomenal world into the mind. (*i.e.* Consciousness is the cause of both the subjective and objective).

14. And as the shutting of the eyelids, shuts out the view of the visible objects from sight; so, O destroyer of enemies, the closing of consciousness, puts out the appearance of all sights and thoughts from your eyes and mind (and this unmindfulness of everything besides, prepares the soul for the sight of the most high).

15. The sense of the existence of the external world, together with that of one's ego or self-existence, is all unreal and inane, it is consciousness alone that shows everything in itself and by the fluctuation of its erroneous; as the motion of winds displays the variegated clouds in the empty air. (It is the imaginative faculty of the mind, that creates and presents these phantoms before it).

16. It is the divine consciousness only, which exhibits the unreal phenomenals as real in itself, without creating anything apart or separate from its own essence; in the same manner as earth or any metal produces a pot or a jar out of itself, and which is no wise distinct or separate from its substance.

17. As the sky is only a vacuity, and the wind is a mere fluctuation of air; and as the waves are composed of nothing but water; so the world is no other than a phenomenon of consciousness: (because we have no knowledge of it without our consciousness of it).

18. The world subsists undivided in the bas-relief of consciousness, and without a separate existence of its own apart or disjoined in any part, from its substance or substratum of the conscious soul, which is as calm and clear as the empty air, and the world resembles the shadow of a mountain in the bosom of water, or a surge or wave rising on the surface of the sea.

19. There rises a calm coolness in the souls of wise and inexcitable sages, when the shining worlds appear as the cooling moon beams falling on the internal mirror of their minds.

20. How is it and by what means and in what manner, is this invisible supreme light, produced in the calm and quiet and all pervading auspicious soul, amidst the empty expanse of the universe. (Here is a double question of the production of uncreated light in creation and of the manifestation of divine and spiritual light in the quiet soul).

21. That essence which is expressed by the term Brahma, forms the essential nature and form of everything besides; and the same is permeated throughout all nature, except where it is obstructed by some preventive cause or other,—*bādhā*.

22. Anything which presents a hindrance to this, and whatever is preventive of the pervasion of divine essence, is a nullity in nature like a sky flower—*ākāśa pushpa*, which is nothing at all *in nubibus*.

23. The wise man sits quietly like a stone, without the action of even his inner and mental faculties; because the lord is without the reflection or sensation of anything, and without birth or decay at any time. (Here the mind and its workings, are explained as *vikalpana* or changing thoughts, which are wanting in the eternal mind).

24. He who remains insensible and unconscious of every thing, like the empty state of the open sky; arrives by his constant practice to his state of sound sleep or hypnotism without the disturbance of dreams.

25. But how is it to be known that the world is the mere thought or will of the Divine mind? Whereto it is said: It is the creative power of Brahma (called *Brahmā* or Hiranyagarbha—the demiurgus), thought of forming the wondrous world in his mind (as it were he pictured it in himself), without the aid of any tool or instrument or means or ground for its construction; hence (it is plain), the world is merely ideal and nothing real, nor is there any cause or creator of it whatsoever.

26. As the lord stretches out the world in his thought, he or it instantly becomes the same; and as the lord is without any visible form, so this seeming world has no visible nor material form whatever; nor is there any framer of what is simply ideal.

27. So all men are happy or unhappy, as they think themselves to be one or the other in their minds; they all abide in the same universal soul, which is common to all; and yet believe themselves every one of his own kind in his mind.

28. Therefore it is as vain to view anything, or any intellectual being, in the light of an earthly substance, as it is false to take the visionary hills of one's dream, in the light of their being real rocks situated on earth.

29. By assigning egoism to one's self, he becomes subject to error and change; but the want of egoism, places the soul to its invariable identity and tranquillity. (*i.e.* The sense of one's personality, subjects him to change and misery).

30. As the meaning of the word bracelet, is nothing different from the gold (of which it is made); so the sense of thy false egoism, is no other than that of the tranquil soul. (The soul, self, and ego are all the one and same thing).

31. The anaesthetic sage, that is cold-blooded and sober minded as a silent muni, is no voluntary actor of any act, although he may be physically employed in his active duties; and the quiet saint carries with him an empty and careless mind, although it may be full of learning and wisdom. (Lit. the knower of God is as quiet, as the calm vacuum of heaven).

32. The wise man manages himself as a mechanical figure or puppet,

never moving of its own motion but moving as it is moved, and having no impulse of his desire within him, he sits as quiet as a doll without its mobility.

33. The wise man that knows the soul, is as quiet as a babe sleeping in a swinging cradle, and which is moved without moving itself; or he moves the members of his body like a baby, without having any cause for his doing so.

34. The soul that is intent on the thought of the one (Supreme) only, and is as calm and quiet as the infinite spirit of God; becomes unconscious of itself and all other things, together with all its objects of desire, and expectations of its good and bliss.

35. He that is not the viewer himself, nor has the view before him, and is exempt from the triple condition (*triputi bhāba*) of the subjective, objective and action; can have no object in his view; which is concentrated in the vision of the invisible one.

36. Our view or regard of the world, is our strict bondage, and disregard of it, is our perfect freedom; he who rests therefore in his disregard of (or indifference to) whatever is expressed by words, has nothing to look after or desire.

37. Say, what is it that is ever worth our looking after, or worthy of our regard; when these material bodies of ours, are as evanescent as our dreams, and our self-existence is a mere delusion. (There is nothing therefore worthy of our inquiry beside the divine intellect. gloss).

38. Therefore the wise man rests only in his knowledge of the true one, by subjection of all his efforts and desires, and quelling all his curiosity; and being devoid of all knowledge, save that of the knowable one.

39. Hearing all this, Manki was released from his great error; as a Snake gets loose from its slough by which it has been fast bound.

40. He retired from there to a mountain, on which he remained in his deep meditation for a century of years; and discharged the duties that occurred to him of their own accord, without his retaining any desire of any (or expectation of fruition).



41. He resides there still, unmoved and insensible as a stone, quite callous in all his senses and feelings, and wakeful with his internal sensibility by the light of his yoga contemplation.

42. Now Rāma, enjoy your peace of mind, by relying in your habit of reasoning and discrimination; do not deprave your understanding, under the fits of your passion; nor let your mind turn to its levity like a fleeting cloud, in the unrainy season of autumn.

## CHAPTER XXVII.

### SERMON ON THE SUPERIOR SORT OF YOGA MEDITATION.

Argument:—Mistake of the action of the Intellect in the action of the mind, as the cause of the phenomenal world; and the removal of this error of the mind, as the cause of the intellectual peace and rest in its real state.

Vasishttha continued:—Be dead to your sensibility, and retain the tranquillity of your soul, by conforming with whatsoever thou gettest or is meted out to thy lot; or else the fair (order of nature and ordinance of God), will appear as foul, as a pure crystal shows itself as black in the shade.

2. All and every thing being contained in the only one, all extended soul, we can not conceive how the conception of variety or multiplicity can rise from the unity. (To Him no high, no low, no great, no small; He fills, he bounds, connects, and equals all. Pope).

3. The category of the intellect is entirely of a vacuous nature, and having neither its beginning nor end; and is neither produced nor destroyed, with the production and destruction of the body. (And though it is diffused all over the body and its various powers and senses, yet there is variation of its own essence. Gloss).

4. All insensible and material bodies, are moved by the miraculous power

of the intellect or mind; which being unmoved of itself gives motion to bodies, as the still waters of the sea gives rise to the waves. (Here the intellect is explained as the mind in the gloss).

5. As it is an error to suppose a sheet of cloth in a cloud, so the supposition of egoism in the body, is altogether erroneous: (since one's personality consists in the soul and not in the person).

6. Do not rely in the unreal body, which is of this world, and grows to perish in it; but depend on the real essence of the endless spirit, for thy everlasting happiness (in both worlds).

7. The vacuous intellect, is the essential property of the immortal soul; this is the transcendent reality in nature, and may this super-excellent entity be thy essence likewise.

8. If you are certain of this truth, you become as glorious as that essence also; because the deep meditator loses himself in the meditated object, in his intense meditation of the same. (This assimilation of the *triputi* or triple condition of the thinker and his act and object of thought in one, is the meaning and main end of the yoga meditation of union).

9. The triple condition of the viewer, view and act of viewing, are the three properties of the one and same intellect; and there is nothing which is any other than (or not the same with) the knowledge thereof, as there is no thought unlike the act of its thinking. (This shows the agreement of the cause, its causation and effect).

10. The soul is ever calm and clear and uniform in its nature, it does not rise and fall like the tides by the lunar influence, nor is it soiled like the sea waters by tempestuous winds. (The soul is ever unruffled at any event).

11. As a passenger in a boat beholds the rocks and trees on the bank to be in motion, and as one thinks a shell or conch to be composed of silver; so the mind mistakes the body for reality, (which in truth is an unreal appearance).

12. As the sight of the material dismisses the view of the intellectual, so doth intellectuality discard the belief of the material; and so the

knowledge of the living soul being resolved in the supreme soul, there remains nothing at last, except the unity of the all pervading spirit.

13. The knowledge that all this (world), is quite calm and quiet (in its nature); and the whole is an evolution of the divine spirit, takes away the belief in everything else, which is naught but the product of error and illusion.

14. As there is no forest in the sky, nor moisture in the sands; and as there is no fire in the disk of the moon, so there is no material body in the sight of the mind. (Mentally considered, there is no matter).

15. Rāma fear not for this world—the mere creation of thy error, and without its real existence whatsoever, know this transcendent truth, O thou best amongst the inquirers of truth, that this world is a nullity and void.

16. Your mistake of the existence of the visible world, and the disbelief which you fostered with regard to the entity of the invisible soul, must have been removed this day by my preaching, say now what other cause there may be of your bondage in this world.

17. As a plate, water-pot and any other earthenware, is no more than the earth (of which it is made); so the outer world is no other than the inner thought of the mind, and it wears away under the power of reasoning.

18. Whether exposed to danger and difficulty, or placed in prosperity or adversity, or betided by affluence or penury; you must preserve, O Rāma, your even disposition amidst the consciousness (or knowledge) of your joy and grief; be gladly free from the knowledge of your egoism, and remain as you are sedate by your nature, and without your subjection in any state.

19. Remain Rāma, as thou art, like the moon in the sphere of thy race, with thy full knowledge of everything in nature; avoid thy joy and grief at every occurrence, and give up thy desire and disgust for anything in the world. Do so or as you may choose for yourself.

## CHAPTER XXVIII.

### DEMONSTRATED CONCLUSION OF THE DOUBTFUL TRUTH.

Argument:—Act, actor and action are one the same, the word Daiva and its explanation; oscillation of intellect is the cause of creation.

Rāma said:—Please sir, explain to me moreover regarding the acts of men, which become the causes of their repeated births, as seeds are sources of the germs of future trees; and those to which the word daiva or divian is applied, imply the Divine dispensation, destiny or fate.

2. Vasishtha replied:—The meaning of daiva or destiny, is as that of a potter in producing the pottery; it is the act of intelligence (samvid), and not of blind chance, nor of human effort or manliness.

3. How is it possible for any action to be done by manly exertion only, without some effort of the understanding directing human energy to action; it is this intelligent power that makes the world and all what it contains.

4. The prosperity of the world depends on the understanding, exerting itself with a desire to bring about some certain end; and it ceases with the course of the world, upon the exertion of the understanding to no purpose.

5. The insouciance or want of desire in the mind, is called its negative act, and the mind that merely moves on without engaging in any pursuit, is as a current stream without its undulation. (So mere living is no life without its action).

6. There is no difference between a thinking and unthinking soul, unless the mind of one is actuated by its imagination, to the invention of some manly art or work.

7. As there is no essential duality or difference in the water and its waves, and between desire and its result; so there is no distinction betwixt the intellect and its function, nor is there any difference in

the actions from the person of their agent.

8. Know Rāma, the action as the agent, and the actor the same with his action; both these are quite alike as the ice and coldness. (*i.e.* Man is known by his act, and the actions bespoke the man).

9. As the frost is cold and coldness the same with frost, so the deed is the same as its doer, and the doer is alike the deed done by him. (Every one is accountable for his deed, and the deed recurs to the doer of it).

10. The vibration of the Intellect (*i.e.* the divine will), is the same as destiny which is also the agent of action; these are synonymous terms expressing the same thing, and destiny, deed and other words have no distinct meaning.

11. The oscillation of the intellect is the cause of creation, as the seed is the source of the germ of a tree; want of this vibration is productive of nothing, wherefore intellectual activity contains in it the germinating seed of the whole world. (*i.e.* The action of the mind causes all things, and its inaction is the cause of total suspense).

12. The divine mind contains in its infinite expanse all the ample space of time and place; and is of its own nature sometimes in its fluctuation, and at others at a standstill like the vast ocean on earth.

13. The causeless and uncausing seed of the intellect, being moved by desire, becomes cause of the minutiae of material bones, as the seed becomes productive of its germs and sprouts.

14. All vegetable productions as the grass and all sorts of plants and creepers, vegetate from within their particular seeds as their origin; and these seeds originate from the pulsation of the divine mind, which is increate and without any [cause] for it. (The pulsation of the divine mind is its creative will, which is the seed or source of creation).

15. There is no difference between the seed and its sprout, as there is no distinction of the heat from fire; and as you find the identity of the seed and its sprout, so must you know the identity of man with his acts. (*i.e.* Actions make the man, and the man does his actions like himself).

16. The divine Intellect exerts its power in the bosom of the earth, and grows the sprouts of the unmoving vegetable creation as from its seed; and these become great or small, straight or crooked as the waves of the sea as it would have them to be.

17. What other power is there beside that of the intellect, to grow the sturdy oaks and arbours from the soft clay and humid moisture, which compose the bosom of the earth?

18. It is this Intellect that fills the seeds of living beings with the vital fluid, as the sappy juice abiding in the inside of plants, gives growth to the flowers and fruits on the outside.

19. If this all inhering intellect, were not almighty also at the same time, say then what other power is there, that could produce the mighty gods and demigods in air, and the huge mountains on earth.

20. The divine mind contains in it the seeds of all moving and unmoving beings, which have their being from the movement of this intellectual power, and from no other source whatever.

21. As there is no difference in the alternate production of the seed and the germ or fruit from one another, so there is no difference in the commutual causation of man and his acts and the *vice versa*. In this manner also there is no shade of difference, betwixt the swelling waves and the sinking waters of the sea. (Man is but a bubble of its own blowing in the vast ocean of Eternity).

22. Fie to that silly and beastly being, who does not believe in the reciprocity of man and his action or of the agent and the act, by the law of *mutatis mutandis* inculcated in the vedas.

23. The prurience that is inherent in one's consciousness, is the embryonic seed of his resuscitation to life; in the manner of the germination of plants: it is therefore meet to render this seed abortive by frying it in the fire of inappetency.

24. The doing of a thing with listlessness, and the performance of an act whether good or bad without taking it to the mind, is what is called lukewarmness by the learned.

25. Or it is exemption from desire, that is said to loosen a man from all connection; therefore try by all means in your power, to create in your mind a total unconcern for every one, and indifference to all things whatsoever.

26. In whatever manner you think it possible for you to rid of your lickerish desires, whether by means of your theoretical or practical yoga (the raja and hatha yogas), or by means of your manly exertion; you must root every desire from your heart, in order to secure your best welfare and perfect felicity.

27. But then you must endeavour to the utmost of your manly power, to suppress some portion of your egoism, in order to prevent the rise of selfish passions and desires within your health.

28. There is no other course of fording the unfordable expanse of the world, save by the exercise of our manly virtues; nor is there any other way of extinguishing our ardent desires, except by the extinction of egoism.

29. It is the inherent consciousness of the ever existent soul, which is both the prime seed as well as the first germ of the world; the same is the source both of action as also of its cause and effect of the person of man. It is that which is designated as destiny and the weal and woe of all.

30. In the beginning there was no other seed nor its sprout, nor even any man nor his action; nor was there any such thing as destiny or doom or any other prime cause, but all that existed was the Supreme intellect which is all in all.

31. There is neither any seed nor its germ in reality, nor is there any action or its active agent *de facto*; but there [is] only one Supreme intellect in absolute and positive existence, and it is under the auspices of this hallowed name, that you see O sage! all these gods and demigods, and all men and women, are performing their respective parts as actors on the stage of the world.

32. Knowing this certain truth, and thinking thyself as the imperishable one, be freed from thy thoughts of the agent and action; give up all thy desires and false imagination, and live to reflect with thy body of

self-consciousness alone. (Consider thyself as an intellectual being, and not the dull corporeal body).

33. Remain fearless, O Rāma, and be more graceful with the calm composure of thy mind. Allay all thy desires and lay aside thy fears with them. Rely on thy clear intellect and continue to do thy endless acts (by guidance of the same). Be full in thyself with the Supreme soul, and thus thou shalt have the fulness of thy desires fulfilled in thee.

## CHAPTER XXIX.

### SERMON ON HOLY MEDITATION.

Argument:—Necessity of discharging our social duties, as they occur unto us at any time: and that of conducting our contemplation in solitude.

Vasishtha continued to say:—Remain always to look inwardly in thyself, by being freed from the feelings of passion and desire, continue in the performance of thy actions every where, but reflect always upon the quiet and spotless intellect within thyself.

2. The mind which is as clear as the open sky, and is full of knowledge and settled in the divine intellect; which is ever even and graceful and replete with joy, is said to be highly favoured of heaven and expanded by Brahma.

3. Whether betaken by pain and grief, or exposed to dangers and difficulties, or attended by pleasure or prosperity, in a greater or less degree.

4. In whatever place and in whatsoever state thou art placed, bear with thy afflictions with an unsorrowful heart; and whether thou weepest or criest, or becomest a play of opposite circumstances, be joyous in both for both are meant for thy good.



5. You are delighted in the company of your consorts, and feel joyous at the approach of festivity and prosperity; and it is because you are tempted like ignorant people, by your fond desire of pleasure.

6. Fools that are allured by their greediness of gain, meet with their fate in hazardous exploits and warfare; and it is fit that they should burn with the fire of their desire, like straws consumed in a conflagration.

7. Earn money by honest means and with the circumspection of a crane, in whatever chance presents itself before thee; and do not run in pursuit of gain, like the ignorant rabble.

8. O thou destroyer of thy foes, drive away by force all thy desires as the greatest enemies, and as winds of heaven drive afar the rainless and empty clouds of the sky.

9. Be tolerant, O Rāma, towards the ignorant people, that are led away by their desires and deserve thy pity; be reverent of high-minded men, and delighted in thyself by observing the taciturnity of thy speech, and without being misled by thy desires like the ignorant mob.

10. Congratulate with joy and sympathise with sorrow, (whether of thyself or others); pity the sorrows of the poor, and be valiant among the brave.

11. Turn your eyes into your heart, and be always joyous by communing with yourself (or soul); and then whatever you do with a liberal mind, you are not to answer for the same as its agent.

12. By remaining fixed in the meditation of your soul, and by having your eyes always turned within yourself; you shall be invulnerable even at the stroke of a thunderbolt (darted by the hand of Indra). So saith the sruti:—The Gods have no power to hurt the holy. *Tasya hana devāscha nā bhutya ishate.*

13. He is said to be master of himself, who is freed from the delusion of desire, and lives retired in the cave of his consciousness; who is attached to his own soul and acts at his own will, and has his delight in his very self. (Because says the sruti—Whoso goes out of himself, loses his very self).

14. No weapon can wound the self-possessed man, nor fire can chafe his soul; no moisture can damp the spirit, nor the hot winds can dry it up. (No elemental influence can prevail on the spiritual soul).

15. Lay hold on the firm pillar of your soul, which is unborn or increate, undecaying and immortal; adhere steadfastly to thy soul, as one clings to the prop or column of his house.

16. The world is an arbour, and all things in it are as the flowers of this tree; our knowledge of all things, is as the fragrance of these flowers; but our self-consciousness is the essence of them all; therefore look internally to this inward essence before you mind the externals.

17. All outward affairs, are brought about by their inward reflection in the mind; but it is as hard to bring about a desire into being, as to raise a stone to life.

18. Get rid of your bodily exertions and lull your mind to sleep; be doing all your duties, as a tortoise with its contracted limbs. (*i.e.* Act with indifference, and without being moved).

19. Manage thine affairs with a half-sleeping and half-awakened mind (like a waking sleeper); and do thy outward functions (without the exertion of your mental faculties).

20. As babes are possessed of their innate knowledge, and dumb creatures are endowed with their instinct, without the feeling of any desire rising in them; so they live and act with their minds unattached to anything, and as vacant as the empty air.

21. Remain untroubled and free from care, with entirely sleepy and comatose mind within thyself; a mind devoid of all its functions and quite absorbed in itself, and slightly acting on the members of the body.

22. You may continue to discharge or dispense with your duties altogether, by impairing your mind with knowledge, and resting quietly in your pure consciousness, after it is purged from the stain of appetite.

23. Go on managing your outward affairs in your waking state, as if your faculties were dormant in sleep; and never hanker to have anything, nor let go aught that presents itself to thee.

24. If you are dormant when waking, by your inattention to all about you; so are you awake when sleeping by your trance in the bosom of the Supreme soul; and when you are in the condition of the union of the two, you attain to the state of perfect consummation.

25. Thus by your gradual practice of this habit of *insouciance*, you reach to that state of unity, which has neither its beginning nor end, and which is beyond all other things.

26. The world is certainly neither a unity nor duality (but is composed of a plurality in its totality, or the one in many *A han Bahushaym*), leaving therefore the inquiry into its endless varieties, resort to your Supreme bliss, with a mind as clear as the translucent sphere of empty air.

27. Rāma rejoined:—If it be so, O great sage! (That there is no ego or tu as you say), then tell me, why are we conscious of ourselves, and how are you sitting here under the name of the sage Vasishtha.

28. Valmīki said:—Being thus interrogated by Rāma, Vasishtha the best of speakers, remained silent for a moment, pondering on the answer he should make.

29. This silence of his created some anxiety in the royal audience, and Rāma too being perplexed in his mind, repeated his question to the sage and said:—

30. Why sir, are you silent like myself? I see there is no such argument in the world, which sages like yourself are unable to solve and expound:—

31. Vasishtha replied:—It is not owing to my inability to speak, nor want of argument on my part that made me hold my tongue; but it is the wide scope of your question that withheld me from giving its answer. (Or from answering to it).

32. Rāma! There are two kinds of querists, namely, the ignorant

inquisitor and the intelligent investigator; and so there are two modes of argumentation also for them respectively: the simple mode for simpletons, and the rational form for intelligent and reasonable men.

33. You had been so long, Rāma, ignorant of superior knowledge, and fit to be taught in ordinary equivocal language.

34. But now you have become a connoisseur of superior truth, and found your rest in the state of supreme felicity; and are no longer to benefit by the ambiguous language of common speech.

35. Whenever a good speaker wishes to deliver an eloquent speech, whether it be a long or short one, or relate to some abstruse or spiritual subject (he must satisfy himself first).

36. The ego being the counterpart or privation of all representation, is inexpressible by representative sounds and words; and being beyond the predicates of number and other categories, is not predicable by any of them or other fiction of fancy. It is the totality of all, as light is composed of innumerable particles of ray.

37. It is not right, O Rāma, that one who has known the truth (the gnostic), should give an imperfect or defective answer to a question (proposed to him). But what can he do, when no language is perfect or free from defect, as you know it well.

38. It is right, O Rāma, that I who know the truth, should declare it as it is to my pupils; and the knower of abstract truth is known to remain as mute as a block of wood, and the soundness of whose mind is hard to sound. (So says the Persian mystic:—He who has known the unknowable, has become unknown to himself and others).

39. It is want of self-cogitation that causes one to speak, (*i.e.* unsoundness of thought sounds in high sounding words); but they hold their silence who know the Supreme excellence; and this is the best answer that is given thy inquiry into this truth.

40. Every man, O Rāma, speaks of himself as he is (or thinks himself to be); but I am only my conscious self, which is unspeakable in its nature, and appertains to the unbespeakable one.

41. How can that thing admit the application of a definite term to give it expression, which is inexpressible by words (and beyond our conception); I cannot therefore express the inexpressible by words. I have already said, all are but fictitious signs: (representative of our certain ideas).

42. Rāma rejoined:—You sir, that disregard every thing that is expressed by words, and regard these as imperfect and defective symbols of their originals; must tell me now, what you mean by your "privation of representation" and what you are your[self].\*

\* NOTE—The logical term *pratiyogi vyach' heda* is explained as *pratiyogi nirupaka vyavriti*, which means that egoism being an abstract term, does not point out any particular person or thing, and the ego being a discrete word conveys no sense of a concrete noun. Moreover it is indeterminate and signifies no determinate number, nor is it predicated by any of the predicables which is not applicable to it.

43. Vasishtha replied:—It being so (that there no determinate person expressed by the word egoism); hear me to tell you now, O Rāma, that art the best among the enquirers of truth, what thou art and what am I in truth, and what is world in reality.

44. This Ego, my boy, is the empty intellect and imperishable in its nature; it is neither conceivable nor knowable, and is beyond all imagination.

45. I am the clear air of the intellect, and so art thou the empty sky also; the whole world is an entire vacuity, and there is nothing else except an everlasting and infinite vacuum (beom) every where.

46. The soul is identic with pure knowledge, it is free from sensational knowledge, and beyond the conscious knowledge of others. I cannot call it anything otherwise than the self or soul.

47. Yet it is the fashion of disputants in order to maintain their own ground, or for the salvation of their pupils to multiply the egoism of the one soul, and to distribute it into a thousand branches.

48. When a living soul remains calm and quiet notwithstanding the management of its worldly affairs; and is as motionless as a living

carcass, it is said to have attained its perfect state.

49. This state of perfection consists in refraining from external exercise and devotion, and persistence in continual meditation; feeling no sensation of pain or pleasure, and being unconscious of one's self-existence, and the co-existence of all others besides.

50. Freedom from egoism and the consciousness of all other existence, brings on the idea of a total inexistence and emptiness, which is altogether beyond thought and meditation. (For none can think of a nothing). All attempt to grasp a nullity, is as vain as a blind man's desire to see a picture.

51. The posture of sitting unmoved as a stone, at the shocks and turn backs (or drakes and ducks) of fortune; is verily the state of *nirvāna* or deathless coma of a sensible being. (The figures of saints are as unmoved as statues).

52. This state of saintly anaesthesia is not marked by others, nor perceived by the saint himself; because the knowing sage shuns the society of men in disgust, and is enlightened with his spiritual knowledge within himself.

53. In this state of spiritual light, the sage loses sight of his egoism and tuism and all others and beholds the only one unity, in which he is extinct and absorbed in pure and unsullied felicity.

54. It is the intellection of the intellect, that is said to be conversant with the intelligibles (or the operation of the subjective soul on the objective); this is the cause of the creation of the world, which is the cause of our bondage and continual woes (in our repeated births and deaths).

55. It is said to be the dormancy or insensibility of intellection, when it is not employed about the intelligible objects; it is then called the supremely calm and quiet state of liberation (both for thought and action); and is free from decay.

56. The soul being in its state of peaceful tranquillity, its ideas of space and time fly from it like clouds in autumn; and then it has no thought of anything else for want of its power of thinking.

57. When the sight of the soul is turned inwards (*antar mukha*) as in sleep, it sees the world of its desires rising before its consciousness in their aerial forms; but O ye princes, the sight of the soul being directed to the outside (*bahir mukha*), as in its waking state, it views the inward objects of his desire, presented before its sight in the gross forms of the outer world. (This passage shows the contrariety of the spiritual philosophy to the material; the former maintaining the material world to be a shadow of the ideal, and the latter asserting the intellectual as a representation of the visible world).

58. The mind, understanding and the other faculties, depend upon the consciousness of the soul, and are of the same nature as the intellect; but being considered in their intimate relation with external objects *bahir-mukhatā*, they are represented as grossly material. (In the doctrines of materialist—the *sāṅkhya* and others).

59. The self-same intellect being spread over our consciousness, of all internal and external feelings and perceptions; it is in vain to differentiate this one and undivided power, by the several names (of spiritual, mental, and bodily faculties).

60. There is nothing which is set apart, from the percipience of the conscious intellect; which is as pure and all-pervading as the empty vacuum, and which is said by the learned to be undefinable by words. (So says the *sruti*:—No speech can approach to it).

61. Being seen very acutely, the world appears as hazy in the divine essence, as it were something between a reality and unreality; and so dost thou appear to sight, as something real and unreal at the same time. (All things appear as evanescent shadows in the clear mirror of the Divine Mind).

62. So am I the empty air, if can be free from desire; and so also art thou the pure intellect, if thou canst but restrain thy desires.

63. He who is certain of this truth (that he is the intellect), knows himself in reality; but whoso thinks himself as somebody under a certain appellation, is far from knowing the truth. Again anyone remaining in his unreal body, but relying in his intellectuality, is sure to have his tranquillity and salvation. (So the *sruti*:—Anyone awakened to truth is

sure to be saved, whether he is a God, rishi or sage, or a vile man).

64. Man's exercise of the intellectual faculty, ameliorates the love of union with the original intellect by removing the ignorance; as heat of the fire mixes with the primitive heat, when wind ceases to blow.

65. Living beings who are converted to the state of patient trees and stones, by *insouciance* or insensibility of themselves, are said to have attained their liberation which is free from disturbance, and to be situated in their state of undecayableness.

66. A man having obtained his wisdom by means of his knowledge, is said to have become a *munī* or sage, but growing an ignoramus owing to his ignorance, he becomes a brute creature, or degraded even lower to some vegetable life.

67. The knowledge that "I am Brahma" (because I am a man) and this other is the world (because it is inanimate) is a gross error proceeding from gross ignorance; but all untruth flies away before investigation, as darkness vanishes before the advance of light.

68. He is wise who with the perception and actions of his outward organs, is simply devoid of his inward desires; who does not think or feel about anything in his mind, and remains quite calm and composed in his outward appearance.

69. The *samādhi*-trance of a wise man, is as his sound sleep uninfested by a dream; and wherein the visibles are all buried within himself, and when he sees naught but his self or soul.

70. As the blueness of the sky is a false conception of the brain, so the appearance of the world is a fallacy of the silent soul; they are no more than mists of error, that obscure the clear and vacuous sphere of the soul.

71. He is the true sage who though surrounded by the objects of wish, is still undesirous of any; and knows them all as mere unrealities and false vanities.

72. Know, O intelligent Rāma, that all objects of desire in this world, are as marvellous as those seen in our imagination, dream and in the



magic of jugglers; such also are all the objects of our vision, on which you can place no trust nor reliance.

73. Know also, there is no pain or pleasure, nor any act of merit or demerit (*i.e.* any moral virtue and vice); nor anything which anybody, owing to the impossibility of there being any agent or patient (*i.e.* any active or passive agent).

74. The whole (universe) is a vacuum and without any support at all; it appears as a secondary moon in the sky or a city in one's dream or imagination, none of which has its reality in nature.

75. Abide only by the rules of the community, or observe strictly thy mute taciturnity; and by remaining as a block of wood or stone, be absolved in the Supreme.

76. The tranquillity and intellectuality of the Supreme deity, do not admit of any diversity in his nature; and his incorporeality does not admit of the attribution, of a body or any of its parts unto him.

77. There can be no nature whatever, whereof we have any conception, that can be attributed to the pure spirit (which is free from all stain and foulness); and this Divine spirit being inherent in all bodies, there can be no body for its nature ever imputed to him.

78. The existence of consciousness in the uncreated spirit, or in other words, the existence of a self-conscious eternal Intellect, cannot be denied of God; according to sophistry of Atheists; for though our knowledge of recipient and received (*i.e.* of the container and contained) is very imperfect, yet there is some one at the bottom that [is] ever perfect.

79. O Rāma! do you rely in that increate and indestructible Supreme being, which is ever the same and pure, irrefutable and adored by the wise and good; it is the irrefutable (*i.e.* demonstrable) verity, on which you should quietly depend for your liberation. And though you may eat and drink and play about like all others, yet you must know that all this is nothing.

## CHAPTER XXX.

### SERMON ON SPIRITUALITY.

Argument:—Removal of the Error of plurality arising from the conviction of Egoism, and inoculation of spiritual knowledge for Reunion of the soul with the Divine Spirit.

Vasishttha continued:—Egoism is the greatest ignorance, and an insuperable barrier in the way of our ultimate extinction; and yet are foolish people seen to pursue fondly after their final felicity [with] their egoistic efforts, which is no better than the attempt of madman.

2. Egoism is the sure indicator of the ignorance of unwise people, and no cool-headed and knowing man is ever known in his egoship or the persuasion of his self-agency. (But this an article of the Christian creed).

3. The wise and knowing man, whether he is embodied or liberated state, renounces the dross of his egotism, and relies in the utter extinction or nullity of himself, which is as pure and clear as the empty vacuity of heaven, and free from trouble and anxiety (which await on self-knowledge and selfish activities in general).

4. The autumnal sky is serene and clear, and so are the waters of the calm and unperturbed sea; the disk of the full moon is fair and bright, but none of these is so cool and calm and full of light, as the face of the wise and knowing sage, (shining with the radiance of truth and holy light).

5. The features of the sage and wise, are ever as sedate and steady, even in the midst of business and trifles; as the figures of warriors in battle array in a painting, even when engaged in the bustle of warfare and fury of fight.

6. All worldly thoughts and desires are nothing to the anaesthetic spirit of the self-extinct sage (in his *nirvāna*); they are as imperceptible as the slender lines in a painting, and as lean as the rippling curls on the surface of the sea, which are not distinct and

disjoined from its waters.

7. As the rolling waves of the sea, are no other than its heaving water, so the visible phenomena in the world, are no other than the spirit of Brahma disporting in itself.

8. Hence the soul that is undisturbed by the wave like perturbations, and is calm and quiet both in the inside and outside of it as the still ocean, and which is raised above temporal matters in its holy devotion, is said to be freed from all worldliness.

9. The ego rises of itself as an uncreated thing, and in the form of consciousness in the all comprehensive intellect of God, just as the waves rise and fall in the waters of the deep, and have no difference in their nature.

10. As the rising smoke exhibits in the sky, the various forms of forts, warcars and elephants; and as none of them, is any other than the self-same smoke; so are all these phenomena and notions, noway different from the nature of their Divine origin (but mere evolutions or *vibartarupas* of the same).

11. By considering the fallacy of your consciousness (of the ego), you will, O ye my royal hearers, get rid of your error; and then you will exult in your knowledge of truth, and be victorious (over yourself). Do not despair, for ye are wise enough to know the truth.

12. As the growing sprout conceives in it, the would be tree with all its future flowers and fruits; so the ignorant man conceives in his vacant mind, the false ideas of himself—his soul, his ego and of everything else according to its fancy.

13. The conceptions of the mind are as false as the sight of things, such as the sight of a rod in a rising flame (and that of a circle in the twirling of a lighted torch). And though the presiding soul is always true, yet these thoughts of the mind are as untrue as its fancy of fairies in the orb of the moon.

14. Now my royal hearers, do you continue to enjoy your peace, by considering at your pleasure, about the rise, end and continuance of the world; and remain [free] from disease in all places and times.

15. Conduct yourselves with calmness, in whatever turns to be favourable or unfavourable to you; for unless you deport yourselves as dead bodies, you cannot perceive the felicity of your final extinction—nirvāna or hebetude. (Be as a dead man, in order to taste the bliss of your spiritual deadness).

16. He who lives long in this world, by giving up his egoism and egoistic desires from his mind; and renounces the animality of his life to live and lead an intellectual life, attains verily the state of Supreme felicity.

17. Living the animal life (for the gratification of carnal appetites), leads only to the bearing of woes and misery; and men thus bound by the chain of their animal desires, are as big boats, burdened with loads of their ballast and cargo.

18. They are never blest with liberation, who are strangers to reasoning and addicted to the gross thoughts of ignorance; for how is it possible to obtain in this life, what is attainable only by the deceased in the next world. (This means the disembodied liberation—*Videha mukti*, which is to be had after one's death).

19. Whatever a man fancies in this life, and desires to have in the next (as his hopes of heavenly rewards); he dies with the same and finds them in his future life; but where there is no such fancy, desire or hope, that is truly the state of everlasting bliss.

20. Therefore be fearless with the thought of there being no such thing, as yourself or any one else (that you may believe as a real entity); by knowing this truth, you will find this poisonous world, turn to a paradise to you. (Think of nothing, and you will have no fear for anything).

21. Examine your whole material body, as composed of your outer frame and the inner mind; and say in what part you find your egoism to be situated; if no where, then own the truth of your having no ego any where.

22. Seeing all and every part of it up to the seat of your egoism, and finding it to be seated no where; you see only an open space (which

[is] identic with the soul), and whereof no part is ever lost or destroyed.

23. In this (attainment of liberation) you are required to do no more, than to exert your manliness in relinquishing your enjoyments, cultivating your reasoning powers, and governing yourself by subduing the members of your body and mind. Therefore, ye ignorant men, that are desirous of your liberation, delay no longer to practice the government of yourselves (by shunning everything that relates not to yourselves).

24. The learned explain liberation to consist in the meditation of God, without any desire of the heart or duplicity in the mind; and this they say is not possible to do, without the assistance of spiritual knowledge. But the world being full of error, it is requisite to derive this knowledge from spiritual works *moksha sāstras*, or else it is very likely to be entrapped in the very many snares, which are for ever set all about this earth.

25. Knowing full well the unreality of the world, and the uncertainty of one's self and body, and of his friends, family and wealth and possessions; whoso is distrustful of them and identifies himself with his intelligence and pure vacuity, verily finds his liberation in this, and in no other state whatsoever.

## CHAPTER XXXI.

### SERMON ON THE MEANS OF ATTAINING THE *Nirvāna* EXTINCTION.

Argument:—Refutation on the falsity of imagination, and the ideal creation of the world; establishing the true God, who is all in all, and who remains ever the same.

Vasishtha said:—He who has devoted his whole soul to the contemplation of the Intellect, and feels the same stirring within himself, and knows in his mind the vanity and unreality of all worldly things (is the person whose soul is said to be extinct in the deity).

2. By habituating himself to this sort of meditation, and seeing the outward objects in his perceptive soul, he views the external world, as an appearance presenting before him in his dream.

3. All this is verily the form of the Intellect, represented in a different garb. The intellect is rarer than the pure air, but collects and condenses itself as the solid world, and recognizes itself as such; wherefore the world is no other than the consolidated intellect, and there is nothing beside this anywhere.

4. It has no dissolution or decay, nor it has its birth or death; it is neither vacuity nor solidity, it is neither extension nor tenuity, but it is all and the Supreme one and nothing in particular.

5. Nothing is lost by the loss of egoism, and of this world also; the loss of an unreality is no loss at all, as the loss of anything in our dream, is attended with loss of nothing.

6. Nothing is lost at the loss of an imaginary city, which is altogether a falsity; so nothing is destroyed by the destruction of our egoism and this unreal world.

7. Whence is our perception of the world, but from a nullity; and if it is granted as such, then there is nothing that can be predicated of it, any more than that of a flower growing in the air (which is a nullity).

8. The conclusion arrived at last after mature thought in respect to this is, that you must remain as you are and as firm as a rock in the state in which you are placed, and in the conduct appertaining to your own station in life.

9. The world is the creation of thy fancy as thou wishest it to be, and there are the peculiar duties attached to thy station in all thy wanderings through life; but all these cease at once at the moment (of your divine meditation), and this is the conclusion arrived at (by the joint verdict of the sāstras). (Every one cuts his own course in life, which ceases no sooner he thinks of its nihility. So it is said:—do thy duties till thy death but the thought of thy living in death, puts a stop to thy course all at once. *sanchintya mrituyncha tamugra dantang, sarvey projutnā shithilā vabanti*).

10. All this is inevitable and unavoidable in life, and is avoided only by divine meditation; in which case the whole creation vanishes into nothing, and there is no more any trace of it left behind. (*i.e.* In a future life or transmigration).

11. The unholy souls that view the creation, appearing before them like the dreams of sleeping men; are called sleeping souls, which behold the world rising before them, like the waving waters in a mirage.

12. Those who consider the unreality (of the world) as a reality, we know not what to speak of them, than with regard to the offspring of barren women. (*i.e.* the impossibility of the existence of either of them).

13. The souls of those that have known the true God, are as full as the ocean with heavenly delight; because they do not look upon the visible objects, nor do the visible ever fall under sight or notice.

14. They remain as calm as the still air, and as sedate as the unshaking flame of a lamp; and they continue to be quite at ease both [as] they are employed or unemployed in action.

15. As a minute atom makes a mountain, so the atomic heart becomes full when it is employed in business; and yet the cold-heartedness of the wise seer, continues the same as ever before. (*i.e.* The mind of the wise man, is not ruffled by the bustle of business).

16. The wish makes the man, though it is not seen by anyone; it is the cause of the world (worldly affairs), though it is not perceived by any body. (The wish being master to the thought—the master of action).

17. What is done by oversight or in ignorance, is undone or foiled by sight or knowledge of it; as for instance the thefts and other wicked acts, which are carried on in the darkness, disappear from sight before the blaze of daylight.

18. All beings composed of the fleshy body and the five elemental substances, are altogether unreal as the gross productions of error only; and so are the understanding, mind, egoism and other mental faculties, of the same nature and not otherwise.

19. Leaving aside both the elemental and mental parts and properties of your body, you attain to the purely intellectual state of your soul, which is called to be your liberation.

20. Attachment to the intellect and adherence to the intellectual thoughts, being once secured there will be end to the view of visibles, and there will be no more any appearance of fancy in the mind, nor any desire or craving rising in the heart.

21. But who has fallen into the error of taking the visibles for true, his sight of the unreal prevents his coming to the view of the true reality; and he finds at the end, that the visible world is but a mirage, and is never faithful to any body at any place.

22. So he finds the falsity of the world, whose soul has risen to its enlightenment within himself; but who ever happens to have the remembrance of the world in him, he comes to fall to the error of its reality again.

23. Therefore avoid your reliance in all worldly objects, and rely only on one who is simply as mere vacuum; and mind that is good [for] you not to remember the world any more, and that your forgetfulness of it altogether is best for you.

24. In your forgetfulness of the world you will find nothing to be seen or enjoyed in it, and nothing of its entity or nullity whatsoever; it is as well as it is all quiet and still as the calm and unruffled ocean for ever.

25. The whole visible world is Brahma himself, and as such, the ocean of it is to be understood as a positive reality; it is a bubble in His eternity, which is all quiet and calm after immersion of bubbles and waves.

26. Meek and tolerant men, are seen to be sedate and dispassionate in their worldly transaction; and to be resigned to the Supreme spirit in their souls. (Blessed are the meek, for they shall inherit the kingdom of heaven).

27. Or the saint whose soul is extinct in his god, has only his meekness



remaining in him; and being devoid of all desire, he is unfit for all worldly concerns. (It is hard to attend equally to one's secular and spiritual concerns).

28. As long as one is not perfect in the extinction of his soul in the deity, he may be employed in the practice of his secular duties, by being devoid of passions, animosity and fear of any one. (This is enjoined for a devotee, till he reaches the seventh stage of his devotion).

29. The saint being freed from his passions and feelings of anger and fear and other affections, and getting the tranquillity of *nirvāṇa* extinction in his mind, becomes as frigid as snow and remains as a block of stone forever.

30. As the pericarp contains the seed of the future flower in it, so the saint has all his thoughts and desires quite concealed in his inmost soul, and never gives any vent to them on the outside.

31. The mind wanders on the outside by thinking about the outer world, and so is it confined within itself by its meditation on the inner soul; such is the contemplation of the Supreme being, either as he is thought of or seen in spirit in the inner soul, or viewed himself to be displayed in his works of creation in the outer world. (The spiritual and natural adoration of God).

32. The outer world is no other than an external representation of the delusive dream, which is in the inside of ourselves; there is not the slightest difference between them, as there is none in the same milk, contained in two different pots only.

33. The motion or inertness and the fickleness or steadiness of the one or other of them, are no more than the effects of our lengthened delusion; and the state of one being the container of the other, makes no difference in them, as there is none between the containing ocean and the waves it contains.

34. The dreams that we see in sleep, are no other than operations of the mind, though they are supposed in our ignorance to be quite apart from ourselves.

35. He that remains in the manner of the Supreme soul, quite calm and tranquil and free from all fancy and desires, becomes (extinct in) the very soul, by thinking himself as such; but he never becomes so unless he thinks himself to be as so; (Hence the formula of daily meditation *soham*, "I am he", *Atmān bramātvena sambhāvan*).

36. The divine state is that of the perfect stillness of the soul (as in sound sleep), when there is not even a dream stirring in the mind; but what that state is or is not, is incomprehensible in the mind, and inexpressible in words. (It *is*, because we know it in our consciousness and it *is not*, because we know it not by the predicaments of space and time, and those of the container, contained, or any other category whatsoever).

37. Yet is this state made intelligible to us by instructions of our preceptors, and by means of the entire removal of our error as well as by our intense meditation of it; else there is no body to tell us what it really is. (The *sāstras* tell us, what it *is not*; by their dogmas *neti neti* and *tanna tanna*; but never say a word about its real nature as *idamasti*).

38. It is therefore proper for you to remain entirely extinct in the external one and tranquil as the Divine spirit by giving up all your fear and pride, your griefs and sorrows, and your covetousness and all errors besides. You must forsake with these the dullness of your heart and mind, as also of your body and all its members, together with the sense of your egoism and the distinctions of things from the one perfect unity. (Knowing that "all are but parts of the one undivided whole").

## CHAPTER XXXII.

### SERMON INCULCATING THE KNOWLEDGE OF TRUTH.

Argument:—Liberation depends on self-exertion; and upon good company, study of good books, and the habit of reasoning.

Vasishtha continued:—Soon as intellection commences to act, it is

immediately attended by egoism—the cause of the erroneous conception of the world; and this introduces a train of unrealities, as the stirring of air causes the blowing of winds. (It means to say that being misguided by *avidyā* or ignorance, we are liable to fall into all sorts of error).

2. But when intellection is directed by *vidyā* or reason, its fallacy of the reality of the world, does not affect us in any manner, if we but reflect it as a display of Brahma himself, (that he is all in all); but we are liable to great error, by thinking the phenomenal world as distinct from Him.

3. As the opening of the eyes receives the sight of external appearance, the opening of intellection doth in like manner receive the erroneous notion of the reality of the phenomenal world.

4. What appears on the outside, being quite distinct from the nature of the inner intellect, cannot be a reality as the other; and therefore this unreal show is no more, than the dancing of a barren woman's boy before one's eyes. (Which is nothing).

5. The intellect is perceived by its conception of the notions of things, but when we consider the fallacy of its conceptions, and its notion of the unreal as real, it appears to us as a delusion like the appearance of a ghost to boys.

6. Our egoism also is for our misery, from the knowledge that "I am such an one;" but by ignoring (or the want of) this knowledge of myself, that I am not this or that, loosens me from my bondage to it. Therefore I say, that our bondage and liberation, are both dependant on our own option. (But as the innate consciousness of the self or ego is impossible to ignore, yet it is possible to every body, to ignore his being any particular person whatsoever).

7. Therefore the meditation which is accompanied with self-extinction and forgetfulness of one's self, and the remaining of the moving and quick in the manner of the quiet and dead, is the calm tranquillity of holy saints, which ever the same, unaltered and without decay.

8. Therefore, ye wise men, do not trouble yourself as the unwise with the discrimination of unity and duality, and the propriety or

impropriety of speech, all which is wholly useless and painful frivolity.

9. The covetous man with his thickening desires, meets with a train of ideal troubles, gathering as thickly about him, as the thronging dreams assailing his head at night. These proceeding from his fondness of outward and visible objects, and from the fond desires inwardly cherished within his heart, grow as thickly upon him as the creation of his wild fancy.

10. But the meek man of moderate desire, remains dormant in his waking state (as a waking sleeper); and does not feel the pain or fear the pangs of his real evils, by being freed from his hankering after temporary objects.

11. Hence the desire being moderated and brought under proper bounds, bears resemblance even to our freedom from its bonds; as we get rid of our once intense thought of something, by our neglect of it in course of time and changing events.

12. The entire curtailment of desires, is sure to be attended with liberation; as the total disappearance of frost and clouds from the sky, leaves the empty vacuum to view.

13. The means of abating our desires, is the knowledge of ego as Brahma himself (and particular person or soul); and this knowledge leads to one's liberation, as study of science and association with the wise, serve to convert ignorant men to sapience and knowledge.

14. In my belief there is no other ego but the one Supreme ego, and this belief is enough to bring men to the right understanding of themselves, and make their living souls quite calm and tranquil, and dead to the sense of their personality and self-existence.

15. The world appears as a duality or something distinct from the unity of God, just as the motion of the wind seems to be something else beside the wind itself, or the breathing as another thing than the breath; but this fallacy of dualism will disappear upon reflection of "how I or any thing else could be something of itself" (and unless it proceeded from the One everlasting unity).

16. That I am nothing is what is meant by extinction, and why then

remain ignorant (of this simple truth); go, associate with the wise and argue with them, and you will so come to learn it (*i.e.* this truth).

17. It is in the company of those who are acquainted with truth, that you loosen the bonds of your worldly errors; just as darkness is dispelled by light, and the night recedes from before the advancing of the day.

18. Make it the duty of your whole life, to argue with the learned, concerning such like topics, as "what am I," and what are these visible objects; what is life and what this living soul, and how and whence they come into existence.

19. The world is seen to be full of animal life, and I find my egoism is lost in it; the truth of all this is learnt in a moment in the society of the learned, therefore betake thyself to the company of those luminaries of truth.

20. Resort one by one to all those that are wiser than thee in the knowledge of truth, and by investigation into their different doctrines, the spectre of your controversy (*i.e.* error), will disappear for ever. (Because the maxim says, "as many heads so many minds, and as many mouths so many verdicts", therefore examine them all and glean the truth).

21. As the spectre of controversy rises before the learned, in the manner of an apparition appearing before boys; so the error of egoism rises before them, in their attempt to maintain their respective arguments.

22. Let therefore the diligent inquirer after truth, attend separately to the teaching of every professor of particular doctrines; and then taking them together, let him consider in his own mind, the purport of their several preachings.

23. Let him weigh well in his own mind, the meanings of their several sayings, for the sharpening of his own reasoning, and accept the doctrine which is free from the flights of imagination and all earthly views.

24. Having sharpened your understanding by associating with the wise, do

you cut short the growth of the plant of your ignorance by degrees, and by little and little (lit.—bit by bit).

25. I tell you to do so, because I know it is possible to you to do so; we tell you boys, accordingly as we have well known anything, and never speak what is improper or impracticable to you.

26. As the gathering or dispersion of the clouds in the sky, and the rising and sinking of the breakers in the sea, is no gain or loss to either, so the attainment or bereavement of any good whatever, is of no concern to the unconcerned sage or saint.

27. All this is as false as the appearance of water in the mirage, while our reliance in the everlasting and all pervading One, is as firm, secure and certain (as our supportance on a solid rock). By reasoning rightly in yourself, you will discover your egoism to be nowhere; how and whence then do you beget this false phantom of your imagination.

## CHAPTER XXXIII.

### SERMON ON THE TRUE SENSE OF TRUTH.

Argument:—Causes of erroneous conceptions and false Imagination, our hankering for the future world and its remedy.

Vasishttha continued:—Rāma, if a man will not gain his wisdom by his own exertion, by his own reasoning and by the development of his understanding in the company of good men, then there is no other way to it.

2. If one will try to remove his mis-apprehensions and the false creations of his imagination, by the prescribed remedies of the sāstras, he will succeed to change and rectify them himself, as they remove or remedy one poison by means of a counter poison.

3. All fancies and desires are checked by unfancying them, and this unfancifulness or undesirousness is the cause of liberation, by

relinquishment [of] worldly enjoyment, which is the first step to it. (So says the sruti:—Renunciation of enjoyments, is the leader to liberation).

4. First consider well the meanings of words, both in your mind and utterance of them; and all the habitual and growing misconceptions will slowly cease and subside of themselves.

5. There is no greater error or ignorance in one's self, except the sense of his egoism; and this error having subsided by one's disregard of its accepted sense, it is not far from him to arrive at his liberation.

6. If you have the least reliance in your body and egoism, you surely lose the infinite joy of your unbounded soul; but by forsaking the feeling of your egoism or personality, you are freed from the bondage of your fondness for anything of this world, and become perfected in divine knowledge and blissfulness.

7. It is from want of understanding, that all these unrealities appear as real to the ignorant; but we venerate and bow down to the sage, who remains unmoved as a stone at all this.

8. Who from want of his sense of external objects, remains as cold as a stone, and being reclined in the Supreme spirit by the meditation of the Divine Mind in his own mind; sees but an empty void both within and all around himself. (This is called perfect liberation of the soul).

9. Whether there be or not be all these visibles, they tend alike to our misery; it is our thoughtlessness of them alone that conduces to our happiness, wherefore it is better to remain insensible of them, by shutting our senses against them. (Our happiness or misery does not depend on the presence or absence of things, but upon our disregard of or concern for them).

10. There are two very serious diseases waiting on mankind, in their cares for this as well as those of the next world; and both of these are attended with intolerable pains to the patients of both their temporal as well as spiritual maladies.

11. In this world the intelligent are seen to try all their best

medicines in vain, to remove their inveterate diseases of hunger and thirst, by means of their remedies of food and drink, during the whole period of their lives; but there is no remedy whatever for to heal their spiritual maladies of sin and vileness, and avert their inevitable fate of death and rebirths in endless succession.

12. The best sort of men are trying to heal their spiritual maladies, and avert their future fate, by means of the ambrosial medicines of dispassionateness, keeping good company and improvement of their understanding.

13. Those who are careful to cure their spiritual complaint, become successful to get their riddance, by means of their desire of getting better, and by virtue of the best medicine of abstinence and refraining from evil. (Gloss. *apathya tyāga &c.*).

14. Whoever does not heal even now his deadly disease of sin, which is his leader to hellfire on future; let him say what remedy is left for him to try, after he has gone to the next world, where there is no balsam to heal the sickly soul.

15. Try all earthly medicines to preserve your life, from being wasted away by earthly diseases; and keep your souls entire for the next world, by the healing balm of spiritual knowledge in this life.

16. This life is but a breath, likens a tremulous dew drop, hanging at the end of a shaking leaf, and ready to fall down; but your future life is long, and enduring under all its variations, therefore heal it for the everlasting futurity.

17. By carefully attending to the treatment of spiritual diseases at present, you will not only be hale and holy in your soul in the next world, but evade all the diseases of this life, which will fly off afar from you.

18. Know thy conscious soul as an animalcule, which evolves itself into the form of this vast world; just as an atom contains a huge mountain in it, which evolves from its bosom in time.

19. As the evolution of your consciousness, presents to your view the forms that you have in your mind (*i.e.* ideals); so doth the phenomenon



of the world appear in the womb of vacuum, and is no more real than a false phantasy.

20. Notwithstanding the repeated deluge and destruction of the visible earth, there is no change nor end of the false phantom of our mind, where its figure is neither destroyed nor resuscitated, owing to its being a phantasy only and no reality whatever. (It is possible to destroy the form of *a*, but not its idea in the mind).

21. Should you like to lift up your soul, from the muddy pit of earthly pleasures and desires, wherein it drowned forever; you must put forth your manly virtues, as the only means to this end, and without which there is no other.

22. The man of ungoverned mind and soul, is a dull-headed fool, and fallen in the miry pit of carnal desires; he becomes the receptacle of all kinds of danger and difficulty, as the bed of the sea is the reservoir of all the waters falling to it.

23. As boyhood is the first stage of the life of a man, and introduces the other ages for perfection of human nature; so the first step to one's self-extinction, is the renunciation of his carnal enjoyments, conducing to the subjection of passions.

24. The stream of the life of a wise man, is ever flowing onward with the undulations of events, without over[flowing] its banks or breaking its bounds; and resembles a river drawn in a picture, which is flowing without the current of its waters.

25. The course of the lives of ignorant people, runs with tremendous noise, like the precipitate current of rivers; it rolls onward with dangerous whirlpools, and flows on with its rising and setting billows (till it mixes with the sea of eternity).

26. Continuous creations and course of events, are transpiring with the succession of our thoughts; and appearing before us like the illusive train of our dreams, and the false appearance of two moons in the sky, and the delusion of mirage and apparitions rising to the sight of children.

27. So the incessant waves raised by the undulating waters of our

consciousness, appears as the endless chain of created objects, rising in reality to our view; but being taken into mature consideration, they will appear to be as false and unreal, as they seem true and real to our erroneous apprehension of them.

28. It is said that [there] are worlds and the cities of Gandharvas and siddhas, contained in the concavity of the firmament, and it is supposed also that, the cavity of the sky is a reservoir of waters; but all these are but creations of the mind, and there [are] no such things in reality.

29. The worlds are as bubbles of water, in the ocean of the conscious mind; they are only the productions of the fanciful mind, and no such things, as they are thought to be; and the idea of ego, is but forms of our varying thoughts.

30. The expansion of consciousness is the course of unfolding the world, and the closing of it conceals the phenomenals from view; therefore these appearances are neither in the inside nor outside of us; and they are neither realities, nor altogether unreal also (but effects of the opening and shutting of our minds only).

31. There is one thing alone of the form of the intellect, which is unborn and unknown (in its true nature), and is the undecaying (*i.e.* everlasting) lord of all; it is devoid of substance and property, and is called Brahma or immensity, and tranquil spirit, which is as quiet and calm as the infinite void, are rarer than even the empty atmosphere.

32. There is no cause whatever, which can be reasonably assigned to the agitation, consciousness and creations of the spirit of Brahma; which being above nature is said to have no nature at all. Its agitation is as that of the air; whose cause is beyond all conception.

33. Brahma has his thoughts rising in him, as waves in the ocean of himself, and as our conscious[ness] of the dreams rising in our soul; and the nature of this creation is in reality, neither as that of his dream, or the wave produced from his essence. (It is hard to say, whether this is a thought of himself as a dream, or a part of him like a wave).

34. This much therefore can only be said of him that, there is only an unknowable unity, which is ever the same and never as quick as thought,

nor even as dull as matter; it is not a reality or unreality, nor any thing this positive or negative. (In a word, it is nothing that [is] conceivable by the human mind).

35. The Yogi that remains in this *insouciant* state of Brahma, and insensible of his own consciousness (*i.e.* who is inexcitable both in his body and mind), such a person is said to be the best of sages and saints.

36. Who becomes inactive and inert as a clod of earth, even while he is alive; who becomes unconscious of himself and the outer world, and thinks of nothing (except the Supreme soul); he is said as the best of sages and saints.

37. As we lose sight of wished for objects, by ceasing to wish for them (such as the sights of fairy lands &c.); so we get rid of our knowledge of ourselves and the world, by our ceasing to think about them (by confining our thoughts in God alone).

38. All things expressed, in words have certain causes assigned to them; but the cause of their nature remains inexplicable, (whence nature—*swabhāva* is said to be *avidyā* or hidden ignorance). It is the cause of this prime nature (*i.e.* God), whose knowledge alone conduces to our liberations (from ignorance).

39. Nothing whatever has its particular nature of itself, unless it were implanted in it by the intelligence of God, as it were by infusion of the moisture of divine intelligence.

40. All our thoughts, are agitated by inspiration of the breath of the great intellect; know them therefore as proceeding from the vacuum of the entity of the supreme Brahma.

41. There is no difference whatever, in the different nature of the creator and creation; except it be as that of the air and its agitation, which are the one and same thing and of the same nature. The thought of their difference is as erroneous, as the sight of one's death in his dream.

42. An error continues so long, as the blunder does not become evident by the light of reasoning; when the error being cleared of its falsity,

flies to and vanishes into the light and truth of Brahma.

43. Error being the false representation of something, flies away before a critical insight into it; and all things being but productions of our error, like our conception of the horns of hare, they all vanish before the light of true knowledge, which leaves the entity of Brahma only at the end.

44. Therefore give up all your errors and delusions, and thereby get rid of the burden of your diseases and decay; and meditate only on the One, that has no beginning, middle, or end, is always clear and the same, and full of bliss and felicity, and assimilate yourself to the nature of the clear firmament: (which according to Vasishtha is the nature and form of God).

## CHAPTER XXXIV.

### SERMON ON THE PRACTICE OF SPIRITUAL YOGA OR INTELLECTUAL MEDITATION.

Argument:—Elucidation of the doctrine that, the best [way] of avoiding worldly affairs, is to refrain from mixing with them.

Vasishtha continued:—The man who is lost in the pleasure or under the pains, which fall to his share in this life, is lost for ever for the future; but he who is not thus lost (by keeping his soul aloof from the vicissitudes of life), is pronounced to be imperishable by the verdict of the sāstras.

2. He who has his desires always rising in his mind, is ever subject to the changes of his fortune; therefore it is proper to give up desire at first, in order to prevent the alternation of pain and pleasure.

3. The error that this is I and that the world, does not attach to immortal soul; which is tranquil and unsupported, quite dispassionate and undecaying in itself.

4. That this is I, that is Brahma, and the other is the world, are verbal distinctions that breed error in the mind; by attributing different appellations, to one uniform and invariable void that is ever calm and quiet (This is the eternal vacuum of Vasishtha, beside which there is nothing else in existence).

5. Here there is no ego nor world, nor the fictitious names of Brahma and others; the all pervading One being quite calm and all in all, there is no active or passive agent at all in this place (or vacuity).

6. The multiplicity of doctrines and the plurality of epithets, which are used to explain the true spirit and inexplicable One, are null and refutable, and among them the word ego in particular, is altogether false and futile.

7. The man absorbed in meditation does not see the visibles, as the thoughtless person has no perception of the ghost standing in his presence; and as one sleeping man does not perceive the dreams, occurring to another sleeping by his side, nor hear the loud roar of clouds, in the insensible state of his sound sleep.

8. In this manner the courses of the spirits are imperceptible to us, though they be continually moving all about us; because it is our nature to perceive what you know of, and never know anything, which is without or beyond our knowledge.

9. Knowledge also being as our soul, shows all things like itself (*i.e.* as we have their ideas or representations of them in our mind); therefore our knowledge of the ego and the world beside, is not separate from the soul and the Supreme soul also.

10. So our knowledge (idea or notion), manifests itself in the form of the world before us; in like manner as our dreams and desires (or imaginations), represent the same as true to us. These various manifestations of the inward soul, are no way different from it, as the waves and bubbles are no other than the water, whence they take their rise.

11. Notwithstanding the identity of the soul, and its manifestations of knowledge, notion, idea and others; they are considered as distinct things by ignorant thinkers, but the learned make no distinction

whatever, between the manifestation and its manifesting principle.

12. As the integral soul becomes a component body, by its assuming to itself all its members and limbs; so the eternally undivided spirit of God, appears to be multiplied in all parts of the world, and various works of creation.

13. So the intellect contains numberless thoughts in itself, as a tray holds a great many golden cups in it; and whenever this intellect is awake, it sees innumerable worlds appearing before it.

14. It is Brahma himself that shines in his brightness, in the form of this fair creation; by being dissolved throughout the whole, in his liquified form of the Intellect, as the sea shows itself in the changing forms of its waves.

15. Whatever is thought of in the mind, the same (thought or idea) appears in the form of the world &c., and the formless thought takes a definite form; but what is not in the mind, never appears to view.

16. The word intellection and want of thought, are both applied to the Supreme Intellect, from its almighty power to assume either of them to itself; this sort of expression is for the instruction of others, or else there are no such states, appertaining to the ever intelligent soul in reality.

17. The world is neither a reality nor unreality, but exhibits itself as such by intellection of the intellect; but as it does not appear in absence of intellection, the same is inculcated in this lecture. (*i.e.* Never think of the world or anything at all, and it will vanish of itself withal).

18. Intellection and its absence, are as the agitation and stillness of the soul; and both of these being under your subjection, it is quite easy and never difficult for you to restrain yourself, by remaining as still as a piece of stone.

19. An appearance which has neither its essence or substance, and any assignable cause for its existence, is the very nature of this egoism of ours, which we know not whence it has appeared as an apparition before us.

20. It is very strange that this apparition of your ego, which has no entity in reality; should take such possession of your mind, as to make you insensible of yourself.

21. It is by accident that one happens to observe (or resolve) the ego, in the person of the impersonal Brahma; just as a man by deception of his eye sight, comes to descry an arbour in the sky.

22. If my ego and the world are really the same with Brahma, then how and whence is it that [they have] come to have their production and dissolution, and what is the cause of our joy or sorrow in either of these cases.

23. It is by the almighty power of God, that this world of thought (or the ideal world), comes to be visible to sight; but as the absence of thought of it, prevents its appearance into us; there be thoughtless of it in order to avoid its (repeated) sight (in repeated births).

24. It is by mere accident that the vacuous (empty) mind of Brahma, exhibits the ideal world in itself; just as any man dreams a fairy city, or sees the objects of his desire and fancy in his mind. How then is it possible to separate the contained from the containing mind?

25. The creation abides in the divine mind, in the same manner, as the waves appertain to the sea and statue inheres in the wood; and as the relation of pots and other things is with the earth, so do all things pertain to the nature of Brahma.

26. As all things appear in their formless (immaterial) state, in the unsubstantial and transparent vacuity of the mind; so doth the ego and this world also appear in the divine mind: (in the same manner as the shapeless clouds appear in the clear and empty sky, and exhibit afterwards their various shapes).

27. As the air by its natural inflation, breathes out in various sorts of breezes, so One whose nature is unknown, evolves himself in every form of the ego of each individual and of the world. (The breezes are said to be forty-nine in number. The nature of God is called *avidyā*—ignorance or what we know not). The meaning is that, as the formless and vacuous air produces all sorts of winds. So doth God who is

*nihsabhāva* without and beyond *sabhāva* nature produce all natures.

28. As the formless smoke or vapour, presents the forms of elephants, horses, &c., in the empty clouds; so doth the unsubstantial spirit of God, represent the formless ego, tu and all things beside in itself.

29. The creation is a component part, of the unknown body of Brahma, as the leaves and branches are those of the tree; and it contains both its cause and effect of the other.

30. Knowing the impossibility of the existence of the world, beside the self ever existent soul; remain at peace and without trouble within thyself. Be free from attributes and errors, and remain as free and detached as the free, open and void space.

31. Know that neither you nor ourselves, nor the worlds nor the open air and space, are ever in existence; and that Brahma alone is ever existent, in his eternal tranquillity, calmness and fulness.

32. Seeing the endless particulars in the universe, do thou remain free from all particularities as I, myself, thou, thyself &c., and think thyself in the sole and Supreme One, if thou shalt have thy liberation.

33. Know the knowledge of the particulars, is for thy bondage alone to them, and thy ignorance of them lends only to thy liberation (from all these trammels). Sit as thou art and doing thy business, in thy state of tranquillity and total nescience of everything.

34. Let not the visibles attract thy sight, nor allow their thoughts engross thy mind; thus the world disappearing with thy thoughtlessness of it, say what else have you to think about.

35. The absence of the states of the visible and its looker *i.e.* of the subjective and objective, resembling the state of the waking sleeper, will make remain as void of thoughts, as the vault of the autumnal sky is devoid of clouds.

36. The Knowledge of the action of the divine Intellect, as distinct from the invariable of Brahma, is the cause of our making a distinction of the creation from its creator; just as our knowledge of the difference of the wind from air, causes us to think of their duality.



It is therefore our want of this distinction, and the knowledge of the unity of Brahma, that leads us to our liberation.

37. The knowledge of the inflation of the divine spirit, is verily the cause of our knowledge of the world; whereas the absence of this knowledge, and want of our own intellection, is what is called our *nirvāna* or utter extinction in God.

38. As the seed is conscious of the sprout growing out of it to be of its own kind, so the divine Intellect knows the the world that is produced from it, to be self-same with itself.

39. As the seed becomes the plant from its conception of the same in itself, so the divine Intellect becomes the creation itself from its concept of the same.

40. As the thoughts are but the various modifications of the mind, so the creation is a modality of the divine Intellect; and in this case all kinds of seeds serve as instances, of having their products of the same nature.

41. The world is the changeless form of the unchanging essence of One, and know to be as unchangeable and undecaying as One, himself, who is without beginning and end.

42. The divine soul is replete with its innate will, whereby it produces and destroys the world out of and into itself; this form of unity and duality, is as the appearance and disappearance of an imaginary city.

43. As you have no distinct idea of the things, expressed by the words sky and vacuum; so must you know the words Brahma and creation to bear no distinction in the divine spirit. (Creation being but the breathing or inflation of the spirit and inseparable from it).

44. The great Intellect or omniscience, which is the sempiternal form of divine essence, has the knowledge of the ego coeternal with itself, which men by ignorance assume to themselves.

45. There is nothing that ever grows or perishes in the mundane form of Brahma, but everything rises and falls in it like the undulation of the sea, to rise and fall in all way and never to be lost in any way.

46. All things being of the form of Brahma, remain in the selfsame Brahma; as all spaces remain in the infinite space and all waves and billows rise and fall in the same sea.

47. Wherever you are placed and whenever you have time, attend but for a moment to the (subjective) nature of the soul in your consciousness (without minding any of the objects), and you will perceive the true ego.

48. The sages, O Rāma, have said of two states of our consciousness, namely its sensible and insensible states; now therefore be inclined to that which thou thinkest to be attended with thy best good, and never be forgetful of it. (*i.e.* Attach thyself to the subjective side of it, in disregard of the objective).

## CHAPTER XXXV.

### DESCRIPTION OF THE SUPREME BRAHMA.

Argument:—The One undivided Brahma with and without his attributes and his real and unreal forms.

Vasishttha continued:—The state of the soul is as placid, as that of the untroubled mind in the interval of one's journey from one place to another, when it is free from the cares of both places (of trouble).

2. Be therefore quite unconcerned in your mind in all states of your life, whether when you sit or walk or hear or see anything, for the purpose of securing your unalterable composure.

3. Being thus devoid of your desires, and undistinguished in society, continue as steadfast as a rock, in the particular conduct of your station in life.

4. Being placed in this manner beyond the reach of ignorance, one is blest with the light of knowledge in his mind.

5. After disappearance of ignorance from the mind, there can be no trace of any thought left in it; nor can the mind think of anything, when tranquillity has got her ascendancy in it.

6. Brahma is verily one with the world, and the selfsame one appearing as many to our ignorance; which represents the plenitude of Brahma as a multitude, and his pure spirit as extended matter.

7. The plenum (of creation) appears as vacuum (of annihilation), and vacuity appearing as substantiality; brightness deemed by darkness, and what is obscure is brought to light.

8. The unchangeable is seen as changing and the steady appearing as moving; the real appears as unreal, and the unreality as reality; so that seeming as otherwise, and so the vice versa also.

9. The indivisible appears as divided, and energy appearing as inertia; the unthinkable seems as the object of thought, and the unparted whole seeming to shine in innumerable parts.

10. The unego appears as the very ego, and the imperishable One appearing as perishable; the unstained seem as tainted, and the unknowable known as the knowable all of the known world.

11. The luminous One appearing as deep darkness of chaos, and the oldest in time manifested as the new born creation; and the One minuter than an atom, bearing the boundless universe in its bosom.

12. He the soul of all, is yet unseen or dimly seen in all these his works; and though boundless and endless in Himself, he appears as bounded in the multitudinous works of his creation.

13. Being beyond illusion, He binds the world in delusion; and being ineffable light, he centres his brightness in the dazzling sun. Know then, O best of inquirers, that Brahma resembles the endless expanse of the vast ocean.

14. This immense treasure of the universe, so enormous in its bulk, appears yet as light as a feather, when put into balance with the immensity of Brahma; and the rays of his illusion, eluding the moon-beams in their transparency, are as invisible as the glare of the

mirage.

15. Brahma is boundless and unfordable (as the ocean), and is situated in no time nor place nor in the sky, where he has set the forests of the clusters of the stars, and the huge mountains of the orbs of planets.

16. He is minutest of the minute (by his inhering in the bodies of the smallest minutiae); and the bulkiest of the bulky. He is the greatest among the great, and the chiefest of the chief.

17. He is neither the doer, deed nor instrument of doing anything; and neither is the cause of another, nor has he any cause for himself. (In Vedanta, all causality is denied of the all pervading Brahma). And being all empty within, Brahma is full in Himself.

18. The world which is the great casket of its contents, is as void as a vast desert; and notwithstanding its containing the countless massy and stony mountains in it, it is as ductile as the plastic ether and as subtile as the rarefied air.

19. All things however time worn appear anew every day; the light becomes dark by night, and darkness is changed to light again.

20. Things present become invisible to sight, and objects at a distance present themselves to view, the intellectual changes to the material, and the material vanishes to the superphysical (thought or spirit).

21. The ego becomes the non-ego, and the non-ego changes to the ego; one becomes the ego of another, and that other and the ego, become as something other and different than the ego.

22. The full ocean of the bosom of Brahma, gives rise to the innumerable waves of world; and these waves like worlds evolve from and dissolve into the ocean of Brahma's breast, by their liquid like and plastic nature.

23. The vacuous body of Brahma bears a snow white brightness over all its parts, whence the whole creation is full of a light as fair as snow and frost. (Light is the first appearance or work of God, and envelopes the whole universe that was formed in and after it).

24. This God being beyond the space of all time and place, and without all forms, figures, and shapes whatever; stretches out in space and all times of day and night, the unreal figures in the world like the unstable waves of the sea.

25. In this light there shines the bright filament of the worlds, in the ample space of the sky; appearing as so many ancient arbours standing in a long and large forest, and bearing the five elements as their pentapetalous leaves.

26. The great God has spread out this light, as a clear mirror before his sight; in order as he wished to see the shadow of his own face, represented in the pellucid twilight (which proceeded at first from him).

27. The unbounded intellect of God, produced of its own free will the spacious firmament, wherein the lord planted the tree of his creation, which brought forth the luminous orbs as its fruits in different parts of it.

28. The lord created a great many varieties of things, both in the inside as well as outside of himself; which appear as internal thoughts in his intellect, and as all entities and non-entities in his outer or physical world.

29. In this manner, the divine mind exhibits the different forms of things, in itself and of its own will, as the tongue displays the varieties of speech within the cavity of the mouth.

30. It is the flowing of the fluid of divine will, which forms the worlds; and it is the conception of pleasant sensations in the mind, that causes these torrents and whirlpools in the ocean of the world. (*i.e.* The will is the cause of creation, and the feelings and passions are as whirlwinds and whirlpools in the mind).

31. It is from the divine mind that all things proceed, as the light issues from fire; as it is the lulling of the creative mind to rest, that the glow of all visible objects are extinguished and put out of sight.

32. All the worlds appertain to the divine intellect, as the property of whiteness adheres to the substance of snow; and all things proceeded

from it, as the cooling moon-beams issue out of the lunar orb.

33. It is from flush of the hue of this bodiless intellect, that the picture of the world derives its variegated colouring; and it is this intellect alone which is to be known, as an infinite extension without its privation or variation at any time.

34. This stupendous Intellect, like the gigantic fig-tree (*ficus religiosa*) of the forest, stretches out its huge branches on the empty air of heaven, bearing the enormous bodies of orbs of worlds, like clusters of its fruits and flowers.

35. Again this colossal intellect appears as a huge mountain, firmly fixed in the air, and letting down many a gushing and running stream, flowing with numberless flowers, falling from the mountain trees.

36. In this spacious theatre of vacuum, the old actress of destiny, acts her part of the representation of worlds in their repeated rotations and succession.

37. In this stage the player boy—time is also seen to play his part, of producing and destroying by turns an infinity of worlds, in the continued course of Kalpa and Mahākalpa ages, and in the rotation of the parts of time.

38. This playful time remains firm in his post, notwithstanding the repeated entrances and exits of worlds in the theatre of the universe; just as a fixed mirror ever remains the same, though shadows and appearance in it, are continually shifting and gliding through it.

39. The Lord God is the causal seed of the worlds, whether existing at present or to come into existence in future; just in the same manner as the five elemental principles are causes of the present creation. (Here Brahma is represented, as in all other passages, as the material cause of the world).

40. The twinklings of his eye cause the appearance and disappearance of the world, with all its beauty and brightness; but the Supreme soul having no outward eye or its twinkling, is confined in his spirit only. (The physical actions which are attributed to God, are always taken in their figurative sense).

41. The very many great, and very great creations and dissolutions of worlds, and the incessant births and deaths of livings, which are continually going on in the course of the nature; are all the various forms of the One unvaried spirit, whose breath, like the inflation of air, produces and reduces all from and into itself. Know this and be quiet and still.

## CHAPTER XXXVI.

### SERMON ON THE SEED OR SOURCE OF THE WORLD.

Argument:—Description of Avarice as the great Bondage of life and harmlessness of the common blessing of life obtained without avarice. *i.e.* Prohibition of avariciousness and not of ordinary enjoyments.

Vasishtha continued:—The false varieties of the world take us by surprise, as the eddies attract to them the passing vessels; but they are all found to be of the same nature, as the various waves of the sea. (As all the waves are but water, so all worldly appearances are mere enticing delusions).

2. The nature of the whole world, is as unknowably known to us; as that of the universal vacuum which rests in God alone, is imperceptibly perceptible to our eyes. (All we see of the sky, is but a blank which is nothing).

3. As I find nothing in the fancied cities of boys in the air, (which they think to abound with ghosts etc.); so doth this really ideal world, appear to be in real existence to boys alone. (But the wise know it as unreal).

4. The sight and thought of visible appearances, are as the visions and remembrances of objects in dream; and so is this world but an appearance to the sight, and a phantom and phantasy in the mind.

5. The phenomenal and the fancy, have no pith nor place except in the intellect; beside which there is nothing to be had save an unbounded vacuity only. Where then is the substantiality of the world?

6. The error of the world consists in the knower's knowledge of it, and it is the ignorance (of the existence) of the world, that is free from this error; and the knowing or ignoring of it is dependant to thee, as the thinking or unthinking of a thing, is entirely in thy power. (Every one is master of his thoughts).

7. The vacuous intellect being of the form of the transcendent sky, is of the state of an extended space, to which it is impossible to impute any particular nature or quality whatsoever. (The gloss explains it by saying that, the intellect is neither any extended matter, nor entirely an empty vacuity, since it is the source of all intellectual powers and mental faculties).

8. The world also being of the form of the intellect (*i.e.* a formal representation of it); has no particular character or variable property assignable to it. It is seen to be existent, but having no particular feature of its own, it is not subject to any variation in its nature (*i.e.* Being a formless thing, it can have *no vikāra* or change of form at all).

9. All this being a representation of the vacuous intellect, has no substantiality whatever in it; it is the substance and not the knowledge of a thing, that is subject to any change in its form, because knowledge appertains to the intellect, which is always unchangeable.

10. I see all quiet and calm, and the pure spirit of God; I am without the error of ego, tu &c., and see nothing about me, in the same manner as we can never see a forest growing in the air.

11. Know this my voice to be the empty air as my conscious thought, and know also these words of mine to proceed from my empty consciousness, which resides in the empty spirit likewise. (*i.e.* Sound proceeds from the empty spirit and not from the material body) (as some would have it).

12. That which they designate the transcendent essence, is the eternal and involuntary state of rest of the Divine soul, and not what it assumes to itself of its own volition (as that of the creative energy



of Brahma—the Demiurge). That state resembles that of a slab of stone, with the figures naturally marked upon, or as the pictures drawn in a plate or chart.

13. The silent man (*muni* or *mouni*) whose mind is calm and quiet in the management of his ordinary business, remains unmoved as a wooden statue, and without the disturbance of any desire or anxiety.

14. The living wise and listless man sees all along his lifetime, the world resembling a hollow reed, all empty within and without it, and having no pith or juice in the inside of it. (The wise well know the vanity of the world).

15. He who is not delighted with the outer world, reaps the pleasure of his inner meditations; but he who is indifferent to both in his mind, is said to have gone over the ocean of the world (and set free from all his cares).

16. Give out the words from your lungs, like a sounding reed from its hollow pipe; and clear your mind from its thoughts, by keeping your body intact from busy affairs, and employing no other member of it after them (except your tongue).

17. Touch the tangibles as they come to thee without thy desiring them; and remain in thy solitary cell without thy wishing for or minding about them, or grieving at their want.

18. You may relish the various flavours, which are offered to you; and take them to your mouth in the manner of a spoon without wishing for or taking a delight in their sweet taste.

19. You may see all sights, that appear before you; without your desiring for or delighting in them.

20. You can smell the sweet perfumes and flowers, that fall in your way without your seeking them, take the scents only to breathe them out, as the odoriferous winds scatter the flowers all around.

21. In this manner if you go on to enjoy the objects of sense with utter indifference to them, and neither longing after or indulging yourself in any; you shall in that case have nothing to disturb your peace and

content at any time.

22. But whoso finds a zest for the poisonous pleasures of life, increasing in himself day by day; casts his body and mind to be consumed in their burning flame, and loses his endless felicity.

23. Want of desire in the heart, is said to constitute the obtuse insensibility of the soul, called *samadhāna* by dispassionate sages; and there is no other better lesson to secure the peace of mind, than the precept of contentment (lit. absence of desire).

24. The increasing desire is as painful, as one's habitation in hell fire; while the subsidence of desires in the mind, is as delightful as his residence in heaven.

25. It is desire alone, which constitutes the feelings of the heart and mind; and it is this, which actuates mankind to the practice of their austerities and penances, according to the *sāstras*.

26. Whenever a man allows his desire, to rise in any manner in his heart; even then he scatters a handful of the seeds of affliction, to sprout forth in the fair ground of his mind. (The more desire the more pain).

27. As much as the craving of one is lessened by the dictates of this reason, so much do the pain of his avaricious thoughts cease to molest them. (Nothing to desire nothing to fear).

28. The more doth a man cherish his fond desire in his mind, the more does it boil and rage and wave in his breast.

29. If you do not heal the malady of your desire, by the medicine of your own efforts; then I think you will never find a more powerful balsam to remedy this your inveterate disease.

30. Should you be unable to put a check to your desire altogether, you must still try to do it by degrees, as a passenger never fails to get his goal even by slow paces in time.

31. He who does not try to diminish his desires day by day, is reckoned as the meanest of men, and is destined to dive in misery every day.

32. Our cupidity is the causal seed of the crop of our misery in this world; and this seed being fried in the fire of our best reason, will no more vegetate in the ground of our breast.

33. The world is the field of our desires and the baneful sources of misery only, it is the extinction of them which is called *nirvāna*; therefore never be tempted by the delusion of desire for your utter destruction.

34. Of what avail are the dictates of the *sāstras*, and the precepts of our preceptors; if we fail to understand that, our *samādhi* or final rest consists in the extinction of our temporary desires.

35. He who finds the difficulty of checking his desires in his mind, it is hopeless for him to derive any good from the instructions of his preceptors, or the teachings of the *sāstras* whatever.

36. It is the poison of avarice which proves the bane of human life, as the native forests of stags prove destructive to them, by being infested by hunters. (Hearts infested by avarice, are as detrimental to men; as forests infested by hunters are baneful to stags).

37. If one would not deal frivolously, with the acquisition of his self-knowledge (spirituality); he may but learn to extenuate his cravings, and he will thereby be led insensibly, to the acquirement of his spiritual knowledge.

38. Extinction of wish is the extirpation of anguish, and this is the sense of the *nirvāna* bliss; therefore try to curtail your desires, and thereby to cut off your bondage, which will not be difficult for you to do, if you will but try to do so.

39. The evils of death and decrepitude, and the weeds of continued woes, are the produce of secret seed of desire, which [is] to be burnt betimes by the fires of equanimity and *insouciance*.

40. Wherever there is inappetency, the liberation from bondage is found to be even there also; therefore suppress always your rising desires, as you repress your fleeting breath (in the practice of *ajapā* or suppression of breathings).

41. Wherever there is appetite, even there is our bondage in this world; and all our acts of merit or demerit and all our distresses and diseases, are the invariable companions of our worldly wishes.

42. The dominant desire being deprived of its province, and the indifferent saint being freed from its bondage; it is made to weep and wail, as when a man is robbed by a robber.

43. As much as a man's desire is decreased in his breast, so much so does his prosperity increase, leading him onward towards his liberation.

44. A foolish man that is ignorant of himself (*i.e.* of his soul and spirit), and fosters his fond desire for anything; is as if he were watering at the root of the poisonous arbour of this world, only to bring his death by its baneful fruits.

45. There is the tree of desire growing in the human heart and yielding the two seeds (fruits) of happiness and misery (*i.e.* of good and evil); but the latter being fanned by the breeze of sin, bursts out in a flame which burns down the other, and together with it its possessor also. (The evil desire supercedes the good one).

## CHAPTER XXXVII.

### A LECTURE ON THE VISIBLES AND VISIBLE WORLD.

Arguments:—Arguments to show that the world is no production of Divine will or volition, but a reproduction of Brahma himself.

Vasishtha continued:—Hear me explain to you more fully, O Rāma! what I have already told you in brief, regarding the treatment of the malady of desire, which forms also an article of the practice of yoga asceticism.

2. Tell me if the will is anything, beside the soul in which it subsists; and if it is nothing apart from the soul, how do you wish to attribute an agency to it, other than that of the soul?

3. The divine intellect being a thing; more subtle in its nature than the rarity of open air, is consequently without any part, and indivisible into parts. It is of itself an integrant whole, and one with myself, thyself and the whole world itself.

4. This intellect is of the nature of vacuum, and the infinite vacuum itself; it is the knower and the known or the subjective and objective world likewise. What then is that other you call the will?

5. There is no relation of the container and contained, or of the subject or object between it and ourselves; nor do we know those saintly men, who know it as any object of their knowledge.

6. We are at a loss to determine the relation, of the subjectivity and objectivity of our (as when I say, I am conscious of myself, here "I am" is the subject of myself—the object). It is just as impossible to find out my egoism and meity, as it is to expect to see a potential black moon in the sky. (Here is a long note on the subjective and objective of my knowledge of myself).

7. Such is the case with all the triple conditions of the subject, object and predicate (as the beholder, beholden and beholding); which having no existence of their own in the nature of things, I know not how they may subsist elsewhere except in the essence of the very soul.

8. In the nature of things, all unrealities are referred to the reality of the soul, as our egoism and tuism, the subjective, objective &c.; and so all things liable to destruction are said to become extinct in the self-existent and everlasting soul.

9. In extinction there is no presence of anything, nor anything present is said to become extinct; the idea of the simultaneous presence and absence of a thing, is as absurd as the sight of light and darkness together in the same place at the same time.

10. Neither can these abide together, on account of the repugnance of their nature; nor can they both be extinct at the same [time], as we see the presence of the one and the absence of the other before our eyes. So there is no *nirvāna* in the living, because the one is a state of rest, and the other of pain and misery.

11. The phenomenals are fallacies, and afford no real happiness; think them as unreal, and rely solely in the increate lord, by thy nirvāna or extinction in him (through the medium of thy devout meditation).

12. The pearl-shell looks like a silver, which is not likely to be realized from it; it is of no use or value, why then do you deceive yourself, with such like baubles of the world?

13. Therefore their presence or possession is full of misery, as their want or absence is fraught with felicity; want being had with the knowledge of the term, proves a substantive good in thy thought *nididhyāsana* of it. (Want importing the absence both of good and evil, is a certain blessing. It may mean also want (of riches) with the gain of knowledge, is a certain good in the province of thought).

14. Why then the vile do not come to perceive their bondage in riches? and why is it that they slight to lay hold on the treasure of their eternal welfare, which is even now offered before them?

15. Knowing the causes, effects, and states of things, to be full of the presence of the One only; why do they fail to feel his immediate presence in their consciousness, which spreads alike through all?

16. Mistaken men like the stray deer, are seeking Brahma in the causes and states of things; not knowing that the all pervading spirit, spreads undivided and unspent throughout the whole vacuum of space (or throughout the infinite vacuity of space).

17. But what is [the] end of the doctrine of causation, unless it [is] to establish the cause as the primary source of all; but how can force which is the cause of ventilation, and fluidity the causal principle of liquid bodies, be accounted as the creator of wind and water? (In this case every cause becomes a separate Deity which is absurd).

18. It is absurdity to say that, vacuity is the cause of vacuum, and the creative power is the cause of creation, when One alone, is the cause, effect, state and all of every thing himself. (One-God is the primary, formal and final cause of all).

19. It is therefore absurd to attribute the terms, importing causality

and creativeness of creations to Brahma, who is identic with all nature, is unchangeable in his nature, and derives neither pleasure nor pain from his act of the creation of worlds. (What changed through all yet in all the same &c., and without the feelings of pleasure or pain).

20. Brahma being no other than the intellect (or omniscience), can have no will or volition stirring in his nature; as a doll soldier or painted army, are no other than the mud or plate and without any motion or movement of them.

21. Rāma said:—If there is no reality of the world, and our ego and tu are all unreal, and the phenomenal is no other than the noumenal Brahma; then it is the same thing, whether there be any will stirring in the Divine mind or not, since God is always all in all.

22. Again if the rising will (to create) be identic with the nature of God, as the rising wave is the same as the sea water; then what mean the precepts of controlling the will (such as the enforcing a good and restraining a bad desire)?

23. Vasishtha replied:—It is true, O Rāma, as you have understood it, that the divine will is no other than the divinity itself, in the knowledge of those, who are awakened to the light of truth. But hear me tell you further on this subject.

24. Whenever a wish rises in the breast of the ignorant, it subsides of itself from their knowledge of the nature of the wished for object; just as the gloom of night, departs before the advance of sun-light.

25. But the rising wish sets of itself in the heart of the wise man, as the doubt of duality vanishes from the minds of learned, upon the rise of the light of their understanding.

26. No one can wish for any thing, whose desires of all things are already dead within himself; and who is freed from his ignorance, and is set in the pure light of his liberation.

27. The wise man is neither fond of, nor averse to the sight of the phenomenals; he views the beauties of nature (lit. of the visibles), as they appear before him, without relishing (or delighting) in them of his own nature.

28. If any thing offer itself to him, by some or by means or causality of others; and if he find it right for him to take the same, he may then have the option, either to accept or refuse it, as he may like.

29. Verily the will or desire and the unwillingness of the wise, are actuated by and proceed from Brahma himself; they have no uncontrollable or inordinate desire, but pursue their own course, and have nothing new or inordinary to wish for. (Pleased with their simple living, they have nothing anew to wish for or accept).

30. As wisdom rises on one side, so the wish sets down on the other (side); nor can they combine to dwell together, as there is no chance of their uniting in the mind of any body, as there is no possibility of light and darkness meeting at the same place.

31. The wise man, is not in need of any exhortation or prohibition in any act; because his heart being quite cool in itself in all his desires, there is no body to tell him anything to any purpose.

32. This is the character of the wise man, that his desires are imperceptible in his heart, and while he is full of joy in himself, he is complacent to all others about him.

33. There is also a shade of heavenly melancholy settled in the outward countenance, and a distaste or indifference to every thing in his mind; it is then that the current of desires ceases to flow in his heart, and his mind is elevated with the sense of his liberation.

34. Whose soul is serene, and his intellect unclouded by the doubts of unity and duality; his desires turned to indifference and all his thoughts concentrated in the Lord.

35. Whose knowledge of duality, has entirely subsided in his intellect; and whose belief of unity is without the alloy of the union of any other thing (in the sole and perfectly pure One); who is quite at ease and without any uneasiness, and resides calmly in the tranquillity of the Supreme soul.

36. He has no object to gain by his acts, nor anything to lose by their omission; he has no concern whatever with any person or thing either for



aught of his good or otherwise.

37. He is indifferent both to his desire as well as to his coolness, nor has he any care for the reality or unreality of things; he is not concerned about himself or others, nor is he in love with his life nor [has he any] fear of death.

38. The self-extinguished soul of the enlightened, never feels any desire stirring in itself; and if ever any wish is felt to rise in his breast, it is only an agitation of Brahma in it.

39. To him there is no pleasure or pain, nor grief or joy; but he views the world as the quiet and increate soul of the Divinity manifest by itself; the man that goes on in this manner, like the course of a subterranean stream, is truly called the enlightened and awakened.

40. He who makes a pleasure of his pain in his thought, is as one who takes the bitter poison for his sweet nectar; the man who thus converts the evil to good, and thinks himself happy in his mind is said by the wise, to be awakened to his right sense (to wit that all partial evil is universal good).

41. Thinking one's self as vacuity, with the vacuum of Brahma; and as quiet as the tranquillity of the Divine spirit; and the thought of every thing resting in the spacious mind of God, is tantamount to the belief of the world as one with Brahma himself. (This is the doctrine of pantheism of vedanta and all mysticism).

42. In this manner all consciousness is lost in unconsciousness, and the knowledge of the world, is lost in the infinity of empty air. The error of our egoism is likewise drowned in the depth of the even and vast expanse of the Divine unity.

43. All that is seen here in the forms of the moving and fixed bodies of the world (the roving and fixed stars &c.); are all as quiet as quiescent empty sky which contains them, or as a visionary utopia of imagination.

44. As there is a free intercourse of the thoughts, of one person with those of another, and there is no interposition in their passage from one mind to another; in the same manner there is the same reflection of

this shadowy world in the minds of all at once.

45. The earth, heaven and sea, with the hills and all other things, appear before our empty minds, exactly as the false sights of water &c., appear in a mirage to our eyes.

46. The phantasmagoria of the world, appearing visibly before us, is as false as a vision in our dream, and as delusive as a spectre appearing in the imaginations of little boys.

47. Our egoism or consciousness of ourselves, which seems as a reality unto us, is no other than a delirium of our brain, and an erroneous conception of the mind.

48. The world is neither an entity nor non-entity either, nor a substantiality and unsubstantiality both together; it is not to be ascertained by the sense nor explained by speech, and yet it exhibits itself as the fairy land or air drawn castle in empty air. (Its nihility is the doctrine of vacuists and its substantiality is supported by materialists; that it is neither is tenet of sceptics, and therefore it is but an empty dream).

49. Here our wish and effort as well as our want of both, are all alike in the opinion of the learned (who maintain the doctrine of irrevocable fate); but in my opinion it is better to remain in cool indifference (owing to the vanity of human wishes).

50. The knowledge of "I and the world" (*i.e.* of the subjective and objective), is as that of air in the endless vacuity; it is the vibration of the intelligent soul, like the breath of air in vacuum, that causes this knowledge in us, beside which there is no other cause (of the subjective self or the objective world).

51. The aptitude of the intellect or the intelligent soul, to its thoughts or longing after external objects, makes it what we call the mind, which is the seat of same with what is called the world; but the soul getting released from this leaning, is said to have its liberation. Follow this precept and keep yourself quiet.

52. You may have your desire or not, and see the world or its dissolution; and come to learn that neither of these is either any gain

or loss to thee, since there is nothing here in reality, and every thing is at best but the shadowy and fleeting form of a dream. (So likewise the production and annihilation of the world, which are the products of divine will, is of any consequence to the unconnected deity).

53. The *nolens & volens* or the will and no will, the *ens & non ens* or the entity and non-entity, the presence or absence of any thing, and the feeling of pain and pleasure at the loss or gain of something, are all but ideal and mere aerial phantasies of the mind.

54. He whose desires are decreased day by day, becomes as happy as the enlightened wise man, and has like him his share in the liberation of his soul.

55. When the sharp knife of keen desire pierces the heart, it produces the sorely painful sores of sorrow and grief, which defy the remedies of mantras, minerals and all sorts of medicament.

56. Whenever I look back into the vast multitude of my past actions, I find them all to be full of mistakes, and not one which was not done in error, or appears to be without a fault or blunder.

57. When we meet only with the erroneousness of our past conduct, and find them all to have been done for nothing; how then is it possible for us to discern the hearts of others, which are as inaccessible hills unto us. (How can we discern another's mind, when we to our own are so grossly blind).

58. Our dealing with the unreal world (as with untruthful men), is lost in the glancing or twinkling of an eye; for who can expect to hold the horns of a hare in his fingers.

59. The belief of our egoism or personality consisting in our gross bodies, serves to convert the aerial intellect to a gross substance in a moment; and make our mind as a part of the solid body, just as the rain drop is congealed to the hailstone.

60. It is owing to our intellect, that we have the conception of the reality of our unreal bodies; just as the undying principle of the intellect, happens to see its own death in our sleep.

61. As the unreal and unsubstantial vacuum, is said to be the blue or azure sky by its appearance; so is this creation attributed to Brahma by supposition, which is neither real nor quite unreal.

62. As vacuity is the inseparable property of vacuum, and fluctuation is that of air; so is creation an inseparable attribute of God, and is one and same with the essence of Brahma himself.

63. There is nothing produced here as the world &c., nor is anything lost or annihilated in it; all this is as a dream to a sleeping man, which is a mere appearance and nothing in reality.

64. So the inexistent earth and others, are apparent in their appearance only; then why need you care or fear about the being or not being of this world, which is no more than a production and subversion of it in the region of the Intellect.

65. The apparent body, is no reality by the causality of the elements as the earth &c.; it is only a formation of the Divine intellect, and situated in the divine spirit. (The body is neither formed out of the dust of the earth, nor by a combination of the five elements; but is a shadow of its form in the Divine mind).

66. The instrumentality of the mind &c. in the causation of the world, is also untrue and absurd, owing to the union of two causes in one (*i.e.* the combination of the primary and instrumental causes together). (The unity of God consists in his being the original and material cause, and not as a formal or instrumental one).

67. All things are uncaused and unconsecutive in the divine mind, where they are eternally present at one and the same time; as the whole series of the actions of a man from his birth to death, appear in an instant of his dreaming states. (All is ever present before the omnipresent and omniscient).

68. All things are contained in and as inane as the vacant Intellect, where this spacious earth with her high hills of solid bases, and all her peoples with their actions and motions, are ever existent in their aerial forms in the knowledge of the aeriform intellect of God.

69. The world is a picture painted on the airy surface of the divine

mind, with the various colours derived from the intellect of God; it never rises nor sets, nor does it ever become faint, nor does it fade nor vanishes away.

70. The world is a huge wave of fluidity in the water of the Intellect, why is it so and how produced, and how and when it is subside, is what nobody can say. (The world is once compared to breath of air and here to a liquid, to mean its having no solidity in it).

71. When the great vacuity of the intellect is calm and quiet, then the world remains in its form of an empty void also; just as the soul being quite thoughtless in itself; there can be no rise or fall of any object before it. (Hence the alternate action and rest of the divine spirit, is said to cause the appearance and disappearance of the world by turns. Manu I).

72. As we imagine the mountains to touch the skies, and the sky to present the figures of mountains in it; it is in the like manner that we suppose the presence of Brahma in all things of creation. (But all this supposititious knowledge proceeds from error).

73. It is by the application of a jot of their intelligence, that yogis convert the world to empty air, as also fill the hollow air with the three worlds up and down. (*i.e.* They are practised to produce everything as also to reduce it to nothing in their thought).

74. As we imagine thousands of the elysian cities (or seats) of the siddha deities, to be situated in the different regions of heaven; so are the numberless worlds scattered apart from one another in the infinite space of divine intellect.

75. As the eddies in the ocean whirl apart from one another, and seem to make so many seas of themselves; though they are composed of the same water.

76. So the numerous worlds, revolving separately in the vacuity of the Divine Intellect, are all of the same nature (with their intellectual reservoir), and not otherwise.

77. The awakened (or enlightened) yogi, views worlds above worlds in his clairvoyance; and to pass to the ethereal regions of the perfected

siddhas, as it is related by sages (in the story of Līlā narrated before).

78. There are numberless imperishable beings and immortal spirits, which are contained in the Supreme spirit; as the endless worlds are situated in the hollow sphere of heaven.

79. It is the intrinsic pleasure of the divine soul, to scatter the wandering worlds about it, as the odorous flower diffuses its immanent fragrance, and spreads its flying farina all around; they are not extrinsic or adventitious, but are born within itself like the lines and marks in a diamond or crystal.

80. The fragrance of flowers though mixed up together in the air, are yet separate from one another; so are all the created bodies existing together in the air, all distinct in their natures: (such is the union of the different elements in one body, and as every flower has a vassal breeze to bear its own perfume).

81. Our fancies though of the form of air, assume different shapes in the minds of men; such as those of gross natures have them in their gross material forms, while the holy saints view them in their pure forms in the mind. (This means the two views of things in their concrete and abstract forms).

82. Neither are the gross materialists nor pure spiritualists, right in their conceptions of things; but every one has to feel according to his particular view and belief of a thing. (*i.e.* The materialist is subject to material pain and pleasure, from which the idealist is entirely free).

83. By thinking the world to be contained in the thought of the Intellect, it will be found to be no way different from it, than the water is from its liquidity. (The mind and its thought, being the one and same thing).

84. Know chronos—the time, and cosmos—the universe, with all the worlds contained in it together with the *ego* and *tu* or myself and thyself and all others, to be the One and very unity; which is the calm and quiet vacuum of the great Intellect, which is same with the very self of the unborn and undecaying soul of God. Be not therefore subject

to passions and affections, which do not appertain to the nature of the self-same Deity.

## CHAPTER XXXVIII.

### DISQUISITION OF NIRVĀNA—QUIETISM.

Argument:—Exposition of the Error of the Duality of the Intellect and Intelligibles, and establishment of the unity of the world with the Intellect by legitimate Reasoning.

Vasishtha continued:—The Intellect perceives the world raised before it, by the fallacy of its understanding; as a man beholds mountains in the sky, by the delusion of his eye sight.

2. The doctrines that the world is the creation of Brahma or of the mind, are both alike in substance; in as much as they regard it in an immaterial and not physical sense.

3. The world subsisting in our knowledge or consciousness of it, is same with its internal knowledge, and not as existing externally or out of our consciousness; and although it appears to be situated out of it, like the features of a picture appearing as prominent above their base, it is on a level with its plane. The original figure being contained in the substratum of our inner knowledge, the outward appearance is to be likewise known as the same also.

4. In our opinion there is no difference, between the two systems of the interior and exterior knowledge of the world; because both of them being of the form of our knowledge of them, the exterior shape is no reality at all.

5. Hence all things being the same with our intellectual knowledge of them, and this knowledge being indistinct and invariable in its nature, the distinctions of the changing scenes of the world can have no place in it (and must therefore be false and unreal).

6. Therefore I adore that omniscience which is the soul of all, in which all things exist and whence they all come to existence; which is all and displays all things in itself and pervades all infinity forever.

7. When the subjective intellectual power *chinmaya*, becomes united with the objective *Chitya* or intelligible world, by means of the intrinsic *Chit* or intellect; it is then that the visible or objective organs of sense *drishyangas*, get the sensation *chaitanya* of their objects and not otherwise.

8. As it is the intellect alone which is both the subjective as well as the objective, that is both the viewer and the view, the seeing and the sight also; it comes to the same effect, that the knowledge of all these, is derived from and dependent upon the main intellect.

9. If the subjective and objective be not alike in the intellectual soul, then the subjective and intellectual soul, can have no perception of the objective and material world. (Because matter cannot enter into the intellect, but by the ideas of things which are of an intellectual nature).

10. It is from their intellectual nature, that the objective world is perceived in the subjective soul; just as a drop of water mixes with the body of waters, owing to the similarity of the natures. (Things of the same kind easily combine with one another, by their natural affinity), otherwise there is no combination of them as of two pieces of wood.

11. When there is no homogeneous affinity between two things as between the intellect and a log of wood, there can be no union between them; nor can two pieces of wood know one another, owing to their want of intellect.

12. As the two pieces of wood have [no] knowledge of one another, owing to their dull insensibility; so nothing insensible can be sensible of any thing, save the intellect which is conversant with intellectuals only.

13. The great intellectual soul, beholds the world as one with itself in its intellectual light; and sees the material bodies settled as a rock in it, without their properties of life or motion.



14. Life, understanding and other faculties, are the products of intellection, [by] which the wonderful property of the intellect, rises spontaneously in itself.

15. The essence of Brahma exists and exhibits itself in the form of the quiescent universe, and is personified as the male agent of creation, by his seminal seed resembling the minute seed of a fig fruit.

16. There is first of all a small seed, which develops itself to a tree; but that first seed had another smaller seed before, from which it was produced. Thus the primary or initial seed being the minutest of the latter ones, is contained in and let out as an effluvium of the Supreme soul.

17. Brahma is the first and minutest soul of all, which gives to innumerable souls as its seeds; the inner ones abiding in the spirit of God, are known as spirit; and the grosser sorts known as things, are wrongly considered as otherwise, though they are of the same nature with their original.

18. As a thing is the same thing and not different from itself, whether it is placed above or below; so everything is the selfsame Brahma, in whatever state or form it may appear unto us.

19. As gold is no other than gold, in the various (lit. a hundred different) forms of golden trinkets; so the invariableness of the unchangeable spirit of God, continues the same in all the changing scenes and varieties in nature.

20. As the clouds of the shadowy dreams that hang over your mind, are in no way related to you; so the great bustle of creation and its dissolution, bear no relation to my vacuous soul, nor disturb the even tenor of my mind.

21. As the blueness and moistness, which are attributed to the vacuous atmosphere of heaven, are nothing in reality; and as the legions of siddha spirits, which are supposed to traverse the regions of air, are but deceptions of our eye sight; such is the pageant of the world but an empty air and fallacy of our vision.

22. It is the desire of the heart and the false fancy of the mind, that

leads out within us and brings forth the fruit of the world; just as the dirty water at the bottom of the earth, moistens the seed that produces a big tree in time.

23. The wise man that forgets his egoism, becomes one with the Supreme spirit; and by reducing himself like a bit of rotten straw, becomes an *anima* or a minimum particle of the divine soul.

24. I find no one among the gods, demigods and mankind in the three worlds, who wishes to approach to that Great Spirit, who has the whole world as a hair upon his body.

25. He who knows the unity of the soul of the universe, is free from the thought of a duality, in every state of his life, and wherever he may be situated. (The monotheist sees the One soul in all places and all kinds of beings).

26. Who has a great soul, and views the world and all as a mere vacuity and nothing in reality; how can he have any desire for unspiritual and sensible objects.

27. He who is indifferent to, and unconcerned with the endless particulars of the world; and who views the existent and inexistent in the same light, is truly a great soul and beyond all praise.

28. There is no living being that lives, or has any property for ever, it is only the inner consciousness that shows the various appearances in the empty space of the mind. (Note. Our friends and properties are no lasting realities, except that our minds paint them as such unto us).

29. In vain do men think of their life and death, in this world of nullity; neither of them is anything in reality, but as false as the flowing and ebbing of waters in the mirage of life.

30. Upon due examination, this error vanishes from view with its cause also; and then it appears that there is nothing as life or death, beside the existence of the imperishable one. (Note. Our life is no life, since we live in death; and our death is no death, since we die to live again).

31. That man is said to have gone across the ocean of the world, who has withdrawn himself from the sight of visibles; who is quiet and content

with himself, and who while he is living, reckons himself with the dead and as nothing.

32. Our *nirvāna* extinction is said to be the cessation of our mental actions, like the extinguishing of a burning flame or lamp; it is assimilation into the quiescent spirit of God, and continuance in the hebetude of a holy saint.

33. Again he is called the *mukta* or liberated, who finds no delight either in the noumenal or phenomenal (*i.e.* either in his mental functions or visual operations); but remains as quiet and quite aloof from all as the intangible vacuum.

34. I speak of my ego from my want of reason, but reason points out no egoism in me; hence the want of any sense in the word ego, makes the existence of the world quite null and void to me (who am a mere nullity myself). (So says the Persian mystic *Ke man Khodra namedānam*; I know not my very self).

35. The intellect is a mere vacuum, and our consciousness (which is also a vacuous substance), gives us the knowledge of the nature of our inner understanding; the mind (which is a void likewise), views the external appearances agreeably to its internal ideas (Hence all things are but airy nothing without their substantiality).

36. Now the real entity of your soul, will become truly blessed in itself, by your getting the mind, freed from all its objects at all places and times. (The mind being the mirror of soul), and by thy doing everything in the name of God. (In every work begin and end with God).

37. Whatsoever thou doest or eatest, anything thou givest or offerest in sacrifice; and whatever thou seest, killest or desirest know them all to proceed from God. (Here man's free will is denied, and all human actions are believed as ordained by God).

38. All that we call as ourselves or yourselves and all others, what we name as space, time and the sky, mountains &c.; all these together with the actions of all, are supported by and full of the power and spirit of God.

39. The vision of our eyes and the thoughts of the mind, the world and

its three times; and all our diseases, death and decay, are all the phenomena appearing in the vacuity of the Divine Intellect.

40. Remain if you can as a silent sage, unseen and unknown by men, and without any desire, thought or effort on your part; remain as a lifeless thing, and this is the extinction of a living being. (The torpidity of the body combined with mental inactivity constitutes the coolness of the soul).

41. Be freed from your thoughts and desires, and remain fixed in the eternal One without any care for anything; you may be busy or sit easy, like the air when it breathes or is calm and still.

42. Let your manliness be above the feelings of desire and affections, and let your thoughts be directed by rules of the s̄astras, and your action by the motion of a clock or watch, which act their outward movement.

43. Look on all beings, without the show of fondness or disfavour (or love or hatred) to any one; be you an inconspicuous light of the world, resembling a lighted lamp in a picture (which never burns). (Here the hidden light is opposed to the sacred text. No one lights a lamp to put it under a bushel).

44. The man that has no desire nor any object in view, and has no relish in carnal and sensual enjoyments; can have no other delight except in his inquiries after truth by the light of the s̄astras. He who has his mind purified by the teachings of the s̄astras and the precepts of holy men, finds the inscrutable truth shining vividly in his consciousness of it.

## CHAPTER XXXIX.

### VASISHTHA'S GITA OR SERMON ON THE SWEET PEACE OF MIND.

Argument:—The inward composure of the enlightened soul and its view of the outer World.

Vasishtha continued:—The man whose reliance in this world is really lessened, who is free from desire and unobservant of his religious vows (for the sake of future reward), knowing them to be all in vain (*i.e.* the vanity of human wishes).

2. Our egoism is as the vapour of our breath, falling and sticking on the surface of glass; which when taken under consideration, proves to be a causeless sight, and vanishes to nothing at all in a moment.

3. He who is unloosed from the veil of delusion, who has numbed his rising wishes and efforts; whose soul is filled with heavenly ambrosia (*i.e.* full of holy delight), it is he who is said to be happy in his very nature and essence. (Blest is the enlightened and contented soul).

4. The enlightened mind, that is unshrouded from the mist of doubts or scepticism; bears resemblance with the full-moon, by illumining the sphere of its circle, with the splendour of its intelligence.

5. The intelligent man who is freed from his worldliness and doubts, who has come out of the curtain of ignorance and received the light of truth; is known as the knowing soul, shining in the sphere of the autumnal sky. (So the sruti: the knower of the soul, is as luminous as the very soul).

6. The holy man likens the pure breeze of heaven, that blows freely from the region of Brahma, without any aim and without its support; it is cool in itself and cooling and purifying every thing by its touch.

7. The desire to have an unreality, is to expect something that is a nullity in nature; such as the dreaming of heaven, and seeking for the son of a barren woman. (The belief in a future heaven, which is countenanced in every scheme of religion, is negated by Vasishtha).

8. So also is the belief of this imaginary world, which appears as something in existence; such is the nature of our desire also, which attributes a substantiality to an aerial nothing.

9. Thus the world being an unreality even at present, there can be no reality in a heaven or hell in future; and yet the use of these words is as false, as the negative expression of a barren woman's son, or a

flower of the etherial arbour.

10. The world is truly the form of Brahma himself, and is neither an actual or ideal existence, nor does it rest on any support; so we are at a loss to understand what is in reality.

11. By relying in the tranquil nature of the soul, you lose your reliance in the natures of things, and your confidence in yourself; whereby you come to avoid the troubles concomitant with the whole creation and created beings. (Reliance in the soul, relieves the miseries of the world).

12. The sight of the intellect like the eye-sight of men, and the light of the luminaries of heaven, passes in a moment to the distance of millions of miles; just so does the sight of the divine intellect, stretch all over the unlimited space of creation in an instant.

13. The divine intellect is as unconceivable as the womb of vacuum, and as imperceptible as the calm and breathless air of the sky; and yet it is as joyous as a plant in full-bloom and blossom.

14. The learned know all living beings, to appertain the nature of that intellect; wherefore men of good intellect and judgment, place no faith in the creation of the world.

15. As we have no knowledge of the dreaming state in our sound sleep, nor that of sound sleep in our state of dreaming; just so is our error of creation and annihilation of the world. (That is to say: creation is as false as a dream, and extinction *a quietus* as sound sleep, neither of which relates to the ever-wakeful intellect of God).

16. Error is incidental to the nature of things, and sleeping and dreaming are properties accidental to the material body; hence neither do these nor the acts of creation and annihilation, (which are likened to them), relate to the omniscient and self-sufficient intellect.

17. Error is the unreal appearance of something, which flies before examination, and vanishes ere it may be laid hold upon. The shell appearing as silver is an unreality, because you cannot get your expected silver from it. (All is not gold that glitters).

18. Whatever is not obtained and unattainable is a nullity, and whatsoever is wrongly supposed (as obtainable), is impossible to be had; the thing that is unobtainable by its very nature, is never to be expected, as anything which is otherwise than and contrary to nature.

19. It is the nature of a thing, that agrees well with it at all times; and the invariability of any thing, can never admit of variety under any circumstance.

20. All that is natural, is attended with ease and delight; but the unnatural, is full of pain and misery; know and consider it well, and do what you think best (*i.e.* prefer the one or the other).

21. A minute seed containing a large tree, is an instance applying to the formless spirit of God, containing the form of the universe in itself. This is a dictum of the Veda.

22. Hence visual sight and sensations, mental thought and understanding, consciousness of ego or self, and all other properties belonging to intellectual man, are the original types of the transcendent spirit, as fluidity is immanent in water. All these intellectual and spiritual properties are of an airy or vacuous nature. (The properties of the *adhyatmā* or intellectual soul, are but reflexions of the *pratyangatmā* or the spiritual soul of God).

23. As an embodied being discharges his bodily functions, by means of his material members and limbs, so doth spirit and spiritual beings conduct their spiritual functions like the air, without actually doing them? (Here hangs a long note on the mode of the spiritual actions).

24. It is by force and power of the spirit, that we mute creatures are enabled to utter the words I, thou &c.; which are mere meaningless sounds, as those emitted by a drum and bear no sense. (Sound is the gift of God, but its sense is conventional, and determined by consent of a people).

25. An appearance which vanishes on our insight into it, must be held as no appearance at all; so the formal and phenomenal world, which vanishes into the formless and invisible spirit of God, is nothing real or substantial of itself.

26. Those who are possessed of the dream of the world, are dreaming men, who being joined together with their dreams, are never united with the spirit of God, nor do they join the society of holy divines like ourselves.

27. All these men are identic with myself in spiritual light, being one with Brahma in the tranquil and vacuous nature of the selfsame spirit (pervading alike in all). But physically considered they are different from me, in as much as they are fluctuating in their busy course, like the vacillating winds in air (while the spirit of yogis is calm and quiet).

28. I who am full of the True One, appear as a dream or dreaming man to these daydreamers; while they are in reality as *nil* and naught to me, as the dream of a man drowned in the depth of his sleep. (A deep or sound sleeper, sees no dream at all).

29. Whatever be their conduct in life, my business is but with Brahma, and my living and reliance in Brahma only. Let others think and see whatsoever they like and do, they are all nil and nothing to me. (Care not about what others may think of or do to you).

30. I am nothing myself, but belong to the all pervading essence of Brahma, it is by means of the divine spirit, that the body appears as something and utters the word I etc.

31. The soul that is of the nature of pure consciousness, and not subject to the contrary sense (of its materiality), hath neither its desire for enjoyments or liberation; and so also they that know the Lord, have nothing else to desire.

32. The bondage and liberation of men, being dependent to their own dispositions; it is folly to foster a great ambition here, as it is foolishness to look for a sea in [a] cow's hoof-hole on the ground.

33. It is by restraining our natures, and mitigation of our wants, that it is possible for us to obtain our liberation here; or else no riches nor friends nor any of our endeavours, can serve to bring about the emancipation that is so eagerly sought by us.

34. The Intellect is stretched over all our thoughts about this



imaginary world, as a drop of oil spreads over and diffuses itself in circles upon the surface of water.

35. As the scenes seen in a dream, seem pleasant in their recollection in the waking state; so the wise sage sees the worldly sights and his egoism also in the same light of a dream.

36. By practice of the conditions of yoga meditations alone, that the impressions of the world are so effaced from the mind, as not to leave behind any trace of them, save that of an infinite and still vacuity.

37. Whenever the true nature of the soul, appears with its solar blaze within us; it then dispels the mists of our irrational appetites, and displays an empty nihility of all entity.

38. After the desires are dead and gone and the understanding is cleared from its ignorance, the soul shines forth with the light of a burning lamp within us.

## CHAPTER XL.

### ON THE QUIESCENCE OF THE SOUL.

Argument:—God is not manifest in the world, nor is the world manifested in God; but both these appear by turns in the soul of the living-liberated person.

Vasishtha continued:—The sight of things, actions of the mind, the internal faculties and perceptions of the senses, being all of a superphysical nature, the true states of these categories are far removed from our knowledge, and present but a faint appearance of theirs unto us.

2. The minuteness of the superphysical or in totals, is outstretched in the forms of external or physical objects; but this extended appearance of the outer world, is a mere error (and creation of our false imagination).

3. But when this external nature disappears and subsides in the inner soul, it is then that this phenomenal world is absorbed like a dream in the sound sleeping state of the soul.

4. Our enjoyments and our greatest ailments on earth, and our kindred and relations are our strongest bondages here; our wealth is for our bale and woe, therefore hold yourself to yourself alone (and mind not about all others).

5. Know your felicity to consist, in your communion with yourself; and that you lose yourself, by your familiarity with the world. Participate with the supreme vacuum, be calm and quiet like it, and do not disturb yourself like the turbulent air or wind. (So Hafiz and the Persian mystics: If thou seekest thyself, then seek not [but] forsake all others).

6. I know not myself, nor do I understand what this visible and mistaken world may mean; I am absorbed in the calm and quiet Brahma, and feel myself as the sound Brahma himself.

7. You behold me as another person, and address me with words thou &c. in the second person; but I find myself as calm and quiet as the transcendent vacuum itself.

8. It is in the vacuous sphere of the divine soul, that you view the false appearances (of things), as are produced therein by the misconceptions of your mind; and these errors are continually rising in your mind, in the manner of the erratic trepidations in the mind.

9. The tranquil soul of Brahma, knows (has) no effort of creation in it; nor doth the nature of creation, know the quiescent nature of Brahma. It is as the soundly sleeping soul knows no dream, nor does the dreaming man know the state of sound sleep. (The nature of Brahma is one of profound sleep, and that of creation is no other than a dream).

10. Brahma is ever wakeful, and the world is no other than a waking dream, and the living liberated man knows, the phenomenon as a reflexion of the noumenon in his tranquil understanding.

11. The intelligent man well knows the true state of things in the

world, and holy men are as quiet in their souls as the autumnal sky with a moving cloud.

12. The erroneous conception of one's egoism or personality, and that of the existence of the world; is like the impression of the relation of a battle, preserved in one's memory or as pictured in his imaginations; in both cases truth and falsehood are found to be blended together.

13. The phenomena of the world, which is neither exhibited in the divine spirit, as an intrinsic or subjective part of itself nor has it a viewer (or subjective framer) for itself; which is neither a vacuity nor even a solidity of its nature; cannot be otherwise than an erroneous conception of the mind.

## CHAPTER XLI.

### REPOSE IN ONE'S ESSENTIAL NATURE.

Argument:—The enlightenment of the understanding, accompanied by indifference and distaste of the world, is the cause of removing the ego, when looker, looking or view of it, is one [and] the same.

Vasishttha continued:—It is absurd to find the sense of egoism or self personality, so deeply rooted in human nature (when the real ego of the divine soul, is known to pervade all over the universe). It is therefore right that you should extinguish this unnatural egoism of yours by correcting your own nature.

2. This is done by enlightenment of the understanding, accompanied by indifference and distaste of the world; which are associated with one another as the orb of the sun with its light.

3. There is no making or maker or act of this world, nor any looker, looking or view of it; this stupendous world is altogether inadmissible, it being but a picture on the plane of vacuum.

4. There is nothing prominent in it (as it appears to the naked eye);

but all is situated on a perfect level, which is the calm intellect of one unvarying Brahma.

5. The divine soul exhibits the wonders of its Intellect, in the variegated colours of its imaginations; and there is no body who can count the pictures of worlds, which are painted on the plane of the infinite space of vacuity.

6. All these aerial bodies which are countless as the flying atoms, are continually in the act of dancing and playing their parts in the open arena of Brahma; as the players exhibit their various passions and emotions and gestures and gesticulations in a theatre.

7. The seasons are dancing in circles with their towering heads, and the points of compass are turning rotund with their encircling arms; the lower region is the platform of this stage, and the upper sky is the awning stretched on high. (The great vacuum is the stage, and all the worlds are as players in it).

8. The sun and moon are the two playful and rolling eyes, and the twinkling stars are glistening hair on their bodies; the seven regions of air are the members of the body, and the clear and all investing firmament, is the clean apparel on it.

9. The encircling seas about the islands, are as bracelets and wristlets round their arms; and the girding mountains of lands, are as girdles around their loins; the fleeting airs are as the winds of their breath, which are constantly breathing to sustain lives of living beings, and support their bodies thereby (*i.e.* by the vital breath).

10. The flowers, groves and forests form the wreathed decorations on their persons; the sayings of the *sāstras*—*vedas* and *puranas*, are their recitations, the ceremonial acts are their action, and the results of their actions (*viz.* happiness and misery), are the parts that all have to play (in the theatre of the world).

11. Thus is all this but a dance of puppet show presented before us, with the sport of the waters gliding with the fluidity of Brahma, and the oscillation of the playful breezes.

12. The cause of causes, is the cause of unnatural (unquiet) movements

of bodies; and it is the ever wakeful intellect, that remains sleepless in the sleeping state of nature, and is waking awakener of dreams in the swapnavastha or hypnotic state of man.

13. Do you remain, O Rāma! thus sleepless in your sleeping state, and reflect on the nature of things as you see them in your dream. Be steady when you are awake, and never be drowned in your sleep nor deceived by your beguiling dreams (*swap* Persian *khwāb* means sleep as well as dream).

14. The waking which has the semblance of sound sleep and has no liking nor cringing for anything; is said to be the idiosyncrasy of man by the wise and the harbinger of human liberation.

15. The living liberated man, sees his God as diffused throughout the universe; and not as the cause or instrument of its causation; and neither as witness of its sight. He does not leave to look on the outward phenomena, nor think of the inward noumenon that has displayed the whole.

16. He sees the world shining in and with the glory of God, and beholds it fair and perfect with the beauty and perfection of the Deity. (Thus wondrous fair; thyself how wondrous then! Milton).

17. Viewed in the reality of Brahma, the unreal world becomes a reality; it seems then to be as tranquil as the nature of God, and the creation is seen in himself till at last all is lost in the womb of a void—vacuum, as it were hid in the hollow cavern of a rock.

18. The universe seems as womb of a luminous gem, and though it is thickly peopled everywhere, yet it is as void as empty air; it is a *nil* and *ens* at the same time, and as something and nothing of itself. (Here is a play of antithetical words and attributes applied to the world).

19. It is *in esse* and *in posse* to the minds of many, but to one who bears no duplicity in his mind, it appears as an extended reflexion of the infinite mind of One.

20. As an imaginary city, never disappears from the imagination; so the reflexion never vanishes from the mind of God; wherein all things are

present at all times.

21. As the glistening gold glitters with and scatters its rays all around, without changing or wasting itself; so Brahma appearing to shine in his creation, is yet quiet and undecaying in himself.

22. The phenomenal world ever continues the same, though it is subject to incessant productions and destructions of all beings; it appears as unproduced and indestructible, and as various and variegated as the very many beings in it.

23. Brahma is seated in his impenetrable tranquillity and in the form of the rising world, with ever rising or setting himself; He is as free and void as vacuity and without any nature or property of his own, and is known to the enlightened understanding.

## CHAPTER XLII.

### A LECTURE ON NIRVĀNA—EXTINCTION.

Argument:—A full exposition of the identity of God and the world, and the adorableness of our soul as one with God.

Vasishtha continued:—The mind being as calm and quiet as the Intellect, there can be no difference between them; and it is impossible to assign the creation to the divine mind, in its undeveloped and tranquil state. (The difference of the mind and intellect, consists in their activity and inactivity).

2. The lighted lamp of the understanding being extinguished, the erroneous conceptions of the world vanishes into the air; and the ocular vision and mental operations, are as undulations of consciousness. (*i.e.* The conscious acts through all the sensible organs, mental faculties and bodily members).

3. The world bears the same relation to the supreme soul, as the fluctuation of the winds bear to air, and as the radiation of rays bears

to light, which have no other causality except in themselves.

4. The world is inherent in the Supreme, as fluidity is connate with water, and vacuity is connatural with air. But why and how they are so intimately connected with one another, is quite inconceivable to us.

5. The world which is thus immanent in the vast vacuity of the great intellect, is manifest to our minds as brilliancy in a gem. (The appearance of light or lustre in a gem is no other than a property of that itself).

6. The world therefore appertains to the supreme intellect, in the same manner, as liquidity is related with water and fluctuation pertains to air, and as vacuity belongs to the infinite void.

7. As ventilation has its relation with air, so doth the world bear upon the supreme intellect; so there is no reason of supposing a duality to subsist in the unity of any two of these.

8. The world is manifest to the sight of the ignorant, but it is frail and nebulous in the estimation of the intelligent. It is however neither manifest nor mysterious to the sapient, who believe it as an existence subsisting in the entity of the self-existent unity.

9. It is well ascertained (in every system of philosophy), that there [is] nothing else in existence, beside the sole intellect, which is pure intelligence, and having no beginning, middle or end of it.

10. This is the great intellect of some, and the holy spirit of others; it is the eternally omniscient Brahma according to some, and the infinite void or vacuum of vacuists. It is also called *jnapati*—knowledge or science by scientists.

11. Now people understand this infinite and intellectual spirit, in the sense of an intelligible being; while others suppose him as knowable in themselves, and thus trying to know, become quite ignorant of him.

12. Without the intellect there is no knowledge of the intelligibles, neither is there the faculty of intellection unless there be the intellect; as there is no air without vacuum, nor is there any air without its ventilation.

13. So it is the shadow of the great intellect, that makes our consciousness to perceive the existence of the world; and whether the world is an entity or non-entity, there is no other cause of its knowledge than the intellect.

14. It is owing to the unity of this duality (*viz* of the world and the spirit), that this sense of their identity is verified; nor is there any one who can make unity or duality the all pervading vacuity.

15. There is but one universal concavity, of the whole sphere of the vacuous sky, and the dualism of the air and its fluctuations, is only in words and nominal and not in reality.

16. The duality of the universe and its universal Lord, is a mere verbal and no real distinction of the one positive unity of God. It is impossible for the self-existent soul to have a counterpart of itself, except its own intellect.

17. That which has the appearances of the world, is no world in reality, but a shadow of it; and that which is limited by space and time, cannot be the infinite and external sphere.

18. As the different forms of jewels, are related to the substance of gold (out of which they are made), so doth the world bear its relation to Brahma; whose unity admits of duality, nor the attribute of cause and effect (*i.e.* of the creator and creation).

19. If it be only a creation of the imagination, it is then no other than a nothing and no such thing; it is just as well as the vacuity of the firmament, and the fluidity of water and liquids.

20. As the sky bears the appearance of the sky, so doth Brahma present the sight of the world; and both of them being of the same kind (of vacuum), there can be no duality nor unity of the two in one.

21. All these are of the like kind, as the vast vacuum of itself; they are selfsame in their nature with the one all extended and transparent essence of the interminable intellect of God.

22. As all pebbles and dolls and marble statues, have the stony



substance in them; and there is no relation of cause or effect in anyone of them, so these varieties of beings have no difference in them from the nature of divine essence.

23. As it is impossible for vacuity to be another thing than vacuum, and the reflexion of light is no other than the very light; so this creation resides in and radiates from the great intellect.

24. As the images carved in a stone, are of the same sort being hewn of the same substance; so O wise Rāma, all these various forms of things in the world, are lost upon their insight, into the substantiality of the all engrossing intellect of the great Deity.

25. It is the delusion of your mind, that presents to your sight all this bustle and commotion of the world, which upon your right inspection of them, must remain as mute and motionless as a block of wood or stone, and as imperceptible as the prospect of things to a man with his closed eyes.

26. As things absent from sight, appear to be present before one in his thought of them, both in his waking and sleeping states; so it is the misconception of the mind, that presents the phenomenals to the sight of the open-eyed man.

27. As it is by the hallucination of your mind, that you see the absent objects as present before you, both when you are awake as well as asleep; but suppress your thoughts, and you will be as inert as a stone, as in the abstracted and sound sleeping states of your mind.

28. You must not however allow your mind, become as insensible as a stone; but remain in your natural state and employ it in the service of your adorable object, with the best offerings of your reason on all things about you.

29. Adore the Supreme God of nature; for the enlargement of your understanding; and He being worshipped with your right reason and good sense, will soon reward you with the best boon of your transcendent felicity—*neratisayānanda*.

30. The adoration of Indra, Upendro and the other gods, is as the worshipping rotten straws with respect to that of the God in spirit; and

the offering of flowers and sacrifices, are nothing in comparison to your cultivation of reason, and association with wise and learned men.

31. The Supreme God who is the giver of all blessings, being worshipped in the true light of the spirit in one's own soul, confers his best blessing of liberation in an instant.

32. Why does the ignorant man resort to another, when his soul is the sole lord; Do you associate with the good and have your equanimity and content, and adore the Supreme soul with your best reason.

33. The worship of idols, pilgrimages and all sorts of devotion, together with all your charities, are as useless as the offering of scentless *Sirisha* flowers, and injurious as fire, poison and the wounds of weapons are to the body.

34. The actions of mean minded men, are as useless as ashes on account of their unreasonableness; let them therefore act with reason in order to render their deeds fruitful.

35. Why therefore don't you foster your reasoning powers in your mind, by means of your knowledge of the true natures of things, and the concentration of your desires in the Supreme spirit.

36. It is by divine grace only, that the reasoning faculty has its exercise in the mind, therefore the power of reasoning is to be fostered in the mind, by sprinkling the ambrosial water of equanimity over it.

37. Until the fountain of error in the mind, is dried up by the blaze of right knowledge, so long the tendency towards the corporeal, continues to run over it in all directions.

38. Equanimity overcomes the sense of shame, sorrow, fear and envy; as the conviction of the nihility of the world and all corporeal things, removes the possibility of their existence at any time. (According to the dictum—*nyāya*,—*nāsato vidyate vāba. Ex nihilo nihil fit* nothing comes from nothing).

39. And if it be the work of a cause, it must be the self-existent Brahma that both at once; as the reflexion is alike the reflector, and the reflected knowledge of a pot or picture is nothing in reality. (The

effect is akin to the cause agreeably to the maxim "similes similibus".)

40. Know this world to be the shadow of the intellect, as one's feature is seen within a mirror; but the idea of the shadow of both, vanishes when one [is] acquainted with the original.

41. For want of the knowables or objects of objective knowledge, there remains the only unknowable One, who is of the form of everlasting felicity; and this soul of the incorporeal spirit, is extended all over the infinite space in its form of perfect tranquillity.

42. All knowledge, knowable and knowing, are said to be quite mute and silent in their nature (being confined in the mind); therefore it behoves you to remain as quiet and calm, as stones and pebbles and the caverns of rocks.

43. Remain as knowing and wise man, both when you are sitting or doing anything; because wise men are persons who know the unknown, and personifications of true knowledge.

44. Remain as clear as the sphere of the sky, and be content with whatever may happen to you; when you are sitting quiet, or moving about or doing anything, and in every state of your life.

45. It is for wise men to be doing what they have to do, and whatever comes in their way; or to give up and renounce all and everything, and remain with their quiet and peaceful minds at every place.

46. Whether sitting in solitude or in silent meditation, let the wise man remain as quiet as a statue or a picture; and having repressed his imagination, let him view the world as an imaginary city or an airy nothing.

47. The waking wise man sees the rising world, as sitting down in his state of sleep; and let him view the spectacles before his eyes, as the born-blind man has no sight of anything before him.

48. The ignorant man resorting to his *nirvāna*, has more cause of regret than the peace of his mind, at his renunciation of the world; and the preaching of *beau idéal* serves rather to increase their ignorance, than enlighten in the path of truth.

49. The ignorant man who thinks himself wise in his own conceit, is deluded to greater ignorance, by thinking himself successful with his ill success.

50. The man comes to meet with his ill success, who strives to thrive by improper means; because the learned reckon all fanciful steps, as no steps at all to successfulness.

51. It is wrong to resort to *nirvāna*-resignation, on account of some transitory mishap which ever happens to humanity. But that is known as true resignation by the wise, which a man has recourse to after his full knowledge of the errors of the world, and the indifference which he lays hold upon, at his entire disgust with and distaste of all worldly affairs.

52. Rāma, as you are delighted at the recital of tales, so should you take a pleasure in your spiritual instructions, with a melted heart and mind; unless you know the transparent intellect, and view it as diffused in the form of the infinite world, you cannot attain to your *nirvāna*-extinction into it.

53. The knowledge of God, that you have gained from the vedas, is sheer ignorance, and resembles the false notion of the world, that is born blind on earth. Trample over that knowledge, and do not fall into its errors; but know God in spirit, and by your *nirvāna*-extinction into it, be exempt from future births and transmigrations.

## CHAPTER XLIII.

### ON THE INFINITE EXTENSION OF BRAHMA.

Argument:—The mind likened to the fairy land, full with the world of its ignorance; and these being rubbed out from it, there remains but an infinite expanse of the essence of one Brahma only.

Vasishtha continued:—The internal sense of egoism and the outward

perception of the world, vanishes into unreality upon right inspection of them; and then truth of self-consciousness appears even to the dull headed after removal of their dulness.

2. He who is freed from the fever of ignorance, and whose soul is cooled by the draught of good understanding, is known by the indication, that they bear no further thirst for worldly enjoyments.

3. It is useless to use many words by way of logomachy, when the knowledge of one's unegoism only, is enough to lead him to the *nirvāna*-extinction of himself.

4. As waking men do not relish the pleasure of things seen in their dream, so wise people feel no zest either for themselves or the world, which they know to be as erroneous as the sight in their sleep.

5. As one sees the chimera of a magic city in a forest, and filled with the families of Yakshas all about; so doth the living soul, look upon this world and all its contents.

6. As the deluded soul sees the Yakshas and their place of abode, as realities and stable in their nature; so it believes its egoism or personality as a reality, and the unreal world as a substantiality.

7. As the phantoms of Yakshas are seen with their false shapes in the open desert, so we see all these creatures in the fourteen worlds around us.

8. He who knows himself as nothing, and the knowledge of his ego a mere error; finds his phantasm of Yaksha to be no such thing in reality; and that of his mind melts into the predicament of his intellect (*i.e.* both of them to be the one and same thing).

9. Be you as quiet in your mind, as you are sitting still before us; by relinquishing all your fears and fancies, and renouncing all your givings and takings (to and from all persons), together with the suppression of all your desires.

10. The visible phenomenon is neither *in esse* nor *in posse*, and the whole extent of the objective world, is identic with the subjective spirit of God; or if it be impossible for the subjective reality to

become the objective unreality, say then how the objective could come to being or exist.

11. As it is the humidity of the vernal season, that produces and diffuses itself in the verdure of the ground; so it is the pith and marrow of the intellect, which fills and exhibits itself in the form of creation.

12. If this appearance of the world, is no other than reflection of the intellect; why then speak of its unity or duality than knowing its identity with the sole entity, and holding your peace and tranquillity.

13. Be full with the vacuous intellect, and drink the sweet beverage of spirituality (*i.e.* be an intellectual and spiritual being); and sit without any fear and full of joy in the blissful paradise of *nirvāna*-extinction.

14. Why do ye men of erroneous understandings, rove about in the desert ground of this earth like the vagrant stags, that wander about the sandy deserts (appearing as sheets of sweet water).

15. O ye men of blinded understandings! Why do ye run so hurriedly with your insatiable thirst after the mirage of the world; only to be disappointed in your most sanguine expectations.

16. Why do ye, O foolish men! thirst after the mirage of the appearances and the fancies of your minds; do not waste your lives in vain toils, nor fall victims to your desires like the deluded deer.

17. Demolish the magic castle of worldly enticements, by the stronger power of your reason; and see how you can destroy the train of evils, which appear as pleasure at the first sight. (All apparent good is latent evil).

18. Do not look at the blue vault of heaven as a reality by thy error, it is a mere show amidst the great void of Brahma, wherefore thou shouldst fix the sight on its true aspect of vacuity (which is the real form of Brahma).

19. O ye men that are as frail and fickle and liable to fall down, as the tremulous dewdrop hanging on the edge of a leaf on high; do not

sleep regardless of your fates, in the womb of this frail and mortal world (or in this world of mortality).

20. Remain always from first to last, in your true nature of calmness, without ever being unmindful of thyself; and remove the faults of the subjective and objective from thy nature.

21. The world known as a reality to the ignorant, is an utter nihility to the wise; the other one which is the true reality bears no name for itself (being called a nullity and void).

22. Break the iron fetters of appetency, which bind you fast in this world; and rise high above the heaven of heavens, as the lion mounts on the towering tops of mountains, by breaking loose from his imprisoning cage by force.

23. The knowledge of self and meity (or selfishness) is an error, and it is the peace of mind only which makes liberation; it is the essence of the yogi, wherever and however he may be situated.

24. The weary pilgrim of the world, has the following five stages for his rest; namely his *nirvāna* or self resignation, his *nirvāsana* want of any desire, and the absence of his triple sorrow-*tritāpa*; occasioned by his own fault and those of others, and the course of nature.

25. The wise man is unknown to the ignorant, and the ignorant are not known to the wise; and the world is viewed in two opposite lights by them respectively, which are quite unknown to one another. (Namely, that it is a vale of tears to one, and a pleasure garden to the other. The one of the school of Heraclitus or the crying philosopher, and of that of Democritus the laughing philosopher).

26. The fallacy of the world having once fallen off from the mind, there is no more the appearance of any worldly thing before it; as a seafarer seeing one vast expanse of water about him, does not see the inland arms which gush out of it as its offspring.

27. After disappearance of the error of the world, from the awakened mind of the anaesthetic yogi; he sits quite insensible of it, as if it were melt into eternity.

28. As the grass and straws being burnt to ashes, we know not whether they fly and vanish away with the winds of the air; so the nature of the sage being numbed to callousness, his knowledge of the world goes to nothing.

29. It is good to know the world, as the ectype of the essence of Brahma; but the meaning of the word Brahma, being the universal soul, it does not apply in that sense to the changing world, and as the work of God.

30. As the world appears to be everlasting and unchanging to the ignorant lad, so doth it seem to the listless sage to be co-existent with its eternal cause (to whom everything is eternally present).

31. The wakeful sage keeps his vigils at that time, when it is the night of all beings to lie down in sleep; and the daytime when all creation is awake, is the night of retired saints. (The wise and ignorant are opposed to one another in their knowledge of things).

32. The wise man is active in his mind, while he seems to be sitting still and inactive in his body; and when he is waking, his organs of sense are as dormant as those of figures in a painting.

33. The wise man is as blind as one who is born blind, in his knowledge of the outer world, and has merely a faint notion of it in his mind; where it appears or not at times, like a dream in his slight and sound sleep (swapna and susupti).

34. All the worlds and worldly things, conduce to the woe of the ignorant, who are unacquainted with and delight in untruth, and are busy with the visibles and their thoughts about them, as one with the visions in his dream.

35. As the wise man tastes no pleasure in his waking state, so must he remain insensible of them in his sleep also; but continue with undivided attention, in the meditation of the Supreme being.

36. The wise man who has curbed his desire of worldly enjoyments, and is liberated from its bonds; remains with his cool and composed mind, and enjoys the tranquillity of nirvāna, without his efforts of yoga



meditation.

37. As the course of water is always to run downward, and never to rise upward; so the course of the mind is ever toward the objects of sense, and sensible objects are the only delight of the mind.

38. The nature of the mind, with all its thoughts of internal and external objects, is of the same kind as that of the great ocean, which is full with the waters of its tributary rivers as well as those of the internal waters.

39. As a river flows in one united course, of the waters of all its confluent streams; so doth the mind run in an unvaried course, with all its internal and external, and righteous and unrighteous thoughts.

40. Thus the mind appears as a vast and wide extended sea, and rolling on with all its indistinct thoughts and feelings, as the inseparable waters and waves of the sea.

41. In this manner, the absence of one thing causes the extinction of both, as in the case of the air and its fluctuation; either of which being wanting, there is neither the wind nor its ventilation. (Such is the intimate connection between the mind and its thought).

42. The mind and its working being one and the same thing, they are both controuled at once by bringing the other under subjection; know this well, nobody should cherish any earthly desire in order to foster his mind.

43. The mind may get its peace by true knowledge, and the mind of the wise man is destroyed of itself with all its desires, without the aid of austerities to destroy them.

44. As a man gets freed from the fear of the enmity of an enemy, by destroying his effigy made of mud by himself, so is one enabled to kill his mind, by committing himself to the Divine spirit.

45. The wise man sees the cosmos and chaos as concomitant with each other, though [they] appear as separate. The birth and death as well as prosperity and adversity are mere error, there is nothing else beside one infinity.

46. As one has no knowledge of the dream of another sleeping by his side, and as the adult man has no fear of yaksha like timid boy; and as a giant knows no *Pisacha* or demon, so the wise sees no insensible world before him (but all full of the Intellect of God).

47. The ignorant think the wise as fools, and the old barren woman thinks of her conception; so one unacquainted with the meaning of a word, attempts to explain its sense (all which is absurd).

48. The understanding is ever existent, and without having its beginning and end; and nature is known to exist ever since creation has began. The word mind is meaningless and is undivided and unbounded in its nature. (The mind or understanding is everlasting but nature is not so).

49. The understanding resembles the water of the sea, and the mind and intelligence are likened to its limpid waves; how can this fluid have an end, and what is the meaning of mind, but a shape of this psychic fluid. (Here is a similarity of Vasishtha's intellectual liquid to Stahl's psychic fluid).

50. For all error is useless, and live to your nature for your good; and being of the nature of pure understanding, you will become as perspicacious as the clear autumnal sky. (Here is Vasishtha's vacuism again as the ultimate perfection of men).

51. After passing the three states of waking, dreaming and deep sleep (to the fourth state of *turīya* or *nirvāna* insensibility), there is no more any perception of the mind or mental operation to the abstracted yogi; and then the knowledge of the endless varieties of unrealities of creation, is blown away and lost in the sight of the everlasting One.

52. Forsake the endless chain of knowables, and be attached to thy nature of the solid intellect; because all things whether internal or external, are comprehended under its knowledge.

53. Say how can you separate the objects from the mind, as you do the seed, branches and fruits from one another; the knowables are unknowable without their knowledge, and knowledge is no known category (apart from the mind).

54. The endless varieties and particulars are still and quiet in the Divine soul, which is the only entity and manifest of itself as all. The objects being but ideas in the mind and this being a negative also, they are all but errors of the brain. (The mind and its objective ideas being dependent to and identic with one another, the conception of them is altogether erroneous).

55. The mind which is the framer of objective thoughts, is a nihility of itself and an error also. The eternal spirit being the sole soul of all, it is useless to imagine the entity of the mind.

56. The objective being an erroneous notion, is but a false apparition appearing to sight, the objects also having no cause for their creation, prove the subjective mind to be a falsity likewise.

57. The mind is as fickle as the flickering lightning, and deludes us by the flashes of things of its own making.

58. The mind is nothing before knowledge of the self-existence One, nor does it then deceive us with its false shows; and this world which is the creation of the mind, disappears before the knowledge of the soul.

59. Men in vain wish to take the shell for silver, and believe the negative world as a positive one, and is found to be nothing before the light of reason.

60. The error of egoism is opposed to the verity of nirvāna, and is the cause of misery only to mankind; the ego is verily a falsity as mirage, and a non-entity as vacuity itself.

61. The knowledge of the self or soul, removes the error of egoism; and by knowing and being full with the knowledge of the soul, one is incorporated with it, both internally as well as externally.

62. One who is unified with the universal soul, resembles a wave that mixes altogether with the main water; because the Divine soul sends its essence to all, as a tree supplies its marrow to all parts of it from top to foot.

63. There is one unchanging soul, that shines afar above the reach of our knowledge; in the same manner as the clear vault of heaven, appears

at the distance of millions of miles from us.

64. There is only one unknowable and infinite Being, that is far beyond our knowledge of the knowables, and is purer and more rarefied than the all pervading vacuum.

65. Therefore knowing that pure and holy One, as both the states of knowledge and knowables (*i.e.* the subjective and objective); just as the clarified butter is consolidated to the compactness of stone. (The soul is solidified to matter).

66. The Divine intellect makes itself the object of its thought as a thinkable being; and the soul thinks in itself as the mind, from eternity to eternity, throughout the infinity of space. (The soul reflects in itself, as the congeries of all things of its omniscience).

67. The unintelligent Nyāya School maintains the unity and positive rest of God; and although there may be no mistake of theirs in this position, yet it is wrong to separate omniscience from the entity of Divine unity.

68. All great minded souls that are free from pride, melt away into the inscrutable quiescence of God; and those that [are] unerring in divine knowledge, find their eternal rest in the *samādhi* or resignation of themselves to the Supreme spirit.

## CHAPTER XLIV.

### DANGERS TO WHICH THE WANDERING (STAGLIKE) MIND IS EXPOSED.

Argument:—The tree of *samādhi*; its roots and filaments, its leaves and branches, its blossoms and flowers, its barks and fruits, its piths and marrows, its heights and moistures.

Rāma said:—Relate to me at length, O holy sage, the form of the arbour of *samādhi*, together with all its creepers, flowers and fruits, which supply holy men with good and refreshment, all along their lives.

2. Vasishtha replied:—Hear me relate to you about the tree of *samādhi*, which always grows in the forest of holy people, and is ever fraught with its luxuriant foliage and flowers and its luscious fruits.
3. The learned say, that it is some how or other, either by culture or its own spontaneity, that there grows a dissatisfaction with the wilderness of this world, in the heart of the reasonable man.
4. Its field is the heart of the wise man, furrowed by the plough of prosperity (*i.e.* which has had better fortune); which is watered with delight by day and night, and whose conduit is now flowing with sighs.
5. It is the heart's regret at the world, which is the seed of *samādhi* or self-resignation; and it grows of itself in the ground of the contrite heart of the wise, in the forest land of reasonable men.
6. When the seed of contrite reflection, falls in the minds of magnanimous men; it must be watered with diligence and indefatigableness with the following articles. *viz:*—
7. The society of pure, holy and complacent men, who speak sweetly and kindly for the good of others; and whose speech serves as the sprinkling of fresh water or milk or dewdrops on the seeding grounds.
8. And by shedding the sacred waters of the sayings of the holy *sāstras*, all about the aqueduct, which may serve to grow the seed, by their cool and ambrosial moisture.
9. When the magnanimous soul, perceives the seed of contrite reflection fallen in the mind; he must try to preserve and foster the same with all diligence.
10. This seed is to be grown by the manure of austerities, and by the power of using other means; by resorting to and resting in places [of] pilgrimage and holy shrines, and by stretching his perseverance as his defence (or a fence about the seed-ground).
11. It is the duty of the well taught man, after the sprouting forth of the seed, to preserve it always with the assistance of his two consorts—contentment and cheerfulness.

12. He should then keep off the aerial birds of his expectations and the fowls of his affection for others, and the vultures of his desire and cupidity, from darting upon and picking up the seed.

13. Then the *rajas* or dust of vanity, is to [be] swept away (from this field), by gentle acts of piety, serving as sweepers of vice and unrighteousness; and then the *tamas* or shades of ignorance are to be dispelled from this ground, by the ineffable light of the sun of reason—*viveka*.

14. Wealth and women, and all sorts of frail and fleeting enjoyments; overtake this rising germ (of godliness), as darts of lightning issuing from the cloud of unrighteousness.

15. It is by the iron rod of patience and gravity, by the muttering of *mantras*, and by holy ablutions and austerities, as also by the trident of the triliteral *Om*, that these thunderbolts are averted.

16. In this manner the seed of meditation also, being carefully preserved from neglect, sprouts forth in the germ of discrimination (*viveka*) with its handsome and thriving appearance.

17. The ground of the mind shines brightly, with this brilliant germ; and it gladdens the hearts of men in veneration to it, as the smiling moon-beams illumine the sky.

18. This germ shoots forth in a couple of leaves, which grow out of themselves upon it; one of them is the knowledge of *sāstras*, and the other is the society of the good and wise. (*i.e.* Divine knowledge is to be gained from the study of scriptures, and attendance to the lectures of learned men).

19. Let your fixedness support the stem and height of this tree, and make your patience its covering bark; and cause your unconcernedness with the world, supply it with the moisture of indifference.

20. The tree of godliness being nourished with the moisture of unworldliness, and watered by the rain water of *sāstras*, attains its full height in course of a short time.

21. Being thickened by the pith of divine knowledge, and marrow of good

society, and the moisture of indifference, this tree attains a fixity, which is not to be shaken by the apes of passions and affections.

22. And then this tree shoots forth in luxuriant branches of wisdom, which stretches far and wide with their fresh verdure and virescent leaves, distilling their juicy sweets all around.

23. These are the branches of frankness and truth, of constancy and firmness, of equanimity and unchangeableness, of calmness and amicableness, and of kindness, self-respect and renown.

24. These branches are again adorned with the leaves of peace and tranquillity, and studded with flowers of good repute and fame; wherewith this tree of godliness becomes the *pārijata* (or the arbour of paradise or Parnassus) to the hermits of the forests.

25. In this manner the tree of divine knowledge, being fraught with its branches, leaves and flowers; brings for the best and richest fruits of knowledge, day by day (during the life time of its possessor).

26. It blossoms in clusters of the flowers of fame, and is covered with leaves of bright qualities all over; it is profluent with the sweets of dispassionateness; and its filaments are full of the dust of intelligence.

27. It cools all sides like clouds in the rainy weather, and always the heat of worldly anxieties, as the moon-beams assuage the warmth of sun-shine.

28. It spreads the awning shade of harmony, as the clouds cast a cooling shadow below; it stretches a quiet composure over the mind (*chitta-vritti nirodha*), as an extensive cloud overspreads a still calm in the air.

29. It builds a sound and sure basis for itself, as the rocks stand on their solid bases; it lays the foundation of future rewards on high, and causes all blessings to attend upon it.

30. As the arbour of discrimination, grows higher and higher day by day; so it stretches a continuity of cooling shade, over the forest of the hearts of men.

31. It diffuses a coldness, that pacifies the heat below; and makes the plant of the understanding to shoot forth (develop), as a tender creeper juts out of the snows.

32. The deerlike mind being tired with its wanderings, about the deserts of this world; takes its rest and refuge under this cool shade; as a weary traveller, worried out from his very birth, in his journey among men, comes to take his rest at last.

33. This deer of the mind, that is galled in its mouth by browsing the thorny brambles of the forest for food, is again hunted by its enemies of the passions, which lay waiting like huntsmen, to kill the soul, as these slay the body of the stag for its skin.

34. The deerlike mind being ever impelled by its vain desires, wanders all about the desert land of this world, and pursues after the poisonous water of mirage of its egoism.

35. It sees the extended and verdant valley at distance, and is battered and shattered in its body with running after its verdure; and being harassed in search of the food and forage for its offspring, it falls headlong into the pit for its destruction.

36. Being robbed of his fortune, and put to bodily troubles, and led by thirst of gain to the ever running stream of desires, the man is at last swallowed up and carried away by the current waves.

37. The man flies afar for fear of being overtaken by a disease, as the stag does for fear of a huntsman, but he is not afraid of the hunter of fate, that falls upon him unawares at every place.

38. The timid mind is afraid of the shafts of adverse fortune, flying from every known quarter; and of being pelted by stones flung from the hands of its enemies on every side.

39. The mind is ever hurled up and down, with the ups and downs of fortune; and is continually crushed under the millstone of his rising and setting passions (of anger and hatred &c).

40. One who follows after thirst, without putting reliance on the



laws inculcated by the great, falls headlong into the delusion of the world; as one suffers a scratch is well as wounded over his body, by penetrating within the beautiful thorny creepers.

41. Having entered in the organic body of man, the mind is eager to fly away from it; but there is the ungovernable elephant of earthy desire, that stuns it with its loud shrieks (on its way).

42. There is again the huge snake of worldly affairs, which benumbs it with its poisonous breath; and so do the fairies on the face of the earth, serve to enslave the mind in love to them.

43. There is also the wild fire of anger, which boils like a smart bile with its burning flame in the human breast; and inflames the mind with endless pain, by its repeated recurrence in the bosom.

44. The desires clinging to the mind, are as gnats and fleas, biting and stinging it constantly; and its carnal enjoyments, appetites and revelries, are as shakals shrieking loudly about it.

45. It is led by virtue of its actions, to wander all about without any rest or profit to its self, and driven from place to place by the tiger like poverty, staring grimly at its face, again it is blinded amidst the mist of its affections to children and others, and lost at last in the hidden pitfall of death.

46. Again it trembles with the sense of and fear for its honor, which like a lion strikes tremor in its heart; while it is struck with terror at the glaring of the wolf of death at its face.

47. It is afraid of pride, as a forester in dread of dragon coming to devour him; and it fears the appetites, which with their open mouths and bloody teeth, threaten to ingulph it in ruin.

48. It is no less in fear of its female companions in youth, whose amorous embraces like gusts of wind threaten to hurt it headlong to repeated hell-pits.

49. It seldom happens, O prince! that the deerlike mind finds its rests in the arbour of godliness; as the living beings do, when they come from darkness to day light. (It ought to be, when they come from day light to

repose at night).

50. O ye hearers, let your deerlike minds find that delight in the arbour of peace, whose name even is not known to the ignorant, who are deluded by their fickle and smiling fortunes, resembling the oscillating smiles of flowers.

## CHAPTER XLV.

### CONTINUATION OF THE STORY OF THE DEERLIKE MIND.

Argument:—Description of the happiness, attending upon the access of the mind to the arbour of Godliness.

Vasishtha continued:—O destroyer of enemies! the deerlike mind having found its rest in that sacred bower, remains quite pleased with the same, and never thinks of going to any other arbour.

2. In course of time, the tree of discriminate knowledge, brings forth its fruits; which ripen gradually with the sweet substance of spiritual knowledge in the inside.

3. The deerlike mind sitting under the goodly tree of its meditation, beholds its outstretching branches hanging downward, with loads of the fruits of merit and virtue (meaning its meritoriousness).

4. It sees people climbing in this tree, with great persistence and pains; in order to taste these sweet fruits in preference to all others (because merit is preferable to reward).

5. Worldly people decline to ascend the foot of the tree of knowledge, but those who have mounted high upon it, never think of ever coming down from the high position which they have attained.

6. For he who has ascended on the tree of reason or knowledge, in order to taste its delicious fruits, forgets the relish of his habitual food, and forsakes the bondage of his former deserts, as a snake casts aside

his slough or skin.

7. The man who has risen to a high station, looks at himself and smiles to think, how miserly he has passed so long a period of his past life.

8. Having then mounted on the branch of fellow feeling, and putting down the snake of selfishness under his feet, he seems to reign in himself, as if he were the sole monarch over all.

9. As the digits of the moon decrease and disappear in the dark fortnight, so the lotuses of his distress are lost in oblivion; and the iron fetters of his thirst after greed are rubbed out day by day (as he advances in his yoga).

10. He heeds not what is unattainable, nor cares about what is not obtained; his mind is as bright as the clear moon light night, and his heart is quite cold, in all its passions and affections.

11. He sits poring upon the sages of the scriptures, and meditates in silence in their profound sense; he observes with extensive view the course of nature, from the highest and greatest objects to the mean and minute.

12. Looking at the aforesaid septuple ground of his past follies, full with thick forests of poisonous fruits and flowers; he sits smiling looking upon them in derision (for having fled from their infection).

13. Having fled from the tree of death, and alighted on that of life, his aspiring mind like a flitting bird, rises by degrees to its higher branches, and there sits delighted as a prince in his elevated station.

14. Thence he looks down upon the family and friends, and upon the wealth and property (he has left behind); as if they were the adjuncts of former life, or as visions in his dream.

15. He views with coldness his passions and feelings, his fears, hopes, his errors and honors, as actors (*dramatis personae*, acting their several parts in the drama of his life. (The world is a stage, life a play, and the passions are players in it).

16. The course of the world is as that of a rapid river, running onward

with its furious and mischievous current; and laughing with its frothy breakers, now swelling highland then sinking at once.

17. He does not feel any craving for wealth, wife or friends in his breast, who lives dead to his feelings as an insensible corpse (or forgets himself to a stone).

18. His sight is fixed only on that single fruit on high, which is the holy and conscious soul or intellect; and with his sole object in his view, he mounts high on the higher branches of this tree of life.

19. He bears in his remembrance, the blessings of the preceding step of his yoga meditation, which is one fraught with the ambrosia of contentment; he remains as content at the loss of his riches, as he felt himself glad at their gain before.

20. In the callings of his life, as also to the calls of his private and public interest; he is as displeased and annoyed, as one who is untimely roused from his wholesome sleep.

21. As a weary traveller fatigued with his long and tiresome journey, longs for his rest from cessation of his labour; so a man tired with his repeated journey through life by cause of his ignorance, requires his respite in *nirvāna* (or extinction of the trouble and transmigration in this troublesome world).

22. As a flame of fire is kindled by the wind of breath and without the help of fuel, so let him kindle the flame of his soul within by the breath of respiration; and be united with the Supreme spirit.

23. Let him check per-force his yearning after anything, which falls of itself before his sight; although he is unable to prevent his wistful eye, from falling upon it. (Look on all things, but long after nothing).

24. Having attained this great dignity, which confers the fruits of best blessings on man, the devotee arrives to the sixth stage of his devotion, whose glory no language can describe.

25. Whenever he happens to meet with some unexpected good, which fortune presents unto him he feels a repugnance to it, as the traveller is loath to trust the mirage in a barren desert.

26. The silent sage who is full with divine grace within himself, attains to such a state of ineffable felicity; as the weary and exhausted traveller finds in his sweet sleep, over the bustle of the busy world.

27. He—sage having arrived at this stage of his devotion, advances towards this attainment of the fruit of spiritual bliss, as an aerial siddha spirit has on its alighting on the Mount Meru, or a bird of air on its dropping down on the top of a tree.

28. Here he forsakes all his thoughts and desires, and becomes as free as the open air and sky; and then he takes and tastes and eats and satiates himself, with his feeding freely upon this fruit.

29. It is the leaving off of every object of desire day by day, and living the live long day with perfect composure with one's self; that is termed the attainment of godliness or full perfection in life.

30. The means of attaining to this state of perfection, is the doing away with all distinctions and differentiations, and remaining in perfect union and harmony with all and every thing; this state of the mind is said by the learned, to be the assimilation and approximation to the nature of God, who is ever pure and the one and same in all from eternity to eternity.

31. One disgusted at his desire of the world and its people, and abandoning his desire of wife and family; and forsaking his desire of acquiring riches, can only find his rest in this blissful state.

32. The ultimate union of both the intellect and its true knowledge (*i.e.* of both the subjective and objective) in the Supreme spirit; serves to melt away all sense of distinction, as the solar heat melts down the frozen snow.

33. The nature of one who has known the truth, is not comparable with the state of a bent bow, which becomes straight after it is loosened; but to that of a curvilinear necklace, which retains its curvature, even after it is let loose on the ground. (*i.e.* The true convert does not slide back, like the back sliding hypocrite).

34. As a statue is carved in wood or stone, and stands expect to view in bas-relief therein; so is the world manifest in the great pillar of the Supreme spirit, and is neither an entity nor nullity of itself.

35. We cannot form any idea of it in the mind, as to how the material subsists in the immaterial spirit; nor is it proper to entertain the notion, of what is unknowable by our ignorance of the nature of the selfexistent One.

36. Whoso is known to have his utmost indifference to the visibles, is capable of knowing the invisible spirit; but the unenlightened soul, is incapable to forsake and forget the visibles (in order to see the spirit).

37. The knowledge of the phenomenal is utter ignorance, but that which is never lost to our consciousness is what is meant by *samādhāna*, and our reliance in the same, constitutes what is called *samādhi*. (This passage has a long explanatory note which is here omitted).

38. When the viewer and view (or the subjective and objective), are viewed in the same light of identity, and so relied upon by the mind; it is then called *samādhāna* or the union of both into one, and it is this belief whereupon the yogi places his rest and reliance.

39. He who has known truth, finds a distaste in the visibles of his own natures (*i.e.* is naturally averse to them); and wise men make use of the word phenomenalism for ignorance of truth.

40. Fools only feed upon the objects of sense, from their ignorance of truth, but the wise men have a natural distaste for them; for they that have the relish of sweet nectar in them, cannot be disposed to taste the sour gruel or the acrid ale.

41. The uncovetous man being content in himself, is quite devoid of the triple desire mentioned before; but the wise man who is not inclined to meditation, is addicted to the increase of his wealth.

42. Self-knowledge results from absence of cupidity, and whoso loses his self by his venality, hath neither his self-possession, nor any fixed position to stand upon (but is led on everywhere by his covetousness to the service of others).

43. The learned man does not prosper in his meditation, though he may employ all his knowledge to it; because he is divided in himself by his various desires, though he was made as the whole and undivided image of himself (*i.e.* his maker).

44. But the soul which is freed from its desires, comes of itself in the possession of endless bliss, by being dissolved in the source of it in its meditation, as the flying mountains were fixed upon the earth (by having their wings chopped off by the thunder of Indra). (So the fickle mind is fixed, by lopping off its desires).

45. As the soul becomes conscious of holy light in itself, it loses the sense of its meditation and is wholly lost in that light; as a drop of clarified butter offered in sacred oblation, is burnt away in the sacrificial fire.

46. It is the entire inappetency of sensible objects, which constitutes the peace and quietude of the mind; and he who has accustomed himself to this habit, is entitled to our regard as a venerable and holy divine.

47. Verily the man that has gained his proficiency, in the suppression of his appetite for worldly objects; becomes as firm and sedate in his holy meditation, that he is not to be shaken from it, by the joint power of Indra and those of the Gods and demigods. (The greedy are as sacrificial beasts, for the food of Gods and others).

48. Resort therefore to the strong and adamantine refuge of meditation, and know that all other meditations beside that of knowledge, is as frail and fragile as straws.

49. The word world is used in reference to ignorant people, and the wise are not the subject of its meaning; the difference of the words ignorant and wise, consists in the one's forming the majority of mankind and the other their lords (*i.e.* Wise men rule over the ignorant mob, who compose the world).

50. Let wise men resort to and rest at that place, where all meet in union in one self-shining unity; whether it be on the ground of the understanding of the saintly siddhas, or those of viveki sages. (This is an admonition to every one, for his reliance in one catholic religion of

unity, of any nation or country).

51. No one has yet been able to ascertain the unity or duality of the real or unreal (*i.e.* of the spirit and matter) and the way to learn it, is firstly by means of the sāstras, and next by association with wise and holy men.

52. The third and best means to *nirvāna* is meditation, which is arrived at one after the other; and then it will appear that the immense body of Brahma (*i.e.* the infinite spirit), takes upon it the name and nature of the living soul.

53. The world appears in various forms by the concourse of the like and unlike principles, and becomes divided into eighteen regions, by the omniscience of God that knows the past, and future.

54. Both the two things namely knowledge and dislike of the world, are attained by attainment of either of them; and the thoughts of our mind, which fly with the winds in open air, are burnt away by the fire of knowledge.

55. The worlds like flying cottons, having fled into the supreme soul, nothing is known where they are flown at last; and the gross ignorance of man is not removed by knowledge, as the dense snow is not to be melted by the fire in a painting.

56. Though the world is known to be an unfounded fallacy, yet it is hard to remove this error from the mind; but on the other hand it increases like the knowledge of ignorant men of it, by their ignorance.

57. As the knowledge of the ignorant, tends the more to increase their ignorance; so the wise man comes to find the meaninglessness of the knowledge of ignorant people with regard to the world.

58. The existence of the three worlds, is known to us only as they are represented in our knowledge of them; they are built in vacuity as aerial cities, and stretched out before us as empty dreams in our sleep.

59. The knowledge of the world appears as false, as the conception of fanciful desires in the minds of the wise; for neither the entity of the world nor that of his self-existence, is perceptible in the



understanding of the wise man.

60. There is only the existence of one supremely bright essence, which shines in our minds; which bears resemblance to pieces of wet or dry wood, in as much as they are moistened or exsiccated by the presence or absence of the divine knowledge.

61. To the right understanding the whole world with all its living beings, appears as one with one's self; but men of dull understandings, bear no mutual sympathy to one another. The knowledge of twain, tends to difference and disunion betwixt man and man; but that of oneness unity leads men to fellow-feeling and union.

62. The wise man possessing a greater share of wisdom, becomes as one with the Supreme One; and does not take into consideration, the question of the entity or nullity of the world.

63. As the man who has arrived at the forth stage of yoga, takes no notice of the waking, dreaming and sleeping states of man; so the reasonable man takes into no account the vain wishes of his heart, and false fancies of his mind.

64. Hence the deerlike mind does not choose its annihilation, (or the loss of its entity); for the sake of its liberation, (which is an ideal and negative felicity), and has no reality in it.

65. Thus the tree of meditation produces of itself the fruit of knowledge, which is ripened by degrees and in course of time to its lusciousness; and then the deer like mind drinks its sweet juice of divine knowledge to its satiety, and becomes freed from its fetters of earthly desire.

## CHAPTER XLVI.

### ON ABSTRACT MEDITATION AND HYPNOTISM.

Argument:—The state of the mind, after its tasting the fruit of the tree of Meditation; and the nausea produced thereby in all

worldly objects and enjoyments.

Vasishtha continued:—After the Supreme being which is the object and fruit of meditation, is known as present in the mind, and the bliss of release from flesh is felt within, all sensations are lost altogether, and the deerlike mind becomes spiritualized into the Supreme essence.

2. It then loses its deership of browsing the thorns, as the extinguished lamp loses its flame; it assumes a spiritual form and shines with exhaustless blaze.

3. The mind in order to attain the fruit of its meditation, assumes a firmness resembling that of the mountains, after their wings were mutilated by the thunder bolts of Indra.

4. Its mental faculties fly away from it, and there remains only its pure consciousness in it; which [is] irrepressible and indivisible and full with the supreme soul in itself.

5. The mind being roused to its reasonableness (from its former state of material dulness); now rises as the sentient soul, and dispensing its clear spiritual light, from its identity with the increate and endless One.

6. It then remains in that state, in perfect freedom and from all wishes and attempts; it is assimilated with the everlasting spirit of God, in its form of eternal contemplation.

7. Until the great Brahma may be known, and our rest may be found in that Blessed state; so long the mind remains a stranger to meditation, by reason of its dwelling on other thoughts.

8. After the mind has obtained its union with the supreme One, we know not whither the mind is fled; and where our wishes and actions, our joys and griefs, and all our knowledge fly away.

9. The yogi is seen to be solely absorbed in his meditation, and sitting steadfast in his contemplation, like a wingless and unmoving mountain.

10. Loathe of his sensual enjoyments, and blunt to all sensibilities;

averse to the various sights and objects of senses, the yogi is pleased only with himself.

11. With his sensations numbed by degrees, and his soul resting in tranquillity; and his mind dead to the enticements of wealth and sensible objects; the yogi is pleased with himself.

12. All men of right understanding, are fully aware of the tastelessness of the objects of sense; and remain like human figures in painting, without doting or looking upon them.

13. The man that is master of himself, and has mastery over his soul and mind; disdains to look upon earthly treasures, for his want of desire for them; he is firmly fixed in his abstraction, as if he were compelled to it by force of another.

14. The soul immersed in meditation, becomes as full as a river in the rainy season; and there is no power that can restrain the mind, which is fixed in its meditation.

15. When the mind is immersed in deep meditation, by its cool apathy to all sensible objects, and feels an utter indifference to all worldly affairs, it is then said to be in its samādhi and no other.

16. It is a settled distaste to the objects of sense, that constitutes the pith and marrow of meditateness; and the maturity of this habit, makes a man as compact as adamant.

17. It is therefore the distaste to worldly enjoyments, that is the germ of meditation, while it is the taste for such pleasures, which binds a man fast to it.

18. Full knowledge of truth, and the renunciation of every desire at all times; lead men to the nirvāna meditation, and to the infinite joy of the divine state.

19. If there is inappetency of enjoyments, why think of anything else? and if there be no such inappetency, what avails any other thought or meditation?

20. The well intelligent sage who is freed from his relishing the

visibles, is situated in his position of unflinching meditation, and in the enjoyment of his continuous reveries.

21. He whom the visibles do not delight, is known as the most enlightened man; and he who takes no delight in the enjoyables, is deemed as the full wise man.

22. He who is disposed to repose by nature, can have no inclination to enjoyments; it is unnatural to indulge in carnal enjoyments, but the subdued nature needs nothing to enjoy.

23. Let men resort to their reflection, after their hearing of a lecture, reciting the scripture, and muttering the mantras and uttering their prayers; and when tired with meditation, let them return to their lectures and recitals.

24. Sitting in meditation in an indefatigable mood, and resting at agreeable ease with freedom from fear and care; remaining in rapturous hypnotism, with a quiet and composed mind, likens the fair autumnal sky with its unclouded and serene aspect.

## CHAPTER XLVII.

### THE FIRST STEP TOWARDS LIBERATION.

Argument:—Of the different steps leading to Liberation, and firstly of Indifference to the world and lastly of putting reliance in the holy precepts.

Vasishtha continued:—Hear now the manner and the measures which the yogi adopts to himself, in order to obtain his release from his cumbrous burthen and troubles of the world.

2. As the germ of discrimination springs in the mind at first, by reason of the disparagement of the world (for the multiplicity of its faults, or from some cause or other).

3. All good people, resort under the wide stretching shade of this (fullgrown) tree; as the weary and sunburnt traveller halts under the cooling shade of trees on their way.
4. The wise man shuns the ignorant at a distance, as the wayfarer casts aside the sacrificial wood; because the worshippers of the gods only observe the ceremonious rites of holy ablutions and almsgivings, austerities and offering of sacred oblations.
5. In his fair, just, polite and undissembling behaviour, and in his placid and pleasing countenance, he resembles the fair moon with her ambrosial beams.
6. He acts with sound wisdom and prudence, is polite and civil in his manners, is prompt in serving and obliging others, is holy in his conduct and humorous in his discourse.
7. He is as clear and cold, soft and pleasing as fresh butter, and his company is delightful to people even at his very first appearance.
8. The deeds of wise men are as pure and grateful to mankind, as the dews of moon-beams, are refreshing and refrigerating of whole nature.
9. No one sleeps so delighted on a bed of flowers, and in a flower garden devoid of fears; as he rests secure in the society of reasonable and pious men.
10. The society of holy and wise men, like the pure waters of the heavenly river, serve to cleanse the sins and purify the minds of the sinful.
11. The society of the holy recluse and liberated men, is as cooling as a refrigeratory or ice house.
12. The great and high delight, which the holy sage feels in his heart, is not to be enjoyed in the company of fairies among the gods, gandharvas and human kind.
13. It is by continued performance of proper acts, that the pious devotee attains his knowledge and clearness of understanding; when the significance of the s  stras, is reflected as clearly in the tablet of

his mind, as the reflections of objects are seen in a reflector.

14. A good understanding moistened by instruction of the s̥āstras, thrives in the mind of a holy man, as a plantain tree grows in the forest.

15. The mind which is cleared by good judgment, retains the clear impression of everything in it, as a mirror reflects the images of objects on its surface.

16. The wise man whose soul is purified by the association with holy men, and whose mind is cleansed with the lavation of scriptural instruction, is as a sheet of linen cloth flaming with fire.

17. The holy saint shines with the effulgence of his person, as the sun does with his golden beams, diffusing a pure light all around the world.

18. The wise man follows the conduct of holy sages, and the precepts of the s̥āstras in such a manner; as to imitate and practice them himself.

19. Thus the tyro becomes by degrees, as good as the good and great objects of his imitation, and as full of knowledge as the s̥āstras themselves; and having then put down all the enjoyments of life under him, he appears to come out of a prison, by breaking down his chains and fetters.

20. He who is practiced in reducing his appetites and enjoyments day by day, resembles the crescent moon daily increasing in brightness, and enlightening his family, as the moon throws her lustre over the stars about her.

21. The penurious miser (who amass their wealth without enjoying it), is always as sulky as the face of eclipsed moon, and never as smiling as the countenance of the liberal, which is as bright as the face of the moon when freed from eclipse.

22. The liberal man spurns the world as mere straw, and becomes renowned among the great for his munificence; he resembles the kalpa plant of paradise, which yields the desired fruit to every body.

23. Though one may feel some compunction in his mind, at the wilful

abdication of his possessions; yet the wise man is glad at his having no property at all. (It is better to have no property, than to regret at its loss or resignation).

24. Any one may laugh at his prior acts, if he will come to know what he was and he is; as a low *chandal* by being *jātismara*, laughs in disgust in making comparison of his past birth with that of the present.

25. Even the siddhas or holy saints, repair with wonder to see the yogi for their esteem of him; and look upon him as the moon risen on earth, with their delighted eyes.

26. The yogi who is ever accustomed to despise all enjoyment, and has attained his right judgement, does not hold in estimation any of the enjoyables in life, though it presents itself to him in the proper manner.

27. The holy man whose soul is raised and enlightened in time, feels his former enjoyments to become as dull and insipid to him, as a luxuriant tree becomes dry and withered in autumn.

28. He then resorts to the company of holy men, for his greatest and lasting good; and becomes as sane and sound, as the sick man becomes hale by his abstinence and recourse to physicians.

29. Being then exulted in his mind, he dives into the deep sense of the *sāstras*; as a big elephant plunges into a large lake of clear water.

30. It is the nature of virtuous men, to deliver their neighbours from danger and calamity; and to lead them to their well being and prosperity, as the sun leads people to light.

31. The reasonable man becomes from before, averse to receive anything from another, and lives content with what is his own.

32. He hates to taste the delicacies of others, from his satiety with the ambrosial draughts of contentment; and prepares himself for his abandonment of what he is already possessed of himself.

33. He is accustomed to give away his gold and money to beggars, and beg his vegetable food from others; and by habitual practice of giving away

whatever he has, he is even ready to part with the flesh of his body.

34. Verily the man of subdued mind and holy soul, gets over the hidden traps of ignorance with as much ease, as a running man leaps over a pitfall (goshpada).

35. The holy man being accustomed to despise the acceptance of wealth from others, learns betimes to slight the possession of any wealth for himself also.

36. Thus the aversion to the wealth and possessions of others, leads the wise and holy man by degrees to be averse to the retaining of anything for himself.

37. There is no such trouble in this earth, nor any great pain in the torment of hell, as there is in the punishment of earning and accumulation of wealth.

38. Ah! how little are the money making fools aware, of the cares and troubles which they have to undergo in their restless days and nights, in their servitude for money.

39. All wealth is but lengthening woe, and prosperity is the harbinger of adversity; all enjoyments and aliments are but ailments, and thus every earthly good turns to its reverse.

40. One cannot have a distaste to sensual enjoyments, as long he thinks on the objects of sense; and so long as he has a craving for riches, which are the spring of all evils and bane of human life.

41. He who has got a relish for his highest heavenly bliss, looks upon the world as a heap of straw, and riches as the fire that kindles them to a flame. Avoid this fire and be cool and quiet.

42. The meaning of wealth is known to be the source of all evils in the world, and as the cause of all wants and disorders and even of diseases and death. It is also the cause of oppression and plunder, of incendiarism and the like, and their consequent poverty and famine.

43. In this mortal world of the death and diseases of living beings, there is one elixir which confers perpetual health and life to man,



and this is his contentment only. (Hence called the ambrosia of life, *santoshāmritang*).

44. The vernal season is charming, and so are the garden of paradise, the moon-beams and fairies, but all combine in contentment only, which is alone capable of yielding all the delights.

45. The contented soul likens a lake in the rains, when it is full as it is deep, and as clear and cooling as the nectarious beverage of the gods.

46. The honest man is strengthened by his contentment and flourishes with full glee, as a flower tree is decked with blooming blossoms in the flowering season.

47. As the poor emmet is likely to be crushed under the foot of every passer, in its ceaseless search and hoarding of food; so the greedy and needy man is liable to be spurned, for his incessant wanderings after paltry gains and lucre.

48. The deformed and disfigured beggar, is as a man plunged in a sea of troubles, and buffeting in its waves without finding a support for rest, or any prospect of ever reaching to the shore.

49. Prosperity like a beauty, is as frail and fickle as the unstable waves of the ocean; what wise man is there that can expect to find his reliance in them, or have his rest under the shade of the hood of hideous serpent? (This simile is borrowed in the Nyaya wherein world is said *kupita phani phanā chhāyeva*).

50. He who knowing the pains attending on the gaining, keeping and losing of money, still persists to pursue in its search, is no better than a brute, and deserves to be shunned by the wise as unsociable.

51. He who mows down at once the growing grass of his internal and external appetites, from the field of his heart, by the means of the scythe of *insouciance*, gets it prepared for reception of the seeds of Divine knowledge.

52. Ignorant people take the world for a reality, and wise men also conduct themselves under this supposition though they are well aware of its unreality; and this owing to their neglect of practicing what they

are taught to believe. (The wise and foolish are in the same footing, by equally unwise conduct in life).

53. The sum of the whole is that, it is the resignation of the world which leads men to the society of sages and study of the scriptures; and then by reliance in the holy precepts, one abandons his worldliness, and at last his firm dislike of the temporal, leads him to seek his spiritual bliss.

## CHAPTER XLVIII.

### ON THE DIGNITY OF RIGHT DISCRIMINATION.

Argument:—The state of holy Resignation.

Vasishtha continued:—After a man has come to his resignation of the world, and to his association with holy men; and after he has well digested the precepts of the sāstras, and abandoned his carnal appetites and enjoyments:—

2. And then having a distaste to worldly objects, and gained the reputation of being a man of probity; and being outwardly an inquirer after truth, and inwardly full of enlightenment.

3. He does not long for wealth, but shuns it as one flies from darkness; he gives away whatever he has in hand, as a man casts aside the dry and rotten leaves from his house.

4. Every one is seen to be worn out with toil and care, for the supportance of his family and friends throughout his life; and yet like a weary traveller labouring under his load, he is rarely found to cast off his burthen, as long he has strength to bear it.

5. A man in full possession of his senses, and the sensible objects all about him, is yet quite insensible of them, if he is but possessed of the calm, quiet of his mind.

6. Wherever he remains, whether in his retired solitude or remote from his country; or in a forest or sea or distant deserts or gardens; he is perfectly at home in every place.

7. But he is not in love with any place, nor dwells secure in any state whether it be the company of friends in a pleasure garden, or in learned discussions in the assembly of scholars.

8. Wherever he goes or stays, he is always calm and self-governed, silent and self-communing; and though well informed himself, yet he is ever in quest of knowledge by reason of his inquiry after truth.

9. Thus by his constant practice, the holy sage sits on the low ground or in water, and reclines himself in the supreme One in the state of transcendent bliss.

10. This is the state of perfect quietude, both of inner soul as also of the outward senses; and the yogi remains quite insensible of himself, with his consciousness of indubitable truth: (of the unity of his soul with the Supreme spirit).

11. This transcendent state, consists in the unconsciousness of sensible objects; and the consciousness of a vacuum full with the presence of omniscience spirit (or soul).

12. Firstly one's concern with the knowledge of unity, and lastly his unconsciousness of himself and everything besides, whether of a void or substance, constitutes what is called the state of highest felicity.

13. The saint who is mindless of everything, and rests in his consciousness; has no taste of (or desire for anything), but remains as a block of stone amidst the encircling water (without tasting it).

14. The self-conscious person who has attained to that exclusive state of perfection (*nirodha-padam*), which shuts out all objective thoughts from it, remains silent and slow, and quite unmindful of everything beside itself; and he reposes in his own in being (*i.e.* rests in himself), as a human figure does in its picture.

15. He who has known the One that is to be known, sees in his heart all things as nothing; all magnitudes dwindle into minuteness (before his

sight of the boundless majesty of God), and the whole plenum appears as vacuum to him.

16. The knower of God, has no more the knowledge of himself or others (the ego, tu, and the world besides); and all space and time and existence appear as non-existent before him.

17. The seer who has seen the glory of God, is situated in the region of light; and like a lighted lamp, he dispels his inner darkness, together with all his outward fears, animosities and affections.

18. I bow down before that sun-like sage, who is set beyond darkness on every side, and is raised above all created things; and whose great glory is never liable to be darkened.

19. I cannot describe in words the most eminent state of divine seer, whose soul is fraught with divine knowledge, whose mind is quite at rest, and whose knowledge of duality is wholly extinct.

20. Know, O most intelligent Rāma, that the Great Lord God is pleased to bless him with the bliss of his final extinction in him; in reward of his serving him by day and night with sincere devotion.

21. Rāma rejoined:—Tell me, O chief of sages, who is this Lord God, and how He is propitiated by our prayers and faith in him; explain this mystery to me, for you are acquainted with all truth.

22. Vasishtha replied:—Know, O highly intelligent Rāma, that the Lord God is neither at a distance nor unattainable by us; the Lord is the all knowing soul, and the soul is the great God.

23. In Him are all things, and from him have come all these; He is all, and everywhere with all; He is immanent in and self same with all, he is everlasting and I bow down to him.

24. From him comes out this creation, as well as all its change and dissolution; He is the uncaused cause of all, which rise as winds in the hollow vault of heaven.

25. Him do all these creatures—the moving as well as unmoving, worship always (in their hearts), as well as they can; and present them the best

offerings that they can find.

26. So men by adoring Him in their repeated births, with all their hearts and minds and in the best manner that they can; propitiate at last the supreme object of their adoration.

27. The great Lord God and Supreme soul, being thus propitiated by their firm faith; sends to them at last his messenger (or angel), with his good will for their enlightenment.

28. Rāma asked:—Tell me, great sage, how does the lord God and supreme soul, send his messenger to man; and who is this messenger, and in what manner he throws the light in the mind.

29. Vasishtha replied:—The messenger sent by the divine spirit, is known by the name of wise discrimination, which shines as coolly in the cell of the human heart, as the moonlight does in the clear firmament.

30. It is this which awakens and instructs, the brutish and cupidinous soul to wisdom, and by this means saves the unwise soul, from the turbulent ocean of this world.

31. This enlightening and intellectual spirit, residing in the human heart; is denominated as the *pranava* or adorable, in the Veda and Vedic sāstras.

32. This holy spirit is propitiated daily, by men and the serpent tribe, and by gods and demigods also; by their prayers and oblations, by their austerities and almsgivings, as also by their sacrificial rites and recitals of the scriptures.

33. This Lord has the highest heaven for his crown, and the earth and infernal regions for his footstools; the stars glisten as hairs on his person; his heart is the open space of the sky, and all material bodies, are as the bones of his body.

34. He being the intellectual soul of all, spreads undivided every where; He is ever wakeful, and sees and moves every thing, as it were with his hands and feet, and his eyes and ears and the other organs of his body.

35. The living or sentient soul, being awakened to wisdom, by destroying the demon of the sensualistic mind; takes upon it a bright spiritual form and becomes a spiritual being.

36. Now shun the various wishes of your heart, which are ever changeful and full of evils; and exert your manliness to exult your soul to the state of meeting with divine grace.

37. The rambling mind resembles a demon, buffeting with the waves of furious ocean of the world; it is the enlightened soul only that shines like a luminary, over the dark dreary and dismal waste of the earth.

38. See thy mind is wafted away by the gale of its greediness, to the vast billowy ocean of the world; and hurled to the deep cavity of its whirlpools, from whose depth no man can rise again.

39. You have the strong ship of your divine wisdom alone, that can get you across the sea of your ignorance; and bear you up above the billows of your carnal appetites and passions.

40. In this manner the lord being propitiated by his worship, sends his holy spirit as his messenger, for sanctification of the human soul; and thus leads the living being to his best and most blest state, by the gradual steps of holy society, religious learning, and the right understanding of their esoteric and spiritual sense.

## CHAPTER XLIX.

### TOTAL STOICISM AND INSOUCIANCE.

Argument:—The tranquillity arrived at by the holy sage, and his relation with the world.

Vasishtha continued:—Those that are stanch in their discernment of truth, and firm in the abandonment of their desires, are truly men of very great souls, and conscious of their greatness in themselves.

2. The vast extent of magnanimity of noble minded men, and the fathomless depth of their understanding, is even greater than the space occupied by the fourteen worlds. (The unbounded mind of the divine Newton, comprehended the boundless with all the hosts of heaven in its fathomless depth).

3. Wise men having a firm belief in the erroneous conception of the reality of the universe, are quite at rest from all internal and external accidents, which overtake the unwary ignorant as sharks and alligators. (The sea of ignorance abounding with sharks of casualties).

4. What reliance is there in our hope or desire for anything in this world, which is as tempting and deceitful, as the appearance of two moons in the sky, of water in the mirage, and the prospect of a fairy city in the air. (Here the falsity applies both to worldly things as well as our desire for them, and means the unrealizableness of unrealities).

5. Desires are as vain as the empty void, owing to the nullity of the mind in which they arise; the sapient therefore are not led away by their desires, which they know, have their origin in the unreal and vacant mind. (The yogi who has arrived at the state of his inappetency in the seventh stage of yoga, never falls back to his desires any more).

6. The three states of waking, dreaming and sound sleep, are common to all living beings at large; but that state which is beyond those triple functions, and is all seeing and all knowing, without its being seen or known in the state or nature of the Supreme being (whose omniscience neither wakes, nor dreams nor sleeps at any time).

7. The soul in its enraptured state sees the world as a collection of light, issuing from gems of various kinds; and the human soul as a reflexion of that light, and not as a solid or earthly (material) substance.

8. The phenomenal world presenting its various appearances to the eye sight, is no more than an empty vacuity; and the varieties of light and lightsome bodies which appear in it, are no other than reflexions of the rays of the vast mine of brilliant gems, which is hid under it, and shoots forth its glare in the open air.

9. Here there is no other substance in reality, neither the vast cosmos nor the boundless vacuity itself; all this is the glare of that greatest of gems, whom we call the great Brahma, and whose glory shines all around us.

10. The created and uncreated all is one Brahma alone, and neither is there any variety or destructibility in these or in him. All these are formless beings, and appear as substantial ones in imagination only, as the sun beams paint the various figures in empty clouds in the air. (Note. Whereas there is no variation in God, there is neither the creation nor destruction of any thing at all; these are but creations of imagination, and evolutions of the infinite mind of the eternal God).

11. Thus when the imaginary world appears to blend with the etherial void, this solid mass of the material world, will then vanish into nothing.

12. So the whole proving to be a perfect unsubstantiality, it is quite impossible for it to admit any property or predicate whatever (whether material or immaterial), which is usually attributed to it; because there is no probability of any quality belonging to an absolute nothing, as it is impossible for a bird of air to alight upon, or find a resting place in an air-grown tree.

13. There is no solidity of anything, nor is there a vacuity at all; the mind also is itself a nullity but that which remains after all these, is the only being in reality, and which is never inexistent at any time.

14. The soul is one alone and without its variation, and has the consciousness of all varieties in itself, and these are inherent in its nature, as all the various forms of jewelleries are ingrained in a lump of gold.

15. The sapient sage who remains in his own essential nature, finds his egoism or personality, together with the consciousness of his mind and the world besides, all dwindle into himself; it is difficult to describe the mind of wise man, which remains identified with the nature of the self-existent being.

16. The understanding is perplexed and confounded in itself, by observation of the swardy nature of things on all sides; and requires to



be slowly and gradually brought to the knowledge of truth, by means of right reason and argument.

17. It is by abstracting the mind, from its dwelling or visible nature—the production of Virāt; and leading it to the contemplation of the spiritual cause of these works (*i.e.* the *śutrātma*), that the true knowledge of the author of the present, past and future worlds can be arrived at.

18. He is known as a wise sage, whose well discerning soul has perceived the truth in itself; and that has found his rest in the One unity, has no perception of the visible world, and all its endless varieties (which are attributed to Virāt).

19. All the aforesaid sayings which are given here by way of advice, are perceived by the intuition of the wise man, as the wise sayings of good people, are self-evident of themselves.

20. The substance of all this is that, there is no bulk or magnitude of beings in general, nor its absence either as an entire vacuum; therefore there is neither a gross or airy mind also, but the One that exists after all, is the true and ever existent entity.

21. This entity is Intelligence, which is conversant with all the intelligibles in itself; its manifestation in the form of our senses is fraught with all our woe, while its disappearance leads to our felicity.

22. Being developed, it evolves itself in the shape of outward organs, and takes upon it the form of the gross body; as the liquid water, consolidates by degrees to the bulky forms of islands, and huge mountainous bodies.

23. This intelligence being engrossed by ignorance, assumes gross form of mind to itself; and with form it binds itself fastly with the corporeal body, as a man views his aerial dreams in their material substance. (So the intelligent mind is transformed to a material substance).

24. In these states of the conversion of intelligence into sensation, perception and other faculties, the Intellect remains the same and unchangeable though it is expressed by different words of human

invention (and which are but synonyms of the same).

25. The soul remains the same both in its conception of mental thoughts and ideas, as well as in its perception of outward objects; and it is not changed in either case like the mind, in its vision of the dreams within it, and its sight of object, without itself.

26. The Intellect or understanding, resembling a vacuous substance, is as unchangeable in its nature as that of vacuity and eternity; and the objects which present their ideas in the soul, are as dreams which appear in the mind, and are nothing in reality.

27. The gross nature of external objects, bear no relation with the pure internal intellect; nor can their impurity touch or pollute the purity of the soul; therefore the intellect is not subject to the mutability of external nature.

28. The understanding never acquires the mutable state, of the objects it dwells upon (as the mind does); it remains always in its immutable nature, and is never otherwise in any state or condition.

29. The yogi having attained to his extreme purity of his understanding, in the seventh or the highest degree of his perfection; becomes identified with intelligence, and of the meaning of its presence or absence.

30. The minds of the passing or ordinary people, are impressed with idea of their materiality by reason of their understanding themselves as material bodies.

31. They falsely take their fleeting minds, which are as pure as the clear firmament for a material object; in the same manner as the players in a drama, take upon themselves the false guise of Pisāchas demons. (Misrepresenting the fair as foul).

32. All error is corrected by the habit of an unerring wisdom, as the madness of a man is cured by his thinking himself as no mad man. (That is, the constant habit of your thinking yourself as so and so, is what will make you really appear as such).

33. The knowledge of one's erroneousness makes him get out of his error,

as the error of dreaming is lost, upon one's coming to the knowledge, that all he beheld was but a mere dream.

34. It is the extenuation of our desires, that lessens our attachment to the world (and the vice versa); the desire is a great demon, which must be destroyed by the wise man.

35. As the madness of men, is increased by their habitual ravings; so it is by their constant practice of sobriety, that the giddy insanity of man comes to be abated.

36. As the passing human body, is taken in its corporeal sense in thought; so it is taken in a spiritual sense also by the learned, by virtue of its understanding or intellectual powers or faculties.

37. The passing or subtile body, having taken the form of the living soul; is capable of being converted into the state of Brahma; by the intense culture of its understanding. (But it is argued and objected that).

38. If anything is produced according to its substance, and if any body thinks himself according his own understanding; how is it then possible for a material being, to take itself in a spiritual sense.

39. Logomachy rather increases the doubts, but following one's advice, the error is removed off; as devil is removed off by chaunting the mantras only, rather than knowing the meaning of them.

40. The world being thought as identic with its thought (or conception in the mind), it is believed to be an immaterial and bodiless substance; until at last its substantivity is lost in the vacuity of the Intellect. (So says the sruti:—The world is the bodiless and unsullied spirit).

41. The mind being quite at rest from all its internal and external thoughts, the real spiritual nature of the soul then appears to light; and manifest itself in the form of the cool and clear firmament, which must be laid hold upon for one's rest and refuge.

42. The wise man will perform his sacrifice with knowledge, and plant the stakes of his meditation in it; and at the conclusion of his all-conquering sacrifice (Vishajit) offer his relinquishment of the

world (sarva tyāga) as his oblation to it. (Because whoso wishes to overcome the world, needs first to make an offering of it in his holy sacrifice).

43. The wise man is always the same and equally firm in himself, whether he stands under a shower of rain or falling rain or fire stones from above, or walks in a diluvian storm; or when he is travelling all over the earth or mounting or flying in the air.

44. No one can attain the station of the apathetic sage, whose mind is tranquil by its want of desire, and which has obtained its enclosure within itself; unless he is practiced to sit in his steadfast meditation.

45. The mind can never derive that perfect peace and tranquillity, either from the study of the sāstras, or attending on holy lectures and sermons, or by the practice of austerities and self-controul; as it does by its distaste of all external objects and enjoyments.

46. The mind like a bundle of hay is burnt away by the fire of inappetency of all worldly objects; this fire is kindled by the breath of abandonment of all things, and fanned by the persuasion, that all prosperity is followed by adversity.

47. The perception of sensible objects, casts a mist of ignorance in and all about the mind; it is one's knowledge alone, which shines as a brilliant gem within himself.

48. It is the Intellect alone which shines amidst this gloom, like a luminary in the sky; and looks over all mankind, Nāgas and Asuras, and over mountains and in their caves.

49. It is by the infusion of this Intellect, that all things are moving in the dull womb of the universe; they are whirling in the whirlpool of the Intellect, and are deriving their freshness from the enlivening power of that source.

50. All living beings whirling in the great whirlpool of the Intellect (chit Vivarte), are as weak little fishes encircled by the net of ignorance; they are swimming and skimming in the water of the vast vacuum, and are quite forgetful of their spiritual origin.

51. It is the Divine Intellect, that shows itself in various forms within the sphere of itself; as the air presents the variegated forms of thickening clouds, in the wide arena of the sky.

52. All living beings are of the same nature, with their spiritual source, when they are devoid of their desires; it is the difference of desire that makes their different states, and causes them to fly about like the dry leaves of trees, and rustling in the air as hollow reeds.

53. Therefore you must not remain as the ignorant, but rise above them by raising your mind to wisdom; and this is to be done, by calling the manly powers to your aid; and then by overcoming your dullness to suppress the whole band of your rising desires, and next by breaking the strong fetters and prison-house of this world, to devote your attention to your improvement in spiritual knowledge. (These steps are described very diffusely in the gloss for the practice of the devotee).

## CHAPTER L.

### DESCRIPTION OF THE SEVEN KINDS OF LIVING BEINGS.

Argument:—The septuple orders of living creatures, according to the degrees of the tenacity and laxity of their desires. (As mentioned in the preceding Chapter).

Vasishttha added:—These bodies of living beings, that are seen to fill the ten sides of this world; and consisting of the different tribes of men, Nāgas, Suras, Gandharvas, mountaineers and others.

2. Of these some are sleeping wakers (waking sleepers), and others are waking in their imaginations only, and hence called imaginative wakers; some are only wakeful, while there be others who have been waking all along.

3. Many are found to be strictly wakeful, and many also as waking sleepers both by day and night; there be some animals that are slightly wakeful, and these constitute the seven classes of living beings

(inhabiting this world).

4. Rāma said:—Tell me sir, the difference of the seven species of living beings for my satisfaction; which appear to me to be as different as the waters of the seven seas.

5. Vasishtha replied:—There have been some men in some former age and parts of the world, who are known to have been long sleepers with their living bodies. (Such were the seven sleepers of kehef mentioned in Sādi's Gulistan).

6. The dream that they see, is the dream of the existence of the world; and those who dream this dream are living men, and denominated as waking sleepers or day dreamers.

7. Sometimes a sleeping man, sees a dream rising of itself before him, by reason of some prior action or desire of the same kind arising in the mind; such is the uncalled for appearance of anything or property unto us; and it is therefore that we are denominated as dreaming men. (The story of Līlā related before, will serve as an elucidation of this kind).

8. They who come to wake after their prolonged sleep and dream, are called as awakened from their sleep and dream, and to have got rid of them (such are the enlightened men that have come out of their ignorance).

9. I say we are also sleepers and dreamers, among those sleeping men; because we do not perceive the omniscient One, who by his omnipresence is present every where, as the All in all.

10. Rāma rejoined;—Tell me now where are those awakened and enlightened men now situated, when those kalpa ages wherein they lived and were born, are now past and gone along with their false imagination.

11. Vasishtha replied:—Those who have got rid of their erroneous dreams in this world, and are awakened from their sleep; resort to some other bodies which they meet with, agreeable to the fancies which they form in their imaginations. (Every one having a peculiar fancy of himself for anything, assumes that form in his next birth).

12. Thus they meet with other forms in other ages of the world, according to their own peculiar fancies; because there is no end of the concatenation and fumes of fancy, in the empty air of the mind.

13. Now know them that are said to be awakened from their sleep, to be those who have got out of this imaginary world; as the inborn insects, come out of an old and rotten fig tree.

14. Hear now of those that are said to be waking in their fancies and desires, and they are those who are born in some former age, and in some part of the world; and were entirely restless and sleepless in their minds owing to some fanciful desire springing in them, and to which they were wholly devoted (so are they that live upon hope).

15. And they also who are lost in their meditation, and are subjected to the realm of their greedy minds; who are strongly bound to their desires, by losing of the sacrifice of all their former virtues.

16. So also are they whose desires have been partly awake from before, and have gradually engrossed all the other better endeavours of their possessors, are likewise said to be wakeful to their desires.

17. They who after cessation of their former desires, resort to some fresh wishes again; are not only greedy people themselves, but think ourselves also to be of the same sort.

18. I have told you already regarding the vigils of their desires, and now know them to be dormant over their desires, who bear their lives as they are life beings, and dead to their wishes like ourselves. But hear further of them that are ever awake.

19. The first patriarchs that were produced from the self-evolving Brahma, are said to have been ever wakeful, as they had been immersed in profound sleep before their production.

20. But being subjected to repeated births, these ever wakeful beings, became subject to alternate sleep and waking, owing to their subjection to reiterated work and repose.

21. These again became degraded to the state of trees, on account of their unworthy deeds; and these are said to be duly waking, because of

their want of sensibility even in waking state. (The nocturnal sleep of the vegetable creation was unknown to the ancients).

22. Those who are enlightened by the light of the s̄astras, and the company of wise men; look upon the world as a dream in their waking state, and are therefore called as waking dreamers by day.

23. Those enlightened men, who have found their rest in the divine state; and are neither wholly awake nor asleep, are said to have arrived at the fourth stage of their yoga.

24. Thus have I related to you the difference, of the seven kinds of beings, as that of the waters of the seven seas from one another. Now be of that kind which you think to be the best.

25. After all, O Rāma, give up your error of reckoning the worlds as real entities of themselves; and as you have come to your firm belief in one absolute unity, get rid of the duality of vacuity and solidity, and be one with that primeval body, which is free from monism and dualism.

## CHAPTER LI.

### ADMONITION TO ARRIVE AT THE YOGA OF ULTIMATE REST.

Argument:—The world disappearing at the sight of God, its falsity at the sight of the self, and its voidness before true knowledge.

Rāma said:—Tell me sir, what is the cause of mere waking for nothing, and how does a living being proceed from the formless Brahma, which is tantamount to the growth of a tree in empty air.

2. Vasishtha replied:—O highly intelligent Rāma, there is no work to be found any where which is without its cause, therefore it is altogether impossible for any body to exist here, that is merely awake for nothing.

3. Like this, it is equally impossible also for all other kinds of



living beings, to exist without a cause.

4. There is nothing that is produced here, nor anything which is destroyed also; it is only for the instruction and comprehension of pupils, that such words are coined and made use of.

5. Rāma asked:—Who then is it that forms these bodies, together with their minds, understandings and senses; and who is it that deludes all beings into the snares of passions and affections, and into the net of ignorance.

6. Vasishtha replied:—There is no body that forms these bodies at any time, nor is there any one who deludes the living beings in a manner at all.

7. There is alone the self-shining soul, residing in his conscious self; which evolves in various shapes, as the water glides on in the shapes of billows and waves. (Here water is expressed by the monosyllabic word *ka*—aqua, as it is done else where by *udac* undan and *udra*—hydra as also by *ap*—ab Persian).

8. There is nothing as an external phenomenon, it is the intellect which shows itself as the phenomenal; it rises from the mind (as perception does from the heart), like a large tree growing out of its seed.

9. It is in this faculty of the understanding, O thou support of Raghu's race, that this universe is situated, just as the images are carved in a stone.

10. There is but one spiritual soul, which spreads both internally as well as externally, throughout the whole extent of time and space; and know this world as the effluvia of the divine intellect scattered on all sides.

11. Know this as the next world, by suppressing your desire for a future one; rest calmly in your celestial soul even here, nor let your desires range from here to there.

12. All space and time, all the worlds and their motions with all our actions, being included under the province of the intellectual soul; the meanings of all these terms are never insignificant and nil.

13. O Rāghava! It is they only who are well acquainted with the meanings of words (the vedas), and those keen observers who have ceased to look upon the visibles, that can comprehend the Supreme soul, and not others (who have no understanding).

14. Those who are of light minds, and are buried in the depth of egoism; it is impossible for them ever to come to the sight of that light (which is seen only by the holy).

15. The wise look upon the fourteen regions of this world, together with multitudes of their inhabitants, as the members of this embodied spirit.

16. There can be no creation or dissolution without its cause; and the work must be conformable with the skill of its maker.

17. If the work be accompanied with its cause, and the work alone be perceptible without its accompanying cause, it must be an unreality, owing to our imperception of its constituting cause.

18. And whereas the product must resemble its producer, as the whiteness of the sea water produces the white waves and froths, so the productions of the most perfect God, must bear resemblance to his nature in their perfection. But the imperfect world and the mind not being so, they cannot be said to have proceeded from the all perfect One.

19. (Therefore imperfect nature is no creation of the father of perfection). Wherefore all this is the pure spirit of God, and the whole is the great body of Brahma; in the same manner, as one clod of earth, is the cause of many a pot; and one bar of gold, becomes the cause of many a jewel.

20. As the waking state appears as a dream in dreaming (*i.e.* when one dreams), on account of the oblivion of the waking state; so the waking state seems as dreaming, even in the waking state of the wise. (So the pot appears as the clod in its unformed state, and the clod appears as the pot after it is formed. So the spirit appears as the world to the ignorant, while the world appears as soul to the wise).

21. If it is viewed in the light of the mind or a creation of the mind, it proves to be as false as water in the mirage (because the phantasies

of the mind present only false appearances to view). It proves at last to be a waking dream by the right understanding of it.

22. By right knowledge all material objects, together with the bodies of wise men, dissolve like the bodies of clouds, in their proper season.

23. As the clouds disappear in the air, after pouring their water in the rains; so doth the world disappear from the sight of men, who have come to the light of truth and knowledge of the soul.

24. Like the empty clouds of autumn and the water of the mirage, the phenomenal world loses its appearance, no sooner it is viewed by the light of right reason.

25. As solid gold is melted down to fluidity by hot fire, so the phenomenals all melt away to an aerial nothing, when they are observed by the keen eye of philosophy.

26. All solid substances in the three worlds, become rarefied air when they [are] put to the test of a rational analysis; just as the stalwart spectre of a demon, vanishes from the sight of the awakened child into nothing.

27. Conceptions of endless images, rise and fall of themselves in the mind; so the image of the world being but a concept of the mind, there is no reality in it, nor is there anything which has any density or massiveness in it (a mass being but the conception of an aggregate of minute particles and no more).

28. The knowledge and ignorance of the world, consist only in its conception and nescience in the mind; when the knowledge of its existence disappears from the understanding, where is there the idea of its massiveness any more in the mind. (So as in the insensibility of our sound sleep and swooning, we have no consciousness of it).

29. The world loses its bulk and solidity, in our knowledge of the state of our waking dream; when its ponderousness turns to rarity, as the gold melts to liquidity when it is put upon fire.

30. The understanding as it is (*i.e.* being left uncultivated), becomes dull and dense by degrees; as the liquid gold when left to itself, is

solidified in a short time.

31. Thus one who in his waking state considers himself to be dreaming, and sees the world in its rarified state; comes to extenuate himself with all his desires and appetites, as a ponderous cloud is sublimated in autumn.

32. The wise man seeing all the visible beauties of nature which are set before his face, as extremely rare and of the appearance of dreams, takes no notice of nor relish in them.

33. Where is this rest of the soul, and where this turmoil of the spirit for wealth; their abiding in the one and same man, is as the meeting of sleep and wakefulness together, and the union of error and truth in the same person, and at the same time (which is impossible).

34. He who remains asleep to (or insensible of) the erroneous imaginations of his mind, acts freed from his false persuasion of the reality of the world.

35. Who is it, O high minded Rāma, that takes a pleasure in an unreality, or satisfies himself with drinking the false water of the mirage appearing before him.

36. The saintly sage, who rests in his knowledge of truth; looks upon the world [as] an infinite vacuum, beset with luminaries, which shines forth like the light of lamps set behind the windows.

37. The waking man who knows everything as void and blank, and as the vagary of his vagrant mind ceases to long for the enjoyment of it. (For nobody craves for anything, which he knows to be nothing).

38. There is nothing desirable in that, which is known to be nothing at all; for who runs after the gold, which he has seen in his dream at night?

39. Every body desists from desiring that, which he knows to be seen in his dream only; and he is released from the bondage, which binds the beholder to the object of this sight. (Lit. the knot of the viewer and view is broken).

40. He is the most accomplished man, who is not addicted to pleasure, and is of a composed mind and without pride; and he is a man of understanding, who is dispassionate and remains quiet without any care or toil. (Perfect composure is the character of the Stoic and Platonic philosophers).

41. Distaste to pleasure, produces the want of desire; just as the flame of fire being gone, there is an end of its light. (The fire gives heat but the flame produces the light).

42. The light of knowledge, shows sky as a cloudless and lighted sphere; but the darkness of error, gives the world an appearance of the hazy fairy land.

43. The wise man neither sees himself, nor the heavens nor anything besides; but his ultimate view is at last fixed upon the glory of God (which shines all about him).

44. The holy seer (being seated in the seventh stage of his yoga), sees neither himself nor the sky nor the imaginary worlds about him; he does not see the phantasms of his fancy, but sits quite insensible of all.

45. The earth and other existences, which are dwelt and gazed upon by the ignorant, are lost in the sight of the sage, who sees the whole as a void, and is insensible of himself. (The earth recedes, and heaven opens to his sight. Pope).

46. Then there comes on a calm composure and grace in the soul, resembling the brightness of the clear firmament; and the yogi sits detached from all, as a nullity in himself.

47. Unmindful of all, the yogi sits silent in his state of self-seclusion and exclusion from all: he is set beyond the ocean of the world, and the bounds of all its duties and action. (The yogi gets exempt from all social and religious obligation).

48. That great ignorance (or delusion), which is the cause of the mind's apprehension of the earth and sky, and the hills and seas and their contents, is utterly dissolved by true knowledge, though these things appear to exist before the ignorant eye.

49. The sapient sage stands unveiled before his light of naked truth, with his tranquil mind freed from all sceptical doubts; and being nourished with the ambrosia of truth, he is as firm and fixed in himself, as the pithy and sturdy oak.

## CHAPTER LII.

### DESCRIPTION OF THE FORM AND ATTRIBUTES OF BRAHMA.

Argument:—Refutation of the Theories of Logicians, and Explanation of Brahma as Immanent in all nature.

Rāma said:—Tell me, O sage, whence comes our knowledge of the world (as a distinct entity from God); and then tell me, how this difference is removed and refuted.

2. Vasishtha replied:—The ignorant man takes to his mind all that he sees with his eyes, and not at all what he does not see. Thus he sees a tree in its outward branches and leaves, but knows not the root, which lies hid from his sight.

3. The wise man sees a thing by the light of the sāstra, and uses it accordingly; but the ignorant fool, takes and grasps anything as he sees it; without considering its hidden quality.

4. Be attentive to the dictates of the sāstras, and intent upon acting according to their purport; and by remaining as a silent sage, attend to my sermon, which will be an ornament to your ears.

5. All this visible phenomenon is erroneous, it hath no real existence, and appears as the flash of light in the water and is known by the name of ignoramus.

6. Attend for a moment and for my sake, to the purport of the instruction which I am now going to give you; and knowing this as certain truth, rely upon it (and you will gain your object hereby).

7. Whence are all these and what are they, is a doubt (inquiry) which naturally rises of itself in the mind; and you will come to know by your own cogitation, that all this is nothing and is not in existence.

8. Whatever appears before you in the form of this world, and all its fixed and moveable objects; as also all things of every shape and kind, is altogether evanescent and vanishes in time into nothing.

9. The continual wasting and partition of the particles of things, bespeak their unavoidable extinction at last, as the water exuding by drops from a pot, make it entirely empty in a short time.

10. Thus all things being perishable, and all of them being, but parts of Brahma, it is agreed (by Logicians), that Brahma is neither endless nor imperishable, nor even existent at this time (since by loss of parts by infinitesimal, the whole is lost *in toto* at last).

11. This conceit (of a theists) likening the intoxication of wine, cannot over power on our theistical belief; because our knowledge of bodies, is as that of things in a dream, and not at all of their real substantiality.

12. The phenomenals are of course all perishable, but not the other (the spirit), which is neither matter nor destructible, and this is conformable with the doctrines of the s̄āstras, which mean no other.

13. Whether what is destroyed come to revive again or not, is utterly unknowable to us; all that we can say by our inferences, [is] that the renovations are very like the former ones.

14. That matter existed in the form of vacuum upon its dissolution, is not possible to believe (from the impossibility of plastic nature to be converted to a formless void). Again if there was the vacuum as before, then there could not be a total dissolution (if this was left undestroyed).

15. If the theory of the identity of creation and dissolution be maintained (owing to the existence of the world in the spirit of God); then the absence of causality and effect, supports our tenet of their being the one and the same thing.

16. Vacuity being conceivable by us, we say everything to be annihilated, that is transformed to or hid in the womb of vacuum; if then there is anything else which is meant by dissolution, let us know what may it be otherwise.

17. Whoever believes that, the things which are destroyed, comes to restore again (as the Pratyabhijna vadis do); is either wrong to call them annihilated, or must own, that others are produced to supply their place.

18. Where is there any causality or consequence in a tree, which is but a transformation of the seed; notwithstanding the difference of its parts, as the trunk and branches, and leaves and fruits.

19. The seed is not inactive as a pot or picture, but exhibits its actions in the production of its flower and fruits in their proper seasons. (So doth the divine spirit show its evolution and involution, as the proper times of creation and dissolution of the world).

20. That there is no difference in the substance of things (of different form and natures), is a truth maintained by every system of philosophy; and this truth is upheld in spirituality also; therefore there is no dispute about it.

21. And this substance being considered to be of an eternally inert form, and of a plastic nature; it is understood to be of the essence of vacuum, both by right inference and evidence of s  stras.

22. Why the essential principle is unknown to us, and why we have still some notion of it, and how we realize that idea, is what I am now going to relate to you step by step.

23. All these visible spheres, being annihilated at the final dissolution of the world; and the great gods also being extinct, together with our minds and understandings, and all the activities of nature.

24. The sky also being undefined and time dwindling into a divisible duration; the winds also disappearing and fire blinding into the chaotic confusion.



25. Darkness also disappearing and water vanishing into nothing; and all things which are expressed by words quite growing *nil* and *null* in the end.

26. There remains the pure entity of a conscious soul, which is altogether unbounded by time and space, and is something without its beginning or end; is decrease or waste, and entirely pure and perfect in its nature.

27. This one is unspeakable and undiscernible, imperceptible and inconceivable and without any appellation or attribute whatever; This is an utter void itself and yet the principle and receptacle of all beings and the source of all entity and non-entity.

28. It is not the air nor the wind, nor is it the understanding nor any of its faculties nor a void or nullity also; it is nothing and yet the source of everything, and what can it be but the transcendent vacuum (*vyom-beom* Hebrew, and the *bom-bom* of sivaite when Siva is called *vyom-Kesa*).

29. It is only a notion in the conception of wise and beside which no one can conceive or know anything of it, whatever definition or description of it is given by others, is only a repetition of the words of the vedas.

30. It is neither the time or space, nor the mind nor soul nor any being or nothing that it may said to be; it is not in the midst or end of any space or side, nor is it that we know or know altogether. (The Lord is unspeakable yet faintly seen in these his meanest works. Milton).

31. This something [is] too translucent for common apprehension, and is conceivable only by the greatest understandings; and such as have retired from the world and attained to the highest stage of their yoga.

32. I have left out the popular doctrines, which are avoided by the Srutis; and the expressions of the latter are displayed herein, like the playful waves in the limpid ocean.

33. It is said there, that all beings are situated in their common receptacle of the great Brahma; as the unprojected figures are exhibited in relief, upon a massive stony pillar.

34. Thus all beings are situated and yet unsituated in Brahma, who is the soul of and not the same with all; and who is in and without all existence (These contraries are according to the texts of different Srutis, giving the discordant ideas of God in the spiritualistic and materialistic points of view).

35. Whatever be the nature of the universal soul, it is devoid of all attributes; and in whatever manner it is viewed, it comes at last to mean the self-same unity. (The different paths leading to the one and same goal).

36. It is all and the soul of all, and being devoid of attributes, it is full of all attributes; and in this manner it is viewed by all.

37. So long, O intelligent Rāma, as you do not feel the entire suspension of all your objects (in the torpid state of your samādhi); you cannot be said to have reached to the fullness of your knowledge, as it is indicated by your doubts till then.

38. The enlightened man who has come to (know) the unapparent great glory of God, has the clear sightedness of his mind, and remains quiet with viewing the inbeing of his being.

39. His fallacies of I, thou and he, and his error of the world and the three times (*viz.* the present, past, and future); are lost in his sight of that great glory, as many a silver coin is merged in a lump of gold.

40. But as a gold coin, produces (yields) various kinds of coins (different from itself); it is not in that manner that these worlds and their contents, are produced as things of a different kind from the nature of God.

41. The detached soul looks always upon the different bodies, as contained within itself; and remains in relation to this dualism of the world, as the gold is related to the various kinds of jewels, which are produced from it.

42. It is inexpressible by the words, implying space and time or any other thing; though it is the source and seat of them all; it

comprehends everything, though it is nothing of itself.

43. All things are situated in Brahma, as the waves are contained in the sea; and they are exhibited by him, like pictures drawn by the painter; he is the substratum and substance of all, as the clay of the pots which are made of it.

44. All things are contained in it, as they are and are not there at the same time, and as neither distinct nor indistinct from the same; they are ever of the same nature, and equally pure and quiet as their origin.

45. The three worlds are contained in it, as the uncarved images are concealed in a stone or wood; and as they are seen with gladness even there, by the future sculptor or carver.

46. The images come to be seen, when they are carved and appear manifest on the stone pillar; otherwise the worlds remain in that soul, as the unperturbed waves lie calmly in the bosom of the sea.

47. The sight of the worlds appears to the Divine intellect, as divided and distinct when they are yet undivided and indistinct before their creation; they appear to be shining and moving there; when they are dark and motionless on the outside.

48. It is the combination of atoms, that composes these worlds; and makes them shine so bright, when no particle has any light in it. (Dull matter is dark, and it is the light of God that makes it shine).

49. The sky, air, time and all other objects, which are said to be produced from the formless God; are likewise formless of themselves; the Lord God is the soul of all, devoid of all qualities and change, undecaying and everlasting, and termed the most transcendent truth.

## CHAPTER LIII.

### EXPLANATION OF NIRVÁNA—ANAESTHESIA.

Argument:—Ascertainment of the source of cause of the visible

world.

Rāma said:—How there is sensibility in sensible beings, and there is durability in time; how vacuum is a perfect void, and how inertness abides in dull material substances:—

2. How does fluctuation reside in air, and what is the state of things *in futuro*, and those that absent at present; how doth motion reside in moving things, and how doth plasmic bodies receive their forms.

3. Whence is the difference of different things, and the infinity of infinite natures; how there is visibility in the visibles, (*i.e.* how the visibles appear to view), and how does the creation of created things come to take place:—

4. Tell me, O most eloquent Brahman, all these things one by one, and explain them from the first to last, in such manner, that they may be intelligible to the lowest understanding.

5. Vasishtha replied:—That endless great vacuum, is known as the great and solid intellect itself; but this is not to be known any more, than as a tranquil and self-existent unity.

6. The Gods Brahma, Vishnu, and Siva and others, are reduced to their origin at the last dissolution of the world; and there remains only that pure source whence they have sprung.

7. There is however no cause to be assigned in this prime cause of all, who is also the seed of matter and form, as well as of delusion, ignorance and error. (These being but counterparts of spirit and knowledge, are all mingled in Him).

8. The original cause is quite transparent and tranquil, and having neither its beginning nor end, and the subtile ether itself is dense and solid, in comparison with the rarity of the other.

9. It is not proper to call it a nullity, when it is possessed of an intellectual body; nor can it with propriety styled as an existent being, when it is altogether calm and quiet (and nothing imaginable).

10. The form of that being is as inconceivable, as the idea of that little space of time which lies in midst of our thought of the length of a thousand miles, which the mind's eye sees in a moment. (Its flash is quicker than that of a lightning and the flight of imagination).

11. The yogi who is insensible of the false and delusive desires and sights of objects, that intrude upon internal mind and external vision, sees the transient flash of that light in his meditation, as he wakes amidst the gloom of midnight.

12. The man that sits with the quiet calmness of his mind, and without any of joy or grief; comes to feel the pulsation of that spirit in himself, as he perceives the fluctuation of his mind within him.

13. That which is the spring of creation, as the sprout is the source of all vegetable productions; the very same is the form of the Lord (That he is the vegetative seed or germ of the arbour of the world. *Sansāra Briksa Brijānkura*).

14. He is the cause of the world, which is seen to exist in Him; and which is a manifestation of himself, in all its varieties of fearful forms and shapes (All which is the act of his illusion).

15. These therefore having no actual or real cause, are no real productions nor actual existences; because there is no formal world (in its natural form), nor a duality co-existent with the spiritual unity.

16. That which has no cause, can have no possible existence; the eternal ideas of God cannot be otherwise than mere ideal shapes.

17. The vacuum which has no beginning nor end, is yet no cause of the world; because Brahma is formless, but the vacuous sky, which presents a visible appearance, cannot be the form of the formless and invisible Brahma.

18. Therefore he is that, in which the form of the world appears to exist; hence the lord himself appears as that which is situated in the vacuity of his intellect.

19. The world being of the nature of the intellectual Brahma, is of the same intellectual kind with him; though our error shows it otherwise

(*i.e.* in a material and visible form). All is one with the unborn and ever tranquil One, in whom all dualities blend in unity).

20. This whole world springs from that whole intellect, and subsists in its entirety in that entire One; the completeness of that is displayed in the totality of this, and the completeness of creation, depends upon the perfection of its cause. (Nothing imperfect proceeds from the perfect one).

21. Knowing that One as ever even and quiet, having neither its rise or fall; nor any form of likeness, but ever remaining in its translucent unity as the ample sky, and is the everlasting all; and combining the reality and unreality together in its unity, makes the *nirvāna* of sages.

## CHAPTER LIV.

### ESTABLISHMENT OF THE UNDIVIDED INDIVIDUALITY OF GOD.

Argument:—Ascertainment of the unity of God.

Vasishtha continued:—The world is a clear vacuum, subsisting in the entity of the vacuous Brahma; it is as the visible sky in the empty sky, and means the manifestation of Brahma.

2. The words I and thou are expressive of the same Brahma, seated in his undivided individuality; so are all things seated as calmly and quietly in him, as if they are not seated there, though they are shining in and by the same light.

3. The earth with its hills and protuberant bodies upon it, resembles the tumour on the body of Brahma; and the whole world, remains as dumb as a block in the person of Brahma.

4. He views the visibles, as he is no viewer of them; and he is the maker of all, without making anything; because they naturally subsist with their several natures in the Supreme spirit.

5. This knowledge of the subsistence of all nature in the essence of God, precludes our knowledge of the positive existence of everything besides; and our ideas of all entity and vacuity and of action and passion, vanish into nothing. (Since the One is all in all).

6. The one solid essence of the everlasting One, is diffused through all every where, as the solidity of a stone stretches throughout its parts; and all varieties blending into unity, are ever alike to him.

7. Life and death, truth and untruth, and all good and evil, are equally indifferent in that vacuous spirit, as the endless billows continually rising and falling in the waters of the deep.

8. The selfsame Brahma becomes divided, into the viewer and the view (*i.e.* into the subjective and the objective); the one being the intellect or the supreme, and the other the living soul (the former being the viewer of the latter). This division is known in the dreaming and waking states of the living or animal soul; when the same is both the subject as well the object in either state (*i.e.* the sleeping soul dreams the living state as its object, and the living soul believes the other as object of its dream).

9. In this manner the form of the world, being exhibited as a vision in a dream, in the sphere of the divine intellect; is manifest therein as the counterpart or representation of Brahma himself, from the beginning. (This is the doctrine of the eternal ideas, being co-existent with the essence of the eternal One).

10. Therefore know this world and all things in it, to be exactly of that spiritual form, in which they are exhibited in the divine spirit; nor is there any variation in their spirituality (to materiality) owing to their appearance in various forms, as there is no change in the substance of the moon, owing to her several phases.

11. All these worlds reside and rove amidst the quiet spirit of God, in the same manner, as the waters remain and roll in waves in the midst of the calm bosom of the ocean.

12. Whatever is manifest, is manifested as the work, and that which is not apparent is the hidden cause of them; and there is no difference

in them, in as much as they are both situated in that spirit, as their common centre; just as a traveller ever going forward, yet never moving from the centre of the earth. (The cause and effect both concentrate in the Lord, and there is no particle that goes out of that centre).

13. Hence the prime cause of creation is as nil, as the horn of a hare (which is a nullity in nature); search for it as much as you can, and you will find nothing (save an ectype of the eternal One).

14. Whatever appears anywhere without its [cause], must be a fallacy of vision and mind; and who can account for the truth of an error which is untrue itself. (Falsehood is no truth).

15. How and what effect can come to existence without its cause, and what is it but an error of the brain, for a childless man to say he sees his son.

16. Whatever comes to appearance without its cause, is all owing to the nature of our imagination of the same; which shows the objects of our desire in all their various forms to our view, as our fancy paints the fairy lands in our minds.

17. As a traveller passing from one country to another, finds his body (himself) to stand at the midspot (from his knowledge of the rotundity of the earth); so nothing departs from its nature, but turns about that centre like.

18. The understanding also shows many false and biggest objects, in its airy and minute receptacle; as for instance the many objects of desire, and the notion of mountains, which it presents to us in our waking and dreaming states.

19. Rāma rejoined:—We know well that the future banian tree, resides within the minute receptacle of its seed; why then don't you say, that the creation was hidden in the same manner in the unevolved spirit of God?

20. Vasishtha replied:—The seed in its material form, contains the formless big tree in its undeveloped bosom; which develops afterwards to a gigantic size, by aid of the auxiliary causalities (of heat, rain &c.). (But God is formless spirit and cannot contain the material world



in it, nor has it the need of other helping causes to produce the world).

21. The whole creation being dissolved in the end, tell me what remains there of it in the form of its seed; and what ancillary causes are there to be found, which cause the production of the world. (Nothing exists in nothing).

22. The pure and transparent spirit of God, has nothing of any possible shape or figure in it; and if it is impossible for even an atom to find a place therein, what possibility is there for a formal seed to exist or subsist in it.

23. So the reality of a causal (productive) seed, being altogether untrue; there is no possibility of the existence of a real (substantial) world, nor can you say how, whence, by whom and when it came into being.

24. It is improper to say that the world consisted in a minute particle in the divine spirit, and quite absurd to maintain that it remained in an eternal atom (according to the atomic theory); for how is it possible that a body as big as a mountain could be contained in a minim as small as a mustard seed? It is therefore a false theory of the ignorant.

25. Had there been a real seed from eternity, it is possible for the world to be produced from it, by causes inherent in the same; but how could a real and formal seed, be contained in the formless spirit of God; and by what process could the material proceed from the immaterial?

26. It is therefore that prime and transcendent principle (of the divine spirit), which exhibits itself in the form of the world; and there is nothing which is ever produced from, nor reduced into it.

27. The world is situated in its intellectual form, in the vacuity of the Intellect; it is the human heart which portrays it, in its material shape. The pure soul views it in its pure spiritual light, but the perverted heart perceives it in a gross and concrete state.

28. It appears in the mind as empty air, and fluctuates there with the oscillation of the wind; there is nothing of its substantiality in the mind, nor even an idea of its creation (or being a created thing), as the word *sarga* is meant to express.

29. As there is vacuity in the sky, and fluidity in the water of its own nature; so is there spirituality alone in the soul, which views the world in a spiritual light only.

30. The world is a reflexion of Brahma, and as such, it is Brahma himself, and not a solid and extended thing; it is without its beginning or end and quiet in its nature, and never rises nor sets of itself. (*i.e.* It is inherent in the divinity, and is neither involved in nor evolved from it).

31. As a wise man going from one country to another, finds his body to be ever situated in the midst of this globe; so the universe with all its remotest worlds, is situated in the vacuity of the divine spirit.

32. As fluctuation is innate in the air, and fluidity is inherent in water, and vacuity is essential to vacuum; so is this world intrinsic in the divine soul, without anything concomitant with it.

33. The vacuous phantom of the world, is in the vacuum of divine consciousness or intellect; and being thus situated in the Supreme soul, it has no rising nor setting as that of the sun. Therefore knowing all these to be included in that vacuum, and there is nothing visible beside the same, cease from viewing the phantoms of imagination, and be as the very vacuity yourself.

## CHAPTER LV

### THE SPIRITUAL SENSE OF THE WORLD.

Argument:—The ignorance of self shows the world, but the knowledge of self disperses it to nothing.

Vasishtha continued:—It is the thought and its absence, that produce the gross and subtile ideas of the world; which in reality was never created in the beginning for want of a creator of it (*i.e.* The identity of the world with Brahma himself, precludes the supposition of

its creation).

2. The essence of the intellect being of an incorporeal nature, cannot be the cause of a corporeal thing. The soul cannot produce an embodied being, as the seed brings forth the plants on earth.

3. It is the nature of man to think of things, by his own nature, and hence the intelligent of mankind view the world in an intellectual light, while the ignorant take [it] in a gross material sense. The intellect being capable of conceiving everything in itself (whether the concrete or discrete).

4. The etherial soul relishes things according to its taste, and the intellect entertains the idea of whatever it thinks upon; the ignorant soul begets the idea of creation, as a giddy man sees many shapes in his intoxication.

5. Whenever the shape of a thing, which is neither produced nor existent, presents itself to our sight; it is to be known as a picture of the ideal figure, which lies quietly in the divine mind.

6. The vacuous Intellect dwelling in the vacuity of the intellect, as fluidity resides in water; shows itself in the form of the world, as the fluid water displays itself in the form of waves upon its surface. So the world is the self-same Brahma, as the wave is the very water. (But the world is intellectual display and not material as the wave).

7. The worlds shining in the empty air, are as the clear visions of things in a dream, or like the false appearances appearing to a dim-sighted man in the open sky.

8. The mirror of the intellect perceives the pageant of the world, in the same manner, as the mind sees the sights of things in dream. Hence what is termed the world, is but void and vacuity. (A something of nothing).

9. The dormant Intellect (or the sleeping soul of God), is said to be awakened in its first acts of creation; and then follows the inaction of the intellect, which is the sleep and night of the soul. (And so it is with all beings, the time of their action being their waking, and that of rest their sleep).

10. As a river continues to run in the same course, in which its current first began to flow; so the whole creation moves in the same unvaried course as at first, like the continuous current and rippling waves of rivers.

11. As the waves of river are concomitant with the course of its waters, so the source of creation lying in the vacuous seed of the airy Intellect, gives rise to its incessant course, along with its ceaseless train of thoughts.

12. The destruction of a man in his death, is no more than the felicity of his repose in sleep; so the resurrection of his soul (in a renovated body) in this world, is likewise a renewal of his felicity. (Hence there is neither pain nor fear, either in living or dying but both is bliss).

13. If there is any fear for or pain in sin, it is equally so both in this life as well as in the next; therefore the life and death of the righteous are equally as blissful (as they are painful to the unrighteous).

14. Those who look on and hail their life and death, with equal indifference; are men that have an unbroken tranquillity of their minds, and are known as the cold-hearted (or meek stoical and platonic).

15. As the conscience becomes clear and bright, after the dross of its consciousness (of the subjective and objective), is cleansed and wiped from it; so shines the pure soul which they term the liberated and free (*mukta*).

16. It is upon the utter absence of our consciousness, that there ensues a total disappearance of our knowledge of the phenomenals also; and then our intellect rises without a vestige of the intelligibles in it, as also without its intelligence of the existence of the world. (This state of the mind constitutes likewise its liberation or *mukti*).

17. He that knows God, becomes unified with the divine nature, which is neither thinkable nor of the nature of the thinking principle or intellect, or any which is thought of by the intellect; and being so absorbed in meditation, remains quite indifferent to all worldly pursuits.

18. The world is a reflexion of the mirror of the intellect, and as it is exhibited in the transparent vacuity of the divine spirit, it is in vain to talk of its bondage or liberty.

19. It is the oscillation of the airy intellect, and an act of its imagination, which produces this imaginary world; it is entirely of the nature of the airy spirit whence it has its rise, and never of the form of the earth or anything else as it appears to be.

20. There is no space or time, nor any action or substance here, except an only entity, which is neither a nothing nor any thing that we know of.

21. It is only a spiritual substance, appearing as a thick mist to our sight; it is neither a void nor a substantiality either: but something purer and more pellucid, than the transparent vacuum about us.

22. It is formless with its apparent form, and an unreality with its seeming reality; it is entirely a pure intellectual entity, and appearing as manifest to sight, as an aerial castle in a dream.

23. It is termed the *nirvāna*-extinction of a man, when his view of this outstretched gross and impure world, becomes extinct in its pure spiritual form in the vacuity of his mind. The vast and extensive world presenting all its endless varieties to view, has no diversity in it in reality; but forms an infinite unity, like the vacuous space of the sky, and the fluidity of waters of the one universal ocean on the globe.

## CHAPTER LVI.

### STORY OF THE GREAT STONE, AND VASISHTHA'S MEDITATION.

Argument:—Here the story of the stone is given, in elucidation of the truth that Intellect is all in all.

Vasishtha added:—It being proved before, that the Intellect is always and every where, and in every manner the all in all; it becomes evident,

that it remains like the vacuous and translucent air in everything in the whole universe.

2. Wherever there is the Intellect, there is also the creation (inseparable from it); the Intellect residing alike both in the void as well as in the plenum, all things are full of the Intellect, and there is nothing whatsoever in existence beside this universal Intellect.

3. As all created things (whether the moving or unmoving), appear in their visionary forms in our dream; so it is the vacuous Intellect alone, which appears in the various forms of existence in our waking dreams also.

4. Attend now, Rāma, to my narration of the stone, which be as pleasant to taste, as a remedial of ignorance. In this I will relate what I have seen and actually done myself.

5. Being anxious to know the knowable One, I was fully resolved in my mind, to leave this world and all its erroneous usages.

6. I remained a long while in a state of calm and quiet meditation, after having forsaken all the eagerness and restlessness of my body and mind, for the sake of solitary peace and rest.

7. I then pondered in my mind, of betaking myself to some seat or shrine of the Gods; and there sitting in quiet, continue to survey the changing and transitory states of worldly things.

8. I find all things, said I, to be quite insipid to my taste, though they seem to be pleasant for a while; I never see any one in any place, who is ever happy or content with his own state.

9. All things breed but care and sorrow, with the acutest pangs of remorse and regret; and all these phenomenals produce but evil, from their appearance of good to the beholder of them. (Thus the goodly bright aspects of the sun and moon, are attended with sunstroke and lunacy to their observer).

10. What is all this that comes to our view, who is their viewer and what am I that look upon these visibles (*i.e.* what is this objective sight, and what is this subjective self). All this is the quiet and

unborn spirit, which flashes forth in the vacuous sky with the light of its own intellect.

11. With thoughts as these, I sought to retire from here to a proper place, where I might confine myself, in myself and which might be inaccessible to the gods and demi-gods, and to the siddhas and other beings.

12. Where I might remain unseen by any being, and sit quiet in my unalterable meditation; by placing my sole reliance in one even and transparent soul, and getting rid of all my cares and pains.

13. Ah! where could I find such a spot, which may be entirely void of all creatures; and where I may not be distracted in my mind by interruptions of the objects of my five external organs of sense.

14. I cannot choose the mountains for my seat, where the whistling breeze of the forests, the dashing noise of waterfalls, and the concourse of wild animals, serve to disquiet the mind, without the capability of their being quieted by human power.

15. The hills are crowded with hosts of elephants, and the dales are filled with hordes of savage peoples, the countries are full of heinous men, more baneful than the poison of venomous serpents.

16. The seas are full of men (on board the vessels), and are filled with horrible beasts in their depth; and the cities are disturbed with the din of business, and the broil of the citizens.

17. The foot of the mountains and the shores and coasts of seas and rivers, are as thickly peopled as the realms of the rulers of men; and even the summits of mountains and the caverns of infernal regions, are not devoid of animal beings.

18. The mountains are singing in the whistling of the breezes, and the trees are dancing with the motion of their leafy palms; and the blooming flowers are smiling gently, in the caves of mountains and forest grounds and low lands.

19. I cannot resort to the banks of rivers, where the mute finny tribe dwell like the silent *munis* in their grottos, and gently shake the

water lilies by their giddy flirtation; because this place is disturbed also by the loud noise of the sounding whirlpools, and the hoarse uproar or [of a] roaring whirlwind.

20. I can find no rest in the barren deserts, where the howling winds are raising clouds of all engulfing dust, nor can I resort to the mountain cataracts, where the air resounds with the stunning noise of incessant waterfalls.

21. Then I thought of setting myself in some sequestered corner, of the remote region of the sky; where I might remain absorbed in my holy meditation without any disturbance.

22. In this corner, I thought of making a cell in my imagination, and keeping myself quite pent up in its close cavity, by an entire relinquishment of all my worldly desires.

23. With these reflexions, I mounted high in the blue vault of the sky; and found the ample space in its womb to know no bounds (and was identic with Infinity itself).

24. Here I saw the siddhas (perfected spirits) roving in one place, and the roaring clouds rolling in another; in one side I beheld the vidyādhara or accomplished spirits, and the excelled yakskas on another. (Heaven is the abode of perfected souls of all people at large).

25. In one spot I saw an aerial city, and the region of the jarring winds in another; I beheld the raining clouds on one side, and raging yoginis or furies in another.

26. There was the city of the Daityas or demons, hanging in the air on one side; and the place of the Gandarvas appearing in another. The planetary sphere was rolling about in one way, and the starry frame revolving at a distance.

27. Somewhere the sky was brushed over by flights of birds, and great gales were raging in another part; somewhere there appeared portents in the sky, and elsewhere there were canopies of clouds formed in the heavens.

28. One part of heaven was studded with cities, peopled by strange kinds



of beings; the car of the sun was gliding on one side, and the wheel of the lunar disk was sliding in another.

29. One region of the sky was burning under the torrid sun, and another part was cooled by the cooling moon-beams; one part was intolerable to little animals and another was inaccessible owing to its intense heat.

30. One place was full of dancing demons, and another with flocks of flying garuda eagles; one region was deluged by diluvian rains, and another was infested by tempestuous winds.

31. Leaving these plenary parts behind, I passed onward far and further; when I reached to a region entirely desolate, and devoid of everything (*i.e.* the increate vacuity).

32. Here the air was mild, and no being was to be seen even in a dream; there was no omen of good, nor anything portentous of evils, nor any sight or sign of world.

33. I figured to myself in this place, a solitary cell with some space in it; and it was without any passage for egress, and was as goodly as the unblown bed of a lotus.

34. It was not perforated by worms, but was as handsome as the bright disk of the full-moon; and as lovely as the comely features of the lily and lotus, jasmine and *mandara* flowers.

35. This abode of my imagination, was inaccessible to all other beings but to myself; and I sat there alone with only my thoughts and creations of my imagination by myself.

36. I remained quite silent and calm in my mind, in my posture of *Padmāsana* (or yoga meditation); and then rose from my seat at the expiration of a hundred years, after my acquirement of spiritual knowledge.

37. I sat in unwavering meditation, and was absorbed in a fit of hypnotism; I remained as quiet as the calm stillness of the air, and as immovable as a statue carved in relief upon the face of the sky.

38. At last I found out in my mind, what it had been long searching

after in earnest; and at last the breath of my expectation returned into my nostrils. (Parting breath of longing returns with the longed for object).

39. The seed of knowledge which I had sown in the field of my mind, came to sprout forth of itself from the midst of it, after the lapse of a whole century.

40. My life or living soul, is now awakened to its intuitive knowledge (of truth); as a tree left withered by the dewy season, becomes revived by the moisture of the renovating spring.

41. The hundred years which I passed in my meditation here, glided away as quickly as a single moment before me; because a long period of time appears a very short space, to one who is intensively intent upon a single object. (Whereas the succession of thoughts be an unchanging duration of the same moment to him who is fixed in his mind).

42. Now my outward senses had their expansion, from their contracted state (in my meditative mind); just as the withered arbours expand themselves into flowers and foliage, by the enlivening influence of the vernal season.

43. Then the vital airs filled the organs of my body, and restored my consciousness of their sensations; soon after I was seized upon by the demon of my egoism, accompanied by its consort of desire; and these began to move to and fro, just as the strong winds shake the sturdy oaks.

## CHAPTER LVII.

### ON THE KNOWLEDGE OF THE KNOWN AND UNKNOWN.

Argument:—Difference of Egoism in wise and in common people, and Disappearance of visibles.

Rāma rejoined:—Tell me, O most sapient sage, how it is possible for the

demon of ego to take hold of you, that are extinct in the deity, and dissipate my doubts there.

2. Vasishtha replied:—It is impossible, O Rāma, for any being whether knowing or unknown to live here without the sense of his egoism; as it is not possible for the contained to subsist without its container.

3. But there is a difference of this which you must know, that the demoniac egoism of the quiet minded man, is capable of control by means of his knowledge of and attention to the *srutis*.

4. It is the infantine ignorance which raises up this idol of egoism, though it is found to exist no where; just as little children make dolls and images of gods and men, that have no existence at all.

5. This ignorance also (which is the cause of egoism), is nothing positive of itself; since it is dispelled by knowledge and reason, as darkness is driven away by the light of a lamp. (Ignorance and darkness are but negative terms).

6. Ignorance is a demon that dances about in the dark, and a fiend that flies afar before the light of reason. (Hence the disappearance of ignorance causes our egoism to disappear also).

7. Granting the existence of ignorance, in absence of the advance of knowledge and reason; yet it is at best but a fiend of delusion, and is as shapeless as the darkest night (When nothing is to be seen).

8. Granting the existence of creation, we have no trace of ignorance anywhere in it (since creation is the production of omniscience, there is no nescience in any part of) the existence of two moons in the sky.

9. Creation having no other cause (but God himself), we know not how could ignorance find a place in it; just so it is impossible for a tree to grow in the air (which God hath made void, barren, and bare). (God hath planted the tree of knowledge in the garden of Eden, but no tree of ignorance did He set anywhere).

10. When creation began and was begotten in the beginning, in its pure and subtile form in the womb of absolute vacuum (or the mind of God); how is it possible for the material bodies of earth and water to proceed

(from the immaterial spirit) without a material cause?

11. The Lord is beyond (the conception of) the mind, and (the perception of) the six senses, and is yet the source of the mind and senses; but how could that formless and incorporeal being, be the cause of material and corporeal things?

12. The germ is the effect (or product), germinating from its causal source—the seed; but how and where can you expect to see the sprout springing without the productive seed?

13. No effect can ever result, without its formal cause or main-spring; say who has ever seen or found a tree to spring from and grow in empty air. (*Nihil ex nihilo fit, et nihil in nihilum reverti posse*).

14. It is imagination alone that paints these prospects in the mind, just as the fume of fancy shows you the sight of trees in the empty air; so it is the phrenzy of the mind, that exhibits these phenomena before your eyes, but which in reality have no essentiality in them.

15. So, the universe as it appeared at its first creation, in the vacuity of the divine intellect; was all a congeries of worlds swimming in empty air (in their hollow ideal shapes).

16. (But the universe is not altogether a void and nihility). It is the same as it shines itself in the spacious intellect of the supreme soul (or spirit); it is the divine nature itself which is termed as creation, and which is an intellectual system having proceeded from the intellect, and the self-same divinity.

17. The vision of the world which is presented in our dream, and which is of daily occurrence to us, furnishes us with the best instance of this; when we are conscious of the sights of cities, and of the appearance of hills, all before our mental eyes in the dreaming state. (So this world is but a dream).

18. It is the nature of the Intellect as that of a dream, to see the vision of creation, as we view the appearance of the uncreated creation before our eyes, in the same manner as it appeared at first in the vast void (of divine mind).

19. There is but one unintelligible intelligence, a purely unborn and imperishable being, that appears now before us in the shape of this creation, as it existed with its everlasting ideas of infinite worlds, before this creation began.

20. There is no creation here, nor these orbs of earth and others; it is all calm and quiet with but One Brahma seated in his immensity.

21. This Brahma is omnipotent and as He manifests himself in any manner, He instantly becomes as such without forsaking his purely transparent form.

22. As our intellect shows itself, in the form of visionary cities in our dream; so doth the divine intellect exhibit itself, in the forms of all these worlds, at the commencement of their creation.

23. It is in the transparent and transcendent vacuum of the Intellect, that the vacuous intellect is situated; and the creation is the display of its own nature, by an act of its thought in itself. (There is a large note explanatory of this passage).

24. The whole creation consists in the clear vacuity of the intellect, and is of the nature of the spirit situated in the spirit of God. (The world exists in its spiritual form in the ample space of the divine spirit).

25. The whole creation being but the diffusion of the selfsame spiritual essence of God, there is no possibility of the existence of a material world or ignorance or egoism, in the creation and pervasive fulness of the Supreme spirit.

26. Everything have I told you all about the desinence of your egoism, and one knowing the unreality of his egoisticism, gets rid of his false belief, as a boy is freed from his fear of a ghost.

27. In this manner, no sooner was I fully convinced of the futility of egoism, than I lost the sense of my personality; and though I retained fully the consciousness of myself, yet I got freed from my selfishness, as a light autumnal cloud by disloading its watery burden.

28. As our knowledge of the inefficacy of a flaming fire in painting,

removes the fear of our being burnt by it; so our connection of our fallacies of egoism and creation, serves to efface the impressions of the subjective and objective from our minds.

29. Thus when I was delivered from my egoism, and set to the tranquillity of my passions; I then found myself seated in an unatmospheric firmament (which was free from cloud and rain); and in an uncreated creation (*i.e.* in the everlasting vacuity or eternal sunshine of heaven).

30. I am none of egoism, nor is it anything to me; having got rid of it, I have become one with clear intellectual vacuum.

31. In this respect, all intelligent men are of the same opinion with myself; as it is well known to them that our notion of egoism is as false, as the fallacy of fire represented in a painting.

32. Being certain of the unreality of yourself and of others, and of the nihility of everything beside; conduct yourself in all your dealings with indifference, and remain as mute as a stone.

33. Let your mind shine with the clearness of the vault of heaven, and be as impregnable to the excess of all thoughts and feelings as solid stone. Know that there is but One Intellectual essence from beginning to end, and that there [is] nothing to be seen except the One deity, who composes the whole plenum.

## CHAPTER LVIII.

### PROVING THE CREATION AS DIVINE ATTRIBUTE.

Argument:—The Eternity and infinity of creation, elucidated in the story of the block of stone.

Rāma said:—O venerable sir, what an extensive, noble, grand and clear prospect have you exposed to my sight; (by showing the infinite of time and place to be composed of the essence of the supreme deity).

2. I find also by my percipience, that the entity of the One and sole Ens, fills the whole space at all times and places; and that it is the essence which shows itself alike in every manner and form always and every where forever and evermore.

3. I have yet some scruples sir, rankling in my breast, and hope you will please to remove them, by explaining unto me the meaning of your story of the stone (you mentioned before).

4. Vasishtha replied:—Rāma, I will relate to you the story of the stone, in order to stablish that this whole or the plenum, is existent in all times and in all places (with the Divine essence).

5. I will elucidate to you by means of this story, how thousands of worlds are contained within the compact and solid body of a stone (as the thoughts of all things, are comprised in the density of the Divine Intellect).

6. I will also show to you in this story, how the grand material world (which is as compact as a stone, is contained in its immaterial or airy ideal state, in the vast vacuity of the divine mind).

7. You will also find from this story, that there is in the midst of all plants and their seeds, and in the hearts of all living animals, as also in the bosom of the elementary bodies of water and air as of earth and fire, sufficient space containing thousands of productions of their own kinds.

8. Rāma rejoined:—If you say, O sage, that all vegetables and living beings are full with the productions of their respective kinds, then why is it that we do not perceive the numerous productions, which abound in the empty air?

9. Vasishtha replied:—I have already told you Rāma, much about this first and essential truth; that the whole of this creation which appears to our sight, is empty air and subsisting in the inane vacuum only.

10. In the first place there is nothing that was ever produced in the beginning, nor is there anything which is in existence at present; all this that appears as visible to us is no other than Brahma Himself, and

subsisting in his Brahmic or plenary immensity or fullness. (So the sruti: The Lord is full in the fulness of his creation &c.)

11. There is no room for an atom of earth, to find its place in the fulness of the divine Intellect, which is filled with its ideal worlds; nor do the material worlds exist in Brahma, who is of the form of pure vacuum.

12. There is no room even for a spark of fire, to have its place in the intellectual creation of God which admits of no gap or pore in it; nor do these worlds exist in any part of Brahma, who is entirely a pure vacuity.

13. There is no possibility also for a breath of air, to subsist in the imporous fulness of the intellectual creation of God; nor doth do any of these (earthly, luminous or aerial) worlds, exist in the purely vacuous Intellect of Brahma.

14. There is not even a jot of the visible vacuity, that finds a place in the intensity of the ideal creation in the divine mind; nor is it possible for any of these visible worlds, to subsist in the compact vacuum of the deity.

15. The five great elementary bodies, have no room in the consolidated creation of God, which subsists in its vacuous form in the vacuity of the Divine Intellect.

16. There is nothing created any where, but it is the vacuum and in the vacuity of the great spirit of God.

17. There is no atom of the great spirit of God, which is not full of creations or created things; nor is there any creation or created thing, but is the void and in the vacancy of the Divine spirit.

18. There is no particle of Brahma, distributed in the creation: because the Lord is spirit, and always full in Himself. (The Divine soul, admits no materiality nor divisibility in its nature).

19. The creation is the supreme Brahma, and the Lord is the creation itself; there is not the slightest tint of dualism in them, as there is no duality of fire and its heat.



20. It is improper to say that this is creation and the other is Brahma, and to think them as different from one another; just as it is wrong to consider a *dāru and dārya* (a tree and tearable) as two things, from the difference in the sounds of the words (of the same meaning). (So *Brahma* immensity and *srishti*—creation are synonymous terms differing in sound).

21. There exists no difference of them, when their duality disappears into unity; and when we can not have any idea of their difference, unless we support the gross dualistic theory (which is absurd).

22. We know all this as one clear and transparent space, which is without its beginning and end, and quite indestructible and tranquil in its nature; and knowing this all wise men remain as mute as a piece of solid stone, even when they are employed in business.

23. Look at this whole creation as whether extinct in the Deity, and view the visible world as a vast void only; look upon your egoism and tuism as mere fallacies, and behold the Gods and demigods and the hills and everything else as the visionary appearances in our dream, which spread their nil of delusion over the minds of men (even in their waking state).

## CHAPTER LIX.

### DESCRIPTION OF THE NET WORK OF THE WORLD.

Argument:—Vasishtha's hearing a faint sound after his hybernation and his coming to the sight of endless worlds afterwards.

Rāma rejoined:—Relate to me, O sage, of your acts of a whole century, after you had risen from your trance, in the cell of your aerial abode.

2. Vasishtha replied:—After I had awakened from my trance, I heard a soft and sweet sound, which [was] slow but distinctly audible, and was

clearly intelligible both in sound and sense.

3. It was as soft and sweet, as if it proceeded from female voice; and musical to the ear; and as it was neither loud nor harsh owing to its effeminacy, I kept to watch whence the words were heard.

4. It was as sweet as the humming of the bees, and as pleasing as the tune of wired instruments; it was neither the chime of crying nor the rumble of reading, but as the buzzing of black bees, known to men as the *visa-koshi* strain in vocal music.

5. Hearing this strain for a long time, and seeking in vain whence it came, I thought within myself: "It is a wonder that I hear the sound, without knowing its author, and from which of the ten sides of heaven it proceeds."

6. This part of the heavens, said I, is the path of the siddhas (or spirits of sanctified saints), and on the other side I see an endless vacuity; I passed over millions of miles that way, and then I sat there awhile and pondered in my mind.

7. How could such feminine voice, proceed from such a remote and solitary quarter; where I see no vocalist with all my diligent search.

8. I see the infinite space of the clear and inane sky lying before me, where I find no visible being appearing to my sight notwithstanding all my diligent search.

9. As I was thinking in this manner, and looking repeatedly on all sides, without seeing the maker of the sonant sound; I thought on a plan in the following manner.

10. That I must transform myself to air, and be one with the inane vacuum; and then make some sound in the empty air, which is the receptacle of sound. (The air is said to be the vehicle and medium of sound, which is called the property of air).

11. I thought on leaving my body in its posture of meditation, as I was sitting before; and with the vacuous body of my intellect, mix with the inane vacuum, as a drop of water mixes with water.

12. Thinking so, I was about to forsake my material frame, by sitting in my posture of *Padmāsana*, and betaking myself to my *samādhi* or intense meditation, and shut my eyes closely against all external sights.

13. Having then given up my sensations of all external objects of sense, I became as void as my intellectual vacuum, preserving only the feeling of my consciousness in myself.

14. By degrees I lost my consciousness also, I became a thinking principle only; and then I remained in my intellectual sphere as a mirror of the world (*i.e.* to reflect the reflexions of all worldly things in their abstracted light).

15. Then with that vacuous nature of mine, I became one with the universal vacuum; and melted away as a drop of water with the common water, and mixed as an odour in the universal receptacle of empty air.

16. Being assimilated to the great vacuum, which is omnipresent and pervades over the infinite space; I became like the endless void, the reservoir and support of all, although I was formless and supportless myself.

17. In my formless (of endless space), [I] began to look into myriads of worlds and mundane eggs, that lay countless in my infinite and unconscious bosom.

18. These worlds were apart from, and unseen by and unknown to one another; and appeared with all their motions and manners, as mere spaces to each other (*i.e.* they are at such great distance that they could not be seen all at once).

19. As visions in a dream appearing thickly to a dreaming man, and as nothing to the sleeping person; so the empty space abounds with worlds to their observers, and as quite vacant to the unobservant spiritualist.

20. Here many things are born, to grow and decay and die away at last; and what is present is reckoned with the past, and what was in the womb of futurity, comes to existence in numbers.

21. Many magic scenes and many aerial castles and buildings, together with many a kingdom and palace, are built in this empty air, by the

imaginations of men.

22. Here there were to be seen many edifices with several apartments counting from unit to the digit (and these are the various systems of philosophy, with one and many more number, of their respective categories).

23. There were some structures, constructed with ten or sixteen apartments; and others which had dozens and three dozens of doors, attached to them. (The predicaments of the Nyāya and Jaina systems of philosophy. But Buddhism or Jain Atheism is called *Niravarana*, having no category but vacuity).

24. The whole ethereal space is full of the five primary elements, which compose elementary bodies of single or double and triple natures.

25. Some of these bodies are composed of quadruple, quintuple and sextuple elements, and others of seven different elementary principles called sevenfold great elements—*Sapta-mahā-bhutas*. (They are the five subtle elements of earth, water, fire, air and vacuum, and the two principles of time and space, all which subsist in vacuity).

26. So there are many super-natural natures, which are beyond the power of your conception (as the Gods, demons and other etherial beings), and so there are spaces of everlasting darkness, without the light of the sun and moon.

27. Some parts of the void were devoid of creation, and others were occupied by Brahmā the creator—their master, some parts were under the dominion of the patriarchs or lords of creatures, and under influence of various customs.

28. Some parts were under the control of the vedas, and others were ungoverned by regulations of sāstras; some parts were full of insects and worms, and others were peopled by gods and other living beings.

29. In some parts the burning fires of daily oblations were seen to rise, and at others the people were observant of the traditional usages of their respective tribes only (without knowing their reasons).

30. Some parts were filled with water, and others were the regions of

storms; some bodies were fixed in the remote sky, and others were roving and revolving in it continually.

31. The growing trees were blossoming in some parts, and others were fructifying and ripening at others. There were the grazing animals moving pronely in some place, and others were teeming with living beings.

32. The Lord alone is the whole creation, and He only is the totality of mankind; He is the whole multitude of demons, and He too is the whole shoal of worms every where.

33. He is not afar from anything, but is present in every atom that is contained in his bosom. All things are growing and grown up in the cell of vacuity, like the coatings of the plantain tree.

34. Many things are growing unseen and unknown to each other, and never thought of together, such are the dreams of soldiers which are unseen by others.

35. There are endless varieties of creations, in the unbounded womb of vacuum, all of different natures and manners; and there are no two things of the same character and feature.

36. All men are of different sāstras, faiths and persuasions from one another, and these are of endless varieties; they are as different in their habits and customs, as they are separated from each other in their habitations and localities.

37. So there are worlds above worlds, and the spheres of the spirits over one another; so there are a great many big elemental bodies, like the hills and mountains that come to our sight.

38. It will be impossible for understandings like yours, to comprehend the incoherent (unusual) things, which are spoken by men like ourselves (*i.e.* inspired sages, who talk of wonders beyond the common comprehension).

39. We must derive the atoms of spiritual light, which proceeds from the sphere of vacuum; as we feel the particles of mental light which issues from the orb of sun of our intellect. (Here the author speaks of the lights of the sun, intellect and spirit).

40. Some are born to remain just as they are, and become of no use to any one at all; and others become some what like themselves as the leaves of forest trees.

41. Some are equal to others, and many that are unlike to them; for sometime as alike to one another, and at others they differ in their shapes and nature (it is difficult to make out the meaning of these passages, not given in the gloss).

42. Hence there are various results of the great tree of spirituality, among which some are of the same kinds and others, of different sorts.

43. Some of these are of short duration, and others endure for longer periods; there are some of temporary existence, and others endure for ever.

44. Some have no determinate time (for want of the sun and moon), to regulate its course; and others are spontaneous in their growth and continuance.

45. The different regions of the sky, which lie in the concavity of boundless vacuum, are in existence from unknown periods of time, and in a state beyond the reach of our knowledge.

46. These regions of the sky, this sun and these seas and mountains, which are seen to rise by hundreds to our sights, are the wonderful display of our Intellect in the sky, like the chain of dreams in our sleep.

47. It is from our erroneous notions, and the false idea of a creative cause, that we take the unreal earth and all other appearances as they are really existent ones.

48. Like the appearance of water in the mirage, and the sight of two moons in the sky; do these unreal phenomena present themselves to our view, although they are altogether false.

49. It is the imaginative power of the Intellect, which create these images as clouds in the empty air; they are raised high by the wind of our desire, and roll about with our exertions and pursuits.

50. We see the gods, demigods and men, flying about like flies and gnats about a fig tree; and its luscious fruits are seen to hang about it, and shake with the winds of heaven.

51. It is only from the naturally creative imagination of the Intellect, likening the sportive disposition of boys, that the toys of fairy shapes are shown in the empty air.

52. The false impressions of I, thou, he and this, are as firmly affixed in the mind, as the clay dolls of boys are hardened in the sunlight and heat.

53. It is the playful and ever active destiny, that works all these changes in nature; as the genial vernal season, fructifies the forest with its moisture.

54. Those that are called the great causes of creation, are no causes of it; nor are those that are said to be created, created all, but all is a perfect void. They have sprung of themselves in the vacuity of the Intellect.

55. They all exist in their intellectual form, though they appear to be manifest as otherwise; the perceptibles are all imperceptible, and the existent is altogether inexistent.

56. The fourteen worlds, and the eleven kinds of created beings; are all the same in the inner intellect, as they appear to the outward sight.

57. The heaven and earth, and the infernal regions, and the whole host of our friends and foes, are all nullities in their true sense though they seem to be very busy in appearance.

58. All things are as inelastic fluid, as the fluidity of the sea waters; they are as fragile as the waves of the sea in their inside, though they appear as solid substances on the outside.

59. They are the reflexions of the supreme soul, as the day light is that of the sun; they all proceed from and melt away into the vacuous air as the gusts of winds.

60. The egoistic understanding, is the tree bearing the foliage of our thoughts.

61. The rituals and their rewards, which are prescribed in the vedas and purānas, are as the fanciful dreams occurring in light sleep; but they are buried into oblivion by them and are led up in the sound sleep like the dead.

62. The Intellect like a Gandharva architect, is in the act of building many fairy cities in the forest of intellectuality, and lighted with the light of its reason, blazing as the bright sun-beams.

63. In this manner, O Rāma, I beheld in my meditative revelry, many worlds to be created and scattered without any cause, as a blind man sees many false sights in the open air.

## CHAPTER LX.

### THE NETWORK OF WORLDS (CONTINUED).

Argument:—Vasishtha sees the siren songstresses in his Reveries and then turns to his meditation of the world.

Vasishtha continued:—Then I went on forward to find out the spot of the ethereal sounds, and continued journeying onward in the vacuous region of my excogitation, without any interruption from any side.

2. I heard far beyond me the sound that came to my ears, resembling the jingling thrill of the Indian lute; it became more distinct as I appeared nearer to it, till I heard the metrical cadence of Arya measure in it.

3. As I glanced in my meditation at the site of the sound, I beheld a damsel on one side as fair as liquid gold, and brightening that part of the sky (by the blaze of her beauteous body).

4. She had necklaces pendant on her loose garments, and her eyelashes



were tinged with lac dye, and with loosened traces and fluttering locks of her hair, she appeared as the goddess of prosperity (sitting in the air).

5. Her limbs were as calm and handsome, as they were made of pure gold; and sitting on the way side with the near-blown bloom of her youth, she was as odorous as the goddess Flora, and handsome in every part of her body.

6. Her face was like the full moon, and was smiling as [a] cluster of flowers; her countenance was flushed with her youth, and her eyelids betokened her good fortune.

7. She was seated under the vault of heaven, with the brightness of her beauty blooming as the beams of the full moon; and decorated with ornaments of pearls, she walked gracefully towards me.

8. She recited with her sweet voice, the verses in the Arya metre by my side; and smiled as she recited them in a high tone of her voice, saying:—

9. I salute thee, O sage, she said, whose mind is freed from the evil propensities of those, that are deluded to fall into the currents of this world; and to whom you are a support, as a tree standing on its border.

10. Hearing this I looked upon that sonant charming face, and seeing the maiden with whom I had nothing to do, I disregarded her and went on forward.

11. I was then struck with wonder, on viewing the magic display of the mundane system, and was inclined to wander through the air, by slighting the company of the damsel.

12. With this intention in my mind, I left the etherial dame in the air; and assumed an aerial form in order to traverse the etherial regions, and scan the phantasmagoria of the world.

13. As I went on viewing the wondrous worlds, scattered about in the empty sky; I found them no better than empty dreams, or the fictions in works of imagination.

14. I neither saw nor ever heard of anything at any place, about those creations and creatures, that existed in those former *kalpas* and great kalpa ages of the world (nor the world destroying deluges of yore).

15. I did not see the furious pushkara and avarta clouds (of the great deluge), nor the portentous and raging whirlwinds of old; I heard no thunder claps, that split the mighty mountains, and broke the worlds asunder.

16. The conflagration of diluvian fire, which cracked the edifices of Cuvera, and the burning rays of a dozen of solar orbs were to be seen no more.

17. The lofty abodes of the gods, which were hurled headlong on the ground, and the crackling noise of the falling mountains, were no more to be seen or heard.

18. The flame of the diluvian fire, which raged with tremendous roar all about, and boiled and burnt away the waters of the etherial oceans, were now no more.

19. There was no more that hideous rushing of waters, which over flooded the abodes of the gods, demigods and men; nor that swelling of the seven oceans, which filled the whole world, up to the face of the solar orb.

20. The peoples all lay dead and insensible of the universal deluge, like men laid up in dead sleep, and sung the battle affray in their sleep.

21. I beheld thousands of Brahmās, Rudras and Vishnus, disappearing in the different *kalpa* or diluvian ages of the world.

22. I then dived in my excogitation, into those dark and dreary depths of time, when there were no kalpa nor yuga ages, nor years and days and nights, nor the sun and moon, nor the creation and destruction of the world.

23. All these I beheld in my intellect, which is all in all, to which all things belong, and which is in every place; it is the intellect which engrosses every thing in itself, and shows itself in all forms.

24. Whatever, O Rāma, you say to be anything, know that thing to be the intellect only; and this thing being rarer than the subtile air, know it next to nothing.

25. Therefore it is this empty air, which exhibits every thing in it under the name of the world; and as the sound proceeding from the empty air, melts again into the air, so all things are aerial and the transcendent air only.

26. All these phenomena and their sight are simply erroneous, and appertain to the vacuous intellect alone; and are exhibited as foliage of the aerial tree (which I know is false and nothing).

27. The intellect and vacuum are identic and of the same nature with themselves, and this I came to understand from the entire absence of all my desires.

28. These worlds that are linked together in the chain of the universe, and lie within the limits of the ten sides of it, are but One Brahma only; and the infinite vacuity, with all its parts of space and time, and all forms of things and actions, are the substance and essence of Brahma only.

29. In this manner, I saw in manifold worlds that were manifested before me, many a great *muni* like myself; all sons of the great Brahma, and named as Vasishthas, and men of great holiness and piety.

30. I saw many revolutions of the treta age, with as many Rāmas in them; I marked the rotation of many Satya and Dwapara periods (the golden and brazen ages) of the world, which I counted by hundreds and thousands.

31. From my common sense of concrete particulars, I saw this changing state of created things; but by the powers of my reflexion and generalization, I found them all to be but one Brahma, extended as the infinite vacuity from all eternity.

32. It is not to be supposed, that the world subsists in Brahma or He in this (as either the container or contained of the whole); but Brahma is the uncreated and endless all himself, and whatever bears a name or is thought of in our understanding.

33. He is like a block of silent stone, that bears no name or epithet; but is of the form of pure light, which is termed the world also.

34. This light shines within the sphere of the infinite intellect, which is beyond the limit of our finite intelligence; it manifests itself in the form of the world, which is as formless as the other, and is as unknown to us, as anything in our dreamless sleep.

35. Brahma is no other than himself, and all else is only his reflexion; His light is the light of the world, and shows us all things like the solar light.

36. It is by that light, that these thousands of worlds appear to view; and that we have the notion of heat in the lunar disk, and of cold in the solar orb(?)

37. We see some creatures that see in the dark, and do not see in the day light; such are the owls and bats (asses?), and so there are men of the same kind.

38. There are many here, that are lost by their goodness, while there are others, who thrive and ascend to heaven by their wickedness; some [that] come [to] life by drinking of poison, and many that die by the taste of nectar.

39. Whatever a thing appears to be by itself, or whatsoever is thought of it in the understanding of another, the same comes to occur and is presented to the lot of every one, be it good or evil.

40. The world is a hanging garden in the air, with all its orbs fixed as trees with their firm roots in it and yet rolling and revolving about, like the shaking leaves and tossing fruits of this arbour.

41. The sand-like mustard seeds being crushed under stony oil mills, yield the fluid substance of oil; and the tender flower of lotus, grows out of the clefts of rocks. (So things of one nature produce another of a different kind).

42. The moving images that are carved out of stone or wood, are seen to be set in the company of goddesses; and to converse with them. (The

gloss gives no explanation of this unintelligible passage).

43. The clouds of heaven are seen to shroud many things as their vests, and many trees are found to produce fruits of different kinds every year.

44. All terrestrial animals are seen to move upon the earth, in different and changing forms with different kinds of the members of their bodies and heads.

45. The lower worlds (regions) are filled with human beings, that are without the pale of the vedas and s̄āstras; and live without any faith, religion, and lead their lives in the state of beasts.

46. Some places are peopled by heartless peoples, who are without the feelings of love and desire; and others who are not born of women, but appear to be strewn as stones on the ground.

47. There are some places, which are full of serpents that feed upon air only; and others where gems and stones are taken in an indifferent light; some again where the indigent are without avarice and pride.

48. There were some beings, who look on their individual souls, and not on those of others; and others who regard the universal soul, that resides alike in all. (*i.e.* In all the four kinds of living creatures).

49. As the hairs and nails and other members of a person, are parts of his same body, though they grow in different parts of it; so do all beings appertain to the One universal soul, which is to be looked upon in all.

50. The one infinite and boundless vacuum, seems as many skies about the different worlds which it encompasseth; and it is by the exertion of Divine energy, that these empty spaces are filled with worlds.

51. There are some who are entirely ignorant of the meaning of the word liberation (which is freedom from the knowledge of everything beside Brahma); and move about as wooden machines without any sense in them.

52. Some creatures have no knowledge of astronomical calculation, and are ignorant of the course of time; while there are others quite deaf and dumb, and conduct themselves by signs and motions of their bodies.

53. Some are devoid of the sense of sight of their eyes, and the light of the sun and moon, are all in vain to them.

54. Some have no life in them, and others have no sense of smelling the sweet odours; some are quite mute and cannot utter any sound, while others are deprived of the sense of their hearing.

55. There are some who are entirely dumb, and without the power of speech; and some again that having no power of touch or feeling, are as insensible blocks or stones.

56. Some have their sense (of conception) only, without possessing the organs of sense; and others that manage themselves as foul Pisachas or goblins, and are therefore inadmissible in human society.

57. There are some made of one material only (as solid earth), and others have no solidity in them (as air &c.); some are composed of the watery substance, and others are full of fiery matter in them.

58. Some are full of air, and some there are of all forms (*i.e.* capable to do anything). All these are of vacuous forms, and are shown in the vacuity of the understanding. (This is [an] effect of a *yoga* called *prakāmya siddhi* or the power of seeing every thing in the mind or imagination).

59. So the surface of the earth, and air and water, teem with living beings, and the frogs live in the cell of stones, and the insects dwell in the womb of the earth.

60. There are living beings living in vast bodies of water, as in lands, forests and mountains; and so there are living creatures skimming in the other elements and air, as the finny tribes move about and swim in the air.

61. There are living things also, peopling the element of fire, and moving in fiery places, where there is no water to be had; and there they are flying and flitting about as sparks and particles of fire.

62. The regions of air are also filled with other kinds of living beings; and these have airy bodies like the bilious flatulency which

runs all over the body.

63. Even the region of vacuum is full of animal life; and these have vacuous bodies, moving in their particular forms.

64. Whatever animals are shut up in the infernal caves, or skip aloft in the upper skies; and those that remain, and rove about all sides of the air; these and all those which inhabit and move about the many worlds in the womb of the great vacuum, were seen by me in the vacuity of my Intellect.

## CHAPTER LXI.

### ON THE IDENTITY OF THE WORLD WITH INFINITE VACUITY.

Argument:—Want of Divine knowledge, produces the knowledge of the reality of the unreal world; but the knowledge of God, proves the nothingness of the World at all times.

Vasishtha continued:—It is from the face of the firmament of Divine Intellect, that the atmosphere of our understandings, catch the reflexion of this universe; just as the waters of the deep, receive the images of the clouds in the upper sky. It is this Intellect which gives us life, and guides our minds.

2. These living souls and minds of ours, are of the form of the clear sky; and these countless worlds, are productions of empty vacuity.

3. Rāma rejoined:—Tell me sir, that after all kinds of beings were entirely liberated, from the bonds of their bodies and their souls also, at the universal annihilation of things; what is it that comes to be created again, and whence it gets it undone also.

4. Vasishtha replied:—Hear me tell you, how at the great destruction or deluge, all things together with the earth, water, air, fire and the sky, and the spheres of heaven vanish away, and are liberated from their respective forms; and how this universe comes to appear again to our

imagination.

5. There remains alone the undefinable spirit of God after this, which is styled the great Brahma and Supreme Intellect by the sages; and this world remains in the heart of that being, from which it [is] altogether inseparable and indifferent.

6. He is the Lord, and all this is contained in the nature of this heart, which passeth under the name of the world, it is by his pleasure that he exhibits to us the notion that we have of the world, which is not his real form.

7. Considering this well, we find nothing either as created or destroyed by him; but as we know the supreme cause of all to be imperishable by his nature, so do we know his heart to be indestructible also; and the great *kalpa* ages are only parts of Himself (as the divisions of time are only parts of eternity).

8. It is only our circumscribed knowledge, that shows us the differences and dualities of things; but these upon examination are not to be found and vanish into nothing.

9. Therefore there is nothing of anything, that is ever destroyed to nothing, nor is there anything which is ever produced from Brahma; who is unborn and invisible, and rests always in his tranquillity.

10. He remains as the pure essence of intellect, in atoms of a thousandth part of the particles of simple vacuity.

11. This world is verily the body of that great Intellect, how then can this mundane body (*corpus mundi*) come to be destroyed, without destruction of the other also (which is indestructible of its nature)?

12. As the intellect awakes in our hearts, even in our sleep and dream; so the world is present in our minds at all times, and presents unto us its airy or ideal form ever since its first creation.

13. The creation is a component part of the vacuous intellect and its rising and setting being but the airy and ideal operations of the intellect, there is no part of it that is ever created or destroyed of it at any time.



14. This spiritual substance of the intellect, is never susceptible of being burnt or broken or torn at any time; it is not soiled or dried or weakened at all nor is it knowable or capable to be seen by them that are ignorant of it.

15. It becomes, whatever it has in its heart; and as it never perishes, so the notion of the world and all things which inhere in its heart (mind), is neither begotten nor destroyed in any wise.

16. It subsides and revives only, by cause of its forgetfulness and remembrance only at different times, and rising and setting of the notion, gives rise to the ideas of the creation and destruction of the world.

17. Whatever notion you have of the world, you become the same yourself; think it perishable, and you perish also with it; but know it as imperishable, and you become unperishing also.

18. Know then the creation and great destruction of the world, to be but recurrences of its notion and oblivion, and the two phases of the intellect only.

19. How can the production or destruction of anything, take place in the vacuity of the airy intellect; and how can any condition or change be attributed to the formless intellect at all?

20. The great *kalpa* ages and all periods of time, and parts of creation, are mere attributes of the intellect and the intellect but a predicate of Brahma, they all merge into the great Brahma alone.

21. The intellect is a formless and purely transparent substance, and the phenomenals are subject to its will alone; and it is according to the will or wish that one has in his heart (or mind), that he sees the object appear before him, like the fairy lands of imagination.

22. As the body of a tree is composed of its several parts, of the roots, trunk, branches, leaves, flowers, fruits and other things.

23. So the solid substance of the divine spirit, which is more translucent than the clear firmament, and which nothing can be

predicated in reality, has the creation and great destructions &c. as the several conditions of its own essence.

24. So the various states of pleasure and pain, of happiness and misery, of birth, life and death, and of form and want of form, are but the different states of the same spirit.

25. And as the whole body of this spirit, is imperishable and unchangeable in its nature, so are all the states and conditions of its being also.

26. There is no difference in the nature and essence of the whole and its part, except that the one is more palpable to sight by its greater bulk than the other.

27. As our consciousness, is the root of existence of a tree; so is our consciousness the root of our belief in the existence of God.

28. This consciousness shows us the varieties of things, as something in one place and another else where; it shows us the creation as a great trunk, and all the worlds as so many trees.

29. It shows some where the great continents, as the branches of these trees and their contents of hills &c., as their twigs and leaves; somewhere it shows the sunshine as its flowers, and darkness as the black bark of these trees.

30. Somewhere it shows the concavity of the sky as the hollow of the tree, and elsewhere the dissolution of creation as a vast desolation; it shows in one place the synod of gods as cluster of flowers, and other beings in another as bushes and brambles and cuticles of trees.

31. So are all these situated in the formless and vacuous consciousness, which is the great Brahma itself, and no other than the same nature with Brahma (in its clearness and transparency).

32. There was a past world, here is the present one, and in another a would be creation *in futuro*; are all but notions of our minds, and known to us by our consciousness of them, which is as unchangeable in its nature as Brahma himself.

33. Thus the supreme and self conscious soul of Brahma, being as transparent as clear firmament, there is no colour or cloud (or the changeful shadows of creation and destruction), which are attributed to it (by way of simile), with the shades of light and darkness in the orb of the moon.

34. How can there be the taint of anything in the transcendent, and transparent firmament, and can the imputation of the first, midst and last, and of far and near attach to infinity and eternity.

35. Want of a comprehensive and abstract knowledge, is the cause of attributing such and other qualities to the divine nature; and it is removed by right knowledge of the most perfect One. (These two are distinguished by the terms, the knowledge of the *parāgatmā* and *pralayātma*?).

36. Ignorance known as such, by cognoscence of truth, is removed by itself; as a lamp is extinguished by the air which kindles the light (*i.e.* The knowledge of ignorance drives away ignorance).

37. As it is certain that the knowledge of one's ignorance, is the cause of its removal; so the knowledge of the unlimited Brahma, makes him to be known as all in all.

38. Thus Rāma, have I expounded to you the meaning of liberation, consult it attentively with your conscience, and you will undoubtedly attain to it (in a short time).

39. This network of worlds, is uncreated and without its beginning; yet it is apparent to sight by means of the spirit of Brahma, manifest in that form. Whoso contemplates with the eye of his reason, the eight qualities of the lord, becomes full with the divine spirit, although he is as mean as a straw in his living soul.

## CHAPTER LXII.

### THE UNITY OF THE INTELLECT WITH THE INTELLECTUAL WORLD.

Argument:—Establishment of the theory of vacuum, as Composing the Intellect and all existence contained in its vacuity.

Rāma rejoined:—Tell me sir, whether you were sitting in one place, or wandering about in the skies, when you said all these with your vacuous and intellectual body.

2. Vasishtha replied:—I was then fraught with the infinite soul, which fills and encompasses the whole space of vacuum; and being in this state of ubiquity, say how could I have my transition from or fixed.

3. I was neither seated in any one place, nor was I moving about any where; I therefore was present every where, in the empty air with my airy spirit, and beheld everything in my self or soul. (This is said of the omnipresent soul).

4. As I see with my eyes, all the members of my body, as composing one body of mine from my head to foot, so I saw the whole universe in myself with my intellectual eyes.

5. Though my purely vacuous and intellectual soul, is formless and without any part or member as my body; yet the worlds formed its parts (by their being contained in it), and neither by the soul's diffusion in them, nor by their being of the same nature and essence in their substance.

6. As an instance of this is your false vision of the world in your dream, of which you retain a real conception, though it is no other than an airy nothing or empty vacuity.

7. As a tree perceives in itself the growth of the leaves, fruits and flowers from its body; so I beheld all these rising in myself.

8. I saw all these in me, as the profound sea views the various marine animals in its bosom, as also the endless waves and whirlpools, and foam and froth, continually floating over its breast.

9. In short as all embodied beings, are conscious of the constituent members of their own bodies; I had the consciousness of all existence in my all knowing soul.

10. Rāma, I still retain the concepts of whatever I saw on land and water, and in the hills and dales, as they are embodied with my body; and I yet behold the whole creation, as if it were imprest in my mind.

11. I see the worlds exposed before me, to be lying within and without myself, as they lay in the inside and outside of the house; and my soul is full with all these worlds, which are unified with my understanding.

12. As the water knows (retains) its fluidity, and the frost possesses its coldness; and as the air has its ventilation, so the enlightened mind knows and scans the whole world within itself.

13. Whoever has a reasoning soul in him, and has attained a clear understanding; is possessed of the same soul as mine, which I know to be of the same kind.

14. After the understanding is perfected, by absence of knowledge of the subject and object, there is nothing that appears otherwise unto him, than the self same intelligent soul, which abides alike in all.

15. And as a man seated on a high hill, sees with his clear-sightedness, all objects to the distance of many furlongs; so from my elevation of yoga meditation, saw with my *clairvoyance*, all things situated far and near and within and without me.

16. As the earth perceives the minerals, metals and all things lying in its bowels; so I saw everything as identical with and no other than myself. (*anānyat—non alter.*)

17. Rāma rejoined:—Be this as it may, but tell me, O Brahman, what became of that bright eyed (lit. aureate-eyed) dame, that had been reciting the *ārya* verses.

18. Vasishtha replied:—That aerial damsel of aeriform body, that recited in the *ārya* metre; advanced courteously towards me, and sat herself beside me in the air.

19. But she being as aeriform as myself, could not be seen by me in her form of the spirit. (Do not the spirits see each other?).

20. I was of the aeriform spirit, and she also had an air-like body; and worlds appeared as empty air, in my airy meditation in aerial seat (of the sky where I was seated).

21. Rāma rejoined:—The body is the seat of the organs of sense and action of breathing, how then could the bodiless spirit utter the sounds of the articulate words which composed the verse?

22. How is it possible for a bodiless spirit, either to see a sight or think of anything (without the eye & mind). Explain to me these inexplicable truths, of the facts you have related.

23. Vasishtha replied:—The seeing of sights, the thinking of thoughts, and the uttering of sounds; are all productions of empty air, as they occur in our airy dreams (*i.e.* they are all caused by air). (The air being the receptacle of the light of things, the vehicle of sound, and framer of fancy).

24. The sight of a thing and the thought of any thing, depend on the aerial intellect, as they do in our aerial dream; and these are impressed in the hollowness of the intellect, both in the waking as well as dreaming states.

25. Not only is that sight, but whatever is the object of any of our senses, and the whole world itself, is the clear and open sky (and the idea of their substantiality, is altogether erroneous).

26. The transcendent first principle, is of the form of the unknowable intellect; which exhibits itself in the constitution of the universe, which is verily its very nature. (Hence called the mundane God or the god of nature; or as the poet says: Whose body nature is, and God the soul).

27. What proof have you of the existence of the body and its senses? Matter is mere illusion, and as it is with other body, so it is with ours also. (The sruti says: see the formless one under all forms &c.).

28. This is as that One, and that is as this. (*i.e.* The world appears to be as the intellect shows it &c.). But the unreal (matter) is taken for the real (spirit); and the real is understood as an unreality.

29. As the uses that are made of the earth, its paths and houses in a dream, prove to be false and made in empty air upon waking; so the applications made of the words my, thy, his &c., made in our waking, are all buried in oblivion in the state of our sound sleep (when we have lost the consciousness of our personality).

30. All our struggles, efforts and actions in life time, are as false and void as empty air; and resemble the bustle, commotion and fighting of men in dream, which vanish into nothing in their waking.

31. If you ask whence comes this phenomenon of dreaming, and whence proceed all its different shapes and varieties? To this nothing further can be said regarding its origin, than that it is the reproduction or remembrance of the impressions (preserved in the mind).

32. In answer to the question, why and how does a dream appear to us it may only be said that, there is no other cause of its appearance to you, than that of the appearance of this world unto you (*i.e.* as you see this before you, so you see the other also).

33. We have the dreaming man, presented to us in the person of Virāt from the very beginning of creation; and this being is situated in open air with its aeriform body, in the shape of the dreamer and dream mixed up together.

34. The word dream that I have used and adduced to you, as an instance to explain the nature of the phenomenal world; is to be understood as it is neither a reality nor an unreality either, but the only Brahma himself.

35. Now Rāma, that lovely lady who became my loving companion, was accosted by me in the form in which I beheld her in my consciousness.

36. I conversed with her ideal figure, and in my clairvoyant state, just as men seen in a dream, talked with one another (or as spirits commune and communicate with themselves).

37. Our conference together, was of that spiritual kind, as it was held between men in a dream; so was our conversation as airy, as our persons and spirits; and so Rāma, must you know the whole worldly affair, is but an airy and fairy play.

38. So the world is a dream, and the dream a phantasm of air; they are the same void with but different names; the phantom of the waking day time, being called the world, and of sleeping night time a dream.

39. This scene of the world, is the dream of the soul; or it is the empty air or nothing; it is the clear understanding of God or his own essence that is so displayed.

40. The nightly dream needs a dreamer, and a living person also in order to see the same, such as I, thou, he or any body else; but not so the day dream of the world, which is displayed in the vacuity of the clear intellect itself.

41. As the viewer of the world is the clear vacuum of the intellect, so its view also is as clear as its viewer; the world being of the manner of a dream, it is as subtile as the rare atmosphere.

42. When the empty dream of the world appears of itself, in the vacuous and formless intellect within the hollow of the mind (or heart) and has no substantiality in it; how then is it said to be a material substance, when it is perceived in the same manner by the immaterial intellect?

43. When the visionary world, appearing in a dream of corporeal beings as ourselves, proves to be but empty void and vacuity; how do you take it for a material substance, when it is contained in its immaterial form, in the incorporeal spirit and intellect of God, and why not call it an empty air, when it resides in the manner of a dream in the Divine Intellect?

44. The Lord sees this uncreated world, appearing before him as in a dream.

45. The Lord Brahmā (in the form of the Hiranya-Garbha), has framed this creation in air, with the soft clay of his vacuous intellect; and all these bodies with numerous cavities in them, appear as created and uncreated in the same time.

46. There is no causality, nor the created worlds nor their occupants; know there is nothing and nothing at all, and knowing this likewise and as mute as stone; and go on doing your duties to the last, and care not



whether your body may last long or be lost to you.

## CHAPTER LXIII.

### UNITY OF THE UNIVERSE WITH THE UNIVERSAL SOUL.

Argument:—The multifarious worlds of ignorant people, are viewed as one with the Supreme Spirit by the Wise.

Rāma rejoined:—O sage, how could you hold your conference with the incorporeal maid, and how could she utter the letters of the alphabet, without her organs of speech?

2. Vasishtha replied:—The incorporeal or vacuous bodies, have of course no power or capability of pronouncing the articulate letters of the alphabet; just as dead bodies incapable of speech.

3. And should there even be an articulate sound, yet there can be no intelligible sense in it; and [it] must [be] unintelligible to others; just as a dream though perceived by the dreamer, is unknown to the sleepers in the same bed and side by side.

4. Therefore, there is nothing real in a dream; it is really an unreality and the ideal imagery of the Intellect in empty air, and concomitant with sleep of its own nature. (*i.e.* sleep and dream are twins by their nature).

5. The clear sky of the intellect, is darkened by its imageries (ideas), like the disk of the moon by its blackness, and as the body (face) of the sky by its clouds; but these are as false as the song of a stone, and the sound of a dead body.

6. The dreams and images (ideas), which appear in the sphere of the intellect, are no other than appearances of itself; as the visible sky is nothing else, than the invisible vacuum itself.

7. Like the appearance of dreams in a sleep, doth this world appear

before us in our waking state; so the invisible vacuum appears as the visible (sky to our eye). So the form of the dame was a shape of the intellect (*i.e.* that is a creature of imagination only. Gloss).

8. It is the very clever intellect in us, which exhibits all these varieties of exquisite shapes in itself; and shows this world to be as real and permanent as itself (though in truth, they are as unreal and fleeting dreams).

9. Rāma rejoined:—Sir, if these be but dreams, how is it they appear to us in our waking state; and if they are unreal, why is it that they seem as solid realities unto us?

10. Vasishtha replied:—Hear how the visionary dreams, appear as substantial worlds; though they are no other than dreams, and never real, and in no way solid or substantial.

11. The seeds of our notions are playing at random as dust, in the spacious sky of the intellect; some of them are of the same kind and others dissimilar to one another, and productive of like and unlike results.

12. Some of these are contained one under the other, like the cuticles of plantain trees; and there are many others that have no connection with another, and are quite insensible and unknown to others.

13. They do not see each other, nor know anything of one another; but as inert seeds they moulder and moisten in the same heap. (It means the ideas that haunt us in our sleep and waking).

14. These notions being as void and blank as vacuum, are not as shadows in the visible sky; nor are they known to one another, and though they are of sensible shapes, yet they are as ignorant of themselves, as it were under the influence of sleep.

15. Those that sleep in their ignorance, find the world appearing to them in the shape of a dream, by the daytime and act according as they think themselves to be. So the Asura demigods being situated in their dreaming (or visionary world), think themselves to be fighting with and worsted by the Gods.

16. They could not be liberated owing to their ignorance nor were they reduced to the insensibility of stones; but remained dull and inactive in the visionary world of their dream.

17. Men laid up in the sleep of their ignorance, and seeing the dream of the world before them; act according to their custom, and observe how one man is killed by another (*i.e.* the mutual enmity of mankind).

18. There are other intelligent spirits, which being fast bound to their desires, are never awakened nor liberated from their ignorance; but continue to dwell on the visionary world, which they see in their day dream.

19. The Rākshasas also, that lie asleep in the visionary world of their dream, are placed in the same state as they were used to be by the gods (*i.e.* the unemancipated souls of all beings, dream of their former state).

20. Say then, O Rāma, what became of those Rākshasas, who were thus slain by Gods; they could neither obtain their liberation owing to their ignorance, nor could they be transformed to stones with their intelligent souls.

21. Thus this earth with its seas and mountains and peoples, that are seen to be situated in it; are thought to be as substantial as we think of ourselves by our prior notions of them. (This is the doctrine of Plato's reminiscence, that the sight of the present existence, is but a representation of our remembrance of the past).

22. Our imagination of the existence of the world, is as that of other beings regarding it; and they think of our existence in this world in the same light, as we think of theirs.

23. To them our waking state appears as a dream, and they think us to be dreaming men, as we also think them to be; and as those worlds are viewed as visionary by us, so is this of ours but one of them also.

24. As other people have the notion of their existence from their reminiscence alone, so have we of ourselves and theirs also, from the ubiquitous nature or omnipresence of the intellectual soul.

25. As those dreaming men think of their reality, so do others think of themselves likewise; and so art thou as real as any one of them.

26. As thou beholdest the cities and citizens to be situated in thy dream, so do they continue to remain there in the same manner to this day; because God is omnipresent everywhere and at all times.

27. It is by your waking from the sleep of ignorance, and coming to the light of reason; that these objects of your dream will be shorn of their substantiality, and appear in their spiritual light as manifestation of God himself.

28. He is all and in all, and every where at all times; so as He is nothing and nowhere, nor is He the sky nor is ever anything that destroyed. (Or produced).

29. He abides in the endless sky, and is eternal without beginning and end; He abides in the endless worlds, and in the infinity of souls and minds.

30. He lives throughout the air and in every part of it, and in all orbs and systems of worlds; He resides in the bosom of every body, in every island and mountain and hill.

31. He extends all over the extent of districts, cities and villages; He dwells in every house, and in every living body. He extends over years and ages and all parts of time.

32. In him live all living beings, and those that are dead and gone, and have not obtained their liberation; and all the detached worlds are attached to him to no end and for ever.

33. Each world has its people, and all peoples have their minds. Again each mind has a world in it, and every world has its people also.

34. Thus the visibles having neither beginning nor end, are all but erroneous conceptions of the mind; they are no other than Brahma to the knower of God, who sees no reality in aught besides.

35. There is but one only intellect, which pervades this earth below and the heaven above; which extends over the land and water, and lies

in woods and stones, and fills the whole and endless universe. Thus wherever there is anything, in any part of this boundless world; they all inspire the idea of the divinity in the divine, while they are looked upon as sensible objects by the ungodly.

## CHAPTER LXIV.

### SPORT OF THE HEAVENLY NYMPHS.

Argument:—Full account of the nymph, since her birth to her Beatification.

Vasishtha continued:—The graceful nymph with lotus like eyes, and her side long glances darting as a string of *mālātī* flowers, was then gently looked upon by me, and accosted with tenderness.

2. Who art thou sweet nymph, I said, that art as fair as the farina of the lotus floret, and comest to my company; say, whose and what thou art, where is thy abode and wither thou goest, and what thou desirest of me.

3. The nymph replied:—It is meet, O *muni*, that you greet me thus; that repair to you with a grieving heart, and will lay my case confidently before you for your kind advice to me.

4. There is in a corner of the cell of the great vault of vacuity, that this worldly dwelling of yours is situated.

5. This dwelling house of the world has three apartments in it, namely the earth, heaven, and the infernal regions; wherein the great architect (Brahmā) hath placed a dame by name of fancy, as a mistress of this dwelling.

6. Here is the sombre surface of the earth, appearing as the store-house of the world; and beset with numerous islands surrounded by oceans and seas. (The earth is said to be the mother and supporter of all worlds).

7. The earth stretches on all sides, with many islands in the midst of its seas and with many a mine of gold underneath, and extending to ten thousand *yojans* in its length.

8. It is bright and visible itself, and is as fair as the vault of heaven; it supplies us with all the objects of our desire, and vies with the starry heaven by the lustre of its gems.

9. It is the pleasure and promenading ground of gods, siddha spirits and apsara nymphs; it abounds with all objects of desire, and fraught with all things of our enjoyment.

10. It has at its two ends the two polar mountains, called the lokāloka ranges (for having one side of them always brightened by the sunlight, and the other ever darkened by the surly night). The two polar circles resembling the two belts at both extremities of the earth.

11. One side of the polar mountains, is ever covered by darkness, like the minds of ignorant people; and the other side shines with eternal light, like the enlightened souls of the wise.

12. One side of these is as delightful, as society with the good and wise; while the opposite side is as dark and dolesome, as company with the ignorant and vile.

13. On one side all things were as clear as the minds of intelligent men, and on the other, there was as impervious a gloom as it hangs over the minds of unlettered Brahmans.

14. On one part there was neither the sunshine nor the moonlight to be had; and as one side presented the habitable world before it, so the other showed the vast void and waste beyond the limits of nature.

15. One side of these teemed with the cities of gods, and the other with those of demons; and as the one side lifted its lofty summits on high, so the other bent below towards the infernal regions.

16. Somewhere the vultures were hovering over the craters and at others the lands appeared charming to sight; while the mountain peaks appeared to touch the celestial city of Brahma on high. (The city of Brahma loka, is situated in the highest heaven).

17. Somewhere there appears a dismal and dreary desert forest, with loud blasts of death hovering over it; and at others there are flower gardens and groves, with the nymphs of heaven, sitting and singing in them.

18. In one part of it there is the deep infernal cave, containing the horrible *Kumbhanda* demons in it; and in another are the beautiful nandana gardens with the hermitages of holy saints in them.

19. On one part there overhang the eternal clouds, roaring loudly like furious elephants, while raining clouds are showering on the other. There are deep and dark caverns [on] one part, and thick forest arbours on another.

20. The labouring woodmen are felling the trees of woodlands, inhabited by evil spirits on one side or the hardy woodmen are driving away the devils on one side, by felling the woods of their haunts in the woodlands; while the other is full of inhabited tracts, and men more polished in their manners, than the celestials of heaven.

21. Some places are laid desolate by their inhabitants, by the driving and whirling winds; and others secure from every harm, are flourishing in their productions (of animals and vegetables).

22. Somewhere are great and desolate deserts, dreary wastes dreadful with their howling winds; and in some places there are purling lakes of lotuses with rows of sounding cranes gracing their borders.

23. In some places, is heard the gurgling of waters, and the growlings of clouds in others; and in others are the gay and merry Apsaras, turned giddy with their swinging.

24. On one side the landscape is beset by horrible demons, and is shunned by all other beings; and on the other, the happy spirits of siddhas, vidyadharas and others, are seen to be sitting and singing by the side of cooling streams.

25. Somewhere the pouring clouds, caused the ever flowing rivers to encroach upon the lands; and there were the light and flimsy clouds also, flying as sheets of cloths, and driven by gusts of winds here and there.

26. There are the lotus bushes on one side, with swarms of humming bees, fluttering about their leafy faces; and there are seen the rubicund teeth of celestial damsels, blushing with the tincture of betel leaves on the other.

27. In one place is seen the pleasant concourse of people, pursuing their several callings under the shining sun; and in another the assemblage of hideous demons, dancing in their demoniac revelry in the darkness of night.

28. Somewhere the land is laid waste of its people, by havoc and portents befalling on them; and elsewhere the country is smiling with its rising cities, under blessing of a good government.

29. Sometimes a dreary waste distracts, and at others a beautiful population attracts the sight; sometimes deep and dark caverns occur to view, and at others the dreadful abyss appears to sight.

30. Some spot is full of fruitful trees and luxuriant verdure, and another a dreary desert devoid of waters and living beings; somewhere you see bodies of big elephants, and at others groups of great and greedy lions.

31. Some places are devoid of animals, and others peopled by ferocious Rākshasas; some places are filled with the thorny *karanja* thickets, and others are full of lofty palm forests.

32. Somewhere are lakes as large and clear as the expanse of heaven, and at others there are vast barren deserts as void as the empty air. Somewhere there are tracts of continually driving sands, and there are goodly groves of trees at others, flourishing in all the seasons of the year.

33. This mountain has many a peak on its top, as high as ordinary hills and mounts elsewhere; and the kalpa clouds are perpetually settled upon them, blazing with the radiance of gems by the hues of heaven.

34. There are forests growing on the milk white and sunny stones of this mountain, and serving as abodes of foresters; and always resorted to by the breed of lions and monkeys.



35. There is a peak on the north of this mountain, with a grotto towards the east of it; and this cavern affords me a sequestered habitation, in its hard and stony bosom.

36. There I am confined, O sage, in that stony prison-house; and there methinks I have passed a series of yuga ages (of which there is no reckoning).

37. Not I alone, but my husband also is confined in the same cave with myself; and we are doomed to remain imprisoned therein, like bees closed up at nightfall, within the cup of a closing lotus-flower.

38. Thus have I with my husband, continued to abide in the stony dungeon, for the very long period of very many years.

39. It is owing to our own fault, that we do not obtain our release even at the present time; but continue to remain there in the state of prisoners as ever and forever.

40. But sir, it is not only ourselves that are confined in this stony prison-house; but all our family, friends and dependants, are enthralled in the same stronghold and to no end.

41. The ancient personage (purusha) of my twice-born husband, is there confined in his dungeon (of the body); and though he has remained there for many an age, yet he has never removed from his single seat.

42. He is employed in his studentship and studies (Brahmacharya), since his boyhood, attends to the hearing and reciting of the vedas; and is steadfast in his observances without swerving or deviation.

43. But I am not so, O sage, but doomed to perpetual distress; because I am unable, O sage, to pass a moment without his company.

44. Hear now, O sage, how I became his wife, and how there grew an unfeigned affection between us.

45. When that husband of mine had been still a boy, and acquired a little knowledge by remaining in his own house.

46. He thought in himself, saying, "Ah, I am a srotriya or vedic Brahman, and can it be possible for me to have a suitable partner for myself."

47. He then produced me out of himself, in this beauteous figure of mine; in the manner that the lightsome moon causes the moonlight to issue out of his body. (In Sanskrit the moon is masculine, and the moonlight feminine; whence they are called *nishāpati* and  *jyotsna*). (So in Arabic *qmar* the moon is masculine, and shams the sun is feminine).

48. Being thus produced from the mind (of my husband), I remained as a mental consort of his; and grew up in time as the blossoms in spring, and as beautiful as the mandara plant in bloom.

49. My body became as bright, as the face of the sky by its nature; and all my features glittered like the stars in heaven. My countenance was as fair as the face of the full moon, and became attractive of all heart towards it.

50. My breasts were swollen as the buds of flower, and as luscious as a juicy fruit; and my arms and the palms of my hands, resembled two tender creepers with their rubicund leaflets.

51. I became the delight and captor of the hearts of living beings, and the side long glances of my all stretched antelope eyes, infatuated all minds with the maddening passion of love.

52. I was prone to the blandishments and dalliance of love, and prompt in quips and cranks and wreathed smiles, and glancings; I was fond of singing and music, and was insatiate in my joviality.

53. I was addicted to the enjoyment of all felicity, both in prosperity and adversity, both of which are alike friendly to me. I was never tempted by the delusive temptations of the one, nor ever frightened by the threatening persecution of the other.

54. I do not sustain the household of my Brahmanical lord alone, but I support, O sir, the mansions of the inhabitants of all the three worlds; because by my being a mental being, I have my access to all places far and near.

55. I am the legal wife of the Brahmans, and fit for the propagation and supportance of his offspring; as also for bearing the burden of this house of the triple. (Does it mean that this is capable of comprehending all what is contained in the three worlds?).

56. I am now grown a young woman, with my swollen up big breasts; and am as giddy paced with my youthful gaiety, as a cluster of flowers flouncing in the air.

57. My husband from his natural disposition of procrastination and studiousness, is employed in his austerities; and being in expectation of getting his liberation, is deferring to engage in his marriage with me to this day.

58. But I being advanced in my youth, and fond of youthful dalliance (have given him my mind); and do now burn in the flame of my passion for him, like the lotus flower in a fiery furnace.

59. Though I am always cooling myself, with the cooling breeze of brooks and lotus lakes; yet I burn incessantly in all my body, as the sacrificial embers are reduced to ashes in the sacred fire place.

60. I see the garden grounds covered (smiling), with the flowers falling in showers from the shady trees; but I burn as the land under the burning sands, of the unshaded and burning desert.

61. The soft gurgling of waters, and the gentle breeze of lakes, full with blooming lotuses and lilies; and the sweet sounds of cranes and water fowls, are all rough and harsh to me.

62. Though decked with flowery wreaths and garlands, and swinging upon my cradle of flowers; yet methinks I am lying down upon a bed of thorns.

63. Sleeping on beds, formed of the soft leaves of lotuses and plantain leaves; I find them dried under the heat of my body, and powdered to ashes by the pressure of my person.

64. Whatever fair, lovely, charming and sweet and pleasant things, I come to see and feel, I am filled with sorrow at their sight, and my eyes are suffused in tears.

65. My eyes steam with tears, from the heat of my inward bosom; and they trickle upon and fall down my eyelids, like dew drops on lotus leaves.

66. Swinging with my playmates, on the pendant boughs of plantain trees, in our pleasure gardens; I think of the burning grief in my heart, and burst out in tears, by covering my face with my hands (for fear of being detected in my love).

67. I look at our bowers of cooling plantain leaves, and strewn over with snows all over the ground; but fearing them as bushes of thorny brambles, I fly from them far away.

68. I see the blooming lotus of the lake, and the fond crane fondling with its stalk-like arm, and then begin to condemn my youthful bloom.

69. I weep at seeing whatever is handsome, and keep quiet at what is moderate; I delight in whatsoever beseems to be ugly, and I am happy in my utter insensibility of every thing.

70. I have seen the fair flowers of spring, and the hoar frost of winter; and thought them all to be but heaps of the ashes of lovelorn dames, burnt down by the flame of love, and scattered by the relentless winds on all sides.

71. I have made me beds of the blue leaves of lotuses and other plants, and covered me with chaplets of snow-white flowers; but found them to turn pale and dry by their contact with my body. So pity me, that my youthful days have all gone in vain.

## CHAPTER LXV.

### LIFE AND CONDUCT OF THE ETHERIAL NYMPH.

Argument:—How nymph has come to approach before Vasishtha, her statement of facts of her life.

After the lapse of a long time, I found my passions subsiding, and I grew as callous to my susceptibilities, as the tender greens become juiceless and dry after the autumn is over.

2. Seeing my husband grown old, and shorn of all his susceptibility and vivaciousness; and sitting quietly in his steadfast devotion with an unwavering mind, I thought my life to be useless to me.

3. And methought that early widowhood, and even premature death, or rather a lingering disease or lasting misery, are preferable to a female's living without a loving husband.

4. It is the boon of life, and the greatest good fortune of a woman, to have a young and loving husband, who is of good and pleasant humour, and pliant in his manners.

5. A woman is given for lost, who has not a sweet and lovely spouse; as the understanding is lost which is not fraught with learning. In vain is prosperity when she favours the wicked, and in vain is a woman that is lost to shame. (Because modesty is the best quality of women).

6. She is the best of women, who is obedient to her husband; and that is the best fortune, which falls in the hands of the virtuous and good. That understanding is praised which is clear and capacious; and that goodness is good, which has a fellow feeling and equal regard for all mankind.

7. Neither disease nor calamity, nor dangers nor difficulties, can disturb the minds, or afflict the hearts of a loving pair, (bound together by mutual affection).

8. The prospect of the blossoming garden of Eden, and the flowery paths of paradise, appear as desert lands to women, that have no husbands, or such as wicked and unmannerly in their behaviour.

9. A woman may forsake all her worldly possessions, as of little value to her; but she can never forsake her husband, even for any fault on his part.

10. You see, O chief of sages, all these miseries to which I am subjected these very many years of my puberty.

11. But all this fondness of mine, is gradually turning to indifference; and I am pining and fading away as fast, as the frost-beaten lotus flower, is shrunken and shrivelled for want of its sap and juice.

12. Being now indifferent to the pleasure of my enjoyment of all things, I come to seek the felicity of my *nirvāna*-extinction; and stand in need of your advice for my salvation.

13. Otherwise it is better for them to die away than live in this world, who are unsuccessful in desires and ever restless and perplexed in their minds; and such as are buffeting and borne by the waves of deadly troubles.

14. He my husband being desirous of obtaining his *nirvāna* liberation, is now intent both by day and night upon the subduing of his mind by the light of his reason, as a prince is roused to conquer his foe in company with his princess.

15. Now sir, please to dispel both his as well as my ignorance, by your reasonable advice, which may revive our remembrance of the soul (which may destroy our faith in the body).

16. Because my lord sitting solely upon the meditation of the soul, without the company or any thought about me; has created in me an indifference and distaste to all worldly things *in toto*.

17. I am now set free from the influence of worldly desires, and have girt myself fast with the amulet of aeronautic expedition, for journeying through the regions of air. (This amulet is called the *khechari mudra*).

18. I have acquired the power of locomotion amidst the air, by means of this amulet of mine; and it is by virtue of this power, that I am enabled to associate with the siddha spirits, and to converse with you.

19. Having girt myself with this charm, I have acquired such potency, that though remaining in my dwelling house on earth, which is the basis and centre of all the worlds, I can see all its past and future events (by means of my intuition and yoga meditation).

20. Having then beheld within my mind, all and everything relating to this world; I have come out to survey the outward world, and seen as far as the gigantic polar mountain (which has perpetual light and darkness on either side of it).

21. Before this, O sage, neither I nor my husband, had ever any desire of seeing anything beyond our own habitation. (*i.e.* Or the internal world contained within the world).

22. My husband being solely employed in meditating on the meanings (doctrines) of the vedas; has no desire whatever, to know anything relating the past or unpassed (*i.e.* the present and future) time.

23. It is for this reason (of unacquaintance with the world), that my lord has not been able to succeed to any station in life; and it is today only, that both of us are desirous to be blest with the best state of humanity (the knowledge of the Deity).

24. We therefore beseech you, O venerable sir, to grant our request, as it is never in the nature of noble persons to refuse the prayer of their suppliants.

25. I who have been wandering in the ethereal regions, among hosts of the perfected spirits of siddhas; do not find any one except yourself, O honourable sir, who may put fire to the thick gloom of ignorance as a conflagration.

26. And as it is the nature of good people to do good to others, even without the knowledge of any cause of pity in their suppliants; so should you, O venerable sir, do to your suppliant one without refusing her suit.

## CHAPTER LXVI.

### DESCRIPTION OF THE INSIDE OF THE STONY MANSION OF THE WORLD.

Argument:—The nymph's Relation of the manner of her habitation in the womb of the solid stone.

Vasishtha said:—I then seated as I was, in my imaginary seat in the sky, asked the lady who was also sitting like myself in the visionary air: saying:—

2. Tell me, O gentle lady, how could an embodied being as yourself, abide in the inside of a block of stone; how could you move about within that imporous substance, and what was the cause of your abode therein.

3. The Nymph replied:—Wonder not, O sage, at this kind of our habitation, which is as habitable to us, and inhabited by other creatures, as the open and spacious world which you inhabit.

4. There are the snakes and reptiles, living in and moving about the bowels of the earth; and there are huge rocks deeply rooted in the subterranean cell; the waters are running within the bosom of the ground, with as much freedom as the winds are flying all about the open air.

5. The oceans are flowing with the fulness of their waters, and the finny tribe moving slowly beneath and above their surface; and there are infinite numbers of living creatures, that are incessantly born and dying away in them.

6. It is in the cavity of the mundane stone, that the waters are gliding below, as the winds are flying above; here the celestials are moving and roving in the air, and the earth and the planetary bodies, revolving with their unmoving mountains and other immovables.

7. There are also the gods, demigods and human beings, moving in their respective circles, within the womb of this stone; and it is from the beginning of creation, that the waters of rivers are running as those of the oceans.

8. Again it is from the beginning of creation, that the sun has been darting his beams from above; and strewing them like lotuses on the lake like land, while the dark clouds of heaven are hovering over them like a swarm of black bees, fluttering upon those blooming blossoms.

9. The moon spreads her light like sandal paste on all sides, and



effaces thereby the darkness, which overspreads the bosom of night, and covers the face of the evening star.

10. The sunlight is the lamp of his light in heavenly mansion, and scatters its rays on all the ten sides of the skies, by means of their conductor of air. (It is believed that the circumambient air is the medium, through which the pencils of solar light pass in all directions).

11. The wheel of the starry frame, is continually revolving in the air by the will of God, like a threshing mill turning about its central axle by means of a string.

12. This rotatory circle of celestial bodies, about its axis of the pole, kills all things under its two valves of heaven and earth, as the wheel of fate grinds them to dust. (So says Kabir the saint of Julpa caste: "Every one is ground to dust, under the two disks of earth and sky, as under the jaws of death").

13. The surface of the earth is full of hills and mountains, and the bosom of the sea is filled by rocks and islands; the upper sky contains the celestial abodes, and the demons occupy the lower regions below the ground.

14. The orbit of this earth, resembles the ear-ring of the goddess of the three worlds; and the verdant orb of this planet, is as the pendant gem of the ringlet, continually [moving] with the fluctuations of its people.

15. Here all creatures are impelled by their desires to their mental and bodily activities, as if moved to and fro by the flying winds, and are thus led to repeated births and deaths (from which they have no respite).

16. The silent sage sits in his sedate meditation, as the sky is unmoved with its capacity of containing all things within itself; but the earth is shaken and wasted by the dashing waves, and the fire is put down by its blazing flame, and every thing is moved about as monkey by the wind of its desires.

17. All the living beings abounding in the earth and water, and those flying in the air, as well as such as live in the hills and on trees; together with the gods and giants, are alike doomed to death and

regeneration, as the ephemeral insects, worms and flies.

18. Time—the greatest slaughterer, destroys the gods, giants, gandharvas and all, with its many arms of ages and yugas, and of years, months, days and nights, as a herdsman kills his cattle, which he has reared up himself. (Time feeds upon what it has fed himself).

19. All these rise and fall in the eventful ocean of time, and having leapt and jumped and danced awhile, sink in the abyss of the fathomless whirl of death, from which none can rise again.

20. All sorts of beings living in the fourteen spheres of the world, are carried away as dust and ashes by the gust of death, to the hollow womb of air, where they disappear as empty clouds in the autumnal sky.

21. The high heaven which is ever clad in the clean and clear attire of the atmosphere, and wears the frame work of the stars as a cap or crown on its head, holds the two lights of the sun and moon in its either hand, and shows us the works of gods in the skies. (Heaven is the book of God, before thee set &c. Milton).

22. It remains unmoved for ever, and never changes its sides composed of the four quarters of heaven, notwithstanding vicissitudes of the sky, the rushing of the winds, the tremor of the earth, the roaring of the clouds and the intense heat of the sun (All which it bears as patiently as the fixed trees and stones on earth).

23. And all things continue in their destined course, whether they that are conscious or those which are unconscious of these changes in nature; such are the appearance of meteors and portents in the sky, the roaring of clouds, the eclipses of the planets, and the trembling of the earth below.

24. The submarine fire sucks up the over flowing waters, of the seven great basins or oceans on earth; in the same manner as the all-destroying time, devours the creatures in all the different worlds.

25. All things are continually going on in their course, in the manner of the continued motion of the (sadāgati) of the current air: Namely; all earth born worms moving on and returning into the bowels of the earth; the birds of the air are moving in and flying on all sides of

the sky; the fishes are swimming and skimming all about the waters, the beasts returning to their caverns in earth and the hills, and such is the case with the inhabitants of all the continents and islands lying in the womb of this world.

## CHAPTER LXVII.

### PRAISE OF CONTINUED PRACTICE OR THE FORCE OF HABIT.

Argument:—The sage's visit to the stony-mansion and the nymph's relations of the force of habit.

The Nymph continued:—If you, O sage, have any doubt in any part of my narration; then please to walk with me and see that mansion, and you will observe there many more wonders than what I have related.

2. Vasishtha said:—Upon this I said "well" and went on travelling with her in our aerial journey; as the fragrance of flowers flies with the winds, to aerial nothing in which they are both lost for ever.

3. As I passed far and afar, in the regions of air; I met with multitudes of etherial beings, and came to the sight of their celestial abodes.

4. Passing over the regions traversed by the celestials, in the upper and higher sphere of heaven; I arrived at blank and blanched sky, beyond the height and above the summit of the polar mountain.

5. I then passed amidst this etiolated vault and came out at last of it, as the fair moon appears under the white canopy of heaven; and beheld above me the bright belt of zodiac, containing the seven-fold golden spheres of the seven planets. Note. the Hindu astronomy does not reckon the earth as one of the moving planets.

6. As I was looking at that belt of the zodiac, I found it as a crystalline marble, and burning with fire. I could not discern any of the worlds that it encompassed (they being all put to shade by the

zodiacal light).

7. I then asked my lovely companion, to tell me where were the created worlds, together with the gods and planetary bodies and stars, and the seven spheres of heaven.

8. Where were the oceans and the sky, with all its different sides (of the compass); where were the high and heavy bodies of clouds, the starry heaven, and the ascension and descension of the rolling planets.

9. Where are now, said I, the rows of the lofty mountain peaks, and the marks of the seas upon the earth; where are the circles and clusters of the islands, and where are the sunny shores and dry and parched grounds of deserts.

10. There is no reckoning of time here, nor any account of actions of men; nor is there any delusive appearance of a created world or anything whatever, in this endless and empty vacuum.

11. There is no name of the different races of beings, as the Gods, demigods, Vidyādhara, Gandharvas and other races of mankind; there is no mention of a sage or prince, or of aught that is good or evil, or of a heaven or hell, or day and night and their divisions into watches, hours &c.

12. There is no calculation of the divisions of time (in this extramundane space), nor any knowing of merit or demerit (in this uninhabited place); it is free from the hostility of the gods and demigods and the feelings of love and enmity (between man and man).

13. Whilst I had been prating in this manner in my amazement, that excellent lady who was my cicerone in this maze, spake to me and said, with her eyeballs rolling as a couple of fluttering black bees.

14. The Nymph said:—I neither see any thing here, in its former state; but find everything presenting a picturesque form in this crystal stone, as it does in its image appearing in a mirror.

15. I see the figures of all things in this, by reason of my preconceived ideas eternally engraven herein, while the want of your preconceptions of them, is the cause of your oversight or blindness of

the same.

16. Moreover it is your habitual conversation, regarding the unity or duality of the sole entity; and forgetfulness of our pure spiritual and intellectual bodies, that you were blind to the sight of the reality, and I had a dim glimpse of it.

17. I have by my long habit of thinking, learnt to look upon this world in the light of an etherial plant (which is nothing); I never view it as you do to be a reality, but as a dim reflection of the ideal reality.

18. The world that appeared before so conspicuous to my sight, I find it now appearing as indistinct to me as a shadow of the same cast upon a glass.

19. It is owing to our prejudice in favour of the false doctrine of old, regarding the personality of the body; that we have missed the ease of our reliance in the spiritual body, and thus fallen in the deep darkness of delusion.

20. Whatever we are habituated to think in our internal minds, the same grows forth and takes a deep root in the heart, under the moistening influence of the intellectual soul; and mind becomes of the nature, as the force of early habit forms the youth.

21. There is nothing which is likely to be effected, either by the precepts of the best sāstras, or the dictates of right reason, unless they are made effectual by constant application and practice of them. (Theoretical knowledge is useless without practice).

22. Your erroneous speech regarding the nihility of the world in this empty space, proceeded only from your constant habit of thinking the reality of the false world, which was about to mislead me also. Be now wise that you have overcome your previous prejudice, and known the present truth.

23. Know, O sage, that it is your habitual thinking of a thing as such, that makes it appear so to you; just as a mechanic master's art is by his constant practice of the same under the direction of its professor.

24. The erroneous conceptions of this thing and that, and of the

existence of the material world, and the reality of one's egoism and personality; are all obviated by culture of spiritual knowledge, and by force of the constant habit of viewing all things in their spiritual light.

25. I am but a weak and young disciple to thee, and yet see the stony world too well, which thou with thy all-knowingness dost not perceive; and this is because of my habit of thinking it otherwise than thou art practiced to do.

26. See the effect of practice, which makes a learned man of a dunce (by his habitude to study); and reduces a stone to dust (by continued pounding). Look at the force of the inert arrow, to hit at the distant mark (by impulsion of the practiced archer).

27. In this manner the gloom of our ignorance, and the malady of false knowledge, are both of them dispelled by right reasoning and deep thinking, both of which are the effect of habit.

28. It is habit that produces a zest, in the tests of particular articles of food, as some have a relish for what is sour and pungent, while there are others that luxuriate in what is sweet and savoury. (Tastes differ).

29. A stranger becomes friendly, by his continuance in one's company; and so is a friend alienated, by his living in an alien and distant land.

30. Our spiritual body, which is perfectly pure, aerial and full of intelligence, is converted to and mistaken for the gross material body as soul, by our constantly thinking of our corporeality.

31. The impression of your being a material body, will fly away as a bird flies off in the air, no sooner you come to know yourself to be a spiritual and intellectual soul. But it is the habit of thinking yourself as such, that makes you really so.

32. All our meritorious acts are destroyed, by a slight act of demerit; and our prosperity flies away at the approach of adversity; but there is nothing which can remove our habit from us. (Habit being our second nature).

33. All difficult matters are facilitated by practice, and enemies are conciliated into friendship, and even poison is made as delectable as honey by virtue of habit.

34. He is reckoned as too mean and vile a person, who does not accustom himself to practice, whatever is good and proper for him; he never acquires his object, but becomes as useless as a barren woman in the family.

35. Whatever is desirable and good for one, is to be gained with assiduity all along one's life time, just as one's life, which is his greatest good in the world, is to be preserved with care, until the approach of death.

36. Whoso neglects to practice any act or art, which is conducive to his welfare, is prone to his ruin and to the torments of hell.

37. They who are inclined to the meditation of the spiritual soul, cross over easily over the billowy rivulet of this world, although they may be attached to it in their outward and bodily practices. (The knowledge of the immortal soul, is the healing balm of the turmoils of mortal life).

38. Practice is the light, that leads one in the path of his desired object; just as the light of the lamp shows the place, where the lost pot or cloth lies in the room. (So application to the esoteric, enlightens the mysterious truths of nature).

39. The arbour of assuetude fructifies in its time, as the kalpa tree yields all the fruits of our desire; and as the hoarded capital of the rich, is attended with great profit and interest.

40. Habitual inquiry into spiritual truth, serves as the sunlight to enlighten the nature of the soul (unto us); or it lies hid in our very body as any part of it in the darkness of the sunless night. (The inward soul is invisible to exoteric view).

41. All animal beings are in need of certain provisions, for the supportance of their lives; and all these they have to obtain by their continued search, and never without it. Therefore the force of habit prevails in all places as the powerful sunshine.

42. All the fourteen kinds of living beings, have to live by the habit of their respective activities; and it is impossible for any one to get its desired object, without its unfeigned activity.

43. It is the repetition of same action, which takes the name of habit, and which [is] called one's personal effort or exertion; and it is not possible for any body to do anything without any effort.

44. Constant habit of action, joined with bodily and mental energy, is the only means of accomplishing anything and not otherwise.

45. There is nothing which is impossible to the power of habit, which is as powerful as the strong sun-beams which give growth to everything on earth. It is habitual energy only that gives prosperity and undauntedness to the brave, on earth and water and mountains, and in forests and deserts.

## CHAPTER LXVIII.

### THE FALLACY OF THE EXISTENCE OF THE WORLD.

Argument:—Exposition of the Erroneous conception of the Material World.

The Nymph continued:—Now as it is the habit of long practice, combined with the understanding and cogitation of a subject, that makes one proficient in it; so these being applied to the meditation of the spiritual and pure soul, will cause the material world to vanish in the stone (we have been talking of).

2. Vasishtha said:—After the celestial nymph had spoken in this manner, I retired to the cavern of a rock, where I sat in my posture of *Padmāsana* (or legs folded upon one another); and became engaged in my samādhi-devotion (or abstract and abstruse meditation).

3. Having given up all thoughts of corporeal bodies, and continued to think only of the intellectual soul, according to the holy dictate of



the nymph as said before.

4. I then had the sight of an intellectual void in me, which present a clear and fair prospect before me, resembling the clearness of the vacuous vault of heaven in autumnal season.

5. It was at last by my intense application, to the meditation of the true One (or the God in spirit), that my erroneous view of the phenomenals, entirely subsided within me (or disappeared from my mind).

6. The intellectual sphere of my mind, was filled by a transcendent light; which knew no rising or setting, but was always shining with an uniform radiance.

7. As I was looking into and through the light, that shone in me, I could find neither the sky nor that great stone, which I sought to find.

8. I then found the clear and thick blaze of my spiritual light, to ravish my outward sight; as it had enrapt my inward vision.

9. As a man sees in his dream a huge stone in his house, so I beheld the vast vacuum as a crystalline globe, situate in the clear atmosphere of the intellect. (The stone is the mundane egg or sphere of the universe).

10. A dreaming man, may think himself as another person; but after he is awakened from his sleep, he comes to know himself. (So we dream ourselves as this and that, but upon waking to reason, we find ourselves as none of these, but the pure spirit).

11. Those who dream themselves headless beings in their sleep, and remain so in this world; they can be of no good or use to themselves, though they have a little knowledge afterwards.

12. The man that is drowned in utter ignorance, comes to his right understanding in course of time; and comes to know at the end, that there is no real entity, except the essence of God.

13. This when I beheld the solid and transparent light, which appeared as crystal stone lying in the vacuity of Brahma; I could observe no material thing as the earth and water, or aught whatever in connection with it.

14. The pure and spiritual form, in which all things were presented at their first creation; they bear the same forms still, in our ideas of them.

15. All these bodies of created beings, are but forms of Brahma; being considered in their primordial and spiritual and natural natures; and it is the mind which gives them the imaginary shapes of materiality, in its fabricated dominion of the visible world.

16. It is the spiritual form, which is the true essence of all things; and all that is visible to us or perceptible to the senses, is mere fabrication of the originally inventive mind.

17. The prime creation was in the abstract, or an abstract idea of it, and imperceptible to the senses (because the original prototype of the world, was co-eternal with the divine mind, and existent with it from before the formation of the perceptive senses of beings; but it was perceptible to the mind in the form of the noumenal, which was converted to the concrete and phenomenal by the ignorant.

18. The yogi like the knowing minds, sees all things in the abstract and in a general view; but the ignorant that are deprived of the power of abstraction and generalization, fall into the errors of concrete particulars and deceptive sensibles.

19. All sensation is but a temporary perception, and presents a wrong impression in the mind; know all sensible perceptions to be false and deluding, but their concepts in the mind of yogi are the true realities. (Falsity of perception and reality of noumena according to the Berkeley).

20. O, the wonder of taking the sensibles for the invisible verities! when it is ascertained that the concepts, which are beyond the senses, are the true realities that come under our cognizance.

21. It is the subtle form (or idea) of a thing, that appears at first before the mind; which is afterwards represented in various false shapes before us; and this is true of all material things in the world. (As the general and abstract idea of heat, which is at first imprinted in the mind, is manifested unto us at last in the concrete and particular forms of the sun and fire and all others hot bodies. (This passage supports

the doctrine of the eternity of general ideas innate in us, against Locke's denial of inborn ideas).

22. Whatever there has not been before, has never been in being afterwards; as the variety of the jewelery of gold, is naught but gold itself; so the pristine subtile ideas, cannot have any gross material form. (All which is but shadow and fallacy).

23. O, the great ignorance of men! that takes the error for truth, and considers the falsehood as true; and there is no way for the living soul to discern the true and false, except by right reasoning.

24. The material body cannot be maintained by correct reason, but the immaterial essence of it is indestructible, both in this world as also in the next.

25. The error of materiality in the incorporeal or spiritual body, which is presided over by the intellect—*chit*; is as the fallacy of a vast sea, in the shining sands of a sandy desert.

26. The consciousness of materiality, which one has in his spiritual and intellectual form; is as his supposition of a human body in the peak of a mountain, when it is viewed by his naked eye sight.

27. The erroneous supposition of materiality, in the spiritual entity of our being; is as the error of our taking the shells on the sea shore for silver, the sunshines on sands for water, and another moon in the mist.

28. O the wondrous efficacy or error! that represents the unreal as real and the *vice-versa*; and O the great power of delusion! which springs from the unreasonableness of living beings.

29. The yogi finds the spiritual force and mental activity, to be the two immaterial causes of all action and motion, that actuate everything in both the physical and intellectual worlds.

30. Therefore the yogi relies in his internal perception only, by rejecting those of his external senses; while the common sort are seen to run giddy, with drinking the vapours of the mirage of senses.

31. That which is commonly called pleasure or pain, is but a fleeting

feeling in the mind of men, and is of a short duration; it is that unfeigned and lasting peace of mind, which has neither its rise or fall, that is called true happiness (and is felt by yogis only).

32. Infer the hyper-sensible from the sensibles, and see the true source of thy sensations manifest in thy presence. (Know the Lord as the pattern of thy perceptions).

33. Reject the sight of this triple world (composed of the upper, lower and midway spheres), which thy perception presents to thy imagination; because there can be nothing more foolish than taking a delusion for truth.

34. All these bodies and beings bear only, their immaterial forms of mere ideas; and it is the goblin of delusion alone, that causes us to suppose their materiality.

35. Whatever is not produced or thought of in the mind, can not present its figure to our sight also; and that which is no reality of itself, can not be the cause of any else. (Nothing comes from a nullity).

36. When the sensibles are null and unreal, what other thing is there that may be real; and how can anything be said as real, whose reality is by the unreal and delusive senses.

37. The sensibles being proved as unreal, there can be no reality in their perceptions and thoughts also; it is impossible for a spider to maintain its web before a storm, which blows away an elephant.

38. So likewise the ocular evidence being proved as false, there is no proof of there being any object of vision anywhere. There is but One invariable entity in all nature, whose solidity depends upon the consolidation of the divine intellect, as of the sea salt on the solidified sea water.

39. As a dreamer dreams of a high hill in his house, and in its ideal form, which is unknown to and unseen to others sleeping with him in the same house; so we thought two of that stone we have been talking of erewhile, and which is no other than the intellect.

40. It is this intellectual soul, which exhibits a great many ideal

phenomena within itself, and all of which are as unsubstantial as empty air; such as:—this is a hill, and this is the sky; this is the world, and these are myself and thyself.

41. Men of enlightened souls only, can perceive these phenomena of the intellect in themselves and not the unenlightened soul; just as the hearer of a lecture understands its purport, and not one who dozes upon the reading of a sermon.

42. All these erroneous sights of the world, appear to be true to the unenlightened person; just as the unmoving trees and mountains, seem to be dancing to inebriated man.

43. The yogi beholds one irrepressible form of God (Siva) in all places, and manifest before him in the form of his intellect; but the ignorant are biguiled by their false guides, to place their reliance in the objects of senses, notwithstanding their frail nature.

## CHAPTER LXIX

### ENTRANCE INTO THE COSMICAL STONE OF MUNDANE EGG.

Argument:—Creative energy of God is the cause of reminiscence, and reminiscence is the cause of reproduction.

Vasishttha added:—The world is without any figure or substance, though it presents the appearance of such; it is seen in the light of the pure and imperishable essence of God, by the keen sight of transcendental philosophy.

2. It is that quintessence which exhibits in itself the rare show of the cosmorama, and the figures of hills and rivers are seen in it as pictures in a panorama, or as spectres appearing in the empty air.

3. The nymph then entered that cosmical block by the resistless efforts, and I also penetrated in it after her, with my curiosity (to know the contents thereof).

4. After that indefatigable lady had made her way into the cosmos of Brahmā, she took her seat before a Brahman, and shone supremely bright in his presence.

5. She introduced me to him and said: "This is my husband and supporter and with whom I have made my betrothal a long time in my mind.

6. He is now an old man, and I too have attained my old age; and as he has deferred his marriage with me till now, I have become utterly indifferent about it at present.

7. He also has grown averse to his marriage at present, and is desirous of attaining to that supreme state, of which there is no view nor viewer, and which is yet no airy vacuity also.

8. The world is now approaching to its dissolution, and he has been sitting in his meditation, in as silent a mood as a stone and as immovable as a rock (in his yoga hypnotism).

9. Therefore do thou please, O lord of saints, to awaken both himself and me also, and enlighten and confirm us in the way of supreme felicity, until the end of this creation and the re-creation of a new one".

10. Having said so to me, she waked her husband and spoke to him saying; Here my lord, is the chief of saints, that has come today to our abode;

11. This sage is the progeny of Brahmā in another apartment of this worldly dome, and deserves to be honoured with the honors worthy of a guest, according to the proper rite of hospitality.

12. Arise and receive the great sage with offering of his honorarium, and the water (for washing his feet); because great persons are deserving of the greatest regards and respects, that one can offer unto them.

13. Being thus addressed by her, the holy devotee awoke from his hypnotism, and his consciousness rose in himself, as a whirlpool rises above the sea.

14. The courteous sage opened his eyes slowly, as flowers open their petals in the vernal season after the autumn is over.

15. His returning senses slowly displayed the power of his limbs, as the returning moisture of plants in spring, puts their new sprouts and branches to shoot forth anew.

16. Immediately there assembled about him the gods, and demigods, siddhas and Gandharvas also from all sides; just as the assemblage of swans and cranes, flock to the limpid lake, blooming with the full-blown lotuses in it.

17. He looked upon all that were standing before him, together with myself and the fair lady (that had brought me thither); and then in the sweet tone of the *parṇava* hymn, he addressed me as the second Brahmā himself.

18. The Brahman said:—I welcome thee, O sage, to this place, that dost view the world as in a globe placed in the palm of thy hand; and resemblest the great ocean in the vast extents of thy knowledge. (Lit:—the ambrosial waters of knowledge).

19. You have come a great way, to this far distant place; and as you must have been tired with your long journey, please to sit yourself in this seat.

20. As he said these words, I saluted him saying, I hail thee my lord; and then sat on the jewelled seat, he pointed out to me.

21. And then he was lauded by the assembled gods, and holy spirits standing before him, and received their pūjā presents and adorations, according to the rules and rites of courtesy.

22. Then as the praises and prayers of the assembled host, was all at an end in a moment; the venerable brahman was accosted and bespoken unto me in the following manner.

23. How is it, O venerable sir, that this nymph has recourse to me, and tells me to enlighten you both with true knowledge, when you are acquainted whatever is past, and all that is to take place in future.

24. You sir, are lord of all, and fully acquainted with all knowledge; what is it then that this silly woman wants to learn from me, and this is what I want to learn from you.

25. Why was she produced by you to become your spouse, and was never taken to spousal by your indifference towards her.

26. The Brahman replied:—Hear me saint to tell you, how it came to be so with us; because it is right and fit to acquaint everything in full to the wise and good.

27. There is an unborn and imperishable entity from all eternity, and I am but a spark of that ever sparkling and effulgent intellect.

28. I am of the form of empty air or vacuum, and situated for ever in the supreme spirit; and am called the self-born in all the worlds, that were to be created afterwards.

29. But in reality I am never born, nor do I ever see or do anything in reality; but remain as the vacuous intellect in the intellectual vacuity of the selfsame entity.

30. These our addresses to one another in the first and second persons (lit. as I, thou, mine, thine &c.), are no other than as the sounds of the waves of the same sea dashing against each other.

31. I who was of this nature (of a clear wave in the sea of eternity), became disturbed in time by feeling some desire rising in me, and seeing that maid amidst the blaze of my intellect.

32. I thought her as myself, though she appears as another person to you and other; and though she is manifest before you, yet lies as hidden in me as my very self.

33. And I find myself as that imperishable entity, which abides in me as I abide in the supreme soul; I find my soul to be imperishable in its nature, and to be delighted in itself as if it were the lord of all.

34. Though I was thus absorbed in meditation, yet the reminiscence of my former state (as the creative energy of God or Brahmā); produced in me the desire of reproduction, and yonder is the incarnate divinity



presiding over my will.

35. She is the presiding divinity over my will, that is standing here manifest before you; she is neither my wife nor have I betrothed her as such.

36. It is from the desire of her heart, that she deems herself the spouse of Brahmā; and it is for that reason that she has undergone troubles, before she got rid of her desires.

## Chapter LXX.

### THE WORDS OF THE CREATOR OF WORLDS IN THE MUNDANE STONE.

Argument:—Relation of the desire of the Divine of Divinity as the cause of her sorrow.

The Brahman related:—Now as the world is approaching to its end, and I am going to take my rest in the formless void of the intellect (after dissolution of the material world); it is for this reason that this divinity of worldly desires, is drowned in deep sorrow.

2. And as I am about to forsake her forever, it is for this very reason, O sage, that she is so very sorry and sick at her heart.

3. Being myself of an aerial form, when I become one with the supreme spirit (after my leaving the mental sphere); then there takes place the great dissolution of the world with the end of all my desire.

4. Hence she with deep sorrow pursues my way, for who is there so senseless, that does not follow after the giver of her being.

5. Now the time is come for the termination of the Kaliyuga, and of the rotation of the four ages; and the dissolution of all living beings, Manus, Indras, and the Gods, is near at hand.

6. Today is the end of the kalpa and great kalpa age, and this day puts

an end to my energy and will, and makes me mix with the eternal and infinite vacuity.

7. It is now that this personification of my desire, is about to breathe her last; just as the lake of lotuses being dried, the breath of lotus flowers also is lost in the air.

8. The quiet soul like the calm ocean, is always at a state of rest; unless it is agitated by its fickle desires, as the sea is troubled by its fluctuating waves.

9. The embodied being (which is confined in the prison house of the human body), has naturally a desire to know the soul, and to [be] freed from its dungeon.

10. Thus this lady being fraught with spiritual knowledge, and long practiced in yoga meditation; has seen the world you inhabit, and the four different states of its inhabitants. (The gloss explains the four states to mean the four different pursuits of men expressed by *Dharma*, *Artha*, *Kāma*, *Moksha*).

11. She traversing through the regions of air, has come to the sight of the aforesaid etherial stone above the polar mountain, which is our celestial abode and the pattern of your world.

12. Both that world of yours and this abode of ours, rest on a great mountain, which bears upon it many other worlds (invisible to the naked eye).

13. We also do not see them with our discriminating eye sight, of discerning them separately from one another; but we behold them all commingled in one, in our abstract view of yoga meditation (*i.e.* The sight of particulars is lost in their abstract meditation).

14. There are numberless worlds of creations, in earth, water and air and in everything under the sky, as if they are compressed or carved in the body of a huge block of stone.

15. What you call the world is a mere fallacy, and resembles your vision of a fairy city in dream; it is a false name applied to an object, existing nowhere beyond the intellect (and in the imagination of the

mind).

16. They who have come to know the world, as no other than an airy vision of the mind, are verily called as wise men, and not liable to fall into error.

17. There [are] others who by their application to and practice of yoga contemplation, come to attain their desired object, as this lady has succeeded to gain your company (for her edification).

18. Thus doth the illusory power of the intellect, display these material worlds before us; and thus doth the everlasting Divine omnipotence manifest itself (in all these various forms).

19. There is no action nor any creation, that is ever produced from anything or ever reduced to nothing; but all things and actions are the spontaneous growth of the intellect only; together with our ideas of space and time.

20. Know the ideas of time and space, of substance and action, as well as of the minds and its faculties, are the lasting figures and marks on the stone of the intellect, and are ever salient in it, without their setting or being shaded at any time.

21. This intellect is the very stone (we have been talking of), and is either at rest or rolling on as roller or wheel; the worlds appertain to it as its appurtenances, and accompany it as motion doth the wind.

22. The soul being replete with its full knowledge of all things, is considered as the solid world itself; and though it is infinite in time and space, yet it is thought as limited, owing to its appearance in the form of the bounded and embodied mind.

23. The unbounded intellect appears as bounded, by its limited knowledge; and although it is formless, yet it appears in the form of the mind, representing the worlds in it.

24. As the mind views itself in the form of aerial city in its dream, so doth it find itself in the form of this stone, with the worlds marked upon it in the daytime. (The world like the dream, is a transformation or representation of the mind itself).

25. There is no rolling of the orbs in this world, nor the running of streams herein, there is no object subsisting in reality any where; but they are all mere representations of the mind in empty air.

26. As there are no *kolpa* and great *kalpa* ages in eternity, nor the substantiality of anything in the vacuity of our consciousness; and as there is no difference of the waves and bubbles from the waters of the sea (So there is no difference of the empty thoughts from the vacuous mind; whence they take their rise).

27. The worlds appearing to be *in esse*, or existent in the mind and before the eyes; are in reality utterly inexistent in the intellect, which spreads alike as the all pervading and empty vacuum every where. And as all empty space in every place is alike and same with the infinite vacuity; so the forms of things appearing to the limited understanding, are all lost in the unlimited intellect.

28. Now Vasishtha, go to your place in your own world; and have your peace and bliss in your own seat of *samādhi*-devotion. Consign your aerial worlds to empty air, while I myself to the supreme Brahma do repair.

## CHAPTER LXXI.

### DESCRIPTION OF FINAL DISSOLUTION.

Argument:—Conduct of Kali age, and Termination of Brahmā's Creation at the End.

Vasishtha added:—So saying, Brahmā—the personified Brahman, sat in his posture of devotion—padmāsana, and resumed his intense meditation of the *samādhi* meditation; and so did his celestial companions also.

2. He fixed his mind on the pause *santa*, which is placed at the end of half syllable *m*—the final letter of the holy mantra of *omkara*; and sat sedate with his steady attention (on the Divine), as an unmoved

picture in painting.

3. His concupiscent consort-vāsana or desire, followed his example also; and sat reclined at the end of all her endless wishes, as an empty and formless vacuity. (The devotee must become a nullity, for his union with the unity).

4. When I saw them growing thin for want of their desires, I also reduced myself by means of my meditation, until I found myself as one with all pervading Intellect; in the form of endless vacuity (and perceived every thing that was going on everywhere).

5. I saw that as the desires of Brahmā were drying up in himself, so I found all nature to be fading away, with the contraction of the earth and ocean, together with the diminution of their hills and islands.

6. I saw the trees and plants and all sorts of vegetables, were fading away with the decay of their growth; and all creation seemed to come to its end in a short time.

7. It seemed that the stupendous body of Virāt, which contained the whole universe, was sick in every part; and the great earth which was borne in his body, was now falling insensibly into decline and decay.

8. She is now stricken with years, and grown dull and dry without her genial moisture, and is wasting away as a withered tree in the cold season (lit.—in the cold month of Christmas, when the icy breath of winter withers every green).

9. As the insensibility of our hearts, stupifies the members of our bodies; so did the anesthesia of One produce the obtuseness of all things in the world. (The creative power failing, all creation dwindles away).

10. The world was threatened by many a portent and ill omen on all sides, and men were hastening to hell-fire; and burning in the flame of their sins. (The end of *Kali* or sinful age, is the precursor to its final doom of the dooms-day).

11. The earth was a scene of oppression and famine, troubles, calamities and poverty, waited on mankind every where; and as women trespassed the

bounds of decorum, so did men transgress the bounds of order and conduct.

12. The sun was obscured by mist and frost, resembling gusts of ashes and dust; and the people were greatly and equally afflicted by the excess of heat and cold, the two opposites which they knew not how to prevent. (*i.e.* All beings were tormented by the inclemencies of weather).

13. The Pamaras or Pariahs, were tormented by burning fires on one side, and floods and draughts of rain water on the other; while waging wars were devastating whole provinces altogether.

14. Tremendous portents were accompanied, with the falling mountains and cities all around; and loud uproars of the people rose around, for the destruction of their children and many good and great men under them. (*i.e.* under the falling rocks and edifices).

15. The land burst into deep ditches, where there was no water course before; and the peoples and rulers of men, indulged themselves in promiscuous marriages.

16. All men living as way-farers or peddlers, and all paths full of tailor shops; all women dealing in their hairs and head-dressess, and all rulers imposing head taxes on their people.

17. All men living by hard labour, and the *reyets* living upon litigation only; women living in impiety and impurity, and the rulers of men addicted to drinking.

18. The earth was full of unrighteousness, and its people were misled by heretical doctrines and vicious sâstras; all wicked men were wealthy and fortunate, and good people all in distress and misery.

19. The vile non-aryans, were the rulers of earth, and the respectables and learned men had fallen into disrepute and disregard; and the people all were guided by their evil passions of anger, avarice and animosity, envy, malice and the like.

20. All men were apostates from their religion, and inclined to the faith of others; the Brahmans were furious in their dehortation, and the vile borderers were persecutors of others. (*i.e.* they robbed

themselves).

21. Robbers infested the cities and villages, and robbed the temples of gods and the houses of good people; and there were parasites, pampered with the dainties of others, but short lived and sickly with their gluttony.

22. All men indulging themselves in their idleness and luxury, and neglecting their rituals and duties; and all the quarters of the globe, presented a scene of dangers and difficulties, woe and grief.

23. Cities and villages were reduced to ashes, and the districts were laid waste on all sides; the sky appeared to be weeping with its vaporous clouds, and the air disturbed by its whirling tornadoes.

24. The land resounded with the loud crying and wailing of widows and unfortunate women, and they who remained at last, compelled to live by beggary.

25. The country was dry and anhydrous, and lying bare and barren in all parts; the seasons were unproductive of season fruits and flowers; so every part of this earthly body of Brahmā, was out of order and painful to him.

26. There was a great dearth on earth, upon her approaching dissolution, and the body of Brahmā grew senseless, owing to the loss of the watery element, in all its canals of rivers and seas.

27. The spirit of Brahmā being disturbed, there occurred a disorder in the course of nature; and it brought on a transgression of good manners, as when the waters of rivers and seas overflowed their boundaries.

28. Then the furious and sounding surges begin to break down their bounds, and run mad upon the ground; and the floods overflow the land, and lay waste the woodlands.

29. There were whirlpools, whirling with hoarse noise, and turning about on every side, with tremendous violence; and huge surges rose as high, as to wash the face of the heavy clouds in the sky.

30. The mountain caverns, were resounding to the loud roars of huge

clouds on high, and heavy showers of rain fell in torrents from the sky, and overflowed the mountain tops afar and nigh.

31. Gigantic whales, were rolling along with the whirling waves of the ocean; and the bosom of the deep appeared as a deep forest, with the huge bodies of the whales floating upon the upheaving waves.

32. The mountain caves were strewn over with the bodies of marine animals, which were killed there by rapacious lions and tigers; and the sky glittered with marine gems, which were borne on high by the rising waters.

33. The dashing of the rising waves of the sea, against the falling showers of the sky; and the dashing of the uplifted whales with elephantine clouds on high, raised a loud uproar in the air.

34. The elephants floating on the diluvian waters, washed the faces of the luminaries, with the waters spouted out of their nozzles; and their justling against one another, hurled the hills aground. (Or they clashed on one another, as two hills dashed over against the other).

35. The sounding surges of the sea, dashed against the rocks on the shore, emitted a noise like the loud roar of elephants, contending in the caverns of mountains.

36. The nether sea invaded the upper sky, and its turbulent waves drove the celestials from their abode; as an earthly potentate attacks another, and his triumphant host, dispossesses the inhabitants with loud outcry.

37. The overflowing waters covered the woods, both in the earth and air; and the overspreading waves filled the skies like the winged mountains of yore.

38. High sounding winds were breaking the breakers of the sea, and driving them ashore as fragments of mountains; while their splashing waters, dashed against the rocks on the shore, and washed the fossil shells on the coast.

39. Whirling whirlpools, were hurling the huge whales into them; and ingulphing the falling rocks in their fathomless depth.



40. Big water elephants or whales were carried with the torrents, and drowned in the depths of the caverns on the mountain tops; and these they attempted to break, with their hideous teeth or tusks.

41. The tortoise and crocodile hang suspended on the trees, and extended their full length and breadth thereon; and the vehicles of Yama and Indra (*i.e.* the buffalo and elephant), stood aghast with their erect ears.

42. They listened [to] the fragments of rocks, falling with hideous noise on the sea-shore; and beheld fishes with their broken fins, tossed up and down by the falling stones.

43. The forests shook no more in their dancing mood, and the waters on earth were all still and cold; but the marine waters were flaming with the submarine fire, emitting a dismal glare.

44. The sea elephants or whales being afraid of the extinction of marine fire, by the primeval waters (which were the seat of Nārāyana); fell upon the waters on the mountain tops, and contended with the earthly and mountainous elephants.

45. The rocks carried away by the rapid current, appeared as dancing on the tops of the waves; and there was a loud concussion of the swimming and drowned rocks (*mainākas*), as they dashed against the mountains on land.

46. Large mountains and woods, were now resorted to by men and wild animals; and the driving droves of wild elephant, were roaring as loud, as the high sounding trumpets at a distance.

47. The infernal regions were disturbed by the torrents of water, as by the infernal demons; and the elephants of the eight quarters, raised loud cries with their uplifted trunks and nozzles.

48. The nether world emitted a growling noise, from their mouths of infernal caverns; and the earth which is fastened to its polar axis, turned as a wheel upon its axle.

49. The over flowing waters of the ocean, broke their bounds with as

much ease, as they tear asunder the marine plants; and the breathless skies resounded to the roaring of the clouds all around.

50. The sky was split into pieces, and fell down in fragments; and the regents of the skies fled afar with loud cries. And comets and meteors were hurled from heaven, in the forms of whirlpools.

51. There were fires and firebrands, seen to be burning on all sides of the skies, earth and heaven; and flaming and flashing as liquid gold and luminous gems, and as snakes with colour of vermillion.

52. My flaming and flying portents, with their burning crests and tails, were seen to be flashing all about, and flung by the hands of Brahmā, both in the heaven above and earth below.

53. All the great elementary bodies, were disturbed and put out of order; and the sun and moon and the regents of air and fire, with the gods of heaven and hell (name by Pavana and Agni, and Indra and Yama), were all in great confusion.

54. The gods seated even in the abode of Brahmā, were afraid of their impending fall; when they heard the gigantic trees of the forests falling headlong, with the tremendous crash of *pata-pata* noise.

55. The mountains standing on the surface of the earth, were shaking and tottering on all sides; and a great earthquake shook the mountains of Kailāsa and Meru, to their very bottom and caverns and forests.

56. The ominous tornadoes at the end of the kalpa period, overthrew the mountains and cities and forests, and overwhelmed the earth and all in a general ruin and confusion.

## CHAPTER LXXII.

### DESCRIPTION OF NIRVĀNA OR FINAL EXTINCTION.

Argument:—Brahmā's suppression of his Respiration; his settling on the wings of air and his form of Virāt.

Vasishtha continued:—Now the self-born Brahmā, having compressed his breath in his form of Virāt (or the heart); the aerial or atmospheric air, which is borne on the wings of wind, lost its existence.

2. The atmospheric air, which is the very breath of Brahmā being thus compressed in his breast; what other air could there remain, to uphold the starry frame and the system of the universe.

3. The atmospheric air, being compressed with the vital breath of Brahmā; the perturbed creation (as described before), was about to come to its ultimate *quietus*.

4. The firmament being no more upheld by its support of the air, gave way to the fiery bodies of meteors, to fall down on earth, as starry flowers from the arbour of heaven.

5. The orbs of heaven, being unsupported by the intermediate air, were now falling on the ground; like the unfailing and impending fruits of our deserts, or the flying fates falling from above.

6. The gross desire or the crude will of Brahmā, being now at its end at the approach of dissolution; there was an utter stop, of the actions and motions of the siddhas, as that of the flame of fire before its extinction.

7. The world-destroying winds were winding in the air, like the thin and flying scraps of cotton; and then the siddhas fell down mute from heaven, after the loss of their strength and power of speech.

8. The great fabrics of human wishes, fell down with the cities of the Gods; and the peaks of mountain were hurled headlong, by shocks of tremendous earthquakes.

9. Rāma rejoined:—Now sir, if the world is but a representation of the ideal in the mind of the great God Brahmā or Virāt; then what is the difference of earth, heaven and hell to him (who encompasses the whole in his body or mind).

10. How can these worlds be said, to be the members of his body; or can

it be thought, that the God resides in them with his stupendous form.

11. I well know that Brahmā is wilful spirit of God, and has no form of himself; and so do I take this world, for a formless representation of the will or idea in the Divine Mind. Please sir, explain this clearly unto me.

12. Vasishtha replied:—In the beginning this world was not in existence, nor inexistence either; because there was the eternal Intellect, which engrossed all infinity in itself, and the whole vacuity of space with its essence.

13. This vacuity of it (the subjective chit), is known as the objective *chetya* or thought; and the intellect without forsaking its form, becomes *chetana* or the power of intellection (or the mind) itself.

14. Know this intellection as the *jīva* or living soul, which being condensed (with feelings &c.) becomes the gross mind; but none of these essences or forms of existence, have any form whatever.

15. The vacuity of the intellect, remains as the pure vacuum in itself forever; and all this which appears as otherwise, is no other and nothing without the self-same soul.

16. The very soul assumes to it its egoism (or personality), and thinking itself as the mind, becomes sullied with its endless desires, in its vacuous form. (The pure soul is changed to the impure spirit or volitive mind).

17. Then this intellectual principle, thinks itself as the air, by its own volition; and by this false supposition of itself, it becomes of an aerial form in the open air.

18. Then it thinks of its future gross form, and immediately finds itself transformed to an aerial body, by its volition or *sankalpa*. (The will being master to the thought).

19. Though the soul, spirit and mind, are vacuous in their natures; yet they can assume aerial forms to themselves by their will, as the mind sees its imaginary cities; and so doth the Lord take upon Him any form it pleases.

20. And as the knowledge of our minds, is purely of an aerial nature, so the intelligence of the all-intelligent Lord is likewise of an intellectual kind; and he takes and forsakes any form as he supposes and pleases for himself.

21. As we advance to the knowledge of recondite truth, so we come to lose the perception of size and extension; and to know this extended world as a mere nullity, though it appears as a positive entity.

22. By knowledge of the real truth, we get rid of our desires, as it is by our knowledge of the unity and the absence of our egoism or personality, that we obtain our liberation. (*i.e.* The knowledge of our nothingness).

23. Such is He—the supreme One, and is Brahma the entity of the world. And know Virāt, O Rāma, to be the body of Brahma, and the form of the visible world. (Brahma, Brahmā and Virāt, are the triple hypostasis of the One and same God).

24. The desires or will, is of the form of empty vacuum, and the erroneous conceptions which rise in it; the same give birth to the world, which is thence called the mundane egg.

25. Know all this is *non esse*, and the forms you see, are but formation of your fancy; in reality there is nothing *in esse*; and tuism and egoism are no entities at any time.

26. How can the gross world be ever attached to the simple Intellect, which is of the nature of a void; how can a cause or secondary causality, be ever produced in or come out from a mere void?

27. Therefore all this production is false, and all that is seen a mere falsity; all this is a mere void and nothing, which [is] erroneously taken for something.

28. It is the Intellect only which exhibits itself, in the forms of the world and its productions, in the same manner as the air begets its pulsations (in the form of winds), in the very calm air itself.

29. The world is either as something or a nothing at all, and devoid of

unity and duality; know the whole to lie in the empty vacuity of the Intellect, and is as void and transparent as the same.

30. I am extinct to all these endless particulars and distinctions, and whether you take them as real or unreal, and be with or without your egoism, it is nothing to me.

31. Be without any desire and quiet in your mind, remain silent and without fickleness in your conduct; do whatever you have to do, or avoid to do it without anxiety.

32. The eternal One, that is ever existent in our notion of Him, is manifest also in the phenomenal, which is no other than Himself. But our imperfect notion of God, has many things in it which are unknown to us and beyond our comprehension; and such are the phenomenals also, that are so palpable unto us. (We have the innate idea of God, but no knowledge of his inner or outer nature and attributes, which are displayed in all existence).

## CHAPTER LXXIII.

### DESCRIPTION OF THE PERSON OF VIRAJ—THE GOD OF NATURE.

Argument:—If there is no truth or untruth in the creation, how can both be true or false at once.

Rāma said:—Sir, you have said at length regarding our bondage and liberation, and our knowledge of the world as neither a reality nor an unreality also; and that it neither rises nor sets, but is always existent as at first and ever before.

2. I have well understood Sir, all your lectures on the subjects, and yet wish to know more of these, for my full satisfaction with the ambrosial drops of your speech.

3. Tell me sir, how there is no truth nor any untruth, either an erroneous view of the creation as a reality, or its view as a mere

vacuum:

4. In such a case, I well understand what is the real truth; yet I want you to tell more of this, for my comprehension of the subject of creation.

5. Vasishtha replied:—All this world that is visible to us, with all its moving and unmoving creatures; and all things with all their varieties, occasioned by difference of country and climate.

6. All these are subject to destruction, at the great dissolution of the world; together with Brahmā, Indra, Upendra, Mahendra and the Rudras at the end.

7. Then there remains something alone, which is unborn and increate and without its beginning; and which is ever calm and quiet in its nature. To this no words can reach, and of which nothing can be known.

8. As the mountain is larger and more extended than a mustard seed, so is the sky much more than that; but the entity of vacuity is the greatest of all.

9. Again as the dusts of the earth, are smaller than the great mountain; so the stupendous universe, is a minute particle in comparison with the infinite entity of the vacuity of God.

10. After the long lapse of unmeasured time, in the unlimited space of eternity (*i.e.* at the end of a Kalpa age); and after the dissolution of all existence in the transcendent vacuum of the Divine Mind (lit., thinking soul).

11. At this time the great vacuous intellect, which is unlimited by space and time, and is quite tranquil by being devoid of all its desire and will; looks in itself by its reminiscence, the atomic world in aeriform state (as the soul ruminates over the past in its dream).

12. The intellect reconnoitres over this unreality within itself, as it were in its dream; and then it thinks on the sense of the word *Brahma* or enlargement, and beholds the dilation of these *minutiae* in their intellectual forms (*i.e.* the developed ideas).

13. It is the nature of the intellect to know the minute ideas, which are contained in its sensory; and because it continues to look upon them, it is called their looker. (*i.e.* The subjective principle of the objective thoughts).

14. (In order to clear how the intellect can be both the subjective and objective at once, it is said that:) As a man sees himself as dead in his dream, and the dead man sees his own death; so doth the intellect see the minute ideas in itself. (Hence it is not impossible for the contraries to subsist together).

15. Hence it is the nature of the intellect, to see its unity as a duality within itself; and to remain of its own nature, as both the subjective and objective by itself.

16. The intellect is of the nature of vacuum, and therefore formless in itself; and yet it beholds the minute ideas to rise as visibles before it, and thereby the subjective viewer becomes the duality of the objective view also.

17. It then finds its minute self, springing out distinctly in its own conception; just as a seed is found to sprout forth in its germ. (This is the first step of the conception of personality of the universal spirit).

18. It has then the distinct view of space and time, and of substance and its attributes and actions before its sight; but as these are yet in their state of internal conceptions, they have as yet received no names for themselves.

19. Wherever the particle of the intellect shines (or that which is perceptible to it); is called the place (or object), and whenever it is perceived the same is termed as time, and the act of perception is styled the action.

20. Whatever is perceived (by the intellect), the same is said as the object; and the sight or seeing thereof by it, is the cause of its perception, just as the light of a luminary, is the cause of ocular vision.

21. Thus endless products of the intellect appear before it, as distinct



from one another by their time, place, and action; and all these appearing as true, like the various colours of the skies in the sky.

22. The light of the intellect shines through different parts of the body, as the eye is the organ whereby it sees; and so the other organs of sense for its perception of other objects. (All these are called *axas* answering the sight of the eyes).

23. The intellectual particle, shining at first within itself, bears no distinct name except that of *tanmātra* or its inward perception; which is as insignificant a term as empty air.

24. But the shadow of the atomic intellect falling upon the empty air, becomes the solid body; which shoots forth into the five organs of sense, owing to its inquest into their five objects of form and the rest.

25. The intellectual principle, being then in need of retaining its sensations in the sensorium, becomes the mind and understanding (which is called the sixth or internal organ of sense).

26. Then the mind being actuated by its vanity, takes upon it the denomination of egoism, and is inclined to make imaginary divisions of space and time.

27. Thus the minute intellect comes to make distinctions of time, by giving them the different denomination of the present, past and future.

28. Again with regard to space, it denominates one place as upper and another as lower; and goes on giving different appellations of sides (or the points of compass), to one invariable space in nature.

29. It then comes to understand the meanings of words, and invent the terms signifying time and space, action and substance.

30. Thus the intellect bearing a vacuous form in the primordial vacuum, became the spiritual or *lingadéha* of its own accord, until it was diffused all over the world (which is thence called the mundane God).

31. Having long remained in that state as it thought, it took upon it the completely concrete material form through which it was transfused.

32. Though formed originally of air in the original air, and was perfectly pure in its nature; yet being incorporated in the false corporeal form, it forgot its real nature; as the solar heat in conjunction with sand, is mistaken for water.
33. It then takes upon itself and of its own will, a form reaching to the skies; to which it applied to the sense of the word head to some part, and that of the word feet to another. (The highest heaven is the head and the earth the foot-stools of God).
34. It applied to itself the sense of the words breast, sides and to other parts, by adopting their figurative sense and rejecting the literal ones. (Viraj is the human figure for the macrocosm of the universe).
35. By thinking constantly on the forms of things, as this is a cow and that is a horse &c., as also of their being bounded by space and time; it became conversant with the objects of different senses.
36. The same intellectual particle, saw likewise the different parts of its body; which it termed its hands, feet &c., as its outward members; and the heart &c., as the inner members of the body.
37. In this manner is formed the body of Brahmā, as also those of Vishnu and the Rudras and other Gods; and so also the forms of men and worms are produced from their conception of the same.
38. But in fact there is nothing, that is really made or formed; for all things are now, as they have been ever before. All this is the original vacuum, and primeval intelligence; and all forms are the false formations of fancy.
39. Virāt is the seed producing the plants of the three worlds, which are productive of many more, as one root produces many bulbs under it. Belief in the creation, puts a bolt to the door of salvation; and the appearance of the world, is as that of a light and fleeting cloud without any rain.
40. This Virāt is the first male, rising unseen of his own will. He is the cause of all actions and acts.

41. He has no material body, no bone or flesh, nor is he capable of being grasped under the fist of anybody.

42. He is as quiet and silent, as the roaring sea and cloud, and the loud roar of lions and elephants, and the din of battle, is unheard by the sleeping man.

43. He remains neither as a reality, nor entirely as an unreality; but like the notion of a waking man, of a warrior seen to be fighting in his dream. (*i.e.* As the faint idea of an object seen in dream).

44. Although his huge body stretches to millions of miles, yet it is contained in an atom with all the worlds that lie hid in every pore of his body. (Meaning—the cosmos contained in a grain of the brain).

45. Though thousands of worlds and millions of mountains compose the great body of the unborn Virāt, yet they are not enough to fill it altogether, as a large quantity of grain, is not sufficient to fill a winnowing basket.

46. Though myriads of worlds are stretched in his body, yet they are but an atom in comparison with its infinity; and the Virāt is represented to contain all in his body, yet it occupies no space or place, but resembles a baseless mountain in a dream.

47. He is called the self-born and Virāt also, and though he is said to be the body and soul of the world, yet he is quite a void himself.

48. He is also named as Rudra and Sanatana, and Indra and Upendro also; he is likewise the wind, the cloud and the mountain in his person.

49. The minute particle of the Intellect, like a small spark of fire, inflates and spreads itself at first; and then by thinking its greatness, it takes the form of *chitta* or the thinking mind, which with its self-consciousness becomes the vast universe.

50. Then being conscious of its afflation, it becomes the wind in motion; and this is the aeriform body of Virāt.

51. Then it becomes the vital breath, from the consciousness of its inspiration and expiration in the open air.

52. It then imagines of an igneous particle in its mind, as children fancy a ghost where there is none; and this assumes the forms of luminous bodies (of the sun, moon, and stars) in the sky.

53. The vital breath of respiration, is carried by turns through the respiratory organs into the heart; whence it is borne on the wings of air to sustain the world, which is the very heart of Virāt.

54. This Virāt is the first rudiment of all individual bodies in the world, and in their various capacities forever.

55. It is from this universal soul, that all individual bodies have their rise, and according to their sundry desires; and as these differ from one another in their outward shapes, so they are different also in their inward natures and inclinations.

56. As the seed of Virāt sprang forth at first, in the nature and constitution of every individual being; it continues to do so in the same manner in the heart of every living, agreeably to the will of the same causal principle.

57. The sun, moon and the winds, are as the bile, phlegm in the body of Brahmā; and the planets and stars, are as the circulating breath and drops of the spittle of phlegm of that deity.

58. The mountains are his bones, and the clouds his flesh; but we can never see his head and feet, nor his body and skin.

59. Know, O Rāma, this world to be the body of Virāt, and an imaginary form by his imagination only. Hence the earth and heaven and all the contents, are but the shadow of his Intellectual vacuity.

## CHAPTER LXXIV.

### DESCRIPTION OF THE COSMICAL BODY OF VIRAJ (CONTINUED).

Argument:—Description of the several parts and Members of the

body of Virāt.

Vasishtha continued:—Hear now more about the body of Virāt, which he assumed to himself of his own will in that *Kalpa* epoch, together with the variety of its order and division, and its various customs and usages.

2. It is the transcendent vacuous sphere of the intellect, which makes the very body of Virāt; it has no beginning, middle or end, and is as light as an aerial or imaginary form.

3. Brahmā who is without desire, beheld the imaginary mundane-egg appearing about him, in its aerial form (of a chimera).

4. Then Brahmā divided this imaginary world of his in twain. It was of a luminous form, from which he came out as a luminary, like a bird matured in its egg. (This is hence called Brahmānda or egg of Brahmā).

5. He beheld one half (or the upper hemisphere) of this egg, rising high in the upper sky; and saw the other half to constitute the lower world, and both of which he considered as parts of himself.

6. The upper part of Brahmā's egg, is termed as the head of Virāt; the lower part is styled his footstool, and the midway region is called his waist.

7. The midmost part of the two far separated portions, is of immense extent, and appearing as a blue and hollow vault all around us.

8. The heaven is the upper roof of this hollow, likening to the palate of the open mouth, and the stars which are studded in it, resemble the spots of blood in it. The breath of the mouth is as vital air, which supports all mortals and the immortal Gods.

9. The ghosts, demons and ogres, are as worms in his body; and the cavities of spheres of the different worlds, are as the veins and arteries in his body.

10. The nether worlds below us, are the footstools of Virāt; and the cavities under his knees, are as the pits of infernal regions.

11. The great basin of water in the midst of the earth, and surrounding the islands in the midst of them; is as the navel and its pit in the centre of the body of Virāt.

12. The rivers with the purling waters in them, resemble the arteries of Virāt with the purple blood running in them; and the *Jam-bu-dvīpa* is as his lotiform heart, with the mount Meru as its pericarp.

13. The sides of his body, are as the sides of the sky; and the hills and rocks on earth, resemble the spleen and liver in the body of Virāt; and the collection of cooling clouds in the sky, is like the thickening mass of fat in his body.

14. The sun and the moon are the two eyes of Virāt, and the high heaven is his head and mouth; the moon is his marrow, and the mountains are the filth of his person.

15. The fire is the burning heat, and bile in his bowels; and the air is the breath of his nostrils (and so the other elements are humours of his body).

16. The forests of Kalpa trees and other woods, and the serpentine races of the infernal regions, are the hairs and tufts of hairs on his head and body. (All these are parts of the one undivided whole of Virāt's body).

17. The upper region of the solar world, forms the cap head of Virāt's body; and the zodiacal light in the concavity beyond the mundane system, is the crest on top of Virāt's head.

18. He is the universal Mind itself, has no individual mind of his own; and he being the sole enjoyer of all things, there is nothing in particular that forms the object of his enjoyment.

19. He is the sum of all the senses, therefore there is no sense beside himself; and the soul of Virāt being fully sensible of every thing, it is a mere fiction to attribute to him the property of any organ of sense. (It is a mere figure of speech to say God hears and sees, when the omniscient soul knows all without the aid of the organs of seeing and hearing).

20. There is no difference of the property of an organ (as the hearing of the ear); and its possessor—the mind, in the person of Virāt, who perceives by his mind all organic sensations, without the medium of their organs.

21. There is no difference in doings of Virāt and those of the world; it is his will or thought alone which acts with many (or active) force (on the passive world), both in their transitive as well as in their causal forms.

22. All actions and events of the world, being said to be same with his, our lives and deaths in this world, are all conformable to his will. (This passage is explained in four different ways in the gloss).

23. It is by his living that the world lives, and so it dies away with his death; and just as it is the case, with the air and its motion, so it is with the world and Virāt to act or subside together. (But Virāt being the god of nature in general, he acts by general and not by partial laws, and is therefore neither affected by particular events nor ever directs any particular accident at any place or time). (Both of which are the one and the same thing).

24. The world and Virāt are both of the same essence, as that of air and its motion in the wind; that which is the world, the same is Virāt; and what Virāt is, the very same is the world also. (The same thing personified as another).

25. The world is both Brahma as well as Virāt, and both of which are its synonyms according to its successive stages; and are but forms of the will of the pure and vacuous intellect of God. (The will was at the beginning, *Aham bahu syam*; i.e. I will become many).

26. Rāma asked:—Be it so that Virāt is the personified will of God, and of the form of vacuum; but how is it that he is considered as Brahma himself in his inner person?

27. Vasishtha replied:—As you consider yourself as Rāma and so situated in your person also; so Brahma—the great father of all, is the wilful soul only in his person.

28. The souls of holy men also, are full with Brahma in themselves; and their material bodies, are as mere images of them.

29. And as your living soul is capable, of fixing its residence in your body; so the self-willed soul of Brahma, is by far more able to reside in his body of the Brahmānda-Universe.

30. If it is possible for the plant, to reside in its seed, and for animal life to dwell in the body; it must likewise be much more possible for the spirit of Brahma, to dwell in a body of its own imagination.

31. Whether the Lord be in his consolidated form of the world, or in his subtile form of the mind, He is the same in his essence, though the one lies inside and the other outside of us, in his inward and outward appearance.

32. The holy hermit who is delighted in himself, and continues as mute as a log of wood and as quiet as a block of stone; remains with his knowledge of I and thou (*i.e.* of the subjective and objective as well as of the general and particular) fixed in the universal soul of Virāt.

33. The holy and God knowing man, is passionless under all persecution, as an idol which they make with ligatures of straw and string; he remains as calm as the sea, after its howling waves are hushed; and though he may be engaged in a great many affairs in the world, yet he remains as calm and quiet in his mind, as a stone is unperturbed in its heart.

## CHAPTER LXXV.

### DESCRIPTION OF THE FINAL CONFLAGRATION OF THE WORLD.

Argument:—Destruction of the world by the great fire, produced by a dozen of suns at the behest of Brahmā.

Vasishtha continued:—Then sitting in my meditation of Brahmā, I cast my eyes around, I came to the sight of the region before me.



2. It being then midday, I beheld a secondary sun behind me, appearing as a conflagration over a mountain (or a burning mountain), at the furthest border of that side.

3. I saw the sun in the sky as a ball of fire, and another in the water burning as the submarine fire; I beheld a burning sun in the south east corner, and another in the southern quarter.

4. Thus I saw four fiery suns on the four sides of heaven, and as many in the four corners of the sky also.

5. I was astonished to find so many suns all at once in all the sides of heaven; and their flame-fire which seemed to burn down their presiding divinities—the Agni, Vāyu, Yama, Indra &c. (The twelve suns of Hindu Astronomy, are the so many solar mansions in the twelve signs of the zodiac, which encircle all the sides of the compass, together with the personified climates under the same).

6. As I was looking astonished at these unnatural appearances, in the heavens above; there appeared on a sudden a terrestrial sun before me, bursting out of the submarine regions below.

7. Eleven of these suns were as reflexions of the one sun, seen in a prismatic mirror; and they rose out of the three suns of Brahmā, Vishnu and Siva, in the vacuity of the different sides of heaven. (The gloss explains the eleven suns, as the eleven Rudra forms of Siva—the god of destruction amidst the Hindu Trinity).

8. The same form of Rudra with its three eyes, shone forth in the forms of the twelve burning suns of heaven. (As Siva with the eleven Rudras, makes the number twelve, so doth the sun with the other eleven signs of the zodiac, make the same number).

9. In this manner the sun burnt down the world, as the flame of fire burns away dry wood of the forest; and the world was dried up of its moisture, as in the parching days of summer season.

10. The solar fire burnt away the woods, without any literal fire or flame; and the whole earth was as dry as dust by this fireless incendiarism.

11. My body became heated and my blood boiled as by the heat of a wild fire; and I left that place of torrid heat, and ascended to the remoter and higher regions of air.

12. I beheld the heavenly bodies hurling as tops, flung from the string held by a mighty hand; and I saw from my aerial seat, the rising of the blazing suns in heaven.

13. I beheld the twelve suns burning in the ten sides of it, and I saw also the extensive spheres of the stars, whirling with incredible velocity.

14. The waters of the seven oceans were boiling, with a gurgling noise; and burning meteors were falling over the cities in farthest worlds.

15. The flame flashed upon distant mountains, making them flare with vermillion hue, and splitting noise; and continued lightnings flashed upon the great edifices on every side, and put the canopy of heaven in a flame.

16. The falling buildings emitted a cracking and crackling noise all around, and the earth was covered with columns of dark smoke, as by the thickening clouds and mists.

17. The fumes rising as crystal columns, appeared as turrets and spires upon the towers on earth; and the loud noise of wailing beasts and men, raised a gurgling (gharghara) clangor all over the ground.

18. The falling of cities upon men and beasts, made a hideous noise and huge heaps of *omnium gatherum* on earth; and the falling stars from heaven, strewed the earth with fragments of gems and jewels.

19. All human habitations were in flames, with the bodies of men and beasts, burning in their respective homes and houses; and the noiseless skirts of villages and towns, were filled with the stink of dead and burning bodies.

20. The aquatic animals were stewed, under the tepid waters of the seas: and the cry of people within the city, was hushed by the howling of the ambient flames on all sides.

21. The elephants of the four quarters of heaven, fell down and rolled upon the burning ground, and uplifted the hills with their tusks (to shelter themselves from the falling fires); while the caverns of the mountains, were emitting gusts of smoke, from the subterranean fire.

22. The burning hamlets and habitations, were crushed and smashed under the falling stones and hills; while the mountain elephants yelled aloud, with their deadly groans and agonies.

23. Heated by sunheat, all living beings rushed to and splashed the hot waters of seas, and the mountainous vidyādhara fell down into the hollow bosom of mountains, bursting by their volcanic heat.

24. Some being tired with crying, and others resorting to their yoga meditation, remained quiet in some places; and the serpent races were left to roll on the burning cinders, both below as well as upon the earth.

25. The voracious marine beasts as sharks and whales; being baked in the drying channels, were driven to the whirlpools of the deep; and the poor fishes attempting to evade the smarting fire, flew into the air by thousands and thousands.

26. The burning flames, then clad as it were, in crimson apparel, rose high in the air; and there leaping as it were in dancing, caught the garments of the Apsaras in heaven.

27. The desolating *Kalpa* fire, being then wreathed with its flashing flames, began to dance about all around; with the loud sound of bursting bamboos and cracking trees, as it were with the beating of drums and timbrels.

28. The sportive fire danced about like a playful actor, in the ruinous stage of the world.

29. The fire ravaged through all lands and islands, and desolated all forests and forts; it filled all caves and caverns and the hollow vault of sky, till at last it over reached the tops of the ten sides of heaven.

30. It blazed in caverns and over cities and in all sides of dales, and

the lands; it blazed over hills and mountain tops, and the sites of the siddhas and on the seas and oceans.

31. The flames flashing from the eyes of Siva, and the Rudras, boiled the waters of the lakes and rivers; and burned the bodies of devas and demons, and those of men and serpent races; and there arose a hoarse whispering sound from everywhere.

32. With column of flaming fire over their head, they began to play by throwing ashes upon one another; like the playful demon's flirtation with dust and water.

33. Flames flashed forth from subterranean cells and caves on earth, and all things situated amidst them, were reddened by their light.

34. All the sides of heaven lost their azure hue, under the vermilion colour of the clouds which hung over them; and all things and the rubicund sky, lost their respective hues, and assumed the rosy tint of the red lotus (sthala padma—growing on land).

35. The world appeared to be covered under a crimson canopy, by the burning flames which overspread it all around, and resembled the evening sky under the parting glories of the setting sun.

36. Overspread with the flaming fires, the sky appeared as an overhanging garden of blooming Asoka flowers, or as a bed of the red *kinsuka* blossoms hanging aloft in the sky.

37. The earth appeared to be strewn over with red lotuses and the seas seemed to be sprinkled with red dye; in this manner the fire blazed in many forms, with its tails and crests of smoke.

38. The fire of conflagration, raged with its youthful vigour in the forest, where it glared in variegated colours, as a burning scenery is shown in a painting.

39. The vicissitudes of sunrise and sunset (*i.e.* the succession of day and night), now disappeared from the vindhyān mountain, owing to the continual burning of the woods upon its summit.

40. The flying fumes had the appearance of the blue sahya mountain in

the south (Deccan), from their emitting the flashes of fire in the midst, like the lustre of the gems in that mountain.

41. The blue vault of the sky seemed as a cerulean lake, decorated with lotus like fire brands all over it, and the flames of fire flashed over the tops of the cloudy mountains in air (like the brisk dancing of actresses in a play).

42. Flames of fire with their smoky tails, resembling the train of a comet, danced about on the stage of the world, in the manner of dancing actresses, with the loosened and flouncing hair.

43. The burning fire burst the parched ground, and flung its sparkling particles all around, like the fried rice flying all about the frying pan in various colours.

44. Then the burning rocks and woods exhibited a golden hue on the breast of the earth, with their bursting and splitting noise (as if the earth was beating her breast at her impending destruction).

45. All lands were crushed together with the cry of their inhabitants, and all the seas dashed against one another, with foaming froths in their mouths.

46. The waves shone in their faces, with the reflexion of the shining sun upon them; they clashed against each other, as if they were clapping their hands; and dashed with such force against the land, that they beat and broke down the rocks on the sea shore.

47. The raging sea with his billowy arms, grasped the earth and stone, as foolish men do in their anger; and devoured them in his hollow cell with a gurgling noise, as fools swallow their false hopes with vain bawling.

48. The all destroying fire with a hoarse sound, melted down the rivers with their banks, and the regents of the sphere fell before the geysers.

49. The ten sides of the compass, were out of order and confounded together; and all the mountains were reduced to the form of liquid gold (fire), with their woods and abodes and caves and caverns.

50. By degrees the prodigious mountain Meru, was dissolved to snow by the heat of fire; and soon after the great mount of Himālaya, was melted down as lac-dye by the same fire.

51. All things were cold and pinched in themselves, as good people are thawed by the awe of the wicked; except the Malaya mountain, which yielded its fragrance even in that state (of its tribulation).

52. The noble minded man never forsakes his nobleness, though he is exposed to troubles; because the great never afflict another, though they are deprived of their own joy and happiness.

53. Burn the sandal wood, yet it will diffuse its fragrance to all living beings; because the intrinsic nature of a thing, is never lost or changed into another state.

54. Gold is never consumed nor disfigured, though it is burnt in the fire of a conflagration; thus there are two things, namely, *aura* and *vacuum*, that cannot be consumed by the all destroying fire.

55. Those bodies are above all praise, which do not perish at the perdition of all others; such as the vacuum is indestructible on account of its omnipresence, and gold is not subject to any loss owing to its purity.

56. The property of goodness (*sattwa*) alone is true happiness, and neither *rajas* nor ostentation or passion. Then the fiery clouds moved aloft as a moving forest, ashed showers of vivid flame.

57. Mountainous clouds of fire, accompanied with flame and fume, poured liquid fire around; and burnt away all bodies, already dried up by heat and for want of water.

58. The dried leaves of trees ascending high in the air, were burnt away by the flame instead of the rain of heavy clouds. (Now the clouds were heavy with fire, and not with rain water).

59. The ambient and gorgeous flame passed by the Kailāsa mountain without touching it, knowing it to be the seat of the dread God Siva; in the manner of wise men, flying from the mud and mire of sin (knowing it to be attended with their perdition).

60. Then the God Rudra growing furious, at the final destruction of the world, darted the direful flame of his igneous eyes, and burnt down the sturdy arbours and robust rocks to ashes, with their stunning cracklings.

61. The hills at the foot of mountains, being crowned with flames of fire, moved forward as it were, to fight against the fire, with their stones and clubs of the clumps of trees.

62. The sky became as a bed of full blown lotuses, and creation became a mere name as that of Agastya, that departed and disappeared for ever from sight.

63. The suffering idiot on remembering into his mind the Kalpānta, took the world to be at an end; as the fire consumes all objects like the unreality of the world.

64. The falling thunderbolts pierced all bodies, and the glittering flames inflamed all the trees and plants; the winds too blew with fiery heat, and scorched the bodies of even the gods, and singed all things on every side.

65. Here the wild fire was raging loose among the arbours in the forest, and there were clouds of hot ashes flying in the air; and smoky mists emitting red hot embers and fiery sparks. Again darkness was rising upward with faggot of fire falling from amidst them, and gusts of wind blew with speed and force, to befriend the destructive fire. (The air enkindled and spread the wild fire all about).

## CHAPTER LXXVI.

### THE STRIDOR OF PUSHKARÁVARTA CLOUDS.

Argument:—Description of the Devouring fire below, and the Deluging clouds above.

Vasishtha added:—Now blew the destroying winds, shaking the mountains

by their force: and filling the seas with tremendous waves, and rending the skies with cyclonic storms.

2. The bounded seas broke their bounds, and ran to the boundless oceans by impulse of the wind, as poor people run to the rich, by compulsion of their driving poverty.

3. The earth being fried by the fire, went under the overflowing waters; and joined with the infernal regions, lying below the waters of the deep.

4. The heaven disappeared into nothing, and the whole creation vanished into the air. The worlds were reduced to vacuum, and the solar light dwindled to that of a star in the starry sphere.

5. There appeared from some cavity of the sky some hideous clouds, called pushkara Avartaka and others in the forms of dreadful demons, and roaring with tremendous noise.

6. The noise was as loud as the bursting of the mundane-egg, and the hurling down of a large edifice; and as the dashing of the waves against one another, in a furiously raging sea.

7. The loud peal resounding through the air and water, and reechoing amidst the city towers, was deafening and stunning to the ear; and the swelling at the tops of mountains, filled the world with uproar.

8. The sound swelling as it were, in the conch-shell of the mundane-egg, was returned with triple clangor, from the vaults of heaven and sky and the infernal world.

9. The supports of all the distant sides, were tottering at their base; and the waters of all the seas were mixed up together, as if to quench the thirst of the all devouring doomsday.

10. The doomsday advanced as the God Indra, mounted on the back of his elephantine clouds; which roared aloud amidst the waters, contained in the etherial ocean from the beginning.

11. The great doomsday was attended with a hubbub, as loud as that of the churning of the ocean before; or as that emitted by the revolving world or a hydrostatic engine of immense force.



12. Hearing this roaring of the clouds, amidst the surrounding fires, I became quite astonished at the stridor, and cast my eyes on all sides to see the clouds.

13. I saw no vestige of a cloud in any part of the heavens, except that of hearing their roar and finding flashes of firebrands flaming in the sky, with showers of thunderbolts falling from above. (*i.e.* It was a thunderstorm preceding the rain).

14. The flaming fire spread over millions of miles, on all the sides of earth and heaven; and burnt away every thing in them, to a horrid devastation.

15. After a little while I descried a spot at a great distance in the sky; and felt a cool air blowing to my body from it.

16. At this time I observed the *Kalpa clouds*, appearing and gathering at a great distance in the sky, where there was no relic of the living fire perceptible to the naked eye.

17. Then there breathed the *Kalpa airs*, from the watery corner or western side of the sky; which burnt at last in blasts, capable of blowing and bearing away the great mountains of Meru, Malaya and Himālaya.

18. These winds blew away the mountainous flames, and put to flight the burning cinders as birds to a distance; they bore down the spreading sparks, and drove away the fire from all sides.

19. The clouds of fire disappeared from the air, as evening clouds; then clouds of ashes rose to the sky, and the atmosphere was cleared of every particle of fire.

20. The air was blowing with fire, and passing every where as the fire of incendiarism; and melted down the golden citadels on the flying mountain of Meru.

21. The mountains on earth being put on fire, their flames spread all about as the rays of the twelve suns.

22. The waters of oceans were boiling with rage, and the trees and leaves of the forest were burning with blaze.

23. The cities and celestials sitting on their happy seats, in the highest heaven of Brahma, fell down below with all their inhabitants of women and young and old people, being burnt by the flames.

24. The Kalpānta or chaotic fire was mixed with the water, in the lake of Brahmā.

25. The strong winds uprooted the deep rooted mountains and rocks, and plunged them headlong into the fiery mire of the infernal regions.

26. The chaotic clouds advanced as a troop of sable camels, moving slowly in the azure sky with a grumbling noise.

27. They appeared from a corner of the sky, like a huge mountain flashing with lightnings of gorgeous flame; and fraught with the waters of the seven oceans.

28. These clouds were capable of rending the great vault of the world (heaven), with their loud uproar; and splitting all the sides of heaven, standing upon their solid snow white and impregnable walls.

29. The doomsday was as the raging ocean, and the planets were the rolling islands in the whirlpools of their orbits; the flitting lightnings likened its shifting aquatic animals, and the roaring of the clouds was as the howling of its waters.

30. The moon being devoured by Rāhu, and burnt away by the fiery comet, rose to heaven again and assumed the colder form of the cloud, to pour down more moisture than her nightly beams and dews.

31. Lightning like golden sphere in the shape of frigidity of the sort of Himalaya, held all stupefied waters, woods and hills.

32. After the clouds had split the vault of heaven, by their harsh crackling and thunder; they dropped down the solid snows at first, which were then melted down in the form of liquid rain.

33. There was a jarring of dissonant sounds, that grated upon the ear,

and proceeded from the bursting of woods by wild fire, and the stridor of thunder-claps in the re-bellowing air; and the cracking and crackling and dashing and crashing of every thing in the shattering world.

34. There was a sharp and shrill noise, arising from the warring winds blowing in a hundred ways, and the drift of bleak cold showers of driving snows, covering the face of heaven.

35. The vault of heaven which is supported by the blue and sapphire-like pillars of the azure skies on all sides, shattered the earth and its props of the mountains, with big and heavy showers of diluvian rain.

36. The earth was bursting and splitting sound, by the blazing furnaces of fire on all sides; and the hearts of all living beings, were rent by the loud rattling of thunderbolts from heaven.

37. The rain that reigned long over the realm of the fiery earth, was now going upward in the form of smoke, which the burning earth heaved from her bosom, as her sighs towards heaven.

38. Now the vault of heaven, appeared to be overspread with a network, studded with red lotuses of the flying fires on high; while the dark showers had the appearance of swarms of black bees, and the rain drops likened their fluttering wings.

39. All the sides of heaven resounded to the mingled clatter of hailstone and firebrands, falling down simultaneously from the comingled clouds of dire and dreadful appearance; and the scene all around was as dire some to behold, as the mingled warfare of two dreadful forces, with dire arms and commingled bloodshed.

## CHAPTER LXXVII.

### DESCRIPTION OF THE WORLD OVERFLOODED BY THE RAINS.

Argument:—The world presenting the scene of one universal sheet of water caused by the deluging clouds.

Vasishta continued:—Hear now of the chaotic state of the world, which was brought on by conflict of the earth, air, water, and fire with one another; and how the three worlds were covered under the great diluvian waters.

2. The dark clouds flying in the air as pitchy ashes, overspread the world as a great ocean, with whirlpools of rolling smoke.

3. The dark blaze of the fire glimmered amidst the combustibles, and converted all of them to heaps of ashes, which flew and spread over all the world.

4. The swelling sound of the hissing showers rose as high, as [if] they were blowing aloud the whistle of their victory.

5. There was the assemblage of all the five kinds of clouds and all of them pouring their waters in profusion upon the ground; these were the ashy clouds, the grey clouds, the *kalpa* clouds, and the misty and the showering clouds.

6. The howling breezes, tottered the foundations of the world; the high wind rose high to heaven, and filled all space; and bore the flames to burn down the regencies of the gods on every side.

7. The winds dived deep into the depths of water, and bore and dispersed their frigidity to all sides of the airs, which numbed the senses, and deafened the ears of all (by their coldness).

8. A loud hubbub filled the world, raised by the incessant fall of rain in columns from the vault of heaven; and by the roaring and growling of the *kalpa* fire.

9. The whole earth was filled with water as one ocean, by waterfalls from the clouds of heaven, resembling the torrents of Ganges and the currents of all rivers.

10. The canopy of the *kalpa* or diluvian clouds, pierced by the shining sun-beams above them, appeared as the leafy tuft at the top of the nigrescent *tamala* tree, with clusters of lurid flowers, peeping through the sable leaves.

11. The all destroying tornado bore away the broken fragments, of trees and rocks, and the top of towers and castles aloft in the air; dashed them against the skyapt mountains, and broke them asunder to pieces.

12. The swift stars and planets, clashing with the rapid comets and meteors, struck sparks of fire and flame by their mutual concussion, which burned about as igneous whirlpools in the air.

13. The raging and rapid winds, raised the waves of seas, as high as mountains; which striking against the rocks on the sea shore, broke and hurled them down with tremendous noise.

14. The deep dusky and showering clouds, joined with the wet kalpa clouds, cast into shade the bright light of the sun; and darkened the air under their sable shadows.

15. The seas overflowed their beds and banks, and bore down the broken fragments of the rocks under their bowels; and they became dreadful and dangerous by the falling and rolling down of the stones with their current.

16. The huge surges of the sea, bearing the fragments of the rocks in their bosom, were raised aloft by the cloud rending winds; and they dashed against and broke down the shores with deep and tremendous noise.

17. The diluvian cloud then broke asunder the vault of heaven, and split the bosom of the sky with its loud rattling; and then clapped together its oaklike hands, to see the universal ocean which it had made.

18. The earth, heaven and infernal regions, were rent to pieces, and tossed and loosed in the all devouring waters; and the whole nature was reduced to its original vacuity, as if the world was an unpeopled and vast desert.

19. Now the dead and half dead, the burnt and half burnt bodies, of gods and demigods, of Gandharvas and men beheld one another in the general ruin, and fled and fell upon each other with their lifted arms and weapons, with the velocity of the winds. (It is a dogma of spiritualism, that tribal and personal animosities &c., continue to the death bed and in after life, if there is no reconciliation made in the present state).

20. The diluvian winds, were flying as the funeral ashes from the piles; or as the arjuna humour of choler, drives a person up and down in the air like a column of ashes.

21. The heaps of stones that were collected in the air, fell forcibly on the ground, and broke down whatever they struck upon; just as the falling hailstones from heaven, clatter out of season, and shatter every thing whatever they fall.

22. The rustling breezes howling in the caverns of mountains, resounded with a rumbling noise from the fall of the mansions of the regents of every side.

23. The winds growled with harsh sounds, resembling the jarring noise of demons; and these blowing amidst the woods, appeared to be passing through the windows.

24. The cities and towns burning with the demoniac fire, and the mountains and abodes of the gods, flaming with solar gleams, and their sparks in the air, flying like swarms of gnats.

25. The sea was roaring with its whirling rain waters on the surface, and boiling with the submarine fire below; and destroying alike both the big mountains below, as also the abodes of the gods above.

26. The conflict of the waters and rocks, demolished the cities of the rulers of earth on all sides; and hurled down the abodes of the deities and demons, and of the siddhas and gandharvas also.

27. The stones and all solid substances were pounded to powder, and the fire-brands were reduced to ashes: when the flying winds blew them as dust all about.

28. The hurling down of the abodes of gods and demons, and the dashing together of their walls emitted a noise as that of the crashing of clouds, or ginging of metallic things in mutual contact.

29. The sky was filled with peoples and edifices, falling from the seven regions of heaven; and the gods themselves were whirling in air, as anything fallen in a whirlpool in the sea.

30. All things whether burnt or unburnt, were swimming up and down in the etherial ocean, as the winds toss about the dry leaves of trees in the air.

31. The air was filled with the jarring and gingling sounds, rising from the fallen edifices of various metals and minerals in all worlds.

32. Then the smoky and ashy clouds all flew upward, while the heavy watery clouds lowered upon the earth; again the swelling billows were rising high upon the water, and the hills and all other substances were sinking below.

33. The whirlpools were wheeling against one another, with gurgling noise, and the old ocean was rolling on with gigantic mountains, floating upon it like groups of leaves and shrubs.

34. The good deities were wailing aloud, and the weary animals were moving on slowly; the comets and other portents were flying in the air, and the aspect of the universe, was dreadful and diresome to behold.

35. The sky was full of dead and half dead bodies, borne by the breezes into its bosom; and it presented a grey and dingy appearance, as that of the dry and discoloured foliage of trees (in the fading autumn).

36. The world was full of water, falling in profuse showers from the mountain peaks; and hundreds of streams flowed down by the sides of mountains, and were borne all about by the breeze.

37. The fire now ceased to rage with its hundred flames, and the swelling sea now run over its boundary hills; and overflowed its banks.

38. Mass of gramineous plant mixed with mud and mire, appeared as large island; and intellect in the far distant vacuity, appeared as lighting over a forest.

39. The rains closing extinguished the fire, but the rising fume and smoke filled the air and hid the heaven, so that the existence of the prior world and the former creation was altogether forgotten from remembrance.

40. Then there rose the loud cry of the extinction of creation, and there remained only the One being, who is exempt from creation and destruction (*i.e.* who is increate and imperishable).

41. Now the winds abated also, that had been incessantly struggling to upset the world; and continually filling the universe with their particles, as with an unceasing supply of grains.

42. The bodies of comets clashing against one another, were reduced to sparks of fire resembling the dust of gold; and these extinguishing at last to ashes, filled the vault of heaven with powdered dust.

43. The orb of the earth being shattered to pieces, with all its contents of islands &c., was rolling in large masses together with the fragments of the infernal worlds.

44. Now the seven regions of heaven and those of the infernal worlds, being mixed up in one mass with the shattered mass of the earth and its mountains, filled up the universal space with the chaotic waters and diluvian winds.

45. Then the universal ocean, was swollen with the waters of all its tributary seas and rivers; and there was a loud uproar of the rolling waters, resembling the clamour of the enraged madman.

46. The rain fell at first in the form of fountains and cascades, and then it assumed the shape of falling columns or water spouts; at last it took the figure of a palm tree, and then it poured down its showers in torrents.

47. Then it ran as the current of a river, and flooded and overflowed on all sides; and the raining clouds made the surface of the earth one extended sheet of water.

48. The flamefire was seen to subside at last, just as some very great danger in human life, is averted by observance of the precautions given in the *sāstras*, and advice of the wise.

49. At last the vast vault of the mundane world, became as desolate of all its contents and submerged in water; as a goodly *bel* fruit loses its substance by being tossed about in playful mood from the hands of



boys.

## CHAPTER LXXVIII.

### DESCRIPTION OF THE UNIVERSAL OCEAN.

Argument:—Rain waters running as rivers, and these meeting together and making an universal ocean.

Vasishtha continued:—The rain storm and falling hails and snows, shattered the surface of the earth to parts and parcels; and the violence of the waters was increasing, like the oppression of kings in Kali or last days of the world.

2. The rain water falling upon the stream of the etherial Ganges, make it run in a thousand streamlets, flowing with huge torrents, higher than the mountains of Meru and Mandara.

3. Here the waves rose to the path of the sun, and there the waters sank down and lay dull in the mountain caves; and then the dull element made the universal ocean, as when a fool is made the sovran lord of earth.

4. The great mountains were hurled down as straws, in the deep and broad whirlpools of water; and the tops of the huge surges, reached to the far distant sphere of the sun.

5. The great mountains of Meru and Mandara of Vindhya, Sahya and Kailasa, dived and moved in as fishes and sea monsters; the melted earth set as its soil, and large snakes floated thereon like stalks of plant with their lotus like hoods.

6. The half burnt woods and floating plants, were as its moss and bushes, and the wet ashes of the burnt world, were as the dirty mud underneath the waters.

7. The twelve suns shone forth, as so many full-blown lotuses, in the large lake of the sky; and the huge and heavy cloud of Puskara, with

its dark showers of rain, seemed as the blue lotus bed, filled with the sable leaves.

8. The raging clouds roared aloud from the sides of mountains, like the foaming waves of the ocean; and the sun and moon rolled like two pieces of sapphires over cities and towns (being darkened by the clouds).

9. The gods and giants and people at large, were blown up and borne into the air; till at last they flew up from their lightness and fell into the disc of the sun. (*i.e.* From their want of gravity on earth, they were attracted to the sun—the centre of gravity of the solar system).

10. The clouds rained in torrents with loud clattering noise, and their currents carried down the floating rocks, as if they were mere bubbles of water, into the distant sea.

11. The deluging clouds were rolling in the air, after pouring their water in floods on earth; as if they were in search after other clouds, with their open mouths and eyes (as if to see whether there remained any raining cloud still).

12. The rushing tornado filled the air with uproar, and with one gust of wind, blasted the boundary mountain from its bottom into the air. (So were the mountainous clouds, flung by the hands of Titans to the skies).

13. The furious winds collected the waters of the deep to the height of mountains; which ran with a great gurgling noise all about, in order to deluge the earth under them.

14. The world was torn to pieces by the clashing of bodies, driven together by the tempestuous winds; which scattered and drove millions of beings pell-mell, and over against one another.

15. The hills floated on the waves as straws, and dashing against the disc of the sun, broke it into pieces as by the pelting of stones.

16. The great void of the universe, spread as it were, the great net of waters in its ample space, and caught in them the great hills, resembling the big eels caught in fishing nets.

17. The big animal bodies that were rising or plunging in the deep,

either as living or dead described the eddies made by whirlpools and whales on the surface of the waters (*i.e.* the one sinking downwards, and the other rising upward).

18. Those that have been yet alive, were floating about the tops of the sinking mountains, which resembled the floating froth of the sea; while the gods were fluttering as gnats and flies over them.

19. The spacious firmament on high, filled with innumerable rain drops, shining as bubbles of water in the air; appeared as the thousand eyes of Indra, looking on the rains below.

20. Indra the god of heaven, with his body of the autumnal sky, and his eyes of the bubbling raindrops; was looking on the floating clouds in the midway skies, flowing as the currents of rivers on high.

21. The Pushkara and Avartaka clouds with their world overflowing floods; met and joined together in mutual embrace, as two winged mountains flying in air, and clashing against one another.

22. These clouds being at last satisfied with their devouring the world, under their all swallowing waters; were now roaring loudly and flying lightly in the air, as if they were dancing with their uplifted hilly arms.

23. The clouds were pouring forth their floods of water above, and the mountain tops were flaming in the midway sky; and the huge snakes that had supported the earth, were now diving deep into the mud of the infernal regions (owing to the destruction of the earth).

24. The incessant showers filled the three regions, like the triple stream of Ganges running in three directions; they drowned the highest mountains, whose tops floated as froth in the universal ocean.

25. The floating mountains struck against the sphere of heaven, and broke it into fragments; when the fairies of heaven, floated as pretty lotuses on the surface of waters.

26. The universe was reduced to an universal ocean, which roared with a tremendous noise; and the three worlds being split to pieces, were borne away into the waters of the endless deep.

27. There remained no one to save another, nor any one that was not swept away by the flood; for who is there that can save us, when the all devouring time grasps us in his clutches.

28. There remained neither the sky nor the horizon, there was no upside nor downward in the infinite space; there was no creation nor a creature any where, but all were submerged under one infinite sheet of water.

## CHAPTER LXXIX.

### MAINTENANCE OF INAPPETENCY OR WANT OF DESIRE.

Argument:—Nirvāna-Extinction Compared with Waking from the Dream of Existence.

Vasishta resumed:—Seeing the end of all I still retained my seat in infinite vacuity; and my eyes were detained by the sight of a glorious light, shining as the morning rays of the rising luminary of the day.

2. While I was looking at that light, I beheld the great Brahmā sitting as a statue carved in stone, intent upon his meditation of supreme One, and beset by his transcendent glory all about him.

3. I saw there a multitude of gods, sages and holy personages, with Brihaspati and Sukra—the preceptors of gods and demigods, together with the regent deities of wealth and death.

4. There were likewise the regent divinities of water, fire and the other deities also; so were there companies of *rishis* and *siddhas* and *sādhyas*, *gandharvas* and others.

5. All these were as figures in painting, and all sitting in their meditative mood; they all sat in their lotiform posture, and appeared as lifeless and immovable bodies.

6. Then the twelve ādityas or suns (of the twelve signs), met at the

same centre (with the same object in their view); and they sat in the same lotiform posture (of devotion, as the other deities).

7. Then a while after, I beheld the lotus born Brahmā; as if I came to see the object of my dream before me after my waking.

8. I then lost the sight of the deities, assembled in the Brahma-loka or in the world of Brahmā, as when great minded men, lose the sight of the most prominent objects of their desire from their minds. Nor did I perceive the aerial city of my dream before me, upon my waking (from the trance of my illusion).

9. Then the whole creation, which is but the ectype of the mind of Brahmā; appeared as void as an empty desert to me; and as the earth turning to a barren waste upon the ruin of its cities.

10. The gods and sages, the angels and all other beings, were no where to be seen any more; but were all blended in and with the same void every where.

11. I then seated in my etherial seat, came to know by my percipience, that all of them have become extinct (lit. obtained their nirvāna extinction, like Brahmā in Brahma himself).

12. It is with the extinction of their desires, that they have become extinct also; as the sleeping dreamers come to themselves after they are awakened from their illusive vision. (Coming to one's self *swasīarupa* one's own nature or essence, means in vedānta, the holy and pure nature of the human soul, as an emanation or image of the divine).

13. The body is an aerial nothing, appearing as a substantial something, from our desire (or imagination of it only), and disappearing with the privation of our fancy for it, like a dream vanishing from the sight of a waking man.

14. The aerial body appears as real as any other image in our dream; and there remains nothing of it, upon our coming to their knowledge of its unreal nature, and the vanity of our desires.

15. We have no consciousness also, of either our spiritual or corporeal bodies, when we are fixed in our *samādhi* or intense meditation in the

state of our waking (from sleep).

16. The notion of a thing seen in our dream, is given here as an instance (to prove the unreality of our idea of the body); because it is well known to boys and every body, and adduced to us both in the *srutis* and *smritis* tradition (that the objects of sight, are as false as those of dreams).

17. Whoever denies the falsity of the notions he has in his dream, and goes on to support the reality of these as well as other visible sights; must be a great impostor; and such a one deserves to be shunned, for who can wake the waking sleeper.

18. What is the cause of the corporeal body? Not the dream; since the bodies seen in a dream, are invisible (to the naked eye); and this being true it follows, that there is no solid body in the next world (as it is expected by means of sacrifices and pious acts).

19. Should there be other bodies after the loss of the present ones (by death); then there would be no need of repeated creation (of corporeal bodies by Brahma); if the pristine bodies were to continue for ever.

20. Anything having a form and figure and its parts and members, is of course perishable in its nature; and the position (of Jaimini), that there was another kind of world before, is likewise untenable (since there could be nothing at any time, without its definite form and parts).

21. If you say (in the manner of the *chārvākas*), that the world was never destroyed; and that the understanding is produced of itself in the body, in the same manner as the spirit is generated in the fermented liquor.

22. This position of yours is inconsistent with the doctrines, of the *purānas* and histories as well as those of the *vedas*, *smritis* and other *sāstras*, which invariably maintain destructibility of material things.

23. Should you, O intelligent Rāma, deny with the *chārvākas* the indefeasibility of these *sāstras*; say what faith can be relied on those heretical teachings, which are as false as the offspring of a barren woman.

24. These heretical doctrines are not favoured by the wise, owing to their pernicious tendencies; there are many discrepancies in them, as you shall have it, from the few that I am going to point out to you.

25. If you say the human spirit to liken the spirit of liquors, (which is generated in and destroyed with the liquor); then tell me what makes the destroyed or departed spirit of [a] deceased person, who is dead in a foreign country, revisit his friends at home in the shape and form of a fiend (pisācha)?

26. To this it is answered, that the apparition which thus appears to view is a false appearance only; granting it as such, why not own our appearances to be equally false also?

27. It being so, how can you believe the bodies, that the departed souls of men are said in the sāstras, to assume in the next world, to be true also? (Any more than their being mere apparitions only).

28. There is no truth in the proof of a ghost (pisācha), as there is in that of the spirit in liquor; hence if the supposition of the former is untrue, what faith is there in future body in the next world?

29. If the existence of spirits be granted, from the common belief of mankind in them; then why should not the doctrine of a future state of the dead, be received as true upon the testimony of the sāstras?

30. If the prepossession of a person being possessed on a sudden by an evil spirit, be any ground of his reliance in it, why then should he not rest his belief in his future state, wherein he is confirmed by the dogmas of the sāstras?

31. Whatever a man thinks or knows in himself, he supposes the same as true at all times; and whether his persuasion be right or wrong, he knows it [to be] correct to the best of his belief.

32. A man knowing well, that the dead are to live again in another world, relies himself fully upon that hope; and does not care to know, whether he shall have a real body there or not.

33. Therefore it is the nature of men, to be prepossessed with the idea of their future existence; and next their growing desire for having

certain forms of bodies for themselves, leads them to the error of seeing several shapes before them.

34. It is then the abstaining from this desire, that removes the maladies of our errors of the looker, looking and the look (*i.e.* of the subjective and the objective); while the retaining of this desire leads us, to the viewing of this apparition of the world ever before us.

35. So it was the feeling of desire at first, which led the supreme spirit of Brahma to the creation of the world; but its abandonment causes our *nirvāna*-release, while its retention leads us to the error of the world.

36. This desire sprang at first in the Divine mind of Brahmā, and not in the immutable spirit of Brahma; and I feel this desire rising now in me, for seeing the true and supreme Brahma in all and every where.

37. All this knowledge that you derive here from, is said to form what is called the *nirvāna*-extinction by the wise; and that which is not learnt herein, is said to constitute the bondage of the world.

38. This is the true knowledge to see God every where, it is self-evident in our inmost soul, and does not shine without it; (for all without is error and ignorance—*avidyā*).

39. The self-consciousness of our liberation—*muktasmi*, is what really makes us so; but the knowledge that we are bound to this earth—*baddhasmi*, is the source of all our woe, which require great pains to be removed.

40. The awakening of our consciousness of the world, is the cause of our being enslaved to it; and its hybernation in the trance of *samādhi*, is our highest felicity. By being awake to the concerns of the world, you only find the unreal appearing as real to you (for every thing here, is but deception and delusion).

41. Lying dormant in holy trance, without the torpidity of insensibility, is termed our *moksha* or spiritual liberation; while our wakefulness to the outer world, is said to be the state of our bondage to it.



42. Now let your *nirvāna* be devoid of all desire, and from trouble, care and fear; let it be a clear and continuous revery without any gap or cessation, without the scruples of unity and duality; and be of the form of spacious firmament, ever calm and clear and undisturbed in itself.

## CHAPTER LXXX.

### THE WORLD PROVED TO BE A DELUSION.

Argument:—Description of ultimate Dissolution according to Rational and Materialistic Philosophy.

Vasishttha continued:—Afterwards the celestials that were present in the heaven of Brahmā, vanished away and became invisible, as a lamp with its weakened (*i.e.* burnt out), wick or thread.

2. Now the twelve suns, having disappeared in the body of Brahmā; their burning beams burnt away the heaven of Brahmā, as they had burnt down the earth and other bodies.

3. Having consumed the seat and abode of Brahmā, they fell into the meditation of the supreme Brahma, and became extinct in him like Brahmā, as when a lamp is extinguished for the want of its oil.

4. Then the waters of the universal ocean, invaded the celestial city of Brahmā, and over flooded its surface, as the shade of night fills the face of the earth darkness.

5. Now the whole world was filled by water, from the highest seat of Brahmā, to the lowest pit of hell; and became as full with that liquid, as a grape is swollen with its juice, when it is perfectly ripe (*i.e.* cold and darkness filled the place, where there was no heat or light).

6. The waving waters rising as mountain tops, plied with the flying birds of air; and washed the seats and feet of the gods hovering over them. They touched the kalpa or diluvian clouds, which deluged over them.

7. In the meantime I beheld from my aerial seat, something of a dreadful appearance in the midst of the skies, which horrified me altogether.

8. It was of the form of deep and dark chaos, and embraced the whole space of the sky in its grasp and appeared as the accumulation of the gloom of night, from the beginning to the end of creation.

9. This dark form radiated the bright beams; of millions of morning suns, and was as resplendent as three suns together; and as the flashing of many steady lightnings at once.

10. Its eyes were dazzling and its countenance flashed with the blaze of a burning furnace, it had five faces and three eyes; its hands were ten in number, and each of them held a trident of immense size.

11. It appeared manifest before me, with its outstretched body in the air; and stood transfixed in the sky, as a huge black cloud extending all over the atmosphere.

12. It remained in the visible horizon, below and out of the universal ocean of waters; and yet the position and features of the hands and feet and other members of its body, were but indistinctly marked in the sky.

13. The breath of its nostrils, agitated the waters of the universal ocean; as the arms of Govinda or Hari churned of yore the milky ocean (after the great deluge).

14. Then there arose from the diluvian waters, a male being called afterwards the first male (Ādipurusha). He was the personification of the collective ego, and the causeless cause of all.

15. He rose out of the ocean, as a huge mountainous rock; and then flew into the air with his big flapping wings, extending over and enclosing the whole space of infinite vacuity.

16. I knew him from a distance, and by the indications of his triple eyes and trident, to be the Lord Rudra himself; and then bowed down to him, as the great God of all.

17. Rāma asked:—Why sir, was the Lord Rudra of that form, why was he of

such gigantic form and of so dark a complexion? Why had He ten arms and hands, and why had He the five faces and mouths upon his body?

18. Why had he his three eyes, and so fierce a form; was he absolute in himself or delegated by any other? What was his errand and his act; and was it a mere shadow or having a shadow (helpmate) of its substance (*i.e.* māya or Illusion)?

19. Vasishtha replied:—This being is named Rudra or fierce, for his being the aggregate of Egoism. He is full of his self-pride, and the form in which I beheld him, was that of a clear vacuity.

20. This lord was of the form of vacuum, and of the hue and resplendence of vacuity; and it is on account of his being the essence of the vacuous intellect, that he is represented as the cerulean sky.

21. Being the soul of all beings, and being present in all places, he is represented in his gigantic form; as his five faces, serve as representations of his five internal organs of sense.

22. The external organs of sense (together with their objects and faculties), and the five members of his body, are represented by his ten arms on both sides of his body.

23. This Lord of creation together with all living bodies and mankind, are resorbed in the supreme One at the final dissolution of the world; and when he is let out to pass from the unity, he then appears in this form.

24. He is but a part of the eternal soul, and has no visible body or form of his own; but is thought of in the said form by the erroneous conception of men.

25. Having proceeded from the vacuum of the Intellect, the lord Rudra is posited in the material vacuum or firmament; and has his residence also in the bodies of living beings in the form of air (or vital breath).

26. The aeriform Rudra comes to be exhausted in course of time, and then by forsaking the animated bodies, he returns to resort to the reservoir of eternal rest and peace.

27. The three qualities, the three times, the three intellectual faculties of the mind, understanding and egoism; the three vedas, and the three letters of the sacred syllable of om, are the three eyes of Rudra.

28. The trident of Rudra is the symbol of his sceptre, and it is held in his hand, to imply his having the dominion of the three worlds under his hold.

29. He is represented as having a living body and soul, to indicate his being the personality and personification of the egoism of all living beings, and that there is no living body apart from himself.

30. It is his nature and business, to provide to all living creatures, according to their wants and desert; and is therefore manifested in the form of Siva, which is the divine Intellect in the form of air.

31. This Lord having at last destroyed and devoured the whole creation, rests himself in perfect peace, and becomes of the form of pure air and of the blue firmament.

32. After affecting the destruction of the world, he drinks down and drenches up the universal ocean; and then being quite satiate, he rests himself in perfect peace and inaction.

33. Afterwards as I beheld him drawing the waters of the ocean into his nostrils, by the force of his breath.

34. I saw a flame of fire flashing out from his mouth, and thought it to be the flash of the latent fire of the water, which was drawn in him, by the breath of his nostrils.

35. Rudra the personified Ego, remains in the form of latent heat in the submarine fire; and continues to suck up the waters of the ocean, until the end of a kalpa epoch.

36. The waters then enter into the infernal regions, as snakes enter in the holes beneath the ground; and the diluvian winds entered into his mouth, in the form of the five vital airs; just as the winds of heaven have their recess in hollow sky.

37. The lord Rudra then goes on to swallow and suck up the marine waters, as the bright sunlight swallows the gloom of the dark fortnight.

38. There appears at last a calm and quiet vacuity as the azure sky, and resembling the wide ocean filled with flying dust and smoke; and devoid of any being or created thing, and stretching from the Empyrean of God to the lowest abyss or *infernium*.

39. I described amidst it four different spheres of empty void, bearing no vestige of anything moving or stirring in them. Listen to me, O son of Raghu, and you will hear what they were.

40. One of these lay in the midst of the air, and was sustained in it without any prop or support like the particles of fragrance floating in the air. This was Rudra of the form of the azure sky.

41. The second was lying afar, and appeared as the concavity of the sky over this earth; it was a part of the mundane system and below the seven spheres of the infernal regions.

42. The third was a region above the mundane sphere, and was invisible to the naked eye, owing to its great distance beyond the azure sky.

43. Then there was the surface of the earth, with its lower hemisphere of the watery regions; it was traversed by the great mountain which was the seat of gods—the Himālayas; and beset by islands, and sea-girt sands and shores.

44. There is another sphere, lying at the furthest distance from the other circles of the world; and comprises the infinite space of vacuum, which extends unlimited like the unbounded and transparent spirit of God.

45. This was the remotest sphere of heavens, that could be observed by me; and there was nothing else observable on any side, beside and beyond the limits of these four spheres or circles.

46. Rāma interrogated, saying:—I ask you to tell me, O venerable sir; whether there is any sphere or space, beyond what is contained in the mind of Brahmā; then tell me what and how many of them are there, what are their boundaries, and how are they situated, and to what end and purpose.

47. Vasishtha replied:—Know Rāma, that there are ten other spheres beyond this world (and each of them ten times greater than the preceding one). Of these the first is the sphere of water, lying beyond the two parts (or continents) of the earth. It is ten times greater than the land which it covers, as the shadow of evening overspreads the sky.

48. Beyond that is the sphere of heat, which is ten times greater in its extent than that of water; and afar from this is the region of the winds, whose circle is ten times larger than that of solar heat and light.

49. Next to these is the sphere of air, which is ten times as wide as the circuits of the winds; It is the highest sphere of transparent air, and is said to comprise the infinite vacuity of the divine spirit.

50. Afar and aloft from these, there are some other spheres also, whose circles extend to the distance of ten times above one another in the vast infinity of space.\*

\*Note.—These are named as the spheres of *ahamkara* or egoism, *mahatattwa* or the great principle, and the *ananta-prakriti* or the hyperphysical Infinity; in the saiva and sankhya sāstras.]

51. Rāma said:—Tell me, O chief of sages, who is it that upholds the water of the deep below, and supports the air of the firmament above the world; and in what manner they are held aloof.

52. Vasishtha replied:—All earthly things are upheld by the earth, as the waters support the leaves of lotuses upon them; and every part depends upon the whole, as a babe depends upon its mother (or as the young of an ape, clings to the breast of its dam, and never falls off from it).

53. Hence everything runs to, and is attracted by whatever is larger than it, and situated nearer to it than others; just as the thirsty man runs to, and is attracted by the adjacent water. (Here we find the discovery of the theory of attraction, some thousands of years before it was discovered by Newton, and known to moderns).

54. So all metallic and other bodies, depend upon the close union of their parts, which being joined together, are as inseparable from one

another, as the limbs and members of a person are attached to the main body.

55. Rāma rejoined:—Tell me sir, how do the parts of the world subsist together; in what manner they are joined with one another, and how are they disjoined from one another, and destroyed at last.

56. Vasishtha replied:—Whether the world is supported by some one or not, and whether it remains fixed (by attraction) or falls off (by its gravity); it is in reality an unsubstantial form, like that of a city in a dream.

57. What is it falls away or remains fixed on some support, it is viewed in the same manner, as our consciousness represents it unto us.

58. The world is contained in and represented by the intellect, in the same manner, as the wind is contained in and let out of air; and as the sky presents the blueness of the firmament, and other airy appearances.

59. These habitable worlds forming the universe, are but imaginary cities and creations of the Intellect; they are but airy representations of the airy mind, as the formless sky is represented in empty vacuity, and appearing in various forms unto us.

60. As it is the nature of our Intellect, to give many things to our consciousness, so it is its nature also, to make us unconscious of their disappearance by day and night.

61. An innumerable train of thoughts, are incessantly employing our minds when we are sitting and at rest; and so they are flying off and returning to us by day and night.

62. All things appear to approach to their dissolution, to one who knows their destructibility and their ultimate extinction at the end of a kalpa period or millennium; and they seem as ever growing to one, who is conversant with their growth only in the vacuity of the mind.

63. All our thoughts appear in the vacuum of our minds, as the vaporous chains of pearls are seen in the autumn sky; they are both as erroneous and fleeting as the other, and yet they press so very thick and quick on our sight and minds, that there is no reckoning of them.

## CHAPTER LXXXI.

### DESCRIPTION OF THE LAST NIGHT OF DEATH OR GENERAL DOOM.

Argument:—Rudra dancing as Bhairava on the last day, in company with his shadow the last night.

Vasishtha related:—I beheld afterwards, O Rāma! the same Rudra standing in the same firmament, and dancing with a hideous form in the same part of the sky.

2. This body then became as big as to fill the whole atmosphere, and as deep and dark black as to cover the ten sides of the sky, under the shadow of its sable appearance.

3. Its three eye-balls flashed with the flaming lights of the sun, moon and fire; and the body which was as black as the fumes of a dark flame, was as mute as the ten sides of the naked sky.

4. The eyes were blazing with the flame of the submarine fire, and the arms were as ponderous as the huge surges of the sea; and the blue body, seemed as the consolidated form of waters rising from the blue universal ocean.

5. As I was looking upon this enormous body, I saw a form like that of its shadow rising from it; and jumping about in the manner of dancing.

6. I was thinking in my mind, as to how could this appear in this dark and dreary night; when the heavens were hid under darkness, and there was no luminary shining in the sky (to cause the shadow).

7. As I was reflecting in this manner, I beheld on the foreground of that ethereal stage, the stalwart phantom of a dark dingy female with three eyes, prancing and dancing and glancing all about.

8. She was of a large and lean stature, and of a dark black complexion;



with her flaming eye-balls burning as fire, and girt with wild flowers all over her body.

9. She was as inky black as pasted pitch, and as dark as the darkest night or Erebus; and with her body of darkness visible, she appeared as the image of primeval night.

10. With her horrid and wide open jaws, she seemed to view the spacious vacuum of air; and with her long legs and outstretched arms, she appeared to measure the depth and breadth of open space on all sides.

11. Her frame was as faint as [if] it was reduced by long enduring fast, and it stooped lower and lower as if pressed down by hunger; it was wavering to and fro, as a body of sable clouds is driven backward and forward by the driving winds.

12. Her stature was so lean and long, that it could not stand by itself; and was supported like a skeleton, by the ligaments of the ribs, and ligatures of arteries, which uphold it fast from falling.

13. In a word her stature was so tall and towering, that it was by my diurnal journey in the upper and lower skies, that I came to see the top of her head, and the base of her feet.

14. After this I beheld her body, as a bush of tangling thickets and thistles, by the complicate ligatures of the tendons and arteries, which fastened all its members together.

15. She was wrapped in vests of various hues, and her head was decked by the luminaries belike her head-dress of lotus flowers. She was beset by the pure light of heaven, and her robe flashed as fire, enflamed by the breath of winds.

16. The lobes of her long ears, were adorned with rings of snakes, and pendants of human skulls; her knee bones were as prominent as two dried gourd shells, and her two dark dugs hung down loosely upon her breast.

17. The braid of hair on the top of her head, was adorned with feathers of male and young peacocks; and defied the crowned head of the lord of Gods (*i.e.* Indra), and the circlet of his discus (Khattānga).

18. Her moon-like teeth, cast their lustre like moon beams; and it glistened amidst the dark ocean of chaotic night, as the moon beams play upon the surface, and rising waves of the dark blue deep.

19. Her long stature rose as a large tree in the sky, and her two knee pans resembled two dry gourds growing upon it; and these clattered like the rustling of a tree by the breeze, as she turned about in the air.

20. And as she danced about in the air, with her sombre arms lifted on high; they resembled the rising of the waves of dark ocean of eternity. (The words Kāla and Kālī—implying both the black goddess and dark eternity).

21. Now she lifts one arm and then many more, and at last she displays her countless hands; to play her part in the playhouse of the universe.

22. Now she shows but one face and then another, and afterwards many more *ad infinitum*; in order to represent her various and infinite parts, in the vast theatre of the world.

23. Now she dances on one foot, and instantly on both her feet; she stands on a hundred legs in one moment, and on her numberless feet at another.

24. I understood this person to be the figure of chaotic, and the same which the wise have ascertained as the goddess known under the designation of Kālī or eternal night. Or I presently recognized her as the figure of *kāla-rātri* or dark night; which the wise have ascertained to be the image of dark eternity, as designated as the goddess Kālī—Hecate or chaotic night. (But Kālī as in Greek, means *sundari* or fair and beautiful also).

25. The sockets of her triple eyes flashed with a flame, like that of the furnace of a fire engine; and her forest was as glaring and flaring, as the burning Indra-nīla mountain.

26. Her cheek-bones were as frightful as two high hills, projecting over her hideous open mouth; appearing as a mountain cavern, and capable of ingulphing the whole world in it. (Hence Kālī the type of time, is said to be the devourer of all things, and restorer of them in unconscious womb).

27. Her shoulder-blades were as high as two mountain peaks, piercing the starry frame; where they were decorated by the clusters of stars, as with strings of pearls.

28. She danced with her outstretched arms, resembling the waving branches of trees; and displayed the brightness of her nails, like that of blooming blossoms upon them; or as so many full moons shining under the azure sky.

29. As she turned and tossed her sable hands on every side, she seemed as a dark cloud moving about in the sky; and the lustre of her nails, appeared to shed the splendour of stars all around.

30. The face of the sky resembled a forest ground, occupied by the black arbours of her two sable arms; and her outstretched fingers resembling the twigs of the trees, were covered over by the blossoms of their pearly nails, which waved as flowers in azure sky.

31. With her legs taller than the tallest *tāla* and *tamāla* trees, she stalked over the burning earth, and put to shame the largest trees that grew upon it (and kept burning without being able to move).

32. The long and flowing hairs on her head, reached to and spread over the skies; and seemed about to form black vestures for the dark elephantine clouds, moving about in the empty air.

33. She breathed from her nostrils a rapid gale of wind, which bore the mountains aloft in the air; and blew great gales in the sky; resounding with loud repeals from all sides of its boundless spheres.

34. The breath of her nostrils and mouth, blew in unison all about the circle of the universe; and kept the great sphere in its constant rotation, as it were in its enharmonic progression.

35. I then came to perceive, as I looked on her with attention, that her stature was enlarging with her dancing, till at last I found it to fill the whole space of the air and sky.

36. And as long I continued to behold her in her dancing state, I saw the great mountains pendant all about her body, as if they were a string

of jewels around her person.

37. The dark diluvian clouds formed a sable garb about her body, and the phenomena of the three worlds appeared as the various decorations, that adorned her person.

38. The Himālaya and Sumeru mountains, were as her two silver and golden ear-rings, and the rolling worlds, resembled the ringing trinkets and belts about her waist.

39. The ranges of boundary mountains, were as chains and wreaths of flower upon her person; and the cities and towns and villages and islands, were as the leaves of trees scattered about her.

40. All the cities and towns of the earth, appeared as adornments on her person; and all the three worlds and their seasons and divisions of time, were as ornaments and garments upon her body.

41. She had the streams of holy rivers of Gangā and Yamunā, hanging down as strings of pearls from the ears of her other heads. So the virtues and vices (recorded in the srutis), formed decorations of her ears also.

42. The four vedas were her four breasts, which exuded with the sweet milk (of religion) in the manner of her sweat; and the doctrines of other sāstras, flowed as milk from their nipples.

43. The armour and arms, and the various weapons as the sword and the shield, the spear and the mallet, which she bore on her body; decorated her person as with wreaths of flowers.

44. The Gods and all the fourteen kinds of animal beings, were all situated as lines of hair on her person, in her form of animated nature itself.

45. The cities and villages and hills, which were situated on her person; all joined in their merry dance with herself, in the expectation of their resurrection, in the same forms again.

46. The unstable moving creation also, which rested in her, appeared to me as if they were situated in the next world, and dancing with joy in the hope of their revivification. (The living that are dead and buried

in the chaotic Kali, are to be revived to life again).

47. The chaotic Kali, having devoured and assimilated the world in herself; dances with joy like the peacock, after gorging a snake in its belly, and at the appearance of a dark cloud.

48. The world continues to remain and exhibit its real form, in her wide extended figure; as the shadow of a thing is seen in a mirror, and the situations of countries are shown in a map.

49. I saw her sometimes to stand still, with the whole world and all its forests and mountains; to be moving and dancing in her person; and all forms to be repeatedly reduced in and produced from her.

50. I beheld the harmonious oscillation of the whole, in the mirror of that person; and I saw the repeated rising and setting of the world in that circle, without its utter extinction.

51. I marked the revolution of the stars, and the rising of mountains within its circumference, and I observed the throngs of gods and demigods, to assemble and disperse on her in time, as flights of gnats and flies, are driven to and fro by the winds in open air.

52. All these heavenly bodies and these islands in the ocean, are moving around her, like the flying wheels of a broken war-car; and they whirl up and down about her, like the rocks and woods in a whirlpool.

53. She is clad in the robes of the blue clouds, which are furled and folded by the breezes of air; and the cracking of wood and bones under feet, answer the sound of her foot-steps and anklets below.

54. The world is filled with the noise of the concussion and separation of its objects, and the tumult of worldly people; appearing as passing shadows in a mirror, or as the entrance and exits of actors in a play on the stage.

55. The high-headed Meru and the long armed (ranged) boundary mountains, seem to be dancing about her in their representations in the moving clouds; and the forest trees seen in the clouds, seem to perform their circuitous dance all around.

56. The high-swelling seas were heaving their waves to heaven, bearing with them the uprooted woods of the coasts on high, and again hurling them down, and sinking them in the waters below.

57. The cities were seen to be rolling with a tremendous noise in the waters below, and no relics of houses and towers and the habitations of human kind, were found to be left beneath.

58. As the chaotic night (kāla-rātri) was thus roving at random, the sun and moon with their light and shade, found shelter in the tops of her nails, where they sparkled as threads of gold. (*i.e.* The flash of her nails, afforded the only light amidst the universe of gloom).

59. She was clad in the blue mantle of the clouds, and adorned with necklaces of frost and icicles; and the worlds hang about her, like the trickling dewdrops of her perspiration.

60. The blue sky formed her covering veil about her head, the infernal region her footstool, the earth her bowels, and the several sides (or points of the compass) were so many arms on her.

61. The seas and their islands, formed the cavities and pimples in her person; the hills and rocks made her rib bones, and the winds of heaven were her vital airs.

62. As she continues in her dancing, the huge mountains and rocks swing and reel about her gigantic body, as her attendant satellites.

63. The mountain trees turning around her, appear to weave chaplets and dance about, in congratulation of her commencing a new cycle or *kalpa*.

64. The gods and demigods, the hairless serpents and worms, and all hairy bodies; are all but component parts of her body; and being unable to remain quiescent while she is in motion, are all turning round with her.

65. She weaves the three fold cord of the sacred thread—*trivrit*, consisting of acts, sacrifices and knowledge, which she proclaims aloud in the thundering voice of the triple vedas.

66. Before her (*i.e.* in the infinite space), there is no heaven

or earth (*i.e.* up or down); but the one becomes the other, by its constant rotation like the wheel of a vehicle.

67. Her wide open nostrils constantly breathe out hoarse currents of her breath, which give rise to the winds of air, and their loud sufflation and whistling.

68. Her hundred fold arms revolving in all the four directions, give the sky the appearance of a forest; *filled* with the tall heads of trees and their branches, shaken by a furious tornado in the air.

69. At last my steady eye-sight grew tired, with viewing the varieties of productions from her body; and their motions and movements, resembling the manners of an army in warfare.

70. Mountains were seen to be rolling as by an engine, and the cities of the celestials falling downward; and all these appearances were observed to take place in the mirror of her person.

71. The Meru mountains were torn and borne away as branches of trees, and the Malayas were tossed about as flying leaves; the Himālayas fell down as dewdrops, and all earthly things are scattered as straws.

72. The hills and rocks fled away, and the Vindhya flew as aerials in the air; the woods rolled in the whirlpools, and the stars floated in the sea of heaven, as swans and geese in the lakes below.

73. Islands floated as straws in the ocean of her body, and the seas were worn as circlet on it; the abodes of the gods were like lotus-flowers, blooming in the large lake of her person.

74. As we see the images of cities in our dream, and in the darkness of night, as clearly we behold them in the fair sky light; so I beheld all things in her dark body, as vividly as they shone in broad sunlight.

75. All things though immovable, as the mountains and seas and harbours; appear to be moving in and dancing about in her person.

76. So the wandering worlds are dancing about in the great circle of her spacious body, as if they were mere straws in the vast ocean of creation. Thus the sea rolls on the mountain, and the high hills pierces

the hollow of the heaven above. This heaven also with its sun and moon, are turning below the earth; and the earth with all its islands and mountains, cities, forests and flowery gardens; is dancing in heaven round about the sun. (Describing the harmonious dance of the planetary spheres in empty air).

77. The mountains are wandering (with the earth), amidst the surrounding sky; and the sea passes beyond the horizon (with the rotation of the earth); and so the cities and all human habitations, traverse through other skies; and so also the rivers and lakes pass through other regions, as objects reflecting themselves in different mirrors, and as swiftly as the leaf of a tree torn by a tempest, is hurled on and borne afar to distant parts.

78. Fishes skim in the desert air (or etherial desert), as they swim in the watery plain; and cities are situated in empty air, as firmly as they are fixed on solid earth. The waters are raised to heaven by the clouds, which are again driven back by the winds, to pour their waters on mountain tops.

79. The groups of stars are wandering about, like lustres of a thousand lamps lighted in the sky; they seem to shed gems with their rays as they roll, or scatter flowers from all sides on the heads of gods and aerial beings.

80. Creations and destructions accompany her, as fleeting days and nights, or as jewels of brilliant and black gems on her person. They are as the two fortnights resembling her white and black wings on either side.

81. The sun and moon are the two bright gems on her person, and the clusters of stars form her necklaces of lesser gems; the clear firmament is her white apparel, and the flashes of lightnings form the brocaded fringes of her garment.

82. As she dances in her giddy dance of destruction, she huddles the worlds under her feet as her anklets, raising thereby a jingling sound as that of her trinkets.

83. In her warfare with the jarring elements, rolling on like waves of the ocean, and darkening the daylight as by the waving swords of



warriors, she listens to the tumult of all the worlds and their peoples.

84. The gods Brahmā, Vishnu and Siva, together with the regents of sun and moon and fire, and all other gods and demigods, that shine in their respective offices; are all made to fly before like a flight of gnats, and with the velocity of lightning.

85. Her body is a congeries of conflicting elements and contrary principles, and creation and destruction, existence and non-existence, happiness and misery, life and death, and all injunctions and prohibitions (*i.e.* the mandatory and prohibitory laws, do all abide conjointly and yet separately in her person).

86. The various states of production and existence, and continuance of action and motion, and their cessation which appear to take place in her body, as in those of all corporeal beings, together with the revolution of the earth and all other worlds in empty air; are all but false delusions of our minds, as there is nothing in reality except a boundless vacuity.

87. Life and death, peace and trouble, joy and sorrow, war and truce, anger and fear, envy and enmity, faith and distrust and all other opposite feelings; are concomitants with this worldly life, and they dwell together in the same person, as the various gems stored in a chest.

88. The intellectual sphere of her body, teems with notions of multifarious worlds; which appear as phantoms in the open air, or as fallacies of vision to the dim sighted man.

89. Whether the world is quiescent in the intellect, or a passing phenomenon of outward vision; it appears both as stable as well as moving, like the reflexion of objects in a standing or shaking mirror.

90. All worldly objects are as fluctuating, as the changing shows in a magic play; they forsake their forms and assume others as quickly, as the fickle desires of whimsical boys are ever shifting from one object to another.

91. It is the combination of causal powers, which cause the production of bodies; and it is their separation which effects their dissolution; as it is the accumulation of grains, which makes a granary, and their

abstraction which tends to its disappearance.

92. The Goddess now appears in one form, and then in another; she becomes now as small as the thumb finger, and in a moment fills the sky (with the bigness of her body).

93. That goddess is all in all, she is changed through every thing in world, and is the cosmos itself and the power of the intellect also; she fills the whole concavity of the sky with her form of pure vacuity.

94. She is the intellect, which embraces all, whatever is contained in the three worlds and in all the three times (of the past, present, and future). It is she that expands the worlds which are contained in her, as a painter draws out the figures which are pictured in [the] receptacle of his mind.

95. She is the all comprehensive and plastic nature or form of all things; and being one with the intellectual spirit, she is equally as calm and quiet as the other. Being thus uniform in her nature, she is varied to endless forms in the twinkling of her eye.

96. All these visibles appear in her, as marks of lotuses and carved figures are seen in a hollow stone (or in the perforated sāligram stones of gunduk). Her body is the hollow sphere of heaven, and her mind is full of all forms, appearing as waves in the depth of sea, or as the sights of things in the bosom of a crystal stone (as reflected in it by the Divine Intellect).

97. The very furious goddess Bhairavī—the consort of the dread god Bhairava—the lord of destruction, was thus dancing about with her fierce forms filling the whole firmament.

98. On one side the earth was burning with the fire, issuing from the eye on the fore-head of all destroying Rudra; and on the other was his consort Rudranī, dancing like a forest blown away by a hurricane.

99. She was armed more over with many other weapons, (beside those that are mentioned before); such as a spade, a mortar and pestle, a mallet, a mace &c.; which adorned her body as a garland of flowers.

100. In this manner, she danced and scattered the flowers of her

garlands on all sides; in her acts of destructions and recreation (as preliminaries on one another).

101. She hailed the god Bhairava—the regent of the skies, who joined her in dancing with his form as big and high as hers.

102. May the god Bhairava, with his associate Goddess of *kālarātri* or chaotic night, preserve you all in their act of heroic dance, with the beating of high sounding drums, and the blowing of their buffalo horn, as they drunk their bowls of blood and are adorned with wreaths of flowers, hanging down from their heads to the breasts.

## CHAPTER LXXXII.

### DESCRIPTION OF THE PERSON OF THE GOD SIVA.

Argument:—Description of the perfection and personality of Siva as an undivided whole.

Rāma rejoined:—Who is this goddess, sir, that is dancing thus in her act of destruction, and why is it that she bears on her body the pots and fruits as her wreaths of flowers?

2. Say, whether the worlds are wholly destroyed at the end, or they become extinct in the goddess Kālī, and reside in her person, and when doth her dance come to an end.

3. Vasishtha replied:—Neither is he a male, nor is she a female; nor was there a dancing of the one, or a duality of the two (in their spirit); such being the case (of their unity), and such the nature of their action (of destruction); neither of them any form, or figure of their own (except that they are personified as such).

4. That which is without its beginning or end, is the divine Intellect alone; which in the manner of infinite vacuity, is the cause of all causes. (In the beginning all was void, which caused all things).

5. It is the increate and endless light, that exists from eternity, and extends over all space. This calm and quiet state of the etherial space is known as Siva or tranquil, and its change to confusion at the end, is denominated Bhairava or the dreadful. (*i.e.* the Lord acting his dreadful part in the theatre of the universe).

6. It is impossible for the pure and formless intellect, to remain alone and aloof from its association with plastic nature; as it is not likely to find any gold to exist without some form or other. (So the sruti:—The creation and absorption of the world, require a formal agent and recipient also).

7. Say ye who know, how the intellect may subsist without its intelligence, and where a pepper may be had without its pungency? (There is nothing without its necessary property, nor the formal world without a formal cause).

8. Consider how can there be any gold, without its form of a bracelet or any other; and how doth a substance exist without its substantial property or nature?

9. Say what is the extract of the sugar-cane, unless it is possessed of its sweetness; you can not call it the juice of sugar-cane, unless you find the saccharine flavour in the same.

10. When the intellect is devoid of its intellection, you can not call it as the intellect any more; nor is the vacuous form of the intellect, ever liable to any change or annihilation. (A void is devoid of all accidents).

11. Vacuity admits of no variety, besides its retaining the identity of its inanity; and in order to assume a diversity, the void must remain a void as ever. (Or else it becomes a solid, which is no more itself).

12. Therefore the unchanged and unagitated essence, which is essential to it, must be without beginning and unlimited, and full of all potency in itself (since vacuum is the medium both of creation as well as of annihilation also).

13. And therefore the creation of the three worlds and their destruction, the earth, firmament and the sides of the compass; together

with all the acts of creation and destruction, are the indiscriminate phenomena of vacuum.

14. All births, deaths, delusions and ignorance, being and not being, together with knowledge and dullness, restraint and liberty, and all events whether good or evil.

15. Knowledge and its want, the body and its loss, temporariness and diuturnity; together with mobility and inertia, and egoism and tuism and illism.

16. All good and evil, goodness and badness, ignorance and intelligence; together with durations of time and space, substance and action, and all our thoughts, fancies and imagination.

17. The sight of the forms of things and the thoughts of the mind, the action of the body, understanding and senses; with those of the elements of earth and water, fire, air, and vacuum extending all about us.

18. These and all others, proceed from the pure intellectual vacuity of the Divine spirit; which resides in its vacuous form in everything and is always without decay and decrease.

19. All things subsist in pure vacuum, and are as pure as the void itself; there is nothing beside this empty air, though they appear as real as doth a mountain in our hollow dream.

20. The intellectual spirit, which I have said to be transcendent void; is the same which we call as jīva—the sempiternal and Rudra—the august.

21. He is adored as Hari or Vishnu by some, and as Brahmā the great progenitor of men by others; he is called the sun and moon, and as Indra, Varuna, Yama, the Virāta and the God of fire also.

22. He is the marut or wind, the cloud and sea, the sky, and everything that there is or is not; all whatever manifests itself in the empty sphere of the Intellect.

23. In this manner all things appearing under different names, and taken to be true by the ignorant eye; vanish into nothing in their spiritual light, which shows them in their pure intellectual natures.

24. In the understanding of the ignorant, the world appears as apart from the spirit; but to the intellectual soul, the vacuity of the intellect is known to be situated in the Divine spirit; therefore there is no distinction of unity and duality to the knowing mind (in which all multiplicities blend into unity).

25. So long is the living soul tossed about as a wave in the ocean of the world, and running the course of its repeated births and deaths in it; until it comes to know the nature of the supreme spirit, when it becomes as immortal and perfect as the eternal soul and self-same with it.

26. By this knowledge of the universal soul, the human soul attains its perfect tranquillity; as to find itself no more, as the fluctuating wave in the ocean of the world, but views itself and everything beside, to be as calm and quiet, as the eternal and infinite spirit of God.

## CHAPTER LXXXIII.

### SIGHT OF THE MUNDANE GOD.

Argument:—Siva is the Representation of the Pure Intellect; but Bhairava & Kali are not so. Explanation of the causes of such representations and Personifications.

Vasishtha added:—I have already related to you, that Siva is the representation of the vacuous intellect; but not so is Rudra, whom I have described as dancing all about.

2. The form that is attributed to him (or to the goddess *kālī*); is not their real figure; but a representation of the grosser aspect of intellectual vacuity (which is of a dark complexion).

3. I saw with my intellectual and clear vision (*clair-voyance*), that sphere of the intellect in its clear, bright and clear light (as that of Siva's body); but it did not appear so to others, who beheld it in

their ignorance, to be as dark as the black complexion of the associate goddess. (There is shadow under the lamp).

4. I saw at the end of the kalpa cycle, the two spectres of delusion, appearing before me; the one was the furious Rudra, and the other—the ferocious Bhairava; and knew them both to be but delusion, and creatures of my mistaken fancy.

5. The great chasm which is seen to exist in the vacuous sphere of the Intellect, the same is supposed to be conceived under the idea of a vast void, represented as the dreadful Bhairava.

6. We can have no conception of anything, without knowing the relation, the significant term and its signification; it is for that reason that I related this to you, as I found it to be.

7. Whatever idea is conveyed to the mind by the significant term, know Rāma, the very same to be presently presented before the outward sight by the power of delusion and as a magical appearance.

8. In reality there is no destruction, nor the destructive power of Bhairava or Bhairavī (in the masculine or feminine gender); all these are but erroneous conceptions fleeting in the empty space of the intellect. (It is the bias of the mind, which presents these hobgoblins to sight).

9. These appearances are as those of the cities seen in our dream, or as a warfare shewn in our fancy; they are as the utopian realms of one's imagination, or as the fits of our feelings on some pathetic and hear stirring description.

10. As the fairy castle is seen in the field of fancy, and strings of pearls hanging in the empty air; and as mists and vapours darken the clear atmosphere, so are there the troops of fallacies flying all about the firmament of the intellect.

11. But the clear sky of the pure intellect, shines of itself in itself; and when it shines in that state, it shows the world in itself.

12. The soul exhibits itself in its intellectual sphere, in the same manner as a figure is seen in picture; and the soul manifests also in

the raging fire of final destruction. (The same soul is equally manifest in the subjective, as well as in the objective, *i.e.* both in itself as in all other things whatsoever).

13. I have thus far related to you, regarding the formlessness of the forms of Siva and his consort Sivanī; hear me now to tell you concerning their dance, which was literally no dancing.

14. Sensation cannot exist any where (in any person), without the action of the power (lit, element) of intellection; as it is not possible for anything to be a nothing or appear otherwise than what it is. (Gloss. There can be no sensation without action of the power of intellection, as there can be no pearl-shell without the appearance of silver in it).

15. Therefore the powers of sensations and perception, are naturally united with all thing, as Rudra and his consort, who are blended together as gold and silver appearing as one and the same metal.

16. Whatever is sensation and wherever it exists, the same must be a sensible object, and have action or motion for its natural property.

17. Whatever is the action of the Intellect, whose consolidated form is called by the name Siva, the same is the cause of our motions also; and as these are actuated by our will and desires, they are called the dance or vacillations (of the intellectual power).

18. Therefore the furious form of Rudra, which is assumed by the god Siva at the end of a kalpa; which is said to dance about at that time, is to be known as vibration of the divine intellect.

19. Rāma rejoined:—This world being nothing in reality, in the sight of the right observer; and anything that there remains of it in any sense whatever, the same is also destroyed at the end of the kalpa.

20. How then does it happen at the end of the kalpa, when everything is lost in the formless void of vacuity, that this consolidated form of intellect, known as Siva remains and thinks in itself.

21. Vasishtha replied:—O Rāma! if you entertain such doubt, then hear me tell you, how you can get over the great ocean of your doubts, respecting the unity and duality of the deity:—that all things being



extinct at the end, there remains the thinking and subjective intellect alone, without anything objective to think upon.

22. The subjective soul then thinks of nothing, but remains quite tranquil in itself; as the unmoving and mute stone, and resting in the solid vacuity of its omniscience.

23. If it reflects at all on anything, it is only on itself; because it is the nature of the intellect to dwell calmly in itself.

24. As the intellect appears itself, like the inward city it sees within itself in a dream; so there is nothing in real existence any where, except the knowledge thereof, which is inherent in the intellect. (So it is with the divine intellect, whose omniscience comprehends the knowledge of every thing in itself).

25. The divine soul knowing everything in itself, and in its vacuous intellect, sees the manifestation of the universe at the time of creation, by simple development of itself.

26. The intellect develops itself of its own nature, within its vacuous cell at first; and then in a moment envelopes this erroneous universe in itself, and at his will at the time of its destruction.

27. The intellect expands itself, in itself in its natural state of vacuum; and devolves itself likewise into its conceptions of I and thou and all others (which are but false ideas and creatures of its imagination).

28. Therefore there exists no duality nor unity, nor an empty vacuity either; there is neither an intelligence or its want or the both together; so is there neither my meism nor thy tuism either.

29. There is nothing that ever thinks of anything, nor aught whatever which is thought of or object thereof of its own nature; therefore there is nothing that thinks or reflects, but all is quite rest and silence.

30. It is the unalterable steadiness of the mind, which is the ultimate *samādhi* or perfection of all sāstras; therefore the living yogi aught to remain, as the mute and immovable stone in his meditation.

31. Now Rāma, remain to discharge your ordinary duties, as they are incumbent on you by the rules of your race; but continue to be quiet and steady in your spiritual part, by renouncing all worldly pride and vanity; and enjoy a peaceful composure in your mind and soul, as that of the serene and calm and clear concavity of the sky.

## CHAPTER LXXXIV.

### RELATION OF SIVA AND SAKTI OR OF THE HOLY SPIRIT AND ITS POWER.

Argument:—The definition of the term Sakti and her elucidation.

Rāma said:—Tell me sir, why the goddess Kālī is said to be dancing about, and why is she armed with axe and other weapons, and arrayed with her wreaths of flowers.

2. Vasishtha replied:—It is the vacuum of the intellect, which is called both as Siva and Bhairava; and it is this intellectual power or force, which is identic with itself, that is called Kālī and its consorting mind.

3. As the wind is one with its vacillation, and the fire is identic with its heat; so is the intellect identical with its oscillation. (The mind is ever fleeting and active as dull matter is inert and inactive).

4. As the wind is invisible even in its act of vacillations, and the heat is unseen even in its act of burning; so the intellect is imperceptible notwithstanding its acting, and is therefore called Siva—the calm and quiet.

5. It is because of the wondrous power of his vibration, that he is known to us, and without which we could have no knowledge of his existence; know therefore this Siva to be the all powerful Brahma, who is otherwise a quiescent being, and unknowable even by the learned and wise.

6. His oscillation is the power of his will, which has spread-out this visible appearance; as it is the will of an embodied and living man, that builds a city according to his thought (or just as it depends on the option of a living person, to erect a city according to the model in his thought or mind).

7. It is the will of Siva or Jove that creates all this world from its formless state, and it is this creative power which is the Intelligence of God, and the intellection of living being.

8. This power takes also the form of nature in her formation of the creation, and is called the creation itself, on account of her assuming on herself the representation of the phenomenal world.

9. She is represented with a crest of submarine fire on her head, and to be dry and withered in her body; she is said to be a fury on account of her furiousness, and called the lotiform from the blue-lotus-like complexion of her person.

10. She is called by the names jayā and siddha (victory and fortune), owing to her being accompanied by victory and prosperity at all times.

11. She is also designated as Aparājītā or invincible, viryā the mighty and Durgā—the inaccessible, and is like wise renowned as umā, for her being composed of the powers of the three letters of the mystic syllable Om. (In the birth of umā, the subject of the first canto of Kumāra Sambhaba, Kalidāsa says, "Tapasa nibrita je umeti nāmnā prakīrtitā," she was termed umā for prevention of austerities. The glossarists have all explained the passage in the sense of the mythic personification of umā, and nobody has ever known its mystic interpretation of sacred syllable Om itself, whose utterance precludes the necessity of all formal devotions: *i.e.* to say, *umā-is-om* the divine mantra itself).

12. She is called the gāytrī (hymn) from its being chanted by every body, and Sāvitrī also from her being the progenitrix of all beings; she is named sarasvatī likewise, for her giving us an insight into whatever appears before our sight.

13. She bears the appellation of gaurī from her gaura or fair complexion, and of Bhavānī from her being the source of all beings, as also from

her association with the body of Bhava—or Siva. She is also termed the letter [Sanskrit: a] (a) to signify her being the vital breath of all waking and sleeping bodies.

14. Umā means moreover the digit of the moon, which enlightens the worlds from the forehead of Siva; and the bodies of the God and Goddess are both painted as black and blue, from their representing the two hemispheres of heaven.

15. The sky appears as dark and bright from the two complexions of these divinities, who are situated in the vacuous forms in the bosom of the great vacuum itself.

16. Though they are formless as empty airs, yet they are conceived as the first-born of the void; and are figuratively attributed with more or less hands and feet, and holding as many weapons in them.

17. Now know the reason of attributing the Goddess with many weapons and instruments, to be no more, than of representing her, as the patron of all arts and their employments.

18. She was self-same with the supreme soul, as its power of self-meditation from all eternity; and assumed the shapes of the acts of sacred ablutions, religions, sacrifices, and holy gifts, as her primal forms in vedas. (*i.e.* The intellectual power (chit-sakti) evolves itself to meditation and action—dhyna and Karma).

19. She is of the form of the azure sky, comely in appearance and is the beauty of the visibles; she is the motion of all objects, and the varieties of their movements are the various modes of the dancing of the goddess. (the divine power or force—*sakti*, is always personified as his female agent, as it is evident in the words potentia, energia, exergasia, qudrat, taquat &c).

20. She is the agent of Brahma in his laws of the birth, decay, and deaths of beings; and all cities and countries, mountains and islands, hang on her agency as a string of gems about her neck.

21. She holds together all parts of the world, as by her power of attraction; and infuses her force as *momentum* in them all, as it were into the different limbs and members of her body, she bears the various

apellations of Kali, Kalika &c., according to her several functions denoted by those terms (in the glossary).

22. She as the one great body of the cosmos, links together all its parts like her limbs unto her heart; and moves them all about her; though this formless body of force, has never been seen or known by any body. (We always see the moving bodies about us, but never the moving force which moves them all about).

23. Know this ever oscillating power to be never different or unconnected, from the quiescent spirit of Siva the changeless god; nor think the fluctuating winds to be ever apart from the calm vacuum, in which they abide and vibrate for ever.

24. The world is a display of the glory of God, as the moonlight is a manifestation of the brightness of that luminary; which is otherwise dark and obscure; so the lord God is ever tranquil and quiet and without any change or decay without his works.

25. There is not the least shadow, of fluctuation in the supreme soul; it is the action of this agency, that appears to be moving us. (Gloss. The inactive spirit of God is the true reality, and the passing phenomena are all but vanity).

26. That is said to be the tranquil spirit of Siva—the god, which reverts itself from action, and reposes in its understanding; and apart from the active energy which possesses the intellect as its goddess. (Hence the state of the soul in perfect rest and repose is called Siva—salvus or felicity).

27. The intellect reposing in its natural state of the understanding, is styled Siva—salvus or felix; but the active energy of the intellectual power, is what passes under the name of the great goddess of action.

28. That bodiless power, assumes the imaginary forms of these worlds, with all the peoples that are visible in them in the day light.

29. It is this power which supports the earth, with all its seas and islands, and its forests, deserts and mountains, it maintains the vedas with its *angas*, *upangas*, the *sāstras*, sciences and the psalms. (The vedas are four in number, its *angas* or branches called the six *vedāngas*

namely, the *siksha*, *kalpa*, *nirukta*, *vyākaraṇa*, *chhanda* and *jyotiṣa*. The *upāṅgas* or subsidiary branches are the four arts, viz., *ayurveda* or medicine, *dhanurveda*—archery, *gāndhārva*—music &c. The *vidyās* are the sciences and philosophy, and the *gītas* are *sāmāgītī* or the psalm of *sāmaveda*).

30. It ordains the injunctions and prohibitions (of law), and gives the rules of auspicious and inauspicious acts and rites; it directs the sacrifices and sacrificial fires, and the modes of offering cakes and oblations.

31. This goddess is adorned with the sacrificial implements, as the mortar and pestle, the post and ladle &c.; and is arrayed with the weapons of warfare also, as the spear, arrows and the lance.

32. She is arrayed with the mace and many missile weapons also; and accompanied by horse and elephants and valiant gods with her. In short she fills the fourteen worlds, and occupies the earth with all its seas and islands.

33. Rāma said:—I will ask you sir, to tell me now, whether the thoughts of creation in the divine mind, subsisted (in their ideal forms) in the Divine soul; or they were incorporated in the forms of Rudra and which are false and fictitious.

34. Vasishtha replied:—Rāma, she is verily the power of the Intellect (Divine mind), as you have rightly said; and all these that there are being thought of by her, they are all true as her thoughts (and not in their visible appearances).

35. The thoughts that are subjective and imprinted in the inner intellect (from preconceived desire or reminiscence), are never untrue; just as the reflection of our face cast in a mirror from without, cannot be a false shadow.

36. But those thoughts are false, which enter into the mind from without, as the whole body (lit. city of our desires and false imaginations); and the fallacies of these are removed upon our right reflection and by means of our sound judgment.

37. But in my opinion, the firm belief and persuasion of the human soul

in anything whatever, is reckoned as true by every one; such as the picture of a thing in a mirror, and the representations of things seen in a dream or the forms of things seen in a picture or in dream, and the creatures of our imagination are all taken for true and real by every one for the time, and for their serviceableness to him.

38. But you may object and say that, things that are absent and at a distance from you, are no way serviceable to you, and yet they cannot be said to be inexistent or unreal; because they come to use when they are present before us.

39. As the productions of a distant country, become of use when they are presented before us; so the objects of our dreams and thoughts, are equally true and useful when they are present in view; so also every idea of a definite shape and signification, is a certain reality (as that of the goddess Kālī).

40. As an object or its action passing under the sight of any one, is believed to be true by its observer; so whatever thought passes in his mind, is thought to be true by him. But nothing that is seen or thought of by another, is ever known to or taken into belief by any one else, or accounted as true to him.

41. It is therefore in the power of the Divine Intellect, that the embryo of the creation is contained for ever; and the whole universe is ever existent in the divine soul, it is wholly unknown to others.

42. All that is past, present, and ever to be in future, together with all the desires and thoughts of others; are for ever really existent in the divine spirit, else it would not be the universal soul. (The meaning of the universal soul is container of all and not that it is contained in them).

43. There are the adepts only in yoga practice, who acquire the power of prying into the hearts and minds of others; just as others come to see different countries, by passing over the barriers of hills and dales. (As the divine soul is the knower of the hearts of others, so is the pure soul of the holy divine also).

44. As the dream of a man fallen into fast sleep, is not disturbed by the shaking of his bedstead or sleeping couch; so the fixed thought of

any body, are never lost by his removing from place to place (or by his departure from this life to the next, or by his transmigration from one into another).

45. So the movements of the dancing body of Kālī (the creative energy of God) cause no fluctuation in the world which is contained within it; just as the shaking of a mirror, makes no alternation in the reflection which is cast upon it.

46. The great bustle and commotion of the world though seeming as real to all appearance, yet it being but a mere delusion in sober reality, it were as well whether it moveth all or not all (as it were the same whether we are hurried or kept sedate in a dream).

47. When is the dreaming scene or the city seen in our dream, said to be a true one, and when is it pronounced as a false one; and when is it said to be existent and when dilapidated? (supplied how for when to give it some sense).

48. Know the phenomenal world that is exposed before you, to be but mere illusion; and it is your sheer fallacy, to view the unreal visibles as sure realities.

49. Know your conception of the reality of the three worlds to be equally false, as the aerial castle of your imagination or the air drawn city of your fond desire; it is as the vision in your dream, or any conception of your error.

50. That this is I the subjective, and the other is the objective world, is the interminable error that binds fast the mind for ever; it is a gross mistake as that of the ignorant, who believe the endless sky to be bounded, and take it for black or blue; but the learned are released from this blunder (and rest in the only existent One).

## CHAPTER LXXXV.

### RELATION OF NATURE AND SOUL, OR THE PRIME MALE AND FEMALE POWERS.



Argument:—The dancing goddess embraces the steady god, and is joined with him in one body.

Vasishtha continued:—Thus the goddess was dancing with her outstretched arms, which with their movements appeared to make a shaking forest of tall pines in the empty sky. (The Briarean arms of Kālī).

2. This power of the intellect, which is ignorant of herself and ever prone to action, continued thus to dance about with her decorations of various tools and instruments. (The mental power acts by means of the mechanical powers).

3. She was arrayed with all kinds of weapons in all her thousand arms, such as the bow and arrows, the spear and lance, the mallet and club, and the sword and all sort of missiles. She was conversant with all things whether in being or not being, and was busy at every moment of passing time. (*i.e.* Ever active in body and mind).

4. She contained the world in the vibration of her mind, as airy cities and castles consist in the power of imagination; it is she herself that is the world, as the imagination itself is the imaginary city—the utopia.

5. She is the volition of Siva, as fluctuation is innate in the air; and as the air is still without its vibration, so Siva is quite quiet without his will or volition (represented as his female energy in the form of Kālī).

6. The formless volition becomes the formal creation in the same manner, as the formless sky produces the wind which vibrates into sound; so doth the will of Siva bring forth the world out of itself.

7. When this volitive energy of Kālī, dances and sports in the void of the Divine mind; then the world comes out of a sudden, as if it were by union of the active will with the great void of the supreme Mind.

8. Being touched by the dark volitive power (or volentia), the supreme soul of Siva is dissolved into water; just as the submarine fire is extinguished by its contact with the water of the sea. (Water the first

form of God: "and the spirit of God moved upon the surface of water").

9. No sooner did this power come in contact with Siva—the prime cause of all, the same power of volentia, inclined and turned to assume the shape of nature, and to be converted to some physical form.

10. Then forsaking her boundless and elemental form, she took upon herself the gross and limited forms of land and hills; and then became of the form of beautiful arbours and trees. (*i.e.* Of the forms of minerals and vegetables).

11. (After taking various other forms), she became as the formless void, and became one with the infinite vacuity of Siva; just as a river with all its impetuous velocity, enters into the immensity of the sea.

12. She then became as one with Siva, by giving up her title of sivaship; and this Siva—the female form became the same with Siva—the prime male, who is of the form of formless void and perfect tranquillity (called *samana*—*quietus* which means both death and the quiet, which follows the other. Samana like *somnum* is both extinction of life, and cessation of care and labour).

13. Rāma rejoined:—Tell me sir, how that sovran Goddess Siva, could obtain her quiet by her coming in contact with the supreme God Siva (and forget her former activity altogether).

14. Vasishtha replied:—Know Rāma, the Goddess Siva to be the will of the God Siva; she is styled as nature, and famed as the great Illusion of the word.

15. And this great God is said the lord of nature, and the prime male also; he is of the form of air and is represented in the form of Siva, which is as calm and quiet as the autumnal sky.

16. The great Goddess is the energy of the Intellect and its will also, and is ever active as force put in motion; she abides in the world in the manner of its nature, and roves all about in the manner of the great delusion (of holding out external nature as the true reality, instead of her lord the spirit).

17. She ranges throughout the world, as long as she is ignorant of her

lord Siva; who is ever satisfied with himself, without decay or disease, and has no beginning or end, nor a second to himself.

18. But no sooner is this Goddess conscious of herself, as one and same with the god of self-consciousness; than she is joined with her lord Siva, and becomes one with him. (Force has its rest in inertia).

19. Nature coming in contact with the spirit, forsakes her character of gross nature; and becomes one with the sole unity, as a river is incorporated in the ocean.

20. The river falling into the sea, is no more the river but the sea; and its water joining with sea water, becomes the same briny water.

21. So the mind that is inclined to Siva, is united with him and finds its rest therein; as the iron becomes sharpened by returning to its quarry (as the knife or razor is sharpened on the white stone).

22. As the shadow of a man entering into a forest, is lost amidst the shade of the wilderness; so the shades of nature (or natural propensities), are all absorbed in the umbrage of the Divine spirit. (It also means as the nature of a woman, is changed to that of her man).

23. But the mind that remembers its own nature, and forgets that of the eternal spirit; has to return again to this world, and never attains its spiritual felicity.

24. An honest man dwells with thieves, so long as he knows them not as such; but no sooner he comes to know them as so, than he [is] sure to shun their company and fly from the spot.

25. So the mind dwells with unreal dualities, as long as it is ignorant to the transcendent reality; but as it becomes acquainted with the true unity, he is sure to be united with it (by forsaking his dualistic creed).

26. When the ignorant mind, comes to know the supreme felicity, which attends on the state of its self-extinction or nirvāna; it is ready to resort to it, as the inland stream runs to join the boundless sea.

27. So long doth the mind roam bewildered, in its repeated births in the

tumultuous world; as it does not find its ultimate bliss in the Supreme; unto whom it may fly like a bee to its honeycomb.

28. Who is there that would forget his spiritual knowledge, having once known its bliss; and who is there that forsakes the sweet, having had once tasted its flavour. Say Rāma, who would not run to relish the delicious draughts, which pacifies all our woes and pains, and prevents our repeated births and deaths, and puts an end to all our delusions in this darksome world.

## CHAPTER LXXXVI.

### THE CONVERTIBILITY OF THE WORLD TO THE SUPREME SPIRIT.

Argument:—The huge body of Rudra, that absorbs the world in it, is at last dissolved in empty air and vacuity.

Vasishtha added:—Hear now Rāma, how this whole world resides in the infinite void; and how the airy Rudra which rises from it, is freed from his deluded body, and finds his final rest in it.

2. As I stood looking on upon that block of stone, I beheld the aerial Rudra and the two upper and nether worlds, marked over it (as in a map), and remaining quite at rest.

3. Then in a moment that airy Rudra, beheld the two partitions of the earth and sky within the hollow of vacuum, with his eye balls blazing as the orb of the sun.

4. Then in the twinkling of an eye, and with the breath of his nostrils, he drew the two partitions unto him, and threw them in the horrid abyss of his mouth.

5. Having then devoured both the divisions of the world, as if they were a morsel of bread or paste food to him; he remained alone as air, and one with the universal air or void about him.

6. He then appeared as a piece of cloud, and then as a small stick, and afterwards as little as [a] digit. (A stick is the measure of cubit, and a digit is that of a span).

7. I beheld him afterwards to become transparent as a piece of glass, which at last became as minute as to melt into the air, and vanish altogether from my microscopic sight.

8. Being reduced to an atom, it disappeared at once from view; and like the autumnal cloud became invisible altogether.

9. In this manner did the two valves of heaven (the earth and sky), wholly disappear from my sight; the wonders of which I had ere long been viewing with so much concern and delight.

10. The cosmos being thus devoured as grass by the voracious deer; the firmament was quite cleared of everything, it became as pellucid, calm and quiet as the serene vacuum of Brahma himself.

11. I saw there but one vast expanse of intellectual sky, without any beginning, midst or end of it; and bearing its resemblance to the dreary waste of ultimate dissolution, and a vast desert and desolation.

12. I saw also the images of things drawn upon that stone, as if they were the reflexion of the things in a mirror; and then remembering the heavenly nymph and seeing all these scenes, I was lost in amazement.

13. I was amazed as a clown upon his coming to a royal city, to see that stone again clearer far than ever before.

14. This I found to be the body of goddess Kālī, in which all the worlds seemed to be inscribed as in a slab of stone; I saw these with my intellectual eyes, far better than they appear to the supernatural sight of deities.

15. I beheld therein every thing that there ever existed in any place, and though it seemed to be situated at a distance from me, yet I recognized it as the very stone (which was represented as the Divine Intellect.)

16. This stone alone is conspicuous to view, and there was nothing of

the worlds it contained so perspicuous in it. The stone remained for ever in the same unvaried state, with all the worlds lying concealed in it.

17. It was taintless and clean, and as fair and clear as the evening cloud; I was struck with wonder at the sight, and then fell to my meditation again.

18. I looked to the other side of the stone with my contemplative eye, and found the bustle of the world lying dormant at that place.

19. I beheld fully the great variety of things, as described before; and then I turned my sight to look into another side of it.

20. I saw it abounding with the very many creations and created worlds, accompanied with their tumults and commotions as I observed before; and whatever place I thought of and sought for, I found them all in the same stone.

21. I saw the fair creation, as if it were an ectype cast upon a reflector; and felt a great pleasure to explore into the mountainous source of this stone.

22. I searched in every part of the earth, and traversed through woods and forests; until I passed through every part of the world, as it was exhibited therein.

23. I saw them in my understanding, and not with my visual organs (which are both delusive and incapable of reaching so far); and beheld somewhere the first born Brahma—the lord of creatures.

24. I then beheld his arrangement of the starry frame, and the spheres of the sun and moon; as also the rotations of days and nights, and of the seasons and years; and I saw likewise the surface of the earth, with its population here and there.

25. I saw somewhere the level land, and the great basins of the four oceans elsewhere; I saw some places quite unpeopled and unproductive, and others teeming with Sura and Asura races.

26. Somewhere I saw the assemblage of righteous men, with their manners

and conduct as those of the pure golden age; and elsewhere I beheld the company of unrighteous people, following the practices and usages of the corrupt iron age.

27. I saw the forts and cities of the demons in certain places, with fierce and continuous warfares going on all along among them.

28. I saw vast mountainous tracts, without a pit or pool in them any where; and I beheld elsewhere the unfinished creation of the lotus-born Brahmā.

29. I saw some lands where men were free from death and decay; and others with moonless nights and bare headed Sivas in them. (The moon being the coronet of Siva's head, it must be bare for want of the moon on it).

30. I saw the milky ocean unchurned, and filled with the dead bodies of gods; and the marine horse and elephant, the *Kāmadhenu* cow, the physician Dhanvantari and the goddess Laxmī; together with the submarine poison and ambrosia, all lying hidden and buried therein.

31. I saw in one place the body of gods, assembled to baffle the attempts of the giants and the devices of their leader Sukra; and the great god Indra in another, entering into the womb of of Deity—the mother of demons, and destroying the unborn brood therein.

32. It was on account of the unfading virtue (or unalterable course) of nature, that the world was brilliant as ever before; unless that some things were placed out of their former order.

33. The ever lasting vedas ever retain their same force and sense, and never did they feel the shock of change, by the revolution of ages or even at the *kalpānta* dissolution of the world.

34. Sometimes the demons have despoiled, some parts of the heavenly abodes of gods; and sometimes the paradise of Eden (*udyāna*), resounded with the songs of Gandharvas and kinnaras. (Hence some part of the Himalayas, is said to have been the site of the garden of paradise).

35. Sometimes an amity was formed between the gods and giants, and I saw in this manner, the past, present, and future commotions of the world.

36. I then beheld in the person of the great soul of worlds, (*i.e.* in the face of nature which is the body of God); the meeting of the Pushkara and Avarta clouds together.

37. There was an assemblage of all created things, in peaceful union with one another in one place; and there was a joint concussion, of the gods, and demigods and sovereigns of men, in the one and same person.

38. There was the union of the sunlight and deep darkness in the same place, without their destroying one another; and there were the dark clouds, and their flashing lightnings also in the very place.

39. There were the demons Madhu and Kaitabha, residing together in the same navel-string of Brahma; and there were the infant Brahmā and the lotus bud in the same navel of Vishnu.

40. In the ocean of the universal deluge, where Mādhava (the divine spirit), floated on the leaf of the bata tree (*ficus religiosa*); there reigned the chaotic night along with him, and spread its darkness over the face of the deep.

41. There was then but one vast void, wherein all things remained unknown and undefined, as if they lay buried and asleep, in the unconscious womb of a stony grave.

42. Nothing could be known or inferred of anything in existence, but everything seemed to be submerged in deep sleep every where; and the sky was filled by darkness, resembling the wingless crows and unwinged mountains of old.

43. On one side the loud peals of thunder, were breaking down the mountains, and melting them by the fire of the flashing lightnings; and in another, the overflowing waters were sweeping away the earth into the deep.

44. In certain places there were the warfares of the giants, as those of Tripura, Vritra, Andha, and Valī, and in others there were terrible earthquakes, owing to the trepidation of the furious elephant in the regions below. (This elephant is said so be one of the supports of the earth).



45. On one hand the earth was tottering on the thousand hoods on the infernal serpent Vāsuki, which trembled with fear at the *kalpānta* deluge of the world; and on the other the young Rāma killing the Rāxas, with their leader Rāvana (an event which was yet to occur).

46. On one side was Rāma foiled by his adversary Rāvana; and I saw these wonders, now standing upon my legs on earth, and then lifting my head above the mountain tops.

47. I saw kāla-nemi invading the sky one side, where he stationed the demons, by ousting the gods from their heavenly seats.

48. In one place I found the Asuras foiled by the gods, who preserved the people from their terror; and in another the victorious son of Pandu—Arjuna, protecting the world from the oppression of Kauravas, with the aid of lord Vishnu. I saw also the slaughter of millions of men in the Bharatic war.

49. Rāma rejoined:—Tell me sir, how I had been before in another age, and who had been these Pandavas and Kauravas too, that existed before me. (Wheeler in his India dates the Pandavas prior to Rāma).

50. Vasishtha replied:—Rāma! all things are destined to revolve and return, over and over again as they had been before. (In the same manner as the impressions in the mind, recur repeatedly to it every where; and the present state of the world, is no more than a reminiscence of the past ones).

51. As a basket is filled repeatedly with grains of the same kind, or mixed sometimes, with some other sorts in it; so the very same thoughts and ideas, with their self-same or other associations, recur repeatedly in our minds.

52. Our ideas occur to us in the shape of their objects, as often as the waters of the sea run in their course, in the form of waves beating upon the banks; and thus our thoughts of ourselves, yourselves and others, frequently revert to our minds.

53. There never comes any thought of anything, whereof we had no previous idea in the mind; and though some of them seem to appear in a

different shape, it is simply owing to our misapprehension of them, as the same sea water seems to show the various shapes of its waves.

54. Again there is a delusion, that presents us many appearances which never come to existence; and it is this which shows us an infinite train of things, coming in and passing and disappearing like magic shows (or *māyā*) in this illusive world.

55. The same things and others also of different kinds, appear and reappear unto us in this way (either by our reminiscence of them, or by illusion of our minds).

56. Know all creatures, as drops of water in the ocean of the world; and are composed of the period of their existence, their respective occupations, understanding and knowledge; and accompanied by their friends and properties and other surroundings.

57. All beings are born, with every one of these properties at their very birth; but some possess them in equal or more or less shares, in comparison with others. (That some are and must be greater (or less) than the rest. Pope).

58. But all beings differ in these respects, according to the different bodies in which they are born; and though some are equal to others, in many of these respects, yet they come to vary in them in course of time.

59. Being at last harassed in their different pursuits, all beings attain either to higher or lower states in their destined times; and then being shackled to the prison houses of their bodies, they have to pass through endless varieties of births in various forms. Thus the drops of living beings, have to roll about in the whirlpool of the vast ocean of worldly life, for an indefinite period of time, which no body can gainsay or count.

## CHAPTER LXXXVII.

### THE INFINITY OF THE WORLD SHOWN IN THE MATERIAL BODY.

Argument:—In the preceding chapter the world was shown to consist in thought or a grain of the brain; in this it is demonstrated to be contained in the body or an atom of dust.

Vasishtha continued:—Afterwards as I directed my attention to my own body for a while; I saw the undecaying and infinite spirit of God (lit.—the vacuous Intellect, surrounding every part of my material frame).

2. Pondering deeply, I saw the world was seated within my heart, and shooting forth therein; as the grains put out their sprouts in a granary, by help of the rain water dropping into it.

3. I beheld the formal world, with all its sentient as well as insensitive beings, rising out of the formless heart, resembling the shapeless embryo of the seed (*i.e.* the plastic nature from the amorphous spirit), by moisture of the ground.

4. As the beauty of the visibles appears to view, on one's coming to sense after his sleep; so it is the intellect only which gives sensation to one, who is waking or just risen from his sleep: (and so it was the intellectual wakefulness of Vasishtha and other inspired men, which made them sensible of outward objects, even in the trance of their meditation (Samādhi).

5. So there is conception of creation in the self-same soul, ere its formation or bringing into action; and the forms of creations are contained in the vacuum of the heart, and in no other separate vacuity whatever.

6. Rāma rejoined:—Sir, your assertion of the vacuum of the heart, made me take it in the sense of infinite space of vacuity, which contains the whole creation; but please to explain to me more clearly, what you mean by your intellectual vacuum, which you say, is the source of the world. (*i.e.* whether the heart or mind or infinite space, is the cause and container of the cosmos).

7. Vasishtha replied:—Hear Rāma, how I thought myself once in my meditation, as the self-born Swayambhu or the god who is born of himself, in whom subsisted the whole, and there was nothing born but by

and from him; and how I believed the unreal as real in my revelry, or as an air-built-castle in my dreaming.

8. As I had been looking before, at that sight of the great kalpa-dissolution, with my aeriform spiritual body; I found and felt the other part of my person (*i.e.* my material frame), was likewise infused with the same sensibility and consciousness. (The body being the counter part or *rechauffe* of the mind).

9. As I looked at it for a while, with my spiritual part; I found it as purely aerial, and endued with a slight consciousness of itself. (So says the Sruti:—In the beginning the spirit became or produced the air with its oscillation).

10. The vacuous Intellect found this elastic substance, to be of such a subtile and rarefied nature, as when you see the external objects in your dream, or remember the objects of your dream upon your waking.

11. This ethereal air, having its primary powers of *chit* and *samvid*—intellect and conscience, becomes the intellection and consciousness also; then from its power of reflecting (on its existence in space and time), it takes the name of reflection (*chittam*). Next from its knowledge of itself as air, it becomes the airy *egoism*, and then it takes the name of *buddhi* or understanding, for its knowledge of itself as plastic nature, and forgetfulness of its former spirituality. At last it becomes the mind, from its minding many things that it wills or nils.

12. Then from its powers of perception and sensation it becomes the five senses, to which are added their fivefold organs; upon the perversion of the nice mental perceptions to grossness.

13. As a man roused from his sound sleep, is subject to flimsy dreams; so the pure soul losing its purity upon its entrance in the gross body, is subjected to the miseries that are concomitant with it.

14. Then the infinite world; appearing at once and at the same time (before the view of the mind and outer sight, both in state of dream and on waking); it is said to be an act of spontaneity by some, and that of consecution by others. (Some texts say: God willed and it was (*so aikshata, fiatet fit, kunfa kānā* &c.); while others represent the

world to be not the work of a day, but of many consecutive days. (Such as *so atapshata*—God laboured and rested from his labour).

15. I conceived the whole (space and time), in the *minutiae* of my mind; and being myself as empty air, thought the material world, to be contained in me in the form of intelligence.

16. As it is the nature of vacuum, to give rise to the current air; so it is natural to the mind, to assign a form and figure to all its ideas, by the power of its imagination (whence it is called the creative mind, or inventive imagination, that gives a shape to airy nothing).

17. Whatever imaginary form, our imagination gives to a thing at first, there is no power in the mind to remove it any more from it.

18. Hence I believed myself as a minute atom, although I knew my soul to be beyond all bounds; and because I had the power of thinking, I thought myself as the thinking mind, and no more. (So one knowing himself as the body, at once knows him to be a corporeal being only; as the lion thinking himself as a sheep, bleated and grazed as one of them. So we forget our higher nature).

19. Then with my subtile body of pure intelligence, I thought myself as a spark of fire; and by thinking so for a long time, I became at length of the form of a gross body. (The angels are to be of a bright and fiery body (*muri* and *atashi*), and the human body to be of a gross and earthy substance (*khaki* and *martya*).

20. I then felt a desire of seeing all what existed about me, and had the power of sight immediately supplied to my gross body. (Just as a child coming out as blind, deaf and dumb from the embryo, has the powers of seeing and hearing and crying, immediately furnished to it afterwards) (so says Adam in Milton, "As I came to life, I looked at this light and beautiful frame").

21. In this manner I felt other desires, and had their corresponding senses and organs given to me; and I will tell you now, O race of Raghu, their names and functions and objects, as they are known amongst you.

22. The two holes of my face through which I began to see, are termed the two eyes with their function of sight; and having for their objects

the visible phenomena of nature.

23. When I see that I call time, and as I see that is called its manner; the place where I see an object is simple vacuity, and the duration of the sight is governed by destiny.

24. The place where I am situated, is said to be my location; and when I think or affirm any thing, that I say the present time; and as long I feel the twinkling of my intellect, so long do I know myself as the intellectual cause of my action.

25. When I see anything, I have its perception in me; and I have my conviction also, that what I behold with my two eyes, are not empty vacuity, but of a substantial nature.

26. The organs wherewith I saw and felt the world in me, are these two eyes—the keys to the visible world; then I felt the desire of hearing, what was going about me, and it was my own soul, which prompted this desire in me. (Sensible perceptions are the natural appetites of the soul, and finding their way through the external organs of sense).

27. I then heard a swelling sound, as that of a sonorous conch; and reaching to me through the air, where it is naturally born and through which it passes.

28. The organs by which I heard the sound, are these two ears of mine; it is born by the air to ear, and then enters the ear holes with a continuous hissing.

29. I then felt in me the desire of feeling, and the organ whereby I came to it, is called the touch or skin.

30. Next I came to know the medium, whereby I had the sensation of touch in my body; and found it was the air which conveyed that sense to me (*i.e.* from the object to the skin).

31. As I remained sensible of the property of feeling or touch in me, I felt the desire of taste within myself, and had thereupon the organ of tasting given to me.

32. Then my vacuous self, contracted the property of smelling, by the

air of its breath, I had thereby the sense of smelling given to me, through the organs of my nostrils. Being thus furnished with all the organs of sense, I found myself to be imperfect still (because none of them could lead me to the knowledge of the truth).

33. Being thus confined in the net of my senses, I found my sensual appetite increasing fast in me (and the possession of sensuous perceptions (vidah), tending to no conscientious verity samvidah).

34. The bodily sensations of sound, form, taste, touch and smell, are all formless and untrue, and though appear to be actual and true; yet they are really false and untrue.

35. As I remained ensnared in the net of my senses, and considered myself a sensible being; I felt my egoism in me, as that with which I am now addressing to you.

36. The sense of egoism growing strong and compact, takes the name of the understanding; and this being considered and mature, comes to be designated as the mind.

37. Being possessed of my external senses, I pass for a sentient being; and having my spiritual body and soul, I pass as an intellectual being in a vacuous form.

38. I am more rare and vacuous than the air itself, and am as the empty void itself; I am devoid of all shapes and figures, and am irrepressible in my nature.

39. As I remained at that spot, with this conviction of myself; I found myself endowed with a body, and it was as I took me to be.

40. With this belief (of my being an embodied being), I began to utter sounds; and these sounds were as void, as those of man, dreaming himself as flying in the air in his sleep.

41. This was the sound of a new born babe, uttering the sacred syllable *om* at first; and thence it has become the custom to pronounce this word, in the beginning of sacred hymn.

42. Then I uttered some words as those of a sleeping person, and these

words are called the *vyahrites*, which are now used in the Gāyatri hymn.

43. Methought I now became as Brahmā, the author and lord of creation; and then with my mental part or mind, I thought of the creation in my imagination.

44. Finding myself so as containing the mundane system within me, I thought I was not a created being at all; because I saw the worlds in my own body, and naught besides without it.

45. Thus the world being produced, within this mind of mine; I turned to look minutely into it, and found there was nothing in reality, except an empty void.

46. So it is with all these worlds that you see, which are mere void, and no other than your imagination of them; and there is no reality whatever, in the existence of this earth and all other things that you see.

47. The worlds appear as the waters of the mirage, before the sight and to the knowledge of our consciousness; there is nothing outside the mind, and the mind sees every thing, in the pure vacuity of the divine mind.

48. There is no water in the sandy desert, and yet the mind thinks it sees it there; so the deluded sight of our understanding, sees the baseless objects of delusion, in the burning and barren waste of infinite void.

49. Thus there is no world in reality in the divine spirit, and yet the erring mind of man, sees it erroneously to be situated therein; it is all owing to the delusion of human understanding, which naturally leads us to groundless errors and fallacies. (Errors in the mind breed errors in thoughts).

50. The unreal appears, as the real extended world to the mind; in the same manner as the imaginary utopia appears before it, and as a city is seen in the dream of a sleeping man.

51. As one knows nothing of the dream of another sleeping by his side, without being able to penetrate into his mind; while the yogi sees it



clearly, by his power of prying into the hearts of others.

52. So doth one know this world, who can penetrate into the mundane stone; where it represented as the reflexion of some thing in a mirror, which in reality is nothing at all.

53. And although the world appears, as an elemental substance to the naked eye; yet when it is observed in its true light, it disappears like the Otaria of the polar region, which is hidden under ever lasting darkness.

54. He who views the creation with his spiritual body, and with his eyes of discernment, finds it full of the immaculate spirit of God, which comprehends and pervades throughout the whole.

55. The percipient or judicious eye, sees the extinction or absence of the world everywhere; because they have the presence of the Divine Spirit alone before their view, and naught that is not the spirit and therefore nothing.

56. Whatever is perceived by the clear-sighted (yogi), by his conclusive reasoning; that transcendent truth is hard to be seen by the triple-eyed Siva, or even by the god Indra with his thousand eyes.

57. But as I looked into the vacuity of the sky, replete with its myriads of luminous bodies; so I beheld the earth full with the variety of its productions; and then I began to reflect in myself, that I was the lord of all below (and even as Brahmā himself).

58. Then thinking myself as the master of the earth, I became amalgamated with the earth as if it were one with myself; and having forsaken my vacuous intellectual body, I thought myself as the sovereign of the whole.

59. Believing myself as the support and container of this earth, I penetrated deep into its bowels; and thought all its hidden mines were parts of myself, so I took whatever it contained both below and above it to be selfsame with me.

60. Being thus warped in the form of the earth, I became changed to all its forests and woods, which grew as hairs on its body. My bowels were

full of jewels and gems, and my back was decorated by many a city and town.

61. I was full of villages and valleys, of hills and dales, and of infernal regions and caverns; I thought I was the great mountain chain, and connected the seas and their islands on either side.

62. The grassy verdure was the hairy cover of my body, and the scattered hills as pimples on it; and the great mountain tops, were as the crests of my coronet, or as the hundred heads of the infernal snake (Vāsuki).

63. This earth which was freely enjoined by all living beings, came to be parcelled by men and at last oppressed by belligerent kings, and worsted by their lines of fighting elephants.

64. The great mountains of Imaus, Vindhya and Sumeru, had all their tops decorated with the falling streams of Ganges and others, sparkling as their pearly necklaces.

65. The caves and forests, the seas and their shores, furnished it with beautiful scenes; and the desert and marsh lands, supplied it with clean linen garments.

66. The ancient waters of the deluge, have receded to their basins, and left the pure inland reservoirs, decorated by flowery banks, and perfumed by the odorous dust of falling flowers.

67. The earth is ploughed daily by bullocks, and sown in the dewy and cold season; it is heated by the solar heat, and moistened by rain water.

68. The wide level land or plain, is its broad breast; the lotus-lakes its eyes, the white and black clouds are its turbans, and the canopy of heaven is its dwelling.

69. The great hollow under the polar mountain, forms its wide open mouth; and the breathing of animated nature, makes the breath of its life.

70. It is surrounded all about, and filled in its inside, by beings of various kinds; it is peopled by the devas, demons and men on the outside, and inhabited by worms and insects in its inner parts.

71. It is infested in the organic poles and cells of its body, by snakes, Asuras and reptiles; and peopled in all its oceans and seas, with aquatic animals of various kinds.

72. It is filled in all its various parts with animal, vegetable and mineral substances of infinite varieties; and it is plenteous with provisions for the sustenance of all sorts of beings.

## CHAPTER LXXXVIII.

### FURTHER DESCRIPTION OF THE EARTH.

Argument:—Relation of other wonders, which Vasishtha [conceived] in his earthly body.

Vasishtha related:—Hear ye men, what I conceived afterwards in my consciousness, as I had been looking in my form of the earth, and considered the rivers running in my body.

2. I beheld in one place a number of women, lamenting loudly on the death of some body; and saw also the great rejoicing of certain females, on the occasion of their festive mirth.

3. I saw a direful dearth and famine in one place, with the rapine and plunder of the people; and I beheld the profusion of plenty in another, and the joy and friendliness of its people.

4. In one place I saw a great fire, burning down every thing before me; and in another a great flood deluging over the land, and drowning its cities and towns, in one common ruin.

5. I beheld a busy body of soldiers somewhere, plundering a city and carrying away their booty; and I observed the fierce raxas and goblins, bent on afflicting and oppressing the people.

6. I saw the beds of waters brimful with water, and running out to water

and fertilize the land all around; I saw also masses of clouds issuing from mountain caverns, and tossed and borne by the winds afar and aloft in the sky (to pour their rains in other quarters).

7. I saw the outpourings of rain-water, the uprising of verdure, and the land smiling with plenty; and I felt within myself a delight, which made the hairs on my body stand upright; (as if they were the rising shoots of plants growing out of my body).

8. I saw also many places, having hills, forests and habitations of men; and also deep and dreadful dens, with wild beasts, bees in them. Here there were no foot prints of human beings, who avoid those places, for fear of falling in those dire some caves.

9. Some places I saw, where warfares were waged between hostile hosts, and some others also, where the armies were sitting at ease, and gladsome conversation with one another.

10. I saw some places full of forests, and others of barren deserts with tornadoes howling in them; and I saw marshy grounds, with repeated cultivations and crops in them.

11. I saw clear and purling lakes, frequented by cranes and herons, and smiling with blooming lotuses in them; and I saw likewise barren deserts, with heaps and piles of grey dust, collected together by the blowing breezes.

12. I saw some places where the rivers were running, and rolling and gurgling in their sport; and at others, the grounds were moistened and sown, and shooting forth in germs and sprouts.

13. I saw also in many places, little insects and worms moving slowly in the ground; and appeared to me to be crying out, O sage, save us from this miserable state.

14. I saw the big banian tree, rooting its surrounding branches in the ground; and I saw many parasite plants growing on and about these rooted branches.

15. Huge trees were growing in some places, upon rocks and mountain tops; and these embracing one another with their branching arms, were

shaking like the billows of the sea.

16. I saw the raging sun darting his drying rays, and drawing the moisture of the shady trees; and leaving them to stand with their dried trunks, and their withered and leafless branches.

17. I saw the big elephants dwelling on the summits of mountains, piercing the sturdy oaks with the strokes of their tusks, which like the bolts of Indra, broke down and felled and hurtled them with hideous noise below.

18. There grew in some places, many a tender sprout, of plants, shooting forth with joy as the green blades of grass; or as the erect hairs of horripilation rising on the bodies of saints, enrapt in their reveries and sitting with their closed eyelids.

19. I saw the resorts of flies and leeches and gnats in the dirt, and of bees and black bees on the petals of lotus flowers; and I saw big elephants destroying the lotus bushes, as the plough-share overturns the furrows of earth.

20. I saw the excess of cold, when all living beings were shrivelled and withered in their bodies; when the waters were congealed to stone, and the keen and cold blasts chilled the blood of men.

21. I have seen swarms of weak insects, to be crushed to death under the feet of men; and many diving and swimming and skimming in the waters below, and others to be born and growing therein.

22. I have seen how the water enters in the seeds, and moistens them in the rainy season; and these put forth their hairy shoots on the out side, which grow to plants in the open air.

23. I smile with the smiling lotuses, when they are slightly shaken in their beds by the gentle winds of heaven; and I parade with the gliding of rivers, to the ocean of eternity for final extinction. (*i.e.* As the river bearing all things is lost in the ocean; so doth the human body become extinct in the Deity, with the world that it contains within itself).

## CHAPTER LXXXIX.

### THE PHENOMENAL AS THE REPRODUCTION OF REMINISCENCE.

Argument:—The situation of the World in the womb of the Vacuous Intellect; and its outward appearance as the Imagination of the Mind.

Rāma said:—Tell me sir, whether in your curiosity to observe the mutations of earthly things and affairs, you beheld them in their earthly shapes with your corporeal body; or saw them in their ideal forms, in the imagination of your mind.

2. Vasishtha replied:—It was in my mind, that I thought myself to have become the great earth; and all what I saw as visible, being but simple conceptions of the mind, could not possibly have a material form.

3. It is impossible for the surface of the earth to exist, without its conception in the mind; whatever thou knowest either as real or unreal, know them all as the work of your mind.

4. I am the pure vacuous Intellect, and it is that which is the essence of my soul; it is the expansion of this intellectual soul, which is called its will also. (This will is the eternal predicate of the Divine Spirit).

5. It is this which becomes the mind and the creative power Brahmā, and takes the form of the world and this earth also; and this vacuous mind being composed of its desires, assumes to itself whatever form it likes to take.

6. It was thus that my mind stretched itself at that time, and put forth its desires in all those forms as it liked: and from its habitual capacity of containing every thing, it evolved itself in the shape of the wide-stretched earth.

7. Hence the sphere of the earth, is no other than the evolution of the selfsame mind; it is but an unintelligent counterpart of the intelligent

intellect.

8. Being thus a void in itself, it continues to remain forever as such in the infinite void; but by being considered as a solid substance by the ignorant, they have altogether forgotten its intellectual nature.

9. The knowledge that this globe of earth is stable, solid and extended, is as false as the general impression of blueness in the clear and vacuous firmament, and this is the effect of a deep-rooted bias in the minds of men.

10. It is clear from this argument, that there is no such thing as the stable earth; it is of the same ideal form as it was conceived in the mind, at the first creation of the world. (The primary idea of creation is of its subtile and not gross form. "And the earth was without form and void").

11. As the city is situated in a dream, and the intellect resides in vacuity; so the Divine Intellect dwelt in the form of the creation in the very vacuum.

12. Know the three worlds in their intellectual light, likening the aerial palace of puerile fancy and hobby; and know this earth and all visible appearances, to be the creatures of imagination.

13. The world is the ectype city or reproduction of the intellectual Spirit of God, and not a different kind of production of the Divine Will; it is in fact no real or positive existence at all, although it may appear as solid and substantial to the ignorant.

14. The unreal visible world is known only to the ignorant, who are unacquainted with its real intellectual nature, and it is he only that is acquainted with its true nature, who knows well what I have been preaching to you ere long.

15. All this is the intellection of the Divine Intellect, and manifestation of the supreme self in itself; the visible world which appears as some thing other than the supreme soul, is inherent in the very soul. (All this being selfsame with the Divine spirit, it is exempt from the imputation of its duality or unity with it).

16. As a gemming stone exhibits of itself, the various hues of white, yellow and others, without their being infused therein; so the Divine Intellect shows this creation in all its various aspects within its vacuous sphere.

17. Whereas the spirit neither does anything, nor changes its nature (on account of its immutability); therefore this earth is neither a mental nor material production of it (but a phantasmagoria only).

18. The vacuous Intellect appears as the surface of the earth, but it is of itself without any depth or breadth, and transparent in its surface (wherefore it is not the fathomable or opaque body of the earth).

19. It is of its own nature, that it shows itself as anything wherever it is situated; and though it is as clear as the open air, yet it appears as the earth, by its universal inherence into and pervasion over all things.

20. This terraqueous orb, appearing as something other than the Great Intellect; appears in the very form as it [is] pictured in the mind, like the shapes of things appearing in our dream (agreeably to their forms preserved in our memory).

21. The world subsists in the vacuous spirit, and the Divine Spirit being vacuous also, there is no difference in them, it is the ignorant soul which makes the difference, but it vanishes at once before the intelligent soul.

22. All material beings, that have been or are to be in the three past, present and future times; are mere errors of vision, like the false appearances in our dreams, and the air built cities of imagination.

23. The beings that are existent at present, and such as are to come into existence in future; and the earth itself, are of the same nature of an universal fallacy, in lieu of the Divine spirit pervading the whole.

24. I myself and all others that are included in this world, have the visible perceptions of all things as they are preserved in our reminiscence.



25. Know Rāma the Divine Intellect only, as the supreme soul and undecaying essence of all existence; and this it is that sustains the whole in its person, without forsaking its spirituality. Knowing therefore the whole world as contained in thyself, which is not different from the supreme soul, thou shalt be exempt and liberated from all.

## CHAPTER LXXXX.

### DESCRIPTION OF THE WATERY CREATION.

Argument:—Description of the Waters and Islands on the surface of the Earth, and Watery things in all nature.

Rāma Said:—Tell me Sir, what other things (lit.—worlds), you saw on the surface of the earth.

2. Vasishtha replied:—With my waking soul, I thought as it were in my sleep that I was assimilated to land, and saw many groups of lands scattered [on] this earth: I saw them in my mysterious vision, and then reflected them in my mind.

3. As I beheld those groups of lands, lying every where before my intellectual vision; the outer world receded from my sight, all dualities were quite lost and hushed in my tranquil soul.

4. I saw those groups as so many spots, lying in the expanded spirit of Brahma; which was a perfect void, quite calm, and inert to all agitations.

5. I saw every where large tracts, as great and solid as the earth itself: but found them in reality to be nothing more, than the empty dreams appearing in the vacant mind.

6. Here there was no diversity nor uniformity neither, nor was there any entity or nihility either; there was no sense of my egoism also, but all blinded in an indefinite void.

7. And though I conceived myself to be something in existence; yet I perceived it had no personality of its own, and its entity depended on that of one sole Brahma, who is increate and ever undecaying (or never decays).

8. Thus these sights being as appearances of dream, in the empty space of the intellect; it is not known how and in what form they were situated in the divine mind, before they were exhibited in creation.

9. Now as I saw those tracts of land in the form of so many worlds, so I beheld large basins of water also (surrounding them on all sides).

10. Then my active spirit, became as the inert element of water in many a great (or reservoirs of water); and these are called as seas and oceans, in which [it] lay and played with a gurgling noise.

11. These waters are incessantly gliding on, bearing upon them loads of grass and straw, and bushes of plants and shrubs and trunks of trees; which float upon them, as the bugs and leeches crawl and creep on your body.

12. These are borne by the circling waters, like small insects and worms into the crevices of waves; and thence hurled into the womb of the whirlpools, whose depth is beyond all comparison.

13. The currents of the waters were gliding, with the leaves and fruits of trees in their mouths; while the floating creepers and branches, described the encircling necklaces about them.

14. Again the drinkable water being taken by the mouth, goes into the hearts of living beings; and produces different effects on the humours of animal bodies, according to their properties at different seasons.

15. Again it is this water which descends in the form of dews, sleeps on leafy beds in the shape of icicles, and shines under the (moon-beams on all sides), all the time and without interruption.

16. It runs with irresistible course to many a lake and brook as its home, it flows in the currents of rivers, unless it is stopped by some bridge or embankment.

17. The waters of the seas like ignorant men on earth, ran up and down in search of the proper course; but failing to find the same, they tumbled and turned about in eddies and whirlpools (of doubts).

18. I saw the water on the mountain-top, which thought it rested on high, yet it fell owing to its restlessness in the form of a water-fall in the cataract, where it was dashed to a thousand splashes. (So I found myself to be hurled down by my sins, from my high position in heaven, to a thousand devious paths on earth).

19. I saw the water rising from the earth in the form of vapour on high, and then mixing with the blue ocean of the azure sky, or appearing as blue sapphires among the twinkling stars of heaven.

20. I saw the waters ascending and riding on the back of the clouds, and there joining with the lightnings as their hidden consorts, shining as the cerulean god Vishnu, mounted on the back of the hoary serpent—*Vāsuki*.

21. I found this water both in the atomic and elementary creations, as well as in all gross bodies on earth, and I found it lying unperceived in the very grain of all things, as the omnipresent Brahma inheres in all substances.

22. This element resides in the tongue; which perceives the flavour of things from their particles, and conveys the sense to the mind. Hence I ween the feeling of taste relates to the soul and its perception, and not to the sensibility of the body. (The Divine Spirit is said to be flavour—*rasovaitat*, and it is the human soul only that perceives it).

23. I did not taste this spiritual savour, by means of the body or any of its organs; it is felt in the inner soul only, and not by the perceptions of the mind, which are misleading and therefore false and unreal.

24. There is this flavour scattered on all sides, in the sapidity of the season's fruits and flowers; I have tasted them all and left the flowers to be sucked by the bees and butterflies.

25. Again the sentient soul abides in the form of this liquid, in the

bodies and limbs of all the fourteen kinds of living bodies (in some of which it appears in the form of red hot blood).

26. It assumes the form of the showers of rain, and mounts on the back of the driving winds; and then it fills the whole atmosphere, with a sweet aromatic fragrance. (This sweet scent is called in Bengali [Bengali:?), which is a corruption of [Bengali/Sanskrit:?) swādu or sweet).

27. Rāma! remaining in that state of my sublimated abstraction, I perceived the particulars of the world in each individual and particular particle.

28. Remaining unknown to and unseen by any body, I perceived the properties of all things, as I marked those of water, with this my sensible body, appearing as gross matter.

29. Thus I saw thousands of worlds, and the repeated rising and fallings, like the leaves of plantain trees (or rather the barks of those trees, which grow upon and envelop one another).

30. Thus did this material world, appear to me in its immaterial form; as a creation of the Intellect, and presenting a pure and vacuous aspect.

31. The phenomenal is nothing, and it is its mental perception only that we have all of this world; and this also vanishes into nothing, when we know this all to be a mere void.

## CHAPTER LXXXI.

### DESCRIPTION OF IGNEOUS, LUMINOUS AND BRILLIANT OBJECTS IN NATURE.

Argument:—Vasishtha's Identity of his soul with light, and his observation of it in all lightsome substances.

Vasishtha related:—I then believed myself as identical with light, and

beheld its various aspects in the luminous bodies of the sun and moon, in the planets and stars, and in fire and all shining objects.

2. This light has by its own excellence, and it becomes the light of the universe; it is as brilliant as the mighty monarch, before whose all surveying sight, the thievish darkness of night flies at a distance.

3. This light like a good prince, takes upon it the likeness of lamps, and reigns in the hearts of families and houses in a thousand shapes (of chandeliers &c.), to drive off the thievish night, and restore the properties of all before their sight.

4. Being glad to lighten all peoples (worlds), it enkindles the orbs of the sun, moon and stars; who with their rays and beams, dispel afar the shade of night from the face of the skies.

5. It impoverishes the darkness, that bereaves all beings from their view of the beauties of nature, and dispenses the useful light, which brings all to the sight of the visibles.

6. It employs the axe at the root of the nigrescent arbour of night, and adds a purity and price to all things; it is this that gives value to all metals [and] minerals, and makes them so dear to mankind.

7. It shows to view all sorts of colours, as white, red, black and others. It is light that is the cause of colours as the parent is the cause of the progeny.

8. This light is in great favour, with every one upon this earth; wherefore it is protected with great fondness in all houses, as they foster their children in them, by means of earthen walls (in order to preserve them from inclement winds).

9. I beheld a slight light, even in the darkness of the infernal region (*i.e.* the dismal hell fire); and I saw it partly in the particles of dust, which compose all bodies on the surface of the earth.

10. I saw light, which is the first and best of the works of God, to be eternally present in the abodes of the celestial; and observed it as the lamp of the mansion of this world, which was the great deep of waters and darkness before. ("And darkness reigned over the face of the deep").

11. Light is the mirror of the celestial nymphs of all the quarters of heaven (*i.e.* it shows and points out the face of the heavens to us); it scatters like the winds the dust of frost from before the face of night, it is the essence of the luminous bodies of the sun, moon and fire, and the cause of the red and bright hue of the face of heaven.

12. It discloses the cornfields to day-light, and ripens their corn, by dispelling darkness from the face of the earth. It washes also the glassy bowl of heaven, and glitters in the dewy waters upon its face.

13. It is by reason of its giving existence to, and bringing to view all things in the world, it is said to be the younger brother, of the transcendent light of divine Intellect. (The gross light is the reflexion of holy light).

14. It is the light of the sun, which is the reviver of the lotus bed of the actions of mortals; and which is the life of living beings on earth; it is the source of our sight of the forms of all things, as the intellect is that of all our thoughts and perceptions.

15. Light decorates the face of the sky, with numberless gems of shining stars; and it is the solar light that makes the divisions of days, months, years and seasons in the course of time, and makes them appear as the passing waves in the ocean of eternity.

16. This immense universe bears the appearance of the boundless ocean, wherein the sun and moon are revolving as the rolling waves, over the scum of this muddy earth.

17. Light is the brilliancy of gold, and the colour of all metals; it is the glitter of glass and gems, the flash of lightnings, and the vigour of men in general.

18. It is moon shine in the nocturnal orb, and the glittering of glancing eye lids; it is the brightness of a smiling countenance, and the sweetness of tender and affectionate looks.

19. It gives significancy to the gestures, of the face, arms, eyes and frownings of the eye-brows; and it adds a blush to maiden faces, from the sense of their invincibleness. (Laughter spring from pride).

20. The heat of this light, makes the mighty to spurn the world as a straw, and break the head of the enemy with a slap; and strike the heart of the lion with awe.

21. It is this heat which makes the hardy and bold combatants, engage in mutual fighting with drawn and jangling swords; and clad in armours clanking on their bodies.

22. It gives the gods their antagonism against the demons, and makes the demoniac races also antagonistic to the gods; it gives vigour to all beings, and causes the growth of the vegetable kingdom.

23. All these appeared to me as the mirage in a desert, and I beheld them as phantasms in my mind; and this scene of the world was situated in the womb of vacuum, and I beheld these sceneries, O bright eyed Rāma, all these sceneries seem to resemble the appearances of a phantasmagoria to me.

24. I then beheld the glorious sun above, stretching his golden rays to all the ten sides of the universe, and himself flying as the phoenix in the sky; and I saw also this speck of the earth, resembling a villa beset by the walls of its mountains.

25. The sun turned about and lent his beams to the moon, and to the submarine fire beneath the dark blue ocean; and stood himself as the great lamp of the world on the stand of the meridian, to give the light of the day.

26. I saw the moon rising as the face of the sky, with a lake of cooling and sweet nectar in it; the moonlight appearing as the soft and sweet smile of the sable goddess of night, and as the glow of the nightly stars.

27. The moon is the comparison of all beautiful objects in the world, and is the most beloved object at night, of females, and of the blue lotus, and companion of the vesper or evening star.

28. I beheld the twinkling stars likening to the clusters of flowers in the arbour of the skies, and delighting the eyes and faces (of their spectator); and they appeared to me as flocks of butterflies, flying in

the fair field of the firmament.

29. I saw many shining gems washed away by the waters, and tossed about by the waving arms of the ocean; \*and I saw many jewels also in the hands of jewellers, and balanced by them in their scales.

\* (Note.—Full many a gem of brightest ray serene, the dark unfathomed caves of ocean bear. Gray).]

30. I looked into the submarine fire lying latent in the sea, and the eddies whirling the silvery shrimps in the whirlpools, I saw the golden rays of the sun, shining as filaments of flowers upon the waters, and I saw also the lightnings flashing in the midst of clouds. (There is a play upon the words *abdhi* and *abda* which mean the sea, the eddy, the marine fire, the cloud &c.).

31. I witnessed the auspicious sacrificial fire, blazing with ineffable light; and marked its burning flame, splitting and cracking the sacred wood, with a crackling and clattering noise.

32. I saw the lustre of gold and other metals and minerals, and I found also how they are reduced to ashes by the act of calcination, like learned men overpowered by the clownish ignorant.

33. I observed the brightness of pearls, which gave them a place on the breasts of women in the form of necklaces; as also on the necks and chests of men and giants, and of Gandharvas and chiefs of men.

34. I beheld the firefly, with which the beauties adorn their foreheads with bright spots; but which are trod upon on the way by ignorant passers as worthless; hence the value of things depends on their situation and not real worth.

35. I saw the flickering lightning in the unmoving cloud, and the fickle shrimps skimming upon the waters of the calm ocean; I heard also the hoarse noise of whirlpools in the quiet and unsounding main, and marked how restlessness consorted with restive and sedate.

36. Some times I saw the soft petals of flowers, were used as lamps to light the bridal beds in the inner apartments.

37. Being then exhausted as the extinguished lamp, I became as dark as



collyrium; and slept silently in my own cell, like a tortoise with its contracted limbs.

38. Being tired with my travel throughout the universe, at the kalpānta end of the world; I remained fixed amidst the dark clouds of heaven, as the elephant of Rudra abides there in company with (his lightning).

39. At the end when the worlds were dissolved, and the waters were absorbed by the submarine fires; I kept myself dancing in the etherial space, which devoid of its waters.

40. Sometimes I was borne on high by the burning fire, with its teeth of the sparks and its flaming arms, and its flying fumes resembling the dishevelled hairs on its head.

41. The conflagration burnt down the straw-built houses before it, and fed upon the animal bodies on its way; and consumed the eight kinds of wood, that are ordained in sacrificial rites.

42. I saw the sparks of fire, emitted by the strokes of hammer, from the red hot iron of blacksmiths, were rising and flying about like golden brickbats, to hit the hammerer.

43. In another place I saw the whole universe, lying invisible for ages in the womb of stony mundane egg.

44. Rāma said:—Tell me sir, how you felt yourself in that state of confinement in the stone; and whether it was a state of pleasure or pain, to you and the rest of beings.

45. Vasishtha replied:—As when a man falls into sleep with the dulness of his senses, and has yet his airy intellect fully awake in him; so was that outward insensibility filled with intellectual sensibility. (So a man assimilating himself to Brahma, is full of his internal light and felicity).

46. The great Brahma awakens the soul, when the body lies as insensible as the dull earth; so the sleeping man remaining in his torpid state, has his internal soul full with the divine spirit (which fills it with true intellectual delight *sachchidānanda*).

47. Because the earthly or corporeal body of man, is verily a falsity and has no reality in it; it appears as visual phantom to the sight of the spectator, but in reality it is one with unchanged spirit of God.

48. Knowing this certain truth, whoso views these all as an undivided whole; sees the quintessence as one essence, and the subjective and the objective as the same (Lit.:—He does not fall into the blunder of the viewer and the view).

49. I then having assimilated myself to the pure spirit of Brahma, viewed all things in and as Brahma, because there is none beside Brahma, that is or can be or do anything from naught.

50. When I viewed all these visibles as manifestation of the self-same Brahma, then I left myself also situated in the state of divinity of Brahma himself.

51. When on the other hand, I reflected myself as combined with the pentuple material elements; I found myself reduced to my dull nature, and was incapable of my intellectual operation of excogitation, and the conception of my higher nature.

52. I thought myself as asleep, notwithstanding my power of intellection (which lay dormant in me); and being thus overtaken by the conception of my sleepy insensibility, how could I cogitate of anything otherwise; which is of a transcendental nature.

53. He whose soul is awakened by knowledge, loses the sense of his corporeal body, and raises himself to his *ātivāhika* or spiritual form, by means of his purer understanding.

54. A man having his sentient and spiritual body, either in the form of a minute particle or larger size as one may wish, remains perfectly liberated from the fetters of his body and his bondage in this world.

55. With his intelligent and spiritual body, a man is enabled to enter into the impenetrable heart of a hard stone, or to rise to heaven above or descend to the regions below.

56. Hence, O Rāma, I having then that intelligent and subtile body of mine, did all that I told you, with my essence of infinite understanding.

57. In my entrance into the hard stone, and my passages up and down the high heaven and the nether world, I experienced no difficulty from any side.

58. With my subtile and intelligent body, I passed every where, and felt everything, as I used to do with material body.

59. One going of his own accord in one direction, and wishing to go in another, [he] immediately finds himself even then and there, by means of his spiritual body.

60. Know this spiritual and subtile body, to be no other than your understanding only; and now you can well perceive yourself to be of that imperishable form, by means of your intelligence also.

61. Thinking one's self as the vacuous Intellect, abiding in the sun and all visible objects; the spiritualist comes to know the existence of his self only, and all else that is beside himself as nothing.

62. But how is it possible to view the visible world as inexistent, to which it is answered that it appears as real as the unreal dream to the sleeping person, but vanishes into nothing upon his waking (scholium). Reliance in the inexistent world, is as the belief of the ignorant man in falsehoods; and this reliance is confirmed by habit, although it is not relied upon by others that know the truth.

63. But this reliance is as vain as the vanity of our desires, and the falsity of our aerial castle building; all which are as false as the marks of waves, left on the sea sands; or as the marking of anything with a charcoal, which is neither lasting nor perceptible to any body.

64. We see the woodlands, blooming with full blown flowers and blossoms; but these sights are as deluding, as the sparks of fire, presenting the appearance of a flower garden in fire works.

65. These pyrotechnical works, which are prepared with so much labour; burst on a sudden at the slight touch of fire, and then they are blown away as soon, as the prosperity of sharpers (which is transient).

66. Rāma, I beheld the flourish of the world, to be as false and

fleeting, as the appearance of light in the particles of dust; all these appearing as so many things of themselves, are in fact no other than the appearances of hills and cities, in the vacuity of the mind in our dreams at sleep.

## CHAPTER LXXXII.

### DESCRIPTION OF THE CURRENT AIR, AS THE UNIVERSAL SPIRIT.

Argument:—Vasishtha's assuming the form of Air, and his finding its pervasion all over the world as its vital spirit.

Vasishtha continued:—Now in my curiosity to know the world, I thought myself as transformed to the form of the current air; and by degrees extended my essence, all over the infinite extent of the universe.

2. I became a breeze with a desire, to view the beauty of the lovely plants all about me; and to smell the sweetness of the fragrant blossoms of kunda, jessamine as lotuses.

3. I bore about the coolness of the falling rains and snows and dew drops, with a view to restore freshness to the languid limbs of the tired and weary labourer.

4. My spirit in the form of the current winds, bore about the essences of medicinal plants and the fragrance of flowers; and carried away the loads of grass, herbs, creepers and the leaves of plants all around.

5. My spirit travelled as the gentle zephyr, in the auspicious hours of morn and eve; to awaken and lull to sleep the lovely maids; again it takes the tremendous shape of a tornado in tempest, to break down and bear away the rocks.

6. In paradise it is florid, with the reddish dust of *mandāra* flowers; in the mountains it is hoary with hoar frost and snows; and in hell it burns in the infernal fires.

7. In the sea it has a curvilinear motion, with the curling waves and revolving whirlpools; and in heaven it bears aloft and moves the clouds, both to cover and uncover the mirror of moon hid under them.

8. In heaven it has the name of the *prabāha* air, to hold aloft the starry frame; and guide the course of the starry legions and the cars of their commanding generals—the post of Gods.

9. It is accounted as the younger brother of thought, owing to its great velocity; it is formless but moveth over all forms; and though intangible, yet its touch is as delightful, as the cooling paste of sandal wood.

10. It is hoary old with the hoar frost, it bears on its head; it is youthful with wafting the fragrance of vernal flowers, and it is young when it is quiet and still.

11. Here it roves at large, loaded with the fragrance of the garden of Eden; and there it moves freely bearing the perfumes of the grove of the Gandharva Chitraratha, to tired persons and worn out lovers.

12. Though fatigued with its toil, of raising and moving the incessant waves, of the cooling and purifying stream of Ganges; yet it is ever alert to lull the toil of others, being quite forgetful of its own weariness.

13. It gently touches its brides of vernal plants, bending down under the load of their full-blown flowers; which are ever shaking their leafy hands, and flitting eyes of fluttering bees, to resist its touch.

14. The fleeting air buried its weariness in its soft bed of clouds; after drinking dew drops exuding from the disc of the moon; and being fanned by the cooling breath of lotuses (growing in lakes of heaven).

15. Like the swiftest steed of Indra, he bears the *farina* of all flowers to him in heaven; and becomes a compeer with Indra's elephant, who is giddy with the fragrance of his ichor.

16. Then blew the winds, with the soft breath of the shepherd's horns; and drove away the clouds like cattle, and blasted the showering rain drops; that served to set down the dust of the earth.

17. It is perfumed with the fragrance of flowers flying in the air, and is the uterine brother of all sounds which proceed from the womb of vacuum (which is the common source of wind and sound). It runs in the blood and humours, within the veins and arteries of bodies; and is the mover of the limbs of persons.

18. It dwells within the hearts of human bodies as their life, and is the soul and sole cause of all their vital functions. It is ever on its wing, and being ubiquitous throughout the world, it is acquainted with the secrets of all the works of Brahmā.

19. It is the plunderer of the rich treasure of odours, and the supporter of ethereal cities; it is the destroyer of heat and darkness as the moon, and this air is the milky ocean, that produces the fair and cooling moon.

20. It forms the islands (by undulation of waves and collection of sands); and is the preserver of the machine of animal bodies, by means of its conducting the vital airs.

21. It is ever present before us, and yet invisible in itself, like an imaginary palace; or as oil in the pods of palm trees, or fetters on the legs of infuriate elephants.

22. It blows away in a moment, all the mountains at the end of the world; it marks the waves with their curls, and collects the sands of rivers (to large beaches and coasts).

23. It is false in appearance, as water in a cloud of smoke, or a whirlpool in it; it is as invisible as the streams above the firmament, and the lotuses growing in the lakes of the blue ethereal sky.

24. It is covered with bits of rotten grass, in its form of the gusts of wind; it opens the lotus blossoms by its gentle breeze, and showers down the rains in its form of sounding blasts.

25. Its body is as a wind instrument at home, and as an elephant in the forest of the sky; it is a friend to the dust of the earth, and a wooer of flowers in woods and gardens.

26. It is ever busy in its several acts, of congealing and drying, of upholding and moving, and of cooling the body and carrying the perfumes; and is incessantly employed in these six-fold functions to the end of the world.

27. It is as fleet as light, and adroit in extracting juices as the absorbent heat; and is ever employed in the acts of contraction and distension of the limbs of bodies, at the will of every body.

28. It passes unobstructed through the avenues, of every part of the city of the body; and by its circulation in the heart, and distribution of the bile and chyle through blood vessels, it preserves the functions of life.

29. It is expert in repairing the losses, of the great citadel of the living body; by removing its excrements and replacing its gastric juices (*i.e.* the six humours of the body), and the formation of its blood and fat, and the flesh, bones, and skin.

30. I looked through every particle of the body, by means of the circulating air; as I viewed every part of the universe by means of the circumambient air; and it is by means of my vital airs, that I conduct this body of mine.

31. The winds bear innumerable particles on their back, as if they were so many worlds in the air, while in fact there is nothing borne by them, when there is naught but an utter negative vacuity every where.

32. I viewed all bodies including those of the gods, as those of Hari and Brahmā, and the Gandharvas and Vidyādhara; and I saw the bright sun and moon, of fire and Indra and others.

33. I saw the seas and oceans, the islands and mountains, stretching as far as the visible horizon; I beheld also the other worlds, and the natures and actions of their inhabitants.

34. I saw the heaven and earth and the infernal regions also, and marked their peoples and their lives and deaths likewise.

35. So I beheld various kinds of beings, composed of the five elements; and traversed in the form of air, throughout all parts of the universe,

as a bee enters the foliage of a lotus flower.

36. In my aerial form, I passed through the bodies of all corporeal beings, which are composed of earth, water, air and fire; I sucked the juice of all animal bodies, and drank the moisture of trees drawn by their roots.

37. I passed over all cold and solid bodies, and the liquid paste of sandal wood; I rested in the cool lunar disk, and lulled myself on beds of snows and ice.

38. I have tasted the sweets of all season fruits and flowers in the arbours of every part of this earth; I have drunk my fill in the flower-cups of spring; and left the lees and leavings for the beverage of bees.

39. Then I rolled on the high and soft beds of clouds, which are spread out in the wide fields of the firmament; and I slept on soft and downy wings of clouds, as in a place bedded by heaps of butter.

40. I reposed on the petals of flowers, and on the green leaves of trees; and rested on the soft bodies of heavenly nymphs, without any concupiscence on my part.

41. I played with the blossoms of lilies and lotuses, in their beds and bushes; and I joined with the cackling geese and swans in their pleasure lakes.

42. I moved with the course of streams, and with the rippling waters of lakes and rills; and I bore the orb of the earth on my back, and carried about me all her mountains, as hairs upon my body.

43. The wide extending hills and mountains, the lengthening rills falling from them, together with all the seas and oceans, are all as pictures represented in the mirror of my body.

44. All the terrestrials and celestials, that live and move at large upon my body; appear to be moving and flying about me as lice and flies.

45. It is by my favour, that the sun receives the various colours with which he shines; and which he diffuses to the leaves of trees, in the



sundry hues of red and black, of white, yellow and green.

46. The earth is situated with the seven seas, surrounding the seven great islands (continents); as so many wristlets are encircled about the wrists of men.

47. I was delighted at the sight of the celestial nymphs, also, as I see with gladness myself within.

48. The earth with its rivers of pure water and its solid hills and rocks, were as the veins and blood, and flesh and bones of my body.

49. I beheld innumerable elephantine clouds, and countless suns and moons in the starry frame on the sky; as I see the flights of gnats and flies in the vacuum of my mind.

50. In my minute form of the intellect, I held, O Rāma, the earth with its footstools of the nether regions upon my head (because the vacuous intellect is capable of containing and upholding all things).

51. I remained in my sole vacuous and spiritual state, in all places and things at all times, and as the free agent of myself; and yet without my connection with any thing whatsoever.

52. In this state of my spirituality, I had the knowledge of both the intellectual and material worlds; and of all finite and infinite, visible and invisible and formal as well as formless things.

53. I beheld in my own spirit, a thousand worlds and mountains and seas; and they appeared as carved statues and engravings in the vacuous tablet of my mind.

54. I bore in my spiritual body, many occult and visible worlds; and they showed themselves as clearly to my inmost soul, as if they were the reflexions of real objects in a mirror.

55. So I perceived the four elemental bodies of earth and air, and of fire and water, in my vacuous soul; in same manner as we see the delusive objects of our dream in the vacuity of our intellect.

56. I saw also in that state of my hypnotism, innumerable worlds rising

before me in each particle of matter; as it appeared to fly before me in the hollow space of vacuum.

57. I beheld a world in every atom, which was flying in empty air; just as we see the many creations of our dreams, and the many creatures in those dreams.

58. I myself have become the orb of the earth, and the clusters of islands (as their pervading spirit (adhyāsikātma); though my spirit never comes in contact with anything at all).

59. With my earthly body, I suck the rain water and the waters of the seas; in order to supply the moisture of the moisture of trees, on account of their producing the juicy fruits, for the food of living beings.

60. At the time of my coming to pure understanding, and the clairvoyance of my intellectual sight; I find the millions of worlds and all worldly things, disappearing from my view and all uniting in One sole unity.

61. This is a miracle of the intellect, and it strikes with wonder in ourselves; that the miracles of the inner mind, manifest themselves as external sights before our eyes. (*I. e.* The subjective appearing as the objective).

62. I felt it painful to think of the existence of nothing any where; but I found out the truth, that there is nothing in reality except one spiritual substance, which displays all these wonders in itself.

63. There is but One universal soul, which is the ever undecaying cause of all; and produces and lives throughout the whole. (This is called the *visva rupa* hypostasis of God, as it is expressed by the poet "These as they change, are but the varied God," and the world is full of Him). And as my soul was awakened to knowledge, I saw this whole in the soul of Brahma.

64. Being awakened to the knowledge of the universal soul, as the all and everywhere, ubiquitous and all supporting; I became insensible of all objects, and was myself lost in the all subjective unity.

65. It is in the vacuous convexity of the pure divine spirit, that the continuous creations appear to rise in the intellect; but it is the extinction of these, which extinguishes the burning flame (of worldliness) in the mind, and exterminates the knowledge of all these ideal particulars, into that of One infinite and ever existent entity.

## CHAPTER LXXXIII.

### THE ADVENT AND PSALMODY OF A SIDDHA IN THE AERIAL ABODE OF VASISHTHA.

Argument:—The appearance of the spirit of a siddha in the aerial cell of Vasishtha, and his heavenly canticle.

Vasishtha continued:—As my mind was turned from the sight of phenomenals, and employed in the meditation of the only One; I found myself to be suddenly transported to my holy cell in the air.

2. There I lost the sight of my own body, and knew not where I was seated; when all of a sudden the sacred person of a siddha or aerial saint, appeared in view, and to be seated before me.

3. He sat in his mood of deep meditation, and was entranced in his thought of the supreme spirit; his appearance was as bright as the sun, and his person was as shining as the flaming fire.

4. He sat quiet and steadily in his posture of *padmāsana* between his two knees and heels; and remained absorbed in meditation, having no motion of his body, nor any thought of anything in his mind.

5. His body was besmeared with ashes, and his head was borne erect upon his shoulders; he sat quiet and quite at ease, with his bright countenance and in [a] sedate posture.

6. The palms of both his hands were lifted up, and were set open below his navel; and their brightness caused his lotiform heart to be as full-blown, as the sun-beam expands the lotuses in lakes.

7. His eyelids were closed, and his eyesight was as weak, as to view all the visibles in one light of whiteness, and they seemed to be as sleepy, as the closing petals of the lotus of the close of the day.

8. His mind was as calm in all its closets (*i.e.* thoughts), as the sides of the horizon in their stillness; and his soul was as unperturbed, as the serene sky freed from a tempest (calm after storm).

9. I who did not see my own person, could yet plainly perceive that of the saint thus placed before me; and then I reflected in my mind, with the perspicacity of my discernment.

10. I find this great and perfect *siddha* or saint in this solitary part of the firmament; and I believe him to be as absorbed in his meditation, as I am at my ease in this lonely spot.

11. It is very likely that this saint, being earnest in his desire of deep meditation, and finding this retired cell of mine most favourable to it, has called here of his own accord.

12. He thought I had cast off my mortal coil, and could not perceive by his deep attention that I had returned to it; so he threw away my dead body as he thought it, and made his residence in that cell of mine.

13. Seeing thus the loss of my body here, I thought of repairing to my own abode (in the constellation of Pleiades [Sanskrit: Saptarshi mandalam]) and as I was attempting to proceed thereto, I resigned my attachment to my lone cell (which was now held by another).

14. This cell was dilapidated also in time, and there remained an empty void only in lieu of it; and the saint that had taken my place therein, lost his stay also for want of the cell, and fell downward in his meditative mood.

15. Thus that lonely cell was lost to me, together with the loss of my fond desire for it, just as a visionary and imaginary city vanishes with the dream and desire, which presented it to our view.

16. The meditative saint then fell down from it, as the rain falls down from the cloud; and as a spot of cloud is blown away to the winds in

empty air, like the disc of the moon traversing in the sky.

17. He felt as a heavenly spirit falling to earth, after fruition of the reward of his meritorious acts; and as a tree falls headlong being uprooted from the ground, so he fell down upon the earth.

18. So when [we] wish for stability of our dwelling, with the continuance of our lives; we see on a sudden the termination of both, as it happened to the falling Siddha.

19. Seeing the falling Siddha, I felt a kind concern for him; and in the flight of my mind, came down from heaven in my spiritual form, to that spot on earth where he had fallen.

20. He fell on the wings of the current air, which conveyed him whirling as in a whirlwind, beyond the limits of the seven continents and their seven-fold oceans, to a place known as the land of gold and the paradise of the gods.

21. He fell from the sky in his very posture of *padmāsana* as he had been sitting there before; and sat with his head and upper part of the body erect, owing to the ascension or upward motion of the *prāna* and *apāna* breaths that were inhaled by him. (The rising breath like the rope of a pitcher, keeps the body from sinking downward).

22. Though hurled from such height, and carried to such distance; yet he did not wake from the torpor of his *samādhi*—meditation, (to which he sat fixed and intent); but fell down insensible as a stone, and as lightly as a bale of cotton.

23. I was then much concerned for his sake, and from my great anxiety to waken him; I roared aloud like a cloud from my place in the sky, and showered a flood of rain-water also upon him.

24. I went on darting hail stones, and flashing as lightnings in order to waken him; and I succeeded to bring him to sense, as the clouds rouse the peacock in the rainy season.

25. His body flushed and his eyes opened, as a blooming blossom and full blown flowers; and the drizzling rains enlivened his soul, as the driving rain, gives the lotuses of lakes to bloom.

26. Finding him awake, and seated in my presence, I cast my complacent look upon him; and asked him very politely, about the prosperity of his spiritual concerns.

27. I said, tell me, O great sage, who you are, and where is your abode, and what to do; and how is it that you are so insensible of your state, notwithstanding your fall from so great a distance. (It is a pity that men are so insensible of the fall of their heavenly souls to this miserable earth).

28. Being addressed by me in this manner, he looked steadfastly upon me, and then remembering his visit at mine, he replied to me in a voice, as sweet as that of the *chātaka*—swallow to the sonorous clouds.

29. The sagely siddha said:—you sir, shall have to wait awhile until I can recollect myself and my former state; and then I will relate to you the latter incidents of my life.

30. So saying he fell to the recollection of his past incidents, and then having got them in his remembrance, he related the particulars to me without any reserve, and as if they were the occurrence of his present day.

31. He then spoke to me in a voice, as soft and cooling as the sandal paste and moonbeams; and the words were as blameless and well spoken, as they were pleased to my ears and ravishing of my soul.

32. The siddha said:—I now come to know you sir, and greet you with reverence; and beg you to pardon my intrusion upon you, as it is the nature of the good to forgive the faults of others. (Because to err is human, to forgive divine).

33. Know me, O sage, to have long enjoyed (in one of my former births), the sweets of the garden of paradise in the form of butterfly; as a bee sucks the honey of lotus-flowers in the lake.

34. I fluttered over a running stream, and found it swelling with sounding waves at pleasure; and then seeing it whirling with its horrid whirlpools, I began to reflect with sorrow in my mind (in the following manner).

35. Such is the sight of the troubles in this ocean of the world, which overwhelms me quite in sorrow and grief; and I have become like a parching and plaintive swallow, that wails aloud at a draught of rain water.

36. I find my chief delight to consist in intelligence, and perceive no pleasure in worldly enjoyments, therefore I must rely only in my intellectual speculations, and abide without any anxiety, in the unclouded sphere of my spiritual felicity.

37. I see there is no real pleasure here, but what is derived from our sensations of the sensible objects (of figure, sound, taste, touch and smell); I find no lasting delight in these, that I should depend on them.

38. All this is either the vacuity of the intellect, or representations of the intellect itself; when then should I be deluded with these false appearances, as a madman or one of a deluded mind is apt to do.

39. The sensibles are causes of our insensibility as poison, and women are deluders of men and provokers of their passions; all sweets are but gall, and all pleasures are only a sort of pleasing pain.

40. And this body which is subject to sickness and decay, with its mind as fickle as a shrimp fish, is hourly watched upon by inexorable death, as the old crane lurks after the skimming fish for his prey.

41. The frail body being subject to instant extinction, likens a bubble of water in the ocean of eternity; it resembles also the flame of lamp, which is put out in a moment, while it burns vividly before us.

42. What is the life any more than a stream of water, running between its two shores of birth and death; flowing on with the currents of passing joys and griefs, swelling with the waves of incidents, and whirling with the whirlpools of dangers and difficulties?

43. It is muddled with the pleasures of youth, and blanched with the hoary froths of old age; and emits but casually a few bursting bubbles of glee and gladness, which are afloat for and flitting in a moment.

44. It runs with the rapid torrent of custom, sounding with the hoarse

noise of current opinions; it is overcast by the roaring clouds of envy and anger, and overflows the earth in its liquid form (of evanescent bodies).

45. The word stream of life, is as pleasing to hear and pleasant to the ear, as the term stream of water is soothing to the soul; but its waters are ever boiling with heat of *tritāpa*, and abounding with whirlpools of illusion and avarice, that carry us up and down for ever more.

46. The course of the world is as that of the waters of a river, which bears away the present things on its back, and brings with its current, what was unforeseen and unexpected before. It is thus full with these events.

47. All that was present before us, is lost to and borne away from us, and it is in vain to repine at their loss; and whatever was never thought of before, come to pass upon us, but what reliance can there be in any one of them.

48. All the rivers on earth, have their waters continually passing away, and filling them by turns from their sources; but life which the water of the river of the body, being once gone, is never supplied to it from any source.

49. The vicissitudes of fortune, are incessantly turning like a potter's wheel, over the destinies of people, and are entailing some person or other every moment, in this ocean of the world.

50. A thousand thieves and enemies of our estate, are constantly wandering about to rob us of our properties, and nothing avails whether we sleep or wake to ward them off.

51. The particles of our lives, are wasting and falling off every moment; and yet it is a wonder that, nobody is aware of the loss of the days of his life, as long as he has but a little while to live.

52. The present day is reckoned as ours, but it is as soon passed as the past ones; and thus ignorant of the flight of days, nobody knows the loss of the duration of his life, until he comes to meet with his death.



53. We have lived long to eat and drink, and to move about from place to place, and to rove in foreign lands and woods; we have felt and seen all sorts of weal and woe; say what more is there that we can expect to have for our share.

54. Having well known the pain and pleasure of grief and joy, and experienced their changes and the reverses of fortune, I am fully imprest with the idea of the transitoriness of all things, and therefore kept afar from seeking any thing.

55. I have enjoyed all enjoyments, and seen their transitoriness every where; and yet I found no satisfaction with or distaste to anything, nor felt my cool inappetency for them any where.

56. I wandered on the tops of high hills, and roved in the airy regions on the summits of the Meru mountains; I travelled to the cities of many a ruler of men, but met with nothing of any real good to me any where.

57. I saw the same woody trees, the same kind of earthly cities, and the same sort of fleshy animal bodies every where; I found them all frail and transitory, and full of pain and misery as never to be liked.

58. I saw no riches nor friends, no relatives nor enjoyments of life, were able to preserve any one from the clutches of death.

59. Man passes away as soon, as the rain-water glides down the mountain glades; and is carried away by the hand of death as quickly, as a heap of hollow ashes is blown away by the wind.

60. No enjoyment is desirable to me, nor has the gaudiness of prosperity any charm for me; when I find my life to be as transient, as the transitory glance from the side long look of an amorous woman.

61. How and where and whose help shall we seek, when O sage; we see a hundred evils and imminent death hanging every day over our heads. (*i.e.* Naught can save us from death and distress).

62. Our lives are as frail as falling leaves, upon the withered woods of our bodies; and the moisture which they used to derive from them, is soon dried up and exhausted at the end.

63. I passed my life in vain desires and expectations, and derived nothing therefrom, that is of any intrinsic good or profit to me.

64. My delusion is at last removed from me, and I see it useless to bear the burthen of my body here any longer; I find it better to place no reliance in it, than bemean ourselves by our dependence to it.

65. All prosperity is but adversity, owing to its transitory and illusive nature; therefore the wise accounting it as such, place no reliance on the vanities of this world.

66. Men are sometimes led by the directions of the sāstras, and at other by their prohibitions also; as the movables are carried up and by the rising and falling waters (*i.e.* running in right or wrong directions).

67. The poisonous air of worldliness, contaminates the sweet odour of reason in the mind of man; and makes it noxious to the person, as the canker in the bosom of the bud, corrodes the future flowers.

68. The vanities of the world, are as usually taken for realities, as all other unrealities in nature are commonly taken for actualities. (The world is unreal, and all seeming realities are unreal also).

69. Men are moving about with their bodies upon earth, with as much haste as the rivers are running to the seas; thus the great mass of mankind here, are seen to be in pursuit of the sensible objects of their desire.

70. The desires of our hearts run to their objects, with as much speed as the arrow's fly from the archer's bow; but they never return to their seat in the heart or bow string, as our ungrateful friends that forsake us in our adversity.

71. Our friends are our enemies, as the blasts of wind that blow us away with their breath; all our relations are our bonds and fetters, and our riches are but causes of our poverty.

72. Our pleasures are (causes of) our pains, and prosperity the source of adversity; all enjoyments are sufferings (as leading to maladies), and all fondness tends at last to distaste and dislike.

73. All prosperity and adversity, tend only to our temporary joy and misery; and our life is but a prologue or prelude to our extinction or *quietus* (nirvāna). All these are the display of our unavoidable delusion.

74. As time glides along on any man, shewing him the various sights of joy and misery; the poor creature lives only to see the loss of his friends, and to repine at his hapless and helpless longevity.

75. The enjoyment of pleasures, is as playing with the fangs of a deadly serpent; they kill you no sooner you touch them, and they disappear from your sight, whenever you look after them.

76. The life is spent without any attempt, to attain that perfect state, which is obtained without any pain or toil; while it is employed every day in hardships of acquiring the perishable trifling [pleasures].

77. Men who are bound to their desire of carnal enjoyment, are exposed to shame and the contumely of the rich every moment; and are as wild elephants, tied with strong fetters at their feet.

78. Our fortunes and favourites, are not only as frail and fickle, as the transitory waves and bubbles; but they are as pernicious as the fangs of a snake; and who is there so silly enough, as to take his rest under the shadow of the hood of enraged serpent.

79. Granting the objects of desire to be pleasing, and the gifts of prosperity to be very charming; still what are they and this life also any more, than the fickle glances of a mistress' eyes.

80. Those who enjoy the pleasures of the present time with so much zest; must come to feel them quite insipid at the end, and fall into the hell-pit at last.

81. I take no delight in riches, which are worshipped by the vulgar only; which are ever subject to disputes, earned with labour, kept with great care, and are yet as unstable as the winged winds in air.

82. Fortune which is so favourable for a while, turns to misfortune in a trice; she is very charming to her possessor, but is as fickle in her nature, as the fleeting flash of lightning.

83. Riches like flatterers, are very flattering at first and as long as they last; but they are as fleeting as those deceitful cheats, who mock at us upon their loss.

84. The blessings of health, wealth and youth, are as evanescent as the fleeting shadow of autumnal clouds; and the enjoyments of sensual pleasures, are pernicious at the end.

85. Say who has remained the same even among the great, to the end of his journey in this world, the lives of men are as fleeting, as the trickling dew drops at the end of the leaves of trees.

86. Our bodies are decaying in time, and our hairs are turning grey with age, and the teeth are falling off; thus all things are worn out in the world, except our desires, which know no decrease or decay.

87. The carnal enjoyments like wild beasts, come to decay in the forest of the body; but the poison plant of our desire which grows in it, is ever on its increase.

88. Our boyhood passes as quickly as our infancy, and our youth passes as soon as our boyish days; and here there is an equal transience, to be seen in both the comparison and the object compared with.

89. Life melts away as quickly, as the water oozes out of the hold of our palms; and like the current of a river, it never returns to its receptacle.

90. The body also passes away as hurriedly, as a hurricane sweeps in the air; and it vanishes even before our sight of it, like a wave or cloud, or as fast as the flame of a lamp.

91. I have found unpleasantness in what I thought to be very pleasant, and found the unsteadiness of what I believed to be steady; I have known the unreality of what I took to be real, and hence have I become distrustful and disgustful of the world.

92. The ease and rest that attend on the soul, upon the cool indifference of the mind; are never to be obtained in any enjoyment, that the upper or nether worlds, can ever afford to any body.

93. I find the pleasurable objects of my senses, are still alluring me to their trap, as a fruit and flower entices the foolish bee to fall upon them.

94. Now after the lapse of a long time, I am quite released from my selfish egoism; and my mind has become indifferent to the desire of future rewards and heavenly felicity.

95. I have long found my rest in my solitary bliss of vacuity, and have come here as thyself, and met with this etherial cell. (The aerial cell is a creation of the saint's imagination).

96. I came to learn afterwards that this cell belonged to thee; but I never thought that thou shalt ever return to it.

97. I saw there a lifeless body, and thought it to be the frame of a siddha or holy saint, who having quitted his mortal coil, has become extinct in his nirvāna.

98. This sir, is my narrative as I have related to you; and am seated here as I am, and you can do unto me as you may like.

99. Until a siddha sees all things in his mind, and considers them well in his clear judgment, he is incapable of seeing the past, present and future in his clairvoyance, even though he be as perfect as the nature of the lotus-born Brahmā himself.

## CHAPTER LXXXIV.

### DESCRIPTION OF A PISÁCHA, AND THE UNITY OF THE WORLD WITH BRAHMA.

Argument:—Advent of Vasishtha and the saint to the region of Siddha and description of the people thereof.

Vasishtha continued:—Now as we were at a spot of great extent (beyond

the limit of the terraqueous); and as bright as the golden sphere of heaven, I spoke to the Siddha by way of friendship.

2. I said, it is true sir, what you said, that it is the want of due attention, which prevents our comprehensive knowledge of the present, past and future; but it is a defect not only of yours and mine, but of the minds of all mankind in general.

3. I say so from my right knowledge of the defects and fallibility of human nature, or else sir, you would not have to fall from your aerial seat. But pardon me, I am equally fallible also.

4. Rise therefore from this place, and let us repair to aerial abode of the Siddhas, where we were seated before; because one's own seat is the most genial to man, and self-perfection is the best of all perfections.

5. So saying they both got up, and rose as high as the stars of heaven; and both directed their course in the same way, as an aeronaut, or a stone flung into the air.

6. We then took leave of each other with mutual salutations; and each went to the respective place which was desirable to either of us.

7. I have now related to you fully the whole of this story, whereby you may know, O Rāma, the wonderful occurrences that betide us in this ever changeful world.

8. Rāma said:—Tell me sir, how and with what form of body, thou didst rove about the regions of the Siddhas, when thy mortal frame was reduced to dust.

9. Vasishtha replied:—Ah! I remember it, and will tell you the particulars, how I wandered throughout these worldly abodes, until I arrived at the city of the Loka-pāla deities, and joined with the hosts of Siddhas, traversing in the regions of midway sky.

10. I travelled in the regions of Indra or open firmament, without being seen by any body there; because I was then passing in my spiritual body, ever since I had lost my material frame-work.

11. I had then become, O Rāma, of an aerial form, in which there was

neither a receptacle nor recipient, beside the nature of vacuous and intellectual soul.

12. I was then neither the subject or object of perception of persons like yourself, who dwell on sensible objects alone; nor did I make any reckoning of the distance of space or succession of time. (The spiritual *yogi* has no cognizance of gross material things, nor of the divisions of space and time, which are objects of sensation only).

13. The soul is busy with the thinking principle of the mind, apart from all material objects composed of earth &c.; and is as the meditative mind or ideal man, that meddles with no material substance.

14. It is not pressed nor confined by material things, but is always busy with its cognitions; and it deals with beings in the same manner, as men in sleep do with the objects of their dream (and others with their air-built cities).

15. Know Rāma, this doctrine of intellection by the simile of dreaming, to be quite irrefutable, although it is confuted by others (*i.e.* the Nyāya philosophers who deny the mental conceptions without previous perceptions); but they are not to be regarded as right. (Since the Veda says, the spirit of God created all from his mind, and not from its past perceptions).

16. As the sleeping man thinks himself to be walking and acting in his dream, without such actions of his being perceived by others (in the same room); so methought I walked before and beheld the aerials without their seeing me.

17. I beheld all other terrestrial bodies lying manifest before me, but nobody could observe me that was hid from their sight in my spiritual form.

18. Rāma asked:—Sir, if you were invisible to the Gods, owing to your bodiless or vacuous form; how then could you be seen by the Siddha in the Kanaka land, or see others without having eyes of your own?

19. Vasishtha replied:—We spiritual beings view all things by means of our inner knowledge of them; as other people behold the things they are desirous to see, and naught what they had not any desire for. (This

desire is said to be *satya-sankalpa*, or a firm prepossession of any idea in the mind).

20. All men though possess of pure souls, do yet forget their spiritual nature, by their being too deeply engaged in worldly affairs and unspiritual matters.

21. As I had then wished that this person the Siddha, could have a sight of me; so it was according to the wish of mine, that I was observed by him; because every man obtains what he earnestly desires.

22. Men being slack in their purposes, become unsuccessful in their desires; but this person being stanch to his purpose, and never swerving from his pursuit, succeeded in gaining his desired object.

23. But when two persons are engaged in the same pursuit, or one of them is opposed to the views of the other; the attempt of the more arduous is crowned with success, and that of the weaker meets with its failure.

24. Then I travelled through aerial regions of the Lokapāla regents of the sky, and passing by the celestial city of the Siddhas in my spiritual body; I beheld these people with manners quite different from my former habits.

25. I then began to observe their strange manners in the etherial space, and being unseen myself by any one there, I saw distinctly every body there, and their mode of life and dealings with amazement.

26. I called them aloud, but they neither heard nor gave heed to my voice; and they appeared to me as empty phantoms as the images of our dreams and visions.

27. I tried to lay hold on some of them, but no one could be grasped by my hands; and they evaded my touch, as the ideal images of the human mind.

28. Thus Rāma, I remained as a demoniac *pisācha*, in the abode of the holy Gods; and thought myself to be transformed to a *pisācha* spirit in the open air.

29. Rāma said:—Tell me sir, what kind of beings are *pisāchas* in this



world, and what are their natures and forms, and what are their states and occupations also.

30. Vasishtha replied:—I will tell you, Rāma, what sort of beings the *pisāchas* are in this world; because it is unmannerly on the part of a preacher, not to answer to the interlocutory queries of the audience (though it be a digress from subject).

31. The *Pisāchas* are a sort of aerial beings, with subtile bodies of theirs (as we see the empty forms of persons in our dreams); they have their hands and feet and other members of the body as thine, and see all things as thou dost.

32. They sometimes assume the form of a shadow to terrify people, and at others enter into their minds in an aerial form, in order to mislead them to error and wicked purposes. (They like devils waylay unwary men, and tempt them to evil).

33. They kill persons, eat their marrow, and suck up the blood of weak bodied people; they lay a siege about the mind, and destroy the vitals and viscera and the strength and lives of men.

34. Some of them are of aerial forms, and some of the form of frost, others as visionary men, as seen in our dreams with airy forms of their bodies. (And they are at liberty to take upon themselves whatever forms they please).

35. Some of them are of the forms of clouds, and others of the nature of winds, some bear illusory bodies, but all of them are possessed of the mind and understanding.

36. They are not of tangible forms to be laid hold by us, or to lay hold on any one else; they are mere empty airy bodies, yet conscious of their own existence.

37. They are susceptible of feeling the pain and pleasure, occasioned by heat and cold; but they are incapable of the actions of eating, drinking, holding and supporting anything with their spiritual bodies.

38. They are possessed of desire, envy, fear, anger and avarice, and are liable to delusion and illusion also; and are capable of subjection by

means of the spell of *mantras*, charm of drugs and of other rites and practices.

39. It is likewise possible for one at some time or other, to see and secure some one of them by means of incantations, captivating exorcisms and amulets and spirit in chanting invocations.

40. They are all the progeny of the fallen gods, and therefore some of them bear the forms of gods also; while some are of human forms, and others are as serpents and snakes in their appearance.

41. Some are likened to the forms of dogs and jackals, and some are found to inhabit in villages and woods; and there are many that reside in rivers, mud and mire and hell pits.

42. I have thus told you, all about the forms and residences and doings of *pisāchas*; hear me now relate to you concerning the origin and birth of these beings.

43. Know that there exists forever, an omnipotent power of its own nature; which is the unintelligible Intelligence itself, and known as Brahma the great.

44. Know this as the living soul, which being condensed becomes ego, and it is the condensation of egoism which makes the mind.

45. This divine Mind is styled *Brahmā*, which [is] the vacuous form of the divine will; which is [an] unsubstantial origin of this unreal world, which is as formless as the hollow mind.

46. So the mind exists as Brahma, whose form is that of the formless vacuum; it is the form of a person seen in our dream, which is an entity without its reality or formal body.

47. It was devoid of any earthly material or elemental form, and existed in an immaterial and spiritual form only; for how is it possible for the volitive principle, to have a material body subsisting in empty air?

48. *Rāma*, as you see the aerial city of your imagination in your mind, so doth the mind of *Brahmā* imagine itself as the *Virinchi* (vir incipience) or creator of the world.

49. Whatever one sees in his imagination, he considers it as true for the time; and whatever is the nature and capacity of any being, he knows all others to be of the same sort with himself?

50. Whatever the vacuous soul sees in its empty sphere, the same it knows as true, as the spirit of Brahma and the mind of Brahmā, exhibit this ideal world for reality.

51. Thus the contemplation of the present pageant of the world, as ever existent of itself at all times; strengthens the belief of its reality, as that protracted and romantic dream.

52. So the long meditation of Brahma, in his spiritual form of the creative power; presented to him the notions of multitudes of worlds, and varieties of creations, of which he became the creator. (So the original thought occurring in the mind of any one, confers on him the title of the originator of the same. So says Manu: "Brahmā after long meditation, produced the world from his intellect").

53. The ideal then being perfected grew compact, and took a tangible form; which was afterwards called the world, with all the many varieties of which it is composed.

54. This Brahmā—the creative mind, was self-same with Brahma the supreme soul; and these two are ever identic with the uncreated soul and body of the universe.

55. These two (*i.e.* the great Brahma and Brahmā or the Divine spirit and mind), are always one and the same being, as the sky and its vacuity; and they ever abide together in unity, as the wind and its vacillation.

56. The Divine spirit views the phenomenal world, as a phantom and nothing real; just as you see the unreality of a figure of your imagination as real and substantial.

57. This Brahma then displayed himself (under the name of Virāt), in the form of a material body, consisting of the quintuple elements of earth, water &c., as the five solid and liquid parts of his person. (This is the Hindu Trinity, composed of the soul, mind and material

frame, as Pope the poet has expressed it in the words: "Whose body nature is, and God the soul").

58. As this triple nature of the Deity, is no more than the variation of his will, so it represented itself as the one or other, in its thought only, and not in reality (the substance being but a conception of the mind).

59. Brahmā himself is vacuous intellect, and his will consists in the vacuity of the same; therefore the production and destruction of the world, resemble the rise and fall of figures in the dreaming state of the human mind.

60. As the divine mind of Brahmā is a reality, so its parts or contents are real also; and its acts or productions of the sun, moon and stars, as well as their rays—the Marichis are real also.

61. Thus the existence of the world and all its contents, is called the dominion of the mind; which is only an unsupported vacuum, like the vacuity of the supportless sky on high.

62. As a city seen in dream is inane, and a hill formed in imagination a mere void; so both Brahma and his world are as the transparent firmament, and having no shape or substance of them.

63. So the world is, but a reflexion of the divine intellect; it is ever existent and undecaying, and the belief of the beginning, middle and end of creation, is as false, as the sight of the ends and midspot of skies.

64. Say Rāma, whether you find any gross substance, to grow in the inane space of the mind of yours or mine or any other person; and if you find no such thing there, how can you suppose it to exist in the inanity of the Divine Intellect, and in the vacuity of the universe?

65. Then tell me why and whence the feelings and passions, such as anger and affection, hate and fear, take their rise; all which are of no good to any body, but rather pernicious to many.

66. In truth I tell thee that these are not created things, and yet they seem to rise and fall of themselves, like our wrong notions of the production and destruction of the world. These are but eternal ideas,

and coeternal with the eternal mind of God.

67. The vast extent of infinite void, is full with the translucent water of Divine Intellect; but this being soiled by our imaginary conceits, produces the dirt of false realities.

68. The boundless space of the Divine Intellect, is replete with the vacuous spirit of God; which being the primary productive seed of all, hath produced these multitudes of worlds, scattered about and rolling as stones in the air.

69. There is really no field nor any seed, which is sown there in reality; nor is there any thing which is ever grown or produced therein, but whatever there is, is existent for ever the same; (and the rest is but fiction).

70. Now among the scattered seeds of souls, there were some that grew mature, and put forth in the forms of gods; and those that were of a bright appearance, became as intelligences and saints.

71. Those that were half mature, became as human beings and Nāga races; and such as were put forth themselves in the forms of insects, worms and vegetables.

72. Those seeds which are bloated and choked, and become fruitless at the end; these produce the wicked Pisāchas, which are bodiless bodies of empty and aerial forms.

73. It is not that Virinchi (vir incipiens) or Brahmā, made them so of his own accord or will; but they became so according to the desire which they fostered in themselves in their prior existence (which caused their transformations or metamorphoses in the latter ones). (Because the lord is impartial, and makes [not] one more or less than another).

74. All existent beings are as inane, as the inanity of the Intellect in which they exist; and they have all their spiritual bodies, which are quite apart from the material forms in which you behold them.

75. It is by your long habit, that you have contracted the knowledge of their materiality; as it has become habitual with us to think ourselves as waking in our dreaming state.

76. It is in the same manner that all living bodies, are accustomed to think of their corporeality; and to live content with their frail and base earthly forms, as the Pisāchas are habituated to pass gladly in their ugly forms.

77. Some men look upon others and know them, as the village people know and deal with their fellow villagers as with themselves; but they resemble the people abiding together as seen in a dream.

78. Again some meet with many men, as in a city constructed in dream (or imagination); but are quite unacquainted with one another, owing to their distant abodes and different nationalities. (So are we unacquainted with the Pisācha race, in this crowded city of the world).

79. In this manner, there are many races of object beings of whom we are utterly ignorant; and such are the Pisāchas, Kumbhandas, Pretas, Yakshas and others.

80. As the waters upon earth, are collected in lowlands only; so do the Pisāchas and goblins dwell in dark places alone.

81. Should a dark Pisācha dwell at bright midday light, upon a sunny shore or open space; it darkens that spot with the gloominess of its appearance.

82. The sun even is not able, to dispel that darkness, nor can any one find out the place, where the dark demon makes his abode; on account of its delusiveness to evade human sight.

83. As the orbs of the sun and moon, and the furnace of burning fire, appear bright before our eyes; so on the contrary the abode of the Pisāchas, is ever obscured by impenetrable darkness, which no light can pierce.

84. The Pisāchas are naturally of a wonderful nature, that vanish like sparks of fire in daylight; and become enkindled in the dark. (The Pisāchas bear analogy to the sons of darkness or fallen angels in the black Tartarian regions).

85. Now Rāma, I have fully related to you about the origin and nature

of the Pisācha race in the course of this discourse; and then as I had become as one of them, in the regions of the regents of the celestials.

## CHAPTER LXXXV.

### DESCRIPTION OF THE PERSON OF VASISHTHA.

Argument:—The conduct of men that are firm *in the resolution* and the behaviour of Vasishtha in the etherial regions.

Vasishtha continued:—I then having my inane intellectual body, which was quite free from the composition of the five elements; roved about in the air in the manner of a pisācha ghost (seeing all and seen by none).

2. I was not perceived by the sun and moon, nor by the gods Hari, Hara, Indra and others; and was quite invisible to the siddhas, gandharvas, Kinnaras and Apsaras of heaven.

3. I was astonished to think as any honest person, who is a stranger at the house of another; why the residents of the place did not perceive me, though I advanced towards them and called them to me.

4. I then thought in myself that, as these etherial beings are seekers of truth like ourselves; it is right they should observe me among them in their etherial abode.

5. They then began to look upon me standing before them, and felt astonished at my unthought appearance, as the spectators are startled at the sudden sight of a juggler's trick or some magic show.

6. Then I managed myself as I ought in the house of the gods, I sat quiet in their presence, and addressed and accosted them without any fear.

7. Those who beheld me standing at the compound at first, and were unacquainted with the particulars (of my sagely character), thought me a mere earthly being, and known as Vasishtha by name.

8. When I was in sun light by the celestials in heaven, they took me for the enlightened Vasishtha, who is well known in the world.

9. As I was seen afloat in the air by the aerial siddhas, they called me by the name of the aerial Vasishtha.

10. And as I was observed by the holy sages to rise from amidst the waters of the deep; they called me the watery Vasishtha, from my birth in the water.

11. Henceforth I came to be renowned under different appellations, by all these sets of beings; some calling me the earthly Vasishtha, and others naming me the luminous, the aerial and so forth according to their own kind.

12. Then in course of time, my spiritual body assumed a material form, which sprang from within me and of my own will.

13. That spiritual body and this material form of mine, were equally aerial and invisible; because it was in my intellectual mind only, that I perceived the one as well as the other.

14. Thus is my soul the pure intellect, appearing sometimes as vacuum, and at others shining as the clear sky; it is transcendent spirit and without any form, and takes this form for your admonition. (The incorporeal soul enters into the corporeal body for its dealing with others).

15. The liberated living soul is as free as vacuous spirit of Brahma, although it may deal with others in its corporeal body; so also the liberated bodiless soul, remains as free as the great Brahma himself.

16. As for myself I could not attain to Brahmahood, though I practiced the rules for obtaining my liberation; and being unable to attain a better state, I have become the sage Vasishtha as you see before you.

17. Yet I look upon this world in the same light of immateriality, as the sage sees the figure of [a] person in his dream, when it appears to him to have a material form, though it is a formless non-entity in reality.



18. In this manner do the self born god Brahmā and others, and the whole creation at large, present themselves as visions to my view, without their having any entity in reality.

19. Here I am the self same vacuous and aerial Vasishtha, and appearing as a visionary shape before you, I am though habituated to believe myself over grown, as you are accustomed to think of the density of the world.

20. All these are but vacuous essences of the self-born Brahmā, and as that deity is no other than the Divine Mind, so is this world no more than a production of that Mind.

21. The appearance of myself, thyself and others, together with that of the whole world, proceeding from our ignorance; is like the apparitions of empty ghosts before deluded boys, and appearing as solid realities to your sight.

22. Being aware of this truth, it is possible for you to grow wise in course of time; and then this delusion of yours is sure to disappear, as our worldly bonds are cut off with the relinquishment of our desires and affections.

23. Our knowledge of the density and intensity of the world, is dissipated by true wisdom; in the same manner as our desire of a dream of gem, is dispelled upon our waking.

24. The sight of the phenomenals vanishes at once from our view, as we arrive to the knowledge of noumenal in time; as our desire of deriving water from a river in the mirage, subsides in our knowledge of the falsity of the view.

25. The perusal of this work of the great Rāmāyana, is sure to produce the knowledge of self-liberation in its reader, even during his life time in this world.

26. The man whose mind is addicted to worldly desires, and who thinks its vanities as his real good, leads a life to misery only like those of insects and worms, and is unfit to be born as a human being, notwithstanding all his knowledge of this world and all his holy

devotion.

27. The liberated man while he lives, deems the enjoyments of his life, to be no enjoyment at all; but the ignorant person values his temporary enjoyments only, in lieu of his everlasting felicity.

28. By perusal of this Mahārāmāyana, there arises in the mind a coldness, resembling a frost falling on spiritual knowledge.

29. Liberation is the cold indifference of the mind, and our confinement consists in the passionateness of our minds and hearts; yet the human race is quite averse to the former, and sedulously employed in the acquisition of their temporal welfare only in their foolishness, and to the astonishment of the wise.

30. Here all men are subject to their sense, and addicted to the increase of wealth and family (lit.—wives), to the injury of one another; yet it is possible for them to be happy and wise, if they will but ponder well into the true sense of spiritual sāstras.

31. Vālmīki says:—After the sage had said these words, the assembly broke with the setting sun and mutual salutations, to perform their evening devotion. They made their ablutions as the sun sank down into the deep, and again repaired to the court with the rising sun at the end of the night.

## CHAPTER LXXXXVI.

### ESTABLISHMENT OF IMMORTALITY.

Argument:—Proof of the Erroneous conception of the *World*,  
and the *Truth* of the Intellectual and Immortal soul.

Vasishtha resumed:—O intelligent Rāma! I have now related to you at length the narrative of the stone, which shows you plainly how all these created things, are situated in the vacuity of the Divine Intellect.

2. And that there exists nothing whatever, at any time or place or in the air; except the One undivided intellect of God, which is situated in itself, as the salt and water are mixed up together (or as One is self same with the other).

3. Know Brahma as the Intellect itself, which presents many sight shows of itself in the dream, which are inseparable from itself. (The manifestation of the unchangeable nature of the Divine Mind as the creation, is no more than its *vivarta-rupa* or expansion of itself, as that of our minds in the various imageries seen in the state of our dreaming).

4. God being the universal spirit, and the creation full of particularities, it is not incongruous to the nature of the universal and immutable soul, to contain the endless varieties of particulars in the infinite vacuity of the Divine Intellect, without any variation in itself. (The universal and infinite God, contains the particular and finite world in itself).

5. There is no self born creative power (as Brahmā), nor its creation of the world; which is but a production of the dreaming intellect, and is situated in our consciousness, as the sights of dreams are imprinted in the memory.

6. As the city seen in your dream, is situated intellectually in yourself; so the entire universe is situated in the Divine Intellect, ever since its creation to its annihilation (or as the world without its end).

7. As there is no difference between gold and the gold mountain of Meru, and between the dreamed city and the mind; so there is no difference whatever, between the intellect and its creation. (Both being of the same kind).

8. There is the intellect only which exists, and not the world of its creations; as the mind is existent without the gold mountain of its dream.

9. As the mind shows itself, in the form of the formless mountain in its dream; so the formless Brahma, manifests itself as the formal world, which is nothing in reality.

10. The Intellect is all this vacuum, which is increate, unbounded and endless; and which is neither produced nor destroyed in thousands of the great makākalpa ages. (*i.e.* It is both eternal as well as infinite).

11. This intellectual vacuum is the living soul and lord of all, it is the undecaying ego and embraces all the three worlds in itself (as the air comprises all existence in it).

12. The living body becomes a lifeless carcass, without this aeriform intellect; it is neither broken nor burnt with the fragile and burning body, nor is there any place to intercept the vacuous intellect there from.

13. Therefore there is nothing that dies, and naught that ever comes to being; the intellect being the only being in existence, the world is but a manifestation or disclosure of itself to the mind.

14. The intellect alone is the embodied and living soul, and should it ever be supposed to die; then the son would be thought to die also by the death of the father, because the one is but a reproduction of the other. (The text says, the soul of the father is reborn in the son, and if the former should die, the latter must die also.)

15. Again the death of one living soul, would entail the wholesale death of all living creatures; and then the earth (nay even the whole world), would be void of all its population. (Because the one universal soul is the soul of all and every individual being).

16. Therefore, O Rāma, the sole intellectual soul of nobody, has ever died any where up to this time; nor was there ever any country devoid of a living soul in it. (The world is full of life proceeding from the eternal life of God).

17. Knowing hence that I am one with the eternal soul, and the body and its senses are nothing mine own; I know not how I or any one else, can ever die away at any time.

18. He who knows himself to be the purely intellectual soul, and yet ignores it and thinks in himself to be dying as a mortal being; is verily the destroyer of his soul, and casts himself into a sea of

troubles and misery.

19. If I am the intellectual soul, undecaying and everlasting, and as transparent as the open air; say then what is life or death to me, and what means my happiness or misery in any state.

20. Being the vacuous and intelligent soul, I have no concern with my body; and any one who being conscious of it, forgets to believe himself as such, is verily a destroyer of his soul.

21. The foolish man who has lost his consciousness, of being the purely vacuous soul; is deemed a living dead body by the wise (who know the One universal soul to constitute the whole).

22. The knowledge that I am the intelligent soul, and the bodily senses are not essential to me; is what leads me to attain to the state of pure spirituality, which neither death nor misery can deprive me of.

23. He who remains firm, with his reliance in the pure intellectual soul; is never assailed by calamities, but remains [immune] to woes, as a block of stone to a flight of arrows.

24. Those who forget their spiritual nature, and rely their trust in the body; resemble those foolish people, who forsake the gold to lay hold on ashes.

25. The belief that I am the body, its strength and its perceptions, falsifies my faith in these and destroys my reliance in the spirit; but my trust in the spirit, confirms my faith in that by removing my belief in these.

26. The belief that I am the pure vacuous intellect, and quite free from birth and death; is sure to dispel all the illusions of feelings and passions and affections afar from me.

27. Those who slight the sight of the vacuous intellect, and view their bodies in the light of the spirit, deserve the name of corporeal beasts, and are receptacles of bodily appetites and passions only.

28. He who knows himself to be infrangible and unflammable, and as the solid and impregnable stone in his intellect, and not in his unreal

body; cares a fig for his death (which destroys the unsubstantial body, but has no power over his indestructible soul).

29. O the delusion! that overspreads the sight of clear-sighted sages; who fear for their total annihilation at the loss of their bodies (which are but component and superficial parts of themselves).

30. When we are firmly settled in our belief, of the indestructible nature of our vacuous intellect; we are led to regard the fire and thunder of the last day of destruction, in the light of a shower of flowers over our heads.

31. That I am the imperishable intellect itself, and naught that is of a perishable nature; therefore the wailing of a man and his friends at the point of death, appears as a ridiculous farce to the wise.

32. That I am my inner intelligence, and not the outer body or its sensation, is a belief which serves as an antidote, against the poison of all griefs and sorrows.

33. That I am the vacuous intelligence, and can never have my quietus or annihilation; and that the world is full of intelligence, is a sober truth which can never admit any doubt or controversy (Lit.—which you can never doubt).

34. Should you suppose yourselves, as any other thing beside the intelligence; then tell me, ye fools, why do you talk of the soul in vain, and what do you mean by the same.

35. Should the intelligent soul be liable to death, then it is dead with the dying people every day; tell me then how ye live and [are] not already dead, with the departed souls of others?

36. Therefore the intelligent soul, doth neither die nor come to life at any time; it is a false notion of the mind only to think itself to be living and dying, though it never dies (being immortal in its nature).

37. As the intellect thinks in itself, it beholds the same within itself; so it goes on thinking in its habitual mode, and is never destroyed of itself (or) without being ever destroyed in its essence.

38. It sees the world in itself, and is likewise conscious of its freedom; it knows all what is pleasurable or painful, without changing itself from its unalterable nature at any time or place.

39. By the knowledge of its embodiment, it is liable to delusions; but by knowledge of its true nature, it becomes acquainted with its own freedom.

40. There is nothing whatever, that rises or sets (*i.e.* is produced or destroyed) at any time or place; but every thing is contained in the sole and self-existent intellect, and is displayed in its clear and vacuous sphere.

41. There is nothing, that is either real or unreal in the world; but every thing is taken in the same light, as it is displayed unto one by the intellect.

42. Whatever the intelligent soul thinks in itself in this world, it retains the ideas of the same in the mind. Every thing is judged by one's consciousness of it, as the same thing is thought as poison by one, what is believed to be nectar by another.

## CHAPTER LXXXVII.

### ON THE RARITY AND RETIREDNESS OF RELIGIOUS RECLUSES.

Argument:—The truth of *catholicity*, *carnality* of Worldly people, and the retirement and Resignation of the godly.

Vasishtha continued:—The world which is but a vision of the supreme soul, and situated in the vacuity of the Divine mind, appears in our consciousness, as the ectype of Brahma himself.

2. The delusion of the visionary world, being too palpable to our view, has kept the supreme spirit quite out of our sight; as the spirit of the wine is kept hid in the liquor, though it can never be lost.

3. The unreal phenomenal being discarded as delusion, and the real noumenal being incomprehensible; and the absence of any positive subsistence of existence, has necessitated our belief in the endless void and vacuity.

4. That the embodied Intellect, called the *purusha* or soul, is the supreme cause (in the sankhya system); and the world proceeds from the unknown principle, known as the *prādhana* or its principal source. The truth of this view of the creation, rests wholly on the opinion of the philosopher (Kapila).

5. That the visible world is the form of the all pervasive spirit of God, is the thesis of the Vedantists; and this opinion of theirs regarding the formal world and its plasmic principle, depends solely on the conception of these philosophers.

6. That the world is a conglomeration of particles, is the position of the positive and atomic philosophers of the Nyāya system; and all these doctrines are relied upon and maintained, by the best belief of every party.

7. Both the present and future worlds, are as they are seen and thought to be is the tenet of some; while the spiritualist looks upon it neither in the light of an entity nor non-entity either.

8. Others acknowledge the outer world only, and nothing besides which is beyond their eye sight; and these charvaka atheists, do not avouch even for the intelligent soul, which is within their bodies.

9. There are others, who seeing the incessant changes and fluctuations of things with the flight of time, attribute omnipotence to it, and have become timists, with a persuasion of the evanescence of the world.

10. The belief of the barbarians, regarding the resurrection of the soul from the grave, which is built on the analogy of the sparrow flying away from under its covering lid; has gained a firm ground in the minds of men in these countries, and is never doubted by any.

11. The tolerant sage looks alike and takes in equal light all apparent differences; since they know that all these varieties in the world, are but manifestations of the One all pervading and invariable soul.



12. As it is the nature of the world, to go on in its course; so it is natural with the wise, to entertain these various opinions regarding the same. The truth however is quite mysterious, and hard to be found by inquiry; but it is certain that there is an all creative power, that is guided by intelligence and design in all its works.

13. That there is one creator of all, is the truth arrived at by all godly men and truthful minds; whoso is certain of this truth, is sure to arrive at it without any obstruction.

14. That this world exists and the future one also, is the firm belief of the faithful; and that their sacred ablutions and oblations to that end and never go for nothing; such assurance on their part, is sure to lead them to the success of their object.

15. An infinite vacuity is reality, is the conclusion arrived at by the Buddhist; but there is nothing to be gained by this inquiry, nor any good to be derived from a void nullity.

16. It is the Divine Intelligence which is sought by all, as they seek an inestimable gem or the Kalpa tree of life; and this fills our inward soul, with the fulness of the Divine spirit.

17. The Lord is neither vacuity nor non-vacuity, nor a non-entity either as it is maintained by others; He is omnipotent, and this omnipotence does not abide in Him, nor is it without Him, but is the selfsame Himself.

18. Therefore let every one rely in his own belief, until he arrives to the true and spiritual knowledge of God. By doing so he will obtain the reward of his faith, and therefore he must refrain from his fickleness (of forsaking his own faith).

19. Therefore consult with the learned, and judge with them about the right course; and then accept and follow what is best and correct, and reject all what proves to be otherwise.

20. A man becomes wise by knowledge of s̥āstras, as also by practicing the conduct of the good; as also by associating with the wise and good, wherever such persons may be found upon inquiry.

21. He who serves and attends upon the preachers of sacred s̥āstras, and on practicers of good and moral conduct; is also deemed a wise man, and his company also is to be resorted to by the wise.

22. All living beings, are naturally impelled towards whatever tends to their real good; as it is the nature of water to seek its own level. Therefore men should choose the company of the good for their best good.

23. Men are carried away as straws, by the waves in the eventful ocean of the world; and their days are passing away as insensibly (rapidly), as the dew drops are falling off from the blades of grass.

24. Rāma rejoined:—Tell me Sir, who are those far seeing persons, who sensing at first this world to be full of weeds and thorns, come at last by their right judgment, to rest in the state of ineffable felicity. (*i.e.* Who are they that are resigned to God after their troublesome journey in the thorny paths of the world).

25. Vasishtha replied:—It is the wording of the sruti, that there [are] some such persons among all classes of beings, whose presence sheds a lustre, as bright as that of the broad and shining day light. (These are gods, men).

26. Beside them there are others, who are quite ignorant of truth, and are tossed about and whirled up and down like straws, by the whirling waters of the dangerous eddies of ignorance, in the dark and dismal ocean of this world.

27. These are drowned in their enjoyments, and lost to the bliss of their souls; and are ever burning in the flames of worldly cares; such are some among the gods, who are burning on high, like as the mountain trees are inflamed by the wild fire.

28. The proud demigods were vanquished by their inimical gods, and were cast down into the abyss by Nārāyana; as big elephants into the pit, with the ichor of their giddiness.

29. The Gandharva songsters (that are skilled in music only), show no sign of right reason in them; but being giddy with the wine of melody, they fall into the hands of death, as the silly stags are caught in the

snare (by their fondness for the sweet sound of the hunter's horn).

30. The Vidyādhara are mad with their knowledge (of arts, of sciences); and do not hold in esteem the esoteric and grand science of divinity for their salvation.

31. The yakshas who are impregnable themselves, are ever apt to injure all others on earth; and they exercise their noxious powers, chiefly upon the helpless infants, old men and weak and infirm persons.

32. There are again the gigantic and elephant like Rākshasas, who have been repeatedly destroyed by Hari, and will be utterly extirpated by you, as a herd of sheep by a powerful lion.

33. The Pisācha cannibals are always in quest of human prey, and devour their bodies as the burning fire consumes the oblations. They are therefore in utter darkness of spiritual knowledge.

34. The Nāga race that dwell underneath the ground, resemble the stalks of lotuses drowned under the water, or as the roots of trees buried under the earth (and therefore they are quite insensible of truth).

35. The Asura race dwelling in subterranean cells, are as worms and insects, grovelling in dark under the ground, and are utterly ignorant of any knowledge or discrimination.

36. And what must we say of foolish mankind, who like the poor ants, are moving busily by night and day, in search of a morsel (lit.—particle) of bread (and have not a whit of understanding in them).

37. All living bodies are running up and down for ever, in their vain expectations; and the days and nights are insensibly gliding over them, as upon drunken men (unconscious of themselves).

38. The knowledge of pure truth, never enters into the mind of men; as the dust flying over the surface of water never sink in its depth.

39. The holy vows of men are blown away, by the blasts of their pride and vanity; as the husks of rice are blown off, by the wind of the threshing mill.

40. Other people that are without true knowledge, are like the yoginis and Pamaras—pariahs, are addicted to the carnalities of their eating and drinking; and to roll in stink and stench and mud and mire.

41. Among the gods, only Yama, the sun and moon, Indra and Rudras, and Varuna and Vāyu, are said to live liberated for ever; and so are Brahma, Hari and Brihaspati and Sukra, (the preceptors of the gods and demigods).

42. Among the patriarchs Daxa, Kasyapa and others, are said to be living liberated; and among the seven sages, Nārada, Sanaka and goddess born Kumara are liberated for ever.

43. Among the Danava demons, there were some that had their emancipation also; and these were Hiranyaksha, Vali, Prahlada and Sambara, together with Maya, Vritra, Andha, Namuchi, Kesi, Mura and others. (Some of whom were foes and others as friends of the god).

44. Among Rākshasas Vibhisana, Prahasta and Indrajit are held as liberated; and so are Sesha, Taxaka, Karkota and some others among the Nāgas or serpent race.

45. The liberated are entitled to dwell in the abodes of Brahma and Vishnu, and in the heaven of Indra; and there are some the manes of the Pitris, siddhas and Sāddhyas, that are reckoned as liberated also.

46. Among the human race also, there are some that are liberated in their life time; as the few princes, saints and Brahmanas, whose names are preserved to us in the sacred records.

47. There are living beings in multitudes, on all sides of us in this earth, but there are very few among them that are enlightened with true knowledge in them; there are unnumbered trees and forests growing all around us, and bearing their fruits and flowers and foliage to no end; but there is scarcely a kalpa tree to be found among them (which may yield to us the fruit that we ardently desire).

## CHAPTER LXXXXVIII.

## PRAISE OF GOOD SOCIETY, OR ASSOCIATION WITH THE GOOD AND WISE.

Argument:—Character of the truly Wise man, his best test, and company.

Vasishttha continued:—Those among the judicious and wise, that are indifferent to and unconcerned with the world, and resigned to the divinity, and resting in his state of supreme felicity; have all their desires and delusions abated, and their enemies lessened in this world.

2. He is neither gladdened nor irritated at any thing, nor engages in any matter, nor employs himself in the accumulation of earthly effects. He does not annoy any body, nor is he annoyed by any one.

3. He does not bother his head about theism or atheism, nor torment his body with religious austerities; he is agreeable and sweet in his demeanour, and is pleasing and genteel in his conversation.

4. His company gladdens the hearts of all, as the moonlight delights the minds of men; he is circumspect in all affairs, and the best judge in all matters.

5. He is without any anxiety in his conduct, and is polite and friendly to all; he manages patiently all his outward business, but is quite cool in his inward mind.

6. He is learned in the s̄āstras, and takes a delight in their exposition; he knows all people and both past and present; and knows also what is good and bad for any, and is content with whatever comes to pass on him.

7. The wise act according to the established usage of good people, and refrain from what is opposed to it; they gladden all men with their free admonitions, as the zephyr regales them with the gratuitous odours of flowers; and they afford a ready reception and board to the needy.

8. They treat with respect the needy that repair to their doors; just as the blooming lotus entertains the bee, that resorts to the same; and they attract the heart of people, by their endeavours, to save them from

their sins.

9. They are as cold as any cooling thing, or like the clouds in the rainy season; and as sedate as rocks, and capable of removing the calamities of people, by their meritorious acts.

10. They have the power to prevent the impending dangers of men, as the mountains keep the earth from falling at the earth-quake; they support the failing spirit of men in their calamitous circumstances, and congratulate with them in their prosperity.

11. Their countenances are as comely as the fair face of the moon, and they are as well wishers of men, as their loving consorts; their fame fills the world as flowers of spring in order to produce the fruits of general good.

12. Holy men are as the vernal season, and their voice as the notes of *kokilas*, delighting all mankind; and their minds are as profound oceans, undisturbed by the turbulent waves and eddies of passions and thoughts of other people.

13. They pacify the troubled minds of others, by their wise counsels, as the cold weather calms the turbulent waters and seas, and puts to rest their boisterous waves.

14. They resemble the robust rocks on the sea shore, withstanding the force of the dashing surges of worldly troubles and afflictions; which overwhelm and bewilder the minds of mankind.

15. These saintly men are resorted to by good people only, at the times of their utmost danger and distress; and these and the like are the signs, whereby these good hearted people, are distinguished from others.

16. Let the weary traveller rely for his rest in his Maker alone, in his tiresome journey through this world; which resembles the rough sea, filled with huge whales and dragons.

17. There is no other means for getting over this hazardous ocean, without the company of the good, which like a stout vessel safely bears him across. There is no reasoning required to prove it so, but it must be so.

18. Therefore do not remain as a dull sloth in the den, to brood over your sorrows in vain; but repair to the wise man who possesses any one of these virtues for your redress, by leaving all other concerns.

19. Mind not his fault but respect his merit, and learn to scan the good and bad qualities of men from thy youth with all diligence.

20. First of all and by all means improve your understanding, by the company of the good and careful study of the s̄āstras; and serve all good people without minding their faults.

21. Shun the society of men (whether friends or relatives), who are conspicuous for some great and incorrigible crime; otherwise it will change the sweet composure of your mind, to bitterness and disquiet. (So in Raghuvansa:—The society of wicked friend, is to be cut off as an ulcerous limb).

22. This I know from my observation, of the righteous turning to unrighteousness; this is the greatest of all evils (and must be feared), when the honest turn to be dishonest.

23. This change and falling off of good men, from their moral rectitude, have been seen in many places and at different times; wherefore it is necessary to choose the company of the good only, for one's safety in this and salvation in the next world.

24. Therefore no one should live afar from the society of the good and great; who are ever to be regarded with respect and esteem; because the company of the good though slightly courted, is sure to purify the newcomer with the flying fragrance of their virtues.

## CHAPTER LXXXIX.

### A DISCOURSE ON ESOTERIC OR SPIRITUAL KNOWLEDGE.

Argument:—The share of the *Brute creation* in the enjoyments of life, and its varieties in various grades of Beings.

Rāma rejoined:—Verily we (rational beings), have a great many means, for relieving our pains. Such as our reason, the precepts of the sāstras, the advices of our friends and the society of the wise and good; beside the applications of mantras and medicines, the giving of charities, performances of religious austerities, going to pilgrimages and resorting to holy places (all [of] which have the efficacy of removing our calamities and rendering us happy).

2. But tell me what is the state of the brute creation such as of the worms and insects, birds and flies, and the other creeping, crawling and bending animals; whether they are not alike susceptible with ourselves of pain and pleasure, and what means they have to remedy their pains and evils.

3. Vasishtha replied:—All creatures whether animals or vegetables, are destined to partake of the particular enjoyments, which are allotted to their respective shares; and are ever tending towards that end.

4. All living beings from the noble and great to the mean and minute, have their appetites and desires like ourselves; but the difference consists in their lesser or greater proportion in us and themselves. (*i.e.* Mankind is actuated in a lesser degree by their passions and appetites than their violence in the brute tribes).

5. As the great Virāt-like big bodies, are actuated by their passions and feelings, so also the little vālyakhilyas or puny tribes of insects, are fed by their self love to pursue their own ends.

6. Behold the supportless fowls of the firmament, flying and falling in the air, are quite content with roving in empty vacuity, without seeking a place for their rest.

7. Look at the incessant endeavours of the little emmet, in search of its food and hoarding its store like ourselves, for the future provision of our families, and never resting content for a moment.

8. There the little mollusks, as minute as atoms of dust, and yet as quick in quest of its food, as when the swift eagle is in pursuit of its prey, in the ethereal sphere.



9. As the world passes with us in the thoughts of ourselves, our egoism and meity of this and that; so it goes on with every creature, in its selfish thoughts and cares for its own kind. (Self-love is the prime mover of all living bodies, towards their own good).

10. The lives of filthy worms are spent like ours, in their toil and anxious care for food and provisions, at all places and times of their duration in the world.

11. The vegetable creation is some what more awakened, in their state of existence, than mineral productions, which continue as dead and dormant for ever. But the worms and insects, are as awakened from their dormancy as men, in order to remain restless for ever.

12. Their lives are as miserable as ours, upon this earth of sin and pain, and their death is as desirable as ours, in order to set us free from misery after a short-lived pain.

13. As a man sold and transported to a foreign country, sees all things with wonder that are not his own; so it is with the brute animals, to see all strange things in this earth.

14. All animals find every thing on earth, to be either as painful or pleasant to them, as they are to us also; but they have not the ability like us, to distinguish what is good for them from whatever is noxious to them.

15. Brute animals are dragged by their bridles and nose-strings, as men who are sold as slaves to labour in distant lands, have to bear with all sorts of pains and privation, without being able to communicate or complain of them to any body.

16. The trees and plants and their germs, are liable to similar pains and troubles like us, when our thin-skinned bodies are annoyed by inclement weather, or assailed by gnats and bugs, during the time of our sleep (*i.e.* The vegetable tribe is equally sensible of pain as the animal in their sleeping state).

17. And as we mortals on earth, have our knowledge of things—padārtha-vedana, and the sagacity of forsaking a famine stricken

place for our welfare else where; so it is with the bending brutes and birds, to emigrate from lands of scarcity to those of plenty. (*i.e.* Brutes are alike discerning as men).

18. The delightful is equally delectable to all, and the God Indra as well as a worm, are alike inclined towards what is pleasurable to them; and this tendency to pleasure proceeds from their own option of choice. This freedom of choice is not denied to any but is irresistible in all, and he who knows his free will (or self agency), is altogether free and liberated. (The text uses two words *viz.*, *Vikshepa* or projection of the soul (or inclination), as actuated by *Vikalpa* or one's free choice of anything. This passage establishes the doctrine of free choice and self agency of all living beings, against the common belief in an imperious fatality).

19. The pleasure and pain, arising from the passions and feelings, and from enjoyments in life; and torments of diseases and death, are alike to all living beings.

20. Except the knowledge of things, and that of past and future events, as also of the arts of life; all the various kinds of animals, are possess of all other animal faculties and propensities like those of mankind.

21. The drowsy vegetable kingdom, and the dormant mountain and other insensible natures; are fully sensible in themselves, of a vacuous intellectual power whereon they subsist. (They are as the inactive but meditative yogis, who with their external insensibility, are internally conscious of the Divine spirit).

22. But there are some that deny the sensibility of an intellectual spirit, in the dormant and fixed bodies of arbours and mountains; and allow the consciousness of the vacuous intellect, but in a very slight degree, in moving animals and in the majority of living and ignorant part of mankind.

23. The solid state of mountains and the sleepy nature of the vegetable creation, being devoid of the knowledge of a dualism (other than their own natures) have no sense of the existence of the world, except that of a non-entity or mere vacuity.

24. The knowledge of the entity of the world, is accompanied with utter ignorance of its nature or agnosticism; for when we know not ourselves or the subjective, how is it possible for us to know the objective world.

25. The world is situated as ever, in its state of dumb torpidity, like a dull block of wood or stone; it is without its beginning and end, and without an aperture in it, and is as the dreaming wakefulness of a sleeping man.

26. The world exists in the same state, as it did before its creation; and it will continue to go on for ever even as now; because eternity is always the same both before and after.

27. It is neither the subjective nor objective, nor the plenum nor vacuum; nor is it a mute substance nor any thing whatever.

28. Remain thou as thou art, and let me remain as I am; and being exempt from pleasure or pain in our state of vacuity, we find nothing existent nor non-existent herein.

29. Say why you forsake your state of absolute nothingness, and what you get in your visionary city of this world; it is all calm and quiet without, as your vacuous Intellect is serene and clear within you.

30. It is the want of right knowledge, that causes our error of the world; but no sooner do we come to detect this false knowledge of ours, than this error flies away from us.

31. The world being known as a dream, and having no reality in it, it is as vain to place any reliance therein, as to place one's affections [on] the son of a barren woman, or confide in such a one.

32. When the dream of the world is known to be a mere dream or false, even at the time of dreaming it in sleep; what faith or confidence can be relied on it, on one's coming to know its nothingness upon his waking.

33. What is known in the waking state, could not be otherwise in that of sleep; whatever is known in the later hour of coming to its knowledge, the same must have been its previous state also. (*i.e.* The world is nothing, both in the states of its knowledge as well as ignorance).

34. There are the three times of present, past and future, and our knowledge of these, proceeds from our ignorance of endless duration; which is the only real tranquil and universal substratum of all (and this is the attribute of the ever unchanging One).

35. As the breaking of breakers, by the dashing of waves against one another, does no harm to the waters of the sea; so the molestation or destruction of one body by another, does no injury to the inward soul, which is ever impregnable and also indestructible.

36. It is the vacuous Intellect within us, that gives rise to the erroneous conception of our bodies; wherefore the loss of the body or its false conception, does not affect our intellect and ourselves neither.

37. The waking soul sees the world, situated in the vacuity of Intellect, as it were in its sleep; and this of creation in the mind being devoid of materiality, is very like a dream; (which proceeds from reminiscence only).

38. The ideas (dhi) of material things, are produced in the beginning of creation, from their previous impressions left in the intellect; and the world being but a dream or work of imagination; it is an error of the brain to take it for a reality.

39. The traces of prior dreams and reminiscences (of previous birth), being preserved in the memory or mind; the same things appear and reappear in it (in later births), and represent their aerial shapes as substantial figures (as some pictures appear true to life).

40. This error has taken possession of the mind, in the same manner as the untrue is taken for truth: while the transcendent and clear truth of the omniform soul is rejected as untrue.

41. In reality there is the Divine Intellect only, that has existed for ever; and this being the most certain truth that Brahma is all in all, the doctrine of reminiscence and oblivion goes to nothing.

42. It is sheer ignorance, which is devoid of this spiritual knowledge, and views things in their physical light only; and in this lies the true knowledge, which breaks open the door of ignorance. (*i.e.* Spiritualism

alone, dispels the gloom of materialism).

43. There remains nothing at last, after expulsion of the error of materiality; except the pure spirit of God, who is both the viewer and the view, or the subjective and objective in himself.

44. As the reflexion of anything falling on a mirror, shows the figure of that thing within itself; so the world shines of itself in the vacuity of the Divine Intellect, and with the reflection of anything else, being ever cast upon it.

45. As the reflexion of a thing, exhibits itself in its bosom, though nobody was to look at it; so the world is shown in the Divine Intellect, though the same is invisible to every one.

46. Whatever is found as true, both by reason and proof, the same must be the certain truth; all else is mere semblance of it; and not being actual can never be true.

47. And though the knowledge of the material world, is proved to be false and untrue, yet it is found to mislead us, as the act of somnambulation does in our sleep and dreaming state.

48. It is the lustre of the Divine Luminary, that casts its reflexion into the Intellect, and emblazons the intellectual sphere supremely bright. Tell me therefore what are we and this pageant of the world, any more than a *rechauffe* or a print of that archetype.

49. If there is a resuscitation of ourselves after our demise, then what is it that is lost to us; and should there be no regeneration of us after death, then there is a perfect tranquillity of our souls, by our utter extinction, and emancipation from the pains of life and death. Or if we have our liberation by the light of philosophy, then there [is] nothing here, that lends to our woe in any state whatsoever.

50. The ignorant man alone knows the state of the ignorant, wherein the wise are quite ignorant; as the fishes alone know the perilous state of the stag, that is fallen amidst the waves and eddies of the sea.

51. It is the open sphere of the Divine Intellect only, that represents the divers images of I, thou, he and this and that in its hollow space;

as a tree shows the sundry forms of its leaves, fruits, flowers &c., in its all producing body or stem.

## CHAPTER C.

### REFUTATION OF ATHEISM.

Argument:—Refutation of the Atheistical doctrine of the materiality of the soul.

Rāma rejoined:—Please to tell me, sir, what are your arguments, for allaying the miseries of this world, against the position (paksha) of others who maintain in that:—

2. A living being is happy so long, as the dread of death (either of himself or others) is out of his view; and that there is no reappearance (revivification) of the dead, that is already reduced to ashes. (Hence there is no happiness either for the living or dead (according to them)).

3. Vasishtha replied:—Whatever is the certain belief of any body, he finds the same in his consciousness; and that he feels and conceives accordingly, is a truth that is well known to all mankind (that every one thinks according to his belief).

4. As the firmament is firm, quiet and ubiquitous, so also is the ubiquity of the Intellect (*i.e.* the vacuous intellect is also all-pervading), and are considered to form a duality by the ignorant dualist, while the sapient take them as the one and same thing, from the impossibility of conceiving the co-existence of two things from eternity.

5. It is wrong to suppose the existence of a chaos before creation began, for that would be assigning another (chaotic) cause to the creation when [it] has proceeded from Brahma, who is without a cause and is diffused in his creation.

6. He who does not acknowledge the purport of the Vedas, (that all things are produced from Brahma), and the final great dissolution (when

all things are dissolved in and return to him); are known as men without a revelation and religion, and are considered as dead by us (*i.e.* spiritually dead).

7. Those whose minds are settled in the undisputed belief of the s̄āstras, that all these is Brahma or the varied god himself; are persons with whom we have to hold no discussion or argument.

8. As our consciousness is ever awake in our minds, and without any intermission; so Brahma that constitutes our consciousness, is ever wakeful in us, whether the body lasts or not.

9. If our perceptions are to produce our consciousness, then must man be very miserable indeed; because the sense of a feeling, other [than] that of the ever felicitous state of the soul, is what actually makes us so.

10. Knowing the universe as the splendours of the intellectual vacuum (*i.e.* in the sphere of the vacuous intellect); you cannot suppose the knowledge of anything, or the feeling of any pleasure or pain, ever to attach or stick to an empty nothing. (*i.e.* to the vacuous spirit).

11. Hence men who are quite certain and conscious, of the entirety and pure unity of the soul, can never find the feelings of sorrow or grief, to rise in or overwhelm it in any way than the dust of earth rising to the sky, and filling its sphere with foulness. (This passage rests on text of the sruti which says: there is no sorrow or pain to any body who sees the pure unity only).

12. Whether the consciousness of unity, be true or not in all men; yet the common notion of it even in the minds of boys, cannot be discarded as untrue. (*i.e.* All men may differ in their conceptions respecting the nature of the Divine soul, but they all agree in the notion of one prime cause of all. See kusumanjali).

13. The body is not the soul nor the living spirit, nor any other thing of which we have any conception; It is the consciousness which is every thing, and the world is as it conceives it to be. (There is nothing beyond our consciousness of it).

14. Whether it is true or not, yet we have the conception of our bodies by means of this; and it gives us conceptions of all things in earth,

water and heaven, independent of their material forms, as we see the aerial forms of things in our dreams. (*i.e.* We are conscious only of the abstract notions of things, and of their substantial properties).

15. Whether our consciousness is a real entity or not, yet it is this power which is called the conscious soul; and whatever is the conviction of this power, the same is received as positive truth by all.

16. The authority of all the sāstras, rests upon the proof of consciousness; and the truth which is generally arrived at by all, must be acknowledged as quite certain in my opinion also.

17. Therefore the consciousness of atheists, which is vitiated by their misunderstanding, being purified afterwards by right reasoning, becomes productive of good results likewise (*i.e.* of producing the fruit of their liberation also).

18. But a perverted conscience or vitiated understanding, is never reproved by any means; either by performance of pious acts at any time or place, or by study of vedas, or by pursuit of other things.

19. Errors of the understanding (avidyā) recur to the reprobate as often as they [are] corrected from time to time; say therefore what other means can there be, to preserve our consciousness from fallacy.

20. Self-consciousness is the soul of man, and in proportion to its firmness or weakness, the happiness or misery of man, increases or decreases accordingly. (*i.e.* The strong minded are always prosperous).

21. If there is a consciousness in men, and such men also who are conscious of the Divine essence in them, and those who are resorted to by the pious, for their liberation from the bonds of the world; then this world would appear as a dead and dumb block of stone, and a dark and dreary desert.

22. The knowledge of nature or gross materialism, which rises in the mind of man, for want of his knowledge of the consciousness of himself, is like the dark ignorance in which one is involved in his sleep.

23. Rāma rejoined:—Tell me Sir, how is that atheist who denies the end of the ten sides of heaven, and disbelieves the destruction of the



world; who believe only in what is existent, and have no thought of inexistence (either prior to the creation or after its dissolution).

24. Who does not perceive the perfect wisdom, which is displayed throughout the universe; but sees only whatever is visible, without knowing their destruction (frailty). (The atheists consider the world as eternal).

25. Tell me Sir, what are their arguments, about allaying the evils of the world; and remove my doubts about it, for increase of my knowledge in this important truth.

26. Vasishtha replied:—I have already given my reply to your query regarding the infidels (that they are not to be spoken to); hear me now to give the reply with regard to your second question touching the salvation of the soul.

27. O best of men Rāma! you have spoken in this sense, that the human soul (purusha) is constituted of the intelligence alone (as you think it to be and which is but a flash of the Divine Intellect, and the measure of the objects of consciousness).

28. This intelligence (or intelligent soul) is indestructible, and is not destroyed with the destruction of the body, but is joined with the Divine Intelligence without fail. Or if the body be indestructible (owing to its resurrection after death), then there is no cause of sorrow at its temporary loss.

29. The intelligence is said to be divided into various parts, in the souls of men and different members of their bodies; if so it be, then the intelligence is destroyed with the destruction of individual souls and bodily members also. (Therefore the supremely intelligent soul is beyond these).

30. The self-conscious soul that is liberated in the living state, has no more to return to earth after death; but the consciousness which is not purified by divine knowledge, cannot be exempted from its transmigration to this world.

31. Those again that deny the existence of consciousness, such souls are doomed to the gross ignorance of stones (*i.e.* to become stony block

heads) for this disbelief of theirs.

32. As the knowledge of sensible objects, keeps the mind in utter darkness; so the death of such persons is calculated as their final bliss, because they have [no] more to feel the sensibles nor view the visible world any more (although they are deprived of their spiritual bliss).

33. Men of pure understandings; who have lost the sense of their corporeality, are never to be reborn on earth any more; but those of dull understandings, become as gross corporeal bodies and are involved in impenetrable darkness (*i.e.* the gloom of ignorance according to the dictum of the sruti).

34. Those intellectual philosophers (vijnāna-vādis), who view the world as an aerial city in his dream; to them the world presents its aspect as a phantom and no other. (The world is a day dream, and its sight a delusion. *In haman ke didam khab bud*).

35. There are some that maintain the stability, and others asserting the frailty of the world and every thing; but what do they gain by these opinions, since the knowledge of either, neither augments the amount of human happiness, nor lessens any quantity of mortal misery (*i.e.* the misery of mortals).

36. The stability or unstability, of the greatest or least of things, makes no difference in any of them whatever; they are all alike the radiating rays of the intellect, though they appear as extended bodies to the ignorant.

37. Those who assign unlimitedness to the essence of consciousness, and of limitation to that of insensibility; and maintain the permanence of the one and the transience of the other, talk mere nonsense like the babbling of boys.

38. They are the best and most venerable of men, who know the body to be the product of and encompassed by the intellect. And they are the meanest among mankind, who believe the intellect as the produce and offspring of the body; (and these are Kanada and Nyāya philosophers of gross materialism, who believe intelligence as a resultant of the material body).

39. The intellect (personified as Hiranyagarbha or Brahmā the Divine spirit), is distributed into the souls of all living beings; and the infinite space of vacuity, is as a net work or curtain, [in] which all animals live, flying within its ample expanse like bodies of gnats and flies, and rising up and sinking below or moving all about, as the shoals of fishes in the interminable ocean. (The Divine Intellect or spirit, is the collection of all specialities).

40. As this universal soul, thinks of creating the various species; so it conceives them within itself, as the seeds conceive the future plants in themselves, and the same are developed afterward.

41. Whatever lives or living beings, it thinks of or conceives in itself; the same spring forth quickly from it, and this truth is known even to boys (from the repeated texts importing the Lord as the fountain of all).

42. As the vapours fly in the air, and as the waters roll in the ocean; and as they form curls and waves of various kinds, so the lives of living beings, are continually floating in the vacuum of the Divine Intellect.

43. As the vacuity of the Intellect, presents the sight of a city to a man in his dream; so the world presents its variegated aspects since its first creation, to the sight of the day dreaming man.

44. There were no co-ordinate causes of material bodies (as earth, water &c.), at the first formation of the world; but it rose spontaneously of itself as the empty sights appearing in our dream.

45. As in a city seen in dream, its houses and their apartments, come to appear gradually to sight; so the dream becomes enlarged and expanded and divided by degrees to our vision.

46. All this creation is but the empty void of the intellect, (or as pictures drawn in empty air); there is no duality or variety in it, but is one even plane of the intellect, like the open sky, without any spot or place attached to it.

47. The moon-light of the Intellect, diffuses its coolness on all

sides, and gladdens the souls of all beings; it scatters the beams of intellection all around, and casts its reflexions in the image of the world.

48. The world as it is now visible to us, lies for ever in the mind of God in the same vacuous state, as it was before its creation; and as it is to be reduced to nothing upon its final destruction. It is the twinkling, or the opening and closing of the intellectual eye, that this empty shadow of the world, appears and disappears amidst the universal vacuum of the Divine Mind.

49. Whoever views this world in any light, it appears to him in the same manner (as some thinking it a solid plenum, and others as an empty vacuum). And as it depends upon the Intellect alone, it is exhibited in various forms according to the caprice of its observers.

50. The minds of the intelligent, are as pure as the clear sphere of the summer sky; and the pure hearted and holy people, think themselves as nothing else, beside their intellects or as intellectual beings only.

51. These pious and holy people, are free from ignorance and the faults of society; they share the gifts of fortune, as it falls to them by the common lot of mankind; and they continue in the conduct of their worldly affairs, like some working machine (acting externally and without taking any thing to mind).

## CHAPTER CI.

### A SERMON ON SPIRITUALITY.

Argument:—That self-consciousness is same with the pure soul, whose presence is preventive of the causes of all human woes and fears. Here consciousness is synonymous with conscientiousness).

Vasishttha continued:—Thus it is the Intellect only which is the soul of the body also, and which is situated every where in the manner as said before; and there is nothing which is so self-evident as the Intellect

(or self-consciousness).

2. This is the clear expanse of the sky and, it is the medium of the vision of the viewer and visibles; it composes and encompasses the whole world, and therefore there is nothing to be had or lost without it.

3. The doctrinaires of the atheistic school of Brihaspati, that disbelieve the future state because of their ignorance of it; are believers of the present from their knowledge hereof. Thus knowledge or consciousness being the basis of their belief, we bear no favour nor disfavour to their doctrine. (We neither favour nor hate).

4. The world being but a name for the dream, which is produced in the vacuum of our hidden knowledge; say what cause is there for the debate of disputants, in their one sided view of the question.

5. Our consciousness knows well in itself, what is good or bad, and therefore acceptable or not. The pure soul is manifest in the clear vacuity of air, where there is neither this nor that view of it, exhibited to anyone.

6. The conscious soul is immortal, O Rāma, and is not of the form of a rock or tree or any animal; consciousness is a mere vacuum, and all being and not being (*i.e.* our birth and deaths are as the waves and curling waters, in its ocean of eternity).

7. We are all floating in the vacuum of consciousness, both I and thou and he as well as any other; and none of us is ever liable to die, because consciousness is never susceptible of death.

8. Consciousness has nothing to be conscious but of itself only; and therefore, O big eyed Rāma, where can you get a duality, except the single subjectivity of the Intellect? (To Make the Intellect both as subjective as well as objective, is something like the supposition of its riding on itself).

9. Tell me, O Rāma! what is the product or offspring of the vacuous Intellect, and tell me also if that Intellect would die away, whence could we and all others proceed any more. (This proves the immortality of the Intellect, whence as all things are incessantly proceeding from).

10. Tell me what sort of beings are these atheistic disputants, the saugatas, Lokāyatikas and others; if they are devoid of their consciousness, which they so strenuously deny and disallow.
11. It is this vacuous consciousness which some name as Brahma, and which some style as knowledge and others as the empty vacuum.
12. Some call it the spirit (of bodies), like that of spirituous liquors; and others (as the sankhyas), use the term purusha or embodied spirit for it. Others (as the yogis), call [it] the vacuous Intellect, while others as the saivas, give it the names of Siva and the soul (and so it is called by various other names by others).
13. It is sometimes styled the Intellect only, which makes no difference of it from the other attributes. The supreme soul is ever the same in itself, by whatever name it is expressed by the ignorance of men.
14. Be my body as big as a hill, or crushed to atoms as dust; it is no gain or loss to me in any wise either, since I am the same intellectual body or being for ever and ever.
15. Our sires and grand sires, are all dead and gone; but their intellects and intellectual parts, are not dead and lost with their bodies; for in the case of their demise, we would not have their regeneration in us. (Because the sruti says, "*atmā vai jāyate putra*," the soul is regenerated in the son).
16. The vacuous Intellect is neither generated nor destroyed at any time, but is increate and imperishable at all times; say how and when could the eternal void come to or disappear from existence.
17. The infinite and indestructible sphere of the Intellect, displays the scene of the universe in its ample space of vacuity, it is without its vicissitudes of rising or setting, and is ever existent in the supreme soul.
18. The Intellect represents the reflexion of the world in its clear sphere, as a crystal mountain reflects a wild fire in its translucent bosom; and rests for ever in the vacuum of the supreme soul, which is devoid of its beginning, middle and end.

19. As the shades of night obscure the visibles from sight, so the clouds of ignorance darken the bright aspect of the universe, as it is represented in the soul divine.

20. As the waters of the ocean, roll of themselves in the forms of waves and eddies; so doth the Intellect exhibit the pageant of the universe, of itself and in itself from all eternity.

21. The Intellect itself is the soul of the body, and like air is never extinct or wanting any where; therefore it is all in vain, to be in fear of one's death at any time. (Life and death are indifferent to the yogi).

22. It is a great joy to pass from one into another body (as there is in quitting a decayed house for a new one); therefore say ye fools, why do ye fear and grieve to die, when there [is] every cause to rejoice at it.

23. If after death there be no regeneration of the dead, then it is a consummation devoutly to be wished; because it eases and releases at once, from the heart burning disease and dread, of being and not being, and their repeated woes and miseries by turns. (To be and not be; that is the question &c.).

24. Therefore life and death, are neither for our weal or woe; because they are neither of them any thing in reality, except the representations of the intellect. (The mind paints them in different colours).

25. If the dead are to be reborn in new bodies, it is a cause of rejoicing and sorrowing; and the death or destruction of the decayed body for a sound one, is accounted as a change for better.

26. If death convey the meaning of the ultimate dissolution of a person, it is desirable even in that sense, for the cessation of our pains altogether; or it is used to mean one's resuscitation in a new body and life, it must be a cause of great rejoicing.

27. If death be dreaded for fear of the punishment, awaiting on the vicious deeds of the dead; it is even so in this life also for the penalties waiting on our guilt even here: refrain therefore from doing evil, for your safety and happiness in both worlds.

28. You all are ever crying lest ye die; but none of you is ever heard to say, that you are going to live again.

29. What is the meaning of life and death, and where are the lands where these are seen to take place? Do they not occur in our consciousness alone, and turn about in the vacuum of the mind?

30. Remain firm with your conscious souls, and eat and drink and act your part with indifference; for being situated in the midst of vacuity, you can have nothing to ask or wish for.

31. Being carried away in the reverie of your dream, and enjoying the gifts of time and changing circumstances; live content with what is got without fear, and know this as the holiest state.

32. Regardless of the intervening evils, which over take us in every place and time; the holy sage conducts himself with equanimity, as a sleeping man over the tumults of life.

33. The holy sage is neither sorry at his death, nor glad of his life and longevity; he neither likes nor hates any thing, nor does he desire aught whatever.

34. The wise man that knows all what is knowable, manages to live in this world as an ignorant simpleton; he is as firm and fearless as a rock, and reckons his life and death as rotten and worthless straws.

## CHAPTER CII.

### EXPOSITION OF BUDDHISM AND DISPROVING OF DEATH.

Argument:—Showing the utility of *Buddhistic doctrines* in strengthening the Mind To cool apathy.

Rāma rejoined:—Tell me sir, the perfection which a holy man attains to, after he is acquainted with the supreme essence, which is without its beginning and end.



2. Vasishtha replied:—Hear the high state to which the holy man arrives, after he has known the knowable; and the mode of his life and conduct, throughout the whole course of his existence.

3. He lives apart from human society, in his solitary retreat in the woods, and there has the stones of the dales, the trees of the forest, and the young antelopes, for his friends, kindred and associates.

4. The most populous city, is deemed as a lonely desert by him; his calamities are his blessings, and all his dangers are festivities to him.

5. His pains are his pleasure, and his meditations are as musings to him; he is silent in all his dealings, and quiet in all his conduct through life.

6. He is somnolent in his waking hours, and remains as dead to himself while he is living; he manages all his affairs with a coolness, as if he was engaged in nothing.

7. He is pleasant without tasting any pleasure, and is friendly to his fellow beings without any selfish interest of his own; he is strict to himself but ever kind to others, and is undesirous of everything, with his full desire for common weal.

8. He is pleased with the conduct of others, without having any course of action for himself; and devoid of sorrow, fear and care, yet he is seen always to wear a melancholy appearance. (A heavily pensive melancholy).

9. He afflicts nobody, nor is afflicted by any body; and though full with his private afflictions and privations, he is ever pleasant in company. (Pleased with himself, he pleases all).

10. He is neither delighted with his gain, nor depressed at his loss, nor desirous to get any thing; and though there may be causes, for his feeling joy as well as sorrow, yet they are never visible in his face.

11. He sympathises with the unhappy, and congratulates with happy people; but his collected mind is always invincible, in every circumstance of life.

12. His mind is not inclined to acts, beside those of righteousness; as it is the wont of noble-minded men by their nature, and not any effort on their part.

13. He is not fond of pleasantry, nor is he addicted to dulness either; he does not hanker after wealth, but is inappetent and impossible with all his appetites and sensibleness.

14. He abides by law and acts accordingly, whether he is pinched by poverty, or rolling in riches; nor is he ever dejected or elated, at the unforeseen good or bad events of life.

15. They are seen to be joyous and sorrowful also at times, without changing the sedateness and serenity of their nature at any time. They act the part of players on the stage of the earth (that display many figures in their outward mein).

16. Those that know the truth, bear no more affection for their mercenary relatives and false friends, than they look upon the bubbles of water (that swell and swim, only to burst in a moment).

17. Without the affection of the soul, they bear full affection for others in their hearts; and the wise man remains quite possessed of himself, with showing his paternal affection to all. (Universal benevolence).

18. The ignorant are as the winds passing over running streams; they slightly touch the poisonous pleasures of their bodies, as the winds touch the rising waves, and are at last drowned in the depth of their sensuality.

19. But the wise man deals outwardly alike with all, with perfect coolness and stillness of his soul within himself; he seems outwardly to be engaged in business, but his inward mind is wholly disengaged from all worldly concerns whatsoever.

20. Rāma rejoined:—But how can a true sage of such nature, be distinguished from the many pretended ones and the ignorant also, who assume such a character falsely only to beguile others.

21. Many hypocrites rove about as horses, in the false garb of devotees, for the assurance of mankind in their devout devotedness to religion.

22. Vasishtha replied:—I say Rāma, that such a nature (or disposition), whether it is real or feigned, is the best and highest perfection of man; and know that, the learned in Vedic lore, have always this state as the model of perfection in their view.

23. Those who are dispassionate and unconcerned with acts, manage still to conduct their secular affairs and actions, like those that are actuated by their passions; and though they are averse to derision, yet they cannot help to deride at the ignorant from their kind-heartedness towards them.

24. The visibles are all imprest in the mirror of their minds, as the shades of edifices are reflected in a reflector; they look upon them with full knowledge of their shadowiness, as they perceive the fallacy of their laying hold on a lump of gold in dream.

25. There is a coolness pervading their minds, which is altogether unknown to others; just as the sweet fragrance of the sandal wood, is unperceived by brutes at a distance.

26. They that know the knowable, and are equally pure in their minds, can only distinguish them from other people, as a snake only can trace the course of another snake.

27. They are the best of men, that hide their good qualities from others; for what man is there that will expose his most precious treasure in the market, along with the raw produce of his land? (*i.e.* The hidden virtues of a man, unlike the aroma of flowers, ought not to be laid open before the public).

28. The reason of concealing the rare virtues, is to keep them unnoticed by the public; because the wise who are undesirous of reward or reputation, have nothing to reap or expect from the public.

29. Know Rāma, that solitude, poverty and disrespect and disregard of men, are more pleasing to the peaceful sage; than the most valuable gifts and honors from mankind.

30. The ineffable delight which attends on the wise man, from his conscious knowledge of the knowable; inexpressible in words, and invisible to others as to its knower also. (The secret joy of divine knowledge and grace, is felt unseen by the holy sage).

31. Let men know this qualification of mine, and honour me for it, is the wish of the egotist, and not of that are from their egoistic feelings.

32. It is possible even to the ignorant, to succeed to reap the results of their practices, such as their rising and moving about in the air (and upon the surface of water); by means of mantras, and the power of certain drugs, that are adapted to those ends.

33. He who can afford to take the pains to any particular end; succeeds to accomplish the same, whether he is a clever or ignorant man. (Success depends on action, and not on knowledge alone).

34. Tendencies to good or evil, are implanted in the bosom of man, as results of the acts of their past lives; and these come to display themselves into action at their proper time, as the sandal wood emits its latent fragrance in its season all around.

35. He who is prepossessed with the knowledge of his egoism, coupled with his desire for enjoyment of the visibles; he betakes himself to the practice of *khechariyoga*, whereby he ascends in the air, and reaps the reward of his action.

36. The wise man that has nothing to desire, knows such practices to be as false as empty air; and refrains from displaying his actions, which he knows at best but cast to the winds.

37. He derives no good from his observance of practical yoga, nor does he lose aught of his holiness by his non-observance of them; and neither has he any thing to gain from any body, nor lose a mite at the loss of any thing.

38. There is nothing in earth or heaven, nor among the gods nor any where else: which may be desirable to the magnanimous, and to one who has known the supreme soul.

39. What is this world to him, who knows it to be but a heap of dust, and deems it no better than a straw; What then is that thing in it, which may be desirable to him?

40. The silent sage whose soul is full of knowledge, and whose mind is quite at rest from its fondness for human society; remains content in the state as he is, and quite satisfied with whatever occurs to him.

41. He is always cool within himself and taciturn in his speech, and eternal truths form the ground work of his mind; which is as full and deep as the ocean, and whose thoughts are as bright as day light.

42. He is as full of cool composure in himself, as a gladsome lake reposing with its limpid waters; and he gladdens also all others about him, as the fair face of the full moon, cheers the spirits of all around.

43. The Mandara groves of Paradise, with their woodlands strewn over with the dust of their blossoms, do not delight the soul so much, as the wise sayings of *pandits* cheer the spirit.

44. The disc of the moon diffuses its cooling beams, and the vernal season scatters its fragrance around; but the pithy sayings of the wise and great, scatter their sound wisdom all about, which serve to ennoble and enrich all mankind.

45. The substance of their sayings, proves the erroneous conception of the world to be as false as a magic show; and inculcates the prudence of wearing out the worldly cares day by day.

46. The wise saint is as indifferent, to the suffering of heat and cold in his own person; as if they are disturbances in the bodies of other men. (Or that he feels the pain of others as his own).

47. In his virtues of compassion and charity, he resembles the fruitful tree, which yields its fruits, flowers, shed and all to common use, and subsists itself only upon the water, it sucks from the ground or receives from heaven.

48. It deals out to every body, whatever it is possest of in its own body; and it is by virtue of its unsparing munificence to all creatures, that it lifts its lofty head above them all (or stretches its roots in

air).

49. One seated in the edifice of knowledge, has thought of sorrow for himself; but pities the sorrows of others, as a man seated on a rock, takes pity for the miserable men, grovelling in the earth below.

50. The wise man is tossed about like a flower, by the rolling waves in the eventful ocean of this world; and is set at rest, no sooner he gets over it, and reaches the beach on the other side (*i.e.* his way to bliss).

51. He laughs with the calmness of his soul, at the same unvaried course of the world and its people; and smiles to think on the persistence of men, in their habitual error and folly. (The laughing philosopher).

52. I am amazed to see these aberrant men, wandering in the mazes of error; and fascinated by the false appearances of the phenomenal world, as if they are spell-bound to the visibles.

53. Seeing the eight kinds of prosperity to be of no real good, but rather as causes of evil to mankind, I have learnt to spurn them as straws; and though I am inclined to laugh at them, yet I forbear to do so from my habitual disposition of tolerance and forbearance.

54. I see some men abiding in mountain caves, and other resorting to holy places; some living at home amidst their families, and others travelling as pilgrims to distant shrines and countries.

55. Some roving about as vagrants and mendicants, and others remaining in their solitary hermitage; some continuing as silent sages, and observant of their vow of taciturnity; and others sitting absorbed in their meditation.

56. Some are famed for their learning, and others as students of law and divinity; some are as princes and others their priests, while there are some as ignorant as blocks and stones.

57. Some are adepts in their exorcism of amulets and collyrium, and others skilled in their sorcery with the sword, rod and magic wand; some are practiced in their aerial journey, and others in other arts and some in nothing as the ignorant *pariahs*.

58. There are many that are employed in their ceremonial observances, and others that have abandoned their rituals altogether; some are as fanatics in their conduct, and others that indulge themselves in their peregrinations and vagrancy.

59. The soul (that you wanted to know), is not the body nor its senses or powers; it is neither the mind nor the mental faculties, nor the feelings and passions of the heart. The soul is the Intellect which is ever awake, and never sleeps nor dies.

60. It is never broken nor consumed, nor soiled nor dried up (by the death or burning of the body); it is immortal and omnipresent, ever steady and immovable, infinite and eternal.

61. The man who has his soul, thus awakened and enlightened in himself; is never contaminated by anything (pure or impure), in whatever state or wherever he may happen to remain.

62. Whether a man goes down to hell or ascends to heaven, or traverses through all the regions of air, or is crushed to death or pounded to dust; the immortal and undecaying Intellect which abides in him, never dies with his body, nor suffers any change with its change; but remains quite as quiet as the still air, which is the increate Deity itself.

### CHAPTER CIII.

#### PROOF OF THE UNITY OF THE DEITY AMIDST THE VARIETY OF CREATION.

Argument:—The Unity, Eternity and tranquillity of the Intellect, and the preference of this sāstra to others.

Vasishtha continued:—The Intellect which is without its beginning and end, and is the ineffable light and its reflection, and shines for ever serenely bright, is never destroyed or extinguished in any wise.

2. Such is the Intellect and so too the soul, which is indestructible also; for [if] it were destroyed at all at any time; there could neither be the recreation of the world (without a cause), nor any regeneration of human souls (if they were dead upon the death of the former generations of men).

3. All things are subject to change, and have many varieties under them; but not so the Intellect, which is ever immutable, and always perceived to be the same in all individuals.

4. We all feel the coldness of frost, the heat of fire, and sweetness of water; but we have no feeling of any kind regarding the Intellect, except that we know it to be quite clear and pellucid as open air. (The gloss explains it to mean, the unchangeableness of the soul in heat and cold, which affect the bodies and minds of all).

5. If the intellectual soul is destroyed at the destruction of the body, say then why should you lament at its loss, and not rejoice at its annihilation, which [releases] you from the pains of life?

6. The loss of the body entails no loss on the vacuous intellect; because the departed souls of mlechchha savages, are seen to hover over the cemetery by their living friends.

7. Should the soul be synchronous with the duration of the body, then say, why a death body does not move about, while it is yet unrotten and entire.

8. If the seeing of apparitions, be an affection con-natural with the mind; then tell me why a man does not often see the sight of ghosts, except on the occasion of the demise of his friends.

9. Should it be a misconception connate with the mind, to see the apparitions of departed friends; tell me then, why don't you see the ghosts of friends that are dead in a distant country, but of such only as die before your eyes.

10. Hence the Intellect, being the soul of all and everywhere, it is not confined in any place; but it is known to be of the same nature, as every one thinks it to be.



11. It is unconfined and unrestrained any where, and is of the nature of one compact consciousness that is felt by all, and is the cause of our knowledge of all things. (It is of what we have a notion only).

12. There can be no other, which may be supposed as the prime cause of all, at the beginning of creation. Should there be any other that is supposed to be as such, let the doctrinaires now declare it before me.

13. There was nothing uncreated before creation, nor was there anything created in the beginning; the duality that at present, presents itself in the form of the universe, is but a *réchauffé* or reflexion of the unity.

14. The phenomenal is no more than a reflexion or copy of the noumenal, and our impression of its being a visible something, is as erroneous as all other false sights, which are mistaken for the true reality. (These errors are the sights of silver in sands, of water in the sandy desert, and of airy castle in the northern skies).

15. It is a wonder of the almighty power, exhibited in the sphere of the Divine Intellect; it is the wakeful understanding that sees these visibles, as one sees the sights in his dream, but never in his ignorance of sound sleep.

16. The wakefulness and insensibility of the understanding, both amount to the same thing; because the difference of the visible world is only verbal and not real; since nothing that is visible to the eye, is substantial in its essential nature. (Hence the perception of the visibles, is alike to their non-perception of them).

17. Whatever was thought and said to be visibles by others, the same was the effect of their error and want of reason; and now if they are disproved by right reason, where can you find the visibles any more.

18. Therefore employ your reasoning now, in the investigation of spiritual knowledge; because by your diligent and persevering inquiry in this respect, you will secure to yourself the success in both worlds. (So says the sruti: "By thy constant study of the subject, thou shalt see thy god").

19. Inquiry into spiritual knowledge, will dispel thy ignorance; but

thou wilt never be successful in it, without thy constant application to it.

20. Leaving aside all anxieties and their causes, and of every jot and moment of time in the observance of one's sacred vows day by day, and the study of this sacred s̄astra with due attention, leads him to his welfare in both worlds.

21. Whether one is proficient or not in his spiritual knowledge, he may still improve in it, by his constant communication of it and discussion on the subject with his superiors.

22. Whoso requires this precious treasure (of his knowledge), he must exert for its attainment at the same ratio to be successful in it; or else he must leave off altogether, if he tires in his pursuit.

23. He must also keep himself from the perusal of heretical works, and betake himself to the study of orthodox s̄astras; and he will then gain his peace of mind by these, as one obtains victory in warfare (so should one fight for the salvation of his soul).

24. The course of the mind, like that of a stream of water, runs both in the channels of wisdom as well as folly; and forms a lake wherever it runs more rapidly, and settles as in its bed.

25. There was never a better s̄astra than this, nor is any such extant at present, nor is likely to be in vogue in future; there let the student cogitate well its doctrines, for the edification of his understanding.

26. Whoso heeds it well in himself, will find his mind instantly elevated with superior knowledge; and like the effect of a curse or blessing, which comes too late upon its recipient. (The efficacy of wisdom is instantaneous).

27. The knowledge of his s̄astra, is calculated to do you more good, than you can derive from the tender care of a father or mother; or the efficacy of your pious actions.

28. Know O holy man, this world is the prison-house of thy soul, and its cares as the cholic pain of thy mind; and there is no release nor redress from these, beside the knowledge of thy soul (which is a spark

of the supreme).

29. It is the dark illusion of gross ignorance, that hath misled thee to the sense of thy egoism; and it is now by your reflection on the purport of the sāstras only, that you can be freed from your deplorable state.

30. The world is a hollow cave, where the horrid hydra of illusion lies in ambush; and feeds on the empty air of vain enjoyments, that appear at first pleasant to taste, but prove to be as fleeting as empty air at last.

31. Pity it is that thy days are flying as fleet as the wind, and thou art insensible of their advents and exits; and while thou art employed in thy dealings, thou art fostering thy death in thy negligence.

32. We all live in death, and our lives are sustained by alternate hopes and fears; until the few days of our life-time terminate in death.

33. The approach of death, is attained with extreme pain and remorse; when the inner parts of the body are separated from the outer, which must be besmeared with dust as with the paste of sandal wood.

34. They are grossly ignorant and erroneous, who purchase their wealth and honour at the expense of their lives; and avoid to gain their permanent bliss by the precepts of the sāstras.

35. Why should he bear the feet of his vile enemies on his head (*i.e.* bow down his head before the meanly great); when he can attain his highest station of divine bliss in the sphere of his intellect, and with little or no pain.

36. Shun ye men, your vanity and ignorance; and to persist in the course of your baseness; and then you will gain by the knowledge of the great soul, your redemption from the tribulations of the world (which is a sea of troubles).

37. Seeing me in this manner, preach to you incessantly by day and night, for the sake of your good only; do you take my advice to turn your souls to the eternal soul, by forsaking the knowledge of your persons for that of your souls.

38. If you neglect to make a remedy today, against the evil of your impending death; say O silly man, what amends can you make for the hour of death, when you are laid in your sickbed.

39. There is no other work except this, for the true knowledge of the soul; and this therefore must be acceptable to you in the same manner, as the sesame seeds are collected, for the sake of getting their oil.

40. This book will enlighten your spiritual knowledge, as a lamp lightens a dark room; drink it deep and it will enliven your soul, keep it by your side, and it will please you as a consort.

41. A man having his knowledge, but untaught in the s̥āstras, has many things unintelligible and doubtful to him; which he will find to be clearly expounded to him in the sweetest language.

42. This is the best narrative among the principle works, which are taken in the light of s̥āstras; it is easily intelligible and delightful, and has nothing new in it, except what is well known in spiritual philosophy.

43. Let a man peruse with delight, the many narrations that are contained herein; and he will undoubtedly find this book, the best of its kind (on account of elaborate disquisition in this abstruse subject).

44. Whatever has not yet appeared in full light, even to Pandits—learned in all the s̥āstras; the same will be found to appear in this book, as they find gold to appear amidst the sand.

45. The authors of s̥āstras are not to be despised at any time or in any country; but the reader should employ his reason and judgement, to dive into the true meaning of the writing.

46. Those who are led by their ignorance or envy, or actuated by their pride and delusion to disregard and slight this s̥āstra out of their want of judgement; are to be regarded as killers of their souls, and unworthy of the company of the wise and good.

47. I know you well Rāma and this audience of mine, as well as your capacities to learn, and mine to instruct you; hence it is of my compassion to you that I like to teach you these things, as I am

naturally communicative and kindly disposed to my hearers.

48. I find the development of your understandings, and therefore take interest to communicate my knowledge to you; and as I am a man and not a Gandharva or Rākshasa, I bear a fellow feeling towards you all.

49. I see you all as intelligent beings, and pure in your souls also; it is by virtue of these merits in you that I have become so friendly to you.

50. Now my friends, learn betimes to glean the truth of your unfondness for or indifference to every thing you see in this world (because there is nothing which is truly desirable herein).

51. Whoso neglects to remedy his diseases, of death and hell fire in this life; say what will he do to avert them when they are irremediable, and when he goes to a place, where no remedy is to be sought.

52. Until you feel a distaste for everything in this world, so long you cannot find any abatement of your desires in you. (It is better your desires to suppress, than toil and moil along to seek their redress).

53. There is no other means to elevate your soul, than depressing your desires to the lowest ebb (but the more you allow your wishes to grow and flow, the more you bind the soul and sink below).

54. If there be anything here, you think to be good for you; they serve at best but to bind your soul, and then disappear as the horn of a hare. (All tempting good, is as fleeting as a dream).

55. All earthly goods seem to be good, when they are untried and least understood; but the seeming something proves no such thing, or tends to your ruin at last. (All seeming good is positive evil).

56. All worldly existences prove to be nil, by the right reasoning (of Vedanta philosophy; though they are declared as real by Kapila, Kanada and others): but how they are real and what they are, whether self-existent or made, or permanent or temporary, (cannot rightly be known).

57. To say all worldly existences are self-existent, for having no prior

cause assigned to them, nor being created in the beginning, would prove all that is existent, to be the increate and ever lasting supreme being itself.

58. There is no causality of sensible bodies, in the Being that is without and beyond the senses (the lord having no organ of sense, nor being perceptible by the senses as all material objects); nor is the mind the cause of sensible objects, (that have the six organs and are perceptible by them); the mind being but the sixth organ only.

59. How can the one unspeakable Lord, be the varied cause of these varieties of things, passing under various denominations. How can the reality have these unrealities in itself, and how can the Infinite Void, contain these finite solid bodies in it?

60. It is the nature of a plastic body to produce a thing of a plasmic from it, as the seeds of fruits bring forth their own kinds only; but how is it possible for an amorphous void, to produce solid forms from its vacuity, or the solid body to issue forth formless mind.

61. How can you expect to derive a solid seed from a void nothing, and therefore it is a deception to think the material world to be produced, from the immaterial and formless void of the vacuous intellect.

62. There are no conditions, of the creator and creation in the supreme being; these states are the fabrications of verbiage, and bespeak the ignorance of their inventors (in the true knowledge of the deity).

63. The want of co-ordinate causes (such as the material and formal causes), as co-existent with the prime and efficient cause; disproves the existence of an active agent and his act of creation; and this truth is evident even to boys.

64. The knowledge of God alone as the sole cause, and yet acknowledging the causality of the earth and other elements; is as absurd as to say that, the sun shines and yet it is dark. (i.e. As light and darkness cannot reign together, so the spirit and matter cannot abide simultaneously from all eternity, which would amount to the belief of a duality).

65. To say that the world is the aggregate of atoms, or an atomic

formation, is as absurd as to call a bow made of the horn of a hare.  
(This is a refutation of the Buddhistic doctrine of the formation of the visible world, from the aggregation of eternal invisible atoms).

66. If the concourse and collocation of the dull, inert and insensible material atoms would form the world; it would of its own accord make a mountainous heap here, and a bottomless deep there in the air (and not a work of such design which must be the product of infinite Intelligence).

67. Again the particles of this earth, and the atoms of air and water, are flying every day in the forms of dust and humidity from house to house and from place to place, and why do they not yet form a new hill or lake any where again? (Why no new world again).

68. The invisible atoms are never to be seen, nor is it known whence, or where and how they are; nor is it possible to form an idea of the formless atoms, to unite together and form a solid mass. (Shapeless simples are indivisible and incohesive. Aphorism). And again it is impossible for the dull and insensible atoms to form any thing.

69. The creation of the world, is never the work of an unintelligent cause; nor is this frail and unreal world ever the work of an intelligent maker also; because none but a fool makes any for nothing.

70. The insensible air which is composed of atoms, and has a motion of its own, is never actuated by reason or sense; nor is it possible to expect the particles of air to act wisely (as they prayed in their hymns to *the maruta* winds).

71. (What then are these if not composed of atoms?) We are all composed of intellectual soul, and all individuals are made of the vacuous selves; and they all appear to us, as the figures of persons appearing in our dream.

72. Therefore there is nothing that is created, nor is this world in existence; the whole is the clear void of the intellect, and shines with the glare of the Supreme soul in itself.

73. The vacuous universe rests completely in the vacuum of the Intellect, as force (or vibration), fluidity and vacuity, rest respectively in the wind, water and in the open air.

74. The form of the intellectual vacuum, is as that of the airy mind, which passes to distant climes in a moment (and yet holds its seat in the hollowness of the brain); or as that of consciousness which is seated in the hollow of the heart, and is yet conscious of every thing in itself.

75. Such is the vacuous nature of all things, as they are perceived in their intellectual forms only in intellect (which retains their vacuous ideas only on the hollow understanding); and so the world also is an empty idea only imprinted in the intellect.

76. It is the rotatory nature of the Intellect, which exhibits the picture of the universe on its surface; wherefore the world is identic [with] and not otherwise than the vacuous nature of the intellect.

77. Therefore the world is the counter part of the intellectual sphere, and there is no difference in the vacuous nature, of either of them. They are both the same thing presenting but two aspects, as the wind and its undulations are one and the same thing.

78. As a wise man going from one country to another, finds himself to be the same person wherever he goes; and though he sees all the varieties around him, yet he knows himself as the selfsame quiet and unvaried soul every where.

79. The wise man remains in the true nature of the elements, hence the elements never go off from the mind of the wise man.

80. The world is a vacuous sphere of reflections only, resembling a concave reflector; it is a formless void in its nature, and is unimpaired and indestructible in its essence.

81. There is nothing that is born or dies in it, nor any thing which having once come to being, is annihilated ever afterwards any where; it is not apart from the vacuum of the Intellect, and is as void as the inane world itself.

82. The world never is, nor was, nor shall ever be in existence; it is but a silent semblance of the representation passing in the intellectual vacuity of the supreme spirit.



83. The Divine Intellect alone shines forth in its glory, as the mind exhibits its images of cities &c. in dream; in the like manner our minds represent to us the image of world, as day dreams in our waking state.

84. There being no being in the beginning, how could there be the body of anything in existence; there was therefore no corporeality whatever except in the dream of the Divine mind.

85. The supreme Intellect dreams of its self-born (or uncreated) body at first; and we that have sprang from that body, have ever afterwards continued to see dream after dream to no end. (The world is a dream both in the mind of God and men).

86. It is impossible for us with all our efforts, to turn our minds to the great God; because they are not of the nature of the divine intellect, but born in us like carbuncles on the goitre, for our destruction only.

87. The god Brahmā is no real personage, but a fictitious name for *Hiranyagarbha* or totality of souls ([Sanskrit: samashti]), but ever since he is regarded as a personal being, the world is considered as body and He the soul of all.

88. But in truth all is unreal, from the highest empyrean to the lowest pit; and the world is as false and frail as a dream, which rises in vain before the mind, and vanishes in a minute.

89. The world rises in the vacuity of the Intellect, and sets therein as a dream; and when it does not rise in the enlightened intellect, it is as a disappearing from the waking mind, and flying before day light.

90. Although the world is known as false, yet it is perceived and appears as true to us; in the same manner as the false appearances in our dream, appear true to our consciousness at the time of dreaming.

91. As the formless dream presents many forms before the mind; so the formless world assumes many shapes before our sight: and all these are perceived in our consciousness, which is as minute in respect of the infinite space and sky, as an atom of dust is too small in regard to the Meru mountain. (*i.e.* the minim of our consciousness, contained in the

breast, is an imperceptible particle only of sand in it).

92. But how can this consciousness, which is but another name of Brahma, be any what smaller than the sky (when it contains the skies in itself); and how can the vacuous world have any solid form, when it has no formal cause to form it so. (God being a formless being, could not give a form and figure to any thing, and which is therefore ideal only).

93. Where was there any matter or mould, where from this material world was moulded and formed (as we make our houses from the pre-existing mud and clay of the earth); whatever we see in the sphere of waking minds in the day light, is similar to the baseless dreams, which we see in the empty space of our sleeping minds, in the darkness of the night.

94. There is no difference between the waking and sleeping dreams, as there is none between the empty air and the sky; whatever is pictured in the sphere of the intellect, the same is represented as the aerial castle in the dream.

95. As the wind is the same with its undulation, so the rest and vibration of the spirit is both alike, as the air and vacuum is the one and same thing.

96. Hence it is the intellectual sphere only, which represents the picture of the world; the whole is a void and without any support, and splendour of the luminary of the intellect.

97. The whole universe is in a state of perfect rest and tranquillity, and without its rising or setting; it is as a quiet and unwasting block of stone, and ever shining serenely bright.

98. Say therefore whence and what are these existent beings, and how comes this understanding of their existence; where is there a duality or unity, and how came these notions of egoism and distinct personalities.

99. Be ever prompt in your actions and dealings, with an utter indifference to everything, and unconcern about unity or duality; and preserve an even and cool disposition of your inward mind. Remain in the state of *nirvāna*, with your extinguished passions and feelings, and free from disease and anxiety. Be aloof from the visibles, and remain in the manner of a pure Intelligence only.

100. This chapter is a lecture on entity and non-entity; and establishment of the spirituality of the universe.

## CHAPTER CIV.

### ESTABLISHMENT OF THE NON-ENTITY OF THE WORLD.

Argument:—The Notion of the Intellect, analogous to that of the wind and Air.

Vasishtha continued:—The sky is the receptacle of sound, and the air is perceptible to the feeling; their friction produces the heat, and the subsidence or removal of heat, causes the cold and its medium of water.\*

\* Note.—The sky or vacuum is the *tanmatra* or identic with sound or word; and the void and its sound are both uncreated and eternal (*sabdho ajonitāth* [Sanskrit: shabdi-yoninvāt]). So it said:—In the beginning was the word (sound), the word was with God (vacuity), and the word was God (atmā), the spirit or air.]

2. The earth is the union of these, and in this way do they combine to form the world, appearing as a dream unto us, or else how is it possible for a solid body, to issue forth from the formless vacuum.

3. If this progression of productions, would lead us too far beyond our comprehension; but it being so in the beginning, it brings no blemish in the pure nature of the vacuous spirit, (for its gradual productions of air, heat, water &c.).

4. Divine Intelligence also is a pure entity, which is manifest in the selfsame spirit; the same is said to be the world, and this most certain truth of truths. (Because Omniscience includes in it the knowledge of all things; which is the true meaning of the text [Sanskrit: sarvam khalvidam brahma] all this verily Brahma or full of the intelligence of God).

5. There are no material things, nor the five elements of matter anywhere; all these are mere unrealities, and yet they are perceived by us, like the false appearance in our dream.

6. As a city and its various sights, appear very clear to the mind in our sleeping dreams; so it is very pleasant to see the dream-like world, shining so brightly before our sight in our waking hours.

7. I am of the nature of my vacuous intellect, and so is this world of the same nature also; and thus I find myself and this world, to be of the same nature, as a dull and insensible stone.

8. Hence the world appears as a shining jewel, both at its first creation, as well as in all its *kalpānta* or subsequent formations (because it shines always with the effulgence of the Divine Intellect).

9. Whether the body be something or nothing in its essence, its want of pain and happiness of the mind, are form of its state of *moksha* or liberation; and its rest with a peaceful mind and pure nature, is reckoned its highest state of bliss.

## CHAPTER CV.

### LIKENESS OF WAKING AND SLEEPING DREAMS.

Argument:—The Identity of the Intellect by day and night, proves the sameness of its day and night dreams.

Vasishtha continued:—The Intellect conceives the form of the world, of its own intrinsic nature; and fancies itself in that very form, as it were in a dream. (The subjective Intellect, sees itself in the form of the objective world).

2. It feigns itself as asleep while it is waking, and views the world either as a solid stone, or as a void as the empty air.

3. The world is compared to a dream, exhibiting a country embellished

with a great many cities; and as is no reality in the objects of dream, so there is no actuality in any thing appearing in this world.

4. All the three worlds are as unreal, as the various sights in a dream; and they are but day dreams to us even when we are awake. (The Intelligent dream by day light, as the ignorant do in the shade of night).

5. Whether in waking or sleeping, there is nothing named as the world (or the turning sphere); it is but the empty void, and at best but an air-drawn picture in the hollow of the Intellects.

6. It is a wondrous display of the Intellect in its own hollowness, like the array of hills and mountains in the midway firmament; the sense of the world is as a waking dream in the minds of the wise.

7. This world is nothing in its substance, nor is it any thing of the form of Intellect; it is but a reflexion of the Intellect, and the vacuity of the intellectual world, is but an empty nothing.

8. The triple world is only a reflexion, and like the sight of something in dream, it is but an airy nothing; it is the empty air which becomes thus (diversified), and is entirely bodiless, though seeming to be embodied in our waking state.

9. It is inventive imagination of men, that is ever busy even in the hours of sleep and dreaming; and presents to us with many creations that were never created, and many unrealities appearing as real ones.

10. The universe appears as an extensive substantiality, implanted in the bosom of endless vacuity; but this huge body, with all its mountains and cities, is in reality no other than the original vacuum.

11. The howling of the sea, and clattering of clouds on mountains, though they are so very tremendous to the waking; are yet unheard by the sound sleeper by his side. (So the pomp of the world, is unseen by the blind).

12. As a widow dreams her bringing forth a son in her sleep, and as a man thinks to be ever living, by forgetfulness of his past death, and being reborn again; so are men unmindful of their real state.

13. The real is taken for the unreal and unreal for the real; as the sleeping man forgets his bed room, and thinks himself else where; so every thing turns to be otherwise, as the day turns to night and the night changes to day.

14. The unreal soon succeeds the real, as night—the want of light succeeds the light of the day; and the impossible also becomes possible, as when a living person sees his death, or thinks himself as dead in his sleep.

15. The impossible becomes possible, as the supposition of the world in the empty void; and the darkness appears as light, as the night time seems to be daylight to the sleeping and dreaming man at night.

16. The daylight becomes the darkness of night, to one who sleeps and dreams in the daytime (as it is to owls and bats and so to cats and rats); the solid ground seems to be hollow, to one who dreams of his being cast into a pit.

17. As the world appears to be a nullity in our sleep at night, and so it is reality even in our waking state, and there is no doubt of it. (It is doubtful that the world exists, but no doubt in its inexistence).

18. As the two suns (of yesterday and today), are the one and same with one another, and as two men are of the same kind; so it is doubtless that the waking and sleeping states are alike to another.

19. Rāma rejoined:—That of course cannot be admissible and reliable as true, which is liable to objection and exception; the sight of a dream is but momentary and falsified upon our waking; wherefore it cannot be alike to the waking state.

20. Vasishtha replied:—The disappearance of the dreamed objects upon waking, does not prove their falsity, nor make any difference between the two states of dreaming and waking; because the objects which one sees in his dream, are like those that a traveller sees in foreign country, which are lost upon his return to his own country, and the sights of this are soon lost upon his death. Hence both are true for the time being, and both proved equally false and fleeting at last.

21. A man being dead, he is separated from his friends, as from those he sees in his dream; and then the living is said to be awakened, as when a sleeper awakes from his slumber.

22. After seeing the delusions of the states of happiness and misery, and witnessing the rotations of days and nights, and feeling many changes, the living soul at last departs from this world of dreams.

23. After the long sleep of life, there comes at last an end of it at last; when the human soul becomes assured of the untruth of this world, and that the past was a mere dream.

24. As the dreamer perceives his death in the land of his dream, so the waking man sees his waking dream of this world, where he meets with his death, in order to be reborn in it and to dream again.

25. The waking beholder of the world, finds himself to die in the same manner in his living world; where he is doomed to be reborn, in order to see the same scenes and to die again.

26. He who finds himself to die in the living world in his waking state, comes to revisit this earth, in order to see the same dreams, which he believed to be true in his former births. (Hence the sleeping and waking dreams, that view the same things over again, are both alike).

27. It is the ignorant only, that believe their waking sights as true; while it is the firm conviction of the intelligent, that all these appearances are but day dreams at best.

28. Taking the dreaming state for waking, and the waking one for dreaming, are but verbal distinctions implying the same thing; as life and death are meaningless words for the two states of the soul, which never born nor died.

29. He who views his life and death in the light of a dream, is said to be truly waking; but the living soul that considers itself as waking and dying, is quite the contrary of it.

30. Whoso dwells upon one dream after another, or wakes to see a waking dream; is as one who wakes after his death, and finds his waking also to be a dream. (All states of sleeping and waking, and of living and dying

are mere dreams).

31. Our waking and sleeping, are both as events of history to us; and are comparable to the past and present histories of nations. (Both being equally fleeting and fluctuating).

32. The dream-sleep seems as waking, and the waking dream is no other than sleeping; they are both in fact but unrealities, and the mere *rechauffe* or reflexions of the intellectual sky.

33. We find the moving and unmoving beings on earth, and creatures unnumbered all around us; but what do they all prove to be at last, than the representations of the eternal ideas in the Divine Intellect.

34. As we can have no idea of a pot, without that of the clay which it is made of; so we can have no conception of the blocks of mould and stone, unless they were represented to our minds, from their prints in Divine Intellect.

35. All these various things, which appear unto us both in our waking as well as dreaming states; are no other than the ideas of blocks, which are represented in our dreams from their archetypes in the Intellect.

36. Now say O Intelligent Rāma, what else must this Intellect be, than that infinite and vacuous essence which acts in us, both in our dreaming and waking states.

37. Know this Intellect to be the great Brahmā, who is everything in the world, as if it were in the divided forms of his essence; and who is yet of the figure of the whole world, as if he were the undivided whole himself. (*i.e.* He is all and everything collectively and individually).

38. As the earthen pot is not conceivable, without its formal substance of the earth; so the intellectual Brahmā is inconceivable, without his essence of the Intellect.

39. Again as a stone-made jar is beyond our conception, save by the idea of its stony substance; so the spiritual God is beyond our comprehension, besides our idea of the spirit.

40. As the water is a liquid substance, which cannot be conceived



without its fluidity; so is Brahmā conceived as composed of his *chit* or Intellect only, without which we can have no conception of him.

41. So also we have the conception of fire by means of its heat, without which we have no concept of it; such too is our idea of God that he is the Intellect, and beside this we can form no idea of him.

42. We know the wind by its oscillation only, and by no other means whatsoever; so is God thought as the Intellect or Intelligence itself; beside which we can have no notion of him.

43. There is nothing, that can be conceived without its property; as we can never conceive vacuum to be without its vacuity, nor have any conception of the earth without its solidity.

44. All things are composed of the vacuous Intellect, as the pot or painting appearing in the mind, is composed of the essence of the intellect only; and so the hills &c., appearing in dream, are representation of the Intellect alone. (All the material world is composed of matter, so is the intellectual world made of intellect only).

45. As we are conscious of the aerial sights of the hills and towns, presented to our minds in the dream; so we know all things in our conscious in our waking state also; so there is a quiet calm vacuity only both in our sleep and waking, wherein our intellect alone is ever busy to show itself in endless shapes before us.

----- End of Volume 4, part 1 -----

-----Volume 4, part 2 -----

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## CHAPTER CVI.

### INVALIDATION OF THE DOCTRINE OF CAUSE AND EFFECT.

Argument:—Arguments in proof of the intellectual vacuum, and the representation of the world therein.

Rāma said:—Tell me again, O Venerable sir, how is intellectual vacuity which you say to be the entity of Brahma; because I am never satiate to hear the holy words, distilling as ambrosia from your lips.

2. Vasishtha replied:—I have fully explained to you that the two states of sleeping and waking imply the same thing; as the twin virtues of composure and self-control are both the same, though they are differentiated by two names.

3. There is in reality none difference of them, as there is none between two drops of water; they are both the one and same thing, as the vacuous essence of Brahma and the Intellect.

4. As a man travelling from country to country, finds his self consciousness to be every where the same; so and the very same is the Intellect, which dwells within himself in its vacuous form, and is styled the intellectual sphere.

5. This intellectual sphere is as clear, as the etherial sky; wherein the earthly arbours display their verdure, by drawing the moisture of the earth by their roots. (This passage rests on a text of the Sruti;



and means that the intellectual sphere of men as the sky of trees is always clear, though they live upon the sap of earth).

6. Again the intellectual sphere is as calm and quiet, as the mind of a man, who is free from desires and is at rest in himself; and whose composure is never disturbed by anything.

7. Again the intellectual sphere is like the quiet state of a [man] who had got rid of his busy cares and thoughts, reposes himself at ease; before he is lulled to the insensibility of his sleep.

8. Again as trees and plants growing in their season, rise in and fill the sky, without being attached to it; such also is intellectual sphere, which is filled by rising worlds after worlds, without being touched by or related to any.

9. Again the intellectual sphere, is as clear as the cloudless sky; and as vacant as the mind of the saintly man, which is wholly purified from the impressions of visibles, and its thoughts and desires are about any thing in the world.

10. The intellectual state is as steady as those of the stable rocks and trees; and when such is the state of the human mind, it is then said to have attained its intellectuality (or else its restless state is called the active mind and not the intellect).

11. The intellectual chasm, which is void of the three states of the view, viewer and visibles (or the subjective and objective); is said to be devoid also of all its modality and change. (It means the imperceptibility of soul).

12. That is called the intellectual sphere, where the thought of the various kinds of things, rise and last and set by turns, without making any effect of change in its immutable nature.

13. That is said to be the intellectual sphere, which embraces all things, and gives rise to and becomes everything itself; and which is permeated throughout all nature for ever.

14. That which shines resplendent in heaven and earth, and in the inside and outside of everybody with equal blaze; is said to be the vacuity of

the intellect.

15. It extends and stretches through all, and bends altogether, connected by its lengthening chain to infinity; and the vacuity of the intellect envelops the universe, whether it rises before us an entity or non-entity.

16. It is the intellectual vacuum which produces everything, and at last reduces all to itself; and the changes of creation and dissolution, are all the working of this vacuity. (But how can the vacuous nothing produce any thing from itself or reduce any into it (*Ex nihilum nihil fit, et in nihilo nihil reverti posse*; there the whole universe is a void nothing).

17. The vacuity of the intellect produces the world, as the sleeping state of the mind, presents its sights in our dream; and as the dream is dispersed in our deep sleep, so the waking dream of the world is vanished from view, upon dispersion of its fallacy from the mind.

18. Know the intellectual vacuum to be possessed of its intellection, and as quiet and composed in its nature; and it is by a thought of it, as by twinkling or winking of the eye, that the world comes to exist and disappear by turns. (Manu calls these the waking and sleeping states of the soul, and as causes of the existence and inexistence of the world).

19. The intellectual Vacuum is found in the disquisitions of all the s̄āstras, to be what is neither this nor that nor any thing any where; and yet as all and everything in every place and at all times. (*i.e.* Nothing concrete, but every thing in the abstract).

20. As a man travelling from country to country, retains his consciousness untravelled in himself; so the intellect always rests in its place in the interim, though the mind passes far and farther in an instant.

21. The world is full of the intellect, both as it is or had ever been before; and its outward sight being dependent on its ideas in the mind, gives it the form and figure as they appear unto us.

22. It is by a slight winking of its eye, that it assumes and appears in varied shapes; though the intellect never changes its form, nor alters

the clearness of its vacuous sphere.

23. Look on and know all these objects of sense, with thy external and internal organs, and without any desire of thine for them; be ever wakeful and vigilant about them, but remain as quite sleepy over them.

24. Be undesirous of any thing and indifferent in your mind, when you speak to any one, take any thing or go any where; and remain as deadly cold and quiet, as long as you have to live.

25. But it is impossible for you to remain as such, so long as you fix your eyes and mind on the visibles before you; and continue to view the mirage of the world, and look upon its duality rising as two moons in the sky.

26. Know the world to be no production from the beginning; because the want of its prior cause prevents its sequence; and there is no possibility of a material creation, proceeding from an immaterial causality.

27. Whatever appears as existent before you, is the product of a causeless cause; it is the appearance of the transcendent One, that appears visible to you. (The world is the visible form of the invisible One).

28. The world as it stands at present, is no other than its very original form; and the same non-dual and undivided pure soul appears as a duality, as the disc of the moon and its halo present their two aspects to us.

29. Thus the strong bias, that we have contracted from our false notion of the duality; has at last involved us in the error of taking the false for true, as to believe the shadow of a dream for reality.

30. Therefore the phenomenal world is no real production, nor does it actually exist or is likely ever to come to existence; it is likewise never annihilated, because it is impossible for a nihility to be nil again.

31. Hence that thing which is but a form of the serene vacuum, must be quiet calm and serene also; and this being exhibited in the form of the

world, is of its own nature quite clear and steady, and imperishable to all eternity. (The Beo-vyom or vacuum being a void, cannot be annulled to a nullity again).

32. It is nothing what is seen before us, nor aught that is visible, is ever reliable as real; neither also is there ever a viewer for want of visible, nor the vision of a thing without its view.

33. Rāma rejoined:—If it is such, then please to explain moreover, O most eloquent sir, the nature of the visibles, their view, and viewer; and what are these that thus appear to our view?

34. Vasishtha replied:—There being no assignable cause, for the appearance of the unreal visibles; their vision is but a deception, and yet it [is] maintained as true by the dogmatism of opponents.

35. Whatever there appears as visible to the vision of the viewer, is all fallacy and offspring of the great delusion of Māyā only. But the world in its recondite sense, is but a reflexion of the Divine mind.

36. The intellect is awake in our sleeping state, and shows us the shapes in our dream, as the sky exhibits the various in its ample garden; thus the intellect manifests itself in the form of the world in itself.

37. Hence there is no formal cause or self evolving element, since the first creation of the world; and that [which] sparkles any where before us, is only the great Brahma Himself (not in his person or formless form, but in his spirit or intellectuality).

38. It is the sunshine of the Intellect within its own hollow sphere, that manifests this world as a reflexion of his own person.

39. The world is an exhibition of the quality, of the unqualified vacuity of the Intellect; as existence is the quality of existent beings, and as vacuity is the property of vacuum, and as form is the attribute of a material substance.

40. Know the world as the concrete counterpart, of the discrete attribute of the transcendent glory of God; and as the very reflexion of it, thus visibly exposed to the view of its beholders.

41. But there being in reality no duality whatever, in the unity of the Divinity; He is neither the reflector nor the reflexion himself; say who can ascertain what he is, or tell whether he is a being or not being, or a something or nothing.

42. Rāma rejoined:—If so it be as you say, that the Lord is neither the reflector nor reflexion, and neither the viewer nor the view (*i.e.* if he is neither the prototype nor its likeness, and neither the subjective nor objective); then say what is the difference between the cause and effect, what is the source of all these, and if they are unreal why do they appear as realities?

43. Vasishtha replied:—Whenever the Lord thinks on the manifestation of his intellect, He beholds the same at the very moment, and then becomes the subjective beholder of the objects of his own thought.

44. The intellectual vacuum itself assumes the form of the world, as the earth becomes a hill &c. by itself; but it never forgets itself for that form, as men do in their dream. Moreover there is no other cause to move it to action, except its own free will.

45. As a person changing his former state to a new one, retains his self consciousness in the interim, so the Divine Intellect retains its identity, in its transition from prior vacuum to its subsequent state of the plenum.

46. The thought of cause and effect, and the sense of the visible and invisible, proceed from errors of the mind and defects of vision; it is the erroneous imagination that frames these worlds, and nobody questions or upbraids himself for his error. The states of cause and effect, and those of the visible and invisible &c., are mere phantoms of error, rising before the sight of the living soul and proceeding from its ignorance, and then its imagination paints these as the world, and there is nobody that finds his error or blame himself for his blunder.

47. If there be another person, that is the cause, beholder and enjoyer of these (other than the supreme one) then say what is that person, and what is the phenomenal, that is the point in question; or it is liable to reproof.

48. As the state of our sleep presents us only, an indiscernible vacuity of the Intellect (which watches alone over the sleeping world); how then is it possible to represent the One soul as many, without being blamed for it?

49. It is the self-existent soul alone, which presents the appearance of the world in the intellect; and it is the ignorance of this truth, which has led to the general belief of the creation of the world by Brahṁā.

50. It is ignorance of this intellectual phenomenon, which has led mankind to many errors, under the different names of illusion or *māyā*, of ignorance or *avidyā*, of the phenomenal or *drisya*, and finally of the world or *jagat*.

51. The manifestation in the intellectual vacuum, takes possession of the mind like a phantom; which represents the unreal world as a reality before it, as the false phantom of [a] ghost, takes a firm hold on the mind of an infant.

52. Although the world is an unreality, yet we have a notion of it as something real in our empty intellect; and this is no other than the embodiment of a dream, which shows us the forms of hills and cities in empty air.

53. The intellect represents itself as a hill or a Rudra, or as a sea or as the God Virāt himself; just [as] a man thinks in his dream, that he sees the hills and towns in his empty mind.

54. Nothing formal that has any form, can be the result of a formless cause (as God); hence the impossibility of the existence of the solid world, and of its formal causes of atomic elements, at the great annihilation both prior to creation, as also after its dissolution. It is therefore evident, that the world is ever existent in its ideal form only in the Divine Mind.

55. It is a mere uncaused existence, inherent in its vacuous state in the vacuous Mind; and what is called the world, is no more than an emptiness appertaining to the empty Intellect.

56. The minds of ignorant people are as glassy mirrors, receiving the dim and dull images of things set before their senses; but those

of reasoning men are as clear microscopes, that spy the vivid light of the Divine Mind that shines through all. (This light is called *Pratyagnānātma* or the nooscopic appearance of Divine soul).

57. Therefore they are the best of men, who shun the sight of visible forms; and view the world in the light of intellectual vacuity; and remain as firm as rocks in the meditation of the steady Intellect, and place no faith or reliance on anything else.

58. The Intellect shows the revolution of the world in itself by its incessant act of airy intellection; as the sea displays its circuition throughout the watery world, by the continual rotation of its whirlpools.

59. As the figurative tree of our desire, produces and yields our wished for fruits in a moment, so the intellect presents every thing before us, that is thought of in an instant. (It is the subjective mind, that shows the objects of its thought within itself).

60. As the mind finds in itself, its wished for gem and the fruit of its desire; in the same manner doth the internal soul, meet with its desired objects in its vacuous self in a minute.

61. As a man passing from one place to another, rests calmly in the interim; such is the state of the mind in the interval of its thoughts, when it sees neither the one nor another thing.

62. It is the reflection of the Intellect only, which shines clearly in variegated colours, within the cavity of its own sphere; and though devoid of any shape or colour, yet it exhibits itself like the vacuity of the sky, in the blueness of the firmament.

63. Nothing unlike can result from the vacuous Intellect, other than what is alike inane as itself; a material production requires a material cause, which is wanting in the Intellect; and therefore the created world is but a display of the Divine Mind, like the appearance of dreams before our sleeping minds.

## CHAPTER CVII.

## THE NATURE OF IGNORANCE OR ILLUSION OF THE MIND.

Argument:—Proof of the cosmos as the reflexion of the gem of the Intellect, and the Immateriality of the objective material world.

Vasishtha continued:—The world is the subjective Intellect and inborn in it, and not the objective which is perceived from without. It is the empty space of the Intellect which displays the noumenals in itself, and here the *tripart* or the triple state of the Intellect, its intellection and the *chetya* or intellectual combine together. (*i.e.* The thinking principle, its thinking and thoughts all unite together).

2. Here in its ample exhibition, all living beings are displayed as dead bodies; and I and you, he and it, are all represented as lifeless figures in a picture.

3. All persons engaged in active life, appear here as motionless blocks of wood, or as cold and silent bodies of the dead; and all moving and unmoving beings, appear to be seen here as in the empty air.

4. The sights of all things are exposed here, like the glare of the chrystalline surface of the sky; and they are to be considered as nothing, for nothing substantial can be contained in the hollow mind.

5. The bright sun-beams and the splashing waves, and the gathering vapours in the air; present us with forms of shining pearls and gems in them, but never does any one rely on their reality.

6. So this phenomenon of the world, which appears in the vacuum of the Intellect; and seems to be true to the apprehension of every body, yet it is never relied on by any one.

7. The Intellect is entangled in its false fancies, as a boy is caught in his own hobby; and dwells on the errors of unreal material things rising as smoke before it.

8. Say ye boys, what reliance can you place on your egoism and meity, so as to say "this is I and that is mine." Ah, well do I perceive it



now, that it is the pleasure of boys, to indulge themselves in their visionary flights.

9. Knowing the unreality of the earth and other things, men are yet prone to pass their lives in those vanities and in their ignorance of truth, they resemble the miners, who instead of digging the earth in search of gold, expect it to fall upon them from heaven.

10. When the want of prior and co-ordinate causes, proves *a priori* the impossibility of the effect; so the want of any created thing, proves *a posteriori* the inexistence of a causal agent (*i.e.* there is no creation nor its creator likewise).

11. They who deal in this uncreated world, with all the unreal shadows of its persons and things; are as ignorant as madmen, who take a hobby to nourish their unborn or dead offspring.

12. Whence is this earth and all other things, by whom are they made, and how did they spring to sight; it is the representation of the Intellectual vacuum, which shines in itself, and is quite calm and serene.

13. The minds of those that are addicted to fancy to themselves, a causality and its effect, and their time and place; are thus inclined to believe in the existence of the earth, but we have nothing to do with their puerile reasoning.

14. The world whether it is considered as material or immaterial, is but a display of the intellectual vacuum; which presents all these images like dreams to our minds, and as the empty sky shows its hues and figures to our eyes.

15. The form of the vacuous intellect is without a form, and it is only by our percipience that we have our knowledge of it; it is the same which shows itself in the form of the earth &c., and the subjective soul appears as the subjective world to our sight.

## CHAPTER CVIII.

## DESCRIPTION OF THE KNOWLEDGE AND IGNORANCE OF THE SOUL.

Argument:—The Knowledge of the objective continuing with our ignorance of the subjective and the story of the wise prince Vipaschit, attacked by his rude enemies.

Rāma rejoined:—He whose mind is bound by his ignorance, to the bright vividness of visible phenomenal; views the palpable scenes of the noumenal, as mere his idle dreams, and as visionary as empty air.

2. Now, O sage, please to tell me again, the nature and manner of this ignorance of the noumenal; and to what extent and how long, does this ignorance of the spiritual bind fast a man.

3. Vasishtha replied:—Know Rāma, those that are besotted by their ignorance, think this earth and the elementary bodies, to be as everlasting as they believe Brahma to be. Now O Rāma! hear a tale on this subject.

4. There is in some corner of the infinite space, another world with its three *lokas* of the upper and lower regions, in the manner of this terrestrial world.

5. There is a piece of land therein, as beautiful as this land of ours; and is called the *sama bhumi* or level land, where all beings had their free range.

6. In a city of that place, there reigned a prince well known for his learning, and who passed his time in the company of the learned men of his court.

7. He shone as handsome as a swan in a lake of lotuses, and as bright as the moon among the stars; he was as dignified as the Mount Meru or polar pinnacle among mountains, and he presided over his council as its president.

8. The strain of bards, fell short in the recital of his praises, and he was a firm patron of poets and bards, as a mountain is the support of its refugees.

9. The prosperity of his valour flourished day by day, and stretched its lustre to all sides of the earth; as the blooming beauty of lotus blossoms, under the early beams of the rising sun, fills the landscape with delight every morning.

10. That respectable prince of Brahmanic faith, adored fire as the lord of gods, with his full faith; and did not recognize any other god as equal to him (Because *agni* is said to be the Brahma or father of the gods).

11. He was beset by conquering forces, consisting of horse, elephants and foot soldiers; and was surrounded by his councillors, as the sea is girt by his whirlpools and rolling waters.

12. His vast and unflinching forces, were employed in the protection of the four boundaries of his realm; as the four seas serve to gird the earth on all its four sides.

13. His capital was as the nave of a wheel, the central point of the whole circle of his kingdom; and he was as invincible a victor of his foes, as the irresistible discus of Vishnu.

14. There appeared to him once a shrewd herald, from the eastern borders of his state; who approached to him in haste, and delivered a secret message that was not pleasing unto him.

15. Lord! may thy realm be never detached, which is bound fastly by thy arms, as a cow is tied to a tree or post; but hear me relate to you something, which requires your consideration. (The word go—Gr. ge.—Pers. gao—cow, means both the earth and a cow and hence their mutual simile).

16. Thy chieftain in the east is snatched away from his post, by the relentless hand of a fever whereupon he seems to have gone to the regions of death, to conquer as it were, the god Yama at thy behest.

17. Then as thy chief on the south, proceeded to quell the borderers thereabouts; he was attacked by hostile forces who poured upon him from the east and west, and killed by the enemy.

18. Upon his death as the chieftain of the west, proceeded with his army to wrest those provinces (from the hands of the enemy).

19. He was met on his way, by the combined forces of the inimical princes of the east and south, who put him to death in his half way journey to the spot.

20. Vasishtha continued:—As he was relating in this wise, another emissary driven by his haste, entered the court-hall with as great a rush, as a current of the deluging flood.

21. He represented, saying:—O lord, the general of thy forces on the north, is overpowered by a stronger enemy, and is routed from his post, like an embankment broken down and borne away by the rushing waters.

22. Hearing so, the king thought it useless to waste time, and issuing out of his royal apartment, he bade as follows.

23. Summon the princes and chiefs and the generals and ministers, to appear here forthwith in their full armour; and lay open the arsenal, and get out the horrible weapons (of destruction).

24. Put on your bodies your armours of mail, and set the infantry on foot; number the regiments, and select the best warriors.

25. Appoint the leaders of the forces, and send the heralds all around; thus said the king in haste, and such was the royal behest.

26. When the warder appeared before him, and lowly bending down his head, he sorrowfully expressed: "Lord, the chieftain of the north is waiting at the gate, and expects like the lotus to come to thy sunlike sight.

27. The king answered:—Go thou quickly there, and get him to my presence; that I may learn from his report the sterling events of that quarter.

28. Thus ordered, the warder introduced the northern chief to the royal presence; where he bent himself down before his royal lord, who beheld the chieftain in the following plight.

29. His whole body and every part and member of it, was full of wounds and scars; it breathed hard and spouted out blood, and supported itself with difficulty.

30. While he with due obeisance, and faltering breath and voice, and contortion of his limbs, delivered this hasty message to his sovereign.

31. The chieftain said:—My lord, the three other chiefs of the three quarters, with numerous forces under them, have already gone to the realms of Yama (Pluto), in their attempt to conquer death at thy behest (*i.e.* to encounter the enemies on every side).

32. Then the clansmen finding my weakness, to defend thy realms alone on this side, assembled in large numbers, and poured upon me with all their strength.

33. I have with great difficulty, very narrowly escaped from them to this palace, all gory and gasping for life as you see; and pray you to punish the rebels, that are not invincible before your might.

34. Vasishtha continued:—As the yet alive and wounded chieftain, had been telling his painful story in this manner to the king; there appeared on a sudden another person entering the palace after him, and speaking to the king in the following manner.

35. O sovereign of men, the hostile armies of your enemies, likening the shaking leaves of trees, have all beset in great numbers, the skirts of your kingdom, on all its four sides.

36. The enemy has surrounded our lands, like a chain of rocks all around; and they are blazing all about with their brandishing swords and spears, and with the flashing of their forest-like maces and lances.

37. The bodies of their soldiers, with the flying flags and shaking weapons on them, appear as moving chariots upon the ground; while their rolling war cars, seem as sweeping cities all about.

38. Their uplifted arms in the air, appear as rising forests of fleshy arbours in the sky; and the resounding phalanx of big elephants, seem as huge bodies of rainy clouds roaring on high.

39. The grounds seeming to rise and sink, with the bounding and bending of their snoring horses; give the land an appearance of the sea, sounding hoarsely under the lashing winds.

40. The land is moistened and whitened around, by the thickening froth fallen from the mouths of horses; and bears its resemblance to the foaming main, fell with its salt spray all over.

41. The groups of armed armaments in the field, resemble the warlike array of clouds in the sky; and likens to the huge surges, rising upon the surface of the sea, troubled by the gusts of the deluge.

42. The weapons on their bodies, and their armours and coronets, are shining forth with a flash that equals the flame and fire of thy valour.

43. Their battle array, in the forms of circling crocodiles and long stretching whales; resemble the waves of the sea, that toss about these marine animals upon the shore.

44. Their lines of the lancers &c., are advancing with one accord against us; and flashing with their furious rage and fire, are uttering and muttering their invectives to us.

45. It is for this purpose, that I have come to report these things to my lord, so that you will deign to proceed in battle array to the borders, and drive these insurgents as weeds from the skirts.

46. Now my lord, I take leave of you, with my bow and arrows and club and sword as I came, and leave the rest to your best discretion.

47. Vasishtha added:—Saying so, and binding lowly to his lord, the emissary went out forthwith; as the undulation of the sea disappears, after making a gurgling noise.

48. Upon this the king with his honorable ministers, his knights and attendants and servants; together with his cavalry and charioteers, the men and women and all the citizens at large were struck with terror; and the sentinels of the palace, trembled with fear, as they shouldered their arms and wielded their weapons, which resembled a forest of trees shaken by a hurricane.

## CHAPTER CIX.

### FIGHTING WITH THE INVADING ARMIES AT THE GATE OF THE CITY.

Argument:—Adopting ways and means to quell the disturbances of the hostile enemies.

Vasishtha continued:—In the mean while, the assembled ministers advanced before the king, as the sages of yore resorted to the celestial Indra, being invaded by the Daityas—Titans around.

2. The ministers addressed:—Lord! We have consulted and ascertained, that as the enemy is irresistible by any of the three means (of peace, dissension and bribe or concession); they must be quelled by force or due punishment.

3. When the proffer of amity is of no avail, and the offer of hostages doth also fail; it is useless to propose to them, any other term for a reconciliation.

4. Vile enemies that are base and barbarous, that are of different countries and races, that are great in number and opulence; and those that are acquainted with our weakness and weak parts; are hardly conciliated by terms of peace or subsidy.

5. Now there is no remedy against this insurrection, save by showing our valour to the enemy; wherefore let all our efforts be directed, towards the strengthening of our gates and ramparts.

6. Give orders to our bravos to sally out to the field, and command the people to worship and implore the protection of the gods; and let the generals give the war alarm with loud sounding drums and trumpets.

7. Let the warriors be well armed, and let them rush to the field; and order the soldiers to pour upon the plains in all directions, as the dark deluging clouds inundate the land.

8. Let the outstretched bows rattle in the air, and the bowstrings twang and clang all around; and let the shadows of curved bows, obscure the skies as by the clouds.

9. Let the thrilling bow strings, flash as flickering lightnings in the air, and the loud war whoop of the soldiers, sound as the growling clouds above; let the flying darts and arrows fall as showers of rain, and make the combatants glare, with the sparkling gold rings in their ear.

10. The king said:—Do you all proceed to the battle, and do promptly all what is necessary on this occasion; and I will follow you straight way to the battle field, after finishing my ablution and the adoration of Agni—the fiery god.

11. Notwithstanding the important affairs, which waited on the king; yet he found a moment's respite to bathe, by pouring potfuls of pure *Gangā* water upon him, in the manner of a grove watered by a showering of rain water.

12. Then having entered his fire temple, he worshipped the holy fire with as much reverence, as it is enjoined in the *sāstras*; and then began to reflect in himself, in the following manner.

13. I have led an untroubled and easy life, passing in pleasure and prosperity; and have kept in security all the subjects of my realm stretching to the sea.

14. I have subdued the surface of the earth, and reduced my enemies under my foot; and have filled the smiling land with plenty, under the bending skies on all sides.

15. My fair fame shines in the sphere of heaven, like the clear and cooling beams of the lunar orb; and the plant of my renown, stretches to the three worlds, like the three branches of *Gangā*.

16. I have lavished my wealth, to my friends and relatives, and to respectable Brahmins; in the manner, as I have amassed my treasures for myself; and I quenched my thirst with the beverage of the cocoanut fruits, growing on edges of the four oceans. (That is to say:—his realms were [Sanskrit: *chaturābdisimā*] or bounded by the four oceans on



all sides).

17. My enemies trembled before me for fear of their lives, and they groaned before me as croaking frogs with their distended pouches, and my rule extended over and marked the mountains, situated in the islands amidst the distant seas.

18. I have roved with bodies of siddhas, over the nine regions beyond the visible horizon; and I have rested on the tops of bordering mountains, like the flying clouds that rest on mountain tops.

19. With my full knowing mind, and my perfection in Divine meditation; I have acquired my dominions entire and unimpaired, by cause of my good will for the public weal. (It means the prince's high attainments in spiritual, intellectual as well as territorial concerns).

20. I have manacled the lawless Rākshasas, in strong chains and fetters; and kept my cares of religious duties, and those of my treasures and personal enjoyments within proper bounds, and without letting them clash with one another.

21. I have passed my life time, in the uninterrupted discharge of those triple duties of mine; and have relished my life with great joy and renown. But now hoary old age hath come upon me, like the snow and frost fallen upon the withered leaf and dried straw.

22. Now hath old age come, and blasted all my pleasures and efforts; and after all, these furious enemies have overpowered upon me, and are eager for warfare.

23. They have poured upon me in vast numbers on all sides, and the victory is doubtful; it is therefore better for me to offer myself as a sacrifice, to the god of this burning fire, which is known to crown its worshipper with victory.

24. I will pluck this head of mine, and make an offering of it to the Fire-god (as a fit fruit to shrine; and say:—O Igneous god, I make here an offering of my head to thee).

25. I give this offering, as I have ever before given my oblations to fire; therefore accept of this also, O god, if thou art pleased with my

former offerings.

26. Let the four urns of thy fiery furnace, yield four forms of mine, with brilliant and strong bodies, like that of Nārāyana, with his mighty arms.

27. Thus will I be enabled, with those four bodies of mine, to meet my enemies on all the four sides; and be invulnerable like thyself, by keeping my thought and sight, ever fixed in thee.

28. Vasishtha replied:—So saying, the king took hold of a dagger in his hand; and separated the head from his body with one blow of it, as boys tear off a lotus bud from the stalk with their nails. (In many instances, the head is mentioned to be torn off by the nails).

29. As the head became an oblation, to the fire of dusky fumes; the headless trunk of the self-immolated sovereign, sprang and flew also upon the burning furnace.

30. The sacred fire, being fed with the fat and flesh of the royal carcass; yielded forth with four such living bodies, from amidst its burning flames; as it is the nature of the good and great, to make an instantaneous of fourfold, of what they receive in earnest.

31. The king sprang from amidst the fire, in his fourfold forms of his kingly appearance, and these were as luminous with their effulgence, as the radiant body of Nārāyana, when it rose at first from the formless deep. (The spirit of god rising over the surface of the deep).

32. These four bodies of the king, shone forth with their resplendent lustre; and were adorned with their inborn decorations of the royal crown and other ornaments and weapons. (The fire born form allude to the Agniculas or fiery races of men).

33. They had their armours and coronets on, together with helmets, bracelets and fittings for all and every part of the body; and necklaces and ear-rings hung upon them as they moved along.

34. All the four princes were of equal forms, and of similar shapes and sizes in all the member of their bodies; and were all seated on horse back, like so many Indras riding on their *Uchai-srava* horses (having

their ears pricked up, as in the plight of their heavenward flight).

35. They had their long and capacious quivers, full with arrows of golden shafts; and their ponderous bows and bowstrings, were equally long and strong with the god of war.

36. They rode also on elephants and steeds, and mounted on their war-cars and other vehicles in their warfare; and were alike impregnable by the arms of the enemy, both themselves as well as the vehicles they rode upon.

37. They sprang from the bosom of the sacred fire, as the flames of the submarine fire, rise from amidst the ocean, by being nourished with the oblations that were offered upon it.

38. Their flowery bodies on jewelled horses, made resplendent on all sides as four smiling faces of the moon; and their good figures looked like Hara-Hari, as if they have come out from fire and water.

## CHAPTER CX.

### BATTLE OF THE WISE PRINCES, WITH THE IGNORANT BARBARIAN.

Argument:—Description of the warfare before the city gates, betwixt the Royal armies and the Rude Invaders of the Realm.

Vasishtha continued:—In the mean time the battle was raging in its full fury, between the royal forces, and the hostile bands that had advanced before the city gates.

2. Here the enemies were plundering the city and villages, and there they set fire to the houses and hamlets; the sky was obscured by clouds of smoke and dust, and the air was filled by loud cries of havoc and wailing on every side.

3. The sun was obscured by the thickening shadow, of the network of arrows spread over the skies; and the disk of the sun now appeared to

view: and was then lost to sight the next moment.

4. The burning fire of the incendiaries, set to flame the leaves of the forest trees; and the fire brands of burning wood, were falling as loosely all around, as the iron sleets of arrow breast were hurling through the air.

5. The flame of the blazing fire, added a double lustre, to the burnished and brandishing weapons; and the souls of the great combatants falling in battle, were borne aloft to the regions of Indra, where they were ministered by the heavenly nymphs.

6. The Thundering peals of fierce elephants, excited the bravery of bravados: and missile weapons of various kinds, were flung about in showers.

7. The loud shouts and cries of the combatants, depressed the spirits of dastardly cowards; and the hoary clouds of dust flying in the air, appeared as elephants intercepting the paths of the midway skies.

8. Chieftains eager to die in the field, were roving about with loud shouts; and men were falling in numbers here and there, as if stricken by lightnings in the battle field.

9. Burning houses were falling below, and fiery clouds dropt from above; flying arrows in the form of rocks, were rolling on high; and descending upon and dispatching to death, numbers of soldiers that were ready to die.

10. The galloping horses in the field gave it the appearance of wavy ocean afar; and the crashing of the tusks of fighting elephants, crackled like the clashing clouds in air.

11. The shafts of the arrows of the combatants, filled the forts and its bastion; and the flashing of the same on the top of it, made a glare of fire around.

12. The dashing of one another in passing to and fro, tore their garments into pieces, and the furling of flags in open air and the clashing of shield between combatants made a pat-pat noise all around.

13. The flash of the tusks of elephant, and the crash of weapons dashing on stony rocks, and the loud uproar and clangour of the battlefield, invited the elephants of heaven to join in the fray.

14. The flights of arrows, ran as rivers into the ocean of the sky; and the flying lances, swords and discuses, which were flung into the air, resembled the sharks and alligators, swimming in the etherial sea.

15. The concussion of the armours of the clamorous combatants, and the clashing of the arms in commingled warfare, represented the sounding main beset by islands.

16. The ground was trodden down to a muddy pool, under the feet of the foot soldiers; and the blood issuing out of their bodies from the wounds of the arrows, ran as river carrying down the broken chariots and slain elephants in its rapid course.

17. The flight of the winged shafts, and the falling of the battle axes, resembled the waves of the arrowy sea in the air; and the broken arms of the vanquished, floated as aquatic animals upon it.

18. The sky was set on fire, by the flames issuing forth from the clashing arms; and the celestial regions were filled with the deified souls of departed heroes, now released from the fetters of their wrinkled and decaying frames of earth.

19. Clouds of dingy dust and ashes filled the firmament, with flashes of lightnings flaming as arches amidst them; the missile weapons filled the air, as the tractile arms occupied the surface of the earth.

20. The contending combatants hooted at one another, and broke and cut their weapons in mutual contest; the cars were cleft by clashing at each other, and the chariots were reft by dashing together.

21. Here the headless trunks of the *kabandhas* (anthropophagi), mingled with the gigantic bodies of the *vetāla* demons, were disastrous on every side; and there the demoniac *vetāla* plucking their hearts for their hearty meal.

22. The bravos were tearing the arteries of the slain, and breaking asunder their arms, heads and thighs; while the uplifted and shaking

arms of the Kabandhas, made a moving forest in the air.

23. The demons moving about with their open and jeering mouths, made their maws and jaws as caskets for carrion; and the soldiers passing with their helmets and coronets on, looked fiercely on all around.

24. To kill or die, to slay or to be slain, was the soldier's final glory in the field; as it was their greatest infamy, to be backward in their giving or receiving of wounds.

25. He is the gladdener of death, who dries up the boast of soldiers and chieftains, and drains the flowing ichor of ferocious elephants (*i.e.* puts an end to them); and one who is entirely bent on destruction.

26. There were loud applauses given to the victory, of unboasting and unrenowned heroes; as there were the great censures, which were poured upon the nameless and dastardly cowards.

27. The rousing of the sleeping virtues of prowess and others, is as glorious to the great and strong; as the laying out of their treasures, for the protection of their protégés.

28. The proboscides of the elephants, were broken in the conflict of elephant riders and charioteers; and oozing of the fragrant fluid of ichor from their front, was altogether at a stop.

29. Elephants left loose by their flying leaders, fell into the lakes, and cried like shrill storks in them; and here they were pursued and overcome by men who inflicted terrible wounds upon them with their hands.

30. In some place the unprotected as well as the uninvaded people, being downtrodden and half dead in their mutual scuffle; fled to and fell at the feet of their king, as the daytime takes its shelter under the shining sun.

31. They being maddened by pride with the force of giddiness, became subject to death (*i.e.* they called death, to be re-born); as millionaires and traders seek a better place in dread of their life.

32. The red coats of soldiers, and the red flags lifted upon their arms as a wood of trees; spread a rubicund colour all around, like the

adoration of the three worlds.

33. White umbrellas, resembling the waves of the Milky ocean, when churned by the Mandara mountain; covered the weapons of the soldiers under them, and made the sky appear as a garden of flowers.

34. The eulogies of song by the bards and Gandharvas, added to the valour of the warriors; and profluent liquor of the tall palma trees (*i.e.* the toddy juice), infused a vigour to their veins, as that of Baladeva (who fought dead drunk in battle).

35. There was the clashing of arms of the Rākshasas, who fought together in bodies; who were as big as lofty trees, and fed on carcasses, with which they filled their abodes in the caverns of mountains.

36. There was a forest of spears rising to the sky on one side, with the detached heads and arms of the slain attached to them; and there were the flying stones on another, which were flung from the slings of the combatants, and which covered the ground below.

37. There was the clapping of the arms and hands of the champions, resembling the splitting and bursting of great trees; and there was heard also the loud wailing of women, echoing amidst the lofty edifices of the city.

38. The flight of fiery weapons in the air, resembled the flying fire brands on high, with a hissing and whistling sound; and the people betook themselves to flight from these, leaving their homes and treasures all behind.

39. The lookers were flying away, from the flying darts all about, in order to save their heads; just as the timid snakes hide themselves, for fear of the devouring *phoenix*, darting upon them from the sky.

40. Daring soldiers were grinded under tusks of elephants, as if they were pounded under the jaws of death, or as the grapes are crushed in their pressing mills.

41. The weapons flying in the air, were repelled and broken by the stones, flung by the ballistics; and the shouts of the champions, resounded as the re-echoing yells of elephants, issuing out of the

ragged caverns.

42. The hollow sounding caves of mountains, resounded to the loud shouts of warriors; who were ready to expose their dear lives and dearly earned vigour in the battle field.

43. The burning fire of firearms, and the flames of incendiarism flashed on all sides; these and mutual conflicts and chariot fightings, went on unceasingly all around.

44. The battle field was surrounded by the surviving soldiers, who were as staunch hearted as the Mount Kailāsa, with the strong god Siva seated therein.

45. The brave men that boldly expose their lives in battle, enjoy a lasting life by their death in warfare, and die in their living state, by their flight from the field. (The text is very curt and says:—The brave live by dying, and die by their living).

46. Big elephants being killed in the battle field, like lotus flowers immersing into the waters of lakes; great champions were seen to stalk over the plains, as towering storks strutted on the banks of lakes.

47. Here showers of stones were falling in torrents, with a whizzing sound; and the showers of arrows, were running with a whistling noise around; and the uproar of warriors were growling in the skies. The flying weapons were hurtling through the air, and the neighing of horses, the cries of elephants and the whirling of chariot wheels, together with the hurling of stones from the height of hills, deafened the ears of men all about.

## CHAPTER CXI.

### THE FLIGHT OF THE SOLDIERS ON ALL SIDES.

Argument:—Description of the Discomfiture of the Royal army, and their use of pneumatic arms.



Vasishta continued:—Thus the war waged with the fury of the four elements, in their mutual conflict on the last doomsday of the world; and the forces on all sides, were falling and flying in numbers in and about the battle field.

2. The sky was filled with the stridor of the fourfold noise of drums and conch-shells; and the rattling of arrows and clattering of arms on all sides.

3. The furious warriors were violently dashing on one another, and their steel armours were clashing against each other, and splitting in twain with clattering noise.

4. The files of the royal forces, were broken in the warfare; they fell fainting in the field, and were lopped off as leaves and plants, and mown down as straws and grass.

5. At this time the trumpets announced the advance of king, with a peal that filled the quarters of the sky; and the cannons thundered with a treble roar, resounding with uproar of the *kapa* or doomsday clouds.

6. They rent asunder at the same time, the sides of the highest hill and mountains; and split in twain, the rocky shores and banks every where.

7. The king then issued forth to all the four sides, in the four fold or four parted form of himself; like the four regents of the four quarters of the sky, or like the four arms of Nārāyana, stretching to so many sides of heaven.

8. Being then followed by his fourfold forces (composed of horse, elephants, war-cars and foot soldiers); he then rushed out of the confines of his city of palaces, and marched to the open fields lying out of the town.

9. He saw the thinness of his own army, and the strong armament of his enemies all around; and heard their loud clamour all about, like the wild roar of the surrounding sea.

10. Flights of arrows flying thickly through the air, appeared as sharks floating in the sea; and the bodies of elephants, moving in the wide

battle field, seemed as the huge waves of the ocean.

11. The moving battalions wheeling circular bodies, seemed as the whirling eddies in the sea; and the coursing chariots with their waving flags, appeared as the sailing ships with their unfurled sails.

12. The uplifted umbrellas were as the foams of the sea, and the neighing of horses, likened the frothing of whales. The glaring of shining weapons, appeared as the flaring of falling rain under the sunshine.

13. The moving elephants and sweeping horses, seemed as the huge surges and swelling waves of the sea; and the dark Dravidian barbarians gabbled, like the gurgling bubbles of sea waters.

14. The big elephants with their towering and lowering bodies, seemed as they were mounting on dismounting from the heights of mountains, and breaking their hollow caves, howling with the rustling winds.

15. The battle field looked like the vast expanse of water, in which the slain horses and elephants seemed to be swimming as fragments of floating rocks, and where the moving legions, appeared as the rolling waves of the sea.

16. The field presented the dismal appearance of an untimely dissolution; appeared as an ocean of blood, stretching to the borders of the visible horizon.

17. The fragments of the shining weapons, showed themselves as the sparkling gems in the womb of the sea; and the movement of forces, resembled the casting of ballast stones into it.

18. The falling weapons, were as showers of gems and snow from above; and presented the appearance of evening clouds in some place, and of fleecy vapours in another.

19. Beholding the ocean like the battalion of the enemy, the king thought of swallowing it up, as the sage Agastya had sucked in the ocean; and with this intent, he remembered his airy instrument, which he thought to employ on this occasion; (and which would disperse the cloud of the hostile force like the wind).

20. He got the airy instrument, and aimed it at all sides; as when the god Siva had set the arrow to his bow on Mount Meru, to slay the demon Tripura. (This passage shows the slaughter of Tripura, when the Indo-Aryans had their habitation on Meru or the polar mountains).

21. He bowed to his god Agni—Ignis, and let fly his mighty missile with all his might; in order to repel the raging fire, and preserve his own forces from destruction.

22. He hurled his airy bolt, together with its accompaniment of the cloudy arms; both to drive off as well as to set down the fire of the enemy.

23. These arms being propelled from his octuple cross bow, burst forth into a thousand dire weapons, which ran to and filled all the four sides or quarters of the sky.

24. Then there issued forth from these, an abundance of darts and arrows; and currents of iron spears and tridents; and volleys of shots and rockets.

25. There were torrents of missiles and mallets, as well as currents of discs and battle axes.

26. There were streams of iron clubs, crows and lances; and floods of bhindipalas or short arrows thrown from the hand or through tubes; and also swashes of spring nets, and air instruments of incredible velocity.

27. There was an effusion of fire bolts, and a profluence of lightnings, as also showers of fallings shorts, and scuds of flying swords and sabres.

28. There were falls of iron arrows, and javelins and spears of great force and strength; and purling of huge snakes, that were found in mountain caves, and grew there for ages.

29. It was in no time, that the force of these flying arms, blasted the ocean of the hostile forces; which fled in full haste and hurry in all directions, as heaps of ashes before the hurricane and whirlwind.

30. The thunder showers of arms, and the driving rain of weapons, were driven away by the impetuous winds; and invading hosts hurried to all sides, as the torrent of a river breaks its embankment, and overflows on the land in the rains.

31. The four bodies of troops (consisting of horse, elephant, chariots and foot-soldiers), fled vanquished from the field to the four directions; just as the mountain cataracts precipitate on all sides during the rains.

32. The lofty flags and their posts, were torn and broken and hurled down as large trees by storm; and the forest of uplifted swords were broken to pieces, and scattered like the petals of *mariche* flowers over the ground.

33. The sturdy bodies of stout soldiers, were rolling as stones on the ground, and besmeared with blood gushing out of their wounds; while the groans of their agony, broke down the stoutest hearts.

34. Large elephants rolled upon the ground with their elevated tusks rising as trees; and roared aloud with their crackling sounds, vying with thunder claps and roaring clouds.

35. The clashing of the weapons against one another, was as the crashing of the branches of trees against each other; and the horses clashing on one another, sounded as the clashing of waves of the sea.

36. The crackling of war cars and their huge wheels, sounded as the rattling of the hail storm on high; and the mingled noise of the clashing of carriages, horse, elephants and foot-soldiers, sounded as the crashing of stones.

37. The harsh sound of war hoops and shouts, was loud on all sides; and cries of dying soldiers, crying "we die, we are slain," swelled in the air all around.

38. The army appeared as a sea, and their march was as the whirling of an eddy with its gurgling sound; and the bloodshed on their bodies, exhibited the roseate hue of the evening sky.

39. The waving weapons, appeared as a lowering cloud moving upon the

shore; and the ground besmeared in blood seemed as the fragment of a purple cloud.

40. The lancers, mace bearers and spearmen, seemed to bear the tall *tala* trees in their hands; while the cowardly crowds of men, were seen to cry aloud like the timid deer in the plain.

41. The dead bodies of horses, elephants and warriors, lay prostrate on the ground liken the fallen leaves of trees; and the rotten flesh and fat of the bruised carcasses, were trodden down to mud and mire in the field.

42. Their bones were pounded to dust under the hoofs of the horses; and the concussion of wood and stones under the driving winds, raised a rattling sound all around.

43. The clouds of dooms-day were roaring, and the winds of desolation were blowing; the rains of the last day were falling, and the thunders of destruction were clapping all about.

44. The surface of the ground was all muddy and miry, and the face of the land was flooded all over; the air was chill and bleak, and the sky was drizzling through all its pores.

45. The huts and hamlets, and the towns and villages, were all in a blaze; and the people and their cattle, with all the horses and elephants, were in full cry and loud uproar.

46. The earth and heaven, resounded with the rolling of chariots and rumbling of clouds; and the four quarters of heaven, reverberated to the twanging of his four fold bow on all the four sides.

47. The forky lightnings were playing, by the friction and clashing of the clouds; and showers of arrows and missiles fell profusely from them, with the thunder bolts of maces, and darts of spears.

48. The armies of the invading chiefs, fled in confusion from all the four sides of the field; and the flying forces fell in numbers like swarms of ants and troops of gnats and flies.

49. The myrmidons of the bordering tribes, were burnt amidst the

conflagration of fiery arms; and were pierced by the fiery weapons, falling like thunderbolts upon them, from the darkened sky. The flying forces resembled the marine animals of the deep, which being disturbed by the perturbed waters of the sea, plunge at last into the submarine fire.

## CHAPTER CXII.

### FLIGHT OF THE FOREIGN FOES.

Argument.—Account of the routed soldiers, and the names of their countries and places of retreat.

Vasishtha continued:—The Chedis of Deccan, who were as thickly crowded as the sandal wood of their country, and girt with girdles resembling the snakes about those trees, were felled by the battle axes, and driven afar to the southern main—the Indian Ocean.

2. The Persians flew as the flying leaves of trees, and striking against one another in their madness, fell like the vanjula leaves in the forest.

3. Then the demon-like Darads, who dwell in the caverns of the distant Dardura mountains, were pierced in their breasts, and fled from the field with their heart rending sorrow. (The Dardui is a people of Afghanistan).

4. The winds blew away the clouds of weapons, which poured down torrents of missile arms, that shattered the armours of the warriors, and glittered like curling lightnings.

5. The elephants falling upon one another, pierced their bodies and gored each other to death with their tusks; and became heaps of flesh, similar to the lumps of food with which they filled their bellies.

6. Another people of the same country, and of the Raivata mountains, who were flying from the field by night; were waylaid by the horrid Pisāchas, that tore their bodies and devoured them with voracity.

7. Those that fled to the *tala* and *tamala* forests, and to the old woods on the bank of the *dasārnā* river; were caught by lions and tigers crouching in them; and were throttled to death under their feet.

8. The *yovanas* living on the coasts of the western ocean, and those in the land of cocoanut trees; were caught and devoured by sharks, in the course of their flight.

9. The *sākas* or *Scythians* being unable to endure the impulse, of the black iron arrows for a moment fled to all directions; and the Rumatha people were blown away and broken down, like the lotus bed by the blowing winds.

10. The routed enemy flying to the Mahendra mountain, covered its three peaks with their armours of black mail, and made them appear as mantled by the sable clouds of the rainy weather.

11. The legions of these hostile forces, being broken down by the arms of the king, like the large mines of god, were first plundered of their raiments by the highway robbers, and then killed and devoured by the nocturnal cannibals and hobgoblins of the desert.

12. The surface of the land was converted to the face of the sky; by the broken fragments of weapons glistening on like the stars of heaven twinkling in myriads above.

13. The caverns of the earth, resounding to the noise of the clouds above, appeared as a grand orchestra, sounding the victory of the king both in earth and heaven.

14. The peoples inhabiting the islands, lost their lives under the whirling disks; as those dwelling in the watery marshes perish on dried lands for want of rain.

15. The vanquished islanders fled to the Sahya mountains, and having halted there for a week, departed slowly to the respective places.

16. Many took shelter in the Gandhamādana mountains, while multitudes of them resorted to the Punnāga forests; and the retreating Gandharvas became refugees in the sanctuaries of the Vidyādhara maidens.

17. The Huns, Chins and Kiratas, had their heads struck off by the flying discs of the king; and these were blown away by the opposite winds, like lotus flowers by the blast.

18. The Nilipa people, remained as firm as trees in a forest, and as fixed in their places as thorns on stalks and brambles.

19. The beautiful pastures of antelopes, the woodlands and hilly tracts on all sides; were desolated by showers of weapons, and the rush and crush of the forces.

20. The thorny deserts became the asylum of robbers, after they deserted their habitations to be over grown by thorns and thistles.

21. The Persians who were abundant in number, got over to the other side of the sea (the Persian Gulph); and were blown away by the hurricane, like stars blasted by the storm of final desolation.

22. The winds blew as on the last day of destruction, and broke down the woods and forests all about; and disturbed the sea by shaking its hidden rocks below.

23. The dirty waters of the deep, rose on high with a gurgling noise; and the sky was invisible owing to the clouds of weapons, which obscured its face on all sides.

24. The howling winds, raised a clapping and flapping sound all about; and there fell showers of snow also, which flowed on earth, like the waters of the sea.

25. The charioteers of Vidura country, fell down from their cars, with the loud noise of waves; and were driven to fall into the waters of the lake, like bees from lotuses.

26. The routed foot soldiers who were as numerous as the dust of the earth, and well armed from head to foot; were yet so overpowered under the showers of darts and discs, that they were blinded by the tears of their eyes, and disabled to beat their retreat. (*i.e.* They were as dust, set down by the showers of darts from above, and tears of their eyes below).



27. The Huns were buried with their heads and heels, in their flight over the sandy deserts of the north; and others were as muddled as the dirty iron, by their being fastened in the miry shores of northern seas. (The Huns had been the progenitors of the present Hungarians, residing beyond the Baltic. They are said to have been as dark complexioned as their cognate Dravidians of Deccan in Southern India).

28. The Sāks (Saccae or Scythians), were driven to cassia forests on the bank of the eastern main; there they were confined for some time, and then released without being despatched to the regions of death.

29. The Madrasees were repulsed to the Mahendra mountains, whence they lightly alighted on the ground as if fallen from heaven; and there they were protected by the great sages, who preserved them there with tender care as they bear for the stags of their hermitage.

30. The fugitives flying to the refuge of the Sahya mountains, found in lieu of their imminent destruction, in the subterranean cell, the two fold gain of their present and future good therein. Thus it comes to pass that, many times good issues out of evil, where it was least expected. (We know not what were the two great gains made at this place, except it be made to mean, that the hidden cell of *sahya* or patience is the door to prosperity and success).

31. The soldiers flying to Dasārnā at the confluence of the ten rivers, fell into the Dardura forest like the fallen leaves of trees; and there they lay dead all about by eating the poisonous fruits thereof.

32. The Haihayas that fled to Himālayas, drank the juice of *Visalya-karani* or pain killing plants by mistake; and became thereby as volant as Vidyādharas, and flew to their country.

33. And then the people of Bengal, who are as weak as faded flowers, showed their backs to the field, and fled to their homes; from which they dare not stir even to this day, but remain as Pisāchas all along.

34. But the people of Anga or Bihar, that live upon the fruits of their country; are as strong as Vidyādharas, and sport with their mates, as if it were in heavenly bliss.

35. The Persians being worsted in their bodies, fell into the *tala* and *tamala* forests; whereby drinking their intoxicating extracts, they became as giddy as drunken men. (The addictedness of Persians to their delicious drinks, is well known in their Āna Cronatics).

36. The light and swift mettled elephants of the swarthy Kalingas, pushed against their four fold armies in the field of battle, where all lay slain in promiscuous heaps.

37. The salwas passing under the arrows and stones of the enemy, fell into the waters which girt their city, wherein they perished with the whole of their hosts, that are still lying therein the form of heap of rocks.

38. There were numbers of hosts, that fled to different countries in all directions; and many that were driven to the distant seas, where they were all drowned and dead, and borne away by the waves.

39. But who can count the countless hosts, that fled to and lay dead and unnoticed in every part of the wide earth and sea, on the fields and plains, in forests and woods, on land and water, on mountains and dales, on shores and coasts and on the hills and cliffs. So there is nobody who can tell what numbers of living beings are dying every moment, in their homes and abodes in cities and villages, in caves and dens, and every where in the world.

## CHAPTER CXIII.

### DESCRIPTION OF THE OCEAN.

Argument:—Relation of the cessation of arms, and description of majestic ocean.

Vasishtha continued:—The hostile forces of the enemies thus flying on all sides, were pursued to a great distance by the four forms of Vihaschit as said before.

2. These four forms of almighty power, and of one soul and mind; went on conquering the four regions on every side, with one intent and purpose.

3. They chased the retreating enemies without giving them any respite, to the shores of the seas on all sides; as the currents of rivers keep on their course without intermission, to the coast of the far distant ocean.

4. This long course of the royal forces, as well as of the enemies, soon put an end to all their provisions and ammunitions, and all their resources and strength were exhausted at last, as a rill is lost under the sands ere it reaches the lake.

5. The king beheld his forces and those of his enemies, to be as exhausted at the end; as the merits and demerits of a man are lost up on his ultimate liberation.

6. The weapons ceased to fly about, as if they were at rest after they had done their part in the sky; and as the flames of fire subside of themselves, for want of fuel and the combustibles.

7. The horses and elephants went under their shelters, and the weapons stuck to trees and rocks; and they seemed to fall fast asleep, like birds upon their spray at night fall.

8. As the waves cease to roll in a dried up channel, and the snows to fall under the clouded sky; and as the clouds fly before the storm, and the fragrance of flowers is borne away by the wind.

9. So the flying weapons were submerged like fishes, under the falling showers of rain; and the dripping drops of darts, were thwarted by the thickening showers of snow (*i.e.* the dropping arrows were driven away, by the drifts of snow).

10. The sky was cleared of the whirling disks, that were hurled by hundreds, and hurtling in the hazy atmosphere; and it got a clean sweep of the gathering clouds, that were soaring up in surges, and pouring down in floods of rain.

11. The firmament presented the appearance of an immense ocean, composed of the limpid fuel of the vast void; and containing the sparkling gems

of the stars in its bosom, and the burning submarine fire of the sun in the midst of it.

12. The great vacuum appeared as extensive and deep, and as bright and serene, and devoid of the dust of rajas or pride, as the minds of great men (which are of equal extent and depth of knowledge &c.).

13. They then beheld the oceans, lying as junior brothers of the skies; being of equal extent and clearness, and stretching to the utmost limits of the horizon.

14. These with their deep sounding waves and foaming froths, are as gratifying to the minds of people; as the roaring clouds with their showers of snow, are ravishing of human hearts.

15. They having fallen down from high heaven, and stretching wide their huge bodies on the earth below; seem to be rolling grievously on the ground, with their deep groanings and breathings, and raising up their billowy arms, in order to lift themselves on high.

16. They are gross and dull bodies, yet full of force and motion, and though they are mute and dumb, yet full of noise and howling in their hollow cavities; they are full of dreadful whirlpools, as is this world with all its dizzy rounds.

17. The gems sparkling on the banks, add to the brightness of the sun beams (in the morning); and the winds blowing in the conch shells, resound all along the coast.

18. Here the huge waves are growling, like the big clouds roaring loudly on high; and the circling eddies are whirling around, as the shattered corallines were scattered along.

19. The hoarse snorting of sharks and whales, is howling in the bosom of the deep; and the lashing of the waters by their tails, sounded as the splashing of the oars of vessels in them.

20. Here are the horrid sharks and alligators, devouring the fleecy mermaids and marine men in numbers; and a thousand suns shining in their reflexions on the rising waves.

21. Here are seen fleets of ships floating on the surface of the waters, and rising aloft on the tops of the waves; and driven forward by the blowing winds, howling horribly through the furling sails and cracking cordage.

22. The ocean with his hundreds of arms of the heaving waves, handles the orbs of the sun and moon; and displays varieties of sparkling gem, with reflexions of their 'beams in them.

23. Here were the shoals of sharks, skimming over the foaming main; and there were the water spouts, rising like columns of elephants' trunks to the skies, and representing a forest of bamboos.

24. In some places, the rippling waves were gliding, like curling creepers, with hairy tufts and frothy blossoms on them; and in others, little rocks resembling the backs of elephants and bearing the vernal flowers, were scattered in the midst of the waters.

25. Some where were the heaps of froth and frost and hills of ice bergs, resembling the edifices of the gods and demigods; and else where were the groups of sparkling little billows, that laughed to scorn the clusters of shining stars in the skies.

26. Here are branches (chains) of rocks concealed in its depth, like little gnats hidden in the hollows underneath the ground; and there are the huge surges, which make pigmies and dwarfs of the high hills on earth.

27. Its coasts are spread over with sparkling gems, like beds of gemming sprouts and shoots of flowers on the ground (or) as the ground strewn over with the germinating shoots and sprouts of gemming blossom); while the glistening pearls bursting out of their silvery shells sparkle amidst the spreading sands.

28. The sea seems to weave a vest of silken stuff, with its fleecy waves; and decking it with all its floating gems and pearls; while the rivers flowing into it from all directions, serve to colour it with their various waters.

29. The coasts studded with gems and pearls of various hues, display as it were the beams of a hundred moons, in the versicoloured nails of its

feet.

30. The shadows of the beaching *tali* forests, falling on the swelling waves of the sea, were imbued with the hues of the marine gems; and appeared as moving harbours with their variegated foliage, fruits and flowers.

31. There are seen the shadows of sundry fruit trees, reflected in the waters gliding below; and as rising up and falling down with their reflexions in the moving waves and billows. The false and falling shadows, gathered numbers of marine beasts under them, for gorging the falling fruits. (This is pursuing a shadow).

32. Again the greedy fishes were collected some where, and leaping to catch the birds that were sitting on the fruit trees, and seen in their reflexions on the waves.

33. Here are seen many sea monsters also, that break the embankments, and rove about at random in the watery maze, as birds fly freely in the vacuous air.

34. The ocean being a formless deep, bears the image of the three worlds impressed on its bosom; it bears also the image of the pure vacuum in itself, as it bore the image of Nārāyana in its breast.

35. Its great depth, clearness and immeasurable extent, gives it the appearance of the majestic firmament, which is reflected in its bosom, as it were imprest upon it.

36. It bears the reflexion of the sky and of the flying birds thereof, as if they were the images of aquatic fowls swimming on its surface, or resembled the black bees fluttering about its lotus like waves.

37. Its boisterous waves are borne to the skies by the violent winds, and washing the welkin's face with their briny sprays; and the deep sounding main, resounding from its hollow rocks, is roaring aloud like the diluvian clods.

38. The gurgling noise of the whirlpools, resembles the loud thunder claps of heaven; and the submarine fire is sometimes seen to burst out of the deep, like the latent flame of Agastya, that consumed the waters

of the main.

39. The watery maze presents the picture of a vast wilderness, with its waves as the waving trees; the billows as its branch boughs, its surfs as blossoms, and the foams and froths as flowers.

40. The high heaving surges with the shoals of fishes skimming and skipping upon them; appear as fragments of the sky fallen below, and carried away by the gliding waters.

41. Thus the hostile forces were driven afar to the shores of the salt seas; extending far and wide and bounding the earth on every side; while the lofty mountains rising to the skies with their verdant tops, intercepted the sight on all sides.

## CHAPTER CXIV.

### DESCRIPTION OF THE PROSPECTS ALL AROUND.

Argument:—Description of the forest trees, the hills and seas, the forest and hill peoples, and clouds on high.

Vasishta continued:—Then the royal army beheld whatever there was on sides of them; namely, the forests and hills, the seas and the clouds, and the foresters and hill people, and the trees of the forest.

2. They said: behold, O lord, that high hill, which lifts its lofty top to the sky, and invites the clouds to settle upon it; while its midmost part is the region of the winds, and the base is composed of hard and rugged stones.

3. See, O lord, how they abound with fruit trees of various kinds, and the groves whose fragrance is wafted around by the gentle winds.

4. The sea breaks down the peninsulas with its battering breakers, and disperses the stones of the rocks on its banks; it shatters the bordering forests with its wavy axes, and scatters their fruits and

flowers all over the waters. (The gloss explains the peninsula to mean the maritime lands of Madras).

5. Behold the sea-breeze wafting away the clouds, settling on the tops of mountains, by the sufflation of the leafy boughs of trees dancing over them; in the manner of men, blowing away the smoke with their fans.

6. Here are arbours on its coasts, like the trees in the garden of paradise; whose branches are as white as the conch-shells growing in the full-moon-tide, and whose fruits are as bright as the disk of the moon.

7. Lo, these trees with their spouses of the creepers, are honouring you with offerings of gemming flowers, from the rosy palms of their rubicund leaves.

8. There is the Rikshabana rock, howling as a ferocious bear; and devouring the huge sharks and swallowing the swelling waves, in its cavern like mouth, and under its stony teeth.

9. The Mahendra mountain with loud uproar, growls at the roaring clouds (moving below its height); as the stronger champion hurls defiance against his weaker rival.

10. There the enraged Malaya mount lifts his lofty head, decorated with forests of the sandalwood; and threatens the loud ocean below, rolling with its outstretched arms of the waves on the shore.

11. The ocean rolling incessantly, with its gemming waves on all sides; is looked upon by the celestials from high, as if he bore away the treasured gems of the earth.

12. The wild hillocks, with woods and ruddy rocks on the tops, and waving with the wafting gales; appeared as huge serpents, creeping with their crescent gems, and inhaling the breeze.

13. There were the huge sharks and elephants, moving and grappling with each other upon the surges; and this sight delights the minds of men, as that of a rainy and light cloud opposing and pursuing one another.

14. There is an elephant fallen in a whirlpool, and being unable to raise itself from the same, it left its proboscis on the water, and dies



with sputtering the water from snout on all sides.

15. The high hills as well as the low seas, are all equally filled with living beings; and as the oceans abound with aquatic animals, so are all lands and islands full of living beings.

16. The sea like the earth and all the worlds, are full of whirlpools and revolutions of things, and all these are mere falsities, that are taken for and viewed as realities.

17. The ocean bears in its bosom the liquid waves, which are inert in themselves, and yet appearing to be in continual motion; so Brahma contains the innumerable worlds, which seem to be solid without any substantiality in them. (The worlds are as empty and unstable waves).

18. It was at the churning of the ocean, by the gods and giants of yore; that it was despoiled of all its bright and hidden treasures, which have since fallen to the lot of Indra and the gods.

19. It has therefore adopted to wear on its breast, the reflexions of the greatest and brightest lights of heaven, as its false and fictitious ornaments. These are seen even from the nether worlds, and of these no one can deprive it.

20. Among the shining sun is one, whose image it bears in its bosom, with equal splendour as it is in heaven. This bright gem is daily deposited as a deposit in the western main, to give its light to the nether world. It is called the gem of day [Sanskrit: dinamani], because it makes day wherever it shines.

21. There is a confluence of all the waters from all sides to it, and assemblage of them in its reservoir, gives it the clamorous sound, as it is heard in the of crowds of men in mixed processions.

22. Here is a continued conflict of the marine monsters in their mutual contentions, as there is a jostling of the currents and torrents of the waters of rivers and seas, at the mouths of gulfs and bays.

23. There the large whales are rolling and dancing on the rising waves; and spurting forth spouts of water from their mouth; and these shedding showers of pearls, are borne aloft and scattered about by the blowing

winds.

24. The streams of water, flowing like strings of pearl, and bearing the bubbles resembling brilliant pearls (*abdās*) amidst them; adorn the breast of the ocean as necklaces, and whistling by their concussion.

25. The sea winds serve to refresh the spirits of the *siddha* and *sādhya* classes of spirits, that dwell in their abodes of the caverns of Mahendra mountains; and traverse the howling regions of the sounding main.

26. Again the winds exhaled from the caves of the Mahendra mountains, are gently shaking the woods growing upon it, and stretching a cloud of flowers over its table lands.

27. Here is the Mount Gandhamādāna, full of mango and kadamba trees; and there the fragments of clouds, are seen to enter into its caves like stags, with their eyes flashing as lightnings.

28. The winds issuing from the valleys of Himalaya mountains, and passing through the encircling bowers of creeping plants, are scattering the clouds of heaven, and breaking the breakers of the sea.

29. The winds of the Gandhamādāna mountain, are exhaling the fragrance of the *kadamba* flowers growing upon it; and ruffling the surface of the sea with curling waves.

30. After twisting the fleecy clouds, in the form of the curling locks of hair, on the pinnacles of Alaka (the residence of Kubera); the winds are passing by the alleys of the Gandhamādāna groves, and forming [a] cloud or canopy of flowers at this place.

31. Here the odoriferous airs, bearing the sweet burthen of fragrant flowers and gums, and moistened by the admixture of icy showers, are creeping slowly amidst the alleys.

32. Lo there the *nalikera* creepers, diffusing their sourish scent to the breezes, which being acidulated by their sourness, are turning towards the regions of Persia.

33. Here the winds are wafting the odours, of the flowery forests of

Īsana on the Kailasa mountain; and there they are breathing with the perfume of the lotuses of the mountain lakes; and blowing away the camphor-white (fleecy) clouds from the face of the sky.

34. The fluid ichor which flows from the frontal proboscis of elephants, is dried and stiffened by the breezes issuing out of the caverns of the Vindhya mountain.

35. The females of the *savara* foresters, covering their bodies with the dry leaves of trees, and accompanied by their swarthy males, in leafy apparel, have been making a town of their jungle, by extirpating the wild animals, with their iron arrows.

36. Behold, great lord, these seas and mountains, these forests and rivers, and these clouds on all sides, look as if they are all smiling under your auspices, as under the brightness of sun-beams.

37. Here they also describe the flowery beds, of the Vidyādhari wood nymphs; and their sports (which [is] omitted on account of their uselessness).

## CHAPTER CV.

### THE SAME SUBJECT CONTINUED.

Argument:—Description of the hills and forests, rivers and other objects on all sides.

The Royal companions related:—Hear, O high minded lord! the Kinnara females from their abodes of leafy bowers, where they enjoy themselves with singing their songs; and the Kinnara also being enrapt with the music, listen to it attentively by forgetting their business of the day.

2. There are the Himālaya, Malaya, Vindhya, Krauncha, Mahendra, Mandara, Dardura and other mountains; which from their distant view, appear to the sight of the observer, to be clothed in robes of hoary clouds, and seen as heaps of stones covered with the dry leaves of trees.

3. Those distant and indistinct chains of boundary mountains, appear to stretch themselves like the walls of cities; and those rivers which are seen to fall into the ocean with their gurgling noise; appear as the woof and texture threads of the broad sheet of waters of the ocean.

4. The ten sides of the sky, which are spread over the tops of mountains; appear as the royal consorts, looking on thee from their lofty edifices, and smiling gladly at thy success. The many-coloured and roaring clouds in the sky, resembling the variegated birds of air, warbling their notes on high; and the rows of trees which are dropping down the showers of flowers from high, appear as the arms of heavenly nymphs, shedding their blessings upon thy head with their hands.

5. The high hills overgrown with rows of trees, and stretching all along the sea shore; appear as a ramparts; and these being beaten by the surges, seem as mere moss gathered on the coast.

6. O! the extensive, all sustaining and wondrous body of the ocean, that supported the body of Hari sleeping upon it; contained the unrighteous creation at the great deluge, and it covered all the mountains and rocks and the submarine fire under it.

7. There is the northern ocean, to which the Jambu river, pours all the gold of the Meru or polar mountain, and it contains numerous cities and forests and mountains and countries. It washes the face of the sky and all its lights, and is therefore adored by gods as well as men.

8. Here is this polar mountain, reaching to the solar sphere, and presenting the trees on its top as its cloud-capt head; may the earth extending to this mountain be thine, and may not this mount which hides the sun under its clouds, obstruct the extension of thy realm.

9. Here is this Malaya mount on the south, growing the fragrant sandal wood, which converts all other woods to its nature. Its sweet paste decorates the persons of gods, men and demons, and is put as a spot on the forehead like the frontal eye [of] Siva; and is sprinkled over the body be like the bedewed persons of females with sweat.

10. The waves of the ocean are continually laving the coast, overgrown with forests of the sandal wood, and encircled by folds of snakes; while

the woodland nymphs wandering on this mount, throw a lustre about it by the beauty of their persons.

11. Here is the hill called Krauncha, with its groves resonant with the cooing of cuckoos; and its rugged caves and rivers resounding harshly to one another; while the bamboos are crackling with their mutual friction, and the humble-bees have been humming about; among these is heard the warbling of emigrating cranes on high, and the loud screams of peacocks, which are terrific to the serpent tribe.

12. Behold here, O great lord, the sport of woodland nymphs, in the groves of their soft leafy bowers; and listen to the tinkling sound of their bracelets, which are so sweet to the ears of hearers.

13. There behold the drizzling ichor, exuding from the foreheads of elephants, and the swarming bees giddy with the drink; which has made the sea to melt in tears, on account of its being slighted by them.

14. Lo there the fair moon, with his train of fairy stars, sporting in their reflexions, in the lap of his sire, the milky ocean, from which it was churned as its butter or froth.

15. See there the tender creepers, dancing merrily on the table-lands of the Malaya mountain; displaying their red petals as the palms of their hands, and winking with their eyes formed of fluttering bees. The blooming flowers bespeak their vernal festivity, and the warbling cuckoos fill the groves with their festive music.

16. Here the rain-drops produce the pearly substance of *vansa-lochana*, in the hollows of bamboos; and the *gaja-mati* or frontal pearl, in the skull of elephants; and large pearls in the womb of pearl-shells. So the words of the wise, are productive of unlike effects in different persons.

17. So the gems are productive of various effects, according as they are produced in varied forms in different receptacles; as in men and stones, in seas and forests, in frogs, clouds and elephants. They gladden and distract the mind, cause fear and error, fever and death, and many other preternatural and supernatural effects.

18. Lo here the city smiling under the rising moon, and singing in praise of that ambrosial luminary, through all its windows, doorways

and openings, as it were from the mouths of its females; and responsive to his eulogy sang by the Mandara mountain, from the many mouths of its caves and caverns, and the pipes of hallow bamboos.

19. The wondering women of the siddhas, behold with their astonished and uplifted faces and eyes, a large body of cloud borne away by the winds; and dubitate in their minds, whether it is a mountain peak carried away by the winds, or it is a forest of the snowy mountain flying upward in the air, or it is a column to measure the distance of the earth and sky, or a balance to weigh their weight.

20. See the moorlands at the foot of the Mandara mountain, how cool they are with the cooling breezes wafting the coldness of the waves of Ganges; and see its footlands inhabited by the fair Vidyādhara tribe; and behold its flowery woodlands all around, overtopped by shady clouds of flowers above.

21. See the forests and groves and the hursts spread thereabouts, with the huts and hamlets and habitations of men scattered therein. Look at the holy shrines, and the sacred brooks and fountains lying in them, the very sight of which, disperses our woes, poverty and iniquities.

22. Mountain crags and ridges, overhung on all sides of the horizon; the dales and caverns, and the groves and grottos, are overshadowed by clouds; the limpid lakes, resemble the clear firmament; such sights are sure to melt away masses of our crimes.

23. Lo here my lord, the ravines of the Malaya mountain, redolent with the odour of the aromatic sandal wood; and there the Vindhyan hills, abounding with infuriate elephants; the Kailāsa mount yielding the best kind of gold, in its olden laureate lore; and the Mount Mahendra, fraught with its mineral ore (*aguru*—*agallochum*); the summits of the snowy mountain are plenteous, with the best kind of horses and medicinal plants; thus while every place [is] found to abound with richest productions of nature, why does man set to repine in his time worn cell, like an old and blind mouse in its dirty hole.

24. Behold the dark and rainy cloud on high, appearing as another world, to submerge the earth under its flood; and threatening it with its flashing and forked lightnings, and gliding as frisky shrimp fishes in the ethereal ocean.

25. Oh! the bleak rainy winds, blowing with the keen icy blasts of frozen snows, poured down profusely by the raging rainy clouds on high. They are now howling aloud in the air, and now chilling the blood, and shaking the body with horripilation.

26. Oh! the cold winds of winter are blowing, in their course with the dark clouds of heaven; and scattering cluster of flowers, from the twigs and branches of trees. And there are the drizzling rain drops dropping in showers, amidst the thick forests, redolent with the odours of kadamba blossoms.

27. There the winds are bearing the fragrance of the breaths of languid females, as if it were the celestial odour of ambrosia, stolen by and borne on the wings of zephyr.

28. Here the gentle breezes are breathing, with the breath of the new blown lilies and lotuses of the lake, and sweeping their tender odours to the land; and the blasts are bursting the flakes of the folded clouds, and wafting the perfumes from the gardens and groves.

29. Yonder the mild airs are lulling our toils, cooled by their contact with the evening clouds of heaven; and resembling the vassal florists, perfumed all over in their culling the flowers from the royal gardens.

30. Some of these are perfumed with the odours of different flowers, and others with the fragrance of lilies and lotuses; in some places they are scattering showers of blossoms, and shedding the dust of flowers at others. Some where the air is blowing from the hoary mountain of frost, and at others from those of blue, black and red minerals.

31. The sun is scattering his rays, as firebrands in some places, and these are spreading a conflagration with loud clattering in the woods, like the riotous rabble in a country.

32. The winds like wicked attendants on the sun, are spreading the conflagration caused by the solar rays; and carry their clattering noise afar.

33. The cooling winds blowing from the woods, and bedewed by the gentle beams of the moon, or moistened by the watery particles of heaving

waves; though cheering to the souls of others, appear yet as fiery hot to separated lovers.

34. Lo here, O lord! how the *savara* women, on the low lands of the eastern main, are covered in their rude and rough leafy garments, and wearing their sounding bracelets of brass; and see how they are strutting about, in the giddiness of their prime youth.

35. See how these newly loving lasses, are clinging round the bodies of their mates, for fear of darkness of the approaching night; in the manner of timid snakes twining about the trunk of sandal wood trees.

36. Struck with fear by the alarm, given by the sounding bell at day break; the loving consort leans on the bosom of her lover, as the darkness lingers in the enclosed room.

37. There is a furze of kinsuka flowers, blooming as firebrands, on the border of the southern sea, which is continually washing them with lavations of its waves, as if it wanted to extinguish them.

38. The winds are wafting their fuming farina, which are flying upwards like mists of hazy clouds to heaven; the flowers are falling about like flames of fire, and the birds and black bees are hovering over them as extinguished cinders of fire.

39. Behold there on the other side, the real flashes of living wild fire, blazing in the forests on the east; and to their flames are borne above the mountain tops, by the flying winds of the air.

40. See the slow moving clouds, shrouding the lowlands lying at the foot of the Krauncha mountain; and observe the crowding peacocks dancing under them, and screaming aloud with their grave and shrill cries to the clouds. Lo there the gusts of rain-winds rising high, and blowing the fruits and flowers and leaves of trees afar on all sides.

41. Behold the sun setting mountain in the west, with its thousand peaks of glittering gold; shining amidst the dusky hue of the evening sky; and the sloping sun descending below in his chariot whirling down with its rattling wheels in the rustling of evening winds. (But the solar car is a velocipedes with a single wheel only).



42. The moon that rises upon the eastern mount of Meru like a full blown flower, in order to give light to the darkened mansion of this world; is itself accompanied by its black spots, sitting as black bees upon the blossom. Hence there is no good thing in this perverted world, which is free from its fault and frailty.

43. The moon light is shining like the laughter of the god Rudra, amidst his dome of the triple world; or it is as the white wash of the great hall of the universe, or it likens [to] the milky fluid of the milky ocean of the sky.

44. Look on all sides of the sky, tinged with the evening twilight, and the variegated hues of mountain tops; and filled with the milky beams of the moon, that was churned out by the Mount Mandara from the milky ocean.

45. Look there, O incomparable lord! those hosts of Guhyka ghosts, that are as hideous as the large *tāla* or palm trees; and also those puny Vetala younglings are pouring upon the ill-fated dominions of the Hunas; and devouring troubled inhabitants at night.

46. The face of the moon shines brightly like the beautiful face of a fairy, so long as it does not appear out of its mansion at night; but it is shorn of its beams, and appears as a piece of fleecy cloud, by its appearance at day light; as the fairy face becomes disgraced, by appearing out of the inner apartment.

47. Look at the lofty peaks of the snowy mountain, covered with the fair vesture of the bright moon beams; and see its crags washed by floods of the falling Ganges; behold its head capped by perpetual snows, and begirt by creepers of snowy whiteness.

48. Behold there Mandara mountain touching the sky, and crowning the forest with its lofty ridges; here the winds are wafting the cradle chimes of Apsara nymphs, and there the mountainous mines gemming in various hues.

49. See the high hills all around, abounding with blooming flowers like offerings to the gods; see the thickening clouds round their loins, and resounding hoarsely within their hollows, while the starry heaven shines over their heads.

50. There is the Kailāsa mountain on the north, vying with firmament in its brightness; below it there is the hermitage of *Skanda*, and the moon shines in her brilliance above.

51. Lo, the god Indra has let loose his winds, to break the branches of trees, and demolish the huts on the ground, the fragments of which they have been carrying afar.

52. The winds are wafting the profuse fragrance of flowers after the rains, and filling the nostrils of men with their odours; while the flights of bees are floating as clouds in the azure sky.

53. Methinks the goddess Flora has chosen for her abode, the blooming flowers in the forests; limpid waters in the marshy grounds, and in villages abounding in fruitful trees, and flourishing fields.

54. The windows are overgrown with creeping plants in the rains, and the house tops are decorated with the flowers of the climbing creepers upon them. The ground is strewn over with the dropping flowers up to the heels, and the breezes are blowing the dust of the flowers all about. All these have made the woodlands the seats of the sylvan gods.

55. The rains have converted the rustic village, to a romantic paradise or fairy land; by the blooming *champaka* flowers, the swinging of the rural nymphs in their cradles, of creepers, by the warbling of birds and gurgling of water-falls, the blossoming of the tall palm trees in the skirts; the tender creepers blooming with clusters of snow white blossom, the dancing of peacocks on the tops of houses, and the borders shaded by the sal trees; and the rainy clouds hanging over the village and the bordering hills.

56. Again the soft and sweet breathing breezes, the variegated leaves of the plants and creepers, the verdure of the village, the cries of cranes and other fowls, and the wild notes of the foresters; these together with the jollity of the swains, and the merriment of the pastoral people, over their plenty of milk, curd, butter and ghee, and their glee in their peaceful abodes, add a charm to this hilly tract.

## CHAPTER CXVI.

### NARRATION OF THE SPEECH OF CROW AND CUCKOO.

Argument.—Description of the battle field, and of the hills and sky, and the story of the foolish crow.

The companions added:—Look lord, the field of battle, stretching to the bordering hills; look upon the heaps of shining weapons, and the scattered forces of elephants, horse, infantry and war chariots.

2. Look at the slain and their slayers, and the combatants attacking their corrivals; and how their dying souls are borne by celestial nymphs in heavenly cars to heaven.

3. The victor finding his adversary worsted in warfare, ought not slay him unjustly, unless he is justified to do so by laws of warfare (as a youth is justified to take unto him no other woman but his legal wife).

4. As health and wealth and prosperity, are good for men when they are rightly gained; so it is right to fight for those by whom one is supported.

5. When one kills his opposing corrival in combat, without violation of the laws of warfare, he is justly styled a heavenly champion, and not one who takes undue advantage of his enemy.

6. Behold there the bold champion brandishing his sword, as if he is swinging a blue lotus in his hand; and casting the dark shadow of the evening dusk on the ground. Such a hero is courted by Laxmi for her spousal.

7. Look at those flourishing weapons, flaming as the flying embers of wild fire, in a mountain forest; or as the dreadful dragons of the sea, dancing on land with hundreds of their flashing hoods and heads.

8. Look at the sky on one side, resembling the sea with its watery clouds, and shining with strings of its stars on another; see how it is covered by dark clouds on one side; and how it is brightened by moon beams on the other.

9. Look at the firmament, ranged by multitudes of revolving planets, resembling the rolling chariots of warriors; and crowded by myriads of moving stars, likening the soldiers in the battle field; and yet it is the error of the ignorant to think it an empty vacuum; an error which is hard for the wise to remove.

10. The sky with its over spreading clouds, its fiery lightnings, its thunder bolts that break down the mountain wings; its starry array, and the battle of gods and demigods that took place in it; is still as inscrutable in his nature, as the solid minds of the wise, whose magnitude no one can measure.

11. O wise man, thou hast been constantly observing before thee, the sun, moon and all the planets and stars in the firmament, together with all the luminous bodies of comets, meteors and lightnings; and yet [it] is astonishing that your ignorance will not let [you] see the Great Nārāyana in it.

12. Thou dark blue sky, that art brightened by moon-light, dost yet retain thy blackness, like the black spot amidst the lightsome disk of the moon; and such is the wonder with ignorant minds, that with all their enlightenment, they will never get rid of their inward bias and prejudice.

13. Again the clear sky which is full with endless worlds, is never contaminated by their faults, nor ever changed in its essential state; and resembles the vast and pure mind of the wise, which is full with its knowledge of all things, and devoid of all their pollutions.

14. Thou profound sky, that art the receptacle of the most elevated objects of nature, and containest the lofty clouds and trees and summits in thy womb; that art the recipient of the sun, moon and the aerial spirits that move about in thee; art yet inflamed by the flames of the fiery bodies that rise in thee to our great regret, notwithstanding thy greatness, which helps them to spread themselves high in heaven.

15. Thou sky that art replete with pure and transparent light, and great with thy greatness of giving quarters to all the great and elevated objects of nature; but it is greatly to be pitied, that the dark clouds to whom thou givest room to rise under thee, molest us like base

upstarts, with pelting their hailstones at random.

16. Again thou dark sky, art the attestor of all lights; as the touchstone is the test of gold; and thou art a void in thy essence, yet thou dost support the substances of stars and planets of clouds and winds and all real existences at large.

17. Thou art the day light at daytime, and the purple red of evening, and turnest black at night; thus devoid of all colour of thyself thou dost exhibit all colours in thee; hence it is impossible even for the learned, to understand aright thy nature and its convertible conditions also.

18. As the helpless man is enabled to achieve his purposes, by means of his patient perseverance; so the inane sky has risen above all, by means of its universal diffusion. (The gloss says that, extension of knowledge, is the cause of elevation).

19. The sun that persists in his wonted course, rises to the vertical point in time; but the unmoving straws and trees, and the dormant hills and places, and stagnant pools and ponds, are ever lying low on the ground.

20. The night invests the sky with a sable garb, and sprinkles over it the fair moonlight like the cooling dust of camphor; with the decoration of stars like clusters of flowers upon it. The day mantles the firmament with bright sun beams, and the seasons serve to cover it in clouds and snows, and in the gaudy attire of vernal flowers. Thus is time ever busy, to decorate the heavenly paths of his lords the sun and moon, the two time keepers by day and night.

21. The firmament like the magnanimous mind, never changes the firmness of its nature; although it is ever assailed by the disturbances of smokes and clouds of dust and darkness, of the rising and setting sun and moon and their dawns and dusks: and of the confluence of stars and combat of gods and demons.

22. The world is an old and decayed mansion, of which the four sides are its walls, the sky its covering roof above and the earth its ground floor below; the hills and mountains are its pillars and columns, and the cities and towns are its rooms and apartments; and all the various

classes of animal beings, are as the ants of this abode.

23. Time and action are the occupants of this mansion from age to age, and all its ample space presents the aspect of a smiling garden; it is feared every day to be blown and blasted away, and yet it is a wonder how this frail flower should last so long and for ever more.

24. It is the air methinks, that puts a stop to the greater height or rising of trees and hills; for though it does not actually restrain their growth, yet its influence (pressure from above), like the authority of noble men, puts a check to the rise of aspiring underlings.

25. O fie for that learning, which calls the air as void and vacuity; seeing it to contain millions of worlds in its bosom, and producing and reducing also unnumbered beings in its boundless bosom.

26. We see all things to be born in and to return into the air; and yet we see the madness of men, that reckon the all containing and all pervading air, as something different from God.

27. We see the works of creation, to be continually producing, existing and extinguishing in air, like sparks of fire; I ween this pure and sole air, which is without beginning, middle and end, as the universal source and terminus of all, and no other distinct cause as God.

28. The vacuum is the vast reservoir of the three worlds, and bears in its ample space the innumerable productions of nature; I understand infinite vacuity as the body of the Intellect, and that transcendent being, in which this erroneous conception of the world, has its rise and fall.

29. Therein the woodlands on mountain tops, the solitary forester chants his charming strains amidst his sylvan retreat; and attracts the heart of the lonely passenger, who lifts up his head to listen to the rapturous times.

30. Harken O Lord, to the sweet music, proceeding from the thick groves on yonder lofty mountain; and emitted with the heart rending strains, of love born Vidyādhara nymphs; and behold the lonely and lovesick passenger, whose lovesick heart being smitten by the sound, has neither the power to proceed forward or recede backward from the spot, or utter

a word.

31. I hear a lovelorn Vidyādhara damsel, singing her love ditty amidst the woods of the hill with her heaving sighs and tears flowing profusely from her eyes. She sang saying: "Lord, I well remember the day, when thou ledst me to the recess of the bower, holding my chin and giving kisses on my cheeks with thy smiling face, and now the pleasing remembrance of that gladsome moment, hath left me to deplore its loss for years".

32. I heard her tale, O Lord, thus related to me from the mouth of a forester on the way. He said:—Her former young lover, was cursed by a relentless sage to become an arbour for a dozen of years; and it is since this ill fated change of his, that she has been reclining on that tree, and singing her mournful ditty unto the same.

33. And now observe the wonder, that on my approach the arborescent lover, was released of his sad curse, and shedding a shower of flowers upon her, he changed his form and clasped her unto his arms with his face smiling as his blooming flowers.

34. The tops of hills are decorated with flowers, as the heads of elephants are painted with white dye; the sky is whitened with the stars and falling meteors, as the summit of the mountain is etiolated with hoar-frost and snows.

35. Behold there the beautiful stream of Kaveri, gliding along with shoals of fishes skimming in its waters; to its boisterous waves resounding with the cries of shrill and clamorous cranes; see its banks mantled in vests of flowers, and its shores freely grazed by timid fauns without any fear.

36. Look the Bela rock, which is washed by the billows of Varuna—the god of the sea; its stones shining as gold under the solar rays; and sparkling as the marine fire when they are laved by the waves.

37. Look at the abodes of the Ghosha shepherds at the foot of the mountain, which are continually covered under the shrouding clouds; and behold the beauty of the blossoming *palāsa* and *patala* trees thereabouts.

38. Look at the plains, whitened by the full-blown whitish flowers; see the *mandara* tree with twining and flowering creepers; look at the banks crowded by cranes and peacocks; look at those villages and the water falls, resounding as music from the mouths of mountain caves and forests, and redounding to the joy of the happy inhabitants of the valley.

39. Here the buzzing bees are sporting about the new blown petals of plantain flowers; and inspiring fond desire in the breasts of the Pamara foresters; who enjoy a bliss in their rustic pastures and hidden hilly caverns, which I ween, is not attainable by the immortal gods in their garden of Eden. (So says Hafiz:—Thou canst not have in heaven, the blissful fount of Roknabad, nor the flowery groves of Mossella).

40. Behold the black bees sporting and swinging in their cradles of the flowery creepers of the forest; and to the Pulinda forester singing to his beloved, with his eyes fixed upon her face; and mark also the sportive Kirāta, forgetting to kill the deer roving beside his lonely cavern.

41. Here the weary traveller is regaled, by the sweet scent of various full blown flowers, and is cooled in his body by the odorous dust, wafted by the breeze from the flowering creepers; while the winds bearing the watery particles of the waves, which lave the vale on all sides, render the spot more delightful than the spotted disc of the moon (*i.e.* the people have more of coolness here, than the gods have in the moist sphere of the moon).

42. Here the unceasing gliding of waters, and the continued waving of the palm trees; together with the dancing of the blossoming branches, and the undulation of the spreading creepers in the air; the forest of lofty sāla trees in the borders, and the hanging clouds over the bordering hills, all combine to add a charm to this village of the vale, not unlike that of the gardens in the orb of the moon.

43. The flashing of lightnings, and the deep roaring of clouds; the merry dance of peacocks and their loud shrieks and screams, and their trailing trains displayed in the air, decorate the valley with a variety of variegated gems.

44. The bright orb of the moon appearing on one side, and the dark



clouds rising as huge elephants on the other; serve to embellish the village in the valley, and the hills in the skirts, with a beauty unknown in the heavenly kingdom of Brahma: (which is the empyrean or city of fire only).

45. O! how I long to lodge myself in the mountain grotto, amidst the fragrant arbours of the beauteous *Mandāna* forest, and in the delightful groves of blooming *santānaha* blossoms, and where the busy bees are continually fluttering, over the *mandāra* and *paribhadra* arborets.

46. O, how much are our hearts attracted, by the cries of the tender deer, browsing the verdant and delightful verdure; and by the blooming blossoms on hills and in dales, as by sight of the cities of mankind.

47. Look on yonder village in the valley, where the waterfall appears as a column of clear chrysolite; and the peacocks are in their merry dance, all about the precipitate cascade.

48. See how the joyous peacocks, and the gaysome creepers, bending down under the burden of their blossoms; are dancing delightfully, beside the purling water of the cataract.

49. I believe the lusty god of desire (Kāma or Cupid), sports here at his pleasure, in this village of the valley protected by the hills all around. He is sporting with the handsome *harita* birds (the green partridges and parrots) in the verdant groves, and beside the crystal lakes, resounding with the sweet warblings of water-fowls.

50. O most prosperous and magnanimous lord, that art the centre of all virtues, and the highest and gravest of men; thou art like the towering mountain, the refuge of mankind from heat, and the cause of their plenty (*i.e.* the rainy clouds on mountain tops, are the causes of plenteous produce).

51. Thou cloud that bathest in holy waters (*i.e.* that resist from the waters of seas and rivers); that art exalted above all earthly beings, and chooseth to abide in hills and wildernesses like holy hermits, and art taciturn like them, from the pure holiness of thy nature; thou appearest also as fair in the form when thou art emptied (of thy waters) in autumn; all this is good in thee; but say why dost thou rise in thy

fulness with flashing lightnings in thy face, and roaring thunders in thy breast, like lucky upstarts of low origin?

52. All good things being misplaced (or out of their proper place), turn to badness; as the water ascending to the clouds, turns to hoar frost and cold ice.

53. O, wonder! that the drops distilled by the clouds, fill the earth with water; and wonder it is that this water supports all beings, and makes the poor grow with plenty (of harvest).

54. Ignorant people are as dogs, in their unsteadiness, impudence, in their impurity and wayfaringness; hence I know not whether the ignorant have derived their nature from dogs or these from them.

55. There are some persons, who notwithstanding all their faults, are yet esteemed for certain qualities in them; as the dogs are taken into favour, on account of their valour, contentedness and faithfulness to their masters. (So are men serviceable to their masters for these virtues in them).

56. We see all worldly people pursuing the course of their worldliness as madmen, and pushing on in the paths of business at the sacrifice of their honor, and likely to tumble down with fatigue. I find them flying to and fro as trifling straws, and know not whether it is of their will or madness or stupidity, that they have made choice of this foolish course.

57. Among brute creatures, the brave lion hears the tremendous thunder claps without shuddering: while the cowardly dog trembles and shuts his eyes with fear at the sound.

58. I believe, O vile dog, that thou hast been taught to bark at thy fellows, and to ramble about in the streets, by some surly and strolling porter or peon (among men).

59. The divine creator, that has ordained varieties in all his works, has made the nasty breed of his daughter Saromā all equal in their filthiness. These are the dogs, that make their kennels or dog holes in dirt, that feed upon filth and carrion and copulate in public places, and carry about an impure body every where. (This is a slur against the

progeny of one's daughters, who generally turn to be vicious).

60. "Who is there viler than thee"; says a man to his dog; to which he answered, "the silly man as thee is the vilest of all". There are the best qualities of valour, fidelity and unshaken patience, combined in the canine tribe; and these are hard to be had in human kind, who grovel in the darkness of their ignorance amidst greater impurities and calamities. (The instinctive sagacity of beasts, is a surer safe guard to them, than the boasted reason of man).

61. The dog eats impure things and lives in impurity; he is content with what it gets, feeds upon dead bodies and never hurts the living, and yet men are fond of pelting stones on him every where; thus the dog is made a plaything by men, contrary to the will of God.

62. Looking at the crow flying there upon the offerings, left on that *lingam* or phallus of Siva on yonder bank; and there appearing to sight to tell its tale to people, saying; "Behold me on high, with all my degrading sin" (of stealing from the altars of deities).

63. Thou croaking crow, that crowest so harshly, and treadest the marshy lake; it is no wonder that thou wouldst vex us with thy cries, that hast put down the sweet buzz of humming bees.

64. We see the greedy rook, devouring ravenously the dirty filth, in preference to the sweet lotus stalk. It is no wonder that some would prefer sour to sweet, from their long and habitual taste of it.

65. A white crow sitting in a bush, of white lotus flowers and their snowy filaments, was taken at first for a *hansa* or heron, but as it began to pick up worms, it came to be known as a crow.

66. It is difficult to distinguish a crow, sitting in company with a cuckoo, both being of the like sable plumes and feathers; unless the one makes itself known as distinct from the other, by giving out its own vocal sound.

67. The crow sitting on a forest tree, or on a mould of clay or high built building, looks on all sides for its prey; as a nightly thief mounts on a *chaitta* tree; and sits watching there from the ways of people.

68. It is impossible for a crow, to abide with cranes and storks by the side of a lake, which abounds in lotus flowers, that diffuse their sombre farina all about.

69. For shame that the noisy crow, should have a seat on the soft lotus bed in company with silent swans, and play his disgraceful part and tricks among them. (*i.e.* It is impudence on the part of the ignorant, to open their mouths, where the learned hold their silence).

70. Thou crow that criest as the hardest saw, say where hast thou left or lost thy former reservedness to-day. Why dost thou brood over the young cuckoo, the sweetness of whose voice thou canst never attain, and whom thou canst not retain as thy young.

71. One seeing a dark crow sitting as a black steg, in a bed of white lotuses, and crowing aloud with delight at that place, said unto him saying:—It is better for thee O clamorous crow to rend ears of those with thy cracking voice, that are not tired with splitting the head of others with their wily verbiage.

72. It is well when the cunning consort with the cunning, as the crow and the crab meeting at a pool; or the rook and the owl joining in an arbour; for the two rogues though seemingly familiar, will not fail to foil one another by their natural enmity (*kā ko lu kikā*).

73. The cuckoo associating with the crow, and resembling him in figure and colour; is distinguished by his sweet notes from the other; as the learned man makes himself known by his speech in the society of the ignorant.

74. The blossoming branch is well able to bear, the spoliation of its flowers by the cuckoo; and will not yet suffer the association of crows and cranes, and cocks and vultures upon its twigs. (*i.e.* It is possible to bear with an injury from the good, but not to tolerate the society of bad people).

75. How delightfully do people listen to the sweet notes of the cuckoo, which unites the separated lovers together; but who can brook to hearken unto the jarring cries of the crow or hooting of the owl, without disgust.

76. When the sweet notes of the young *kokila*, serve to ravish the ears of hearers, with the gladsome tidings of the vernal season; there is the grating cry of the crow, immediately obtruding upon their ears, and demanding the melodious cuckoo as its foster child. (It is well known to all here, that young cuckoos are fostered in the nests of crows).

77. Why and what hast thou been cooing so long, O thou tender cuckoo, with so much joy and glee in yonder grove; lo! thy pleasant vernal season is too soon over with its fading flowers, and behold the stern winter approaching fast, to blast the blossoming trees with its icy breath, and bidding thee to hide thy head in thy nest.

78. A separated mistress seeing a sweet *kokila*, pour forth his notes to the tender blossoms of the vernal season thus address to him saying: "say, O sweet cuckoo! who taught thee to tell, that vernal season is *tava tava tua tua*, i.e. "for thee and thy enjoyment," this is verily an woeful lie thou tellest me, instead of saying "it is mine and mine" that art enjoying thy companion." (It would better rendering in English to reverse the application of the words mine and thine).

79. The cuckoo sitting silent in an assemblage of crows, appears as one of them in its form and colour of its feathers; and the graceful gait of the cuckoo, makes it known from the rest, as the wise man is marked in the company of fools. It is hence that every body is respected by his inward talents and outward deportment, more than by outer form and feathers.

80. O brother *kokila*! it is in vain that thou dost coo so sweetly, when there is none to appreciate its value; it is far better therefore, that thou shouldst sit quiet in thy secluded covert under the shady leaves, when these flocks of crows are so loud in their cries; and when it is time for the falling dews, and not of vernal flowers.

81. It is to be wondered, that the young cuckoo forsakes its mother for its fostering crow; which on her part begins to prick it with its bill and claws. As I reflect on these, I find the young cuckoo growing in its form to the likeness of its mother; and hence I conclude, that the nature of a person prevails over his training every where.

## CHAPTER CXVII.

### DESCRIPTION OF THE LOTUS-LAKE, BEE AND THE SWAN.

Argument:—Description of a Lake of lotus, and the bees and swans frequenting them.

The companions said:—Behold there, O lord! the lotus lake on the tableland of the mountain; reflecting the sky in its bosom, and resembling the pleasure pond of Kāma or Cupid. Behold there the beds of white, red and blue lotuses, with their protruding stalks; and listen to the mingled sounds of the water fowls sporting thereon.

2. Lo the full blown lotus standing on its stalk with its thousand petals, and the royal gander or swan resting on its pericarp; it is crowded by double streaked bees, and birds of various kinds, as if it were the abode of the lotus-seated Brahmā himself.

3. All the sides are overspread by mists and fearful frost, and the red dust of the farina of full blown flowers and lotuses, have been flying all about; the bees and birds giddy with the odours spread around, are humming and warbling their tunes and notes in the open air; and the clouds are spreading above as an aerial canopy.

4. There is the lashing sound of the breaking waves, beating against the shore; and here is the rumbling noise of the humming bees, vying with one another; somewhere the silent waters are sleeping in the deep, and elsewhere the fair lotus of the lake, are lying hid in the bushes.

5. The pearly particles of water, are lulling away the heat of the people; wild beasts are prowling on the bank, overgrown by wild thickets all around; the waves are laving the stones on the bank, and the land appears as the clear sky on the earth.

6. The bosom of the lake displays the rays of lightnings, from the redness of the clouds by the dust of flowers borne above by the winds; and one side of it is obscured by a dark rainy cloud hanging over it, while the other side exhibits the variegated rays of the evening skies

above it.

7. There is a fragment of the autumnal cloud, borne aloft by the driving winds; and appearing as it were a part of the sky supported upon the air.

8. The rippling waves of the lake by gentle breeze, and the wettish humming bees fluttering over the bed of the lotus lake, made a noise all around; like the falling of flowers from the branches of trees, lying on the bank of a river.

9. The large lotus leaves are waving like fans made of palm leaves, and the foaming froths were puffing as the snowy *chowries* of princes; the buzzing bees and cooing cuckoos, were singing to and lauding the lake which lay like a lord, in the assemblage of lotuses, resembling the consorts of his *harem*. (The lake is likened to a lord).

10. Lo the chorus of black bees, singing their charming chimes before him; and the yellow farina of the lotus flowers, have strewn his waters with dust of gold. The yellowish froths are floating like fragments of its gold coloured flowers; and the flowery furzes on the bank, decorate it as its headdress.

11. The deep fountain, having the beautiful lotuses on its bosom; enjoys their sweet fragrance, as princes derive from the assemblage, of talented men in their courts.

12. The pellucid lake, reflecting the clear autumnal sky on its surface; resembles the mind of the wise man, which is ever clear and composed, with the light of the true *sāstra*.

13. The limpid lake is little discernible in winter, when the keen blasts have covered it with hoar frost, and converted its blueness to white.

14. So the world appears to the wise, a vast sheet of the glory of God; and all these distinct forms of things, like waves of the sea are lost at last, into the bright element of Eternity.

15. It is by one's own exertion, that every body should try to raise himself above the sea of error, or else he must be continually whirling in the whirlpool of blunder, like all other ignorant men.

16. As the waters of wells, tanks, lakes and seas, differ from one another in their quality; so the persons of men and women, are different from each other in their respective dispositions.

17. Who can count the aquatic plants and lotuses, which grow in the lakes as plentifully, as the passions and desires spring in the fountain of the human heart; and which are carried away by the waves of accidents, or hurled into the whirlpool of perdition.

18. Oh, the wonderful effect of bad company, that the lotus growing in the company of aquatic plants, loses its fragrance in the current waters, and shows its thorny stalks to view.

19. The good qualities of a person like those of the lotus, are lost under the assemblage of vicious faults in the same; such as the pores, the hollowness and the too fine and fragile fibres of the lotus stalks, make them entirely useless to any body.

20. But the lotus which adorns its natal waters, and fills the air with its fragrance; is as a nobleman born with the noble qualities of a noble family, and whose virtues are impossible for the hundred hooded serpent—Vāsuki also to relate. (Such a person is called the lotus of his family).

21. What other thing can equal the lotus in its praise, which in form of Laxmī, rests on the bosom of Hari, and graces his hand in the manner of a *bouquet* or nose gay.

22. The white and blue lotuses, are both esteemed for their quality of sweet scent, though they differ in their colour; and hence the one is sacred to the sun and the other to the moon.

23. The blooming beauty of the lotus-bed, is not comparable to that of the full blown flowers of the forest; nor does the lotus-lake bear comparison with the starry heaven also; but they are to be compared with the comely and smiling face of the dancing girl in her fete.

24. Blessed are bees, that have all along enjoyed their lives in revelling over the sweets of flowers, without having any other thing to care about.



25. Blest are the bees and cuckoos, that feast upon the flavour of mango fruits, and regale themselves with the fragrance of their flowers; all others not so blest, are born only to bear the name of the species.

26. The bees cloyed with honey, and giddy with the flavour of lotuses, in the lake where they revel; laughed to scorn some others of their tribe, that led their humble lives on the common farina of flowers.

27. The black bee that buzzed to the lotus, lived and sported in its company and slept in its honey cup at night; was in trouble at the approach of autumn, not knowing what flower to choose for its fare, and were to resort for its rest.

28. A black bee sitting on the unblown bud of a flower, appeared as a black man placed over a trident by *kāla*.

29. O thou insatiate bee! that ever rovest over hills and dales, and suckest the sweets of all kinds of flowers; why wanderest thou still, unless it were for thy restless discontent.

30. Thou soft bodied bee, that art bred up in sweets, and feedest upon the farina of flowers; it is better for thee to resort to the lotuses of the lake, than bruise thy body in thorns and thistles.

31. O humble bee, if thou art deprived of thy mellifluous food and thy fair fare of the farina of flowers in stern winter; thou shouldst yet repair as wise men do to such as may suit thy taste, and be congenial to thy nature; rather than be mean and debase thyself, by thy attendance upon the base and mean.

32. Look there, O lord! the assemblage of milk white swans, swimming in the lake, and feeding upon the silvery fibres of lotus stalks, and guggling as gravely, as the chaunters of the Sāma Veda.

33. Here the gander pursuing the geese, seated in their cradles of lotus bushes; thinks the limpid lake as the blue sky, and the lotus cradle as a cloud, and stops from his pursuit (for fear of falling down on earth). (Mistake of the terrestrial lake, for the aerial mandākinī).

34. Let no body be so unfortunate, O lord, as was this gander, which

[was] in pursuit of the shadow of the goose.

35. The sweet music of the swan as it sings of its own accord, is inimitable by the crow or crane, although they are taught to learn it for many years in its society.

36. Although the swan and drake are both of the same kind, and of like form and figure, and live upon the same sort of food; yet they differ widely from one another in their respective species and qualities.

37. The swan soaring in the sky, with his snow white wings and feathers; appears as the hoary lotus sitting upon its stalk; and then it gladdens the minds of men, as the full-moon with her icy beams.

38. The elevated stalks of lotuses, rising as the lofty stems of plantain trees, with the lotuses sitting as the goddess Flora upon them, afford delight to swans only, and to no other bird.

39. Lo, how the lake is adorned like a beauteous lady, with the waves resembling her waving bracelets, and the ripples likening her necklaces; while the aquatic plants and flowers, represent wreaths and garlands on her bosom.

40. The strings of fluttering bees, are as streaks of black spots on her person; the swelling of cranes and storks are as the tinklings of her anklets, and the rippling waves are as the glances of her eyes.

41. The lake is graced like a lady, by the young swans crying by her side as her young ones; and looking up to the mountain as her lord, for a fresh supply of fresh water from his profluent cascade.

42. Don't you, O harmless swan, says one, reside with the malicious water fowls and birds of prey, in one and the same lake; it is better that thou dost remain with thy own kind, that may assist thee in distress.

43. Look to thy end, O silly bee, says one, that art now so giddy with thy drink of the sweet honey of flower, and treadst on the heads of elephants, to sip and suck their exuding ichor, and ramblest at large among the blooming lotuses, that the winter of scarcity is fast approaching to thee, when thou shalt be constrained to live upon the

dewdrops drizzling on blades of grass or dripping from stones.

44. O lord! the milk white swan with wide stretched wings entered into the lotus bush, to see after his young ones, they on seeing him, begin to cackle, as a child does on seeing his father before him. The young ones said, O father, it is all delusion, like white pearl in silver and one sees fog over his head at midday.

45. The swan is as silently floating over the limpid waters of the lake, as the bright moon is gently gliding along the translucent atmosphere of the firmament; and as it passes through, the beds of lotuses, its wings bruise against the blossoms, causing them to distil their fragrant fluid, which is gulped in by fishes, in the manner of the holy water of Ganges.

## CHAPTER CXVIII.

### DESCRIPTION OF DEER, PEACOCKS, CRANES &C.

Argument:—This chapter is devoted to the description of some beasts and birds, some fishes and a traveller.

Some companion said:—Behold the crane, which notwithstanding its destitution of all good qualities, has one special instinct of uttering the onomatopoeia signifying the rain.

2. O crane that resemblest the swan in the colour of thy feathers, thou mightest well be taken for a young swan, wert thou but without the rapacity of the king-fisher (mudgu).

3. So there is a line of king-fishers, that are expert in diving amidst deep waters, and catching the fishes in its wide extended beaks, now sitting idle on the shore, and not venturing to dart themselves into the water, for fear of the sharks, floating there with their open mouths and wide stretched jaws.

4. Thus murderers also dart upon men, in the manner of diving

king-fishers, and cry out saying, "*madgu madguru*, this king-fisher is our instructor in killing."

5. Seeing a white heron with its long neck and uplifted head, sitting silently and watching on the shore, the people took it at first for a *hansa* or *hernshaw*; but finding it afterward to catch a shrimp from the marsh water, they came to know it as a heron at last.

6. A crane was observed by a woman, to be sitting on the shore like a devotee the live long day, while it was in reality watching for prey, until the evening shade, as the day labourers are wont to do for their bread.

7. Look there, says a wayfaring woman to her companion, how these rustic women are culling the lotuses amidst the frosty lake; if you like you can follow them, but I will fall back from you.

8. Look there, O lord! (says the companion to the king), how that traveller appeases his angry mate, and leads her to the flowery bower of the weedy bush.

9. Look then, O lord, at the dalliance of the lady, and at her smiling face mixed with her frowning looks; and hearken to her speech to her associate.

10. The crane, king-fisher and other rapacious birds, that live together in the same place, are all of the same mind and purpose; but the fool and wise man can never agree, though they abide together in the same society for ever.

11. As the cricket caught under the bill of wood pecker, whistles to his face; so the retribution of our past misdeeds, flies as a flag before us, and unfolds itself unto us (wherever we may happen to go, or chance to be reborn).

12. As long as the cruel crane of fate, keeps clucking upon the tall tree on the shore; so long doth the fearful shrimp (of the living soul), keep itself concealed in the bog (of the body) with its inward trepidation. Hence there is no rest or quiet of the body and soul, until the ultimate *quietus* of both.

13. The bodies of animals, which are devoured by rapacious beasts and birds, and then disgorged unhurt and entire out of their bowels; resemble I ween to their rising from the lap of sleep, or a state of profound trance.

14. The fear that overtakes the fishes in their native waters, at the sight of rapacious animals, is far greater than those of thunder claps or thunder bolts falling upon them; and this I know from remembrance of my past life of a fish, and cannot be denied by the wise.

15. Behold there the herd of deer before thus reposing in raptures over the bed of flowers, under the shade of trees on the borders of the lake; and look also at the hive of the bees about the new blown flowers of the grove.

16. Look the high minded and lofty headed peacock craving and crying aloud for rain water, to the great god of the clouds and rains; and the god Indra in return pours in floods to fill the whole earth with water; for the greatness of gods looks to the general and individual good.

17. The peacocks like suckling babes, attend on the clouds as their wet nurses; or it may be, that the black peacocks are the offspring of dark clouds (that endears and unites them thus to one another).

18. Lo the wanderer looking with wonder on the eyes of the antelope, and finding their resemblance with those of his dear one at home, remains stupified as statue at the sight of the objects exposed to his view.

19. The peacock instead of drinking water from the ground, snatches by force the snake from underneath; wherefore I am at a loss to know which of these to blame for its malice. (The peacock kills the snake, but this one destroys all living creatures).

20. Why is it that the peacock shuns to drink in the large lake, which is as liberal as the minds of great men; and is content to swallow the drops of rain water, spit out and spirted by the cloud; unless it be for shame of stooping down his head, to drink the water of the lake.

21. See the peacock dancing, with displaying his gaudy train to the clouds; and oscillating their starry plumage in the rain, as if they were the offspring of the rainy season.

22. The rainy dark cloud which was carried by the wind from the bed of ocean, appeared over the forest lake and met with the gleeful dancing peacock below.

23. It is better for thee, O chātaka! to pick up the blades of grass for thy food, and drink the water of the fountains, and rest in the shady plantain grove of the forest; than to dwell in the hollow cave of a withered tree in sultry heat, by thy pride of never stooping down for thy subsistence.

24. Think not, O peacock! this cloud to be a sea and the abode of sharks; but know [it] to be a watery cloud, born of the smoke of wild fire, and of the vapours of the mountain and ascending to the sky. (Therefore thou canst not fear to dance before it).

25. The peacock seeing the cloud that was so profuse of rain even in autumn, becoming sometimes so scant of its supply as not even to fill a tank (such as in times of drought), sustains its thirst with patience, in gratitude to the past favours of the cloud; nor does it fain to blame its former supporter for failing, nor deigns to drink any other earthly water like the common people.

26. The peacock that was wont to drink the crystal drops of the clouds, would not now stoop to drink the dirty water of the ditch, though pressed and pinched by drought and thirst; because the sweet remembrance of his past beverage, supports him from fainting, and the expectation of fresh draughts, preserves him from dying.

27. Travellers mitigate the toils of their journey, by mutual conversation on the way; as the ignorant that cannot commune with themselves, communicate their thoughts with others, to beguile the tediousness of their lives.

28. Look there, O lord! to the slender stalks of the lotuses, supporting the burden of the water on the lotus leaves; like yon tender damsels carrying the water pots on their heads.

29. Being asked why they were carrying those of lotus flowers and leaves and for what use; they replied, to make cooling beds for assuaging the fever heat of the love sick wives of travellers from their homes.

30. These impassioned damsels, with their swollen breasts and youthful dalliance, and the motions and gestures of their bodies, served to excite the remembrance of the separated brides, whom the travellers had left behind at their far distant abodes.

31. Ah surely, says a traveller, that dear one of mine, must now be weeping and wailing, or falling down and rolling on the ground, at the sight of yonder dark cloud in the sky in my absence.

32. Lo there the lines of black bees, fluttering on the cups of lotuses, and the little bees giddy with the dulcet liquor of flowers; the gentle breezes are blowing on all sides, and wafting the fragrance of the opening blossoms; while the leaves of trees are dancing to the tunes of the rustling winds.

## CHAPTER CXIX.

### LAMENTATION OF THE LOVELORN TRAVELLER.

Argument:—The lovesick traveller, relating the woes of his separation to his beloved one.

The companions continued:—The traveller having returned home, and finding his beloved one by the arbour of *mandara* trees, began to relate to her the pangs of his protracted separation.

2. Listen to my marvellous tale, said he, and what happened to me one day, when I sought to send some one to thee with my tidings.

3. I sought long but sought in vain, at the time of my painful separation, to send one to thee at this house of mine; but where such a one be found in the world, who would take a severe interest in the affliction of another, for the sake of charity or mere friendship?

4. Lo, I came to behold even then and there, a big cloud on the top of a mount, resembling the steed of cupid, that appeared jocundly before me,

accompanied by the swift lightening as his precursor.

5. I advanced before him and addressed unto him, saying: ah brother cloud, thou bearest the rainbow of Indra, as a collar about thy neck, and are graceful in thy course, have pity on me for a moment. Please go to my dear one and tell her my tidings, with thy low voice, sympathetic tears and breath of sighs; because the tender form of the pliant creeper, will not be able to bear thy loud uproar.

6. I know not, O dark cloud! to what abode to direct thee to find my beloved one, who is pictured in the plate of my heart by the pencil of my mind, and was forever situated in my bosom.

7. But now, O my friendly cloud! my distracted mind has lost that figure of my beloved in my breast, together with the sight of her person from my eyes; and now having lost the freedom of my body in a foreign country, I have become but a wooden framework without my love, which is its living soul: for what living body can bear the pangs of separation.

8. People then thought me dead, and with tears in their eyes, began to prepare my obsequies and collect wood for my funeral.

9. I was borne away to be burnt on a dreadful funeral pile, which was horribly crackling with the cracking wood, of the blazing fire on the burning ground.

10. There, O my lotus eyed love, I was laid on the pile by some persons with their weeping eyes; and the pyre was surrounded by a number of men, who stood as spectators of the horrible sight.

11. At that time the curling smoke of the pyre, began to enter into my nostrils like the creepers or stalks of lotus plants; and as when the dark and lengthy body of the curvilinear snake, enters into a hole in the ground.

12. But [in] all this, I was defended by the strong armour of my firm love to thee; as the unborn or selfborn son of god Brahmā, was defended from the showers of darts, of the whole host of demons and thinking myself to be plunged in the cooling pool of thy love within my heart; I was untouched by the flames of fire burning all about me.



13. All this time I lay in the ecstasy of my love to thee, and I felt raptures of joy rise in my breast, from my fancied association with thee. I deemed myself as drowned in an ambrosial lake, while I was in that state of rapture, and thought sovereignty of the whole world, too insignificant before my ecstatic transport.

14. Methought I felt raptures of inexpressible delight fill my whole soul, at the thought of all thy blandishments and graces, and in the allurements of thy speech, sweet smiles and sidelong glances, and all the gestures and motions of thy person, that spread an ambrosial charm all around me.

15. Methought we clasped in mutual embraces, and together in amorous folds; till exhausted with surfeit, I lay upon the cool soft bed, as if I was drowned in the cold and icy ocean of the lunar disc.

16. At this moment as I lay long in my bed, bedewed with cool sandal paste, and the cooling beams of the full-moon; I heard a thundering noise accompanied with flames of fire, rising from the burning pile of woods under me, as it was the submarine fire, proceeding from the milky ocean wherein I was lying.

17. The companions resumed:—When the husband had said so far, his listening spouse cried out aloud; saying "Ah me! I am dead, I am gone," and for fear of hearing the sad consequence, fell into a swoon and became senseless.

18. The husband finding her fainting, began to wave over her [a] fan of lotus leaves, besprinkled with water; and taking her up to his bosom, tried to restore her to her senses.

19. Being then desired by her to finish his tale, he began to relate the remainder by holding her chin with his hand.

20. As I felt the pain of the burning flame touching my body, I cried out and groaned in affliction; the spectators hastened to extinguish the blazing pile, and felt delighted to find me alive.

21. The attendants then with loud spouts of joy, like the sound of drums &c. and with garlands of flowers, raised and embraced me to their bosoms; and went on shouting and singing and dancing and laughing with

exultation.

22. I then saw the funeral ground resembling the formidable body of Bhairava—the god of destruction. It was equally covered with ashes, wreathed with snakes and studded with human skulls: and the scattered bones that were strewn over the ground, seemed as the beams of the moon crowning the head of Siva.

23. Here hot winds were blowing from the funeral piles, as from the burning fire on Hara's head; and bearing the burnt ashes of the dead bodies, as a dark mist all around; they bore stink of the rotten bones to the air, and carried about the rustling noise of the bones jostling against one another.

24. The burning piles and their flashing flames and flying sparks, and the fiery winds scorching the trees and herbage; give this place the appearance of the play ground, of the gods of wind and fire, and of the sons of sun—Yama and Saturn.

25. Thus I saw the funeral ground full of terrors, and covered with skeletons of half-burnt bodies and putrid carcasses also; it is infested by hungry dogs and howling jackals, and other voracious beasts, and the ravenous ravens and vultures. It is a place where the Vetāla—demons and Pisācha—hobgoblins, revel with fearful shrieks and jarring sounds.

26. I beheld there the biers of dead bodies, borne by their mourning friends, with loud cries and lamentations that filled the air all about. I saw the beasts and birds, that tore their entrails and arteries, yet moist with blood, and I saw the ground strewn over with half burnt logs of wood and bushes.

27. In some places the glaring pyres, gave a gloomy light, and in others the tufts of hair, were heaped as spots of clouds; somewhere the ground was besmeared with blood, and looked like a lurid sheet of cloth; and elsewhere the clouds were roaring, as the setting sun went down the western hill (or horizon).

## CHAPTER CXX.

## DESCRIPTION OF VARIOUS OBJECTS ON ALL SIDES.

Argument:—Prolusion on the winds and the forest trees and wild bees; then on celestial nymphs, birds &c.

The companions continued:—Thus the loving pair after taking to one another in the aforesaid manner; began to sip their delicious wine. And now attend, O lotus eyed lord to the other things of things of this place.

2. Lo, there the winds, shaking the plantain leaves and clusters of their flowers, and blowing to all sides, with the dust of various sorts of flowers, with which they have adorned themselves.

3. There the breezes are blowing, loaded with odours exhaled by the flowers of the forest; and there the gentle zephyrs are wafting the perfumes, which they have stolen from the locks of their favourite fairies.

4. Here are the blasts blowing from the salt sea on the south; and driving as fastly as the stern lion rushes into the fastness of woods and mountain caves; and as forcibly, as the fierce giants attacked the gods on the top of Mount Meru.

5. Again there is the high wind playing and shaking with the high *tamāla*, tāla and other palm trees; while the gentle gales, are softly gliding over the waves, and wafting their moisture to the tender plants below.

6. There the soft breezes are wheezing, with the dust thrown out by the flowers; while gentle zephyrs are moving about as princes amidst the bowers and flower gardens.

7. There the god Aeolus plays his sweet sylvan pipe, in the holes of the hollow bamboo; in the manner of the female sweet musicians, tuning their reeds in the city of Pāndu or Hastinapura. (Here is a palpable anachronism with regard to the anterior of prince Pāndu).

8. Here every plant is fraught with bees, except the *karnikara* flower;

which is avoided by them, on account of its disregard of the god of air, by withholding to pay him the tribute odour and farina.

9. The *tāla* or palm tree, that rises as high as a column but yields no fruit nor flower to the hungry passenger, owing to its inaccessible height, is as disgraceful in itself as the uncharitable rich man.

10. Ignorant and unworthy people, build their pride on outward show, as the *kinsuka* flower displays the beauty of its colour to view, in absence of its fragrance.

11. Look at the *Karnikara* flower, blooming only to decay; because its want of fragrance makes it as worthless and despicable, as unworthy and ignorant men are disregarded by all.

12. So the *tamāla* tree with its blushing blossoms, beguile the thirsty *chātaka* by its false appearance of a rainy cloud, so the fair outside of the fool, deceives the unwise by his inward foulness.

13. Look at these robust, woody, shady and cloud-capt hills, which afford shade and shelter to others; and are possessed of many more qualities, befitting the kings of men; are standing in the manner of lofty bamboos (having all these qualities in them).

14. Look at yonder cloud on the mountain top, resting as it were upon the seat of its table land of bright gold, and twirling its yellow mantle of lightnings; appearing as the god Hari clad in his vest of aureate yellow.

15. Look on the blooming *kinsuka* flower, with the flutter-bees and birds about them appearing as a fighting warrior, pierced by flying arrows, and besmeared with crimson blood.

16. Lo the golden *mandāra* flowers, touching the amber-coloured clouds of heaven; appearing as the giddy Gandharva lads, lying on the top of the Mahendra mountain.

17. Behold the weary wayfarers, laying and lulling themselves to rest, under the shade of the Kalpa trees in the garden of paradise; while the siddhas and Vidyādhara are sitting there at ease, and singing their songs to the tune of their stringed instruments.

18. Behold also the celestial nymphs, stretched there at ease, tittering and singing in the groves-bowers of the Kalpa arbour of Eden.

19. There is the silent abode of the great sage Mandapala, famed in the legends; and the cave of the celebrated vulture said to be his wife.

20. See there the line of hermitages of the ancient sages; where the envious animals forget their mutual animosities, and [live] together in perfect concord and amity.

21. There are the coral plants, growing with other shrubs and bushes, by the side of the sea coast; and the drops of water trickling upon them, glisten as gems by the solar rays.

22. The waves are rolling with precious gems, on the bosom of the ocean; like playful damsels rocking on with their ornaments on the breasts of their lovers.

23. Here the jingling noise of the jewelleries of the celestial nymphs, sauntering from the celestial regions, to the infernal abodes of the serpents through the midway skies.

24. Here those hollow mountain caves, whistling with a sound resembling the buzzing of wild bees, falling down giddy with drinking the ichor exuding from the forehead of elephants.

25. Lo the sea ebbing with the waning moon during the dark fortnight of the month; and the receding tides describing and leaving the linear marks of their regression upon the sands on the shore.

26. Lo the woodland decorated as a beauty, with clusters of flowers hanging as wreaths and garlands on every side; breathing fragrance all about, and attired in the robe of its cooling shade.

27. The variegated foliage from its party-coloured dress, and the waterfalls seem as its sweet smiles; and the flowers strewn about, appear as the flowery bed of the happy woodland dame. (The word *vana* means the *vana-devi* or woodland goddess, corresponding with a dryad, sylva or Flora).

28. Here the high-minded sages and hermits, are as highly delighted with their quiet sylvan retreats; as the celestials are joyous in gardens of Eden. (Eden and Udyāna are both the same).

29. The placid and indifferent minds of sages, are equally delighted with these solitary woodlands, as the restless and impatient minds of lovers and worldly people.

30. The waters of the sea, whether running into the land, or washing the foot of the rock on the sea-shore; are equally shinning and sounding as their tinkling ornaments or anklets (nupurs).

31. The *punnāga* flowers blooming on mountains, appear as golden mines upon them; and the goldfinch birds flying over them, look like winged angels in the aerial course.

32. The mountain forests appear to be in a conflagration, with their full blown *champaka* flowers blazing as fire, and the bees and clouds hovering over them as smoke; while the current winds are spreading above their dust and petals like the sparks of fire.

33. Lo the *kokila* swinging and singing, on his seat of the topmost stalk of a *karavira* tree; when his mate comes and embraces him there, and sings responsive to his songs with her clamorous chattering. (It is a sarcasm on pettish wives, that often interrupt the silent musings of their consorts with their tastelessness).

34. See the salt waters of the briny ocean, roaring aloud against shore; but the coast-lands are kept in subjection under the hands of their able masters. (The rule of kings stretched to the seashore).

35. O lord! deign to make this earth (*i.e.* the continent of Jambudwīpa or Asia), stretching to the four seas on the four sides, as thy footstool; and establish thy rule over the remaining potentates, that escaped the brunt of thy valour; appoint rulers over all the provinces on all sides; and provide them with proper force and arms, which are necessary to keep them in order; and continue to govern thy realms with mercy and moderation.

## CHAPTER CXXI.

### EXPOSITION OF THE STORY OF VIPASCHIT.

Argument:—Boundaries of Vipaschit's Realms. His adoration of fire and attempt to proceed further.

Vasishtha related:—Then the king Vipaschit and his companions, sat on the coast of the sea, and did whatever was requisite for the establishment of his sovereignty.

2. They then chose spots for their abodes at that place, and made houses for themselves according to their positions; they settled the boundaries of the provinces, and set guards for their defence.

3. At last they went down into the ocean, and then proceeded to the other side of the world; in order to show his glory; like that of Vipaschit, to other parts of the world.

4. Then came on the dark night, in the form of an all overshadowing cloud; and the people all sank into the lap of sleep, after finishing their daily works and rituals.

5. They were amazed to think in themselves, how insensibly they were led to so great a distance in so short a space of time, and to meet the ocean like currents of rivers falling into it.

6. They said: "It is a wonder that we have come so far, without any attempt on our part; and therefore this great velocity must be attributed, to the swiftness of the vehicles of the great god Agni (or Electricity itself)".

7. Lord! say they, how extensive is the view that lies before our sight; stretching from one end of the Jambudwīpa to its other extremity of the vast salt ocean, and thence again to the islands in it, and other lands and seas beyond them.

8. There are islands and seas beyond these, and others again beyond them; how many such and many more, may there be of this kind, and how

inscrutable is the delusion which is thus spread before our minds.  
(*i.e.* All these are but our mental delusions).

9. Let us therefore pray the god of fire (electricity), that we may see at once every thing on all sides by his favour, and with[*out*] any exertion of or pain on our sides.

10. So saying and thinking in this manner, they all reflected on the god with one accord, and meditated on him, as they sat in their respective places.

11. The god appeared to them, and stood manifest before their sight in his tangible form, and spoke to them saying:—"Ask ye my sons, what favour you desire of me."

12. They said: O lord of gods, that abidest beyond this visible and elemental world, ordain, that by means of the vedic mantra and our purified minds, we may know the knowables in our minds.

13. Give us, O God, this great and best boon, that we ask of thee; that we may know by thy light, whatever is knowable by either the external senses; mind or by our self-consciousness. (*i.e.* By the three means of knowledge).

14. Enable us to see with our eyes O lord! the paths, which lead the siddhas and yogis to the sight of the invisibles; and make us also to perceive in our minds the things, that [*are*] imperceptible to them.

15. Let not death overtake us, till we have reached to the ways of the siddhas; and let thy grace guide us in the paths, where no embodied being can pass (*i.e.* in our journey to the next world, when we have shuffled our mortal coil).

16. Vasishtha said:—"So be it", said the igneous god, and instantly disappeared from their sight; as the submarine fire bursts forth, and vanishes at once in the sea.

17. As the fiery god disappeared, there appeared the dark night after him; and as the night also fled after a while, the sunshine returned with the reviving wishes of the king and his men, to survey the wide ocean lying before them.



## CHAPTER CXXII.

### THE KING'S SURVEY OF THE SEA, AND HIS LOCOMOTION ON IT.

Argument:—The king walks on foot on the sea, his chase of sharks and other marine animals.

Vasishtha related:—Rising then in the morning, they regulated the affairs of the state according to the rules prescribed by law; and were eager to see the sea, as if they were impelled by some preternatural force, which nothing less than the power of ministerial officers could restrain.

2. But they were so exasperated by their mad ambition, that they forgot their affection for their families, and forsook them all weeping before them, for undertaking their perilous sea voyage.

3. They said, "we will see what there is on the other side of the sea, and then return instantly to this place." Saying so they muttered the invocatory mantras of the Fire god, who inspired them with the power of walking on foot and dry-shod over the sea.

4. All the representatives of the king, being followed by their companions on all sides, proceeded to the borders of the several seas, and then walked on their feet over to watery maze.

5. They walked on foot upon the waters, as if they were walking upon the surface of the ground, and all the four bodies of the quadruple king, now met together in one place, and immediately afterwards they separated apart with all their forces.

6. Marching on foot over the vast expanse, they surveyed all that was in and upon the sea; and disappeared altogether from the sight of the people on the shore, as a spot of cloud, vanishes from view in autumn.

7. The forces travelled on foot all over the watery path of the ocean,

with as much fortitude; as the elephants of the king, traverse with patience on land, when they are bound to a distant journey.

8. They mounted high and went down, along with the rising and lowering waves; as when men climb upon and descend from steep mountains, and as one rides and goes galloping on horseback, or in the manner of Hari floating upon the billowy ocean, or in his act of churning the sea.

9. They paced over the whirlpools, as the straws float upon waters; and they promenaded as gracefully amidst the encompassing waves, as the beauteous moon passes through the surrounding clouds.

10. The brave soldiers that were so well armed with weapons in their hands, and so well protected by the power of their *mantras* and amulets; that they were as often disgorged from bowels of the sharks, as they came to be devoured by them: (because they could neither masticate nor digest them).

11. Pushed onward by the waves, and driven forward by the winds, their bodies were carried to the distance of many a leagues in a moment.

12. The huge surges which lifted them to great heights, represented the enormous elephants, on which they used to mount, and ride about in their native land.

13. The vast expanse of water appears as the void space of the sky; and the succession of heaving waves in it, represents the folds of gathering clouds in heaven, and as they were dashing against one another, they emitted the flash of lightnings anon.

14. The loose and loud surges of the sea, resembled the loosened elephants in the battle field; and though they dashed against the shore with all their force; yet they were unable to break them down, as the elephants are baffled in their attempt to break down a stone built rampart.

15. The waving waves reflecting the rays of the brilliant pearls and gems, which they bore with them from shore to shore; resemble the eminent men, who though they pass alone from place to place, appear yet to be accompanied by their train and glory every where.

16. The surf tramples over the mass of hoary froth with contempt, as the snowy white swan treads upon the bed of whitish lotuses in disdain. (The surf and the swan, being whiter far than the froth and the lotus).

17. The sounding main, which was as loud as the roaring clouds, and the re-billowing billows, which were louder than they, bore no terror to them that stood as rocks thereon.

18. The cloud-kissing waves of the ocean, now rising above the mountains, and now falling low at their feet, were likely to touch the solar orb, and then sink into the infernal.

19. They were not afraid of the rising or falling waters; but passed over the sea as upon sheet of cloth; and shrouded by the drizzling clouds, which foamed a canopy over them.

20. Thus the companions of the king crossed the ocean, which was full of sharks and alligators, and tremendous eddies; they were sprinkled by water like showers of flowers, and adorned with marine gems and pearls; and they crossed over on foot, as others do in navies.

## CHAPTER CXXIII.

### THE KING'S EXCURSIONS ON ALL SIDES.

Argument:—The King and his train, pass over the islands and proceed towards the west.

Vasishta related:—Thus they proceeded onward, to explore into the visible phenomena, exposed before them by Ignorance (avidyā or external nature); and continued to walk on foot, over the watery maze and the islands it contained.

2. They passed over the ocean to some island, and then from that island to the sea again; and in this manner they traversed on foot, over many a mountain and wilderness in interminable succession.

3. Then as the king was proceeding towards the western main, he was seized and devoured by a voracious fish, which was as the undying breed of Vishnu's fish, and as fleet as a boat in the stream of Bitasta Beyah. (Vishnu's fish was the deathless incarnation of himself).

4. The fish fled with him in his belly to the milky ocean; but finding him too hard for his digestion, he bore him in his bowels to a great distance in another direction.

5. He was then borne to the saccharine ocean on the south, and was there cast out in the island of Yakshas; where he was overpowered to the love of a female fiend by her art of enchantment, (or) where he was enchanted into the amour of a female Yakshī, by her skill in sorcery. (The yakshas are the present yakhas of Ceylon, or Egypt, and are said to be equally adept in the art of māyā or magic).

6. He then went towards the east, and passing by the Ganges, he killed a shark that had pursued him, and arrived at last at the district of Kānya Kubja the modern Cawnpore.

7. Then proceeding towards the north, he came to the country, of Uttara-kurus, where he was edified by his adoration of Siva, and became exempted from the fear of death, in all his wanderings on all sides of the earth.

8. In this way, travelling long and afar, both by land and sea; he was often attacked by wild elephants on the boundary mountains, and repeatedly gorged and disgorged by sharks and alligators in the seas.

9. Then proceeding towards the west, he was picked up by an eagle and set upon his back; and the bird took to his golden pinions, and bore him in an instant to the Kusa-dwīpa across the ocean.

10. Thence he passed to the Krauncha-dwīpa on the east; where he was seized and devoured by a Rākshasa of the mountain, but whom he killed afterwards by ripping up his belly and its entrails.

11. Roving then in the south, he was denounced to become a yaksha by curse of Daksha the king of that part: until he was released from that state by the king of the Saca-dwīpa after some years.

12. He then passed over the great and smaller seas lying in the north, and after passing over the great frigid ocean, he arrived at the country of gold, where he was changed to a stone by the siddhas of that place.

13. In this state he remained a whole century, till by the grace of his god Agni—*ignis*, he was released from the curse of the siddha, who received him again into his favour.

14. Then travelling to the east, he became king of the country of cocoanuts; and after reigning there for full five years, he was restored to the remembrance of his former state.

15. Then passing to the north of the Meru Mountain, he dwelt among the Apsaras, in the groves of kalpa trees for ten years, and subsisted on the bread fruits of cocoanuts.

16. Going afterwards to the Salmali-dwīpa in the west, which abounds in trees of the same name, he dwelt in the society of birds for many years, having been previously instructed in their language, when he had been carried away by Garuda.

17. Thence journeying in his westerly course, he reached to the Mandara Mountain which abounded in verdure and *madāra* forests; and here he sojourned for a day in company with Mandarī—a Kinnera female.

18. He then journeyed to the Nandana garden of the gods, which abounded in kalpa trees rising as high as the waves of the milky ocean; and he remained in the company of the woodland gods for a septenary, sporting with the Apsara damsels in their amorous dalliance.

## CHAPTER CXXIV.

### QUADRIPARTITE STATE OF THE KING VIPASCHIT.

Argument.—The actions of the Individual prince, appertaining to his quaternary forms.

Rāma said:—Tell me sir, whether the different states and acts of the prince, relate particularly to any one part of his quadripartite body, or generally or severally to all and each part of himself; because it is equally impossible that all and every part should act the same part, as that the several parts of the same person, could act differently from the other. (It is unnecessary to be multipartite to act alike, as well as impossible for the same personality to act differently in its many persons or parts or forms, which are all one and the same being).

2. Vasishtha replied:—Any person that is conscious of his self identity, and its invariability and indivisibility, may yet think himself as another person and doing different things, as a man does in his dream.

3. Again it is the clearness of the soul, that shows the abstract images of things in itself, as it did in that of Vipaschit or the wise prince; and as a mirror reflects the discrete figures of objects, and of the sky and sea, in its clear and empty bosom.

4. As reflectors made of the same metal, reflect one another in themselves; so all things which are in reality but of an intellectual or ideal nature, reflect themselves in the intellect. (The mind is the repository of the ideal forms of things, and it is mental fallacy only which makes them appear as real ones. This is the idealistic theory of Berkeley).

5. Hence whatever object presents itself, to any one of the senses of any body, is no other than the concretion or density of his intellectual idea of the same in its nature. (Hence the sensibles are but solidified ideas, and ectypes of the ideal; and not as causes or prototypes of our eternal ideas).

6. It is the one and selfsame thing [that] appears as many, and the varied ones are but the invariable one in reality; there is no positive variety nor uniformity either in *esse*, because all apparent variety is positive unity (*i.e.* all is one, and the one in all).

7. Hence whatever part of the prince, was conscious of anything, which presented itself before him of any time; the same is said to be the state of his being during that time. (*i.e.* Whatever a man is conscious of doing or suffering at any time, the same forms the state or mode of

living for the time being).

8. And as it is possible to a yogi, who sits secluded in one place; to see all present, past and future events at one view before him; so it is possible for a prince, sitting retired in his palace, to manage all affairs of his whole domain; and much more for the king Vipaschit, who delegated his viceroys, as members of his body to all parts. (This passage explains the quadripartite kings, to mean himself and his three viceroys on three sides).

9. So doth a cloud stretch itself to all the quarters of the sky, and perform at once the several functions of quenching the parched earth with its water, and of growing the vegetables and fructifying the trees. So also doth a man boast of his manifold acts at the same time.

10. So also are the simultaneous acts of the lord God, and those of the lords of men and yogis; who design and perform at the same time, the multifarious acts relating to the creation, preservation and management of the world.

11. So doth the one and selfsame Vishnu, with his four arms and as many forms, act many parts and separably also, as the preservation of the world on the one hand, and the enjoyment of his fair consorts on the other.

12. Again though the two hands of a person, are enough to discharge the ordinary affairs of life; yet it is requisite to have many arms, in order to wield many weapons in warfare.

13. It was in the same manner, that the selfsame monarch was situated with his fourfold persons, in all the four sides of the earth; where though they were impressed with the consciousness of their self identity, yet they all acted their several parts as quite distinct and apart from others.

14. They were all alike conscious of the pains and pleasures attending on their lying down on naked grounds, their passing to distant islands and their travelling to different forests and groves, and desert lands also.

15. They all remembered their journeys over hills and mountains, as well

as their voyages by water and air; they knew how they floated on the seas, and rested on clouds.

16. They knew how they mounted upon waves of seas, and rode on the back of flying wind; and how they lay on the shores of seas, and at the foot of mountains.

17. Again the prince proceeding to Scythia, or the land of *sacas* on the east; passed into the enchanted city of the yakshas, lying at the foot of the Eastern mountain or Udaya-giri; where being spellbound by their sorcery, he lay asleep for full seven years in the wood of the leafless *mansā sijā* trees.

18. Rising afterwards from his drowsiness, he was converted to the torpid state of a stone by his drinking some mineral water, and was condemned to remain for seven years more with the mineral substances of the earth.

19. He was then confined in a cave of the western mountain—*Astāchala*, which reaches to the region of the clouds and is shrouded by darkness; and he became enamoured of the company, of *Pisācha* and *Apsara* females.

20. He then arrived at a region which was free from fear, and where there rose a high mountain with water-falls in all sides of it; here the prince was lost in the forest of *haritaki* or chebula—myrobalans, and become invisible for years.

21. The prince that had erewhile been spellbound by the yaksha, travelled afterwards to the frigid climate; and there being transformed to a lion, he roved about the *Raivata* hills for ten days and nights.

22. And then being deluded by the black art of *Pisāchas*, he was changed to the form of a frog, and lived in that state in the caves of the golden mountain for a decad of years.

23. Travelling afterwards to the country of *Kumārika* (Cape Comorin), he dwelt at the bottom of the northern ridge of the Black mountain. Then going to the *saca* country, he was transformed to a hog, and lived in a dark hole for a hundred years in that shape.

24. He lived for fourteen years as a squint-eyed, in the land of



*marivaca*; when the western form of the prince was turned to a Vidyādhara, by virtue of his skill in learning various lore.

25. There he enjoyed sexual intercourse at his full satisfaction under the scented bower of *alā*, and passed his time in amusement.

## CHAPTER CXXV.

### ON THE LIVING LIBERATION OF THE PRINCE.

Argument:—Mutual assistance of the four persons of the prince to one another, and their true meaning.

Vasishtha continued:—Now of the quadripartite bodies of the prince, that which was transformed to a tree, in the valley called the vale of fearlessness in *sacadwīpa* : supported itself by sucking the better water of the rock which it drew by its roots.

2. It was then that the western part of the royal person, came up to the relief of the former or eastern part, and released it from the curse of its vegetable state of full seventy years, by the power of its incantations.

3. Again the western person of the king, passing to the frigid clime, was there transformed to a stone by curse of the chief of the Pisācha tribe; but was released afterwards from that state by [a] southern personage, by his offering of meat food to the carnivorous Pisācha.

4. At another time as this western personage, was settled beyond the western horizon, it was changed to the form of a bull by a female fiend, that had assumed on her the form of a cow, and was freed at last from that state by the southern person.

5. Again the southern figure of the prince, was doomed to live as a demon on a mountain tree in the Kshemaka, and was liberated at last from it by the yaksha prince.

6. Then again, the eastern person of the prince, was metamorphosed to the shape of a lion, on a mountain in the province of Vrishaka, and was delivered for its metamorphoses by the western personality.

7. Rāma rejoined:—How is it sir, that the single individuality of the prince, which was confined in one spot as that of a yogi; could be ubiquitous at one and the same time, could perform the various acts of different times and places at once, by the all comprehensive universality of the mind.

8. Vasishtha replied:—O Rāma! Let the unenlightened think whatever they may, respecting this world (*i.e.* let them take its unreality for positive reality); but do you attend to what I say, regarding the light in which it is viewed by the enlightened yogis (who view it in its spiritual light, and conduct all their operations in the mind only).

9. According to spiritualists, there is no other essence, except one universal Intellect; the phenomenal are an utter inexistence, and the creation or increate entity of the world, blends into nothing. (The intellect is a formless and all-pervading essence, and acts in many ways in all places).

10. This universal Intellect is the eternal residence of and one with the eternal and universal soul; and it is this that constitutes the essentiality and universality of the Supreme soul at all times.

11. Say, who can obstruct any where or by any force the course of the great mind, which is ubiquitous and all comprehensive, and exhibits itself in various forms in the endless varieties of its thoughts. (Hence there is nothing in reality, except they be but representations of the inward thoughts of the mind; or manifestations of the omnipresent One in various shapes).

12. What is it to us and what can we call to be ours, when all these sights are exhibited in the supreme soul or Intellect in all places and times; and all that is present, past and future, are comprised [in] that all-comprehending mind.

13. So that the far and near, a moment and an age, are the same to it, which is never altered in its nature (so says the sruti:—It is both near and afar, the past and the present &c.).

14. All things are situated in the soul, and yet look at the act of Ignorance, that they appear to be placed without it, as we behold them with our naked eyes (as phantasms of the hidden soul).

15. The soul is the substantial omniscience of vacuous form, and exhibits the three worlds in its vacuity, without changing its vacuousness (but shows like the magic lantern, the phantasmagoria of these in itself).

16. The universal soul appears in the universe, as both its viewer and the view in itself, or as the subjective and objective in its selfsame nature; but how is it possible for the inherent soul of the apparent world, to admit of a visible form in any way, unless it be by the delusion of our understanding to think it so.

17. But tell me thou sage that knowest the truth, what thing is impossible to the active agency of the selfsame Deity, to whom all things are alike possible at all times and places; and so also to the wise king Vipaschit, who was alike conscious of his self identity in all his quadruple forms. (The Lord that spreads unspent, and acts alike in all. Pope).

18. The enlightened Intellect of the yogi, that has not yet arrived at its transcendent state of unity with the Deity; and retains the sense of its individuality; can yet readily unite itself with the souls of others in all places.

19. There is nothing impossible to the supreme soul; but the half enlightened soul, that lingers between its knowledge and ignorance, and has not attained to transcendent wisdom, is confounded in its intellect regarding the true knowledge of things.

20. The soul that is some what advanced in its knowledge, is said to have partly progressed towards its perfection (siddhi); hence the four parts of Vipaschit situated on the four sides, made up a perfect whole. (The whole number in common calculation, is usually divided into and made up of four quarters).

21. These four parts were as so many states or degrees of perfection, which lighted on Vipaschit like the rays of heavenly light; and these

states mutually helped and healed each other, as the members of the body assist and supply to the defects of one another.

22. Rāma said:—Tell me, O venerable Brahman, why the quadruple king Vipaschit, ran on all sides like brutes, if he was so enlightened in every part, and why he did not sit collected in himself as he was.

23. Vasishtha replied:—What I have related to you regarding enlightenment, applies only to the case of yogis, who though they are combined of many parts in their minds, do yet remain sedate in themselves in the same state.

24. But the Vipaschitas were not so wholly enlightened as the holy yogis, but being partly enlightened, they remained in the midmost state between the two, as if hanging betwixt both state of enlightenment and ignorance at the same time.

25. They bore upon them the marks of both at once, namely of the one by their discretion and discernment, and of the other by the passions and affections of their minds, that led them to the two different ways of liberation as well as of bondage.

26. Those who are ever vigilant in the discharge of their pious acts, and are wavering between their temporal and eternal concerns, as the Vipaschitas continued in their course of action, such persons cannot be perfect and esoteric yogis in this life.

27. The devotees that are devoted to their devotion of a particular deity as the Vipaschitas were of the god of fire, are styled as the *dhāranā* yogis; and not transcendent or *param* yogis, unless they attain to transcendental knowledge (or *jñāna* yoga, which removes the *avidyā*—ignorance).

28. The learned yogi does not see any mist of ignorance, to obstruct his sight of the lights of truth; but the ignorant devotee is blind to truth, though he may be received into the favour of his favourite deity.

29. The Vipaschitas were all of them subject to ignorance, and they rejected the knowledge of the true soul, by their attachment to gross material bodies, which are at best but vain unrealities. Listen therefore to what I will now relate, regarding those that are liberated

from their grossness even in their lifetime.

30. The yogis retain of course their knowledge of the concrete, in their conduct of the external affairs of life; but liberation is the virtue of the mind, consisting in its freedom from subjection to gross materials, and subsisting in the mind only, and not in the body or its sensibility.

31. But as the bodily properties are inseparably connected with the body, and its sensibility can in no way be separated from it; the liberated soul is therefore [in] no way attached to it, nor doth the yogi ever take any heed of it in his mind (his thoughts being solely fixed in the solity of the soul).

32. The mind of the liberated yogi, is never reunited with his body, any more than pollen is ever rejoined with its parent stalk; although the bodily properties of the living liberated yogi, ever remain the same as those of worldly persons. (Freedom consists in the minds and soul, and not in the bonded body).

33. The bodies of both are of course equally perceptible by all, but not the minds which are hidden in them; the liberated soul cannot be seen by others; but the incarcerated spirit is known to every body, by its addictedness to the discharge of its bounded duties.

34. Self-liberation is as well perceptible to oneself, as his perception of the sweetness of honey and the taste of other things, are well known to himself; and one is well acquainted with his liberation and bondage, from his consciousness of pleasure and pain from the one or other.

35. It is thus by one's inward perception of his liberation, that he is called the liberate; and it is also the inward coolness of his soul, as well as the indifference of his mind, that constitute his liberation even in his life time.

36. Neither the bondage, or liberation of the soul, nor the pleasure or painfulness of one's mind can be any how known to another; whether you divide the body into pieces or place it upon a royal throne. (Though the features of the face, are said to be indicators of the inward mind).

37. Whether laughing or crying, the liberated soul feels no pleasure or pain therein; because it is situated in both states in the unalterable

spirit of God.

38. The minds of liberated persons, are settled in the divine spirit and no where else, even when they are in the act of receiving or doing any thing with their bodies: But the learned men of the different schools, are seen to be quite otherwise from their unacquaintance with liberation (and being moved by the circumstances of life).

39. The bodies of liberated persons, are not affected by external events, and though such a one may appear to be weeping, yet he never weeps in grief; nor does he die, with the death of his mortal body.

40. The great man that is liberated in his life time, does not smile though he has a smiling face; nor is he affected by nor angry at any thing, though he seems to be moved by affections and anger. (*i.e.* His feelings are never lasting).

41. Undeluded he sees the delusions of the world, and unseen by any he sees the failings of others; and all pleasure and pain seem as ideal unto him.

42. Every thing is as *nil* to the liberate, as flowers growing in the garden of the sky; and the existence of the world is non-existence unto him, who sees the unity alone in all existence. (The One being all and all being one; all others are lost in the only One).

43. The words pleasure and pain, are as aerial flowers to him, who are indifferent to them, who have become victorious over their feelings, by their liberation from all sensations in their life time.

44. They that have known the truth, are unaltered in their natures; as the mouths of Brahmā, are unflinching in the recital of Vedas. (?)

45. And as Siva ripped the upper head of Brahmā, as a bud of lotus, with the nail of his hand; and the god neither resented it, nor grew another head instead, which he was well able to do: so the meek yogi remains unresentful at any harm done to him.

46. Of what use is the upward or sky-looking face to him, whose inner or intellectual eye shows him the voidness of all things around; hence the possession of the external organ of sight, is useless to him, who sees

everything within himself.

47. Every one gets as it is allotted to him by his fate, in retribution of his past actions; and his fatality (of retributive justice), does not betide mortals only; but binds the god Siva also to the sweet embraces of Gaurī, as well as to his melancholy contemplation for ever; and so also doth the milky ocean, bear the ambrosial moon in his ample bosom. (An irrevocable binds even Jove himself, as Hara to his nakedness, and Hari to his serpent bed).

48. Good minded men are seldom seen to abandon their passions, though they are capable of doing so in their life time; but they become quite dispassionate upon their death, when the five elemental principles of their bodies, are burnt away upon the funeral pile. (All lie level with the dust in their silent graves).

49. But the living liberated man, gains nothing by his doing anything, nor loses aught by his doing of naught; nor has he any concern with any person, nor interest whatever with anything here on earth.

50. What avails one's passionateness or dispassionateness in this world; since what is fated in this life, cannot be averted by any means.

51. The god Hari, who is liberated in his life, does not yet cease from his work of slaying the Asuras, or to have them slain by the hands of Indra &c.; he becomes incarnate, to die himself or by hands of demons; and is repeatedly born and grown up, to be extinct at last. (Such is the general doom of all).

52. No one can give up his alternate activity and rest at once, nor is there any good to be reaped by his attachment to the one, or relinquishment of the other.

53. Therefore let a man remain in whatever state he may be, without having any desire of his own; because the god Hari is without any desire in himself, being the form of pure Intellect or Intelligence only. (Desire subsists in the mind, and not in the intellectual soul).

54. The changing time changes and moves the steady soul, like a ball on every side; as it turns about the fixed sun round the world in appearance (and not in reality).

55. The lord of the day, is not able to restrain his body, from its apparent course; though he is seated in his *nirvāna* as he is, without any desire of changing his place.

56. The moon also appears to be waning under her wasting disease, though she remains ever the same in all kalpa ages of the world; so the soul of the liberated person continues the same, though his body is subject to decay by age.

57. The fire too is ever free and liberated in itself, because nothing can extinguish its latent heat at any time; and though it was suppressed by the sacrificial butter of marutta, and the seminal liquid of Siva for a while, yet it revived again as it was before. (Light and heat are coeternal elements).

58. Brihaspati and Sukra the preceptors of the gods and demigods, were liberated in their life time, and with all their ambitious views of predominance, they [appeared] as dull and miserable persons.

59. The sagely prince Janaka is perfectly liberated in his mind, and yet he is not loathe to rule over his principedom, and to quell his enemies in battle. (Liberation consists in the mind, and not in cessation from action).

60. The great kings Nala, Mandhātā, Sagara, Dilīpa, Nahusa and others, were all liberated in their lives; and yet they reigned and ruled over their realms, with all the vigilance of sovereigns.

61. A man acting either wisely or foolishly in life, is neither bound to or liberated in this world; but it is his ardent desire of or apathy to worldliness, that constitutes his bondage to or liberation from it.

62. The demoniac princes Vali, Namuchi, Vritra, Andhaka, Mura and others, lived quite liberated in their lives; though they acted as unwisely, as if they were elated by their ambition and passions.

63. Therefore the existence or disappearance of the passions, in the conduct of any body, makes no difference in his spiritual character; but it is the pure vacancy of the human soul and mind, that constitutes his liberation in this world.



64. Being possess of the knowledge of God as pure vacuum, the living liberated person is assimilated to the likeness of vacuity itself; and is freed from the duality of thinking himself otherwise than the divine spirit. (The sense of self personality, is lost in the knowledge of the universality of the divine soul).

65. He is conscious of the fallacy of phenomenal appearances, which he knows to be no more than as the variegated rainbow reflected in empty air (by the ineffable light of the glory of God).

66. As the various colours are seen to shine in the rainbow, in the field of empty air; so these myriads of brilliant worldly bodies, are but vacuous particles appearing in infinite space. (The great worlds are as minute atoms in the sight of great God).

67. This world is an unreality, appearing as a reality in view; it is unborn and increate, and yet it is irresistibly conspicuous to our sight, like the appearance of the sky in the empty firmament.

68. It is without its beginning or end, and yet appearing to have both of these; it is a mere void, and seeming as a real substantiality; it is increate, and yet thought to be a created something; it is indestructible, though thought to be subject to destruction.

69. Its creation and destruction are phenomena occurring in the vacuous essence of God, as the structure of a wooden post and statue, takes place in the substance of the wood. (Here the Divine essence is considered as the material cause of the world, and the one being void the other is considered equally void also).

70. The mind being freed from its imagination, and drowned in deep meditation (samādhi), as in the state of a sleepless sleeper; it comes to the sight of an even intellectual vacuity, engrossing the sights of all the worlds, as if absorbed in it.

71. As a man passing from one place to another, is unmindful of the intermediate scenes; so the attention being directed solely to the sight of the intellectual void, the thought of all the world and other existences is wholly lost in the same. (Such sight of the single point in view is called the *sakhā chandra darsana*. *Nyāya*).

72. In this state of intense meditation, the thought of a duality is lost in that of the unity; and this idea of oneness disappears in that of a vast void, which terminates to a state of conscious bliss (which is the *summum bonum* of yoga philosophy).

73. In this state of *insouciance*, the duality of the world is lost in the nullity of vacuity; the knowledge of self personality is dwindled to spirituality, and all futurity presents itself clearly to the view of the clairvoyance of the enrapt yogi. (This forms the *purnata* or perfectibility of yoga practice).

74. The perfect yogi remains with his mind, as clear as the vacuous sky, enveloping the phenomenals in its ample sphere; he sits silent and as still and cold as a stone; he views the world in himself, and remains quiet in rapturous amazement at the view.

## CHAPTER CXXVI.

### RESUSCITATION AND CONDUCT OF THE VIPASCHITAS.

Argument:—Release of the Dead from the error of the world, their wanderings and fancies of themselves.

Rāma said:—Now tell me sir, what the Vipaschitas did, being cast in the seas, islands and forests, in the different parts of the earth.

2. Vasishtha replied:—Hear now, Rāma, of the Vipaschitas, in all their wanderings amidst the forests of tāla and tamāla trees, upon the hills and in the islands of different sides.

3. One of the Vipaschitas, that was roving about the westerly ridge of a mountain in Kraunchadwīpa, was crushed to death by the tusk of an elephant, as it tears a lotus in the lake.

4. Another of these was smashed in his contest with a Rākshasa, who bore his mangled body aloft in air, and then cast it amidst the marine fire,

where it was burnt to ashes.

5. The third was taken up by a Vidyādhara, to the region of the celestials; where he was reduced to ashes by curse of the god Indra, who was offended at the prince's want of respect towards him.

6. The fourth that went to the farthest edge of a mountain in the Kusadwīpa, was caught by a shark on the sea shore, which tore his body to eight pieces.

7. In this manner did all these four lose their lives on all sides, and they all fell as sorrowfully as the regents of the four quarters, at the last dissolution of the world on the doomsday.

8. After they were reduced to the state of vacuity amidst the vast vacuum, their vacuous and self-conscious souls, were led by the reminiscence of their former states to behold the earth (to which they had been so much attached).

9. They saw the seven continents with their belts of the seven oceans, and also the cities and towns with which they were decorated every where.

10. They beheld the sky above, with the orbs of the sun and moon forming the pupils of its eyes; and also the clusters of stars, that were hanging as chains of pearls about its neck, and the flaky clouds that formed its folded vest.

11. They saw with their intellectual eye, the stupendous bodies that rose out of chaos at the revolutions of past kalpa cycles, and filled the amplitude of the sky and all sides of the horizon with the gigantic forms. (These were the big bodies of the many Unitarian Saivas that appeared at the beginning of repeated creations).

12. Being possest of their consciousness in their spiritual forms, they descended to observe the manners of elemental bodies that were exposed before them.

13. All the four Vipaschitas were actuated by their previous impressions, to the inquiry into the measure and extent of the ignorance, which led people to the belief of the body as soul itself, in

want of their knowledge of the spiritual soul (as it is the case with gross materialists).

14. They roved from one continent to another, to witness in what part of this ideal globe of the earth was this ignorance (*avidyā*) most firmly seated, so as to give it the appearance of a visible substance.

15. Then passing over the seven continents and oceans, the western Vipaschit, happened to meet with the God Hari standing on a parcel of firm land.

16. Receiving then the incomparable knowledge of divine truth from him, he remained in his *samādhi* meditation at that spot for full five years.

17. Finding afterwards his soul to be full with divine presence, he relinquished even his spiritual body, he fled like his vital breath, to the transcendent vacuum of final extinction *nirvāna*.

18. The eastern Vipaschit was translated to the region of moon (by his adoration of that luminary), and was seated beside that full bright orb (for his great purity and piety). But the prince, though placed in the exalted sphere of the moon, continued ever afterwards to lament for the loss of his former body. (So heavenly souls are said to long for their bodies).

19. The southern prince being forgetful of his spiritual nature, thinks himself to be reigning in the Salmalidwīpa, and employed in the investigation of external and sensible objects.

20. The northern one dwelling amidst the limpid waters of the seventh ocean, thought himself to be devoured by a shark, which retained him in his belly for the space of a thousand and one years.

21. There he fed upon the bowels of the shark, which killed the animal in a short time; and then he came out of its belly, as if it gave birth to a young shark.

22. Then he passed the frigid ocean of snows and over its icy tracts, stretching to eighty thousand yojanas (or leagues) in dimension.

23. He next arrived [at] a spot of solid gold, which was the haunt of

gods, and stretched to ten thousand yojanas, and here he met with his end.

24. In this land the prince Vipaschit attained the state of a Godhead, in the same manner as a piece of wood is turned to fire in a burning furnace.

25. Being one of the principal gods, he went to the Lokāloka or polar mountain, which surrounded the globe of the earth, as an aqueduct begirds the base of a tree.

26. It rises to the height of fifty thousand yojanas, and has the inhabited earth on one side of it which faces the sunlight, and eternal darkness reigning on the other.

27. He ascended to the top of the polar mount, which pierced the starry sphere; and as he was seated upon it, he was beheld in the light of a star by the beholders below.

28. Beyond that spot and afar from this highest mountain, lay the deep and dark abyss of infinite void.

29. Here was the end of the globular form of this earth, and beyond it was the vacuity of the sky, of fathomless depth, and full of impervious darkness.

30. There reigns a darkness of the hue of a swarm of black bees, and as the shade of the black tamāla trees; there is neither the stable earth nor any moving body under the extended sky; this great void is devoid of support, nor does it support anything whatever at any time. (This is chaos).

## CHAPTER CXXVII.

### COSMOLOGY OF THE UNIVERSE.

Argument:—Account of the Earth and the starry frame below the endless Vacuum, which envelops the Universe.

Rāma said:—Please, tell me sir, how this globe of the earth is situated, how and where the polar mountain stands upon it, and do the stars revolve about the same.

2. Vasishtha replied:—As boys build their fancied castles in empty air, so is this world the creation of the imagination of the mind of Brahmā, and no more than this.

3. As the dimsighted man sees the shadow of the moon, and other false sights before his eyes, so the creative Power—Brahmā sees in the beginning, the phantoms of the phenomenal world in the vacuity of its Intellect (like a shadow of the prototype in the Divine mind).

4. As an imaginary city is situated in the mind, and is invisible to the eye; so the notion of the world is posited in the intellect, and not exhibited in actuality.

5. Whenever there is the reflexion of anything whatever in the mind, and arising spontaneously of its own nature (from previous reminiscence); the same presents itself even then and in that state before the sight (as in a dream).

6. As the dimsighted eye, sees false sights in the sky; so the deluded mind, sees the earth and the orbs of heaven (*i.e.* the heavenly bodies).

7. As the current water flows on the surface of rivers, and there resides the latent fire underneath; so the notions of things presenting themselves as dreams of the mind, are manifested as real ones before the sight.

8. Hence as thoughts and notions of things, occur and subside continually in the mind; so the earth and heavenly bodies, appear incessantly to revolve in their spheres (and the stars to rise and set in endless succession).

9. The world is entirely inexistent, to dull and inanimate beings; it is visible to those that have the visual organs but utterly invisible to the blind, and altogether unknown to them that are born as such. It is imperceptible to the insensible, and perceptible only in the same manner

as it is presented in the mind. So it is in the power of the mind alone, to represent it in some form or other to one's self.

10. It is thus according to the mental conception (of some astronomers), that the bodies of stars, are considered to be as large as the earth; and the unreal world (of spiritualist), is believed as a real entity (by the materialist).

11. The world has both light and darkness, owing to the presence or absence of the sun; beyond which there is the great abyss of vacuity, which is a vast expanse of darkness, except where there is a glimpse of Zodiacal light.

12. The polar circle is called the polar mountain, from the protuberance of the poles at both ends; it is termed also the Lokāloka or having a light and another dark side, owing to the course of the sun towards or away from it. Its distance from the starry circle, derives it also of Zodiacal light.

13. Beyond the polar circle, and afar from the sphere of the sky, there is the sphere of the starry frame, which revolves around them at a great distance on all the ten sides.

14. This starry (zodiacal) belt, girds the firmament up and down, from the heavens above to the infernal regions below, in the vast vacuity of space; and extends to all sides.

15. The starry sphere (or belt of the zodiac), turns round the polar circle of the earth, and its nether regions, as it appears to our imagination, and not otherwise (as fixed and motionless).

16. The sphere of zodiacal stars, is twice as distant from the poles, as those are distant from the middle of the earth; in the same manner as the covering crust of a ripe walnut is aloof from the sheath of its seeds.

17. Thus the starry belt is settled at double the distance from the poles, as the polar circle is situated from the equator; and it turns all about the ten sides, as a *bel* fruit whirls in the sky.

18. The aspect of the world is according to the modality, in which it is

situated in the imagination of Brahmā, and as it is reflected from its archetype in the Divine mind (or its consciousness of it).

19. There is another sphere of the heavens, which is afar from the starry frame, and twice in its extent than that; this is lighted by the zodiacal light and beyond it there reigns a thick darkness.

20. At the end of this sphere, there is the great circle of the universe; having one half of it stretching above and one below, and containing the sky in the midst of them. (This is called the *Brahmānda kharpara*, or the mundane sphere).

21. It extends to millions of yojanas, and is compact with all its contents; it is a mere work of imagination, and formed of vacuity in the immensity of vacuum (which is the mind of God).

22. The sphere of light turns on every side, of the great circle of vacuity, with all the lightsome bodies of the sun, moon and stars in its circumstance: there is no upside nor downward in it, but are all the same herein.

23. There is no actual ascending, descending nor standing, of any planetary body therein; they are mere manifestations of the intellect, which exhibits these variations in the workings of the mind.

## CHAPTER CXXVIII.

### THE VACUUM OF BRAHMA AND THE SIGHT OF THE WORLD THEREIN.

Argument:—Vipaschitas wanderings beyond the sphere of the world and the regions of darkness.

Rāma! I have told you all these by my personal perception of them, and not by any guess-work of mine, because it is by means of their purely intelligent bodies, that yogis like ourselves have come to the clear sight of these things in nature, which are otherwise unknowable to the material body or mind.



2. Thus the world of which I have spoken, appears to us as in a dream, and not in any other aspect as it is viewed by others (As either an imaginary or solid material body).

3. Now whether the world is viewed in the light of a dream or any other thing, it is of no matter to us; since it is the business of the learned, to speak of its situation and what relates thereto (and not of its nature or essence).

4. There are the two poles (merus) situated at the utmost extremities of the north and south of the world; and it is the business of the learned, to enquire into the endless kinds of beings lying between them.

5. These varieties are well known to the people of those particular parts; and not to us here, where they do not appear in their native beauty.

6. The two poles (as said before), standing at the farthest extremities of the globe, limit the earth with its seven continents and seas, and stretch no farther beyond them.

7. Now hear, O Rāma, that the whole body of water on earth, is ten times as much, as the extent of the two continents (lit., valves), which are surrounded by it.

8. The two continents attract the circumambient waters around them, as the magnet attracts the needles about it; and the water (in its turn), upholds the continents (and islands), as the Kalpa tree supports the fruits upon it.

9. All things on earth are supported by it, as the fruits of a tree are supported by its stem; wherefore every thing on earth falls down on it, as fruits fall upon the ground.

10. Far below the surface of the water, there is a latent heat underneath, which is ever burning without any fuel, which is as still as air, and clear as the flame of fire.

11. At the distance of ten times from it, there is the vast region of air; and as many times afar from that, there is the open space of

transparent vacuum.

12. At a great distance from that, there is the infinite space of the vacuity of Divine spirit; which is neither dark nor bright, but is full of Divine Intelligence.

13. This endless void of the supreme spirit, is without its beginning, middle or end; and is named as the universal soul, the great Intellect and perfect bliss (nirvāna or insouciance).

14. Again there are myriads of orbs, in the distant parts of these spheres; that appear to and disappear from view by turns.

15. But in reality, there nothing that either appears or disappears, in the uniformly bright soul of Brahma; where every thing continues in the same manner, throughout all eternity.

16. I have thus related to you, Rāma, all about the phenomenal worlds, that are perceptible to us; hear me now to tell you, what became of Vipaschit in the polar region.

17. Being led by his former impressions and accustomed habit, he kept wandering about the top of the mountain (as he was wont to do before); but fell down afterwards in the dark and dismal pit therein.

18. He found himself lying as dead at that spot, when the birds of air, as big as mountain peaks, alighted upon his dead body, which they tore to pieces and devoured at last.

19. But as he died on the holy mount, and had a spiritual body of himself; he did not feel the pains and pangs which are inevitable upon the loss of the material body, but retained his clear consciousness all along.

20. Yet as his self-consciousness, did not attain the transcendent perceptivity of his soul; he remembered the grossness of his past acts and deeds, and was sensible of them, as any living body.

21. Rāma asked:—How is it possible sir, for the unembodied mind, to perform the outward actions of the body; and how can our spiritual consciousness, have any kind of perception of any thing?

22. Vasishtha replied:—As desire drives the home-keeping man from his house, and as imagination leads the mind to many places and objects, so the mind of this prince was led from place to place (as his reminiscence portrayed them before it).

23. As the mind is moved or led by delusion, dream, imagination and by error or misapprehension and recital of stories, (to the belief of things); so the mind of the prince was led to the credence (of whatever appeared before him).

24. It is the spiritual or intellectual body (or the mind), which is subject to these fallacies (and not the corporeal body); but the human mind, forgets in course of time, its spiritual nature; and thinks on its materiality (*i.e.* takes it for a material substance).

25. But upon disappearance of these fallacies, in the manner of the mistaken notion of the snake in a rope; there appears the spiritual body only, in lieu of the corporeal one.

26. Consider well, O Rāma! that the spiritual body is the only real substantiality; because all that appears to exist here beside the intellect, is no existence at all (without the mind, which makes and unmakes them).

27. As the mind of a man going from one place to another, passes on quietly over the intermediate places, and is quite unconscious of them; such is the case with the intellect, which passes to endless objects, without ever moving from its fulcrum, or changing itself to any other form.

28. Say therefore, where is there a duality, and what object is there deserving your amity or enmity, when all this totality is but one infinite Deity, and known as the transcendent understanding.

29. The transcendental understanding is that calm and quiet state of the Intellect, which is without the workings of the mind; and though the prince Vipaschit was settled in his spiritual body, he had not yet attained to that state of transcendentalism. (This is Platonism or musing of the soul in itself).

30. He being in want of this percipience, found his mind on the stretch; and with his spiritual body, he saw a dark gloom, as it appears to a foetus confined in the embryo.

31. Amidst this gloom, he beheld mundane egg split in twain, and perceived the surface of the earth, situated in the lower valve thereof. It was a solid substance, as bright as gold, and extending to millions of yojanas.

32. At the end of this he saw the waters, eight times in extent to that of the land; and these in the form of crusts of the oceans, formed the two valves (continents) of the earth (*i.e.* the Eastern and Western hemispheres).

33. After passing over this, he reached to the region of light, blazing with the sun and stars; emitting flames of conflagration issuing from the vault of heaven.

34. Having passed that region of fire, without being burnt or hurt in his spiritual body; he was led by his mind to another region, where he thought and felt himself to be borne aloft by the winds to his former habitation.

35. As he was carried in this manner, he felt himself to be of a spiritual body; for what is it beside the mind, that can lead any body from one place to another.

36. With this conviction of himself, the patient prince passed over the region of the winds; and got at last to the sphere of vacuum, which was ten times in extent to that of the former.

37. Passing over this, he found the infinite space of the vacuum of Brahma; wherein all was situated, and whence all had proceeded, which is nothing and yet something, of which nothing can be known or predicated.

38. Moving along this empty air, he was carried far and farther onward in his aerial journey; until he thought in his mind, he could see from there, all the other spheres of the earth and water, and of fire and air, which he had passed over before.

39. There were again the formations of worlds, and repeated creations

and dissolutions of them to be seen in it; and trains of gods and men, and those of hills and all other things; going on in endless succession therein.

40. There was a recurrence of the primary elements, and their assuming of substantial forms; and repetitions of creations, and reappearances of worlds and the sides of the compass.

41. Thus the prince is still going on in his journey through the infinite void of Brahman; and finds the succession of creations and their dissolutions in it to no end.

42. He has no cessation from his wanderings, owing to his conviction and assuetude of thinking the reality of the world; nor does he get rid of his ignorance, which is from God also. (Man is created in ignorance, and barred from tasting the forbidden fruit of knowledge).

43. Whatever you view in your waking, or see in your dream; is the perspicacity of the Divine soul, and ever displays these sights in itself.

44. This world is an apparition of our ignorance, like the spectres that are seen amidst deep darkness; but know that it is the transparent intellect of God which represents it so, and will ever do the same.

45. And as the dark sight of the gross world, as well as the clear light of its transparency, do both of them proceed alike from the selfsame mind of God; it is impossible to conceive, whether it is the one or the other, or both alike.

46. Hence, O Rāma, this prince being uncertain of the transparency of the Divine spirit has been wandering for ever more, in the dark maze of his preconceived worlds; as a stray deer, roves amidst the tangled wilderness.

## CHAPTER CXXIX.

### VIPASCHIT'S BECOMING A STAG.

Argument:—The fates of the four Vipaschitas, and the transformation of one to a stag.

I have heard of the liberation of two Vipaschitas, by grace of Vishnu; and want now to know what became of the two brothers, that have [been] wandering all about.

2. Vasishtha replied:—One of these two, learnt by long habit to subdue his desires, and by his wandering in many islands, had at last settled in one of them, and obtained his rest in God.

3. Having relinquished the sight, of the outward livery of the world, he saw millions of orbs rolling in the vacuity and is still enrapt with the view.

4. The second one (or other) of them, was released from his personal wanderings, by his continuance in the contiguity of the moon, where his constant association with the stag-like mark on the disc of that luminary, changed his form to that of that animal, which he still retains in his situation upon a hill.

5. Rāma asked:—How is it sir, that the four persons of Vipaschit, having but one mind, and the same desire and aim in view, could differ so much in their acts, that brought upon them such different results of good and evil?

6. Vasishtha replied:—The habitual desire of a person, becomes varied according to the various states of his life, in course of time and in different places; it becomes weaker and stronger in degree, though it is never changed in its nature.

7. It is according to circumstances that the selfsame desire or object of a person, is modified in different forms; and whatever of these is greater in its intensity, the very same takes the precedence of others, and comes to pass in a short time.

8. In this divided state of their desires, the four persons of the prince, arrived to four different states in their modes in life; so that two of them were immersed in their ignorance, the third became a

deer, and the last gained his liberation at last.

9. The two former have not yet arrived at the end of their nescience, but have been grovelling in darkness by their blindness to the light of truth; which can hardly dispel the darkness, that is continually spread by ignorance.

10. It is only the light of philosophy, that is able to drive the gloom of ignorance; which however deep rooted it is, then flies at a distance, as the shade of night is dispersed before the light of day.

11. Attend now to what this Vipaschit did in the other world, where he was cast on the coast of gold, across the far distant ocean of sweet waters, and which he mistook for the habitable earth.

12. Beyond this he beheld an orb in the vacuity of Brahma, which was as he thought the vacuum of the great Brahma himself.

13. Here he was led by his excellent virtues, amidst the society of the learned; and learning from them the visible world in its true light, he was amalgamated into the state of Brahma himself.

14. No sooner had he arrived at that state, than his ignorance and his body disappeared from him, as the sea in the mirage vanishes before the closer view, and as falsehood flies before truth.

15. Thus I have related to you all the acts of Vipaschit, and about the eternity of ignorance as that of Brahma, because it is coeval with him (because the positive idea of knowledge, is always blended with that of its counterpart or the negative idea of ignorance).

16. See the millions of years, that have been passing in eternity, but the mind by its nature, is quite unmindful of their course and number. (So also is the idea of eternity, of which we have no definite idea).

17. As the knowledge of horses is said to be false, when known, so the knowledge of the world (as a separate existence) is a falsity, but being truly known, it is found to be Brahma himself. (?)

18. There is no difference of *avidyā* or ignorance, from the essence of Brahma; because the one subsists in the other; for Brahma is the

perfect Intellect himself that shows the difference in the modes of intellection. (All differences are displayed in the Divine Mind).

19. Another Vipaschit, that was wandering all about in the universal sphere, could not come to the end of his ignorance (*avidyā*), in his course of a millennium.

20. Rāma said:—How was it, sir, that he could not reach to the utmost pole of the universe, nor could he pierce its vault to get out of it? Please explain this fully to me, which you have not yet done.

21. Vasishtha replied:—When Brahma was born at first in mundane egg, he broke the shell with both his hands, into the upper and lower halves.

22. Hence the upper valve of the shell, rose too far upwards from the lower half; and so the lower valve, descended as far below the upper part.

23. Then there are the circles of earth, water and air, which are supported upon these valves; while there two serve as bases for the support of other spheres.

24. In the midst of these there is the vacuous sky, which is infinite in its extent, and which appears unto us, as the blue vault of heaven.

25. It is not bounded by the circles of earth and water, but is a pure void, and basis of all other spheres that rest upon it.

26. He passed by that way into the infinite void, as the circles of the starry frame revolve amidst the same; in order to examine the extent of ignorance and to obtain his release from it, as he was taught to find.

27. But this *avidyā* or ignorance being coalescent with Brahma, is as infinite as the Deity himself; and there she is as unknowable as God, as yet nobody has been able to know her nature. (God and Nature are both unknowable).

28. Vipaschit continuing to mount afar and higher in the heavens, found the nature of *avidyā* or ignorance to be coextensive with the extent of the worlds, through which he traversed on high.



29. Now see how one of these persons was liberated, and another grazing about as a stag; see the other two fast bound to their former impressions, and constrained to rove about the worlds, which they took for realities in their ignorance.

30. Rāma said:—Tell me kindly, O sage, where and how far and in what sorts of worlds, have these Vipaschitas been still roaming, with getting their intermission.

31. At what distance are those worlds, where they are born over and over again; all this is very strange to me, as they have been related by you.

32. Vasishtha said:—The worlds to which the two Vipaschitas are carried, and where they have been roving; are quite invisible to me, notwithstanding all my endeavours to look into them. (It is the *terra incognita*).

33. So the place where the third Vipaschit is roving as a deer, is also in a land which is known to nobody on earth.

34. Rāma said: you have [said] sir, that the Vipaschit who is transformed to a deer, has been roving on a hill; tell me therefore, o most intelligent seer, where is that hill situated, and how far is it from here.

35. Vasishtha answered:—Hear me tell you, how far off is that world from here, where Vipaschit has entered after passing through the vast vacuity of the supreme spirit; and has been wandering there in his form of a deer.

36. Know it to be somewhere amidst these three worlds, where he has been roving as a stray deer; because this is the vast vacuity of the Divine spirit; in which all these worlds are interspersed at great distances from one another.

37. Rāma rejoined:—How is it consistent, sir, to say with good reason, that Vipaschit was born and dead in this world, and is still roving as a deer in it? (Why did he wander about in infinity, if he were to remain a finite being herein? gloss).

38. Vasishtha replied:—As the whole must well know all the parts

of which it is composed, so do I know every thing every where, which is situated in the all comprehensive soul of God, whereto I have assimilated myself. (Vasishtha means to say, that he knew all in his *svānubhava* or all knowing mind. gloss).

39. I know the absent (*i.e.* all things past and future), and all that is destroyed, as well as all forms of things whether small or great, are all interwoven together and exhibited before me, as if they were the production of this earth of ours.

40. Hence all that I have told you, O Rāma, regarding the adventures of the prince, was the work of his fancy, and took place in some part of this world, where he lived and died.

41. The Vipaschitas all wandered about the other worlds in empty air, and all this was the work of their imagination, which is unrestricted in its flight through boundless space.

42. One of these has happened to be born here as a deer, and it is in the dale of a mountain, somewhere upon this earth. (It is believed that all mortal souls transmigrate to this again, after their wanderings are over in other spheres).

43. The place where the prince is reborn in his form of a stag, after all his wanderings in other spheres were over; is in this orb of earth, where he is placed on a certain spot by an act of unaccountable chance (*kāka tāliya*).

44. Rāma said:—If it is so, then tell me sir, in what region of this earth, on what hill and in what forest of it, is this stag placed at present.

45. What is he doing now, and how does he nibble the grass in the verdant plain; and how long will it be, before that veteran seer may come to the remembrance of his former state and past actions.

46. Vasishtha replied:—It is the same stag, which has been presented to you by the ruler of the province of Trigarta; and is kept close in your pleasure garden for your sport.

47. Vālmīki said:—Rāma was quite surprised with all the people sitting

at the court, upon hearing the sage say so; and ordered his attendant lads in the hall to bring it forthwith before his presence there.

48. Then the brute stag was brought and placed before the open court, when the court-people found it plump and fat, and quite tame and gentle. (Lit.: content with its own state).

49. Its body was spotted all over, as with the stars of heaven; and its eyes were as outstretched as the petals of lotus flowers, and by far more handsome than the eyes of beauteous damsels.

50. It looked with its timorous glances, on the blue sapphires which decorated the court; ran to bite them with its open month, thinking them to be blades of grass.

51. Then as it gazed at the assemblage, with its raised neck, uplifted ears and staring eyes through fear; so they raised their heads, pricked up their ears, and looked upon the animal with their open eyes, for fear of its leaping and jumping upon them.

52. At last the king with all his ministers and courtiers, were all amazed at the sight of the animal, and thought it was all a magic, which they saw before them.

53. The wondering eyes of the assembled people, and the shining gems on the persons of the princes, made the court hall appear, as if it were studded with full blown lotuses all around. (The simile of blooming eyes and blossoming lotuses, is common in all Indian poetry).

## CHAPTER CXXX.

### ENTERING OF THE STAG INTO THE FIRE.

Argument:—The stag burnt in the meditation of Vasishtha, and turned in its former figure of the Prince.

Vālmīki related:—Rāma then asked Vasishtha, to tell him by what means

Vipaschit was released from his brutish shape and restored to his human form again.

2. Vasishtha said:—The way by which a person has had his rise, is the only means that conduces to his success, welfare and happiness in life (and a departure from this course, brings on his ruin).

3. Vipaschit had been a worshipper, and it is by his re-entrance into the refuge of that deity only; that his changed form of the stag, may be altered and restored to its former figure, of bright and unalloyed gold.

4. I will now try the means of his restoration in your presence, as you may all witness it with your open eyes; and this stag will of itself enter into the fire before your sight.

5. Vālmīki related:—Saying so, the benevolent sage, touched his water pot with his hand, and muttered his mantras upon it in the proper form (*i.e.* with fixed attention).

6. He thought intently upon the god of fire, with his flashing flames all around him; and immediately there sprang a blaze of fire, upon his reflection on it (in the midst of the royal hall).

7. This was a pure flame, kindled without any coal or fuel, and burning with a rumbling noise, without emitting any smoke or soot or sloe.

8. Brighter and brighter it burnt in its beauty, and shone as a dome of gold, by shedding a golden lustre all about; it was as flushing as the blushing *kinsuka* blossom, and as glowing as the evening clouds of heaven.

9. The assembled host receded backward, upon beholding the spreading flame; but the stag flushed with the fervour of its former faith, on seeing its adored deity manifest before its sight.

10. As it looked on the fire with its ardent desire, he got rid of his sins, as if they were burnt away by its flames; and then advancing slowly towards it, he jumped at once amidst the blaze, as a lion springs aloft on his prey.

11. At this moment, the Muni moved his mind to meditation, and found the

sins of the prince were burnt away from his soul; and then addressed the god, saying:—

12. O lord, that bearest the sacrificial butter to the celestials, recall to thy mind the past acts of the prince, in his faith to thee; and kindly restore him, to his former handsome figure again.

13. As the sage was praying in this manner, he saw the stag to be released from the flame, and running towards the assembled princes, with the velocity of an arrow flying towards its butt end or mark.

14. Having entered into the burning fire, he appeared as a flaming body, and was seen by the assembly to be of a form, as bright as the appearance of an evening cloud.

15. Thus the stag was changed to the form of a man, before the sight of the assembled princes; as a spot of cloud is seen to assume another figure in the face of the bright vault of heaven.

16. It was seen amidst the flame, to assume a figure as that of pure gold; which afterwards took the form of a man, of handsome shape and appearance. (So the funeral fire purifies the soul of its impurities, and gives it a brighter form afterwards).

17. He appeared as the orb of the sun, or as the disc of the moon in the sky; or as the god Varuna in the waters of the deep, or as the evening cloud or rising moon.

18. There was the reflexion of the sun in the pupils of his eyes, as it was reflected on the surface of water, or on a mirror or bright gem; and the fire of his faith, blazed serenely in the sockets of his eyeballs.

19. Shortly afterwards this blaze of light disappeared from the court, as the light of a lamp is blown away by the breath of wind; or as the tinges of evening clouds vanish in the sky under the shades of night.

20. The man then stood as plainly in the hall, as the idol of a deity is seen to stand in a dilapidated temple (without its brightness); or as an actor is seen behind the scene (without his dress).

21. He stood silent holding a rosary on his hand, and having his sacred

thread, hanging down a chain of gold about his neck; he wore a robe of pure white blanched by the fiery heat; and appeared as the bright moon, rising before the assembly.

22. On seeing the brightness of his person and attire, the courtiers all and every one, cried out saying, "O to the lustre"; and because he was as lustrous as day light, he was named, "Lustre" by all.

23. The courtiers also confirmed it by saying that, because he is as bright as brightness itself, let him be styled the "bright or Bhāsa", the name that he bore on him ever afterwards.

24. He sat in the hall in his meditative mood, and remembered all the incidents of his past life and former body.

25. The assembly was struck with wonder, and remained quite motionless and speechless and absorbed in thought; as Bhāsa was reflecting in his mind the adventures of his past life.

26. Then the prince rose from his reverie after a short while, and advanced towards the assembly, under his newly obtained title of Bhāsa or the light.

27. He advanced at first towards Vasishtha, and saluted him with delight; and then addressed him saying:—"I bow down, sir, before thee, as the giver of my life and light of knowledge of myself."

28. Vasishtha raised him by touching his head with his hand; and said: "May thy protracted ignorance, O prince, dissipate this day and for ever after".

29. Victory to Rāma, said Bhāsa, and bowed down to Dasaratha; who rising a little from his seat, thus accosted him smilingly and said:—

30. Dasaratha said:—You are welcome, O prince! be seated on this seat; you have wandered through many difficulties of the world, now take your rest here.

31. Vālmīki related:—Thus accosted by the king, the prince now bearing the name of Bhāsa, took his seat on a cushion, after making his salutation, to the venerable sages Visvāmitra and others.

32. Dasaratha exclaimed:—O the pains, that Vipaschit has so long undergone, under the thraldom of Ignorance; in the manner of a wild elephant, tied in fetters at his feet by ruthless huntsmen.

33. O to what miseries is man exposed, owing to his want of precise understanding, and by his false knowledge of the reality of these worlds, that are seen to be revolving in empty shape.

34. How wondrous are these worlds, so extensive and so remote, which Vipaschit has traversed out, and how incredible are the pains, through which he has passed so long.

35. O how wonderful is the nature and glory, of the inane Intellect of the vacuous spirit of the Supreme, that exhibits in empty air, the blank thoughts of his all comprehensive mind, as sole and substantial ones (to the apprehension of ignorant mortals).

## CHAPTER CXXXI.

### BHĀSA'S ACCOUNT OF THE WORLDS AND HIS JOURNEYS THROUGHOUT

Argument:—There is no substantive world, separate from the thoughts in the Eternal mind.

Dasaratha said:—I understand that Vipaschit has acted unwisely, in taking so much pains in his wanderings for a knowledge of the spheres; because it is all in vain to inquire into unrealities and useless matters, and it was his ignorance or *avidyā* alone, that led him to the search.

2. Vālmīki related:—At this moment the sage Viswāmitra, who was sitting beside the king; oped his mouth and said on the subject now under consideration.

3. Viswāmitra said:—O king, there are many such men, who without a good understanding, and for want of best knowledge; are apt to think that all

things are possible to be known by them.

4. Hence it is that the sons of king Vatadhāna, have been wandering in his manner, and for very many years, in search of true knowledge, all over this earth, and without ever being able to arrive at it.

5. It is for exploring the limits of this earth, that they have been employed with ceaseless toil and unwearied labour, as a river runs in its incessant course for ever.

6. This great world (the earth), is situated as an orb in the air, like an imaginary tree of boys growing in the sky, or as a toy ball of fanciful Brahmā, rolling about in empty air.

7. As creeping emmets move about a sugar ball, without falling off from it; so do all living bodies move about their support of this earth, which is sustained in the empty air.

8. Those that are situated on the lower surface of this globe, are moving thereabouts as erectly, as those that are on its upper side (and though this earth is turning up and down yet no one sides away from it).

9. The sun, moon and planets, together with the starry frame and the heavenly stream (the milky way); are attracted to turn round it incessantly, without ever coming in contact with it.

10. The sky girds and surrounds it on all sides, though the firmament appears to be above our heads, and the earth below our feet.

11. The living beings below the earth, are both moving downward or flying upward, as the beasts and birds on the upper side of it; and the region to which they fly is called the upper sky (whether it be in this or that side of it).

12. There is on some part of this earth, a warrior race by name of Vatadhānas; and there were born three princes of this royal family, in days of yore (and are said to be living still).

13. They were firmly intent like Vipaschit, to know the limits of the visible world; and set out in their journey to explore the same, with a firm and unfailing resolution.



14. They passed from the land to water, and the waters to other lands again; and thus they passed many lives and ages, in their repeated inquiries with their resuscitated bodies in reiterated births (because the steady pursuit of one, follows him in his successive births).

15. Thus wandering for ever all about the earth, they like ants moving on a sweet cake, found no end of it, nor reached to any other spot, beyond the same even in their thought of another one.

16. They are still turning around it in the air, like busy emmets about a roll; and they are yet in the same search without being tired of it. (Alexander said, "Earth is this thy end?" but these princes found no end of it).

17. Because whoever stands on any part of the globe, thinks it as the uppermost, and all other places on every side of it, to be lower than it; and so the antipodes below think themselves as upmost.

18. They then said among themselves that, if they could not find the end of the earth all their toil, they must give up the pursuit and remove themselves elsewhere.

19. So it is with this world, O king! which is no more than display of the thoughts of Brahmā; it is a work or creation of the mind only, and a delusion as that of a protracted dream.

20. The mind is the Supreme Brahma, and Brahma is selfsame with his very mind; they are both of the form of the intellect, and there is no [more] difference between them, than that of open air and the sky.

21. The intellect operates in itself, like the running waters in whirlpools; and as the eddies and their swelling bubbles, are no other than the very water, so the operations of the mind, are modifications of the mind itself.

22. The sky which is but vacuum, and was a void in the beginning; shows itself in the form of the world; which is neither created nor ever destroyed.

23. Whatever the intellect suggests (from its preconceptions and

predilections); the mind (which is the active principle), obeys the same and is inclined in the same way; and continues to view the outer world, as it has ever existed in thought.

24. The visible world is of the same form, and equally imperishable as the intellectual; it is the eternal God that manifests himself in this manner, which is otherwise nothing of itself.

25. There is an atom of the divine Intellect, an infinity of minuter atoms in the shape of ideas, just as there are innumerable stones in the body of a rock; they reside in the spirit of God, and are as translucent as the divine spirit.

26. They abide in their own natures in the unexpanded spirit of God; but they do not live independent of themselves, as there [is] nothing that is separate from the supreme spirit.

27. Therefore this world is said to be the manifestation of the Divine Mind; and this conclusion [is] arrived at by the learned, by means of their logical consideration of the antecedent and subsequent (*i.e.* by both their *a priori* as well as *a posteriori* arguments).

28. It is strange therefore that the human soul, should sorrow for its degradation and think itself as a different thing, though it is inseparable from the one universal soul.

29. Now let the so called prince Bhāsa, who is otherwise known as the mighty monarch Vipaschit by his former appellation; what other strange things, he remembers to have seen, in all his wanderings through worlds.

30. Bhāsa replied:—I have seen many sights, and wandered untired through many regions; and remember also to have felt various vicissitudes in my life.

31. Hear O king, how much I have known and felt, in my course through remote regions in the spacious firmament on high; and know the joys and griefs, which I have enjoyed and suffered, in my transmigrations in different bodies and distant worlds, from a long long time out of mind.

32. It was by favour of the god of fire, and by the good and bad turns of fate; that I have seen a great many scenes, in my course in various

forms and lives, like the revolving waters in a whirlpool, with a calm and constant and resolute mind.

33. Actuated by past reminiscence and misled by mistaken view of visibles; I was impelled by my firm zeal to inquire into all worldly things, in the different forms and changes of my body.

34. I had been an arbour for a thousand years, having my senses undeveloped in me, and feeling the rigours of all climates and seasons within myself. I had no mind nor mental action, save those of drawing the sap of the earth by my roots, and expanding myself into fruits and flowers.

35. I had been a mountain stag for a hundred years, with my skin of golden hue, and my ears as flat as leaves of trees; I fed on blades of grass, was charmed with all kinds of music, and being the weakest of all animals of the forest, I could do no injury to any one.

36. I lived for half a century as a *Sarabha*, a wild animal with eight legs; I dwelt in the caves of Krancha mountain, and brought on my death by falling down from a craig, in attempting to fight with the raining clouds on high. (The *Sarabha* is a fabulous beast that dies by jumping down the hill).

37. I had also been born once as Vidyādhara, and had lived upon the table land of Malaya mountains, and amidst the happy bowers of Mandara, redolent with the sweet scent of sandal woods and kadamba flowers. Here I have breathed the sweet air perfumed by gum agallochum, and enjoyed the company of Vidyādhari-fairies.

38. I was born as a cygnet of the swan of Brahmā, and tasted the honey of aureate lotuses for more than a century, and sported on the banks of the heavenly stream of Mandakinī, on the celestial mount of Meru.

39. For a hundred years, I remained by the side of milky ocean, feeling the cooling breezes wafting the moisture of its waves, and the fragrance of the forests and listening to the songs of the songsters of springs, which join to vanish the infirmities and sorrows of life.

40. I was once born as a jackal, in the woods of Kalenjara mountains, and roved about the blossoming *gunja* and *karanja* forests; here I was

trodden down by an elephant, and was about to expire, when I beheld that elephant to be killed by a lion in his turn.

41. I was at one time transformed to the form of a celestial nymph, and accursed by a siddha to dwell alone in some other sphere; where I lived for the period of half a yuga upon the *sahya* mountain, smiling with the blooming blossoms of *santanaka* arbours.

42. I next lived as a Valmika bird of raven, in my nest amidst the *karavira* plants, growing on the marshy grounds at the foot of a mountain; and there I passed my solitary life of a hundred years, with a fearful breast and ceaseless scrambles on the dreary rocks.

43. I saw afterwards a level plain somewhere, with shady bowers of sylvan creepers under the shade of *sandal* trees; and beheld some females amusing there with swinging, like fruits on the branches of trees, and to be ravished away by the passing siddhas.

44. At another time, I passed my days as an anchorite, under the shade of Kadamba trees at the foot of a mountain; where I dwelt on the meditation of the single object of my devotion, and thus foolishly met my end with the pain of not meeting my object.

45[a]. I saw also this universe to be full of beings, which fill it as fishes people the ocean on every side; the air, sky and light, are all inhabited by beings, as well as this earth of ours.

45[b]. There is another wonder which fills this universe, as the shadow of the sky fills the ocean on all sides; it pervades in the air, water, sky and light, as well in all forms of things on earth. (This is the reflexion of Brahma in all creation, as that of the sky in water. gloss).

46. I also [saw] another wonder in a woman, who contains the three worlds in her ample womb; and who is pictured with the forms of hills and all things, resembling their reflexions in a mirror.

47. I asked her saying: O thou big bodied and big bellied one! tell me who thou art; to which she replied and said:—know me sir, to be the pure and clear Intellect, that contains all these worlds within herself.

48. She added and said:—O sir, as you see me so wondrous in my form, so

must you know all things in the world to be of the same kind; but people who view them in their natural form find them otherwise, unless they look into them in their spiritual light, when the gross forms vanish into nothing.

49. These numberless beings on earth, are continually hearing, even without the directions of the Vedas and s̥āstras, a warning voice arising from some part of their bodies, bidding them what is right or wrong for them to do. (This is called *anāhata dhwani* or the voice of conscience).

50. Nature reigns over all elements like *anāhata dhwani*. The elements appear immovable at sight, but in fact, they possess inherent mobile forces; no one can assign any cause over them except delusion or *māyā*.

51. I once went to a place, where there were no females to be found, nor had the people any desire for them; and yet many among the living there were fastly passing away, and many others newly coming to existence.

52. I have seen the wonder of some portentous clouds in the sky, charging against each other with a jarring noise; and pouring down their rains with fragments of things on all sides, which were picked up and used as weapons by men.

53. I have [seen] another wonder somewhere that, these earthly cities and buildings, were passing in their aerial course, amidst a mist of thick darkness; and then vanishing in the air, returning to be your habitations here below.

54. Another wonder that I saw was, that all these men and gods and reptiles, having left their differences of species, came to be of one kind in common with all other beings. (All distinctions are lost in the end). Because all things proceed at first from vacuum, and to this they return at last.

55. I also beheld a spot which was full of light, and shone forth brightly without the lights of the sun, moon and stars. I remember well that effulgent glory, before which there was [neither] darkness nor day and night, and nothing else in existence.

56. I saw also a place never seen before, which was devoid of gods and

demons, men and animals of all kinds, it was without the vegetable creation, and habitation of any kind of being; and a world where the present and future, and all worlds are blended into eternity.

57. In short, there is no place which I have not seen, nor any side (of the compass) where I have not been; there is no act or event which I have not known, and in a word there is nothing unknown to me, that is unknown to the knower of all. (The soul that becomes one with Omniscient soul, becomes all-knowing like the same).

58. I remember to have heard the jingling sound of the armlets of Indra, which resembled the noise of the rattling clouds on high; or likened the jangling jar of the gems, which glistened on the peaks of the Mandara mountain, in its trepidation of churning the milky ocean.

## CHAPTER CXXXII.

### BHĀSA'S RELATION OF THE TRANSMIGRATIONS OF HIS SOUL.

Argument:—Bhāsa relates his repeated births, the wonders he has seen, and the vanity of the world.

Bhāsa continued:—It was once at the foot of the Mandara mountain, that I dwelt as a siddha under the shady bower of Mandāra trees; and had been sleeping in the sweet embrace of an Apsara, Mandarā by name; when it happened, that the current of a river bore us both away, as it carries down a straw in its course.

2. I supported my partner now floating on the water, and asked her to tell me how could it happen to be so; when she with her tremulous eyes answered me thus, saying:—

3. Here it occurs at the full moon, that this mountain which is sacred to the moon, gives rise to its outlets, which then rush out as rapidly, as ladies run to meet their consorts at the rising of the moon.

4. It was owing to my rapture in your company, that I forgot to tell you

of this; saying so she lifted me up, and fled with me into the air, as a female bird mounts into the sky with her young.

5. I was to the top of that mountain, where I remained seven years, with my dried and unsoiled body, as a bee remains unsullied on the pericarp of a lotus flower growing in the bed of the Ganges.

6. I thence saw some other worlds beyond the starry circle, which were encircled by one another like the coatings of a plantain tree. They were bright by their own light, and were peopled by luminous bodies.

7. There were no distinctions of directions nor divisions of daytime (for want of the sun); there no s̥āstras or rules of conduct, nor vedas for religious guidance; there was no difference of the gods and demigods, but the whole was bright with its own light.

8. I was next born as a Vidyādhara, and lived for twice seven years as an ascetic under the name of Amarasoma, dwelling in the grove of kadamba trees, at the foot of a cloud-capt mountain, which was frequented by aerial cars of the celestials, for their pleasure, the sport and diversion.

9. Then I was borne with the velocity of winds, afar amidst the etherial regions on high; whence I beheld numberless elephants and horses, lions and deer, and woods and forests filled with beasts and birds, all moving along in the form of clouds beneath.

10[a]. It was thus with the force of the bird of heaven—Garuda, that I mounted up to heaven from earth, and passed through infinite space, by favour of the god of fire, in order to see the extensive range of the delusion of Avidyā or Ignorance, which was displayed all around.

10[b]. It was thus by favour of the god of fire, and the fervour of my desire to see the extensive range of the delusion of Avidyā or Ignorance; that I mounted up to heaven from earth, with the force of the bird of heaven—*Garuda*; and passed through the infinite space, that was spread all around.

11. I felt in myself to fall off once, away and afar from the solar world; it seemed to be an etherial ocean inhabited by stars, amidst which I was situated as one, with the consciousness of my fall and

course of time.

12. With the only consciousness of my fall from the sky on high, I felt in myself the sense of falling fast asleep from fatigue; and then in that state of sound sleep of my body, I thought I saw the sensible world in my mind, as if it were in my waking state.

13. I saw again the same world within the horizon, and the same *mandāra* mountain of the gods amidst it; whilst I had been fluttering in the midst of its abyss, as a bird sitting on a slender twig, is shaken and tossed about by the blowing wind.

14. I saw with my eyes to the utmost extent of the sensible world, and again and again I was led to the sight of the visibles, and enjoyment of the sensibles only (in the repeated transmigrations of my soul).

15. Thus I passed a long series of years, in viewing the visible and invisible objects (both of my waking and dreaming hours); as well as in passing through the passable and impassable paths (of this and other worlds).

16. I could not find anywhere, the limit of this Avidyā or Ignorance, which showed unto me the visibles only (in my waking and dreaming, and in this world and others). It is a fallacy that has taken the possession of our minds, as the apparition of a goblin takes a deep root in the breasts of boys.

17. This and this (*i.e.* the visible) are not realities, is the firm conviction of all in their right reasoning; and yet the false sight of this and this as a reality, is never to be removed from any body.

18. We find our pleasures and pains, occurring to us every moment, with the changes of time and place; their course is as constant as the currents of rivers, which are ceaselessly succeeding one another.

19. I remember to have seen a world, with all kinds of moving and unmoving beings in it; and a verdant mountain top in their midst, rustling with the blowing breeze, and shining of itself without the light of the luminaries. (This is the pinnacle of the glory of God).

20. This mountain peak is delightful to solitary recluses, it is quite



free, alone and unlimited, and beyond all fear of change or decay. I have never seen in this brightsome world, a glory which is comparable to this divine effulgence.

## CHAPTER CXXXIII.

### STORY OF THE WONDERFUL CARCASS.

Argument:—Description of a carcass falling from above, and covering the whole surface of the Earth.

Vipaschit said:—I saw another great wonder, in some part of some other world, which I will now rehearse unto you; it was a horrible sight that attends on sin, and which I had to see by my blind attachment to ignorance.

2. There is somewhere amidst the vast vacuum, a wonderfully bright sphere, which is quite impassable by you; it is situated in a vacuity like this of ours, and so different from it, as a city in dream differs from one in sight. (Because the romantic view of the vision is not realizable to ocular sight).

3. As I saw rambling in that sphere, in search of the object that I have in my heart, and looking to all sides of the void; I saw a huge and unmoving shadow, like that of a body of locusts spread over the earth.

4. I saw astonished at the sight, and cast my eyes on all sides to see what it was; I came to find the mountainous form of a man, falling fast from the sky; and hurling down like a whirlpool upon the earth.

5. Who can be this person? said I, is it the lord Virāt with his mountainous body, or a mountain falling from the clouds? It fills the sky and the whole space of heaven, and hides the light of the day under its all developing shadow?

6. As I saw pondering in me what might this portent mean; (as whether it was the figure of Virāt or the form of Brahma himself); I saw soon

after, the bulky body of the sun falling down from heaven, it seemed to be hurled down by the hurricane of desolation and dashing with a hideous crash against the backbone or great belt of the mundane egg of Brahma.

7. Soon as this hideous and prodigious body, fell down upon the earth, it filled its whole surface, and covered the face of the seven continents and oceans.

8. I dreaded my imminent destruction, together with that of whole earth under its blow; and determined to enter into the ever burning fire by my side.

9. Then the lord fire—the source of vedas, and my adored divinity in a hundred repeated births, appeared manifest before me in his cooling moon-like form, and said, fear not, no evil will betide thee.

10. I then addressed the god, saying: be victorious, O my lord and adored one in repeated births; save me from this untimely desolation, which is now impending on all.

11. Thus invoked by me, the god responded again saying the same words: "Fear thou not, but rise, O sinless one, and follow me to my region of the empyrean".

12. Saying so, he made me sit on the back of his parrot, and flew with me up to heaven; by burning athwart a part of the falling body.

13. Getting to the upper sky, I found the body as if it were made of wood, and it was this which struck so much terror below, as it is attended with the falling of a portent—a comet or meteor from above.

14. Then as it fell down in full force, the earth shook beneath its weight, with all trembling waters and tottering mountains, and shaking woods and forests. The mountains burst forth in cataracts, which overflowed on the land, and bored it to horrible holes.

15. The earth groaned from her bowels, and the sky roared on all its four sides; the heavens resounded to the roar, and mountains growled with the fearful howling of all beings, as at the approach of their last doom.

16. The earth groaned under the burden, and all the quarters trembled with fear; the vacuum was filled with the echo of cries rising from the earth, and the *Garuda*-eagles were on their flight through fear.

17. There arose a harsh and hideous uproar on high, from the loud bursting of the mountains below; and like the crashing and clattering of the dark and dense clouds of deluge, when they are shattered and scattered, by the blasts of diluvian winds.

18. The earth trembled and roared at the impetuous fall of the hideous carcass, and the resounding sky re-bellowed to the sound from its hundred mouths; the mountains burst out on all sides, and their falling fragments and pinnacles, were hurried headlong, and buried underneath the ground.

19. Its fall was as the breaking down of a mountain pinnacle or fragment, smashing the tops of the lower hills, rending and splitting the ground, and levelling all things on earth with the dust.

20. It perturbed the waters of the deep, and hurled down the hills to the ground; it crushed all living beings, and gave ample range to the sport of the agents of destruction (the Rudras).

21. The falling of the sun upon the earth, and his hiding the face of the continents under him; the crushing of mountains and the breaking down of towering cities.

22. The celestials saw all these from above this earth, which forms one half of the mundane egg, turning to a vacuum form; (*i.e.* vanishing into the air).

23. As I was looking on that mountainous body of flesh, (*i.e.* the huge carcass); I observed that the ample space of all the seven continents of the earth was not enough to contain this single body.

24. Seeing this, I applied to the good grace of the god of fire; and asked him saying, Lord what is this and what does it mean.

25. Why did the sun also fall down from heaven, along with that corpse; and how is it that the space of the whole earth and all its oceans, has not sufficient room to compass it?

26. The God of fire replied:—Hold your patience, my son, for a while, until this portentous event passes away; when I will explain this marvellous matter fully to you.

27. Soon as the God had said these words, there flocked an assemblage of the celestials all around us; and it consisted of all kinds of beings that are born and move about in the aerial regions.

28. There were the siddhas, sadhyas, Apsaras, Daityas, Gandharvas and Kinnaras among them; together with the Munis, Rishis, yakshas and Patres, Matres and the gods also with them.

29. All these celestials then, bowed down their heads in veneration; and all joined with their prostrate bodies to praise the dark goddess of Night, who is the refuge and resort of all.

30. The celestials said:—May that goddess protect us her protégés, who is immaculate and incomparable, and has the grey braids of Brahmā's hairs, tied at the top of her *khattanga* ensign, and the heads of the slain Daityas, strung to the neck-chain hanging on her breast; who wears the feathers of *Garuda* on her head, and who after devouring the world, drinks off the deep also at the end.

## CHAPTER CXXXIV.

### THE STORY OF THE CARCASS CONTINUED.

Argument:—Description of the body of the Goddess, and her food of the carcass, and drink of the blood.

Vipaschit continued:—All this time I was looking at the carcass, that had fallen from above, and covered the whole surface of the earth under it.

2. I distinguished that part of its body which was its belly, and had hid in it the whole earth, with all its seven continents and

immeasurable mountain.

3. I was then told by the god of fire, that there was no limitation of its arms and thighs, and of the extent of its head; and that it had fallen from beyond the polar region, which [is] inaccessible to mankind.

4. The Goddess who is so much lauded by the celestials, is the manifestation of vacuum, which of itself becomes dry (*i.e.* is naturally empty and void).

5. She is represented as accompanied by ghosts and furies, as followed by demons and hobgoblins, which walk in her train, and shine as stars and meteors in the open firmament.

6. Her long and muscular arms, are stretched to the skies as the tall pines of the forest; and her eyeballs flash forth with living fire, and scatter the solar beams all around.

7. The flashing weapons in her hands, were jangling in the sky; and her missiles were darting like flocks of birds flying from their aerial nests.

8. Her flaming body and flashing eyes and limbs, glistened with the glare of a bush of reeds set on fire, or as the sparkling of a flight of arrows in the midway air.

9. Her glittering teeth, shed the lustre of the beaming moon, and brightened the faces of the four quarters of heaven, with a milk white splendour; while her tall slender stature, reached to and touched the sky.

10. She stood supportless, like the stretching clouds of the evening sky; and was mounted on a dead body, as if she rested on the blessed seat of Brahma. (*Brahma pada* the throne of God, Elysium, Valhalla or Nirvāna).

11. She shone in her brilliant form, like the crimson clouds of evening; and added to the ocean of the etherial expanse, the burning blaze of submarine fire.

12. She was flaunting in her decorations of human skeleton and bones,

and flourishing her weapons of the mallet and others; and darting her arrows all around, as a mountain scatters its flowers all about.

13. She mounted aloft in the air, with her neckchain of human skulls, sounding with a harsh clattering noise; resembling the rattling of stones, falling down a mountain with the precipitate rains.

14. The gods then prayed to her saying: O mother goddess! we make an offering of this carcass to thee; do thou join with thy adherents, and soon take this corpse for your food, and make an end of it.

15. Upon this prayer of the gods unto her, the goddess began to draw in with her inhaling breath, the blood and pith of the carcass into her bowels and intestines.

16. As the goddess was absorbing the dead blood, by her inhalation of it, the red fluid rushed into her wide open month, like the entrance of the evening clouds, into the cavity of the western mountain (of the setting sun).

17. The etherial goddess drank the blood, thus drawn in by her breath; as long as her lean skeleton-like frame, grew fat from her satiety, and she stood confessed in her form of Chandika.

18. Being thus filled and fattened, by full draughts of the sanguineous beverage; she had the appearance of a blood red cloud, with flashing lightnings shooting from her eyes.

19. The pot bellied goddess, being then giddy with her bloody drink; became loose in her attire, began to flounce her ornaments, and flourish all her weapons in the empty air.

20. She began to dance and toss about in the air, which was almost filled by the bulk of her body; while the gods kept watching on her movements, from their seats on the distant border or boundary mountains.

21. Immediately upon this, the whole host of her female ghosts and goblins, composed of Rupikas and others, flew upon the carcass, as the rainy clouds alight upon mountains.

22. The mountainous carcass, was laid hold by the clutches of

Kumbhandas, and torn to a thousand pieces by them; while the Rupikas bored its belly, and the yakshas gored its back with their elephantine tusks.

23. But they could not get or break its arms, shoulders and thighs; because these members of its body, stretched far beyond the limits of the mundane or solar system.

24. They could not therefore be reached unto by the ghosts, who are confined within the limits of this world, and could not go beyond, where those parts were rotten away of themselves.

25. As the goddess was dancing in the air, and her hobgoblins were prancing over the carcass; the celestials remained sitting on the mountain tops, and kept looking on this dreadful scene.

26. The disgusting morsels of putrid flesh, and the stench of the rotten carcass filled the air and blood red clouds shrouding the scene, seemed as burning bushes, forming the fuel of the furnace (for roasting the rancid meat).

27. The chopping of the fetid flesh, raised a *sap-sap* sound; (meaning the sap of the carcass); and the breaking of its hard bones, sent forth a *kat-kat* noise (purporting to cut them to pieces).

28. The concourse of the demons, caused a clashing sound; resounding as the clashing occasional by the collision and concussion of rocks and mountains against one another.

29. The goddess devoured her mouthfuls of flesh, roasted in the fire that flashed forth from her mouth, and the offals and fragments that fell down from it, covered the earth below with filth; while the drops of blood that distilled from the draughts she had drank, reddened the ether with tints of vermilion hue.

30. The celestial spectators saw their premises, within the precincts of the visible horizon; and the surface of the continents of the earth, to present the sight of an universal ocean of blood.

31. All the mountains on earth, were covered with blood, which reflected their redness to the cloud on high; which gave the appearance of a red

mantling veil, spreading over the faces of the female regent deities of all sides of heaven.

32. The sky below blazed with the flash of the weapons, which brandished in the hands of the goddess all around; and there was no vestige of any city or habitation to be seen on earth. (Lit.: they were lost to sight, but retained in memory: i.e. things absent from sight, are present in the mind).

33. It was an incredible sight to see, that all the moving and unmoving objects of nature should be engrossed and absorbed in the bodies of the ghosts of insatiate death.

34. The dancing demons were waving their arms in air, in a manner as if they [were] weaving nets for catching the aerial birds; and were lifting and dropping them up and down, so as they seemed to measure the height and depth of the firmament.

35. They stretched out the entrails of their victims, from the earth below to the solar circle above; and appeared to measure the distance with lines and cords.

36. The gods seeing the earth thus endangered by the portentous carcass and its surface converted to an extensive sheet or ocean of blood.

37. They felt themselves dismayed and distressed, from their seat above the polar mountain; and beyond the boundary of the seven continents, where the stench of the putrid carcass could not stink into their nostrils.

38. Rāma asked:—How is it sir, that the stench of the carcass could not infect the gods, in their seats on the polar mountain; when the fallen dead body is said to extend even beyond the limits of the mundane system?

39. Vasishtha replied:—It is true, O Rāma, that the dead body stretched beyond the limits of the mundane sphere; but its belly lay within the boundaries of seven continents, and that its head and thighs and its head and feet were without it.

40. But from its breasts and the two sides and its loins and waist, which lay out of this sphere, one could have a clear view of the polar



circle, as well as that of its mountainous top.

41. Sitting in those parts and places, the gods could well behold the pinnacles of the mountain; which were surely bright to sight, and as white as the rainless clouds of the skies (*i.e.* white as fleecy clouds).

42. Then the maters of furies of heaven, kept on dancing on the wide spread dead body; while the hosts of ghosts were devouring its flesh, as the corpse lay its face turned downwards (*i.e.* upside down or topsy turvy).

43. Seeing now the streams of reddish blood running around and the putrid stink of rotten body spreading on all sides; the gods all felt sorrowful at heart, and grieved among themselves with exclaiming (as follows).

44. Ah alas! whither hath that earth disappeared, with all the bodies of waters upon her; where are those multitudes of men fled from it, and where are the mountains swept away from its surface.

45. Alas for those forest of sandal, *mandara* and *kadamba* woods which had so ornamented the earth! and woe for the flower gardens, and the happy groves of Malaya mountains!

46. Where are those uplands of the lofty and gigantic snowy mountains of Himālaya which appear now to be reduced to lurid clay, by ire of the redhot blood, of the bloody ghost of the carcass.

47. Even the gigantic Kalpa trees, that grew below the Krauncha mountains, in the continent of the Krauncha dwīpa; and which had spread its branches up to the Brahma-loka, are now reduced to dirt.

48. O thou lordly milky ocean! where art thou now, that hast produced the moon and the goddess Laxmī from thy bosom; and that didst yield the pārijata flower and the celestial ambrosia of the gods of yore.

49. O thou ocean of curds! what has become of thee, that was full with thy waving forest of billows; which rose as high as mountains, and bore about sweet butter with their foaming froth.

50. O thou mellifluous sea of honey, which was bordered by mountains studded by cocoa-nut trees; whose fruits afforded sweet liquor for the beverage of goddesses, where hast thou and they fled at present.

51. O Krauncha dwīpa! that didst abound in Kalpa arbour which were inseparably clasped by the twining ivy of golden hue; say where art [thou] hid with thy towering Krauncha mountain.

52. O Puskara dwīpa! where art thou now with thy limpid fountains, which were ever decked with beds of lotus bushes, sported upon by the silvery swans of Brahmā?

53. O where are thy Kadamba groves gone, with their outstretched branches on all sides; and whose sheltered coverts were frequented by aerial nymphs, for their secluded amusements.

54. O where is the *Gomedha* dwīpa gone with its springs of sweet waters, and the flowery gardens about its holy places? And where [are] those vales and dales, which were beautified by Kalpa trees and their golden creepers?

55. Ah! where is the Saka dwīpa with its forests of heavenly and ever verdant arbours, the very remembrance of whose fair spectacles, raises in the minds the sense of holiness and the sensations of heavenly bliss.

56. Ah! where are those tender plants, which waved their leaves at the gentle breeze; and where are those blooming flowers, which had brightened the scene all around.

57. The devastation of all these beauties of the landscape, fills our mind with pity and grief; and we know not how much more piteous and painful must it be to the majority of mankind.

58. Ah! when shall we see again, the sugar-cane field beside the sea of saccharine waters; and the hardened sugar candy on the dry lands about; when shall we see the sweetmeats made of molasses and confectionary dolls of sugar.

59. When shall we see again, sitting on our golden seats on Mount Meru the merry dance of the beauteous Apsaras daubed with sandal paste in their arbours of tāla and tamāla trees; and wafted by the cooling breeze

of Kadamba and Kalpa trees on sylvan mountains?

60. Ah! we remember the memorable Jambuvatī river, which flows with the sweet juice of jambu fruits, and passes through the Jambudwīpa to its boundary ocean (*i.e.* the Indian ocean in the south).

61. I oft remember said one, the giddy song and dance of celestial nymphs, in the thick and shady groves of *sailendra*-trees, and in the coverts of mountains beside the heavenly stream; and it rends my heart like the lotus flower, as it opens its petals in the morning.

62. Another one said:—Look at this ocean of blood, sparkling like the melted gold on the top of the golden mountain of Meru; and brightening the beams of the rising and setting sun, or as the moon-beams spread over the face of all sides of heaven.

63. Alas! we know not where the earth is gone, with all her circumambient oceans about the continents; nor do we know where that high hill of Himālaya has fled, which was the resort of many rainy clouds, and yielded the lotus flowers on its summit.

64. We know neither where those rivers, forests and groves have gone, which decorated the earth before; and pity for the cities and villages and their people, that are now to be seen no more.

## CHAPTER CXXXV.

### DISAPPEARANCE OF THE CARCASS, AND THE REAPPEARANCE OF THE EARTH.

Argument:—The corpse was eaten up by the ghosts, and its blood sucked up by the goddess.

Vasishtha resumed and said:—After the corpse had been partly devoured by the demons, the gods who had been sitting on the polar mount, with Vāsava or Indra at their head spoke to one another in the following manner.

2. Lo! the voracious goblins have not yet wholly devoured the corpse; but flung its fat and flesh into the air to prove the paths of vehicles of Vidyādhara; and these being wafted away and scattered about by the winds, appear as huge masses of clouds overspreading the skies.

3. See them also throwing away the relics of their food and drink, over the seven continents and oceans of the earth, and making it again to reappear to view (in the forms of its mud and waters).

4. Alas! that the once delightful earth, is now polluted by the impure carrion and blood; and covered under the garniture of its forests, as the sky is overshadowed by clouds.

5. The big bones of its bulky body, form the mountains of this earth; and what is this high Himālaya, but the huge back bone of [the] gigantic skeleton.

6. Vasishtha said:—As the gods were speaking in this manner, the demons were employed in the meantime to construct the earth anew with the materials of the carcass, after which they flew in the air, and kept on dancing and flouncing there.

7. As the ghosts were disporting in their giddy dance in the air, the god commanded the liquid portion of the dead body, to be collected together in one great basin of the ocean the abodes of whales and sharks.

8. And as this ocean was from the pleasure (*gaudium*) of the gods, it is thenceforth styled the ocean of wine (or merriment of the deities; in distinction from the oceans of milk and other beverages).

9. The demons having done their dancing in the pandemonium in air, come down to drink their full draughts of that Stygian pool; after which they repair to their aerial abyss to dance again.

10. The demoniac orgies are still wont, to indulge themselves in drinking of that bloody pool; and to dance in their airy circles, in company with their co-partners. (It refers to strong drink and drunken sots).

11. And because the earth was besmeared, with the fat and flesh (*medhas*) of the corpse, it is thenceforward termed the *medinī* or corpus. (The earth is said to have been formed of the flesh of the dead body of the demon Madhu, killed by Hari in the beginning of creation).

12. At [the] last disappearance of the dead body of the demon, there appeared again the succession of day and night; and the lord of creatures having formed all things anew, restored the earth to its former shape. (This is event of the war between the gods and titans of yore).

## CHAPTER CXXXVI.

### STORY OF THE GNAT AND HUNTER.

Argument:— Explication of the story of the carcass, and the Narrative of Asura and others.

Bhāsa said:—Hear now, O lord of the earth, what I then said to the god of fire, from my seat under the wing of his riding parrot, and the answer which the god made to my query.

2. I said, O lord, of the sacrificial fire and sacrifice, deign to explain unto me the mystery of the carcass, and the accompanying events (of the goddess and her demons).

3. The god [of] fire replied:—Attend, O prince, and I will tell you all of what has happened; and relate to you all about the carcass, as it is well known in all the three worlds (*i.e.* in the traditions of all people).

4. Know there is an eternal formless and transcendent Intellect, in the form of the boundless and formless vacuity; wherein there are countless worlds, subsisting as minute atoms in endless space.

5. This intellectual void, which contains all and every thing in itself; happened of its own spontaneity, to be conscious of its contents in

course of time.

6. I conceived by its innate knowledge, the abstract idea of igneous particles of in itself, just as you find yourself to be in the state of travelling in your dream; by thinking yourself as such in the state of your waking. (One dreams whatever he thinks in himself).

7. It was thus that the Divine Intellect saw the particles of fire, as in the unconscious state of its dream; and as one sees the lotus dust (for any thing,) before him in his imagination.

8. Then as this Intellect reflected on the expansion of these particles, it became itself assimilated with them; and evolved itself in the thought in the shape of powers and organs of sense, in those particles of its body.

9. It then beheld the sensible organs, as receptacles of their particular faculties; and saw the world with all its beings, appearing before it as in its dream; and as we see a city in our dreaming state.

10. There was one among the living by name of Asura, who became haughty and proud of his dignity, he was vain and addicted to vanities, and had no parents nor forefathers of his own.

11. Being elated with giddiness, he entered once into the holy hermitage of a sage, and destroyed and defiled the sacred asylum in his rage.

12. The sage denounced his curse upon him and said "whereas thou hast demolished my abode with thy gigantic figure, be thou now be born as a contemptible gnat, by thy immediate death under my curse."

13. The burning fire created by the rage of the sage, burnt down the Asura to ashes, even at that moment and on the very spot, as the wild fire consumes the woods, and as the submarine fire dries up a channel.

14. Then the Asura became as air, without his form and its supporting body; and his heart and mind became as insensible as in a swoon.

15. His sensibilities fled from him, and became mixed with the ethereal air; and were hurled up and down thereabouts, by the course of the flying winds.

16. They existed in the form of the intelligent and airy soul, which was to be the living soul in connection with the body; composed of particles of the undivided elements, of earth, fire, water and air (or the air in motion as distinguished from the vacuous air).

17. The quintessence of five elements being joined with a particle of the intellect, begets a motion of their own accord as the vacuity of the sky, produces the wind by its breath and of its own nature.

18. At last the particle of intellect, is awakened in the airy soul; as the seed develops its germs in connection with the earth, water and air, and in course of time.

19. The understanding (or intellectual part) of the Asura, being fully occupied with the thought of the sage's curse and that of its having the nature of a gnat; brooded over the reflection of the parts of its body, and became the very gnat in its shape.

20. This puny insect which is born by daylight in dirt, and is blown away by the breath of wind, is the short-lived ephemeral of a day.

21. Rāma asked:—How can living animals be born from other sources (as dirt &c.), if they are but the creatures of our dream as you said before? So please to tell me, whether they have really their birth; or be anything otherwise.

22. Vasishtha replied:—Know Rāma, all living beings from the great Brahmā to the animalcule and vegetable below, have two kinds of birth; the one is that they are all full of Brahma, and the other that they are the creatures of our errors.

23. The false but rooted knowledge of the previous existence of the world, and of all creatures besides, leads to the belief of the regeneration of beings from the reminiscence of the past; and this called the erroneous conceptions of births in the visible world.

24. The other is the viewing of the representation of Brahma, in all things appearing to exist in this non-existent and unreal world; and this called the pantheistic view of the world, and not as a production either by birth or creation of it.

25. Thus the gnat being produced by its delusive knowledge of the world, and its continuance in the same state of blunder; did not allow it to see the one Brahma in all, but led to different views and attempts, as you shall hear just now.

26. It passed half a day of its lifetime in whistling its faint voice, among the humming gnats in the bushes of reeds and long grass; and drank merrily their juice and dews, and sported and flew all about.

27. The next day it kept fluttering over a pool of mud and mire, in company with its female copartner.

28. Being then tired with its swinging, it rested on a blade of grass in some place, where it was trodden over by the foot of a deer, which killed him on the spot, as it was by the fall of a rock upon him.

29. Now as it died by looking [at] the face of a deer, it was reborn in the shape and with the senses of the same (from its reminiscence of them).

30. The deer grazing in the forest, was killed by arrow of an archer; and as he saw the countenance of the huntsman in his dying moment, he came to be born next in the same form.

31. The huntsman roaming in the forest, happened to enter into the hermitage of a hermit, by whom he was reclaimed from his wickedness, and awakened to the light of truth.

32. The *muni* said:—O erring man! why did you roam so long, afflicting the innocent deer with your arrows; why do [you] not rather protect them, and observe the law of universal benevolence in this transitory world?

33. Life is but a breath of air, and overhung by the clouds of calamities, and is as frail as a drop of falling water; our enjoyments are a series of clouds interspersed by fickle and flickering lightnings; youth is fleeting and its pleasures are as the gliding waters, and the body is as transient as a moment; therefore O my child! attain thy felicity while in this world, and expect thy *nirvāna*-extinction at the end.



## CHAPTER CXXXVII.

### DESCRIPTION OF THE STATES OF WAKING, SLEEPING AND DREAMING.

Argument:—The Hunter's Inquiry into the means of salvation and the sage's instruction about them.

The huntsman said:—Instruct me now, O sage, the way to my salvation from misery; and teach me the best mode of conduct, which may neither be too difficult nor too facile to practice.

2. The sage replied:—Now be submissive to me, and throw away your bow and arrows; and betaking yourself to taciturnity and conduct of sages, be free from trouble and remain herein.

3. Vasishtha related:—Being thus advised by the sage, the huntsman threw away his bow and arrows; and betaking himself to the conduct of sages, remained still even without asking for food.

4. In course of a few days, his mind turned to the investigations of sāstras; as a full blown flower enters into the minds of men, by means of its far smelling fragrance.

5. Once he asked his preceptor, O Rāma, to tell him, how and in what manner, outward objects come to be seen within us in our dream.

6. The sage said:—This very question, O my good fellow, had also arisen at first under my scrutiny; how these shadows of things beyond us, rise like the bodies of clouds in our sleeping hours in the sphere of our minds.

7. I then applied to my meditation, and practiced the closeness of my attention for my introspection into this matter; and steadily sat in my *padmāsana* posture of folded legs, and intensely intent upon investigation of this incident.

8. Sitting in this manner, I stretched my thought all about and afar; and then retracted them, into the recess of my mind; as the rising sun stretches out his beams in the morning, and afterwards draws them back into its disc in the evening.

9. I sent forth my breathing in quest of knowledge, and then called to myself; and thus continued in exhaling and inhaling my breaths, as flowers let out and contract their fragrance by turns.

10. My breath being accompanied with my mind, was reposed in the air before me; and then it was with the air inhaled by the pupil sitting before me, and intromitted into his nostrils.

11. Thus my breath being mixed with his, was admitted into his heart; as a snake is drawn in by the breath of a bear, sitting with his wide open mouth at the entrance of his hole.

12. Thus I entered into his heart, by means of my vehicle of my breath; and was put into difficulty of being confined therein, by my folly of following my breath in its passage into his breast.

13. I passed there amidst the arteries and *aorta*, and was led through all the conduits and blood-vessels into all the nerves and veins, both large and small and inside and outside the body.

14. I was at last confined in the cage of the ribs on both sides of the body, and had the fleshy masses of the liver and spleen presented before me. This was the painful habitation of my living soul, and these were as potfuls of meat set before it.

15. My intestines kept coiling within me with a hissing sound, and were surrounded by a flood of red hot blood continually flowing and boiling, like the waves of the ocean heated under the hot sunshine.

16. I had fresh supplies of sweet scents, incessantly borne to my nostrils by the blowing breeze; and these tended to infuse both life to my body, and sensibility to my soul.

17. But then I was tormented as in hell-fire, by the boiling blood, bile and phlegm; in my dark and dismal dungeon. (Which was moreover infected by the stink of dirt within).

18. It is the free and slow passage of the vital airs through the lungs, that regulates the circulation of blood in all parts of the body; and this determines the state of the bodily humours, a derangement of which tends to generation of future diseases.

19. The vital airs pushing against each other, burst forth in explosion within their cavities; while the culinary fire is burning as the submarine blaze, through the tubular stomach, resembling the hollow pipe of a lotus stalk.

20. The external air carries the particles of things, through the outer organs of sense into the body; and these then enter into the mind, either in their gross or pure state, as thieves enter into a house at night.

21. The chyle is carried with a chyme by the internal winds, to all parts of the body by the passage of the intestines; as the outer air bears the low and loud sounds of songs in all direction.

22. I then entered into his heart, which is difficult of access, and I passed therein with as much jostling, as a strong man makes his way amidst a thickly crowded throng of men.

23. Soon afterwards I found the sight of some shining substance, at a distance from the heart (*i.e.* the culinary fire); as a man scorched by sun shine, finds the sight of cooling moon in the gloom of night.

24. It was the spiritual light, which reflected like a mirror all this triple worlds in itself, and threw its rays upon all things therein; it was the essence of whatever there is in existence; and the receptacle of all living souls.

25. The living soul or life, says the *sruti* pervades the whole body, as the fragrance of a flower runs through all parts of it. Yet it is the heat of the heart in which it chiefly resides, as the perfume of the flower dwells in the pistils, after the blossom is expanded by the solar heat.

26. I then crept unperceived into that heat, which was the cell of the living soul; and was there preserved by the vital airs from extinction,

as a burning lamp in a lantern, is preserved by its interior airs from its being blown out or extinguished. (Because the light is put out in a receptacle).

27. I entered into that heat as fragrance passes into the air, or as the hot wind pushes into the cold air, or as water rushes into a pot (*i.e.* I pass through several sheaths, to the seat of bliss).

28. I passed into the second sheath, which is as bright as moon light and as clear as a spot of white cloud; and thence I ascend to the fair sheaths known by the names of the cells of butter, sweets and milk-white water.

29. Being tired with my arduous passage through these sheaths, I returned and rested in the genial warmth of my breast, where I saw the full view of the world, appearing as a dream before my sight.

30. It showed the images of the sun and moon, and the pictures of the seas and hills, with the shapes of gods and demigods and human forms; it presented also the sights of cities and countries, and the face of the sky on all sides around.

31. It exhibited also the oceans with their islands, and the course of time and seasons and all moving and unmoving objects to my view.

32. This vision of my dream, continued steadfast and quite alike even after I was awake, wherefore I remained in the same state after my sleep as I had been when sleeping, because the view recurred to me in my waking state, as it had occurred to me in my sleep. (*i.e.* The world is but a waking dream).

33. Now listen to me, O huntsman, what then I did. I said to myself, "what, is this a waking dream I see before me?" and as I was thinking in this manner, I had this knowledge of it awakened in me.

34. Verily it is the representation of the Divine Intellect, and it is the manifestation of the Deity himself; and all these objects under the different names, are but manifestations of the Divine spirit in various shapes in the world.

35. Wherever there is the substance of Intellect, there is the cosmical

image of the Deity impressed upon it; in its empty vacuous form, which it never forsakes (for aught of a gross nature).

36. Ah! it is now I perceive, said I to myself, that all these appearances passing under the names of the world; are mere representations of the intellect, in the form of a passing dream.

37. It is a little expansion of the essence of the intellect, which is termed a dream (or an imperfect view of things); and it is also a greater expansion and extension of the same, which is said to [be] waking; both being the display of the selfsame intellectual essence.

38. A dream is said to be dream in the waking state, and not while one continues in his dreaming state, when it appears as waking; so our waking is but a dream, whence the two states of our waking and sleeping dream.

39. Even our death is a dream, which continues with our intellect even after our death; because the intellect which resides in the body, does not die even in a hundred deaths of the body; for who has ever heard of the death of the soul (which is same with intellect) of any body.

40. This Intellect is a void and vacuous substance, dwelling in and expanding with the body; it is infinite and undivided, and remains indivisible and indestructible, both with as well as without the destructible body.

41. The vacuous particle of the intellect, which is indestructible by its nature, and shines forth eternally and *ad infinitum* by itself; has the so called world for its pith and sap and ever attached to itself.

42. The vacuum of the intellect, contains within its bosom, the minute particles of ideas; each of which represents a part of the great variety of objects, that compose its totality ("as parts of an undivided whole").

43. The soul breaking off from its view of the visibles, rests in its receptacle of heart; and sees the various sights in its dream, which are unfolded by the intellect before it.

44. Again the soul being inclined to the outer mind of sights, exposed before it by its own intellect; it comes to see the visions of the

external objects, which pass under the phenomenal world.

45. The soul sees in itself and in the same state, the sights of all things both within and without it; such as, this earth and sky, the winds and waters, the hills and cities, and all things spread on all sides.

46. As the solar disc which is situated in the heaven above, appears also in the waters below in full blaze; so the soul is situated both in the inside and outside, in the form of the world, (or with the form of imprest ideas in it).

47. Therefore knowing that it is the intellectual soul, that sees the internal dream and the external world in itself; whoso abstains from craving anything is surely blest (because he has every thing in himself. Every soul or mind being full of the thoughts and sights of all things in itself, can be no more in want of anything).

48. The soul is both inseverable and uninflamable (*i.e.* it can neither be cut asunder nor burnt away); and whoso says otherwise, he must be betrayed by the delusion of duality, as a boy is decoyed by the deceitful yaksha (hocus-pocus).

49. He who sees his inward soul, to view the world internally in itself, is said to be dreaming in himself; and whoso finds his soul looking outwardly on the external world, is known to be waking.

50. Thinking so for regarding the dreaming and waking states, I was inquisitive to know the state of sound sleep, and went on making my inquiries therein.

51. But I thought of what good is the sight of the visible to me? Better remain quiet in myself, because it is the thoughtless oblivion, and consciousness of self, [that] is true insouciance or the stupor or *susupti*—*somnum* or hypnotism.

52. As the hair and nails of the body, are never thought of, though they are well known to belong to and to be attached to it; so the mind is quite unconscious of all material and immaterial objects in nature, in its state of sound sleep when it rests in its self-consciousness alone.

53. Tired with the rambles and sights of my waking and dreaming states, I sought my quiet rest in the state of my thoughtless self-consciousness; and this being the sole aim and end of sound sleep, there is no other meaning of the *susupti* hypnotism.

54. It is possible even in the waking state, to have this sound sleep of *susupta* hypnotism; by our determination of thinking of naught, save that of sitting quiet in one and same state (of abstractedness).

55. The state of abstraction being arrived at, is termed *susupti*—sound sleep; but when the sleep is light (*Vikshepa*), it is called *swapnam*—*somnum* or dream.

56. Having ascertained my torpor to the hypnotic *susupti*, I was resolved to seek after the *turiya* or fourth state of supreme bliss; and with this resolution, I set out in search of it with my best introspection and diligence.

57. I tried my utmost, but could get no indication of its true form and feature: and found out at last, that it was not to be had without our clear-sightedness, as the sunlight is imperceptible to the dimsighted eye.

58. That is called clear-sightedness, wherein our view of the world, as it appears unto us is utterly lost; and whereby we see in that light in which it exists in the Divine Mind.

59. Therefore the three states of waking, dreaming and sound sleep, are all included under this fourth state; wherein the world is seen as it exists, in the light of a nihility.

60. This then is the *turya* or ultimate view of the world, that it is produced by no cause and from nothing; but it is Brahma himself that exists in this state of tranquillity, from all eternity.

61. The impossibility of the pre-existent and primordial causes, precludes the possibility of the production of anything and of the creation itself; it is the Intellection of the intellect only, that gives rise to the conception of creation; as it is the nature of water to assume its fluidity and exhibit its dilation.

## CHAPTER CXXXVIII.

### THE PERVASION OF THE MIND THROUGHOUT THE UNIVERSE.

Argument:—The joining of the two souls of the sage and his pupil together made them twain, and gave a twofold view of objects: but their union in unity made them one, and presented the one and same view of things to both the united pair.

The ascetic sage continued:—I then thought of being united with his consciousness, and breathed out the breath of my life to be joined with his, as the ripe *mango* sends forth its flavour, to mix with the fragrance of lotus flowers.

2. I did not forsake my vital heat (or energy), until I entered into his intellect; and began with infusing my outward sensations, into the organs of his external senses.

3. I then attracted my outward sensations, by the internal sensibility of my heart, and mixed them with those of his, as a drop of oil is mixed with and diluted in water.

4. As my sensuousness was intermingled with his sensations, I became sensible of a duplex feeling of all external objects, which appeared in their reduplicated forms to my senses.

5. All things on all sides seemed to be doubled about me, and there appeared two suns and two moons to be presented to my sight. So the heaven and earth appeared in their twofold forms before me.

6. As one face is seen as two in some glasses, so all things presented their double forms to the mirror of my eyes. And all these biplex shapes seemed to be as closely united together as the world (*i.e.* the body and mind).

7. And as the same intellect resides in the form of oil in two sesame seeds, so I saw the two worlds mixed up together with my intellect



united with his in his body.

8. And though my consciousness was united with his in the same body, yet it was not wholly assimilated with his (owing to the difference of our desires); but they view the world respectively, in the different lights of milk and water (*i.e.* as appearing pleasant to the one and painful to the other).

9. Yet as I looked awhile into his consciousness, and compared and measured it with mine; they were both found to be the same thing and of the selfsame essence. (Consciousness is joint knowledge of ourselves in connection with others).

10. My consciousness was joined with his in the same manner, as one season joins with another (at its end); or as the confluence of two rivers runs together, and as the smoke mixes with the clouds, or the wind carries the fragrance of flowers with it.

11. This our consciousness being mixed up together, the double view of the world now became one; just as the erroneous sight of the two moons in the sky, is soon changed to one upon aright [to] its right view.

12. Then my power of discernment which was in his person, became finer and finer without wholly losing itself in his, and resided together in his very body.

13. Afterwards the faculties of the mind which resided in his breast, were found to be directed to the observation of external objects; and to take delight in noticing the occurrences of the day (*i.e.* the present objects).

14. He being at rest from his weariness, after taking his meal and drink; felt drowsy and inclined to sleep, as the lotus flower shuts its petals at nightfall, after sucking the nectarious liquid of the lake.

15. He withdrew his mind from observing occurrences, that circulated all about the busy scene of the external world; as the setting sun retrenches his rays from the face of the world, as he goes to take his rest in the evening.

16. The functions of his senses receded into heart, and the operations

of his mind retired to his brain, and remained hidden therein, like the members of a tortoise drawn inside its shell.

17. His eyelids were closed, as his heart had shut up; and he remained as dead as a lifeless block or as a figure in painting or statuary.

18. I also followed the course of his mental faculties, and settled with them in his mind, and my senses being under the direction of the mind were reposed in the recess of his heart. (The sensations are said to pass from their organs, and run through the veins and arteries to the recess of the heart).

19. Then insensible of all outward perceptions, and their conceptions too in my mind; I remained with that heat (or spirit) in me, as sleeping on a soft bed, and perceiving naught but a void all about me. (This is termed the blissful state of *ānanda-māyā*—felicity).

20. And as the breathing of our vital breath, was neither obstructed in the *aorta*, nor passed with rapidity through the lungs, as it does in cases of excess in eating and drinking and fatigue, it passed evenly by its passage of the nostrils.

21. Then our souls remained with the supreme soul in the breast, and kept the course of the naturally ungovernable mind under subjection (of the blissful soul).

22. The soul is then employed in its consciousness of supreme bliss in itself, and takes no notice of the actions of others; and the body also then rests in perfect blissfulness, in that state of sound sleep. (Sound sleep of hybernation or hypnotism is the perfect rest of the body and soul, when undisturbed by dreams).

23. Rāma asked:—Say sir, what does the mind do now in its subjection under the vital breath, which was the cause of its operations in the waking state? The mind has no form also beside the breath, how then does it subsist without the same.

24. Vasishtha replied:—Even so, there is neither the body beside its being the notion of one's self; it is the imagination of the mind alone that makes the body, just as the dream causes the appearance of a mountain and other things. (There is no existence of the mind

independent of the vital air of breathing. Gloss).

25. So there is not the mind also in absence of its idea or thought of something; as there is no production of the visible world, for want of its causes at the beginning of creation. (Therefore the phenomenal world is only the effect of our previous reminiscence. Gloss).

26. Therefore all these are forms of Brahma, as he is the soul of all; and the world itself is not otherwise than the image of God. (Hypothesis of theological Pantheism, that all things are manifestations of God).

27. The mind and body are both Brahma, to them that know the truth; though they are otherwise to our knowledge of them, than what they are in theirs. (The common knowledge of them, is that of Soulism).

28. The manner in which the triple world is Brahma, and how he is the soul of all these varieties; is as you, O intelligent prince, shall now hear me to relate unto you.

29. There exists for ever the only pure Intellect (or Intelligence), which is of the form of infinite vacuum; and it is that alone which shows itself always in all forms, without being either the world itself or its visible appearance. (The formless God exhibits all forms).

30. The Lord being omniscient, took upon him the form of hypostasis of the mind, without forsaking his nature of pure intelligence, and exemption from disease and decay (which the material body is subject to).

31. Then as the Lord thought upon the movement of his mind, he assumed the substantivity of the vital breath upon himself; and know, O Rāma, that best knowest the knowable, that these are but modalities of the selfsame being of God.

32. Now as this inflation of the air, appears to be a model form of the Divine essence; so the sensations and bodily perceptions, and the entities of space and time, are but various modifications of the same being.

33. Thus the whole world is entirely the formation of the Divine Mind, and as this mind is the very intellect of the supreme Brahma; so the totality of creation is only the expansion of the mind of Brahma himself.

34. The formless Brahma who is without his beginning and end, who has no reflexion of himself, and is free from disease and decay, is the quiet intellect and the only quiescent *Ens* of Brahma, that was the whole universe for its body. (Whose body Nature is, and God the soul. Pope).

35. The supreme being [is] omnipotent, and so the mind also retains its potency every where, though it remains as empty air.

36. The volitive mind is Brahma, which immediately produces in itself, whatever it wills at any time; and the reproduction of every thing in the mind, is a truth too well known even to boys.

37. Now behold, O Rāma the almighty power of the mind, which at first made itself (or became) a living being by its breathing; and then an intelligent being, by its power of thinking; and next became the living soul, with its body; it made the three worlds, and became the prime male in the form of Brahmā; it became embodied from its aerial form, in the shape of Virāt; thus it created every thing in itself of its own will, as men produce all things in their imagination, and see the cities of their fancy in dream.

## CHAPTER CXXXIX.

### DESCRIPTION OF THE DISSOLUTION OF THE WORLD.

Argument:—Predominance of the mind over the vital breath, and the view of final Dissolution in Dream.

Vasishtha related:—Whatever the mind wills, regarding the creation of the world, the same immediately appears before it; whether it be the production of the non-existent to view, or annihilation of existing ones, or the representation of one as the other—*pratibhāshika*.

2. [Now in an answer to Rāma's question, "how does the mind subsist or have its action or thought without being moved by the vital breath, he says that] whenever the mind fancies itself as the vital breath, and can

neither subsist nor do any thing without its being actuated by the air of respiration; it is then said to be subject to vitality (*i.e.* to exist with the breath of a living being and no more).

3. It thinks it cannot live long without the association of respiration (as in the state of transient and breathless dream) but must come back to its life and living action (of thinking) with the return of breathing. (The thinking power of the mind is suspended with the breathing, in the states of dreaming and wondrous sight seeing).

4. Again as the mind fancies itself to be accompanied with the vital breath in some living body; it finds itself instantly joined with same, and beholds the world rising as an enchanted city to view.

5. The mind thinks of the convenience of its union with the vital breath and body; and with this persuasion it is pleased to remain for ever as a triplicate being, combined with its intellectuality, vitality and corporeality.

6. Know now that the uncertainty of knowledge, which, keeps the mind in suspense, is the cause of great woe to mankind; and that there is no way of getting rid of it except of the true knowledge of *tattwajnāna*.

7. He who has the knowledge of the distinction of his self and another (*i.e.* of the ego and nonego—the subjective and objective as different from another); can have no redress from his error, save by means of his spiritual knowledge of the only spirit.

8. There is no way to true knowledge, except by means of the investigations of liberation; therefore be employed with all vigilance to inquire into the means of liberation.

9. Verily the very conceptions of ego and *alias* I and another are erroneous, and proceed from utter ignorance; and there is no other means to remove them, except by means of liberation. (The knowledge of *ego* and *tu* is the bondage of the soul: and the want of egoism and tuism, leads it to its liberation from all).

10. Hence any thought which is habitual to the mind, comes to be firmly impressed upon it in time; and hence the idea that the vital breath is one's life and all, makes his mind dependent upon the breath. (*i.e.* As

the thought of one's being this or that, makes him as such; so the firm belief of the mind as breath, makes it subject to the same).

11. So also when the body is in a healthful state with its vitality, the mind is dependent on it and has its free play; but being in ill health, it feels its life embittered and forgets to know itself in its true nature.

12. When the respiration is quick in discharging the duties of the body, and the mind is engaged in its busy thoughts, then neither of them [is] capable of meditation, unless they are repressed in the breast.

13. These two the mind and respiration, stand in relation of the car and driver to one another, and what living being is there, that is not driven along by them in their train?

14. It was in this manner that the supreme spirit, hath ordained the mind and vital breath, in the very beginning of creation; and therefore this law of their co-operation, continues unaltered to this day.

15. Hence the mind and vital airs are acting in concert in all living bodies, and conducting them at all times in all places in their stated course or action all along (except those of yogis who have repressed them under their subjection).

16. The co-equal course of both, serves to the regular conduct of the functions of life (as in the waking state); but their unequal course, produces dissimilar effects (as that of dreaming when the mind alone is active; and the inactivity of both causes the inertness of the body and soul (as in the state of sound sleep).

17. When the intestines are blocked by the chyle of food taken into them, and the breathing becomes dull and slow; the mind also becomes calm and quiet, and then ensues the blissful state of sound sleep.

18. When the stomach is filled with food, and the lungs are languid with weariness, the breathing then remains without its inflation, and brings on [a] state of sweet and sound sleep of *susupti* or *hypnotism*.

19. Again when the intestinal parts are cool and phlegmatic, or exhausted by effusion of blood owing to some sore or wound, and the

breathing being stopped in the body, there comes the state of numbness of sleep.

20. The ascetic said:—Then I had entered into his heart, it became all dark to me as night; and he fell into a sound sleep, from his satiety with the fulness of his food.

21. I was there assimilated into one with his mind, and lay in deep sleep with himself without any effort of my own.

22. Then as the passage of his lungs was re-opened, after digestion of the food in his stomach; his breathings resumed their natural vibration, and he began to breathe out slowly and softly in his slumbering state.

23. After the sound sleep had become light and airy, I beheld the sunny world arising out of my breast, and appearing manifest before me in my dream.

24. This world seemed to rise out of the troubled ocean, and to be filled with water (seas) upon its surface; it was released from the darkness of diluvian clouds, which had enveloped it, like the mists overhanging on oceans.

25. There was a hurricane blowing over it, bearing aloft the rocks and stones, in its whirling and uproarious course; and carrying away uprooted arbours, with the furze and grassy turfs along with them.

26. It was carrying away and casting all about, the fragments and remains of the last conflagration of desolation; and hurling down the detachments of celestial cities from high.

27. Then as I was looking at a certain place, I found my self situated with my consort in one of the abodes of a splendid city rising at that spot.

28. And there as I was sitting in company with my consort and children, and attended by my friends and servants, and supplies with dishes and cups of food and drink, I was all on a sudden carried away by the waves of the deluging waters.

29. The flood swept me away together with the edifice and the city,

wherein we were situated; and we were floating on the tops of mountainous waves, and buffeting in the water.

30. There arose a loud dashing noise louder than the roaring sea; I was stunned by the stridor, and was insensible of the fates of my family.

31. Men were driven away and hurled down into the whirling eddies, and were buried deep into the dreadful mud, with their wailings and loud cries, with the beating of their breasts.

32. The houses and huts were breaking and cracking, their beams and posts were splitting, the pillars and supports were bursting, and the roofs and coverings were falling down, while the females were looking out with their faces fixed at the windows. (*i.e.* Women stared from within the doors and windows and dared not to stir without).

33. As I was looking awhile at all this, being affected at the sight; and was weeping sorrowfully at the event, I saw the whole edifice falling down on the ground.

34. The walls on the four sides broke down, and buried the old and young and female inmates under them; and these were borne away by the waves at last, as the impetuous waterfall carries away the shattered and scattered stones to a hundred different ways.

35. I was then blown away into the waters of the deluge, leaving behind me my family and friend; and accompanying only my mind and vital breath with me.

36. I was tossed about by the waves, and borne away to the distance of leagues after leagues; and was thrown upon the floating woods, which roasted me by their inburning wildfire.

37. I was dashed against the floating planks and timbers, and slashed in many parts of my body, then falling into a whirlpool I was hurled into the abyss of *pātāla*.

38. Being thus tossed all about, and hurled up and down, I had been for a long time, buffeting amidst the waves and waters, and their gurgling, roaring and rumbling sounds.



39. I was then buried under the mud, caused by the friction of the drowned mountains against one another; and was again lifted upward like an elephant, by the influx of a flood of water.

40. As I was halting on a hill covered with foam and froth; immediately I was run over by a rush of water, as a man is overtaken by his enemy.

41. Being then ingulfed in the water, and carried away by the waves and current wheresoever they pleased, I lost the sight of whatever I was seeing, and was greatly dejected in my mind.

42. At this moment there, I had come to know by my reminiscence, that [a] certain *muni* will lecture to the public, the Vasishtha's address of Rāma hereafter.

43. I remembered my former state of holy trance (*samādhi*) and exclaimed; O, had I been an ascetic in another world.

44. I have entered into the body of another person, in order to see the sights in his dreaming; and all that I am now seeing (of this flood and others), is no more than a dream, and mere error of the mind and falsehood.

45. It is from our habitual bias in the present scene, that I believed these falsehoods as true in me; and though I was troubled to see myself to be borne away by the flood in my dream; yet I feel myself happy at present to find, it was but the unreality of a dream.

46. What I saw as water, was the whirling eddy in the ocean of the universal deluge, and as false as the water of mirage; and the hills and woods, and the cities and towns, that were swept away by the flood, were as false as any visual deception.

47. There were the gods and aërials, men and women, and huge snakes also borne away by the flood; and the great cities and mansions of the rulers of men (*i.e.* royal edifices), all floating upon the waters.

48. I saw the mountain merged in and mixed up with the waters, and being battered and shattered by the waves; I saw the approaching dissolution of the world, and thus considered within myself.

49. There is even the god Siva with his three eyes, swimming upon and swept away as a straw by the waves: O fie for shame! that there is nothing impossible for the fates.

50. Fragments of houses floating upon the waters, looked like lotus flowers flaunting under the sun-beams.

51. It was astonishing to see the bodies of Gandharvas, Kinnaras, and of men and Nāgas, floating on the waters, like swarms of bees fluttering over lotus-beds in the lake.

52. The fragments of the splendid edifices of the gods and demigods and others, decorated with the ornamental works of the vidyādhara, were floating like golden vessels on the wide expanse of the ocean.

53. The god Indra was floating on the glassy water, as if he were lying in his crystal palace; he mounted over the waves, as if he rode on his elephant; and was swinging on the surges as upon his cradle.

54. The waves rising to the sky, were washing the faces of the stars, and the winds were scattering them all about; as they drop down the flowers of the garden of Eden on the mansions of the gods, and as men strew the ground with fried rice.

55. Waves as high as mountains rose to the sky, and then their breakers flying aloft like stones flung by ballistas, fell upon the lotus seat of Brahmā, and turned it about with the god also, who was sitting upon it in his deep meditation.

56. The clouds were roaring aloud with deep and appalling thunder, and the billows were flashing like frightful lightnings in the air; elephants, horses, and ferocious lions were wandering in the atmosphere, and forests as large as the earth, were floating in the sky.

57. The dark blue waves of over-flowing waters, pushed with such violent force against one another; as if the god of destruction was propelling them one after another to the act, of utter annihilation (or as the powers of destruction were propelling one another).

58. The waves were carrying down into the deep, the gods, men, and Nāgas, together with their abodes in heaven, earth and the regions below.

59. The irresistible flood having flooded over all sides, of earth, heaven and the infernal region, the bodies of the gods and demigods, were all floating together like shoals of fishes; and their heavenly cars and vehicles were swimming over on the surface of the waters, as in the field of battle.

60. The body of dark blue waters, resembled the azure form of Krishna; and their foaming froths, likened the milk white calves about him. (The text is utterly meaningless).

61. The waves pushed one another, with the *burber* sound for drowning every thing; and the females both of the gods and giants were heard to wail aloud with cries of *hola* and howling. (Holo is the exclamation of wailing, corresponding with *waīlā* in Persian).

62. The loud cries raised by all, at the falling down of their houses, were resounded by the waters on all sides; and the clouds roving over the rolling waves, appeared as the covers of fallen and floating domes.

63. Ah it was piteous to behold, how the whirling waters of whirlpools, hurled down even the gods into the deep; and how Indra, Yama, and Kubera, breathed out their last breaths in the form of flying and flimsy clouds.

64. There the learned and saintly persons, were carried away with the ignorant, in the shape of dead bodies and devoid of their pride; and the cities of the gods Brahmā, Vishnu, and Indra, were swept away, all broken and crushed to pieces.

65. The bodies of weak women, were washed and carried over by the waves, and there was no body left to save them from the grasp of death; which devoured them altogether under his horrid jaws.

66. The floods which flowed at first with their serpentine course into the caves of mountains, overflowed them to their tops at last; and the cities of the gods, which floated at first as boats upon the waters on mountain tops, were hurled to the bottom at last.

67. The gods and giants and all other beings, together with their residences in heaven, and the continents and mountains on earth, were

all submerged and shattered like lotus-beds by the waters; and the three worlds were turned to an universal ocean and all their grandeur and splendour were swallowed up by time, together with all the sovran powers of earth and heaven.

## CHAPTER CXXXX.

### WORKINGS OF IMAGINATION.

Argument:—The sage's situation at the end of the Deluge, and his description of the reproduction of creation.

The Huntsman said:—Tell me sir, how a sage as yourself, could be exposed to that state (of the dream or delusion of the Deluge); and why were you not delivered from your meditation.

2. The sage replied:—At the end of the Kalpa age, all kinds of beings meet with their destruction; namely, there is a termination of the erroneous forms of the worlds, and a cessation of the luminous bodies in the heaven.

3. Sometimes the dissolution takes place gradually at the end of a *kalpa*; and at others it comes on all on a sudden, with a simultaneous turmoil and disorganization on all sides.

4. So when there was an outbreak of waters on every side, and the gods were repairing to Brahmā the first cause of all; for redress from the impending danger, they were all swept away by the overflowing tide.

5. Moreover, O forester! know time to be the most mighty destroyer of all things; and every thing must occur in its time, as it is predestined at the beginning. (Time devours all things).

6. The time of one's dissolution being nigh, there ensues a detriment in the strength, intellect and prowess of everybody not excepting even the great. (Nothing is of any avail before fate).

7. I have told you also, O fortunate forester! that all that is seen in a dream is mere dreaming; and nothing of it, comes to take place in reality herein.

8. The forester responded:—Sir, if the dream is a mere falsity and error of imagination; then what was the good of your relating all this, that know well what is good and useful for mankind.

9. The sage replied:—There was much use of my relating all this to you, O intelligent huntsman, for improvement of your understanding; and as you have come to know, that the visibles are all as false as the sights in sleep, you shall now know what is real and true.

10. Now as long as the waters of deluge lasted, I remained seated in the heart of the said medium, and saw some other false sights in his dream.

11. I saw the waters of the deluge, to recede to the unknown region from where they had overflowed; and the huge waves disappeared altogether, as when the winged mountains fled away for fear of the thunders of Indra. (Who lopped of their pinions of yore. See the legend in stanza—Book I. Kumāra sambhava of Kālidās).

12. I was borne aloft by my good fate to some distant shore, where I was seated as firmly as upon the elevated peak of a high and solid mountain.

13. Thence I saw the waters to subside in their basins, and the stars of heaven shining upon them, like the sparkling particles of their splashing billows, or as their foaming and floating froths.

14. The reflexions of the stars in water, seemed as the shining gems in the bosom of the ocean; and the stars that shone above in the firmament, appeared as the nightly flaming bushes on the tops of mountains. (There are the medicinal plants that are said to burn by night. Vide Kumara Sambhaba Stanza—Book I.).

15. The firmament studded with lustrous stars, and had the appearance of an island beaming with gold; and the azure sky seemed wrapt over with the blue garments of celestial dames.

16. The blue diluvian clouds that floated in the sky, resembled a bed of cerulean lotuses in the etherial lake; and the lightnings that flashed

in their bosoms, likened the yellow farina of flowers, flying all about the midway sky.

17. Masses of mountain-like clouds flushed with frost, and poured down showers of rain on all sides; the floods of the deluge rolled down with their reflexions, as bearing the huge Kalpa forests in their bosom.

18. Afterwards the basin of the universal ocean was dried up, and turned to an empty and dry hollow on all around; and the mountain of the Mandara and Sahya hills, that had been drowned under the waters were found to be melted down to mud or washed away by the receding flood.

19. Here the sun and moon were found to be sunk in the slough, and there the gods Yama and Indra to be hid under the soil; somewhere the serpents and *takshakas* were rolling in the mire, and elsewhere the Kalpa woods lay buried with their tops and branches underneath the mud.

20. In some places the heads and hands of people were scattered over the ground, and looked like lotus buds and flowers torn from their stalks and strewn about the bare and barren land.

21. There were the Vidyādhara females drowned up to their necks in the slime, and crying in their piteous chimes in one place; and there were the big bodied buffaloes of Yama lying in another, and resembling the huge bodies of dead elephants appearing in dream. (The buffalo of Yama is no less bulky than the Airavata elephant of Indra).

22. In some place the bulky body of Garuda, bulged out like the huge mountain of the gods; and in others the embankments were swept away; as if they were slashed by the mace of Yama fallen upon the ground.

23. There were the remains of the dead *hansa* of Brahmā, muddled in the mire somewhere, and the relics of Indra's elephant were huddled in the mud in another place.

24. In the meanwhile I found a flat land in one spot, where I resorted for rest from my weariness; and was there overtaken by sound sleep, that insensibility stole upon me.

25. Then waking from my sound sleep, I found myself seated in the heart of the hunter; and retaining the possession of my sensibility, I was

led by my innate desire to see the similar sights of desolation as before.

26. I beheld upon my waking, the said flat land to lie in the very heart of the hunter where I was situated; and was seized with greater grief and sorrow at my sight of the spectacle. (The reproduction of the world being but the renovation of our woe, and happy are they who work no more to the sight).

27. I saw therefrom the rising of the bright and beautiful sun on the next day; and by means of the solar light, I came to the sight of the worlds and the sky, of this earth and its hills, which presented themselves to my view.

28. But I soon found that, the earth and sky, the air and all its sides, together with the hills and rivers, were all but the reproduction of my mind (from its previous ideas of them); as the leaves shoot forth from the trees. (Because the insensible stones, have no perception of the visibles).

29. Then on seeing the things, as they were exposed to my sight on the earth; I began to manage with them in a manner as I had somewhat forgotten their right and proper use. (Reminiscence of the past being often liable to obliteration).

30. After my birth I passed sixteen years at that spot, and had the knowledge of this person as my father, and that one as my mother, and this spot as my dwelling place, and all this knowledge rising spontaneously from my self-cogitation.

31. I then saw a village and the hermitage of a Brahman at that place; and there I beheld a house and found a friend therein, and many more other places.

32. Thus I remained in the society of my friends, in the village huts and hamlets; and passed many days and nights, in the states of repeated watchfulness and returning sleep.

33. Remaining thus in company with these, I came to lose in course of time the light of the understanding I had attained before, and forgot myself as one of them by my habitual mode of thinking, as the man forgot

himself to a fish (as it is related before in the story of Dama, Vyāla and Kata).

34. In this manner, I remained as a village Brahman (or parish-person) for a long time; relying only in my body as begotten by a Brahman, and quite forgetful of other.

35. I believed my material body only to constitute my person, and my wife alone as my should be co-partner; I understood my desires only to be the essence of my soul, and thought that riches only were the sole object of gain in life.

36. I had an old cow only for my treasure, and the greens of my garden as my only provision; my collections were only the sacred fire and sacrificial animals, and my utensil an only water pot. (Kines constituted the wealth of the ancient Indians, as the *pecus* or sheep were reckoned as riches by the old Latins; hence *godhana* means kine money, as *pancha godhanam*—the value of five cows corresponding with the *penta pecuniae* of the Romans).

37. My hopes were as frail as perennial plants, and my conduct the same with that of other men; and the state of my living was as mean, as of the mud and mire about my dwelling.

38. I passed my days in pruning and weeding the garden of my greens; and in performing my daily ablutions, in the rills and rivulets reckoned as holy by men.

39. I was employed in providing my food and drink, and in procuring the fuel and cow-dung for fire; and remained entangled in the snare, of scrutinizing about what was right or wrong for daily observance.

40. In this way a whole century of my life time, passed away at that place, when it happened on a time that a holy hermit passed by that way from a great distance, and became my guest in my humble abode.

41. Being welcomed and honoured by me, he entered in my dwelling, and took his rest after washing and bathing himself. Then after his meal he sat on his bed, and began to tell his fate at the approach of night.

42. He spoke of many climes and countries, and of many lands and



mountains; and talked of their different customs and manners, which were pleasant to hear, and related to various subjects.

43. All these, he said, are the display of the One Intellect, which is infinite and immutable in its nature; and manifests itself in the form of cosmos, which is for ever present with it as it is now seen to be.

44. Being thus enlightened by him, I was filled as it were with a flood of light, and remained listening to him with attention, all whatever he said on this and other subjects.

45. I heard also my own tale from him, and learning that the person which contained me within its womb, is no less than the body of Virāt himself, I was eager to come out of the same.

46. So long as I was not aware, that its mouth is the only door way for my exit of that body; I kept moving through it, as if I were wandering amidst the vast extent of the earth and oceans.

47. I then left that spot, beset as it was by my friends and relations; and entered into his vital part, in order to make my egress with the vital breath.

48. Intending then to see both the inside and outside of the Virāta's body, in which I resided, I continued to mark well the process of its outer movements as also of its inner thoughts.

49. I fixed my attention to my consciousness, and remained settled at my station without changing its spot; and then breathed out with his breath, as the fragrance of flowers accompanies the wind.

50. The rising with his respiration, I reached the cavity of his mouth; and mounting afterwards on the vehicle of the wind, I went on forward, and beheld all that lay before me.

51. I observed there the hermitage of a sage, situated in the grotto of a mountain at a distance; and found it full with anchorites, and myself sitting in my *padmāsana* among them. (He saw the sight to which he was habituated all along his life).

52. These anchorites stood before me as my pupils, and were employed in

their duty of taking care of my person in its state of *anaesthesia*.

53. After a while that man was seen among them, in whose heart I had been residing; and he appeared as lying flat and at ease upon his back, after taking some food which he got in the adjacent village.

54. Seeing this wonder I remained quiet, and did not speak any thing about it to any body waiting upon me; I then re-entered that body for my own amusement.

55. I got to [the] region of vitality which was situated within the heart, and was by my lasting desire to see the friends I had before, and I left behind.

56. As I was looking around, I saw the end of the world approaching with its direful aspect; and changing the course of nature, together with the positions of the world.

57. The mountains appeared altered and changed to another state, the sky presented another face, and the whole world seemed [to] be dislocated from its place.

58. I could find no trace of my former friends or habitation nor mark the situation of that tract of land, nor find the direction where it lay before; all these seemed to be swept away by the winds, nor could I know where they were taken.

59. I then found the world appearing in another form, and presenting a sight altogether different from what it had been before, and quite anew to view.

60. I saw the twelve suns of the twelve signs of the zodiac, shining all at once and burning in all the quarters of heaven and melting down the high mountains, like snows and icebergs to water.

61. The volcanic fire spread from mountain to mountain, and the fire of conflagration flew from forests to forests; the earth was parched with all the gems in her bowels, so that there remained no vestige of them save in the memory of men.

62. The seas were dried up, and the earth was full of burning embers on

all sides; and there rose a strong gale, which wafted the ashes all away.

63. Subterranean, terrestrial and etherial fires, began to issue forth in flames and flash on all sides; and the face of the whole universe flushed with a blaze, glistening like the glowing clouds of the evening sky.

64. I entered amidst this burning sphere, as a flying moth falls into a flame; and was confined within its cave, as the roving bee is closed up in the calyx of the shutting lotus, and was quite unscorched and unscathed by the burning flame.

65. I then flew amidst the flames as freely as air, and flickered as the flash of fleet lightnings in the cloud; and sometimes hovered over the burning fire, as the light winged butterfly flies upon the lotus of the lands (*sthala padma*).

## CHAPTER CXXXXI.

### DESCRIPTION OF THE TERMINATION OF A KALPA-PERIOD.

Argument:—Continuation of the subject of fire and flame, and hot winds and fiery clouds at the final Dooms-day Dissolution.

The sage continued:—Though repeatedly burning amidst those fires, yet I was neither consumed nor felt the least pain therein; and though falling from one fire into another; yet I thought all this as a dream in my dreaming (*i.e.* one dream in another).

2. The fires flew aloft, and filled the vault of heaven with flames; and I was flying as a fire-brand amidst and all about it. (So the sinless soul soars in the highest empyrean of heaven).

3. As I was wandering with my spiritual light and unwearied soul amidst this universal conflagration, there arose on a sudden a tremendous hurricane (raised by the rarefied air on all sides).

4. It howled and growled aloud like the roaring of clouds on high; and blew fiercely all along, bearing down and carrying away every thing before it.
5. The whirling and howling tornado, raged with redoubled force in the forest; lifting aloft large tracts of woods in the form of clouds, and intermixed with rolling firebrands, resembling the revolving suns above.
6. Flames of fire flashed above, like the evening clouds of heaven, and blazed like hundreds of fiery pools on high; and the earth with the habitation of men, giants and gods, burned as burning mountains on all sides.
7. The burnt, unburnt and half burnt devils and demons, were roving together throughout the heated air, and grappling each other in the etherial streams.
8. The gods and goddesses, were falling down as flames of fire; and the abode of the celestials, were melted down in showers of fire.
9. Flashes of fire were flickering as lightnings, from the burning vault of heaven; and clouds of dark smoke hid the face of the vertical sky in darkness.
10. The faces of the earth and sky and of all sides of heaven, were wrapt in a flaming veil like that of the evening cloud; and the whole universe with its seven spheres, appeared as a massive mountain of flaming fire.
11. On one side the sparks of flaming fire, were flashing over the head; and on another a huge mountainous mist of smoke hid the hemisphere from sight. In the midst there appeared a mountainous body of fire as that of Hara—the god of destruction, dancing amidst the destructive winds of the Rudras blowing on all sides.

## CHAPTER CXXXXII.

### ASCERTAINMENT OF KARMA OR ACTS OF MEN.

Argument:—Here God is ascertained as the Cause of the visionary world; and Refutation of the Theory of Karma or Human Deeds and Destiny.

The sage resumed and said:—Continuing thus in the vagaries of my false imagination, I was led to many such painful sights, until they raised in me feelings of woe and sorrow, and my curiosity gave way to weariness.

2. I then thought in my mind that it is a mere dream in the mind of another person, which I have come to see from my seat within his breast; therefore I must refrain from such sights, and restrain my sorrow for them in vain.

3. The Huntsman asked:—It was for the investigation of the nature of dream, that you had entered into the bosom of another person; say then what have you come to know about it, and how are your doubts removed (with respect to its false phantasms).

4. How came you to see the ocean in the breast, which never exists therein, and how did you see the conflagration in the heart and the tornado in the bowels, which are never to be found in any of those places.

5. You said you saw the earth and sky, and the rivers and mountains and many other things in the mind; but how can these and the world itself, be in any manner situated therein.

6. The sage replied:—All these things and the world also are mere non-entities, as there was no pre-existent material cause for the production of the world, before its coming to existence; therefore neither the term creation nor its sense, is in any way applicable to this world or [as] it is seen by us. (It is therefore but the mere phantasm of an everlasting dream).

7. Hence the world creation and its meaning, proceed from ignorance of the supreme soul, which is immutable in its nature; and it is ignorance of this truth (lit. true knowledge), that produces the fallacy (lit. the false knowledge) of creation. (Therefore the world (*i.e.* the idea of the world), is ever present in the Divine mind).

8. Therefore I say, O thou fortunate one, that after you come to your knowledge in this respect (*i.e.* of the nature of God), and your ignorance of His supremely pure nature is removed:—

9. You will no more believe like myself, the false impression of your consciousness (of the existence of the world); but must come to know that, this causeless and uncreated world, is only the expanded reflexion of your own mind.

10. Where is the body and the heart, and where are these elements of water &c.; what is this dream and what are these conceptions and perceptions, and what is life or death or anything else? (All which are nothing in reality).

11. There is but one transpicuous Intellect everywhere, before which the subtile ether is opalescent, and the biggest mountain is but a mite.

12. It is of its own nature that this intellectual vacuity, reflects on something in its thought; and sees the same as its aeriform body; and this it is what is called the world.

13. As it is our intellect alone, which reflects itself in various forms in our dream; and as there is nothing besides it that then presents itself to our view, so this world is no other than the aerial form of the intellect only.

14. This universe is a quiet vacuity without any stir or shadow of anything in it; and it is the dimness of the purblind eye of the intellect, that presents these false shapes to sight, as blind men see black spots in the clear sky.

15. To my sight the world is neither an entity nor a non-entity, nor is it a mere void or the shadow or reflexion of anything; but the formless infinity of the vacuous intellect only: (or the infinite vacuity of the formless intellect only).

16. As it is in the state of our sleep, that the pure intellect sees itself in the various forms of its dream, without any cause whatsoever; so doth it view every thing in its own vacuum in waking also; without the external objects of sight or its act of seeing them.

17. It is something that is unspeakable and without its beginning and end; it is apparent with its own conceptions which are one with it and make no duality in its nature (Lit., whose nature is free from unity or duality, or as Sādi says:—*azchunin O chunan*, from this & that and so & such).

18. As there is but one endless duration, embracing the periods both of creation as well as annihilation; and as the tree comprehends all its parts, blossoms and fruit under it; so is Brahma the Soul of all. (All are but parts of one stupendous whole. Pope).

19. As the great edifice of one, appears as an empty space to another; so as one's sight of a castle in a mirage, appears as nothing to another; so this visible world of waking people, is the dream of sleeping persons, and rising on the ground of their imagination.

20. It is as the transpicuous vacuity of the intellect, exhibits itself from time to time in itself; that we see the things in our dream, as we behold them when we are awake; and so also we see the sights in our waking state, as we behold them in our dreams in sleep.

21. As the fragrance of flowers, lies hid in the invisible air; so the world lies concealed in the invisible intellect, which sees through every pore of it.

22. It is by shutting out your thoughts of all and everything from your mind, that thou mayst [be] quite pure in thyself; and it is then only that thy infinite soul has its everlasting peace and rest, when it is freed from all cares, both within and without itself.

23. The Huntsman said:—Tell me sir, how can men get rid of their thoughts and cares of life, when they [are] invariably accompanied by the acts and reminiscences of their past lives. Tell me also what kind of men are subject to the tendencies of their past conduct, and who are they that are released from them.

24. The sage replied:—Those souls that are full of intelligence and have their spiritual bodies, are never subject to renewed births nor to the consequences of their past actions; and such were the bodies of Brahmā, and Kapila and others, that became manifest of themselves

(suam-bhāvah), and such were the supernatural bodies of the gods and divine incarnations.

25. Their bodies were not of this world, nor were they subject to its dualistic illusory imaginations; but they were forms of pure intelligence and of a subtile and spiritual nature.

26. In the beginning of creation, there was no primordial act of any body, to fashion his form or frame of mind; but there existed the sole and self-existent Brahma only, who manifested himself in the form of the world (which is therefore a manifestation of the Deity himself, and is thence called *tanmaya* or full of the Divine essence).

27. As the great Brahmā and others, were the manifestations of the supreme Brahma in the beginning, so there have been many thousands more that were manifested from the same divine essence, which are known as pure intelligences, and superior orders of beings. (Such are the gods and angels and spirits of different denominations).

28. But those persons who are deluded by their ignorance of truth, to think themselves other than or apart from Brahma, and as dull and unintellectual beings, and as a distinct duality from the nature of God:—

29. They are seen to be born again the next time, in consequence of their past actions, and accompanied with the results of those acts, whereby they are confined in their unintellectual bodies, in order to lead their unspiritual lives, quite forgetful of their divine nature, and subjected to the false belief of their materiality.

30. But such as preserve the purity of their divine character, by thinking themselves as inseparable from the Divine soul, are known here as uncontaminated by their former acts, as the persons of the divine Brahmā, Vishnu and Siva or the holy trinity.

31. All those that know the true nature of the soul, remain with its purity in the spirit of God; but such as understand it in the light of the living spirit, live in themselves as detached from the Divine soul.

32. Whenever one knows himself as a mere living being, he is then certainly accompanied by his ignorance or avidyā; and the soul takes the



name of the animal spirit or life, which is conversant only with the world wherein it is situated.

33. But as he comes to know in course of time, the true and divine nature of his soul, he is then reinstated in his real state and becomes one with the supreme soul of all.

34. As the fluidity of water exhibits itself in the form of whirlpools in some waters; so the divine intellect shows the inexistent world as existent, to those understandings which are ignorant of the nature of the supreme soul. (It is the nature of the omniscient mind, to picture in itself, the appearances of things that are not in actual existence).

35. The world is the reflexion of omniscience, and not the representation of our dreaming or waking states; therefore it can have no action or property of itself, when it is nothing in reality.

36. In fact neither the knowledge of the world nor ignorance of it, or its action or motion or any of its properties, is anything in reality; all these are the results of our thought, that represents the unreal as real one unto us.

37. In truth Brahma being the very creation or the great cosmos itself, is verily the soul of all beings; it is in vain therefore to suppose our prior acts as cause of our births. That God is the creator of the universe, is a mere assumption made from his omnipotence (which is supposed to make everything out of nothing; but as *ex nihilo nihil fit*, God is himself diffused throughout all nature).

38. It is impossible for any body to have the bindings of his prior acts upon him, at his first creation in the world; it was only afterwards through his ignorance that he fabricated to himself a fate or causality of his actions for his fruitions in afterlives (*i.e.* in his subsequent and succeeding births or transmigrations in the world).

39. Say whether the vortex of sea has any body or action of its own; it is but the whirling water, as Brahma himself is apparent in the form of this seeming world.

40. As the persons appearing in our dream have no prior acts for their appearance; so were the living beings in their first formation, endued

with pure understanding only (for want of their prior acts to actuate them at first).

41. It is a mere supposition, that they had their causal acts at first creation; and that all living beings have been roving ever since (in repeated births), being fast bound by the chain of their prior acts. (Man was pure in his creation, but since his first act of transgression or original sin, and then his actual sins, have subjected him to the miserable doom of undergoing repeated births).

42. But this creation is no act of creation, but verily the manifestations of Brahma himself; and such being the case (that the world is the selfsame Brahma), say what can acts mean, whence they proceed and where they lie.

43. It is only the ignorance of the supreme soul, which binds us to the bondage of acts; but its fetters fall off from the believer of Brahma by his knowledge of truth. (Those who rely on their acts of faith, are subjected to them; but the believer in One is released from their bonds).

44. Know the outward acts of faith, to proceed from ignorance of the universe; but as the wise man advances in his knowledge, he extricates himself from the bondage of all religions and ceremonial acts and observances.

45. Whereas the external acts of faith [are] entirely devoid of any substantiality or meritoriousness in them, it is no way difficult to get [rid] of them at once; it is solely our spiritual bond which is our chief concern, beside which there is no bond whatsoever.

46. So long there is the dread of the dreadful illusion of this world, as long as you do not attain to your wisdom; and so long do you exhibit your wisdom, that you do not fall into the vertiginous eddy of worldly affairs. Therefore try always, ye men of pure hearts and soul, to acquire your wisdom and learning; because there is no other way of your flying from the fears of the world, save by means of your right understanding.

## CHAPTER CXXXIII.

### ASCERTAINMENT OF NIRVANA OR ULTIMATE EXTINCTION.

Argument:—Praise of wisdom and Intellectual knowledge, and arguments in support of the Intellectuality of the world.

The sage continued:—The wise man shines in the assembly of the learned, as the sun illumines the assemblage of lotuses, in his investigation of the duties of religion and ceremonial acts, leading to the welfare of men in both worlds.

2. The heavenly felicity which is attained by the learned and wise by means of their spiritual knowledge, is as an ocean of bliss; before which the prosperity of god Indra even, appears to dwindle away as rotten straws amidst the billows.

3. I find no such felicity or prosperity, in the three regions of this earth or heaven above or in the pātāla below, which is greater or comparable with the blissfulness of learning and wisdom.

4. The learned have as clear a sight of the true state of all things, as the moon-light gives a clear view of the sphere of stars in the cloudless sky.

5. The visible world, soon vanishes from sight, and turns to the invisible Brahma, by the sapience of the wise; as a rosary of cord, appearing at first as a snake, is soon found to be a line upon its inspection.

6. That Brahma—the god is ever situated in his Brahma-hood or godhead is a truth evident by itself; and that it is his nature that gives rise to the terms creation, destruction, body and others. (Gloss: that the words creation &c., appertain to his very nature, and are not distinct from him).

7. He to whom the existence of the world is *nil* and naught, has no care or concern for acts and duties, which are no more than blank letters to him.

8. It is possible to believe in the production of the material world, from the prior existence of its material cause; but in want of such there can be no world, nor can there be a cause of it, when it is itself null and void.

9. It is only the reflection of Brahma, that takes the names of the earth and all other things; wherefore it is not necessary for these mere reflexions to have any cause at all. (The substance of God, being the cause of the shadow).

10. As the men seen in a dream, have no real cause except the imagination of the dreamer; such are the persons seen in our waking dreams, but mere reflexions of our imaginations, and not the production of their parents.

11. As there is not the causality of the prior acts, for the appearance of persons in human forms in our dream; so neither is there any actual cause for people seen in waking dream, to assume the garb of humanity upon them.

12. Both prior acts as well as desires, are equally false in their causality, of framing living beings in different shapes in their repeated births, just as they are no causes of producing the persons seen in our dreams.

13. Men appear as dreams and their impressions, in the course of their births and deaths; and they are conscious of this state or that as they think themselves either as the one or the other (*i.e.* we seem to be or not, as we think ourselves to be).

14. People appear to be as they think of their being, from their consciousness of themselves; and they seem to be in the same state in their dream, as they appear in the waking state, both in their intents and actions. (The dreamer and the dreamt do not differ from their waking states).

15. The desires and sensations of the dreaming man, are alike those of the waking, and differing only in the dimness of the former, from the distinctness of the latter. Thus a dreaming man is sensible of deriving the same satisfaction, in obtaining the object of his wish as the waking man; though the one is of a concealed and the other of an overt nature.

(Therefore there is no difference between the states).

16. Whenever our pure consciousness of things, shines forth of its own nature in either of its two states of clearness or faintness; it is then the reflexion of the one [that] takes the appellation of waking, and the other is known as the dreaming state.

17. As long as this consciousness continues to glare in any body, since his first creation until his final emancipation, he is said to be a living being, under his repeated births and deaths.

18. The import of the words waking and dreaming, is not at all different from that of consciousness; whose irrepressible reflexion constitutes the essence of both states, as light is the essentiality of luminaries.

19. As heat is the gist of fire, and motion the marrow of the sufflated air or wind; or as the fluidity of water is the pith of the billows, and coolness the quiddity of breeze (so is consciousness the quintessence of both our waking and dreaming states).

20. The whole universe is an unruffled chasm, and an unchanging unreality; and this seeming reality of the world, is even united with its negative sense of nihility.

21. Brahma in its exoteric sense, is both the production as well as the destruction of the world, and equally alike its visible form and its notion also; but being viewed in its esoteric light, it [is] only of the nature of the pure Intellect, and the One alone, that is for ever calm and quiet and undecaying in itself.

22. Whatever thought of causality or effect, passes in the mind of Brahma at any time, the same comes to take place immediately, as men construct their houses as they please in cities.

23. The whole creation abides in the mind of God, as the city you dream of is in your thought; the cause and effect herein, being the same in one case as in the other.

24. The causality and effectuality are both contained in the womb of the dense Intellect; and these are exerted in the same manner in the act of creation of the world, as in that of the construction of thy imaginary

castle.

25. The Divine Intellect employs its will, in the causation of its intended creation; as you form the plan for the construction of your projected edifice: Thus the causality and its effect are combined together in the one and same mind.

26. The divine mind develops itself in its own form of the sky, and the world that is for ever situated therein, is then called the creation and lying in the expanse of that sky. (Gloss. The srutis deny the existence of the outer and visible world).

27. The light which the sun of our consciousness, cast upon the imaginary city in the mind; is of its own nature what is signified by the terms causality and its effect. (*i.e.* Our consciousness is the cause of our knowledge of the world—the false creation of our imagination).

28. The forms in which the mind displayed itself at first, the same continue to exist ever since in the same state; and these are invariably designated by the terms of time, space and the rest.

29. Whatever names are borne by the things, which are exhibited in the vacuity of the Intellect; they are ever after viewed as realities under the designations of some as causes and others as their effect (as the cow is the cause of the production of milk, and the pot is the cause of its reception, and so forth).

30. The creation which was miraculously displayed in its ideal form in the Intellect, consisted at first of mere ideas, which received the name of the (material) world afterwards. (So the sruti: whatever is thought of in the mind at first, receives a name (or a word) for its designation afterwards).

31. This triple world is of a vacuous form, and is situated in the vacuity of the intellect; just as the clear air contains its insufflation inbred in it. (The inherence of vibration inborn in it).

32. As the vapours and clouds covering the face of the sky, give the appearance of blueness to it; so the dizziness of ignorance, misrepresents the clear intellect in the form of the gross world.

33. But on receiving the true reflexion of the spirit in the intellect, by means of intense meditation, the notion of the creation turns to that of non-creation; as the false notion of the snake in the rope, is changed to that of the rope upon its revision.

34. The dead find the future world, as what they used to see in their dream; but that world as well as this, are equally as formless as the vacuum of the Intellect. (Both this world and the next, are situated in the Divine-Mind, and are of the same form as that).

35. The Huntsman said:—Tell me sir, why are men regenerated in new bodies; for their sufferings and enjoyments in future births; and tell me also what are the principal and accompanying causes of our reproduction in this world.

36. If it is on account of the pious or impious acts, which are done in our present destructible bodies, that we are destined to their retributions afterwards; then say why our indestructible souls, should be brought to feel their results in other bodies, which seems to be very absurd to me.

37. The sage replied:—The words piety and impiety, our desires and acts, are words of the same import, and significant of their causality in framing the living soul according to their own stamp; but these are mere suppositions, and neither true causes of the schesis of our souls, nor of the modes of our lives.

38. It is the mind which is situated in the vacuous intellect, and is possess of the power of intellection that imagines in itself the various states of things (and the happiness and miseries of life), and gives names to them accordingly. (So says the sruti:—The sapient seeing the different form and states of things, coin words to designate them and their various modes also).

39. The conscious soul comes to know by means of its intellection, its own body in its vacuous self; and after death it sees the same to exist as in its dream or imagination (*i.e.* in its ideal form).

40. The knowledge of the dead in regard to the next world, is likewise in the manner of a dream; and though this dreaming state of the soul

continues for a long duration, it bears no truth in its nature.

41. If a new body is framed by another person (such as parents or the creator himself), for the re-entrance of deceased spirit into it, then can the new born body have any remembrance of the past, and how can this body be what the dead person had before, and as for his intellect, it is a mere vacuity, and cannot pass from one body into another.

42. Therefore no one that is dead is born again, or is to be reborn afterwards at any time; it is only an idea of the mind, that I was so and am reborn as such; and a vain wish in its vacuity, to be born again [in] some form or other.

43. It is by nature and habitual mode of thinking, that men are impressed with belief of his regeneration, both by popular persuasion and scriptural evidence of a state of future retribution, which is altogether false and fanciful.

44. The soul is an aerial and vacuous substance, giving rise to the phantoms of visibles, in the forms of shadowy dreams in its spacious vacuity; and always views its births and deaths in endless repetitions in this world.

45. It views every particular object, in the illusive net work, which is spread in its ample sphere; and seems to see and act and enjoy everything, without being in the actual enjoyment of any thing.

46. In this manner millions and millions of worlds, are constantly rising before its sight; which appear to be so many visible phenomena in its ignorance; but which when viewed in their proper light, prove to be the display of One all-pervading Brahma only.

47. But none of them ever occupy any space, nor do any one of them ever exist anywhere in reality; but there is that one Brahma that spreads undivided through all, and knows all these [to be] an undivided whole, and yet every one of them forming a world of itself. (The Lord is full and perfect in each and all of these).

48. Now all beings in these worlds, are connected with one another in a common link (of the universal soul of all); they appear as realities to the erroneous sight of people, but being viewed in their true light,



they proved to be selfsame with the unborn One.

49. That undecaying One which is known as true reality, to the knower of the knowable (*i.e.* to him who knows the truth), and what is understood as unreal by the enlightened sage, is believed to be true by the ignorant. (This is the contrariety between both).

50. The belief that all things every where are realities, because they are all but reflexions of the selfsame One; is enough to reconcile these opposite parties, and to settle in one common faith of universal catholicism (of One, to pan).

51. Or in order to ascertain, whether the world as one views it is real or unreal, let one consult his own consciousness about it, and rely on its verdict, with regard to its reality or otherwise: (because nothing can upset the undeniable conviction of consciousness).

52. Who can doubt the evidence of consciousness, or confute its dictates of this kind or that; or with regard to the difference or identity of things, or their unity or duality.

53. The knowledge of the knowable God; in as much as it is known to us is right, and establishes the identity of the knowable One with his knowledge; but the position that the known or visible world, is identic with the unknown and invisible god, is false and mistaken knowledge (*i.e.* God is seen in his works, but the works are not the God).

54. Such being the meaning (of this mystery), the knowable One is not distinct from knowledge of Him; but being seated in our finite understanding, is quite unknown to and apart from the ignorant, that have no knowledge of the knowable One.

55. The Knowable One is known to us in proportion to our knowledge of him; but not so to those that are ignorant of Him; as our knowledge increases, so the knowable soul spreads of itself over our souls.

56. Hence the unreal worlds, that appear of themselves as real ones before the eyes of the ignorant, are naught and nothing to my sight.

57. Being rightly understood, all things are but forms of the one intellect, and equally void as itself, and this appears in a thousand

shapes to the understanding of gross instincts.

58. As the one intellectual soul assumes many forms to itself as it exhibits in its dreams, and engrosses them all again into one, or the single form of its unity in its sound sleep; so doth the Divine soul appear in one or more forms to our intellects also.

59. Thus our consciousness of God though one and same, yet it appears in various forms according to the various apprehensions of men; and are either vacuous or formal, as our dreams and the works of our imagination.

60. The consciousness of the dreams that we have in the vacuum of our minds, is what take the name of the worlds; but the sound sleep of the mind or its unconsciousness of anything, is called its *pralaya* or anaesthesia: and this analogy applies equally to them.

61. This substantial totality of existences, are mere perceptions of the mind only; and whatever appears in any manner in the thought in any manner at any time or place, the same seems to present itself in reality before us even then and there.

62. It was the thought alone at first, that manifested itself in the forms of the primary elements of fire and water, and the earth and in the beginning of creation, all which rose in the mind in the manner of dreams and the phantoms of its imagination.

63. Again the inward impressions of these things, that are preserved in the vacuous space of our consciousness; the same unite together of themselves, and exhibit unto us this world, in the form as we view it in our presence.

64. Our consciousness appears unto us, in both its transient as well as permanent states; while in reality it is no temporary thing, but continues with us even at the end of all transitory things, as our transient lives also.

65. Our consciousness accompanies us for ever, wheresoever we remain or go; conceive in yourself for instance as passing on either towards the east or west; you see many things and cities on your way; but can never lose your memory of the past, nor the consciousness of yourself as you proceed onward. (The knowledge which the mind has of its operations, is

never effaced from it).

66. Anything that the mind has seen or willed or is long practiced to do or think upon is never effaced from consciousness, unless it be from numbness of the Intellect. (Gloss. So one is never at a loss to realize his wishes, unless he is remiss in his efforts to bring them to effect).

67. You may rove wherever you please, either to the east or west, and you will find your consciousness to continue [the] same, and never changing with the change of your place. (So doth one's consciousness accompany him even after his death).

68. We have seen the man of steady consciousness, attain to the object or state of his wish, by his firm perseverance; while on the contrary the unsteady minded are sure to lose them both: (*i.e.* his wished for object together with the consciousness of himself).

69. The man of steady consciousness, is possessed of both states whether he goes to the north or south; but the one that is unsteady in himself and to his purpose also, is deprived of both (himself and his object). (Consciousness is joint knowledge of ourselves, in connections with others, so that the mind knows both what it is, as well as what it wills).

70. The man of firm intent that thinks of his being both in heaven and earth, has them both by fixing his mind in one, while his body is placed in the other; as the man thinking of going both to the east and west, may do both by walking one way and thinking of the other. But the man of unsteady purpose is neither for this world or that, nor walks one way or the other (but stands in the middle).

71. By steadfast belief in the One, we find the intellect alone pervading the whole vacuity of space; but this one appears as many and many thousands to the understanding of ignorant sceptics.

72. Be the body destructible because of its materiality, or indestructible by reason of it being the reflexions of the divine intellect; yet it is after all but a mere appearance in the dream of the living soul, whether in this or in the future world. (The indestructible intellect, cannot be the destructible body, because the destruction of this would involve the other to destruction also).

73. That the souls of men do not die with their bodies, is evident from the instances of the ghosts and spirits of the barbarians, that are invoked by wizards, and made to relate the incidents of their past lives.

74. Men in the country of barbarians that have long been dead and burnt down to ashes, are known to reappear before people, and delivering their errands, to have disappeared with their living souls.

75. If it is impossible for departed souls to reappear like the living as the Charvakas say; then let me ask them, why do they not reckon their absent friends as dead also, and unable to return. (This argument maintains the doctrine of spirituality, of the capability of the reappearance of departed spirits from the analogy of the return of absent people to their homes; as Butler proves the rising of the dead at the Resurrection, upon the analogy of our waking from sleep).

76. If the property of action be true of the living, why should it not be equally true of the dead also; upon the analogy of our conception of the idea of the action of the one as well as of the other.

77. The doctrine of the visionary dream of the world, being the established and irrefutable truth of Aryan s̥āstras; it is quite compatible and conformable with the tenet of eternal ideas maintained in Indian philosophy.

78. These worlds are equally as true as well as false to view, as the sight of the appearances in the disc of the moon, which appears as realities to the eyes of beholders, without having any substantiality in them (The lunar spots are considered as mere marks—*kalankas* though to all appearance they seem as habitable parts—*chandra-loka*).

79. The subjective world is real, in having all its objects as parts of the true Entity; and the subjective mind is a reality, in its being composed of pure ideas only. The Intellect is true as reflexion only, and so they are all true without having any reality of themselves.

80. All these are immutable and quiet, and lie quiescent in the vacuity of the Divine Intellect; they are irremovable and unobtrusive of themselves, and lie immanent in the Divine soul.

81. It is the steady consciousness, that is conscious of whatever is fixed upon at any time or place; and represents all things whether real or unreal, that is inbred or inherent in it.

82. Let our bodies rise or fall, and our destinies overtake us as they will; let happiness or misery befall on us as they are decreed, they cannot affect the serenity of the indifferent soul.

83. Hence it is of no matter unto us, whether these are realities or otherwise, or whether it may be so and so or not; avoid your desire for any thing, and be wise and at rest after all your wanderings.

## CHAPTER CXXXIV.

### INVESTIGATION INTO THE NATURE & VICISSITUDES OF THINGS.

Argument:—The Intellect manifested in the World, which is but a manifestation of the Divine—mind and its Omnipotence.

The sage continued:—The visible world is being a something in nothing an entity based upon non-entity (*i.e.* a substance based upon the intellect), resembles our consciousness of things seen in our dream only. And as all things are eternally situated in the Divine Mind, there can be no meaning in our being bound to or liberated from them.

2. These worlds that appear to rove before us, are seen as the mites flying about in the solar rays (or as the bright circlets seeming to swim before our closed eyes); they are but evanescent phantoms in the air, and appearing as stable bodies in the minds of the ignorant.

3. Whatever is seen to be placed before us in any form or state, is soon found to change its mode and manner before us; so likewise is the changeful state of all things herein, that are continually rotating like the waters in a whirlpool.

4. The earth, air, water &c., are the materials that combine to form frail bodies, that are doomed to decay and dissolve in a short time;

and yet they are computed by the ignorant to last for ages—as yugas & kalpas. (Everything is changing and nothing lasting).

5. The world is a dream, and the totality of existence a mere nihility; and yet the notion of entity that we [have] of this nullity, is no other than a reflexion of the one Eternal Intellect.

6. Like this solar world of ours, there are hundreds and thousand others to be seen in the skies; nor is it incredible that others have the like notions of other peoples.

7. We see the seas and lakes, teeming with living beings of various kinds, and find the pools and bogs full of frogs everywhere; but none of them know anything about the other reservoirs, nor of their inhabitants neither beside those of their own.

8. As a hundred men sleeping in one and the same room; see as many air built castles differing from another in their dream; so there appear different worlds in the airy intellects of some, which are seen and unknown to others.

9. As many aerial cities are seen, in the dreams of many men, sleeping together in the same room; so do these aerial worlds appear in empty sphere of our minds, and are said to be in being and not being in the same time (*i.e.* being but a dream which is no-being or nothing).

10. The sky is a miracle of the mind, and a phenomenon of itself; it is visible without its form, and appears as limited without its limitation, and as created without its creation. (vacuity being increate).

11. The vacuum bearing the nature of the vacuous mind, is vainly styled the firm firmament; it presents to view the forms of fleeting objects in it, as the understanding represents its ideas and passing thoughts to our knowledge.

12. The remembrance of a thing, is the cause of its dream by night, as the desire of something causes its conception in the mind; and as the apprehension of one's death, proceeds from his seeing in the instances of others.

13. In the beginning of creation, the world appears as an image in

the mind; which is no other than a flash or reflexion of the Divine Intellect, and to which no other name than a *rechauffe* of the Divine Intellect, can be properly assigned.

14. The saying that Brahma shines as the very world means to say that, he did not shine anew in the form of the world, but has this form eternally subsisting in his omniscience.

15. It is said that the cause is (identical with) the effect, because the common cause of all, is specialized in its form of the effect (*i.e.* the one becomes as many). The action which was confined in the cause at first (as vegetation in the seed), becomes evolved in the germ of creation afterwards.

16. When such things (or conditions) occur in the mind in dreams, as have not been seen or known before, they are called *sanskāras* or pristine impressions in the mind (as our inward passions and feelings), and not the external objects of sense, which are not inbred in the mind.

17. These mental impressions or reminiscences, are perceptible to us in our dreaming and not in the waking state; and though they are unseen in our waking; yet they are not lost unto us so long as we retain those impressions in the mind. They naturally appear in the soul in dreaming, as the visibles appear to sight in the waking state.

18. Thus the vedantist comes to know the inexistence of the outer world, and by knowing the knowable One, they come to attain the consummation of their object (which is the attainment of their final emancipation or *moksha*).

19. The impressions of the waking state, which occur in the state of dreaming, are the newly made imprints of the waking hours on the memory; and these make the sleeping hours seem as waking to the dreaming soul.

20. These recent ideas fluctuate in the mind, as by the breath of the wind, and they occur and recur of themselves, without the agency of pristine impressions.

21. There is one sole Intellect only, possessed of its many multitudes of airy dreams; and being dispossessed of them at last, it remains solely by and in itself.

22. The consciousness that we have of the dreams, ranging at large in the empty sphere of our Intellect, is verily what is denominated the world by us; and the want of this consciousness in our sound sleep, is what is termed the extinction of world by ourselves. This analogy applies also to the nature of the self-existed One.

23. There exists only the infinite sphere of one eternal Intellect, and there appears an infinity of shapes, perpetually rising and setting in its open in the manner of dreams. These are born of its own nature and are called the world, and bear the same intellectual form with itself.

24. Thus the atomic particle of the Intellect, contains the form of the whole cosmos within its bosom; which is an exact ectype of its archetype, as the shadow under a mirror, is the true representation of the prototype.

25. The cavity of the Intellect contains the consciousness which is diffused in it like the dilution of an atom; and extends throughout without beginning and end, and this is called the cosmos.

26. Hence as far as the vacuity of the Intellect extends to all infinity, there is the appearance of the wide world connected with it, as immanent in and identic with itself at all times. (The intimate connection of the subjective mind and objective world together).

27. The intellect is selfsame with the world, and therefore all minds and intellectual beings as myself and thyself, are worlds or microcosm also; and it [is] for this reason that the great macrocosm of the world, is said to be comprised in the corpuscle of the mind.

28. Therefore I who am a minute soul, am of the form of the whole world also (being its container in the mind); hence I abide everywhere likewise, even in the midst of an atom also.

29. Being in the form of the *minutiae* of the intellect, I am also as great as the universal soul, and as expanded as the open air all around; I also see all the three worlds about one, wherever I abide or move. (All things are present in the mind, at all places and times).

30. I am an atom of the intellectual soul, and am joined with the



intellectual soul of the universe; it is my sight of the supreme spirit in my meditation, that I am lost in it as a drop of water is lost in the ocean.

31. Having entered into the Divine spirit, and feeling its influence in me, I am filled with its cognition; and behold the three worlds within me, as the seed lies hid in the pericarp or in the seed vessel (to be developed in its future foliage).

32. I see the triple world expanding within myself (according to our reminiscence of the same which is engraven in the mind), beside which there is no outer world on the outside of of any body. (The world lies in the conception of mind only, and the exterior one is but a reflexion of the same).

33. Whenever the world appears in any form, whether of a gross or subtile nature, as in the states of our waking or dreaming; both these forms of the interior or exterior worlds, are to be known as the reflexion of the ideal one imprinted in the intellect.

34. When the living soul indulges itself in the sight of the world, in the state of its dreaming; it is to be known as a reflexion of the expanded particle of the intellect, which the sleeping soul delights to dote upon.

35. The Huntsman rejoined:—If the visible world is causeless or without its maker, then how could it come into existence, and if it be a caused or created exterior world, how could we have any knowledge of it in the sleeping and dreaming of the soul.

36. The sage replied:—All this is without a cause, and the world proceeded at first without any causality whatever. (The Muni means to say that there cannot be any independent or instrumental cause of creation save the emanation of One oneself).

37. It is verily impossible for gross and perishable bodies and transient beings, to come to being without a cause; but that which is a facsimile or shadow only of the antitype and original model of the eternal mind, cannot possibly have any cause at all.

38. It is Brahma himself that thus shines refulgent, by nature of his

intellectual effulgence; hence the world's creation and destruction are utterly inapplicable to what is without its beginning and end.

39. Thus the uncaused creation, abides in the substance of the great God, and shines forth with divine glory to all infinity. It is to gross minds only, which are prepossessed with the grosser ideas of materiality, that it appears in the form of a gross material body.

40. What numberless varieties do there appear in the unvaried Brahma, and what un-numbered diversities of shapes and forms are seen in the formless One, that is ever unchanged and imperishable.

41. Brahma is formless in his person (which is of a spiritual form); yet he exhibits himself in many forms, in his being the mind (or mirror of all ideal forms); where he represents his spiritual self or soul, in all the various forms of moving and immovable bodies.

42. He makes the gods, sages and seers in his likeness, and directs them to their different degrees and duties also; he establishes the laws and prohibitions of conduct, and appoints the acts and observances at all times and places.

43. All existences and privations, productions and destructions, of moving or unmoving bodies, whether great or small ones, are subject to his decree, and can never transgress any of his general laws.

44. Ever since the general decree, nothing takes place without its proper special cause; as you can never expect to exude oil from sand (save from oily seeds).

45. The destined decree of providence, is the leader of all events in the world; it is as one part of the body of Brahma, by which he represses the other part of himself (*i.e.* his will); as we restrain the action of one hand by the other. (One over-ruling fate governs even Jove himself).

46. This unavoidable destiny overtakes us, against our prudence and will, like the sudden fall of a fruit on a flying crow ([Sanskrit: *kākatālīya*]) and drives us along with its course, as the tide or eddy bears down the waters with it.

47. The preordination of certain effects from certain causes, is what is called destiny; without which there result all disorder and disturbance, and in want of which the great Brahma even cannot abide. It is therefore the imperishable soul of all existence.

48. Thus then this destiny is the cause of all, and although it is unseen and unknown, yet it acts on all as it is destined for them ever since their very production. (This is no more than the unchangeable law of nature).

49. The uncausing Brahma that causes nothing, is believed by the ignorant as the causal agent of creation; which they mistake as the production of its maker by error of their judgment.

50. The wise man however, seeing the sudden appearance of world before him, like the rotation of a wheel, considers its causes as such and such or this and that, as they have been determined by their preordained destiny.

51. So all existent bodies have their special causes, in their primordial destiny, which determines their subsequent lots in endless succession. Hence the occurrences, of our waking state, resembling the visions in our dream, are never without their antecedent causes.

52. Thus when I dreamt the erroneous dream of the destruction of the world, caused by concussion of the elements and waters I had its cause inbred in me, in my reminiscence of the great deluge I had heard of in traditional narration.

53. In this manner we see the reflexions of almighty power in all things that come under own reflection (or observation), just as we see the crystals and shell-fishes shining with their intrinsic brightness. May this Omnipotent power that is ever-living soul of souls, and known to us in our imperfect notion of him, be glorified for ever and ever.

## CHAPTER CXXXXV.

### DESCRIPTION OF THE WAKING, DREAMING AND SLEEPING STATES.

Argument:—The three Humours of Human body Composing the three states of its earthly existence.

The sage continued:—The living soul (or man) perceives the dream of the outer world, by means of the external organs of sense; and that of the inner world by the internal senses; but the quickness of both the internal and external senses, gives the sensations of both these worlds to the soul.

2. When the outer senses are busily employed with outward objects, then the perceptions of mental objects and inner functions become faint and fainter by degrees.

3. When the external senses are all directed to the inside, and the inner senses are concentrated in the mind; then the object of thought and the idea of the world however minute they had been before, assume gradually a more expanded form, and present their extended appearances to the soul. (Brooding upon a thought, dilates it the more).

4. In this manner the world which is nothing in reality, being once thought upon as something however small in its idea, dilates itself to an enormous size in the mind, which cast at last its reflexion on the external organs of sense also, and make it appear so big and vast to sight.

5. When the eyes and senses of a living person, are occupied with outer objects, then the soul beholds the intellect, the form of the exterior world only (so the external senses carry their impressions to the mind also).

6. The intellectual and aeriform soul, is composed of the congeries of all outward sensations; namely of the ears or hearing, touch or feeling, seeing and smelling, and taste as also of the four internal sensations of will or volition.

7. Therefore the living soul is always present at every place, accompanied with all the senses in its intellect, hence the airy intellect is to be ever unobstructed, because it always knows and sees every where.

8. When the phlegmatic humour or fluid of the body, fills the veins and arteries of the living person; the soul is then lulled to sleep and to see false visions in its dream.

9. It seems to swim in a sea of milk, and to soar in the moonlight sky; it thinks it sees a limpid lake about it, filled with full blown lotuses and their blooming buds.

10. It sees in itself the flowery gardens of the vernal season, and mantled in vest of flowers, vying with the bespangled sky, and resounding with the warbling of birds, and the buzz of humming humble bees.

11. It sees all mirth and festivity afoot in its mansion, and the merry dance of sportive damsels afloat in its compound; and views its court-yard filled with provisions of food and drink (to its heart's content).

12. It beholds affluent streams like adolescent maidens, running sportfully to join the distant sea; girt with the swimming flowers and smiling with their flashy foams; and darting about their fickle glances, in flitting motion of the shrimps, fluttering on the surface of the water.

13. It views edifices, turrets, rising as high as the summits of the Himālayan mountains, and the tops of ice bergs (in the frigid climes); and having their whitewashed walls, appearing as if they were varnished with moon-beams.

14. It sees the landscape covered by the dews of the dewy season, or as hid under the mists of winter, and shrouded by the showering clouds of the rainy weather, and views the ground below overgrown with herbaceous plants, and the muddy marshes grown over with blue lotuses.

15. The woodlands were seen to be overspread with flowers, and resorted to by droves of deer and the weary traveller; that halted under the cooling umbrage of the thickening foliage of the forest, and were soothed by soft breezes of the sylvan spot.

16. The flowery arbour had all its alleys and arcades, bestrewn over

with the flaring farina of flowers; and the crimson dusts of *Kunda*, *Kadamba* and *Mandara* blossoms, were blushing and mantling the scenery all around.

17. The lakes were attired in azure with blue lotuses, and the ground wore the flowing floral garment of flowers; the woodlands were clear of clouds, and the firmament was clear and cold under the autumnal sky.

18. The mountain range was crowned with rows of *Kunda*, *Kadamba* and *Kadalī* or plantain trees, which waved their leafy fans on their exalted heads, which appeared to nod at the dancing of the leaflets.

19. The tender creepers were shaking with negligence, with the unblown buds and blossoms upon them; appeared as young damsels dancing gracefully, with strings of pearls on their slender persons.

20. It sees the royal hall and the regal synod, shining as brightly as the blooming lotus-bed in the lake; and he sees also the fanning white *chowries* and waving over them, like the feathered tribe, flapping their wings over the floral lake (or lotus beds).

21. It sees also the running rills softly gliding in playful mood, with curling creepers and flowers wreathed with their currents; and murmuring along with mixed music of birds on the spray beside them.

22. The dharā—terra or earth was filled and flooded, by dhāra or torrents of water falling from the *adharas* or cataracts, of *dharādharas* or mountains; and all the sides of heaven were obscured by the showers of rain and snows, falling all about its vault.

23. When the internal channels of the body are filled with the fluid of bile (pitta), the soul remains with its internal vigor as an atom in its cell, and then sees the dreams of the following nature in itself.

24. It sees flames of fire about it, and red *kinsuka* flowers upon its withered trees and blasted by the winds; it sees also the forms of red lotus flowers, burning as flames of fire before it.

25. The inner nerves and veins became as dry of the gastric juice, as when the limpid streams turn to dry sand banks; and there appear flames of wild fire, and dark smoke flying over the darkened face of nature.

26. There appear fires to be blazing around, and the disk of the sun seems to dart its burning rays; wild fires are seen in forests, the withered and the dried ponds emit a poisonous gas, instead of their limpid waters.

27. The seas are seen with their boiling waters, and turning to beds of hot mire and mud; the horizon is filled with sultry winds, and the forests with flying ashes, while the deserts appeared quite desolate all about.

28. The moving sands spreading about, and flying like a flight of storks in the air; the landscape appearing otherwise than before, and the former verdure of the trees, are no more coming to sight.

29. It sees the fearful wayfarer, covered over by the burning sand of the parching desert; and looking wistfully on the distant tree by the way side, spreading its cooling ambrosial shade over the parched ground.

30. It sees the earth burning as a flaming furnace with all its lands and places hid under the ashes, and a dark cloud of dust covering the face of the sky on all sides.

31. The world appears in a flame on all sides, with all its planetary bodies, cities and seas, together with the hills and forests and the open air, all [of] which [are] seen to be burning in a blaze.

32. It sees the empty clouds of autumn, spring and hot seasons, that serve to favour the fires instead of quenching them; and beholds the lands below covered with grass and leafy creepers, which entrap them as vestures of clouds.

33. It sees the ground glittering as gold on all sides, and the waters of the lakes and rivers, and the snowy mountains even all tepid and hot.

34. When the channels of the body are dried up, for want of the gastric juice, they are filled with wind and flatulence; and the soul retaining its vigour, sees various dreams of the following description.

35. The understanding being disturbed by the wind, sees the earth and the habitations of men and the forests, and sees in dream, quite

different from what they appeared before.

36. The soul beholds itself as flying in the air, with the hills and hilly lands all about it; and hears a rumbling noise as that of the whirling of the wheels of a chariot.

37. It seems to be riding about on horse back, or upon a camel or eagle or on the back of a cloud, or riding in a chariot drawn by ganders or swans.

38. It sees the earth, sky and cities and forests, all appearing before it; and trembling as in fear like bubbles in the water.

39. It finds itself as fallen in a blind ditch, or in some great danger, or as mounting in the air, upon a tree or hill.

40. When the conduits of the body are filled, with a combination of all the three humours of phlegm, bile and flatulence; then the soul is led by the windy humour to see several dreams of the following nature.

41. It sees rainfalls flowing down the mountains, and hailstones hurling down its sides to its terror; it hears the bursting of the hills and edifices, and sees the trees to be moving about.

42. Woods and forests, appear to gird the distant horizon; which is overcast by huge clouds, and traversed by big elephants and lions.

43. The palm and tāmala trees, appear to be burning around; and the hollow caves and caverns, to resound with the harsh noise of the flashing fire and falling trees.

44. The mountain craigs seeming to be clashing and crashing against one another, and the caverns resounding to their hoarse and harsh crackling.

45. The mountain tops also seem to clash against each other, and emit a harsh and hideous noise about them; and the streams running amidst them, appear as wearing necklaces with the loosened creepers and bushes which they bore away.

46. Fragments of rocks are seen, to be borne away by the mountain streams to the ocean; and the torn bushes which they carried down,



seemed to spread as far as the utmost pole.

47. Craggy hills seemed to crash each other with their denticulated edges, and crashed and split themselves with their harsh and hideous sounds.

48. The forest leaves with creepers were scattered all around by the strong wind, and the broken stones of the mountain made their bed over the moss below.

49. The tall *tāla* trees fell to the ground with *marmara* sound, like the wars of the Gods and Titans of yore; and all birds flew with a harsh scream, like the crying of men at the last day of desolation of the world.

50. All woods, stones and earth mixed together as one mass, like *jarīkṛita jīva* in dream.

51. Silence reigned there like worm underneath the earth, and frog underneath a stone, boy within the belly, and the seed within the fruit.

52. Like boiled rice and solidified liquid in the bowel, and the sapling within the wall of a pillar.

53. The vital air ceased to blow, and the all things are blamed, as if they are encased within the hollow of the earth.

54. Deep darkness reigned there, and *susupti* appeared like deep dark well within the cavern of a mountain.

55. As heavy food is digested by the digestive organ of the body, and afterward by a separate juice a new energy comes within, so the vital air which once disappeared, makes its appearance again.

56. As after digestion certain kind of juice appears within the body in the shape of vitality, so stone begins to fall therein.

57. As fire increases more fire, a little adds little more; so the combination of triple humours, composes the inward and outward essence of the body.

58. Thus the living soul being confined within the bonds of the body, and led by force of the triple humours (phlegm etc.); sees (by means of its internal senses), the dreams of the absent world, as it beholds the visions of the visible phenomena, with its external organs of sense.

59. It is according to the more or less excitement of the senses, by the greater or less irritation of the humours, that the mind is liable to view its internal vision, in a greater or less degree; but the action of the humours being equable, the tenor of the mind runs in an even course.

60. The living soul being beset by irritated humours (from the effects of intoxication, mantras or poison and the like), looks abroad over the wide world, and sees the earth and sky and the mountains to be turning round; and flames of fire issuing from burning piles.

61. It finds itself rising to and moving about the skies, the rising moon and ranges of mountains; sees forests of trees and hills, and floods of water washing the face of heaven.

62. It thinks itself to be diving on and floating on the waters, or rambling in heavenly abodes, or in forests and hilly places, and finds itself to be floating in the sky, upon the backs of hoary clouds.

63. It sees rows of palms and other trees ranged in the sky, and sees the false sights of hell punishments, as the sawing and crushing of sinful bodies.

64. It fancies itself to be hurled down by a turning wheel, and rising instantly to the sky again; it sees the air full of people, and thinks itself as diving in the waters upon the land.

65. It sees the business of the daytime, carried on everywhere at night, the sun shining then as in the day time; and a thick darkness overspreading the face of the day.

66. The mountainous regions are seen in the skies, and the land is seen to be full of holes and ditches; rows of edifices are seen in the air, and amity is found to be combined with enmity (friends turning to foes and *vice versa*).

67. Relatives are thought [of] as strangers, and wicked people are taken

for friends; ditches and dells are viewed as level land, and flats and planes appear as caves and caverns.

68. There appear hoary mountains of milky whiteness and crystal gems, and resonant with the melody of birds; and limpid lakes are seen to glide below, with their water as sweet as butter.

69. Forests of various trees appear to sight, and houses adorned with females, appearing as lotuses fraught with bees.

70. The living soul thought it lies hid within, and closed in itself; yet perceives all these sights without, as if it were awake to them. (Thus the derangement of the humours, causes these errors of sensation of perceiving what is not present to the senses).

71. In this manner it is the work of vitiated humours, to represent many such sights of external objects, in the forms of dream to the minds of people.

72. It is usual with men of disordered humours, to see many extraordinary sights and fearful appearances, both within and without them (*i.e.* in their dreaming and outward sight also).

73. When the internal organs are equable in their action, then the course of nature and the conduct of people, appear in the usual state.

74. Then the situations of cities and countries, and the positions of woods and hills, are seen in the same calm, clear and unperturbed state, as they are known to exist, agreeably to the natural order of things; such as cool and clear streams, shady forests, and countries and paths traversed by passengers.

75. Days and nights decorated with the pleasant beams of the sun and moon, and the rays of the starry array; and all other appearances, however unreal in their nature, appear as wonders to the sight and other senses.

76. The perception of phenomenals is as innate in the mind, as vacillation is inherent in the wind; and viewing the unreal as real, and the intrinsic or what is derived from within it, as separate and extrinsic or derived from without, is the essential property of its

nature.

77. It is the calm and quiet spirit of Brahma, that gives rise to all things which are equally calm and quiet also; the world is mere vacuum, without having any reality in it. It is the vacuous mind that represents endless varieties of such forms in the sphere of its own vacuity, as the endless reflexions of its vacuous person.

## CHAPTER CXXXXVI.

### DISQUISITION OF SOUND SLEEP.

Argument:—Relation of sleep after dream, and followed by dream likewise, concluding with proof of the unity of God.

The Huntsman said:—Tell me, O great sage, what did you do and see afterwards, from your seat in the erroneous spirit of that person.

2. The sage replied:—Hear me tell you next, what I did and saw afterwards, by my union with and my situation in the spirit of that infatuated person.

3. As I resided in the dark cave of his heart, in the confusion of the last doomsday; there arose methought a hurricane, which blew away the mountains as straws, on the day of the final desolation of the world.

4. It was soon followed by outpourings of rain water from the mountain tops; which bore away the woods and hills in the torrent.

5. As I dwelt in that cavity and in union with the vitality of the individual, I perceived even in that state of my spiritual minuteness, the falling rains and hailstones from the mountain tops.

6. I was then folded in the chyle of that person, and fell into a state of sound sleep, and felt a deep darkness enveloping me all over.

7. Having laid down in my sleep for some time, I was gradually raised

from my sleepy state; as the closed lotus of the night, unfolds its petals in the morning.

8. Then as a man lying in darkness, comes to see some circular disks appearing to his sight; so I saw some flimsy dreams flying about and hovering upon me.

9. Being released from the chain of sleep, I fell to a chain of dreams; and saw a hundred shapes of things, arising in my spirit, as the shapes of unnumbered waves and billows, rise in the bosom of the sea.

10. Very many forms of visible things, appeared in the cell of my consciousness; as a great many flying things are seen to be volitant in the still and motionless air.

11. As heat is inherent in fire, and coldness is innate in water, and as fluidity is characteristic of liquids, and pungency is immanent in pepper &c.; so is the world inborn in Brahma.

12. The nature of the Intellect being uniform and selfsame in itself; the phenomenal world is engrained in it, as the dream of a new born child, presents itself to the sight of a sleeping man. (Sight is here applied to the mind's eye).

13. The Huntsman rejoined:—Tell me sir, how is it possible for the Intellect to have the sight of anything in its state of sound sleep, since dreams never occur in the mind except in the state of slight and light sleep.

14. Again in the state of sound sleep both of yourself, as also of the person in whose heart you dwelt; how could the sight of the creation appear to you (or has the term *sound sleep* any other sense than the state of utter nescience?) (Sound sleep is the state of utter insensibility or *anaesthesia*—gloss).

15. The sage replied:—Know that creation is expressed by the words, viz. *jāyati* is born, *bhāti* appeareth, and *kachati* shineth; and are applied indiscriminately to all material things, as pots and pictures ([Sanskrit: *ghata pata*]) as well as to the world also; all these words are used to express a duality (or something different as proceeding from Unity), by men whose brains are heated with dualism, or the notion of a

duality (as different from the nature of the Unity or the only One).

16. Know that the word *jāta* or born means only being (*sattwa*), and its synonyms are *prādurbhāva*—manifestation, which is derived from the root *bhu* to be.

17. Now the meaning of *Bhu* is being, which expresses the sense of being born also, and the *sarga* meaning production or creation, it is same with being also.

18. With us learned men, there is nothing as *jāyāti* or what is made or may be said to be born or destroyed; but all is one calm and quiet unborn being only. (An eternal ideal entity).

19. The whole and soul of this entity, is the one *Brahma* alone (the only *Ens* to *On* or the *Om*); and the totality of existence, is the *Cosmos*, *macrocosm* or the world. Say then what *hypostasis* or *unsubstantiality* is there that can be positively affirmed or denied of it, which is of them alike.

20. That which is called *śakti* or the active energy of God, resides literally in the Divine spirit, but not as a free or separate power of itself; because all power subsists in *Omnipotence*, which is selfsame with *Brahma*, and not as an attribute or part of him. (Vedanta ignores the predicates of potentiality as predicable of *Brahma*, who is the very essence of *Omnipotence*).

21. The properties of waking, sleep and dreaming, do not belong to the nature of God, according to the cognition of men learned in divine Knowledge; because God never sleeps nor dreams, nor does he wake in the manner of His creature. (No changing property appertaining to finite beings can ever be attributable to the Infinite, who is as He is).

22. Neither sleep nor the airy visions of dreaming, nor also anything that we either know or have any notion of, can have any relation to the nature of the Inscrutable One; any more than the impossibility of our having any idea of the world before its creation. (So the Persian mystic *Berun Zātash*, *aztohmata chunan to chunin*. His nature is beyond our comprehension and presumption of it as so and such).

23. It is the living soul which sees the dream, and imagines the

creation in itself; or else the pure intellect is quite unintelligible in its nature, and remains as clear as either in the beginning of creation.

24. The Intellect is neither the observer nor enjoyer (*i.e.* neither the active nor passive agent of creation); it is something as nothing, perfectly quiet and utterly unspeakable in its nature.

25. In the beginning there was no cause of creation, or creative agent of the world; it is only an ideal of the Divine Mind, and exists for ever in the same state, as a vision in the dream or an airy castle of imagination.

26. It is thus that the individual Intelligence, is apprehended as a duality by the unwise, but never by the intelligent; because ignorant men like silly infants are afraid of the tiger or snake that is painted upon their own person; but the intelligent knowing them too well to be marked upon their own bodies, never suspect them as anything otherwise than their own person.

27. The One invariable and translucent soul, which is without its beginning, middle and end, appears as varying and various to the unreflecting dualist and polytheist; but the whole appearing so changeful and conspicuous to sight, is all a perfect calm and quiet and serene prospect in itself.

## CHAPTER CXXXXVII.

### THE PHENOMENON AND PERSPECTION OF DREAMS.

Argument:—The rise of dream from sound sleep; and the vision of friends and relations in Dreaming.

The sage continued:—Hear me now, O strong armed archer, how I awoke from my sound sleep, and saw the sight of the world in my dream; just [as] a man rising on the surface from the depth of the sea, surveys the heavens above him.

2. I saw the heavens, as hewn out of the etherial vacuum; and I beheld the terrestrials, as sculptured out of the earth; but found them all, to be fashioned out of the Divine Mind; or framed in that manner, by my visual organs or ocular deception only.

3. The world appeared, as the early or long sprung blossom of the arbour of the eternal mind; or as the ceaseless waves of the vast ocean, or as phantoms of my deluded eye sight.

4. It seemed to appear from the bosom of the sky above, or to have proceeded from all sides of heaven; it seemed moreover as a masonry carved out of the mountains of all quarters of the firmament, and also as a prodigy rising out of the earth or Tartarus.

5. It seemed also to have sprung out of the heart, as any of its feelings or affections; and to have filled all the space of vacuity, as the all pervading clouds of heaven; methought it likewise as the produce of a large forest, or like seeds or grains growing out of the earth.

6. As pictures of houses with apartments, are painted upon the planes of level plates; so the figures of living beings, are drawn upon the smooth flatness of the Intellect, together with all the members and organs of their bodies.

7. These worlds appear to have sprung in some unknown part of Infinity, and to have presented themselves to our view, like flying herds of distant regions coming to our sight; or as presents are brought to the presence of prince from different parts of lands, or as the retributions and rewards of one's [good] or bad deeds in this life, meet him in the next and successive transmigration.

8. The world is but a blossom of the great arbour of Brahma, or a little billow of vast ocean of Eternity; it is a sculpture on the colossal pillar of the Intellect, without being carved out or cast upon it. (It is the macrocosm moulded in the mind of God).

9. The firmament is the ample field, filled with an infinity of worlds, appearing as our earthly abodes in the empty city of air; the mind wanders at random all over it as an infuriate elephant, with an airy empty life, as fickle and fleeting as a breath of air.



10. The edifice of the world appears to be built without its foundation, and is unsupported by walls; and the sky appearing so bright and variegated, is without any colour or taint of its own; it is the magical power of the great magician, that has displayed these wonders and spread a curtain of delusion over the ignorant and infatuated world. (Instead of knowledge, man has rather eaten the fruit of the tree of ignorance).

11. Though the creation seems so exuberant, at all places and in all times; yet it is quite quiescent, and unbounded by any limitation of space and time; and though it appears as multitudinous yet it is the single unity; and though seemingly multifarious, yet is all but one invariable uniformity.

12. The instance of the fairy land is exactly alike to that of this world, in respect of the unreality of both; and it is the same error which occurs to us in our dream, [that] possesses us also even in our waking state of dreaming. (Equality of day and night dreams).

13. It is the reflexion of the mind only, that represents the absent past, as well as the future which is yet to be, as already present before it; whether they relate to aught of time or place, or substance or action or anything relating to its creation or its destruction.

14. There are numberless beings contained under every species of animals, which contain others *ad infinitum* in their ovaries, bearing animalcules like seeds of pomegranate fruits.

15. The rivers, forests and mountains, are seen to be beset by clouds of the sky, and studded with the gemming stars of heaven; and the sea is heard to resound with the loud larum of battle drums, raised by the warring winds with the conflicting currents.

16. I then beheld there a visible sphere before me, amidst which I saw the village of my prior dream, and recognized the spot of my former residence therein.

17. I saw there all my former friends and relations, at the very spot and of the same age as I had seen them before; I saw my wife and my very children seated in the very same house.

18. Seeing my fellow villagers and my former village scenes, my heart wished to meet them as violently, as the sea-waves swell to meet the shore.

19. I then began to embrace all my relatives, and felt happy at my joining with them; and being enrapt by my desire of seeing more and more, I utterly lost all my remembrance of the past.

20. As a mirror receives the reflexion of whatever is present before it, so the mirror of the mind is wholly occupied with the objects of its future desires, and becomes unmindful of the past.

21. It is the vacuity of the Intellect, that has the knowledge of everything; nor is there any other principle of understanding beside the intellect, which ever subsists by itself.

22. He who has not lost his pure understanding, and his remembrance of himself; is never misled by the goblin of dualism or doubt, to think of a duality.

23. He whose understanding is awakened by his constant inquiry into truth and divine knowledge, and by his study of good s̄āstras and attendance on divine sages, does not forget his enlightenment any more (nor relapses to his former ignorance).

24. He who is imperfect in his divine knowledge, and whose mind is bound down by worldly desires; is liable to lose his good understanding, as it were by the influence of an unfavourable planet or inauspicious star.

25. Know thou, O huntsman! that thy understanding also, which is not yet cultivated by association with the wise, is liable to fall into error of duality, and involve thee thereby to repeated difficulties.

26. The Huntsman answered:—It is all very true, O sage, that notwithstanding all thy lectures, my understanding does not find its rest in the knowledge of only true One.

27. My understanding is still hanging in doubt, as to whether it is so or not; and though I rely in my conception of the truth as you have declared, yet my mind finds no rest in it.

28. Ah! that though I fix my faith on the doctrine you have preached, yet I cannot rest secure in it, so long as my ignorance reigns supreme in me.

29. Unless the understanding is enlightened in the company of wise men, by attending the doctrine of the best s̄astras, and due examination of their precepts, there can be no end of the errors of the world, nor any rest for the weary soul, wandering continually in the maze of errors.

## CHAPTER CXXXXVIII.

### INVESTIGATION INTO THE NATURE OF DREAMS.

Argument:—Truth and untruth of Dreams.

The Huntsman said:—If the sight of the world is no more than a vision in dream, then tell me, O great sage, where lies its truth or falsehood, which is a matter of great doubt and difficulty to me.

2. The sage replied:—That dream is true and comes actually to take place, which rises in our consciousness under the conditions of proper place and time, and right actions and things. (These are the morning dreams relating to pious acts and sacred things in some adjacent place).

3. A dream that is caused by use of some gem or drug or by effect of some mantra or amulet, comes to pass in actu, whether it is favourable or not to the dreamer.

4. When the earnest desire of a man, presents itself in the shape of a dream before his mental sight, it comes to occur by accident by law of chance.

5. Whatever we believe with certainty in our consciousness, the same is sure as fate, we are sure to see and become the same (by the natural tendency and constitution of our minds).

6. Certainty removes the uncertainty, if any one reaches there, the

other falls down absolutely.

7. No object is ever situated, either in the inside or outside of any body; it is the consciousness alone, that assumes to itself the various forms of worldly things, and remains in the same state as it knows itself to be.

8. The certainty arrived at by evidence of the s̄āstras, that the phenomenals are as appearances in a dream, makes it to be believed as so indeed; but a disbelief, in this belief makes one a sceptic, who wanders about in his doubts for ever. (Without coming to a settled belief).

9. If one gains his object by any other means, notwithstanding his belief in the visionariness of the world; that gain is to be reckoned as a visionary one only.

10. Whatever is ascertained as true in the world, by the strong consciousness of any body in his waking state; the same comes to be known as otherwise or (untrue), in course of time and change of place either sooner or later.

11. In the beginning the world existed in Divine Intellect, and was represented in its subtile and incompressible form; It had its essence in the mind of God, and then extended its tenuous substance to any length *ad libitum*.

12. Know that beside the true and immutable entity of the intellect of Brahma alone, all others are both real and unreal, and lasting and transient also. (They are real as reflexion of the Divine Mind, and unreal and transitory in their phenomenal aspects.)

13. Whereas Brahma is the only ens and soul of all, there can be no other that may be styled as such; say therefore what else is there, that may be called a reality or non reality either.

14. Whether therefore a dream be true or false at any time, it cannot be deemed as the one or the other, by either the ignorant or enlightened part of mankind.

15. The phenomenal world appears before us, by delusion of our senses and misconception of our consciousness; the visible worlds commonly

passed under the name of illusion (māyā), hath naught of reality or certainty in it.

16. It is the Divine Intellect that flashes forth in the mind, with the glare of the glaring world; just as fluidity is seen to be thrilling and flowing still, in all bodies of waters and liquids.

17. As one sees a dream at first, and falls fast asleep afterwards; so doth everybody behold the phenomenals in his waking state, and then falls naturally into a deep and sound sleep. (This refers to the alternate creation and annihilation of the world).

18. Know then, O great sage, that the waking state is analogous to that of dreaming; and know the dreaming state to be as that of waking, and that both these states are but the two phases of the one and same Brahma (as the liquid and condensed states of ghee or butter are both the same).

19. The Divine Intellect is a vacuous and incomprehensible entity, and the spacious universe is its reflexion only; the three states of waking, dreaming and sleeping, are the triple hypostases of the same being (or Divine Existence).

20. There is no law regarding the efficacy of dreams, say how can you determine any rule for ascertaining the results of various dreams.

21. As long as the mind dwells on the appearance of dreams (either in sleep or waking), so long it is troubled with its vagaries; therefore the sage must wipe off their impressions from his consciousness.\*

\* The mind involved in ignorance, is said to be waking, and the uncontroled mind is styled as dreaming; the mind subdued by weariness is said to be asleep, and when brought under subjection by any effort, is called *samādhi* or meditation, lastly its liberation from ignorance, is known as its state of *mukti* or emancipation.

22. It is the humour of the mind that gives rise to dreams, like pulsation in air causing the current wind; there is no other cause of dreams nor any laws for governing them; except the sound sleep (or insouciance), when these appearances entirely subside or vanish away.

23. It is the manner of the learned, to impute the cause of the impressions in our consciousness, to external appearances of this thing

or that (or ghata patadi &c.); but relying on the doctrine of the causelessness of external objects (or the objective), they prove to be no other than mere imaginations of the subjective mind (or noumenal only).

24. In this therefore there is [no] other law with respect to this, than the appearances of things whatever they be, are generally granted as such by the common sense of mankind (vyāvahārikam).

25. Thus there being no law in dreaming, there is some times some truth in some dreams, and at others there is no truth in any of them at all; and in want of any constancy, it is only an fortuitous occurrence.

26. Whatever appears subjectively to one's self, either from his own nature or by means of artificial appliances; and whatever one is habituated to think of anything in himself, he sees the same in the very form, both in his dreaming as well as waking states.

27. The appearances of things, both in the sleeping and waking states of men, are the mere reflexions of their minds; and they remain the same whether when one is waking or lying in the visionary city of his dreams.

28. It is not enough to call the waking alone as waking, because the dream also appears as waking to the waking soul that never sleeps. (The soul is ever wakeful).

29. So also there is nothing as dreaming, and may be called by that name; it is only a mode of thinking in the Divine Mind, which sees sleeping and waking in the same light.

30. Or it may be that there does not exist, either of the two states of waking or dreaming, because the ever living soul of [a] dead person, continues to behold the visibles; even after its separation from the body, and resurrection after death.

31. The soul remains the same, and never becomes otherwise than what it is, in any state whatsoever; just as the endless duration never changes with the course of time, and the ocean continues alike under its rolling waves, and the airy space remains unchanged above the changing clouds.

32. So the creation is inseparable from the supreme soul, whether it

exists or becomes extinct; and as the perforations and marks in a stone are never distinct from it; so are the states of waking and sleeping coincident with the soul Divine.

33. Waking, sleeping, dreaming and sound sleep, are the four forms of bodies of the formless and bodiless Brahma; who though devoid of all forms, is still of the form of whole creation, cosmos and the mundane soul.

34. The supreme soul, that pervades and encompasses all space is visible to us in only form of infinite space or sky; the endless vacuity therefore being only the body of supreme Intellect, it is no way different from it.

35. The air and wind, the fire and water, together with the earth and clouds on high, are reckoned as the causes of all creation, and subsist in their ideal shapes in the mind of Brahma alone.

36. The Lord is devoid of all appellations and attributes, and remains united with his body of the Intellect, containing the knowledge of all things within itself; and the phenomenal is never separate from the noumenal.

## CHAPTER CIL.

### INVESTIGATION INTO THE ORIGINAL CAUSE.

Argument:—Conversation of the two sages, and relation of Human Miseries.

The Huntsman said:—Tell me, O sage! What then became of the world that you saw in your dream; relate in full all its accounts until its final extinction (or nirvāna).

2. The sage replied:—Hear me then tell thee, O honest fellow, what then passed in the heart of the person wherein I had entered, and listen to the wondrous tale with proper attention.

3. As I remained there in that forgetful state of my transformation, I saw the course of time gliding upon me, with its train of months, seasons and years, passing imperceptibly by me.

4. I passed there full fifteen years in my domestic life, and happy with enjoyment of my conjugal bliss.

5. It happened there once upon a time, that a learned sage, came as a guest to my house, and I received the venerable and austere devotee with honour within my doors.

6. Being pleased with my honourable reception of him, he took his meal and he rested himself at ease, when I made him the following inquiry regarding the weal and woe of mankind.

7. Sir, said I, you are possest of vast understanding, and know well the course of the world; and are therefore known neither to fret at adversity, nor delight in prosperity.

8. All weal and woe proceed from the acts of men, engaged in busy life in the world; so as the husbandman reaps good or bad crops in autumn, according to the manner of his cultivation of the field (such is the common belief of men).

9. But then tell me, whether all the inhabitants of a place, are equally faulty in their actions at the one and same time; that they are brought to suffer and fall under some severe calamity or general doom all at once.

10. We see alternate famine and drought, portents and catastrophes repeatedly overtaking a large portion of mankind at the same time; say then is it owing to the wickedness of the people at the one and very time.

11. Hearing the words of mine, he stared at me, and looked as if he was taken by surprise, and seemed to be confounded in his mind; and then he uttered these words of equal reverence and ambrosial sweetness.

12. The sagely guest said:—O well spoken! these words of yours bespeak thy highly enlightened mind; and that you have well understood the cause



of the phenomenal, be it a real or unreal one, tell me; how you came to know it.

13. (Then seeing me sitting silent before him, he added); Remember the universal soul only, and think naught what thou art and where thou sittest; ponder well in thyself, what am I and from whence, and what is the phenomenals, whether it is anything substantial or ideal of the mind only.

14. All this is the display of dream and how is it that you do not know it as yet? I am a visionary being to you, as you are the phantom of a dream before me.

15. The world you see, is a formless and a nameless nothing, and mere formation of your imagination; it glares with the glare of the glassy Intellect, and is a glaring falsehood in itself.

16. The true and unfictitious forms of the Intellect is, as you must know; that it is omnipresent, and therefore of any form whatsoever, you think or take it to be any where.

17. Now in assigning a causality to things, you will find that the Intellect is the cause of all; and in ascribing one cause to anything, you have the uncaused and uncausing Intellect for everything.

18. It is the universal soul that spreads through all, and in whom all living beings reside, that is known as *virajātmā* or common soul of all; and the same viewed as residing in us, is known as *sūtrātmā* or individual souls linked together in a series (composed of all souls).

19. There will be other living beings in future, with the virajan soul pervading in all of them, and causing their weal or woe according to their desires. (Lit. causing the affluence and want of men according to their respective acts).

20. The soul is disturbed by derangement of the humours of the body and then the limbs and members of the bodies of men, become perturbed likewise.

21. Drought, famine and destruction, may come upon mankind or subside of themselves; because:—

22. It is possible, O good soul! that there are many persons living together, [who] are equally guilty of some crime at the same time; who wait on their simultaneous punishment, falling as the fire of heaven on a forest at the same time.

23. The mind that relies on the efficacy of acts, comes to feel the effects of its actions; but the soul that is free from such expectation, is never involved in its acts, nor exposed to its result.

24. Whatever one imagines to himself, in any form at any place or time; the same occurs to him in the same proportion as he expected it; whether that object be with or without its cause (*i.e.* actual or not).

25. The visionary appearances in dreams, are in no way accompanied with their immediate or accessory causes, as all actual existences are; therefore this visionary world is the appearance of the everlasting Intellect of Intelligence, which is Brahma itself.

26. The world appearing as an erroneous dream, is a causeless unreality only; but considering it as the appearance of Brahma, it has both its cause and reality (Hence it is called *sadasadātmaka i.e.* both a reality and unreality also).

27. The casual occurrence of dreams, deludes our consciousness of them; and so the fortuitous appearance of the world, is equally delusive of our apprehension of it. Its extension is a delusion, as the expansion of a dream.

28. Everything appears to be caused or uncaused, or as casual or causal as we take it to be (hence while we deem our dreams as causeless delusions, we are apt to believe the equally visionary world, as a caused and sober reality).

29. It is a deception of the understanding to take the visionary world, as the product of a real causality. It is natural to the waking state to [take] it for a reality, what appears as quite calm and unreal in our sleep and dreams.

30. Now hear me tell you, O great minded sage, that the one satya—Ens or Brahma is the sole cause of existences; or else what other thing is

it that is the cause of all nature and this all pervading vacuum.

31. Say what can be the cause of the solidity of the earth, and the rarity of air; what is the cause of our universal ignorance, and what is the cause of the self born Brahma.

32. What may be the cause of creation, and what is the origin of the winds, and fire and water; and what is the source of our apprehensions of things than mere vacuum or the vacuous intellect.

33. Tell me what can be the cause, of the regeneration of departed souls, into the mass of material bodies? It is in this manner that the course of creation is going on in this manner from the beginning (without any assignable cause).

34. Thus are all things seen to be going on, and recurring in this world, like the rotations of wheels and spheres in air; from our constant habit of thinking and seeing them as such.

35. Thus it is the great Brahma himself, who in the form of Brahmā or creator, spreads and moves throughout the world; and receives afterwards as many different names, as the different phases and forms of that he displays in nature, such as the earth, air &c.

36. All creations move about like the fluctuations of winds, in the spacious firmament of the Divine Mind; which conceives of itself various forms of things in its own imagination.

37. Whatever it imagines in any form or shape, the same receives the very form as a decree of fate; and because these forms are the very images or ideas of the Divine Mind, they are deemed to form the very body of the Deity.

38. In whatever likeness anything was designed at first by the Divine Intellect; it bears the same form and figure of it to this day (and so will it continue to bear for evermore).

39. But as the Divine Mind is all powerful and omniscient, it is able to alter them and make others anew, by its great efforts again (*i.e.* God can unmake what he has made, and make others again).

40. Whenever anything is supposed to have a cause, it is thought also to be subject to the will of that cause; and wherever there is no supposition of a cause, there is no apprehension nor capability of its alteration also. (*i.e.* The world is both as changeable as well as unchangeable, according as it is believed to be made by or selfsame with its Maker).

41. Like vibration in air, the world existed as first in the ideal of the Divine Mind; and as it was an unsubstantiality before, so it continues ever still.

42. They who amass for themselves, the merits or demerits of their pious or impious deeds; reap accordingly the good or bad rewards or results thereof in this life. There are others who are crushed under a thousand calamities, falling upon them like showers of hailstones or the thunderbolts of heaven.

## CHAPTER CL.

### TRANSCENDENTAL ADMONITIONS.

Argument:—Conversation of the impossibility of the departed soul, to reenter into the former body.

The house keeping sage then said as follows:—It was by this kind of reasoning, that my sagely guest expostulated with me, and made [me] acquainted with whatever was worth knowing.

2. I then restrained my guest, to remain longer with me by entreaties; and he consented to abide at mine, which resembled the abode of a dead (ignorant) person. (Those that are dead to reason, are called dead people).

3. The sage that spake to me those edifying words, which were as bright and cooling as moonlight; behold him to be the venerable personage, that is now sitting beside you.

4. He said without my request the following speech, for removal of my ignorance; as if the sacrificial god rose out of fire, being pleased with my sacrifice.

5. Hearing these words of the sage, the huntsman was confounded with wonder; and could not know the sage that expounded the theory of dreaming, now sitting confessed before me.

6. The Huntsman said: O! it is a great wonder, and inconceivable in my mind, that the sage that expounded the nature of dreams, is now manifest before me.

7. I wonder at this, O sage! that the sagely guest whom you saw in your dream, and who explained the cause of dreams to you, should now be seen in this waking state.

8. Say how could this visionary sage seen in your airy dream, come to appear in a solid body, and sit sedate at this place, like the fancied ghost of boys.

9. Please to explain to me this wonderful narration of yours, in due order; as to who he is and whence and wherefore he comes in this questionable form.

10. The sage replied:—Hear me patiently, O fortunate man, to relate to you about this wonderful narrative. I will tell this briefly to you, but you must not be hasty about it.

11. This sage that now sits by thee, had told me then for my acquaintance of him; that he was a learned man, and has come hither now with his tale too long to relate.

12. He said these words, saying, that he remembered his former nature, which was as bright and fair as the clear sky, at the end of the foggy season (of the month of *māgh*).

13. O! I remember also that I became a sage afterwards, with an expanded mind; my heart was swollen with joy, and remained bathed (amazed) at my wondrous change.

14. I was glad at that state of my life, from my desire of the

enjoyments of the world; but was deceived like a weary passenger, pursuing a mirage with eager expectation of water.

15. Alack! that the phantoms of the phenomenal world, should so allure even the wise; as the tempting fiends of hell, deceive mankind only to deceive them.

16. Alas! and I wonder at it, that I was misled by my ignorance, that I was misled by my erroneous knowledge of the world, to this state of life, which is utterly devoid of every good.

17. Or what ever I am, I find myself to be full of errors only, and there is no truth whatever in me; and yet it is the error of errors and the greatest blunder, that we should be so beguiled and betrayed by unrealities.

18. Neither am I nor this or that any entity at all; and yet it is a wonder, that all these false appearances, should appear as realities.

19. What then must I do at present to break my bondage to these falsities; I see the germ of error lying inside myself, and this tear off and cast away from me.

20. Be there the primeval ignorance, prevalent all over the world; she can do us no harm, that is a mere negation herself; It is now that I must try to get rid of my error, of deeming the unreal as real.

21. That this sage is my preceptor and I am his pupil, is all a mistake; because I am in and the very Brahma, and the person sitting here by me, is as the man in the moon or in the cloud.

22. Then though I [thought] of speaking to that great sage of enlightened understanding; and so thinking, I addressed him saying:—

23. O great sage! I will now go to my own body (from out of the body of this person), in order to see what I may be doing there.

24. Hearing this, that great sage said smilingly to me, Ah! where are those bodies of you two; that are blown away afar in their ashes.

25. You may go there yourself if you please, and see the matter

yourself; and by seeing their present state, you will know every thing relating to them.

26. Being thus advised by him, I thought on entering my former body.

27. I told him, do you remain here, O sage, until I come back to this place, after seeing my former body; so saying I became a breath of air, and fled from my abode.

28. Then mounting on the car of wind, I wandered through the air, and was wafted to a hundred ways like the odour of a flower, carried rapidly all about by the odoriferous breezes for a long time.

29. Roving long in this manner, I sought to enter that body, by the passage of its lungs; but finding neither that or any other passage, I kept floating in the air.

30. Then with deep felt sorrow, I returned to my place, and became tied again to that stake of the world, by my returning affections to it.

31. Here I saw that venerable sage sitting before me, and asked him intensely in the following manner in my house in this place.

32. Tell me sir, said I, for thou knowest all the past and future; and knowest what all this is, by means of thy all seeing sight.

33. How was it that the person in whose body I had entered, as also my own body likewise, could neither of them be found anywhere.

34. I then wandered throughout the vast expanse of the sphere of this earth, and searched amidst all fixed and living bodies herein, but could not find that opening of the throat from which I had come out.

35. Being thus addressed by me, that high minded *muni* or sage then said unto me; it is not possible for thee with thy bright and brilliant eyes to find it out unaided by my advice.

36. If you should search after it with the light of thy yoga meditation, it is then possible for thee to find it out as fully, as one sees a lotus placed in his palm.

37. Now therefore if you wish to listen to my words, then attend to my advice, and I will tell thee all about it.

38. Know then that as it is the sunlight that expands the lotus blossoms in the lake, so it is the enlightening beams of Brahmā only that develops the lotus of understanding, and that you can know nothing of yourself.

39. Know then that as you sat once in your devotion, you dreamt in your reverie, of entering into the heart of another person, and were confirmed in your consciousness of that belief.

40. The heart wherein you thought to have entered, you believed to have seen the three worlds therein; and the great sphere of heaven and earth contained in its bosom.

41. In this manner as you absorbed in your reverie, and thought yourself to reside in the body of another person; you happened to fall asleep, and your hermitage in the forest suddenly caught fire and was burnt down.

42. The burning hut sent forth clouds of smoke to the sky, and the blazing cinders, flew to the orbs of the sun and moon.

43. The flying ashes covered the sky, as with a grey cloud or ash coloured blanket; and the blue vault of heaven was spread over as with a canopy.

44. Wild animals issuing out of their caves and caverns, sent forth horrid yells and growling abroad; and the bursting sparks filled the horizon.

45. The tall palm and other trees, caught the flame and appeared as trees of fire; and the flying and falling fires, cracked as the clattering cloud.

46. The flames ascending far above in the air, appeared as fixed lightnings in the sky; and the firmament assumed a face as that of melted gold.

47. The fiery sparks flying afar to the starry frame, doubled the number of stars in heaven; and the flashing fires in the bosom of the sky,



delighted the eyes of damsels (as at the sight of fire works).

48. The blowing and booming fires, rebellowing in the hollow sky; startled the sleeping foresters in the woods, who rushed out of their caves and caverns, and wandered about in the forest.

49. The wild beasts and birds being half burnt in their caves and nests, lay and fell dead on the ground; the lakes and river waters boiled with heat, and the foresters were suffocated by the fumes.

50. The young *chauri* bulls, were parched in the flames; and the stink of the burning fat and flesh of wild beasts, filled the air with a nasty stench.

51. This all devouring wild fire, raging as a conflagration or diluvian fire, hath wholly consumed and swallowed up your hermitage, as a serpent devours its prey.

52. The Huntsman asked:—Tell me sir, what was the real cause of this fire; and why the Brahman lads that dwelt in their pupilage there, were burnt down also.

53. The sage replied:—It is the vibration or effort of the volitive or designing mind, that is the true cause or incentive of the production or demolition of the desired object; and so its quiescence is the cause of the absence of the three worlds.

54. As a sudden fear or passion is the cause of palpitation of the heart, so an effort or desire of the mind is the mobile force (or *primum mobile*) for the causation of the three worlds.

55. It is the pulsation of the Divine Mind, that is the cause of the imaginary city of the world; as also of the increase of population and of rains and draughts.

56. The will in the Divine Mind, is the source of the creative mind of Brahmā, which in its turn gives rise to the minds of the first patriarchs, who transmit it to others in endless progression, all of which proceed from the first quiet and calm intellect, through the medium of vacuum.

57. The learned know well, that the effulgence of the pure and vacuous Intellect, shines in the vacuum of their intellects; but the ignorant think it as it appears to them, which is not the reality (which it is not in reality).

## CHAPTER CLI.

### VIEW OF INEXISTENCE.

Argument:—The world is a vision, and to be known only by conception, perception and meditation.

The other sage rejoined:—Afterwards the whole village together with all its dwellings and trees, were all burnt down to ashes like the dried straws.

2. All things being thus burnt away, the two bodies of you two, that had been sleeping there, were also scorched and burnt, as a large piece of stone, is heated and split by fire.

3. Then the fire set after satiating itself with devouring the whole forest, as the sea sat below in its basin, after its waters were sucked up by the sage Agastya.

4. After the fire was quenched and the ashes of the burnt cinders had become cold; they were blown away by gusts of wind, as they bear away the heaps of flowers.

5. Then nothing was known, as to where the hermit's hut and the two bodies were borne away; and where was that visionary city, which was seen as vividly as in waking, and was populous with numbers of people.

6. In this manner the two bodies having disappeared, their existence remains in the conscious soul, as the memory of externals remains in the mind, at the insensibility of the body in the state of dreaming.

7. Hence where is that passage of the lungs, and where is that Virajian

soul any more? They are burnt away together with the vigour and vitality of the dead body.

8. It is on account of this, O sage, that you could not find out those two bodies; and wandered about in this endless world of dreams, as if you were in your waking state.

9. Therefore know this mortal state, as a mere dream appearing as waking, and that all of us are but day dreams, and seeing one another as we see the visionary beings in our dreams.

10. You are a visionary man to me, and so am I also to you; and this intellectual sphere, wherein the soul is situated within itself.

11. You have been ere while a visionary being in your life, until you thought yourself to be a waking man in your domestic life.

12. I have thus related to you the whole matter, as it has occurred to you; and which you well know by your conception, perception and meditation of them.

13. Know at last that it is the firm conviction of our consciousness, which shines for ever as the glitter of gold in the vacuum of our minds; and the intellectual soul catches the colour of our deeds, be they fair or foul or a commixture of both, in its state of a regenerated spirit.

## CHAPTER CLII.

### THE SAGE'S DISCOURSE AT NIGHT.

Argument:—Refutation of the Reality of Dreams, and the reason of the Preceptorship of the Hunter.

The sage resumed:—Saying so the sage held his silence, and lay himself in his bed at night; and I was as bewildered in my mind, as if blown away by the winds.

2. Breaking then my silence after a long time, I spoke to that sage and said: sir, in my opinion, such dreams appear [to have] some truth and reality in them.

3. The other muni replied:—If you can believe in the truth of your waking dreams, you may then rely on the reality of your sleeping dreams likewise; but should your day dreams prove to be false, what faith can you then place on your night dreams (which are as fleet as air).

4. The whole creation from its very beginning, is no more than a dream; and it appears to be comprised of the earth etc., yet it is devoid of everything.

5. Know the waking dream of this creation is more subtle, than our recent dreams by night; and O lotus eyed preceptor of the huntsman, you will shortly hear all this from me.

6. You think that the object you see now, in your waking state in the day time, the same appear to you in the form of dream in your sleep; so the dream of the present creation, is derived from a previous creation, which existed from before as an archetype of this, in the vacuum of the Divine Mind.

7. Again seeing the falsity of your waking dream of this creation, how do you say that you entertain doubts regarding the untruth of sleeping dreams, and knowing well that the house in your dream is not yours, how do you want to dote upon it any more?

8. In this manner, O sage, when you perceive the falsity of your waking dream of this world; how can you be doubtful of its unreality any more?

9. As the sage was arguing in this manner, I interrupted him by another question; and asked him to tell me, how he came to be the preceptor of the huntsman.

10. The other sage replied:—Hear me relate to you this incident also; I will be short in its narration, for know O learned sage, I can dilate it likewise to any length.

11. I have been living here, as a holy hermit for a long time; and solely employed in the performance of my religious austerities; and

after hearing my speech, I think you too will like to remain in this place.

12. Seeing me situated in this place, I hope you will not forsake me here alone; as I verily desire to live in your company herein.

13. But then I will tell you sir, that it will come to pass in the course of some years hence, and there will occur a direful famine in this place, and all its people will be wholly swept away.

14. Then there will occur a warfare between the raging border chiefs, when this village will be destroyed, and all the houses will be thinned of their occupants.

15. Then let us remain in this place, free from all troubles, and in perfect security and peace, and live free from all worldly desires, by our knowledge of the knowable.

16. Here let us reside under the shelter of some shady trees; and perform the routine of our religious functions, as the sun and moon perform their revolutions in the solitary sky.

17. There will then grow in this desert land and deserted place, many kinds of trees and plants, covering the whole surface of this lonely place.

18. The land will be adorned by fruit trees, with many a singing bird sitting upon them; and the waters will be filled with lotus beds, with the humming bees and *chakoras* chirping amidst them. There shall we find happy groves like the heavenly garden of paradise for our repose.

## CHAPTER CLIII.

### ONE SOUL IS THE CAUSE OF ALL.

Argument:—Arrival of the Huntsman, and the sage's preceptorship of him.

The other sage said:—When both of us shall dwell together in that forest, and remain in the practice of our austerities; there will appear upon that spot, a certain huntsman, weary with his fatigue in pursuing after a deer.

2. You will then reclaim and enlighten him, by means of your meritorious remonstrance; and he then will commence and continue to practice his austerities, from his aversion to the world.

3. Then continuing in his austere devotion, he will be desirous of gaining spiritual knowledge, and make inquiries into the phenomena of dreaming.

4. You sir, will then instruct him fully in divine knowledge, and he will be versed in it by your lectures on the nature of dreams.

5. In this manner you will become his religious instructor, and it is for this reason that I have accosted you with the epithet or title of the huntsman's *guru* or religious guide.

6. Now sir, I have related to you already regarding our errors of this world; and what I and you are at present, and what we shall turn to be afterwards.

7. Being thus spoken to by him, and learning all these things from him, I became filled with wonder, and was he more amazed as I remonstrated with him on these matters.

8. Thus we passed the night in mutual conversation, and after we got up in the morning, I honoured the sage with due respect, and he was pleased with me.

9. Afterwards we continued to live together in the same homely hut of the same village, with our steady minds and our friendship daily increasing.

10. In this manner time glided on peacefully upon us, and the revolutions of his days and nights, and returns of months, seasons and years; and I have been sitting here unmoved under all the vicissitudes of time and fortune.

11. I long not for a long life, nor desire to die ere the destined day;  
I live as well as I may, without any care or anxiety about this or that.

12. I then looked upon the visible sphere, and began to cogitate in my mind; as to what and how and whence it was, and what can be the cause of it.

13. What are these multitudes of things, and is the cause of all these; it is all but the phenomena of a dream, appearing in the vacuity of the Intellect.

14. The earth and heaven, the air and the sky, the hills and rivers, and all the sides of firmament; are all but pictures of the Divine mind, represented in empty air.

15. It is the moonlight of the Intellect, which spreads its beams all round the ample space of vacuum; and it is this which shines as the world, which is an ineffaceable facsimile or cartography of the supreme Intellect in the air.

16. Neither is this earth nor sky, nor are these hills and dales really in existence; nor am I anything at all; it is only the reflexion of the supreme Mind in empty air.

17. What may be the cause of aggregation of solid bodies, when there is no material cause for the causation of material bodies in the beginning.

18. The conception of matter and material bodies, is a fallacy only; but what can be the cause of this error, but delusion of the sight and mind.

19. The person in the pith of whose heart, I remained in the manner of his consciousness, was burnt down to ashes together with myself.

20. Therefore this vacuum which is without its beginning and end, is full with the reflexion of the Divine Intellect; and there is no efficient or instrumental or material cause of creation, except its being a shadow of the substance of the Divine Mind.

21. All these pots and pictures, these prints and paints before us, are but the prints of the Divine Mind; nor can you ever get anything,

without its mould therein.

22. But the Intellect too has no brightness of it, except its pure lucidity; for how can a mere void as vacuum have any light, except its transparency.

23. The Intellect is the pure Intelligence, of the extended entity of Brahma; which shows in itself the panorama of the universe, what else are the visibles, and where is their view besides.

24. There is but one Omnipresent soul, who is uncaused and uncausing, and without its beginning, middle and end; He is the essence of the three worlds and their contents. He is something as the universal intelligence, and shows all and every thing in itself (and reflects them in all partial intelligences according to their capacities).

## CHAPTER CLIV.

### RELATION OF PAST EVENTS.

Argument:—The living liberation of the sage, by means of his habitual meditation.

The sage continued:—Having thus considered the vanity of the visibles, I remained free from my anxious cares about the world; and became passionless and fearless, and extinct in *nirvāna*, from insensibility of my egoism.

2. I became supportless and unsupported, and remained without my dependence upon any body; I was quite calm with my self-composure, and my soul was elevated and rested in heaven.

3. I did as my duty called, and did nothing of my own accord; and remained as void and blank as vacuum, which is devoid of all action and motion.

4. The earth and heaven, the sky and air, the mountains and rivers, and



all that lies on all sides and the sides themselves, are not but shadow in the air, and all living bodies are no more than the embodied (died) Intellect or Intellectual bodies.

5. I am quiet and composed, and manage myself as well as I can; I am quite happy in myself; having no injunction nor prohibition to obey, nor to act an inner or outer part (*i.e.* not having a double part to play, nor any duplicity in the heart).

6. Thus I resided here in my even temper, and the same tenor of my mind and actions; and it is by mere chance, that you have come to meet me here.

7. Thus I have fully explained to thee about the nature of dream and my personal self; together with that of the phenomenal world and thyself.

8. Hence thou hast well understood, what is this visible world that lies before thee; as also what these beings and these people are, and what Brahma is after all.

9. Now knowing these things, O thou huntsman, to be mere false, [you] must now have your peace of mind, with the conviction that, all this is the representation of the Intellect in empty air. Yea, it is this that is dimly seen in these, and naught besides.

10. The hunts-man rejoined:—If so it be then both me and thee and the gods even, you say to be nullity; and that all of these are but the phantoms of a dream, and that all men are no men, and all existence as non existence (*sadasat*).

11. The sage replied:—It is verily so, and all and every one of us is situated as the spectre of a dream to one another, and as *phasma* in the cosmorama of the world.

12. These spectres appear in forms, according to one's conception of them; and the only One appears as many, like the rays of light. All these radiations cannot be wholly true or untrue, nor a mixture of both of them.

13. The visionary city of the world that appears in our waking state, is but a waking dream or an apparition of our minds, and appears as the

prospect of a distant city before us, that we never saw before.

14. I have fully explained all this to you already, and you have been enlightened in the subject to no end; now you have grown wise and well known all and everything; do therefore as you may like best for you.

15. Though thus awakened and enlightened by me, your reprobate mind is not yet turned to reason, nor found its rest either in transcendental wisdom, or in the transcendent state of the most high.

16. Without assuetude you cannot concentrate your vagrant mind into your heart; nor can you without the practice of constant reflexion attain the acme of wisdom.

17. It is impossible to attain the summit of perfection, without your habitual observance of wisdom; as it is incapable for a block of wood to contain any water in it, unless it is scooped out in the form of a wooden vessel.

18. Habitual reliance in sapience and constant attendance to the precepts of the sāstras and preceptors, tend to the removal of the mind's suspense between unity and duality (*i.e.* between God and the world), and set the mind to its ultimate bliss of *nirvāna*—anaesthesia in quietism.

19. Insensibility of one's worth and state and inertness to all worldly affections, refraining from the evils of bad associations, and abstaining from all earthly desires and cravings of the heart—

20. These joined with one's deliverance from the fetters of dualities, and enfranchisement from all pleasurable and painful associations, are the surest means that lead the learned to the state of unalterable bliss—*nirvāna* (which is ever attendant on the Deity).

## CHAPTER CLV.

### RELATION OF FUTURE FORTUNE.

Argument:—The sage relates the elevation of the Huntsman to heaven by means of his austere devotion.

The God Agni said:—Upon hearing all this the huntsman was lost in wonder, and remained as dumfounded as a figure in painting in the very forest.

2. He could not pause to fix his mind in the supreme being, and appeared to be out of his senses and wits, as if he was hurled into a sea.

3. He seemed to be riding on the wheel of his reverie, which pushed him onward with the velocity of a bicycle; or appeared to be caught by an alligator, which bore him with rapidity, up and down the current of his meditation.

4. He was drowned in doubt, to think whether this was the state of his *nirvāna* or delirium; wherein he could not find his rest, but was tossed headlong like a headstrong youth in his foolhardiness.

5. He thought the visibles, to be the work of his ignorance; but he came to think upon his second thought, this delusion of the world, to be the production (display) of Providence.

6. Let me see, said he, the extent of the visibles from the beginning; and this I will do from a distance, by means of the spiritual body, which I have gained by means of devotion.

7. I will remove myself to a region, which is beyond the limit of the existent and in-existent worlds; and rest myself quiet at a spot, which is above the etherial space (*i.e.* in heaven).

8. Having thus determined in himself, he became as dull as a dunce, and set his mind to the practice of his yoga devotion, as it was dictated to him by the sage, saying that no act could be fruitful without its constant practice.

9. He then left his habit of huntsmanship and applied himself to the observance of austerities, in company with the sages and seers.

10. He remained long at the same spot, and in the society of the sagely

seers; and continued in the practice of his sacred austerities, for very many years and seasons.

11. Remaining long in the discharge of his austere duties, and suffering all along the severities of his rigorous penance; he asked once his sagely guide, as to when he shall obtain his rest and respite from these toils, to which the muni responded unto him in the following manner.

12. The muni said:—The little knowledge that I have imparted unto thee, is a spark fire and able to consume a forest of withered wood; though it has not yet burnt down the impression of this rotten world from your mind.

13. Without assuetude you cannot have your beatitude in knowledge; and with it, it is possible to attain it in course of a long time. (*i.e.* No knowledge is efficacious without its long practice, hence a novice in yoga is no *yogi* or adept in it).

14. Such will verily be your case, if you will rely in my assurance of this to you, and wear my words as a jewel about your ears, knowing them to be oracular in this world.

15. You praise the unknown spirit of God, in your ignorance of his nature; and your mind is hanging in suspense between your knowledge and ignorance of (divine nature).

16. You are led [of] your own accord to inquire into the nature and extent of the cosmos, which is but a phantom of delusion. (The world being but a delusion, it is in vain to investigate about it).

17. You will be thus employed for ages, in your arduous understanding of making this research, until Brahmā—the creative power will appear before you, being pleased at your investigation into his works.

18. You will then ask the favour of thy favouring god, to release you from your ponderous doubt of the reality or delusiveness of the world, saying:—

19. Lord! I see the cosmorama of the phenomenal world, is spread out every where as a delusion before our sight; but I want to see a spot, which exhibits the true mirror of the Divine mind, and which is free

from the blemish of the visibles.

20. The mirror of the vacuous mind, though as minute as an atom, represents yet the reflexion of this vast universe in some part or other within it. (*i.e.* The minute atom of the mind, is the reflector of vast universe).

21. It is therefore to be known, how far this boundless world extends to our woe only; and how far does the sphere of the etherial sky stretch beyond it.

22. It is for this that I ask your good grace, to make me acquainted with the infinite space of the universe; accept my prayer, O thou lord of gods, and readily grant this my request.

23. Strengthen and immortalize this body of mine, and make it mount upon the regions of sky, with the velocity of the bird of heaven (Garuda or Phoenix).

24. Make my body increase to the length of a league each moment; until it encircles the world in the manner of its outer and surrounding sky.

25. Let this pre-eminent boon be granted to me, O great and glorious God, that I may reach beyond the bounds of the circumambient sky, which surrounds the sphere of the visible world.

26. Being thus besought by thee, O righteous man, the Lord will say unto thee, "Be it so as thou desirest," and then he will disappear as a vision from thy sight, and vanish into the air, with his attendant gods along with him.

27. After the departure of Dis Pater with his accompanying deities, to their divine abodes in heaven; thy thin and lean body emaciated by thy austerities, will assume a brightness as that of the brilliant moon.

28. Then bowing down to me and getting my leave, thy brightsome body will mount to the sky in an instant, in order to see the object of thy desire, which is settled in thy mind.

29. It will rise high into the air as a second moon, and higher still as the luminous sun itself; and blaze above as brightly as a burning fire,

in defiance of the brightness of the luminaries.

30. Then it will fly upwards in the empty sky, with the force of the strong winged phoenix; and run forward with the rapidity of a running current, in order to reach at the bounding belt of the world.

31. Having gone beyond the limit of the world, thy body will increase in its bulk and extent; and become as swollen as the diluvian ocean, that covered the face of the whole universe.

32. There thou wilt find thy body, growing bigger and bigger still; and filling like a big cloud the empty space of air, which is devoid of all created things.

33. This is the great vacuum of the Divine spirit, filled with the chaotic confusion of elements, flying about as whirlwinds; and the unbounded ocean of the infinite Mind, swelling with the waves of its perpetual thought.

34. You will find within this deep and dark vacuity, numberless worlds and created bodies, hurling headlong in endless succession; just as you perceive in your consciousness, a continued series of cities and other objects appearing in your dream.

35. As the torn leaves of trees, are seen to be tossed about in the air by the raging tempest; so you will see multitudes of worlds, hurled to and fro in the immensity of the Divine Mind.

36. As the passing world presents a faint and unsubstantial appearance to one looking down at it on the top of a high citadel; so do these worlds appear as mere shades and shadows when viewed in their spiritual light from above.

37. As the people of this world view the black spots attached to the disk of the moon, which are never observed by the inhabitants of that luminary; so are these worlds supposed to subsist in the Divine spirit, but they are in reality no other than the fleeting ideas of the infinite Mind.

38. You will thus continue to worlds after worlds, moving in the midst of successive spheres and skies; and thus pass a long time viewing the

creation stretching to no end.

39. After viewing the multitudes of worlds, thronging in the heavens like the leaves of trees; you will be tired to see no end of them in the endless abyss of Infinity.

40. You will then be vexed in yourself, at this result of your devotion, as also at the distention of your body, and stretch of your observations all over the immensity of space.

41. Of what good is this big body, which I bear as a ponderous burthen upon me; and in comparison with which millions of mountain ranges, as the great Meru etc., dwindle away into lightsome straws.

42. This boundless body of mine, that fills the whole space of the sky; answers no purpose whatever, that I can possibly think of.

43. This ponderous body of mine, that measures the whole space of the visible world; is quite in the darkness—ignorance without its spiritual knowledge, which is the true light of the soul.

44. I must therefore cast off this prolated body of mine, which is of no use to me, in the acquisition of knowledge or in keeping company with wise and holy men.

45. Of what good is this big and bulky body of mine, to scan the unknowable infinity of the endless and supportless Brahma, whose essence contains and supports the whole of this universe, and is hard to be ascertained.

46. Thinking so in yourself, you will shrivel your bloated body, by exhaling your breath (as you had expanded it by your inhalation of it), and then shun your frame as a bird cast off the outer crust of a fruit after suction of its juicy sap.

47. After casting off the mortal clod and coil of your body, thy soul will rest in empty air accompanied with its respirative breath of life, which is more tenuous than the subtile ether (over which it floats).

48. Thy big body will then fall down on earth, as when the great mount of Meru fell on the ground, being cleft of its wings by ire of Indra;

and will crush all earthly beings, and smash the mountains to dust underneath it.

49. Then will the dry and starved goddess Kālī, with her hungry host of Mātris and furies, devour thy prostrate body, and restore the earth to its purity, by clearing it of its nuisance.

50. Now you heard me fully relate unto your future fate, go therefore to yonder forest of palm trees, and remain there in practising your austerities as well as you may like.

51. The huntsman rejoined:—O sir, how great are the woes that are awaiting upon me, and which I am destined to undergo in my vain pursuit after knowledge (of the infinite nature and works of God).

52. Pray tell me sir, if you have anything to say, for my averting the great calamity that you have predicted; and tell me also, if there be no expedient to avoid the destined evil.

53. The sage replied:—There is no body nor any power whatever, that is ever able to prevent the eventualities of fate; and all attempts to avert them, are thrown on one's back.

54. As there is no human power to the left on the right, or fix the feet on the head; so there is no possibility to alter the decree of fate.

55. The knowledge of the science of astrology, serves only to acquaint us with the events of our fate; but there is nothing in it, that can help us to counteract the shafts of adverse fortune.

56. Therefore those men are blest, who with their knowledge of sovran predestination are still employed in their present duties; and who after the death and burning of their bodies, rest in the eternal repose of Brahma in their consciousness.

## CHAPTER CLVI.

### EXPOSTULATION OF SINDHU BY HIS MINISTER.



Argument:—The aerial spirit of the Huntsman is reborn on Earth as prince Sindhu, who kills Vidūratha, and is remonstrated by his Minister.

The Huntsman said:—Tell me Sir, what will then become of my soul in its aerial position, and of my body in its situation on earth.

2. The sage replied:—Hear me attentively to tell you, about what is to become of your lost body on earth, as also of your living soul sustained in the air.

3. The body being subducted from thy whole self, thy soul will assume an aerial form, and will remain in empty air, united with its vital breath.

4. In that airy particle of your soul, you will find the surface of the earth, situated in the recess of your mind; and you will behold it as clearly, as you view the world in your dream.

5. Then from the inward desire of your heart, you will see in the amplitude of your mind, that you have become the sovereign lord of this wide extended globe.

6. The will of this idea rises of itself in your mind, that you have become a king by name and in the person of Sindhu, who is so highly honoured by men.

7. After eight years of thy birth, thy other will depart from this mortal world, and leave to thee this extensive earth, reaching to its utmost boundaries of the four seas.

8. You will find in the border of your realm, a certain lord of the land by name of Vidūratha, who will rise as thy enemy, and whom it will be difficult for thee to quell.

9. You will then reflect in yourself, of your past and peaceful reign of a full century; and think of the pleasures you have so long enjoyed in company with your consort and attendants.

10. Woe unto me, that this lord of the bordering land, has now risen

against me in my old age; and has put me to the trouble of waging a formidable warfare against him.

11. As thou shalt be thinking in this wise, there will occur the great war between thee and that lord of the land; in which all your quadruple armaments, will be greatly worsted and thinned.

12. In that great war, thou wilt succeed to slay that Vidūratha], by striking him with thy sword, and keeping thy stand on thy war-car.

13. You will then become the sole lord of this earth, to its utmost of the four oceans; and become to be dreaded and honoured by all, like the regents of all the sides of heaven.

14. Having thus become the sovereign monarch of the earth, and reigning over it and the name of the mighty Sindhu, thou wilt pass thy time in conversation with the learned pandits and ministers of thy court.

15. The minister will say, It is a mighty wondrous deed, O lord, that thou hast achieved, by slaying the invincible Vidūratha in thy single combat.

16. Then thou wilt say, tell me O good man, how this Vidūratha waxed so very rich, and possessed his forces as numerous as the waves of ocean; and what cause impelled him to rise against me.

17. The Minister will reply:—This lord has Līlā as his lady, who had won the favour of the fair goddess Sarasvatī; who is the supportress of the world, by her extreme devotion to her. (Sarasvatī is the goddess of wisdom and hand-maid of God. See Sir Wm. Jones' prayer).

18. The benign goddess took this lady for her foster-daughter, and enabled her to achieve all her actions, and even obtain her liberation with ease. (Wisdom facilitates all human act).

19. It is by favour of this goddess, that this lady is able to annihilate thee at a single nod or word of hers; wherefore it is no difficult task to her to destroy thee all at once.

20. Sindhu then will answer him saying:—If what thou sayest is true, it is wondrous indeed, how then could the invincible Viduratha come to be

slain by me in warfare.

21. And why he being so highly favoured by the goddess, could not get the better of me in this combat (by slaying me with his hand).

22. The Minister will reply:—Because he always prayed the goddess with earnestness of his heart, to give him liberation from the cares and troubles of this world.

23. Now then, O lord, this goddess that knows the hearts of all men, and confers to all the objects of their desire, gave thee the victory thou didst seek, and conferred [on] him the liberation he sought by thy hands.

24. Sindhu then, will respond to it; saying:—If it is so, then I must ask, why the goddess did not confer the blessing of liberation on me also, that have been so earnestly devoted to her at all times.

25. The Minister will then say in his reply:—This goddess resides as intelligence in the minds of all men, and as conscience also in the hearts of all individual beings, and is known by the title of Sarasvatī to all.

26. Whatever object is constantly desired by any one, and earnestly asked of her at all times; she is ever ready to confer the same to him, as it is felt in the heart of everyone.

27. You lord never prayed for your liberation, at the shrine of this goddess; but craved for your victory over your enemies, which she has accordingly deigned to confer unto you.

28. Sindhu will then respond to it and say:—why is it that prince did not pray the goddess of pure wisdom for his obtaining a kingdom like me; and how was it that I slighted to pray her for my final liberation as he did?

29. And why is it that the goddess knowing the desire of my heart for liberation, left me only to desire it without attempting to seek after the same? (*i.e.* Why does the goddess give us the knowledge of what is good, without enabling us to exist and persist after its attainment)?

30. To this the minister will reply saying:—The propensity of doing

evil (or slaughter), being inherent in your nature (from your past profession of huntsmanship), you neglected to stoop down to the goddess, and pray unto her for your liberation.

31. It is well known since the creation of the world, that the intrinsic gist forms the nature of man; and this truth being evident to all from their boyhood to age, there is no body to ignore or repudiate it at any time.

32. The purity or impurity of the inner heart, to which one is habituated by his long practice or custom, continues to predominate over all his qualities and actions to the very last, and there is no power to contravene it in any manner.

## CHAPTER CLVII.

### THE ULTIMATE EXTINCTION OR NIRVANA OF SINDHU.

Argument:—Description of the nature of Sindhu, his resignation of the kingdom, his discrimination and final liberation.

Then Sindhu will say:—Tell me sir, what kind of a vile person and how ignorant I had been before whereby I still retain the evil propensities of my past life, and am doomed to be reborn in this earth (the vale of misery).

2. The minister will say in his reply:—"Hear me attentively, O king, for a while; and I will tell you this secret, which you require me to relate, and will surely remove your ignorance.

3. There is a self existent and undecaying Being from all eternity, which is without its beginning or end, which is designated the great Brahma, and passes herein under the little of I and thou, and of this and that &c.

4. I am that selfsame Brahma, by the consciousness of my self cogitation (*ego cogito ergo sum*). This becomes the living principle with the

power of intellection (*vivo qui intellego* I live because I think). This power does not forsake its personality; (but retains its *persona* of I am that I am).

5. Know this Intellect to be a spiritual or supernatural substance, having a form rarer and more transparent than that of the subtile ether; it is this which is the only being in existence, nor is there anything which is of a material substance. (This passage maintains the immateriality of the world).

6. This formless takes the form of the mind, by its being combined, with volition and its views of this and the next world, (*i.e.* its worldly enjoyments and future bliss), in its state of life and death, and of waking and sleep. (That is the mind is sensible of these passing and alternate phenomena).

7. The mind, though formless, stretches itself into the form of the phenomenal world; just as the formless air dilates itself, in the form of force or oscillation in all material bodies.

8. The world is identic with the mind, as the seeming and visible sky is the same with empty vacuity; so the corporeal is alike the incorporeal, and there is no difference whatever, between the material and mental worlds.

9. This net work or least of worlds resides in the mind, in their immanent impressions in it, and the outer world is in reality. And that the cosmos consists of ideas in the formless mind, its formal appearance has no real substance in it. (The immaterial ideas of the mind are real, and not the material objects or the sober reality of the subjective only).

10. There arose at first the pure (satya) personality of the impersonal and universal spirit of God (Brahma), in the person of the creative power known under the title of Brahmā. This personal god assumed to himself the appellation of ego from his will of creation, and the undivided spirit, was divided into many impure personalities (rājasa and tāmasa), from its desire of becoming many (aham bahu syam-sim multa and plurimā).

11. The sindhu will say: Tell me sir, what you mean by rājasa and

tāmasa bodies (or impure personalities); and how and whence are these appellations at first *in primo* to the supreme being—*parapada*—the Indefinite One.

12. The monitor will reply saying:—As all embodied beings herein, are possessed of members and limbs of their bodies; so the bodiless spirit is comprised of an infinite variety of minor spiritual forms under it, which are known as the good or bad spirits.

13. The selfsame spirit then designates all these several parts of itself by various appellations, and the incorporeal spirit assumes to itself, an endless variety of material and terraqueous natures and names. (That changed through all, yet in all the same; known by this or that or one or other nature and name).

14. Thus the universal spirit continues to exhibit in itself, all the various forms of this visionary world at its own will; and gives a distinct name and nature to each and every one of these representations of itself.

15. When the Divine spirit, deigned to covert itself into the personality of Brahmā, and in those of me or thee and other individualities; it became altered from its state of original holiness and purity to those impurity and foulness, known as *rajasi* and *tamasi*. (When God breathed his spirit into the nostrils of Adam, it lost its purity and sanctity by contamination of flesh).

16. The unalterable pure nature of the holy spirit of God, being thus transformed to unholiness, it passed into different states of impurity in the living souls of beings. (The same living soul passing different degrees of purity and impurity).

17. The spirit of God being blown at first as the living soul (in an animal body); the soul that comes to perceive its incarceration in flesh and its doom to suffering, is said to be of the pure nature of *sāttikī*.

18. Those who while they are living in the world, are possest of politeness and good qualities; they are said to be merely of a good nature *Kevala sāttiki*.

19. Those who being born in repeated regenerations are destined to

the enjoyments of life, and to their final liberation at last, are designated as the [Sanskrit: rājasa rājasī].

20. Those again who being born in this nether world, are inclined to the practice of their manly virtues only; such souls are famed as the merely rājasī (shining), and are few in their number.

21. Those souls which have been undergoing their repeated regenerations, ever since the beginning of creation; and are continually roving in the bodies of inferior beings, are said by the wise, to belong to the species of the most impure *tāmasa tāmasī*; though it is possible from them to attain their salvation at last.

22. Those which have been wandering in many births, in the forms of vile animals, and until they attain their salvation at the end; such souls are designated as merely vile *Kevala tamasi* by the wise, who are versed in the science of psychology.

23. In this manner have these philosophers classed the emanated soul of beings into many grades and species; among which O my respected sir, your soul is reckoned among the vilest of the vile *tamasa tamasi*.

24. I know you to have passed through many births of which you know nothing; and these have been as various as they were fraught with the variegated scenes of life.

25. You have in vain passed all your lives in doing nothing that is useful; and more particularly your late aeronautic life, with that gigantic body of yours.

26. Being thus born with the vile species of thy soul, it is difficult for thee to obtain thy liberation from the prison house of this world.

27. Sindhu will then say in his response:—Tell me sir, how can I divest myself of this inborn vile nature of my soul; that I may learn to abide by thy counsel, and try to purify my soul and rectify the conduct of my life.

28. There is nothing in all these three worlds, which is hard to be acquired by means of earnest endeavour and intense application.

29. As a fault or failure of the previous day, is corrected by its rectifications to day; so can you purify your pristine impure soul by your pious acts of the present day.

30. Whoever earns for any thing and labours hard to earn it, is sure to gain it in the end, wherein the remiss are sure to meet with failure.

31. Whatever a man is intent upon doing, and tries to effect at all times; and whatsoever one desires with earnestness, and is constantly devoted to the same pursuit, he is to succeed in it, and have his object without fail.

32. The sage related:—The king being thus remonstrated by his minister, was resolved to resign the burthen of his state, and to renounce his realm and royalty even at that very moment.

33. He wished to retire to some far distant forest, and prayed his ministers to support his realm; but he declined to take the charge, though the state was free from all its enemies (*i.e.* though it was a peaceful realm).

34. He then remained in the company of wise men, and was enlightened by their discourses; as the sesame seeds became odorous by being placed amidst a heap of flowers.

35. Then from his inquiries into the mysteries of his life and birth, and into the causes of his confinement in this world, he obtained the knowledge of his liberation from it.

36. It was thus by means of his continued inquiries into truth, and his continual association with the wise and good, that the soul of Sindhu attained a holy sanctity in comparison with which, the prosperity of Brahma even, is as a straw or the dried leaf of a withered tree, which the winds of the sky toss about to and fro.

## CHAPTER CLVIII.

### FALL OF THE HUGE BODY OF THE HUNTER.



Argument:—The aerial body of the Hunter, and its downfall from the high heaven.

The sage resumed and said:—I have thus related these future events, as if they were past accounts unto thee; do now, O huntsman what thou wishest and thinkest best for thyself.

2. Agni the god of fire said:—Hearing these words of the sage, the huntsman remained aghast in wonder for a while; and then rising with the sage, went to bathe themselves to the nearest pool.

3. In this manner they continued together, to conduct their religious austerities and discussions at the same spot; and remained in terms of disinterested friendship with one another.

4. After some time the muni met with his final extinction—*nirvāna*, and by casting off his mortal body, obtained his last repose in the state of transcendent tranquillity.

5. In course of time and the lapse of ages, it pleased the god Brahma to give him a call, in order to confer upon him the object of his desire.

6. The huntsman being unable to resist the impulse of his longing, begged to obtain the very same boon of his god which the sage had predicted to him.

7. Be it so, said the god, and he repaired to his favourite abode; and the huntsman flew aloft into the open air, in order to enjoy the fruition of his austere devotion.

8. He flew with incredible velocity, to the extensive vacuous space, which lies beyond the spheres of worlds; and it was in course of an incalculable duration, that the ever expanding bulk of his body, filled the regions of the upper sky, as a mountainous range is stretched along and across this lower world.

9. He fled with the force and swiftness of the great Garuda (the eagle of Jove), up and down and to all sides of heaven: until the huge bulk of his body, occupied the whole area of the open air, in the process of an

indefinite period of time.

10. Thus increasing in his size with the course of time, and infatuated in the maze of his delusion, began to grow uneasy in himself.

11. From the great anxiety of his mind, he suppressed the respiration of his breath; until he breathed out his last breath of life in the air, and his body dropped down as a carcass in the nether earth.

12. His mind accompanied with his vital breath, fled through the air into the body of Sindhu, who became the ruler of the whole earth, and the great antagonist of Vidūratha.

13. His great body resembling a hundred mountainous ranges, became a huge mass of carcass; which fell down with the hideous clattering of thunders, as one earth falling upon another.

14. At a certain time, it shines as a *Kesandraka*, at others it appears as a covering of the huge range of buildings in sky.

15. I have already related to thee, O learned sir, how this huge carcass had fallen from above, and filled the surface of the globe of this earth.

16. The globe of the earth, where upon this huge carcass had fallen, resembled in every way this earth of ours, which appears unto us as a city in our dream.

17. The dry and big bellied goddess *chandī*, then devoured this carcass, filling her bowels with its flesh, and stuffing her entrails with its red hot blood.

18. The earth is called *medinī* or fleshy from the flesh of this corpse, which overspreads its surface with its prodigious bulky frame.

19. It was this huge fleshy body, which was reduced to the substance of the earth in time; and had the name of the earth given to it from the dust of this body.

20. This fleshy earth gave rise to forests and habitable parts; and the fossil bones rose high in the forms of mountains from underneath the ground, which grew everything useful to men.

## CHAPTER CLVIX.

### WANDERING OF VIPASCHIT.

Argument:—The god of fire, after directing Vipaschit to wander over the world according to his desire, disappeared from his sight.

The god of fire added:—Go now O sapient Vipaschit, to your wished for abodes, and with the steadiness of your mind, conduct with propriety every where on earth.

2. Indra the lord of the assemblage of creatures, has been performing his hundred fold sacrifices in his celestial abode; and there I am invited to attend by an invocation of him.

3. Bhāsa said:—Saying so, the lord Agni disappeared from that place; and passed through the transparent ether like the electric fire of lightning.

4. I was then led by my predestination to roam about in the air; and direct my mind into the investigation of my allotted acts, and the termination of my ignorance.

5. I beheld again an innumerable host of heavenly bodies, roving about in the air; holding their positions at different stations of the firmament, and containing inhabitants of different natures and customs.

6. Some of these were of one and same form, resembling floating umbrellas in the sky; and attracting the hearts of men, by their shining appearance and slow motion. (The great velocity of heavenly bodies, appear to be slow when they are seen by the naked eyes of men from this distant earth).

7. Some of them are of earthy substance, but shining and moving onward like mountains in motion.

8. Some were of woody appearance, and others of stony substance; but they are all lightsome bodies, and all moving onward in their uninterrupted course.

9. I beheld also some figures like carved statues of stone, standing in the open space of my mind, and talking together all their live-long days.

10. In this manner I beheld for a long while, many such figures like images in my dream, and was quite bewildered in my utter ignorance of them.

11. I then intended to perform my austere devotion, in order to obtain my liberation; when the god Indra appeared unto me and said: "no Vipaschit, you are doomed to become a stag again, and not entitled to your liberation now."

12. You are propelled by your previous predilection to prefer the pleasures of heaven; therefore I must direct you to dwell in my paradise, and wander there amidst my gardens of *mandara* trees.

13. Being thus bid by him, I rejoined and said to him: I am weary, O lord, with the troubles of the world, and want to get my release from them; ordain therefore my immediate emancipation from them.

14. The god listened to my prayer and said: emancipation attends on the pure soul, which is purged from all its desires; and this had been already expounded to you by the god of fire (in his narrative of the sage and hunter); ask therefore some other boon, said he, and I begged him to tell me of my next and future state.

15. Indra replied and said:—I find you to be fated to be changed to the state of a deer hereafter, from the fond desire of your heart, to wander about and feed freely in the fields.

16. By becoming a deer, you will have to enter the holy assembly (of Dasaratha); where another deer like you, has obtained his liberation before, by listening to the spiritual instructions formerly delivered there by me.

17. Therefore be born as a deer in some forest on earth with your pensive soul; and you will then come to recollect your past life from its relation by Vasishtha (in the court of king Dasaratha).

18. You will learn there, that all this existence is but the delusion of a dream, and the creation of imagination; and the account of your future life depicted in its true colour.

19. After being released from the body of the deer, you shall regain your human form, and perceive the rays of holy light shining in your inward spirit.

20. This light will then dispel the long prevailing gloom of ignorance from your mind, and then you shall attain your *nirvāna* supineness, as the calm and breathless wind.

21. After the god had said so, I had the presentiment of being a deer in this forest, and entirely forgot my human nature, under my firm conviction of having become a beast.

22. I have been ever since residing in the recess of these woods, under the impression of my being changed to a stag; and feeding ever since upon the grass and herbs growing on the mountain top.

23. Here I saw once a body of troopers coming to a hunting excursion; and being then affrighted at the sight, I betook myself to flight.

24. They then laid hold of me, and took me to their place; where they kept me for some days for their pleasure, and at last brought me hither before Rāma.

25. I have thus related to you all the incidents of my life; and the magical scenes of the world, too full of marvelous events.

26. It is the production of our ignorance, which pervades over all things, and branches out into innumerable forms in everything that presents itself to our view; and there is nothing whatever to dispel this darkness, except by the light of spiritual knowledge.

27. Vālmīki relates:—Then as Vipaschit had held his silence after speaking in this manner; he was accosted by the well minded Rāma with

the following words.

28. Rāma said:—Tell me sir, how a person without any desire of his own, sees the object of another's desire in himself; and could the deer thought of by yourself, come to the sight of others in Indra's Paradise?

29. Vipaschit replied:—Let me tell you that the earth where upon the huge carcass had fallen, was once before trodden upon by Indra, with the pride of his performance of a hundred sacrifices.

30. There strutting along in his haughty strides, he met the anchorite Durvasas sitting still in his meditative mood; and believing him to be a dead body lying on his way, he knocked it down with his feet.

31. At this the angry anchorite threatened the proud god with saying:—O Indra! as you have dashed me with your feet by thinking me a lifeless corpse, so will a huge carcass shortly fall upon this ground and slash it to pieces and reduce it to dust.

32. And as you have spurned me as a dead body, so art thou accursed to be crushed under the falling carcass on earth.

33. He transformed into a deer, as he was king of kings before, and remained in his appearance according to his ideas.

34. In truth neither is the actual world a reality, nor the imaginary one an unreality; it is in fact the one and same thing, whether we conceive it as the one or other (*i.e.* either as the real or unreal).

35. Listen now, O Rāma, to another reason, which appertains to this subject, and clearly settles the point in question. (That God being Almighty and all in all, it makes no difference whatever, whether the world is viewed as his creation or as a pantheon).

36. He in whom all things reside, and from whom everything proceeds; who is all in all; and who is every where in all must be the One that you may call all, and beside whom there [is] none at all.

37. It is equally possible to him, to bring forth whatever he wills to produce; as also not to produce, whatever he does not wish to bring to existence.

38. Whatever is desired in earnest by any body, must eventually come to pass to him in reality (as the desired doership of Vipaschit); and this is as true as the instance of light, being ever accompanied by its shade.

39. If it is impossible for the desire and its act, which are opposite in their nature, to meet together in fact; then it would be impossible for the omnifarious God to be all things both in being and not being; therefore the objects of our desire and thought, are equally present with us as the real ones.

40. There is a reality (or entity of God) attached to every form of existence, and there is nothing which of itself is either an entity or nullity also.

41. O the great magic or illusion, which is overspread every where, and pervades over all nature in every form and at all times; and binds all beings in inextricable delusion.

42. The nature of the great God comprises the community of spirits in his spirit, and combines in itself all laws whether permissive or prohibitive acting in concert and eternal harmony.

43. It is his infinite power that has displayed the ignorance or Illusion, which spreads over all the three worlds from time with or without its beginning; and it is our delusion only, which depicts all things in their various forms to our view.

44. Or how could the creation that was once destroyed by the great deluge, come to resuscitate again; unless it were a *réchauffé* of the reminiscence of the past one, else the elementary bodies of air, fire and earth, could not possibly be produced from nothing.

45. Therefore the world is no other than a manifestation of the divine nature; and this is the verdict of the sāstras, and the conviction of mankind from the very beginning of creation.

46. Things which admit of no sufficient proof for their material existence, are easily proved to exist, by their being considered under the light of the understanding.

47. Things of a subtile nature, which are imperceptible by the senses, are known in their essence by the understanding of the learned; hence the essence of Brahma is pure understanding, of which we are quite ignorant owing to our ignorance of the Intellect.

48. The world is obvious to us from its figure, as the air is evident by its vibration; hence no body is born or dies herein, (save that it appears to or disappears from our sight).

49. That I am living and the other is dead, are conceptions of our mind; hence death being but the total disappearance of the visible world from our view, it must be as pleasing to us as our sound sleep itself.

50. If it be the recognition of the visibles, which is called the life or revivification of man; then there are no such things in the world, as are commonly termed the life and death of beings.

51. At a time, the intellect appears a duality, and at other an unity, both are nothing but intellect.

52. It is the Intellection of the Divine Intellect, that infuses its intelligence into all minds; hence what is life without the intellect and the faculty of intellection.

53. The intellect being free from pain, there is no cause of complaint in any intellectual being; since the word world and all that it means to express, are but manifestations of vacuous intellect.

54. It is wrong to say, that the intellect is one thing and the body another; since the unity is the soul of all and pervades all multiformity; and as the waves and whirlpools are seen in the waters, so are all these bodies known to abide in the Supreme being.

55. The universal pervasion of divine essence, as that of the subtile air, is the cause of causes and the sole cause of all; hence the world is a subtile substance also, being but a reflexion of the Divine Intellect.

56. It is wonderful, how this subtile world appears as a solid body to us; it is only our conception of it as such that makes it appear so unto us; but conception is no substance at all, therefore the world has no



substantiality in it.

57. It is the demon of error that reigns over us in its aerial form, deludes us to take the shadowy world for the substance; while in fact this creation of error is as nil and void, as the vacuous creation of the intellect. (*i.e.* The sensible world is as void and null as the ideal one).

58. Hence this nether world below and the etherial worlds above, are as void as the hyperphysical world of the Divine Intellect; and all these being but reflexions of the Divine mind, are exhibited in various ways.

59. The Intellect being a subtile entity, there is nothing as a solid substance anywhere; the phenomenals are all unsubstantial rarities, though they appear to as solidified realities.

60. The knowledge of the true verity and that of the unreality, are so blended together; that we must remain in mute silence like a block of wood or stone, to pronounce anything in the affirmative or negative about either.

61. The visible whole is the infinite Brahma, and this universe displays the majesty of the great God; and all these bodies are the various forms, exhibiting the infinite attributes of the deity.

62. In this manner, is the substance of the Divine Intellect displayed in itself; and it is the vacuous spirit of God, that manifests this unsubstantial world in its own vacuity.

63. The number of living beings, since the beginning of creation, is unlimited in every place; and of these there are many, that exist either in their corporeal or incorporeal forms.

64. There are other siddha and spiritual beings, abiding with their subtile natures and tenuous forms in the supreme Being; they live in groups in all elements, but never come to see one another of their own kind.

65. The exuberance of the visible world, being purely of aerial and vacuous form; they are never seen in their true and intellectual light, except when they appear to us in their aerial shapes in our dreams.

66. The world being well known, remains as it does in our inward conception of it, in the form of a hazy mist appearing to our sight at the end of night (*i.e.* dark and obscure).

67. It is a dark and indistinct maze, with nothing distinguishable in it when seen from a distance; it becomes clearer at a nearer view, and by keeping yourself afar you lose sight of it altogether.

68. As the particles of water fly off, and fall again into the sea; so do the atoms of intellect in all living beings, continually rise and subside, in the vast ocean of the Divine Mind. (So doth every thing proceed from and recede into the Divine Spirit).

69. This grandeur of creation is as the crowding throng of our dreams, which ere lay slumbering; in the hollow space of the Divine Mind, therefore know these effusions of the divine Intellect, as calm and quiet as the unruffled spirit of God (that ever reposes in its calm felicity).

70. I have seen the infinite glories of creation, and have felt the various results of my deeds to no end; I have wandered in all quarters of the globe for ages; but I found no rest from the toils and troubles of the delusive world, except in the knowledge of my vanities of the world.

## CHAPTER CLX.

### DESCRIPTION OF HEAVEN AND HELL.

Argument:—The Breaking and Rejoining of the Court and the dissolution of the Ignorance of Bhāsa and his Liberation in Life.

Vālmīki related:—As Vipaschit was going on saying these things, the sun wishing to put an end to his speech, proceed with his rapid strides to enlighten another world.

2. Loud trumpets gave the alarum of the departing day, and filled the air on all sides with their swelling sound: and all the quarters of heaven seemed to re-echo in their joy, the fanfare of victory.
3. The king Dasaratha gave Vipaschit, many gifts in money, maidservants and houses; and bestowed on him many rich and royal presents worthy of kings, and then rose from his seat.
4. The king, Rāma and Vasishtha, having taken leave of the assembly, and saluted one another in their proper order, retired to their respective abodes.
5. Then having bathed and refreshed themselves, they passed the night in ease and repose; then resorted to the assembly in the morning, and were seated in their respective seats.
6. The sage Vasishtha then resumed the subject of the last discourse; and spoke his sweet words with such complacency of his countenance, as if the comely moon was shedding her ambrosial beams, from her bright and cooling face.
7. Let me tell you, O king, that Vipaschit has not been able with all his endeavours, to ascertain the true nature of Ignorance; nor is it an error of the mind which makes the unreal appear as real.
8. The nature of Ignorance as long as it is unknown, appears to be eternal and endless; but being understood, it proves to be as null and nothing, as the limpid water in a mirage.
9. You have already heard, O wise monarch, the narration of Bhāsa the minister of Vipaschit; and shall now hear of his liberation in his living state.
10. It is likely that he will come to be acquainted with truth from some other source or discourse, and then he will be liberated in his life time; by being freed from his ignorance.
11. And because this ignorance or Avidyā, is ever accompanied with Intellect of the Lord himself, it is for this very reason, that the unreality is erroneous by taken for the reality itself.

12. If this ignorance—*avidyā*—nescience, be an attribute of God, then it is no other than the very God; and the unknown or the mysterious nature, is not otherwise than the inscrutable nature of God.

13. This ignorance is infinity (in the infinity of created things), and is productive of endless shoots like the sprouts of spring, some of which are insipid and others sapid, some are luscious, while others are mellow and inebriating.

14. Some growing as thorny plants, all hollow within and hollow without, while others are straight and herbaceous as the succulent reeds or sugar cane.

15. Some of them are unfruitful and unprofitable, and others are attractive of the heart by their untimely blossoming, which is predicative of evil only and no desirable good. (Early blossoms are ominous).

16. Avidyā or Nescience has no form nor shape, save that of its shapeless bulk, which fills all worlds; it is a long and broad mass of darkness, and infested by demons and devils (that take in the dark and at night).

17. Like false light and phantasms in the open air, and like the linked and twisted motes of light curling about in the sky; do all these visibles appear to our view in the clear firmament, and are in reality but fallacies of our vision.

18. The variegated views which are stretched all about the empty air, without any connecting chain or link between them; are as the many coloured rainbows of heaven, which are described by the falling rains and melt into the empty air.

19. The world resembles a rainy river, with all its orbs appearing as the countless waves of water, with the dirty and foaming froths floating over it; and the fearful eddies and whirlpools, resembling the revolving planetary bodies.

20. The world is a vast and dreary desert, ever exhibiting the waters of mirage on its surface; while in reality but a body of dust, and filled with the ashes of dead bodies.

21. As a man wandering in the fairyland of his dream, finds no terminus of his journey; so have I been roving forever in the land of my waking dream, without finding any end to my travelling.

22. The web of desires that I have been fondly weaving so long, proved at last to be fragile and frail; hence men of firm minds learn betimes, to abandon their desires for the whole range of visible objects.

23. All those objects (ideas) that are contained in the empty space of the Intellect, are as precious germs safely stored in the casket of the mind; and appear by our misconception of them, as visible objects placed in the open space of air.

24. Those worlds are as the celestial cities of the siddhas, which are situated in the air and are quite invisible to us; but these that appear to our view, are non-entities, and mere phantoms of our fancy.

25. The heavenly abodes of the siddhas or godly souls, are feigned as teeming in gold, precious gems and rubies, with rivers yielding pearls and fields of diamonds; they abound with victuals and eatables, and rivers running with limpid and drinkable waters.

26. They are said to abound in honey and wines, in milk and curds, in butter and clarified butter also; there are streams of sweet beverage, and celestial nymphs in groups.

27. There fruits and flowers grow in the gardens at all seasons, and heavenly damsels sport in the bowers at all times; and all sorts of gains and enjoyments, readily attends on the immediate desire of every body.

28. There a hundred suns are shining, on one side, and a thousand moons on another; and some inhabitants are dressed in gold and purple, while others are quaffing their fill of ambrosial draughts.

29. There is a spontaneous darkness in one place, and full sunshine in another, and an everlasting joy in some place; and the siddhas or perfected spirits are continually wafted as by a breeze, from one of these to another, with their light and ponderous bodies.

30. Some meet with their birth and death at each moment, while there are others that live to enjoy their everlasting joys of heaven.

31. There are magnificent palaces and great dignities of all sorts; it is fraught with the delights of all seasons, and filled with whatever is desirable to mind, and delectable to the spirit.

32. But these desirable blessings, attending upon the pious deeds of virtuous; find no place in the quiet minds of the righteous (which [are] fixed [in] divine felicity alone).

33. There is nothing that is desirable to the soul, which is devoted to the contemplation of Brahma only; say therefore, O ye unholy, of what good are all these blessings, if they do not lead to divine felicity.

34. If in the beginning there was no creation at all, owing to its want of a creator; say then what is this world, of what it is composed, and how came it into existence.

35. If the world is not the act of causality and nothing in reality, then how does [it] appear to be existent? It is the everlasting will of God, that manifests itself in the manner in the Divine Mind; just as we see the display of our rising thought and wishes in our mind.

36. It is even so, O ye simpletons, that you or I or he, come to see our imaginary castles in the air; by the stretch of our imagination, or the liveliness or flight of our fancy.

37. He who has the single object of divine felicity, for his sole pursuit in life; comes to attain the same supreme bliss, after he forsakes his mortal body.

38. But whoso pursues after the two fold objects of heaven and heavenly bliss, by means of his religious rites and sacrifices in this life; acquires both of them afterwards, as the unity of purpose secures one only to one.

39. The siddhas reign in the said manner, according to the thoughts in their minds; while the unholy are doomed to the torments of hell, owing to the sinful thoughts of their minds.

40. Whatever one thinks upon, he feels the same in himself, as long as he possesses his mortal body; and after he loses his material body, he feels it in his mind, which is but a part of the body.

41. When a living person quits one body for another, he carries with him the same mind into the other that he had in the prior one, and sees the same things in its thoughts, which he was accustomed to look upon before.

42. A good conscience has all goodly prospects before it, as a vitiated soul meets with ghastly aspects on all sides; the airy mind sees only such aerial shapes in its vacuity.

43. Pure souls only come to enjoy the sights of these siddha cities in the air, but impure spirits are subjected to suffer their torments in hell.

44. There is a continual rotation of the unwieldy stones of grinding mills, for crushing the vicious souls; and the hurling of wicked into blind wells or dark pits, out of which they can rise no more.

45. There some bodies are cast amidst the frozen snows, where they are petrified to stones; and many are thrown into the burning coals of devils, or led amidst the burning sands of trackless deserts.

46. The clouds dropped down living fire, and the skies poured forth fiery showers; and red-hot bolts and arrows darted down from heaven.

47. Stones and disks and swords, were floating on the running stream of the sky; and falling like fragments of clouds upon the breasts of the accurst, and breaking them as with the strokes of felling axes.

48. The hot iron sleets and brimstones, falling with a hissing sound; and weapons were hurled from engines, with a loud tremendous noise.

49. Missiles and bolts and discs, together with pikes and clubs, and swords and shafts were falling in showers; and traps and tackles and malls and mallets were striking in hundred.

50. There the hot and burning sands, buried the passengers under the ground; and there burning meteors were falling like torches; while large ravens were devouring the dead bodies around.

51. Blazing piles also engulfed the dead, from which they could never get out; while darts and spears and bolts and arrows, were piercing the other bodies all about.

52. Hunger and dismay and excruciating pains, tormented by turns, the bodies of dead apostates; while others were hurled down from high hills and heights, on rough and hard stones below.

53. Some were weltering in blood, and rolling in pools of dirt, rotten flesh and disgusting pus; and others were crushed under stones and weapons, and beneath the feet of horses and elephants.

54. Hungry vultures and owls, were picking up and tearing the dead bodies, out of caves and places; and their limbs and members, were mangled and scattered all over the ground.

55. It is thus that men are prepossessed, with these thoughts of the punishment of their guilt, from the sacred writings; and thereby come to suffer the same, both in their bodies and minds, from their inward impressions of them.

56. Whatever form or figure, ever appears in the vacuum of the Intellect; or whatsoever is dreamt or thought of at anytime; the same holds fast the imagination, and presents itself before the mirror of the mind of its own accord.

## CHAPTER CLXI.

### EXPLANATION OF NIRVĀNA.

Argument:—Manifestations of the self-existent Intellect. Its light guiding to Divine knowledge, and ignorance thereof leading to darkness.

Rāma said:—Tell me sir, whether these various events incidental to the lives of the hermit and hunter, were owing to any cause, or of their own



spontaneity (*i.e.* whether they were the effects of any cause, or of their spontaneous occurrence as mere dreams and phantasies).

2. Vasishtha replied:—These occurrences are as the appearance of eddies, in the vast ocean of the unknown soul (or mind); and are known to be in their continual rotation in the vortex of the soul, of their own accord and in their airy forms.

3. As the oscillating particles of air, are ever in motion in the air; so the current of thoughts is continually in action, in the vast vacuity of intellect (or mind).

4. Whatever issues from its source in any shape, retains its original form unless it is converted to and restrained in any other form; so the aerial thoughts of the vacuous mind are always aerial, unless they are drawn in painting or exhibited in another form. (Just so a clod of earth is always the earth, till it is moulded to the form of a pot or any other thing).

5. It is the vacuous essence of the Divine Intellect, that inheres in every form that is exhibited by and derived from it; so it is the substance of the body, that permits through out all its members and limbs; as it is the woody substance of the tree, that is diffused through all the leaves and branches, that shoot forth from it. (Gloss. The difference consists in the permanence of the permeating principle, and the temporality of the pervaded growth).

6. Brahma appears to remain permanent in some existences, as in the four elemental forms of earth etc.; while he seems to be transient and evanescent in others, as in the frail bodies of mortal bodies, all of which abide in their aerial state in the vacuous spirit.

7. All these various objects therefore, being but reflections of the Intellect impressed upon the soul; it is impossible for us to determine which of these is substantial or unsubstantial or real or unreal.

8. All these are altogether unknowable except that we know them as reflexions in the inanity of the Intellect; say ye therefore that are wholly ignorant of all what you think this visible world to be, whether a reality or unreality.

9. Whatever you behold anywhere in the universe, is but an exhibition in the vacuum of the Divine Intellect; and what avails it to you that know the truth, whether you believe it as such or not. Rely therefore in your belief of it as it is.

10. These forms of reflexions rise of themselves in the Divine Mind, as the waves and billows exhibit themselves on the surface of the sea; they are the spontaneous offspring of the Divine Spirit, and are of themselves both their causes as well as effects (or self caused effects).

11. It is the display of the transcendent vacuum of the Divine Mind, that passed under the appellations of its will or volition, or its imagination and creation, or the creation of its imagination; hence this world is to be understood under any one of these senses, and not of its being composed of earth and water.

12. It is this appearance of the Divine Mind, that appears in this manner and nothing besides; it is the Divine itself that resides in the Divinity, and passes under the title of Avidyā or Ignorance, from our ignorance of its nature.

13. There is no material grossness in the integrity of the Divine Intellect; which is purely vacuous and immaterial; and composes the whole universe, this is transcendental knowledge, and its perfection is liberation.

14. It is the reflexion of the vacuous Intellect, which spreads over the whole universe; it is rare and uncompressed, and ever calm and quiet, and passes by the name of the world.

15. The meditative man whose eye-sight is fixed in his musing, whose body is emaciated in devotion, and whose mind is abstracted from the concrete, and is absorbed in intellection, is only capable of seeing the Intellectual world.

16. Whatever the vacuous essence of the intellect, exhibits in any form at any place; the same appears to be present there of its own nature.

17. The unthinking man and unreasonable soul, sees only erroneous sights in the midst of skies; as one who is dim-sighted and purblind by birth, does not cease from seeing the double moon in the sky.

18. Whatever is seen anywhere, is no other than the unpolluted Brahma himself; and the vacuous sphere of the Intellect being for ever clear and transparent, is never sullied by any foulness (of gross matter).

19. The intellect without forsaking its pure form of self-consciousness, exhibits varieties of gross objects in the form of dreams within itself. So also is our consciousness of the world, in the manner of our dreams.

20. By comparing the dicta of the sāstras with one another, and weighing them well with acute judgement, one will find his rest in himself; but the man of shallow understanding will not find it so.

21. The ignorance which floats upon the sea of your understanding, does not contaminate my mind, in the manner of dirt polluting a pure and clear stream.

22. As there is neither the earth nor any earthly thing, to be met with in our sleep, though we are conscious of them in our dream; so also the phenomenal world has no real existence, though we are conscious of it in our waking.

23. As the clearness of the Intellect, like sunlight or flaming fire, shows us many things in our sleeping dreams, so doth its light exhibit the visibles to our view in our waking dreams also by day.

24. There is no difference between the two states of dreaming and waking, they are both of the same nature, and the difference lies in the modes of our apprehension of them.

25. The waking man never apprehends his waking state to be a dream; but the dead man that rises again to life in the next world, thinks his past life to have been but a state of dreaming.

26. The shortness and length of time, occupied by the two states of dreaming and waking, is generally considered to constitute the difference between them; but during the time of their presence, they are both considered alike the other (*i.e.* the dreaming man thinks himself as waking).

27. The sleeping and waking dreams, bearing alike the same quality of

presenting false objects to view, are necessarily of the same nature; and there is no difference whatever in their outward features, as there is neither elder and younger of two twin brothers. (Dreaming and waking are twin brothers, like sleep and death neither of which is more or less).

28. Whatever is the waking dream, just so is the waking in dream also; neither of which leaves anything—being, behind the two states of waking and dreaming. (They present many things when present, but leave nothing lasting in their absence or when they are past and gone).

29. As we know the inconstancy of hundreds of dreams, all along the length of our life time; so the unredeemed and unenlightened soul, sees hundreds of waking states (in its repeated transmigrations in life, *i.e.* in this living world).

30. As the living mortals may well recollect the very many sleeping dreams, they have seen throughout their lives; so the immortalized souls of siddhas well remember, the number of waking dreams which they had seen, in their past transmigrations in different bodies.

31. Thus our waking is equipollent with our dreaming, and our dreams are equivalent with waking, in their correlation with one another in like quality, and our perception of both alike.

32. As the word worlds and phenomenal, are significant of the one and same meaning; so the terms dreaming and waking are homonymous, and interchangeable to one another—*mutatis mutandis*.

33. As the fairy-land in a dream, is as clear as the open space of the Intellect; so is this world an inane void and blank, and without the grossness of *avidyā* which ignorance imputes to it. (Ignorance views the fair ideal world as a foul material one).

34. The world is a vacuous substance, and represented as a gross stuff by ignorance; so I am as free as air and any airy thing in the world, and it is my imagination only, that binds me to my grossness.

35. Therefore do not confine your free and unconfined nature, in the bondage of gross matter; and never change the pure vacuum of your person to a material stuff, nor disfigure your formless and intellectual self

in a gross and finite form.

36. There can be no bondage nor liberation, of aught whatever in this visible world of our ignorance or *avidyā*; because all things herein are mere reflexions of the formless void of the Divine Intellect.

37. Here there is no display of ignorance, nor any misconceptions of ours of any thing; there is neither any bondage nor release of aught whatever, and nothing that is either existent or inexistent (since all are but reflexions of Divine Intellect).

38. There is nescience, nor knowing of anything here by us; because it is the uncreated Intellect alone, that manifests itself in this manner; it reflects all forms in itself, as if they are all its dreams or creations.

39. As a man passing from one place to another, has his mind kept in abeyance in the interim; so should we keep our minds quiet and still betwixt our sight of the visibles and our dreams. (In action of the mind is reckoned as *nirvāna*).

40. As one has his body and mind, quite quiet and calm in his sleep at night; and in the respite of his sights and thoughts, in the states of his waking and dreaming; this very state of insensibility is called *nirvāna* of the yogi.

41. Know our knowledge of the difference of objects (as the one is immaterial and the other material), is equally untrue as that of our waking and dreaming states; because it is impossible for us to conceive any other thing as matter, to consist in the immaterial Intellect.

42. Our knowledge of identity and diversity, proceed however from the same vacuous intellect; which combines the unity and duality also, in unbroken union or harmony in itself.

43. Knowing all as parts of undivided whole, all these are the same whatever they appear to be; hence the visible however diversified they may appear, are all one and the same principle.

44. Hence the etherial sphere of Brahma, contains all in itself; and who as an aerial point concentrates all in it; and the creation is the unity

of Brahma, together with all its varieties.

45. Knowing all things as full of God, you must however reject them all (as mere reflexions of the Deity); and rest yourself at last in the vacuous Intellect, as the great rock of your refuge.

46. Now, O fortunate Rāma, remain to act in conformity with the rules of your order, and laws of society and the statutes of your position and dignity; continue to go on, eat and drink and rest in your usual course, rely in your desired object, and ever recline in the glorious and holy lord of your intellect, and the supreme God of all.

## CHAPTER CLXII.

### ANNIHILATION OF IGNORANCE.

Argument:—Here Duality is reduced to the unity of Brahma; and good counsels given for subversion of ignorance.

Vasishttha continued:—All objects being convertible to the conceptions of the vacuous intellect, the whole universe is supposed to have its seat in the hollow mind; and therefore both the outward sights of things, as also the inward thoughts of their forms, are all but ideal images in the empty mind.

2. The world being but a dream, and of the form of an ideal city in the mind, has nothing substantial in it; and is therefore a quiet vacuity in itself, without having anything of any kind, or any diversity whatsoever contained therein.

3. It is the uniform display of the Intellect, appearing as multiform unto us; and this variety though unsubjective to the soul, is looked upon by it within itself, as we view the fairyland of our dream, rising from ourselves. (Query:—whether our dreams are subjective or objective to us?)

4. In the beginning this world appeared, as the aerial castle of a dream

in the vacuum of the Intellect; it was a mere reflexion of the Divine Mind, and though it was of the form of a false shadow, remained as substantive to the supreme spirit.

5. The knowing theosophist well knows this mystery, which is mysterious to the unknowing ignorant; because the word creation bears the sense of both the reality as well as unreality in it.

6. The knowing spiritualist as well as the unknowing agnostic, both acknowledge the reality of creation; but they can neither understand how it exists, nor communicate to one another their right conception of it.

7. They both know the meaning, of the word creation in their minds; the one having the sense of its sedateness ever wakeful in their minds (from their spiritual view of it); and the other having the sense of its unsteadiness always waking in them (from their sight of the changeful scenes of the outer world); so they resemble the sober and drunken men, that view the world in its steady and shaking states.

8. As the liquid waters in a river, rise incessantly in restless waves; so the rolling worlds, push forward into being, in the vast expanse of the Divine Mind.

9. These creations which are not of the nature of the intellect, have yet their sites in the Intellect, like the thoughts that rise and fall in it; and these though they are invisible in their nature, appear as visible things, like the fair objects and fairy cities in our dream.

10. It is spreading shadow of the divine Intellect, which pass under the name of the world; and this formless in itself, appears as having a form, like the shadow of anything else.

11. It is a gross error, to take the unsubstantial shadow for a substantial body; as it is a gross error to suppose the empty shadow of a ghost as an embodied being.

12. The world is as unreal as an imaginary city, and as false as a string of rain drops; why then do you rely in an unreality, which is palpable from the testimonies; of both the ignorant and knowing men.

13. The words then that are used to express this thing and that, are

mere empty sounds, as those emitted by a splitting block of wood or a bamboo; or those heard in the dashing of waves or blowing of winds; it is the current air which conveys the empty sound into the open vacuum of the sky, but they are all unreal and meaningless, and bear but a conventional sense, with which it has no connection whatsoever.

14. It is light of the lord that reflects itself in his creation, and the reflexion of his *fiat* that reverberates through the whole; while in reality there is neither any sound nor substance, that is to be heard or seen in the universe (except the voice and the sight of the Lord).

15. Whatever shines or exists herein, is the transcendent reality of the Lord; otherwise there is nothing that could appear at first without its cause (all being but parts of the one undivided whole—to *pan*).

16. Therefore from (thy knowledge of) the distinctions of words and things; know the one as all in all, and remain as quiet and calm as the indefinite and infinite void itself.

17. Forsake the fickleness of thy mind, by means of the calm repose of thy soul; the purity of thy understanding, and by an even tenor of thy disposition; because an inconstant soul is troublesome in life.

18. It is one's self that is a friend or enemy to himself, and if one will not try to guard and save himself by his own self, there is no other to do so for him. (He who is no friend to himself, is his own enemy himself).

19. Get over the ocean of the world while you are young, and make your good understanding the ferry boat, to bear your body safely to the other shore.

20. Do what is good for you today, and why defer till tomorrow; you can do nothing in old age, when your body becomes a burden to yourself.

21. Know your[self] as old age (if it is fraught with learning); and account decrepitude as death itself in your lifetime. Youth is verily the life of the living, provided it is fraught with learning.

22. Having obtained thy life in this living world, which is as transient as the fleeting lightning; you must try to derive the essence from this



dirty earth, by availing yourself of the benefit of good *sāstras* and the company of the wise.

23. Woe to the ignorant! that will not seek their salvation in life; that are sinking in the pits of mud and mire; and never striving to lift themselves above them.

24. As the ignorant rustic is afraid at the sight of the earthen images of ghosts, and bends down to them; which those that are acquainted with the meaning of the word ghost never do.

25. So those that see God in an idol or in his visible creation, are misled to think it their god and adore it as such; but those that know the true meaning of the term, never pay their adoration to any visible object.

26. As things in motion come to rest afterwards, and the visible disappear from the sight of the learned, who are acquainted with their true meaning. (The world recedes, and the light of God opens to their view).

27. As the sights in a dream, seeming to be true in the state of dreaming, disperse at last upon waking, and upon the knowledge of their unreal nature.

28. So doth this world, which is conceived as something existing in the vacuum of the understanding; melts at last into empty air and nothing, upon our knowledge of its intellectual nature.

29. This living world is as a wilderness, burning with the conflagration of various evils attendant on life; and here we are exposed as weak antelopes, living upon our precarious sustenances; and here we are governed by our ungovernable minds and restless passions and senses of our bodies; all these require to be subdued in order to obtain our liberation from repeated births and deaths.

## CHAPTER CLXIII.

## MEANS AND MANNER OF GOVERNING THE SENSES AND SENSIBLE ORGANS.

Argument:—Government of the senses and fixedness of the Mind, and the study of yoga sāstra.

Rāma rejoined:—I know sir, all knowledge to be in vain and useless, without proper government of ourselves and senses; tell me therefore how these may be kept under control, in order to give us the true knowledge of things unbiased by the senses.

2. Vasishtha replied:—Addictedness to enjoyments and display of manhood, and devotedness to the acquisition of the means of life or wealth; are preventives of self-controul and liberation of one's self, as blindness is an obstruction to one's sight of a light.

3. Then listen to this least advice of mine as the shortest and best means, for the government of yourself and your senses; and this is sure to lead one to his successfulness, by his own endeavour and with no toil or trouble.

4. Know the intellect as the man that mans you, and its power of intellection which makes you a living man; and whatever the living soul thinks of within itself, it verily becomes the very same (but the ignorant man becomes effeminate).

5. Let the strength of your consciousness, ply the pointed goad of your acute good sense; and you will doubtless subdue your ungovernable elephantine mind, and come off victorious shortly at last.

6. The mind is the captain of the army of your bodily and mental senses; subdue therefore this leading mind, and you will conquer the whole host of your senses. Just so does a man walking on boots, tread over the thorns lying by his way.

7. In order therefore to subdue your mind], you must settle your self-consciousness in your consciousness of the omnipresent vacuum of the Divine soul, and rest yourself quiet in the recess of your heart; and then your mind will sit quiet of itself, as the snows of winter settle down of themselves in autumn.

8. Thus by stopping the action of your consciousness, you will also shut up your mind, and put a stop to the operation of all its faculties; as you can never be able to do by means of all your devotion and austerities, your pilgrimages, your knowledge and sacrifice, and all other ceremonies and acts and duties.

9. Whatever comes to occur in the consciousness, the same must be forgot or buried in the consciousness of the great God alone; and so the forgetfulness of all enjoyments and their objects, amounts to our victory over them. (The way to overcome the pleasures of life, is to bury their remembrance in oblivion).

10. We must try by all means, to shut out the objects of sense from our consciousness; and this state of our unconsciousness of them, is tantamount to the state of godliness or heavenly bliss.

11. Again the contentment which arises, from our acting in conformity with the rules of our order, is another cause of preserving the steadiness of the mind; therefore remain firm in the practice of your particular duties, and seek no happiness besides.

12. He who relinquishes his inclination, towards the attainment of what is unlawful for him; and remains content with earning his lawful gains, is verily said to be a man of subdued appetites, and one who has governed.

13. He who is pleased with his inward and conscious gratification, and is not grieved at the unpleasant things all about him, is said to have well governed and benumbed his mind.

14. By suspension of the action of consciousness, the mind too comes to forget and forsake its activity, and the sensations also being relaxed from their restlessness, pursue their discrimination and judgement.

15. The discriminative and judging soul, becomes ennobled and magnanimous, and keeps its command over the feelings and senses; and is not impelled by the waves of its desires, to be tossed about on the surface of the wide ocean of this world.

16. The man of well governed senses comes, by his association with the

wise, and his constant study of religious works, to know all things in the world in their true light.

17. All worldly errors are dispelled by the light of truth; or else one must fall into the pit of misery, by his mistake of falsehood for truth; as the ignorant traveller is engulfed in the dreary sands, by his mistake of the mirage for water.

18. Knowing this world as the unknowable intellect itself, that is the knowledge of the material world as the immaterial mind of God; is the true light in which the cosmos is viewed by the wise, who have neither the fear of their falling into the snare of error, nor require their release from it.

19. As the dried up waters of a river, are seen no more to glide even slightly in their course; so the formless phenomenals of the world, never appear in the sight of the wise, nor leave their slightest vestiges behind in their mind.

20. The knowledge of the world as an infinite void, and freed from the erroneous individualities of myself and thyself; leads to the knowledge of a supreme-self, which is apart from all, and the only ego that fills the whole.

21. All this conception of our subjective egoism and the objective world, are but errors of our brain proceeding from ignorance; they are all situated in the void of Intellect, and are void of themselves; and all bodies are but empty shadows in air, and as quiet as quietus or nullity itself.

22. This world appears as a shadow of the Intellect, in the vacuity of the very Intellect; it is a void amidst the void of the Intellect, which is certainly a void itself.

23. No body can deny its similitude, to the shadowy sight in a dream; it is an unreal notion, and as unsubstantial as all notions can be, and as the notion of a void is void itself.

24. This dream is no other than our consciousness of it, and the airy realms that it presents to our view for the time; so doth the Intellect show us the sight of the world, without any action or passion or

instrumentality of itself.

25. So I am of the substance of the very Intellect, which is without its activity, passivity and instrumentality; and the world being unassignable to any causality or instrumentality, subsists only in our simple conception of it.

26. As the conception of one's death in a dream, is no reality at all; and the sight of water in the mirage, is a visual deception only (so the sight of the world appearing to view, is no real existence or entity at all).

27. The vacuous intellect reflects its thoughts at first, in the clear mirror of its vacuity (or concavity); which is a mere hap-hazard of chance, and has no firm base or support (nor any form or figure of itself).

28. The world appears as fixed and firm, without its foundation anywhere; and seems to be shining brightly, with its darksome opacity; know then this fixity and this brightness of it, to be the diuturnity and glory of the eternal and glorious God.

29. The vivacity of living beings, displays the spirit of the ever living God; the air is his vacuity, and the running waters, show the vortiginous current of the eternal soul.

30. As every member of the body is constituent part of the whole frame; so all the various parts of animated and inanimate nature, constitute the entirety of the one cosmical deity. (These are but parts of one undivided whole, whose body nature is and God the soul. Pope).

31. As the crystal mirror shows the shade of everything in itself, so doth the transparency of Divine soul, exhibit the reflexions of all things in it; the silent soul is as quiet as the mute crystal, but shows the varying scenes of nature, as interminably as a clear mirror reflects everything.

32. There is no beginning or end of the supreme being (nor of his acts and attributes, which are displayed in nature); it is the intermediate of the two that is dimly seen by us, the rest is all enveloped in ignorance, though there is no ignorance in the Omniscient.

33. The living soul wakes from its sleeping dream, to fall back to its waking dream again; and thus it continues for ever in its dreaming whether waking or sleeping which are both alike to it.

34. The soul finds its rest only, while it remains in the fourth state of its sound sleep; or else it passes all along from dreaming to dreaming, in both its state of sleeping and waking, which continually haunt after it, unless it is drowned in its *susupti* or sound sleep of *hynotism*, the only resort of the wise.

35. But waking and sleeping and dreaming and sound sleep, are all alike to the enlightened soul; which is equally indifferent in all states, and whether it is asleep or awake, is never infested by dreams nor set beside itself.

36. The knowledge of unity or duality, and that of Ego *and tu* or the subjective and objective; never disturbs the enlightened; who views the whole as an empty void, and is alike insensible of all as well as null.

37. The distinction of unity and duality, made in the meaningless speech of the unwise, is laughed at by the enlightened and wise, as the aged and intelligent men laugh to scorn, at the pranks and prattlings of young lads.

38. The controversy of unity and duality, is of spontaneous growth in the heart like an indigenious plant; which without its pruning will not put forth its blossoms, to perfume the atmosphere of the understanding.

39. The discussion of unity and duality, is as beneficial to man as his best friend; in sweeping away the dirt and dross of ignorance from their minds, as they drive away the dust from within the doors of their houses.

40. Then the minds of men are settled in the Divine Mind, when there ensues a mutual communion between themselves, and a communication and participation of their reciprocal joys and felicity with one another.

41. These men being always joined together in their fellowship, and serving one another with the mutual delight and obligingness of their hearts; attain to that state of the enlightenment of their understandings, whereby they are admitted into their communion with the

Most High.

42. It is possible for a man to be benefited, even by his careful preservation of a trifle (at some time or other); but it is never possible for any body, to attain the most recondite knowledge of God, without his diligent inquiry into the same.

43. Whatever highest position one may enjoy in this material world, is to be recognised by all as nothing, provided that one does not remain aloof from all kind of vices.

44. What is that happiness which is gained by the possession of a kingdom, which at last is no better than mere botheration of the mind; while the mind that has gained its peace and tranquillity in truth and Divine knowledge, spurns at the state of gods and kings as mere straws to him.

45. The sleepy as well as the wakeful, are alike apt to see the visibles, and are rapt with the sight; but the saints that are calm and quiet and at rest with themselves, are averse to sight-seeing, and see the only one in themselves.

46. Without painstaking, and your continued practice of contemplation, you can not succeed to attain this state of infinite felicity; for know this state of transcendent bliss, is the fruit of intense devotion only.

47. Thus have I said at length, to impress in you the necessity of intense devotion; but to what good is all this say the evil-minded to me, and thus slight and take no heed of all that I have been so long delivering unto you.

48. It must be by means of steady attention to these lectures, and by long and repeated practice of devotion; as also by hearing these sermons and discoursing upon them that the ignorant can come to the right light of truth.

49. He who having once read this spiritual work, slights it afterwards as already perused by him; and turns to the study of unspiritual books, is a vile wretch that collects the burnt ashes after the fire is extinguished. (Irreligious works are the ashes of the fiery religious ones).

50. This excellent work is to be read always, like the recital of the vedas, which are embodied herein; and this is calculated to reward the labor of the student, by its being constantly read with reverence, and rightly explained with diligence.

51. The student will learn from this *sāstra* all that he expects to find in the vedas; because it embodies both the practical as well as spiritual doctrines of the sacred scriptures, and a knowledge of both of them, is available by proper perusal of this work.

52. By learning this book, one may have a knowledge of the doctrines of the vedanta, tarka and siddhanta *sāstras*, because this is the only work, that treats of the tenets of all schools. (Here the word drishti is homonymous with *darsana*, which is rendered as a school of philosophy by Colebrooke).

53. It is from my sympathy for you all, that I propound these doctrines to you; and by way of imposture, that I impose these lessons on your credulity. You are best judges of my discourse and can well detect, whether there is anything as deception in my prolusions.

54. The knowledge that you may derive, by weighing well the instructions given in this great work; will serve you as salt, in order to season and relish the teachings of other *sāstras*, that are at best but sundry dishes before it.

55. The materialist who is conversant with the visibles, disparages this book for its occult teachings of spiritualism; but don't you be the killer of your souls as to neglect your eternal salvation, in order to revisit this material world, and to be busied with your temporal affairs.

56. Biased minds cling to the dogmas of exploded systems, and ignoble men drink the foul water of tanks, dug by their ancestors; you are reasoning men yourselves, therefore do not remain for ever fast bound to your ignorance.

## CHAPTER CLXIV.



## UNITY OF THE DIVINITY AND THE MUNDANE WORLD.

Argument:—Intromission of the Living soul and all bodies, that is the subjective and objective into the Divine Essence.

Vasishtha continued:—The atoms of living souls in the world, are as the particles of rays in the orb of the sun (or as the sparks of fire in a furnace); and as all these parts taken collectively, make the one undivided whole; so there is no division of the unity of the Deity, throughout the whole creation.

2. By attaining the transcendental knowledge of all being the One, and the One as all; every thing loses its shape and form before us, and there remains nothing whatever as a distinct being or duality.

3. The true believer or knower of truth, sees the selfsame object in all states and forms of things; and this is the transcendent and translucent Brahma only, and nothing else whatsoever at any time.

4. He is the same, that is known to the ignorant, as their objects of sense; but we do not recognize either ourselves or others, or the sensible objects of the ignorant as such.

5. The belief of the ignorant man in the reality of himself, thyself and all others, does not affect the knower of truth, as the delusion of mirage never overtakes the man on Mount Meru: (where the deceptive sands of the deserts are wanting).

6. As the man intent upon one object, has no consciousness of any other thing in his mind; so one enrapt at the sight of God alone, is conscious of nothing besides.

7. There neither is nor was nor shall ever be, any such thing as the material world at any time; the world in *esse* is the image of Brahma himself, and abides in his spirit.

8. The world is the splendour of the chrystalline vacuum of the Divine Intellect, and subsists in the vacuity of the supreme soul itself; it is in this light that the universe is seen in the *dhyāna yoga* or

abstruse contemplation of [the] yogi.

9. As there is nothing in an empty dream or in the aerial castle of imagination except the clear atmosphere of the Intellect; so there is no essence or substance nor form or figure of this world, that we view in our present waking state.

10. At first there was no creation of any kind, nor this world which appears to us (in its material form); it exists in its aerial form in the Divine Mind from all eternity; and there being no primary or secondary cause of it, how is it possible to call it a material thing of its own spontaneous growth.

11. Therefore there is nothing that sprang itself out of nothing at first, nor was there ever a creator called Brahma or other by the ignorant, in the beginning; there is nothing but an infinite void from eternity to eternity, which is filled by the self-born or increate spirit, whose intellect exhibits this creation, contained for ever and ever in its vacuity.

## CHAPTER CLXV.

### ON THE SIMILARITY OF WAKING AND DREAMING.

Argument:—The steadiness of the Intellect in waking and Dreaming, which are alike to one another.

Vasishtha continued:—In the state of waking dream the dream passes under the name of waking; and in the state of dreaming wakefulness, this waking goes by the name of sleeping.\*

\* Note.—Each of the three states of waking, dreaming and sound sleep admit of three conditions viz. waking wakefulness, waking dream and the waking sound sleep; again dreaming watchfulness, dreaming dream and dreaming sleep; and lastly the sleepy waking, the sleepy dream and the sleepy sound sleep (see the scholium of Sureshvara for instances of every Kind).

2. The dream terminates into waking, and the waking man rises from his dreaming, and falls back into it again; so one awakened from his dream like waking, falls afterwards to his waking dreams.

3. The dream of the waking dreamer, is to be called a dream also, as the waking dream of this world; and so the waking (or consciousness) of the sleeping waker, is to be styled his waking state.

4. Therefore that wakefulness (or consciousness) of one, [who] remains in his dreaming state, is to be called his waking likewise and not his dreaming; so also the waking dream (of the existence of the world), and the imaginations of airy castles while one is waking, is to be designated his dreaming and never as his waking.

5. Whatever lasts for a short while, as a temporary delusion or flight of imagination, passes under the name of a dream even in one's waking state; and so the short watchfulness of consciousness in the state of dreaming, is known as dreaming and never as waking.

6. Therefore there is no difference whatever, between the two states of waking and dreaming, beside the absence of one of these two in the other (*i.e.* the absence of shortness in waking, and that of durability in the dream). Again they are both unreal, owing to their blending with one another (*i.e.i.e.* dreaming blended with the view of the phenomenals in waking; and the wakeful consciousness blending with dreaming).

7. The waking dream of the world, vanishes under its unconsciousness in death; and the consciousness of dreaming is lost, under the knowledge of its being an airy nothing. (The world recedes; it disappears; Heav'n opens on my eyes. Pope).

8. The dying person that does not come to perceive the vanity of the visionary world at his death-bed can have no sight of the state of his waking (or resurrection), in the next or future world.

9. Whoever believing himself as alive, among the varying scenes of this vacuous world, lives content with them; he can never come to the sight of the visions, which await upon him.

10. As the intellect displays its wonders, in the exhibitions of the various scenes of worlds, to the sight of one in his dream; so doth this

universe appear before the minds of men, at the time of their waking.

11. These creations which are so conspicuous to sight, are at best but nothing in their transcendental light and all the forms of things, are as the empty shadows of them appearing in our dreams.

12. As the world with all its varieties of visible objects, appear in its inane and shadowy form in the dream; so it is seen in its vacuous and intellectual form only, in our waking state (although it seems to be tangible body).

13. It is the nature of the vacuous Intellect, to show the form of the world in its own firmament; so doth this earth appear unto us, amidst the spacious atmosphere, like the orbs of light in the skies.

14. It is the wondrous display of the Intellect, that shines before us under the name of universe; and these wonders are as inborn and innumerable in itself, as the watery and earthly particles, are connate with, and diffused throughout nature.

15. What thing is there in it, which you can mistake for a reality in this unreal world; that is situated as a vacuous body in the infinite womb of vacuity.

16. The words recipient, receipt and reception, or the percipient, perceived and perception (*i.e.* the subject, object and attribute), are all meaningless with regard to this vacuous world; and whether it is a reality or unreality, we have no perception of it. (Because the presence of everything is lost, at the absence of its properties, which are adscititious only).

17. Whether it is so or not or be it anything otherwise (as others may have it); yet why [you] should mistake it for anything at all, in whatever light you take it, it will amount to your mistake of an empty ball for a fruit (so says the vedanta:—[Sanskrit: jagabrahma svarūpasvāt prāgabhāva tathā praschamsābhāva evam anaranra bhāvā-nāma durniruparatvat kevalātāntābhāvisti]). —File: 329.png—\asevers\Readingftw\Pixelwarrior\Archie\mle\—————

## CHAPTER CLXVI.

### ON THE ATTRIBUTES OF THE DIVINE SPIRIT: IN THE FORM OF A DIALOGUE.

Argument:—Definition of supreme soul and its synonyms and its simile to a blue stone.

Vasishta continued:—The true sense of the word soul or self, is to be understood from the title which is applied to it; and this title of the soul is borne out by the simile, of the solid and transparent blue stone.

2. It is from the beginning of creation, that the vacuous soul is thus diffused in itself; and the reflexion which it casts in its own vacuity, the same passes under the name of this world or creation.

3. There runs no river in it, nor there rises nor sinks any rock in the same; it is the mere vacuum subsisting in its infinite void, wherein the intellect reflects itself without any action or bidding or fiat of it.

4. This reflexion of the Divine Intellect, was without its utterance of "word" and quite without its "will" or "thought". It was also without the appliance of any subsequent material (as matter), and this is the true sense of the word soul or self.

5. The soul itself is the whole world, which has no other expression for it; and being devoid of a name, it is expressible by no other name though they give many names to it.

6. Its name being nameless, whatever appellation they put to it, is not opposite but inappropriate to it; what is the good therefore of giving it a name or no name at all.

7. Its namelessness or giving it a misnomer or improper expression, is all the same; since all what is visible, is no other than a display of the wondrous fabric of the Divine Mind.

8. Whatever shines in any manner, in the empty space of the Divine mind at any time; the same shines forth even then and in that manner, as the

rays of that Intellect (emanating therefrom, and concentrating into all other minds).

9. It is denominated by one as soul, by another as *asat*, and by some as nothing; all these are the mystery of intellect only, but in fact, all are the attributes of soul.

10. The word itself conveys the meaning of self—soul. It is without beginning and end, and no language can express it; in fact, it is an undivided whole.

11. Now listen to a long narrative which hangs on this subject, and which will serve to gladden your hearts and ears, by removing the duality from your sight, and by enlightening your understanding (with knowledge of the unity).

12. Know that there is a very large crystal stone, extending itself to thousands of leagues in space; and stretching like the solid cerulean fabric of the firmament, or as the blue sky all around us.

13. It is all of a piece without any joining of parts in it, and is as dense and compact as the hard adamant; it is thick, big and bulky in its size, but at the same time as clear and far as the face of the sky.

14. It continues from countless times, and endures to endless duration; and with its comely and pellucid body, it appears as the clear firmament, or the blank vacuum on high.

15. No one ever knows its nature or genus, from his having never seen anything of the same kind, nor does any body know from when and where, it hath come to existence. (All know it is, but none knows how and whence it is).

16. It does not contain anything substantial, as the material elements within itself; and yet it is as dense and solidified in itself as a crystalline, and indissoluble as an adamant.

17. Yet it is composed of innumerable streaks and strokes, which are embodied in itself; and these resemble the veins and fibres on lotus leaves, and the marks of conches etc. in Hari's feet.

18. These marks are named as air, water, earth, fire and vacuum, though there are no such things to be found therein; except that the stone was possessed [by a] living soul, which it imparted to its marks.

19. Rāma rejoined:—Tell me sir, how that stone of yours, could have life or sensibility in it; the stone is an insensible thing, and could not give names to the marks on its body.

20. Vasishtha replied:—That immense and luminous stone, is neither a sentient nor inert body; no body knows its nature and state, and there is no other like it.

21. Rāma said:—Tell me sir, who ever saw those marks, which are imprinted in the bosom of that stone; and how could any one ever break that stone, in order to see its contents and its marks.

22. Vasishtha replied:—It is hard to break this hard stone, nor has anybody been ever able to break it; by cause of its extending over infinite space, and encompassing all bodies within its bosom. (So says the sruti:—There is nothing but is encompassed by it—the all pervading soul).

23. It is full of numberless spots in its spacious cavity; and these consist of the marks of mountains and trees, and of countries, towns and cities.

24. There are also small and large dots in it, with any form or figure of them; but serve to represent the forms of men, and gods and demigods in them, as an outline shows the images of things.

25. There is a long line drawn in it in the form of a circle, which represents the great circle of the visible sky or horizon; and this contains the two central points, signifying the sun and moon.

26. Rāma said:—Tell me sir, who ever saw those marks of such forms; and how it is possible for any body, to look into the cell of a solid or hollow ball.

27. Vasishtha replied:—It is I, O Rāma, that beheld those marks of different forms in that impenetrable block; and it is possible for you to look into it, if you will but like to do so.

28. Rāma said:—How could you sir, look into those marks inside that solid stone, which you say, is as stiff as adamant, and incapable of being broken or perforated by any means.

29. Vasishtha replied:—It was by means of my being seated, in the very heart of that stone; that I came to see those marks, as also to penetrate into their meanings.

30. Who else is able to penetrate into that rigid stone besides myself, who have been able by my penetration, to pry and pierce into the mysteries of those hidden marks.

31. Tell me sir, what is that stone and what are you yourself; explain to me where you are and what you are speaking, and what are those things that you have seen and known to mean.

32. Vasishtha replied:—It is the supreme soul, which is the sole entity and sober reality; and this is represented by figure of speech, as the great stone, of which I have been speaking to you.

33. We are all situated in the cavity of this supreme spirit, and the three worlds form the flesh of this Great being, who is devoid of all substantiality.

34. Know the spacious firmament to be a part of this solid rock, and the ever flying winds as fragment of its body; the fleeting time and evanescent sounds together with all our varying actions and desires, and the imaginations of our minds, to be but the fugacious particles of its substance.

35. The earth, air, water and fire, and the vacuum and understanding also, together with our egoism and sensibilities, are the portions and sections of its totality.

36. We are all but bits and parcels of the great rock of the supreme soul, and every thing whatever there is in existence, proceeds from that source, and we know of no other cause or causality whatsoever.

37. This large stone is the great rock of Divine Intellect, and there is nothing whatever, which is beside and beyond its intelligence. Say then



if there be any such thing and what it bears.

38. All things are but mere notions of them, as those of a pot or cot, a picture and all others; they appear in us as our dreams, and rise before us as the waves of water (which are no other but water).

39. It is all the substance of Brahma and the essence of the great Intellect, which fills and pervades the whole; know therefore all these as one, with the substantiality of the Supreme spirit, and all as quiet and calm as itself.

40. Thus all this plenum is situated, in the bosom of the great rock of the intellect; which is without its beginning, middle and end, and without any hole therein, or doorway thereto. Therefore it is the Supreme soul only which contemplates in itself, and produces (as the object of its thought), this ideal creation of the universe (or the one converted into many), and which passes under the title of the visible or phenomenal world.

## CHAPTER CLXVII.

### ABSENCE OF THE THREEFOLD STATES OF WAKING, DREAMING AND SLEEP.

Argument:—Refutation of the four fold Appellations of the World, and the three fold states of the Living soul.

Vasishtha continued:—The four titles, namely, the self-styled, the misnamed, the nameless, and the otherwise named, under which the world passes in their different senses; are all meaningless to the spiritualist (who view the world in its spiritual light, and as selfsame with the Supreme spirit, as it is related in the preceding chapter).

2. These different words do not disturb the mind of the spiritualist, whose soul is at rest in the Supreme spirit, and who pays no regard to the use of words (or terminology of theology).

3. All these visibles rise from the Intellect only, and bear no names of their own; they are of the nature of pure vacuum, and appear unto us in their simple vacuous forms (as phantoms in the air).

4. This is the soul, and this its title (that is giving a name to a nameless spiritual thing), is an erroneous conceit or coinage of the brain. The spirit admits of no expressions; therefore take heed of no word but mind its meaning.

5. Whatever appears to be moving or staying or doing any action, is as calm and clear as the void air, and devoid of action as the Divine soul.

6. All things however sounding, are as silent as the still stone said before; and though they seem to be ever moving, they are ever as quiet as the void of the sky, and as still as the quiescent stone.

7. Though all things appear to be acting in their various ways, yet they are as motionless as the unmoving vacuum; and though the world appears to be formed of the five elements, yet it is but a void and devoid of its quintessence.

8. The world with its fulness of things, is but a congeries of your conceptions; it is full with the all pervasive and pellucid Intellect, which shows the visions of great cities, like the vacant sights in our dream (or as a dumb and shadowy show, without any sound or substance in it).

9. It is full of action and motion, without any activity or mobility in it, like the passing city of our imagination; it is the air built castle of our error, and as the fairy land in our dream.

10. It is a false conception or notion of the mind, and as the fading shadow of a fairy; it is creation of our fancies, but altogether unsubstantial in its substantiality.

11. Rāma rejoined:—I ween this world as a waking dream, and reproduction of our remembrance of it; because it is reminiscence of the past only, that presents the absent to our view, and brings the outer objects to our knowledge. (Hence remembrance is the cause of resolving everything to our knowledge of them).

12. Vasishtha replied:—No Rāma, it is the reflexion which the glassy mirror of the Intellect, casts before us at anytime, the same appears to us even then in its vacuous form; and there is no idea or thought of anything, that lays a firm hold on the mind, or has its foundation there. (Refutation of innate conceptions and prior reminiscence).

13. Therefore the phenomenon always belongs, to the noumenon of the Supreme spirit; and the fluctuating phenomenals ever abide in it, as the undulating waves play in the calm waters of the sea.

14. The uncaused world, exists of itself in the Supreme soul; and becomes extinct of itself, in the vacuity of the universal soul.

15. The world is viewed in the same light by every one, as it is reflected in himself, hence the ignorant are always in fault in having a wrong view of it; but not so the wise, who know it as nothing.

16. Again the lord god Brahma himself, has exhibited the lucid nature of his being, according to the four states or conditions, which are natural to the soul.

17. These are the three states of waking, dreaming and sleep, together with a fourth called-the *turiya* or the state of sound sleep, and these names are applied to the soul by the Supreme soul itself.

18. But in reality none of these quadruple states, belongs either to the Divine or the living soul, which is always tranquil, and which is of the nature of an indefinite void.

19. Or it may be said in respect to the soul, that it is either always wakeful, or in its ever dreaming state; or in a state of continuous rest and sleep. (The Divine soul never sleeps. Sir W. Jones. The ever wakeful eyes of Jove. Homer).

20. Or it is ever in its fourth state of *turya*, which is beyond all these triple states; but whether it is in this or that or what state, we know nothing of, being ourselves always in a state of disquiet and continued agitation.

21. We know nothing of the inanity of the vacuous soul, as to whether it is as the chasm in the foam or froth, or whether it is as the air in a

bubble or spray; or whether it is as the gap amidst waves of the sea or what it is at all.

22. As a thing is known to be in its imagination, so it is impressed also in our conception of the same; and as anything appears either as real or unreal in the dream, we retain the like idea of it in our waking also.

23. All this is the display of our consciousness, and whatever reflexion it exhibits unto us it is but an empty shadow in the hollow of the vacant mind, which resides in the vacuity of the vacuous intellect, that pervades the infinite vacuum of the soul.

24. Consciousness is the pith and marrow of vacuous Intellect, and retains this form (of its quiddity) at all times; it neither rises nor sets, and this world is inherent in it (*i.e.* it is subjective and derived from within).

25. The creations on the beginning, and the dark nights of dissolution, are but parts of its body, and resemble its nails and hairs. (*i.e.* The light which was the first work of creation, likened the whiteness of its nails, and the darkness of the universal deluge, equalled the blackness of its hairs).

26. Its appearance and disappearance, that is its clearness and dimness; are no other than as the breathing air of the great Intellect. (*i.e.* The exhaling and inhaling breaths of the Intellect, are causes of its expansion and contraction).

27. Therefore what means the waking, sleeping or dreaming of the soul, and what signifies the term sound sleep or the turiya of the soul (which is ever awake) So the word volition and nolition are meaningless when applied to the soul, which is always composed and indifferent. (These attributes belong to the mind only).

28. It is the inward consciousness, that exhibits its inner concepts as outward objects; how then is there a duality or anything objective, and what means this remembrance of extraneous matter.

29. Therefore all these that appear to our sight, are without their base or foundation; they are the reflexion of our consciousness in open air,

which is wholly devoid of any material object.

30. Though the external world is said to be a reality, it is because of its being a concept of the divine mind, out of which it has risen to view; and reminiscence is said to be its cause also, by reason of our remembrance of the first creation, which continues all along with us.

31. But there is no outward object at all, owing to the absence of material elements; and the want of the five principles of matter, before and at the time of first creation.

32. As there are no horns of hares, and no trees growing in the air, and as there is no son of a barren woman, nor a dark moon shining in the sky.

33. So this visible world, and these personalities of ourselves; which are mere misrepresentations of our ignorance, are things invisible and in-existent in themselves, and are seen and known by ignorant only.

34. To them the world appears as an erroneous body, and our personalities and abstractions of persons; but there is nothing as fictile or abstract to the spiritualist, who view them all in one undivided whole—the Divine spirit or soul.

35. It is consciousness the pith and marrow of the soul, that exposes all these concepts of it to light; and the manner in which it displays them to the imagination, so do they make their appearance to our sight.

36. Whenever our misconception portrays its concept in a material form, or gives a name and form to an airy nothing; we come to see the same form in our imagination, in the empty void of our mind.

37. The great Intellect has the appearance of the sky for itself, which in the ordinary use of language, is expressed by the word matter, as consisting of the four elements, and the endless void which is devoid of them.

38. The unchanging and undecaying intellect, bears to itself the form of air only; which it conceives by mistake as the stable earth; just as imaginary men believe the air built castle to a reality.

39. The intellect being an incorporeal substance, has neither this

form nor that nor of any kind at all; it has its pulsation and rest of itself, like the breath and stillness of winds in the air.

40. As the intellect manifests itself in its own sphere in the two states of its volition and nolition (or action or inaction); so the world seems to be in its states of motion and quiescence; which take place in the bosom of vacuum.

41. As the sphere of the Intellect remains unchanged, at the rise and subsidence of its thought; so doth the sphere of air remain unvaried, with all the creation and its dissolution in its bosom.

42. The world is always in the same unvaried state, whether you call it so or otherwise; and the seeming revolutions of bodies and succession of events, are well known to be nothing to the learned and wise, and not to others.

43. Because the wise soul dwells in the hearts of all, which it views alike as its own self; but the ignorant soul is unconscious of its identity, from its sight of the outer world, and its knowledge of the difference of bodies from one another.

44. What is there the interior or exterior of it, and that what is visible and invisible in it; all this is in the Lord whether active or quiescent, know all to be the *om* or *on* and rest quiet.

45. There can be no reasoning, without an insight into the meanings of the significant terms and their significates; and it is consideration of both sides of the question that leads to our right judgment. Hence it is reasoning that leads us to truth, as the light guides us amidst the darkness of night.

46. Therefore drive off the multitudes of multifarious desires and doubts from your mind, by means of the clearness (light) of your understanding (obtained by your habit of right reasoning), and also by your attention to the true interpretation of the *sāstras*; and then rise and fly aloft to the higher region of light and truth, and attain the highest, best and most perfect state of Divine felicity and self-liberation.

## CHAPTER CLXVIII.

### STORY OF THE HEWN STATUE OR CARVED IMAGE.

Argument:—The false and ignorant Attribution of creation, to the increate and self-manifest world.

Vasishta continued:—As the unconscious tree, displays various forms in its branches; so doth the unconcerned spirit of God, exhibit the airy semblance of creation in air.

2. And as the ocean describes the whirlpools, insensibly upon its surface; so doth the spirit of God, exhibit this rotatory worlds unconcernedly, on the surface of its own vacuum, and as they are seen by all.

3. The Lord gives also to the sensible part of his creation, their internal faculties of the mind, understanding and egoism, as also many other powers under different appellations.

4. The phenomenal world is the production of the insensible Intellect, whose volitive faculties are as loose as the rolling eddies of rivers and seas.

5. The mind and understanding and all mental faculties, proceed from the Divine Intellect; in the same manner as the whirlpools and eddies, and waves and surges rise on the surface of the sea.

6. As a picture is nothing except its canvas, so the world which is no more than a painting, is drawn on the substratum of the intellect; and this is a vacuous substance, with the lustre of the world in it.

7. What I have said before of the insensibility of the tree and sea, in the production of the branches and whirlpools by them; the same instance applies to Intellect also, which shows the creation rising in its vacuity, not by an act of its intention or will, but by ordinance of fate, which governs all things, (and rules over Jove himself). This is the doctrine of fatalism.

8. And as a tree exhibits its various forms, receiving the several names of a plant, a shrub, a creeper &c.; so doth the intellect display its many features, like its flowers &c., and called by the different appellations of earth, air, water &c.

9. And as the branches and leaves of a tree, are not different from the tree itself; so the productions of the great Intellect, are no other than its very substance (or are essentially the same with itself).

10. And as there are many things, made of the substance of a tree, bearing different names to themselves; so the productions of the Intellect, and the offspring of a living being, pass under several forms and appellations (of boy, girl, infant, adult and the like).

11. The offshoots of the Intellect are all these creatures, which grow in and rise from the mind (of their own spontaneity); they appear to be the works of the mind as their cause, but are no better than the dreams (arising of themselves in the mind).

12. Should you say, why these conceptions of creation rise in vain in the mind (if the creation is nothing in substance); I answer that they rise in the manner of dreams in the state of sleeping, which you cannot deny to enjoy. (The thoughts of creation like those of imagination and the conception in our dreaming, are not unattended by a certain degree of delight, during the time of our enjoyment of them. Gloss).

13. As the tree displays various forms in the productions, and the imagination presents different shapes to our mental sights; so the intellect is employed in realizing many such creations in empty air.

14. As the odours of flowers fly about invisible in the open air, and as pulsation abides inherent in the wind; so the intellectual powers, are intrinsic in the very nature of the soul.

15. These creations likewise are ingrained in the Divine spirit, as fragrance is inborn in flowers and vacuity is ingenerate in the air; and as vacillation and velocity are innate in the winds.

16. As the air, wind and the flower, are receptacle of inanity, oscillation and odours respectively; so the Intellect is container of



creation, although it is literally but an empty vacuity.

17. Vacuity is no other than vacuum itself, as fluidity is not separate from liquids; fragrance is as inseparable from flowers, as pulsation is never to be the disjoined from the wind.

18. Heat is not disparate from fire, nor is coldness apart from snow; know thus the world to be no way different nor disengaged from the transparency of the vacuous Intellect.

19. In the beginning, the Divine Intellect sees the creation appear in itself, as a dream rising in the mind; thus the world having no extraneous cause, and being subjective to the Intellect (as derived from within itself); is no way a heterogeneous mass or different from the Divine mind.

20. The instance of the dream is the best illustration of creation, and you can judge it well by the nature of the dream you dream every night; say what is there substantial in it, beside its being essential to the universal soul.

21. The dream is not the effect of any impression in the mind, nor the result of remembrances stored in the memory; because it shows us many sights, unseen and unthought of before; say therefore how these come to pass.

22. If what is seen in a dream, comes to present itself at the time of our remembrance of the dream?

23. Therefore these revolving worlds; are as the rotatory whirlpools (in the wide ocean of the infinite mind); they are the fortuitous appearances of chance, and whatever occurs in the mind, passes afterwards for its dreams.

24. The creations being insensibly produced from the Divine Mind, like the waves and whirlpools in the ocean; receives its stability and continuity afterwards, in the manner of the continuation of the whirling waters and ever rolling billows.

25. Whatever is born without its cause, is equal to the unborn; because the unborn are forever similar to those, which have no cause for their

birth.

26. As the precious gems growing insensibly of themselves, have their lustre inherent in them; and as this brilliance is no substance or anything real at all, so the appearance of the world has no substantiality of itself.

27. Some how or other, the world has its rise, like the wave or eddy in a river; and then it continues to go on as the continuous course of the stream.

28. There are numberless worlds of intellectual forms, gliding in the vast vacuity of the Intellect; and passing as aerial dreams without any cause whatsoever.

29. All these again become causes and productive of others, and they [are] all of vacuous forms including even the great Brahma and the gods and angels (all of whom are aerial beings, and others of the same kind).

30. All that is born in and produced from void, are null and void also; they grow in the void or air, and return also into vacuity.

31. It is the vacuum that appears as the *plenum*, as in the instance of an empty dream seeming as something; the man that denies his own percipience of it, is no better than a boor or brute.

32. The unreal appearing as real, is the fabrication of error and ignorance; but the spiritualist who knows the truth, views the world as the wondrous display of the Divine Mind and falsification.

33. It is the longstanding and deep rooted prejudice, that produces the erroneous conceptions of the creation and destruction of the world; it is wisdom to know it in its true light, and foolishness to take the wrong view of it.

34. The light of the Divine spirit, being once seen in this causeless void of the visible world, it continues for ever before our sight; as the dream that we see in our vacant minds in sleep, remains ever afterwards in our remembrance.

35. It happens that the intellect comes to present, the adventitious

appearance of the world to our minds; in the same manner, as the sea shows its whirls and waves to our sight, of its own nature.

36. Such is the nature of the Intellect also, that it shows itself in this manner (as the sea); and exhibits the revolving worlds, in its own etherial essence only (of its own accord).

37. Then the aerial Intellect, by a retrospective view in itself, invented certain worlds afterwards, significant of the mental and intellectual powers as well as of material elements and their properties.

38. Rāma said:—If it is so sir, that all these powers are the spontaneous growth of chance, how can the mental power of memory be produced on a sudden, when it is well known to be the product of remembrance or former impressions in the mind. Please explain me this.

39. Vasishtha replied:—Hear me Rāma, and I will destroy your doubt, as the lion kills an elephant; and will establish the one invariable unity as the broad day light of the sun.

40. There is an only universal soul, that is invisible amidst the vacuum of his Intellect; as the uncarved doll remains unseen, in the wood of every forest tree. (All things are contained in the Divine soul, as the future images in blocks of wood and stone. Aristotle, Addison).

41. We see the carpenter that carves out the puppet, from the wood of the tree (and the mason who hews out the statue from the block of stone); but we know not the soul, which chisels out the figure of the world from the great bulk of Instinct.

42. The statue does not appear in the rugged block, unless and until it [is] hewn out by the skill of carver, so the hidden world does not make its appearance in the Intellect, till it is brought to view by the ingenuity of the Mind (the universal architect).

43. The uncarved body of the world (*Corpus-mundi*), does yet appear [in] its aeriform state; which is original and genuine form in the Divine Intellect (until [it] is moulded in this its fictitious shape by creative mind).

44. In the beginning of creation, the inventive Intellect forms of its

natural originality, the concept of the future world; appearing as an airy dream in the sight of the soul (and then the imaginative mind frames it according to its conceit in various forms).

45. The vacuous Intellect conceives in its empty bosom, the airy ideal of the world; as if it were a toy or doll gliding of itself in itself.

46. It conceives itself as the essential part of the great Brahma, and the seed of the mundane system; and then imagines itself as the source of life and the living soul, and the receptacle of egoism.

47. It imagines itself as the understanding and the mind also; and to be the reservoir of space and time. It deems itself as the root of the knowledge of I, thou, he, and others, and as the quintessence of the quintuple elements.

48. It sees in itself the congeries of the inward and outward senses, as also of the eight faculties of the mind; and both the spiritual as well as the elemental bodies contained in itself.

49. It thinks itself as the great trinity, consisting of the three persons of Brahmā, Vishnu, and Siva; and sees the sun, moon and stars all in itself. It considers itself as the whole creation and the interior and exterior part of everything.

50. All these being the imaginary creations of the Intellect; there is nothing whatever beside itself; but it is quite transparent in its essence, there is no concrete matter in it; and neither remembrance of gross materials is ever attached to it, nor any duality whatsoever subsisting in the unity of its nature.

51. The world is a causeless, uncaused and increate thing; and a nothing at all in reality; its creation is a dream, and its appearance, is as that of a delusive shadow in empty air.

52. It appears as a phantom in vacuum, and as an intelligence in the Intellect; it is intelligible as it is, and that is in the sense of a nihility.

53. What is the remembrance of a thing, any more than the dream of something, which is nothing in reality; and what is time of which we

have no conception, except it be an imagination or devise of the mind in empty air.

54. What is contained in the inside of the compact intellect, the very same appears on the outside of it; but in reality there is no substantiality in the exterior object of sight, as there is naught in the interior object of thought; all which are but the glitterings of the Intellect.

55. Whatever issues out of the bodiless and nameless something, which is forever quiescent and calm in its nature; are deemed as causeless and uncaused productions, appearing before the blinded sight.

56. Know therefore that this world, is to be viewed in the same intellectual light; as you see the supreme Brahma himself; and know it to be the very aerial castle of your dream, as it is represented in the vacuous space of your mind in your sleeping state.

57. There is no such thing, as the visible or phenomenal world at any time; where can you find any dust on the watery surface of the sea; and how can you see anything visible, in the invisible spirit of Brahma.

58. If the world should appear as anything at all to your sight, you must view it as the manifestation of God himself, in his unthinkable and incomprehensible nature. (Nature is the body of God).

59. The world is full of the glory of God, from the fullness of Divine glory; nor is the one derived from the other; but a full representation of Divine splendour on the face of nature.

60. Though I have been repeatedly giving these lectures, yet the deluded minds of men are far from receiving them; they believe the world of their dream as if it were in waking, and knowing even its unreality they will never get rid of their rooted prejudice.

## CHAPTER CLXIX.

### DESCRIPTION OF THE CALM AND TRANQUIL MIND.

Argument:—Character of the unexcited and self-liberated man and his happiness in Life.

Vasishtha continued:—He who is [neither] delighted with his delights, nor dejected in his distress; who looks only within himself for his peace and solace, is verily called the liberated man in his life time.

2. He is called the self-liberated man, whose mind is [not] moved from its steadiness in solid rock of intellectuality, towards the worldly enjoyments that are spread before him (and which are ever attractive of unrestrained minds).

3. That is called the liberated soul, which reclines in its intellectuality, and has its mind ever fixed in it; which delights in intellectual culture, and has repose therein.

4. He is verily styled the liberated soul, who reposes in the supreme soul; whose mind does not slide from divine contemplation, nor takes any delight in visible objects all around.

5. Rāma said:—Sir, I ween the man that feels no pain in pain, nor derives any pleasure from what is pleasurable, and is entire insensible of both, to be a mere block, and devoid both his senses and sensibility.

6. Vasishtha replied:—We call him the self reposed, who rests in his vacuous intellect only; and whose soul derives a spontaneous delight from the purity of his understanding, such as it finds in nothing and no where besides.

7. He is said to have his rest in the supreme soul, whose mind is cleansed of its doubts in all things; and who has obtained by means of his discrimination, the true and certain knowledge of everything. (So says the sruti: No doubts disturb the mind of one, whose soul confides and has found its rest in God).

8. He is said to rest and have his repose in God, who takes no delight in any earthly thing whatever; and though he is outwardly employed in discharging the duties of his life, yet his soul is fixed in his god.

9. He is known to have his quiescence, whose activities are all without any aim or expectation; and he goes on and lives content, with whatever he gets and offers itself to his lot.

10. He alone is happy and successful, in this world of woe and misery; who in his long restless, helpless and tedious journey in it, has found his repose in the supreme spirit, by means of his intellectual improvements.

11. They who after running their long race, in the active course of worldly life; have come at last to set themselves at ease and quiet, at the latter end of their lives, are as men that appear to fall fast asleep, and enjoy their repose after the vexatious dreams of their busy days.

12. They shine and pass as brightly, in the open sphere of their intellects, as the glorious sun rises in the sky, and runs his daily course without stopping any where.

13. Good people seem to be sleepy in their minds, though they are seen to be wakeful and employed in business with their bodies; they remain as inactive as any inert body, though they are never dormant in their souls (which are ever awake to their eternal concerns).

14. They who lie asleep on their beds, and are drowned in their reveries and dreams; are said and believed to be sleeping: though they are not insensible of the workings of their minds.

15. When the tired traveller, halts after his long and wearisome journey, and ceases to utter a word owing to his hard breathing, such dumbness does not bespeak his dead silence or torpidity.

16. The man of transcendent knowledge, and perfect peace and tranquillity of his mind and soul; remains as blind to the splendours of day as the purblind owl, and as quiet as any body in the darkness of night, when the whole creation sleeps in the gloom of ignorance and unconsciousness.

17. That man is happy, who sleeps over the varied scenes of this visible world, and does not sights of woe, which it presents to view at the time of waking. (The gloss quotes a corresponding passage from the

*Bhagavad Gīta*).

18. He who pays no regard to ceremonial rites, and remains sincere to the welfare of his soul; such a man is said to be self satisfied, from his communion with himself, and is never, O Rāma, deemed as dead himself.

19. He who has passed over the miseries of this world, and got to the other side of it (next world); remains supremely blest in himself, by his sense of heavenly bliss in his inward soul.

20. He who is fatigued with his long and tiresome journey in this world, and is ever deluded by four senses and sensible objects; gets weary of and cloyed with his enjoyments in life, and meets with the spectres of despair at the end.

21. Being overtaken by hoary old age, he is battered and shattered by the hoar-frost of diseases; and then like the old and worn-out antelope, he wishes in vain to traverse his native forests and plains.

22. Forsaken by the supreme soul, the sole and faithful guide in our journey through life; we are exposed to the intricate maze of thorns and thickets, till the weary traveller is at a loss of the shady grove where to take his rest.

23. Here we are robbed of our passport and passage money, by the highway men of our sins and sensualities; till we are overcome by our weakness, and exposed to numberless dangers and difficulties on the way.

24. He that is possess of his soul by means of his spiritual knowledge, gets over the ocean of the world to the spiritual regions; where he rests calmly in the bedstead of his spirit, and without the bedding of his body.

25. The man who moves about, without any aim or attempt of himself and without his dream and sound sleep; whose mind is ever wakeful and whose eyes are never closed in sleep, such a man sleeps softly in the lap of his soul.

26. As a horse of real breed, sleeps in his standing as well as running; so the self-possess person sleeps in himself, even though he [is] employed in the acts of life among mankind.



27. How very sound and profound, is the trance or reverie of the philosophic mind, that it is not disturbed, even at the crackling of thunders or cracking of volcanoes.

28. How exquisite is the ecstasy of the right discerner of truth, who sees all within himself, which the external observer with his open eyes, finds as lying afar without himself.

29. The man who with his open eyes, sees the world disappear from his sight; is giddy with his ecstatic views, and not with ebriety liquor. (He sleeps calmly in the trance of ecstasy).

30. Ah! how happily he sleeps in his reverie, whose soul is satiate and at rest, after it has swallowed the visible world in itself, and drank the ambrosial draught of self satisfaction.

31. How happily doth the self-possessed man sleep in his solity, who is ever joyous without any joy or anything to enjoy; who is joyful in enjoying the everlasting felicity of unity, and who sees effulgent light of his inward spirit, without any mortal thing on the outside.

32. Happy is the self-possessed soul, which is blind to the objects of common desire, and rejoices in the blaze of transcendent light in itself; which delights in subtile and spiritual joys, as much as others luxuriates in their solid food and gross enjoyments.

33. Happily sleeps the spiritual man, with the inward peace of his mind; who shuts his eyes against the outer world, which abounds only in sights of woe, and restlessness of the giddy mob.

34. The self-possessed rest in perfect peace of their minds, who demean themselves as the meanest of the mean in their outer demeanour; but deem themselves as the greatest of the great in the greatness of their souls; they have their repose in the lap of the vast void of their selves.

35. The spiritualist sleeps happily in the universal soul, with its body resting in its vast vacuity; which contains an infinity of worlds in every atom of it.

36. The spiritualist rests perfectly blest in Supreme Spirit, which is

full of ineffable light, and in which he sees the repeated creation and dissolution of the world, without being destroyed himself.

37. Blest is the godly man, that seeing the world as a dream in his sleep, rests in the Spirit of his god, where he sees everything as clear as day light, and as bright as open sky.

38. How blest is the psychist with his musings, who contemplates on the essences of all substances, and engrosses the entity of whole nature in himself; and whose comprehensive mind grasps the cosmos in itself, as the vacuity of the sky, comprehends the whole universe within its ample womb.

39. How happily does the self-communing sage, sleep in his abstract contemplation of the clear and bright heavens in himself; and who views the whole universe in the light of the clear firmament, resounding with the sound of his own breathings or snoring.

40. How happily doth the self-communist, rest in the depth of his inmost thoughts; who finds himself as null and void, as the infinite vacuum itself, and views the universe hovering as a dream, in a corner of that vacuity.

41. How cheerfully does the self-musing sage, lie down in his humble bedstead, which he finds as a matting made of straws, swept before him by the tide of time, and the current contented circumstances.

42. The sage, who by his diligent self-consultation, has come to know the true nature of himself (*i.e.* of his soul); lives in his lifetime as in the state of dreaming, and deems as an aerial figure of his dream subsisting in empty air.

43. The sage who by his diligent self-cogitation, has come to the knowledge of his own vacuousness; comes to the same knowledge of all nature at large, till at last he comes to reduce and assimilate himself to vacuity.

44. The waking man falls to sleep, and the sleeping person rises to wake again, and in this manner they pass their time in endless turns; but the sound sleeper alone is ever wakeful to his true friend of spirituality (because sound sleep is one's absorption in the quiet of Divine Spirit).

45. He who having passed his days in this life, in company with his best friend of self-liberation (jīvan mukti) in his lifetime; comes to enjoy the sweet companionship of that friend (amurta-mukti), in his future life for a long period of time, he is verily entitled to his perpetual rest and everlasting bliss, in the list of the Divinity itself forever.

## CHAPTER CLXX.

### ON THE CONDUCT OF THE SAPIENT MAN.

Argument:—Our acts are our best friends and relatives; their virtues and the enjoyments of their fellowship.

Rāma said:—Tell me sir, who is that friend with whom he lives, and what is the nature of this enjoyments, whether it is subjective or objective, that is whether derived from within oneself, or from external objects.

2. Vasishtha replied:—Our own conduct alone is our only true friend, whether it is ingenerate in our nature, or derived by our extrinsic training and education from others. (The two words *svaprabāha* and *swaprāya* in the text, are explained in the gloss as *sahaja*—innate and *abhyasta* or learnt.)

3. Our inborn good conduct is as infallibly and friendly to us, as the natural beneficence of our parents; and our extraneous good behaviour, is as overruling upon us, as the controul and restraints by a faithful wife in the intricate maze of life.

4. A fearless course of life, and a well earned livelihood, and a well regulated mode of living; together with a dispassionate temper and coolness of mind, are replete with unrestricted and ambrosial sweets.

5. An unblemished life acquired from early youth, is able to save a person from all dangers and difficulties in the world, and render him confidential for every trust, and a repository of all wealth and

treasures.

6. It is able to preserve men from all evils, as a father prevents his boys from daubing their bodies with dust and dirt; and hinder them from all acts of wickedness.

7. Such a life gives a man the fervour of fire, and the sweet of flowers; it adds a clearness to his mind and countenance, as the sunlight brightens the face of the day.

8. It supports a man as the father feeds and fondles his child, and protects him from every accident, as the father is ever ready to shield his children from all harm.

9. As fire purifies the body of gold from alloy, and separates the gross that is to be rejected; so does it show the good qualities, from whatever is to be shunned and avoided.

10. It gladdens the hearts of men with polite speech, which is policed from rusticity; and is a repository of all laudable pursuits, as a treasury is full of moneybags and precious gems.

11. As the sun never shows darkness to view, so the good man never exposes his dark side to sight; as the loving wife shows only her affection to her beloved, so does he show his tenderness only to people.

12. He speaks and behaves kindly with all men, and doth them good only; and his words are always sweet and cooling, and without interested or selfish view.

13. He is the well-wisher of men, and is therefore revered by them all; he speaks smilingly to all without any craving of his own, and bears the form of goodness only to all beings.

14. Should he happen to meet an enemy in a contest, who is ready to strike the first blow on him; he tries to evade it by eluding his opponent by some artifice or slight of art or skill.

15. He is the patron of gentle and polite men, and protector of women and his family; and is as the nectarious physic to the souls, of all those that [are] ailing under sickness and sick-heartedness.

16. He is particularly a patron of learning, and patronizer of the learned; he is a servitor of venerable men, and a favourer of the eloquent and argumentative. He is a compeer and *alter ego* to his equals in births and breeding.

17. He conciliates the favour of princes, noblemen and the liberal towards him; and in conducting all sacrifices, acts of charities, austerities of devotion and pilgrimages, by contribution of his honest means.

18. He partakes of his good food and drink, in company with his friends and Brahmans; and joining with his wife and children, and all the dependants and inmates of his family (*i.e.*, he never eats alone), and he never keeps company save with the good and great.

19. He abstains from all enjoyments, deeming them as straws and causes of disease; and indulging himself in conversing upon good subjects, with his view to the edification and beatification of mankind.

20. In this manner he passes his time, in company with his friends and family; he is content with his own state, and glad at what fortune has provided for him (*i.e.*, his own lot and profession).

21. Rāma rejoined:—Tell me Sir, in short, who are his wives and children and his friends also; what are their different forms, and what are the qualities and virtues they are respectively possessed of.

22. Vasishtha replied:—Sacred ablutions and charities, religious austerities and meditation are his so many sons; that are all of great souls, and entirely devoted to him.

23. His wife is named Chandra-lekha, who is like a digit of the moon in her appearance, and whose very sight delights the eyes; she is his constant companion, always loving to him and content in herself.

24. She is the ravisher of his heart, and dispeller of the gloom of his mind, by reason of her loving kindness to him; she is the delight and delighter of his soul, and is ever a faithful helpmate unto him.

25. He has another consort by name of *Samata* (*i.e.* of the same mind)

with herself; who is dear to his heart, and keeps at the door to his house, and pleases him by her very appearance.

26. She fixes her mind always, at the mansions of virtue and patience; and runs before and guides the steps of her emburdened lord, to the abode of the blessed and felicitous.

27. That strong man has another wife named Maitri or friendship, whom he bears along with *Samata* on his either shoulder; and who advises him how to quell the enemies of his king's states (in royal service).

28. She is his clever counsellor in all honourable acts, and gave proof of the veracity of her advices; by augmenting his wealth and rendering him honourable before all.

29. Being thus employed in the discharge of his duties, in the circle of his friends, family and advisers, the sapient man [is] always pleased in himself, and never frets nor grumbles at any person or anything whatever.

30. The wise man ever remains as he is, silent and sedate in his mind; he remains always as unmoved as a picture in painting; though he may be moving about in the ordinary affairs of life.

31. He remains as dumb as a stone in fruitless discussions; and feigns himself as a deaf man in useless conversation.

32. He continues as a dead body, in acts which are against the social usage; but in conversations regarding polity and good manners, he is as eloquent as the wise Brihaspati, and as fluent as the snake Vāsuki (with its hundred tongues).

33. When engaged in some righteous discourse, he exposes the fallacy of sophistical reasoners; and clears all doubts in a moment, by the versatility of his conversation on various subjects all at once.

34. He is tolerant and magnanimous, bounteous and charitable; he is pliant and gentle, sweet in his speech and handsome in his look, and famed for his pious acts.

35. Such is the character of enlightened men of their own nature, and no practice nor education can ever make any one as such; as the sun and

moon and fire are bright by themselves, and there is none and nothing else, that can ever make them shine.

## CHAPTER CLXXI.

### MEDITATION OF PURE VACUUM.

Argument:—On the nihility of the Phenomenal, and substantiality of the Noumenal vacuum.

Vasishtha resumed and said:—It is the manifestation of our vacuous consciousness, that exhibits the phenomenal world unto us; whereas there is in reality no such thing as this world, or its appearance, or a vacuum in nature or a thing as consciousness in ourselves.

2. Whatever is apparent before us, is the manifestation of the Intellect, and vainly styled the world; just as the open air called the sky, is no other than the air itself. (So the vacuum known as the world, is not otherwise than the very vacuum).

3. As a man going from one place to another, sees a gap and blank between; and yet thinks of the place he has seen and left behind, so is the world a mere gap and thought of the mind.

4. Before creation there was nothing, how then could this something appear from that nothing; the latter having no material cause, is no material or visible thing. (Ex nihilo nihil fit. So the sruti: *sat eva asit, na kinchit idam agra asit*).

5. Then there was not an atom—the origin of the world in existence; how then and from where, could this revolving world, have its rise and form?

6. Therefore this formal and visible world, could not have sprung from it, as no child could ever be born of a barren woman. Hence there is nothing as the visible world, and the conception thereof must be entirely false (as that of a ghost or goblin).

7. Whatever then appears as visibly present before us, is only the blank vacuity of the Intellect; and this is the transcendental state, in which the supreme unity appears unto us (according to the doctrine of srutis).

8. As it is in depth of our sound sleep, there appears a fleeting dream before us; so it is with the supreme Intellect, which never forsakes the serene and unalterable tranquillity of its divine nature.

9. But exists of itself in itself, and in its calm and quiet state, ever before the appearance of creation; and manifests intellectual vacuity, in the form of the visible world, as it appears unto us.

10. As the idle thoughts of the mind, present themselves as airy castles in our sleep; so doth the vacuum of the supreme Intellect, exhibit the appearance of the creation in its own empty space.

11. As the empty air evolves itself, in the manner of whirlwinds in itself; so does the intellectual vacuum exhibit the phenomenal world, subsisting in its very self (in the noumenon).

12. Hence the three worlds that appear so visibly to our view, are quite unintelligible and unexposed to our sight in their very nature; it is the Supreme Deity itself, that appears in this manner of its subsistence in its own vacuous substance.

13. There is nothing as the formal earth, or anything whatever at any time; or be it anything either formal or formless, (*i.e.*, whether as plastic nature or subtile air or spirit, or whatsoever you may choose to call it; it is the Great Deity alone, that manifests itself in this manner).

14. As the formless mountain appearing in dream, disappears in air upon waking; and as the visible world in waking becomes invisible in sleep, so does the triple world appear and disappear by turns, in the transparent and tranquil intellect only.

15. To the watchful and enlightened mind, the world appears as identic with God; but however intelligent we may be, [we] can never know that we are all along sleeping in our waking.



16. As the mind is unoccupied with any object, in the interim of one's journey from one place to another; so the minds of all living beings, are naturally unoccupied with any preconceived idea; and this blankness is the true state of the intellect. (This passage contradicts the doctrine of innate ideas in the mind).

17. That unemployed state of mind, which one has in the interval of his journey from place to place, is what bears the name of transcendent void, wherein all existence is contained. (This passage is opposed to the preceding one. To say the intellect to be a perfect void and blank, and again the container of all, is quite contradictory).

18. Now this void of the mind, and the vacuity of the world, are similar to one another as regards the similarity of their contents; as neither of them contains anything besides the principles of the five elements, either in their ideal or gross forms of elemental bodies, called as the real and unreal ones. (Sadasadalmaka).

19. The ideal or unreal ones, are the inward conceptions of the mind, and are called as *manaskaras*; while the real or gross forms of them, are styled the *rupalokas* or visible objects, and both of these are but different modes of divine essence. All of them are like the eddies and waves, rising on the surface of the infinite ocean of the Deity.

20. Hence there is no such thing as the objectivity of the world, except that it be of the nature of that vacancy of the mind, as a traveller has in the interim of his journey from one place to another.

21. As the rising and setting of the passions and affections in the mind, are mere modes of it; so the being and not being of anything, and the presence and absence of the world, are mere modalities of the Divine Mind.

22. The chasm that there is between one thought and another, is truly characteristic of the voidness of the Divine Mind, (which reposes forever, in its everlasting and tranquil intellectual felicity *sachchidananda*); the visible world is but a wave in the ocean of Eternity, or as the mirage in a sandy desert.

23. The Divine spirit never changes from its state of calm repose, and vacant mindedness, as that of a traveller in the interval of his

journey from one place to another. Such is the state of this world which is ever calm and quiet.

24. From the beginning or since the time of the first creation of the world, nothing was made, that seems to be made; it is only a magic show that appears so palpably to sight.

25. Alas! all this is nothing, that is so bright to sight; and yet it is something right, when viewed in the light of Brahma himself; and then it affords us fresh delight.

26. Ah! where shall I go, and what can I get from this ungodly world, which is ever prone to unrighteousness; it is an unsubstantial sight, and passes for substantial, and yet no body understands that it is Brahma the very god, that exhibits himself in this mode and manner.

27. It is no production nor reflexion, neither the archetype nor its ectype; what then are these phenomenals, and how and from where? All these that appear to view, are of the vacuity of Brahma, who exhibits himself in this manner (in all shapes).

28. As a gem shines itself of its own lustre, and not derived from without; so does the vacuous Intellect shine of its own splendour, shown forth in the creation, which is selfsame with itself.

29. It is in that calm and quiet vacuity, that this sun shines with all his glory; or rather a spot of that vacuum shines in the shape of the sun, which is but a *modicum* or molecule of it, and nothing beside.

30. Though situated therein, yet neither does the sun nor the moon shine of itself; it is that God that illumines those luminaries, neither of whom can illumine that transcendent Being the supreme Lord unto us.

31. It is his lustre, that enlightens this visible (the mundane) sphere; and it is he alone that is the enlightener of the sun, moon, and stars and fire as also of all other shining bodies, that shine with their borrowed light from him.

32. Whether He is formless or fictile, bodiless or embodied, is the verbal disquisition of the ignorant only at all times; whereas it is well known to the learned, that any supposititious form of Him, is as

unreal as the potentiality of a sky flower growing in empty air. (Here are *ākās-latas*—sky-plants or orchids in air, but no *ākās-pushpa* or sky-flower, which must grow on the plant and not in the air.)

33. As a ray of sunbeams, a particle of sand or sunstone, shine brightly in sunshine; but the sun and moon also do not shine even as conspicuously as those particles, before the great glory of their Maker. (The sun is a grain of sand, and the moon a molecule, before the glory of the Great God).

34. The shining sun, moon, and stars being but offshoots, of the flaming gem of the vacuous Intellect of the Deity; say how can they be otherwise than flashes of the same gem, from which they are emitted. (The flash is not separate from the gem).

35. The divine state or *hypostasis* being divested of intellectuality, and being devoid of its voidness also, becomes deprived of its essentiality, as also destitute of all quality; being thus drained of all its properties and attributes, it becomes full of the *plenum* and totally of all existences.

36. The earth and all elemental bodies reside in it, in a manner as they are absent therein, and all living beings living by it, do not abide in the same. (All these opposites meet in its nature).

37. All things combine therein in unity, and in their atomic forms, without forsaking their grossness without; while the Divine never forsakes its uniformity, without any mixture of duality in its pure entity of unity.

38. Anything here is nothing, nor is anything a nothing altogether; therefore it is too difficult to say, what thing it is and what not. (The nature of God is inscrutable).

39. There is one thing which is infinite, and without any intersection, and is ever extended everywhere; and this is the essence of the vacuous intellect, containing the germ and gist of the universe in itself.

40. As the mind is vacant and still, in the interim of its passing from one thought to another; such is the nature and form of the world (*i.e.*, of a quiet void), although it appears so variegated to view.

41. Though it appears to be multifarious, yet it is the uniform intellect only, which extends invariably over all vacuity; and sees as in its dream, the forms of the five elemental bodies hovering about it.

42. As the intellect passes from its rest of sleep, to the sights in its dream; so it passes from the state of *pralaya* or the void of universal desolation to the commotion of creation. (The sleeping and waking of the soul causing the extinction and resuscitation of the world. Manu I).

43. As sleep and dream recur to every soul, so the extinction and renovation of the world, occur to all alike; so also is waking akin to the *turīya*, or enlightened state of the soul: hence the world is no other than a phenomenon in the intellectual vacuum. (The words waking and enlightenment are synonymous terms).

44. Thus the whole universe is no more, than a stage of waking, sleeping and dreaming and *turīya* scenes; such is the understanding of the learned on this subject; and we know nothing in what light, it is viewed by the ignorant.

45. The Lord is inscrutable amidst the living brute and all inert creation; nor can we come to any conclusion, in respect to the nature of that Being, who is beyond the knowledge, of our mind and understanding.

46. This much is knowable of Him, that he is of the pure Intellect, and that all things are full of Him; yet they are not of the form of that Reality, which manifests itself in the form of the universe.

47. The words permeation and diffusion, of the Divine spirit in creation; are used by the learned only, for explanation of the Omnipresence of the Deity; else there is no scent, *i.e.* nothing of the import of the word pervasion (of Divine essence) in all nature. (Nature is the mere body; but God its soul is a bodiless Being).

48. It is since the first creation of the world, that this great essence of the vacuous Intellect, is situated of itself, in the souls of great souled (or high minded men).

49. The all pervading Intellect is ever situated, in the minds of the sages, whose souls are full with the presence of the One supreme spirit;

and it is that Intellect, which conceived in itself the idea, which passes under the name of the world.

50. The knowledge of the felicity of the world, like that of a dream upon waking, is attained with delight, but the want of this knowledge, as of some bad dream at the time of sleeping, makes us uneasy all the while.

51. The silent saint that knows the truth, is always in the selfsame state of tranquillity, whether he be walking or sitting any where, or remain in the states of waking and sleeping.

52. The wise man that remains indifferent to everything, and sits content even in his distress; and cares not whether he lives or dies, has nothing whatever either to gain or lose.

53. The wise man, who is outwardly employed in worldly affairs, without taking any thing to heart, and neither parts with nor craves anything; remains inactive in his active life.

54. Utter indifference is characteristic of the wise man, just as heat and cold, are natural to fire and snow, and this habit of the mind, is not acquired by practice or education.

55. He is not by his nature, of this disposition of his mind, ever ignorant of truth; and ignorance of this truth, is the sign of a character, that [is] inclined to base desires.

56. The truly wise man, remains perfect and pithy in his own good nature; he is quite satiate with the sweet ambrosial draught, of his transcendent tranquillity; he is sedate in his mind, and without his varying desires of this thing or that.

## CHAPTER CLXXII.

### ESTABLISHMENT OF THE IDENTITY OF THE DEITY AND THE WORLD.

Argument:—The world a Pantheon or full with the fullness of

God; and our erroneous conception of its materiality.

Vasishtha continued:—The world is devoid of any material element, as the earth and others; and I ween the first creator to be the Mind only, which is the fruitful tree of desires.

2. The word mind derived from the act of minding, came to be used afterwards as a name for the thinking power, as it was from the whirling of waters, that is got the name of a whirlpool.

3. It is by its connection with the Intellect, that it has its understanding and the other faculties; or else it would [be] as blank as the void of the air, which could have no dust were it not for the earth underlying it.

4. The mind is neither the body nor heart, nor the senses nor desires nor even has it any of these; and though these are commonly attributed to it, yet in its true sense, it is devoid of all properties.

5. How can reminiscence be the cause of reproduction of the world? The former creator or Brahma, being liberated or extinct with the extinction of that world, could not have retained his reminiscence of it; nor could the new creator of the new world, possibly have any remembrance of what he knew not [at] all. (There have been many by gone Brahmas before).

6. The holy and liberated souls, have neither their bodies nor reminiscences any more; nor the passing currents of other rivers, return or whirl back, like the whirlpools of some. (So the sruti:—The liberated souls, return no more to mortality).

7. Or if he have any body at all, owing to the reminiscence of his former state; it must be an unearthly and immaterial body, quite still and rarefied as in imaginary forms. (Such are the spiritual bodies of gods and angels).

8. As our imagination presents to us, a visionary mountain to the mind's eye; such is the air-drawn body of the all engrossing Virāt; presented unto us without any earthly form. (Virāt is Pantheon).

9. There is therefore no such thing as reminiscence, at any time

whatsoever; it is merely built on popular belief, and not upon the reason of wise men. (Because the creator had no remembrance of a prior creation in his first formation of the world).

10. Rāma rejoined:—How do you say sir, that rememberest everything that there was no previous remembrance in the first creator; who must have remembered the creation of a first *kalpa* or learnt it, O inspired sage, by his inspiration also. (So says the sruti:—Brahmā performed austerities and was inspired by the Lord, see Manu I).

11. Vasishtha replied:—The pre-existence of reminiscence is possible in the outward or visible world, which admits of cause and effect; but can it be where there is no such world, but a mere vacuum only?

12. There is nothing visible here, from the highest heaven to the lowest pit; if it [were] so a nullity only, then what is its reminiscence and to what use is it?

13. The remembrance of the prior world in its absence, is called its reminiscence; but when there never was nor is any visible world at all, how can you think of its reminiscence; even in fancy?

14. The entire absence of the phenomenals at all times, makes it identic with the invisible Brahma himself; and this being the truth of it, say how can you fancy the reminiscence of anything?

15. Therefore the prime creator, could have no remembrance of a prior existence; nor could he have any bodily form, being of a spiritual form of pure intelligence only.

16. We should remember the past from our present state, that we are mortal beings undergoing repeated transmigrations, and not bring other persons and things to our remembrance, as others think it to mean. (We should remember ourselves only).

17. Reminiscence means the retention of past things, in our remembrance or inward memory; but what can we remember, when there nothing was nor is, nor shall ever be anything?

18. All this stupendous fabric, is the supreme Brahma itself; who remains as immovable as a mountain, and without its beginning, middle or

end. What then is the reminiscence or presence of it?

19. The Lord being the universal soul, is the soul or essence of all things; and shines like the lustre of the vacuous Intellect; outwardly he is quite calm, as I may say he is reposing in our remembrance.

20. So the remembrance of the Lord, is as he is seen in the light of nature; hence the habitual meditation of the lord, corresponds with the contemplation of external nature. (Because apart from nature we have no idea of God, unless we think as the Lord of nature. This is called the natural religion, or the worship of God in nature, the ancient vedic religion).

21. Whatever is known to us is nature, and the same is the object of our meditation. Hence the appearance of any thing (in the mind), is called to be its remembrance.

22. And as anything which is absent or inexistent, appears visible (by error) before our sight, like the false appearance of water in the mirage: such is the case with our misleading memory also (which is hence called a treacherous memory).

23. Again any prejudice which is rooted in the minds of men, and appears as right by long habit of thinking it as such; this also passes for memory also (though it is a wrong impression in the mind).

24. Any sudden accident or passing event, that strikes the mind for a moment; pass also under the name of memory; though it may or may not happen any more.

25. Any idea that rises of itself in the mind, becomes so impressed in it, by its being fostered for any length of time; that any other thing bearing resemblance thereto, passes for an object of our memory.

26. Any thing whether obtained or not by any means, passes also for an object of memory; as the ventilation of wind by means of a fan. (It means a negative idea is ever accompanied with its affirmative one in thought and memory).

27. Again whatever occurs in the mind, by parts of the whole subject, is also called its memory (how imperfect so ever it may be); just as any



part of the body is called the body also.

28. There are also many chimeras, rising of themselves before the mind, like magic shows appearing before our sight; and if the remembrance of these be called memory, then say what truth or reliance is there in it?

29. Consider then how very imperfect and erroneous, this faculty of memory is to man; and as there is no visible creation at all, its memory therefore is altogether meaningless.

30. Hence then the world being but a display, of the density or volume of the Divine Intellect; it is reflected at present as a visible object in the minds of the ignorant, who have given them the name of memory, which in reality is nothing at all.

31. I cannot tell you about the means of liberation, nor do I know wherein it consists; yet however to clear the doubt of the inquirer, I will relate something about it at present.

32. Until there is an end of the sight of the visibles, and an oblivion of the remembrance of past events; and a cessation of *avidyā*, ignorance and delusion, it is hard to be attained. (*i.e.* A slave to this world and errors, is never emancipated in this life—*jīvan mukta*).

33. The ignorant have a belief, in whatever is quite unknown to us; since they can never conceive whatever is imperceptible to their senses (*i.e.* whose minds never rise beyond sensible objects.)

34. The enlightened are unacquainted with the gross errors, which lurk in the darkness of ignorant minds; as the ever luminous sun, knows nothing of what passes in the gloom of night.

35. Whatever likeness of any thing, ever appears to be impressed in the mirror of the mind; the same being habitual to thought, as any thing studied or stored in the mind, receives the name of reminiscence from its impression in the memory.

36. But these glaring impressions in the imagination, being rubbed out of the mind like the colours of a painting, there remains no more any tinge of the mistaken world therein, as in the clear minds of the learned.

37. The mirage shows the appearance of water in it, which is a mere delusion and never true; so is the dream that shows this creation to view, which is no more in reality than a false vision.

38. It is the vacuous Intellect, which contains the creation in it; and shows its representation in ourselves; thus the world appears in the void of the Intellect only, and not any thing as fallen or detached from it. (It is a picture in the plate of the mind).

39. The supreme soul shows this form in itself, and makes its unreality appear as a reality unto us; and though this form was manifested at the beginning, yet it is no more than the display of an unreality. (*i.e.* Being seen in God it is real, but without him it is unreal and nothing).

40. Then say, whence and where is this world, with all its pleasant as well as unpleasant things; it is never anything of a plastic form, nor an appearance proceeding from reminiscence.

41. The world having no cause (either material or instrumental), in the beginning, appears as the very form of the supreme, it is to our woe only, that we view its visible form, or search in our memory (for a pristine pattern of it).

42. Both of these views are wrong, and tend to our bondage in the world; but the view of its voidness in the vacuity of the Intellect, is the only means to our release and liberation from it.

43. The view of the apparent world in its vacuous form, and as situated in the vacuity of the Intellect, and its identity with *swarupa* or selfsame spirit of God, and as undetached in their essence from the divine essence (is the only means of our liberation herein).

44. The view of the situation of the visible bodies, as those of the sun, moon, and mountains &c., in the empty space of the Divine Intellect; like those of the invisible ones, as space, time, and other ideal objects therein, is the only means of our release from the bondage of this world.

45. The view of the selfsame spirit, situated or dwelling in the recess of the Intellect, and identic with its own notion of itself, and bearing

resemblance to the nature of the dream, which proceeds from its essence, is the only means of our emancipation from our temporal bondage.

46. How can any earthly or other elemental body, have its place in the spirit of God, which is not of the form of the earth or any other element; it shines of itself and in itself, in and as the quiet void of the Intellect itself.

47. How and from where could the earth and other elements, proceed in the beginning as in the state of our dreaming; unless they were inherent in and coeval with the divine essence, as the many objects of our dream rise from our own nature.

48. These effusions of the spirit, as named afterwards as the earth &c., and deemed as material objects; but say, how could the spiritual emanations or mnemonic effluences, assume such corporal and tangible forms?

49. The world is neither the production of our error, nor is it a representation of our delusion or as a magic show; nor is it the permeation of the spirit as pervading all nature, but it is the very essence of the selfsame deity itself.

50. It is the Divinity Brahma itself that shines in the form of this wondrous world; it is the selfsame unity, which appears so manifest, and yet so very obscure as mysterious unto us. What is visible is only pure light, and that of the serene clearness of open air, which glows and grows dim by turns, by the vicissitudes of the light and shade of creation and destruction. (These as they change are but the varied God. Thomson's "The Seasons").

## CHAPTER CLXXIII.

### BRAHMA GITA OR A LECTURE ON SPIRITUALITY.

Argument:—The attribution of all physical force to the Divine spirit, like the ascribing of all our bodily actions to the Mind.

Rāma rejoined:—If the nature of the Divine spirit is, as the notion which is Universally entertained of it; that it is common soul of all, and infinite in its pervasion, why then is it supposed to be the soul of the living body only, and called the Ego or a personal being?

2. How does the Intellect become inert, as a block of wood or stone in the state of our sleep, and why is it said to exist or become extinct in the state of its numbness (when it is said to be universal in its nature).

3. Vasishtha replied:—It is by common usage and mode of speech, that the universal soul is said to reside as the ego or personal being in the body; as it is by common use of language only, to take the hands of the body as hands, and not to understand the feet as such. (So the embodied soul only is called the ego).

4. As the leaf of a tree is considered only as a leaf or part of the tree, so the universal soul residing in the tree (as vegetable life), passes under the designation of a tree only.

5. And as vacuity in the sky, is styled the sky also; so the universal soul dwelling in matter, is designated as that matter likewise. (And so the common vacuum indwelling a pot, passes under the name of the pot also).

6. And as an aerial castle in a dream, appears as a tangible castle to the dreamer for the time; so the universal soul living in our sleep, dream, and waking, is thought to be sleeping, dreaming or being awake at that time.

7. As stony trees or cliffs are seen to rise on mountains, and waves on the surface of waters; so the huge mountain also rises as a stony tree, from the bosom of the all pervading spirit.

8. As the living body gives growth, to dull and dead nails and hairs, so the living soul of the universe, grows the insensible stones and trees upon it. (So the spirit produces the matter, and the insensible rises from sensibles).

9. As the conscious soul becomes unconscious, as a stone or block of

wood in its sleep; so the universal soul becomes inert, before creation and after its dissolution. And again as the sleeping soul, sees the train of dreams rising out of it, so the tranquil spirit of God, beholds the lustre of creation issuing out of it.

10. And as the sensible and insensible soul of man, produces both sensible offspring and insensible excrements from its body; so the universal soul, produces both living beings and inert bodies from itself.

11. The sensible as well as the insensible, are both embodied in the person of the universal soul; which is possessed of both the movables and immovables in itself, although it is formless in its substance.

12. All these contraries in nature, disappear before the sight of the truly learned; as the false sights in dream, disappear from view of the awakened man, who knows the falsity of dreams.

13. All this is the vacuity of the Intellect, where there is no sight, view nor its viewer; as a dreamer being awakened from his dreaming, neither sees his dream nor his dreaming sights any more.

14. Millions and millions of creations, are appearing in and disappearing from the vacuum of the Intellect, in the manner of recurring waves, and the revolving whirlpools in the sea.

15. As the waters of the ocean, show various shining forms in the rising waves; so the Intellect raises many creations, bearing different names in its own intellectuality.

16. The world as it is, appears as the very Brahma to the truly learned, while to the ignorant mass of men, it appears as many and changing, for want of the precise knowledge of it.

17. The wave that knows its nature, of calm and cool water only, thinks no more of its being a fluctuating wave (so the man that knows himself as Brahma, thinks no longer of his frail and mortal state).

18. The conception of the undulation of the divine spirit, from the fluctuating appearance of creation, is a mistaking of the calmness of the Divine nature; the fluctuation belongs to the powers residing in the Divinity.

19. The vacuous Intellect never forsakes its tranquillity; and the variety of knowledge that rises in it, like the varying train of dreams, is attributable to the mind, which they call Brahma or the great progenitor of all.

20. Thus the prime lord of creatures, was the formless and undecaying mind; it was of intellectual form like an imaginary being, and supposed as the cause of all.

21. Who says "thou art nothing," that saying is like the word gold, which has no form of itself, but whose purity is gold.

22. The increate Brahma, being of an intellectual and vacuous form, and an imaginary body endued with volition, appeared as the prime Ego or a personal being, and containing the world in his person.

23. It is the empty void of the Intellect, which displays these wonders that are known to constitute the continued bustle, of the alternate creation, sustentation, and destruction of the world.

24. The clear and increate light, to which the intellect evolves itself of its own accord; and which bears resemblance to the evolution of airy dreams from the mind; is termed the first father of all. (Light was the first work of God, or coeternal with the Eternal spirit. "Hail holy light, offspring of Heav'n first-born, Or of th' Eternal Coeternal beam". Milton).

25. As a wave assumes one form or other, and rolls on interminably over the vast expanse of the sea; so runs the heavenly mind, in the forms of the revolving creations and their dissolutions.

26. The light of the intellectual vacuum, which passes under the name of Virāt; is of the same mind as Brahma, and stretches out the creation, like a castle or city of imagination.

27. Virāt is the combined form of the triple states of waking, dreaming and sleep; the two first are analogous to the creation and supportance of the universe, and the last is similar to the utter darkness of dissolution.

28. From the chaotic state of his dissolution, there sprang light and darkness (in the forms of days and nights), like dark and white hairs growing on his head; and the rotations of time resembling the joints of his body.

29. His mouth represented the fire, his head the upper sky, and the air below his navel; his foot-stool was the earth, his eyes were the sun and moon, and the east and west were his two ears. In this manner did the Lord Virāt manifest himself, in the imagination of his mind (Virāt represents the concrete universe).

30. Thus did the expanded vacuous form of Virāt, represent the whole visible world in his ideal person; which was a figure of his own imagination, as any of the unsubstantial forms of our dream or fancy.

31. Whatever is thought of in the vacuity of the Intellect, the same comes to be vividly exhibited therein; such is verily the form of this world, which we conceive in our self.

32. Virāt is verily an aeriform being in himself, and appears to be as wide extended as the vast extent of the universe; and is in his own nature, like a city or mountain, that we see in our dreams.

33. Whatever one thinks himself to be, he conceives in him to have become the same, without his actually being as such, so an actor is seen to play his part in dream, from the concept of his acting on the stage.

34. Whatever be the tenets of the Vedānta, Buddhism, Sāṅkhya and Sāṅgata systems of the philosophy; and whatsoever may be the doctrine of Tryakṣa, Paśupati and other propounders of Āgama sāstras; they all agree in acknowledging Brahma, as the giver of the boons that they respectively desire; and all of them obtain the particular object of bliss from the same. Such is the glory of the great God, whose soul fills all bodies, and whose bounty supports them all (lit., whose body comprehends the whole).\*

\* The founder of Vedānta was Vyāsa, of Buddhism—Buddha, of Sāṅkhya—Kapila, of Sāṅgata—Patanjali. Tryakṣa, Paśupati and Bhairana were professors of Āgama tantras.

## CHAPTER CLXXIV.

### THE SAME OR A LECTURE ON NIRVĀNA.

Argument:—Subsistence of Brahma after evanescence of the world, likened to the continuance of Intellection after disappearance of dreams upon waking.

Vasishta continued:—The Intellect alone glistened in the beginning, with its thought of creation, appearing as the vision of a dream before it. This was the representation of the three worlds, and a reflexion of the light of Brahma Himself. (The Divine spirit was the archetype, of which the world was an ectype or *réchauffé*).

2. These creations were as the endless billows in the ocean of the Divine Mind, and rising from the fluidity of his omniscience; hence there is no difference between the creation and its absence, nor is there any woe in the one or bliss in the other.

3. As the dream and sound sleep of the soul, do both of them appertain to its sleeping state; when the mind remains as vacant as empty air; so the visible and invisible creation (*i.e.* its presence and absence) are both of them alike in the vacuity of the Intellect (where they both resemble but an empty dream).

4. This world appearing like a city seen in our dream, in our waking state; is not worthy of reliance of the wise, who are well acquainted with its nature of a visionary appearance.

5. And as we find the falsity of the visionary city in the dream, upon our waking, so we come to find our mistake of the reality of the world at last.

6. As upon waking, we come to find the falsity of all our efforts and desires; in the visionary city of our dream; so do we find at last, all our aims and attempts in our waking state in this world, to be equally false and fleeting.

7. If any one assigns any other cause, then why that one does not admit,



what he said, is mere fancy.

8. When guessing knowledge is no better than a dream of the world; so ocular authority is more strong than inocular one.

9. It is better to judge the soul and other attribute by near example, than by the far off; otherwise it is like a fall from the top of a hill in a dream.

10. Perfect insensibility is entire inertness, and a changeless state of body and mind; while the nature of the world, and the state of things herein, are incessantly restless and changeful; therefore it is incapable to conduct [to] *samādhi* or intense meditation in either of these two states.

11. Meditation in worldly life, must be too sensitive and variable; while its intensity or trance stupifies a man to a stone; but true liberation consists neither in the changeableness of mind, nor in its stonelike insensibility.

12. I think nothing is obtainable from the stonelike apathetic trance, as there is nothing to be [had] from the drowsy stupor [for] anybody. (Hence both fickleness as well as mental torpor are repugnant to meditation and self-liberation).

13. It is therefore by means of consummate knowledge only, that reasoning men can dispel their ignorance; and there is no chance of his being born again, who has secured his liberation in his life time.

14. Inflexible abstraction is said to have no bounds, and it consists in sitting steadfast in profound meditation, without distraction or diversion, such a posture is said to be all illuminating, or eternal sunshine to the Yogi.

15. It is called the endless hypnotism or absorption of the soul, and is the fourth or last state of contemplativeness. It is also styled as *nirvāṇa* self-extinction, or losing one's self in his reveries; and this is what they designate *moksha* or liberation from all bonds and cares of the world. (This is the abstract Platonism of the ancients).

16. It is the density or depth of pansophy, and the intensity of

excogitation; and there being an entire absence of the retrospect of the phenomenals in it, it is known as the state of perfect transcendentalism or glory.

17. It is not the stonelike inertness of some philosophers (Gautama and Kanada), nor the hypnotism or sound sleep of others (Hiranya garbas); it is neither the unoptativeness or want of option of the Pātanjalas, nor is [it] the inexistence or utter annihilation of the Buddhist.

18. It is the knowledge of Brahma as the prime source of all, and nihility of the visible creation; it is knowing God as all and yet nothing that exists; and therefore it is to know Him as He is—in his all pervading spirit.

19. It is the consummate knowledge of all (as nothing), that gives us our positive rest of *nirvāna* (in our nothingness); and in knowing that the world as it is, equal to its inexistence.

20. That all this variety is no variety at all, nor all these any entity in reality; all apparent realities are mere unrealities, and it is the end of all our conceptions and inductions, that is the only reality (*i.e.* God the first and last of all—the Alpha and Omega).

21. The entire nihility of the visible world, is the state of its *nirvāna* or extinction; and the settled knowledge of this in any one, constitutes his supreme felicity.

22. This state is attainable by one's pure understanding, and his habit of constant reconsideration; joined with a knowledge of the *sāstras*, and scrutiny into the right sense of significant words and their significates.

23. This work is the best guide to liberation, by means of its constant study; or else it is attainable by no other means, save by enlightenment of the understanding. [Sanskrit: jñānatimuktireba]

24. Neither pilgrimage nor charity, nor sacred ablutions or learning; nor meditation or Yoga contemplation, nor religious austerities nor sacrifice of any kind (is liberation ever attainable by mankind, except by means of divine knowledge).

25. The world is only a delusion, causing the unreal [to] appear as real; it is the empty vacuum only which presents the appearance of the world, which is as a dream in the vacancy of the Intellect.

26. No religious austerity nor pilgrimage, is ever able to remove our error of the world; they can at the best procure for us the reward of heaven, but never secure unto us our liberation or final beatitude.

27. Our error is extirpated only, by the light of the *sāstras* and of our good understanding; but above all, it is spiritual knowledge alone, which is the best means to our liberation and final salvation.

28. But it is the vivid light of the scriptures, which is sure to destroy our error of the world; as the sunshine serves to dispel the gloom of night.

29. The light, clearness and shade, of creation, preservation and destruction respectively, appear by turns in the clear vacuous mirror of the Intellect; as the ventilation of breeze in air, and fluctuation of waves in water.

30. As the rudiment of the future form, is contained in the heart or embryo of every thing; and as the air contains in its incessant motion (*sadagati*) within itself; such is the existence of the world, inherent in the Divine Intellect, and so has it its evolution and dissolution therein, like the rise and fall of wind in empty air.

## CHAPTER CLXXV.

### PARAMARTHA GITA OR LECTURE ON TRANCENDENTALISM OR THE SOLITY.

Argument:—The appearance of the world in our Ignorance, and its Disappearance before the light of true knowledge.

Vasishtha continued:—The vacuity of the Intellect which presented the shadow of a dream at first, could not possibly assume the form of a

causal and sensible body (as that of Brahmā), in order to be visible and form the visible world. For how is it possible for the intellectual vacuum, to have a bodily form at all.

2. In the beginning of creation, O Rāma, there was nothing except a shadow dream in the Intellect. And neither was there this creation nor the next world in visible existence.

3. The world appeared only in the form, of an unsubstantial notion of it; and the vacuous intellect remained as quiet with its ideal world, as the mind rests quietly with the nightmare in its dream.

4. Such is the essence of the Intellect, which is translucent and without its beginning and end; and though it is a clear void in itself, yet it bears the ideal model of the world in its mirror.

5. So long as this is unknown, the world appears as a gross substance; but being known as contained in the Divine spirit, it becomes a spiritual substance also; because how is it possible for any gross matter, to attach itself to the transcendent vacuum, of which there is no beginning and end?

6. This pure and abstract knowledge of the world, is as that of a city in dreaming; and such being the state of the world ere its creation, how can any earthly or other matter, be ever joined with the same?

7. The light of the Divine soul, shining amidst the vacuity of the Intellect, is termed cosmos or the universe; consisting as it is supposed, of matter, mind and faculties.

8. It is want of understanding only, which makes us suppose a thing, which is turning round like a whirlpool, and having the force of the wind in it as the stable earth, although it has no basis or stability of it.

9. Afterwards the same Divine spirit (jīva), wishing to display its own glory (thought in its personality of Brahmā), of the ideal forms of the earth and other things (in its imagination).

10. Then the great minds of (Brahmā), shone with a purer light of itself; and this is called his creation which is of an aerial form and

no other. (Light being the first work of creation).

11. That pure light, was nothing substantial of itself; but the brightness of the Intellect only, shining with the effulgence of the Divine spirit. (This was the psychic light of the soul in itself).

12. This light is the body of the spirit, which shone as intellectual light in the void of the Intellect; and it presented the appearance of the world in it, in the manner of dreams floating before the empty mind.

13. There being no other inference to be derived, nor any other cause to be possibly assigned (to the production of the world), or of its being produced of itself; it is certain that the divine spirit, sees itself in the form of creation, within the vacuum of its Intellect in the beginning. (As anything cannot come by itself or from nothing; the world must therefore be either a nothing or a form of something that is ever existent of itself).

14. This body of the world (*corpus mundi*), having no property of a tangible body, is never fragile in its nature; but it is as void as the emptiness of the Intellect, and as inane as the empty air.

15. Its form is that of the supreme Being, which is without any form whatever; and identic with the Divine form, it comprehends all bodies in itself, and extends undivided as all in all in its own self.

16. This will be better understood in the instance of a dream, which rises of itself and shows itself in various forms; but as all these varieties are nothing but empty visions, so the diverse scenes and sights of the world, are no more than shows of the Divine spirit.

17. The Divine soul of Brahma, assumed to itself the state of the living spirit; and without forsaking its transparent form, became of the form of mind (in the person of the great *Brahmā*—the creative Power).

18. This power extends the universe in its aerial form in air; which appears to be changed from its unchangeable state of transparency, to that of a gross nature (*i.e.* the visible and material world).

19. The Mind is *Brahmā* himself, who gives an external and visible form to the world, that was seated invisible in his heart; and is continually

employed in the process of repeated creation and destruction of all.

20. The immaterial mind of Brahma, evolved the world from its protoplasm, which was originally seated in his heart; and thence it appeared in a different form as a counterpart of the original, or as the formless representation of something in a dream.

21. The God Brahmā though in himself dwelling with his formless mind, in his embodied form of the triple world, and of being diffused in endless forms of sensible and insensible beings therein.

22. But there was neither the earth, nor any material form, nor even anything of a visible appearance therein; it was only his mind which exhibited itself, in the form of the formless and vacuous world. (The Divine hypostasis of the personified mind of Brahma, was only a mental and aerial form, and not a material one).

23. Then the lord Brahmā thought that, this mental form of his, was nothing in substance, as it did not appear to sight; it was the Intellect only, which shone in this manner within itself, and had no solidity or substantiality in it. (The Intellect is the omniscience of God, and the Mind is the intelligence of Brahmā).

24. This mental conception or abstract contemplation of the world, is inexpressible by words, and makes the meditator remain in mute astonishment; and causes him to continue as dumb in this ordinary conduct in life. (This is the state of platonic supineness or *insouciance*).

25. The Intellect being infinite and unlimited, the mind is lost in infinity in its reflection; hence Brahmā having long remained in his silence, became awakened to his knowledge at last. (Brahmā the Demiurgic Mind having recovered itself from its wonder and bewilderment, becomes detached at last from the divine mind).

26. After the insensible mind of Brahmā, had come to its sense, it revolved in itself with its thoughts; as the liquid waters of the sea, turns in whirlpools by agitation.

27. So the insensible air is put to ventilation by its internal motion, and so all living souls which are identic with the calm and quiet

supreme soul, slide away like the gliding waters, from their main source.

28. And as the winds and waves, which are identical with the calm air and still water, blow and flow in all directions of themselves, so the minds of living beings which are same with supreme Intellect, run in several ways in their own accord.

29. Hence the vacuous intellect of all living beings, is the same with the Divine intellect; and this, O most intelligent Rāma, is otherwise known as the supreme soul also.

30. The Divine soul appears unto us, to have its twinklings like the vacillation of air; its closing causes the close or end of the world, as its flashing exposes the creation to view.

31. Its glancing causes the visibility of creation, and its winking makes it invisible or extinct to view, while the want of both these acts (opening and closing of its sight), is tantamount to the formless void of the world.

32. But the view of the opening and shutting of its sight, or the visibility and disappearance of the world in one unvaried light, makes the equality of existence and non-existence in the mind, and bespeaks the perfection of the soul.

33. Seeing and not seeing, and their results of creation and extinction, make no difference in the Divine Intellect which is always the same. (The veda says *Īkshati* or glancing of God, and not his will or word is the cause of the world).

34. Know therefore this world, to be as calm and quiet as the Divine soul; and that it is of the nature of the uncreated vacuum, which is ever the same and no decay.

35. The sensuous and conscious intellect, exhibits itself as the insensible and unconscious vacuum; the very intellect shows itself in the form of the world, which is in a manner its body and residence.

36. The Intellect is neither born or made, nor does it ever grow or decay; it is never visible nor perceptible, nor have we any notion of it; it displays its wonders in itself, without any extraneous substance

in it.

37. All that is called the phenomenal, is the brightness of the blazing gem of the great Intellect, and proceeding from the quarry of its vacuum; as the sunshine which illumines the world, issues from the orb of that luminary.

38. It is Brahma himself that shines forth as the creation, just as our sleep exhibits the visionary world in its dream; so is all this creation as quiet as sleep, and yet full with the bustle of the slumbering world.

39. Whatever is known in any manner in the mind, either as existent or inexistent in the world; the same is the reflexion of the Intellect, whether it be an entity or non-entity.

40. Should the impossibility of existence, lead us to the supposition of some cause as of the primary atoms and the like; then what cause can there be assigned to the appearance of sights in our dream (and of fabrics without their foundation).

41. If the origin of the world is not ascribed to Brahma, as the origination of dreams to the Intellect; then neither is there any truth in the existence of the one, or in the appearance of [the] other, which is never true.

42. The minds of men are inclined towards the particular objects of their fancy; hence those that believe and delight in God, take him as the origin of all things that appear unto them.

43. Whatever is in the minds of men, and to whatever their hearts are constantly devoted; they know the same as the only objects of their lives, and the very gist of their souls.

44. He who delights in Brahma, becomes of the same mind in a moment; and so any one who is gratified in any thing, is incorporated with the same in his mind.

45. The man who has obtained his rest in God, has found the highest bliss in his mind; though he shows himself as otherwise in his outward conduct and social dealings.



46. There is no reason for the supposition of unity or duality herein, when the whole existence is as I have propounded, and it is in vain to look at anything else.

47. There [is] nothing as visible or invisible, or anything as formless or having a form herein; there is nothing as subject or object, nor aught of reality or unreality here, when the whole is the very Brahma himself.

48. This world is without a beginning and end, and is known to the world as soul; but in fact, one Brahma rules over all without any fixed rule, like a path without a name.

49. That which is conceived as the serene Brahma, is considered as the bright Brahmā or Demiurgus also; just as what is known as the calm and clear firmament, the very same is said [to be] the empty void likewise.

50. As the nebulae which seem to bedim the face of the sky, are something in appearance and nothing in substance; just [so] do our mental faculties appear to flutter in and obscure the clear atmosphere of the Intellect, and seem to be as dualities or otherwise than the serene intellectual principle.

51. But the mental, bodily and all other perceptive and active powers of living beings, are the common properties of the intellectual soul; just as the very many gaps and hollows in various bodies, are in common with the vacuity of the one universal vacuum only. (*i.e.* All these are the aerial powers of psychic principle).

52. As the quiet soul passing from its sleeping to the dreaming state, retains its identity and invariableness; so the divine soul passing into creation after its quiescence, remains the very unchanged unity as ever.

53. Thus the supreme spirit reflects the shadow of its great Intellect, in the forms of creation and dream; hence neither is this creation nor the vision in dreaming, any thing in its substance than a mere shadow (of the picture in the Divine Mind).

54. It is the bright picture of the Divine Mind, that exhibits its form in the vacuity of the Great Intellect; and so the ideal appearance as

the visible creation, like the fairy land in dream (and the airy castle of imagination). (The word *chhāya*—shadow means both the glory of God, as also the darkness of illusion. Gloss).

55. From the impossibility of the appearance of the world, by any means as it is conjectured by different schools, and from its want of a prior cause; it must be that the intellect saw itself thus exhibited in its own vacuity.

56. In the beginning of creation, the formless void of the Intellect, showed itself in this visible and intangible form; and represented itself as a picture of its mind or dream or its imagination.

57. Like the dream it was a blank and without any attribute; it is changeable but not frangible, and although it was the substance of intellectual voidness, yet it was vitiated with the stain of our misapprehension of it, called *avidyā*. (The world is purely of an intellectual form, and it is our ignorance which imputes a gross form to it).

58. Like the dream, it seems to possess some properties in its appearance; but is wholly devoid of any in its substance; it is never different from the spiritual nature of the Lord, though it appears otherwise to our misconception of it.

59. The phenomenal world likens a mountain seen in dream, and is inseparable from the soul wherein it resides; therefore the visibles appearing in the vacuity of the Intellect, are more vacuous than the vacuum of the firmament.

60. That which is the supreme soul; and devoid of all form; the very same and of the same nature is all this, that we call the visible world.

61. Whatever conception we have in our dream, the same is the display of our intellect; so the cities and castles that we see in the dreams, are no real existences; but appearances presented unto us by the intellect.

62. As the recognizance of our acquaintances in dream, and the remembrance of the impressions in our memory, are altogether unsubstantial (owing to the absence of their prototypes in us); so [are] the sight of the visibles and the perception of perceptibles quite

unreal also (because none of those things are present in us).

63. Therefore leaving [these] unrealities of our recognitions, perceptions and remembrances, which are so much relied upon by the ignorant; we should take them in the light of the direct manifestations of the Deity in those forms.

64. As the waves of the sea, continue to roll incessantly on the surface of the waters; so innumerable worlds that are continually revolving, on the surface of the supreme soul, are of the same nature with itself.

65. All laws and their anomalies, as well as all varieties and complexities unite in harmony in the Divine nature. (There all discord is concord, and all partial evil is universal good).

66. Therefore that Brahma is all in all, and there is none and nothing besides; He alone is the soul of all, as all these live in Him.

67. The roving mind thinks the world to be roving about with all its contents; but the steady minded take it to be quite sedate and quiet; hence it is impossible for the learned also, to settle their minds without the habitual sedateness of their attention.

68. There is no other means, for suppressing the mind from the sight of the visibles; without the constant habit of attending to the lectures (of the preceptor) on this sacred *sāstra*.

69. Though it is difficult to repress the mind from its thoughts of this world, either in its states of living or death, (*i.e.* either in its waking or sleeping states); yet it is possible to do so by effacing its impressions at once, from the study of this spiritual *sāstra*.

70. The knowledge of the nihility of the visible body, and that of the mind also in want of the body; both in this world as well as in the next world, will always serve to preserve our peace and quietism (and this is attainable by means of studying this *sāstra*).

71. The mind, body and the visibles, are all three of them suppressed under the sense of their nothingness; as the mind, its force and the moving clouds, do all disappear in absence of their cause (*i.e.* motion).

72. The cause of restlessness is ignorance only, which is altogether dispelled by the study of this *sāstra*; and those whose minds are a little enlightened, have their composure from attending to the recital and preaching.

73. The unintelligent will be able to understand the teachings of the former part from the latter; and he that understands the words and purports of these lectures, will never return disappointed (in his expectation of *nirvāna* or ultimate rest).

74. Then know this *sāstra* as the best means, to the dispersion of the error; and to the production of an universal indifference or *insouciance* everywhere.

75. Therefore try your best, to weigh well the precepts of this *sāstra*; and whether you study one or both parts of this work, you will doubtless be freed from your misery thereby.

76. Should this *sāstra* prove unpalatable, owing to its being the composition of a holy sage; in that case the student may consult the sacred srutis, for the perfection of his spiritual knowledge.

77. Do not spend your time in false reasoning, nor offer your precious life to fame and ashes; but let your sapient understanding commit the visibles to the invisible soul (*i.e.* view them in their spiritual light, and bury the gross phenomenal in utter oblivion and appear in the noumenal soul only).

78. No one can buy a jot or moment of his lifetime, at the cost of all the gems in the world; and yet how many are there, who foolishly misspent their time in their worldly dream?

79. Though we have a clear conception of the world, yet it is a false sight together with that of its beholder—the living soul; it is as false as the dream of one's own death in his sleep, and his hearing the wailing of his friend at his demise.

## CHAPTER CLXXVI.

### BRAHMA GĪTA. ACCOUNT OF BRAHMĀNDA OR MUNDANE SYSTEM.

Argument:—The world resembling a dream and an atom of the Divine mind, and Brahma's account of it.

Rāma rejoined:—There [are] innumerable worlds in the universe, many of which have gone before, many are in existence, and many as yet to be; how then is it sir, that you persuade me to the belief of their nullity.

2. Vasishtha replied:—you well know, Rāma, the relation which the world bears to a dream, in that they both mean a passing scene; and this sense of it, can be denied by no one of this audience.

3. The words which are spoken by the wise, who know their application and sense; are neither understood nor received in the hearts of common people, though they are in common use.

4. When you will come to know the knowledge [of] One, then you will discern the three times clearly and behold them as present before you.

5. As it is the intellect alone, that displays itself in the form of the world in our dream; so doth the Divine Intellect also, exhibit the worlds in itself, in the beginning of creation; and there is no other cause of their production.

6. Hence there are innumerable worlds, revolving like atoms in the infinite space of air; and there is no one who can count their number, and descry their modes and natures.

7. It was of old that my venerable sire—the lotus-born Brahmā, and all besmeared with the fragrant dust of that flower, has delivered a discourse on this subject, which I will now relate unto you.

8. It was of old that my sire Brahmā, told me about the number of worlds, and their respective situations in the heavens, whence they thus appear unto us. To this he said (as follows).

9. Brahma said:—O sage, all this is Brahma, that is manifested as the

world; it is infinite entity of the Deity in its abstract essence; but viewed in the concrete, the world is a nonentity.

10. Attend to this narration of mine, which is as felicitous to the soul, as it is pleasant to the ear; it is called the narrative of [the] mundane egg, or of the mundane body or mass.

11. There is in the infinite vacuum, a vacuous substance known as the vacuity of the Intellect, in the form of a minute atom only. (Such as the grain of the mind is, in the hollow cerebrum of the head).

12. It saw as in a dream in itself, of its being as the living soul, resembling the oscillation of the wind in empty air. (The living principle or spirit, is a breath of air).

13. The Lord thus became the living being, forsaking its vacuous form; and thought itself to become the ego, in its aeriform form.

14. He had then his egoism, and egoistic sense in himself; and this was the knowledge of himself as an unit, which is an act of delusion only.

15. Then he thought himself, as changed to the conditions of the understanding, mind and ego, as in his dream; and was inclined to his own option, to impose mutability upon his immutable nature.

16. He then saw in his mind as if in dream, the five senses attached to his body; these are as formless as the appearance of a mountain in dream, which the ignorant are apt to take as a solid body. (The five formless faculties of sense, are thought to be composed of the five organs of sense by the gross corporealist).

17. Then he beheld in the atom of his intellect, that his mental body (or his mind), was comprised of the three worlds; in their aerial or abstract forms, apparent to view, but without their substance or solidity or any basis at all. (This is the mental form of Virāt—cosmos).

18. This stupendous form was composed of all beings, whether of the moving or unmoving kinds.

19. He beheld all things comprised in himself, as they are seen in dream

or reflected in a mirror; and the triple world appeared in his person, as the picture of a city newly printed on a plate.

20. He saw the three worlds in his heart, as they are seen in a looking glass; together with all things contained therein, in their vivid colours of many kinds (*viz.* the view, viewer and the act of viewing;—the doer, deed and the action of doing;—the enjoyer, enjoying and the enjoyment).

21. He observed minuter atoms subsisting within the minute atoms; and stupendous worlds also on high, clustering together in groups and rings.

22. These being seen in ignorance of their natures; appear as gross material bodies; but viewed in the clear light of their essence, they prove to be the display of the divine mind only.

23. Thus the viewer who views the world, in the light of Brahma, finds this view of it, as a vision in this dream; and comes to know that there is no real viewer to view of it, nor any cause thereof nor any duality whatsoever.

24. All these that appear all around us, are quite quiescent in their nature, and in the Divine spirit alone as their main substratum; they are all situated in the universal soul from eternity to eternity.

25. Myriads of worlds that are situated in the Divine spirit, appear to be settled without the same; just as the waves of the sea, rise above its waters and scatter its salt spray in the air.

## CHAPTER CLXXVII.

### BRAHMA-GITA. DESCRIPTION OF DIVINE NATURE.

Argument:—The fallacy of assigning a cause to the causeless world; which is likened to a dream of the Divine Mind.

Rāma rejoined:—If the world is without a cause, and proceeds of itself

from the essence of Brahma, as our dreams, thoughts and imaginations, proceed of themselves from the nature of our minds.

2. And if it be possible for anything to proceed from no cause, then tell me sir, why we can never have anything without its proper causes. (Such as the production of paddy without its cultivation).

3. Vasishtha replied:—Rāma, I am not speaking of common practice of men, for the production of anything by application of its proper causalities; but of the creation of the world, which is not in need of the atomic principle and material elements, as it is maintained by atomist. (Text). (Whatever invention is adopted by any one, in order to produce a certain end, is never effected without the application of its proper means and appliances).

4. In whatever light this visible world is imagined by anybody, he views it in the same light; while another sees it in a different manner, according to his own imagination of it.

5. There are some who imagine it as the diffusion of the Divine soul, and think it as one with the nature of the Deity; while others think it as the living body of Virāt, with the insensible parts of it, resembling the hairs and nails growing upon his body.

6. The meanings of the words causality and not causality do both of them belong to the deity; because the Lord being almighty, has the power to be either the one or other as he likes.

7. If there be anything whatever, which is supposed to be beside Brahma in its essence; it is then reasonable to suppose him as the cause of the same, which could not otherwise come to existence.

8. But when all things, that appear so different from one another, are all of them without their beginning or end or co-eternal with the Eternal One. Then say, which of these can be the cause of the other. (Hence the world is one with the lord and has no cause of it).

9. Here nothing comes to exist or desist at any time; but are all eternally existent in the self-existent One; as one and the same with his vacuous self.



10. What is the cause of anything, and to what purpose should any be caused at any time; the Lord expects nothing from his creatures, and therefore their creation is equal to their not being created at all.

11. Here there is no vacuum or plenum, nor any entity nor non-entity either, nor any thing between them; as there is nothing predicable of the infinite vacuity of Brahma (as either this or that).

12. Whatever is is, and what not may not be; but all is Brahma only, whether what is or is not (*i.e.* what is past or gone or yet to be, *i.e.* all what is present, past or to be in future).

13. Rāma rejoined:—Tell me sir, how the Divine spirit is not the cause of all, when it is believed to be the sole cause, by all who are ignorant of its quiescent nature (as you maintain).

14. Vasishtha replied:—There is no one ignorant of God, since every one has an innate conviction of the Divinity as the consciousness of himself; and whoso knows the vacuous entity of the Deity, knows also that this nature admits of no scrutiny or discussion.

15. Those who have the knowledge of the unity of God, and his nature of quiescence and as full of intelligence; know also, his unknowable nature is beyond all scrutiny.

16. Ignorance of God, abides in the knowledge of God (because one acknowledges the existence of God, when he says he is ignorant of his nature); and this is as our dreaming is included under the state of sleeping (gloss. philosophers dream many false ungodly theories of causation, while they are sleeping in the quiescent spirit of God.)

17. It is for the instruction of the ignorant, concerning the omnipresence of God, that I say, He is the soul of all or as all in all; while in reality his holy spirit is perfectly pure and undecaying.

18. All existences are thought either as caused or uncaused, according to the view that different understandings entertain respecting them. (But neither of these views, refutes the doctrine of the unity of the Deity. Gloss.)

19. Those that have the right conception of things (as manifestations of

the unity in different forms); have no cause to assign any cause to them whatever (as the atomic principles or elements): therefore the creation is without any cause whatever.

20. Therefore the assigning of a cause to this creation, either as matter—*prakriti* or spirit—*purusha*, by undermining one's self-consciousness of Divine pervasion; is mere verbiage of sophists for their own confusion only.

21. In absence of any other cause of creation (save that of our consciousness of it), it is naught beside an appearance in our dream; and there is nothing as the gross material form or its visible appearance whatsoever.

22. Say what cause can the ignorant assign, to their sight of the land in their dream, than to the nature of the Intellect, which exhibits such phenomena to minds. Say if there can be any other meaning of dreams.

23. Those who are unacquainted with the nature of dreams, are deluded to believe them as realities; but those that are acquainted with their falsehood, are not misled to believe them or this world as real ones.

24. It is the impudence of fools to broach any hypothesis of causality, either by their supposition, arrogance or in the heat of their debate (as it is the case with all the different schools of philosophy).

25. Is the heat of fire, the coldness of water, and the light of luminous bodies, and the natures of things their respective causes, as the ignorant suppose them to be? (Or is it the attribute of Brahma that is so manifested in these their several causes? The entity of Divine unity, is the prime sole cause of causes).

26. There be hundreds of speculative theorists, that assign as many causes to creation without agreeing in any; let them but tell the cause of the aerial castle of their imagination.

27. The virtues and vices of men are formless things, and are attended with their fruitions on the spiritual body in the next world; how can they be causes of our corporeal bodies in this world. (As it is maintained by Mīmāṃsā philosophers).

28. How can our finite and shapeless knowledge of things, be the cause of the incessant rise and fall, of endless, and minute bodies in the world, as it is maintained by *vijnāna vāda* or gnostic school. (These assert [that] the existence of things depends upon our knowledge or perception of them as such).

29. It is nature says the naturalist, which is the cause of all events but as nothing result from the nature of anything, without its combination with another; it is too indeterminate in its sense.

30. Therefore all things appear as causeless illusions to the ignorant, and their true cause to be a mystery to them; while they are known to the intelligent as the wondrous display of the Divine Intellect, that shows everything in itself.

31. As one knowing the falsehood of dreams, is never sorry at his loss of anything in dream; so those that have the knowledge of truth in them, never feel any sorrow even at the possession or separation of their lives.

32. In the beginning there was no production of the visible world, nor is it anything more than the vacuum of the intellect; in its own and true form it appears as a dream, and is no other than that in its essence.

33. There is no other supposition, which is more apposite to it: than its resemblance to the dream; and our conception of the world, has the great Brahma only for its ground work.

34. As fluidity, waves and whirlpools, are the inherent properties of pure water; such are the revolutions of worlds, but appearances on the surface of the Divine Mind, and have the Divine spirit of Brahma at their bottom.

35. As velocity and ventilation, are inborn in the nature of pure air; the creation and preservation of the world, are ingrained and intrinsical in the nature of God.

36. As infinity and vacuity are the inherent properties of the Great vacuum, so is the knowledge of all things existent and non-existent, and of creation and annihilation immanent in the Divine Mind.

37. All things in existence and lying dormant in the Divine Mind, are yet perceptible to us, because we participate of the very same mind.

38. This creation and its destruction also, both abide side by side in the dense intellect of the Divine Soul; as the thickening dreams and sound sleep, both reside together in the calm sleeping state of our soul.

39. As a man passes from one dream to another, in the same dormant state of his soul; so doth the supreme soul see the succession of creations, taking place alternately in its own essence.

40. The clear atmosphere of Divine Soul, which is devoid of earthy and other material substances; yet appears in their utter absence, to be possessed of them all, in the same manner as the human soul, sees many things in its dream, without having any of those things in itself.

41. As the human mind sees at a thought the forms of a pot, or painting rising before it; so the all seeing mind of God, sees at a glance of its thought, worlds upon worlds appearing at once in its presence.

42. The all seeing soul, sees all things as they are in itself; and finds them to be of the same intellectual nature with its own intellect; and as all things are equivalent to the words expressive of them. (As there is a mutual correspondence between the significant words and their significates).

43. Of what use then are s̄āstras, and of what good is the reasoning upon their verbiage, when our inappetency is the best way to felicity; and there being no creation without its cause, we have nothing to do with what appears but seemingly so.

44. It being proved, that the want of want is our best bliss below; the sensation of want or desire, must be the source of perpetual misery to man; and though our desires are many, yet the feeling of it is one and the same, and betrays the prurient mind, as the various dreams by night, disclose the cupidinous nature of the soul.

## CHAPTER CLXXVIII

### BRAHMA-GĪTA. NARRATIVE OF AINDAVA.

Argument:—The formlessness of the world, for its formation from the formless mind.

Rāma rejoined:—The world is known to consist of two sorts of beings, namely the corporeal or solid substances and the incorporeal or subtile essences.

2. They are styled the subtile ones, which do not strike against one another; and those again are said to be solid things, which push and dash against each other.

3. Here we see always the dashing of one solid body against another; but know nothing of the movement of subtile bodies, or of their coming in contact with another.

4. We know yet something, about the quick motion of our subtile senses to their respective objects, and without coming in contact with them, as we find in our perception of the distant orb of the moon (without touching it).

5. I repudiate the theory of the half-enlightened, who maintain the material world to be the production of the will or imagination; nor can I believe that the immaterial intellect, can either produce or guide the material body.

6. It is the will I ween, that the material breath of life, moves the living body to and fro; but tell me sir, what is that power which propels, the living breath both in and out of the beings.

7. Tell me sir, how the intangible intellect moveth the tangible body; and carries it about, as a porter bears a load all about.

8. Should the subtile intellect, be capable of moving the solid body at its will; then tell me sir, why cannot a man move a mountain also by his own will?

9. Vasishtha replied:—It is the opening and closing of the mouth of the aorta in the breast, that lets in and out the vital breath, through the passage of its hole and the lungs.

10. As you see the bellows of ironsmiths about you, having a hollow inside them, so it is the hollow of the aorta, which lets in and out the vital air, by the breathing of the heart.

11. Rāma rejoined:—It is true that the ironsmith closes and expands the valves of the bellows; and but tell me sir, what power blows the wind pipe of the heart, and lets the air in and out of the inner lungs.

12. How the single breath of inhalation becomes a centuple (in order to pass into a hundred channels of the arteries), and how these hundreds combine again into one (in their exhalation); and why are some as sensible beings, and others as insensible as woods and stones.

13. Tell me sir, why the immovables have no oscillation at all; and why the moving bodies alone are possessed of their pulsation and mutation (and why [is] the vegetable creation deprived of motion, when it is possessed of sensibility in common with the animal creation).

14. Vasishtha replied:—There is an internal percipience (inner man), which moves the interior cords of the body; just as the ironsmith plies his bellows in the sight of men.

15. Rāma rejoined:—Say sir, how is it possible for the subtile and intangible soul, to move the vital airs and tangible entrails in the animal body.

16. If it be possible for the imperceptible perceptive soul, to put in motion the intestinal and tactual entrails of the body; then it may be equally possible for the thirsty soul, to draw the distant water to it. (In order to quench its thirst, instead of going to the watery pool).

17. If it be possible for the tangible and intangible, to come together in mutual contact at their will; then what is the use of the active and passive organs of action (if the will alone be effective of any purpose).

18. As the intangible powers of the soul or spirit, bear no connection whatever with the outward objects of the world; some think they can

have no effect on the internal organs of the body (in putting them to action). So please explain it more fully to me.

19. Tell me, how you yogis perceive the outward corporeal things in your inner incorporeal souls; and how your formless souls, can have any command over or any contact with solid bodies.

20. Vasishtha replied:—Hear me tell you for rooting out all your doubts, and these words will not only be pleasing to your ears, but give you a conception of the unity of all things.

21. There is nothing here, at any time, what you call as a solid substance or tangible body, but all is a wide and extended vacuum of the rare and subtile spirit.

22. This spirit is of the nature of the pure Intelligence, quite calm and intangible; and all material things as the earth, are as visionary as our dreams, and the creatures of imagination.

23. There was nothing in the beginning, nor shall there be anything at the end; for want of a cause for its creation or dissolution; the present existence is an illusion, as any fleeting shape and shadow appearing before the dreaming mind.

24. The earth and sky, the air and water, and the hills and rivers that appear to sight; are lost sight of by the abstracted yogi; who by means of his abstraction, sees them in their ideal and intangible forms.

25. The outer elements and their inner perceptions, the earth, the wood and stones; are all but empty ideas of the intellect, which is the only real substratum of the ideas, and there is no reality besides.

26. Attend now to the narrative of Aindava, in elucidation of this doctrine; this will not fail to gratify your ears, though I have once before related this to you. (In the former narration the world was identified with the mind, and here it is represented as identical with the Intellect itself).

27. Attend yet to the present narration, which I am going to relate in answer to your question; and whereby you will come to know these hills and others, to be identic with your intellect.

28. There lived once in days of yore, a certain Brahman in some part of the world, who was known under the name of Indu, and was famed for his religious austerities and observance of vedic ceremonies.

29. He had ten sons by whom he was surrounded like the world by its ten sides (of the compass); who were men of great souls, of magnanimous spirits, and were revered by all good and great men.

30. In course of time the old father met with his demise, and departed from his ten sons as the eleventh Rudra, at the time of the dissolution of the world.

31. His chaste wife followed his funeral (by con cremation), for fear of the miseries of widowhood; just as the evening twilight follows like a faithful bride, the departing daylight with the evening star shining upon her forehead (in token of the vermeil spot on women's forehead).

32. The sons then performed the funeral ceremonies, and in sorrow for their deceased sire, they left their home and domestic duties and retired to the woods for holy devotion.

33. They practiced the best method for the intensity of their attention, and which is best calculated to secure the consummation of their devotion; and was the constant reflection of their identity with Brahma (in the formula we are the lords of all, about us).

34. Thinking so in themselves, they sat in lotus like posture; and wishing to gain the knowledge of the unity of all things, they did what you shall be glad to learn from me.

35. They thought they sustained in them the whole world, which is presided over by the lotus-born Brahma; and believed themselves to be transformed, to the form of the mundane God in an instant.

36. Believing themselves as Brahma, they sat long with the thought of supporting the world; and remained all along with their closed eyes, as if they were mere figures in painting.

37. With this belief they remained fixed and steady at the same spot, and many a month and year glided over their heads and motionless bodies.



38. They were reduced to dry skeletons, parts of which were beaten and devoured by rapacious beasts; and some of their [limbs] were at once severed and disappeared from their main bodies, like parts of a shadow by the rising sun.

39. Yet they continued to reflect that they were the God Brahma and his creation also, and the world with all its parts, were contained in themselves (*i.e.* They considered themselves as Virāt the form of macrocosm).

40. At last their ten bodiless minds, were thought to be converted to so many different worlds, in their abstract meditation of them. (*i.e.* Each of them viewed himself as a cosmos).

41. Thus it was by the will of their intellects, that each of them became a whole world in himself; and remained so in a clear or abstract view of it, without being accompanied by its grosser part.

42. It was in their own consciousness, that they saw the solid earth with all its hills &c. in themselves; because all things have reference to the intellect, and are viewed intellectually only (or else they are nothing).

43. What is this triple world, but its knowledge in our consciousness, without which we have no perception of it, and with which we have a clear conception of every thing. So all things are of the vacuous nature of our consciousness, and not otherwise.

44. As the wave is no other than the water of the sea, so there is nothing movable or immovable whatever, without our conscious knowledge of it.

45. As the Aindavas remained in their vacuous forms of intellectual worlds in the open air; so are these blocks of wood and stone also, pure intellectual beings or concept in the sphere of our minds.

46. As the volitions of the Aindavas, assumed the forms of the world, so did the will of lotus-born Brahmā take the form of this universe. (So says the veda: The divine will produced the world, just as the adage goes, the will is the mother of the act).

47. Therefore this world together with all these hills and trees; as also these great elements and all other bodies, appertain to the intellect only, which is thus spread out to infinity.

48. The earth is the intellect, and so are its trees and mountains, and heaven and sky also the intellect only; there is nothing beside the intellect, which includes all things in itself, like the intellectual worlds of the Aindavas.

49. The intellect like a potter, forms every thing upon its own wheel; and produces this pottery of the world, from the mud of its own body (out of its own intellectual substance).

50. The sensible will being the cause of creation, and framer of the universe, could not have made any thing, which is either insensible or imperfect in its nature, and neither the mineral mountains nor the vegetable production, are devoid of their sensations.

51. Should the world be said to be the work of design, or of the reminiscence or former impression or of the Divine will; yet as these are but different powers of the Intellect, and are included under it; the world then proves to be the production of the intellect, under some one of its attributes as it is said before. (Hence there is no gross body as the product of intelligent Intellect).

52. Therefore there cannot be any gross substance in the Divine Intellect which blazes as a mine of bright gems, with the gemming light of consciousness in universal soul of God.

53. Anything however mean or useless, is never apart from the Divine soul; and as it is the nature of solar light to shine on all objects, so doth the light of intellect, take everything in the light of the Great Brahma, which pervades alike on all.

54. As the water flows indiscriminately upon the ground, and as the sea laves all its shores, with its boisterous waves; so doth the intellect ever delight, to shed its lustre over all objects of its own accord, and without any regard to its near or distant relation.

55. As the great creator evolves the world, like the petals of his

lotiform navel, in the first formative period of creation; so doth the divine intellect, unfold all the parts of the mundane system from its own penetralia, which are therefore not distinct from itself.

56. The Lord is unborn and increate, and unconfined in his nature and purely vacuous in his essence; he is calm and quiescent, and is immanent in the interim of *ens* and *nil* (*i.e.* of existence and non-existence). This world therefore is no more than a reflexion of the intellectual or its ideal pattern in Divine Mind.

57. Therefore the ignorant man, who declares the insensibility of inanimate objects, is laughed at by the wise, who are sensible of their sensibility in their own kinds. Hence the rocks and trees which are situated in this ideal world, are not wholly devoid of their sensations and feelings.

58. The learned know these ideal worlds in the air, to be full with the Divine soul; and so they know this creation of Brahma's will, to be but an airy utopia only, and without any substantiality in them.

59. No sooner is this material world, viewed in its aerial and intellectual light, than the distresses of this delusive world betake themselves to flight, and its miseries disappear from sight.

60. As long as this intellectual view of the world, does not light to the sight of a man, so long do the miseries of the world, beset him thicker and thicker and closer on every side.

61. Men besotted by their continued folly, and remaining blind to their intellectual view of the world, can never have its respite from the troubles of the world, nor find their rest from the hardness of the times.

62. There is no creation, nor the existence or inexistence of the world, or the birth or destruction of any one here; there is no entity nor nonentity of any thing (beside the essence of the One). There is the Divine soul only, that glows serenely bright with its own light in this manner; or there is no light whatever except the manifestation of the divine spirit.

63. The cosmos resembles a creeper, with the multitude of its budding

worlds; it has no beginning nor end, nor is it possible to find its root or top at any time, or to discover the boundless extent of its circumference. Like a crystal pillar, it bears innumerable statues in its bosoms, which are thickly studded together without having their initium or end.

64. There is but one endless being, stretching his innumerable arms to the infinity of space; I am that vacuous soul embracing every thing ad infinitum, and I find myself as that stupendous pillar, in my uncreated and all comprehensive soul, which is ever as quiescent and transparent and without any change in itself.

## CHAPTER CLXXIX.

### THE DOCTRINE OF PANTHEISM OR THE ONE AS ALL.

Argument:—The intellectuality and incorporality of the World, preclude the idea of its materiality.

Vasishttha continued:—Now as the triple world is known, to be a purely intellectual entity; there is no possibility of the existence of any material substance herein, as it is believed by the ignorant majority of mankind.

2. How then can there be a tangible body, or any material substance at all; and all these that appear all around to our sight, is only an intactile extension of pure vacuity.

3. It is the emptiness of our intellectuality, and contained in the vacuity of the Divine Intellect; it is all an extension of calm and quiet intelligence, subsisting in the serene intelligence of the supreme One.

4. All this is but the quiescent consciousness, and as a dream that we are conscious of in our waking state; it is a pure spiritual extension, though appearing as a consolidated expanse of substantial forms.

5. What are these living bodies and their limbs and members, what are these entrails of theirs, and these bony frames of them? Are they not but mere shadows of ghosts and spirits, appearing as visible and tangible to us. (Or very likely they resemble the phantoms of our dreams, and the apparitions that we see in the dark. gloss).

6. The hands, the head, and all the members of the body, are seats of consciousness or percipience; where it is seated imperceptible and intangible, in the form of the sensorium or sensuousness.

7. The cosmos appears as a dream in the vacuum of the Divine Mind; and may be called both as caused and uncaused in its nature, owing to its repeated appearance and eternal inherence in the eternal Mind.

8. It is true that nothing can come out from nothing, or without its cause; but what can be the cause of what is eternally destined or ordained in the eternal mind. (Predestination and Preordination being the uncaused cause of all events).

9. It is possible for a thing to come to existence, without any assignable cause or causality of it; and such is the presence of every thing that we think of in our minds (and so also is the appearance of this world in its intellectual light).

10. If it is possible for things, ever to appear in their various forms in our dreams, and even in the unconscious state of our sleep; why should it [be] impossible for them to appear also in the day dream of our waking hours, the mind being equally watchful in both states of its being.

11. Things of various kinds, are present at all times, in the all comprehensive mind of the universal soul; these are uncaused entities of the Divine Mind, and are called to be caused also, when they are brought to appearance.

12. As each of the Aindavas, thought himself to have become a hundred in his imagination; so every one of these imaginary worlds, teemed with millions of beings—the mere creatures of our fancy.

13. So is every body conscious of his being many, either consecutively or simultaneously at the same time; as we think of our multiformity in

the different parts and members of our bodies. (Or as the king Vipaschit viewed himself, as dilated in the sun, moon and stars, so also one man thinks himself as many, in different states of his life).

14. As the one universal body of waters, diverges itself into a thousand beds and basins, and branches into innumerable channels and creeks, and as one undivided duration, is divided into all the divisions of time and seasons (so doth the one and uniform soul become multiform and many). (As the sruti says:—aham-bahu-syam).

15. All compact bodies are but the airy phantoms of our dream, rising in the empty space of our consciousness; they are as formless and rarefied, as the hollow mountain in a dream, and giving us a void notion of it.

16. As our consciousness consists of the mere notions and ideas of things, the world must therefore be considered, as a mere ideal existence; and it appears in the sights of it and observes in the same light; as the fleeting notions of things glide over the void of the intellect. (The mind is conversant only with the ideas and not with the substance of things).

17. Our knowledge and nescience of things, resemble the dreaming and sleeping states of the soul; and the world is same as the intellect, like the identity of the air with its breeze.

18. The noumenon and the phenomenon, are both the one and same state of the Intellect; being the subjectivity of its vacuous self, and the objectivity of its own intellections and reveries; Therefore this world appears as a protracted dream, in the hollow cavity of the sleeping mind.

19. The world is a non-entity, and the error of its entity, is caused by our ignorance of the nature of God from the very beginning of creation. In our dream of the world, we see many terrific aspects of ghosts and the like; but our knowledge of its non-entity, and of the vanity of worldliness, dispel all our fears and cares about it.

20. As our single self-consciousness, sees many things in itself; so does it behold an endless variety of forms, appearing in the infinite vacuity of the Divine Mind.

21. As the many lighted lamps in a room, combine to emit one great blaze

of light; so the appearance of this multiform creation, displays the Omnipotence of one Almighty Power.

22. The creation is as the bursting bubble, or foam and froth of the mantling ocean of omnipotence; it appears as a wood and wilderness in the clouded face of the firmament, but disappears in the clear vacuous atmosphere of the Divine Mind; and there is no speck nor spot of creation in the infinite ocean of the Supreme Intellect.

## CHAPTER CLXXX.

### BRAHMA GITA OR THE STORY ON AUSTERE DEVOTEE.

Argument:—Vasishtha's elucidation of the story of Kunda-danta at the request of Rāma.

Rāma rejoined:—I pray you sir, to remove the shade of a doubt from my mind, as the sunshine dispels the darkness from before it; in order to bring to light whatever is dark and obscure in the world.

2. I beheld once a self-governed ascetic, who came to the seminary, where I was sitting amidst the synod of the sages and learned men, and conversing on subjects of theology and divinity.

3. He was a learned Brahman, and of a godly appearance; he came from the land of the videhas or the Mithilas, and was practiced in religious austerities, and was as unbearable in the lustre of his person as the terrific seer Durvasas self.

4. On entering the assembly, he made his obeisance to the illustrious persons; when we also saluted him in return and advanced his seat for him to sit down.

5. The Brahman being well seated, I picked up many discourses with him from the vedanta, sankhya, and siddhanta philosophy, and when his weariness was gone, I made this question to him, saying:—

6. Sir, you seem to be tired with your long journey to this place, please tell me, O eloquent sir, from where you have started here today.

7. The Brahman replied:—so it is, O fortunate prince, I have taken great pains to come up to this place; and now hear me to tell you the reason, that brings me hither to you.

8. There is a district here, known by the name of Vaideha, it is equally populous as well as prosperous in all respects; and is a resemblance of its semblance of the heavenly paradise.

9. There I was born and educated, and held my residence at the same place; and named as Kundadanta from the whiteness of my teeth, bearing resemblance to the buds of *Kunda* flowers.

10. I resigned afterwards my worldly concerns, and betook myself to travel far and wide about this earth; and resorted to the asylums of holy sages and saints, and to the shrines of gods to rest from my fatigue.

11. I retired next to [a] sacred mountain, where I sat silent for a long period, practicing my devotional austerities.

12. There I found a desert, which was devoid of grassy pastures and woody trees; and where the light of the sun and the shade of night, reigned by turns, as it was the open sky on earth.

13. There is in the midst of it a branching tree, with little of its verdant leaves and leaf-lets; and the luminous sun dispensed his gentle beams, from the upper sky and through cooling foliage.

14. There hung suspended under one of its boughs, a man of a holy mien; who blazed as the resplendent sun pendent in the open air, by the cords of his wide extending beams and radiating rays.

15. His feet were tied upwards by a clotted cord of *munja* grass, and his head hung downward towards the ground beneath; and this gave him the appearance of an offshoot of the banian tree rooted in the earth below.

16. Having then after a while, approached to him at that place, I saw him to have his two folded palms affixed to his breast (as if he was



intent upon the meditation of the lord, with the devoutness of his heart).

17. Advancing nearer to the body of the Brahman, I found it to be alive by its respiration, and from its having the feeling of touch, and the perception of heat and cold, and that of the breeze and change of weather.

18. Afterwards I employed myself solely, in my attendance on that devout personage only; and underwent all the rigours of the sun and seasons, until I was received into his confidence.

19. I then asked him saying; who art thou lord, that hast thus betaken thyself to this sort of painful devotion; say, O long sighted seer, what is the aim and object of this thy protracted state of self-mortification at the peril-expense of thy precious life.

20. He then replied to my question saying:—Tell me first O devotee, what is the object of thy devotion and those of all other persons, that are devoted to the particular objects of their pursuit. (So it is useless to inquire into the aim and object of another, when there is no body without his particular end in view).

21. This he said as introductory to his speech to me; but being pressed further by my importunate inquiries, he gave the following answer to my questions.

22. I was born, said he, at Mathura where I grew up from childhood to youth in the house of my father; and acquired my knowledge of philology and the arts in course of this time.

23. I then learnt this also, that princes are the receptacles of all pleasures and enjoyments, and that it is the early bloom of youth, that is capable of the fruitions of life.

24. Since then I began to reflect on my being the possessor of the seven continents of the earth; and to foster the ardent expectation, of the gratification of all my desires of this life.

25. It is for this purpose that I have come to this place, and have employed myself in this state of devotion, for attainment of objects of

my desire.

26. Therefore, O thou disinterested and self offered friend of mine, do thou now return to thy own country and desired abode; and leave me to remain in this state, with my firm resolution for the accomplishment of my desired object.

27. Being thus bid by him to depart from that place, listen you now to what I replied unto him; this you will wonder at its rehearsal, and the wise will be gladdened in their hearts to learn.

28. I addressed him saying:—O holy saint, let me remain here at thy service, and underneath this holy tree, until you obtain the desired boon of your devotion.

29. On my saying so, the meek minded devotee, remained as cool and quiet as a block of stone, and with his closed eye lids, he persisted in his dormancy as a dead body, without any motion in his outer limbs.

30. I too continued to stay before him, as quiet and quiescent as a block of wood, and endured without shrinking the rigours of the climate and seasons, for full six months at that spot.

31. I saw at one time, effulgent as the blazing sun, descending from the solar orb, and then standing in presence of the devotee.

32. As this deific personage was adored mentally by the ascetic, and by bodily prostration of myself; he uttered his words, in a tone as sweet as the exudation of ambrosial sweetness.

33. He said: O painstaking Brahman, that hast long been pendent on the projected bough of this branching banian tree, suspend thy severe austerities, and accept thy desired boon, which I am ready to confer on thee.

34. Thou shalt as thou wishest, reign over the seven oceans and continents of this earth; and with this present body, thou shalt rule over it, for seven thousand years.

35. In this manner did this secondary sun, give his blessing to the devout ascetic; and was prepared to plunge into the bosom of the ocean

out of which he rose of himself. (The sun is usually said to rise from and set in the mountain top, but he is made to rise out of and sink in the sea, according to the Grecian mythology).

36. The Deity having departed, I accosted the ascetic hanging below the branch, and said to him I witnessed to day what I had heard from before, that the gods are ever propitious to their suppliants.

37. Now O Brahman, as you have gained the object of your desire, it is desirable that you should give up your austerity, and pursue the proper callings and the course of your life.

38. He having assented to my proposal, I ascended on the tree and loosened his feet therefrom; as they let loose the feet of an elephant from the fetters tied to its prop and post.

39. Having then bathed himself, he made his offerings with his pure hands for the remission of his sins; and then with the fruits which he was fortunate to pluck from the tree, he broke the fast of his long lent.

40. It was by virtue of his meritorious devotion, that we obtained plenty of the delicious fruits of that holy tree; where upon we refreshed ourselves, and subsisted for three days.

41. Thus this Brahman being desirous of obtaining the sovereignty of the earth, consisting of the septuple continents girt by the seven oceans all around, made his painful maceration with his uplifted feet and downward head, until he obtained desired boon from the god of day, and refreshed himself for three days at the spot, till at last both of us set out on our journey towards the city of Mathurā.

## CHAPTER CLXXXI.

### BRAHMA-GĪTĀ CONTINUED.

Argument:—The guest's description of [the] sanctuary of the goddess Gaurī.

The guest Kunda-danta resumed his narration and said:—We then betook ourselves to our homeward journey, and bent our course towards the holy city of Mathurā, which was as fair and splendid as the solar and lunar mansions, and the celestial city of Amaravati of Indra.

2. We reached at the rustic habitation of Raudha, and halted at the mango forest over an adjacent rock. Then we turned towards the city of Salisa, where we remained two days in the cheerfulness of our spirits.

3. We passed our itinerant time, with that hilarity of our hearts, which ever attends on travelling through unknown places and scenes; and the succeeding season of our halting, was passed in our repose under the cooling shade of woodland arbours, and refreshing ourselves in the cooling brooks and breezes.

4. The faded flowers which were thrown down in profusion, from the flowery creepers growing on the banks of rivers; the dashing of the waves, the humming of the bees, and the singing of birds, are delightsome to the souls of passing travellers.

5. The thickening and cooling shades of beaehening trees, the droves of deer and the flights of chirping birds; and the frozen ice and dew drops, hanging tremulously as pearls on the leaves of verdant trees, and at the ends of the blades of green grass (are refreshing to the soul of the weary passenger.)

6. We passed many days through woods and forests, and over hills and dales, through caves and defiles, over marshes and dry lands, and in cities and villages; and also crossed over a great many rivers and channels and running waters.

7. We passed our nights under the arbours of thick plantain forests; and being weary with walking over snow and dew, we laid ourselves on beds made of plantain leaves.

8. On the third we came to a jungle full of gigantic woods and trees, which for want of human habitation, seemed to have divided the empire of heaven between themselves (meaning that there was to be seen nothing, except the skies above and woods below).

9. Here that devotee left the right path, and entered into another forest, with uttering these useless words to me (which were discursive and preventive of our returning to our respective habitations).

10. He said:—Let us go to the sanctuary of Gaurī here, which is the resort of many munis and sages from all quarters; and is the asylum to which my seven brothers, have repaired for attainment of their objects.

11. We are eight brothers in all, and all of us have fostered great ambitions in various respects; we are all equally resolved to devote ourselves to rigorous austerities, for the success of our determined purposes.

12. It is for that purpose that [they] have sought their shelter in this holy asylum, and with fixed determination practiced various acts of self mortification, whereby they have been expurgated from their sins.

13. Ere this I accompanied my brothers to this place, and remained here with them for six months together; and now I find this same sanctuary of Gaurī in the same state as I had seen it before.

14. I see the piece of ground, overhung by the shady flower of trees; under the shade of which I see the young fauns to be reposing in this their peaceful retreat; I see also the leafy bowers with the sprays of birds thereon, listening to the recital of the sāstras, conducted by the sages underneath.

15. Let us therefore go to the asylum of the sages, which resembles the seat of Brahmā crowded by the Brahmans on all sides; here shall our bodies be purified of their sins, and our hearts will be sanctified by the holiness of the place.

16. It is by sight of these holy men of superior understanding, that the minds of even the learned and saintlike persons, and even those of the knowers of truth are purified (wherefore it must be sanctifying to us also).

17. Upon his saying so, we both went together to that asylum of the recluses of sages and hermits; but to our great disappointment, we saw nothing but the appearance of a total desolation.

18. There was not a tree nor plant, and neither a shrub nor creeper to be seen on the spot; nor was there any man or *muni* or a boy or child was met thereabouts; nor any altar or priest was there anywhere.

19. It was only a vast desert, all void and devoid of bounds; an unlimited space of burning heat, and appeared as the blank expanse of the sky, had fallen down on the ground below.

20. Ah woe to us! what is all this come to be! said we to one another; and saying so, we continued to rove about for a long while, until we chanced to espy an arbour at some distance.

21. It presented a thickly shady and cooling aspect, resembling that of a dark and drizzling cloud in the sky; and there was observed an aged hermit, sitting in his meditation beneath it.

22. We two sat upon the grassy spot, spread out in front of the eremite; and though we kept sitting there for a long time, yet we could find no respite in the abstracted meditation of the *muni*.

23. Then feeling uneasy at my staying there for a long while, I broke my silence in impatience, and cried out in a loud voice, saying, suspend, O sage, the life-long musings of your mind.

24. My loud cry awakened the *muni* from the trance of his reverie, as the roaring of a raining cloud wakens the sleeping lion, rising straight with his yawning mouth (and stretched out limbs).

25. He then said unto us, who are ye pious persons, that are in this desert; say where is that sanctuary of Gaurī gone, and who is it that has brought me hither. Tell me what means this change and what time is this.

26. Upon his saying so, I replied to him saying, you sir, know all this and not we; say how is [it] that you being a sage and seer do not know yourself?

27. Hearing this the holy man betook himself to his meditation again, and there saw all the events that had occurred to himself and us also.

28. He remained a moment in deep thought, and then coming to himself

from his abstraction, he said unto us, learn now about this marvelous event, and know it to be a delusion only by your good common sense.

29. This young kadamba tree, that you are seeing in this desert, and that gives me a shelter underneath it, and is now flowering in kindness to me.

30. It was for some reason or other, that the chaste goddess Gaurī, dwelt for full ten years upon it, in the form of the goddess of speech, and underwent all the inclemencies of the seasons sitting there upon.

31. It was by her that a goodly grove, and an extensive forest was stretched out at this place, which became therefore known by her name, and was decorated by the flora of all the seasons.

32. It was a romantic spot to all grades of gods and men, who kept singing and sporting here in concert with the melody of tuneful and sportive birds; the air was filled with clouds of flowers, which brightened as myriads of moon in the sky; while the flying dust of full blown lotuses, perfumed the air on all sides of the forest.

33. The pollen of mandara and other flowers, perfumed the air around; and the opening bud and blooming blossoms brightened as moons; the flowering creepers sent forth their fragrance all about, and the whole courtyard of the forest, seemed to [be] strewn over with perfumery.

34. Its bowers were the seats of the god of the vernal season and flora; and the orchestra of black-bees, sitting and singing in concert with their mates on the top of flowers; the flower beds were spread as the outstretched sheet of moon light, and as cradles for the swinging sports of siddha and celestial damsels.

35. Here were brooks frequented by cranes and herons, and aquatic birds of various kinds; and there spacious lawns on the ground, graced by cocks and peacocks, and land birds of various hues.

36. The gandharvas and yakshas, siddhas and the hosts of celestials, bowed down to this kadamba tree, and their coronets rubbed against the branch, which was sanctified by the touch of the feet of the goddess Sarasvatī *alias* Gaurī. And the flowers of the tree, resembling the stars of heaven, exhaled their fragrance all around.

37. Gentle zephyrs were playing amidst the tender creeper, and diffusing a coldness throughout the secret bowers, even in the light and heat of the blazing sunshine; while the flying dust of the kadamba and other flowers, spread a yellow carpet all over the ground.

38. The lotus and other aquatic flowers, were blooming in the brooks, frequented by storks and cranes and herons and other watery birds, that sported upon them; while the goddess regaled herself amidst the flowery groves, which displayed her wondrous powers in the variety of their flowers.

39. It was in such a forest as this, that the goddess Gaurī the consort of the god Hara, resided at this spot for a long time, for some cause known to her godly mind; and then by changing her name and form to that of kadamba—Sarasvatī, she waved as gracefully as a kadamba flower, on the crown of the head of her spoused partner Hara or Siva.

## CHAPTER CLXXXII.

### BRAHMA GĪTĀ CONTINUED. SOVEREIGNTY OF THE SEVEN CONTINENTS.

Argument:—Meeting of the Kadamba Hermit with his brothers, their bane and blessing and final success.

The old anchorite resumed and said:—The goddess Gaurī dwelt for a full decade of years, on this very Kadamba tree of her own accord; and then she left this arbour of her own will, in order to join her lord Hara on his left side.

2. This young Kadamba tree, being verified by the ambrosial touch of the goddess, never becomes old, nor fades or withers; but ever remains as fresh as a child in the lap of her mother.

3. After the goddess had left this place, that great garden was converted to a common bush, and was frequented only by woodmen, who



earned their livelihood by woodcutting.

4. As for myself, know me to be the king of the country of Malwa, and to have now become a refugee in this hermitage of holy ascetics, by abdication of my kingdom.

5. On my resorting to this place, I was honoured here by the inhabitants of this holy asylum; and have taken my abode beneath this kadamba tree, where I have been in my meditative mood ever since that time.

6. It was some time ago, that you sir, had come here in company with seven brethren, and betaken yourselves to the practice of your religious austerities.

7. So did you eight persons reside here as holy devotees since that time, and were respected by all the resident devotees of this place.

8. It came to pass in process of time, that one of them removed from here to the Srī mountain; and then the second among them, went out to worship the lord Kārtikeya in another place.

9. The third has gone to Benares and the fourth to the Himalayas; and the remaining four remained at this place, and employed themselves to their rigorous austerities.

10. It was the earnest desire of each and every one of them, to become the sovran lord of all the seven continents of the earth.

11. At last they all succeeded to accomplish their objects of their selfsame desire, by the grace and boon which [they] obtained from the respective deity of their adoration, that was pleased with the austerity of his particular devotee.

12. The brethren returned to their habitation, when you had been employed in your devotion; and after their enjoyment of the fruition of this earth in golden age, they have ascended to the empyrean of Brahmā.

13. O sir, those brothers of yours, finding their respective gods propitious to them, and willing to confer blessings upon them, had made the following request of them saying:—

14. Ye gods! make our seven brothers, the lords of the seven continents of the earth; and let all our subjects be truthful and sincere, and attached to the occupations of their respective orders.

15. The gods that were adored by them, gladly occupied their prayer; and having assented to their request, disappeared from them, and vanished in the open sky.

16. They all went afterwards to their respective habitation, and met death except this one who is now here.

17. I only have been sitting alone, devoutly intent upon meditation; and have remained as motionless as a stone, beneath this kadamba tree, which is sacred to the goddess of speech.

18. Now as the seasons and years, have been rolling on upon my devoted head, I have lived to see this forest, to be broken and cut down by woodmen, living in the skirts of these woods.

19. They have spared only this unfading kadamba tree, which they had made an object of their veneration, as the abode of the goddess of speech; and me also whom they believe to be absorbed in inflexible meditation.

20. Now sirs, as you seem to have newly come to this place, and bear the appearance of aged ascetics; I have therefore related to you all that I have come to know by my cogitation only.

21. Rise then ye righteous men, and proceed to your native homes; where you will meet your brothers in the circle of their family and friends.

22. You will find eight of your brothers, remaining in their abode; and resembling the eight high minded Vasus, sitting in the high heaven of Brahmā.

23. After that great devotee had said so far, I interrupted him saying:—I have a great doubt in this wondrous relation of yours, which you will be pleased to expound it to me.

24. We know this earth to be composed of seven continents only, how then is it possible for eight brothers, to be the lord of them all, at the

one and same time.

25. The kadamba ascetic said:—It is not inconsistent what I have related to you, there are many such [things which] are seemingly incongruous, but [which] become evident when they are explained.

26. These eight brothers, having passed their periods of asceticism, will all of them become lords of the seven continents of the earth, in their domestic circles. (*i.e.* Each thinks himself as such).

27. All these eight brothers, will remain in their respective houses on the surface of the earth; and will there become the lords of the septuple continents, in the manner as you shall now hear from me.

28. Every one of these eight persons had each a wife at home, who were of unblemished character and persons withal; and resembled the eight stars or planets of heavens, in the brightness of their bodies. (They were equally chaste and fair and loving wives also).

29. After these eight brothers have departed, to conduct their protracted devotion abroad; their love born wives became disconsolate at their separation, which is altogether intolerable to faithful wives.

30. They in their great sorrow of spirit, made painful austerities to the memory of the absent lords; and conducted a hundred *chandrayana* vows and rites, to the satisfaction of the goddess Pārvatī. (The Olympian Juno, and the patroness of chastity).

31. Invisibly the goddess appeared to them, and spake her words to them separately in their inner apartments; after each and every one of them had performed her daily devotion to [the] goddess.

32. The goddess said:—O Child, that hast been long fading away by thy austerities, like the tender shoot under the scorching sun; now accept this boon to thy heart's desire, both for thyself as also for thy husband.

33. Hearing this voice of the goddess of heaven, the lady Chirantikā, offered her handfuls of flowers to her, and began to address her prayer to the goddess, to her heart's satisfaction.

34. The reserved and close tongued damsel, uttered her words in a slow flattering voice flushed with joy; and addressed the heavenly goddess, as the peahen accosts the rising cloud.

35. Chirantikā said:—O goddess, as thou bearest eternal love to Siva—the god of gods, such is the love I bear also to my husband, O make him immortal.

36. The goddess replied:—Know, O goodly minded lady, that it is impossible to gain immortality, from the inflexible decree of destiny, ever since the creation of the world. No devotion, austerity nor charity can buy life, ask therefore some other blessing.

37. Chirantikā said:—O goddess! if it be impossible to attain immortality, then ordain it thus far; that he being dead, his soul may not depart beyond the confines of this house of his.

38. When the body of my husband, falls dead in this house; then confer me this boon, that his parted soul may never depart from this place.

39. Be it so, O daughter, that your husband being gone to [the] other world, you may still continue to be his beloved wife, even after his demise.

40. Saying so, the goddess Gaurī held her silence in the midst of the air; as the sound of the clouds is stopped, after its betokening the welfare of the world.

41. After disappearance of the goddess in air, the husbands of these ladies returned to them from all sides, and at the lapse of some time after they had received their desired blessings.

42. Now was there a mutual interview of the wives with their husbands, and general meeting of the brothers with each other, and with their friends and relatives.

43. Hear now a wonderful event, which happened to them at this time; and which presented itself as an obstacle, towards the achievement of their noble purpose.

44. It was at the time when the brothers were employed in their

devotion, that their parents had gone out with their wives in search of them, and were wandering about the hermitages of saints, with their sorrowful hearts.

45. Unmindful of their personal pains and pleasures, for the sake of the welfare of their sons, they intended to see the village of Kalapa, which lay on their way.

46. Passing by the village of *munis* or saints, they espied on their way a white man of short stature, with grey and erect hairs on his head, and his body bedaubed with ashes.

47. Thinking him to be an ordinary old passenger, the parents forgot to do him due honour, and let the dust of the ground they trod upon, fly unwarily to his sacred person. This irritated the old passenger, who thus bespake to him in his ire.

48. You great fool that are going on pilgrimage in company with thy wife and daughters-in-law; don't you heed me the sage Durvasas, that you slight to do me due reverence.

49. For this act of thy negligence, the boons so dearly earned by thy sons and daughters in law will go for nothing, and will be attained with their contrary effect.

50. On hearing this malediction the old parents and their daughters in law, were proceeding to do him reverence, when the ancient sage disappeared from their sight and vanished in air.

51. At this the parents and their daughters, were greatly dismayed and disheartened; and returned disappointed to their home, with their melancholy countenances.

52. Therefore I say, there was not the only inconsistency, in each of the brothers reigning over the seven continents all at once; but there were many other odds awaiting upon them as on all human wishes; and these occurring as thickly one after the other as the sores and ulcers growing on goitres. (Or pouches on the throat).

53. There are as many oddities and vanities, always occurring in the wishes, and aerial castles of the vacuous mind; as the numberless

portents and comets and meteors and unnatural sights, are seen to appear in the empty sky.

## CHAPTER CLXXXIII.

### DESCRIPTION OF THE SEVEN CONTINENTS.

Argument:—Brahmā's relation of the contending sides of blessing and imprecation.

Kunda-Danta rejoined:—I then asked the hermit of Gaurī's asylum, whose head was hoary with age, and whose hair resembled the dried blades of withered grass.

2. There are but seven continents only, that composed this earth; how then could every one of the eight brothers, become the sole lord of earth at one and the same time.

3. Again how could a person, that had no egress from his house, conquer the seven continents abroad, or govern them himself (by sitting quietly at home).

4. How could they that had the boon on one hand, and its contrary curse on the other, go in either way which are opposed to one another, as the cool shade of trees and the heat of sunshine?

5. How can opposite qualities reside together at the same time, which is as impossible as the container and contained to become the same thing? (Here the blessing of the gods and the curse of the sage, must counteract one another, and neither of them could effect anything).

6. The Hermit of the asylum returned:—Attend, O holy man, to my relation of the sequel of their tale; and you will come to see the sequence of their contrary fates.

7. As for you two, you will reach to your home, after eight days from this place; and there meet with your relatives, with whom you will live

happily for some time.

8. These eight brothers also, having joined with their families at home: will breathe their last in course of time; and have their bodies burnt by their friends and relations.

9. Then their conscious souls, will remain separately in air for a little while; and there continue in a state of torpidity, as in the insensibility of sleep.

10. All this interval their acts will appear, in the vacuous space of their minds, for the sake of receiving their retributive justice; and also the blessing of gods and the curse of the sage, will wait on them at this time.

11. The acts will appear in the shapes of the persons to whom they were done and the blessings and imprecation likewise will assume their particular forms, in order to make their appearance before them.

12. The blessings will assume the forms of fair moon-bright bodies, having four arms on each, and holding a lotus bud, a club and other weapons in each of them.

13. The curse will take the forms of Siva with his three eyes, and holding the lance and mace in his either hand; and having a dark terrific body, with a surly grim and frowning countenance.

14. The Blessings will vauntingly say:—Avaunt thou accursed curse! it is now our time to work; as it is with the seasons to act their parts at their proper times.

15. The curse will say in his turn:—Be afar from here; ye blessed blessings, and do not intrude upon my time; it will take effect as any one of the seasons, nor is there any body capable of counteracting its wonted course.

16. The blessings will rejoin and say; Thou cursed curse, art but a creature of an human sage; but we are messengers of the God of day; now as preference is given to the first born God of light, over a human being (who is the last work of God); it is proper that we should have our precedence here (in the present case).

17. Upon the blessings saying so, the personified curse of the sage got enraged, and returned in reply saying, I am no less the creation of a God than you are since we are born of the God Rudra by his consort Rudranī—the Fury.

18. Rudra is the greatest of gods, and the sage was born with a portion of Rudra's prowess; saying so the accursed curse lifted up its head, as high as the exalted summit of a mountain.

19. On seeing the haughty high-headedness of the personation of curse; the personified image of the boon smiled scornfully at him, and then made his reply in his speech of well weighed words.

20. O thou miscreant curse, leave thy wickedness and think on the end of this affair; as also about what is to be done, after termination of all this altercation of ours.

21. We must have recourse to the father of the gods, for his favourable decision of the case, is it not therefore better for us to do even now what must come to be finally determined by him.

22. The curse on hearing these words of the personified boon replied, well, I agree to what you say; because a fool even cannot decline to accept the reasonable proposal of a person.

23. Then the curse agreed to resort to the abode of Brahmā; in company with the divine Blessing; because the great-minded gods are always resorted to by the wise, for the dissipation of their doubts.

24. They bended down before Brahmā, and related all that had occurred between them; and the god on hearing the whole [case] on both sides, replied to them in the following manner.

25. Brahmā said:—Hearken unto me, ye master of blessing and curse, and let him have the precedence of the other, that is possessed of intrinsic merit and essence.

26. Upon hearing this from the mouth of the great god, they both entered in their turn into the heart of one another, in order to sound their understandings, and descry their respective parts.



27. They then having searched into the eternal essentialities of one another, and having known their respective characters; came out in presence of the God, and besought him by turns.

28. The curse said:—I am overcome, O Lord of creatures, by this my adversary, in my having no internal merit in myself, and finding the curses of my foe, to be as sound and solid as the hard stony rock and the strong thunderbolt.

29. But both ourselves and the blessings, being always but intellectual beings, we have no material body whatever to boast of at any time.

30. The Blessing replied:—The intellectual blessing, which its giver (the god in the sun), has given to its askers the Brahmans, is here present before you; and this is entrusted to my charge (to be delivered unto them).

31. The body of every one is the evolution of one's intelligence, and it is this body which enjoys the consequence of the curse or blessing that is passed on one according to his knowledge of it; whether it is in his eating or drinking or in his feeling of the same, in all his wandering at all times and places. (*i.e.* The consciousness of one's merits and demerits, accompanies him every where, and makes him enjoy or suffer their results accordingly).

32. The blessing received from its donor, is strengthened in the mind of the donee in time; and this acting forcibly within one's self, overcomes at last the power or effect of the curse. (*i.e.* Firm good will, turns away the evil ones).

33. The donor's bestowal of a blessing, to his supplicants for it; becomes strong and effectual only, when it is deeply rooted and duly fostered in one's self. (*i.e.* A good given us by others, is of no good, unless we cultivate it well ourselves).

34. It is by means of the continued culture of our conscious goodness, and by the constant habit of thinking of our desert, that these become perfected in one's self, and convert their possessor to their form. (It is the habitual mode of the mind's thought, that makes the future man, be it a holy or accursed one).

35. The pure and contrite conscience alone, consummates one's consciousness in time; but the impure conscience of the evil minded, never finds its peace and tranquillity. Hence the Brahmans' thoughts of the blessing, had taken the possession of their minds, and not that of the curse: because the earlier one, has the priority over the latter, though it be that of a minute only (as the law of primogeniture, supersedes the claim of youngsters to state); and there is no rule;—

36. Nor force of pride to counteract this law. (Hence the blessing of the god, being prior to the curse of the sage, must have its precedence over the latter).

37. But where both sides are of equal force, there both of them have their joint effect upon the same thing; so the curse and blessing being conjoined together, must remain as the commingling of milk with water.

38. The equal force of the blessing and curse, must produce a double or divided effect on the mind of man; as a person dreaming of the fairy city in his sleep, thinks himself as turned to one of its citizens (without losing the idea of his own personality: so a man has a different idea of himself, in different states of his life).

39. Now pardon me, O Lord for my repetition of the same truths before thee that I have learnt from thee, and permit me now to take leave of thee, and depart to my place.

40. Upon his saying so, the curse felt ashamed in itself, and fled away from the presence of the god; as the ghosts and goblins fly away from the air, at the dispersion of darkness from the sky.

41. Then the other blessing (which was given by the goddess Gaurī to the ladies of these brothers), concerning the restriction of their departed ghosts, to the confines of their house, came forward and presented itself before Brahmā in lieu of the curse, and began to plead his case, as a substitute does for his constituent.

42. He said:—I know not, O Lord of gods, how human souls can fly over the seven continents of the earth, after their separation from their dead bodies (Deign to explain this therefore unto me.)

43. I am the same blessing of the goddess, that promised unto them their dominion over the seven continents in their own house; and also their conquest of the whole earth within its confines.

44. Now tell me, O Lord of gods, how am I to restrain their spirits to the narrow limits of their own abodes; and at the same time confer the domain of the septuple earth, to each and every one of them (as it is destined to them by the blessing of the God of day.)

45. Brahmā responded:—Hear me, O thou blessing of conferring the realms of the seven continents on each of them; and thou the boon of detaining their departed spirits within the confines of these mansions; that both of you are successful in executing your respective purposes on them.

46. Now do you retire from this place with full assurance in yourselves, that the delivered ghosts of these brothers; will never quit nor ever depart from their present abodes after their demise; but continue to reside there forever more; with the belief of their being the Lords of the seven regions of this earth. (It is the firm belief of the mind of the possession of anything, that makes it the true possessor thereof, much more than its actual enjoyment of the same).

47. Their souls will remain at proper distances from each other, after the loss and extinction of their frail bodies; and will deem themselves as lords of the seven regions of earth, though dwelling in the empty air of their own abodes.

48. How could there be the eight regions and seven continents of the earth, when to all appearance the surface of the earth, presents but a flat level everywhere.

49. Tell us Lord! where are these different divisions of the earth situated, and in what part of their petty abode; and is it not as impossible for the small place of their house to contain this wide earth in it, as it is for the little cell of a lotus bud to hide an elephant in its pericarp.

50. Brahmā replied:—It being quite evident to you as to ourselves also, that the universe is composed of an infinite vacuity only; it is not impossible for its being contained within the hollow of the human heart, as in the minute particle of the vacuous mind, which contains all things

in it in the manner of its dreams.

51. If it were possible for the minute granule of their vacuous minds, to contain the figures of their houses and their domestic circles within itself, why should it be thought impossible for them, to compress the greater and lesser circle of this earth also, within their ample space.

52. After the demise of a person, the world exhibits itself in the same form as it is, in the minute atom of his mind; and this is but a vacuous mass of the visible and material world, in its invisible and imaginary figure.

53. It is in this invisible particle of the mind, that the world is seen in its abstract form, within the precincts of the body and abode of every body; and this earth appears to be drawn in it as in a map, with all its sevenfold continents and the contents thereof.

54. Whatever is manifest in the mind, is a mere mental conception and inborn in the mind, and there is no such thing as an extraneous or material world in reality. It is the vacant mind that presents these vagaries of the world and all other visibles before its vision, as the vacuous firmament shows the variety of atmospherical appearances to our sight.

55. The personified benediction, having learnt this abstract truth, from the mouth of the divine Brahmā, who had conferred this boon to the Brahmanical brothers, abandoned his erroneous conception of the material world, and repaired to the abode of the deceased brethren, that had been released from the mistake of their mortal bodies.

56. The personated blessing bowed down to the bounteous Brahmā, and departing from his presence with speed, entered into the parlour of the eight brother kings, in his eight-fold spiritual personality (called the ashta siddhi).

57. They beheld the brothers there in their respective residences, each sitting as the Lord of the earth with its septuple continents, and all of them employed in the performance of their sacrifices and enjoyment of their blessings, like the eight Lordly Manus for the whole period of a day of Brahmā.

58. They were all friendly to each other, though unacquainted with the respective provinces of one another; each of them was employed in his concern with the world, without clashing with the authority of another over it.

59. One of them who was handsome in the bloom of his youth; held his happy reign over the great city of Ujjain, which was situated in the precincts of his own house, or rather in the environs of his own mind.

60. Another one of them had his domain over the country of Scythia (sāka), where he settled himself for his conquest of the Nāgas (saccae); he cruises as a corsair in the wide outlandish seas, for his victory on every side.

61. Another reigns secure in his capital of Kusadwīpa, and confers perfect security to his subjects from all alarm; and like a hero who has quelled his enemies, he rests in peace on the bosom of his beloved, after all his conquest.

62. Some one of them indulges himself to sport, in company with the celestial Nymphs of Vidyādhara; in skimming over the waters of the lakes on mountain tops, and in the gushing water falls on their side.

63. Another one is engaged these eight days in conducting his horse sacrifice in his royal abode at Krauncha dwīpa, which he has greatly aggrandised with his accumulated gold, from the other continents.

64. Another one is employed in waging a battle in the Sālmali continents, where his war elephants have assembled, and have been uprooting the boundary mountain from their bases with robust tusks.

65. The Monarch of the Gomeda continent, who had been the eighth and last of the Brahman brothers, was smitten with love for the princess of the Pushkara dwīpa; upon which he mustered a large armament for ravishing her in warfare.

66. The monarch of the Pushkara continent, who was also the master of the Mountainous regions of Lokāloka; set out with his deputy to inspect the land of the gold mines.

67. Thus every one of these brothers, thought himself to be the Lord of

his respective province, as his imagination portrayed unto him in the region of his mind.

68. The Blessings then, having relinquished their several forms and personalities, became united and one with the consciousness of the Brahmans, and felt and saw whatever passed in them, as if they were passing in themselves likewise. (The divine blessing on them being no other than the approbation of their conscience).

69. So these brothers became and found in themselves, what they had long been longing after, in their respective lordship over the seven regions of the earth, which they continued to enjoy ever since to their heart's content.

70. It was in this manner that these men of enlarged understandings, obtained what they sought in their minds, by means of their austere devotion and firm devotedness to their purpose. So it is with the learned that they find everything beside them, whatever they are intent upon in their minds, by means of their acting upon the same principle, and using the proper means conducing to that end.

## CHAPTER CLXXXIV.

### A LECTURE ON THE ALL COMPREHENSIVENESS OF THE SOUL.

Argument:—Nature of the unenlightened soul, to represent unnumbered worlds within itself.

Kunda-danta said:—I then asked [the] devotee sitting beneath the *kadamba* tree, to tell me how the seven large continents of the globe, could be contained within the narrow limits of the abodes of each of these brothers (which is next to an impossibility).

2. The kadamba devotee replied:—The essence of the intellect though so very vacuous in itself, is notwithstanding the most capacious and ubiquitous of any thing in existence; and is present in its own nature with every thing, wherever it is known to exist.

3. The soul sees itself in the form of the triple world, and every thing besides in its different nature and figure, without changing itself to any one of them. (*i.e.* The soul remains unchanged in all the changeable scenes of nature).

4. Kunda-danta rejoined:—But how do you attribute the quality of variety or multiplicity, to the purely simple and immutable nature of the Supreme soul, as you see them appertaining to the intrinsic character of everything else in nature. (Or as Pope says:—That changed through all, yet in all the same; great in the earth, as in the ethereal frame).

5. The kadamba devotee replied:—The sphere of the intellectual vacuum, is all quiet and serene, and there is nothing as any variety or multiformity in it; the changes that are apparent in its face, are no more, than the waves and eddies, whirling on the surface of the changeless main.

6. It is in the immensity of intellectual vacuity, that infinite creations seem to be continually purling about, as the rising waves are seen to be whirling in the sea; and it is in its fathomless depth that they appear to sink, like the waters subsiding in the hollow of the deep.

7. The substantial forms of things, that rise in the unsubstantial essence of the intellect, are as the various forms of substances, seen in the dreaming state of the soul, and all which are utterly forgotten in its state of sound sleep—susupti.

8. As a Hill seen in dream is no hill at all, and as things appearing to be in motion in dreaming, are found afterwards to be perfectly motionless; so are all things in nature but mere unrealities, and though as real from the real nature of soul itself. (*i.e.* It is the intellect that fashions everything in its own manner, and its imagination gives a form to an airy nothing).

9. The intellect is an immaterial substance, and neither creates nor perceives any thing material by itself; but conceives everything as it is manifested to it in its idea in the beginning. (*i.e.* The ideas of things are inborn in the mind).

10. As the intellect sees a great variety of objects in [its] dream, which it takes for realities for the time; so its belief in the reality of its ideas, causes it to conceive them as real entities.

11. The vacuous intellect, which glitters of itself in its own state of transparency; comes to find the world shinning in the same light within itself. (*i.e.* The world is subjective with the intellect, and not a part from our intellectual light of the same).

12. As we have the consciousness of heat in the fire, even when it is seen in a dream; so we are conscious of the presence of everything in our minds, even in the absence of the thing itself from us. (It was thus that the Brahman brothers were conscious of their lordship, even in their want of the realms themselves).

13. And as we have the idea of the solidity of a pillar, from our dream of it in sleep; so have we the idea of the great variety of things in existence; although there is no diversity or difference in the nature of the One unvaried unity that pervades the whole. (And that shows its unchangeable self, as many and changed through all—*Aham-bahusyam*).

14. In the beginning all substances were as pure and simple, as the essence of their maker by and after which they were made; and they still continue to be in the same state of their ideal purity, as they were originally made out of that airy entity and unity.

15. As the tree is diversified in the various forms of its roots and fruits, and its leaves, flowers and the trunk; so is the Supreme unity varied in all and everywhere in his selfsame and undivided essence.

16. It is in the fathomless ocean of the Supreme essence, that the immensity of creation is subsisting like the waters of the deep; and it is in the boundless space of that transcendent vacuum, that the infinity of the worlds have been rolling on, in their original vacuous and apparently visible forms.

17. The transcendental and comprehensible *i.e.* the immaterial soul and the material world, are but commutual terms as the tree and arbour, and their difference lies in the intelligibleness of the one and unintelligibility of the other; but true intelligence leads us to the unconceivable One, while our ignorance of the same, deludes us to the



knowledge of many, and tends to our distress only. (True happiness in our reliance on the unknown One only).

18. The mundane and supermundane is surely the One and same thing, according to the deduction of spiritual philosophy; and the knowledge of this sublime truth, is sure to lead one to his ultimate liberation.

19. The world is the product of the will of God, and the will is a power or faculty appertaining to the personality of the Deity; and the same being transmuted to the form of the world, it is proved that the world is the formal part of the Supreme soul. (Whose body nature is, and God the soul).

20. He whom no words can define, and yet who defines the senses of words; who is subject to no law or prohibition, or to any state or condition of being, but appoints them for all sorts of beings, is indeed the only Lord of all.

21. He that is ever silent but speaks through all, who is inactive as a rock but acts in all; who is always existent and appears as inexistent, is the Supreme Lord of all.

22. That subtile essence that constitutes the solidity of all gross bodies, and remains undecayed in all frail bodies, is the pure Brahma himself; He has no volition or nolition of creation or destruction, and there is no possession or want of the property of anything.

23. It is the one and invariable soul, that rests always in its state of rest and sleep, and perceives the succession of creation and destruction of the world, in its alternate states of dream and sound sleep, which present themselves as two pictures before its sight.

24. It is also in the substratum of the intellect, that unnumbered worlds seem to rise and set in succession; they appear as passing pictures before the mind, without being rooted or painted therein.

25. As the mixing of one thing with another, produces a different effect in the mixture; so doth the union of the mind with the organs of sense, cause a variety of impressions to be imprinted in the intellect. (So the commixture of curd and sugar creates a different flavour in the condiment, gloss).

26. All things have their existence in the essence of the intellect only, without which nothing is knowable to any body; hence there is nothing anew in nature, except its being but a representation of the original idea in the mind (and this is evident from the identity and similarity of the ectypes with its antitypes, gloss).

27. Hence our consciousness of the identity of things with the essence of our intellect, proves them to be as immaterial and immovable as their fixed ideas in the mind.

28. Thus the world which is so visible and perceptible to us, is nothing but a mere nullity in reality; and whatever appears as existing herein, together with the great gods and angels, are no more than the false visions in our dream and fancy.

29. We see the various fluctuations and phenomena, rising in the waters of the vast ocean of the intellect; and appearing in the forms of our joy and grief, and those of moving and unmoving bodies in creation.

30. O that the nature and course of the world, should so obscure the bright mirror of the intellect; as to hide it under the dirt of our passions, and cover it under the clouds and snows of our ignorance.

31. As spectres and dissolving views appear in the air, before the sight of the dimsighted; so doth this shadow of the world appear as substance, to the view of the unspiritual myopist.

32. Whatever we imagine, the same we find, and seem to enjoy for the time; and as we are delighted with the view of our imaginary city, so do we indulge ourselves in the sight of this air-drawn utopia of the world.

33. As we seem to enjoy our ecstasy, in the fairy land of our fancy; so we are betaken by the delusion of this unreal world, under the belief of its reality.

34. There is one eternal destiny, which ever runs apace in its wonted course; and destines all beings to continue in their allotted careers as ever before.

35. It is destiny that produces the moving bodies from living beings,

and the motionless ones from the unmoving; it is that predestination which has destined the downward course of water and fluids, and the upward motion of the flames of fire.

36. It is that blind impulse, that impels the members of the body to their respective actions; and makes the luminous bodies to emit their light; it causes the winds to wind about in their continuous course, and makes the mountains to stand unmoved in their proper places.

37. It makes the luminaries of heaven, to roll on in their regular revolutions, and causes the rains and dews of the sky, to pour down in their stated seasons; and it is this eternal destiny that directs the courses of years, ages and cycles, and the whole curricula of time to run its wonted course.

38. It is the divine ordinance, that has ordained the limits of the earth and the distant ocean and seas, and has fixed the position of the hills and rocks in them; it has allotted the natures and powers of all things, and prescribed the laws of rights and duties for all and every one.

39. Kunda-danta rejoined:—The reminiscence of the scenes of past life, occurs in the present state of existence, in the forms of our imagination and of desire for the same; and these inward thoughts become the gist and marrow to frame our lives in their fashion; but tell me sir, how could the first created beings in the beginning of creation could have any reminiscence, whereupon their lives and natures were moulded.

40. The devotee replied:—All these that offer themselves to our view, are quite unprecedented and without their original patterns in the mind, and resemble the sight of our own death that we happen to see in a dream. It is the omniscience of Brahmā, that caused the first creation, and not his memory of the past as it is with us and other created beings.

41. It is the nature of our intellect, to represent the imaginary city of the world in its empty vacuity; it is neither a positive reality, nor a negative unreality either; being now apparent and now lost to sight by itself.

42. It is the clearness of the intellect, which represents the imaginary

world in the manner of a dream; but the pure vacuous intellect, neither sees nor bears the remembrance of the world in itself. (It is the sight of a thing, that leaves its traces in the mind afterwards; but when there is no sight of a thing, there can be no remembrance of it).

43. The wise that are devoid of joy and grief, and remain unchanged in prosperity and adversity; are men of right integrity and equanimity in their nature, and move on as equably as the wheel of fortune leads them onward.

44. As the intellect retains in it, the remembrance of what it has seen in its dream; so does it bear in itself the false impression of this triple world to its end.

45. It is only the reflexion of our consciousness, which passes under the name of the world; now knowing the nature of your consciousness as mere vacuousness, you will blot out the impression of the world also.

46. That which is all and everything, and from which all have issued and in which they exist; know that All as all which fills all space, wherein all things are situated.

47. I have thus fully explained to you, how you may come to know this creation as its creator—the Great Brahmā Himself; and have also expounded to you the means, whereby you may get rid of your impression of the phenomenal world.

48. Now rise ye Brāhmans and repair to your abodes, as the bees resort to their cells and calyxes of lotuses at the dusk of the day; go and perform your evening services, while I remain here in my pensive meditation, and absorbed in my spiritual ecstasy forever.

## CHAPTER CLXXXV.

### ADMONITION TO AND CLAIRVOYANCE OF KUNDA-DANTA.

Argument:—The return of the interlocutors to the abodes;  
Demise of the brothers and enlightenment of Kunda-danta.

Kunda-danta rejoined:—The old sage having said so far, closed his eyes in meditation; and he became as motionless as a statue or picture, without any action of his breath and mind.

2. And we prayed him with great fondness and endearment, yet he uttered not a word unto us; because he seemed to be so rapt in his abstraction, as to have become utterly insensible of the outer world.

3. We then departed, from that place, with our broken hearts and dejected countenances; and were received after a few days journey, by our gladsome friends at home.

4. We live there in joyous festivity, as long as the seven brothers were living; and passed our time in narrations of our past adventures, and relations of the old accounts of by gone times.

5. In course of time the eight brothers disappeared (perished) one by one, like the seven oceans at the end of the world, in the vast ocean of eternity; and were released like many of my friends also, from their worldly cares.

6. After sometime, the only friend that I had, sunk also like the setting sun in darkness; and I was left alone to bewail their loss in sorrow and misery at their separation.

7. I then repaired in the sorrow of my heart, to the devotee under the Kadamba tree; in order to derive the benefit of his advice, to dissipate my dolor.

8. There I waited on him for three months, until he was released from his meditation, when upon my humble request of him, he deigned to answer me as follows.

9. The devotee replied:—I can not pass a moment, without my employment in meditation; and must without any loss of time, resort to my wonted devotion again.

10. As for you, you can not derive the benefit of my transcendent advice to you; unless you engage yourself to practice my precepts with all

diligence.

11. Now I tell you to repair to the city of Ayodhyā (Oudh), where the king Dasaratha reigns, and remains with his son Rāma (and other children and members of his royal family).

12. Do you now go to this Rāma, who has been attending on the lectures of the sage Vasishtha, the preceptor and priest of the royal family, and [who] delivered [the lectures] before the princes assembled in the imperial court.

13. You will there hear the holy sermon, on the means of attaining our final emancipation; and will thereby obtain your best bliss in the divine state like that of mine.

14. Saying so, he was absorbed in the cooling ocean of his meditation; [after] which I directed my course to this way, and arrived at last before Rāma and this princely assembly.

15. Here am I, and all these are the incidents of my life, as I have related herein, regarding all what I have heard and seen, as also all that has passed on me.

16. Rāma said:—The eloquent Kunda-danta that made this speech to me, has been ever since sitting by my side in this assembly.

17. This very Brahmin bearing the name of Kunda-danta, that has sat here all along by me; has heard the whole of the sermon, which has been delivered by the sage, on the means of obtaining our liberation.

18. Now ask this Kunda-danta, that is sitting here by me at present, whether he has well understood the context of this lecture, and whether his doubts are wholly dissipated or not.

19. Vasishtha said:—Upon Rāma saying so to me, I looked upon Kunda-danta, and made him the following interrogatory, saying:—

20. Tell me, Oh you goodly Brahman Kunda-danta, what you have learnt and understood, by your long attendance upon and hearing of my lecture, calculated to confer liberation on men.

21. Kunda-danta replied:—Sir, your lecture has wholly removed the doubts of my mind, and I find myself now as perfect master of myself, by my victory over all selfish passions, and by my knowledge of the knowable One.

22. I have known the immaculate One that is to be known, and seen the undecaying One that is worth our seeing; I have obtained all that is worth our obtaining, and I have found my repose in the state of transcendent felicity.

23. I have known this plenum, to be the condensation of that transcendental essence; and that this world is no other than a manifestation of this selfsame soul.

24. The universal soul being also the soul of every individual, is likewise the soul inherent in all forms of things; it is only the self-existent soul, that becomes apparent in all existences and all places.

25. It is possible for the human mind, which is minuter than the molecule of a mustard seed, to contain the whole world in itself; though it is naught but a mere zero, before the clear sight of the intelligent.

26. It is possible also for a little room, to contain the seven continents of the earth (in its map or picture); though the room itself is no more than a mere empty space.

27. Whatever object is perceptible to us at any time or place, is only the concrete form of the divine spirit; which is quite apart from every thing in the discrete.

## CHAPTER CLXXXVI.

### DEMONSTRATION OF ALL NATURE (AND THING) AS BRAHMA HIMSELF.

Argument:—Elucidation of the sacred text that "all is Brahma"; and the equality of curse.

Vālmīki said:—After Kunda-danta had finished his saying in the said manner, the venerable Vasishtha delivered his edifying speech on spiritual knowledge and said:

2. Whereas the elevated soul of this person, has found his rest in the paradise of spiritual philosophy; he will see the world like a globe in his hand, and glowing with the glory of the great God.

3. The phenomenal world is a false conception, it is verily the increate Brahma himself shining in this manner; this erroneous conception is the very Brahma, that is one and ever calm and undecaying.

4. Whatever thing appears any where, in any state, form or dimension; it is the very Deity, showing himself in that condition of his being, form and mode of extension.

5. This unborn or self-existent Deity, is ever auspicious, calm and quiet; he is undecaying, unperishing and immutable, and extends through all extent, as the extensive and endless space.

6. Whatever state of things he proposes in his all-knowing intellect, the same is disposed by him in a thousand ways, like the branching out of a plant in the rains.

7. The great mundane egg, is situated as a particle in the bosom of the great intellect of God; and this world of ours is a particle also, being comprised in a grain of our brains.

8. Know therefore, my good friend, thy intellectual sphere to be boundless, and without its beginning or end; and being absorbed in the meditation of thy personal extinction, do thou remain as quiet as thou art sitting, relying in thy unperturbed and imperishable soul.

9. Wherever there is anything in any state or condition in any part of the world, there you will find the presence of the divine spirit in its form of vacuity; and this without changing its nature of calm serenity, assumes to itself whatever form or figure it likes (or rather evolves them from within itself at its free will).

10. The spirit is itself both the view and its viewer; it is equally



the mind and the body, and the subjective and objective alike; It is something and yet nothing at all, being the great Brahma or universal soul, that includes and extends throughout the whole.

11. The phenomenal is not to be supposed as a duality of, or any other than the selfsame Brahma; but it is to be known as one and the same with the divine self, as the visible sky and its vacuity.

12. The visible is the invisible Brahma, and the transcendent One is manifest in this apparent whole (because the noumenon shows the phenomenon, as this exhibits the other): therefore it is neither quiescent nor in motion, and the formal is altogether formless.

13. Like dreams appearing to the understanding, do these visions present themselves to the view; the forms are all formless conceptions of the mind, and more intangible ideas of the brain.

14. As conscious beings come to be unconscious of themselves, in their dormant state of sleep; so have all these living and intelligent beings, become unconscious and ignorant of themselves and their souls, and turned to torpid trees that are lost to their sensibility.

15. But the intellect is capable to return to its sensibility, from its state of vegetable torpidity in time; as the dormant soul turns to see its dreams in sleep, and then to behold the vivid outer world after its waking.

16. Until the living soul is liberated from its charm of self delusion, it is subjected to view its guileful reveries of elemental bodies, appearing as a chain of airy dreams, before the mind's eye in sleep.

17. The mind gathers the dross of dullness about it, as the soul draws the sheath of sleep upon itself; this dullness or dimness of apprehension is not intrinsic in the mind, but an extraneous schesis contracted by it from without.

18. The intellect moulds the form of one, who is conversant with material and insensible things, into a motionless and torpid body; and it is the same intellect, which shapes the forms of others, that are conscious of their intellectual natures, into the bodies of rational and moving being. (The dull soul is degraded to the state of immovable

things and rooted trees, but intelligent souls, are elevated to the rank of moving men and other locomotive animals).

19. But all these moving and unmoving beings, are but different modifications and aspects of the same intellect; as the nails and other parts of the human body, are but the multifarious modalities of the same person.

20. The order and nature of things has invariably continued the same, as they have been ordained by the Divine will ever since its first formation of the world; and because the creation is a transcript of its original mould in the Divine mind; it is as ideal as any working of imagination or a vision in dreaming, both in its states of being and not being.

21. But the intangible and quiescent Brahma, is ever calm and quiet in his nature; he is never permeated with the nature of things, nor is he assimilated with the order of nature.

22. He appears as the beginning and end of creation, or as the cause of its production and dissolution; but these are the mere dreams of the Divine intellect, which is always in its state of profound sleep and rest.

23. The world is ever existent in his spiritual nature, and without any beginning or end of himself; the beginning and end of creation, bear no relation with his self-existent and eternal nature.

24. There is no reality in the nature of the visible creation, or in its existence or dissolution; all these are no other than representations shown in the spirit of God, like figures described in a picture.

25. As a legion drawn in painting, does not differ from its model in the mind of the painter; so these tangible objects of creation, with all other endless varieties, are not different from their prototype in the mind of God.

26. Notwithstanding the want of any difference, between the noumenal and phenomenal worlds; yet the mind is prone to view the variance of its subjectivity and objectivity, as it is apt to differentiate its own doings and dreams, in the states of its sleep and ignorance. It is the

profound sleep and insouciance of the soul, that cause its liberation from the view, as its sensibility serves to bind it the more to the bondage of the visibles.

27. It is the reflexion of the invisible soul, that exhibits the visible to view, just as the subtile sunbeam, displays a thousand solid bodies glaring in sight; and shows the different phases of creation and dissolution as in its visions in dreaming.

28. The dreaming state of the sleeping intellect is called its ideality, and the waking state of the self-conscious soul is termed its vitality, as in the instances of men and gods and other intellectual beings.

29. After passing from these, and knowing the unreality of both these imaginative and speculative states, the soul falls into its state of profound sleep or trance, which is believed as the state of liberation by those that are desirous of their emancipation.

30. Rāma said:—Tell me, O venerable sir, in what proportion doth the intellect abide in men, gods and demons respectively; how the soul reflects itself during the dormancy of the intellect in sleep, and in what manner does it contain the world within its bosom.

31. Vasishtha replied:—Know the intellect to abide alike in gods and demons, as well as in all men and women; it dwells also in imps and goblins, and in all beasts and birds, reptiles and insects, including the vegetables and all immovable things (within its ample sphere).

32. Its dimension is boundless and also as minute as an atom; and it stretches to the highest heaven, including thousands of worlds within itself.

33. The capacity that we have of knowing the regions beyond the solar sphere, and even of penetrating into the darkness of polar circles; is all the quality of our intellect, which extends all over the boundless space, and is perfectly pellucid in its form and nature.

34. So very great is the extent of the intellect, that it comprehends the whole universe in itself; and it is this act of his comprehension of the whole, that is called the mundane creation, which originates from it.

35. The intellect spreads all around like the current of a river, which glides all along over the ground both high and low, leaving some parts of it quite dry, and filling others with its waters. So doth the intellect supply some bodies with intelligence, while it forsakes others and leaves them in ignorance.

36. It is intelligence which constitutes the living soul of the body, which is otherwise said to be lifeless and insensible; it resides in all bodies like the air in empty pots, and becomes vivid in some and imperceptible in others as it likes.

37. It is its knowledge of the soul (*i.e.* the intellectual belief in its spiritual), that removes the error of its corporeity; while the ignorance of its spiritual nature, tends the more to foster the sense of its corporeality, like one's erroneous conception of water in the mirage.

38. The mind is as minute as the minutest ray of sunbeams; and this is verily the living soul, which contains the whole world within it.

39. All this phenomenal world is the phenomenon of the mind, as it is displayed in its visionary dreams; and the same being the display of the living soul, there is no difference at all between the noumenal and the phenomenal.

40. The intellect alone is assimilated into all these substances, which have substantiality of their own; whatever is seen without it, is like its visionary dream, or as the forms of jewelleries made of the substance of gold. (*i.e.* The intellect is the intrinsic essence of all external substances).

41. As the same water of the one universal ocean, appears different in different places; and in its multifarious forms of waves and billows; so doth the divine intellect exhibit the various forms of visibles in itself. (*i.e.* Nothing is without or different from the divine essence).

42. As the fluid body of waters, rolls on incessantly in sundry shapes within the basin of the great deep; so do these multitudes of visible things, which are inherent in and identic with the divine intellect, glide on forever in its fathomless bosom.

43. All these worlds are situated as statues, or they are engraved as

sculptures in the aerial column of the divine intellect; and are alike immovable and without any motion of theirs through all eternity.

44. We see the situation of the world, in the vacuous space of our consciousness; as we see the appearances of things in our airy dreams. We find moreover everything transfixed in its own sphere and place, and continuing in its own state, without any change of its position or any alteration in its nature. (The invariable course of nature, is not the fortuitous production of blind chance).

45. The exact conformity of everything in this world, with its conception in the mind of man, with respect to their invariable equality in form and property, proves their identity with one another, or the relation of one being the container of the other. (*i.e.* The mind is either same with or container of the world).

46. There is no difference between the phenomenal and noumenal worlds, as there [is] none between those in our dream and imagination. They are in fact, the one and same thing, as the identity of the waters, contained in tanks, rivers and seas, and between the curse and blessing of gods.

47. Rāma said:—Tell me sir, whether a curse or blessing, is the effect of any prior cause or the causation of subsequent consequences; and whether it [is] possible for any effect to take place without its adequate causality. (Here is a long legend of the transformation of Nundi and Nahusha given in illustration of this passage in the commentary).

48. Vasishtha replied:—It is the manifestation of the clear firmament of the divine intellect in itself, that is styled as the world; just as the appearance and motion of waters in the great deep, is termed the ocean and its current.

49. The revolution of the eternal thoughts of the divine mind, resembles the rolling waves of the deep; and these are termed by sages, as the will or volitions of the ever wilful mind of God.

50. The clear minded soul comes in course of time, to regard this manifestation of the divine will, in its true spiritual light; by means of its habitual meditation and reasoning, as well as by cause of its

natural good disposition and evenness of mind.

51. The wise man possest of consummate wisdom and learning, becomes acquainted with the true knowledge of things; his understanding becomes wholly intellectual, and sees all things in their abstract and spiritual light; and is freed from the false view of duality (or materiality).

52. The philosophic intellect, which is unclouded by prejudice, is the true form of the Great Brahma himself; who shines perspicuous in our consciousness, and has no other body besides.

53. The enlightened soul sees this whole plenitude of creation, as the display of the Divine Will alone; and as the exhibition of the tranquil and transparent soul of the Divinity, and naught otherwise.

54. This manifestation of the Divine Will, in the boundless space of the universe; likens to the aerial castle of our imagination, or the city of palaces seen in our dream.

55. This all productive will, is selfsame with the Divine Soul; and produces whatever it likes to do any place or time. (Lit. Whatever it wills, the same takes place even then and there).

56. As a boy thinks of his flinging stones, at the aerial castle of his imagination; so the Divine will is at liberty to scatter, myriads of globular balls, in the open and empty space of boundless vacuity.

57. Thus everything being the manifestation of the Divine will, in all these three worlds; there is nothing as a blessing or curse (*i.e.* good or evil) herein, which is distinct from the Divine Soul.

58. As we can see in our fancy, the gushing out of oil from a sandy desert; so can we imagine the coming out of the creation, from the simple will of the Divine Soul.

59. The unenlightened understanding, being never freed from its knowledge of particulars and their mutual differences: It is impossible for it to generalize good and evil, under the head of universal good. ("All partial evil is but universal good". Pope).

60. Whatever is willed in the beginning, by the omniscience of God; the

same remains unaltered at all times, unless it is altered by the same omniscient will.

61. The contraries of unity and duality, dwell together in the same manner in the formless person of Brahma; as the different members of an embodied being, remain side by side in the same person. (The knowledge of all contrarities, blends together in omniscience. Gloss).

62. Rāma said:—Why some ascetics of limited knowledge, are so very apt to confer their blessings, as also to pour their imprecations on others; and whether they are attended with their good or bad results or not.

63. Vasishtha replied:—Whatever is disposed in the beginning, by the Divine will which subsists in Brahma; the very same comes to pass afterwards, and nothing otherwise. (Lit. there is no other principle besides).

64. Brahmā the Lord of creation, knew the Supreme Soul in himself, and thereby he became the agent of the Divine will; therefore there is no difference between them (*i.e.* betwixt Brahmā and Brahma); as there is none between the water and its fluidity.

65. Whatsoever the Lord of creatures—Brahmā, proposes to do at first as inspired in him by the Divine will; the same takes place immediately, and the very same is styled this world.

66. It has no support nor receptacle for itself, but appears as vacuous bubble in the great vacuity itself; and resembles the chain of pearls, fleeting before the eyes of purblind men in the open sky.

67. He willed the productions of creatures, and institution of the qualities of justice, charity and religious austerities; He established the Vedas and sāstras, and the five system of philosophical doctrines. (Namely; the four Vedas and the Smritis, forming the five branches of sacred knowledge, and the five branches of profane learning—consisting of the sankhya yoga, Pātanjala, Pāsupata, and Vaishnava systems. gloss).

68. It is also ordained by the same Brahmā, that whatever the devotees-learned in the Vedas, pronounce in their calmness or dispute, the same takes place immediately (from their knowledge of the Divine will).

69. It is he that has formed the chasm of vacuum in the inactive intellect of Brahma, and filled it with the fleeting winds and heating fire; together with the liquid water and solid earth.

70. It is the nature of this intellectual principle, to think of everything in itself; and to conceive the presence of the same within it, whether it be a thought of thee or me or of anything beside (either in general or particular).

71. Whatever the vacuous intellect thinks in itself, the same it sees present before it; as our actual selves come to see, the unreal sights of things in our dreams.

72. As we see the unreal flight of stones, as realities in our imagination; so we see the false appearance of the world, as true by the will of God, and the contrivance of Brahma.

73. Whatever is thought of by the pure intellect, must be likewise of a purely intellectual nature also; and there is nothing that can do it otherwise (or convert it to grossness), as they defile the pure metal with some base alloy.

74. We are apt to have the same conceptions of things in our consciousness, as we are accustomed to consider them, and not of what we are little practiced to think upon; hence we conceive all that we see in our dreams to be true, from our like conceptions of them in our waking state. (It is thus that we conceive this purely ideal world as a gross body, from our habit of thinking so at all times).

75. It is by uniting one's intellectuality, with the universal and divine intellect, and by the union of the subjective and objective and their perceptibility in one's self, by means of the *tripūti yoga*, that we can see the world in its true light.

76. One universal and vacuous intellect, being all pervading and omnipresent, is the all seeing subject and all seen objects by itself; hence whatever is seen or known to be anywhere, is the very verity of the intellect and no other.

77. As oscillation is inherent in air, and fluidity is immanent in



water; so is amplitude intrinsic in Brahma, and the plentitude is innate in the Divine mind.

78. Even I am Brahma also in his self manifest form of Virāt, which embodies the whole world as its body; hence there is no difference of the world from Brahma, as there is none between air and vacuity.

79. As the drops of water as a cataract, assume many forms and run their several ways; so the endless works of nature take their various forms and courses, at different places and times.

80. All beings devoid of their senses and understanding, issue as waters of the waterfall, from the cascade of the divine mind; and remain forever in their uniform courses, with the consciousness of their existence in Brahma.

81. But such as come forth from it, with the possession of their senses and intellects in their bodies, deviate in different ways like the liquid waters, in pursuit of their many worldly enjoyments.

82. They are then insensibly led, by their want of good sense, to regard this world as theirs (*i.e.* the sphere of their actions, [Sanskrit: karmabhatdit]); being ignorant of its identity with the uncreated spirit of God.

83. As we see the existence and distribution of other bodies in us, and the inertness of stones in our bodies; so the Lord perceives the creation and annihilation of the world, and its inertia in himself.

84. As in our state of sleep we have both our sound sleep and our dreams also; so doth the divine soul perceive the creation as well as its annihilation, in its state of perfect rest and tranquillity.

85. The divine soul perceives in its state of tranquillity, the two phases of creation and destruction, succeeding one another as its day and night; just as we see our sleep and dreams recurring unto us like darkness and light.

86. As a man sees in his mind, both the dream of moving bodies as well as immovable rocks in his sleep; so does the Lord perceive the ideas, both of the stable and unstable in his intellectual tranquillity.

(*i.e.* It is possible for the intellect to conceive the ideas of gross bodies also).

87. As a man of absent mind, has no heed of the dust flying on any part of his body; so the divine spirit is not polluted, by his entertaining the ideas of gross bodies within itself.

88. As the air and water and stones, are possessed of the consciousness of their airy, watery and solid bodies, so are we conscious of our material, intellectual and spiritual bodies likewise.

89. As the mind that is freed from seeing the objects of sight, and liberated from entertaining all their thoughts and desires also, flows along like a stream of limpid waters; so doth the current of the divine spirit glide on eternally, with the waves and eddies of creation and dissolution, perpetually rolling on and whirling therein.

## CHAPTER CLXXXVII.

### OF THE LIVING CREATION.

Argument:—Description of nature and destiny, and of creation and its teeming with vitality.

Rāma rejoined:—Tell me sir, how can one paramount destiny, guide the fates of these endless chains and varieties of beings; and how can one uniform nature, be the predominant feature of all these various kinds of beings.

2. Say why is the sun so very shining among the myriads of gods, and cause is it that lengthens and shortens, the durations of days and nights (in summer and winter).

3. Vasishtha replied:—Whatever the Lord has ordained at first of himself (*i.e.* of his own will and wisdom); the same appearing as the fortuitous formation of chance, is called the very system of the universe.

4. All that is manifested in any manner by omnipotence, is and continues as real in the same manner; because what is made of the pith of divine will and intelligence, can never be unreal; nor is it possible for the manifest and obvious to be evanescent.

5. All that is situated or appears to us in any manner, being composed of the divine intellect, must continue to remain for ever in the same manner; this appearance of creation and its disappearance in its dissolution, are both attributed to the unseen power of its destiny.

6. To say this one is such and that is otherwise, is to attribute them to the manifestation of Brahma as so and so; and these formations of theirs, together with their ultimate dissolution, are called the acts of their destiny.

7. The three states of waking, sleeping and dreaming, appearing to the nature of the soul, are no way separated from it; as the fluidity and motion of water, are not otherwise than properties of the same limpid liquid.

8. As vacuity is the property of air, and warmth of the sunshine, and as odour is the quality of camphor; so the states of waking, sleeping and dreaming, appertain to the very nature of the soul, and are inseparable from it.

9. Creation and dissolution follow one another, in the one and same current of the Divine Intellect; which in its vacuous form, subsists in the vacuous spirit of Brahma.

10. What is believed as creation, is but a momentary flash of the Divine Intellect; and that which is thought to be a kalpa period, is but a transient glare of the same. (A kalpa age is but a fleeting moment in the eternal duration of Brahma).

11. The sky and space and the things and actions, that come to our knowledge at any time; are as mere dreams occurring unto us, by a flash of the glaring nature of the Divine Intellect.

12. The sights of things and the eternal thoughts, and whatever occurs at any time or place; are all presented unto us by our minds, from their

formless shapes or ideas in the vacuous intellect of God. (The mind derives the formal images, from their ideals subsisting in the Divine Intellect).

13. Whatever is thus manifested by the mind or designed by it at any time, the same is termed its destiny, which is devoid of any form like the formless air.

14. The uniform state of things for a whole kalpa age, measuring but a moment of Brahma; is what is expressed by the word nature, by natural philosophers that know all nature.

15. The one soul—consciousness or universal intelligence (of God), is diversified into a hundred varieties of living beings; and every portion of this general intelligence, retains the same intellection like its original, without forsaking its nature (Note: As the one element of fire, diversifies itself into many forms of sparks, without losing its properties of heat and burning).

16. The intelligences that appertain to and manifest themselves, in the supreme intelligence of God, do some of them imagine to assume to themselves some embodied forms, in utter ignorance of their intellectual natures.

17. The earth, air, water and fire and vacuum, are severally the receptacles of many properties; but it is the vacuous intellect which is the great repository of these, that appear as dreams hovering all about it.

18. This place contains the vast receptacle, for the reception of all tangible and solid bodies; and this spacious earth with all the population on its surface, is seated in the midst of it.

19. It has a place for the vast body of waters, or the great ocean in it; and affords a seat to the sun—the source of light; it has a space for the course of the winds, and a vacuum containing all the worlds in it.

20. It is the reservoir of the five elements, which are the quintuple principles of our knowledge; and it being thus the container of the quintessence of Brahma, what is seen or anything else before it.

21. The learned call this intelligence as the intellect and omniscience; it is omniform, uniformed and all-pervading, and is perceived by all owing to its greatness and its great magnitude.

22. Brahmā the son or offspring of Brahma; is the selfsame Brahma himself; who by expanding his intelligence, has expanded the vacuum under the name of firmament; and as an awning of silk in cloth. (In fact nothing was made by the father but by the son).

23. When delusion rules over the intellect of Brahmā and over the subtile and gross matters; then how is it possible for other things, what are but parts of them, to stand good in law.

24. It is simply by his will (and without any external appliance), that this god Brahma stretched the network of the universe, as a spider weaves its web out of itself; it revolves like a disc or wheel in the air, and whirls like a whirlpool in the hollow depth of the intellect, appearing as it were a sensible sphere in the heavens.

25. These spheres present some bodies of great brightness, and others of a lesser light; which there are some scarcely visible to us, and all appearing as figures in a painting.

26. All created objects appear in this manner and those that are not created never appear to view; but they all appear as visions in a dream, to the sight of the learned.

27. The intellect is the selfsame soul, and the Lord of All, and the seeming visibles are all really invisible; they are all evanescent for their want of lasting bodies; and neither are they visible by themselves, nor are they ever perceptible to or seen by us.

28. The vacuous intellect, sees these as its dreams in the great vacuity of the intellect, and this world being no other than a phenomenon of the vacuous intellect, can have no other form than that of mere vacuum.

29. Whatever is manifested by the intellect in any manner, the same is called its form and body; and the countenance of that manifested form for a certain period, is termed its nature or destiny.

30. The first manifestation of the divine intellect, in the form of vacuum and as the vehicle of sound; became afterwards the source of the world, which sprouted forth like a seed, in the great granary of vacuity. (The conveying of sound and the containing of worlds are the nature of vacuum).

31. But the account given of the genesis of the world, and of the creation of things one after the other, are mere fabrication of sages for instruction of the ignorant, and has no basis on truth. (Because no reason can be assigned for the Lord's production of the material world).

32. There is nothing that is ever produced of nothing, nor reduced to nothingness at any time; all this is as quiet and calm as the bosom of a rock, and ever as real as it is unreal. (The world is real in the ideal, but an utter unreality in its materiality).

33. As there existed no separate body before, so there can be no end of it also; all things exist as inseparable infinitesimal with the spirit of God, and can therefore neither rise nor set in it where they are always present.

34. The vacuous world existing in vacuum of the divine spirit, is a pure vacuity or blank only; how is it possible then to rise or set in it, or go beyond it to rise or set elsewhere.

35. What is the world, but a ray of the ever shining gem of divine intellect; before whose omniscience, every thing shines for ever in its own light and nature.

36. The Divine spirit though unknown to all, makes itself some what conceivable to us in our consciousness of it, and in our thinkableness of it, and by means of our reasoning and reflection.

37. We can get some knowledge of it by our reason, as we can draw inferences of future events by means of our reasoning; this knowledge is rarer than that of the subtile element of air, and fainter than our prescience into the future of all things.

38. Then this transcendental essence of the divine spirit, being about to reflect in itself, becomes the thinking principle called the intellect, which is somewhat intelligible to us.

39. Having then the firm conviction of its consciousness in itself, it takes the name of the living soul, which is known by the title of Anima, meaning the supreme spirit or soul.

40. This living soul embodied in itself the nameless *avidyā* or ignorance, which shrouded the atmosphere of its intellect, and superceded the title of the pure intelligence. (The living soul *jīvātmā* is involved in ignorance *māyā*, of its original state of *Chiddāta* or the intelligent soul).

41. It is then employed in the thoughts, of its bodily conduct and worldly carrier only; and being forgetful of its spiritual nature, is engaged in the discharge of his temporal functions.

42. Being thus forgetful of its nature of vacuum, which possesses the property of conveying the sound, it becomes prepossessed with the error of taking the future material bodies for real, in lieu of the reality of the intellect.

43. It gets next the motion of its egoism, with the idea of time, in its spiritual body; and then these two run together, in quest of the material elements, which are the seeds for the growth of the forth coming world.

44. Then the thinking power of the living soul, begets the sense of consciousness within itself; and produces therein the conviction of the unreal world, as a positive reality.

45. After this the thinking principle or the mind, bursts out like a seed into a hundred sprouts of its wishes; and then by reflecting on its egoism, thinks as a living being at the very moment.

46. Thus the pure spirit passing under the name of living soul, is entangled in the maze of its erroneous and unreal reality, has been rolling like a heaving wave in the depth of the universal spirit. (All living souls of animate beings, are as bursting bubbles in the ocean of the eternal spirit).

47. The mind by constantly reflecting at first on the vacuous nature of the living soul; is stultified at last to think it as solidified into

the nature of animal life or the vital air or breath of life.

48. This being became the source of articulate sounds or words, which were expressive of certain meanings, and significant of things, that were to be created afterwards; and were to be embodied in the wording of the Vedas. (The Lord spake and all things came out at his bidding, which were afterwards stated in the Book of Genesis).

49. From him was to issue forth the would be world, by virtue of the words which he spake to denote the things he meant; the words that he invented were fraught with their meanings, and productive of the things which they expressed.

50. The intellect being employed in this manner (in the thoughts of creation), takes upon it the title of a living being; which being garbed in significant words, was productive of all existent entities. (The volitive principle of the divine intellect, takes the name of the living soul or Brahmā the creative agent).

51. It was this self-existent entity that produced the fourteen spheres, which fill the whole space of vacuity; and which give rise to so many worlds that subsist therein.

52. But before this being had the power of his speech, and of the use of his limbs and body, it remained to reflect only on the significations of words, having had his mind alone the only active part of himself. (So the mind alone of a living body, is the only active part of it in its embryonic state, before its attainment of the functions of all its other parts and members.

53. As the air devolves a seed to a plant, by exhaling on its outer coat, so doth the intellect develop the bodily functions of living beings, by working in its internal parts. (*i.e.* The mind actuates the action of the body).

54. And as the oscillating intellect or mind, happens to come across the idea of light; it beholds the same appearing to view; as it is conveyed before it by its significant sound (*i.e.* as meant by the word).

55. Light is only our intellection or notion of it, and nothing without it; as feeling is our consciousness of it, and not the perception



derived by means of the touch of anything. (This is theory of Berkeley).

56. So is sound but our consciousness of it, and a subjective conception of our mind; as vacuum is a conception of the vacuous mind, and as the receptacle of sound caused by itself.

57. As in this state of sound it is known to be the product of air in its own vacuity, so everything else is the product of our consciousness, and there nothing as a duality beside it.

58. So the properties of odour and flavour, are as well as the substances of sound and air; and these unrealities seem as real ones, like the dreams that are seen and thought of in our minds.

59. Heat which is the seed or seat of the arbour of light, and evolves itself in the radiance and other luminous bodies; are the forms of the same intellect, that shows itself in all things.

60. So is flavour a mere quality of empty air, is thought of as a reality in every article of our food and drink; and is a mere name without its substance.

61. All other things, which were hereafter to be designated by different names as fragrance &c., are but so many forms of the thoughts and desires existing in the mind of this living being or Brahmā.

62. This being had in his mind the seed of all forms and dimensions, from which was to proceed this terrestrial globe, that was to become afterwards the support of all creatures.

63. All things yet unborn, appeared as already born in this divine mind, which was filled with the models of all future existences of every kind; and all these formless beings had their forms afterwards, as it thought and willed them to be (*i.e.* The ideal became the real at last).

64. These forms appeared to view as by an act of chance, and the organs whereby they came to be seen, were afterwards called by name of eyes, or the visual organs of sight.

65. The organs which gave the perception of sounds, were named the ears; and those which bore the feeling of touch to the mind, were called the

organs of feeling or [Sanskrit].

66. The organ of perceiving the flavours, was styled the tongue or organ of taste; and that which received the perception of smell, were termed the nose or organ of scent.

67. The living soul being subjected to its corporeal body, has no perception of the distinctions of time and place by means of its bodily organs, which are so imperfect and soulless on the whole. (*i.e.* He is not thoroughly diffused all over the body, but has its seat in the mind also, which perceives the abstract ideas of time and space and all other abstract natures of things).

68. In this manner are all things but imageries of the soul, and ideals of the intellect, and wholly confined in the soul; they neither appear nor set on the out side of it, but are set as silent engravings in the stony and stiff bosom of the same.

## CHAPTER CLXXXVIII.

### DESCRIPTION OF THE LIVING SOUL.

Argument:—The Living soul is identified with Brahma or the universal soul; its birth is but a fiction of speech; and the erroneous conception of its animal soul and body, is fully exposed herein.

Vasishtha continued:—The fiction of the first rise of the living soul; from the calm and quiet spirit of God as said before, is merely fictitious and not a true one; but was meant to elucidate the nature of the animate soul, as the same with and not distinct from the Supreme soul.

2. In this manner the fiction (of the living soul) means that, this being a part of the supreme soul is verily the same with it. (As the air in the pot or *cot*, is the same as universal air or vacuum). It is when the subjective soul is employed with the thoughts of the objective, that

it is termed the living God or spirit. (Hence the quiescent and creative souls, are but the states or hypostases of the same soul).

3. The inclination of the self-intelligent or subjective soul, towards thinkable objects of thought, garbs it under a great many fictitious names or epithets, which you shall now hear me, O Rāma, relate to you in all their varieties.

4. It is called the living soul or jīva, from its power of living and thinking; and from its addictedness towards the thinkables, it is termed the thinking principle and the intellect.

5. It is termed intelligence for its intellection of this thing as that, as well as for its knowledge of what is what; and it is called the mind from its mending, willing and imagining of many things. (The three powers of the mind are here reckoned, as retention, volition and imagination).

6. The reliance in self that, "I am" is what is called egoism; and the principle of percipience called the mind by the vulgar, is when freed from everything, styled the intellect by the wise and those acquainted with the sāstras.

7. It is called the aggregate of the octuple principles or totality of existence, when it is combined with all its wishes of creation; and then named as subtile nature, before its production of the substantial world.

8. Being absent from or imperceptible to our perception, it is called the hidden nature; and in this manner many other fictitious names are given to it by way of fiction or fabrication of our imagination. (The word *avidyā* here meant as absent, is elsewhere explained as unknown and as ignorance and illusion also).

9. All these fictitious appellations that I have told thee here, are mere inventions of our fancy, for the one formless and changeless eternal being.

10. In this manner are all these three worlds, but the fairy lands of our dream and the castles of our imagination; they appear as objects made for our enjoyment and bliss, but are in reality an intangible vacuity.

11. So must you know, O best of embodied beings, that this body of yours is of a spiritual or intangible nature; it is the intellectual body formed of the vacuous intellect, which is rarer than the rarified air.

12. It never rises nor sets (*i.e.* it is neither born nor dies) in this world, but continue with our consciousness of ourselves, until our final liberation from the sense of our personalities. This mental body or mind of ours, is the recipient of the fourteen worlds and all created objects.

13. It is in the extensive regions of our minds, that millions of worlds continue to be *created* and dissolved in the course of time; and an unnumbered train of created beings, are growing and falling as fruits in it in the long run of time. (The mind and time, contain all things).

14. This intellectual body beholds the world, both inside and outside of it; as the looking glass reflects and refracts, the outward and its inward images both in as well as out of it; and as the open air reflects and shows us the upper skies.

15. The mind must bear these images in its mirror, until its final dissolution with all things at the end of the world; when all minds and bodies and all the world and their contents, are to be incorporated in the great vacuum of the Divine Mind.

16. The compactness of the Divine Mind, which comprehends all images or ideas in itself, imparts them partly in all individual minds, which are but parts of itself, and which are made to think likewise. (This passage maintains the innate ideas derived immediately from God).

17. This spiritual body that was employed in viewing the inborn world in itself; is turned as the form of the Great Brahmā by some, and as that of the God Virāt by others.

18. Some call him the *sanātana* or sempiternal, and others give him the name of Nārāyana or floating on the surface of the waters. Some style him as Isha and by his name as Prajāpati—the Lord of creatures (Patriarch).

19. This being chanced to have, his five organs of sense on a sudden, and these were seated in the several parts of his body, when they still

retain there seats as before.

20. Then his delusion of the phenomenal, seemed to extend too far and wide, without any appearance of reality therein, all being a vast waste and void. (The noumenal only is the true reality).

21. It was all the appearance of that eternal and transcendental Brahma, and not of the unreal phenomenal which is never real; it is the very Brahma, which is without its beginning and end, and appearing in a light quite unintelligible to us. (Being imperceptible in his person, his reality is hid under the garb of unreality).

22. Our inquiry into the spiritual form of the deity, leads us to take the delusive world as such; just as the longing of the ardent lover after his loved one, leads him to the view of its bloated phantom in his dream (*i.e.* in our search after the spiritual, we are misled to take the corporeal as such).

23. As we have the blank and formless notion of a pot, presented in the real shape of the pot in our minds; so have we the notions of our bodies and the world also, represented as realities in dreams and imagination.

24. As the dreamed objects of our vacuous minds, seem to be real ones for the time in our sleep; so all these aerial objects in nature, appear as solid substances in the delusion of our dreams by daylight.

25. This spiritual and formless body (of the deity), comes to be gradually perceived in us and by itself also; as we come to see the aerial forms presenting themselves unto us in our dream.

26. It is then embodied in a gross body, composed of flesh and bones, and all its members, and its covering of the skin and hairs; and in this state it thinks (of its carnal appetites and enjoyments).

27. It then reflects on its birth and acts in that body, and upon the duration and end of that body also; and entertains the erroneous ideas of the enjoyments and incidents of its life.

28. It comes to know its subjection to decay, decrepitude and death, and of its wanderings on all sides of the wide sphere of this globe; it gets the knowledge of the knower and known, and also of the beginning, middle

and of all acts and things.

29. And thus the primordial spirit, being transformed to the living soul, comes to know the elementary bodies of earth, air, and water &c, and the varieties of created beings and conduct of men and finds itself as contained and confined within the limits of its body and of this earth, after its having been the container of all bodies and space before. (The difference here spoken of, is that of the personal soul of the jīva or living being, and that of the impersonal soul of Brahma—the universal spirit).

## CHAPTER CLXXXIX.

### ON THE UNITY OF THE DIVINE SPIRIT.

Argument:—Unity of the impersonal and personal *spirit treated*; and the materiality of the living soul refuted.

Vasishtha continued:—This spiritual body (or the personal spirit), as that of Brahma—the primeval creator of all; being possessed of its volition, comes as by an act of chance and of its own motion, to think and brood on its thoughts; (which it had derived from the eternal spirit of Brahma).

2. It continues to remain in the same state, as it is ever conscious of in itself; and sees of its own nature, this universe exposed before it as it had in his mind, nor is there and wonder in this.

3. Now this viewer—Brahma, and his viewing and the view of the world, must either all be false (as there is no duality in nature); or they must all be true, having the spirit of Brahma at the bottom.

4. Rāma rejoined:—Now sir, please to tell me, how this spiritual and shadowy sight of the primeval Lord of creation, could be realized in its solidified state, and reality can there be in the vision of a dream.

5. Vasishtha replied:—The spiritual view is ever apparent by itself

within ourselves; and our continuous and ceaseless sight of it, gives it the appearance of a solid reality.

6. As the visionary sights of our dreams, come to be realized in times, by our continuous poring upon them; so doth the spiritual appear as real, by our constant habit of thinking them as such. (So it is recorded in the case of King Harischandra of old).

7. The constant thought of the reality of our spiritual body, makes appear as a real object to our sight; as the constant craving of deer after water, makes it appear in the mirage of the parched desert before them.

8. So the vision of this world, has like every other fallacy, misled us like the poor and parching deer, to the misconception of water in the mirage; and does this and all other unrealities appear as real ones in our ignorance.

9. Many spiritual and intellectual objects, like a great many unreal things, are taken for the material and real, by the avidity of their desires and ignorant admirers.

10. The impression that I am this, and that one is another, and that this is mine and that is his; and that these are the hills and skies about us; are all as erroneous as the conception of reality in our dreams and false phantoms of the brain.

11. The spiritual body which was at first conceived, by the prime creator of all—Brahmā, assumed a material form as that of a globe under his sight. (Meaning the Mundane egg).

12. The living soul of Brahma, being born of the mundane egg in a corporeal body; forgot or rather forsook to think of its incorporeal intellectuality, and thought himself as composed of his present material body only. He looked into it and thought, that this was his body and the recipient of his soul: (instead of the souls being the fountain of the body).

13. Then it becomes confined in that body, by its belief of the unreality as a sober reality; and then it thinks of many things within itself, and goes on seeking and running after them all. (But the

steady soul is sedate, and has all within itself, without seeking them elsewhere without).

14. This God then makes many symbolical sounds and forms (invents) words for names and actions; and at last upon his utterance of the mystic syllable Om or (on) the Vedas rang out and sang in currents of verbiage.

15. Then through the medium of those sacred words, the god ordained the ordinances for the conduct of all mankind; and everything turned to be, as he wished and thought it to be in his own mind. (Hence Brahmā is said the creative mind of God).\*

\* Note. The sacred sanskrit was at once a perfect language, without any knowledge of us regarding its formative stage, though a *balabhāsā* or infant-language is said to have existed before, of which we have no relic nor know anything.

16. Whatever exists in any manner, the same is the selfsame Brahmā itself; and yet no body perceives it as such, owing to the predominant error of all, of believing the unreal world as a real existence.

17. All the things from the great Brahmā down to all, are but false appearances as those of dreams and magical show; and yet the spiritual reality is utterly lost to sight, under the garb of material unreality (*i.e.* The unreal matter is taken for real spirit).

18. There is nothing as materiality anywhere and at any time; it is the spiritual only which by our habitual mode of thinking and naming, is said to be substantial, elemental and material.

19. This our fallacy of materiality, has come to us from our very source in Brahmā—the creator; who entertained the false idea of the material world, and transmitted this error even into the minds of the wise and very great souls.

20. How is it possible, O Rāma, for the intelligent soul, to be thus confined in a clod of earth, all this must either be an illusory scene, or a representation of Brahma himself.

21. There can be no other cause of this world, except the eternal causality of Brahma; who is self-existent, only without any action or causation of himself; thus the Supreme soul being wholly devoid of the



attributes of cause and effect, what can this world be, but an extension of the Divine essence?

## CHAPTER CLXXXX.

### ECSTASIS OR INERTNESS OF RĀMA.

Argument:—Description of liberation, as heedlessness of the past and future, ignorance of the knowables, and thoughtlessness about the thinkables.

Vasishtha continued:—Gaining the knowledge of knowables, is called our bondage in this world; but it is our release from the bonds of knowable objects, that is termed our liberation from it.

2. Rāma rejoined:—But how can it be possible, sir, to get our escape from the knowledge of the knowables, and how can our rooted knowledge of things, and our habitual sense of bounden to them, be removed from us.

3. Vasishtha replied:—It is the perfection of our knowledge, and feeling of it as such, that removes our misjudgment; and then we get our liberation from error, after disappearance of our inborn bias.

4. Rāma rejoined:—Tell me sir, what is that simply uniform feeling, and what is called that complete and perfect knowledge said to be, which releases the living soul entirely, from its fetters of error.

5. Vasishtha replied:—The soul is full with its subjective knowledge of intuition, and has no need of the objective knowledge of the knowables from without; and perfect knowledge is our inward sense of the same, and not expressible in words.

6. Rāma rejoined:—Tell me sir, whether the knowableness of knowledge, that is whether the internal knowledge of the knowing soul, is the same or separate from itself; and whether the word *jnāna* or knowledge, is taken in its instrumental or abstract sense (*i.e.* whether it is used to mean the power by means of which we derive our knowledge, or the so

derived knowledge itself).

7. Vasishtha replied:—All perception is knowledge, and this term is denotative of its causality also (as we say, my knowledge is my guide, *i.e.* the instrumentality of my guidance). Hence there is no difference between knowledge and the known or the knowable, as there is none between the air and its ventilation.

8. Rāma rejoined:—If it be so (that there is no difference between them); then tell me, whence arises the error of difference in our conception of them; the conception of the materiality of the perceptible or objective world, must be as erroneous as that of the horns of a hare, which had never been *in esse*, nor are likely to be at any time in future.

9. Vasishtha replied:—The error of the reality of external objects, gives rise to the error of the reality to our knowledge of them also; but there is no inward object of thought, nor of the outward senses, has ever any reality in it.

10. Rāma rejoined:—Tell me, O sage, how can you deny the existence of those objects, which are evident to the senses of mine, thine and all others alike; and which are ever present in their thoughts in the minds of sensible beings.

11. Vasishtha replied:—It was at the time of the first creation of the world, that the self manifested God Virāt, exhibited the outline of the cosmos in a corner of his all-comprehensive mind; but as nothing was produced in reality, there is no possibility of our knowing any as a knowable or real entity.

12. Rāma rejoined:—How can our common sight, of the present, past and future prospects of this world; and our daily perception of things, which are felt by all in general, be regarded as nothing by your teaching. (Common sense can not be controverted by abstruse philosophy).

13. Vasishtha replied:—Just as the dreamer's vision in sleep, the deer's mistake of water in the mirage in sand, the illusory sight of a moon in the sky, and the prospects of our delusive fancies, do all disappear on right observation; so the false perceptions of worldly things, and the mistaken conceptions of our own entities, are as

erroneous as the sights of the false lights in the empty air. (These dissolve as dreams upon waking, and the testimony of one waking man, is enough to disperse the deceptive sights of all dreamers and sleepers).

14. Rāma rejoined:—If our knowledge of I and thou and of this and that, is as false as that of all other things in the womb of the world; why then were these brought into existence, not left to remain in their ideas in the mind of their creator, as they had existed before his creation of them?

15. Vasishtha replied:—It is certain that everything springs from its cause, and not otherwise; what then could there be the (material) cause, for the creation of the world therefrom, after the dissolution of everything at the universal destruction?

16. Rāma replied:—Why sir, cannot that being be the cause of recreation, which remains undestroyed and indestructible, after destruction of the prior creation?

17. Vasishtha replied:—Whatever substance there abides in the cause, the same is evolved in effect also; hence the essence of Brahma being composed of his intellect only, it could not give rise to the material world from itself; as the substance of a pot, cannot produce that of a picture or cloth.

18. Rāma replied:—Why sir, the world existed in its subtile (or ideal) state, in the person (mind) of Brahma (God); from which it issued forth anew and again, after dissolution of the former creation.

19. Vasishtha said:—Tell me, O intelligence Rāma, how could the Lord God (whose nature is composed of pure intelligence), conceive the entity or quintessence of the world in himself, and which like the productive seed, sprang out in the form of the future creation. Say what sort of entity was it.

20. Rāma replied:—It is an entity of Divine intelligence, and is situated in the subjective soul of God in that form. It is neither a vacuous nullity, nor an unreal entity.

21. Vasishtha said:—If it be so, O mighty armed Rāma, that the three worlds are Divine intelligence only; then tell me why bodies formed of

pure intelligence (as those of the gods and angels), and those having the intelligent soul in them (as those of human beings), are subject to their birth and death.\*

\* Note. If the world be a form of Divine knowledge, and subsistent in and subjective to the eternal mind of God; it can then be neither created nor destroyed at any time; but since it is subject to creation and destruction, it can be a part of Divine knowledge. Nor is it an object for want of any cause of its creation. Therefore it is a mere nullity.

22. Rāma said:—If then there has been no creation at all at any time from the beginning; then tell me sir, whence has this fallacy of the existence of the world come to be in vogue.

23. Vasishtha replied:—The inexistence of cause and effect, proves the nullity of being and not being (*i.e.* its annihilation also); all this that is thought of to exist, is the thought and thinking of the divine soul, which is the triputi or triple entity of thinker, thinking and the thought together. (*i.e.* The soul is both the subjective and objective, as also their connecting predicate by itself).

24. Rāma rejoined:—The thinking soul thinks about the implements and the acts, as the looker looks on the objects of his sight; but how can the divine looker be the dull spectacle (and the object the same with the subject); unless you maintain that the objective fuel burns the subjective fire (which is impossible).

25. Vasishtha replied:—The viewer is not transformed to the view, owing to impossibility of the existence of an objective view; it is the all seeing soul, that shows itself as one solid plenum in itself.

26. Rāma rejoined:—The soul is the pure intellect only, and is without its beginning and end; it thinks only on its eternal and formless thoughts; how then can it present the form and appearance of the visible world.\*

\* Note.—If the thinkables are the produce of their first creation, then it remains to be said, whence (*i.e.* from what materials) they were formed.

27. Vasishtha replied:—The thinkables being all causeless of themselves, have none of them any cause whatsoever; and it is the

privation of the thinkables, that bespeaks the liberation of the intellect. (The production of the thinkables, is as impossible as the birth of the offspring of a Barren woman. gloss).

28. Rāma rejoined:—If it is so, then say how and whence have we the thought of our conception of ourselves; and our knowledge of the world, and our sense of motion and the like; (as they are suggested to us by our common sense, and the universal testimony of all people).

29. Vasishtha replied—The impossibility of cause, precludes the possibility of any production; how and whence could the thinkables proceed, when all is quite calm and quiet everywhere, and the knowledge of creation is but an error and a delusion.

30. Rāma rejoined:—Here tell us sir, how this error comes to overshadow the unknowable, unthinkable and the immovable being, that is self-manifest and ever untainted and clear by itself (Swaprakāsa or Swayamprakāsa).

31. Vasishtha replied:—there is no error or mistake herein, owing to its want of any causation also; our knowledge of egoism and tuism, is drowned altogether in that of one unevanescent Unity.

32. Rāma replied:—O venerable sir, I am so bewildered in the error of my consciousness, that I know not what other question I am here to make; I am not so enlightened as the learned, to argue any more on this point.

33. Vasishtha replied:—Do not desist, O Rāma, from making your inquiries concerning the causality of Brahma; until you are satisfied with the proof of his causelessness, as they test the purity of gold on the stone; and then by knowing this, you will be able to repose yourself, in the blissful state of the supremely Blest.

34. Rāma rejoined:—I grant sir, as you say, that there is no creation for want of its cause, but tell me now whence is this my error of the thinkable and its thought (so rooted in me that I can not get rid of it).

35. Vasishtha replied:—There is no error in the belief of the uncaused creation, and in its perfect calmness; but it is for want of your habit of thinking it so (and your bias of the reality of the world), that really makes you so restless.

36. Rāma rejoined:—Tell me sir, whence rise this habit as well as the desuetude of this mode of our thinking; and how does our rest proceed from the one, and our disquiet from the other mode of thought.

37. Vasishtha replied:—Belief in the eternal God, breed no error in that of the eternity of the world; it is the habit of thinking it otherwise, that creates the error of creation. Be you therefore as sound in your mind, as the solid minded sages have been.

38. Rāma rejoined:—Please to tell me sir, in your preaching of these lectures to your audience, what other mode of practice there may be, in our attainment of a quietude like that of the living liberated sages.

39. Vasishtha replied:—The lesson that we preach, is to know one's self as Brahma and resting in the spirit of Brahma; and this knowledge is sure to release the soul, both from its longing for liberation, as also from its dread of bondage in this world.

40. Rāma rejoined:—This doctrine of yours, by its all negative distinctions of our knowledge of time and space, and of our actions and thing, serves to drive away our consciousness of all existence whatsoever from the mind.

41. Vasishtha replied:—Yes, because all our objective knowledge, of the distinctions of time and place and of actions and things in our minds; is the effect of our ignorance of the subjectivity of the soul, beside which there is no other substance—before the liberated spirit.

42. Rāma rejoined:—The absence of our knowledge of an intelligent agent, and also of an intelligible object; deprives us altogether of any intelligence at all; the impossibility of the union of the unity and duality together, must preserve our distinct knowledge of the knowing principle and the known or knowable object. (The transitive verb to know must have an object, and cannot like a neuter or intransitive verb, be confined to or reflect upon its agent. Gloss).

43. Vasishtha replied:—It is by your act of knowing of God, that you have or get your knowledge of Him; therefore the word is taken in its active sense by you and others (Who have to know a thing before it is known to them). But with us (or sages like ourselves), who are possess

of our intuitive knowledge of ourselves as the deity, it is but a self-reflexive verb. (Gloss. *Budhi* with the ignorant, means knowing; but with the sapient, it means feeling).

44. Rāma rejoined:—But how do you feel your finite selves or egoism, and your limited knowledge, as same with the infinite soul and omniscience of the deity; unless it were to ascribe your imperfections to the transcendental divinity, who is purer than the purest water, and rarer than the rarefied ether.

45. Vasishtha replied:—It is the feeling of the perfections of the divine soul in ourselves, that we call our egoism; and not the ascription of our imperfect personalities unto him. And here the duality of the living and divine souls, bears resemblance to the unity of the ventilating breeze with the universal and unfluctuating air. [Sanskrit]

46. As the waves of the ocean, have been continually rising and subsiding in it; so the objective thoughts of one's egoism and the world besides, must be always rising and falling in the subjective soul of the supreme being, as well as self-liberated persons (Hence the subjective and objective cannot be the one and same thing).

47. Vasishtha replied:—If so it be, then say what is the fault, that is so much reprehended in the popular belief of a duality; and in disregarding the creed of the Unity, which is eternal and infinite, full and perfect in itself, quite calm and quiet in its nature, and is termed the transcendent One.

48. Rāma rejoined:—If it be so (that the living soul, is as the breeze or breath of the calm air of Brahma and same with it), then tell me sir, who and what power is it, which conceives the ego, tu and others, which feels and enjoys all as their agent, if the fundamental fallacy of the world be the root of all. (The whole being false, there is nothing as one or an another or as bondage or liberation).

49. Vasishtha replied:—The knowledge of the reality of the objective or knowable things, is the cause of our bondage (in this world); true knowledge does not recognise their reality, and full intelligence which assumes the forms of (and shows) all things in itself, sees no difference of bondage or liberation before it. (All things are alike in the full light of intelligence).

50. Rāma rejoined:—Intelligence like light, does not show us all things in the same light; it shows us the difference between a pot and a picture, as light shows the white and black to view. Again as the light of our eye sight shows us the different forms of outward objects, so does our intelligence confirm and attest the reality of our visual perceptions.

51. Vasishtha replied:—All outward objects having no cause of their creation, nor any source of their production, are as incredible as the offspring of a barren woman; and the appearance of their reality which is presented to our sight, is as false as that of silver in a conch-shell or in the glittering sands, and not otherwise. (The phenomenal is a mirage, and deception of sight).

52. Rāma rejoined:—The sight of the miserable world, whether it be true or false, is like the startling apparition in a dream, and attended with pain only for the time; tell me therefore the best means, how to avoid and get rid of this error.

53. Vasishtha replied:—The world being never the better than a dream, it is the reflection of the idea of its reality, that is the best method of getting rid of the snare of its tempting joys and sorrows.

54. Rāma rejoined:—But how to effect this object, which may redound to our bliss and rest; say how to put an end to the sight of the world, which shows the sights of falsities as realities, in the continuous train of its deluding dreams.

55. Vasishtha replied:—It is the due consideration of the antecedent and subsequent states of things, which must remove the erroneous impression of their reality; just as the conception of the substantiality of sights seen in our dreams, is eliminated upon reflection of their subsequent disappearance (and bearing no trace of former forms behind).

56. Rāma rejoined:—But how do the rising apparitions of the world, disappear in the depth of our minds, and what do we then come to perceive, after the vestiges of our gross remembrances have faded away? (The mind is never vacant of its thoughts of visible objects).



57. Vasishtha responded:—After the false appearance of the world, has vanished like the faded sight of a city from view; the unconcerned mind of the unconcerned soul, looks upon it as a painting, wholly washed out by the rain (*i.e.* as a clear blank or vacuity).

58. Rāma asked:—What then becomes of the man, after subsidence of the worldly sights and desires from his mind; like the gross looking objects of a dream; and after the mind rests in its state of listless indifference.

59. Vasishtha replied:—Then the world recedes from his sight, and then this predilection of it, and his desire for its enjoyment depart and die away along with it.

60. Rāma rejoined:—How can this blind and deep rooted predilection, which has accompanied the soul from many previous births, and branched out into multifarious desires, resign its hold of the human heart all at once?

61. Vasishtha replied:—As the knowledge of truth, serves to disperse the rooted error of the material world from the mind, so the sense of the vanity of human desires, and of the bitterness of their enjoyment, dissipate their seeds at once from the heart (where they can take root no more).

62. Rāma rejoined:—After dissipation of the error of materiality, of the visible spheres of worlds; say, O sage, what is that state of the mind which follows it, and how [is] its peace and tranquillity at last?

63. Vasishtha replied:—After dissipation of the error of the material world, the mind reverts to its seat in the immaterial soul; where it is released from all its earthly bonds, and finds its rests in the state of an indifferent *insouciance*—Vairagya.

64. Rāma rejoined:—Tell me sir, if the error of the world is as little, as that of a child's idea of sorrow, then what trouble there is for a man to remedy it?

65. Vasishtha replied:—All our desires, like the fond wishes of boys, being wholly extinct in the mind, there remains no more any cause of any sorrow in it; and this you may well know from the association of desires

in all minds.

66. Rāma rejoined:—Tell me sir, what is the mind, and how are we to know its nature and workings; and what good do we derive, by our best investigation of the mental powers and properties.

67. Vasishtha replied:—The inclination of the intellect towards the intelligibles, is called the mind, for its mending the thinkables only; and the right knowledge of its workings, leads to the extinction of all our worldly desires. (*i.e.* The thoughts of things, are productive of our desires for them; banish your thoughts, and you get rid of your desires at once).

68. Rāma rejoined:—Tell me sir, how long continues this tendency of the intellect towards the thinkables, and when does the mind come to have its unmindfulness, which causes our coma or *anaesthesia* of Nirvāna.

69. Vasishtha replied:—There being a total absence of thinkable things, what is then left for the intellect to be intent upon; the mind dwells upon its thoughts only, but the want of thinkable objects, leaves nothing for it to think upon.

70. Rāma rejoined:—How can there be the absence of thinkables, when we have the ideas in store to think and reflect upon; nor is there any one who can deny the existence of ideas, which are ever imprinted in the mind (*i.e.* the eternal ideas).

71. Vasishtha replied:—Whatever is the ideal world of the ignorant, has no truth in it and is denied by the learned; and the conception which the sapient have of it, is that of a nameless and formless unity only.

72. Rāma rejoined:—What is that knowledge of this triple world of the ignorant, which has no truth or reality therein; and what is the true knowledge of the wise about it, which is inexpressible in words?

73. Vasishtha replied:—The knowledge of the ignorant, regarding the duality of the world, is wholly untrue from first to last; but the true knowledge of the wise, neither recognizes a duality herein; nor acknowledges the production hereof; (but views it in the light of a nullity and void).

74. Rāma rejoined:—Whatever is not produced in the beginning, can not of course exist at any time; but how is it, that this unreal and unapparent nothing, could come to produce in us its conception of a something?

75. Vasishtha replied:—This causeless and uncaused unreality of the world, appears unto us as a real entity; like the daydream that presents the false sight of the cosmos as a reality in our waking.

76. Rāma rejoined:—The sights that we see in our dreams, and the images that we conceive in our imagination; are but perceptions derived from our impressions of them in our waking state.

77. Vasishtha replied:—Tell me, O Rāma, whether the things that you see in your dream, or conceive in your imagination, are exactly of the same forms, that you see in your waking state.

78. Rāma replied:—The things that we see in our dream, and conceive of in our fancy or imagination; do all of them appear unto us in the same light, as they show themselves to us in our waking state.

79. Vasishtha questioned:—If the impressions of the waking state, come to represent themselves in our dreaming (and if our dreams are alike our waking sights), then tell me Rāma! why do you find your house standing entire in the morning, which you beheld to have fallen down in your dream.

80. Rāma answered:—I see that the things seen in waking, do not appear the same in dreaming; but tell me sir, why they seem to resemble those that have been seen before.

81. Vasishtha replied:—It is neither the notion nor idea of anything, that appears as a reality in our minds; but the inherent impression of the world in the soul, that exhibits it to us from first to last.

82. Rāma said:—I find it now, that this world is no better than a dream; but tell me sir, how to remedy our fallacy of its reality, which holds us fast as a goblin.

83. Vasishtha replied:—Now consider how this dream of the world has come into vogue, and what may be the cause thereof; and knowing that the

cause is not different from its effect, view this visible creation in the light of its invisible origin.

84. Rāma said:—But as the mind is the cause of the sights, seen in our dreams in sleep, it must therefore be the same with its creation of this world, which is equally unsubstantial and undecaying as itself. (The world is the permeation of the Divine mind—its maker or pervader).

85. Vasishtha replied:—So it is, O most intelligent Rāma, the world is verily the *manas—mens* or the mind of God, which is no other than the consolidation of the Divine Intellect or intelligence. Thus the world being situated in the mind, and this in that, it is this mind only that exhibits these dreamlike shows, which originate from it, and have no other source besides.

86. Rāma rejoined:—But why am I not to think the identity of the world with Brahma himself, as there is the identity of the divine mind with him, and that of the mind with the creation. And likewise as the relation of sameness subsists between a component part and its *ensemble* or the integral whole, as there is between the branch of a tree and the tree itself? (because these are but parts of one undivided whole). But it would be absurd to identify the undivided and formless Brahma, with the divided and formal world.

87. Vasishtha replied:—It is impossible, O Rāma, to identify this frail world with the eternal Brahma, who is increate to identify this perishable, quite calm and quiescent and intact in his nature.

88. Rāma added:—I come to find at last and by a haphazard, my erroneous conception of the world from first to last; as also the error of my attributing the qualities of activity and passivity, to the nature of the transcendent being.

89. Vasishtha concluded with saying:—Now I have fully exposed the erroneous views of the world (entertained both by the wise and ignorant), both by the elegance of my poetical diction, as also by the enlightening reasonings of the learned; both of which are calculated to remove the mistaken views of the vacuity and delusion of the world, by establishment of the truth of the whole, as being composed of essence of the One sole and Supreme entity.

## CHAPTER CLXXXI.

### SOLUTION OF THE GREAT QUESTION OF UNITY AND DUALITY.

Argument:—Concerning the identity of the world and God, or the total absence of the universe.

Rāma rejoined:—If it is so sir, as you say, the world must be a great riddle; as it can neither be said to be in existence with all its contents, or be a perfect nullity with every thing quite extinct in it.

2. This existence that shows itself as the world to sight, appears as a delusion or deception of vision in view; though it cannot properly be called an illusion, if it is composed of divine essence as you mean to say.

3. Vasishtha replied:—The fortuitous appearance in which Brahma, manifests himself of his own accord; is known to him as the world and subsisting in himself.

4. Rāma rejoined:—How does Brahma manifest himself as the world, before existence of space and after its extinction (at the ultimate dissolution of creation); and how does the divine spirit shine itself as the world in want of the light of the luminaries?

5. Vasishtha replied:—The world shines in this manner in the light of the Divine Intellect; and know this light to proceed from the Divine spirit, which is thus diffused all over the universe.

6. As the light of the lamp or chandelier, enlightens the house with its lustre; it was thus the holy light of the Divine spirit that shone itself, without presenting its outward appearance, or having any one to look upon it (before creation).

7. Thus it is an immaterial and imperishable entity, without any appearance of or looker on it; it shines with the light of the intellect, upon the basis or stand of the Divine spirit.

8. It shines in its visible appearance, in the sight of the spirit only, that constantly looks upon it, as it sees its dreams in sleep.
9. It shines only in the light of the intellect, and appears as the created world before its creation; all its visible and shining sheen being derived from the Supreme.
10. The One supreme intellect alone, assumes the triple forms of the sight, seer and seeing (*i.e.* the subjective, objective and the attribute), in the beginning of creation; and shows itself as the created world of its own nature and accord.
11. We have the resemblance of such like appearance, presenting unto us in our dreams and creatures of our fancy; and it is in the same manner, that this creation shines before us with the light of the intellect.
12. This world (shining so bright and fair), is like a vacuous body appearing in the vacuity of the intellect; the creation has neither its beginning nor end, it is a development of the intellect, which is distributed through it.
13. It has become habitual to our nature, to suppose the existence of the world, but the false impression of its visibility, is lost in the consciousness of high-minded men.
14. To them this creation presents no visible forms, nor any sensible appearance at all; it is to them a representation of fallacy only, as the mistake of a man in a statue, or taking a false apparition as real.
15. In this manner the blunder of a duality in the soul, produces a dualism in the mind; but ere the existence of creation, there existed no dualism of the creator and the created, or of the manifest and the manifested.
16. The want of a cause causes the appearance of a duality (*i.e.* of the causal agency and its effect, in the vacuity of the intellect); but tell me how could there be a cause when there is no creation in existence. (The creation presupposes a cause, but not otherwise nor its absence).

17. It is the Divine intellect alone, that manifests itself in the manner of the world, in the total absence of all visible objects; and though this seems to be the waking state of the Supreme soul, yet it is neither its waking, sleeping nor dreaming state.

18. The visible world is no production of dream, but a manifestation of Brahma himself; and there existed the Divine intellect only, in the manner of the infinite void, before the birth of the atmospheric vacuum of the world.

19. The intellect which beholds this universe as its body, without being distributed or changed in the form of the world; is purely of a spiritual or vacuous form, that manifested itself in this visible form before it came to existence.

20. And this visible world that is so manifest to view, is as void and vacuous as the empty air.

21. Now knowing this in your own understanding, you must remain devoid of all dualism in your mind; be as mute as a block of stone, nor give heed to the words of the universe in your heart, nor care for their sayings of earthly enjoyments, (for fear of losing your spiritual bliss).

## CHAPTER CLXXXII.

### ON THE ATTAINMENT OF SPIRITUAL ANAESTHESIA.

Argument:—Rāma's coma and trance, and his revival by the spiritual lecture of his preceptor.

Rāma rejoined and said:—Alas! that I have so long strayed about, in the erroneous maze of the world; without the knowledge of its being a mere void and vacuum.

2. I now come to know the fallacy of my conception of the world, which is but a mere nullity; which never is nor was, nor shall ever prove to

be a positive reality.

3. It is all still and supportless, and existing in our false knowledge of it; it is an endless formation of the solid intellect, and a mere vacuous conception of ours, without any figure or form or colour or mark of its own.

4. It is the transcendental vacuum and of a wholly inconceivable nature; and yet how wonderful it is, that we call this our world, our earth and the sphere of our action.

5. How it appears as a duality (apart from the unity of God), and how these worlds and mountains seen as separate and solid bodies of themselves; when they are in reality but the pellucid sky appearing as thick and opaque to our misconception of them.

6. This creation and the future world, are as the dreams that we see, but working of our imagination; while it is the intellect only that shows itself as these intelligible objects, which could not otherwise present their visible aspects to our conceptions of them.

7. The thought that I am situated in heaven or hell in this life, makes this world appear as such unto us; because the visibles are all objects or creatures of our consciousness of them. (It is the mind that makes a heaven or hell).

8. There is nothing as visible or its vision, nor this world or its creation, unless it is caused as such, by the intellect within us; it is neither a scene in our waking or sleeping, nor is this anything as real in its nature.

9. If this be but an erroneous sight, how could the negative error produce this positive spectacle, should it [be] but a false conception of the mind, then tell me, O sage, how could this blank fallacy bring forth the thought of this real existence.

10. It is not possible for error, to creep into the infallible mind of omniscience; nor is it probable that error should reign over this perfect creation at large; it is therefore the Lord himself, that exhibits his glory in this manner.



11. What can we think otherwise of the continuity of space, infinity of vacuum and infinity of time, than they are the attributes of omnipotence; and how are we to look on the transparency of the air and crystal, without thinking them as manifestation of his nature?

12. An erroneous notion is as false, as the sight of one's own death in a dream; but how can this world which is so palpable to sight, be lost to or expunged from our sight, without losing our sight of its great manifestor also? (To ignore the world is to ignore its maker also, as the denial of God leads to that of the world).

13. The sights of the mirage, fairy cities and double moons in the sky, are of course deceptions of vision and productions of our error; but the same analogy does not apply to our sight of the world.

14. The boys' apparitions of ghosts, never lay hold on adults and the waking, nor on any one in the day light and open air; this and similar errors arise in our ignorance only, but they vanish upon our second thought and true knowledge of them.

15. It is improper in this place to raise the question, regarding whence this bug bear of error could rise among mankind; since it is evident from our own reasoning, that there is no such thing as *avidyā* or ignorance (which is the cause of error) ever in existence, nor an *asat* or not being even in being. (Because the Veda says [Sanskrit: *sadevaīdamagra āsīt*] the existence existed from before).

16. It is evident by rational reasoning, that whatever is invisible and imperceptible to us, the same is called as *asat* or not being, and the conception of idea or that is termed an error.

17. That which is not clearly obtained by any proof or reasoning, and is as impossible as the sky-flower or the horn of a hare, how can that be believed to be as anything in existence.

18. And a thing however apparent to sight, but having no cause or evidence of its reality, cannot be believed as [a] thing in existence, but it must be a nullity like the issue of a barren woman.

19. Therefore there can no error at any time, nor can an error ever produce anything whatever; it is therefore the manifest omniscience of

Providence, that is conspicuous in every part of this wide and grand display.

20. Whatever then is seen now to shine before us, is the manifestation of Supreme being itself; the same Supreme spirit fills this plenitude, and is full with it in itself. (So the Veda [Sanskrit: pūrnamadah pūrnamidam] &c.).

21. There is nothing that is either shining or unshining here at any time, unless it be the calm and quiet and transparent spirit of God, that inheres in its body of the mundane world.

22. It is the one unborn, undying and unchanging everlasting Being, that is the most adorable and ever adored Lord of all, that fills and pervades the whole with his essence. He only is the word ego, selfmanifest—pure and all pervading, while I and all others are without our egoism, and shine only in that unity (literally, without our duality).

## CHAPTER CLXXXIII.

### MENTAL TORPOR OR TRANQUILLITY.

Argument:—Rāma's ecstatic hybernation and union with the Supreme unity.

Rāma rejoined:—There is the only One alone whom neither the gods nor the *rishis* know or comprehend; He is without beginning, middle and end, and it is that being that thus shines himself, without this world and these phenomena.

2. It is useless to us to mind the difference, between the unity and duality, and to be led to the doubts created by the misleading verbosity of erroneous doctrines; without relying in the state of one tranquil and unvarying Spirit.

3. The world is as clearly a vacuous body, appearing in the womb of

vacuity; as the string of pearls and the aerial castles, that are seen in the open sky.

4. The world is attached in the same manner, to the solidity of the invisible intellect; as vacuity is inherent in vacuum, lapidity in the stone, and fluidity in water.

5. Though the world, appears to be spread on all sides of space; yet it is no more than an empty vacuity, lying calm and quiet, in the hollow womb of the great intellect.

6. This world appearing so fair and perspicuous, to the sight of ignorant people; vanishes as a phantom into nothing, at the sight of the boundless glory of the transcendent God.

7. The impression of difference and duality, existing between the creator and creation, among worldly men; vanishes upon reflection, like waves into the waters of the sea.

8. The existence of the world, together with all our miseries in it, before the light of our liberation; as the darkness of night flies away at sunrise, and the light of the day disappears, before the gloom of night.

9. Whether in plenty or poverty, or in birth, death or disease; or in the troubles and turmoils of the world, the wise man remains unshaken, though he may be overpowered by them.

10. There is no knowing nor error in this world, nor any pain or pleasure, or distress or delight in it; but they are all attributes of the deity, whose pure nature is unsullied by them.

11. I have come to know, that this existence is the immaculate Brahma himself; and [it] is the want of our knowledge, which says anything to be beside the spirit of the Great God.

12. I am awakened to, and enlightened in divine knowledge; and find external existence cease to exist in any presence.

13. Perfect knowledge tells us, all these worlds to be but Brahma himself; but want of this knowledge says, I was no Brahma before, but

now becomes so by my knowledge.

14. The known and the unknown, the dark and the bright are all but Brahma, as vacuity and unity, and brightness and blueness, do all appertain to the one and same sky.

15. I am extinct in the deity (in my divine knowledge), and sit dauntless of anything; I am devoid of all desire, with my leaning in perfect blessedness; I am as I am, ravished in my infinite bliss, without my sensibility of what or which.

16. I am wholly that one and sole entity, which is naught but perfect tranquillity; I see nothing but a calm and quiet, which utterly absorbs and enraptures me quite.

17. Knowing the knowable (the unknown One) is to unknow one's self and ignore the visible; as this cognition continues to dawn in the soul, the whole cosmos sinks into oblivion and seems a block of stone, without the name and sign of anything being known.

## CHAPTER CLXXXIV.

### RĀMA'S REST IN NIRVĀNA INSENSIBILITY.

Argument:—Rāma's feeling of his comatosity, and *his relation* of it to his preceptor Vasishtha.

Rāma said:—In whatever manner and form, the living or individual soul conceives the universal soul within itself; it has the same conception or idea presented before it, agreeably to its concept thereof. (*i.e.* The divine spirit appears in the same form in us, as we think it to be).

2. All these worlds lie in concert in their spiritual state, in the boundless spirit of the great Brahma; but they appear to us in various lights, like the different rays, radiating from the one and same gem.

3. The great and bright quarry of the Divine Mind, contains all these

gemming worlds in its unbounded bosom; all of which unite to shed and scatter their conjoined light upon us, like the commingled rays of the gems contained in the womb of a vast mine.

4. All these several worlds, shining together like so many lamps of a lustre; are clearly perceived by some and are imperceptible to others, as the blaze of day light is dazzling to the clear-sighted, but quite dim to the blind.

5. As the rushing of the contrary currents, describe the whirlpools in the waters of the deep; so do the contact and conflict of the elementary atoms, produce the consolidation and dissolution of worlds, which are no acts of creation.

6. The creation is everywhere but a coagulation, of the drizzling drops of the gelid intellect; who can therefore count the countless watery particles, that are incessantly oozing out of it, and are condensed in the forms of worldly spherules.

7. As the part is not different in its substance, from that of the whole; so the creation is not otherwise than its creator, except in the difference of the two terms of devious significations.

8. The causeless and uncausing unity, being the archetype of infinite variety; these numberless multiplicities are only ectypes of that sole moiety, and neither a duality nor pluralities whatever; nor do these copies and counterparts, ever rise or fall apart from their original prototype (but the both are showing the same).

9. It is that intelligence which shows the intelligibles in itself; it produces these unproduced productions to view, as the sun light exposes the visibles to light.

10. It is from my inappetency of all things in existence, that I have accomplished that perfection, and acquired that prosperity for myself, which is termed *insouciance* or the nirvāna extinction.

11. It is not by our understanding this bliss, nor can we have any knowledge of it by our percipience; neither is there any knowledge whereby we may know, the unknown one which is alone to be known. (Here is a pun and play of the word bodha or knowledge, which is explained in

the gloss to a great length).

12. It is a knowledge that rises of itself, and a waking of the soul resembling its somnolence; it throws a light as that of the midday sun in the inmost soul, and is neither confined in or absent from any place or time. (*i.e.* The full blaze of spiritual light, fills the soul at all times and places or as Pope says: It wraps my soul, and absorbs me quite).

13. It is after the subsidence of all desire within, and desistance from all actions without accompanied with one's desistance from all wishes, that this stillness attends upon the enlightened soul.

14. The saint of awakened understanding, that is confined in himself, and absorbed in his meditation; is neither inclined to the prurience of any thing, nor to the avoidance of aught whatever. ("Have what I have, and live, not leave, enamoured of the present day!" Young).

15. In this state of rapture, the mind of the saint, though in full possession of its mental faculties; remains yet as fixed and inactive, and unmindful of all worldly things and bodily actions; as a burning taper, that consumes itself while [it] illumines others, without any shaking or motion of its own. (*i.e.* Thoughtful and inactive).

16. The soul becomes as Viswarupa or incorporated with the world, in its condition of thoughtfulness, when it is called the Viswātma or the mundane soul; or else it is said to be situated in the state of the immense void of Brahma, when it is devoid of and unoccupied with its thoughts. Hence creation and its cessation, both appertain to the Divine Intellect, in its states of activity or thoughtfulness and its wants or stupor.

17. He who is enrapt in divine ecstasy, and settled in his belief of the identity of the Deity with his excogitation of him, remains closely confined in himself with his rapture and secure from distraction of his mind (and perturbation of worldly thoughts).

18. He who relies only in the cogitation of his self, regardless of all other things in the world; comes to find the reality of his self-cognition alone, and else beside, to be as *nil* as empty air. (Literally: as empty air is not distinct from vacuity).

19. The man of enlarged understanding, has an unbounded store of knowledge in himself; but this ultimately ends in the knowledge of the unspeakable one. (The end of all knowledge is the knowledge of God).

20. It is therefore in our quietism, that we feel the very best entity of our consciousness, to be either dormant or extinct; and this state of tranquillity of the mind, is unutterable in words.

21. That which is the acme of all knowledge, is the abstract and abstruse knowledge of all as the true One; hence the world is a real entity, in as much as it abides in the eternal One (in its abstract light).

22. The felicity of Nirvāna—ecstasy, with the utter extinction of all desire, and the consciousness of a cool and calm composure of one's self, is the *summum bonum* or highest state of bliss and perfection; that is aimed at to be attained even by the gods Brahma, Vishnu and Siva.

23. All things (desirable to the soul), are always present with it, in all places and at all times; they are ever accompanied with our concepts of them in the intellect, which is the only pure entity that is ever in existence, and is never dissolved. (The thought survives the thing it represents).

24. Too hot is the busy bustle of the world, and very cooling is the bliss of Nirvāna insensibility; it is therefore far better to have the cold heartedness of *insouciance*, than the heart burning heat of worldliness.

25. As an artist conceives in himself, the contrivance of a statue sculptured in relief, in the slab of his mind; so the Great Brahma sees this universe inscribed in him, in rilievo and not carved out of him.

26. Just as the spacious ocean looks upon the waves, heaving upon the surface of its waters; so doth the great Brahma see the myriads of worlds, rolling about in the midst of its intellect.

27. But ignorant people of dull understandings, behold those fixed inseparable spectacles, in the light of separate spectres, appearing in

various shapes and forms, in the spheres of their intellect.

28. In whatever manner doth any body conceive anything in his mind, he verily thinks and beholds it in the same light, by his habitual mode of thinking the same as such.

29. As a man waking from his sleep, finds no truth in aught he saw in his dream; whether it be the death or presence or absence of a friend or other; so the enlightened soul sees no reality in the Life or death, of any living being seen in this visible world because none lives by himself, nor dies or departs away of himself, but all are deputed alike in the tablet of the eternal mind.

30. The thought and conviction of this truth in the mind, that whatever appears to pass under and away from our sight, is the fixed inert and quiescent *rechauffe* of its divine original, is sure and enough to forfend the mind, from its falling into the error of taking the copy for its mould.

31. This lesson will certainly tend to lessen the enjoyments of your body, that none of them will ever serve to prevent its fall to naught; as also to protect you from the error of accounting for the reality of these numberless, that are at best but passing sights in your dream.

32. Inappetency of earthly enjoyments increases our wisdom, as wisdom serves to diminish our worldly desires, thus they mutually serve to augment one another, as the open air and sunshine.

33. The knowledge which tends to create your aversion to riches, and to your family and friends, is of course averse to your ignorance and dullness; and the one being acquired and accomplished by you, serves to put an end to your ignorance at once.

34. That is the true wisdom of wise men, which is unalloyed by avarice, and that is the true learning of the learned, which is not vitiated by any yearning.

35. But neither wisdom and inappetency, singly and simply, nor their combined and augmented states, are of any good unless they have attained their perfection, but prove as vain as the blaze of a sacrificial fire in a picture, which has not the power of consuming the oblation offered



upon it.

36. The perfection of wisdom and inappetence, is a treasure which is termed liberation also; because any body who has reached to, and remains in that state of infinite bliss, is freed from all the bonds of care.

37. In this state of our emancipation, we see the past and present, and all our sights and doings in them as present before us; and find ourselves situated, in a state of even calm and tranquillity, of which there is no end nor any breach whatever.

38. The self-contented man who finds all his happiness in himself, is ever cool and calm and tranquil in his soul, and is devoid of all desire and selfishness in his mind. He relies in his cool hearted indifference and apathy to all worldly objects, and sees only a clear void stretched before him.

39. We scarcely find one man, among a hundred thousand human beings, who is strong enough and has the bravery, to break down the trammels of his earthly desires, as the lion alone breaks off the iron bars of his prison house. (The adamant chain of avarice, binds us all alike to this nether earth).

40. It is the inward light of the clear understanding, that dispels the mist of desires that overcasts the cupidinous mind; and melts down the incrassated avarice, as the broad sunshine dissolves the thickened ice in autumn.

41. It is the want of desire that is the knowledge of the knowable, (or what is best and most worthy of being known), and stands above all things that are desirable or worth our desiring; it bears its resemblance to the breath of air, without any external action of it. (*i.e.* The man that is without any desire of his, lives to breathe his vital breath only, without doing any external action of his; but breathes as the current mind, to no purpose whatsoever).

42. He sits quiet and firm in himself, with his thoughts fixed in ascertaining the truths and errors of the world; and looks all others in the light of himself, without having to do with or desire of them.

43. He sits reclined in the immensity of Brahma, with his enlightened

view of the visibles as subsisting in Him; he remains indifferent to all things, and devoid of his desire for anything, and sits quiet in the quiescence of his liberation; which is styled as *moksha* by the wise.

## CHAPTER CLXXXV.

### LECTURE ON THE ENLIGHTENMENT OF UNDERSTANDING.

Argument:—Vasishtha's commendation of Rāma's knowledge, and his further questions for his trial and Rāma's replies.

Vasishtha said:—Bravo Rāma! that you are awakened to light and enlightened in your understanding; and the words you have spoken, are calculated to destroy the darkness of ignorant minds, and rejoice the hearts of wise.

2. These phenomenals that ever appear so very bright to our sight, lose their gloss at our want of desire and disregard of them; it is the knowledge of this truth, that is attended with our peace and tranquillity, and our liberation and inexcitability.
3. All these imaginary sights vanish from our view, at the suppression of our imagination of them; just as the want of ventilation in the winds, reduces them to the level of the one common, and calm still air.
4. The enlightened man remaining unmoved as a stone, or moving quietly in his conduct in life (*i.e.* who is ever unruffled in his disposition), is verily said to have his clear liberation.
5. Look at yogis like ourselves, O Rāma, that having attained this state of liberation, have been cleansed from all our iniquities; and are now set at quiet rest, even in the conduct of our worldly affairs.
6. Know the great gods Brahmā, Vishnu and others, to have been situated in this state of quiet and freedom, that they are remaining as pure intelligences, even while discharging the offices of their godship.

7. Do you, O Rāma, attain the enlightenment of holy sages, and remain as still as a stone like ourselves.

8. Rāma replied:—I see this world as a formless void, situated in the infinite vacuity of Brahma; it is an uncreated and unsubstantial nihility, and with all its visibility, it is an invisible nothing.

9. It is as the appearance of water in the mirage, and as a whirlpool in the ocean; its glare is as glitter of gold in the dust, and of sands in the sandy shores of seas in sunshine.

10. Vasishtha said:—Rāma! if you have become so enlightened and intelligent, then I will tell you more for the edification of your understanding; and put some questions for your answer to them, in order to remove my doubts regarding them.

11. Tell me, how can the world be a nullity, when it shines so very brightly all about and above our heads; and how can all these things [be inexistent], which are so resplendent to sight, and always perceptible *to* our senses.

12. Rāma replied:—The world was never created in the beginning, nor was anything ever produced at any time, it is therefore as nil as the offspring of an unprolific woman and a creation of our imagination only.

13. It is true that there is no result without its cause, or that nothing comes from nothing, but can [it] be the cause of the world when it is a nullity, and a production of our error only.

14. The immutable and everlasting deity, cannot be the creator, without changing itself to a finite form; how can [it] therefore be there a cause of this frail and finite form?

15. It is the unknown and nameless Brahma, that shows himself as the cause of the world, which having proceeded from him is his very self, nor does the word world bear any other sense at all (nor it can be made to bear any other sense).

16. The first intelligence named as the God Brahmā, rises from and abides for a little while, that unknown and nameless category of the universal spirit, as the conscious soul and having a spiritual body.

(This is called the *jīvātmā* or the living soul with a personal body of it).

17. It then comes to see on a sudden, the luminaries of the sun and moon and the heavenly hosts, rising in the infinity of the Divine Mind, and thinks a small moment as a long year as its reverie of a dream. (The Morning and evening of the creation of Brahmā, occupying many a year of mortals).

18. It then perceived the ideas of space and time, together with those of their divisions and motions also; and the whole universe appearing to its sight, in the vast immensity of vacuity: (of the Divine Mind).

19. Upon the completion of the false world in this manner, its false contriver the *soi-disant* Brahmā, was employed in wandering all over the world as his creation.

20. So the living soul of every body, being deluded by its mistaken conception of the world as a positive reality, traverses up and down and all about it, in its repeated wanderings amidst its false utopia.

21. And though the events of life, takes place according to the wishes of the soul; yet these are mere accidents of chance; and it is a mistake to think them as permanent result of fixed laws.

22. Because it is as wrong to suppose the substantiality of the world, and the permanency of the events; as to grant the birth of a child born of a barren woman, and the feeding of it with the powder of the pulverized air.

23. Nothing can be positively affirmed or denied, regarding the existence of the world; except that whatever it is, it is no other than the diffusion of the all pervasive spirit of the Eternal one.

24. The world is as clear as the transparent atmosphere, and as solid as the density of a rock; it is as mute and still as a stone, and quite indestructible in its nature.

25. The world is originally ideal, from the ideas of the eternal mind; and then it is spiritual, from the pervasion of the all pervading spirit of Virāt; it is thus a mere void, appearing as a solid body to us.

26. Thus Brahma being the great vacuum and its fulness, where is any other thing as the world in it, the whole is a dead calm as quietus, and a void devoid of its beginning and end (*i.e.* a round sphere).

27. As the waves have been ever heaving and diving, in the bosom of the waters of the deep; and as the waves are not distinct from those waters, so the worlds rolling in the breast of the vacuous Brahma, are no other than the selfsame essence of Brahma himself.

28. The few that are versed in their superior or esoteric, as well as in the inferior or exoteric knowledge; live as long as they live and then dive at last in this Supreme, as drops of water mix into the sea.

29. The exoteric (or phenomenal) world, abides in the esoteric (or the noumenal) Brahma; and is of the same transcendent nature as the Divine Mind; for it is never possible for the gross, changeful and transitional nature, to subsist in the pure, unchanged and quiet state of the deity.

30. For who that knows the nature of dream as false, and that of mirage as a fallacy can ever believe them as realities; so any one that knows the visible Nature to be of the nature of Brahma, can ever take it for dull and gross material substance. (Nature being one with its God, is equally of a spiritual nature).

31. The enlightened sage, that has the esoteric knowledge of the world, and reflects it in its spiritual sense; cannot be misled to view it in its gross (material) light, as the holy man that tastes ambrosia, is never inclined to drink the impure liquor of wine.

32. He who remains in his *Nirvāna* meditation, by reverting his view from the sight of the visibles, to the excogitation of his self; and represses his mind from the thoughts of thinkables, he is verily seated in the tranquillity of Supreme spirit.

33. Vasishtha said:—If the visible creation is situated in Brahma—their cause and origin, as the germ or sprout of a plant is seated in its producing seed; how then can you ignore the substantiality or distinction of either of them from their originating source the seed or God (who is said in the sruti, as the seed of the arbour of the world,—*sansāramahirupavīja* &c.).

34. Rāma replied:—The germ does seem to be seated or situated in the seed (as a separate or different substance); but as it is produced from the essence of the seed, it appears to be the same substance with itself. (Were it not so, the germ would become another plant than that of the seed).

35. If the world as it appears to us is inherent in Brahma, then it must be of the same essence and nature as Brahma's; and these being eternal and imperishable in Brahma, needs have the world to be so also (and not of the seed and sprout, or the begetter and begotten).

36. We have neither seen nor ever heard, that any finite, formal or perishable, has ever proceeded from an infinite, formless and imperishable cause (therefore this world is not as it appears to us).

37. It is impossible for a formless thing, to remain in any form or other whatsoever; as it is never possible for an atom, to contain a mountain in its bosom.

38. It is the voice of an idiot only who says, that the stupendous world with its gigantic form, abides in the formless abyss of Brahma; as bright gems are contained in the hollow of a box or basket. (The basket has a base to support any thing, whereas the vacuity of Brahma has no basis at all).

39. It does not befit any body to say that, the transcendence and tranquillity of God, supports the material and moving world upon it; nor that a corporeal body (the corpus mundi), is an imperishable thing (as the divine spirit).

40. Our perception of the world having a form, is no proof of its reality; because there is no truth whatever in the many curious forms, that present themselves before us in our dreams. (This is a refutation of the Buddhists' reliableness in perception).

41. It is an unprecedented dream, that presents us the sight of the world, of which we had no innate or preconceived idea in us; while our usual dreams are commonly known, to be the reproduced representations, of our former impressions and perceptions, and the results of our past remembrances of things &c.

42. It is not a day dream as some would have it to be, because the night dreams disappear in the day time; but how does a dreamer of his own funeral at night, come to see himself alive upon his waking in the day? (This continuous sight of the world day by day, is not comparable to a transient dream by day or night, but a permanent one in the person of the Great God himself).

43. Others again maintain that, no bodiless things can appear in our dream, since we dream of certain bodies only; but this tenet has no truth in it, since we often dream of, as well as see the apparitions of bodiless ghosts both by day and night.

44. Therefore the world is not as false as a dream, but an impression settled like a dream in our very conscious soul; it is the formless deity, that manifests itself in the various forms of this world, to our understandings.

45. As our intellect remains alone and in itself, in the forms and other things, appearing as dreams unto us in our sleep; so doth Brahma remain solely in himself in the form of the world we see: for God being wholly free and apart from all, can not have any accompaniment with him.

46. There is nothing that is either coexistent or inexistent in him (that is what can be either affirmed or denied of him); because we have no concept or conception of him ourselves, nor do we [have] any notion or idea we are to form of him.

47. What is this nameless thing, that we can not know in our understanding; it is known in our consciousness (*i.e.* we are conscious of it), but it is in *esse* or *non-esse*, we know nothing of (this world).

48. It is an inexistence appearing as existent, as also an existence seeming to be nonexistent; all things are quite manifest in it at all times and in all forms (but how and whence they are is quite unknown).

49. It is the development of Brahma in Brahma, as the sky is evolved in vacuity; for nothing can be found to fill the vacuum of Brahma, except Brahma himself (or his own essence).

50. There I, my seeing and my sight of the world, is all mere fallacy; it is the calm and quiet extension of the Divine intellect only, that fills the infinite vacuity of his own spirit, and naught beside.

51. As the aerial castle of our imagination, has no building nor reality in it; so is this world but a calm and quiet vacuity, and unfailing vacant ideality.

52. It is a boundless space full with the essence of the Supreme spirit, it is without its beginning and end, wholly inscrutable in its nature, and quite calm and quiet in its aspect.

53. I have known my own state also, to be without its birth and death, and as calm and quiet, as that of the unborn and immortal Brahma himself; and I have come to know myself (*i.e.* my soul) also, to be as formless and undefinable, as the Supreme soul or spirit.

54. I have now given expression, to all that I find to be impressed in my consciousness; just as whatever is contained in the seed, the same comes to sprout forth out of it.

55. I know only the knowledge that I bear in my consciousness, and nothing about the unity or duality (of the creation and creator); because the question of unity and duality rises only from imagination (of the one or other).

56. All these knowing and living liberated men, that have been liberated from the burthen of life by their knowledge of truth; are sitting silent here, and devoid of all their earthly cares, like the empty air in the infinite vacuity.

57. All their efforts of mixing with the busy bustle of the world, are here at an end; and they are sitting here as quiet and silent as yon mute and motionless picture on the wall, medalling on the bright regions in their minds.

58. They are as still as the statues engraven in a rock, or as people described in fancy tales, to dwell in the aerial city built by Sambara in air (*i.e.* as the inhabitants dwelling in the Elysian of Plato, or in the utopia of Sir Thomas Moore); or as the airy figures in our dream.



59. This world is verily a phantom appearing in our dream of the creation; it is a structure without its base, and a figure intangible to our touch. Where then is its reality? (Its tangibleness is a deception of our sense).

60. The world appears as a positive reality to the blinded ignorant, but it [is] found to be a negative nullity by the keen-sighted sage; who sees it in the light of Brahma and a manifestation of himself, and as still as the calm air, reposing in the quiet vacuity of that transcendent spirit.

61. All these existences, with their moving and unmoving beings, and ourselves also, are mere void and vacant nullities, in the knowledge of the discerning and philosophic mind.

62. I am void and so are you too, and the world beside but mere blanks; the intellect is a void also, and by having all several voids in itself, it forms the immense intellectual vacuum, which is the sole object of our adoration (being as infinite and eternal, as well as all pervading and containing all as the supreme spirit).

63. Being thus seated with my knowledge of the infinite vacuity of Brahma, I take thee also, O thou best of biped beings, as indistinct from the knowable One, who is one and same with the all comprehending vacuum, and so make my obeisance to thee.

64. It is from the all comprehensiveness (*i.e.* omniscience) of the vacuous intellect, that this world rises and sets in it by turns; it is as clear as the transparent air, and has no other cause of it but the undulation of the same.

65. This hypostasis of Brahma is beyond all other existences, and above the reach of all s̥āstras, it is by attaining to this state of transcendentalism, that one becomes as pure and superfine as empty air.

66. There is nothing as myself, my feet and hands, or this pot or aught else that I bear, as any material existence; all is air and empty and inane as air, and knowing this, let us turn ourselves to our airy intellects only. (*i.e.* I think ourselves as intellectual and spiritual beings only, in utter disregard of our bodies and earthly things).

67. You have shewn me sir, the nullity of the world and the vanity of all worldly things; and the truth of this doctrine is evident in the light of our spiritual knowledge, in defiance of the sophistry of our opponents.

68. The sophist that discomfits the silent sage with his sophistry, can never expect to see the light of spiritual knowledge to gleam upon him (spirituality is got by silent meditation and not by wrangling).

69. The Being that is beyond our perception and conception, and without any designation or indication; can be only known in our consciousness of him, and not by any kind of reasoning or argumentation.

70. The Being that is without any attribute, or sight or symbol of his nature, is purely vacuous and entirely inconceivable by us, save by means of our spiritual light of him.

## CHAPTER CLXXXVI.

### STORY OF A WOOD-CUTTER AND HIS GEM.

Argument:—Illustration of the efficacy of knowledge derived from Books and Preceptors. In the story of the Wood-cutter, and his obtaining a precious Gem.

Vālmīki relates:—After the lotus-eyed Rāma, had said these words, he fell into a trance and remained silent, with his mind reposing in the state of supreme bliss. (The ecstatic state of rapture and transport of the devout).

2. He felt himself supremely blest at his repose in the Supreme spirit, and then awaking after a while from his holy trance, he wistfully asked his sagely preceptor, saying:—

3. Rāma said:—O Venerable sir, that art the dispeller of my doubts, as the clear autumn is the scatterer of dark clouds; that the doubt which had so long rankled in my breast, has at last quite set at rest.

4. I find this knowledge of mine to be the best and greatest of all, and capable of saving me from the boisterous ocean of this world; it transcends all other doctrines, which are mere verbiage to ensnare the heedless minds of men.

5. If all this is certainly the very Brahma, and our consciousness of him; then O Venerable sir, he must be unspeakable and inexpressible in words, even by the most learned and wisest of men.

6. Remaining thus in the meditation of the knowable One, and without any desire in our minds of any earthly good; we are enabled to attain the consciousness of our highest bliss (The Turīya state), which is unattainable by learning and unutterable in words. (The divine state is only known [to] one's self, but never to be spoken or expressed).

7. How can this certain and invariable state of felicity, be obtained from the dogmas of the sāstras; which are at variance with each other, and are employed in the enumeration of their several categories. (The ever varying sāstras cannot give us any knowledge of this invariable felicity).

8. We can gain no true knowledge from the tenets of the different sāstras, that are [at] best but contradictory of one another; it is therefore in vain to expect any benefit from them, that are [at] best [based] upon mere theories of our pretended leaders.

9. Tell me therefore, O Venerable sir, whether it is of any good to us, to learn the doctrines of the sāstras or attend to the teaching of our preceptors (when our true knowledge is derived from within ourselves: *i.e.* from our intuition, self-consciousness and our personal experiences).

10. Vasishtha replied:—So it is, O mighty armed Rāma, the sāstras are not the means to divine knowledge; those being profuse in wordy torrents, and this beyond the reach of words.

11. Yet hear me to tell you, O thou best of Raghu's race, how the dictates of the sāstras and the lectures of your preceptors, are of some avail towards the improvement of your understanding.

12. There lived in a certain place some wood-cutters, who had been ever unfortunate and miserable in this lives (or who were miserably poor all their lives). They pined and faded away in their poverty, like the withering trees in summer heat.

13. Excessive poverty made them cover themselves with patched up rags, and they were as emaciated in their despair as the fading lotus flowers for want of their natal water.

14. Being parched by famine, and despairing of their lives; they only thought of the means of filling their bellies.

15. In this state of their distress and despondence, one thought gleamed in their minds; and it was to carry the woods day by day to the town, and to live upon the profits of their sale as fuel.

16. Thus determined they went to the forest to fell down the woods, because any plan that is hit upon in distress, is best to be availed of, for the preservation of life.

17. Thus they continued daily to go to the forest to fell the woods, and fetch them to the town for sale; and to fill their bellies and support their bodies with the sale proceeds thereof.

18. It happened that the skirts of the forest whither they went, were full of woods with hordes of treasures, consisting of gold and precious gems, lying hidden under the trees, and also exposed to view.

19. It then turned out that some of the log-bearers, happened by their good luck to espy the brilliant gems, which they took with them to their homes from the forest.

20. Some saw the valuable sandalwood trees, and others beheld beautiful flowers in some place; some found fruit trees somewhere, all which they took and sold for their food and livelihood.

21. Some men of dull understanding, slighted all these goods; and kept collecting the blocks of wood, which they bore to the way side of the forest, and there sold at trifling prices. (Nothing is valued at home unless it is taken to a distance).

22. Among all these wood men, who were employed in common in collection of woods, some of them happened by their good luck, to find some precious gems there, which set them at ease for every care.

23. Thus amongst all of these that had been toiling and moiling in the same field of labour; now it happened to obtain their desired boon the Philosopher's gem. (That converts all things to gold, and is desired by all but found by few).

24. Now they having obtained the desirable gem, which bestowed upon them all the blessings of affluence and prosperity; they became pre-eminently happy with their fortune, and remained quite content in the very woods.

25. So the seekers and sellers of worthless wooden blocks, being gainers of the all bounteous gem of their heart's desire (Chintāmani); remained happily with themselves, as the gods dwelling together in harmony in the Elysian field.

26. Thus the Kir woodmen, having obtained their best gains of what forms the pith and gist of every good in the main, remained in quiet and quite content in themselves, and passed their days without any fear or grief, in the enjoyment of their everlasting equanimity and felicity.

27. This world is compared to the wilderness, and all its busy people are as the day-labouring Kiri foresters, daily toiling and moiling in their hard work, for their help of daily bread. Some amongst them are happy to find the precious treasure of true knowledge, which gives them the real bliss of life and lasting peace of mind.

## CHAPTER CLXXXVII.

### ON THE EXCELLENCE OF LEARNING.

Argument:—Study of the sāstras whether for temporal ends or ultimate bliss tends mainly to the edification of the Mind.

Rāma said:—Do thou, O greatest of sages, deign to give me the best

treasures of knowledge, as the wood-cutter obtained their precious treasures of the Philosopher's stones, and whereby I may attain to the full, perfect and indubitable knowledge of all things.

2. Vasishtha replied:—The woodmen that I have mentioned bear allusion to all mankind in general and their great poverty that I have described, refers to the extreme ignorance of men which is the cause of all their woe (three fold miseries—*tritapas* of the body, mind and soul, or of this world and the next. Gloss).

3. The great forest which is said to be the place of their residence, is the vast wilderness of knowledge, which the human kind have to traverse under the guidance of their preceptors and the *sāstras*; and their labour in felling and selling the wood for their daily food, is the hard struggle of human kind in their life time for their simple fare and supportance.

4. The unavaricious men that are unemployed in business, and are yet desirous of the enjoyments of life; are the persons that devote themselves to the acquisition of learning. (Such is the literary body of students and scholars).

5. And those people also, who pursue their callings for the provisions of life, and are dependents [on] others for their supportance; become successful in the acquirement of learning in their minds, by their practice of the precepts and studious habits.

6. As the wood-cutters, who sought for the worthless wood at first, got the very valuable gems at last; so men prosecuting their studies for a paltry maintenance and self supportance, succeed to gain divine knowledge at the end. (Secular knowledge often leads to the spiritual).

7. There are some sceptics who say by way of derision, what is the good to be derived from poring upon books? but these have been found to have turned to true believers at last. (Those who came to deride, returned believers at the end and confessed the truth).

8. Worldly men devoted to the objects of their fruition in life, and acquainted with the objects of mental and spiritual truths; coming distrustfully to listen to the doctrines of the *sāstras*, have become fully convinced of their truths at last.

9. Men are led away to many ways by the different tenets of the s̄astras, and by direction of their various desires and inclinations; but they come to meet at last in the same path of glory, as the gemming forest of the woodmen.

10. He who is not inclined to the injury of others, but goes on in his own beaten course; is called the upright man, and it is his judgement which is sought and followed by every one.

11. But men ignorant of truth, are dubious of the result of righteous conduct, in earning their livelihood; and are doubtful also of the benefit, which is derived from the study of the s̄astras. (Hence they fall to misconduct and neglect their studies also, in order to earn their bread by foul means).

12. But men persisting in their righteousness, gain both their livelihood and liberation at once; as the honest woodmen obtained their wood as well as the gems together, and in the same place.

13. Among these some succeeded to get the sandal woods, and some to gain the precious gems, while others met with some common metals, and a great number of them, found the wood of the forest trees only. (So are our lots differently cast among different individuals, according to our respective deserts).

14. Some of us gain the objects of our desire, and some acquire riches or deeds of virtue and merit; others obtain their liberation; and attain their proficiency in the s̄astras.

15. Know, O Rāma, that the s̄astras deal only with instructions for the acquirement of the triple blessings of our livelihood, riches and virtue; but they give no direction for our knowing the supreme One, who is inexpressible in words. (Because no word nor thought can ever approach to the unknowable One).

16. The words and their significations (which are used in the s̄astras), serve only to express the intelligible objects which are signified by them, as the seasons denote the seasonal fruits and flowers which they bear; but the knowledge of the supreme being, is derived from one's intuition, and is felt in our consciousness alone.

17. Divine knowledge is said in the sāstras, to transcend the knowledge of all other things; and the transparency of the Divine person, surpasses the brightness of all objects, as the beauty of the female body excels the lustre of the brightest gems. (The personal grace of females, transcends the beauty of all their decorations).

18. The transcendental knowledge of the Deity, is not to be derived from the doctrine of the sāstras, nor from the teachings of our preceptors; it cannot be had by means of our gifts and charities; nor by divine service and religious observances, can we ever know the unknowable One.

19. These and other acts and rites, are falsely said to be the causes of divine knowledge, which can never be attained by them; now attend to me, O Rāma, and I will tell you the way to your rest in the Supreme soul.

20. The study of the sāstras, serves of course to purify the mind from vulgar errors and prejudices; but [it] is the want of desire or aversion to worldly enjoyments, that makes the mind look within itself, wherein it sees clearly the image of God shining in it.

21. This sāstra establishes right understanding in lieu of ignorance, and this right reasoning serves to drive away all gross errors from the mind at once.

22. The sāstra or learning serves principally to cleanse the mirror of the mind, from its dross of errors at first, and then it purifies the person of its possessor, by the force of its doctrines. (So the sāstra has the power of purifying both the body and mind of the learned man).

23. As the rising sun casts his image spontaneously, on the dark bosom of the ocean; so doth the luminary of sāstra or learning, shed of its own accord the bright light of truth, in the minds of ignorant.

24. As the sun enlightens all objects, by his presence before them; so doth the light of learning illumine the dark understandings of the illiterate, by its benign appearance therein.

25. In this manner there is an intimate relation, between the learning derived from the sāstra, and the mind of the man that is desirous of his liberation; in as much as the sāstra alone affords the knowledge of the



otherwise unknowable One to our minds.

26. As the sight of the sun and the ocean, shows us the blue waters of the one, turning to a bright expanse by the rays of the other; so the instance of the sāstra and its doctrines, shows the enlightenment of human intellect by means of the other.

27. As boys in their play with pebbles, rub them against one another in the water, and have their hands cleansed of dirt by abrasion of the stones; so the discussion of the sāstras, clears the minds of the disputants of their errors, by refutation of discordant opinions.

28. So also do learned men, by their confutation of repugnant doctrines, clear their minds of doubtful questions; and become perfected in forming right principles, and ascertaining the truth from falsehood.

29. The sāstras distil with sweetness of the holy texts, and infuse the sweet balm of true knowledge into the mind; they are as profuse of dulcitude, as the sugarcane exudes with its saccharine juice, which is so delectable to taste.

30. As the rays of sunlight falling on the walls of houses, become perceptible to us, by means of our visual organs; so the light of spiritual knowledge, pierces into the souls of men, by means of our hearing the sāstras through the medium of our ears.

31. Learning acquired for the acquisition of the triple good of this world, namely virtue, wealth and the objects of our desire; is no learning at all without the knowledge of the sāstras leading to our liberation. Much learning both in theory and practice, is worth nothing without the salvation of our souls.

32. That is the best learning, which gives us the knowledge of truth; and that is true knowledge, which causes our equanimity in all states of our being; and that is called perfect equanimity, which produces our hypnotism in waking (*i.e.* whereby we may sleep in insensibility over the waking and tumultuous world).

33. Thus are all these blessings obtained from learning of the sāstras, therefore let every one devote himself to the study of the sāstras with all diligence.

34. Hence know, O Rāma! that it is the study of the sāstras, and meditation of their recondite meanings; together with one's attendance on his preceptor, and audience of his lectures and counsels, as well by his equanimity, and observance of his vows and discipline, that he can attain his supreme bliss, in the everlasting God, who is beyond all worldly things, and is the supreme lord God of all.

## CHAPTER CLXXXVIII.

### EXCELLENCE OF UNIVERSAL TOLERATION.

Argument:—Sama-darsana or equanimity agreeing with stoic fortitude under all the various shades of its meaning, elaborately treated here.

Vasishttha continued:—Hear me Rāma, to tell you again for the perfection of your understanding (after what I have said already in praise of the virtue of equanimity); because the repetition of a lesson, serves to impress it the more in the memory of inattentive persons.

2. Rāma! I have told you before about the existence of the world, after I had related to you in length regarding its creation or production; whereby you have come to know, that both the appearance and subsistence of the world (*i.e.* its coming to and being in existence), are mere fallacies of our understanding.

3. I have next explained to you also, in the Upasama-Prakarana or my lecture on Insouciance, of the necessity of observing and maintaining a total indifference in regard to the whole creation (which is here repeated as leading to our *nirvāna* or lukewarmness in this our living state).

4. In my discourse on indifference, I have described to you the different stages of nonchalance; the attainment of the highest pitch of which, will conduce ultimately to your obtaining the blissfulness of the *nirvana* numbness, which is treated of in this book on *anaesthesia*.

(From the stage of Upasama or allaying of all excitements to that of *upasānti* or absence of excitability, there are some intermediate states spoken of before).

5. You shall have here to hear (or learn) from me, regarding the manner in which the learned are to conduct themselves in this phenomenal world, after they have learnt and obtained, whatever there is to be known and obtainable herein (*i.e.* after their attainment of divine knowledge and wisdom).

6. A man having received his birth in this world, should habituate himself from his boyhood, to view the phenomenals as they are of themselves, and without any concern with himself; in order to have his security and happiness apart from all others. (*i.e.* Constrain yourself to yourself, and without any concern of yours with any).

7. Regard all in the one and same light with yourself, and observe a universal benevolence towards all beings, and then placing your reliance in your own equanimity, conduct yourself safely and securely every where.

8. Know the plan of your even-mindedness, to be productive of the fruits of purest and most delicious taste; and bearing the blossoms of unbounded prosperity, and the flowers of our unfading good fortune.

9. Meekness of disposition, yields the fruit of universal benevolence, and makes the prosperity of the whole world wait at its service. (Blessed are the meek; for they shall enjoy all the blessing &c.).

10. Neither the possession of a kingdom on earth, nor the enjoyment of the best beauties herein; can yield that undecaying and essential happiness, which is derived from the equanimity of the meek.

11. The utmost limit of a cool disposition, and the entire want of all anxious cares, are the two antidotes that set at naught the fervour and vapours of sorrow from the human mind.

12. It is very rare to meet a person, amidst the spheres of all these worlds; who is fraught with the ambrosia of cool insouciance, who is friendly to his enemies and whose enemies are his friends, and who looks on all alike as he does to himself.

13. The mind of the enlightened man, shines as brightly as the luminous moon; and dazzles with drops of ambrosial dews; the sages all lived to drink the cooling draught of immortality, as you learn from the lives of the royal sage Janaka and others of immortal fame.

14. The man practising his demureness, has his faults described as his qualities, his sorrows seem as his pleasure (*i.e.* he rejoices in his misery); and his death is eternal life unto him.

15. Sāmyam or stoicism is ever accompanied, with a good grace, good lot and placidness; all of which are constant attendants on the stoic sage, as faithful wives fondly cling to the sides of their beloved husbands.

16. Equanimity is the perpetual prosperity of the soul, and not the transitory hilarity of the mind; therefore there is no treasure (*i.e.* spiritual bliss) whatsoever, which is a stranger to the meekness of spirit.

17. He that is honest in all his dealings, and steady in his own profession; and liberal in his mind (*i.e.* taking no heed of the faults of others); is a man as valuable as richest gems, and is deemed and desired by all as gods upon earth. (Because men with godly virtues, are deemed and deified as gods).

18. The even minded man, that is righteous and upright in all his doings and dealings, who is magnanimous in his soul and benevolent in his mind; such a man is neither burnt by fire, nor ever soiled or sullied by water (*i.e.* nothing can alter the even tenor of his mind and the smoothness of his conduct).

19. Who can foil that man that does what is right, and observes things in their true light; who is not susceptible of joy or grief (but goes on in the even course of his life).

20. The righteous and unflinching man, is relied upon and esteemed by all his friends and enemies also; he is honoured by his king and master, and loved by all wise men with whom he has any dealing.

21. The wise and even sighted men are of indifferent minds, and do not try to flee from evil, nor rejoice to receive any good; they are content with whatever comes to pass upon them, as aught of good or bad, they

care for naught.

22. These meek minded men are unmindful of any good or desirable thing, which they may happen either to lose or leave from them; because they have to resort to the happy state of their equanimity (Samatā or stoic sameness); of which no calamity or chance can deprive them.

23. Men enjoying the felicity of equanimity, laugh to scorn at the tribulations of the world; and live uninjured under all the varying circumstances of life; they are venerated by the gods also, for the invariable samatā or sameness of their minds, (as those of the gods themselves).

24. If the (unfavourable) course of events, ever happened to ruffle the countenance of the forbearing man; yet the inward equanimity of his mind, serves to shed the ambrosial beams, of a placid moon light within himself.

25. Whatever the even minded man acts or does for himself, and whatsoever he says in opprobrium of the misdeeds of others; are all lauded with applause by the majority of men (who like to see the goodness of others, and to learn of and correct their own faults).

26. Whatever good or evil is known or seen to be done by the impartial observer, at any time whether past or present; are all approved of by the public (under the impression of their being done for common good).

27. The man that sees all things in the same light (of indifference), is never displeased or dejected in his countenance at any calamity or danger, that may betide him at any time.

28. The prince Sibi of old, is recorded in history to have passed pieces of flesh from his own body, and to have fed a hawk therewith, in order to save the life of a captive pigeon from his claws. (This is an instance of samadristi or fellow feeling even towards the brute creation).

29. Again mind the impassible prince, who did not sink into despondence seeing his beloved consort to be maltreated before his sight. (This is an instance of unimpressible fortitude).

30. Mind also how the king of *Trigarta*, offered his only son who was accomplished and successful in all his desires to the horrible *Rākshasa*; upon his being vanquished by the fiend, at a certain wager he had laid with him.

31. Look at the great king Janaka, how he remained undismayed and undejected, at the burning of his well decorated city of Mithila.

32. Look at the quiet and submissive prince of Sālyadesa, how he calmly struck off his head from his body, as if it were the plucking off of a lotus leaf or flower from its stem, in order to satisfy the demand of a deity for the same.

33. The Sauvira sovereign, who had won the big Airavata elephant of the god Indra, in a combat with him; made at last a gift of him to the very god, with as much unconcern, as one offers a heap of white kundu flowers, or huge heaps of rotten straws upon the sacrificial fire.

34. You have heard how the elephant named kundapa, employed his trunk in sympathy to the Brahman's kine, in lifting them from being plunged in the mud; and afterwards devoted his body to the service of the Brahman; wherefore he was taken up to heaven in a celestial car.

35. Let your continued observance of toleration, preserve you from acts of intolerance, which tend at best to the oppression of others; and know that the spirit of intolerance, is as the goblin of the kadamba forest (whose business was the havoc and depredation of all living beings). (*i.e.* By want of forbearance, you make yourself an enemy to all, and make them as enemies to you).

36. Remember the young and gentle Jadabharata, who by the natural hebetude of his mind, devoured the firebrand that was thrown into his almspot, thinking as a piece of meat, and without any injury to himself (To the meek and tolerant, a furnace of fire, becomes a bed of roses and flowers).

37. Think of the soberminded kura, who notwithstanding his following the profession of a huntsman all his lifetime, was at last translated to heaven, and placed by the souls of the righteous men after his demise.

38. Think of the listlessness and want of concupiscence, in the person

of the royal sage Kapardana, who being seated in the garden of paradise in his youth, and beset by celestial damsels all about, felt no desire for any of them.

39. Know how many princes and Lords of peoples have from the unperturbed apathy of their souls, resigned their realms and society of mankind, and betaken themselves to lonely forests and solitary caves of Vindhyan Mountains, and there spent their lives in motionless torpidity.

40. Think of the great sages and saints, and of divine and devoted adepts, who were adored by even the gods, for the steadiness of their holy devotion, that have passed away in the observance of their rigid and unruffled vows of an universal indifference.

41. Call to your mind the instances of many a monarch, of ordinary men and of base and mean huntsmen also, that have been honoured in all ages and countries, for their observance of an unimpressed equality in all states and circumstances of their lives.

42. All intelligent men strictly observed the rule, of preserving their equanimity in their course through life; whether it be for the achievement of their acts for this life or the next, as also for the success of their understandings of every kind.

43. They neither long for longevity nor desire their death in difficulties; but live as long as they have to live, and act as they are called to act, without any grudge or murmur.

44. It is the business of the wise man, to conduct himself in the career of his life, with a contented mind and placid countenance, both in his favourable and unfavourable circumstances, as well as in the happiness or misery of himself or others.

## CHAPTER CLXXXIX.

### STATE OF LIVING LIBERATED MAN.

Argument:—The liberated man neither gains nor loses anything,

by his observance or neglect of the acts of life; and yet he is enjoined to act in conformity with the prescribed rules of conduct of his society and country.

Rāma said:—Tell me sir, why the wise and liberated man is not freed from his subjection to the prescribed rules of conduct, when his soul is beatified with the spiritual light, and his mind is emancipated from all earthly cares.

2. Vasishtha replied:—The observance and avoidance of all ritual and pious acts, are equal and of no avail to the truly enlightened man; who is indifferent to aught of good or evil to his life (*i.e.* who is neither solicitous to have anything desirable or leave what is unfavourable to him into the world).

3. There is nothing whatever in this frail world, which may be desirable to the man of right understanding, not aught of positive evil, which deserves the avoidance and abhorrence of the wise man.

4. The wise man derives no positive nor permanent good, by his doing of any act prescribed by custom or usage; nor does he lose anything by his neglect of them; wherefore it is best for him to stand in the middle course, and according to the common rules of society and his country.

5. As long as there is life in the body, it is called a living body and has its motion also; therefore measure your movements according to the breathings of your life, nor accelerate nor slacken them beyond their just measure (*i.e.* neither outrun thy breath, nor halt in thy course).

6. If it is equal to any one, to walk either by this way or that to his journey's end, yet it is much better for him, to walk by the beaten path, than in a strange and unknown one. (So if it be the same thing to sleep at home or abroad; yet it must be safer and more comfortable to every one to sleep at his own lodge than elsewhere).

7. Whatever actions are done at any time, with meekness and mildness of disposition, and with a placid frankness of the mind, is ever held as perfectly pure and contrite in its nature, and never blameable in anywise.



8. We have seen many wise, learned and farsighted men, to have conducted themselves very honorably and blamelessly in this world, which is full of faults and pitfalls, and beset by traps and snares on every way.

9. Every one is employed with perfect compliance of his mind, in discharging the duties of the particular sphere in which he is placed; some commencing their career in life, in the state of householdership and others ascending gradually to state of living liberation (when they are not exempted from observances of particular duties also).

10. There are many wise and well discerning kings and princes, like yourself and those sitting in this assembly who are vigilantly employed in the ruling of their respective states, without their attachment or tenacity to them, and without their desire of reaping any fruition from them, and by way of the disinterested discharge of duty.

11. There are some that follow the usages, according to the true sense of the Vedas, and take their food from what is left after their daily offerings to the sacrificial fire. (The early Aryans ever fed upon cooked food, after their first offerings to the gods by their mouth of the fire (*Agner vaidevanam Mukham*)).

12. All men belonging to any of the four classes, are employed in the observance of their respective rites and duties, and in the acts of the worship of the gods, and in their meditations with different ends and views (*Kamya-karma*).

13. Some men of magnanimous minds, and higher aims of future liberation or *Moksha*, have renounced all their ritual acts *karma kānda*; and remain inactive as ignorant people, with their spiritual knowledge of the only One.

14. Some are seen to be sitting silent and insensitive, in their posture of deep and unbroken meditation; in dreary and dismal deserts untraversed by the deer and wild beasts; and in distant and lovely solitudes, where no trace of a human being was ever seen even in a dream.

15. Some are found to resort to some sacred place of pilgrimage, and there to perform their acts for future rewards; while others are known to recline in some holy hermitage or sacred shrine of saints, and there to pass their lives in the practice of resignation and indifference and

quite unknown to men.

16. Many are seen to leave their own houses, and quit their native countries, in order to avoid the enmity and scorn of their fellow countrymen; and betake themselves to other lands, where they settle as strangers.

17. There are many who being dissatisfied with their families, forsake their company and desert their homes; and rove about as wanderers, from forest to forest, over hills and dales, and cities and towns, without being settled any where.

18. How many are there that travel to the great city of Benares, and to the holy city of Allahabad and visit the holy hills and cities, and the sacred shrine of Badarikāśrama (for performance of their acts of righteousness there).

19. How many are seen to resort [to] the holy places at Sālagrama, and to the sacred cell in Kalapagrāma, how many are on their way to the holy city of Mathura, and the sacred hill at Kalinjar.

20. See the numbers of pilgrims thronging in the woodlands on Mahendra mountains, and upon table lands of Gandhamādana hills; see also the pilgrims on the plains of Dardura hills; as those also upon the level lands of Sahya Mountains.

21. See the pilgrims thronging on the crags of the Vindhyan range, and those dwelling in the hollows of the Malaya Mountains; see them that dwell in the happy groves of Kailasa, and those in the caverns of Rikshavata mounts.

22. In these as well as many other holy places and mounts, you will find a great many hermits and far-sighted devotees dwelling in peace, and wholly devoted to their holy devotion.

23. Those among them that have become *sannyasins*, are deserters of their prescribed duties, while they that are *Brahmacharins*, are strict observers of the law and their sacred rites: but those that have the faith of Buddha, are apostates from the holy faith, and fanatics in their practices.

24. Some of these have left their native homes, and others have quitted their natal lands altogether; some have their settled habitations in some place, and others leading their nomadic lives from place to place.

25. Among these, O Rāma, that dwell in the sublunar sphere of this globe, as also among them that live at the antipodes, and are known as daityas:—

26. Some are of clear understandings, and well acquainted with the civil laws of their society; some are of enlightened understanding, and others again are acquainted with the past, and have a foresight of the future.

27. Some are of unenlightened understandings, and are always in suspense, and suspicion of their minds; they are addicted to vice, and unable to govern themselves, are always under the government of others.

28. Some there are who are half-enlightened, and proud withal of their knowledge of truth; they break loose from the observance of customary duties, and are not yet the esoteric yogi or spiritualist.

29. Thus among these great multitudes of men, that are wading in the vast ocean of life, every one is striving to get the end, according to his different aim and object.

30. But it is neither one's confining himself at home, or remaining in his native country, nor his betaking him to hermitage or dwelling in some solitary forest; nor the observance of customary duties; nor practice of painful austerities, whereby one may ford over the unfordable gulf of this world.

31. Neither dependence on righteous acts nor the forsaking of them; nor one's employment in the observance of customary usages, or his attainment of great powers, can be of any avail to him, in saving him from the turmoils of the world.

32. It is one's self-control only, that is the means of his salvation (lit., getting over the sea of the world); and the man whose mind is not attached, or tied down to anything in this world, is said to have got or gone over it.

33. It is no matter whether a man does or neglects, the righteous deeds

of his religion and society; provided he keeps the contriteness of his mind in both, and is never attached to nor affected by either: such a man is deemed a sage and saved from his return to this nether world.

34. The man that does neither any righteous or unrighteous action in his life, but has his mind fixed in this earth, and attached to earthly objects, is deemed a hypocrite, and destined to revisit this earth in his repeated births.

35. Our minds again are of the nature of nasty flies, which are prone to fly about and pore upon the sores of worldly pleasures; from which it is hard for us to deter them, as it is impossible for us to kill them at once for attainment of our salvation (or, our minds are as surfeited bees, cloyed with the honey of their cells from which they cannot fly away, gloss).

36. It sometime comes to happen and by the good fortune of a person, that his mind turns of itself towards its perfection; and then by a flash of inward light within itself, comes to see the presence of the divine spirit in the very soul.

37. The mind being enlightened by the flash of spiritual light in the soul, becomes enrapt at the sight, and losing all earthly attachment, is unified with the supreme unity.

38. Being unmindful of everything, and conscious of thy entity as a particle of the infinite vacuity, remain perfectly happy with thyself, and in the everlasting felicity of thy soul.

39. Being replete with the knowledge of transcendental truth, and devoid of the faults and frailties of thy nature, have the magnanimity of thy soul, with the equanimity of thy mind and elevation of thy spirit; and thus remain O thou support of Raghu's royal race, without sorrow and fear of death and rebirth, and be as holy as the holy of holies.

40. Know the translucent state of the most Holy Brahma, to be quite clear of all the grossness and foulness of nature, and free from all the qualities and properties that are attributed to Him. He is beyond our conception and above the reach of our thought. He is increate and ever existent of Himself, and manifest in his abode of our intellect. Knowing him then as thyself, remain quite free and dauntless for ever.

41. There is nothing more that can be gleaned, from greater verbosity on this subject; nor is there anything remaining to be communicated to you, for your best instruction in divine knowledge. You are roused, O Rāma, to your full knowledge of the essential doctrines of divinity, and you have become cognizant, of whatever is knowable and recondite in nature.

42. Vālmīki says:—After the chief of sages had spoken so far, he saw Rāma rapt in his ecstasy and bereft of his mental efforts; and the whole assembly sitting fixed in the one and same tenor of their meditation. They were all entranced in their reveries and musings, in the mysterious nature of the Divinity; as the humming bees ramble over the lotus petals with their soft and silent murmur, and revel upon the sweetness of the honey cups of flowers.

## CHAPTER CC.

### THE LOUD APPLAUSE OF THE COURT ON THE SAGE'S SPEECH.

Argument:—Narration of the plaudits of the assembly, accompanied with the showering of flowers and uproar of musical instruments, at the end of the holy sermon.

Vālmīki continued:—Upon the termination of the holy sermon on Nirvāna—anesthesia, there arose loud hubbub without the court house, which put a stop to the sage's proceeding further in continuation of his discourse.

2. But the whole audience in the court hall, was immersed in a state of steady hypnotism, and settled intentiveness in the Supreme; and the faculties of their mind were quite clear, and their workings at rest.

3. The whole audience on hearing the lecture on investigation after intellect, became passengers on the raft of *sat*, and they all gained their salvation.

4. Immediately there arose a loud chorus of applause, from the mouths

of the emancipated sages or siddhas, dwelling in the upper regions of the skies, and it filled the concave of heaven, with the acclamations of praise to the venerable sage.

5. In the same manner there rose shouts of praise also, from the holy sages seated in the assembly; together with the loud acclamation given by the son of Gādhi—Viswamitra, who sat at their head.

6. Then was heard a swelling sound, filling the face of the four quarters of the firmament; just as the blasts of wind filled the hollows of the withered bamboos in the forest, and make them resound with a sound with a soft sweet melody.

7. Next arose a flourish of trumpets from the celestials, mingling with the hosannahs of the siddhas; which rumbled together and resounded loudly, amidst the hollow caves of distant mountains and dale.

8. Along with the flourish of celestial trumpets, there fell showers of flowers from above, resembling the driving rain of snows, which blocked the faces on all sides of heaven.

9. The floor of the court hall was strewn over with flowers, and the fanfare of the drums and timbals, filled the mouths of hollow caves and caverns; the flying dust covered the face of the sky, and the rising odours after the rain were borne upon the wings of the winds to all sides.

10. Then there rose a mingled rumble of the shouts of applause, and the peal of heavenly trumpets; joined with the whistle of the hissing showers of flowers, and the rustling of the winds all about.

11. The courtiers all looked around with their uplifted faces and eyes, and were struck in their minds with wonder and surprise; while the beasts all about the palace and in the parks, remained amazed at the event with their pricked up ears.

12. The women and children in the inside, sat staring with their wonder stricken eyes; and the princes sitting in the court hall, looked astonished on one another with their smiling faces.

13. The face of the firmament became exceedingly brightened, by the

falling showers of flowers from above; and the great concavity of the world, was filled with the hissing sound of the falling rains.

14. The showers of flowers and drizzling rain drops, with their hissing sounds, made the royal palace an appearance of festivity. (With the scattering of fried rice, sprinkling of rose water and blowing of conchshells).

15. Not only the palace, but all places in the worlds, seem to celebrate their festive mirth, with tossing of flower garlands, joined with celestial music.

16. The shouts of the siddhas and their ejaculations of joy, rolled and growled as high in the upper sky; as the rolling billows and rebillowing waves, howled in the depth of the ocean and sea.

17. After the hubbub of the heavenly hosts had subsided, (in the lull of the rains and rackets); the following words of the siddhas proceeded from above, and were heard to be uttered in an audible and distinct voice.

18. The siddhas said:—We have erewhile since time erst began, listened to delivered thousands of sermons, in the assembly of siddhas or perfect beings, on the means of attaining liberation, (which is the highest pitch of perfection of the living soul); but never heretofore heard a lecture so impressive on the mind, as this last location of the sage.

19. We see boys and women and the bending brute creatures, together with the creeping and crawling animals, are all enrapt by this soothing speech, which will doubtless enrapture its readers and hearers in future.

20. The sage has used every argument and example, for rousing Rāma to his beatification; such as it is doubtful whether he had ever shewn such affection to his Arundhati or not.

21. Hearing this lecture on liberation, even the brute creation of beasts and birds, become emancipated from the burthen of their base bodies; and as for men, they forget altogether the trammels of their bodies in their embodied state.

22. Our draught of these ambrosial drops of divine knowledge, through

the vessels of our ears; has not only satiated our appetite for wisdom, but renovated our understandings, and added a fresh beauty to our spiritual bodies.

23. On hearing these words of the heavenly host of siddhas, were struck with wonder, and looked upward with full open eyes; and then as they cast their looks below, they beheld the surface of the court-hall, to be strewn over with flowers and lotuses, falling in showers from above.

24. They saw heaps of *mandara* and other celestial flowers, piled up to the roof of the lofty hall; and observed the court yard to be covered over with blossoming plants and creepers, and with wreaths and garlands of flowers without an interstice.

25. The surface of the ground, was strewn over with buds and blossoms of Pārijata plants; and thick clouds of Santanaka flowers, shadowed over the heads and shoulders of the assembled people in the court.

26. The saffron flowers of Harichandana (yellow sandalwood), hung over the jewelled crests of the princes; and seemed as an awning of rainy clouds, spread over the glittering chandeliers of the court hall.  
(Harichandana is a tree in the garden of Paradise).

27. Seeing these events in the court, the people all gave vent to the repeated shouts of their loud applause; and talked to one another of this and that, as was fitted to the solemnity of occasion.

28. They then adored the sage with the prostration of their bodies and limbs, and made him their obeisances, with offerings of handfuls of flowers.

29. After the loud peals of applause had somewhat abated; the king also rose and prostrated himself down and then worshipped the sage, with the tray of his presents and wreaths of flowers held in his hands.

30. Dasaratha said:—It was by your admonition, O thou Lord of Arundhati; that I was released from this my mortal frame; and gained the transcendent knowledge which filled my soul, and joined it with the supreme essence in perfect bliss.

31. We have nothing in this nether earth, nor is there anything with the



gods in heaven, which I ween is worthy enough to be given, as a proper offering in thine adoration.

32. Yet I beg you to pray something in order to acquit myself of my duty to you, and to render my services to thee prove effectual to me, and hope you will not be irritated at this address of mine.

33. That I adore you myself with my queens and my weal in both worlds, together with all these dominions and servants of mine (all [of] which I now offer humbly at your venerable feet).

34. All these possessions of mine are yours entirely at present, so my lord take them as yours, and make them as parts of your hermitage; please to dispose of these as you please, or use them as you like.

35. Vasishtha replied:—Know, O great king, that we Brahmans are pleased, only with the mere obeisances of people; we are verily satisfied with receiving reverence of men, and these you have already done and shown to me.

36. You know to rule the earth, and therefore its sovereignty is suitable to thee; nor can you show a Brahmin to have ever reigned as a king, keep therefore what is yours to yourself and prosper therein.

37. Dasaratha answered:—What is this trifle of a realm to me, which I am ashamed to call and own as mine; it cannot lead me to the knowledge of its true Lord, therefore do so as I may clearly and truly know the most high.

38. Vālmīki relates:—As the king was saying so, Rāma rose from his seat, and threw handfuls of flowers on the sacred person of his preceptor; and then lowly bending himself before him, he addressed him as follows.

39. Venerable sir, as you have made the king speechless, by telling him that you are pleased with mere obeisance of men; so I am taught to wait here, with my bare prostration at your venerable feet.

40. Saying so, Rāma bowed down his head, lowly at the feet of his guide; and then scattered handful of flowers on his pure person, as the trees on the sides of a mountain, sprinkle their dew drops at the foot and

base of the mount. (Gloss. The branches of trees serving as their hands, and the leaves as their palms).

41. Then the pious prince made his repeated bows of reverence to his venerable preceptor; while his lotus like eyes were suffused with the tears of his inward joy and piety. (Ānandāsrū—tears issuing from pious and joyous feelings).

42. Next rose the brother princes, of Dasaratha's royal race; namely Bharata, Satrughna and Lakshmana, together with their equals in kith and kin; and they all advanced to the sage, and bowed down to him with their respectful reverence.

43. The other chiefs and nobles and regents, that sat in their order at a distance; together with the saints, sages and the clergy at large, rose in groups from their seats, and did their homage to the sage, with flinging handfuls of flowers upon him.

44. At this instant the sage was almost covered with and hid under the heap of flowers, that were poured upon him from all sides; in the same manners as the snowy mountain of Himalaya, is wrapped and concealed under the snows of water.

45. After clangor of the assembly was over, and the peals of their *pranama-hailings* had ended; Vasishtha remembered his saying with the assembled sages, of proving to them the truth of his doctrines, and of removing the doubts of his audience regarding the miracles he had wrought.

46. He then shoved off with both his arms, the heaps of flowers from about his sides; and showed out his fair face from amidst them, as when the disc of the moon, shines forth from within the hoary clouds.

47. Then there ensued a hush over the flourish of the trumpets, and a silence upon the fanfare of applauses; the falling of flowers was at a stop, and the murmur of siddhas above, ceased with the clamour of the assemblage below.

48. After the princes and assembled nobles, had made their obeisances and greetings, there occurred a calm stillness in the assembly, as when a lull takes place in the atmosphere after a storm.

49. Then the chief of sages Vasishtha, upon hearing the applauses poured upon him from all sides; spoke softly to the royal sage Viswamitra, from the unblemished purity of his soul.

50. Hear me, O sage, that art the lotus of the princely race of Gādhī, and ye sages that are assembled here, namely Vāmadeva, Nimi and Kruta, together with Bharadwāja, Pulastya, Atri, Narada and Ghṛishti, and Sāṇḍilya.

51. Hear me also, O ye sages Bhāsa, Bhrigu, Bharanda, Vatsa and Vātsayana, with all others that are assembled here at present, and had the patience to listen to this contemptible discourse of mine.

52. Please now with your well known affability to me, point out to me whatever you have found as meaningless or unintelligible and ambiguous in my discourse.

53. The audience responded:—O Venerable sir, we have never heard or marked in [a] single word in this spiritual and divine discourse of thine, that is meaningless or unintelligible to anybody.

54. We confess that whatever foulness was inbred in our natures, by our repeated births in this sinful world; has been all purged out by your holy lecture, as the alloy in gold is burnt away by the purifying fire.

55. O sir, our minds are as expanded by your divine sermon, as the blue lotus buds are opened to bloom, by the cold and ambrosial beams of moon light.

56. We all bow down to thee, O thou chief of sages, as our best guide in divine knowledge; and the giver of true wisdom to us, with regard to all things in nature.

57. Vālmīki relates:—The sages said so far and then hailed and bowed down to Vasishtha again, and their united applause of him, rose as high as the loud roar of raining clouds.

58. Then the speechless siddhas, poured down again their showers of flowers from above; and these hid the body of the sage under them, as the clouds of winter cover the rocks under ice and snows.

59. Afterwards the intelligent and learned men in the court, gave their praises to King Dasaratha and to Rāma also; saying that the four princes were no other than the fourfold incarnation of the God Mādhava or Vishnu himself.

60. The siddhas said:—We hail the four princes of Dasaratha line, who are the quadruple forms of the self incarnate Vishnu, and are quite liberated from the bonds of flesh, in these their living states of humanity.

61. We hail king Dasaratha, as having the mark of the sovereignty of the whole world. (Imprinted in his person); that is of this world which extends to the limits of the four oceans, and lasts forever in his race.

62. We hail the sage Vasishtha, who is as bright as the sun, and stands at the head of the whole host of sages; and also the royal sage Viswāmitra of renowned fame and dignity.

63. It is through their means (*i.e.* because of their assemblage in this court), that we had this fair opportunity of hearing this divine discourse, which is so full of knowledge and fraught with reason, that it serves to dispel the great gloom of error at once.

64. So saying the siddhas of heaven again let fall their handfuls of flowers in showers; and made the assembly look up to them in silence, with their uplifted eyes and gladdened minds.

65. And then there was a mutual greeting of the siddhas from above, and of the assembled people to them from below.

66. At last the assembly broke, with their respectful greetings to one another, accompanied with their mutual offerings of flowers and salutations. And the celestial and terrestrial, the great *Munis* and sages, the Pandits and Brahmans; together with the princes and nobles, bade adieu to and took leave of one another (in order to repair to their respective abodes).

## CHAPTER CCI.

### EXPLANATION OF REST AND REPOSE IN ULTIMATE AND PERFECT BLISS.

Argument:—Rāma's conclusion on the lecture of Vasishtha, and Viswāmitra's request over Rāma.

Vālmīki related:—After the assembly had rejoined the next day, there was observed a profound silence over it; and there appeared a cheerfulness in the countenances of princes from the enlightenment by the last lecture.

2. The people seemed to be smiling in their faces, by reflecting on their former errors and follies, after their coming to the light of truth. (The reminiscence of the freaks and follies of boyhood, is a source of delight in old age).
3. The wise men in the assembly, appeared to be sitting fixed in their steadfast meditation, by having the feelings and passions of their minds, curbed and subdued upon their access to the relish of true knowledge.
4. At this time, Rāma sat with his brothers, in their posture of *padmāsana*—having their legs crossed upon one another; had the palms of their hands folded together, and their eyes fixed steadfastly upon the face of their preacher.
5. The king Dasaratha remained in a sort of entranced meditation, and thought himself as liberated in his life time, and placed in a state of infinite bliss.
6. The sage after holding his silence, as long as he was adored by his reverential audience, spoke to them at last in distinct words, and wanted to know what they would now like to hear about.
7. He said, O lotus eyed Rāma, that art as the cooling moon in the clear sphere of thy race, tell me what thou now wishest to hear, as most desirable and delightful to your mind.

8. Tell me the state in which you find yourself at present, and in what light you view the appearance of the world now before you.

9. Being thus addressed by the sage, Rāma looked at his face; and then bespoke to him in his distinctly audible voice, and his plain and unfaltering accents.

10. Rāma said:—It is all owing to thy favour only, O Venerable sir, that I have attained to my state of perfect holiness, and become as pure as the clear atmosphere in autumnal calm and serenity.

11. I am entirely freed from all the errors, which are so detrimental to the right course of our lives in this world, and am as pure as the clear sky, in the true and very state of finite vacuity. (The very state of the deity).

12. I am set free from all bonds, and released from all attributes and adjuncts; I find myself situated in a crystalline sphere, and shining there as clear as crystal.

13. I am quite pacified in my mind and am neither willing to hear or do anything else; I am quite satiate in myself, and require nothing more for my satisfaction. I am quite at rest as in the state of hypnotism.

14. My mind is quite calm in its thoughts, and entirely pacified in its wishes; all my desires have fled from it, and I find my mind to rest in its perfect peace and supreme bliss.

15. I am staid in all my thoughts and allayed in my desires, whilst living in this waking world; I am enrapt and entranced, while I am quite sane and sound and sleepless at all hours by day and night.

16. With my soul devoid of all wishes and expectations, I live while I am destined to live in this material body of mine; and remain smiling (*i.e.* rejoicing) as long as I sit to listen to your inspiring lessons.

17. Now I am no more in need of admonition or instruction of the sāstras, or of the acquisition of riches or friends; nor am I willing either to get rid of them at any time. (Because of my utter indifference to them as is theirs also to me).

18. I have found and am in the enjoyment of that unalloyed happiness, which attends on one in heaven or Paradise, or in his attainment of the sovereignty of the whole world.

19. The world which I perceive within myself by my outward senses, is conceived to be brighter far and more transparent than the outward atmosphere, by being viewed in the light of the intellect, and considered as a part of its infinite vacuous sphere.

20. This world I ween, is certainly a vacuum; and it is by my belief in the nihility of the phenomenal, that I am awaked to my immortality. (The visible world is a passing and vanishing sight, and it is by our belief in the spiritual only, that we see the everlasting scene).

21. Let me remain content with all that is, or comes to pass on me, whether they are desirable to me or occur themselves; and let me act as the law enacts to its full extent and without fail, but without any object of mine or expectation of reward.

22. I am neither content nor discontented with anything, nor rejoice nor repine at any event; I do what is my duty in society, without retaining the erroneous conception of reaping their reward.

23. Let this creation be otherwise or go to perdition, let the winds of the last destruction blow with their fury also; or let the land smile in its plenty and beauty, yet I sit unmoved by them, and remain in the divine self or spirit.

24. I rest in myself which is unseen or dimly seen by others, and is undecaying and untainted in itself; I am not enchained to my wishes, but am as free as air, which you cannot compress in your clutches.

25. As the fragrance of flowers upon the trees, is wafted by the breeze and deposited in the air, so is my soul borne away from the confines of my body, and posited in empty vacuity (where it ranges at large in its freedom).

26. As these princes and rulers of people, live and enjoy themselves in their realms at pleasure; and whether they are enlightened or not, they are employed in their respective occupations.

27. So do I enjoy myself with the steadiness and equanimity of my mind, which is freed from all fear, grief or joy and desire.

28. I am happy above all happiness (derived from this frail world); my happiness is in the everlasting One, than which there is no happiness to be preferred by me. But because I live here as a human being, you are at liberty to appoint me to any duty, in common with all mankind and becoming to humanity.

29. I cannot be averse, to manage myself with the trifles of this world, as long as I am destined to them; in the same manner as boys are never to be blamed, for indulging themselves in their playthings in their boyhood. So long sir, as I shall have to live in this body of mine, I must do my bodily acts, with my mind fixed in the sole One only.

30. I must live to eat and drink, and continue in the course of my business in life; but I am freed from all fear of my failings in them, by the kind counsels to me. (That the liberated man is at liberty to do or undo his duties).

31. Vasishtha replied:—O Bravo Rāma! that you have chosen for yourself the most meritorious course of life; wherein you shall never have to repent, from the beginning to the end of your career.

32. By this cold indifference in thy self, and complete equanimity in every state, you have verily secured to the unbroken rest in your life, as the visible firmament has found in infinite vacuity.

33. It is by your good fortune, that you have got rid of your sorrows, and it is fortunate to you to be set so well composed in yourself; it is your good luck to be freed from the fears of both worlds, and it is happy for you to be at your heart's ease and rest.

34. You are lucky, my lord, to be so fraught with your holy knowledge; and to have purified the lineage of Raghu, with your knowledge of the present, past and future.

35. Now prepare yourself to accomplish the object, of the chief of sages—The great Viswamitra's request and by completion of his holy sacrifice at your sire's behest, continue to enjoy the sovereignty of



the earth; in subordination to your royal parent.

36. May the mighty king reign for ever in prosperity, over this prosperous realm of his; in conjunction with yourself and his other sons, relatives and nobles and in possession of all his infantry, cavalry, his chariots and his lines of elephants &c., and without any disease and fear of his enemies.

## CHAPTER CCIL.

### RECUMBENCE OF THE ASSEMBLY TO THEIR HYPNOTIC REST.

Argument:—Entrancement of the audience to a state of somnolence known as Hybernation, hypnotism and Ecstasis in Theosophy.

Vālmīki related:—Upon hearing these words of the sage, the assembled princes and lords of men in the court, felt a *sang froid* or coolness in their souls, as if they were all besprinkled with ambrosial waters upon them.

2. Rāma with his lotus like eyes and moon like face, remained as resplendent, as if they were filled with ambrowaters, or the nectarious liquid of the Milky ocean.

3. Then the sage Vāmadeva and others, who were fraught with divine knowledge, exclaimed with their admiration for the preacher; O the holy instruction, that you have imparted unto us this day!

4. The King with his pacified soul and joyous mind, shone as shining in his countenance, as if he had a new light infused in himself (and causing the hairs on his body to stand on their ends, from his inward gladness).

5. After many other sages, who were well acquainted with the knowledge of the knowable One, had thus pronounced their praises; the enlightened Rāma (lit. who was purged from his ignorance), oped his mouth again, and

spoke in the following manner.

6. Rāma said:—O thou seer, that knowest the past and future; thou hast cleansed away all our inward dross, as fire serves to purge gold from its impurity.

7. Venerable sir we have now become cosmognostics or all knowing, by our knowledge of the universal soul, though we are confined in these visible bodies of ours, and seeming to all appearance, as knowing nothing beyond them.

8. I feel myself now as perfect and full in all, and to have become quite undecaying in myself; I am freed from all fear and apprehension, and am quite cognoscent with all things.

9. I am overjoyed to no end, and am happy beyond all measure; I have risen to a height from which there is no fear of falling, and am elevated to the supreme acme of eminence and perfection. (Parama-purushārtha).

10. Alack! how am I cleansed by the holy and cooling water of divine knowledge, which you have so kindly poured forth in me, and whereby I am as joyous, as a full blown lotus in the lake of my heart.

11. I am now set, sir, by your favour to a state of happiness, which brightens to me the face of universe with ambrosial delight.

12. I now hail myself, that have become so fair within myself with the clearness of my mind, and by disappearance of all sorrow from it. I have received a grace in my face, from the peace of mind and purity of my wishes. I am joyous in myself with my inward joy, and I [am] wholly pure with the purity of my soul.

## CHAPTER CCIII.

### DESCRIPTION OF NIRVĀNA OR SELF EXTINCTION IN DIVINE MEDITATION.

Argument:—Sounding of midday trumpet, performance of daily ablution, and description of the setting sun. The meeting of the assembly on the next morning upon the discourse on Nirvāna.

Vālmīki related:—As Rāma and the sage had been remonstrating in this manner, the sun advanced towards the zenith, to listen to their holy conversation in [its] royal dome.

2. The solar beams spread on all sides, with greater force and effulgence; as if to expose to clearer and greater light the sense of Rāma's speech.
3. Then the lotus beds in the tanks of the pleasure gardens, all about the royal palace, began to expand their embosomed buds to bloom before him, as the princes shone forth in brightness amidst the royal hall.
4. The air was exhilarated with joy at hearing the holy lectures of the sage; and seemed to be dancing with the sunbeams, glistening in the strings of pearls, suspended at the windows of the palace.
5. The premature gleams of the sun, glistened as bright at the glittering glass doors and shining chandeliers of the court hall; as the gladdened hearts of the audience, glowed at enlightening speech of the sage.
6. After Rāma was settled in his sedateness, his face shone as bright as a blooming blue lotus by its reflexion of the rays of the sage's look upon it. (Here the blue complexion of Rāma, is compared to a blue lotus, blooming under the moon bright look of fair Vasishtha's countenance).
7. The sun advancing towards the summit of the horizon, like the marine fire rising on the surface of the blue ocean; sucked or dried up by his darting flames the dewy humidity of the sky, as the submarine heat resorbs the waters of the deep.
8. The cerulean sphere of heaven, appeared as the lake of blue lotuses, and the shining sun seemed as the golden pericarp of the flower; his bright beams resembled the aureate farina of flowers, and his slanting rays likened the aslant pistils in the air.

9. He shone as the dazzling crown upon the head of the azure queen of the worlds; and was hanging down like the resplendent earring, pendant on the ear of heaven; while the little lay hid under his glaring light, like bits of diamonds lying concealed under the effulgence of a blazing ruby.

10. The ethereal maids of all the quarters of heaven, held out the mirrors of silvery clouds before his face, with their uplifted arms of the mountain peaks all around; and these are emblazoned by solar rays, like the rainless clouds on mountain tops.

11. The sunstones in the quarries on earth emitted a fury blaze, which emblazoned the skies around, with a greater light than that of the sun.

12. The trumpets sounded aloud, with the wind blown by the mouths of trumpeters; and the conchshells blew as loudly at midday, as the winds of the last deluge, set the sea waves to their tremendous uproar.

13. Then the spherules of sweat, appeared on the faces of the princes, as the dew drops falling on lotus leaves; and they were so closely connected together, as to give them the appearance of strings of pearls.

14. The thickening noise of the hurry and flurry of men, resounded as hoarsely within the hollow walls of the hall, that they filled the cars of men, as the dashing waves fill the concave of the hollow sea.

15. The waiting maids then came forward with cups of liquid camphor in their hands; in order to sprinkle them on the persons of the princes; to assuage their fervour of the solar heat.

16. Then the assembly broke, and the king rose from his seat in company with Rāma and the princes and Vasishtha, together with all the lords and nobles, that were present in the assembly.

17. The assembled lords and princes, the ministers of the state and religion, together with the high priests and sages; rose from their seats, and having gladly made their greetings to one another, took their leave and departed to their respective abodes.

18. The front of the royal inner apartment, was fanned with flappers of palm leaves, wafting the clouds [of] camphor powder, that was scattered

for allaying the midday heat.

19. Then the chief of sages—Vasishtha, oped his mouth and spoke out to Rāma, amidst the sonata of noonday music, that resounded amidst the walls of the royal hall.

20. Vasishtha said:—Rāma! you have heard whatever is worth hearing, and known also all that is worth your knowing; and now I see nothing further, that is worth communicating to you for your higher knowledge.

21. Now you have to reconcile in yourself, and by your best understandings, all that you have been instructed by me, and what you have read and learnt in the sāstras, and harmonise the whole for your guidance.

22. Now rise to do your duties, while I hasten to the performance of sacred ablutions; it is now midday, and the proper time of our bathing is fastly passing away.

23. And then whatever else you have to enquire about, for the satisfaction of your wishes, you can propose the same to me tomorrow morning, when I shall be happy to expatiate on the subject.

24. Vālmīki related:—After the sage had spoken in this manner, the mighty king Dasaratha saluted the parting chiefs and sages, and honoured them according to their proper ranks and degrees.

25. And then being advised by Vasishtha, the virtuous king with Rāma by his side, proceeded to give their due honours, to the sages and siddhas and to the Brāhmanas also one after the other.

26. He gave them gems and jewels, and monies and bouquets of flowers; and he gave to others riches equivalent to the values of the gems and jewels; while he gave strings of pearls and necklaces to some also.

27. He honoured some with his respects and civilities, and others with monies suited to their worth and degree, while he gave his gifts of cloths and seats, food and drink, and of gold and lands to others.

28. He saluted others with perfumeries and aromatic spices and wreaths of flowers; he honoured the elders with due respects, and gave his bare

regards to others.

29. Then the king rose from amidst the assembly, with the whole body of his courtiers, and the holy sages and Vasishtha with him; as the splendid moon rises in the sky, with the train of stars about him. (The moon is masculine in Sanskrit, and twin brother of the sun).

30. The rising of the assembly and its people, was attended with a rumbling noise, as it is heard in the treading of men, over a bog of knee deep mud and mire.

31. The clashing of the concourse against one another, and the cracking of their armlets and wristlets by their friction with each other; joined with the broken jewels and scattered pearls, slipped from the torn necklaces of the nobles, gave the floor of the court hall, the appearance of the spangled heaven.

32. There was a close concussion of the bodies, of sages and saints, of Brahmans and princes and nobles all jumbled together; and there was a rapid undulation of the chowrie flappers, waving in the hands of fanning maid servants.

33. But there was no huddling or dashing or pushing one against the other; as they were intent upon reflecting on the sense of the sages preaching, and rather asking excuses of one another, with the gestures of their bodies, when they came in contact with others.

34. At last the king and the sages and nobles, accosted one another with sweet and soft words; and took their parting leave (for repairing to their respective abode for the day).

35. They then left the palace, and proceeded to their residences, with their gladdened faces and contented minds; as when the immortals repair to all parts of heaven, from the synod of the king of gods—Indra or Sakra.

36. After every one had taken leave of others, and arrived at his house; he employed himself in the discharge of his ritual services of the day.

37. Thus the king and all, performed their daily ablutions and services as usual, until the end of the day.

38. As the day ended with the discharge, of the duties of the daily ritual; so the sojourner of the etherial path—the tired sun, sat down to rest in the west (as the birds of air repair at eve, to their respective nests). (The sun is said to be the *unka* or falcon of heaven; resting at his *aspiand* or nest in the west, by a poet of Persia).

39. After the performance of their vespers, the prince Rāma and the people at large, passed their nights awake and fastly, with talking about and thinking upon the discourse of the day.

40. Then the rising sun advanced in the east, with sweeping away the dust of darkness from before his path, and strewing about the starry flowers on his way, in order to fix his seat in the midst of his dome of the universe.

41. The infant or rising sun, reddened the skies with his rays, resembling the crimson hue of kusambha flowers; and then he embarked on the board of his bright orb, amidst the wide ocean of the etherial region. (The sun sailed in the etherial sea, through the scattered island of the hidden stars and planets on his way. gloss).

42. Then the regnant princes and lords of men, together with the nobles, peers and their ministers, met at the court hall of King Dasaratha; when there gathered also the great saints and sages, with Vasishtha at their head.

43. They entered into the court and took their seats, according to their different degrees and ranks; just as the stars of heaven appear and occupy their places, in their respective constellations and circles in the expanse of heaven.

44. Then the king and his ministers, advanced and bowed down to Vasishtha, and ushered him to his high seat or pulpit; and they all poured forth their praises to him, after that sage was seated in the rostrum.

45. Now the lotus-eyed Rāma, who sat before the king and the holy sage, oped his lotus like mouth, and spoke in the following manner, with his natural good sense, and usual elegance of speech.

46. Rāma said:—O Venerable sir, that art acquainted with all religions, and art the great ocean of knowledge; thou art the axe of all knotty questions and doubts, and remover of the griefs and fears of mankind.

47. Please tell us whatever more is worth our hearing and knowing; for thou knowest best whatever there remains to be said, for the edification of our knowledge.

48. Vasishtha replied:—Rāma you have gained your full knowledge, and have nothing more to learn; you have attained the perfection of your understanding, and obtained the summum bonum which is sought by all (but found by few), and wherewith you are quite content in yourself.

49. You better consider in yourself and say, how do you find yourself and your inner mind at present; and what else is there, that you wish to know and hear from me.

50. Rāma rejoined:—Why sir, I find myself fully perfected in my understanding; and being possess of the peace and tranquillity of my mind, with the blessing of Nirvāna or ultimate beatitude of my soul, I have nothing to ask or desire of thee.

51. You have said all that you had to impart to me, and I have known all that is worth my knowing; Now sir, take your rest with the Goddess of speech, who has done her utmost for the instruction of us all.

52. I have known the unknown and knowable One, that is only to be known by us as the true reality; and knowing this all as the One Brahma, I am freed from my knowledge of the duality (of the living and supreme soul); and having got rid of the deception of the diversity of the visibles, I am released from my reliance in all worldly things.

## CHAPTER CCIV.

### IDENTITY OF ABSTRACT INTELLECTUALITY AND VACUITY.

Argument:—The abstraction and intellection of all knowledge,



merging in the infinite vacuum.

Vasishtha resumed and said:—Hear me moreover, O Rāma, to tell thee, a few words on transcendental knowledge, that the mirror of the mind shines more brightly, by expurgation of the external images that are reflected on it, than when it is eclipsed by those outward shadows. (*i.e.* Wipe off visibles from the mind).

2. Again the significant words that [are] the symbols of the objects of our knowledge, are as insignificant as the hissing murmurs of waters and waves, and the phenomenal is but a semblance of the noumenal, as a dream is the rechauffe or reflexion of the mind, and the visible world, is but a recast of the visionary dream.

3. The waking state is that of dreaming, and its scenes are those of our dreams; and presenting themselves before us in both these states from our remembrance of them: they are the inward concept of our consciousness, and appearing to be situated without it. (*i.e.* They are the innate ideas of our minds, and not perceptions of our outward organs of sense).

4. As I am conscious of the clearness of my intellectual sphere, notwithstanding the view of the fairy lands in its state of dreaming; so I find my mind, to be equally clear in my waking also of all its imaginary forms of the three worlds and their contents, which in reality [are] a formless vacuity only.

5. Rāma rejoined:—If all things are formless amidst the formless void of the universe, as in empty vacuity of the intellect; then tell me sir, whence arise these endless shapes and forms, as those [of] earth, water, fire and those of these hills, rocks and pebbles?

6. Tell me why the elements are of different forms and qualities and why the empty air, space and time have no forms nor properties of theirs; what makes the wind so very fleet, and what is the cause of the motions and actions of waving bodies.

7. How came the sky to be a vacuum only, and why is the mind of the same nature also; these are all the various natures and properties of things, [that] require to be well explained from my knowledge therein.

8. Vasishtha replied:—You have well asked these questions, Rāma, as they naturally suggest themselves to every inquirer after truth; but tell me in one word, why do you see the varieties of earth and sky, as well as of all other things that you see in your dream.

9. Whence do you see the waters in your sleep, and how are the pebbles scattered about you in your dream; why do you see the flaming fires in your vision, and all sides of heaven appearing before your sight.

10. Say how you have the idea of time in your dreaming, and perceive the actions and motions of persons and things at that time; and tell me from where do all those accidents proceed, that you see to occur in your sleeping and dreaming moments.

11. What is it that creates, produces and gives the formless dream its fascinating form, and then dissolves it to nothing at last; you find it produced and presented to your view, but cannot say how it acts and of what stuff it is composed.

12. Rāma replied:—The dream of the dreaming world, has no form nor position of its own; its soul and substance is mere void, and the earth and rocks which it presents to sight, are nil and *in nubibus* (and leave not a rack behind).

13. The vacuous soul only, is its sole cause, which is likewise as formless and supportless like itself; The formless void is never in need of a support for it.

14. Nothing whatsoever of it is ever produced, nor bear any relation with our consciousness; they are the reflexions of the intellect only, and are situated in the recess of the mind.

15. The mind is the evolution of the intellect, which reflects the images of things in the form of ideas upon the mind; hence the notions of time and space, and of air, water, hills and mountains, are all reflexions of the intellect upon the mind.

16. Our consciousness is also a void, and receives the impressions of vacuum in the form of its vacuity; and those of the stone, air and water, in the forms of their solidity, fluidity and liquidity. (*i.e.*

The vacuous mind receives and retains only the abstract ideas of all concrete bodies in the universe).

17. In reality there is nothing as the earth or any solid body or its form or sight in existence; but they all exist in their abstract states in the great void of the intellect, and are equally void in their natures with itself.

18. In fact there is nothing in reality, nor anything which is visible to sight, there is only the infinite vacuity of intellect, which represents all things in itself, and is identic with all of them.

19. The intellect has the notion of solidity, in the abstract in it; and thereby conceives itself in the forms of the earth, rocks and hills. (The idea or conception of solidity, gives rise to the perception of solid bodies, and not the perception of solids, that produces the abstract idea of their solidity; or that the innate ideas, give birth to appearances in the concrete).

20. So by its conception of oscillation and fluidity, it perceives the form of air and water in itself; and so also by its inward conception of heat, it feels the fire in itself without forsaking its intellectual form.

21. Such is the nature of this intellectual principle, in its airy and vacuous form of the spirit, soul or mind; that developes itself in all these various modalities and schemes, without any cause or incentive. (These modes or states of being, are here called *nishkāranaguna*, and *Akāraṇa gunotpānnaguna* in Nyaya philosophy, and same with the *Vibhu-nishthaguna* of Vedanta; all meaning them to be the increate and eternal qualities or attributes of the supreme soul or deity).

22. There is nothing any where in nature, beside these intellectual attributes of itself; as there is no sky or vacuum without its vacuity, nor the vast expanse of the ocean, devoid of the body of waters in it.

23. Know then there is nothing else anywhere, nay not even the sense of thyself or myself or any other, except in the recess of intellectual vacuity; so commit thyself to that all teeming void; and remain quite sedate in thyself.

24. As you see the earth and heaven and all their contents, in thy dream and creation of thy fancy, in the recess of thy mind and in the midst of this house of thine; so should you behold everything in their incorporeal forms to be contained in the ample space of the infinite vacuum of the divine intellect and its all-knowing intelligence.

25. The vacuum of the intellect shines forth as the substratum of all bodies, but without a body of its own in the beginning of creation; because nothing having any prior material cause for its corporeal existence, it is the intellect alone which must be understood, to exhibit all formal existence in its vacuous space and to our ignorance.

26. Know your immaterial mind, understanding and egoism, together with the material existences of the elemental bodies, these hills, skies and all others, to be situated as dull and dumb stones, in the quiet, calm and clear sphere of the infinite intellect.

27. Thus you see there is nothing produced nor destroyed, nor anything, that may be said to exist of itself; this world as it appears to exist, exists in this very form (of its immateriality); in the vacuity of the divine intellect.

28. It is the sunshine of the intellect, that manifests the world in its visible shape and form; as the sunlight shows the hidden objects of darkness to view, and as the fluidity of water, gives rise to the waves and bubbles.

29. This appearance of the world, is no real appearance; it is the representation of the intellectual vacuum only, in its true and proper senses and light, as it is viewed by the wise; though the ignorant may view it in any light as they please.

## CHAPTER CCV.

### REFUTATION OF THE DOCTRINE OF THE CAUSALITY OF CREATION.

Argument:—The existence of the world in its spiritual sense, and nullity of its creation, destruction and material existence.

Rāma rejoined:—If it is so, sir, that the whole plenum is vacuum, as the phenomenon in our dreams; it must follow therefrom, that the world we see in our wakings is vacuity also, and there can be no doubt in it.

2. But tell me sir, in answer to this important question of mine; how the formless and bodiless intellect appears to become embodied in all these various forms of bodies, that we see in the state of our waking dream. (*i.e.* The vanishing visions of our sleeping dreams, prove them to be quite vacuous and nil; but not so the lasting scenes of our waking state which appear to be substantially positive; and how does the negative intellect assume this positive form).

3. Vasishtha replied:—Rāma, the visibles that appear to view in our waking dream by day light, are all vacuous bodies; owing to their being born, resting and supportance in empty vacuity; hence you cannot on any reason doubt about their vacuousness (whose or when their production, sustentation, substance and supportance, do all depend on the infinite and all comprehending vacuum, which is the very attribute of the unity of the formless deity. Gloss).\*

\* Note.—According to Vasishtha, Byam, Beom or vacuum, is possess of all the attributes of Brahm Godhead, in its unity, infinity, eternity, incorporeality and formlessness, as also in its omnipresence, omnipotence in its supporting the worlds and in the omniscience of the vacuous intellect.

4. This infinite and eternal void, being entirely devoid of all the material causes (*i.e.* earth, air, water and fire, which are necessary for the production of anything); it is impossible that creation could come out from this nothing in the beginning. (*Ex nihilo nihil fit*).

5. And as the formless intellect could not bring forth the earth &c., for the formation of solid bodies; it is impossible to believe this phenomenal appearance, to have its real existence in nature. (The subtle mind cannot make or become any solid body).

6. Therefore the airy intellect sees the visibles in the day time, in the manner that it sees the visions in its dreams by night. It sees them all rising, in their intellectual light within itself; but appearing as real and formal objects, set without it by its delusion. (*Māyā* or

Illusion).

7. It is the reflexion of the workings of the intellectual soul, that appears as real within the hollow sphere of the intellect; it resembles the representations of the memory in the mind in our sleep, and takes the name of the visible world.

8. It is the clear perception of these intellectual representations, in the vacuum of the mind only, that is styled by us as a vision or dream, while it is the gross conception of them in the mind, that is called the gross or material world.

9. It is thus the different views, of the same internal thought and ideas, have different names and appellations, given to them by the very intellect itself; the finer and purer ones being called as thoughts, and the grosser ones, as sensible and material objects.

10. Thus it is the same reflexion of the intellectual, which takes the names both of the dream as also of the world; the working of the mind and its reflexion in itself are natural to intellect, and though the visions subside with the disappearance of the dream upon waking, yet the working and reflecting of the mind are never at rest, either in waking or dreaming.

11. Many such visions of creation rise and set alternately, in the vacuity of Brahma's mind, and are never apart from it; just as the empty air is either in motion or at rest in the hollow of the great void, and always inseparable from it. (Hence the air, vision, dream &c., are all void, and the world is but a phantom in it).

12. Rāma said:—Sir, you have spoken of millions of worlds to me before; tell me now which of them are situated within the sphere of the mundane egg, and which of them are beyond this egg (or supermundane ones).

13. Which of them are the terrestrial globes and which the vacuous spheres; which of them are igneous bodies in the sphere of fire, and what are the airy bodies in the regions of air.

14. Which are the superficies of the earth, situated in the midst of vacuity; of which the hills and forests set at the antipodes, are opposed to one another on both sides, and hang up and down perpendicular

in empty air.

15. Which are the aerial bodies with their living souls, and which the inhabitants of darkness with their darksome shapes; what are they that are formed of vacuum only, and what can they be, whose bodies are full of worms and insects.

16. What sorts of beings settle the etherial sphere, and what are they that live in the midst of rocks and stones; what are they that dwell in the vessels and basins of water, and what be they that people the air like the aerial fowls of air.

17. Tell me, O thou greatest of philosophers, how this mundane egg of ours is situated among them. (These are questions of cosmogony, and bear no relation to theology).

18. Vasishtha replied:—These wondrous unknown, unseen and unheard of worlds, are mentioned and described in the *sāstras* with their exemplifications also; and they have been received and believed as true by their students.

19. Rāma, the cosmology of the world, has been described—given by gods and sages, in hundreds of their *sāstras* called the *Agamas*; all of which you are well acquainted with.

20. Now as you are well acquainted with the descriptions, that are given of them in the *sāstras*; it is not necessary to relate them again in this place. (The cosmology of the world has been given before in the narrative of *Līlā*).

21. Rāma rejoined:—Tell me yet, O Venerable sir, how the great void of the intellect came to be produced from divine spirit; tell moreover its extent and duration in time and space.

22. Vasishtha replied:—The great God Brahma, is without beginning and ever existent and without decay; there is no beginning, midst nor end of him, nor are there any shapes of figures in his transcendent vacuum.

23. The vacuum of Brahma is without its beginning and end, and is spread unspent and unbounded to all eternity; it is this which makes the universe, which is ever without its beginning and end.

24. The reflexion of the intellectual vacuum in its own vacuity, is called the universe by itself to no purpose (*by itself* or the human mind, which views the world in the wrong light of creation, and not as the Divine Mind itself. gloss).

25. As a man sees a fair city in his dream by night, so is the sight of this world to him, in his dream by day light. (The Sanskrit word *Bhano* in the text meaning reflexion, corresponds with the Greek *Phano* to see, and hence phantom or false sights).

26. Think not the solid rock to have any solidity in it, nor the fluid waters any fluidity in them; do not think the empty firmament to be a vacuity, nor the passing time to have any flight or counting of it. (All these are seemingly so, but they are nothing in reality).

27. All things are fixed in their formless, invariable and ideal states in the divine intellect; but it is the fallacious and fickle nature of the human mind, to give and view them in different forms, according to its own fancy.

28. The mind views the non-created eternal ideas of the intellect, as created objects before its sight, just as it sees rocks where there are no rocks, and the sky in a skyless place in its dream.

29. As the formless and insensible mind, sees the formal world in its sleep, as if it were in its waking state; so does it see the invisible and formless world in its visible form, during its waking hours of the day also.

30. As the motion of air always takes place amidst the air at rest (*i.e.* as the winds fluctuate amidst the still air); so also doth the spirit of Brahma, oscillate in his own spirit incessantly, and without its rise or fall.

31. This world resides in the same manner in the divine spirit of Brahma as the property of fluidity is inherent in water; and vacuity appertains to vacuum; and as substantiality is essential to all substances in the abstract.

32. The world is neither adventitious nor extraneous to the soul, and



does not occur to or transpire from it, in the life or deaths of any body; it is causeless and comes from no cause, and is neither joined with nor set separate from the divine spirit.

33. The One that has no beginning nor end; nor has any indication of itself; that is formless and is of the manner of the intellectual vacuum only, can never become the cause of the visible and material creation. (Therefore the world is to be supposed to exist in its ideal and immaterial form, in the vacuity of the divine intellect).

34. Thus as the forms and features of a whole body, are but parts and properties of its entirety *tout ensemble*; so is this vacuous world situated, in the undivided and formless vacuity of Brahma ("as parts of one undivided whole", Pope).

35. All this is a hiatus and quietus, without its support and substratum, it is but pure intelligence, without any grossness or foulness herein; there is no entity nor nonentity here, nor can anything be said to exist or not exist (independent of the Divine Mind).

36. All this is but an air drawn city, of our imagination and dream; and everything here, appears to be stretched out in a fairy dance all about us; but in reality it is only a calm and quiet vacuity, full with the unchanging and undecaying spirit of God.

37. The whole is the hollowness of the divine heart, and the vacuous sphere of the Omniscient Intellect; it is its intellection, that reflects many a transparent image in its own sphere and to no end. This it is which is called the world or the image of the divine soul, which continues forever and ever (as is said—the world without end. Amen).

## CHAPTER CCVI.

### THE GREAT INQUIRY, OR QUESTIONS OF THE BUDDHIST.

Argument:—Entity of Brahma and non-entity of the world, illustrated in the story of the king of Kushadwīpa.

Vasishta resumed:—The uncreated phenomenon of creation, that appears to view, is nothing in reality. It is the transcendental principle of supreme Brahma, that is the only true reality.

2. It was on this subject, that I was once asked by some one, to my reply to a certain question of his; which I will now relate to you, O high-minded Rāma, for strengthening your understanding to the full knowledge thereof.

3. There is the great island of Kushadwīpa, surrounded by the seas on all sides; like a watery belt about it, and this land is renowned (for its beauty), all over the three regions of the world.

4. There is the city called Ilāvātī, situated on its north eastern side, and is beset by a colonnade of pillars, gilded all over with gold, and glittering with radiant beams, reaching from earth to the skies.

5. There formerly reigned a prince, known by the name of Prajnapti; who ruled on earth as the god Indra in heaven; and to whom this earth or land paid its homage (as the skies do to the regent of heaven).

6. It was on one occasion, that I happened to alight at the presence of this prince; as the sun descends on earth on the last day of desolation.

7. The prince hailed and adored me with offerings of flowers and presents, made me sit by him with due reverence; then in the course of my conversation with him, he fondly asked me as follows.

8. Tell me sir, said he, what becomes of the world after the destruction of all things; and when the causalities of recreation are all extinct and annihilated, in the undefinable vacuum of desolation.

9. What then becomes the prime cause of the causation of things, at the recreation of the world; and what are accompanying elements for the reproduction of objects, and how and whence they take their rise.

10. What is the world and what was the beginning of its creation; what was the primeval chaos, and whence is this earth? What is the support of the seas, and what is hell, which is filled by worms and insects? (*i.e.* Whence are these varieties from the one source of

Brahma?)

11. What be the creatures contained in the womb of air (*i.e.* the celestials), and what are they that are contained in [the] bosom of the mountains (*i.e.* the demons); what are the elementary bodies and their productions, and how the understanding and its faculties have come to existence?

12. Who is the maker of all these, and who is their witness; what is the support of the universe, and what are these that are contained therein? I am quite certain, that the world can never have its ultimate destruction.

13. All the Vedas and sāstras are opposed to one another, in their different views and interpretations; and every one of them has made a supposition, according to its particular view.

14. From our knowledge of the world, we know not whether it is indestructible or an unreality in itself. (*i.e.* If it is an ideal unreality, it needs have no cause nor is it destructible at all; but should it be a reality and destructible thing, then what must be the cause of the production and destruction thereof? Gloss).

15. Again tell me, O thou chief of sages, what is the form and cause of those bodies that are doomed to dwell in hell; after the demise of men on earth, and cremation and destruction of their bodies here.

16. What are the accompanying causes of the regeneration of bodies, after their destruction on death? The virtues and vices of departed souls, being both of them formless things, cannot be their accompanying causes, towards the formation of their corporeal frames.

17. It is quite an absurd reasoning, that want of matter could possibly produce a material body; just as it is impossible to believe, that there should be an offspring, without the seminal cause of its parents.

18. Tell me sir, what else should be the cause, of the production of material bodies (after death); and for want of any such cause, it is improper also, to deny the existence of a future state.

19. It is contrary to the dictates of Vedas and sāstras, as also to the

conviction and common sense of mankind, to deny the future state of our existence. The resurrection of our bodies is as unavoidable as our transportation to a distant land by decree of law, though it be against our wish or will.

20. How are beings born and actuated in the course of their lives, by invisible causes which are quite unconnected with them (*i.e.* by the merit or demerit of the acts of their past lives, which are altogether detached from their present bodies?). Just as the pillars of stone were converted to gold (by word of the Brāhman), and without being gilded over by it. Say, sir, how this vast treasure was obtained in a moment by the Brāhman. (*i.e.* What could be the cause of this preternatural event).

21. How that to be called a great one, which remains for a moment only? further what necessity is there to frame strict laws for the present to reap harvest in future, when that does not stand good on sound reasoning?

22. Tell me sir, how do you reconcile such discordances in the Vedas, which mention the existence of a being and not being in the beginning; and tell us also that, the Not being existed before creation, and then the Being or creation was born of the not being. (The discordant passages are [Sanskrit: asadbā īdamagra āsī utisadajāyata] again [Sanskrit: asadeva īdamagra āsīt sadetra somara īdamagra āsīt]).

23. How could the primeval nonentity become Brahmā, or how could the latter be produced from the former; or if it were the mighty vacuity which gave birth to Brahmā, then tell me sir, why there were no other Brahmās also, born of its spacious womb.

24. Tell me how the vegetable and other creations, could be produced without their different sources; and how they derived their nature of propagating their kinds, by their own seeds and property.

25. Tell me why the life and death of one man, are coeval with those of his friend or adversary; and do people happen to obtain their wishes in their next lives by dying in the holy places of Prayāga &c.

26. Should the wishes of men, be crowned with success in their next lives; then tell me sir, why the sky is not filled with myriads of moons, when the worshippers of that luminary, are daily seen to be dying

with the expectation, of becoming a brilliant orb like it, in the next state of their existence in heaven.

27. Say how can men succeed to their wishes in future, when most of them desire to gain the same object, and it falls to the lot of one of them; just as a maid expected to be wedded by many, is destined to and secured by one man only.

28. Again how can a woman be called a wife, who is either unchaste, or leads a life of celibacy even when dwelling in her husband's house?

29. Say sir, what is the difference between the blessing and curse, which are pronounced on the Brāhman brothers, for their sovereignty over the seven continents on the one hand, and their having no such thing on the other; when they remained thinking themselves as monarchs of the world in their very house.

30. The acts of piety consisting of charities, austerities and obsequious ceremonies, which are productive of unknown rewards in the next world, and are of no benefit to their observers on earth; then what is the good derived from them, if they are not attended with any earthly benefit to the earthly body, but to a future body with which no one here has any concern. (Lit. to which none bears any affection).

31. Should it be said that the soul of the pious observer, reaps the reward in its future state; this also is impossible because the disembodied soul is incapable of enjoyment; and should it have another body to enjoy hereafter, but of what use is that distant body to the person of the present observer (of the pious acts)?

32. Should these acts be accompanied with any reward, either in this life or in the next, they could be known to the actor, but in want of this, their observance appears to be an irreconcilable incongruity.

33. These are my doubts (in the sāstras and practices of men), which I beg you will kindly remove by your cool and clear reasoning, as the moon-light disperses the evening twilight.

34. Now sir, deign to dispel my doubts in my inquiry after transcendental truth, that it may conduce to my good in both worlds; because the company of the righteous, is ever fraught with very great

blessings to all people.

## CHAPTER CCVII.

### REPLIES TO THE AFORESAID QUERIES (OF THE BUDDHIST).

Argument:—Desultory replies of the sage to the foregoing questions in the three following chapters.

Vasishta replied:—Hear me prince, and I will clearly expound to you the doctrine, which will root out your doubts all at once.

2. All these entities in the world, are inexistent nullities for ever; though they appear as realities in our consciousness.
3. Whatever appears in any manner in our consciousness, (either as existing or non-existent, or as so and so); the same is thought as real as it seems to be, without our consideration of its true nature of a reality or otherwise.
4. Such is the nature of this consciousness, that it is thought to be one and same with the bodiless soul, by every one who knows what it is (by his acquaintance with the science of psychology).
5. It is this knowledge (or the idea) of a thing in the mind, either in waking or dreaming, that they call to be its body; hence it is this erroneous consciousness of anything, that is believed as its body, and there is nothing else beside this that they call a solid body.
6. The world shines (or shows itself) before us, like the sights seen in a dream; and the privation of all causes towards the production of the (material) world, prove it to be not otherwise than the phantom of a dream.
7. Thus this pure and immaculate knowledge of the universe, is termed the very Brahma himself (because God is said to be infinite knowledge only. [Sanskrit: sataram jñānamānam brahma]). The very same shines as

the world, which is not otherwise than that.

8. Thus doth the world remain quite pure and unchanged, from ever before and forever more; and so it is thought and said to be, by the Vedas and all good and great sāstras, as also by the joint assent of all thinking men, in all ages and countries.

9. They are the most ignorant fools, and resemble the croaking frogs dwelling in the recess of dark caves and pits; who deny the sole existence of the beings which is impressed in the consciousness of all beings, which is full and perfect every where, and is acknowledged by all great souls.

10. There are many at present, who are deluded by their notions of the appearances of things, and the evidence of their senses, and have fallen into the error of understanding the gross body, as the cause of consciousness and inward impressions (*i.e.* they maintain the objectivity of their knowledge as derived from without, and deny the subjective consciousness derived from within).

11. They are giddy with their wrong notions, and are not worthy of our discourse; because no conversation can be held with them that are intoxicated without intoxication, and are learned with their ignorance or learned fools.

12. When the discourse of the learned, is not capable of removing the doubts of men in all places; such discourse is to be understood as the foolish talk of the universe.

13. He who relies in his belief in the sensibles only, and regards the believer of the invisible as a fool; such a man (*i.e.* the Buddhist or Charvaka), is considered for his unreasonable reasoning, as a block of stone or stony block head.

14. The fool that maintains this (materialistic) doctrine, in opposition to all rational philosophy, is said to be a frog of the dark cave (or as a blind mole of the hole); because he is blind both to the past which is out of his sight, as also to the invisible future and is concerned only what is present before him.

15. It is the veda and the sayings of wise men, and the inferences

of their right reasoning (in support of the invisible), as I have maintained in these lectures, that can remove the doubts in these matters.

16. If the sensible body (*i.e.* its sensation) be consciousness (according to the Buddhist); then why is the dead body unconscious of anything? (To this the Buddhist retorts by saying:) Should the conscious and all pervading soul be the body, then why doth not the dull corpse think as the living body? In reply to this foolish question, it is thus said in the veda:

17. This world is an imaginary city of the divine mind, in its form of Brahmā—the creator; and it is hence that the phenomenon of the world, appears to our minds as a phantom in our dream (or as a reflex of the same).

18. Therefore all this that you see, is but the creation of the divine intellect, and an intellectual entity in itself; and you are not amiss in your judgement, if you consider them as phantoms in your dream, and appearing in the vacuity of your mind.

19. Hence this earth and the skies, these hills and cities, are all but appearances in the void of the intellect, and conception of your mind, as those appearing in the reveries of dream, or as air built castles.

20. It is the dense vacuum of self-consciousness, which is called the great Brahma or the personal god of creation; and it is the display of his will in the concrete, which is known as Virāt or the visible universe; thus is the pure and discrete consciousness of Brahma, condensed into the form of the world.

21. Whatever is imagined in the imaginary city of Brahma, the same is conceived as existent in reality; as you conceive the objects of your desire or fancy, to be present before you in actuality (*i.e.* The thought of a thing appears as the thing itself).

22. So whatever is thought of in the fancied city, or fairy land of one's imagination at any time; the same seems to be present before him for the time being, as you see in the air-drawn castle of your fancy.

23. Hence as Brahma in his form of the mind, thinks of the action of



living and quietus of death bodies; so are they thought of by all mankind.

24. After the great dissolution of the world (and dissolution of all things), it is said to be reproduced and renovated anew from nothing; but as the want of any material cause, cannot produce the material world, it is certain there is no material being in existence.

25. Brahmā—the lord of creatures, having got rid of the world upon its dissolution, was freed also from all his remembrance and ideas of creation for ever; therefore it is the reflexion of divine light only which appears as the world before us.

26. Thus the supreme soul of Brahma, reflected itself in itself in the beginning, in the manner of an imaginary castle of his will, which was air-drawn as the visible sky in the invisible vacuum, and known as the cosmos or world subsisting in empty space.

27. As an imaginary castle is the creation of the brain or intellect, and presents to our minds only its intellectual form alone; so does the world appear to us in its intellectual form, and only as an evolution of the intellect, and without having any other cause for its appearance.

28. Whether there be any body or not any where, there is the vacuous intellect which is every where (*i.e.* the hollow space of the mind comprehends both the plenum as well as the vacuum of the world). And know the divine spirit to pervade all over this totality, whether it be the embodied duality or vacuous unity.

29. Hence the vacuous mind of a dead body, beholds the figure of the whole world within its vacuity; the empty mind of a living being, sees the shapes both of solid and subtile bodies, in its imagination or dream. (It means to say that, the death of the body does not involve the death of the mind).

30. As the living man thinks this immaterial world, to be a solid mass of dull matter; so doth the dead person think this vacuous universe, as a solid and substantial existence lying exposed before him in its mind.

31. But as the enlightened or awakened soul of a living body, sees no trace of scenes of its dream upon its waking; so the redeemed soul of a

dead being sees no trace of the objects-sight in this world, upon its redemption and beatification in the next world.

32. The very same is the case with the enlightened soul, of every body in this world; that it bears only the inward conception of it within itself; but no outward perception thereof without. Therefore there is no material reality in existence, as there is no substantial causality in vacuity.

33. As the sleeping man sees the visionary world of his dream, in the light of a real existence; so the unenlightened person views the phenomenal world, as a sober reality before him; and so do the souls of the dead, deem the empty void of air as the world of their departed spirits. (Thus there are three different worlds, for the sleeping, waking and departed souls of men).

34. The unpeopled or open air, appears as the earth and heaven, and full of mountains &c. as before to the souls of the departed (from their bearing those impressions with them even to the next world, and so on throughout all their future transmigration).

35. The departed soul perceives its separation from a dead body, and thinks of its regeneration in another frame on earth; where it will have its enjoyments and suffering again as before.

36. The soul never gets rid of this delusion of its regeneration, (and of its desire of renovation also), so long as it neglects to resort to the means, of obtaining its salvation and final liberation; it is by means of its knowledge of truth and absence of desire, that is freed from its error of reproduction.

37. Hence it is the consciousness of the soul, of its righteous or unrighteous desire; that represents the picture of this airy world, in the hollow sphere of the mind. (Thus the world is only the picture and production of one's own desire).

38. The world is therefore neither of a substantial nor vacuous form, but the display of divine intelligence; the want of this knowledge is the source of all misery to man, but its true knowledge as representation of divine wisdom, is fraught with all bliss and joy.

## CHAPTER CCVIII.

### SOLUTION OF THE GREAT QUESTION.

Argument:—Answer to the question of *future rewards* and punishment of departed souls in another world.

Vasishtha continued:—Hear me now to tell you, why men happen to meet with their (unexpected) good or fortune at home; and in the same manner how rewards and retributions, come to attend on departed souls from unforeseen causes in the far distant (or next) world.

2. You know the whole world to be the volitional city (or fabric) of Divine will, and appearing as phenomenal to our outward sight, and as noumenal in the light of our inward insight of it, and as Brahma himself in its spiritual light. (*i.e.* God has so willed the world, as to be viewed in the triple light of the physical, intellectual and spiritual also).

3. In this volitional city, everything appears in the same light, as one would behold it in any of its different aspects.

4. As in your own house, you are master of the direction of your offspring, and of the disposal of your things and affairs as please; so is the Lord the sole disposer and dispensator of all things in this world of his will, as he likes of his own accord.

5. As in the desired dwelling of your liking, you find everything to be as well disposed as you wish it to be; so doth he direct and dispose all things in this world of his.

6. The disorder that there appears to take place in the order of nature, is to be attributed to the Divine Will as the sovran law of all.

7. The good or evil which waits on men, owing to the obedience to or transgression of law; is both attributable to the Divine Will (which has originated the laws and ordained their results).

8. It is the dispensation of the Divine will also, whereby all living bodies have their perceptions of worldly things; just as they have the conception of the existence of the world, which in reality has no entity of it.

9. It is by will of the divine intellect, that everything appears to be existent before us; as it is the oscitation and occlusion or the gaping and closing of the intellect, which causes the appearance and disappearance of the world to our view.

10. The king said:—Tell me sir, if the world was the production of the divine will, why was it not known to exist before with the eternity of the Will divine, and why and when it come to be manifested and known to others afterwards; tell me also, whether the world is an unstable and vanishing appearance in the air, or it has any fixity in the divine mind or stability in nature.

11. Vasishtha replied:—Such is the nature of the vacuous and volitional city of divine intellect; that it comes to being and not being in succession, in the states of repeated waking dreams of creation, and in the sleeping oblivion of its desolation.

12. Like the mud built house of playful boys, and the air drawn castles of fanciful men, do the appearances of creation, appear both as real and unreal in the divine intellect as well as to our minds.

13. As you build and break your imaginary city in the air, and make and unmake a fabric of your will elsewhere; whether it be of your own or choice or for any other reason, so it is with the Divine will, to construct and protract or retract or annul any of its works *ad libitum*.

14. Thus are all beings, continually rising and falling, in this vacuous city of the divine will; which is ever shining in its nature, with the pure light of the divine mind. (God throws his own light on the work of his will).

15. The whole plenum of the world is a vacuum, and full with the dense intelligence of omniscience; therefore it is this omniscient intelligence, which doth still whatever it thinks upon and wills. (This passage shows that the Vedanta Brahma, is not inactive or Nishkriya as

many believe; but the living God, and sole agent of all things and director of all accidents in this world).

16. Therefore it is not the hidden but self manifest God, that does all things even at the distance of Millions of miles, and myriads of ages, as if they lay before him at the present time.

17. So there is nothing in any country or in any world, which is not known nor thought of by the sole and unhidden soul of all. (The gloss applies it to every individual soul, which is conscious of its merits and demerits everywhere).

18. As a brilliant gem reflects its light and shade within itself, so doth the gem of the intellect reflect by its own light the various vicissitudes of the world in itself. (*i.e.* The human mind is sensible of its deserts).

19. Laws and prohibitions, which are necessary for the preservation of people, are implanted in the human soul. (As they are the eternal varieties of the divine mind), and accompany it every where with their just rewards.

20. The soul never sets nor rises (*i.e.* It neither dies nor revives, but supposes itself as such by its error only); It is Brahma himself and his reflexion in others, and emanating always from the divine soul its source and origin.

21. As from being the viewer, it supposes itself to be the view, and thinks its imaginary world as a visible phenomenon; (*i.e.* believes itself both as the subjective as well as objective); so it thinks itself to be born, living and dying (by the like error of its own).

22. When the soul of its own nature ceases to cast its reflexion, or suppresses it within itself, and remains quietly in the vacuous sphere of divine intellect, by assimilating itself with the universal soul of Brahma, it is then said to be *quietus* or quiet in death. (The word for death in the text is *Sānta-Samita* or extinct, or instinct in the divine soul).

23. The emission and intromission of its reflexion, are as natural to the ignorant and imperfect living soul of animal beings; as oscillation

and calm are congenital with air (or as respiration and inspiration with breath).

24. Now as you see in the city of your imagination, the growth, decay and death of people, at different times and places;—

25. So it is the nature of this imaginary city of God, to exhibit these changes everywhere, as in the cases of animals, vegetables and all things in all the three worlds.

26. But God neither wills nor does everything himself, in this creation of his will, but he acts by general laws and secondary causes, as in the cricket play of boys, and growth of grass from grass, and production of trees and their fruits &c. from seeds.

27. It is the nature of the almighty intellect of God, to bring forth forthwith to being whatever it wills to be and appear. (The almighty thought, will or word, is variously said to be the prime cause of all).

28. All things being originally of intellectual form, appear afterwards in various forms, and with different natures; as the almighty intellect invests them with.

29. Hence everything here, is verily of an intellectual form, by their originating from the divine intellect; and as the intellect includes all things in itself, it is omniform and shows itself in any form it likes.

30. This very intellect is the omniscient and universal soul, without having its beginning, middle or end; it is omnipotent and something which is nothing, and an entity appearing as non-entity; It appears such as it remains anywhere, and shows itself as anything; it is the origin of all things and beings, and the source of all vegetables and grass.

## CHAPTER CCIX.

### ON THE CONSCIOUSNESS OR INTUITIVE KNOWLEDGE OF EXTRANEIOUS EXISTENCES.

Argument:—Reconciliation of the opposite results of virtuous and sinful acts, on one and same person at the same time.

Vasishttha continued saying:—The life of a person is dear and useful to him, as long as he lives and not afterwards; but hear me tell you the good of a man's dying in some holy place, with a wish for future reward in his next life.

2. God has ordained certain virtues and merits to certain places, even from the beginning of his imaginary city of this world (as to all other things at their very beginning).
3. Whatever merit is assigned to any place, the same awaits on the soul of the person, after its release from bondage, by his performance of the acts of piety enjoined by the sāstras.
4. Hence any great sin that is committed by any body anywhere, is either partly or wholly effaced by the good act of the person, according to comparative merit of the holy place, or the degree of absolution in the mind of the penitent sinner.
5. In any case of the insignificance of the sin, with regard to the greater sacerdotalism of the place; there the sinner is quite absolved from his guilt, and attains the object of his wish (in his future life).
6. But in case of the equality of the merits of penitence, with the holiness of the place; the penitent man receives two bodies in his next life, that is both a physical body and spiritual soul.
7. Such is the effect of the primeval guilt and merit of mankind, that they are endowed with double bodies, consisting of their physical frames and spiritual souls (the one maculate and the other immaculate) and such the divine soul even from before.
8. The principle is called Brahma in its sense of the whole, and as Brahmā—the totality of the living soul *jīva*; and also as *aham* or the ego, meaning any living soul in particular; and as he remains in any manner of the whole or part, so he manifests himself in his semblance of the world.

9. The reflexion of purity acquired in some holy place, appears to the penitent soul in the same manner; as it appears in its contrary light to the guilty soul, which is not so absolved from its sin in any holy place. (These different reflexions, present the appearance of heavenly bliss to the soul of one, and that of hell torments to the other, as in their visions of paradise and Styx in dream).

10. The one sees the visions of his own death, and the weeping of his living relatives; and deems himself as a departed ghost to the next world, all alone and without a single soul beside him.

11. He sees also the deaths of his friends there, and thinks also that he hears the wailings of their relations at that place; he sees the chimeras of all these in his phrensy, as a man of deranged humours sees the spectres of bugbears in his delirium.

12. So it happens with great souls also, to see the sights both of good grace and affright, according to the measure of their merit or guilt in this life; and thus thousands of hopeful and hideous shapes, float about in the imaginations of men, owing to the purity and depravity of their natures.

13. The friends of the dying man, lying insensible as a dead body; weep and wail over his corpse, and then take him to the funeral ground for his cremation.

14. But the guiltless man being accompanied by his self-conscious and righteous soul sees the approach of his decrepitude and death, with firmness and without any feeling of sorrow (as if he had no decay nor death).

15. With his present body he sees himself to be a living being; and with his invisible part or inward soul, he sees his conquest over death by the merit of his holy pilgrimage (and the immortality of his soul in the future world).

16. The guiltless man is in fear of his death for a moment only, but is conscious of the indestructibility of his inward soul, as a man clad in mail, is dauntless of the shafts of his unarmoured antagonist. (The pure soul is invulnerable to the shafts of death).



17. In this manner the relatives of the deceased, find his pure soul, to obtain its immortality after his death; and that life and death are indifferent to the virtuous and purified person.

18. The sights of all the three worlds, are equally fallacious both in their tangible and intangible forms; as the vision of one object in a dream, is as false as another in their visionary nature. (The gloss says that, one error succeeds another, in the same way as one lie is followed by another).

19. We have clear conceptions of the fallacies, arising in our minds, both in our dreams and imagination; but the fallacies of our waking dreams by broad daylight, are more obvious and never less conspicuous to our apprehension than either of them (the latter being more general and lasting than the former ones).

20. The king said:—But tell me sir, how virtue and vice, both of which are bodiless things (as being the abstract qualities of our actions), assume to themselves the bodily forms of living beings, in the course of the transmigration of our souls. (Virtuous souls being blessed with human bodies, while vicious spirits are doomed to suffer in various brutish forms).

21. Vasishtha replied:—There is nothing impossible to the creative power of Brahmā, to be produced in the imaginary fabric of this world of his mind; nor is it impracticable to the substantive divine will to give substantial forms to understand things. (The substantive will is called *satyasankulpa* which brings the inexistent to real existence).

22. There is nothing which is unimaginable, and cannot be produced by the mind of Brahmā; as it is with us to have no idea of anything and nothing in being, of which we have no imagination in our finite minds. (Brahmā has given forms to all the imaginary ideas of his mind, which we cannot do to our formless and abstract idea of any).

23. A visionary city in the dream and an imaginary castle of fancy, do both present the like ideal form to the mind; and yet both of them are composed of a train of ideas, which appear as real objects for the time being. (So the ideal seems as real for a time).

24. All the numerous thoughts, which lie as a dead and dormant mass, in

the states of our deep and sound sleep; appear to us in endless forms in the vision of our dream and waking our imagination and leave their traces in the memory.

25. Who is there that has not had the notion, of the aerial castles of his dream and imagination; and found them not to be composed of our concepts only, in the airy world of our vacuous consciousness.

26. Therefore what thing is there, that is not capable of being produced in this aerial world, which is the production of the airy imagination of the vacuous intellect; and what thing also is substantially produced therefrom? (The creatures of the mind, have mental forms only).

27. Therefore it is this fallacy only, which appears in the form of the visible universe; where there is nothing in real existence or inexistence; but all things appear to be *in esse* and *non esse*, in the *Nabhas* and in the *Nubibus* of the divine mind.

28. Anything that is perceived in any manner, the same is thought as a manifestation of its Āker in the same manner; and the enlightened seekers of truth, find no impropriety in their belief as such. (These as they change, are but the varied God. Thomson's "The Seasons").

29. Hence when a man is taught by the tenets of his religion, to hope for the enjoyment of flowery banks (lit.—hills), and streams flowing with nectar in paradise (lit.—heaven); it is very probable that he will meet with the same things, in his future life in the next world. (So the Moslem is taught to expect the gratification of all his carnal desires in heaven, as the promised rewards of his holy Koran. The Hindus likewise have bodily delights to expect in their different heavens).

30. Hence the acts that are done in this world by any body, are attended with their like rewards unto him in the next; and there is no inconsistency in this belief, though it appears so to the unbeliever (The adage—as you sow, so shall you reap, holds equally true in every religion with regard to future retribution, as in every case here below).

31. Should there be anything, which may be said to be permanent in this world, it must be ever present in the view of its viewer; let then any man say upon this criterion, which he does not lose the sight of all other things before his eye sight, except the ideas of things in his

mind, which are ever present in his knowledge, and never lost sight of in his consciousness.

32. I have given you the analogy of our dreams and thoughts, to prove the essentiality of our notions and ideas; and whereas the worlds appertain to the will and subsists in the mind of omniscience, they are not otherwise than the essence of the Great Brahma Himself.

33. As there is nothing wanting or impossible to be produced, in the aerial castle of your imagination; so there is nothing which does not and cannot exist in the will and mind of the almighty.

34. Whatsoever is thought of in any form, in the Divine Mind, the same remains fixed therein in the very form; and the same appears to be situated in the same nature before our views in its photo or in a scenography.

35. Hence this semblance of the Divine Mind, is perceived only by our internal senses, and not perceptible to the external organs, or to both of these at once; because it is for our minds only to perceive the impressions of the eternal mind, and to impel the internal organs (by their inward efforts), to receive those reflexions.

36. As the lord has willed everything at first, so it lasts with him to the very last of his creation (*i.e.* from the very beginning of his Sankalpa, to the end of the kalpa epoch); when his will of creating the world anew, gives another form to the state of things in future.

37. The Lord manifests himself as he wills, in the manner of his will, and in the form of another world in every kalpa duration of creation; as the minds of men come to see another world and another state of things in their each successive dream.

38. There is nothing which does not exist, in this worldly city of Divine will, and all that exists therein is naught but the production of the Divine Intellect; therefore this world is to be known, as full of the forms of the productive mind of God.

## CHAPTER CCX.

### REFUTATION OF THE CONCEPTION OF A DUALITY IN UNITY.

Argument:—End of Vasishtha's Replies to the important queries, and his showing the unity of the world with Brahma himself.

Vasishtha resumed and said:—Now hear me tell you in reply to the question, why the heaven is not filled with a hundred full moons, if it were the wish of a hundred persons to shine as such a luminary on future, and if the wishes of all are crowned with success in their next state of being. (The souls of the pious are said to twinkle as stars in heaven).

2. Those that aspired to become as bright as the full moon of heaven, became actually so in their conception of themselves as such in the sphere of their minds; and not by their situation in the vault of the sky or in the orb of that luminary.
3. Say who has ever and anywhere, got into the imaginary city of another; and who has ever got any fancied treasure, except the framer of the fancy and the fabricator of the wished for wealth. (Every one is the master of his own Utopia and delights in his hobby horse).
4. Every one has a heaven of his own, in the utopia of his creation; wherein he is situated and shines as a full bright moon, and without its phases of the wane and waste.
5. All those aspirants to luminosity, had thought of entering into the moon of his own mind; and there he found himself to rest at last, with full light of that luminary and delight of his conscious soul.
6. Each of them thought of entering into the disc of the moon shining in their minds, and felt themselves glad in their situation, as if they were seated in the orb of the celestial moon.
7. Whatever one seeks and searches after, the same becomes con-natural with his consciousness; and in the case of his firm belief in the same state, he thinks and feels himself to be the very same.

8. As every aspirer to the state of the full moon, came to be such in his respective conception of that luminary; so the suitors of the same bride in marriage, became wedded to her according to his own conception of hers. (Every one imagines his doxy, as a fairy paragon of beauty).

9. The one pure maiden that is thought of being taken to wife, by many men in their minds; is never defiled by any one of them in her character, by their simple enjoyment of her ideal only. (The ideal is not tangible possession).

10. As the sovereign ruler of the seven continents, holds his sway over them, without ever going out of his city; so the soul passes to them all, by remaining in the precincts of its body: and so does every man see his imaginary castle, in the sphere of his own house.

11. When the whole universe owes its origin to the imagination of its omniscient originator—the self born Brahma; what can it be otherwise, than an intangible vacuum and quite calm and quiet in itself. (The moving bodies are the fixed figures of the divine mind, and appear to be turning round like the pictures in a panorama or the objects in a scenograph).

12. Now hear me tell you of the unknown and invisible results of the acts piety, such as charity, obsequious rites, religious austerities and the mutterings of holy mantras, which accrue to the departed ghosts of bodily beings in the next world.

13. The souls marked with traces of pious acts in them, come to view them vividly as their actual works, and painted in as lively colours as their dreams, by fabrications of their lively intellects.

14. The carnal mind distrusting the reality of these impressions of consciousness, and disregarding the internal operation of the inward intellect; becomes restless for its sensuous enjoyment and exercise of the outward organs of action, until by abatement of this fervour, it is restored to its inward peace and tranquillity.

15. It is the theme of early poets which tells us, that the impressions of the acts of piety and charity which are imprinted in the intellect, are reflected over the passive soul in the next world, when the conscious soul continues to keep the gratification of those acts.

16. Thus the rewards of charity and uncharitableness, are equally felt in the gratification and dissatisfaction of the soul in this world also, where everything is by our feeling of it.

17. Thus have answered fully to whatever you have asked of me; and now know from all this, that the sensible world is an intangible dream, and an air drawn spectacle of the mind.

18. The prince rejoined:—But please to tell me sir, how could the intellect alone and itself before the production of the body; and how can a light subsist without its receptacle of a lamp or lantern.

19. Vasishtha replied:—The sense in which you use the world body, is quite unknown to the spiritualist, who discard the material meaning of the term, as they reject the idea of the dancing of stones in air. (The learned know the spiritual body only).

20. The meaning of the word body, is the same as that of Brahma (who is all in all); and there is no difference in the meaning of the two, as there is none between the words fluid and liquid.

21. The body is a visionary appearance, and the great body of Brahma, is likened unto the figure of a phantom in vision, which represents the forms of all things as in dream in the stupendous fabric of the universe. [Brahma is more likely the phantasmagoria that shows all forms in it. Gloss].

22. But the difference between thy dream or vision and spectrum of Brahma, consist in the former representing the figures of thy previous thoughts alone, which disperse and vanish upon thy waking; but the universe which is exhibited in spectrum of Brahma, is not so evanescent as that of other.

23. What is thing then we call the body, and how does it appear into us in the shape of something in our dream; and why doth anything appearing as a reality in dream, appear as nothing and vanish as an error upon our waking.

24. There is no waking, sleeping or dreaming, nor any other condition of being, in the *Turīya* or transcendent state of Brahma [as in those of

the divine hypostases of Brahma, Virat and others]. It is something as the pure and primeval light and as the transparent air, all quiet and still, [as the infinite eternity].

25. It is the same as the unknown and inscrutable light, which shows and glows before us to this day; It is the same primeval and primordial light, that showed first the sight of the world to view, as if it were a dream in the gloom of night. (Light was nature's first born, and brought forth all nature from it).

26. As in passing from one district to another, the body though proceeding onward, is ever in the midst of its circuit, and yet never fixed at any spot; so are all things in their endless rotation in this world, whether singly or collectively.

27. The sight of the world, like that of a dream, presents a favourable aspect to some minds, but it presents a clear and serene prospect to men of unclouded intellects.

28. The vacuum as well as the plenum of objects, and the reflexion as likewise the eclipse or adumbration of things; the existence and inexistence of the world and matter, and the unity and duality of the divine entity, are all but the extraneous phases or aspects of the same vacuous intellect.

29. The world is entirely or completely evolution from the fulness of the deity; and stands as a complete counterpart of the original; it is neither a shining or unshining body by itself, but is as bright as the contents of a crystal within its bowels.

30. Wherever there is the evolution of the world in the intellect, there is the presence of the subtle soul also at that place, and whenever there is a jot of thought anywhere, it is attended with the thought of the world also. (The mind and soul are one with creation, and the same thing).

31. The vacuum of intellect is present everywhere (pervading and comprehending the whole). And this omnipresence of is the divine presence (which engrosses and envelopes this all) which is termed the world. [The word world-jagat passing [in our right], is spiritually *sānta* or quiet].

32. The divine soul is as quiet and unchangeable, as this universe is stable and stationary; and it is the fluctuation of the supreme mind, which causes these variations in the face of the city of the divine will [or the world].

33. The impossibility of any other inference [of the world's duality or its being aught otherwise than the divine entity]; proves it necessarily to be of the very same essence. Any unreasonable hypothesis of sophists is inconsistent with this subject [of the absolute unity].

34. The joint assent of the common belief of mankind, the testimony of the sāstras, and the dicta of the Vedas, are established and incontrovertible truths. Hence nobody can have any doubt in regard to the real entity of the Divine spirit.

35. This being confessed it becomes evident, that the world is the deity itself; and when the world appears as one with the deity, it is seen in our clairvoyance to be extinct in the Divine essence. (Clairvoyance is *charama-sākshat kāra* or the last sight of creation at one's dying moment; when the world disappears, and eternity appears full open to view. Gloss).

36. From this analogy of the ultimate evanescent sight of the world, it will be evident to the living soul, that the sight of the phenomenal is wholly lost before it in the noumenal. This is the doctrine of cosmotheism, wherein whole nature is seen in nature's God.

37. He who is acquainted with the sphere of his intellect, is not unacquainted with the fact of the dependency of the arbour of the world to it, he sees the three worlds in himself, in either of his two states of bondage and liberation. (The fettered soul is fastened to the sight of the material and temporal world; but the liberated soul views it in its spiritual light).

38. The visible world though so manifest to view, is entirely lost to sight upon its right knowledge; and the knower thereof in its light, becomes like the setting sun, wholly invisible to public sight, and remains as mute as a clod of silent stone.

39. The way that is established by the Vedas, and received by the



general assent of wisemen; is to be acknowledged, as the right path leading to sure success (*vox populi vox dei*).

40. He who adheres steadily to his own purpose, by utter disregard of all other objects in his view; is said to be firmly fixed to his point, and is sure to reap his success at the end.

41. Everything appears to one in the same light, as he is accustomed to view and take it for; and whether this object of his faith is a true or false one, it appears just the same to any body as he is wont to believe it.

42. This is the conclusion of your question, as I have determined and delivered to you; now be quick and walk your way with perfect ease of your mind, health of your body and agility of your limbs.

## CHAPTER CCXI.

### LECTURE ON TRANSCENDENT TRUTH.

Argument:—Relation of Brahma as the all-pervading spirit, and of the means of the presentation of spiritual being before one.

Vasishtha resumed:—As I was sitting relating these things to the prince, he honoured me with his obeisance; and then thinking I had dispensed my task to him, rose up to proceed on my aerial journey (from the *Ilāvrita-Varsha* of *Kushadwīpa*).

2. Thus I have related unto you this day, O most intelligent Rāma, regarding the omnipresence of the Divine spirit; keep this vacuous view of Brahma before your sight, and proceed everywhere with the peace of your mind (as you are ever living and moving in the Lord).

3. Know all this to be Brahma itself, and a nameless and unsubstantial void only; it is something unborn and increate, all calm and quiet, and without its beginning, middle and end. (It is infinity in space and eternity in duration).

4. It is said to be the reflexion of the intellect, and named as Brahma from its immensity, it is termed the most transcendent, and something without any designation at all.

5. Rāma rejoined:—Tell me sir, how can we have the sights of the celestial, and of the Siddha and Sādhya spirits, of Yama, Brahma and of the heavenly Vidyādhara and choristers; and tell me also sir, how the people of the other spheres can be visible to us.

6. Vasishtha replied:—The celestial siddhas, Sādhya, the gods Yama and Brahma, and the Vidyādhara demigods; these together with all other beings of great souls and wondrous might;—

7. Are all visible to you both by day and night, and above, below, behind and ever before you, if you will but look at them with the eyes of your mind; but if you shut your mental eye against spirituality, you can never have the sight of spirit presented before your view. (This passage is illustrated in the story of Chudaloka. gloss).

8. These beings being habituated to be viewed in our minds, are never afar from us, and as they are represented to be volitive or self willed beings, they are said to be ever roving everywhere. (The spirits are of two kinds; some stationary in their particular lokas or spheres; and others to be wandering about. Gloss).

9. These volitional beings are as fickle as the living creatures of this earth of ours; and as the volatile winds, which are blowing at random in every direction.

10. These resemble the airy creatures of your imagination and dream, which hover and gather about you by day and night; while the others are devoid of their volition and motion, and are settled stationary in their respective spheres.

11. If you can in the calm quietness of your mind and soul, secure the reflexion of any of these spirits in your silent and steadfast meditation; you can without fail, have the visitation of the same in the inmost recess of your soul (and hold your secret communion with it also. gloss).

12. In this manner do men see the gods as they see the siddhas, arrayed with all their majesty and glory, as they are feigned to be in their intense meditations. (Dhyanaiva para-devah).

13. Now as men of steady minds, find themselves to be soaring to heaven, in the company of the siddhas and clad in all their glory; those of fickle and unsubdued minds, have to take great pains, in order to confine the fleeting object of their contemplation under their control. (It is often dangerous to the unadept novice in meditation, to let slip the object of his contemplation from his grasp).

14. The world is altogether an unsubstantial and imperceptible thing; and is ever as silent and a serene void, as the vacuum of the intellect (or the Divine mind). It appears however as a solid and compact mass, according as the notion we have of it in our consciousness. (*i.e.* This nothing is thought of [as] something, according to our mistaken notion or conception of it).

15. It does not exist in our unconsciousness, nor does it appear to be in existence or otherwise it is not dull, insensible and unthinking beings; it is a vacuity and nullity, and utterly an intangible and imperceptible thing in our sensibility and unconsciousness of it.

16. It is the nature of the intellect to reflect in itself, and all that is seen about us, is the shadow of that reflexion; the knowledge of substantiality in this shadowy reflection, proceeds from the vanity of the intellect, and not from its nature which [is] free from mistake.

17. There can be no talk of causation, production or vegetation, in the nature of the universe; which being an absolute void, is entirely devoid of the elements of cause and effect. (Ex nihilo nihil fit &c.).

18. That which appears to be produced, is only a void in the midst of primeval vacuum (teo et beo); nor can there be the attribution of unity or duality to the infinite vacuity.

19. Yet the world appears as something existent in your mind; and as visible before your eyes; and this happens in the same manner as you have the consciousness and sight of your dreams; in the unruffled calm of your hollow sleep.

20. As imagination causes the mountains and mountainous regions, to rise in the hollow sphere of our minds; but neither is the one nor the other found to be really existent therein; such is this creation an airy working of the divine mind (and leaving no trace of it left behind).

21. Hence it is the nature of the wise and sapient, to remain as quiet and mute as motionless blocks of wood or stone; and the character of great minds, to manage themselves as wooden puppets, moving wholly as they are moved by the prime mobile power of God alone (Without being actuated by their own desire, or deeming themselves as free agents).

22. As the waves are seen to roll about on the surface waters, and as the eddies are whirling round and hurling headlong into the deep; so the whole creation and all created things, turn about the pivot of the great Brahma alone. (Not an atom herein, has an excentric course of its own).

23. As vacuity is inborn in the firmament, and undulations are immanent in the air; so are these creations inherent and inseparably connected with the divine spirit, in their amorphous or formless and ideal shapes. (This passage maintains the idealistic theory of the ancients).

24. As an air drawn castle of our will or imagination, presents a substantial shape before us with all its unsubstantialness; so does this world appear as a compact frame exhibited before us, notwithstanding its situation in the formless mind of Brahma.

25. All these three worlds, that we are accustomed to believe as real ones, and as seats of our temporal as well as spiritual concerns; are all void and formless, and as unreal ones as the airy castles of our imagination.

26. As it is the thought of our minds, that creates full populous cities in them; so it is the thought of the mind of God, that creates these numerous worlds, and presents them to our minds and eyes.

27. Though ever and all along thought as a reality, this visible world bears no meaning at all; and resembles the sight of a man's own death in his dream.

28. As a man sees the funeral of his dead body, conducted by his son in his dream; so the unreal world is seen as a reality, in as much as it is

reflected as such by its supreme contriver.

29. Both the entity and non-entity of the cosmos or world, constitute the corpus of the immaculate deity; just as a fictitious name applied to a person, makes no difference in his personage.

30. Whether what I have said is true or not (that the siddhas and others are mere imaginary or spiritual beings), you have nothing to lose or gain therefrom (because we have no concern whatever with them); and as it is useless for wise men to expect any reward by casting fruits into the Phālgu river, so it is of no good to the intelligent who have known the true God, to take the pains of invoking the aid of the minor gods instead of Him.

## CHAPTER CCXII.

### ON ASCERTAINMENT OF TRUTH.

Argument:—Thinking God as the Ego, Brahmā and the creation, and the description of God.

Vasishtha resumed:—The man that considers himself as the Ego, from his possession of the intellect and intellectual powers in him; elevates him to the rank of Brahmā and contains the whole world in himself.

2. As the Lord Brahmā or Hiranyagarbha remained in this state (of the totality of souls) he was not then the creator of the world; but was alike the increate Brahma—the everlasting God, as he continued from all eternity. (Brahmā assimilating himself to the impersonal God, had no personality of himself, so the holy trinity was all One, before the Lord caused his coeternal son to create the world; as nothing was created but by the son).

3. It is in our consciousness, that the world appears in this manner, and is like the mirage in a desert, where its very unreality shows itself as a reality. (Hence our consciousness, is not always the test of truth).

4. It is since the creation, that the primeval vacuum began to present, the blunder or falsity of the world in itself; but how and whence arose this blunder, unless it were the presentation of Brahma himself. (Delusion is God also).

5. The world is a whirlpool (a revolving sphere), in the vast ocean of Brahma (*i.e.* in the great expanse of vacuum). Where then is the question of unity or duality in this, or the talk of the dualism of the eddy from the waters of the deep, or how can there be the topic of unity in want of a duality. (The world is therefore Brahma-dharma or an hypostasis of God. gloss).

6. The great Brahma is profoundly quiet, and having his intellect inherent in himself, he is conscious of his being the great or sole Ego (or the totality of beings) in his mind, and sees himself as the midst of the vast expanse of vacuity.

7. As fluctuation is inherent in air, and heat is inbred in fire; and as the moon contains its coolness in itself, so does the Great Brahma brood over the eternal ideas of things, contained in the cavity of his fathomless mind.

8. Rāma rejoined:—Tell me sir, how does the divine mind come to think of and brood upon his creation; when the eternal intellect is ever employed in its process of intellection. The course of Divine thought being unobstructed from eternity to eternity, its even tenor cannot be supposed to be now and then turned to the act of creation, or even said to be brought in its action and motion, since the time that this creation first began to exist (There can be no talk of the beginning or end of the world before eternity).

9. Vasishtha replied:—It is even so, O Rāma! the great Ego of God always thinks of everything in itself; and the increate and ever existent spirit of God, has never anything unknown to his knowledge. (The evolution and involution of the world, are known by the terms of its creation and annihilation).

10. The vacuous is ever and every where present both in creation and non-creation (*i.e.* both before as well as after it); and there is nothing that is known to him as existent or nonexistent at any time

(since the ignorant know the world as existent, and the learned consider it a nihility; but the Lord knows them all in himself).

11. As the mind is conscious of its fluctuation, and the moon of her coldness; and as the air knows its voidness, so doth Brahma know himself as the Ego, and never thinks himself without the other. (They are Misra or combined together).

12. Such is the entity of God, and never unlike to or otherwise than this; and whereas the world is without its beginning and end, it must be as imperishable as Brahma himself. (The world is without end).

13. It is only from your want of sufficient intelligence, and hearing of or prejudice in the word *non-ego*; that you are led to the belief of a duality, in the undualistic unity of the Deity.

14. Never does any body nor anything here, think of itself of anything whatever; there is none and naught whatsoever, that can think unless it is the same with the Divine Ego.

15. The apparent threefold world, ever appears in this manner; as one with and inseparable from God that dwells alike and evenly in all, which composes one uniform whole, without admixture of any diversity or duality (all which blend together in harmony in one universal unity).

16. Know O Rāma, that is nothing like a rock or tree, is produced in empty vacuity; so these seeming solid worlds, can never be produced in the vacuous spirit of Brahma (but are all mere phantoms of what they appear to be) know this, and go on freely in your own way.

17. Precepts to men of little intelligence and doubtful minds, fail to persuade them to the knowledge of truth; and so long as they can not comprehend the unity, they are ever apt to believe in the multiplicity of objects.

18. Neither precepts nor sāstras, can lead the ignorant to the knowledge of truth, unless they can get rid of their prejudice of diversity, which the creator Brahmā, has spread over the minds of men.

19. Rāma rejoined:—I understand sir, what you say (regarding the ego as the agent); but I beseech you to explain it by some illustration, for my

clear knowledge of it.

20. What does the supreme Brahma do, by his assuming the title of ego or thinking agent to himself; you know all this (by your vast knowledge), though it is not quite satisfactory to your audience.

21. Vasishtha replied:—The supreme One that was quite indistinct before (as the undistinguishable chaos); becomes after his assumption of the title ego to himself, divided and distinguished into the distinct essences of vacuum, space and its directions and time with all its divisions. (The ego itself is diversified into these various forms).

22. The ego then assuming its personality, finds many such distinctions appearing before itself; which are quite imperceptible in its state of impersonality. (The personal soul only, is conscious of these).

23. The knowledge of these vacuous principles, their qualities and attributes, which is preserved in the soul in the forms of their abstract ideas; is expressed afterwards by certain symbolical sounds or words, which are also as void as air. (A word is a breath, and the breath is air).

24. It is thus the formless and vacuous principle of the ego, entertains in itself or its soul, the notions or knowledge of times and space in their ideal forms.

25. This universe which appears as the *rechauffe* or reflex of the ideal of the ego, and seems as the visible and substantial world, is in reality but the intangible Brahma, and appearing as the tangible non Brahma to view.

26. The world is verily the quiet spirit of Brahma, it is one with Him, and without its beginning, middle or end; it is verily the void of Brahma, who assumes to himself the titles of Ego and the living soul, vacuous himself in his own vacuous self, as this vast and extensive phenomenon, and as something otherwise than what He is. (The world is the mirror of the divine Mind and its thoughts).



## CHAPTER CCXIII.

### NARRATION OF RĀMA'S PRIOR PUPILAGE UNDER VASISHTHA.

Argument:—Vasishtha's relation of a lecture delivered to Rāma in a former birth.

Vasishtha continued:—O Rāma, the destroyer of thy enemies, this very question that you have asked me today, was put to me once before, when you had been a pupil under my discipline.

2. In a former age, there was once this spiritual discourse betwixt ourselves, when you had been a pupil of mine in a certain forest (according to Metempsychosis), the present is but a repetition of a past life. The wheel of life rolls and revolves incessantly from age to age.

3. As I sat there as your preceptor, and your sitting in my presence as my pupil; you then had put this very question to me, with the gravity of your understanding.

4. The Pupil said:—You sir that know all things, now deign to remove this doubt and difficulty of mine, regarding what things die and perish at the great deluge, and what things are not liable to destruction.

5. The Preceptor replied saying:—Know my son, that the relics of all things are utterly destroyed at the last deluge; as your thickening dreams disappear in your sound sleep.

6. The hills and rocks on all the ten sides of the earth, are all destroyed without any distinction, and of the actions of men and routine of their business, there remains nothing behind.

7. All beings are destroyed at the end, and the great void (that is the receptacle of all bodies), becomes a perfect void.

8. The gods Brahma, Vishnu, Indra, Rudra and others, that are the prime causes of the causal agencies of this world, do all become extinct at the end of the world, and there remains no vestige of them at last.

9. There remains only the great vacuity of the divine intellect, which

is ever existent and undecaying; and this appears from the divine spirit remaining as the witness both of annihilations as also of the regeneration of the past and future worlds.

10. The entity never becomes a non-entity, nor the non-entity never comes to be an entity; tell me therefore where the past world disappears, and from whence the future world comes to existence.

11. The Preceptor replied:—This world, my boy, is not wholly destroyed nor does it become altogether extinct; and it is quite true that nothing ever goes to nothing, nor does anything, ever proceed from a nihility.

12. That which is an entity in reality, never becomes a non-entity in anywise, and how can that which is inexistent of itself, ever become a nil and null afterwards (*Ex nihilo nihil fit &c.*).

13. Where is water to be had in the mirage, and when are the two seeming moons to be seen in the sky; where are the delusive hairs found to be floating in the air, and when does a false conception prove to be true. (So the seeming world is a nullity, although it appears awhile as something to our deluded sight).

14. Know my son, all these phenomenals to be mere delusions, and without any reality in them; they appear as cities and towns in our dreams, and are ever obtrusive on us.

15. They are however liable to vanish away quite out of our sight at last, as our dreams disappear upon our waking, and as our waking scenes are lost and hid under the veil of our sleep.

16. As we know nothing where the city of our dreaming, vanishes away at last upon our waking; so we are quite ignorant about that chaotic void, wherein the universe submerges upon its exit.

17. The Pupil rejoined:—If the world is a nullity as you say, then sir, be pleased to tell what is it that thus appears to and disappears from us by turns; and what is that vacuous intellect which presents this extensive view before us; as also how does the void present its reflexion of the plenum and to what purpose.

18. The Preceptor replied:—It is the vacuous sphere of the intellect,

my boy, that thus shines with its transparency; and it is this reflexion of it which is called the world, which is no other than this.

19. It is the reflexion of the widely extended substance of the great void of the intellect; and this apparently solid figure of it, is no other than the same transpicious form of that intellect. (So says the sruti, Brahmā reflects his twofold forms to us, the one opaque and seen with our naked eye, and the other translucent and viewed by our mental sight).

20. The incorporeal Brahmā like all corporeal bodies, presents both a fair as well as a dark complexion (the one being his clear or intellectual form seen by the clear sighted, and the other his hazy figure viewed by gross understandings). He also discloses himself some times and closes at another, which cause the creation and annihilation of the world. (Manu calls it the waking and sleeping of God, and others the evolution and involution of the divine spirit).

21. The clearness of the divine spirit, ever remains the same and unaltered, both before and after the creation and its dissolution; as a fountain of limpid waters is always clear, whether it reflects the shadows of its bordering harbours or not. (No change in nature can affect the spirit of God).

22. As a man remains unchanged in his sleep, whether he be dreaming or enjoying his sound rest; so the spirit continues alike in its intellect, whether it is in the act of creation or annihilation.

23. As the ideal world appears to be calm and quiet, both in the dream of the dreamer, as well as in the sound sleep of the sleeper; so this visible world of ours is ever viewed in its calmness, in the tranquil spirit of the Lord and of the contemplative saint.

24. Hence I do not recognize the existence of a vacuum or sky, anywhere and independent of our soul; nor can we expect the same sphere appearing in the souls of others, as it does in ours according to our view of it.

25. If we can perceive the light of our intellect, even at the point of our death, and disappearance of the world from us; why should we not conceive the same to be the case with others, and that they do not perceive the same intellectual light also in their consciousness. (This

is an evidence of the immortality in our souls).

26. The Pupil rejoined:—If such is the case, that others who are awake, have the same view of the world, as the dreamer has in his dream; then I believe that all those that are living, have the same view of the world as those that are dying, (*i.e.* A mere faint idea of it and not a substantial one).

27. The preceptor replied:—So it is, O my intelligent lad, the world then does not appear in its real form (of a solid body to the dreamer and the dying), as it appears as a reality to the intellects of others (that are waking and living). Idealism presents the true picture of the world.

28. The world does not appear and is not anything, and nothing that is real or has any reality in it; it is a mere reflexion of the intellect, and there can be no reality in our false sight of it.

29. It is apparent everywhere, and seems to be in every way at all times; but it does not exist [in reality] in anyway, anywhere or at anytime.

30. And because it is both the real and unreal form of Brahma, it is both a reality as well as unreality likewise; and being of the intellectual void, is never destructible nor ever destroyed.

31. The vacuous entity of the supreme intellect, which exhibits the phenomena of creation and its destruction (in repeated rotation), abounds with our misery only, if we attend to its occurrences with any degree of concern; but it does not affect us at all, if we can but remain altogether unconcerned with its casualties.

32. All these appearances exist every where at all times, in the same manner as they appear to the ignorant; but in truth, they appear in no where, in any manner or at any time to the wise and learned (who know the nature of worldly delusions).

33. It is the one selfsame Being that appears as a god in one place, and as a pot or clod in another. Here he is seen as a hill and there as a rill or dale; He is an arbour here, of furze or bush there, and the spreading grass in another. He is the moving and movable some where and

the unmoving and unmovably else where; and He is the fire and all other elements also everywhere.

34. He is entity and nonentity, and both vacuity and solidity also; He is action and duration, and the earth and sky likewise. He is the being and not being, and their growth and their destruction likewise, and He is good as well as the evil, that attends on one and forefends another.

35. There is nothing that is not He, who though one is always all things in all places; He is in and out of everything, and extends along the beginning, middle and end of all things. He is eternity and duration and the three divisions of time also; (*i.e.* the present, past and future, called the triple time).

36. He is all, and existent in all things, in all places and times; and yet He is not the All, and neither existing with anything at any time or place (but is but dimly seen in these His lowest works. Milton).

37. Know now, Rāma, that Brahma being the universal soul, He is all in all places and times; and because Brahma is the conscious soul, He exhibits all things to our consciousness, as if they were images in our dreams or the creatures of our imagination. (*i.e.* A corporeal God only can form a formal and plastic world; but the intellectual soul of God, can make only a formless and immaterial creation, as we see in our dream and phantasies).

38. The maker of the terrene world, must have an earthly body; and the framer of the woody arbours must have a wooden frame, but the Lord God of all, has neither a corporeal body nor a material shape. (Thus they frame a fire, air and water God, but the true God is none of these elements).

39. Others make a mountain God as the Lord of all; and some even make and worship a human figure as the supreme God (and so are all the heathen gods represented in human figures).

40. Some make a picture the Lord and maker of all; and others make some image as such, and worship it as the great God of all.

41. But there is only one supreme Being, who is the maker, supporter and the Lord God of all others; He is without beginning and end, and the

Lord Brahma, whose spirit upholds and supports all others.

42. A straw made image or an earthen not, is attributed with divine powers, and represented as the Most high; and so the formless God is shown in frail images, which are made and destroyed by human hands.

43. An outward object is made the actor and enjoyer of acts; but the wise know intelligence only, as the active and passive agent of all actions.

44. But the truly wise (*i.e.* the vacuist) acknowledges no active nor passive agent of creation; although many among the wise (*i.e.* the Pāshupatas) recognize one God alone, as the only actor, and enjoyer of all.

45. All these views may be probable, and well apply to the most high, who is the sole object of all these theories; and as there is nothing, which can be positively affirmed or denied of Him. (Here the vacuist Vasishtha is a tolerator of all faiths, as suited to the capacities of the different understanding of men).

46. All these believers look to their desired objects, as manifest to their view in the vacuous space of their intellects, and by viewing the whole world in themselves, they remain undecayed at all times.

47. All visibles and all laws and prohibitions, together with all desires and designs of men; are confined with their knowledge of them in themselves. Hence those that are true to their faiths, and firm in the observance of their duties and performance of their acts, are verily of the nature of the divine soul, by their viewing all nature in themselves.

48. This very doctrine was inculcated to before, when you had been a pupil under my preceptorship; but as you could not fully comprehend it then, you are doomed to another birth, to learn it again from me. (Vasishtha means to say that he is immortal, though Rāma may have his transmigration in many incarnations).

49. The world representing the longsome dark and dreary winter night, presents the pure light of knowledge, shining with the serene and cooling beams of the autumnal lunar disk; now O Rāma! as you [are] edified by your pure intelligence, shake off the dross of dull ignorance

from you, and continue in the discharge of your duties, as they have lineally descended to you and to your royal race.

50. Do you remain released from your attachment, to all things of this temporal world; and relying solely in the One supreme and universal soul, whose pure nature is perceptible throughout all nature; then be as lucid as the pellucid sky, with the peace of your mind and transport of your soul, and learn to rule your realm with justice and equity.

## CHAPTER CCXIV.

### DESCRIPTION OF THE GREAT JUBILEE OF THE ASSEMBLY.

Argument:—Demonstration of the exceeding exultation of the audience at the close of the long winded lengthy lecture.

Vālmīki related:—As the sage had finished saying these things, or so far, the celestials sounded their trumpets from heaven, as the clouds resounded in the rainy skies, with showers of nectarious rain drops (on the earth below). The face of the sky was whitened on all sides, as by drifts of snowfalls in hoary winter, and the surface of the earth was covered by rain drops, dropping like showers of flowers. (The sound of celestial trumpets, is ever accompanied with or followed by a shower [of] refreshing rain).

2. The earth appeared to be blessed with prosperity in the beauty of the flowers, stretching their pistils and peduncles like beauties in their evening decorations, and sending afar the fragrance of their farinacious dust, like the perfumery on the persons of fairies, their outer garniture and inner cool sweetness are verily the gifts of the gods.

3. The falling flowers of heavenly arbors, dropped down from their dried boughs, by the rampant and apish hurricane of heaven, are now vying with the glittering stars, scattered all over the face of the firmament, and deriding at their grim laughter with their bashful and blushing smiles.

4. The lowering clouds accompanied with sounds of trumpets, and

drizzling rain drops and falling of flowers (which bore resemblance to one another); next lighted upon the court hall, like the shadowy snow fall on Himālaya's head, and filled the assembly with wonder, and gaping mouths and staring eyes.

5. The assembly seated in their order, took hold of handfuls of these heavenly flowers; and poured them upon Vasishtha with their obeisance, and cast away all their earthly cares and woes with those celestial offerings to the sage. (Every offering confers and recurs, with an equivalent blessing to the offerer).

6. The King Dasaratha said:—O wonder! that we are so lightly released of our cares and woes, in this wide extended vale of miseries of the world; and that our souls are now lightened of their throws by your grace, like the heavy clouds lightened of their weight, and floating lightly at last on Himālayas.

7. We have reached to the goal of our acts, and seen the end of our miseries of this life; we have fully known the knowable One (that is only to be known), and have found our entire rest in that supreme state (by your good grace alone).

8. We have known to rest in the ultimate void in our meditation, and to get rid of our erroneous thoughts of bodies, by means of our intense application to the abstract (or Platonic abstraction).

9. It is by our riddance from the coinage and vagaries of our imagination, and by our escape from the feverish fervour for the sights of the dreaming world; as also by our ceasing to mistake the shells and cockles for silver, and by our deliverance from misdeeming ourselves as dead either in our sleep or dream, (that we may be enabled to the true knowledge of ourselves &c.).

10. It is by our knowledge of the identity of the wind and its oscillation, and of the sameness of the water with its fluidity; as also by our distrust in this talismanic world, and in this fairy land of our fancy (that we can attain to the knowledge of truth &c.).

11. It must be by our discredit in the magical scenes of this world, and in the aerial castles of fairies; as also by our mistrust in the limpid currents of the mirage, and in the aerial groves and double moons of



heaven (that we can come to know the truth).

12. It is no earthquake, if our tottering foot steps should shake and slip in our drunkenness; nor can we view a ghost in a shadow as boys do, nor see the braids of hair hanging down from the clouds in heaven.

13. From these and other instances, which you have given for our instruction; you have sir, at once effaced our credit in the visible sights of this world.

14. Rāma added:—My ignorance is dispelled, and I have come to the knowledge of truth by your good grace; and O thou chief of sages, I acknowledge thee to have brought me to light from my impervious darkness.

15. I am freed from my doubts, and set to the light of the true nature of God; and I will now act as thou sayst, in acknowledging the transpicuous truth (or viewing God as manifest in nature, and not as hidden under her veil).

16. Remembering and reconsidering thy words, that are so fraught with ambrosial sweetness and full of delightful taste; I am filled with fresh delight, though already satisfied and refreshed by their sense (*i.e.* the more I think of them, the happier I seem to feel myself).

17. I have nothing to do for myself at present, nor is there anything left undone or remaining to be done by me. I am as I am and have ever been, and always without any craving for me. (This state of self-satisfaction and self-sufficiency, is the highest bliss for man).

18. What other way to our true felicity can there be, than this that has been shown by thee? or else I find this wide-extended field of the earth, to be so full of our woe and misery.

19. I have no foe to annoy me nor a friend to give any joy to me; I have no field to work in, nor an enemy to fear nor a good soul to rely in. It is our misunderstanding that makes this world appear so troublesome to ourselves, while our good sense makes it all agreeable to us. (If the world will not suit thee, suit thyself to it).

20. How could we know all this (for our happiness) without thy good grace unto us; as it is never possible for a boy, to ford and cross over

a river, without the assistance of a boat or bridge.

21. Lakshmana said:—It is by reason of your removing the doubts, that had been inherent in and inherited by me in my repeated births; and it is by virtue of the merit, that I had acquired in my former births; that I have come to know the truth this day, by the divine sermon of the holy sage; and to feel the radiance of a holy light in me, shining as brightly as the cooling beams of moonlight.

22. It is strange that in disregard of this heavenly bright and vivid light, that men should be entangled in a thousand errors, and be burnt at last as dried wood or fuel, by their foul mistake and great misfortune.

23. Viswamitra said:—O! it is by our great merit, that we have come this day, to hear this holy lecture from the mouth of the sage; and which has at once expurgated our inner souls, as a thousand lavations in the clear stream of Ganges.

24. Rāma rejoined:—We have seen the highest pitch of all prosperity, and the best of all that is to be seen; we have known the end of all learning, and the last extremity of adversity; we have seen many countries and heard many speeches; but never have we heard, nor seen nor known anything better than the discourse on the beauty of the soul, which the sage has shown to us to-day.

25. Nārada added:—Our ears are purified to-day, by the hearing of what we have never heard heretofore; to be preached by Brahmā or the gods above or men below.

26. Lakshmana rejoined:—Sir, you have entirely dissipated all our inner and outer darkness also; and have shewn us the transcendent light, of the bright sun of the Divine soul.

27. Satrugna said:—I am satisfied and tranquillized, and uncomposed in the supreme soul; I am for ever full and perfect in myself, and sit quite content with my solity.

28. Dasaratha repeated:—It is by the merit of our deeds, done and acquired in our repeated lives, that we have been, O thou chief of sages, sanctified this day by thy sacred and sanctifying speech.

29. Vālmīki related:—As the king and his courtiers, were speaking in this manner, the sage oped his mouth again, and thus bespoke his words fraught with pure and purifying knowledge.

30. Vasishtha said:—Hear me, O thou moon like king of Raghu's race, and do as I bid you to do; Rise now and honour the assembled Brāhmans, who deserve their due honour at the close of a discourse.

31. Rise therefore, and satisfy their desires with thy ample gifts; and thou will obtain thereby, the merit that attends on the learning of the vedas, and doing thy duties according to their dictates.

32. It is incumbent on even a mean worm-like man, to honour the Brāhmans to their utmost at the termination of a sermon on salvation; how much more important must it then be on the part of a monarch to acquit himself of this necessary duty.

33. Hearing this behest of the sage, the king held his reverential silence; and beckoned to his heralds to proceed to all the ten sides of his dominions, and invite thousands of Brāhmans, that are acquainted with the vedas forthwith (to the royal court).

34. He bade them to go to Mathura, Surāshtra and Gauda, and to bring with them with due respect all the Brāhmans, that are born of Vedic families, and are abiding in those districts and lands.

35. There then assembled more than ten thousands of Brahmanas to the royal palace, and the king fed them all alike and paying particular regard to the more learned among them.

36. He treated them with the best sorts of food and rice, honoured them with their honorariums, and gave them a good many gifts; and after honouring them in this manner, he offered his oblations to the manes of his ancestors, and gave his offerings to the tutelary gods of his house. (A Brāhman has his precedence in a feast to the gods and *patres*; but the merit of giving a feast is lost unless it is followed by other gifts).

37. The king next treated his friends and relatives with proper repast, and then fed his companions and servants and the citizens all on the

same day. His attention was at last directed to the feeding of the poor and needy, and of the lame and blind and lunatics.

38. Having discharged to his utmost the duties of the festival, he commanded a great festivity to be held in his hall, all over decorated with silk and embroidery, and with gold, gems and pearls.

39. The city then being adorned and lighted, like the ever bright mount of Meru, there went on a merry dance and ball of giddy girls and players in every house (as a sign of general joy).

40. There was a ringing of bells and sounding of cymbals all about, with the beating of drums and trimbrels at every door; flutes and wind instruments were blowing on every side, and guitars and wired instruments were playing with loud gingling, and vying with each other.

41. The markets were closed, and the marketers stopped in their course; the air appeared as an arbour of plants, shaking with the uplifted and quavering and waving arms of the merry dancers in the streets; and it seemed as the starry heaven, by the glittering light of the teeth of strolling players, displayed in their comic dance and loud laughter.

42. There was the heroic dance attended by the loud shouts of the players, and melodramas accompanied with the soft and sweet strains of the performers, there was also a staggering and strutting dance on one foot and leg, and thumping the ground with the other.

43. Here they flung wreaths of flowers glittering like stars and falling down in showers; and there the scattered flowers, which were strewn over the ground as rain drops, were indiscriminately trodding down under the feet of passers-by.

44. Here the actresses dance about with their loose ornaments and gestures of love; and there the bards chanted their hymns with clearness, as the Brahmans recited them and the songstresses sang.

45. Here the sots and toppers drank their fill of wine; and the food mongers fed upon their eatables of various kinds (*i.e.* some were seen to be indulging their drink and others in their eating).

46. The insides of houses were daubed with wine, as the outer bodies of

the princes with ointment of moon light hue.

47. The attendant servants and waiting maids on the king, sauntered about trimmed in gaudy attires of various colours; and graced the royal festival with their decorations of necklaces and sweet perfumes on their persons.

48. The sprightly ballet girls, being besmeared with a paste of all perfumeries (called the yaksha dust), and decorated with glittering ornaments, repaired to the ball at the royal hall with all alacrity.

49. Thus the king Dasaratha held his entertainment for a whole week, and passed full seven nights in festive mirth and rejoicing; while he distributed his gifts and food for as many days, which redounded to exhaustless prosperity on earth.

## CHAPTER CCXV.

### EULOGY ON THIS WORK AND THE MODE OF ITS RECITAL.

Argument:—Vālmīki speaks in praise of this work to this pupil Bharadwāja, and blesses him to be as blessed as the divine Rāma with the hearing of it.

Vālmīki said:—O most intelligent Bharadwāja, and the chief of my pupils, you have now heard how the great Rāma and others, came to the knowledge of the knowable One (that is only to be known), and passed across this vale of misery and sorrow, by their attention to these lectures.

2. Do you thus fix your sight to the light of Brahma, and conduct yourself gladly, by abandoning all your affections and cares of this world, and by remaining dauntless with your living liberation and tranquillity of mind.

3. Know, O thou sinless one, that the learned and the meek, that do not mix with the society of worldly men, but remain steady as Rāma

and others in their right principles, are never liable to be deluded although they are beset by temptations on all sides.

4. Thus these men of great natures, as the king Dasaratha and the prince Rāma and his brothers, together with companions, have attended to the state of the living liberated (even in their life time).

5. Thou my son Bharadwāja! that art naturally of a liberal mind, hast now become more liberated at present, by thy hearing of these sermons on the salvation of our souls.

6. It is possible even for boys to obtain their liberation, by their attention to those holy lectures, as the most evident and surest means to salvation; and cannot therefore fail to convince thee of the truth thereof.

7. As the high minded and sinless and sorrowless sons of Raghu's race, have attained to their holy state of perfection and self-liberation; so do thou also obtain that best and highest state, by your attending to the lectures of the divine sage Vasishtha.

8. It is by advice of the good and service under the great, as also by means of humble inquiries to and explications of the learned; that weak men of good understandings, can know the knowable, as the Rāghavas and others did under Vasishtha.

9. The ties of avarice and affection that have fast bound the hearts of the ignorant (to this world); do all tend to debar them like playful boys from inquiring into the means of their liberation, until they become too old to benefit by their knowledge.

10. Those that can discern the minds of high minded men, can only come to their knowledge of truth; and such men only have no more to return to this world of woe; and this is the substance of all that I can speak to thee (*i.e.* know and have the minds of the great, in order to become as great thyself, so says Gay in his Fables. (Hast thou fathomed Tully's mind, and the vast sense of Plato's head).

11. Having first received your instruction from the preceptor, you must weigh well and digest its meaning in yourself; and then communicate its sense, to the most sensible and intelligent student. This is said by

sages and saints, as the trivium of science; know this and you need no more, to become wise when your boyhood is over.

12. Whoso will read this book, not without understanding its sense and whoever will manuscript it without the expectation of getting its fee; as also anybody who will recite or cause it to be recited (to a public audience), either with or without any desire of reward, shall have his ample recompense in the land of Āryas (both in his present and future lives). (So it is with the public preaching of its doctrine).

13. These men receive the reward, awaiting on the performance of the Rājasuya sacrifice, and are entitled to their heavenly seats in their pure essence; as often as they ascend to it after their demise on earth, and until they attain their final liberation, which attains on them as prosperity does on the meritorious (after the third transmigration of their expurged souls).

14. It was at first that the god Brahmā of unknowable form, had composed this work in his excellent diction; and then considering it as the only means to the liberation of mankind, had revealed it to the assemblage of saints (of which Vasishtha or Vālmīki has made this version). Let nobody therefore take the truthfulness of this saying for an untruth.

15. At the close of the recital of these lectures, on the means of human salvation, it becomes every sensible man of good sense, to honour the Brahmans with diligence; and to serve them with their desirable gifts of food and drink, and furnish them with goodly houses for their lodging.

16. They should also be rewarded with their honorariums, and supplied with monies to their hearts' desire, and to the utmost capacity of the donor; and then the giver or master of the ceremony should rest himself assured, of having acquitted his duty to and reaped its merit to the intent of the sāstras.

17. I have thus rehearsed to you the great sāstra, in elucidation of divine knowledge and its pure truth; with addition of a great many tales and stories, serving as example and illustrations of the abstruse doctrines for your clear understanding of them. May your hearing of these, serve to lead you to your utter indifference of this world, and to the desire of your liberation in it, while you are alive herein. May this tend also to your continued prosperity, in order to engage your

attention towards the perfection of your knowledge and devotion, and to the discharge of the duties of your station without failing.

## CHAPTER CCXVI.

### CONCLUSION OF THE CELESTIAL MESSENGER'S MESSAGE OF LIBERATION.

Argument:—Acknowledgment of the obligation of *Arishtanemi* and others, to their preceptors and preachers.

Vālmīki continued to say:—I have thus related to you, O prince, whatever the poet born Vasishtha had taught and preached to the princes; and it is certain that you will attain the same elevated state, as they did by the hearing of these lectures on sacred knowledge.

2. The Prince Arishtanemi replied:—O Venerable sir, your kind look is enough to extricate us from bondage in this world; and it is hence that I am not only brought to light, but saved from the ocean of this world by your favour.

3. The Heavenly Messenger said:—After saying so, the said prince seemed to look amazed in his look; and then he began to speak these words to me with a graceful voice.

4. The Prince said:—I bow down to thee, O Messenger divine, and wish all safety to attend on thee; it is said that the friendship of the good is attended with seven benefits, all which hast thou conferred upon me.

5. Now return in safety to your seat in the heaven of Indra, and well know that, I am both gladdened as well as grown *insouciant* of worldly concerns, by hearing this discourse of thine.

6. I shall continue to remain here for ever more, and without feeling any anxiety, to think well and ponder deeply into the sense of all that I have heard from thee. Now I tell thee, O Lady! that I was quite surprised (to see so much civility on the part of a prince).



7. He said:—I have never heard before, such words and fraught with so much knowledge, as I have come now to hear from thee; It has filled my inward spirit with as much joy, as if I have drunk my fill of an ambrosial draught just now.

8. I then repaired to thee, O thou sinless fairy, at the bidding of Vālmīki; in order to relate unto thee all that thou hast asked of me. And now I shall bend my course, towards the celestial city of Sakra.

9. The fairy said:—I must thank thee now, O thou very fortunate emissary of the gods! for all that thou hast related to me; and my knowledge whereof, has entirely composed my spirit, by its benign influence.

10. I am now quite satisfied in myself, and will ever remain from sorrow and all the sickening cares of life; and you may now to your destination at Indras, with all speed attending on your journey thither.

11. So saying Suruchi—the best of fairies, continued to keep her seat on the slope of the Himālayas, and contiguous to the Gandhamādana mount of fragrance, and reflect on the sense of what she had heard (of divine knowledge).

12. Now as you have fully heard, my son, all the precepts of Vasishtha, you are at liberty to do as you like, by your weighing well their purport. (For the effecting of your liberation which is the main object of man, both in this life as well as in the next).

13. Kāranya said:—The remembrance of the past, the sight of the present, and the talk of future events, together with the existence of the world; are all as false as the sights in our dreams or of water in mirage, or as the birth of a boy of a barren woman.

14. I gain nothing from my deeds, nor lose aught by what is left undone; I live to do as it happens, or at the impulse of the occasion and without any assiduity on my part.

15. Agasti said:—Kārunya—The worthy son of Agnibesya, said in the aforesaid manner, and continued to pass his time in the discharge of his duties, as they occurred to him from time to time.

16. And you O Sutikshana! should never entertain any doubts regarding the acts, that you shall have to perform after your attainment of divine knowledge (Lest they entail their retribution on you afterwards). Because dubitation destroys the virtue of the deed, as selfishness takes away its merit.

17. Upon hearing this speech of the sage, which reconciles the duplicity of action and reflection, into the unity of their combination; he bowed to his preceptor and uttered as follows with due submission to him.

18. Sutīkshana said:—Any action done in ignorance of the actor, is reckoned as no act of his, unless it is done in his full knowledge to be taken into account. (So the brute activities of the giddy mob, bear no value or blame in them before the wise). But actions done with reason and reasonable men, are invaluable in their nature. All our acts are best seen by the light of the intellect as the actions of stage-players are seen only in the candle light. (So are all our mental and corporeal acts, actuated by the essence of the great soul in us).

19. It is the presence of the supreme soul in us, that the action of our hearts, directs the motions of our bodies; as it is the malleability of gold, that moulds it to the many forms of jewelleries. (Hence we should never reject the one for the other).

20. As it is the great body of waters, that gives rise to the boisterous waves, as well as the little playful billows, that heave and move in our sight; so it is the inbeing of the great soul, that fills all the great and small alike.

21. I submit to and bear with all that befalls to me, because there is no escape from destiny, nor slighting of the sound sayings of sages; and I acknowledge O Venerable sir, to owe my knowledge of the knowable One to thy good grace only.

22. I own myself to be quite felicitous to thy favour, and bow down prostrate to thee on the ground, for thy lifting me up from the doleful pit of the world; because there is no other way to repay my gratitude to my venerable preceptor.

23. Nay there is no other act, whereby one may give expression to his

obligation to his tutor, for his salvation in this world, save by means of offering himself to his services; with his whole body and mind and the words of his mouth.

24. It is by thy good grace, O my good sir, that I have passed over the Rubicon of this world; I am filled with infinite joy amidst all these worlds, and am set free from all my doubts.

25. I bow down to that Brahma, who is sung in the Sāma-veda, as filling all this universe, as the waters of the ocean fill the boundless deep; and whose remembrance fills our soul with ecstasy.

26. I bow down also to the sage Vasishtha, who is of the form of incarnate knowledge alone, and who is immersed in the joyous bliss of divine felicity; who is beyond all duality and sees the only One in the unity of infinite vacuity. Who is ever alike the pure and immaculate One, and witnesseth the inmost of all minds; who is beyond all states and conditions (of so and so or of such and such); and who is quite devoid of the three qualities (which belong to all bodies) *i.e.* There is no known quality or property that can be predicated to the Deity. The qualities of the unknown One, as unknown, peculiar and unique as own nature.

27. Here ends the Mahārāmāyana of the sage Vasishtha, with its continuation by his recorder Vālmīki, and the speech of the celestial messenger at the latter end of the Book on Nirvāna or the ultimate Extinction of the living soul.

FINIS.

### *Transcriber's Notes*

Inconsistent punctuation has been silently corrected.

The text has been slightly edited for grammar, missing words etc. where the intention of the translator could reasonably be guessed. Obsolete spelling of words have been kept. In the case of 'new' words, a guess has usually been made of the translator's intentions. In a few cases it

seems the translator actually invented new words, and these have been kept. British spelling is preferred to US spelling, as the book was originally published in India.

In case you want to see the original pages, scanned page images can be downloaded from:

<http://archive.org/details/YogaVasishthaMaharamayana>

Spelling of Sanskrit words normalized to some extent. The translator sometimes uses Bengali spelling, and in these cases the normal transliteration of the Sanskrit words are preferred. The accented characters á, í and ú are used by the translator to denote long vowels. These have been replaced by the more common ā, ī and ū.

In some cases these accents are important, e.g. Brahmā (the Creator, the Cosmic Mind) versus Brahma (the Absolute, elsewhere often spelled Brahman), and Brāhmaṇa (priest).

There are a few cases of Devanagari script. These have been attempted transliterated whenever possible (the print quality is sometimes too bad to enable transliteration).

The LPP edition (1999) which has been scanned for this ebook, is of poor quality, and in some cases text was missing. Where possible, the missing/unclear text has been supplied from another edition, which has the same typographical basis (both editions are photographic reprints of the same source, or perhaps one is a copy of the other): Bharatiya Publishing House, Delhi 1978.

A third edition, Parimal Publications, Delhi 1998, which is based on an OCR scanning of the same typographical basis, has also been consulted a few times.

The term "Gloss." or "Glossary" probably refers to the extensive classical commentary to Yoga Vāsishtha by Ananda Bodhendra Saraswati (only available in Sanskrit).

[End of Volume 4, part 2.

End of Yoga Vasishtha.]





[Yoga Vasishtha Maharamayana is a large, remarkable classical Indian text of philosophy, illustrated by similes, parables, allegories and stories. The only complete English translation is by V.L. Mitra (1891).

Recommended download in Word or PDF (Word preferable).

It is currently being prepared for publication in the public domain at the Project Gutenberg/Distributed Proofreaders ([www.pgdp.net](http://www.pgdp.net)).

This file contains the introductory chapters (Preface and "Prolegomena").

The brackets with two stars: [\*\*] denote that Devanagari Sanskrit text is to be inserted here later on.

The rest of Yoga Vasishtha has been uploaded at Scribd separately.

There is a group (and a collection) dedicated to this work named "Yoga Vasishtha, Mitra translation" from where all updated files can be viewed/downloaded.]

The

# *Yoga Vasishtha Maharamayana*

of

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*By*

VIHARI-LALA MITRA

## PREFACE.

In this age of the cultivation of universal learning and its investigation into the deep recesses of the dead languages of antiquity, when the literati of both continents are so sedulously employed in exploring the rich and almost inexhaustible mines of the ancient literature of this country, it has given an impetus to the philanthropy of our wise and benign Government to the institution of a searching enquiry into the sacred language of this land. And when the restoration of the long lost works of its venerable sages and authors through the instrumentality of the greatest bibliomaniac savants and linguists in the several Presidencies,\* has led the literary Asiatic Societies of the East and West to the publication of the rarest and most valuable Sanskrit Manuscripts, it cannot be deemed preposterous in me to presume, to lay before the Public a work of no less merit and sanctity than any hitherto published.

\* Dr. Rajendra Lala Mitra in Bengal, Benares and Orissa; Dr. Buhler in Guzerat; Dr. Keilhorn in the Central Provinces; Dr. Burnell and other Collectors of Sanskrit manuscripts in the Presidencies of Bombay, Madras and Oudh, whose notices and catalogues have highly contributed to bring the hidden treasures of the literature of this country to light.

The Yoga Vasishtha is the earliest work on Yoga or Speculative and Abstruse philosophy delivered by the venerable Vedic sage Vasishtha to his royal pupil Ráma; the victor of Rávana, and hero of the first Epic Rámáyana, and written in the language of Válmiki, the prime bard in pure Sanskrit, the author of that popular Epic, and Homer of India. It embodies in itself the *Loci Communes* or common places relating to the science of Ontology, the knowledge of *Sat*—Real Entity, and *Asat*—Unreal Non-entity; the principles of Psychology or

doctrines of the Passions and Feelings; the speculations of Metaphysics in dwelling upon our cognition, volition and other faculties of the Mind ( [\*\*]) and the tenets, of Ethics and practical morality ( [\*\*]).

Besides there are a great many precepts on Theology, and the nature of the Divinity ( [\*\*]), and discourses on Spirituality and Theosophy ( [\*\*]); all delivered in the form of Plato's Dialogues between the sages, and tending to the main enquiry concerning the true felicity, final beatitude or *Summum bonum* ( [\*\*]) of all true philosophy.

These topics have singly and jointly contributed to the structure of several separate Systems of Science and Philosophy in succeeding ages, and have formed the subjects of study both with the juvenile and senile classes of people in former and present times, and I may say, almost among all nations in all countries throughout the civilized world.

It is felt at present to be a matter of the highest importance by the native community at large, to repress the growing ardour of our youth in political polemics and practical tactics, that are equally pernicious to and destructive of the felicity of their temporal and future lives, by a revival of the humble instructions of their peaceful preceptors of old, and reclaiming them to the simple mode of life led by their forefathers, from the perverted course now gaining ground among them under the influence of Western refinement. Outward peace ( [\*\*]) with internal tranquility ( [\*\*]) is the teaching of our Sastras, and these united with contentment ( [\*\*]) and indifference to worldly pleasures ( [\*\*]), were believed according to the tenets of Yoga doctrines, to form the perfect man,—a character which the Aryans have invariably preserved amidst the revolutions of ages and empires. It is the degeneracy of the rising generation, however, owing to their adoption of foreign habits and manners from an utter ignorance of their own moral code, which the publication of the present work is intended to obviate.

From the description of the Hindu mind given by Max Müller in his History of the Ancient Literature of India (p. 18) it will appear, that the esoteric faith of the Aryan Indian is of that realistic cast as the Platonic, whose theory of ontology viewed all existence, even that of the celestial bodies, with their movements among the *precepta* of sense, and marked them among the unreal phantoms ( [\*\*]) or vain mirage, ( [\*\*]) as the Hindu calls them, that are interesting in



appearance but useless to observe. They may be the best of all *precepta*, but fall very short of that perfection, which the mental eye contemplates in its meditation-yoga. The Hindu Yogi views the visible world exactly in the same light as Plato has represented it in the simile commencing the seventh book of his Republic. He compares mankind to prisoners in a cave, chained in one particular attitude, so as to behold only an evervarying multiplicity of shadows, projected through the opening of the cave upon the wall before them, by certain unseen realities behind. The philosopher alone, who by training or inspiration is enabled to turn his face from these visions, and contemplate with his mind, that can see at-once the unchangeable reality amidst these transient shadows.

The first record that we have of Vasishtha is, that he was the author of the 7th *Mandala* of the Rig Veda (Ashtaka v. 15-118). He is next mentioned as *Purohita* or joint minister with Viswámitra to king Sudása, and to have a violent contest with his rival for the ( [\*\*]) or ministerial office (Müll. Hist. S. Lit. page 486, Web. Id. p. 38). He is said to have accompanied the army of Sudása, when that king is said to have conquered the ten invading chiefs who had crossed over the river Parushni—(Hydroates or Ravi) to his dominions (Müll. Id. p. 486). Viswámitra accompanied Sudása himself beyond Vipása,—Hyphasis or Beah and Satadru—Hisaudras-Sutlej (Max Müller, Ancient Sanscrit literature page 486). These events are recorded to have occurred prior to Vasishtha's composition of the *Mandala* which passes under his name and in which they are recorded. (Müll. Id. p. 486).

The enmity and implacable hatred of the two families of Vasishthas and Viswámित्रas for generations, form subjects prominent throughout the Vedic antiquity, and preserved in the tradition of ages (Müll. Id. p. 486, Web. Id. p. 37). Another cause of it was that, Harischandra, King of Ayodhyá, was cursed by Vasishtha, whereupon he made Viswámitra his priest to the annoyance of Vasishtha, although the office of Bráhmāna was held by him (Müller Id. page 408 Web. pp. 31-37). In the Bráhmāna period we find Vasishtha forming a family title for the whole Vasishtha race still continuing as a *Gotra* name, and that these Vasishthas continued as hereditary *Gurus* and *purohitas* to the kings of the solar race from generation to generation under the same title. The Vasishthas were always the Brahmanas or High priests in every ceremony, which could not be held by other Bráhmānas according to the Sāta patha Bráhmāna (Müll. Id. page 92); and particularly the Indra ceremony had

always to be performed by a Vasishtha, because it was revealed to their ancestor the sage Vasishtha only (Web. Ind. Lit. p. 123); and as the *Sátapatha Bráhmaṇa-Taittiriya Saṁhitá* mentions it.

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"The Rishis do not see Indra clearly, but Vasishtha saw him. Indra said, I will tell you, O Bráhmaṇ, so that all men who are born, will have a Vasishtha for his Purohita" (Max Müll. Ans. Sans. Lit. p. 92. Web. Id. p. 123). This will show that the Sloka works, which are attributed to Vasishtha, Yájñavalkya or any other Vedic Rishi, could not be the composition of the old Rishis, but of some one of their posterity; though they might have been propounded by the eldest sages, and then put to writing by oral communication or successive tradition by a distant descendant or disciple of the primitive Rishis. Thus we see the *Dráhyáyana Sūtras* of the Sama Veda is also called the Vasishtha Sūtras, from the author's family name of Vasishtha (Web. Id. p. 79). The *ásvaláyana Grihya Sūtra* assigns some other works to Vasishtha, viz., the Vasishtha *pragáthá*, probably Vasishtha Hymni of Bopp; the *Pavamánya*, *Kshudra sukta*, *Mahásukta* &c. written in the vedic style. There are two other works attributed to Vasishtha, the Vasishtha Saṁhitá on Astronomy (Web. Id. p. 258) and the Vasishtha Smṛiti on Law (Web. Id. p. 320), which from their compositions in Sanscrit slokas, could not be the language or work of the Vedic Rishi, but of some one late member of that family. Thus our work of Yoga Vasishtha has no claim or pretension to its being the composition of the Vedic sage; but as one propounded by the sage, and written by Válmiki in his modern Sanskrit. Here the question is whether Vasishtha the preceptor of Ráma, was the Vedic Vasishtha or one of his descendants, I must leave for others to determine.

Again in the later *Áranyaka* period we have an account of a theologian Vasishtha given in the *Árshik-opanishad*, as holding a dialogue on the nature of *átmá* or soul between the sages, Viswámitra, Jamadagni, Bharadvāja, Gautama and himself; when Vasishtha appealing to the opinion of Kapila obtained their assent (Weber Id. p. 162). This appears very probably to be the theological author of our yoga, and eminent above his contemporaries in his knowledge of the Kapila yoga sástra which was then current, from this sage's having been a contemporary with king Sagara, a predecessor of Rama.

In the latest Sūtra period we find a passage in the *Grihya-Sūtra-parisishta*, about the distinctive mark of the Vasishtha Family from those of the other *parishads* or classes of the priesthood. It says,

[\*\*] [\*\*]

"The Vasishthas wear a braid (lock of hair) on the right side, the Átreyas wear three braids, the Angiras have five braids, the Bhrigus are bald, and all others have a single crest," (Müller Id. p. 53). The Karma pradīpa says, "the Vasishthas exclude meat from their sacrifice; [\*\*] (Müller A. S. Lit. p. 54), and the colour of their dress was white (Id. p. 483). Many Vasishthas are named in different works as; [\*\*] [\*\*] [\*\*], and some others, bearing no other connection with our author, than that of their having been members of the same family (Müller's A. S. Lit. p. 44).

Without dilating any longer with further accounts relating to the sage Vasishtha of which many more might be gathered from various sastras, I shall add in the conclusion the following notice which is taken of this work by Professor Monier Williams in his work on Indian Wisdom p. 370.

"There is", says he, "a remarkable work called Vasishtha Rámáyana or Yoga Váshishtha or Vasishtha Maháramáyana in the form of an exhortation, with illustrative narratives addressed by Vasishtha to his pupil the youthful Ráma, on the best means of attaining true happiness, and considered to have been composed as an appendage to the Rámáyana by Válmiki himself. There is another work of the same nature called the Adhyátma Rámáyana which is attributed to Vyása, and treat of the moral and theological subjects connected with the life and acts of that great hero of Indian history. Many other works are extant in the vernacular dialects having the same theme for their subject which it is needless to notice in this place."

Vasishtha, known as the wisest of sages, like Solomon the wisest of men, and Aurelius the wisest of emperors, puts forth in the first part and in the mouth of Ráma the great question of the vanity of the world, which is shown synthetically to a great length from the state of all living existences, the instinct, inclinations, and passions of men, the nature of their aims and objects, with some discussions about destiny, necessity, activity and the state of the soul and spirit. The second

part embraces various directions for the union of the individual with the universal Abstract Existence—the Supreme Spirit—the subjective and the objective truth—and the common topics of all speculative philosophy.

Thus says Milton: "The end of learning is to know God".

So the Persian adage, "Akhiral ilm buad ilmi Khodá."

Such also the Sanskrit, "Sávidyá tan matir yayá."

And the sruti says, "Yad jnátwá náparan jnánam."

*i. e.* "It is that which being known, there is nothing else required to be known."

## PROLEGOMENA.

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## THE YOGA PHILOSOPHY.

The Yoga or contemplative philosophy of the Hindus, is rich, exuberant, grand and sublime, in as much as it comprehends within its ample sphere and deep recesses of meditation, all that is of the greatest value, best interest and highest importance to mankind, as physical, moral, intellectual and spiritual beings—a knowledge of the cosmos—of the physical and intellectual worlds.

It is rich in the almost exhaustless treasure of works existing on the subject in the sacred and vernacular languages of the country both of ancient and modern times. It is exuberant in the profusion of erudition and prolixity of ingenuity displayed in the Yoga philosophy of Patanjali, commensurate with the extraordinary calibre of the author in his commentary of the Mahábháshya on Pánini (Müller's A. S. Lit. p. 235). Its grandeur is exhibited in the abstract and abstruse reflections and investigations of philosophers in the intellectual and spiritual worlds as far as human penetration has been able to reach. And its sublimity is manifested in its aspiring disquisition into the nature of the human and divine souls, which it aims to unite with the one self-same and all pervading spirit.

It has employed the minds of gods, sages, and saints, and even those of heroes and monarchs, to the exaltation of their natures above the rest of mankind, and elevation of their dignities to the rank of gods, as nothing less than a godly nature can approach and approximate that of the All-perfect Divinity. So says Plato in his Phaedras: "To contemplate these things is the privilege of the gods, and to do so is also the aspiration of the immortal soul of man generally; though only in a few cases is such aspiration realized."

The principal gods Brahmá and Siva are represented as Yogis, the chief sages Vyása, Válmiki, Vasishtha and Yájnavalkya were propounders of Yoga systems; the saints one and all were adepts in Yoga; the heroes Ráma and Krishna were initiated in it, and the kings Dasaratha and Janaka and their fellow prince Buddha were both practitioners and preceptors of Yoga. Mohammed held his nightly communions with God and his angels, and Jesus often went over the hills—there to pray and contemplate. Socrates had his demon to communicate with, and in fact every man has his genius with whom he communes on all matters. All this is Yoga, and so is all knowledge derived by intuition, inspiration and revelation, said to be the result of Yoga.

## II. Sciences Connected with Yoga

The yoga philosophy, while it treats of a variety of subjects, is necessarily a congeries of many sciences in itself. It is the Hindu form of metaphysical argument for the existence of the 'One Eternal'—the Platonic "Reality." It is ontology in as much as it teaches *a priori*

the being of God. It is psychology in its treatment of the doctrine of feelings and passions, and it is morality in teaching us to keep them under control as brutal propensities, for the sake of securing our final emancipation and ultimate restoration into the spirit of spirits. Thus it partakes of the nature of many sciences in treating of the particular subject of divinity.

The Yoga in its widest sense of the application of the mind to any subject is both practical, called *kriyá Yoga*, as also theoretical, known as *Jnána Yoga*; and includes in itself the two processes of synthesis and analysis alike, in its combination (*Yoga*) of things together, and discrimination (*Viveka*) of one from the other, in its inquiry into the nature of things (*Vastuvichára*), and investigation of their abstract essence called *Satyánusandháná*. It uses both the *a priori* (*púrvavat*) and *a posteriori* (*paravat*) arguments to prove the existence of the world from its Maker and the *vice versa*, as indicated in the two aphorisms of induction and deduction *Yatová imani* and *Janmadyasya yatah &c.* It views both subjectively and objectively the one self in many and the many in one unto which all is to return, by the two mysterious formulas of *So ham* and *tat twam &c.*

It is the reunion of detached souls with the Supreme that is the chief object of the Yoga philosophy to effect by the aforesaid processes and other means, which we propose fully to elucidate in the following pages; and there is no soul we think so very reprobate, that will feel disinclined to take a deep interest in them, in order to effect its reunion with the main source of its being and the only fountain of all blessings. On the contrary we are led to believe from the revival of the yoga-cult with the spiritualists and theosophists of the present day under the teachings of Madame Blavatsky and the lectures of Col. Olcott, that the Indian public are beginning to appreciate the efficacy of Yoga meditation, and its practice gaining ground among the pious and educated men in this country.

Notwithstanding the various significations of Yoga and the different lights in which it is viewed by several schools, as we shall see afterwards, it is most commonly understood in the sense of the esoteric faith of the Hindus, and the occult adoration of God by spiritual meditation. This is considered on all hands as the only means of one's ultimate liberation from the general doom of birth and death and the miseries of this world, and the surest way towards the final absorption

of one's-self in the Supreme,—the highest state of perfection and the *Summum bonum* of the Hindu. The subject of Yoga Vasishtha is no other than the effecting of that union of the human with the Divine Soul, amidst all the trials and tribulations of life.

### III. The Yoga of English Writers.

The yoga considered merely as a mode or system of meditation is variously described by European authors, as we shall see below.

Monier Williams says "According to Patanjali—the founder of the system, the word yoga is interpreted to mean the act of "fixing or concentration of the mind in abstract meditation. Its aim is to teach the means by which the human soul may attain complete union with the Supreme Soul, and of effecting the complete fusion of the individual with the universal spirit even in the body", Indian Wisdom p. 102.

Weber speaking of the yoga of the Atharvan Upanishads says: "It is the absorption in *âtman*, the stages of this absorption and the external means of attaining it." Again says he: "The yoga in the sense of union with the Supreme Being, is absorption therein by means of meditation. It occurs first in the latter Upanishads, especially the tenth book of the Taittirîya and the Katha Upanishads, where the very doctrine is itself enunciated", Hist. Ind Lit p. 153-171.

Mullins in his prize essay on Vedanta says, the Sankhya yoga is the union of the body and mind, p. 183. In its Vedantic view, it is the joining of the individual with the Supreme Spirit by holy communion of the one with the other through intermediate grades, whereby the limited soul may be led to approach its unlimited fountain and lose itself in the same.

### IV. Yoga-Characteristic of the Hindus.

Max Müller characterises the Hindu as naturally disposed to *Yoga* or a contemplative turn of his mind for his final beatitude in the next life, amidst all his cares, concerns and callings in this world, which he looks upon with indifference as the transient shadows of passing clouds, that serve but to dim for a moment but never shut out from his view the

full blaze of his luminous futurity. This description is so exactly graphic of the Hindu mind, that we can not withhold giving it entire as a mirror of the Hindu mind to our readers on account of the scarcity of the work in this country.

"The Hindu" says he "enters the world as a stranger; all his thoughts are directed to another world, he takes no part even where he is driven to act, and even when he sacrifices his life, it is but to be delivered from it." Again "They shut their eyes to this world of outward seeming activity, to open them full on the world of thought and rest. Their life was a yearning for eternity; their activity was a struggle to return to that divine essence from which this life seemed to have severed them. Believing as they did in a really existing and eternal Being *to ontos-onton* they could not believe in the existence of this passing world."

"If the one existed, the other could only seem to exist; if they lived in the one they could not live in the other. Their existence on earth was to them a problem, their eternal life a certainty. The highest object of their religion was to restore that bond by which their own self (*átman*) was linked to the eternal self (*paramátman*); to recover that unity which had been clouded and obscured by the magical illusions of reality, by the so-called *Máyá* of creation."

"It scarcely entered their mind to doubt or to affirm the immortality of the soul (*pretya-bháva*). Not only their religion and literature, but their very language reminded them daily of that relation between the real and seeming world." (Hist A. S. Lit. p. 18). In the view of Max Müller as quoted above, the Hindu mind would seem to be of that realistic cast as the Platonic, whose theory of Ontology viewed all existence as mere phantoms and *percepta* of sense, and very short of that perfection, which the mind realizes in its meditation or *Yoga* reveries.

The Hindu Yogi views the visible world exactly in the same light as we have said before, that Plato has represented it in the simile commencing the seventh book of his Republic. "He compares mankind to prisoners in a cave, chained in one particular attitude, so as to behold only an ever-varying multiplicity of shadows, projected through the opening of the cave upon the wall before them, by some unseen realities behind. The philosopher alone, who by training or inspiration, is enabled to turn



his face from these visions, and contemplate with his mind, that can at once see the unchangeable reality amidst these transient shadows", Baine on Realism pp. 6 and 7.

## V. Various Significations of Yoga.

The Váchaspati lexicon gives us about fifty different meanings of the word *Yoga*, according to the several branches of art or science to which it appertains, and the multifarious affairs of life in which the word is used either singly or in composition with others. We shall give some of them below, in order to prevent our mistaking any one of these senses for the special signification which the term is made to bear in our system of *Yoga* meditation.

The word *Yoga* from the root "*jung*" (Lat) *Jungere* means the joining of any two things or numbers together. Amara Kosha gives five different meanings of it as, [\*\*] [\*\*]; the other Koshas give five others, viz., [\*\*] [\*\*]

1. In Arithmetic it is [\*\*] or addition, and [\*\*] is addition and subtraction. 2. In Astronomy the conjunction of planets and stars [\*\*] 3. In Grammar it is the joining of letters and words [\*\*]—4. In Nyáya it means the power of the parts taken together [\*\*], [\*\*] 5. In Mímánsa it is defined to be the force conveyed by the united members of a sentence.

In contemplative philosophy it means; 1. According to Pátanjali,—the suppression of mental functions [\*\*]—2. The Buddhists mean by it—the abstraction of the mind from all objects. [\*\*] 3. The Vedanta meaning of it is— [\*\*] the union of the human soul with the Supreme spirit. 4. Its meaning in the *Yoga* system is nearly the same, *i. e.*, the joining of the vital spirit with the soul; [\*\*] 5. Every process of meditation is called also as *Yoga*. [\*\*]

Others again use it in senses adapted to their own views and subjects; such as the Vaiseshika philosophy uses it to mean, the fixing of the attention to only one subject by abstracting it from all others [\*\*] 2. The Rámánuja sect define it as the seeking of one's particular Deity [\*\*]

In this sense all sectarian cults are accounted as so many kinds of Yogas by their respective votaries. 3. According to some Buddhists it is the seeking of one's object of desire [\*\*]-\* [\*\*] 4. And with others, it is a search after every desirable object. 5. In Rhetoric it means the union of lovers [\*\*]

In Medicine it means the compounding of drugs under which head there are many works that are at first sight mistaken for Yoga philosophy. Again there are many compound words with *Yoga* which mean only "a treatise" on those subjects, such as, works on wisdom, on Acts, on Faith &c., are called [\*\*], [\*\*], [\*\*]

Moreover the words *Yoga* and *Viyoga* are used to express the two processes of synthesis and analysis both in the abstract and practical sciences for the combination and disjoining of ideas and things.

## VI. The Different Stages of Yoga.

The constituent parts and progressive steps of Yoga, are composed of a series of bodily, mental and spiritual practices, the proper exercise of which conduces to the making of a perfect man, as a moral, intellectual and spiritual being, to be united to his Maker in the present and future worlds. These are called the eight stages of *Yoga* ([\*\*]), of which some are external ([\*\*]) and others internal ([\*\*]). The external ones are:

*1st. Yama* ([\*\*]); Forbearance or restraint of passions, feelings &c., including the best moral rules in all religions.

*2nd. Niyama* ([\*\*]); Particular rules and vows for the observance of the *Yogi*.

*3rd. Asana* ([\*\*]); sedate position of the body to help deep meditation.

*4th. Pránáyáma* ([\*\*]); Suppression and suspension of breath.

*5th. Pratyáhára* ([\*\*]), Restraint or control of senses and organs.

Among the internal practices are reckoned the following; *viz.*;

6th. *Dhyána* ( [\*\*]); Inward contemplation and meditation.

7th. *Dhāraná* ( [\*\*]); Steadiness of the mind in study.

8th. *Samádhi* ( [\*\*]), Trance, the last stage of *Yoga*.

These again comprise some other acts under each of them, such as:

I. *Yama* ( [\*\*]) Restraint includes five acts under it;

1st. *Ahimsá* ( [\*\*]); Universal innocence or hurting no animal creature.

2nd. *Asteyam* ( [\*\*]); Avoidance of theft or stealth.

3rd. *Satyam* ( [\*\*]); Observance of truth.

4th. *Brahmacharyam* ( [\*\*]); consisting in purity and chastity.

5th. *Aparigraha* ( [\*\*]); Disinterestedness.

II. *Niyama* ( [\*\*]); Moral rules consisting of five-fold acts. *Viz.:*

1st. *Saucham* ( [\*\*]); Personal cleanliness.

2nd. *Santosha* ( [\*\*]); contentment.

3rd. *Tapas* ( [\*\*]); Devotion including self denial and self mortification.

4th. *Sádhyáya* ( [\*\*]); knowledge of all nature.

5th. *Pranidhána* ( [\*\*]); Adoration of God.

III. *Asana* ( [\*\*]); Different modes of postures, tranquil posture ( [\*\*]) &c.

IV. *Pránáyáma* ( [\*\*]); Rules of Respiration, three sorts, viz.:

1st. *Rechaka* ( [\*\*]); Expiration or Exhalation.

2nd. *Púraka* ( [\*\*] ); Inspiration or Inhalation.

3rd. *Kumbhaka* ( [\*\*] ); Suppression of breathing, eight ways.

V. *Pratyáhára* ( [\*\*] ) Restraining the senses from their gratifications in many ways.

VI. *Dhyána* ( [\*\*] ); Abstract contemplation, apart from the testimonies of:—

1. *Pratyaxa* ( [\*\*] ); Perceptions.
2. *Pramána* ( [\*\*] ); Apprehensions.
3. *Anumāna* ( [\*\*] ); Inference.
4. *Sabda* ( [\*\*] ); Verbal testimony.

VII. *Dhárana* ( [\*\*] ); Retentiveness.

VIII. *Samádhi* ( [\*\*] ); Absorption in meditation, in two ways;

1. *Savikalpa* ( [\*\*] ); With retention of self volition.
2. *Nirvikalpa* ( [\*\*] ); *With loss of volition.*

The Upáyas ( [\*\*] ); Or the means spoken of before are:

1. *Uposhana* ( [\*\*] ); Abstinence.
2. *Mitásana* ( [\*\*] ); Temperance.
3. *Ásrama* ( [\*\*] ); Sheltered abodes.
4. *Visráma* ( [\*\*] ); Rest and repose from labor.
5. *Avarodha* ( [\*\*] ); Self confinement in closets.
6. *Asanam* ( [\*\*] ); *Subsistence on light food.*

Beside these there are many vices called *Apáyas* or *dóshas* ( [\*\*] ) which are obstacles to meditation, and which we omit on account of their prolixity.

VII. Nature of the Soul.

Now as the end and aim of *Yoga* is the emancipation of the Soul, it is necessary to give some account of the nature of the soul (*átmatatwa*)

as far as it was known to the sages of India, and formed the primary subject of inquiry with the wise men of every country according to the sayings: "*Gnothe seauton*," =

"*Nosce teipsum*," "Know thyself," "*Khodra bedan*," and Arabic "*Taalam Nafsaka*," [\*\*] &c.

"The word Atman," says Max Müller, "which in the Veda occurs as often as "*twan*," meant life, particularly animal life (Vide Rig Veda I. 63, 8). *Atmá* in the sense of *self* occurs also in the Rig Veda (I. 162. 20), in the passage [\*\*] [\*\*]. It is also found to be used in the higher sense of soul in the verse [\*\*] "The sun is the soul of all that moves and rests (R. VI. 115. 1). The highest soul is called *paramátman* ([\*\*]) of which all other souls partake, from which all reality in this created world emanates, and into which every thing will return."

*Atman* originally meant air as the Greek *atmos*, Gothic *ahma*, Zend *tmánam*, Sanscrit [\*\*] and [\*\*], Cuniform *adam*, Persian *dam*, whence we derive Sans [\*\*] Hindi [\*\*] Uria and Prakrit [\*\*] and Bengali [\*\*], [\*\*] &c. The Greek and Latin *ego* and German *ich* are all derived from the same source. The Romance *je* and Hindi *ji* are corruptions of Sanskrit [\*\*] meaning life and spirit. Again the Páli [\*\*] and the Prakrit [\*\*] is from the Sanscrit [\*\*], which is [\*\*] in Hindi, [\*\*] in Bengali and [\*\*] in Uria &c. The Persian "*man*" is evidently the *Sátman* by elision of the initial syllable.

These meanings of *átman* = the self and *ego* form the basis of the knowledge of the Divine soul both of the Hindu as of any other people, who from the consciousness of their own selves rise to that of the Supreme. Thus says Max Müller on the subject, "A Hindu speaking of himself [\*\*] spoke also, though unconsciously of the soul of the universe [\*\*], and to know himself, was to him to know both his own self and the Universal soul, or to know himself in the Divine self."

We give below the different lights in which the Divine soul was viewed by the different schools of Hindu philosophy, and adopted accordingly in their respective modes of Yoga meditation. The Upanishads called it Brahma of eternal and infinite wisdom [\*\*]

The Vedantists;—A Being full of intelligence and blissfulness [\*\*]

The Sánkaras;—A continued consciousness of one self. [\*\*] [\*\*] The doctrine of Descartes and Malebranche.

The Materialists—convert the soul to all material forms [\*\*]

The Lokáyatas—take the body with intelligence to be the soul; [\*\*]

The Chárvákas—call the organs and sensations as soul; [\*\*]

Do. Another sect—take the cognitive faculties as such; [\*\*]

Do. Others—Understand the mind as soul [\*\*]

Do. Others—call the vital breath as soul [\*\*]

Do. Others—understand the son as soul [\*\*]

The Digambaras—say, the complete human body is the soul [\*\*]

The Mádhyamikas—take the vacuum for their soul [\*\*]-\* [\*\*]

The Yogácháris—understand the soul to be a transient flash of knowledge in the spirit in meditation. [\*\*]

The Sautrántas—call it a short inferior knowledge. [\*\*]-\* [\*\*]

The Vaibhášhikas—take it to be a momentary perception [\*\*] [\*\*]

The Jainas—take their preceptor to be their soul [\*\*] [\*\*]

The Logicians—A bodiless active and passive agency [\*\*]-\* [\*\*]

The Naiyáyikas—understand the spirit to be self manifest [\*\*]

The Sánkhyas,—call the spirit to be passive, not active [\*\*] [\*\*\*\* ]

The Yogis—call Him a separate omnipotent Being [\*\*]-\* [\*\*]

The Saivas,—designate the spirit as knowledge itself [\*\*] [\*\*]

The Mayávádis,—style Brahma as the soul [\*\*]-\* [\*\*]

The Vaiseshikas,—acknowledge two souls—the Vital and Supreme [\*\*]

The Nyayá says—because the soul is immortal there is a future state [\*\*]

And thus there are many other *theories* about the nature of the soul.

The Atmávádis—spiritualists, consider the existence of the body as unnecessary to the existence of the soul.

### VIII. Final Emancipation or Beatitude.

The object of *Yoga*, as already said, being the emancipation of the soul from the miseries of the world, and its attainment to a state of highest felicity, it is to be seen what this state of felicity is, which it is the concern of every man to know, and which the *Yogi* takes so much pains to acquire. The Vedantic Yogi, as it is well known, aims at nothing less than in his absorption in the Supreme Spirit and losing himself in infinite bliss. But it is not so with others, who are averse to lose the sense of their personal identity, and look forward to a state of self existence either in this life or next, in which they shall be perfectly happy. The Yogis of India have various states of this bliss which they aim at according to the faith to which they belong, as we shall show below.

The Vedantic Yogi has two states of bliss in view; *viz.*, the one *inferior* which is attained in this life by means of knowledge [\*\*], and the other *superior*, obtainable after many births of gradual advancement to perfection [\*\*]

The Chárvákas say, that it is either independence or death that is bliss. [\*\*]

The Mádhyamikas say, it is extinction of self that is called liberation [\*\*]

The Vijnáni philosophers—have it to be clear and elevated understanding [\*\*]

The Arhatas have it in deliverance from all veil and covering [\*\*]

The Máyavádis say, that it is removal of the error of one's separate existence as a particle of the Supreme spirit [\*\*]-\* [\*\*]

The Rámánujas called it to be the knowledge of Vásudeva as cause of all, [\*\*]

The Mádhyamikas have it for the perfect bliss enjoyed by Vishnu [\*\*]

The Ballabhis expect it in sporting with Krishna in heaven [\*\*]

The Pásupatas and Máheswaras place it in the possession of all dignity [\*\*]

The Kápálikas place it in the fond embraces of Hara and Durga [\*\*]

The Pratyabhijnánis call it to be the perfection of the soul. [\*\*]

The Raseswara Vádis have it in the health of body produced by mercury [\*\*]

The Vaísesikas seek it in the extinction of all kinds of pain [\*\*]

The Mimánsakas view their happiness in heavenly bliss [\*\*] [\*\*]

The Sarvajnas say that, it is the continued feeling of highest felicity [\*\*]

The Pánini philologists find it in the powers of speech [\*\*] [\*\*]

The Sánkhyas find it in the union of force with matter [\*\*] [\*\*]

The Udásína Atheists have it as consisting in the ignoring of self identity [\*\*]

The Pátanjalas view it in the unconnected unity of the soul [\*\*]

The Persian Sufis call it *ázádigi* or unattachment of the soul to any worldly object.



## IX. Origin of Yoga in the Vedas.

Not in the Vedic Period.

The origin of yoga meditation is placed at a period comparatively less ancient than the earliest Sanhita or hymnic period of vedic history, when the Rishis followed the elementary worship of the physical forces, or the Brahmanic age when they were employed in the ceremonial observances.

Some *Traces* of it.

There are however some traces of abstract contemplation "dhyána yoga" to be occasionally met with in the early Vedas, where the Rishis are mentioned to have indulged themselves in such reveries. Thus in the Rig Veda—129. 4. [\*\*] [\*\*]

"The poets discovered in their heart, through meditation, the bond of the existing in the non-existing." M. Müller. A. S. Lit. (p. 19.)

The Gáyatrí Meditation .

We have it explicitly mentioned in the Gáyatrí hymn of the Rig Veda, which is daily recited by every Brahman, and wherein its author Viswámitra "meditated on the glory of the Lord for the illumination of his understanding" [\*\*]. But this bespeaks a development of intellectual meditation "*jnana yoga*" only, and not spiritual as there is no prayer for ( [\*\*]) liberation.

Áranyaka Period.

It was in the third or Áranyaka period, that the yoga came in vogue with the second class of the Atharva Upanishads, presenting certain phases in its successive stages, as we find in the following analysis of them given by Professor Weber in his History of Ancient Sanskrit Literature. This class of works, he says, is chiefly made up of subjects relating to *yoga*, as consisting in divine meditation and giving up all earthly connections. (Ibid p. 163).

Yoga Upanishads.

To this class belong the Jábála, Katha—sruti, Bhallavi, Samvartasruti, Sannyása, Hansa and Paramhansa Upanishads, Srimaddatta, the Mándukya and Tarkopanishads, and a few others, (Ibid. p. 164). It will exceed our bounds to give an account of the mode of *yoga* treated in these treatises, which however may be easily gathered by the reader from a reference to the Fifty two Upanishads lately published in this city.

Their different modes of yoga.

Beside the above, we find mention of yoga and the various modes of conducting it in some other Upanishads, as given below by the same author and analyst. The Kathopanishad or Kathavallí of the Atharva Veda, treats of the first principles of Deistic Yoga. Ibid. p. 158.

The Garbhopanishad speaks of the Sánkhyā and Pátanjali yoga systems as the means of knowing Náráyana. (Ibid. p. 160). The Brahmopanishad, says Weber, belongs more properly to the yoga Upanishads spoken of before. (Ibid. p. 161).

The Nirálambopanishad exhibits essentially the yoga standpoint according to Dr. Rajendra Lala Mitra (Notices of S. Mss. II 95. Weber's Id. p. 162). The yoga tatwa and yoga sikhá belong to yoga also, and depict the majesty of *Átmá*. (Ibid. p. 165).

Among the Sectarian Upanishads will be found the Náráyanopanishad, which is of special significance in relation to the Sánkhyā and Yoga doctrines (Ibid. p. 166).

Sánkhyā and Pátanjala Yogas.

It is plain from the recurrence of the word Sánkhyā in the later Upanishads of the Taittiríya and Atharva vedas and in the Nirukta and Bhagavad Gítá, that the Sánkhyā Yoga was long known to the ancients, and the Pátanjala was a further development of it. (Ibid. p. 137).

Yoga Yájnavalkya.

Along with or prior to Pátanjali comes the Yoga Sástra of Yogi Yájnavalkya, the leading authority of the Sápátha Bráhmaṇa, who is also regarded as a main originator of the yoga doctrine in his later writings. (Ibid. p. 237). Yájnavalkya speaks of his obtaining the Yoga

Sástra from the sun, [\*\*] [\*\*]

"He who wishes to attain yoga must know the Áraryaka which I have received from the sun, and the Yoga sástra which I have taught."

## X. Rise of the Heretical Yogas.

### The Buddhist and Jain Yogas.

Beside the Orthodox yoga systems of the Upanishads, we have the Heterodox Yoga Sastras of the Buddhists and Jains completely concordant with those of Yájnavalkya in the Brihad áraryaka and Atharvan Upanishads, (Weber's Id. p. 285).

### The concordance with the Vedantic.

The points of coincidence of the vedánta yoga with those of Buddhism and Jainism, consist in as much as both of them inculcate the doctrine of the interminable metempsychosis of the human soul, as a consequence of bodily acts, previous to its state of final absorption or utter annihilation, according to the difference in their respective views. Or to explain it more clearly they say that, "The state of humanity in its present, past and future lives, is the necessary result of its own acts "Karma" in previous births."

### The weal or woe of mankind.

That misery or happiness in this life is the unavoidable sequence of conduct in former states of existence, and that our present actions will determine our states to come; that is, their weal or woe depending solely on the merit or demerit of acts. It is, therefore, one's cessation from action by confining himself to holy meditation, that secures to him his final absorption in the supreme according to the one; and by his nescience of himself that ensures his utter extinction according to the other.

### The Puránic yoga.

In the Puránic period we get ample accounts of *yoga* and *yogis*. The Kurma purana gives a string of names of yoga teachers. The practice of

*yoga* is frequently alluded to in the Vana parva of Mahábhárata. The observances of *yoga* are detailed at considerable length and strenuously enjoined in the Udyoga parva of the said epic. Besides in modern times we have accounts of yogis in the Sakuntala of Kálidása (VII. 175) and in the Mádhava Málati of Bhava-bhúti (act V. ). The Rámayana gives an account of a Súdra yogi, and the Bhágavat gítá treats also of *yoga* as necessary to be practiced (chap. VI. V. 13).

#### The Tántrika *yoga*.

The Tantras or cabalistic works of modern times are all and every one of them no other than *yoga* sastras, containing directions and formulas for the adoration of innumerable deities for the purpose of their votaries' attainment of consummation "*Yoga Siddhi*" through them. It is the Tántrika *yoga* which is chiefly current in Bengal, though the old forms may be in use in other parts of the country. It is reckoned with the heretical systems, because the processes and practices of its *yoga* are mostly at variance with the spiritual *yoga* of old. It has invented many *múdras* or masonic signs, monograms and mysterious symbols, which are wholly unintelligible to the yogis of the old school, and has the carnal rites of the *pancha-makára* for immediate consummation which a spiritualist will feel ashamed to learn (See Wilson. H. Religion).

#### The Hatha *Yoga*.

This system, which as its name implies consists of the forced contortions of the body in order to subdue the hardy boors to quiescence, is rather a training of the body than a mental or spiritual discipline of a moral and intelligent being for the benefit of the rational soul. The votaries of this system are mostly of a vagrant and mendicant order, and subject to the slander of foreigners, though they command veneration over the ignorant multitude.

#### The Sectarian *yogas*.

The modern sectarians in upper Hindustan, namely the followers of Rámánuja, Gorakhnáth, Nának, Kabir and others, possess their respective modes of *yoga*, written in the dialects of Hindi, for their practice in the *maths* or monasteries peculiar to their different orders.

*Yoga* an indigene of India.

*Lux-ab-oriens.* "Light from the east:" and India has given more light to the west than it has derived from that quarter. We see India in Greece in many things, but not Greece in India in any. And when we see a correspondence of the Asiatic with the European, we have more reason to suppose its introduction to the west by its travellers to the east, since the days of Alexander the Great, than the Indians' importation of any thing from Europe, by crossing the seas which they had neither the means nor privilege to do by the laws of their country. Whatever, therefore, the Indian has is the indigenous growth of the land, or else they would be as refined as the productions of Europe are generally found to be.

Its European forms &c. &c.

Professor Monier Williams speaking of the yoga philosophy says: "The votaries of animal magnetism, clairvoyance and so called spiritualism, will find most of their theories represented or far outdone by corresponding notions existing in the *yoga* system for more than two thousand years ago." In speaking of the Vedanta he declares: "The philosophy of the Sufis, alleged to be developed out of the Koran, appears to be a kind of pantheism very similar to that of the Vedanta." He has next shewn the correspondence of its doctrines with those of Plato. Again he says about the Sāṅkhya: "It may not be altogether unworthy of the attention of Darwinians" (Ind. Wisdom).

The yoga &c. in Greece.

The Dialectic Nyāya in the opinion of Sir William Jones expressed in his Discourse on Hindu philosophy, was taken up by the followers of Alexander and communicated by them to Aristotle: and that Pythagoras derived his doctrine of Metempsychosis from the Hindu *yoga* in his travels through India. His philosophy was of a contemplative cast from the sensible to the immaterial Intelligibles.

The Gnostic yoga.

Weber says: "The most flourishing epoch of the Sāṅkhya-yoga, belongs most probably to the first centuries of our eras, the influence it exercised upon the development of gnosticism in Asia Minor being unmistakable; while further both through that channel and afterwards

directly also, it had an important influence upon the growth of Sophi-philosophy" (See Lassen I. A. K. & Geldmister—Scrip. Arab. de l'Inde.)

Yoga among Moslems.

It was at the beginning of the 11th century that Albiruni translated Pátanjali's work (Yoga-Sútra) into Arabic, and it would appear the Sánkhyā Sútras also; though the information we have of the contents of these works, do not harmonize with the sanskrit originals. (Remsaud Journal Asiatique and H. M. Elliotts Mahomedan History of India. Weber's Ind. Lit. p. 239).

Buddhistic Yoga in Europe.

The Gnostic doctrines derived especially from Buddhistic missions through Persia and Punjab, were spread over Europe, and embraced and cultivated particularly by Basileides, Valentinian, and Bardesanes as well as Manes.

Manechian Doctrines.

It is, however, a question as to the amount of influence to be ascribed to Indian philosophy generally, in shaping these gnostic doctrines of Manes in particular, was a most important one, as has been shown by Lassen III. 415. Beal. I. R. A. S. II. 424. Web. Ind. Lit. p. 309.

Buddhist and Sánkhyā yogas.

It must be remembered that Buddhism and its yoga are but offshoots of Sánkhyā yoga, and sprung from the same place the *Kapila Vástu*.

## XII. Different Aspects of Yoga.

Varieties of yoga.

The Yoga system will be found, what Monier Williams says of Hinduism at large, "to present its spiritual and material aspects, its esoteric and exoteric, its subjective and objective, its pure and impure sides to the observer." "It is," he says, "at once vulgarly pantheistic, severely

monotheistic, grossly polytheistic and coldly atheistic. It has a side for the practical and another for the devotional and another for the speculative." Again says he:

"Those, who rest in ceremonial observances, find it all satisfying; those, who deny the efficacy of works and make faith the one thing needful, need not wander from its pale; those, who delight in meditating on the nature of God and man, the relation of matter and spirit, the mystery of separate existence and the origin of evil, may here indulge their love of speculation." (Introduction to Indian Wisdom p. xxvii.)

We shall treat of these *seriatim*, by way of notes to or interpretation of the above, as applying to the different modes of yoga practised by these several orders of sectarians.

### 1. Spiritual yoga. [\*\*]]

That the earliest form of *yoga* was purely spiritual, is evident from the Upanishads, the Vedánta doctrines of Vyása and all works on the knowledge of the *soul* (adhyátma Vidyá). "All the early Upanishads", says Weber, "teach the doctrine of *átmá*-spirit, and the later ones deal with yoga meditation to attain complete union with *átmá* or the Supreme Spirit." Web. Ind. Lit. p. 156. "The *átmá* soul or self and the supreme spirit (paramátmá) of which all other souls partake, is the spiritual object of meditation (yoga)." Max Müller's A. S. Lit. p. 20. Yajnavalkya says: [\*\*] [\*\*]

"The Divine Spirit is to be seen, heard, perceived and meditated upon &c." If we see, hear, perceive and know Him, then this whole universe is known to us." A. S. Lit. p. 23. Again, "Whosoever looks for Brahmahood elsewhere than in the Divine Spirit, should be abandoned. Whosoever looks for *Kshatra* power elsewhere than in the Divine Spirit, should be abandoned. This Brahmahood, this *Kshatra* power, this world, these gods, these beings, this universe, all is Divine Spirit." Ibid. The meaning of the last passage is evidently that, the spirit of God pervades the whole, and not that these are God; for that would be pantheism and materialism; whereas the Sruti says that, "God is to be worshipped in spirit and not in any material object." [\*\*]-\* [\*\*]

### 2. The Materialistic yoga. [\*\*] [\*\*]]

The materialistic side of the yoga, or what is called the *Prákritika* yoga, was propounded at first in the *Sánkhya yoga* system, and thence taken up in the Puránas and *Tantras*, which set up a primeval matter as the basis of the universe, and the *purusha* or animal soul as evolved out of it, and subsisting in matter. Weber's Ind. Lit. p. 235.

#### Of Matter—Prakriti.

Here, the *avyakta*—matter is reckoned as prior to the *purusha* or animal soul; whereas in the Vedánta the *purusha* or primeval soul is considered as prior to the *avyakta*-matter. The Sánkhya, therefore, recognizes the adoration of matter as its yoga, and its founder Kapila was a yogi of this kind. Later materialists meditate on the material principles and agencies as the causes of all, as in the Vidyanmoda Taranginí; [\*\*]

#### Of Spirit—Purusha.

These agencies were first viewed as concentrated in a male form, as in the persons of Buddha, Jina and Siva, as described in the Kumára Sambhava [\*\*]; and when in the female figure of *Prakriti* or nature personified, otherwise called *Saktirupá* or the personification of energy, as in the Devi máhátmya; [\*\*]-\* [\*\*] &c. They were afterwards viewed in the five elements *panchabhúta*, which formed the elemental worship of the ancients, either singly or conjointly as in the *pancha-bháutiká upásaná*, described in the *Sarva darsana sangraha*.

#### Nature worship in eight forms.

The materialistic or nature worship was at last diversified into eight forms called *ashta múrta*, consisting of earth, water, fire, air, sky, sun, moon, and the sacrificial priest, which were believed to be so many forms of God *Ísa*, and forming the objects of his meditation also. The eight forms are summed up in the lines: [\*\*] [\*\*] [\*\*] or as it is more commonly read in Bengal, [\*\*] [\*\*] That they were forms of *Ísa* is thus expressed by Kálidása in the Raghu-vansa; [\*\*] [\*\*]; and that they were meditated upon by him as expressed by the same in his Kumára Sambhava:

[\*\*]



The prologue to the Sakuntalá will at once prove this great poet to have been a materialist of this kind; thus:

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"Water the first work of the creator, and Fire which receives the oblations ordained by law &c. &c. May Ísa, the God of Nature, apparent in these forms, bless and sustain you."

Besides all this the Sivites of the present day, are found to be votaries of this materialistic faith in their daily adoration of the eight forms of Siva in the following formula of their ritual:

|      |      |
|------|------|
| [**] | [**] |
| [**] | [**] |
| [**] | [**] |
| [**] | [**] |

Both the Sánkhyā and Saiva materialism are deprecated in orthodox works as atheistic and heretical[\*\*heretical], like the impious doctrines of the modern positivists and materialists of Europe, on account of their disbelief in the existence of a personal and spiritual God. Thus says, Kumārila: [\*\*] [\*\*] (Max Müller's A. S. Lit. p. 78.)

### 3. The Esoteric "*Jnāna yoga*."

It is the occult and mystic meditation of the Divinity, practised by religious recluses after their retirement from the world in the deep recesses of forests, according to the teachings of the Āranyakas of the Vedas. In this sense it is called "*Alaukika*" or recluse, as opposed to the "*laukika*" or the popular form. It is as well practicable in domestic circles by those that are qualified to practise the "*Jnāna yoga*" ([\*\*]) or transcendental speculation at their leisure. Of the former kind were the Rishis Sūka deva, Yājñavalkya and others, and of the latter sort were the royal personages Janaka and other kings and the sages Vasishtha, Vyāsa and many more of the "*munis*."

### 4. The Exoteric *Rāja yoga*.

This is the "*laukika*" or popular form of devotion practised chiefly by the outward formulae—*vahirangas* of yoga, with observance of the customary rites and duties of religion. The former kind called *Vidyá* ( [\*\*] ) and the latter *Avidyá* ( [\*\*] ), are enjoined to be performed together in the Veda, which says: [\*\*] &c. The Bhagavadgítá says to the same effect, [\*\*]-\* [\*\*]. The yoga Vásishtha inculcates the same doctrine in conformity with the Sruti which says: [\*\*] [\*\*]

[Illustration: 5. The Subjective or *Hansa yoga*.

The *hansa* or *paramahansa* yoga is the subjective form, which consists in the perception of one's identity with that of the supreme being, whereby men are elevated above life and death. (Weber's Ind. Lit. p. 157.) The formula of meditation is "*soham, hansah*" ( [\*\*] ) I am He, *Ego sum Is*, and the Arabic "*Anal Haq*"; wherein the Ego is identified with the *absolute*.

6. The objective word *Tattwamasi*.

The objective side of yoga is clearly seen in its formula of *tattwamasi*—"thou art He." Here "thou" the object of cognition—a *non ego*, is made the absolute subjective (Weber. Ind. Lit. p. 162). This formula is reduced to one word *tatwam* [\*\*] denoting "truth," which contained in viewing every thing as Himself, or having subordinated all cosmical speculations to the objective method.

7. The Pure yoga-Suddha Brahmacharyam.

The pure Yoga has two meanings viz., the holy and unmixed forms of it. The former was practised by the celibate Brahmacháris and Brahmachárinis of yore, and is now in practice with the Kánphutta *yogis* and *yoginis* of Katiyawar in Guzerat and Bombay. Its unmixed form is found among the *Brahmavádís* and *Vádinis*, who practise the pure contemplative yoga of Vedánta without any intermixture of sectarian forms. It corresponds with the philosophical mysticism of saint Bernard, and the mystic devotion of the Sufis of Persia. (See Sir Wm. Jones. On the Mystic Poetry of the Hindus, Persians and Greeks.)

8. The Impure or *Bhanda yoga*.

The impure yoga in both its significations of unholiness and intermixture, is now largely in vogue with the followers of the *tantras*, the worshippers of Siva and Sakti, the modern Gosavis of Deccan, the Bullabhácháris of Brindabun, the Gosains, Bhairavis and Vaishnava sects in India, the Aghoris of Hindustan, and the Kartábhajás and *Nerá-neris* of Bengal.

#### 9. The Pantheistic or *Visvátma* yoga.

This is well known from the pantheistic doctrines of Vedánta, to consist in the meditation of every thing in God and God in every thing; "*Sarvam khalvidam Brahama*" [\*\*]; and that such contemplation alone leads to immortality. [\*\*] [\*\*] It corresponds with the pantheism of Persian Sufis and those of Spinoza and Tindal in the west. Even Sadi says: "*Hamán nestand unche hasti tui*," there is nothing else but thyself. So in Urdu, *Jo kuch hai ohi hai nahin aur kuchh*.

#### 10. The Monotheistic or *Adwaita Brahma* yoga.

It consists in the meditation of the creed [\*\*] of the Brahmans, like the "Wahed Ho" of Moslems, and that God is one of Unitarian Christians. The monotheistic yoga is embodied in the Svetáswatara and other Upanishads (Weber p. 252 a). As for severe monotheism the Mosaic and Moslem religions are unparalleled, whose tenet it is "*la sharik laho*" one without a partner; and, "Thou shalt have no other God but Me."

#### 11. The Dualistic or *Dwaita* yoga.

The dualistic yoga originated with Patanjali, substituting his *Isvara* for the *Purusha* of Sánkhyá, and taking the *Prakriti* as his associate. "From these," says Weber, "the doctrine seems to rest substantially upon a dualism of the *Purusha* male and *avyakta* or *Prakriti*—the female." This has also given birth to the dualistic faith of the *androgyné* divinity—the Protogonus of the Greek mythology, the *ardhanáriswara* of Manu, the undivided Adam of the scriptures, the Hara-Gauri and Umá-Maheswara of the Hindu Sáktas. But there is another dualism of two male duties joined in one person of *Hari-hara* or *Hara-hari*; whose worshippers are called *dwaita-vádís*, and among whom the famous grammarian Vopadeva ranks the foremost.

#### 12. The Trialistic or *Traitá*-yoga.

The doctrines of the Hindu trinity of Brahma, Vishnu and Siva, and that of the Platonic triad and Christian Holy Trinity are well known to inculcate the worship and meditation of the three persons in one, so that in adoring one of them, a man unknowingly worships all the three together.

### 13. The Polytheistic yoga or *Sarva Devopásana*.

This consists of the adoration of a plurality of deities in the mythology by every Hindu, though every one has a special divinity of whom he is the votary for his particular meditation. The later upanishads have promulgated the worship of several forms of Vishnu and Siva (Web. I. Lit. p. 161); and the *Tantras* have given the *dhyánas* or forms of meditation of a vast number of deities in their various forms and images (Ibid. p. 236).

### 14. The Atheistic or *Niríswara* yoga.

The Atheistic yoga is found in the *niríswara* or hylo-theistic system of Kapila, who transmitted his faith "in nothing" to the Buddhists and Jains, who having no God to adore, worship themselves, in sedate and silent meditation. (Monier Williams, Hindu Wisdom p. 97).

### 15. The Theistic or *Ástikya* yoga.

The Theistic yoga system of Patanjali otherwise called the *seswara* yoga, was ingrafted on the old atheistic system of Sánkhyá with a belief in the Iswara. It is this system to which the name yoga specially belongs. (Weber's Ind. Lit. pp. 238 and 252).

### 16. The Practical *Yoga Sádhana*.

"The yoga system," says Weber, "developed itself in course of time in outward practices of penance and mortifications, whereby absorption in the Supreme Being was sought to be obtained. We discover its early traces in the Epics and specially in the Atharva upanishads." (Ind. Lit. p. 239). The practical *yoga Sádhana* is now practised by every devotee in the service of his respective divinity.

### 17. The devotional or *Sannyása* yoga.

The devotional side of the yoga is noticed in the instance of Janaka in the Mahábhárata, and of Yájñavalkya in the Brihadáranyaka in the practice of their devotions in domestic life. These examples may have given a powerful impetus to the yogis in the succeeding ages, to the practice of secluded yoga in ascetism and abandonment of the world, and its concerns called Sannyása as in the case of Chaitanya and others.

#### 18. The Speculative *Dhyána yoga*.

It had its rise in the first or earliest class of Upanishads, when the minds of the Rishis were employed in speculations about their future state and immortality, and about the nature and attributes of the Supreme Being.

#### 19. The Ceremonial or *Kriyá yoga*.

This commenced with the second class or medieval upanishads, which gave the means and stages, whereby men may even in this world attain complete union with the Átma (Web. I. Lit. p. 156). The yogáchara of Manu relates to the daily ceremonies of house-keepers, and the Kriyá yoga of the Puránas treats about pilgrimages and pious acts of religion.

#### 20. The Pseudo or *Bhákta yoga*.

The pure yoga being perverted by the mimicry of false pretenders to sanctity and holiness, have assumed all those degenerate forms which are commonly to be seen in the mendicant Fakirs, strolling about with mock shows to earn a livelihood from the imposed vulgar. These being the most conspicuous have infused a wrong notion of yoga into the minds of foreigners.

#### 21. The *Bhakti yoga*.

The Bhakti yoga first appears in the Svetáswatara Upanishad where the Bhakti element of faith shoots forth to light (Web. Ind. Lit. pp. 252 and 238). It indicates acquaintance with the corresponding doctrine of Christianity. The Bhágavad Gítá lays special stress upon faith in the Supreme Being. It is the united opinion of the majority of European scholars, that the Hindu *Bhakti* is derived from the faith (*fides*) of Christian Theology. It has taken the place of [\*\*] or belief among all

sects, and has been introduced of late in the Brahma Samájās with other Vaishnava practices.

The other topics of Prof. Monier Williams being irrelevant to our subject, are left out from being treated in the present dissertation.

### XIII. The Consummation of Yoga (Siddhi).

#### 22. By assimilation to the object.

The Yogi by continually meditating on the perfections of the All Perfect Being, becomes eventually a perfect being himself, just as a man that devotes his sole attention to the acquisition a particular science, attains in time not only to a perfection in it, but becomes as it were identified with that science. Or to use a natural phenomenon in the metamorphoses of insects, the transformation of the cockroach to the conchfly, by its constant dread of the latter when caught by it, and the cameleon's changing its colour for those of the objects about it, serve well to elucidate the Brahma-hood [\*\*] of the contemplative yogi.

But to illustrate this point more clearly we will cite the argument of Plotinus of the Neo-Platonic school, to prove the elevation of the meditative yogi to the perfection of the Being he meditates upon. He says, "Man is a finite being, how can he comprehend the Infinite? But as soon as he comprehends the Infinite, he is infinite himself: that is to say: he is no longer himself, no longer that finite being having a consciousness of his own separate existence; but is lost in and becomes one with the Infinite."

By identification with *the object*.

Here says Mr. Lewes, "If I attain to a knowledge of the Infinite, it is not by my reason which is finite, but by some higher faculty which identifies itself with its object. Hence the identity of subject and object, of the thought and the thing thought of [\*\*] is the only possible ground of knowledge. Knowledge and Being are identical, and to know more is to be more". But says Plotinus: "If knowledge is the same as the thing known, the finite as finite, can never know the Infinite, because he cannot be Infinite", Hist. Phil. I. p. 391.

By meditation of Divine attributes.

Therefore the yogi takes himself as his preliminary step, to the meditations of some particular attribute or perfection of the deity, to which he is assimilated in thought, which is called his state of lower perfection; until he is prepared by his highest degree of ecstasy to lose the sense of his own personality, and become absorbed in the Infinite Intelligence called his ultimate consummation or *Samádhi*, which makes him one with the Infinite, and unites the knower and the known together; [\*\*] [\*\*]

The Sufi Perfection.

The perfection of the *yogi* bears a striking resemblance with *maarfát* of the Sufis of Persia, and it is described at length by Al-Gazzali, a famous sophist, of which we have an English translation given by G. K. Lewes in his History of Philosophy. (Vol. II. p. 55). "From the very first the Sufis have such astonishing revelations, that they are enabled, while waking, to see visions of angels and the souls of prophets; they hear their voices and receive their favours."

Ultimate consummation]

"Afterwards a transport exalts them beyond the mere perception of forms, to a degree which exceeds all expression, and concerning which one cannot speak without employing a language that would sound blasphemous. In fact some have gone so far as to imagine themselves amalgamated with God, others identified with Him, and others to be associated with Him." These states are called [\*\*] &c., in Hindu yoga as we shall presently see.

#### XIV. The Different Degrees of Perfection.

The Eight perfections. [\*\*]]

"The supernatural faculties" says Wilson, "are acquired in various degrees according to the greater or lesser perfection of the adept." H. Rel. p. 131. These perfections are commonly enumerated as eight in number ( [\*\*]), and are said to be acquired by the particular mode in which the devotee concentrates himself in the Divine spirit or

contemplates it within himself.

### 1. Microcosm or *Animá*.

The specific property of the minuteness of the soul or universal spirit, that it is minuter than the minutest ( [\*\*]). By thinking himself as such, the yogi by a single expiration of air, makes his whole body assume a lank and lean appearance, and penetrates his soul into all bodies.

### 2. Macrocosm or *Mahimá*.

This also is a special quality of the soul that it fills the body, and extends through all space and encloses it within itself ( [\*\*]); by thinking so, the yogi by a mere respiration of air makes his body round and turgid as a frog, and comprehends the universe in himself.

### 3. Lightness or *Laghimá*.

From thinking on the lightness of the soul, the yogi produces a diminution of his specific gravity by swallowing large draughts of air, and thereby keeps himself in an aerial posture both on sea and land. This the Sruti says as ( [\*\*]).

### 4. Gravity or *Garimá*.

This practice is opposed to the above, and it is by the same process of swallowing great draughts of air, and compressing them within the system, that the yogi acquires an increase of his specific gravity or *garimá* [\*\*]. Krishna is said to have assumed his [\*\*] in this way, which preponderated all weights in the opposite scale.

### 5. Success or *Prápti*.

This is the obtaining of desired objects and supernatural powers as by inspiration from above. The yogi in a state of trance acquires the power of predicting future events, of understanding unknown languages, of curing divers diseases, of hearing distant sounds, of divining unexpressed thoughts of others, of seeing distant objects, or smelling mystical fragrant odours, and of understanding the language of beasts and birds. Hence the prophets all dived into futurity, the oracles



declared future events, Jina understood *pasubháshá*, and Christ healed diseases and infirmities. So also Sanjaya saw the battles waged at Kurukshetra from the palace of king Dhritaráshttra.

#### 6. Overgain—*Prakámya*]

Prakámya is obtaining more than one's expectations, and consists in the power of casting the old skin and maintaining a youth-like appearance for an unusual period of time, as it is recorded of king Yayáti (Japhet or Jyápati); and of Alcibiades who maintained an unfading youth to his last. By some writers it is defined to be the property of entering into the system of another person; as it is related of Sankarácharya's entering the dead body of prince Amaru in the Sankara Vijaya.

#### 7. Subjection *Vasitwam*.

This is the power of taming living creatures and bringing them under control. It is defined also to be the restraint of passions and emotions as [\*\*] [\*\*], and likewise the bringing of men and women under subjection. This made Orpheus tame the wild animals and stop the course of rivers by the music of his lyre, and gave Pythagoras (who derived it from India) the power of subduing a furious bear by the influence of his will or word, as also of preventing an ox from eating his beans, and stopping an eagle in its flight. It was by this that Prospero subdued the elements and aerial spirits with his magic wand, and Draupadi and Mohammed obtained the powers of stopping the courses of the sun and moon. The Magis of Persia are said to have derived their magical powers from the Máyis of India who first cultivated the magical art.

#### 8. Dominion or *Ishitwam*.

It is the obtaining of universal dominion either in this life or next by means of yoga, as it is recorded of Rávana, Mándhátá and others in the traditions. It is also said to be the attainment of divine powers, when the yogi finds himself in a blaze of light.

## CHAPTER XV.

### *The state of a Perfect yogi.*

Authority of H. H. Wilson]

When the mystic union is effected, he (the yogi) can make himself lighter than the lightest substance, and heavier than the heaviest; can become as vast or as minute as he pleases; can traverse all space, can animate any dead body by transferring his spirit into it from his own frame. He can render himself invisible, can attain all objects, become equally acquainted with the present, past and future, and is finally united with Siva, and consequently exempted from being born again upon earth. (See Wilson's Hindu Religion p. 131).

Ditto of Plato.

We find the same doctrine in Plato's Phaedrus where Socrates delivers a highly poetical effusion respecting the partial intercourse of the human soul with eternal intellectual *Realia*. He says moreover that, all objects which are invisible can be apprehended only by cogitation (yoga); and that none but philosophers (yogis), and a few of them can attain such mental energy during this life ( [\*\*]); nor even they fully and perfectly in the present state. But they will attain it fully after death; if their lives have been passed in sober philosophical training ( [\*\*]). And that all souls enjoyed it before birth, before junction with the body, which are forgotten during childhood, but recalled in the way of reminiscence by association. The revival of the divine elements is an inspiration of the nature of madness (trance or ecstasy of the yoga). The soul becoming insensible to ordinary pursuits, contracts a passionate tendency to the universal. (Bain on Realism. pp. 6 and 7).

Authority of Plotinus.

"It is ecstasy the faculty by which the soul divests itself of its personality. In this state the soul becomes loosened from its material prison, separated from individual consciousness, and becomes absorbed in the Infinite Intelligence from which it emanated. In this ecstasy it contemplates real existence; and identifies itself with that which it contemplates." (Lewes. Hist. of Philosophy Vol. I. p. 389).

## CHAPTER XVI.

### *Criticism on yoga Practice.*

Disbelief in yoga.

Notwithstanding all that we have said and the authorities we have cited in the preceding article on the efficacy of yoga, we find some scholars in Europe and many educated men in this country, are disposed to discredit the efficiency of yoga to effect supernatural results or to be good for any thing. We shall state some of these objections which will be found to bear their own refutation on the grounds of their misrepresentation and self-contradiction.

Its painful practices.

Professor Monier Williams says that, "yoga system appears, in fact, to be a mere contrivance of getting rid of all thought, or at least of concentrating the mind with the utmost intensity upon nothing in particular. It is a strange compound of mental and bodily exercises consisting of unnatural restraint, forced and painful postures, twistings and contortions of the limbs, suppression of breath and utter absence of mind". (Indian wisdom p. 103) (so also Wilson's Hindu Religion p. 132).

Its questionable Features.

He then starts the question, "How is it that faith in a false system can operate with sufficient force upon the Hindu, to impel him to submit voluntarily to almost incredible restraints, mortifications of the flesh and physical tortures? How is it that an amount of physical endurance may be exhibited by an apparently weakly and emaciated Asiatic, which would be impossible to a European, the climate and diet in one case tending to debilitate and in the other to invigorate?" (Ibid p. 104).

Their Illegitimacy.

Professor Monier's statement of the existence of the aforesaid self

mortifications and voluntary contortions of the limbs of the yogis for two thousand years or since the invention of yoga philosophy, is open to refutation on the ground of there being no mention of them in the old systems of yoga inculcated either in the Vedānta or Patanjali's philosophy, or even in the Yoga Vasishtha, as it is evident from the practices and processes of yoga we have already given before. Those processes are seen to be simply moral restraints, and no physical torture of any kind, and such moral restraints must be acknowledged on all hands, to be indispensable to the concentration of the mind on any subject of far less importance than the contemplation of the inscrutable nature of the Divinity.

#### Abuses of Hatha yoga.

The abuses he speaks of must be those of the arduous practices of the Hatha yoga, which have been in vogue with pseudo yogis of the later times, from their superstitious belief in bodily tortures as their best penance and only means, (as the author himself avows), "of their fancied attainment of extraordinary sanctity and supernatural powers." (Ibid). But such practices as have degenerated to deceptive tricks in this country, and are carried on by the cheating and cheated fools under the false name of yoga, present their counterparts also in the trickeries of the fanatics and fakirs under every form of faith on earth, without affecting the true religion or creating any misconception of the yoga doctrine.

#### Sacrifice of the spirit.

In vindication of our spiritual yoga we have to say that it is no exoteric religion, and requires no bodily mortification or sacrifice in any shape whatever, as it is the usual practice of all forms of religion among mankind. The yoga is the speculative training of the human soul, and concerns the castigation of the spirit and not the mortification of flesh. It has nothing to do with the body which is of this earth, and which we have to leave here behind us.

#### Sacrifice of the Body.

The universal doom of death pronounced on the original guilt of man, is not to be averted by physical death or any deadly torture of the body, as it is commonly believed by the bulk of mankind, to consist in bodily

mortifications and sacrifices; but in the contrition and penitence of the spirit, and sacrifice of the soul as the only sin-offering for the atonement of our original and actual transgressions. The *Purusha medha* sacrifice of the Veda which is misunderstood for the offering of a *male-being*, a man, a horse, a bull or a he-goat or male of any animal, meant originally the sacrifice of the human soul, or self-immolation of the *purusha* or embodied intelligence to the Supreme Spirit, by means of its concentration into the same through the instrumentality of yoga abstraction. Dr. K. M. Banerjia's interpretation of the *Purusha medha* as typical of the crucifixion of Christ, is more conformable with his Christian view of the mysticism, than the spiritual sense of *self-sacrifice*, in which it is generally understood by the speculative Yogi and the philosophical Vedantist.

## THE OM TAT SAT.

### 1. Preamble of Om tat sat.

After consideration of Yoga the title of our work, and all its component parts tending to the exercise of meditation, together with an investigation into the nature of *Átman* or soul, as the agent of the act of meditating and procuring its salvation, we are led by a natural and coherent train of thought to an inquiry into the nature of that grand object of our holy and profound meditation, which is the only means of our emancipation, and which is presented at once to our view in the exordium of the work in the mystical characters of *Om Tat Sat = On Id Est*.

### 2. Ambiguity of the word *Om*.

The word *Om* forming the initial of the said epigraph standing prominent at the top of the opening page of the work, and being more than a multinymous term and ambiguous in its acceptations, requires to be treated at some length, in order to discover the hidden meaning lying buried under that mystic emblem of the grand arcanum of Brahmanical and Universal religion, from amidst a variety of significations which are heaped upon it in the sacred writings and holy speculations of the early sages of India.

The Sruti Says: —

3. In the beginning was the word *Om*.

[\*\*]: [\*\*] So saith the Holy scripture:—

"In the beginning was the word, the *word* was with God, and the *word* was God. All this was made by him, and without him was not anything made, that was made and" St. John 1.1-3.

Om, the light of the world.

And again says the Sruti [\*\*] [\*\*]

"That *Om* shone forth as light, but they received it not, and hid it in darkness." So the Scripture:—

"That was the light of the world, and the light shone upon the world, but the world knew it not &c." St. John, Ch 1, V. 5. 9. 10.

5. Its Revelation to mankind.

Again says the Scripture,—"God sent one to bear witness of the light, that all men through him might believe." Id 1.7. So Brahmá the god revealed its meaning to his first begotten son *Atharvan*, and *Atharvan*, the Prajapati, gave instruction on the subject to *Pippaláda*, *Sanatkumára* and *Angira*" (Weber A. S. L., p. 164). Again *Angiras*, who communicated it to *Saunaka*, had obtained it from *Bharadvája* *Satyaváha*, and the latter again from *Ángira*, the pupil of *Atharvan*, to whom it was revealed by *Brahmá* himself (Weber A. S. L., p. 158).

6. Works on its Disquisition.

Hence it is the *Atharva Sikhá Upanishad* in which the investigation of the sacred word *Om* is principally conducted apart from those of the *Mándukya*, *Maitrí* and *Táraka* Upanishads. (Web. Id., p. 164). These together with their Bháshyas by Sankara, the Kárikás of *Gaudapáda*, and the commentaries of *Ánandagiri* on them, are chiefly devoted to the scrutiny of the sacred syllable, beside the partial disquisition of every other Upanishad and theological work into the hidden sense of this mystic word. Weber points out the *Saunaka* and *Pranava* Upanishads among

the number (A. S. L., p. 165).

## 7. Mode of our Investigation.

We shall proceed in this prolegomena first to investigate into the orthographical character and structure of this syllable, and then to inquire into the designations and etymological synonyms or the word, with the lexical meanings that we can get of them, and lastly to treat of the many mystical interpretations which this single word is made to bear as a common emblem of them.

## II. Orthography of Om.

Firstly: Om with respect, to its name and utterance is called

### 1. The letter [\*\*]]

Onkára, that is, the nasal *On* in combination with the adjunct *kára* (signifying a sound) and meaning the letter *On*. For all sounds whether vocal ([\*\*]) or sonant ([\*\*]), nasal ([\*\*]) or not-nasal ([\*\*]), articulate ([\*\*]) or onomatopoeia ([\*\*]), are denominated letters; as the letters *a* &c. ([\*\*]) are called vowels, the letters *Ka* &c. ([\*\*]) consonants; so the nasals *Án, in* ([\*\*]) &c., as also the inarticulate ones ([\*\*]) &c., are all letters; but the Onkára is the root of all; thus [\*\*] [\*\*] *Manu* calls it a letter in the passage:—"This one letter is the emblem of the Most High. II. 83. *Vide* Dr. Mitra's *Ch'hánd Up*, p. 4.

### 2. A conjunct Letter [\*\*]]

But here a question is raised as to whether a conjunct vowel or consonant may with propriety be styled a single letter or not. To this says Dr. R. L. Mitra in a foot-note to his translation of the *Ch'hándogya* Upanishad that—"It is true that this emblem conveys two sounds, that of *O* and *m*, nevertheless it is held to be one letter in the above sense; and we meet with instances even in the ancient and modern languages of Europe that can justify such privileges, such as *xi* and *psi*, reckoned single letters in Greek, and *Q. W. X.* in English and others." (Ch 1. Sec. 1. p. 4). So is *lámálif* in Persian

&c. The Sanskrit conjunct *ksha* ( [\*\*]) is considered a single consonant, when they say, [\*\*]

### 3. The Syllable Om [\*\*]]

It is also like every other single or conjoint letter of the alphabet ( [\*\*]) termed an *akshara* ( [\*\*]) or syllable, which forms either a word by itself when standing alone, or part of a word followed by an adjunct as [\*\*], [\*\*] &c.; where the first is a word of one syllable or monosyllabic term [\*\*], and the others as dissyllabic and trisyllabic words ( [\*\*], [\*\*] [\*\*]), according as they are uttered by the help of one or more articulations of the voice. *Om akshara* apart from its other signification of the *Imperishable* and the like, and its symbolism of the Supreme Spirit, is also used in the sense of a syllable in the original writings and their translations. Thus says the *Kathopanishad*: [\*\*]

\* \* \* \*

Manu says:—"That which passeth not away is declared to be the syllable om, thence called *akshara*." He calls it also a triliteral monosyllable. II. 84. So says Mon. Wm.[\*\*:] "*Om* is a most sacred monosyllable significant of the Supreme Being." (Indian Wisdom p. 103 note 1).

\* \* \* \*

### 4. The character Om [\*\*]]

*Omkára* likewise indicates the written character *Om*, because the suffix *Kára* like *Ákára* is used to signify its written form or sign ( [\*\*]), and in this sense the Bengali [\*\*], corresponds with Greek character w[\*\*][Greek: ô]] *omega* the inverted [\*\*], or the *Omikron* = English O, and Oao Persian, and likens to the Sanskrit *bindu* O, which is but another name of *Om* ( [\*\*]). But the [\*\*] is formed by the union of two dots or cyphers (O bindu) like Greek Omega of two omicrons and the English w of two u's. So says the Gáyatrí Tantra, [\*\*] [\*\*] And again: [\*\*]. [\*\*] It is the union of two circlets, one being the symbol of one's own divinity and the other that of Brahma." This character by itself is regarded with high veneration as an emblem of the Infinite, independent of its meaning or utterance, and is



marked on the forehead of every devotee in the form of a spot or crescent.

\* \* \* \* \*

## 5. The Symbol [\*\*]]

The symbolical *Om* is represented by four cyphers as placed over one another [\*\*], and each designated by a different name in the aforesaid Tantra, and supposed to form the cavities of the heart and mouth of Brahm, [\*\*] These *bindus* or cyphers are differently named in the Vedánta, as we shall shortly come to see under the denominations of *omkára*. (No. IV).

## 6. Symbolized as Jagannátha.

The best representation of *Om* is the image of the god Jagannátha, which is said to be an incarnation of the mystic syllable [\*\*], or made in the form of *Om*, and not in that of Buddha, as some of our antiquarians have erroneously supposed it to be. There is a learned dissertation on the subject of Jagannátha's representation of *Onkára* to be found in one of the early articles of the Asiatic Society's Researches, where the reader will get much more light on this mysterious subject.

## 7. Comparison of *om* and *on*.

It will further be found on comparison that [\*\*] bears not only a great resemblance to the Greek *on* written as [Greek: ou] with the nasal above the O, but their perfect agreement with each other in sense will leave no ground of suspecting their identity with one another, as it will be fully treated of afterwards.

# III. The Ortheopy or Analysis of *Om*.

## 1. A Monad.

We have already seen that the circular form of the letter O in *Om*, called a *bindu* dot or cypher, was used like a geometrical point to denote a monad without parts, and represent the Supreme Being subsisting

as the central point of the great circle of Universe, and filling the infinity of its circumference with his own life and light. The Vedas and the early theology of the Upanishads invariably understood the *Om* as synonymous with *One*, and expressive of the unity of the God-head; as in the motto [\*\*] [\*\*] of the Vedantists, corresponding with the monotheistic creed of Christians and Mahometans "God is one" and "without an equal" "*Wahed Ho la Sharik laho*" "The unity of the God-head is the dictum of the Koran and Vedánta." (Mon. Wm's. Hindu Wisd. p. XLI. 1).

The Manduka and similar Upanishads describe the majesty of the one. (Weber, p. 161). "That *one* breathed breathless by itself" &c. Max Müller's A. S. Lit. p. 560.

## 2. Om a Duad.

Formerly the letter *O* of *om*, *on*, and *One* was considered a pure and simple sound, and made to represent a monad or Unity; but in course of time and with the progress of language it was found out to be a compound letter ( [\*\*] ), formed by the union of a + u = o ( [\*\*] + [\*\*] = [\*\*] ), and two *o*'s in w[\*\*[Greek: ô]] omega or two *u*'s in w. (See. S. Gr. & Baine's grs). Then the perfect figure of the great circle was considered to be composed of two semicircles which the [Greek: ô] = [\*\*] was made to represent. This gave rise to the conception of a duality in the divine person, and hence grew the theory of the male and female [\*\*] in the original androgyne of the *Sankhya* and *Hara Gauri* ( [\*\*] ) of the Tantra. Hence it is said;[\*\*:] [\*\*]-\* [\*\*] [\*\*]

"The syllable ov[\*\*[Greek: on]] = on is a word for Brahma (God), and the other cypher represents nature (the world). There is no Brahma, but ov[\*\*[Greek: on]] = [\*\*] or [\*\*] The dualism of Sankhya yoga is too well known to require an explanation.

## 3. Om a Triad.

At a later period and posterior to the dualistic doctrines of the aforesaid Tantra and Pátanjala yoga systems, the *Om* branched out into a Triad by the union of the nasal letter *m* or *n* with the [\*\*] or w[\*\*[Greek: ô]], and forming the conjoined character [\*\*] and wn[\*\*[Greek: ôn]] in Sanskrit and Greek. Henceforward *Onkāra* is

regarded as a trilateral word composed of  $a+u+m$  to represent a triplicate deity. Thus says Monier Williams:—

"*Om* is supposed to be composed of three letters *A, U, M*, which form a most sacred monosyllable ( [\*\*] ), significant of the Supreme Being as developing himself in the Triad of gods, Brahmá, Vishnu and Siva" (Indian Wisdom p. 103 note I). So we have in *Manu* II. 83 and 84:—

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So also the *Bhagavad Gitá*. VIII. 13.

Here the two halves of the circle [\*\*] comprise Vishnu and Siva as joined in the bipartite body of *Hari Hara alias* Hara Hari, adored by the dualists called [\*\*], or more fully as [\*\*] and Brahmá the god of *Manu*, is placed in the circlet above the great circle of his created world. We need but hint to our readers in this place, to observe how the original word *Om* or *Ov*[\*\*[Greek: On]] and *One* developed itself into the existing faith of trinity. The *Tántrica* Sivites however place their god Siva in the upper semicirclet formed by [\*\*] = *m* the initial of *Maheswara* ( [\*\*] ), and say:—

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This is more reasonable to believe from both the letter *m*'s and its god Siva's amalgamation with the early Aryan duality to form the present faith of triality at a much later period.

#### 4. *Om* the Tetrad.

We next see a further progress of *Om* in its development from the trilateral to a quadrilateral form, by its assumption of a crescent or half circlet ( [\*\*] ) according to the *Tantra*, or a half *Mátrá* ( [\*\*] ) of the *Vedánta*. The *Tantra* says [\*\*] [\*\*] [\*\*]. The *Maitrí Upanishad* mentions only of the three *Mátrás* of *Om* (*Ch vi Sec. 3*).

"But the *Mundak Upanishad*" says Weber, "refers to the half *Mátrá*

(mora), to which the word *Om* here appearing in its full glory, is entitled in addition to its three *Mátrás* (morae) a. u. m. This is evidently a later addition by some one who did not like to miss the mention of the subject in the Atharvana Upanishad in which it occurs." p. 160. Again says he—"The Mándukya Upanishad which treats of the three and half *Mátrás* of the word *Om*, is to be looked upon as the real Mándukya, all the rest is the work of the *Gaudapáda*, whose pupil *Govinda* was the teacher of Sankaráchárya about the seventh century A. D."

#### 5. Om the Pentad.

We find next a quinquiliteral figure of *Om* in its component parts of the three mátrás, m, and the *bindu* or [\*\*] [\*\*] the fifth.

#### 6. Om the Hexad.

And then again with a sextuple or Hexaliteral *Om* composed of the sixth member of *Náda* ( [\*\*]) over and above the aforesaid five parts.

#### 7. Om the Heptad.

The septuple Om is described in the Ramatápaniya upanishad as consisting of [\*\*] and [\*\*] Weber's A. S. Lit. p. 312.

#### 8. Om the Octad.

This consists of the aforesaid seven parts, which together with Sánti called in Persian Sákat complete the number, Weber. Id. p. 315.

### IV. The Different Denominations of Om.

#### 1. The Initial of the Veda.

The *om* is denominated the heading of the Veda ( [\*\*]) as the Gáyatrí hymn is termed to be its parent ( [\*\*]). It stands at the top ( [\*\*]) of every book ( [\*\*]), chapter ( [\*\*]), and hymn ( [\*\*]) of every Veda either alone by itself or two or three *oms* put together, as [\*\*] *on ignem aiede* of the Rigveda, [\*\*] *On triseptem* &c. of the Atharvan; again [\*\*] *on I salute thee O Rigveda* &c.

It is hence used at the head ( [\*\*]) of every book on any branch of knowledge ( [\*\*]) which is a paronym of and derived from the same root ( [\*\*] Video) with Veda ( [\*\*]). The Tantra calls it as the heading of the Gáyatrí which begins with the syllable;

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## 2. The sacred Syllable. [\*\*]]

It is called the sacred syllable because it is used in sacred writings and in the sacred Vedic and Sanskrit languages only, and never in the popular vernacular tongues, which are known as unsacred and impure ( [\*\*]). Moreover it is used in sacerdotal functions of the sacerdotal class ( [\*\*]) or regenerate classes of men, and never by the impure ['S]údra on pain of damnation ( [\*\*]), unless he is sacrificed by investiture of the sacred or sacrificial thread, ( [\*\*]). Thus says the ['S]ástra; [\*\*]

The sacredness of the word *Om*, as the expression for the eternal position of things, is specially emphasised in the Katha Upanishad (Weber. p. 158).

## 3. The Holy syllable [\*\*]]

It is held as the most holy syllable being an appellation of the Most High, and must not be uttered in unholiness even by the holy orders of men: so says the Katha Up:—"This is the most holy syllable, this the supreme syllable, whosoever knoweth this syllable getteth whatever he desireth." (Cowell's Maitrí Upanishad. Ch. VI. S. 4) note.

## 4. The Mystic Syllable [\*\*]]

This is styled the mystic syllable because the most recondite and abstruse doctrines of Brahmanical theism are hidden under its symbolical garb, and form the foundation of those wonderful structures of the mystic poetry and philosophy of nations, which have been beautifully illustrated by Sir W. Jones in his "Mystic Poetry of the Hindus, Persians, and Greeks." It was this mysticism which invited a Pythagoras of old to India. Manu says:—"He knows the Veda, who distinctly knows

the mystic sense of this word." Chap XI. 266.

These senses are recommended to be deeply studied by the Upanishads themselves, saying;—"The *om* is a subject of deep study" (Web. p. 163), and forms of itself "as another triple Veda." (Manu XI. 265). It is enjoined to be carefully kept in secrecy by the Tantras and Smritis.

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#### 5. The Mysterious syllable [\*\*]

*Om* again as a symbol of the eternal position of things [\*\*], presents to us a mysterious round of the mystic dance of myriads of spheres, emitting an inaudible sound reaching beyond its utmost limit to the unknown One who sitteth above the circumference of its visible horizon; or as the sacred writer expresses it: "He that sitteth on the circle of the earth." Isaiah. Chap. X. 1. The Tantra speaks of its encompassing the world; [\*\*]

#### 6. The sphere of sound [\*\*]

That *om* contains within it the whole sphere of sounds ( [\*\*]) is beautifully illustrated in twenty slokas or stanzas in an Upanishad of that name the [\*\*] (Weber, p. 165). It shows how the eternal sound *om* emitted by *Brahm* pervaded throughout the Universe, and the manner in which all other sounds are propelled by continual vibrations of air like curves upon the surface of water ( [\*\*]) to the auditory of the other. The *Vindu* is a *Mudrá* in Tantra [\*\*] Compare the Pythagorean music of the spheres.

#### 7. The Focus of light [\*\*]

The *Tejovindu Upanishad* describes *Om* as the source and focus of light in fourteen slokas, and the empyrean above it as the abode of pure ineffable light ( [\*\*]) of God that illumines the other spheres. (Web. p. 165). This light is viewed in the orb of the sun and in fire by their worshippers. Compare Milton's hymn to light; "Hail holy light" &c.

#### 8. The spot of immortality [\*\*]

Again *Om* is termed the reservoir of immortality or endless life in the Amritavindu Upanishad which describes it in thirty stanzas, to be the eternal fountain of the infinity of lives that fills all animated nature, and is drawn back to it. Its circumference extends to the regions of light and life, and beyond it is the region of death and darkness. "In this word there is light and life" (John 1) [\*\*] see Weber's A. S. Lit. pp. 69, 154, 165.

#### 9. The centre of Meditation [\*\*]

Therefore *Om* is called the centre of meditation in the *Dhyána vindu Upanishad* of twenty one stanzas, which direct the concentration of our thoughts to that centre for the attainment of perpetual light and life which flow from it. (Weber p. 165). The Tantra takes a [\*\*] or [\*\*] and the Buddhist a chink in the wall to fix the sight in meditation.

#### 10. The Position of Brahma [\*\*]

And lastly *Om* is styled the receptacle of the great God, whose essence fills, pervades, and encompasses the whole orbit of the Universe, as it is described in twenty two slokas of the Brahma Vindu-Upanishad. It is called Brahma Mudrá in the Tantra. (Weber, p. p. 99, 158, 165).

### V. Etymology of the Word *Om*.

#### 1. Etymology of the *Om*. [\*\*]

Having thus far seen the mysterious nature of the letter and syllable *Om* in its Orthography, we shall now consider it as a word, and see that not a less but much greater mystery is attached to its etymology than has been hitherto thought of by any, and which will be found upon examination to be more inscrutable in its nature than the mysteries of Eleusis and the inexplicable hieroglyphics of the Egyptian priests.

#### 2. Its symbolism of Brahmanism [\*\*]

These secret and sacred treasures of Brahmanic enigmas and symbols, have been carefully preserved by the Brahmahood in their cabalistic writings of the Tantras, which serve to be a secure safeguard of their religion amidst the ravages of foreigners in their liberty and literature, and

require to be diligently searched into for a thorough mastery of these mysticisms.

### 3. Its derivation [\*\*]]

*Om* is denominated a word ( [\*\*]) in the Veda and other sacred scriptures, and explained as a noun also ( [\*\*]) in the Nirukta and other lexicons. It is derived in the Koshas from the root *aba* or *ava* to protect, or save ( [\*\*]) with the *Unadi* suffix [\*\*] an anomalous formation into *om* to denote "protection." Dr. Mitra too derives it from the radical [\*\*] "to preserve" with the suffix [\*\*] to denote the Most High according to Manu and Gítá. (Translation of Ch'hándogya Up. p. 4).

### 4. Its Primary sense [\*\*]]

Apart from the symbolical significations of *Om* (of which there are several as we shall come to notice afterwards), its primary and literal sense would make us give different interpretations of it according to the derivation of the term both in its verbal and nominal "forms. [\*\*] as a verb in the imperative mood means "save" as [\*\*] &c. in the *Mugdhabodha*, corresponding with the expressions, *Ave Maria*, *salve salvator*, *salve Deus*, *save O God* &c.

### 5. Its Nominal sense [\*\*]]

But *aba* to protect or preserve gives us the nominal ( [\*\*]) forms of *aba*, *ába*, *ábu*, and *ábuka* ( [\*\*]), meaning a father or preserver in the Prákrit Speech of Sanskrit dramas, and these are found to agree in both respects of sound and sense with the words *áb*, *ábá*, *ábu*, *ábuka*, *abi* as *ábuka* &c. in Hebrew, Chaldee, Syriac and Arabic languages. This gives us the original meaning of [\*\*] of which [\*\*] is a derivative form, and shows the close affinity which the Aryan root bears to the Semitic, both in its sound and signification of "Father" ( [\*\*] and [\*\*]) applied to the Great God.

### 6. The word Om [\*\*]]

But our question being *Om* and not the root [\*\*], we ought to know to what part of speech it belongs and what sense we are to give of it here. It is said to be a word indicative of auspiciousness when used at the



beginning; ( [\*\*]). But whether as a verb or noun or any other part of speech, we know nothing of, and we are utterly at a loss what word to substitute for it in its translation. This is the reason why the word *Om*, is used by itself in the translations of Sanskrit works by Europeans and our countrymen also for want of a proper term, as it is seen in the English versions of Vedas and Upanishads.

#### 7. An aptot noun [\*\*]]

*Om* is enlisted as an indeclinable word in grammar having no inflection of its own in gender, number, case or person, and agreeing with all words in its unchanged state, as in the examples:— [\*\*] &c. It is included in the ( [\*\*]) as an aptot noun, and with indeclinable particles ( [\*\*]), as an adverb, conjunction and interjection also with various significations.

#### 8. The initial *Om* [\*\*]]

The anomalous and multinymous particle *Om* was first discovered by Ram Mohun Roy to be no other than the participial noun *on=being* which as Max Muller says is *to on ontos* the Being of Beings A. S. Lit. pp.. 321 *et passim*. The Latin *ens* and the French *on* as *t'on*, bear close affinity to *On* and [\*\*] both in their sound and sense.

#### 9. The Final *Om* [\*\*]]

Dr. Rájendra Lála Mitra has in one of his works pointed out the Vedic *Om*, to correspond with the Hebrew "Amen," and this will be found so true of the final *Om* of Brahmanical prayers, that its corresponding word *Amin* invariably forms the last word of every prayer in Arabic, Persian and all other Mahometan and Semitic languages. Thus it is to be seen how intimately are both of these grand families of mankind connected with each other in the main point of their different creeds.

### VI. Lexical Meanings of *Om*.

#### Adverbial Meanings. [\*\*]]

After the etymological and philological interpretations that we have been given of the word *Om*, it is worthwhile to attend to its meanings

given in the current lexicons for the information of the majority, with whom the evidence of the history of philology is of little weight and value. Táránáth's Sanskrit dictionary ( [\*\*]) presents us with following adverbial meanings of the word.

### 1. An Inceptive Particle. [\*\*]]

The Medinikosha says he, expounds it as an inchoative particle ( [\*\*]) to mean the beginning of a thing ( [\*\*]), and we find it accordingly used in the form of a proemial monogram at the exordium of a book or Vedic hymn, sacred rite or lecture, in the Sanhitas, Bráhmaṇas and Upanishads according to the passage quoted by Táránátha in his dictionary; [\*\*] [\*\*] It answers the [\*\*] of the Purána and the words *now* and *then* in English as in the passage of the Kathavalli; [\*\*]

It is synonymous with beginning ( [\*\*]) in the Ch'hándogya Upanishad, whereupon the poet has well said: [\*\*] [\*\*]

### 3. Illustrations of Ditto [\*\*]]

Krishna (under the conception of the identity of his soul with that of the Divine), speaks of himself in the Bhágavadgítá that, he was the letter *a* of the alphabet, and the *Om* of words ( [\*\*]). This is shown in the latest English translation of the work to be a doctrine derived from Christianity and corresponds with the passage "I am Alpha &c." in the book of Revelations (Ch. I. V. 8). There is a similar passage in the Koran which says "He (God) is the first; *Ho al awl* corresponding with the Greek" *Ho esten arche*; and this passage and sometimes its initial 'O (Gr.) and our [\*\*], is used by Moslems at the top and commencement of their books and other writings. Again like *Alpha* of the holy Scripture we find the use of Alif upon the head of all writings in Urdu, Persian, Arabic and Hebrew in daily practice. Hence it is hard to say who is the borrower, though every one will boast itself to be the lender. (*Vide* Weber's paper on the Rám Tap Up. pp. 276, and 360).

### 3. An Initiatory Particle [\*\*]]

The Kosha adds the sense of auspiciousness and prosperity ( [\*\*]) to the above, and this as we have already observed forms like the names of

gods, the initiatory vocable of meritorious undertakings ([\*\*]). "Om" says the Ch'hándogya, "is also prosperity" (I, 8.) To this the scholiast Sankara says: "the letter *Om* is called prosperity, because it is possessed of the property and attribute of prosperity. The prosperous alone can pass the word *Om*" (Chh. up. Ch. 1, p. 8).

Its use is not confined to the sacred and antiquated language of Vedic writing and the liturgy, but is to be met with in the classic Sanskrit of ancient bards and modern poets. Thus we have in the *Rámáyana* of our author ([\*\*]). In this sense we discover a curious affinity of the Aryan *Om* with the Semitic *Áman Amán* and *Aiman*, as in the Persian phrase *Aiman buád* corresponding with [\*\*] or [\*\*].

#### 4. Gratulatory, Particle [\*\*]]

The word has been rendered in our translation by the salutatory term "Hail", from a supposed similarity of its meaning with that of *namo* [\*\*] which is used by women and ['S]údras in lieu of the sacred *Om* in their salutations to gods and superior beings, owing to the denunciation pronounced upon their utterance of the sacred syllable ([\*\*]). We find its use in the same sense in Dr. Roer's Translation of the Aitareya Upanishad, where it is rendered by "salutation to the Supreme Soul" and by "adoration" in Cowell's version of the Maitrí Upanishad. We are however at a loss of authority to warrant our adoption of *namo* as a synonym of *Om*. We meet with instances of the use of *Om* and *namo* together to mean salutation, as, [\*\*] and [\*\*] in the Mugdhabodha, where *namo*, expresses obeisance and governs [\*\*] in the dative, and not *Om* which has no governing power.

#### 5. Invocatory particle [\*\*]]

*Om* in the sense of invocation is an absolute monoptot like [\*\*] &c., without the power of governing the following word, as [\*\*], and its double use as [\*\*] in the Aitareya Upanishad (1); so [\*\*], [\*\*] in the Mugdhabodha; but [\*\*] and its synonyms [\*\*], [\*\*], [\*\*], [\*\*] govern the dative as [\*\*], [\*\*], [\*\*] &c. The invocatory *Om* is synonymous with the interjections O, [\*\*], [\*\*] and all other single vowels whether nasal or not ([\*\*]), all of which are ungoverning particles in this sense.

#### 6. A Laudatory particle [\*\*]]

*Om* is usually termed as *pranava* [\*\*] or praise or word of praise, from the root *nu* ( [\*\*] + [\*\*] + [\*\*]) to laud, and in this sense it might mean the glorification of Te Deum. Thus "*Om* is the *pranava* or initial word of the Rigveda priests, and it is termed the Udgítha ( [\*\*]) of Sáma Veda choristers [\*\*] who chaunt it". ( [\*\*]). But it is made to signify the object of the verb, or the Being that is lauded ( [\*\*]); and in this sense it means, "The Purusha or spirit who is unaffected by works, affections &c., and having the appellation of Pranava" (see Monier Williams' Wisdom of the Hindus p. 103), so says Gaudapáda in his Káriká. In the former sense, Pranava corresponds with *halleluyas* and *hosannas* of Christians, and *hamd o Salaut* of Moslems, which are deemed sacred by their votaries. The Káriká has the following stanzas on it:— [\*\*] [\*\*] [\*\*] [\*\*]

## 7. A Permissive Particle [\*\*]]

It is used in a permissive sense both in Vedic and classic Sanskrit, and expressed in English by the words "on" "go on" and the like. We have an instance of it in the Mágha Kávya, in the passage; [\*\*] [\*\*]

### (a.) An Injunctive [\*\*]]

"Verily this is an injunctive term ( [\*\*]), signifying injunction, order, and whatever is enjoined, and ultimately the letter *Om*." (Ch'hándogya Upanishad). The scholium ( [\*\*]) explains it by saying that, "Whatever is enjoined by the learned or wealthy regarding learning and wealth, it is done by saying "Om." (Ibid I. 8. p 8.)

## 8. A Particle of assent [\*\*]]

It bears also the sense of assent and consent ( [\*\*]) meaning "ay" "aye" "yea" and "yes", and in Bengali and Vernaculars [\*\*] and [\*\*]. So says Sankarácharya:—"Whatever is assented to by the learned and wealthy, it is done by saying "*Om*". Thus in the Vedic tradition; Yájnavalkya having been asked by Sákalya as to how many gods there were, said;[\*\* :] "Thirty-three." Sákalya assented by saying "Om." Among modern writings, the Sáhitya Darpana cites the following instance of *Om* being used in this sense:— [\*\*] [\*\*] [\*\*]

It is used as the interjectional particle [\*\*] expressive of

## 9. A Particle of Repulse. [\*\*]]

repelling or driving off another from one like "Avaunt" in English. We meet with an instance of its use in this sense in the *Vetála Panchavinsati* of Lassen (VI.) Thus, [\*\*] [\*\*]

## 10. Do. of Ratifying. [\*\*]]

It occurs in the sense of confirmation at the end of hymns and prayers in the Vedic writings, and corresponds with the words "Amen" and "Amin" at the conclusion of Christian and Moslem sermons and prayers as we have said long before. We have a verse of Hafiz to this effect, where he says *bishnow O Ámin bogo i. e.* "Hear and say amen." There are many instances of it in the Upanishads, such as [\*\*], and so in the Gáyatrí hymn which begins and ends with *Om*, agreeably to the precept which says: [\*\*] [\*\*]

## VII. The Nominal Meanings of *Om*.

### 1. Nominal Meanings of *Om*. [\*\*]]

Besides the meanings already given of *Om* as a particle, there are many other nominal significations attached to it as a significant noun or rather symbol to express certain attributes belonging to the nature of the Deity, that bear little or no connection with the etymology of the word.

### 2. *Om* the Creator [\*\*]]

*Om* is used to denote the creative power of God in Sankara's scholium. This sense is had from the primordial word *logos* the ov[\*\*[Greek: ôñ]] = *be* or *fiat* [\*\*] *buad* uttered by God in his creation of the world, as we have in the scripture. "And god said, "Let there be and there was" Latin *Fiat-et-fit*; and Arabic *Kom fa Kána*.

### 3. *Om* is *God* [\*\*]]

Pátanjala[\*\*Pátanjali] takes it as denotative of God himself [\*\*]; and others as a denotation of the Supreme God [\*\*] [\*\*] [\*\*]

#### 4. Om is Brahm. [\*\*]]

*Om* is the verbal symbol of Brahm signifying the Universal spirit [\*\*] so says the Katha Upanishad [\*\*] This meaning is obtained from [\*\*] = on signifying *being* or existence, and referring to the totality of existence expressed by the word Brahma (formed of [\*\*] + [\*\*]) *universal pervasion*.

#### 5. Greatness of Brahm [\*\*]]

Om is used also to denote the vast magnitude of Brahm ([\*\*]) in the Maitrí Upanishad, which says "*Om* is the greatness of Brahman, says one who continually meditates thereon." (See Cowell's Translation of Id. IV. 4. p. 253). This idea is naturally suggested by the infinity of the Universe pervaded and encompassed by the spirit of God. [\*\*] [\*\*] The Ch'hándogya Upanishad speaks of the greatness and effects of *Om* (I. 9). To this the scholium raises the question, what are its greatness and effects? Then answers it by saying;—"by the greatness of *Om* is implied the existence of priests, the institutions of sacrifices &c. &c. Therefore is its greatness."

#### 6. Om is the way to Brahma [\*\*]]

"*Om*," says the Mándukya Upanishad, "is the means (symbol) leading to Brahm," as a hieroglyphic character to its significate. Here says the commentator Ánandagiri (p.336.) [\*\*] [\*\*] "It is known in all the Vedántas as the best means towards the accomplishment of one's adoration." (Ch'hándogya Upanishad p. 5 note.)

#### 7. Immutable & Imperishable [\*\*]]

It is immutable, undecayable, imperishable, indestructible and immortal ([\*\*]). Thus in the Mándukya: [\*\*] The circle of O is considered the most perfect of all geometrical figures, as it was held by the Pythagoreans to be the best symbol to represent the perfections of the Supreme Being. It is the sign of divine immutability from the fact of every other figure changing its shape by its constant rotation round the centre and becoming a spheroid which is no more susceptible of change. Such is the changeable nature of all things until they become one with the Divinity.

Om Knowable. [\*\*]]

*Om* the symbol of God is said to be the knowable, because every part of its circumference is equidistant from the central observer. So is God said to be knowable ( [\*\*]) in Yoga philosophy for his knowableness to every one by means of meditation. Hence the Yoga system is called gnosticism contrary to the unknowableness of agnosticism.

8. Eternity [\*\*]]

*Om* is called eternal ( [\*\*]), because its circular form is the representation of eternity, having neither its beginning nor end ( [\*\*]): so it is the symbol of infinity, the circle being described by an infinite line. Thus Gaudapáda;[\*\*:] [\*\*] [\*\*]

9. The First and Last.

Again *Om* is said to be the first and last of all things, because, says Táránátha, every thing proceeds from its centre as its source, and returns to that centre as its reservoir. [\*\*]; or that every thing like the line of the circle meets at the same point from where it is drawn and stretched. Moreover *Om* as has been already said, is used both as the initial and final word of Mantras and prayers, so it is understood to be the beginning and end of all motions and utterances. In these senses it answers the *Alpha* and *Omega* of the Revelation, and the *initium* and *finem*—*Hoal awl Hoal ákher* of the Koran.

10. The First, Last and Midst. [\*\*]]

But *Om* is declared again to be the first, last and midst of things, from its being uttered in the beginning, middle and end of prayers and recitals of sacred hymns according to the ordinance which says that, *Om* is to be repeated thrice at every recital in the beginning, middle and end:— [\*\*] This rule is said to bear reference to the triple state of the progression of mortal beings,—their evolution, sustentation and dissolution. [\*\*] The triple utterance of *Om* has given rise to the triplicate invocation of Hari, [\*\*], and with what Milton has expressed in his glorious hymn in the *Paradise Lost*.

"Him first, Him last, Him midst, and without end."

The reverend Gaudapáda enjoins the same ordinance in his versified commentary or Káriká to the Mándukya Upanishad, where he says (verse 27):— [\*\*]

## VIII. Application of *Om* in the Vedas and Vedanta .

### 1. Pranava = Adorable.

"O venerable, let me enter thee (viz. the word Om)—the sheath of Brahmá, swáhá. O venerable do thou enter me, swáhá. O venerable, I shall be purified by thee." (Taittiríya Up. IV. 3).

### 2. The Burden of song.

"Om, the hymns of the Sáma Sing, *Om*, Som, the hymns proclaim."

### 3. Commanding and assenting.

"By Om, the Adhwarju gives his reply:—By Om the Brahmá commands;—By Om he gives his orders for the burnt offering" (Ibid VIII. Anuvák).

### 4. Beginning.

"*Om*, says the Bráhman, when he commences to read the Veda." (Ibid).

### 5. Om is Multinymous.

"Om is Brahman, it is immortal, it is light, it is truthful, and a portion of holy light."

"It is the sun, the truthful, the Yajus, devotion, fire, wind and air."

"It is the moon, strength, immortality, and the means of attaining Brahma" (Maitrí Upanishad VI. 35.) [\*\*] [\*\*] 6. It is all significant.

But apart from all the particular objects to which this word is severally applied, *Om* is found from its general sense of "a being" at large, to be significant of "all things," as its archetype Brahman is



made to stand for universal existence both collectively as well as singly (*in toto et per singulatim*), as it is said in the Mándukya Upanishad, [\*\*]

7. Om includes all things.

"Om" says the Sruti, "is immortal." Its explanation is "this all"; what was, what is, and what will be, all is verily the word "Om"; and every thing else which is beyond the three fold[\*\*threefold] time is also verily the word "Om." For this all (represented by "Om") is Brahm, and Brahm is "all." (Mándukya Upanishad Bháshya verse 1 and 2). [\*\*]

8. Scholium on the above.

According to ['S]ankara's explanation the rendering would be as follows:—"Om" this sound (or immortal) is this "All," and its explanation is "what was, what is, and will be, all is verily the word "Om." (['S]ankara's Bháshya of the above). Ánandagiri's explanation is to the same purport; thus says he:—

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## IX. Theology of Om in the Monads of Monotheistic Creeds.

### 1. Monads or Unities. [\*\*]]

We have seen that *Om* expresses all things (Sarvamónkára), by virtue of the word like its kindred Greek and Latin *on* and *ens* (B. *haon*), signifying "a being" by synecdoche (*laxaná*) of a part for the whole. And this is done of all things whether concrete or discrete and taken either singly or by groups of two or more things together; as it is said—"Ekasadvísast́risas" &c., *i. e. Singulatim, dualiter, pluraliter* &c. We shall first come to see the monads expressed by *Om* and leave to the reader to discover the relation which the significates may bear to the symbol, or rest satisfied with the idea of their being meaningless or arbitrary.

### 2. Om is speech or voice [\*\*]]

Om, says the ['S]ruti is Sarvávák "all voice and speech"; and we shall

come to see below that it is applied alike to denote both human and brute speech, and words belonging to all the different parts of speech.

### 3. Om is sound and word [\*\*]]

"All things are united with words which express them, and all words are contained in the mystical syllable *Om*, ( [\*\*]). *Om*, pervades all sounds; he rises above all objects which are expressed by sounds, who repeats this sound *Om*" (Ch'hándogya II.23. (Maitrí p. 253).

### 4. Om is Brahm [\*\*]]

"*Om* is Brahman called sound (*sabda*). By means of *Om* rising above all things, a man merges in the Supreme called Para Brahma." "Om is the emblem of the Most High." (Ch'hándogya p. 4. Manu II. 83. Bhágavad Gítá). So says the Maitrí Upanishad (VI. 22) [\*\*]

### 5. Om is Fire and its splendour [\*\*]]

"Om was splendour and fire at first. By this syllable *Om* the splendour germinates, it shoots upward, it expands, and becomes the vehicle of divine worship. The splendour germinates in the form of the mystic syllable *Om*, as a seed germinates; *i. e.* It is manifested as the primeval form of the Veda, it next shoots upward as the internal sound *Om* itself." (Maitrí Up. VII. 11. [\*\*]) Fire was the first object of adoration of the Rigveda and of the fire worshippers of India and Persia. It is believed to be the *arche* or beginning of all things according to Heraclitus.

### 6. Om is light. [\*\*]]

"Om is light and manifest as light, the sleepless, deathless and sorrowless light." Again: "*Om* is light which shines in yonder sun, and in the moon, fire, and lightning" (Maitrí Upanishad VI. 25.). So says the Bhágavad Gítá, "That splendour which abiding in the sun illumines the whole world, which abides in the moon and in fire, that splendour know to be mine" (XV. 12.) Light was the first work of creation and the "first born" of Heaven. God said *Lux fiat et lux fit.*"—"Let there be light and there was light."

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7. *Om* is Lightning. [\*\*]]

"The Veda is called lightning, since the moment when it is uttered (as *Om*), it enlightens every incorporated being; therefore by the syllable *Om* let a man adore the infinite splendour of Brahman" (Maitrí Upanishad VII. 11.) [\*\*]

8. *Om* is the Brahman light. [\*\*]]

"The syllable *Om* is the Brahman light or pure intelligence, veiled behind the fire and breath, and manifested itself at first as the one undivided sound *Om*." Thus the Maitrí Upanishad Tíká (VII. 11). [\*\*]

9. *Om* is Water. [\*\*]]

"*Om* shines in the waters" (Maitrí Upanishad VI. 35). [\*\*] Water is said to be the first work of God ( [\*\*]) "and the Spirit of God floated on the surface of the waters" hence called [\*\*] (Genesis and Manu). Thales found water to be the origin of all things.

10. *Om* is Flavour &c. [\*\*]]

"*Om* is *Rasa*, moisture, flavour, taste, relish and love (Maitrí Up. VI. 35). The goodness of God is flavour, a man having attained flavour, becomes possessed of joy" (Taittiríya Up II. 7.) [\*\*] By flavour *rasa* they mean love also and love is believed to be the formative power according to Empedocles.

11. *Om* is Ambrosia. [\*\*]]

"*Om* is ambrosia the food of gods. (Gr. *He ambrosia est setos theon*). It is also honey and all sweet." So the Sruti: [\*\*]

12. *Om* Udgítha. [\*\*]]

"*Om*, this letter the Udgítha, should be adored, *Om* is chaunted." (Ch'hándogya I. 1).

"The Udgítha of SÁma Veda, corresponds with the *pranava* of the Rig Veda." (Cowel's Mait VI. 3).

"The Udgítha is the principle part of the Sáma verse, and sung by Udgátri priests."

"It is chaunted (Udgíyate), and is therefore called Udgítha and is a *Karmángávayava* or part of the liturgy."

"What is Udgítha, that is Om; what is Om, that is Udgítha." (Maitrí. Ch'hándogya).

13. *Om* is breath. [\*\*]]

"Om called the Udgítha is breath," (Ch'hándogya Upanishad p. 12).

14. *Om* is sun. [\*\*]]

"The sun is *Om*, *Om* is Udgítha, the sun is Udgítha, he is *Om*." (Maitrí IV. 4).

"The splendour of Brahman is yonder sun, and it too is the splendour of Om." (Ibid). [\*\*]

15. Om the soul. [\*\*]]

"The soul is looked upon as *Om*." (Ch'hándogya Upanishad. p. 12). "For this all represented by *Om* is Brahma. This soul is Brahma." (Mándukya V. 2). [\*\*]

16. Om the Supreme spirit. [\*\*]]

"*Om* is the most appropriate name for the Supreme Spirit *paramátman*." (Ch'hándogya I. 1). "The Universal soul is the totality of individual souls." ([\*\*]).

17. Om is Mind. [\*\*]]

"Om is mind *manas*, the self consciousness or *ahankára* of the Sánkya." (Ibid p. 3).

18. Om is Body. [\*\*]]

"*Om* is corporeal." (Ch'hándogya p. 3).

19. *Om* is Adorable [\*\*]

"The letter *Om* is eulogised for its adorableness, and is an inducement to its worship." (Ch'hándogya I. 9. p. 8).

20. *Om* a Vehicle [\*\*]

"*Om* is the vehicle of the worship and knowledge of the superior and inferior Brahma." (Maitrí Up. 260).

21. *Om* is a Raft. [\*\*]

"*Om* is a raft of Brahman to cross over the torrents of the world." (Swetáswatara II. 8. p. 53).

22. *Om* an arrow. [\*\*]

"The body is the bow, *Om* is the arrow, with which one pierces the mark Brahma through darkness." [\*\*]

23. *Om* a Bridge. [\*\*]

And so *Om* is used to represent many other single objects. (Maitrí Up. p. 271).

It is represented as a bridge in the Atharva Veda (VI. 10 and VIII. 4).

X. Duads or Duples of the Bipartite *Om* in Dualistic Theories.

Duads. *Om* a couple. [\*\*]

"*Om* unites couples together and gratifies the wish of the adorer." (Ch'hándogya I. 6). Again "couples being incorporated with the letter *Om*, establish the all-gratifying power and attribute of *Om*." (Sankara's Scholium to Ch'hándogya).

1. The Couple Udgítha & Pranava. [\*\*]

*Om* combines the *Udgítha* of the *Sáma* with the *pranava* of the *Rig Veda*, the first couple; and therefore speech (*Vák*) and breath (*prána*) the sources of the *Rik* and *Sáma*, the second couple; and lastly the said two *Vedas* themselves as the third couple. (*Ch'hándogya* I. 1-8), and consequently the *Hotri* and *Udgátri* priests the fourth couple.

## 2. *Brahmá* and *Para Brahma*. [\*\*]]

*Om* is the superior and inferior *Brahma* conjointly. The superior or *Para Brahma* is the one eternal and infinite God; and the inferior or *Apara Brahmá* is the finite God:—the demiurge of *Plato*, and the *Prajápati* and *Indra* of *Vedanta* theology. The *Aitareya* reckons the pentad of the five elementary bodies, under the latter category. (V. 3). *Kálidása* speaks of this as the *pancha mahá bhúta samádhi* in the first book of his *Raghu Vansa*.

## 3. The two pronunciations. [\*\*]]

"*Om* is pronounced as *svarati* in the *Rigveda* and *Svara* in the *Yajur Veda*." (*Ch'hándogya* IV. 4. *Manu* XI. 265).

## 4. The Human & Divine Souls. [\*\*]]

"*Om* is *átman* or soul. Two souls are said to enter the body; the individual and the undivided or universal soul." (*Ait.* III. 1). "Two birds (the supreme and individual souls) dwell upon the same tree of the body." (*Svetásvatara Upanishad*).

## 5. The Soul and Matter. [\*\*]]

"*Om* is both spirit and matter," viewed as the same thing in the materialistic light of the *Sánkhya*, and dualistic view of others. *Spinoza* defines them both as the "*Substantia cogitans, et substantia extensa, una eademque est substantia, quae jam sub hoc, jam sub illo attributo comprehenditur*." (*Ethics*. 1 Pr. 7 schol).

## 6. The Male and Female. [\*\*]]

"*Om Strípum* the divine male and female"; the original androgyne or bisex being combined in the person of the first human being, *Brahmá* or *Adam*, and called the *Prakriti-purusha* or *pradhána* &c. , in the *Yoga*

and Puranic Systems. So says Manu also (I, 32). "The power became half male half female or nature active and passive, and divided itself in twain." (Ibid).

#### 7. The cause and effect. [\*\*]]

"*Om* implies the two states of mundane existence, *viz*, the cause dynamic and the effect energy. The effect also is two fold, the gross and subtile." ([\*\*]).

#### 8. The Two Elements. [\*\*]]

The subtile elements ([\*\*]) and the gross elements ([\*\*]) forming the *Sthúla* or gross body and the *linga Saríra* or subtile body,—the two component parts of all living bodies.

#### 9. Knowledge & Ignorance. [\*\*]]

The two states of the soul, knowledge and ignorance ([\*\*]) and the two states of knowledge; namely that which is known ([\*\*]), and what is unknown ([\*\*]), corresponding with two others—the ([\*\*]) the manifest and unmanifest.

#### 10. The two states of Life. [\*\*]]

Knowledge and action or *Jnána* and *Karman*,—theory and practice, are the two inseparable conditions of life; the one leading to the other, which is the result of the former, and according to others its cause, in the celebrated dispute [\*\*] between theorists and practitioners.

#### 11. Other Pairs.

In this way many other pairs are joined together forming as they were the two halves of the great circle of *Om*, and whether diametrically or obversely opposed or attached to each other, they form together, the same circle of which each of them is but an imperfect part or half.

#### 12. Geometry of *Om*.

#### 13. Logical Use of *Om*.

Hence we see the mystery of the cypher of *Om* to be no less wonderful and efficacious in the investigation of theological truths, than the great instrument of Euclid's compass in the bisection and measurement of geometrical dimensions. And as the circle is latterly found to be made use of in the demonstration of propositions in Logic, how much must we wonder to reflect on the use and application of the sacred instrument of *Om* by the ancient Rishis of India, to all things of the physical, intellectual and spiritual world (*Sarvamonkára eva*) as their common measure.

#### 14. Dualism overthrown [\*\*]]

Having thus observed the deficiency of dualities and the imperfection of dualistic theories, by the instrumentality of *Om*, and the application of its cypher of unity to them, to make up that unity which is essential to the true knowledge of God, whose nature is a perfect unity and without divisibility (*Ekamevádwitía*), the sages next proceeded to the investigation of trialities and pluralities of triune doctrines and so forth, which had been gaining ground even in those early stages of society, by the application of the same test of the unity of *Om* to them, till at last all these partitions are lost in the cypher of One indivisible whole.

#### 15. The Metrical Sense of *Om*.

*Om* in the sense of a compass or metrical instrument, is derived from *O* the cypher, letter or circle, and *ma* to measure, meaning the circle of measurement.

### XI. Triads or Triples or Tripartite *Om* in Trinitarian Systems.

#### 1. Triads or Triples of *Om* [\*\*]]

"But when considered as a triliteral word consisting of *a*, *u*, *m*, ([\*\*]), *Om* implies, the three Vedas, the three states of human nature; the three divisions of the Universe; the three deities, agents of the three states of things—the creation, preservation and destruction; or properly speaking; the three principle attributes of the Supreme Being. In this sense it implies in fact the Universe controlled by the Supreme Being." Rám Mohun Roy.



## 2. Their External Manifestations. [\*\*]]

The idea of the trisection of the circle of *Om* followed that of its bisection, together with that of the three fold division of Divine nature, much earlier in the minds of the Aryans of India, than the three sectors of the circle were unfolded by Euclid, and the mystery of the tri-une nature of the Divinity was discovered by the divine Plato, or that of the three persons in the God-head was revealed by the Gospel. But not content with this discovery, the ancient sages applied this triplicate division of *Om* to many other things as the three fold manifestations of the *One* Deity represented by the triliteral and triliteral figure of *Om*, and fell to their adoration, until they were recalled to the worship of the invisible unity of *Om* by the Vedánta doctrines. We shall now see these triples called the Vyáhrítis ( [\*\*]) or three fold manifestations in their order.

### 1. The 3 Vedas. [\*\*]]

*Om* represents the three Vedas by its three letters, viz; the Rik, Yajur and Sáman, consisting of the Hymns, Ceremonies and Psalms. The first like the hymns of Hesiod and Orpheus, the second like the Levitical laws, and the third resembling the Psalms of David, all of which are said to be of Divine origin.

### 2. The 3 States. [\*\*]]

These have no apposite terms in English, and are variously rendered to express the states of quietism, action and passion or excess of a feeling, leading to error.

### 3. The 3 Worlds. [\*\*]]

The earth, sky and heavens, called the three great evolutions ( [\*\*]) of *Om*. But those were afterwards subdivided into twenty one ( $3 \times 7$ ) each named as *Om* ( [\*\*]) as in the beginning of Atharva Sanhitá [\*\*]—"The Universe composed of thrice seven worlds."

### 4. The 3 states of things. [\*\*]]

### 5. The 3 Agencies Personified [\*\*]]

These are the creation, preservation, and destruction of all things ( [\*\*]), or as philosophically called their evolution, sustentation and dissolution ( [\*\*]), and their agents, *Brahmá* the creator, *Vishnu*, the preserver, and *Siva* the destroyer of each and all, corresponding with Jupiter, Neptune and Pluto, and Osiris, Horus and Typhon ( [\*\*]). But this trinity is refuted by the Vedántic doctrine of unity, which repudiates a secondary cause. ( [\*\*]). The Maitrí Upanishad makes mention of many more triads which were glorified with the aforesaid hallowed epithet *Om* (VI. 5.) *Viz.* the following:—

#### 1. The Trisex Divinity.

*Om* composed of the three genders, masculine, feminine and neuter ( [\*\*]). But the Vedánta refutes the generic distinctions of the One unknown ( [\*\*]).

#### 2. The 3 Elemental forms.

The fire, wind and sun, ( [\*\*]), the three powerful manifestations of the Deity each of which had its votaries in the early fire, wind and sun worshippers of India.

#### 3. The 3 Agencies as above.

The creation, preservation and destruction of things in the forms of *Brahmá*, *Vishnu* and *Siva* as said above.

#### 4. The 3 Fires. [\*\*]

*Om* the three sacrificial fires called the [\*\*] and [\*\*], which were continually preserved in families.

#### 5. The 3 Vedas. [\*\*]

*Om* the triple learning contained in the Rik, Yajur and Sáman, which were identified with God for their being his words.

#### 6. The 3 Intelligences.

The three Intellectual faculties consisting of the Mind, Intellect or

Reason, and the conscious soul.

#### 7. The 3 Times. [\*\*]]

Present, past and future composing the circle of the eternity of *Om* ( [\*\*]).

#### 8. The 3 Aliments. [\*\*]]

Food and water and moon. The water and food are eulogised as *Om* in Bhrigu Valli as [\*\*], and the moon is reckoned as such for its containing the ambrosial beverage of the gods.

#### 9. The Mental Powers. [\*\*]]

The three intellectual faculties, the mind, intellect and consciousness[\*\*consciousness] as the spiritual manifestations of the Invisible Spirit.

#### 10. The three Vital Airs. [\*\*]]

Those of respiration, circulation and secretion called [\*\*] the respiratory breath or air and others: there are two others which with these three will be found among the pentads ( [\*\*]).

#### 11. The three feet of God. [\*\*]]

These are the different hypostases of God or rather of the Divine soul in its three states of universality, individuality and external appearances, each of which is subdivided into three states.

#### 12. The 3 Totals.

The Sútrátmá, Taijana and Hiranyágarbha (universal soul) ( [\*\*]); The three emanations of infinite Intelligence from the Unity of God.

#### 13. The three Specials.

The Visva, Taijasha, and Prajná (Individual Souls) ( [\*\*]). The three emanations of finite souls from Divine Intelligence.

#### 14. The three externals.

The Vai['s]wánara, Vi['s]varúpa and Virát the three manifest and visible forms; ( [\*\*]). Hence the nature of God is a triplicate threefold unity or the thrice three hypostases of the One Being.

#### 15. The three Forms of Devotion.

The three forms of our devotion and Communion with God, that he is praised, worshipped and ascribed with attributes.

#### 16. The Triple man.

His body—the bow, his mind—the arrow, and his soul—the aim. (Mándukya II. 4. p. 159).

#### 17. The 3 States of the Soul.

Of waking, dreaming and sound sleep of the soul. ( [\*\*]).

#### 18. The 3 Humours of the Body.

The bile, phlegm and choler or flatulence ( [\*\*]) are the preservatives of the body and life.

#### 19. Three Matrás. [\*\*]]

The three *mor[oe]*[\*\**morae*/*moræ*] or vowels, the long, short and prolated. ( [\*\*]).

#### 20. Three Accents. [\*\*]]

The acute, grave and circumflex. [\*\*]

#### 21. Three Utterances of speech. [\*\*]]

Human speech consisting of letters, words and sentences treated of in Orthography, Etymology and Syntax. ( [\*\*]).

#### 22. Three Pronunciations [\*\*]]

Distinct, indistinct and half distinct. (Anquetil). ( [\*\*]).

### 23. Do. of Three Vedas.

The *Swaratí* of Rik, the *Swara* of Yajur, and *Swánvatí* of Sáma.  
( [\*\*]).

### 24. The 3 Letters.

Of Om viz. a, u, m, agree with the first, second and third word of every triad, *i.e.*, each to each.

### 25. The 3 Merits.

Of the meditation of the three letters of *Om* described at length in the Upanishads.

## XII. The Tetrads or Quadruples of Om.

### I. Tetrads of Om.

We have next to consider the tetrads or quadruple divinities in the quadrants or four fold divisions of the circle of *Om* consisting of its four letters a, u, or crescent of *Om*, and the circlet of entire Om styled Chandravindu as given by Professor Monier Williams from the Nirukta of yaska. (Indian Wisdom p. 169).

### II. In sciences.

1. The Om of orthographers consisting of the four stages of speech; namely, [\*\*] and [\*\*]

2. Of Grammarians; the four parts of speech, nouns, verbs, prepositions and particles.

3. Of Ritualists; The hymns, liturgical precepts, Brahmanas and ordinary language.

4. Of philologists or Sábdkas; the speech of serpents, beasts, birds and vernaculars.

5. Of Etymologists; The Rik, Yajur and Sáma Vedas and current language.

6. Of Spiritualists; The language of beasts, wild animals, musical instruments and soul.

7. Of Manu (IV. 126). The Pranava and the three Vyabrities. ( [\*\*] ).

8. Of Manu (IV. 124). The Rik sacred to the gods, the Yajur relating to mankind and the Sáma concerning the manes, and its sound.

9. Of *Smártas*; The four stages;—of students, householders, mendicants and ascetics.

10. Of Puránas. The four Ages;—*Satya*, *Tretá*, *Dwápara* and *Kali*. The four castes &c.

### III. In Divinity]

*A* for *ávía* or *Vyápta*—pervading all worlds, represents the divine hypostasis of Viswa.

#### 1. The 4 Conditions of Brahma.

*U*—for *Utkarshat*, *i. e.*, more elevated than *A*; as the *Taijas* than *Visva*. ( [\*\*] ).

*M*—for *mána* or measure, as the *prajná* like a *prastha* measures the above two. ( [\*\*] ).

*Om*—*i. e.*, the entire and without parts, is the fourth and perfect condition of Brahma. ( [\*\*] ).

#### 2. The 4 states of the Soul.

*Á* for the waking (*Jágrat*) state, when the soul is subject to gross senses.

*U*—for the *swapna* or dreaming state, when the soul is withdrawn from visible objects.

M—the *susupta* or sound sleeping state, in which the soul is unconscious of itself.

Om—the absolute and perfect state of the soul viewing all in itself.

### 3. The 4 Manifestations of God.

A—is external manifestation of the Universal soul in objects.

U—Internal manifestation perceived in the operations of the soul in dream.

M—unmanifested existence; or the self consciousness of the soul.

Om—Unmanifest state of the soul, unmodified and inactive state.

### 4. The 4 Titles of the soul.

A—*Viswa* or *Vaisvánara* who abides manifest in the waking state.

U—*Taijasa*—abiding in dreams and knowing all without objects.

M—*Prajná*, the perfect wise abiding in deep sleep.

Om—Absolute Brahma called *Turiya* which is perfect and all knowing.

### The Four fold Tetrads.

#### I.

A—*Áptah*, pervading.

U—*Utkarsha*, Exalted.

M—*Mána*, Measure.

Om—*Brahma*, Absolute.

#### II.

*Jágrat*, Waking.

*Swapna*, Dreaming.

*Susupti*, Sleeping.

*Sthira*, Calm.

### III.

A—*Vyakta*, external state.

U—*Antar*, internal state.

M—*Avyakta*, unmanifested.

Om—*Ananta*, Infinity.

### IV.

*Viswa*, the visible world.

*Taijasa*, the thinking soul.

*Pragná*, Consciousness.

*Turiya*, Omniscience.

### XIII. The Pentads &c., of *Om*.

#### The Pentads of Om.

The quintuples of om are composed of five letters or divisions of the symbolical circle, standing for so many different things each of which forms a part of the whole, and is called an *Om*. The five parts are, A, U, M, O and the *náda*—the nasal half circle above.

#### 1. The Five Vital Airs. [\*\*]]

Respiration, flatulence, circulation, pulsation and assimilation, commonly known by the names of *prána*, *apána*, *vyána*, *udána* and *samána*.

#### 2. The Five Caverns. [\*\*]]

*Pancha koshas* or sheaths of the soul, folding one over the other "like the coats of an onion". 1. The sheath of the intellect. 2. The sheath of the mind. 3. The sheath of breathing. 4. The subtle and corporeal bodies. 5. The sheath of Supreme bliss, not admitted by all. ( [\*\*], [\*\*], [\*\*], [\*\*], [\*\*]) [\*\* the last ':' belongs to the Sanskrit inside the bracket]

#### 3. The Five Internal organs, senses and their objects.



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The ear, eye, skin, nose and tongue, of hearing, sight, feeling, smell and taste. Their five objects—sound, colour, touch, savour and smell. ([\*\*])

#### 4. The Five external Do. [\*\*]]

The voice, hands, feet, the organs of generation and secretion are organs of action. [\*\*] [\*\*]

#### 5. The Five Elements. [\*\*]]

Earth, air, fire, water and ether. [\*\*]

#### 6. The Five classes of Ignorance.

1. Obscurity ([\*\*]), 2. Illusion([\*\*]), 3. Extreme illusion([\*\*]), 4. Gloom ([\*\*]), 5. Utter gloom ([\*\*]).

#### 1. The six letters of Hexads or sextuples.

The sextuples of *Om* are composed of *a, u, o, m*, the *Bindu*, cypher, and the *náda*; and according to another account, the *Ardha mátrá* of *Om* is the fourth and the *Bindu* and *náda* the fifth and sixth *aksharas*. (Weber's *Ráma Tapaníya* pp. 292, 312. Cowell's *Maitrí Up.* p. 271).

#### 2. The 6 Organs.

The five organs of sense; *viz* the nose, tongue, the eye, ear, skin and the mind. (Gotama Sutra I. 1, 12). But according to others the mind is not reckoned an organ.

#### 3. Other Sextuples]

The six seasons ([\*\*]), the six flavours ([\*\*]), the six musical modes ([\*\*]), the six Vedángas; but I never met a passage of their being preceded by *Om*.

#### 1. The Heptads or Septuples.

The Septuples are formed by a, u, o, m, *Vindu*, *náda* and *Sánta* or ultimate silence, and these are used to symbolise the pantheistic form of the god Viráj, in the following description of him given by Sankara.

## 2. The 7 Parts of Viráj Body.

"His head—the heavens; his eye—the sun; his breath—the wind; his center—the ether; his urine—the water; his feet—the earth; his mouth the fire." Anquetil gives the five senses, the mind and intellect as his seven members. (Weber's Indian Studien. Vol. II. p. 107).

## 3. The Other Heptads.

According to other accounts there is a sevenfold septuples included in the figure Om comprising the Universe. The first *trisaptaka* or triplex septuple comprises the seven spheres of heaven, the seven pátálas or infernal regions, and the seven *Bhuvanas* of earth. The second *trisapta* consists of the *sapta dwípas* or seven continents of the earth, the seven oceans, and the seven planets; and lastly the *sapta swara* or the seven notes emitted by the planetary motions.

## The Octads or octuples.

The octuples consist of the aforesaid seven parts and the *sákti* or word *namo* added to them at the end, and are used as symbols of Viráj for the five vital airs, or the five organs of action and those of intellect *i. e.* the mind, intellect and self consciousness or *chítta*.

## The Nonads.

These are nine cavities of the body [\*\*] the abode of Brahm.

## The Decads.

These are the ten internal and external organs of the ( [\*\*] and [\*\*]) of the body—the seats of Brahm.

XIV. Philosophy of the Numerical Groups Contained Under the Mystic Syllable Om.

### 1. Inquiry into the numerical groups.

After the lengthy account we have given of the various classes of words contained under the different numbers and divisions and subdivisions of the mysterious letter *Om*, it must be asked by the inquisitive reader, what do these clusters of concrete and abstract terms which are numerically jumbled together under the unintelligible character *Om* serve to mean, and of what use are they to the contemplative Yogi in his meditation on the attributes of his Maker by that symbol?

#### 2 (a). Enlargement of the understanding.

In answer to this query we are bound to repeat the definition of yoga, that it is the process of joining the ideas in the mind, and practicing the limited powers of the understanding to rise by degrees from their grasping the ideas of unities or single objects at a time, to the comprehension of dualities and pluralities for the enlargement of the intellect, till at last the mind is fraught with a clear and distinct idea of every thing in the universe comprised under the several groups or generalizations of particulars.

#### 2 (b). Their Pantheistic view.

And also as we have more than once mentioned in the preceding articles, that God is *aham bahushyám*—one in many, *to on to pan* of the Greeks, or the *unity* divided into and containing an *Infinity* of parts; so His symbol the holy Om is one circle and emblem of infinity, which for the sake of our conception and convenience is viewed in its Finite parts of monads &c, and their ever increasing multiples by all other numbers. But the monad like the prime number one whether multiplied or divided by any number in arithmetic, remains still the same simple one. Thus ( $1 \times 2 = 2 \times 1$ ); (and  $1/2 = 1 \div 2$ , or  $1/2 = 1 \times 1/2$ ). This is the root of the pantheistic doctrine of the Vedánta. [\*\*]. This One is all: and the whole being taken from the whole the remainder is whole. [\*\*]

### 3. The Numerical Philosophy.

It was the oldest *Sánkhya* or numerical school of philosophy in India, like the ancient Ionian school of Greece, that first made a classification of all objects in nature under certain co-ordinate groups

for our contemplation of them under those classes; which its later development of the *yoga* system has converted to the objects of our meditation as same with or pervaded by the Deity; or in other words, has recommended the meditation of nature's God in nature itself as in Natural Theology. It was the Tantra worship of later ages that divided the symbol of unity and infinity of the divine *om* into a decad of parts, as it is the custom of mathematicians to divide the great circle of infinity into 360 degrees, though it might be divided into an infinity of parts.

#### 4. The Sāṅkhya and Pythagorean.

The Sankhya[\*\* typo? previously Sāṅkhya] system of evolution which is closely allied to that of the Darwinian, views the monad as the elementary *protozoa*, which combined with other monads make up the duads, triads &c. we have mentioned before, and all which are resolvable to the primary monad. Om is always 'one' thing; nothing can destroy that numerical existence, combine the thing in every possible variety of ways, and it still remains 'one.' It cannot be less than *one*, it cannot be more. As ( $2 = 1 + 1 = \text{II}$  &  $3 = 1 + 1 + 1 = \text{III}$ ). Resolve it into its minutest particles, and each particle is *one*. As ( $1/2$ ,  $1/3$ ,  $1/4$  &c). One is the only absolute number; all others are but relations to it. The Infinite therefore must be one, and if you take infinity and the infinitesimals from the infinite, there remains also[\*\* space]t the same infinity; according to the Vedānta paradox [\*\*]; [\*\*] and all modes of existence are but finite aspects of the Infinite.

#### 5. Different aspects of the soul.

The soul being a self moved monad, is one, whether it connects itself with two or with three; in other words the essence remains the same whatever its manifestations may be. The one soul may have two aspects, Intelligence and Passion, as in brutes; or it may have three aspects, as in man &c. For more of this see Lewes' History of Philosophy (Vol. I pp. 33 and 34).

#### 6. Query concerning Nature Worship.

There rises another question of some importance in this place as, what has the Yogi or worshipper of God to do with the objects presented to him in the different groups under the partitions of *Om*, when his

business is solely to meditate on the nature and attributes of the Deity?

#### 7. Spiritual Worship.

To this it may be answered that, the Hindu Yogi or meditative sage is enjoined to meditate on the Supreme Spirit in Spirit, "*átmá átmanyeva chintayet*". ([\*\*]). He does not adore any visible object, but contemplates his creator with all his attributes as displayed in creation, which he sums up abstractedly in his own spirit and mind. There can be no contemplation of the inscrutable and incomprehensible nature of God apart from the light we derive from the abstract meditation of all sensible and intellectual natures. "Observe every thing in thyself and so shalt thou behold the Supreme." [\*\*]

#### 8. Self knowledge What?]

The old rule of self knowledge [\*\*] or know thyself [\*\*], which was believed to constitute highest wisdom, and which has given rise to different interpretations in various schools of philosophy, does not mean the knowledge of one's state and nature to be sufficient for him; but that of his soul which makes him truly great. The wise Socrates looked inwards, and there discovered the moral and psychological truths the world has derived from him. His pupil the divine Plato looked within him, and there found the eternal ideas of which sense awakened reminiscence.

#### 9. Knowledge of the Soul.

The Hindu Yogi too looks inward and views within the circle of his cranium symbolized as *Om*, his soul seated as a ray and figure of the Divinity, and encompassed by the abstract ideas of all things whose impressions he has received by sense and mind. He then learns to distinguish by his discriminative power called the *átmánátma viveka*, ([\*\*]) the soul of the Universe from all the representations which it presents to his mind.

#### 10. Of one in Many.

The Platonic system had also a sort of classification in which the search for One in Many and Many in One, together with the detection of

the One in the Many was the constant aim, consult for further information on this head in Lewes' History of Philosophy. (Vol. 1. pp. 237 and 405).

## XV. The Unitarian Formula [\*\*] One That is

### 1. Om the one.

From all our investigation into the origin, rise, and extent of meaning of the word *Om* in its orthography, etymology and theology, it is evident that the Indo-Aryan mind was early infused with the idea of an absolute *Om* corresponding with the Greek *On* and *wn*[\*\*[Greek: ôñ]], and *En* and also *Aeon* of the Gnostics, Latin *Ens*, *Unum* and Entity, Romance *On* and *un*, and *one* in English, whose unity was the source of all diversity in the plurality of creation, agreeably to the text *aham bahu Syám = Ego multus sim* of the Sruti.

### 2. The Universal soul, = Viśwátman.

It was at first known as *one* and then as the *self* or soul by the silent and innate intuition of the intellect, as it is declared in the Mandukya Upanishad II. 2, 5. [\*\*], [\*\*]

Max Müller says (A. S. Lit. p. 23 and 322): "The Átman was next conceived as the Spirit = air, *átmá* and *anime*." "That one breathed breathless by itself: other than it nothing since has been." Thus says the Sruti Müller p. 560). "This one Átman (atmos) fills, animates and pervades the whole"; as the poet sings "spreads unspent" throughout the infinity of worlds:

"Which are but parts of one undivided whole  
Whose body nature is, and God the soul." (Pope).

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### 3. Called as *Tat* = that]

The inherent one of all ones "*to on onton*", the unit of unities, the Ens of entities, the soul of the wo

rld "Viswátman" was yet without a name, nor did they know how to call him, than by the designation of *tat* = "that," which they say is expressive of the idea of Brahma [\*\*]. Because says Váchaspati, the nature of the one *Om*, was unknown even to the learned [\*\*]; and therefore it was specified by the demonstrative pronoun *that* "*tat*," which sometimes preceded the [\*\*] as [\*\*] &c. (Greek *to on*). The necessity of pronouncing *Om* with *tat sat* in the beginning of every Vedic rite, is strictly enjoined in Bhágavad-Gítá. [\*\*]

#### 4. The Impersonal and Personal God.

The word "*tat*" in the neuter gender, was used for the one self, which as an element or material cause, had evolved all things out of its immaterial essence, and expressed an impersonal God, which the creed of the early philosophers had established in the Vedas. It was at a much later period that the belief of a personal God, is said to have been introduced by the sage Sándilya in the Ch'hándogya and Swetás[\*\*space here?]vatara Upanishads, where the self [\*\*] is used in the masculine gender, and the masculine pronoun *Sa* and *tam* (Greek "*ho and ton*," Lat "*is*"), was substituted for *tat* (Greek *to* Lat *id*) in the subjective *mantra* [\*\*]; but in the objective mantra it is neuter as [\*\*].

#### 5. Of the Bráhma Samája.

The Bráhma Samáj has preserved both the formula of the Impersonal God ([\*\*]) as their motto, as well as addressed their prayers to the personal God by use of the masculine pronoun *sa* and *tam* instead of *tat*. Thus in the opening hymn of Ram Mohun Roy's Prayer Book [\*\*] So in Devendra Natha Thákur's hymn [\*\*] This is in accordance to the creed of all civilized nations to apply the masculine pronoun to the Deity. The Koran has "ho=he" in its formulas of "*Ho'lahad*" "*Ho'lghani*" &c., and so also the *ho* of the Bible. *Tat* like *On* is sometimes used alone and by itself for God, at the opening of books and chapters, and upon the tops of pages with the *Sat* following it as [\*\*].

#### 6. Ditto in the Feminine Gender.

But those who have heard the preachings of Keshab Chandra Sen, may well

remember his exclamations as [\*\*], [\*\*], in imitation of the Roman idolatrous philosopher's acclamation to God, "tu pater, tu mater, tu mas, tu femme" &c., in Cudworth's Intellectual System. There is no masculine or feminine representative of the pronoun *tat* or any other pronoun in the vernaculars, where they are all of the common gender, hence [\*\*], [\*\*], [\*\*], [\*\*] &c, used for *tat* by the Heathen Hindus, are applied alike to their gods and goddesses, while the Sanskrit *sah* = ho in Greek, Arabic and Hebrew designates the masculine Deity only. Mohammed says in the Koran, "ye are ashamed of your female children, but not of assigning female attributes to the Deity."

## 7. Ditto in the Neuter Gender.

The following passages will serve to show the early creed of the impersonal God, from the application of the neuter pronoun *tat* to him in the Mándukya Upanishad. (11. 2)

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Meaning:—"The sun, moon and stars what are they? But a glimpse of light caught from That (*Tat*)."

## XVI. Ontology of the Self Existent *Sat* = Being .

### 1. Philology of Sat.

The last word of the formular motto of Vedánta is *sat*, which derived from the root *asa*, Lat. *esse*—to be, makes the present participle *Sat* and means a being, like the Latin *ens* and Greek *On*, the participial noun of *eimi* meaning a being. Thus the knowledge of *sat* which is *Satyam* = reality, is the doctrine of *On*—the real being, which as said before is *to on onton*—the being of beings and prime cause of all existences, and forms the main subject of Ontology. This primary and fundamental truth of the existence of a first cause, led the



Rishi *a priori* to deduce all other existences from it by the text  
[\*\*] *Ego in multis et pluribus*—the one in many: or in other words,  
when the Bráhmaṇ believes in but one real being in the Universe, he  
believes also that this being constitutes the Universe. (M.W. Indian  
Wisdom p. 36).

## 2. Etymology of Sat.

The noun *Sat* in its verbal form is equivalent to *asti*, corresponding  
with Lat. *est*, Gr. *esti*, Persic *ast* and *hast*, Bengali—*áchhe*,  
Uria *achchhe* &c. Eng. *is*, Ger. *ist* and the like. And *tat sat*  
together makes the Greek *to estin*, Lat. *Id est* French *Il est* &c.;  
Arabic *alast*, Persic *ost*, and Hindi *Ohihae*. The Om *Tat Sat* is  
either an identic proposition, meaning the "Being that is" or a  
definitive one, expressing *Om* that (is) existent.

## 3. The Ontology of Sat or Being.

The Ch'hándogya Upanishad says: "In the beginning there was the mere  
state of *sat*—being (*to on*)—the one only without a second." Some  
however say that, "in the beginning there was a state of *asat*—not  
being; (Lat. *non est*, Gr. *to mi on*), the one without a second. Hence  
out of a state of non-being would proceed a state of being. But how can  
this be? How can *sat* = being, proceed out of *asat* not being?" It is  
logically absurd by the well known maxim *Ex nihilo nihil fit* of  
Lucretius. "Hence in the beginning there was a mere state of being (the  
*om*). One only without a second. (*om eka meva dvitíyam* [\*\*]). He  
willed and became many" (Chánd. VI. 2. M. W. Ind. Wisdom p. 41).

## 4. A Priori Argument of Vedánta.

The Original text runs thus.

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The above cited passage and numerous other texts of the Vedánta such as  
the following, [\*\*] and [\*\*] &c., unanimously prove *a priori* and  
by deductive reasoning that Brahma is the primary cause from which all  
others are derived and deduced by reason. This is called the *Púrva vat*  
or *a priori* reasoning in the Nyaya philosophy, which is shewn to be  
the logical inference of the effect from its cause. [\*\*]

## 5. Evidences of the First cause.

The priori inference of a pre-existent cause is supported by many other modes of reasoning as we shall state below. 1. By the Cosmological reasoning of Humboldt, Leibnitz and others, it is evident that some being was uncaused, or was of itself without a cause. Therefore God is the first cause of all things. (Leibnitz). 2. By the Anthropological reasoning founded on certain observed facts or phenomena of human consciousness, its knowledge of the subjective *ego* and objective *non ego* &c. 3. By the Ontological, we find the existence in the mind of a clear and distinct idea of God, as a perfect Being or *Ens* or entity (sat) perfectly eminent. 4. Psychological Intuitive reasoning shows us clearly that "we may form the idea of a supremely perfect being of whom we have a conscious proof. And as in the exercise of our intellect we become conscious of a subjective unity underlying the external diversity, so by the unvarying revelations of reason, we are led to recognize the existence of a Deity who, amidst all the shifting phenomena of the universe remains one and Immutable." Vide Devendra Náth Tagore's Ontology p. 14.

## 6. A Posteriori Argument.

The Vedánta philosophy pursues also a course of inductive reasoning in its aphorism of [\*\*] [\*\*], rising from the creation to its maker. This is the process of [\*\*] or *a posteriori* reasoning of the Nyáya philosophy, in its inference of the cause fire from its effect the smoke ([\*\*]), or of the major term [\*\*] from the middle [\*\*]. This is the physical reasoning of modern inductive science, which infers from the facts of existence an author of these facts. The Universe exists, therefore it has a cause, which is prior to all other causes. There are some who attempt to prove the posteriori [\*\*] argument of the Veda from a different construction of the Gáyatri hymn, ascending from the *Vyáhrítis* or creation of the worlds ([\*\*]) to their creator [\*\*]; but this mode of reasoning is not justified by others, by reason of the initial Om = God.

## 7. Ambiguity of the word *Sat*.

We shall now take notice of the other meanings which the lexicons assign to *sat*, beside the being and entity of God [\*\*] we have so long

dwelt upon. It means the goodness and excellence of a thing. [\*\*]

In this sense the phrase *Om tat sat* would mean "God The Good", which is quite correct on all hands. In English the etymology of God is good, and so the Sanskrit *sat* means both God and good; thus also all systems of philosophy predicate the attribute of goodness of the nature of God. The Persian term *Khoda* though so nearly allied to God and *sat* in sound, will be found to bear no affinity with either; but to owe its derivation to the sankrit[\*\*Sanskrit] [\*\*] (from [\*\*]) meaning self-produced; *swa* [\*\*] being invariably rendered into *kha* in Persian, as *swata* [\*\*] *khod*, *swasri* [\*\*] *khwahir* &c.

#### 8. Another sense of *Sat*.

*Sat* appears moreover in the sense of sitting in composition with an objective word preceding it, as *diri-<sup>\*</sup>shad* a celestial[\*\*celestial][\*\*really?], *sabhásat* a courtier. It is from the root *sad*, Latin *sedo*—to sit, with the suffix *kwip*. Thus we have in the Kathá Vallí: (V. 2.) [\*\*]

"The Hansa, (God) sits above the heavens, it dwells in the atmosphere, as invokers it dwells in temples, and as guests it is not afar from us. It dwells in man, in truth, in the ether, in water, mountains &c. &c."

#### XVII.— The Conclusive Lesson on the Practice of Yoga.

After our long and lengthy discussion on the subject of Yoga, and the sacred and mysterious words wherewith it is conducted, our treatise will be deemed incomplete until we set a form or praxis of the manner in which it is to be conducted; and particularly by those who are fully persuaded of its efficacy, and prepared for its practice, but are prevented from it for want of proper guides to initiate them into it, or deterred by the arduousness of the rites imposed upon them by false Yogis, as to give up the exercise in disgust and hopelessness of their possibility ever to master it.

We shall set to these a short lesson from the Upanishad with directions from the Bhágavad Gítá, works which are believed to be of the highest authority and sanctity by every Hindu, and which can never be suspected of misleading any body; but on the other hand universally acknowledged

as the only luminaries amidst the intellectual gloom of superstition and ignorance. The Kathopanishad says that the light of truth is to be gained by yoga only [\*\*], and the Bhágavad Gítá declares, that knowledge, faith and practice are the only means of its attainment [\*\*]. It directs all men of competence to betake themselves to the acquisition of learning, and the incompetent to the practice of acts thus: [\*\*]

The Maitrí Upanishad gives the following directions for the practice of yoga. "In the same way (is declared) the rule for the exercise of these means (for the concentration of the mind). This concentration (yoga) has six parts:—restraint of the breath (*pránáyāma*), restraint of the senses (*pratyáhāra*), meditation (*dhyána*), attention (*dháraná*); self examination (*tarka*), and absorption (*samádhi*). When beholding by this manner of contemplation, he beholds the golden coloured, the doer, the lord, the spirit, Brahman, the cause; then the seer abandoning his merits and sins, reduces every thing to unity in the Supreme indestructible (soul). Thus says the Sruti:—As beasts and birds approach not a blazing mountain, so faults never approach those who know Brahman". (18).

"It has been also said elsewhere when the sage, conditioned as *prána*, has obtained the mastery over his mind, and left outside all the objects of the senses, then let him remain void of all volition. Since the individual soul called *prána* springs from the *non-prána* (Supreme Intelligence); hence let the (apparent) *prána* fix itself in the fourth stage (of pure intelligence). Thus saith the Sruti:—"That which is itself apart from intellect, which yet abides in the midst of intellect, the inconceivable, the supremely secret, on this let him fix his intellect (*chitta*); thus this subtile body having no object, is merged (in the Supreme)." (19).

"It hath also been said elsewhere: there is yet a higher exercise of attention (*dháraná*) for the sage; after pressing the end of his tongue against his palate and restraining his voice, mind and breath, he beholds Brahman by contemplation. When thus by the annihilation of the mind, he beholds the self-manifesting soul, the less than the least, as identified with the supreme soul, then having seen the soul thus identified, he becomes divested of self. Being thus divested, he becomes unlimited, destitute of material support, only an object of pure thought. This is the great secret,—final emancipation. Thus saith the

Sruti:—By the serenity of the intellect he destroys all action, good or bad; with serene soul, abiding in the Divine Soul, he enjoys undying bliss." (20).

"It hath been said also: the artery, called *sushumná*, which supplies the passage for the vital air, rises upward (from the heart) and is interrupted in the middle of the palate. By means of this artery, conjoined with the *prána* (brought under subjection), the mind merged by contemplation into its object Brahman, and the repetition of the mystic syllable *Om*, let him rise upwards turning the end of his tongue on the palate, and uniting the senses (with the *prána* and mind). Let the absence of limitation contemplate itself (*i. e.* let him contemplate on the unlimited Brahman). Then he attains freedom from all organs; and becomes no longer capable of pain or pleasure. He gains absolute unity." Thus saith the Sruti:—"First having mastered *prána*, then having fixed it on the palate, having crossed the state of limitation, let him in the crown of his head, merge (the soul) in the unlimited Brahman." (21).

"Thus he may contemplate *Om* as the sound and non-sound &c. (22 and 23). Then *Om* as light, and all other significates of *Om*." (24 &c).

Those who may think the English version of the lesson on Yoga as not very explicit, will do well to consult the subjoined text in the original.

[\*\*]

#### XVIII.— Symbolical Yoga Cult of Mudra or Chakra Diagrams.

*Om* the object of Yoga meditation, being already described in sections IX. &c. of this article as symbolical of Divine nature, and its different divisions as emblematical of the eternal attributes or hypostases of the Self—same Unity, they are as shown before, represented by the component letters of that mystic syllable, and meditated upon by the mental arithmetic of the speculative theosophist, the vedántist and yogi. But as the majority of people of grosser understandings are more dependant on ocular and sensible symbolism than abstract idealism, the Tantras have purposely contrived many a figure and diagram (*Mudras* and *Chakras*) for their guidance, of which we will give a few below with their geometrical names and notations.

It will appear from the diagrams described hereafter that *Om* the symbol of Brahman the Universal *Sat* or existence, serves to show us as a chart of the world, or representation of the cranium, everything existing in the physical and intellectual world, which is expressed by the word Om ( [\*\*]), in its different divisions and partitions for our meditation and contemplation. The pious and religious spiritualist may employ them in Divine contemplation, but the majority are at liberty to use them in the meditation of every other subject which comes to be comprised within the compass of their thought, in the groups of significations which the letters are said to convey. Hence the Yoga of old, meant only an intense application of the mind to all subjects of thought and knowledge. Thus the end of our Yoga philosophy is not only the abstruse meditation of Divine attributes, but the mental reflection of every thing besides.

#### XIX.— Mathematical Investigation Into the Diagrams of Om.

##### Correctness of the Diagrams.

We have seen from the diagrams given in the following section, that the Tántrika formulists have spared no pains to divide the great circle of the Universe, filled by the omnipresence of Brahma and represented by the figure *om*, into several parts for the purpose of meditating His different hypostases, and contemplation of the various orders of creation. We are now to inquire as to whether these several divisions of a mathematical circle of 360 degrees are geometrically correct, or mere arbitrary partitions made by ignorant priests for their own amusement and deception of their proselytes.

##### The Heptagon and Nonagon.

Now for instance, the problem of inscribing a heptagon or a nonagon in a circle will at once startle a student of Euclid as altogether impossible, and identical with that which was celebrated among Greek geometers as the problem of the trisection of the angle. If treated algebraically, it leads to a cubic equation with three real roots, the arithmetical value of which can be found only approximately.

##### The Lílávati's solution.

The author of the Lílávati has solved the problems, but given no account of the way in which he got the numbers stated by him; if they had been obtained by solution of the above mentioned equation, they would probably have been more accurate than they are. He only lays down an arbitrary rule, that the side of the heptagon is  $52055/120000$  of the diameter, and that of the nonagon  $41081/120000$  of the same. Neither of these is very far from the truth. The accurate value of the side of the heptagon lies between  $82/182$  and  $105/242$ . The side of the nonagon lies between  $13/38$  and  $105/307$ .

Commentators on Lílávati.

Among the commentators on Lílávati, Rámakrishna, Gangádhara, and Ranganátha have not attempted any demonstration of the problems in question, and have contented themselves with merely repeating the figures contained in the text. Ganesa confesses that the proof of the sides of the regular pentagon, heptagon and nonagon cannot be shown in a manner similar to that of the triangle, square and octagon.

The Pentagon.

But this is untrue of the pentagon; its side can be geometrically found as shown in Euclid Book IV. Prop 11; and the admission of Ganesa serves only to prove, that he was unacquainted with the Sanskrit translation of Euclid which contains a solution of this problem. Ganesa cannot mean only that the side of the pentagon is incommensurable with the diameter; for that is equally true of the triangle, square and octagon, inscribed in a circle.

THE FIGURES.

Of Om (On or En) of Hindu Ontology.

I. Mudrá, Madawar, Sphere or Sphaira.

A Symbol of the Universe and Universalia.

A System of the Universal Religion.

[\*\*]

II. The circle O, An Emblem of infinity and Eternity.

A Type of the Catholic Theism of Hindus.

[\*\*]

III. The convexity of O. A Type of the Extramundane,

Unknowable and Absolute Supreme Brahma.

Significant of Agnoism and Agnosticism.

[\*\*]

IV. The concavity of O. Emblem of Intramundane

Immensity of knowable Nature and its God Brahmá.

And Indicative of Gnosticism and Pantheism.

[\*\*]

V. The circle with the Central point or Monad.

A Symbol of the Definite and known world and its God.

And signifying the Monotheism of all nations.

[\*\*]

1. The circle with the central A, [\*\*] Alif or Unit.

Emblematical of the unity of a Personal God.

And the Primary unity of all things in Nature.

And significant of unitarianity or *Advaita matam*.

[\*\*]

2. The two Semicircles of O. Symbolical of Duad or Duality.

In the dualism of Persons in the God-head as *Dvaitam*.

And the Duads of Co-ordinate Principles in Nature.



And signifying the Ditheism of all Dualistic creeds.

[\*\*]

3. The Trisected circle of *Om*. A symbol of the Triad or Trinity.

Indicative of a Triality of Persons in the God-head as *Traitam*.

And the co-ordinate Triples of the Principles in Nature.

And signifying the Tritheism of Trinitarianity.

[\*\*]

3. (a) The Tripartite circle. With the Inscribed Triangle Euclid (IV. 2).

A symbol of the Holy Trinity (*Trimúrti* on the three sides).

And the Triangular female emblem of God-mother in the midst.

And Indicating the Materialistic Trinitarianism of Hindus.

[\*\*]

4. The Four Quadrants of the circle of *Om* or a square.

Emblematical of the Tetrad of the Divinity.

And the co-ordinate Quadruples of Things.

And signifying the Quaternity of certain creeds.

[\*\*]

5. The Pentagon Inscribed in the circle. Denoting the Pentad.

The Angular Points A. B. C. D. & E. Meeting at the Centre O (Euclid IV. 11).

Indicative of the Quintuple Hypostases of the Deity.

The Quintessence and the Five fold co-ordinates of Elementary bodies.

[\*\*]

6. The Hexagon in the Circle. Significant of the Hexad.

The Angular Points A.B.C.D.E.F. Meeting at the centre (Euclid IV. 15).

Denotative of the sextuple Evolutions of the Monad O.

And Indicative of the Six Internal and External Organs of sense.

[\*\*]

7. The Heptagon. Inscribed in the circle O. Indicates the Heptad.

The Angular Points A. B. C. D. E. F. G. Meeting at the centre O.

According to the Process of Lílávatí mentioned below.

Indicates the septuple Hypostases of Divine Essence, *viz*;

The Five External senses, mind and intellect. (Anquetil).

And the seven fold co-ordinate bodies in creation, *viz*; the seven Worlds, seven Planets, seven Continents and Oceans.

[\*\*]

8. The Octagon (A. B. C. D. E. F. G. H). Inscribed in the circle O.

By Bisection of the Quadrants (in Figure 4).

Indicative of the Octad or Octuple states of Spirit and Body.

*viz*, the five Vital airs or the five external or five

Internal senses with the Mind, Intellect and consciousness (Chittam).  
All forms of the Spirit.

And the eight material forms of Earth &c., treated of in the Ashta Múrti.

[\*\*]

9. The Nonagon A, B, C, D, E, F, G, H, I. Inscribed in the circle O.

By Trisection of the three sections of a Tripartite circle.

Symbolical of a *nonad* or nine fold nature of the Deity.

And the nine doors or organs of Animal bodies.

[\*\*]

10. The Decagon in a Circle. Emblematical of the Decad.

The Decagon A, B, C, D, E, F, G, H, I, J. By Bisection of the Pentagon.

Significant of the Five Internal and five External Senses.

And the Ten Directions of space. All filled by Divine Spirit.

[\*\*]

These figures might be multiplied *ad infinitum*, as there is no limit of created things and the attributes of the Creator; but as neither Infinity nor Immensity is comprehensible by the limited understanding of man, the Yogi takes some definite ideas and determinate objects for his meditation, as he is directed by the Natural Religion of mankind.

Note to Figure 7.

Solution of the Problem of inscribing a heptagon in a circle, or dividing the circle into seven equal parts. According to Súryadása's commentary on Lílávatí. [\*\*]

"For the heptagon [\*\*]: describe a circle, and an equilateral heptagon in it, then a line being drawn between the [\*\*] extremities of any two

sides—at pleasure, and three lines from the centre of the circle [\*\*] to the angles indicated by those extremities [\*\*], an unequal quadrilateral [\*\*] is formed. The greater sides and the least diagonal [\*\*] thereof are equal to the semidiameter[\*\* semi diameter?] [\*\*] The value of the greater diagonal, which is assumed arbitrarily, is the chord of the arc [\*\*] encompassing the two sides. Its arrow [\*\*] being deduced in the manner before directed, is the side of a small rectangular triangle [\*\*]

Thus the greater diagonal [\*\*], being arbitrarily assumed to be 93,804, is the chord sought [\*\*]; its arrow found in the manner directed is 22,579; this is the side, and half the base or chord [\*\*] is the upright 46,902; their squares are 509711241 and 21997604; the square root of the sum of which is the side [\*\*] of the heptagon or 52,055 [\*\*]

These numbers are given from the copy of Súryadása's commentary on the Lílávati in the library of the As. Society. There are two obvious errors in them, probably of the copyist [\*\*]; viz. 22,579 should be 22,581, and 21997604 should be 2199797604.

Note to Fig. 9.

To inscribe a nonagon in a circle, [\*\*] i. e, to divide it into nine parts. "A circle being described as before, inscribe a triangle [\*\*] in it. Thus the circle is divided into three parts. Three equal chords [\*\*] being drawn in each of these portions, a nonagon is thus inscribed in it [\*\*]; and three oblongs [\*\*] are formed within the same; of which the base is equal to the side of the (inscribed) triangle [\*\*] Then two perpendiculars [\*\*] being drawn in the oblong, it is divided into three portions, the first and last of which are triangles [\*\*]; and the intermediate one is a tetragon. [\*\*] The base in each of them is a third part of the side of the inscribed triangle [\*\*](?). It is the upright (of a rectangular triangle) [\*\*]; the perpendicular is its side; and the square root of the sum of their squares [\*\*] is the hypotenuse[\*\* typo hypotenuse] [\*\*]; and is the side of the nonagon [\*\*].

To find the perpendicular [\*\*]; put an assumed chord [\*\*] equal to half the chord [\*\*] of the (inscribed) tetragon; find its arrow in the

manner aforesaid, and subtract that from the arrow of the chord [\*\*]  
of the (inscribed) triangle, the remainder is the perpendicular. [\*\*]  
Thus the perpendicular [\*\*] comes out 21,989: it is the side of a  
rectangular triangle. The third part of the inscribed [\*\*] triangle is  
34,641: it is the upright. [\*\*] The square root of the sum of their  
squares [\*\*] is 41,031: and is the side of the inscribed nonagon."  
[\*\*]

[Illustration: THE OM TAT SAT.

# Yoga Vasishtha Maharamayana

Translated by Vihari Lala Mitra

1891

Volume 1, and volume 2 (part 1 and 2).

[June 2011]

[In this revision vol. 1 and 2 have gone through many rounds of proofreading and formatting, and proofreading comments (like `**` comments]) have been removed after editing. (Part 2 has been further checked and improved since April).

Italics previously marked as `_italics_` are now proper *italics*. -- have been replaced by `—`.

The *long vowels* marked in the original book as á, í and ú are now marked in the today more common way: ā, ī and ū.

The *introductory chapters*—Preface and "Prolegomena"—have been published separately.

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Some **hyperlinks** have been inserted in this version, to facilitate navigation. (In Word: Ctrl + Left-click to follow link; Alt + Left Arrow: go back again). To go to individual chapters, you can do a search for the chapter numbers (e.g. 'XXIV') from the detailed contents.]

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THE

YOGA-VÁSISHTHA-MAHÁRÁMÁYANA.

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PROSPECTUS.

Plato advised the Athenians to betake themselves to the study of Mathematics, in order to evade the pestilence incident to the international war which was raging in Greece; so it is the intention of this publication, to exhort our countrymen to the investigation of Metaphysics, in order to escape the contagion of Politics and *quasi* politics, which has been spreading far and wide over this devoted land.

V. L. M.

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YOGA VÁSISHTHA.

BOOK I.

ON MORAL APATHY

CHAPTER I.

INTRODUCTION.

SECTION 1.

DIVINE ADORATION.

Hail The Eternal.

Om, salutation to the self-same Reality, from whom all beings proceed, by whom they are manifest, upon whom they depend, and in whom they become extinct (in the end).

2. He is the knower, the knowledge and all that is to be known. He is the seer, the (act of) seeing, and all that is to be seen. He is the actor, the cause and the effect: therefore salutation to Him (who is all) knowledge himself.

3. Salutation to Him (who is) supreme bliss itself, from whom flow the dews of delight (as water springs from a fountain) both in heaven and earth, and who is the life of all.

SECTION II.

NARRATIVE OF SUTÍKSHNA.

4. One Sutíkshna, a Brāhmaṇa, whose mind was full of doubts, went to the hermitage of Agastī and asked the sage respectfully:—

5. Oh great sage! that art informed in all the ways and truths of virtue, and knowest with certainty all the Sāstras, I am in a great doubt (about something) which I pray you will kindly remove.

6. Tell me whether a man's acts or his knowledge or both of these, is in your opinion, the cause of his emancipation.

7. Agasti replied:—

As the flight of birds in the air is effected by means of both their wings, so the highest state of emancipation is attained through the instrumentality of both knowledge and acts.

8. It is neither our acts nor knowledge alone that produces emancipation, but both together are known as the means of it.

### SECTION III.

#### ANECDOTE OF KĀRUNYA.

9. I will recite to you an instance on this subject from the old traditions, relating a Brāhman named Kārunya, who was learned in the Vedas in days of yore.

10. He was the son of Agnivesya and accomplished in the Vedas and all their branches, and after finishing his studies at the preceptor's, returned to his own abode.

11. He remained a sceptic at home, holding his taciturnity and inertness to acts: when his father Agnivesya saw his son so slack in his duties, he upbraided him thus for his good.

12-13. Agnivesya said:—

Why my son do you not discharge your duties, tell me how can you succeed (in anything) if you remain inactive, and tell me also the reason of your cessation from acts.

14. Kārunya replied:—

The offering of daily oblations, and performance of morning and evening devotions during life, are inculcated in the Veda and law as the *active* duties (of men).

15. But it is neither by acts or riches, nor by means of progeny, that one obtains his liberation, it is solely by self-denial that Stoics taste the ambrosia (of emancipation).

16. Tell me my father! which of these two ordinances is to be observed by me? Doubtful of this I have become indifferent to acts.

17. Agasti said:—

Hear me my son, that Kārunya after saying so held his silence; when his

father seeing him thus, rejoined his speech.

18. Agnivesya said:—

Hear me relate a narrative (to you) my son, and you having fully considered its purport in your mind, may do as you may choose (best for you).

#### SECTION IV.

##### STORY OF SURUCHI.

19. There was a damsel named Suruchi, the best of the *Apsarā* nymphs, who was seated on the mountain peak of Himālaya, beset by peacocks around.

20. Here Kinnaras inflamed by love sported with their mates, and the fall of heavenly streams (Gangā and Yamunā), served to expurgate the gravest sins (of men).

21. She beheld a messenger of Indra making his way through the sky; and then this most fortunate and best of *Apsarās*, addressed him thus:

22. Suruchi said:—

O thou herald of gods, tell me kindly whence thou comest and whither art thou destined at present.

#### SECTION V.

##### ACCOUNT OF ARISHTANEMI.

23. The divine Ariel replied:—Well hast thou asked Oh pretty browed maid, and I will tell thee all as it is. Know, Arishtanemi the royal sage, who has made over his realm to his son.

24. He has (now) with religious indifference (to the world), set out to the forest for (practice of) asceticism, and is performing his austerities on the *Gandha Mādana* mountains.

25. I am now returning from there after discharge of my errand, and repairing to Sakra's (palace) to report the matter.

26. Suruchi said:—

Tell me, my Lord, what matter has taken place there. I am with

submission (much) inquisitive after it, nor shouldest thou cause me (the pain of) anxiety.

27. The messenger replied:—

Hear me gentle maid, relate to thee in length (everything) as it has occurred.

28. On hearing that the king was practising the utmost rigors of asceticism in that forest, Indra, the lord of Gods, desired me to take this heavenly car and repair at once to the spot.

29. "Take this car," said he, "bearing the (dancing) *Apsarās* equipped with all their musical instruments, and furnished with a band of Gandharvas, Siddhas, Yakshas and Kinnaras."

30. "Convey them," said he, "with all their wired instruments, flutes and drums to the auspices of the Sylvan mount of *Gandha Mādana*."

31. "There having placed the Prince Aristanemi in the vehicle, bring him to the enjoyment of heavenly delight in this city of *Amarāvati* (the seat of immortals)."

32. The messenger added:—

Receiving this injunction of Indra and taking the car with all its equipments, I proceeded to that mountain.

33. Having arrived at the mountain and advancing to the hermitage of the king, I delivered to him the orders of the great Indra.

34. Hearing my words, Oh happy damsel! the king spoke to me with reluctance and said: "I wish to ask thee something O messenger, which (I hope) thou wilt deign to answer.

35. "Tell me what good and what evils there are in heaven, that knowing them (beforehand), I may think of settling there as I may choose."

36. I answered, saying:—

In heaven there is ample reward for merit, conferring perfect bliss (to all); but it is the degree of meritoriousness that leads one to higher heavens.

37. By moderate virtue, one is certainly entitled to a middle station, and virtue of an inferior order, leads a person to a lower position (in the heavens).

38. But one's virtue is destroyed by his impatience at the excellence of his betters, by his haughtiness to his equals, and by his joy at the inferiority of others.

39. When one's virtue is thus destroyed, he must enter the abode of mortals. These and the like are the effects of merit and demerit (with us) in heaven.

40. Hearing this, Oh good maiden, the king answered and said: "I do not, Oh divine messenger! like the heaven that is of such like conditions.

41. "I will henceforth practise the most austere form of devotion, and abandon this my unhallowed human frame in the same way, as the snake abandons his time-worn-skin (slough).

42. "Be thou pleased, Oh delegate of the Gods! to return with thy heavenly car to the presence of the great Indra whence thou comest, and fare thee well."

43. The celestial emissary resumed:—

Thus being bid, I went Oh goodly dame to the presence of Sakra to report the matter. Who upon my rehearsal of the matter, was struck with great wonder.

44. Then the great Indra again spoke to me with a sweet voice and said: "Go you my herald again to that king, and take him to the hermitage of Vālmīki.

45. "He is well acquainted with every truth, tell him my errand for the instruction of the dispassionate prince, saying:—

46. "Oh thou great sage! remonstrate with this prince who is humble and dispassionate, and dislikes the enjoyments of heaven.

47. "So that this prince who is aggrieved at the miseries of the world, may gradually come to attain his emancipation."

48. I then went and explained my mission to the royal hermit, took him to the sage Vālmīki (who had grown amidst the ant-hills), and to whom I delivered great Indrā's charge for the king's practice (of the means) for his final liberation.

49. Then the sage (named after the ant-hill in which he had grown), welcomed the King with gentle inquiries regarding his welfare.

50. The prince replied:—

"Oh great *seer*, that art informed in all the truths of religion, and art the greatest of them that know the knowable, thy very sight has given me all that I desired, and therein is all my welfare.

51. "Great sire, I wish to learn from thee how I may escape the miseries which arise from one's connection with this world, and which (I hope) thou wilt reveal to me without reserve."

52. Vālmīki said:—

Hear me Oh king! I will relate to you the entire Rāmāyana, by the hearing and understanding of which you will be saved even while in this life.

## SECTION VI.

### HISTORY OF RĀMA.

53. Hear me Oh great and intelligent king, repeat to you the sacred conversation which took place between Rāma and Vasishtha relating the way to liberation, and which I well know from my knowledge (of human nature).

54. The prince said:—

"O thou best of sages, tell me precisely who and what this Rāma was, what was his bondage and how he got freed from it."

55. Vālmīki said:—

Hari was proscribed under an imprecation to take upon himself the form of a prince, with an assumed ignorance as that of a man of little understanding.

56. The prince said: "Tell me who was the author of that imprecation, and how it could befall on Rāma, who was the personification of consciousness and felicity, and the very image of wisdom."

57. Vālmīki replied: Sanat-kumāra, who was devoid of desires, had been residing at the abode of Brahmā, to which Vishnu, the Lord of the three worlds, was a visitor from Vaikuntha.

58. The Lord God was welcomed by all the inhabitants of the *Brahmaloka* as well as by Brahmā himself, except by Sanat-kumāra who was thus beheld and addressed to by the god.

59. "Sanat-kumār, it is ignorance that makes thee forsake thy desires



for fear of regeneration (on earth), therefore must thou be born under the name of *Sara-janmā* to be troubled with desires."

60. Sanat-kumāra in return denounced Vishnu by saying:—"Even all discerning as thou art, thou shalt have to sacrifice thine omniscience for some time, and pass as an ignorant mortal (on earth)."

61. There was another anathema pronounced upon Vishnu by the sage Bhrigu, who seeing his wife killed (by him), became incensed with anger and said: "Vishnu thou shalt have also to be bereft of thy wife."

62. He was again cursed by *Vrindā* to be deprived of his wife, on account of his beguiling her (in the form of her husband).

63. Again when the pregnant wife of Deva-datta was killed (with fear) on seeing the man-lion figure of Vishnu;

64. The leonine Hari was denounced by the husband, who was sorely afflicted at the loss of his consort, to be thus separated from his wife also.

65. Thus denounced by Bhrigu, by Sanat-kumāra, Deva-datta and Vrindā, he was obliged (to be born in this earth) in the figure of a human being.

66. I have thus explained to you the causes of all the imprecations (which were passed on Vishnu), and will now relate to you all other things which you shall have carefully to attend to.

## CHAPTER II.

### REASON OF WRITING THE RĀMĀYANA.

#### SECTION I.

##### PERSONS ENTITLED TO ITS PERUSAL.

Salutation to the Lord, the universal soul, shining manifest in heaven, earth and the sky, and both within and without myself.

2. One convinced of his constraint (in this mortal world), and desiring his liberation from it, and, who is neither wholly ignorant of, nor quite conversant with divine knowledge, is entitled to (the perusal of) this work.

3. The wise man, who having well considered the narrative (of Rāma) as the first step, comes afterwards to think on the means of liberation (as are expounded herein), he shall verily be exempt from transmigration (of his soul).

4. Know, O destroyer of thy enemies! that I have first embodied the history of Rāma in this Rāmāyana (as the preparatory step to salvation).

5. And I have given the same to my attentive pupil the obedient and intelligent Bharadwāja, as the sea yields his gems to their seeker.

6. These historical preparatories were rehearsed by the learned Bharadwāja in the presence of Brahmā, seated in a certain forest of the Sumeru Mountain.

7. Then the lord Brahmā, the great grandfather of the inhabitants (of the three worlds), was so highly pleased with him that he addressed him saying: "Oh my son! ask the best boon that thou wishest for."

8. Bharadwāja said:—"Oh thou lord, that art master of the past and future times, grant me the desired boon of communicating to me the means whereby people are liberated from their miseries."

## SECTION II.

### BRAHMĀ'S BEHEST.

9. Brahmā said:—"Go ask diligently of thy preceptor Vālmīki, to complete the faultless Rāmāyana that he has undertaken (to write).

10. "By the hearing of which men will get over their manifold errors, in the same manner as they pass over the sea by the bridge built over it by the great Rāma, who was fraught with all good qualities."

11. Vālmīki said:—Saying this to Bharadwāja, the supreme maker of all beings (Brahmā) accompanied him to my hermitage.

12. In right earnest was the god welcomed by me with the *argha* and offerings of water and the like, when the lord of truth spoke to me for the good of all creatures.

13. Brahmā spake to me saying:—"Do not Oh sage! give up your undertaking until its final completion. No pains ought to be spared to make the history of Rāma as faultless as it ought to be.

14. "By this work of yours men will forthwith pass over this hazardous world, in the same manner as one crosses the sea in a vessel."

15. Again said the increate Brahmā to me:—"I come to tell this very thing to you, that you complete the work for the benefit of mankind."

16. Then Oh king, the God disappeared from my sacred hermitage in a moment, just as the wave subsides in the water no sooner it has heaved itself.

17. I was struck with wonder at the disappearance of that (deity), and then being composed in my mind, I inquired of Bharadwāja, saying:—

18. Tell me, Bharadwāja, what Brahmā spoke (to me) in the hermitage; to which he answered saying:—

19. "The God commanded you to complete the Rāmāyana for the good of men, and as a means of their crossing over the gulf of the world."

### SECTION III.

#### INQUIRY OF BHARADWĀJA.

20. "Now Sir" said Bharadwāja, "explain to me how the great minded Rāma and Bhārata conducted themselves amidst the troubles of this world.

21. "Tell me also how did Satrughna, Lakshmana, and the renowned Sītā, and all those who followed Rāma, as also the ministers and their highly intelligent sons, conduct themselves (on earth).

22. "Tell me clearly how they escaped all its miseries, that I may do the same with the rest of mankind: (for our salvation)."

23. Being thus respectfully addressed by Bharadwāja, I was led, Oh great King! to carry out the behest of my lord (Brahmā), and to narrate the Rāmāyana to him; saying:—

24. Hear my son Bharadwāja, I will tell you all that you have asked, and by the hearing of which you shall be enabled to cast away the dross of errors (under which you labour).

25. You are wise and have to manage yourself in the manner of the felicitous and lotus-eyed Rāma, with a mind free from (worldly) attachments,

26. (Know that) Lakshmana, Bhārata, the great minded Satrughna, Kausalyā, Sītā, Sumitrā as well as Dasaratha;—

27. With Kritāstra and the two friends of Rāma, and Vasishtha and

Vāmadeva, and the eight ministers of state as well as many others, had reached the summit of knowledge (by this means).

28. Their names are Dhrishta, Jayanta, Bhāsa, Satya, Vijaya, Vibīshanah, Sushena and Hanumāna. And also Indrajīta (who had attained his highest knowledge).

29. These were the eight ministers of Rāma, who are said to have been equally dispassionate in their minds, and content with what was their lot. They were great souls, and free in their lives. 30. Well my son, if you follow the manner in which these men observed sacrificial rites, gave and received their offerings, and how they lived and thought, you are at once freed from the turmoils (of life).

31. One fallen in this boundless ocean of the world, may enjoy (the bliss of) liberation by the magnanimity of his soul. He shall not come across grief or destitution, but remain ever satisfied by being freed from the fever of anxiety.

### CHAPTER III.

#### VĀLMĪKI'S ADMONITION.

##### SECTION I.

##### ON TRUE KNOWLEDGE.

Bharadwāja said, O Brāhman! relate to me first about Rāma, and then enlighten me by degrees with the conditions of attaining liberation in this life, that I may be happy for ever.

2. Vālmīki replied:—"Know, holy Saint! all worldly conceptions to be as erroneous as the various hues that taint the clear firmament. It is better therefore to efface them in oblivion, rather than revive their reminiscence (in repeated states of existence).

3. All visible objects are absolute negation; we have no idea of them save from sensation. Inquire into these apprehensions, and you will never find them as real.

4. It is possible here (on earth) to attain to this knowledge (of worldly vanities) which is fully expounded herein: if you will listen to it attentively, you shall get at the truth and not otherwise.

5. The conception of this world is a mistake, and though we actually see it, it is never in existence. It appears in the same light, O sinless saint, as the variegated colours in the sky.

6. The conviction of the non-existence of the objects of vision, leads to efface their impressions from the mind. Thus perfected, there springs in it the supreme and eternal bliss of self-extinction.

7. Otherwise there is no quietism to be had herein by men like you, rolling in the depths of science for thousands of years and unacquainted with the true knowledge.

8. Complete abandonment of desires, styled as the best state of liberation, is the only pure step towards beatitude.

9. The absence of desires leads to the extinction of mental actions, in the same manner as the absence of cold conduces to the dissolution of small particles of ice.

10. Our desires which uphold our living bodies (and minds), bind us fast as by strings to our bodily prison. These being loosened, the inward soul is liberated (as a bird from its cage).

11. Desires are of two kinds, pure and impure. The impure ones are the cause of transmigration, while the pure ones serve to destroy it.

12. An impure desire is of the form of a mist of ignorance, consisting in the feeling of an obdurate egoism. This is said by the wise to be the cause of birth (transmigration).

13. A pure desire is like a parched seed incapable to bring forth the germ of transmigration, and only supports the present body (in its dry rigidity).

14. The pure desires which are unattended with transmigration, reside in the bodies of living-liberated men, like unmoving wheels (unable to move them to action).

15. Those that have the pure desires are not liable to transmigration, and are said to be knowing in all things that ought to be known. These are called the living-liberated and are of superior intelligence.

16. I will explain to you how the high minded Rāma attained the state of liberation in life, hear you this that old age and death may not come upon you.

## SECTION II.

## EARLY HISTORY OF RĀMA.

17. Hear Oh highly intelligent Bharadawāja, the auspicious course and conduct of Rāma's life: whereby you shall be enabled to understand everything at all times.

18. The lotus-eyed Rāma after coming out of his school, remained for many days at home in his diversions, and without anything to fear.

19. In the course of time as he took the reins of the Government, (in his hand), his people enjoyed all the bliss that absence of grief and diseases could impart (to them).

20. At one time Rāma's mind virtuous as he was, became anxious to see the different places of pilgrimage, the cities and hermitages (that lay about).

21. So Rāghava with this view, approached his father's feet, he touched the nails (of his toes) as a swan lays hold on the buds of lotus.

22. "Oh my father" he said, "my mind is desirous to see the different places of pilgrimage, temples of gods, forests and abodes (of men).

23. "Grant me my lord this my petition, as there is no petitioner of thine on earth whom didst thou ever dishonor."

24. Thus solicited (by Rāma), the king consulted with Vasishtha, and after much reflection granted him the first request he ever made.

25. On a day of lucky stars Rāma set out (on his journey) with his two brothers (Lakshmana and Satrugna), having his body adorned with auspicious marks, and (receiving the) benedictions which were pronounced on him by the priests.

26. Accompanied also by a body of learned Brāhmans whom Vasishtha had chosen on the occasion, and a select party of his associate princes;

27. He started from home towards his pilgrimage after he received the benedictions and embraces of his mothers.

28. As he went out of his city, the citizens welcomed him with the sounds of trumpets, while the bee-like fickle eyes of the city ladies were fixed upon his lotus like face.

29. He was bestrewn with handfuls of fried paddy thrown over his body by the beautiful hands of village-women, that made him appear like the Himālaya covered over with snow.

30. He dismissed the Brāhmans with honor, and went on hearing the benedictions of the people, and taking a full view of the landscape around him until he proceeded towards the forest.

31. He went on distributing alms after making his holy ablutions and performing his devotion and meditation, as he gradually passed the limits of Kosala after starting from his palace.

### SECTION III.

#### RĀMA'S PILGRIMAGE.

32. He went about seeing the many rivers and their banks, visiting the shrines of gods, sacred forests and deserts far and remote from the resorts of men, as also the hills, seas and their shores.

33. He saw the *Mandākinī* bright as the moon, the *Kālindi*, clear as the lotus, and also the following rivers, *Sarasvatī*, *Satadru*, *Chandrabhāgā* and *Irāvātī*.

34. Also *Venī*, *Krishnavenī*, *Nirvindhya*, *Saraju*, *Charmanvatī*, *Vitastā*, *Vipāsā* and *Bāhūdakā*.

35. He saw also the (holy places of) *Prayāga*, the *Naimisha*, the *Dharmaranya*, *Gyā*, *Varānasī*, *Srīgiri*, *Kedāra* and *Pushkara*.

36. He saw the *Mānasa* and the northern *Mānsaravara* lakes, and many fiery lakes and springs, the *Bāda*, the *Vindhya* range and the sea.

37. He saw the fiery pool of *Jwālāmukhī*, the great shrine of *Jagannātha*, the fountain of *Indradumna* and many other reservoirs, rivers and lakes.

38. He visited the shrine of *Kārtikeya* and the *Gandak* river of *Sālagrāmas*, and also the sixty four shrines sacred to *Hari* and *Hara*.

39. He saw various wonders, the coasts of the four seas, the *Vindhya* range, the groves of *Hara*, and the boundary hills and level lands.

40. He visited the places of the great *Rājarshis* and the *Brahmarshis*, and went wherever there was any auspicious sanctuary of the gods and Brāhmans.

41. Thus they all honouring *Rāma*, travelled far and wide in company with his two brothers, and traversed all the four quarters on the surface of the earth.

42. Honoured by the gods, *Kinnaras* and by men, and having seen all the places on earth, the descendant of Raghu returned home, like Siva when he returns to the *Sivaloka*.

## CHAPTER IV.

### RĀMA'S RETURN FROM PILGRIMAGE.

Rāma strewn over with handfuls of flowers by the citizens (surrounding him) entered the palace, as when the beauteous Jayanta (son of Indra) enters his celestial abode.

2. On his first arrival he bent himself in reverence before his father, before Vasishtha, before his brothers, his friends, the Brāhmanas and the elderly members of the family.

3. Repeatedly embraced as he was by friends, by his father, mothers and by the Brāhmanas, the son of Raghu bowed down his head to them with joy.

4. The assembled people after their familiar conversation with Rāma in the palace, strolled about on all sides highly delighted with his speech, resembling the music of a flute.

5. Thus eight days were passed in festive mirth consequent to the arrival of Rāma, and shouts of joy were sent forth by the elated multitude.

6. Thenceforth Rāghava continued to dwell happily at home, with relating to his friends, the different customs and manners of the countries (he visited) on all sides.

7. He rose early in the morning and performed his morning service according to law. He then visited his father seated as Indra in his Council.

8. He next passed a fourth part of the day in company with Vasishtha and other sages, and was greatly edified by their conversations which were full of instruction.

9. He used also to go out for sport under orders of his father; and surrounded by a large number of troops, to forests full of (wild) boars and buffaloes.



10. Then after returning home and performing his bath and other rites with his friends, he took his meal with them, and passed the night in company with his beloved companions.

11. In these and similar practices did he pass his days with his brothers at his father's house, after his return from the pilgrimage.

12. Oh sinless (Bharadvāja), with his conduct becoming a prince, Rāma passed his days with giving delight to the good men that surrounded him, in the manner of the moon that gladdens mankind with his soothing ambrosial beams.

## CHAPTER V

### OF RĀMA'S SELF-DEJECTION AND ITS CAUSE.

Vālmīki said:—

Afterwards Rāma attained the fifteenth year of his age, and so also Satrughna and Lakshmana who followed Rāma (in birth), attained also the same age.

2. Bhārata continued to dwell with joy at the house of his maternal grandfather, and the king (Dasaratha) ruled the whole earth as usual.

3. The most wise king Dasaratha (now) consulted his ministers day after day about the marriage of his sons.

4. But as Rāma remained at home since his return from pilgrimage, he began to decay day by day as the translucent lake in autumn.

5. His blooming face with its out-stretched eyes, assumed by degrees a paleness like that of the withering petals of the white lotus beset by a swarm of bees.

6. He sat silent and motionless in the posture of his folded legs (*Padmāsana*), and remained absorbed in thought with his palm placed under his cheek and neck.

7. Being emaciated in person, and growing thoughtful, sad and distracted in his mind, he remained speechless as a mute picture in painting.

8. On being repeatedly requested by the anxious inmates of the family to perform his daily rites, he discharged them with a melancholy

countenance, (literally—with his faded lotus-like face).

9. Seeing the accomplished Rāma—the mine of merits in such a plight, all his brothers likewise were reduced to the same condition with him.

10. The king of the earth observing all his three sons thus dejected and lean, gave way to anxiety together with all his queens.

11. Dasaratha asked Rāma repeatedly and in a gentle voice (to tell him) what his anxiety was, and what was the cause of his thoughtfulness; but he returned no answer to it.

12. Then being taken up in his father's lap, the lotus-eyed Rāma replied, that he had no anxiety whatever, and held his silence.

13. Afterwards the king Dasaratha asked Vasishtha, the best of speakers and well informed in all matters, as to the cause why Rāma was so sorrowful.

14. The sage Vasishtha thought over the matter (for a while), and then said, "there is Oh king! a cause of Rāma's sadness, but you need not be anxious about it.

15. "Wise men Oh king! never entertain the fluctuations of anger or grief, or a lengthened delight from frivolous causes, just as the great elements of the world do not change their states (of inertness) unless it were for the sake of (some new) production."

## CHAPTER VI.

### ADVENT OF VISWÁMITRA TO THE ROYAL COURT.

The king was thrown into sorrow and suspense at these words of the prince of sages (Vasishtha); but kept his silence for sometime, and waited (that time might work a change).

2. (Meanwhile) the queens of the palace, kept themselves watchful of the movements of Rāma with anxious carefulness.

3. At this very time the famous Viswāmitra, the great sage came to visit the king of men at Ayodhyā.

4. The intelligent and wise seer had his sacrificial rites disturbed by the *Rākshasas*, who were deceitfully powerful and giddy with their

strength.

5. It was for the security of his sacrifice that the sage waited on the king, because he was unable to accomplish it in peace (by himself).

6. It was also for the purpose of their destruction, that the illustrious Viswāmitra, who was the gem of austere devotion had come to the city of Ayodhyā.

7. Desirous of seeing the king, he spoke to the guards at the gate, to report the arrival of Kausika the son of Gādhi to the king with despatch.

8. On hearing these words, the guards were struck with fear in their minds, and ran as they were bid to the palace of the king.

9. Coming to the Royal abode, the door-keepers informed the chief-warder of the arrival of Viswāmitra the royal sage.

10. The staff-bearer immediately proceeded to the presence of the king, seated among the princes and chiefs (under him) in the Court house, and gave his report saying:—

11. "Please your majestic, there is waiting at the door a mighty personage of majestic appearance, bright as the morning sun, with his pendant locks of hair (red and ruddy) as sunbeams.

12. The brilliancy of his person has brightened the place from the top-most flag down to the ground, and made the horses, men and armory shine as with a golden hue.

13. No sooner had the warder appeared (before the king), and with hurried words announced the arrival of the sage Viswāmitra:

14. Than the best of kings as he heard the herald say so, rose at once from his throne of gold with all the ministers and chiefs that surrounded him.

15. He walked immediately on foot with the staff of princes and chiefs by whom he was held in honour and regard, and in company with Vasishta and Vāmadeva.

16. He went to the spot where the great sage was waiting, and saw Viswāmitra the chief of sages standing at the gateway.

17. His priestly prowess joined with his military valour, made him appear as the sun descended on earth on some account.

18. He was hoary with old age, rough-skinned by the practice of austerities, and covered down to his shoulders by red-bright braids of hair, resembling the evening clouds over topping a mountain brow.

19. He was mild looking and engaging in his appearance, but at the same time as brilliant as the orb of the sun. He was neither assuming nor repulsive, but possessed of an ineffable gravity and majesty in his person.

20. He was attractive yet formidable (in his look), clear yet vast (in his mind), deep and full (in knowledge), and shining (with his inward light).

21. His life time had no limit, nor his mind any bound to it, nor had age impaired his understanding. He held the ascetics pot in one hand, that went (through life) as his only faithful companion.

22. The compassionateness of his mind, added to the sweet complacency of his speech and looks, pleased the people as if they were actually served with nectar drops, or sprinkled over with ambrosial dews.

23. His body decorated by the sacred thread, and his white prominent eyebrows, made him appear as a wonder to the eyes of his beholders.

24. On seeing the sage, the lord of earth lowly bent himself at a distance, and then bowed down to him (so low), that the ground was decorated by the gems pendant upon his crown.

25. The sage also in his turn greeted the Lord of the earth on the spot with sweet and kind words, like the sun greeting the lord of the gods.

26. Afterwards the assembled Brāhmans (of the court) headed by Vasishtha, honoured him with their welcomes.

27. The king said:—"we are as highly favoured, Oh holy sage! by thine unexpected appearance and thy glorious sight, as a bed of lotuses at the sight of the luminous sun.

28. Oh sage, I have felt at thine appearance the happiness which knows no bounds, and which has no diminution in it.

29. This day we must be placed at the front rank of the fortunate, as we have become the object of thine advent.

30. With these and similar conversations that went on among the princes and the sages, they proceeded to the court-hall where they took their respective seats.

31. The king finding the best of sages (Viswāmitra) so very prosperous in his devotion, felt some hesitation to offer him the *arghya* (honorarium) himself with his cheerful countenance.

32. He (the sage) accepted the *arghya* offered him by the king, and hailed him during his act of turning round (the sage), according to the rules of Sāstra.

33. Thus honoured by the king, he with a cheerful countenance asked the Lord of men about the good health (of himself and family), and the fulness of his finance.

34. Then coming in contact with Vasishtha, the great sage saluted him as he deserved with a smile, and asked him about his health (and of those in his hermitage).

35. After their interview and exchange of due courtesies had lasted for a while to the satisfaction of all in the royal assembly;

36. They both took their respective seats; when every one (in the court) respectfully greeted the sage of exalted prowess.

37. After the sapient sage (Viswāmitra) was seated, they made various offerings of *pādya*, *arghya* and kine to him.

38. Having honoured Viswāmitra in due form, the lord of men condescended to address him with a gladdest mind and in submissive terms, with his palms folded over each other.

## SECTION II.

### ADDRESS OF KING DASARATHA.

39. He said, "Sir, your coming here is as grateful to me as the obtaining of nectar by one, as a rainfall after a drought, and as the gaining of sight by the blind.

40. Again it is as delightful to me as the getting of a son by a childless man in his beloved wife, and coming in possession of a treasure in a dream.

41. Your advent is no less pleasing to me than one's meeting with the object of his wishes, the arrival of a friend, and the recovery of thing that was given for lost.

42. It gives me the joy that is derived from the sight of a deceased friend suddenly returning by the way of the sky. It is thus Oh Brāhman,

I welcome your visit to me.

43. Who is there that is not glad to live in the heaven (Brahma-loka)? I feel myself as happy Oh sage! at your advent, and this I tell you truly.

44. (Now tell me) what is your best pleasure, and what I may do for you; O Vipra, that are the best of the virtuous, and most properly deserving of my services.

45. Formerly had you been famed under the title of Rājarshi (or royal sage); but since, made glorious by dint of your asceticism, you have been promoted to the rank of a Brahmarshi (or Brahman sage). Wherefore you are truly the object of my worship.

46. I am so glad at your sight that it soothes my inmost soul, in the same manner as an ablution in Gangā's stream cheers the mind.

47. Free as you are from fears and desires, from wrath and passions and the feelings of pleasure, pain and disease, it is very wonderful, Oh Brāhman, that you should have recourse to me (for anything).

48. I consider myself as situated at a holy sanctuary, and absolved from all my sins, or as merged in the lunar sphere (by your presence), Oh! best of the learned in the truths of the Vedas.

49. I understand your appearance as that of Brahmā himself before me, and I confess myself, O sage! to be purified and favoured by your advent.

50. I am indeed so gratified at your arrival, that I deem myself fortunate in this birth, and that I have not lived in vain but led a truly good life.

51. My heart cannot contain within itself, but overflows (with joy) like the sea at the sight of the moon, since I beheld your person here and made my respectful obeisance to you.

52. Whatever is your commission, and whatsoever may be the object, O greatest of sages! which has brought you hither, know it as already granted (by me); for your commands are always to be obeyed by me.

53. You need not hesitate to communicate to me your best, O progeny of Kausika, there is nothing, with me which is to be kept from you, if you should ask for it.

54. You need not dubitate about my performance of the act. I tell it solemnly that I will execute your behest to the last item, as I take you in the light of a superior divinity.

55. Upon hearing these sweet words (of the king), which were pleasing to the ears, and delivered with a humility worthy of one knowing himself, the far famed and meritorious chief of the sages felt highly gratified in himself.

## CHAPTER VII.

### VISWÁMITRA'S REQUEST FOR RÁMA.

After the illustrious Viswāmitra had heard the aforesaid unusually lengthy speech of the lion among kings, his hairs stood erect with joy, and he said (in reply).

2. This speech is worthy of thee, O best of kings on earth, and one descended from a royal race, and guided by the sage Vasishtha himself.

3. Consider well O king about the performance of the act which I have in mind, and support (the cause of) virtue.

4. I am employed, O chief of men, in religious acts for attainment of my consummation, whereto the horrible Rākshasas have become my great obstructions.

5. Whenever I betake myself to offer sacrifices (to the gods) at any place, instantly do these nocturnal demons appear to destroy my sacrificial rites.

6. The chiefs of the Rākshasas fling heaps of flesh and blood on the sacrificial ground (before me), on very many occasions that I commence my ceremonies.

7. Being thus obstructed in my sacrificial duties, I now come to thee from that spot and with a broken spirit, after having laboured in vain (for completion of the rites).

8. I have no mind O king, to give vent to my anger by imprecations, which have no room in my conduct (of religious life).

9. Such being the sacrificial law, I expect to gain its great object in peace by thy favor.

10. Being thus oppressed I have recourse to thy protection, and thou shouldst protect me (from wrongs); otherwise it is an insult to

solicitors to be put to disappointment by the best of men (as thyself).

11. Thou hast a son, the beauteous Rāma, powerful as the fierce tiger, and strong as the great Indra himself. He it is who is able to destroy the Rākshasas.

12. Now mayst thou deliver to me that Rāma thy eldest son, having his youthful locks of hair like the sable plumage of a crow, but possessing the true valour of a hero.

13. Protected under my sacred authority, he will be able by his personal prowess, to sever the heads of the malicious Rākshasas.

14. I will do him an infinity of good services, whereby he will in the end become adored by the inhabitants of the three worlds.

15. The night-wandering Rākshasas cannot abide in the field before Rāma, but must fly like stags in the wilderness before the furious lion.

16. No other man than Rāma can make bold to fight with the Rākshasas; as no animal other than the furious lion can stand to fight with the wild elephants.

17. Elated with their strength these vicious beings have become (as deadly) as poisoned shafts in fighting, and being delegates of Khara and Dushana, they are as furious as death itself.

18. They cannot, Oh thou tiger among kings! be able to sustain the arrows of Rāma, but must set down like the flying dust under the ceaseless showers of his arrows.

19. Let not paternal affection prevail over thee O king, (to withhold thy son), as there is nothing in this world, which the high-minded will refuse to part with (to their suitor).

20. I know it for certain, and so shouldst thou know also, that the Rākshasas must be destroyed by him; and (believe me) that wise men like ourselves will never undertake to engage in an uncertainty.

21. I well know the great soul of the lotus-eyed Rāma, and so does the illustrious Vasishtha, and all other far-seeing (sages and seers).

22. Should the sense of greatness, duty and renown, have a seat in thy soul, thou shouldst deliver my desired object—thy son to me.

23. It will take me ten nights to perform the rites of my sacrifice, at which Rāma shall have to stay with me and kill the Rākshasas, who are obnoxious to my rites and enemies of the sacrifice.



24. Let the ministers, Oh Kākutstha! headed by Vasishtha join to give their assent (to it), and deliver thy Rāma to me.

25. Thou O son of Raghu, that knowest the times (of religious observances) must not allow my time to slip, so do as I may have Rāma. Be blest and give not way to sorrow.

26. Even the smallest service appears to be much if done in good time, and the best service is of no avail if done out of season.

27. The illustrious and holy chief of the sages Viswāmitra, paused after saying these words fraught with a virtuous and useful intention.

28. Hearing these words of the great sage, the magnanimous king held his silence for some time, with a view to prepare a fitting answer; because no man of sense is ever satisfied with talking unreasonably either before others or to himself.

## CHAPTER VIII.

### DASARATHA'S REPLY TO VISWÁMITRA.

Vālmīki added:—On hearing these words of Viswāmitra, the tiger among kings remained speechless for a moment, and then besought him in the lowliness of his spirit.

2. Rāma my lotus-eyed boy is only of fifteen years of age. I do not see he is a match for the Rākshasas.

3. Here is a full *akshauhini* legion of my soldiers; of whom, Oh my Lord! I am the sole commander; surrounded by them I will offer battle to the Rākshasas cannibals.

4. Here are my brave generals who are well disciplined in warfare; I will be their leader in the height of war with my bow in hand.

5. Accompanied with these, I can offer fight to the enemies of the gods, and to the great Indra himself, in the same manner as the lion withstands the wild elephants.

6. Rāma is but a boy who has no knowledge of the strength of our forces, and whose experience has scarcely stretched to the battle field beyond the inner apartments (of the house).

7. He is not well trained in arms, nor is he skilled in warfare. He does not know to fight with a foe, arrayed in the order of battle.

8. He only knows how to walk about in the gardens of this city and amidst the arbours and pleasant groves.

9. He only knows how to play with his brother princes, in the flowery parks set apart for his play within the precincts of the palace.

10. Now a days, Oh Brāhman! he has become by a sad reverse of my fortune, as lean and pale as the withering lotus under the dews.

11. He has no taste for his food, nor can he walk from one room to another, but remains ever silent and slow brooding over his inward grief and melancholy.

12. In my great anxiety about him, O chief of sages, I have been, with my family and dependants, deprived of the gist of our bodies, and become as empty clouds of autumn.

13. Can my boy, so young as he is, and thus subjected to distemper, be fit to fight at all, and again with those marauders who rove about at nights.

14. Oh thou high-minded sage! it is one's affection for his son that affords him far greater pleasure than his possession of a kingdom, or his connection with beauteous females, or even his relish for the juice of nectar.

15. It is from paternal affection that good people (engage to) perform the hardest duties and austerities of religion, and any thing which is painful in the three worlds.

16. Men are even prepared under certain circumstances to sacrifice their own lives, riches and wives; but they can never sacrifice their children: this is the nature with all living beings.

17. The Rākshasas are very cruel in their actions and fight deceitful warfares: so that Rāma should fight them, is an idea which is very painful to me.

18. I that have a desire to live, cannot dare to live for a moment in separation from Rāma; therefore thou shouldst not take him away (from me).

19. I have O Kausika! passed nine thousand rains in my lifetime, ere these four boys were born to me after much austerity.

20. The lotus-eyed Rāma is the eldest of these without whom the three others can hardly bear to live.

21. This Rāma is going to be conveyed by thee against the Rākshasas; but when I am deprived of that son, know me certainly for dead.

22. Of my four sons he is the one in whom rests my greatest love. Therefore do not take away Rāma—my eldest and most virtuous son from me.

23. If thy intention Oh sage, is to destroy the force of night wanderers, take me there accompanied by the four kinds (elephants, horse, chariots and foot soldiers) of mine army.

24. Describe to me clearly what these Rākshasas are, how strong they are, whose sons they be and what their size and figure.

25. Tell me the way in which the Rākshasas are to be destroyed by Rāma or my boys or by myself, when they are known to be treacherous in warfare.

26. Tell me all these, Oh great sage! that I can calculate the possibility of our making a stand against the fiercely disposed Rākshasas in the open field, when they are certainly so very powerful.

27. The Rākshasa named Rāvana is heard as being very powerful, he is brother of Kuvera himself, and is the son of the sage Visravas.

28. If it is he, the evil minded Rāvana, that stands in the way of thy rites, we are unable to contend with that pest.

29. Power and prosperity in all their flourish come within the reach of the living at times, but they disappear at others.

30. Now a days we are no match for such foes as Rāvana and some others. Such is the decree of destiny.

31. Therefore, O thou, that art acquainted with law, do this favour to my son, (as not to take him away); unlucky as I am, it is thou that art the arbiter of my fate.

32. The gods, and Asuras, the Gandharvas and Yakshas, the huge beasts, birds and serpents are unable to fight with Rāvana: what are we human beings in arms to him.

33. That Rākshasa holds the prowess of the most powerful, we cannot afford to fight with him, nor even with his children.

34. This is a peculiar age in which good people are made powerless; I am moreover disabled by old age and want that spirit (that I was expected to possess) derived as I am from (the most powerful) race of the Raghus.

35. Tell me O Brāhmana! if it is Lavan the son of Madhu (the notorious Asūra) that disturbs the sacrificial rites; in that case also I will not part with my son.

36. If it be the two sons of Sunda and Upasunda terrible as they are like the sons of the sun, that disturb your sacrifice, in that case also I will not give my son to thee.

37. But after all, O Brāhman, shouldest thou snatch him from me (by dint of the supernatural power that thou possessest), then I am also dead and gone with him. I do not see any other chance of a lasting success of thy devotion (except by my death).

38. Saying these gentle words, the descendant of Raghu was drowned in the sea of suspense with regard to the demand of the sage, but being unable to arrive at a conclusion, the great king was carried away by the current of his thoughts as one by the high waves of the sea.

## CHAPTER IX.

### VISWĀMITRA'S WRATH. AND HIS ENRAGED SPEECH.

Vālmīki said:—On hearing this speech of the king with his piteous look and eyes full of tears, the son of Kausika became highly incensed and replied.

2. Thou art about to break thy promise after pledging thyself to its performance, and thus wishest to behave as a deer after having been a lion (before).

3. This is unbecoming of the race of Raghu, it is acting contrary (to the rules) of this great family. Hot rays must not proceed from the cool beamed moon.

4. If thou art so impotent Oh king! let me return as I came. Thou promise-breaking Kākustha live happily with thy friends.

5. As the high spirited Viswāmitra now moved with ire, the earth trembled under him, and the gods were filled with fear.

6. Vasishtha the meek and wise and observant of his vows, perceiving the great sage and friend of the world thus influenced by ire, gave vent to his speech (as follows).

7. Oh king that art born of the race of the Ikshākus, and art a form of virtue itself, and called Dasaratha the fortunate, and art adorned with all the good qualities known in the three worlds.

8. Being famed for thy meekness and strictness to thy vows, and renowned in all three worlds for thy virtues and fame, thou canst not break thy plighted faith.

9. Preserve thy virtue and think not to break thy faith, comply with the request of the sage who is honoured in all the three worlds.

10. Saying, thou wilt do it, if thou retract thy promise, thou lovest the object of thy yet unfulfilled desires. Therefore part with Rāma from thee.

11. Descended from the race of Ikshaku, and being Dasaratha thyself, if thou failest to perform thy promise, who else on earth will ever keep his word?

12. It is in pursuance of the conduct of great men like thee, that low people even do not dare to transgress the bounds of their duty, how then dost thou wish to violate it thyself?

13. Guarded by this lion-like man (Viswāmitra) in the manner of ambrosia by fire, no Rākshasa will have power to prevail over Rāma, whether he be accoutered and armed or not.

14. Behold him here as the personification of virtue, the mightiest of the mighty, and superior to all in the world in his intelligence, and devotedness to asceticism.

15. He is skilled in all warlike arms that are known in the three worlds, no other man knows them so well nor shall ever be able to master them like him.

16. Among the Gods, the Sages, the Asuras, the Rākshasas, the Nāgas, the Yakshas and Gandharvas, there is none equal to him (in might).

17. In bygone days when this son of Kaushika used to rule over his realm, he was furnished with all the arms by Krisāswa, and which no enemy can baffle.

18. These arms were the progeny of Krisāswa, and were equally radiant

and powerful as the progeny of the Prajāpati, and followed him (in his train).

19. Now Daksha (the patriarch) had two beauteous daughters Jayā and Suprajā (alias Vijayā), who had a hundred offspring (as personifications of the implements, that are invincible in war.

20. Of these the favoured Jayā has given birth to fifty sons of old, who are implacable agents of the destruction of Asūra forces.

21. In like manner, Suprajā gave birth to fifty sons of very superior qualities, who are very powerful and terrible in their appearance, and indomitably aggressive.

22. Thus Viswāmitra is strengthened and grown powerful (by means of these). He is acknowledged as a sage in the three worlds, Thou therefore must not think otherwise than deliver Rāma to him.

23. This mighty and virtuous man and prince of sages being nigh, any one even at the point of death in his presence, is sure to attain his immortality (on earth): therefore be not disheartened like an insensible man.

## CHAPTER X.

### MELANCHOLY OF RĀMA.

Vālmīki related:—After Vasishtha had done saying in this manner, king Dasaratha was glad to send for Rāma with Lakshmana, and said:

2. Go you chamberlain, and bring here quickly the truly mighty and long armed Rāma with Lakshmana, for the meritorious purpose of removing the impediments (in the way of religious acts).

3. Thus sent by the king he went to the inner apartment, and coming back in a moment informed the king.

4. Oh sire! Rāma, whose arms have crushed all his foes, remains rapt in thoughts in his room like the bee closed in the lotus at night.

5. He said, he is coming in a moment, but is so abstracted in his lonely meditation that he likes no body to be near him.

6. Thus acquainted by the chamberlain, the king called one of the

attendants of Rāma to him, and having given him every assurance, asked him to relate the particulars.

7. On being asked by the king how Rāma had come to that state, the attendant thus replied to him in a sorrowful mood.

8. Sir, we have also become as lean as sticks in our persons, in sorrow for the fading away of your son Rāma in his body.

9. The lotus-eyed Rāma appears dejected ever since he has come back from his pilgrimage in company with the Brāhmanas.

10. When besought by us with importunity to perform his daily rites, he sometimes discharges them with a placid countenance, and wholly dispenses with them at others.

11. He is averse, Oh Lord! to bathing, to worshipping the gods, to the distribution of alms, and to his meals also; and even when importuned by us he does not take his food with a good relish.

12. He no longer suffers himself to be rocked in the swinging cradles by the playful girls of the harem, nor does he divert himself under the showering fountains like the *chātaka* (in rain water).

13. No ornaments beset with the bud-shaped rubies, no bracelets nor necklace, Oh king, can please him now, in the same manner as nothing in heaven can please its inhabitants who expect their fall from it (after the expiration of their terms).

14. He is sorrowful even while sitting in the arbours of creepers, regaled by flowery breezes, and amidst the looks of damsels playing around him.

15. Whatever thing Oh king! is good and sweet, elegant and pleasing, to the soul, he looks at them with sorrowful eyes, like one whose eyes are already satiate with viewing them heaped up in piles (before him).

16. He would speak ill of the girls that would dance merrily before him, and exclaim out saying, "why should these ladies of the harem flutter about in this way causing grief in me."

17. His doings are like those of a madman, who takes no delight at his food or rest, his vehicles or seats, his baths and other pleasures, however excellent they be.

18. As regards prosperity or adversity, his habitation or any other desirable things, he says of them to be all unreal, and then holds his silence.

19. He cannot be excited to pleasantries nor tempted to taste of pleasures; he attends to no business, but remains in silence.

20. No woman with her loosened locks and tresses, and the negligent glances of her eyes, can please him any more than the playful fawn can please the trees in the forest.

21. Like a man sold among savages, he takes delight in lonely places, in remotest skirts, in the banks (of rivers) and wild deserts.

22. His aversion to clothing and conveyance, food and presents, bespeaks O king! that he is following the line of life led by wandering ascetics.

23. He lives alone, Oh lord of men! in a lonely place, and neither laughs nor sings nor cries aloud from a sense of their indifference to him.

24. Seated in the posture of folded legs (Padmāsana), he stays with a distracted mind, reclining his cheek on his left palm.

25. He assumes no pride to himself nor wishes for the dignity of sovereignty; he is neither elated with joy nor depressed by grief or pain.

26. We do not know where he goes, what he does, what he desires, what he meditates upon, whence and when he comes and what he follows.

27. He is getting lean every day, growing pale day by day, and like a tree at the end of autumn, he is becoming discoloured day after day.

28. Satrugna and Lakshmana are, Oh king! the followers of all his habits, and resemble his very shadows.

29. Being repeatedly asked by his servants, his brother-princes and his mothers, (as to the cause of his dementedness), he says he has none, and then resumes his taciturnity and indifference.

30. He would lecture his companions and friends saying, "do not set your mind to sensual enjoyments which are only pleasing for the time being."

31. He has no affection for the richly adorned women of the harem, but rather looks upon them as the cause of destruction presented before him.

32. He often chaunts in plaintive notes, how his life is being spent in vain cares, estranged from those of the easily attainable state of (heavenly bliss).



33. Should some dependant courtier speak of his being an emperor (one day), he smiles at him as upon a raving madman, and then remains silent as one distracted in his mind.

34. He does not pay heed to what is said to him, nor does he look at any thing presented before him. He hates to look upon things even the most charming (to sight).

35. As it is chimerical to suppose the existence of an etherial lake, and lotus growing in the same, so it is false to believe the reality of the mind and its conceptions. Saying so Rāma marvels at nothing.

36. Even when sitting amidst beauteous maids, the darts of cupid fail to pierce his impenetrable heart, as showers of rain the (unimpregnable) rock.

37. That "no sensible man should ever wish for riches which are but the seats of dangers"; making this his motto, Rāma gives away all that he has to beggars.

38. He sings some verses to this effect that "it is an error to call one thing as prosperity and the other adversity, when they are both but imaginations of the mind".

39. He repeats some words to this purport that, "though it is the general cry, "O I am gone, I am helpless grown," yet it is a wonder, that no body should betake himself to utter indifference."

40. That Rāma, the destroyer of enemies, the great *Sāla* (oak) that is grown in the garden of Raghu, should get into such a state of mind is what causes grief in us.

41. We do not know, Oh great armed and lotus-eyed king! what to do with him in this state of his mind. We hope only in thee.

42. He laughs to scorn the counsels of the princes and Brāhmans before him, and spurns them as if they were fools.

43. He remains inactive with the conviction, that the world which appears to our view is a vanity, and the idea of self is also a vanity.

44. He has no respect for foes or friends, for himself or his kingdom, mother or riches, nor does he pay any regard to prosperity or adversity.

45. He is altogether quiescent, without any desire or effort, and devoid of a mainstay; he is neither captivated by any thing nor freed from worldly thoughts. These are the reasons which afflict us most.

46. He says, "what have we to do with riches, with our mothers, with this kingdom and all our activities." Under these impressions, he is about to give up his life.

47. As the *chātaka* (swallow) grows restless at the obstruction of rains (by hurricanes), so has Rāma become impatient (under the restraint) of his father and mother, his friends and kingdom, his enjoyments and even his own life.

48. Now in compassion on thy son, incline to root out this chagrin which like a noxious creeper has been spreading its branches (in his mind).

49. For notwithstanding his possession of all affluence, he looks upon the enjoyments of the world as his poison under such a disposition of his mind.

50. Where is that potent person in this earth, who can restore him to proper conduct (as by a potent medicine?).

51. Who is there, that like the sun removing the darkness of the world by his rays, will remove the errors that have been the cause of grief in Rāma's mind, and thereby make his generosity effectual in his case.

## CHAPTER XI.

### CONSOLATION OF RĀMA.

Viswāmitra said:—If such is the case, you who are intelligent, may go at once, and persuade that progeny of Raghu to come hither; as they do one deer by others (of the train).

2. This stupor of Rāma is not caused by any (external) accident or (inward) affection; it is I think the development of that superior intellect which rises from the right reasoning of dispassionate men.

3. Let Rāma come here for a while, and here shall we in a moment dispel the delusion (of his mind), as the wind drives away the clouds from the mountain-tops.

4. After his hebetude is removed by my reasoning, he shall be enabled to repose in that happy state of mind, to which we have arrived.

5. He shall not only attain to pure truth and a clear understanding of

uninterrupted tranquility, but secure to himself a plumpness and beauteousness of his figure and complexion, as one derives from a potion of ambrosia.

6. He will then attend with all his heart to the full discharge of the proper course of his duties without remission, which will redound to his honour.

7. He will become strong with a knowledge of both worlds, and his exemption from the states of pleasure and pain, and then he will look upon gold and stones with an indifferent eye.

8. After the chief of the sages had spoken in this manner, the king resumed the firmness of his mind, and sent heralds after heralds to bring Rāma to him.

9. By this very time Rāma was preparing to rise from his seat in the palace to come over to his father, in the manner that the sun rises from the mountain in the east.

10. Surrounded by a few of his servants, he came with his two brothers to the hallowed hall of his father, resembling the heaven of the king of gods.

11. He saw at a distance his kingly sire seated amidst the assemblage of princes, as Indra surrounded by the gods.

12. He was accompanied on either side by the sages Vasishtha and Viswāmitra, and respectfully attended by his staff of ministers, all well versed in the interpretation of all Sāstras.

13. He was fanned by charming damsels, waving the fine *chowry* flappers in their hands, and equalling in beauty the goddesses presiding over the quarters of heaven.

14. Vasishtha, Viswāmitra and the other sages, with Dasaratha and his chiefs, saw Rāma coming at a distance as beautiful as Skanda himself.

15. He appeared by his qualities of mildness and gravity to resemble the mount Himālaya (with his cooling frost and firmness), and was esteemed by all for the depth and clearness (of his understanding).

16. He was handsome and well proportioned (in his features), auspicious in his look, but humble and magnanimous in his mind. With loveliness and mildness of his person, he was possessed of all manly prowess.

17. He was just developed to youth, yet he was as majestic as an elderly man. He was neither morose nor merry, but seemed to be fully satisfied

with himself, as if he had obtained all the objects of his desire.

18. He was a good judge of the world, and possessed of all holy virtues. The purity of his mind was the attraction for all the virtues which met in him.

19. The receptacle of his mind was filled by his magnanimity and honourable virtues, and the candour of his conduct showed him in the light of perfection (to every body).

20. Endowed with these various virtues and decorated by his necklace and fine apparel, Rāma the support of Raghu's race, approached (his father) with a smiling countenance.

21. He bowed his head to his father with the sparkling gems trembling in his locks, and imparting to his head the graceful appearance of the mountain *Sumeru* shaken by an earth-quake.

22. The lotus-eyed Rāma came up to salute the feet of his father, when the lord of the sages (Viswāmitra) was speaking with him.

23. First of all Rāma saluted his father, and then the two honorable sages, he next saluted the Brāhmanas, and then his relations, and lastly his elders and well wishing friends.

24. He then received and returned the salutations of the chiefs and princes, bowing to him with graceful motion of their heads and respectful addresses.

25. Rāma of god-like beauty and equanimity of mind, approached the sacred presence of his father, with the blessings of the two sages.

26. During the act of his saluting the feet of his father, the lord of the earth repeatedly kissed his head and face, and embraced him with fondness.

27. At the same time, he the destroyer of his enemies, embraced Lakshmana and Satrughna, with as intense an affection as the swan embracing the lotus flowers.

28. "Be you seated my son upon my lap", said the king to Rāma, who however, took his seat on a fine piece of cloth spread on the floor by his servants.

29. The king said "O my son and receptacle of blessings, you have attained the age of discretion, so put not yourself to that state of self-mortification, as the dull-headed do from their crazy understandings.

30. Know that it is by following the course of his elders, guides and Brāhmanas, that one attains to meritoriousness, and not by his persistence in error.

31. So long will the train of our misfortunes lie at a distance, as we do not allow the seeds of error to have access to us."

32. Vasishtha said, Oh strong armed prince! you are truly heroic to have conquered your worldly appetites, which are at once as difficult to be eradicated as they are fierce in their action.

33. Why do you allow yourself like the unlearned, to be drowned in this rolling sea of errors, causing such dull inactivity in you?

34. Viswāmitra said "why are your eyes so unsteady (with doubts) as the tremulous clusters of blue lotuses. You ought to do away with this unsteadiness, and tell us what is that grief (which rankles) in your mind.

35. "What are these thoughts, and what are their names and natures, their number and causes, that infest your mind like its maladies (in the same manner) as the mice undermine a fabric."

36. I am disposed to think, that you are not the person to be troubled with those evils and distempers, to which the base and vile alone are subject.

37. Tell me the craving of your heart, O sinless Rāma! and they will be requited in a manner, as will prevent their recurrence to you.

38. Rāma—the standard of Raghu's race having listened to the reasonable and graceful speech of the good-intentioned sage, shook off his sorrowing, like the peacock at the roaring of a cloud, in the hope of gaining his object.

## CHAPTER XII.

### RĀMA'S REPLY.

Vālmīki related:—Being thus asked with soothing words by the chief of the sages, Rāma made his answer in a soft and graceful speech replete with good sense.

2. Rāma said, Oh venerable sage! I will tell thee in truth, untutored though I am, all the particulars as asked by thee; for who would disobey the bidding of the wise?

3. Since I was born in this mansion of my father I have all along remained, grown up and received my education (in this very place).

4. Then O leader of sages! being desirous to learn good usages (of mankind), I set out to travel to holy places all over this sea-girt earth.

5. It was by this time that there arose a train of reflections in my mind of the following nature which shook my confidence in worldly objects.

6. My mind was employed in the discrimination of the nature of things which led me gradually to discard all thoughts of sensual enjoyments.

7. What are these worldly pleasures good for, (thought I), and what means the multiplication (of our species) on earth? Men are born to die, and they die to be born again.

8. There is no stability in the tendencies of beings whether movable or immovable. They all tend to vice, decay and danger; and all our possessions are the grounds of our penury.

9. All objects (of sense) are detached from each other as iron rods or needles from one another; it is imagination alone which attaches them to our minds.

10. It is the mind that pictures the existence of the world as a reality, but the deceptiveness of the mind (being known) we are safe from such deception.

11. If the world is an unreality, it is a pity that ignorant men should be allured by it, like the deer tempted by a distant mirage (appearing) as water.

12. We are sold by none (to any one) and yet we remain as if enslaved to the world; and knowing this well, we are spellbound to riches, as it were by the magic wand of Sambara.

13. What are the enjoyments in this quintessence (of the world) but misery; and yet we are foolishly caught in its thoughts, as if clogged in honey (like bees).

14. Ah! I perceive after long that we have insensibly fallen into errors, like senseless stags falling into caverns in the wilderness.

15. Of what use is royalty and these enjoyments to me? What am I and whence are all these things? They are but vanities, and let them continue as such without any good or loss to any body.

16. Reasoning in this manner Oh Brāhman, I came to be disgusted with the world, like a traveller in (his journey through) a desert.

17. Now tell me, O venerable sir! whether this world is advancing to its dissolution, or continued reproduction, or is it in course of its endless progression?

18. If there is any progress here, it is that of the appearance and disappearance of old age and decease, of prosperity and adversity by turns.

19. Behold how the variety of our trifling enjoyments hastens our decay, they are like hurricanes shattering the mountain trees.

20. Men continue in vain to breathe their vital breath as hollow-bamboo wind-pipes having no sense.

21. How is (human) misery to be alleviated, is the (only) thought that consumes me like wild fire in the hollow of a withered tree.

22. The weight of worldly miseries sits heavy on my heart as a rock, and obstructs my lungs to breathe out. I have a mind to weep, but am prevented from shedding my tears for fear of my people.

23. My tearless weeping and speechless mouth, give no indication of my inward sorrow to any body, except my consciousness the silent witness in my solitude.

24. I wait to think on the positive and negative states (of worldly bliss), as a ruined man bewails to reflect on his former state of affluence (and present indigence).

25. I take prosperity to be a seducing cheat, for its deluding the mind, impairing the good qualities (of men), and spreading the net of our miseries.

26. To me, like one fallen into great difficulties, no riches, offspring, consorts or home afford any delight, but they seem to be (so many sources of) misery.

27. I, like a wild elephant in chains, find no rest in my mind, by reflecting on the various evils of the world, and by thinking on the causes of our frailties.

28. There are wicked passions prying at all times, under the dark mist of the night of our ignorance; and there are hundreds of objects, which like so many cunning rogues, are about all men in broad day-light, and lurking on all sides to rob us of our reason. What mighty champions can we delegate (now) to fight with these than our knowledge of truth?

## CHAPTER XIII.

### VITUPERATION OF RICHES.

Rāma said:—It is opulence, Oh sage! that is reckoned a blessing here; it is even she that is the cause of our troubles and errors.

2. She bears away as a river in the rainy season, all high-spirited simpletons overpowered by its current.

3. Her daughters are anxieties fostered by many a malpractice, like the waves of a stream raised by the winds.

4. She can never stand steady on her legs any where, but like a wretched woman who has burnt her feet, she limps from one place to another.

5. Fortune like a lamp both burns and blackens its possessor, until it is extinguished by its own inflammation.

6. She is unapproachable as princes and fools, and likewise as favourable as they to her adherents, without scanning their merits or faults.

7. She begets only evils in them by their various acts (of profligacy), as good milk given to serpents, serves but to increase the poignancy of their poison.

8. Men (by nature) are gentle and kind hearted to friends and strangers, until they are hardheartened by their riches, which like blasts of wind, serve to stiffen (the liquid) frost.

9. As brilliant gems are soiled by dust, so are the learned, the brave, the grateful, the mild and gentle, corrupted by riches.

10. Riches do not conduce to one's happiness, but redound to his woe and destruction, as the plant aconite when fostered, hides in itself the fatal poison.



11. A rich man without blemish, a brave man devoid of vanity, and a master wanting partiality, are the three rarities on earth.

12. The rich are as inaccessible as the dark cavern of a dragon, and as unapproachable as the deep wilderness of the *Vindhya* mountain inhabited by fierce elephants.

13. Riches like the shadow of night, overcast the good qualities of men, and like moon-beams brings to bloom the buds of their misery. They blow away the brightness of a fair prospect as a hurricane, and resemble a sea with huge surges (of disquiet).

14. They bring upon us a cloud of fear and error, increase the poison of despondence and regret, and are like the dreadful snakes in the field of our choice.

15. Fortune is (as a killing) frost to the bondsmen of asceticism, and as the night to the owls of libertinism; she is an eclipse to the moonlight of reason, and as moonbeams to the bloom of the lilies of folly.

16. She is as transitory as the Iris, and alike pleasant to view by the play of her colours; she is as fickle as the lightning, which vanishes no sooner it appears to sight. Hence none but the ignorant have reliance in her.

17. She is as unsteady as a well born damsel following a base-born man to the words; and like a (deceptive) mirage that tempts the run-aways to fall to it as the doe.

18. Unsteady as the wave, she is never steady in any place; (but is ever wavering to all sides) like the flickering flame of a lamp. So her leaning is known to nobody.

19. She like the lioness is ever prompt in fighting, and like the leader of elephants favourable to her partizans. She is as sharp as the blade of a sword (to cut off all obstacles), and is the patroness of sharp-witted sharpers.

20. I see no felicity in uncivil prosperity, which is full of treachery, and replete with every kind of danger and trouble.

21. It is pity that prosperity, like a shameless wench will again lay hold on a man, after being abandoned by him in his association with (her rival) Poverty.

22. What is she with all her loveliness and attraction of human hearts,

but momentary thing obtained by all manner of evil means, and resembling at best a flower shrub, growing out of a cave inhabited by a snake, and beset by reptiles all about its stem.

## CHAPTER XIV.

### DEPRECIATION OF HUMAN LIFE.

Human life is as frail as a pendant drop of water trembling on the tip of a leaflet; and as irrepressible as a raving madman, that breaks loose from its bodily imprisonment out of its proper season.

2. Again the lives of those whose minds are infected by the poison of worldly affairs, and who are incapable of judging for themselves, are (varily) but causes of their torment.

3. Those knowing the knowable, and resting in the all-pervading spirit, and acquiescing alike to their wants and gains, enjoy lives of perfect tranquility.

4. We that have certain belief of our being but limited beings, can have no enjoyment in our transient lives, which are but flashes of lightnings amidst the cloudy sky of the world.

5. It is as impossible to keep the winds in confinement, to tear asunder the sky to pieces, and wreathe the waves to a chaplet, as to place any reliance in our lives.

6. Fast as the fleeting clouds in autumn, and short as the light of an oilless lamp, our lives appear to pass away as evanescent as the rolling waves in the sea.

7. Rather attempt to lay hold on the shadow of the moon in the waves, the fleeting lightenings in the sky, and the ideal lotus blossoms in the ether, than ever place any reliance upon this unsteady life.

8. Men of restless minds, desiring to prolong their useless and toilsome lives, resemble the she-mule conceiving by a horse (which causes her destruction abortion or unfructification).

9. This world (Sansāra) is as a whirlpool amidst the ocean of creation, and every individual body is as (evanescent) as a foam or froth or bubble, which can give me no relish in this life.

10. That is called true living, which gains what is worth gaining, which has no cause of sorrow or remorse, and which is a state of transcendental tranquility.

11. There is a vegetable life in plants, and an animal life in beasts, and birds: man leads a thinking life, but true life is above (the succession of) thoughts.

12. All those living beings are said to have lived well in this earth, who being once born herein have no more to return to it. The rest are no better than old asses (of burthen).

13. Knowledge is an encumbrance to the unthinking, and wisdom is cumbersome to the passionate; intellect—is a heavy load to the restless, and the body is a ponderous burden to one ignorant of his soul.

14. A goodly person possessed of life, mind, intellect and self-consciousness and its occupations, is of no avail to the unwise, but seem to be his over-loadings as those upon a porter.

15. The discontented mind is the great arena of all evils, and the nestling place of diseases which alight upon it like birds of the air: such a life is the abode of toil and misery.

16. As a house is slowly dilapidated by the mice continually burrowing under it, so is the body of the living gradually corroded by the (pernicious) teeth of time boring within it.

17. Deadly diseases bred within the body, feed upon our vital breath, as poisonous snakes born in caves of the woods consume the meadow air.

18. As the withered tree is perforated by minutest worms residing in them, so are our bodies continually wasted by many inborn diseases and noxious secretions.

19. Death is incessantly staring and growling at our face, as a cat looks and purrs at the mouse in order to devour it.

20. Old age wastes us as soon as a glutton digests his food; and it reduces one to weakness as an old harlot, by no other charm than her paint and perfumes.

21. Youth forsakes us as soon, as a good man abandons his wicked friend in disgust, after his foibles come to be known to him in a few days.

22. Death the lover of destruction, and friend of old age and ruin, likes the sensual man, as a lecher likes a beauty.

23. Thus there is nothing so worthless in the world as this life, which is devoid of every good quality and ever subject to death, unless it is attended by the permanent felicity of emancipation.

## CHAPTER XV.

### OBLOQUY ON EGOISM.

Rāma continued:—

Egoism springs from false conceit, and it is vanity (or vain glory) which fosters it; I am much afraid of this baneful egotism which is an enemy (to human kind).

2. It is under the influence of egotism that all men in this diversified world, and even the very poorest of them, fall into the dungeon of evils, and misdeeds.

3. All accidents, anxieties, troubles and wicked exertions proceed from egoism or self-confidence; hence I deem egoism as a disease.

4. Being subject to that everlasting arch-enemy—the cynic egoism, I have refrained from my food and drink. What other enjoyment is there for me to partake of?

5. This world resembles a long continuous night, in which our egoism like a hunter, spreads the snare of affections (to entrap us in it).

6. All our great and intolerable miseries, growing as rank as the thorny plants of the catechu, are but results of our egoism.

7. It overcasts the equanimity of mind as an eclipse overshadows the moon; it destroys our virtues as a frost destroys the lotus flowers; it dispels the peace of men as the autumn drives away the clouds. I must therefore get rid of this egoistic feeling.

8. I am not Rāma the prince, I have no desire nor should I wish for affluence; but I wish to have the peace of my mind and remain as the self-satisfied old sage Jina.

9. All that I have eaten, done or offered in sacrifice under the influence of egoism, have gone for nothing; it is the absence of egoism which (I call) to be real good.

10. So long, O Brāhman! as there is (the feeling of) egoism in one, he is subject to sorrow at his difficulties; but being devoid of it, he becomes happy; hence it is better to be without it.

11. I am free from anxiety, O sage! ever since I have got the tranquility of my mind after giving up my (sense of) egoism; and known the transitoriness of all enjoyments.

12. As long, O Brāhman! as the cloud of egoism overspreads (the region of our minds), so long our desires expand themselves like the buds of *kurchi* plants (in the rains).

13. But when the cloud of egoism is dispersed, the lightning of avarice vanishes away, just as the lamp being extinguished, its light immediately disappears.

14. The mind vaunts with egoism, like a furious elephant in the Vindhyan hills, when it hears the thunder-claps in the clouds.

15. Again egoism residing like a lion in the vast forest of all human bodies, ranges about at large throughout the whole extent of this earth.

16. The self-conceited are decorated with a string of pearls about their necks, of which avarice forms the thread, and repeated births—the pearls.

17. Our inveterate enemy of egoism, has (like a magician) spread about us the enchantments of our wives, friends and children, whose spells it is hard to break.

18. As soon as the (impression of the) word (*ego*) is effaced from the mind, all our anxieties and troubles are wiped out of it.

19. The cloud of egoism being dispelled from the sky of our minds, the mist of error which it spreads to destroy our peace, will be dispersed also.

20. I have given up my (sense of) egoism, yet is my mind stupified with sorrow by my ignorance. Tell me, O Brāhman! what thou thinkest right for me under these circumstances.

21. I have with much ado given up this egoism, and like no more to resort to this source of all evils and perturbation. It retains its seat in the breast for our annoyance only, and without benefiting us by any good quality of its own. Direct me now, you men of great understandings! (to what is right).

## CHAPTER XVI.

### THE UNGOVERNABLENESS OF THE MIND.

Our minds are infested by evil passions and faults, and fluctuate in their observance of duty and service to superiors, as the plumes of a peacock fluttering at the breeze.

2. They rove about at random with ardour and without rest from one place to another, like the poor village dog running afar and wide in quest of food.

3. It seldom finds any thing any where, and happening even to get a good store some where, it is as little content with it as a wicker vessel filled with water.

4. The vacant mind, Oh sage! is ever entrapped in its evil desires, and is never at rest with itself; but roves at large as a stray deer separated from its herd.

5. Human mind is of the nature of the unsteady wave, and as light as the minutest particle. It can therefore have no rest in spite of (the fickleness and levity of) its nature.

6. Disturbed by its thoughts, the mind is tossed in all directions, like the waters of the milk-white ocean when churned by the *Mandāra* mountain.

7. I can not curb my mind, resembling the vast ocean (in its course), and running with its huge surges (of the passions), with whirlpools (of error), and beset by the whales of delusion.

8. Our minds run afar, O Brāhman! after sensual enjoyments, like the deer running towards the tender blades of grass, and unmindful of falling into the pits (hid under them).

9. The mind can never get rid of its wavering state owing to the habitual fickleness of its nature, resembling the restlessness of the sea.

10. The mind with its natural fickleness and restless thoughts, finds no repose at any place, as a lion (has no rest) in his prison-house.

11. The mind seated in the car of delusion, absorbs the sweet, peaceful

and undisturbed rest of the body, like the gander sucking up pure milk from amidst the water.

12. O chief of sages! I grieve much to find the faculties of the mind lying dormant upon the bed of imaginary delights, from which it is hard to waken them.

13. I am caught, O Brāhman! like a bird in the net by the knots (of my egoism), and held fast in it by the thread of my avarice.

14. I burn in my mind, O sage, like the dried hay on fire, by the flame of my anxieties and under the spreading fumes of my impatience.

15. I am devoured, O Brāhman! like a clod of cold meat, by the cruelty and greediness of my heart, as a carcase is swallowed by a hungry dog and its greedy mate.

16. I am borne away, O sage! by the current of my heart, as a tree on the bank is carried away by the waters and waves beating upon it.

17. I am led afar by my (greedy) mind, like a straw carried off by the hurricane, either to flutter in the air or fall upon the ground.

18. My earthly mindedness has put a stop to my desire of crossing over the ocean of the world, as an embankment stops the course of the waters (of a stream).

19. I am lifted up and let down again by the baseness of my heart, like a log of wood tied to a rope dragging it in and out of a well.

20. As a child is seized by the false apparition of a demon, so I find myself in the grasp of my wicked mind, representing falsities as true.

21. It is hard to repress the mind, which is hotter than fire, more inaccessible than a hill, and stronger than a thunder bolt.

22. The mind is attracted to its objects as a bird to its prey, and has no respite for a moment as a boy from his play.

23. My mind resembling the sea both in its dullness as well as restlessness, in its extent and fulness with whirlpools and dragons, keeps me far from advancing towards it.

24. It is more difficult to subdue the mind than to drink off the ocean, or to upset the Sumeru mountain. It is ever harder than the hardest thing.

25. The mind is the cause of all exertions, and the sensorium of the

three worlds. Its weakness weakens all worldliness, and requires to be cured with care.

26. It is the mind from which arise our pains and pleasures by hundreds, as the woods growing in groups upon a hill; but no sooner is the scythe of reason applied to them, than they fall off one by one.

27. I am ready to subdue my mind which is my greatest enemy in this world, for the purpose of mastering all the virtues, which the learned say depend upon it. My want of desires has made me averse to wealth and the gross pleasures it yields, which are as tints of clouds tainting the (clear disk of the) moon (of our mind).

## CHAPTER XVII.

### ON CUPIDITY.

I see our vices like a flock of owls flying about in the region of our minds, under the darkness of our affections, and in the longsome night of our avarice.

2. I am parched by my anxieties like the wet clay under solar rays, infusing an inward heat in it by extraction of its soft moisture.

3. My mind is like a vast and lonesome wilderness, covered under the mist of errors, and infested by the terrible fiend of desire is continually floundering about it.

4. My wailings and tears serve only to expand and mature my anxiety, as the dews of night open and ripen the blossoms of beans and give them a bright golden hue.

5. Avarice by raising expectations in men, serves only to whirl them about, as the vortex of the sea wallows the marine animals in it.

6. The stream of worldly avarice flows like a rapid current within the rock of my body, with precipitate force (in my actions), and loud resounding waves (of my speech).

7. Our minds are driven by foul avarice from one place to another, as the dusty dry hays are borne away by the winds, and as the *Chātakas* are impelled by thirst to fly about (for drink).

8. It is avarice which destroys all the good qualities and grace which



we adopted to ourselves in good faith, just as the mischievous mouse severs the wires (of a musical instrument).

9. We turn about upon the wheel of our cares, like withered leaves (floating) upon the water, and like dry grass uplifted by the wind, and as autumnal clouds (moving) in the sky.

10. Being over powered by avarice, we are disable to reach the goal (of perfection), as a bird entangled in the snare, is kept from its flight.

11. I am so greatly burnt by the flame of avarice, that I doubt whether this inflammation may be assuaged even by administration of nectar itself.

12. Avarice like a heated-mare takes me far and farther still from my place, and brings me back to it again and again. Thus it hurries me up and down and to and fro in all directions for ever.

13. We are pulled up and cast down again like a bucket in the well, by the string of avarice (tied about our necks).

14. Man is led about like a bullock of burthen by his avarice, which bends his heart as fast as the string does the beast, and which it is hard for him to break.

15. As the huntress spreads her net to catch birds in it, so does our affection for our friends, wives and children stretch these snares to entrap us every day.

16. Avarice like a dark night terrifies even the wise, blindfolds the keen-sighted, and depresses the spirit of the happiest of men.

17. Our appetite is as heinous as a serpent, soft to feel, but full of deadly poison, and bites us as soon as it is felt.

18. It is also like a black sorceress that deludes men by her magic, but pierces him in his heart, and exposes him to danger afterwards.

19. This body of ours shattered by our avarice is like a worn out lute, fastened by arteries resembling the wires, but emitting no pleasing sound.

20. Our avarice is like the long fibered, dark and juicy poisonous creeper called Kaduka, that grows in the caverns of mountains, and maddens men by its flavour.

21. Avarice is as vain and inane, fruitless and aspiring, unpleasant and perilous, as the dry twig of a tree, which (bears no fruit or flower)

but is hurtful with its prickly point.

22. Venality is like a churlish old woman, who from the incontinence of her heart, courts the company of every man, without gaining the object of her desire.

23. Greediness as an old actress plays her various parts in the vast theatre of world, in order to please the different tastes of her audience.

24. Parsimony is as a poisonous plant growing in the wide wilderness of the world, bearing old age and infirmity as its flowers, and producing our troubles as its fruits.

25. Our churlishness resembles an aged actress, attempting a manly feat she has not the strength to perform, yet keeping up the dance without pleasing (herself or any body).

26. Our fleeting thoughts are as fickle as pea-hens, soaring over inaccessible heights under the clouds (of ignorance); but ceasing to fly in the day light (of reason).

27. Avarice is like a river in the rains, rising for a time with its rolling waves, and afterwards lying low in its empty bed. (Such are the avaricious by the flux and reflux of their fortunes).

28. Avarice is as inconstant as a female bird, which changes her mates at times, and quits the arbor that no longer bears any fruit.

29. The greedy are as unsteady as the flouncing monkey, which is never restive at any place, but moves to places impassable by others, and craving for fruits even when satiate.

30. The acts of avarice are as inconstant as those of chance, both of which are ever on the alert, but never attended with their sequence.

31. Our venality is like a black-bee sitting upon the lotus of our hearts, and thence making its rambles above, below and all about us in a moment.

32. Of all worldly evils, avarice is the source of the longest woe. She exposes to peril even the most secluded man.

33. Avarice like a group of clouds, is fraught with a thick mist of error, obstructing the light of heaven, and causing a dull insensibility (in its possessor).

34. Penury which seems to gird the breasts of worldly people with chains

of gems and jewels, binds them as beasts with halters about the necks.

35. Covetousness stretches itself long and wide and presents to us a variety of hues as the rainbow. It is equally unsubstantial and without any property as the iris, resting in vapour and vacuum and being but a shadow itself.

36. It burns away our good qualities as electric fire does the hay; it numbs our good sense as the frost freezes the lotus; it grows our evils as autumn does the grass; and it increases our ignorance as the winter prolongs the night.

37. Greediness is as an actress in the stage of the world; she is as a bird flying out of the nest of our houses; as a deer running about in the desert of our hearts; and as a lute making us sing and dance at its tune.

38. Our desires like billows toss us about in the ocean of our earthly cares; they bind us fast to delusion as fetters do the elephant. Like the *ficus indicus* they produce the roots of our regeneration, and like moon beams they put our budding woes to bloom.

39. Avarice like (Pandora's) box is filled with miseries, decrepitude and death, and is full of disorder and disasters like a mad bacchanal.

40. Our wishes are sometimes as pure as light and at others as foul as darkness; now they are as clear as the milky way, and again as obscure as thickest mists.

41. All our bodily troubles are avoided by our abstaining from avarice, as we are freed from fear of night goblins at the dispersion of darkness.

42. So long do men remain in their state of (dead like) dumbness and mental delirium, as they are subject to the poisonous cholic of avarice.

43. Men may get rid of their misery by their being freed from anxieties. It is the abandonment of cares which is said to be the best remedy of avarice.

44. As the fishes in a pond fondly grasp the bait in expectation of a sop, so do the avaricious lay hold on any thing, be it wood or stone or even a straw.

45. Avarice like an acute pain excites even the gravest of men to motion, just as the rays of the sun raise the lotus blossoms (above the water).

46. It is compared with the bamboo in its length, hollowness, hard knots, and thorny prickles, and yet it is entertained in expectation of its yielding the manna and a pearly substance.

47. Yet it is a wonder that high-minded men, have been able to cut off this almost unseverable knot of avarice, by the glittering sword of reason:

48. As neither the edge of the sword, nor the fire of lightning, nor the sparks of the red-hot iron, are sharp enough to sever the keen avarice seated in our hearts.

49. It is like the flame of a lamp which is bright but blackening and acutely burning at its end. It is fed by the oily wicks (of years), is vivid in all, but never handled by any body.

50. Penury has the power of bemeaning the best of men to (the baseness of) straws in a moment, notwithstanding their wisdom, heroism and gravity in other respects.

51. Avarice is like the great valley of the Vindhya hills, that is beset with deserts and impenetrable forests, is terrible and full of snares laid by the hunters, and filled with the dust and mist (of delusion).

52. One single avarice has every thing in the world for its object, and though seated in the breast, it is imperceptible to all. It is as the undulating Milky ocean in this fluctuating world, sweeping all things yet regaling mankind with its odorous waves.

## CHAPTER XVIII.

### OBLOQUY OF THE BODY.

This body of ours that struts about on earth, is but a mass of humid entrails and tendons, tending to decay and disease, and to our torment alone.

2. It is neither quiescent nor wholly sentient, neither ignorant nor quite intelligent. Its inherent soul is a wonder, and it is reason (and its absence) that makes it graceful or otherwise.

3. The sceptic is doubtful of its inertness and intellection: and the unreasonable and ignorant people are ever subject to error and illusion.

4. The body is as easily gratified with a little, as it is exhausted in an instant, hence there is nothing so pitiable, abject and worthless as our bodies.

5. The face is as frail as a fading flower: now it shoots forth its teeth like filaments, and now it dresses itself with blooming and blushing smiles as blossoms.

6. The body is as a tree, having its arms resembling the branches, the shoulder-blades like stems, the teeth as rows of birds, the eye-holes like its hollows, and the head as a big fruit.

7. The ears are as two wood-peckers, the fingers of both hands and feet as so many leaves of the branches, the diseases as (parasite) plants, and the acts of the body are as axes felling this tree, which is the seat of the two birds the soul and intelligence.

8. This shady arbor of the body, is but the temporary resort of the passing soul, what then whether it be akin to or apart from anybody, or whether one would rely in it or not.

9. What man is there, O venerable fathers! that would stoop to reflect within himself, that this body is repeatedly assumed only to serve him as a boat to pass over the sea of the world.

10. Who can rely any confidence in his body, which is as a forest full of holes, and abounds in hairs resembling its trees?

11. The body composed of flesh, nerves and bones, resembles a drum without any musical sound, and yet I sit watching it as a cat (for the squeaking of mice).

12. Our bodies are as trees growing in the forest of the world, bearing the flowers of anxiety, and perforated by the worms of woe and misery, and mounted upon by the apish mind.

13. The body with its smiling face appears a goodly plant, bearing the fruits both of good and evil; but it has become the abode of the dragon of avarice, and a rookery of the ravens of anger.

14. Our arms are as the boughs of trees, and our open palms like beautiful clusters of flowers, the other limbs are as twigs and leaves, and are continually shaken by the breath of life.

15. The two legs are the erect stems (of the arbor of the body), and the organs are the seats of the birds of sense. Its youthful bloom is a shade for the passing traveller of love.

16. The hanging hairs of the head resemble the long grass growing on the tree (of the body); and egoism like a vulture (in hollow), cracks the ear with its hideous shrieks.

17. Our various desires like the pendant roots and fibres of the fig tree, seem to support its trunk of the body, though it is worn out by labour to unpleasantness.

18. The body is the big abode of its owner's egoism, and therefore it is of no interest to me whether it lasts or falls (for egoism is the bane of happiness).

19. This body which is linked with its limbs like beasts of burthen labour, and is the abode of its mistress Avarice—painted over by her taints of passions, affords me no delight whatever.

20. This abode of the body which is built by the frame-work of the back-bone and ribs, and composed of cellular vessels, tied together by ropes of the entrails, is no way desirable to me.

21. This mansion of the body, which is tied with strings of the tendons, and built with the clay of blood and moisture, and plastered white with old age, is no way suited to my liking.

22. The mind is the architect and master of this bodily dwelling, and our activities are its supports and servants; it is filled with errors and delusions which I do not like.

23. I do not like this dwelling of the body with its bed of pleasure on one side, and the cries of pain as those of its children on the other, and where our evil desires are at work like its bawling hand-maids.

24. I cannot like this body, which like a pot of filth, is full of the foulness of worldly affairs, and mouldering under the rust of our ignorance.

25. It is a hovel standing on the two props of our heels, and supported by the two posts of our legs.

26. It is no lovely house where the external organs are playing their parts, while its mistress the understanding sits inside with her brood of anxieties.

27. It is a hut which is thatched over with the hairs on the head, decorated with the turrets of the ears, and adorned with jewels on the crest, which I do not like.

28. This house of the body is walled about by all its members, and beset

by hairs growing like ears of corn on it. It has an empty space of the belly within (which is never full), and which I do not like.

29. This body with its nails as those of spiders, and its entrails growling within like barking dogs, and the internal winds emitting fearful sounds, is never delightful to me.

30. What is this body but a passage for the ceaseless inhaling and breathing out of the vital air? Its eyes are as two windows which are continually opened and closed by the eyelids. I do not like such a mansion as this.

31. This mansion of the body with its formidable (wide-open) door of the mouth, and (ever-moving) bolt of the tongue and bars of the teeth, is not pleasant to me.

32. This house of the body, having the white-wash of ointments on the outer skin, and the machinery of the limbs in continued motion, and the restless mind burrowing its base like the mischievous mouse, is not liked by me.

33. Sweet smiles like shining lamps, serve to lighten this house of the body for a moment, but it is soon darkened by a cloud of melancholy, wherefore I cannot be pleased with it.

34. This body which is the abode of diseases, and subject to wrinkles and decay, and all kinds of pain, is a mansion wherewith I am not pleased.

35. I do not like this wilderness of the body, which is infested by the bears of the senses. It is empty and hollow within, with dark groves (of entrails) in the inside.

36. I am unable, O chief of sages! to drag my domicile of the body, just as a weak elephant is incapable to draw out another immersed in a muddy pit.

37. Of what good is affluence or royalty, this body and all its efforts to one, when the hand of time must destroy them all in a few days.

38. Tell me, O sage! what is charming in this body, that is only a composition of flesh and blood both within and without it and frail in its nature.

39. The body does not follow the soul upon death; tell me Sir, what regard should the learned have for such an ungrateful thing as this.

40. It is as unsteady as the ears of an infuriate elephant, and as

fickle as drops of water that trickle on their tips. I should like therefore to abandon it, before it comes to abandon me.

41. It is as tremulous as the leaves of a tree shaken by the breeze, and oppressed by diseases and fluctuations of pleasure and pain. I have no relish in its pungency and bitterness.

42. With all its food and drink for evermore, it is as tender as a leaflet and is reduced to leanness in spite of all our cares, and runs fast towards its dissolution.

43. It is repeatedly subjected to pleasure and pain, and to the succession of affluence and destitution, without being ashamed of itself as the shameless vulgar herd (at their ups and downs).

44. Why nourish this body any longer, when it acquires no excellence nor durability of its state, after its enjoyment of prosperity and exercise of authority for a length of time.

45. The bodies of the rich as well as those of the poor, are alike subject to decay and death at their appointed times.

46. The body lies as a tortoise in the cave of avarice amidst the ocean of the world. It remains there in the mud in a mute and torpid state, without an effort for its liberation.

47. Our bodies floating as heaps of wood on the waves of the world, serve at last for the fuel of funeral fire (on the pile); except a few of these which pass for human bodies in the sight of the wise.

48. The wise have little to do with this tree of the body, which is beset by evils like noxious orchids about it, and produces the fruit of perdition.

49. The body like a frog, lies merged in the mire of mortality, where it perishes no sooner it is known to have lived and gone.

50. Our bodies are as empty and fleeting as gusts of wind, passing over a dusty ground, where nobody knows whence they come, and whither they go.

51. We know not the course of our bodies (their transmigrations), as we do not know those of the winds, light and our thoughts; they all come and go, but from where and whither, we know nothing of.

52. Fie and shame to them, that are so giddy with the ebriety of their error, as to rely on any state or durability of their bodies.



53. They are the best of men, O sage! whose minds are at rest with the thought, that their *ego* does not subsist in their bodies, nor are the bodies theirs at the end (of their lives).

54. Those mistaken men that have a high sense of honor and fear dishonor, and take a pleasure in the excess of their gains, are verily the killers both of their bodies and souls.

55. We are deceived by the delusion of egoism, which like a female fiend (sorceress) lies hid within the cavity of the body with all her sorcery.

56. Our reason unaided (by religion) is kept in bondage like a female slave within the prison of our bodies, by the malicious fiend of false knowledge (or sophistry).

57. It is certain that whatever we see here is unreal, and yet it is a wonder, that the mass of men are led to deception by the vile body, which has injured the cause of the soul.

58. Our bodies are as fleeting as the drops of a water-fall, and they fall off in a few days like the withered leaves of trees.

59. They are as quickly dissolved as bubbles in the ocean; it is in vain therefore that it should hurl about in the whirlpool of business.

60. I have not a moment's reliance in this body, which is ever hastening to decay; and I regard its changeful delusions as a state of dreaming.

61. Let those who have any faith in the stability of the lightning, of the autumn clouds, and in glacial castles, place their reliance in this body.

62. It has outdone all other things that are doomed to destruction in its instability and perishableness. It is moreover subject to very many evils; wherefore I have set it at naught as a straw, and thereby obtained my repose.

## CHAPTER XIX.

### BLEMISHES OF BOYHOOD.

One receiving his birth in the unstable ocean of the world, which is disturbed by the billows of the bustle of business, has to pass his

boyhood in sufferings only.

2. Want of strength and sense, and subjection to diseases and dangers, muteness and appetite, joined with longings and helplessness, are the concomitants of infancy.

3. Childhood is chained to fretting and crying, to fits of anger, craving and every kind of incapacity, as an elephant when tied to the post by its shackles.

4. The vexations which tease the infant breast, are far greater than those which trouble us in youth and old age, or disturb one in disease, danger or at the approach of death.

5. The acts of a boy are as those of young animals, that are always restless and snubbed by every body. Hence boyhood is more intolerable than death itself.

6. How can boyhood be pleasing to any body, when it is but a semblance of gross ignorance, and full of whims and hobbies, and ever subject to miscarriages.

7. It is this silly boyhood which is in constant dread of dangers arising at every step from fire, water and air, and which rarely betide us in other states of life.

8. Boys are liable to very many errors in their plays and wicked frolics, and in all their wishes and attempts beyond their capacities: hence boyhood is the most perilous state (of life).

9. Boys are engaged in false pursuits and wicked sports, and are subject to all foolish puerilities. Hence boyhood is fit for the rod and not for rest.

10. All faults, misconduct, transgressions and heart-aches, lie hidden in boyhood like owls in hollow caves.

11. Fie to those ignorant and foolish people, who are falsely led to imagine boyhood as the most pleasant period of life.

12. How can boyhood appear pleasing to any one, when the mind swings like a cradle towards every object of desire, however wrong it is deemed to be in both worlds.

13. The minds of all living beings are ever restless, but those of young people are ten times more at unrest.

14. The mind is naturally unsteady, and so is boyhood also. Say what can

save us from that state of life, when both these vagrant things combine to our destruction.

15. The glances of women, the flashes of lightning, the flame of fire, and the ever-rolling waves, have all imitated the fickleness of boyhood.

16. Minority seems to be a twin brother to the mind, and resembles it in the unsteadiness and frailty of all its purposes.

17. All kinds of miseries, misdeeds and miscarriages await on boyhood, as all sorts of men hang upon the rich (for their supportance).

18. Boys are fond of fresh things at all times, and on their failing to get the same, they fall to a fainting fit, as if from the effect of poison.

19. A boy like a dog, is as easily tamed as he is irritated at a little, and he is as glad to lie in the dust, as to play with dirt.

20. A foolish fretful boy with his body daubed in mire with the tears in his eyes, appears as a heap of dry clay soiled by a shower of rain.

21. Boys are subject to fear and voracity; they are helpless but fond of every thing they have seen or heard, and equally fickle in their bodies and mind. Hence boyhood is a source of troubles only.

22. The foolish and helpless child, becomes as sad and sour when he fails to get the object of his fancy, as when he is thwarted from the thing desired.

23. Children have much difficulty to get at the things they want, and which they can ask only by indistinct words. Hence no one suffers so much as boys.

24. A boy is as much irritated by the eagerness of his whimsical desires, as a patch of ground in the desert is parched by the summer heat.

25. A boy on entering his school, is subjected to corrections, which are as painful to him as the goading and fetters to the elephant.

26. A great many whims and hobbies, and a variety of false fancies, tend continually to afflict boyhood, which is ever fond of toys and trifles.

27. How can senseless childhood be said to be a happy state of life, when the child is led by its ignorance to swallow everything in the world, and to wish to lay hold on the moon in the sky.

28. Say great sage! what difference is there between a child and a tree, both of which have sensitiveness, but unable to defend themselves from heat and cold.

29. Boys are of the nature of birds, being both subject to fear and hunger, and ready to fly about when impelled by them.

30. Again boyhood is the abode of fear from all sides; such as from the tutor, father, mother, elder brother and elderly boys, and from every body besides.

31. Hence the hopeless state of childhood, which is full of faults and errors, and addicted to sports and thoughtlessness, cannot be satisfactory to any body.

## CHAPTER XX.

### VITUPERATION OF YOUTH.

Rāma continued:—

The boy having passed his state of blemishes, gladly steps to his youth with hopes of gaining his objects that tend only to his ruin.

2. The insensible youth feels at this time the wanton inclinations of his loose mind, and goes on falling from one tribulation to another.

3. He is overcome as one subdued by the power of delusive cupid, lying hidden in the cavity of the heart (hence called *Monoja*).

4. His ungoverned mind gives rise to loose thoughts like those of voluptuous women, and these serve to beguile him like the magic collyrium (in the hand) of boys (called *Siddānyana*).

5. Vices of the most heinous kind betake persons of such (perverse) minds in their youth, and lead them to their ruin.

6. The paths of youth lead them to the gate of hell through a maze of errors. Those that have been left uncorrupt by their youth, are not to be corrupted by anything else.

7. Whoso has passed the dreadfully enchanted coast of youth, fraught with various flavours and wonders, are said to be truly wise.

8. I take no delight in our unwelcome youth, which appears to us in the form of a momentary flash of lightning, and soon succeeded by the loud roaring of the clouds (of manhood).

9. Youth like rich wine is sweet and delicious (at first), but becomes bitter, insipid and noxious in a short time. Hence it is not delectable to me.

10. Youth appearing (at first) as a reality, is found to be a false, transient thing, as deceptive as a fairy dream by night. Hence I like it not.

11. It is the most charming of all things to men, but its charm is soon lost and fled. Therefore the phantasmagoria of youth is not pleasing to me.

12. Youth as an arrow shot is pleasant to see, but painful to feel its smart. Hence I do not like youth that produces blood heat (in the veins).

13. Youth as a harlot is charming at first sight, but turning heartless soon after. Hence it is not to my liking.

14. As the efforts of a dying man are all for his torment, so the exertions of the young are portentous of his destruction.

15. Puberty advances as a dark night spreading the shadow of destruction. It darkens the heart and mind by its hedious appearance, and intimidates even the god (Siva himself).

16. Errors growing in youth, cause copious mistakes in life, by upsetting good sense and setting at naught the approved good manners (of society).

17. The raging fire in the hearts of the young, caused by separation of their mates, burns them down like trees by a wild fire.

18. As a clear, sacred and wide stream, becomes muddy in the rains, so doth the mind of man however clear, pure and expanded it may be, gets polluted in his youth.

19. It is possible for one to cross over a river made terrible by its waves, but no way possible to him to get over the boisterous expanse of his youthful desires.

20. O how (lamentably) is one's youth worn out with the thoughts of his mistress, her swollen breasts, her beautiful face and her sweet caresses.

21. The young man afflicted with the pain of soft desire, is regarded by the wise in no better light than a fragment of (useless) straw.

22. Youth is the stake of haughty self-esteem, as the rack is for the immolation of the elephant giddy with its frontal pearl.

23. Youth is a lamentable forest, where the mind as the root of all, gives growth to jungles of (love sick) groans and sighs, and tears of sorrow. The vices of this time, are as venomous snakes of the forest.

24. Know youthful bloom of the person to resemble the blooming lotus of the lake:—the one is full of affections, bad desires and evil intents, as the other is fraught with bees, filaments, petals and leaves.

25. The new bloom of youth is the resort of anxiety and disease, which like two birds with their (black and white) plumage of vice and virtue, frequent the fountain of the young man's heart.

26. Early youth resembles a deep sea, disturbed by the waves of numberless amusements, transgressing all bounds, and regardless of death and disease.

27. Youth is like a furious gust of wind, over-loaded with the dust of pride and vanity, and sweeps away every trace of the good qualities (early acquired by one).

28. The rude dust of the passions of youths, disfigures their face, and the hurricane of their sensualities cover their good qualities (as flying leaves overspread the ground).

29. Youthful vigour awakens a series of faults, and destroys a group of good qualities, by increasing the vice of pleasures.

30. Youthful bloom confines the fickle mind to some beauteous person, as the bright moon-beams serve to shut the flitting bee in the dust of the closing lotus.

31. Youth like a delightful cluster of flowers, growing in the arbour of human body, attracts the mind as the bee to it, and makes it giddy (with its sweets).

32. The human mind anxious to derive pleasure from the youthfulness of the body, falls into the cave of sensuality, as a deer running after the mirage of desert heat, falls down into a pit.

33. I take no delight in moony youth, which guilds the dark body with its beams, and resembles the stern mane of the leonine mind. It is a

surge in the ocean of our lives (that tosses us all about).

34. There is no reliance in youth, which fades away as soon as summer flowers in this desert of the body.

35. Youth is as a bird, and as soon flies away from our bodily cage as the philosopher's stone, which quickly disappears from the hands of the unfortunate.

36. As youth advances to its highest pitch, so the feverish passions wax stronger for our destruction only.

37. As long as the night (delusion) of youth does not come to its end, so long the fiends of our passion do not cease to rage in the desert of the body.

38. Pity me, O sage! in this state of youth, which is so full of perturbations, as to have deprived me of the sight (light) of reason. O pity me as thou wouldst for thy dying son.

39. The foolish man who ignorantly rejoices at his transient youth, is considered as a human beast.

40. The foolish fellow who is fond of his youth which is flushed with pride and fraught with errors, comes to repent (of his folly) in a short time.

41. Those great minded men are honoured on earth, who have safely passed over the perils of youth.

42. One crosses over with ease the wide ocean which is the horrible habitation of huge whales; but it is hard to pass over our youth, that is so full of vices and the billows (of our passions).

43. It is very rare to have that happy youth which is fraught with humility, and spent in the company of respectable men; which is distinguished by feelings of sympathy, and is joined with good qualities and virtues.

## CHAPTER XXI.

### VITUPERATION OF WOMEN.

Rāma added:—

What beauty is there in the person of a woman, composed of nerves, bones and joints? She is a mere statue of flesh, and a frame of moving machinery with her ribs and limbs.

2. Can you find any thing beautiful in the female form, separated from its (component parts of the) flesh, skin, blood and water, that is worth beholding? Why then dote upon it?

3. This fairy frame consisting of hairs in one part and blood in the other, cannot engage the attention of a high-minded man to its blemishes.

4. The bodies of females, that are so covered with clothing and repeatedly besmeared with paints and perfumes, are (at last) devoured by carnivorous (beasts and worms).

5. The breasts of women decorated with strings of pearl, appear as charming as the pinnacles of Sumeru, washed by the waters of Ganges falling upon them.

6. Look at these very breasts of the woman becoming at last a lump of food, to be devoured by dogs in cemeteries and on the naked ground.

7. There is no difference between a woman and a young elephant that lives in the jungle, both of them being made of blood, flesh and bones. Then why hunt after her.

8. A woman is charming only for a short time, and does not long last to be so. I look upon her merely as a cause of delusion.

9. There is no difference between wine and a woman, both of them tending equally to produce high-flown mirth and jollity, and creating revelry and lust.

10. Uxorious men are like chained elephants among mankind, that will never come to sense however goaded by the hooks of reason.

11. Women are the flames of vice, their black-dyed eye and hairs are as their smoke and soot. They are as intangible as fire, though pleasing to the sight. They burn the man as fire consumes the straw.

12. They burn from afar (more than fire), and are as dry as bones (in their hearts), though appearing as soft and juicy to sight. They serve as fuel to the fire of hell, and are dangerous with their charmingness.

13. The woman resembles a moon-light night, veiled over by her loosened locks, and looking through her starry eyes. She shows her moon-like face



amidst her flowery smiles.

14. Her soft dalliance destroys all manly energy, and her caresses overpower the good sense of men, as the shade of night does the sleeping (world).

15. The woman is as lovely as a creeper in its flowering time. Her palm are the leaves and her eyes as the black-bees (on the flower). Her breasts are as the uplifted tops of the plant.

16. The lovely damsel is like a poisonous creeper, fair as the filament of a flower but destructive of life, by causing inebriation and insensibility.

17. As the snake-catcher entices the snake by his breath and brings it out of its hole, so does the woman allure the man by her officious civilities, and gets him under her control.

18. Concupiscence as a huntsman, has spread his nets in the forms of women, for the purpose of ensnaring the persons of deluded men like silly birds.

19. The mind of man though as fierce as that of a furious elephant, is tied fast by the chain of love to the fulcrum of women, just as an elephant is fastened (by his leg) to the post, where he remains dull and dumb for ever.

20. Human life is as a pool in which the mind moves about in its mud and mire (as a fish). Here it is caught by the bait of woman, and dragged along by the thread of its impure desires.

21. The beauteous-eyed damsel is a bondage to man, as the stable is to the horse, the fastening post to the elephant, and as spells are to the snakes.

22. This wondrous world, with all its delights and enjoyments, began with woman and depends on women for its continuance.

23. A woman is the casket of all gems of vice (Pandora's box), she is the cause of the chain of our everlasting misery, and is of no use to me.

24. What shall I do with her breast, her eyes, her loins, her eyebrows, the substance of which is but flesh, and which therefore is altogether unsubstantial.

25. Here and there, O Brāhman! her flesh and blood and bones undergo a change for the worse in course of a few days.

26. You see sir, those dearly beloved mistresses, who are so much fondled by foolish men, lying at last in the cemetery, and the members of their bodies all mangled and falling off from their places.

27. O Brāhman! those dear objects of love—the faces of damsels, so fondly decorated by their lovers with paints and pastes, are at last to be singed on the piles (by those very hands).

28. Their braided hairs now hang as flappers of *chowry* on the arbors of the cemetery, and their whitened bones are strewn about as shining stars after a few days.

29. Behold their blood sucked in by the dust of the earth, voracious beasts and worms feeding upon their flesh, jackals tearing their skin, and their vital air wafted in the vacuum.

30. This is the state to which the members of the female body must shortly come to pass, you say all existence to be delusion, tell me therefore why do you allow yourselves to fall into error?

31. A woman is no other than a form composed of the five elements, then why should intelligent men be fondly attached to her (at the risk of their ruin)?

32. Men's longing for women is likened to the creeper called Suta, which stretches its sprigs to a great length, but bears plenty of bitter and sour fruits.

33. A man blinded by avarice (for the supportance of his mate) is as a stray deer from its herd; and not knowing which way to go, is lost in the maze of illusion.

34. A young man under the control of a young woman, is as much lamentable as an elephant fallen into a pit of the Vindhya mountain in pursuit of his mate.

35. He that has a wife, has an appetite for enjoyment on earth; but one without her has no object of desire. Abandonment of the wife amounts to the abandoning of the world, and forsaking the world is the path to true happiness.

36. I am not content, O Brāhman! with these unmanageable enjoyments which are as flickering as the wings of bees, and are as soon at an end as they are born (like the ephemerids of a day). I long only for the state of supreme bliss, from my fear of repeated births transmigration), decay and death.

## CHAPTER XXII.

### OBLOQUY OF OLD AGE.

Boyhood has scarcely lost its boyishness when it is overtaken by youth, which is soon followed by a ruthless old age, devouring the other two.

2. Old age withers the body like a frost freezing the lake of lilies. It drives away the beauty of the person as a storm does the autumnal clouds; and it pulls down the body, as a current carries away a tree on the bank.

3. The old man with his limbs slackened and worn out by age, and his body weakened by infirmity, is treated by women as a useless beast.

4. Old age drives a man's good sense, as a good wife is driven away by her step dame.

5. A man in his state of tottering old age, is scoffed at as a dotard by his own sons and servants, and even by his wife, and all his friends and relations.

6. Insatiable avarice like a greedy vulture alights on the heads of the aged, when their appearance grows uncouth, and their bodies become helpless, and devoid of all manly qualities and powers.

7. Appetite the constant companion of my youth, is thriving along with my age, accompanied with her evils of indigence, and heart-burning cares and restlessness.

8. Ah me! what must I do to remove my present and future pains? It is this fear which increases with old age, and finds no remedy.

9. What am I that am brought to this extremity of senselessness, what can I do in this state. I must remain dumb and silent. Under these reflections there is an increased sense of helplessness in old age.

10. How and when and what shall I eat, and what is sweet to taste? These are the thoughts which trouble the mind of one when old age comes upon him.

11. There is an insatiable desire for enjoyments, but the powers to enjoy them are lacking. It is the want of strength which afflicts the heart in old age.

12. Hoary old age sits and shrieks as a heron on the top of the tree of this body, which is infested within it by the serpents of sickness.

13. As the grave owl—the bird of night, appears unexpectedly to our sight soon as the evening shades cover the landscape, so does the solemn appearance of death overtake us in the eve of our life.

14. As darkness prevails over the world at the eve of the day, so doth death overtake the body at the eve of the life.

15. Death overtakes a man in his hoary old age, just as an ape alights on a tree covered with pearly flowers.

16. Even a deserted city, a leafless tree and parched up land may present a fair aspect, but never does the body look well that is pulled down by hoary age.

17. Old age with its hooping cough lays hold on a man, just as a vulture seizes its prey with loud shrieks in order to devour it.

18. As a girl eagerly lays hold on a lotus flower whenever she meets with one, and then plucks it from its stalk and tears it to pieces, so does old age overtake the body of a person and break it down at last.

19. As the chill blast of winter shakes a tree and covers its leaves with dust, so does old age seize the body with a tremor and fill all its limbs with the rust of diseases.

20. The body overtaken by old age becomes as pale and battered, as a lotus flower beaten by frost becomes withered and shattered.

21. As moon-beams contribute to the growth of *Kumuda* flowers on the top of mountains, so does old age produce grey hairs resembling *casla* flowers on the heads of men (with inward phlegm and gout).

22. Death the lord of all beings, views the grey head of a man as a ripe pumpkin seasoned with the salt of old age, and devours it with zest.

23. As the Ganges upsets a neighbouring tree by its rapid course, so does old age destroy the body, as the current of our life runs fast to decay.

24. Old age which preys on the flesh of the human body, takes as much delight in devouring its youthful bloom as a cat does in feeding upon a mouse.

25. Decrepitude raises its ominous hoarse sound of hiccough in the body,

as the jackal sends forth her hideous cry amidst the forest.

26. Dotage as an inward flame consumes the living body as a wet log of wood, which thereupon emits its hissing sounds of hiccough and hard breathing, and sends up the gloomy fumes of woe and sighs.

27. The body like a flowering creeper, bends down under the pressure of age, turns to grey like the fading leaves of a plant, and becomes as lean and thin as a plant after its flowering time is over.

28. As the infuriate elephant upsets the white plantain tree in a moment, so does old age destroy the body that becomes as white as camphor all over.

29. Senility, O sage! is as the standard bearer of the king of death, flapping his *chowry* of grey hairs before him, and bringing in his train an army of diseases and troubles.

30. The monster of old age, will even overcome those that were never defeated in wars by their enemies, and those that hide themselves in the inaccessible caverns of mountains.

31. As infants cannot play in a room that has become cold with snow, so the senses can have no play in the body that is stricken with age.

32. Old age like a juggling girl, struts on three legs at the sound of coughing and whiffing, beating as a tymbal on both sides.

33. The tuft of grey hairs on the head of the aged body, represents a white flapper (*chowry*) fastened to the top of a handle of white sandal wood, to welcome the despot of death.

34. As hoary age makes his advance like moon-light on the site of the body, he calls forth the hidden death to come out of it, as the moon-light makes the *nilumbium* to unfold its buds.

35. Again as the white wash of old age whitens the outer body, so debility, diseases and dangers become its inmates in the inner typo apartment.

36. It is the extinction of being that is preceded by old age; therefore I as a man of little understanding, can have no reliance in old age (though extolled by some)[1]

[1] Cicero "*De senectute*."

37. What then is the good of this miserable life, which lives under the subjection of old age? Senility is irresistible in this world, and

defies all efforts to avoid or overcome it.

## CHAPTER XXIII.

### VICISSITUDES OF TIMES.

Men of little understandings are found to fall into grave errors in this pit of the world, by their much idle talk, ever doubting scepticism, and schisms (in religion).

2. Good people can have no more confidence in the net work of their ribs, than little children may have a liking for fruits reflected in a mirror.

3. Time is a rat that cuts off the threads of all thoughts (prospects), which men may entertain here about the contemptible pleasures of this world.

4. There is nothing in this world which the all-devouring time will spare. He devours all things as the submarine fire consumes the over-flowing sea.

5. Time is the sovran lord of all, and equally terrible to all things. He is ever ready to devour all visible beings.

6. Time as master of all, spares not even the greatest of us for a moment. He swallows the universe within himself, whence he is known as the universal soul.

7. Time pervades all things, but has no perceptible feature of his own, except that he is imperfectly known by the names of years, ages and *kalpas* (millenniums).

8. All that was fair and good, and as great as the mount of Meru, have gone down in the womb of eternity, as the snakes are gorged by the greedy Garuda.

9. There was no one ever so unkind, hard-hearted, cruel, harsh or miserly, whom time has not devoured.

10. Time is ever greedy although he should devour the mountains. This great gourmand is not satiated with gorging every thing in all the worlds.

11. Time like an actor plays many parts on the stage of the world. He abstracts and kills, produces and devours and at last destroys every thing.

12. Time is incessantly picking up the seeds of all the four kinds of living beings from this unreal world, as a parrot picks up the seeds from under the cracked shell of a pomegranate. (*Viz.* the oviparous, viviparous, vegetables and the ephemerids).

13. Time like a wild elephant uproots all proud living beings in this world, as the other pulls up the trees of the forest with their tusks.

14. This creation of God is like a forest, having Brahmā for its foundation and its trees full of the great fruits of gods. Time commands it throughout its length and breadth.

15. Time glides along incessantly as a creeping plant, composed of years and ages as its parts, and the sable nights as black bees chasing after them.

16. Time, O sage, is the subtlest of all things. It is divided though indivisible, it is consumed though incombustible, it is perceived though imperceptible in its nature.

17. Time like the mind is strong enough to create and demolish any thing in a trice, and its province is equally extensive with it.

18. Time is a whirlpool to men; and being accompanied with desire his insatiable and ungovernable mistress and delighting in illicit enjoyments, he makes them do and undo the same thing over and over again.

19. Time is prompted by his rapacity to appropriate every thing to himself, from the meanest straw, dust, leaves and worms, to the greatest Indra and the mount Meru itself.

20. Time is the source of all malice and greediness, and the spring of all misfortunes, and intolerable fluctuations of our states.

21. As boys with their balls play about their play-ground, so does time in his arena of the sky, play with his two balls of the sun and moon.

22. Time at the expiration of the *kalpa* age, will dance about with a long chain of the bones of the dead hanging from his neck to the feet.

23. The gale of desolation rising from the body of this desolator of the world at the end of a *kalpa* age, causes the fragments of mount Meru to fly about in the air like the rinds of the *bhoja-petera* tree.

24. Time then assumes his terrific form of fire ([Sanskrit: *pralayāgni*]), to dissolve the world in empty space, when the gods *Brahmā* and *Indra* and all others cease to exist.

25. As the sea shows himself in a continued series of waves rising and falling one after another, so it is time that creates and dissolves the world, and appears to rise and fall in the rotation of days and nights.

26. Time plucks the gods and demigods as ripe fruits, from their great arbor of existence, at the end of the world, (to make them his food).

27. Time resembles a large fig tree (*Ficus religiosa*), studded with all the worlds as its fruits, and resonant with the noise of living beings like the hissing of gnats about them.

28. Time accompanied by Action as his mate, regales himself in the garden of the world, blossoming with the moon-beams of the Divine Spirit.

29. As the high and huge rock supports its body upon the basis of the earth, so does time rest itself in endless and interminable eternity.

30. Time assumes to himself various hues of black, white and red (at night, day and midday) which serve for his vestures.

31. As the earth is the great support of hills which are fixed upon it, so is time the support of all the innumerable ponderous worlds that constitute the universe.

32. Hundreds of great *kalpa* ages (of the creation and dissolution of the world) may pass away, yet there is nothing that can move eternity to pity or concern, or stop or expedite his course. It neither sets nor rises (as time).

33. Time is never proud to think, that it is he who without the least sense of pain and labor, brings this world into play and makes it to exist.

34. Time is like a reservoir in which the nights are as mud, the days as lotuses, and the clouds as bees.

35. As a covetous man, with worn out broom sticks in hand, sweeps over a mountain to gather the particles of gold strewn over it, so does time with his sweeping course of days and nights, collect in one mass of the dead all living beings in the world.

36. As a miserly man trims and lights a lamp with his own fingers, to



look into his stores at each corner of the room; so does time light the lamps of the sun and moon to look into the living beings in every nook and corner of the world.

37. As one ripens the raw fruits in sun and fire in order to devour them, so does time ripen men by their sun and fire worship, to bring them under his jaws at last.

38. The world is a dilapidated cottage and men of parts are rare gems in it. Time hides them in the casket of his belly, as a miser keeps his treasure in a coffer.

39. Good men are like a chaplet of gems, which time puts on his head for a time with fondness, and then tears and tramples it down (under his feet).

40. Strings of days, nights and stars, resembling beads and bracelets of white and black lotuses, are continually turning round the arm of time.

41. Time (as a vulture) looks upon the world as (the carcase of) a ram, with its mountains, seas, sky and earth as its four horns, and the stars as its drops of blood which it drinks day by day.

42. Time destroys youth as the moon shuts the petals of the lotus. It destroys life as the lion kills the elephant: there is nothing however insignificant that time steals not away.

43. Time after sporting for a *Kalpa* period in the act of killing and crushing of all living beings, comes to lose its own existence and becomes extinct in the eternity of the Spirit of spirits.

44. Time after a short rest and respite reappears as the creator, preserver, destroyer and remembrancer of all. He shows the shapes of all things whether good or bad, keeping his own nature beyond the knowledge of all. Thus doth time expand and preserve and finally dissolve all things by way of sport.

## CHAPTER XXIV.

### RAVAGES OF TIME.

Rāma rejoined:—Time is a self-willed sportsman as a prince, who is inaccessible to dangers and whose powers are unlimited.

2. This world is as it were a forest and sporting ground of time, wherein the poor deluded worldlings are caught in his snare like bodies of wounded stags.

3. The ocean of universal deluge is a pleasure-pond of time, and the submarine fires bursting therein as lotus flowers (serve to beautify that dismal scene).

4. Time makes his breakfast of this vapid and stale earth, flavoured with the milk and curd of the seas of those names.

5. His wife *Chandi* (Hecate) with her train of *Mātris* (furies), ranges all about this wide world as a ferocious tigress (with horrid devastation).

6. The earth with her waters is like a bowl of wine in the hand of time, dressed and flavoured with all sorts of lilies and lotuses.

7. The lion with his huge body and startling mane, his loud roaring and tremendous groans, seems as a caged bird of sport in the hand of time.

8. The Mahākāla like a playful young *Kokila* (cuckoo), appears in the figure of the blue autumnal sky, and warbling as sweet as the notes of a lute of gourd (in the music of the spheres).

9. The restless bow of death is found flinging its woeful arrows (darts of death) with ceaseless thunder claps on all sides.

10. This world is like a forest, wherein sorrows are ranging about as playful apes, and time like a sportive prince in this forest, is now roving, now walking, now playing and now killing his game.

## CHAPTER XXV.

### SPORTS OF DEATH.

Time stands the foremost of all deceitful players in this world. He acts the double parts of creation and destruction, and of action and fate (utility and fatality).

2. Time has no other character but those of action and motion by which his existence is known to us, and which bind all beings (in the succession of thoughts and acts).

3. Fate is that which frustrates (the necessary consequences of) the acts of all created beings, as the solar heat serves to dissolve the conglomeration of snows.
4. This wide world is the stage wherein the giddy mob dance about (in their appointed times).
5. Time has a third name of a terrifying nature known as *Kritāntah* (Fate), who in the form of a Kāpālīka (one holding human skulls in his hand), dances about in the world.
6. This dancing and loving *Kritāntah* (Fate), is accompanied by his consort called Destiny to whom he is greatly attached (as his colleague).
7. Time (as Siva), wears on his bosom of the world, the triplicate white and holy thread composed of the serpent named Ananta and the stream of Ganges, and the digit of the moon on his forehead (to measure his course). (*Viz:*—the Zodiacal belt; the milky way, and the lunar mansions).
8. The sun and the moon are the golden armlets of time, who holds in his palm the mundane world as the paltry plaything of a nosegay.
9. The firmament with its stars appears like a garment with coloured spots in it; the clouds called *Pushkara* and *Avarta* are as the skirts of that garment, which are washed by Time in the waters of the universal deluge.
10. Before him, dances his beloved Destiny with all her arts for ever, to beguile the living that are fond of worldly enjoyments.
11. People hurry up and down to witness the dance of Destiny, whose unrestrained motion keeps them at work, and causes their repeated births and deaths.
12. The people of all the worlds are studded about her person as her ornaments, and the sky stretching from the heaven of gods to the infernal regions, serves for the veil on her head.
13. Her feet are planted in the infernal regions, and the hell-pits ring at her feet like trinkets, tied by the string of evil deeds or sins (of men).
14. She is painted all over from head to foot by the god *Chitra Gupta* with ornamental marks prepared by her attendants (the deeds of men), and perfumed with the essence of those deeds.

15. She dances and reels at the nod of her husband at the end of the *Kalpas*, and makes the mountains crack and crash at her foot-falls.

16. Behind her dance the peacocks of the god Kumāra; and Kāla the god of death staring with his three wide open eyes, utters his hideous cries (of destruction).

17. Death dances about in the form of the five headed Hara, with the loosened braids of hair upon him; while Destiny in the form of Gaurī, and her locks adorned with *Mandāra* flowers keeps her pace with him.

18. This Destiny in her war-dance, bears a capacious gourd representing her big belly, and her body is adorned with hundreds of hollow human skulls jingling like the alms-pots of the Kapāli mendicants.

19. She has filled (reached) the sky with the emaciated skeleton of her body, and gets terrified at her all destructive figure.

20. The skulls of the dead of various shapes adorn her body like a beautiful garland of lotuses, which keep hanging to and fro during her dance at the end of a *Kalpa* age.

21. The horrible roaring of the giddy clouds Pushkara and Avarta at the end of the Kalpa, serves to represent the beating of her *Damaru* drum, and put to flight the heavenly choir of *Tumburu*.

22. As death dances along, the moon appears like his ear-ring, and the moon-beams and stars appear like his crest made of peacocks' feathers.

23. The snow-capt Himālaya, appears like a circlet of bones in the upper loop of his right ear, and the mount *Meru* as a golden areola in that of the left.

24. Under their lobes are suspended the moon and the sun, as pendant ear-rings glittering over his cheeks. The mountain ranges called the *lokāloka* are fastened like chains around his waist.

25. The lightnings are the bracelets and armlets of Destiny, which move to and fro as she dances along. The clouds are her wrappers that fly about her in the air.

26. Death is furnished with many weapons, as clubs, axes, missiles, spears, shovels, mallets and sharp swords, all of which are sure weapons of destruction.

27. Mundane enjoyments are no other than long ropes dropped down by the hand of death, and keeping all mankind fast bound to the world; while the great thread of infinity (*ananta*) is worn by him as his wreath of

flowers.

28. The belts of the seven oceans are worn about the arms of Death as his bracelets resplendent with the living sea-animals, and the bright gems contained in their depths.

29. The great vortices of customs, the successions of joy and grief, the excess of pride and the darkness of passions, form the streaks of hair on his body.

30. After the end of the world, he ceases to dance, and creates anew all things from the lowest animal that lives in the earth, to the highest Brahmā and Siva (when he resumes his dance).

31. Destiny as an actress, acts by turns her parts of creation and destruction, diversified by scenes of old age, sorrow and misery.

32. Time repeatedly creates the worlds and their woods, with the different abodes and localities teeming with population. He forms the moveable and immovable substances, establishes customs and again dissolves them, as boys make their dolls of clay and break them soon afterwards.

## CHAPTER XXVI.

### THE ACTS OF DESTINY.

Rāma said:—Such being the all destructive conduct of time and others (as already described), what confidence, O great sage, can men like me, have upon them?

2. We all remain here, O sage! as slaves sold to Fate and Destiny, and are deceived by their allurements as beasts of the forest.

3. This Fate whose conduct is so very inhuman, is always up to devour all beings, and is incessantly throwing men into the sea of troubles.

4. He is led by his malicious attempts to inflame the mind with inordinary desires, as the fire raises its flames to burn down a habitation.

5. Destiny the faithful and obedient wife of Fate, is naturally fickle on account of her being a female, and is always bent on mischief and disturbing the patience (even of the wisest of men).

6. As the heinous serpent feeds upon the air, so does cruel Death ever swallow the living. He ripens the body with old age to create his zest, and then devours all animals warm with life.

7. Death is called a relentless tyrant, having no pity even for the sick and weak; nor any regard for any one in any state of life.

8. Every one in this world is fond of affluence and pleasures, not knowing that these are only calculated to lead him to his ruin.

9. Life is very unsteady. Death is very cruel. Youth is very frail and fickle, and boyhood is full of dullness and insensibility.

10. Man is defiled by his worldliness, his friends are ties to the world, his enjoyments are the greatest of his diseases in life, and his avarice and ambition are the mirage that always allures him (to ruin).

11. Our very senses are our enemies, before which even truth appears as falsehood; the mind is the enemy of the mind and self is the enemy of self. (*i. e.* they are all deceptive).

12. Self-esteem is stained (with the name of selfishness), intelligence is blamed for its fallaciousness, our actions are attended with bad results, and our pleasures tend only to effeminacy.

13. All our desires are directed to enjoyments; our love of truth is lost; our women are the ensigns of vice, and all that were once so sweet, have become tasteless and vapid.

14. Things that are not real, are believed as real, and have become the cause of our pride, by hardening us in untruth, and keeping us from the light of truth.

15. My mind is at a loss to think what to do; it regrets at its increased appetite for pleasure, and for want of that self-denial (which I require).

16. My sight is dimmed by the dust of sensuality: the darkness of self-esteem prevails upon me: the purity of mind is never reached to, and truth is far off from me.

17. Life is become uncertain and death is always advancing nigh; my patience is disturbed, and there is an increased appetite for whatever is false.

18. The mind is soiled by dullness, and the body is cloyed with surfeit and ready to fall; old age exults over the body, and sins are

conspicuous at every step.

19. Youth flies fast away with all our care to preserve it; the company of the good is at a distance; the light of truth shines from no where; and I can have recourse to nothing in this world.

20. The mind is stupified within itself, and its contentment has fled from it: there is no rise of enlightened sentiments in it, and meanness makes its advance to it from a distance.

21. Patience is converted into impatience; man is liable to the states of birth and death; good company is rare, but bad company is ever within the reach of every body.

22. All individual existences are liable to appear and disappear; all desires are chains to the world, and all worldly beings are ever seen to be led away per force where no body can tell.

23. What reliance can there be on human life, when the points of the compass become indistinct and undiscernible; when the countries and places change their positions and names, and when mountains even are liable to be dilapidated?

24. What reliance can there be on man, when the heavens are swallowed in infinity, when this world is absorbed in nothingness, and the very earth loses her stability?

25. What reliance can there be on men like ourselves, when the very seas are liable to be dried up, when the stars are doomed to fade away and disappear, and when the most perfect of beings are liable to dissolution?

26. What reliance can there be on men like us, when even the demigods are liable to destruction, when the polar star is known to change its place, and when the immortal gods are doomed to mortality?

27. What reliance can there be on men like us, when Indra is doomed to be defeated by demons; when even death is hindered from his aim, and when the current air ceases to breathe?

28. What reliance can there be on men like us, when the very moon is to vanish with the sky, when the very sun is to be split into pieces, and when fire itself is to become frigid and cold?

29. What reliance can there be on men like us, when the very Hari and Brahmā are to be absorbed into the Great One, and when Siva himself is to be no more.

30. What reliance can there be on men like us, when the duration of time comes to be counted, when Destiny is destined to her final destiny, and when all vacuity loses itself in infinity?

31. That which is inaudible, unspeakable, invisible, and unknowable in his real form, displays to us these wondrous worlds by some fallacy (in our conceptions).

32. No one conscious of himself (his egoism), can disown his subjection to that Being, that dwells in the hearts of every one.

33. This sun—the lord of worlds, is impelled (by that power) to run over hills, rocks and fields, like an inert piece of stone, hurled down from a mountain and borne away by a current stream.

34. This globe of earth, the seat of all the Suras and Asuras, and surrounded by the luminous sphere in the manner of a walnut covered by its hard crust, subsists under His command.

35. The Gods in the heavens, the men on earth and the serpents in the nether world, are brought into existence and led to decay by His will only.

36. Kāma (Cupid) that is arbitrarily powerful, and has forcibly overpowered on all the living world, has derived his unconquerable might from the Lord of worlds.

37. As the heated elephant regales the air with his spirituous exudation, so does the spring perfume the air with his profusion of flowers, unsettling the minds of men (at the will of the Almighty).

38. So are the loose glances of loving damsels directed to inflict deep wounds in the heart of man, which his best reason is unable to heal.

39. One whose best endeavour is always to do good to others, and who feels for others' woes, is really intelligent and happy under the influence of his cool judgement.

40. Who can count the number of beings resembling the waves of the ocean, and on whom death has been darting the submarine fire of destruction.

41. All mankind are deluded to entrap themselves in the snare of avarice, and to be afflicted with all evils in life, as the deer entangled in the thickets of a jungle.

42. The term of human life in this world, is decreased in each generation in proportion to (the increase of their wicked acts). The



desire of fruition is as vain as the expectation of reaping fruits from a creeper growing in the sky: yet I know not why men of reason would not understand this truth.

43. This is a day of festivity, a season of joy and a time of procession. Here are our friends, here the pleasures and here the variety of our entertainments. Thus do men of vacant minds amuse themselves with weaving the web of their desires, until they become extinct.

## CHAPTER XXVII.

### VANITY OF THE WORLD.

Rāma said:—O sage! this seemingly pleasing but actually unpleasant world, has nothing in it that is productive of such a thing as can afford tranquility to the soul.

2. After the playful boyhood is over, the mind wastes itself in the society of women like the deer fallen in a cavern, then the body bends down under old age, and the man has only to grieve (for his folly).

3. As the body is stricken with the frost of old age, its beauty flies afar from it like the bloom of the fading lotus, and then the fountain of man's worldliness is at once dried up.

4. As the body gets towards its decline, so much doth death rejoice in it. The body grows lean with grey hairs upon the head, just as a creeper fades away with the flowers upon it.

5. All living creatures are borne away by the stream of avarice, which upsets the tree of contentment growing on the bank and flows on for ever in this world.

6. Human body is like a vessel covered with skin; and glides over the ocean of the world (without its helmsman of reason). It is tossed about by sensual pleasures, and goes down under the water by the pressure of its whale-like passions.

7. The world is a wilderness abounding in creepers of avarice and trees of sensuality, with hundreds of desires as their branches. Our minds like monkeys pass their time in roving about this forest without getting the fruits (they seek).

8. Those that do not yield to grief in troubles, that are not elated with prosperity, nor smitten at heart by women, are rare in this world.

9. Those who fight boldly in the battle fields and withstand the war-elephants, are not so very brave in my opinion, as those who withstand the surges of the mind amidst the streams of carnal appetites.

10. I see no such deeds in the world which endure to the last (or final emancipation) of men. Actions proceeding from a desire of fruition in fools, serve only for their restlessness on earth.

11. Such men are rare in the world, that have filled the corners of the world with their fame and valour, who have filled their houses with true riches acquired by honest means and an unwavering patience.

12. Good and bad fortune always overtake a man, even if he were living in an aperture of the rock or within the walls of mountains, or even if he were enclosed within an iron built closet.

13. Our sons and riches are mere objects of delight to us. It is as erroneous to suppose them to be of any good to us at the end, as to expect any benefit from the decoction of poison.

14. Old people being reduced to calamitous circumstances at the pitiable state of the decay of their bodies and decline of life, have greatly to be tormented at the thoughts of the impious deeds (of their past lives).

15. Men having passed their early days in the gratification of their desires and other worldly pursuits at the expense of the acts of virtue and piety, are as much troubled with anxieties at the end, that their minds are seized with a tremor like that of the plumage of a peacock shaken by the breeze. How then can a man attain to tranquility at any time?

16. Wealth whether forthcoming or unattainable, whether got by labour or given by fortune, is all as deceitful to the worldly minded, as the high waters of rivers (swelling only to subside).

17. That such and such desirable acts are to be done, are the constant thoughts of men, who desire to please their sons and wives, until they are worn out with age and become crazy in their minds.

18. Like leaves on trees that grow to fall, and falling make room for others to shoot forth, are those men who devoid of reason, die away daily to be born again.

19. Men having travelled here and there and far and near, return to their homes at the end of the day; but none of them can have rest by day

or night, except the virtuous few that live by honest dealings.

20. After quelling his enemies and getting enough of riches in his clutches, the rich man just sits down to enjoy his gains; when death comes upon him, and interrupts his joy.

21. Seeing the vile trash of worldly gains earned and accumulated by the basest means to be but transitory, the infatuated mob do not perceive their approaching dissolution.

22. Men loving their own lives, and making mouths at the demise of others, are like a herd of sheep bound to the stake, and staring at the slaughter of their fellows, yet feeding themselves to fall as fattened victims to death.

23. The multitude of people on earth, is ever seen to appear in and disappear from it as fast as the passing waves of the sea, but who can tell whence they come and whither they return.

24. Women are as delicate as poisonous creepers, that with their red petaled lips and garments, and their eyes as busy as fluttering bees, are killers of mankind and stealers of their ravished hearts.

25. Men are as passengers in a procession, repairing from this side and that to join at the place of their meeting. Such is the delusive union of our wives and friends here (for our meeting in the next world).

26. As the burning and extinguishing of the lamp depend on the wick and its moistening oil; so does our course in this transitory world (depend on our acts and affections only). Nobody knows the true cause of this mysterious existence.

27. The revolution of the world is comparable with that of the potter's wheel and the floating bubbles of rain water; that appear to be lasting to the ignorant observer only.

28. The blooming beauty and graces (of youth), are destined to be snatched away at the approach of old age. The youthful hopes also of men fly at a distance like the bloom of lotus buds in winter.

29. The tree which is ordained to be useful to mankind by the loads of fruits and flowers that it bears upon its body, is fated also to be hewn down by the cruel axe at last. How then can beneficent men expect to avoid the cruel hand of death.

30. Society with relatives is (of all others) as perilous as that of a poisonous plant; it is pleasant for its domestic affections, which are in reality but delusions of the soul.

31. What is that thing in the world, which has no fault in it; and what is that which does not afflict or grieve us; what being is born that is not subjected to death, and what are those acts that are free from deceit?

32. Those living a *Kalpa* age are reckoned as short-lived, compared with those living for many *Kalpas*, and they again are so in respect to Brahmā. Hence the parts of time being all finite, the ideas of their length or shortness are altogether false.

33. Things that are called mountains are made of rocks, those that are called trees are made of wood, and those that are made of flesh are called animals, and man is the best of them. But they are all made of matter, and doomed to death and decay.

34. Many things appear to be endued with intelligence, and the heavenly bodies seem to be full of water; but physicists have found out by analysis that, there is no other thing any where except (*minutiae of*) matter.

35. It is no wonder that this (unreal world) should appear a miraculous (reality) to the wise, and seem marvelously striking in the minds of mankind; since the visions in our dreams also appear so very fascinating to every one in their state of dreaming.

36. Those that are corrupted in their greediness (after worldly enjoyments), will not even in their old age, receive the sermons on their eternal concerns, which they think to be false chimeras as those of a flower or a creeper growing in the sky.

37. People are still deluded in their minds in wishing to attain the state of their superiors; but they fall down still lower like beasts (goats) from the top of a hill, in wishing to lay hold on the fruits of a verdant creeper out of their reach.

38. Young men spending their wealth in personal gratifications, are as useless as plants growing in the bowels of a deep and inaccessible cavern, which spread their fruits and flowers, leaves and branches and their shades to the use of nobody.

39. Men are found to resemble the black antelopes (in their wanderings): some of them roving about the sweet, soft and beautiful sceneries of the country, and others roaming in sterile tracts and parts of boundless forests. (*i. e.* Some living in the society of men, and others as recluses from it).

40. The daily and diversified acts of nature are all pernicious in their

nature; they appear pleasant and ravishing to the heart for a time, but are attended with pain in the end, and fill the mind of the wise with dismay.

41. Man is addicted to greediness, and is prone to a variety of wicked shifts and plots; a good man is not now to be seen even in a dream, and there is no act which is free from difficulty. I know not how to pass this state of human life.

## CHAPTER XXVIII.

### MUTABILITY OF THE WORLD.

Rāma said:—

Whatever we see of all moveable or immovable things in this world, they are all as evanescent as things viewed in a dream.

2. The hollow desert that appears as the dried bed of a sea to-day, will be found to-morrow to be a running flood by the accumulation of rain-water in it.

3. What is to-day a mountain reaching the sky and with extensive forests on it, is in course of time levelled to the ground, and is afterwards dug into pit.

4. The body that is clothed to-day with garments of silk, and decorated with garlands and fragrance, is to be cast away naked into a ditch to-morrow.

5. What is seen to be a city to-day, and busy with the bustle of various occupations, passes in course of a few days into the condition of an uninhabited wilderness.

6. The man who is very powerful to-day and presides over principalities, is reduced in a few days to a heap of ashes.

7. The very forest which is so formidable to-day and appears as blue as the azure skies, turns to be a city in the course of time, with its banners hoisted in the air.

8. What is (to-day) a formidable jungle of thick forests, turns in time to be a table-land as on the mount Meru.

9. Water becomes land and land becomes water. Thus the world composed of wood, grass and water becomes otherwise with all its contents in course of time.

10. Our boyhood and youth, bodies and possessions are all but transient things, and they change from one state to another, as the ever fluctuating waves of the ocean.

11. Our lives in this (mortal) world, are as unsteady as the flame of a lamp placed at the window, and the splendour of all the objects in the three worlds, is as flickering as the flashing of the lightning.

12. As a granary stored with heaps of grains is exhausted by its continued waste, so is the stock of life spent away by its repeated respirations.

13. The mind of man is as fluctuating as a flag waving in the air and filled with the dust of sin, to indicate its wavering between the paths of heaven and hell.

14. The existence of this delusive world, is as the appearance of an actress on the stage, shuffling her vests as she trudges along in her dancing.

15. It's scenes are as changeful and fascinating as those of a magic city; and its dealings as bewitching and momentary as the glances of a giggling girl.

16. The stage of the world presents us a scene of continued dancing (of the sorceress of deception), and the deceptive glances of her eyes resembling the fleeting flashes of lightning.

17. The days, the great men, their hey-days and deeds (that are past and gone), are now retained in our memory only, and such must be our cases also in a short time.

18. Many things are going to decay and many coming anew day by day; and there is yet no end of this accursed course of events in this ever-changeful world.

19. Men degenerate into lower animals, and those again rise to humanity (by metempsychosis), gods become no-gods, and there is nothing that remains the same.

20. The sun displays every thing to light by his rays, and watches over the rotations of days and nights, to witness like time the dissolution of all things.

21. The gods Brahmā, Vishnu and Siva and all material productions, are reduced to nothingness, like the submarine fire subsiding under the waters of the deep.

22. The heaven, the earth, the air, the sky, the mountains, the rivers, and all the quarters of the globe, are subject to destruction like the dry fuel by the all-destroying fire of the last day.

23. Riches and relatives, friends, servants and affluence, are of no pleasure to him who is in constant dread of death.

24. All these are so long delightful to a sensible man, as the monster of death does not appear before the eye of his mind.

25. We have prosperity at one moment, succeeded by adversity at another; so we have health at one time, followed by sickness soon after.

26. What intelligent being is there, that is not misled by these delusions of the world, which represent things otherwise than what they are, and serve to bewilder the mind?

27. (The world is as varying) as the face of the skies; it is now as black as dark clay, and in the next moment bright with the golden hues of fair light.

28. It is now over-cast by azure clouds resembling the blue lotuses of the lake, and roaring loudly for a time and then being dumb and silent on a sudden:

29. Now studded with stars, and now glowing with the glory of the sun; then graced by the pleasant moonbeams, and at last without any light at all.

30. Who is there so sedate and firm, that is not terrified at these sudden appearances and their disappearance, and the momentary durations and final dissolution of worldly things?

31. What is the nature of this world, where we are overtaken by adversity at one moment, and elated by prosperity at another, where one is born at a time, and dies away at another?

32. One that was something else before, is born as a man in this life, and is changed to another state in course of a few days; thus there is no being that remains steadily in the same state.

33. A pot is made of clay, and cloth is made of cotton, and they are still the same dull materials of which they are composed: thus there is nothing new in this world that was not seen or known before, and that

changes not its form. (*i. e.* all is but a formal and no material change).

34. The acts of creation and destruction, of diffusion, production, and sustentation follow one another, as the revolution of day and night to man.

35. It happens sometimes, that an impotent man slays a hero, and that hundreds are killed by one individual; so also a commoner becomes a noble man, and thus every thing is changeful in this varying world.

36. These bodies of men that are always changing their states, are as bodies of waters rising and falling in waves by motion of the winds.

37. Boyhood lasts but a few days, and then it is succeeded by youth which is as quickly followed by old age: thus there being no identity of the same person, how can one rely on the uniformity of external objects?

38. The mind that gets delighted in a moment and becomes dejected in the next, and assumes likewise its equanimity at another, is indeed as changeful as an actor.

39. The creator who is ever turning one thing into another in his work of creation, is like a child who makes and breaks his doll without concern.

40. The actions of producing and collecting (of grains), of feeding (one's self) and destroying (others), come by turns to mankind like the rotation of day and night.

41. Neither adversity nor prosperity is of long continuance in the case of worldly people, but they are ever subject to appearance and disappearance by turns.

42. Time is a skilful player and plays many parts with ease; but he is chiefly skilled in tragedy, and often plays his tragic part in the affairs of men.

43. All beings are produced as fruits in the great forest of the universe, by virtue of their good and bad acts (of past lives): and *time* like a gust of wind blasts them day by day before their maturity.

## CHAPTER XXIX.



## UNRELIABLENESS OF WORLDLY THINGS.

Thus is my heart consumed by the wild-fire of those great worldly evils, and there rises in me no desire of enjoying them, as there rises no mirage from a lake.

2. My existence upon earth gets bitter day by day, and though I have got some experience in it, yet its associations have made me as sour as the Nimba plant by its immersion in water.

3. I see wickedness on the increase, and righteousness on the decline in the mind of man, which like the sour *Karanja* (crab) fruit, becomes sourer every day.

4. I see honour is eaten up every day by mutual altercations of men, using harsh words to each other as they crack the nuts under their teeth.

5. Too much eagerness for royalty and worldly enjoyments, is equally prejudicial to our welfare; as we lose our future prospects by the former, and our present happiness by the latter.

6. I take no delight in my gardens nor have any pleasure in women; I feel no joy at the prospect of riches, but enjoy my solace in my own heart and mind.

7. Frail are the pleasures of the world, and avarice is altogether intolerable; the bustle of business has broken down my heart, and (I know not) where to have my tranquility.

8. Neither do I hail death nor am I in love with my life; but remain as I do, devoid of all anxiety and care.

9. What have I to do with a kingdom and with all its enjoyments? Of what avail are riches to me, and what is the end of all our exertions? All these are but requirements of self-love, from which I am entirely free.

10. The chain of (repeated) births is a bond that binds fast all men by its strong knots of the senses; those striving to break loose from this bondage for their liberation, are (said to be) the best of men.

11. These haughty damsels whom the god of love employs to ravage the hearts of men, resemble a group of elephants subverting a lotus bed under their feet.

12. The treatment of the mind with pure reason being neglected now (in youth), it is hard to heal it afterwards (in age), when it admits of no

cure.

13. It is the worldliness of man that is his true poison, while real poison is no poison to him. It is the poison of worldliness which destroys his future life, while real poison is only locally injurious to him (in his present state).

14. Neither pleasure nor pain, nor friends nor relatives, nor even life and death, can enchain (affect) the mind that has received the light of truth.

15. Teach me, Oh Brāhman! that art the best of the learned in the mysteries of the past and future, teach me so that I may soon become like one devoid of grief and fear and worldly troubles, and may have the light of truth beaming upon me.

16. The forest of ignorance is laid over with the snare of desire, it is full of the thorns of misery, and is the dreadful seat of destruction and the danger (of repeated births and deaths).

17. I can rather suffer myself to be put under the jaws of death with his rows of teeth like saws, but cannot bear the dreadly pains of worldly cares and anxieties.

18. It is a gloomy error in this world to think that I have this and have not the other; it serves to toss about our minds as a gust of wind disperses the dust of the earth.

19. It is the thread of avarice that links together all living beings like a chaplet of pearls; the mind serves to twirl about this chain, but pure consciousness sits quiet to observe its rotation.

20. I who am devoid of desires, would like to break this ornamental chain of worldliness, hanging about me as a deadly serpent, in the same manner, as a lion breaks asunder the net (which is laid to ensnare him).

21. Do you now, O most learned sage, scatter the mist which has overspread the forest of my heart, and the darkness which has overcast my mind, by the light of true knowledge.

22. There are no anxieties, O sage! which cannot be put to an end by the society of good minded men; the darkness of night can be well removed by moon-beams.

23. Life is as fickle as a drop of water pending on a mass of clouds blown away by the winds. Our enjoyments are as unsteady as the lightning that flickers in the midst of clouds. The pleasures of youth are as slippery as water. With these reflections in my mind, I have subdued

them all under the province of peace and tranquility.

## CHAPTER XXX.

### SELF-DISPARAGEMENT.

Seeing the world thus ingulphed amidst the abyss of hundreds of rising dangers and difficulties, my mind is immersed in the mire of anxieties.

2. My mind is wandering everywhere and I am struck with fear at every thing; my limbs are shaking with fear like the leaves of a withered tree.

3. My mind is bewildered by impatience for its want of true contentment, just as a young woman is afraid in a desert for want of the company of her strong handed husband.

4. The thoughts of my mind are entangled in my desire for worldly enjoyments, as stags are caught in the pit strewn with grass over it.

5. The senses of an unreasonable man, ever run astray to the wrong and never turn to the right way; so the eyes of a blind man lead him but to fall into the pit.

6. Human thoughts are linked to the animal soul as consorts to their lords. They can neither sit idle nor ramble at liberty, but must remain as wives under the control of their husbands.

7. My patience is almost worn out, like that of a creeper under the winter frost. It is decayed, and neither lives nor perishes at once.

8. Our minds are partly settled in worldly things, and partly fixed in their giver (the Supreme soul). This divided state of the mind is termed its half waking condition.

9. My mind is in a state of suspense, being unable to ascertain the real nature of my soul. I am like one in the dark, who is deceived by the stump of a fallen tree at a distance, to think it a human figure.

10. Our minds are naturally fickle and wandering all about the earth. They cannot forsake their restlessness, as the vital airs cannot subsist without their motion.

11. Tell me Oh sage, what is that state of life which is dignified above

others, which is unassociated with the troubles (incident to birth and death), unqualified by the conditions of humanity, and apart from errors, and wherein griefs are unknown.

12. (Tell me also) how Janaka and the other good men, who are conspicuous for their ceremonious acts, and distinguished for their good conduct, have acquired their excellence (in holy knowledge).

13. (Tell me likewise) Oh source of my honor, how a man, who is besmeared all over his body with the dirt of worldliness, may yet be cleansed and get rid of it.

14. Tell me what is that knowledge, by resorting to which, the serpents of worldliness, may be freed from their worldly crookedness, and become straight in their conduct.

15. Tell me how the foulness of my heart may regain its clearness, after it is so much soiled by errors and tainted with evils, like a lake disturbed by elephants and polluted with dirt.

16. How is it possible for one engaged in the affairs of the world, to be untainted with its blemishes, and remain as pure and intact as a drop of water on the lotus leaf.

17. How may one attain his excellence by dealing with others as with himself, and minding the goods of others as straws, and by remaining aloof from love.

18. Who is that great man that has got over the great ocean of the world, whose exemplary conduct (if followed) exempts one from misery.

19. What is the best of things that ought to be pursued after, and what is that fruit which is worth obtaining? Which is the best course of life in this inconsistent world.

20. Tell me the manner by which I may have a knowledge of the past and future events of the world, and the nature of the unsteady works of its creator.

21. Do so, that my mind which is as the moon in the sky of my heart, may be cleared of its impurities.

22. Tell me what thing is most delectable to the mind, and what most abominable to it; as also how this fickle and inconstant mind may get its fixedness like that of a rock.

23. Tell me what is that holy charm, which can remove this choleric pain of worldliness, that is attended with numberless troubles.

24. Tell me how can I entertain within my heart, the blossoms of the arbor of heavenly happiness, that sheds about it the coolness of the full-moon beams.

25. Oh ye good men! that are present and learned in divine knowledge, teach me so that I may obtain the fullness of my heart, and may not come to grief and sorrow any more.

26. My mind is devoid of that tranquility which results chiefly from holy happiness, and is perplexed with endless doubts, that disturb my peace as the dogs molest smaller animals in the desert.

## CHAPTER XXXI.

### QUERIES OF RĀMA.

Rāma said:—I have no reliance on the durability of life, which is as transient as a drop of water that sticks to the point of a shaking leaf on a lofty tree; and as short as the cusp of the moon on Siva's forehead.

2. I have no credit in the durability of life, which is transient as the swelling that take place in the pouch of a frog while it croaks in the meadow. Nor have I any trust in the company of friends, which are as dangerous as the treacherous snare of hunters.

3. What can we do under the misty cloud of error (overhanging our minds), and raising our tempestuous desires which flash forth in lightnings of ambition, and burst out in the thunder claps of selfishness?

4. How shall we save ourselves from the temptations of our desires dancing like peacocks (and displaying their gaudy train) around us; and from the bustle of the world breaking in upon us as thickly as the blossoms of the *Kurchi* plant.

5. How can we fly from the clutches of cruel Fate, who like a cat kills the living as poor mice, and falls unwearied and unexpectedly upon his prey in the twinkling of an eye.

6. What expedient, what course, what reflections, and what refuge must we have recourse to, in order to avoid the unknown tracks of future lives?

7. There is nothing so trifling in this earth below, or in the heavens above, which ye gifted men cannot raise to consequence.

8. How can this accursed, troublesome and vapid world, be relished by one unless he is infatuated by ignorance?

9. It is the fusion of desires, which produces the milky beverage of contentment, and fills the earth with delights as the spring adorns it with flowers.

10. Tell me O sage, how the mist of our desires, which darkens the moon of our intellects, is to be dispelled from our minds, so as to make it shine forth in its full brightness.

11. How are we to deal in this wilderness of the world, knowing well that it is destructive both of our present and future interest?

12. What man is there that moves about in this ocean of the earth, who has not to buffet in the waves of his passions and diseases, and the currents of his enjoyments and prosperity.

13. Tell me, O thou best of sages, how one may escape unburnt like mercury (in its chemical process), when fallen upon the furnace of the earth.

14. (How can one get rid of the world) when it is impossible for him to avoid dealing in it, in the same manner as it is not possible for aquatic animals to live without their native element.

15. Our good deeds even are not devoid (of their motives) of affection and hatred, pleasure and pain, similarly as no flame of fire is unaccompanied by its power of burning.

16. As it is not possible to restrain the mind from thinking on worldly matters, without the process of right reasoning, deign to communicate to me therefore, the dictates of sound reason for my guidance.

17. Give me the best instruction for warding off the miseries (of the world), either by my dealing with or renouncing (the affairs of life).

18. Tell me of that man of enlightened understanding who had attained to the highest state of holiness and tranquility of his mind of yore, and the deeds and manner by which he achieved the same.

19. Tell me good sir, how the saints (of old) fled out of the reach of misery, that I may learn the same for suppression of my erroneous conceptions.

20. Or if there be no such precept (as I am in need of) in existence, or being *in esse*, it is not to be revealed to me by any body.

21. And should I fail of myself (by intuition) to attain that highest state of tranquility, then I must remain inactive (as I am), and avoid my sense of egoism altogether.

22. I will refrain from eating and drinking even of water, and from clothing myself with apparels; I will cease from all my actions of bathing and making my offerings, as also from my diet and the like.

23. I will attend to no duty, nor care about prosperity or calamity. I will be free from all desires except that of the abandonment of this body.

24. I must remain aloof from all fears and sympathies, from selfish feelings and emulation, and continue to sit quietly as a figure in painting.

25. I will gradually do away with the inspiration and respiration of my breath and outward sensations; till I part with this trifle—the seat all of troubles—this the so called body.

26. I do not belong to this body, nor does it belong to me, nor is any thing else mine; I shall be null and void like the oil-less lamp, and abandon every thing with this body.

27. Vālmīki said:—Then Rāma who was as lovely as the moon, and whose mind was well fraught with reasoning, became silent before the assemblage of the eminent men, as the peacock ceases from his screaming before the gathering clouds in awe.

## CHAPTER XXXII.

### PRAISES ON RĀMA'S SPEECH.

Vālmīki said:—When the prince Rāma (having his eyes resembling the petals of a lotus), had concluded his speech calculated to remove all ignorance from the mind.

2. All the men in the assembly had their eyes beaming forth with wonder, and the hairs on their bodies stood erect and pierced through their garments, as if wishing to hear the speech.

3. The assembly seemed for a moment to have lost their worldly desires in their eagerness after a stoic indifference, and to be rolling in the sea of nectar.
4. The audience remained (motionless) as the figures in a painting, being enraptured with internal delight at hearing the sweet words of the fortunate Rāma.
5. There were Vasishtha and Viswāmitra with other sages, and the prime minister Jayanta and other counsellors (of the king) then seated in that assembly.
6. There were also king Dasaratha and his subordinate rajas, with the citizens and foreign delegates, the chieftains and princes, together with Brāhmans and men learned in the Vedas and divine knowledge.
7. These accompanied by their friends and allies, with the birds in the cages and the royal antelopes and steeds of sport (about the palace), listened to Rāma with fixed and mute attention.
8. There were likewise the queen Kausalyā and other ladies adorned with their best jewels, and seated at the windows, all mute and motionless.
9. Besides these the birds on the trees and creepers of the princely pleasure garden, were listening to Rāma without fluttering their wings or making any motion or sound.
10. There were the Siddhas and aerial beings, and the tribes of Gandharvas and Kinnaras, together with Nārada, Vyāsa and Pulapa the chiefs of sages (present at that place).
11. There were also some of the gods and chiefs of gods, Vidyādharas and the Nāgas, who heard the speech of Rāma which was full of meaning and clearness.
12. As Rāma whose eyes were beautiful as the lotus, whose face was as lovely as the moon, and who likened the nocturnal luminary in the atmosphere of Raghu's family, held his silence.
13. Flowers were cast upon him from heaven in showers by the hands of the divine personages with their loud cheers and blessings.
14. The people in the assembly were highly regaled with the sweet scent and beauty of these flowers of paradise fraught with humming bees in their cells.
15. These flowers when blown in the air by the breeze of heaven,



appeared as they were clusters of stars, which after their fall brightened the ground with their beauty as with the beaming smiles of heavenly maids.

16. They appeared in the form of rain drops falling from the clouds, and blazing by the light of mute lightnings, and scattering about like balls of fresh butter.

17. They resembled also as particles of snow-balls, or as the grains of a necklace of pearls or as beams of moon-light, or as the little billows of the sea of milk, or like drops of ice-cream.

18. There were also borne by the loose and sweet winds of heaven, some lotuses with long filaments, and attended by clusters of bees humming and flying about them.

19. There were also to be seen heaps of *ketaki* and *Kairava*, *Kunda* and blue lotus flowers, falling and shining brightly among them.

20. These flowers covered the court hall and the roofs of houses and their courtyards. The men and women in the city raised their heads to behold them falling.

21. The sky was quite unclouded when the flowers fell incessantly from above. A sight like this that was never seen before struck the people with wonder.

22. The shower of flowers fell for quarter of an hour, but the Siddhas from whose hands they fell were unseen all the while.

23. The falling of the flowers having ceased after the assembly was covered with them, they heard the following words, coming to them from the divine personages in the sky.

24. "We have been travelling every where in whole bodies of the Siddhas from the beginning of creation; but never have we heard any where so sweet a speech as this.

25. "Such a magnanimous speech of indifference as has been just now spoken by Rāma—the moon of Raghu's race, was never heard even by gods like ourselves.

26. "We account ourselves truly blessed to hear this highly charming and wondrous speech from the mouth of Rāma himself to-day.

27. "Indeed we are awakened and edified by attending diligently to this truly excellent speech, delivered by Rāma on the ambrosial bliss of asceticism, and leading to the highest felicity of men".

## CHAPTER XXXIII.

### ASSOCIATION OF AERIAL AND EARTHLY BEINGS.

The Siddhas said:—

It behoves us to hear the decision of the great sages, in reply to the holy sermon, already delivered by the chief of Raghu's race.

2. Come forward you great chiefs of the sages, you Nārada, Vyāsa, Pulaha and all ye great sages, and be ready (to hear).

3. Let us descend to the full open court of Dasaratha, which is as bright as gold and free from stain, in the manner of bees alighting on the aureate and immaculate lotus.

4. Vālmīki said:—

So saying, the whole company of divine sages alighted themselves in that court from their aerial abode.

5. There Nārada the chief of sages, sat foremost playing on his lute, and in the midst was Vyāsa, with his dark blue complexion resembling a rainy cloud.

6. It was more over adorned with the presence of the chief sages Bhrigu, Angiras, Pulastya and others, with Chyavana, Uddālaka, Usira, Saraloman and many more about them.

7. Their garments of deer skins hang loosely down as they embraced one another. Their beads of *rudrāksha* moved in one hand, and their water pots shook in the other.

8. Their bodies shed a lustre in the Court-hall, resembling the yellow light of the stars in the sky, and like the beams of so many suns blazing upon one another.

9. They appeared as a shower of moon beams or as a halo about the full moon, or as a circle about the orb of the sun out of its season.

10. They looked like a circlet of gems of varied colors, or like a belt of pearls of great lustre.

11. Vyāsa appeared at the place where he sat, to be as a dark cloud amidst the stars; and Nārada was beheld upon his seat as the white orb of the moon amongst the starry group.

12. Here Pulastya shone as Indra among the gods, and there Angirā blazed as the sun amidst the heavenly bodies.

13. On seeing the body of Siddhas descending from the sky on earth, the whole court of king Dasaratha rose up (to greet them).

14. There was a promiscuous assemblage of the aerial and earthly sages, whose commingled glory spread a lustre to the ten sides of the Court.

15. Some of them held bamboo sticks in their hands, and others had lotuses in theirs. Some had put the sacred grass in their crests, while others had inserted some gems to the braids of their hair.

16. Some had matted and tawny brown hairs on their heads, and others wore garlands of flowers on theirs. Some had strings of beads for their bracelets and others wore wristlets made of the jasmine flowers.

17. Some were clothed in tatters, and others wore garments made of bark, while there were others who wore raiments of silk. Some were girt with girdles of grass and skin about their waists, and others wore waist bands with pendant strings of pearl.

18. Vasishtha and Viswāmitra honoured the aerials one by one; with respectful offerings and water and courteous address.

19. The great body of the etherials also honored Vasistha and Viswāmitra in their turn, with water and offerings worthy of them and with polite speeches.

20. The king also honoured the gods and the body of the Siddhas, who in return greeted the monarch with inquiries about his welfare.

21. Then the heavenly and earthly saints interchanged their greetings with one another with cordial welcomes and gestures, and were all seated afterwards on seats made of the *kusa* grass.

22. They next honoured Rāma, who lay bowing before them, with gentle words and congratulations accompanied with shedding of flowers.

23. There were seated in that assembly the sages:—Viswāmitra, Vasishtha, Vāma Deva and the ministers of state.

24. There were also Nārada, the son of Brahmā, Vyāsa the greatest of sages, Marīchi, Durvāsa and Angirā.

25. There were Kratu, Pulastya, Pulaha, Saraloma, the great sage Vātsāyana, Bharadvāja, Vālmīki the great bard and sage.

26. There were also Uddālaka, Richika, Sarjati as well as Chyavana.

27. These and many others versed in the Vedas and their branches, and knowing all things worth knowing, were the leading members (of the assembly).

28. Then Nārada and others joined with Viswāmitra and Vasishtha in addressing Rāma, who was sitting silent with his face turned downwards; and said:—

29. We admire the blest and graceful speech of the prince which is dignified with the spirit of stoicism that breathes through the whole of it.

30. It is full of thought, perspicuous, elegant, clear, dignified, sweet and worthy of noble minded men, by its lucid style and wants of faults.

31. Who is there that is not struck with admiration at the speech of Rāma? It is well expressive of his thoughts, correct in its diction plain and sweet and agreeable to all:

32. It is rare to find one man among a hundred who is so eloquent as to combine dignity and force with a clearness and sweetness, that may command the admiration of all.

33. Who has such a clear head as our prince, a head which is as penetrating as the best pointed arrow, and as fruitful and beauteous as the creeping plant.

34. He is truly a man whose intellectual light like that of Rāma's, burns as the flame of a lamp within himself and enlightens all about him.

35. Man's blood, flesh, and bones with other (parts of his body) serve as machines to supply him with sensations of external object; but there is no intelligence in them.

36. Life and death, old age and troubles, repeatedly overtake every man; but they are beasts who are so infatuated as never to think of these.

37. There is scarcely any man to be seen, who is of so clear an understanding as Rāma (the destroyer of his enemies), who is able to judge of the future by the past.

38. Rāma is the most excellent, admirable, useful, and well shaped person amongst men, as is the mango tree (in the vegetable world).

39. It is only to-day that we see that a man of Rāma's age has acquired so much experience of the world, and such extraordinarily mature an understanding.

40. There are many such trees found growing in every place as are beautiful to see, easy of ascent, abundant in flowers and leaves; but there is no tree of paradise growing on earth.

41. There may grow in every forest, trees with goodly flowers and leaves; but the extraordinary and fair clove tree is not always to be met with.

42. Rāma has displayed the wonder of his knowledge, as the moon displays her cooling beams and good trees their clusters of blossoms, and as the flowers diffuse their fragrance all about.

43. It is very difficult to get the essence of true knowledge in this accursed world, which is constructed by the ungovernable and dominant predestination (of our past acts for misleading us to error and misery).

44. Those only are reckoned the best of men, and leaders of the good, who try their best to gain the essence of truth, and whose minds are fixed on glory as their best treasure.

45. We do not see any one in all this world, who is equal to Rāma in discrimination and magnanimity; nor shall there be one like him in future. This is our firm conviction.

46. If this speech of Rāma, which has filled every one here with admiration, fail to get its reply to the satisfaction of Rāma's mind, it is certain that all of us here, must pass for senseless sages (on earth).

YOGA VÁSISHTHA.

BOOK II.

MUMUKSHU KHANDA

OR

THE MEANS OF FINAL LIBERATION.

## CHAPTER I.

### LIBERATION OF SUKADEVA.

After Rāma had delivered his speech in an audible voice before the assembly, he was tenderly accosted by the sage Viswāmitra who sat before him; saying:—

2. Rāma! that art the best of the most intelligent, and hast nothing more to learn besides all that thou hast come to know by thy nice observation.

3. Thou hast an understanding clear as the mirror by its own nature (reflecting every image within itself); and yet thy queries about the same, serve as the cleansing of the reflector (in order to refract its light to others).

4. Thou hast a mind like that of Suka—the son of the great Vyāsa, who knowing the knowable by intuition, was yet in need of some precepts for confirmation of his belief.

5. Rāma said: How was it sir, that Suka—the son of the great Vyāsa—who did not rest assured at first of his knowledge of the knowable, came to be settled in his belief afterwards.

6. Viswāmitra answered: "Hear me relate to thee Rāma, the narrative of Sukadeva, whose case was exactly like thine, and the narration of which is a preventive of future births (in this world).

7. There is the great Vyāsa sitting on his seat of gold by thy father's side, swarthy in his complexion like a coal-black hill, but blazing as the burning sun (by his brilliancy).

8. His son was named Suka, a boy of great learning and wisdom, of a moon-like countenance, and a stature sedate as the sacrificial altar.

9. He reflected in his mind the vanity of worldly affairs like thyself, and became equally indifferent to all its concerns.

10. It was then that this great minded youth was led by his own discriminative understanding to a long inquiry after what was true, which he found out at last by his own investigation.

11. Having obtained the highest truth, he was still unsettled in his mind, and could not come to the belief of the certainty of his knowledge.

12. His mind grew indifferent to its perceptions of the transitory enjoyments of the world, and like the *Chātaka* thirsted only after the dew drops of heavenly bliss.

13. Once upon a time the clear sighted Suka finding his father the sage Krishna-Dwaipāyana—Vyāsa, sitting quietly alone by himself, he asked him with reverence; saying:—

14. Tell me, O sage! whence this commotion of the world had its rise, and how it may subside. What is its cause, how far is it to extend, and where is it to end?

15. The sage Vyāsa who knew the nature of the soul, being thus asked by his son, explained to him clearly all that was to be said (on the subject).

16. Suka thought that he already knew all this by his good understanding, and did not therefore think much of his father's instructions.

17. Vyāsa understanding the thoughts of his son, replied to him saying that, he knew no better the true nature of these things.

18. But that there was a prince named Janaka in this land, who well knew the knowledge of the knowable, and from whom Suka could learn every thing.

19. Suka being thus directed by his father, repaired to the city of Videha at the foot of mount Sumeru, which was under the rule of Janaka.

20. The club-bearer (door keeper) informed the high minded Janaka of his coming, telling him that Suka the son of Vyāsa was waiting at the gate.

21. Janaka who understood that Suka had come to learn from him, gave no heed to the informant, but held his silence for seven days afterwards.

22. The prince then ordered him to be brought in the outer compound, where he had to remain in the vexation of his spirit for seven days more as before.

23. Suka was then commanded to enter the inner apartment, where he continued a week more without seeing the prince.

24. Here Janaka entertained the moon-faced Suka with abundance of

eatables, perfumeries and lusty damsels.

25. But neither those vexations nor these entertainments could affect the tenor of Suka's mind, which remained firm as a rock at the blasts of wind.

26. He remained there as the full moon (without any wane or increase), tranquil in his desires, silent and contented in his mind.

27. The prince Janaka having thus known the (unalterable) disposition of Suka's mind, had him introduced to his presence, where seeing the complacency of his soul, he rose up and bowed down to him.

28. Janaka said: "You have accomplished to the full all your duties in this world, and obtained the object of your heart's desire to its utmost extent; what is it that you now desire for which you are welcome at mine".

29. Suka said: "Tell me my guide whence sprang all this bustle (of worldly life); and tell me also how it may soon come to its subsidence."

30. Viswāmitra said: Being thus asked by Suka, Janaka spoke to him the same things which he had learned from his great souled father.

31. Suka then said: "All this I have come to know long before by my own intuition, and then from the speech of my father in answer to my query.

32. "You sir, who are the most eloquent of all, have spoken to the same purport, and the same is found to be the true sense of the Sāstras.

33. "That the world is a creation of volition, and loses itself with the absence of our desires; and that it is an accursed and unsubstantial world after all, is the conclusion arrived at by all sages.

34. "Now tell me truly you long armed prince, what you think this world to be (whether a reality or unreality); that my mind may be set at rest by you from its wandering all about the world (in search of truth)."

35. Janaka replied: "There is nothing more certain, O sage! than what you have known by yourself and heard from your father.

36. "There is but one undivided intelligent spirit known as the universal soul and nothing besides; it becomes confined by its desires, and freed by its want of them.

37. "You have truly come to the knowledge of the knowable, whereby your great soul has desisted from its attachment to objects of enjoyment and



vision.

38. "You must be a hero to have overcome your desire in the lengthening chain of attractive enjoyments from your early youth. What more do you want to hear?

39. "Even your father, with all his learning in every science, and devotedness to austerities, has not arrived to the state of perfection like you.

40. "I am a pupil of Vyāsa, and you are his son; but you are greater than both of us, by your abandonment of the taste for the enjoyments of life.

41. "You have obtained whatever is obtainable by the comprehensiveness of your mind; and as you take no interest in the outer and visible world, you are liberated from it, and have nothing to doubt of."

42. Being thus advised by the magnanimous Janaka, Suka remained silent with his mind fixed in the purely supreme object.

43. Then being devoid of sorrow and fear, and released from all efforts, exertions and doubts, he repaired to a peaceful summit of the mount Meru to obtain his final absorption.

44. There he passed ten thousands of rains in a state of unalterable meditation, till at last he broke his mortal coil, and was extinguished in the supreme soul like a lamp without oil.

45. Thus purified from the stain of transmigration by abstaining from earthly desires, the great souled Suka sank into the holy state of the Supreme Spirit, as a drop of water mixes with the waters or merges into the depth of the ocean.

## CHAPTER II.

### SPEECH OF VISWĀMITRA.

Viswāmitra said:—

Rāma! it now becomes you to have your mind properly purified from its doubts, as it was done in the case of the son of Vyāsa.

2. You see, O great sages! how perfectly the knowable is known to Rāma,

whose good understanding has learnt to feel a distaste for worldly enjoyments, as if they were diseases unto him.

3. You well know that the fixed principle in the mind of one knowing the knowable, is to have an aversion to all the enjoyments of life.

4. It is the desire of fruition that chains down a man fastly to the earth; but the knowledge of the frailties here serves to dispel his darkness.

5. Know Rāma that it is the curtailing of desires which the wise call liberty, and the fastening of our desires to earthly objects, is what is termed our confinement here.

6. Spiritual knowledge is easily obtainable by most men here, but a distaste to (pleasurable) objects is hard to be had (however painful it is to procure them).

7. He who fully comprehends a thing, is said to know it, and who so knows what is knowable, is called a learned man; no earthly enjoyments can be delectable to such high minded men.

8. The mind that has no zest for earthly pleasures, except the glory of disinterested deeds, is said to be liberated even in the present life.

9. As there grows no vegetable in a sterile soil, so there grows no disinclination to worldliness, until one comes to know the knowable reality (*i. e.* to say: neither the godly can be worldly, nor the worldly be godly).

10. Hence know this supporter of Raghu's race to have verily known the knowable, which has made him disgusted with his princely enjoyments.

11. I tell you great sages that, whatever Rāma has come to know by his intuition, requires to be confirmed by Vasishtha for the tranquility of his mind.

12. It is only a reliance in the Unity, that Rāma now requires for his repose, just as the beauty of autumn depends on the clearness of the firmament.

13. Let the venerable Vasishtha then reason with the high minded Rāma, and restore the peace of his mind.

14. For he is the master and family preceptor of the whole race of the Raghus; besides he is all knowing and all seeing; and has a clear insight (into all things) of the three times (present, past and future).

15. Then addressing himself to Vasishtha he said:—you *well remember sir*, the instruction given us of old, for pacifying our mutual enmity, and promoting the welfare of the high minded sages.

16. When our lord the lotus-born Brahmā, seated on the table land of Nishadha mountain, and shaded by the Sarala trees, delivered his wise lectures to us and the sages.

17. It is by means of that knowledge of liberation that our worldly desires are dispelled like the darkness of night by sun-beams.

18. Please now, O Brāhman, to communicate that rational knowledge of the knowable to your pupil Rāma, whereby he may gain the peace of his mind.

19. It will be no difficult task for you to teach the spotless Rāma, whose mirror-like mind is quite clear to take the reflection.

20. The wisdom of the holy, their learning of the Sāstras, and the scholarship of the learned, are then only praiseworthy, when they are communicated to a good student, and those who are disgusted with the world.

21. But instruction given to one who is no student nor disgusted with the world, becomes as polluted as milk put in a hide vessel.

22. Again the instruction imparted by one devoid of passions and affections, fear and anger, pride and sin, serves to infuse tranquility into the mind.

23. At these words of Viswāmitra the son of Gadhi, the assembled sages Vyāsa, Nārada and others, honoured his saying with the exclamation "bravo", "well said" &c.

24. Then the venerable Vasishtha brilliant as Brahmā his father, and seated by the side of the king, spoke in reply:

25. O sage, I will perform without fail, what you have commanded me to do, for who, though mighty, can refuse to perform the behests of the good and wise?

26. I will destroy the mental darkness of the princes Rāma and others by the light of knowledge, as we dispel the gloom of night by the light of a lamp.

27. I well remember the instructions which were given of yore by the lotus-born Brahmā on the Nishadha mountain, for dispelling the errors of the world.

28. Having said so, the high-minded Vasishtha made up his mind as one girds up his loins, to deliver his lecture to Rāma for dispelling his ignorance, and showing him the state of supreme felicity.

### CHAPTER III.

#### ON THE REPEATED CREATIONS OF THE WORLD.

Vasishtha said:—

"I will now expound to you Rāma! the knowledge that was imparted of old by our lord the lotus-born (Brahmā), after creation of the world, for the peace of mankind."

2. Rāma said:—I know sir, you will expound to me the subject of liberation in full length; but remove first my fallacy about the frailty of this world.

3. And how it was that, the great sage Vyāsa—the father and guide of Suka, did not attain to disembodied emancipation (after his death) with all his omniscience, while his son did so.

4. Vasishtha said:—(Hear me Rāma), there is no counting of the atoms proceeding from the spirit and forming the three worlds both before and after the birth of the glorious sun.

5. There is no body even who can count the millions of orbs which at present form the three worlds.

6. Nor can any one say by calculation, what numbers of creation will rise from the (unlimited) ocean of divine existence, like its interminable waves (for ever).

7. Rāma said:—It is needless to talk of worlds gone by or yet to come; say what you will of the present (state of existence).

8. Vasishtha said:—This world consists of brute, human and heavenly beings, whose lives when they are said to perish in any part of it are really existent in the same part.

9. The mind is called to be ever-fluctuating, and gives rise to (all things in) the three worlds in itself. It resides in vacuity in the form of the heart, and the increate (God) also residing in the vacuous soul (gives the mind the power to realize the latent ideas of the soul).

10. The millions of beings that are dead, those that are dying and will die hereafter, are all to be reborn here according to the different desires in their minds.

11. The external world appearing as a reality, is in truth but a creation of our desires; it is an ideal castle in the air, and a magic view spread before us.

12. It is as false as an earthquake in a fit of delirium, as a hobgoblin that is shown to terrify children, as a string of pearls in the clear firmament, and as the moving trees on the bank to a passenger in the boat.

13. It is an illusion as the phantom of a city in a dream, and as untrue as the imagination of a flower growing in the air. The unreality of the world best appears to one at the point of and after his death.

14. But this knowledge of (the unreality of the world) becomes darkened upon one's being reborn on earth, when the shadow of this world falls again on the mirror of his sentient soul.

15. Thus there is a struggle for repeated births and deaths here, and a fancy for the next world after one's death.

16. After one's shuffling off his body, he assumes another and then another form, and thus the world is as unstable as a stool made of plantain leaves and its coatings.

17. The dead have no sensation of the earth and other elementary bodies, nor of the course of the world; but they fall again to these errors upon their being reborn here.

18. There is an interminable ignorance resembling an immense river enveloping the face of creation, and breaking into streamlets of unfordable ignorance.

19. The Divinity like a sea shoots forth in the various waves of creation, which rise incessantly and plentifully one after the other.

20. All beings here are but the waves of this sea, of which some are alike to one another in their minds and natures, while others are half alike, and some quite different from the rest.

21. I reckon yonder sagely Vyāsa as one of the thirty two of these waves, on account of his vast knowledge, and good looking appearance.

22. There were twelve of them possessed of a lesser understanding, they

were the patriarchs of men, and endued with equal energy. Ten of them were men of subdued spirits, and the rest were adepts in their family duties.

23. There will be born again other Vyāsas and Vālmīkis, and likewise some other Bhrigus and Angirās, as well as other Pulastyas and others in different forms.

24. All other men, Asuras and gods with all their hosts are repeatedly born and destroyed either in their former or different shapes.

25. Like this there are seventy two Tretā cycles in a Kalpa age of Brahmā, some of which have passed by and others to follow. Thus will there be other people like those that have gone by, and as I understand, another Rāma and Vasishtha like ourselves (by the eternal rotation of ideas in the Divine mind).

26. There have been ten successive incarnations of this Vyāsa, who has done such wondrous acts, and is famed for his vast knowledge.

27. Myself and Vālmīki have been contemporaries many a time, as also born in different ages and very many times.

28. We have been many times, and there were others also like myself, and so was I born also in many forms (in many ages).

29. This Vyāsa will again be born eight times hereafter, and again will he write his Mahābhārata and the Purāna histories.

30. He having divided the Vedas and described the acts of Bhārata's race (in the Mahābhārata), and established the knowledge of Brahm (in the Vedānta), is to attain to his disembodied liberation (after his final termination).

31. This Vyāsa who is devoid of fear and sorrow, and has become tranquil and emancipate in himself after subduing his mind and discarding the worldly desires is said to be liberated even in his present life time.

32. The living emancipate may sometimes be associated by his relatives and estates, his acts and duties, his knowledge and wisdom, and all his exertions like other men's, or he may forsake them all at once.

33. These beings are either reborn a hundred times in some age or never at all (as in the case of divine incarnations), and depending on the inscrutable will (Māyā) of God.

34. There souls undergo the like changes by repetition, as a bushel of grain, which is collected to be sown repeatedly, and to be reaped again

and again (in the same or some other field).

35. As the sea heaves its incessant surges of different shapes, so are all beings born incessantly in various forms in the vast ocean of time.

36. The wise man who is liberated in his life time, lives with his internal belief (of God) in a state of tranquility, without any doubt in his mind, and quite content with the ambrosia of equanimity.

## CHAPTER IV.

### PRAISE OF ACTS AND EXERTIONS.

Vasishtha said:—

I know gentle Rāma that, liberation of the soul, whether in its embodied or disembodied state is both alike, as the sea-water and its waves are the same liquid substance.

2. The liberation whether of embodied or disembodied spirits, consists in their detachment from the objects of sense: hence the soul unattached to sensual gratification, is (said to be) liberated, having no idea of sensible objects.

3. And though we see before us the living liberated sage (Vyāsa) as an embodied person, yet we have no doubt of the detachment of his inward soul from the (mortal coil of his) body.

4. The difference between the embodied and disembodied souls, when they are equally enlightened and liberated, is like that of the sea-water in its calm and billowy states.

5. There is no more difference between bodily and unembodied liberation than there is betwixt the air in motion and at rest.

6. Liberation whether with or without the body, is productive of unselfishness; we have lost our selfishness ever since we have come to the knowledge of an undivided unity (of the soul).

7. Now therefore attend to the true doctrine that I am going to deliver to you, which will be a jewel to your ears as it will dispel the darkness of ignorance (from your mind).

8. Know, O son of Raghu, that every thing in this world is obtainable by

our efforts being properly employed (to our purposes).

9. This (knowledge of truth) rises as the moon (in the human mind), and sheds its cooling and delightful influence to the heart, that there is no other way to gain the fruits of our exertions but by our efforts.

10. We evidently see the results of the exercise of our efforts, and nothing coming out from what the dull and mistaken call as chance or fate.

11. An effort when directed according to the counsel and conduct of the good in the exercise of the action of the body and mind, it is attended with success, otherwise it is as vain as the freak of a madman.

12. Thus he who wishes to acquire riches, and perseveres in its acquisition, surely succeeds in gaining them; or else he stops short in the midway.

13. It was by means of the exertion of their efforts that some particular persons have obtained the paramount dominion of Indra over the three worlds.

14. It is by the exertion of one's efforts that he attains to the rank of the lotus-born (Brahmā); and some even gain the inward joy of the state of Brahmā by it.

15. It was by virtue of his self-exertion that some body has become the best among men, even as he who bears the ensign of the eagle (Vishnu among the gods).

16. It was by the exertion of one's efforts that some persons succeeded to obtain the form of Siva accompanied by his female power, and adorned by the semi-circle of the moon in his crest.

17. Know our actions to be of two kinds namely, those of former and present lives: and that acts of the present life generally supersede those of the past.

18. Know also that energy joined with constant practice, and supported by wisdom and some stimulating force, is able to break down the mount of Meru, and the demerits of acts in the former lives of men.

19. The exertions of a man proceeding from his good efforts and countenanced by the law, lead to his success, or else they either go for nothing or turn to his disadvantage.

20. So a man laid up in a state of disability, is unable to twist his fingers in order to hold a little water in the hollow of his palm for



drink: while there is another who (by his well directed efforts) gets the possession of seas and islands, mountains and cities for himself, supports all his dependents and relations, and does not think this earth too great for him.

## CHAPTER V.

### NECESSITY OF ACTIVITY.

Vasishtha said:—

It is the will or inclination that is the prime instrument of all actions done even according to the rules of law and s̄astras, as it is the reflection of light that gives various hues to things.

2. Whoever wishes to do anything desirable to him by unlawful acts, it becomes as fruitless as the endeavours of a madman.
3. As you try so you get both of good and evil: and fortune and exertion are the joint causes of acts according to fatalists.
4. Human exertions are either lawful or unlawful; the former leading to success, and the latter to dangerous consequences.
5. Fortune and exertions contend with each other like two rams of unequal strength, wherein the mightier overcomes the other.
6. Therefore should man apply himself diligently (to his duties), and employ his skill and promptness after them in such a way, as his to-day may overcome the morrow (*i. e.*, do the works of to-morrow to-day).
7. When two unequal forces (of two persons) contend with one another like two rams, the stronger force whether of this or that man, overcomes the other.
8. When one incurs a failure or danger even by his lawful exertions, he should know it to be the result of his misapplied exertions.
9. One by his utmost exertion in the right way, as by the gnashing of his teeth (and the like), can overcome his misfortune and so does his bad luck sometimes baffle his exertions.
10. When one finds himself to be led astray by the demerit of his acts of a former state of existence, he must attempt to subdue the same by

greater energy of his present state.

11. So far should one diligently endeavour to exercise his exertions, as he may be able to beat down the evils resulting from his bad fortune (or predestination).

12. The evils of bad fortune are undoubtedly removed by the meritorious acts of the present life, as the bad consequence of an act of yesterday is averted by its remedy of today.

13. Having trampled over an unfavorable fortune by one's reliance on his continuous energy, he must attempt to secure to himself every good for his well-being in his present life.

14. Know that tranquility is not to be found by the effortlessness of dull ass-like men; it is the lawful energy of men which is said to secure his welfare in both worlds.

15. And that one should make his way out of the pit of this world by force of his energy and diligence, just as the lion breaks out from his cage.

16. One must ponder in himself every day that his body is subject to corruption, his beastly acts must be kept backward and man like acts put forward.

17. It is our good exertions that are attended by good results as the bad ones are followed by bad consequences. Chance is a mere meaningless word.

18. Do not make your bloom of youth useless as ashes by sitting idly at home and enjoying the bliss of the harem like a worm in the sore.

19. He who has no reliance on present objects, but depends upon suppositions of the past, is as a man flying for fear of his own hands supposing them as snakes.

20. It is a pleasure to men of perverted understandings to think themselves guided by their fortunes, prosperity flies away far off from such men who depend on their fortunes.

21. Therefore let a man diligently apply himself first to (the cultivation of) his reason, and then investigate into the works of abstruse spiritual knowledge.

22. Those who do not set their hearts to acts according to the dictates of the sāstras, but exert themselves otherwise to gain (their ends), are accursed as mad men for their vain attempts.

23. Thinking there is no end of exertions one declines to take the pains (after anything), and says that, no pains can bring out a gem from a stone (or oil from water).

24. Know that there is a limitation both of human lot and exertion, as of all other things as a pot or picture having a (limited capacity and length).

25. And that it is by means of good conduct derived from best precepts and the company of the good, that one succeeds to his object, and a disposition that breaks loose of these (bounds), is sure to fall to the contrary (extreme of) ruin.

26. Again any man who conducts himself in the right course of action, never fails in his attempts at any time.

27. Some among the best of men, who had been reduced to misery by their poverty and helplessness, have again risen to the eminence of Indra by exertion of their manhood.

28. By learning the Sāstras well from boyhood, by keeping company with the good, and by possession of good qualities, as also by diligent application, a man is sure to gain his object.

29. It has been seen, known, heard, and experienced (by us) that acts are rewarded with success; and they are dull-headed who think of obtaining it from fortune or by chance.

30. Had there not been the folly of idleness in this world, what man would fail either to be rich or learned? It is by reason of idleness that this earth is filled to its utmost limit of the sea with indigent and beastly men.

31. Let a man after passing his childhood, and getting rid of its false and idle playfulness and when he has attained the age of youthful vigour, apply himself diligently to the company of wise men, and to the cultivation of his understanding by a knowledge of the Sāstras and their meanings, and by scanning well his own faults and qualities.

32. Vālmīki said:—After the sage had said these sayings, the day passed away, and the sages went to bathe after taking leave of the assembly, where they joined again with the rising beams of the sun dispelling the gloom of night.

## CHAPTER VI.

### REFUTATION OF FATALISM.

Vasishtha resumed saying:—

Now fate being no other than the result of our actions of the former state of our existence, it is possible to leave it at a distance, and to extricate one's self (from its fetters) by betaking himself to good company and study of moral Sāstras.

2. Whatever one attempts to do, he readily meets with its reward: this being the effect of exertion. Fate is no other but the same thing.

3. Men laboring hard, are heard to exclaim "O how painful it is": so men suffering under fate cry out "O hard is fate!" (so the one is as bad as the other).

4. Thus then fate being no other than a name for our past actions, it is as easily overcome (by present acts) as a boy (is subdued) by an adult youth.

5. As some bad conduct of yesterday is corrected by proper behaviour of the present day, so the anterior fate is removed by (posterior) acts.

6. Those carnal minded libertines who do not try the means (of reforming their fate), but depend upon the favor of fortune, are perverted in their nature and marked for misery.

7. Thus if the acts of manliness are capable of forefending one's misfortunes, it must be acknowledged that manliness which destroys the other, is the mightier of the two.

8. As of two fruits growing on the same fore-stalk, the one is found to be empty within and the other full of juice, so the fruit of fate is rendered abortive by that of manliness.

9. Seeing the decay of the best things in the world, we must own the predominant power of the cause of this decay.

10. Like two rams our fate and exertions are fighting with one another, wherein the victory is always on the side of the stronger.

11. In the case of the royal elephant's taking up a beggar boy for being made the ruler (of a country), its cause is to be attributed more to the vote of the country-men and citizens (than to chance or fortune).

12. As a man takes his food and grinds it under his teeth, so is one (depending on fate) crushed by the stronger party relying on his exertions.

13. Inferior servants are thus employed like clods of earth by their more active masters in any work they like.

14. Silly and impotent men seeing the strong thriving by their exertions whether apparent or unseen, are apt to attribute it to their good fortune (instead of their diligence).

15. The strong efforts of men truly constitute their presiding fortune, and these two are viewed alike by the wise.

16. In the case of the (aforesaid) beggar boy's installation to the ruling and protection of the people of a realm, the unanimous concurrence of the law and ministers, of the elephant and citizens (is to be taken as the chief cause).

17. Should the beggar boy be ever elected for a ruler by the royal elephant itself (without the assent of men), in that case it is to be attributed to the boy's good fortune only (because there was no sensible exertion on his side).

18. Present acts destroy those of the past life and so also the vice versa comes to pass; but the exertions of a man are undoubtedly successful (at all times).

19. Of these two powers that of the present state is manifestly superior to the other; hence it is as possible to overcome the past by the present, as to lick a boy by an adult.

20. As a hail shower lays waste the cultivation of a whole year, so also doth the predominant fate sometimes overpower the attempts of this life.

21. However it does not behoove us to be sorry at the loss of our long earned treasure (as of the harvest), for what avails our sorrow at what is beyond our control.

22. If I should sorrow for what I have not the power to prevent, I must then weep all the days of my life because I am not to be spared by death.

23. All our acts are subject to their proper time and place, and to the modes of their operation and combination according to the course of nature; hence it is that the more diligent are the most successful (everywhere).

24. We ought therefore to rely in our exertions and clearness of understanding by the help of Sāstras and association with the wise, for fording over the ocean of this world.

25. Actions of the past and present lives are the two fruit trees growing in the garden of humanity; of which the one that is cultivated best, thrives and fructifies the most.

26. He who is unable to overcome his false fate by his best exertions (in this life), is no better than an ignorant beast that has no power over its pain or pleasure.

27. He who thinks of going to heaven or hell by the will of the Maker, is also a slave to destiny and no better than a beast.

28. The man of a noble mind and one employed in acts of goodness, breaks off from the errors of the world as a lion from its cage.

29. Those who vainly imagine themselves to be led about by some (supernatural power), and so slight their necessary duties, are to be shunned at a distance as the mean and base.

30. There are thousands of acts that are attended with gain or loss to their doers; but it is the duty of man to do what is right whether they are pleasant or painful.

31. He who does not transgress the bounds of law, nor forsake the duties (of his race), is attended by every blessing abundant as the pearls in the sea.

32. Devoted diligence in acts leading to one's object, is termed to be his manliness by the wise; and that being guided by the Sāstra leads to his success.

33. An act accompanied by exertion, is of itself the accomplisher of one's object, and the company of the wise and study of good books serve to raise a man by brightening his understanding.

34. The infinite happiness or a tranquil spirit is known as the *Summum bonum* by the wise; and those good works are fit for study which lead to that state.

35. The acts of our former lives constitute what we call our destiny, and they return to us from the region of the gods, for our good in both worlds.

36. We blame the fate which is a creation of the fancy of the ignorant, who by their adoration of the same come to meet their destruction.

37. One benefits himself always by his activity in both worlds, as his good acts of to-day gives a grace to those of yesterday.

38. Whoso therefore applies himself with diligence to his acts, reaps their fruits like that of an *Amalaki* in his palm, which though it is within his grasp, yet it could not be obtained without the cost of some labour:

39. It is the ignorant only that depart from the beaten path, and fall into the error of fatalism. Therefore give up that false faith in an unreal fate, which is a mere creation of the imagination and devoid of any cause or effect; and apply to your manly exertions.

40. The fruit of following the Sāstras and observing the good customs and local usages, is long known (to be wholesome), as exciting the heart and the exertion of the limbs to action. This it is what they called "manly activity."

41. All wise men after discussion of the subject of fate and acts, have applied themselves to activity by utter rejection of fatality, and accomplished their ends by attendance on the good and wise.

42. Knowing the efficacy of activity, every one should betake himself to his personal exertions, and attain to his highest perfection by attending to good Sāstras and the wise counsels of learned men.

43. And knowing the bondage of our births to be full of pain, let people strive for the exercise of their activities, and obtain the true and sweet blessing of tranquility by their attendance on the wise.

## CHAPTER VII.

### ON THE NECESSITY OF ACTIVITY.

Having obtained a body free from disease and a mind free from trouble, one should try to know the knowable to prevent his further birth (in this world).

2. Whoso wishes to avert his destiny by means of his activity, obtains the acme of his wishes both in this world as well as in the next.

3. But whoever is averse to assiduity and relies in his luck, he is an enemy to his own soul, and sacrifices all his virtues, riches and hopes

(to his idleness).

4. It is the exercise of our sensuous and mental faculties as also of the members of the body, which are the different modes of our exertions, that leads us to success.

5. Our perceptions are the cause of our mental activity, and this actuates the body to action, whereby we obtain the fruits of our desire.

6. In whatever case there is some act (enjoined in the Sāstra), it points us to our exertions and never to destiny. Even children are well aware of this.

7. It was by the exercise of their exertions that Divaspati (Jupiter) became the lord of gods, and Sukra obtained the preceptorship of demons.

8. There have been many weak, poor and miserable men, who have by means of their manly exertions become equal to Indra himself.

9. So also there have been many great men on earth, who after enjoyment of a great many extraordinary things and luxuries here, have become guests in hell for want of the exercise of their manly virtues.

10. In this manner have all beings evaded the effects of their various states of want and opulence by means of their own exertions (in the right way).

11. There are three fold benefits derived from the study of books, from lectures of a preceptor, and from one's own industry, all of which are attendant on our exertions and not destiny.

12. This is the long and short of all the Sāstras, that diligence preserves our minds from all evils, by employing them to whatever is good and right.

13. To apply with diligence to whatever is excellent, not low or mean and not liable to loss or decay, is the precept of parents and preceptors to their sons and pupils.

14. I get the immediate fruit of my labour in proportion to my exertion: hence I say, I enjoy the fruit of my labour and not of fortune.

15. Activity gives us success and it is this that elevates the intelligent. But men of little understandings rely only in fortune in their miserable state.

16. We have ocular evidence (of the efficacy) of activity every day, in the instances of men travelling in distant countries (for the sake of



gain).

17. He that eats becomes satiate and not who starves: so he who walks is said to proceed and not one who rests: and in like manner whoso speaks is called a speaker and not the silent man: thus action makes the man.

18. Wise men escape from great difficulties by means of their exertions; but not so the mistaken fatalist by his fruitless inertness.

19. Whoso acts in any manner, gets his reward accordingly; but the restive man has nothing to expect anywhere.

20. By well directed industry a man reaps the best reward, as he meets with its reverse by his misapplied labour: think upon this O Rāma! and do as you like.

21. The reward of industry which a man meets with sooner or later at any time or place, the same is said by the wise to be his fortune.

22. No one can see his fortune, nor has any body ever seen the same, nor is there such a thing to be found in any world: it is but the merit of our acts here which they place in the other world.

23. A man is born on earth to grow up and decay in his time, and no destiny is seen therein in the same way as his childhood, youth and old age.

24. One's application to diligence and action for the attainment of an object, is known by the term exertion by the wise, whereby all things are accomplished, (and which is no destiny).

25. One's going from one place to another, his holding a thing in the hand, and the movement of his limbs, are all the acts of his exertion and not his destiny.

26. There is another kind of propensity to acts productive of evil; this sort of action is likened to the attempt of a mad man which yields no good.

27. Men of acute understandings raise themselves to elevation, by their association with the virtuous, study of good works and active employment to duties tending to their own good.

28. The boundless joy arising from equanimity, is said to constitute one's *Summum bonum* (upon earth). This blessing also results from a man's diligent application to the Sāstras (and not from his destiny).

29. It is the understanding that leads to the knowledge of the Sāstras,

as it is the other that tends to our right understanding of things. Just so does the lotus serve to beautify a lake, as it is the lake which lends its grace to the lotus. (*i. e.* they serve mutually to assist each other).

30. It is also by virtue of one's deep study and good company in youth, that a man attains his desirable objects afterwards (which are the results of his exertions).

31. It was by means of his activity that Vishnu had conquered the demons, and established the order of the world. It was by this that he created the worlds none of which could be the work of fate.

32. Now, O lord of Raghu's race! employ your efforts to the exertion of your manly activities in such a way in this earth, that you may live free from fear of being bitten by the serpentine people in this arbor of the world (*i. e.* crush the malice of your enemies).

## CHAPTER VIII.

### INVALIDATION OF DESTINY.

Vasishtha continued saying that:—

What does destiny mean, which has no form, nor act, no motion nor might, but is a false notion rooted in the (minds) of the ignorant.

2. It is a word that has come into vogue from the idea of the future retribution of one's past actions (or retributive justice) and the like, which is designated "destiny".

3. From this the ignorant are led to believe that there is a thing as destiny: the inscrutability of which has led them to the fallacy as that of the supposition of a snake in a rope.

4. As a past misdeed of yesterday is rectified by a good action of the following day, let this day therefore supercede the past, and employ yourself to-day to action.

5. The perverted understanding that believes in a destiny grounded on its erroneous conception, may well enter into the fire from his conviction that it will not burn him unless it is so destined.

6. If destiny is the sole cause of every thing, why then should a man

betake himself to his actions of bathing and making his offerings, sitting and walking, all of which may be done by his destiny.

7. What then is the necessity of one's advising another to do a thing when destiny is the director of all? Let then all be silent and say nothing to nobody.

8. There is no one to be seen on earth that is motionless except the bodies of the dead; and if it is action that produces anything, it is useless to believe in destiny.

9. Nor is there any co-operative power of the invisible destiny perceptible in the actions of men, whence it is but a meaningless word.

10. Two things as the implements and members of the body being joined together, have each their several action; (as that of the pen and razor and the hand in writing and shaving); but the hand being wanted, nothing can be done by destiny (with its having those tools).

11. There is no such clear idea of a destiny like those of the mind and intellect, even in the (illiterate) cow-herd or in the (learned) pandit. Hence it is a mere non-entity.

12. If the concept of destiny be other (than that of an agent), it must mean something else; or if it be the same thing (with the agent) why then give it a different name (as destiny)? If it be proved to be an imaginary term, then why not imagine your exertion to be agent (of your action)?

13. The immaterial destiny like vacuity has no connection with the material body. If it had a form or figure it would be visible (to some one or other); hence destiny is a nullity.

14. If destiny is the main spring of the movements of all beings in the three worlds, then let all creatures rest at ease (with the assurance) that destiny will perform their parts.

15. The belief that we are guided by destiny and do as we are led to do, is a deception and an allegation (of self excuse); in fact there is no such thing as destiny.

16. It is the fool that fancies to himself a destiny and relies on it to his own disadvantage; while the intelligent raise themselves to better states by means of their exertion.

17. Say who is there among the mighty and brave, the intelligent and learned, that looks or waits upon destiny in this world?

18. Destiny may be said good, if it can have the power of saving a man from being beheaded, whom fortune-tellers had pronounced by their calculation to be long lived.

19. Again, O Rāghava, should one who is foretold by his fortune-teller to become a learned man, attain his learning without being taught in it, then may we believe fortune to be true.

20. Mark, O Rāma! how the sage Viswāmitra has cast away his destiny at a distance; and attained to Brahmahood by his own exertions.

21. Look at us and others who have become sages, that it was by our industry we became aeronauts or wanderers in the etherial regions.

22. Remember, O Rāma, how the chiefs of the Dānava race, have established their empires on earth by their prowess, and by discarding their destinies altogether.

23. Look again how the chiefs of gods have wrested the extensive earth from those demons by their valourous deeds of slaying and harassing them (in battle).

24. See Rāma! how they make handsome wicker vessels (of bamboo work) for the holding of water by their own industry, and without the aid of any destiny to the completion of the same.

25. In all our works of giving and receiving, walking, resting and the like, we see no causality of destiny in their completion, as we see of medicines (in healing diseases).

26. Therefore O Rāma, give up this destiny of your mistaken fancy; which is in reality devoid of its cause or effect, and is a false and ideal nullity; and betake yourself to your best exertions.

## CHAPTER IX.

### INVESTIGATION OF ACTS.

Rāma asked:—

"Will you Sir, that art versed in all knowledge, kindly explain the true sense of destiny in popular use."

2. Vasistha replied:—It is a man's activity and no other, O Rāghava,

that is the cause of all his actions, and the recipient of their consequence, wherein destiny has nothing to do.

3. Destiny is a mere imaginary thing, which neither exists nor acts nor feels (their effects). It is neither seen nor regarded (by any body).

4. The good or bad result which proceeds from the accomplished acts of successful activity, is expressed by the word destiny.

5. The wished for and unwished for consequences resulting from the good and bad deeds of human activity, are termed the effects of destiny by people.

6. Human activity which is the only cause of some unavoidable future consequence, is called as destiny by the majority of mankind.

7. Truly, O Rāghava! destiny though void as vacuity, appears as real to some body, who thinks it to be an active agent, while others know it to be inactive.

8. Again destiny is a mere saying uttered by men upon the result of some good or bad effect of their actual exertion, that "it is this which has produced the other."

9. It is my belief and I have known it for certain that, destiny is no more than the word uttered by people upon their attainment of the object of their exertions.

10. Destiny is that word of consolation which is uttered by men, as significant of the good or evil which they meet with and which they call to be the effect of the other.

11. Rāma asked:—How is it sir, that you who are all wise, do now contradict your own assertion that destiny is the result of the stock of our former acts (of past life)?

12. Vasishtha answered saying:—Well said O Rāma! you know every thing; but hear me tell you the whole of it, whereby you will have a firm belief in the nullity of destiny.

13. All the various desires which men may have entertained in their minds before, even those come to be accounted as his deeds (or mental actions) at last.

14. All animals are seen also to act according to their desires, and to do nothing to which an inclination was wanting in their natures.

15. As the villager goes to his village and the townsman comes to the

town: so it is the nature of the desire that leads men to their particular acts.

16. The keen and firm resolution with which an act was done in the former state of life, that verily is termed destiny in the successive births, or generations of living beings.

17. Thus are the acts of all active beings conformable with their natures, and the actions of men are in accordance to their desires, the desire is no other than the mind itself, and the mind is self-same with the human soul.

18. The mind is the soul and cause of all acts which they call the doings of destiny, certainly there is no other thing as destiny beside the mind.

19. This mind is verily the living soul, which acts as it desires, and enjoys accordingly the fruits thereof, and is same with destiny.

20. Know Rāma that the mind, the heart, desire, action and destiny are synonymous terms, and applied by the virtuous to the unascertainable soul (evolved in these forms).

21. Now whatever the so named soul undertakes to do continually and with a firm resolution, it obtains the fruit thereof accordingly.

22. It is by means of the activity or exertion of this soul, and by no other means, O support of Raghu's race, that it obtains everything, and may it lead you to your good only.

23. Rāma said:—Being caught in the net of my pre-existent desire, I remain a captive to them and do as they lead me to. Say then, O sage what else I can do.

24. Vasishtha replied:—So then O Rāma, you will be able to reach to your lasting good, if you will but exert your activity for it, without which there is no other way to it.

25. These desires are of two kinds, some leading to good and others to evil. Hence the desire of one's prior state must have been of one kind or other.

26. If you will be guided now by the pure desires (of your nature), you will be gradually led by means of your good acts to attain the state of your lasting welfare.

27. But if your wrong inclinations tend to lead you to difficulties, you must try your best to overcome such propensities *perforce*.

28. You Rāma are wise and perfectly intelligent, and not composed of a dull (material) body only; now if you should be in need of another's guidance to waken your intellect, say where lies your own intelligence.

29. If you would have one to enlighten your understanding, say where is that another to illumine him, and who is the other to illuminate him also. Hence as no one is wholly devoid of understanding, let him improve it himself.

30. The current of our desires is flowing betwixt the two channels of good and evil; it must be by exertion of our activity that we must turn it to the right course.

31. You who are the mightiest of the mighty, must exert the force of your activity to turn your mind to a profitable course from its direction to the profitless.

32. By directing the mind to the right way from the wrong, it will take the right course and so the *vice versa*. But as human mind is as (tender as) a child, it must not be employed by force (but gentle measures).

33. The training of the child like that of the mind, is effected slowly by gentleness and indulgence, and not by force and hurry.

34. You have already by your constant practice, got a mastery over all your good and bad desires; you have hence forward to direct your tendencies to good only.

35. O victorious Rāma! When by your pristine habits you have an aptitude to do what is good, learn that it is the result of your good nature.

36. O sinless Rāma, your desires are at present lying dormant in your mind, and require some practice to be employed only to the doing of good.

37. If you will not exert yourself at present to improve your dormant desires by constant practice, you can never expect to be happy.

38. When it is doubtful (to know the nature of the innate propensity), do you incline to what is good, and as you thrive in this, you shall have no evil to fear.

39. Whatever one practices, he becomes perfect in that in time; as studying from childhood makes the learned free from error.

40. When you have the good will in you, you must accomplish your

purpose, by means of your activity and subjection of the organs of your body.

41. So long as your mind is imperfect and unacquainted with the state of divine truth, you must attend to your teacher, books and reasoning, and act according to their directions (in the paths of truth).

42. Having first finished your acts and known the truth, you must abandon even your meritorious deeds, and all your desires with them.

43. Having known by your good understanding, that the virtuous course led by honorable men is truly good, give particular attention to know the nature of God, then forsake even that (enquiry), and remain (silent) as a saint (*muni*).

## CHAPTER X.

### DESCENSION OF KNOWLEDGE.

Vasistha resumed:—

This thing called destiny is as true as the reality of God. It is the cause of causes and effect of effects. (It is an attribute of God).

2. Now attend to my words and depend on your exertions, and intently apply your ever confident mind to the attainment of your chief good.

3. Try your exertions to turn to your subjection the misleading senses from pursuing their objects.

4. I will now propound to you a code containing of the essence of the best means of liberation, which will confer the fruits of your exertions and lead you to your welfare in both worlds.

5. Let them that have great minds, forsake their worldly desires in order to avoid their future births, and attend to these lectures with calm contentment (in their minds).

6. Weigh well the meanings of the antecedent and subsequent propositions, repress your mind from its worldly cares, and dispose your self to equanimity for its inquiry after truth.

7. Hear me relate to you Rāma, the way to emancipation, which will remove your feelings of pain and pleasure, and become the surest means



to lead you to supreme happiness.

8. On hearing this lecture on liberation in the company of all those reasonable men, you will know that highest state which is free from pain, and of which there is no termination.

9. This was spoken of old in a former *Kalpa* age by Brahmā abiding in the Supreme spirit. It is the remover of all anxiety and giver of all comfort to the soul.

10. Rāma asked saying:—Say O Brāhman—that art my guide, what cause moved Brahmā himself of old to reveal this knowledge, and in what manner was it obtained by you.

11. Vasishtha replied:—The supreme soul of infinite manifestations exists by itself; it passes through and supports the whole in the form of vacuity and understanding, and as light to all living beings.

12. From him who remains the same (unaltered being) in his rest and motion, the great Vishnu was born, like a moving wave on the quiet waters of the sea.

13. Then was Brahmā produced from the lotus of his heart, having the mount Meru for its pericarp, and the points of the compass for its petals, and the stars for its pistils.

14. He being beset by gods and sages acquainted with the Vedas and their significations, created all the worlds and the minds with their various thoughts.

15. He then created the groups of men in the Bhārata division (India) in a corner of Jambudwipa (Asia), and subjected them to all manner of diseases and afflictions.

16. They are also troubled with the possession and want of many things, and their subjection to dangers and diseases. Here all species of created beings are subjected to a variety of tribulations and afflictions.

17. The lord and creator of worlds, seeing the misery of these people, felt compassion for them, as a father does for his children.

18. He then pondered within himself for a moment with intensity of thought and for the good of all creatures, how to exterminate the misery of these beings who were subjected to death and despair.

19. With this thought the lord god (Brahmā), established himself the rules of austerity, piety, charity, veracity and pilgrimage.

20. Having established these, the lord and creator again thought within himself, how to make an end of the many miseries of the men he had created.

21. He thought upon self-extinction as the Supreme bliss, which was obtainable only through a knowledge of the Deity, and whereby man might be exempted from repeated births and deaths.

22. It was divine knowledge, he thought, the only means of men's crossing over (the ocean) of this world; but austerity, charity and pilgrimage were no means to it. (But mere preparatives to knowledge).

23. Upon this said he "I will immediately make a new and sure bridge for the salvation of men and for their liberation from pain."

24. Having thought so, the lord Brahmā sitting on the lotus, meditated in his mind, and produced me from himself.

25. Being thus produced, I stood forthwith in the presence of my progenitor, as a wave rising from the sea leans towards it.

26. I then bowed down to the god who held a water-pot in one hand and a rosary in the other, with a pitcher and a bead of seeds in my either hand, and was thus addressed by him.

27. Come my son said he, and then holding me with his hand, made me sit on the northern petal of his lotus of truth, which shone as bright as the moon amidst the silvery clouds.

28. Wearing the skin of an antelope, Brahmā my father, spoke to me who was in the like habit, with the voice of a gander addressing a stork (*i. e.* a talkative person addressing a mute one).

29. He said "I will for a moment overpower thy fickle-mindedness under a mist of insensibility, as a dark cloud overshadows the disk of the moon."

30. It was under this imprecation that I lost my reason and forgot every thing, even the clear idea I had of God.

31. I then became as helpless as one out of his wits, and came to be afflicted with distress and sorrow like an indigent person.

32. Ah woeful is this world! said I, and how came evil to dwell in it? With these thoughts I remained in silence (pondering on the origin of evil).

33. Then he my father spoke to me saying: Ah my son, why art thou so afflicted? Ask of me the remedy for thy affliction, and thou shalt become happy.

34. Then the lord creator of all peoples was asked by me, seated as I had been on the gold-coloured leaflet of the lotus, about the medicine of worldly woes.

35. How came, said I, O my lord, this world to be so full of misery, and how can people get rid of it, is what I ask of thee (to know).

36. I then learnt the most holy wisdom which Brāhman my father delivered to me, and following his advice, I became quite composed (in my mind).

37. Then the Creator of the world and revealer of all causes, seeing me knowing the knowable and restored to my own natural state said:—

38. I had turned thee to insanity my son, by an illusion, in order to make thee an enquirer into the essence of true knowledge for the welfare of mankind.

39. Now art thou released from the curse of illusion, and arrived to thy highest state of understanding. Thou hast become as one soul (with the Supreme), and art as pure gold (after its purification from dross).

40. Now shut thy heart against the world, and proceed to the land of Bharata on the surface of the earth for the good of mankind.

41. There employ thyself to ceremonial duties to the best of thy knowledge; and advise others to ritual acts in their proper order (of exoteric faith).

42. But such as are disgusted (with the world) in their hearts, and are rational with their elevated understandings, are to be counseled to esoteric knowledge which confers true felicity (to man).

43. Being thus appointed by him who was born in the lotus, I continue to abide herein throughout the succession of beings. (*i. e.* for ages).

44. I have no duty to perform here, but live while I have to live free from all cares. I do my acts always with as tranquil a mind as it were in a state of sleep; I do my works with the body; but I do nothing here with my soul (which is fixed in God).

## CHAPTER XI.

## ON THE QUALIFICATIONS OF THE INQUIRER AND LECTURER.

Vasishtha continued:—

I have thus related to you fully about the descent of knowledge on earth, with the reason of my birth and the intention of the lotus born Brahmā (in making me his apostle).

2. Now Rāma, as you are eager to learn the transcendental knowledge, and feel so great an anxiety for it in your mind, it must be the effect of your pristine merit.

3. Rāma said:—How was it sir, that the Supreme lord felt a desire to send down knowledge on earth after his creation of it (and not along with it?)

4. Vasishtha replied:—This Brahmā is in his own nature the same with the Supreme Brahman, and is born in him, as a billow is born of the waters of the deep. (The co-eternal *logos*).

5. This great lord saw the imperfection of his creation, and saw its whole course (at one view) in times past, present and future. (The perversion of mankind subsequent to their fall).

6. He saw the decay of ceremonial rites after the end of the Satya (golden) and other ages, and considering the error to which men were to fall afterward, he felt pity for their states (for want of sacrifices).

7. Then the Lord thought of endowing me with true knowledge, and sent me on the surface of the earth for dispelling the ignorance of mankind.

8. Like me he has sent also some other great sages here, as Sanat Kumāra, Nārada and many others also.

9. He has sent them all for the redemption of mankind from the fetters of their ignorance by a series of meritorious acts, and their progress in divine knowledge also.

10. These great sages seeing at the end of the past golden age, the gradual decay of the holy ritualistic rites on earth:—

11. They created the rulers of earth at different divisions of the land, for regulating the course of duties, and observing their proper limits (of action).

12. They have made many works on the traditional law and sacrificial

rules to be observed on earth, and many appropriate provisions for the accomplishment of religious and temporal duties (in the smritis).

13. But in the revolution of time, all these duties became slack in their course, and men have no other thought except that of seeking their daily maintenance.

14. Every day disputes are rising among the land-owners on account of their estates and properties, and the people are subjected to various penalties in large numbers.

15. In such a state, it is not possible for the rulers to rule over their states without fighting with one another, when they with their subjects are inevitably reduced to wretchedness (by warfare).

16. In order to remove the impotence (of such princes), and to lead them to a comprehensive view of things, we have prescribed to them many excellent precepts of knowledge.

17. It was the spiritual knowledge which had been at first propounded to princes; but it came afterwards to be known under the title of royal science (polity).

18. This royal science is of a recondite nature, and is also the best kind of spiritual knowledge. Many kings have been set beyond the reach of calamity by a knowledge of this science.

19. It is after many such fair-famed princes that have gone by, that your mighty self was begotten by the present king Dasaratha.

20. O slayer of your enemies, I find a very agreeable and holy kind of apathy growing spontaneously in your most clear understanding.

21. There is another kind of cold-heartedness, O Rāma, which is caused (by some sorrow) in the minds of the virtuous and reasonable men, that is styled their casual indifference.

22. But your unprecedented and astonishing apathy, which is produced without any cause and by your reason only, is called real stoicism by the wise.

23. Seeing the obnoxiousness of worldly things, what man will not grow averse to them? The best displacency to them, is what rises in the mind of one from his own judgement.

24. They are reckoned as great men and greatly wise also, whose indifference springs without any cause (of detestation to the world), and whose minds are clear (of all gloomy thoughts).

25. One whose mind feels a disgust (to the world) from its own judgement and nice discrimination (of things), is as graceful to see as the youthful bridegroom adorned with chaplets of flowers.

26. They are esteemed as the best of men, who betake themselves to indifference after judicious consideration of the worldly troubles.

27. It must be by one's repeated and judicious examination of the inward and outward illusions (of this world), that he should forcibly withdraw himself from them.

28. Who is there that feels not an aversion to worldliness at the doleful sight of a funeral event? It is that aversion however, which is born of itself that is highly commendable.

29. I see you are sincerely indifferent, and reaching the acme of true greatness. You are worthy of the best knowledge as is the moist earth of receiving the seeds.

30. It is by the grace of the Lord God and Supreme spirit, that a lucky understanding like yours, naturally inclines to reason.

31. It is by performance of ritual duties and observance of the prescribed rules, that the demerits of former births are expunged.

32. Upon expurgation of former demerits, the understanding turns of itself to take cognizance of spiritual matters, like the simultaneous flight of the crow towards the falling fruit of the palm.

33. But those that are devoted only to ritual acts, are like persons plunged in an eddy, wherein they are whirled up and down until they come to perceive the state of supreme (felicity).

34. Seeing this (illusory) state of the world, a man must shake off the delusion of his worldly-mindedness, just as the elephant breaks loose from his fetters.

35. It is too intricate, O Rāma! to understand the course of this boundless world, and not even the greatest of embodied beings (as man) can know it without true knowledge.

36. Know, O support of Raghu's race! that men of great understandings have got over the unfordable ocean of the world by means of the raft of their knowledge and reason.

37. Now hear with attention and steadiness of your mind, this rational knowledge for your deliverance from the flood of this world.

38. The unceasing excitements of the senses and the fears and miseries of the world, will continually disturb the mind, without the remedy of right reason.

39. There is naught beside rational knowledge, that can enable holy men to endure the afflictions of the opposite extremes of heat and cold and wind and rain.

40. The incessant cares and miseries which befall to men at every step, serve sometimes to torment the ignorant mind as a flame of fire burns away the straw.

41. But the troubles of this world can not afflict the wise man, who knows the knowable, and discerns all things (in their true light); just as it is impossible for the flame of fire to burn down a wood drenched by the rains.

42. The man knowing the truth resembles the firm arbor of the oak (Kalpa), which no whirlwind of disease or distress, raised by the hot winds of this desert of the world, has the power to upset.

43. The intelligent man who has a mind to know the truth, must diligently serve his wise preceptor with loving regard.

44. The sayings of the well-minded preceptor who is asked about anything, must be carefully preserved in the mind, as a piece of fine muslin receives the dye (with which it is dyed).

45. O best of the eloquent, you must not receive the instruction of one unacquainted with truth himself; whoever asks him anything is the greatest of fools.

46. Whoever does not carefully attend to the words of the truth-telling preceptor who is asked about anything, is the basest of men.

47. He is the best inquirer who makes his enquiry of one after ascertaining by his deeds whether he knows the knowable or not.

48. But he is reckoned a vile inquirer and incapable of knowing great things, who makes a boyish query without ascertaining the lecturer's (qualifications).

49. The wise man when asked, will reply to him who is able to comprehend the antecedent and subsequent propositions, and is possessed of a good understanding; but he should make no answer to a vile brutish being.

50. The preceptor who gives his lecture without examining the capacity

of the inquirer to grasp his meaning, is pronounced unwise by the learned.

51. O delight of Raghu's race! this our meeting is a very congenial one and well adapted to each other, wherein you as inquirer are an admirer of virtue, and I the speaker, am well acquainted (with the subject).

52. You that understand the meaning of words, should well consider all what I tell you, and take them to your heart.

53. You are truly great and disgusted with the world, and know the truth among mankind; whatever is spoken to you must be impressed in your mind as the red dye on muslin.

54. You by your attention to what I say and discrimination of spiritual matters, can make your understanding receive my instruction as the waters reflect the sun-light.

55. Receive all that I say and store them diligently in your mind; or else it is useless to ask me anything.

56. The mind, O Rāma! is as fickle as an ape in the forest, correct it carefully and attend to spiritual instruction.

57. Keep yourself always from the injudicious and ignorant, and those addicted to the company of wicked people, and honour the virtuous.

58. It is by association with good people that we can gain wisdom, which resembles a tree yielding the fruits both of enjoyment and liberation (*i. e.*, both of worldly and future good).

59. There are four guards said to keep watch at the gate of Liberation, namely: peace, judgement, contentment and the society of the good.

60. All these or three or two of them are to be attended with care, because they shall open to you the door leading to the abode of liberation.

61. Or at least one of them is to be resorted to with diligence and even at the expense of one's life; because by securing one of these a man can reconcile and gain all the four (to his favour).

62. The wise man is the receptacle of all *Sāstras* and *Srutis*, of all knowledge and austerity, and is a gem on earth, as the sun is the receptacle of light (and gem of heaven).

63. The dull understanding of the senseless man becomes as stiff as a (motionless) block, and like the frozen water becoming as hard as stone.



64. Your good nature and good qualities, O Rāma! and the counsels of the learned in the *Sāstras*, have made you sit here with a heart blooming like lotus at the rising sun.

65. Your lifted ears to hear these wise lectures, have enabled you to repress your thoughts; as the music of the lute attracts the mind of the deer.

66. Now secure, O Rāma! the treasures of peace and good nature by your practice of indifference of which there is no decay.

67. Your knowledge of the attainment of liberation will be increased by your attending to the *Sāstras* and the society of good men, as also by your practice of austerity and self subjection.

68. You must know that, it is the study of divine knowledge with a clear understanding, that is a sure remedy against ignorance.

69. Know this world to be a poisonous plant and seat of dangers. It infects the ignorant at all times, unless one will take the pains to dispel his darkness.

70. Avarice accompanied by ignorance moves within the heart in a serpentine course, and expands and contracts it by turns like the bellows of a blacksmith.

71. The true light of things dawns only in the minds of the wise, as the gentle moon appears to sight only in the clear and cloudless sky.

72. He is truly called a man who can judge (the truth) by the major and minor propositions, whose mind is expanded and fraught with brilliant ingenuity.

73. Rāma! the clear wisdom of your mind, makes you shine as the full moon dispelling the darkness of the cloudless sky by her cooling and translucent beams.

## CHAPTER XII.

### GREATNESS OF TRUE KNOWLEDGE.

Vasishtha said:—

Rāma! I honor you as one of a perfect mind. You know what to ask, and understand what is spoken to you. I will therefore go on speaking respectfully to you.

2. Be still to attend to knowledge by keeping your mind fixed in yourself, and being freed from pride and passions, incline yourself to pure truth.

3. You are possessed of all the qualities of an enquirer, and I those of the speaker, in as much as there are gems in the ocean.

4. You have gained my son the *insouciance* which is cognate with reason, like the humidity of the moonstone bearing its correlation with the gentle beams of the moon.

5. Rāma! your long and early practiced pure virtues and good qualities, have raised your fame, as the long stretching white fibers of the stalk exalt the spotless lotus.

6. Now hear the words I tell you Rāma; for you alone are fit to receive them, as the moon only is able to open the *Kumuda* petals.

7. Whatever business or investigation is undertaken by any body, it must be brought to a happy close, tending to his peace and tranquility (or to his rest and quiet).

8. Had not there been the solace of philosophy for men of good understanding, what rational being could dare to bear the misery brought on in this world by ignorance.

9. All the faculties of the mind are absorbed in the contemplation of the Supreme, like the dissolution of the rocks of boundary mountains by the solar heat at the end of the (*Kalpa*) world.

10. Rāma! the intolerable cholic pain caused by this venomous world, is healed only by *yoga* meditation, as the poison of snake-biting is removed by *Garuda* incantations.

11. The capacity of *yoga* is obtained by discussion of the Sāstras in the company of good people, which alone can furnish us with the great charm of spiritual knowledge.

12. It must be owned that we lessen our woes by acting with reason: therefore reasonable men are never to be looked upon with disregard.

13. The reasoning man gets released from his worldly sickness, and quits his frame which is full of diseases, as a snake casts off his time worn slough; and looks with a placid mind and calm composure upon the magic

scenes of the world. Hence the fully wise man is not subject to the misery of the imperfectly wise.

14. The rough and uneven pleasure of the world is but a disease to men, and stings them like a snake. It cuts them as a sword, and pierces them as a spear. It binds them fast as by a rope, and burns them as with the fire, and blindfolds their understanding as in the darkness of the night. It makes them as prostrate and dull as a slab of stone. It destroys one's prudence and lowers his position. It casts them into the pit of error, and torments them with avarice. Thus there is almost no kind of trouble which does not betide worldly minded men.

15. Worldliness is as dangerous a disease as cholera, which unless it is healed in time, is sure to trouble its patient with the torments of hell:—

16. Such as those caused by the eating of stones, wounds of swords and spears; being pelted with stones, burnt by fire, and numbed by frost; loosing of limbs, besmearing the body with blood as with sandal paste; by being bored by worms as worm-eaten trees, and pricked in the body by pikes and broomsticks, or pierced by the fiery shafts and bolts continually falling in battle. By toiling and moiling in the sun and working in cold and rain as in a summer fountain house; or remaining dumb and deaf and without rest or sleep, and finally by loosing the head (in war or penalty).

17. Under thousands of such intolerable pangs of worldly life, no one should remain negligent of his release from this state; but ought to think that it is his reflection in the Sāstras only, that can produce his real good.

18. Look here Rāma! on these great sages and Rishis, these Brāhmans and princes, who having fortified themselves by the armour of wisdom, and being liable to no pain or grief; have yet engaged themselves to the arduous affairs of this world with minds as placid as yours.

19. Moreover there are many of the best of men, who with their spiritual light and pure understandings, reside in this world as the gods Hari, Hara and Brahmā, who were above all concerns and fluctuating desires of life.

20. The journey of this world is delightful to one, who after the removal of his errors and dispersion of the cloud of his ignorance, has come to the knowledge of truth.

21. That the serenity of the mind and calm repose of the heart being secured, all the senses are subjected to peace, and every thing is viewed in an equal light; and this knowledge of the truth gives a

delight to our journey in this world.

22. Know also that, this body of ours is the car, and these organs are its horses, our breathings are the winds blowing upon it, and the mind is the driver that feels the delight of driving; the atomic soul is the rider who is conscious of wandering about the world. The knowledge of this truth makes our earthly journey a pleasant one.

## CHAPTER XIII.

### ON PEACE AND TRANQUILITY OF MIND.

Intelligent men that have seen the spirit, fix their sight upon it, and rove about in the world as persons of great and elevated souls.

2. They (that are liberated in this life), neither grieve nor wish nor ask for aught of good or evil (in this world). They do their works as if doing nothing (*i. e.* with indifference).

3. Those that rely on themselves, remain both quietly, as well as act their parts with a calm serenity (of their minds); and take no concern either for what is noxious or delectable to them.

4. Their coming and not coming, going and not going, doing or not doing, and speaking or not speaking are alike indifferent to them.

5. Whatever acts or sights may appear pleasant or disgusting to any body, cease to affect them in any way after they have come to know their God (as the Author of all good).

6. The mind getting rid of its desires feels a sweet composure associated with a bliss as if descending from the heavenly orb of the moon all about it.

7. By being unmindful of worldly affairs and regardless of all its excitements, the soul is filled with a felicity resembling the ambrosial waters in the moon.

8. He who ceases to act his magical parts (in this playground of the earth), and desists from following his inclinations and childish pranks, shines forth in his spiritual light.

9. Such are the powers gained from spiritual knowledge, and by no other means whatever.

10. Therefore should a man try to seek and know and adore the Supreme soul, by means of his reasoning powers during life.

11. It is the concordance of one's belief with the precepts of the Sāstra and his instructor, joined with his constant meditation, that can give him a full view of the Supreme spirit.

12. The fool slighting the Sāstra and its instructions, and disregarding the counsels of great men, are exposed to difficulties and dangers from which they can have no release.

13. There is no disease nor poison, nor trouble nor affliction, so painful to one in this earth, as the ignorance which is bred in himself.

14. Those whose intellects are a little purified, will find this work to be of greater efficacy to dispel their ignorance than any other *Sāstra*.

15. This Sāstra with its beautiful examples and pleasing lessons and want of discordance, should be diligently attended to by every body who is a friend to good sayings and their senses.

16. Want of dignity, inextricable difficulties, baseness and degeneracy, are all offsprings of ignorance, as the thorns are the offshoots of the prickly *Ketaki* plant.

17. It is far better, O Rāma! to rove about a begging with a pot in hand to the abodes of the vile Chandālas, than lead a life deadened by ignorance.

18. Rather dwell in dark dismal cells or dry dreary wells, and in the hollow of trees, or remain as solitary blind worms (under the ground), than labour under the miseries of ignorance.

19. The man receiving the light leading to his liberation, will never fall into the darkness of error or gloom of death.

20. So long will chill frost of penury continue to contract the lotus of humanity, as the clear light of reason does not shine upon the mind like the sun.

21. One must know the true nature of the soul both from his preceptor and the evidence of the Sāstras, as also from friends like ourselves, for the sake of liberating himself from the misery of the world.

22. Try O Rāma! to imitate those that are liberated in their life time, who are free to roam about like the gods Hari, Hara, and others, and as

the holy sages among Brāhmans.

23. Here (on earth) our miseries are as endless as atoms, and our happiness as little as a drop of water on the stalk of a straw; therefore do not fix your sight upon that little happiness which is beset by misery.

24. But let the intelligent man diligently apply himself to the attainment of that state of endless happiness which is free from pain and constitutes his highest consummation.

25. They are reckoned the best of men and deserving of consummation, whose minds are freed from the fever (of worldly cares), and attached to the transcendental state (of ultimate beatitude).

26. Those base minded mortals that are satisfied with their enjoyments, eating and drinking, and the pleasures of their worldly possessions, are reckoned as stark-blind frogs (in a well).

27. All who are attached to the company of imposters and wicked men, as of those that are addicted to the practice of evil deeds, and are enemies in the garb of friendship, and are given up to gluttony:—

28. Such foolish men of mistaken and stupid minds fall into the hardest of hardships, to the misery of miseries, and the horror of horrors and the hell of hells.

29. Happiness and misery destroy and succeed each other by turns, and are as fleeting as flashes of lightnings. Hence it is impossible to be happy for ever.

30. Those great souls who are indifferent and well judging like yourself, are known as the most honourable of men, and worthy alike both of temporal enjoyments and spiritual emancipation.

31. By reliance upon right reasoning joined with a habit of dispassionateness, men are enabled to get over the dark and dangerous torrents of this world.

32. No man of reason should allow himself to sleep (in negligence) amidst the illusions of the world, well knowing their noxious property to derange the understanding.

33. Whoso remains neglectful in his worldliness, resembles a man sleeping negligent on a grassy bed when his house is on fire.

34. What being arrived at, there is no returning from it; and what being gained, there is no cause of sorrowing; that state is undoubtedly

attainable by divine knowledge only; and is a certain truth.

35. Should there be no such future state, yet there is no harm to believe in it; but if there be such a state, its belief will save you from the (dreadful) ocean of this world.

36. Whenever a man is inclined to think on the means of his salvation, he is sure to be soon entitled to his liberation.

37. The undecaying, unerring and fearless state of tranquility, is nowhere to be had in the three worlds, without one's union (with the Supreme).

38. Having gained that best of gains, no one is liable to the pain from which no wealth, friend or relation can save any body.

39. Neither the actions of one's hands and feet in his offerings and pilgrimage to distant lands, nor the bodily pains of asceticism, nor his refuge in a holy place can serve his salvation.

40. It is only by means of one's best exertions and the fixing of his mind to one object, as also by the subjection of his desires, that the ultimate state (of bliss) can be arrived at.

41. So it is by means of discrimination, reasoning and ultimate ascertainment of truth, that a man may avoid the snares of misery, and attain his best state.

42. One sitting at ease in his seat and meditating within himself (the nature of the soul), attains the blissful state, which is free from sorrow and future birth.

43. All holy men are known to be situated beyond the bounds of the frail pleasures (of this life); their optimum quiescence is reckoned the ultimate bliss.

44. They have given up all thoughts both of humanity and heaven (*i. e.* of both worlds), which are devoid of true felicity as the mirage is void of water.

45. Therefore should one think of subduing his mind, and resort to peace and contentment as the means (to happiness); these joined with an unbounded equanimity produce true happiness.

46. It is not to be had by sitting (quietly at home), or going up and down (from place to place); and neither by wandering (in pilgrimage), nor prostrating (before the altar). It is not to be acquired by the Rākshasas, demons, deities or ignorant men.

47. That ultimate felicity is born of and obtainable from the peace of mind: it is the fruit of the high arbor of reason from its blossom of peace.

48. Those that are engaged in worldliness but do not mix in it like the all-illuminating sun, are known as the best of men.

49. The mind that is at peace and rest, that is clear and free from errors, and without any attempt or desire, doth neither forsake nor wish for the world.

50. Hear me tell you of the warders at the gate of salvation in their order, some one of which being secured, one may have his entrance into it.

51. Thirst after pleasure is a state of protracted disease, and this world is full of mirage (all parched and dry). It is equanimity alone that can cool this dryness as the moistening beams of the moon.

52. It is quiescence which leads to all good and is reckoned the best state of being. Quietism is felicity, it is peace and the preventive of error.

53. The man who lives content with his quiet and a calm clearness of his soul, with a mind fraught with stoicism, makes friends of his enemies.

54. Those whose minds are adorned with the moon light of quietism, feel a flux of the beams of purity rising in them like the hoary waves of the milky ocean.

55. Those holy men who have the lotus-like flower of quietism growing in the lotiform receptacle of their hearts, are said to have a secondary heart like the two *pericardiums* of the god Hari (holding Brahmā in one of them).

56. They whose untainted faces shine as the moon with the lustre of quiescence, are to be honoured as the luminaries of their families, and ravishers of the senses of others by the charming beauty of their countenance.

57. Whatever is beautiful in the three worlds, and in the shape of imperial prosperity and grandeur, there is nothing in them that can afford a happiness equal to that of quietism.

58. Whatever misery, anxiety and intolerable difficulty (may overtake a man), they are lost in the tranquil mind like darkness in the sun.



59. The mind of no living being is so delighted with moon beams, as that of the peaceful man from his heart-felt joy.

60. The virtuous man that is calm and quiet, and friendly to all living beings, feels the benign influence of highest truths appearing of themselves in his mind.

61. As all children whether good or bad, have a strict faith in their mother, so all beings here have a reliance on the man of an even disposition.

62. Neither does a cooling ambrosial draught nor the kind embrace of prosperity, afford such gratification to the soul, as one's inward satisfaction of the mind.

63. Whether afflicted by diseases or disasters, or dragged by the rope of avarice, do you bear up yourself, O Rāma, by the equanimity of your mind.

64. Whatever thou dost and eatest with the calm coolness of thy mind, all that is sweeter far to the soul than anything sweet to taste.

65. The mind that is overpowered by the ambrosial flavour of quietism and desists from activity, may have the body lacerated (for a time), but it will be filled up shortly.

66. Neither imps nor goblins, demons or enemies, nor tigers nor snakes, ever annoy a peaceful man.

67. He who has his mind and body well guarded by the invulnerable armour of meekness, can never be pierced by the shafts of adversity; but remains as the thunder-stone impenetrable by arrows.

68. The king seated in his palace is not so graceful to sight, as the quiet peaceful man is graced by his equanimity and clearness of understanding.

69. No one is so delighted at seeing a thing dearer than his life, as by the satisfaction which he feels at the sight of a contented and peaceful man.

70. He who lives a holy life with his gentle and peaceful conduct, is said to be truly living in this world and no other.

71. The sober minded, meek and honest man pleases every one by all that he does, and as it were captivates all beings to himself.

72. He is called the meek who neither feels pleasure or pain at the

sight, touch or hearing and tasting of anything good or bad (to the senses).

73. He who is indifferent to all objects, and neither leaves nor longs for any thing; but keeps his senses and appetites under subjection, is called a saint.

74. Whoso knowing all things both internally as well as externally with a clear understanding, attends and looks to his own concerns, he is verily said to be a saint.

75. He whose mind is as calm as moon beams both at the approach of a feast or fighting, and even at the moment of death, is said to be a saint.

76. Who though present at a place, neither rejoices nor murmurs at any thing, but remains as if he were absent from it, and conducts himself as quietly as if he were fast asleep; such a one is called a saint.

77. He whose complaisant look casts a graceful nectarious radiance on all around him, is said to be a saint.

78. Who feels a cool calmness within himself, and is not disturbed or immersed in any state of life, and who though a layman is not worldly minded, such a man is termed a saint.

79. He who takes not to his mind the tribulations of this life, however long or great they may be, nor thinks this base (bodily frame) to be himself, is known to be a saint.

80. The man of the world who has a mind clear as the firmament, and not tainted (by worldliness), is said to be a saint.

81. The quiet Platonic shines forth among sages and ascetics, among priests and princes, and among the mighty and learned.

82. Great and meritorious men, whose minds are attached to Quietism, feel a rest rising in their souls like the cooling beams of the moon.

83. Quietism is the utmost limit of the assemblage of virtues, and the best decoration of manliness; it shines resplendent in all dangers and difficulties.

84. Do you now, O Rāma! follow for your perfection in the way in which high-minded men have attained their perfect state, by holding fast on quietism as an imperishable virtue, preserved by the respectable, and never to be lost or stolen by any.

## CHAPTER XIV.

### ON THE ASCERTAINMENT OF AN ARGUMENT.

It must be the duty of one, whose understanding is cleared and purified by a knowledge of the Sāstras, to argue incessantly with a guide knowing how to reason aright.

2. The understanding when sharpened by reasoning, comes to view the transcendent state. It is reasoning which is the only best medicine for the chronic disease of worldliness.

3. The world is of the form of a wood of troubles, shooting in sprouts of endless desires which being once felled under the saw of reason, will germinate no more.

4. O wise Rāma! our understandings are shrouded under unconsciousness at the loss of our friends, at times of danger, and even of quiet. It is reason that is our only companion (at these times).

5. There is no expedient for the learned and wise except reason; it is by means of reason that the minds of good people can avoid evil and secure their good.

6. All our strength and understanding, our valour and renown, and the ends of our actions, result from our reasoning with the intelligent.

7. Reason is the lamp to show us the right and wrong, and the instrument for accomplishment of our desires:—by reliance on right reason, one crosses over easily the wide ocean of the world.

8. Pure reasoning like a strong lion, tears asunder the elephants of great error, which ravage the lotus beds of the mind (or mental faculties).

9. If ignorant men have at any time attained a better state in life, it was all owing to the light of the lamp of their reasoning.

10. Know O Rāghava that, dominion and fair prosperity, together with our enjoyments and eternal salvation, are all but fruits of the celestial *Kalpa* plant of reasoning.

11. The minds of great men, which are expanded by reasoning here, are never liable to be immersed under the currents of calamity (but float

above them) like gourds upon water.

12. Those who conduct themselves with their intellects shining forth with reason, become the recipients of its most liberal gifts.

13. Want of reason is like the thorny and sour plant of *Karanja* sprouting forth with blossoms of woe, and growing in the brakes of ignorant minds in order to shut out their hopes and prospects.

14. Do you, O Rāghava! shake off the lethargy caused by your neglect of reasoning. This torpor darkens your vision as it were by the inky powder of collyrium, and maddens your mind as it were, by the ebriety of wine.

15. The man of right judgement is not liable to fall into the long and dangerous maze of error (like others); but remains as a blaze of light amidst the gloom (of ignorance).

16. The reasoning faculties shine, as a bed of lotuses in the limpid lake of the mind: whoso has such a reasoning mind, exalts his head as high as the Himālayan height.

17. The man having a dull mind and incapable of reasoning (of reason) as a flash of lightning, like boys, sees false apparitions about him.

18. Rāma, you must shun at a distance the base unreasonable man, who grows as plump as a *Khanda* cane to cause sorrow and resembles the spring season to grow fresh weeds of evil.

19. Whatever misdeeds, misconducts and mischances present themselves to man, they are all the effects of his want of the light of reason, and lay hold on him like ghosts appearing in the dark.

20. O support of Raghu's race, do you shun at a distance the unreasonable man of the nature of a solitary wild tree, which comes to no good use (to mankind).

21. The mind that is fraught with reason and devoid of the impatience attendant on worldly desires, feels the light of transcendent quietism shining in the soul with the full lustre of the moon.

22. When the light of reason shines in any person, it imparts the coolness and good grace of moon-beams to all things around him.

23. The reasoning power of man accompanied with the flag of divine knowledge and the silvery flapper of good understanding, shines as moon-light in the darkness of night.

24. Men with the good grace of their reason, throw a radiance like that

of the sun on all sides about them, and dispel the gloom of worldliness.

25. Reasoning serves to destroy the false apparitions of errors which present themselves to the minds of boys like ghosts in the sky at night.

26. All things in the world appear as charming (as if they were realities); but they are (in fact) but unrealities, and liken the clods of earth that are broken (to pieces) by the hammering stone of reason.

27. Men are their self tormenters by the false imagination of their own minds; it is reason alone that can drive away this inveterate spectre from the mind.

28. Know the fruit of the high arbor of reason, to be the even, unobstructed, interminable and independent happiness called *Kaivalya*.

29. It is by means of reason and its evident influence on the deprivation of (physical) gratifications, that there rises an unshaken and exalted disinterestedness in the mind, like the cooling beams of the moon.

30. When the saint has reached his perfection by means of the elixir of judgement seated in his mind, he neither desires for more nor leaves (what he has).

31. The mind relying on that state of equanimity and perceiving the clear light (of truth within itself), has neither its fall nor elevation, but enjoys its inward expansion as that of vacuum for ever.

32. One unconcerned with the world, neither gives nor receives any thing, nor feels himself elated or depressed at any event, but views every thing as an indifferent spectator.

33. He is neither torpidly cold nor does he dwell on anything internally or externally. He is neither inactive nor merged in activity.

34. He slights the loss of anything, and lives content with what he has; he is neither depressed nor elevated; but remains as full as the (tideless) sea.

35. It is in this manner that the high-souled and high-aspiring *Yogis* conduct themselves in this world, with their fullness (of joy) and living as they are liberated in this life.

36. These saintly sages having lived as long as they like (in this earth), abandon it at last, and gain their [Sanskrit: *kaivalya*] eternal unity (after death).

37. The sapient man should intently consider within himself, who and whose he is, what is his family and by whom he is surrounded, and think on the remedy (of his worldliness).

38. It is the king, O Rāma! who well knows the difficult and doubtful state of the business (before him); and his success or failure depends solely on his right judgement and on nothing else.

39. It is the *dicta* and *data* established by the Veda and Vedānta that form the grounds of our evidence, and these are to be ascertained by our reason as by the help of a lamp in the gloom of night.

40. The bright eye-sight of reason, is neither blinded by the darkness (of night), nor dimmed by the full blaze (of the day), even when it has to view things (situated) at a distance.

41. He who is blind to reason is as one born blind, and a demented man is an object of universal pity; but the man with a reasoning soul is said to be possessed of divine eye-sight, and becomes victorious in all things (he undertakes).

42. The miraculous power of reason is acknowledged to be a divine attribute and an instrument to highest felicity; wherefore it is not to be lost sight of for a moment.

43. The man graced by reason is loved even by the great, as the delicious and ripe mango fruit is delectable to all.

44. Men with their minds illumed by the light of reason, are like travellers acquainted with their way, and are not liable to pit falls of incessant danger and misery.

45. Neither doth the sick man nor one beset by a hundred evils wail so bitterly, as the ignorant man whose soul is deprived of reason.

46. Rather leap as a frog in the mud, or creep as a worm in the dirt, rather lie as a snake in a dark cell or crawl on the ground, than walk as a man devoid of reason.

47. Therefore get rid of unreasonableness which is the abode of all your dangers, is reprobated by the wise (as the bane of mankind), and is the terminus of all your calamities.

48. Great men must always be in full possession of their reasoning, because those unsupported by their reason are liable to fall into the pits of darkness.

49. Let every one keep his soul under the control (of his own reason),

and by this means, deliver the fawn of his mind from falling into the mirage of this world.

50. It is the province of reasoning to consider logically in one's self, whence the evil, known as worldliness, had its rise.

51. The thick mist of error is only for the continued misery of man, and it prevails on the stony minds of those that are demented by the loss of reason.

52. The wise that hold fast on the truth and forsake all untruth in this world, are yet unable to discern their true natures without the aid of reason.

53. It is by means of reason that one comes to the knowledge of truth; and by means of truth that he gets the peace of his mind; and it is the tranquility of the mind that dispels the misery of men.

54. Now Rāma, do you take delight in such acts as may be productive of utility to the world, and whereby you may arrive to perfection. Weigh all things with the clear eye of reason, which will make you blessed for ever.

## CHAPTER XV.

### ON CONTENTMENT.

Vasishtha continued:—Contentment is the chief good; contentment is called the (true) enjoyment; and the contented man, O thou destroyer of enemies, gets the best repose.

2. Those who are happy with their prosperity of contentment, and possess the calm repose of their souls, are as holy saints, and think a sovereignty no better than a bit of rotten straw.

3. Whoever retains a contented mind amidst all the affairs of the world, he is never disturbed O Rāma, in adverse circumstances nor ever dejected (in his spirit).

4. The saints that are satisfied with the ambrosial draught of contentment, think the highest affluence and enjoyments (of the rich) but poison (to their souls).

5. Even the waves of liquid nectar fail to afford that pleasure, which

the sweetest taste of contentment—the healer of all evils; gives to its possessor.

6. Abandonment of unfruitful desires and calmness in those that are obtained, feeling no pain at and having no sense of pleasure (in any thing), constitute what is called contentment here below.

7. Until the mind can enjoy the contentment rising spontaneously in the soul of itself, so long will troubles continue to grow in it as briars and brambles in a bog.

8. The mind cooled by calm contentment, and purified by the light of philosophy, is always in its full bloom as the lotus under sun-beams.

9. The ungoverned mind which is under the subjection of desires and devoid of contentment, does not receive the light of knowledge, as a soiled mirror takes no reflection of the face.

10. The man whose mind is always bright with the sunshine of contentment, does not shrivel itself like the lotus in the dark night of ignorance (or adversity).

11. A man though poor, enjoys the happiness of sovereignty, who is devoid of diseases and anxieties, and whose mind is contented.

12. He is called a contented man, who does not long after what he is not possessed of, and enjoys what he has in its right manner, and is always graceful in his manners.

13. There is a beauty shining in the face of one, whose mind has the satisfaction of contentment, the fulness of magnanimity and the purity of thoughts like that of the milky ocean in it.

14. Let a man entertain his self-possession within himself, and abandon his craving of all things, by reliance on his manly exertions.

15. He whose mind is full with the ambrosia of contentment and a calm and cool understanding, acquires a perpetual composure within himself, as it were by the cooling beams of the moon.

16. All great fortunes wait on him whose mind is strengthened by contentment, as if they were his servants, and as they remain in attendance upon a king.

17. One remaining content and composed in himself, quells all his anxieties and cares, as the rains set down the dust of the earth.

18. Rāma! a man shines by the contentment of his mind and the purity of



his conduct, as the cooling and spotless moon when she is full.

19. No one receives so much delight from his accumulation of wealth, as he derives from the sight of the beautiful placid countenance (of a contented person).

20. Know, O thou delight of Raghu's race! that the best of men who are decorated with grace of equanimity (the only quality that adorns the wise), are more honoured both by gods and sages than any.

## CHAPTER XVI.

### ON GOOD CONDUCT.

Vasishtha resumed saying:—

Know, O highly intelligent Rāma! that the company of the virtuous is everywhere of the greatest benefit to men for their crossing over the ocean of the world.

2. It is the harbour of virtuous company that produces the fresh blossom of discrimination; which being cherished by high-souled men, yields to them its fruits of prosperity.

3. The society of the learned makes solitude appear as company, and the evil of death as good as a festivity; and converts a difficulty to ease.

4. It is the society of the virtuous which wards off all disasters, that like the frost, invade the lotus beds of our hearts; and baffle the icy breath of ignorance (which deadens our souls).

5. Know the society of the virtuous to be the best improver of the understanding, the destroyer of the tree of ignorance; and remover of all our mental diseases.

6. The society of the virtuous produces the light of reason, which is as charmingly fair as a cluster of flowers after its being washed by rain-water.

7. It is the influence of virtuous company that teaches us the best mode of life, which is never impaired or obstructed by anything, and is ever full in itself.

8. Let no man ever keep himself from the association of the virtuous,

though he is involved in utmost distress, and cast in irremediable circumstances.

9. The society of the virtuous, lends a light to the right path. It destroys the internal darkness of man, by the rays of the sun of knowledge.

10. Whoever has bathed in the cold and clear stream of good company is not in need of the merit derived from acts of charity, pilgrimage, austerity and sacrifice.

11. Whoever has the society of virtuous men, and whose lives are free from passions and sins, and doubts and the knots (of scruples in their hearts), of what use is (the observance of) austerity, or (performance of) pilgrimage (to him)?

12. Blessed are the peaceful in their minds, who are viewed with as great an ardour by people, as poor men fondly dote upon gems and jewels.

13. The intelligent mind with its gracefulness derived from good company, shines always as the goddess of riches in the company of fairy nymphs.

14. Therefore that blessed man is renowned as having attained the crown of a clear understanding, who never abstains himself from the company of the holy.

15. Hence all unscrupulous believers, holy men and those who are revered by people, are to be served by all means for crossing over the ocean of the world.

16. Surely do they serve as dry fuel to hell-fire, who neglect the company of the saints, which is known as rain water to extinguish the flames of hell.

17. The medicine of holy association, serves to allay entirely all the afflictions consequent to poverty and death and tribulations of worldly affairs.

18. Contentment, society of the virtuous, ratiocination and quietism, are the several means for crossing over the ocean of the world by mankind.

19. Contentment is reckoned as the best gain, good company the right course, reasoning the true knowledge, and quietism the highest bliss (of man).

20. These are the four surest means to break off the trammels of the

world, and whoever is practiced in these, has surely passed over the erroneous waters of the terrestrial sea.

21. Learn, O best of the intelligent! that the practice of some one of these pure virtues, leads to an assuetude of all the four (cardinal virtues).

22. Every one of these separately is a leader to the others; wherefore diligently apply yourself to one of these for your success in getting them all.

23. Association with the good, contentment, right reasoning, and good judgement, joined with peace and tranquility, serve as cargo-ships in the ocean of the world.

24. All prosperity attends on him who is possessed of reason, contentment, quietism and the habit of keeping good company, like the fruits of the *kalpa* tree (satisfying every desire).

25. The man possessed of reasoning, contentment, quietude, and a proclivity to keep good company, is attended by every grace, as all the digits unite in the full moon.

26. The happy mind which is fraught with contentment, quietness, reasoning power, and a tendency to good company, meets with the prosperity and success, as they attend on kings (who are) guided by (the counsels of) good ministers.

27. Therefore, O delight of Raghu's race! do you bravely govern your mind, and always practise with diligence some one of these virtues (for your conduct in life).

28. Exert your best manliness to subdue your elephantine mind, and know that until you have mastered one of these cardinal virtues, you can make no progress (in holiness).

29. It must be, O Rāma! that you shall have to set your heart to work by the exertion of your manliness and the gnashing of your teeth, for your success in meritorious deeds.

30. For whether you be a god or *yaksha* or a man or an arbor, you cannot, O long-armed Rāma! have a better course till then (*i. e.* before mastering one of these qualities).

31. As soon as one of these virtues is strengthened and made fruitful in you, it will serve to weaken the force of the faults of your ungovernable mind.

32. The cultivation of virtues leads to their full growth and suppression of vice; but the fostering of vice will (on the other hand) conduce to the increase of vices and suppression of good qualities.

33. The mind is a wilderness of errors, in which the stream of our desires is running with full force, amidst its two banks of good and evil whereon we hold our stand.

34. It bears away and throws the man on that bank which he strives to reach by his own exertion, therefore O Rāma, do as you like to reach to either shore.

35. Now try by degrees with all the exertion of your manly force, to turn the course of your desires towards the happy shore in the forest of your mind; and know, O high-minded Rāma; that one's own disposition is as a rapid current to him, which must not be permitted to bear him away (to the perilous coast).

## CHAPTER XVII.

### ON THE CONTENTS OF THE WORK.

Thus, O progeny of Raghu! it is the reasoning soul that is worthy of attending to the words of wisdom, as a prince (is inclined to listen) to a discourse on polity.

2. The clear and high-minded man, who has renounced the company of stupid folks, is capable of fair reasoning, as the clear sky has the capacity of receiving the moon-light.

3. You who are replete with the entire grace of this quality, should now attend to the words, that I say, to remove the errors of your mind.

4. He, the arbour of whose merits is bending down with the load of its fruits, feels a desire to hear these words for the sake of his salvation.

5. It is the noble minded only and not the base, that are receptacles of grand and holy sermons conferring the knowledge of their future state.

6. This collection consisting of thirty-two thousand stanzas, is deemed as containing the essence of the means conducing to liberation, and conferring the final annihilation (of our being).

7. As a lighted lamp presents its light to every waking man, so does this work effect the ultimate extinction of every person whether he would like it or not.

8. One's knowledge of this work whether by his own perusal or hearing of it from the rehearsal of others, tends to the immediate obliteration of his errors and augmentation of his delight, as it is done by the holy river of heaven (Ganges).

9. As the fallacy of a snake in the rope is removed by examining it, so the fallacy of the reality of the world is removed by perusal of this work, which gives peace to one who is vexed with and tired of the world.

10. It contains six books all fraught with sentences full of reason, and each distinct from the other in its import. It has many verses containing chosen examples on all subjects.

11. The first book treats of Indifference, and causes the growth of apathy (in the mind) like that of a tree in the desert soil.

12. It contains one thousand and five hundred stanzas, which being well considered in the mind, must impart a purity to it like the lustre of a gem after its polish.

13. The next book dwells on the conduct of one longing after his liberation, and contains a thousand slokas arranged in judicious order.

14. It describes the nature of men desiring their liberation. Then follows the book on the creation of the world, and filled with narratives and examples (of various kinds).

15. It has seven thousand stanzas teaching sound philosophy about the spectator and spectacle of the world in the forms of—*I and thou*, designated the *ego* and *non-ego*.

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16. It contains a description of the production of the world from its state of non-existence. A diligent attention to this chapter will convey a full knowledge of this world into the mind of the hearer.

17. This *ego* and *non-ego*, and this vast expanse with all the worlds, space and mountains, are (to be viewed) as having no form nor foundation, and as there are no such things (in reality).

18. There are no elements as the earth and others which exist in our

fancy only, and are like phantoms appearing in a dream, or as aerial castles and chimeras of the mind.

19-20. They resemble the moving hills on the shore to one passing in a boat, without any actual movement in them; or liken the hobgoblins appearing to an unsound mind. Such is the appearance of the world without any seed or source or origin of its own.

21. It is as the impression of a tale in the mind, or the sight of a chain of pearls in the sky, or taking a bracelet for its gold or a wave for the water (*i. e.* taking the appearance for its *cause*, or the phenomena for the noumena).

22. Or as the blueness of the sky is always apparent to sight without its reality, and evercharming to behold without the existence of any colour in it.

23. Thus whatever unreal wonders always appear to us in our dreams or in the sky, they are but the resemblances of a fire in a picture, which seems to be burning without having any fire in it.

24. The word "jagat" or *passing*, is appropriately applied to the transitory world, which passes like the sea with its heaving waves, appearing as a chain of lotus flowers in dancing.

25. It is (as false) as one's imagination of a body of waters at a spot, from the sound of the ruddy geese (that live by rivers); and (as useless) as a withered forest in autumn, when the leaves and fruits fall off, and yield neither shade nor luscious nutriment, (to the traveller).

26. It is full with delirious cravings as of men at the point of death, and as dark as caverns in the mountains. Hence the efforts of men are but acts of their phrenzy.

27. It is better to dwell in the clear sky of the autumnal (atmosphere of) philosophy, after subsidence of the frost of ignorance, than to view at this world, which is no more than an image at a post or a picture upon the wall.

28. Know all sensible and insensible things to be made of dust (to be reduced to dust again). Next follows the book on Existence.

29. It contains three thousand stanzas full of explanations and narratives, showing the existence of the world to be a form (or development) of the essence of the *Ego* (in a subjective light).

30. It treats of the manner in which the spectator (*Ego*) is manifest as the spectacle (*non-ego*), and how the ten-sided sphere of the arbour

of the world is manifest both as the subjective and objective (at the same time).

31. It has thus arrived at its development which is said to be everlasting. Next follows the book on quietude consisting of five thousand stanzas.

32. The fifth is styled the book on holiness, containing a series of excellent lectures, and shewing the erroneous conception of the world, as I, thou and he (as distinct existences).

33. It is the suppression of this error, which forms the subject of this book; and the hearing of the chapter on quietude, serves to put an end to our transmigration in this world.

34. After suppression of the train of errors, there still remain slight vestiges of it to a hundredth part, as the dispersed troops in a picture afford us some faint idea of them.

35. Aiming at the object of another person is as vain as looking at the beauty of an imaginary city, and sitting in expectation of an unattainable object. It is as a noisy fighting for something in sleep.

36. It is as vain as a man of unsubdued desires, bursting into a roaring like that of the loud and tremendous thunder-claps, and as the raising of a city on the model of one's effaced impressions in a dream.

37. It is as vain as a would-be city, with its garden and flowers and fruits growing in it: and as a sterile woman bragging of the valorous deeds of her unborn and would-be sons.

38. Or when a painter is about to draw the picture of an imaginary city on the ground work of a chart, by forgetting to sketch a plan of it beforehand.

39. It is as vain as to expect evergreen herbage and fruitage of all seasons, and the breeze of an ungrown arbour; or to it in a future flowery parterre, pleasant with the sweets of spring.

40. Then follows the sixth book entitled annihilation, which is as clear as the waters of a river after subsidence of its billows within itself.

41. It contains the remaining number of slokas, (*i. e.* 14500 Stanzas of the aggregate number of 32000 Slokas composing the entire work), a knowledge of these is pregnant with great meanings, and the understanding of them leads to the chief good of utter extinction and pacification of desires.

42. The intellect being abstracted from all its objects, presents the manifestation of the soul, which is full of intelligence and free from all impurity. It is enveloped in the sheath of infinite vacuity, and is wholly pure and devoid of worldly errors.

43. Having finished its journey through the world and performed its duties here, the soul assumes a calmness as that of the adamant column of the sky, reflecting the images of the tumultuous world (without changing itself).

44. It rejoices exceedingly at its being delivered from the innumerable snares of the world, and becomes as light as air by being freed from its desire of looking after the endless objects (of its enjoyments).

45. The soul that takes no notice of the cause or effect or doing of any thing, as also of what is to be avoided or accepted (i. e. which remains totally indifferent to every thing), is said to be disembodied though encumbered with a body, and to become unworldly in its worldly state.

46. The intelligent soul is compared to a solid rock, compact and without any gap in it. It is the sun of intelligence which enlightens all people, and dispels the darkness of ignorance.

47. (This soul) though so very luminous, has become grossly darkened (in its nature), by being confined to the vile fooleries of the world, and wasted by the malady of its cravings.

48. When freed from the chimera of its *egoism*, it becomes incorporeal even in its embodied state, and beholds (the glory of) the whole world as it was placed at the point of one of the myriads of hairs (on its body), or like a bee sitting on a flower upon the Sumera mountain.

49. The intelligent and vacuous soul contains and beholds in its sphere a thousand glories of the world, shining in each atom, as it was in a mirror.

50. It is not even possible to thousands of Haris, Haras and Brahmās, to equal the great minded sage in the extent of his comprehensive soul; because the liberated have their chief good (of internal joy) stretched to a far greater limit than any.

## CHAPTER XVIII.

Vasishtha said:—



The several parts of this work as already related, give rise to the understanding, as seeds sown in a good field never fail to produce good fruitage.

2. Even human compositions are acceptable when they are instructive of good sense; otherwise the Vedas also are to be renounced (as unreliable); because men are required always to abide by reason.

3. Words conformable with reason are to be received even if spoken by boys; otherwise they are to be rejected as straws though pronounced by the lotus-born (Brahmā himself).

4. Whoever drinks from a well by reason of its being dug by his ancestors, and rejects the holy water of the Ganges even when placed before him, is an incorrigible simpleton.

5. As early dawn is invariably accompanied by its train of light, so is good judgement an inevitable attendant on the perusal of this work.

6. Whether these lessons are heard from the mouth of the learned, or well studied by one's self, they will gradually make their impressions upon the mind by one's constant reflection on their sense.

7. They will first furnish (to the learner) a variety of Sanskrit expressions, and then spread before him a series of holy and judicious maxims, like so many ornamental creepers to decorate the hall.

8. They will produce a cleverness joined with such qualifications and greatness, as to engage the good grace of gods and kings.

9. They are called the intelligent who know the cause and effect of things, and are likened to a torch-bearer who is clear sighted in the darkness of the night. (Like the *stoa* of the Stoics).

10. All their erroneous and covetous thoughts become weaker by degrees, as the regions of the sky are cleared of their mists at the approach of autumn.

11. Your thoughts require only the guidance of reason (to hit the right), as every action needs be duly performed to make it successful.

12. The intellect becomes (by culture) as clear as a great lake in autumn, and it gets its calmness (by reason), like that of the sea after its churning by the Mandara mountain.

13. Like the flame of a chandelier cleansed of its sootiness and dispelling the shroud of darkness, the refined intellect shines forth in

full brightness, and distinguishes (the different natures of) things.

14. The evils of penury and poverty cannot overpower on them, whose strong sight can discern the evils of their opposites (wealth and riches); as no dart can pierce the mortal parts of a soldier clad in full armour.

15. No worldly fears can daunt the heart of the wise man, however nearest they may approach to him. Just as no arrow can pierce through a huge solid stone.

16. Such doubts as "whether it is destiny or our own merit that is the cause of our births and actions," are removed (by learning), as darkness is dispelled by day-light.

17. There is a calm tranquility attending upon the wise at all times and in all conditions (of life); so also does the light of reason like solar rays, follow the dark night of error.

18. The man of right judgement has a soul as deep as the ocean and as firm as a mountain, and a cool serenity always shines within him like that of moon-light.

19. It is he who arrives slowly at what is called "living-liberation;" who remains calm amidst the endless turmoils (of the world), and is quite aloof from common talk (*i. e.* unnoticed by the world).

20. His mind is calm and cool at every thing; it is pure and full of heavenly light; shining serenely as the autumnal night with the radiance of moon-beams.

21. When the sun of reason illumines the cloudless region of the mind, no portentous comet of evil can make its appearance (within its sphere).

22. All desires are at rest with the elevated; they are pure with the steady, and indifferent to the inert, like the body of light clouds in autumn.

23. The slanders of envious ill-wishers are put out of countenance (by the wise), as the frolics of goblins disappear at the approach of day.

24. The mind that is fixed on the firm basis of virtue, and placed under the burthen of patience, is not to be shaken by accidents; but remains as a plant in a painting (unmoved by winds).

25. The knowing man does not fall into the pit-falls lying all about the affairs of this world: for who that knows the way will run into the ditch?

26. The minds of the wise are as much delighted in acting conformably to the precepts of good books and the examples of the virtuous, as chaste women are fond of keeping themselves within the bounds of the inner apartments.

27. Of the innumerable millions of atoms which compose this universe, every one of them is viewed in the light of a world in the mind of the abstracted philosopher.

28. The man whose mind is purified by a knowledge of the precepts of liberation, neither repines nor rejoices at the loss or gain of the objects of enjoyment.

29. Men of unfettered minds look upon the appearance and disappearance of every atomic world, as the fluctuating wave of the sea.

30. They neither grieve at unwished-for occurrences nor pine for their wished-for chances; and knowing well all accidents to be the consequences of their actions, they remain as unconscious as trees (totally insensible of them).

31. These (holy men) appear as common people, and live upon what they get; whether they meet with aught of welcome or unwelcome to them, their minds remain unconquered.

32. They having understood the whole of this Sāstra, and having read and considered it well, as well as pondered (on its purport), hold their silence as in the case of a curse or blessing (which is never uttered by saints).

33. This Sāstra is easy to be understood, and is ornamented with figures (of speech). It is a poem full of flavours and embellished with beautiful similes.

34. One may be self taught in it who has a slight knowledge of words and their senses; but he who does not understand the purport well, should learn it from a pandit.

35. After hearing, thinking and understanding this work, one has no more need of practising austerities, or of meditation and repeating the *Mantras* and other rites: and a man requires nothing else in this world for the attainment of his liberation.

36. By deep study of this work and its repeated perusal, a man attains to an uncommon scholarship next to the purification of his soul.

37. The *ego* and the *non-ego*, that is, the *viewer* and the *view*,

are both but chimeras of the imagination, and it is their annihilation alone, that leads insensibly to the vision of the soul.

38. The error of the reality of *ego* and the perceptible world, will vanish away as visions in a dream; for who, that knows the falsehood of dreams, will fall into the error (of taking them for truth?)

39. As an imaginary palace gives no joy or grief to any body, so it is in the case of the erroneous conception of the world.

40. As no body is afraid of a serpent that he sees in painting, so the sight of a living serpent neither terrifies nor pleases one who knows it.

41. And as it is our knowledge of the painted serpent that removes our fear of it as a serpent, so our conviction of the unreality of the world, must disperse our mistake of its existence.

42. Even the plucking of a flower or tearing of its (tender) leaflet, is attended with a little exertion (of the nails and fingers), but no (bodily) exertion whatever is required to gain the blessed state (of Yoga meditation).

43. There is an action of the members of body, accompanied with the act of plucking or pulling off a flower; but in the other case (of Yoga), you have only to fix your mind, and make no exertion of your body.

44. It is practicable with ease by any one sitting on his easy seat and fed with his usual food, and not addicted to gross pleasures, nor trespassing the rules of good conduct.

45. You can derive happiness at each place and time, from your own observations, as also from your association with the good wherever it is available. This is an optional rule.

46. These are the means of gaining a knowledge of the highest wisdom, conferring peace in this world, and saving us from the pain of being reborn in the womb.

47. But such as are afraid of this course, and are addicted to the vicious pleasures of the world, are to be reckoned as too base, and no better than faeces and worms of their mother's bowels.

48. Attend now, Rāma, to what I am going to say with regard to the advancement of knowledge, and improvement of the understanding in another way.

49. Hear now the recent method in which this Sāstra is learnt (by

people), and its true sense interpreted to them by means of its Exposition.

50. That thing which serves to explain the unapparent meaning (of a passage), by its illustration by some thing that is well known, and which may be useful to help the understanding (of the passage) is called a simile or Example.

51. It is hard to understand the meaning given before without an instance, just as it is useless to have a lampstick at home without setting a lamp on it at night.

52. Whatever similes and examples I have used to make you understand (the precepts), are all derived from some cause or other, but they lead to knowledge of the uncaused Brahma.

53. Wherever the comparisons and compared objects are used as expressive of the cause and effect, they apply to all cases except Brahma (who is without a cause).

54. The examples that are given to explain the nature of Brahma, are to be taken in their partial (and not general) sense.

55. Whatever examples are given here as explanatory of divine nature, they are to be understood as appertaining to a world seen in a dream.

56. In such cases, no corporeal instance can apply to the incorporeal Brahma, nor optional and ambiguous expressions give a definite idea of Him.

57. Those who find fault with instances of an imperfect or contradictory nature, cannot blame our comparison of the appearance of the world to a vision in dream.

58. A prior and posterior non-entity is considered as existent at the present moment (as is the visible world which was not, nor will be afterwards). So the waking and dreaming states are known to be alike from our boyhood.

59. The simile of the existence of the world with the dreaming state is exact in all instances, as our desires, thoughts, our pleasures and displeasures, and all other acts are alike in both states.

60. Both this work and others which have been composed by other authors on the means of salvation, have all pursued the same plan in their explanation of the knowable.

61. The resemblance of the world to a dream is found also in the Srutis

or Vedānta. It is not to be explained in a word, but requires a continued course of lectures (on the subject).

62. The comparison of the world to an imagery in the dream or an imaginary Utopia of the mind, is also adduced in examples of this kind in preference to others.

63. Whenever a causality is shown by a simile of something which is no cause, there the simile is applied in some particular and not all its general attributes.

64. The partial similitude of this comparison with some property of the compared object, is unhesitatingly acknowledged by the learned in all their illustrations.

65. The light of the sense (of some thing) is compared with a lamp in its brightness only, in disregard of its stand or stick, the oil or the wick.

66. The compared object is to be understood in its capacity of admitting a partial comparison (of the properties); as in the instance of sense and light, the simile consists in the brightness of both.

67. When the knowledge of the knowable thing is derived from some particular property of the comparison, it is granted as a suitable simile, in understanding the sense of some great saying (passage in the scriptures).

68. We must not overshadow our intellect by bad logic, nor set at naught our common sense by an unholy scepticism.

69. We have by our reasoning well weighed the verbosity of our opinionative adversaries, and never set aside the holy sayings of the Vedas, even when they are at variance with the opinions of our families.

70. O Rāma! we have stored in our minds the truths resulting from the unanimous voice of all the Sāstras, whereby it will be evident that we have attained the object of our belief, apart from the fabricated systems of heretical Sāstras.

## CHAPTER XIX.

### ASCERTAINMENT OF TRUE EVIDENCE.

It is the similarity of some particular property (of one thing to that of another) which constitutes a simile; whereas a complete similitude between the comparison and compared object, destroys their difference (and makes them the one and same thing).

2. From the knowledge of parables follows the cognition of the one soul treated of in the Sāstras (Vedānta); and the peace which attends on the meditation of the Holy Word, is styled Extinction.

3. It is therefore useless to talk of either (the complete or partial) agreement (of the properties) of the example and the exemplar; it is enough to the purpose to comprehend the purport of the holy word in some way or other.

4. Know your peace to be the chief good, and be diligent to secure the same. When you have got the food for your eating, it is useless to talk about how you came by it.

5. A cause is compared with (or shewn for its explication by) something which is no cause at all: so is a comparison given to express its partial agreement in some respect with the compared object.

6. We must not be so absorbed in the pleasures of the world as to be devoid of all sensibility; like some blind frogs which are generated and grow fat amidst the stones.

7. Be attentive to these parables and learn your best state from them; all reasonable men should abide by the lessons of religious works for their internal peace.

8. As also by the precepts of the Sāstras, by the rules of humanity, prudence and spiritual knowledge; and also by the continued practice of the acts of religious merit.

9. Let the wise continue their inquiries until they can obtain their internal peace, and until they may arrive at the fourth stage (turya) of felicity known by the name of indestructible tranquility.

10. Whoso has gained this fourth state of tranquil felicity, he has really passed beyond the limits of the ocean of the world, whether he is alive or not, or a house-holder or an ascetic.

11. Such a man remains steady at his place like the calm sea undisturbed by the Mandara mountain, whether he has performed his duties according to the Srutis and Smritis or not.

12. When there is a partial agreement of the comparison with the nature of the compared object, it is to be considered maturely for the well

understanding of the point in question, and not to be made a matter of controversy.

13. From every form of argument you are to understand the intelligible (that is explained to you); but the confounded disputant is blind both to right and false reasoning.

14. The notion of self (soul or God) being clear (self-evident) in the sphere of our consciousness within the mind. Any one who prattles meaninglessly about this truth, is said to be defective in his understanding (*i. e.* our consciousness of self-existence according to the maxim "*Ego sum qui cogito*," is an undeniable truth).

15. It is partly by pride and partly by their doubts, that the ignorant are led to altercation about their cognitions, and thereby they obscure the region of their inward understanding, as the clouds overshadow the clear firmament.

16. Of all sorts of proofs it is the evidence of perception which forms their fountain-head, as the sea is the mainspring of all its waters. It is this alone which is used in this place as you shall learn below.

17. The substance of all sensations is said to be the supersensible apprehension (or inward knowledge of things) by the wise; and it is verily their right concept which is meant by their perception.

18. Thus the notion, knowledge and certainty (of things) as derived from words, are styled the triplicate perception as we have of the living soul.

19. This soul is consciousness and egoism, and is of the masculine termination, and the cognition of the object whereby it is manifested to us, is called a category. (*Viz. samvid, samvitti and padārtha*).

20. It becomes manifest in the form of the passing world by the multifarious acts and shifts of its volition and option, as the water exhibits itself in the shape of its waves and bubbles.

21. It was uncausal before, and then developed itself as the cause of all in its act of creating at the beginning of creation, and became perceptible by itself.

22. The causality was a product of the discrimination of the living soul, that was in a state of inexistence (before); until it became manifest as existent in the form of the material world.

23. Reason says, that the self-same being destroys the body which was produced of itself, and manifests itself in its transcendental magnitude



(of intelligence).

24. When the reasoning man comes to know the soul, he finds by his reason the presence of the indescribable being, before him.

25. The mind being free from desire, the organs of sense are relieved from their action, the soul becomes devoid of the results of its past actions as of those it has left undone.

26. The mind being set at ease and freed from its desires, the organs of action are restrained from their acts, as an engine when stopped in its motion.

27. It is sensuousness which is reckoned as the cause that puts the machinery of the mind to work, just as the rope tied to the log and fastened about the neck of a ram, propels him to fighting.

28. The sight of external objects and the purposes of the internal mind, set all men at play, as the inward force of the air puts the winds to motion.

29. All spiritual knowledge is holy wherever it is found in any one: it adds a lustre to the body and mind like that of the expanded region of the sky.

30. He sees the appearances of all visible objects, and maintains his own position among them. He views the spirit in the same light in which it presents itself in any place.

31. Wherever the universal soul appears itself in any light, it remains there and then in the same form in which it exhibits itself unto us.

32. The universal soul being alike in all, the looker and the object seen are both the same being. The looker and the looked being one, their appearance as otherwise is all unreal.

33. Hence the world is without a cause (because it is an unreality and not caused by any one). All existence is evidently Brahma himself, the perceptible cause of all. Hence perception (*pratyaxa*) is the basis of evidence, and inference and others as analogy and verbal testimony are but parts of it (*anumā, upamā, sābdah*).

34. Now let the worshippers of fate who apply the term destiny to all their exertions, cast off their false faith; and let the brave exert their manliness to attain their highest state.

35. Continue O Rāma, to consider the true and lucid doctrines of the successive teachers (of mankind), until you can arrive to a clear

conception of the infinitely Supreme being in your own mind.

## CHAPTER XX.

### ON GOOD CONDUCT.

It is the society of the respectable and reasoning with them, that leads most efficiently to the improvement of the understanding, and next to the making of a great man, with all the characteristics of greatness.

2. Whatever man excels in any quality here, he becomes distinguished by it: therefore learn it from him, and improve your understanding by the same.

3. True greatness consists in quietness and other virtues, without a knowledge of which it is impossible, O Rāma! to be successful in anything.

4. Learning produces quiet and other qualities, and increases the virtues of good people; all which are praised by their good effects on the mind, as the rain is hailed for its growing the new sprouts of plants.

5. The qualities of quietude and other virtues serve to increase the best knowledge (of men); as sacrifice with rice serves to produce felicitous rains for the harvest.

6. As learning produces the qualities of quiet and the like, so do these qualities give rise to learning; thus they serve to grow each other, as the lake and lotuses contribute to their mutual benefit (excellence).

7. Learning is produced by right conduct as good conduct results from learning; thus wisdom and morality are natural helps to one another.

8. The intelligent man who is possessed of quietude, meekness and good conduct, should practise wisdom, and follow the ways of good people.

9. Unless one should bring to practice his wisdom and good conduct in an equal degree, he will never be successful in either of them.

10. Both of these should be conjoined together like the song united with percussion, as it is done by the husbandman and his wife in sowing the seeds and driving away the (seed-picking) birds from their fields of grain.

11. It is by practice of wisdom and right conduct (as causes of one another), that good people are enabled to acquire both of them in an equal degree.

12. I have already expounded to you, O Rāma, the rule of good conduct, and will now explain to you fully the way of gaining learning.

13. Learning conduces to renown, long life and to the acquisition of the object of your exertion; therefore should the intelligent learn the good sciences from those who have studied and mastered them.

14. By hearing (these lectures) with a clear understanding, you will surely attain the state of perfection, as dirty water is purified by infusion of the *Kata* fruits.

15. The sage who has known the knowable, has his mind drawn insensibly to the blissful state; and that highest state of unbounded felicity being once known and felt (in the mind), it is hard to loose its impression at any time.

## YOGA VÁSISHTHA

### BOOK III.

#### UTPATTI-KHANDA.

#### EVOLUTION OF THE WORLD.

### CHAPTER I.

#### CAUSES OF BONDAGE TO IT.

### SECTION I.

#### EXORDIUM (BHÚMIKÁ.)

It is both by means of words and lights (*Vāgbhābhis i. e.* the words of the scripture and the lights of nature and reason, that the knower of the Great God (Brahmavid), perceives the spirit of Brahma appearing within himself as in a dream. And he also knows him as such, who

understands him according to the purport of the holy text. "What this is, that is the self." (*i. e.* He is all in all).

2. This passage shows in short, the visible world to reside in the vacuous bosom of Brahma at its creation: it is now to be known in length, what this creation is, whence it takes its rise, and wherein it becomes extinct at last.

3. Hear me, O intelligent Rāma! now expound to you all things according to my best knowledge of them, and agreeably to their nature and substance in the order of creation.

4. One conscious of himself as a spiritual and intelligent being, views the passing world as a *Somnum* (swapnam) dream: and this dreaming simile of the passing world, applies equally to our knowledge of *ego* and *tu* or *non-ego* (which is as false as our cognitions in a dream).

5. Next to the book describing the conduct of the seekers of liberation (*mumukshu-vyavahāra*), then follows the book of evolution (*utpatti*), which I am now going to propound to you.

## SECTION II.

### WORLDLY BONDAGE.

6. Bondage consists in our belief of the reality of the visible world (and our relation with its phenomena, Gloss). So our release depends on the negation of phenomenals. Now hear me tell you how to get rid of the visible (fettors of our minds).

7. Whoever is born in this world, continues to progress, till at last he obtains his final liberation (his *ultimum* and *optimum* perfection); or rises towards heaven or falls into hell (under the subjection of his righteous and unrighteous actions (Gloss)).

8. I shall therefore expound for your understanding every thing relating to the production and continuance of things, and their prior states as they were.

9. Hear me Rāma, now give you an abstract of this book in brief, and I will here-after dilate upon it, as you may wish to know more of this (theory of production).

## SECTION III.

### PHASES OF THE SPIRIT.

10. Whatever appears either as moving or unmoving in this world, know them all as appearances in a dream in a state of sound sleep (*susupti*); which become extinct at the end of a *Kalpa-age*. (The events of a *Kalpa* or day of Brahmā are as his day dream).

11. Then there remains a nameless and undeveloped something, in a state of deep, dark and dank abyss, without any light or thick-spread (nebulae) over it. (The Teo and Beo of Moses, the *tama* = teom of Manu and Veda, and the Moisture of Thales).

12. This great self-existence is afterwards attributed with the titles of Reality (*Rita*), self (*Ātma*), Supreme (*Param*), Immense (*Brahma*), Truth (*Satyam*) and so forth by the wise, as expressions for the Great Spirit (*mahātman*) for popular use. (Vide Gloss for definitions of these terms).

13. This self-same spirit next shows itself in another form, which is called the living soul (*Jīvātmā*), and comes afterwards to be understood in the limited sense of life. (*Jīva*, *Jīv*, *Zeu* or *Zeus*; *Ji* and *Jān*; *Zoa Protozoa* &c). (But it is the undivided and universal soul of which the divided, individual and particular souls are but parts and particles. Gloss).

14. This inert living principle (*Jīva-Life* or the *Protozoa*), becomes according to its literal signification the moving spirit (*ākulātmā*), which afterwards with its power of thinking (*manana*) becomes the Mind, and lastly the embodied soul (*Bhūtātmā*). (So says the *Sruti*; *Etasmāt Jāyate prānah, manah, sarvendriyānicha, Kham, Vāyurūp, Prithivī* &c. (*i. e.* From Him—the Spirit, is derived the life, mind and the organs of sense or body, whence he is styled the Living, Thinking and All acting Deity)).

15. Thus the mind is produced and changed from the quiescent nature of the Great Supreme Spirit to a state of restlessness (*asthirākāra*) like that of a surge, heaving itself in the (Pacific) Ocean (*i. e.* the restful spirit of God-Brahma is transformed to the restless state of the Mind, personified as Brahmā or Hiranyagarbha, called the *Atmabhu*—the son of the spirit of God or God the Son, Demiurge).

16. The mind soon evolves itself as a self-volitive power which exercises its desires at all times whereby this extensive magic scene of the world is displayed to our view. This scene is figured as *Virājmūrti*, or manifestation of the desires of the will of Divine mind, and represented as the offspring of Brahmā in the Indian Theogony. (Vide Manu on Genesis, chap I).

17. As the word golden bracelet signifies no other thing than a bracelet

made of gold, so the meaning of the word world is not different from its source—the Divine will. (The difference is formal and not material, and consists in form and not in the substance, the divine will being the substratum of the formal world).

18. Again as the word gold bears the idea of the substance of which the bracelet is made, so the word Brahma conveys the meaning of immensity which contains the world in it; but the word world contains no idea of Brahma nor bracelet that of gold. (The substance contains the form as a stone does the statue, but the form does not contain the substance, as the statue may be of earth or metal or of wood).

19. The unreality of the world appears as a reality, just as the heat of the sun presents the unreal mirage in the moving sands of the desert as real waves of the sea. (So the phantasm of the mind-Brahmā, presents the phantasmagoria of the world (Viswarūpa) as a sober reality).

20. It is this phantasy (of the reality of the unreal world), which the learned in all things, designate as ignorance—*avidyā*, nature—*sansriti*, bondage—*bandha*, illusion—*māyā*, error—*moha*, and darkness—*tamas*. (To denote our mental delusion and deception of senses. Gloss).

#### SECTION IV.

##### NATURE OF BONDAGE.

21. Now hear me relate to you, O moon-faced Rāma! about the nature of this bondage, whereby you will be able to know the mode and manner of our liberation from it (as the diagnosis of a disease being known, it is not difficult to heal it).

22. The intimate relation of the spectator with the spectacle is called his bondage to the same, because the looker's mind is fast bound to the object of his sight. It is the absence of the visible objects, therefore, from the mirror of the mind, which is the only means of his liberation. (So also is the removal of the objects of the other senses from the mind).

23. The knowledge of the world, *ego* and *tu* (as separate existences) is said to be an erroneous view of the soul (which is one and the same in all); and there can be no liberation of one, as long as he labours under this blunder of *bheda-jnāna* or knowledge of individualities. (This is called *savikalpa-jnāna* or cognition of biplicity, which cannot lead to *Kaivalya mukti* or the felicity derived from a knowledge of universal unity).

24. To say that the soul is neither this nor that (*nedam-nedam*) is but false logomachy, which cannot come to an end. The discrimination of alternatives serves only to increase the ardour for the visibles. (*i.*

*e.* the ardour of induction spreads the infection of materialism. The idle *neti-neti* and *tanna-tanna* of Vedanta Philosophy is mere amphilogy and prevarication of both, as *idem et non idem*).

25. It is not to be obtained by sophists by the chopping of logic or by pilgrimage or ceremonial acts, any more than by a belief in the reality of the *phenomenal* world. (All these are observances of the esoteric faith and blind persuasion, but do not appertain to the science of esoteric spiritualism. Gloss).

26. It is hard to avoid the sight of the phenomenal world, and to repress one's ardour for the same. But it is certain that, the visibles can not lead us to the Reality, nor the Real mislead us to unreality (*i. e.* the spiritual and physical knowledge are mutually repugnant to each other).

27. Wherever the invisible, inconceivable and intelligent spirit is existent, there the beholder views the visible beauty of God shining even in the midst of atoms. (*i. e.* every particle of matter manifests the beauty of its maker; unless there be a dull material object to intercept the sight of the intelligent soul).

28. The phenomenal world has its rise from Him, yet those ignorant people that depart from Him to the adoration of others, resemble fools, that forsake rice to feed upon gruel. (*i. e.* they take the shadow for the substance).

29. Although this visible world is apparent to sight, yet O Rāma! it is but a shadow of that Being, who resides alike in the smallest atom as in the mirror of the mind, that receives the image of the largest as well as minutest things. (Compare. As full and perfect in a hair as heart. Pope.)

30. The spirit is reflected in every thing like a figure in the mirror, and it shines equally in rocks and seas, in the land and water, as it does in the mirror of the mind. (compare: Wherever I cast my eyes, thy beauty shines).

31. The visible world is the scene of incessant woes, births, decay and death, and the states of waking, dreaming and sound sleep, are presenting by turns the gross, subtile and evanescent forms of things for our delusion.

32. Here I sit in my meditative mood (*anirūdha*), having wiped off the impressions of the visibles from my mind; but my meditation is disturbed

by the recurrence of my remembrance of the visibles: and this is the cause of the endless transmigrations of the soul (*i. e.* the reminiscence of the past is the cause of our everlasting bondage in life).

33. It is hard to have a fixed (*nirūdha*) and unalterable (*nirvikalpa*) meditation (*samādhi*), when the sight of the visible world is present before our bodily and mental vision. Even the fourth stage of insensible *samādhi* called the *tūrīya*, in the state of sound sleep (*susupti*), is soon succeeded by one's self-consciousness and external intelligence.

34. On rising from this state of deep meditation, one finds himself as roused from his sound sleep, in order to view the world full of all its woes and imperfections opening wide before him. (Compare, "I wake to a sea of troubles, how happy they who wake no more". Young).

35. What then, O Rāma! is the good of this transient bliss which one attains by his temporary abstraction (*Dhyāna*), when he has to fall again to his sense of the sufferings to which the world is subject as a vale of tears. (Compare, "When the cock crew I wept &c." Young's Night Thoughts).

36. But if one can attain to a state of unalterable abstraction of his thoughts from all worldly objects, as he has in his state of sound sleep (*susupti*), he is then said to have reached the highest pitch of his holiness on earth. (For it is the entire oblivion of the world that is necessary for our spiritual perfection, as it is said, "forget the present for the future").

37. No body has ever earned aught of reality in the scene of unreal vanities; for whenever his thoughts come in contact with any outward thing, he finds it inseparable from the blemishes of existence. ("Vanity of vanities, the world is vanity." Ecclesiastes.)

38. Should any body (in the practice of the fixedness of his attention), fix his sight for a while on a stone, by forcibly withdrawing it from visible objects, he is sure to be carried away afterwards by the visibles pressing upon his sight.

39. It is well known to all that an unflinching meditation, having even the firmness of a rock, can have no durability, in the practice of the Yogi owing to his worldly propensities.

40. Even the *nirūdha* or steadfast meditation which has attained the fixedness of a rock, cannot advance one step towards the attainment of that tranquillity which has no bounds to it (*i. e.* the everlasting bliss of liberation or *moksha*).



41. Thus the sight of phenomena being altogether irrepressible, it is a foolish supposition of its being suppressed by practices of *Jap-tap* or prayers and austerities and the like acts of devotion.

42. The idea of the phenomena (*drisyadhi*), is as inherent in the mind of the spectator of the visible world, as the seeds of the lotus flower are contained in the inner cells of the pericarp.

43. The ideal of the phenomenal world (*drisyadhi*), lies as hidden in the minds of the spectators of the outer world, as are the in-born flavour and moisture of fruits, the oil of sesamum seeds; and the innate sweet scent of flowers.

44. As the fragrance of camphor and other odoriferous substances inheres in their nature, so the reflexion of the visible world resides in the bosom of the intellect.

45. As your dreams and desires rise and subside of themselves under the province of your intellect, so the notions of things always recur to your mind from the original ideas of them impressed in the seat of the visibles (the mind).

46. The mental apparition of the visible world, deludes its beholder in the same manner, as the visual appearance of a spectre or hobgoblin, misleads a child (to its destruction).

47. The notion of the visible world gradually expands itself, as the germ of the seed shoots forth in time, and spreads itself afterwards in the form of a plant.

48. As the minute germs and animalcules, which are contained within the bosoms of fruits and embryos of animals, expand themselves to wonderfully beauteous forms afterwards, so the seed of this world (originally) lying hid in the Divine Mind, unfolds itself in wonderful forms of the visible phenomena in nature.

## CHAPTER II.

### DESCRIPTION OF THE FIRST CAUSE.

#### SECTION I.

#### NARRATIVE OF THE AIR-BORN AND AERIFORM BRÁHMAN.

Vasishtha resumed:—Hear me Rāma; now relate to you the narrative of one Ākāśaja or air-born Brāhman, which will be a jewel to your ears, and enable you the better to understand the drift of the book of Genesis.

2. There lived a Brāhman Ākāśaja by name, who sat always reclined in his meditation, and was ever inclined to the doing of good to all creatures.

3. Finding him long-lived, Death thought within himself saying:—It is I alone that am imperishable, and devour all things one by one.

4. How is it that I cannot cram myself with this air-born, wherein I find my teeth as blunt in him, as the edge of a sword is put to the bluff by the solid rock.

5. So saying, he proceeded to the abode of the Brāhman, intent upon making an end of him; for who is of so dull a nature as is not alert in his practice.

6. But as he was about to enter the house, he was opposed by a gorgeous flame of fire, like the conflagration of final destruction on the last day of the dissolution of the world.

7. He pierced the ambient flame and entered the dwelling, where seeing the Brāhman before him, he stretched his hand to lay hold on him with all avidity.

8. He was unable even with his hundred hands (*i. e.* with all his might) to grasp the Brāhman, as it is impossible for the strongest to withstand the resolute man in his wonted course.

9. He then had recourse to Yama—his lord to clear his doubt, and to learn why he could not devour the air-born (being).

10. Yama replied saying:—Death, trust not too far thy own might, that makes thee mighty to destroy the living. It is the act of the dying person that is the chief cause of his death and naught otherwise.

11. Therefore do thou be diligent to find out the acts of the person thou intendest to kill; because it is by their assistance only that thou canst seize thy prey.

12. Hereupon Death betook himself gladly to wander about in all places under the horizon. He roved over the habitable parts, as also throughout the lacunal and fluvial districts.

13. He traversed the forests and jungles, marshy and rocky grounds and maritime coasts, and passed to foreign lands and islands, and pried

through their wildernesses, cities and towns.

14. He searched through kingdoms and countries, villages and deserts; and surveyed the whole earth to find out some act of the Brāhman in any part of it.

15. At last Death with all his search and effort, came to find the acts of the air-born Brāhman, to be as *nil* as the offspring of a barren woman; and his mind as transfixed (in meditation) as if it were a rock.

16. He then returned from his reconnoitering to his all-knowing master Yama, and besought his advice, as servants do in matters of doubt and difficulty (how to proceed).

17. Death addressed him saying:—"Tell me my lord, where the acts of the Air-born Brāhman are to be found;" to which Yama after a long head-work, replied as follows.

## SECTION II.

### STATE OF THE SOUL.

18. Know, O Death! that this air-born seer has no acts whatever; for as he is born of empty air so his doings are all null and void. (*i. e.* the bodiless spirit or mind is devoid of acts requiring physical means and appliances).

19. Whoso is born of air, is as pure as air itself, and has no combination of cause or acts like all embodied (beings).

20. He has no relation with acts of his prior existence. He is *nil* as the child of an unprolific woman, and as one unborn, uncreated and unbegotten.

21. Want of causes has made him a pure vacuous being, and the privation of prior acts has made him as *nil* as an etherial arbor.

22. His mind is not ruffled as those of others, by reason of the privation of his former acts; nor is there any such act of his present state, whereby he may become a morsel to death.

23. Such is the soul seated in the sheath of vacuity, and remaining for ever as the simple form of its own causality (*kāranadeha*), and not guided by any extraneous causation whatever.

24. It has no prior deed, nor does it do any thing at present; (*i. e.* neither led by predestination, nor actuated by present efforts); but

continues as something in the shape of aeriform intelligence.

25. Our inference of the actions of breathing and motion by the agency of the soul, is a mere supposition; because the soul is devoid of every thought of or tendency to action.

26. It sits meditating on itself as inseparable from the Supreme Intelligence, just as the images (in painting and statuary), are inseparable from the mind of the painter and sculptor.

27. The self-born Brāhman is as intimately connected with the objects of his thought, as fluidity is associated with water and vacuity with the firmament.

28. His soul is as immanent in the supreme, as motion is inherent in the winds. It has neither the accumulated acts of past lives, nor those of its present state. (*i. e.* It is neither a passive nor active agent of prior or present acts; but is an indifferent witness of the acts of the body and mind).

29. It is produced without the co-operation of accompanying causes, and being free from prior motives, it is not subjected to the vicissitudes concomitant with human life.

30. It is found to be no other than its own cause; and having no other cause for itself, it is said to be self-produced.

31. Say, how can you lay hold on that being that has done no act before, nor is in the act of doing any thing at present? It is then only subjected to thee when it thinks itself mortal. (But he that knows his soul to be immortal is not subject to death).

32. Whoso believes his soul to be of this earth, and thinks himself to be an earthly being, he may be easily overtaken by thee; (whose power extends over earth-born mortals only).

33. This Brāhman is a formless being, by reason of his disowning the material body. Hence it is as hard for thee to enthrall him, as to entwine the air with a rope.

34. Death rejoined saying:—Tell me my lord! how may the unborn *Aja* or the self-born *swayambhu*, be produced out of vacuum, and how can an earthly or other elemental body be and not be (at the same time).

35. Yama replied:—This Brāhman is neither born nor is *nil* at any time; but remains for ever the same, as the light of intelligence of which there is no decay.

36. There remains nothing at the event of the great Doomsday, except the tranquil, imperishable and infinite Brāhman himself in his spiritual form.

37. This is the nature of the everlasting vacuum, too subtile in its essence, and devoid of all attributes; but viewing present before its mind, the stupendous cosmos in the form of a huge mountain in the beginning of recreation. (The mind is the noumenon—Brahma, and the phenomena of the world is the gigantic macrocosm known as *Virājmūrti*).

38. Being of the nature of intelligence it is imperishable; but those who view the spirit in the form of any phenomenal body, are liable to perish with it like all embodied beings.

39. Thus this Brāhman remained in the womb of vacuity in the beginning, in his state of unalterable, vacuous intelligence.

40. It is purely of the nature of the inane understanding, and of the form of a vast expanse of omniscience; having neither body nor organism; no acts nor agency, nor desire of any kind in itself.

41. That which is simply of the form of vacuum and pure light, is never beset by the snare of pristine desires, as a corporeal being.

42. It has nothing to know or see without itself (*i. e.* beyond its self-consciousness). The only conception that we have of it, is what resembles an extended intelligence (*i. e.* an all-diffusive omniscience).

43. Under these circumstances, how is it susceptible of any earthly or other external form? Therefore O Death! desist from thy attempt to lay hold on the same.

44. Hearing these words of Yama, Death thought upon the impracticability of laying hold on empty vacuity by any body, and sorrowfully returned to his own abode.

45. Rāma said: you said sir, that Brahmā is your great grand-sire; I think it is he that you mean to say as the unborn, self-born, universal soul and intelligence.

46. So is this Brahmā, Rāma! as I have spoken to you, and it was with regard to the same, that the aforesaid discussion was held of yore between Death and Yama (Pluto).

47. Again when Death had made an end of all living beings at the interval of a *manwantarā*, he thought himself strong enough to make an attempt to bear down upon the lotus-born Brahmā also.

48. It was then that he was admonished by Yama, saying:—It is your habit that makes you go on your wonted course of killing.

49. But the super-etherial form of Brahmā too is beyond your reach: it being simply of the nature of the mind having connection with its thoughts only, and no concern with the actual forms of things.

50. It is of the form of the wonderfully vacuous intellect, having the faculty of cognition in it. Thus the intellect being but vacuum, has neither any cause for it, nor any effect produced by it.

51. As the aeriform volitive principle in men, manifests itself without being connected with material forms, so is the self-born (Brahmā) manifest to all in his own immaterial nature.

52. Like strings of pearl appearing to view in the clear firmament, and forms of cities seen in a dream, the self-born (Brahmā) is manifest of himself without relation to external objects.

53. As there is no beholder nor any thing beholden of the solitary Supreme spirit which is the intellect itself; so is the mind manifest of itself (without its looking at or being looked upon by any body).

54. It is the volitive mind which is called Brahmā and volition being a spiritual faculty, has no connection with any material substance.

55. As the mind of the painter is fraught with images of various things, so is the mind of Brahmā full of figures of all created beings.

56. The self-born Brahmā is manifest in his own mind as Brahmā is manifested in the vacuous sphere of his intellect. He is without beginning, middle and end, and appears to have a figure like that of a male being, while in reality he has no body, as the offspring of a barren woman.

### CHAPTER III.

#### CAUSES OF BONDAGE IN THE BODY.

Rāma said:—It is even so as you have said, that the mind is a pure essence, and has no connection with the earth and other material substances; and that it is verily Brahmā itself.

2. Now tell me, O Brāhman! Why the remembrance of his former states (in the past and previous Kalpas), is not (to be reckoned as) the cause of his birth, as it is in the case of mine and yours and of all other beings.

3. Vasishtha replied:—Whoever had a former body, accompanied with the acts of his prior existence, retains of course its reminiscence, which is the cause of his being (reborn on earth).

4. But when Brahmā is known to have no prior acts, how is it possible for him to have his reminiscence of any thing?

5. Therefore he exists without any other cause except the causation of his own mind. It is by his own causality that the Divine spirit is self-born, and is himself his own spirit.

6. He is everlasting, and his body is born of itself from the self-existent Brahma. This unborn or self-born Brahmā has no material body whatever, except his subtile *ātivāhika* or *linga deha*.

7. Rāma said:—The everlasting body is one thing (called the *Sūkshma sarīra* or subtile or immaterial body), and the mortal body is another (called the *sthūladeha* or the gross and material frame). Now tell me sir, whether all created beings have a subtile body also as that of Brahmā?

8. Vasishtha replied:—All created beings that are produced of a cause, have two bodies (the *sūkshma* and the *sthūla* or the subtile and the gross). But the unborn being which is without a cause, has one body only (which is called the *ātivāhika* or the everlasting spiritual body).

9. The increate Brahmā is the cause of all created beings, but the uncreated spirit having no cause for itself, has one body for it.

10. The prime lord of creatures has no material body; but manifests himself in the vacuous form of his spiritual body.

11. His body is composed of the mind alone, and has no connection with the earth or any other material substance. He is the first lord of creatures, that stretched the creation from his vacuous body (or spiritual essence).

12. All these are but forms of the images or ideas in his vacuous mind, and having no other patterns or originals in their nature. And that every thing is of the same nature with its cause, is a truth well known to all (from the identity of the effect and its material cause).

13. He is an inexistent being and of the manner of perfect intelligence.

He is purely of the form of the mind, and has an intellectual and no material entity.

14. He is prime (cause) of all material productions in the physical world, and is born of himself with his prime mobile force in the form of the mind.

15. It was by the first impulse given by the prime moving power, that this expanse of creation came to be spread in the same ratio, as the currents of air and water (or the velocity of winds and tides), are in proportion to the impetus given to them.

16. This creation shining so bright to our sight, has caught its light from the luminous mind of the formless Brahmā, and appears as real to our conceptions (as they are ideal in the Divine mind).

17. Our vision in a dream is the best illustration of this (unreality of worldly things): as that of the enjoyment of connubial bliss in dreaming. It is then that an unreal object of desire, presents itself as an actual gain to our fond and false imagination.

18. The vacuous, immaterial and formless spirit, is now represented as the self-born and corporeal lord of creatures in the form of the first male. (Protogonus or the only begotten son of God).

19. He remains undiscerned in his state of pure intelligence; but becomes manifest to all by the evolution of his volition. He is indiscernible in his absolute state (of inaction); but becomes conspicuous to us in the display of his nature (in creation).

20. Brahmā is the divine power of volition (or the will of God). He is personified as the first male agent of creation, but devoid of a corporeal body. He is only of the spiritual form of the mind, and the sole cause of the existence of the triple world.

21. It is his volition that makes the self-born (Brahmā) to exert his energies, as human desires impel all mankind to action: and the vacuous mind manifests itself as a mountain of desires.

22. It then forgets its everlasting and incorporeal nature, and assumes to itself the solid material body, and shows itself in the shape of a delusive apparition (in his creation).

23. But Brahmā, who is of an unsullied understanding, is not involved in oblivion of himself, by the transformation of his unknowable nature to the known state of volition (or change of the *nirguna* to *saguna*).

24. Being unborn of material substance, he sees no apparition like



others, who are exposed by their ignorance to the misleading errors of falsehood, appearing in the shape of a mirage before them.

25. As Brahmā is merely of the form of the mind, and not composed of any material substance, so the world being the product of the eternal mind, is of the same nature with its original archetype.

26. Again as the uncreated Brahmā is without any accompanying causality with himself, so his creation has no other cause beside himself (*i. e.* There is no secondary cause of the universe).

27. Hence there is no difference in the product from its producer; because it is certain, that the work must be as perfect as its author (so says the *Sruti*:—*Pūrnat pūrnām &c.*).

28. But there is nothing as a cause and effect to be found in this creation, because the three worlds are but the prototypes of the archetype of the divine mind.

29. The world is stretched out in the model of the Divine mind, and not formed by any other holy spirit. It is as immanent in the mind of God, as fluidity is inherent in water.

30. It is the mind which spreads out this extended unreality of the world like castles in the air, and builds Utopian cities (by its imagination only).

31. There is no such thing as materiality, which is as false a conception as that of a snake in a rope. Hence it is no way possible for Brahma and other beings to exist as individual bodies.

32. Even spiritual bodies are inexistent to enlightened understandings. As for the material body, it has no room in existence. (Matter or a corporeal substance or an unseen substratum is a non-entity. Berkeley).

33. Man (*manu*) who derives his name from his mind (*mana*) is a form of the volitive soul called *Verinchi* (Lat. *vir*—inchoare the inchoative spirit of Brahma); and has for his dominion the mental or intellectual world *mano-rajyam* (Lat. *mentis regio vel regnum*) where all things are situated in the form of realities.

34. The mind is the creative Brahma called *Verinchitvas* (Lat. *Virinchoativus*), by the exercise of its inherent *sankalpa* or the volition of incipience or creation—*sisriksha*; and displays itself in the form of the visible universe by development of its own essence.

35. This *Virinchi* or the creative power is of the form of the mind *manas*, as the mind itself is of the form of *Virinchi* also. It has no

connection with any material substance, which is a mere creation of the imagination. (That is to say, matter is an imaginary substance or substratum of qualities only).

36. All visible things are contained in the bosom of the mind, as the lotus-bud and blossom reside in the seed of the lotus. Hence there is no difference between the mental and visible appearances of things, nor has any one ever doubted of it any where.

37. Whatever things you see in a dream, whatever desires you have at heart and all the ideals of your fancy, together with your ideas, notions and impressions of the visibles, know your mind to be the receptacle of them all.

38. But the visible objects relating to the option of the mind (*i. e.* which are desirable, to every one), are as baneful to their beholder, as an apparition is to a child (*i. e.* they are equally tempting and misleading to all).

39. The ideal of the phenomenal *drisyadhi*, develops itself as the germ contained in the seed and becomes in its proper time and place a large tree (comparable with the great arbor of the world known as *sansāramahī ruha* or *Vriksha*).

40. If there is no rest with what is real, there can be no peace with the phenomenals which are full of troubles, and give no solace to the mind. It is impossible that the feeling of the perception of visibles will be ever lost to their perceiver (observer), though its subsidence only is said to constitute liberation.

## CHAPTER IV.

### SECTION I.

#### DESCRIPTION OF THE NIGHT-FALL.

Vālmīki related:—

While Vasistha—the leading sage, was thus going on with his lecture without interruption, the whole assembly was intent upon listening to it with a fixed tone and tenor of their minds.

2. The string of bells (tied to the waists of warriors) ceased to jingle, every one was motionless, and even the parrots in the cages

ceased to warble and flutter.

3. The ladies forgot their dalliance and were quietly attentive to the sermon: and all in the royal hall, were fixed in attention as they were paintings and statues.

4. There remained but an hour to the closing of the day, and the sun-beams became agreeable to all. The busy bustle of the world was dwindling away with the glimmering light of the setting sun.

5. The beds of full-blown lotuses exhaled their fragrance all around, and soft Zephyrs were playing about, as if to attend the audience.

6. The sun glided away from his diurnal course, and advanced to the top of his solitary setting mountain, as if he meant to reflect on all that he had heard.

7. The shades of night began to cover the landscape, and the frost to overspread the forest-lands; as if they were cooled by the cooling lectures on philosophy.

8. Now failed the concourse of the people in all directions, as if they had availed themselves of the instructions of the sage to abate the fervour of their exertions.

9. All objects on earth cast their lengthened shadows, as if they stretched their necks to hear the preaching of Vasishtha.

10. The chamberlain then advanced lowly to the monarch of the earth, and begged to inform, that the time for evening ablution and service, was about to expire.

11. Upon this the sage Vasishtha, curbed his sweet speech and said:—Let thus far, mighty king! be your hearing of this day, and I will resume my lecture, and speak of other things to-morrow.

12. Here the sage held his silence, when the king responded "Be it so as you will," and rose from his seat.

13. He honoured for his own good, that godly sage and the other seers and Brāhmans, with due respects and offerings of flowers, water, worthy honorariums, fees, gifts and homage.

14. Then rose the whole assembly with the king and the assemblage of sages; and the gems and jewels that decked the persons of the princes and people, shed their lustres on the faces of all.

15. There was a commingled tinkling of the bracelets and armlets of the

throng caused by the collision of their bodies (in their egress), and mixed flashing of the necklaces and brocades that decorated their persons.

16. The jewels attached to the tufts and crests of hair on the tops of their heads, emitted a jingling sound resembling the humming of bees amidst their flowery braids.

17. The face of the sky on all sides, that shone with a purple hue reflected by the golden ornaments on their persons, seemed as it was pleased with the wise sayings and sense of the sage.

18. The aerial visitants vanished in the air, and the earthly guests repaired to their respective habitations on earth where they all performed their daily (evening) services in their own residences.

19. In the meantime sable night made her appearance on earth, and like a bashful young lady, withdrew to the closet apart from the rest of mankind.

20. The lord of the day passed to other lands to shine upon them, for verily it is the avowed duty of every good person to give the benefit of equal light to all.

21. The shade of evening veiled all sides, and uplifted the canopy of the starry sphere on high, which like the vernal atmosphere, was emblazoned with the starlike flowers of *kinsuka*.

22. The birds of air took to their repose in the hollows of mango trees, or on the tops of Kādamba arbours, as honest people of fair dealing, find their rest in the purity of their minds, and contriteness of their inward hearts.

23. The skirts of the clouds tinged with red by the slanting beams of the setting sun, and with a shade of yellow hue upon them, decorated the western hills with vests of yellow garb while the sky crowned their heads with gemming wreaths of starry groups.

24. The Goddess of evening (Vespera), having departed after receiving her homage (by the vespers of mankind), was followed by her train of dark night shades, appearing as black-bodied fiends—Vetālas, (night roving *nisācharas* of deserts).

25. A gentle and cooling breeze was blowing softened by the dew drops of night, and opening the petals of the Kumuda flowers (nylumbium), and bearing their fragrance all around.

26. A thick gloom covered the face of nature, and the stars were hid

under the mists of night, and all the quarters of the skies, seemed with their overhanging loose and hairy mists, as the faces of widows shrouded by the dark dishevelled hair of mourning (for their departed lord the sun).

27. Now appeared the moist orb of the moon in her ambrosial form in the milky ocean of the sky, to moisten the mundane heat with her milk-white beams (sudhā-subhṛa-dīdhiti).

28. On her rising, the thick mists of darkness fled from the eastern hemisphere, and became invisible in the air; as the darkness of ignorance is put to flight from the minds of monarchs, by their attendance to the sayings of wisdom.

29. Then the sages and seers, the rulers and priests of the people, took their rest in their respective beds, as the words of Vasishtha which were full of meaning, reposed in the recesses of their hearts.

30. As the thick darkness of night, resembling the dark complexion of death, receded from the arena of the skies, there followed close on its foot-steps the dewy dawn of the day with her slow moving pace.

31. The twinkling stars now disappeared from the sky, as the flowers on the trees were blown away by the breeze, and strewn on the ground as the fallen stars of heaven.

32. The sun became visible to the eyes, which his rays had roused from their sleep, as the new-rising faculty of reason becomes conspicuous in the minds of enlightened great souls.

33. Fragments of clouds shining with solar gleams, spread a yellow mantle over the eastern hills, which were still decorated with strings of stars, pendant on the crests of their lofty heads (like strings of pearls suspended to the crowns of kings).

34. All the terrestrial and celestial congress assembled again at the royal hall, in the order and manner (of their meeting) of the day before, after the performance of their morning services. (originally *prātastanāh* matins or matutinal ceremonies).

35. The whole assemblage took their seats as on the previous day, and sat unmoved in their places, as a lotus-lake in its calmness after a storm.

## SECTION II.

### NATURE OF THE MIND.

36. Then Rāma addressed the most eloquent of sages Vasishtha, with his mellifluous words regarding the subject under investigation, (the nature of the mind).

37. He said:—Tell me plainly, O venerable sir! about the form of the mind, which developed itself in all things of the universe, as they were offshoots of it (or manifestations of the mind).

38. Vasishtha replied:—Rāma! there is no form whatever of the mind, that may be seen by any body. It has nothing substantial besides its name as that of the formless and irremovable vacuity: (with which it is compared in its all-comprehensiveness, all-diffusiveness and all-pervasiveness).

39. The mind as an *ens* or entity (sat), is not situated in the outer body (or any part of it), nor is it confined in the cavity of the inward heart or brain. But know it O Rāma, to be situated everywhere, as the all encompassing vacuum. (Being all-pervading and all-diffusive in its nature as vacuity itself).

40. This world is produced from it, and likens to the waters of the mirage. It manifests itself in the forms of its fleeting thoughts, which are as false as the appearance of secondary moons in the vapours.

41. The thinking principle is generally believed as something intermediate between the positive and negative, or real and unreal, you must know it as such and no other (*i. e.* neither material as the body, nor immaterial as the soul, but a faculty appertaining to the nature of both).

42. That which is the representative of all objects is called the mind: there is nothing besides to which the term mind is applicable.

43. Know volition to be the same as the mind, which is nothing different from the will, just as fluidity is the same with water, and as there is no difference between the air and its motion in the wind. (The inseparable property answering for its substance).

44. For wherever there is any will, there is that attribute of the mind also and nobody has ever taken the will and the mind for different things.

45. The representation of any object whether it is real or unreal is mind, and that is to be known as Brahma the great father of all.

46. The incorporeal soul in the body is called the mind, as having the sensuous knowledge or everlasting ideas of the corporeal world in

itself. (*i. e.* the sentient and thinking soul is the same with mind).

47. The learned have given the several names of ignorance, intellect, mind, bondage, sin and darkness, to the visible appearance of creation.

48. The mind has no other image than that (of a receptacle and reflector of the ideas) of the visible world, which, I repeat to say, is no new creation; (but a reflexion of the mind).

49. The visible world is situated in an atom of the great mind, in the same manner, as the germ of the lotus plant is contained within its seed.

50. The visible world is as innate in the all-knowing mind, as the light is inherent in the sun-beams, and velocity and fluidity are inborn in the winds and liquids.

51. But the visionary ideas of the visibles are as false and fleeting in the minds of their observers, as the form of a jewel in gold, and water in the mirage; and as wrong as the foundation of a castle in the air, and the view of a city in a dream.

### SECTION III.

#### KAIVALYA OR MENTAL ABSTRACTION.

52. But as the phenomenals appear as no other than real to their observer, I will O Rāma! cleanse them now from thy mind as they do the soil from a mirror.

53. As the disappearance of an appearance makes the observer no observer of it, know such to be the state of the abstraction of the mind from whatever is real or unreal in the world. (This is called *Kevalībhāva* or *non-chalance* of all things).

54. This state being arrived, all the passions of the soul, and the desires of the mind, will be at rest, as torrents of rivers at the calm ensuing upon the stillness of the wind.

55. It is impossible that things having the forms of space, earth and air (*i. e.* material objects) will present the same features in the clear light (of induction), as they do to our open sight.

56. Thus when the observer comes to know the unreality of the phenomena of the three worlds, as well as of his own entity, it is then that his pure soul attains to the knowledge of *kaivalya* or solity of divine existence.

57. It is such a mind that reflects the image of God in itself as in a mirror; while all others are as blocks of stone, and incapable of receiving any reflexion at all.

58. After suppression of the sense of *ego* and *tu* (or both the subjective and objective knowledge), and the error of the reality of the outer world the beholder becomes abstracted and remains without vision of external things in his sitting posture.

59. Rāma rejoined:—If the perception of entity is not to be put down, nor an entity become a non-entity nor when I cannot view the visibles (which are the causes of our error), as non-entities;

60. Then tell me O Brāhman! how to uproot this disease of our eagerness for the visibles from the mind, which bewilders the understanding, and afflicts us with a train of troubles.

61. Vasishtha replied:—Now hear my advice, Rāma, for the suppression of this phantom of phenomenon, whereby it will surely die away and become utterly extinct.

62. Know Rāma, that nothing that is, can ever be destroyed or become extinct; and though you remove it, yet it will leave its seed or trace in the mind.

63. This seed is the memory of such things, which reopens the ideas of the visibles in the mind, expanding themselves in the fallacious notions of the forms of big worlds and skies, mountains and oceans.

64. These (wrong notions) called *doshas* or faults and defects of understanding, are obstacles in the way to liberation; but they do not affect the sages who are found to be liberated.

65. Again if the world and all other things are real existences (as the Sāṅkhyas maintain): yet they cannot confer liberation on any one; because the visibles, whether they are situated within or without us are perishable themselves.

66. Learn therefore this dreadful proposition (solemn truth), which will be fully explained to you in the subsequent parts of this work. (Note:—A dreadful dogma it is to physicists and "*ādivādis*" or asserters of the *incipientes mundi* or beginning of the world).

67. That all things appearing in the forms of vacuity, elementary bodies, the world, and *ego et tu*, are non-entities, and have no meanings in them.



68. Whatever is seen apparent before us, is no other but the supreme Brahma himself, and his undecaying and imperishable essence.

69. The plenitude of creation is an expansion of his plenum, and the quiet of the universe rests in his quietude. It is his *beom* which is the substance of vacuum, and it is his immensity that is the substratum of the immense cosmos.

70. Nothing visible is real, and there is neither any spectator nor spectacle here. There is nothing as vacuity or solidity in nature, but all this is but a piece of extended Intelligence.

71. Rāma rejoined:—The adages relating the grinding of stones by the son of a barren woman, the horns of a hare, and the dancing of a hill with its extended arms;

72. And the oozing of oil from sand, the reading (of books) by dolls of marble, and the roaring of clouds in a painting, and such others are applicable to your words (of the reality of an unreal essence of God).

73. I see this world to be full of diseases, deaths and troubles, mountains, vacuities and other things, and how is it sir, that you tell me of their non-existence?

74. Tell me Sir, how you call this world to be unsubstantial, unproduced and inexistent, that I may be certain of this truth.

75. Vasishtha replied:—Know Rāma, that I am no inconsistent speaker, and hear me explain to you how the unreality appears as real, as the son of a barren woman has come to rumour.

76. All this was unproduced before, and did not exist in the beginning of creation. It comes to appearance from the mind like that of a city in a dream. (*i. e.* they are all but creations of the mind and fancy).

77. The mind also was not produced in the beginning of creation and was an unreality itself. Hear me tell you therefore, how we come to a notion of it.

78. This unreal mind spreads by itself the false and changing scenes of the visible world, just as we dream of changeful unrealities as true in a state of dreaming. (Here the dreaming philosopher sees dreams in his dream).

79. It then exerts its volition in the fabrication of the body and spreads far and wide the magic scene of the phenomenal world.

80. The mind by its potentiality of vacillation has many actions of its

own, as those of expansion, saltation, and motion, of craving, roving, diving and seizing, and many other voluntary efforts (the causes of physical operations).

## CHAPTER V.

### ON THE ORIGINAL CAUSE. (MÚLA-KÁRANA).

Rāma said:—Tell me, O chief of the sages! what cause is it that leads to our misconception of the mind, how it is produced and what is the source of its illusion.

2. Tell me sir, in brief of the first production (of the mind), and then, O best of the eloquent, you may tell the rest, that is to be said on the subject.

3. Vasishtha replied:—Incident to the universal dissolution, when all things were reduced to nothing, this infinity of visible objects remained in a state of calm and quiet before their creation.

4. There was then the only great God in existence, who is increate and undecaying, who is the creator of all at all times, who is all in all, and supreme soul of all, and resembling the sun that never sets.

5. He whom language fails to describe, and who is known to the liberated alone; who is termed the soul by fiction only, and not by his real nature (which is unknowable).

6. Who is the prime Male of Sāṅkhya philosophers and the Brahma of Vedānta followers; who is the Intelligence of gnostics and who is wholly pure and apart from all (personalities).

7. Who is known as vacuum by vacuists, who is the enlightener of solar light, who is truth itself, and the power of speech and thought and vision, and all action and passion for ever.

8. Who though ever existent everywhere appears as inexistent to the world, and though situated in all bodies, seems to be far from them. He is the enlightener of our understanding as the solar light (of the world).

9. From whom the gods Vishnu and others are produced as solar rays from the sun; and from whom infinite worlds have come into existence like bubbles of the sea.

10. Unto whom these multitudes of visible creations return as the waters of the earth to the sea, and who like a lamp enlightens the souls and bodies (of all immaterial and material beings).

11. Who is present alike in heaven as in earth and the nether worlds; and who abides equally in all bodies whether of the mineral, vegetable or animal creation. He resides alike in each particle of dust as in the high and huge mountain ranges; and rides as swift on the wings of winds, as he sleeps in the depths of the main.

12. He who appoints the eight internal and external organs (Paryashtakas) of sense and action to their several functions; and who has made the dull and dumb creatures as inert as stones, and as mute as they are sitting in their meditative mood.

13. He who has filled the skies with vacuity and the rocks with solidity; who has dissolved the waters to fluidity, and concentrated all light and heat in the sun.

14. He who has spread these wonderful scenes of the world, as the clouds sprinkle the charming showers of rain; both as endless and incessant, as they are charming and dulcet to sight.

15. He who causes the appearance and disappearance of worlds in the sphere of his infinity like waves in the ocean; and in whom these phenomena rise and set like the running sands in the desert.

16. His spirit the indestructible soul, resides as the germ of decay and destruction in the interior (vitals) of animals. It is as minute as to lie hid in the body, and as magnified as to fill all existence.

17. His nature (Prakriti) spreads herself like a magic creeper (*māyā latā*) all over the space of vacuity, and produces the fair fruit in the form of the mundane egg (*Brahmānda*); while the outward organs of bodies, resembling the branches of this plant, keep dancing about the stem (the intelligent soul), shaken by the breeze of life which is everfleeting.

18. It is He, that shines as the gem of intelligence in the heart of the human body; and it is he from whom, the luminous orbs constituting the universe, continually derive their lustre.

19. It is that colossus of intelligence, which like a cloud sheds ambrosial draughts of delight to soothe our souls, and showers forth innumerable beings as rain drops on all sides. It bursts into incessant flashes showing the prospects of repeated creations which are as (momentary as) flashes of lightnings.

20. It is his wondrous light which displays the worlds to our wondering sight; and it is from his entity that both what is real and unreal, have derived their reality and unreality.

21. It is the insensible and ungodly soul, that turns to the attractions of others against its purpose; while the tranquil soul rests in itself (as in the spirit of God).

22. He who transcends all existences, and by whom all existent beings are bound to their destined actions in their proper times and places, and also to their free actions and motions and exertions of all kinds.

23. It is he who from his personality of pure consciousness, became of the form of vacuum (pervading all nature), and then by means of his vacuous mind and empty thoughts filled it with substances, wherein his soul was to reside, and whereon his spirit had to preside.

24. Having thus made the infinite hosts of worlds in the immense sphere of the universe, he is yet neither the agent of any action nor the author of any act in it; but remains ever the same as the sole one alone, in his unchangeable and unimpairing state of self-consciousness, and without any fluctuation, evolution or inhesion of himself, as he is quite unconcerned with the world.

## CHAPTER VI.

### ADMONITION FOR ATTEMPT TO LIBERATION.

*Mumukshu Praytnopadesa.*

Vasishtha said:—It is by the knowledge of this transcendent supreme spirit and God of gods, that one may become an adept (in divine service), and not by the rigour of religious austerities and practices. (Proficiency by theoretic knowledge).

2. Here nothing else is needed than the culture and practice of divine knowledge, and thereby the truth being known, one views the errors of the world, as a satiate traveller looks at a mirage in a clear light.

3. He (God) is not far from nor too near us, nor is he obtainable by what he is not (as the adoration of images and ceremonial acts). He is the image of light and felicity, and is perceivable in ourselves.

4. Here austerities and charities, religious vows and observances, are of no good whatever. It is the calm quietude of one's own nature only that is serviceable to him in his services to God.

5. Fondness for the society of the righteous and devotedness to the study of good books, are the best means of divine knowledge; while ritual services and practices, serve only to strengthen the snare of our in-born delusions, which true knowledge alone can sever.

6. No sooner one has known this inward light of his as the very God, than he gets rid of his miseries, and becomes liberated in this his living state.

7. Rāma said:—Having known the Self in himself, one is no more exposed to the evils of life and even to death itself.

8. But say how is this great God of gods to be attained from such great distance (as we are placed from him), and what rigorous austerities and amount of pains are necessary for it.

9. Vasishtha replied:—He is to be known by means of your manly exertions (in knowledge and faith), and by the aid of a clear understanding and right reasoning, and never by the practice of austerities and ablutions, nor by acts attended with bodily pain of any kind. (Hence the mistake of *Hatha yoga*).

10. For know, O Rāma! all your austerities and charities, your painstaking and mortification are of no efficacy, unless you wholly renounce your passions and enmity, your anger and pride, your selfishness and your envy and jealousy.

11. For whoever is liberal of any money which he has earned by defrauding others, and with a heart full of vile passions, the merit of such liberality accrues to the rightful owner of the property and not to its professed donor.

12. And whoever observes any vow or rite with a mind actuated by passions, he passes for a hypocrite and reaps no benefit of his acts.

13. Therefore try your manly exertions in securing the best remedies of good precepts and good company, for putting down the diseases and disturbances of the world.

14. No other course of action except that of the exertion of one's manliness, is conducive to the allaying of all the miseries and troubles of this life.

15. Now learn the nature of this manliness for your attainment to

wisdom, and annihilation of the maladies of passions and affections and animosity of your nature.

16. True manliness consists in your continuance in an honest calling conformable with the law and good usage of your country; and in a contented mind which shrinks from smelling the enjoyments of life.

17. It consists in the exertion of one's energies to the utmost of his power, without bearing any murmur or grief in his soul; and in one's devotedness to the society of the good and perusal of good works and Sāstras.

18. He is styled the truly brave who is quite content with what he gets, and spurns at what is unlawful for him to take; who is attached to good company, and ready at the study of unblamable works.

19. And they who are of great minds, and have known their own natures and those of all others by their right reasoning, are honoured by the gods Brahmā, Vishnu, Indra and Siva.

20. He who is called a righteous man by the majority of the good people of the place, is to be resorted to with all diligence as the best and most upright of men.

21. Those religious works are said to compose the best Sāstra, which treat chiefly of Spiritual knowledge; and one who constantly meditates on them, is surely liberated (from the bonds of this world).

22. It is by means of right discrimination derived from the keeping of good company and study of holy works, that our understanding is cleared of its ignorance, as dirty water is purified by *Kata* seeds, and as the minds of men are expurgated by the Yoga philosophy.

## CHAPTER VII.

### RECOGNITION OF THE NIHILITY OF THE PHENOMENAL WORLD.

(*Drisyāsattā Pratijnānam*).

Rāma said:—

Tell me, O Brāhman! where is this God situated and how can I know him, of whom you spoke all this, and whose knowledge you said, leads to our liberation.

2. Vasishtha replied:—This God of whom I spoke, is not at a distance from us. He is situated in these our bodies, and is known to be of the form of mere Intellect (*chinmātra*) to us. So says Fichte: The Infinite Reason (*chit*) alone exists in himself—the finite in him. Lewis vol. II. p. 563.

3. He is all in all, though all this world is not the omnipresent Himself. He is one alone and is not termed the all that is visible (to us). So Fichte: God is infinite and embraces the finite, but the finite can not encompass the Infinite. Lewis vol. II. p. 573.

4. It is this Intellect which is in Siva, that wears the cusp of the moon in his crest; the same is in Vishnu that rides on his eagle Garuda, and in Brahmā that is born of the lotus. The sun also is a particle of this Intellect; (but they are not the self-same Intellect themselves).

5. Rāma rejoined:—So it is; and even boys say this also, that if the whole world is mere Intelligence (*chetana mātrakam*); then why call it by another name (as the world), and what is the use of giving admonition of it to anybody, (when every one is full of intelligence).

6. Vasishtha replied:—If you have known the mere Intellect (*Chinmātram*), to be the same with the intelligent world (*chetana viswa*), you have then known nothing for getting rid of this world.

7. The world is verily intelligent, O Rāma, (with the mundane soul); but the animal soul (*Jīva*) is called *pasu* or brutish observer of things *pasyati*, on account of its looking after sensual gratifications only as brutes, and giving rise only to the fears of disease, decay and death (from its love of itself, and care for self-preservation).

8. The animal soul (*Jīva*), though an incorporeal substance, is an ignorant thing and subject to pain and sorrow. The mind *manas* also, though it is capable of intelligence—*chetanīyam*, has become the root of all evils. (*i. e.* With its power of intellection and nature of intelligence (*chetanam*), it is yet ever inclined to the wrong side by itself).

9. Intellectual liberation (*chetya mukta*) from thoughts of the world, is one state (of the soul), and unintelligent gazing (*unmukhatā*) at it, is another. He who knows the better of these two the states of the soul, has no cause of sorrow, (*i. e.* the rational from the irrational soul).

10. He who has seen the all surpassing Supreme Being, has his heartstrings all cut asunder, and the doubts of his mind all driven away. The sequences of his acts are washed away, (and leave no fear of

his transmigration).

11. The longing after perceptibles (*Chetyas*) does not cease, unless the perception of the visibles is effaced from the mind.

12. How then is this perception to be effaced? How is it possible to have a longing after the unintelligible Intelligence, without suppression of our longing for the visibles? It is only to be effected by avoiding the external perceptions of the mind.

13. Rāma said:—Tell me sir, where and how is that vacuous soul called pasu, by the knowledge of which no one can get rid of his transmigration. (*i. e.* the worshippers of the *jīvātmā* or animal soul called *jīvavādis*, are not entitled to their final liberation—*mukti*).

14. Tell me also, who is that man, who by his company with the good and study of good works, has gone over the ocean of the world, and beholds the Supreme soul in himself.

15. Vasishtha replied:—Whatever animal souls being cast in the wilderness of this life, long after this intelligent soul (*chetanātman*), they are truly wise, and know him (in themselves).

16. Whoso believes the animal soul as the life of the world (or mundane soul), and thinks (the knowledge of the) Intelligence to be attended with pain only, he can never know Him anywhere (in this world).

17. If the Supreme soul be known to us, O Rāma! the string of our woes is put to an end, like the fatal cholera after termination of its choleraic pain or extraction of its poison.

18. Rāma said:—Tell me, O Brāhman! the true form of the Supreme soul, by light of which the mind may escape from all its errors.

19. Vasishtha replied:—The Supreme soul is seen in the same way in ourselves and within our bodies, as we are conscious of our minds to be seated within us, after its flight to distant countries.

20. Our notion of the Supreme spirit is often lost in the depth of our minds, in the same way, as the existence of the outer world (objective knowledge), becomes extinct in our consciousness in yoga meditation.

21. It is He in whose knowledge we lose our sense of the beholder and visibles, and who is an invacuous vacuum or a substantive vacuity himself. (*i. e.* Who being known, we forget our knowledge both of the subjective and objective, and view his unity as the only *to on* or substratum of all). So Fichte: In thee, the Incomprehensible, does my



own existence, and that of the world become comprehensible to me. Lewis. Phil. vol. II. P. 563.

22. He whose substance appears as the vacuum, and in whom subsists the vacuous plenum of the universe; and who appears as vacuity itself, notwithstanding the plenitude of his creation subsisting in him, is verily the form of the Supreme soul (that you want to know).

23. Who though full of intelligence, appears to stand as an unconscious huge rock before us; and who though quite subtle in his nature, seems as some gross body to our conception: such is the form of the Supreme soul (that you want to know).

24. That which encompasses the inside and outside of every thing, and assumes the name and nature of the very thing to itself, is verily the form of the Supreme (that you want to know).

25. As light is connected with sunshine and vacuity with the firmament and as Omnipresence is present with every thing and every where: such is the form of the Supreme spirit (that you want to know).

26. Rāma asked:—But how are we to understand that He who bears the name and nature of absolute and infinite reality should yet be compressed within any thing visible in the world, which is quite impossible to believe?

27. Vasishtha replied:—The erroneous conception of the creation of the world, resembles the false impression of colours in the clear sky; wherefore it is wrong, O Rāma! to take a thing as real, of which there is an absolute privation in nature.

28. It is the knowledge of Brahma that constitutes his form, or else there is no act of his whereby he may be known to us; (the universe being but a development of himself). He is entirely devoid of any visible form, and therefore there is no better course for any one than to know him as truth.

29. After an absolute negation of the visibles comes to be known, (*i. e.* after disappearance of the traces of phenomenals from the mind), there remains a pre-eminent object of conception, which is inborn and manifest of itself.

30. This concept (of the Super-eminent) has oftentimes no reflexion, owing to its having no visible appearance; and at others it is not without its reflexion on the mirror of the mind (which has received its image).

31. No body has ever conceived this transcendent verity in himself, who

has not at the same time been convinced of the impossibility of the existence of the visible world. (*i. e.* Conviction of the nullity of the phenomenal alone, leads to the perception of the Reality).

32. Rāma rejoined:—Tell me, O sage! how the existence of so many extensive worlds composing the visible Universe, can be thought of as unreal, or comprised in the *chinmātram* (or minutiae of the divine mind), as the mount Meru in the sesamum seed.

33. Vasishtha replied:—If you will but stay a few days in the company of holy men, and study the sacred Sāstras with a steady mind with me:

34. Then I will purge away this false view of the visibles from your understanding, like the delusive mirage from one's sight. This absence of the view will extinguish your sense of being the viewer, and restore you to your intelligence alone.

35. When the viewer is united with the view, and the view with the viewer, there then turns out an unity of the duality, and the duality blends into an inseparable unity.

36. Without union of the two there is no success of either; and this union of both the viewer and the view having disappeared at last, there remains an only one unity (which is indissoluble).[2]

[2] Kant says:—'The pure Ego is the condition of all consciousness, the condition of the sum total of experience, consequently the Ego is the source from which the universe is to be deduced.' Again: "The thing *per se* underlying all phenomena, is one and the same substance with Ego. We know not wherein the Ego is different from it. This identity of both is only an affirmation of Monism, not of Idealism. Lewis: Hist.-Phil. Vol. II. pp. 356-7. Fichte says:—The Non-Ego is a product of the Ego. It is the Ego which thus creates the necessity for a Non-Ego and the Non-Ego wanted. Ibid. p. 358.

37. I will now cleanse away the dross of all your sense of egoism and tuism, with that of the world and all other things from the mirror of your mind, by bringing you to your consciousness of self, and total negation of every thing besides.

38. From nothing never comes a something, nor from something ever proceeds a nothing; and there is no difficulty whatever in removing what does not exist in nature, (*i. e.* That a nil is nil is self evident, and no argument is required to prove it so).

39. This world which appears so very vast and extensive, was not in being at the beginning. It resided in the pure spirit of Brahma, and was evolved from the mind (*Chitta*) of Brahmā.

40. The thing called the world was never produced, nor is it in being nor in actual appearance. It is as the form of a bracelet in gold, which it is not difficult to alter and reduce to its gross metallic state.

41. I will explain it fully by other reasons, whereby this truth may appear of itself, and impress irresistibly in your mind.

42. How can that be said to have its being, which was not brought into being before, and how can there be a rivulet in the mirage, or the ring of an eclipse in the moon?

43. As a barren woman has no son nor a mirage any water in it; and as the firmament has no plant growing in it, so there is no such thing which we erroneously call the world.

44. Whatever you see, O Rāma! is the indestructible Brahma himself: this I have many times shown you with good reasons, and not in mere words (as my *ipse dixit* only).

45. It is unreasonable, O intelligent Rāma! to disregard what a learned man speaks to you with good reasons; because the dull-headed fellow who neglects to listen to the words of reason and wisdom, is deemed as a fool, and is subject to all sorts of difficulties.

## CHAPTER VIII.

### NATURE OF GOOD SĀSTRAS.

Rāma asked:—How can it be reasonably shewn and established, that there is nothing to be known and seen in this world, although we have evident notions of it supported by sense and right reasoning?

2. Vasishtha answered:—It is from a long time, that this endemic of the fallacious knowledge (of the reality of the world), is prevalent (among mankind); and it is by means of true knowledge only that this wrong application of the word world, can be removed from the mind.

3. I will tell you a story, Rāma! for your success in (the attainment of) this knowledge; if you will but attend to it, you will become both intelligent and emancipate.

4. But if from the impatience of your nature like that of brute creatures, you get up and go away after hearing half of this

(narrative), you shall then reap no benefit from it.

5. Whoever seeks some object and strives after it, he of course succeeds in getting the same; but if he become tired of it he fails therein.

6. If you will betake yourself, Rāma! to the company of the good and study of good Sāstras, you will surely arrive at your state of perfection in course of a few days or mouths, according to the degree of your diligence.

7. Rāma said:—O you, that are best acquainted with the Sāstras, tell me which is the best Sāstra for the attainment of spiritual knowledge, and a conversancy with which may release us from the sorrows of this life.

8. Vasishtha replied:—Know, O high minded Rāma! this work (the Vāsishtha Sanhitā) to be the best of all others on spiritual knowledge. It is the auspicious Great Rāmāyana and the Sāstra of sāstras.

9. The Rāmāyana is the best of histories, and serves to enlighten the understanding. It is known as containing the essence of all histories.

10. But by hearing these doctrines one easily finds his liberation coming of itself to him; wherefore it is reckoned as the most holy record.

11. All the existing scenes of the world will vanish away upon their mature consideration; as the thoughts occurring in a dream, are dispersed upon the knowledge of the dreaming state after waking.

12. Whatever there is in this work, may be found in others also, but what is not found here, cannot be found elsewhere (in other works); and therefore the learned call it the thesaurus (*sanhitā*) or store-house (of philosophy).

13. Whoever attends to these lectures every day, shall have his excellent understanding undoubtedly stored with transcendent knowledge of divinity day by day.

14. He who feels this Sāstra disagreeable to his vitiated taste, may take a fancy to the perusal of some other sāstra that is more wordy and eloquent.

15. One feels himself liberated in this life by the hearing of these lectures, just as one finds himself healed of a disease by a potion of some efficacious medicine.

16. The attentive hearer of these sermons, perceives their efficacy in himself, in the same way as one feels the effects of the curses or

blessings pronounced upon him which never go for nothing, (but have their full effects in time).

17. All worldly miseries are at an end with him, who considers well these spiritual lectures within himself, and which is hard to be effected by charities and austerities, or performance of the acts ordained in the *srautā* or ceremonial vedas, or by hundreds of practices in obedience to the ordinances appointed by them.

## CHAPTER IX.

### ON THE SUPREME CAUSE OF ALL. (PARAMA KĀRANA).

Vasishtha continued:—

They are truly delighted and gratified (in their souls), who are ever devoted with all their hearts and minds in holy conversation among themselves.

2. Those that are devoted to the acquisition of knowledge and investigation of spiritual science, enjoy the same bliss of liberation in their living state, as it is said to attend on disembodied souls.

3. Rāma said:—Tell me O Brāhman! the distinct natures of the living and disembodied liberations, that I may try to learn the same, with an understanding enlightened by the light of Sāstras (literally, having the eye-sight of Sāstras).

4. Vasishtha said:—Who ever remains as he is, (*i. e.* without any perturbation in his worldly course), and continues intact as vacuity amidst society: such a one is called the living liberated (Jīvan mukta).

5. Who so is employed in his intellection only and seems to be sleeping in his waking state, though while conducting his worldly affairs: such a one is called the living liberated.

6. Whose countenance is neither flushed nor dejected in pleasure or pain, (in joy or grief and such other reverses); and who remains contented with what he gets: such a one is called liberated while he is living.

7. Whose waking is as a state of sound sleep, and who is not awake to the accidents of the waking state, and whose waking state is insensible of the desires incident to it: such a one is called liberated in his

life.

8. Who though actuated by the feelings of affection, enmity, fear and the like, is at rest, and as clear and undisturbed as vacuity within himself: such a one is called liberated while he is alive.

9. Who has not an air of pride in him, and is not conceited (with a notion of his greatness) when he does or refrains to do anything: such a one is called self-liberated in his life time.

10. Who at one glance or winking of his eye, has a full view of the whole creation and final destruction of the world, like the Supreme self (to which he is assimilated): such a one is said to be liberated in his life time.

11. Who ever is not feared by nor is afraid of any body, and who is freed from the emotions of joy, anger and fear: such a one is liberated in life.

12. Who is quiet and quietly disposes his business of this world, and who though he stands as an individual in the sight of men, attaches no individuality to himself; and who though a sentient being, is insensible to all impressions: such is the living liberated soul.

13. Who being full of all possessions, and having every thing present before him, remains cold and apathetic to them, as if they were useless to him: such a man is liberated in his life.

14. Now leaving the subject of "living liberation," I will tell you what they call the "disembodied liberation," which like a breath of wind enters into the soul, after it has fled from the mortal body.

15. The disembodied free spirit neither rises nor sets (like the sun), nor is it subject to wane (like the moon); it is neither manifest nor hidden; it is not at a distance, nor is it in me, thee or in any other person.

16. It shines forth in the form of the sun, and preserves the world in the manner of Vishnu. It creates the world in the shape of the lotus-born Brahmā, and destroys all as Rudra or Siva.

17. It takes the form of the sky supported on the shoulders of air, which supports all living beings, the gods, sages and demigods in the three worlds. It takes the form of boundary mountains and separates the different regions (of the earth and skies).

18. It becomes the earth and supports these numerous sets of beings, it takes the forms of trees, plants and grass, and yields fruits and grains

for supportance (of all living creatures).

19. It takes the forms of fire and water and burns and melts in them by itself. It sheds ambrosia in the form of the moon, and causes death in the shape of poison.

20. It becomes light wherewith it fills the space of the firmament, and spreads darkness in the form of Erebus (*tama or Teom*). It becomes vacuum (*vyom or beom*) to leave empty space for all, while in the form of hills it obstructs their free passage on earth.

21. In the form of the fleet mind, it moves the self-moving animals, and in that of dull matter it settles the unmoving immovables. It girds the earth by its form of the ocean, as a bracelet encircles the arm.

22. The bodiless spirit takes upon it the great body of the sun, and illumines all the worlds with their minute particles, while it remains quiet in itself.

23. Whatever is shining in this universe or ever was or is to be so, in any of the three—past, present and future times, know them all O Rāma! as forms of the Divine Spirit (which is free to take any shape it likes).

24. Rāma said:—Tell me, O Brāhman! why this view of liberation, appears so very difficult to me, as to make me believe it altogether incomprehensible to and unattainable by any body.

25. Vasishtha replied:—This (disembodied) liberation is called *nirvāna* or total extinction of self-consciousness, and is styled Brahma also (in whom the human soul is finally absorbed). Attend now to the means of its attainment.

26. All such visible objects known as I, thou, this &c., being unproduced (*anutpanna*) from the eternal *sat* or entity of God, it is impossible to have any conception of them in our minds.[3]

[3] Because the visible and destructible bodies could not proceed from the invisible and indestructible essence of God, nor the invisible and indestructible souls of persons, which are *utpanna* or produced from the essence of the eternal and infinite spirit, can have their extinction except in their main source, when they become instinct in and identic with the supreme spirit.

27. Rāma said:—Methinks, O best of them that know the knowable! that the bodiless souls of the liberated, when they pass through the bounds of the three worlds, have again to be born according to the course of nature.

28. Vasishtha replied:—Those that retain the reminiscence of the three worlds have to move about in them, but such as have lost the idea of their existence, are absorbed in infinity.

29. For how can one derive the knowledge of the unity of God from his belief in the duality of the separate existence of the world? Therefore the figurative sense of cosmos as God (*Viswa*) can not give the spiritual and infinite idea of Brahma.

30. He is no other but himself, of the nature of pure intellect, and of the form of the clear and tranquil vacuum (that pervades all things). Brahma is said to be the world, to signify his manifestation of its unreality as a reality unto us.

31. I have well considered about a golden bracelet, and found nothing as a bracelet in it save its gold. (The form is changeable, but the substance is real).

32. I observed the billows, and found nothing in them but water; and where there was no water I saw no billow to rise. (It is the substance and not its shape or shadow that is to be looked into).

33. I see no oscillation any where except in the winds, which are no other than this force in motion, and moving all things in the world. (Thus the spirit of God is the fountain or *primum mobile* of all forces, which are but forms of the main force).

34. As vacuity abides in air, and water appears in the burning deserts, and as there is light spread over all creation; so is the spirit of Brahma manifest in the three worlds in the forms of the very worlds.

35. Rāma said:—Tell me, O sage! the cause which makes this world with its nature of absolute negation or non-existence, to exhibit such distinct appearances in its phenomena.

36. Tell me also, how the viewer and the view (of these worlds) being both extinct, (as they are equally unreal in their nature), there remains their *nirvāna* or absorption in the Deity without their personalities.

37. Again as it is impossible to conceive the existence of the visible objects, say how is it possible to conceive the existence of the invisible Brahma in his own nature (of incomprehensibility).

38. Say by what mode of reasoning this truth may be known and ascertained, and this being accomplished, there remains nothing else to be inquired into.



39. Vasishtha replied:—This false knowledge or prejudice of the reality of the world, has been long prevalent like a chronic disease (among mankind); and requires to be removed by the specific charm (mantra) of reasoning only.

40. It can not however be expelled quickly and in a minute, but requires length of time, like the ascent and descent of an even sided precipice.

41. Therefore hearken to what I say, for dispelling your fallacy of the world, by means of arguments, logical inferences, and habitual meditation (about the nature of God).

42. Attend now Rāma! to a tale that I am to tell you for your attainment of this knowledge, and by the hearing of which you will become intelligent, wise and liberated.

43. I will even now relate to you the subject of the production of the world, in order to show you, that all that is produced serves to bind our souls to the earth, and that you may live quite free from the same.

44. I will tell you at present under this topic of creation, that the erroneous conception of the world is as unsubstantial as Vacuum itself. (*i. e.* all this is null and void).

45. Because this world which appears to contain these moving and unmoving beings, and abounds in various races of gods, Asura—giants and Kinnara—pigmies.

46. All these together with the Rudras and other demigods, become invisible and lose themselves in nothing at the ultimate dissolution of the world. (This final disappearance *tirobhāva* of all things, proves their present appearance *āvirbhāva* to be mere phantoms of our brain. Gloss).

47. Then there remains a moist and hollow deep, without light and thick spread with mist; all undefinable and undeveloped, save something which is Real and lasts for ever.

48. There was no air nor form of any thing, no sight nor any thing to be seen. There were not these multitudes of created and material beings, that appear to be endless and everlasting to view.

49. There was a nameless self, the fullest of the full in its form; it was no *ens* nor *non ens*, no entity nor non-entity, no reality nor unreality neither.

50. It was mere intellect without its intellection, infinite without

decay, auspicious and full of bliss. It was without its beginning, middle and end, eternal and imperishable.

51. In him this world is manifest as a pearly goose in painting; He is and yet is not this (creation), and is the soul of both what is real as well as unreal. (*Sadasadātman*).

52. He is without ears, tongue, nose, eyes and touch, yet he hears, tastes, smells, sees and feels every thing in all places and at all times.

53. He is also that (intellectual) light (*chidāloka*), whereby the form of that real as well as unreal Being—*sadasadātma* is discerned by us in his perspective of creation, as one without beginning or end, and presenting a representation that is without any colour or shade.

54. He is that vacuous Soul who views the worlds as clearly, as the yogi beholds Him in the form of ineffable light, with his half closed eyes, and fixing his sight to the midst of his eyebrows, (in his *khecharī mudrā* or aerial mode of meditation).[4]

[4] The *khecarī* or aerial mode of meditation is said to confer liberation from sickness and acts and the grasp of death. Thus:

*Napīdyate rogena nacha lipyate karmanā, Bādhyate sa na kalena, yo mudrām-vettā khecarīm.*

The mode of conducting it is described as follows.

*Kapāla kuhare jihvā, pravesitā viparītagā, Bhruvorantargatā drishtir, mudrā-bhavati khecarī.*

55. He is the cause of all, and whose cause is as *nil* as the horns of a hare; and whose works are all these worlds, like so many waves of the sea.

56. His light is ever shining every where, and he has his seat in the human heart; and it is from the candle light of his intellect, that all the worlds derive their light.

57. It is He without whose light the sun would dwindle into darkness; and whose existence alone gives the world its appearance of a mirage.

58. It is his pulsation that vibrates throughout the universe, and it is his inertia that stops the course of the whole; it is on that pivot that the world has its revolution, just as the turning round of a fire brand describes a circle.

59. His nature is pure and unchangeable; and the works of creation and destruction, are mere acts of his volition (*Vilāsa*), in the persons of Brahma and Hara.

60. It is his *inertia* and force that gives rest and motion to all things, like the ubiquitous course of the winds. But this is the common belief that he moves, while in reality his nature is free from all mutability (like the immovable rock).

61. He is always awake in his ever sleeping state, and therefore can neither be said to be waking nor sleeping any where or at any time, but is both awake and asleep every where and at all times.[5]

[5] This passage contradicts the belief of his rising and sleeping by turns at the end of each *kalpa* of the creation and dissolution of the world, as well as the popular faith of Hari's, *sayana* and *Utthāna* at the opposite tropics.

62. His quiescence is attended with bliss and tranquillity, and his agitation puts the world in motion and in its course of action; which is said to remain unaltered in both states which unite in him.

63. He is inherent in all things as fragrance is innate in the flower, and is indestructible as its odour at the destruction of the flower. He pervades all things, and is yet as intangible as the whiteness of linen.

64. Who though speechless, is the author of all speech and sound, and who though he appears to be as incogitant as a stone, is full of cogitation (being the intellect itself). Who though fully satisfied with his bliss, enjoys all things, although he requires nothing for himself.

65. Who though bodiless actuates all the members of the body; and is attributed with a thousand arms and eyes (in the Veda); and who having no support for himself, is yet the support of all, and pervades the whole without being seated any where.

66. Who having no organs nor organic power, is the organ of organs, and performs the functions of innumerable organs; and who without a sensorial mind, exhibits endless designs of his Divine mind in the infinity of creation.

67. It is for want of our (knowledge) of him, that we are in constant dread of this delusive world as in that of a dragon or hydra; but it is at his sight (or by our knowledge of him), that all our fears and desires fly away afar from us.

68. It is in the presence of the clear light of that God of Truth, that

all the wishes of our minds have a better play, just as actors dance the best as long as they have the lights.

69. It is by him that a hundred series of visible objects (as pots and plates—*ghata-patāḍī*), rise every moment to our view, like the ceaseless series of waves, billows and surges rising on the surface of the waters.

70. It is he that exhibits himself otherwise than what he is, in hundreds of different shapes to our mistaken minds, as the substance of gold is made to appear to our view in the various forms of bracelets, armlets, and a hundred other sorts of trinkets.

71. He who manifests himself as the soul, abiding in me, thee and in this or that person, and is neither myself, thyself, himself nor itself, is the Supreme soul or Self, that is the same with and apart from all.

72. It is he and the self-same being, whether you view him in one or more objects, as it is the same water that heaves itself in this one or the other wave. Thus all visible phenomena have their rise from him.

73. He from whom time has its counting and the visibles have their view; by whom the mind exercises its thinking powers, and by whose light the world is enlightened; is the Supreme.

74. Whatever forms, figures and their actions, whatsoever flavours and odours, and what sounds, touch, feelings and perceptions soever, you are sensible of, know them all and their cause also to be the Supreme.

75. You will be able to know your soul, O good Rāma! if you will take it in the light of the sight or faculty of vision, that lies between the looker and the object looked upon.

76. Know it as increate and indestructible, and without beginning and end. It is the eternal and everlasting Brahma and bliss itself. It is immaculate and infallible, highly adorable and unblamable in its nature. It is beyond all description and a mere void in its form. It is the cause of causes and a notion of something that is unknowable. It is the understanding, and the inward faculty of the intellect or the mind. (*i. e.* It is a spiritual substance and must be known in the spirit).

## CHAPTER X.

### DESCRIPTION OF THE CHAOTIC STATE.

Rāma said:—That which remains incident to the Universal dissolution (*mahā-pralaya*), is commonly designated by the term "formless void."

2. How then said you, there was no void, and how could there be no light nor darkness neither?

3. How could it be without the intellect and the living principle, and how could the entities of the mind and understanding be wanting in it?

4. How could there be nothing and not all things? Such like paradoxical expressions of yours, have created much confusion in me.

5. Vasishtha said:—You have raised a difficult extra-question, Rāma! but I shall have no difficulty to solve it, as the sun is at no pains to dispel the nocturnal gloom.

6. On the occasion or the termination of a great *kalpa age*, when there remains That Entity (the *Tat sat*) of God, it cannot be said to be a void, as I will now explain to you. Attend Rāma and hear.

7. Like images carved in bas-relief upon a pillar, was this world situated *in relieve* of That Entity, and cannot be said to have been a void.[6]

[6] The pre-existent substratum is the Noumenon underlying all phenomena. It is the support of qualities, and something in which all accidents inhere. Berkeley.

8. Again when there was the representation of the plenitude under the appellation of the world at any place, (in the essence of God), and be it real or unreal, it could not have been a void and vacuity.

9. As a pillar with carved or painted figures, cannot be said to be devoid of them; so Brahma exhibiting the worlds contained in him, can not become a void. (*i. e.*—As a pillar is not devoid of figures which has carved images on it; so Brahma is not a void, having the worlds contained in him. This is a negative enthymem).

10. But the world contained in Brahma, becomes both something and nothing; as billows in calm waters may either exist or not exist. (So the appearance and disappearance of the worlds in Brahma, like those of the little billows in a quiet lake, prove their existence and non-existence at the same time, as it is predicated of the Chaos or the *Mahāpralaya*. Gloss).[7]

[7] It contradicts the well known axiom of Locke, that, "it is impossible for the same thing to be and not be at the same time."

11. Again it happens that certain figures are marked on some insensible trees in some places by the hand of time, which people mistake for images; so it comes to pass that certain figures of evanescent matter, occur in the eternal mind, which men mistake for the real world.

12. This comparison of the figured pillar and tree and the world, is a partial and not complete simile; the similitude here referring only to the situation of the transient world in the substance of the permanent Brahma, (like the appearance of false figures in the firmly fixed pillar and on the standing tree).

13. But this appearance of the world is not caused by another (as in the case of the pillar, figures and pictures carved and painted by the hands of the statuary and painter). It rises, lasts and sets spontaneously and of itself in the self-same essence of Brahma, (as the figures in the tree or the waves of the Ocean). It is the property of the divine soul and mind to raise and set such imageries in them by turns, like the creations of our imagination.[8]

[8] The unknown substance is the known cause, a spiritual substance—God. Berkeley.

14. The meaning of the word void (*sūnya*) instead of no void (*asūnya*) or existence, is a fiction as false as inanity is a nullity in nature. Something must come out of something, and never from a void nothing; and how can nothing be reduced to nothing in the end—*mahāpralaya*. (*sūnyatā sūnyate katham*)? (*Ex nihilo nihil fit, et in nihilum nihil reverti posse*).

15. In answer to your second question it has been said "there was darkness neither." Because the divine light of Brahma (which existed before creation), was not like the light of a material luminary (which is followed by darkness). The everlasting light was not to be obscured by darkness, like the sunshine, or moon-light or the blazing of fire or the twinkling of stars or our eyes.

16. It is the absence of the light of the great celestial luminaries, that is called darkness, and there being no material property in the immaterial essence of God, there could be no such light or darkness with him before creation.

17. The light of the vacuous Brahma is an internal perception of the soul, and is only felt and perceived within one's self, and never externally by any body; nor is this spiritual light ever clouded by any mist or darkness of temporal objects.

18. The indestructible Brahma is beyond and free from external and

visible light and darkness; and is above the region of vacuum which is contained, as it were, within his bosom, and contains the universe as sheathed within its hollow womb.

19. As there is no difference between the outside and inside of a fruit (both of which is the same thing); so there is no shade of difference betwixt Brahma and the universe (the one pervading and the other pervaded by his spirit).

20. As the billow is contained in and composed of the water and the pot of the earth, so the world being contained in Brahma, it can not be said as null and void, but full of the spirit of God.

21. The comparison of earth and water does not agree corporeally with the spiritual essence of God, whose vacuous spirit contains and comprises the whole (*Viśva*) within itself, as those elements do their component parts and productions.

22. Now as the sphere of the intellect is clearer and brighter far than the spheres of air and empty space; so the sense and idea of the word world as situated in the divine mind, is clearer in a far greater degree than this visible world appears to us.

23. (In answer to the third question with regard to the want of intellect), it is said thus:—As the pungency of pepper is perceived by one who tastes it, and not by him who has never tasted it; so the minutiae of the Intellect are known in the intellectual sphere by a cultivated intelligence, and by none who is without it.

24. Thus the Intellect appears as no intellect to one who is devoid of intelligence in himself, (i. e. one having the Intellect, does not perceive it without a cultivated understanding). So this world is seen in the spirit of God or otherwise, according as one has cultivated or neglected his spiritual knowledge.

25. The world as it is, is seen either in its outward figure or in a spiritual light, as other than or the same with Brahma (by the materialist and spiritualist); but the Yogi views it in its fourth (*turīya*) state of *susupta* or utter extinction in his unconscious soul.

26. Therefore the Yogi, though leading a secular life, remains somnolent (*Susupta*) in his soul, and tranquil (*Sānta*) in his mind. He lives like Brahma unknown to and unnoticed by others, and though knowing all and full of thoughts in himself, he is as a treasury of Knowledge, unknown to the rest of mankind.

27. (In answer to the question how corporeal beings could proceed from

the incorporeal Brahma). Vasishtha says:—As waves of various shapes rise and fall in the still and shapeless breast of the sea, so innumerable worlds of various forms, float about in the unaltered and formless vacuity of Brahma's bosom.

28. From the fullness of the Divine soul (*Brahmātmā*), proceeds the fullness of the living soul (*Jīvātmā*), which is formless also (*nirākṛiti*). This aspect of Brahma is said to be owing to the purpose of manifesting himself (as living in all living beings).

29. So the totality of worlds proceeding from the *plenum* of Brahma, there remains the same sum total also as the plenitude of Brahma himself.

30. Considering the world as synonymous with Brahma in our minds, we find their identity (in the same manner), as one finds by taste the pepper and its pungency to be the same thing.

31. Such being the state of the unreality of the mind and its cognizables, their reflexions upon each other (*i. e.* of the mind upon the object and those of the object on the mind), are equally untrue as the shadow of a shadow. (Here is an utter negation of perception and perceptibles. There being no material substratum, the shadowy scene of the world is a mere mental synthesis. Berkeley).[9]

[9] The venerable Vasishtha would not raise the question "where is the shadow of a shadow?" (*prativimbasya prativambam kutak*), had he known the discoveries of the modern science of Optics, and the achievements of photography and phonography, the refractions of prismatic lens and the vibrations of musical wires.

32. Know Brahma to be smaller than the smallest atom, and minutest of minutest particles. He is purer than air, and more tranquil than the subtile ether which is embosomed in him.

33. Unbounded by space and time, his form is the most extensive of all. He is without beginning and end, and an ineffable light without brightness in it. (He is the light of lights).

34. He is of the form of intellect—*chit* and life eternal, without the conditions and accidents of vitality—*jīvatā*. The Divine Mind has its will eternal, and is devoid of the desires of finite minds—*chittata*.

35. Without the rise of the intellect (*i. e.* its development), there is neither vitality nor understanding, no intellection nor any organic action or sensation, and no mental desire or feeling whatever; (all of which are but products of the intellect or Ego).



36. Hence the Being that is full of these powers (and without which no power has its display), and who is without decline or decay, is seen by us to be seated in his state of tranquil vacuity, and is rarer than the rarefied vacuum of the etherial regions.

37. Rāma said:—Tell me again and more precisely of the form of this transcendental Being, who is of the nature of infinite intelligence, and which may give more light to my understanding.

38. Vasistha said:—I have told you repeatedly, that there is one supreme Brahma, the cause of causes, who remains alone by himself, when the universe is finally dissolved or absorbed in him. Hear me describe Him fully to you.

39. That which the Yogi sees within himself after forgetting his personality, and repressing the faculties and functions of his mind, in his *Samādhi*—meditation, is verily the form of the unspeakable Being.

40. As the Yogi who is absorbed in his meditation in absence of the visible world, and in privation of the viewer and visibles, and sees the light shining in himself, even such is the form of that Being.

41. Who having forgotten the nature of the living soul—*jīva*, and his proclivity towards the intelligibles, remains in the pure light and tranquil state of his intellect (as in Yoga), such is the form of the Supreme Spirit.

42. He who has no feeling of the breathing of the winds, or of the touch or pressure of any thing upon his body; but lives as a mass of intelligence in this life; is verily the form of the Supreme.

43. Again that state of the mind, which a man of sense enjoys in his long and sound sleep, that is undisturbed by dreams and gnats, is verily the form of the Supreme.

44. That which abides in the hearts of vacuum, air and stone, and is the intellect of all inanimate beings, is the form of the Supreme.

45. Again whatever irrational and insensible beings live by nature, as without the soul and mind (as vegetables and minerals), the tranquil state of their existence is the nature of the Supreme Soul.

46. That which is seated in the midst of the intellectual light of the soul, and what is situated in the midst of the etherial light of the sun, and that which is in the midst of our visual light, is verily the form of the Supreme. (This passage admits of an occult interpretation in the Yoga system).

47. The soul which is the witness of our knowledge, of solar and visual lights and darkness, is without beginning and end, and is the form of the Supreme.

48. He who manifests this world to us, and keeps himself hidden from view, be he the same with or distinct from the world, is the form of the Supreme.

49. Who though full of activity, is sedate as a rock, and who though not a vacuum (being the plenum of all), appears yet as an empty vacuity, such is the form of the Supreme.

50. He who is the source and terminus of our triple consciousness of the knower, known and knowledge (i. e. from whom they rise and in whom they set by turns); is most difficult of attainment.

51. He who shines forth with the lustre of the triple conditions of the knowable, knower and their knowledge, and shows them to us as a large insensible mirror, is verily the form of the Supreme, who is here represented not as the cause—*nimitta*, but as the source—*vivarta* of the triple category.

52. The mind that is liberated from bodily activities (as in the waking *Jagrat* state) from its dreaming (as in the *swapna* or sleeping state), and is concentrated in the intellect (as in the state of *susupti* or sound sleep), and abides alike in all moving as well as unmoving bodies (as in the *turīya* or fourth state of the soul), is said to remain in the end of our being.

53. The intelligent mind which is as fixed as an immovable body, and freed from the exercise of its faculties, is comparable with the Divine Mind.[10]

[10] The gods Brahma, Vishnu, Siva, Sun, Indra and all others, are assimilated into the Supreme Spirit in their state of rest. He is beyond all attribute and out of the sphere of the universe, and is of the form of an immutable Intellect.

## CHAPTER XI.

### SPIRITUAL VIEW OF CREATION.

Rāma said:—Tell me, O Brāhman, wherein this world abides at its last dissolution, when it does not retain its present form, nor this

resplendent show (as we see in it now).

2. Vasishtha answered:—Tell me, Rāma, what is the form of the barren woman's son, and wherefrom he comes and where he goes, tell me also from where comes the sky-arbour (aerial castle), and where it remains.

3. Rāma replied:—There never was, nor is, nor ever will be the son of a barren woman or an arbour in the sky; why then ask about the form and figure of what is nothing?

4. Vasishtha said:—As there never was a barren woman's son or a forest in the air, so there existed no such scene as that of the world before.

5. That which has no existence at all, could have neither its production before, nor can it have its dissolution afterwards. What shall I then tell you regarding its genesis or exit.

6. Rāma rejoined:—The son of a barren woman and a forest in the sky are mere fictions, but the visible world is not so, which has both its beginning and end.

7. Vasishtha replied:—It is hard to have a comparison of the compared object, agreeing in all respects with what it is compared. The comparison of the world, is as a simile of those objects, which admit of no comparison (but with themselves).

8. The appearance of the world, is compared with that of a bracelet, because the one is as false as the other, and neither of them is real.

9. And as there is nothing in the sky except a negative emptiness, so the existence of the world in Brahma, is but a negative idea.

10. As the collyrium is no other than blackness, and as there is no difference between frost and its coldness, so the world is not otherwise than the great Brahma himself.

11. As coldness can not be negated of the moon and frost, so creation can not be negated of God. (Literally, creation is no negative property of Brahma, but essential to his nature).

12. As there is no water in a sea of the mirage, nor light in the new moon, so this world, as it is, does not abide in the pure spirit of God (in its gross state).

13. That which did not exist at first owing to its want of a cause, has neither its existence at present, nor can it be destroyed (when it is a *nil* itself).

14. How is it possible for a dull material object to have any other cause but a material one; just as it is not the light (but some solid substance), that is the cause of a shadow.

15. But as none of these works, has come into existence without some cause, that cause whatever it is, is situated in these productions of it: (*i. e.* the author is displayed in his works).

16. Whatever appears as ignorance or delusion (as this world), has some appearance of intelligence or truth (of the Divinity) in it, as the delusion of the world seen in a dream, is the effect of the intellect within us. (Consciousness is awake in our dreams also).

17. As the illusion of the world in a dream, is not without our inward consciousness of it, in like manner Brahma was not unconscious of the expansion of the world, at the beginning of creation.

18. All this that we behold about us, is situated in the divine soul, (in the same manner as the visions in our dreams, are but archetypes of our souls); there is no other world that rises and sets (but what is imprinted in our minds).

19. As fluidity is another name for water, and fluctuation the same with wind; and as sunshine is no other than light, so the world is naught but Brahma (displayed in nature).

20. As the figure of a city, resides in the inward intellect of one, who is conscious of his dreaming, in the same manner this world, is displayed in the Supreme soul.

21. Rāma said:—If it is so, then tell me, O Brāhman! whence is this our belief of its substantiality, and how this unreal and visionary *ideal*, presents its baneful visible aspect unto us.

22. For the view being in existence, there must be its viewer also, and when there is the viewer, there is the view likewise. As long as either of these is in existence, there is our bondage, and it is on the disappearance of both, that our liberation chiefly depends: (which can hardly take place).

23. It is entirely impossible to be so, as long as our notion of the view, is not lost in our minds, for unless the view is vanished both from the vision of the eyes and mind, no one can even form an idea of liberation in his mind.

24. Again the representation of the view at first, and its obliteration afterwards, is not enough for our liberation, because the remembrance of the view, is bondage of the soul.

25. Moreover when the picture of the view, is settled in the soul, and reflected in the mirror of the mind, there is no necessity of its recollection; (for what is deeply rooted in the soul, comes out of itself).

26. The intellect which was without the notion of the visibles at first, would be entitled to liberation, were it not owing to the nature of the viewer, (to imbibe the ideas of visibles).

27. Now sir, please to remove by your reasoning, my hopelessness of liberation, which I ween, is unattainable by any.

28. Vasishtha said:—Hear me, Rāma! explain to you in length, how the unreal world with all its contents, appears as real to us.

29. For unless it is explained to you by my reasoning, and the narratives and instances (of the practice of others), this doubt will not subside in your breast, as dirt sets down in the lake.

30. Then Rāma, you will be able to conduct yourself on earth, as one under assurance of the erroneous conception of the creation and existence of the world.

31. You will then remain as a rock against the impressions of affluence and want, and of gain and loss, and your relation with whatever, is fleeting or lasting and the like.

32. Mind, that there is that only one spirit, which is self-existent, and all besides is mere fiction. I will now tell you, how the triple world was produced and formed.

33. It was from Him, that all these beings have come to existence; while He of himself, is all and every thing in it. He likewise appears to us and disappears also, both as forms and their appearances, and as the mind and its faculties, and as figures and their shapes, and as modes and motions of all things.

## CHAPTER XII.

### THE IDEALISTIC THEO-COSMOGONY OF VEDĀNTA.

Vasishtha said:—

From the state of perfect quiescence and tranquillity of the supremely Holy spirit, the universe rose to being in the manner, which you must hear with your best understanding and attention.

2. As sound sleep displays itself in visionary dreams, so does Brahma manifest himself in the works of creation, of which he is the soul and receptacle: (*i. e.* who contains and forms and enlivens the whole).

3. The world, which of its nature is continually progressive in its course, is identic with the essence of that Being, whose form is selfsame with the ineffable glory of his eternally gemming Intellect (*chin-mani*).

4. This *chit* or Intellect, then (*i. e.* after its inert quiescence), gets of itself an intellection (*chetvā*) in itself, before assuming to itself consciousness or the knowledge of egoism. (This is the first stage of the percipient soul).

5. Then this thinking Intellect (*chetva-chit*), gets the notions (*bodhas*) of some faint images (*ūhita-rūpas*), which are purer and lighter than air, and which have received their names and forms afterwards. (The innate ideas are born in it before the embryonic mind or soul).

6. Afterwards this transcendent essence (Intellect), becomes an intelligent principle (*sacheta*), and eager for intelligence (*chetana*). It is now worthy of its name as Intellect or *chit*, on account of its attaining to what is called intelligence.

7. Lastly it takes the form of gross consciousness (*ghana-samvedana*), and receives the name of the living soul—*jīva*. It now loses its divine nature by reflecting on itself: (*i. e.* its own personality).

8. This living principle, is then involved in thoughts relating to the world only; but depends by its nature on the divine essence: (as the fallacy of the snake, depends on the substance of the rope).[11]

[11] The living soul is the creative spirit of God, represented by the divine hypostasis of *Hiranyagarbha* or Demiurgus, which is dependent on the Supreme spirit.

9. Afterwards there rises a void space into being, called *Kham*—*vacuum* (Arabic *Khāviyetun*), which is the seed or source of the property of sound, and which became expressive of meaning afterwards. (It is called *ākāśa* or sky-light from *kāśa* to shine, as light was the first work of God).

10. Next in order are produced the elements of egoism and duration in

the living soul; (*i. e.* the simultaneousness of the ideas of self-entity and duration in the living principle). And these two terms, are the roots of the subsistence of future worlds (*i. e.* the individuality and durability of things).

11. This ideal knowledge, of the unreal forms of the net-work of world, in divine Spirit, was made to appear as a reality by the Omnipotent power (*i. e.* the ideal world appeared afterwards as real).

12. Thus the ideal self-consciousness became the seed (or root) of the tree of desires, which were vacillated by egoism in the form of air.

13. The intellect in the form of the airy ego, thinks on the element of sounds (*sabda tanmātram*); it becomes by degrees denser than the rarefied air, and produces the element of mind.

14. Sound is the seed (or root) of words, which were afterwards diversified in the forms of names or nouns and significant terms; and the assemblage of words, as shoots of trees, is varied in *padas* or inflected words, *vākyas* or sentences, and the collections of Vedas and Sāstras.

15. It is from this Supreme spirit, that all these worlds derived their beauty afterwards; and the multitude of words (which sprang from the sounds), and were full of meaning, became widely spread at last.

16. The Intellect having such a family as its offspring, is expressed by the word *jīva* (*zoa*) or the living soul, which became afterwards the arbor (or source) of all forms of beings, known under a variety of expressions and their significations (*i. e.* the living god Brahṁā became the cause of the formal world, from the *tanmātra* elements produced by Brahma).

17. The fourteen kinds of living beings, which fill the cells in the bowels of all worlds, sprang afterwards from this living soul. (These include all vegetable and animal life and all such as increase in bulk and growth).

18. It was then, that the Intellect by a motion and inflation of itself, and at an instantaneous thought, became the element *tanmātra* of touch and feeling (the air), which was yet without its name and action. (The Spirit breathed breathless. *Sruti*). This breath caused air, which expanded itself and filled all bodies, which are objects of touch and feeling.

19. The air, which is the seed (root) of the tree of tangibles, then developed itself into branches, composed of the (49) various kinds of winds, that are the causes of the breathings and motions of all beings.

20. Then the Intellect produced at pleasure and from its idea of light, the elemental essence of lustre, which received afterwards its different names (from the light of the sun and moon and the stars, as also from those of fire and lightning).

21. Then the sun, fire, lightning and others, which are the seeds (or roots) of the tree of light, caused the various colours of bodies that filled the world. (That light is the cause of colour, was known to the ancient Rishi).

22. It reflected on the want of fluidity, and produced the liquid body of waters, whose taste constitutes the element (*tanmātra*) of flavour.

23. The desire of the soul for different flavours (*rasas*), is the seed of the tree of taste, and it is by the relish of a variety of tastes, that the world is to go on in its course.

24. Then the self-willed Brahmā, wishing to produce the visible earth, caused the property of smell to appertain to it from his own element of it.

25. He made his elementary solidity, the seed or source of the tree of forms (morphology); as he made his own element of rotundity the substratum of the spherical world.

26. Those elements being all evolved from the Intellect, are again involved of themselves in it, as the bubbles of water rise and subside in itself.

27. In this manner, all those beings remain in their combined states, until their final dissolution into their simple and separate forms.

28. All those things, which are but forms and formations of pure Intellect, remain within the sphere of Divine Intelligence, as the germs of the big banian tree, reside in the forms of pollen and the seed.

29. These sprouted forth in time, and burst out into a hundred branches: and after having been concealed in an atom, became as big as they were to last for ever.

30. Such is the growth and multiplication of things by pervasion of the Intellect, until they are put to a stop by its contraction and when weakened in their bodies by its desertion, they droop down in the end.

31. Thus is this class of elementary *tanmātras*, produced in the Intellect out of its own volition, and are manifested in the form of formless minutiae to sight.[12] (trasaranus).



[12] *Tanmātra* or tat-mātra might be rendered from its affinity as "that matter," but the idealistic theory of vedānta being opposed to that of the materialistic, it expresses only the idea and not the matter.

32. These five-fold elements are verily the only seeds of all things in the world. They are the seeds of the primary momentum that was given to them (in the beginning). In our notions, they are the seeds of elementary bodies, but in their real nature, they are the increate ideal shapes of the Intellect replenishing the world.

## CHAPTER XIII.

### ON THE PRODUCTION OF THE SELF-BORN.

Vasishtha said:—

Rāma! When the Supreme Brahma remains in his resplendent and tranquil state (before creation), there is no essence of etherial light or heat or even darkness produced in the intellectual spirit. (But they lie hidden there as if buried in oblivion).

2. The *Sat*-God has the attribute of *Chetya*—intellectuality at first, and it is from the intellection (*Chetana*) of his intellectual part (*Chetyānsa*), that the epithet of mind (*Chitta*) is attributed to him. The faculties (*Sakti*) of his intellect (*Chit*), are called its intelligence (*Chetanā*).

3. The *Chit* or intellect has then the attribute of the Living soul (*Jīva*), from its intelligence (*Chetanā*), and connection with the *chetya* or intelligible objects in nature. It is next attributed with the title of *māyā* or illusion, from the subjection of its *Chetya* or cognizable objects only to itself—*Aham mātra*.

4. It has then the attribute of understanding (*buddhi*), from the excess of its egoism (*ahantā*), which is full with the purposes of its mind and the elements of sound &c. (*i. e.* with a desire for all sensible objects).

5. This (living, deluded and self reflecting) ego, is puffed up with thoughts of (possessing) all things, and looks upon the great arbour of the visible world, (as the great garden for its pleasure and gain).

6. But the living souls, like so many evanescent objects seen in a

dream, are made to rise and fall one after the other, in this great forest of the world surrounded by the skies.

7. But the world is (as continuous) as the grove of *Karajna* plants, growing from unsown seeds; and its elementary bodies of the water, fire, earth and air, have no regard for any body; (that is living or dead).

8. The intellect which is the soul of the universe, creates afterwards the earth and all other things, as one remembering the objects of his dream, (recalls them to his memory).

9. Wherever there is the germ of the world, it develops itself even at that place; the live elements are the five fold seed of the world, but the undecaying intellect is the seed of the quintuple (*pancha-bhūta*).

10. As is the seed so is its fruit; hence know the world to be a form and full of God; and the spacious firmament to be the reservoir of the quintuple elements in the beginning of creation.

11. The soul like the body, is composed of the powers of the Intellect, and does not subsist of itself; but being inflated by the same, it extends its bulk.

12. But the vacuous form of the intellect, which is seated in the spiritual body of the soul, cannot be composed of solid reality (as the primary elements of matter). This is not possible; hence nothing can come out from an impossibility.

13. Again that which is changeable in its form, cannot have its sameness at all times: hence if the essence of the quintuple elements, be attributed to Brahma, from the idea of their being the quintessence of his spirit, there can be no immaterial and immutable Brahma.

14. Therefore know this quintuple to be the developed Brahma himself, as he evolved them in the beginning, and as he is their producer for the creation of the world.

15. Thus He being the prime cause of their production, there is nothing that is produced (without) him, and the world is no product of itself.

16. The unreal appears as real as a city seen in a dream, and as a castle built in air by our hopes: so we place the living soul in ourselves, which has its foundation in the vacuous spirit of God.

17. Thus the brilliant spirit, which is situated in the Divine Intellect, being no earthly or any other material substance, is styled the living soul, and remains in vacuum as a luminous body rising in the sky.

18. Hear now how this vacuous living soul, comes to be embodied in the human body, after its detachment as a spark from the totality of vital spirits, in the empty sphere of divine Intellect.

19. The soul thinks itself as "a minute particle of light" at first, and then it considers itself as growing in the sphere of its consciousness.

20. The unreal appearing as real, proves to be unreal at last; as the fictitious moon becomes a nullity afterwards; so the soul continues to view itself subjectively and objectively both as the viewer and the view.

21. Thus the single self becomes double as one sees his own death in a dream; and thus it waxes into bigness and thinks its vital spark as a star. (This is the form of the *lingadeha* or sentient soul within the body).

22. As the soul goes on thinking itself the microcosm of the world (*Viswarūpa*), so it falsely thinks itself as such in reality, as it is expressed by the dictum "*Soham*" "so am I."

23. By thinking himself as such, man comes to believe it as true, as one believes himself as a traveller in his dream. So by thinking the soul as a star, he views it so within himself.

24. By continued meditation of his soul as such, he loses his external sensations, and views this star in his cranium.

25. He sees the soul within him though it be without him; just as the mirror reflects the distant hill in itself; and the soul remains confined within him, as a body is confined in a well, and as a sound is shut up in the hollow of a cave.

26. The consciousness of our dreams and desires, is but a particle (attribute) of the living soul, whose real form is that of a star waking (keeping watch) within us. (Consciousness of external objects in our dream and desire, is compared to the reflection of outward images in a glass or bubble of water, and to the echo of a distant sound in a hollow cave).

27. Now this vacuous life, which is composed of the essences of the mind, understanding and knowledge, resides in the hollow sheath of the star. (The star is supposed to be the eye-sight and residence of life. Gloss).

28. It appears to me to take its flight to the sky, to see what is passing there (i. e. the manner in which the mental eye of the Yogi

penetrates the regions of air). And then it enters the body by two holes, which have the names of the external organs (of sight) given them afterwards. (The whole sphere of air is thought to teem with life or living souls and spirits, which rove free in the air, until they are made to enter and pass out of the body by two unknown holes, whether of the nostrils or sockets or glottis, remains undefined and undetermined).

29. The organs by which the embodied living soul, is to see (external objects), are called the eyes-*netras* (from their receiving (*nayana*) the light of the soul). That by which it is to feel, is styled the skin (*twak* or touch); and those whereby it is to hear, are termed the ears (*srutis* from *sru* to hear, corresponding with *suna* or *shunu* in vernaculars and Persian).

30. The organ of smelling is the nose—*ghrāna* from its bearing the scent—*ghrāna* to the soul; and that of taste is named as tongue *rasanā*, for its conducting the *rasa* taste or flavour to the spirit.

31. Then there is the breathing air (the air of breath or breath of life), which actuates the energies of the organs of action. It is this air which is the cause—of vision, and mover of the internal organs of the mind and thought.

32. This (vital breath) supports the embodied and all supporting soul (*ātivāhika-dehātmā*) in the vacuity of the body, and fills and kindles it as the air does a spark of fire.

33. The word *Jīva* or the living soul (*zoa*), is brought under a figurative sense, 'to mean something real in the unreal body'. Hence *Brahmā* is said to be the life and soul of the unreal world.

34. The gross embodied soul, is of the form of vacuum like the mind and yet it imagines itself to reside in an *ovum* in the body, as *Brahmā* is supposed to be seated in the mundane egg. (*i. e.* The soul loses its light airy shape and free range, by being confined in the body).

35. Some view the spirit of God as floating on the surface of the (ante-mundane) waters (in the form of *Nārāyana*); and others view it in the person of the Lord of creatures (*Brahmā*); while there are others, who look at it as infused throughout the creation in the figure of *virāj*. These are called the subtile and gross bodies of the soul (*sthūla* and *sūkshma sarīras*).

36. The soul or spirit is the spacious womb of productions, and the means of executing its own purposes, and of knowing the proper time and place, and the article and the manner of action (*modus operandi*).

37. The mind is the inventor of words, expressive of ideas (in the

soul), and subjects itself to the arbitrary sounds of its own invention. Hence God is erroneously said to be embodied in words (*sabda Brahma* of Mimāṃsā philosophy) in this world of errors.

38. The unproduced and self-born Brahmā, that has risen of himself (and represents the mind), is as unreal as the soaring of a man in the sky in his dream.

39. This all supporting-embodied soul, is the prime Lord of creatures, who is said to have formed this illusory frame of the world.

40. But there was nothing formed or born in it (in reality); nor is there any substance to be found in the world. It is the same vacuous form of Brahma still, whose essence is known to extend as the infinite space itself.

41. Things appearing as real, are as unreal as an imaginary city (Utopia), which presents a variety (of forms and colours) to the fancy, without being built or painted by any body. (The phenomenal appearance of the world, is likened to a phantasmagoria).

42. Nothing that is unmade or unthought of, can be real (either in substance or idea); and the gods Brahmā and others, being freed from their avocations at the universal dissolution of existence, could neither resume their functions nor have materials for the same.

43. The self-born Brahmā, having then neither his remembrance of the past, nor any material appliance at hand, could neither form an ideal or material world out of nothing. Therefore production of Brahmā and formation of the universe are alike (chimerical).

44. The earth and all other existences, are but the eternal ideas of the divine mind, and they appear to us as objects of a dream in our waking state: (when they vanish into airy nothing).

45. The divine spirit is known to be vacuum only, and so also is the world ever known to be: (because the like produces the like). So all waters are alike liquid bodies, though they are made to pass under different names.

46. This creation is every where the same in the Supreme Spirit. It is but an evolution of the same (though presenting different aspects to us); and the creator is always and everywhere immutable in his nature.

47. The vacuous universe, under the name of the mundane egg, shines as clearly as the Divine Spirit: it is calm in its appearance, and becomes disturbed by causes born in itself. (Nature is uniform, but ruffled by accidents).

48. It is supported by the supportless supporter of all, who is one and without a second, but devoid of unity in (the variety of his) creation. All this is born in his consciousness, and therefore there is nothing that is produced anew.

49. He, who is of the form of unlimited space, and without any vacuity in it, (because nature abhors a vacuum); who is transparent yet teeming with abundance; who is the whole world (God in nature), without any worldliness in him; is verily the substratum of all.

50. He, who is neither the container nor the contained, nor the view of the world; who is neither the world nor its creator (Brahmā), and about whom there can be no dispute nor disputant; is verily the unknown God.

51. He, who is neither the passing world nor any of its passing things; who is quite at rest, yet situated in all things, (whether moving or quiescent); is the only Brahma that shines of himself in himself, (as the soul of and all in all).

52. As we form in ourselves the image of a whirlpool, by the idea of the fluidity of water in our minds; so the sight of the world produces the false notion of its reality in the mind.

53. All unrealities become extinct at the end, as we see the death of our frail bodies in dreams. So we find on the contrary the essential part of our soul, to be unscathed by its own nature of indestructibility, and remaining in the form of everlasting consciousness in the atmosphere of our intellects.

54. Brahmā the prime Lord of creatures, is ever manifest by himself in the form of vacuity in the Supreme spirit; and he being of a spiritual form as the mind, has no material body formed of earth as all other corporeal beings; and is therefore both real and unborn (in his essence).

## CHAPTER XIV.

### ESTABLISHMENT OF BRAHMA.

Vasishtha added:—

In this manner the visible world, myself, thyself and all other things are nothing; all these being unmade and unborn are inexistent: it is the

Supreme spirit only that is existent of itself.

2. The primeval vacuous soul is awakened at first of itself, and by its own energy from its quietness, and begins to have a motion in itself like the troubled waters of the deep.

3. It then begins to reflect in itself, as in a dream or in imagination, without changing its vacuous form, which is likened to a rock with the inward faculty of thought.

4. The body of the Great Virāja also, is devoid of any material form, either of earthly or any other elemental shape, (as it is viewed in the Vedas). It is purely a spiritual, intellectual and etherial form, and as transparent as the ether itself.

5. It is undecaying and steady as a rock, and as airy as a city seen in a dream. It is immovable as the line of a regiment represented in a picture.

6. All other souls are as pictures of dolls and puppets, painted and not engraven on the body of Virāj as upon a huge pillar; and he standing as an uncarved column in the empty sphere of Brahmā, represents all souls (and not bodies) as they are mere pictures on it.

7. The prime Lord of creatures is said to be self-born at first, and he is known as the increate (Brahmā), for want of his prior acts to cause his birth. (He is coeternal with the eternal Brahma, and is therefore not subject to birth and death).

8. The primeval patriarchs, who obtain their ultimate liberation at the final dissolution of the world, have no antecedent cause to be reborn as unliberated mortals. (So the emancipate souls of the living and dead, are freed from the doom of regeneration.)

9. Brahma, who is the reflector of all souls, is himself invisible in the inward mirror of other souls: (*i. e.* he reflects all images in himself, but never casts his own reflexion upon any). He is neither the view nor the viewer, and neither the creation nor the creator himself. (These being the functions of the creative and representative powers of Brahmā and Virāj).

10. Though thus negated of all predicates, yet is Brahma the soul of all predicables, that may be affirmed or denied of him; (since he is all in all). He is the source of these chains of living beings, as light is the cause of a line of lighted lamps in illuminations.

11. The will of the gods (Brahmā and Virāj), proceeding from the volition of Brahma, is of that spiritual nature as the other; just as

one dream rising in another, is equally unsubstantial as the first: (*i. e.* the products of spiritual causes, are also spiritual, by the rule of the homogeneity of the cause and effect).

12. Hence all living souls, which are evolved from the breathing of the Supreme Spirit, are of the same nature as their origin for want of an auxiliary causality. (God made man in his own image, and as perfect as himself: and this *man* is *manas* the *Brahmā*, or as he is named Adam, corresponding with *Adima* or *Adyam purusham*—the first male or Protogonus).

13. Want of a secondary agency, produces the equality of effects with their cause; (as the fruits and flowers of trees, are of the same kind with the parent tree, unless there rises a difference in them by cause of engraftments). Hence the uniformity of created things, proves the conception of their creation by a secondary cause, to be wholly erroneous.

14. Brahma himself is the prime soul of Virāj and selfsame with him, and Virāj is the soul of creation and identical with it. He is the vacuous vitality of all; and it is from him that the unreal earth and other things have their rise. (Virāj is the spirit of God diffused in nature).

15. Rāma said:—Tell me, whether the living soul, is a limited thing or an unlimited mass of life; or does the unbounded spirit of God, exist in the shape of a mountainous heap of living souls: (*i. e.* whether it is to be taken in a collective or integral sense, and whether it forms a totality—*samashti* existent in the Divinity, of which all individual souls are either as parts *vyashti* or separate existences).

16. Are these living souls like showers of rain-water falling from above, or as the drizzling drops of waves in the vast ocean of creation, or as the sparks of fire struck out of a red-hot iron, and from whence they flow, and by whom they are emitted.

17. Tell me sir, the truth concerning the profusion of living souls, and though I have a partial knowledge of it, I require it to be more fully and clearly explained by you.

18. Vasishtha replied:—There being but one living soul of the universe, you can not call it a multitude. Your question therefore is quite out of place, as the query about the horns of hares, (which do not exist in nature).

19. There are no detached living souls, O Rāma, nor are they to be found in multitudes any where, nor was there a mountainous heap of souls known to have existed at any time.



20. Living soul is but a fictitious word, and it is heaped with many fictions, all of which, you must know for certain, do not apply to the soul.

21. There is but one pure and immaculate Brahma, who is mere Intellect (*chinmātram*) and all pervasive. He assumes to himself all attributes by his almighty power. (Here Brahma is represented not only as Omniscient and Omnipotent; but as *saguna* also by his assumption of all attributes).

22. The living soul is viewed by many to evolve itself from the intellect into many visible and invisible forms (*mūrta-mūtam*); just as a plant is seen to develop itself into its fruits and flowers.

23. They add to their knowledge of the soul the attributes of the living principle, understanding, action, motion, mind and unity and duality, as if these appertain to its nature.

24. But all this is caused by ignorance, while right understanding assigns them to Brahma. The ignorant are bewildered by these distinct views (of the soul), and will not be awakened to sense.

25. These different believers are lost (in their various views), as the light is lost under darkness. They will never come to the knowledge of truth as it is the case with the ignorant.

26. Know Brahma himself as the living soul without any divisibility or distinction. He is without beginning or end. He is omnipotent, and is of the form of the great Intellect which forms his essence.

27. His want of minuteness (*i. e.* his fulness) in all places, precludes his distinctive appellations every where. Whatever attributes are given him (by fiction), are all to be understood to mean Brahma himself.

28. Rāma asked:—How comes it, O Brāhman? that the totality of the living souls in the world, is guided by the will of one universal soul, which governs the whole, and to which all others are subject.

29. Vasishtha replied:—Brahma the great living soul and Omnipotent power, remained from eternity with his volition (*satya sankalpa*—fixed determination) of creation, without partition or alteration of himself.

30. Whatever is wished by that great soul, comes to take place immediately. The wish it formed in its unity at first, became a positive duality at last. Then its wish "to be many" (*Aham bahu syam*), became the separate existences afterwards.

31. All these dualities of his self-divided powers (the different living souls), had their several routines of action allotted to them, as "this is for that"; meaning "this being is for that duty, and such action is for such end".

32. Thus though there can be no act without exertion, (by the general rule as in the case of mortals), yet the predominant will of Brahmā, is always prevailing without its exertion to action, (as in the case of saints whose wills are effective of their ends without the aid of action).

33. Though they that bear the name of living beings, effect their purposes by exertion of their energies, yet they can effect nothing without acting according to the law appointed by the predominant power.

34. If the law of the predominant power, is effective of its end; (*i. e.* the law of action for production of acts); then the exertions of the subordinate powers (the living souls), must also be attended with success: (*i. e.* the attainment of the like result of the like action).

35. Thus Brahma alone is the great living soul that exists for ever and without end; and these millions of living beings are no other in the world (than agents of the divine energies).

36. It is with a consciousness of the intellectual soul, (*i. e.* the inward knowledge of the divinity within themselves), that all living souls are born in this world; but losing that consciousness (their knowledge of God) afterwards, they became alienated from him.

37. Hence men of inferior souls, should pursue the course of conduct led by the superior souls, for regaining their spiritual life *ātmajīvatwam*, as the copper becomes transformed into gold (by chemical process).

38. Thus the whole body of living beings, that had been as inexistent as air before, come into existence, and rise resplendent with the wonderful intellect.

39. Whoso perceives this wondrous intellect in his mind, and gets afterwards a body and the consciousness of his egoism, he is then said to be an embodied living soul.

40. The mind that is gratified with intellectual delights, becomes as expanded as the intellect itself, and thinks those pleasures to constitute the sum total of worldly enjoyments.

41. The Intellect is said to remain unchanged in all its succeeding

stages; and though it never changes from that state, yet it wakes (developes) by a power intrinsic in itself.

42. The uninterrupted activity of the Intellect, indulges itself in the amusement of manifesting the intelligibles in the form of the world, (*i. e.* Of evolving the knowables from its own knowledge of them. Or it is the pleasure of the intellect to unfold the secrets of nature to view).

43. The extent of the intellectual faculty, is wider and more rarefied than the surrounding air, and yet it perceives its distinct egoism by itself and of its own nature. (The subjective knowledge of ego—self).

44. Its knowledge of self, springs of itself in itself like the water of a fountain; and it perceives itself (its *ego*) to be but an atom amidst the endless worlds.

45. It perceives also in itself the beautiful and wondrous world, which is amazing to the understanding, and which is thereafter named the universe. (*i. e.* The one existing in the other and not without it: meaning, the soul to be the seat of both the subjective and objective knowledge).

46. Now Rāma, our *egoism* being but a conception of the intellect is a mere fiction (*kalpanā*); and the elementary principles being but creatures of egoism, they are also fictions of the intellect.

47. Again the living soul being but a resultant of our acts and desires, you have to renounce these causes, in order to get rid of your knowledge of *ego* and *tu*: (*i. e.* of the existence of yourself and that of others); and then you attain to the knowledge of the true one, after discarding the fictions of the real and unreal.

48. As the sky looks as clear as ever, after the shadows of clouds are dispersed from it, so does the soul look as bright as it existed at first in the intellect, after its overshadowing fictions have been removed.

49. The universe is a vacuum, and the world is a name for the field of our exertions. This vacuity is the abode of the gods (*Viswa* and *Viraj*, both of whom are formless). The wonderful frame of plastic nature, is but a form of the formless intellect and no other.

50. What is one's nature never leaves him at any time; how then can a form or figure be given to the formless Divinity?

51. The divine intellect is exempt from all the names and forms which are given to unintelligent worldly things, it being the pervader and

enlivener, of all that shines in the world. (Intellect is the power of understanding).

52. The mind, understanding and egoism, with the elements, the hills and skies, and all things that compose and support the world, are made of the essences proceeding from the intellect. (The intellect from *interlegere* contains all things).

53. Know the world to compose the mind-*chitta* of the intellect-*chit* of God, because the mind does not subsist without the world. Want of the world would prove the inexistence of the mind and intellect which consist of the world. (Hence the identity of the intelligent world with the mind and intellect of God).

54. The intellect like the pepper seed, is possest of an exquisite property within itself, and bears like the flavour of the other, the element of the living soul, which is the element of animated nature.

55. As the mind exerts its power and assumes its sense of egoism, it derives the principle of the living soul from the Intellect, which with its breath of life and action, is called a living being afterwards. (The mind is what thinks, moves and acts).

56. The intellect (*chit*), exhibiting itself as the mind (*chitta*), bears the name of the purpose it has to accomplish, which being temporary and changeable, is different from the *chit* and a nullity. (The mind being the principle of volition, is applied also to the object of the will, as we say, I have a mind to play; which is equal to the expression, I have a playful mind: and this state of the mind being variable, is said to be null).

57. The distinction of actor and act, does not consist in the intellect, it being eternal, is neither the author or the work itself. But the living soul, which is active and productive of acts, is called the *purusha* or the embodied soul residing in the body—*purau-sete*. It is action which makes the man-*purusha*, from which is derived his manhood-*paurusha*.

58. Life with the action of the mind constitutes the mind of man. The mind taking a sensitive form, employs the organs of sense to their different functions. (The sensitivity of the mind bears an active and not the passive sense of sensitiveness or sensibility).

59. He, the radiance of the light of whose intellect, is the cause of infinite blessings to the world, is both its author and workmanship from all eternity, and there is none beside him. (He is the *Pratyagātmā* the all-pervading soul).

60. Hence the ego or living soul is indivisible, unflammable, unsoilable and undriable in its essence; it is everlasting and infinite (ubiquitous), and as immovable as a mountain. (The living soul is viewed in the light of the eternal soul).

61. There are many that dispute on this point, as they dispute on other matters, in their error, and mislead others into the same; but we are set free from all mistake. (The disputants are the dualists, who make a distinction between the eternal and created souls. (*Jīvātmā-paramātmā-dvaita-vādis*)).

62. The dualist relying on the phenomena, is deceived by their varying appearances; but the believer in the formless unity, relies in the everlasting blessed spirit; (which he views in his intellect).

63. Fondness for intellectual culture, is attended with the vernal blossoms of intellect, which are as white as the clear firmament, and as numberless as the parts of time.

64. The intellect exhibits itself in the form of the boundless and wonderful mundane egg, and it breathes out the breath of its own spirit in the same egg. (The breathing soul is called the *sūtrātmā* one of the ten hypostases of Brahma, the vital air is the first of the elementary bodies, in the order of emanation *alias* creation).

65. It then showed itself in the wondrous form of the antimundane waters, not as they rise from springs or fall into reservoirs, as also in those of the substances constituting the bodies of the best of beings.

66. It next shone forth with its own intellectual light, which shines as bright as the humid beams of the full moon.

67. Then as the intellect rises in full light with its internal knowledge, upon disappearance of the visibles from sight; so also it is transformed to dullness by dwelling upon gross objects, when it is said to lie dormant. In this state of the intellect, it is lowered to and confined in the earth.

68. The world is in motion by the force of the Intellect, in whose great vacuity it is settled; it is lighted by the light of that Intellect, and is therefore said to be both existent as well as inexistent by itself.

69. Like the vacuity of that Intellect, the world is said now to exist and now to be inexistent; and like the light of that Intellect, it now appears and now disappears from view.

70. Like the fleeting wind which is breathed by that Intellect, the

world is now in existence and now inexistent; and like the cloudy and unclouded sphere of that Intellect, the world is now in being and now a not being.

71. Like the broad day light of that Intellect, the world is now in existence, and like the disappearance of that light, it now becomes nothing. It is formed like collyrium from the particles of the oil of the *rajas* quality of the Intellect.

72. It is the intellectual fire that gives warmth to the world, and it is the alabaster (conch) of the intellect that causes its whiteness; the rock of intellect gives it hardness, and its water causes its fluidity.

73. The sweetness of the world, is derived from the sugar of the intellect, and its juiciness from the milk in the divine mind; its coldness is from the ice, and its heat from the fire contained in the same. (*i. e.* The divine Intellect is the material cause (*upādāna kāraṇa*) of the world).

74. The world is oily by the mustard seeds contained in the Intellect; and billowy in the sea of the divine mind. It is dulcet by the honey and aureate by the gold contained in the same.

75. The world is a fruit of the tree of Intellect, and its fragrance is derived from the flowers growing in the arbour of the mind. It is the *ens* of the Intellect, that gives the world its entity, and it is the mould of the eternal mind, that gives its form.

76. The difference is, that this world is changeful, while the clear atmosphere of the Intellect has no change in it; and the unreal world becomes real, when it is seen as full of the Divine spirit.

77. The invariable self-sameness of the Divine spirit, makes the entity and non-entity of the world alike; (because it has no existence of its own, but in the Supreme soul). And the words 'part and whole' are wholly meaningless, because both of these are full with the divine spirit.

78. Fie to them, that deride notions as false talk; because the world with its hills, and seas, earth and rivers, is all untrue without the notion of God's presence in it. (The Buddhists are perceptionalists, and have no faith in any thing beyond their sensible perceptions (*pratyaksha*); but the Vedantic spiritualists, on the contrary, are abstract conceptionalists, and believe nothing to be true, of which they have no notion or inward conception).

79. The intellect being an unity, cannot be mistaken for a part of any thing; and though it may become as solid as a stone, yet it shines brightly in the sphere of its vacuity.[13]

[13] The conceptualism of Europe, is a doctrine between Realism and Nominalism and betwixt Idealism and Relationism. The realist says, universal genera are real and independent existences; but the nominalist (*like the Pratyaksāvēdī*) says that, things only exist and universals are *Flatus venti-pralāpa*.

80. It has a clear vacuous space in its inside, as a transparent crystal, which reflects the images of all objects, though it is as clear as the sky.

81. As the lines on the leaves of trees, are neither the parts of the leaves nor distinct from them, so the world situated in the Intellect, is no part of it nor separate from it.

82. No detached soul is of heterogeneous growth, but retains in its nature the nature of the intellect, and Brahṁā is the primary cause of causes. (Hence called Hiranyagarbha.)

83. The mind is of its own nature a causal principle, by reason of its notion of the Intellect; but its existence is hard to be proved, when it is insensible and unconscious of the intellect.

84. Whatever is in the root, comes out in the tree, as we see the seed shoot forth in plants of its own species.

85. All the worlds are as void as vacuity, and yet they appear otherwise, as they are situated in the Great Intellect. All this is the seat of the Supreme, and you must know it by your intellection.

86. As the Muni spake these words, the day declined to its evening twilight. The assembly broke with mutual salutations, to perform their vesperal ablutions, and met again at the court hall with the rising sunbeams, after dispersion of the nocturnal gloom.

## CHAPTER XV.

### STORY OF THE TEMPLE AND ITS PRINCE.

Vasishtha said:—The world is a void and as null as the pearls in the sky, (seen by optical delusion). It is as unreal as the soul in the vacuity of the intellect.

2. All its objects appear, as unengraven images on the column of the

mind, which is without any engraving or engraver of it.

3. As the intermotion of the waters in the sea, causes the waves to rise of themselves, so the visibles as they appear to us, are as waves in the calm spirit of the Supreme. (The variety of the waves, with the pearls, shells and froth they pour out, resemble the multiformity of worldly productions).

4. As sun-beams seen under the water, and as water appearing in the sands of the desert (mirage); so it is the fancy, that paints the world as true to us; and its bulk is like that of an atom, appearing as a hill (when seen through the microscope).

5. The fancied world is no more than a facsimile of the mind of its Maker, just as the sun-beams under the water, are but reflexions of the light above; and no other than a negative notion (a false idea).

6. The ideal world is but an aerial castle, and this earth (with its contents), is as unreal as a dream, and as false as the objects of our desire.

7. The earth appearing as solid, is in the light of philosophy, no better than the liquid water of a river, in the mirage of a sandy desert, and is never in existence.

8. The illusive forms of the visibles, in this supposed substantial form of the world, resemble at least, but aerial castles and rivers in the mirage.

9. The visionary scenes of the world being taken to the scales, will be found when weighed, to be light as air and as hollow as vacuum.

10. The ignorant that are taken away by the sound of words in disregard of sense, will find when they come to sense, that there is no difference between the world and Brahma: (the one being but the reflection of the other).

11. The dull world is the issue of the Intellect, like the beams of the sun in the sky. The light of the intellect, is as light as the rarefied rays of the sun; but it raises like the other, the huge clouds, to water the shooting seeds of plants.

12. As a city in a dream, is finer than one seen in the waking state, so this visionary world is as subtile as an imaginary one.

13. Know therefore the insensible world to be the inverse of the sensible soul, and the substantive world as the reverse of the unsubstantial vacuum. The words plenum and vacuum are both as inane as



airy breath, because these opposites are but different views of the same Intellect.

14. Know therefore this visible world to be no production at all; it is as nameless as it is undeveloped, and as inexistent as its seeming existence.

15. The universe is the sphere of the spirit of God in the infinite space; it has no foundation elsewhere except in that Spirit of which it is but a particle, and filling a space equal to a bit of infinity.

16. It is as transparent as the sky, and without any solidity at all; it is as empty as empty air, and as a city pictured in imagination.

17. Attend now to the story of the Temple which is pleasant to hear, and which will impress this truth deeply in your mind.

18. Rāma said:—Tell me at once, O Brāhman, the long and short of the story of the temple, which will help my understanding of these things.

19. Vasishtha said:—There lived of yore a prince on the surface of the earth, whose name was Padma from his being like the blooming and fragrant lotus of his race; and who was equally blessed with wisdom, prosperity and good children.

20. He observed the bounds of his duties, as the sea preserves the boundaries of countries; and destroyed the mist of his adversaries, as the sun dispels the darkness at night. He was as the moon to his lotus-like queen, and as burning fire to the hay of evils and crimes.

21. He was the asylum of the learned, as the mount Meru was the residence of the gods; he was the moon of fair fame risen from the ocean of the earth; and was as a lake to the geese of good qualities; and like the sun to the lotuses of purity.

22. He was as a blast to the creepers of his antagonists in warfare; and as a lion to the elephants of his mind (appetites). He was the favourite of all learning, and a patron of the learned, and a mine of all admirable qualities.

23. He stood fixed as the mount Mandāra, after it had churned the ocean of the demons. He was as the vernal season to the blossoms of joy, and as the god of the floral bow to the flowers of blooming prosperity.

24. He was the gentle breeze to the vacillation of the playful creepers, and as the god Hari in his valour and energy. He shone as the moon on the florets of good manners, and as wildfire to the brambles of licentiousness.

25. His consort was the happy Līla, playful as her name implied, and fraught with every grace, as if the goddess of prosperity, had appeared in person upon earth.

26. She was gentle with her submissiveness to her lord, and was sweet in her speech without art; she was always happy and slow in her movements, and ever smiling as the moon.

27. Her lovely lotus-white face was decorated with painted spots, and her fair form which was as fresh as a new blown bud, appeared as a moving bed of lotuses.

28. She was buxom as a playful plant, and bright as a branch of *kunda* flowers, and full of glee and good humour. With her palms red as corals, and her fingers white as lilies, she was in her person a congeries of vernal beauties.

29. Her pure form was sacred to touch, and conferred a hilarity to the heart, as the holy stream of the Ganges, exhilarates the flock of swans floating upon it.

30. She was as a second Rati, born to serve her lord, who was Kāma in person on earth to give joy to all souls.

31. She was sorry at his sorrow, and delighted to see him delightful; and was thoughtful to see him pensive. Thus was she an exact picture of her lord, except that she was afraid to find him angry.

## CHAPTER XVI.

### JOY AND GRIEF OF THE PRINCESS.

This single wived husband, enjoyed the pleasure of an undivided and unfeigned love, in company with his only consort, as with an *Apsarā* (or heavenly nymph) on earth.

(The *Apsaras* are the *Abisares* of Ptolemy and *Absairs* of the Persians: a term applied to the fairy race in the watery valley of Cashmere, supposed to be the site of Paradise-Firdous, and the scene of innocent attachment).

2. The seats of their youthful sports were the gardens and groves, the arbours of shrubberies, and forests of Tamāla trees. They sported also

in the pleasant arbours of creepers and delightful alcoves of flowers.

3. They delighted themselves in the inner apartments, on beds decked with fragrant flowers, and on walks strewn over with fresh blossoms. They amused in their swinging cradles in their pleasure gardens in spring, and in rowing their tow-boats in summer heat.

4. Hills overgrown with sandal woods and shades of shady forests; the alcoves of Nīpa and Kadamba trees, and coverts of the Pāribhadra or Devadāru-cedars, were their favourite resorts in summer.

5. They sat besides the beds of *kunda* and *Mandāra* plants, redolent with the fragrance of full-blown flowers; and strayed about the vernal green-woods, resounding with the melody of *kokilas'* notes.

6. The glossy beds of grassy tufts, the mossy seats of woods and lawns, and water-falls flooding the level lands with showers of rain, (were also their favourite resorts).

7. Mountain layers overlaid with gems, minerals and richest stones; the shrines of gods and saints, holy hermitages and places of pilgrimage, were oft visited by them.

8. Lakes of full-blown lotuses and lilies, smiling *Kumudas* of various hues, and wood-lands darkened by green foliage, or overhung with flowers and fruitage, were their frequent haunts.

9. They passed their time in the amorous dalliances of godlike youths; and their personal beauty, was graced by the generous pastimes, of their mutual fondness and affection.

10. They amused each other with bon-mots and witticisms and solution of riddles; with story telling and playing the tricks of hold-fists *mushti-bandha* (*purmuthi*), and the various games of chess and dice.

11. They diverted themselves with the reading of dramas and narratives, and interpretation of stanzas difficult even to the learned. And sometimes they roamed about cities, towns and villages.

12. They decorated their persons with wreaths of flowers and ornaments of various kinds; fared and feasted on a variety of flavours, and moved about with playful negligence.

13. They chewed betel leaves mixed with moistened mace and camphor, and saffron; and hid the love marks on their bodies, under wreaths of flowers and corals, with which they were adorned.

14. They played the frolics of "hide and find" (Beng. *lukichuri*),

tossing of wreaths and garlands, and swinging one another in cradles bestrewn with flowers.

15. They made their trips in pleasure-boats, and on yokes of elephants and tame camels; and sported in their pleasure-ponds by pattering water upon one another.

16. They had their manly and womanly dances, the sprightly *tāṇḍava* and the merry *lāsya*; and songs of masculine and effeminate voices the *Kalā* and *gīta*. They had symphonious and euphonious music, and played on the lute and tabor, (the wired and percussive instruments).

17. They passed in their flowery conveyances through gardens and parterres, by river sides and highways, and amidst their inner apartments and royal palaces.

18. The loving and beloved princess being thus brought up in pleasure and indulgence, thought at one time with a wistful heart within herself:—

19. "How will this my lord and ruler of earth, who is in the bloom of youth and prosperity, and who is dearer to me than my life, be free from old age and death.

20. "And how will I enjoy his company on beds of flowers in the palace, possessed of my youth and free-will, for the long long period of hundreds of years.

21. "I will therefore endeavour with all my vigilance and prayers, and austerities and endeavours, how this moon-faced prince, may become free from death and decline.

22. "I will ask the most knowing, and the most austere and very learned Brāhmans, how men may evade death."

23. She accordingly invited the Brāhmans and honoured them with presents, and asked them lowly, to tell her how men might become immortal on earth.

24. The Brāhmans replied:—"Great queen! holy men may obtain success in every thing by their austerities, prayers and observance of religious rites; but no body can ever attain to immortality here below."

25. Hearing this from the mouths of the Brāhmans, she thought again in her own mind, and with fear for the demise of her loving lord.

26. "Should it happen, that I come to die before my lord, I shall then be released from all pain of separation from him, and be quite at rest

in myself.

27. But if my husband happen to die before me, even after a thousand years of our lives, I shall so manage it, that his soul (the immortal part of his body), may not depart from the confines of this mansion (the charnel-house).

28. "So that the spirit of my lord, will rove about the holy vault in the inner apartment, and I shall feel the satisfaction of moving about in his presence at all times."

29. "I will commence even from this day, to worship Sarasvatī—the goddess of Intelligence, and offer my prayers to her for this purpose, with observance of fasts and other rites to my heart's content."

30. Having determined so, she betook herself to observe the strict ceremonials of the Sāstra, and without the knowledge of her lord.

31. She kept her fasts, and broke them at the end of every third night; and then entertained the gods, Brāhmans, the priests and holy people, with feasts and due honours.

32. She was then employed in the performance of her daily ablutions, in her act of alms-giving, in the observance of her austerities and in meditation; in all of which she was painstaking, an observant of the rules of pious theism.

33. She attended also to her incognizant husband at stated times, and ministered unto him to the utmost, her duties as required by law and usage.

34. Thus observant of her vows, the young princess passed a hundred of her trinoctial ceremony, with resolute and persevering pains-taking and unfailing austerities.

35. The fair goddess of speech, was pleased at the completion of her hundredth trinoctial observance, in which she was honoured by her, with all outward and spiritual complaisance, and then bespoke to her.

36. Sarasvatī said:—"I am pleased my child! with thy continued devotion to me, and thy constant devotedness to thy husband. Now ask the boon that thou wouldst have of me."

37. The princess replied:—"Be victorious, O moon-bright goddess! that puttest to an end all the pains of our birth and death, and the troubles, afflictions and evils of this world; and that like the sun, puttest to flight the darkness of our affections and afflictions in this life.

38. "Save me O goddess, and thou parent of the world, and have pity on this wretched devotee, and grant her these two boons, that she supplicates of thee.

39. "The one is, that after my husband is dead, his soul may not go beyond the precincts of this shrine in the inner apartment.

40. "The second is, that thou shalt hear my prayer, and appear before me, whenever I raise my voice to thee, for having thy sight and blessing."

41. Hearing this, the goddess said, "Be it so;" and immediately disappeared in the air (whence she came); as the wave subsides in the sea whence it rises to view.

42. The princess being blessed by the presence and good grace of the goddess, was as delighted as a doe at the hearing of music.

43. The wheel of time rolled on its two semicircles of the fort-nights. The spikes of months, the arcs of the seasons, the loops of days and nights and the orbit of years. The axle composed of fleeting moments; giving incessant momentum to the wheel.

44. The perceptions of the prince, entered into the inner man within the body (*lingadeha*); and he looked in a short time, as dry as a withered leaf without its juicy gloss.

45. The dead body of the warlike prince, being laid over the sepulchre, in the inside of the palace, the princess began to fade away at its sight, like a lotus flower without its natal water (of the lake).

46. Her lips grew pale by her hot and poisoned breath of sorrow; and she was in the agony of death, as a doe pierced by a dart (in her mortal part).

47. Her eyes were covered in darkness at the death of her lord, as a house becomes dark at the extinction of the light of its lamp.

48. She became leaner every moment, in her sad melancholy; and turned as a dried channel covered with dirt in lieu of its water.

49. She moved one moment and was then mute as a statue; she was about to die of grief, as the ruddy goose at the separation of her mate.

50. Then the etherial goddess Sarasvatī, took pity on the excess of her grief, and showed as much compassion for her relief, as the first shower of rain, does to the dying fishes in a drying pond.

## CHAPTER XVII.

### STORY OF THE DOUBTFUL REALM OR REVERIE OF LĪLĀ.

Sarasvatī said:—Remove my child, the dead body of thy husband to yonder shrine! and strew those flowers over it, and thou shalt have thy husband again.

2. Never will this body rot or fade as long as the flowers are fresh over it, and know thy husband will shortly return to life again. (The strewing of flowers over the dead body and the grave, is a practice common in many religions).

3. His living soul which is as pure as air, will never depart from this cemetery of thy inner apartment. (The departed soul is believed to hover about the crypt or cairn until the day of resurrection).

4. The black-eyed princess, with her eyebrows resembling a cluster of black-bees, heard this consolatory speech of the goddess, and was cheered in her spirit, as the lotus-bed on return of the rains.

5. She placed the corpse of her husband there, and hid it under the flowers, and remained in expectation of its rising, as a poor man fosters the hope of finding a treasure.

6. It was at midnight of the very day, when all the members of the family had fallen fast asleep, that Līlā repaired to the shrine in the inward apartment.

7. There she meditated on the goddess of knowledge, in the recess of her understanding, and called her in earnest in the sorrow of her heart, when she heard the divine voice thus addressing to her.

8. "Why dost thou call me, child, and why art thou so sorrowful in thy countenance? The world is full of errors, glaring as false water in a mirage."

9. Līlā answered:—"Tell me goddess, where my husband resides at present, and what he has been doing now. Take me to his presence, as I am unable to bear the load of my life without him."

10. The goddess replied:—"His spirit is now roving in the sky, of which there are three kinds:—one the firmament or region of the sensible

worlds; the other is the region of the mind, the seat of volition and creation; and third is the region of Intellect, which contains the two others.

11. "Your husband's soul is now in the sheath of the region of Intellect; (being withdrawn both from the regions of the visible world and sensuous mind). It is now by seeking in the region of the Intellect, that things which are inexistent here, are to be found there.

12. As in passing from one place to another, you are conscious of standing in the mid spot, (which is neither the one nor the other); so you will arrive in an instant at the intermediate region of the intellectual world, (lying between this sensible and spiritual worlds).

13. "If you will abide in that intellectual world, after forsaking all your mental desires, you will certainly come to the knowledge of that spiritual Being who comprehends all in himself.

14. "It is only by your knowledge of the negative existence of the world, that you can come to know the positive existence of that Being, as you will now be able to do by my grace, and by no other means whatever." (Forget the sensible to get to the Spiritual. Hafiz).

15. Vasishtha said:—so saying, the goddess repaired to her heavenly seat; and Līlā sat gladly in her mood of steadfast meditation. (Platonism).

16. She quitted in a moment the prison house of her body, and her soul broke out of its inner bound of the mind, to fly freely in the air, like a bird freed from its cage: (so Plato compares the flight of the parting soul with that of a bird from its cage).

17. She ascended to the airy region of the Intellect, and saw (by her intellectual light) her husband seated there in his seat, amidst a group of princes and rulers of the earth; (who had received various forms and states according to their acts and desires).

18. He was seated on a throne, and lauded with the loud acclamations of "Long live the king," and "Be he victorious." His officers were prompt in the discharge of their several duties.

19. The royal palace and hall were decorated with rows of flags, and there was an assemblage of unnumbered sages and saints, Brāhmans and Rishis at the eastern entrance of the hall.

20. There stood a levy of innumerable princes and chiefs of men at the southern porch, and a bevy of young ladies standing at the western door-way.



21. The northern gateway was blocked by lines of horse, carriages and elephants; when a guard advanced and informed the king of a warfare in Deccan.

22. He said that the chief of Karnatic, has made an attack on the eastern frontier; and that the chieftain of Surat, has brought to subjection the barbarous tribes on the north; and that the ruler of Malwa, has besieged the city of Tonkan on the west.

23. Then there was the reception of the ambassador from Lankā, coming from the coast of the southern sea.

24. There appeared next the Siddhas, coming from the Mahendra mountains bordering the eastern main, and traversing the numerous rivers of their fluvial districts; as also the ambassador of the Guhyaka or Yaksha tribes, inhabiting the shores of the northern sea.

25. There were likewise the envoys, visiting the shores of the western main, and relating the state of affairs of that territory to the king. The whole courtyard was filled with lustre by the assemblage of unnumbered chieftains from all quarters.

26. The recitals of Brāhmans on sacrificial altars, died away under the sound of the timbrels; and the loud shouts of panegyrists, were re-echoed by the uproar of elephants.

27. The vault of heaven, resounding to the sound of the vocal and instrumental music; and the dust raised by the procession of elephants and chariots, and the trotting of horses' hoofs, obscured the face of the sky as by a cloud.

28. The air was perfumed by the fragrance of flowers, camphor and heaps of frankincense; and the royal hall was filled with presents sent from different provinces.

29. His fair fame shone forth as a burning hill of white camphor, and raised a column of splendour reaching to the sky, and casting into shade the solar light.

30. There were the rulers of districts, who were busily employed in their grave and momentous duties, and the great architects who conducted the building of many cities.

31. Then the ardent Līlā entered the court-hall of the ruler of men, and unseen by any, just as one void mixes with another void, and as air is lost in the air.

32. She wandered about without being seen by any body there; just as a fair figure, formed by false imagination of our fond desire, is not to be perceived by any one without ourselves.

33. In this manner she continued to walk about the palace unperceived by all, as the aerial castle built in one's mind, is not perceived by another.

34. She beheld them all assembled in the royal court in their former forms, and saw all the cities of the princes, as concentrated in that single city of her lord's.

35. She viewed the same places, the same dealings, the same concourse of boys, and the same sorts of men and women, and the same ministers as before.

36. She saw the same rulers of earth, and the very same Pandits as before; the identic courtiers and the self-same servants as ever.

37. There was the same assemblage of the learned men and friends as before, and the like throng of citizens pursuing their former course of business.

38. She saw on a sudden, the flames of wild fire spreading on all sides even in broad midday light; and the sun and moon appearing both at once in the sky, and the clouds roaring with a tremendous noise, with the whistling of the winds.

39. She saw the trees, the hills, the rivers and the cities flourishing with population; and the many towns, and villages and forests all about.

40. She beheld her royal consort as a boy of ten years of age after shaking off his former frame of old age, sitting amidst the hall with all his former retinue, and all the inhabitants of his village.

## SECTION I.

### DESCRIPTION OF THE COURT HOUSE AND THE CORTES.

41. Līlā having seen all these began to reflect within herself, whether the inhabitants of this place were living beings or the ghosts of their former living souls.

42. Then having recovered her sense at the removal of her trance, she entered into her inner apartment at midnight, and found the inmates fast bound in sleep.

43. She raised one by one her sleeping companions, and said she was anxious to visit the royal hall.

44. She wanted to be seated beside the throne of her lord, and to clear her doubt by seeing the courtiers all alive.

45. The royal menials rose up at her call, and obedient to her command they said "Be it so," and attended to their respective duties.

46. A train of club-bearers ran to all sides to call the courtiers from the city, and sweepers came and swept the ground as clean as the sun had shed his rays upon it.

47. A better set of servants cleansed the court-yard as clean, as autumn days clear the firmament of its rainy clouds.

48. Rows of lights were placed about the court-yard, which looked as beautiful as clusters of stars in the clear sky.

49. The ground of the court-yard was filled by throngs of people, as the earth was covered of yore by floods of the great deluge.

50. The dignified ministers and chiefs attended first and took their respective seats, and appeared as a set of the newly created rulers of people of the world on all sides, or the regents of the quarters of the sky.

51. The cooling and fragrant odour of thickly pasted camphor filled the palace, and the sweet-scented zephyrs breathed profusely the fragrance of the lotus flowers, which they bore from all sides.

52. The chamberlains stood all around in their white garbs, and appeared as an assemblage of silvery clouds, hanging over the burning hills under the equator.

53. The ground was strewn over by the morning breeze with heaps of flowers, bright as the beaming dawn dispelling the gloom of night, and etiolated as clusters of stars fallen upon the ground.

54. The palace was crowded by the retinue of the chiefs of the land, and seemed as it was a lake full of full-blown lotuses, with the fair swimming swans rambling about them.

55. There Līlā took her seat on a golden seat by the side of the throne, and appeared as the beautiful Rati seated in the joyous heart of Kāma, (*i. e.* as Venus sitting in the lap of aureate lighted Phoebus).

56. She saw all the princes seated in their order as before, and the

elders of the people and the nobles of men and all her friends and relatives, seated in their proper places.

57. She was highly delighted to behold them all in their former states, and shone forth as the moon with the brightness of her countenance, to find them all alive again.

## CHAPTER XVIII.

### EXPOSURE OF THE ERRORS OF THIS WORLD.

She said, "I have much consolation in you, and now will I console my sorrowing heart." So saying, she made a sign for the assembly to break, and rose from her royal seat.

2. She entered the inner apartment and sat by the side of the dead body of her lord, hidden under the heap of flowers, and thus began to reflect within herself.

3. She exclaimed:—"O the wondrous magic! that presents these people of my place situated in the same manner without myself, as they were seen to be seated within me.

4. "O how great is the extent of this delusion, as to contain the same high hills, and the same spacious forests of palm and Hintāla trees, both in the outside as well as they are situated in the inside of myself.

5. "As the mirror shows the reflexion of the hills within itself as they are without it, so the reflector of the intellect presents the whole creation inwardly as it has outwards of itself.

6. "I must now invoke the goddess of wisdom to ascertain which of these is illusion, and which the sober and certain reality."

7. So saying, she worshipped and invoked the goddess, and beheld her immediately present before herself, in the form of a virgin.

8. She made the goddess sit on the elevated seat, and having seated herself low upon the ground before her, asked that divine power to tell her the truth.

9. Līlā said:—"Vouchsafe, O goddess, and clear this doubt of thy suppliant; for it is thy wisdom which has framed this beautiful system

of the universe at first and knows the truth. (Divine wisdom is the prime cause of all).

10. "Tell me, O great goddess, about what I am going to lay before thee at present, for it is by thy favour alone that I may be successful to know it.

11. "I saw the pattern of this world in the intellect, which is more transparent than the etherial sphere, and as extensive as to contain millions and millions of miles in a small space of it.

12. "It is what no definite words can express, and what is known as the calm, cool and ineffable light. This is called the unintelligible intelligence, and is without any cover or support (*nirāvarana nirbhitti*).

13. "It exhibits the reflexions of space and the course of time, and those of the sky and its light, and the course of events concentrating in itself.

14. "Thus the images of the worlds, are to be seen both within and without the intellect, and it is hard to distinguish the real and unreal ones between them."

15. The goddess asked:—"Tell me fair lady, what is the nature of the real world, and what you mean, by its unreality."

16. Līlā replied:—"I know the nature of the real to be such as I find myself to be sitting here, and looking upon you as seated in this place.

17. "And I mean that to be unreal, as the state in which I beheld my husband in the etherial region erewhile; because vacuity has no limit of time or place in it."

18. The goddess rejoined:—"The real creation cannot produce an unreal figure, nor a similar cause produce a dissimilar effect".

19. Līlā replied:—"But we often see, O goddess! dissimilar effects to be produced from similar causes: thus, the earth and earthen pot though similar in their substance, yet the one is seen to melt in water, and the other to carry water in it."

20. The goddess said:—"Yes, when an act is done by the aid of auxiliary means, there the effect is found to be somewhat different from the primary cause. (Thus the earthen pot being produced by the auxiliary appliances of fire, the potter's wheel and the like, differs in its quality from the original clay).

21. Say O beauteous lady! what were the causes of thy husband's being born in this earth? The same led to his birth in the other world also. (*i. e.* The merit of the acts and desires of men, are the causes of their transmigrations in both worlds).

22. When the soul has fled from here, how can the earth follow him there any more, and what auxiliary causes can there be in connection with this cause?

23. Wherever there arises a coaction with its apparent causality, it is usually attributed by every one to some unknown antecedent cause or motive".

24. Līlā said:—Methinks goddess, that it was the expansion of my husband's memory that was the cause of his regenerations; because it is certain that reminiscence is the cause of the reproduction of objects before us.

25. The goddess replied that, memory is an aerial substance, and its productions are as unsubstantial as itself.

26. Līlā said:—Yes I find reminiscence to be an airy thing, and its reproduction of my husband and all other things within me to be but empty shadows in the mind.

27. The goddess replied:—So verily was this reproduction of thy husband and all those things which appeared to thy sight in thy reverie; and so, my daughter, is the appearance of all things I see in this world.

28. Līlā said:—Tell me goddess for the removal of my conception of the reality of the world, how the false appearance of my formless lord, was produced before me by the unreal world, (since nothing unsubstantial can cast a shadow).

29. The goddess replied:—As this illusive world appeared a reality to thee before thy reminiscence of it, so must thou know all this to be unreal from what I am going to relate to thee.

30. There is in some part of the sphere of the Intellect the great fabric of the world, with the glassy vault of the firmament for its roof on all sides.

31. The Meru (the polar axle or mountain) is its pillar, beset around by the regents of the ten sides, as statues carved upon it. The fourteen regions are as so many apartments of it, and the hollow concavity containing the three worlds, is lighted by the lamp of the luminous sun.

32. Its corners are inhabited by living creatures resembling ants and

emnets, which are surrounded by mountains appearing as ant-hills in the sight of Brahmā, the prime lord of creatures and the primeval patriarch of many races of men.

33. All animal beings are as worms confined in the cocoons (prison houses) of their own making. The azure skies above and below are as the soot of this house, beset by bodies of Siddhas (or departed spirits), resembling groups of gnats buzzing in the air.

34. The fleeting clouds are the smoke of this house or as webs of spiders in its corners, and the hollow air is full of aerial spirits, like holes of bamboos filled with flies.

35. There are also the playful spirits of gods and demigods, hovering over human habitations, as swarms of busy and buzzing bees about vessels of honey.

36. Here there lay amidst the cavity of heaven, earth and the infernal regions, tracts of land well watered by rivers, lakes and the sea on all sides.

37. In a corner of this land, there was situated a secluded piece of ground (a vale or village), sheltered by hills and crags about it.

38. In this secluded spot thus sheltered by hills, rivers and forests, there lived a Brāhman with his wife and children, free from disease and care of gain and fear of a ruler, and passed his days in his fire-worship and hospitality, with the produce of his kine and lands.

## CHAPTER XIX.

### STORY OF A FORMER VASISHTHA AND HIS WIFE.

This Brāhman was equal to his namesake—the sage Vasishtha, in his age and attire, in his learning and wealth, and in all his actions and pursuits, except in his profession. (The one being a secular man, and the other the priest of the royal family).

2. His name was Vasishtha, and that of his wife Arundhatī; who was as fair as the moon, and as the star of the same name on earth.

3. She resembled her namesake the priestess of the solar race, in her virtues and parts and in all things, except in her soul and body.

4. She passed her time in true love and affection in his company, and was his all in the world, with her sweet smiling face resembling the Kumuda flower.

5. This Brāhman had been sitting once under the shady *sarala* trees, on the table land of his native hill, when he saw the ruler of the land, passing with his gaudy train below.

6. He was accompanied by all the members of the royal family and his troops and soldiers, and was going to a chase, with a clamour that resounded in the hills and forests.

7. The white flappers shed a stream of moon light, and the lifted banners appeared as a moving forest, and the white umbrellas made the sky a canopy to them.

8. The air was filled with dust raised by the hoofs of horses from the ground, and lines of elephants with their high *haūdās*, seemed as moving towers, to protect them from the solar heat and sultry winds.

9. The wild animals were running on all sides at the loud uproar of the party, resembling the roaring of a whirlpool, and shining gems and jewels were flashing all about on the persons of the party.

10. The Brāhman saw the procession and said to himself, "O how charming is royalty, which is fraught with such splendour and prosperity.

11. Ah! how shall I become the monarch of all the ten sides, and have such a retinue of horse and elephants and foot soldiers, with a similar train of flags and flappers and blazing umbrellas.

12. When will the breeze waft the fragrance of *kunda* flowers, and the farina of lotuses to my bed-chamber, to lull me and my consorts to sleep.

13. When shall I adorn the countenances of my chamber maids with camphor and sandal paste, and enlighten the faces of the four quarters with my fair fame, as the moon-beams decorate the night.

14. With these thoughts, the Brāhman was thenceforth determined to apply himself with vigilance, to the rigid austerities of his religion for life.

15. He was at last overtaken by infirmities which shattered his frame, as the sleets of snowfall, batter the blooming lotuses in the lake.

16. Seeing his approaching death, his faithful wife was fading away with fear, as a creeper withers at the departure of spring, for fear of the



summer heat.

17. This lady then began to worship me (the personification of Wisdom) like thyself, for obtaining the boon of immortality which is hard to be had.

18. She prayed saying:—Ordain, O goddess! that the spirit of my lord may not depart from this sepulchre after his demise: and I granted her request.

19. After some time the Brāhman died, and his vacuous spirit remained in the vacuity of that abode.

20. This aeriform spirit of the Brāhman, assumed the shape of a mighty man on earth, by virtue of the excessive desire and merit of acts in his former state of existence.

21. He became the victorious monarch of the three realms, by subjugating the surface of the earth by his might, by laying hold on the high steeps (of the gods) by his valour, and his kind protection of the nether lands (watery regions) under his sway.

22. He was as a conflagration to the forest of his enemies, and as the steadfast Meru amidst the rushing winds of business on all sides. He was as the sun expanding the lotus-like hearts of the virtuous, and as the god of the *makara* ensign (Kama or cupid) to the eyes of women.

23. He was the model of all learning, and the all giving *Kalpa* tree to his suitors; he was the footstool of great Pandits, and as the full-moon shedding the ambrosial beams of polity all around.

24. But after the Brāhman was dead, and his dead body had disappeared in the forms of elementary particles in air, and his airy spirit had reposed in the aerial intellectual soul within the empty space of his house.

25. His Brāhmanic widow (born of the priestly class), was pining away in her sorrow, and her heart was rent in twain as the dried pod of *Simbi*.

26. She became a dead body like her husband, and her spirit by shuffling off its mortal coil, resumed its subtile and immortal form, in which it met the departed ghost of her husband.

27. She advanced to her lord, as rapidly as a river runs to meet the sea below its level; and became as cheerful to join him, as a cluster of flowers to inhale the vernal air.

28. The houses, lands and all the immovable properties and movable

riches of this Brāhman, are still existent in that rocky village, and it is only eight days past, that the souls of this loving pair, are reunited in the hollow vault of their house.

## CHAPTER XX.

### THE MORAL OF THE TALE OF LĪLĀ.

The goddess said:—That Brāhman whom I said before, had become a monarch on earth, is the same with thy husband, and his wife Arundhati, is no other than thyself—the best of women.

2. You two are the same pair now reigning over this realm, and resembling a pair of doves in your nuptial love, and the deities Siva and Pārvati in your might.

3. I have thus related to you the state of your past lives, that you may know the living soul to be but air, and the knowledge of its reality is but an error.

4. The erroneous knowledge (derived from sense), casts its reflection in the intellect, and causes its error also; (errors in the senses breed errors in the mind); and this makes you doubtful of the truth and untruth of the two states; (of the sensible and intellectual worlds).

5. Therefore the question, 'which is true and which is untrue,' has no better solution than that all creations, (whether visible or invisible, mental or ideal), are equally false and unsubstantial.

6. Vasishtha said:—Hearing these words of the goddess, Līlā was confused in her mind, and with her eyes staring with wonder, she addressed her softly.

7. Līlā said:—How is it, O goddess! that your words are so incoherent with truth, you make us the same, with the Brahmanic pair, who are in their own house, and we are sitting here in our palace.

8. And how is it possible that the small space of the room in which my husband's body is lying, could contain those spacious lands and hills and the ten sides of the sky: (as I already saw in my trance—*Sāmādhī*).

9. It is as impossible as to confine an elephant in a mustard seed, and as the fighting of a gnat with a body of lions in a nut-shell.

10. It is as incredible as to believe a lotus seed containing a hill in it, and to be devoured by a little bee; or that the peacocks are dancing on hearing the roaring of clouds in a dream.

11. It is equally inconsistent to say, O great goddess of gods! that this earth with all its mountains and other things, are contained within the small space of a sleeping room.

12. Deign therefore, O goddess to explain this mystery clearly unto me; because it is by thy favour only that the learned are cleared of their doubts.

13. The goddess said:—Hear me fair lady! I do not tell thee a lie; because transgression of the law is a thing unknown to us. (The law is *nānritam vadeta*—never tell an untruth).

14. It is I that establish the law when others are about to break it; if then I should slight the same, who else is there who would observe it.

15. The living soul of the village Brāhman, saw within itself and in the very house, the image of this great kingdom, as his departed spirit now views the same in its empty vacuity. (Therefore both these states are equally ideal).

16. But you have lost the remembrance of the states of your former lives after death, as they lose the recollection of waking events in the dreaming state.

17. As the appearance of the three worlds in dream, and their formation in the imagination; or as the description of a warfare in an epic poem and water in the mirage of a *maru* or sandy desert (are all false):

18. So were the hills and habitations which were seen in the empty space of the Brāhman's house, which was no other than the capacity of his own mind to form the images of its fancy, and receive the external impressions like a reflecting mirror (all mere ideal).

19. All these though unreal, yet they appear as real substances on account of the reality of the intellect, which is seated in the cavity of the inmost sheath of the body and reflects the images.

20. But these images, which are derived from the remembrance of unreal objects of the world, are as unreal as those objects which cast their reflexions in the intellect; just as the waves rising in the river of a mirage, are as unreal as the mirage itself.

21. Know this seat (*sadana*) of yours, which is set in this closet

(*kosha*) of the house, as well as myself and thyself and all things about us, to be but the reflections of our intellect only, without which nothing would be perceptible, as to one who is devoid of his intellect.

22. Our dreams and fallacies, our desires and fancies, as also our notions and ideas, serve as the best evidences, that afford us their light for the understanding of this truth: (that nothing is true beside the subjective mind, which creates and forms, produces and presents all objects to our view).

23. The spirit of the Brāhman resided in the vacuity of his house (the body), with the seas and forests and the earth (*i. e.* their impressions) within itself, as the bee abides in the lotus.

24. Thus the habitable globe with every thing it contains, is situated in a small cell in one corner of the intellect, as a spot of flimsy cloud in the firmament.

25. The House of the Brāhman was situated in the same locality of the intellect, which contains all the worlds in one of its atomic particles.

26. The intelligent soul contains in every atom of it, unnumbered worlds within worlds, enough to remove your doubt; of the Brāhman's viewing a whole realm within the space of his intellect.

27. Līlā asked:—How can the Brāhmanic pair be ourselves, when they are dead only eight days before, and we have been reigning here for so many years?

28. The goddess replied:—There is neither any limit of space or duration, nor any distance of place or length of time in reality: hear me now tell you the reason of it.

29. As the universe is the reflexion of the divine mind, so are infinity and eternity but representations of himself.

30. Attend to what I tell you about the manner in which we form the idea of time, and its distinct parts of a moment and an age, in the same way as we make the distinction of individualities in me, thee and this or that person, (which are essentially the same undivided spirit and duration).[14]

[14] Note. It is the mind that lengthens time by the quick succession of its thoughts, and shortens it by its quiescence.

## SECTION II.

*State of the Human soul after death.*

31. Hear now, that no sooner does any one come to feel the insensibility consequent to his death, than he forgets his former nature and thinks himself as another being.

32. He then assumes an empty form in the womb of vacuity in the twinkling of an eye, and being contained in that container, he thinks within himself in the same receptacle.

33. "This is my body with its hands and feet." Thus the body he thinks upon, he finds the same presented before him.

34. He then thinks in himself: "I am the son of this father and am so many years old; these are my dear friends and this is my pleasant abode."

35. "I was born and became a boy, and then grew up to this age. There are all my friends and in the same course of their lives."

36. Thus the compact density of the sphere of his soul, presents him many other figures, which appear to rise in it as in some part of the world.

37. But they neither rise nor remain in the soul itself, which is as transparent as the empty air; they appear to the intellect as a vision seen in a dream.

38. As the view beheld in a dream, presents the sights of all things in one place, so does every thing appear to the eye of the beholder of the other world as in his dream.

39. Again whatever is seen in the other world, the same occurs to men in their present states also; wherefore the reality of this and unreality of the other world, are both alike to a state of dreaming.

40. And as there is no difference in the waves of the same seawater, so the produced visible creation is no other than the unproduced intellectual world, both of which are equally indestructible: (the one being but a copy of the other).

41. But in reality the appearance is nothing but a reflection of the intellect; and which apart from the intelligible spirit, is merely an empty vacuity.

42. The creation though presided by the intelligible spirit, is itself a mere void, its intelligible soul being the only substance of it as the water of the waves.

43. The waves though formed of water, are themselves as false as the horns of hares; and their appearance as natural objects: is altogether false (because they are the effects of the auxiliary cause of the winds which have raised them).

44. Hence there being no visible object in reality (except a false appearance of such), how can the observer have any idea of the visible, which loses its delusion at the moment of his death.

45. After disappearance of the visible outer world from sight, the soul reflects on its reminiscence of the creation in its inner world of the mind, according to the proper time and place of every thing.

46. It remembers its birth, its parents, its age and its residence, with its learning and all other pursuits in their exact manner and order.

47. It thinks of its friends and servants, and of the success and failure of its attempts. And thus the increate and incorporeal soul, ruminates on the events of its created and corporeal state in its intellectual form.

48. It does not however remain long in this state, but enters a new body soon after its death, to which the properties of the mind and senses, are added afterwards in their proper times.

49. It then becomes a baby, and finds a new father and mother, and begins to grow. Thus whether one may perceive it or not, it is all the product of his former reminiscence.

50. Then upon waking from this state of trance, like a fruit from the cell of a flower, it comes to find that a single moment appeared to it as the period of an age.

51. So King Harish Chandra of yore thought one night as a period of twelve years; and so one day seems as long as a year to them that are separated from their beloved objects.

52. Again as the birth or death of one in his dream, or his getting a begotten father in infancy, or a hungry man's faring on dainty food in thought, is all false:

53. So when a sated man says he is starving, or one declares he is an eye witness of a thing he has not seen, or an empty space is full of people, or that he has got a lost treasure in his dream, who is there to believe him?

54. But this visible world rests in the invisible spirit of God, as the

property of pungency, resides in the particles, of the pepper seed, and as the painted pictures on a column. But where are the open and clear sighted eyes to perceive the same?

## INTERPRETATION OF LĪLĀ'S VISION.

55. The vision of Līlā, called samādhi in Yoga and *clairvoyance* of spiritualism, was the abstract meditation of her lord in her memory. Which presented her with a full view of every thing imprinted in it. The memory is taken for the whole intellect *chit*, which is identified with God, in whose essence the images of all things, are said to be eternally present.

## CHAPTER XXI.

### GUIDE TO PEACE.

Soon after the insensibility occasioned by one's death is over, there appears to him (soul) the sight of the world, as he viewed it with his open eyes when he was living.

2. It presents before him the circle of the sky and its sides with the cycle of its seasons and times, and shows him the deeds of his pious and secular acts, as they were to continue to eternity.

3. Objects never seen nor thought of before, also offer themselves to his view, as the sight of his own death in a dream, and as they were the prints in his memory.

4. But the infinity of objects, appearing in the empty sphere of the immaterial intellect, is mere illusion, and the baseless city of the world, like an aerial castle, is but the creation of imagination.

5. It is the remembrance of the past world, that makes it known to us, (because it is impossible to recognise any thing without a previous impression of its kind in the mind). Hence the length of a *kalpa* age and the shortness of a moment, are but erroneous impressions proceeding from the rapidity and slowness of our thoughts.

6. Therefore knowledge, based upon previous notions or otherwise, is of two kinds, and things known without their cause, are attributed to Divine Intelligence (as the hidden cause of all).

7. We are conscious also of thoughts, unthought of before in our minds, as we often have in our dreams; and think of our parents after their demise by mistake of other persons as such.

8. Sometimes genius supercedes the province of memory, as in the first creation or discovery of a thing, which is afterwards continued by its remembrance.

9. According to some, those visible worlds are said to have remained in their ideal state in the Divine mind; and according to others, that there were no pre-existent notions of these in the mind of God.

10. According to some others, the world manifested itself not from the memory, but by the power and will of God; while others maintain it to be the production of a fortuitous combination, of intelligence and atomic principles on a sudden (*Kākatālīya sanyoga*).

11. It is the entire forgetfulness of the world, which is styled liberation, and which can not be had from attachment to what is desirable or aversion of the undesirable.

12. It is difficult to effect an entire negation, both of one's subjective as well as objective knowledge of his self, and the existence of the outer world; and yet no body can be freed without obliteration of both.

13. As the fallacy of taking a rope for a snake, is not removed until the meaning of the world snake, is known to be inapplicable to the rope; so no one can have rest and peace of his mind, unless he is convinced of the illusive nature of the world.

14. One party, who is at peace with himself (by his abandonment of the world), can not be wholly at rest without divine knowledge; as the ghost of his inward ignorance, may overtake him after his getting rid of the devil of worldliness.

15. The world is certainly a monster in itself without the knowledge of its Author; but the difficulty of knowing the first cause, has rendered it an impassable wilderness.

16. Līlā said:—If reminiscence be the cause of one's reproduction, then say, O goddess! what were the causes of the birth of the Brāhmanic pair, without the vestiges of their past remembrance.

17. The goddess replied:—Know that Brahmā the first progenitor of mankind, who was absolute in himself, did not retain any vestige of his past remembrance in him.



18. The first born, who had nothing to remember of a prior birth, was born in the lotus with his own intelligence—*chaitanya*; (and not because of his remembrance).

19. The lord of creatures being thus born by chance of his own genius or creative power, and without any assignable cause or design on his part, reflected within himself "now I am become another and the source of creation."

20. Whatever is thus born of itself, is as it were nothing and never produced at all, but remained as the absolute intellect itself in *nubibus* (chinnabhas).

21. It is the Supreme being that is the sole cause of both states of reminiscence, (*i. e.* the one caused by vestiges of prior impressions, and the other produced by prior desires); and both the conditions of cause and effect combine in Him in the sphere of his intellect.

22. Thus it is the knowledge of the union of the cause and effect, and the auxiliary cause in Him, that gives us our tranquillity and naught otherwise.

23. Causality and consequence are mere empty words of no significance, since it is the recognition of the universal intellect, which constitutes true wisdom.

24. Hence nothing is produced that is seen in the phenomenal, or known in the noumenal or intellectual world (*Chid-jagat*); but every thing is situated within the space of the sphere of the intellect in one's own soul.

25. Līlā said:—O! wonderful was the sight thou hast shown me, O goddess; it was a fair prospect of the world as in its morning light, and as brilliant as in the glare of a lightning.

26. Now goddess! deign to satisfy my curiosity, until I become conversant with it by my intense application and study.

27. Kindly take me to that dwelling where the Brāhman pair dwelt together, and show me that mountainous spot of their former residence.

28. The goddess replied:—If you want to see that sight, you shall have to be immaculate, by forsaking the sense of your personality (*mana* or *meum*), and betaking yourself to the clairvoyance or clear sightedness of seeing the unintelligible Intellect (*achetya-chit*) within the soul.

29. You shall then find yourself in a vacuous atmosphere (*vyomātman*),

and situated in the sky (*nabhas-nubibus*), resembling the prospects of earthly men, and the apartments of the firmament (*i. e.* all *nil* and void).

30. In this state we shall be able to see them with all their possessions without any obstruction; otherwise this body is a great barrier in the way of spiritual vision.

31. Līlā said:—Tell me kindly, O goddess! the reason, why do we not see the other world with these eyes, nor go there with these bodies of ours.

32. The goddess replied:—The reason is that you take the true futurity for false, and believe the untrue present as true. For these worlds which are formless, appear as having forms to your eyes, as you take the substance gold in its form of a ring.

33. Gold though fashioned as a circlet, has no circularity in it; so the spirit of God appearing in the form of the world, is not the world itself.

34. The world is a vacuity full with the spirit of God; and whatever else is visible in it, is as the dust appearing to fly over the sea. (Hence called *māyā* or illusion of vision, as specks peopling the summer skies).

35. This illusory quintessence of the world is all false, the true reality being the subjective Brahma alone; and in support of this truth we have the evidence of our guides in Vedānta philosophy, and the conviction of our consciousness.

36. The Brahma believer sees Brahma alone and no other anywhere, and he looks to Brahma through Brahma himself, as the creator and preserver of all, and whose nature includes all other attributes in itself.

37. Brahma is not known only as the author of his work of the creation of worlds, but as existent of himself without any causation or auxiliary causality, (*i. e.* as neither the creator or created, nor supporter of nor supported by another).

38. Until you are trained by your practice of Yoga, to rely in one unity, by discarding all duality and variety in your belief, so long you are barred from viewing Brahma in his true light.

39. Being settled in this belief of unity, we find ourselves by our constant practice of Yoga communion, to rest in the Supreme spirit.

40. We then find our bodies mixing with the air as an aerial substance, and at last come to the sight of Brahma with these our mortal frames.

41. Being then endued with pure, enlightened and spiritual frames, like those of Brahmā and the gods, the holy saints are placed in some part of the divine essence.

42. Without practice of yoga, you can not approach God with your mortal frame. The soul that is sullied by sense, can never see the image of God.

43. It is impossible for one to arrive at the aerial castle (objects of the wish) of another, when it is not possible for him to come to the castle (wished for object), which he has himself built in air.

44. Forsake therefore this gross body, and assume your light intellectual frame; then betake yourself to the practice of yoga, that you may see God face to face.

45. As it may be possible to realize an aerial castle by the labour of building it, so it is possible to behold God, either with this body or without it, by practice of yoga only and not otherwise.

46. And as the erroneous conception of the existence of the world, has continued since its first creation (by the will of Brahma); so it has been ever since attributed to an eternal fate—*niyati* (by fatalists), and to an illusory power (*māyā sakti of Māyā vadis*).

47. Līlā asked:—Thou saidst O goddess? that we shall go together to the abode of the Brahman pair, but I ask thee to tell me, how are we to effect our journey there?

48. As for me, I shall be able to go there with the purer part of my essence the sentient soul, (after leaving this my gross body here). But tell me how wilt thou that art pure intellect (*chetas*), go to that place?

49. The goddess replied:—I tell thee lady, that the divine will is an aerial tree, and its fruits are as unsubstantial as air, having no figure nor form nor substance in them.

50. And whatever is formed by the will of God from the pure essence of his intelligent nature, is only a likeness of himself, and bears little difference from its original.

51. This body of mine is of the like kind, and I will not lay it aside, but find out that place by means of this as the breeze finds the odours.

52. And as water mixes with water, fire with fire and air with air, so does this spiritual body easily join with any material form that it

likes.

53. But a corporeal body cannot mix with an incorporeal substance, nor a solid rock become the same with an ideal hill.

54. And as your body, which is composed both of its spiritual and mental parts, has become corporeal by its habitual tendency to corporeality.

55. So your material body becomes spiritual (*ātivāhika*), by means of your leaning to spirituality, as in your sleep, in your protracted meditation, insensibility, fancies and reveries.

56. Your spiritual nature will then return to your body, when your earthly desires are lessened and curbed within the mind.

57. Līlā said:—Say goddess, what becomes of the spiritual body after it has attained its compactness by constant practice of yoga; whether it becomes indestructible, or perishes like all other finite bodies.

58. The goddess replied:—Any thing that exists is perishable, and of course liable to death; but how can that thing die which is nothing, and is imperishable in its nature? (Such is the spirit).

59. Again the fallacy of the snake in a rope being removed, the snake disappears of itself, and no one doubts of it any more.

60. Thus, as the true knowledge of the rope, removes the erroneous conception of the snake in it, so the recognition of the spiritual body, dispels the misconception of its materiality.

61. All imagery is at an end when there is no image at all, as the art of statuary must cease for want of stones on earth. (Thus they attribute materiality to the immaterial spirit from their familiarity with matter).

62. We see clearly our bodies full of the spirit of God, which you can not perceive owing to your gross understanding.

63. In the beginning when the intellect—*chit*, is engrossed with the imagination of the mind—*chilta*, it loses thenceforth its sight of the only one object (the unity of God).

64. Līlā asked:—But how can imagination have any room or trace out anything in that unity, wherein the divisions of time and space and all things, are lost in an undistinguishable mass?

65. The goddess replied:—Like the bracelet in gold and waves in water, the show of truth in dreams, and the resemblance of aerial castles:—

66. As all these vanish on the right apprehension of them, so the imaginary attributes of the unpredicable God, are all nothing whatever.

67. As there is no dust in the sky, so there can be no ascribing of any attribute or partial property to God; whose nature is indivisible and unimaginable, who is an unborn unity, tranquil and all-pervading.

68. Whatever shines about us, is the pure light of that being, who scatters his lustre like a transcendental gem all around.

69. Līlā said:—If it is so at all times, then tell me, O goddess! how we happened to fall into the error of attributing duality and diversity to His nature.

70. The goddess replied:—It was your want of reason that has led you to error so long; and it is the absence of reasoning that is the natural bane of mankind, and requires to be remedied by your attending to reason.

71. When reason takes the place of the want of reason, it introduces in a moment the light of knowledge in the soul, in lieu of its former darkness.

72. As reason advances, your want of reason and knowledge and your bondage to prejudice, are put to flight; and then you have an unobstructed liberation and pure understanding in this world.

73. As long as you had remained without reasoning on this subject, so long were you either dormant or wandering in error.

74. You are awakened from this day both to your reason and liberation, and the seeds for the suppression of your desires, are sown in your heart.

75. At first neither was this visible world presented to you nor you to it, how long will you therefore reside in it, and what other desires have you herein?

76. Withdraw your mind from its thoughts of the visitor, visibles and vision of this world, and settle it in the idea of the entire negation of all existence, then fix your meditation solely in the supreme Being, and sit in a state of unalterable insensibility (by forgetting yourself to a stone).

77. When the seed of inappetency has taken root in your heart, and begun to germinate in it, the sprouts of your affections and hatred (literally—pathos and apathy), will be destroyed of themselves.

78. Then the impression of the world will be utterly effaced from the mind, and an unshaken *anesthesia* will overtake you all at once.

79. Remaining thus entranced in your abstract meditation, you will have in process of time a soul, as luminous as a luminary in the clear firmament of heaven, freed from the concatenation of all causes and their consequences for evermore.

## CHAPTER XXII.

### PRACTICE OF WISDOM OR WISDOM IN PRACTICE.

(VIJNĀNA-BHYĀSA).

#### SECTION I.

##### ABANDONMENT OF DESIRES.

*Bāsanā Tyāga.*

The goddess continued:—

As objects seen in a dream, prove to be false as the dream, on being roused from sleep and upon knowing them as fumes of fancy; so the belief in the reality of the body, becomes unfounded upon dissolution of our desires.

2. As the thing dreamt of disappears upon waking, so does the waking body disappear in sleep, when the desires lie dormant in the soul.

3. As our corporeal bodies are awakened after the states of our dreaming and desiring, so is our spiritual body awakened after we cease to think of our corporeal states.

4. As a sound sleep succeeds the dormancy which is devoid of desires, (*i. e.* when we are unconscious of the actions and volition of our minds); so does the tranquillity of liberation follow the state of our inappetency even in our waking bodies.

5. The desire of living-liberated men (*jīvan-muktas*), is not properly any desire at all, since it is the pure desire relating to universal weal and happiness.

6. The sleep in which the will and wish are dormant, is called the sound sleep *susupta*, but the dormancy of desires in the waking state, is known as insensibility *moha* or *mūrchhā*.

7. Again the sleep which is wholly devoid of desire, is designated the *turīya* or the fourth stage of yoga, and which in the waking state is called *samādhi* or union with Supreme.

8. The living man, whose life is freed from all desires in this world, is called the living liberated—*jīvan-mukta*, a state which is unknown to them that are not liberated (*amukta*).

9. When the mind becomes a pure essence (as in its *samādhi*), and its desires are weakened, it becomes spiritualised (*ativāhika*), and then it glows and flows, as the snow melts to water by application of heat.

10. The spiritualised mind, being awakened (as if it were from its drowsiness or lethargy), mixes with the holy spirits of departed souls in the other world.

11. When your egoism is moderated by your practice of yoga, then the perception of the invisible, will of itself rise clearly before your mind.

12. And when spiritual knowledge gains a firm footing in your mind, you will then behold the hallowed scenes of the other world more than your expectation.

13. Therefore O blameless lady! try your utmost to deaden your desires, and when you have gained sufficient strength in that practice, know yourself to be liberated in this life.

14. Until the moon of your intellectual knowledge, comes to shine forth fully with her cooling beams, so long you shall have to leave this body of yours here, in order to have a view of the other world.

15. This fleshy body of yours, can have no tangible connection with one which is without flesh; nor can the intellectual body (*lingadeha*), perform any action of the corporeal system.

16. I have told you all this according to my best knowledge, and the state of things as they are: and my sayings are known even to boys, to be as efficacious as the curse or blessing of a deity.

17. It is the habitual reliance of men in their gross bodies, and their fond attachment to them, that bind their souls down, and bring them back to the earth; while the weakening of earthly desires serve to clothe them with spiritual bodies.

18. No body believes in his having a spiritual body here even at his death bed; but every one thinks the dying man to be dead with his body for ever.

19. This body however, neither dies, nor is it alive at any time; for both life and death are mere resemblances of aerial dreams and desires in all respects.

20. The life and death of beings here below, are as false as the appearances and disappearance of persons in imagination, (or a man in the moon), or of dolls in play or puppet shows.

21. Līlā said:—The pure knowledge, O goddess! that thou hast imparted to me, serves on its being instilled into my ears, as a healing balm to the pain caused by the phenomenals.

## SECTION II.

### ON THE PRACTICE OF YOGA.

22. Now tell me the name and nature of the practice, that may be of use to Spiritualism, how it is to be perfected and what is the end of such perfection.

23. The goddess replied:—Whatever a man attempts to do here at any time, he can hardly ever effect its completion, without his painful practice of it to the utmost of his power.

24. Practice is said by the wise, to consist in the conference of the same thing with one another, in understanding it thoroughly, and in devoting one's self solely to his object.

25. And those great souls become successful in this world, who are disgusted with the world, and are moderate in their enjoyments and desires, and do not think on the attainment of what they are in want of.

26. And those great minds are said to be best trained, which are graced with liberal views, and are delighted with the relish of unconcernedness with the world, and enraptured with the streams of heavenly felicity.

27. Again they are called the best practised in divine knowledge, who are employed in preaching the absolute negation of the knower and knowables in this world, by the light of reasoning and Sāstras.

28. Also the knowledge, that there was nothing produced in the beginning, and that nothing which is visible, as this world or one's



self, is true at any time, is called to be practical knowledge by some.

29. The strong tendency of the soul towards the spirit of God, which results from a knowledge of the nihility of visibles, and subsidence of the passions, is said to be the effect of the practice of Yoga.

30. But mere knowledge of the inexistence of the world, without subduing the passions, is known as knowledge without practice, and is of no good to its possessor.

31. Consciousness of the inexistence of the visible world, constitutes the true knowledge of the knowable. This habitude of the mind is called the practice of Yoga, and leads one to his final extinction—*nirvāna*.

32. The mind thus prepared by practice of Yoga, awakens the intelligence which lay dormant in the dark night of this world, and which now sheds its cooling showers of reason, like dew drops in the frosty night of autumn.

33. As the sage was sermonizing in this manner, the day departed as to its evening service, and led the assembled train to their evening ablutions. They met again with their mutual greetings at the rising beams of the sun after the darkness of night was dispelled.

## CHAPTER XXIII.

### THE AERIAL JOURNEY OF SPIRITUAL BODIES.

Vasishtha said:—

After this conference between the goddess and that excellent lady on that night, they found the inmates of the family fast asleep in the inner apartment.

2. They entered the charnel-house which was closely shut on all sides by latches fastened to the doors and windows, and which was perfumed with the fragrance of heaps of flowers.

3. They sat beside the corpse decorated with fresh flowers and garments, with their faces shining like the fair full-moon; and brightening the place.

4. They then went to the cemetery and stood motionless on the spot, as if they were sculptures engraven on marble columns, or as pictures drawn

upon the wall.

5. They shook off all their thoughts and cares, and became as contracted as the faded blossoms of the lotus at the decline of the day, when their fragrance has fled from them.

6. They remained still, calm and quiet and without any motion of their limbs, like a sheet of clouds hanging on the mountain top in the calm of autumn.

7. They continued in fixed attention without any external sensation, like some lonely creepers shrivelled for want of the moisture of the season.

8. They were fully impressed with the disbelief of their own existence, and that of all other things in the world, and were altogether absorbed in the thought of an absolute privation of every thing at large.

9. They lost the remembrance of the phantom of the phenomenal world, which is as unreal as the horn of a hare.

10. What was a *non ens* at first, is even so a not-being at present, and what appears as existent, is as inexistent as the water in a mirage.

11. The two ladies then became as quiet as inert nature herself, and as still as firmament before the luminous bodies rolled about in its ample sphere.

12. They then began to move with their own bodies, the goddess of wisdom in her form of intelligence, and the queen in her intellectual and meditative mood.

13. With their new bodies they rose as high as one span above the ground, then taking the forms of the empty intellect, they began to mount in the sky.

14. The two ladies then with their playful open eyes, ascended to the higher region of the sky, by their nature of intellectual knowledge.

15. Then they flew higher and higher by force of their intellect, and arrived at a region stretching millions of leagues in length.

16. Here the pair in their etherial forms, looked about according to their nature in search of some visible objects; but finding no other figure except their own, they became much more attached to each other by their mutual affection.

## CHAPTER XXIV.

### THE AERIAL JOURNEY.

Vasishtha continued:—

Thus ascending higher and higher and reaching by degrees the highest station, they went on viewing the heavens, with their hands clasped in each other's.

2. They saw a vast expanse as that of the wide extended universal ocean, deep and translucent within; but soft with etherial mildness, and a cooling breeze infusing heavenly delight.

3. All delightful and pleasant was the vast Ocean of vacuity, into which they dived, and which afforded them a delight far greater in its purity, than what is derived from the company of the virtuous.

4. They wandered about all sides of heaven, under the beams of the full moon shining above them; and now halted under the clear vault of the clouds, covering the mountain tops of *Meru*, as if under the dome of a huge white washed edifice.

5. And now they roved by the regions of Siddhas and Gandharvas, breathing the charming fragrance of *Mandāra* chaplets; and now passing the lunar sphere, they inhaled the sweet scent exhaled by the breeze from that nectarious orb (*Sudhākara*).

6. Now tired and perspiring profusely, they bathed in the lakes of showering clouds, fraught with the blushing lotuses of lurid lightnings flashing within them.

7. They promenaded at random of their free will on all sides, and now alighted like fluttering bees on the tops of high mountains, appearing as filaments of the lotus-like earth below.

8. They roved also under the vaults of some fragments of clouds, which were scattered by the winds, and raining like the cascade of Ganges, thinking them as shower-bath-houses in the air.

9. Then failing in their strength, they halted in many places, with their slow and slackened steps, and beheld the vacuum full of great and wondrous works.

## SECTION II.

### DESCRIPTION OF THE HEAVEN.

10. They saw what they had never seen before, the tremendous depth of vacuity, which was not filled up by the myriads of worlds which kept revolving in it.

11. Over and over and higher and higher, they saw the celestial spheres filled with luminous orbs adorned with their ornamental stars, roving one above and around the other.

12. Huge mountainous bodies as the *Meru* moved about in the vacuous space, and emitted a rubicund glare, like a flame of fire from within their bowels on all sides.

13. There were beautiful table-lands, like those of the Himālayas, with their pearly peaks of snow; and also mountains of gold, spreading an aureate hue over the land.

14. They saw in some place mountains of emerald, tinging the landscape with verdant green, as it were a bed of grass; and in others some dark cloud, dimming the sight of the spectator, and hiding the spectacle in dark blackness.

15. They beheld also tracts of blue sapphire, with creepers of pārijāta flowers, blooming with their blossoms as banners in the azure skies.

16. They saw the flights of Siddhas (or departed holy spirits), the flight of whose minds outstripped the swiftness of the winds; and heard the vocal music of the songs of heavenly nymphs in their aerial abodes.

17. All the great bodies in the universe (the planetary system), were in continual motion; and the spirits of the gods and demigods, were moving about unseen by one another.

18. Groups of spiritual beings, as the Kushmāndas, Rākshasas and Pisāchas, were seated in aerial circles at the borders; and the winds and gales blowing with full force in their ethereal course.

19. Loud roarings of clouds, as those of the crackling wheels of heavenly cars, were heard in some places; and the noise of rapid stars, resembled the blowing of pneumatic engines.

20. There the half burnt Siddhas, were flying from their burning cars under the solar rays, by reason of their nearness to the Sun; and the solar embers were flung afar by the breath of the nostrils of his

horses. (It means the falling of the burning meteors and meteorolites from the sky).

21. In some places they beheld the rulers of men, and trains of Apsaras, hurrying up and down the air; and in others, the goddesses roving amidst the smoky and fiery clouds in the firmament.

22. Here they saw some sparks of light, falling like the jewels of celestial nymphs, in their hurried flight to their respective spheres; and there they beheld the lightsome spirits of lesser Siddhas dwindling into darkness.

23. Flakes of mists were falling off from the clouds, as if by friction of the bodies of turbulent spirits, rushing up and down the skies; and shrouding the sides of mountains as with sheets of cloth.

24. Fragments of clouds, beset by groups in the shapes of crows, owls and vultures, were flying about in the air; and there were seen some monsters also, as Dākinis heaving their heads in the forms of huge surges, in the cloudy ocean of the sky.

25. There were bodies of Yoginīs too, with their faces resembling those of dogs, ravens, asses and camels, who were traversing the wide expanse of the heavens to no purpose.

26. There were Siddhas and Gandharvas, sporting in pairs in the coverts of dark, smoky and ash coloured clouds, spread before the regents of the four quarters of the skies.

27. They beheld the path of the planets (the zodiac), which resounded loudly with the heavenly music of the spheres; and that path also (of the lunar mansions), which incessantly marked the course of the two fortnights.

28. They saw the sons of gods moving about in the air, and viewing with wonder the heavenly stream of Ganges (the milky way), which was studded with stars, and rolling with the rapidity of winds.

29. They saw the gods wielding their thunderbolts, discuses, tridents, swords and missiles; and heard Nārada and Tumburu singing in their aerial abodes on high.

30. They beheld the region of the clouds, where there were huge bodies of them mute as paintings, and pouring forth floods of rain as in the great deluge.

31. In some place they saw a dark cloud, as high as the mountain-king Himālaya, slowly moving in the air; and at others some of a golden hue

as at the setting sun.

32. In some place there were flimsy sheets of clouds, as are said to hover on the peaks of the Rishya range; and at another a cloud like the calm blue bed of the Sea, without any water in them.

33. There were tufts of grass seen in some places, as if blown up by the winds and floating in the stream of air; and swarms of butterflies at others with their glossy coats and wings.

34. In some place, there was a cloud of dust raised by the wind, and appearing as a lake on the top of a mountain.

35. The Mātris were seen, to be dancing naked in their giddy circles in some place, and the great Yoginīs sat at others, as if ever and anon giddy with intoxication.

36. There were circles of holy men, sitting in their calm meditation in one place; and pious saints at others, who had cast away their worldly cares at a distance.

37. There was a conclave of celestial choristers, composed of heavenly nymphs, Kinnaras and Gandharvas in one place; and some quiet towns and cities situated at others.

38. There were the cities of Brahmā and Rudra full with their people, and the city of illusion (Māyā) with its increasing population.

39. There were crystal lakes in some places and stagnant pools at others; and lakes with the Siddhas seated by them, and those embosomed by the rising moon.

40. They saw the sun rising in one part, and the darkness of night veiling the others; the evening casting its shadow on one, and the dusky mists of dusk obscuring the other.

41. There were the hoary clouds of winter in some places, and those of the rains in others; somewhere they appeared as tracts of land and at another as a sheet of water.

42. Bodies of gods and demigods, were roving from one side to the other; some from east to west, and others from north to the south.

43. There were mountains heaving their heads to thousands of miles in their height; and there were valleys and caves covered in eternal darkness.

44. There was a vast inextinguishable fire, like that of the blazing sun

in one place; and a thickly frost covering the moonlight in another.  
(The burning heat of the tropics and the cold of the frigid zone).

45. Somewhere there was a great city, flourishing with groves and  
arbours; and at another big temples of gods, levelled to the ground by  
the might of demons.

46. In some place there was a streak of light, described by a falling  
meteor in the sky; in another the blaze of a comet with its thousand  
fiery tails in the air.

47. In one place there was a lucky planet, rising with its full orb to  
the view; in another there spread the gloom of night, and full sunshine  
in another.

48. Here the clouds were roaring, and there they were dumb and mute;  
here were the high blasts driving the clouds in air, and there the  
gentle breeze dropping the clusters of flowers on the ground.

49. Sometimes the firmament was clear and fair, and without an  
intercepting cloud in it, and as transparent as the soul of a wise man,  
delighted with the knowledge of truth.

50. The vacuous region of the celestial gods, was so full with the dewy  
beams (*himānsu*) of the silvery orb of the moon (*sweta-vāha*), that it  
appeared as a shower of rain, and raised the loud croaking of the frogs  
below.

51. There appeared flocks of peacocks and goldfinches, to be fluttering  
about in some place, and vehicles of the goddesses and Vidyādhari  
thronging at another.

52. Numbers of Kārtikeya's peacocks were seen dancing amidst the clouds,  
and a flight of greenish parrots was seen in the sky appearing as a  
verdant plain.

53. Dwarfish clouds were moving like the stout buffaloes of Yama; and  
others in the form of horses, were grazing on the grassy meadows of  
clouds.

54. Cities of the gods and demons, appeared with their towers on high;  
and distinct towns and hills, were seen at distances, as if detached  
from one another by the driving winds.

55. In some place, gigantic Bhairavas were dancing with their  
mountainous bodies; and great *garudas* were flying at another, as  
winged mountains in the air.

56. Huge mountains also, were tossed about by the blowing of winds; and the castles of the Gandharvas, were rising and falling with the celestial nymphs in them.

57. There were some clouds rising on high, and appearing as rolling mountains in the sky, crushing down the forests below; and the sky appeared in some place, as a clear lake abounding in lotuses.

58. The moon-beams shone brightly in one spot, and sweet cooling breezes blew softly in another. Hot sultry winds were blowing in some place, and singeing the forest on the mountainous clouds.

59. There was a dead silence in one spot, caused by perfect calmness of the breeze; while another spot presented a scene of a hundred peaks, rising on a mountainlike cloud.

60. In one place the raining clouds, were roaring loudly in their fury; and in another a furious battle was waging between the gods and demons in the clouds.

61. In some place the geese were seen gabbling in the lotus lake of the sky, and inviting the ganders by their loud cackling cries.

62. Forms of fishes, crocodiles and alligators, were seen flying in the air, as if they were transformed to aerial beings, by the holy waters of their natal Ganges.

63. They saw somewhere the eclipse of the moon, by the dark shadow of the earth, as the sun went down the horizon; and so they saw the eclipse of the sun by the shadow of the moon falling on his disk.

64. They saw a magical flower garden, exhaling its fragrance in the air; and strewing the floor of heaven, with profusion of flowers, scattered by showers of morning dews.

65. They beheld all the beings contained in the three worlds, to be flying in the air, like a swarm of gnats in the hollow of a fig tree; and then the two excellent ladies stopped in their aerial journey, intent upon revisiting the earth.

NOTE. Most part of the above description of the heavens, consists of the various appearances of the clouds, and bears resemblance to Shelly's poetical description of them. All this is expressed by one word in the Cloud-Messenger of Kālidāsa, where the cloud is said to be "*Kāma rūpa*" or assuming any form at pleasure.



## CHAPTER XXV.

### DESCRIPTION OF THE EARTH.

These ladies then alighted from the sky in their forms of intelligence, and passing over the mountainous regions, saw the habitations of men on the surface of the earth.

2. They saw the world situated as a lotus, in the heart of the first male Nara (Brahmā); the eight sides forming the petals of the flower, the hills being its pistils, and the pericarp containing its sweet flavour.

3. The rivers are the tubes of its filaments, which are covered with drops of snow resembling their dust. The days and nights rolling over it, like swarms of black-bees and butterflies, and all its living beings appearing as gnats fluttering about it.

4. Its long stalks which are as white as the bright day light, are composed of fibres serving for food, and of tubes conducting the drink to living beings.

5. It is wet with moisture, which is sucked by the sun, resembling the swan swimming about in the air. It folds itself in sleep in the darkness of night in absence of the sun.

6. The earth like a lotus is situated on the surface of the waters of the ocean, which make it shake at times, and cause the earthquake by their motion. It is supported upon the serpent Vāsuki serving for its understalk, and is girt about by demons as its thorns and prickles.[15]

[15] This means the demons to have first peopled the borders and skirts of the earth. See Hesiod. Works and Days. Book I. V 200.

7. The mount Meru (and others) are its large seeds, and the great hives of human population; where the fair daughters of the giant race, propagated (the race of men), by their sweet embrace (with the sons of God).[16]

[16] That the Meru or Altain chain in Scythia, was the great hive of human race is an undisputed truth in history. So Moses speaks of the giant race in Genesis chapter VI. V 2 and 4. "And there were giants in the earth in those days, and also after that. And when the sons of God saw the daughters of men fair, they took them to wives, of all which they chose."

8. It has the extensive continent of Jambudwīpa situated in one petal, the petioles forming its divisions, and the tubular filaments its rivers.

9. The seven elevated mountains, forming the boundary lines of this continent, are its seeds; and the great mount of Sumeru reaching to the sky, is situated in the midst. (*i. e.* the topmost north pole).

10. Its lakes are as dewdrops on the lotus-leaf, and its forests are as the farina of the flower; and the people inhabiting the land all around, are as a swarm of bees about it.

11. Its extent is a thousand yojanas square, and is surrounded on all sides by the dark sea like a belt of black bees.

12. It contains nine *varshas* or divisions, which are ruled by nine brother kings, resembling the regents of its eight petalled sides, with the Bhārata-varsha in the midst.

13. It stretches a million of miles with more of land than water in it. Its habitable parts are as thickly situated as the frozen ice in winter.

14. The briny ocean which is twice as large as the continent, girds it on the outside, as a bracelet encircles the wrist.

15. Beyond it lies the Sāka continent of a circular form, and twice as large as the former one, which is also encircled by the sea.

16. This is called the milky ocean for the sweetness of its water, and is double the size of the former sea of salt.

17. Beyond that and double its size is the Kusadwīpa continent, which is full of population. It is also of the size of a circle, and surrounded by another sea.

18. Around it lies the belt of the sea of curds, delectable to the gods, and double the size of the continent which is encircled by it.

And again: "when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old, men of renown".

19. After that lies the circle of the Krauncha dwīpa, which is also twice the size of the former one, and surrounded by a sea in the manner of a city by a canal.

20. This sea is called the sea of butter, and is twice as large as the

continent which is girt by it. Beyond it lies the Sālmali dwīpa, girt by the foul sea of wine.

21. The fair belt of this sea resembles a wreath of white flowers, like the girdle of the *Sesha* serpent, forming the necklace hanging on the breast of Hari.

22. Thereafter is stretched the Plaxa dwīpa, double the size of the former, and encircled by the belt of the sea of sugar, appearing as the snowy plains of Himālaya.

23. After that lies the belt of the Pushkara dwīpa, twice as large as the preceding one, and encircled by a sea of sweet water double its circumference.

24. Hence they saw at the distance of ten degrees, the descent to the infernal regions; where there lay the belt of the south polar circle, with its hideous cave below.

25. The way to the infernal cave is full of danger and fear, and ten times in length from the circle of the *dwīpas*; (continents).

26. This cave is encompassed on all sides by the dreadful vacuum, and is half covered below by a thick gloom, appearing as a blue lotus attached to it.

27. There stood the Lokāloka Kumeru or South Polar mountain, which is bright with sun-shine on one side, and covered by darkness on the other, and is studded with various gems on its tops, and decked with flowers growing upon it.

28. It reflected the glory of the three worlds (in the everlasting snows), which are clapped as a cap of hairs on its top.

29. At a great distance from it, is a great forest, untrodden by the feet of any living being; and then proceeding upward, they saw the great northern ocean encompassing the pole on all sides.

30. Further on they beheld the flaming light of the aurora borealis, which threatened to melt the snowy mountain to water.

31. Proceeding onward, they met with the fierce Boreas or north winds, blowing with all their fury and force.

32. They threatened to blow away and uproot the mountains, as if they were dust or grass; and traversed the empty vacuum with their noiseless motion.

33. Afar from these they saw the empty space of vacuum, stretching wide all about them.

34. It spreads around to an unlimited extent, and encompasses the worlds as a golden circlet encircles the wrist, (*i. e.* the belt of the zodiac).

35. Thus Līlā, having seen the seas and mountains, the regents of the worlds, the city of the gods, the sky above and the earth below in the unlimited concavity of the universe, returned on a sudden to her own land, and found herself in her closet again.

## CHAPTER XXVI.

Vasishtha said:—After the excellent ladies had returned from their visit of the mundane sphere, they entered the abode where the Brāhman had lived before.

2. There the holy ladies saw in that dwelling, and unseen by any body, the tomb or tope of the Brāhman.

3. Here the maid servants were dejected with sorrow, and the faces of the women were soiled with tears. Their countenances had faded away, like lotuses with their withered leaves.

4. All joy had fled from the house, and left it as the dry bed of the dead sea, after its waters were sucked by the scorching sun (Agastya). It was as a garden parched in summer, or a tree struck by lightning.

5. It was as joyless as the dried lotus, torn by a blast or withering under the frost; and as faint as the light of a lamp, without its wick or oil; and as dim as the eyeball without its light.

6. The house without its master, was as doleful as the countenance of a dying person, or as a forest with its falling and withered leaves, and as the dry and dusty ground for want of rain.

7-8. Vasishtha continued:—Then the lady with her gracefulness of divine knowledge, and the elegance of her perfections, and her devotedness to and desire of truth, thought within herself, that the inmates of the house might behold her and the goddess, in their ordinary forms of human beings.

9. The dwellers of the house then beheld the two ladies as Laxmī and

Gaurī together, and brightening the house with the effulgence of their persons.

10. They were adorned from head to foot, with wreaths of unfading flowers of various kinds; and they seemed like Flora—the genius of spring, perfuming the house with the fragrance of a flower garden.

11. They appeared to rise as a pair of moons, with their cooling and pleasant beams; infusing a freshness to the family, as the moonlight does to the medicinal plants in forests and villages.

12. The soft glances of their eyes, under the long, loose and pendant curls of hair on their foreheads, shed as it were a shower of white *mālati* flowers, from the dark cloudy spots of their nigrescent eyes.

13. Their bodies were as bright as melted gold, and as tremulous as the flowing stream. The current of their effulgence, cast a golden hue on the spot where they stood, as also over the forest all around.

14. The natural beauty of Laxmī's body, and the tremulous glare of Līlā's person, spread as it were, a sea of radiance about them, in which their persons seemed to move as undulating waves.

15. Their relaxed arms resembling loose creepers, with the ruddy leaflets of their palms, shook as fresh Kalpa creepers in the forest.

16. They touched the ground again with their feet, resembling the fresh and tender petals of a flower, or like lotuses growing upon the ground.

17. Their appearance seemed to sprinkle ambrosial dews all around, and made the dry withered and brown boughs of *tamāla* trees, to vegetate anew in tender sprouts and leaflets.

18. On seeing them, the whole family with Jyeshtha Sarmā (the eldest boy of the deceased Brāhman), cried aloud and said, "Obeisance to the sylvan goddesses," and threw handfuls of flowers on their feet.

19. The offerings of flowers which fell on their feet, resembled the showers of dew-drops, falling on lotus leaves in a lake of lotuses.

20. Jyeshtha Sarmā said:—Be victorious, ye goddesses! that have come here to dispel our sorrow; as it is inborn in the nature of good people, to deliver others from their distress.

21. After he had ended, the goddesses addressed him gently and said, tell us the cause of your sorrow, which has made you all so sad.

22. Then Jyeshtha Sarmā and others related to them one by one their

griefs, owing to the demise of the Brāhman pair.

23. They said:—Know O goddess pair! there lived here a Brāhman and his wife, who had been the resort of guests and a support of the Brāhminical order.

24. They were our parents, and have lately quitted this abode; and having abandoned us with all their friends and domestic animals here, have departed to heaven, and left us quite helpless in this world.

25. The birds there sitting on the top of the house, have been continually pouring in the air, their pious and mournful ditties over the dead bodies of the deceased.

26. There the mountains on all sides, have been lamenting their loss, in the hoarse noise (of the winds) howling in their caverns, and shedding showers of their tears in the course of the streams issuing from their sides.

27. The clouds have poured their tears in floods of rainwater, and fled from the skies; while the quarters of the heavens have been sending their sighs in sultry winds all around.

28. The poor village people are wailing in piteous notes, with their bodies mangled by rolling upon the ground, and trying to yield up their lives with continued fasting.

29. The trees are shedding their tears every day in drops of melting snow, exuding from the cells of their leaves and flowers, resembling the sockets of their eyes.

30. The streets are deserted for want of passers-by, and have become dusty without being watered. They have become as empty as the hearts of men forsaken by their joys of life.

31. The fading plants are wailing in the plaintive notes of Cuckoos and the humming of bees; and are withering in their leafy limbs by the sultry sighs of their inward grief.

32. The snows are melted down by the heat of their grief and falling in the form of cataracts, which break themselves to a hundred channels by their fall upon stony basins.

33. Our prosperity has fled from us, and we sit here in dumb despair of hope. Our houses have become dark and gloomy as a desert.

34. Here the humble bees, are humming in grief upon the scattered flowers in our garden, which now sends forth a putrid smell instead of

their former fragrance.

35. And there the creepers that twined so gayly round the vernal arbors, are dwindling and dying away with their closing and fading flowers.

36. The rivulets with their loose and low purling murmur, and light undulation of their liquid bodies in the ground, are running hurriedly in their sorrow, to cast themselves into the sea.

37. The ponds are as still in their sorrow, as men sitting in their meditative posture (*Samādhi*), notwithstanding the disturbance of the gnats flying incessantly upon them.

38. Verily is that part of the heaven adorned this day by the presence of our parents, where the bodies of heavenly choristers, the Kinnaras, Gandharvas and Vidyādharas, welcome them with their music.

39. Therefore, O Devis! assuage this our excessive grief; as the visit of the great never goes for nothing.

40. Hearing these words, Līlā gently touched the head of her son with her hand, as the lotus-bed leans to touch its offshoot by the stalk.

41. At her touch the boy was relieved of all his sorrow and misfortune, just as the summer heat of the mountain, is allayed by the showers of the rainy season.

42. All others in the house, were as highly gratified at the sight of the goddesses, as when a pauper is relieved of his poverty, and the sick are healed by a draught of nectar.

43. Rāma said:—Remove my doubt, sir, why Līlā did not appear in her own figure before her eldest son—Jyeshta Sarmā.

44. Vasishtha answered:—You forget, O Rāma! to think that Līlā had a material body, or could assume any at pleasure. She was in her form of pure intellect (*lingadeha*), and it was with her spiritual hand that she touched the inner spirit of the boy and not his body. (Gloss). Because whoso believes himself to be composed of his earthly body only, is verily confined in that; but he who knows his spirituality, is as free as air: (and it was in this aerial form that Līlā was ranging about and touched her son).

45. Belief in materialism leads one to think his unreal earthly frame as real, as a boy's belief in ghosts makes him take a shadow for a spirit.

46. But this belief in one's materiality, is soon over upon conviction of his spirituality; as the traces of our visions in a dream, are

effaced on the knowledge of their unreality upon waking.

47. The belief of matter as (vacuous) nothing, leads to the knowledge of the spirit. And as a glass door appears as an open space to one of a bilious temperament, so does matter appear as nothing to the wise.

48. A dream presents us the sights of cities and lands, of air and water, where there are no such things in actuality; and it causes the movements of our limbs and bodies (as in somnambulation) for nothing.

49. As the air appears as earth in dreaming, so does the non-existent world appear to be existent in waking. It is thus that men see and talk of things unseen and unknown in their fits of delirium.

50. So boys see ghosts in the air, and the dying man views a forest in it; others see elephants in clouds, and some see pearls in sun-beams.

51. And thus those that are panic-struck and deranged in their minds, the halfwaking and passengers in vessels, see many appearances like the aforesaid ghosts and forests, as seen by boys and men in the air, and betray these signs in the motions and movements of their bodies.

52. In this manner every one is of the form of whatever he thinks himself to be; and it is habit only that makes him to believe himself as such, though he is not so in reality.

53. But Līlā who had known the truth and inexistence of the world, was conscious of its nothingness, and viewed all things to be but erroneous conceptions of the mind.

54. Thus he who sees Brahma only to fill the sphere of his intellect, has no room for a son or friend or consort to abide in it.

55. He who views the whole as full with the spirit of Brahma, and nothing produced in it, has no room for his affection or hatred to any body in it.

56. The hand that Līlā laid on the head of Jyeshtha Sarmā—her eldest son, was not lain from her maternal affection for him, but for his edification in intellectual knowledge.

57. Because the intellect being awakened, there is all felicity attendant upon it. It is more subtle than ether and far purer than vacuum, and leads the intellectual being above the region of air. All things beside are as images in a dream.



## CHAPTER XXVII.

### PAST LIVES OF LĪLĀ.

The two ladies then disappeared from that place, leaving the Brāhman family at their house in the mountainous village.

2. The family exclaimed "We are highly favoured by the sylvan goddesses;" and then forgetting their grief, they betook themselves to their domestic employments.

3. Then the ethereal goddess spake to the aerial-Līlā, who stood fixed in air, over the mansion of the Brāhman, in a state of mute astonishment.

4. They then conversed as familiarly with each other, as persons having the same thoughts and desires, agree with one another in their views and acts; and as the dreamers of the same dream hold their mutual correspondence, like *Usha and Anniruddha* (the Cupid and Psyche of India).

5. Their conversation in their immaterial forms, was of the same intellectual (psychical) kind, as we are conscious of in our dreams and imaginations.

6. Sarasvatī said:—Now you have fully known the knowable, and become acquainted with whatever is visible and invisible: such is the essence of Brahma; say now what more you want to know.

7. Līlā said:—Tell me the reason why I was seen by my son, and not where the spirit of my departed lord is reigning over his realm.

8. Sarasvatī replied:—Because you were not then perfect by your practice of Yoga to have your wish fulfilled, nor had you then lost your sense of duality, which is a preventive of perfection.

9. He who has not known the unity, is not entitled to the acts and benefits of his faith in the true god; as no one sitting in the sun, can enjoy the coolness of shade.

10. You were not practiced to forget your identity as Līlā, nor learnt that it is not your will, but the will of God that is always fulfilled.

11. You have afterwards become of pure desire, and wished that your son might see you, whereby he was enabled to have your sight.

12. Now if you should return to your husband, and do the like, you will undoubtedly be successful in your desire.

13. Līlā said:—I see within the sphere of this dome (of my mind), the Brāhman to have been my husband before; and I see also in it, that he died and became a ruler of the earth afterwards.

14. I see in it that spot of the earth, that city and that palace of his where I sat as his queen.

15. I see within myself my lord to be reigning in that place, and I see even there how he died afterwards.

16. I see herein the glory of the sovereign of so many countries on earth, and I see also the perfect frankness of his conduct through life.

17. I see the worlds in the inner sky of my mind, as they are placed in a casket, or as the oil is contained in a mustard seed.

18. I see the bright orb of my husband ever roving before me, and now I pray you to contrive any how to place me by his side.

19. The Goddess replied:—Tell me Līlā, to what husband you shall go, as there are hundreds of them that you had, and shall have in your past and future lives, and now there are three of them confined in this earth.

20. The nearest of the three, is the Brāhman who is here reduced to ashes; the next is the prince lying in state and covered with flowers in the inner apartment.

21. The third is now a reigning prince in this earth, and has been buffeting in the waves of error in the vast ocean of the world.

22. His intellect is darkened and disordered by the splashing waves of worldliness, his intelligence is perverted to stupidity, and he is converted to a tortoise in the ocean of the world.

23. The management of his very many disordered state affairs, has stultified him to a lubbard, and he is now fast asleep amidst the turmoils of business.

24. He is fast bound to subjection by the strong chain of his thoughts, that he is a lord, is mighty, accomplished, and that he is happy and is to enjoy his estates for ever.

25. Now say, O excellent lady! to what husband you wish to be led, in the manner of the fragrance of one forest borne by the breeze to another.

26. Here you are in one place, and there they in others amidst this vast world; and the state of their lives and manners differs widely from one another.

27. These orbs of light in the heaven, though they appear to be placed so near us (both to our eyesight and in the mind), are yet situated millions of leagues apart from one another; and the departed souls are carried in them (in their endless transmigrations).

28. And again all these bodies are as vacuous as air, though they contain the great mounts Meru and Mandara in themselves.

29. All bodies are formed by the combination of atoms, incessantly proceeding from the Great Intellect, like particles of sun-beams over the universe.

30. The great and stupendous fabric of the world, is no more (in the eye of intelligence), than a quantity of paddy weighed in the balance.

31. As the spangled heavens appear like a forest full of brilliant gems in it, so the world appears as full of the glory of God to the contemplative mind, and not as composed of earth or other material bodies in it.

32. It is intelligence alone, that shines in the form of world in the intelligent soul, and not any material body, which was never brought into being before.

33. As billows in the lake, rise and set and rise again, so the rising and falling days and nights present these various scenes to our knowledge.

34. Līlā said:—So it is, O mother of mankind! and so I come to remember now, that my present birth (state) is of a royal (*rājasika*) kind, and neither of too pure nor gross a nature. (*Sattvika or Tāmasika*).

35. I having descended from Brahmā, had undergone a hundred and eight births (in different shapes); and after passing various states, I find myself still in existence.

36. I recollect, O goddess! to have been born in another world before, and to have been the bride of a Vidyādhara, when I used to rove about as freely as a bee over flowers.

37. Being debased by my libertinism, I was born in this mortal world, and became the mate of the king of the feathered tribe (an eagle).

38. And then having been a resident in the woods, I was turned to a woodman's mate, wearing a vest of leaves on my loins.

39. Growing fond of my life, I sported wantonly about the forest, and was changed to the *guluncha* plant, delighting the woods with my leafy palms and flowering eyes.

40. This arboret of the holy hermitage, was held sacred by the society of saintly sages; and then I was regenerated in the form of an anchorite's child, after the woods were burnt down by a wild-fire.

41. Here I was initiated in the formularies for removing the curse of womanhood, and became as a male being in the person of the handsome prince of Surāshtra (Surat), where I reigned for a hundred years (or for a whole century).

42. I was then denounced to become a weasel, and covered with leprosy, in the lowlands of Tāli, on account of my misconduct in the government.

43. I remember, O goddess! how I became a bullock at Surat, and was goaded by thoughtless cowherd boys, in their merry sport for full eight years.

44. I bear in mind when I was transformed to a bird, and with what difficulty I broke the net, that was laid by bird-catchers for my destruction. It was in the same manner as we release ourselves from the snares of sinful desires.

45. I remember with pleasure when as a bee, I lighted lightly on the leaflets of blossoms, sipped the honey of the blooming buds, dined on the pistils, and slept in the cups of lotus flowers.

46. I wandered about in pleasant wood-lands and lawns, with my exalted and branching horns and beautiful eyes, in the form of an antelope, till I was killed by the dart of a huntsman in my mortal part.

47. I have been in the form of a fish, and was lifted up by the waves of the sea above the surface of the water. I saw how a tortoise was killed by the blow of a club on the neck, when it failed to break its back-bone.

48. I was a Chandāla huntsman once, roving by the side of Charmanvatī (the river Chenab), when I used to quench my thirst with cocoa water, as I was tired with roaming.

49. I became a stork also, delighting in lakes with my mate, and filling the air with our sweet cries.

50. In another birth, I rambled about in groves of palm and tamāla trees, and fixed my eyes with amorous looks and glances upon my lover.

51. I had next been a fairy Apsarā, with a form as bright as melted gold, and features as beautiful as those of the lotus and lily, in which the celestials like bees and butterflies, used to take delight.

52. I remember to have decked myself in gold and pearls, and in gems and rubies upon earth, and to have sported with my youthful consorts in pleasure gardens and groves, and on hills and mountains.

53. And I remember also to have lived long as a tortoise on the borders of a river, and to have been carried away by the waves, sometimes under an arbour of creepers, over-hung with clusters of beautiful flowers; and at others to some wild cave washed by the waves.

54. I see how I acted the part of a goose with my covering of feathers, swimming on the high heaving waves on the surface of a lake.

55. Then seeing a poor gnat hanging on the moving leaf of a Sālmali branch, I became its associate and as contemptible a thing like itself.

56. I became an aquatic crane also, skimming playfully over the waters gushing from the hills, and slightly kissing the crests of the waves rising over the rapid torrent.

57. I remember also how I slighted the loves of amorous youths, and spurned off from me the Vidyādhara boys on the Gandha Mādana and Mandara hills.

58. I remember likewise the pangs of a lovelorn lass, when I lay pining in my bed, strewn over with the fragrance of camphor, and how I was decaying like the disk of the waning moon.

59. Thus I passed through many births, in the wombs of higher and lower animals, and found them all to be full of pain. And my soul has run over the billows of the irresistible current of life, like the fleet antelope, pacing its speed with the swiftness of the wind (*Vātapramī*).

## CHAPTER XXVIII.

### SECTION I.

## EXPOSITION OF LĪLĀ'S VISION.

Rāma said:—Tell me sir, in what manner the goddesses broke out of the strongholds of their bodies, and the prison house of this world, (where their souls were pent up), and passed through infinite space, to survey the scenes beyond its confines. (*i. e.* How does the mind and the flight of imagination, reach to regions unknown and unseen before).

2. Vasishtha replied:—Where is the world and where is its support or solidity? They were all situated in the region within the minds of the goddesses.

3. They saw in it the hilly tract, where the Brāhmana Vasishtha had his abode and his desire of royalty, (pictured in in their minds).

4. They saw in a corner of it the deserted mansion of the Brāhman, and they saw in it the surface of the earth stretching to the seas. (*i. e.* in their mental view).

5. They beheld in that imaginary spot of earth the city of the prince, and the royal palace which he had enjoyed with Arundhati his consort (in his imagination).

6. How she was born under the name of Līlā, and worshipped the goddess of wisdom—Sarasvatī; by whom she was miraculously conveyed to the delightful region of the sky.

7. It was in the mansion situated in that hilly village, that she beheld the world placed within the space of a span of her mind.

8. Having come out of her vision of the world, she found herself seated in her house, as one finds himself lying in his own bed, after his rambling from one dream to another.

9. All that she saw was mere vision and void; there was no world nor earth, nor a house nor the distance thereof.

10. It was the mind which showed them these images, as it presents the objects of our desire to our view; or else there was neither any world nor earth in actuality.

11. The sphere of intelligence is infinite, and without any covering; and being agitated by the powers of one's intellect, it presents all the objects of nature to his view, as the sky when agitated by heat produces the winds.

12. The sphere of the intellect is uncreated, (being a mode of the Divinity itself); it is ever calm everywhere; and is supposed as the

world itself by deluded minds.

13. He who understands rightly, views the world to be as unsubstantial as air; but whoso is misled by his wrong judgement takes it to be as a solid mountain.

14. As a house and a city are manifested to us in our dream, so is this unreal world presented as a reality to our understandings.

15. As is the misconception of water in the mirage, and the mistake of gold in a bracelet; so does all this unreality appear as a substantiality to the mistaken mind.

16. Discoursing in this manner between themselves, the two charming ladies, walked out of the house with their graceful steps.

## SECTION II.

### DESCRIPTION OF THE MOUNTAINOUS HABITATION.

17. Being unseen by the village people, they viewed the mountain which stood before them, kissing the vault of heaven, and touching the orb of the sun with its lofty peaks.

18. It was decorated with flowers of various colours, and covered with a variety of woods of various hues. There were waterfalls gushing with their tremendous roarings on one side, and groves resounding with the warbling of birds in another.

19. The clouds were variegated by the many coloured clusters of flowers sweeping over them, and cranes and storks sat screeching on the cloud-capt top of *gulan* trees.

20. There were the robust reeds, hedging the banks of rivers with their wide stretching stems and roots, and the strong winds tossing about the tender creepers, growing out of the rocky caves, for want of support.

21. The tops of trees covered with flowers, were over-topped by the sheds of clouds hanging from the vault of heaven; which shed profusely their pearly drops of rain water upon them, and formed the current streams below.

22. The banks of the streamlets were continually laved by the waves, raised by the winds playing upon the shaking arbours on them; and a continued cooling shade was spread by the branching trees all around.

23. Standing on that spot, the ladies beheld the hilly hamlet in the

lawn, likening a fragment of heaven fallen upon the ground.

24. There the purling rills were softly gliding by, and here the brimming brooks wobbled in the ground. The birds of the air were chirping on the sprays and aquatic fowls were flying about the holes of the sea shore.

25. There they saw the herds of kine slowly moving and grazing in the plains, and filling the echoing woods with their loud lowing; and beheld the space, interspersed with shady groves and arbours and verdant meadows all about.

26. The cliffs were whitened with snow, impenetrable by sunbeams; and the tops of hills were covered with bushy brambles, forming as braids of hair upon their craggy heads.

27. Cascades falling in torrents in the cavities of rocks, and scattering their pearly particles afar, memorialized the churning of the milky ocean by the Mandara mountain.

28. The trees in the glens, loaded as they were with their fruits and flowers, appeared as waiters upon the goddesses, and standing to welcome their approach with their rich presents.

29. Shaken by gusts of roaring winds, the forest trees, were shedding showers of their mellifluent flowers, as offerings to the sylvan gods and people.

30. The birds that approached fearlessly to drink the water dropping from the hill, now fled for fear of their seeming as sleets, shells and shots of archers.

31. The birds parched by thirst, and wishing to drink the water dashed by the waves of the rivulet, were hovering upon it as stars in the sky.

32. There were rows of crows sitting on the tops of the tall *tāla* (or palm) trees, from whose sight the boys were hiding the remains of their sweetmeat.

33. There they beheld the rustic lads with garlands of flowers on their heads and garments; and roaming in the cooling shades of the date, jam and nimba trees.

34. They saw the lean and hungry beggar woman passing slowly by the way, and clad in her flaxen robe, with chaplets of blossoms for her ear dress.

35. They saw the lazy rustics sitting retired in their lonely retreats,



and conversing afar from the noisy brooks where they could hardly hear one another.

36. They saw the naked mendicant boys, besmeared in their face and hands with curd, and with cow-dung upon their bodies, and holding the flowery branches of plants in their hands, and crowding in the compound.

37. The bushes on the verdant banks of the river, were shaken to and fro as in a swing by the dashing of the waves, which left their marks on the sandy shore, as the waters receded to their bed.

38. The house was full of flies cloyed with the sweets of milk and curds; but the children were moaning with cries for their want of sufficient food.

39. The herdswomen were observed to be fretting, at seeing their wristlets daubed by the cow-dung, (which they were pasting); and the men were seen to be smiling, at seeing the eagerness of women, for tying the loosened knots of their hair.

40. The crows were alighting from the tops of hills, to pick up the offerings of the holy sages; and the paths about their houses, were strewn over with the sacred *kuru* and *kurunta* leaves.

41. The floral plants growing in the caverns of the hills, and about the precincts of the house, covered the ground every morning, with heaps of flowers to the depth of the heels.

42. There were the *chouri* kine and antelopes, grazing in one part of the forest; and also the tender fawn sleeping on the bed of grass under the *gunja* groves.

43. There were the young calves lying on one side, and shaking their ears to drive the flies away; which were fluttering on their faces, and upon the milk exuding from the sides of their mouths.

44. The rooms were stored with honey, which had been collected by driving the bees from the hives; the gardens were full of flowering *asokas* (*asoka Jonesia*); and their rooms were painted with lacdye.

45. The winds moistened by the showers of rain, had given the arboretum to bloom, and the blooming buds of Kadamba, overhung like a canopy, the beds of green grass below.

46. The *Ketaka* (*keya*) arbour was blooming white by removal of its weeds, and the water-course was gliding along with its soft murmuring tune.

47. The winds whistled in the windows of the caves, and the clouds rested on the roofs of the mountain tops; the ponds were brimful of water, and filled with lotuses like so many lightsome moons.

48. The green arbour cast its cooling and undivided shade upon the ground, where the dew-drops trembling on the blades of grass, glistened like twinkling stars in the azure sky.

49. The trees incessantly dropped down their ripened fruits, and dried flowers and leaves of various sorts, like showers of snow on the whitened ground.

50. There some clouds were seen to hang continually over the household compound, like the *chirinti* (or *kulīna*) girls, that never forsake the abode of their parents; while there were others hovering over the roof of the house, and flashing in lightnings that supplied the place of lights.

51. The altar here, re-echoed to the loud roaring of the winds, confined in the caverns of the mountains; and the temple there, was graced by the twittering swallows and parrots, that alighted upon it in their numerous flights.

52. Soft breezes were moving slowly, loaded with the fragrance exhaled by the sleepy flowers (in the evening), and gently shaking the leaves of trees as they passed along the lawn.

53. There the ladies were attentive to the prattling and playful parrots and partridges, and here they listened to the melodious notes of the *Kokila*, responsive to the jarring crows on the branches.

54. The palma and tamāla trees were loaded with fruits, and the forest trees were entwined by creepers, which waved their leafy palms around them.

55. There were the tender ivy creepers, clasping the branches on one side, and the fragrance of the efflorescent *Kandala* and *silindhra* plants, exhaled on the other. The tapering *tāla* and *tamāla* trees rising as high as spires, and a cooling breeze was blowing amidst the flower plants in the gardens.

56. There were the kine hastening to drink the water in the troughs, and garden trees hanging with loads of green unripe fruits and beautiful flowers; the running streams were hidden under rows of trees on the banks, and the stalks of plants were studded with flowers without alternation.

57. The gardens were perfumed with the nectarious fragrance of *kunda*

flowers, and the lakes were redolent with the odour of lotuses, hiding the humble bees giddy with liquor, in their honied cells. The air was reddened with the roseate pollen, flying from the crimson lotuses (*sthala padmas*) of the land, and mocked the redness of Indra's palace in the sky.

58. The gargling noise of the rivulets running down precipitately from the hills, and the whiteness of the hoary cloud, hanging with the hue of *kundu* flowers over them; the beauty of the flowery parterres in the compound of the house, and the melodious warbling of musical birds singing joyous in the air, enchanted the scene.

59. The youths were sporting on their beds of flowers, and the playful damsels were decked with flowery wreaths hanging down to their feet. The ground was adorned every where with sprouting and prickly shrubs and blades of grass; and there was a beauty displayed in the clasping of creepers about the clumps of reeds.

60. The new shooting buds and blossoms covered the trees around, and fragments of clouds shrouded the houses below; the ground was decorated by wreaths of icicles, and the flash of lightnings in the clouds over the houses, terrified the women within.

61. There was the fragrance of blue lotuses exhaling its sweets about, and the hoarse lowings of the kine, hastening to their green grazing ground. The confident deer and does were lying tamely in the house-yard, and the peacocks dancing merrily before the water-falls, as if they were the showers of rain water.

62. The odoriferous breezes were blowing giddily, with the flavour of the fragrance they bore about; and the medicinal plants were lending their lights like lamps at night. The nests of birds were resonant with ceaseless warblings, and the noise of the cataracts deafened the ears of men on the bank.

63. The pearly dew drops, that were continually dropped on the ground, from the leaves of trees and blades of grass; and the gleaming beauty of the ever blooming blossoms above, form with others, the everlasting charms of mountainous habitations, and baffle the description of poets.

## CHAPTER XXIX.

### ACCOUNT OF THE PREVIOUS LIFE OF LÍLÁ

*A Description of the Domestic Duties of a Hindu Lady.*

The two goddesses then alighted in that cooling village seat, as the two states of felicity and liberation, meet in the tranquil spirit of the man knowing the Divine spirit.

2. Līlā, who had by this time, become personified to the form of pure intelligence, by her knowledge of yoga, now became a seer of the three times presenting themselves before her.

3. She remembered the whole course of her past life, and derived pleasure in relating the events of her former life and death.

4. Līlā said:—I recollect by thy favour, O goddess! and by sight of this place, all what I did and thought of in my past life.

5. Here I had grown up to old age, and here I had withered and become lean and thin as a skeleton. I was a Brāhmanī here, and had my body scratched by the dried sacrificial grass (*kusa*), which I had to meddle with.

6. I was the legal wife of my lord, and producer of his race, and was employed in the acts of milking the kine, and churning the curd (for butter and *ghee*). I had been mother of many sons, and a kind hostess to my guests.

7. I was devoted to the service of the gods, Brāhmanas and good people, and rubbed my body with cow milk and *ghee*: I was employed in cleaning the frying pans and the boiling kettles of the house.

8. I boiled the food daily with a single bracelet of glass and one of conch-shell in my wrists; and served my father, mother, brother and daughters and sons-in-law with their daily victuals.

9. I was emaciated in my body like a domestic servant, by working all day and night; and 'haste and hasten,' were the words I used to repeat to myself.

10. Being thus busied and employed, I was so silly and ignorant, that I never thought within myself, even in a dream, about what I was and what was this world, although I had been the wife of a Brāhman.

11. Wholly engaged in the collection of fuel, cow-dung, and sacrificial wood and vegetables, I became emaciated in my body, which was wrapt in a worn out blanket.

12. I used to pick out the worms from the ears of the milch cow, and was prompt to water the garden of greens with watering pots in hand.

13. I used to go to the swelling lake every day, and get the fresh green grass for the fodder of my tender calves. I used to wash and clean the house every morning, and paint the doorway with the white tints of pasted and powdered rice (*gundi*).

14. I had to correct my domestics with gentle rebukes, and tell them to keep within their bounds like the billows in the rivers.

15. With my infirm body and ears shaking as dried leaves of trees, and supporting myself on a stick, I lived here under the dread of old age.

16. As she was speaking in this manner, and walking in company with Sarasvatī about the village, in the valley of the mountain, she was astonished to see her former seats of pleasure, and showed them to the goddess.

17. This was my flowery arbour, decorated by these torn *pātala* plants, and this was my garden alcove of flowering Asokas.

18. This is the bank of the pond where the calves were loosely tied to the trees; and this is my pet calf Karnikā, which has refrained from browsing the leaves (in my absence).

19. This is my watering woman, now so languid and dirty in her appearance; and weeping these eight days in my absence, with her eyes daubed in tears.

20. This, O goddess, is the place, where I used to eat and sit, and where I slept and walked; and these are the places where I gave and received the things to and from my attendants.

21. This is my eldest son Jyeshtha Sarmā, weeping in the house; and this is my milch cow, now grazing on the grassy plain in the forest.

22. I see this portico and these windows, once dear to me as my person, and besmeared with the dry powder of the *huli* festival of the vernal season.

23. I see these pulpy plants of gourd planted with my own hands, and dear to me as myself, now spreading themselves over the oven place.

24. I see these relatives of mine, who had been the bonds of my life before, now smoking in their eyes with tears, and carrying the fuel for fire, with beads of *rudrāksha* seeds on their bodies.

25. I see that stony shore, baffling the force of the waves, which have been pelting their pebbles against it, now covered by bushes of the

beach.

26. The verdant meadows were full of leafy plants, with pendant dew drops on their tips; and the plains were whitened by the hailstones falling on them in showers.

27. The mid-day was mantled by sun beams, as by a white mist of frost, and the arbours resounded with the humming of bees, fluttering about their clustering flowers.

28. The blooming palāsa glowing as reddish corals, had covered the trees and the land with heaps of crimson flowers.

29. The village rill was flowing with the floating fruits, which it bore from shore to shore; and the rustic lads jumbled together with loud noise, eager to lay hold on them.

30. The cool shady beach of the rill, was strewn over with pebbles, washed and carried away by the current, and covered by leaves falling from the trees.

31. There I see the altar of my house, which is so beautifully ornamented with the flowering creepers, and which is overhung on its windows by clusters of fruits and flowers.

32. Here lived my husband, whose life has fled to the sky in its aerial form, and became afterwards the lord of the earth, reaching to the surrounding seas.

33. I remember, how he had fostered the fond wish of obtaining royal dignity, and how ardently he looked forward on its attainment.

34. I see, O goddess! his royal dignity of eight days, which had seemed to be of so long a duration (as eighty years) before.

35. I see the soul of my Lord, residing in the empty space of this mansion, as in his former kingly state; although it is invisible to all as the current air in the sky, and as the odours borne by the winds.

36. It is in this vacuous space, that his soul is contained in the form of a thumb; which contains in its bosom, the whole extent of the realm of my lord, stretching to thousands of leagues in its circumference.

37. I see also O goddess! the spacious kingdom of my lord, in the space of my intellect, which makes room for thousands of mountains by the miraculous power of God, styled as illusion. (*māyā*).

38. I wish now, O Goddess! to see the earthly city of my lord again; let

us therefore turn our course that way, as no place is distant to the resolute.

39. Vasishtha said:—Having said so, she bowed down to the goddess and entered into the shrine, and then like a bird, she flew into the air with the goddess.

40. It was a region devoid of darkness, and as fair as a sea of moonlight. And then it was as azure as the person of Nārāyana, and as bright as the back of a locust.

41. They passed above the regions of the clouds and winds, as also beyond the spheres of the orbits of the sun and moon.

42. They passed beyond the path of the north polar star, and the limits of the circuits of the sādhyas and siddhas and other celestial beings.

43. Thence they ascended to the higher heavens of Brahmā and the Tushita divinities, and then upward to the sphere of Golaka (the zodiac); and thence again to the Sivaloka, and the sphere of the Pitris or the departed souls of the dead.

44. Passing thus beyond the spheres of the embodied living beings, and bodiless souls of the dead, they proceeded far and farther to the unknown regions of empty space.

45. Having passed the etherial sphere, they beheld nothing there, except the sun, moon and the stars shining below them.

46. There was only a deep darkness to be seen, filling the whole vacuity of space, and appearing as the basin of the waters of universal deluge, and as compact as the impenetrable cavity of a rock.

47. Līlā said:—Tell me, O goddess! what became of the light of the sun and other luminaries, and whence came this dense darkness as to be compressed under the fist (mushti-grāhya).

48. The goddess replied: you have got to a spot so remote from the spheres of heaven, that the light of the luminaries can never reach to it.

49. And as one in a deep dark pit, can see no light of a fire fly flitting over it; so the solar light is invisible to one behind the great belt of heaven.

50. Līlā said:—Oh! the great distance that we have come to, whence the great luminary of the sun also, appears as small as an atom below.

51. Tell me mother, what sort of a place is that which lies beyond this region, and how can we come to it after traversing this gloomy expanse.

52. Sarasvatī said:—Behind this is the great pole of the universe, which is scattered over with innumerable nebular stars in the form of the particles of dust.

53. Vasishtha said:—As they were talking in this manner, they glided imperceptibly to that pole, as the bee saunters over the solitary hut on the height of a mountain.

54. They then were at no pains to come down from that precipice, as there is no pains to effect what must certainly come to pass in the end, though it appeared difficult at first. (Or) that which is certain must come to pass, however hard it might seem at first.

55. They saw the system of the universe, laid naked to their sight, as the bold navigator beholds a world exposed to his view beyond the wide expanse of waters.

56. They saw the watery expanse to be ten times greater than the earth, and enveloping it in the shape of the crust of the walnut fruit.

57. Then there is a latent heat which is ten times as great as the water, and the circumambient air which is as much greater than the water; and then the all encompassing vacuum of which there is no end.

58. There is no beginning, middle or end of that infinite space; and it is productive of nothing, like a barren woman of her offspring.

59. It is only an extended expanse, infinite, calm and without beginning, middle or end, and is situated in the Supreme spirit.

60. Its immensity is as immeasurable as if a stone is flung with full force from its top, or if the phoenix would fly up to it with all his might, or if he would traverse through it in full velocity, it is impossible for him to reach from one end to the other, in a whole Kalpa age.

## CHAPTER XXX.

### DESCRIPTION OF THE MUNDANE EGG—(BRAHMÁNDA).

They passed in a moment beyond the regions of the earth, air, fire,



water, and vacuum, and the tracks of the ten planetary spheres.

2. They reached the boundless space, whence the universe appeared as an egg (ovum).

3. They beheld under its vault millions of luminous particles floating in the air (nebulae).

4. These were as innumerable bubbles, floating on the waters of the unlimited ocean of the sphere of the Intellect.

5. Some of them were going downward, and others rising upward; some turning round, and others appeared to their understanding to remain fixed and immovable.

6. These different motions appeared to them with respect to their own situations, as they saw them in their different sides.

7. Here there were no ups and downs and no upside or below, nor any going forward or backward. Here there are no such directions as men take to be by the position of their bodies.

8. There is but one indefinite space in nature, as there is but one consciousness in all beings; yet everything moves in its own way, as wayward boys take their own course.

9. Rāma said:—Tell me sir, why do we call upward and downward, forward and backward, if there are no such things in space and nature.

10. Vasishtha said:—There is but one space enveloping all things, and the worlds which are seen in the infinite and indiscernible womb of vacuity, are as worms moving on the surface of water.

11. All these bodies that move about in the world by their want of freedom (*i. e.* by the power of attraction), are thought to be up and down by our position on earth.

12. So when there is a number of ants on an earthen ball, all its sides are reckoned below which are under their feet, and those as above which are over their backs.

13. Such is this ball of the earth in one of these worlds, covered by vegetables and animals moving on it, and by devas, demons and men walking upon it.

14. It is covered also by cities, towns and mountains, and their inhabitants and productions, like the walnut by its coat.

15. Like elephants appearing as pigmies in the Vindhyan mountains, do these worlds appear as particles in the vast expanse of space.

16. Every thing that is any where, is produced from and subsists in space. It is always all in all things, which are contained as particles in it.

17. Such is the pure vacuous space of the Divine understanding, that like an ocean of light, contains these innumerable worlds, which like the countless waves of the sea, are revolving for ever in it.

18. Some of these are hollow within, and others as dark as the darkness in the end of a *kalpa* age: and they are all moving about in the ocean of vacuity, like the waves of the sea.

19. Some of these are whirling about with a jarring noise for ever, which is neither heard by nor known to any body. It is like the motion of men addicted to earthly pursuits by their nature.

20. Some of these are now growing in form, as if they were newly created, and are in the course of their development, like sprouts in the cells of seeds newly sown in the ground.

21. Some of these are melting away as icicles under heat, like the mountains that were melted down by the burning sun and heavenly fire, at the dissolution of the world.

22. Others have been continually falling downward without gaining the ground, till at last they dwindle away, and melt into the divine Intellect.

23. Others are as immovable in the air, as the animalcula in the water, which are moved to and fro by the wind, without any sign of motion or sensation in them.

24. Again nothing is stable in nature, but every thing is as changeful as the acts and usages enjoined in the Vedas and s̥āstras, are altered and succeeded by others.

25. There are other Brahmās and other patriarchs, and many Vishnus and many Indras one after the other. We have different kings of men, and sometimes no ruler of them.

26. Some are as men and lords of others (Ishas), in this multiform creation, and some are creeping and crooked living beings on earth; some kinds are as full as the waters of the ocean, and others have become quite extinct in the world.

27. Some are as hard as solid stones, and others as soft as the poor insects and worms; some are of godly figures as the giants, and others of puny human forms.

28. Some are quite blind and suited to darkness (as owls and moles and bats); others are suited to light (as men, birds and beasts), and some to both (as cats and rats).

29. Some are born as gnats sucking the juice of the fruits of the fig tree; while others are empty within, and fly about and feed upon the air.

30. The world is thus filled with creatures beyond the conception of Yogis, and we can not form even a guess-work of the beings that fill the infinite vacuum.

31. This world is the sphere of these living beings; but the great vacuum spreading beyond it, is so extensive, that it is immeasurable by the gods Vishnu and others, were they to traverse through it, for the whole of their lives.

32. Every one of these etherial globes, is encircled by a belt resembling a golden bracelet; and has an attractive power like the earth to attract other objects.

33. I have told you all about the grandeur of the universe to my best knowledge, any thing beyond this, is what I have no knowledge of, nor power to describe.

34. There are many other large worlds, rolling through the immense space of vacuum, as the giddy goblins of *Yakshas* revel about in the dark and dismal deserts and forests, unseen by others.

## CHAPTER XXXI.

### SECTION I.

#### ALIGHTING OF THE LADIES ON EARTH.

Vasishtha said:—After having seen the worlds in their aerial journey, the ladies alighted from there, and quickly entered the inner apartment of the king.

2. There they saw the dead body of the king lying in state amidst heaps

of flowers, accompanied by the spiritual body of Līlā, sitting beside the corpse.

3. It was the dead of night, and the inmates had fallen into sound sleep one by one; and the room was perfumed with the incense of resin, camphor and sandalwood and saffron.

4. Līlā, seeing the house of her latter husband, and wishing to enter into it, alighted in her assumed body (*sankalpadeha*) on the spot of his sepulchre.

5. She then passed through the fictitious spacious palace of her lord (*sankalpasansāra*), by breaking out of the confines of her body and cranium called the earthly and worldly environs in Yoga terminology (*sansāra* and *Brahmānda-āvaranas*).

6. Then she went again with the goddess to the bright and spacious temple of the world (*Brahmānda-mandapa*), in which she quickly entered.

7. She saw her husband's imaginary world to lie as a dirty and mossy pool, as the lioness beholds the mountain cave covered by darkness and clouds.

8. The goddesses then entered into that vacuous world with their airy bodies, as weak ants make their passage through the hard crust of the wood-apple or *bel*-fruit.

9. There they passed through regions of cloudy hills and skies, and reached the surface of the earth, consisting of tracts of land and basins of water.

10. They then came to the Jambu-dwīpa (Asia), situated amidst the ninefold petals of the other dwīpas (or continents), and thence proceeded to the territories of Līlā's husband in the *varsha* land of Bharata (India).

11. At this interval of time they beheld a certain prince—(the ruler of Sinde), strengthened by other chiefs, making an attack on this part which was the beauty of the world.

12. They beheld the air crowded by people of the three worlds, who had assembled there to see the conflict.

13. They remained undaunted, and saw the air crowded by aerial beings in groups like clouds.

14. There were the Siddhas, Chāranas, Gandharvas, Vidyādharas, Sūras, celestials and Apsarās in large bodies.

15. There were also the goblins of Bhūtas and Pisāchas, and Rākshasa cannibals; while the Vidyādhara females were flinging handfuls of flowers like showers of rain on the combatants.

16. The Vetālas, Yakshas and Kushmānds, that were looking at the affray with pleasure, took themselves to the shelter of hills, to avoid the flying darts and weapons.

17. The imps were flying from the air, to keep themselves from the way of the flying weapons; and the spectators were excited by sound of the war-whoop of the combatants.

18. Līlā who was standing by with a flapper (or fan) in her hand, was frightened at the imminent dreadful conflict, and smiled to scorn their mutual vauntings.

## SECTION II.

### SIGHT OF A BATTLE ARRAY IN EARTH AND AIR.

19. Virtuous people who were unable to endure the horrid sight, betook themselves to prayers, with the chief priests for averting the calamity.

20. The messengers of Indra, were ready with their decorated elephants (called *loka-pālas*), for bearing the souls of mighty heroes to grace the seats of heaven.

21. The chāranas and Gandharvas, were singing praises of the advancing heroes; and heavenly nymphs that liked heroism, were glancing at the best combatants.

22. Voluptuous women were wishing to embrace the arms of the brave; and the fair fame of the heroes, had turned the hot sunshine to cool moonlight.

23. Rāma asked:—Tell me, sir, what sort of a warrior is called a hero, that becomes a jewel in heaven, and who is an insurgent.

24. Vasishtha answered:—He who engages in a lawful warfare, and fights for his king, and whether he dies or becomes victorious in the field, is called a hero, and goes to heaven.

25. Whoever kills men otherwise in war and dies afterwards, in an unjust cause, is called an insurgent, and goes to hell at last.

26. Whoever fights for unlawful property, and dies in battle, becomes

subject to everlasting hell fire.

27. Whoso wages a just warfare, that is justified by law and usage, that warrior is called both loyal as well as heroic in deed.

28. Whoever dies in war, for the preservation of kine, Brāhmans and friends with a willing mind, and whoso protects his guest and refugee with all diligence, he verily becomes an ornament in heaven after his death.

29. The king who is steadfast in protecting his subjects and his own country, is called the just, and those that die in his cause are called the brave.

30. They that die fighting on the side of riotous subjects, or in the cause of rebellious princes or chiefs, are doomed to fire.

31. They that die fighting unjustly against their kings, lawgivers and rulers, are subjected to the torments of hell.

32. A war which is just, serves to establish order; but the giddy that are fearless of the future, destroy all order (by their unjust warfare).

33. The hero dying, goes to heaven, is the common saying; and the sāstras call the lawful warrior only a hero, and not otherwise.

34. They who suffer wounds on their bodies, for the protection of the righteous and good, are said to be heroes, or else they are insurgents (*dimbhavas*).

35. It was in expectation of seeing such heroes that the damsels of the gods, were standing in the air, and talking to themselves of becoming the spouses of such warriors.

36. The air was as decorated as by an illumination on high, and by rows of the beautiful heavenly cars of gods and Siddhas, and presence of celestial maidens, who sang in sweet notes, and decorated their locks with *mandāra* flowers.

## CHAPTER XXXII.

### ONSET OF THE WAR.

Vasishtha said:—Līlā standing with the goddess of wisdom in air, saw

the Apsarās dancing there, at the eagerness of the combatants for war below.

2. She beheld the assemblage of the forces in her own territory once governed by her lord; and saw the field of the air not less formidable by the assembled ghosts (and its encircling belt composed of the lion, scorpion, crab and the archer).

3. The meeting of the two forces made the ground appear as a billowy sea; like the meeting of two clouds in the sky, giving it the appearance of two hostile forces.

4. The battle array of armoured warriors, flashing as the fire of heaven, was succeeded by their commingled blows, resembling the rattling of thunders above, deafening the ears and dazzling the sight.

5. Then darts and javelins, spears and lances, and many other missiles (*prāsas*) began to fall on both sides, like showers of raindrops, hailstones and meteorolites from the skies.

6. Showers of shafts fell with a force, that would pierce the pinions of *garuda*, and struck out the glare of sunbeams, by hitting at the armours of the warriors.

7. The combatants standing face to face with their lifted arms, and staring at each other with steadfast looks, seemed as they were pictures in a painting.

8. The armies drawn in long regiments, standing in lines opposite to each other, were heard to answer one another by their repeated shouts.

9. The battalia of both armies, and the drums on both sides, were put to a stop by the warnings of their leaders, against striking the first blow.

10. The intermediate space of the breadth of two bows, that separated the hostile forces like a bridge from one another, appeared as the gap, caused by the winds in the midst of the ocean at the universal deluge. (Or more like the partition of the waters of the Red sea by the rod of Moses).

11. The leaders were drowned in thoughts for fear of bloodshed and massacre; and the cowardly soldiers groaned in their hearts, with the hoarse noise of croaking frogs.

12. There were numbers of bravoos, eager to yield up their precious lives in a trice; and the bowyers stood with their bowstrings drawn to the ear, and ready to let loose their pointed arrows at the foe.

13. Others stood dreadfully fixed to strike their arms upon the enemy, and many were looking sternly at their adversaries, with their frowning looks.

14. The armours were clashing by mutual concussion, the countenances of the bravoos were burning with rage, and the faces of cowards were turned towards sheltered retreats for flight.

15. The lookers stood in doubt of their lives until the end of the war, and old men like big elephants, were covered with horripilation on their bodies.

16. The silence which ensued at the expectation of the first blow, resembled the calm of the stormy main, and the deep sleep of a city at the dead of night.

17. The musical instruments, the drum and conch-shell were all silent, and a thick cloud of dust, covered the face of the earth and sky.

18. The retreaters were flying from their stronger assailants, who kept running after them, in the manner of sharks pursuing the shoals of fishes in the sea.

19. The glittering fringes of the flags, put the ethereal stars to blush, and the lifted goads in the hands of the elephant-drivers, made a forest of tapering trees in the sky.

20. The flinging arrows were flying like flocks of the winged tribe in air, and the loud beating of drums and blowing of pipes, resounded amidst the air.

21. There was a phalanx in a circular form, attacking a host of wicked demons, and here was a squadron in the form of Garuda, with its right and left wings, attacking a body of elephants.

22. Somewhere a great howling was heard to rise from the vanguard of a body of troops, disconcerted by a cohort in the form of eagles: and at another many were seen to fall upon one another with mutual shouts.

23. Thus a tremendous noise was raised by the warriors of the many legions, and a multitude of big mallets were seen to be raised on high by the hands of the combatants.

24. The glaring of sable steel, shaded the sunbeams like a cloud, and hissing darts in the air, emitted a sound, resembling the rustling of breeze amidst the dry leaves of trees.



25. Now the brunt of battle, began like the dashing of clouds upon clouds at the end of a Kalpa, and the war raged like the raging sea ruffled by a hurricane.

26. Big elephants were falling in the field like coal-black rocks, hurled down by gusts of wind.

27. It seemed that the infernal spirits were let loose from their caves of hell, to rage in the battle field with their horrid and dismal figures.

28. The day light was obscured by the sable cloud of swords, and the mallets and lances were raised up by the black Kunta warriors, who seemed bent upon converting the earth to an ocean of bloodshed.

#### CHAPTER XXXIII.[17]

##### COMINGLED FIGHTING.

[17] The whole of this chapter abounds in onomatopoeian alliterations, and is more a play upon words than display of sense. It is interesting however, for these jingling words in the language, as also for the names of the warlike weapons in use among the ancients.

Rāma said:—Sir, relate to me in short and promptly, about this warfare, as my ears are delighted with narratives of this kind.

2. Vasishtha said:—These ladies then, in order to have a better view of the battle below, ascended in their imaginary aerial cars *vimānas*, to a more retired spot in the higher regions of the sky.

3. At this interval, there began a mingled fight of the forces face to face, with a commingled shout of the two armies, as the dashing of the waves against one another in the raging sea.

4. At this instant, Vidūratha the lord of the realm, (formerly Padma—the husband of Līlā), seeing a daring warrior of the hostile force attack one of his soldiers, struck him impatiently on the breast, with the blow of a ponderous mallet.

5. Then the battle raged with the impetuosity of the rolling waves of the stormy main, and the arms on both sides, flamed with living fire and flash of fiery lightnings.

6. Now the edges of waving swords (larattarat), glittered in the sky, and cracking and clashing noise (Kanakana), filled the air with a hideous crackling (kadmada).
7. Then flew the winged arrows, overshadowing the beams of the sun, and emitting a booming noise (hunkāra), which hushed the rattling clamour (gharghara) of summer clouds.
8. Armours clashed against armours (Kankata), with a clanking noise (tankāra), and shot forth the sparks of glistening fire (Kanatkana); and arms, hashing (ch'hina-bhinna) and slashing (Khanda-khanda) against arms, filled the air with their fragments flying like birds in the air.
9. The shaking (dodulya) shanks and arms of the army, appeared as a moving forest (dordruma) on the land, and the twangings of their bows (tankāra), and rumbling of the disks (krenkāra), drove away the birds of the air, and crackled like the rattling drive of wheels (dravat) in heaven.
10. The hissing of their loosened strings (halhala), resembled the (ghunghuna) buzzing of bees, heard in the *samādhi* yoga (by shutting the ears).
11. Iron shafts like sleets of hailstones, pierced the heads of the soldiers, and the (ranat) crashing of armours (sanghatta), broke the arms of the warriors in mail (Kankata sankata).
12. Weapons struck on brazen armours with a howling noise (hunkāra), made a clanking sound by the stroke (tānkāra), and flying like drifts of rain water (tartara), pierced the face of the air on all sides: (literally, denticulated—dantura dingmukha).
13. The striking of steel on one another (sanghatta), made the hands ring with a jingling sound (jhanjhanat); and the continued rapping on the arms, (āsphota), and clapping of hands, (karasphota), raised a pattering and chattering sound (chat chat and pat pat).
14. The whizzing noise of unsheathing the sword (shitkāra), and the hissing of the sparks of fire (sansana); the flinging of arrows in all ways (sadtkāra), and the flying of darts, likened the rustling of falling leaves (Kharkhara) in autumn.
15. The spouting of life blood (dhakdhak), from the throats separated from the bodies, the mangled limbs and heads, and the broken swords filled the whole space.
16. The flame of fire flaring (sphurat) from the armours; emblazoned the hairs of the warriors, and the fighting and falling (ranatpatat) of

swordsmen, raised a giddy and loud jingling of their weapons (jhanjhana).

17. The lofty elephants pierced by the spears of the Kunta lancers, poured out torrents of red-hot blood; while the tusky tribe was goring whole bodies of them with their shrill cries (chitkāra).

18. Others crushed by the ponderous maces of their antagonists, creaked grievously under the blows; while the heads of the slain soldiers, swam in the rivers of blood over the plain.

19. Here the hungry vultures were pouncing from above, and there the sky was covered by a cloud of dust; and the weaponless combatants, were engaged in *Kesākesī* fighting, by holding each other down by the hairs.

## CHAPTER XXXIV.

### DESCRIPTION OF THE BATTLE.

Now the generals and ministers of the belligerent powers, and the aerial spectators of the war, were thus talking among themselves.

2. Lo! here the ground has become a lake of blood, with the heads of the slaughtered hosts floating as lotuses upon it; and there the air has become as the starry heaven, glittering with broken weapons, flying like birds in the sky.

3. Behold the air is reddened with the particles of vermeil blood, borne above by the winds, and the sky presenting the evening clouds, with the glow of the setting sun at midday.

4. What are these, says one, that are flying as straws in the firmament? They are, says the other, no straws, but the flight of arrows, that have filled the atmosphere.

5. As long as the dust of the earth, cries another, is moistened by the bloodshed of the brave, so long are the heroes entitled to glory, and have their abode in heaven for myriads of years.[18]

[18] Notwithstanding the reward of heavenly abodes promised to the slayer and slain in war, in the Sāstra and Koran, the Asiatics are far backward now-a-days, both to kill and to be killed than the Europeans, who are forbidden by the Holy writ, to slay and shed human blood. Thus there is

a laxity of the injunction and prohibition on both sides.

6. Fear not these sable swords, says the s̄astra, whose blades are worn by the brave like petals of blue lotuses about their heels and breasts; and bravoos are favourites in the eyes of the goddess of fortune. (Fortune favours the brave).

7. The heavenly nymphs that beheld the fighting, felt a desire to embrace the brave, and the god of the flowery bow (Kāma or Cupid), was busy to loosen their waist bands. (Cupid by inversion is Dīpuc, another name of the Indian Kāma. And Fairies or Paries and Huries are said to fall to the lot of the fighters in Jihad-battle. So says Dryden: "None but the brave deserve the fair").

8. They beckoned their welcome by the waving of their reddish palms, in the shaking of the ruddy leaves of trees, and by the round glances of their eyes, in the blooming blossoms of plants, and by the perfume of their breath in the honied fragrance of flowers.

9. The geniuses of the garden of Paradise, were singing sweetly in the notes of the sylvan choir, and betook themselves to dancing in the wagging tails of peacocks.

10. As the brave warrior was breaking the line of the enemy with his hardy axe; so was his beloved breaking his hard heart and spirit, with the soft glances of her eyes.

11. It is by my lance, says the lancer, that I have severed the head of my adversary with the rings in his ears, like the head of the ascending node of Rāhu, approaching the disk of the sun.

12. Lo! There is a champion, hurling the blocks of stones, attached to the end of a chain reaching his feet; and another whirling his wheel with a wondrous log of wood, held in his uplifted arm.

13. There comes that combatant in the form of Yama, appearing from the region of Pluto (Preta), and spreading a horrid devastation all around. Come let us go hence as we came.

14. Look there the ravenous birds, greedily plunging their long necks in the cells of bodies just separated from their heads, and glutting themselves with the gushing blood; and see there the headless trunk of the slain, moving to and fro in the field of battle.

15. The eloquent among the spectators were talking to one another, about the frailty of human life, and the uncertainty of the time of their meeting in the next world.

16. Oh! the stern cannibal of death, says one, that devours in one swoop, whole bodies of the assembled armies, now weltering in blood; and levels the levelling hosts to the ground.

17. The showers of arrows falling on the bodies of elephants, resemble the showers of rain drops on mountain tops; and the darts sticking to their frontal bones, liken the bolts of lightning piercing the peaks of cliffs.

18. While the headless body of the beheaded, was grovelling grievously on the ground for want of its head, the pate flying on high as a bird of air, proclaimed its immortality in heaven.

19. The army harassed by stones slung on their heads, cried to entrap the enemy in the snares set at their feet.

20. Wives that had become Apsarās (heavenly nymphs) after death, were now eager to claim their husbands, who were restored to their youth, by virtue of their falling in the field of battle.

21. The glaring light of the line of lances that had reached the skies, seemed as a flight of stairs or golden vistas, for the ascent of the brave to the gates of heaven.

22. The wife of the slain soldier, seeing now a heavenly goddess, taking possession of her husband's fair gold-like breast, was looking about in search of another.

23. Generals, wailing loudly with their uplifted arms, over their fallen armies in the field, appeared as the cliffs of rocks, resounding to the clamorous surges below.

24. They cried out to fight the foremost in war, and to remove the wounded to the rear; and not to trample over the bodies of their own soldiers, now lying low on the ground.

25. Behold! there the Apsarās eagerly tying their loosened locks, and advancing with sobbing bosoms to receive the departed warriors, joining their company in their celestial forms.

26. Ah! receive them says one, who are our guests from afar, on the banks of the rivers of Paradise, decorated with lotus blossoms of golden hue, and entertain them with fresh water and cooling breeze.

27. Look! there the groups of weapons, broken into pieces like bones by their concussion, are huddled in the air with a jingling sound (kanatkāra), and shining as stars in the sky.

28. Lo! the stream of deceased souls, flowing in arrowy currents and rolling in whirlpools of the flying disks, is rapidly gliding with the pebbles and stones, flung from the slings in the air.

29. The sky is become as a lake of lotuses with the lotiform heads of warriors flung aloft in the air, while the flying weapons are floating like their stalks in it, with the broken swords as their thorns all around.

30. The flying fragments of the flags, forming the folia of the plants, and the darts sticking to them, appear as big black bees fluttering about the flowers moving with the breeze.

31. The arrows sticking to the dead bodies of elephants, are as emmets on mountain tops, and as timid girls clinging to the bosoms of men.

32. The winds unfurling the curling locks of Vidyādhara females, indicate their approaching spousals, as the unfolding plumage of fowls are predictions of success in augury.

33. The lifted umbrellas are shining as so many moons on high and the moon shining above in the form of fair fame, spreads her light as a white canopy on earth.

34. The brave warrior, soon after his death, assumes a celestial form framed by his own merit, as a man in his sleep, attains to a state, he has imagined to himself in his waking.

35. The flying spears and lances and clubs and disks are hurtling in the air, like shoals of restless fishes and sharks, moving about incessantly in the troubled waters of the sea.

36. The milk-white rags of umbrellas, tattered and shattered by arrowy shafts, are flying as cranes in the crowded air, and appearing as the disk of the moon broken into a thousand pieces.

37. These waving flappers flying in the air with a hoarse gurgling (gharghara), seem as the waves of the sea lifted in the air, and undulating with a babbling noise in the ocean of the sky.

38. Those slips of the flappers and umbrellas, hashed by the slashing arms, appear as the laurels of glory flung aloft and flying in the regions of air.

39. Behold ye friends! how these flying arrows and showering spears, are approaching to us with hits of their spoil, like bodies of locusts, bearing away their verdant booty in the air.

40. Hearken to the clanking sound of the striking steel, in the uplifted arm of the armoured soldier, resounding like the loud larum of the regent of death.

41. Hear the tremendous blows of weapons, like the blowing of an all destroying tornado, throwing down the elephants like crags of mountains, with their long stretching tusks lying like water falls on the ground.

42. Lo! there the drivers of war chariots are stopped in their course, and striving to make their way through the puddles of blood, in which the wheels and horses of the car, are huddled together as in a bog of quagmire.

43. The jingling of arms and armours, and the jangling of swords and steel, resound, as the tingling of the lute at the dancing of the dire and dreaded dame of death.

44. See the skirts of the sky reddened by the roseate particles, borne by the winds from the streams of blood, issuing out of the wounds in the bodies of men, horses and elephants lying dead in the field.

45. Look at the array of arrows formed in the air as a wreath of blossoms, and falling as the rays of lightnings from the dark black clouds of weapons hanging on high.

46. Lo! the surface of the earth filled with blood-red weapons, appearing as faggots of fire strewn over the ground in an universal conflagration.

47. The multitudes of commingled weapons, clashing with and breaking one another into pieces, are falling down in showers, like the innumerable rays of the sun.

48. The fighting of one man among the motionless many, is like the magic play of a magician[19] where the conjurer acts his parts amidst the bewitched beholders, Lo! there the indifferent spectators viewing the warfare as a dream (by their *prajna* or inward vision of the mind).

[19] P. mujosi S. Yātudhāna, H. Jādugar = juggler.

49. The field of battle, where all other sounds are hushed under the clashing of arms, resembles the stage of the martial god Bhairava, chanting his pitiless war song in jarring cacophony.

50. The battlefield is turned to a sea of blood, filled with the sands of pounded weapons, and rolling with the waves of broken discuses.

51. All the quarters under the regents of the sky, are filled with

martial music loudly resounding on all sides; and the rebellowing hills seem to challenge one another, in their aerial flight and fighting (as in contest of the gods and titans of old).

52. Alas for shame! says one, that these arrows flung with such force from the bow strings, and flying with such loud hissing, and glittering as red hot lightnings in the air, are foiled in their aim of piercing the impenetrable armours, and driven back by them to hit at the stony hills.

53. Hear me friend, that art tired with the sight, that it is time for us to depart from this place, ere we are pierced in our bodies by these sharp arrows flashing as fire, and before the day runs its course of the fourth watch (evening).

## CHAPTER XXXV.

### DESCRIPTION OF THE BATTLEFIELD.[20]

[20] The battle ground is compared firstly with the sky, then with the sea, next with a forest, and lastly with the last dooms-day.

Vasishtha said:—Then the waves of horse troops mounting to the sky, made the battlefield appear as a raging sea.

2. The moving umbrellas floated as its foam and froth, and the feathered silvery arrows glided like the finny pearly fishes in it, while the high flight and rush of the cavalry, heaved and dashed as surges of the sea.

3. The rushing of the weapons resembled the running of its currents, and the circles of the soldiers were as vortices of its waters. The elephants were as its islets and their motions resembled the moving rocks in it.

4. The whirling disks were as its eddies, and the flying hairs on the heads likened its floating weeds. The sparkling sands were as its shining waters, and the flash of swords like its glassy spray.

5. The gigantic warriors were its whales and alligators, and the resounding caverns like its gurgling whirlpools.

6. The flying arrows were like its swimming fishes, and the floating flags likened its uprising waves and bores.



7. The shining weapons formed the waters of this ocean and their whirlpools also, while the long lines of forces appeared as the huge and horrible bodies of its whales.

8. Soldiers clad in black iron armour, were as the dark blue waters of the deep, and the headless bodies groveling in dust were as the eddies of the sea, with the encircled equipments as the sea weeds.

9. The showers of arrows had obscured the skies with a mist, and the confused rattlings of the battlefield, were as the roarings of the clouds.

10. The flying and falling heads of the slain soldiers, resembled the large drops of rain, and their bodies were as pieces of wood, whirling in the eddies of the disks.

11. The bold bowyer, bending his strong bow in the form of a curve, and leaping above the ground, resembled the spouting sea, rising from underneath the ground with his heaving waves on high.

12. The unnumbered umbrellas and flags, that were moving up and down in the field, were as the foaming and frothing sea, rolling in waves of blood, and carrying away the beams and timbers of the broken cars in its current.

13. The march of the army resembled the flowing of the sea waters, and the blood spouting from the wounds of the elephants likened its bubbles, while the moving horses and elephants represented the sea animals in their motion.

14. The battlefield had become like the wondrous field of the air, where the furious war, like a tremendous earthquake, shook the hills like moving clouds in the sky.

15. Here the waves were undulating like flights of birds in the air, and the groups of elephants falling aground like rocks, and the cowardly ranks were murmuring like herds of the timorous deer.

16. The field is turned to a forest of arrows, and wounded soldiers are standing fixed on the ground as trees, with the arrows flying as locusts, and the horses moving like antelopes in it.

17. Here the loud drum sounded as the humming of bees in the hollows of trees, and the army appearing as a mist, with the bold warrior sprawling like a lion in it.

18. The dust was rising in clouds and the forces falling as rocks; the huge cars broken down as hills, and the flaming swords shining on all

sides.

19. The rise and fall of the foot soldier's feet flitted like the falling flowers on the ground, and the flags and umbrellas o'ertopped it as clouds; it was overflowed by streams of blood, and the high-sounding elephants falling as thundering showers of rain.

20. The war was as the last doom of death ready to devour the world, and destroy the flags and banners, the umbrellas and chariots in a confused chaos.

21. The shining weapons were falling like fragments of the refulgent sun, and burning all things as a burning pain inflames the soul and mind.

22. The out-stretched bows were as rainbows, and the falling arrows as showers of rain; the flying sabres resembled the forked lightnings, and their falling fragments like the sparkling hailstones.

23. The dire massacre made a sea of blood, with the hurling stones as its shoals and rocks; while the flying arms resembled the falling stars from heaven.

24. The sky was as a sea full of the whirlpools of the groups of disks and circlets, that were hurled in the air; and there were the burning fires, that performed the funerals of the slain.

25. The missiles were as bolts of thunder, which struck the rock-like elephants dead in the field, to block the passage of men.

26. The earth and sky were obscured by a thick cloud of showering arrows, and the army below was a sea of tempestuous warfare and bloodshed.

27. The destructive weapons were flying on all sides, like huge dragons of the sea, carried aloft by gusts of wind from the stormy main.

28. The flying arms of bolts and swords, disks, pikes and lances, were blazing and breaking one another in the air with such hideous noise, that it seemed to be a second deluge, when the last tornado blew up everything on high scattering them in all directions, and crushing and smashing them with a tremendous peal.

## CHAPTER XXXVI.

## SECTION I.

### COLLISION OF EQUAL ARMS AND ARMIGERENTS.

The heaps of arrows rising in spires above the ground, drove the cowards and the wounded afar from the field.

2. The hills of the dead bodies of men, horses and elephants, heaving in promiscuous heaps, and appearing as clouds fallen upon earth, invited the Yakshas and Rākshasas, and the carnivorous Pisāchas, to come and sport in the wide ocean of blood.

3. Now there commenced a commutual contest, betwixt men of rank and virtue, and those of good character, valour and strength on both sides; not excepting even the holy and household people, all of whom took part in the combat, (that is, no condition of life, nor age nor sex, could escape the contagion of a warfare).

4. Duels were fought between these, like the clashing of one cloud with another; and like the confluence of two streams discharging their fury against each other.

5. As a rib is joined to another, and one side with the other, so met the horse against the horse, and elephant opposed the elephant in mutual conflict.

6. As one forest clasps and clings to another, and one hill is linked with the other in a range, so the duelists strove together, as one wave dashes against the other.

7. Footmen fought with footmen, as the reeds crush the reeds, and bamboos clash against one another, and the contrary winds struggle between themselves.

8. Cars falling upon cars, and chariots running against chariots, broke one another to pieces; and the citizens beat the rustics, as the Devas smote the demons of old.

9. The sky which had been erewhile clouded by the flight of arrows, was now emblazoned by the banner of the bowyer, resembling the rainbow of various colours.

10. At last the warriors who were overpowered in their conflict with unequal arms, fled away from the field, as they do from the fire of a conflagration.

11. Now the armigerents with discuses, met the thwarters of disks

(chakras) in contest; and bowyers were opposed to bowmen, and swordsmen challenged the sword fighters in the field. So met the hookers and crookers with their co-rivals with crowbars (bhusundis) in hand.

12. Maces were opposed to maces (musalas), and lancers were set against the lance bearers (kuntas) in fighting. Spearmen braved the spearmen (rishtis), and the throwers of missiles were crossed with missives (prāsas) in hand.

13. Mallets militated against mallets (mudguras), and clubs were contravened by clubmen in the conflict. Combatants with pikes (saktis), encountered the pikemen (sakti-dharas) face to face; and iron rods were crossed to pointed rods (sūlas) in the strife.

14. Pugilists with missive weapons, counteracted the missiles of their antagonists (prāsas), and those fighting with battle axes (parasus), baffled the poleaxes and pickaxes (paraswadhas) of their foes.

15. Trappers with their traps and snares, attacked the darters of nooses and lassos (pāsas); and the darters of javelins (sankus), withstood the darts of the dartsmen on the other side. Daggers were opposed to daggers (kshurikas), and cudgels were presented before the cudgels (bhindipālas of the enemy).

16. Combatants with iron gloves contravened the boxers with iron fistcuffs (Vajramushtis), and those with iron cranes, pursued the fighters with crooked goads, (ankusas) in hand. Warriors with ploughshares attacked the ploughmen, and those with tridents, fell upon the trident holders (trisūlins) in contest.

17. Champions with chained armours set upon the soldiers attired in mail (srinkhala jāla); and they poured upon the field as flights of locusts, or as the waves in the troubled sea.

18. The air also seemed as a sea, with flying disks whirling as whirlpools (chakravartas), and the flight of reeds whistling like gusts of wind; while the range of running weapons seemed as sharks and dolphins moving about it.

19. The hollow of the heaven became as the great deep of the sea, impassable by the celestials, owing to the waving weapons, moving as sea monsters in the air.

20. Thus the armies of the two belligerent potentates, each composed of eight ranks or battalions, were furiously engaged with one another, as described below.

### SECTION III.

#### CATALOGUE OF THE FORCES.

21. Now hear me relate to you, the forces on the side of Padma, now named Vidūratha, and the allied powers that came to his side, from the Central and Eastern districts.

22. There came the hardy warriors of Kosala (Oudh) and Kāsi (Benares); those of Magadha (Behar) and Utkala (Orissa), situated in the east; and the Mekhalas (of Vindhya range), the Karkars (of Karnatic), and the Madras (of Madura) in the south.

23. The chiefs of Hema (Imaus) and Rudras and the Tāmraliptas (Tamils) from the south; the Prāgjyotishas (of east Assam), and the horse faced Osmuks and Ambashtha cannibals.

24. Then there joined the Varna-koshthas and Viswotras, and the eaters of raw food and flesh and the fish eaters (piscivori); and those with faces like tigers, the Kiratas (Kirrroids and Kira-antis), with the Sauviras and one legged people.

25. Next came the mountaineers of Mālyavāna, Sibira and Anjanagiri; and others having the ensigns of bulls and lotuses, and the people of the sun rising mountain (Udaya-giri) in the east.

26. Those that joined from the south east (prāgdaxina), are the following, namely; the Vindhyaaris, the Chedis, the Vatsas, the Dasārnas (near the confluence of the ten streams); and the Angas, Bangas and Upabangas (of Upper and Lower Bengal).

27. They that met from the south were, Kalingas and Pundras, the Jatharas, Vidarbhas and the hill people (on the Karnatic coast); the Sabaras, the outcasted savages, the Karnas and the Tripura people.

28. Those named Kantakas from their thorny district, the unenlightened Komalas (of Comilla?); the Karnas (Canarese), the Āndhras, the Cholas and the people on the borders of the Charmanvati river.

29. The Kakos or bald-headed and bearded people, and those of the Hema-kuta hills; the frizzled and long necked people, and the inhabitants of Kishkindha and cocoa forests.

30. The princes that joined with Līlā's husband from the south, were as follows viz. the Vindhyaans, the Kusumians (of Patna), the Mahendras and the Darduras, (of the hills of the same names).

31. The Malays and the solar race, and the Prince of the (33) united

states and the rich and united cities of Avanti and Sāmbavati.

32. And those of Dasapura (or ten cities) of Katha (Kota), Chakra, Reshika Cutch and others, and the foresters of Upagiri and Bhadragiri hills.

33. The prince of Nagore and the chiefs of Dandaka forest, and the joint states of the people; the Sahas, Saivas, and the hill people of the Rishyamuka and Karkota and the Vimbila foresters.

34. Then came the inhabitants from the banks of Pampā, the Kerakas and Karkaviras; with the Kherikas, Asikas and the people of Dhrumapattana.

35. Next came the Kāsikas and Khallukas, the Yadas and Tamraparnikas; the Gonardas, the Kanakas and the people of Dinapattam.

36. The Tamris (Tamils), Kadambharas, Sahakāras and Enakas (or deer hunters); the Vaitundas, Tumba-vanalas, and those attired in deer and elephant skins.

37. Then came the lotus-like Sibis and Konkans and the inhabitants of Chitrakuta mountains; with the people of Karnata, the Mantas, Batakas and those of Cattak.

38. The Andhras and Kola hill people (Koles), the Avantis and Chedis; with the Chandas and Devanakas and Kraunchavahas.

39. At last came the people from the three peaks of Chitrakūta mountains, called the Silākhāra, Nanda mardana and Malaya, which were the seats of the guardian Bākshasas of Lankā.

40. Then those of the southwest where there is the great realm of Surāstra (Surat), with the kingdoms of Sindhu (Sinde) Sauvira, Abhīra, and Dravidas (in Deccan).

41. Also those of the districts of Kikata, Siddha Khanda, and Kāliroha, and the mount Hemagiri or golden hills and the Raivataka range.

42. Then the warriors of Jaya Kachchha (the victorious Cutch), and Mayavara (Mewar); as also the Yavanas (Ionians), the Bahlikas (Balkhs), the Marganas (nomads), and the grey coloured Tumbas (on the north).

43. Then there came Lahsa races and many hill peoples, inhabiting the borders of the sea (Caspian), forming the limit of the dominion of Līlā's husband (Hindu Government) on the north.

44. Now know the names of the countries belonging to the enemy in the west, and of those composed of the following mountain ranges, *viz.*

45. The mount Manimān and the Kurar-pana hills, with the hillocks of Vanorka, Megha-bhava, and the Chakra-vana mountain.

46. There is the country of the five peoples limiting the territory of the Kāsa Brahmans, and after that the Bhāraksha, the Pāraka and Sāntika countries.

47. Thence stretch the countries of the Saivyas, Amarakas, the Pachchyas (Pāschātyas) and Guhutwas; and then the Haihaya country, and those of the Suhyas, Gayas and Tajikas and Hunas (Huns).

48. Then along the side of some other countries, there is the range of Karka hills, inhabited by barbarous people, devoid of caste, customs and limits of moral duties.

49. Thence stretches a country hundreds of leagues in length, to the boundary mountain of Mahendra, abounding in rich stones and gems.

50. After that stands the Aswa range with hundreds of hills about it; and extending to the dread ocean on the north of the Pariyātra range. (Paropamisus).

51. On the north western side, there are countries beyond the boundary mountains (of Asia), where Venupati was the king of the land.

52. Then there are the countries of the Phālgunakas and Māndavayas and many other peoples; and those of Purukundas and Paras (Paris?) as bright as the orb of the sun.

53. Then the races of Vanmilas and Nalinas and the Dirghas; who are so called, from their tall statures and long arms and hairs. Then there are the Rangas (Red men), Stānikas with protuberant breasts, and the Guruhas and Chaluhas.

54. After that is the kingdom of women (ruled by a queen), where they feed upon bullocks and heifers. Now about the Himālayas and its hills in the north (of India):—

55. These are the Krauncha and Madhumān hills; and the Kailāsa, Vasumān and the Sumeru peaks; at the foot of which are the people, known under many names.

56. Beside these there met the warlike tribes of India consisting of the Madrawars, Malavas and Sura-senas. The Rajputs of the race of Arjuna, the Trigartas and the one legged people and Khudras.

57. There were the Abalas, Prakhalas, and Sakas (Saccæ or Scythians).

The Khemadhūrtas, the Dasadhanas, the Gavāsanas and Dandahanas (club fighters).

58. The Dhānadas and Sarakas and Bātadhānas also, with the islanders and Gāndhāras and Avanti warriors of Malwa.

59. The warlike Takshasilas (Taxilas), the Bīlavas, Godhanas and the renowned warriors of Pushkara (Pokhra).

60. Then there were the Tīkshas and Kālavaras, and the inhabitants of the cities of Kāhaka and Surabhūti likewise.

61. There were the people of the Ratikādarsa and Antarādarsa also; and the Pingalas, the Pandyas, Yamanas and Yātudhānas Rākshasas too.

62. There were also the races of men, known as Hematālas and Osmuks, together with the hilly tribes, inhabiting the Himalaya, Vasumān, Krauncha and Kailasa mountains.

63. Hear me now relate to you the peoples that came from the north east quarter, which extends a hundred and eighty leagues in its circumference.

64. There came also the Kalutas and Brahmaputras, the Kunidas and Khudinas, with the warlike Malavas and the champions of the Randhra and forest states.

65. Then there were the Kedavas and Sinhaputras of dwarfish statures; the Sabas (Sabae or Sabians?), the Kaccaes, the Pahlavis (ancient Persians), the Kamiras and the Daradas (the present Darduis or Himalayan hills).

66. There were also the people of Abhisa, the Jarvakas, the Pulolas and Kuves; the Kirātas and Yamupatas, together with the poor and rich people of desert lands and tracts of gold.

67. Thus Līlā saw in one view, the residences of the *devas*; the forest lands and the earth in all their beauty. She saw all the seats of opulence (viswavasus), and the edifices with which they were adorned; she beheld the summit of Kailāsa, and the delightful groves at its foot, and the level lands traversed by the aerial cars of Vidyādhara and celestial beings.[21]

[21] It was easy for the lively Līlā, to learn about these peoples and their native lands in her lonely Yoga meditation, by the help of the goddess of learning; but it is hard for us to identify them without subjecting ourselves to a long labour of love, which is a sort of Yoga also, called *vidya Yoga*, or intense application and self devotion to



learning.

## CHAPTER XXXVII

### CATALOGUE OF THE FORCES CONTINUED.[22]

[22] Note. It is not easy to say, whether this continuation and lengthy description of the warfare, is Vasishtha's or Vālmīki's own making; both of them being well acquainted with military tactics: the former having been the general of King Sudāsa against the Persians, and the latter the epic poet of Rāma's wars with Rāvana in the celebrated Ramāyana.

These descriptions are left out in the vernacular translations of this work as entirely useless in Yoga philosophy, without minding, that they formed the preliminary step to Rāma's military education, which he was soon after called to complete under the guidance of Viswāmitra in the hermitage.

Vasishtha said:—Thus the ravaging war was making a rapid end of men, horse, elephants and all; and the bravos coming foremost in the combat, fell in equal numbers on both sides.

2. These (as named before), and many others were reduced to dust and ashes; and the bravery of the brave, served but to send them like poor moths to the fire and flame of destruction.

3. Know now the names of the central districts, not yet mentioned by me, that sent their warriors to the field, in favour of the consort prince of Līlā.

4. These were the inland forces of Sursena (Muttra), the Gudas (Gaudas?), and the Asghanas (?); the Madhymikas and they that dwell under sunlight (the tropics).

5. The Sālukas and Kodmals, and Pippalāyanas; the Māndavyas, Pandyans, Sugrīvas and Gurjars.

6. The Pāriyātras, Kurashtras, Yamunas and Udumvaras; the Raj-waras, the Ujjainas, the Kālkotas (Calicuts) and the Mathuras (of Muttra).

7. The Pāñchālas (Pāñjābis), the Northern and Southern Dharmakshetras; the Kurukshetrias, Pāñchālakas and Sāraswatas.

8. The line of war chariots from Avanti, being opposed by the arms of

the warriors of the Kunta and Panchanada districts, fell in fighting by the sides of the hills.

9. Those arrayed in silken attire, being dismantled by the enemy, fell upon the ground, and were trodden down by the elephants.

10. The bravadoes of Daspura, being hacked in their breasts and shoulders by the hostile weapons, were pursued by the Banabhuma warriors, and driven to the distant pool.

11. The Sāntikas being ripped in their bellies, lay dead and motionless in naked field, and wrapped in their mangled entrails, which were torn and devoured by the voracious Pisāchas at night.

12. There the veteran and vociferous warriors of Bhadrasiri, who were well skilled in the battle field, drove the Amargas to the ditch, as they drive the tortoises to their pits.

13. The Haihayas were driving the Dandakas, who like fleet stags were flying with the swiftness of winds, and all gushing in blood by the pointed and piercing arrows of the enemy.

14. The Daradas were gored by the tusks of the elephants of their enemies, and were borne away in floods of their blood, like the broken branches of trees.

15. The Chīnas (Chinese) were mangled in their bodies by darts and arrows, and cast their tortured bodies in the water, as a burden they could no longer support.

16. The Asūras, pierced in their necks by the flying lances of the Karnatic lancers, fled in all directions like the faggots of fire, or as the flying meteors of heaven.

17. The Sākas and Dāsakas were fighting together, by holding down one another by the hair on their heads, as if the whales and elephants were struggling mutually from their respective elements.

18. The flying cowards were entrapped in the snares cast by the Dasārṇa warriors, as dolphins hiding under the reeds, are dragged out by nets on the blood-red shore.

19. The lifted swords and pikes of the Tongas (Tonguise), destroyed the Gurjara (Guzrati) force by hundreds, and these like razors balded the heads (*i. e.* made widows) of hundreds of Gurjara women. (It is their custom to remain bald-headed in widowhood).

20. The lustre of the lifted weapons of the warriors, illumined the land

as by flashes of lighting; and the clouds of arrows were raining like showers of rain in the forest.

21. The flight of the crowbars (bhusundis), which untimely obscured the orb of the sun, affrighted the Abhīra (cowherd) warriors with the dread of an eclipse, and overtook them by surprise, as when they are pursued by a gang of plunderers of their cattle.

22. The handsome gold collared army of the Tāmras or tawny coloured soldiers, were dragged by the Gauda warriors, as captors snatch their fair captives by the hair.

23. The Tongons were beset by the Kanasas, like cranes by vultures with their blazing weapons, destroying elephants and breaking the discuses in war.

24. The rumbling noise (gudugudurava), raised by the whirling of cudgels by the Gauda gladiators, frightened the Gāndhāras to a degree, that they were driven like a drove of beasts, or as the dreading Drāvīdas from the field.

25. The host of the Sāka or Scythian warriors, pouring as a blue torrent from the azure sky, appeared by their sable garb as the mist of night, approaching before their white robed foes of the Persians.

26. The crowded array of lifted arms in the clear and bright atmosphere, appeared as a thick forest under the milk white ocean of frost, that shrouds the mountainous region of Mandāra.

27. The flights of arrows which seemed as fragments of clouds in the air from below, appeared as waves of the sea, when viewed by the celestials from above.

28. The air appeared as a forest thickly beset by the trees of spears and lances, with the arrows flying as birds and bees; and innumerable umbrellas, with their gold and silver mountings, appearing as so many moons and stars in the sky.

29. The Kekayas made loud shouts, like the war hoops of drunken soldiers, and the Kankas covered the field like a flight of cranes, and the sky was filled with dust over their heads.

30. The Kirāta army made a purling noise (kulakula) like the effeminate voice of women; causing the lusty Angas to rush upon them with their furious roar.

31. The Kāsas (Khasias) covering their bodies with *kusa* grass (in their grassy garbs), appeared as birds with feathers, and raised clouds

of dust by flapping their feathered arms.

32. The giddy warriors of Narmada's coasts, came rushing in the field unarmed with their weapons, and began to flee and flout and move about in their merry mood.

33. The low statured Sālwas came with the jingling bells of their waist bands, flinging their arrows in the air, and darting showers of their darts around.

34. The soldiers of Sibi were pierced with the spears hurled by the Kuntas. They fell as dead bodies in the field, but their spirits fled to heaven in the form of Vidyādharas.

35. The Pāndu-nagaras were laid groveling on the ground in their quick march, by the mighty and light footed army, who had taken possession of the field.

36. The big Pāncha-nadas (Punjabis), and the furious warriors of Kāsi (Benares), crushed the bodies of stalwart warriors with their lances and cudgels, as elephants crush the mighty trees under their feet and tusks.

37. The Burmese and Vatsenis were cut down on the ground by the disks of the Nīpas (Nepalese); and the Sahyas were sawn down with saws as withered trees.

38. The heads of the white Kākas (Caucasians), were lopped off with sharp axes; and their neighbouring prince of the Bhadras was burnt down by the fiery arrows (fire arms).

39. The Matangajas (of Elephantia) fell under the hands of Kāsthayodhas (of Katiawar), as old unchained elephants falling in the miry pit; and others that came to fight, fell as dry fuel into the blazing fire.

40. The Mitragartas falling into the hands of the Trigartas, were scattered about as straws in the field, and having their heads struck off in their flight, they entered the infernal regions of death.

41. The weak Vanila force, falling into the hands of the Magadha army, resembling a sea gently shaken by the breeze, went down in the sands, as lean and aged elephants.

42. The Chedis lost their lines in fighting with the Tongans, and lay withered in the field of battle, as flowers when scattered in the plains, fade away under the shining sun.

43. The Kosalas were unable to withstand the war cry of the deadly Pauravas, and were discomfited by showers of their clubs, and missile

arrows and darts.

44. Those that were pierced by pikes and spears, became as coral plants red with blood all over their bodies, and thus besmeared in bloodshed, they fled to the sheltering hills like red hot suns to the setting mountains (astāchala).

45. The flight of arrows and weapons borne away by the rapid winds, moved about in the air as fragments of clouds, with a swarm of black bees hovering under them.

46. The flying arrows seemed as showering clouds, and their feathers appeared as the woolly breed; their reedy shafts seeming as trees, were roving with the roar of elephants.

47. The wild elephants and people of the plains, were all torn to pieces like bits of torn linen.

48. War chariots with their broken wheels, fell into the pits like the broken crags of mountains, and the enemy stood upon their tops as a thick mist or cloud.

49. The multitude of stalwart warriors meeting in the field, had given it the appearance of a forest of *tāla* and *tamāla* trees; but their hands being lopped off by weapons, they made it appear as a mountainous wood, with its clumps of tapering pine trees.

50. The youthful damsels of Paradise were filled with joy and glee, to find the groves of their native hill (Meru), full of the brave champions (fallen in the field).

51. The forest of the army howled in a tremendous roar, until it was burnt down by the all devouring fire of the enemy.

52. Hacked by the Pisāchas (Assamese), and snatched of their weapons by the Bhutas (Bhoteas), the Dasārnās (at the confluence of the ten streams of Vindhya) threw off their staffs, and fled as a herd of heifers (*nikuchya karnidhavati*—bolted with their broken staves. Pānini).

53. The Kāsias were eager to despoil the tinsels from the dead bodies of the chiefs by their valour, as the summer heat robs the beauty of lotuses in a drying pool.

54. The Tushākas were beset by the Mesalas, with their darts, spears and mallets; and the sly Katakas were defeated and driven away by the Narakas in battle.

55. The Kauntas were surrounded by Prastha warriors, and were defeated

like good people by the treachery of the wily.

56. The elephant drivers, that struck off the heads of their hosts in a trice, were pursued by the harpooners, and fled with their severed heads, as they do with the lotus-flowers plucked by their hands.

57. The Sāraswatas fought on both sides with one another until it was evening, and yet no party was the loser or gainer, as in a learned discussion between pandits and among lawyers.

58. The puny and short statured Deccanese, being driven back by the Rākshas of Lanka, redoubled their attack on them, as the smothering fire is rekindled by fuel.

59. What more shall I relate Rāma about this war, which baffles the attempt of the serpent Vāsukī even, to give a full description of it with his hundred tongues and mouths.

## CHAPTER XXXVIII.

### CESSATION OF THE WAR.

Vasishtha continued:—Now as the war was waging fiercely, with mingled shouts on both sides, the sun shrouded his burnished armour under the mist of darkness, and was about to set.

2. The waters of the limpid streams glided with the showers of stones flung by the forces, and falling on the fading clusters of lotuses growing in them.

3. Flashes of fire glittered in the sky, by the clashing of the shafts and darts below; and waves of arrows were seen, now approaching nigh and now receding at a distance.

4. Severed heads like loose lotuses, floated and whirled in the whirlpools of blood below, and the sea of heaven was filled with flying weapons, moving as marine animals above.

5. The rustling of the breeze and the whistling of the overshadowing clouds of weapons, frightened the aerial Siddhas and sylvan apes, with the fear of an approaching rain.

6. The day declined after it had run its course of the eight watches (Yāmārdhas), and assumed the graceful countenance of a hero, returning

in glory, after he has fought his battle.

7. The army like the day, declined in splendour, being battered in its cavalry, and shattered in its force of elephants.

8. Then the commanders of the armies, in concert with the ministers of war, sent envoys to the hostile parties for a truce to the fighting.

9. Both parties agreed to the armistice, seeing how much they were harassed in the engagement; and the soldiers with one voice, gave their assent to it.

10. They hoisted their soaring banners of truce on the pinnacles of the highest chariots (rathas); and a crier on each side, mounted over one, to give proclamation to the armies below.

11. They furled the white flags on all sides, which like so many moons in the gloom of night, proclaimed peace on earth by cessation from contention.

12. Then the drums sent their loud peals around, which were resounded by roarings of the clouds (Pushkarāvartas) above and all about.

13. The flights of arrows and weapons, that had been raging as fire in the atmosphere, now began to fall in torrents, like the currents of the lake Mansaravara on the ground below.

14. The hands and arms of the warriors were now at rest like their feet; as the shaking of trees and the surges of the sea are at an end after the earthquake is over.

15. The two armies now went their own ways from the field of battle, as the arms of the sea run into the land in different directions.

16. The armies being at rest, there was an end of all agitation in the field; as the waves of the ocean are lulled to rest, on its calm after a storm (literally, after its churning by the Mandara mountain).

17. It became in an instant as dreadful as the dismal womb of death (Pūtanā); and as deep and dark as the hollow pit of the sea, after its waters were sucked up by Agastya (the sun).

18. It was full of the dead bodies of men and beasts, and flowed in floods of purpling blood; it was resonant with the sounds of insects, like a heath with the humming of beetles.

19. The gory bodies were gushing with blood, and gurgling as the waves of the sea; and the cries of the wounded who wished to live, pierced the

ears, and throbbed the heart strings of the living.

20. The dead and wounded weltering side by side in streams of blood, made the living think the dead as still alive like themselves.

21. Big elephants lying dead in piles in the field appeared as fragments of clouds, and the heaps of broken chariots seemed as a forest dispersed by the storm.

22. Streams of blood were running with the dead bodies of horses and elephants, and heaps of arrows and spears and mattocks and mallets, flowing together with broken swords and missiles.

23. Horses were lying girt in their halters and harnesses, and the soldiers wrapt in their mails and armours; and flags and flappers and turbans and helmets lay scattered in the field.

24. The winds were rustling in the orifice of the quivers, like the hissing of arrowy snakes, or as the whistling of the breeze in the holes of bamboo trees; and the Pisāchas were rolling on beds of dead bodies, as upon their beddings of straws.

25. The gold chains of the helmets and the head ornaments of the fallen soldiers, glittered with the various colours of the rainbow, and greedy dogs and jackals were tearing the entrails of the dead like long ropes or strings.

26. The wounded were gnashing their teeth in the field of blood, like the croaking of frogs in the miry pool of blood.

27. Those clad in party coloured coats with a hundred spots on them, had now their arms and thighs gushing in a hundred streams of blood.

28. The friends of the dead and wounded, were wailing bitterly over their bodies; lying amidst the heaps of arrows and weapons, the broken cars and the scattered trappings of horses and elephants, which had covered the land.

29. Headless trunks of the goblins were dancing about with their uplifted arms touching the sky; and the stink of the carrion, fat and blood, filled the nostrils with nausea.

30. Elephants and horses of noble breed, lay dead and others gasping with their mouths gaping upwards; and the dashing of the waving streams of blood, beat as loud as drums against their rock-like bodies.

31. The blood gushing out of the pores of the wounded horses and elephants, ran like that of a wounded whale into a hundred streams. And



the blood spouting from the mouths of the dying soldiers flowed into a hundred channels.

32. Those who were pierced with arrows in their eyes and mouths, were uttering an inaudible voice in their last gasp of death; and those pierced in their bellies, had their bowels gushing out with a horrible stench; while the ground was reddened with thickened blood issuing out of the wounds.

33. Half dead elephants grasped the headless trunks with their uplifted trunks (proboscis), while the loose horses and elephants, that had lost their riders, were trampling over the dead bodies at random.

34. The weeping, crying and tottering wives of the fallen soldiers, fell upon their dead bodies weltering in blood, and embracing them fast by their necks, made an end of themselves with the same weapons.

35. Bodies of soldiers were sent with their guides on the way, to fetch the dead bodies from the field; and the hands of their lively companions, were busily employed in dragging the dead.

36. The field had become a wide river running with waves of blood, and breaking into a hundred whirling streams, carrying the severed heads, as lotuses swimming in them, and the torn braids of hair floating as bushes on them.

37. Men were busy to extract the weapons from the bodies of the wounded, who lamented loudly on account of their dying in a foreign land, and losing their arms and armours and horses and elephants in the field.

38. The dying souls remembered their sons and parents, their dear ones and their adored deities, and called out by their names; and began to sigh and sob with heart-rending heigh-hos and alacks.

39. The brave that died cursed their fates, and those falling in their fighting with elephants, blamed the unkind gods they had adored in vain.

40. The cowards fearing to be killed betook themselves to base flight; but the dauntless brave stepped forward amidst the whirlpools of blood.

41. Some suffering under the agony of arrows piercing their mortal parts, thought upon the sins of their past lives, that had brought this pain upon them; while the blood sucking Vetālas, advanced with their horrid mouths for drinking the blood of the headless trunks (Kabandhas).

42. The floating flags and umbrellas and flappers, seemed as white lotuses in the lake of blood below, while the evening stretched her train of stars like red lotuses in the etherial sea above.

43. The battle field presented the appearance of an eighth sea of blood; the rathas or warcars forming its rocks, and their wheels its whirlpools; the flags being its foam and froth, and the white flappers as its bubbles. (There are seven seas only on record).

44. The field of blood with the scattered cars, appeared as a track of land plunged in mud and mire, and covered over with woods broken down and blown away by a hurricane.

45. It was as desolate as a country burnt down by a conflagration, and as the dry bed of the sea sucked up by the sage Agastya (the sun). It was as a district devastated by a sweeping flood.

46. It was filled with heaps of weapons, as high as the bodies of big elephants lying dead about the ground.

47. The lances which were carried down by the streams of blood, were as big as the palm trees growing on the summits of mountains. (Compare the description in Ossian's poems).

48. The weapons sticking in the bodies of the elephants, seemed as the shining flowers growing on verdant trees: and the entrails torn and borne up by vultures, spread a fretted network in the sky.

49. The lances fixed beside the streams of blood, were as a woody forest on the bank of a river; and the flags floating on the surface, appeared as a bush of lotuses in the liquid blood.

50. Dead bodies of men were drawn up by their friends, from the bloody pool in which they were drowned, and the embedded bodies of big elephants were marked by men by the jutting weapons sticking in them.

51. The trunks of trees which had their branches lopped off by the weapons, appeared as the headless bodies of slain soldiers, and the floating carcasses of elephants seemed as so many boats swimming in the sea of blood.

52. The white garments that were swept down by the current, seemed as the froth of the pool of blood, and were picked up by the servants sent to search them out.

53. The demoniac bodies of headless soldiers, were rising and falling in the field, and hurling large wheels and disks upon the flying army on all sides.

54. The dying warriors were frothing forth floods of blood from their throats, and stones stained with blood were inviting the greedy vultures

to devour them.

55. Then there were groups of Sutāla, Vetāla and Uttāla demons dancing their war dance about the field, and whirling the rafts of the broken cars upon the flying soldiers on all sides.

56. The stir and last gasp of those that were yet alive, were fearful to behold, and the faces of the dying and the dead that were covered in dust and blood, were pitiful to the beholder.

57. The devouring dogs and ravenous ravens beheld the last gasp of the dying with pity; while the feeders on carrions were howling and fighting on their common carcass, till many of them became dead bodies by their mutual fighting.

58. Now I have described the sea of blood, which flowed fast with the gore of unnumbered hosts of horses, elephants and camels, and of warriors and their leaders, and multitudes of cars, and war chariots; but it became a pleasure garden to the god of death, delighting in his bed of bloodshed, and grove of the weapons beset all around.

## CHAPTER XXXIX.

### DESCRIPTION OF THE BATTLEFIELD INFESTED BY NOCTURNAL FIENDS.

Now the blood-red sun set down in the west, like a hero red with blood; and hid his lustre, which was dimmed by the brightness of the weapons of war in the western main.

2. The sky which had reflected the blood-red flush of the field of blood, was now dimmed by the setting of the glorious sun, and darkened by the veil of evening.

3. Thick darkness overspread the face of heaven and earth like the waters of the great deluge, and there appeared a body of ghosts (Vetālas), dancing in a ring and clapping their hands.

4. The face of the day like that of an elephant, being besmeared with the blackness of night fall, was again painted by the light of evening with the pearly spots of stars on the cheeks.

5. The busy buzz of Creation being silent in the dead darkness of night, like the humming of bees over the surface of the waters, the hearts of men were closed in sleep as in death, like the petals of the lotus at

night.

6. The birds lay with their folded wings and fallen crests in their nests, as the dead bodies were lying in the field, covered with their wounds and weapons.

7. Then the fair moonbeams shone above, and the white lotuses were blown below; the hearts of men were gladdened, and the victors felt joyous in themselves.

8. The ruddy evening assumed the shape of the blood-red sea of battle, and the fluttering bees now hid themselves like the faces of the fallen soldiers.

9. There was an ethereal lake above spangled with stars like the white lotuses on high; and here was the earthly lake below, beset by lotuses resembling the stars of heaven.

10. The bodies that were thought to be lost in darkness, were now recovered in light, as the gems hid under the water, are found scattered about in moonlight.

11. The battlefield was filled by the Vetāla demons, howling with their hideous cry; while bodies of vultures, crows and owls, were tearing the carcasses and sporting with the skeletons.

12. Then blazed the funeral piles as brightly as the starry frame on high, and the fire consumed the dead bodies together with their bones and raiments.

13. The fire burnt the bodies with their bones to ashes, after which it extinguished itself as if sated with plenty. The female fiends now began to sport in the water.

14. There arose a mingled cry of dogs and crows, of Yakshas and Vetālas, with the clapping of their hands; and bodies of ghosts were moving about as woods and forests.

15. The Dākinis (Dāyinis) were eager to steal away the flesh and fat from the piles, and the Pisāchas delighted in sucking the blood and the flesh and bones of the dead.

16. The demons were now looking and now lurking about the funeral piles, and the Rākshasas that rushed in, bore away the carcasses on their shoulders.

17. There came also bodies of ferocious Kumbhāndas, and big Dāmaras, uttering their barbarous cries of *chumchum*, and hovering over the

fumes of fat and flesh in the shapes of clouds.

18. Bodies of Vetālas stood in the streams of blood like earthly beings, and snatched the skeletons with hideous cries.

19. The Vetāla younglings slept in the bellies and chests of the elephants, and the Rākshasas were drinking their fill in the bloody field.

20. The giddy Vetālas fought with one another with the lighted faggots of the piles, and the winds were wafting the stench of the putrid carcasses on all sides.

21. The female fiends (Rūpikās), filled the baskets of their bellies with carrion, with a rat-a-tat (ratarata) noise; and the Yaksha cannibals were snatching the half-burnt carcasses from the funeral piles, as their roasted meat and dainty food (S. kali A. Kul).

22. Aerial imps (khagas) attacked the dead bodies of the big Bangas and black Kalingas, and flouted about with their open mouths, emitting the blaze of falling meteors.

23. The Vetāla goblins fell down in the dark and discoloured blood-pits, lying hid in the midst of the heaps of dead bodies; while the Pisācha ogres and the leaders of Yogini sprites, laughed at them for their false step (vetāla).

24. The pulling of the entrails (antras-ānts), vibrated as by striking the strings of wired instruments (tantras—or tānts); and the ghosts of men that had become fiends from their fiendish desires, fell fighting with one another.

25. Valiant soldiers were affrighted at the sight of the spectres (Rūpikās); and the obsequies were disturbed by the Vetāla and Rākshasa goblins.

26. The hobgoblins of the night, (nisācharas), got frightened at the fall of the carcasses from the shoulders of the elves (Rūpikās), who were carrying them aloft in the air; where they were waylaid by a throng of ghostly demons (bhūta-sankata).

27. Many dying bodies, that were lifted aloft with labour by the bogies (Dānas), were let to fall down dead on the ground, being found unfit for their food.

28. Pieces of blood-red flesh, fallen from the fiery jaws of jackals, resembled clusters of *asoka* flowers, strewn all around the funeral ground.

29. Vetāla urchins were busy in putting on the scattered heads over the headless bodies of kabandhas (acephali); and bodies of Yaksha, Raksha and Pisācha ogres, were flashing as firebrands in the sky.

30. At last a thick cloud of darkness, covered the face of the sky, and the view of the hills and valleys, gardens and groves, was hid under an impenetrable gloom. The infernal spirits got loose from their dismal abodes, and ranged and ravaged at large over the field, as a hurricane under the vault of heaven.

## CHAPTER XL.

### REFLECTIONS ON HUMAN LIFE AND MIND.

Vasishtha related:—The nocturnal fiends were thus infesting the gloomy field, and the myrmidons of death (Yama), roaming about it as marauders in the day time.

2. The naked and fleeting ghosts, were revelling on their provision of carrion in their nightly abode, and under the canopy of thick darkness, which was likely to be laid hold upon under the clutches of one's hand (hasta-grāhya).

3. It was in the still hour of the gloomy night, when the host of heaven seemed to be fast bound in sleep, that a sadness stole in upon the mind of Līlā's magnanimous husband (the belligerent prince Vidūratha by name).

4. He thought about what was to be done on the next morning, in council with his Counsellors; and then went to his bed, which was as white as moonlight, and as cold as frost. (A cold bed in the east vs. a warm one in the west).

5. His lotus-eyes were closed in sleep for a while in his royal camp, which was as white as the moonbeams, and covered by the cold dews of night.

6. Then the two ladies, issued forth from their vacuous abode, and entered the tent through a crevice, as the air penetrates into the heart and amidst an unblown bud of flower.

7. Rāma asked:—How is it possible sir, that the gross bodies of the goddesses, with their limited dimensions, could enter the tent through

one of its holes, as small as the pore of a piece of cloth?

8. Vasishtha answered saying that:—Whoso mistakes himself to be composed of a material body, it is no way possible for him to enter a small hole with that gross body of his.

9. But he who thinks himself to be pent up in his corporeal body as in a cage, and obstructed by it in his flight, and does not believe himself to fill his frame, or to be measured by its length; but has the true notion of his inward subtle spirit, it is no way impossible for him to have his passage any where he pleases to go.

10. He who perceives his original spiritual state, as forming the better half of his body, may pass as a spirit through a chink; but whoso relies in his subsequent half of the material body, cannot go beyond it in the form of his intellect.

11. As the air never rises upward, nor the flame of fire ever goes downward; so it is the nature of the spirit to rise upward, as that of the body to go down; but the intellect is made to turn in the way in which it is trained.

12. As the man sitting in the shade, has no notion of the feeling of heat or warmth; so one man has no idea of the knowledge or thoughts of another person.

13. As is one's knowledge so is his thought, and such is the mode of his life; it is only by means of ardent practice (of yoga and learning), that the mind is turned to the right course.

14. As one's belief of a snake in a rope, is removed by the conviction of his error; so are the bent of the mind and course of conduct in life, changed from wrong to right by the knowledge of truth.

15. It is one's knowledge that gives rise to his thoughts, and the thoughts that direct his pursuits in life: this is a truth known even to the young and to every man of sense.

16. Now then the soul that resembles a being seen in a dream or formed in fancy, and which is of the nature of air and vacuum, is never liable to be obstructed any where in its course: (for who can constrain the flight of his imagination?).

17. There is an intellectual body, which all living beings possess in every place. It is known both by consciousness, as well as the feelings of our hearts.

18. It is by the divine will, that the intellect rises and sets by

turns. At first it was produced in its natural, simple and intellectual form, and then being invested with a material body, it makes together an unity of the person out of the duality (of its material and immaterial essences).

19. Now you must know the triple vacuity, composed of the three airy substances—the spirit, mind and space, to be one and the same thing, (all the three being equally all pervasive); but not so their receptacle (of the material body), which has no pervasion.

20. Know this intellectual body of beings, to be like the air, present with every thing and every where (over which it extends and which it grasps in itself); just as your desire of knowing extends over all things in all places, and presents them all to your knowledge.

21. It abides in the smallest particles, and reaches to the spheres of heavens, (which it grasps within itself): it reposes in the cells of flowers, and delights in the leaves of trees. (*i. e.* It stretches over all these things in its knowledge of them).

22. It delights in hills and dales, and dances over the waves of the oceans; it rides over the clouds, and falls down in the showers of rain and hailstones of heaven.

23. It moves at pleasure in the vast firmament, and penetrates through the solid mountains. Its body bears no break in it, and is as minute as an atom.

24. Yet it becomes as big as a mountain lifting its head to heaven, and as large as the earth, which is the fixed and firm support of all things. It views the inside and outside of every thing, and bears the forests like hairs on its body.

25. It extends in the form of the sky, and contains millions of worlds in itself; it identifies itself with the ocean, and transforms its whirlpools to spots upon its person.

26. It is of the nature of an uninterrupted understanding, ever calm and serene in its aspect; it is possessed of its intellectual form, from before the creation of the visible world, and being all comprehensive as vacuity itself, it is conversant with the natures of all beings.

27. It is an unreality as the appearance of water in the mirage, but manifests itself as a reality to the understanding by its intelligence. Without this (intellection), the intellectual man is a nil as the son of a barren woman, and a blank as the figure of a body seen in a dream.

28. Rāma asked:—How is that mind to which you attribute so many powers,



and what is that again which you say to be nothing? Why is it no reality, and as something distinct from all what we see?

29. Vasishtha replied:—All individual minds are indued with these faculties, except all such individualities, whose minds are engrossed with the error (of the reality) of the outer world.

30. All the worlds are either of a longer or shorter duration, and they appear and disappear at times; some of these vanish in a moment, and others endure to the end of a *Kalpa*. But it is not so with the mind, whose progress I will now relate to you.

31. There is an insensibility which overtakes every man before his death; this is the darkness of his dissolution (*mahā-pralaya-yāminī*).

32. After the shocks of delirium and death are over, the spiritual part of every man, is regenerated anew in a different form, as if it was roused from a state of trance, reverie or swoon; (the three states of insensibility—*avidyā-trayam*).

33. And as the spirit of God, assumes his *triune* form with the persons of *Brahmā* and *Virāt*, after the dissolution of the world for its recreation; so every person receives the triplicate form of his spiritual, intellectual and corporeal beings, after the termination of his life by death.

34. *Rāma* said:—As we believe ourselves to be reproduced after death by reason of our reminiscence; so must we understand the recreation of all bodies in the world by the same cause. Hence there is nothing uncaused in it (as it was said with regard to the unproduced *Brahmā* and others).

35. Vasishtha replied:—The gods *Hari*, *Hara* and others, having obtained their disembodied liberation or *videha-mukti*, (*i. e.* the final extinction of their bodies, their minds and spirit as in *nirvāna*), at the universal dissolution, could not retain their reminiscence to cause their regeneration.

36. But human beings having both their spiritual and intellectual bodies entire at their death, do not lose their remembrance of the past, nor can they have their final liberation like *Brahmā*, unless they obtain their disembodied state, which is possible to all in this life or hereafter, by the edification of their souls, through yoga meditation alone.

37. The birth and death of all other beings like yourself, are caused by their reminiscence, and for want of their disembodied liberation or eternal salvation.

38. The living soul retains its consciousness within itself, after its pangs of death are over; but remains in its state of insensibility by virtue of its own nature (called *pradhāna*).

39. The universal vacuum is called nature (*prakṛiti*). It is the reflexion of the invisible divine mind (*chit prativimbam*); and is the parent of all that is dull or moving (*Jadā-Jada*), which are so produced by cause of their reminiscence or its absence (*sansmṛiti* and *asmṛiti*); the former causing the regeneration of living beings, and the latter its cessation as in inert matter.

40. As the living principle or animal life begins to have its understanding (*bodha*), it is called *mahat* or an intelligent being, which is possessed of its consciousness (*ahankāra*). It has then the organs of perception and conception, added to it from their elements (*tanmātras*) residing in the vacuous ether.

41. This minutely intelligent substance, is next joined with the five internal senses, which form its body, and which is otherwise called its spiritual body (*ātivahika* or *lingadeha*).

42. This spiritual being by its long association with the external senses, comes to believe itself as a sensible being; and then by imagining to have the sensible form, it finds itself invested with a material body (*ādhibhautika-deha*) as beautiful as that of a lotus.

43. Then seated in the embryo, it reposes in a certain position for sometime, and inflated itself like the air, until it is fully expanded.

44. It then thinks itself to be fully developed in the womb, as a man dreams of a fairy form in his sleep, and believes this illusion as a reality.

45. He then views the outer world, where he is born to die, just as one visits a land where he is destined to meet his death; and there remains to relish its enjoyments, as prepared for him.

46. But the spiritual man soon perceives every thing as pure vacuum, and that his own body and this world are but illusions and vain vacuities.

47. He perceives the gods, and human habitations, the hills and the heavens resplendent with the sun and stars, to be no more than abodes of disease and debility, decay and ultimate death and destruction.

48. He sees nothing but a sad change in the natures of things, and all that is movable or immovable, great or small, together with the seas, hills and rivers and peoples of this earth and the days and nights, are all subject to decay sooner or later.

49. The knowledge that I am born here of this father, and that this is my mother, these my treasures, and such are my hopes and expectations, is as false as empty air.

50. That these are my merits and these my demerits, and these the desires that I had at heart; that I was a boy and am now young; are the airy thoughts of the hollow mind.

51. This world resembles a forest, where every being is like a detached arbor; the sable clouds are its leaves, and the stars its full blown flowers.

52. The walking men are as its restless deer, and the aerial gods and demons its birds of the air; the broad day light is the flying dust of its flowers, and the dark night the deep covert of its grove.

53. The seas are like its rills and fountains, and the eight boundary mountains as its artificial hills; the mind is the great tank in it, containing the weeds and shrubs of human thoughts in abundance.

54. Wherever a man dies, he is instantly changed to this state, and views the same things every where; and every one thus rises and falls incessantly, like the leaves of trees in this forest of the world.

55. Millions of Brahmās, Rudras, Indras, Maruts, Vishnus and Suns, together with unnumbered mountains and seas, continents and islands, have appeared and disappeared in the eternal course of the world.

56. Thus no one can count the numbers of beings that have passed away, are passing and shall have to pass hereafter, nor such as are in existence and have to become extinct in the unfathomable eternity of Brahma.

57. Hence it is impossible to comprehend the stupendous fabric of the universe any how except in the mind, which is as spacious as the infinite space itself, and as variable as the course of events in the world.

58. The mind is the vacuous sphere of the intellect, and the infinite sphere of the intellect, is the seat of the Supreme.

59. Now know the whirlpool and waves of the sea to be of the same element, as the sea in which they rise and fall, though they are not of the same durable nature as the sea water, by reason of their evanescence. So the phenomena are the same with the Noumena, though none of these is a reality.

60. The etherial sphere of heaven, is but a reflexion of the intellectual sphere of the Divine mind, and the bright orbs of the firmament, are as gems in the bosom of Brahma. Its concavity is the cave of the mind of the Eternal One.

61. The world according to the sense in which I take it, as the seat of God, is highly interesting, but not so in your sense of its being a sober reality. So the meaning of the words "I and thou," refers according to me to the intellectual spirit, and according to you to the living soul and body.

62. Hence Līlā and Sarasvatī, being in their vacuous intellectual bodies, were led by the pure desire of their souls, to every place without any obstruction or interruption.

63. The intellectual spirit has the power, to present itself wherever it likes, on earth or in the sky, and before objects known or unknown and wished to be known by it. It was by this power that they could enter into the tent of the prince.

64. The intellect has its way to all places and things, over which it exercises its powers of observation, reflection and reasoning to their full extent. This is known as the spiritual and unconfined body (Ātivāhika), whose course cannot be obstructed by any restriction whatever.

## CHAPTER XLI.

### DISCRIMINATION OF ERROR.

Vasishtha said:—Upon the entrance of the ladies in the tent, it appeared as a bed of lotuses; and its white vault, seemed as graceful as the vault of heaven with two moons rising at once under it.

2. A pure and cooling fragrance spread about it, as if wafted by the breeze from the Mandara flowers; and lulled the prince to sleep, with every body lying in their camps.

3. It made the place as pleasant as the garden of Eden (Nandana), and healed all the pains and cares of the people there. It seemed as a vernal garden, filled with the fragrance of the fresh blown lotuses in the morning.

4. The cooling and moon-bright radiance of the ladies, roused the prince

from his sleep, as if he was sprinkled over with the juice of ambrosia.

5. He beheld upon his rising the forms of two fairies (apsarās), seated on two stools, and appearing as two moons risen on two pinnacles of the mount Meru.

6. The prince beheld them with wonder, and after being composed in his mind, he rose up from his bed, as the god Vishnu rises from his bed of the serpent.

7. Then advancing respectfully to them, with long strings of flowers in his hands, he made offerings of them to the ladies, with handfuls of flowers flung at their feet.

8. Leaving his pillowed sofa in the midst of the hall, he sat with his folded legs on the ground; and lowly bending his head, he addressed them saying:—

9. Be victorious, O moon-bright goddesses! that drive away all the miseries and evils and pains and pangs of life, by your radiance, and dispellest all my inward and outward darkness by your sunlike beams.

10. Saying so he poured handfuls of flowers on their feet, as the trees on the bank of a lake, drop down their flowers on the lotuses growing in it.

11. Then the goddess desiring to unfold the pedigree of the prince, inspired his minister, who was lying by, to relate it to Līlā.

12. He upon waking, saw the nymphs manifest before him, and advancing lowly before them, threw handfuls of flowers upon their feet.

13. The goddess said:—Let us know, O prince! who you are and when and of whom you are born herein. Hearing these words of the goddess, the minister spake saying:—

14. It is by your favour, O gracious goddesses! that I am empowered to give a relation of my prince's genealogy to your benign graces.

15. There was a sovereign, born of the imperial line of Ixaku, by name of Mukunda-ratha, who had subjugated the earth under his arms.

16. He had a moon-faced son by name of Bhadraratha; whose son Viswaratha was father to the renowned prince Brihadratha.

17. His son Sindhuratha was the father of Salaratha, and his son Kāmaratha was father of Mahāratha.

18. His son Vishnuratha was father of Nabhoratha, who gave birth to this my lord of handsome appearance.

19. He is renowned as Vidūratha, and is born with the great virtues of his sire, as the moon was produced of the milky ocean, to shed his ambrosial beams over his people.

20. He was begotten by his mother Sumitrā, as the god Guha of Gauri; and was installed in the realm at the tenth year of his age, owing to his father's betaking himself to asceticism.

21. He has been ruling the realm since that time with justice; and your appearance here to night, betokens the blossoming of his good fortune.

22. O goddesses! whose presence is hard to be had, even by the merit of long devotion, and a hundred austerities, you see here the lord of the earth-famed Vidūratha, present before you.

23. He is highly blessed to-day by your favour. After saying these words, the minister remained silent with the lord of the earth.

24. They were sitting on the ground with their folded legs (padmāsana), and clasped hands (kritānjali), and downcast looks; when the goddess of wisdom told the prince, to remember his former births, by her inspiration.

25. So saying, she touched his head with her hand, and immediately the dark veil of illusion and oblivion was dispersed from over the lotus of his mind.

26. It opened as a blossom by the touch of the genius of intelligence, and became as bright as the clear firmament, with the rays of his former reminiscence.

27. He remembered by his intelligence his former kingdom, of which he had been the sole lord, and recollected all his past sports with Līlā.

28. He was led away by the thoughts of the events of his past lives, as one is carried away by the current of waves, and reflected in himself, this world to be a magic sea of illusion.

29. He said: I have come to know this by the favour of the goddesses, but how is it that so many events have occurred to me in course of one day after my death.

30. Here I have passed full seventy years of my lifetime, and recollect to have done many works, and remember also to have seen my grand-sire.

31. I recollect the bygone days of my boyhood and youth, and I remember well all the friends and relatives and all the apparels and suite, that I had before.

32. The goddess replied:—Know O king! that after the fit of insensibility attending on your death was over, your soul continued to remain in the vacuum of the same place, of which you are still a resident.

33. This royal pavilion, where you think yourself to abide, is situated in the vacuous space, within the house of the Brāhman in that hilly district.

34. It is inside that house that you see the appearances of your other abodes present before you: and it was in that Brāhmana's house, that you devoted your life to my worship.

35. It is the shrine within the very house and on the same spot, that contains the whole world which you are seeing all about you.

36. This abode of yours is situated in the same place, and within the clear firmament of your mind.

37. It is a false notion of your mind, which you have gained by your habitual mode of thinking, that you are born in your present state, of the race of Ixāku.

38. It is mere imagination, which has made you to suppose yourself to be named so and so, and that such and such persons were your progenitors, and that you had been a boy of ten years.

39. That your father became an ascetic in the woods, and left you in the government of the realm. And that you have subjugated many countries under your dominion, and are now reigning as the lord paramount over them.

40. And that you are ruling on earth with these ministers and officers of yours, and are observant of the sacrificial rites, and a just ruler of your subjects.

41. You think that you have passed seventy years of your life, and that you are now beset by very formidable enemies.

42. And that having waged a furious battle, you have returned to this abode of yours, where you are now seated and intend to adore the goddesses, that have become your guests herein.

43. You are thinking that these goddesses will bless you with your

desired object, because one of them has given you the power of recollecting the events of your former births.

44. That these goddesses have opened your understanding like the blossom of a lotus, and that you have the prospect of getting your riddance from all doubts.

45. That you are now at peace and rest, and enjoy the solace of your solity; and that your long continued error (of this world), is now removed for ever.

46. You remember the many acts and enjoyments of your past life, in the body of prince Padma, before you were snatched away by the hand of death.

47. You now perceive in your mind, that your present life is but a shadow of the former, as it is the same wave, that carries one onward, by its rise and fall.

48. The incessant current of the mind flows as the stream of a river, and leads a man, like a weed, from one whirlpool into another.

49. The course of life now runs singly as in dreaming, and now conjointly with the body as in the waking state, both of which leave their traces in the mind, at the hour of death.

50. The sun of the intellect being hid under the mist of ignorance, there arises this network of the erroneous world, which makes a moment appear as a period of hundred years.

51. Our lives and deaths are mere phantoms of imagination, as we imagine houses and towers in aerial castles and icebergs.

52. The world is an illusion, like the delusion of moving banks and trees to a passenger in a vessel on water, or a rapid vehicle on land; or as the trembling of a mountain or quaking of the earth, to one affected by a convulsive disease.

53. As one sees extraordinary things in his dream, such as the decapitation of his own head; so he views the illusions of the world, which can hardly be true.

54. In reality you were neither born nor dead at any time or place; but ever remain as pure intelligence in your own tranquility of soul.

55. You seem to see all things about you, but you see nothing real in them; it is your all seeing soul, that sees every thing in itself.



56. The soul shines as a brilliant gem by its own light, and nothing that appears beside it, as this earth or yourself or any thing else, is a reality.

57. These hills and cities, these people and things, and ourselves also, are all unreal and mere phantoms, appearing in the hollow vault of the Brāhmaṇa of the hilly district.

58. The kingdom of Līlā's husband, was but a picture of this earth, and his palace with all its grandeur, is contained in the sphere of the same hollow shrine.

59. The known world is contained in the vacuous sphere of that shrine, and it is in one corner of this mundane habitation, that all of us here, are situated.

60. The sphere of this vaulted shrine, is as clear as vacuity itself, which has no earth nor habitation in it.

61. It is without any forest, hill, sea or river, and yet all beings are found to rove about in this empty and homeless abode. (*i. e.* in the Divine Mind).

62. Here there are no kings, nor their retinue, nor any thing that they have on earth. Vidūratha asked:—If it is so, then tell me goddess! how I happened to have these dependants here?

63. A man is rich in his own mind and spirit, and is it not so ordained by the Divine mind and spirit also? If not, then the world must appear as a mere dream, and all these men and things are but creatures of our dreams.

64. Tell me goddess, what things are spiritually true and false, and how are we to distinguish the one from the other.

65. Sarasvatī answered:—Know prince that, those who have known the only knowable one, and are assimilated to the nature of pure understanding, view nothing as real in the world, except the vacuous intellect within themselves.

66. The misconception of the serpent in a rope being removed, the fallacy of the rope is removed also; so the unreality of the world being known, the error of its existence, also ceases to exist.

67. Knowing the falsity of water in the mirage, no one thirsts after it any more, so knowing the falsehood of dreams, no one thinks himself dead as he had dreamt. The fear of dreaming death may overtake the dying, but it can never assail the living in his dream.

68. He whose soul is enlightened with the clear light of the autumnal moon of his pure intellect, is never misled to believe his own existence or that of others, by the false application of the terms *I, thou, this &c.*

69. As the sage was sermonizing in this manner, the day departed to its evening service with the setting sun. The assembly broke with mutual greetings to perform their ablutions, and it met again with the rising sun, after dispersion of the gloom of night.

## CHAPTER XLII.

### PHILOSOPHY OF DREAMING. SWAPNAM OR SOMNUM.

The man who is devoid of understanding, ignorant and unacquainted with the All-pervading principle, thinks the unreal world as real, and as compact as adamant.

2. As a child is not freed from his fear of ghosts until his death; so the ignorant man never gets rid of his fallacy of the reality of the unreal world, as long as he lives.

3. As the solar heat causes the error of water in the mirage to the deer and unwary people, so the unreal world appears as real to the ignorant part of mankind.

4. As the false dream of one's death, appears to be true in the dreaming state, so the false world seems to be a field of action and gain to the deluded man.

5. As one not knowing what is gold, views a golden bracelet as a mere bracelet, and not as gold; (*i. e.* who takes the form and not the substance for reality); so are the ignorant ever misled by formal appearances, without a knowledge of the causal element.

6. As the ignorant view a city, a house, a hill and an elephant, as they are presented before him; so the visibles are all taken only as they are seen, and not what they really are.

7. As strings of pearls are seen in the sunny sky, and various paints and taints in the plumage of the peacock; so the phenomenal world, presents its false appearances for sober realities.

8. Know life as a long sleep, and the world with myself and thyself, are the visions of its dream; we see many other persons in this sleepy dream, none of whom is real, as you will now learn from me.

9. There is but one All-pervading, quiet, and spiritually substantial reality. It is of the form of unintelligible intellect, and an immense outspreading vacuity.

10. It is omnipotent, and all in all by itself, and is of the form as it manifests itself everywhere.

11. Hence the citizens that you see in this visionary city, are but transient forms of men, presented in your dream by that Omnipotent Being.

12. The mind of the viewer, remains in its self-same state amidst the sphere of his dreams, and represents the images thought of by itself in that visionary sphere of mankind. (So the Divine Mind presents its various images to the sight of men in this visionary sphere of the world, which has nothing substantial in it).

13. The knowing mind has the same knowledge of things, both in its waking as well as dreaming states; and it is by an act of the percipient mind, that this knowledge is imprinted as true in the conscious souls of men.

14. Rāma said:—If the persons seen in the dream are unreal, then tell me sir, what is that fault in the embodied soul, which makes them appear as realities.

15. Vasishtha replied:—The cities and houses, which are seen in dreams are in reality nothing. It is only the illusion (māyā) of the embodied soul, which makes them appear as true like those seen in the waking state, in this visionary world.

16. I will tell you in proof of this, that in the beginning of creation the self-born Brahmā himself, had the notions of all created things, in the form of visionary appearances, as in a dream and their subsequent development, by the will of the creator; hence their creator is as unreal as their notions and appearances in the dream.

17. Learn then this truth of me, that this world is a dream, and that you and all other men have your sleeping dreams, contained in your waking dreams of this visionary world. (*i. e.* the one is a night dream and the other a day dream, and equally untrue in their substance).

18. If the scenes that are seen in your sleeping dream, have no reality in them, how then can you expect those in your day dreams to be real at

all?

19. As you take me for a reality, so do I also take you and all other things for realities likewise, and such is the case with every body in this world of dreams.

20. As I appear an entity to you in this world of lengthened dreams; so you too appear an actual entity to me; and so it is with all in their protracted dreaming.

21. Rāma asked:—If both these states of dreaming are alike, then tell me, why the dreamer in sleep, does not upon his waking, think the visions in his dream, to be as real as those of his day dreaming state?

22. Vasishtha replied:—Yes, the day dreaming is of the same nature as night dreams, in which the dreamt objects appear to be real; but it is upon the waking from the one, as upon the death of the day dreamer, that both these visions are found to vanish in empty air.

23. As the objects of your night dreams do not subsist in time or place upon your waking, so also those of your day dream, can have no subsistence upon death.

24. Thus is every thing unreal, which appears real for the present, and it disappears into an airy nothing at last, though it might appear as charming as a fairy form in the dream.

25. There is one Intelligence that fills all space, and appears as every thing both within and without every body; It is only by our illusive conception of it, that we take it in different lights.

26. As one picks up a jewel he happens to meet with in a treasure house, so do we lay hold on any thing, with which the vast Intellect is filled according to our own liking. (Here we find the free agency of human will).

27. The goddess of intelligence, having thus caused the germ of true knowledge, to sprout forth in the mind of the prince, by sprinkling the ambrosial drops of her wisdom over it, thus spake to him in the end:—

28. I have told you all this for the sake of Līlā, and now, good prince, we shall take leave of you, and these illusory scenes of the world.

29. Vasishtha said:—The intelligent prince, being thus gently addressed by the goddess of wisdom, besought her in a submissive tone.

30. Vidūratha said:—Your visit, O most bounteous goddess, cannot go for nothing, when we poor mortals cannot withhold our bounty from our

suppliant visitants.

31. I will quit this body to repair to another world, as one passes from one chain of dreams into another.

32. Look upon me, thy suppliant, with kindness, and deign to confer the favour I ask of thee; because the great never disdain to grant the prayers of their suppliants.

33. Ordain that this virgin daughter of my minister, may accompany me to the region, where I shall be led, that we may have spiritual joy in each other's company hereafter.

34. Sarasvatī said:—Go now prince to the former palace of your past life, and there reign without fear, in the enjoyment of true pleasure. Know prince, that our visits never fail to fulfil the best wishes of our supplicants.

## CHAPTER XLIII.

### BURNING OF THE CITY.

The goddess added:—Know further, O prince! that you are destined to fall in this great battle, and will have your former realm, presented to you in the same manner as before.

2. Your minister and his maiden daughter will accompany you to your former city, and you shall enter your lifeless corpse, lying in state in the palace.

3. We shall fly there as winds before you, and you will follow us accompanied by the minister and his virgin daughter as one returning to his native country.

4. Your courses thereto will be as slow or swift as those of horses, elephants, asses, or camels, but our course is quite different from any of these.

5. As the prince and the goddess were going on with this sweet conversation, there arrived a man on horse back before them in great hurry and confusion.

6. He said:—Lord! I come to tell that, there are showers of darts and disks, and swords and clubs, falling upon us as rain, from the hostile

forces, and they have been forcing upon us as a flood on all sides.

7. They have been raining their heavy weapons upon us at pleasure, like fragments of rocks hurled down from the heads of high hills, by the impetuous gusts of a hurricane.

8. There they have set fire to our rock-like city, which like a wild fire, is raging on all sides. It is burning and ravaging with *chat chat* sounds, and hurling the houses with a hideous noise.

9. The smoke rising as heaving hills, have overspread the skies like diluvian clouds; and the flame of fire, ascending on high, resembles the phoenix flying in the sky.

10. Vasishtha said:—As the royal marshal was delivering with trepidation this unpleasant intelligence, there arose a loud cry without, filling the sky with its uproar (hallahalloo-kolā halam).

11. The twanging (tankāra) of bow strings drawn to the ears, the rustling (sarsara) of flying arrows flung with full force; the loud roaring (bringhana) of furious elephants, and the shrieks (chitkāra) of frightened ones.

12. The gorgeous elephants bursting in the city with a clattering (chatchata) sound; and the high halloos (halahala) of citizens, whose houses have been burnt down on the ground:—(Here dagdhadāra *Arabic* daghdaghad-dār, means both a burnt house and also a burnt wife).

13. The falling and flying of burnt embers with a crackling noise (tankāra); and the burning of raging fire with a hoarse sound (dhaghdhaga *Arabic* daghdagha, *Bengali* dhakdhak):—

14. All these were heard and seen by the goddesses and the prince and his minister, from an opening of the tent; and the city was found to be in a blaze in the darkness of the night.

15. It was as the conflagration or fiery ocean of the last day, and the city was covered by clouds of the hostile army, with their flashing weapons, waving on all sides.

16. The flame rose as high as the sky, melted down big edifices like hills by the all dissolving fire of destruction.

17. Bodies of thick clouds roared on high, and threatened the people, like the clamour (kala-kala) of the gangs of stout robbers, that were gathered on the ground for plunder and booty.

18. The heavens were hidden under clouds of smoke, rolling as the shades

of Pushkara and Ávarta, and the flames of fire, were flashing, like the golden peaks of Meru.

19. Burning cinders and sparks of fire, were glittering like meteors and stars in the sky; and the blazing houses and towers glared as burning mountains in the midst.

20. The relics of the forces were beset by the spreading flames of clouds of fire, and the half burnt citizens (with their bitter cries), were kept from flight, for fear of the threatening enemy abroad.

21. Sleets of arrowy sparks flying in the air on all sides, and showers of weapons falling in every way, burnt and pierced the citizens in large numbers.

22. The greatest and most expert champions, were crashed under the feet of elephants in fighting; and the roads were heaped with treasures, wrested from the robbers in their retreat.

23. There were wailings of men and women at the falling of fire-brands upon them; and the splitting of splinters and the slitting of timbers emitted a *phat-phat* noise all around.

24. Big blocks of burning wood were blown up, blazing as burning suns in the air; and heaps of embers filled the face of the earth with living fire.

25. The cracking of combustible woods and the bursting of burning bamboos, the cries of the parched brutes and the howling of the soldiers, re-echoed in the air.

26. The flaming fire was quenched after consuming the royalty to ashes, and the devouring flame ceased after it had reduced everything to cinders.

27. The sudden outbreak of the fire was as the outburst of house breaking robbers upon the sleeping inhabitants; and it made its prey of everything (whether living or lifeless), that fell in its way.

28. At this moment the prince Vidūratha heard a voice, proceeding from his soldiers, at the sight of their wives flying from the scorching flames.

29. Oh! the high winds, that have blown the flames to the tops of our household trees, with their rustling sound (*kharakhara*) and hindered our taking shelter under their cooling umbrage.

30. Woe for the burning of our wives, who were as cold as frost to our

bodies before (by their assuaging the smart of every pain); and whose ashes now rest in our breasts, like the lime of shells, *i. e.* in the sublimated state of spiritual bodies (sūkshma-dehas).

31. Oh! the mighty power of fire, that has set to flame the forelocks of our fair damsels, and is burning the braids of their hair, like blades of grass or straws.

32. The curling smoke is ascending on high, like a whirling and long meandering river in the air, and the black and white fumes of fire, resemble the dark stream of Yamunā in one place, and the milky path of the etherial Gangā in another.

33. Streams of smoke bearing the brands of fire on high, dazzled the sight of the charioteers of heaven by their bubbling sparks.

34. There are our fathers, mothers, brothers, sisters, relations and suckling babes, all burnt alive in the livid flames; and here are we burning in grief for them in these houses, which have been spared by the devouring fire.

35. Lo! there the howling fire is fast stretching to these abodes, and here the cinders are falling as thick as the frost of Meru.

36. Behold the direful darts and missiles dropping down as the driving rain, and penetrating the windows, like bodies of gnats in the shade of evening.

37. The flashing spears and flaming fire, flaring above the watery ocean of the sky, resemble the submarine fire ascending to heaven.

38. The smoke is rising in clouds, and the flames are tapering in the form of towers, and all that was humid and verdant, is sucked and dried up, as the hearts of the dispassionate.

39. The trees are broken down by the raging element, like posts of enraged elephants; and they are falling with a cracking noise (kata-kata), as if they were screaming at their fall.

40. The trees in the orchards, now flourishing in their luxuriance of fruits and flowers, are left bare by the burning fire, like householders bereft of their properties.

41. Boys abandoned by their parents in the darkness of the night, were either pierced by flying arrows or crushed under the falling houses, in their flight through the streets.

42. The elephants posted at the front of the army, got frightened at



the flying embers driven by the winds, and fled with loud screaming at the fall of the burning houses upon them.

43. Oh! the pain of being put to the sword, is not more grievous, than that of being burnt by the fire, or smashed under the stones of the thundering engine.

44. The streets are filled with domestic animals and cattle of all kinds, that are let loose from their folds and stalls, to raise their commingled cries like the confused noise of battle in the blocked up paths.

45. The weeping women were passing as lotus flowers on land, with their lotus like faces and feet and palms, and drops of tears fell like fluttering bees from their lotiform eyes and wet apparel upon the ground.

46. The red taints and spots of *alakāvali*, blazed as *asoka* flowers upon their foreheads and cheeks.

47. Alack for pity! that the furious flame of fire, should singe the black bee-like eyelids of our deer-eyed fairies; like the ruthless victor, that delights in his acts of inhumanity.

48. O the bond of connubial love! that the faithful wife never fails to follow her burning lord, and cremates herself in the same flame with him (this shows the practice of concremation to be older than the days of Vālmīki and Viswāmitra).

49. The elephant being burnt in his trunk, in breaking the burning post to which he was tied by the leg, ran with violence to a lake of lotuses, in which he fell dead. (Here is a play upon the homonymous word "pushkara," in its triple sense of a lake, a lotus and the proboscis of an elephant).

50. The flames of fire flashing like flitting lightnings amidst the clouds of smoke in the air, were darting the darts of burning coals like bolts of thunder in showers.

51. Lord! the sparks of fire sparkling amidst the dusky clouds, appear as glittering gems in the bosom of the airy ocean, and seem by their twirling to gird the crown of heaven with the girdle of Pleiades.

52. The sky was reddened by the light of the flaming fires, and appeared as the courtyard of Death dyed with purple hues in joy for reception of the souls of the dead.

53. Alas! the day and want of manners! that the royal dames are carried

away by these armed ruffians by force. (*O tempora O mores*).

54. Behold them dragged in the streets from their stately edifices, and strewing their paths with wreaths of flowers torn from their necks; while their half burnt locks are hanging loosely upon their bare breasts and bosoms.

55. Lo! their loose raiments uncovering their backs and loins, and the jewels dropt down, from their wrists, have strewn the ground with gems.

56. Their necklaces are torn and their pearls are scattered about; their bodies are bared of their bodices, and their breasts appear to view in their golden hue.

57. Their shrill cries and groans rising above the war cry, choked their breath and split their sides; and they fell insensible with their eyes dimmed by ceaseless floods of tears.

58. They fell in a body with their arms twisted about the necks of one another, and the ends of their cloths tied to each other's; and in this way they were dragged by force of the ruffians, with their bodies mangled in blood.

59. "Ah! who will save them from this state," cried the royal soldiers, with their piteous looks on the sad plight of the females and shedding big drops of their tears like lotuses.

60. The bright face of the sky turned black at the horrible sight, and it looked with its blue lotus-like eyes of the clouds, on the fair lotus-like damsels thus scattered on the ground.

61. Thus was the goddess of royal prosperity, decorated as she was with her waving and pendant locks, her flowing garments, flowery chaplets and gemming ornaments brought to her end like these ladies, after her enjoyment of the pleasures of royalty and gratification of all her desires.

## CHAPTER XLIV.

### SPIRITUAL INTERPRETATION OF THE VISION.

Vasishtha said:—At this instant the great queen, who was in the bloom of youthful beauty, entered the camp of Vidūratha, as the goddess of grace pops upon the lotus flower.

2. She was decorated with pendant wreaths of flowers and necklaces, and accompanied by a train of her youthful companions and handmaids, all terrified with fear.

3. With her face as bright as the moon and her form as fair as the lily, she appeared as a luminary of heaven, with her teeth shining as sets of stars, and her bosom throbbing with fear.

4. Then the king was informed by one of her companions about the fate of the warfare, which resembled the onset of demons upon the Apsarā tribe.

5. Lord! this lady, said she, has fled with us from her seraglio, to take refuge under thy arms, as a tender creeper seeks the shelter of a tree, from a rude gust of wind.

6. Behold! the ravishers ravishing the wives of the citizens with their uplifted arms, like the swelling waves of the sea carrying away the harbours of the bank in their rapid current.

7. The guards of the royal harem are all crushed to death by the haughty marauders, as the sturdy trees of the forest are broken down by the furious tornado.

8. Our armies frightened by the enemy from afar, dare not approach the falling city, as nobody ventures to rescue the lotus beds from a flood, under the threatening thunders of a rainy night.

9. The hostile force have poured upon the city in terrible numbers, and having set it on fire, are shouting loudly under the clouds of smoke, with their weapons brandishing on all sides.

10. The handsome ladies are dragged by the hair from amidst their families, in the manner of screaming cranes, caught and carried away by the cruel fowlers and fishermen.

11. Now we have brought this exuberant tender creeper to thee, that thou mayst save her from similar fate by thy might.

12. Hearing this, he looked at the goddesses and said, now will I go to the war from here, and leave this my lady as an humble bee at your lotus feet.

13. Saying so, the king rose in a rage from his seat and sprang like the enraged lion from the den, when pierced and pressed by the tusk of a furious elephant.

14. The widowed Līlā beheld the queen Līlā to be exactly of her form and

features, and took her for a true inflexion of herself in a mirror.

15. Then said the enlightened Līlā to Sarasvatī:—Tell me, O goddess! how this lady here is exactly as myself, she is what I have been before, and how she came to be as myself.

16. I see this prime minister with all these soldiers and citizens, these forces and vehicles, to be the same as mine, and situated in the same place and manner as before.

17. How is it then, O goddess! that they came to be placed in this place. I see them as Images situated within and without the mirror of my mind, and know not whether these be living beings (or the false chimeras of my imagination).

18. Sarasvatī replied:—All our external perceptions of things, are the immediate effects of our internal conceptions of them. The intellect has the knowledge of all the intelligibles in it, as the mind has the impressions of mental objects in itself. (Or in other words:—the intellect is possessed of all intelligence, like the mind of its thoughts, as they present themselves in dreams. Gloss).

19. The external world appears in an instant in the same form and manner to one, as he has its notion and impression in his intellect and mind; and no distance of time or place, nor any intermediate cause can create any difference in them.

20. The inward world is seen on the outside, as the internal impressions of our minds, appear to be seen without us in our dreams. Whatever is within us, the same appears without us, as in our dreams and desires, and in all our imaginations and fancies of objects.

21. It is the constant habitude of your mind, that presented these things as realities to your sight, and you saw your husband in the same state in which you thought him to be, when he died in that city of yours.

22. It is the same place wherein he exists at present, and is presented with the same objects of his thought at present as he had at that moment. Any thing that appears to be different in this state, proceeds from the turn of his mind of thinking it so before.

23. All that appears real to him, is as unreal as his dream or desire, and the creation of his fancy; for every thing appears to be the same as it is thought of in the mind. (All external objects are representations of their prototypes in the mind).

24. Say therefore what truth can there be in these visionary objects,

which are altogether unsubstantial as dreams, and vanish in the end into airy nothing.

25. Know then every thing to be no better than nothing; and as a dream proves to be nothing upon waking, so is waking also a dream and equally nothing at death.

26. Death in life time is a nullity, and life in death becomes null and extinct; and these extinctions of life and death, proceed from the fluctuating nature of our notions of them.

27. So there is neither any entity nor nonentity either, but both appear to us as fallacies by turns. For what neither was before, nor will be, after a *Kalpa*=creation or dissolution, the same cannot exist to-day or in any *Yuga*=age, whether gone before or coming afterwards.

28. That which is never inexistent, is the ever existent Brahma, and the same is the world. It is in him that we see everything to rise and fall by our fallacy, and what we falsely term as the creation or the created.

29. As phantoms appearing in the vacuum, are all vacant and void, and as the waves of the sea, are no other than its water; so do these created things exist and appear in Brahma only.

30. As the minutiae appearing in the air, vanish in the air; and as the dust driven by the winds, are lost in the winds; so the false notions of yourself and myself, are lost in that Supreme self, in which all things rise and fall like waves of the ocean.

31. What reliance can there be in this dust of creation, which is no more than the water of the mirage? The knowledge of individualities is mere fallacy, when every thing is united in that sole unity.

32. We see apparitions in the dark, though the darkness itself is no apparition; so our lives and deaths are the false notions of our error, and the whole existence is equally the production of gross error (*māyā*).

33. All this is Himself, for He is the great Kalpa or will which produces every thing; it is He that exists when all things are extinct in Him; and therefore these appearances, are neither real nor unreal of themselves.

34. But to say both (the real and unreal) to be Brahma, is a contradiction; therefore it is He, who fills the infinity of space, and abides equally in all things and their minutest particles.

35. Wherever the spirit of Brahma abides, and even in the minute animalcule, it views the whole world in itself; like one thinking on the

heat and cold of fire and frost, has the same sensation within himself at that moment. (Vide Hume).

36. So doth the pure intellect perceive the Holy Spirit of God within itself, just as one sees the particles of light flying in his closet at sunrise.

37. So do these multitudes of worlds, move about as particles in the infinite space of the Divine mind, as the particles of odoriferous substances oscillate in the empty air.

38. In this manner does this world abide in its incorporeal state in the mind of God, with all its modifications of existence and inexistence, emanation and absorption, of its condensation and subtilization and its mobility and rest.

39. But you must know all these modes and these conditions of being to belong to material bodies only and not to the spirit, which is unconditioned and indivisible; (*i. e.* without attributes and parts).

40. And as there is no change or division of one's own soul, so there is no partition or variation of the Supreme Spirit. It is according to the ideas in our minds, that we view things in their different aspects before us.

41. Yet the word world—*visva*—all, is not a meaningless term; it means the all as contained in Brahma (who is *to pan*). Therefore it is both real and unreal at the same time like the fallacy of a snake in a rope.

42. It is the false notion (of the snake), that makes the true (rope) to appear as the untrue snake to us, which we are apt to take for the true snake itself, so we take the Divine Intellect, which is the prime cause of all, as a living soul (like ours), by mistake.

43. It is this notion (of the living soul), that makes us to think ourselves as living beings, which whether it be false or true, is like the appearance of the world in empty air.

44. Thus these little animals delight themselves with their own misconceived idea of being living beings, while there are others who think themselves so, by their preconceived notions as such.

45. Some there are that have no preconceived notions, and others that retain the same as or somewhat different notions of themselves than before. Somewhere the inborn notions are predominant, and sometimes they are entirely lost.

46. Our preconceived notions of ourselves, represent unrealities as realities to our minds, and present the thoughts of our former family and birth, and the same occupations and professions before us (as also the enjoyments we had before and no more existent at present).

47. Such are the representations of your former ministers and citizens, imprinted as realities in your soul, together with the exact time and place and manner of their functions, as before.

48. And as the intelligence of all things, is present in the omniscient spirit of God, so is the idea of royalty inherent in the soul of the prince (*i. e.* like the ex-king Lear, he thinks himself every inch a king).

49. This notion of his goes before him as his shadow in the air, with the same stature and features, and the same acts and movements as he had before.

50. In this manner, Līlā! Know this world to be but a shadowy reflexion of the eternal ideas of God; and this reflection is caught by or refracted in the consciousness of all animal souls as in a prismatic mirror.

51. Everything shows itself in every place in the form in which it is; so whatever there is in the living soul, casts out a reflexion of itself, and a shadow of it is caught by the intellect, which is situated without it. (The mind is a mirror of the images in the soul).

52. Here is the sky containing the world, which contains this earth, wherein you and myself and this prince are situated, as reflexions of the One Ego only. Know all these to be contained within the vacuous womb of the Intellect, and to remain as tranquil and transparent as vacuity itself.

## CHAPTER XLV.

### THEISM CONSISTING IN TRUE KNOWLEDGE.

Sarasvatī continued:—Know Līlā! this Vidūratha, thy husband, will lose his life in this battle-field; and his soul will repair to the sepulchre in the inner apartment, where it will resume its former state.

2. Upon hearing these words of the goddess, the second Līlā, who was standing by, bent herself lowly before the goddess, and addressed her

with her folded palms.

3. The second Līlā's speech. Goddess! the genius of intelligence is ever adored by me, and she gives me her visits in my nightly dreams.

4. I find thee here exactly of her likeness; therefore give me thy blessing, thou goddess with the beauteous face.

5. Vasishtha said:—The goddess being thus addressed by the lady, remembered her faith and reliance in her, and then spake with complacence to the lady standing suppliant before her.

6. The goddess said:—I am pleased my child, with thy unfailing and unslakened adoration of me all thy lifetime; now say what thou askest of me.

7. The second Līlā said:—Ordain O goddess, that I may accompany my husband with this body of mine to whatever place he is destined to go, after his death in the war.

8. The goddess replied:—Be it so my child; that hast worshipped me with all diligence and without fail, with flowers, incense and offerings.

9. Vasishtha said:—The second Līlā being gladdened by this blessing of the goddess, the first Līlā, was much puzzled in her mind at the difference of their states.

10. The first Līlā said:—Those who are desirous of truth, and they whose desires lean towards godliness, have all their wishes fulfilled without delay and fail.

11. Then tell me, goddess! why could I not keep company with my Brāhmana husband with my body of the Brāhmanī, but had to be taken to him in the hilly mansion after my death, (and reproduction in the present form).

12. The goddess answered saying:—Know O excellent lady! that I have no power to do anything; but every thing happens to pass according to the desire of the living being.

13. Know me only as the presiding divinity of wisdom, and I reveal everything according to my knowledge of it. It is by virtue of the intellectual powers as exhibited in every being, that it attains its particular end.

14. It is according to the development of the mental powers of living beings in every state, that it obtains its object in the manner and in the same state as it aims at.



15. You had attained the powers of your understanding by your devotedness to my service, and have always desired of me for being liberated from flesh.

16. I have accordingly awakened your understanding in that way, whereby you have been able to arrive at your present state of purity.

17. It was by cause of your constant desire of liberation, that you have gained the same state, by enlargement (of the powers) of your intellect.

18. Whoever exerts his bodily powers according to the dictates of his understanding, is sure to succeed in gaining his object sooner or later.

19. Performance of austerities and adoration of gods, are as vain without cultivation of the intellect, as to expect the falling of fruits from the sky.

20. Without cultivation of the intellect and exertion of manly powers, there is no way to success; do therefore as you may choose for yourself.

21. It is verily the state of one's mind, that leads his internal soul to that state which it thinks upon, and to that prosperity which it attempts to obtain.

22. Now distinguish between what is desirable or disagreeable to you, and choose that which is holy and perfect, and you will certainly arrive to it.

## CHAPTER XLVI.

### ONSLAUGHT OF VIDÚRATHA.

Rāma said:—Relate to me the acts of Vidūratha, after he went out enraged from the camp, and left the ladies and the goddess talking in that manner.

2. Vasishtha said:—Vidūratha left his camp in company with a large body of his companions like the bright moon beset by a host of stars.

3. He was in armour and girt by laces and girdles, and thus attired in his martial habit, he went forth amidst the loud war cry of *vae victis*, like the god Indra going to battle.

4. He gave orders to the soldiers and was informed of the battle array;

and having given directions to his captains, he mounted his chariot.

5. It was adorned with mountings resembling the pinnacles of mountains and beset by five flags fringed with strings of pearls and gems, resembling a celestial car.

6. The iron hoops of its wheels flashed with their golden pegs, and the long and beautiful shaft of the car, rang with the tinkling of pearls which were suspended to it.

7. It was drawn by long necked, swift and slender horses of the best breed and auspicious marks; that seemed to fly in the air by their swiftness and bearing aloft a heavenly car with some god in it.

8. Being impatient of the swiftness of the winds, they spurred them with their hinder heels and left them behind, and sped the forepart of their bodies as if to devour the air, impeding their course.

9. The car was drawn by eight coursers with their manes hanging down their necks like flappers, and white spots or circlets resembling the disks of moon on their foreheads, and filling the eight sides around with their hoarse neighing.

10. At this time there rose a loud noise of the elephants, resounding like drums from the hollows of the distant hills.

11. Loud clamours (kala-kalas) were raised by the infuriate soldiers, and the tinkling of their belted trinkets (kinkini), and clashing of their weapons, rang afar in the open air.

12. The crackling (chatachata) of the bows, and the wheezing (shitkara) of the arrows, joined with the jangle (jhanjhana) of armours, by their clashing against one another, raised a confused hubbub all around.

13. The sparkling (kanatkara) of blazing fire, and the mutual challenge of the champions; the painful shrieks of the wounded and the piteous cry of captives, were seen and heard on all sides.

14. The mingled sounds thickened in the air, and filled its cavity and its sides as with solid stones and capable of being clutched in the hands.

15. Clouds of dust flew as fast and thick into the air, that they seemed to be the crust or strata of the earth, rising upward to block the path of the sun in the sky.

16. The great city was hid in the dark womb of the overspreading dust (rajas), as the ignorant state of man is covered in darkness by the

rising passion (rajas) of juvenescence.

17. The burning lights became as dim, as the fading stars of heaven by day light, and the darkness of night became as thick, as the devils of darkness gather their strength at night.

18. The two Līlās saw the great battle with the virgin daughter of the minister from the tent; and they had their eyes enlightened with farsightedness by favour of the goddess.

19. Now there was an end of the flashing and clashing of the hostile arms in the city, as the flash and crash of submarine fires were put to an end by the all-submerging floods of the universal deluge.

20. Vidūratha collected his forces and without considering the superiority of the hostile power pressed himself forward amidst them, as the great Meru rushed into the waters of the great deluge.

21. Now the twanging of the bow strings emitted a clattering (Chatachata) sound; and the forces of the enemy advanced in battle array, like bodies of clouds with rainbows amidst them.

22. Many kinds of missiles flew as falcons in the air; and the black steel waved with a dark glare owing to the massacres they made.

23. The clashing swords flashed with living flames of fire by their striking against one another; and showers of arrows whistled like hissing rainfalls in the air.

24. Two edged saws pierced the bodies of the warriors; and the flinging weapons hurtled in the air by their clashing at and crashing of each other.

25. The darkness of the night was put to flight by the blaze of the weapons; and the whole army was pierced by arrows, sticking as the hairs on their bodies.

26. Headless trunks moved about as players in the horrid solemnity of the god of death (Yama); and the furies fled about at the dint of war, like the raving lasses at Bacchanal revelries.

27. Elephants fighting with their tusks, sent a clattering noise in the air; and the stones flung from the slings, flew as a flowing stream in the sky.

28. Bodies of men were falling dead on the ground, like the dried leaves of forests blown away by blasts; and streams of blood were running in the field of battle, as if the heights of war were pouring down the

floods of death below.

29. The dust of the earth was set down by the floods of blood, and the darkness was dispelled by the blaze of weapons; all clamour ceased in intense fighting, and the fear for life, was lost under the stern resolution of death.

30. The fighting was stern without a cry or noise, like the pouring of rain in the breezeless sky, and with the glitter of swords in the darkened air, like the flashes of forky lightnings amidst the murky clouds.

31. The darts were flying about with a hissing noise (khad-khada); and the crow-bars hit one another with a harsh (taktaka) sound; large weapons were struck upon one another with a jarring noise (jhanjhana), and the dreadful war raged direfully in the dim darkness (timitimi) of the night.

## CHAPTER XLVII.

### ENCOUNTER OF SINDHU AND VIDŪRATHA.

Vasishtha said:—As the war was waging thus furiously between the two armies, the two Līlās addressed the goddess of knowledge and said:—

2. "Tell us, O goddess! what unknown cause prevents our husband to gain the victory in this war, notwithstanding your good grace to him, and his repelling the hostile elephants in the combat".

3. Sarasvatī replied:—Know ye daughters, that I was ever solicited by Vidūratha's enemy to confer him victory in battle, which your husband never craved of me.

4. He lives and enjoys his life as it was desired by him, while his antagonist gains the conquest according to his aim and object.

5. Knowledge is contained in the consciousness of every living being, and rewards every one according to the desire to which it is directed.

6. My nature like that of all things is as unchangeable as the heat of fire (which never changes to cold). So the nature of Vidūratha's knowledge of truth, and his desire of liberation lead him to the like result (and not to victory).

7. The intelligent Līlā also will be liberated with him, and not the unintelligent one, who by her nature is yet unprepared for that highest state of bliss.

8. This enemy of Vidūratha, the king of Sinde, has long worshipped me for his victory in war; whereby the bodies of Vidūratha and his wife must fall into his hands.

9. Thou girl wilt also have thy liberation like hers in course of time; but ere that, this enemy of yours,—the king of Sinde, will reign victorious in this earth.

10. Vasishtha said:—As the goddess was speaking in this manner, the sun appeared on his rising hill to behold the wondrous sight of the forces in fighting.

11. The thick mists of night disappeared like the hosts of the enemy (Sinde); and left the forces of Vidūratha to glitter as stars at the approach of night.

12. The hills and dales and the land and water gradually appeared to sight, and the world seemed to reappear to view from amidst the dark ocean of the (deluge).

13. The bright rays of the rising sun radiated on all sides like the streams of liquid gold, and made the hills appear as the bodies of warriors besmeared with (blood).

14. The sky seemed as an immense field of battle, stretched over by the radiant rays of the sun (Karas), likening the shining arms (Karas) of the warriors, shaking in their serpentine mood.

15. The helmets on their heads raised their lotus-like tops on high, and the rings about their ears blazed with their gemming glare below.

16. The pointed weapons were as fixed as the snouts of unicorns, and the flying darts fled about as butterflies in the air. The bloody field presented a picture of the ruddy dawn and dusk, and the dead bodies on the ground, represented the figures of motionless saints in their Yoga.

17. Necklaces like snakes overhung their breasts, and the armours like sloughs of serpents covered their bodies. The flags were flying like crests of creepers on high, and the legs of the warriors stood as pillars in the field.

18. Their long arms were as branches of trees, and the arrows formed a bush of reeds; the flash of weapons spread as a verdant meadow all around, while their blades blazed with the lustre of the long-leaved

*ketaka* flowers.

19. The long lines of weapons formed as rows of bamboos and bushes of brambles, and their mutual clashing emitted sparks of fire like clusters of the red *asoka* flowers.

20. The bands of Siddhas were flying away with their leaders from the air, to avert the weapons which were blazing there with the radiance of the rising sun, and forming as it were, a city of gold on high.

21. The sky re-echoed to the clashing of darts and discuses, of swords and spears and of mallets and clubs in the field; and the ground was overflowed by streams of blood, bearing away the dead bodies of the slain.

22. The land was strewn with crowbars, lances and spears, and with tridents and stones on all sides; and headless bodies were falling hideously, pierced by poles and pikes and other instruments of death.

23. The ghosts and goblins of death were making horrible noise above, and the shining cars of Sindhu and Vidūratha, moved with a loud rumbling below.

24. They appeared as the two luminaries of the sun and moon in heaven, and equipped with their various weapons of disks and rods, of crowbars and spears, and other missiles besides.

25. They were both surrounded by thousands of soldiers, and turned about as they liked, with loud shouts of their retainers.

26. Crushed under heavy disks, many fell dead and wounded with loud cries; and big elephants were floating lightly on the currents of blood.

27. The hairs on the heads of dead bodies, floated like weeds in the stream of blood, and the floating discuses glided like the disks of the moon, reflected in the purple streamlet.

28. The jingling (*jhanat*) of gemming ornaments, and the tinkling (*ranat*) bells of war carriages, with the flapping (*patat*) of flags by the wind, filled the field with a confused noise.

29. Numbers of valiant as well as dastardly soldiers followed their respective princes, some bleeding under the spears of Kuntas and others pierced by the arrows of bowyers.

30. Then the two princes turned round their chariots in circling rings over the ground, and amidst phalanxes armed with all sorts of destructive weapons.

31. Each confronted the other with his arms, and having met one another face to face, commenced showering forth his arrows with the pattering sound of hailstones.

32. They both threatened one another with the roaring of loud surges and clouds, and the two lions among men, darted their arrows upon one another in their rage.

33. They flung their missiles in the air in the form of stones and mallets, and some faced like swords, and others headed as mallets.

34. Some were as sharp edged disks, and some as curved as battle axes; some were as pointed as pikes and spears, and others as bars and rods in their forms, and some were of the shape of tridents, and others as bulky as blocks of stones.

35. These missiles were falling as fully and as fast as blocks of stones, which are hurled down from high and huge rocks, by gusts of blustering hurricanes. And the meeting of the two armigerent powers, was as the confluence of the Indus and the sea, with tremendous roaring, and mutual collision and clashing.

## CHAPTER XLVIII.

### DESCRIPTION OF DAIVĀSTRAS OR SUPERNATURAL WEAPONS.[23]

[23] I have always thought the Daivāstras or superhuman arms, described in the Ramāyana and Mahābhārata epics, as a display of pyrotechnic contrivances much in use in early warfare. Or they may have been some kinds of electric, hydraulic, pneumatic and steam engines emitting gusts of fire, water, wind and smoke in the field of war. Halhead in his Gentoo Laws, tells them to be shot from a kind of cross-bow used by the Crusaders of old.

Vasishtha said:—Rājā Vidūratha, finding the high shouldered Sindhu-rāja before him, was enraged like the raging sun, in his mid-day fury.

2. The twanging of his bow resounded in the air on all sides, and growled as loudly as the howling of winds in the caverns of mountains.

3. He drew his arrows from the dark quiver, and darted them like the rays of the sun rising from the womb of night.

4. Each arrow flung from the bowstring, flew as thousands in the air, and fell as millions on the ground. (The arrow or *bāna* is a name given to bombs which burst out into unnumbered shells).

5. The king Sindhu was equally expert in his bowmanship, as both of these bowyers owed their skill in archery to the favour of Vishnu.

6. Some of these darts were called bolts, which blocked the aerial passages as with bolts at their doors, and fell down on the ground with the loud roar of thunderbolts.

7. Others begirt with gold, flew hissing as if blown by the winds in the air, and after shining as stars in the sky, fell as blazing meteors on the ground.

8. Showers of shafts poured forth incessantly from the hands of Vidūratha, like the ceaseless torrents of rivers or billows of the sea, and the endless radiation of solar rays.

9. Shells and bullets were flying about as sparks of fire struck out of the balls of red-hot iron, and falling as flowers of forests, blown away by gusts of wind.

10. They fell as showers of rainwater, and as the rush of water-falls; and as plentifully as the sparks of fire which flew from the burning city of Vidūratha.

11. The jarring sound (chatchat) of their bowstrings, hushed the clamour of the two armies, as a calm quiets the roaring of the raging sea.

12. The course of the arrows, was as the stream of Ganges (the milky path) in heaven, running towards the king Sindhu, as the river runs to meet the sea (Sindhu).

13. The shower of arrows flying from the golden bow of the king, was as the flood of rain falling under the variegated rainbow in the sky.

14. Then Līlā the native of that city, saw from the window the darts of her husband, rushing like the currents of Ganges, against the forces of Sindhu resembling a sea.

15. She understood the flight of those darts to promise victory to her lord, and then spoke gladly to Sarasvatī, with her lotus like face (Lit.—by opening her lotus like mouth).

16. Be victorious O goddess! and behold victory waiting on the side of my lord, whose darts are piercing the rocks, and breaking them to pieces.



17. As she was uttering these words full of affection (to her lord), the goddesses eyed her askance, and smiled at her womanish tenderness of heart.

18. The flaming (Agastian) fire of Sindhu swallowed the raging sea of Vidūratha's arrows, as the submarine fire consumes the water, and as Jahnu drank the stream of Ganges.

19. The missive weapons of Sindhu, thwarted the thickening arrows of his adversary, and drove them back broken and flying as dust in the empty air.

20. As an extinguished lamp loses its light in the air, so the flashes of the fire arms disappeared in the sky, and nobody knew where they fled.

21. Having thus dispelled the shower of arrows, he sent a thick cloud of his weapons, appearing as hundreds of dead bodies flying in the air.

22. Vidūratha repelled them quickly by means of his better bolts, as a hurricane disperses the frightening clouds in the air.

23. Both the kings being thus baffled in their aims by the opposing arms, which were indiscriminately let loose against one another, laid hold on more potent missiles (which they had got as gifts of their gods to them).

24. Sindhu then let fly his magic missile the gift of a Gandharva to him, which kept his hostile army all spell-bound except Vidūratha's self.

25. Struck with this weapon, the soldiers became as mute as moonstruck, staring in their looks, and appearing as dead bodies or as pictures in a painting.

26. As the soldiers of Vidūratha remained exorcised in their files, the king employed his instruments of a counter-charm to remove the spell.

27. This awakened the senses of Vidūratha's men as the morning twilight discloses the bed of lotuses, and the rising sun opens their closed petals to light; while Sindhu like the raging sun darted his rage upon them.

28. He flung his serpentine weapons upon them, which bound them as fast as a band all about their bodies, and encircled the battle ground and air, like snakes twining round the crags and rocks.

29. The ground was filled with snakes as the lake with the spreading stalks of lotuses, and the bodies of gigantic warriors were begirt by them, like hills by huge and horrible hydras.

30. Everything was overpowered by the poignant power of the poison, and the inhabitants of the hills and forests were benumbed by the venomous infection.

31. The smart poison spread a fiery heat all around, and the frozen snows like fire-brands sent forth their burning particles which were wafted by the hot winds in the air.

32. The armigerous Vidūratha who was equally skilled in arms, had then recourse to his Garuda or serpivorous weapons, which fled like mountainous eagles to all sides.

33. Their golden pinions spread in the sky on all sides, and embroidered the air with purple gold; and the flapping of their wings wheezed like a breeze, which blew away the poisonous effluvia afar in the air.

34. It made the snakes breathe out of their nostrils with a hissing, resembling the gurgling (ghurghur) of waters in a whirlpool in the sea.

35. The flying Garuda weapons devoured the creeping terrene serpents with a whistling noise (salsala), like that of the rising waters (water-spouts), in the act of their suction by Agastya—the sun.

36. The face of the ground delivered from its covering of these reptiles, again appeared to view, as the surface of the earth re-appeared to light, after its deliverance from the waters of the deluge.

37. The army of Garudas disappeared afterwards from sight, like a line of lamps put out by the wind, and the assemblage of clouds vanishing in autumn.

38. They fled like flying mountains for fear of the bolts of the thundering Indra; and vanished like the evanescent world seen in a dream, or as an aerial castle built by fancy.

39. Then king Sindhu shot his shots of darkness (smoke), which darkened the scene like the dark cave under the ground.

40. It hid the face of the earth and sky, like the diluvian waters reaching to the welkin's face; making the army appear as a shoal of fishes, and the stars as gems shining in the deep.

41. The overspreading darkness appeared as a sea of ink or dark

quagmire, or as the particles of Anjanagiri (Inky mountain) wafted by the breeze over the face of nature.

42. All beings seemed to be immersed in the sea or darkness, and to lose their energies as in the deep gloom of midnight.

43. Vidūratha the best of the most skilful in ballistics, shot his sun-bright shot which like the sun illumined the vault of the sky.

44. It rose high amidst the overspreading darkness like the sun (Agastya) with his effulgent beams, and dispelled the shades of darkness, as autumn does the rainy clouds.

45. The sky being cleared of its veil of darkness, manifested itself with its reddish clouds, resembling the blowzy bodices of damsels before the king. (Here is a pun upon the word *payodhara* which means both a cloud and the breast of a woman).

46. Now the landscape appeared in full view, like the understanding (good sense) of men coming in full play after the extinction of their avarice.

47. The enraged Sindhu then laid hold on his dreadful Rākshasa weapon, which he instantly flung on his foe with its bedeviled darts.

48. These horrid and destructive darts flew on all sides in the air, and roared as the roaring sea and elephantine clouds (*dighastis*) of heaven.

49. They were as the flames of lambent fire, with their long licking tongues and ash-coloured and smoky curls, rising as hoary hairs on the head, and making a *chat-chat* sound like that of moist fuel set up on fire.

50. They wheeled round in circles through the air, with a horrible *tangtang* noise, now flaming as fire and now fuming as smoke, and then flying about as sparks of fire.

51. With mouths beset by rows of sprouting teeth like lotus stalks, and faces defaced by dirty and fusty eyes, their hairy bodies were as stagnate pools full of moss and weeds.

52. They flew about and flashed and roared aloud as some dark clouds, while the locks of hairs on their heads glared as lightnings in the midway sky.

53. At this instant Vidūratha the spouse of Līlā, sent forth his Nārāyana weapon, having the power of suppressing wicked spirits and demons.

54. The appearance of this magic weapon, made the bodies of the Rākshasas, disappear as darkness at sun rise.

55. The whole army of these fiends was lost in the air, as the sable clouds of the rainy season, vanish into nothing at the approach of autumn.

56. Then Sindhu discharged his fire arms which set fire to the sky, and began to burn down every thing, as by the all destroying conflagration of the last day.

57. They filled all the sides of air with clouds of smoke, which seemed to hide the face of heaven under the darkness of hell.

58. They set fire to the woods in the hills, which burned like mountains of gold; while the trees appeared to bloom with yellow *champakā* flowers all around.

59. All the sides of the sky above, and the hills, woods and groves below, were enveloped in the flames, as if they were covered under the red powder of *huli*, with which Yama was sporting over the plain.

60. The heaven-spreading flame burnt down the legions in one heap of ashes, as the submarine fire consumes whole bodies of the fleet and navy in the sea.

61. As Sindhu continued to dart his firearms against his vanquished adversary, Vidūratha let off his watery arms with reverential regard.

62. These filled with water, flew forward as the shades of darkness from their hidden cells; and spread up and down and on all sides, like a melted mountain gushing in a hundred cataracts.

63. They stretched as mountainous clouds or as a sea in the air, and fell in showers of watery arrows and stones on the ground.

64. They flew up like large *tamāla* trees, and being gathered in groups like the shades of night, appeared as the thick gloom beyond the *lokāloka* or polar mountains.

65. They gave the sky the appearance of subterraneous caves, emitting a gurgling sound (ghurghura) like the loud roaring of elephants.

66. These waters soon drank (cooled) the spreading furious fire, as the shades of the dark night swallow (efface) the surrounding red tints of the evening.

67. Having swallowed the fires above, the waters overflowed the ground and filled it with a humidity which served to enervate all bodies, as the power of sleep numbs every body in death-like torpidity.

68. In this manner both the kings were throwing their enchanted weapons against each other, and found them equally quelling and repelling one another in their course.

69. The heavy armed soldiers of Sindhu and the captains of his regiments were swept away by the flood, together with the warcars which floated upon it.

70. At this moment, Sindhu thought upon his anhydrous weapons (soshanāstre—thermal arms), which possessed the miraculous power of preserving his people from the water, and hurled them in the air.

71. These absorbed the waters as the sun sucks up the moisture of the night, and dried up the land and revived the soldiers, except those that were already dead and gone.

72. Their heat chased the coldness as the rage of the illiterate enrages the learned, and made the moist ground as dry, as when the sultry winds strew the forest land with dried leaves.

73. It decorated the face of the ground with a golden hue, as when the royal dames adorn their persons with a yellow paint or ointment.

74. It put the soldiers on the opposite side to a state of feverish (or blood heated) fainting, as when the tender leaves of trees are scorched by the warmth of a wild fire in summer heat.

75. Vidūratha in his rage of warfare laid hold on his bow (kodanda), and having bent it to a curve, let fly his cloudy arms on his antagonist.

76. They sent forth columns of clouds as thick as the sable shades of night, which flying upward as a forest of dark *tamāla* trees, spread an umbrage heavy with water on high.

77. They lowered under the weight of their water, and stood still by their massive thickness; and roared aloud in their circles all over the sky.

78. Then blew the winds dropping the dewdrops of the icy store they bore on their pinions; and showers of rain fell fast from the collections of the clouds on high.

79. Then flashed the fiery lightnings from them like golden serpents in their serpentine course or rather like the aslant glances of the eyes of

heavenly nymphs.

80. The roarings of the clouds rebounded in the mountainous caverns of the sky, and the quarters of heaven re-echoed to the same with the hoarse noise of elephants and the roaring of lions and growling of tigers and bears.

81. Showers of rain fell in floods with drops as big as *musalas*—malls or mallets, and with flashes of lightnings threatening as the stern glancings of the god of death.

82. Huge mists rising at first in the form of vapours of the earth, and then borne aloft by the heated air into the sky, seemed like titans to rise from the infernal regions (and then invade heaven with their gloomy armament).

83. The mirage of the warfare ceased after a while; as the worldly desires subside to rest upon tasting the sweet joys attending on divine knowledge.

84. The ground became full of mud and mire and was impassable in every part of it; and the forces of Sindhu were overflowed by the watery deluge, like the river Sindu or the sea.

85. He then hurled his airy weapon which filled the vault of heaven with winds, and raged in all their fury like the Bhairava-Furies on the last day of resurrection.

86. The winds blew on all sides of the sky, with darts falling as thunder bolts, and hailstones now piercing and then crushing all bodies as by the last blast of nature on the dooms-day.

## CHAPTER XLIX.

### DESCRIPTION OF OTHER KINDS OF WEAPONS.

Then blew the icy winds of winter, blasting the beauty of the foliage of forest trees, and shaking and breaking the beautiful arbors, and covering them with gusts of dust.

2. Then rose the gale whirling the trees like birds flying in the air, dashing and smashing the soldiers on the ground, and hurling and breaking the edifices to dust.

3. This fearful squall blew away Vidūratha and his force, as a rapid current carries away the broken and rotten fragments of wood.

4. Then Vidūratha who was skilled in ballistics hurled his huge and heavy arrows, which stretched themselves to the sky, and withstood the force of the winds and rain.

5. Opposed by these rock-like barriers, the airy weapons were at a stand still, as the animal spirits are checked by the firm stoicity of the soul.

6. The trees which had been blown up by the winds and floating in the breezy air, now came down and fell upon the dead bodies, like flocks of crows upon putrid carcasses.

7. The shouting (shitkāra) of the city, the distant hum (dātkāra) of the village, the howling (bhānkāra) of forests, and the rustling (utkāra) of the trees, ceased on all sides like the vain verbiology of men.

8. Sindhu saw burning rocks (rockets?) falling from above like leaves of trees, and flying about as the winged Mainākas or moving rocks of the sea or Sinde (sindhu).

9. He then hurled his thundering weapons, falling as flaming thunderbolts from heaven, which burnt the rocks away as the flaming fire destroys the darkness.

10. These falling bolts broke the stones with their pointed ends, and hewed down the heads (tops) of the hills, like a hurricane scattering the fruits of trees on the ground.

11. Vidūratha then darted his Brahmā weapon to quell the thunderbolts, which jostling against one another, disappeared in their mutual conflict.

12. Sindhu then cast his demoniac weapons (Pisāchāstras) as black as darkness, which fled as lines of horrid Pisācha demons on all sides.

13. They filled the firmament with the darkness of their bodies, and made the daylight turn to the shade of night, as if it were for fear of them.

14. They were as stalwart in their figures as huge columns of smoke, and as dark in their complexion as the blackest pitch, and tangible by the hand.

15. They were as lean skeletons with erect hairs on their heads and bearded faces, with looks as pale as those of beggars, and bodies as

black as those of the aerial and nocturnal fiends.

16. They were terrific and like idiots in their looks, and moved about with bones and skulls in their hands. They were as meagre as churls, but more cruel than either the sword or thunderbolt.

17. The Pisāchas lurk about the woods, bogs and highways, and pry into empty and open door houses. They hunt about as ghosts in their dark forms, and fly away as fast as the fleeting lightning.

18. They ran and attacked with fury the remaining forces of the enemy, that stood weaponless in the field, with their broken and sorrowful hearts.

19. Frightened to death they stood motionless, and dropped down their arms and armours, and stood petrified as if they were demon-struck, with staring eyes, open mouths, and unmoving hands and feet.

20. They let fall both their lower and upper garments, loosened their bowels and slakened their bodies through fear, and kept shaking as fixed trees by the winds.

21. The line of the Pisāchas then advanced to frighten Vidūratha out of his wits, but he had the good sense to understand them as the mere Mumbo-jumbos of magic.

22. He knew the counter charm to fight out the Pisāchas from the field, and employed his charmed weapons against the Pisācha army of his enemy.

23. He darted in his ire the Rūpikā weapon, which gave comfort to his own army, and deluded the Pisācha force of his adversary.

24. These Rūpikās flew in the air with erect hairs on their heads; their terrific eyes were sunk in their sockets, and their waists and breasts moved as trees with bunches of fruit.

25. They had past their youth and become old; and their bodies were bulky and worn out with age; they had deformed backs and hips, and protuberant navels and naves.

26. They had dark dusky bodies, and held human skulls in their hands all besmeared with blood. They had bits of half devoured flesh in their mouths, and pouring out fresh blood from their sides.

27. They had a variety of gestures, motions and contortions of their bodies, which were as hard as stone, with wry faces, crooked backs and twisted legs and limbs.



28. Some had their faces like those of dogs, crows, and owls, with broad mouths and flat cheek-bones and bellies, and held human skulls and entrails in their hands.

29. They laid hold of the Pisāchas as men catch little boys, and joined with them in one body as their consorts. (*i. e.* the Rūpikā witches bewitching the demoniac Pisāchas, got the better of them).

30. They joined together in dancing and singing with outstretched arms and mouths and eyes, now joining hand in hand and now pursuing one another in their merry sport.

31. They stretched their long tongues from their horrid mouths, and licked away the blood exuding from the wounds of the dead bodies.

32. They plunged in the pool of blood with as much delight, as if they dived in a pond of ghee, and scrabbled in the bloody puddle with outstretched arms and feet, and uplifted ears and nose.

33. They rolled and jostled with one another in the puddle of carrion and blood, and made it swell like the milky ocean when churned by the Mandara mountain.

34. As Vidūratha employed his magic weapon against the magic of Sindhu, so he had recourse to others from a sense of his inferiority.

35. He darted his Vetāla weapon, which made the dead bodies, whether with or without their heads, to rise up in a body in their ghastly shapes.

36. The joint forces of the Vetālas, Pisāchas and Rūpikās presented a dreadful appearance as that of the Kavandhas, and seemed as they were ready to destroy the earth.

37. The other monarch was not slow to show his magical skill, by hurling his Rākshasa weapon, which threatened to grasp and devour the three worlds.

38. These with their gigantic bodies rose as high as mountains, and seemed as hellish fiends appearing from the infernal regions in their ghostly forms.

39. The ferocious body of the roaring Rākshasas, terrified both the gods and demigods (surāsuras), by their loud martial music and war dance of their headless trunks (Kavandhas).

40. The giddy Vetālas, Yakshas and Kushmāndas, devoured the fat and flesh of dead bodies as their toast, and drank the gory blood as their

lurid wines in the coarse of their war dance.

41. The hopping and jumping of the Kushmāndas, in their war dance in streams of blood, scattered its crimson particles in the air, which assembled in the form of a bridge of red evening clouds over the sparkling sea.

## CHAPTER L.

### DEATH OF VIDÚRATHA.

Vasishtha said:—As the tide of war was rolling violently with a general massacre on both sides, the belligerent monarchs thought on the means of saving their own forces from the impending ruin.

2. The magnanimous Sindhurāja, who was armed with patience, called to his mind the Vaishnava weapon, which was the greatest of arms and as powerful as Siva (Jove) himself.

3. No sooner was the Vaishnava weapon hurled by him with his best judgement (mantra), than it emitted a thousand sparks of fire from its flaming blade on all sides.

4. These sparks enlarged into balls, as big and bright as to shine like hundreds of suns in the sky, and others flew as the lengthy shafts of cudgels in the air.

5. Some of them filled the wide field of the firmament with thunderbolts as thick as the blades of grass, and others overspread the lake of heaven, with battle axes as a bed of lotuses.

6. These poured forth showers of pointed arrows spreading as a net-work in the sky, and darted the sable blades of swords, scattered as the leaves of trees in the air.

7. At this time, the rival king Vidūratha, sent forth another Vaishnava weapon for repelling the former, and removing the reliance of his foe in his foible.

8. It sent forth a stream of weapons counteracting those of the other, and overflowing in currents of arrows and pikes, clubs and axes and missiles of various kinds.

9. These weapons struggled with and justled against one another. They

split the vault of heaven with their clattering, and cracked like loud thunder claps cleaving the mountain cliffs.

10. The arrows pierced the rods and swords, and the swords hewed down the axes and lances to pieces. The mallets and mallets drove the missiles, and the pikes broke the spears (saktis).

11. The mallets like Mandāra rocks, broke and drove away the rushing arrows as waves of the sea, and the resistless swords broke to pieces by striking at the maces.

12. The lances revolved like the halo of the moon, repelling the black sword-blades as darkness, and the swift missiles flashed as the destructive fires of Yama.

13. The whirling disks were destroying all other weapons; they stunned the world by their noise, and broke the mountains by their strokes.

14. The clashing weapons were breaking one another in numbers, and Vidūratha defeated the arms of Sindhu, as the steadfast mountain defies the thunders of Indra.

15. The truncheons (Sankus) were blowing away the falchions (asis); and the spontoons (sūlas) were warding off the stones of the slings. The crow bars (bhusundis) broke down the pointed heads of the pikes (bhindhipālas).

16. The iron rods of the enemy (parasūlas) were broken by tridents (trisūlas) of Siva, and the hostile arms were falling down by their crushing one another to pieces.

17. The clattering shots stopped the course of the heavenly stream, and the combustion of powder filled the air with smoke.

18. The clashing of dashing weapons lightened the sky like lightnings, their clattering cracked the worlds like thunderclaps, and their shock split and broke the mountains like thunderbolts.

19. Thus were the warring weapons breaking one another by their concussion, and protracting the engagement by their mutual overthrow.

20. As Sindhu was standing still in defiance of the prowess of his adversary, Vidūratha lifted his own fire-arm, and fired it with a thundering sound.

21. It set the war chariot of Sindhu on fire like a heap of hay on the plain, while the Vaishnava weapons filled the etherial sphere with their meteoric blaze.

22. The two Kings were thus engaged in fierce fighting with each other, the one darting his weapons like drops of raging rain, and the other hurling his arms like currents of a deluging river.

23. The two Kings were thus harassing each other like two brave champions in their contest, when the chariot of Sindhu was reduced to ashes by its flame.

24. He then fled to the woods like a lion from its cavern in the mountain, and repelled the fire that pursued him by his aqueous weapons.

25. After losing his car and alighting on the ground, he brandished his sword and cut off the hoofs and heels of the horses of his enemy's chariot in the twinkling of an eye.

26. He hacked every thing that came before him like the lean stalks of lotuses; when Vidūratha also left his chariot with his *asi* (ensis) in hand.

27. Both equally brave and compeers to one another in their skill in warfare, turned about in their rounds, and scraped their swords into saws by mutual strokes on one another.

28. With their denticulated weapons, they tore the bodies of their enemies like fishes crushed under the teeth, when Vidūratha dropt down his broken sword, and darted his javelin against his adversary.

29. It fell with a rattling noise on the bosom of Sindhu (the king), as a flaming meteor falls rumbling in the breast of the sea (Sindhu).

30. But the weapon fell back by hitting upon his breast plate, as a damsel flies back from the embrace of a lover deemed an unfit match for her.

31. Its shock made Sindhu throw out a flood of blood from his lungs, resembling the water spout let out from the trunk of an elephant.

32. Seeing this, the native Līlā cried with joy to her sister Līlā: see here the demon Sindhu killed by our lion-like husband.

33. Sindhu is slain by the javelin of our lion-like lord, like the wicked demon by the nails of the lion-god Nrisinha, and he is spouting forth his blood like the stream of water, thrown out by the trunk of an elephant from a pool.

34. But alas! this Sindhu is trying to mount on another car, although bleeding so profusely from his mouth and nostrils, as to raise a

wheezing (chulchulu) sound.

35. Lo there! our lord Vidūratha breaking down the golden mountings of his car with the blows of his mallet, as the thundering clouds—Pushkara and Ávarta break down the gold peaks of Sumeru.

36. See this Sindhu now mounting on another carriage, which is now brought before him, and decorated as the splendid seat of a Gandharva.

37. Alack! our lord is now made the mark of Sindhu's mallet darted as a thunder bolt against him; but lo! how he flies off and avoids the deadly blow of Sindhu.

38. Huzza! how nimbly he has got up upon his own car; but woe is to me! that Sindhu has overtaken him in his flight.

39. He mounts on his car as a hunter climbs on a tree, and pierces my husband, as a bird-catcher does a parrot hidden in its hollow, with his pointed arrow.

40. Behold his car is broken down and its flags flung aside; his horses are hurt and the driver is driven away. His bow is broken and his armour is shattered, and his whole body is full of wounds.

41. His strong breast-plate is broken also by slabs of stone and his big head is pierced by pointed arrows. Behold him thrown down on earth, all mangled in blood.

42. Look with what difficulty he is restored to his senses, and seated in his seat with his arm cut off and bleeding under Sindhu's sword.

43. See him weltering in blood gushing out profusely from his body, like a rubicund stream issuing from a hill of rubies. Woe is me! and cursed be the sword of Sindhu that hath brought this misery on us.

44. It has severed his thighs as they dis sever a tree with a saw, and has lopped off his legs like the stalks of trees.

45. Ah! it is I that am so struck and wounded and killed by the enemy. I am dead and gone and burnt away with my husband's body.

46. Saying so, she began to shudder with fear at the woeful sight of her husband's person, and fell insensible on the ground like a creeper cut off by an axe.

47. Vidūratha though thus mutilated and disabled, was rising to smite the enemy in his rage, when he fell down from his car like an uprooted tree, and was replaced there by his charioteer ready to make his

retreat.

48. At this instant, the savage Sindhu struck a sabre on his neck, and pursued the car in which the dying monarch was borne back to his tent.

49. The body of Padma (alias Vidūratha), was placed like a lotus in the presence of Sarasvatī, shining with the splendour of the sun; but the elated Sindhu was kept from entering that abode, like a giddy fly from a flame.

50. The charioteer entered in the apartment, and placed the body in its death-bed, all mangled and besmeared with blood, exuding from the pores of the severed neck, in the presence of the goddess, from where the enemy returned to his camp.

(*Gloss*). Here Padma fighting in the person of Vidūratha, and falling bravely in the field, obtained his redemption by his death in the presence of the goddess; but the savage Sindhu, who slew his foiled foe in his retreat, proved a ruffian in his barbarous act, and could have no admittance into the presence of the goddess and to his future salvation.

## CONCLUSION.

The whole vision of Līlā, like that of Mirza, shows the state of human life, with its various incidents and phases to its last termination by death. It is not so compact and allegorical as that of the western essayist; but as idle effusions of those ideal reveries or loose vagaries which are characteristic of the wild imagination of eastern rhapsodists. The discontented Brāhmana longs for royal dignity, imagines to himself all its enjoyments in the person of Padma, and sees at last all its evils in the character of Vidūratha; which serves as a lesson to aspirants from aiming at high worldly honours which end in their destruction.

Līlā by her wisdom sees in her silent meditation, the whole course and vicissitudes of the world, and the rise and fall of human glory in the aspirations of her husband. These parables serve to show the nature of Yoga philosophy to be no other, than an absolute idealism or mental abstraction, consisting in the abstract knowledge of all things appertaining to our temporal as well as Spiritual concerns.

The knowledge is derived either by intuition as that of the Brāhmana and Padma, or by inspiration like that of the genius of wisdom to her votary

Līlā. It may also be had by means of communication with others, as in the discourse of Rāma and his preceptor; as also from the attentive perusal of such works as the present one, treating both of temporal and spiritual subjects, and reviewing them with the eye of the mind.

The Yogi is said to know all things through the medium of his intellectual eye (*jñāna chakshu*), apart from his connection with every thing in the world called *nissanga*, as it is expressed by the Persian sophist;—"amokhteh Oniamekhteh az harche hast."—Knowing and not mixing with all that is."

From this view of Yoga, it will appear that, all kinds of knowledge, whether as it existed among the ancients, or is in the course of its improvement in modern times, forms a subject of the Yoga or meditative philosophy, which embraces and comprehends in itself a knowledge of all practical arts and sciences, as the military art and other things treated of in this work. Hence it is evident, that a large fund of learning forms the greatest Yoga, and the most learned among men, were the greatest thinkers or Yogis amongst mankind in all ages. No rational being therefore can either refrain from thinking, or employing his mind to the acquisition of knowledge, both of which are termed Yoga in Indian philosophy.

But the yogi is commonly believed to be an inspired sage or seer, viewing all things appearing before him in his dream and vision. These are sometimes retrospective, and resultants of the vibrations of waking feelings and imagination, as in the case of the Brāhmana's anticipation of royalty as a coming reality.

In many instances they are believed as prospective and prophetic of future events, as in Padma's dread of his future life and fate. In Līlā's case however they were "no dreams but visions strange" of supernatural sights, and prophetic of the future state of her husband, as it was revealed to her by the goddess.

But as there are few that rely any faith "in the baseless fabric of a vision", they require to be told that the books of revelation in all religions are based upon these dreams and visions, which are believed to be the outpouring of the Holy Spirit into the souls of saints, in the sacred records of all nations.

The holy scriptures furnish us with many texts on the divine origin of dreams and visions as the following.

"But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God. I shall pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

And on my servants and on my handmaidens, I will pour out in those days  
of my spirit, and they shall prophesy;

And I will shew wonders, in heaven above, and signs in the earth  
beneath; blood, and fire and vapour of smoke:

The sun shall be turned into darkness, and the moon into blood &c."

The Book of Acts, Chap II. v. 16-20.

END OF THE FIRST VOLUME.

## GENEALOGY

- I. Kālī Mitra.[24]
- II. Sṛīdhara Mitra.
- III. Sukti Mitra.
- IV. Sauveri Mitra.
- V. Hari Mitra.
- VI. Soma Mitra.
- VII. Kesava Mitra.
- VIII. Mrityunjaya Mitra.
- IX. Dhui Mitra.[25]
- X. Nīsāpati Mitra.
- XI. Lambodara Mitra Alias Kuvera.
- XII. Parameswara Mitra.[26]
- XIII. Dānapati Mitra.
- XIV. Jayadeva Mitra.
- XV. Shashthivara Mitra.
- XVI. Srikānta Mitra.
- XVII. Sivarāma Mitra.
- XVIII. Krishnarāma Mitra.
- XIX. Sītārāma Mitra.[27]
- XX. Gocula Chandra Mitra.
- XXI. Jagamohana Mitra.
- XXII. Rasika Lāla Mitra
- XXIII. Vihāri Lāla Mitra.

[24] He was formerly an inhabitant of Kānya Kubjya, North Western Provinces, India. He being invited on an occasion of a ceremony (yajna) by Ádisura, Rājā of Gour Bengal, paid a visit at his court on Thursday 12th Kartick (October-November) Sakābda 994 (Tenth-Eleventh Century A.D.), and on his request he settled there and became the founder of Gour Mitra Family, at Maldah in Bengal.



[25] Barisā, Twenty four Pargannahs, District Alipur, Bengal.

[26] Bāli. Boro Pargunah, District Hugli.

[27] Bāgbāzar, Calcutta.

Transcriber's Notes.

Inconsistent punctuation has been silently corrected.

Spelling of Sanskrit words normalized to some extent. The accented characters ā, ī and ū are used by the translator to denote long vowels. In some cases these accents are important, e.g. Brahmā (the Creator, the Cosmic Mind) versus Brahma (the Absolute, elsewhere often spelled Brahman), and Brāhmana (priest).

Another case of 'puzzling' accents: "Vasishtha" when it occurs alone (as in "Vasishtha said:") has no accent (long vowel), whereas "Yoga Vāsishtha" (the work) does have a long vowel.

There are a few cases of Devanagari script. These have been attempted transliterated whenever possible (the print quality is sometimes too bad to enable transliteration).

The LPP edition (1999) which has been scanned for this ebook, is of poor quality, and in some cases text was missing. Where possible, the missing/unclear text has been supplied from another edition, which has the same typographical basis (both editions are photographic reprints of the same source, or perhaps one is a copy of the other): Bharatiya Publishing House, Delhi 1978.

A third edition, Parimal Publications, Delhi 1998, which is based on an OCR scanning of the same typographical basis, has only been consulted a few times.

The term "Gloss." or "Glossary" probably refers to the extensive classical commentary to Yoga Vāsishtha by Ananda Bodhendra Saraswati (only available in Sanskrit).

===== END OF VOLUME 1 =====

THE

YOGA-VÁSISHTHA  
MAHÁRÁMÁYANA

OF

VÁLMÍKI

in 4 vols. in 7 pts.  
(Bound in 4.)

Vol. 2 (In 2 pts.)  
Bound in one.

Part I

Containing  
Utpatti Khanda

Translated from the original Sanskrit

By  
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UTPATTI KHANDA.

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YOGA VÁSISHTHA.

BOOK III.

UTPATTI KHANDA.

CHAPTER LI.

DESCRIPTION OF SINDHU'S DOMINIONS

Vasishtha said:—The loud cry that the king was killed in battle by the rival monarch, struck the people with awe, and filled the realm with dismay.

2. Carts loaded with utensils and household articles, were driving through the streets; and women with their loud wailings, were running away amidst the impassable paths of the city.

3. The weeping damsels that were flying for fear, were ravished on the way by their captors; and the inhabitants were in danger of being plundered of their properties by one another.

4. The joyous shouts of the soldiers in the enemy's camp, resounded with the roarings of loose elephants and neighings of horses, trampling down the men to death on their way.

5. The doors of the royal treasury were broken open by the brave brigands, the valves flew off and the vaults re-echoed to the strokes. The warders were overpowered by numbers, and countless treasures were plundered and carried away.

6. Bandits ripped off the bellies of the royal dames in the palace, and the chandāla free-booters hunted about the royal apartments.

7. The hungry rabble robbed the provisions from the royal stores; and the soldiers were snatching the jewels of the weeping children trodden down under their feet.

8. Young and beautiful maidens were dragged by their hair from the seraglio, and the rich gems that fell from the hands of the robbers, glistened all along the way.

9. The chiefs assembled with ardour with their troops of horses, elephants and war-chariots, and announced the installation of Sindhu by his minister.

10. Chief engineers were employed in making the decorations of the city and its halls, and the balconies were filled by the royal party attending at the inauguration.

11. It was then that the coronation of Sindhu's son, took place amidst the loud acclamations of victory; and titles and dignities, were conferred upon the noblemen on the victor's side.

12. The royal party were flying for life into the villages, where they were pursued by the victorious soldiers; and a general pillage spread in every town and village throughout the realm.

13. Gangs of robbers thronged about, and blocked the passages for pillage and plunder; and a thick mist darkened the light of the day for want of the magnanimous Vidūratha.

14. The loud lamentations of the friends of the dead, and the bitter cries of the dying, mixed with the clamour raised by the driving cars, elephants and horses, thickened in the air as a solid body of sound (pindagrāhya).



15. Loud trumpets proclaimed the victory of Sindhu in every city, and announced his sole sovereignty all over the earth.

16. The high-shouldered Sindhu entered the capital as a second Manu (Noah), for re-peopling it after the all-devastating flood of war was over.

17. Then the tribute of the country poured into the city of Sindhu from all sides; and these loaded on horses and elephants, resembled the rich cargoes borne by ships to the sea.

18. The new king issued forthwith his circulars and royal edicts to all sides, struck coins in his own name, and placed his ministers as commissioners in all provinces.

19. His iron-rod was felt in all districts and cities like the inexorable rod of Yama, and it overawed the living with fear of instant death.

20. All insurrections and tumults in the realm, soon subsided to rest under his reign; as the flying dust of the earth and the falling leaves of trees, fall to the ground upon subsidence of a tempest.

21. The whole country on all sides was pacified to rest, like the perturbed sea of milk after it had been churned by the Mandara mountain.

22. Then there blew the gentle breeze of Malaya, unfurling the locks of the lotus-faced damsels of Sindhu's realm, and wafting the liquid fragrance of their bodies around, and driving away the unwholesome air (of the carnage).

## CHAPTER LII.

### STATE OF MAN AFTER DEATH.

Vasishtha said:—In the meanwhile, O Rāma! Līlā seeing her husband lying insensible before her and about to breathe his last, thus spoke to Sarasvatī.

2. Behold, O mother! my husband is about to shuffle his mortal coil in this perilous war, which has laid waste his whole kingdom.

3. Sarasvatī replied:—This combat that you saw to be fought with such

fury, and lasting so long in the field, was neither fought in thy kingdom nor in any part of this earth.

4. It occurred nowhere except in the vacant space of the shrine, containing the dead body of the Brāhman; and where it appeared as the phantom of a dream only (in your imagination).

5. This land which appeared as the realm of thy living lord Vidūratha, was situated with all its territories in the inner apartment of Padma. (The incidents of Vidūratha's life, being but a vision appearing to the departed spirit of Padma).

6. Again it was the sepulchral tomb of the Brāhman Vasishtha, situated in the hilly village of Vindyā, that exhibited these varying scenes of the mortal world within itself (*i. e.* as a panorama shows many sights to the eye, and one man playing many parts in the stage).

7. As the departed soul views the vision of the past world within its narrow tomb; so is the appearance of all worldly accidents unreal in their nature. Gloss:—The apparitions appearing before the souls of the dead lying in their tombs, are as false as the appearances presenting themselves before the living souls in their tomb of this world. The souls of the living and the dead are both alike in their nature, and both susceptible of the like dreams and visions.

8. These objects that we see here as realities, including these bodies of mine and thine and this Līlā's, together with this earth and these waters, are just the same as the phantoms rising in the tomb of the deceased Brāhman of the hilly region.

9. It is the soul which presents the images of things, and nothing external which is wholly unreal can cast its reflexion on the soul. Therefore know thy soul as the true essence which is increate and immortal, and the source of all its creations within itself. Note:—The subjective is the cause of the objective and not this of that.

10. The soul reflects on its inborn images without changing itself in any state, and thus it was the nature of the Brāhman's soul, that displayed these images in itself within the sphere of his tomb.

11. But the illusion of the world with all its commotion, was viewed in the vacant space of the souls of the Brāhman and Padma, and not displayed in the empty space of their tombs, where there was no such erroneous reflexion of the world.

12. There is no error or illusion anywhere, except in the misconception of the observer; therefore the removal of the fallacy from the mind of the viewer, leads him to the perception of the light of truth.

13. Error consists in taking the unreal for the real, and in thinking the viewer and the view or the subjective and objective as different from each other. It is the removal of the distinction of the subjective and objective, that leads us to the knowledge of unity (the *on* or one or *om*).

14. Know the Supreme soul to be free from the acts of production and destruction, and it is his light that displays all things of which He is the source; and learn the whole outer nature as having no existence nor change in itself.

15. But the souls of other beings, exhibit their own natures in themselves; as those in the sepulchral vault of the Brāhman, displayed the various dispositions to which they were accustomed. (Thus the one unvaried soul appears as many, according to its particular wont and tendency in different persons).

16. The soul has no notion of the outer world or any created thing in it; its consciousness of itself as an increate vacuity, comprehends its knowledge of the world in itself (*i. e.*, the subjective consciousness of the Ego, includes the knowledge of the objective world).

17. The knowledge of the mountain chains of Meru and others, is included under the knowledge in the vacuity of the soul; there is no substance or solidity in them as in a great city seen in a dream.

18. The soul views hundreds of mountainous ranges and thousands of solid worlds, drawn in the small compass of the mind, as in its state of dreaming.

19. Multitudes of worlds, are contained in a grain of the brain of the mind; as the long leaves of the plantain tree, are contained in one of its minute seeds.

20. All the three worlds are contained in an atom as the intellect, in the same manner as great cities are seen in a dream; and all the particles of intellect within the mind, have each the representation of a world in it.

21. Now this Līlā thy step-dame, has already gone to the world which contains the sepulchre of Padma, before the spirit of Vidūratha could join the same.

22. The moment when Līlā fell in a swoon in thy presence, know her spirit to be immediately conveyed to him and placed by his side.

23. Līlā asked:—Tell me, O goddess! how was this lady endowed here with

my form before, and how is she translated to and placed as my step-dame beside my deceased husband?

24. Tell me in short, in what form she is now viewed by the people in Padma's house, and the manner in which they are talking to her at present.

25. The goddess replied:—Hear Līlā, what I will relate to thee in brief in answer to thy question, regarding the life and death of this Līlā as an image of thyself.

26. It is thy husband Padma, that beholds these illusions of the world spread before him in the same sepulchre in the person of Vidūratha.

27. He fought this battle as thou didst see in his reverie, and this Līlā resembling thyself was likewise a delusion. These his men and enemies were but illusions, and his ultimate death, was as illusory as a phantom of the imagination, like all other things in this world.

28. It was his self delusion, that showed him this Līlā as his wife, and it is the same deceit of a dream, which deludes thee to believe thyself as his consort.

29. As it is a mere dream that makes you both to think yourselves as his wives, so he deems himself as your husband, and so do I rely on my existence (also in a like state of dream).

30. The world with all its beauty, is said to be the spectre of a vision; wherefore knowing it a mere visionary scene, we must refrain from relying any faith in this visible phantasmagoria.

31. Thus this Līlā, yourself and this king Vidūratha, are but phantoms of your fancy: and so am I also, unless I believe to exist in the self-existent spirit.

32. The belief of the existence of this king and his people, and of ourselves as united in this place, proceeds from the fulness of that intellect, which fills the whole plenitude.

33. So this queen Līlā also situated in this place with her youthful beauty, and smiling so charmingly with her blooming face, is but an image of divine beauty.

34. See how gentle and graceful are her manners, and how very sweet is her speech; her voice is as dulcet as the notes of the Kokila, and her motions as slow as those of a lovelorn maiden.

35. Behold her eyelids like the leaves of the blue lotus, and her

swollen breasts rounded as a pair of snow-balls; her form is as bright as liquid gold, and her lips as red as a brace of ripe *Vimba* fruits.

36. This is but a form of thee as thou didst desire to be to please thy husband, and it is the very figure of thy own self, that thou now beholdest with wonder.

37. After the death of thy husband, his soul caught the same reflexion of thy image, as thou didst desire to be hereafter; and which thou now seest in the person of the young *Līlā* before thee.

38. Whenever the mind has a notion or sensation or fancy of some material object, the abstract idea of its image is surely imprinted in the intellect.

39. As the mind comes to perceive the unreality of material objects, it thenceforth begins to entertain the ideas of their abstract entities within itself. (Hence the abstract ideas of things are said to accompany the intellectual spirit after its separation from the body).

40. It was the thought of his sure death, and the erroneous conception of the transmigration of his soul in the body of *Vidūratha*, that represented to *Padma* thy desired form of the youthful *Līlā*, which was the idol of his soul. (This passage confutes the doctrine of metempsychosis, and maintains the verity of eternal ideas).

41. It was thus that thou wast seen by him and he was beheld by thee according to your desires; and thus both of you though possessors of the same unvaried soul which pervades all space, are made to behold one another in your own ways (agreeably to your desires).

42. As the spirit of *Brahma* is all pervasive, and manifests itself in various ways in all places; it is beheld in different lights, according to the varying fancies (*vikshepa sakti*); or tendencies (*vāsanā sakti*) of men, like the ever-changeable scenes appearing to us in our visions and dreams.

43. The omnipotent spirit displays its various powers in all places, and these powers exert themselves everywhere, according to the strong force and capability it has infused in them (in their material or immaterial forms).

44. When this pair remained in their state of death-like insensibility, they beheld all these phantoms in their inner souls, by virtue of their reminiscence and desires (which are inherent in the soul).

45. That such and such person were their fathers and such their mothers before, that they lived in such places, had such properties of theirs,

and did such acts erewhile (are reminiscences of the soul).

46. That they were joined together in marriage, and the multitude which they saw in their minds, appeared to them as realities for the time in their imagination (as it was in a magic show).

47. This is an instance that shows our sensible perceptions, to be no better than our dreams; and it was in this deluded state of Līlā's mind, that I was worshipped and prayed by her:—

48. In order to confer upon her the boon that she might not become a widow; and it was by virtue of this blessing of mine, that this girl had died before her husband's death (to escape the curse of widowhood).

49. I am the progeny of Brahmā, and the totality of that intelligence of which all beings participate: it is for this reason that I was adored by her as the *Kula Devi* or tutelar divinity of all living beings.

50. It was at last that her soul left her body, and fled with her mind in the form of her vital breath, through the orifice of her mouth.

51. Then after the insensibility attendant upon her death was over, she understood in her intellect her living soul to be placed in the same empty space with the departed spirit of Padma.

52. Her reminiscence pictured her in her youthful form, and she beheld herself as in a dream, to be situated in the same tomb. She was as a blooming lotus with her beautiful countenance, and her face was as bright as the orb of the moon; her eyes were as large as those of an antelope, and she was attended by her graceful blandishments for the gratification of her husband.

## CHAPTER LIII.

### REPRESENTATIONS OF REMINISCENCE.

Argument. Description of Līlā's passage in the air, and her union with her husband's spirit. Relation of the depravity of those that are unacquainted with and unpractised in Yoga.

Vasishtha said:—Līlā having obtained the blessing of the goddess, proceeded with her fancied body to meet her royal spouse in heaven beyond the skies.

2. Having assumed her spiritual form which was as light as air, she fled merrily as a bird; and was wafted aloft by the fond desire of joining with her beloved lord.

3. She met before her a damsel sent by the goddess of wisdom, and as issuing out of the best model of her heart's desire.

4. The damsel said:—I am the daughter of thy friend Sarasvatī, and welcome thee, O beauteous lady in this place. I have been waiting here on thy way through the sky in expectation of thee.

5. Līlā said:—Lead me, O lotus-eyed maid to the side of my husband, as the visit of the good and great never goes for nothing.

6. Vasishtha said:—The damsel replied, come let us go there; and so saying, she stood before her looking forward on her way.

7. Then proceeding onward both together, they came to the door-way of heaven, which was as broad as the open palm of the hand, and marked with lines as those in palmistry. (?).

8. They passed the region of the clouds, and overstepped the tracks of the winds; then passing beyond the orbit of the sun, they reached the stations of the constellations.

9. Thence they passed through the regions of air and water (Indraloka), to the abodes of the gods and saints (Siddhas); whence they went across the seats of Brahmā, Vishnu and Siva to the great belt—of the universe.

10. Their spiritual bodies pierced through its orifice, as the humidity of ice water passes out of the pores of a tight water-jar.

11. The body of Līlā was of the form of her mind, which was of the nature of its own bent and tenor, and conceived these wanderings within itself (*i. e.*, the peregrinations of Līlā were purely the workings of her own mind and inclination).

12. Having traversed the spheres of Brahmā, Vishnu and Siva, and crossed the limit of the mundane sphere, and the environs of atmospheric water and air:—

13. They found an empty space as spacious as the scope of the great intellect, and impassable by the swift Garuda (the eagle of Jupiter) even in millions of Kalpa ages (*i. e.*, the unlimited space of the mind and vacuity).

14. There they beheld an infinity of shapeless and nameless worlds, scattered about as the countless fruits in a great forest. (The Nebulae

of unformed worlds).

15. They pierced through the ambit of one of these orbs before them, and passed inside the same as a worm creeps in a fruit which it has perforated.

16. This brought them back by the same spheres of Brahmā, Indra and others, to the orb of the globe below the starry frame.

17. Here they saw the same country, the same city and the same tomb as before; and after entering the same, they sat themselves beside the corpse of Padma covered under the heap of flowers.

18. At this time Līlā lost the sight of the heavenly damsel, who had been her companion erewhile, and who had now disappeared from her sight like a phantom of her illusion.

19. She then looked at the face of her husband, lying there as a dead body in his bed; and recognized him as such by her right discretion.

20. This must be my husband, said she, ay my very husband, who fell fighting with Sindhu; and has now attained this seat of the departed heroes, where he rests in peace.

21. I have by the grace of the goddess arrived here in person, and reckon myself truly blest to find my husband also as such (*i. e.*, resting here in his own figure).

22. She then took up a beautiful *chowry* flapper in her hand, and began to wave it over his body as the moon moves in the sky over the earth.

23. The waking Līlā asked:—Tell me, O goddess! in what manner the did king and his servants and hand-maids accost this lady, and what they thought her to be.

24. The goddess replied:—It was by our gift of wisdom to them, that this lady, that king and those servants, found themselves to partake of the one and same intellectual soul, in which they all subsisted.

25. Every soul is a reflection of the divine intellect, and is destined by his fixed decree to represent the individual souls to one another as refractions of the same, or as shadows in a magic show (*bhojakādrishta*).

26. Thus the king received his wife as his companion and queen, and his servants as cognate with himself (*i. e.* partaking of the same soul with his own).

27. He beheld the unity of his soul with her's and their's, and no



distinction subsisting between any one of them. He was astonished to find that there was nothing distinct in them from what he had in himself.

28. The waking Līlā said:—Why did not that Līlā meet her husband in her own person, according to her request and the boon that was granted to her?

29. The goddess replied:—It is not possible for unenlightened souls (as that of the young Līlā), to approach in person to holy spirits (or their persons or places), which are visible and accessible only to the meritorious, and unapproachable by gross bodies as the sun light is inaccessible by a shadow.

30. So it is the established law from the beginning of creation, that intelligent souls can never join with dull beings and gross matter, as truth can never be mixed up with falsehood.

31. And so is that as long as a boy is prepossessed with his notion of a ghost, it is in vain to convince him of the falsehood of goblins as mere chimeras of his imagination.

32. And as long as the feverish heat of ignorance rages within the soul, it is impossible for the coolness of the moon of intelligence to spread over it.

33. So long also as one believes himself to be composed of a corporeal body, and incapable to mount in the higher atmosphere, it is no way possible to make him believe otherwise (that he has an incorporeal nature in his soul and mind).

34. But it is by virtue of one's knowledge and discrimination, and by his own merit and divine blessing, that he acquires a saintly form (nature); wherewith he ascends to the higher region, as you have done with this body of yours.

35. As dry leaves of trees are burnt in no time by the burning fire, so this corporeal body is quickly lost by one's assumption of his spiritual frame.

36. The effect of a blessing or curse, on any one is no other than his obtaining the state he desired or feared to have. (Hence the boon of Līlā has secured to her what she wished to get).

37. As the false appearance of a snake in a rope, is attended with no motion or action of the serpent in it; so the unreal views of Līlā's husband and others, were but the motionless imageries of her own imagination.

38. Whoever views the false apparitions of the dead as present before the vision of his mind, he must know them as reflections of his past and constant remembrance of them.

39. So our notions of all these worlds are mere products of our reminiscence, and no creation of Brahmā or any other cause; but simple productions of our desire (which presents these figures to the imagination).

40. So they who are ignorant of the knowable spirit of God, have only the notions of the outer world in them; as they view the distant orb of the moon within themselves (in their minds).

## CHAPTER LIV.

### REFLECTIONS ON DEATH.

Argument. The lot of living beings and the cause of their death. The duration of human life as determined by their acts and enjoyments, and the merit of their conduct in life time.

The goddess continued:—Those therefore who know the knowable God, and rely in virtue, can go to the spiritual worlds and not others. (Knowable means what ought to be and not what is or can be known).

2. All material bodies which are but false and erroneous conceptions of the mind, can have no place in Truth (the true spirit); as no shadow can have any room in sunshine. (So gross matter has no room in the subtile spirit).

3. Līlā being ignorant of the knowable (God), and unacquainted with the highest virtue (the practice of Yoga), could go no further than the city of her lord which she had at heart.

4. The waking Līlā said:—Let her be where she is (I inquire no more about her); but will ask you of other things. You see here my husband is about to die, so tell me what must I do at present.

5. Tell me the law of the being and not being of beings, and what is that destiny which destines the living beings to death.

6. What is it that determined the natures of things and gave existence to the categories of objects. What is it that has caused the warmth of

the fire and sun, and gave stability to the earth?

7. Why is coldness confined to the frost and the like, and what forms the essence of time and space; what are the causes of the different states of things and their various changes, and the causes of the solidity of some and tenuity of others?

8. What is that which causes the tallness of trees and men above the grass and brambles; and why is it that many things dwindle and decay in the course and capability of growth?

9. The goddess said:—At the universal dissolution of the world, when all things are dissolved in the formless void; there remains the only essence of Brahma, in the form of the infinite sky stretching beyond the limits of creation on all sides.

10. It then reflects in its intellect in the form of a spark of fire, as you are conscious of your aerial journey in a dream.

11. This atomic spark then increased in its size in the divine spirit, and having no substance of itself, appeared what is commonly styled the ideal world.

12. The spirit of God residing in it, thought itself as Brahmā—the soul of the world, who reigned over it in his form of the mind, as if it was identic with the real world itself. (The world is a display of the Divine Mind).

13. The primary laws that he has appointed to all things at their first creation, the same continue invariably in force with them to the present time (*i. e.* the primordial law or nature).

14. The minds of all turn in the same way as it was willed by the divine mind, and there is nothing which of itself can go beyond the law which the divine will has assigned to it.

15. It is improper to say that all formal existences, are nothing, because they remain in their substance (of the divine spirit), after disappearance of their forms; as the substance of gold remains the same after alteration of its shape and form.

16. The elementary bodies of fire and frost still continue in the same state, as their elements were first formed in the Divine mind in the beginning of creation.

17. Nothing therefore has the power to forsake its own nature, as long as the divine intellect continues to direct his eternal laws and decrees which are appointed to all.

18. It is impossible for any thing to alter its nature now from the eternal stamp, which Divine will has set upon all the substantial and ideal forms of creation.

19. As the Divine Intellect knows no opposition in its way, it never turns from the tenor of its own wonted intelligence which directs the destinies of all. (This is the real or subjective, intellectual or nominal view of evolution of all things from the divine mind).

20. But know in the first place the world to be no created thing. All this that appears to exist, is but a display of the notions in our consciousness, like the appearances in our dreams.

21. The unreal appears as real, as the shadow seems to be the substance. Our notions of things are the properties of our nature (*i. e.* they are natural to us, as they are engrafted in it by the eternal mind).

22. The manner in which the intellect exhibited itself, in its different manifestations, at the beginning, the same continues in its course to this time, and is known as the *samvid-kachana* or manifestations of consciousness, which constitute the *niyati*—course or system of the universe.

23. The sky is the manifestation of the intellectual idea of vacuity in the divine mind; and the idea of duration in the intellect, appeared in the form of the parts of time.

24. The idea of liquidity evolved itself in the form of water in the divine mind; in the same manner as one dreams of water and seas in his own mind. (So the air and earth are manifestations of the ideas of fluidity and solidity).

25. We are conscious of our dreams in some particular state of our intellect, and it is the wonderfully cunning nature of the intellect, that makes us think the unreal as real.

26. The ideas of the reality of earth, air, fire and water are all false; and the intellect perceives them within itself, as its false dreams and desires and reveries.

27. Now hear me tell you about death, for removing your doubts with regard to the future state; that death is destined for our good, in as much as it leads us to the enjoyment of the fruits of acts in this life.

28. Our lives are destined in the beginning to extend to one, two, three and four centuries in the different Kali, Dwāpara, Tretā and Satya ages of the world. (Corresponding with the golden, silver, brazen and iron

ages of the ancients).

29. It is however by virtue of place and time, of climate and food, and our good or bad actions and habits, that human life extends above or descends below these limits.

30. Falling short of one's duties lessens his life, as his excelling in them lengthens its duration; but the mediocrity of his conduct keeps it within its proper bound.

31. Boys die by acts causing infant diseases and untimely deaths; so do the young and old die of acts that bring on juvenile and senile weakness, sickness and ultimate death.

32. He who goes on doing his duties as prescribed by law of the Sāstras, becomes both prosperous and partaker of the long life allotted by the rule of the Sāstra.

33. So likewise do men meet their last state and future reward, according to the nature of their acts in life-time; or else their old age is subjected to regret and remorse, and all kinds of bodily and mental maladies and anxieties.

34. Līlā said:—Tell me in short, O moon-faced goddess! something more with regard to death; as to whether it is a pleasure or pain to die, and what becomes of us after we are dead and gone from here. (Death is said to be release from misery by some, and the most grievous of all torments by others. So Pope:—O, the pain, the bliss of dying).

35. The goddess replied:—Dying men are of three kinds, and have different ends upon their death. These are those who are ignorant, and such as are practiced in *yoga*, and those that are reasonable and religious.

36. Those practicing the *dhāranā yoga*, may go wherever they like after leaving their bodies, and so the reasonable *yogi* is at liberty to range everywhere. (It consists in mental retention and bodily patience and endurance).

37. He who has not practiced the *dhāranā yoga*, nor applied himself to reasoning, nor has certain hopes of the future, is called the ignorant sot, and meets with the pain and pangs of death.

38. He whose mind is unsubdued, and full of desires and temporal cares and anxieties, becomes as distressed as a lotus torn from its stalk (*i. e.* it is the subjection of inordinate passions, and suppression of inordinate desires and cares; which ensure our true felicity).

39. The mind that is not guided by the precepts of the Sāstras, nor purified by holiness; but is addicted to the society of the wicked, is subjected to the burning sensation of fire within itself at the moment of death.

40. At the moment when the last gurgling of the throat chokes the breath, the eye-sight is dimmed and the countenance fades away; then the rational soul also becomes hazy in its intellect.

41. A deep darkness spreads over the dimming sight, and the stars twinkle before it in day-light; the firmament appears to be obscured by clouds, and the sky presents its gloomy aspect on every side.

42. An acute pain seizes the whole frame, and a *Fata Morgana* dances before the vision; the earth is turned to air and the mid-air seems to be the moving place of the dying person.

43. The sphere of heaven revolves before him, and the tide of the sea seems to bear him away. He is now lifted up in the air, and now hurled down as in his state of dizziness or dream.

44. Now he thinks as falling in a dark pit, and then as lying in the cavern of a hill; he wants to tell aloud his torments, but his speech fails him to give utterance to his thoughts.

45. He now finds himself as falling down from the sky, and now as whirled in the air like a bundle of straws blown aloft in the air by a gust of wind. He is now riding swiftly as in a car, and now finds himself melting as snow.

46. He desires to acquaint his friends of the evils of life and this world; but he is carried away from them as rapidly as by an air-engine, (like a stone shot by a ballista or an aeronaut in a balloon).

47. He whirls about as by a rotatory machine or turning wheel, and is dragged along like a beast by its halter. He wallows about as in an eddy, or turns around as the machine of some engine.

48. He is borne in the air as a straw, and is carried about as a cloud by the winds. He rises high like a vapour, and then falls down like a heavy watery cloud pouring out in the sea.

49. He passes through the endless space and revolves in all its vortiginous vacuities, to find as it were, a place free from the vicissitudes to which the earth and ocean are subject (*i. e.*, a place of peace and rest).

50. Thus the rising and falling spirit roves without cessation, and the

soul breathing hard and sighing without intermission, sets the whole body in sore pain and agony.

51. By degrees the objects of his senses become as faint to his failing organs, as the landscape fades to view at the setting of the sun. (The world recedes; it disappears: Pope).

52. He loses the remembrance of the past and present, upon the failing of his memory at this moment; as one is at a loss to know the sides of the compass after the evening twilight has passed away.

53. In his fit of fainting, his mind loses its power of thinking; and he is lost in a state of ignorance, at the loss of all his thoughts and sensibility. (So the lines:—It absorbs me quite, steals my senses, shuts my sight. Pope).

54. In the state of faintishness, the vital breath ceases to circulate through the body; and at the utter stoppage of its circulation, there ensues a collapse *murch'ha* or swooning.

55. When this state of apoplexy joined with delirium, has reached its climax, the body becomes as stiff as stone by the law of inertia, ordained for living beings from the beginning.

56. Līlā said:—But tell me, O goddess, why do these pains and agonies, this fainting and delirium, and disease and insensibility, overtake the body, when it is possessed of all its eight organs entire.

57. The goddess replied:—It is the law appointed by the author of life from the first, that such and such pains are to fall to the lot of living beings at such and such times. (Man's primeval sin brought pain and disease and death into the world).

58. The primeval sin springs of itself as a plant in the conscious heart of man, and subjects him to his doomed miseries, which have no other intelligible cause. (There is no other assignable cause of death and disease except the original guilt).

59. When the disease and its pain overpower the body, and prevent the lungs and arteries to expand and contract, in order to inhale and exhale the air, it loses its equipoise (*samāna*) and becomes restless.

60. When the inhaled air does not come out, nor the exhaled breath re-enter the lungs, all pulsation is at a stop; and the organic sensations are lost in their remembrance only. (As in the memory of sleeping and dreaming men).

61. When there is no ingress nor egress of the vital air, the pulse

sinks and becomes motionless, and the body is said to become senseless, and the life to be extinct.

62. I shall also die away in my destined time, but my consciousness of former knowledge will all be awake at the hour of death (which proves the immortality of the soul).

63. Though I am dead and gone from here in this manner, yet I must mind, that the seed of my innate consciousness (the soul), is never destroyed with my life and body.

64. Consciousness is inward knowledge and imperishable in its nature; therefore the nature of consciousness is free from birth and death. (The body is subject to birth and death, but not the soul).

65. This consciousness is as clear as a fresh fountain in some persons, and as foul as tide water in others; it is bright in its form of the pure intellect—*chit* in some, and polluted with the passions of animal life, in its nature of the sentient or living soul—*chetana* in many.

66. As a blade of grass is composed of joints in the midst, so is the even nature of the sentient or living soul; which is combined with the two states of birth and death amidst it.

67. The sentient soul is neither born nor dead at any time; but witnesses these two states as the passing shadows and apparitions in a dream and vision.

68. The soul is no other than the intellect, which is never destroyed anywhere by any. Say, what other thing is this soul, which is called the *Purusha* beside the intellect itself. Gloss. It is not the body, nor the vital breath, nor perceptions nor mind; it is not the understanding nor egoism, nor the heart nor illusion, all of which are inactive of themselves.

69. Say then whom and what you call to be dead today, and whether the intellect is liable to disease or demise at any time and in any wise. Millions of living bodies are verily dying every day, but the intellect ever remains imperishable.

70. The intellect never dies at the death of any living being; because all the living soul continues the same upon the demise of every body here.

71. The living soul therefore, is no more than the principle which is conscious of its various desires, affections and passions. It is not that principle to which the phases of life and death are attributed by men.



72. So there is none that dies, nor any one that is born at any time; it is this living principle only that continually revolves in the deep eddy of its desires.

73. Considering the unreality of the visible phenomena, there can be no desire for them in any body; but the inward soul that is led by its egoism to believe them as true, is subject to death at the dis-appearance of the phenomena.

74. The recluse ascetic flying from the fears of the world as foreign to his soul; and having none of its false desires rising in his breast, becomes liberated in his life and assimilated with the true ONE.

## CHAPTER LV.

### THE STATES OF LIFE AND DEATH.

Līlā said:—Tell me, goddess! for edification of my knowledge, the manner in which a living being comes to die and to be re-born in another form.

2. The goddess replied:—As the action of the heart ceases to act, and the lungs blow and breathe no more, the current of the vital airs is utterly stopped, and the living being loses its sensibility.

3. But the intellectual soul which has no rise nor fall, remains ever the same as it abides in all moving and unmoving bodies, and in air, water, fire and vacuum. Gloss. So saith the Sruti:—The soul is unlimited, permanent and imperishable.

4. When the hindrance of breathing, stops the pulsation, and motion of the body, it is said to be dead; and is then called an inert corpse (but not so the soul).

5. The body being a dead carcase, and the breathing mixing with the air, the soul is freed from the bonds of its desires, and flies to and remains in the mode of the discrete and self-existent soul. Gloss. The Sruti says:—"His elemental parts mix with the elements, and his soul with the Supreme." The unconditioned—*nirupadhika* spirit, joins with the Holy spirit; but not so the conditioned (*upādhika*) soul of the unholy.

6. The soul having its desires and styled the animal spirit—*Jīva*, is

otherwise than the *ātman*—soul. It remains in its sepulchral vault under the same atmosphere as the soul of Padma, which thou sawst hovering about his tomb. Gloss. The desire binds down the spirit to its own sphere. (The Ghost hovering about the charnel vault. Milton).

7. Hence such departed spirits are called *pretas* or ghosts of the dead, which have their desires and earthly propensities attached to them; as the fragrance of the flower is concentrated in its pollen, and thence diffused through the air.

8. As the animal souls are removed to other spheres, after their departure from this visible world, they view the very many scenes and sights; that their desires present before them like visions in a dream.

9. The soul continues to remember all its past adventures, even in its next state, and finds itself in a new body, soon after the insensibility of death is over. Gloss. This is the *linga* or *sūkshma deha*—the spiritual or subtile body of spiritualism.

10. What appears an empty vacuum to others, seems as a dusky cloud to the departed soul, enveloping the earth, sky, moon and all other orbs within its bosom:—(the circumambient atmosphere).

11. The departed spirits are classed in six orders, as you shall now hear from me; namely, the great, greater and greatest sinners, and so likewise the three degrees of the virtuous.

12. These are again subdivided into three kinds, as some belonging to one state, and others composed of two or three states (*i. e.* of virtue and vice intermixed) in the same individual soul.

13. Some of the most sinful souls, lose the remembrance of their past states for the period of a whole year; and remain quite insensible within themselves, like blocks of wood or stone. (This is called the *pretārasthā* continuing for a whole year after death). (It is allied to Abraham's bosom or Irack of Mahometans).

14. Rising after this time, they are doomed to suffer the endless torments of hell; which the hardness of their earthly mindedness has brought upon them. (This is the Purgatory of Christians).

15. They then pass into hundreds of births, leading from misery to misery, or have a moment's respite; from the pains in their short lived prosperity, amidst their dreaming journey through life. (These transmigrations of the soul, are the consequences of its evil propensities).

16. There are others, that after their torpor of death is over, come to

suffer the unutterable torments of torpidity, in the state of unmoving trees (which are fixed to undergo all the inclemencies of weather).

17. And others again that having undergone the torments of hell, according to their inordinate desires in life, are brought to be re-born on earth, in a variety of births in different forms.

18. Those of lesser crimes, are made to feel the inertness of stones for sometime, after the insensibility attending upon their death. (This means either the insensibility of dead bodies, or that of mineral substances.)

19. These being awakened to sensibility after some period, either of duration long or short (according to their desert); are made to return on earth, to feel the evils of brutish and beastly lives.

20. But the souls of the least sinful, come to assume soon after their death, some perfect human form, in order to enjoy the fruits of their desire and desert on earth.

21. These desires appear before the soul as dreams, and awaken its reminiscence of the past, as present at that moment.

22. Again the best and most virtuous souls, come soon after their death, to find themselves in heavenly abodes, by reason of their continued thoughts and speculations of them.

23. Some amongst them, are brought to enjoy the rewards of their actions in other spheres, from which they are sent back to the mortal world, at the residences of the auspicious and best part of mankind.

24. Those of moderate virtues are blown away by the atmospheric air, upon the tops of trees and medicinal plants, where they rove about as the protozoa, after the insensibility of death is over.

25. Being nourished here by the juice of fruits, they descend in the form of serum and enter into the hearts of men, whence they fall into the uterus in the form of *semen virilis*, which is the cause of the body and life of other living beings.

The gloss says:—Having enjoyed in the next world the good fruits of their virtuous deeds, they are blown down on earth by the winds and rain. Here they enter in the form of sap and marrow in the vegetable productions of corn, grain and fruits; and these entering the body of animals in the form of food, produce the semen, which becomes the cause of the lives and bodies of all living beings.

26. Thus the dead, figure to themselves some one of these states of

living bodies, according to their respective proclivity, after they recover from the collapse attending upon their death.

27. Having thought themselves to be extinct at first, they come to feel their resuscitation afterwards, upon receiving the offering of the mess, made to their departed spirits (by their surviving heirs).

28. Then they fancy they see the messengers of death, with nooses in their hands, come to fetch them to the realm of *Yama*; where they depart with them (with their provision for one year offered in their *Srādh* ceremony).

29. There the righteous are carried in heavenly cars to the gardens of Paradise, which they gain by their meritorious acts in life.

30. But the sinful soul, meets with icebergs and pitfalls, tangled with thorns and iron pikes, and bushes and brambles in its passage, as the punishment of its sins.

31. Those of the middling class, have a clear and paved passage, with soft grassy path-ways shaded by cooling arbours, and supplied with spring waters on both sides of them.

32. On its arrival there, the soul reflects within itself that: "here am I, and yonder is *Yama*—the lord of the dead. The other is the judge of our actions—Chitragupta, and this is his judgement given on my behalf."

33. In this manner the great world also, appears to every one as in a dream; and so the nature and manner of all things, present themselves before every soul.

34. But all these appearances are as void as air; the soul alone is the sentient principle, and the spacious space and time, and the modes and motions of things, though they appear as real, are nothing in reality.

35. Here (in *Yama's* court), the soul is pronounced to reap the reward of its acts, whereby it ascends either to the blissful heaven above, or descends to the painful hell below.

36. After having enjoyed the bliss of heaven, or suffered the torment of hell, it is doomed to wander in this earth again, to reap the reward of its acts in repeated transmigrations.

37. The soul springs up as a paddy plant, and brings forth the grains of intelligence; and then being assembled by the senses, it becomes an animal, and lastly an intelligent being.

I. e. The insensible vegetable, entering into the animal body in the

form of food, is converted to a sensible but irrational soul; but entering as food in the body of man, it turns to a rational and human soul. The one Universal soul is thus diversified in different beings. (It is the plant and food that sustains and nourishes all souls. Gloss).

38. The soul contains in itself the germs of all its senses, which lie dormant in it for want of its bodily organs. It is contained in the semen virilis of man, which passing into the uterus, produces the foetus in the womb of the female.

39. The foetus then becomes either well-formed or deformed, according to the good or evil deeds of the person in its past state; and brings forth the infant of a goodly or ill shapen appearance.

40. It then perceives the moonlike beauty of youthful bloom, and its amorous disposition coming upon itself; and feels afterwards the effects of hoary old age, defacing its lotus-like face, as the sleets of snow, shatter and shrivel the lotus leaflets.

41. At last it undergoes the pains of disease and death, and feels the same insensibility of Euthanasia as before, and finds again as in a dream its taking of a new form.

42. It again believes itself to be carried to the region of Pluto, and subjected to the former kinds of revolution; and thus it continues to conceive its transmigration, in endless births and various forms.

43. Thus the aerial spirit goes on thinking, for ever in its own etherial sphere, all its ceaseless metempsychosis, until its final liberation from this changeful state.

44. Līlā said:—Tell me kindly, O good goddess! for the enlightenment of my understanding, how this misconception of its changeableness, first came upon the soul in the beginning.

45. The goddess replied:—It is the gross view of the abstract, that causes us to assume the discrete spirit, in the concrete forms of the earth and sky and rocks and trees (all of which subsist in the spirit, and are unsubstantial in themselves).

46. As the divine intellect manifests itself, as the soul and model of all forms; so we see these manifestations, in the transcendental sphere of its pure intelligence.

47. In the beginning, God conceived himself as the lord of creation (Brahmā); and then as it were in a dream, he saw in himself, all the forms as they continue to this time.

48. These forms were manifested in the divine spirit, at first as his will; and then exhibited in the phenomenal world, as reflexions of the same, in all their present forms.

49. Among these some are called living beings, which have the motions of their bodies and limbs; and live by means of the air which they breathe, and which circulate in their bodies through the lungs and arteries.

50. Such also is the state of the vegetable creation from the first, that they having their inward sensitiveness, are notwithstanding devoid of outward motion, and receive their sustenance by the roots; wherefore they are called *Pādāpas* or pedobibers.

51. The hollow sphere of the divine intellect, beaming with intelligence, sends forth its particles of percipience, which form the consciousness of some beings, and sensitiveness in others.

52. But man uses his eyes to view the outer and the reflected world (in disregard of his consciousness of the real); although the eyes do not form his living soul, nor did they exist at his creation and before his birth. (When his view was concentrated within himself as in his sleeping visions).

53. It is according to one's estimation of himself, that he has his proper and peculiar desires, and the particular form of his body also. Such is the case of the elementary bodies likewise, from their inward conception of their peculiar natures.

Gloss:—So the ideas of vacuity, fluidity and solidity forming the bodies of air, water and earth; and the form of every thing agreeing with its inherent nature.

54. Thus all moving and unmoving things, have their movable and immovable bodies, according to their intrinsic disposition or idiosyncrasy as such and such.

55. Hence all self-moving beings have their movable bodies, conforming with the conception of their natures as so and so; and in this state of their belief, they continue to this time, with their same inborn or congenital bodies.

56. The vegetable world still continues in the same state of fixedness, from its sense of immobility; and so the rocks and minerals continue in their inert state, from the inborn sense of their inertness.

57. There is no distinction whatever between inertness and intelligence, nor any difference betwixt production, continuance and extinction of things; all which occur in one common essence of the supreme.

58. The varying idiosyncrasy subsisting in vegetables and minerals, makes them feel themselves as such, and causes their various natures and forms, as they have to this time.

59. The inward constitution of all immovable objects, makes them remain in their stationary states; and so of all other substances, according to their different names and natures.

60. Thus the inward crisis or quality of worms and insects, makes them conceive themselves according to their different kinds, and gives them their particular natures for ever.

61. So the people under the north pole know nothing, about those in the south, except that they have the knowledge of themselves only (as ever subject to the intense cold of the frigid zone).

62. So also all kinds of moving and unmoving beings, are prepossessed with their own notions of things, and regard all others according to the peculiar nature of themselves. (Atma vat &c.).

63. Again as the inhabitants of caves, know nothing of their outsiders; and as the frogs of dirty pools are unacquainted with pure water of streams; so is one sort of being ignorant of the nature of another.

64. But the inane intellect, residing in the form of the all pervasive mind, and all sustaining air; knows the natures of all things in all places.

65. The vital air, that enters all bodies through the pores of their bodies, is the moving principle, that gives life and motion to all living beings.

66. Verily the mind is situated in all things, whether they are moving or immovable; and so is the air, which causes the motion in some, and quiescence in others.

67. Thus are all things but rays of the conscious soul, in this world of illusion, and continue in the same state, as they have been from the beginning.

68. I have told you all, about the nature of things in the world, and how un-realities come to appear as real unto us.

69. Lo here this king Vidūratha is about to breathe his last, and the garlands of flowers heaped on the corpse of thy husband Padma, are now being hung upon the breast of Vidūratha.

70. Līlā said:—Tell me goddess! by what way he entered the tomb of Padma, and how we may also go there to see what he has been doing in that place.

71. The goddess said:—Man goes to all places by the way of his desires, and thinks also he goes to the distant future, in the spiritual form of pure intellect.

72. We shall go by the same way (aerial or spiritual), as you will like to take; because the bond of our friendship will make no difference in our choice and desires.

73. Vasishtha said:—The princess Līlā being relieved of her pain, by the recital of this agreeable narration; and her intellectual sight being brightened, by the blazing sun of spiritual light; beheld the insensible and unmoving Vidūratha, breathe out his last expiring breath.

## CHAPTER LVI.

### STATE OF THE SOUL AFTER DEATH.

Argument. The desire of the king, and his departure to the realm of death, followed by Līlā and the goddess; and their arrival to his former city.

Vasishtha continued:—In the meantime the eye-balls of the king became convoluted, and his lips and cheeks grew pale and dry, with his whole countenance; and there remained only the slender breath of life in him.

2. His body became as lean as a dry leaf, and his face turned as ghastly as the figure of death; his throat gurgled as the hoarsest beetles, and his lungs breathed with a bated breath.

3. His sight was darkened upon the insensibility of death, and his hopes were buried in the pit of despair; and the sensations of his external organs, were hid within the cavity of his heart.

4. His figure was as senseless as a picture in painting, and all his limbs were as motionless, as those of a statue carved upon a block of marble.

5. What need is there of a lengthy description, when it may be said in short; that his life quitted his body, as a bird flies off afar from a falling tree.



6. The two ladies with their divine eye-sight, beheld his animal spirit, flying upwards in the sky in its aerial form; and his consciousness disappearing, like the odour of a flower wafted by the wind.

7. His living soul being joined with its spiritual body, began to fly higher and higher in the air; as it was led by its inward desire or expectation of ascending to heaven.

8. The two ladies, kept going after that conscious soul, like a couple of female bees, pursuing a particle of perfume borne afar in the air on the wings of the wind.

9. Then in a moment after the fainting fit of death was over; the conscious soul was roused from its insensibility, like some fragrance expanding itself with the breeze.

10. It saw the porters of death, carrying away the souls of the dead, that have resumed their grosser forms, by means of the mess offerings of their kinsmen to their manes.

11. After a long year's journey on the way, it reached at the distant abode of *Yama*, with the hope of reaping the reward of its acts; but found the gate fast beset by beasts of prey. (Like the Cerebrus at the hellgate of Pluto).

12. Yama, on beholding the departed spirit of every body brought before him, ordered to find out its foul acts all along its life time.

13. On finding the prince's spirit spotless, and ever inclined to virtuous acts and to have been nourished by the grace of the goddess of wisdom:—

14. He ordered it to be released, and re-entered into its former dead body, which lay buried under the flowers in the tomb.

15. It was then let to fly in the etherial path, with the swiftness of a stone flung from a sling; and was followed by the living *Līlā* and the goddess in the air.

16. The living soul of the king thus sailing through the sky, did not observe the forms of the two ladies that followed it, though they saw it all along its course. (Because heavenly forms are invisible to mortal eyes and souls).

17. They traversed through many worlds, and soon passed the bounds of the extra-mundane systems; till they arrived at the solar world, whence they descended on this orb of the earth.

18. The two self-willed forms (of Līlā and the goddess), in company with the living soul of the king; arrived at the royal city of Padma, and entered the apartment of Līlā.

19. They entered in a trice and of their own free will, into the inside of the palace; as the air passes in flowers, and the sunbeams penetrate in the water, and the odors mix with the air.

20. Rāma asked:—How was it Sir, that they entered into the abode adjoining to the tomb, and how could they find out the way to it, the one having been dead a long time, and all three being but bodiless vacuity?

21. Vasishtha replied:—The tomb of the dead body of the prince, being impressed in his soul, and the object of its desire; led his spirit insensibly to it, as if it were by its inborn instinct.

22. Who does not know, that the endless desires which are sown in the human breast, like the countless seeds of a fig fruit; come of their own nature, to grow up to big trees in their time?

23. Just as the living body bears its seed—the subtile or *linga deha* in the heart, which germinates and grows to a tree at last; so every particle of the intellect, bears the mundane seed in itself. (The cosmos is contained in every individual soul).

24. As a man placed in one country, sees within himself his house, which is situated in a far distant land; so the soul sees the objects of his distant desires, ever present before it.

25. The living soul, ever longs after the best object of its desire; though it may undergo a hundred births, and become subject to the errors and delusions of his senses, and of this illusive world. (For whatever is born in the root, must come out in the seed; and that which is bred in the bones, must appear in the flesh).

26. Rāma rejoined:—There are many persons, that are free from their desire of receiving the funeral cake: now tell me, sir, what becomes of those souls, who get no cake offering at their Srādh.

27. Vasishtha replied:—The man having the desire of receiving the mess settled in his heart, and thinking it to be offered to him; is surely benefitted by its offering. (The funeral cake like every other food, is said to nourish the spirit, and cause its resuscitation in a new life and body).

28. Whatever is in the heart and mind, the same notions form the nature

of living beings; and whether these are in their corporeal or incorporeal states, they think themselves as such beings and no other. (The sense of personal identity accompanies the soul everywhere).

29. The thought of having received the *pinda* cake, makes a man *sapinda*, though it is not actually offered to him; so on the other hand the thought of not being served with the cake, makes a *sapinda* become a *nispinda* (or one served with it becomes as one without it).

30. It is verily the desire of all living beings to be such and such as they have in their hearts, and that is the cause of their becoming so in reality. (Gloss. The ordinance of the necessity of cake offering, fosters its desire in the hearts of men. Or, which is the same thing, the desire of receiving the funeral cake, is fostered in the hearts of men, by the ordinance of Srādh).

31. It is the thought of a man, that makes the poison savour as nectar to his taste; and it is his very thought that makes an untruth seem as truth to him. (Gloss. The thought of a snake-catcher that he is the snake eating Garuda, makes him swallow the bitter poison as sweet honey; and the thought of snake-bite from the pricking of a thorn, mortifies a man by his false fear or imagination only).

32. Know this for certain, that no thought ever rises in any one without some cause or other; hence the desire or thought which is inherent in the spirit, is the sole cause of its regeneration on earth.

33. Nobody has ever seen or heard of any event, occurring without its proper cause; except the being of the Supreme Being, which is the causeless cause of all beings, from their state of not-being into being.

34. The desire is inherent in the intellect, like a dream in the soul; and the same appears in the form of acts, as the Will of God is manifested in his works of creation.

35. Rāma said:—How can the spirit that is conscious of its demerit, foster any desire of its future good; and how can it profit by the pious works of others for its salvation? (as the Srādh made by the relatives of the deceased).

36. Tell me too whether the pious acts of others, which are offered to the manes go for nothing; and whether the absence of future prospects of the unmeritorious ghost, or the benevolent wishes of others (for its future good) are to take effect.

37. Vasishtha said:—A desire is naturally raised in one at its proper time and place, and by application of appropriate acts and means; and the rising of the desire necessarily overcomes its absence. Gloss. So a

Srādh done in proper season and manner, serves to the benefit of the desertless spirit.

38. The pious gifts made on behalf of the departed souls, accrue to them as their own acts; and the sense which they thus acquire of their worthiness, fills them with better hopes and desires of their future state. (Hence rises the hope of redemption by means of the redeeming son of man).

39. And as the stronger man gains the better of his adversary, so the later acts of piety drive away the former impiety from the spirit. Therefore the constant practice of pious acts is strictly enjoined in the Sāstras.

40. Rāma said:—If the desire is raised at its proper time and place, how then could it rise in the beginning when there was no time nor place (*i. e.*, when all was void and yet Brahmā had his desire and will).

41. You say that there are accessory causes, which give rise to the desires, but how could the will rise at first without any accessory cause whatever?

42. Vasishtha replied:—It is true, O long-armed Rāma, that there was neither time nor place in the beginning, when the Spirit of God was without its will.

43. And there being no accessory cause, there was not even the idea of the visible world, nor was it created or brought into existence; and it is so even now.

44. The phenomenal world has no existence, and all that is visible, is the manifestation of the Divine Intellect, which is ever lasting and imperishable.

45. This will I explain to you afterwards in a hundred different ways, and it is my main purpose to do so; but hear me now tell you what appertains to the matter under consideration.

46. They having got in that house, saw its inside beautifully decorated with chaplets of flowers as fresh as those of the spring season.

47. The inmates of the palace were quietly employed in their duties, and the corpse of the king was placed upon a bed of *mandara* and *kunda* flowers.

48. The sheet over the dead body, was also strewn over with wreaths of the same flowers; and there were the auspicious pots of water placed by the bed side.

49. The doors of the room were closed, and the windows were shut fast with their latchets; the lamps cast a dim light on the white washed walls around, and the corpse was lying as a man in sleep, with the suppressed breathing of his mouth and nostrils.

50. There was the full bright moon, shining with her delightful lustre, and the beauty of the palace, put to blush the paradise of Indra; it was as charming as the pericarp of the lotus of Brahmā's birthplace, and it was as silent as dumbness or a dummy itself, and as beautiful as the fair moon in her fulness.

## CHAPTER LVII.

### PHENOMENA OF DREAMING.

Argument. Unsubstantiality *of the aerial* body of Līlā and the Spiritual bodies of Yogis.

Vasishtha continued:—They beheld there the younger Līlā of Vidūratha, who had arrived there after her demise, and before the death of that king.

2. She was in her former habit and mode with the same body, and the same tone and tenor of her mind; she was also as beautiful in all her features, as in her former graceful form and figure when living.

3. She was the same in every part of her body, and wore the same apparel as before. She had the very ornaments on her person, with the difference that it was sitting quietly in the same place, and not moving about as before.

4. She kept flapping her pretty fan (chowry), over the corpse of the king; and was gracing the ground below, like the rising moon brightening the skies above.

5. She sat quiet, reclining her moonlike face on the palm of her left hand; and decorated with shining gems, she appeared as a bed of flowers, with new-blown blossoms on it.

6. With the glances of her beautiful eyes, she shed showers of flowers on all sides; and the brightness of her person, beamed with the beams of the ethereal moon.

7. She seemed to have approached to the lord of men, like the goddess Lakshmī, appearing before the god Vishnu; and with the heaps of flowers before her, she seemed as Flora or the vernal season in person.

8. Her eyes were fixed on the countenance of her husband, as if she was pondering his future well-being; and there was a melancholy like that of the waning moon, spread over her face, to think of his present woeful state.

9. They beheld the damsel, who however had no sight of them; because their trust was in truth, and saw everything clearly; while her views being otherwise, she could not discern their spiritual forms.

10. Rāma said:—You have said Sir, that the former Līlā had repaired there in her reverie and spiritual form, by the favour of the goddess of wisdom.

11. How do you now describe her as having a body, which I want to know how and whence it came to her.

12. Vasishtha replied:—What is this body of Līlā, Rāma! It is no more true than a false imagination of her gross spirit, like that of water in the mirage. (It is the conception of one's self as so and so, that impresses him with that belief also).

13. It is the spirit alone that fills the world, and all bodies are creations of the fancy. This spirit is the Intellect of God, and full of felicity in itself.

14. The same understanding which Līlā had of herself to her end, accompanied her to her future state; and the same notion of her body followed her there, though it was reduced to dust, as the ice is dissolved into water.

15. The spiritual bodies also, are sometimes liable to fall into error, and think themselves as corporeal bodies, as we mistake a rope for the serpent.

16. The belief in the materiality of any body, as composed of the earth and other elements, is as false as it is to believe the hares to have horns on their heads.

17. Whoso thinks himself to have become a stag in his dream, has no need of seeking another stag for comparing himself with it (*i. e.* Men are actuated by their own opinion of themselves).

18. An untruth appears as truth at one time, and disappears at another; as the error of a snake in a rope, vanishes upon the knowledge of its

falsehood.

19. So the knowledge of the reality of all things, in the minds of the un-enlightened; is dispersed upon conviction of their unreality in the minds of the enlightened.

20. But the ignorant, that have a belief in the reality of this world of dreams, believe also in the transmigration of the animal soul, like the revolution of the globe on its own axis.

21. Rāma asked:—If the bodies of Yogis be of a spiritual nature, how is it that they are seen to walk about in the sights of men?

22. Vasishtha replied:—The Yogi may take upon himself various forms, without the destruction of his former body; as the human soul may deem itself transformed to a stag or any other being in a dream, without undergoing any change in its spiritual essence. (The identity of the self is not lost under any form of the body. Locke).

23. His spiritual body is invisible to all, though it may appear as visible to their sight. It is like the particles of frost seen in sun-beams, and as the appearance of a white spot in autumnal sky (when there is no frost nor cloud in it).

24. No body can easily discern the features of a Yogi's body, nor are they discernible by other Yogis. They are as imperceptible as the features of a bird flying in the air.

25. It is from the error of judgement, that men think some Yogis to be dead and others to be living; but their spiritual bodies are never subject to death or common sight.

26. The embodied soul is subject to errors, from which the souls of Yogis are free; because their knowledge of truth has purged the mistake of a snake in the rope, from their souls.

27. What is this body and whence it is, and what of its existence or destruction? What is lasting remains forever and is freed from the ignorance it had before (and it is the soul which is ever lasting and free from error).

28. Rāma said:—Whether the embodied soul takes the spiritual form, or is it something other than this. Tell me this and remove my doubt.

29. Vasishtha said:—I have told this repeatedly to you, my good Rāma! and how is it that you do not understand it yet, that there exists only the spiritual body, and the material form is nothing?

30. It is by habit of constant meditation, that you must know your spiritual state, and subdue your sense of corporeality; and as you abstain from the latter, so you attain to the former state.

31. Then there will be an end of your sense of the gravity and solidity of objects, like the disappearance of the visions of a dreaming man, when he comes to wake.

32. The body of a Yogi becomes as light and subtile, as the evanescent appearances in a dream (the fleeting objects of vision).

33. And as a dreaming man feels the lightness of his body, in his dreaming rambles; so the Yogi finds his solid body, as volatile as air in all places.

34. The expectation of the long life of a master-head in his material body, is realized in the spiritual one, after the corpse has been burnt away. (Longevity consists in the long life of the spirit and not of the body).

35. Every body must have to assume his spiritual frame afterwards; but the Yogi finds it in his life-time, by the enlightenment of his intellect.

36. As a man upon his waking from sleep, remembers his having an intellectual form in his dreaming state; so the Yogi is conscious of his spiritual body in his own intellect.

37. The notion of the corporeal body is a mere fallacy, like that of the snake in a rope; hence nothing is lost by the loss of this body, nor is anything gained by its production and regeneration.

38. Rāma said:—Now tell me Sir, what the inmates of the house thought this Līlā to be; whether they viewed her as an embodied being or a bodiless apparition appearing before them.

39. Vasishtha answered:—They took the sorrowful queen to be some friend of the king, and to have come from some place they knew not what and where.

40. They did not like to examine the matter, because it is the nature of the ignorant like that of brutes, to believe what they see, without investigation or consideration of its nature.

41. As a stone flung at random flies off from its mark, so the brutish and ignorant folks go astray, from hitting at the true mark of a thing placed before them.



42. As we know not what becomes of the objects of our dream, and whither they are fled upon our waking; such is the case with our material bodies, which are as false and fleeting as our delusive dreams.

43. Rāma said:—Tell me Sir, where the hill we dream of, is hid upon our waking; kindly remove my doubt, as the wind disperses the autumnal clouds.

44. Vasishtha said:—All things appearing in our dream or residing in our desire as the hill, &c., are absorbed in our consciousness whence they sprang; just as the motion of bodies subsides in the air which gives the vibration.

45. As the motion of the air mixes with the fixed ether, so the dreams and desires which we are conscious of, set in the unchanging soul whence they have their rise.

46. Our dreams like our knowledge of all other things, are made known to us by our consciousness, the nature of which is unknown to us as that of the inward soul. (Consciousness and the soul are represented as two different predicaments, and the one is not predicated of the other, as we say—the conscious soul).

47. We do not find our dreams and desires, as distinct from our consciousness of them; they appertain to it in the same manner, as fluidity to water and motion to the air.

48. Whatever difference may appear to exist between them, is the effect of sheer ignorance; and this gross ignorance is the feature of this world, known as the phantom of fancy.

49. As it is impossible to conceive two co-eternal and co-existent causes together (as an efficient and a material cause); so it is wrong to suppose the dream as a distinct existence or otherwise, than an act of our consciousness.

50. There is no difference whatever between the dreaming and waking states; in dream we see a false city appearing to view, so in waking you behold the unreal world, standing as a reality before you.

51. Nothing can be truly existent that appears as true in a dream; this being always true of the visions in a dream, it is likewise so of the external phenomena, appearing to the sight in our day dreams.

52. As the hill in a dream, immediately disappears into airy nothing, so the material world sooner or later disappears into naught by thinking on its nihility.

53. A Yogi is seen by some to mount in the air, and by others as a dead body lying on the ground; and this is according to one's belief in his spiritual or material body, that every one sees him in his own way.

54. The view of the phenomenal world as distinct from the Unity, is as false as a sight in delusion or magical show; or a dream or delirium of the great Illusion—*māyā*.

55. Others who are blinded by similar errors, entertain as in a dream, the notion of their reproduction after being awakened from the insensibility of their death like sleep; but the spiritual body of the Yogi shines and soars upward, after passing over the mirage of the false appearances of the world.

## CHAPTER LVIII.

### REVIVAL OF PADMA.

Argument. Extinction of the Spiritual life of Līlā, and Restoration of Padma's Life.

Vasishtha continued:—It was in the meantime that the goddess of wisdom, stopped the course of Vidūratha's life, as we stop the flight of our minds at will.

2. Līlā said:—Tell me, goddess, what length of time has expired, since the corpse of the king was laid in this tomb, and I was absorbed in my deep meditation.

3. The goddess replied:—A month has passed since these maid servants of thine have been waiting here for watching thy body, which they thought lay asleep in the room.

4. Hear excellent lady! what has become of thy body, after it was rotten in a fortnight and evaporated in the air.

5. Seeing thy lifeless corpse lying as cold as frost on the ground, and turning as dry as a log of wood, or rather as a withered leaf on the floor;—

6. The royal ministers thought thee to be dead of thyself (a suicide), and removed thy putrid carcase out of the room.

7. And what more shall I say, than they laid thy corpse on a heap of

sandal wood, and having set fire to the pile with the sprinkling of ghee, they reduced it to ashes in a short while.

8. Then the family raised a loud cry that their queen was dead, and wept bitterly for sometime, after which they performed thy funeral ceremonies.

9. Now when they will behold thee coming here in thy same body, they must be astonished to think thee as returned from the next world of the dead.

10. Now my daughter, when thou shalt appear before them in this thy purer and spiritual form, they must look upon thee with astonishment.

11. For thou hast not thy former form at present, but it is changed to a purer one, agreeably to the tenor and temperament of thy mind. (Lit. according to the desire in thy heart).

12. For every body beholds every thing without him, according to his inward feelings; as for example the sight of shadowy ghosts is frequent to children, that have a fear of devils at heart.

13. Now, O beauteous lady! Thou art an adept in spiritualism, and hast a spiritual body on thee, and hast forgotten and forsaken thy former body, with all the desires connate with it.

14. The view of material bodies, is lost to the sight of spiritualists; and the intelligent view them in the light of autumnal clouds, which are void of substance (*i. e.*, The flimsy clouds which are without rain-water in them).

15. On attainment of the spiritual state, the material body becomes as an empty cloud, and as a flower without its odor.

16. When a man of pure desire, is conscious of his attaining the spiritual state; he loses the remembrance of his material body, as a youth forgets his embryonic state.

17. It is now the thirty-first day that we have arrived at this place; and I have caused the maid servants here, to fall into a fast sleep this morning.

18. Now Līlā! let us advance before the wilful Līlā, and then discover to her at our will, the form of the truthful Līlā, and her manner and conduct to thee.

19. Vasishtha said:—So saying, they wished themselves to be perceived by the wilful Līlā, and stood manifest to her sight in their ethereal

forms of the goddess and her inspired dame.

20. At this instant the Līlā of Vidūratha, looked upon them with her staring eyes; and found the room lighted up by the full lustre of their bodies.

21. The apartment seemed to be lighted by the bright orb of the moon, and its wall washed over with liquid gold; the ground floor shone as paved with ice, and all was full of splendour.

22. After seeing the brightness of the bed chamber, Līlā looked up at the goddess and the other Līlā, and rising respectfully before them, she fell at their feet.

23. Be victorious, O ye goddesses! she said, that have blessed me with your visit, and know that know all, that I have come here first as a preparer of your way. (Lit. as the sweeper of your path).

24. As she was speaking in this manner, they received her with good grace, and then all the three sat together on a bedding in their youthful bloom, like luxuriant creepers on the snow cap top of Meru.

25. The goddess said:—Tell us daughter, how you came here before ourselves, how you have been, and what you have seen on your way hither.

26. The younger Līlā answered:—As I lay insensible on that spot (upon the shock of my death), I was enveloped in darkness like the new moon, and felt myself burnt away by the flame of a conflagration (*i. e.*, funeral fire).

27. I had no sense nor thought of anything good or bad, but remained with my eyes closed under my eye-lids.

28. Then I found myself, O great goddess! after I had recovered from my anaesthesia of death, to assume (by mistake a new body agreeably to my former impression), and to be translated at once into the midst of the sky.

29. I mounted on the vehicle of winds, and was borne like fragrance to this mansion through the etherial space.

30. I found this house guarded by its warders, and lighted with lamps, and having a costly bedstead placed in the midst of it.

31. I am looking here upon this corpse, as my husband Vidūratha, who has been sleeping here with his body covered under the flowers, like the vernal god in a flower garden.

32. I thought he was taking his rest, after the fatigue of the warfare, and did not like to disturb his repose in this place.

33. I have now related to you, my gracious goddesses! all that I have seen and thought of, since I have been restored to my new life.

34. The goddess spake:—Now I tell thee Līlā, that hast such beautiful eyes, and movest like a swan, that I will raise the corpse of the king to life from his bed in this bier.

35. Saying so, she breathed the breath of life as the lotus lets off its fragrance; and it fled into the nostrils of the carcase, like a creeping plant crawls into a hole.

36. It entered into the heart through the vital sheath, as the wind penetrates into the hole of a bamboo; and the breath of life was fraught with desires, as the waves of the sea sparkle with pearls.

37. The infusion of life, added to the colour of the face and body of king Padma; as the rain-water refreshes the fading lotus in a drought.

38. By degrees the members of the body became renovated, like a garden with its returning flowering season; and as the sides of a hill become virescent, with fresh grown bushes and creepers.

39. The person of the king shone as the queen of the stars, with all her digits of the full moon, when she enlightens the whole world, with the beams of her radiant face.

40. All his limbs became as tender and roscid, as the branches of trees in spring; and they regained their bright and golden hue, like the flowers of the vernal season.

41. He oped his eyes which were as clear as the sky, with their two pupils rolling as the two orbs of light; and enlightening the world, with their charming and auspicious beams.

42. He raised his body, as the Vindhyā mountain uplifts its head, and cried, "who waits there" with a grave and hoarse voice.

43. The two Līlās responded to him saying:—"your commands;" when he beheld the two Līlās in attendance upon him, and lowly bending themselves at his feet.

44. Both of them were of the same form and features, and of the like demeanour and deportment towards him. They were alike to one another in their voice and action, as in their joy and gladness at his rising.

45. Then looking upon them he asked, "what art thou and who is she"? At this the elder Līlā responded to him saying—"deign to hear what I have to say".

46. I am Līlā thy former consort, and was joined as twain in one with thee, as sounds and their senses are combined together.

47. The other Līlā is but a reflexion of myself, and cast by my free will for your service.

48. The lady sitting here beside the bed, is the goddess of wisdom—the blessed Sarasvatī, and mother of the three worlds; set her on the golden seat before you.

49. It is by virtue of our great merit, that she has presented herself to our sight, and brought us back from other worlds to your presence in this place.

50. Hearing this, the lotus-eyed king, rose from his seat, and with pendant wreaths of flowers and a strap of cloth hung about his neck, prostrated himself at her feet.

51. He exclaimed:—I hail thee, O divine Sarasvatī! that dost confer all blessings on mankind. Deign to confer on me the blessings of understanding and riches with a long life.

52. As he was saying so, the goddess touched him with her hand and said, "be thou my son, possessed of thy desired blessings, and gain thy blessed abode in future."

53. "Let all evils and evil thoughts be far from thee, and all thy discomforts be dispersed from this place; let an everlasting joy alight in thine hearts, and a thick population fill thy happy realm. May all prosperity attend on thee for ever."

## CHAPTER LIX.

### EXTINCTION OF PADMA'S LIFE.

Argument. Great joy on the King's return to Life. His Government of the kingdom and his final Liberation.

Vasishtha said:—"Be it so," said Sarasvatī and disappeared in the air; and the people rose in the morning with their revived king.

2. He embraced the nascent Līlā, who embraced him in her turn, and they were exceeding glad in their coming to life again.
3. The palace was filled with loud acclamations of joy as those of giddy revelry: and the citizens were full of mirth and merry, song and music.
4. The shouts of victory, and sounds of huzzas and heydays, resounded in the air, and the people elated with joy, thronged at the royal courtyard to see their king.
5. The genii of the Siddhas and Vidyādhara, dropped down handful of flowers from above; and the sound of drums and kettles, and trumpets and conches, resounded on all sides.
6. The elephants roared aloud on the outside, with their uplifted trunks; and crowds of females filled the inner court-yard, with their loud rejoicings.
7. Men bearing presents to the king, fell upon one another at their mutual clashing; and others wearing the flowery chaplets on their heads and hairs, moved gracefully all about.
8. The red turbans of joy on the heads of the chiefs and host of citizens, and the waving of the reddish palms of dancing girls, filled the sky with a bed of red lotuses.
9. The ground also was strewn over with rosy flowers, by foot-falls of dancers with their reddish soles; and the pendant earrings of ballet girls, which flourished with the oscillation of their heads and shoulders, waved in the air like flowers of gold.
10. The silken veils which like autumnal clouds, covered the faces of fairy damsels in their dancing, glittered as so many moons shining in the court-yard.
11. The people then retired to their respective abodes, with loud applause of the queen's return with her husband from the other world.
12. The king Padma heard of his adventures from the hearsay of his subjects, and made his purificatory ablution, with the waters of the four seas of the earth.
13. Then the royal ministers and ministerial Brāhmans, joined together in the act of his installation, like the synod of immortals, meeting at the inauguration of Indra.
14. The two Līlās continued in company with the king, to relate with

delight their respective adventures, and the wisdom they had gathered thereby.

15. It was thus by grace of the genius of wisdom and their own experience, that this king Padma and his two queens, obtained their prosperity equal to that of the three worlds.

16. The king, who was fraught with the wisdom imparted to him by the goddess; continued to rule over his kingdom for thousands of years, in company with his consorts.

17. They reigned on earth, in their state of living liberation for myriads of years; and then receiving the perfect knowledge of the holy Siddhas, they became wholly liberated after their deaths.

18. The happy pair having reigned jointly, over their delightful realm of ever increasing population, and which was graced by learned men and righteous people, knowing their own rights and duties of doing good to all mankind, became freed from the burden of their state affairs for ever.

## CHAPTER LX.

### ON DURATION AND TIME AND THOUGHTS OF THE MIND.

Argument. The reason of introducing the two Līlās in the tale.  
The one as the counterpart of the other.

Vasishtha said:—I have related to you this tale, prince! for removing your error of the phenomenal world. Mind this tale of Līlā, and renounce your misconception of the gross material world.

2. The substantiality of phenomena is a *nil* by itself, and requires no pains to invalidate it. It is hard to disprove a reality; but there is no difficulty in effacing a falsehood from the mind.

3. True knowledge consists in viewing the visibles as void, and knowing the one vacuum as the sole unity and real entity; one loses himself at last in this infinite vacuity. (Vasishtha was a *sūnya vādi* or vacuist, which Sankarāchārya was at the pains to refute in his Dig-vijaya).

4. When the self-born Brahmā created the world from nothing, and without the aid of any material or elementary body; it is plain that there was an eternal void, and all these are but manifestations of the vacuous



soul. (The *Teom* and *Beom* of Genesis, corresponding with *Tama* and *Vyom* of the Veda, were the origin of creation).

5. The same creative soul, has spread the seeds of its consciousness in the stream of creation, and these produce the images as they incessantly appear to us, unless we take the pains to repress them.

6. The appearance of the world, is but a perspective of the sphere of divine intellect; and contained in the small space of human intellect within the soul; as in a transparent particle of sand.

7. Such being the case, say what is the essence of this erroneous conception, and what may be our desires or reliance in it, and what can be the meaning either of destiny or necessity? (The predestination and chance, to which the Fatalists ascribe the origination of the universe).

8. This entire whole which is visible to the eye, is but a false appearance as that of magic; and there is no truth nor substance in a magic show.

9. Rāma said:—Oh! the wondrous exposition of the world, that you have now explained to me. It refreshes my soul, as the moon-beams revive the blades of grass, that have been burnt down by a conflagration.

10. It is after so long, that I have come to know the truly knowable; such as what and how it is, and the manner whereby, whence and when it is to be known.

11. I have my peace and rest in pondering on this wonderful theory, and your elucidation of the doctrines of the Sruti Sāstras.

12. But tell me this one thing to remove my doubt, as my ears are never satiate, with drinking the nectarious juice of your sweet speech.

13. Tell me the time, which transpired during the three births of Līlā's husband. Was it the duration of a day and night in one case, and of a month in another, and the period of a whole year in the case of Vidūratha?

14. Or did any one of them live for many years, and whether they were of short or longer durations, according to the measure of men, gods or Brahmā. (Because a human year is a day and night of the polar gods, and a moment of the cycle of Brahmā. And revolution of the whole planetary system to the same point makes a day of Brahmā).

15. Please sir, kindly tell me this, because little hearing is not sufficient to me, as a drop of water is not enough to moisten the dry soil or the parched ground of summer heat.

16. Vasishtha said:—Know sinless Rāma! that whosoever thinks of anything in any manner at any place or time, he comes to feel the same in the same manner, and in the same place and time.

17. Take for instance the destructive poison, which becomes as ambrosia to venomous insects, that take it for their dainty nourishment; and so is an enemy turning to a friend by your friendly behaviour unto him. (In both cases the evil turns to good by our taking it as such).

18. And the manner in which all beings consider themselves, and all others for a length of time; the same they seem to be by their mode and habit of thinking, as if it were by an act of destiny (*i. e.*, they consider their thoughts of things as their destined nature, which is not so in reality; for fair is foul and foul is fair; according as our judgments declare).

19. The manner in which the active intellect represents a thing in the soul, the same is imprinted in the consciousness of its own nature. (Here the *Chit* is said to be the *intellectus agens* and consciousness—*Samvid*—the *intellectus patiens*. The motion of the mind gives us the impressions of the swiftness and slowness of time).

20. When our consciousness represents a twinkling of the eye as a *Kalpa*, we are led to believe a single moment an age of long duration. (As a short nap appears an age in dreaming), and (a long age as a moment as in the case of the seven sleepers of Kehef).

21. And when we are conscious of or think a *Kalpa* age as a twinkling, the *Kalpa* age is thought to pass as a moment; and so a long night in our unconscious sleep, appears as a moment upon waking.

22. The night appears a longsome age, to the long suffering sick, while it seems as a moment, in the nightly revels of the merry; so a moment appears as an age in the dream, and an age passes off as a moment in the state of insensibility. (The length and shortness of duration, depending on our consciousness and insensibility of the succession of our ideas. See Locke and Kant on our idea of time).

23. The notions of the resurrection of the dead, and of one's metempsychosis, and being re-born in a new body; of his being a boy, youth or old man; and of his migrations to different places at the distance of hundreds of leagues, are all but the phenomena of sleep, and retrospective views in a dream.

24. King Haris Chandra is said, to have thought a single night as a dozen of years; and the prince Lavana to have passed his long life of a hundred years as the space of a single night. (So the seven sleepers of

*Kehef* passed a long period as one night, and so of others).[1]

[1] The reader is referred to the following passage in the story of Rip Van Winkle in Irving's Sketch-Book. "To him the whole twenty years, had been but as one night". The strange events that had taken place during his torpor were, that there had been a revolutionary war, when his country had thrown off the yoke of old England, and that instead of being a subject of George the third, he was now a free citizen of the United States, pp. 32-33.

25. What was a moment to Brahmā, was the whole age of the life-time of Manu (Noah); and what is a day to Vishnu, constitutes the long period of the life-time of Brahmā. (This alluded to the comparative differences in the cycles of planetary bodies presided by the different deities; such as Jupiter's cycle of 60 years round the sun, is but one year to the presiding god of that planet).

26. The whole life-time of Vishnu, is but one day of the sedate Siva; for one whose mind is motionless in his fixed meditation, is unconscious of the change of days and nights and of seasons and years. (Since the meditative mind is insensible of the fluctuation of its ideas, or that there is an utter quietus of them in the quietism of the Yogi's mind).

27. There is no substance nor the substantive world, in the mind of the meditative Yogi (who views them in their abstract light); and to whom the sweet pleasures of the world, appear as bitter, as they are thought to be the bane of his true felicity.

28. The bitter seems to be sweet, by being thought to be so; and what is unfavorable, becomes favorable as that which is friendly comes to be unfriendly by being taken in their contrary senses. (The mind can make a heaven of hell and a hell of a heaven. Milton).

29. Thus Rāma! it is by habitual meditation, that we gain the abstract knowledge of things; as on the other hand we forget what we learnt, by want of their recapitulation. (Habit is second nature, and practice is the parent of productions).

30. These by their habitude of thinking, find every thing in a state of positive rest; while the unthinking fall into the errors of the revolutionary world, as a boat-passenger thinks the land and objects on the shore, to be receding from and revolving around him.

31. Thus the unthinking part of mankind, and those wandering in their error, think the world to be moving about them; but the thinking mind, sees the whole as an empty void, and full of phantoms, as one sees in his dream.

32. It is the thought (erroneous conception), that shows the white as black and blue; and it is the mistake of judgement, that makes one rejoice or sorrow at the events of life.

33. The unthinking are led to imagine a house where there is none; and the ignorant are infatuated to the belief of ghosts, as they are the killers of their lives.

34. It is reminiscence or memory, which raises the dream as her consort; and which represents things as they are presented to it, by the thoughts of the waking state.

35. The dream is as unreal as the empty vacuity, abiding in the hollow receptacle of the intellectual soul; it overspreads the mind like the shadow of a cloud, and fills it with images like those of a puppet-show under the magic lantern.

36. Know the phenomena of the revolving worlds, to be no more in reality, than mere resultants of the vibrations of the mind, in the empty space of the soul; and as the motions and gestures of the fancied hobgoblins, to the sight of children.

37. All this is but a magical illusion, without any substance or basis of itself; and all these imposing scenes of vision, are but the empty and aerial sights of dreams.

38. Just as the waking man, beholds the wondrous world before him, so also does sleeping man see the same; and both of them resemble the insensible pillar, which finds the images of statues engraved upon it: (because the soul is ever awake in every state of all living bodies).

39. The great monument of the Divine Spirit, has the figure of the created world, carved in itself in the same manner, as I see a troop of soldiers passing before me in my dream. (All these appear to be in action, in their true state of nullity and inaction).

40. So is this waking world asleep in the soul of Brahmā, and rises in his mind as the vegetable world springs from the sap lying hid in the earth, which gives it its growth and vernal bloom.

41. So likewise does the creation lie hid in, and spring from the Supreme Spirit; as the brightness of gold ornaments is contained in, and comes out of the material metal. (The Divine Spirit is both the material and efficient cause of creation—*ex quo & a quo*.)

42. Every atom of creation, is settled in the plenum of Divine spirit; as all the members of the body, are set in the person of their possessor.

43. The visible world has the same relation, to the bodiless and undivided spirit of God; as one fighting in a dream bears to his antagonist (both believing in their reality, while both of them are unreal in their bodies).

44. Thus the real and unreal, the spirit and the world, all dwindled into vacuum, at the great *Kalpānta* annihilation of creation, except the intellect of God which comprises the world in itself.

45. The causality of the one (*i. e.* the spirit of God), and the unreality of the world cannot be true (since nothing unreal can come out of the real). Except Brahm—the all (*to pan*), there is no other cause, as a Brahmā or any other; the Divine Intelligence is the only cause and constituent of its productions.

46. Rāma asked:—But what cause was it that represented the citizens, counsellors and ministers of Vidūratha's royal house also to Līlā's vision, in the same manner as her lord the king (who was alone the object of her thought)?

47. Vasishtha said:—All other thoughts are associated with the principal one in the intellect, in the same manner as the high winds are accompaniments of the storm.

48. The association of thoughts, follows one another in a long and perpetual train; and caused the succession of the sights of the ministers, citizens and subjects of the king, in Līlā's vision one after the other.

49. In this way the thought that the king was born of such and such a family, naturally introduced the thoughts of his palace and city, and of those that dwelt in them.

50. It is in vain to enquire into the cause and manner, of the intellect's being combined with its thoughts at all times; since it is called the gem of thoughts (*Chintāmani*), and must be always accompanied with its radiating thoughts, like a brilliant gem with its rays (*i. e.* thinking is the inseparable attribute of the mind).

51. Padma thought to become a king like Vidūratha, in the proper discharge of the duties of his royal family; and this constant thought of himself as such, cast the mould of the mind and manner of Vidūratha upon him (*i. e.* he looked himself in the light of that king).

52. All animate beings of every kind, are but models of their own thoughts, like looking-glasses showing their inward reflexions to the sight. (The innate man appearing in his outward figure, is a verity in

physiognomy).

53. The mind which is fixed in the meditation of God, and remains unshaken amidst the turmoils of the world; is fraught with perfect rest, and preserves the composure of the soul, until its final liberation from the bondage of the body.

54. But the thoughts of the fluctuating enjoyments of this world, alternately represented in the mirror of the mind, like the shadows of passing scenes upon a looking glass.

55. It requires therefore a great force of the mind, to overcome its worldly thoughts, and turn them to the channel of truth; as the greater force of the main current of a river, leads its tributaries to the ocean.

56. But the mind is greatly disturbed, when the worldly and spiritual thoughts, press it with equal force to both ways; and it is then, that the greater force leads it onward in either way. (There is no midway like that of the *Mādhyamikas* between this world and the next).

Gloss. The worldly and spiritual thoughts being equally forcible, they naturally struggle in the mind, and that which is of greater force overcomes the other.

57. Such is the case with all the myriads of beings, whether they are living, dead or to come to life; and the same accidents take place in the particles of all human minds (like the concussions of atomic forces).

58. All this is the empty sphere of the Intellect, all quiet and without any basis or substratum. It is neither peopled nor filled by any thing except its own native thoughts.

59. All these appear as dreams, even in our unsleeping states, and have no form or figure in the sight of the wise. The perception of their positive existence, is but a misconception of their negative inexistence.

60. There really exists but one omnipotent and all pervasive Spirit, which shows itself in diverse forms like the flowers, fruits and leaves of trees, all appearing from the self-same woody trunk (which like the great Brahmā is the origin of all its off-shoots.)

61. He who knows the increate Brahma to be the measurer, measure and the thing measured (*i. e.* the creator, created and the creation), to be all one and himself, can never forget this certain truth of unity, nor ever fall into the error of dualism of the cause and effect.

62. There is but one Being (SAT), who is Holy and without beginning; and who, though he appears to be of the forms of light and darkness, and of space and time, doth never rise nor set anywhere. He is without beginning, middle or end; and remains as a vast expanse of water, exhibiting itself in its waves and currents.

63. The notion of myself, thyself and the objective world, are but effusions of our perverted understandings; and it is ignorance only that shows the One as many within the Sheath of the mind, according as it imagines it to be.

## CHAPTER LXI.

### ON THE NATURE OF THE WORLD.

Argument. Proofs of the unreality of the world, leading to the Quietism of the Spirit.

Rāma said:—Please sir, explain to me whence arises this error of our knowledge of the objective world, without a cause of this error. (The True God cannot lead us to the knowledge of untruth).

2. Vasishtha said:—Because we have the knowledge of all things (*i. e.* the objective), to be contained alike in our consciousness (as of the subjective self); it is plain that this eternal and increate self (or soul), is the cause and container of them all at all times.

3. That which has an insight or intuitive knowledge of all things, which are expressed by words and their meanings, is Brahma—the soul and no other; and nothing that is meant by any significant term, has a different form of its own. (It is the doctrine of nominalism that the notions conveyed by words have no realities corresponding with them in the mind, and have no existence but as mere names).

4. As the quality of a bracelet is not different from its substance of gold, nor that of a wave from the water; so the expansion of the world, is not distinct from the spirit of God. (The spirit inflated and produced the world out of itself. Sruti).

5. It is Brahma that is manifest in the form of the world, and not the world that appears as God; and so doth gold display itself in the form of a bracelet, and not the bracelet that takes the nature of gold.

6. As the whole is displayed in all its various parts, so the entire intellect shows itself in all the various operations of the mind composing the world. (The intellect displaying the mind, and this the world).

7. It is ignorance of the infinite and eternal Spirit of God, that exhibits itself as myself, thyself and the world itself in the mind (*i. e.* the knowledge both of the subjective and objective results from ignorance of the only One—tanmātram).

8. As the shades of different colours in gems, are not apart from the gems; so the notions of one's self and the world are the shades inherent in the self-same intellect.

9. Like waves appearing on the surface of the undulated waters of the deep; this so-called and meaningless creation, is but a *phasis* in the Divine Intellect.

10. Neither does the Spirit of God reside in the creation, nor does the creation subsist in the Divine Spirit (like waves in the waters); nor is there such relation as of a part with the whole between them. (These are *not* parts of one undivided whole).

11. One should meditate on his intellect as the form of the Divine Intellect, in his own consciousness of it; and he will feel the Divinity stirring within himself, as it were stirred by the breath of a breeze. (There is a divinity stirring within us, Addition).

12. The minute particle of the vacuous intellect, will then appear in its wondrous form of a void, within the empty space of his conscious mind. (The primary hypostasis of the vacuous soul being but a void, its attributes of the intellect and mind, are of the same form).

13. He then finds this vacuous form stirring in himself as the airy spirit, with its property of feeling, as it is felt in the *flatus venti* or breath of air. (This is the Spirit of God).

14. The God then assumes a luminous form as the state of his own substantiality; and this is posited in the sheath of the intellect as a spark of fire. (This is the holy light of the God of glory or glorious God).

15. The light then melts into water as the self-same substance of itself; and this fluid substance contains in it the property of taste. (This is the liquid state of the floating spirit before creation).

16. The same is condensed in the form of a solid substance, which is the same with the Divine Mind. This becomes the earth bearing in its bosom



the property of smell. (The earth being produced from the scum of water, is dissolved again into its watery form).

17. Again God represents himself to our intellect, as one infinite and uniform duration; and its measures in twinklings and other divisions, are but manifestations of the succession of our thoughts.  
(Prakachanamvidah paramparā—is the very doctrine of Locke and others).

18. The other states in which God presents himself to our intellects are that, He is Holy, infinitely glorious, seen within us,[2] and without beginning, middle and end; that, He has no rising nor setting, and subsists of Himself without a substratum and as the substratum of all.

[2] The intuition of his existence, is the best proof of the same.  
Sruti. So says the mystic sufi:—I sought him everywhere but found him nowhere; I then looked within myself, and saw him there—as his seat was there.

19. This knowledge of God is bliss itself, and his creation is identic with himself. Ignorance of God leads to the knowledge of the objective world, and its extinction is the way to know the eternity of His existence.

20. Brahma is conceived in the same manner in our souls, as He is represented to us by our intellects; just as we know all other things according to our ideas of them, in our all comprehensive minds.

21. Of these, those things only are true, the notions of which we derive from the dictates of our well-directed understandings; as all those are untrue, which the mind paints to us from the impressions of the senses and the meanings of words; which are incapable of expressing the nature of the undefinable and indescribable God (whom no words can express—*Yato vācho nivastante*. (Sruti))

22. Know the unreal world which appears as real, and the reality of God which appears as unreality, to be of the manner of the air in motion and at rest. The visible world like the current air, appears true to them, that have no knowledge of the invisible God, who is as calm as the still air underlying the etherial air and its fluctuations.

23. A thing may appear different from another, and yet be the same with it; as the light in the fire is the selfsame fire. So the visible world arising from the invisible Brahma, appears as another reality; though it is same with the reality of God.

24. All things whether in being or not being, subsist in God as their invisible and unknown source and cause; as the unscooped earth is the cause of the would-be doll, the unhewn tree of a future statue, and the

soot of the ink not *inesse*. (So all future statues are contained in the unhewn marbles, according to Aristotle).

25. One thing is exhibited as another in the great desert of the Divine Mind, which shows the phenomena of the world as figures in the mirage.

26. The wise soul thinks this world as one with its source—the Divine Intellect, as he considers the tree no way different from its parent seed.

27. As the sweetness of milk, the pungency of pepper, the fluidity of water, and the motion of winds, are the inseparable properties of their substances:—

28. So this creation is inseparable from the spirit of Brahma, and is a mere form of the one Supreme soul, beside which there is nothing in reality. (Whose body nature is, and God the soul).

29. This world is the manifestation of the lustre of the gem of Divine mind, and has no other cause except the essence of Brahma, which is no other than its material cause—the Supreme soul itself.

30. The will, the mind, the living soul, and its consciousness, are all the offspring of Divine intellection; because there is nothing that can be produced by exertion of any power without direction of the Intellect.

31. There is nothing that rises or sets anywhere, nor appears or disappears at any time; but everything is unborn at all times, and lies quiet in the Divine Intellect, which is as solid as a massive rock.

32. To attribute the formation of these multitudes of the combination of atoms, and to suppose every particle to be composed of minutest infinitesimals; are but vagaries of imagination, as none of them could combine of themselves except by direction of the eternal mind. (Matter having no force nor design in itself).

33. All force resides in some living principle, as the waking, sleeping and dreaming states appertain to the living soul; and as the undulation of waves subsists in the water (or) as the current of the stream lies hidden in it.

34. When the living soul feels its inappetency towards worldly enjoyments, it is then said to have reached to his highest perfection by the Sruti (such as;—*nishkāma* or abandonment of the desire of fruition, is the highest state of human felicity).

35. As the mind is freed from its choice and dislike of things, so is the soul liberated by avoiding its egoism and personality, and then it

has no more to be conscious of the pain, attending upon a future birth and transmigration.

36. Whoso comes to know in his understanding, this state of supreme and inexpressible felicity; he is sure to overcome all his worldly appetites, that bind him fast to this earth.

37. But whoso labours in his mind under his affections to this world, he has to rove continually in it as in the whirlpool of a stream, and destroys the supreme felicity of his soul in his continuous turmoil.

38. It was the lotus-born Brahmā, that was conscious of his egoism at first, and who has by the will of his mind, spread out this universe. (He is eternally acting, and has not retired after his act of creation).

## CHAPTER LXII.

### INTERPRETATION OF DESTINY.

Argument. The erroneous conception of creation and of Destiny both as active and inactive.

Vasishtha continued:—These myriads of worlds and the millenniums of *kalpa* ages, are no more real in themselves than our false computation of the millionth part of an atom or the twinkling of an eye.

2. It is our error that represents them as true to us, though they are as false as our calculation of those infinitesimals.

3. These creations whether past or future, follow one another in endless succession, like the overflowing currents of water, with all the waves, eddies and whirlpools in them.

4. The prospect of these created worlds is as false, as the delusive mirage, which presents a stream of water, flowing with strings of flowers, fallen from the plants on the shore.

5. The conceptional creation is as baseless, as a city in a dream or magic show; or as a mountain in fiction, or an imaginary castle in air.

(It is a *flatus venti*, and not based on any thing real; but has a mere psychological existence, depending on fancy and imagination).

6. Rāma said:—Sir, the drift of your reasoning, leads to the

establishment of the identity of the conceptional creation with the creator; and that this unity of both is the belief of the learned and wise. (So says Hegel: "creation is the reality of God; it is God passing into activity", Lewy's Hist. Phil. II p. 626).

7. Now tell me, what you have to say with regard to the material bodies, which these existence bear on earth; and what is the cause that the body is subject to the casualties unknown to the inward spirits (*i. e.* the body is subject to material laws, but not so the immaterial spirit which has no change).

8. Vasishtha replied:—There is a supernatural and active energy of the Divine Intellect, called the predominant Decree, Fate or Destiny, which must come to pass, and bear its command over all our actions and desires. (Destiny is irresistible, being the decree of Providence, governing all events and our free wills also. Fate is the personification of the female agency of god. Here Vasishtha is a fatalist also; but his fate is the Divine decree).

9. She is invested from the beginning with irresistible and multifarious powers; and destines the manner in which every thing is to take place and continue for ever. (The philosophical destiny is the sum of the laws of universe, of matter and mind).

10. She is the essential cause of all essence, and the chief mover of the intellect; she is styled as the great power of powers, and remains as the great viewer of all things.

11. She is called the great agency and the great producer of all events; She is known as the chief mover of occurrences, and she is the soul and source of all accidents. (The mythological Destiny is superior to gods and men, and rules over the great Jove himself).

12. She whirls the worlds as straws, and bears her sway over the deities and demons; she commands the Nāga dragons and the mountain monsters to the end of time.

13. She is sometimes thought to be an attribute of Divine essence, and to remain pictured in her ever varying colours in the hollow vacuity of the Divine Mind. (The theological destiny is the Almighty Will of God and his foreknowledge also; before which the fates float about, as if they are drawn up in variegated pictures).

14. The learned have explained Brahmā the Demiurge, to be identic with the Spirit of Brahma, for the understanding of those that are ignorant in spiritual knowledge; and by destiny they mean his creation (*i. e.* creation is destination of the preordaining and irrevocable will of God).

15. The immovable spirit of Brahma, appears to be full of moving creatures and the infinity of Divine existence, seems to teem with the finite creation in the midst of it, like a grove of trees growing under the concavity of the hollow sky.

16. The unwaking spirit of God reflected various images in itself (as in a dream), likening to the reflection of a dense forest in the lens of a crystal stone: and these were understood by the demiurgus Brahmā, as the prototype of the destined creation, in the hollow sphere of the Divine mind.

17. The Intellect naturally exhibits a variety of forms in itself, as the body of an embodied person, shows its various members to view; and these were taken by the lotus-born Brahmā, as the several parts in the great body of the cosmos. (The Intellect is the phantasmagoria of the world, and the Demiurge is the formal framer of it).

18. This foreknowledge of events imprinted in the Intellect of God, is called Destiny, which extends over all things at all times. (This is *Fatum christianum*, that every thing is regulated by foreknowledge and Providence).

19. The meaning of Destiny, comprises the knowledge of the causes, which move, support and sustain all things in their proper order; and that such and such causes, must produce such and such effects for ever. (This is the Stoic Fate of Jewish Essences; or a concatenation of causes whence all things necessarily result).

20. This destiny is the force or mobile power, that moves all men and animals, and vegetable and inanimate creations; it is the beginning (or primary source) of the time and motion of all beings. (It is *fatum* from *fari*—the word or decree of Providence, that was the beginning of all existence.)

21. It is combined with Divine power, as the power divine is combined with it; and this combination of them into one, is the cause of the production and existence of the world.

22. It is the union or conformity of human exertion, with the course of destiny or decree of God, that is productive of certain ends, which are respectively called their destiny and destined effects. (Here Destiny is defined as the combination of human and superhuman powers; and that the co-operation of natural and supernatural agencies, are necessary to the production of effects).

23. What more have you to ask me, Rāma! with regard to destiny and self-exertion; when I tell you that it is destined to all beings to

betake themselves to their proper actions, in the destined or prescribed manner, in order to bring about the desired result? (Their destiny is equal to *Vidhi* or fixed laws, which were combined in *Brahmā*).

24. When a predestinarian sits idle and quiet, under the belief of being fed by his fixed lot; he is then said to depend on his destiny alone: (as a fatalist).

25. By sitting idle in the manner of a waiter on Providence, for the whole of his lifetime, he gains nothing; but comes to lose his good sense and energy in a short time, and finally dies away in famine by his sole reliance on destiny. (Hence fate = fat and faut (in Arabic), is synonymous with death).

26. It is quite certain that whatever is destined, must surely come to pass of its own accord; and that it is impossible to prevent it by the foresight of gods and men.

27. Yet the intelligent ought not cease to exert their activity, by relying in their fates only; for they must know that it is our exertion that brings destiny into action. (Because it is, destined, that destiny requires to be enforced by human exertion, in order to bring on its effect. It is operation which enforces the law, which is otherwise dormant and a dead letter).

28. Destiny is inactive and abortive, without an active power to enforce it to action; it is human activity, that is productive of any effect or production in nature by the help of destiny.

29. Depend on destiny, and remain both deaf and dumb as a doll; be inactive, and become dull and torpid as a block. Say, what is the good of this vital breath, unless it has its vitality and activity? (Destiny has destined man to exertion in order to produce the destined end; and has so ordained all animated nature, in order to be productive).

30. It is good to sit quiet; by restraining even the vital breath in Yoga meditation; whereby one can obtain his liberation: otherwise the inactive man is not to be called a Yogi, but an idler and a lazzarone.

31. Both activity and inactivity are good for our liberation from pain; but the high minded esteem that as better, which saves them from the greater pain of regeneration (*i. e.* the hybernation of Yoga meditation).[3]

[3] Activity is attended with the pleasure of enjoyment with the pain of bondage; and inactivity with the pleasure of freedom, and the pain of poverty. The insensible are fond of fruition at the expense of their freedom; but the wise prefer their liberty with poverty, as it is said

in the *Upanishad*:—[Sanskrit: shrutī hi pumsāmadhikam vrinīte |  
mandoyoga kse mādadhikam vrinīte |]

32. This inactive destiny is a type of the latent Brahmā; and who so leans to it by laying aside his busy course, is verily installed in the supremely holy state of highest felicity (as in *ecstasis* and hypnotism).

33. The inert destiny resides every where in the manner of Brahmā—the latent soul in all bodies, and evolves itself in various shapes, by means of activity in all its productions.

## CHAPTER LXIII.

### IMMUTABILITY OF THE DIVINE MIND.

Argument. Expansion of the Divine Spirit, and its apparent variations in Nature.

Vasishtha continued:—The essence of Brahma is all in all, and ever remains in every manner in every thing in all places. It is omnipotence, omniform and the lord God of all.

(This is the *to pan* of Pantheism, that, God is All and All is God; that God and nature are one substance, and all its various modifications. This is the doctrine of Vedānta, Plato and Plotinus, and lately of Sufism and German philosophy).

2. This Essence is the Spirit or Soul, whose omnipotence develops itself sometimes in the form of intellectual activity, and sometimes in the tranquillity of soul. Sometimes it shows itself in the *momentum* of bodies, and at others in the force of the passions and emotions of the soul. Sometimes as something in the form of creation, and at another as nothing in the annihilation of the world. (This is the *to on*—the All of all; the eternal source of all existence; the Subjective as well as Objective both together).

3. Whenever it realises itself any where in any form or state, it is then viewed in the same manner at the same place and time. (The spirit realises itself in one form or other of its own free Will).

4. The absolute Omnipotence manifests itself as it likes and appears to us; and all its powers are exhibited in one form or other to our view and understandings.

5. These powers are of many kinds, and are primarily concentrated in the Divine Soul or Spirit. The potentialities (or *potes esse*) are the Active and Passive powers, also the Rational and Irrational and all others.

6. These varieties of powers are the inventions of the learned for their own purpose and understanding; but there is no distinction of them in the Divine Spirit. (All diversities are one and the same to the unity of God: *omne ens—to en—est unum*. And again, *Qua ens est indivisum in se, divisum ab omnia*).

7. There is no duality in reality, the difference consists in shape and not in substantiality. Thus the waves in the waters of the sea, the bracelets and wristlets formed of gold, are no more than modifications of the same substances.

(All formal differences terminate in the material, and this again in the immaterial Spirit of God).

8. The form of a thing is said to be so and so, from its appearance only and not in its reality. The snake is affirmed of a rope, but we have neither the outward perception nor inward thought of a snake in it. Hence all appearances are delusions of sense.

9. It is the universal soul that shows itself in some form or other, to our deluded senses and understandings, and this also according to our different apprehensions of the same thing (as what appears as gold to one, seems as brass to another).

10. It is the ignorant only that understand the Omni-form God, to be all forms of things; while the learned know the forms to be modifications of the various powers of the Almighty, and not the figures themselves.

11. Now whether the forms (of material things) be real or unreal, it is to be known that they appear to men according to their different apprehensions of those beings, which Brahmā is pleased to exhibit in any particular form to their minds and senses (*i. e.* some taking an abstract and others a concrete view of them, agreeably to their internal conceptions or external perceptions, of their various properties and qualities).

## CHAPTER LXIV.

### THE GERMINATING SEED.



Vasishtha resumed:—The supreme Deity is the all-pervading spirit and the great God and Lord of all. He is without beginning and end, and is self-same with the infinite bliss of his translucent self-cogitation.

2. It is this supreme felicity and purely intellectual substance, whence the living soul and mind have their rise, prior to their production of the Universe (*i. e.* The eternal and inert bliss called Brahma, became the living soul—*anima*, of and the active mind—*mens*, which created the world).

3. Rāma asked:—How could the self-cogitation of Brahma, as the infinite spirit and one without a second, conceive in it a finite living soul other than itself, and which was not in Being.

(The inactive and active souls, are not the one and the same thing, nor can the immutable and infinite be changed to one of a finite and changeful nature; nor was there a secondary being co-existent with the unity of the self-existent God).

4. Vasishtha replied:—The immense and transparent Spirit of Brahma, remained in a state of *asat*—non-existence, a state of ineffable bliss as seen by the adept Yogi; but of formidable vastness as conceived by the uninitiated novice (*i. e.* the meditation of the Infinite is a delight to the spiritualist, but it is a horror to the gross idolator, whose mind knows nothing beyond matter and material forms).

5. This state of supreme bliss, which is ever tranquil, and full with the pure essence of God, is altogether undefinable, and incomprehensible, even by the most proficient in divine knowledge. (God is unknowable, is the motto of the wise Athenians and modern Agnostics).

6. Thence sprang a power (an hypostasis) like the germ of a seed, and possessed of consciousness and energy, that is called the living and conscious soul, and which must last until its final liberation. (This is the Demiurge, an emanation from God, and the source and soul of the world).

7. The clear mirror of the mind of this being, reflected in its vast vacuous sphere, the images of innumerable worlds set above one another, like statues engraved upon it.

8. Know Rāma! the living soul to be an inflation of Divine Spirit, like the swelling of the sea and the burning of a candle, when its flame is unshaken by the wind.

(The *psyche* or *anima* is the energy of the universal soul, or the

finite rising from the Infinite).

9. The living soul is possessed of a finite cognoscence as distinguished from the clear and calm consciousness of the Divine Spirit. Its vitality is a flash of the vacuous intellect of Brahma and appertaining to the nature of the living God. *Divina particula aurae*. The Lord says: '*Aham asmi*—I am that I am'; but the living soul knows itself to be '*Soham asmi*'—I am He or of Him.

10. Vitality is the essential property of the soul, resembling the inseparable properties of motion in the wind, warmth in the fire and coldness in the ice. (Animation is the natural faculty and necessary property of the soul).

11. Our ignorance of the nature of the Divine Intellect and Spirit, throws us to the knowledge of ourselves by our self-consciousness, and this it is, which is called the living soul.

(Beyond our conscious or subjective knowledge of ourselves, we know nothing of the subjectivity of God, nor are we certain of any objective reality).

12. It is by means of this positive consciousness, that we know our egoism or self-existence; it strikes us more glaringly than a spark of fire, and enlightens us to the knowledge of ourselves more than any other light.

(Our self-consciousness is the clearest of all knowledge, and the basis of all truth according to Descartes).

13. As in looking up to heaven, its blue vault is presented to the sight, beyond which our eyes have not the power to pierce; so in our inquiry into the nature of soul, we see no more than the consciousness of ourselves, and nothing besides (*i. e.* the subjective soul only is knowable, and naught beyond it).

14. Our knowledge of the soul presents to us in the form of *Ego* known by its thoughts, like the vacuous sky appearing as a blue sphere by cause of the clouds. (The Ego is the subject of thoughts and self-cogitation).

15. Egoism differentiates the soul from our ideas of space and time, and stirs within it like the breath of winds, by reason of its subjectivity of thoughts. (Differentiation of the subjective Ego from the Objective space and time, is as the difference of Ego and Non-Ego, I and Not I, Le moi et non moi, Das Ich und nicht ich, Aham and twam &c.).

16. That which is the subject of thoughts, is known as the Ego, and is

various by styled as the intellect, the soul, the mind, the *māyā* or delusion and Prakriti or nature. (The Ego personified is Rudra, the personification of *chitta*-cogitation is Vishnu, of Jīva or the soul is Brahmā, and of the *manas* or mind is the *māyā* or Illusion).

17. The mind (*chetas*) which is the subject of thoughts, contemplates on the nature of elementary matter, and thus becomes of itself the quintessence of the five elements.

(The mind is opposed to matter, but being the principle of volition produces matter at its will).

18. The quintessential mind next becomes as a spark of fire (of itself), and remains as a dim star—a nebula, in the midst of the vacuity of the yet unborn universe.

(The nebulae are the primary formations of heavenly bodies, called Brahmāndas or mundane eggs).

19. The mind takes the form of a spark of fire by thinking on its essence, which gradually develops itself like the germ of a seed, in the form of the mundane egg by its internal force.

(The doctrine of evolution from fire, the *arche* of all things according to Heraclitus. Lewy's Hist. Ph. I 72).

20. The same fiery spark figuratively called the Brahmānda or mundane egg, became as a snowball amidst the water, and conceived the great Brahmā within its hollow womb.

(The Spirit of God, dove-like, sat brooding over the hollow deep. Milton).

21. Then as sensuous spirits assume some bodily forms at pleasure, although they dissolve as a magic city in empty air; so this Brahmā appeared in an embodied form to view. (Spirits are at liberty to take upon them any form they like).

22. Some of them appear in the form of immovable, and others in those of moving beings; while others assume the shapes of aërials, as they are fond of choosing for themselves. (Hence the transmigration of souls in different bodies, depends on their own choice; and not on necessity or result of prior acts).

23. Thus the first born living being had a form, for himself as he liked in the beginning of creation, and afterwards created the world in his form of Brahmā or Virinchi (Vir-incipiens). (The Demiurge, maker, creator or architect of the visible world, had necessarily a personality

of his own).

24. Whatever the self-born and self-willed soul, wishes to produce, the same appears immediately to view as produced of its own accord. (Everything appeared of itself at the Fiat of God).

25. Brahmā, originating in the Divine Intellect, was by his nature the primary cause of all, without any cause of his own; though he appointed the acts of men; to be the cause of their transition from one state to another, in the course of the world.

(All the future states of beings depend on their acts of past and present lives, except that of the Great creator who is uncreated and unchangeable).

26. The thoughts naturally rise in the mind, like the foaming water, to subside in itself; but the acts done thereby, bind us, as the passing froth and flying birds are caught by ropes and snares.

(The thoughts are spontaneous in their growth as grass, and they entail no guilt on us. Shakespeare).

27. Thoughts are the seeds of action, and action is the soul of life. Past acts are productive of future consequence, but inaction is attended with no result. (Our lives are reckoned by our acts, and there is no vitality without activity).

28. The living soul bears its vitality as the seed bears the germ in its bosom; and this sprouts forth in future acts, in the manner of the various forms of leaves, fruits and flowers of trees.

(Thus the living soul of Brahmā was the seed of all animate and inanimate beings).

29. All other living souls that appeared in the various forms of their bodies, had such forms given to them by Brahmā, according to their acts and desires in premundane creations in former Kalpas. (Hence the belief in the endless succession of creations).

30. So the personal acts of people are the causes of their repeated births and deaths in this or other worlds; and they ascend higher or sink lower by virtue of their good or bad deeds, which proceed from their hearts and the nature of their souls.

31. Our actions are the efforts of our minds, and shape our good or bad destinies according to the merit or demerit of the acts. The fates and chances of all in the existing world, are the fruits and flowers of their past acts, and even of those done in prior Kalpas; and this is

called their destiny. (Sāstra: No act goes for naught even in a thousand *Kalpas*. Mā bhuktan kshiyate Karma, kalpa koti satai rapi).

## CHAPTER LXV.

### NATURE OF THE LIVING SOUL.

Argument. The mind and its operations, the subjective and objective, and lastly the Divine Intellect.

Vasishtha continued:—The Mind sprang at first from the supreme cause of all; this mind is the active soul which resides in the supreme soul (the *Entium*).

2. The mind hangs in doubt between what is and what is not, and what is right and what is wrong. It forgets the past like the scent of a fleeting odor by its wilful negligence. (Unmindfulness is the cause of forgetfulness).

3. Yet there is no difference between these seeming contraries; because the dualities of Brahṁā and the soul, the mind and māyā, the agent and act, and the phenomenal and noumenal worlds, all blend together in the unity of God. (All seeming differences converge in unvarying Mind).

4. There is but one Universal soul displaying its Intellect as a vast ocean, and extending its consciousness as a sea of unlimited extent. (These extend to all beings in the universe).

5. What is true and real shines forth amidst all that is untrue and unreal; so does the subjective essence of the mind subsist amidst all its airy and fleeting dreams in sleep. And thus the world is both true and untrue as regards its subsistence in God and its external phenomena. (The substance is real but the appearance is false).

6. The erroneous conception either of the reality or unreality of the outer world, does not spring in the mind, which is conscious of its operations only, and of no outward phenomena. This conception is like the deception of a magic show, and is concomitant with all sensuous minds.

7. It is the long habit of thinking the unreal world as real, that makes it appear as such, to the unthinking, as a protracted sleep makes its visionary scenes appear as true to the dreaming soul. It is the want of reflection, that causes us to mistake a man in a block of wood.

8. Want of spiritual light misleads the mind from its rationality, and makes it take its false imaginations for true; as children are impressed with a belief of ghosts in shadows, through their fear and want of true knowledge.

9. The mind is inclined of its own tendency, to assign a living soul (and also a body) to the Divine Spirit; which is devoid of appellation, form or figure, and is beyond comprehension (and is styled the Incomprehensible).

10. Knowledge of the living state (personality), leads to that of Egoism which is the cause of intellection. This again introduces the sensations and finally the sensible body. (Ego is the subject of thoughts).

11. This bondage of the soul in body, necessitates a heaven and hell for want of its liberation and then the acts of the body, become the seeds of our endless transmigrations in this world.

12. As there is no difference between the soul, intellect and life, so there is no duality in the living soul and intellect, nor in the body and its acts, which are inseparable from each other.

13. Acts are the causes of bodies, and the body is not the mind; the mind is one with egoism, and the ego is the living soul. The living soul is one with the Divine Intellect and this soul is all and the lord God of all.

## CHAPTER LXVI.

### MEDITATION OF THE SUBJECTIVE AND OBJECTIVE.

Argument. Origin and Nature of Duality and the Manner of its Extinction.

Thus Rāma! there is one true essence, which appears many by our mistake; and this variety is caused by the production of one from the other, as one lamp is lighted from another.

2. By knowing one's self as nothing as it was before its coming to being, and by considering the falsity of his notions (of his reality), no one can have any cause of grief (at its loss). (The Sruti:—The knower of the true-self, is above all grief and sorrow).

3. Man is but a being of his own conception, and by getting rid of this concept, he is freed from his idea of the duality of the world (as a distinct existence); just as one with his shoes on, perceives the whole earth he treads upon, to be covered over with skin.
4. As the plantain tree has no pith except its manifold coats, so there is no substantiality of the world beside our false conceptions of it.
5. Our births are followed by childhood, youth, old age and death one after the other, and then opens the prospect of a heaven or hell to our view, like passing phantoms before the flighty mind.
6. As the clear eye sees bubbles of light in the empty sky, so the thoughtless mind views the firmament full of luminous bodies (which are but phantoms of the brain).
7. As the one moon appears as two to the dimsighted eye, so the intellect, vitiated by influence of the senses, sees a duality in the unity of the supreme spirit.
8. As the giddiness of wine presents the pictures of trees before the drunken eye, so does the inebriation of sensation, present the phantoms of the world before the excited intellect.
9. Know the revolution of the visible world, to resemble the revolving wheel of a potter's mill; which they turn about in play as the rotatory ball of a terrestrial globe.
10. When the intellect thinks of another thing (as matter) beside itself, it then falls into the error of dualism; but when it concentrates its thoughts in itself, it then loses the sense of the objective duality.
11. There is nothing beside the Intellect except the thoughts on which it dwells; and its sensations are all at rest, as it comes to know the nihility of objects.
12. When the weak intellect is quiet by its union with the Supreme, and by suppression of its functions, it is then called *sansānta*—or quiescent or insouciant.
13. It is the weak intellect that thinks of the thinkables, but the sound understanding ceases from all thoughts; as it is a slight intoxication that makes one rave and revel about, while deep drinking is dead to all excitements.
14. When the sound and consummate understanding, runs in one course towards its main reservoir of the supreme; it becomes divested of its

knowledge of the knowables, and of its self-consciousness also in the presence of the one and no other.

15. The perfected understanding finds the errors, to which it is exposed by its sensation of the sensibles; and comes to know, that birth and life and all the acts and sights of the living state, are as false as dreams.

16. The mind being repressed from its natural flight, can have no thought of any thing; and is lost in itself; as the natural heat of fire and motion of the wind being extinct, they are annihilated of themselves.

17. Without the suppression of mental operations, the mind must continue in its misconceptions, as that of mistaking a rope for a snake through ignorance.

18. It is not difficult to repress the action of the mind and rouse our consciousness; in order to heal our souls of the malady of their mistaken notion of the world.

19. If you can succeed to suppress the desires of your restless mind at any time, you are sure to obtain your liberation even at the very moment and without fail.

20. If you will but turn to the side of your subjective consciousness only, you will get rid of the objective world, in the same manner as one is freed from his fear of snake in a rope, by his examination of the thing.

21. If it is possible to get rid of the restless mind, which is the source of all our desires; it is no way impossible to attain to the chief end of liberation to any.

22. When highminded men are seen to give up their lives as straws (in an honorable cause), there is no reason why they should be reluctant to abandon their desires for the sake of their chief good of liberation.

23. Remain unfettered by forsaking the desires of your greedy mind; for what is the good of getting sensible objects, which we are sure to lose (some time or other).

24. The liberated are already in the sight of the immortality of their souls and of God, as one who has got a fruit in his hand, or sees a mountain palpable before him.

25. It is the Spirit of God alone, that abides in everything in these phenomenal worlds, which rise to view like the waves of the waters of



the great deluge. It is his knowledge that is attended with the *summum bonum* of liberation, and it is ignorance of that supreme Being, that binds the mind to the interminable bondage of the world.

## CHAPTER LXVII.

### LECTURE ON TRUTH.

Argument. Nature of the Active and *Living* Soul (Jīva) and its Sensations.

Rāma said:—Leaving the mind please tell me more about the nature of the living soul; what relation it bears to the Supreme soul, how it sprang from the same and what is its essence.

2. Vasishtha replied:—Know Brahma is omnipresent, and the Lord of all at all times; He manifests himself in whatever attribute he assumes to himself at his free will. *Ex arbitrio suo*.

3. The attribute which the universal soul assumes to itself in the form of perception (*chetana*), is known by the term living soul, which possesses the power of volition in itself.

4. There are two causal principles combined with the living soul, namely: its predestination resulting from its prior acts and volitions; and its later free will which branch forth severally into the various causes of birth, death and subsistence of beings.

5. Rāma said:—Such being the case, tell me, O thou greatest of sages, what this predestination means and what are these acts, and how they become the causal agents of subsequent events.

6. Vasishtha replied:—The intellect (*chit*) is possest of its own nature of the properties of oscillation and rest, like the vacillation and stillness of the winds in the air. Its agitation is the cause of its action, otherwise it is calm and quiet as a dead lock—*quietus* itself.

7. Its oscillation appears in the fluctuation of the mind, and its calmness in the want of mental activity and exertions; as in the nonchalance of Yoga quietism.

8. The vibrations of the intellect lead to its continual transmigrations; and its quietness settles it in the state of the immovable Brahma. The oscillation of the intellect is known to be the

cause of the living state and all its actions.

(The moving force of the mind is the animism of Stahl, and its rest is the *quietus* of Plato).

9. This vibrative intellect is the thinking Soul, and is known as the living agent of actions; and the primary seed of the universe. (This is the *anima mundi* or moving force of the world,—the doctrine of Stahl).

10. This secondary soul then assumes a luminous form according to the light of its intellect, and afterwards becomes multifarious at its will, and by means of the pulsations of the primary intellect all over the creation. (This luminous form is represented by the red body of Brahmā and the red clay of which Adam was formed. It was the All—to *pan* of Pantheism, and the *Principium hylarchicum* or first principle of Henry Moore).

11. The pulsative intellect or soul, having passed through many transformations (or transmigrations), is at last freed from its motion and migration. And there are some souls which pass into a thousand births and forms, while there are others which obtain their liberation in a single birth (by means of their Yoga meditation or unification with God, which is the final aim of Platonism and of the Chinese Laotseism).

12. So also the human soul being of its own nature prone to assume its dualism of the motive intellect, becomes by itself the cause of its transmigration and sufferings, as also of its transient bliss or misery in heaven or hell. (There is no rest for the restless soul, until it rests in the bosom of the all-tranquil and Universal soul).

13. As the same gold is changed to the forms of bracelets and other things, and as the same gross matter appears in the different forms of wood and stone; so the uniform soul of God appears as multiform according to his various modes and attributes. (The soul modifies itself into many forms of activity and passivity).

14. It is the fallacy of the human mind, that views the forms as realities, and causes one to think his soul which is freed from birth and form, to be born, living and dead, as a man sees a city to rise and fall in his delirium. (The appearances and forms of things are objective and false fabrications of the intellect).

15. The varying intellect erroneously conceives its unreal egoism and *meitatem* as realities, from its ignorance of its unity with the unchangeable reality of God, and also from its felicity of enjoyments peculiar to its varied state. (The [Sanskrit: bhogāshā] or desire of fruition is the cause of the revolution of the soul in endless states of beings).

16. As Lavana the King of Mathura, falsely deemed himself as a Chandāla, so the intellect thinks on its own different states of existence and that of the world (from its desire of enjoying its pleasures which are deeply rooted in itself).

17. All this world is the phantom of an erroneous imagination, O Rāma! it is no more than the swelling of the waters of the deep. (The world is the expansion of the self-same soul and its evolution is the volition of Brahmā).

18. The intellect is ever busied with the intellection of its own intelligences, and the innate principles of its action; in the same manner as the sea is seen to swell with its waters moving in waves of themselves. (The continuation of the intellect in the association of its preconceived ideas, is carried on by law of continuity).

19. The intellect is as the water in the wide expanse of Brahma; its inflation raises the waving thoughts in the mind, resembling the bubbles of water, and produces the revolutions of living souls like eddies in the sea of this world.

20. Know thy soul, O gentle Rāma! as a phenomenon of the all pervading Brahma, who is both the subject and object of his consciousness, and who has posited in thee a particle of himself, like the breath of a mighty lion.

21. The intellect with its consciousness, constitutes the living soul, and that with the will forms the mind; its knowing power is the understanding, and its retentiveness is called its memory: its subjectivity of selfishness is styled egoism, and its error is called *māyā* or delusion. (Consciousness is perception *qua mens de presenti suo statu admonitur*. The living soul is psyche or animus. The intellect is the mover of the will. The *intellectus* est prior voluntate, non enim est voluntas &c. The understanding has the power to acquire knowledge, and memory has the power of retention &c.).

22. The mind by its imagination stretches out this world, which is as false as the phantom of Utopia—Gandharva-nagaram or an air drawn city.

23. The objective knowledge of the world in the mind, is as false as the appearance of chains of pearls in the sky, and as the visionary scenes in a dream. (The objective is the feigned fabrication of the mind, and therefore unreal).

24. The soul which is ever pure and self sufficient in its nature, and remains in its own state of tranquillity; is not perceived by the perverted mind dwelling on its delusive dreams.

25. The objective world is referred to waking—*Jāgrat*, because it is perceived in the waking state of the soul; and the subjective mind is allied to sleep—*swapna*, because the mind is active during the sleeping and dreaming states. The ego is related to deep sleep—*sushupta*, when we are unconscious of ourselves, and the fourth or pure Intellect—*turīya* or *turya*, is the trance or hybernation of the soul.

26. That which is above these four conditions, is the state of ultimate bliss, *ecstasis*; and it is by reliance on that supremely pure essence of God, that one is exempted from all his causes of grief and sorrow (in his ecstatic delight).

27. Everything is displayed in Him and all things are absorbed in Him also; this world is neither a reality here or there; it presents only the false appearance of strings of pearls in the sky. (Sensible forms are empty appearances, and are only believed as real by materialists).

28. And yet God is said to be the cause and substratum, of all these unobstructed phantoms rising to the view, as the empty air is said to be the receptacle of the rising trees. Thus the uncausal God is said to be the cause of this uncaused world, which only exists in our illusive conceptions, and presents itself to our delusive sensations of it.

29. As a polished piece of iron gets the reflexion of a grosser piece, so do our finer or inner sensations take the representations of the gross forms of their particular objects (though the senses and sensible objects are both untrue, as mere delusive and delusions).

30. These sensations are conveyed to the mind, and thence again to the living soul and intellect, in the same manner as the roots supply the sap to the stem, and thence to the branches, and lastly to the fruits of trees (*i. e.* the Divine Intellect is the last receptacle of the impressions of the senses).

31. As the seed produces the fruit, and the same contains the seed in itself; so the intellect producing the mind and its thoughts can not get rid of them; but is contained in, and reproduced by them in successive transmigrations.

32. There is some difference however in the simile of the insensible seed and tree; with the sensible intellect and mind (which are freed from reproduction by their attainment of liberation); but the thoughts of the creator and creation like the seed and tree, are reproductive of one another without end. (Because the thought of the creator accompanies that of the creation, and so the *vice versa*; owing to the unbroken chain and interminable concatenation of the ideas of causality and its

effect).

33. But there is this difference between the insensible seed and sensible intellect, that the former is continually productive of one another, while the latter ceases in its process upon its attainment of liberation; yet the ideas of the creator and creation are reproductive of each other *ad infinitum*.

34. Yet our understanding shows it as clearly—as the sun light sets forth the forms and colours of objects to view; that there is one eternal God of truth, who is of the form of intellectual light, which shows the forms of all things, that proceed from Him (as the colours of objects originate from the solar light, and are shown again by the same to our optical vision).

35. As the ground which is dug presents a hollow, so the reasoning of every system of sound philosophy establishes the existence of the transcendental void as the cause of all. (An unknown first cause without any attribute, is the unanimous conclusion, arrived at every rational system of Philosophy. See Kusumānjali. Here Vasishtha establishes his vacuous rather than a personal cause).

36. As a prismatic crystal represents various colours in its prisms, without being tinged by the same; so the transparent essence of Brahma shows the groups of worlds in its hollow bosom without its connection with them. (This variety of vision is caused by our optical deception).

37. The universal soul is the source, and not the substance of all these vast masses of worlds; just as the seed is the embryo, and not the matter of the trees and plants and their fruits and flowers that grow from the same. (The *to on* is the only principle called God, all other objects are but phenomenal modifications of his essence).

38. Rāma said:—Oh how wonderful is this world, which presents its unreality as a reality in all its endless forms unto us; and though situated in the Divine self, appears to be quite apart from it. O how it makes its minuteness seem so very immense to us. (What are these worlds but as particles subsisting in the divine essence, when they are compared with the immensity of the Divine spirit and mind—the finite with the Infinite).

39. I see how this shadowy scene of the world appearing in the Divine soul, and becoming as an orb, by virtue of the ideal *tanmātras* or particles of the divine essence in it. I find it as a snow ball or icicle made of frozen frost.

40. Now tell me Sir, how the spiritual particles increase in bulk, and in what manner the body of the self born Brahmā was produced from

Brahma. Say also in what manner do these objects in nature come to existence in their material forms.

(Brahmā the Demiurgus was an emanation of God according to Gnostics; and Vaishvānara was the same as the soul of the world according to Plotinus).

41. Vasishtha replied:—Too incredible is this form and without a parallel, which sprang of itself from its own essence. It is altogether inconceivable how some thing is produced of its own conception.

42. Just fancy, O Rāma! how the unexpanded phantom of a Vetāla or ghost, swells in bigness to the sight of fearful children; and conceive in the same manner the appearance of the living spirit from the entity of Brahmā. (Evolution of the Living God from the inert Brahma, is as the springing of the moving spirit from the dormant soul).

43. This living spirit was a development of Brahma—the universal soul; it was holy and a commensurable and finite being, and having a personality of its own; it remained as an impersonal unreality in the essence of the self-existent God. Being separated afterwards from its source, it had a different appellation given to it. (This is the Holy spirit or ghost in one sense, as also the Divine *Logos* in another, and in whom there was life).

44. As Brahma the all extended and infinite soul, became the definite living soul at will; so the living spirit, became the mind by its volition afterwards. (There is a trinity or triple division of the soul into *soma* or the universal soul, the *pneuma* or anima or the living spirit, and the *nous* or mens or mind).

45. The mind which was the principle of intellection, took a form of its own; and so likewise the life assumed an airy form in the midst of vacuity. (The mind is the state of the impersonal soul with a sense of its personality, and life is animation or the vital principle in the form of the vital breath).

46. The wakeful living god (who had no twinkling of his eyes), whereby we measure time was yet conscious of its course by means of his thoughts; and had the notion of a brilliant icicle of the form of the future mundane egg in his mind. See Manu's Genesis of the World. I.

47. Then the living soul felt in itself the sense of its consciousness, and by thinking 'what am I,' was conscious of its egoism. (Why is the non-ego of the objective world put before the ego? The objective orb of the world should follow the subjective consciousness).

48. This god next found in his understanding the knowledge of the word taste, and got the notion of its becoming the object of a particular

organ of sense, to be hereafter called "the tongue." (*Rasanā* or the instrument of the perception of *rasa* or flavour. *Rasa* abiding in water is reckoned first of the elements on account of the Spirit of God resting on it before creation, wherefore God is himself called *rasa* in the Sruti—*rasa vaitat*).

49. The living soul then found out in his mind the meaning of the word 'light,' which was afterwards to sparkle in the eye—the particular organ of sight.

(The Bible says, *lux fiat et lux fit*—Light to be the first work of creation; though the Vedas give Priority to water as in the passages "*apa eva sasarijādau*", Manu. *Yasrishtih Srasturādyā*. Sakuntala).

50. Next the god came to know in his mind the property of smell, and the organ of smelling; as also the substance of earth to which it appertains as its inseparable property. (The Nyāya says: *prithvī gandhavatī*—the earth is smelling. It followed the creation of light).

51. In this manner the living soul, came to be acquainted at once with the other sensations, and the organs to which they appertain as their inseparable properties and objects. (The word *bhavitā* means the spontaneous growth of these faculties in the soul or mind, and *kākatālīya* signifies the simultaneous occurrence of the senses, and sensible objects, and their sensations in the mind).

52. The unsubstantial living spirit which derives its being from the essence of the substantial Brahma, comes next to acquire the knowledge of sound, the object of the organ of hearing, and the property of air. (So Nyāya:—"ākāśh sabdādharah"; and "*yā Sruti visaya gunāh*"—Sakuntala).

53a. It then comes to understand the meaning of the word touch (*twak*) as the medium of feeling, as also to know the tongue as the only organ of taste. (According to schoolmen, taste is the object of the palate and not of the tongue).

53b. It finds the property of colour to be the peculiar object of the eye—the organ of sight; and that of smell to be an object peculiar to the nose—the organ of the sense of smelling (*ghrānendriya*).

54. The living soul is thus the common receptacle of the sensations, and source of the senses, which it developes afterwards in the organs of sense in the body. It perceives the sensation of sensible objects through the perceptive holes, that convey their perceptions into the sensorium of the mind. (The common sensory is variously placed in Western philosophy, such as the heart, brain, pineal gland, the ventriculus &c.).

55. Such, O Rāma! as it was with the first animated being, is still so with all living animals; and all these sensations are represented in the Soul of the world—*anima mundi*, in its spiritual form—*ātivāhika*, known as the *sūkshma* or *lingadeha*—the subtle body. (The spiritual body has 17 organs of sense viz, 5 Internal, 5 External, the mind and Intellect and others: called *the saptadasha lingātmaka linga sarīra*).

56. The nature of this abstruse essence, is as undefinable as that of the spirit; it appears to be in motion, when it is really at rest, as in our idea of the soul. (Spiritual bodies are said to move and fly about, because the spirit is the motive, and life the animating principle as the soul is that of consciousness).

57. As measure and dimensions are foreign, to our notion of Brahma—the all conscious soul, so are they quite apart from that of the spirit also, which is no more than the motive power of the soul. (Magnitude, figure, motion, rest, number, place, distance, position, &c. are all objects of the senses).

58. As the notion of the spiritual, is distinct from that of all others which are material and corporeal; so the notion of Brahma is quite apart from every thing, except that of his self-consciousness.

(God says in the Scripture, "I am that I am," which proves his consciousness of himself to constitute his essence).

59. Rāma said:—If consciousness is self-same with Brahma, and our consciousness of ourselves as Brahma, make us identic with Brahma Himself; then what is the use of devising a duality of the soul (as the divine and human souls), or of talking of the liberation and final absorption of the one in the other? (If what the Sruti says, Brahmāsmi—I am Brahma; as the scripture declares—"In Him we live and move," then what means our redemption or return to Him?).

60. Vasishtha replied:—Rāma, your question is irrelevant at this time, when I was going to prove another thing. Nothing can be appropriate out of its proper time and place, as the untimely offering of flowers to gods is not acceptable to them. (A question beside the mark is *apropos de bottes*, and brought in by the head and shoulders).

61. A word full of meaning, becomes meaningless out of its proper place; like the offering of flowers to gods and guests, out of their proper season. (So all intempestive acts, go *mal a propos*, unless they are done in proper time).

62. There is a time for the introducing of a subject, and another to hold silence over it; so every thing becomes fruitful in its proper



season. (Tempus coronat opus).

63. But to resume our subject; the living soul afterwards appeared from Him, as the human soul appears in dreaming; and thought in himself that he was the great father of created beings in time to come (*i. e.* he would become the Maker of the world).

64. He uttered the syllable Om (on or ens), and was conscious of the verification of its meaning in his mind, which soon displayed all forms of beings to his mental vision (*i. e.* the All One became many, which displayed themselves in the mind of the living God as visions in a dream).

65. All these were unrealities, that were displayed in the empty sphere of the divine mind; and the shadowy world seemed as a huge mountain, floating before him in the air.

66. It was neither born of itself, nor was made by Brahmā; nor is it destroyed at any time by any other power. It was Brahmā himself, appearing as the phantom of an aerial city.

67. As the living Brahmā and other spiritual beings, are unreal in their nature; so also are the essences of other beings, from the big giant to the little emmet, but mere unrealities in their substance.

68. It is our erroneous understanding, that represents these unrealities as real ones unto us; but the clear understanding will find all things, from the great Brahmā down to the minutest insect, to vanish entirely from its sight. (Errors of the mind breed errors in the brain; and these lead to errors of vision again).

69. The same cause that produces Brahmā, produces the insects also; and it is the greater depravity of the mind, that causes its transmigration, into the contemptible forms of worms.

70. The living being that is possest of a rational soul, and is devoted to the cultivation of the mind, attains to the state of man; and then acts righteously for attaining a better state in after life. (These are the states of gods and angels in heaven).

71. It is wrong to suppose one's elevation, to be owing to the merit of his acts, and his degradation to the condition of worms, to result from his former acts of demerit; because there is the same particle of intellect in both of them, and this being known, will destroy the mistaken difference between the great and small.

72. The notions of the measurer, measure and measurable, are not separate from the intellect (or mind); therefore the controversy of

unity and duality, is as futile as the horns of a hare or a lake of lotuses in the air. (This means the ideas of the producer, production and product, are always one in the Absolute subjective. Schelling).

73. It is our misconception of the blissful Brahma, that produces the wrong notion of solid substances in us; and this imagination of our own making, binds us as fast as the silk-worms are fast bound in the cocoons; formed by their own serum (or ichor or serosity).

74. It is the case of the knower, to perceive everything in his mind, as it is revealed in it by Brahmā; and also to meet with every thing as it is allotted by God to his share. (God is the revealer and giver of all things. Or—Man meets his fate, as it is meted to him by his Maker).

75. It is the immutable law of nature, that nothing can be otherwise than what it is ordained to be; and there is nothing in nature, which can change its nature for a minute in a whole kalpa-age. (Nature derives her power from the will of her Maker, and her course is, according to the immutable order, fixed by the ordainer of all).

76. And yet this creation is a false phantom, and so is the growth and dissolution of all created beings, as also our enjoyment of them. (All visible Nature is the working of the invisible Spirit).

77. Brahma is pure, all pervading, infinite and absolute. It is for our misery only, that we take him for the impure matter and unreal substance; and as the definite and limited pluralities.

78. It is the vitiated imagination of boys, that fancies the water and its waves as different things; and makes a false distinction between them which are really the same things. (Hence whatever differences there appear in objects, they are all as the fallacy of a snake in the rope with the unknowing. There is no difference of antagonistic powers felt in the spirit of Brahma, who is equal in all, and to whom all things are equal; though there seems a constant opposition in the natures of things).

79. It is His undivided self which expanded itself in visible nature, and which appears as a duality, like that of the waves and the sea, and the bracelets and gold. Thus He of himself appears as other than himself (*i. e.* the difference appearing in the visibles, disappears in the indifference of the Divine Mind).

80. We are led to imagine the visible and mutable world, to have sprung from the invisible and immutable spirit, which manifested itself in the form of the mind that produced the Ego. Thus we have the visible from the invisible, and the mind and the ego from the same source. (The absolute Brahma manifesting itself in two forms, the mind or ego and

nature or non-ego. The Ego of the mind is infinite, which produced the finite ego or human soul, personified as the first male (ādimapurusha or Adam)).

81. The mind joined with the ego, produced the notions of elementary principles or elemental particles; which the living soul combined with its intellect, derived from the main source of Brahma, and of which it formed the phenomenal world. (These notions were the intensive concepts of the formal and reflexive world, existing primordially in the essence of Brahma, as its material cause or (*upādānam*). So says the Vedānta:—*Yato viswamvā imāmi bhutani &c.*).

82. Thus the mind being realised from Brahma, sees before it whatever it imagines; and whatever the intellect thinks upon, whether it is a reality or unreality, the same comes to take place. The reflexion verily passes into reality. (The imagination is the faculty representative of the phenomena of internal and external worlds. It is both productive and reproductive. *Sir Wm. Hamilton*. Here intellect means the Supreme Intellect, the wisdom of God and his design in the works of creation. All beings and things are manifestations of one Eternal and original mind God).

## CHAPTER LXVIII.

### DESCRIPTION OF A RĀKSHASĪ (OR FEMALE FIEND).[4]

[4] The black Rākshasas were believed to have been a colony of African Negroes in southern India and Ceylon. The Rakhs is Rax, as Sycorax of Shakespeare.

*Note*:—The whole story of the fiendish Sūchī is an allegory of the human mind, and its rapacity. The transformation of the huge to the thin pinnate body, and again its assumption of the big form, are allegorical of the change of the corporeal and spiritual bodies—the *Sthūla* and *Sūkshma* sarīras, in the course of the repeated transmigrations of the soul from its gross to subtle forms by the desire of the mind. Tired of the world the mind forsakes the gross body upon death, and assumes the finer spiritual form, but being soon dissatisfied with it reverts to its former gross form again. It is also explained to be the two states of *animā* and *garimā*, the minuteness and bulkiness, which the *Yogi* attains by his *yoga*.

Argument. Story of Karkatī the female fiend, and her austerities for extirpation of Human Kind.

Vasishtha said:—Hear me relate to you, Rāma! an old anecdote bearing upon this subject, and relating to a difficult proposition adduced by the Rākshasī for solution.

2. There lived on the north of Himālaya a heinous Rākshasī, by name of Karkatī—a crooked crab; who was as dark as ink and stalwart as a rock, with limbs as strong as could split the sturdy oak.

3. She was also known by the title of Visūchī or choleric pain, by which she was ever afflicted, and which had reduced her frame like that of the Vindhya hill, which was cowered down (by the curse of Agastya).

4. Her eye-balls were as blazing as fires; and her stature reaching half way to the sky, was girt by a blue garment, like the shade of night wrapping the atmosphere.

5. A white mantle formed the covering of her head, like the fragment of a cloud; and the long erect hairs of her head, stood like a sable cloud on her crest.

6. Her eyes flashed as lightnings, and her sharp hooked nails glistened as sapphires; her legs were as long as *tamāla* trees, and her loud laughter was as a burst of frost.

7. A string of dried bones decorated her body, like a wreath of flowers; and the relics of dead bodies, adorned every part of her body.

8. She frolicked in the company of Vetālas, with human skulls hanging down her ears as ear-rings; and stretched out her arms aloft, as if she was going to pluck the sun from his sphere.

9. Her huge body being in want of its necessary aliment, caused her culinary fire to blaze like the submarine flame, which the waters of the deep are unable to quench. (The latent heat in water).

10. Nothing could ever satiate the insatiable hunger, of this big bellied monster; nor satisfy her lickerish tongue, which was always stretched out like a flame of fire.

11. She thought in herself saying:—Oh! if I could but once go to the Jambu-dwīpa—the land of Asia, I would devour all its men in one swoop, and feast on them continually, like the submarine fire upon the waters.

12. As the clouds cool the burning sands by their rain, so will I allay the burning fire of my hunger there. It is settled as the best plan to support my life, at this critical moment.

13. All men are well guarded by means of their *mantras*, medicines, austerities, devotions and charities, from all evils of the world; whence it is impossible for any body to destroy the indestructible devotee. (My all destructive devotion will destroy all; but render me indestructible).

14. I will perform the most rigorous austerities, with an unflinching heart and mind; because it is by intensity of painstaking, that we may gain what is otherwise hard to be had. (*Industria vincit omnia*.—Labour conquers all).

15. Having thought so, she repaired to an inaccessible mountain, for the purpose of destroying all animal beings. (The Rākshasa cannibals are devourers of all flesh; and are of the omnivorous kind).

16. She climbed to the top of the mountain, by scrambling over it with her hands and feet; and stood on it with her body resembling a cloud, and her eye-balls flashing as lightnings (*i. e.* Her body and eyesight, were similar to the cloud and lightning on the mountain top).

17. Having got to the summit, she made her ablution and then sat at her devotion; with her steadfast eyeballs resembling the two orbs of the sun and moon, and fixed on one object.

18. She passed there many a day and month, and saw the course of many a season and year. She exposed her huge body to the rigor of heat and cold, like the hill itself (on which she sat).

19. She with her huge black body, remained unmoved as a thick sable cloud, on the mountain top; and her jet black hairs stood up as if to touch the sky.

20. Seeing her body beaten by the blasts, and covered with nothing but her ragged skin; and her hairs standing up to their end, to be tossed to and fro by the raging winds; while the twinklings of her eyelids, shed a whitish glare on her sable frame, the god Brahmā made his appearance before her.

## CHAPTER LXIX.

### STORY OF VISÚCHIKĀ—(*Continued*).[5]

[5] It is a curious fact in the theological works of Vedānta, that princes and ladies, employed themselves much more to the cultivation of their minds, and to the investigation of mental and spiritual

Philosophy, than other persons and tribes. So we see Surūchi, Līlā, Visūchī and Sarasvātī were all female interlocutors in this work and some Upanishads also, though female education was subsequently abrogated by law.

Argument. Brahmā's boon to Visūchī, and the *mantra* against her Power.

Vasishtha resumed:—After the lapse of a thousand years, Brahmā appeared to her, in order to put an end to the ardour of her austerities, and crown her with success or the reward of her devotion. (Ardent devotion has the power of displacing even the gods from their heavenly seats).

2. She saluted him internally in her mind, and remained fixed in her position; thinking about the boon she should beg of him, for allaying her keen appetite.

3. She soon recollected a certain request, which she should prefer to her complying god; and it was to transform her soft and flexible form to the shape of an inflexible iron-nail, wherewith she could torment all living beings (*i. e.* to make her fleshy form as stiff as a poker, so as to be able to pierce all others without being pierced herself).

4. At Brahmā's bidding, she bethought in herself: "I will become as thin as a minute pin, in order to enter imperceptibly into the hearts of animals, as the odor of flowers enters the nostrils."

5. "By this means will I suck the heart-blood of beings, to my heart's satisfaction; in this way will my hunger be satiated, and the gratification of my appetite, will give the greatest delight to my soul."

6. As she was thinking in this manner, the God discovered her sinister motives, contrary to the character of a yogi; and accosted her in a voice resembling the roaring of clouds.

7. Brahmā said:—Daughter Karkatī, of the Rākshasa race, that sittest here like a cloud on the inaccessible top of this mountain; know that I am pleased with thy devotion, and bid thee now to raise thyself, and receive the boon that thou desirest of me.

8. Karkatī answered:—"O Lord of the past and future! If thou art inclined to grant my request, then please to confer on me the boon, of transforming my unironlike body to the form of an iron needle."

9. Vasishtha said:—The God pronounced "Be it so," and joined, "thou wilt be as a pin, and shalt be called the choleric pain, for thy giving

pain to all bodies."

10. "Thou shalt be the cruel cause of acute pain and pang to all living being; and particularly to the intemperate and hard-working fools, and loose libertines, who are destined to be thy devoted victims".

11. "Moreover shalt thou molest the dwellers of unhealthy districts, and the practicers of malpractices; by entering their hearts with thy infectious breath, and by disturbing their sleep, and deranging the liver and other intestinal parts of the body."

12. "Thou shalt be of the form of wind (in the bowels), and cause bile and flatulence under the different names of colic diseases, and attack the intemperate both among the wise and unwise."

13. "The wise when attacked by thee, will be healed by repeating this runic *mantra*, which I will here propound for their benefit."

14. The mantra runs thus:—"There lives Karkatī, the Rākshasī, in the north of the snowy mountain; her name is Visūchikā, and it is for repelling her power that I repeat this mantra; Om, I bow to *hring*, *hrang* and *ring*, *rang*—the powers of Vishnu, and invoke the Vaishnavi powers to remove, destroy, root out, drive away this choleric pain, far beyond the Himālayas, and afar to the orb of the moon. Om (amen) and *swāhā* (soho), be it so". Let these lines be held on the left arm as an amulet.

15. "Then rub the painful part with the palm of that hand, and think the colic Karkatī to be crushed under the mallet of this amulet, and driven back beyond the hills with loud wailing."

16. "Let the patient think the medicinal moon to be seated in his heart, and believe himself to be freed from death and disease; and his faith will save his life and heal his pain."

17. "The attentive adept, who having purified himself with sprinkling the water in his mouth, repeats this formula, he succeeds in a short time to remove the colic pain altogether."

18. The lord of the three worlds then disappeared in the air, after delivering this efficacious amulet to the *Siddhas* attending upon him. He went to his splendid seat in heaven, where he was received by the god Indra, who advanced to hail him with his hosannas.

## CHAPTER LXX.

## CONDUCT OF VISÚCHÍ, OR THE ADVENTURES OF THE NEEDLE.

Argument. The gradual leanness of *Sūchī*, and her entrance in Human bodies.

Vasishtha continued:—Now this *Sūchī* who had been as tall as a mountain-peak, and a *Rākshasī* of the blackest kind, resembling a thick and dark cloud of the rainy season; began gradually to fade away, and grow leaner and leaner day by day.

2. Her gigantic cloud-like form, was soon reduced to the shape of the branch of a tree, which afterwards became of the figure of a man, and then of the measure of a cubit only.

3. It next became of the length of a span in its height, and then of a finger's length in all. Growing by degrees thinner and thinner like a corn or grain, it became at last as lean as a needle or pin.

4. She was thus reduced to the thinness of a needle, fit only to sew a silken robe; and became as lean as the filament of the lotus flower by her own desire; which can change a hill to a grain of sand. (This passage bears reference to the microcosm of human soul).

5. The unmetallic *Sūchī*, was thus transformed to the form of a black and slender iron needle; which containing all her limbs and organs of her body in it, conducted her in the air and everywhere as she liked. (Thus the gross human body being reduced to its subtle *ātivāhika* or spiritual form, it is possible for the Yogi to traverse through the air, as we perceive in the course of our minds).

6. She viewed her person as an iron pin, and having neither any substance nor length or breadth of her body. (The false idea of length and breadth of the soul is a fallacy of our understanding; because the soul like a geometrical line, has no dimension nor substance whatever in it).

7. Her mind with its power of thought, appeared as bright as a golden needle (pointing to the point); and as a streak of the sapphire impregnated by solar ray.

8. Her rolling eye-balls, were as dark as the spots of black clouds, moved to and fro by the winds; and her sparkling pupils were gazing at the bright glory (of God); piercing through their tenuous pores. (It is explained also as fixing the eye-sight to some chink (as that of a wall or other), through which the light of God enters the sensory of sight, and then penetrates into the soul as in Yoga meditation).



9. She had observed the vow of her taciturnity (*mauna-vrata*), for reducing the plumpness of her person, and was gladdened in her face, to become as lean as the filament of a feather. (The vow of keeping silence is said to be of great good, by increasing the power of thought; for he who speaks little thinks much, and whoso talks much, must talk in vain. It is the practice of *munis* or saints to remain silent, whence the vow has its name).

10. She beheld a light alighting on her, from the air at a distance; and she was glad in her face to find her inward spirit, to be sublimated as air. (The internal light and lightness of the body are results of *yoga* practice).

11. With her contracted eye brows, she beheld the rays of light extending to her from afar; which caused the hairs on her body, to stand up like those of babies at bathing.

12. Her grand artery called *Brahmānādī* or *sushumnā*, was raised about its cavity in the head called the *Brahma-randhra*; in order to greet the holy light, as the filaments of the lotus, rise to receive the solar light and heat.

13. Having subdued the organs of her senses and their powers, she remained as one without her organic frame, and identified with her living soul; and resembled the intelligent principle of the Bauddhas and Tārkikas, which is unseen by others (*i. e.* in her spiritual form only).

14. Her minuteness seemed to have produced the *minutiae* of minute philosophers, called the *siddhārthas*; and her silence was like that of the wind confined in a cave. Her slender form of the puny pin, resembled the breath of animal life, which is imperceptible to the eye.

15. The little that remained of her person, was as thin as the last hope of man (which sustains his life). It was as the pencil of the extinguished flame of a lamp; that has its heat without the light.

16. But alas! how pitiable was her folly, that she could not understand at first, that she was wrong to choose for herself the form of a slender pin, in order to gratify her insatiable appetite.

(This is a ridicule to Yogis and students, that emaciate themselves with intense study and Yoga, only with a desire to pamper their bodies afterwards, with luxuries and carnal enjoyments).

17. Her object was to have her food, and not the contemptible form of the pin; her heart desired one thing, and she found herself in another

form, that was of no use to her purpose.

18. It was her silliness, that led her to make the injudicious choice of needleship for herself; and so it is with the short witted, that they lack the sense of judging beforehand, about their future good.

19. An arduous attempt to accomplish the desired object, is often attended by a different result; and even success on one hand, becomes a failure on another; just as the mirror is soiled by the breath, while it shows the face to the looker. (Disappointment lurks in many a shape, and often stings us with success).

20. How be it, the Rākshasī soon learnt to be content with her needleship, after she had relinquished her gigantic form; although she viewed her transformation as worse, than her dissolution itself. (Utter annihilation is more desirable to the Yogi than his metamorphosis to meaner forms).

21. Lo! the contrariety in the desires of the infatuated, who distaste in a trice, what they fondly wished at one time; as this fiend was disgusted at her pinship in lieu of her monstrous figure. (And so they wilfully shun the object of their former fondness, as the suicides and dying people quit their fond bodies without remorse).

22. As one dish of food is easily replaced by another, suiting the taste of the voluptuary; so this fiend did not hesitate to shun her gigantic body, which she took to taste the heart blood of animals in her pinnate form.

23. Even death is delectable to the giddy headed, when they are overfond of some thing else; as the minim of a meagre needle was desirable to the monstrous fiend for the gratification of her fiendish desire.

24. Now this needle took the rarefied form of air, and moved about as the colic wind (colica flatulenta), after all living beings, in quest of her suction of animal gore.

25. Its body was that of fiery heat, and its life the vital breath of animals; its seat was in the sensitive heart, and it was as swift as the particles of solar and lunar beams.

26. It was as destructive as the blade of the deadly sword, and as fleet as the effluvia flying in air. It penetrated into the body in the form of the *minutiae* of odor.

27. It was ever bent to do evil, like an evil spirit, as she was now known by that name; and her sole object was to kill the lives of others at her pleasure.

28. Her body was afterwards divided into two halves; one of which was as fine as a silken thread, and the other as soft as a thread of cotton.

29. Sūchī ranged all about the ten sides of the world, in these two forms of hers; and pierced and penetrated into the hearts of living beings, with all her excruciating pains.

30. It was for the accomplishment of all these purposes of hers, whether they be great or little; that Karkatī forsook her former big body, and took the form of the acute and small needle. (Because humbleness and acuteness are the means of success in every project).

31. To men of little understanding, a slight business becomes an arduous task; as the foolish fiend had recourse to her austerities, in order to do the mean work of the needle.

32. Again men however good and great, can hardly get rid of their natural disposition; and it was for this reason that the great Rākshasī, performed her austere devotion, in order to become a vile pin for molesting mankind.

33. Now as Sūchī was roving about in the sky, her aerial form which was big with her heinous ambition, disappeared in air like vapour, or as a thick cloud in autumn.

34. Then entering in the body of some sensualist or weak or too fat a person, this inward colic flatulence of Sūchī, assumed the shape of Visūchikā or cholera.

35. Sometimes she enters in the body of some lean person, as also in those of healthy and wise people; and appearing at first as a choleraic pain, becomes a real cholera at last.

36. She is often delighted, to take her seat in the hearts of the ignorant; but is driven back afterwards by the good acts and prayers, and *mantras* and medicines of the wise.

37. In this manner she continued many years in her rambles; her bipartite body kept sometimes flying up in the air, and oftentimes creeping low on the ground.

38. She lies concealed in the dust of the ground, and under the fisted fingers of hands; she hides herself in the sun-beams, in air and in the threads of cloths. (All this refers to the pestilential air).

39. She is hid in the intestines, entrails and genitals, and resides in the bodies of pale and ash coloured persons; she abides in the pores,

lines and lineaments of the body; as also in dry grass and in the dried beds of rivers (All these are abodes of malaria).

40. She has her seat among the indigent, and in the naked and uncovered bodies of men; as also in those which are subject to hard breathings. She dwells in places infested by flies and of obstructed ventilation, as also in green verdures excepting only of the mango and woodapple (bel) trees.

41. She lurks in places scattered with bones and joints of animal bodies, and such as are disturbed by violent winds, and gusts of air, she lies in dirty places, and in cold and icy grounds and likewise in polluted cloths and places polluted by them.

42. She sits in holes and hollow places, withered trees, and spots infested by crows, flies and peacocks. Also in places of dry, humid and high winds, and in benumbed fingers and toes.

43. As also in cloudy regions, in cavernous districts of the form of rotten bodies; in regions of melting and driving snows, and in marshy grounds abounding in ant hills and hills of mālūra trees.[6]

[6] *Mālūra* or *Kapitha* or *Kath-bel*, which is deemed unwholesome.

44. She exhibits herself in the mirage of desert sand, and in wildernesses abounding with ravenous beasts and snakes. Sometimes she is seen in lands infested by venomous reptiles, and disgusting leeches and worms.

45. She frequents the stagnate pools, soiled by dry leaves and those chewed by the Pisāchas; and haunts the hovels beside the cross ways, where passengers halt and take shelter from cold.

46. She rambles in all places, ever where the leeches suck the blood of men, and vile people tear them with their nails and hold them in their fists for feeding upon them. (Here is a relation between the blood sucking Sūchī or Needle and the leeches).

47. In this manner she passes in all places, that we view in the landscape of cities in drawings; until she is tired with her long journey through them.

48. She then stops in her course like a tired bullock, whose body is heated by travelling through towns, with loads of cotton and utensils on their backs.

49. She afterwards lays her down to rest in some hidden place, like a needle tired with continued sewing; and there drops down like it, from

its bridling thread in the hand of the sewer.

50. The hard needle held in the hand of the sewer, never hurts his finger; because a servant however sharp he may be, is never faithless or is injurious to his master.

51. The iron needle growing old in its business of stitching, was at last lost by itself; like the rotten plank of a boat, bearing the burthensome ballast of stones in it.

52. It wandered about on all sides of its own accord, and was driven to and fro like chaff by the driving winds, according to the course of nature (with all things).

53. Being taken up by some one, it is fed with the fag end of a thread put into its mouth, as the malady of cholera is caught by those human parasites, who glut themselves with food supplied by the sap of another.

54. The malady of colic, like the needle, is ever fond of feeding on the pith of others with its open mouth; and continually finds the thread-like heartstring of some body put into its hole.

55. Thus the strong bodies of greedy and heinous beings, are nourished by the sap of the weak and innocent, as the colic disease preys on the lean bodies of the poor; and the sharp needle is supported by the thin thread of the needy (who cannot afford to buy new suits).

56. Though the heart of Sūchī like the hole of the needle, was to receive the thread-like sap of the patient's heart; yet her power to pierce it, was like that of the sewing needle, which is as potent as the piercing sun-beams, to penetrate into the toughest substances.

57. At last Sūchī came to find on a sudden, the fault of her wrong choice of the puny body (of the needle); which was to be filled with her scanty fare of a bit of thread, and then she began to repent for her folly.

58. She continued however with all her might, to trudge on in her wonted course, of pricking and piercing the bodies of others; and notwithstanding her great regret, she could not avoid the cruelty of her nature.

59. The sewing man cuts and sews the cloth; agreeably to his own liking; but the weaver of destiny weaves the long loom of lengthened desires in all bodies, and hides their reason under the garb of her own making.

60. The colic Sūchī went on like the sewing needle, in her business of piercing the hearts of people by hiding her head; as it is the practice

of robbers to carry on their rogueries, by covering their faces. (All the three are sly boots, and carry on their trades under the seal of secrecy).

61. She like the needle with the sewing thread behind it, raises her head to make and look at the loop-hole, that she should penetrate in the manner of burglars, making and marking the holes in the wall for their entry.

62. She entered alike in the bodies of the weak and strong, like the needle stitching cloths of all textures (whether silken, linen or fibrous); as it is the custom of the wicked to spare neither the just nor unjust (from their calumny and villainy).

63. The colic pain like the piercing needle, being pressed under the fingers, lets off its griping, like the thread of the needle in its act of sewing. (So the wicked when caught in the act, let out and give up their wickedness).

64. The acute and unfeeling colic, being as ignorant as the stiff and heartless needle, of the softness or dryness of the object; pierces the hardest breast, without deriving any sweetness from it. (So the unfeeling ruffians molest the moneyless, to no benefit to themselves).

65. The needle is compared with a rich widow, being both equally stern and full of remorse; both equally veiled and speechless, and with their eye of the needle, are empty in their joyless hearts.

66. The needle hurts no body (but rather does good in clothing mankind, by mending their tattered habits); and yet she is dragged by the thread, which is no other than the thread of her fate (woven by the fatal sisters for her drudgery).

67. Slipt from the finger of her master, the needle sleeps in peace after her trudging, in company with her fellows of dirt and dregs; for who is there that does not deem himself blest, in the company of his equals, when he is out of employ?

68. The herd of common people, is ever fond of mixing with the ignorant rabble in their modes of life; because there is no body that can avoid the company of his equals. (Kind flies with its own kind; or, Birds of one feather fly together).

69. The lost needle when found by a blacksmith and heated in the hearth, flies to heaven by the breath of the bellows, after which it disappears in the air. (So the society of the good elevates one to heaven, which leads at last to his final liberation).

70. In this manner the current of vital airs, conducts the breath of life in to the heart; which becomes the living spirit, by force of the acts of its prior states of existence.

71. The vital airs being vitiated, in the body, cause the colic pains known by different names; such as flatulence, bile and the like.

72. The colic caused by vitiation of the Vyāna air, produces many diseases, and affects all the members of the body with a watery fluid. When it comes by breathing of the lungs, it causes the *Vāya sūla* or pulmonary colic of lungs, and is attended by disfigurement of the body, and insanity or hysteria known as the hysteric colic.

73. Sometimes it comes from the hands of sheepkeepers, and by the smell of the sheep's wool in blankets; and at others it seizes the fingers of children, and causes them to tear their bed cloths therewith.

74. When it enters the body by the foot, it continues in sucking the blood; and with all its voracity, becomes satisfied with very little food.

75. It lies in the glandular vessel of the faeces, with its mouth placed downward; and takes at pleasure any form, it likes to assume as its prerogative.

76. It is the nature of the malicious, to show the pervertedness of their hearts by doing injury to others; as it is characteristic of the base people to raise a row for their pleasure, and not for any gain or good to themselves.

77. The miserly think much of their gain of even a single cowry: so deeprooted is the avaricious selfishness of human nature. (All little gain is no gain, compared with the wants of men).

78. It was but for a particle of blood, or as much as could be picked out by the point of a pin, that the colic Sūchī was bent on the destruction of men: so the wise are fools in their own interests (and so do cut-throats kill others for a single groat).

79. How great is my master-stroke, says the needle, that from stitching the shreds of cloth, have come to the pitch of piercing the hearts of men; so be it and I am happy at my success.

80. As the rust of the lazy needle passes off in sewing, without being rubbed with dust; so must it take the rust, unless it is put in the action of piercing the patient and passive shreds. (The rolling stone gathers no moss).

81. The unseen and airy darts of fate, are as fatal as the acts of the cruel Vīsūchi; though both of them have their respite at short intervals of their massacres.

82. The needle is at rest after its act of sewing is done; but the wicked are not satisfied, even after their acts of slaughter are over.

83. It dives in the dirt and rises in the air, it flies with the wind and lies down wherever it falls; it sleeps in the dust and hides itself at home and in the inside, and under the cloths and leaves. It dwells in the hand and ear-holes, in lotuses and heaps of woolen stuffs. It is lost in the holes of houses, in clefts of wood and underneath the ground. (Compare the adventures of a pin in Gay's Fables).

84. Vālmīki added:—As the sage was speaking in this manner, the sun went down in the west, and the day departed to its evening service. The assembly broke after mutual salutations, to perform their sacred ablution; and joined again on the next morning, with the rising beams of the sun to the royal palace.

## CHAPTER LXXI.

### REMORSE OF SÚCHÍ.

Argument. Remorse of Karkatī at her transformation to a Needle from her former gigantic form.

Vasishtha continued:—After the carnivorous fiend—Karkatī, had feasted for a long period on the flesh and blood of human kind; she found her insatiable voracity to know no bounds, and never to be satisfied with anything.

2. She used to be satisfied erewhile, with a drop of blood in her form of the needle; and she now became sorry, at the loss of the insatiable thirst and appetite of her former state.

3. She thought in herself, O pity it is! that I came to be a vile needle; with so weak and slender a body, that I can take nothing for my food.

4. How foolish I have been to forego my former gigantic form, and change my dark cloudy figure for something as the dry leaf of a forest tree.

5. O wretch that I am, to have foregone my dainty food of flesh



flavoured with fat. (The Rāskshasa cannibals are raw flesh-eaters and feeders on the fat of animals).

6. I am doomed to dive in dirt, and drop down on the ground; to be trodden and trampled over under the feet of people, and soiled and sullied in the filth.

7. O me miserable, helpless and hopeless thing, and without any support or status of mine; from one woe I fall to another, and one danger is succeeded by another unto me!

8. I have no mistress nor maidservant, nor my father nor mother; I have got no son nor brother, nor any one to serve or befriend me.

9. I have no body nor abode, nor any refuge nor asylum anywhere; nor have I a fixed dwelling in any spot, but am driven about, like the fallen leaves of forest trees by the driving winds.

10. I am subject to all accidents, and exposed to every kind of calamity; I wish for my extinction, but it wishes not to approach unto me. (Death flies from the destitute).

11. What else have I done to have given away my own big body, in the foolishness of my heart; than parted like a madman, with a precious jewel for a paltry piece of glass.

12. One calamity is enough to turn the brain out of order; but what will be my case when it is followed by other calamities in endless succession.

13. I am hung up (with the cloth) to be suffocated by the smoke, and dropped down in the streets to be trodden under foot; I am cast away with the dirt, and hid under the grass to my great distress.

14. I serve at another's will, and am guided by my guide; I am stark naked while I sew for others, and am ever a dependant on another's guidance.

15. Long do I drudge and trudge for a paltry gain, and stitching alone is all the work that I have to perform for life. O unlucky that I am, that my ill luck even is so very luckless.

16. I see the demon of despair rising before me, upon my penitence of this day; and threatening to make an end of this body, of which I have made an offering to him.

17. What better fate can await on me, after my loss of so big and bulky a body by my foolishness; than to be annihilated into nothing, rather

than be a thing which is good for nothing.

18. What man will pick me up, who am as lean as a mollusk (or thread worm); from the heap of ashes, under which I lie buried by the wayside.

19. No keensighted man will take into his consideration a wretched and a forlorn being; as nobody living on a high hill, ever stoops to take notice of the grass growing on the ground below.

20. I cannot expect to raise myself higher, while I am lying in the sea of ignorance; what blind man can perceive the glorious sun-light, who is guided by the flash of fireflies?

21. I know not therefore how long I shall have to labour under my difficulties, when I find myself already drowned in a sea of misery.

22. When shall I be restored again to the form of the daughter of Anjanāgiri mountain; and will stand as a pillar over the ruins of the nether and upper worlds?

23. When shall I have my arms reaching to the clouds, and my eyes flashing as lightning; my garb becoming as white as snow, and my hairs touching the sky.

24. My big belly resembling a huge cloud, and my long breasts hanging below as pillows; shaking with the motion of my body, in its dancing like the pinions of a peacock.

25. The ash-white light emitted by my laughter, cast the light of the sun into the shade; and my former high stature, threatened to devour the terrible god of death.

26. My hollow sockets deep as the holes of mortars, flashed erewhile with living fire; like the rays of the sun; and my large legs moved as two monumental pillars in my rambling.

27. When shall I have my big belly, with its large cavity like a pot-belly; and when shall I have again my soft black nails, resembling the dark and humid clouds of autumn.

28. When will those tender smiles return to me, whereby I moved the great Rākshasas to my favour; and when shall I dance in my giddy circles, at the music of the tabor amidst the forests.

29. When will that big belly of mine, be filled with potfuls of fattened liquor; and be fed with heaps of the flesh and bones of dead bodies.

30. When shall I get me drunk, with drinking the blood of human gores;

and become merry and giddy, until I fall fast asleep.

31. It was I who destroyed my former brilliant body, by my bad choice of austerities, and accepted this petty needlish form, like one taking the sulphate of gold, instead of that precious metal.

32. Ah! where is that huge body which filled all sides, and shone as the sable hill of Anjanāgiri; and what is this puny and pinny form of the shape of a spider's leg, and as thin and lean as a tender blade of grass.

33. The ignorant are found to throw away a golden jewel, as useless on the ground as a piece of glass; and so have I cast aside my shining body, for a bit of this blackest needle.

34. O great Vindhyā with thy hollow and snow covered caves! why dost thou not destroy thy dull elephants by thy native lions? It is I that am as silly as an elephant—*gaja mūrkhā*.

35. O my arms! which used to break down mountain peaks, why do ye fail to pluck the butter-like moon with thy moony nails?

36. O my breast! which was as fair as the side of the snowy mountain, even without my glassy ornaments; why dost thou not show thy hairs, which were as large as leeches that feed on lion's flesh?

37. O my eyes! that used to dispel the darkness of the darkest night, and kindle the dry fuel with your glaring fire; why do ye cease to lighten the air with your effulgence?

38. O my shoulder blades! are ye broken down and levelled with the earth? or are ye crushed and smashed or mouldered and worn out by age?

39. O my moonbright face! why dost thou not shine over me with thy bright beams; resembling the everlasting light of the orb of the moon, now at an end for ever?

40. O my hands! where is your strength fled today? See ye not, how I am transformed to an ignoble needle, that is moved about by the touch of the foot of a fly?

41. Alas! the cavity of my navel, which was as deep as a well, and beset by hairs resembling rows of beautiful plants about it; and my protuberant posteriors, which likened to the bottom of the Vindya hills.

42. Where is that towering stature reaching to the sky, and what is this new earned contemptible form of the needle; where is that mouth, hollow as the vault of the sky, and what is this hole of the needle? Where is

that heap of my flesh meat, and what is this drop of watery food? Ah! how lean have I grown, but who is to be blamed for an act of my own doing?

## CHAPTER LXXII.

### FERVOUR OF SÚCHÍ'S DEVOTION.

Argument. Ardour of Sūchī's austerities and Indra's Inquiry of it.

Vasishtha continued:—Afterwards Sūchī became silent and motionless, and thought of resuming her austerities for the sake of regaining her long lost body.

2. With this intention she returned to the Himālayas; and there abstaining from her desire of human gore, she sat reiterating her castigations.

3. She saw in her mind her form of the needle, entering into her heart with her breathings.

4. Thus meditating on her mental form of the needle, she was wafted by her vital breath to the top of the hill, and alighted on it like a vulture from high.

5. There she remained alone and apart from all living beings, and sat amidst burning fires, with her form of an ash-coloured stone (*i. e.* besmeared by ashes like a *yogi*).

6. She sat there as a sprout of grass, springing in that dry and grassless spot; but soon faded away, to a blade of withered hay in the sandy desert.

7. She remained standing on tip-toe of her only one foot, and continued in the castigation of her own self. (Standing of the one legged needle, represented the posture of devotees standing on one leg).

8. She lightly touched the ground with her tiptoe stature, and avoiding all sidelong looks, gazed on the upper sky with her upraised face and uplifted eyes.

9. The acute point of the black iron needle, firmly preserved its standing posture by penetrating the ground; while it fed itself upon the

air, which it inhaled by its uplifted mouth.

10. The scarcity of food in the forest, made it look up as in quest of some prey coming from a distance; while its lower part shaking with the wind, enticed the unwary to approach towards it.

11. The ray of light issuing as a pencil from the needle hole, became like its attendant guard on the hinder part.

12. As men are kindly disposed towards the mean, that are favourites to them; so was the needle attached to the pencil of ray, that became its constant attendant.

13. The needle had another constant companion, of its devotion in its own shadow; but the blackness of its person, made it always to remain behind the back. (The shadow of a thing ever remains behind it).

14. Thus the shadowy needle and pencil of ray, having firmly adhered themselves to the iron needle; these three have always become intimate friends, like all good people mutually assisting one another.

15. The trees and plants of the mountain forest, felt compassion for Sūchī on seeing her in this plight; for who is there, that bears no sympathy for the pious devotee, or her penances and austerities?

16. The needle that was thus stuck fast to the ground by its foot, and had sprung up like some faculty of the mind; was fed with the fragrance of the fruitage, blown and borne by the breeze to its uplifted mouth.

17. The woodland gods and demigods, continued to fill its mouth with the dust; of blown and unblown flowers in the woods.

18. But it did not swallow the powdered dust of meat; which the god Indra had caused to be thrown into its mouth, for the purpose of frustrating the efficacy of its devotion.

19. Its fixity of purpose, did not permit it to swallow the delicious powder; because a person however mean he may be, is sure of success by his firmness of mind.

20. The god of winds, with his power of uprooting the mountains; was astonished to find the needle, averse to swallow the food, ministered to it in the form of the pollen of flowers.

21. The resolute devotee is never to be shaken from his purpose, though he is plunged in the mud or drowned in water, or scattered by the winds and thrown into the burning fire.

22. Or when he is shattered by showers of hailstones, or struck by the lightning or battered by rain drops, and intimidated by thunder claps.

23. The resolute mind is not changed in a thousand years, and the feet of the firm, like those of the drowsy and dead drunk, never move from their place.

24. The holy hermit who is devoted to his purpose, loses in time the motion of his external organs; but obtains by the exercise of his reason, the light of true knowledge in his soul.

25. Thus did Sūchī gain the light of knowledge, and become a seer of the past and future. She became cleansed of the dross of her sins, and her Visūchī or impurity was turned to Sūchī or purity.

26. She came to know the truly knowable, in her own understanding; and she felt true bliss in her soul, after the removal of her sins by devotion.

27. She continued for many thousand years in her austere devotion, to the great astonishment of seven times seven worlds, that got affrighted at her austerities. (The cause of their fright was, lest she should take possession of their happy states, by the merit of her devotion).

28. The great mountain was set in a blaze, by the fervour of her devotion; and that flame spread to all the worlds, like the blaze of a portentous meteor.

29. This made Indra the god of heaven, to ask Nārada respecting the cause of this intense devotion; saying "Who is it that engrosses to her the fruition of worlds, by her austere devotion"? To whom Nārada thus replied:

30. "It is Sūchī, who by her continued devotion of thousands of years, has attained her highest state of enlightenment; and it is that light that now enflames all the worlds."

31. It is Sūchī's devotion, O lord of gods, that makes the Nāgās to sigh and the hills to tremble. It causes the celestials to fall down, and the sea to overflow on earth. It dries up all things, and casts to shade the bright orb of the sun itself.

## CHAPTER LXXIII.

### NĀRADA'S RELATION OF SÚCHÍ'S DEVOTION.

Argument. Description of Sūchī's *austerities*, and Indra's Inquiry about them.

Vasishtha related:—Indra having learnt about the austere devotion of Karkatī, had the curiosity to know more of her through Nārada, whom he asked about the matter.

2. Indra said:—I know Sūchī to have acquired her fiendish practice (of blood sucking), by means of her devotion; but who is this apish Karkatī that is so greedy of her gain (of flesh and bones).

3. Nārada replied:—It is Karkatī the malevolent fiend, that became *Jīva Sūchī* or colic pain of the living, and assumed the shape of an iron needle as its support or fulcrum.

4. Having afterwards forsaken that prop, it entered into the human body as its landing place; and then it flew up to the heart on the vehicle of vital breath, and is seated in the car of the current air in atmosphere. (The resting place *locus standi*, *point d'appui* or *powsto* of the diseases of life).

5. This colic of life—*Jīva Sūchī*, having entered into the bodies of vicious lives, passes through the canals of their entrails and the pores of their flesh, fat and blood, and then nestles as a bird in the interior part.

6. It enters the intestines with the breath of the air, and there settles in the form of flatulent colic; afterwards being seated at the end of the *nyagrodha* artery, it forms the plethoric colic with fulness of blood and inflammation.

7. It also enters the body through other parts and organs, and receives different names according to its situation; and then feeds itself upon their flesh and marrow (as the best food for living beings).

8. Fastened to the knots of wreathed flowers and stuck to the leafy garlands, decorating the breasts and cheeks of fond damsels, she steeps enraptured with them, on the bosoms of their loving spouses (*i. e.* the menial needle is blessed in the company of her mistress).

9. She flies to the bodies of birds in wood-land retreats, which are free from worldly sorrow and strife; and flutters on the tops of flowers of the Kalpa arbours of Paradise, or rolls on beds of lotuses in the lakes.

10. She flies over the high hills of the gods, in the forms of

fluttering bees; and sips the honey drops, perfumed with the fragrance of the pollen of *mandara* flowers.

11. She devours in the form of vultures, the entrails of the dead bodies of warriors, through the notches made in them, by blades of swords in warfare.

12. She flies up and down in the pellucid and glassy paths of the firmament, and pierces through all the pores and arteries or inlets into the human body; as the inflated winds pass in every creek and corner on all sides.

13. As the universal vital air (*prāna-vāyu*), runs in the heart of every living being, in the form of the pulsation of air; so does *Sūchī* oscillate in every body, as it were her own habitation.

14. As the intellectual powers are lodged in every person, in the manner of blazing lamps in them; so does she reside and blaze as the mistress of every body; answering her dwelling house.

15. She sparkles as the vital spark in the particles of blood, and flows as fluidity in liquid bodies; she rolls and trols in the bowels of living beings, as whirlpools whirl about in the bosom of the sea.

16. She rests in the milk white mass of flesh, as *Vishnu* reclines on his bed of the serpent *Vāsuki*; she tastes the flavour of the blood of all hearts, as the goddess (*Kālī*) drinks the liquor of her goblet of wine.

17. She sucks the circulating red hot blood of hearts, as the winds absorb the internal and vivifying juice, from the hearts of plants and trees.

18. Now this living *Sūchī*, intending to become a devotee, remains as motionless as an immovable substance, and as fixed and steady in her mind.

19. The iron-hearted needle, being now rarefied as the invisible air, is traversing to all sides, on the swift wings of winds resembling its riding horses.

20. It goes on feeding on the flesh and drinking the blood of all living beings; and carrying on its various acts of giving and receiving, and dancing and singing all along.

21. Though the incorporeal *Sūchī* has become aeriform and invisible as vacuum, yet there is nothing which she is unable to accomplish by the powers of her mind, outstripping the swiftness of the winds.



22. But though she runs mad with her meat, and turns about giddy with her drink; yet she is curbed by fate, like an elephant in chains from running at random.

23. The living body like a running stream, moves apace with billows in its course; and the painful and destructive diseases under which it labours, are as greedy sharks lying hid underneath.

24. This frail body like the formless Sūchī, being disabled by infirmity to gorge its fleshy food, begins to lament its fate, like old and sickly rich folks, for their want of hunger and appetite.

25. The body with its members, moves about like the beasts of the forest (for their prey); and it plays its parts like an actress in the stage, with goodly apparel and ornaments on her person.

26. The body is moved to and fro by its internal and external winds, and its natural weakness (immobility), is always in need of being moved by the vital airs, as the immovable fragrance requires to be wafted by the breeze.

27. Men in vain rely on mantras and medicines, on austerities and charities, and on the adoration of idols for relief; while their bodies are subject to diseases like the sea to its surges.

28. The unseen force of mobility, is soon lost in the solid body, as the light of the lamp is lost in darkness. So the living Sūchī came to be lost in the iron needle, in which she had her rest (*i. e.* the living body is lost and transformed to a spirit, wherein it finds its rest after death).

29. Every one aspires to a state according to his natural propensity; as the inclination of the Rākshasī led her to choose the needleship upon herself.

30. A man being tired by travelling far and wide, returns at last to take his rest at home; so the big and living Sūchī turned to the form of the *thin* iron Sūchī to execute her repose; but like ignorant people, who prefer the grosser pleasure of the body to the nicer delights of the soul; she still panted for her grosser enjoyments, that were now lost to her.

31. With the intention of satisfying her thirst, she travelled to all parts and quarters (in her form of the poor needle); but derived more of the mental pleasure of experience, than the satisfaction of her corporeal appetites.

32. When the container is in existence, it is possible to fill it with

its contents and not otherwise; so one having his body, can seek and get every pleasurable object to give it delight.

33. Remembering now the past enjoyments of her former body, she became sorrowful in her mind, that was so highly pleased and satisfied with filling its belly before.

34. She was then resolved to betake herself to austere devotion, for the purpose of recovering her former body; and with this object in view, she chose for herself the proper situation for her castigations.

35. The living soul of Sūchī, thought of entering into the heart of a young vulture flying in the air; and thus soared to it and rested herself in the air like that bird, by the help of her vital breath (*i. e.* the greedy spirit was turned to the form of a hungry vulture to shriek and seek for carrion).

36. The vulture being thus filled with the malevolent spirit of the choleric Sūchī in itself, began to think of executing the purposes that Sūchī had in her mind.

37. Thus the vulture bearing the insatiate Sūchī within its body, flew to its intended spot on the mountain. It was driven there like a cloud by the wind, and it was in this place that Sūchī was to be released from her needleship.

38. It sat there on a spot of the solitary forest in its state of asceticism, seeming to be freed from all desires of the world.

39. It stood there on one of its legs, supported on the tip of its toe and appeared as the statue of some deity, consecrated on the top of the mountain by some one in the form of Garuda.

40. There standing on one leg, supported on an atom of dust; she remained as the mountain peacock, that stands on one leg with the head raised to the sky.

41. The bird seeing the living Sūchī coming out of his body, and standing on the mountain as a statue, fled away and disappeared from that place.

42. Sūchī issued from the body of the bird, in the manner of the spirit coming out of it, and the intellect aspiring to higher regions; and as the particles of fragrance fly upon the wings of winds, in order to meet the breath of the nostrils to be borne into the nose.

43. The vulture fled to his own place after leaving Sūchī at that place, like a porter disburthening himself of his load; and found himself

relieved of his lickerish diseases on his return.

44. Now the iron Sūchī, being seated in her devotion, in the form of the living Sūchī; appeared as graceful as a right man engaged in the performance of his proper duty.

45. And as the formless spirit is unable to do anything, without a formal support or instrument; so the living Sūchī supported herself on the tip of her toe, for performance of her devotion.

46. The living Sūchī has sheathed the iron needle (in her heart), as an evil spirit (Pīsāchī) enwraps a Sinsapā tree; and as the winds enfold the particles of odor, which they bear away in their bosom.

47. Thenceforwards, O Indra! has she betaken herself to her protracted devotion, and passed many years in the solitary wilderness in her steady position and posture of body.

48. It now behoves you, O Indra! that art skilled in stratagems, to devise some plan, in order to delude her from her object, or else her devotion will destroy the people, you have so long preserved.

49. Vasishtha said:—Indra having heard these words of Nārada, sent Maruta (Eolus) the god of winds to her search, in all quarters of the globe.

50. The god Maruta then proceeded in quest of her, in his spiritual form of intelligence; and having traversed the etherial regions, alighted upon the nether world. The winds and all other elemental and physical powers, are believed to be endued with intelligence also; and not as mere brute forces, on account of the regular discharge of their proper functions, which they could never do without intelligence.

(Hence the imagination and adoration of the Marutgana in the elemental worship of the Veda).

51. He beheld everything instantly at a glance of his intelligence; which perceived all things at one view; as the sight of the Supreme Spirit sees through all bodies without exception or hindrance (*i. e.* the sight of the spirit like its breath, sees through and supports all things).

52. His sight stretched to the Lokāloka mountain in the polar circle, far beyond the seven seas of the earth, where there is a large tract of land abounding with gems. (It is doubtful whether the polar mountain or sea abounds with gems).

53. He viewed the circle of the Pushkara continent, surrounded by a sea

of sweet water; and containing mountains with their dales and valleys.

54. He next saw the Gomeda islands, surrounded by the sea of liquor with its marine animals; and the land abounding with cities and towns.

55. He beheld also the fertile and peaceful continent of Kraunchadvīpa, bounded by the sweet Saccharine sea, and beset by a range of mountains.

56. Further on was the Swetadvīpa (Albion island), with its subsidiary isles surrounded by the Milky (Atlantic) ocean, and having the temple of Vishnu in the midst of it (meaning perhaps the ancient Kelts to be colony of the Hindus).

57. After that appeared the sea of butter, surrounding the Kushadvīpa island; and having chains of mountains and cities with buildings in them. (Butter milk &c., are fictitious name and not this really).

58. Then came the Sākadvīpa in view amidst the ocean of curds, containing many countries and many large and populous cities in them. (The *sākadvīpa* is said to be Scythia or the land of the saccae or sakas).

59. Last appeared the Jambudvīpa girt by the sea of salt, having the Meru and other boundary mountains, and many countries in it. (This is Asia stretching to the polar mountains on the north and south).

60. Thus the intelligence of air (Marut), having alighted on earth upon the wings of winds, spread himself afterwards to its utmost ends with rapidity (or spread himself rapidly to its utmost limits afterwards).

61. The god of air then directed his course to Jambudvīpa (Asia), and having arrived there, he made his way to the summit of the snowy mountain. (Himālaya, where Sūchī was performing her devotion).

62. He saw a great desert on the highest top of the summit, which was as extensive as the expanse of the sky, and devoid both of living creatures and the vestiges of animal bodies (*i. e.* there were neither any living being nor fossil remains to be found on the mountain peak).

63. It was unproductive of greens or grass owing to its nighness to the sun; and was covered over with dust, like that composing this earth.

64. There spread a wide ocean of the mirage to excite the thirst, like the lucid waters of a river; and allure the longings of men by its various hues, resembling the variegated colours of rain-bow.

65. Its wide expanse reaching almost to infinity, was unmeasurable even by the regents of the quarters of heaven, and the gusts of wind, blowing

upon it, served only to cover it with a canopy of dust.

66. It resembled a wanton woman, besmeared with red powder as the sunbeams, and sandal paste like the moonbeams; and attentive to the whistlings of the breeze. (Thinking them to be hissings of men).

67. The god of the winds having travelled all over the seven continents and their seas, and being tired with his long journey on the surface of the earth; rested his gigantic body which fills the infinite space in all directions, on the top of that mountain; like a butterfly resting on the twig of a tree, after its wearied flight in the air.

## CHAPTER LXXIV.

### CONSUMMATION OF SÚCHÍ'S DEVOTION.

Argument. Return of the god of winds to the Indra, and his narration of the Devotion of Sūchī and her desired Boon.

The god of the winds beheld Sūchī standing erect, like a crest on the summit of the mountain, amidst that vast tract of the desert all around.

2. She stood upon one leg fixed in her meditation and roasted by the burning sun over her head; she was dried up to a skeleton by her continued fasting, and her belly was contracted to the shrunken skin (*i. e.* she was threadbare as skin in all her body and belly).

3. Now and then, she inhaled the hot air with her open mouth, and then breathed it out, as her heart could not contain the repeated influx of air. (Respiration of air is practised by Yogis, to sustain their lives therewith for want of solid food).

4. She was withered under the scorching sunbeams, and battered in her frame by the hotter winds of the desert; yet she moved not from her stand-point, as she was relieved every night by the cold bath of moonbeams.

5. She was content with covering her head under the particles of dust, and did not like to change her state for a better fortune (*i. e.* she preferred her poverty to high dignity).

6. She gave up the possession of her forest to other living beings, and lived apart from all in the form of a crest of hair. Her breathings being withdrawn to the cranium, appeared out of it as a tuft of hairs or

bushes clapped on her head. (Air confined in the cranium, is said to keep the body alive for ages).

7. The god of air was astonished to see Sūchī in this state; he bowed down to her and was struck with terror as he beheld her more earnestly. (The countenance of the holy is awful to the sight of the unholy).

8. He was so overawed by the blaze of her person, that he durst not ask her anything, such as:—"O saintly Sūchī! why dost thou undertake thyself to these austerities"?

9. He only exclaimed, O holy Sūchī, how wondrous is this sight of thy devotion! Impressed with veneration for her holiness, the god made his departure to heaven whence he came.

10. He passed the region of the clouds, and reached the sphere of the still air (sthīra vāyu); and then leaving the realm of the Siddhas behind him, he arrived to the path of the sun—the ecliptic.

11. Then rising higher in his airy car, he got into the city of Indra, where he was cordially embraced by the lord of gods, for the merit of his sight of Sūchī. (Visit to sacred persons and holy shrines, is believed to impart a share of holiness to the visitant).

12. Being asked what he saw, he related all that he had seen, before the assembled gods in the synod of Sakra or Indra.

13. Pavana said:—There is the King of mountains the high Himalaya, situate in the midst of Jambudwīpa (in Asia); who has the lord Siva, that bears the crescent of the moon on his forehead, for his son-in-law.

14. On the north of it, is a great peak with a plain land above it, where the holy Sūchī holds her hermitage, and performs her rigorous devotion.

15. What more shall I relate of her, than that she has abstained herself even of her sustenance of air, and has made a mess of her entrails coiled up together.

16. She has contracted the opening of her mouth to a needle hole, and stopped even that with a particle of dust, in order to restrain it even from the reception of a cold dewdrop for its food.

17. The fervour of her devotion, has made the snowy mountain to forsake its coldness; and assume an igneous form which it is difficult to approach. (The blaze of holiness is said to set mountains on fire, as the presence of the Holy spirit set the sacred mount of Sinai on flame).

18. Therefore let all of us rise and repair soon to the great father of creatures for redress; or know this fervent devotion of hers must prove to our disadvantage in its result.

19. Hearing these words pronounced by Pavana, the lord Indra in company with the other gods, proceeded to the abode of Brahmā, and prayed unto him for their safety.

20. Brahmā answered:—"I am going even now to the summit of the snowy Himālaya, to confer to Sūchī her desired boon." Upon this assurance of Brahmā, the gods all returned to their celestial abodes.

21. During this time Sūchī became perfect in her holiness, and began to glow with the fervour of her devotion on the mountain of the immortals.

22. Sūchī perceived very clearly the revolution of the time (of her castigation), by fixing her open eyes on the sun, and by counting the days by the rays of solar light penetrating the opening of her mouth:—the needle hole.

23. Sūchī though flexible as a bit of thread, had yet attained the firmness of the mountain Meru, by her erect posture.

24. She beheld by the ray of sun light, which penetrated the eye of the needle, that the shadowy attendant upon her erect posture, was the only witness of her upright devotion.

25. The shadow of Sūchī which was the only attendant on her devotion, hid herself under her feet for fear of the midday heat, so do people in difficulty find their best friends forsake their company in times of adversity.

26. The union of the three persons of the iron, the ascetic and shadowy Sūchī, like the meeting of the three rivers (Asi, Varanā and Gangā from three sides), described a triangle in the form of the sacred city of Benares (or a delta of Gangā or the triune divinity).

27. This union of the three, like the confluence of three rivers of a Trivenī (as Gangā, Yamuna and Sarasvatī), purifies the sins of men by the three different hues of their waters, viz. the blue, black and white.

28. A person becomes acquainted with the unknown cause of all, only by *suchana* or reasoning in his own mind; and by means of his self-consciousness (of the truth or untruth of a thing). It is the cogitation of one's own mind that is best guide in all things or else, O Rāma! there is no other better preceptor for men.

## CHAPTER LXXV.

### SŪCHĪ'S REGAINING HER FORMER FRAME.

Argument. Brahmā's appearance, admonition and blessing to Sūchī and her resuscitation to life.

Vasishtha continued:—After the lapse of a thousand years of long and painful devotion, the great father of creation (Brahmā), appeared to her under his pavilion of the sky, and bade her accept the preferred boon.

2. Sūchī who was absorbed in her devotion, and her vital principle of life, remaining dormant in her, wanted the external organs of sense (to give utterance to her prayer), and remained only to cogitate upon the choice she should make.
3. She said to herself: "I am now a perfect being, and am delivered from my doubts; what blessing therefore is it, that I have need of asking (either for myself or others), beyond this state of beatitude; which I already possess in my peace and tranquillity, and the bliss of contentment and self-resignation.
4. I have got the knowledge of all that is to be known, and am set free from the web of errors; my rationality is developed, and what more is requisite to a perfect and rational being?
5. Let me remain seated as I am in my present state, I am in the light of truth; and quite removed from the darkness of untruth; what else is there for me to ask or accept?
6. I have passed a long period in my unreasonableness, and was carried away like a child, by the demon of the evil genius of earthly desires. (As a child wants to have everything he sees, not knowing whether it is good or bad for him to have it).
7. This desire is now brought under subjection by my power of ratiocination, and of what avail are all the objects of my desire to my soul?" (There is nothing of any good to the soul, for nothing temporal is of any spiritual good).
8. The lord of creatures kept looking on Sūchī sitting with her mind fixed in her silent meditation, and resigned to her destiny; and quite abstracted from all external sensations, and the use of her bodily organs.



9. Brahmā with the kindness of his heart, again accosted the apathetic dame, and said unto her: "Receive thy desired blessing, and live to enjoy for sometime longer on earth".

10. Then having enjoyed the joys of life, thou shalt attain the blissful state from which thou shalt have no more to return here, and this is the fixed decree destined for all living beings on earth.

11. Be thy desire crowned with success, by merit of this devotion of thine, O best of the womankind! Resume thy former corpulence, and remain as a Rakshasī in this mountain forest.

12. Regain thy cloud-like shape whereof thou art deprived at present, and revive as a sprout from thy pinnate root, to become like a big tree growing out of its small root and little seed.

13. Thou shalt get an inward supply of serum from thy pinnate tendon, as a plant gets its sap from the seeded grain; and the circulation of that juice will cause thy growth like that of a germ from the ingrained seed.

14. Thy knowledge of truth has no fear of following into the difficulties of the world; while on the contrary, the righteousness of thy soul will lead thee like a huge cloud, that is heavy, with its pure water high in the heaven, notwithstanding the blasting gusts of wind (*i. e.* the pure and contrite spirit goes on its wonted course, in spite of the tribulations of the world).

15. If by thy constant practice of Yoga meditation, thou hast accustomed thyself to a state of habitation (death like Samādhi), for thy intellectual delight, and hast thereby become assimilated to the *anaesthesia* of thy meditation (to the *state of a stock* and stone).

16. But thy meditateness must be compatible with thy worldly affairs, and the body like the breeze, is nourished best by its constant agitation (*i. e.* meditation must be joined with utility, and the body with its activity).

17. Therefore my daughter! thou dost act contrary to nature, by withstanding the action which thy nature requires; nor can there be any objection to thy slaughter of animal life under proper bounds. (Because the carnivorous are made to live upon flesh, as the omnivorous man upon all kinds of food).

18. Act therefore within the bounds of justice, and refrain from all acts of injustice in the world; and stick steadfastly to reason, if thou shouldst like to live liberated in this life. (Justice is the source of liberty, but injustice leads to bondage).

19. Saying so far, the god disappeared from below to his heavenly sphere, when Sūchī said to him "be it so and I have nothing to oppose to this". Then thinking in her mind, that she had no cause to be dissatisfied with the decree of the lotus-born Brahmā, found herself immediately in possession of her former body.

20. She came to be of the measure of a span at first, and then of a cubit; and next a full fathom in length; and increasing fastly in her height, she grew up as a tree; till at last she was of the form of a cloud. She had all the members of the body added to her instantly, in the manner of the growth of the arbour of human desire. (Our growing desires and their increase, are compared with the growth and ramifications and fructification of trees).

21. From the fibrous form of Sūchī (the needle), which was without form or feature, body, blood, bones, flesh or strength, there grew up all the parts and limbs at once. Just so the fancied garden of our desire, springs up on a sudden with all its verdant foliage and fruits and flowers from their hidden state.

## CHAPTER LXXVI.

### REFRAINING FROM UNLAWFUL FOOD.

Argument. Advice of the god of winds to Karkatī; and her resort to the Abode of Kirāta—flesh eaters.

Vasishtha continued:—Sūchī the needle now became the fiend Karkatī again; and her leanness turned to bulkiness, in the manner of a flimsy cloud; assuming a gigantic form in the rainy season.

2. Now returning to her natal air and element, she felt some joy in herself; but renounced her fiendish nature by the knowledge she had gained; as a snake throws off its old slough. (She was regenerated to a new life in the very same body).

3. There seated in her *lotiform* posture, she continued to reflect on her future course; and relying on the purity of her new life and faith, she remained fixed as a mountain peak. (Unmoved by the stormy temptations of the world).

4. After six months of her continued meditation, she got the knowledge of what she sought; as the roaring of clouds rouses the peacock, to the

sense of an approaching rain.

5. Being roused to her sense, she felt the pains of her thirst and hunger; because the nature of the body never forsakes its appetites as long as it lasts in the same state. (There cannot be a thorough change of innate nature in the same person).

6. She was sorrowful at last, not to find out what food she should take to herself; because she thought the killing of animal life for food, was unlawful and repugnant to her nature.

7. The food forbidden by the respectable and got by unjust means, must be rejected even at the expense of one's valuable life. (Respectable men abhor the flesh of unclean animals and forbidden meat).

8. If my body, said she, should perish for want of lawful food, I do not transgress the law in that; but the guilt lies in my taking of unlawful food; for the sustenance of my life. (Hence no man is guilty of his legal gain and lawful food).

9. Whatever is not obtained according to the customary rules of society, is not worth taking; and if I should die without my proper food, or live upon improper fare, it amounts to the same thing whether I live or die: (because unrighteous living is moral death).

10. I was only the mind before, to which the body is added as a base appendage. It vanishes upon the knowledge of self; hence its care and neglect are both alike. (The soul forming our true essence, must be preserved pure in expense of the impure body).

11. Vasishtha resumed:—As she was uttering these words, in silence to herself, she heard a voice in the air, coming from the god of winds, who was pleased at the renunciation of her fiendish disposition.

12. "Arise Karkatī", it said, "and go to the ignorant and enlighten them with the knowledge thou hast gained; for it is the nature of the good and great, to deliver the ignorant from their error.

13. Whosoever will not receive this knowledge (of lawful food), when it is imparted to him by thee, make him verily the object of thy derision, and take him as being a right meat and proper food for thee."

14. On hearing these words she responded, "I am much favoured by thee, kind god!"; and so saying, she got up and descended slowly from the height of the craggy mountain.

15. Having passed the heights, she came to the valley at the foot of the mountain; and thence proceeded to the habitation of the Kirāta people,

who inhabit the skirts at the bottom of the hills.

16. She saw those places abounding in provisions of all sorts; such as human kind and their cattle with their fodder and grass. There were vegetable as well as animal food, with various kinds of roots and plants. There were eatables and drinkables also, with the flesh of deer and fowls, and even of reptiles and insects.

17. The nocturnal fiend then walked her way, under the shade of the deep darkness of night, towards the habitation at the foot of Himālaya, in her form of the sable mount of Anjanāgiri (unperceived by the inhabitants).

## CHAPTER LXXVII.

### DELIBERATION OF KARKATĪ.

Argument. Description of the dark night. The Rākshasī's meeting a rāja and his minister. Her trial of and argumentation with them.

Vasishtha resumed:—It was a deep dark night, black as ink and as thick as tangible pitch; hiding the habitation of the Kirātas under its nigrescent umbrage. (Kirātas are the present Kirāntis of the Himālayas, and the ancient Kerrhoides of Ptolemy).

2. The sky was moonless, and overcast by a veil of sable clouds; the woodlands were obscured by tamāla trees, and thick masses of black clouds were flying about in the air.

3. The thick furze and bushes besetting the hilly villages, obstructed the passages by their impervious darkness, and the flitting light of fireflies gave the homesteads an appearance of the bridal night.

4. The thick darkness spreading over the compounds of houses, shut out the passage of the light of lamps, which made their way of or from the chinks of the dwelling in which they were burning.

5. Karkatī beheld a band of Pisāchis, dancing about her as her companions; but she became motionless as a block of wood, on seeing the giddy Vetālas, moving about with human skeletons in their hands.

6. She saw the sleeping antelopes by her, and the ground matted over by the thick snow falls; while the drizzling drops of dew and frost, were

gently shaken by the breeze on the leaves of trees.

7. She heard the frogs croaking in the bogs, and the night ravens cawing from the hollows of trees; while the mingled noise of jocund men and women, were issuing from the inside of the houses.

8. She saw the *ignis fatuus* burning in the swamps, with the lustre of portentous meteors; and found the banks and bournes, thick with thorns and thistles, growing by their sides, and washed by the waters gliding below them.

9. She looked above and saw the groups of stars shining in the firmament, and beheld the forest about her shaking their fruit and flowers by the breeze.

10. She heard the alternate and incessant cries of owls and crows in the hollows of trees; and listened also the shouts of robbers in the skirts, and the wailings of the villagers at a distance.

11. The foresters were silent in their native woods, and the citizens were fast asleep in the cities; the winds were howling in the forests, and the birds were at rest in their sylvan nests.

12. Furious lions lay in their dens; and the deer were lying in their caves also. The sky was full of hoarfrost, and the woodlands were all still and quiet.

13. The lightnings flashing from amidst the dark inky clouds, resembled the reflexions of ray from the bosom of a crystal mountain. The clouds were as thick as solid clay, and the darkness was as stiff as it required to be severed by a sword.

14. Blown by the storm, the dark cloud fled like the sable Anjanā mountain in the air, and it deluged a flood of pitchy rain, like a water-fall from the bosom of a mountain.

15. The night was as dark as the pit of a coal-mine, and as jet black as the wing of the black bee—*bhramara*; and the whole landscape lulled to sleep, appeared as the world lying submerged under ignorance. (Sleep and ignorance are twin brothers, and a reversion of the comparison of ignorance with sleep. Such reversed similes are not uncommon in oriental poetry, as that of the moon with the beauteous face &c.).

16. In this dreadful dead of night, she saw in the district inhabited by Kirātas, a prince and his minister, wandering together in the forest.

17. The prince was named Vikrama, and was as brave and valorous as his name and conduct implied him to be. He came out undaunted from within

the city, after the citizens had fallen fast-asleep.

18. Karkatī beheld them roving in the forest with the weapons of their valour and fortitude, and searching the Vetālas infesting the neighbourhood.

19. Seeing them, she was glad to think that she had at last got her proper food; but wanted to know beforehand, whether they were ignorant folks or had any knowledge of their souls, or whether their weariness under the burthen of their bodies, had exposed them to the dangers of the darksome night.

20. The lives of the unlearned (said she), are verily for their perdition in this world and the next; it is therefore meet to put an end to these, rather than leave them to live to their peril in both worlds. (The earlier the ignorant die, the sooner do they rid themselves of their miseries and responsibilities).

21. The life of the untutored is death, without spiritual knowledge, and physical death is preferable; in as much as it saves the dying soul from its accumulation of sin. (Living in the sinful world is sin, unless it is averted by spiritual knowledge).

22. It is the primeval law ordained by our prime father—the lotus-born Brahmā, that ignorant souls and those without knowledge of their selves, should become the food of the heinous (*i. e.* of voracious and envious animals, which devour the body and not the soul).

23. Therefore there is no harm in my feeding upon these two persons, who have offered themselves for my food; because it is silliness to let slip, a ready prize or proffered gift from the hand. (A bird in the hand is worth two in the bush. Or a self-given gift is not to be lost).

24. But lest they should prove to be men of parts and good and great souls, I cannot in that case feel disposed of my own nature, to put an end to their valuable lives.

25. I must therefore make a trial of them, and see if they are possessed of such parts; that I may decline from making my mess of them, because I feel averse to molest the intelligent.

26. For those that expect to have true glory and real happiness, with the length of their lives on earth; must always honour the learned with honorariums, adequate to their parts and desires.

27. I should rather suffer my body to perish with hunger, than destroy the intelligent for its supportance; because the soul derives more satisfaction from the counsels of the wise, than bare life without

knowledge, can possibly afford.

28. The learned are to be supported even at the expense of one's own life; because the society of the wise affords a physic to the soul (*psyches iatrion*), though death should deprive us of our bodies (for it ameliorates even the pangs of death).

29. Seeing me a man-eater Rākshasī, so favorably disposed to the preservation of the wise; what reasonable man is there, that must not make a breast-plate of the wise for himself (*i. e.* the wise are ornaments to human beings however inhumane they may be to others of their fellow creatures. Hence the most cruel tyrants were the greatest supporters of learning).

30. Of all embodied beings, that move about on the surface of the earth, it is the man of profound understanding only, who sheds his benign influence like cooling moon-beams all around him. (The light of knowledge is compared with the gentle moonbeams).

31. To be despised by the wise is death, and to be honoured by the learned is true life; because it is the society of the sapient only, that makes the life bring forth its fruits of heavenly bliss and final beatitude.

32. I will now put a few questions for their examination, and know whether they are men of parts, or gilded on the surface with sapient looks, like copper by a chemical process.

33. Upon examination and ascertainment of the qualifications if they prove to be wiser than the examiner; in that case one should avail of their instruction, or otherwise there is no harm to make an end of them as they best deserve.

## CHAPTER LXXVIII.

Argument. The undaunted valour of the Prince, the Rākshasī's Questions and the Minister's solution of them.

Vasishtha continued:—Afterwards the Rākshasī, who was an offshoot of the great garden of Rākshasa race, made a loud and tremendous yell like the deep roarings of a cloud.

2. After her deep roar she muttered in a clattering voice, like the rattling of a thunder clap following the rumbling of clouds.

3. She said:—Ho, ho? what are ye, that venture abroad in this dread and dreary desert, dark as the great delusion of Māyā, and which without the light of the sun and moon, is as gloomy as the gloom of ignorance. What are ye crawling here for like insects bred in stones?

4. What men of great minds are ye, to have come here as the weak minded aberrants that have lost their way? you have become an easy prey to me, and must meet your fate in my hands in a moment.

5. The Prince replied:—O thou demon, what art thou and where is thy stand: If thou beest an embodied being, show thyself unto us, or who is to be terrified by thy bodiless form buzzing like a bee?

6. It is the business of the brave to pounce at once like a lion upon his prey (and not to bark as a dog at a distance). Therefore leave off thy bragging and show us thy prowess at once.

7. Tell me what thou dost want of us, and whether thou dost terrify us by thy vain vauntings, or utterest these words from thy own fear of us.

8. Now measure thy body according to thy speech (*i. e.* let them conform with one another,) and confront thyself to us without delay; because the dilatory gain no good, save the loss of their time.

9. On hearing the prince's speech she thought it was well said, and immediately showed herself to them, uttering her loud shout with a grinning laughter.

10. The prince heard her voice to fill the air, and resound in the woods, and saw her huge and hideous person, by the light of her open mouth and ivory teeth, in the act of her loud laughter.

11. Her body was as a huge cliff, hurled down by the thunder bolt of the last doomsday (when high mountains were rent and thrown into the sea to form their hidden rocks). The flashes of her eyeballs blazed in the sky like a pair of bangles or conch shells.

12. The darkness of her appearance, cast into shade, the deep dark waters of the deep at the universal deluge; which hid the flame of the submarine fire under them; and her voice was as hoarse as the growling of clouds on the high heads of hills.

13. Her statue was like that of a monumental pillar standing between the heaven and earth; while the gnashing of her teeth struck the night-rovers with the terror of being grinded under them to death.

14. Her figure inspired like those of the nocturnal goblins, yakshas,



Rakshas and Pisāchas, with the dread of dire disaster, by its erect hairs, muscular limbs, dingy eyes and coal black colour of the body.

15. The air she breathed in the lungs, snored as the horrible snorting of the nostrils of horses; while the tip of her nose was as big as a mallet, and its sides as flat as a pair of bellows or winnowing fans.

16. She stood with her jet black body like a rock of dark agate, and that joined with her loud laugh, gave her the appearance of the all subduing night of dissolution. (Kālarātri—the night of universal doom, is an attribute of Kālī—the goddess of destruction).

17. Her bulky body resembling a thick cloudy night, approached to them like an autumnal cloud, moving in the forest of the sky.

18. The huge body appeared as a demon rising from underneath the ground, and approaching to devour them as the eclipse ingulfs the orbs of the sun and moon.

19. Her ebon breasts were hanging down, like two pendant clouds of sombre sapphires, or more like the two mortars or water pots, with her necklaces hanging on them.

20. Her two arms were suspended to her bulky body, like a couple of stout branches to the sturdy oak, or like two logs of burnt wood to her coal like body.

21. Seeing her thus, the two valiant men remained as steadfast, as those standing on the firm ground of certainty, are never led away by doubts.

22. The Minister said:—O great friend! what causes this rage and fury in thy great soul? It is the mean and base only, that are ever violent even in trifling matters.

23. Lay aside this great ado for nothing, which does not become thee; because the wise pursue their business with coolness to crown it with success.

24. Know the soft and slow breath of our moderation, has driven away in the air, swarms of such flies like thyself; as the slight breath of the wind scatters about the dry leaves and straws.

25. Setting aside all hauteur and ardour of spirit, the wise man conducts his business with the calm coolness of the mind, assisted by reason and practical wisdom.

26. One must manage his affairs with slowness, whether it prove effectual or not; because the overruling destiny has the disposal of all

events, which human ardour has no power to prevent.

27. Now let us know thy desire and what is thy object with us; because no suitor of ours, has been refused of his prayer, nor let to return in disappointment.

28. Hearing these words, the Rākshasī pondered in her mind and said:—O the serene composure of these lion-like men and the affability of their conduct with others?

29. I do not think them to be men of the ordinary kind, and the more wonderful it is, that their inward soul is exprest in the outward gestures of their faces and eyes, and in the tone and tenor of their speech. (This is a truth of the Samudrika science of physiognomy).

30. The words, the face and eyes, are expressive of the inward thoughts of the wise, and these go together like the salt and water of the sea (which are inseparable from one another. So Chanakya).—[Sanskrit: manasyekam vacasyekam karmanyekam mahātmanām | manasyanyat vacasyanat karmanyanyat dusātmanām ||] The mind, the word and act of the wise all agree. But those of fools disagree in all the three.

31. My intention is already known to them, as is theirs also to me: they cannot be destroyed by me when they are indestructible themselves by their moral excellence. (So the Sāstra:—The virtuous may endure or live for ever—*chiranjīvati dharmātmā*.)

32. I understand them to be acquainted with spiritual knowledge also, without which there cannot be a good understanding. Because it is the knowledge of the indestructibility of the spirit, that takes away the fear of death which is wanting in these men.

33. I shall therefore ask them, about something wherein I am doubtful; because they that fail to ask the wise what they know not, must remain dunces throughout their lives.

34. Having thought so, she opened her mouth to make her queries, by suppressing her roaring voice and her loud laughter for a while.

35. Tell me, O ye sinless men, that are so brave and valiant, who you are and whence ye come: because your very sight has raised my regard for you, as the good hearted become friends with one another, even at their first sight.

36. The minister said:—This is the king of the Kirātas, and I his councillor; we have come out tonight in our nightly round, for apprehending malicious beings like thyself.

37. It is the duty of princes to punish the wicked, both by day and night; for such as trespass the bounds of their duty, must be made as fuel to the fire of destruction.

38. The Rākshasī said:—Prince! thou hast a good minister, but a bad one unbecomes a prince; all good princes have wise counsellors, and they make the good prince.

39. The wise minister is the prince's guide to justice, and it is he who elevates both the prince and his people. Justice is the first of the four cardinal virtues (justice, temperance, prudence and frugality), and it is the only virtue of a ruler; who is thence called the *Dharma avatāra* or personification of justice.

40. But kings must have spiritual knowledge also, because it is the highest of human knowledge. The king having this knowledge, becomes the best of kings; and the minister who knows the soul, can give the best counsel for the guidance of other souls. (For it is said:—Nāndhenaiva nīyamāna yathāndhah; the blind cannot lead the blind. So the Gospel: one blind man cannot lead another).

41. It is the fellow feeling for others that makes a ruler, whoever is unacquainted with this rule, is not fit to be either a ruler or his minister. (The rule is: Rule others as ye rule yourselves. *Sadhi swātmā vadanyān*).

42. If ye know this polity, it is good and ye shall prosper, or else ye wrong yourselves and your subjects; in which case ye must be made a prey to me. (Because if you have no regard for your own souls and those of others, why should I have any regard for yours?)

43. There is but one expedient for you two lads, to escape from my clutches; and it is by your solution of my intricate questions; according to your best wits and judgement. (The queries are said to be *prasna pinjara* or the cage or prison-house of dilemmas; in which sense the text should read *vidārayasi* for *vichārayasi*, to mean that, if you cannot break the knots, I will not stop to break your necks).

44. Now do you, O prince and you his counsellor, give me the solution of the questions that I require of you. If you fail to give the proper answers as you have agreed to do, you must then fall under my hands, as any body that fails to keep his words. (The breach of a promise was punishable with death by the old Hindu law. Hence the first question; "Why am I obliged in keeping my word" in Paley's Moral philosophy).

## CHAPTER LXXIX.

### INTERROGATORIES OF THE 'RĀKSHASĪ'.

Argument. Seventy questions of Karkatī, which are hard for the unlearned but too plain to the wise. They are intricate for their riddling nature to boys, but plain by their double sense to the learned.

Vasishtha continued:—After saying so, the fiend began to put forth her queries; and you should be attentive to them Rāma, like the prince who told her to go on.

2. The Rākshasī resumed:—What is that atomic minim which is one yet many, and as vast as the ocean, and which contains innumerable worlds like the bubbles of the sea? (It is a minim for its minuteness, an atom—owing to its imperceptibility, one—as regards its unity, many—on account of its attributes (*upādhis*), and vast in respect to its infinity, containing the passing worlds as the evanescent bubbles of water).

3. What is that thing which is a void yet no-void, which is something yet nothing? What is it that makes myself, and thyself, and wherein do I or thou dost abide and subside? (It is nothing in appearance, but something in our consciousness, and is both the subjective and objective).

4. What is it that moveth unmoved and unmoving, and standeth without stopping; what is it that is intelligent yet as dull as a stone; and what is it that presents its variety in the vacuity of the understanding? (Another text reads *vyomni chitra krit*, which means: who paints the sky with variegated hues).

5. What is it that has the nature of fire without its burning quality; and what is that unigneous substance which produces the fire and its flame. (This passage refers to the glory and light of God which shines without burning).

6. Who is he that is not of the nature of the ever-changing solar, lunar and stellar lights, but is the neverchanging enlightener of the sun, moon and stars; and who is that being who having no eyes, gives the eye its sight?

7. Who is he that gives eyesight to the eyeless vegetables, and the blind mineral creation? (Whereby they perceive the light of the luminaries of heaven as the sunflower moonflower—*helioselini* and others).

8. Who is the maker of heavens, and who is the author of the natures of things; who is the source of this gemming world, and whose treasure are all the gems contained in it? (Man foolishly owns them for a time, but leaves at last to their true possessor and maker).

9. What is that monad which shines in darkness, and is that point which is and is not; what is that iota which is imperceptible to all, and what is that jot which becomes an enormous mountain? (A geometrical monad is a point without dimension. In the Monadology of Leibnitz, it is the elementary particle of vital force acting not mechanically, but from internal principle. It is the entelechy of Aristotle, whose essence consists in force).

10. To whom is a twinkling of the eye, as long as a *Kalpa* millennium; and a whole age but a moment? Who is he whose omnipresence is equal to his absence, and whose omniscience is alike his total ignorance? (*i. e.* to whom eternity is a moment, and whose omnipresence and omniscience are unknown to us).

11. Who is called the spirit, but is no air in itself; and who is said to be the sound or word, but is none of them himself? He is called the All, but is none at all of all that exists; and he is known as Ego, but no ego is he himself. (*Spiritus* or the breathing of *ventus*-wind-*prāna* and the *sabda-sonus* or Sruti are not God; nor is he one and all in his person, nor the ego and non ego, I not I, and *le moi et non le moi, das ich und nicht ich*, the subjective and objective, and having no personality of his own).

12. What is it that is gained by the greatest application, of a great many births (lives), and when gained at last, is hard to be retained (owing to the spiritual carelessness of mankind)? (Liberation by final extinction—*nirvāna*, is hard to be had owing to the interminable metempsychosis of the soul, according to the doctrine of the pre-existence and immortality of souls).

13. Who being in easy circumstances in life, has not lost his soul in it; and who being but an atom in creation, does not reckon the great mountain of Meru as a particle? *i. e.* the egotist. (It is harder for the easy rich to enter the kingdom of heaven, than for a camel to enter the eye of a needle. Gospel. The pride of egotism levels mountains to dust, and its ambition soars above them).

14. What is that which being no more than an atom, fills a space of many leagues; and who is an atomic particle; that is not contained (measured) in many miles? (It is the atomic theism of Kanāda's Vaiseshika system and of Ecphantus and Archelaus. The mind is included in the atomism of Empedocles and Anaxagoras. Epicurus added morality to it, and Lucretius

added to it the beauty of poetry also. See also the Ateistic Atomic systems of Leucippus and Democritus).

15. At whose glance and nod is it, that all beings act their parts as players; and what is that ace which contains in its bosom many a mountain chain? (The mountain was produced from and is contained in the atom of the divine mind; and so every grain of the human brain, contains in it the form of a prodigious mountain).

16. Who is it, that is bigger than the mount Meru in his minuteness; and who is it that being, lesser than the point of a hair, is yet higher than the highest rock? (So the sruti: *Anor-anīyān mahato mahīyān: i. e.* Minuter than the minutest and bigger than the biggest).

17. Whose light was it, that brought out the lamp of light from the bosom of darkness; and what minute particle is it, that contains the minutiae of ideas *ad infinitum* in it? (God said "*Lux fiat et lux fit.*" Genesis. Hail holy light Heaven's first born. Milton. Eternal ideas of immaterial forms of possible existences in the Divine Mind, the archetype of the ectypal world. These are the Types of things, Plato; Forms of ditto. Cicero. Eternal exemplars of things. Seneca &c.).

18. Which having no flavour in it, gives savour to all things; and whose presence being withdrawn from all substances, reduces them to infinitesimal atoms (*i. e.* by destruction of cohesion. So the Sruti:—*Raso vai tat.*—He is flavour etc. Attraction of all kinds, is a manifestation of Divine power—*ākṛishti*, personified in the form of Krishna—the regent of the sun, whose gravity supports the solar world).

19. Who is it that by his self-pervasion, connects the particles composing the world (as by their power of attraction); and what imperceptible power is it, that rejoins the detached particles, after their separation and dissolution for recreation of the new world? (The atomic powers of attraction and repulsion of particles and bodies).

20. Who being formless, has a thousand hands and eyes; and a twinkling of whose eye, comprehends the period of many cycles together? (The divine hypostases of Virāj, is endowed with a thousand hands and eyes, as in the Purusha Sūkta: *Sahasra sirsha, sahasra vāhu sahasrāxa &c.*).

21. In what microscopic mite does the world subsist as an arbour in its seed, and by what power do the unproductive seeds of atoms, become productive of worlds?

22. Whose glance is it, that causes the production of the world, as from its seed; and who is it that creates the world without any motive or material? (The motives are the subjective or internal cause and the objective or external objects of creation. And material means the matter

of unisubstantism of materialists).

23. What is that being, who without his visual organs, enjoys the pleasure of seeing—*Drishti*; and is the viewer—*drashtā* of Himself, which he makes the object of his view (*drishya*). I. e. God sees all things in himself as the receptacle of all in the eternal ideas of them in his mind. Or: the Ego meditates on itself both subjectively as the viewer, and objectively as the view. (So Milton, "And God saw his works were good", answering his fair idea).

24. Who is he that having no object of vision before him, sees nothing without him, but looks upon himself as an infinity void of all visibles within it. (This is the subjective reflection of the Yogi, like that of God on his own self, as abstracted from the thought of all other things. The Mind is the subjective reality and matter has no objective reality).

25. Who is it, that shows the subjective sight of the soul by itself, as an objective view; and represents the world as the figure of a bracelet, in his own metal? (*I. e.* the subjective soul and the metal are the true realities, and the objective view of the jewel and the world, is but error and delusion. The Vedantist like Berkeley, held all objective reality to be subjective).

26. Who is it that has nothing existent beside himself, and in whom all things exist, like the waves existing in the waters; and who is it whose will makes them appear as different things? (The one being no more than fluctuations of the other, and substantially the same).

27. Both time and space are equally infinite and indivisible, as the essence of God wherein they subsist, why then do we try to differentiate and separate them like the water from its fluidity?

28. What is the inward cause in us, which makes the believer in the soul, to view the unreal world as real, and why does this fallacy continue at all times?

29. The knowledge of the worlds whether as present, past or *in futuro*, is all a great error; and yet what is that immutable being, which contains in it the seed of this phenomenal wilderness?

30. What being is that, which shows these phenomena without changing itself, such as in the shape of the seed of the world, before it develops itself in creation; and sometimes in the form of a developed forest of created beings?

31. Tell me, O prince! on what solid basis does the great Meru, stand like a tender filament of the lotus; and what gigantic form is that, which contains thousands of Merus and Mandaras within its capacious

womb?

32. Tell me, what is that immeasurable Intellect, which has spread these myriads of intelligences in all these worlds; what is that which supplies thee with thy strength for ruling and protecting thy people, and in conducting thyself through life; and what is it in whose sight, thou dost either lose thyself or thinkest to exist? Tell me all these, O clear sighted and fair faced prince, for the satisfaction of my heart.

33. Let thy answer melt down the doubt, that has covered the face of my heart as with snows. If it fail to efface this dirt of doubt altogether from the surface of my heart, I will never account it as the saying of the wise.

34. But if thou fail to lighten my heart of its doubts, and set it at ease; then know for certain, that thou shalt immediately be made a fuel to the fire of my bowels at this very moment.

35. I shall then fill this big belly of mine with all the people of thy realm; but shouldst thou answer rightly, thou shalt reign in peace; or else thou shalt meet thy end like the ignorant, who are surfeited with the enjoyments of life.

36. Saying so, the nocturnal fiend made the loud shout of a roaring cloud, expressive of her joy; and then sat silent with her fearful features, like a light hearted cloud in autumn (which is of gigantic shape, but empty of rain waters within).

## CHAPTER LXXX.

### SOLUTION OF THE QUESTIONS.

Argument. First the Counsellor's reply to the Questions.

Vasishtha continued:—After the giant-like progeny of the Rākshasa had proposed her occult questions, in the deep gloom of night in that thick forest, the good and great counsellor began to give his replies. (The repetition of the word great in the original, expresses the solemnity of the occasion; as the disquisitions' concerning the Great God in the Āranyakas or forest lectures of the vedic Rishis, were conducted with great solemnity in their holy hermitage in forests. So was the sermon on the Mount of Jesus).

2. The Counsellor said:—Hear, me! thou dark and cloud like form! to



unravel thy riddling questions, with as great ease as the lion foils the fury of gigantic elephants.

3. All thy questions relate to the Supreme Spirit, and are framed in thy enigmatical language, to try the force of our penetration into their hidden meanings.

4. The soul which is Selfsame with the intellect which is minuter than a particle of air, is that atomic principle that thou dost inquire into, because it is a nameless minim imperceptible by the six organs of sense, and unintelligible to the mind. (Answer to the first question about the atom. [Sanskrit: anu].)

5. Underlying the atomic intellect, is the minute seed which contains this universe; but whether it is a substantial or unsubstantial reality, nobody can say. (This is the answer to the second question with regard to the mundane seed).

6. It is called a reality from our notion of its being the soul of all by itself; and it is from that soul that all other existences have come in to being. (Answer about the nature of God).

7. It is a void from its outward inanity, but it is no void as regards its intellect (which is a reality); it is said to be nothing from its imperceptibility, but it is a subtile something from its imperishableness. (All finite bodies are unreal, the immortal soul is real, and identic with the Supreme soul).

8. It is not a nothing from its being permeated in all things (*i. e.* though all pervading yet it is an absolute entity); for all things are but reflexions of the minute Intellect, and its unity shines forth in the plurality, all which is as unreal, as the formal bracelet formed of the substantial gold.

9. This minutial is the transcendental vacuum, and is imperceptible owing to its minuteness; and though it is situated in all things, yet it is unperceived by the mind and external senses.

10. Its universal pervasion cannot make it void and null, because all that is (existent) is not that (Intellect), which alone is known as the thinking principle, that makes us speak, see and act.

11. No kind of reasoning can establish the non-entity of the real Ens (sat), because of it is not being seen by anybody. Yet the universal soul is known in its hidden form, like the unseen camphor by its smell.

12. The unlimited soul resides in all limited bodies, and the atomic intellect pervades the vast universe; and it is in the same manner as

the mind fills all bodies, in its purely subtile state unknown to the senses.

13. It is one and all, the unity as well as plurality, by its being the soul of each and all, both singly as well as collectively, and its supporting and containing each and all by and within itself.

14. All these worlds are as little billows in the vast ocean of the divine Intellect; whose intelligence, like a liquid body, shows itself in the form of eddies in the water. (Hence nothing is different from the Supreme).

15. This minutiae of the intellect being imperceptible to the senses and the mind, is said to be of the form of vacuity; but being perceived by our consciousness, it is not a nothing, although of the nature of a void in itself.

16. I am That and so art thou, by our conviction of the unity (of the spirit); but neither am I That nor thou art He, by believing ourselves as composed of our bodies only. (It is in answer of what art thou &c. Spiritually considered all souls are the same with the supreme; but being viewed in the body, all bodies are different from one another, and quite apart from their unity with the Divine spirit).

17. Our egoism and tuism being got rid of by our knowledge of truth, we cease to be the *ego* and *tu*; and so all other persons lose all their properties (*svayam* or *suum*) in the sole Unity. (This is an enlargement of the preceding answer to the question—What art thou &c.).

18. This particle of the intellect is immovable, though it moves thousand of miles over; and we find in our consciousness many a mile to be composed in this particle. (The mind notwithstanding its wide range, never stirs from its seat in the soul).

19. The mind is firmly seated in the vacuous intellect, from which it never stirs, though it goes to all places where it is never located. (This is the answer of what moveth not).

20. That which hath its seat in the body can never go out of it; as a baby hanging on the breast of its mother, cannot look to another place for its rest.

21. One though free to range over large tracts at will, will never start from his own abode, where he has the liberty and power to do all he likes.

22. Wherever the mind may rove, it is never affected by the climate of that place; as a jar taken to a distant country with its mouth shut,

does not yield any passage to the light and air of that region into it.  
(In answer to what remains in a place so as it does not remain there).

23. The cogitation and incogitancy of the intellect, being both perceived in our minds, it is said to be both intellection as well as dullness of the intellect. (This is the answer "of what is ever active, yet as dull as a block of stone").

24. When our intellection is assimilated into the solid substance of Divine Intellect, then is our intellect said to become solidified as a stone. (By forgetting one's self to a stone. Pope).

25. The worlds which the intellect of the Supreme Being has spread in the infinite space, are the most wonderful as they are his increate creations. (These being but manifestations of his inborn essence).

26. The Divine Soul is of the essence of fire, and never forsakes its igneous form. It inheres in all bodies without burning them, and is the enlightener and purifier of all substances. (This answers the question, "what is fiery without its inflammability").

27. The blazing intelligence of the divine soul, which is purer than the etherial sphere, produces the elemental fire by its presence. (As the burning of mount Sinai in the Bible and Taurus in the Koran, and the fiery form of Brahmā the creator and regent of vulgar fire).

(This is in answer of "what unigneous entity produces the substance of fire?").

28. The intellect which is the light of the soul, and enlightener of the lights of the luminous sun, moon and stars, is indestructible and never fades; although the light of the luminaries, is lost on the last day of universal doom. (In answer to "what unextinguishable fire is the kindler of planetary lights").

29. There is an inextinguishable light (glory), known as ineffably transcendental, which the eye cannot behold, but is perceptible to the mind as its inward illumination, and presenting all things to its view. (Answer to "what light imperceptible to the eye, brings all things to view?" This is spiritual light).

30. Thence proceeds the intellectual light, which transcends the sensible and mental lights; and presents before it wonderful pictures of things invisible to visual light. (It is luminous by itself and shows things lying hid in darkness, as one walking in the dark, makes himself known to another by telling him "it is I").

31. The eyeless vegetable creation, is sensible of an inward light

within them, causing their growth and giving them the capability of bearing their fruits and flowers. (In answer to the question regarding the light and life of vegetable creation, which are also classed under animated nature).

32. With regard to time, space and action and existence of the world, all which are but the *percepta* or perceptions of sense, and have no master or maker, father or supporter except the Supreme Soul in whom they subsist, as mere modifications of himself and are nothing of themselves. (It is in answer to the question, "who is the maker of the skies &c.").

33. The atomic spirit is the casket of the bright gem of the world, without changing its minuteness. The divine spirit is its measure and measurer, beside which there is no separate world of itself. (Answer to the question "who is the holder and measurer of the world").

34. It is that Spirit which manifests itself in every thing in all these worlds; but it shines as the brightest gem, when all the worlds are compressed in it (at the universal dissolution).

35. From the unintelligibleness of his nature, he is said to be a speck of obscurity, as he is called to be a ray of light, from the brightness of his intellect. He is known as existent by our consciousness of him, as he is said to be non-existent from his being removed from our visual sight.

36. He is said to be afar from his invisibleness to our eyes, and to be near us from his being of the nature of our intellect. He is represented as a mountain for his being the totality of our consciousness, although he is minuter than any perceptible particle. (In answer to "what is minute yet vast").

37. It is his consciousness that manifests itself in the form of the universe; the mountains are not real existences, but subsist like the Meru in his atomic substratum. (In answer to the question "how an atom contains and expands itself as a hill &c.").

38. A twinkling is what appears as a short instant, and a Kalpa is the long duration of an age. (It is definitive proposition of identity, that a *nimesha* is a *nimesha* and a *Kalpa* is a *Kalpa*).

39. Sometimes a twinkling—instant represents a Kalpa, when it is fraught with the acts and thoughts of an age; as an extensive country of many leagues, is pictured in miniature or in a grain of the brain.

40. The course of a long *Kalpa*, is sometimes represented in the womb of a *nimesha* instant; as the period of the building of a great city,

is present in the small space of the mind's remembrance, as it is in the bosom of a mirror.

41. As little moments and Kalpa ages, high mountains and extensive *yojanas*, may abide in a single grain of the intellect; so do all dualities and pluralities unite and meet in the unity of God.

42. That 'I have done this and that before', is an impression derived from the thought of our actual actions and activity at all times; but the truth thereof becomes as untrue as our doings in the dream. (This to prove that all *vyāvahārika* or customary events, are real untruths; being but *prātibhāsika* or phenomenal appearances only).

43. It is calamity that prolongs the course of time, as our prosperity on the other hand diminishes its duration; as the short space of a single night, appeared as a period of twelve long years to king Haris Chandra in his misery. (The fallacy of human conception of the length or shortness of time).

44. Anything appearing as a certain truth to the mind, stamps the same impression in the soul, as the sense of some golden jewellery, becomes more impressive in the soul than the idea of its gold. (The fallacy of our perceptions, creating errors in the judgement of the understanding).

45. There is nothing as a moment or an age or as near or afar to the soul; it is the conception in the minute intellect (or the working of the mind), that creates their length or brevity and their nearness and remoteness. (As a year of men is a day of Gods, and such a year of these makes a day of Brahmā; while there is no measure of time or space in the infinity of the Divine mind).

46. The contraries as light and darkness, nearness and distance, and a moment and an age, being but varied impressions on the unvaried percipient mind, have no real difference in them. (They are as unreal as the various evanescent hues of the recipient and reflexive clouds. So no colour is real chromatics or Science of colours).

47. All things or objects which are perceptible to the senses, are called to be evident or apparent; and those which lie beyond them, are said to be imperceptible or unapparent. But visual sensation is not self-evident, except the vision of the intellect, which is the real essence. (In answer to the question "What is perceptible and unreal?" Answer—All what is apparent, is untrue).

48. As long as there is the knowledge of the jewel, there is the knowledge of the gem also; that of the real gem, being lost under the apparent form. (So reliance on ocular evidence, presents an obstruction to the vision of the intellect).

49. It is by reversion of the attention from the visible form of the jewel to the real essence of the gem, that one is led to the sight of the pure light of the only One Brahma. (So says a poet:—Forsake the visible to see the invisible).

50. Brahma is viewed as Sat or reality, when He is considered as pervading all things; and He is said to be Asat or unreal, because He is not the object of vision. So is the Intellect said to be a reality from its faculty of intellection, otherwise it is a stolid or dull matter. (Answers to "what reality appears as unreal, and what intellect as the absence of intellect").

51. The intellect is the wonderful property of the Divine Spirit, in which it is present as its object (chetya); but how can a man have a view of it, whose mind fixed to the sight of the world, which is a shadow of the Intellect, and moves as a tree which is shaken by the wind?

52. As a mirage is the reflexion of the dense light of the sun, so is the world a shadow of the solid light of the Divine intellect.

53. That which is rarer than the rays of the sun and never decays, is ever as uniform as it was before creation and disjoined from it. Hence its existence is tantamount to its nonexistence.

54. As the accumulation of sunbeams, exhibits the formation of a gold mine in the sky; so the golden appearance of the world, prevents the deluded to look to the knowable object of the intellect.

55. Like the appearance of a visionary city in dream, the sight of this world is neither a reality nor altogether unreal; because it is a reflexion of the intellect, as the dream is that of images in the memory. It is but a continued medley of error.

56. Knowing it as such, men should consider everything by the light of reason; and proceed to the knowledge of truth by their intellectual culture.

57. There is no difference between a house and a void, than that the one is the object of vision, and the other of consciousness. Again all nature teeming with life, is said to live in God, who is light and life of all for evermore.

58. But all these living beings have no room in the empty sphere of Divine Intellect. They live and shine like the solar rays, proceeding imperceptibly from that luminous orb.

59. There appears a difference in these rays both from the original light, and also from one another (in different beings), by a curious design of Providence; but it is yet the same in all, like the forms of the trees growing out of the same kind of seed.

60. As the tree contained in the seed, is of the same kind with the parent seed; so the innumerable worlds contained in the vacuous seed of Brahmā, are also void and vacuum as Brahmā himself.

61. As the tree which is yet undeveloped in the seed, is not *in esse* without development of its parts; so the world in the womb of Brahmā, was discernible only to the Divine Intellect (in the form of the ideal or spiritual world to be *in futuro*).

62. There is but one God, who is one and increate, calm and quiet, without beginning, middle or end, and without a body and its parts. He has no duality and is one in many. He is of the form of pure light, and shines for ever with everlasting and undiminished lustre.

## CHAPTER LXXXI.

### CONGERIES OF SPIRITUAL DOCTRINES.

Argument. The Prince's Answers to the Remaining Questions of the Rākshasī.

The Rākshasī said:—Well said, O councillor! Thy sayings are sanctifying and fraught with spiritual doctrines; now let the prince with his eyes like lotus-leaves answer to the other queries.

2. The Prince answered:—He whose belief consists in the relinquishment of all reliance in this world, and whose attainment depends upon forsaking all the desires of the heart:—

3. He whose expansion and contraction causes the creation and extinction of the world, who is the object of the doctrines of Vedānta, and who is inexpressible by words or speech of humankind:—

4. Who is betwixt the two extremities of doubt (whether he is or is not), and is the midst of both extremities (that both he is and is not); and the pleasure (Will) of whose mind, displays the world with all its movables and immovables to view:—

5. He whose Universal pervasion does not destroy his unity; who being

the soul of all is still but one; it is he alone, O lady! who is truly said to be the eternal Brahma (so far the Exordium).

6. This minute particle is erroneously conceived as spirit (air), from its invisibleness to the naked eye; but it is in truth neither air nor any other thing except the only pure Intellect. (Answer to the question, "what is it of the form of air and not air?").

7. This minim is said to be sound (or the words), but it is error to say it so: because it is far beyond the reach of sound or the sense of words. (So the Sruti '*natatravākgacchati*', no word (vox or voice) can reach unto him—express his nature. (In answer to the query "what is sound and no sound?").

8. That particle is all yet nothing, it is neither I, thou or he. It is the Almighty soul and its power is the cause of all. (The gloss explains *pratibha* as *sakti* or power, in preference to the other meanings of the word, as—knowledge, design, light, reflexion and influence. (This is in answer to "who is all yet no one *omnium et nullum*, and what are I, thou and he, which are viewed as the *ego*, *tu* and *ille*, the subjective and objective realities?").

9. It is the soul that is attainable with great pains (*i. e.* the knowledge of which is gained with pains of Yoga), and which being gained adds nothing to our stock (as we are already in possession of our souls); but its attainment is attended with the gain of the supreme soul, than which there is no better gain. (So the Sruti: *yalalābhat naparamlabha*. In answer to 'what gain is no gain').

10. But ignorance of the soul, stretches the bonds of our worldliness and repeated transmigrations, with their evils growing like the rankest weeds in spring; until they are rooted out by spiritual knowledge.

11. And those who are in easy circumstances in life, lose their souls by viewing themselves only as solid bodies, which rise fastly to view like the dense mirage by light of the sun. (It is easier for a camel to enter the hole of a needle, than for the rich to enter the kingdom of heaven. Gospel).

12. It is the particle of self-consciousness, which contains the Meru and the three worlds, like bits of straw in itself. They are as disgorged from it in order to present their delusive appearances unto us. (This answers the question: "what particle hides in it the world as a straw," and means the mind to be the container of the universe).

13. Whatever is imprinted in the intellect, the same appears exprest without it. The fond embrace of passionate lovers in dream and imagination, serves to exemplify this truth.



14. As the intellect rose of itself with its omnipotent Will at the first creation of the world, so it exercises the same volition in its subsequent formations also, like the sprigs rising from the joints of reeds and grass. (I. e. The eternal Will (Fiat) is productive of all things for ever).

15. The hobby that has entered in the heart, shows itself on the outside also, as in the instance of the whims of children. (The phrases, "the wish being father to the thought," and "every one delights in his hobby horse," correspond with the purport of the passage).

16. The iota of the intellect, which is as minute as an atom, and as subtile as air; fills the whole universe on all sides. (The three words *paramānu*, *anu* and *sūkshma*, respectively signify the minuteness of the intellect with regard to its unity, dimension and rarity. Gloss).

17. Though but a particle, yet it is not contained in hundreds of leagues; and being all pervasive it is infinite. Having no beginning it is measureless, and having no form of itself it is formless. (In answer to 'what minutiae is immeasurable &c.').

18. As a cunning coxcomb deludes young girls by their becks and calls and winks and glances. (Quips and cranks and wanton wiles; Nods and becks and wreathed smiles. Pope):—

19. So the holy look of the divine intellect, serves as a prelude to the rotatory dance of worlds, with all their hills and contents for ever (*i. e.* a nod and look of the Almighty, moves the worlds).

20. It is that atom of the intellect, which envelops all things within its consciousness, and represents also their forms without it; as a picture canvas shows the figures of the hills and trees drawn in it, to stand out as in bas-relief. (The external world being but a prominent representation of the internal, the phenomenal of the noumenal. So Persian: *Suvaribatini* and *Zahiri*).

21. The divine spirit though as minute as the hundredth part of the point of a hair, is yet larger than the hills it hides in itself, and as vast as infinity, being unlimited by any measure of space or time. (In answer to "what is it that retains its minuteness and yet comprehends the great Meru").

22. The comparison of the vast vacuity of divine understanding with a particle of air (as it is made by the minister), is not an exact simile. It is as a comparison of a mountain with a mustard seed, which is absurd.

23. The minuteness which is attributed to it (in the veda), is as false as the attribution of different colours to the plumage of the peacock, and of jewellery to gold, which can not be applicable to the spirit. (The Veda says, *anoranīyan*. He is minuter than the minute &c.; because the spirit admits no attribute).

24. It is that bright lamp which has brought forth light from its thought, and without any loss of its own essential effulgence. (Answer to "what lamp gave light in darkness?" "He was the light of the world, and the light shine forth in darkness", Gospel).

25. If the sun and other luminous bodies in the world, were dull and dark in the beginning; then what was the nature of the primeval light and where did it abide? (This question is raised and answered by the prince himself in the next).

26. The pure essence of the mind which was situated in the soul, saw the light displayed on the outside of it, by its internal particle of the intellect. Gloss:—That light existed inside the intellectual atom before creation, and its preceding darkness; it was afterwards set forth by itself without it, when it shone amidst the darkness. (So the passage, *lux fiat et lux fit*, and then the mind beheld it, and said it was good).

27. There is no difference in the lights of the sun, moon and fire from the darkness, out of which these lights were produced: the difference is only that of the two colours black and white. (Gloss:—Both of them are equally insensible things).

28. As the difference of the cloud and snows, consists in the blackness of the one and whiteness of the other; such is the difference of light and darkness in their colours only, and not in their substance (as they have no real substantiality in them).

29. Both of these being insensible in their natures, there is no difference between them: and they both disappear or join with one another before the light of intellect. They disappear before the intellectual light of the Yogi, who perceives no physical light or darkness in his abstract meditation under the blaze of his intellect. They join together as light and shade,—the shadow inseparably following the light. The adage goes, *Zer cheragh tariki*:—there is darkness beneath the lighted lamp.

30. The sun of the intellect, shines by day and night without setting or sleeping; It shines in the bosom even of hard stones, without being clouded or having its rise or fall.

31. The light of this blazing soul, has lighted the sun, which diffuses

its light all over the three worlds; it has filled the capacious womb of earth with a variety of provisions, as they lay up large panniers of food in a store-house (*i. e.* it is the sun-light that grows and ripens all things for our food).

32. It enlightens darkness without destroying itself, and the darkness that receives the light, and becomes as enlightened as light itself. (This passage is explained both in a physical as well as spiritual sense. The light dispelling ignorance and the gloom of nature).

33. As the shining sun brings the lotus-buds to light, so the light of the Divine Spirit, enlightens our intellects, amidst the gloom of ignorance which envelopes them.

34. And as the sun displays himself by making the day and night by his rise and fall, so does the intellect show itself by its development and reticence by turns.

35. All our notions and ideas are contained in the particle of the intellect, as a healthy seed contains the leaves and fruits and flowers of the future tree in its breast.

36. These and all the powers of the mind, develop themselves in their proper times, as the fruits and flowers make their appearance in spring and proper seasons—*khandas*. (The Hindu festivals of Khanda pālās, are celebrated in honour of the returning seasons, and continue as a relic of the primitive agricultural state of society).

37. The particle of divine spirit is altogether tasteless, being so very vapid and void of qualities; yet it is always delectable as the giver of flavour to all things. (The gloss explains the spirit as spiritual knowledge, which is unpalatable to all, owing to its abstruse and subtle nature; but which becomes tasty when blended with all other knowledge, which mainly depends on spiritual science. This is in answer to "What particle is that which is entirely tasteless, yet always tasted with zest?").

38. All savours abide in the waters (water being the receptacle of taste), as a mirror is the recipient of a shadow; but the savour like the shadow is not the substance; it is the essence of the spirit that gives it the flavour. (The Nyāya says "*jaleparamānurasah*", the atom of the spirit is the savour of the water).

39. All bodies existing in the world, are forsaken by the atomic spirit of the supreme, by their unconsciousness of Him; but they are dependant upon him, by the consciousness of the divine particle, shining in their souls (*i. e.* consciousness is the connecting link between the human and Divine souls). In answer to "who are forsaken by and supported by

the Divine Spirit."

40. It is He who being unable to wrap up himself, enwraps the world in him, by spreading out the vesture of his atomic intellect over all existence. (In answer to "who being uncovered himself covers the whole?").

41. The supreme Spirit which is of the form of infinite space, cannot hide itself in any thing within its sphere, which would be like the hiding of an elephant in the grass.

42. Yet this all knowing spirit encompasses the world, knowing it to be a trifle, just as a child holds a particle of rice in his hand. This is an act of *māyā* or delusion. (Here delusion like destiny is represented to exercise its influence on omniscience itself).

43. The spirit of God exists even after the dissolution of the world, by relying in his *chit* or intellect; just as plants survive the spring by the sap they have derived from it.

44. It is the essence of the Intellect which gives rise to the world, just as the garden continues to flourish by the nourishment of the vernal season.

45. Know the world is verily a transformation of the intellect, and all its productions to be as plants in the great garden of the world, nourished by the vernal juice of the intellect.

46. It is the sap supplied by the intellectual particle, that makes all things grow up with myriads of arms and eyes; in the same manner as the atom of a seed, produces plants with thousand branches and fruits. (In answer to "What formless things take a thousand forms?").

47. Myriads of kalpas amount to an infinitesimal part of a twinkling of the atomic intellect, as a momentary dream presents a man all the periods of his life from youth to age. In answer to "What twinkling of the eye appears as many thousand Kalpas &c."

48. This infinitesimal of a twinkling even, is too long for thousands of kalpas, the whole duration of existence is as short as a flash of his eye.

49. It is the idea only that makes a twinkling, appear a kalpa or many, just as the idea of satiety in starvation, is a mere delusion to the deluded soul.

50. It is concupiscence only, that makes the famishing to feed upon his thoughts of food; as it is the despair of one's life, that presents his

death before him in his dream.

51. All the worlds reside in the intellectual soul within the atom of its intellect; and the outward worlds are only reflexions (réchauffé) of the inner prototype. (The phenomenal is an ectype of the original noumenal).

52. Whatever object appears to be situated anywhere, it is but a representation of its like model in some place or other, and resembles the appearance of figures in bas-relief on any part of a pillar; but the changes occurring in the external phenomena, are no results of the internal, which as the serene vacuum is subject to no change.

53. All existences, which are present in the intellect at this moment, are the same as they have existed, and will ever exist inwardly like trees in their seeds.

54. The atom of the intellect, contains the moments and ages of time, like grains within the husk; it contains these (as its contents) in the seed within the infinite soul of God. (The soul is the unconscious container of the intellect, which is conscious of the ideas contained in it).

55. The soul remains quite aloof as if retired from the world (udāsīna), notwithstanding the subsistence and dependence of the latter upon the former. The Divine soul is unconcerned with its creation and its sustentation at all times. (In answer to "who is the cause of the world without any motive or causality in him?" This is the doctrine of perfect bliss of the soul without being ruffled or disturbed by any motivity or activity. So the man imitating divine perfection, is required to be apathetic and callous to all worldly affairs).

56. The essence of the world springs from the atom of the pure Intellect, which however remains apart from both the states of action and passion itself (the intellect being the thinking principle, has only its perceptivity, without sensitivity of passion, or the Will or volition for action).

57. There is nothing created or dissolved in the world by any body at any time; all apparent changes are caused by the delusion of our vision; (and it is the province of Vedānta to remove the error of conceiving the unreal worlds as a reality).

58. (Viewed in its spiritual light), this world with all its contents, is as void as the vault of the vacuous atmosphere; the word world applied to the phenomena, is but an insignificant term signifying a nothing.

59. It is the particle of intellect that is led by the delusion of *māyā*, to view the scenes situated in the Divine soul, in the outward appearance of the phenomenal world. (Answer to what thing that has eyes; views on its outside what is contained in the soul?).

60. The words external and internal as applied to the world, are meaningless and not positive terms; there is no inside or outside of the divine soul, they are contrived to explain its different views by the intellect for the instruction of pupils. (Brahma has no inside nor outside. Sruti).

61. The viewer looking into the invisible being within himself, comes to see the soul; but he who looks on the outside with his open eyes, comes to view the unreal as real.

62. Therefore whoever looks into the soul (as the true reality), can never view the false phenomena as realities as others do.

63. It is the internal sight of the intellect that looks into the inward soul, which is without all desires; while the external eyes are mere organs to look upon the false appearance of outward objects (*i. e.* the eye of the mind, is the true eye to see the real nature of the soul; but the outer eyes are no eyes, that feed only upon the falsities of nature).

64. There can be no object of sight, unless there is a looker also, as there can be no child without its parent. This duality (of their mutual dependence upon one another), proceeds from the want of knowledge of their unity (*i.e.* the viewer, the view and the vision (*drashtā*, *drishya* and *darsana*), being one and the same thing, as the parent and the offspring, and the seed and its sprout, are the same substance. The doctrine of the Vedantic unity, thus attempts to reduce and unite all varieties to their primitive simplicity).

65. The viewer himself becomes the view as there can be no view without its viewer. No body prepares any food, unless there be some body to feed upon it. (It is the agent that makes the act, as there can be no act without its agent).

66. It is in the power of the intellect (imagination), to create the views of its vision; as it lies in the capacity of gold, to produce all the various forms of jewellery (*i. e.* fancy paints and moulds itself in many colours and shapes. The creations of phantasy are mere phantoms—*phantasia et phantasmos*).

67. The inanimate view never has nor can have the ability of producing its viewer; as the golden bracelet has no power of bringing the gold into being.

68. The intellect having the faculty of intellection (chetana), forms the thoughts of intelligibles (chetayas) within itself, which however unreal are erroneously viewed as real entities by its intellectual vision to its own deception, as it is caused by the appearance of jewellery in gold.

69. That the viewer (the divine intellect), being transformed to the view (of the visible world), is no more perceptible in it, than as the jewellery of gold and not gold itself (*i. e.* the formal part of the world and jewel, hides the material part of the intellect and gold which formed them).

70. Thus the viewer becoming the view (*i. e.* the subject being turned to the object), still views himself as the viewer; as gold transformed to a jewel, is always looked upon as gold.

71. One unity alone being apparent in all nature, it is useless to talk of the duality of the viewer and view. A word with a masculine affix cannot give the sense of a neuter noun (so the masculine noun *Intellectus*, cannot apply to the neuter *phenomenon*).

72. The viewer who feasts his eyes with a view of the outer visible world, cannot have the sight of the inner soul with the internal eyes of his intellect; but when the viewer shuts out the outer view, all its realities appear as unreal.

73. When the viewer perceives the unreality of the visibles by the light of his understanding, he then comes to see the true reality. So by retracting the mind from viewing the figure of the jewel, one comes to see the nature of its gold only.

74. The visibles being present, there must be their viewers also to whose view they are apparent. It is the absence of both (the viewer and the view), and the knowledge of their unreality, that produce the belief of unity. (The disappearance of the visible, causes the withdrawal of the viewer; like the removal of the umbrella, drives away its shade).

75. The man who considers all things in the contriteness of his conscious soul, comes at last to perceive something in him, which is serenely clear, and which no words can express.

76. The minute particle of the intellect, shows us the sight of the soul as clearly as a lamp enlightens everything in the dark. (Answer to "who shows the soul as clearly as a visible thing"?)

77. The intelligent soul is absolved of its perceptions of the measure, measurer and measurables (*i. e.* of the forms and properties of

things), as liquid gold when dissolved of its form of an ornament. (Answer to "what thing is absolved of its properties like gold of its jewellery?").

78. As there is nothing which is not composed of the elementary bodies of earth, water &c.; so there is nothing in nature which is apart from the nature of the atomic intellect. (Answer to "what is that from which nothing is apart?").

79. The thinking soul penetrates into all things in the form of their notions; and because all thoughts concentrate in the intellect, there is nothing apart from it.

80. Our desires being the parents of our wished for objects, they are the same with our prospects in our view: therefore there is no difference between our desires and desired objects; as there is none between the sea and its waves. (In refutation of the question, "what is that which is distinct from the wish?").

81. The Supreme Soul exists alone unbounded by time and space. Being the universal soul, it is the soul of all; and being omniscient, it is no dull matter at all. (Answer to "what is the undivided duality and plurality?").

82. The *Ens* being but intelligence, is not perceptible to sight; there is unity and no duality in it; but all forms unite into one in the great self of the Supreme.

83. If there be a duality, it is the one and its unity. The unity and duality of the universal soul, are both as true as the light and its shade joined together.

84. Where there is no duality or any number above it, there unity also can have no application to any; and where there is no unit, there cannot be any two or more over it, which are but repetitions of the unit, (except an indeterminate all or whole).

85. Anything which is so situated, is in itself such as it is; it cannot be more or less than itself; but is identic with itself like water and its fluidity. (Its plurality is but a repeated unity).

86. The multiplicity of forms which it exhibits, blends into a harmonic whole without conflicting with one another. The multifarious creation is contained in Brahma, like a tree with all its several parts in the embryonic seed.

87. Its dualism is as inseparable from it as the bracelet from its gold; and although multiform of nature, is evident to the comprehensive



understanding; yet it is not true of the true entity (of God).

88. Like fluidity of water, fluctuation of air, vacuity of the sky, is this multiformity an inseparable property of the Godhead.

89. Disquisition of unity and duality is the cause of misery to the restless spirit, it is the want of this distinction that consummates the highest knowledge.

90. The measure, measurement and measurer of all things, and the viewer, view and vision of the visible world, are all dependent on the atom of the intellect which contains them all (*i. e.* the divine mind is the maker and pattern of the great fabric of the universe, which it contains and views in itself).

91. The atom of the divine intellect, spreads out and contracts in itself, like its limbs, these mountainous orbs of the world, by an inflation of its spirit as it were by a breath of air.

92. O the wonder, and the great wonder of wonders! that this atom of the intellect, should contain in its embryo, all the three regions of the worlds, above and below one another.

93. O! it is an incredible delusion that must ever remain an inexplicable riddle, how the monstrous universe is contained in the minute atom of the Intellect.

94. As a pot contains in it, the seed, with a huge tree within its cell, so does the divine soul contain the atom of the intellect, containing the chains of worlds (outstretched within itself).

95. The all-seeing eye sees at once all the worlds, situated within the bosom of the intellect, as the microscopic sight discovers the parts of the future tree concealed in the seed.

96. The expansion of the world in the atom of the Intellect, is analogous to the enlargement of the hidden parts of the seed, into leaves and branches, fruits and flowers.

97. As the multiformity of the future tree, is contained in the uniform substance within the seed; it is in like manner that the multiplicity of worlds, is situated in the unity of the atomic Intellect, and as such it is seen by any one who will but look into it.

98. It is neither an unity nor a duality, not the seed or its sprout, neither is it thin or thick, nor is born nor unborn (but ever the same as it is).

99. He is neither an entity nor nonentity, nor graceful nor ungraceful (but a vacuity); and though it contains the three worlds with the ether and air, yet is nothing and no substance at all.

100. There is no world nor a not-world beside the intellect, which is all of itself, and is said to be such and such in any place or time, as it appears so and so to us there and then.

101. It rises as if unrisen, and expands in its own knowledge; it is selfsame with the supreme soul, and as the totality of all selves, it spreads through the whole vacuum as air.

102. As a tree springs from the ground according to its seed, so the world appears to sight in the form, as it is contained in the seed of the intellect.

103. The plant does not quickly quit its seed, lest it would be dried up and die away for want of its sap; so the man that sticks to the soul and seed of his being, is free from disease and death.

104. The mount Meru is like the filament of a flower, in respect to the vastness of that atom; all visibles have their place in that invisible atom. (In answer to the question, in respect to whom is the great Meru but a filament?)

105. The Meru is verily a filament of the atomic flower of the divine soul; and myriads of Merus resemble the cloudy spots, rising in the sphere of the intellect.

106. It is that one great atom that fills the world, after having made it out of itself; and given it a visible, extended and material form in its own hollow sphere. (Answer to "By whom is the world created, extended &c.").

107. As long as the knowledge of duality is not driven out of the mind, so long does it find the charming form of the world, as in its dream upon waking. But the knowledge of unity, liberates the soul from its stay in and return to the world, which it beholds as a mass of the divine essence.

## CHAPTER LXXXII.

### FRIENDSHIP OF THE RĀKSHASĪ.

Argument. The Rākshasī's account of herself, and her

reconciliation with the Prince.

Vasishtha continued:—The apish Karkatī of the forest, having heard the speech of the prince, pondered well in herself the sense of the words, and forsook her levity and malice.

2. She found the coolness and tranquillity of her heart after its fervour was over; in the manner of the peacock at the setting in of the rains, and the lotus bed at the rising of moonbeams.

3. The words of the prince delighted her heart in the same manner, as the cries of cranes flying in the sky, gladden the passing clouds in the air.

4. The Rākshasī said:—O how brightly shines the pure light of your understanding, it glows as serenely by its inward effulgence, as it is illuminated by the sun of intelligence.

5. Hearing the grains (words) of your reasoning, my heart is as gladdened, as when the earth is cooled by the serene beams of the humid moon-light.

6. Reasonable men like yourself are honoured and venerated in the world, and I am as delighted in your company, as a lake of lotuses with her full blown buds under the moon-beams.

7. The society of the virtuous, scatters its blessings, as a flower garden spreads its fragrance all around; and as the brightness of sun-beams, brings the lotus buds to bloom.

8. Society with the good and great, dispels all our woes; as a lamp in the hand, disperses the surrounding darkness.

9. I have fortunately obtained you as two great lights in this forest; you both are entitled to my reverence here, and deign now to acquaint me, with the good intent which has brought you hither.

10. The prince answered:—O thou sprout of the savage race of Rakshas! the people of this province are always afflicted in their hearts by a certain evil.

11. It is the obdurate disease of Vishuchi or choleric pain, which troubles the people of this part, I have therefore come out with my guards to find her out in my nightly rounds.

12. This choleric pain is not removed from the hearts of men by any medicine, so I have come out in search of the mantra revealed to her for

its cure.

13. It is my business and professed duty, to persecute such wicked beings as thyself, that infest our ignorant subjects in this manner, and this is all that I have to tell thee and do in this place.

14. Therefore, O good lady! do thou promise to me in thy own words, that thou shalt never injure any living being in future.

15. The Rākshasī replied:—Well! I tell thee in truth, my lord! that I shall hence forward never kill any body.

16. The prince replied:—If it be so O thou liver on animal flesh! tell me how shalt thou support thy body by thy abstaining from animal food?

17. The Rakshasī replied:—It is now passed six months, O prince! that I have risen from my entranced meditation, and fostered my desire for food, which I wholly renounce today.

18. I will again repair to the mountain top, and betake myself to my steadfast meditation, and sit there contented as long as I like, in the posture of an unmoving statue.

19. I will restrain myself by unshaken meditation until my death, and then I shall quit this body in its time with gladness. This is my resolution.

20. I tell you now, O prince! that until the end of this life and body of mine, I shall no more take away the life of any living being, and you may rely assured upon my word.

21. There is the mount Himālaya by name, standing in the heart of the northern region, and stretching in one sweep, from the eastern to western main.

22. There had I dwelt at first in a cave of its golden peak, in the shape of an iron statue, and also as the fragment of a cloud, and borne the appellation of Karkatī the Rākshasī:—(the crablike crooked Sycorax).

23. There I obtained the sight of Brahmā by the austerity of my devotion; and expressed my desire of killing mankind, in the shape of a destructive needle.

24. I obtained the boon accordingly, and passed a great many years in the act of afflicting living beings, and feeding upon their entrails in the form of the choleric pain.

25. I was then prohibited by Brahmā to kill the learned, and was instructed in the great mantra for my observance.

26. He then gave me the power of piercing the hearts of men, with some other diseases which infest all mankind.

27. I spread myself far and wide in my malice, and sucked the heart blood of men, which dried up their veins and arteries; and emaciated their bodies.

28. Those whom I left alive after devouring their flesh and blood, they begat a race as lean and veinless as they had become themselves.

29. You will be successful O happy prince in getting the *mantra* or charm for driving the Visūchikā pain; because there is nothing impossible of attainment by the wise and strong.

30. Receive of me immediately, O raja! the *mantra* which has been uttered by Brahmā for removal of the choleric pain, from the cells of arteries vitiated by *Visūchikā*.

31. Now advance towards me, and let us go to the neighbouring river; and there initiate you with the mantra, after you both are prepared to receive it by your ablution and purification.

32. Vasishtha said:—Then the Rākshasī proceeded to the river side that very night, accompanied by the prince and his minister, and all joining together as friends.

33. These being sure of the amity of the Rākshasī both by affirmative and negative proofs, made their ablutions and stood on the bank on the river.

34. The Rākshasī then communicated to them with tenderness, the effective *mantra* which was revealed to her by Brahmā, for the removal of Visūchikā pain, and which was always successful.

35. Afterwards as the nocturnal fiend was about to depart by leaving her friendly companions behind, the prince stopped her course with his speech.

36. The prince said:—O thou of gigantic stature! thou hast become our preceptor by thy teaching us the *mantra*, we invite thee with affection, to take thy repast with us at ours tonight.

37. It does not become thee to break off our friendship, which has grown like the acquaintance of good people, at our very first meeting.

38. Give thy ill-favoured feature a little more graceful figure, and walk along with us to our abode, and there reside at thy own pleasure.

39. The Rākshasī replied:—You can well provide a female of your own kind with her proper food; but what entertainment can you give to my satisfaction, who am a cannibal by my nature!

40. It is the food of a giant (Rākshasa) alone, that can yield me satisfaction, and not the little morsel of petty mortals; this is the innate nature of our being, and can not be done away with as long as we carry with us our present bodies.

41. The prince answered:—Ornamented with necklaces of gold, you shall be at liberty to remain with the ladies in my house, for as many days as you may like to abide.

42. I will then manage to produce for your food, the robbers and felons that I will seize in my territories; and you will have them supplied to you by hundreds and thousands at all times.

43. You can then forsake your comely form, and assume thy hideous figure of the Rākshasī, and kill and take to your food hundreds of those lawless men.

44. Take them to the top of the snowy mountain and devour them at thy pleasure; as great men always like to take their meals in privacy.

45. After your recreation by that food and a short nap, you can join your meditation; and when you are tired with your devotion, you can come back to this place.

46. You can then take the other offenders for your slaughter; because the killing of culprits is not only justifiable by law, but it amounts to an act of mercy, to rid them (of their punishment in the next world).

47. You must return to me when you are tired of your devotion; because the friendship which is formed even with the wicked, is not easily done away.

48. The Rākshasī replied:—You have well said prince! and we will do as you say; for who is there that will slight the words of the wise that are spoken to him in the way of friendship?

49. Vasishtha said:—Saying so, the Rākshasī assumed a graceful form, and wore on her person necklaces and bracelets, and silken robes and laces.

50. She said, "Well raja, let us go together" and then followed the

footsteps of the prince and his counsellor, who walked before her and led the way.

51. Then having arrived at the royal abode, they passed that night in their agreeable repast and discourse together.

52. As it became morning, the Rākshasī went inside the house, and there remained with the women; while the prince and the minister attended to their business.

53. Then in the course of six days, the prince collected together all the offenders whom he had seized in his territory, and brought from other part.

54. These amounted to three thousand heads which he gave up to her; when she resumed her fiercely dark form of the black fiend of night.

55. She laid hold of thousands of men in her extended grasp, in the manner of a fragment of cloud retaining the drops of rain water in its wide spread bosom.

56. She took leave of the prince and went to the top of the mountain with her prey, as a poor man takes the gold, that he happens to get in some hidden place.

57. There she refreshed herself with her food and rest for three days and nights; and then regaining the firmness of her understanding, she was employed in her devotion.

58. She used to rise from her devotion once after the lapse of four or five and sometimes seven years, when she repaired to the habitation of men and to the court of the prince.

59. There passing sometime in their confidential conversation, she returned to her retired seat in the mountain, with her prey of the offenders.

60. Thus freed from cares even in her lifetime, she continued to remain as a liberated being in that mountain &c. &c.

## CHAPTER LXXXIII.

### WORSHIP OF KANDARÁ ALIAS MANGALA.

Argument. Deification and Adoration of the Rākshasī for her

good Services to Mankind.

Vasishtha continued:—The Rākshasī thus continued in her devotion, and remained on friendly terms with the successive rulers of the Kirāta country, who kept supplying her with her rations. (The Rākshasī man-eater was turned to Rākshinī or preserver of men).

2. She continued by the power of her perfection in the practice of yoga meditation, to prevent all portents, to ward off all dread and danger of demons, and remove the diseases of the people. (All these were done by the Rākshasī vidyā now lost, and by supernatural powers gained by yoga).

3. In the course of many years of her meditation, she used to come out of her cell at certain intervals, and call at the head quarters, for her capture of the collection of living creatures kept for her victims. (Man slaughter was not blamable on the part of the cannibal Rākshasī, though practising the yoga; nor was the eating of animal flesh reprehensible in Vasishtha himself, who had been a flesh eating yogi. (See Uttara Rāma Charita)).

4. The practice continues still to be observed by the princes of the place, who conduct the animals to be sacrificed to her departed ghost on the hill; as none can be negligent to repay the good services of his benefactor. (Hence the prevalence of the practice of offering sacrifices to the names of ancestors and deified heroes and heroines, and even of demons for their past good services).

5. At last she became defunct in her meditation, and ceased since long to appear to the habitations of men, and lend her aid in removing their diseases, dangers and difficulties. (The good genius of the place left it at last).

6. The people then dedicated a high temple to her memory, and placed in it a statue of hers, under the title of Kandarā—caverner *alias* Mangalā devī—the auspicious goddess. (The whole legend of the Kandarā of Kirātas, alludes to the account of Mangalā Chandī *alias* Kālīka devī—the black and voracious goddess of the Hindus).

7. Since then it is the custom of the chiefs of the tribe, to consecrate a newly made statue in honor of the Kandarā devī—the goddess of the valley, after the former one is disfigured and dilapidated. (The Kirāntis are said to continue in their idolatry to this day, notwithstanding the conversion of their fellow hill tribes to Mahometanism, except the Kafers—another hill tribe of the Himālayas who are idolators still).

8. Any prince of the place, who out of his vileness, fails to consecrate



the statue of the Kandarā goddess, brings out of his own perverseness, great calamities to visit his people. (This sort of retributive justice is expressed in the adage "rājadoshat rājya nashta":—"And for the king's offence the people died." Pope's Homer's Iliad I).

9. By worshipping her, man obtains the fruits of all his desires; and by neglecting it, he exposes himself to all sorts of evils and calamities; as effects of the pleasure and displeasure of the goddess to her votaries or otherwise. (The two clauses are instances of affirmative and negative enthymemes coupled together as *anvaya vyatirekī*. The first enthymeme of the antecedent and consequent is affirmative *anvayī*, and the other a *vyatirekī* or negative one). Gloss.

10. The goddess is still worshipped by dying and ailing people with offerings, for remedy of their illness and securing her blessings; and she in her turn distributes her rewards among them, that worship her either in her statue or picture. (Raxā Kālī is worshipped in statue, but Mongla Chandī is worshipped in a *ghata* or potful of water).

11. She is the bestower of all blessings to young babes, and weak calves and cows; while she kills the hardy and proud that deserve their death. She is the goddess of intelligence and favours the intelligent, and presides for ever in the realm of the Kirāta people. (Vasishtha being a theist, reviles like a Vaishnava, the black goddess as a Rākshasī, which a Kaula cannot countenance).

## CHAPTER LXXXIV.

### DEVELOPMENT OF THE GERM OF THE MIND.

Argument. Reason of the application of the name Karkatī, and its simile to a crooked crab.

Vasishtha said:—I have thus related to you Rāma, the unblamable legend of Karkatī, the Rākshasī of Imaus, from its beginning to end *in ipso facto*. (Imaus and Imodus are ranges of the Himālayas. The Gloss interprets Imaus as a synonym of Himālayas, by apocope of the latter member of the compound word, and by a grammatical rule, that the curtailing of a part of a proper name, does not affect the full meaning of the name. So for the omissions of agnomens and cognomens).

2. Rāma rejoined:—But how could one born in a cave of Himavatas (Imodus), become a black Rākshasī, and why was she called Karkatī? These I want to be clearly explained to me. (Rāma's demand was reasonable, as

the people of the Himālayas, are always of fair complexions, and the Rākshasas were the Negroes of Southern India).

3. Vasishtha replied:—The Rakshas (cannibals), are originally of many races, some of whom are of dark and others of fair complexions, while many have a yellowish appearance and some of a greenish shade. (We know the red Rākshasas of America, but it is impossible for us to account for the green or blue Rākshasas in the text).

4. As for Karkatī, you must know that there was a Rākshasa by name of Karkata, from his exact resemblance to a cancer. (Here is a reversion of Sycorax the Negro parent, and her crooked son caliban Kālibān—the black Negro, having long arms and legs, with feet and hands furnished with claws and long nails like those of beasts).

5. The reason of my relating to you the narrative of Karkatī, was only for her queries which I recollected and thought, would serve well to explain the omniform God, in our disquisition into spiritual knowledge. (Gloss. Vasishtha adduces a contradiction in the spiritual knowledge of God, by calling him a spirit and yet as all forms of things. But this seeming contrariety will disappear upon reflecting that, the phenomenal is contained in the noumenal, and the forms are viewed only in the spirit as visions in dreams).

6. It is evident that the pure and perfect unity, is the source of the impure and imperfect duality of the phenomena, and this finite world has sprung from its Supreme cause, who is without beginning and end. (The One is the cause of many, and the Infinite is the source of the finite. Ahamsarvasyām. Anādirādi sarvasya).

7. These float (before our eyes) like the waves upon waters, which are apparently of different forms, and yet essentially the same with the element, on which they seem to move. So the creations whether present, past or future, are all situated in the Supreme Spirit. (The immaterial spirit is the basis and substratum of material bodies).

8. As wet wood when ignited, serves for the purpose of infusing heat, and inviting the apes of the forest to warm themselves in cold weather; so the externally shining appearance of the world, invites the ignorant to resort to it.

9. Such is the temporary glow of the ever cool spirit of God, in the works of creation; which shows itself in many forms without changing its essence.

10. The absent world appeared in presence, and its unreality appears as a reality to consciousness, like the potential figures carved in wood. (The would be world existed in the eternal ideas in the mind of God,

like the possible figures in the wood, which were carved out afterwards. And so too Aristotle).

11. As the products, of the seed from its sprout to the fruit, are all of the same species; so the thoughts (chetayas) of the mind—Chitta, are of the same nature as those originally implanted in it. (The homogeneity of the cause with all its effects).

12. By the law of the continuity of the same essence, there is no difference in the nature of the seed and its fruit; so the intellect (chit) and the thoughts (chetayas), differ in nothing except in their forms; like the waves and water differing in external appearance, and not in the intrinsicity of their substance (Vastu).

13. No demonstration can show the difference between thoughts and the mind; and whatever distinction our judgement may make betwixt them, it is easily refuted by right reasoning. (Such as the incapability of an effect being produced without its cause, or disagreement between the effects of the same or similar causes).

14. Let this error therefore vanish, as it has come from nothing to nothing; and as all causeless falsities fail of themselves. You will know more of this, Rāma! when you are awakened to divine knowledge. In the meantime, do away with error of viewing a duality, which is different from the only existent Unity. (Duality being driven out, all will appear one and the same. So Sādi the sophist: *duirācho badar kardam ekebinam ekedāmam*).

15. After the knot of your error is cut asunder, by your attending to my lectures, you will come to know by yourself, the signification and substance (object) of what is called the true knowledge, which is taken in different senses by the various schools; but that which comes of itself in the mind, is the intuitive knowledge of divine truth.

16. You have a mind like that of the common people (itara), which is full of mistakes and blunders (anarthas); all which will doubtlessly subside in your mind, by your attending to my lectures (because the words of the wise remove all errors).

17. You will be awakened by my sermons to know this certain truth, that all things proceed from Brahmā into whom they ultimately return. (Brahmā is the producer, sustainer, and recipient or the first and last of all. He is alpha and omega).

18. Rāma rejoined:—Sir, your affirmation of the first cause in the ablative case, "that all things proceed from Brahmā", is opposed to the negative passage in the Sruti in the same case, that "nothing is distinct from Him"; and is inconsistent in itself (in as much as, there

cannot be all things, and again nothing but Brahmā; and to say "the same thing comes from the same," would be a palpable absurdity).

19. Vasishtha answered:—Words or significant terms are used in the Sāstras for instruction of others; and where there appears any ambiguity in them, they are explained in their definitions. (Hence the ablative form "from Brahmā" is not faulty, for what is in the receptacle, the same comes out of it; or as they say, "what is in the bottom, the same comes upon the surface"; and the one is not distinct from the other, as the wave differs not from the water whence it rises. This is downright pantheism).

20. Hence it is the use though not in honest truth, to make a difference of the visibles from the invisible Brahmā (for the purpose of instruction); as it is usual to speak of ghosts appearing to children, though there be no such things in reality. (It is imagination that gives a name to airy nothing, and it is the devise of language to use words for negative ideas, as the word world to denote a duality and darkness for want of light, and not anything in itself).

21. In reality there is no duality connected with the unity of Brahma, as there is no dualism of a city and the dream that shows its apparition in sleep. Again God being immutable in his nature and eternal decree, it is wrong to apply the mutations of nature and the mutability of Will to Him. (Volition is accompanied by nolition (*Volo and nolo*) in mutable minds, but there is no option *Vikalpa* in the *sankalpa—suo arbitrio* of the unchangeable Mind).

22. The Lord is free from the states of causality and the caused, of instrumentality and instruments, of a whole and its part, and those of proprietorship and property. (The attribution of cause and effect or any other predicate or predicable, is wholly inapplicable to him, who is devoid of all attributes).

23. He is beyond all affirmative and negative propositions, and their legitimate conclusions or false deductions and elenches (*i. e.* nothing can be truly affirmed or denied or ascertained or negated of Him, by any mode of reasoning. *Naisatarkenānaneyah*).

24. So the attribution, of the primary volition to the Deity, is a false imputation also. Yet it is usual to say so for the instruction of the ignorant; though there is no change in his nature from its nollity to velleity. (So it is usual to attribute sensible properties of speech and sight, to the immaterial spirit of God, by a figure of speech; and for the instruction of the vulgar, who cannot comprehend the incomprehensible).

25. These sensible terms and figurative expressions, are used for the

guidance of the ignorant; but the knowing few, are far from falling into the fallacy of dualism. All sensible conceptions ceasing upon the spiritual perception of God, there ensues an utter and dumb silence. (We become tongue-tied, and our lips are closed and sealed in silence, to speak anything with certainty of the unspeakable).

26. When in time you come to know these things better, you shall arrive at the conclusion, that all this is but one thing, and an undivided whole without its parts, and having no beginning nor end. (The world is therefore self-same and co-eternal and co-existent, with the eternal and self-existent God).

27. The unlearned dispute among themselves from their uncertainty of truth; but their differences and dualisms are all at an end, upon their arriving to the knowledge of the true unity by instructions of the wise. (The reality is precisely in the indifference of the subject and object. Schelling).

28. Without knowledge of the agreement of significant words with their significates, it is impossible to know the Unity, for so long as a word is taken in different senses, there will be no end of disputes and difference of opinions. Dualisms being done away, all disputes are hushed up in the belief of unity (*i. e.* All words expressive of the Deity, refer to his unity and signify the one and the same Lord of all, which ends all controversy on the point).

29. O support of Raghu's race! place your reliance on the sense of the great sayings of the vedas; and without paying any regard to discordant passages, attend to what I will tell you at present. (Such as: Brahma is used in one place in the ablative and in another in the locative case, and also in the nominative and as the same with the world).

30. From whatever cause it may have sprung, the world resembles a city rising to view in a vision; just as the thoughts and ideas appearing before the mirror of the mind, from some source of which we know nothing. (They are as puppet shows of the player, behind the screen).

31. Hear Rāma! and I will relate to you an instance for your ocular evidence, how the mind (*chitta*), spins out the magical world (*māyika*) from itself. (This ocular instance called the *drishtānta-drishtāvedana*, is that of the spider's thread (*urnanābha-tantu*) woven of itself, and given in the Sruti).

32. Having known this, O Rāma! you will be able to cast away all your erroneous conceptions; and being certain of the certitude, you will resign your attachment to, and your desires in this enchanted and bewitching world. (Hence the certainty, of God's being aloof from the false world, as it is said *Deus ex machina*).

33. All these prospective worlds are machinations or the working of the mind. Having forsaken these false fabrications of fancy, you will have the tranquillity of your soul, and abide in peace with yourself for ever. (Exemption from all worldly cares and anxieties of the past, present and future lives, leads to the peace of mind).

34. By paying your attention to the drift of my preachings, you will be able to find out of your own reasoning, a mite of the medicine, for curing all the maladies of your deluded mind. (Right reason by the art of reasoning, furnishes the true medicine (psyches iatrica) to remove the errors of the understanding).

35. If you sit in this manner (in your silent meditation), you will see the whole world in your mind; and all outward bodies will disappear (in your abstract contemplation), like drops of oil in the sand. (All things are presented to the mind by intuition, and are present in the memory—the great keeper or master of Rolls of the soul).

36. The mind is the seat of the universe as long as it is not vitiated by passions and affections and afflictions of life; and it is set beyond the world (in heavenly bliss), no sooner it gets rid of the turmoils of its present state. (The mind, says Milton, can make a heaven of hell and a hell of heaven).

37. The mind is the means to accomplish anything; it is the store-keeper to preserve all things in the store-house of its memory; it is the faculty of reasoning; and the power to act like a respectable person. It is therefore to be treated with respect, in recalling, restraining and guiding us to our pursuits and duties. (*Facultates sunt quibus facilius fit, sine quibus omnino confici non potest.* Cicero).

NOTE.—The mind is what moves and acts by its active and cognitive faculties, and is more to be regarded than the body, which move entirely as it is moved by the mind. Hence God is called the Mind of the world—*Anima mundi*?

38. The mind contains the three worlds with all their contents, and the surrounding air in itself; and exhibits itself as the plenum of egoism, and plenitude of all in its microcosm. (The mind is the synthesis of all its attributes, and man is living synthesis of the world with regard to his mind. Paracelsus. Its memory is both a capacity and a power by its retention and ready reproduction of every thing).

39. The intellectual part of the mind, contains the subjective self-consciousness of *ego*, which is the seed of all its powers; while its other or objective part, bears the erroneous forms of the dull material world in itself. (The former is called the *drashtā* or viewer

*ego*, and the latter the *drishta* or the view *non ego*. The subjective is the thinking subject *ego*, and the objective is the object of thought the *non ego*).

40. The self-born Brahmā saw the yet increate and formless world, as already present before his mind in its ideal state, like a dream at its first creation. He saw it (mentally) without seeing it (actually) (*i. e.* the eternal ideas of immaterial forms of possible things in the Divine Mind. The eternal exemplars of things and Archetypes of the Ectypal world. Thus the passage in the Bible "And God saw his works were good." *i. e.* answer those in his fair idea. Milton).

41. He beheld the whole creation in the self-consciousness (*samvitti*) of his vast mind, and he saw the material objects, the hills &c., in the *samvid* of his gross personal consciousness. At last he perceived by his *sūkshma vid* subtile sightedness (clairvoyance), that all gross bodies were as empty as air and not solid substantialities. (Consciousness being the joint knowledge of the subjective and objective, *i. e.* of ourselves in connection with others; the one is called superior or subjective self-consciousness, and the other or objective personal-consciousness).[7]

[7] *Samvitti* is the superior or subjective consciousness personified as Virāj, and *samvid* or inferior consciousness of the objective as received in the personification of Viswa. Here Schelling says:—The absolute infinite cannot be known in personal or objective consciousness; but requires a superior faculty called the intuition.

The joint knowledge of the subjective and objective is had by Ecstasy, which discerns the identity of the subject and object in a series of souls which are as the innumerable individual eyes, which the infinite World-spirit behold, in it-self, Lewis Hist. Phil. II. 580.

42. The mind with its embodying thoughts, is pervaded by the omnipresent soul, which is spread out as transpiciously as sun-beams upon the limpid water. (The soul is the *chit* or intellectual part of the mind (*chitbhāga* of *chitta*), and the root of all mental activities. The *chidbhāga* has the power of giving knowledge which moves the other faculties of the mind. Gloss).

43. The mind is otherwise like an infant, which views the apparition of the world in its insensible sleep of ignorance; but being awakened by the intellect *chit*, it sees the transcendent form of the self or soul without the mist of delusion, which is caused by the sensitive part of the mind, and removed by the reasoning faculties of the intellect—*Chidbhāga*.

44. Hear now Rāma! what I am going to tell of the manner, in which the

soul is to be seen in this phenomenal world, which is the cause of misleading the mind from its knowledge of the unity to the erroneous notion of the duality. (The sensitivity of the mind of objective phenomenals, misleads it from its intellection of the subjective noumenal part which is a positive unity. Gloss).

45. What I will say, can not fail to come to your heart, by the opposite similes, right reasoning, and graceful style, and good sense of the words, in which they shall be conveyed to you; and by hearing of these, your heart will be filled with delight, which will pervade your senses, like the pervasive oil upon the water.

46. The speech which is without suitable comparisons and graceful phraseology, which is inaudible or clamorous, and has inappropriate words and harsh sounding letters, cannot take possession of the heart, but is thrown away for nothing, like butter poured upon the burnt ashes of an oblation, and has no power to kindle the flame.

The blemishes of speech are all comprised in the following couplet in the Mahābhāṣya of Patānjala:—[Sanskrit: grastam [...]]

47. Whatever narrative and tales there are in any language on earth, and whatever compositions are adorned with measured sentences and graceful diction; all these are rendered perspicacious by conspicuous comparisons, as the world is enlightened by the cooling beams of the moon. Hence every sloka almost in this work, is embellished with a suitable comparison.

## CHAPTER LXXXV.

### INTERVIEW OF BRAHMĀ AND THE SUN.

Argument.—Brahmā intending to create the world, sees the orbs of light, and invokes the luminous Sun.

Vasishtha continued:—I will relate to you Rāma, agreeably to your request, the story that was narrated to me of old by Brahmā himself (the personified mind of God and the lord of creatures). The *manas* or mind produced *Manu*—the progeny of the mind; who begat the *Manujas* otherwise called *mānavas* or *manushyas*, or men—the offspring of the mind.

2. I had asked the lotus-born god once before, to tell me how these hosts of creation had come to being. (Vasishtha the offspring of Brahmā,



had his communion with his father—the first great patriarch of mankind).

3. Then Brahmā the great progenitor of men, granted my request, and related to me the apologue of Aindava in his sonorous voice. (The oracles of God were delivered in the loud noise of thunders—*brihad-vachas*).

4. Brahmā said:—All this visible world is the manifestation of the divine mind, like the circling whirl-pools and rippling curls of water on the surface of the sea. (Referring to the revolutions of heavenly bodies in the air).

5. Hear me tell you, said he, how I (the personified mind), awoke at first on the day of creation in a former kalpa, with my volition to create (expand) myself. (The volitive mind rose out of the sleeping intelligence on the dawning day of creation).

6. Erewhile I remained alone, and quietly intent upon the One at the end of the prior day (or Kalpa), by having compressed the whole creation in the focus of my mind, and hid it under the gloom of the primeval night. (Old chaos or darkness that reigned over the surface of the deep before the dawn of light. *Tama āsit, tamasāgūdhamagra*. There was darkness enveloping all things. Sruti).

7. At the end of the chaotic night I awoke as from a deep sleep; and performed my matins as it is the general law (of all living beings). I opened my eyes with a view to create, and fixed my look on the vacuum all about me.

(When that spirit sleeps it is night, and when it awakes, it is a day of recreation (resurrection). Manu).

8. As far as I viewed, it was empty space and covered by darkness, and there was no light of heaven. It was unlimitedly extensive, all void and without any boundary. (Infinite space existed ere creation came into existence. Sruti. All was *teom* and *beom* or *tama* and *vyoma*).

9. Being then determined to bring forth the creation, I began to discern the world in its simple (ideal) form within me, with the acuteness of my understanding (*i. e.* I looked into the prototypes or models of things contained in the Mind).

10. I then beheld in my mind the great cosmos of creation, set unobstructed and apart from me in the wide extended field of vacuity. (The archetypes of our ideas, are the things existing out of us. Locke. Our ideas though seen within us, form no part of ourselves or our being).

11. Then the rays of my reflexion stretched out over them, from amidst the lotus-cell of my abode, and sat in the form of ten lotus-born Brahmās over the ten orbs (planets) of this world; like so many swans brooding upon their eggs. (The spirit of God that dove-like sat, brooding over the deep. Milton).

12. Then these separate orbs (mundane eggs), brought forth, to light multitudes of beings, amidst their transparent aqueous atmospheres. (All worlds girt by their covercles of watery ether or nebulous clouds, teemed with productions of every kind).

13. Thence sprang the great rivers and the roaring seas and oceans; and thence again rose the burning lights and blowing winds of the firmament. (The atmospheric water is the source of all things).

14. The gods began to sport in the etherial air, and men moved about on the earth, and demons and serpents were confined in their abodes underneath the ground. (The gods are called *devas* from their sporting in the regions of light—*dividevāḥ divyanti*. Men are *pārthivas* from *prithvī* the earth, and demons are called infernal from their abode in the *infrapātāla* or antipodes).

15. The wheel of time turns with the revolution of seasons and their produce, and it adorns the earth with her various productions by change of the seasons.

16. Laws were fixed for all things on all sides, and human actions were regulated in the *smritis* as right or wrong, and producing as their fruits, the reward of heaven or the torments of hell. (And Brahmā appointed to all beings their several laws. Manu. And there is no single atom that goes beyond its appointed law—nature or *dharma*, which is an attribute of the Great God).

17. All beings are in pursuit of their enjoyments and liberty, and the more they strive for their desired objects, the better they thrive in them. (The gloss makes the pursuit of earthly enjoyments to be the cause of pain and hell, and that of liberation from them to be productive of heavenly bliss).

18. In this way were the sevenfold worlds and continents, the septuple oceans and the seven boundary mountains, brought to existence, and they continue to exist until their final dissolution at the end of a *Kalpa* period (which is determined by the *Kalpa* or will of God).

19. The primeval darkness fled before light from the face of open lands, and took its refuge in mountain caverns and hollow caves; it abides in some places allied with light, as in the shady and sunny forest lands

and lawns.

20. The azure sky like a lake of blue lotuses, is haunted by fragments of dark clouds, resembling swarms of black-bees on high; and the stars twinkling in it, liken the yellow filaments of flowers shaken by the winds.

21. The huge heaps of snow setting in the valleys of high hills, resemble the lofty *simula* trees beset by their pods of cotton.

22. The earth is encircled by the polar mountains serving as her girdles, and the circles of the polar seas serving as her sounding anklets and trinkets. She is girt by the polar darkness as by a blue garment, and studded all about with gems, growing and glowing in the bosoms of her rich and ample mines and seas.

(The lokāloka or polar mountain, is so called from its having eternal light and night on either side, turned towards or beyond the solar light).

23. The earth covered over by the garniture of her verdure, resembles a lady sitting begirt by her robes; and having the produce of paddy for her victuals; and the busy buzz of the world for her music.

24. The sky appears as a bride veiled under the sable mantle of night, with the glittering chains of stars for her jewels. The season fruits and flowers hanging in the air, resemble wreaths of lotuses about her person.

25. The orbs of worlds appear as the beautiful fruits of pomegranates, containing all their peoples in them, like the shining grains of granites in the cells of those fruits.

26. The bright moon-beams stretching both above and below and all around the three sides, appear as the white sacred thread, girding the world above and below and all about; or as the stream of Gangā running in three directions in the upper, lower and nether worlds.

27. The clouds dispersing on all sides with their glittering lightnings, appear as the leaves and flowers of aerial forests, blown away by the breezes on all sides.

28. But all these worlds with their lands and seas, their skies and all their contents, are in reality as unreal as the visionary dreams; and as delusive as the enchanted city of the Fairy land.

29. The gods and demons, men and serpents, that are seen in multitudes in all worlds, are as bodies of buzzing gnats, fluttering about the

*dumbura*—fig trees. (Udumbara is the *ficus religiosa*—*yajnadumbura* or sacred fig tree. It is by the orthographical figure aphaeresis or elision of the initial, that *udumbara* is made *dumbura*, *vulgo*).

30. Here time is moving on with his train of moments and minutes, his ages, *yugas* and *kalpas*, in expectation of the unforeseen destruction of all things. (Time devours and destroys all things).

31. Having seen all these things in my pure and enlightened understanding, I was quite confounded to think, whence could all these have come into being. (The first inquiry into the cause and origin of beings).

32. Why is it that I do not see with my visual organs, all that I perceive, as a magic scene spread out in the sphere of my Mind?

33. Having looked into these for a long time with my steadfast attention, I called to me the brightest sun of these luminous spheres and addressed him saying:—(The first address of Brahmā to the sun, corresponds with Adam's address to that luminary. "Thou glorious sun nature's first born and the light and life &c." Milton).

34. Approach to me, O god of gods, luminous sun! I welcome thee to me! Having accosted him thus, I said:—

35. Tell me what thou art and how this world with all its bright orbs came to being; if thou knowest aught of these, then please reveal it to me.

36. Being thus addressed, he looked upon me, and then having recognized me, he made his salutation, and uttered in graceful words and speech.

37. The sun replied:—Thou lord! art the eternal cause of these false phenomena, how is it then that thou knowest it not, but askest me about the cause thereof?

38. But shouldst thou, all knowing as thou art, take a delight in hearing my speech, I will tell thee of my unasked and unthought of production, which I beg thee to attend to.

39. O great Spirit! this world being composed of reality and unreality in its twofold view, beguiles the understanding to take it sometimes for a real and at others for an unreal thing. It is the great mind of the Divine Soul, that is thus employed in these incessant and unceasingly endless creations for its diversion. (The soul is the animating power, and the mind is the principle of action. Metaphysically, the soul is an individual name; the mind is a generic term or genus. The soul is opposed to body, the mind to matter. The soul is the principle of

animation, the mind of volition. The soul is the mind of a certain being, the mind is the soul without its personality).

## CHAPTER LXXXVI.

### STORY OF INDU AND HIS SONS.

Argument. The Sun's Narrative of Indu and his Devotion.

The Sun continued:—It was, my lord! only the other day of one of thy by gone kalpas, and at the foot of a mount, beside the table-land of mount Kailāsa standing in a corner of the continent of Jambudvīpa:—(A kalpa is one day of Brahmā, and occupies the whole duration of a creation from its beginning to the end, which is called the Kalpānta or night of the god. This agrees with the seven days of creation in the book of Genesis, which are supposed to embrace so many long ages of creation).

2. That there lived a man by name of Suvarṇajatā together with all his sons and their progeny, who had rendered that spot a beautiful and pleasant habitation. (The gloss says they were the patriarchs of mankind, settled first on the table-land and at the foot of the Himālayas).

3. There lived among them a Brāhman by name of Indu, a descendant of the patriarch Kasyapa, who was of a saintly soul, virtuous and acquainted with divine knowledge.

4. He resided in his residence with all his relatives, and passed his time agreeably in company with his wife, who was dear to his heart as his second self. (That, woman is *ardhāṅga* or half of the body of man, is established in Hindu law; and represented in mythology in the androgyne figures of Hara-Gaurī and Umā-Maheswara).

5. But there was no issue born of this virtuous pair, as there grows no grass in a sterile soil; and the wife remained discontented at the unfruitfulness of her efflorescence or seed.

6. With all the purity and simplicity of their hearts, and the beauty and gracefulness of their persons and manners; they were as useless to the earth, as the fair and straight stem of the pure paddy plant, without its stalk of corn. The discontented pair then repaired to the mountain, in order to make their devotion for the blessing of progeny.

7. They ascended the Kailāsa mountain, which was unshaded by shady

trees, and unpeopled by living beings; and there they stood fixed on one side, like a couple of trees in the barren desert.

8. They remained in their austere devotion, subsisting upon liquid food which supported the trees also. They drank but a draught of water, which they held in the hollow of their palms, from a neighbouring cascade at the close of the day. (There is no single word for a *gandusha* or *chuluka* of water in English; the word handful being equivalent to *mushti* and *prastha*).

9. They remained standing and unmoved as immovable trees, and continued long in that posture, in the manner of an erect wood in heat and cold. (*Vārکشिवritti* means intense meditation conducted by forgetting one's self to wood or stone).

10. They passed in this manner the period of two ages, before their devotion met with the approbation of the god, who bears the crescent of the moon on his forehead. (This crescent was no doubt the missile disk, which the war-like god Siva held on his head in the manner of the Sheiks).

11. The god advanced towards the parching pair, with the cooling moon-beams on his forehead; as when that luminary casts her dewy light on the dried trees and scorched lotuses, under the burning sun beams of a summer day.

12. The god, mounted on his milk-white bull, and clasping the fair Umā on his left, and holding the beaming moon on his head, appeared to them, as the vernal season was approaching to a green wood (or furze), with strewing flowers upon them. (There is an alliteration of *soma* and *soma* in the double sense of Uma and the moon. This kind of play upon words is very characteristic of metaphysical writers in all ages, as *Alethes melethon*. Lewis Hist. Phil. I. 69).

13. They with brightening eyes and faces beheld the god, as the lotuses hail the appearance of the comely moon; and then bowed down to the god of the silvery bow and snow white countenance. (Kālidāsa in his Mahāpadya, has heaped all these and many more ensigns of whiteness on the hoary Hara of Himālaya).

14. Then the god rising to their view like the full moon, and appearing in the midst of the heaven and earth, spoke smilingly unto them in a gentle and audible voice; the breath of which refreshed them, like the breath of spring reviving the faded plants of the forest.

15. The god said:—I am pleased with thy devotion, O Brāhman! prefer thy prayer to me, and have thy desired boon granted to thee immediately.

16. The Brāhman replied:—O Lord of gods, deign to favour me with ten intelligent male children. Let these be born of me to dispel all my sorrows (for want of a male issue).

17. The sun rejoined:—The god said, be it so, and then disappeared in the air; and his great body passed through the etherial path, like the surge of the sea with the tremendous roar of thunders.

18. The Brāhmanic couple then returned to their home with gladness of their hearts, and appeared as the reflexions of the two divinities Siva and Umā in their persons. (The god Siva otherwise called Hara, bears every resemblance to Hercules (Harakula) the son of Jove (Siva); and his consort Umā to Omphale the wife of Hercules. Todd's Rajasthan).

19. Returning there, the Brāhmani became big with child, by the blessing she had got of her god Siva.

20. She appeared as a thick cloud heavy with rain water, in the state of her full pregnancy; and brought forth in proper time (of child-birth), a boy as beautiful as the digit of the new moon.

21. Thus there were born of her ten sons in succession, all as handsome as the tender sprouts of plants; and these grew up in strength and stature, after they had received their sacramental investitures.

22. In course of a short time, they attained their boyhood, and became conversant in the language of the gods (Sanskrit); as the mute clouds become sonorous in the rainy season. (The Sanskrita, says Sir W. Jones, is more sonorous than Latin. It is the voice of gods, which is as high sounding as the roaring of clouds).

23. They shone in their circle with the lustre of their persons, as the resplendent orbs of the sky burn and turn about in their spheres.

24. In process of time these youths lost both their parents, who shuffled off their mortal coil to go to their last abode (*i. e.* to be amalgamated with the person of Brahmā, with which they were acquainted by their proficiency in yoga divinity).

25. Being thus bereft of both their parents, the ten Brāhman lads left their home in grief, and repaired to the top of the Kailāsa mountain, to pass there their helpless lives in mourning.

26. Here they conversed together about their best welfare, and the right course that they should take to avoid the troubles and miseries of life.

27. They parleyed with one another on the topics, of what was the best good (*Summum bonum*) of humanity in this world of mortality, and many

other subjects (which form the common places in ethics), such as:—

28. What is true greatness, best riches and affluence, and the highest good of humankind? What is the good of great power, possessions, chiefship and even the gain of a kingdom? What forms the true dignity of kings, and the high majesty of emperors?

29. What avails the autocracy of the great Indra, which is lost in one moment (a moment's time of Brahmā). What is that thing which endures a whole kalpa, and must be the best good as the most lasting?

30. As they were talking in this manner, they were interrupted by the eldest brother, with a voice as grave, as that of the leader of a herd of deer to the attentive flock.

31. Of all kinds of riches and dignities, there is one thing that endureth for a whole kalpa, and is never destroyed; and this is the state of Brahmā, which I prize above all others.

32. Hearing this, the good sons of Indu exclaimed all in one voice saying:—Ah! well said; and then they honoured him with their mild speeches.

33. They said: How—O brother, can it be possible for us to attain to the state of Brahmā, who is seated on his seat of lotuses, and is adored by all in this world?

34. The eldest brother then replied to his younger brothers saying:—"O you my worthy brothers, do you do as I tell you, and you will be successful in that.

35. Do you but sit in your posture of *padmāsana*, and think yourselves as the bright Brahmā and full of his effulgence; and possessing the powers of creation and annihilation in yourselves". (Padmāsana is a certain posture with crossed legs for conducting the yoga).

36. Being thus bid by the eldest brother, the younger brothers responded to him by saying "*Amen*;" and sat in their meditation together with the eldest brother, with gladness of their hearts.

37. They remained in their meditative mood, like the still pictures in a painting; and their minds were concentrated in the inmost Brahmā, whom they adored and thought upon, saying:—

38. Here I sit on the pericarp of a full blown lotus, and find myself as Brahmā—the great god, the creator and sustainer of the universe.

39. I find in me the whole ritual of sacrificial rites, the Vedas with



their branches and supplements and the Rishis; I view in me the Sarasvatī and Gāyatrī mantras of the Veda, and all the gods and men situated in me.

40. I see in me the spheres of the regents, of the world, and the circles of the Siddhas revolving about me; with the spacious heaven bespangled with the stars.

41. I see this terraqueous orb ornamented with all its oceans and continents, its mountains and islands, hanging as an earring in the mundane system.

42. I have the hollow of the infernal world, with its demons, and Titans, and serpents and dragons within myself; and I have the cavity of the sky in myself, containing the habitations and damsels of the immortals.

43. There is the strong armed Indra, the tormentor of the lords of peoples; the sole lord of the three worlds, and the receiver of the sacrifices of men.

44. I see all the sides of heaven spread over by the bright net of the firmament; and the twelve suns of the twelve months dispensing their ceaseless beams amidst it.

45. I see the righteous regents of the sky and the rulers of men, protecting their respective regions and peoples with the same care, as the cowherds take for protection of their cattle.

46. I find every day among all sorts of beings, some rising and falling, and others diving and floating, like the incessant waves of the sea. (Everything is changing in the changeful world).

47. It is I (the Ego) that create, preserve and destroy the worlds, I remain in myself and pervade over all existence, as the lord of all.

48. I observe in myself the revolution of years and ages, and of all seasons and times, and I find the very *time*, to be both the creator and destroyer of things.

49. I see a *Kalpa* passing away before me, and the night of Brahmā (dissolution) stretched out in my presence; while I reside for ever in the Supreme soul, and as full and perfect as the Divine Spirit itself. (Immortality of the human soul and its unity with the Divine).

50. Thus these Brāhmans—the sons of Indu, remained in this sort of meditation, in their motionless postures like fixed rocks, and as images hewn out of stones in a hill.

51. In this manner these Brāhmans continued for a long period in their devotion, being fully acquainted with the nature of Brahmā, and possest of the spirit of that deity in themselves. They sat in their posture of the *padmāsana* on seats of kusa grass, being freed from the snare of the fickle and frivolous desires of this false and frail world.

It is evident from this instance of the Brāhmans' devotion, that it consisted of the contemplation of every thing in the world in the mind of man; like that of the whole universe in the mind of God. It is the subjective view of the objective that forms what is truly meant by yoga meditation and nothing beside.

## CHAPTER LXXXVII.

### ANALECTA OF THE CELESTIAL SPHERES.

Argument:—The Spiritual body or soul, is not destroyed by destruction of the material Body.

The Sol said:—O great father of creation! thus did these venerable Brāhmans, remain at that spot, occupied with these various thoughts (of existence) and their several actions in their minds for a long time. (This sort of yoga meditation is called *Sārūpya*, or approximation of one to the divine attribute, of thinking on the States and functions of all things in the world in one's self).

2. They remained in this state (of abstraction), until their bodies were dried up by exposure to the sun and air, and dropped down in time like the withered leaves of trees. (This is called the *Samādhi* yoga or absorption in meditation, until one's final extinction or Euthanasia in the Spirit).

3. Their dead bodies were devoured by the voracious beasts of the forest, or tossed about as some ripe fruits by the monkeys on the hills, (to be food for greedy vultures and hungry dogs).

4. These Brāhmans, having their thoughts distracted from outward objects, and concentrated in Brahmāhood, continued in the enjoyment of divine felicity in their Spirits, until the close of the kalpa age at the end of the four yugas.

(The duration of a day of Brahmā extends over a kalpa age composed of four yugas, followed by his night of *kalpānta*, when he becomes extinct

in his death-like sleep, the twin brother of death. *Ho hupnos esti didumos adelphos thanatou*).

5. At the end of the kalpa, there is an utter extinction of the solar light, by the incessant rains poured down by the heavy Pushkara and Avartaka clouds at the great deluge (when the doors of heaven were laid open to rain in floods on earth. Genesis).

6. When the hurricane of desolation blew on all sides, and buried all beings under the Universal ocean (which covered the face of the earth).

7. It was then thy dark night, and the previous creation slept as in their yoga-*nidrā* or hypnotic trance in thy sleeping self. Thus thou continuing in thy spirit, didst contain all things in thee in their spiritual forms. (Darkness reigned on the deep, and the spirit of God viewed everything in itself).

8. Upon thy waking this day with thy desire of creation, all these things are exhibited to thy view, as a copy of all that was in thy inmost mind or Spirit already. (So it is upon our waking from sleep, we come to see a *fac-simile* of all that lay dormant in the sleeping mind).

9. I have thus related to you O Brahmā! how these ten Brāhmans were personified as so many Brahmās; these have become the ten bright orbs situated in the vacuous sphere of thy mind. (An English poet has expressed the holy soul to appear as a luminary in heaven).

10. I am the one eldest among them, consecrated in this temple of the sky, and appointed by thee, O lord of all! to regulate the portions of time on earthly beings.

11. Now I have given you a full account of the ten orbs of heaven, which are no other than the ten persons united in the mind of Brahmā, and now appearing as detached from him. (Mentally viewed, everything is found situated in the mind, but when seen with open eyes, it seems to be set apart from us. Have therefore your thoughts or your sights as you may choose).

12. This beautiful world that you behold, appearing to your view, with all its wonderful structures, spread out in the skies, serves at best as a snare to entrap your senses, and delude your understanding, by taking the unrealities as realities in your mind. (Brahmā the Demiurgus, being but architect of the world, and a person next to or an emanation of the mind of God, had not the intelligence of the soul, to discern the innate ideas, which represented themselves in the outer creation).

## CHAPTER LXXXVIII.

### INDIFFERENCE OF BRAHMĀ.

Argument.—That God expects nothing from his creation.

Brahmā said:—O Brāhman! that art the best of Brāhmists (Brāhmos), the God Sol having thus spoken of the ten Brāhmanas to Brāhma (me), held his silence. (Here is a tautology of the word Brāhman in the fashion of metaphysicians in its several homonymous significations. This is an address of Brahmā to Vasishtha—the Brāhman and Brahmist, relating the Brāhmanas).

2. I then thought upon this for sometime in my mind, and said afterwards, O Sol, Sol! do thou tell me at present what I am next to create. (Brahmā's asking the sun about what he was next to create, bears allusion to his works of creation during the six days of genesis, which was directed by the course of the sun—his morning and evening),

3. Tell me thou sun, what need is there of my making any more worlds, after these ten orbs have come into existence. (These ten orbs are the ten planetary bodies belonging to the solar system).

4. Now O great sage! the sun having long considered in his mind about what I wanted him to tell, replied to me in the following manner in appropriate words.

5. The sun said:—What need hast thou of the act of creating, my lord! that art devoid of effort or desire? This work of creation is only for thy pleasure (and not for any use to thee).

6. Thou lord that art free from desires, givest rise to worlds, as the sunbeams raise the waters, and the sunshine is accompanied by the shadow (as its inseparable companion).

7. Thou that art indifferent to the fostering or forsaking of thy body (*i. e.* either to live or die), needst have nothing to desire nor renounce for thy pleasure or pain. (No gain or loss can add to the joy or grief of the apathetic philosophic mind).

8. Thou, O Lord of creatures! dost create all these for the sake of thy pleasure only, and so dost thou retract them all in thyself, as the sun gives and withdraws his light by turns. (Creation and annihilation are the acts of expansion and subtraction of all things, from and in the supreme spirit).

9. Thou that art unattached to the world, makest thy creation out of the work of love to thee, and not of any effort or endeavour on thy part.

10. If thou desist from stretching the creation out of the Supreme Spirit, what good canst thou derive from thy inactivity? (Wherefore it is better to do and produce something than nothing).

11. Do thy duty as it may present itself to thee, rather than remain inactive with doing nothing. The dull person who like the dirty mirror, does not reflect the image, comes to no use at all.

12. As the wise have no desire of doing anything which is beyond their reach, so they never like to leave out anything which is useful, and presents itself before them. (Nor long for more, nor leave out your own. Or, Act well thy part &c.).

13. Therefore do thy work as it comes to thee, with a cheerful heart, and calmness of mind; with a tranquil soul, as if it were in thy sleep, and devoid of desires which thou canst never reap.

14. As thou dost derive pleasure, O Lord of worlds! in forming the orbs of the sons of Indu, so the lord of gods will give thee thy reward for thy works of creation.

15. The manner in which, O lord, thou seest the worlds with the eyes of thy mind, nobody can see them so conspicuously with their external organs of vision; for who can say by seeing them with his eyes, whether thy are created or increate.

16. He who has created these worlds from his mind, it is he alone that can behold me face to face, and no other person with his open eyes.

17. The ten worlds are not the work of so many Brahmās as it appeared to thee before; and no body has the power to destroy them, when they are seated so firmly in the mind. (It may be easy to destroy all visible objects, but not to efface the impressions of the mind (memory)).

18. It is easy to destroy what is made by the hand, and to shut out the sensible objects from our perception; but who can annul or disregard what is ascertained by the mind.

19. Whatever belief is deep-rooted in the minds of living beings, it is impossible to remove it by any body, except by its owner (by change of his mind or its forgetfulness).

20. Whatever is habituated to confirmed belief in the mind, no curse can remove it from the mind, though it can kill the body.

21. The principle that is deeply rooted in the mind, the same forms the man according to its stamp; it is impossible to make him otherwise by any means, as it is no way possible to fructify a rock by watering at its root like a tree.

## CHAPTER LXXXIX.

### STORY OF INDRA AND AHALYĀ.

Argument. A Rooted Belief is not to be shaken by others as in the case of Lovers.

The Sol said:—The mind is the maker and master of the world; the mind is the first supreme Male: Whatever is done by the Mind (intentionally), is said to be done; the actions of the body are held as no acts.

2. Look at the capacity of the mind in the instance of the sons of Indu; who being but ordinary Brāhmans, became assimilated to Brahmā, by their meditation of him in their minds.

3. One thinking himself as composed of the body (*i. e.* a corporeal being), becomes subject to all the accidents of corporeality: But he who knows himself as bodiless (an incorporeal being), is freed from all evils which are accidental to the body.

4. By looking on the outside, we are subjected to the feelings of pain and pleasure; but the inward-sighted yogi, is unconscious of the pain or pleasure of his body. (Lit. of what is pleasant or unpleasant to the body).

5. It is thus the mind that causes all our errors in this world, as it is evidenced in the instance of Indra and his consort Ahalyā (related in the ancient legends).

6. Brahmā said:—Tell me, my Lord Sol, who was this Indra, and who that Ahalyā, by the hearing of which my understanding may have its clear-sightedness.

7. The sun said:—It is related my lord! that there reigned in former times a king at Magadha (Behar), Indra-dyumna by name, and alike his namesake (in prowess and fame).

8. He had a wife fair as the orb of moon, with her eyes as beautiful as

lotuses. Her name was Ahalyā and she resembled Rohinī—the favourite of moon.

9. In that city there lived a palliard at the head of all the rakes; he was the intriguing son of a Brāhman, and was known by the same name of Indra.

10. Now this queen Ahalyā came to hear the tale of the former Ahalyā wife of Gotama, and her concupiscence related to her at a certain time.

11. Hearing of that, this Ahalyā felt a passion for the other Indra, and became impatient in the absence of his company; thinking only how he should come to her.

12. She was fading as a tender creeper thrown adrift in the burning desert, and was burning with her inward flame, on beds of cooling leaves of the watery lotus and plantain trees.

13. She was pining amidst all the enjoyments of her royal state, as the poor fish lying exposed on the dry bed of a pool in summer heat.

14. She lost her modesty with her self possession, and repeated in her phrenzy, "here is Indra, and there he comes to me."

15. Finding her in this pitiable plight, a lady of her palace took compassion on her, and said, I will safely conduct Indra before your ladyship in a short time.

16. No sooner she heard her companion say "I will bring your desired object to you," than she oped her eyes with joy, and fell prostrate at her feet, as one lotus flower falls before another.

17. Then as the day passed on, and the shade of night covered the face of nature, the lady made her haste to the house of Indra—the Brāhman's boy.

18. The clever lady used her persuasions as far as she could, and then succeeded to bring with her this Indra, and present him before her royal mistress forthwith.

19. She then adorned herself with pastes and paints, and wreaths of fragrant flowers, and conducted her lover to a private apartment, where they enjoyed their fill.

20. The youth decorated also in his jewels and necklaces delighted her with his dulcet caresses, as the vernal season renovates the arbour with his luscious juice.

21. Henceforward this ravished queen, saw the world full with the figure of her beloved Indra, and did not think much of all the excellences of her royal lord—her husband.

22. It was after sometime, that the great king came to be acquainted of the queen's amour for the Brāhman Indra, by certain indications of her countenance.

23. For as long as she thought of her lover Indra, her face glowed as the full blown lotus, blooming with the beams of her moon like lover.

24. Indra also was enamoured of her with all his enraptured senses, and could not remain for a moment in any place without her company.

25. The king heard the painful tiding of their mutual affection, and of their unconcealed meetings and conferences with each other at all times.

26. He observed also many instances of their mutual attachment, and gave them his reprimands and punishments, as they deserved at different times.

27. They were both cast in the cold water of a tank in the cold weather, where instead of betraying any sign of pain, they kept smiling together as in their merriment.

28. The king then ordered them to be taken out of the tank, and told them to repent for their crimes; but the infatuated pair, was far from doing so, and replied to the king in the following manner.

29. Great King! As long we continue to reflect on the unblemished beauty of each other's face, so long are we lost in the meditation of one another, and forget our own persons.

30. We are delighted in our persecutions, as no torment can separate us from each other, nor are we afraid of separation, though O King, you can separate our souls from our bodies.

31. Then they were thrown in a frying pan upon fire, where they remained unhurt and exclaimed, we rejoice, O King! at the delight of our souls in thinking of one another.

32. They were tied to the feet of elephants, to be trampled down by them; but they remained uninjured and said, King we feel our hearty joy at the remembrance of each other.

33. They were lashed with rods and straps, and many other sorts of scourges, which the king devised from time to time.



34. But being brought back from the scourging ground, and asked about their suffering, they returned the same answer as before; and moreover, said Indra to the King, this world is full with the form of my beloved one.

35. All your punishments inflict no pain on her also, who views the whole world as full of myself. (We see our beloved in every shape. Hafiz. A thousands forms of my love, I see around me. Urfi. *"berundaruna man sad surate O paidast" id*).

36. Therefore all your punishments to torment the body, can give no pain to the mind (soul); which is my true self, and constitutes my personality (*purusha*), which resides in my person (*purau sete*).

37. This body is but an ideal form, and presents a shadowy appearance to view; you can pour out your punishments upon it for a while; but it amounts to no more than striking a shadow with a stick. (The body is a thing that my senses inform me, and not an occult something beyond the senses. Berkeley. Man can inflict the (unsubstantial) body, and not the (substantial) spirit within. Gospel).

38. No body can break down the brave (firm) mind; then tell me great king! what the powers of the mighty amount to? (The mind is invulnerable, and no human power can break its tenor).

39. The causes that conspire to ruffle the tenor of the resolute mind, are the erroneous conceptions of external appearances. It is better therefore to chastise such bodies which mislead the mind to error. (The certainty of the uncertainty of our bodies, is the only certain means for the certitude of our minds and safety of our souls; and better is it for us that our bodies be destroyed, in order to preserve our minds and souls intact).

40. The mind is firm for ever that is steadfast to its fixed purpose. Nay it is identified with the object which it has constantly in its thoughts. (This is called mental metamorphosis or assimilation to the object of thought, as there is a physical transformation of one thing to another form by its constant contact with the same; such as by the law of chemical affinities, which is termed yoga also in Indian medical works).

41. Being and not being are words applicable to bodies (and are convertible to one another); but they do not apply to the mind; since what is positive in thought, cannot be negated of it in any wise.

42. The mind is immovable and cannot be moved by any effort like mobile bodies. It is impregnable to all external actions, and neither your anger or favour (*barasāpa*), can make any effect on it.

43. It is possible for men of strong resolutions to change the coarse of their actions; but where is such a strong minded man to be found, who is able to withstand or change the current of his thought?

44. It is impossible to move the mind from its fixed fulcrum, as it is impracticable for tender stags to remove a mountain from its base. This black-eyed beauty is the fixed prop of my mind. (The black eyed beauty of India and Asia, is very naturally opposed to the blue eyed maid of Homer and Europe).

45. She is seated in the lofty temple of my mind, as the goddess *bhavānī* (Juno) on the mount Kailāsa (Olympus); and I fear nothing as long I view this beloved preserver of my life and soul before me. (The Persian poet Urfi uses the same simile of the temple and mind in the hemistich or distich. "I see her image in my inward shrine, as an idol in the temple of an idolatrous land)."

46. I sit amidst the conflagration of a burning mountain in summer's heat, but am cooled under the umbrage of her showering cloud, wherever I stand or fall.

47. I think of nothing except of that sole object of my thought and wish, and I cannot persuade myself, to believe me as any other than Indra the lover of Ahalyā.

48. It is by constant association, that I have come to this belief of myself; nor can I think of me otherwise than what is in my nature; for know, O King! The wise have but one and the same object in their thought and view. (So says Hafiz:—If thou wilt have her, think not of another).

49. The mind like the Meru, is not moved by threat or pity; it is the body that you can tame by the one or other expedient. The wise, O King! are masters of their minds, and there is none and nothing to deter them from their purpose.

50. Know it for certain, O King, that neither these bodies about us, nor these bodies and sensations of ours are realities. They are but shows of truth, and not the movers of the mind: but on the contrary, it is the mind which supplies the bodies, and senses with their powers of action; as the water supplies the trees and branches with their vegetative juice.

51. The mind is generally believed as a sensuous and passive principle, wholly actuated by the outward impressions of senses; but in truth it is the mind, which is the active and moving principle of the organs of action. Because all the senses become dormant in absence of the action of the mind; and so the functions of the whole creation are at a stop,

without the activity of the Universal Mind—*anima mundi*. (See Psychology and Mental Philosophy).

## CHAPTER LXXXX.

### LOVE OF THE FICTITIOUS INDRA AND AHALYÁ.

Argument. Curses have power on the body, and not upon the mind.

The Sol said:—The lotus-eyed king thus defied by this perverse Indra, addressed the sage Bharata, who was sitting by him (in the court-hall).

2. The king spoke:—Lord, you are acquainted with all morality, and seest this ravisher of my wife, and hearest the arrogant speech, that he utters before our face.

3. Deign, O great sage! pronounce thy fulmination upon him without delay; because it is a breach of justice to spare the wicked, as it is to hurt the innocent.

4. Being thus besought by the great king, Bharata the best of the wise *munis*; considered well in his mind, the crime of this wicked soul Indra.

5. And then pronounced his imprecation by saying:—"Do you, O reprobate sinner, soon meet with thy perdition, together with this sinful woman, that is so faithless to her husband."

6. Then they both replied to the king and his venerable sage, saying,—"what fools must ye be, to have thus wasted your imprecation, the great gain of your devotion, on our devoted heads (knowing that our souls are invincible).

7. The curse you have pronounced, can do us very little harm; for though our bodies should fall, yet it cannot affect our inward minds and spirits (which are unchangeable).

8. The inner principle of the soul, can never be destroyed by any body and anywhere; owing to its inscrutable, subtile and intellectual nature.

9. The Sol added:—This fascinated pair, that were over head and ears in love, then fell down by effect of the denunciation, as when the lopped branches fall upon the ground from the parent tree.

10. Being subjected to the torment of transmigration, they were both born as a pair of deer in mutual attachment, and then as a couple of turtle doves in their inseparable alliance.

11. Afterwards, O lord of our creation, this loving pair came to be born as man and woman, who by their practice of austerities, came to be reborn as a Brāhmana and Brāhmanī at last.

12. Thus the curse of Bharata, was capable only of transforming their bodies; and never to touch their minds or souls which continued in their unshaken attachment in every state of their transfiguration (or metamorphosis of the body only, and no metempsychosis of the soul).

13. Therefore wherever they come to be reborn in any shape they always assume by virtue of their delusion and reminiscence, the form of a male and female pair.

14. Seeing the true love which subsisted between this loving pair in the forest, the trees also become enamoured of the other sex of their own kinds. (This refers to the attachment of the male and female flowers, long before its discovery by Linnaeus).

## CHAPTER LXXXI.

### INCARNATION OF THE LIVING SOUL OR JÍVA.

Argument. The Mind is the cause of all its creations.

The Sol continued:—Therefore I say, my lord! that the mind like time, is indestructible of its nature, and the inavertible imprecation of the sage, could not alter its tenor.

2. Therefore it is not right for thee, O great Brahmā! to destroy the ideal fabric of the air-drawn world of the sons of Indu, because it is improper for great souls, to put a check to the fancies of others (but rather to let every one to delight in his own hobby horse and romantic visions).

3. What thing is there, O lord of lords! that is wanting in thee in this universe of so many worlds, that should make thy great soul, to pine for the air built worlds of Indu's sons? (It is not for noble minds to pine for the greatness of others, nor repine at the loss which they may sustain).

4. The mind is verily the maker of worlds, and is known as the prime Male—Purusha (the Demiurgus or Protogonus). Hence the mind that is fixed to its purpose, is not to be shaken from it by the power of any imprecation or by virtue of any drug or medicine, or even by any kind of chastisement.

5. The mind which is the image of every body, is not destructible as the body, but remains forever fixed to its purpose. Let therefore the Aindavas continue in their ideal act of creation (as so many Brahmās themselves).

6. Thou lord that hast made these creatures, remain firm in thy place, and behold the infinite space which is spread out before thee, and commensurate with the ample scope of thy understanding, in the triple spheres of thy intellect and mind, and the vast vacuity of the firmament (*i. e.* the infinitude of the etherial vacuum is co-extensive with the amplitude of Brahmā's mind, and the plenitude of creations).

7. These three fold infinities of etherial, mental and intellectual spaces, are but reflexions of the infinite vacuity of divine intellect, and supply thee, O Brahmā, with ample space for thy creation of as many worlds at thy will.

8. Therefore thou art at liberty to create *ad libitum*, whatever thou likest and think not that the sons of Indu, have robbed thee of anything; when thou hast the power to create everything.

9. Brahmā said:—After the sun had spoken to me in this manner, concerning the Aindava and other worlds, I reflected awhile on what he said, and then answered him saying:—

10. Well hast thou said, O sun, for I see the ample space of air lying open before me; I see also my spacious mind and the vast comprehension of my intellect, I will therefore go on with my work of creation forever.

11. I will immediately think about multitudes of material productions, whereof O sun! I ordain thee as my first Manu or progeny, to produce all these for me. (The sun light was the first work of creation, and the measure of all created beings, by his days and nights or mornings and evenings).

12. Now produce all things as thou wilt, and according to my behest, at which the refulgent sun readily complied to my request.

13. Then this great luminary stood confest with his bipartite body of light and heat; with the first of which he shone as the sun in the midst

of heaven.

14. With the other property of the heat of his body, he became my Manu or agent in the nether worlds. (The solar heat or calor, is the cause of growth upon earth).

15. And here he produced all things as I bade him do, in the course of the revolutions of his seasons.

16. Thus have I related to you, O sagely Vasishtha! all about the nature and acts of the mind, and omnipotence of the great soul; which infuses its might in the mind in its acts of creation and production.

17. Whatever reflexion is represented in the mind, the same is manifested in a visible form, and becomes compact and stands confest before it. (The ideal becomes visible or the noumenal is exprest in the phenomenal).

18. Look at the extraordinary power of the mind, which raised the ordinary Aindava Brāhmans to the rank of Brahmā, by means of their conception of the same in themselves.

19. As the living souls of the Aindavas, were incorporated with Brahmā, by their intense thought of him in them (or by their mental absorption of themselves in him); so also have we attained to Brahmāhood, by means of our mental conception of that spiritual light and supreme intellect in ourselves. (So in our daily ritual, [Sanskrit: aham brahma [...] brahmaivāsmīn [...] | saccidānandarūpo 'ham [...] |]).

20. The mind is full of its innate ideas, and the figure that lays a firm hold of it, the same appears exprest without it in a visible shape; or else there is no material substance beside one's own mind. (This is the doctrine of conceptionalists, that all outward objects are but representations of our inborn ideas, in opposition to the belief of sensationalists, that the internal notions are reflections of our external sensations).

21. The mind is the wonderful attribute of the soul, and bears in itself many other properties like the inborn pungency of the pepper. (These inborn properties are the memory, imagination and other faculties of the mind).

22. These properties appear also as the mind, and are called its hyperphysical or mental faculties; while it is downright mistake on the part of some to understand them as belonging to the body. (The sāṅkhya materialists understand the internal faculties as products of the body and matter).

23. The self same mind is termed also the living principle—Jīva (Zoa), when it is combined with its purer desires; and is to be known after all to be bodiless and unknown in its nature. (The life being combined with gross desires, assumes the body for its enjoyment of them, but loosened from its fetters, it resumes its purer nature. Hence the future spiritual life, is free from grosser wishes).

24. There is no body as myself or any other person in this world, except this wondrous and self-existent mind; which like the sons of Indu, assumes the false conception of being real Brahmās themselves.

25. As the Aindavas were Brahmās in their minds, so my mind makes me a Brahmā also; it is the mind that makes one such and such, according to the conception that he entertains of himself. (We are in reality nothing, but what our minds inform us to be).

26. It is only by a conceit of my mind, that I think myself situated as a Brahmā in this place; otherwise all these material bodies, are known to be as unreal, as the vacuity of the soul wherein they abide.

27. The unsullied mind approximates the Divine, by its constant meditation of the same; but being vitiated by the variety of its desires, it becomes the living being, which at last turns to animal life and the living body. (This is called the incarnation of the living soul or the materialization of the spirit).

28. The intelligent body shines as any of the luminous orbs in the world of the Aindavas, it is brilliant with the intelligent soul, like the appearance of a visionary creation of the mind. (The body is a creature of the mind like a figure in its dream).

29. All things are the productions of the mind and reflexions of itself, like the two moons in the sky, the one being but a reflexion of the other; and as the concepts of the Aindava worlds.

30. There is nothing as real or unreal, nor a personality as I or thou or any other; the real and unreal are both alike, unless it be the conception which makes something appear as a reality which has otherwise no reality of itself.

31. Know the mind to both active and inert (*i. e.* both as spirit and matter). It is vast owing to the vastness of its desires, and is lively on account of its spiritual nature of the great God; but becomes inert by its incorporation with material objects.

32. The conception of phenomenals as real, cannot make them real, any more than the appearance of a golden bracelet, can make it gold, or the phenomenals appearing in Brahma, can identify themselves with Brahma

himself.

33. Brahma being all in all, the inert also are said to be intelligent, or else all beings from ourselves down to blocks, are neither inert nor intelligent. (Because nothing exists besides Brahma, wherefore what exists not, can be neither one nor the other).

34. It is said that the lifeless blocks, are without intelligence and perception; but every thing that bears a like relation to another, has its perception also like the other. (Hence all things being equally related to Brahma, are equally sentient also in their natures).[8]

[8] So says a spiritualistic philosopher. Think you this earth of ours is a lifeless and unsentient bulk, while the worm on her surface is in the enjoyment of life? No, the universe is not dead. This life—jīva, what is it but the pervading afflux of deific love and life, vivifying all nature, and sustaining the animal and vegetable world as well as the world of mind? These suns, systems, planets and satellites, are not mere mechanisms. The pulsations of a divine life throb in them all, and make them rich in the sense that they too are parts of the divine cosmos. Should it be objected that it proves too much; that it involves the identity of the vital principle of animals and vegetables, let us not shrink from the conclusion. The essential unity of all spirit and all life with this exuberant life from God, is a truth from which we need not recoil, even though it bring all animal and vegetable forms within the sweep of immortality. Epes Sargent.

35. Know everything to be sentient that has its perception or sensitivity; wherefore all things are possest of their perceptivity, by the like relation (sādrisya-sambandha) of themselves with the supreme soul.

36. The terms inert and sensitive are therefore meaningless, in their application to things subsisting in the same divine spirit; and it is like attributing fruits and flowers to the arbors of a barren land. The barren waste refers to the vacuum of the divine mind, and its arbours to its unsubstantial ideas, which are neither inert nor sentient like the fruits or flowers of those trees.

37. The notion or thought, which is formed by and is an act of the intellect, is called the mind; of these the portion of the intellect or intellectual part, is the active principle, but the thought or mental part is quite inert.

38. The intellectual part consists of the operation of intellection, but the thoughts or thinkables (chetyas), which are the acts of the chit or intellect are known to be inert; and these are viewed by the living soul in the erroneous light of the world (rising and sitting before it like



the sceneries of a phantasmagoria).

39. The nature of the intellect—*chit* is a pure unity, but the mind—*chitta* which is situated in the same, and thence called *chit—stha* or posited in the intellect, is a *réchauffé* or dualism of itself, and this appears in the form of a duality of the world.

40. Thus it is by intellection of itself as the other form, that the noumenal assumes the shape of the phenomenal world; and being indivisible in itself, it wanders through the labyrinth of errors with its other part of the mind.

41. There is no error in the unity of the intellect, nor is the soul liable to error, unless it is deluded by its belief of pluralities. The intellect is as full as the ocean, with all its thoughts rising and sitting in it as its endless waves.[9]

[9] The unity of all phenomena was the dream of ancient philosophy. To reduce all this multiplicity to a single principle, has been and continues to be the ever recurring problem. To the question of a unity of substance the Greek science, repeatedly applied itself; and so did the sophists of Persia and India. It was the craving for unity, which led the white men of Asia, the ancient Aryan race, to the conception of God as the one substance immanent in the universe. At first they were polytheists, but with the progress of thought their number of gods diminished, and became the authors of Veda. At last arrived to the conception of a unity of forces, of a divine power as the ultimate substratum of things. They regarded the beings of the world, as in effect, composed of two elements; the one real and of a nature permanent and absolute, and the other relative, flowing and variable and phenomenal; the one spirit and the other matter, and both proceeding from an inseparable unity, a single substance. Ibid. According to Vasishtha this single substance is the *chit* or divine intelligence, which produces the Mind, which is conversant with matter.

42. That which you call the mental part of the intellect, is full of error and ignorance; and it is the ignorance of the intellectual part, that produces the errors of egoism and personality.

43. There is no error of egoism or personality in the transcendental category of the divine soul; because it is the integrity of all consciousness, as the sea is the aggregate of all its waves and waters.

44. The belief of egoism rises as any other thought of the mind, and is as inborn in it as the water in the mirage, which does not exist really in it.

45. The term ego is inapplicable to the pure and simple internal soul;

which being vitiated by the gross idea of its concupiscence, takes the name of ego, as the thickened coldness is called by the name of frost.

46. It is the pure substance of the intellect which forms the ideas of gross bodies, as one dreams of his death in his sleep. The all-pervading intelligence which is the all inherent and omnipotent soul, produces all forms in itself, and of which there is no end until they are reduced to unity.

47. The mind manifests various appearances in the forms of things, and being of a pure etherial form, it assumes various shapes by its intellectual or spiritual body.

48. Let the learned abstain from the thoughts of the three-fold forms of the pure intellectual, spiritual and corporeal bodies, and reflect on them as the reflexions of the divine intellect in his own mind.

49. The mind being cleansed of its darkness like the mirror of its dirt, shows the golden hue of spiritual light, which is replete with real felicity, and by far more blissful than what this earthly clod of body can ever yield.

50. We should cleanse the mind which exists for ever, rather than the body which is transient and non-existent; and as unreal as the trees in the air, of which no one takes any notice.

51. Those who are employed in the purification of their bodies, under the impression that the body also is called the *ātmā* or soul (in some *sāstra*); are the atheistic *charvakas*, who are as silly goats among men.

52. Whatever one thinks inwardly in himself, he is verily transformed to its likeness, as in the instance of the Aindava Brāhmans, and of Indra and Ahalyā cited before.

53. Whatever is represented in the mirror of the mind, the same appears in the figure of the body also. But as neither this body nor the egoism of any one, is lasting for ever, it is right to forsake our desires.

54. It is natural for every body to think himself as an embodied being, and to be subject to death (while in reality it is the soul that makes the man, who is immortal owing to the immortality of the soul). It is as a boy thinks himself to be possessed of a demon of his own imagination, until he gets rid of his false apprehension by the aid of reasoning.

## CHAPTER LXXXXII.

### ON THE POWERS OF MIND.

Argument. Force of the Faculties of the Mind and Energy of Men.

Vasishtha added:—Now hear, O support of Raghu's race! what I next proposed to the lotus-born lord Brahmā, after we had finished the preceding conversation.

2. I asked him saying:—Lord! you have spoken before of the irrevocable power of curses and imprecations, how is it then that their power is said to be frustrated again by men.

3. We have witnessed the efficacy of imprecations, pronounced with potent *Mantra*—anathemas, to overpower the understanding and senses of living animals, and paralyze every member of the body. (This speaks of the incantations and charms of the Atharva Veda).

4. Hence we see the mind and body are as intimately connected with each other, as motion with the air and fluidity with the sesamum seed: (because the derangement of the one is attended by the disorganization of the other: *i. e.* of the body and mind).

5. Or that there is no body except it but be a creation of the mind, like the fancied chimeras of visions and dreams, and as the false sight of water in the mirage, or the appearance of two moons in the sky.

6. Or else why is it that the dissolution of the one, brings on the extinction of the other, such as the quietus of the mind is followed by the loss of bodily sensations?

7. Tell me, my lord! how the mind is unaffected by the power of imprecations and menace, which subdue the senses and say whether they are both overpowered by these, being the one and same thing.

8. Brahmā replied:—Know then, there is nothing in the treasure-house of this world, which is unattainable by man by means of his exertions in the right way.

9. And that all species of animal being, from the state of the highest Brahmā, down to minute insects, are *bicorpori* or endowed with two bodies the mental and corporeal (*i. e.* the mind and the body).

10. The one, that is the mental body, is ever active and always fickle; and the other is the worthless body of flesh, which is dull and

inactive.

11. Now the fleshy part of the body which accompanies all animal beings, is overpowered by the influence of curses and charms, practised by the art of incantation—*abhichāra Vidyā*. (Exorcism, the Mumbo Jumbo of the Tantras).

12. The influence of certain supernatural powers stupifies a man, and makes him dull and dumb. Sometimes one is about to droop down insensible, as spell bound persons are deprived of their external senses, and fall down like a drop of water from a lotus-leaf.

13. The mind which is the other part of the body of embodied beings, is ever free and unsubdued; though it is always under the subjection of all living beings in the three worlds.

14. He who can control his mind by continued patience on one hand, and by incessant vigilance on the other, is the man of an unimpeachable character, and unapproachable by calamity.

15. The more a man employs the mental part of his body to its proper employment, the more successful he is in obtaining the object he has in view. (*Omnium vincit vigilantia vel diligentia*).

16. Mere bodily energy is never successful in any undertaking (any more than brute force); it is intellectual activity only, that is sure of success in all attempts. (The head must guide the body).

17. The attention of the mind being directed to objects unconnected with matter, it is as vain an effort to hurt it (an immaterial object); as it is to pierce a stone with an arrow (or to beat the air).

18. Drown the body under the water or dip it in the mud, burn it in the fire or fling it aloft in air, yet the mind turneth not from its pole; and he who is true to his purpose, is sure of success. (The word *tatkshanāt phalitah* or gaining immediate success, is an incredible expression in the text).

19. Intensity of bodily efforts overcomes all impediments, but it is mental exertion alone which leads to ultimate success in every undertaking (for without the right application of bodily efforts under guidance of reason, there can be no expectation of prospering in any attempt).

20. Mark here in the instance of the fictitious Indra, who employed all his thoughts to the assimilation of himself into the very image of his beloved, by drowning all his bodily pains in the pleasure of her remembrance.

21. Think of the manly fortitude of Māndavya, who made his mind as callous as marble, when he was put to the punishment of the guillotine, and was insensible of his suffering. (So it is recorded of the Sophist Mansur, who was guillotined for his faith in the *anal Haq* "I am the True One," and of the martyrs who fell victims to their faith in truth).

22. Think of the sage who fell in the dark pit, while his mind was employed in some sacrificial rite, and was taken up to heaven in reward of the merit of his mental sacrifice. (Redemption is to be had by sacrifice of the soul, and not of the body).

23. Remember also how the sons of Indu obtained their Brahmāhood, by virtue of their persevering devotion, and which even I have not the power to withhold (*i. e.* even Brahmā is unable to prevent one's rising by his inflexible devotedness).

24. There have been also many such sages and master-minds among men and gods, who never laid aside their mental energies, whereby they were crowned with success in their proper pursuits.

25. No pain or sickness, no fulmination nor threat, no malicious beast or evil spirit, can break down the resolute mind, any more than the striking of a lean lotus-leaf, can split the breast of a hard stone.

26. Those that you say to have been discomfited by tribulations and persecutions, I understand them as too infirm in their faiths, and very weak both in their minds and manliness.

27. Men with heedful minds, have never been entrapped in the snare of errors in this perilous world; and they have never been visited by the demon of despair, in their sleeping or waking states.

28. Therefore let a man employ himself to the exercise of his own manly powers, and engage his mind and his mental energy to noble pursuits, in the paths of truth and holiness.

29. The enlightened mind forgets its former darkness, and sees its objects in their true light; and the thought that grows big in the mind, swallows it up at last, as the fancy of a ghost lays hold of the mind of a child.

30. The new reflexion effaces the prior impression from the tablet of the mind, as an earthen pot turning on the potter's wheel, no more thinks of its nature of dirty clay.

(One risen to a high rank or converted to a new creed, entirely forsakes and forgets his former state).

31. The mind, *O muni!* is transmuted in a moment to its new model; as the inflated or aerated water rises high into waves and ebullitions, glaring with reflexions of sun-light. (Common minds are wholly occupied with thoughts of the present, forgetful of the past and careless of the future).

32. The mind that is averse to right investigation, sees like the purblind, every thing in darkness even in broad day light; and observes by deception two moons for one in the moonshine. (The uninquisitive are blind to the light of truth).

33. Whatever the mind has in view, it succeeds soon in the accomplishment of the same. And as it does aught of good or evil, it reaps the reward of the same, in the gladness or bitterness of his soul.

34. A wrong reflector reflects a thing in a wrong light, as a distracted lover sees a flame in the moonbeams, which makes him burn and consume in his state of distraction. (This is said of distracted lovers, who imagine cooling moon-beams and sandal-paste as hot as fire, and inflaming their flame of love).

35. It is the conception of the mind, that makes the salt seem sweet to taste, by its giving a flavour to the salted food for our zest and delight.

36. It is our conception, that makes us see a forest in the fog, or a tower in the clouds; appearing to the sight of the observer to be rising and falling by turns.

37. In this manner whatever shape the imagination gives to a thing, it appears in the same visionary form before the sight of the mind; therefore knowing this world of your imagination, as neither a reality nor unreality, forbear to view it and its various shapes and colours, as they appear to view.

## CHAPTER LXXXIII.

### A VIEW OF THE GENESIS OF THE MIND AND BODY.

Argument. First Birth of the Mind, and then that of Light.  
Next grew the Ego, and thence came out the World.

Vasishtha said:—I will now tell you Rāma! What I was instructed of yore

by lord Brahmā himself. (The prime progenitor of mankind and propounder of the Vedas).

2. From the unspeakable Brahmā, there sprang all things in their undefinable ideal state, and then the Spirit of God being condensed by His Will, it came to be produced of itself in the form of the Mind. (The volitive and creative agency of God).

3. The Mind formed the notions of the subtile elementary principles in itself, and became a personal agent (with its power of volition or creative will). The same became a luminous body and was known as Brahmā the first Male. (Purusha or Protogonus—Pratha-janya or Prathamajanita).

4. Therefore know Rāma, this same Brahmā to be the *Parameshthi* or situated in the Supreme, and being a personification of the Will of God, is called the Mind.

5. The Mind therefore known as the Lord Brahmā, is a form of the Divine essence, and being full of desires in itself, sees all its wills (in their ideal forms), present before it.

6. The mind then framed or fell of itself, into the delusion (avidyā), of viewing its ideal images as substantial (as one does in his delirium); and thence the phenomenal world (with whatever it contains), is said to be the work of Brahmā.

7. Thus the world proceeding in this order from the Supreme essence, is supposed by some to have come into being from another source, of dull material particles. (Doctrine of Hylotheism or the Materialistic system of Sāṅkhya Philosophy).

8. It is from that Brahma, O Rāma! that, all things situated in this concave world, have come to being, in the manner of waves rising on the surface of the deep.

9. The self existent Brahma that existed in the form of intellect (chit) before creation, the same assumed the attribute of egoism (ahamkāra) afterwards, and became manifest in the person of Brahmā. (Thence called Swayambhu or self-born).

10. All the other powers of the Intellect, which were concentrated in the personality of the Ego, were tantamount to those of Omnipotence. (The impersonal Intellect and the personal Ego or Brahmā, are both of them equally powerful).[10]

[10] Note. The powers of the Intellect are, perception, memory, imagination and judgement. Ego is the subject of thoughts, or the subjective and really existent being. The personal God Brahmā is an

emanation of God according to the Gnostics, and is like the Demiurgus of Plato next to God and soul of the world. Plotinus.

11. The world being evolved from the eternal ideas in the Divine Intellect, manifested itself in the mind of the great father of all—Brahmā. (*Intellectus noster nihil intelligit sine phantasmata*); it is the mind which moves and modifies them, and is the Intelligence (logos-Word) of the One, and the manifestation of its power.

12. The Mind thus moving and modeling all things is called the *Jīva* living soul or Nous. (The Scholiast says:—The Mind is the genus—*Samashti*, the soul is an individual name (*Vyashti*) of every individual living being. The Mind is soul without personality; the soul is the mind of a certain being. The Mind is the principle of volition, and the soul is that of animation).

13. These living souls rise and move about in the vacuous sphere of the infinite Intellect (*chidākāśa*). These are unfolded by the elementary particles of matter, and pass in the open space surrounded by air. They then reside in the fourteen kinds of animated nature, according to the merit and demerit of their prior acts. They enter the bodies through the passage of their vital breath, and become the seeds of moving and immovable beings.

14. They are then born of the generative organ (foetus), and are met on a sudden by the desires of their previous births (which lay waiting on them). Thus led on by the current of their wishes, they live to reap the reward or retribution of their good or bad acts in the world.

15. Thus bound fast to action and fettered in the meshes of desire, the living souls enchained in their bodies, continue to rove about or rise and fall in this changeful world by turns.

16. Their wish is the cause of their weal or woe, says the Sruti; and which is inseparable from the soul as volition from the mind. (The wish is the inactive desire of the soul, and volition the active will of the mind).

17. Thousands of living souls, are falling off as fast as the leaves of forest trees; and being borne away by the force of their pursuits, they are rolling about as the fallen leaves wafted by the breeze in the valleys. (The aberration of living souls from the Supreme).

18. Many are brought down and bound to innumerable births in this earth, by their ignorance of the Chit or Divine Intellect, and are subjected to interminable transmigrations in various births.

19. There are some who having passed many mean births in this earth,



have now risen high in the scale of beings, by their devotedness to better acts (and are likely to have their liberation in the course of their progression to the best).

20. Same persons acquainted with spirituality, have reached their state of perfection; and have gone to heaven, like particles of sea-water, carried into the air above by the blowing winds.

21. The production of all beings is from the Supreme Brahmā; but their appearance and disappearance in this frail world, are caused by their own actions. Hence the actionless yogi, is free from both these states. (God made everything perfect; Man's sin brought his death and woe).

22. Our desires are poisonous plants, bearing the fruits of pain and disappointment; and lead us to actions which are fraught with dangers and difficulties. (Cursed was the ground for man's unrestricted desires, which sowed it with thorns and thistles).

23. These desires drive us to different countries, to distant hills and dales in search of gain. (Else man could live content with little and on his native plain).

24. This world O Rāma! is a jungle of withered trees and brambles; and requires the axe of reason to clear away these drugs and bushes. So are our minds and bodies but plants and trees of our woe, which being rooted out by the axe of reason, will no more come to grow by their transmigration in this earth. (The mind and body are rooted out by Suppression of their desires and passions).

## CHAPTER LXXXIV.

### BRAHMÁ THE ORIGIN OF ALL.

Argument. Description of the twelve species of Human beings and the ways of their liberation.

Vasishtha said:—Hear me now relate to you, Rāma! the several classes of higher, lower and middling species of beings, and the various grades of their existence here and elsewhere in the scale of creation (*i. e.* the spontaneous production of beings *suo motu*, when they were not bound by *karma*—*vipāka* or acts of a prior life, to be born in any particular form or state on earth).

2. They were the first in their production, and are known as the

*idam-prathama*—or the first class in their birth, whose long practice in a course of virtuous actions in prior states, has secured to them the property of goodness—*satva-guna* only. (These are the holy saints and sages, who are entitled to their liberation in life time, and upon separation from their bodies).

3. The second grade is called the *guna pīvari* or state of sound qualities, which is attained by the prosperous, and leads them to meritorious deeds, to the acquisition of their desired objects, and their right dealing in the affairs of the world.

(This meritorious state becomes entitled to liberation after some births in this earth).

4. The third grade is termed the *sasatwā*, or the state of substantiality of men of substance. It is attended with like results, proportioned to the righteous and unrighteous acts of men, who may obtain their liberation after a hundred transmigrations of their souls on earth.

5 & 6. The fourth grade comprises infatuated people called *atyanta tāmasi*, who are addicted to their varying desires in this changeful world, and come to the knowledge of truth, after passing a thousand lives in ignorance and sin, and suffering the effects proportionate to their good or evil deeds.

7. The fifth grade is composed of men of a baser nature, called *adhama-satwā* by the wise, and who may possibly have their liberation, after a course of numberless births in different shapes and forms.

8. The sixth grade is composed of those extremely benighted men (*atyanta tāmasi*), who are doubtful of their liberation (*Sandigdha-moksha*), and continue in the vicious course of their past lives.

9. Those who after passing two or three previous births in other states, are born afterwards with the quality of gentleness, these are reckoned as the seventh grade, and are denominated the *Rājashi*—gentry or gentility.

10. Those who remain mindful of their duties, and are employed in discharge of them in this state of life; are said by the wise to be entitled to their liberation, soon after their demise.

11. Those among the *Rājashi*—gentility, whose acts are commensurate with those of gentlemen and the nobility, are included in the eighth class, and are called *Rāja Sātwiki*—or noble gentlemen; and are entitled to their liberation after a few births on earth.

12. The ninth class comprises the *rāja-rājashi* or right gentlemen, whose actions conform with their title, and who obtain their long longed-for liberation, after a course of hundred births in the same state.

13. The next or tenth class is composed of the *rājatāmasī* or blinded gentry, who act foolishly under their infatuation; and who are uncertain of their liberation, even after a thousand births.

14. The most giddy of this class is called *atyanta-rāja-tamashi*, or the excessively infatuated gentry, whose conduct in life correspond with their name, and whose transmigration does not cease at any time.

15. Then the lower classes comprise the children of darkness or ignorance—*tamas*; of whom the *tāmasas* form the eleventh grade, and are said to be deprived of their liberation forever more. (These are the Rākshasas and demons of various orders).

16. There have been a few however among them, who have obtained their salvation by means of their divine knowledge, and their good acts during their life time (such as Prahlāda, the son of a demon, and Karkotaka—the son of a Nāga).

17. Next follows the twelfth order of *tāmasa-rājasa*, who combine in them the qualities of darkness and enlightenment, and who are liberated after a thousand births in their former demoniac state, and one hundred births in their progressive improvements.

18. Then comes the thirteenth order of *tāmas-tāmasī* or those in darkest darkness, who have to transmigrate for millions of years both in their prior and later births, before they can have their liberation from the bondage of body.

19. Last comes the fourteenth order of beings, who continue in their state of gross ignorance (*atyanta-tāmasī*) forever, and it is doubted whether they can have their liberation at all.

(All these classes of human beings have proceeded from Brahmā, whose life and spirit circulate in all of them; else they could neither live nor breathe).

20. All other masses of living beings also, have proceeded from the body of the great Brahmā, as the moving waves rise from the great body of waters.

21. And as the lamp flickering by its own heat, scatters its light on all sides; so does Brahmā glowing in himself, irradiate his beams in the shape of scintilla, to spread all over the universe (which is the

vacuity of Brahmā's mind, and comprises the cosmos within it).

22. And as the sparks of fire are flung about by force of the burning flame; so do these multitudes of produced beings rise from the substance of Brahmā himself.

23. As the dust and filaments of mandara flowers, fly to and fill the air on all sides; and as the beams of the moon shoot out of its orb, to fill the four quarters of heaven and earth; so the minutiae of Divine essence emanate from the Deity, and spread throughout the universe.

24. As the variegated arbour, produces its leaves and flowers of various hues from itself; so the varieties of created beings, spring from one Brahmā—the source of all.

25. As the gold ornaments are in relation to the metal gold of which they are made, and wherein they subsist, so Rāma! are all things and persons in relation to Brahmā, out of whom they have sprung and in whom they abide.

26. As the drops of water, are related to the pure water of the cascade, so Rāma, are all things related to the increate Brahmā, whence they issue as drizzling drops.

27. As the air in a pot and about a basin, is the same with the surrounding air of heaven; so are all individual objects the same, with the undivided spirit of the all-pervading Brahmā.

28. As the drops of rain-water, and those of water spouts, whirlpools and waves, are identic with their parent waters; so are all these phenomenal sights, the same with the great Brahmā, whence they spring, and wherein they exist and subside.

29. As the mirage presents the appearance of a billowy sea, by the fluctuation of sunbeams on sand; so do all visible objects show themselves to the sight of the spectator, beside which they have no figure or form of themselves.

30. Like the cooling beams of the moon, and the burning light of the sun, do all things shine with their different lustres derived from Brahmā.

31. It is He, from whom all things have risen, unto him they return in their time; some after their transmigrations in a thousand births, and others after longer periods of their revolutions in various bodies.

32. All these various forms of beings in the multiform world are moving in their respective spheres by the will of the Lord. They come and go,

rise and fall, and shine in their transitory forms, like the sparks of fire, fluttering and sparkling for a moment, and then falling and becoming extinct for ever.

## CHAPTER LXXXV.

### IDENTITY OF THE ACTOR AND HIS ACTION.

Argument. It is for persuasion of men addicted to Acts, that the Actor is identified with his Acts.

Vasishtha said:—There is no difference of acts, from the agent, as they have sprung together from the same source of their creator: they are the simultaneous growth of nature like flowers and their odour. (The Gīta says:—The actor, act and its effect, are naturally united together).

2. When human souls are freed from their desires, they are united with the supreme soul of Brahmā, as the blueness of the sky which appears distinct to the eyes of the ignorant, is found to be joined with the clear firmament. (The human soul is a shadow of the supreme, as blueness is a shade of vacuity).

3. Know, O Rāma! that it is for the understanding of the ignorant, that the living souls are said to have sprung from Brahmā: when they are in reality but shadows of the same.

4. Wherefore it is not right on the part of the enlightened to say that such and such things are produced from Brahmā, when there is nothing that exists apart or separate from him (on account of the unity of all existences and identity of the actor and the act).

5. It is a mere fiction of speech to speak of the world as creation or production, because it is difficult to explain the subject and object of the lecture, without the use of such fictitious language (as the actor and act, the creator and the created &c.).

6. Hence the language of dualists and pluralists is adopted in monotheistic doctrines, as the expressions, this one is Brahmā, or divine soul, and these others are the living souls, as they are in use in the popular language.

7. It has been seen (explained), that the concrete world has sprung from the discrete Brahmā; because the production of something is the same with its material cause, though it seems different from it to common

understandings.

8. Multitudes of living beings rising like the rocks of Meru and Mandara mountains, are joined with the main range from which they jut out. (All are but parts of one undivided whole. Pope.)

9. Thousands and thousands of living beings, are incessantly produced from their common source, like the innumerable sprigs of forest trees, filling the woodland sky with their variegated foliage. (So are all creatures but off shoots of the parent tree of the Supreme Soul).

10. An infinity of living beings will continue to spring from the same, like blades of grass sprouting from the earth below; and they will likewise be reduced to the same, like the season plants of spring, dying away in the hot weather of Summer.

11. There is no counting of the living creatures that exist at any time, and what numbers of them, are being born and dying away at any moment: (and like waves of water are rising and falling at each instant).

12. Men with their duties proceed from the same divine source, like flowers growing with their fragrance from the same stem; and all these subside in the same receptacle whence they had their rise.

13. We see the different tribes of demons and brutes, and of men and gods in this world, coming into existence from non-existence, and this is repeated without end.

14. We see no other cause of their continuous revolution in this manner, except the forgetfulness of their reminiscence, which makes them oblivious of their original state, and conform with every mode of their metempsychosis into new forms. (Otherwise the retention of the knowledge of its original state and former impressions, would keep it alive in the same state of primeval purity, and exempt it from all transmigrations).

15. Rāma said:—For want of such reminiscence, I think that, obedience to the dictates of the infallible Sāstras, which have been promulgated by the sages, and based on the authority of the Vedas, is the surest way for the salvation of mankind.

16. And I reckon those men as holy and perfect, who are possessors of the virtues of the great, and have magnanimity and equanimity of their souls, and have received the light of the unknowable Brahmā in them. (Such men are exempt from the pain of transmigration).

17. I reckon two things as the two eyes of the ignorant, for their discernment of the path of salvation. The one is their good conduct, and the other their knowledge of the Sāstras, which follows the former.

18. Because one who is righteous in his conduct only, without joining his righteousness with his knowledge also, is never taken into account; and is slighted by all to be plunged into insignificance and misery. (The unlearned virtuous, is as despicable as the learned vicious).

19. Again Sir;—it is the joint assent of men and the Veda, that acts and their actors come one after the other; and not as you said of their rising simultaneously from their divine origin. (That is to say; that the morals established by the wise, and the virtues inculcated by the holy scriptures, are the guides of good acts and their observers, which are not the spontaneous growth of our nature or intention).

20. It is the act which makes the actor, and the actor who does the work. Thus they follow one another on the analogy of the seed and the tree which produce one another. This mutuality of both is seen in the practice of men and ordinances of the Veda.

21. Acts are the causes of animal births, as the seed gives birth to the sprouts of plants; and again works proceed from living beings as the sprouts produce the seeds. (Thus both are causes and effects of one another by turns, and never grown together).

22. The desire that prompts a person to his particular pursuit in his prison house of this world, the same yields him the like fruits and no other. (Men get what they have in their hearts and nothing besides).

23. Such being the case, how was it sir, that you said of the production of animals from the seed of Brahmā, without the causality of their prior acts, which you say to be simultaneous with the birth of animal beings.

24. On one hand you have set at naught the law of antecedence and sequence of birth and action to one another, by your position of their simultaneity.

25. And again to say, that Brahmā is not the origin of actions, and that Brahmā and other living beings are subjected to their several actions, are self contradictory propositions and opposed to common sense. (For the acts do not originate from Brahmā, they cannot be binding on others; and if the actions do not proceed from that source, whence do they come to take place). This question upsets the doctrine of Free Will.

26. And also to say that living beings are born together with their actions (by predestination), and are bound to them to no purpose, would be to apply to them the analogy of fishes which are caught by the baits they cannot devour, but cause their death. (So men must be bound in vain to the baits of their actions, if they are to go without reaping their fruition).

27. Therefore please to tell me sir, about the nature of acts, for you are best acquainted with the secrets of things, and can well remove my doubts on the subject.

28. Vasishtha replied:—You have well asked, my good Rāma! about this intricate subject, which I will now explain to you in a manner that will enlighten your understanding.

29. It is the activity of the mind which forms its thoughts and intentions, which are the roots or seed of actions; and it is its passivity, which is the recipient of their results. (So says the Sruti:—whatever is thought in the mind, the same is expressed in words and done in action).

30. Therefore no sooner did the principle of the mind spring from the essence of Brahmā, than it was accompanied by its thoughts and actions in the bodies, which the living beings assumed, according to their prior deserts and in-born desires.

31. As there is no difference between the self-same flower and its fragrance; in the same manner there is no distinction of the mind, from its actions which are one and the same thing.

32. It is the exertion of bodily activity, which we call an action here; but it is well known to the wise to be preceded by a mental action, which is called its thought in the mind (*chitta* of the *chit* or the thought of the thinking principle).

33. It is possible to deny the existence of material objects, of the air and water, the hill and others; but it is impossible to deny the operations of our mental faculties, of which we have subjective evidence in ourselves.

34. No deliberate action of the present or past life goes for nothing; all human actions and efforts are attended with their just results, to which they are properly directed. (Sāvadhānam anushtitān).

35. As the ink ceases to be ink, without its inky blackness, so the mind ceases to exist, without the action of its mental operations.

36. Cessation of mental operation, is attended with desinence of thought, and quiescence of the mind, is accompanied with discontinuance of actions. The liberated are free from both of these; but the unemancipated are neither (*i. e.* the liberated are devoid of the thoughts and actions, which are concomitants with one another).

37. The mind is ever united with its activity as the fire with its heat,



and the want of either of these, is attended to worldlings with the extinction of both.

38. The mind being ever restless in itself, becomes identified with the actions proceeding from its activity. The actions also whether good or bad, become identified with the mind, which feels their just rewards and punishments. Hence you see Rāma! The inseparable connection of the mind and acts, in reciprocating their actions and reactions upon each other.

## CHAPTER LXXXXVI.

### INQUIRY INTO THE NATURE OF MIND.

*As the Ego, the subjective and really existent entity.*

Argument. The Faculties of the Mind, and their Various Functions and appellations.

Vasishtha said:—The mind is mere thought, and thought is the mind in motion (literally, having the property of fluctuation). Its actions are directed by the nature of the thoughts (lit. according to the nature of the objects of thought); and the result of the acts is felt by every body in his mind.

2. Rāma said:—Sir, I pray you will explain in length, regarding the immaterial mind as opposed to the material body, and its inseparable property of will or volition (contrary to the inertness of dull matter).

3. Vasishtha replied:—The nature of the mind is known to be composed of the property of Volition, which is an attribute of the infinite and almighty power of the Supreme soul (*i. e.* the mind is the volitive principle of the soul).

4. The mind is known to be of the form of that self moving principle, which determines the dubitation of men between the affirmative and negative sides (as whether it is so or not *dwikotika*). *I. e.* The principle of rationality or the Reasoning faculty, consisting of the two great alternatives; *viz.* 1. The principle of contradiction; or of two contradictory propositions of which one is true, and the other untrue, *i. e.* Is, or, is not. 2. *Raison determinantic* or determining by *a priori* reasoning, as, why so and not otherwise.

5. The mind is known to be of the form of *Ego*, which is ignorant of the self manifesting soul of God; and believes itself as the subject of

its thoughts and actions.

6. The mind is of the nature of imagination (Kalpanā), which is ever busy in its operations: hence the inactivity of the mind is as impossible in this world, as the insapience of the sapient man.

(Imagination is an active faculty, representing the phenomena of the internal and external worlds, Sir W. Hamilton. It is an operation of the mind consisting of manifold functions, such as:—1. of receiving by the faculty of conception. 2. of retaining by the faculty of memory. 3. of recalling by the power of reproductive fancy; 4. of combining by productive fancy. In modern philosophy, it is the *power of apprehending* ideas, and combining them into new forms).

7. As there is no difference in the essence of fire and heat; so there is no difference whatever between mind and its activity, and so betwixt the mind and soul (*i. e.* the living soul).

8. The mind is known by many names in the same person and body, according to its various faculties and functions, its various thoughts and desires, and their manifold operations and consequences. (The mind, soul and intellect taken together as the same thing, comprise all the powers of intellect and intelligence).

9. The Divine Mind is said to be distributed into all souls by mistake and without any reason; since the All—*to pan* is without any substance or substratum, and indivisible in its nature. It is a mere fabrication of our desires and fancies to diversify it in different persons. (The Divine mind being the *Anima mundi*, contains all within itself, and having no container of it).

10. Whoever has set his desire in any thing as if it were a reality, finds the same to be attended with the like fruit as he had expected of it. (It means either that Association of ideas in the mind, introducing as by a chord; a train of kindred consecutive ideas, which are realised by their constant repetition, or that the primary desires of our nature, which are not factitious, but rising from our constitutions, are soon satisfied).

11. It is the movement of the mind, which is said and perceived by us to be the source of our actions; and the actions of the mind are as various as the branches, leaves and fruits of trees. (So it is said, the tree of desire has the mind for its seed, which gives force to the action of bodily organs, resembling its branches; and the activities of the body, are the causes which fructify the tree of desire).

12. Whatever is determined by the mind, is readily brought into performance by the external organs of action (Karmendriya); thus because the mind is the cause of action, it is identified with the effect. (By

the law of the similarity of the cause and effect, in the growth of one seed from another. Or that the efficient cause *a quo*, is the same with the final-*propter quod* by inversion of the *causa-cognoscendi*—in the effect being taken for the cause).

13. The mind, understanding, egoism, intellect, action and imagination, together with memory, or retentiveness, desire, ignorance, exertion and memory, are all synonyms of the mind. (The powers of the mind, constitute the mind itself).

14. So also sensation, nature, delusion and actions, are words applied to the mind for bewilderment of the understanding. (Many words for the same thing, are misleading from its true meaning).

15. The simultaneous collision of many sensations (like the Kākatāli sanyoga), diverts the mind from its clear sight of the object of its thought, and causes it to turn about in many ways.

16. Rāma asked:—How is it Sir, that so many words with their different significations, were invented to express the transcendent cause of our consciousness (the mind), and heap them on the same thing for our confusion only?

17. Vasishtha replied:—As man began to lose sight of his consciousness, and laboured under suppositions about his self, it was then that he found the mind to be the waking principle within him (*i. e.* it is after one has lost the knowledge of his conscious soul, that he thinks himself to be composed of the mind. Or it was after man's degradation from his spiritual nature, that he came to consider himself as an intellectual being with no higher power than his mental faculties the *manas* (whence he derives his name as *man*, *mānava* or *manusha*)).

18. When man after considering himself and other things comes to understand them in their true light; he is then said to have his understanding—*buddhi*. (We understand with or by means of reason, as we say—a proposition is right by its reasons *hetuvāda*; but not reason on any thing without understanding it; as we cannot judge of a thing without knowing what it is).

19. When man by false conception of himself, assumes a personality to him by his pride, he is called an egoist, with the principle of ego or egoism in him, causing his bondage on earth. Absolute egoism is the doubting of every thing beside self-existence. *Persona est rationalis naturae individua substantia*. Boethius.

20. It is called thought which passes from one object to another in quick succession, and like the whims of boys, shifts from one thing to another without forming a right judgement of any. (Thoughts are fickle

and fleeting, and flying from one subject to another, without dwelling long upon any).

21. The mind is identified with acts, done by the exercise of a power immanent in itself as the agent; and the result of the actions, whether physical or moral, good or bad, recurs to the mind in their effects. (The mind is the agent and recipient of the effects of all its various internal and external actions, such as right or wrong, virtuous or vicious, praiseworthy or blamable, perfect or imperfect and the like).

22. The mind is termed fancy for its holding fast on fleeting phantasies by letting loose its solid and certain truths. It is also the imagination, for giving various images or to the objects of its desire—*ihita Kalpanā*. It is called *Kākatālīya Sanyoga* or accidental assemblage of fancied objects. It is defined as the agglutinative and associative power to collect materials for imagination which builds up on them. (*Imaginari est quam rei corporae figuram contemplari*. Descartes).

23. The Memory or retention is that power of the mind, which retains an image whether known or unknown before, as if it were a certainty known already; and when it is attended with the effort of recalling it to the mind, it is termed as remembrance or recollection. (Memory is the storehouse of ideas preconceived or thought to be known before in the mind. Retention is the keeping of the ideas got from sensation and reflection. Remembrance is the spontaneous act of the mind; and recollection and reminiscence, are intentional acts of the will. All these powers and acts of the mind, are singly and collectively called the mind itself; as when I say, I have got it in mind, I may mean, I have it in memory, remembrance &c. &c.)

24. The appetite which resides in the region of the mind, for possession of the objects of past enjoyment; as also the efforts of the mind for attainment of other things, are called its desires. (Appetites or desires are—common to all, and are sensitive and rational, irascible &c. Vide Reed and Stewart. The mind is the same as desire; as when I say, I have a mind to do a thing, I mean, I have a desire to do it).

25. When the mind's clear sight of the light of the soul or self, is obscured by the shadow of other gross things, which appear to be real instead of the true spiritual, it is called ignorance; and is another name of the deluded understanding. (It is called *avidyā* or absence of *Vidyā* or knowledge of spiritual truth. It becomes *Mahāvidyā* or incorrigible or invincible ignorance, when the manners and the mind are both vitiated by falsehood and error).

26. The next is doubt, which entraps the dubious mind in the snare of scepticism, and tends to be the destruction of the soul, by causing it

to disbelieve and forget the supreme spirit. (To the sceptic doubts for knowledge rise; but they give way before the advance of spiritual light).

27. The mind is called sensation, because all its actions of hearing and feeling, of seeing and smelling, thinking and enjoying, serve to delight the senses, which convey the impressions back to the mind. (The doctrine that all knowledge is derived originally from senses, holds the single fact of sensation as sufficient for all mental phenomena. It is the philosophy of Condillac, called *Dirt philosophy* by Fichte).

28. The mind that views all the phenomena of nature in the Supreme Spirit, and takes outward nature as a copy of the eternal mind of God, is designated by the name of *nature* itself. (Because God is the *Natura naturans* or the Author of Nature; and the works of nature—matter and mind, are the *Natura naturata*. Hence the mind knowing its own nature and that of its cause, is said to be an union of both natures, and is the personality of Brahmā the Demiurge, who is combined of nature and mind).

29. The mind is called *māyā* or magic, because it converts the real into unreal, and the unreal into real. Thus showing the realities as unrealities, and the *vice-versa* by turns. It is termed error or mistake of our judgement, giving ascent to what is untrue and the contrary. The causes of error are said to be ignorance (*avidyā*) and passions (*tamas*).

30. The sensible actions are seeing and hearing, feeling, tasting and smelling, of the outward organs of sense; but the mind is the cause both of these actions and their acts. (The mind moves the organs to their actions, as also feels and perceives their acts in itself).

31. The intellect (*chit*) being bewildered in its view of the intellectual world (*chetayas*), manifests itself in the form of the mind, and becomes the subject of the various functions which are attributed to it. (The intellect having lost its universality, and the faculty of intellection or discernment of universal propositions, falls into the faults of sensitivity and volition, by employing itself to particular objects of sense and sensible desires).

32. Being changed into the category of the mind, the intellect loses its original state of purity, and becomes subject to a hundred desires of its own making (by its volitive faculty).

33. Its abstract knowledge of general truths being shadowed by its percipience of concrete and particular gross bodies, it comes to the knowledge of numbers and parts, and is overwhelmed by the multiplicity of its thoughts and the objects of its desires (*i. e.* having lost the

knowledge of the universal whole and discrete numbers, the mind comes to know the concrete particulars only).

34. It is variously styled as the living principle and the mind by most people on earth; but it is known as intellection and understanding (*chitta* and *buddhi*) by the wise.

35. The intellect being depraved by its falling off from the sole supreme soul, is variously named by the learned according to its successive phases and functions, owing to its being vitiated by its various desires, and the variety of their objects.

36. Rāma said:—O Sir! that art acquainted with all truths, please tell me, whether the mind is a material or immaterial thing, which I have not been able to ascertain as yet. (It is said to be matter by materialists and as spirit by spiritualists).

37. Vasishtha replied:—The mind, O Rāma! is neither a gross substance nor an intelligent principle altogether: it is originally as intelligent as the intellect; but being sullied by the evils of the world and the passions and desires of the body, it takes the name of the mind. (From its minding of many things).

38. The intellect (*chit*) which is the cause of the world, is called the *chitta* or heart, when it is situated in the bosom of sentient bodies, with all its affections and feelings (*āvilām*). It then has a nature between goodness and badness (by reason of its moral feelings and bad passions).

39. When the heart remains without a certain and uniform fixity to its purpose, and steadiness in its own nature, it feels all the inner changes with the vicissitudes of the outer world, and is as a reflector of the same. (The text says, the fluctuations of the heart, cause the vicissitudes of the world. But how can the heart be subjective, and the world the objective? Is the heart author of its feelings without receiving them from without? Yes).

40. The intellect hanging between its intelligence and gross objects, takes the name of the mind, when it is vitiated by its contact with outward objects.

41. When the action of the Intellect or the faculty of intellection, is vitiated by sensitivity, and becomes dull by reason of its inward dross; it is then styled the mind, which is neither a gross material thing, nor an intelligent spiritual principle.

42. The intellectual principle is variously designated by many such names, as the mind, the understanding, the *ego*, and the living soul or

principle of animation.

43. The mind bears its different appellations according to the variety of its functions; just as an actor in the theatre, appears under different names and garbs of the dramatic personages on the stage. (The world is a stage, where one man acts many parts. Shakespeare).

44. As a man passes under many titles, according to his various occupations and professions; so the mind takes different appellations according to the various operations of its nature. (Thus one man is a scholar, a householder, an officer, a subject and many others at once).

45. Besides the names that I have mentioned regarding the mind, the disputants in mental philosophy, have invented many others agreeably to their diverse theories.

46. They have attributed to the mind many designations, according to the views in which they designed to exhibit its nature; such as some calling it the intellect, another the understanding, the sensation and so forth.

47. One takes it as dull matter, and another as the living principle; some one calls it the ego, while others apply the term understanding to it. (As Manas or Manu is the father of and of the same nature with all mankind; so is the mind *manas* or *mens*, similar in its nature and names with every one and all its operations).

48. I have told you, Rāma that egoism, mind and the light of understanding, together with the volition of creation, are but different properties of the one and same internal principle. (Ego—the subjective, mind—the motive, understanding—the thinking, and the volitive powers, all relate to the same soul. All these are different faculties having the one and same common root—the one universal soul).

49. The Nyāya philosophy has taken the mind &c., in different lights according to its own view of them; and so the Sāṅkhya system explains the perception and senses in a way peculiar to itself. (Namely: the Nyāya says, the Ego to be a *dravya* or substance; the living soul as God; the mind a sensitive particle and internal organ; and understanding as a transitory property of the mind. The Sāṅkhya has the understanding as a product of matter, and egoism a resultant of the same, and the mind as the eleventh organ of sense).

50. In this manner are all these terms taken in very different acceptations, by the different systems of Mīmāṃsā, Vaiśeṣika, Arhata and Buddhist philosophy. The Pancharātra and some other systems, have given them particular senses disagreeing with one another. (See Rākhāldāsa Nyayaratna's tract on the identity of the mind and the soul *ātmā*; and Hirālāl's reply to and refutation of the same).

51. All these various doctrines, arising at different times and in distant countries, lead at last to the same supreme Being, like the very many different ways, leading their passengers to the same imperial city. (All systems of philosophy, like every scheme of religion and its different sects and schisms, lead their followers to the same truth of one Superintending power or Deity).

52. It is ignorance of this supreme truth or misunderstanding of the discordant doctrines, that causes the votaries of different systems and sects, to carry on an endless dispute among themselves with bitter acrimony. (All party contentions, are but effects of ignorance of the various terminology bearing the same sense).

53. The disputants maintain their particular positions by their respective dogmatism; just as passengers persist in their accustomed paths as the best suited to them. (Bias has a stronger basis in the mind and has a faster hold of the human heart, than the best reason and the surest truth).

54. They have spoken falsely, whose words point out every thing as the fruit of our acts, and direct mankind only to the performance of their actions. It is according to the various prospects that men have in view, that they have given their reasons in their own ways. (Ask of the learned, the learned are blind, this bids you shun, and that to love mankind. Pope).

55. The mind receives its various names from its different functions as a man is called a *Snataka* or early bather, and a *dātā*—donor, from his acts of sacred ablutions and religious gifts.

56. As the actor gets his many titles, according to the several parts which he performs; so the mind takes the name of a *Jīva* or living being, from its animation of the body and its desires. (The mind is repeatedly said to be the animating and volitive principle).

57. The mind is said to be the heart also, which is perceived by every body to reside within himself. A man without the heart, has no feeling nor sensation.

58. It is the heart which feels the inward pleasure or pain, derived from the sight or touch, hearing or smelling, and eating and drinking of pleasurable and painful things.

59. As the light shows the colours of things to the sight, so the mind is the organ, that reflects and shows the sensations of all sensible objects in the cranium and sensory.



60. Know him as the dullest of beings, who thinks the mind to be a dull material substance; and whose gross understanding cannot understand the nature of the Intellect.

61. The mind is neither intelligence (*chetana*) nor inert matter (*jada*); it is the *ego* that has sprung amidst the various joys and griefs in this world. (The pure intelligence knows no pleasure nor pain; but the mind which is the same with the conscious *ego*, is subjected to both in this world).

62. The mind which is one with the divine Intellect (*i. e.* sedately fixed in the one *Brahmā*), perceives the world to be absorbed into itself; but being polluted with matter (like fresh water with soil), it falls into the error of taking the world for real. (The clear mind like clear water is unsullied with the soil of the material world; but the vitiated mind, like foul water, is full of the filth of worldliness).

63. Know *Rāma*, that neither the pure immaterial intellect, nor gross matter as the inert stone, can be the cause of the material world. (The spirit cannot produce matter, nor can dull matter be productive of itself).

64. Know then, O *Rāghava*, that neither intelligence nor inertia, is the cause of the world; it is the mind that is the cause of visible objects, as it is the light which unfolds them to the view. (Intelligence is the knowledge of the self-evident, and not their cause).

65. For where there is no mind, there is no perception of the outer world, nor does dull matter know of the existence of anything; but everything is extinct with the extinction of the mind. (A dead body like a dull block, is insensible of every thing).

66. The mind has a multiplicity of synonyms, varied by its multifarious avocations; as the one continuous duration undergoes a hundred homonyms, by the variations of its times and seasons.

67. If egoism is not granted to be a mental action, and the sensations be reckoned as actions of the body; yet its name of the living principle, answers for all the acts of the body and mind. (Egoism or knowledge of the self, is attributed to the soul by some schools of philosophy, and sensations are said to be corporeal and nervous actions; yet the moving and animating power of the mind, must account for all bodily and mental actions.)

68. Whatever varieties are mentioned of the mind, by the reasonings of different systems of philosophy, and sometimes by the advocates of an opinion, and at others by their adversaries:—

69. They are neither intelligible nor distinguishable from one another, except that they are all powers of the self-same mind; which like the profluent sea, pours its waters into innumerable outlets.

70. As soon as men began to attribute materialistic powers and force to the nature of the pure (immaterial) consciousness, they fell into the error of these varieties of their own making.

71. As the spider lets out its thread from itself, it is in the same manner that the inert has sprung from the intellect, and matter has come into existence from the ever active spirit of Brahṁā.

(The Sruti says:—Every thing comes out of the spirit as the thread from the spider, the hairs and nails from the animal body, and as rocks and vegetables springing from the earth).

72. It is ignorance (of the said Sruti), that has introduced the various opinions concerning the essence of the mind; and hence arose the various synonymous expressions, significant of the Intellect among the opponents.

73. The same pure Intellect, is brought to bear the different designations of the mind, as understanding, living principle and egoism; and the same is expressed in the world by the terms intelligence, heart, animation and many other synonyms, which being taken as expressive of the same thing, must put an end to all dispute. (So all metaphysical disputes owe their origin to the difference of terminology. Such as, Kant regarded the mind under its true faculties of cognition, desire and moral feeling, called as Erkenntnißvermögen or Denkvermögen, Begehrungsvermögen, and Gefühlsvermögen. Instead of multiplying the synonyms of Mind here, I refer the reader to Roget's Thesaurus for them).

## CHAPTER LXXXVII.

### THE MAGNITUDE OF THE SPHERE OF THE INTELLECT.

Argument. The Intellectual, Mental and Material Spheres, and their representations in the Mind.

Rāma said:—I come to understand, O venerable sage! from all you have propounded, that this grandeur of the universe being the work of the Divine Mind, is all derived from the same. (Here the creation of the world by the Divine mind, is viewed in the pantheistic light of

Emanation).

2. Vasishtha answered:—The Mind as already said, having assumed a substantial form, manifested itself in the form of water in the mirage, raised by the shining blaze of its own light. (This passage embodies both theories, that light was the first work of God, and the Spirit of God moved on the surface of the waters. *O ruh Eloim marhapeth-fi pene al maim*. Genesis. *Apa eva Sasarjādan*. Manu).

3. The mind became amalgamated (identical), with the contents of the world, in the Spirit of Brahmā, now showing itself in the form of man, and now appearing as a God (*i. e.* the mind reflected on these images which were evolution of itself in itself; because the thought or product of the mind, was of the same substance with itself. This accords with the pantheistic doctrine, that God and Nature are one substance, and the one is a modification of the other).

4. Somewhere he showed himself as a demon and at another place like a *yaksha* (yakka); here he was as a *Gandharva*, and there in the form of a *Kinnarā*. (All these were the ideal manifestations of the Divine Mind).

5. The vast expanse of the Mind, was found to comprise in it the various tracts of land; and the pictures of many cities and habitable places. (Because the mind is the reservoir of all their images).

6. Such being the capacity of the mind, there is no reckoning of the millions of bodies, which are contained in it, like the woods and plants in a forest. All those are not worth our consideration in our inquiry about the mind. (They are as useless to the psychologist as botany is to the geologist).

7. It was this mind which spread out the world with all its contents, beside which there exists naught but the Supreme Spirit. (The mind is the container of the archetypes of the ectypal world, or the recording power of knowledge; but the Supreme Soul is the disembodied self-consciousness, having the principle of volition or Will; while the Spirit is the animating faculty of the soul).

8. The soul is beyond every category, it is omnipresent and the substratum of all existence, and it is by the power of this soul, that the mind doth move and manifest itself. (The mind is the soul incorporated with bodies; but the soul is quite apart from these).

9. The Mind is known as the cause of the body, which is work of the mind; it is born and becomes extinct with the body, which the soul does not, nor has it any such quality which belongs to the mind.

10. The mind is found by right reasoning to be a perishable object, and no sooner doth it perish, than the living soul succeeds to obtain its final liberation. For the desires of the mind are the bondage of its transmigration, but the dissolution of the mind with its desires, secures its liberation. (Volition and velleity, are the active and inactive acts of the mind for its eternal bondage).

11. After decadence of the mental desires there is no more any exertion for acts. This state is called the liberation of living souls, from their release from trouble and care; and the mind thus released, never comes to be born and die again. (Free from desire, is freedom from deadly sin).

12. Rāma said:—Sir! You have said before, that human nature is principally of three kinds viz:—the good, the gentle and the base (*Satva*, *rajas* and *tamas*); and it is owing to the good or bad nature of their minds, that men differ from one another.

13. Now please tell me, how could the wondrous mind originate from the pure intellect with its good or bad propensities, which are wanting in the Divine Intellect.

14. Vasishtha replied:—Know Rāma, that there are three spheres of the infinite vacuity, at immense distances from one another: and these are the intellectual, mental, and the physical spheres.

15. These spheres are common to all mankind, and are spread out everywhere; and they have all sprung and come to being from the essence of the *Chit* or Divine Intellect. (The first is the space of Divine Infinity, the second is the *spatium dunamia* or potential space and may be filled by bodies; and the third is the place *energeia* or actually occupied by bodies).

16. That space which is both in the inside and outside of everything, and denotes its occupation or otherwise by some substance or its absence, and pervades through all nature, is called the inane sphere of the Intellect.

17. That is called the sphere of the Intellect, which embraces all space and time which has spread out the other spheres, and which is the highest and best of all.

18. The physical sphere contains all created beings, and extends to the circuit of the ten sides, all about and above and below us. It is a continued space filled with air, which supports the clouds and waters above the firmament.

19. Then the vacuity of the mental sphere, which has also sprung from

the intellectual sphere, has likewise the intellect for its cause like the others, as the day is the source of all works and animal activities. (Here the word works has the double sense of the works of creation, which were made in the week days, and the daily works of men and their religious duties, all which are done in the day time. The night being the time to sleep).

20. The vitiated Intellect which views itself as a dull thing, amidst the gross material objects of the physical sphere, the same is termed the mind, which thinks of both spheres, whence it is born and where it is placed.

21. It is for the understanding of the unenlightened, that I have made use of the metaphor of the spheres; because figures are used for the instruction of the unenlightened and not to lighten the enlightened. (These serve for ocular demonstrations in mathematical and not in metaphysical sciences).

22. In the intellectual sphere, you will see one Supreme Brahma, filling its whole space, and being without parts or attributes, and intelligible only to the enlightened.

23. The ignorant require to be instructed in appropriate words and precise language, showing the demarkation between monotheism and ditheism, which is unnecessary for the instruction of the enlightened.

24. I have contrived to explain to you the nature of divine knowledge, by the parable of the three spheres, which will enlighten you as long as you are in dark on the subject.

25. The intellectual sphere being obscured by ignorance, we are led to look into the mental and physical spheres; not knowing that they are as delusive as the sunbeams in a mirage, and as destructive as the flames of a conflagration.

26. The pure intellect being changed to the state of the changeful mind, takes a debased figure; and then being confounded in itself, weaves the magic web of the world to entangle itself in the same.

27. The ignorant that are guided by the dictates of their perverted minds, know nothing concerning the nature of the Intellect, which is identic with the Supreme. So the witless that unwittingly take the white shells for bright silver, are seen to labour under their delusion, until they are freed from it, by the clear light of their understanding.[11]

[11] The allegory of the three spheres, means no more than the triple state of man, as a spiritual, an intellectual and a physical or corporeal being. The intellectual state in the text, is properly the

spiritual and highest state of a human being. The mental is next to the intellectual or midmost state of man, and the physical or corporeal state, is the lowest condition, in which the elevated nature of humanity is subjected like an inferior animal, to grovel upon the earth.

## CHAPTER LXXXXVIII.

### HISTORY OF THE HUMAN HEART.

Argument. The wide extent of the Heart and its ultimate Dissolution.

Whatever may be the origin and nature of the human heart (which some take for the mind), it should be always inquired into in seeking out one's own liberation. (The heart called *antahkarana*—an inner organ, is often supposed as the same with the mind; its cravings after worldliness, are to be suppressed under its longing for liberation from worldly cares).

2. The heart being fixed in the Supreme, becomes purified of its worldly desires and attachments; and then O Rāma! it perceives that soul in itself, which transcends all imaginations of the mind. (Kalpanās are imaginary attributes of God in the mind; who can only be seen in the heart).

3. It is the province of the heart, to secure the sedateness of the world in itself; and it lies in the power of the heart, either to make its bondage or get its freedom, from the desires and troubles of the world.

4. On this subject there hangs a curious tale relating the legend of the heart, which was revealed to me of yore by Brahmā himself; and which I will now relate to you Rāma, if you will listen to it with attention.

5. There is a long, open and dreary desert Rāmātavī by name; which was quite still and solitary and without an inhabitant, in it; and so vast in its extent, as to make a pace of a league of it. (Or rather to make a league of a pace of it).

6. There stood a man of a terrific and gigantic figure in it, with a sorrowful visage and troubled mind, and having a thousand arms and a thousand eyes.

7. He held many clubs and maces in all his manifold arms, with which he

was striking his own back and breast, and then running away in this direction and that (as if for fear of being caught by some one).

8. Then having struck himself fast and hard with his own hands, he fled afar a hundred leagues for fear of being laid hold by some body.

9. Thus striking and crying and flying afar on all sides, he became tired and spent, and lank in his legs and arms.

10. He fell flat with his languid limbs in a large blind pit, amidst the deep gloom of a dark night, and in the depth of a dire dark cave (from which he could not rise).

11. After the lapse of a long time, he scrambled out of the pit with difficulty; and again continued to run away, and strike himself with his own hands as before.

12. He ran again a great way, till at last he fell upon a thorny thicket of *Karanja* plants, which caught him as fast in its brambles, as a moth or grasshopper is caught in a flame.

13. He with much difficulty extricated himself from the prickles of the *Karanja* furze; and began again to beat himself as before, and run in his wonted course as usual.

14. Having then gone a great way off from that place, he got to a grove of plantain arbour under the cooling moonbeams, where he sat for a while with a smiling countenance.

15. Having then come out of the plantain grove, he went on running and beating himself in his usual way.

16. Going again a great way in his hurriness, he fell down again in a great and darksome ditch, by being exhausted in all his limbs and his whole body.

17. Rising from the ditch, he entered a plantain forest, and coming out from that spot, he fell into another ditch and then in another *Karanja* thicket.

18. Thus he was falling into one ditch after rising from a thorny furze, and repeatedly beating himself and crying in secret.

19. I beheld him going on in this way for a long time, and then I with all my force, rushed forward and stopped him in his way.

20. I asked him saying:—Who are you Sir, and why do you act in this manner? What business have you in this place, and why do you wail and

trouble yourself for nothing?

21. Being thus asked by me, O Rāma! he answered me saying:—I am no body, O sage! nor do I do any such thing as you are telling me about.

22. I am here stricken by you, and you are my greatest enemy; I am here beheld and persecuted by you, both to my great sorrow and delight.

23. Saying so, he looked sorrowfully into his bruised body and limbs, and then cried aloud and wept a flood of tears, which fell like a shower of rain on the forest ground.

24. After a short while he ceased from his weeping, and then looking at his limbs, he laughed and cried aloud in his mirth.

25. After his laughter and loud shouts were over, hear, O Rāma! what the man next did before me. He began to tear off and separate the members of his big body, and cast them away on all sides.

26. He first let fall his big head, and then his arms, and afterwards his breast and then his belly also.

27. Thus the man having severed the parts of his body one after another, was now ready to remove himself elsewhere with his legs only, by the decree of his destiny.

28. After he had gone, there appeared another man to my sight, of the same form and figure with the former one, and striking his body himself as the other.

29. He kept running with his big legs and outstretched stout arms, until he fell into the pit, whence he rose again, and betook to his flight as before.

30. He fell into a pond again, and then rose and ran with his body wringing with pain; falling again in hidden caves, and then resorting to the cooling shade of forest trees.

31. Now ailing and now regaling, and now torturing himself with his own hands; and in this way I saw him for sometime with horror and surprise in myself.

32. I stopped him in his course, and asked about what he was doing; to which he returned his crying and laughter for his answers by turns.

33. Finding at last his body and limbs decaying in their strength, he thought upon the power of destiny, and the state of human lot, and was prepared to depart.



34. I came again to see another succeeding him in the same desert path, who had been flying and torturing himself in the same way as the others gone before him.

35. He fell in the same dark pit in his flight, where I stood long to witness his sad and fearful plight.

36. Finding this wretched man not rising above the pit for a long time, I advanced to raise him up, when I saw another man following his footsteps.

37. Seeing him of the same form, and hastening to his impending fall in the doleful pit, I ran to stop his fate, by the same query I made to the others before.

38. But O lotus-eyed Rāma! the man paid no heed to my question and only said, you must be a fool to know nothing of me.

39. You wicked Brāhman! he said to me, and went on in his course; while I kept wandering in that dreadful desert in my own way.

40. I saw many such men coming one after the other to their unavoidable ruin, and though I addressed to all and every one of them, yet they softly glided away by me, like phantoms in a dream.

41. Some of them gave no heed to my saying, as a man pays no attention to a dead body; and some among the pit-fallen had the good fortune of rising again.

42. Some among these had no egress from the plantain grove for a long while, and some were lost forever, amidst the thorns and thistles of *Karanja* thickets.

43. There were some pious persons among them, that had no place for their abode; though that great desert was so very extensive as I have told you already (and capable of affording habitations for all and many more of them).

44. This vast desert is still in existence, together with these sorts of men therein; and that place is well known to you, Rāma, as the common range of mankind. Don't you remember it now, with all the culture of your mind from your early youth?

45. O that dreadful desert is this world, filled with thorns and dangers on all sides. It is a dark desert amidst a thick spread darkness, and no body that comes herein, finds the peace and quiet of his heart, except such as have acquired the divine knowledge, which makes it a rose garden

to them. (See the pit-falls in the bridge of Addison's The Vision of Mirza).

## CHAPTER LXXXXIX.

### HISTORY OF THE HEART CONTINUED.

Argument. Explanation of the preceding Allegory.

Rāma said:—What is that great desert, Sir, and when was it seen by me, and how came it to be known to me? What were those men there, and what were they about?

2. Vasishtha replied:—Attend O great-armed Rāma! and I will tell you all:—

That great desert is not distant nor different from this wilderness of the world.

3. That which bears the name of the world, is a deep and dark abyss in itself. Its hollowness is unfathomable and unfordable; and its unreality appearing as reality to the ignorant, is to be known as the great desert spoken of before.

4. The true reality is obtainable by the light of reason only, and by the knowledge of one object alone. This one is full without its union with any other, it is one and only by itself.

5. The big bodied men, that you beheld wandering therein, know them to be the minds of men, and bound to the miseries of the world.

6. Their observer was Reason personified in myself, and it was I only and no other person, that could discern the folly of their minds by my guiding reason.

7. It is my business to awaken those drowsy minds to the light of reason, as it is the work of the sun to open the lotus-buds to bloom, by his enlivening rays.

8. My counsels have prevailed on some minds and hearts, which have received them with attention; and have turned them away from earthly broils, to the way of true contentment and tranquillity.

9. But there were others that paid no attention to my lectures through

their great ignorance; but fell down into the pit, upon being chid by me with reproofs and rebukes.

10. Those deep and dark pits were no other than the pits of hell and the plantain groves of which I have told you, were the gardens of Paradise.

11. Know these to be the seats of those minds which long for heavenly joys, and the dark pits to be the abode of hellish hearts, which can never get their release from those darksome dungeons.

12. Those who having once entered the plantain grove, do not come out any more from it; know them to be the minds of the virtuous, and fraught with all their virtues.

13. Those which having fallen into the *Karanja* thickets, were unable to extricate themselves from the thorns; know them to be the minds of men, that are entangled in the snares of the world.

14. Some minds which were enlightened with the knowledge of truth, got released from the snares; but the unenlightened are bound to repeated transmigrations in different births.

15. The souls which are subjected to metempsychosis, have their rise and fall in repetition, from higher to lower births, and the *vice-versa* likewise.

16. The thick thicket of *Karanja* brambles, represents the bonds of conjugal and family relations; they are the source of various human desires, which are springs of all other woe, difficulty and dangers.

17. The minds that have been confined in the *Karanja* bushes are those, that are repeatedly born in human bodies, and are repeatedly entangled into domestic attachments from which all other animals are quite at large.

18. O support of Raghu's race! the plantain grove which I told you was cooling with moonbeams; know the same to be the refreshing arbour of heaven, which gives delight to the soul.

19. Those persons are placed here, who have their bodies fraught with virtuous deeds and edified by persevering devotion and austerities, and whose souls are elevated above others.

20. Those ignorant, thoughtless and unmindful men, that slighted my advice, were themselves slighted by their own minds, which were deprived of the knowledge of their own souls and of their reason.

21. Those who told me, "we are undone at your sight, and you are our

greatest enemy"; were demented fools, and melting away with their lamentations (for having disregarded my counsels).

22. Those who were loudly wailing, and let fall a flood of tears in their weeping; were men who bitterly deplored in their minds for being snatched from the snare of pleasures, to which they had been so fondly attached.

23. Those having a little sense and reason, but not arriving to the pure knowledge of God; were bitterly complaining in their hearts, for being obliged to forsake their fond enjoyments of life.

24. Those who came to their understanding, now wept over the pains which they had inflicted on their bodies, for the supportance of their families; and were grieved in their minds to leave behind the objects of their care, for whom they had taken such pains.

25. The minds that had some light of reason, and had not yet arrived to divine knowledge, were still sorrowing for having to leave behind their own bodies, wherein they had their late abode.

26. Those who smiled in the cheerfulness of their hearts, were men who had come to the light of reason; and it was their reason which gave consolation to their hearts.

27. The reasonable soul that is removed from its bondage of the world, exults with joy in its mind, to find itself liberated from the cares of life.

28. Those men who laughed to scorn their battered and shattered bodies, were glad to think in their minds, how they got rid of the confines of their bodies and limbs, the accomplices of their actions.

29. Those who laughed with scorn to see the falling members of their bodies, were glad to think in their minds, that they were no better than instruments to their various labours in the world.

30. Those who had come to the light of reason, and had found their rest in the supreme state of felicity, looked down with scorn upon the former abodes of their meanness from a distance.

31. The man who was stopped by me on his way and asked with concern (about what he was going to do); was made to understand how the power of wisdom could outbrave the desperate.

32. The weakened limbs, that gradually disappeared from sight, meant the subjection of the members of the body, under the control of the mind, that is freed from its venality of riches.

33. The man that is represented with a thousand arms and eyes, is a symbol of the covetous mind, which looks to and longs after everything, and wants to grasp all things, as with so many hands. (The ambition of Alexander is described to count the spheres, and grasp the earth and heaven in his arms).

34. The man that was striking himself with his blows, meant the torments which a man inflicts on his own mind, by the strokes of his anxieties and cares.

35. The man who had been running away with striking hard blows upon his body, signified how the mind runs all about, being lashed at every moment by the strokes of his insatiate desires.

36. The man that afflicts himself by his own desires, and then flies to this way and that, signifies his fool-heartedness to hunt after everything, and be a runaway from himself.

37. Thus every man being harassed by his ceaseless desires, pants in his mind to fly to his Maker, and set his heart to *yoga* meditation.

38. All these ceaseless woes are the making of one's own mind, which being worried at last by its incessant anxieties, strives to retire from them, to find its final repose in *yoga*.

39. The mind is entrapped in the net of its own wishes, as the silk worm is entwined in the cocoon by the thread of its own making.

40. The more is the mind of man afflicted by troubles, the more busily is it employed in its foibles; just as a boy indulges himself in his playfulness, unmindful of the evils waiting upon it.

41. The mind of man is in the same plight as that of the foolish ape, which in striving to pull out the peg of a half split timber, lost its life by the smashing of its testes in the crevice. (See the story of the ape and its pulling the peg in the Hitopadesa and its Persian version of the Anvarsoheli).

42. No flight can release the mind, unless it is practised to resignation, restrained from its other pursuits, and constrained to the continued practice of pious meditation, which can only relieve its sorrows.

43. It is the misjudgement of the mind, that is the cause of accumulated woes, which increase in height as the peak of a mount; so it is the government of the mind which melts our woes, like the hoarfrost under sunbeams.

44. Accustom your mind to the righteous ways pointed out by the s  stras in all your life time. Restrain your appetites, and govern your passions, and observe the taciturnity of holy saints and sages. You will at last arrive to the holy state of holies, and rest under the cooling umbrage of holiness, and shall no more have to grieve under the calamities which betide all mankind.

## CHAPTER C.

### HEALING OF THE HEART.

Argument. Arguing the Omnipotence of the Deity from the powers of the mind; and showing ignorance and knowledge to be the different causes of Human bondage and liberation in life.

Vasishtha continued:—I have told you of the origination of the mind from the essence of the Supreme being; it is of the same kind, and yet not the same with its source, but like the waves and waters of the sea. (The mind being but an attribute of the Divine soul).

2. The minds of the enlightened are not different from the Divine Mind; as those that have the knowledge of the community of waters, do not regard the waves to differ from the waters of the sea.

3. The minds of the unenlightened are the causes of their error, as those not knowing the common property of water, find a difference in the waters of the waves and the sea.

4. It is requisite for the instruction of the unlearned, to acquaint them of the relation between the significant words and their significations (as the relation of water between the waves and the sea).

5. The Supreme Brahm   is omnipotent, and is full and perfect and undecaying for ever. The mind has not the properties that belong to the omnipresent soul.

6. The Lord is almighty and omnipresent, and distributes his all diffusive power, in proportion as he pleases to every one he likes.

7. Observe R  ma, how the intellectual powers are distributed in all animated bodies (in their due proportion); and how his moving force is spread in the air, and his immobility rests in the rocks and stones.

8. His power of fluidity is deposited in the water, and his power of inflammation is exhibited in fire; his vacuity is manifested in vacuum, and his substantiality in all solid substances.

9. The omnipotence of Brahmā, is seen to stretch itself to all the ten sides of the universe; his power of annihilation is seen in the extinction of beings; and his punishment is evident, in the sorrows of the miserable.

10. His felicity is felt in the hearts of the holy, and his prowess is seen in the persons of giants; his creative power is known in the works of his creation, and his power of destruction in the desolation of the world, at the end of the great Kalpa age.

11. Everything is situated in Brahmā, as the tree is contained in the seed of the same kind, and afterwards develops in its roots and sprouts, its leaves and branches, and finally in its flowers and fruits.

12. The power called the living principle, is a reflexion of God, and is of a nature between the thinking mind and dull matter, and is derived from Brahmā.

13. The nature of God is unchangeable, although it is usual to attribute many varieties to him; as we call the same vegetable by the different names of a germ, a sprout, a shrub, a plant and a tree at its different stages of growth.

14. Know Rāma, the whole world to be Brahmā, who is otherwise termed the Ego. He is the all pervading soul, and the everlasting stupendous fabric of the cosmos.

15. That property in him which has the power of thinking, is termed the mind; which appears to be something other than the Soul, thus we erroneously see peacock's feathers in the sky, and froths in the eddies of water (and suppose them as different things from the sky and water).

16. The principles of thought and animation—the mind and life, are but partial reflexions of the Divine Soul; and the form of mind is the faculty of thought, as that of life is the power of animation. (The one is called the rational and the other animating soul).

17. Thus the mind being but the thinking power of Brahmā, receives the appellation of Brahmā; and this power appearing as a part of the impersonal Brahma, is identified with Ego (the personal Brahmā).

18. It is our error which makes a difference between the soul and mind, and Brahma and Brahmā; because the properties which belong to the mind, are the same with those of the self-existent soul.

19. That which is variously named as the principle of mind or thought, is the same power of omnipotence which is settled in the mind (which is the repository of the thinking powers).

20. So are all the properties of the living soul, contained in and derived from the universal soul of Brahmā; as all the properties of vegetation, blossoming and fructification of trees, are contained in the season of spring, and are dispensed among the plants, agreeably to their respective soil and climate, and other circumstances (of their culture &c.).

21. As the earth yields its various fruits and flowers in their season, so the hearts and minds of men, entertain their thoughts and passions in their proper times: some appearing at one time and others at another: (like the paddies and other grains of particular seasons).

22. And as the earth produces its harvests, according to their particular soil and season; so the heart and mind exhibit their thoughts and feelings of their own accord, and not caused by another.

23. The numbers and forms which convey determinate ideas, as distinguished from others of the same kind (as the figures in arithmetic and geometry), are all expressed in words coined by the mind from the mint of the mind of Brahmā, the original source of ideas.

24. The mind adopts the same image as the reflexions which it receives from without, or the thoughts and imaginations it forms of itself, and as the instance of the Aindava brothers, serves to support this truth: (of the double power of intuition and perception of the mind, to see into its own inner operations, and receive the impressions from without).

25. The animating principle (jīva-zoa), which is the cause of this creation, resides in the Supreme Spirit, like the fluctuation which is seen in the unagitated waters of the oceans.

26. The intelligent soul sees these hosts of creation to be moving in the essence of Brahmā, as he beholds the innumerable waves, billows and surges of the sea, rolling on the surface of the waters.

27. There is no other reality that bears a name or form or figure or any action or motion except the supreme spirit; in which all things move about as the waves of the sea water (and which is the real source of the unrels).

28. As the rising and falling and continuation and disappearance of waves, occur on the surface of the sea by the fluctuation of its waters;



so the creation, sustentation and annihilation of the universe, take place in Brahmā, by the agency of Brahmā himself.

29. It is by the inward heat of his spirit, that Brahmā causes this world to appear as a mirage in himself; and whatever varieties it presents in its various scenes, they are all expansions and manifestations of the Divine Spirit.

30. All causality and instrumentality, and their resultants as well as the production, continuance and destruction of all things; take place in Brahmā himself; beside which there is no other cause whatever.

31. There is no appetite nor pleasure, nor any desire or error in him, who relies his dependence in the Supreme; for how can one have any desire or error in himself who lives in the Supreme self, who is devoid of them?

32. The whole is a form of the Supreme soul, and all things are but forms of the same; and the mind also is a form of it, as a golden ornament is but a form of the gold.

33. The mind which is ignorant of its Supreme origin, is called the living soul; which from its ignorance of the Supreme soul, resembles a friend who has alienated himself from his true friend.

34. The mind which is misled by its ignorance of the all-intelligent God, to imagine its own personality as a reality; is as one who believes his living soul to be the production of vacuum (or as something produced from nothing).

35. The living soul although it is a particle of the Supreme soul, shows itself in this world as no soul at all (but a form of mere physical vitality). So the purblind see two moons in the sky, and are unable to distinguish the true moon from the false one.

36. So the soul being the only real entity, it is improper to speak of its bondage and liberation; and the imputation of error to it, is quite absurd in the sight of lexicographers, who define it as infallible.

37. It is a wrong impression to speak of the bondage of the soul, which is ever free from bonds; and so it is untrue to seek the emancipation of the soul, which is always emancipate.

38. Rāma asked:—The mind is known sometimes to arrive at a certainty, which is changed to uncertainty at another; how then do you say that the mind is not under the bondage of error?

39. Vasishtha answered:—It is a false conceit of the ignorant to

imagine its bondage; and their imagination of its emancipation, is equally a false conception of theirs.

40. It is ignorance of the *smṛiti sāstra*, that causes one to believe in his bondage and emancipation; while in reality there are no such things as bondage and liberation.

41. Imagination represents an unreality as reality, even to men of enlightened understandings; as a rope presents the appearance of a snake even to the wise.

42. The wise man knows no bondage or liberation, nor any error of any kind: all these three are only in the conceptions of the ignorant.

43. At first the mind and then its bondage and liberation, and afterwards its creation of the unsubstantial material world, are all but fabulous inventions that have come into vogue among men, as the story of the boy of old (or as the old grand-mother's tale).

Note—The conclusion of this chapter concerning the negation of bondage and liberation of the soul, and its error and enlightenment &c., rests on the text of a Sruti; which negates everything in the sight of one who has come to the light of the universal soul. The passage is:—

[Sanskrit: na nirodho nacotpattih na [...] | [...] paramārthatāh |]

## CHAPTER CI.

### STORY OF THE BOY AND THREE PRINCES.

(*An Allegory of the Hindu Triads*).

Argument. The old Nurse's tale of the three Princes or Powers of the Soul, in elucidation of the Fabrications of Imagination.

Rāma said:—Relate to me, O chief of sages! the tale of the boy, in illustration of the Mind (and the other principles of our intellectual nature).

2. Vasishtha replied:—Hear me Rāma, tell you the tale of a silly and jolt-headed boy, who once asked his nurse, to recite to him some pretty story for his amusement.

3. The Nurse then began to relate her fine wrought story for the pleasure of the boy, with a gladsome countenance, and in accents sweet as honey.

4. There were once on a time, some three highminded and fortunate young princes; in a desolate country, who were noted for their virtues and valour. (The three princes were the three hypostases of the holy trinity, dwelling in the land of inexistence or vacuity, *asat-pure*. *I. e.* these triple powers were in being in empty space, which is co-eternal with them).

5. They shone in that vast desolate land resembling the spacious sky, like stars in the expanse of the waters below. Two of them were unbegotten and increate, and third was not born of the mother's womb. (These three uncreated princes, were the principles of the soul and the mind, and the living soul—*jīva*, which is not procreated in the womb with the body).

6. It happened once on a time, that these three, started together from their dreary abode (of vacuum), for the purpose of finding a better habitation somewhere else. They had no other companion with them, and were sorrowful in their minds, and melancholic in their countenances; as if they were transported from their native country. (This means the emigration of these principles, from the eternal and inane sphere of *Brahmā*, to the mundane world of mortality, which was very painful to them).

7. Having come out of that desert land, they set forth with their faces looking forward; and proceeded onward like the three planets Mercury, Venus and Jupiter in their conjunction.

8. Their bodies which were as delicate as *Sirīsha* flowers, were scorched by the powerful sun shining on their backs; and they were dried like leaves of trees by the heat of the summer day on their way (*i. e.* their tender spiritual bodies melted under the heat of the solar world).

9. Their lotus like feet were singed by the burning sands of their desert path, and they cried aloud like some tender fawns, going astray from their herd saying:—"O Father save us". (The alienated soul and mind, which are doomed to rove about in this world are subjected to endless pains, causing them to cry out like the tormented spirit of our Lord:—*Eli Eli Lama Sabachthani*;—Lord, Lord, hast thou forsaken me?).

10. The soles of their feet were bruised by the blades of grass, and the joints of their bodies, were weakened by the heat of the sun; while their fair forms were covered with dust flying from the ground on their lonesome journey. (Their pilgrimage in the thorny and sunny paths of the world of woes).

11. They saw the clump of a leash of trees by the way side, which were braided with tufts of spikes upon them, and loaded with fruits and flowers hanging downward; while they formed a resort for flights of the fowls of air, and flocks of the fauna; of the desert, resting both above and around them. (The copse of the three trees, means the triple states of *dharma*, *artha* and *Kāma*, or virtue, wealth and their fruition, which are sought after by all).

12. The two first of these trees did not grow of themselves (but were reared by men); and the third which was easy of ascent, bore no seeds to produce other plants in future (*i. e.* virtue and wealth require to thrive by cultivation, and enjoyment which is delectable to taste, is not productive of any future good or reward).

13. They were refreshed from the fatigue of their journey, under the shade of these trees; and they halted there like the three Deities Indra, Vāya and Yama, under the umbrage of the Pārijāta arbour of Paradise. (The three gods—Jupiter, Eolus and Pluto, were the regents of the three regions of heaven, sky and the infernal world:—*swar*, *bhuvar* and *bhur*, composing the three spheres of their circuit).

14. They eat the ambrosial fruits of these trees; and drank their nectarious juice to their fill; and after decorating themselves with *guluncha* chaplets, they retook themselves to their journey (*i. e.* the intellectual powers are supported by the fruits of their acts in their journey through life).

15. Having gone a long way, they met at the mid-day a confluence of three rivers, running with its rapid currents and swelling waves. (The three streams are the three qualities of *satva*, *rajas* and *tamas* or of goodness, mediocrity and excess, which are commingled in all the acts of mankind).

16. One of these was a dry channel and the other two were shallow and with little water in them; and they looked like the eyes of blind men with their blinded eye-balls (*i. e.* the channel of *satva* or temperance was almost dried up, and that of *rajas* or mediocrity had become shallow for want of righteous deeds; but the stream of *tamas* or excess was in full force, owing to the unrighteous conduct of men).

17. The princes who were wet with perspiration, bathed joyfully in the almost dried up channel; as when the three gods Brahmā, Vishnu and Siva lave their sweating limbs, in the limpid stream of Ganges. (The three powers of the soul, like the three persons of the Purānic trinity, were respectively possessed of the three qualities of action; and yet their pure natures preferred to bathe in the pure stream of goodness—*satva*, as in the holy waters of heavenly Gangā—the hallowed Mandākinī).

18. They sported a long while in the water, and drank some draughts of the same, which was as sweet as milk, and cheered their spirits with full satisfaction of their hearts (meaning that *satwika* or good conduct is sweeter far to the soul, than any other done as unjust or showy—*rajas* or *tamas*).

19. They resumed their journey, and arrived at the end of the day and about sunset, to their future abode of a new-built city, standing afar as on the height of a hill. (This new-built city was the new-made earth; to which the spirits descended from their Empyrean).

20. There were rows of flags fluttering like lotuses, in the limpid lake of the azure sky; and the loud noise of the songs of the citizens was heard at a distance.

21. Here they saw three beautiful and goodly looking houses, with turrets of gold and gems shining afar, like peaks of mount Meru under the blazing sun. (These were the human bodies, standing and walking upright upon the earth, and decorated with crowns and coronets on their heads).

22. Two of these were not the works of art, and the third was without its foundation; and the three princes entered at last into the last of these. (The two first were the bodies of men in their states of sleep and deep sleep, called *swāpa sopor* or *swapnas-somnus* and *sushupti-hupnos* or *hypnotes*, which are inborn in the soul; but it is the *jāgrata* or waking body which is the unstable work of art).

23. They entered this house, and sat and walked about in it with joyous countenances; and chanced to get three pots as bright as gold therein.

(These pots were the three sheaths of the soul, mind and of the vital principle, called the *prānamāyā-kosha*).

24. The two first broke into pieces upon their lifting, and the third was reduced to dust at its touch. The far sighted princes however, took up the dust and made a new pot therewith? It means, that though these sheaths are as volatile as air, yet it is possible to employ the vital principle to action.

25. Then these gluttonous princes cooked in it a large quantity of corn for their food; amounting to a hundred *dronas* minus one, for subsistence of their whole life-time. (It means that the whole life-time of a hundred years, allotted to man in the present age of the world, is employed in consuming so many measures of food, except perhaps one *Drona*, which is saved by his occasional fasts during his long life).

26. The princes then invited three Brāhmans (childhood, youth and age) to the fare prepared by them, two of whom (childhood and youth) were bodiless; and the third (*i. e.* old age) had no mouth wherewith to eat.

27. The mouthless Brāhman took a hundred dronas of the rice and eat it up, because he devoured the child and youth, and the princes took the remainder of the Brāhman's food for their diet (which was nothing).

28. The three princes having refreshed themselves with the relics of the Brāhman's food; took their rest in the same house of their next abode, and then went out in their journey of hunting after new abodes (or repeated transmigrations).

29. Thus I have related to you, O Rāma! the whole of the story of the boy and princes; now consider well its purport in your mind, and you will become wise thereby.

30. After the nurse had finished her relation of the pretty parable, the boy seemed glad at what he had heard (though it is plain without understanding its import).

31. I have told you this story, O Rāma! in connection with my lecture on the subject of the mind; and it will serve to explain to you, the fabrication of the mind of this imaginary being of the world.

32. This air-built castle of the world, which has come to be taken for a reality, is like the story of the body, but a false fabrication of the old nurse's imagination. (Or old grand-mother's tale, and giving a name and form to an airy nothing).

33. It is the representation of the various thoughts and ideas of our minds, which exhibit themselves to view, according to the notions we have of them in our states of bondage and liberation (*i. e.* our bondage to gross bodies, exhibits them in their grosser form, and our liberation from the materialistic, shows them in their subtle and immaterial shapes).

34. Nothing is really existent except the creations of our imagination, and it is our fancy which fashions all the objects in their peculiar fantastic forms. (Everything appears to us as we fancy it to be; whereby the same thing is viewed in a different light, not only by different persons; but by the same person in a different state of mind).

35. The heavens, earth, sky and air, as also the rivers, mountains and the sides and quarters of the sky, are all creations of our fancy, like the visions in our dreams; which join and disjoin and fashion the views in their phantastic forms. (Imagination or phantasy, is a faculty representative of the phenomena of internal or external worlds. Sir

William Hamilton).

36. As the princes, the rivers and the future city, were mere creations of the nurse's imagination, so the existence of the visible world, is but a production of the imaginative power of man. (The nurse's representations of the princes &c., were rather the prosopopoeia or personifications of her abstract thoughts; as the material world is a manifestation of the ideal, and called by the sufis *suwari manavi* and *suwari zahiri*).

37. The imaginative power manifests all things all around, as the moving waters, show the rise and fall of the waves in the sea. "It gives a shape of airy nothing". "It is the power of apprehending ideas and combining them into new forms and assemblages".

38. It was this imaginative power of God, which raised the ideas of things in his omniscient and all comprehensive soul; and these ideals were afterwards manifested as real by his omnipotence; just as things lying in the dark are brought to view by the light of the day. (Imaginatio est rei corporae figuram contemplari. Descartes and Addison. It is a lively conception of the objects of sight. Reid. It recalls the ideas by its reproductive fancy, and combines them by its productive power).

39. Know hence, O Rāma! the whole universe to be the net-work of imagination, and your fancy to be the most active power of the mind. Therefore repress the thickening phantoms of your fleeting fancy, and obtain your tranquillity by your sole reliance on the certainty of the immutable soul of souls.

"Retire the world shut out, imagination's airy wings repress; call thy thoughts home &c." Young's Night thoughts.

## THE CO-ORDINATE TRIADS.

|                       |                                              |                                   |                        |
|-----------------------|----------------------------------------------|-----------------------------------|------------------------|
| -----                 |                                              |                                   |                        |
| --<br>/<br>-----<br>+ | I.                                           | II.                               | III.                   |
|                       | The Three Princes or<br>Intellectual Powers. | The Three Stages or<br>Vyahritis. | The Three Planets.     |
|                       | 1. The Soul.                                 | 1. Swar--Heaven.                  | 1. Jupiter.            |
|                       | 2. The Mind.                                 | 2. Bhuvar--Sky.                   | 2. Mercury.            |
|                       | 3. The Living Spirit.                        | 3. Bhūr--Earth.                   | 3. Venus.              |
| -----                 |                                              |                                   |                        |
| IV.                   | V.                                           | VI.                               | VII.                   |
| The Three Deities.    | The Three Trees of Act.                      | The Three Rivers.                 | The Three Gods.        |
| 1. Indra of heaven.   | 1. Dharma--Acts.                             | 1. Satya--Goodness.               | 1. Brahmā of creation. |

|                                    |                    |                               |                              |
|------------------------------------|--------------------|-------------------------------|------------------------------|
| 2. Vāyu--Air ether.                | 2. Artha--Gains.   | 2. Rajas--Righteousness.      | 2. Vishnu                    |
| sustentation.                      |                    |                               |                              |
| 3. Yama--Death or<br>mortal state. | 3. Kama--Fruition. | 3. Tamas--Vice.               | 3. Siva dissolution.         |
|                                    |                    |                               |                              |
| -----                              |                    | -----                         |                              |
| +-----                             |                    |                               |                              |
|                                    |                    |                               |                              |
| VIII.                              |                    | IX.                           | X.                           |
| The Three Houses of<br>Rest.       |                    | The Three Pots or<br>Sheaths. | The Three Brāhman<br>Guests. |
|                                    |                    |                               |                              |
| 1. Sushupti--Sleep.                |                    | 1. Of the Soul Neutral.       | 1. Childhood Neutral         |
| 2. Swapna--Dream.                  |                    | 2. Of the Mind Action.        | 2. Youth Active.             |
| 3. Jāgrata--Waking.                |                    | 3. Of Life to operation.      | 3. Old age co-               |
|                                    |                    |                               |                              |
| -----                              |                    | -----                         |                              |
| --                                 |                    |                               |                              |



conception came to be in vogue. (The impersonal and universal soul is the true Ego, and has no personal existence what ever).

5. In fact there is no egoism beside that of the supreme soul; and yet is the nature of the injudicious to make a difference of a finite and infinite Ego, and of a mortal and immortal soul; as we see two streams of water in the sun-beams in a sandy desert. (The human soul is no other, than a particle of the supreme).

6. The mind is a spacious mind (of richest gems) in this extensive creation, and depends for its support on the supreme soul; as the waves are dependent on the waters of the sea, for their rise and subsistence. (The mind is the individual soul, but the soul is the universal and undivided spirit and opposed to the European doctrine of the minds being a generic and the soul an individual name).

7. Therefore give up, O Rāma! your erroneous view of the reality of the world and your reliance on the baseless fabric of the universe, and rely with delight on your judicious view of the true substratum and support of all.

8. Inquire now into the nature of Truth, with a rational understanding; and being freed from all error and bias, discard all that is false and untrue.

The idea of Tritheism and faith in the mystic number three, is as deeply rooted in the Hindu mind, as we find it in the Alexandrine triad of old, and the Trinity of modern Christians. We have already given an ample exposition of the various triads in Hindu theology and other sciences in our introduction to this work (Vol. I. Sect XI. p. 61). Besides those we meet herewith some other triads which are conveyed in the allegorical story of the old nurse to her infant care for his early instruction, though it is doubtful that the boy could either understand or derive any benefit thereby. It will be worth while to mention here the Alexandrian Triad of the three hypostases of the one Being in the *psyche*—eternal soul, *nous*—the mind, and *Zoa*—Jīva—life or activity. This last is the same with the *logos*—Word, the manifestation of Divine power in whom there was life also. Others formed their Triad of matter, soul and force, as the three *principia* in nature. The Christian Trinity, which some maintain as an imitation of the Alexandrians, presents many differences respecting some portion of this doctrine, which resulted in the heresies of Arianism, Sabellianism, Nestorianism &c. see further particulars on this head in Lewes' History of Philosophy, Vol. 1, p. 391.

9. Why do you think the unconfined soul to be confined in the body? It is vain to suppose the nature of the infinite soul, to be confined in any place.

10. To suppose the one as many, is to make a division of and create a variety in the nature of the Supreme Spirit. Again the Divine essence being diffused alike in all, it cannot be said to be confined in one thing and absent in another.

11. The body being hurt, the soul is supposed to be hurt likewise; but no pain or hurt or sickness of any kind, can appertain to the unchanging soul.

12. The body being hurt or weakened or destroyed, there is no injury done to the soul, as the bellows (of the blacksmith) being burnt, the wind with which it was filled, escapes unconsumed.

13. Whether the body lasts or falls, it is of no matter to us (since the soul survives its loss); as the flower being destroyed, deposits its fragrance in the air.

14. Let any pain or pleasure befall on the body, as dew-drops falling on lotus-leaves: it can affect us no more than it is for the fading lotus, to affect or afflict in any manner the flying and aerial bee.

15. Let the body rise or fall, or fly in smoke and mix with the air; these changing forms of it, can have no effect whatever on the soul.

16. The connection of the body with the soul, is like that between the cloud and the wind; and as that of the lotus with the bee. (The former is moved and alighted upon by the latter, and not that the latter is preserved by the former).

17. If the mind which forms a part of all living bodies, is not affected by bodily pain; how is it possible that the primary power of intellect which resides in the soul, shall ever be subject to death?

18. If you know, O wise Rāma, the soul to be indestructible and inseparable (from any place or person), what cause then can you have to sorrow for the supposed separation or disappearance of the all pervading spirit?

19. After destruction of the body, the soul flies from it, to abide in the infinite space of empty air; like the wind mixing with the air after dispersion of the clouds, and the bee flying to it after the lotus has faded away.

20. The mind also is not relaxed with all its enjoyments of life, unless it is burnt down by the knowledge of truth; why then speak of the annihilation of the soul.

21. The connection of the perishable body and imperishable soul, is analogous to that of a vessel and the fruit it holds, and of a pot and the air in it (*i. e.* of the container and the contained; the frame-work is fragile, but its component is infrangible).

22. As a plum is held in the hand or it falls into a pit, so the vacuous soul is reposed in or deposed from the body.

23. As a pot being broken, its vacuous part mixes, with the air; so the body being dissolved, the soul remains unhurt in the empty space.

24. The mind and body of living beings, are apt to disappear at times from their habitations, and hide themselves under the shroud of death; why then should we sorrow for such renegades?

25. Seeing the death and disappearance of others at all times, no fool learns to think for himself, but fears to die like all ignorant fools.

26. Therefore renounce, O Rāma! Your selfish desires, and know the falsity of egoism. Forsake the bond of the body for flying upward, as a new fledged bird flies above, and leaves its nest behind.

27. It is an act of the mind, to lead us to good or evil; as it is another function of it, to fabricate the false fabric of the world like appearances in a dream.

28. It is our incorrigible ignorance, that stretches out these imageries for our misery only; and it is our imperfect knowledge, which shows these false-hoods as realities unto us.

29. It gives us a dim sight of things, as we view the sky obscured by a mist; and it is the nature of the mind, to have an erroneous view of objects.

30. The dull and unreal world, appears as a reality to us; and the imaginary duration of the universe, is as a protracted dream in our sleep.

31. It is the thought or idea of the world, that is the cause of its formal existence, as it is the blinking of the eye, that shows a thousand disks of the sun and moon in the clear sky.

32. Now Rāma, employ your reason to annihilate the formal world from your mind, as the sun dissolves the snows by the heat of his beams.

33. As one wishing to overcome his cold, gets his object at sunrise; so he who wishes to demolish his mind (its errors), succeeds in it at the rise of his reason.

34. As ignorance increases, so it introduces a train of impervious errors and evils. It spreads a magic spell around it, as Samvara the sorcerer showered a flux of gold dust about him.

35. The mind makes the way to its own destruction by its worldliness, and acts the part of its own catastrophe or self destruction by all its acts.

36. The mind cares only for keeping itself from destruction; but it is a fool not to know beforehand its imminent death.

37. The mind by its restless desires, hastens itself to a painful death; which reasonable are trying to avoid; by their government of the mind. (It is not right to trouble the mind with worldly cares).

38. The mind that is purified by reason, is purged from its volitions and nolitions; and resigns itself to the will of the Divine soul, which is ever present before it.

39. The curbing of the mind, is the magnanimity of soul, and gives rise to liberation from pain, therefore try to restrain your mind, and not to give a loose rein to it.

40. The world is a vast wilderness, full of the forests of our weal and woe, and beset by the dragons of disease and death on all sides: the irrational mind is as the rampant lord of the desert land, and drives us anon to all sorts of dangers and difficulties.

41. As the sage ended his sermon, the day departed to its end; and the sun declined to the west to his evening service. The assembly broke after mutual salutations, and met again and greeted each other with the parting night and rising sun. (This is the *Brahmā muhūrta* or dawning day break at 4 A.M.)

## CHAPTER CIII.

### ON THE NATURE OF THE MIND.

Argument. The sufferings of men of ungovernable minds, serving as a lesson towards the liberation of the wise.

Some minds are seen to break-forth in passions like the torrents of oceans, and to heave and overflow on earth on every side. (By the

unrestrained rage of their appetites).

2. They reduce the great to lowness, and exalt the low also to greatness; they make strangers of their friends, as also friends to strangers. (Such is the changeful state of the human mind).

3. The mind makes a mountain of a mote by its thought, and thinks itself a lord with its little of a trifle. (These are those that are puffed up with vanity. *Falsus honor juvat, non sed mendosum and mendacem.* Horace).

4. The mind being elated by the prosperity, which attends upon it by the will of God, spreads a large establishment for a while, and is then reduced to poverty in a moment at its loss. (*Fortuna nunquam perpetuo est bona*:—Good luck lasts not for ever. The highest spoke in fortune's wheel, may soon turn lowest. *Fortuna transmutat incertos honores.* Fortune is ever shifting her uncertain favours).

5. Whatever things are seen in this world to be stationary or changeful, are all but accidents according to the state of viewing them in that light: Just as a passing vessel is thought stationary by its passenger on board, but as moving by the spectators on the shore.

6. The mind is so changeful by the influence of time, place, power and nature of acts and things, that it continually shuffles from one feeling to another, like an actor personating his many parts on the stage.

7. It takes the truth for untruth and its reverse for certainty: so it takes one thing for another, and its joy and grief are all of its own making (*i. e.* the creations of its imagination).

8. The fickle mind gets every thing according to its own doing, and all the actions of our hands, feet and other members of the body, are regulated by the same. (The mind is the mover of bodily organs).

9. Hence it is the mind that reaps the rewards of good or evil according to its past acts; just as the tree bears its fruits, according as it is pruned and watered in time. (Reap as you sow).

10. As the child makes a variety of his toy dolls at home from clay, so the mind is the maker of all its good and bad chances, according to the merit or demerit of its past actions.

11. Therefore the mind which is situated in the earthen dolls of human bodies, can do nothing of its own will, unless it is destined so by virtue of its former acts. (The mind that moves the body, is itself moved by the destiny derived from its prior acts).

12. As the seasons cause the changes in trees, so the mind makes

differences in the dispositions of living beings. (As many men so many minds, and hard to have two men of one mind).

13. The mind indulges in its sport of deeming a span as a league, and *vice-versa* of thinking a long as short, as in the case of the operations of our dreams and fancy.

14. A Kalpa age is shortened to a moment, and so is a moment prolonged to a Kalpa, by the different modes of the mind; which is the regulator both of the duration and distance of time and place.

15. The perceptions of the quickness and slowness of motion, and of much or little in quantity, as also of swiftness or tardiness of time, belong to the mind and not to the dull material body (though these sensations are derived by means of the bodily organs).

16. So the feelings of sickness and error and of dolor and danger, and the passing of time and distance of place, all rise in the mind like the leaves and branches of trees. (From its inborn perceptions of them).

17. The mind is the cause of all its feelings, as water is the cause of the sea, and the heat of fire. Hence the mind is the source of all things, and intimately connected with whatever is existent in the world.

18. The thoughts that we have of the agent, effect and instrument of things, as also of the viewer, view and the instrumentality of sight, all belong to the mind.

19. The mind alone is perceived to be in existence in the world; and its representations of the forests and all other things are but variations of itself! So the thinking man sees the substance of gold only, in all its various formations of bangles and bracelets, which are taken for naught. (All objectivity is dependant on the subjective mind, as there is no perception of an object independent of the mind. See identity of the subjective and objective in the Pantheistic Idealism of Spinoza).

## CHAPTER CIV.

### STORY OF A MAGIC SCENE.

Argument. Story of king Lavana and his court, and the Advent of a Sorcerer there.

Vasishtha said:—Hear me relate to you Rāma a very pretty narrative,

representing the world as an enchanted city, stretched out by magic of the magician Mind.

2. There lies on the surface of this earth a large and populous tract of land by name of Northern Pāndava, a country full of forests of various kinds. (We know the Northern Kuru the Uttara Kuru or Otterokoros of Ptolemy, to be the Trans-Himalayan Tartary, which is here termed the North-Pāndava, from the King Pandu's rambles and the wanderings of the Pāndava princes in it in their exile).

3. The forests were deep and dense, and there dwell in the fastness of these woods a number of holy hermits; while the Vidyādhara damsels had wrought there many a bower of swinging creepers (for their amusement).

4. Heaps of rubicund farina, wafted by the breeze from full blown lotuses, rose as high as crimson hills on the ground; which was decorated with wreaths and garlands by the loads of flowers, which had fallen thereon from the surrounding trees.

5. Groves of Karanja plants were decorated with bundles of blossoms, to the utmost boundaries of the jungle; and the firmament resounded with the rustling noise, emitted by the leafy date trees in the villages around.

6. There was a range of tawny rocks on one side, and fields brown with ripened corn on another; while the warbling of cerulean doves—reechoed in the resonant groves about.

7. The shrill cry of the stork resounded in the forest, and the branches of tamala and pātali flowers, hang down like earrings of the hills.

8. Flocks of various birds, were making a chorus with their vocal music; and the blooming crimson blossoms of pāribhadra arbors, were hanging over the banks, all along the length of the running streams.

9. Damsels in the cornfields, were exciting the passion of love with their vocal music; and the breezes blowing amidst forests of fruits and flowers, dropped down the blossoms in copious showers.

10. The birds, Siddhas and seers were sitting and singing outside their homes of mountain caverns; and made the valley symphonious with their celestial strains of holy hymns.

11. The Kinnara and Gandharva concerts, were singing under their bowers of plantain trees; and the greyish and gaysome groves of flowers, were filled with the hum of the whistling breeze.

12. The lord of this romantic country, was the virtuous Lavana, a

descendant of king Harish Chandra; and as glorious as his sire the sun upon earth. (This prince had descended of the solar race).

13. His fair fame formed a white diadem to crown his head, and adorn his shoulders with its brightness; it whitened the hills in the form of so many Sivas, besmeared with the hoary ashes upon his tufted head and person.

14. His sword had made an end of all his enemies; who trembled as in a fit of fever on the hearing of his august name.

15. His greatest exertion was devoted to the supportance to respectable men; and his name was uttered like that of Hari by all his people.

16. The Apsara fairies sang with glee the songs of his praise, sitting in the celestial seats of the gods on the tops of the Himalayan mountains.

17. The regent of the skies heard with attention, the songs of the heavenly maids, and the aerial swans and cranes of Brahmā, were responsive to their eulogies with their gabbling cries. (*Dhani* is the enharmonic diapason of Indian music).

18. His uncommonly magnanimous and wonderous acts, which were free from the fault of niggardliness; were unlike to any thing that was ever heard or seen by any body.

19. His nature knew no wiliness, and it was a perfect stranger to pride and arrogance; he kept himself steadfast to his magnanimity, as Brahmā held himself fast to his rudrāksha beads.

20. He used to take his seat in the royal throne amidst his courtiers, as the lord of the day occupies his seat in the sky for the eight parts (watches) of the day. (The Ritual day is divided into eight *yamārdha* parts for particular rites and duties).

21. After he was seated there as gladly as the moon in the firmament, his chieftains and legions appeared before the throne with their salutations (and presenting of arms).

22. Then as the royal party was seated in the court hall, beautiful songstresses (that were in attendance), began to sing, and ravish the hearts of the hearers, with the music of lutes.

23. Then a set of handsome maids, waved the beautiful chouries which they held in their hands, over the person of the king: and the ministers and counsellors, as wise as the preceptors of the gods and demons (Brihaspati and Sukra), took their seats beside him.



24. The ministers were then employed in the public affairs pending before them; and the dextrous officers were engaged in relating the reports of the country to the king.

25. There were the learned pandits reciting the holy legends from their books, and the courteous panegyrists chaunting their sacred eulogies on one side.

26. There appeared at this time a magician in his fantastic attire, and with his blustering vauntings before the Court; in the manner of a roaring cloud, threatening to deluge the earth with his showers of rain.

27. He bowed down to the ruler of the earth, and lowly bent his capped head and neck before the court; as a tree hangs down its loads of fruits, at the foot of a mountain.

28. He approached before the king, as a monkey advances to a shady and lofty tree, loaded with fruits and flowers. (The artful sorcerer is compared with the cunning monkey prying into a fruitful arbour).

29. The flippant brat then conveyed the fragrance of his sense, with the breath of his mouth; and addressed the lofty headed king with his sweet voice, as the humble bee hums to the lotus.

30. Reign O lord! that sittest on the earthly throne like the moon enthroned on high, to mark one wonderful feat of my art, known as the trick of Kharolikikā.

31. Saying so, he began to twirl about his magic staff set with peacocks' feathers, which began to display many wonders like the wonderful works of creation.

32. The king beheld it describing a bright circlet, emitting the particles of its rays around; and viewed in the manner, that the god Indra views his variegated rainbow sparkling afar in the sky.

33. As this time a chieftain of Sinde (who was the master of horse), entered the court, as a cloud appears in the starry heaven.

34. He was followed by his swift and beautiful courser, as the *Uchcha Sravā* horse of Indra follows his master in the celestial regions. (This is the Pegasus of the Hindus).

35. The chieftain brought the horse before the king and said this horse my lord! is a match for the *Uchcha Sravā*, who was produced from the milky ocean, and flies with the swiftness of the mind.

36. This horse of mine, O king of the earth! is the best of his kind, and a compeer of Uchcha Sravās; he is a personification of the wind in the swiftness of his flight.

37. My master has made a present of this horse to you, my lord; because the best of things is a suitable present to the best of men. (Great gifts are for the great; or, a donum worthy of the donor and donee).

38. After he had ended his speech the magician spoke in a voice, as sweet as that of the swallow, after the roaring of the cloud is hushed to silence.

39. Do you my lord ride upon this horse, and wander at your pleasure with full lustre on earth; as the sun shines forth in splendour by his revolving round the heavens.

40. Hearing this the king looked at the horse, and ordered him to be brought before him, in a voice like that of the peacock answering the roaring cloud.

41. The king saw the horse brought before him as a figure drawn in painting, and gazed upon him with his fixed eyes and without closing his eye-lids, as he was himself turned to a painting. (A gift horse is looked in his gait, and not in his mouth).

42. Having looked upon him for a long time, he mounted on his back, and sat still with his closed eye-lids, as the sage Agastya was confounded at the sight of the sea and its rocks.

43. He continued for a couple of hours as if he was drowned in his meditation, and as insensible saints remain in the enjoyment of their internal and spiritual stupor.

44. He remained as spell-bound and overpowered by his own might, and could not be roused from his stupefaction by any body, but was absorbed in some thoughts of his own mind.

45. The flapping chouries ceased to wave about his person, and the holders of the flappers remained as still as the moon beams at night.

46. The Courtiers remained motionless at seeing his quiescence, as when the filaments of the lotus, remain unmoved, by their being besmeared in the mud.

47. The noise of the people in the Courtyard, was all hushed and quiet; as the roaring of the clouds is stopped at the end of the rains.

48. The ministers were drowned in their thoughtfulness and doubts at the

state of their king, as the host of the gods were filled with anxiety on seeing the club bearing Vishnu fighting with the demons.

49. The people were struck with terror and dismay, at seeing this apoplexy of their prince who remained with his closed eyes, like closed lotuses shorn of their beauty.

## CHAPTER CV.

### THE BREAKING OF THE MAGIC SPELL.

Argument. Inquiry of the courtiers into the cause of the king's apoplexy, and his answer thereto.

Vasishtha continued:—After a couple of hours the king returned to his senses, like the lotus flower resuming its beauty, after the mists of the rainy weather are over.

2. He shook his body decorated with ornaments upon his seat; as a mountain shakes with its peaks and woods at an earthquake.

3. His seat also shook under him as he came to his sense and moved his body, just as the seat of Siva on the Kailāsa mountain, is shaken by the movement of the infernal elephant.

4. As he was about to fall down from the horseback, he was held up by and supported upon the arms of his attendants; as the mount Meru is kept from falling, by the hills at its feet and sides.

5. The attendants bore the prince, in the deranged state of his mind upon their arms; as the still waters of the sea bear the figure of the moon that is disturbed by the waves.

6. The king asked them softly saying, what place was it and whose court it was; as the bee shut up in the flower cup of the lotus, asked it when it is about to sink in the water saying:—Ah! where am I, and where am I going?

7. The Courtiers then respectfully asked the king, what was the matter with him; with a voice as sweet as the lotus utters to the sun when he is eclipsed by Rāhu.

8. The attendants also with all the ministerial officers, asked him about his case; as the gods terrified at the great deluge, asked the

sage Mārkaṇḍeya concerning the occurrence.

9. Lord! we were greatly dismayed, said they, upon seeing you in that plight; because the stoutest hearts are broken by accidents proceeding from unknown causes.

10. What were those pleasant objects of your desire, that had so much bewitched your mind? Since you know that all the objects which appear pleasant for the present, prove to be bitter at the end. *Gaudia principium nostri sunt saepe doloris*. Ovid. Pleasure is often the introduction to pain, and amid the roses fierce Repentance rears her snake's crest. Thomson. So: Pleasure is pain, when drunk without a rein.

11. How could your clear understanding, which has been pacified by the grand doctrines and precepts of the wise, fall in to the false fascinations of the foolish? (*Falsum gaudium juvat, quem nisi mendosum*. False pleasure pleases, none but the base).

12. The minds of fools are fascinated by the trivial and tawdry trifles of common people; but they are of no value to the high minded as one like yourself. (The good and great are above the reach of the allurements of pleasure).

13. Those who are elated by the pride of their bodies, have their minds always excited by ungovernable passions, which take their lead through life. (Pride is innate in beauty).

14. Your mind is elevated above common things, it is calm and quiet and enlightened by truth; and fraught with excellent qualities; yet it is strange to find it out of its wits.

15. The mind unpracticed to reasoning, is led away by the currents of time and place, but the noble-minded are not subject to the influence of incantations and enchanting spells.

16. It is impossible for the reasoning mind to be weakened or deranged, the high mind like the mount towering of Meru, is not to be shaken by the boisterous winds.

17. Thus consoled by his companions, the countenance of the king resumed its colour; as the face of the full moon collects its brightness, in the bright fortnight of the month.

18. The moon-like face of the king was brightened by his full open eyes, as the vernal season is beautified by the blooming blossoms, after the winter frost has passed away.

19. The king's face shone forth with astonishment, and it was mixed with

fear, at the remembrance of the charm of the magician; as the moon shines pale in the sky, after her deliverance from the shadow of an eclipse.

20. He saw the magician and said to him with a smile, as the serpent *takshaka* addresses his enemy—the weasel.

21. You trickster, said he, what was this snare which thou didst entrap me in, and how was it that thou didst perturb my tranquil soul by thy wily trick, as a gale disturbs the calm of the sea.

22. How wonderful are the captivating powers of spells, which they have derived from the Lord, and whose influence had overpowered on the strongest sense of my mind.

23. What are these bodies of men, that are subject to death and disease and what are our minds that are so susceptible of errors, and lead us to continued dangers.

24. The mind residing in the body, may be fraught with the highest knowledge, and yet the minds of the wisest of men, are liable to errors and illusion. (*Hominis est errare*. To err is human).

25. Hear ye courtiers! the wonderful tale of the adventures, which I passed through under this sorcery, from the moment that I had met this magician at first.

26. I have seen so many passing scenes in one single moment under this wizard, as had been shown of old by Brahmā in his destruction of the theurgy of Indra. (The mighty Sakra spread his Indrajāla or the web of his sorcery, in order to frustrate the attempts of the valiant Bali against him, and was at last foiled himself by the Brahma vidyā of Brahmā).

27. Having said so, the king began to relate smilingly to his courtiers, the strange wonders which he had beheld in his state of hallucination.

28. The king said:—I beheld a region full with objects of various kinds, such as rivers and lakes, cities and mountains, with many boundary hills, and the ocean girding the earth around.

## CHAPTER CVI.

### THE TALISMAN OF THE KING'S MARRIAGE WITH A CHANDÁLA MAIDEN.

(*An Allegory of Human Depravity*).

Argument. The king borne on horse-back to the habitation of a huntsman, and was there married to his maiden daughter. (This adventure resembles that of Tajul Maluk in Gule Bākavli.)

The king related:—This land of mine abounding in forests and rivulets, and appearing as the miniature of this orb of the earth. Literally:—as the younger twin sister of the earth:—

2. This land appearing as the paradise of Indra, of which I am the king, and where I am now sitting in my court-hall, amidst my courtiers and all these citizens.

3. There appeared here yonder sorcerer from a distant country, like a demon rising from the infernal region on the surface of the ground.

4. He turned round his magic-wand emitting its radiance around, as the tempest rends and scatters the rainbow of Indra in fragments in the air.

5. I was looking intently at the whirling wand, and the horse standing before me, and then mounted on the back of the steed in the dizziness of my mind.

6. I sat on the back of this unmoving horse and seemed to ride on a fleet steed, with the swiftness of the Pushkara and Āvartaka clouds, riding over the tops of immovable rocks.

7. I then went to a chase in full speed, a pass over an ownerless desert, howling as the surges of the boundless ocean.

8. I was borne afterwards with the horse in the air, as if we were wafted by the winds; and dashed onward like common people, who are carried afar by the current of the insatiable desires of their minds.

9. Being then fatigued with my journey, and moving slowly with my wearied horse, I reached to the skirt of the desert which was as vacant as the mind of a pauper, and as empty as the heart of a woman. (Cares hover over roofs of wealth, and secrets from female hearts fly by stealth. *Curae laqueata circum Tecta volantes*. Hor. Cares that flutter bat-like round fretted roofs. A woman is never so weak as in keeping her secrets).

10. It was as the wilderness of the world burnt down by a conflagration, and without even a bird flying over it. It was as a waste of sandy frost, and without a tree or any water in it. (A vast desert displayed its barren waste).

11. It appeared as another sky in its extent, and as the eighth ocean of the world. It was as a sea on earth with its bed entirely dried up. (There are in all only seven oceans in Indian Geography, the eighth is a myth).

12. It was as expanded as the mind of a wise man, and as furious as the rage of the ignorant. There was no trace of human feet, nor track with any grass or herb in it. (Immeasurable and fathomless as the sapient mind.)

13. My mind was bewildered in this boundless desert, like that of a woman fallen into adversity, and having no friend or food or fruit for her supportance. (Adversity is the canker of the woman's breast: *asaubhagyan jvarāstrīnām*).

14. The face of the sky was washed by the waters, appearing in the mirage of the sandy desert; and I passed panting in that dreary spot until it was sunset.

15. It was with great pain and sorrow, that I passed across that vast desert; like the wise man who goes across this world, which is all hollow and void within.

16. After passing this desert, I met a thick forest beyond it, when the sun was setting in his setting mountain with his horse, and tired with traversing through the hollow sphere of heaven.

17. Here the birds were warbling amidst the *jāmb* and *kadamba* trees, and were the only friends that the weary travellers could meet with, in their weary and lonesome journey.

18. Here detached plots of long grass, were seen waving their tops; like covetous men nodding their heads, on finding some riches to their heart's content. (The poor are pleased with a little, and bow down their heads at petty pittances).

19. This shady forest afforded me a little joy, after my pains in the dry and dreary desert; as a lingering disease seems more desirable to men, than the pains attending on death.

20. I then got under the shade of *Jambīra* tree, and felt myself as pleased, as when the sage Markandeya got upon the top of the mountain at the great deluge. (The Ararat of Noah?).

21. Then I took shelter under the creepers, descending from its branches, as the scorching top of a mount, finds a temporary shadow under the umbrage of a dark cloud.

22. As I was hanging down with holding the pendant roots in my hand, the horse slid away from underneath me, as the sins of a man glide under him, that puts his trust in the sacred Ganges streams. (The purificatory power of Ganges water, resides even in the belief of its holiness, and does not consist only in bathing in it).

23. Fatigued with my travel of the live-long day in the dreary waste, I took my refuge under this tree; as a traveller rests under the shelter of a kalpa tree at the setting of the sun.

24. All this business of the world was stopped, as the sun went down to rest in the western hills (The Hindu ritual prescribing no duty for the night consisting of three watches—*triyama rajanī*).

25. As the shade of night overspread the bosom of the universe, the whole forest below betook itself to its nightly rest and silence. (The vegetable creation was known to sleep at night by the Hindu sages).

26. I reposed myself in the grassy hollow of a branch of that tree, and rested my head on the mossy bed like a bird in its nest. (Primeval men slept in the hollow of trees like birds, for fear of rapacious animals in the caves of the earth below, as also in the caverns of upland hills and mountains).

27. I remained there as insensible as one bitten by a snake, and as a dead body that has lost its past remembrance. (Sleep and death are akin to each other—*hypnos kai thanatos didumo adelpho*). I was as impotent as a sold slave; and as helpless as one fallen in a dark ditch or blind pit. Bought slaves *kṛita-dāśas* and their loss of liberty, were in vogue from the earliest times in India. ([Sanskrit: *andha ku [...]*] = a blind pit).

28. I passed that one night as a long Kalpa in my senselessness; and I thought I was buffeting in the waves like the seer—Markandeya at the great deluge (*i. e.* the body was insensible in the state of sleep; but the mind was active as in a dream, which makes an age of a moment).

29. I passed the night under a train of dangers and difficulties, that invaded me as in the state of dreaming; and I had no thought about my bathing or eating or worshipping my Maker (the mind being wholly occupied by the objects of the dream).

30. I passed the night in restlessness and disquiet, shaking like the branch of a tree; and this single night of trouble was as long as it was tedious to me (like the time of a lingering disease).

31. A melancholy overspread my countenance, as darkness had veiled the



face of the night, and my waking eyes kept watching for the day, like blue-lotuses expecting with their watchful eyes the rising moon.

32. The demoniac noise of wild beasts being hushed in the forest at the end of the night, there fell a shivering fit on me with the clattering of my teeth through excessive cold.

33. I then beheld the east, red with the flush of intoxication; as if it was laughing at seeing me drowned in my difficulties.

34. I saw the sun advancing afterwards towards the earth, and to mount on his Airavata the regent elephant of that quarter. He seemed to be so full of glee, as the ignorant man has in his folly, and the poor man in obtaining a treasure.

35. Having got up from my mossy bed, I shook off my bed cloth, like the god Siva tossing about his elephantine hide at his giddy dance in the evening. (See Magh. Book I).

36. I then began to wander in the wide forestland, as the god Rudra roves about the wide world, after its desolation by his demons at the end of kalpas.

37. There was no animal of any kind to be seen in the desolate desert, as the good qualities of good breeding, are never to be found in the persons of the illiterate.

38. I saw only the lively birds, perching and chirping all about the woods without intermission.

39. It was then at midday, when the sun had run his eighth hour, and the plants had dried up the dews of their morning baths.

40. That I beheld a damsel carrying some food and a goblet of water, on the way as Hari bore the poisonous liquor to the demons in his disguise in the shape of Mādhavī.

41. She was of a swarthy complexion, and dressed in sable black attire; and looked askance at me; when I advanced towards her as the bright moon appears towards the dark and sable night.

42. I asked her to give me some of her food in my great distress, because, I told her, one is enriched by relieving the distress of the needy.

43. O good maid; said I, increasing hunger is consuming my bowels and I would take any food, even as the female serpent devours her own brood and young, in the excess of her hunger. (Hunger beats down the stony

wall, and impure food is pure to the hungry).

44. I begged of thee and yet thou gavest me nothing, but dost remain as inexorable as the goddess of fortune, who declines to favour the wretched, however they implore her aid. (Fortune turns a deaf ear to the supplications of the poor).

45. Then I kept a long time, following her closely from one wood to another, and clinging to her as her shadow, moving behind her in the afternoon.

46. She then turned to me and said:—Know me, to be a Chandāla girl and bearing the name of Harakeyuri; we are as cruel as Rākshasas, and feeders on human flesh as on those of horses and elephants.

47. You cannot, O King! get your food by merely your craving it of me; as it is hard to have the favour of men, without first meeting with their desires.

48. Saying so, she went on trippingly at every step, and then entered into an arbour on the wayside and spoke merrily unto me saying:—

49. Well, I will give you of this food, if you will consent to be my husband; for it is not the business of base and common people to do good to others, before securing their own good.

50. My Chandāla father is here ploughing in the field, with his sturdy yoke of bulls, and has the figure of a demon, standing in the cemetery with his haggardly hungry and dusky stature.

51. This food is for him, and may be given to you, if you will agree to espouse me; because the husband deserves to be served even at the peril of one's life.

52. To this I replied, I agree to take thee to my wife, for what fool is there that will abide by the usage of his family, when his life is in danger?

53. She then gave me half of the food she had with her, as Mādhavī parted with half of her ambrosia to the hungry Indra of old.

54. I ate the Chandal's food, and drank the beverage of *Jambu* fruits which she gave me; and then rested at that place, and fell to a sleep caused by my fatigue and long walking.

55. Then she approached to me, as a black cloud advances before the sun; she held me in her arms, and led me onward with her guiding hand, and as fondly as her second self.

56. She took me to her father, a fat and ugly fellow of a repulsive appearance; as the tormenting agony of death, leads a person to the hideous cell of the devil.

57. My companion whispered to his ears the tidings of our case, as the black bee hums her tale softly to the ear of an elephant (in order to sip his frontal juice or ichor of *mada-bārī*).

58. This man, said she, is to be my husband, if you, my father, will give your consent. To this he expressed his approval by saying—"Vādham be it so" by the end of this day (when marriage rites usually take place and is called *godhuli*, or the dusty dusk of returning herds from their pasture grounds).

59. He loosened the bulls from their yoke, as the regent of death releases his hell hounds. And it was in the dusk of the day, when the sky was obscured by the evening mist, and rising dust of *godhuli*, that we were dismissed from the demons' presence, to take our own way.

60. We passed the great jungle in a short time, and reached the Chandāla's abode in the evening; as the demons pass amidst the funeral ground, to rest in their charnel vaults at night.

61. The dwelling had on one side, the slaughtered monkeys, cocks and crows; and swarms of flies flying over them, and sucking the blood sprinkled over the ground.

62. The moist entrails and arteries of the slaughtered beasts, that were hung up to be dried in the sun; were chased by the ravenous birds of the air, that kept hovering over them; while flocks of birds fluttered over the *Jambira* trees (to pick up the fruits for their food).

63. There were heaps of fat laid up to be dried in the portico, and ravenous birds flying over them; and the skins of the slain animals, which were besmeared with blood, lay in piles before their sight.

64. Little children had bits of flesh in their hands, beset by buzzing flies; and there were the veteran Chandālas, sitting by and rebuking the boys.

65. We then entered the house scattered with disgusting entrails and intestines about, and I thought myself as the ghost of a dead man standing beside the regent of death.

66. I had then a seat of a big plantain leaf, given to me with due respect, in order to be seated as a welcome guest, in the abominable abode of my new-earned father-in-law.

67. My squint eyed mother-in-law then eyed at me, with her blood-red eyeballs; and muttered with gladness in her look, "is this our would be son-in-law?"

68. Afterwards we sat on some seats of skin, and I partook of the repast which was served before me, as the reward of my sins (*i. e.* this fare was as unpalatable, as the requital of one's crimes).

69. I heard there many of those endearing words, which were the seeds of endless misery; as also many such speeches that were unpleasant to my mind, for their being of no benefit to me.

70. Afterwards, it came to pass on one day, when the sky was cloudless and the stars were shining; that they presented a dowry of cloths and other articles before me (as *dānadravya*).

71. With these they made over that frightful maiden to me, and we were joined together as black and white, and as sin and its torment together (*i. e.* she was given to torment me for my past sins).

72. The flesh-eating *Chandālas*, festivated the marriage ceremony with profusion of wine and loud shouts of joy; they beat their sounding tomtoms with merriment, as wicked men delight in carrying on the acts of their vileness. (The giddy mirth of the rabble, is compared with the revelry of the riotous).

## CHAPTER CVII.

### DESCRIPTION OF A TRAIN OF DANGERS.

Argument. The King's residence at the *Chandāla*'s abode and his adventures during sixty years at that place.

The king continued:—What more shall I say of that festivity, which had quite subdued my soul? I was thenceforward named as *Pushta-Pukkusha* or cherished *Chandāla* by my fellows. (*Beng-ghar-jāmāi* or home-bred bridegroom).

2. After the festivity had lasted for a week, and I had passed full eight months at that place; my wife had her pubertal efflorescence, and afterwards her conception also (*garbhādhāna* and *garbha*).

3. She was delivered of a daughter which is the cause of woe, as a

danger is the spring of calamities. (The parallel passage is well known *dārikā dukkhkha dāyika*, a daughter is the source of grief). This daughter grew up as soon as the growth of the cares and sorrows of the ignorant. (The wise neither care nor sorrow for any earthly matter).

4. She brought forth again a black boy in course of three years; as the fruit of folly raises the false expectation of fruition (*i. e.* We are often frustrated in our hopes in our boys).

5. She again gave birth to a daughter and then to another boy; and thus I became an old Chandāla, with a large family in that forest land.

6. In this manner passed many years with these shoots of my woe in that place; as a Brahmicide has to pass long years of torment in hell-fire. (Here is a piece of priestcraft in the augmented torment for killing a Brāhman as any other man).

7. I had to undergo all the pains of heat and cold, of chill-winds and frost, without any help to be had in that dreary forest; and as an old tortoise is constrained to move about in the mud of a pool for ever.

8. Being burthen with the cares of my family, and troubled by anxieties of my mind; I saw my increasing afflictions like a conflagration rising all about me.

9. Clad in bark and wrapt in old and ragged cloths, with a covering of grass and a straw hat on my head, I bore loads of logs from the woods; as we bear the burden of sins on our backs and heads. (See Bunyan's Pilgrim's Progress).

10. I had to pass full many a live-long year, under the shade of *dhavalī* trees; with no other cloth or covering on me than an old tattered, dirty and stinking *Kaupina*, which was beset by flees and leeches. (*Kaupina* a piece of rag covering the lower secret parts of the body as that of Fakirs and Yogis).

11. I was exposed to the chill cold winds, in all my toils to support my family; and lay like a frog in some cave in the woods, under the keen blasts of winter.

12. The many quarrels and bickerings, and the sorrows and wailings, to which I was often exposed at home and abroad, made my blood to gush out in tears from my weeping eyes.

13. We passed the nights on marshy grounds in the jungle, and being deluged by the raining clouds, we took our shelter in the caverns of mountains, with no other food than the roasted flesh of bears.

14. Afterwards the rainy season of sowing being over, and the dark drizzling clouds having dispersed in air, I was driven from my abode, by the unkindness of my relations and continued contention with others.

15. Being thus in dread of every body in the neighbourhood, I removed myself to the house of another man, where I dwelt with my wife and prattling children for some years.

16. Then vexed by the scolding of the termagant Chandālī, and the threats of the villainous Chandālas; my face became as pale as the waning moon under the shadow of Rāhu (the ascending node).

17. I was bit and scratched by the teeth and nails of my wife, as if my flesh and muscles were torn and gnawed down under the grinders of a tigress; and I was as one caught by or sold to a hellish fiend, and thought myself as changed to an infernal being also.

18. I suffered under the torrents of snow thrown out of the caverns of the Himālaya, and was exposed to the showers of frost, that fell continually in the dewy season.

19. I felt on my naked body the iron shafts of rain, as darts let fly from the bow of death; and in my sickly and decrepit old age, I had to live upon the roots of withered vegetables.

20. I dug them out plentifully from the woodland grounds and eat them with a zest, as a fortunate man has in tasting his dainty dishes of well cooked meat.

21. I took my food apart and untouched by any body, for fear of being polluted by the touch of a vile and base born family; and because the pungency of my unsavoury diet, made my mouth wry at every morsel.

22. While I was famishing in this manner, I saw others had their venison and sheep's flesh bought from other places for their food; and who pampered their bodies also with the flesh they cut out from other living animals and devoured raw with great zest.

23. They bought animal flesh sold in iron pots and stuck in spits, for undergoing migrations into as many thousand bodies as they have killed and fed upon. (This is the Pythagorean doctrine of metempsychosis of the soul, as described in Goldsmith's Citizen of the world).

24. I often repaired to the garden grounds of the Chandālas, with my spade and basket in the cool of the evening, in order to collect the raw flesh, which had been cast about in the dirt, for making any food of them.

25. But the time seemed to turn favourable to me, when I was about to be cast into hell, by leading me to take refuge of the mountain caverns, and seek my supportance there by the roots and plants growing therein.

26. In this state, I was met by my good chance, on some Chandālas appearing in person before me, and driving away the village dogs with their clubs from before them (to the woods).

27. They gave my wife and children some bad rice as the villagers used to take, and we passed the night under the shade of a palm tree, whose withered leaves were rattling with the rain drops, that fell in showers upon them.

28. We passed the night in company with the sylvan apes, with our teeth clattering with cold; and the hairs of our bodies standing on their ends, like a thousand thorns through coldness.

29. The rain drops decorated our bodies with granules of vivid pearls, and our bellies were as lean and lank like an empty cloud through hunger and for want of food.

30. Then there rose a quarrel in this direful forest, between me and my wife; and we kept answering one another, with our clattering teeth and ruddy eyes by effect of the cold.

31. My foul and dirty person resembled that of a dark black demon, and we roved about the borders of rivers and brooks, to fish with a rod and hook in my hand.

32. I wandered also with a trap in my hand, like Yama with his noose at the desolation of the earth; and caught and killed and drank the heart blood of the deer in my hunger and thirst.

33. I sucked the warm heart blood, as the milk of my mother's breast, at the time of famishing; and being besmeared in blood, I stood as a blood sucking demon in the cemetery.

34. The Vetālas of the woods fled before me, as they do from the furies of the forests; and I set my snares and nets in the woods, for catching the deer and birds of the air.

35. As people spread the nets of their wives and children, only to be entangled in them in the false hope of happiness; so did I spread my net of thread, to beguile the birds to their destruction.

36. Though worried and worn out in the nets of worldly cares, and surrounded on every side by the miseries of our vicious lives; yet do our minds take their delight, in the perpetration of cruel and foul acts

(to the injury of others).

37. Our wishes are stretched as far and wide, as a running river overflows its banks in the rainy season; but the objects of our desires fly afar from us, as snakes hide themselves from the snake eating *Karabhas* by their own sagacity. (The *Karabha* is a quadruped of the weasel kind, and is called *gohadgel*—in Bengali).

38. We have cast off kindness from our hearts, as the snake leaves off his slough; and take a delight to let fly the hissing arrows of our malice, as the thunder storm betides all animals.

39. Men are delighted at the sight of cooling clouds, at the end of the hot season; but they avoid at a distance the rough briny shore spreading wide before them. (So men hail their happiness, and avoid their troubles).

40. But I underwent many a difficulty, which multiplied as thickly upon me, as the weeds growing in dales; and I moved about all the corners of that hellish spot, during my destined time. (What is decreed, cannot be avoided).

41. I have sown the seeds of sin under the rain-water of my ignorance, to grow speedily as thorns on my way. I have laid hidden snares for the unwary innocent, to secure myself in the mountain caves.

42. I have caught and killed the innocent deer in the trap; to feed upon its flesh; and have killed the *chowry* kine, to lay my head on the hair hanging down their necks.

43. I slept unconscious of myself in my ignorance, as Vishnu lay on his huge hydra; I lay with my out-stretched legs and limbs in the brown cell, resounding to the yell of wild beasts abroad.

44. I lay my body also, on the frost of a cave in the marshy ground of *Vindhyā*; and wrapped my swarthy form in a tattered quilt, hanging down my neck and full of fleas.

45. I bore it on my back, as a bear bears the long bristles upon him even in the hot season; and suffered the heat of the wild fire, which burnt away many wild animals which perished in groups as in the last conflagration of the world.

46. My wife bore her young ones, both for our pleasure as well as pain: as the food of the glutton, is both for his satiety and sickness; and the influence of planets, is for our good and evil also.

47. Thus I the only son of a king, had to pass sixty painful years of my



life, as so many kalpa ages of long duration.

48. I raved sometimes in my rage, and wept at others in my bitter grief; I fared on coarse meals, and dwelt, alas! in the abodes of vulgar Chandālas. Thus I passed so many years of my misery at that place, as one fastened to the fetters of his insatiable desires, is doomed to toil and moil for naught until his death. (Bound to our desires, we are dragged to the grave).

## CHAPTER CVIII.

### DESCRIPTION OF A DRAUGHT AND DEARTH.

Argument. The distress of Chandālas caused by famine and want of Rain.

The king continued to say:—Time passed away, and old age overtook me, and turned my beard to blades of grass covered with hoar frost.

2. My days glided away in alternate joy and grief, brought on by my fate and acts; just as a river flows on with the green and dried leaves, which the winds scatter over it.

3. Quarrels and broils, misfortunes and mischances, befell on me every moment; and beset me as thickly and as fastly as the arrows of woe flying in a warfare.

4. My foolish mind kept fluttering like a bird, in the maze of my wishes and fancies; and my heart was perturbed by passions, like the sea by its raging waves.

5. My soul was revolving on the vehicle of my wandering thoughts; and I was borne away by them like a floating straw, to the whirlpool of the eventful ocean of time.

6. I that moved about like a worm amidst the woodlands of Vindhya, for my simple supportance, felt myself in the process of years, to be weakened and pulled down in my frame, like a biped beast of burthen.

7. I forgot my royalty like a dead man, in that state of my wretchedness, and was confirmed in my belief of a Chandāla, and bound to that hilly spot like a wingless bird.

8. The world appeared to me, as desolate as at its final desolation; and

as a forest consumed by a conflagration; it seemed as the sea-shore lashed by huge surges; and as a withered tree struck by a lightning.

9. The marshy ground at the foot of Vindhya was all dried up, and left no corn nor vegetable, nor any water for food or drink; and the whole group of Chandālas, was about to die in dearth and dryness.

10. The clouds ceased to rain, and disappeared from sight; and the winds blew with sparks of fire in them. (The hot winds of the monsoon called agni-vrishti).

11. The forest trees were bare and leafless, and the withered leaves were strewn over the ground; wild fires were raging here and there, and the wood-lands became as desolate, as the abodes of austere ascetics (dwelling in the deserts).

12. There ensued a formidable famine, and a furious flame of wildfire spread all around; it burnt down the whole forest, and reduced the grass and gravels all to ashes.

13. The people were daubed with ashes all over their bodies, and were famishing for want of food and drink; because the land was without any article of food or even grass or water in it, and had turned to a dreary desert.

14. The mirage of the desert glistened as water, and deluded the dry buffaloes to roll in it (as in a pool); and there was no current of breeze to cool the desert air.

15. The call and cry for water, came only to the ears of men; who were parching under the burning rays of the torrid sun (in the Deccan).

16. The hungry mob, hurrying to browse the branches and herbs, yielded their lives in those acts; while others sharpened their teeth, in their acts of tearing and devouring one another.

17. Some ran to bite the gum of catechu, thinking it to be a bit of flesh; while others were swallowing the stones, as if they were cakes lying on the ground before them.

18. The ground was sprinkled with blood, by the mutual biting and tearing of men; as when blood is spilt in profusion, by the lion's killing a big and starving elephant.

19. Every one was as ferocious as a lion, in his attempt to devour another as his prey; and men mutually fought with one another, as wrestlers do in their contest.

20. The trees were leafless, and the hot winds were blowing as fire-brands on all sides; and wild cats were licking the human blood, that was spilt on the rocky ground.

21. The flame of the wild fire rose high in the air, with clouds of smoke whirling with the howling winds of the forest; it growled aloud in every place, and filled the forest-land with heaps of brown cinders and burning fire brands.

22. Huge serpents were burnt in their caves, and the fumes rising from these burning bodies, served to grow the poisonous plants on the spot; while the flame stretching aloft with the winds, gave the sky an appearance of the glory of the setting sun.

23. Heaps of ashes were lifted like dust, by the high howling winds, and stood as domes unsupported by pillars in the open sky; and the little children stood crying for fear of them, beside their weeping parents.

24. There were some men who tore a dead body with their teeth, and in their great haste to devour the flesh, bit their own hands and fingers, which were besmeared in their own blood.

25. The vultures flying in the air, darted upon the smoke, thinking it a turret of trees, and pounced upon the fire brands, taking them for bits of raw flesh.

26. Men biting and tearing one another, were flying in all directions; when the splitting of the burning wood hit upon their breasts and bellies, and made them gory with blood gushing out of them.

27. The winds were howling in the hollow caves, and the flames of the wild fire flashing with fury; the snakes were hissing for fear of these, and the burnt woods were falling down with hideous noise.

28. Thus beset by dangers and horrors, with no other shelter than the rugged hollows of rocks, this place presented a picture of this world, with its circumambient flames, burning as the twelve zodiacal suns on high.

29. The winds were blowing hot amidst the burning woods and rocks, and drying up all things; and the heat of the fire below and the sunbeams above, together with the domestic calamities caused by influence of the planet Saturn, made this place a counterpart of this woeful world.

## CHAPTER CIX.

## MIGRATION OF THE CHANDĀLAS.

Argument. The perilous journey through the Delusive World.

The king continued:—As these calamities continued to rage in this place, by the displeasure of destiny; and the disasters of the last dissolution prematurely overtook the forest and mountaineers here:—

2. Some of these men went out from that place, with their wives and children, in search of some new abodes in foreign lands; as the clouds disperse and disappear from the sky, after the rainy season is over.

3. They were accompanied by their wives and children and close relatives, who clung to them as the members of their bodies; but the lean and infirm were left behind them, like the separated branches of trees.

4. Some of these emigrants were devoured by tigers, as they went out of their houses; as unfledged birds are caught by falcons, as they come out of their nests.

5. Some entered into the fire like moths, to put an end to their miserable lives; others fell into the pits, like fragments of rocks falling from the hills.

6. I separated myself from the connections of my father-in-law and others; and depending upon myself, I escaped narrowly from that distressed country, with my wife and children about me.

7. We passed the pit-falls and storms, and the wild beasts and snakes, without any harm; and came out of that forest safe from all the deadly perils of the way.

8. Having then arrived at the border of that forest, we got to the shade of some palm trees, where I lay down my children from my shoulders as burdens of my sin and woes.[12]

[12] Compare the adventure of the prince Tājul Malur in Guli Bakāwalī, and his bearing the burthen of his children by the Negro wife on his shoulders.

9. I halted here after my tiresome journey and lengthened troubles, as one who had fled from the confines of hell; and took my rest like the withering lotus, from the scorching sunbeams and heat of summer.

10. My Chandāla wife also slept under the same tree, and my two boys lay

fast asleep in each other's embrace, under the cooling shade.

11. Afterwards my younger son Prach'chhaka, who was as dear to us as he was the less intelligent, rose up and stood before me.

12. He said with a depressed spirit, and tears gushing out of his eyes, "Papa give me soon some meat-food and drink or else I die".

13. The little boy repeatedly made the same request, and said with tears in his eyes, that he was dying of hunger.

14. I told him I had no meat, and the more I said so, the more he repeated his foolish craving, which could neither be supplied with nor put down to silence.

15. I was then moved by paternal affection, and affliction of my heart, to tell him, "child, cut off a slice of my flesh, and roast and eat it."

16. He agreed to it, and said 'give it then'; because his hunger was so pressing and his vitality was so much exhausted, that he could not decline to crave my flesh for his food.

17. Being then overpowered by affection and compassion I thought of putting an end to all my grief with my life, which became so intolerable to me at his excessive distress.

18. Being unable to endure the pain of my affection, I despaired of my own life; and resolved to resort to death, as my only friend at this last extremity.

19. I collected some wood, and heaped them together for my funeral pile, and having put it on fire, I saw it blaze as I wished.

20. As I was hastening to throw myself on this pile, I was immediately roused from my reverie by the sound of music proceeding from this palace, hailing me as king, and shouting my victory *jaya*.

21. I understood this conjurer had wrought this enchantment on me, and put me to all these imaginable troubles for so long a period.

22. Like the ignorant, I was subject to a hundred changes of fortune (which can never approach the wise). As the great and mighty King—Lavana, had been recapitulating and expostulating on the vicissitudes of fortune:—

23. The sorcerer suddenly disappeared from his sight, at which the courtiers looked around them with their staring eyes; and then addressed the king, saying:—

24. This man was no sorcerer, our liege lord! who had no mercenary views of his own in this; but it was a divine magic (theurgy), that was displayed to our lord, to represent the lot of humanity and the state of the world.

25. This world is evidently a creation of the mind, and the imaginary world is only a display of the infinite power of the Almighty. (It was a coinage of the brain, a stretch of the imagination which gives images to ideals).

26. These hundreds of worldly systems, display the multifarious powers of Omnipotence; which delude even the minds of the most wise, to believe in the reality of unrealities, as it were by the spell of magic.

27. This delusion being so potent on the minds of wise, it is no wonder, that our king would be overpowered by it, when all common minds are labouring under the same error.

28. This delusive magic was not spread over the mind, by any trick or art of the conjurer; who aimed at nothing more than his own gain, by the act of his sorcery (it is the divine will, which spreads the illusion alike on all minds).

29. They that love money, never go away of themselves without getting something: therefore we are tossed on the waves of doubt (*i. e.* doubtful) to take him for a sorcerer.

30. Vasishtha said:—Rāma! though I am sitting here at this moment, before you and others of this assembly; yet I am quite sensible of the truth of this story, which is no fiction like the tale of the boy I have told you before, nor is it any coining or hearsay of mine.

31. Thus the mind is enlarged by the various inventions of its imagination, as a tree is extended by the expansion of its boughs and branches. The extended mind encompasses all things, as an outstretched arbour overspreads on the ground. It is the mind's comprehension of every thing, and its conversancy with the natures of all things, that serve to lead it to its state of perfection. (The amplitude of the mind, consists in the extent of its knowledge).

## CHAPTER CX.

### DESCRIPTION OF MIND.

Argument. The great Magnitude of mental powers, and government of the Mind.

Vasishtha said:—Since the subjective Intellect *chit*, has derived the power of knowing the objective Intelligibles *chetvas*, from the supreme cause in the beginning; it went on to multiply and diversify the objects of its intelligence, and thus fell from the knowledge of the one intelligent Universal *Ego*, to the delusion of the particular *non egos ad infinitum*. (The knowledge of the subjective universal soul being lost, the mind is left to be bewildered in the objective particulars to no end).

2. Thus Rāma, the faculties of the mind, being deluded by the unrealities of particulars, they continue to attribute specialities and differences to the general ones to their utter error. (Multiplication and differentiation of objects, mislead the mind from the universal unity of the only one).

3. The mental powers are ever busy to multiply the unrealities to infinity, as ignorant children are prone to create the false goblins of their fancy, only for their terror and trouble.

4. But the reality soon disperses the troublesome unrealities, and the unsullied understanding drives off the errors of imagination, as the sun-shine dispels the darkness.

5. The mind brings distant objects near it, and throws the nearer ones at a distance; it trots and flutters in living beings, as boys leap and jump in bushes after little birds.

6. The wistful mind is fearful, where there is nothing to fear; as the affrighted traveller takes the stump of a tree for demon, standing on his way.

7. The suspicious mind suspects a friend for a foe, as a drunken sot thinks himself lying on the ground, while he is walking along.

8. The distracted mind, sees the fiery Saturn in the cooling moon; and the nectar being swallowed as poison, acts as poison itself.

9. The building of an aerial castle however untrue, is taken for truth for the time being; and the mind dwelling on hopes, is a dreamer in its waking state.

10. The disease of desire is the delusion of the mind; therefore it is to be rooted out at once with all diligence from the mind.

11. The minds of men being entangled in the net of avarice like poor stags, are rendered as helpless as these beasts of prey, in the forest of the world.

12. He who has removed by his reasoning, the vain anxieties of his mind, has displayed the light of his soul, like that of the unclouded sun to sight.

13. Know therefore that it is mind that make, the man and not his body that is called as such: the body is dull matter, but the mind is neither a material nor immaterial substance (as the spirit).

14. Whatever is done with the mind or voluntarily by any man, know Rāma, that act to be actually done by him (since an involuntary action is indifferent by itself); and whatsoever is shunned by it, know that to be kept out *in actu*.

15. The mind alone makes the whole world, to the utmost end of the spheres; the mind is the vacuum, and it is the air and earth in its greatness. (Since it comprehends them all in itself; and none of these is perceptible without the mind).

16. If the mind do not join a thing with its known properties and qualities; then the sun and the luminaries would appear to be without their light (as it is with the day-blind bats and owls, that take the day light for darkness, and the dark night for their bright day light).

17. The mind assumes the properties of knowledge and ignorance, whence it is called a knowing or unknowing thing; but these properties are not to be attributed to the body, for a living body is never known to be wise, nor a dead carcase an ignorant person.

18. The mind becomes the sight in its act of seeing, and it is hearing also when it hears any thing; it is the feeling of touch in connection with the skin, and it is smelling when connected with the nose.

19. So it becomes taste being connected with the tongue and palate, and takes many other names besides, according to its other faculties. Thus the mind is the chief actor on the stage of the living animal body.

20. It magnifies the minute and makes the true appear as untrue; it sweetens the bitter and sours the sweet, and turns a foe to a friend and *vice-versa*.

21. In whatever manner the mind represents itself in its various aspects, the same becomes evident to us both in our perceptions and conceptions of them (*i. e.* every body takes things in the same light, as his mind represents them unto him).



22. It was by virtue of such a representation, that the dreaming mind of king Haris chandra, took the course of one night for the long period of a dozen of years.

23. It was owing to a similar idea of the mind, that the whole city of Brahmā appeared to be situated within himself.

24. The presentation of a fair prospect before the imagination, turns the present pain to pleasure; as a man bound in chains forgets his painful state, in the hopes of his release or installation on the next morning.

25. The mind being well fortified and brought under the subjection of reason, brings all the members of the body and internal passions of the heart under our control; but the loose and ungoverned mind, gives a loose rein to them for their going astray; as the loosened thread of a string of pearls, scatters the precious grains at random over the ground.

26. The mind that preserves its clear sightedness, and its equanimity and unalterableness in all places, and under all conditions; retains its even temper and nice discernment at all times, under the testimony of its consciousness, and approbation of its good conscience.

27. With your mind acquainted with the states of all things, but undisturbed by the fluctuations of the objects that come under your cognizance, you must retain, O Rāma! your self-possession at all times, and remain like a dumb and dull body (without being moved by any thing).

28. The mind is restless of its own nature, with all its vain thoughts and desires within itself; but the man is carried abroad as by its current; over hills and deserts and across rivers and seas, to far and remote cities and countries (in search of gain).

29. The waking mind deems the objects of its desire, to be as sweet as honey, and whatever it does not like, to be as bitter as gall; although they may be sweet to taste (*i. e.* the blindness of sensuous minds in their choice of evil for good, and slighting of good as evil).

30. Some minds with too much self reliance in themselves, and without considering the true nature of things; give them different forms and colours, according to their own conceptions and opinions, though they are far from truth. (Every man delights in his own hobby horse).

31. The mind is a pulsation of the power of the Divine Intellect, that ventilates in the breeze and glares in luminous bodies, melts in the liquids and hardens in solid substances. (Compare the lines of Pope:

"Glows in the sun &c." The mind is dependent on the intellect, and the mental operations, are subordinate to the intellectual).

32. It vanishes in vacuity and extends in the space; it dwells in everything at its pleasure, and flies from everywhere at its will.

33. It whitens the black and blackens the white, and is confined to no place or time but extends through all. (The mind can make a heaven of hell, and a hell of heaven).

34. The mind being absent or settled elsewhere, we do not taste the sweet, which we suck or swallow or grind under the teeth or lick with the tongue.

35. What is seen by the mind, is seen with the eyes, and what is unseen by it, is never seen by the visual organs; as things lying in the dark are not perceptible to the sight.

36. The mind is embodied in the organic body, accompanied by the sensible organs; but it is the mind that actuates the senses and receives the sensations; the senses are the products of the mind, but the mind is not a production of sensations.

37. Those great souls (philosophers), who have investigated into the manner of the connection between the two quite different substances of the body and mind, and those learned men who show us their mutual relations (the psychologists), are truly worthy of our veneration.

38. A handsome woman decked with flowers in the braids of her hair, and looking loosely with her amorous glances, is like a log of wood, in contact with the body of one, whose mind is absent from himself. (The dalliance of a woman is dead and lost, to the unfeeling heart and unmindful man).

39. The dispassionate *Yogi* that sits reclined in his abstract meditation in the forest, has no sense of his hands being bitten off by a voracious beast from his body; owing to the absence of his mind.

40. The mind of the sage, which is practised in mental abstraction, may with ease be inclined to convert his pleasures to pain, and his pains to pleasure.

41. The mind employed in some other thought and inattentive to the present discourse, finds it as a detached piece of wood dis severed by an axe. (The presence of the mind joins the parts of a lecture, as its inadvertence disjoins them from their consecutive order).

42. A man sitting at home, and thinking of his standing on the precipice

of a mountain, or falling into the hollow cave below, shudders at the idea of his imminent danger: so also one is startled at the prospect of a dreary desert even in his dream, and is bewildered to imagine the vast deep under the clouds. (See Hume on the Association of Ideas).

43. The mind feels a delight at the sight of a lovely spot in its dream, and at seeing the hills, cities and houses stretching or the clusters of stars shining in the extended plain of the sky. (Objects which are pleasurable or painful to the sight, give pleasure and pain to the mind, when it is connected with that sense).

44. The restless mind is busy to stretch many a hill and dale and cities and houses in our dreams, as these are the billows in the vast ocean of the soul.

45. As the waters of the sea display themselves in huge surges, billows and waves, so the mind which is in the body, displays itself in the various sights exhibited in our dreams. (Meaning, the dreams to be transformations (*Vikāras*) of the mind, like the waves of the water).

46. As the leaves and branches, flowers and fruits are the products of the shooting seed; so every thing that is seen in our waking dreams, is the creations of our minds.

47. As a golden image is no other than the very gold, so the creatures of our living dreams, are not otherwise than the creations of our fanciful mind.

48. As a drop or shower of rain, and a foam or froth of the wave, are but different forms of water; so the varieties (*manatā*), of sensible objects are but formations of the same mind. (Lit. formations or transformations of the mind).

49. These are but the thoughts of our minds, that are seen in our waking dreams; like the various garbs which an actor puts on him, to represent different characters in a play.

50. As the king Lavana believed himself to be a chandāla for some time, so do we believe ourselves to be so and so, by the thoughts of our minds.

51. Whatever we think ourselves to be in our consciousness, the same soon comes to pass upon us; therefore mould the thoughts of your mind in any way you like (*i. e.* as one thinks himself to be, so will he find himself to become in his own conceit).

52. The embodied being beholds many cities and towns, hills and rivers before him; all which are but visions of waking dreams, and stretched

out by the inward mind.

53. One sees a demon in a deity, and a snake where there is no snake; it is the idea that fosters the thought, as the king Lavana fostered the thoughts of his ideal forms.

54. As the idea of man includes that of a woman also, and the idea of father comprises that of the son likewise; so the mind includes the wish, and the wish is accompanied by its action with every person. (As when I say I have a mind to do so, I mean I have a wish to do it; and the same wish leads me to its execution. Or that the action is concomitant with the will so the phrase: "take will for the deed").

55. It is by its wish that the mind is subject to death, and to be born again in other bodies; and though it is a formless thing of its nature, yet it is by its constant habit of thinking, that it contracts the notion of its being a living substance (jīva).

56. The mind is busy with its thoughts of long drawn wishes, which cause its repeated births and deaths, and their concomitants of hopes and fears, and pleasure and pain. (The wish is father of thoughts, and these mould our acts and lives).

57. Pleasure and pain are situated in the mind like the oil in the sesamum seed, and these are thickened or thinned like the oil under particular circumstances of life. Prosperity thickens our pleasure, and adversity our pain; and these are thinned by their reverses again.

58. As it is the greater or lighter pressure of the oil-mill, that thickens or thins the oil, so it is the deeper or lighter attention of the mind, that aggravates or lightens its sense of pleasure or pain. (Loss or gain unfelt, is nothing lost or gained. The pleasure or pain of which we are ignorant, is no pleasure or pain).

59. As our wishes are directed by the particular circumstances of time and place, so the measurements of time and place, are made according to the intensity or laxity of our thoughts (*i. e.* the intense application or inattention of the mind, prolongs and shortens the measure of time and place to us).

60. It is the mind that is satisfied and delighted at the fulfilment of our wishes, and not the body which is insensible of its enjoyments. (The commentary explains the participation of the enjoyment both by the body and mind, and not by one independently of the other).

61. The mind is delighted with its imaginary desires within the body, as a secluded woman takes her delight in the seraglio. (The pleasure of imagination pleases the inmost soul, when we have no external and bodily

pleasure to enjoy).

62. He who does not give indulgence to levities and fickleness in his heart, is sure to subdue his mind; as one binds an elephant by its chain to the post.

63. He whose mind does not wave to and fro like a brandished sword, but remains fixed as a post or pillar to its best intent and object, is the best of men on earth; all others (with fickle minds), are as insects continually moving in the mind.

64. He whose mind is freed from fickleness, and is sedate in itself, is united with his best object in his meditation of the same. (The unflinching mind, is sure of success).

65. Steadiness of the mind is attended with the stillness of worldly commotions, as the suspension of the churning Mandara, was attended with the calmness of the ocean of milk.

66. The thoughts of the mind being embroiled in worldly cares (of gaining the objects of desire and enjoyments), become the sources of those turbulent passions in the breast, which like poisonous plants fill this baneful world (with their deadly breath).

67. Foolish men that are infatuated by their giddiness and ignorance, revolve round the centre of their hearts, as the giddy bees flutter about the lotus-flower of the lake; till at last grown weary in their giddy circles, they fall down in the encompassing whirlpools, which hurl them in irreparable ruin.

## CHAPTER CXI.

### HEALING OF THE HEART AND MIND.

Arguments. Prompt relinquishment of desires, and abandonment of Egoism, as the means of the subjection of the mind and intense application of the Intellect.

Vasishtha continued:—Now attend to the best remedy, that I will tell you to heal the disease of the heart; which is within one's own power and harmless, and a sweet potion to taste.

2. It is by the exertion of your own consciousness by yourself, and by diligent relinquishment of the best objects of your desire, that you can

bring back your refractory mind under your subjection.

3. He who remains at rest by giving up the objects of his desire, is verily the conqueror of his mind; which is reduced under his subjection as an elephant wanting its tusks.

4. The mind is to be carefully treated as a patient by the prescriptions of reason, and by discriminating the truth from untruth, as we do good diet from what is injurious.

5. Mould your heated imagination by cool reasoning, by precepts of the Sāstras, and by association with the dispassionate, as they do the heated iron by a cold hammer.

6. As a boy has no pain to turn himself this way and that in his play; so it is not difficult to turn the mind, from one thing to another at pleasure.

7. Employ your mind to the acts of goodness by the light of your understanding; as you join your soul to the meditation of God by light of your spirit.

8. The renunciation of a highly desirable object, is in the power of one, who resigns himself to the divine will; it is a shame therefore to that worm of human being, who finds this precept difficult for his practice.

9. He who can take the unpleasant for the pleasurable in his understanding; may with ease subdue his mind, as a giant overcomes a boy by his might.

10. It is possible to govern the mind like a horse, by one's attention and exertion; and the mind being brought to its quietness, it is easy to enter into divine knowledge.

11. Shame to that jackass (lit.: jackalish man), who has not the power to subdue his restless mind, which is entirely under his own subjection, and which he can easily govern.

12. No one can reach the best course of his life, without the tranquillity of his mind; which is to be acquired by means of his own exertion, in getting rid of the fond objects of his desire. (The best course of life, is to live free from care, which is unattainable without subjection of our desires).

13. It is by means of destroying the appetites of the mind, by means of reason and knowledge of truth; that one can have his absolute dominion over it, without any change or rival in it. (The rival powers in the

kingdom of the mind (*manorājya*), are the passions and the train of ignorance—*moha*).

14. The precepts of a preceptor, the instructions of the *sāstras*, the efficacy of mantras, and the force of arguments, are all as trifles as straws, without that calmness of the mind, which can be gained by renunciation of our desires and by the knowledge of truth.

15. The One All and all-pervading quiescent Brahma can be known then only, when the desires of the mind are all cut off by the weapon of indifference to all worldly things.

16. All bodily pains of men are quite at an end, no sooner the mind is at rest, after the removal of mental anxieties by means of true knowledge.

17. Many persons turn their minds to unmindfulness, by too much trust in their exertions and imaginary expectations; and disregarding the power of destiny, which overrules all human efforts.

18. The mind being long practised in its highest duty, of the cultivation of divine knowledge, becomes extinct in the intellect, and is elevated to its higher state of intellectual form.

19. Join yourself to your intellectual or abstract thoughts at first, and then to your spiritual speculations. Being then master of your mind, contemplate on the nature of the Supreme soul.

20. Thus relying on your own exertion, and converting the sensible mind to its state of stoic insensibility, you can attain to that highest state of fixedness, which knows no decay nor destruction. (Spiritual bliss).

21. It is by your exertion and fixed attention, O Rāma! that you can correct the errors of your mind; as one gets over his wrong apprehension of taking one thing for another (such as his mistaking of the east for the west).

22. Calmness of mind, produces the want of anxiety; and the man that has been able to subdue his mind, cares a fig for his subjection of the world under him. (For, what is this world, without its perception in the mind?).

23. Worldly possessions are attended with strife and warfare, and the enjoyments of heaven also, have their rise and fall; but in the improvement of one's own mind and nature, there is no contention with anybody, nor any obstruction of any kind.

24. It is hard for them to manage their affairs well, who cannot manage to keep their minds under proper control. (Govern yourself ere you can govern others. Or:—Govern your mind, lest it govern you).

25. The thought of one's being dead, and being born again as a man, continually employ the minds of the ignorant with the idea of their egoism (which is a false one, since the soul has no birth or death, nor any personality of its own).

26. So no body is born here nor dies at any time; it is the mind that conceives its birth and death and migration in other bodies and worlds (*i. e.* its transmigration and apprehension of its rise or fall to heaven or hell).

27. It goes hence to another world, and there appears in another form (of the body and mind); or it is relieved from the encumbrance of flesh, which is called its liberation. Where then is this death and why fear to die (which is no more than progress to a new life?).

28. Whether the mind roves here; or goes to another world with its earthly thoughts, it continues in the same state as before unless it is changed to another form (of purity), by its attainment of liberation (from humanity).

29. It is in vain that we are overwhelmed in sorrow, upon the demise of our brethren and dependants; since we know it is the nature of the mind, to be thus deluded from its state of pure intelligence to that of error. (It is the deluded mind, and not the intelligent soul that is subject to sorrow).

30. It has been repeatedly mentioned both before and afterwards, and in many other places (of this work); that there is no other means of obtaining the pure diet of true knowledge, without subduing the mind, (and bringing it under the control of reason).

31. I repeat the same lesson, that there is no other way, save by the government of the unruly mind, to come to the light of the truly real, clear and catholic knowledge of the Supreme. (By catholic knowledge is meant the universally received doctrines of divinity).

32. The mind being destroyed (*i. e.* all its function, being suspended); the soul attains its tranquillity, and the light of the intellect shines forth in the cavity of the heart.

33. Hold fast the discus of reason, and cut off the bias of your mind; be sure that no disease will have the power to molest you, if you can have the good sense to despise the objects of pleasure, which are attended by pain. (All pleasure is followed by pain. Or: Pleasure leads



to pain, and pain succeeds pleasure).

34. By lopping the members of the mind, you cut it off altogether; and these being egoism and selfishness which compose the essence of the mind. Shun your sense that 'it is I' and 'these are mine.'

35. Want of these feelings, casts down the mind like a tree felled by the axe; and disperses it like a scattered cloud from the autumnal sky.

36. The mind is blown away by its destitution of egoism (*Ahantā*) and meitatism (*mamatā*), like a cloud by the winds. (Unconsciousness of one's egoism and personality, is the tantamount to his utter extinction, and unification with the one universal Soul).

37. It is dangerous to wage a war, against winds and weapons, and fire and water, in order to obtain the objects of worldly desire; but there is no danger whatever in destroying the growing soft and tender desires of the mind. (It is easier to govern one's self than to suppress his enemies).

38. What is good, and what is not so, is well known for certain even to boys (*i. e.* the immutability of good and evil is plain to common and simple understandings); therefore employ your mind to what is good, as they train up children in the paths of goodness. (Sow good betimes, to reap its reward in time. If good we plant not, vice will fill the place; and rankest weeds, the richest soils deface).

39. Our minds are as inveterate and indomitable, as ferocious lions of the forest; and they are true victors, who have conquered these, and are thereby entitled to salvation. (Govern your restless mind, and you govern the rest of your kind).

40. Our desires are as fierce lions, with their insatiable thirst after lucre: and they are as delusive as the mirage of the desert, by leading us to dangers.

41. The man that is devoid of desires, cares for nothing, whether the winds may howl with the fury of storms; or the seas break their bounds, or the twelve suns (of the Zodiac) rise at once to burn the universe.

42. The mind is the root, that grows the plants of our good and evil and all our weal and woe. The mind is the tree of the world, and all peoples are as its branches and leaves (which live by its sap and juice).

43. One prospers every where, who has freed his mind from its desires; and he that lives in the dominion of indifference, rests in his heavenly felicity.

44. The more we curb the desires of our minds, the greater we feel our inward happiness; as the fire being extinguished, we find ourselves cooled from its heat.

45. Should the mind long for millions of worldly mansions in its highest ambition; it is sure to have them spread out to view within the minute particle of its own essence. (The ambitious mind grasps the whole world within its small compass).

46. Opulence in expectancy, is full of anxiety to the mind, and the expected wealth when gained is no less troublesome to it; but the treasure of contentment is fraught with lasting peace of mind, therefore be victorious over your greedy mind by abandonment of all your desires.

47. With the highly holy virtue of your unmindfulness, and with the even-mindedness of those that have known the Divine spirit; as also with the subdued, moderated and defeated yearnings of your heart, make the state of the increate One as your own. (Sedateness of the mind, resembles the state of God).

## CHAPTER CXII.

### THE RESTLESSNESS OF THE MIND AND ITS CURE.

Argument. Means of weakening the mind and mental Desires.

Vasishtha continued:—Whatever be the nature of the object of any man's desire, his mind does not fail to run after it with great avidity in every place.

2. This eagerness of the mind rises and sets by turns, with the view of the desired object, like the clear bubbles of water foaming and bursting of themselves with the breath of winds.

3. As coldness is the nature of frost, and blackness is that of ink; so is swiftness or momentum the nature of the mind, as stillness is that of the soul.

4. Rāma said:—Tell me sir, why the mind is identified with momentum, and what is the cause of its velocity; tell me also; if there is any other force to impede the motion of the mind.

5. Vasishtha replied:—We have never seen the motionless quiet of the mind; fleetness is the nature of the mind, as heat is that of fire.

6. This vacillating power of motion, which is implanted in the mind, is known to be of the same nature as that of the self-motive force of the Divine mind; which is the cause of the momentum and motion of those worlds.

7. As the essence of air is imperceptible without its vibration, so we can have no notion of the momentum of our minds, apart from the idea of their oscillation.

8. The mind which has no motion is said to be dead and defunct; and the suspension of mental agitation, is the condition of Yoga quietism and leading to our ultimate liberation.

9. The mortification of the mind, is attended with the subsidence of our woes; but the agitated thoughts in the mind, are causes of all our woes.

10. The monster of the mind, being roused from its rest, raises all our dangers and disasters; but its falling into rest and inaction, causes our happiness and perfect felicity.

11. The restlessness of the mind is the effect of its ignorance; therefore Rāma! exert your reason to destroy all its desires (for temporal possessions).

12. Destroy the internal desires of your mind, which are raised by ignorance alone; and attain your supreme felicity by your resignation to the divine will.

13. The mind is a thing that stands between the real and unreal and between intelligence and dull matter, and is moved to and fro by the contending powers on either side.

14. Impelled by dull material force, the mind is lost in the investigation of material objects; till at last by its habitual thought of materiality, it is converted to a material object, resembling dull matter itself. (Such is the materialistic mind).

15. But the mind being guided by its intellectual powers, to the investigation of abstract truths, becomes an intelligent and intellectual principle, by its continued practice of thinking itself as such. (This is immaterial mind).

16. It is by virtue of the exertion of your manly powers and activities, and by force of constant habit and continued practice; that you can succeed to attain any thing, to which, you employ your mind with diligence. (Diligence overcomes all difficulties).

17. You can also be free from fears, and find your rest in your reliance in the sorrowless Being; provided you exercise your manly activities therein, and curb the proclivities of your mind by your intelligence.

18. It must be by the force of your intelligent mind, that you must lift up your deluded mind, which is drowned in the cares of this world. There is no other means that will help you to do so.

19. The mind only is capable of subduing the mind; for who can subdue a king unless he is a king himself?

20. Our minds are the boats, to lift us from the ocean of this world; where we are carried too far by its beating waves, and thrown into the eddies of despair, and where we are caught by the sharks of our greediness.

21. Let your own mind cut the net of the mind, which is ensnared in this world; and extricate your soul, by this wise policy, which is the only means of your liberation (*i. e.* set your mind to correct your mind).

22. Let the wise destroy the desires of their minds, and this will set them free from the bonds of ignorance.

23. Shun your desire for earthly enjoyments and forsake your knowledge of dualism; then get rid of your impressions of entity and non-entity, and be happy with the knowledge of one unity.

24. The thought of the unknowable, will remove the thoughts of knowables; this is equivalent to the destruction of desires, of the mind and ignorance also.

25. The unknown one of which we are unconscious by our knowledge, transcends all whatever is known to us by our consciousness. Our unconsciousness is our *nirvāna* or final extinction, while our consciousness is the cause of our woe.

26. It is by their own attention that men soon come to the knowledge of the knowables; but it is the unknowing or unconsciousness of these that is our *nirvāna*, while our consciousness is the cause of our woe. (Want of self consciousness, is want of pain. And perfect apathy is the perfection of solipsism).

27. Destroy O Rāma, whatever is desirable to your mind, and is the object of your affection; then knowing them as reduced to nothing, forsake your desires as seedless sprouts (which can never grow); and live content without the feelings of joy and grief.

## CHAPTER CXIII.

### DESCRIPTION OF IGNORANCE AND DELUSION (AVIDYÁ).

Argument. Extirpation of Evil Desires and duality by the true knowledge of unity called the Vidyā.

Vasishta continued:—The false desires which continually rise in the breast; are as the appearances of false moons in the sky, and should be shunned by the wise.

2. They rise in the minds of the unwise amidst their ignorance; but every thing which is known only by its name and not in actuality, can not have its residence in the minds of wise people. (Nominalism as opposed to Realistic Platonism).
3. Be wise, O Rāma; and do not think like the ignorant; but consider well all that I tell you;—there is no second moon in the sky, but it appears so only by deception of our optical visions.
4. There exists nothing real or unreal any where, except the only true essence of God; as there is no substantiality in the continuity of the waves, besides the body of waters.
5. There is no reality in any thing, whether existent or non-existent, all which are mere creations of your shadowy ideality; do not therefore impute any shape or figure to the eternal, boundless and pure spirit of God.
6. You are no maker nor master of anything, then why deem any act or thing as your own (*mamatā—meity?*) You know not what these existences are, and by whom and wherefore they are made.
7. Neither think yourself as actor, because no actor can attempt to do anything. Discharge whatever is your duty, and remain at your ease with having done your part.
8. Though you are the actor of an action, yet think not yourself as such, minding your inability to do or undo any thing: for how can you boast yourself as the actor, when you know your inability for action.
9. If truth is delectable and untruth is odious, then remain firm to what is good; and be employed in your duties (in the path of truth and goodness).

10. But as the whole world is a gallery, a magic and an unreality; then say what reliance is there in it, and what signifies pleasurable or unpleasurable to any body.

11. Know Rāma, this ovum of the world to be a delusion, and being inexistent in itself, appears as a real existence to others.

12. Know this busy sphere of the world, which is so full with its inessence; to be an ideal phantasm presented for the delusion of our minds.

13. It is like the beautiful bamboo plant, all hollow within, and without pith and marrow in the inside; and like the curling waves of the sea, both of which are born to perish without being uprooted from the bottom. (It is impossible to root out the bamboo as well as the rising wave of the water).

14. This world is as volatile as the air and water flying in the air, and hardly to be tangible or held fast in the hand; and as precipitous as the water-fall in its course (hurling down and sweeping away everything before it).

15. It appears as a flowery garden, but never comes to any good use at all; so the billowy sea in the mirage, presents the form of water, without allaying our thirst.

16. Sometimes it seems to be straight, and at others a curve; now it is long and now short, and now it is moving and quiet again; and everything in it, though originally for our good, conspires to our evil only.

17. Though hollow in the inside, the world appears to be full with its apparent contents; and though all the worlds are continually in motion, yet they seem to be standing still.

18. Whether they be dull matter or intelligences, their existence depends upon their motion; and these without stopping any where for a moment, present the sight of their being quite at rest.

19. Though they are as bright as light to sight, they are as opaque as the dark coal in their bowels; and though they are moved by a superior power, they appear to be moving of themselves.

20. They fade away before the brighter light of the sun, but brighten in the darkness of the night; their light is like that of the mirage, by reflection of sunbeams.

21. Human avarice is as a sable serpent, crooked and venomous, thin and soft in its form; but rough and dangerous in its nature, and ever

unsteady as a woman.

22. Our love of the world, ceases soon without the objects of our affection; as the lamp is extinguished without its oil, and as the vermilion mark, which is soon effaced. (Here is a pun upon the world *sneha* meaning a fluid substance as well as affection; and that the world is a dreary waste, without the objects dear to us).

23. Our false hopes are as transient, as the evanescent flash of lightnings; they glare and flare for a moment, but they disappear in the air as these transitory flashes of light.

24. The objects of our desire are often had without our seeking; but they are as frail as the fire of heaven; they appear to vanish like the twinkling lightnings, and being held carefully in the hand, they burn it like the electric fire. (This passage shows the science of electricity and the catching of electric fire, to have been known to the ancients).

25. Many things come to us unasked, and though appearing delightful at first, they prove troublesome to us at last. Hopes delayed, are as flowers growing out of season, which, neither bear their fruits, nor answer our purposes. (Unseasonal flowers are held as ominous and useless).

26. Every accident tends to our misery, as unpleasant dreams infest our sleep and disturb our rest.

27. It is our delusion (*avidyā*), that presents these many and big worlds before us; as our dreams produce, sustain and destroy all the appearances of vision in one minute.

28. It was delusion which made one minute, appear as many years to king Lavana; and the space of one night, seem as the long period of a dozen of years to Haris chandra.

29. Such also is the case with separated lovers among rich people, that a single night seems as a live long year to them, in the absence of their beloved.

30. It is this delusive *avidyā*, that shortens the flight of time to the rich and happy; and prolongs its course, with the poor and miserable: all of whom are subject to the power of delusion *vipary'āsa*.

31. The power of this delusion is essentially spread over all the works of creation, as the light of a lamp, is spread over things in its effulgence and not in substance.

32. As a female form represented in a picture is no woman, and has not the power of doing any thing; so this *avidyā* which presents us the shapes of our desired objects in the picture of the mind, can produce nothing in reality.

33. The delusion consists in the building of aerial castles in the mind, without their substance; and though these appear in hundreds and thousands of shapes, they have no substantiality in them.

34. It deludes the ignorant, as a mirage misleads the deer in a desert; but it can not deceive the knowing man by its false appearances.

35. These appearances like the foaming waters, are as continuous as they are evanescent, they are as fleeting as the driving frost, which can not be held in the hand.

36. This delusion holds the world in its grasp, and flies aloft with it in the air; it blinds us by the flying dust, which is raised by its furious blasts. (This is delusion of ambitions).

37. Covered with dust and with heat and sweat of its body, it grasps the earth and flies all about the world. The deluded man ever toils and moils, and runs every where after his greed.

38. As the drops of rain water, falling from the clouds, form the great rivers and seas; and as the scattered straws being tied together, make the strong rope for the bondage of beasts; so the combination of all the delusive objects in the world, makes the great delusion of *Māyā* and *Moha*. ('*Gutta cum gutta facit lacum*'. Drop by drop, makes a lake. Or by drops the lake is drained. And many a little, makes a mickle).

39. The poets describe the fluctuations of the world as a series of waves and the world itself, as a bed of lotuses: pleasant to sight, but floating on the unstable element. But I compare it with the porous stalk of the lotus, which is full of perforations and foramens inside; and as a pool of mud and mire, with the filth of our sins (the world is full of hidden traps and trapdoors and is a pit of sinfulness).

40. Men think much of their improvement, and of many other things on earth; but there is no improving in this decaying world; which is as a tempting cake with a coating of sweets, but full of deadly gall within.

41. It is as an extinguishing lamp, whose flame is lost and fled we know not where. It is visible as a mist, but try to lay hold on it, and it proves to be nothing.

42. This earth is a handful of ashes, which being flung aloft flies in particles of dust; and the upper sky which appears to be blue, has no



blueness in it.

43. There is the same delusion here on earth, as in the appearance of couple of moons in the sky; and in the vision of things in a dream, as also in the motion of immovable things on the land, to the passenger in a boat. (Things taken to be true, prove to be false).

44. Men being long deluded by this error, which has fastly laid hold of their minds, imagine a long duration of the world, as they do of the scenes in their dreams.

45. The mind being thus deluded by this error, sees the wonderful productions of world, to rise and fall within itself like the waves of the sea.

46. Things which are real and good, appear as otherwise in our error; while those that are unreal and noxious, appear as real and good to our deluded understandings.

47. Our strong avarice riding on the vehicle of the desired object, chases the fleeting mind as bird-catchers do the flying birds in nets.

48. Delusion like a mother and wife often offers us fresh delights, with her tender looks and breasts distilling sweet milk.

49. But these delights serve only to poison us, while they seem to cool the worlds with their distillation; just as the crescent orb of the moon, injures us with too much of her moistening influence, while it appears to refresh us with her full bright beams.

50. Blind delusion turns the meek, mild and mute men, to giddy and vociferous fools; as the silent Vetālas become in their revelous dancings, amidst the silent woods at night.

51. It is under the influence of delusion, that we see the shapes of snakes and serpents, in our brick-built and stone made houses at night falls (*i. e.* apprehensions of these in darkness).

52. It makes a single thing appear as double, as in the sight of two moons in the sky; and brings near to us whatever is at a distance, as in our dreams; and even causes us to dream ourselves as dead in sleep.

53. It causes the long to appear as short, as our nightly sleep shortens the duration of time; and makes a moment appear as a year, as in the case of separated lovers.

54. Look at the power of this unsubstantial ignorance, a negative thing, and still there is nothing which it can not alter to some thing else.

55. Therefore be diligent to stop the course of this delusion, by your right knowledge: as they dry up a channel by stopping the current of the stream.

56. Rāma said:—It is wonderful that a false conception, which has no real existence, and is so delicate as almost a nothing (but a name) should thus blind the understanding.

57. It is strange that something without form or figure, without sense or understanding, and which is unreal and vanishing, should so blindfold the world.

58. It is strange that a thing sparkling in darkness, and vanishing in day light, and mope-eyed as the moping owl, should thus keep the world in darkness.

59. It is strange that something prone to the doing of evil (deception), and unable to come to light and flying from sight, and having no bodily form whatever, should thus darken the world.

60. It is a wonder that one acting so miserly, and consorting with the mean and vile, and ever hiding herself in darkness, should thus domineer over the world.

61. It is wonderful that fallacy which is attended with incessant woe and peril, and which is devoid of sense and knowledge, should keep the world in darkness.

62. It is to be wondered that error arising from anger and avarice, creeping crookedly in darkness, and liable to instant death (by its detection), should yet keep the world in blindness.

63. It is surprising that error which is a blind, dull and stupid thing itself, and which is falsely talkative at all times, should yet mislead others in the world.

64. It is astonishing, that falsehood should betray a man, after attaching so close to him as his consort, and showing all her endearments to him; but flying at the approach of his reason.

65. It is strange that man should be blinded by the womanish attire of error, which beguiles the man but dares not to look at him face to face.

66. It is strange that man is blinded by his faithless consort of error, which has no sense nor intelligence, and which dies away without being killed.

67. Tell me Sir, how this error is to be dispelled, which has its seat in the desires, and is deeply rooted in the recesses of the heart and mind, and lead us to the channels of endless misery, by subjecting us to repeated births and deaths, and to the pains and pleasures of life.

## CHAPTER CXIV.

### DESCRIPTION OF ERROR.

Argument. Spiritual knowledge, the only means of dispelling worldly errors, temporal desires and cares.

Rāma repeated:—Tell me sir, how this stony blindness of man, is to be removed, which is caused by the train of ignorance or delusion called *avidyā*.

2. Vasishtha replied:—As the particles of snow, melt away at the sight of the sun, so is this ignorance dispelled in a moment, by a glance of the holy spirit.

3. Till then doth ignorance continue to hurl down the soul and spirit, as from a precipice to the depths of the world, and expose them to woes, as thick as thorny brambles.

4. As long as the desire of seeing the spirit, does not rise of itself in the human soul, so long there is no end of this ignorance (*avidyā*) and insensibility (*Moha*).

5. The sight of the supreme Spirit, destroys the knowledge of our self-existence, which is caused by our ignorance; as the light of the sun, destroys the shadows of things.

6. The sight of the all-pervading God, dispels our ignorance in the same manner, as the light of the twelve zodiacal suns (all shining at once), puts the shadows of night to flight from all sides of the horizon.

7. Our desires are the offspring of our ignorance, and the annihilation of these constitutes what we call our liberation; because the man that is devoid of desires, is reckoned the perfect and consummate Siddha.

8. As the night-shade of desires, is dissipated from the region of the mind; the darkness of ignorance is put to flight, by the rise of the intellectual sun (*Vivekodaya*).

9. As the dark night flies away before the advance of solar light, so does ignorance disappear, before the advancement of true knowledge—*Viveka*.

10. The stiffness of our desires, tends to bind the mind fast in its worldly chains; as the advance of night serves to increase the fear of goblins in children.

11. Rāma asked:—The knowledge of the phenomenals as true, makes what we call *avidyā* or ignorance, and it is said to be dispersed by spiritual knowledge. Now tell me sir, what is the nature of the Spirit.

12. Vasishtha replied:—That which is not the subject of thought, which is all-pervasive, and the thought of which is beyond expression and comprehension is the universal spirit (which we call our Lord and God).

13. That which reaches, to the highest empyrean of God, and stretches over the lowest plots of grass on earth, is the all-pervading spirit at all times, and unknown to the ignorant soul.

14. All this is verily Brahma, eternal and imperishable intelligence. To him no imagination of the mind can reach at any time.

15. That which is never born or dead, and which is ever existent in all worlds, and in which the conditions of being and change are altogether wanting.

16. Which is one and one alone, all and all-pervading, and imperishable Unity; which is incomprehensible in thought, and is only of the form of Intellect, is the universal Spirit.

17. It is accompanied with the ever-existent, all-extending, pure and undisturbed Intellect, and is that calm, quiet, even and unchanging state of the soul, which is called the Divine Spirit.

18. There resides also the impure mind, which is in its nature beyond all physical objects, and runs after its own desire; it is conceivable by the Intellect as sullied by its own activity.

19. This ubiquitous, all-potent, great and godlike mind, separates itself in its imagination from the Supreme spirit, and rises from it as a wave on the surface of the sea. (So the Sruti:—*Etasmat Jayate pranahmanah* &c. The life and mind have their rise from Him).

20. There is no fluctuation (*Sansriti*) nor projection (*Vikshepa*) in the all-extending tranquil soul of God; but these take place in the mind owing to its desires, which cause its production of all things in the world. (Hence the world and all things in it, are creations of the

divine and active mind, and not of the inactive Supreme Soul).

21. Therefore the world being the production of desire or will, has its extinction with the privation of desires; for that which comes the growth of a thing, causes its extinction also; as the wind which kindles the fire, extinguishes it likewise. (Here is a coincidence with the Homoeopathic maxim *Similes per similibus*).

22. The exertion of human efforts, gives rise to the expectation of fruition, but want of desire, causes the cessation of exertions; and consequently puts a stop to the desire of employment, together with our ignorance causing the desire.

23. The thought that 'I am distinct from Brahma', binds the mind to the world; but the belief that 'Brahma is all' releases the mind from its bondage.

24. Every thought about one's self, fastens his bondage in this world; but release from selfish thoughts, leads him to his liberation. Cease from thy selfish cares, and thou shalt cease to toil and moil for naught.

25. There is no lake of lotuses in the sky, nor is there a lotus growing in the gold mine, whose fragrance fills the air, and attracts the blue bees to suck its honey.

26. The goddess of ignorance—Avidyā, with her uplifted arms resembling the long stalks of lotus plants, laughs in exultation over her conquests, with the glaring light of shining moonbeams.

27. Such is the net of our wishes spread before us by our minds, which represent unrealities as real, and take a delight to dwell upon them, like children in their toys.

28. So also is the snare spread out by our own ignorance, all over this world, that it ensnares the busy people to their misery in all places, as it binds fast the ignorant men and boys in its chains.

29. Men are busied in worldly affairs with such thoughts, as these that, 'I am poor and bound in this earth for my life; but I have my hands and feet wherewith I must work for myself'.

30. But they are freed from all affairs of this life, who know themselves as spiritual beings, and their spiritual part is neither subject to bondage nor labour. (They know themselves to be bodiless, in their embodied forms).

31. The thought that 'I am neither flesh nor bones, but some thing else

than my body,' releases one from his bondage; and one having such assurance in him, is said to have weakened his *avidyā* or ignorance.

32. Ignorance (*avidyā*) is painted in the imagination of earthly men, to be as dark as the darkness which surrounds the highest pinnacle of Meru, blazing with the blue light of sapphire, or at the primeval darkness impenetrable by the solar light. (Hence ignorance and darkness are used as synonymous terms).

33. It is also represented by earth-born mortals, as the blackness which naturally covers the face of heaven by its own nature like the blue vault of the sky. (Thus Avidyā is represented as the black and the blue goddess Kālī).

34. Thus ignorance is pictured with a visible form, in the imagination of the unenlightened; but the enlightened never attribute sensible qualities to inanimate and imaginary objects.

35. Rāma said:—Tell me sir, what is the cause of the blueness of the sky, if it is not the reflexion of the blue gems on the Meru's peak, nor is it a collection of darkness by itself.

36. Vasishtha replied:—Rāma! the sky being but empty vacuum, cannot have the quality of blueness which is commonly attributed to it; nor is it the bluish lustre of the blue gems which are supposed to abound on the top of Meru.

37. There is neither the possibility of a body of darkness to abide in the sky, when the mundane egg is full of light (which has displaced the primeval darkness); and when the nature of light is the brightness which stretches over the extramundane regions. (This is the zodiacal light reaching to extramundane worlds).

38. O fortunate Rāma! the firmament (*sunya*) which is a vast vacuum, is open to a sister of ignorance (*avidyā*) with regard to its inward hollowness. (The sky and ignorance are twin sisters, both equally blank and hollow within, and of unlimited extent, enveloping the worlds within their unconscious wombs).

39. As one after losing his eyesight, beholds but darkness only all about him; so the want of the objects of sight in the womb of vacuity, gives the sky the appearance of a darksome scene.

40. By understanding this, as you come to the knowledge, that the apparent blackness of the sky, is no black colour of its own; so you come to learn the seeming darkness of ignorance to be no darkness in reality (but a figurative expression derived from its similitude to the other).

41. Want of desire or its indifference, is the destroyer of ignorance; and it is as easy to effect it, as to annihilate the lotus-lake in the sky (an Utopia or a castle built in the air, being but an airy nothing).

42. It is better, O good Rāma! to distrust the delusions of this world, and disbelieve the blueness of the sky, than to labour under the error of their reality.

43. The thought that 'I am dead,' makes one as sorrowful, as when he dreams of his death in sleep; so also the thought that 'I am living' makes one as cheerful, as when he wakes from the deadly dream of his death-like sleep.

44. Foolish imaginations make the mind as stolid as that of a fool; but reasonable reflexions lead it to wisdom and clearsightedness.

45. A moment's reflexion of the reality of the world and of his own essence, casts a man into the gloom of everlasting ignorance, while his forgetfulness of these, removes all mortal thoughts from his mind.

46. Ignorance is the producer of passions and tempter to all transient objects; it is busy in destroying the knowledge of the soul, and is destroyed by knowledge of the soul only. (Ignorance leads to materialism, but it is lost under spiritual knowledge).

47. Whatever is sought by the mind, is instantly supplied by the organs of action; which serve as ministers subservient to the orders of their king. (The body serves the mind).

48. Hence who so does not attend to the dictates of his mind, in the pursuit of sensible objects, entertains the tranquillity of his inmost soul, by his diligent application to spirituality.

49. What did not exist at first, has no existence even now (i. e. material objects); and these that appear as existent, are no other than the quiescent and immaculate essence—Brahma himself. (The eternal is ever existent, and the instantaneous are but the phases and fluctuations of the everlasting).

50. Let no other thought of any person or thing, or of any place or object employ your mind at any time, except that of the immutable, everlasting and unlimited spirit of Brahma. (For what faith or reliance is there in things that are false and fleeting).

51. Rely in the superior powers of your understanding, and exert your sovran intellect (to know the truth); and root out at once all worldly desire by enjoyment of the pleasures of your mind.

52. The great ignorance that rises in the mind and raises the desires of thy heart, has spread the net of thy false hopes for thy ruin, causing thy death and decrepitude under them.

53. Thy wishes burst out in expressions as these that, "these are my sons and these my treasures; I am such a one, and these things are mine." All this is the effect of a magic spell of ignorance, that binds thee fast in it.

54. Thy body is a void, wherein thy desires have produced all thy selfish thoughts; as the empty winds raise the gliding waves on the surface of the sea (resembling the fleeting moments in the infinity of the Deity).

55. Learn ye that are seekers of truth, that the words: I, mine and this and that, are all meaningless in their true sense; and that there is nothing that may be called real at any time, except the knowledge of the true self and essence of Brahma.

56. The heavens above and the earth below, with all the ranges of hills and mountains on earth, and all the lines of its rivers and lakes, are but the dissolving views of our sight, and are seen in the same or different lights as they are represented by our ignorance. (This is a tenet of the *drishtisrishti* system of philosophy, which maintains Visual creations or existence of phenomenals, to be dependant upon sight or visual organs and are *deceptio visus* or fallacies of vision only).

57. The phenomenals rise to view from our ignorance, and disappear before the light of knowledge (as the dreams and spectres of the dark, are put to flight before the rising sun-light). They appear in various forms in the substratum of the soul, as the fallacy of a snake appearing in the substance of a rope.

58. Know Rāma, that the ignorant only are liable to the error, of taking the earth and sun and the stars, for realities; but not so the learned, to whom the Great Brahma is present in all his majesty and full glory, in all places and things.

59. While the ignorant labour under the doubt of the two ideas, of a rope and a snake in the rope; the learned are firm in their belief, and sight of one true God in all things.

60. Do not therefore think as the ignorant do, but consider all things well like the wise and the learned. Forsake your earthly wishes, and do not grope like the vulgar by believing the unself as the self. (The second clause has the double sense of mistaking an alien as your own, and of taking an unreality for the true God).



61. Of what good is this dull and dumb body to you, Rāma? (in your future state), that you are so overcome by your alternate joy and grief at its pleasure and pain?

62. As the wood of a tree and its gum resin, and its fruit and seed, are not one and the same thing, though they are so closely akin to one another; so is this body and the embodied being, quite separate from one another, though they are so closely united with each other.

63. As the burning of a pair of bellows, does not blow out the fire, nor stop the air blown by another pair, so the vital air is not destroyed by destruction of the body, but finds its way into another form and frame elsewhere. (This is the doctrine of the transmigration of the soul and life in other bodies).

64. The thought that 'I am happy or miserable,' is as false as the conception of water in the mirage:—and knowing it as such, give up your misconceptions of pleasure and pain, and place your reliance in the sole truth.

65. O how wonderful is it, that men have so utterly forgotten the true Brahmā, and have placed their reliance in false ignorance (*avidyā*), the sole cause of errors.

66. Do not, O Rāma! give way to ignorance in your mind, which being overspread by its darkness, will render it difficult for you to pass over the errors of the world.

67. Know ignorance to be a false fiend and deluder of the strongest minds; it is the baneful cause of endless woes, and producer of the poisonous fruits of illusion.

68. It imagines hell fire, in the cooling beams of the watery orb of the moon; and conceives the torments of the infernal fires, proceeding from the refreshing beams of that celestial light. (This passage alludes to the poetical description of moon light as a flame of fire, in respect to a lover, who is impatient at the separation of his beloved, and is burning under the inextinguishable flame of ardent desire).

69. It views a dry desert in the wide waters, beating with billows and undulating with the fragrance of the aqueous *kalpa* flowers; and imagines a dry mirage in the empty clouds of autumn. (This alludes also to the wild imageries of poets, proceeding from their false imagination and ignorance).

70. Ignorance builds the imaginary castles in empty air, and causes the error of rising and falling towers in the clouds; it is the delusion of

our fancy, that makes us feel the emotions of pleasure and pain in our dreams.

71. If the mind is not filled and led away by worldly desires, there is no fear then of our falling into the dangers, which the day-dreams of our earthly affairs incessantly present before us.

72. The more does our false knowledge (error) lay hold of our minds, the more we feel the torments of hell and its punishments in us, as one dreams of night-mares in his sleep.

73. The mind being pierced by error as by the thorny stalk of a lotus, sees the whole world revolving before it like the sea rolling with its waves.

74. Ignorance taking possession of the mind, converts the enthroned princes to peasants; and reduces them to a condition worse than that of beastly huntsmen. (All tyrants are the creatures of ignorance).

75. Therefore, Rāma! give up the earthly desires, that serve at best to bind down the (celestial) soul to this mortal earth and its mortifying cares; and remain as the pure and white crystal, with reflecting the hues of all things around in your stainless mind.

76. Employ thy mind to thy duties, without being tarnished by thy attachment to any; but remain as the unsullied crystal, receiving the reflections of outward objects, without being stained by any.

77. Knowing everything with avidity in thy watchful mind, and performing all thy duties with due submission, and keeping from the common track with thy exalted mind, thou wilt raise thyself above comparison with any other person.

## CHAPTER CXV.

### CAUSES OF HAPPINESS AND MISERY.

Argument. The Nature and Powers of the Mind elucidated in the moral of Prince Lavana's story.

Vālmīki relates:—Being thus admonished by the high minded Vasishtha, the lotus eyes of Rāma became unfolded as new blown flowers.

2. He with his expanded heart and blooming face, shone forth with a pure

grace, like the fresh lotus reviving at the end of night, under the vivifying beams of the rising sun.

3. His smiling countenance shone forth as the shining moon, with his inward enlightenment and wonder; and then with the nectarious beams of his bright and white pearly teeth, he spoke out these words.

4. Rāma said:—O wonder! that the want of ignorance should subdue all things, as if it were to bind the huge hills with the thin threads of lotus stalks. (Wondrous achievements of science).

5. O! that this straw of the earth, which shows itself to be so compact a body in the world; is no more than the production of our ignorance, which shows the unreal as a reality.

6. Tell me further for my enlightenment regarding the true nature of this magical earth, which rolls as a ceaseless stream, running amidst the etherial worlds.

7. There is another great doubt that infests my breast, and it is with regard to the state which attended on the fortunate Lavana at last.

8. Tell me moreover regarding the embodied soul and the animated body, whether they are in concord or discord with one another, and which of them is the active agent and recipient of the rewards of acts in this earth.

9. Tell me also who was that sorcerer and where he fled, after putting the good prince Lavana to all his tribulation, and then restoring him to his former exalted position.

10. Vasishtha said:—The body is as a frame of woodwork, and contains nothing (spiritual) in it; it receives the reflexion of an intelligence in it as in a dream, and this is called the mind.

11. This mind becomes the living principle (life), and is endued with the power of thinking also. It is as unstable as a boat on the current of world of affairs, and plays the part of a fickle monkey, amidst the busy castle of the world.

12. The active principle in the body, is known under the several appellations of the mind, life and egoism (or consciousness); and having a body for its abode, is employed in a variety of actions.

13. This principle is subject to endless pains and pleasures in its unenlightened or unawakened state, and the body bears no relation with them. (The mind is the perceptive and sensitive principle and not the body).

14. The unenlightened understanding again has received many fictitious names, according to the various faculties which it exhibits in its acts.

15. As long as the unawakened mind is in its sleeping state, it perceives the busy bustle of the world as it were in his dream, and which is unknown to the waking or enlightened mind.

16. As long as the living being is not awakened from its dormancy, so long it has to labour under the inseparable mist of worldly errors.

17. But the darkness over-hanging on the minds of the enlightened, is as soon put to flight as the shade of night overspreading the bed of lotuses, is dispersed at sun rise.

18. That which is called the heart, the mind, the living soul, ignorance and desire by the learned, and what is also styled the principle of action, is the same embodied being that is subject both to the feelings of pleasure and pain.

19. The body is dull matter and is insensible of pain and pleasure; it is the embodied being, which is said to be subject to these by men of right reason: and this by reason of its impervious ignorance and irrationality, is the cause of its own misery.

20. The living soul is the subject of its good and bad actions; but it becomes confined in its body by reason of its irrationality, and remains pent up there like the silkworm in its cocoon.

21. The mind being fast bound to its ignorance, exerts its faculties in various ways, and turns round like a wheel in its various pursuits and employments.

22. It is the mind dwelling in the body, that makes it to rise and set, to eat and drink, to walk and go, and to hurt and kill, all which are acts of the mind, and not of the body.

23. As the master of the house does his many acts in it, and not the house itself; so the mind acts its several parts in the body, and not the body by itself.

24. The mind is the active and passive agent of all the actions and passions, and of the pains and pleasures of the body; and it is the mind only that makes the man.

25. Hear me now tell you the useful moral of the story of Lavana; and how he was transformed to a Chandāla, by derangement of his mind.

26. The mind has to feel the effects of its actions whether good or evil; and in order that you may understand it well, hear attentively what I will now relate unto you.

27. Lavana who was born of the line of king Harischandra, thought within himself one day, as he was sitting apart from all others of his court.

28. My grand-father was a great king and performed the Rājasūya sacrifice in act; and I, being born of his line, must perform the same in my mind (*i. e.* mentally).

29. Having determined so, and getting the things ready for the sacrifice, he entered the sacrificial hall for his initiation in the sacred rites.

30. He called the sacrificial priests, and honoured the holy saints; he invited the gods to it, and kindled the sacrificial fire.

31. Having performed the sacrifice to his heart's content, and honoured the gods, sages and Brāhmans; he went to a forest to reside there for a year.

32. Having then made presents of all his wealth to Brāhmans and other men, he awoke from his slumber in the same forest by the evening of that day.

33. Thus the king Lavana attained the merit of the sacrifice, in his internal satisfaction of having attained the meritoriousness of the sacrifice.

34. Hence learn to know the mind to be the recipient of pleasure and pain; therefore employ your attention, Rāma! to the purification of your mind.

35. Every man becomes perfect in his mind in its full time and proper place; but he is utterly lost who believes himself to be composed of his body only.

36. The mind being roused to transcendental reason, all miseries are removed from the rational understanding; just as the beams of the rising sun falling upon the lotus-bud, dispel the darkness that had closely contracted its folded petals.

## CHAPTER CXVI.

## BIRTH AND INCARNATION OF ADEPTS IN YOGA.

Argument. Production of the Body from the Mind.

Rāma asked:—What evidence is there sir, in proof of Lavana's obtaining the reward of his mental sacrifice of Rājasūya, in his transformation to the state of the Chandāla, as it was wrought upon him by the enchantment of the magician?

2. Vasishtha answered:—I was myself present in the court-house of king Lavana, at the time when the magician made his appearance there, and I saw all that took place there with my own eyes.

3. After the magician had gone and done his work, I with the other courtiers, was respectfully requested by the king Lavana, to explain to him the cause (of the dream and its circumstances).

4. After I had pondered the matter and clearly seen its cause, I expounded the meaning of the magician's spell, in the way as I shall now relate to you, my Rāma!

5. I remembered that all the performers of Rājasūya sacrifice, were subjected to various painful difficulties and dangers, under which they had to suffer for a full dozen of years.

6. It was then that Indra, the lord of heaven had compassion for Lavana, and sent his heavenly messenger in the form of the magician to avert his calamity.

7. He taxed the Rājasūya sacrificer with the inflictment of the very many hardships in his dream, and departed in his aerial journey to the abode of the gods and Siddhas.

8. (Prose) Thus Rāma! it is quite evident and there is no doubt in it. The mind is the active and passive agent of all kinds of actions and their sequences.

(a). Therefore rub out the dirt of your heart, and polish the gem of your mind; and having melted it down like the particle of an icicle, by the fire of your reason, attain to your chief good *summum bonum* at last.

(b). Know the mind as self-same with ignorance (avidyā), which presents these multitudes of beings before you, and produces the endless varieties of things by its magical power.

(c). There is no difference in the meanings of the words ignorance,

mind, understanding and living soul, as in the word tree and all its synonyms.

(d). Knowing this truth, keep a steady mind freed from all its desires; and as the orb of the clear sun of your intellect has its rise, so the darkness of your *nolens* and *volens* flies away from you.

(e). Know also this truth, that there is nothing in the world which is not to be seen by you, and which can not be made your own, or alienated from you. Nothing is there that does not die or what is not yours or others. All things become all at all times. (This dogma is based on a dictum of the Vedānta given in the Madhu Brāhmaṇa. That nothing is confined in any place or person at all times, but passes from one to another in its turn and time).

9. The multitudes of existent bodies and their known properties, meet together in the substantiality (of the self-same Brahma); as the various kinds of unburnt clay vessels, are melted down in the same watery substance.

10. Rāma said:—You said sir, that it is by weakening the desires of our mind, that we can put an end to our pleasures and pains; but tell me now, how is it possible to stop the course of our naturally fickle minds.

11. Vasishtha replied:—Hear, O thou bright moon of Raghu's race! the proper course that I will tell thee for quieting the restless mind; by knowing this thou shalt obtain the peace of thy mind, and be freed from the actions of thy organs of sense.

12. I have told you before of the triple nature of the production of beings here below, which I believe, you well remember.

13. Of these the first is that power (Brahmā), who assumed to himself the shape of the Divine Will (Sankalpa), and saw in his presence whatever he wished to produce, and which brought the mundane system into existence.

14. He thought of many changes in his mind, as those of birth and death, of pleasure and pain, of the course of nature and effect of ignorance and the like; and then having ordained them as he willed, he disappeared of himself as snow before the solar light.

15. Thus this god, the personification of Will, rises and sets repeatedly, as he is prompted from time to time by his inward wish. (So does every living being come out of the mould of its internal desire. Or that:—it is the wish, that frames and fashions every body, or the will that moulds the mind).

16. So there are millions of Brahmās born in this mundane egg, and many that have gone by and are yet to come, whose number is innumerable (and who are incarnations of their desires only).

17. So are all living beings in the same predicament with Brahmā, proceeding continually from the entity of God. Now I will tell you the manner in which they live, and are liberated from the bond of life.

18. The mental power of Brahmā issuing from him, rests on the wide expanse of vacuum which is spread before it; then being joined with the essence of ether, becomes solidified in the shape of desire.

19. Then finding the miniature of matter spread out before it, it becomes the quintessence of the quintuple elements. Having assumed afterwards the inward senses, it becomes a suitable elementary body composed of the finest particles of the five elements. It enters into grains and vegetables, which re-enter into the bowels of animals in the form of food.

20. The essence of this food in the form of semen, gives birth to living beings to infinity.

21. The male child betakes himself in his boy-hood, to his tutor for the acquisition of knowledge.

22. The boy next assumes his wondrous form of youth, which next arrives to the state of manhood.

23. The man afterwards learns to choose something for himself, and reject others by the clear-sightedness of his internal faculties.

24. The man that is possessed of such right discrimination of good and evil, and of right and wrong, and who is confident of the purity of his own nature, and of his belonging to the best caste (of a Brāhman); attains by degrees the supernatural powers for his own good, as also for the enlightenment of his mind, by means of his knowledge of the seven essential grounds of Yoga meditation.

## CHAPTER CXVII.

### DIFFERENT STATES OF KNOWLEDGE AND IGNORANCE.[13]

[13] The Text uses the terms *jñāna* and *ajñāna*, which literally signify knowledge and ignorance, and mean to say that, we know the



subjective ourselves only (as-ego-sum) and are ignorant of the true nature of the objective, as whether they are or not and what they are. Though it would be more appropriate to use the words *nischaya* and *anischaya* or certainty and uncertainty, because we are certain of our own existence, and are quite uncertain of every thing besides, which we perceive in our triple states of waking, dreaming and sound sleep, which incessantly produce and present before us a vast variety of objects, all of which lead us to error by their false appearances.

Argument. The septuple grounds of true and false Knowledge and their mixed modes. And firstly, of self-abstraction or abstract knowledge of one or *swarūpa*; and then of the different grounds of Ignorance.

Rāma said:—Please sir, tell me in brief, what are the grounds of yoga meditation, which produce the seven kinds of consummation, which are aimed at by the yogi adepts. You sir, who are best acquainted with all recondite truths, must know it better than all others.

2. Vasishtha replied:—They consist of the seven states of ignorance (*ajnāna-bhūmi*), and as many of knowledge also; and these again diverge into many others, by their mutual intermixture. (Participating the natures of one another, and forming the mixed modes of states of truth and error).

3. All these states (both of right and wrong cognitions), being deep rooted in the nature of man (*mahā-satta*), either by his habit or of training, made produce their respective fruits or results (tending to his elevation or degradation in this world and the next).

Note. Habit or natural disposition (*pravritti*) is the cause of leading to ignorance and its resulting error; but good training—*sādhana* and better endeavours—*prayatna*, are the causes of right knowledge and elevation.

4. Attend now to the nature of the sevenfold states or grounds of ignorance; and you will come to know thereby, the nature of the septuple grounds of knowledge also.

5. Know this as the shortest lesson, that I will give thee of the definitions of true knowledge and ignorance; that, it is the remaining in one's own true nature (*swarūpa* or suiiform state), that constitutes his highest knowledge and liberation; and his divergence from it to the knowledge of his ego (egoism—*ahanta*), is the cause of his ignorance, and leads him to the error and bondage of this world.

6. Of these, they that do not deviate from their consciousness—*samvitti*

of themselves—*swarūpa*, as composed of the pure *ens* or essence only (*suddha-san-mātra*), are not liable to ignorance; because of their want of passions and affections, and of the feelings of envy and enmity in them. (The highest intelligence of one's self, is the consciousness of his self-existence, or that "I am that I am" as a spiritual being; because the spirit or soul is the true self).

7. But falling off from the consciousness of self-entity—*swarūpa*, and diving into the intellect—*Chit*, in search of the thoughts of cognizable objects (*chetyārthas*), is the greatest ignorance and error of mankind. (No error is greater than to fall off from the subjective and run after the objective).

8. The truce that takes place in the mind, in the interim of a past and future thought of one object to another (*arthadar thāntara*); know that respite of the mind in thinking, to be the resting of the soul, in the consciousness of its self-entity *swarūpa*.

9. That state of the soul which is at calm after the setting of the thoughts and desires of the mind; and which is as cold and quiet as the bosom of a stone, and yet without the torpitude of slumber or dull drowsiness; is called the supineness of the soul in its recognition of itself.

10. That state of the soul, which is devoid of its sense of egoism and destitute of its knowledge of dualism, and its distinction from the state of the one universal soul, and shines forth with its unsleeping intelligence, is said to be at rest in itself or *swarūpa*.

11. But this state of the pure and self-intelligent soul, is obscured by the various states of ignorance, whose grounds you will now hear me relate unto you. These are the three states of wakefulness or *jāgrat*, known as the embryonic waking (or *viśajāgrat*), the ordinary waking, and the intense waking called the *mahajāgrat* (i. e. the hypnotism or hybernation of the soul, being reckoned its intelligent state, its waking is deemed as the ground of its ignorance, and the more it is awake to the concerns of life, the more it is said to be liable to error).

12. Again the different states of its dreaming (*swapna* or *somnum*), are also said to be the grounds of its ignorance and these are the waking dream, the sleeping dream, the sleepy waking and sound sleep or *sushupti*. These are the seven grounds of ignorance. (Meaning hereby, all the three states of waking, dreaming and sound steep (*jāgrat*, *swapna* and *sushupta*), to be the grounds fertile with our ignorance and error).

13. These are the seven-fold grounds, productive of sheer ignorance,

and which when joined with one another, become many more and mixed ones, known under different denominations as you will hear by and by.

14. At first there was the intelligent Intellect (Chaitanya Chit), which gave rise to the nameless and pure intelligence Suddha-Chit; which became the source of the would-be mind and living soul.

15. This intellect remained as the ever waking embryonic seed of all, wherefore it is called the waking seed (Vijajāgrat); and as it is the first condition of cognition, it is said to be the primal waking state.

16. Now know the waking state to be next to the primal waking intelligence of God, and it consists of the belief of the individual personality of the *ego* and *meity*,—*aham* and *mama*; *i. e.* this am I and these are mine by chance—*prāg-abhāva*. (The first is the knowledge of the impersonal soul, and the second the knowledge of personal or individual souls).

17. The glaring or great waking—*mahajāgrat*, consists in the firm belief that I am such a one, and this thing is mine, by virtue of my merits in this or by-gone times or *Karman*. (This positive knowledge of one's self and his properties, is the greatest error of the waking man).

18. The cognition of the reality of any thing either by bias—*rudhādhyāsa* or mistake—*arudha*, is called the waking dream; as the sight of two moons in the halo, of silver in shells, and water in the mirage; as also the imaginary castle building of day dreamers.

19. Dreaming in sleep is of many kinds, as known to one on his waking, who doubts their truth owing to their short-lived duration (as it was in the dreaming of Lavana).

20. The reliance which is placed in things seen in a dream, after one wakes from his sleep, is called his waking dream, and lasting in its remembrance only in his mind. (Such is the reliance in divine inspirations and prophetic dreams which come to be fulfilled).

21. A thing long unseen and appearing dimly with a stalwart figure in the dream, if taken for a real thing of the waking state, is called also a waking dream. (As that of Brutus on his seeing the stalwart figure of Caesar).

22. A dream dreamt either in the whole body or dead body of the dreamer, appears as a phantom of the waking state (as a living old man remembers his past youthful person, and a departed soul viewing the body it has left behind).

23. Besides these six states, there is a torpid—*jada* state of the

living soul, which is called his *sushupta*—hypnotism or sound sleep, and is capable of feeling its future pleasures and pains. (The soul retains even in this torpid state, the self-consciousness of its merit and demerit (as impressions—*sanskāras* in itself, and the sense of the consequent bliss or misery, which is to attend upon it)).

24. In this last state of the soul or mind, all outward objects from a straw up to a mountain, appear as mere atoms of dust in its presence; as the mind views the miniature of the world in profound meditation.

25. I have thus told you Rāma, the features of true knowledge and error in brief, but each of these states branches out into a hundred forms, with various traits of their own.

26. A long continued waking dream is accounted as the waking state—*jāgrat*, and it becomes diversified according to the diversity of its objects (*i. e.* waking is but a continued dreaming).

27. The waking state contains under it the conditions of the wakeful soul of God; also there are many things under these conditions which mislead men from one error to another; as a storm casts the boats into whirlpools and eddies.

28. Some of the lengthened dreams in sleep, appear as the waking sight of day light; while others though seen in the broad day-light of the waking state, are no better than night-dreams seen in the day time, and are thence called our day dreams.

29. I have thus far related to you the seven grades of the grounds of ignorance, which with all their varieties, are to be carefully avoided by the right use of our reason, and by the sight of the Supreme soul in our-selves.

## CHAPTER CXVIII.

### DIRECTIONS TO THE STAGES OF KNOWLEDGE.

Argument. Definitions of the seven Grounds of Knowledge, together with that of Adepts—*ārūḍhasin* in Yoga, and also of Liberation.

Vasishtha continued:—O sinless Rāma, attend now to the sevenfold stages of cognoscence, by the knowledge of which you will no more plunge into the mire of ignorance.

2. Disputants are apt to hold out many more stages of Yoga meditation; but in my opinion these (septuple stages) are sufficient for the attainment of the chief good on ultimate liberation. (The disputants are the Patānjala Yoga philosophers, who maintain various modes of discipline, for attaining to particular perfections of consummation—Siddhi; but the main object of this Sāstra is the *summum bonum* (parama-purushārtha), which is obtainable by means of the seven stages—Bhūmikas which are expounded herein below).

3. Knowledge is understanding, which consists in knowing these seven stages only; but liberation—mukti, which is the object of knowledge (jnāna), transcends the acquaintance of these septuple stages.

4. Knowledge of truth is liberation (moksha), and all these three are used as synonymous terms; because the living being that has known the truth, is freed from transmigration as by his liberation also. (The three words *mukti*, *moksha* and *jnāna* imply the same thing).

5. The grounds of knowledge comprise the desire of becoming good—subhechhā, and this good will is the first step. Then comes discretion or reasoning (vichāranā) the second, followed by purity of mind (tanu-manasa), which is the third grade to the gaining of knowledge.

6. The fourth is self reliance as the true refuge—Sattā-patti, then *asansakti* or worldly apathy as the fifth. The sixth is *padārthabhāva* or the power of abstraction, and the seventh or the last stage of knowledge is *turya-gati* or generalization of all in one.

7. Liberation is placed at the end of these, and is attained without difficulty after them. Attend now to the definitions of these steps as I shall explain them unto you.

8. First of all is the desire of goodness, springing from dispassionateness to worldly matters, and consisting in the thought, "why do I sit idle, I must know the Sāstras in the company of good men".

9. The second is discretion, which arises from association with wise and good men, study of the Sāstras, habitual aversion to worldliness, and consists in an inclination to good conduct, and the doing of all sorts of good acts.

10. The third is the subduing of the mind, and restraining it from sensual enjoyments; and these are produced by the two former qualities of good will and discretion.

11. The fourth is self-reliance, and dependence upon the Divine spirit

as the true refuge of this soul. This is attainable by means of the three qualities described above.

12. The fifth is worldly apathy, as it is shown by one's detachment from all earthly concerns and society of men, by means of the former quadruple internal delight (which comes from above).

13. By practice of the said fivefold virtues, as also by the feeling of self-satisfaction and inward delight (spiritual joy); man is freed from his thoughts and cares, about all internal and external objects.

14. Then comes the powers of cogitation into the abstract meanings of things, as the sixth step to the attainment of true knowledge. It is fostered either by one's own exertion, or guidance of others in search of truth.

15. Continued habitude of these six qualifications and incognition of differences in religion, and the reducing of them all to the knowledge of one true God of nature, is called generalization. (Because all things in general, proceed from the one and are finally reduced in to the same).

16. This universal generalization appertains to the nature of the living liberation of the man, who beholds all things in one and in the same light. Above this is the state of that glorious light, which is arrived by the disembodied soul.

17. Those fortunate men, O Rāma, who have arrived to the seventh stage of their knowledge, are those great minds that delight in the light of their souls, and have reached to their highest state of humanity.

18. The living liberated are not plunged in the waters of pleasure and sorrow, but remain sedate and unmoved in both states; they are at liberty either to do or slight to discharge the duties of their conditions and positions in society.

19. These men being roused from their deep meditation by intruders, betake themselves to their secular duties, like men awakened from their slumber (at their own option).

20. Being ravished by the inward delight of their souls, they feel no pleasure in the delights of the world; just as men immersed in sound sleep, can feel no delight at the dalliance of beauties about them.

21. These seven stages of knowledge are known only to the wise and thinking men, and not to beasts and brutes and immovable things all around us. They are unknown to the barbarians and those that are barbarous in their minds and dispositions.

22. But any one that has attained to these states of knowledge, whether it be a beast or barbarian, an embodied being or disembodied spirit, has undoubtedly obtained its liberation.

23. Knowledge severs the bonds of ignorance, and by loosening them, produces the liberation of our souls: it is the sole cause of removing the fallacy of the appearance of water in the mirage, and the like errors.

24. Those who being freed from ignorance, have not arrived at their ultimate perfection of disembodied liberation; have yet secured the salvation of their souls, by being placed in these stages of knowledge in their embodied state during their life time.

25. Some have passed all these stages, and others over two or three of them; some have passed the six grades, while a few have attained to their seventh state all at once (as the sage Sanaka, Nārada and other holy saints have done from their very birth).

26. Some have gone over three stages, and others have attained the last; some have passed four stages, and some no more than one or two of them.

27. There are some that have advanced only a quarter or half or three fourths of a stage. Some have passed over four quarters and a half, and some six and a half.

28. Common people walking upon this earth, know nothing regarding these passengers in the paths of knowledge; but remain as blind as their eyes were dazzled by some planetary light or eclipsed by its shadow.

29. Those wise men are compared to victorious kings, who stand victorious on these seven grounds of knowledge. The celestial elephants are nothing before them; and mighty warriors must bend their heads before them.

30. Those great minds that are victors on these grounds of knowledge, are worthy of veneration, as they are conquerors of their enemies of their hearts and senses; and they are entitled to a station above that of an emperor and an autocrat, samrat and virat, both in this world and in the next in their embodied and disembodied liberations—*sadeha* and *videha muktis*.

NOTES:—These terms called the grades of knowledge may be better understood in their appropriate English expressions, as: 1. Desire of improvement. 2. Habit of reasoning. 3. Fixity of attention. 4. Self-dependence—Intuition (?) 5. Freedom from bias or onesidedness. 6. Abstraction or abstract knowledge. 7. Generalization of all in the

universal unity. 8. Liberation is anaesthesia or cessation of action, sensation and thoughts.

## CHAPTER CXIX.

### ILLUSTRATION OF THE GOLD-RING.

Argument. Ascertaining the True Unity by rejecting the illusory forms and on the said Grounds of Knowledge.

Vasishtha said:—The human soul reflecting on its *egoism*, forgets its essence of the Supreme soul; as the gold-ring thinking on its formal rotundity, loses its thought of the substantial gold whereof it is made.

2. Rāma said:—Please tell me sir, how the gold can have its consciousness of its form of the ring, as the soul is conscious of its transformation to egoism.

3. Vasishtha said:—The questions of sensible men, relate only to the substances of things, and not to the production and dissolution of the existent formal parts of things, and neither to those of the non-existent; so you should ask of the substances of the soul and gold, and not of the ego and the ring, which are unsubstantial nullities in nature. (So men appraise the value of the gold of which the ring is made, and not by the form of the ring).

4. When the jeweller sells his gold-ring for the price of gold, he undoubtedly delivers the gold which is the substance of the ring and not the ring without its substance. (So the shapes of things are nothing at all, but the essential substance—Brahma underlying all things, is all in all).

5. Rāma asked:—If such is the case that you take the gold for the ring, then what becomes of the ring as we commonly take it to be? Explain this to me, that I may thereby know the substance of Brahma (underlying all appearances).

6. Vasishtha said:—All form, O Rāma, is formless and accidental quality, and no essential property of things. So if you would ascertain the nature of a nullity, then tell me the shape and qualities of a barren woman's son (which are null and nothing).

7. Do not fall into the error of taking the circularity of the ring, as an essential property of it; the form of a thing is only apparent and



not prominent to the sight. (In European philosophy, form is defined as the essence of a thing, for without it nothing is conceivable. But matter being the recipient of form, it does form any part of its essence. Vasishtha speaking of matter as void of form, means the *materia prima* of Aristotle, or the elementary sorts of it).

8. The water in the mirage, the two moons in the sky, the egoism of men and the forms of things, though appearing as real ones to sight and thought, cannot be proved as separate existences apart from their subjects. (All these therefore are fallacies vanishing before *vichārana* or reasoning, the second ground of true knowledge).

9. Again the likeness of silver that appears in pearl-shells, can not be realized in the substance of the pearl-mother, or even a particle of it at any time or any place. (The Sanskrit alliterations of *kanam*, *kshanam*, *kvanu*, cannot be preserved in translation).

10. It is the incircumspect view of a thing that makes a nullity appear as a reality, as the appearance of silver in the shell and the water in the mirage (all which are but deceptions of sight and other senses, and are therefore never trustworthy).

11. The nullity of a *nil* appears as an *ens* to sight, as also the fallacy of a thing as something where there is nothing of the kind (as of silver in the pearl-mother and water in the mirage).

12. Sometimes an unreal shadow acts the part of a real substance, as the false apprehension of a ghost kills a lad with the fear of being killed by it. (Fright of goblins and bogies of mormos and ogres, have killed many men in the dark).

13. There remains nothing in the gold-jewel except gold, after its form of jewellery is destroyed; therefore the forms of the ring and bracelet are no more, than drops of oil or water on a heap of sand. The forms are absorbed in the substance, as the fluids in dust or sand.

14. There is nothing real or unreal on earth, except the false creations of our brain (as appearances in our dreams); and these whether known as real or unreal, are equally productive of their consequences, as the sights and fears of spectres in children. (We are equally encouraged by actual rewards and flattering hopes, as we are depressed at real degradation and its threatening fear).

15. A thing whether it is so or not, proves yet as such as it is believed to be, by different kinds and minds of men; as poison becomes as effective as elixir to the sick, and ambrosia proves as heinous as hemlock with the intemperate. (So is false faith thought to be as efficacious by the vulgar as the true belief of the wise).

16. Belief in the only essence of the soul, constitutes true knowledge, and not in its likeness of the ego and mind, as it is generally believed in this world. Therefore abandon the thought of your false and unfounded egoism or individual existence. (This is said to be self-reliance or dependance on the universal soul of God).

17. As there is no rotundity of the ring inherent in gold; so there is no individuality of *egoism* in the all-pervading universal soul.

18. There is nothing everlasting beside Brahma, and no personality of Him as a Brahmā, Vishnu or any other. There is no substantive existence as the world, but off spring of Brahmā called the patriarchs. (All these are said to be negative terms in many passages of the srutis as the following:—

There is no substantiality except that of Brahma. There is no personality (*ādesa*) of him. He is Brahma the supreme soul and no other. He is neither the outward nor inward nor is he nothing).

19. There are no other worlds beside Brahma, nor is the heaven without Him. The hills, the demons, the mind and body all rest in that spirit which is no one of these.

20. He is no elementary principle, nor is he any cause as the material or efficient. He is none of the three times of past, present and future but all; nor is he anything in being or not-being (*in esse* or *posse* or in *nubibus*).

21. He is beyond your *egoism* or *tuism*, *ipseism* and *suism*, and all your entities and non-entities. There is no attribution nor particularity in Him, who is above all your ideas, and is none of the ideal personifications of your notions (*i. e.* He is none of the mythic persons of abstract ideas as Love and the like).

22. He is the *plenum* of the world, supporting and moving all, being unmoved and unsupported by any. He is everlasting and undecaying bliss; having no name or symbol or cause of his own. (He is the being that pervades through and presides over all—*sanmātram*).

23. He is no *sat* or *est* or a being that is born and existent, nor an *asat*—*non est* (*i. e.* extinct); he is neither the beginning, middle or end of anything, but is all in all. He is unthinkable in the mind, and unutterable by speech. He is vacuum about the vacuity, and a bliss above all felicity.

24. Rāma said:—I understand now Brahma to be self-same in all things, yet I want to know what is this creation, that we see all about us

(i. e. are they the same with Brahma or distinct from him?)

25. Vasishtha replied: The supreme spirit being perfectly tranquil, and all things being situated in Him, it is wrong to speak of this creation or that, when there is no such thing as a creation at any time.

26. All things exist in the all containing spirit of God, as the whole body of water is contained in the universal ocean; but there is fluctuation in the waters owing to their fluidity, whereas there is no motion in the quiet and motionless spirit of God.

27. The light of the luminaries shines of itself, but not so the Divine light; it is the nature of all lights to shine of themselves, but the light of Brahma is not visible to sight.

28. As the waves of the ocean rise and fall in the body of its waters, so do these phenomena appear as the noumena in the mind of God (as his ever-varying thoughts).

29. To men of little understandings, these thoughts of the Divine mind appear as realities; and they think this sort of ideal creation, will be lasting for ages.

30. Creation is ascertained to be a cognition (a thought) of the Divine Mind; it is not a thing different from the mind of God, as the visible sky is no other than a part of Infinity.

31. The production and extinction of the world, are mere thoughts of the Divine mind; as the formation and dissolution of ornaments take place in the self-same substance of gold.

32. The mind that has obtained its calm composure, views the creation as full with the presence of God; but those that are led by their own convictions, take the inexistent for reality, as children believe the ghosts as real existences.

33. The consciousness of ego (or the subjective self-existence), is the cause of the error of the objective knowledge of creation; but the tranquil unconsciousness of ourselves, brings us to the knowledge of the supreme, who is above the objective and inert creation.

34. These different created things appear in a different light to the sapient, who views them all in the unity of God, as the toy puppets of a militia, are well known to the intelligent to be made and composed of mud and clay.

35. This plenitude of the world is without its beginning and end, and appears as a faultless or perfect peace of workmanship. It is full with

the fullness of the supreme Being, and remains full in the fullness of God.

36. This plenum which appears as the created world, is essentially the Great Brahma, and situated in his greatness; just as the sky is situated in the sky, tranquillity in tranquillity, and felicity in felicity. (These are absolute and identic terms, as the whole is the whole &c.).

37. Look at the reflexion of a longsome landscape in a mirror, and the picture of a far stretching city in the miniature; and you will find the distances of the objects lost in their closeness. So the distances of worlds are lost in their propinquity to one another in the spirit of God.

38. The world is thought as a nonentity by some, and as an entity by others; by their taking it in the different lights of its being a thing beside God, and its being but a reflection of Brahma. (In the former case it is a nonentity as there can be nothing without God; in the latter sense it is real entity being identic with God).

39. After all, it can have no real entity, being like the picture of a city and not as the city itself. It is as false as the appearance of limpid water in the desert mirage, and that of the double moon in the sky.

40. As it is the practice of magicians, to show magic cities in the air, by sprinkling handfuls of dust before our eyes; so doth our erroneous consciousness represent the unreal world, as a reality unto us.

41. Unless our inborn ignorance (error) like an arbour of noxious plants, is burnt down to the very root by the flame of right reasoning, it will not cease to spread out its branches, and grow the rankest weeds of our imaginary pleasures and sorrows.

## CHAPTER CXX.

### LAMENTATION OF THE CHANDÁLA WOMAN.

Argument. Lavana goes to the Vindhyan region, and sees his consort and relatives of the dreaming state.

Vasishtha continued:—Now Rāma, attend to the wonderful power of the said Avidyā or error, in displaying the changeful phenomenals, like the changing forms of ornaments in the substance of the self-same gold.

2. The king Lavana, having at the end of his dream, perceived the falsehood of his vision, resolved on the following day to visit that great forest himself.
3. He said to himself: ah! when shall I revisit the Vindhyan region, which is inscribed in my mind; and where I remember to have undergone a great many hardships in my forester's life.
4. So saying, he took to his southward journey, accompanied by his ministers and attendants, as if he was going to make a conquest of that quarter, where he arrived at the foot of the mount in a few days.
5. There he wandered about the southern, and eastern and western shores of the sea (*i. e.* all round the Eastern and Western Ghats). He was as delighted with his curvilinear course, as the luminary of the day, in his diurnal journey from east to west.
6. He saw there in a certain region, a deep and doleful forest stretching wide along his path, and likening the dark and dismal realms of death (Yama or Pluto).
7. Roving in this region he beheld everything, he had seen before in his dream; he then inquired into the former circumstances, and wandered to learn their conformity with the occurrences of his vision.
8. He recognised there the Chandāla hunters of his dream, and being curious to know the rest of the events, he continued in his peregrination about the forest.
9. He then beheld a hamlet at the skirt of the wilderness, foggy with smoke, and appearing as the spot where he bore the name of Pushta Pukkasa or fostered Chandāla.
10. He beheld there the same huts and hovels, and the various kinds of human habitations, fields and plains, with the same men and women that dwelt their before.
11. He beheld the same landscapes and leafless branches of trees, shorn of their foliage by the all devouring famine; he saw the same hunters pursuing their chase, and the same helpless orphans lying thereabouts.
12. He saw the old lady (his mother-in-law), wailing at the misfortunes of other matrons; who were lamenting like herself with their eyes suffused in tears, at the untimely deaths and innumerable miseries of their fellow brethren.
13. The old matrons with their eyes flowing with brilliant drops of

tears, and with their bodies and bosoms emaciated under the pressure of their afflictions; were mourning with loud acclamations of woe in that dreary district, stricken by drought and dearth.

14. They cried, O ye sons and daughters, that lie dead with your emaciated bodies for want of food for these three days; say where fled your dear lives, stricken as they were by the steel of famine from the armour of your bodies.

15. We remember your sweet smiles, showing your coral teeth resembling the red gunjaphalas to our lords, as they descended from the towering *tāla* (palm trees), with their red-ripe fruits held by their teeth, and growing on the cloud-capt mountains.

16. When shall we see again the fierce leap of our boys, springing on the wolves crouching amidst the groves of Kadamba and Jamb and Lavanga and Gunja trees.

17. We do not see those graces even in the face of Kāma the god of love, that we were wont to observe in the blue and black countenances of our children, resembling the dark hue of Tamāla leaves, when feasting on their dainty food of fish and flesh.

Lamentation of the mother-in-law.

18. My nigrescent daughter, says one, has been snatched away from me with my dear husband like the dark Yamunā by the fierce Yama. O they have been carried away from me like the *Tamāla* branch with its clustering flowers, by a tremendous gale from this sylvan scene.

19. O my daughter, with thy necklace of the strings of red *gunja* seeds, gracing the protuberant breast of thy youthful person; and with thy swarthy complexion, seeming as the sea of ink was gently shaken by the breeze. Ah! whither hast thou fled with thy raiment of woven withered leaves, and thy teeth as black as the jet-jambu fruits (when fully ripe).

20. O young prince! that wast as fair as the full moon, and that didst forsake the fairies of thy harem, and didst take so much delight in my daughter, where hast thou fled from us? Ah my daughter! she too is dead in thy absence, and fled from my presence.

21. Being cast on the waves of this earthly ocean, and joined to the daughter of a Chandāla, thou wast, O prince! subjected to mean and vile employments, that disgraced thy princely character. (This is a taunt to all human beings that disgrace their heavenly nature, and grovel as beasts while living on earth).

22. Ah! that daughter of mine with her tremulous eyes, like those of the timorous fawn, and Oh! that husband valiant as the royal tiger; you are both gone together, as the high hopes and great efforts of men are fled with the loss of their wealth.

23. Now grown husbandless, and having of late lost my daughter also, and being thrown in a distant and barren land, I am become the most miserable and wretched of beings. Born of a low caste, I am cast out of all prospect in life, and have become a personification of terror to myself, and a sight of horror to others.

24. O! that the Lord has made me a widowed woman, and subjected me to the insult of the vulgar, and the hauteur of the affluent. Prostrated by hunger and mourning at the loss of a husband and child, I rove incessantly from door to door to beg alms for my supportance (as it is the case of most female beggars).

25. It is better that one who is unfortunate and friendless, or subject to passion and diseases, should rather die sooner than live in misery. The dead and inanimate beings are far better than the living miserable.

26. Those that are friendless, and have to toil and moil in unfriendly places, are like the grass of the earth, trampled under the feet, and overwhelmed under a flood of calamities.

27. The king seeing his aged mother-in-law mourning in this manner, offered her some consolation through the medium of her female companions, and then asked that lady to tell him, "who she was, what she did there, who was her daughter and who is his son."

28. She answered him with tears in her eyes:—This village is called Pukkasa-Ghosha, here I had a Pukkasa for my husband, who had a daughter as gentle as the moon.

29. She happened to have here a husband as beautiful as the moon, who was a king and chanced to pass by this way. By this accident they were matched together, in the manner that an ass finds by chance a pot of honey lying on her way in the forest.

30. She lived long with him in connubial bliss, and produced to him both sons and daughters, who grew up in the covert of this forest, as the gourd plant grows on a tree serving as its support.

## CHAPTER CXXI.

## PROOF OF THE FUTILITY OF MIND.

Argument. Lavana's return to his Palace and the interpretation of his dream by Vasishtha.

The Chandāla continued:—O lord of men! After lapse of sometime, their occurred a dearth in this place owing to the drought of rain, which broke down all men under its dire some pressure.

2. Pressed by extreme scarcity, all our village people were scattered far abroad, and they perished in famine and never returned.

3. Thence forward O lord! we are exposed to utmost misery, and sit lamenting here in our helpless poverty. Behold us lord, all bathed in tears falling profusely from our undrying eyelids.

4. The King was lost in wonder, at hearing these words from the mouth of the elderly lady; and looking at the face of his follower the faithful minister, remained in dumb amazement as the figure in a picture.

5. He reflected repeatedly on this strange occurrence, and its curious concurrence with his adventures in the dream. He made repeated queries relating to other circumstances, and the more he heard and learned of them, the more he found their coincidence with the occurrences of his vision.

6. He sympathised with their woes, and saw them in the same state, as he had seen them before in his dream. And then he gave suitable gifts and presents to relieve their wants and woes.

7. He tarried there a long while, and pondered on the decrees of destiny; when the wheel of fortune brought him back to his house, wherein he entered amidst the loud cheers and low salutations of the citizens.

8. In the morning the King appeared in his court hall, and sitting there amidst his courtiers, asked me saying:—"How is it, O sage, that my dream has come to be verified in my presence to each item and to my great surprise?"

9. "They answered me exactly and to the very point all what I asked of them, and have removed my doubt of their truth from the mind, as the winds disperse the clouds of heaven."

10. Know thus, O Rāma! it is the illusion of Avidyā, that is the cause of a great many errors, by making the untruth appear as truth, and



representing the sober reality as unreality.

11. Rāma said: Tell me sir, how the dream came to be verified; it is a mysterious account that cannot find a place in my heart.

12. Vasishtha replied:—All this is possible, O Rāma! to the illusion of ignorance (Avidyā); which shows the fallacy of a picture (pata) in a pot (ghata); and represents the actual occurrences of life as dreams, and dreams as realities.

13. Distance appears to be nigh, as a distant mountain seen in the mirror; and a long time seems a short interval, as a night of undisturbed repose.

14. What is untrue seems to be a truth as in dreaming one's own death in sleep; and that which is impossible appears possible, as in one's aerial journey in a dream.

15. The stable seems unsteady, as in the erroneous notion of the motion of fixed objects to one passing in a vehicle; and the unmoving seem to be moving to one, as under the influence of his inebriation.

16. The mind infatuated by one's hobby, sees exposed to its view, all what it thinks upon within itself. It sees things in the same light, as they are painted in his fancy, whether they be in existence or not, or real or unreal.

17. No sooner does the mind contract its ignorance, by its false notions of egoism and tuism, than it is subjected to endless errors, which have no beginning, middle or end and are of incessant occurrence in their course.

18. It is the notion that gives a shape to all things; it makes a kalpa age appear as a moment, and also prolongs a moment of time to a whole Kalpa.

19. A man deprived of understanding, believes himself as he is said, to have become a sheep; so a fighting ram thinks himself to be a lion in his ideal bravery. (The word sheep is a term of derision, as the lion is that of applause).

20. Ignorance causes the blunder of taking things for what they are not, and falling into the errors of egoism and tuism: so all errors in the mind produce errors in actions also.

21. It is by mere accident, that men come in possession of the objects of their desire; and it is custom that determines the mode of mutual dealings. (The gain is accidental and the dealing is conventional).

22. Lavana's remembrance of the dream of his having lived in the habitation of the Pukkasa, was the internal cause, that represented to him the external picture of that abode, as it was a reality. (The mind shows what we think upon, whether they are real or unreal ones).

23. As the human mind is liable to forget many things which are actually done by some, so it is susceptible to remember those acts as true which were never done, but had been merely thought upon in the mind. (The forgetfulness of actualities as well as the thoughts of inactualities, belong both to the province of the mind. Here Lavana did not remember what he had not done, but recollected the thoughts that passed in his mind).

24. In this manner is the thought of my having eaten something while I am really fasting; and that of my having sojourned in a distant country in a dream, appears true to me while I think of them.

25. It was thence that the king came to find the same conduct in the habitation of the Chandālas at the side of Vindhya, as he had been impressed with its notion in his dream as said before.

26. Again the false dream that Lavana had dreamt of the Vindhyan people, the same took possession of their minds also. (The same thought striking in the minds of different persons at the same time (as we see in men of the same mind)).

27. The notion of Lavana as settled in the minds of the Vindhyan, as the thoughts of these people rose in the mind of the king. (If it is possible for us to transfer our thoughts to one another, how much easier must it be for the superior instrumentality of dreams and revelations to do the same also. This is the yoga, whereby one man reads the mind of another). Again the same error taking possession of many minds all at once, proves the futility of common sense and universal belief being taken for certainty, hence the common belief of the reality of things, is the effect of universal delusion and error.

28. As the same sentiments and figures of speech, occur in different poets of distant ages and countries, so it is not striking that the same thoughts and ideas should rise simultaneously in the minds of different men also. (We have a striking instance of the coincidence of the same thought in the titles of Venisanhāra and Rape of the Lock, in the minds of Vhattachanarayn and Pope).

29. In common experience, we find the notions and ideas to stand for the things themselves, otherwise nothing is known to exist at all without our notion or idea of it in the mind. (All that we know of, are our ideas and nothing besides. Locke and Berkeley).

30. One idea embraces many others also under it, as those of the waves and current, are contained under that of water. And so one thought is associated by others relating its past, present and future conditions of being; as the thought of a seed accompanies the thoughts of its past and future states and its fruits and flowers of the tree. (So the word man, comprises almost every idea relating to humanity).

31. Nothing has its entity or non-entity, nor can anything be said to exist or not to be, unless we have a positive idea of the existent, and a negative notion of the in-existent.

32. All that we see in our error, is as inexistent as oiliness in sands; and so the bracelet is nothing in reality, but a formal appearance of the substance of gold.

33. A fallacy can have no connection with the reality, as the fallacy of the world with the reality of God, and so the fallacy of the ring with the substance of gold and of the serpent with the rope. The connection or mutual relation of things of the same kind, is quite evident in our minds.

34. The relation of gum resin and the tree, is one of dissimilar union, and affords no distinct ideas of them except that of the tree which contains the other. (So the idea of the false world, is lost in that of its main *substratum* of the Divine Spirit).

35. As all things are full of the Spirit, so we have distinct ideas of them in our minds, which are also spiritual substances; and are not as dull material stones which have no feelings.[14]

[14] All things existent in the Divine mind in their eternally ideal state, present the same ideas to our minds also, which are of the similar nature and substance with the Divine.

36. Because all things in the world are intellectually true and real, we have therefore their ideas impressed in our minds also.

37. There can not be a relation or connection of two dissimilar things, which may be lasting, but are never united together. For without such mutual relation of things, no idea of both can be formed together.

38. Similar things being joined with similar form together their wholes of the same kind, presenting one form and differing in nothing.

39. The intellect being joined with an abstract idea, produces an invisible, inward and uniform thought: so dull matter joined to another dull object, forms a denser material object to view. But the

intellectual and material can never unite together owing to their different natures.

40. The intellectual and material parts of a person, can never be drawn together in any picture; because the intellectual part having the intellect, has the power of knowledge, which is wanting in the material picture.

41. Intellectual beings do not take into account the difference of material things as wood and stone; which combine together for some useful purpose (as the building of a house and the like).

42. The relation between the tongue and taste is also homogeneous; because *rasa* taste and *rasand* the instrument of tasting, are both watery substances, and there is no heterogeneous relation between them. (And so of the other organs of sense and their respective objects).

43. But there is no relation between intellect and matter; as there is between the stone and the wood; the intellect cannot combine with wood and stone to form anything. (The mind and matter have no relation with one another, nor can they unite together in any way).

44. Spiritually considered, all things are alike, because they are full with the same spirit; otherwise the error of distinction between the viewer and the view, creates endless differences as betwixt wood and stones and other things.

45. The relation of combination though unseen in spirits, yet it is easily conceived that spirits can assume any form *ad libitum* and *ad infinitum* (but they must be spiritual and never material. So also a material thing can be converted to another material object, but never to a spiritual form).

46. Know ye seekers of truth, all things to be identic with the entity of God. Renounce your knowledge of nonentities and the various kinds of errors and fallacies and know the One as All *to pan*. (The omnipotent spirit of God, is joined with all material things, in its spiritual form only; and it is knowable to the mind and spirit of man, and never by their material organs of sense).

47. The Intellect being full with its knowledge, there is nothing wanting to us; it presents us everything in its circumference, as the imagination having its wide range, shews us the sights of its air-built castles and every thing beside. (The difference consists in the intellect's shewing us the natures of things in their true light, and the imagination's portraying them in false shapes and colours to our minds).

48. To Him there is no limit of time or place, but his presence extends over all his creation. It is ignorance that separates the creator from creation, and raises the errors of egoism and tuism (*i. e.* of the subjective and objective. The union of these into One is the ground-work of pantheism).

49. Leaving the knowledge of the substantive gold, man contracts the error of taking it for the formal ornament. The mistake of the jewel for gold, is as taking one thing for another, and the production for the producer.

50. The error of the phenomenon vanishes upon loss of the eyesight, and the difference of the jewel (or visible shape), is lost in the substance of gold.

51. The knowledge of unity removes that of a distinct creation, as the knowledge of the clay takes off the sense of puppet soldiers made of it. (So the detection of Aesop's ass in the lion's skin, and that of the daw with the peacock's feathers, removed the false appearance of their exteriors).

52. The same Brahma causes the error of the reality of the exterior worlds, as the underlying sea causes the error of the waves on its surface. The same wood is mistaken for the carved figure, and the common clay is taken for the pot which is made of it. (The truth is that, which underlies the appearance).

53. Between the sight and its object, there lieth the eye of the beholder, which is beyond the sight of its viewer, and is neither the view nor the viewer. (Such is the supreme Being hidden alike from the view and the viewer).

54. The mind traversing from one place to another, leaves the body in the interim, which is neither moving nor quite unmoved; since its mental part only is in its moving state. (So should you remain sedate with your body, but be ever active in your mind).

55. Remain always in that quiet state, which is neither one of waking, dreaming nor of sleeping; and which is neither the state of sensibility or insensibility; but one of everlasting tranquillity and rest.

56. Drive your dullness, and remain always in the company of your sound intellect as a solid rock; and whether in joy or grief, commit your soul to your Maker.

57. There is nothing which one has to lose or earn in this world; therefore remain in uniform joy and bliss, whether you think yourself to be blest or unblest in life. ("Naked came I, and naked must I return;

blessed be the name of the Lord").

58. The soul residing in thy body, neither loves nor hates aught at any time; therefore rest in quiet, and fear naught for what betides thy body, and engage not thy mind to the actions of thy body.

59. Remain free from anxiety about the present, as you are unconcerned about the future. Never be impelled by the impulses of your mind; but remain steadfast in your trust in the true God.

60. Be unconcerned with all, and remain as an absent man. Let thy heart remain callous to everything like a block of stone or toy of wood; and look upon your mind as an inanimate thing, by the spiritual light of your soul.

61. As there is no water in the stone nor fire in water, so the spiritual man has no mental action, nor the Divine spirit hath any. (There is no mutability of mental actions in the immutable mind of God).

62. If that which is unseen, should ever come to do anything or any action; that action is not attributed to the unseen agent, but to something else in the mind. (But the mind being ignored, its actions are ignored also).

63. The unselfpossessed (unspiritual) man, that follows the dictates of his fickle and wilful mind, resembles a man of the border land, following the customs of the outcast Mlechchās or barbarians.

64. Having disregarded the dictates of your vile mind, you may remain at ease and as fearless, as an insensible statue made of clay.

65. He who understands that there is no such thing as the mind, or that he had one before but it is dead in him to-day; becomes as immovable as a marble statue with this assurance in himself.

66. There being no appearance of the mind in any wise, and you having no such thing in you in reality except your soul; say, why do you in vain infer its existence for your own error and harm?

67. Those who vainly subject themselves to the false apparition of the mind, are mostly men of unsound understandings, and bring fulminations on themselves from the full-moon of the pure soul.

68. Remain firm as thou art with thyself (soul), by casting afar thy fancied and fanciful mind from thee; and be freed from the thoughts of the world, by being settled in the thought of the Supreme Soul.

69. They who follow a nullity as the unreal mind, are like those fools

who shoot at the inane air, and are cast into the shade.

70. He that has purged off his mind, is indeed a man of great understanding; he has gone across the error of the existence of the world, and become purified in his soul. We have considered long, and never found anything as the impure mind in the pure soul.

## CHAPTER CXXII.

### ASCERTAINMENT OF THE SELF OR SOUL.

Argument. Description of the grounds of knowledge, vanity of fears and sorrows, and the natures of the intellect and soul.

Vasishtha said (prose): After the birth of a man and a slight development of his understanding, he should associate the company of good and wise men.

2. There is no other way except by the light of Sāstras and association with the good and wise, to ford over the river of ignorance, which runs in its incessant course flowing in a thousand streams.

3. It is by means of reasoning that man is enabled to discern what is good for him, and what he must avoid to do.

4. He then arrives to that ground of reason which is known as good will, or a desire to do what is good and keep from what is bad and evil.

5. Then he is led by his reason to the power of reasoning, and discerning the truth from untruth, and the right from wrong.

6. As he improves in knowledge, he gets rid of his improper desires, and purifies his mind from all worldly cares.

7. Then he is said to have gained that stage of knowledge, which is called the purity of his soul and mind and of his heart and conduct.

8. When the *yogi* or adept attains to his full knowledge, he is said to have arrived at his state of goodness—*satva*.

9. By this means and the curtailment of his desires, he arrives to the state called unattachment or indifference to all worldly matters (*anāsakta*), and is no more subjected to the consequence of his actions.

10. From the curtailment of desires, the *yogi* learns to abstract his mind from the unrealities of the world.

11. And whether sitting inactive in his posture of *Samādhi* meditation, or doing anything for himself or others, he must fix his mind to whatever is productive of real good to the world. His soul being cool by the tenuity of his desires, is habituated to do its duties, without the knowledge of what it is doing. (He neither fondly pursues anything nor thinks with ardour of any. His want of desire makes him indifferent to all, and like a man waking from his sleep, he takes himself to the discharge of his duties).

12. Verily, he who has subdued his mind, has reached to the contemplative stage of *yoga* meditation.

13. Thus one having his mind dead in himself, learns by practice of years, to perform his duties, by refraining from his thoughts of external objects. Such a one is said to have attained the *turya* or fourth stage of his spiritual elevation, and to have become liberated in his life-time.

14. He is not glad to get anything, nor sorry to miss it. He lives without fear of accidents, and is content with whatever he gets.

15. Thou hast O Rāma! known whatever is to be known by man; and thou hast certainly extirpated thy desire in all thy actions through life.

16. Thy thoughts are all spiritual, and transcend the actions of the corporeal body, though thou art in thy embodied state. Do not give up thy self to joy or grief, but know thyself to be free from decay and defect.

17. Spiritually thou art a pure and bright substance, which is ubiquitous and ever in its ascendancy. It is devoid of pleasure and pain, and of death and disease.

18. Why dost thou lament at the grief or loss of a friend, when thou art so friendless in thyself. Being thrown alone in this world, whom dost thou claim as a friend of thy soul?

19. We see only the particles of matter of which this body is composed; it exists and passes away in its time from its place; but there is no rising or falling of the soul.

20. Being imperishable in thyself, why dost thou fear to fall into naught? And why think of the destruction of thy soul, which is never subject to death?



21. When a jar is broken in twain from its upper part, its vacuity is not lost, but mixes with the air; so the body being destroyed, the indestructible soul is not lost with it (but unites with its original source).

22. As the sunlight causing the appearance of a river in the mirage, is not lost at the disappearance of the phenomenal river; so the immortal soul does not perish upon dissolution of the frail body.

23. There is a certain illusion, which raises the false appetites within us; otherwise the unity of the soul requires the help of no duality or secondary substance, in order to be united with the sole unity.

24. There is no sensible object, whether visible, tangible, audible or of taste or smelling (which relate to the particular senses and brain), that can affect the unconnected soul.

25. All things and their powers, are contained in the all-powerful and all-comprehensive soul; these powers are displayed throughout the world, but the soul is as void as the empty air.

26. It is the mental deception, O Rāghava, that presents before it the phenomena of the triple world, representing diverse forms according to the triplicate nature of man (the *satva*, *rajas* and *tamas*).

27. There are threefold methods of dispelling this delusion of the mind, namely: by the tranquillity of the mind, by destroying its desires, and by abandonment of acts (which lead only to errors in our repeated regenerations).

28. The world is a crushing mill, with its lower and upper stones of the earth and heaven; our desires are the cords that incessantly drag us under it: therefore Rāma, break off these ropes (and you will escape the danger of being crushed by it).

29. Our unacquaintance with spiritual knowledge, is the cause of all our errors; but our acquaintance of it, leads us to endless joy and ultimately to Brahma himself.

30. The living being having proceeded from Brahma, and travelled over the earth at pleasure, turns at last to Brahma by means of his knowledge of Him.

31. Rāma! all things have sprung from one Being, who is perfect felicity itself, inconceivable and undecaying in its nature; and all these are as the rays of that light, or as the light of that everlasting fire.

32. These are as lines on the leaves of trees, and as the curls and

waves on the surface of waters. They are as ornaments made of that gold, and as the heat and cold of that fire and water.

33. Thus the triple world subsists in the thought of the Divine mind. It has thus sprung from the mind of God, and rests in its self-same state with the all-comprehending mind.

34. This Mind is called Brahma, who is the soul of all existence. He being known the world is known also (*i. e.*, the world is known through him); and as he is the knower of all, he gives us the knowledge of all things. (Thus the Sruti:—There is no knowing of anything but by the knowledge that He imparts to us).

35. This all pervasive Being is explained to us by the learned, by the coined epithets of the soul, intellect and Brahma, used both in the s̄āstras as in the popular language.

36. The pure notion that we have of an everlasting Being, apart from all sensible ideas and impressions, is called the Intellect and soul.

37. This Intellect or Intelligent soul, is much more transparent than the etherial sky; and it is the plenum, that contains the plenitude of the world, as a disjoined and distinct reflexion of itself.

38. The knowledge of the separate existence of the unreal reflexion of the world, apart from that real reflector, is the cause of all our ignorance and error; but the view of their subsistence in the mirror of the supreme soul, blends them all to myself also (who am the same soul).

39. Now Rāma, that hast a bodiless soul of the form of pure intellect, thou canst have no cause to fall into the error, of being sorry for or afraid of the vanities of the world.

40. How can the unembodied soul be affected by the passions and feelings of the body? It is the ignorant and unintelligent only, that are subject to vain suspicions about unrealities.

41. The indestructible intellect of the unintelligent even, is not destroyed by the destruction of their bodies, how then should the intelligent be afraid of their dissolution?

42. The intellect is irresistible in its course, and roves about the solar path (ecliptic); it is the intellectual part that makes the man, and not the outward body. (Puri sete purushah; it is the inner soul that is called man).

43. The soul called the *purusha* or inner person, whether it abideth in the body or not, and whether it is intelligent or otherwise (rational or

irrational), never dies upon the death of the body.

44. Whatever miseries you meet with, Rāma! in this transient world, all appertain to the body, and not to the intangible soul or intellect.

45. The intellectual soul being removed from the region of the mind (which is but an inward sense, and of the nature of vacuity, and not the grains of the brain composing the mind), is not to be approached by the pleasures and pains affecting the body and mind.

46. The soul that has curbed its earthly desires, flies to its seat in the spirit of Brahma, after the dissolution of its prison house of the body; in the same manner as the bee lying hid under the coverlet of the lotus petals in the darkness of the night, takes to its heavenward flight by the dawning light of the day.

47. If life is known to be frail, and the living state to be a transient scene, then say, O Rāma! what it is that is lost by loss of this prison-house of the body, and what is it that you mourn for?

48. Think therefore, O Rāma! on the nature of truth; and mind not about the errors of ignorance. Be freed from your earthly desires, and know the sinless soul to be void of all desires.

49. The intellectual soul being tranquil and transparent, and a mere witness of our doings, without any doing or desire of its own, receives the reflexion of the undesirous God, as a mirror reflects the images of things.

50. The soul being, as said before, a translucent particle, reflects the images of all worlds in itself; as a polished gem reflects the rays of light in its bosom.

51. The relation of the indifferent soul with the world, is like that of the mirror and its reflexions; the difference and identity of the soul and the world, are of the same kind.

52. As the activities of living beings, have a free play with the rising sun; so the duties of the world, are fully discharged by the rising of the intellect.

53. No sooner you get rid of your error of the substantiality of the world, than you shall come to the consciousness of its being a vacuum, resting in the spirit of God (which is the receptacle of infinite space, and whatever there appears in it).

54. As it is the nature of a lighted lamp to spread its lustre all around, so it is the nature of mental philosophy, to enlighten us with

the real state of the soul.

55. The essence of the supreme soul gave rise to the mind (will) at first, which spread out the universe with its net work of endless varieties. It was as the sky issuing out of the infinite vacuity, and assuming the shape of the blue atmosphere which is also a nullity.

56. Privation of desires melts down the mind, and dissolves the mist of ignorance from the face of the intellect. Then appears the bright light of the one infinite and increate God, like the clear firmament of autumn after the dispersion of clouds.

57. The mind sprouts out at first from the supreme soul with all its activities, and takes upon it the nature of the lotus-born Brahmā by its desire of creation. It stretches out a variety of worlds by its creative will, which are also as the fancied apparitions, appearing before the imaginations of deluded boys.

58. Non-entity appears as an entity before us, it dies away at death, and reappears with our new birth. The mind itself takes its rise from the divine intellect, and displays itself in the substance of the Divine Soul, as the waves play about on the surface of the waters of the deep.

#### Transcriber's Notes.

Inconsistent punctuation has been silently corrected.

Spelling of Sanskrit words normalized to some extent. The accented characters ā, ī and ū are used by the translator to denote long vowels. In some cases these accents are important, e.g. Brahmā (the Creator, the Cosmic Mind) versus Brahma (the Absolute, elsewhere often spelled Brahman), and Brāhmaṇa (priest).

Another case of 'puzzling' accents: "Vasishtha" when it occurs alone (as in "Vasishtha said:") has no accent (long vowel), whereas "Yoga Vāsishtha" (the work) does have a long vowel.

There are a few cases of Devanagari script. These have been attempted transliterated whenever possible (the print quality is sometimes too bad to enable transliteration). Here '[...]' means 'illegible'. (In the HTML version of this text the Devanagari script has been preserved).

Latin and Greek phrases and quotations have been corrected when obviously wrong.

The LPP edition (1999) which has been scanned for this ebook, is of poor quality, and in some cases text was missing. Where possible, the missing/unclear text has been supplied from another edition, which has the same typographical basis (both editions are photographic reprints

of the same source, or perhaps one is a copy of the other): Bharatiya Publishing House, Delhi 1978.

A third edition, Parimal Publications, Delhi 1998, which is based on an OCR scanning of the same typographical basis, has only been consulted a few times.

The term "Gloss." or "Glossary" probably refers to the extensive classical commentary to Yoga Vāsishtha by Ananda Bodhendra Saraswati (only available in Sanskrit).

The title page has been slightly edited, to reflect that this is Part 1 of 2 (of volume 2).

===== END OF VOLUME 2, PART 1 =====

===== VOLUME 2, PART 2 =====

THE  
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OF  
VÁLMÍKI

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YOGA VASISHTHA

BOOK IV.  
STHITI PRAKARANÁ  
ON ONTOLOGY OR EXISTENCE.

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(ON ONTOLOGY OR EXISTENCE) .

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## YOGA VASISHTHA

### BOOK IV.—STHITI PRAKARANA

#### ON ONTOLOGY OR EXISTENCE.

## CHAPTER I.—*Janya-Jani-Nirūpana.*

### *On Genesis and Epigenesis.*

Argument. The variety of creation is described as the working of the mind, and the existence of one Brahma only, is established in refutation of the Atomic and Materialistic doctrines of Nyāya and Sāṅkhya philosophy.

Vasishtha said:—Attend now Rāma, to the subject of Existence, which follows that of Production: a knowledge of this, is productive of *nirvāna* or utter annihilation of the self or soul.

2. Know then the phenomenal world which is existent before you, and your knowledge of egoism or self-existence, to be but erroneous conceptions of the formless inexistence or inanity.

3. You see the tints of various hues painting the vacuous sky, without any paint (colouring substance), or their cause (the painter). This is but a conception of the mind without its visual perception, and like the vision in a dream of one, who is not in a state of sound sleep. (The world is a dream).

4. It is like an aerial city built and present in your mind; or like the warming of shivering apes beside the red clay, thinking it as red hot fire; and as one's pursuing an unreality or (grasping a shadow).

5. It is but a different aspect of the self same Brahma, like that of a whirlpool in water, and as the unsubstantial sunlight, appearing as a real substance in the sky.

6. It is like the baseless fabric of gold of the celestials on high; and like the air-built castle of Gandharvas in the midway sky. (The gods and Gandharvas are believed to dwell in their golden abodes in heaven).

7. It is as the false sea in the mirage, appearing true at the time; and like the Elysian and Utopian cities of imagination in empty air, and taken for truth.

8. It is like the romantic realms with their picturesque scenes in the fancies of poets, which are nowhere in nature but it seems to be solid and thick within, without any pith or solidity in it, as a thing in an empty dream.

9. It is as the etherial sphere, full of light all around, but all hollow within; and like the blue autumnal sky, with its light and flimsy clouds without any rain-water in them.

10. It is as the unsubstantial vacuum, with the cerulean blue of solid sapphire; and like the domes and dames appearing in dreams, fleeting as air and untangible to touch.

11. It is as a flower garden in a picture, painted with blooming blossoms; and appearing as fragrant without any fragrance in them. It is lightsome to sight, without the inherent heat of light, and resembles the orb of the sun or a flaming fire represented in a picture.

12. It is as an ideal domain—the coinage of the brain, and an unreal reality or a seeming something; and likens a lotus-bed in painting, without its essence or fragrance.

13. It is as the variegated sky, painted with hues which it does not possess; and is as unsolid as empty air, and as many-hued as the rain-bow without any hue of its own.

14. All its various colourings of materiality, fade away under the right discrimination of reason; and it is found in the end to be as unsolid a substance as the stem of a plantain tree (all coated without, and nothing solid in the inside).

15. It is like the rotation of black spots, before the eyes of a purblind man; and as the shape of a shadowy inexistence, presented as something existent before the naked eye.

16. Like the bubble of water, it seems as something substantial to sight; but in reality all hollow within; and though appearing as juicy, it is without any moisture at all.

17. The bubbling worlds are as wide spread as the morning dews or frost;

but take them up, and you will find them as nothing, it is thought as gross matter by some, and as vacuum by others. It is believed as a fluctuation of thought or false vision by some, and as a mere compound of atoms by many. (It is the dull matter of Sāṅkhyas; mere vacuity of Vedāntists; fluctuation of error—*avidyā spanda* of the Sāṅkaras; empty air of Mādhyamikas; fortuitous union of atoms of Achāryas; different atomisms of Sautrāntas, and Vaibhāshikas; and so likewise of Kanāda, Gotama and Arhatas; and so many more according to the theories of others). (Gloss).

18. I am partly of a material frame, on my body and mind, but spiritually I am an empty immaterial substance; and though felt by the touch of the hand, I am yet as intangible as a nocturnal fiend:—(an empty shadow only).

19. Rāma said:—It is said Sir, that at the end of a great Kalpa age, the visible world remains in its seed; after which it develops again in its present form, which I require to be fully explained to me.

20. Are they ignorant or knowing men, who think in these various ways? Please Sir, tell me the truth for removal of my doubts, and relate to me the process of the development.

21. Vasishtha replied:—Those who say that the mundane world existed in the form of a seed at the final sleep (of Brahmā), are altogether ignorant of the truth, and talk as children and boys (from what they think themselves, or hear from others).

22. Hear me tell you, how unaccordant it is to right reason and how far removed from truth. It is a false supposition, and leading both the preacher and hearer of such a doctrine to great error and egregious mistake.

23. Those who attempt to show the existence of the world, in the form of a germ in the mundane seed; maintain a very silly position, as I shall now explain unto you.

24. A seed is in itself a visible thing, and is more an object of sense than that of the mind; as the seeds of paddy and barley, are seen to sprout forth in their germs and leaves.

25. The mind which is beyond the six organs of sense, is a very minute particle; and it cannot possibly be born of itself, nor become the seed of the universe.

26. The Supreme Spirit also, being more rarefied than the subtile ether, and undefinable by words, cannot be of the form of a seed.

27. That which is as minute as a nil and a zero, is equivalent to nothing; and could never be the mundane seed, without which there could be no germ nor sprout.

28. That which is more rare and transparent than the vacuous and clear firmament; cannot possibly contain the world with all its mountains and seas; and the heavens with all their hosts, in its transcendent substratum.

29. There is nothing, that is in any way situated as a substance, in the substantiality of that Being; or if there is anything there, why is it not visible to us?

30. There is nothing that comes of itself, and nothing material that comes but of the immaterial spirit; for who can believe a hill to proceed from the hollowness of an earthen pot?

31. How can a thing remain with another, which is opposed to it in its nature? How can there be any shadow where there is light, and how does darkness reside in the disc of the sun, or even coldness in fire?

32. How can an atom contain a hill, or anything subsist in nothing? The union of a similar with its dissimilar, is as impossible as that of shadow with the light of the sun.

33. It is reasonable to suppose that the material seeds of the fig and paddy, should bring forth their shoots in time; but it is unreasonable to believe the big material world to be contained in an immaterial atom.

34. We see the same organs of sense and their sensations, in all men in every country; but there is not the same uniformity in the understandings of men in every place, nor can there be any reason assigned to this difference.



35. Those who assign a certain cause to some effect or event, betray their ignorance of the true cause; for what is it that produces the effect, except the very thing by some of its accessory powers. (Every production is but a transformation of itself, by some of its inherent powers and properties).

36. Throw off at a distance, the doctrine of cause and effect invented by the ignorant; and know that to be true, which is without beginning and end, and the same appearing as the world. (An increate everlasting prototype in the mind of God).

## CHAPTER II.—*The Receptacle of the Mundane Egg.*

Argument.—Refutation of the doctrine of the separate Existence of the world, and establishment of the tenet of the "One God as All in All."

Vasishtha said:—Now Rāma! that best knowest the knowable, I will tell thee in disparagement of thy belief in the separate existence of the world; that there is one pure and vacuous principle of the Intellect only, above all the false fabrications of men.

2. If it is granted, that there was the germ of the world in the beginning; still it is a question, what were the accompanying causes of its development.

3. Without co-operation of the necessary causes, there can be no vegetation of the seed, as no barren woman is ever known or seen to bring forth an offspring, notwithstanding the seed is contained in the womb.

4. If it was possible for the seed to grow without the aid of its accompanying causes, then it is useless to believe in the primary cause, when it is possessed of such power in its own nature.

5. It is Brahmā himself who abides in his self, in the form of creation at the beginning of the world. This creation is as formless as the

creator himself, and there is no relation of cause and effect between them.

6. To say the earth and other elements, to be the accompanying causes of production, is also wrong; since it is impossible for these elements to exist prior to their creation.

7. To say the world remained quiescent in its own nature, together with the accompanying causes, is the talk proceeding from the minds (mouths) of boys and not of the wise.

8. Therefore Rāma! there neither is or was or ever will be a separate world in existence. It is the one intelligence of the Divinity, that displays the creation in itself.

9. So Rāma! there being an absolute privation of this visible world, it is certain that Brahma himself is All, throughout the endless space.

10. The knowledge of the visible world, is destroyed by the destruction of all its causalities; but the causes continuing in the mind, will cause the visibles to appear to the view even after their outward extinction (like objects in the dream).

11. The absolute privation of the phenomenal, is only effected by the privation of its causes (*i.e.* the suppression of our acts and desires); but if they are not suppressed in the mind, how can you effect to suppress the sight?

12. There is no other means of destroying our erroneous conception of the world, except by a total extirpation of the visibles from our view.

13. It is certain that the appearance of the visible world, is no more than our inward conception of it, in the vacuity of the intellect; and the knowledge of I, thou and he, are false impressions on our minds like figures in paintings.

14. As these mountains and hills, these lands and seas and these revolutions of days and nights, and months and years and the knowledge that this is a Kalpa age, and this is a minute and moment, and this is life and this is death, are all mere conceptions of the mind.

15. So is the knowledge of the duration and termination of a *Kalpa* and *Mahākalpa* (millenniums &c.) and that of the creation and its beginning and end, are mere misconceptions of our minds.

16. It is the mind that conceives millions of Kalpas and billions of worlds, most of which are gone by and many as yet to come. (Or else there is but an everlasting eternity, which is self-same with the infinity of the Deity).

17. So the fourteen regions of the planetary spheres, and all the divisions of time and place, are contained in the infinite space of the Supreme Intellect.

18. The universe continues and displays itself as serenely in the Divine mind, as it did from before and throughout all eternity; and it shines with particles of the light of that Intellect, as the firmament is as full with the radiance of solar light.

19. The ineffable light, which is thrown into the mind by the Divine Intellect, shows itself as the creation, which in reality is a baseless fabric by itself.

20. It does not come to existence nor dissolves into nothing, nor appears or sets at any time; but resembles a crystal glass with certain marks in it, which can never be effaced.

21. The creations display of themselves in the clear Intellect of God, as the variegated skies form portions of the indivisible space of endless vacuum.

22. These are but properties of the Divine Intellect, as fluidity is that of water, motion of the wind, the eddies of the sea, and the qualities of all things. (Creation is coeternal with the Eternal Mind).

23. This creation is but a compact body of Divine wisdom, and is contained in the Divinity as its component part. Its rising and setting and continuance, are exhibited alike in the tranquil soul.

24. The world is inane owing to its want of the accompaniment of secondary (*i.e.* material and instrumental) causes and is selfborn: and to call it as born or produced, is to breathe the breath (of life) like

a madman (*i.e.*, it is foolish to say so).

25. Rāma! purify your mind from the dross of false representations, and rise from the bed of your doubts and desires; drive away your protracted sleep of ignorance (*avidyā*), and be freed from the fears of death and disease with every one of your friends in this Court.

### CHAPTER III.—*Eternity of the World.*

Rāma said:—But it is related, that Brahmā—the lord of creatures, springs up by his reminiscence at the end of a kalpa, and stretches out the world from his remembrance of it, in the beginning of creation.

2. Vasishtha answered:—So it is said, O support of Raghu's race! that the lord of creatures rises at first by his predestination, after the universal dissolution, and at the commencement of a new creation.

3. It is by his will, that the world is stretched out from his recollection, and is manifested like an ideal city, in the presence of Brahmā—the creative power.

4. The supreme being can have no remembrance of the past at the beginning of a new creation, owing to his want of a prior birth or death. Therefore this aerial arbour of reminiscence has no relation to Brahma. (Who being an ever living being, his cognizance of all things is also everlasting).

5. Rāma asked:—Does not the reminiscence of the past, continue in Brahmā at his recreation of the world; and so the former remembrance of men upon their being reborn on earth? Or are all past remembrances effaced from the minds of men by the delirium of death in their past life?

6. Vasishtha replied:—All intelligent beings, including Brahmā and all others of the past age, that obtain their *nirvāna* or extinction, are of course absorbed in One Brahma (and have lost their remembrance of every thing concerning their past lives).

7. Now tell me, my good Rāma, where do these past remembrances and remembrancers abide any more, when they are wholly lost, at the final liberation (or extinction) of the rememberers?

8. It is certain that all beings are liberated, and become extinct in Brahma at the great dissolution; hence there cannot be remembrance of anything in the absence of the persons that remember the same.

9. The remembrance that lives impressed of itself in the empty space of individual Intellects, is verily the reservoir of the perceptible and imperceptible worlds. This reminiscence is eternally present before the sight of God, as a reflexion of his own Intellect.

10. It shines with the lustre of his self-consciousness, from time without beginning and end, and is identic with this world, which is therefore called to be self-born (because it is immanent in the mind of God).

11. The spiritual body which is the attribute of God from time without beginning (that God is a spirit); is the same with Virāja or manifestation of himself, and exhibits the form of the world or the microcosm (*i.e.* God-spirit-Virāj or cosmos).

12. But the world is said to be composed of atoms, which compose the land and woods, the clouds and the firmament. But there are no atoms to form time and space, actions and motions and revolutions of days and nights. (All which are shaped by the spirit and not by atoms).

13. Again the atoms (of matter) which fill the world, have other incipient atoms (of spirit), which are inherent in them, and cause them to take and appear in the forms of mountains and the like.

14. But these forms seeming to be conglomerations of atomic particles, and showing themselves to our vision as lightsome objects, are in reality no substantial things.

15. Thus there is no end of the real and unreal sights of things; the one presenting itself to the view of the learned, and the other to that of the unlearned. (*i.e.* All things are viewed in their spiritual light by the learned, and in their material aspect by the ignorant).

16. The cosmos appears as the immutable Brahma only to the intelligent, and as the mutable visible world to the unintelligent.

17. As these bright worlds appear to roll about as eggs in their spheres, so there are multitudes of other orbs, shining in every atom in the universe.

18. As we see curved pillars, consisting of figures under figures, and those again under others; so is the grand pillar of the universe, composed of systems under systems to no end.

19. As the sands on a rock, are separably attached to it, and are countless in their number; so the orbs in the three worlds, are as particles of dust in the mountainous body of Brahmā.

20. It may be possible to count the particles of a ray scattered in the sun-beams; but it is impossible to number the atoms of light, which are emanating from the great sun of Brahmā.

21. As the sun scatters the particles of his light, on the sparkling waters and sands of the sea; so does the Intellect of God, disperse the atoms of its light all over the vacuity of the universe.

22. As the notion of vacuity fills the mind, with the idea of the visible firmament; so the thought of creation, as self-same with Brahmā, gives us the notion of his intellectual sphere.

23. To understand the creation as something different from Brahma, leads man apart from Him; but to take it as synonymous with Brahma, leads him to his felicity.

24. The enlightened soul, freed from its knowledge of the mundane seed, and knowing Brahma alone as the plenum filling the vacuum of intellect; knows the knowable (God) in his inward understanding, as the same with what has proceeded from him.

CHAPTER IV.—*Treating of the Germ of Existence.*

Argument. Sensations and Perceptions, as the Roots of the knowledge of Existence: suppression of these annuls all existence, and removes the visibles from view.

Vasishtha said:—It is the overthrow of the battery of the senses, that supplies us with a bridge over the ocean of the world; there is no other act, whereby we may cross over it (to the other shore of truth).

2. Acquaintance with the sāstras, association with the good and wise, and practice of the virtues, are the means whereby the rational and self-controlled man, may come to know the absolute negation of the visibles.

3. I have thus told you, O handsome Rāma! of the causes of the appearance and disappearance of the creation, resembling the heaving and resting of the waves of the sea of the world.

4. There is no need of a long discourse to tell you that, the mind is the germ of the arbour of acts, and this germ being nipped in the beginning, prevents the growth of the tree, and frustrates the doing of acts, which are the fruits thereof.

5. The mind is all (*i.e.* the agent of all actions); therefore it is, that by the healing of your heart and mind, you can cure all the troubles and diseases, you may incur in the world.

6. The minds of men are ever troubled, with their thoughts of the world and bodily actions; but these being deadened and defunct, we see neither the body nor the outer world.

7. The negation of the outer world, and the suppression of the inner thoughts, serve to curb the demon of the mind, by practice of self-abnegation for a long period of time.

8. It is possible to heal the inward disease of the internal mind, by administration of this best and only medicine of negation of the external world. (Ignoring the outer world, is the only way to restore the peace of the mind).

9. It is because of its thoughts, that the mind is subjected to the

errors of its birth and death; and to those of its being bound to or liberated from, the bonds of the body and this world.

10. The mind being deluded by its thoughts, sees the worlds shining before it; as a man sees in his delusion, the imaginary city of the Gandharvas, drawn before him in empty air.

11. All these visible worlds consist in the mind, wherein they seem to exist as the fragrance of the air, consists in the cluster of flowers containing the essence.

12. The little particle of the mind contains the world, as a small grain of sesamum contains the oil, and as an attribute is contained in its subject, and a property abiding in the substance.

13. The world abides in the mind in the same manner, as the sun-beams abide in the sun, and as brightness consists in the light, and as the heat is contained in fire.

14. The mind is the reservoir of the worlds, as the snow is the receptacle of coldness. It is the substratum of all existence, as the sky is that of emptiness, and as velocity is inherent in the wind.

15. Therefore the mind is the same with the world, and the world is identic with the mind; owing to their intimate and inseparable connection with one another. The world however is lost by the loss of the mind; but the mind is not lost by destruction of the world. (Because the thoughts thereof are imprinted in the mind).

## CHAPTER V.—*Story of Bhārgava.*

Argument. Meditation of Bhrigu, Ramblings of Sukra. His sight of and amour for an aerial nymph.

Rāma said:—Tell me sir, that knowest all truths, and art best acquainted with all that is past and is to come, how the form of the world is so vividly existed in the mind.



2. Please Sir, explain to me by some illustration, how this world, appears as a visible object to the inner mind.
3. Vasishtha replied:—The world is situated as truly in the minds of men, as it appeared in its firm and compact state to the bodiless son of Indu (I have related long before).
4. It is situated in the same manner in the minds of men, as the thought of king Lavana's transformation of himself to a chandāla, under the influence of sorcery.
5. It is in the same manner, as Bhārgava believed himself to be possessed of all worldly gratifications. Because true bliss has much more relation to the mind, than to earthly possessions.
6. Rāma said:—How is it Sir, that the son of Bhrigu came to the enjoyment of earthly pleasures, when he had been longing for the fruition of heavenly felicity.
7. Vasishtha replied:—Attend now Rāma, to my narration of the history of Bhrigu and Kāla, whereby you will know how he came to the possession of earthly enjoyments.
8. There is a table-land of the Mandara mountain, which is beset by rows of tamāla trees, with beautiful arbours of flowers under them.
9. Here the sage Bhrigu conducted his arduous devotion in olden times and it was in this place, that his high-minded and valiant son Sukra, also came to perform his devotion.
10. Sukra was as handsome as the moon, and radiant with his brilliant beams (like the sun). He took his seat in that happy grove of Bhrigu, for the purpose of his devotion.
11. Having long sat in that grove under the umbrage of a rock, Sukra removed himself to the flowery beds and fair plains below.
12. He roved freely about the bowers of Mandara in his youthful sport, and became revered among the wise and ignorant men of the place.

13. He roved there at random like Trisanku, between the earth and sky; sometimes playing about as a boy, and at others sitting in fixed meditation as his father.

14. He remained without any anxiety in his solitude, as a king who has subdued his enemy; until he happened to behold an Apsara fairy, traversing in her aerial journey.

15. He beheld her with the eyes of Hari, fixed upon his Lakshmī, as she skims over the watery plain, decked with her wreaths of Mandara flowers, and her tresses waving loosely with the playful air.

16. Her trinkets jingling with her movements, and the fragrance of her person perfuming the winds of the air; her fairy form was as beautiful as a creeping plant, and her eyeballs rolling as in the state of intoxication.

17. The moon-beams of her body, shed their ambrosial dews over the landscape, which bewitched the hard-heart of the young devotee, as he beheld the fairy form before him.

18. She also with her body shining as the fair full-moon, and shaking as the wave of the sea, became enamoured of Sukra as she looked at his face.

19. Sukra then checked the impulse of his mind, which the god of love had raised after her; but losing all his power over himself, he became absorbed in the thought of his beloved object.

## CHAPTER VI.—*Elysium of Bhārgava.*

Argument. Sukra's imaginary journey to heaven, and his reception by Indra.

Vasishta said:—Henceforth Sukra continued to think of the nymph with his closed eye-lids, and indulge himself in his reverie of an imaginary kingdom.

2. He thought that the nymph was passing in the air, to the paradise of Indra—the god with a thousand eyes; and that he followed her closely, to the happy regions of the celestial gods.

3. He thought, he saw before him the gods, decorated with their chaplets of beautiful *mandara* blossoms on their heads, and with garlands of flowers pendant on their persons resplendent as liquid gold.

4. He seemed to see the heavenly damsels with their eyes as blue-lotuses, regaling the eyes of their spectators; and others with their eyes as beautiful as those of antelopes, sporting with their sweet smiles all about (the garden of paradise).

5. He saw also the Marutas or gods of winds, bearing the fragrance of flowers, and breathing their sweet scent on one another; and resembling the omnipresent Viswarūpa by their ubiquitous journey.

6. He heard the sweet hum of bees, giddy with the perfumed ichor, exuding from the proboscis of Indra's elephant; and listened to the sweet strains, sung by the chorus of the heavenly choir.

7. There were the swans and storks, gabbling in the lakes, with lotuses of golden hue in them; and there were the celestial gods reposing in the arbours, beside the holy stream of the heavenly Gangā (Mandākinī).

8. These were the gods Yama and Indra, and the sun and moon, and the deities of fire and the winds; and there were the regents of the worlds, whose shining bodies shaded the lustre of vivid fire.

9. On one side was the warlike elephant of Indra—(Airāvata), with the scratches of the demoniac weapons on his face (proboscis), and tusks gory with the blood of the defeated hosts of demons.

10. Those who were translated from earth to heaven in the form of luminous stars, were roving in their aerial vehicles, blazing with aureate beams of the shining sun.

11. The gods were washed by the showers, falling from the peaks of Meru below, and the waves of the Ganges, rolled on with scattered *mandara* flowers floating on them.

12. The alleys of Indra's groves, were tinged with saffron, by heaps of the dust of *mandara* flowers; and were trodden by groups of Apsara lasses, sporting wantonly upon them.

13. There were the gentle breezes blowing among the *pārijāta* plants, brightening as moon-beams in the sacred bowers; and wafting the fragrant honey, from the cups of *Kunda* and *mandara* blossoms.

14. The pleasure garden of Indra, was crowded by heavenly damsels; who were besmeared with the frosty farina of *késara* flowers, mantling them like the creepers of the grove in their yellow robes.

15. Here were the heavenly nymphs dancing in their gaiety, at the tune of the songs of their lovers; and there were heavenly musicians Nārada and Tamburu, joining their vocal music in unison with the melody of the wired instruments of the lute and lyre (*Vallakikākali*).

16. Holy men and the pious and virtuous, were seen to soar high in their heavenly cars, and sitting there with their decorations of various kinds.

17. The amorous damsels of the gods, were clinging round their god Indra: as the tender creepers of the garden, twine about the trees beside them.

18. There were the fruit trees of *gulunchas*, studded with clusters of their ripening fruits; and resembling the gemming sapphires and rubies, and set as rows of ivory teeth.

19. After all these sights, Sukra thought of making his obeisance to Indra, who was seated on his seat like another Brahmā—the creator of the three worlds.

20. Having thought so, Sukra bowed down to Indra in his own mind, as he was the second Bhrigu in heaven—(*i.e.* He bowed to him with a veneration equal to that he paid to his father).

21. Indra received him with respect, and having lifted him up with his hand, made him sit by himself.

22. Indra addressed him saying:—I am honoured, Sukra! by thy call, and this heaven of mine is graced by thy presence, may thou live long to enjoy the pleasure of this place.

23. Indra then sat in his seat with a graceful countenance, which shone with the lustre of the unspotted full-moon.

24. Sukra being thus seated by the side of Indra, was saluted by all the assembled gods of heaven; and he continued to enjoy every felicity there, by being received with paternal affection by the lord of gods and men.

## CHAPTER VII.—*Re-union of the Lovers.*

Argument. Sukra sees his beloved in heaven, and is joined to her at that place.

Vasishtha said:—Thus Sukra being got among the gods in the celestial city, forgot his former nature, without his passing through the pangs of death.

2. Having halted awhile by the side of the Sachi's consort (Indra), he rose up to roam about the paradise, by being charmed with all its various beauties.

3. He looked with rapture on the beauty of his own person, and longed to see the lovely beauties of heavenly beings, as the swan is eager to meet the lotuses of the lake.

4. He saw his beloved one among them in the garden of Indra's Eden (udyāna), with her eyes like those of a young fawn; and with a stature as delicate as that of a tender creeper of the *Amra* (amarynthus).

5. She also beheld the son of Bhrigu, and lost her government on herself; and was thus observed by him also in all her indications of amorous feelings.

6. His whole frame was dissolved in affection for her, like the moonstone melting under the moonbeams; so was hers likewise in tenderness for him.

7. He like the moonstone was soothed by her cooling beauty, beaming as moonlight in the sky; and she also being beheld by him, was entirely subdued by her love to him.

8. At night they bewailed as chakravākas (ruddy geese), at their separation from one another, and were filled with delight on their mutual sight at the break of the day (which unites the Chakravāka pair together).

9. They were both as beautiful to behold, as the sun and the opening blossom of the lotus at morn; and their presence added a charm to the garden of paradise, which promised to confer their desired bliss.

10. She committed her subdued-self to the mercy of the god of love, who in his turn darted his arrows relentless on her tender heart.

11. She was covered all over her person with the shafts of cupid, as when the lotus blossom is hid under a swarm of fleeting bees; and became as disordered as the leaves of the lotus, are disturbed under a shower of rain drops.

12. She fluttered at the gentle breath of the playful winds, like the tender filaments of flowers; and moved as graceful as the swan, with her eyes as bluish as those of the leaflets of blue-lotuses.

13. She was deranged in her person by the god of love, as the lotus-bed is put into disorder by the mighty elephant; and was beheld in that plight by her lover (Sukra), in the flight of his fancy.

14. At last the shade of night overspread the landscape of the heavenly paradise, as if the god of destruction (Rudra) was advancing to bury the world under universal gloom.

15. A deep darkness overspread the face of the earth, and covered it in thick gloom; like the regions of the polar mountains; where the hot-blazing-sun is obscured by the dark shade of perpetual night, as if hiding his face in shame under the dark veil of Cimmerian gloom.

16. The loving pair met together in the midst of the grove, when the assembled crowds of the place, retired to their respective habitations in different directions.

17. Then the love-smitten dame approached her lover with her sidelong glances, as a bird of air alights from her aerial flight in the evening, to meet with her mate on the earth below.

18. She advanced towards the son of Bhrigu, as a peahen comes out to meet the rising cloud; and thought she beheld there a white-washed edifice, with a couch placed in the midst.

19. Bhārgava entered the white hall, as when Vishnu enters into hoary sea, accompanied by his beloved Lakshmi; who held him by the hand with her down-cast countenance.

20. She graced his person, as the lotus-stalk graces the bosom of the elephant; and then spoke to him sweetly with her words mixed with tender affection.

21. She told him in a sweet and delightful speech fraught with expressions of endearment: Behold, O my moon-faced lover! I see the curve of thy bow as a bow bent for my destruction.

22. Cupid is thence darting his arrows to destroy this lovelorn maid; therefore protect me from him, that am so helpless and have come under thy protection from his rage.

23. Know my good friend, that it is the duty of good people, to relieve the wretched from their distress; and those that do not look upon them with a compassionate eye, are reckoned as the basest of men.

24. Love is never vilified by those, who are acquainted with erotics; because the true love of faithful lovers, have endured to the last without any fear of separation.

25. Know my dear, that the delightful draught of love, defies the dewy beams distilled by the moon; and the sovereignty of the three worlds, is never so pleasing to the soul, as the love of the beloved.

26. I derive the same bliss from the touch of thy feet, as it attends on mutual lovers on their first attachment to one another.

27. I live by the nectarious draught of thy touch, as the *kumuda* blooms by night, imbibing the ambrosial beams of the moon.

28. As the fluttering Chakora, is delighted with drinking the moonbeams, so is this suppliant at thy feet, blessed by the touch of the leaf-like palm of thy hand.

29. Embrace me now to thy bosom, which is filled with ambrosial bliss. Saying so, the damsel fell upon his bosom with her body soft as a flower, and her eyes turning as a leaflet at the gentle breeze.

30. The loving pair fell into their trance of love in that happy grove, as a couple of playful bees creeps into the lotus cup, under the fair filaments of the flower, shaking by the gentle breeze.

#### CHAPTER VIII.—*Transmigrations of Sukra.*

Argument. Sukra fancies his fall from heaven, and passing through many imaginary births.

Vasishtha related:—Thus the son of Bhrigu, believed himself to be in the enjoyment of heavenly pleasures, in his ideal reveries.

2. He thought of enjoying the company of his beloved, bedecked with garlands of *mandara* flowers, and inebriated with the drink of ambrosial draughts, like the full-moon accompanied by the evening star.

3. He roved about the ideal lake of heaven (Mānas Sarovara), filled with golden lotuses, and frequented by the giddy swans and gabbling geese or hansas of heaven; and roamed beside the bank of the celestial river (Mandākinī), in company with the choristers (chāranas, and Kinnaras of paradise).

4. He drank the sweet nectarious juice beaming as moonbeams in company



with the gods; and reposed under the arbours of the groves, formed by the shaking branches of *pārijāta* plants.

5. He amused himself with his favourite Vidyādhārīs, in swinging himself in the hanging cradles, formed by the shady creepers of the arbour, and screening him from the vernal sunbeams.

6. The parterres of Nandana gardens were trodden down under the feet of the fellow followers of Siva, as when the ocean was churned by the *Mandara* mountain.

7. The tender weeds and willows growing as golden shrubberies, and tangled bushes in the beach of the river, were trampled under the legs of heated elephants, as when they infest the lotus lakes on Meru. (*i. e.* lotuses growing in the lakes of mountainous regions).

8. Associated by his sweet-heart, he passed the moonlight nights in the forest groves of Kailāsa, attending to the songs and music of heavenly choristers.

9. Roaming on the table-lands of Gandhamādana mountain, he decorated his beloved with lotus-garlands from her head to foot.

10. He roved with her to the polar mountain which is full of wonders, as having darkness on one side and lighted on the other. Here they sported together with their tender smiles and fond caresses and embrace.

11. He thought he remained in a celestial abode beside the marshy lands of Mandara, for a period of full sixty years; and passed his time in the company of the fawns of the place.

12. He believed he passed half a *yuga* with his helpmate, on the border of the milky ocean, and associated with the maritime people and islanders of that ocean.

13. He next thought to live in a garden at the city of the Gandharvas, where he believed to have lived for an immeasurable period like the genius of Time himself, who is the producer of an infinity of worlds.

14. He was again translated to the celestial seat of Indra, where he believed to have resided for many cycles of the quadruple *yuga* ages

with his mistress.

15. It was at the end of the merit of their acts that they were doomed to return on earth, shorn of their heavenly beauty and the fine features of their persons.

16. Being deprived of his heavenly seat and vehicle, and bereft of his godlike form and features; Sukra was overcome by deep sorrow, like a hero falling in the field of warfare.

17. His great grief at his fall from heaven to earth, broke his frame as it were into a hundred fragments; like a waterfall falling on the stony ground, and breaking into a hundred rills below.

18. They with their emaciated bodies and sorrowful minds, wandered about in the air, like birds without their nest.

19. Afterwards their disembodied minds entered into the network of lunar beams, and then in the form of molten frost or rain water, they grew the vegetables on earth.

20. Some of these vegetables were concocted, and then eaten by a Brāhman in the land of Dasārṇa or confluence of the ten streams. The substance of Sukra was changed to the semen of the Brāhman, and then conceived as a son by his wife.

21. The boy was trained up in the society of the munis to the practice of rigorous austerities, and he dwelt in the forests of Meru for a whole *manwantara*, observant of his holy rites.

22. There he gave birth to a male child of human figure in a doe (to which his mistress was transformed in her next birth), and became exceedingly fond of the boy, to the neglect of his sacred duties.

23. He constantly prayed for the long life, wealth and learning of his darling, and thus forsook the constancy of his faith and reliance in Providence. (Longevity, prosperity and capacity for learning, are the triple blessings of civil life, instead of austerity, purity and self-resignation of painful asceticism).

24. Thus his falling off from the thought of heaven, to those of the

earthly aggrandizement of his son, made his shortened life an easy prey to death, as the inhaling of air by the serpent. (It is said that the serpent lives upon air, which it takes in freely in want of any other food).

25. His worldly thoughts having vitiated his understanding, caused him to be reborn as the son of the Madra king, and succeed to him in the kingdom of the Madras (Madura-Madras).

26. Having long reigned in his kingdom of Madras by extirpation of all his enemies, he was overtaken at last by old age, as the lotus-flower is stunted by the frost.

27. The king of Madras, was released of his kingly person by his desire of asceticism; whereby he became the son of an anchorite in next-birth, in order to perform his austerities.

28. He retired to the bank of the meandering river of the Ganges, and there betook himself to his devotion; being devoid of all his worldly anxieties and cares.

29. Thus the son of Bhrigu, having passed in various forms in his successive births, according to the desires of his heart; remained at last as a fixed abour on the bank of a running stream.

#### CHAPTER IX.—*Description of Sukra's Body.*

Argument. The departed spirit of Sukra, remembers the state of its former body.

Vasishtha related:—As Sukra was indulging his reveries in this manner, he passed insensibly under the flight of a series of years, which glided upon him in the presence of his father.

2. At last his arboraceous body withered away with age, under the inclement sun and winds and rain; and it fell down on the ground as a tree torn from its roots.

3. In all his former births, his mind thirsted after fresh pleasures and enjoyments; as a stag hunts after fresh verdure from forest to forest.

4. He underwent repeated births and deaths, in his wanderings in the world in search of its enjoyments; and seemed as some thing whirled about in a turning mill or wheel; till at last he found his rest in the cooling beach of the rivulet.

5. Now the disembodied spirit of Sukra, remained to reflect on his past transmigrations, in all the real and ideal forms of his imagination.

6. It thought of its former body on the Mandara mountain, and how it was reduced to a skeleton of mere bones and skin by the heat of the sun and his austerities. (*i.e.* of the five fires *pancha-tapas* of his penance).

7. It remembered how the wind instrument of its lungs, breathed out the joyous music of its exemption from the pain of action (to which all other men were subjected). (It refers to the breathing of *so-ham hamsah* in yoga, which is the sweet music of salvation).

8. Seeing how the mind is plunged in the pit of worldly cares, the body seems to laugh at it, by showing the white teeth of the mouth in derision.

9. The cavity of the mouth, the sockets of the eyes, the nostrils and ear-holes in the open face, are all expressive of the hollowness of human and heavenly bodies (*i.e.* they are all hollow within, though they seem to be solid without).

10. The body sheds the tears of its eyes in sorrow for its past pains and austerities, as the sky rains after its excessive heat to cool the earth.

11. The body was refreshed by the breeze and moon-beams, as the woodlands are renovated by cooling showers in the rainy season.

12. It remembered how its body was washed on the banks of mountain rills, by the water-falls from above, and how it was daubed by the flying dust and the dirt of sin.

13. It was as naked as a withered tree, and rustling to the air with the breeze; yet it withstood the keen blasts of winter as unshaken devotion in person.

14. The faded face, the withered lungs and arteries, and the skinny belly, resembled those of the goddess of famine, that cried aloud in the forest, in the howlings of the wild beasts.

15. Yet the holy person of the hermit was unhurt by envious animals, owing to its freedom from passions and feelings, and its fervent devotion; and was not devoured by rapacious beasts and birds.

16. The body of Bhrigu's son was thus weakened by his abstinence and self-denial, and his mind was employed in holy devotion, as his body lay prostrate on the bed of stones.

#### CHAPTER X.—*Bhrigu's Conference with Kāla or Death.*

Argument. Bhrigu's grief at seeing the death-like body of his son.

Vasishtha continued:—After the lapse of a thousand years, the great Bhrigu rose from his holy trance (anaesthesia); and was disengaged in his mind from its meditation of God, as in a state of suspension or syncope of his holy meditations.

2. He did not find his son lowly bending down his head before him, the son who was the leader of the army of virtues, and who was the personified figure of all merits.

3. He only beheld his body, lying as a skeleton before him, as it was wretchedness or poverty personified in that shape.

4. The skin of his body was dried by the sun, and his nostrils snoring as a hooping bird; and the inner entrails of his belly, were sounding as dry leather-pipes with the croaking of frogs.

5. The sockets of his eyes, were filled with new-born worms grown in them; and the bones of his ribs had become as bars of a cage, with the thin skin over them resembling the spider's web.

6. The dry and white skeleton of the body, resembled the desire of fruition, which bends it to the earth, to undergo all the favourable and unfavourable accidents of life.

7. The crown of the head had become as white and smooth (by its baldness or grey hairs), as the phallus of Siva anointed with camphor, at the *Indu-varcha* ceremony in honor of the moon.

8. The withered head erected on the bony neckbone, likened the soul supported by the body:—(either to lead or be led by it).

9. The nose was shriveled to a dry stalk, for want of its flesh; and the nose-bone stood as a post, dividing the two halves of the face.

10. The face standing erect on the protruded shoulders on both sides, was looking forward in the womb of the vacuous sky, whither the vital breath had fled from the body.

11. The two legs, thighs, knees and the two arms (forming the eight *angas* or members of the body), had been doubled in their length (for their long etherial course); and lay slackened with fatigue of the long journey.

12. The leanness of the belly like a *lath*, showed by its shriveled flesh and skin, the empty inside of the ignorant (*i.e.* they may be puffed up with pride on the outside, but are all hollow in the inside).

13. Bhrgu seeing the withered skeleton of his son, lying as the worn-out post (to which the elephant was tied by its feet), made his reflections as said before, and rose from his seat.

14. He then began to dubitate in his mind, at the sight of the dead body, as to whether it could be the lifeless carcass of his son or any other.

15. Thinking it no other than the dead body of his son, he became sore

angry upon the god of death (that had untimely taken him away).

16. He was prepared to pronounce his imprecation against the god of fate, in vengeance of his snatching his son so prematurely from him.

17. At this *Yama*—the regent of death, and devourer of living beings, assumed his figurative form of a material body, and appeared in an instant before the enraged father.

18. He appeared in armour with six arms and as many faces, accompanied by the army of his adherents, and holding the noose and sword and other weapons in his hands. (The commentary ascribes a dozen of arms to *Yama*, by the number of the twelve months of the year, and having half of the number on either side, according to the six signs of the zodiac in either hemisphere. The six faces are representative of the six seasons of Hindu astronomy instead of four of other nations).

19. The rays of light radiating from his body, gave it the appearance of a hill, filled with heaps of the crimson *kinsuka* flowers, growing in mountain forests.

20. The rays of the living fire flashing from his trident, gave it the glare of golden ringlets, fastened to the ears of all the sides of the sky.

21. The breath of his host, hurled down the ridges of mountains, which hung about them, like swinging cradles on earth.

22. His sable sword flashing with sombre light, darkened the disk of the sun; as it were by the smoke of the final conflagration of the earth.

23. Having appeared before the great sage, who was enraged as the raging sea, he soothed him to calmness as after a storm, by the gentle breath of his speech.

24. "The sages" said he, "are acquainted with the laws of nature, and know the past and future as present before them. They are never moved even with a motive to anything, and are far from being moved without a cause."

25. "You sages are observers of the multifarious rules of religions

austerities, and we are observant of the endless and immutable laws of destiny; we honour you therefore for your holiness, and not from any other desire (of being blessed by you or exempted from your curse)."

26. Do not belie your righteousness by your rage, nor think to do us any harm, who are spared unhurt by the flames of final dissolution, and cannot be consumed by your curses.

27. We have destroyed the spheres of the universe and devoured legions of Rudras, millions of Brahmās and myriads of Vishnus (in the repeated revolutions of creation); what is it therefore that we cannot do?

28. We are appointed as devourers of all beings; and you are destined to be devoured by us. This is ordained by destiny herself, and not by any act of our own will.

29. It is the nature of flame to ascend upwards, and that of fluids to flow downward; it is destined for the food to be fed upon by its eaters, and that creation must come under its destruction by us.

30. Know this form of mine to be that of the Supreme Being, whose universal spirit acts in various forms, all over the universe.

31. To the unstained (clear) sight, there is no other agent or object here, except the supreme; but the stained sight (of the clear eyed), views many agents and objects (beside the one in all).

32. Agency and objectivity are terms, coined only by the short sighted; but they disappear before the enlarged view of the wise.

33. As flowers grow upon trees, so are animals born on earth; their growth and birth, as also their fall and death, are of their own spontaneity, and miscalled as their causality.

34. As the motion of the moon is caused by no casual cause, though they falsely attribute a causality to it; such is the course of death in the world of its own spontaneous nature.

35. The mind is falsely said to be the agent of all its enjoyments in life; though it is no agent of itself. It is a misbelief like the false conception of a serpent in the rope, where there is no serpent at all.



36. Therefore, O sage! allow not yourself to be so angry for your sorrow; but consider in its true light, the course of events that befall on humankind.

37. We were not actuated by desire of fame, nor influenced by pride or passion to any act; but are ourselves subject to the destiny, which predominates over all our actions.

38. Knowing that the course of our conduct, is subject to the destiny appointed by the Divine will, the wise never allow themselves to be subjected under the darkness of pride or passion, at our doings.

39. That our duties only should be done at all times, is the rule laid down by the wise creator; and you cannot attempt to remove it by your subjection to ignorance and idleness.

40. Where is that enlightened sight, that gravity and that patience of yours, that you grovel in this manner in the dark like the blind, and slide from the broad and beaten path laid open for every body? (This path is submission to what is destined by the Divine will, according to the common prayer: "Let not mine, but thy will be done").

41. Why don't you consider your case as the sequence of your own acts, and why then do you, who are a wise man, falsely accuse me like the ignorant (as the cause of what is ordained by the Supreme cause of all!)

42. You know that all living beings have two bodies here, of which one is known as the intellectual or spiritual body or mind.

43. The other is the inert or corporeal frame, which is fragile and perishable. But the minute thing of the mind which lasts until its liberation, is what leads all to their good or evil desires.

44. As the skilful charioteer guides his chariot with care, so is this body conducted by the intelligent mind, with equal attention and fondness.

45. But the ignorant mind which is prone to evil, destroys the goodly body; as little children break their dolls of clay in sport.

46. The mind is hence called the *purusha* or regent of the body, and the working of the mind is taken for the act of the man. It is bound to the earth by its desires, and freed by its freedom from earthly attractions and expectations.

47. That is called the mind which thinks in itself, "this is my body which is so situated here, and these are the members of my body and this my head."

48. The mind is called life, for its having the living principle in it; and the same is one and identic with the understanding. It becomes egoism by its consciousness, and so the same mind passes under various designations, according to its different functions.

49. It has the name of the heart from the affections of the body, and so it takes many other names at will (according to its divers operations). But the earthly bodies are all perishable.

50. When the mind receives the light of truth, it is called the enlightened intellect, which being freed from its thoughts relating to the body, is set to its supreme felicity.

51. Thus the mind of your son, wandered from your presence, as you sat absorbed in meditation, to regions far and wide in the ways of its various desires. (*i.e.* His body was before thee, but his mind was led afar by its inward desires).

52. He having left this body of his behind him, in the mountain cave of Mandara, fled to the celestial region, as a bird flies from his nest to the open air.

53. This mind got into the city of the tutelar gods, and remained in a part of the garden of Eden (Nandana), in the happy groves of Mandara, and under the bower of *pārijāta* flowers.

54. There he thought he passed a revolution of eight cycles of the four *yugas*, in company with *Viśvāchī* a beauteous Apsara damsel, unto whom he clung as the hexaped bee clings to the blooming lotus.

55. But as his strong desire led him to the happy regions of his imagination, so he had his fall from them at the end of his desert, like

the nightly dew falling from heaven.

56. He faded away in his body and all his limbs, like a flower attached to the ear or head ornament; and fell down together with his beloved one, like the ripened fruits of trees.

57. Being bereft of his aerial and celestial body, he passed through the atmospheric air, and was born again on earth in a human figure.

58. He had become a Brāhman in the land of Dasārnā, and then a king of the city of Kosala. He became a hunter in a great forest, and then a swan on the bank of Ganges.

59. He became a king of the solar race, and then a rāja of the Pundras, and afterwards a missionary among the Sauras and Sālwas. He next became a Vidyādhara, and lastly the son of a sage or *muni*.

60. He had become a ruler in Madras, and then the son of a devotee, bearing the name of Vāsudeva, and living on the bank of Samangā.

61. Your son has also passed many other births, which he was led to by his desire; and he had likewise to undergo some *itara-janma* heterogeneous births in lower animals.

62. He had repeatedly been a Kirāta—hunter in the Vindhya hills and at Kaikata. He was a chieftain in Sauvāra, and had become an ass at Trigarta.

63. He grew as a bamboo tree in the land of Keralas, and as a deer in the skirts of China. He became a serpent on a palm tree, and a cock on the tamāla tree.

64. This son of yours had been skilled in incantations—mantras, and propagated them in the land of Vidyādharas. (So called from their skill in enchantments).

65. Then he became a Vidyādhara (Jadugar) or magician himself; and plied his jugglery of abstracting ornaments from the persons of females.

66. He became a favourite of females, as the sun is dear to lotus-flowers; and being as handsome as Kāma (Cupid) in his person, he

become a favourite amongst Vidyādhara damsels in the land of Gandharvas.

67. At the end of the kalpa age (of universal destruction), he beheld the twelve suns of the zodiac shining at once before him, and he was reduced to ashes by their warmth, as a grasshopper is burnt up by its falling on fire.

68. Finding no other world nor body where he could enter (upon the extinction of the universe), his spirit roved about in the empty air, as a bird soars on high without its nest.

69. After the lapse of a long time, as Brahmā awoke again from his long night of repose, and commenced anew his creation of the world in all its various forms:—

70. The roving spirit of your son was led by its desire, as if it was propelled by a gust of wind, to become a Brāhman again, and to be reborn as such on this earth.

71. He was born as the boy of a Brāhman, under the name of Vāsudeva, and was taught in all the Srutis, among the intelligent and learned men of the place.

72. It is in this *kalpa* age that he has become a Vidyādhara again, and betaken himself to the performance of his devotion on the bank of Samangā, where he is sitting still in his yoga meditation.

73. Thus his desire for the varieties of worldly appearances, has led him to various births, amidst the woods and forests in the womb of this earth, covered with jungles of the thorny khadira, karanja and other bushes and brambles.

## CHAPTER XI.—*Cause of the Production of the World.*

Argument. Yama's narration of Sukra's meditation, and his inclination to worldliness.

Yama continued:—Your son is still engaged in his rigorous austerities on the bank of the rivulet, rolling with its loud waves on the beach, and the winds blowing and howling from all sides.

2. He has been sitting still in his firm devotion, with matted braids of hair on his head; and beads of *rudrāksha* seeds in his hand; and controlling the members of his body from their going astray.

3. If you wish, O venerable sage! to know the reveries in his mind, you shall have to open your intellectual eye, in order to pry into the thoughts of others.

4. Vasishtha said:—Saying so, Yama the lord of world, who sees all at one view, made the Muni to dive into the thoughts of his son with his intellectual eye.

5. The sage immediately saw by his percipience, all the excogitations of his son's mind; as if they were reflected in the mirror of his own mind.

6. Having seen the mind of his son in his own mind, the *muni* returned from the bank of Samangā to his own body on mount Mandara, where it was left in its sitting posture, in the presence of Yama (during the wandering of his mind).

7. Surprised at what he saw, the sage looked upon Yama with a smile; and dispassionate as he was, he spoke to the god in the following soft and dispassionate words.

8. O god, that art the lord of the past and future! we are but ignorant striplings before thee; whose brilliant insight views at once, the three times presented before it.

9. The knowledge of the existence of the world, whether it is a real entity or not, is the source of all errors of the wisest of men, by its varying forms and fluctuations.

10. It is thou, O potent god! that knowest what is inside this world; while to us it presents its outward figure, in the shape of a magic scene only.

11. I knew very well, that my son is not subject to death; and therefore

I was struck with wonder, to behold him lying as a dead body.

12. Thinking the imperishable soul of my son, to be snatched by death; I was led to the vile desire, of cursing thee on his untimely demise.

13. For though we know the course of things in the world; yet we are subjected to the impulses of joy and grief, owing to the casualties of prosperity and adversity.

14. Moreover, to be angry with wrong doers, and to be pleased with those that act rightly, have become the general rule in the course of the world.

15. So long do we labour under the sense of what is our duty, and what we must refrain from, as we are subject to the error of the reality of the world; but deliverance from this error, removes all such responsibilities from us.

16. When we fret at death, without understanding its intention (that it is intended only for our good); we are of course blamable for it.

17. I am now made to be acquainted by thee, regarding the thoughts of my son; and am enabled also to see the whole scene on the bank of Samangā (by thy favour).

18. Of the two bodies of men, the mind alone is ubiquitous, and leader of the outer body of animated beings. The mind therefore is the true body, which reflects and makes us conscious of the existence of ourselves, as also of the exterior world.

19. Yama replied:—You have rightly said, O Brāhman! that the mind is the true body of man. It is the mind that moulds the body according to its will, as the potter makes the pot *ad libitum* (*ex suo moto*).

20. It frames a form and gives a feature to the person, that it had not before; and destroys one in existence in a moment. It is the imagination that gives an image to airy nothing, as children see ghosts before them in the dark. (The mind changes the features of the face and body, and views things according to its own fancy).

21. Its power to create apparent realities out of absolute unreality, is

well known to every body, in his dream and delirium, in his misconceptions and fallacies and all kinds of error; as the sight of magic cities and talismans.

22. It is from reliance in visual sight, that men consider it as the principal body, and conceive the mind as a secondary or supplementary part.

23. It was the (Divine) mind, that formed the world from its thought; wherefore the phenomenal is neither a substance by itself (as it subsists in the mind); nor is it nothing (being in existence in us). Gloss. It is therefore undefinable—*anirvachanīya*.

24. The mind is part of the body, and spreads itself in its thoughts and desires into many forms; as the branch of a tree shoots forth in its blossoms and leaves. And as we see two moons by optical deception, so does one mind appear as many in many individuals (and as different in different persons).

25. It is from the variety of its desires, that the mind perceives and produces varieties of things, as pots and pictures and the like—*ghatapatādi*. (Hence the mind is the maker of all things).

26. The same mind thinks itself as many by the diversity of its thoughts; such as:—"I am weak, I am poor, I am ignorant and the like;" (all which serve to liken the mind to the object constantly thought upon).

27. The thought, that I am none of the fancied forms which I feign to myself, but of that form from whence I am, causes the mind to be one with the everlasting Brahma, by divesting it of the thoughts of all other things.

28. All things springing from Brahma, sink at last in him; as the huge waves of the wide and billowy ocean, rise but to subside in its calm and undisturbed waters below.

29. They sink in the Supreme Spirit, resembling one vast body of pure and transparent, cold and sweet water; and like a vast mine of brilliant gems of unfailing effulgence.

30. One thinking himself as a little billow, diminishes his soul to littleness. (He who bemeans himself, becomes mean).

31. But one believing himself as a large wave, enlarges his spirit to greatness. (Nobleness of mind, ennobles a man).

32. He who thinks himself as a little being, and fallen from above to suffer in the nether world; is born upon earth in the form he took for his pattern.

33. But he who thinks himself to be born to greatness, and rises betimes by his energy; becomes as big as a hill, and shines with the lustre of rich gems growing upon it.

34. He rests in peace, who thinks himself to be situated in the cooling orb of the moon; otherwise the body is consumed with cares; as a tree on the bank is burnt down by a conflagration.

35. Others like forest trees are fixed and silent, and shudder for fear of being burnt down by the wild fire of the world; though they are situated at ease, as beside the running streams of limpid water, and as high as on mountain tops of inaccessible height.

36. Those who think themselves to be surrounded by worldly affairs; are as wide-stretching trees, awaiting their fall by impending blasts of wind.

37. Those who wail aloud for being broken to pieces under the pressure of their misery; are like the noisy waves of the sea, breaking against the shore and shedding their tears in the form of the watery spray.

38. But the waves are not of one kind, nor are they altogether entities or nullities in nature; they are neither small or large nor high or low, nor do these qualities abide in them.

39. The waves do not abide in the sea, nor are they without the sea or the sea without them: they are of the nature of desires in the soul, rising and setting at their own accord.

40. The dead are undying (because they die to be born again), and the living are not living (because they live but to die at last). Thus is



the law of their mutual succession which nothing can forefend or alter.

41. As water is universally the same and transparent in its nature, so is the all pervading spirit of God, pure and holy in every place.

42. It is this one and self-same spirit which is the body of God, that is called the transparent Brahma. It is omnipotent and everlasting, and constitutes the whole world appearing as distinct from it.

43. The many wonderful powers that it contains, are all active in their various ways. The several powers productive of several ends, are all contained in that same body. All the natural and material forces, have the Divine spirit for their focus.

44. Brahmā was produced in Brahma as the billow is produced in the water, and the male and female are produced from the neuter Brahma, changed to and forming both of them.

45. That which is called the world, is only an attribute of Brahmā; and there is not the slightest difference between Brahmā and the world. (The one being a fac-simile of the original Mind).

46. Verily this plenitude is Brahma, and the world is no other than Brahma himself. Think intently upon this truth and shun all other false beliefs (of the creator and created, and the like).

47. There is one eternal law, that presides over all things, and this one law branches forth into many, bringing forth a hundred varieties of effects. The world is a congeries of laws, which are but manifestations of the Almighty power and omniscience. (Therefore says the psalmist: "Blessed is he, who meditates on his laws day and night—*O bhi Turat Jehovah hefzo yomam olaila*).

48. Both the inert and active (matter and life), proceed from the same; and the mind proceeds from the intellect—chit of God. The various desires are evolved by the power of the mind, from their exact prototypes in the Supreme soul.

49. It is Brahmā therefore, O sinless Rāma! that manifests itself in the visible world; and is full with various forms, as the sea with all its billows and surges.

50. It assumes to itself all varieties of forms by its volition of evolution or the will of becoming many; and it is the spirit that displays itself in itself and by itself (of its own causality); as the sea water displays its waves in its own water and by itself.

51. As the various waves are no other than the sea water, so all these phenomena are not different from the essence of the lord of the world.

52. As the same seed develops itself in the various forms of its branches and buds, its twigs and leaves, and its fruits and flowers; so the same almighty seed evolves itself in the multifarious varieties of creation.

53. As the strong sun light, displays itself in variegated colours in different bodies; so does Omnipotence, display itself in various vivid colours, all of which are unreal shades. (*Urdu: O leken chamakta hai har rang men.*—It is His light, that shines in all colours).

54. As the colourless cloud receives in its bosom, the variety of transient hues displayed in the rainbow; so the inscrutable spirit of the Almighty, reflects and refracts the various colours displayed in creation. (Shines in the stars, glows in the sun &c. Pope).

55. From the active agent, proceed the inert matter and inactivity without a secondary cause; as the active spider produces the passive thread, and the living man brings upon him, his dull torpor in sleep. (So the active spirit of God, brings forth *inertia* and inactive matter, out of itself into being. The laws of statics as well as dynamics both subsist in the energy of the spirit).

56. Again the Lord makes the mind to produce matter for its own bondage only; as he makes the silkworm weave its own sheathing for its confinements alone. (So the mind maketh its material equipage, for its own imprisonment in the world).

57. The mind forgets its spiritual nature of its own will; and makes for itself a strong prison house (of its earthly possessions), as the silkworm weaves its own coating.

58. But when the mind inclines to think of its spiritual nature by its

own free will; it gets its release from the prison-house of the body and bondage in the world; as a bird or beast is released from its cage, and the big elephant let loose from his fetters and the tying post.

59. The mind gradually moulds itself into the form, which it constantly thinks upon in itself; and it derives from within itself, the power to be what it wishes to become. (Constant thought brings about its end. *Yādrisī bhāvanā yasya &c.*).

60. The long sought power when acquired, becomes as familiar to the soul, as the dark clouds are attendant upon the sky in the rainy-season.

61. The newly obtained power is assimilated with its recipient, as the virtue of every season is manifested in its effect upon the trees (*i.e.* in the season fruits and flowers).

62. There is no bondage nor liberation of human soul, nor of the Divine Spirit. We cannot account for the use of these words among mankind. (These terms apply to the mind which is bound and freed, and not to the soul which is ever free).

63. There is no liberation nor bondage of the soul, which is the same with the Divine. It is this delusive world which shows the immortal soul under the veil of mortality, or as eclipsed by and under the shadow of temporary affairs.

64. It is the unsteady mind, which has enwrapped the steady soul, under the sheath of error; as the coverlet of the silkworm, covers the dormant worm.

65. All other bondages which bind the embodied soul to earth, are the works of the mind, which is the root of all worldly ties and affections.

66. All human affections and attachments to the visible world, are born in and remain in the mind; although they are as distinct from it, as the waves of the sea or as the beams of the moon; are produced from and contained in their receptacles.

67. It is the Supreme spirit, which is stretched out as one universal ocean, agitated into myriads of its waves and billows. The Intellect itself is spread out as the water of the universal ocean, containing

everything that is aqueous and terrene in its infinite bosom.

68. All those that appear as Brahmā, Vishnu and Rudras, as also they that have become as gods, and those that are called men and male creatures:—

68—(1). Are all as the waves of the sea, raised spontaneously by the underlying spirit; and so are Yama, Indra, the sun, fire, Cuvera and the other deities.

68—(2). So too are the Gandharvas and Kinnaras, the Vidyādhara and the other gods and demigods, that rise and fall or remain for a while like the breakers of the sea.

68—(3). They rise and fall as waves on every side, though some continue for a longer duration, as the lotus-born Brahmā and others.

68—(4). Some are born to die in a moment, as the petty gods and men; and others are dead no sooner they are born as the ephemerids and some worms.

69. Worms and insects, gnats and flies and serpents and huge snakes, rise in the great ocean of the Divine Spirit, like drops of water scattered about by waves of the sea.

70. There are other moving animals as men and deer, vultures and jackals, which are produced on land and mountains, in woods and forests and in marshy grounds.

71. Some are long lived and others living for a short duration; some living with higher aims and ambitions, and others with no other care than that of their contemptible bodies, or self-preservation only.

72. Some think of their stability in this world of dreams, and others are betrayed by their false hope of the stability of worldly affairs, which are quite unstable. (So in Persian *Daregā jehān rā baquīna didam*).

73. Some that are subjected to penury and poverty, have little to effect in their lives; and always torment themselves with the thoughts, that they are poor and miserable, weak and ignorant.

74. Some are born as trees, and others have become as gods and demigods; and while some are furnished with moving bodies, others are dissolved as water in the sea.

75. Some are no less durable than many *kalpas* (as the land and sea and mountains &c.); and others return to the Supreme Spirit, by the moonlike purity of their souls. All things have risen from the oceanlike Spirit of Brahma, like its moving undulations. It is the intellectual consciousness of every body that is termed his mind.

## CHAPTER XII.—*Detailed Account of the Genesis of the World.*

Argument. Confutation of the instance of the sea and its fluctuation, with regard to the immutable spirit of God; and resolution of the phenomenal world, to our erroneous conception, and visual deception.

Yama said:—The consciousness of gods, demigods and men as distinct beings, is quite wrong, since they are no way distinct from the infinite ocean of Divine Spirit, of which they are all as undulations.

2. It is owing to our erroneous conceptions that we make these distinctions in ourselves and the Supreme Soul. The thought of our being separate and apart from the Supreme spirit, is the cause of our degradation from our pristine holiness and the image of God, in which man was made at first and was infused with his holy spirit.

3. Remaining within the depth of the Divine Spirit, and yet thinking ourselves to live without it, is the cause of keeping us in darkness on the surface of the earth.

4. Our consciousness of ourselves as Brahmā, being vitiated by the various thoughts in our minds, becomes the root of our activities; while the pure consciousness of ego sum—I am, is free from all actions and energies.

5. It is the inward desire of the heart and mind, that becomes the seed of earthly actions; which sprouts forth in thorny plants like the karanja, a handful of which fills the ground with rankest weeds.
6. Those living bodies, that lie scattered as pebbles on earth; are seen to roll about or lie down with their temporary joy and grief in continued succession, owing to their ignorance of themselves.
7. From the highest empyrean of Brahmā, down to the lowest deep, there is an incessant undulation of the Divine spirit, like the oscillation of the wind; which keeps all beings in their successive wailing and rejoicing, and in their incessant births and deaths.
8. There are some of pure and enlightened souls, as the gods Hari, Hara and others; and some of somewhat darkened understandings, as men and the inferior demigods.
9. Some are placed in greater darkness, as the worms and insects; and others are situated in utter darkness, as the trees and vegetables.
10. Some grow afar from the great ocean of the Divine Spirit; as the grass and weeds of the earth, which are ever degraded, owing to their being the emblems of sin; and others are barred from elevation as dull stones and heinous snakes.
11. Some have come to being only with their bodies (without any share of understanding); and they know not that death has been undermining the fabric of their bodies, as a mouse burrows a house.
12. Some have gone through the ocean of Divine knowledge, and have become as divinities, in their living bodies as Brahmā, Hari, and Hara. (The gods like angels are embodied beings in which form, they are worshipped by their votaries. It is wrong therefore for the Kesavite Brahmos, to call the formless Brahma as Hari, who had a visible body according to our text).
13. Some having a little understanding, have gone down the depth of holy knowledge, without ever reaching the bottom, or finding its either shore.
14. Some beings that have undergone many births, and have yet to pass

through many more, have ever remained abortive and benighted without the light of truth.

15. Some are tossed up and down, like fruits flung from the hand: those flying upward have gone higher still; and those going down have fallen still lower and lower. (None can know the highest pitch or lowest depth of existence?).

16. It is forgetfulness of Supreme felicity, that causes one to rove in various births of weal or woe; but the knowledge of the Supreme, causes the cessation of transmigration; as the remembrance of Garuda, destroys the power of the most destructive poison.

### CHAPTER XIII.—*Consolation of Bhrigu.*

Argument. Bhrigu being acquainted with the powers of the mind and Death, rose to repair to the spot where the body of Sukra was lying.

Yama said:—Among these various species of living creatures, which resemble the waves of the ocean, and are as numerous as the plants and creepers of spring:—

2. There are some persons among the Yakshas, Gandharvas and Kinnaras, who have overcome the errors of their minds, and have well considered every thing before and after them; that have become perfect in their lives, and passing as the living liberated persons in this world.

3. Others there are among the moving and unmoving, that are as unconscious of themselves as wood and stone; and many that are worn out with error, and are incapable of judging for themselves. (Worn out with error, means hardened in their ignorance).

4. But those that are awakened to sense, have the rich mine of the sāstras, framed by the enlightened, for the guidance of their souls. (Hence it is for the sensible only to benefit themselves by learning).

5. Those who are awakened to sense, and whose sins are washed off; have their understandings purified by the light of the s̄astras. (Lit., by investigation into the s̄astras).

6. The study of good works, destroys the errors of the mind; as the course of the sun in the sky, destroys the darkness of the night.

7. Those who have not succeeded to dispel the errors of their minds, have darkened their understandings by a mist of ignorance; like the frosty sky of winter, and they find the phantoms of their error, dancing as demons before their eyes.

8. All living bodies are subject to pain and pleasure; but it is the mind which constitutes the body, and not the flesh (which is insensible of either).

9. The body that is seen to be composed of flesh and bones and the five elemental parts, is a creation of the imagination of the mind, and has no substantiality in it.

10. What your son had thought of in his mental body (mānas-sarīra), the same he found in the same body; and was not accountable to any body for aught or whatever passed in his mind. (We are responsible for every act of the body; but not so for the thoughts or reveries of the mind).

11. Whatever acts a man wills to do in his own mind, the same comes to take place in a short time; and there is no other (foreign) agency of anybody else required to bring them about.

12. Whatever the mind doth in a moment and of its own accord, and actuated by its own will or desire, there is no body in the world, who has the power to do or undo the same at any time. (The mind is master of the act, and not the body, nor any body besides. Or: whatever the mind sets about to do, it does it sooner than by the help of another).

13. The suffering of hell torments and enjoyment of heavenly bliss, and the thoughts of birth and death; are all fabrications of the mind; which labours under these thoughts. (It is the mind that makes a heaven of hell and a hell of heaven).

14. What need I to tell more in the manner of verbose writers (on this



subject), than go together at once, to the place where your son is situated.

15. He (Sukra) having tasted the pleasure and pain of all these states at a moment's thought of his mind, is now seated as a devotee on the bank of Samangā, under the spreading beams of the moon. (The Gloss speaks here of Sukra's passing into many births, before his betaking himself to devotion).

16. His vital breath having fled from his heart, became as the moonbeam sparkling in a dew drop, which entered the uterus in the form of *semen virilis*.

17. Saying so, the lord of death smiled to think of the course of nature, and taking hold of Bhrigu's hand in his own, they both departed as the sun and moon together.

18. O wonderful is the law of nature! said Bhrigu slowly to himself, and then rose higher and higher, as the sun ascends above his rising mountain.

19. With their luminous bodies, they arrived at the spot of Samangā, and shone on high above the tamāla trees below. Their simultaneous rising in the clear firmament, made them appear as the sun rising with the full-moon over the cloudy horizon.

20. Vālmīki said:—As the *muni* (Vasishtha) was telling these things, the sun went down his setting mountain, and the day departed to its evening service. The court broke with mutual salutations, to perform their evening rites and observances, after which they joined the assembly at the dawn of the next day.[1]

[1] This colophon occurring at the end of many chapters, shows the intermediate chapters as parts of the lectures of a single day; and by enumeration of which, the whole space of time occupied in the delivery of these lectures may be fairly ascertained. This will serve to show that the delivery of the lectures occupied but a few months; and Vālmīki's writing of them, if he was a shorthand writer, embraced also the same length of time, contrary to the common belief of this composition's being a work of many years.

CHAPTER XIV.—*Sukra's Reminiscence of his Metempsychosis.*

Argument. Bhrigu and Yama's Expostulation with Sukra, and desiring him to return to his former state.

Vasishtha said:—Now as Yama and Bhrigu departed from the cavern of the Mandara mountain, and proceeded towards the bank of Samangā river:—

2. They beheld upon their descending from the mountain, a great light below; proceeding from the bodies of the celestials, sleeping in the arbours of aureate creepers.

3. The birds were sporting in their sprays, formed by the cradling creepers under the canopy of heaven; and the lovely antelopes looking face to face, with their eyes resembling the blue lotuses.

4. They beheld the Siddhas, sitting on their stony seats upon the elevated rocks; with their bodies full of vigour, and their eyes looking on the spheres with defiance.

5. They saw the lords of the elephantine tribe, with their big trunks as large as the palm trees, and plunging in the lakes covered with flowers, falling incessantly from the beachening boughs, and branches of flowering trees.

6. They saw the mountain bulls (*Bos guavus*) dozing in their giddiness, and sitting as ebriety in person; while their bodies were reddened by the red dust of flowers, and their tails flushed with the crimson farina blown by the breeze.

7. There were the brisk and beautiful *chowry* deer serving as flappers of the mountain king, and dousing in the pools filled with falling flowers.

8. They saw the Kinnara lads sitting on the tops of straight and stately date trees, and sporting with pelting the date fruits upon one another, which stuck to the reeds below as their fruits.

9. They beheld big monkeys, jumping about with their hideous reddish cheeks, and hiding themselves in the coverts of widespreading creepers.

10. They saw the Siddhas, to be hit by the celestial damsels with blossoms of mandara flowers, and clad with vests of the tawny clouds by which they were shrouded.

11. The uninhabited skirts of the mountain, were as the solitary walks of Buddhist vagrants; and the rivulets at its foot, were gliding with their currents covered under the *kunda* and *mandara* flowers, as if they were running to meet the sea, mantled in their yellow vests of the spring season.

(It is well known that the vernal vesture of damsels, is of the yellow colour of the farina of flowers, and the rivulets are poetically figured as females hastening towards their lord the sea (saritām-pathih)).

12. The trees decorated with wreaths of flowers, and shaken by the breeze, seemed as bacchanals giddy with the honey of the flowers, and rolling their dizzy eyes formed of the fluttering bees.

13. They walked about here and there, and looked at and admired the grandeur of the mountain, till at last they alighted on the nether earth, decorated with its cities and human habitations.

14. They arrived in a moment at the bank of Samangā, flowing with the loosened flowers of all kinds, as if it were a bed of flowers by itself.

15. Bhrigu beheld his son on one of its banks, with his body changed to another form, and his features quite altered from his former state.

16. His limbs were stiff, and his sense at a stand still, as he sat with his mind fixed on steady meditation. He seemed to be long at rest, in order to get his rest from the turmoils of the world.

17. He thought upon the course of the currents of the world, which are continually gliding with successive joy and sorrow to man, who gets rid of them after his long trial.

18. He became motionless as a wheel, after its long-winded motion; and

found his rest after his prolonged whirling, in the whirlpool of the ocean of the world.

19. He sat retired as a lover, solely reclined on the thought of his beloved object in his retirement; and his mind was at rest, after its long wanderings.

20. He sat in a state of uniform meditation, without a shadow of duplicity in it; and was smiling with a cold apathy at all the pursuits of mankind.

21. Liberated from all concerns, and released from the enjoyments of life, and disenthralled from the snare of desires and fancies, he rested in the supreme bliss of the soul.

22. His soul was at rest, in the everlasting rest of God; as the pure crystal catches the colour of the gem, which is contiguous to it.

23. Bhrigu beheld his son in the calmly composed and awakened state of his mind, and freed alike both from his thoughts of what was desirable, as also from his hatred against what was disgusting. (God is said to be eternally at rest the six days creation, but an act of his Mind, Will, Word, Fiat, Logos or Brahmā).

24. Yama seeing the son of Bhrigu, said to the father in a voice, hoarse as the sounding sea. 'Lo there thy son.'

25. "Awake, said he to Bhārgava, which startled him from his meditation, as the roaring of a cloud, rouses the slumbering peacock from his summer sleep.

26. Upon opening and lifting up his eyes, he beheld the god standing with his father on one side, who being pleased at his sight, glowed in their countenances like the disks of the sun and moon.

27. He rose from his seat of Kadamba leaves, and made his obeisance to them, who appeared to have come to him like the gods Hari and Hara in the disguise of a couple of Brāhmans.

28. After their mutual salutations, they were seated on a slab of stone, and appeared as the venerable gods Vishnu and Siva, were seated on the

pinnacle of Meru.

29. The Brāhman boy, having ended the muttering of his mantras on the bank of Samangā, accosted them with a voice distilling as the sweet nectarine juice of ambrosia *amrita* or water of life (*aqua-vitae* or *abi haiyāt*).

30. "I am emancipated, my lords, at your sight this day (from all earthly cares), as you have blessed me by your sights, resembling those of the sun and moon, appearing together to view. (Lit. as the orbs of the cooling and dazzling beams. (*himānsu* and *ushnānsu*)).

31. The darkness, which reigned in my mind, and which no light of the sāstras or spiritual or temporal knowledge, nor even my austerities could remove, is dispelled today by the light of your presence.

32. A kind look of the great, gives as much joy to the mind, as draughts of pure ambrosia, serve to satisfy the heart.

33. Tell me who are you, whose feet have sanctified this place; as the glorious orbs of the day and night, enlighten the firmament.

34. Being addressed in this manner, Bhrigu desired him to remember his prior births, which he could well do, by his enlightened understanding.

35. Bhrigu made him acquainted with the state of his former birth, and he remembered it instantly by the clairvoyance of his inward sight.

36. He was struck with wonder at the remembrance of his former state, and smiled with a joyous face and gladsome heart, to ponder on what he had been; and then uttered as follows.

37. Blessed is the law of the Supreme Being, which is without its beginning or end, and is known as destiny here below; and by whose power the world is revolving as a curricule.

38. I see my countless and unknown births, and the innumerable accidents to which they were subject, for the period of a whole kalpa or duration of the world from first to last. (The Soul being immortal, has to pass into infinite births under various shapes and forms of bodies. If it were to lie dormant in the grave for ever what is the good of its being

made or created to be immortal?)

39. I have undergone great hardships, and known prosperity also with the toil of earning; have had my wanderings also in different lives, and remember to have roamed for a long time, over the mountainous regions of Meru.

40. I drank the water reddened with the pollen of mandara flowers, and roved along the bank of the heavenly stream of Mandākinī filled with lotuses.

41. I wandered about the Mandara groves, filled with flowering creepers like gold, and under the shade of the kalpa arbors of Meru, and in the flowery plains above and about it.

42. There is naught of good or evil, which I have not tasted or felt or done myself; nor is there anything, which I have not seen and felt and known in my past lives.

43. I have now known the knowable (that is to be known), and seen the imperishable one in whom I have my repose. I have now rested after my toils were over, and have passed beyond the domain of error and darkness.

44. Now rise, O father! and let us go to see that body, lying on the Mandara mount, and which is now dried as a withered plant.

45. I have no desire to remain in this place, nor go anywhere of my own will; it is only to see the works of fate, that we wander all about.

46. I will follow you, with my firm belief in the one adored Deity of the learned. Let that be the desirable object of my mind, and I will act exactly in conformity with my belief.

## CHAPTER XV.—*Lamentation and Expostulation of Sukra.*

Argument. Sukra laments on seeing his former body, and his consolation at its ultimate anaesthesia.

Vasishtha said:—Thus contemplating on the course of nature, these philomaths moved with their spiritual bodies, from the bank of Samangā (towards the Mandara mountain).

2. They ascended to the sky, and passed through the pores of the clouds to the region of the Siddhas; whence they descended to the lower world, and arrived at the valley of Mandara.

3. There Sukra saw on a cliff of that mountain, the dried body of his former birth, lying covered under the dark and dewy leaves of trees.

4. He said, here is that shriveled body, O father! which thou hadst nourished with many a dainty food before.

5. There is that body of mine, which was so fondly anointed with camphor, agallochum and sandal paste, by my wet-nurse before.

6. This is that body of mine, which was used to repose on the cooling beds, made with heaps of mandara flowers, in the airy spots of Meru.

7. This is that body of mine, which was so fondly caressed by heavenly dames of yore, and which is now lying, to be bitten by creeping insects and worms, on the bare ground below.

8. This is that body of mine, which was wont of yore to ramble in the parterres of sandalwood; now lying a dried skeleton on the naked spot.

9. This is that body of mine, now lying impassive of the feelings of delight in the company of heavenly nymphs, and withering away unconscious of the actions and passions of its mind.

10. Ah my pitiable body! how dost thou rest here in peace, forgetful of thy former delights in the different stages of life; and insensible of the thoughts of thy past enjoyments and amusements of yore.

11. O my body! that hast become a dead corpse and dried by sun-beams; thou art now become so hideous in thy frame of the skeleton, as to frighten me at this change of thy form.

12. I take fright to look upon this body, in which I had taken so much pleasure before, and which is now reduced to a skeleton.

13. I see the ants now creeping over that breast of mine, which was formerly adorned with necklaces studded with starry gems.

14. Look at the remains of my body, whose appearance of molten gold, attracted the hearts of beauteous dames, bearing now a load of dry bones only.

15. Behold the stags of the forest flying with fear, at the sight of the wide open jaws, and withered skin of my carcass; which with its horrid mouth, frightens the timid fawns in the woods.

16. I see the cavity of the belly of the withered corpse, is filled with sunshine, as the mind of man is enlightened by knowledge.

17. This dried body of mine, lying flat on the mountain stone, resembles the mind of the wise, abased at the sense of its own unworthiness.

18. It seems to be emaciating itself like an ascetic, in his supine hypnotism on the mountain, dead to the perceptions of colour and sound, and of touch and taste, and freed from all its desires and passions.

19. It is freed from the demon of the mind (mental activity), and is resting in its felicity without any apprehension of the vicissitudes of fate and fortune, or fear of fall.

20. The felicity which attends on the body, upon the calmness of the demon of the mind; is not to be had, from possession of the vast dominion of the world.

21. See how happily this body is sleeping in this forest, by being freed from all its doubts and desires in the world; and by its being liberated from the network of its fancies.

22. The body is disturbed and troubled like a tall tree, by the restlessness of the apish mind; and it is hurled down by its excitation like a tree uprooted from its bottom.

23. This body being set free from the impulses of the mischievous mind,



is sleeping in its highest and perfect felicity, and is quite released from the jarring broils of the world, clashing like the mingled roarings of lions and elephants in their mutual conflict.

24. Every desire is a fever in the bosom, and the group of our errors is as the mist of autumn; and there is no release of mankind from these, save by the impassionateness of their minds.

25. They have gone over the bounds of worldly enjoyments, who have had the high-mindedness, to lay hold on the tranquillity of their minds.

26. It is by my good fortune, that I came to find this body of mine, resting in these woods without its troublesome mind; and freed from all its tribulations and feverish anxieties.

27. Rāma said:—Venerable Sir, that art versed in all knowledge, you have already related of Sukra's passing through many births in different shapes; and feeling all their casualties of good and evil.

28. How was it then that he regretted so much for his body begotten by Bhrigu; in disregard of all his other bodies; and the pains and pleasures which attended upon them?

29. Vasishtha answered:—Rāma! the other bodies of Sukra were merely the creations of his imagination; but that of Bhārgava or as the son of Bhrigu, was the actual one, as produced by the merit of his pristine acts. (Here the gloss is too verbose on the theory of metempsychosis; but the literal meaning of the couplet is what is given above).

30. This was the first body with which he was born by the will of his Maker, being first formed in the form of subtile air, and then changed into the shape of wind.

31. This wind entered into heart of Bhrigu in a flux of the vital and circulating breaths, and being joined in time with the semen, formed the germ of Sukra's body. (so called from the seed—sukra).

32. The person of Sukra, received the Brāhmanical sacraments, and became an associate of the father; till at last it was reduced to the form of a skeleton in course of a long time.

33. Because this was the first body which Sukra had obtained from Brahmā the creator, it was on this account that he lamented so much for it. (Sukra the son of Bhrigu, was the grandson of Manu—the first human being, after creation of the world called kalpārambha).

34. Though impassionate and devoid of desire as Sukra was, yet he sorrowed for his body, according to the nature of all being born of flesh (dehaja). (All flesh is subject to sorrow).

35. This is the way of all flesh, whether it be the body of a wise or unwise man (to mourn for its loss). This is the usual custom of the world, whether the person was mighty or not.

36. They who are acquainted with the course of nature, as also those that are ignorant of it as brutes and beasts; are all subject to the course of the world, as if they are bound in the net of fate and liable to grief and sorrow. (It is not the greatness of a great mind, to be insensible of the tender feelings of his nature, but to keep his joys and sorrows under proper bounds).

37. The wise as well as the unwise, are on an equal footing with respect to their nature and custom. It is only the difference in desire that distinguishes the one from the other, as it is the privation of or bondage to desires, that is the cause of their liberation or enthrallment in this world. It is also the great aim that distinguishes the great, from the mean-mindedness of the base.

38. As long as there is the body, so long is there the feeling of pleasure in pleasure and that of pain in pain. But the mind which is unattached to and unaffected by them, feigns to itself the show of wisdom. (Unfeelingness is a mere show and not reality).

39. Even great souls are seen to feel happy in pleasure and become sorrowful in matters of pain; and show themselves as the wise in their outward circumstances.

40. The shadow of the sun, is seen to shake in the water, but not so the fixed sun himself; so the wise are moved in worldly matters, though they are firm in their faith in God.

41. As the unmoved and fixed sun, seems to move in his shadow on the

wave, so the wise man who has got rid of his worldly concerns, still behaves himself like the unwise in it.

42. He is free who has the freedom of his mind, although his body is enthralled in bondage; but he labours in bondage whose mind is bethralled by error, though he is free in his body. (True liberty consists in moral and not in bodily freedom).

43. The causes of happiness and misery as also those of liberty and bondage, are the feelings of the mind; as the sun-beams and flame of fire, are the causes of light.

44. Therefore conform thyself with the custom of the society in thy outward conduct; but remain indifferent to all worldly concerns in thy inward mind.

45. Remain true to thyself, by giving up thy concerns in the world; but continue to discharge all thy duties in this world by the acts of thy body. (Keep your soul to yourself, but devote your body to the service of the world).

46. Take care of the inward sorrows and bodily diseases, and the dangerous whirlpools and pitfalls in the course of thy life; and do not fall into the black hole of selfishness (meitatem), which gives the soul its greatest anguish.

47. Mind, O lotus-eyed Rāma, that you mix with nothing, nor let anything to mix with you; but be of a purely enlightened nature, and rest content in thy inward soul.

48. Think in thyself the pure and holy spirit of Brahmā, the universal soul and maker of all, the tranquil and increate All, and be happy for ever.

49. If you can rescue yourself from the great gloom of egotism, and arrive at the state of pure indifference to all objects; you will certainly become great in your mind and soul, and be the object of universal veneration.

## CHAPTER XVI.—*Resuscitation of Sukra.*

Argument. Sukra's Revival at the word of Yama, and his becoming the preceptor of Daityas.

Vasishtha continued:—Then the god Yama, interrupted the long lamentation of Sukra, and addressed him in words, sounding as deep as the roaring of a cloud.

2. Yama said:—Now, O Sukra! cast off thy body of the Samangā devotee, and enter this dead body in the manner of a prince entering his palace.

3. Thou shalt perform austere devotion with this thy first born body, and obtain by virtue of that, the preceptorship of the Daitya tribe.

4. Then at the end of the great kalpa, thou shalt have to shuffle off thy mortal coil for ever, as one casts off a faded flower.

5. Having attained the state of living liberation, by merit of thy prior acts; thou shalt continue in the preceptorship of the leader of the great Asuras for ever.

6. Fare you well, we shall now depart to our desired habitation; know for certain that there is nothing desirable to the mind, which it cannot accomplish (by perseverance).

7. Saying so, the god vanished from before the weeping father and son, and moved amidst the burning sky, like the dispenser of light (sun).

8. After the god had gone to the place of his destination, and gained his destined state among the gods, the Bhrigus remained to ruminate on the inexplicable and unalterable course of destiny (or divine ordinance).

9. Sukra entered into his withered corpse, as the season of spring enters into a faded plant, in order to adorn it again with its vernal bloom, and its re-springing blossoms.

10. His Brāhmanical body fell down immediately on the ground, staggering

as when a tree is felled or falls down with its uprooted trunk; and it became disfigured in a moment in its face and limbs.

11. The old sage Bhrigu finding the revivification of the dead body of his son, sanctified it with propitiatory mantras and sprinkling of water, from his sacerdotal water pot (kamandalu).

12. The veins and arteries and all the cells and cavities of the dead body, were again supplied with their circulating blood; as the dry beds of rivers, are filled again with floods of water in the rainy weather.

13. The body being filled with blood, gave the limbs to bloom; like the growth of lotuses in rainy lakes, and the bursting of new shoots and buds in vernal plants.

14. Sukra then rose up from the ground, breathing the breath of life, like the cloud ascending to the sky by force of the winds.

15. He bowed down to his father, standing in his holy figure before him; as the rising cloud clings to, and kisses the foot of the lofty mountain.

16. The father then embraced the revived body of his son, and shed a flood of his affectionate tears upon him; as the high risen cloud washes the mountain top with showers.

17. Bhrigu looked with affection on the new risen old body of his son; and smiled to see the resuscitation of the body that was begotten by him.

18. He was pleased to know him as the son born of himself; and to find his features engrafted in him.

19. Thus the son and sire graced each other by their company, as the sun and lotus-lake rejoice to see one another, after the shade of night.

20. They rejoiced at their reunion, like the loving pair of swans at the end of the night of their separation; and as the joyous couple of peacocks, at the approach of the rainy clouds.

21. The worthy sire and son, sat awhile on the spot, to halt after all

their toils and troubles were at an end, and then they rose up to discharge the duties that were then at hand.

22. They then set fire to the body of the Samangā Brāhman, and reduced it to ashes; for who is there among the earth-born mortals, that ought to set at naught aught of the customary usages of his country?

23. Afterwards the two devotees Bhrigu and Bhārgava, continued to dwell in that forest, like the two luminaries—the sun and moon, in the region of the sky.

24. They both continued as the living liberated guides of men, by their knowledge of all that was to be known; and preserving the equanimity of their minds, and the steadiness of their dispositions, amidst all the vicissitudes of time and place (and the changes of their fortune and circumstances).

25. In course of time Sukra obtained the preceptorship of the demons, and Bhrigu remained in his patriarchal rank and authority among the sons of men (mānavas).

26. Thus the son of Bhrigu, who was born as Sukra at first, was gradually led away from his holy state by his thought of the heavenly nymph, and subjected to various states of life to which he was prone (by the bent of his mind and inward proclivities).

## CHAPTER XVII.—*Attainment of the Ideal Realm.*

Argument. Mutual sympathy of pure hearted souls, the reciprocities of their affections, and their union with one another.

Rāma said:—Tell me sir, why the ideal reflexion of others, is not attended with equal result, with that of the son of Bhrigu (though one is given to the like reveries as the other).

2. Vasishtha replied:—The reason is, that the body of Sukra issued at

first from the will of Brahmā, and was born of the pure family of Bhrigu, without being vitiated by any other birth (either prior to it or of a lower kind).

3. The purity of mind which follows upon subsidence of desires, is called its coolness, and the same is known as the unsullied state of the soul. (Nirmalātmā).

4. Whatever the man of a pure and contrite spirit, thinks in his mind, the same comes to take place immediately; as the turning of the sea water turns into the eddy. (Turning over in the mind, turns out into being).

5. As the errors of various wanderings, occurred to the mind of Sukra; so it is with every body (from his observation of the world), as it is instanced in the case of Bhrigu's son.

6. As the serum contained in the seed, develops itself in the shoots and leaves; so the mind evolves in all the forms which are contained therein.

7. Whatever forms of things are seen to exist in this world, are all false appearances; and so are their disappearances also, (mere creations of the mind).

8. Nothing appears or disappears to any one in this world, but error and aerial phantasms; that show themselves to those that are bewitched by this magic scene of the world.

9. As it is our notion of this part of the world, which presents its form to our view; so the appearance of thousands of such worlds in the mind, is mere ideal; and as false as the show of a magic-lantern.

10. As the sights in our dream, and the images of our imagination, are never apart from our minds; and as they cannot show themselves to the view of others; such is our erroneous conception of the world (confined within ourselves).

11. So are all places and things but imaginary ideas, and show themselves as real objects, to the purblind sight of the ignorant only.

12. So also are the ghosts and goblins, demons and devils, but imaginary figures of the mind; born in the shallow brain of men, to terrify them with their hideous shapes.

13. Thus have we all become, like the dreaming son of Bhrigu; to understand the false creations of our imagination, as sober realities.

14. So the creation of the world, and all created things, are situated (pictured) in the mind of Brahmā; and make their repeated appearance, as the phantoms of a phantasmagoria before him.

15. All things appearing unto us, are as false as these phantoms; and they proceed from the mind of Brahmā, as the varieties of trees and shrubs, are produced from the same sap of the vernal season. (The one is the source of many).

16. Considering in a philosophical light (tatwadarsana), it will be found, that it is the will or desire of every body, which is productive of the objects of his desire. (Lit. which evolves itself in its productions. And as it is with the will of the creator, so is it with that of every one).

17. Every body beholds everything in the world, according to the nature of the thoughts in his mind, and then perishes with his wrong view of it.

18. It is in its ideality, that anything appears as existent, which in reality is inexistent, though it is apparent to sight. The existence of the world, is as that of a lengthened dream; and the visible world is a wide spread snare of the mind, like fetters at the feet of an elephant.

(The world is existent in the ideal, but inexistent in its apparent real and visual form. It is a network of the mind, like a longspun dream, and binds it as fast as fetters at the feet of an elephant).

19. The reality of the world depends upon the reality of mind, which causes the world to appear as real. The loss of the one, destroys them both; because neither of them can subsist without the other.

20. The pure mind has the true notions of things, as the gem polished from its dross, receives the right reflection of every thing (or)



reflects the true image of every thing.

21. The mind is purified by its habit of fixed attention to one particular object; and it is the mind undisturbed by desires, that receives the true light and reflexion of things.

22. As the gilding of gold or any brilliant colour, cannot stand on base metal or on a piece of dirty cloth, so it is impossible for the vitiated mind, to apply itself intensely to any one particular object.

23. Rāma asked:—Will you tell me sir, in what manner the mind of Sukra, received the reflexion of the shadowy world, and its temporaneous movement in itself, and how these fluctuations rose and remained in his mind?

24. Vasishtha said:—In the same manner as Sukra was impressed with the thoughts of the world, from the lectures of his father; so did they remain in his mind, as the future peacock resides in the egg.

25. It is also naturally situated in the embryo of the mind, of every species of living being, and is gradually evolved from it, in the manner of the shoots and sprouts, and leaves and flowers of trees, growing out of the seed.

26. Every body sees in his mind, what its heart desires to possess, as it is in the case of our prolonged dreams.

27. Know it thus, O Rāma! that a partial view of the world, rises in the mind of every body; in the same manner, as it appears in the mind in a dream at night.

28. Rāma said:—But tell me sir, whether the thought and the things thought of, simultaneously meet themselves in the mind of the thinker; or it is the mind only that thinks of the object which is never met with by it.

29. Vasishtha replied:—But the sullied mind cannot easily unite with the object of its thought, as a dirty and cold piece of iron, cannot join with a pure red-hot one, unless it is heated and purified from its dross.

30. The pure mind and its pure thoughts, are readily united with one another, as the pure waters mix together into one body of the same kind, which the muddied water cannot do.

31. Want of desire constitutes the purity of the mind, which is readily united with immaterial things of the same nature like itself. The purity of the mind conduces to its enlightenment, and these being united in one, leads it to the Supreme.

## CHAPTER XVIII.—*The Incarnation of The Living Spirit*

Argument. The Impure state of the soul; and its Purity leading to the knowledge of the only One.

Vasishtha continued:—The living souls (Jivātman), residing in the seeds of material bodies (bhūta-vīja) in all parts of the world, differ from one another; and there according to the difference in their knowledge of themselves (*tanmātra*), or self identity with the *Unity*.

2. As long as there is no volition nor nolition, connected with the identity of the living soul; so long it reposes in a state of rest, not unlike that of sound sleep (*susupti*).

3. But living souls addicted to their wishes, view their identity with the same; and find themselves born in their desired shapes here below.

4. The *tanmātras* of the living soul and its proclivities, run in one channel to the reservoir of life, and are thickened into one living being by their mutual coalition.

5. Some of them are situated apart from one another, and are dissolved also separately; and some are joined together, and are born as two *gunja* fruits growing together.

6. The world consisting of thousands of orbs like *gunja* fruits, contains the assemblage of atoms on atoms; and these unconnected with one another, form the great garden of God.

7. These being joined also with one another, became dense and thick; and remain in the same place, where it has grown.

8. The different states of the mind, ensuing upon the absence of its present objects under its province, brings on a change in its constitution, which is called its regeneration (in a new life).

(Thus the change of the mind under the change of circumstances, is reckoned its transformation to a different being).

9. Thus every regeneration of the mind in a new life, is accompanied with its concomitant desires, and their results. The new life is attended with its proper body, unless the mind has lost its reminiscence.

10. As the pure Spirit taking the form of the vital breath, performs the functions of the body; so the mind being reborn in a new body, is employed in all the functions of the same body.

11. The souls of all living beings are subject to the three states of waking, dreaming, and sound sleep, which are caused by the mind and not by the body.

12. Thus the soul passing under the triple condition in its living state, does not give rise to the body, as the sea-water gives rise to the waves. (The body is caused by the mind, and not by the soul which has no connection with it).

13. The living soul having attained its intellectual state, and the rest of the conditions of sound sleep (*susupti*), is awakened to the knowledge of itself, and is released from its rebirth; while the ignorant soul is subjected to be born again.

14. And though the knowing and unknowing souls attain the state of *susupti*, and resemble each other in kind; yet the unknowing *susupta* soul, which is not awakened to the knowledge of its spirituality, is doomed to be reborn in the mortal world.

15. The ubiquity of the intellect, makes it pass into the mind in its next birth; and exhibit itself in different forms in all its succeeding

and subordinate regenerations (stages of life).

16. Among these repeated births, the subordinate regenerations resemble the many folded coatings of a plantain tree; and the spirit of Brahmā is contiguous to, and pervades the whole, like the lofty leaves of the same tree.

17. The influence of the Divine spirit, is as cool as the cooling shade of a plantain arbour. It is of its own nature; and is as unchangeable as the pith of the plantain tree, notwithstanding the changes in all its outer coats and coverings.

18. There is no difference or diversity in the nature of Brahmā the creator, in his repeated and manifold creations of worlds; for he being the seed of the world, shoots forth by his moisture into the form of the expanded tree of the world, and becomes the same seed again.

19. So Brahmā taking the form of the mind, becomes the same Brahmā by reminiscence of his mind; as the sap of the soil makes the seed to bring forth the fruit, which reproduces the like seed.

20. So the productive seed proceeding from Brahmā, displays itself in the form of the world. But as no body can say what is the cause of the sap in the seed, so no one can tell why the spirit of God, teems with productive seed (of Brahmā) in it.

21. So no one should inquire into the cause of Brahmā; because his nature being inscrutable and undefinable, it is improper to say of him this or the other.

22. He must not attribute causality to what is not the cause, nor impute the causation of material bodies to the immaterial spirit of God, that is the prime and supreme cause of all (as the Prototype). We must reason rightly regarding what is certain truth, and not argue falsely about what transcends our knowledge.

23. The seed casts off its seedy form, and assumes the shape of the fruit; but Brahmā (the seed of all) contains the fruit (of the universe) in his bosom, without laying aside the seed.

24. The seed of the fruit bears a material form, but Brahmā—the

universal seed, has no form at all; therefore it is improper to compare the visible seed, with the invisible Brahmā; who is beyond all comparison.

25. Brahmā evolves himself in his creation and does not produce the world like the fruit from the seed; therefore know the world as the vacuous heart of Brahmā, and is neither born nor unborn of itself.

26. The viewer viewing the view, is unable to see himself (his inward soul) because his consciousness being engrossed by external objects, is disabled from looking into itself.

27. Of what avail is sagacity to one, whose mind labours under the error of water in a mirage; and what power has the mirage over a mind, which is possessed of its sagacity?

28. As the looker on the clear sky does not see every part of it, and as the eye that looks on all others does not see itself; so we see everything about us besides ourselves.

29. As the looker on the clear sky, does not see what is above the skies; so we see ourselves and others as material beings; but cannot see the inward part of the immaterial soul, as the wise men do.

30. Brahmā who is as clear as the firmament, cannot be perceived by all our endeavours; because the sight of the sky as a visible thing, cannot give us an insight into the invisible Brahmā; (which fills all space with his presence).

31. Such a sight cannot present itself to us, unless we can see the true form of God; but it is far from being visible to the beholder, as the sight of subtlest things.

32. We see the outward sight because we cannot see the beholder of the sight (*i.e.* God himself who beholds his works). The beholder (God) is only the existent being, and the visibles are all nothing.

33. But the all seeing God, being permeated in the visibles; there can be no beholding of him as a personal God, nor of them as distinct things. Because whatever the Almighty King proposes to do, he instantly forms their notions, and becomes the same himself.

34. As the sweet saccharine juice of the sugarcane, thickens itself into the form of the sugarcandy; so the will of God, becomes compact in the solid body of the universe.

35. As the moisture of the ground and of the vernal season, becomes incorporated in vegetable life, bringing forth the fruits and flowers; so the energy of the Divine Intellect, turns itself into the living spirit; which shortly appears in a corporeal form (of the body and its limbs).

36. As every thing is beheld in our sight, without being separated from its idea in the mind; so the inward notion, shows itself in the shape of the visible object, like the vision in a dream, which is but a representation of the thoughts entertained in our minds. (*i.e.* The thought is the archetype of the appearance).

37. The ideas of self and others, are as granules in the mind, and are like the grains of salt, which are produced in the briny grounds from moisture of the earth (*i.e.* saline particles, produced of terrene and marine serosity). So the multitudes of thoughts in the mind, are exactly as the globules of salt or sand on the seashore (almost infinite in their number).

38. As the serum of the earth appears in various shapes (of minerals and vegetables); so the sap of the intellect, produces the infinity of ideas and thoughts, growing as trees in the wilderness of the mind.

39. These trees again shoot forth in branches and leaves, of which there is no end; and so is every other world like a forest, supplying its sap to innumerable plants, like the thoughts in the mind.

40. The intellect perceives in itself the existence of everything, as distinctly as the inherent power of the living soul exhibits itself in creation. (The power of the soul is its reminiscence (*sanskāra*) of the past, which reproduces and presents the former impressions in its subsequent states of birth).

41. Every one's intellect, perceives the existence of the world, in the same manner as his living soul, happens to meet with every thing, as present before it, by virtue of its former acts, and their reminiscence

stamp in it.[2]

[2] (It was Plato's doctrine of the souls' *reminiscence* of a former apprehension of truth awakened by the traces of ideas which sensation discovered in things).

42. There are some living souls, which meet and join with others and propagate their species; and then cease to exist after having lived a long time together.

43. You must observe with your keensightedness and well discerning mind, in order to look into the different states and thoughts of others. (Read the minds in their outward look and indications).

44. There are thousands of worlds like atoms of earth, contained in the mind; as in the ample space of the sky and in the particles of water; and these reside in those atoms like oil in the mustard seeds.

45. When the mind becomes perfect, it comes to be the living being; and the intellect being purified, becomes all pervasive. Hence is the union of the intellect with the living spirit.

46. The self-entity of the lotus-born Brahmā and all other living beings, is only their self-deception; and the sense of the existence of the world, is as a protracted dream rising and setting in the mind.

47. Some beings pass into successive states of existence, as a man passes from one dream to another; and they think themselves to be firmly established in them, as one supposes to be settled in some house, appearing to him in his dream.

48. Whatever the intellect dwells upon at any time or place, it immediately sees the same appearing therein before it; as anything which is seen in dream, appears to be true to the dreamer all that time.

49. The atom of the intellect, contains the particles of all our notions; as the seed-vessel contains the farinaceous atoms of the future fruits and flowers, and branches and leaves (of very large trees).

50. I consider the atoms of the intellect and the mind, contained within the particles, of the material body, to be both vacuous, and joined in

one without causing a duality in their nature.

51. So the intellect conceives within itself and of its own particles, many other atomic germs, under the influence of particular times and places and actions and circumstances; which cannot be extraneous from itself. (*i.e.* All notions are the making of the mind, and not impressions from without).

52. It is this particle of the intellect which displays the creation, like the vision of a dream before it; and it is this conception, that led the gods Brahmā and others to the idea of their visible bodies, as it makes the little insects to think of their own bodies. (*i.e.* The minds of all display the outer world subjectively to all beings).

53. All that is displayed in this (outer) world, is in reality nothing at all; and yet do these living beings, though possessing the particles of intellect in them, erroneously conceive the duality of an extraneous existence.

54. Some intellects (of particular persons), display themselves in their bodies, and derive the pleasure of their consciousness, through the medium of their eyes and external organs. (*i.e.* Some men believe their bodily senses as the intellect, and no mind besides).

55. Others look on outward objects as receptacles of the intellect, from the belief that the all pervasive, inseparable and imperishable intellect (soul), must abide in all and every one of them. (It is the intellect which contains the material world, and not this the other, as many think omnipresence to mean).

56. Some men view the whole gross world within the body, instead of the all pervading intellect of Brahmā; as Viswarūpa, and these being hardened by long habit of thinking so, are plunged in the gulph of error. (These are the materialists and the Tāntrika microcosmists).

57. These rove from one error to another, as a man sees one dream after another; and roll about in the pit of their delusion, as a stone when hurled from a hill downward.

58. Some persons rely on the union of the body and soul, and others relying in the soul alone, are placed beyond the reach of error; while



there are many, who rely on their consciousness alone, and shine thereby as rational beings. (*The Cartesians and conscientionalists*).

59. They that perceive in themselves the errors of other people, are to be considered as under the influence of false dreams in their sleep (but mind not themselves, that labour under the error as the dreamer).

60. God being the all-pervading spirit of nature, is verily seen in the spirit of every body; and as he is ubiquitous, his omnipresence is present in every thing in all places. (This doctrine is the source of pantheism, and gives rise to universal idolatry, which adores the presiding spirit of the idol, and not the idol itself).

61. God that shines is the living soul of every body, resides also in the soul of that soul, as also in all the living souls and mind which are contained within the body of another. (Such as in living beings born inside the body of another).

62. One living being is born in another, and that again within another, like the coatings of plantain trees, which grow one under the other over the inmost pith. (So God is the inmost marrow of all external lives and souls, which are as crusts of the same).

63. By reverting the cognition of visibles, to the recognition of their essence (tanmātra) in the invisible plenum, we get rid of our error of the reality of the formal world, as we do of the ornament in the material gold. (*i.e.* The substances of gold is the material cause of the formal and changeable jewels). Gloss. The knowledge of the consequent (parāk) and antecedent (pratyak), must blend in that of the sameness (samāni) of both (yugupat), the internal (antar) and external (bāhya) (existences).

64. He who does not inquire into the question "who he is" and "what is the world" beside himself; is not liberated in his inward soul, and suffers under the continuous fever of an erroneous life.

65. He is successful in his inquiry, who by his good understanding, comes to know how to curb his worldly avarice day by day.

66. As proper regimen is the best medicine to secure the health of the body; so is the habit of keeping the organs of sense under control, the

only means of edifying the understanding.

67. He who is discursive in his words, and not discerning in his mind, is like a blazing fire in a picture (which lightens no body). No one can be wise until he gets rid of his false wit.

68. As the perception of air, comes by the feeling and not by words of the mouth; so wisdom proceeds from the curtailing of desires (and not by lengthy or loud vociferation).

69. As the ambrosia in the painting is no ambrosial food, nor the fire in a picture is burning flame; so a beauty in a drawing is no beautiful maid, and wisdom in words is want of wisdom only.

70. Wisdom serves at first to weaken our passions and enmity, and then uproot them at once, and at last it lessens our desires and endeavours, and gives an appearance of holiness to its possessor.

#### CHAPTER XIX.—*Investigation into the nature of the Living soul.*

Argument. The quadruple conditions of the soul in its waking, dreaming, sound sleep and its anaesthesia.

Vasishtha continued:—Brahmā is the seed of life, and remains as empty air everywhere. Hence there are many kinds of living beings, situated in the world within the womb of universal Life. (God is the light and life of all we see).

2. All living beings composed of the dense intellect and soul, contain other living animals under one another, like the manifold crusts of the plantain tree, and the insects contained in the womb of earth. (So also the parasite plants and worms growing upon the bodies of trees and animals).

3. The worms and insects, that grow out of the dirt and scum of earth and water in the hot season, and appear filthy to our sight; are nevertheless full of the particles of intellect, becoming to them as

living beings. (Even the dirty worms, are full with the holy spirit of god).

4. According as living beings strive for their progress, so they prosper in their lives, agreeably to the various scope of their thoughts and actions.

5. The worshippers of gods, get to the region of gods, and those of Yakshas meet at the place of Yakshas, and the adorers of Brahmā ascend to Brahmaloaka. Resort therefore to what is best and the greatest refuge.

6. So the son of Bhrigu, obtained his liberation at last by the purity of his conscience; though he was enslaved of his own nature to the visibles, at his first sight of them (as of the Apsara and others).

7. The child that is born on earth with the purity of its soul at first, becomes afterwards of the same nature, as the education he gets herein, and not otherwise.

8. Rāma said:—Please sir, tell me the difference of the states of waking and dreaming, and what are the states of waking watchfulness, waking dream and waking delusion.

9. Vasishtha answered:—The waking state is that wherein we have a sure reliance; and that is called dreaming, in which we place no certain reliance and believe to be untrue.

10. That which is seen for a moment (as true), and as it were in the waking state, is called a dream; but if the object is seen at a distance of time and place, it is said to be waking dream or dreaming wakefulness.

11. The state of waking dream is again of longer or shorter duration, in both of which the visions appear the same at all places and times.

12. Dreaming also appears as waking, as long as it lasts; but waking seems as dreaming, when the objects of its vision are not lasting.

13. A dream which is understood as an occurrence of the waking state, is believed as waking (as the prolonged dream of Harish Chandra); but the inward consciousness of dreaming makes it a dream.

14. As long as one knows anything to be lasting before him, so long he believes himself to be waking, but no sooner is it lost to him, than he thinks himself to have been dreaming of it.

15. Hear now how it is. There is the principle of life in the body, which causes it to live; this vital element is an electric force, which is termed the life.

16. When the body has its activity with the powers of the mind, speech and the other members of action, it is to be understood, that its vital element is put to motion by the vital breath which it breathes.

17. This breath circulating through out the whole body, gives it the powers of sensibility and consciousness, which have their seats in the heart and mind, wherein the erroneous conception of the world is hidden.

18. The mind circulates about the outer world, through the passages of sight and other organs; and sees within itself the forms of many mutable shapes and figures.

19. As long as these forms, remain permanent in the mind, it is called the waking state. So far have I told you about the cause of waking; now hear me expound to you the laws of sleep and dreaming.

20. When the body is weary with action of its limbs, mind or speech, the living element then becomes still, and remains in its composure, with the calm and quiet soul residing within the body.

21. The internal actions of the body and mind being quieted, and the motion of the heart being at rest, the living principle becomes as still, as the flame of a lamp unshaken by the wind.

22. The vital power ceases to exert itself in the members of the body, and to keep the consciousness awake. The senses of sight and others do not act upon their organs, nor receive the sensations from without.

23. Life lies latent in the inner heart, as the liquid oil resides in the sesamum seed; it lies as dormant in the interior part, as frigidity within the frost, and fluidity in the clarified butter.

24. The particle of intellect taking the form of life, after being purified from its earthly impurity; mixes with the internal soul, and attains the state of sound sleep, as if lulled to insensibility by the cooling breeze.

25. One feeling the impassibility of his mind, and dealing unconcernedly with every one, and reaching to the fourth stage of consciousness, beyond the three states of waking, dreaming and sleeping, is said to be *turīya* or deadened in life.

26. When the vital principle comes again to action, after the enjoyment of its sound sleep, either in this or the other world, (*i.e.* when it is restored to or reborn in life); it takes the name of the living element or the mind or self-consciousness (in the living body).

27. This principle of life and thought, sees the multitudinous worlds situated with all their vicissitudes within itself, as the large tree and all its parts and productions, are observed to be contained within the seed. (This is the picture of life in its dreaming state).

28. When the element of life is put to slight motion, by the breeze of the vital breath, it becomes conscious of its self-existence as "I am"; but the motion being accelerated, it finds itself to be flying in the air.

29. When it is immersed in the water (phlegm) of the body: it gets the feeling of humidity in itself, as a flower perceives its own fragrance.

30. When it is assailed by the internal bile, it has then the feeling of its inward heat, and sees all outward objects with its splenetic humour.

31. When it is full of blood, it perceives a fiery redness in itself, like that of a rubicund rock, or as the crimson red of the setting sun in the sky.

32. Whatever one desires to have, he sees the same in himself in his sleep; and this is by the force of his inward wind acting upon his mind, as upon his outward organs.

33. When the organs are not besieged by external objects, which disturb the inward senses of the mind; it indulges itself in the reflexion of

many things, which is called its dreaming state.

34. But when the organs are besieged by outward objects, and the mind is moved by flatulence ([Bengali: vāyū] vāyu), to their sight and perception, it is called the state of waking.

35. Now O great-minded Rāma! you have learnt the inward process of your mind; but there is no reality in them nor in this existent world, which is subject to the evils of death, desire and destruction.

## CHAPTER XX.—*Description of the Mind.*

Argument. The delusion of the world and reliance in the true Spirit, which is the same with the heart, soul and mind.

Vasishtha said:—Now Rāma! I have told you all this, in order to explain the nature of the mind to you, and for no other reason.

2. Whatever the mind often thinks upon with a strong conviction of its reality, it immediately assumes that form, as the iron-ball becomes ignited by its contact with fire.

3. Therefore the convictions of being or not being, and of receiving or rejecting of a thing, depend upon the imagination of the mind; they are neither true nor untrue, but are mere fluctuations of the mind.

4. The mind is the cause of error, and it is the mind which is the framer of the world. The mind also stretches itself in the form of the universe (Viswarūpa) in its gross state. (The first is the human mind, second the mind of Brahmā, and the third is the mind of Virāj).

5. The mind is styled the *purusha* or regent of the body, which being brought under subjection, and directed in the right course, is productive of all prosperity (or supernatural powers).

6. If the body were the *purusha*, how could the highminded Sukra, pass into various forms in his very many transmigrations (as mentioned

before)?

7. Therefore the mind (*chitta*) is the *purusha* or regent of the body, which is rendered sensible (*chetya*) by it: Whatever form the mind assumes to itself, it undoubtedly becomes the same.

8. So inquire into what is great, devoid of attributes and error, and which is easily attainable by every body. Be diligent in your inquiry, and you will surely succeed to obtain the same.

9. Hence whatever is seated in the mind, the same comes to pass on the body; but what is done by the body never affects the mind. Therefore, O fortunate Rāma! apply your mind to truth, and shun whatever is untrue.

#### CHAPTER XXI.—*On the Philosophy of the Mind.*

Argument. Inquiry into the cause of the fulness of the mind.

Rāma said:—Venerable sir! that art acquainted with the mysteries of all things, I have a great doubt swelling in my breast like a huge surge of the sea.

2. How is it sir, that any foulness could attach to the mind, when it is situated in the eternal purity of the infinite Spirit, which is unbounded by time and space.

3. Again as there is nothing, nor was there ever, nor anything ever to be at any time, or place, beside the entity of the Holy one, how and whence could this foulness come in Him?

4. Vasishtha answered: Well said Rāma! I see your understanding approaching to the way of your liberation, and exhaling the sweetness of the blossoms of the garden of paradise (Nandana).

5. I see your understanding is capable of judging both *a priori* and *a posteriori*, and is likely to attain that *acme* which was gained by the gods, Sankara and others.

6. It is not now the proper time and place for you to propose this question, it should be adduced when I would come to the conclusion of the subject.

7. This question should be asked by you when I come to the conclusion, and it will be demonstrated to you as clearly as the situation of a place in a map or globe, placed in the palm of your hand (*hastāmalaka*).

8. This question of yours will be most suitable at the end, as the sounds of the peacock and swan, are best suited to the rainy season and autumn.

9. The blueness of the sky, is pleasant to look upon at the end of the rainy weather; but it is odd to speak of it during the rains. (So the question must have its proper place and occasion).

10. It is best to investigate into the mind by the nature of its acts and operations, which tend to be the causes of the repeated births of mankind.

11. It is by its nature, that the mind has its power of thinking, and leading all the organs and members to their several actions, as it is ascertained by the seekers of salvation.

12. Men learned in the *sāstras* and eloquent in speech, have given various appellations to the mind, in different systems of philosophy, according to its various perceptive faculties and different functions and operations in the body. (Gloss. It is called the mind (*mana*) from its power of minding (*manana*); it is termed internal sight (*pasyanti*) from its seeing inwardly; it is the ear (*srotra*) from its hearing—*śravaṇa* from within, and so on).

13. Whatever nature the mind assumes by the fickleness of its thoughts, it receives the same name and nature for itself, as the same fleeting air receives from its exhaling of different odours.

14. So the mind delights itself with the thoughts of its desired objects, and assimilating itself into their natures.

15. It receives the same form in which it delights, and which it assumes



to itself in its imagination.

16. The body being subject to the mind, is moulded in the same form of the mind; just as the wind is perfumed by the odour of the flowerbed, through which it passes (and the fragrance it carries).

17. The inward senses being excited, actuate the outward organs of sense in their own ways, as the exciting motion of the winds, drives the dust of the earth before their course.

18. The mind exerts its powers in the action of the external organs in the performance of their several functions; just as the flying winds drive the dust in different directions.

19. Such are the acts of the mind which is said to be the root of action, and these combine together as inseparably as the flower and its fragrance.

20. Whatever nature the mind adopts to itself by its wonted habit, the same shoots forth in the form of its two kinds of motion (the will and action).

21. And according as the mind does its action, and brings about the result by its assiduity, in like manner does it enjoy the fruition thereof, and enslaves itself to the enjoyment.

22. It understands that as its right course, which agrees well with its temperament; and knows for certain that there is no other way to its real good (beside its wonted course).

23. Minds of different castes follow different pursuits, according to their particular proclivities; and employ themselves in the acquisition of wealth and virtues, desired objects and liberation according to their best choice.

24. The mind is ascertained by the Kāpila (Sāṅkhya) philosophers, as a pure substance, like the immaterial intellect (under the title of *pradhāna*); and this view of it is adopted in their system or sāstra (in opposition to the doctrine of Vedānta).

25. These men relying on the error of their own hypothesis, inculcate

their supposed view of the mind to others, as the only light to guide them in the way of their salvation.

26. But the professors of Vedānta doctrines, acknowledge the mind as Brahmā himself; and preach peace and self-control, as the only means of the attainment of liberation.

27. But that there is no other way to the salvation of the supposed mind (than by these means), is an *ipse dixit* of the Vedānta, and an assumed dogma (*kalpitāniyama*) as those of other schools.

28. The Vijnānavādi philosophers also, have ascertained and upheld peace and self-government as the leaders to liberation, but this too is an effusion of their erroneous understandings.

29. Thus all sects give out their own views, in the false rules they have adopted for the salvation of their supposed minds; and assert that there is no other way to it, beside what is laid down by them.

30. So the Arhatas (Buddhists) and the other sectarians, have proposed a variety of fictitious methods for the liberation of the mind, of their arbitrary will in their respective sāstras.[3]

[3] The Arhatas have seven categories:

1. The animated and intelligent body.
2. The inanimate and insensible body as rocks &c.
3. The organs of sense.
4. Ignorance or austerities, called *Āvarana*.
5. Tonsure of the head called *nirāvarana*.
6. Bondage to repeated births and deaths.
7. Liberation or final emancipation.

They are divided into seven schisms, according to their belief or disbelief in this last *viz.*

/\* 1. Sadvādis or believers in liberation. 2.  
Asadvādis—unbelievers. 3. Syadvādis—Sceptics. 4.  
*Sada*—*Sadavādis*—misbelievers. 5. Anirvachaneyavādis—Infidels.  
6. Nāstikas—Atheists. 7. Sūnyavādīs—Vacuists.

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Inline emphasis start-string without end-string.

31. The arbitrary rules of the learned, and those unsupported by the srutis, are as numerous and varying from one another, as the bubbles of clear water (but are never lasting like the dicta of the holy writ).

32. Know mighty Rāma, the mind to be the source of all these rules and methods, as the sea is the source of every kind of gem (lying hid in its bosom).

33. There is no innate sweetness in the sugarcane nor bitterness in the *nimba*, both of which are sucked by insects; nor is there any heat or cold inherent in the sun or moon (as both of them are peopled by gods and spirits). It is the intrinsic habit of the mind that makes the difference.

34. Those that want to enjoy the unadulterated happiness of their souls, should habituate their minds to assimilate themselves to that happy state, and they are sure to have the same.

35. The mind having fled from the sphere of the phenomenal world, becomes exempt from all its pleasure and pain, like the fledged bird flying in the air by casting its shell and leaving its cage below.

36. O sinless Rāma! Cherish no fondness for the phenomenal world, which is an unreal illusion, full of fear and unholiness, and is stretched out to ensnare the mind.

37. The wise have styled our consciousness of the world as a magic scene

(māyā), an appearance of ignorance—avidyā, a mere thought (bhāvanā), and the cause and effect of our acts.

38. Know that it is the delusive mind, which stretches the visible world before thee, rub it off therefore as dirty mud from the mind.

39. This visible appearance which naturally appears before thee in the form of the world, is called the production of ignorance by the wise.

40. Men being deluded by it, are at a loss to know their real good, as the blinded eye is incapable to perceive the brightness of the day.

41. It is the contemplation of objects (sankalpa), that presents the phenomena to our view, like arbors in the empty sky; and it is their incogitancy (asankalpana), which effaces their images from the inward and outward sights.

42. It is the abstract meditation of the thoughtful yogi, that weakens the outward impressions, and by dissociating the soul from all external things, keeps it steady and sedate in itself.

43. The mind being inclined to the right view of things, by its abstraction from the unreal sights, produces the clearness of the understanding, and an insouciant tranquillity of the soul.

44. The mind that is regardless of realities as well as of unrealities (that is of its inward and outward reflections); and is insensible of pleasure and pain, feels in itself the delight of its singleness or unity.

45. Application of the mind to unworthy thoughts, and to the internal or external sights of things, debars the soul from tasting the sweets of its solity (apart from other considerations).

46. The mind that is subject to its endless desires, is like the clear firmament obscured by the clouds; and ranges in the maze of doubt between truth and untruth, as of supposing the rope for the serpent.

47. Man obstructs to himself the sight of the clear firmament of his intellect, by the mist of his doubts; but he thinks it as unobstructed by his error, and indulges the fancies of his imagination which tends

the more to his error.

48. He takes the true, incorruptible and supreme Brahmā in a different light (of base and corruptible things), as one mistakes one thing for another in the dark or in his error.

49. Having got rid of his false imagination, man comes to the knowledge of true God and his happiness, as one freed from his false apprehension of a tiger in a copse, is set at rest with himself.

50. The bugbear of one's (soul's) imprisonment in the vacuity (cavity) of the body, is dispersed by his insight into it, as the fear of a lion lurking in the jungle, is removed upon finding no such thing therein.

51. So on looking deeply, you will find no bondage in the world; the notions that this is the world and this is myself, are only errors of the mind.

52. It is flight of fancy, that fills the mind with chimeras of good and evil; just as the shade of evening, presents spectres of *vetāla* ghosts to little children.

53. Our fancies alight on us at one time, and depart at another, and assume different forms at will; just as our consorts act the part of wives in our youth, and of nurses in our old age.

54. She acts the part of a house wife in her management of household affairs, and taken as a mistress, she embraces us in her bosom (or She hangs on us by the neck).

55. And like an actress, the mind forgets to display its parts, when it plays another, so every body is betaken by the thoughts he has in his head, in neglect of others which are absent.

56. The ignorant do not perceive the selfsame unity, in all things he beholds in the world; but they view every thing in the light, as they have its idea imprinted in their minds.

57. They meet also with the results of the forms, which they have in view for the time; though they are not in reality what they seem to be, nor are they entirely false (being the idealities of their mind).

58. Man views every thing in the same manner as he thinks it in himself; as his fancy of an elephant in the sky, makes him view the elephants in clouds.

59. He believes these elephants pursuing their mates, in his thought; so it is the thought, that gives the outward forms of things.

60. Rāma! repel your drowsiness, and behold the supreme soul in thy soul; and be as a bright gem by repelling the shadows of all external things.

61. It is impossible, O Rāma, that one so enlightened as thyself, will receive the reflexion of the world, as dull matter like others (rather than a reflexion of the Spirit).

62. Being certain of its immateriality, never taint thy mind with its outward colouring, or the knowledge of its reality; but know it as no way distinct from the Supreme Spirit.

63. Mind in thyself the Being that is without beginning or end, and meditate on the Spirit in Spirit. Do not let the reflexions of thy mind, imbue their tinge in the pure crystal of thy soul.

64. Be on thy guard, as never to allow the reflexions of your mind, to taint the clear crystal of thy soul; but remain unmindful of the visibles, and regardless of all worldly desires (which are causes of misery and repeated births and deaths).

## CHAPTER XXII.—*Resting in Supreme Felicity.*

Argument. Remission of the sins of the enlightened, and their sight of the pure Spirit.

Vasishtha continued:—Men of sound judgment, are freed from mental perturbation, and are perfected in their mastery over themselves, by restraining the flight of the mind, and fastening it to its inward

cogitation. (Gloss. The Yogi given to meditation is master of his soul and mind).

2. They swerve from the sight of the visibles as unworthy of their notice, and seek after the knowledge of their chief good; they behold the all-seeing God in their mental and external sights, and have no perception of the unintelligent perceptibles. (*I.e.* they perceive the noumenon only in the phenomenon).

3. They are dormant amidst the thick gloom of error, overspreading the mazy paths of life, and are awake under the transcendent light (of divine knowledge), requiring the vigilance of the living.

4. They are utterly indifferent to the sweet pleasures of this life, as also to the cheerless prospects of future enjoyments (in the next world). (The Yogi is equally averse to the present and prospective pleasures of both worlds).

5. They are mixed (like salt) with the water of spiritual (divine) unity, and in the boundless ocean of omnipresence; and they melt away as the ice in a river, by their rigorous austerities, resembling the vigorous heat of the sun.

6. All their restless desires and passions are set to rest, at the disappearance of their ignorance; as the turbulent waves of rivers subside of themselves, in the absence of stormy clouds.

7. The net of desires, which ensnares men as birds in their traps, is cut asunder by a spirit of dispassionateness; as the meshes of a net, are torn into twain, by the teeth of a mouse.

8. As the seeds of *kata* fruits, serve to purify the foul water; so doth philosophy tend to expurgate human nature, from all its errors.

9. The mind that is freed from passions, from worldly connections and contentions, and from dependance on any one (person or thing); is liberated also from the bonds of ignorance and error, as a bird is set free from its imprisoning cage. (True freedom is the freedom from all cares, concerns and connections, which are but bondages of the soul).

10. When the disturbances of doubts are settled, and the wandering of

curiosity is over, it is then that the full moon of internal fulness, sheds its lustre over the mind.

11. As the mind has its true magnanimity, after its setting from the height of its dignity and highmindedness, so it begins to have its equanimity in a state, resembling the calmness of the sea after the storm.

12. As long as the shadow of solicitude, hangs over the mind, it is darkened and stupified and broken in the heart, until the sun of inappetency rises to dispel its gloom.

13. It is by the sunshine of the intellect, that the lotus-bed of intelligence, shines in its pure lustre; and unfolds the foliage of its virtues before the dawning light above it.

14. Intelligence is charmer of hearts and delighter of all in the world; it is fostered by the quality of goodness (sattwaguna), as the moon becomes full by her increasing digits.

15. What more shall I say on this subject, than that he who knows the knowable (God), has his mind expanded as the sphere of heaven, which has no beginning nor end.

16. The mind which is enlightened by reasoning, is as exalted in its nature, as to take pity even on the great gods Hari, Hara, Brahmā, and Indra (on account of their incessant avocations in the management of the world).

17. They are far from tasting the happiness of the egoistic yogis, who are continually seeking to quench their thirst (after pleasure), from the waters appearing in the mirage, as the parching deer (running to them by mistake).

18. It is the heart's desire of all beings, that subjects them to repeated births and deaths, which cause the ignorant only and not the wise, to appear and disappear like waves of the sea.

19. The world presents no other show in its course, except that of the appearance and disappearance of bodies, which are now seen to move about at the sport of time, and now fall as a prey to it for ever.



20. But the spiritual body (the spirit or one knowing the spirit), is neither born nor dies in this world; nor is it affected by the decoration or perdition of the material body; but remains unchanged as the vacuity of a pot, both when it is in existence or broken to pieces. (The vacuous soul is aloof from the body).

21. As the understanding rises with its cooling moon-beams within us, it dispels the mist of erroneous desires rising before us like the mirage of the dreary desert.

22. So long does the pageant of the world, present its dusky appearance to our view, as we do not deign to consider the questions "what am I, and what are all these about me". (That is: "whether I or these or all other things are true or false?")

23. He sees rightly, who sees his body as an apparition of his error, and the abode of all evils; and that it does not serve for the spiritual meditation of his soul and his maker.

24. He sees rightly, who sees that his body is the source of all the pain and pleasure, which betides one at different times and places, and that it does not answer his purpose of spiritual edification.

25. He sees rightly, who sees the Ego to pervade the infinite space and time, and as the source of all accidents and events, which incessantly take place in them. (The Ego is ubiquitous).

26. He knows rightly, who knows the Ego to be as minute as a millionth or billionth part of the point of a hair, and pervading all over the infinity of space and eternity of time.

27. He perceives rightly, who perceives the universal soul to be permeated in all the various objects of his sight; and knows them as sparks of the Intellectual Light.

28. He perceives rightly, who perceives within himself the omnipotence of the infinite Spirit, to be present in all the states and conditions of beings, and the self-same Intellect to abide in and preside over all.

29. He understands rightly, who understands by his wisdom, that he is

not his body, which is subject to diseases and dangers, to fears and anxieties, and to the pain and pangs of old age and death.

30. He understands rightly, who understands his soul to stretch above and below and all about him; whose magnitude has no bounds nor an equal to it.

31. He knows, full well who kens his soul as a string (Sūtrātmā), to which all things are strung as gems in a jewel; and that it is not the mind or heart, which is seated in the brain or bosom.

32. He kens rightly, who weens neither himself nor any thing else as existent, except the imperishable Brahma; and who knows himself as living between the reality and unreality (*i.e.* betwixt the present and absent, and between the visible and invisible. Gloss).

33. He is right, who beholds what they call the three worlds, to be but parts of his self, and have been rolling about him as the waves of the sea.

34. He is wise, who looks with pity upon the frail world, and compassionates the earth as his younger sister.

35. That great soul looks brightly upon the earth, who has withdrawn his mind from it, by retrenching his reliance on his egoism or tuism (*i.e.* both on his subjectivity and objectivity).

36. He sees the truth, who finds his body and the whole world, filled by the colossus figure of the Intellect, without the opposition of any sensible object.

37. He that looks on the states of misery and happiness, which attend on worldly life, to be but the fluctuating conditions of the ego, has no cause to repine or rejoice at them.

38. He is the right-sighted man, who sees himself situated amidst the world, which is filled with the divine spirit (and the endless joy emanating from it); he has nothing to desire or dislike in this (or in his future) state of existence.

39. He is the right (discerning) man, who has weakened his estimation

and dislike of what is desirable and disgusting to him in the world, which is full of the essence of that being, whose nature is beyond comprehension and conception. (The world being full with the presence of God, we have nothing to like or dislike, or to take or shun in it).

40. That great-souled man is a great god, whose soul like the all-pervading sky extends over all, and penetrates through every state of existence, without receiving the tincture of any. (Who is informed with all and untinged by any).

41. I bow down to that great soul, which has passed beyond the states of light, darkness and fancy (*i.e.* the state of waking or life, sleep or death, and dreaming or transmigration, and which is situated in a state of brightness and tranquillity in supreme felicity or heavenly bliss).

42. I bow down to that Siva, of transcendental understanding; whose faculties are wholly engrossed in the meditation of that eternal Being, who presides over the creation, destruction and preservation of the universe, and who is manifest in all the various wondrous and beauteous grandeurs of nature.

#### CHAPTER XXIII.—*Meditation of the wonders in the realm of the Body.*

Argument. The dominion of the enlightened man over the realm of his Body, and the pleasure of the government of the mind.

Vasishtha continued:—The man that is liberated in this life, and is settled in the Supreme state of felicity, is not tarnished by his reigning over the realm of his body, and turning about like a wheel.

2. The body of the wise man is as a principedom to him, and calculated for his benefit and no disadvantage. It is comparable with the bower of a holy hermit, for the consummation of his fruition and liberation.

3. Rāma said:—How do you call, O great sage! the body to be the dominion of a man, and how the Yogi can enjoy his princely felicity in it?

4. Vasishtha replied:—Beautiful is this city of the body, and fraught with every good to mankind, and being enlightened by the light of the mind, it is productive of endless blessings in both worlds.

5. The eyes are the windows of this city, letting out the light for the sight of distant worlds, the two arms are as the two valves of this city-gate, with the hands like latches reaching to the knees.

6. The hairs on the body are as the moss and grass on the walls, and the porous skin resembles the netted covering of the palace; the thighs and legs are as the columns of the edifice, and the feet with the ancles and toes, are as pedestals of the pillars.

7. The lines marked under the soles of the feet, are as inscriptions marked on the foundation stone, and upon those at the base of the pedestals of the pillars; and the outer skin which covers the flesh, marrow, veins and arteries, and the joints of the body, is as the beautiful plaster of the building, hiding the mortar and bricks inside.

8. The middle part of the body above the two thick thighs, contains the aqueducts, beset by the hairy bushes about them, and likening to rivers running amidst a city, between rows of trees on both sides of the banks.

9. The face is as the royal garden beautified by the eye-brows, forehead and the lips; the glancing of the eyes, are as the blooming lotuses; and the cheeks are as flat planes in it.

10. The broad bosom is as a lake with the nipples like buds of lotuses; the streaks of hairs on the breast, are as its herbage, and the shoulders are as the projecting rocks (ghats) upon it.

11. The belly is the storehouse, which is eager to receive the delicious articles of food; and the long lungs of the throat, are blown loudly by the internal winds.

12. The bosom is considered as the depository of jewels (from their being worn upon it); and the nine orifices of the body, serve as so many windows for the breathing of the citizens.

13. There is the open mouth like the open doorway, with its tooth-bones

slightly seen as its gratings; and the tongue moving in the door way like a naked sword, is as the projecting tongue of the goddess Kālī, when she devours her food. (The voracity of the goddess is well known whence she is called Kālī, the consort of the all devouring Kāla—death).

14. The ear-holes are covered by hairs like long grass, and the broad back resembles a large plain, beset by rows of trees on its borders.

15. The two private passages serve as sewers and drains of the city, to let out its dirt, and the heart is the garden-ground, where the passions parade about as ladies. (Or, the region of the mind is the garden-ground for the rambling thoughts as ladies).

16. Here the understanding is fast bound in chains as a prisoner, and the organs of sense are let loose as monkeys to play about. The face is as a flower garden, the smiles whereof are its blooming blossoms.

17. The life of the man, knowing the proper use of his body and mind, is prosperous in everything; it is attended by happiness and advantages, and no disadvantage whatever.

18. This body is also the source of infinite troubles to the ignorant; but it is the fountain of infinite happiness to the wise man.

19. Its loss is no loss to the wise; but its continuance is the cause of continued happiness to the wise man.

20. The body serves as a chariot to the wise, who can traverse everywhere by riding in it; and can produce and procure everything conducive to his welfare and liberation.

21. The possession of the body, is of no disadvantage to the wise man; who can obtain by it, all the objects of his hearing and seeing, of his touch and smelling, and his friends and prosperity.

22. It is true that the body is subject to a great amount of pain and pleasure; but the wise man can well bear with them, (knowing them to be concomitant to human life).

23. Hence the wise man reigns over the dominion of his body, without any

pain or trouble, in the same manner as one remains the lord of his house, without any anxiety or disturbance.

24. He is not addicted to licentiousness like a high mettled steed; nor parts with the auspicious daughter of his prudence, from his avarice after some poisonous plant.

25. The ignorant can see the cities of others, but not observe the gaps and breaks of their own. It is better to root out the fears of our worldly enemies (passions) from the heart, than live under their subjection.

26. Beware of diving in the perilous river, which flows fast by the dreary forest of this world, with the current of desire, whirl-pools of avarice, and the sharks of temporal enjoyment.

27. Men often bathe their outer bodies in holy streams, without looking to the purification of their inward souls; and they shave their persons at the confluence of rivers with the sea, in hopes of obtaining their object. ((Bathing in the sauger) (Sagora sangama stāna), is said to confer every object of desire).

28. All sensual people are averse to the unseen happiness of the next world; and dwell on the pleasure of their own imagination in the inward recesses of their minds.

29. This city of the body is pleasant to one, acquainted with his spiritual nature; because he deems it as the paradise of Indra, which is filled with pleasurable fruits, as well as of those of immortality (or future life and bliss).

30. All things depend on the existence of the city of the body, yet nothing is lost by its loss since the mind is the seat of everything. These bodily cities which fill the earth, cannot be unpleasant to any body.

31. The wise man loses nothing by loss of the citadel of his body; as the vacuity in a vessel is never lost, by the breaking of the vessel. (So the death of the body, does not destroy the vacuous soul).

32. As the air contained in a pot, is not felt by the touch like the pot

itself, so is the living soul, which resides in the city of the body.

33. The ubiquitous soul being situated in this body, enjoys all worldly enjoyments, until at last it comes to partake of the felicity of liberation, which is the main object it has in view.

34. The soul doing all actions, is yet no doer of them; but remains as witness of whatever is done by the body; and sometimes presides over the actions actually done by it.

35. The sportive mind rides on the swift car of the body, as one mounts on a locomotive carriage for the place of its destination, and passes in its unimpeded course to distant journeys. (So the body leads one to his journey from this world to the next).

36. Seated there, it sports with its favourite and lovely objects of desire, which are seated in the heart as its mistresses. (The embodied mind enjoys the pleasurable desires, rising before it from the recess of the heart).

37. These two lovers reside side by side in the same body, as the moon and the star visākhā, remain gladly in the same lunar mansion.

38. The sage, like the sun, looks down from above the atmosphere of the earth, on the hosts of mortals that have been hewn down by misery, like heaps of brambles and branches scattered in the woods.

39. The sage has the full satisfaction of his desires, and full possession of his best riches, and shines as the full-moon without the fear of waning.

40. The worldly enjoyments of the wise, do not tend to vitiate their nature; as the poisonous draught of Siva, was not capable of doing him any injury. (The baneful effects of worldliness, do not affect the wise).

41. The food which is habitual to one (as the poison of Siva) is as gratifying to him; as a thief by long acquaintance forgets his thievishness, and becomes friendly to his neighbours.

42. The wise man looks upon the separation of his friends and

possessions, in the light of the departures (exits), of the visitant men and women and actors and actresses, at the end of a play from the theatre.

43. As passengers chance to meet unexpectedly, at the exhibition of a play on their way; so the wise people look unconcernedly, at their meeting with and separation from the occurrences of life.

44. As our eye-sight falls indifferently on all objects about us, so doth the wise man look unconcernedly upon all things and transactions of life.

45. The wise man is selfsufficient in all conditions of life; he neither rejects the earthly blessings that are presented to him; nor longs or strives hard for what is denied to him.

46. The regret of longing after what one does not possess, as also the fear of losing what he is in possession of, does not vacillate the mind of the wise; as the plumes of the dancing peacock, do not oscillate the unshaken mountain.

47. The wise man reigns as a monarch, free from all fears and doubts, and devoid of all cares and curiosity; and with a mind freed from false fancies (of subtile and gross bodies).

48. The soul which is immeasurable in itself, is situated in the Supreme Soul; as the boundless Milky ocean, is contained in the body of the one universal ocean.

49. Those that are sober in their minds, and tranquil in their spirits, laugh to scorn the vile beasts of sensuality as madmen; as also those that have been bemeaned by the meanness of their sensual appetites to the state of mean reptiles.

50. The sensualist eager for the gratification of his senses, are as much ridiculed by the wise; as a man who takes to him a woman deserted by another, is derided by his tribe.

51. The unwise man becomes wise by relinquishing all the pleasures of his body, and subduing the emotions of his mind by his reason; as the rider subdues the ungovernable elephant by the goad (ankusa) in his



hand.

52. He whose mind is bent to the enjoyment of carnal pleasures, should first of all check the inclination, as they draw out the poisonous plants from the ground.

53. The well governed mind, being once let loose, recurs like a spoiled boy to its former habits; as the tree withered in summer heat, grows luxuriant at a slight rain-fall.

54. That which is full out of its time, does not become fuller in its season; as the river which is ever full, receives no addition in the rains over its fulness. (The full never becomes fuller).

55. The mind that is naturally greedy, wishes for more with all its fulness; as the sea with the sufficiency of its water to overflow the earth, receives the rain waters and the outpourings of innumerable rivers in its insatiate womb. (The greedy mind like the insatiate sea, is never full).

56. The mind that is restrained in its desires, is gladdened at its little gains; and these being increased are reckoned as blessings by the stinted mind.

57. A captive prince when enfranchised, is content with his morsel of bread, who ere before had been discontented with a realm in his free and uncaptured state.

58. With the writhing of your hands and gnashing of your teeth, and twisting of your limbs and body, you must chastise your reprobate members and mind. (So is Plato said to have chastised his angry self).

59. The brave and wise man, who intends to overcome his enemies; must first of all strive to subdue the internal enemies of his own heart and mind, and the members of his body. (Subdue yourself, ere you subdue others).

60. Those men are reckoned the most prosperous, and best disposed in their minds in this earth; who have the manliness to govern their minds, instead of being governed by them.

61. I revere those pure and holy men, who have quelled the huge and crooked serpent of their minds, lying coiling in the cave of their hearts; and who rest in the inward tranquillity and serenity of their souls.

#### CHAPTER XXIV.—*The Non-entity of the Mind.*

Argument. The means of repressing the force of the senses, and of curbing the sensual desires of men.

Vasishtha continued:—The vast domain of death, in the region of hell, is full of the furious elephants of our sins; and the ungovernable enemies of the senses with the arrows of desires. (*I.e.* hell is the abode of sinners, sensualists and the greedy).

2. Our senses are our invincible enemies, being the sources of all misdeeds and wicked actions. They are the ungrateful miscreants against the body, in which they have found their refuge.

3. The roving senses like flying birds, have found their nest in the body; whence with their outstretched wings of right and wrong, they pounce on their prey like vultures.

4. He who can entrap these greedy birds of the senses, under the snare of his right reason, is never ensnared in his person in the trap of sin, but breaks its bonds as the elephant does his fetters.

5. He who indulges himself in sensual pleasures which are pleasant at first, will have to be cloyed in them in process of time. (Pleasure is followed by pain. Or: Rills of pleasure not sincere.)

6. He who is fraught with the treasure of knowledge in his frail body, is not to be overcome by his inward enemies of sensual appetites.

7. The kings of earth are not so happy in their earthly citadels, as the lords of the cities of the own bodies, and the masters of their own minds. (Mastery over one's self, is better than over a realm).

8. He who has brought the senses under his slavery, and reduced the enemy of his mind to subjection; has the blossoms of his understanding ever blooming within him as in the vernal meadow.

9. He who has weakened the pride of his mind, and subdued the enemies of his senses; has his desires all shrunk as the lotuses in the cold weather.

10. So long do the demons of our desires, infest the region of our hearts, as we are unable to bring the mind under the subjection of our knowledge of the True one.

11. He is the faithful servant, who acts according to the will of his master, and he is the true minister who does good services to his prince. He is the best general who has command over the force of his own body, and that is the best understanding which is guided by reason.

12. The wife is loved for her endearments, and the father is revered for his protection of the child. A friend is valued by his confidence, and the mind for its wisdom.

13. The mind is called our father, for its enlightening our understanding with the light of the s̥āstras derived by itself, and for its leading us to perfection by losing itself in the Supreme spirit. (The mind like the father, is the instructor and bequeather of its all to man, ere it is extinct in the universal soul).

14. The mind that has well observed and considered all things, that is enlightened and firm in its belief, and is employed in laudable pursuits, is verily a valuable gem within the body.

15. The mind as a counsellor of our good, teaches us how to fell down the tree of our transmigration, and produce the arbour of our future bliss.

16. Such is the gem of the mind, O Rāma! unless it is soiled by the dirt and filth of sin and vice; when it requires to be washed and cleansed with the water of reason, in order to throw its light on thee.

17. Be not dormant to cultivate reason as long as you abide in the

darksome abode of this world; nor thrust yourself to every accident, which awaits upon the ignorant and unreasonable men.

18. Do not overlook the mist of error which overspreads this world of illusion, abounding with multitudes of mishaps and mischiefs. (Harm watch, harm catch. Hold arms, against harms).

19. Try to cross over the wide ocean of the world, by riding on the strong barque of your reason, espying the right course by your discretion, against the currents of your sensual desires.

20. Know your body to be a frail flower, and all its pleasure and pain to be unreal; so never take them for realities, as in the instance of the snare, snake and the matting; but remain above sorrowing for any thing as in the instance of Bhīma and Bhāsa (which will be shortly related to you).

21. Give up, O high minded Rāma! your misjudgments of the reality of yourself, and of this and that thing; but direct your understanding to the knowledge of the Reality which is beyond all these; and by forsaking your belief and reliance in the mind, continue in your course of eating and drinking as before.

#### CHAPTER XXV.—*Narrative of Dāma, Vyāla and Kata.*

Argument. The demon Sambara defeated by the deities, and his production of other demons by magic and sorcery.

Vasishtha said:—O intelligent Rāma! that dost shine as the delight of mankind in this world, and endeavourest after the attainment of thy chief good, by the accomplishment of thy best objects.

2. Do not let the instance of the demons Dāma and Vyāla or the snare and snake, apply to thy case; but try to extricate thyself from vain sorrowing (at the miseries of the world), by the lesson of fortitude as given in the story of Bhīma and Bhāsa.

3. Rāma asked:—What is that parable of the snare and snake, which thou sayest must not apply to my case? Please relate it in full, to remove the sorrows of my mind and of all mankind.

4. And how is that fortitude which thou pointest out for my imitation, from the instance of Bhīma and Bhāsa, in order to get rid from all earthly sorrow?

5. Kindly relate the whole, and enlighten me with thy purifying words, as the roaring of the rainy clouds, serves to alleviate the summer heat of peacocks.

6. Vasishtha replied:—Hear me Rāma! relate to you both these anecdotes, that you may derive the benefit of aping according the same.

7. There lived one Sambara—the chief of demons, and a profound sorcerer in a subterraneous cell, filled with enchanting wonders like a sea of gems.

8. He constructed a magic city in the sky, with gardens and temples of gods in it; and artificial suns and moons emblazoning its vault.

9. It was beset with rich stones, resembling the gems of the Sumeru mountain; and the palace of the demon was full with opulence and treasures of every kind.

10. The beauties in his seraglio, vied with the celestial dames in their charming strains; and the arbours of his pleasure garden, were shaded by an awning of bright moon-beams on high.

11. The blue lotuses blooming in his bed room, put to blush the blue eyed maids of his court; and the gemming swans in the lakes, cackled about the beds of golden lotuses in them.

12. The high branches of aureate plants, bore the blossoms of artificial lotuses on them; and the rows of *Karanga* arbours dropped down showers of *mandāra* flowers on the ground.

13. His garden-house consisted both of cold and hot baths, and refrigeratories and fire-places for the hot and cold seasons; and the *tarku* (?) weapons of the demons, had baffled the arms of Indra

himself.

14. The flower-gardens on all sides, had surpassed the *mandara* groves of paradise; and the magical skill of the demon, had set rows of sandal trees, with their encircling snakes all around.

15. The inner compound which was strewn over with gold dust, vanquished the glory of heaven; and the court-yard of the palace, was filled with heaps of flowers up to the knee.

16. The earthen figure of Siva which was exposed for show, had surpassed the image of Hari holding his discus and the mace; and the gems sparkling as fire-flies in the inside apartment, resembled the twinkling stars in the arena of heaven.

17. The dark night of the subterrene dwelling, was lightened by a hundred moon-lights like the starry heaven, and he chaunted his martial songs before his idol deity.

18. His magical elephant, drove away the Airāvata of Indra; and his inward apartment was hoarded with the precious treasures of the three worlds.

19. All wealth and prosperity and grandeur and dignity, paid their homage to him; and the whole host of demons, honoured him as their commander.

20. The umbrage of his arms, gave shelter to the whole body of demons; and he was the receptacle of all sagacity, and reservoir of every kind of treasure.

21. This destroyer of the *devas* (gods), had a gigantic and terrific appearance; and commanded a large army of Asura—demons to defeat the Sura—deities.

22. The gods also sought every opportunity of harassing the demoniac force, whenever this exorcist demigod, went to sleep or somewhere out of his city.

23. This enraged Sambara to a degree, that he broke the trees in his rage, and employed his generals for protection of his legions.

24. The devas finding their fit opportunities, killed the demons one by one; as the aerial hawks pounce upon and kill the feeble and timid sparrows.

25. The king of the demons then appointed other generals over his army, and they were as swift-footed and hoarse sounding as the waves of the sea.

26. The Devas destroyed these also in a short time; when the leader of the demon band pursued his enemies to their station above the heavens.

27. The gods fled from their heavenly abode for fear of them, as the timorous deer fly from before the sight of Siva's and Gaurī's bull into the thick thickets.

28. The gods were weakened with weeping, and the faces of Apsaras were suffused in tears. The demon saw the heavenly abode abandoned by the celestials, as it was the desolation of the world.

29. He wandered about in his rage, and plundered and took away all the valuables of the place. He burnt down the cities of the regents of heaven, and then returned to his own abode.

30. The enmity between the deities and demons, was so inveterate on both sides, that it forced the Devas to quit their heavenly abodes, and hide themselves in distant parts of the world.

31. But the enraged gods, succeeded at last by their perseverance, to defeat and slay all the generals and combatants, that were set against them by Sambara.

32. The discomfited demon, then gave vent to his fury, and began to breathe out living fire from his nostrils like a burning mountain.

33. He after much search in the three worlds, found out the hiding place of the gods, as a wicked man succeeds in his purpose by his best endeavours.

34. Then he produced by his sorcery three very strong and fearful Asuras for the protection of his army, with their hideous appearances as that

of death.

35. These horrible leaders of his army, being produced in his magic, flew upward with their enormous bodies, resembling the flying mountains of old.

36. They had the names of Dāma—the snare, Vyāla—the snake, and Kata—the mat given them for their entrapping, enfolding and enwrapping the enemy, according to the demon's wish.

37. They were preadamite beings and devoid of changing desires; and the want of their prior acts (like those of the human kind), made them move about as free as spiritual beings in one uniform tenor of their course.

38. These were not born as men from the seeds of their previous acts, with solid and substantial bodies; but mere artificial forces and airy forms, as facsimiles of the images in the demon's mind.

## CHAPTER XXVI.—*Battle of the Deities and Demons.*

Argument. The war of the gods with the Demons, rising from the Rasātala or Infernal regions.

Vasishtha continued:—So saying, the chief of the demons despatched his generals Dāma, Vyāla and Kata, to lead his armies for the destruction of the Deities upon earth.

2. The demoniac army rose out of the foaming sea and infernal caverns, in full armour and begirt with fiendish arms; and then bursting forth with hideous noise, soared aloft with their huge bodies, like mountains flying on high.

3. Their monstrous and mountainous bodies, hid the disk of the sun in the sky; and their stretching arms smote him of his rays. They increased also in their number and size under the leadership of Dāma, Vyāla and Kata.



(This is the war of the Gods and Titans, wherein Sambara is the Satan, and his generals are the devils, Damon, Baal or Bel etc.?)

4. Then the dreadful hosts of the celestials also, issued out from the forests and caverns of the heavenly mountain—Meru, like torrents of the great deluge.

5. The forces under the flags of the deities and demons, fought together with such obstinacy, that it seemed to be an untimely and deadly struggle between the gods and Titans as of the prior world.

6. The heads of the decapitated warriors, decorated with shining earrings, fell down on the ground like the orbs of the sun and moon; which being shorn of their beams as at the end of the world, were rolling in the great abyss of chaos.

7. Huge hills were hurled by the heroes, with the hoarse noise of roaring lions; and were blown up and down, by the blast of an all destroying tornado.

8. The broken weapons of the warriors, fell on mountain tops, and ground them to granules; that fell down as hailstones upon the lions, that had been resting by their sides below.

9. The sparks of fire that flew about by the commingled clashing of the weapons, were as the scattered stars of the sky, flying at random on the last day of dissolution.

10. The ghosts of Vetālas as big as the *tālas* or palmtrees, were beating the *tāla* or time of their giddy dance, with the *tāli* or clapping of their palms, over the heaps of carnage, floating on floods of blood flowing as a sanguinary sea, on the surface of earth.

11. Showers of shedding blood, had put down the flying dust of the battlefield; and numbers of the crowned heads separated from their bodies, glistened amidst the clouds, like so many stars sparkling in the sky.

12. All sides were filled by the demons, who blazed like burning suns with their luminous bodies, and held the tall *kalpa* branches in their hands for striking the enemy therewith, and with which they broke down

the tops and peaks of mountains.

13. They ran about with their brandished swords in hand, and broke down the buildings by the rapidity of their motion, like the blast of a gale; and the rocks which they hurled at the foe, were reduced to dust, like the ashes of a burning mountain.

14. The gods also pursued them as sacrificial horses, and drove the weaponless Asuras, like clouds before the storm.

15. They fell upon and laid hold of them like cats pouncing upon rats, and seizing them for their prey; while the Asuras also were seizing the *devas* as bears lay hold on men, mounting on high trees for fear of them.

16. Thus the gods and demigods dashed over one another, as the forest trees in a storm, striking each other with their branching arms, and strewing the flowers of mutual bloodshed.

17. Their broken weapons lay scattered on all sides, like heaps of flowers lying on the sides of a hill after a strong gale is over.

18. There was a close fight of both armies, with a confused noise filling the vault of the sky; which like the hollow of the Udumbara tree, resounded to the commingled hum of the gnats rumbling within it.

19. The elephants that were the regents of the different quarters of the skies, sent their loud roars, answering the tremendous peal of the world-destroying cloud.

20. The thickened air grew as hard as the solid earth with the gathering clouds, and the thickened clouds that became as dense as to be grasped in the fist, were heavy and slow in their motion.

21. The broken weapons which were repelled by the war-chariots and hit against the hills, emitted a rattling noise from their inward hollowness, like the cacophony of a chorus.

22. The mountain forests were set on fire by the fiery weapons, and the burning rocks melted down their lava with as dreadful a noise, as that of the volcanic mount of Meru with its melting gold, and blazing with

the effulgence of the twelve suns of the zodiac.

23. The clamour of the battle, was as that of the beating waves of the boisterous ocean, filling the vast deep of the earth, and resounding hoarsely by their concussion.

24. The huge rocks which were hurled by the demons, flew as birds in the air with their flapping wings sounding as thunder claps; while the hoarse noise of the rocky caverns, sounded as the deep sounding main.

25. The clamour of the warfare resembled the rumbling of the ocean, at its churning by the Mandara mountain, and the clashing arms sounded as the clappings of the hands of the gods, in their revelry at the ambrosial draughts.

26. In this warfare of the two armies, the haughty demons gained the day; and laid waste the cities and villages of the gods, together with whole tract of their hills and forests.

27. The mountainous bodies of the demons also, were pierced by the great weapons of the gods; and the vault of heaven was filled with the flying weapons, flung by the hands of both parties.

28. The bursting rockets broke the peaks and pinnacles of the rocks by hundreds; and the flying arrows pierced the faces of both parties of the gods and demigods.

29. The whirling disks lopped off the heads of the warriors like blades of grass, and the clamour of the armies rolled with an uproar in the midway sky.

30. Struck by the flying weapons, the heavenly charioteers fell upon the ground; and their celestial cities were deluged by the hydraulic engines of the demons.

31. Flights of swords, spears and lances were flying in the air, like rivers running down the sides of mountains; and the vault of heaven was filled by war-whoops and shouts of the combatants.

32. The habitation of the regnant divinities, were falling under the blows of demons from behind; and their female apartments re-echoed to

the lamentations and jingling trinkets of the goddesses.

33. The stream of the flying weapons of the demons, washed the bodies of fighting men with blood, and made them fly off from the battle-field with hideous cries.

34. Death was now lurking behind, and now hovering over the heads of the gods and leaders of armies; like a black-bee now skulking in, and then flitting over the lotuses; while the armies on both sides, were discomfited by the blows of the gods and demigods on the battle-field.

35. The demons flew in the air like winged mountains, moving around the sky; and making a whizzing rustle that was dreadful to hear.

36. The mountainous bodies of the demons, being pierced by the weapons of the gods, were gushing out with streams of blood; which converted the earth below to a crimson sea, and tinged the air with purple clouds over the mountain heights.

37. Many countries and cities, villages and forests, vales and dales were laid waste; and innumerable demons and elephants, horses and human being were put to death.

38. Also numbers of elephants were pierced, with long and pointed shafts of steel and iron; and huge Airāvatas were bruised in their bodies, by the blows of steeled fists.

39. Flights of arrows falling in showers like the diluvian rains, crushed the tops of mountains; and the friction of thunderbolts, broke down the bodies of the mountainous giants.

40. The furious flames of heavenly fire, burned the bodies of the infernal hosts; who in their turn, quenched the flame with water-spouts drawn out of the subterranean deep.

41. The enraged demons flung up and hurled, the huge hills to oppose the falling fires of the gods; which like a wild conflagration, melted down the hard stones to liquid water.

42. The demons spread a dark night in the sky, by the shadow of their arms; which the gods destroyed by the artificial flame of lightnings,

blazing as so many suns in heaven.

43. The fire of the lightnings, dried up the waters of the raining clouds; and the clashing of arms, emitted a shower of fire on all sides.

44. The shower of thunder-arms, broke down the battery of mountain ramparts; and the Morphean weapon of slumber dispelled by that of its counteraction.

45. Some bore the sawing weapon, while others held the Brahmāstra—the invincible weapon of warfare, that dispelled the darkness of the field by its flashing.

46. The air was filled with shells and shots, emitted by the fire-arms; and the machine of hurling stones, crushed the missile weapons of fire (agneyastra).

47. The war chariots with their up-lifted flags and moon-like disks, moved as clouds about the horizon, while their wheel rolled with loud roaring under the vault of heaven.

48. The incessant thunders of heaven were killing the demons in numbers, who were again restored to life by the great art of Sukra, that gave immortality to demoniac spirits.

49. The gods that were now victorious and now flying away with loss, were now looking to their good stars, and now to the inauspicious ones in vain.

50. They looked upon heaven for signs of good and evil with their uplifted heads and eyes, but the world appeared to them as a sea of blood from the heaven above to the earth below.

51. The world seemed to them as a forest of full blown rubicund (Kinsuka) flowers, by the rage of their obstinate enmity, and appeared as a sea of blood filled with mountains of dead bodies in it.

52. The dead bodies hanging pendant on the branches of trees, appeared as their fruits moving to and fro by the breath of winds.

53. The vault of the sky was filled with forests of long and large

arrows, and with mountains of headless trunks with their hundred arms (as those of Briareus).

54. These as they leaped and jumped in the air, plucked the clouds and stars and the heavenly cars of the celestials with their numerous arms; and hurled their mountain like missile arms and clubs and arrows to the heavens.

55. The sky was filled with the broken fragments of the edifices, falling from the seven spheres of heaven, and their incessant fall raised a noise like the roaring of the diluvian clouds.

56. These sounds were resounded by the elephants of the deep (pātāla); while the bird of heaven—*Garuda*, was snatching the gigantic demons as his prey.

57. The dread of the demons drove the celestial deities, the Siddhas and Sāddays and the gods of the winds, together with the Kinnaras, Gandharvas and Chāranas, from all their different quarters to one indistinct side. (There was no distinction of the sides in the chaotic state).

58. Then there blew a tremendous tornado like the all-destroying Boreas of universal desolation; laying waste the trees of the garden of paradise, and threatening to destroy the gods; while the thunders of heaven were splitting and breaking down the mountains flung to the face of the sky.

## CHAPTER XXVII—*Admonition of Brahmā.*

Argument. The defeated Devas have recourse to Brahmā in their danger, who tells them the way of their averting it.

Vasishta related:—As the war of the gods and Titans, was raging violently on both sides, and their bodies were pierced by the weapons of one another:—

2. Streams of blood, gushed out of their wounds like water-falls in the basin of Ganges; and the gods caught into the snares of the demigods, groaned and roared aloud like lions.
3. Vyāla (Baal) with his stretching arms, was crushing the bodies of the gods; and Kata was harassing them in their unequal challenge with them.
4. The Daityas waged their battle with the rage of the midday sun, and put to flight the Airāvata elephant of Indra—the leader of the gods.
5. The Devas dropped down with their bodies gored with wounds, and spouting with blood; and their armies fled on all sides, like the currents of a river overflowing and breaking down its bank.
6. Dāma, Vyāla and Kata pursued the flying and run away gods, in the same manner as a raging fire runs after the wood for its fuel.
7. The Asuras sought and searched long after the gods in vain, for they had disappeared like the deer and lions, among the thickets after breaking loose of their snares.
8. Failing to find out the gods, the generals Dāma, Vyāla and Kata, repaired with cheerful hearts to their chief in his abode in the infernal region.
9. The defeated gods after halting awhile, had then their recourse to the almighty Brahmā, in order to consult him on the means of gaining their victory over the demons.
10. Brahmā then appeared to the blood besmeared Devas with his purple countenance, as the bright and cooling moonbeams appear in the evening on the surface of the sea, tinged with the crimson hues of the setting sun.
11. They bowed down before him, and complained of the danger that was brought upon them by Sambara, through his generals Dāma, Vyāla and Kata, whose doings they fully related to him.
12. The judging Brahmā having heard and considered all this, delivered the following encouraging words to the host of gods before him.

13. Brahmā said:—"You shall have to wait a hundred thousand years more, for the destruction of Sambara under the arms of Hari in an open engagement.[4]

[4] Hari in the form of *Kṛiṣṇa*, destroyed the demons chief Sambara or Kāliya under his feet; as the son of God in the form of Christ, defeated Satan and bruised his head under his feet.

14. You have been put to flight to-day by the demoniac Dāma, Vyāla and Kata, who have been fighting with their magical art (and deceitful weapons).

15. They are elated with pride at their great skill in warfare, but it will soon vanish like the shadow of a man in a mirror.

16. These demons who are led by their ambition to annoy you, will soon be reduced under your might, like birds caught in a snare.

17. The gods being devoid of ambition, are freed from the vicissitudes of pain and pleasure; and have become invincible by destroying the enemy by their patience.

18. Those that are caught and bound fast in the net of their ambition, and led away by the thread of their expectation, are surely defeated in their aims, and are caught as birds by a string.

19. The learned that are devoid of desire, and are unattached to anything in their minds, are truly great and invincible, as nothing can elate or depress them at any time.

20. A man however great and experienced he may be, is easily overcome by a boy, when he is enticed to pursue after every thing by his avarice.

21. The knowledge that, this is I and these are mine (and apart from all others), is the bane of human life; and one with such knowledge of his self and egoism, becomes the receptacle of evils like the sea of briny waters.

22. He who confines his mind within a narrow limit, for want of his great and extended views, is called dastardly and narrow-minded man notwithstanding with all his learning and wisdom. (Why then do you



compress the unlimited soul, within the limited nut-shell of your body?).

23. He that puts a limit to his soul or *ātmā*, which is unbounded and infinite, both surely reduce his magnanimity or *garimā* to the minuteness or anima by his own making.

24. If there be anything in the world beside the oneself, that may be thine or worth thy desiring, thou mayst long to have it; but all things being but parts of the universe, there is nothing particular for any one to have or seek.

25. Reliance on earthly things is the source of unhappiness, while our disinterestedness with all things, is the fountain of everlasting felicity.

26. As long as the Asuras are independent of worldly things, they must remain invincible; but being dependent on them, they will perish as a swarm of gnats in the flame of wild fire.

27. It is the inward desire of man that makes him miserable in himself, and became subdued by others; otherwise the worm-like man is as firm as a rock. (Cringing avarice makes one a slave to others, but its want makes a lion of a weak man).

28. Where there is any desire in the heart, it is thickened and hardened in time; as every thing in nature increases in its bulk in time; but not so the things that are not in existence, as the want of desires (*i.e.* All what exists, has its increase likewise, but a nullity can have no increase).

29. Do you, O Indra! try to foster both the egoistic selfishness, as well as the ambition of Dāma and others for their universal dominion, if you want to cause their destruction.

30. Know, it is avarice which is the cause of the poverty, and all dangers to mankind; just as the *Karanja* tree is the source of its bitter and pernicious fruits.

31. All those men who rove about under the bondage of avarice, have bid farewell to their happiness, by subjecting themselves to misery.

32. One may be very learned and well-informed in every thing, he may be a noble and great man also, but he is sure to be tied down by his avarice, as a lion is fettered by his chain.

33. Avarice is known as the snare of the mind, which is situated like a bird in its nest of the heart, as it is within the hollow of the tree of the body.

34. The miserable man becomes an easy prey to the clutches of death by his avarice, as a bird is caught in the birdlime by a boy; and lies panting on the ground owing to its greediness.

35. You gods, need not bear the burden of your weapons any more, nor toil and moil in the field of war any longer; but try your best to inflame the pernicious avarice of your enemies to the utmost.

36. Know, O chief of the gods, that no arm nor weapon, nor any polity or policy, is able to defeat the enemy, until they are defeated of themselves by their want of patience, through excess of their avarice.

37. These Dāma, Vyāla and Kata, that have become elated with their success in warfare, must now cherish their ambition and foster their avarice to their ruin.

38. No sooner these ignorant creatures of Sambara, shall have gained their high desires, than they are sure to be foiled by you in their vain attempts. (The great height must have its fall).

39. Now ye gods! excite your enemies to the war by your policy, of creating in them an ambition and intense desire for conquest, and by this you will gain your object.

40. They being subjected by their desire, will be easily subdued by you; for nobody that is led blindfold by his desires in this world, is ever master of himself.

41. The path of this world, is either even or rugged, according to the good or restless desires of our hearts. The heart is like the sea in its calm after storm, when its waves are still as our subsided desires, or as boisterous as the stormy sea with our increasing rapacity.

## CHAPTER XXVIII—*The Renewed Battle of the Gods and Demons.*

Argument. The rising Desires of the Demons, causing them to resume the Battle.

Vasishtha continued:—Saying so, the god Brahmā vanished from the sight of the gods, as the wave of the sea retires and mixes with its waters, after having dashed and crashed against the shore.

2. The gods, having heard the words of Brahmā, returned to their respective abodes; as the breeze bearing the fragrance of the lotus, wafts it to the forests on all sides.

3. They halted in their delightful houses for some days, as the bees rest themselves in the cells of flowers after their wanderings.

4. Having refreshed and invigorated themselves in the course of time, they gave the alarm of their rising, with the beating of their drums, sounding as the peal of the last day.

5. Immediately the demons rose from the infernal regions, and met the gods in the midway air, and commenced their dreadful onset upon them.

6. Then there was a clashing of the armours, and clattering of swords and arrows, the flashing of lances and spears, and the crackling of mallets and various other weapons, as battle axes and discuses, thunderbolts, and hurling of rockstones and huge trees and the like.

7. There was also many magical instruments, which ran on all sides like the torrents of rivers; while rocks and hills, high mountains and huge trees, were flung and hurled from both sides, filling the earth with confused noise and rumbling.

8. The encampment of the gods, was beset by a magical flood of the demons, resembling the stream of the Ganges; while showers of firearms and missiles of all sorts, were hurled upon their heads from above.

9. Many big bodies of the gods and demons, rose and fought and fell by turns, as the elemental bodies of earth and the other elements, rise to and disappear from view by the act of Māyā or illusion. (The enormous bodies of the warriors, fought with one another in the same manner, as the jarring elements clash against each other).

10. Big bombs broke the heads of mountains, and the earth became a vast sheet of blood like a sanguine sea. The heaps of dead bodies on both sides, rose as forests to the face of heaven.

11. Living lions with iron bodies, and rows of saw-like teeth and nails white as Kāsa flowers, were let loose by the magic art to roam rampant in the airy field; devouring the stones, flung by the gods and demons, and bursting out into shells and shots and many other weapons.

12. The serpentine weapons flew with their mountainous shapes in the ocean of the sky; having their eyes flashing with their venomous heat, and burning with the fire of the twelve suns on the last day of desolation.

13. The hydraulic engine sent forth floods of weapons, whirling as whirlpools, and sounding loud as the rattling thunder; and sweeping the hills and rocks in their current.

14. The stone missiles which were thrown by the Garuda engine, to the aerial battle field of the gods, emitted at intervals water and fire, and sometimes shone as the sun, and at others became altogether dark.

15. The Garuda weapons flew and roared in the sky, and the fire-arms spread a conflict of burning hills above; the burning towers of the gods fell upon the earth and, the world became as unendurable as in its conflagration on the last day.

16. The demons jumped up to the sky from the surface of the earth, as birds fly to heaven from mountain tops. The gods fell violently on the earth, as the fragment of a rock falls precipitately on the ground.

17. The long weapons sticking to the bodies of the deities and demons, were as bushes with their burning pain; thus their big statures appeared as rocks decorated with arbors growing upon them.

18. The gods and demons, roving with their mountainous bodies, all streaming in blood, appeared as the evening clouds of heaven, pouring the purple floods of celestial Gangā (Mandākinī).

19. Showers of weapons were falling as water-falls or showers of rain, and the tide of thunders flowed as fast as the fall of meteoric fire in promiscuous confusion.

20. Those skilled in the arts, were pouring floods of purple fluids, mixed with the red clay of mountains, from the pipes of elephant's trunks; as they sputter the festive water of Phagua, mixed with the red powder (phāga) through the syringe (phichkāri). (The pouring, of holy (hori) water is a sacrament of Krishnites, as well as of Christians; but this baptismal function of Krishna among his comrades, is now become a mockery and foolery even among the coreligionist-vaishnavites. The text expresses it as—*punyavarsana* or purifying sprinkling).

21. The *Devas* and Asuras, though worried by one another, did not yet give up their hope of victory, but hurled the weapons from their hands for mutual annoyance; and riding on the broad backs of big elephants, they wandered in the air, spreading their effulgence all around.

22. They then wandered in the sky like flights of inauspicious locusts, with their bodies pierced in the heads, hands, arms, and breasts, and filled the vault of the world like the flying clouds, obscuring the sun and the sides of heaven, and the surface and heights of the earth.

23. The earth was battered and rent to pieces by the fragments of broken weapons, falling from the waists of the combatants, who assailed one another with their loud shouts.

24. The sky re-echoed to the thunder-claps of the mutual strokes of the weapons, the clattering of the stones and trees, and the blows of the warriors on one another, as it was the bustle of the day of universal destruction.

25. The disordered world seemed to approach its untimely end, by the blowing of the furious winds mixed with fire and water (as in the chaotic state); and the many suns of the deities and demons, shining above and below (as it is predicted of the dreaded last day).

26. All the quarters of heaven, seemed to be crying aloud, with the sounds of the hurling weapons, rolling as mountain peaks, roaring as lions, and borne by the blowing winds on all sides.

27. The sky appeared as an ocean of illusion, burning with the bodies of the warriors like flaming trees, and rolling in surges of the dead bodies of the gods and demons, floating on it like mountains; while the skirts of the earth, seemed as forest, made by the clubs and lances and spears, and many other weapons incessantly falling upon them.

28. The horizon was surrounded by the big and impenetrable line of demoniac bodies, resembling the chain of Sumeru mountains girding the earth; while the earth itself resembled the ocean filled with the mountainous bodies of fallen warriors, and towers of the celestial cities blown down by the winds.

29. The sky was filled with violent sounds, and the earth and its mountains, were washed by torrents of blood; the blood-sucking goblins danced on all sides, and filled the cavity of the world with confusion.

30. The dreadful warfare of the gods and Titans, resembled the tumults which rage through the endless space of the world, and that rise and fall with the vicissitudes of pleasure and pain, which it is incessantly subject to. (*I.e.* the world is a field of continued warfare of good and evil, like the battle-field of the gods and demons).

## CHAPTER XXIX.—*Defeat of the Demons.*

Argument. The Demons elated with the pride of their bodily strength, are at last foiled and put to flight by the gods.

Vasishtha continued:—In this manner, the energetic and murderous Asuras, repeated their attacks and waged many wars with the gods.

2. They carried on their warfare sometimes by fraud and often by their aggressiveness; and frequently after a truce or open war was made with

the gods. They sometimes took themselves to flight, and having recruited their strength, they met again in the open field; and at others they lay in ambush, and concealed themselves in their subterranean caves.

3. Thus they waged their battle for five and thirty years against the celestials, by repeatedly flying and withdrawing themselves from the field, and then reappearing in it with their arms.

4. They fought again for five years, eight months and ten days, darting their fire arms, trees and stones and thunders upon the gods.

5. Being used to warfare for so long a period, they at last grew proud of their superior strength and repeated successes, and entertained the desire of their final victory.

6. Their constant practice in arms made them sure of their success, as the nearness of objects casts their reflection in the mirror. (Constant application makes one hopeful of success).

7. But as distant objects are never reflected in the glass, so the desire for any thing, is never successful without intense application to it.

8. So when the desires of the demons Dāma and others, became identified with their selves, their souls were degraded from their greatness, and confined to the belief of the desired objects.

9. All worldly desires lead to erroneous expectations, and those that are entangled in the snares of their expectations, are thereby reduced to the meanness of their spirits.

10. Falling into the errors of egotism and selfishness, they were led to the blunder of *mei tatem* or thinking these things as mine; just as a man mistakes a rope for a snake.

11. Being reduced to the depravity of selfishness, they began to think their personalities to consist in their bodies, and to reflect how their bodies from the head to foot could be safe and secure from harm.

12. They lost their patience by continually thinking on the stability of their bodies, and their properties and pleasures of life. (*I.e.* the

eager desire of worldly gain and good, grows into impatience at last).

13. Desire of their enjoyments, diminished their strength and valour; and their former acts of gallantry now became a dead letter to them.

14. They thought only how to become lords of the earth, and thus became lazy and enervated, as lotus-flowers without water. (As the thought of grandeur enervated the Romans to impotence).

15. Their pride and egoism led their inclination to the pleasures of good eating and drinking, and to the possession of every worldly good. (Luxury is the bane of valour).

16. They began to hesitate in joining the warfare, and became as timid as the timorous deer, to encounter the furious elephants in their ravages of the forest.

17. They moved slowly in despair of their victory, and for fear of losing their lives, in their encounter with the furious elephants (of the gods) in the field.

18. These cowards wishing to preserve their bodies from the hands of death, became as powerless as to rest satisfied with having the feet of their enemies set up on their heads. (*I.e.* they fell at the feet of their foes to spare their lives (as they say, that cowards die many times before their death)).

19. Thus these enervated demons, were as disabled to kill the enemy standing before them; as the fire is unable to consume the sacred *ghee* offering, when it is not kindled by its fuel.

20. They became as gnats before the aggressive gods, and stood with their bruised bodies like beaten soldiers.

21. What needs saying more, than that the demons being overpowered by the gods, fled away from the field of battle for fear of their lives.

22. When the demons Dāma, Vyāla, Kata and others, who were renowned before the gods in their prowess, fled cowardly in different ways:—

23. The force of the Daityas, fell before the deities, and fled from the



air on all sides, like the falling stars of heaven, at the end of a kalpa age or last day (of judgment).

24. They fell upon the summits of mountains, and in the harbours of the Sumeru range; some were enwrapped in the folds of the clouds above, and others fell on the banks of distant seas below.

25. Many fell in the cavities of the eddies of seas, and in the abyss of the ocean, and in the running streams; some fell into far distant forests, and others dropped down amidst the burning woods of wild fire.

26. Some being pierced by the arrows of the celestials, fell in distant countries, villages and cities on earth; and others were hurled in thick jungles of wild beasts, and in sandy deserts and in wild conflagrations. (*I.e.* the demons were hurled down by the gods from high heaven to the earth below).

27. Many fell in the polar regions, some alighting on the mountain tops, and others sinking in the lakes below; while several of them were tossed over the countries of Āndhra, Dravida, Kashmir and Persia.

28. Some sank in billowy seas and in the watery maze of Ganges, and others fell on distant islands, in different parts of the Jambudvīpa, and in the nets of fisher-men.

29. Thus the enemies of the gods, lay everywhere with their mountainous bodies, all full of scars from head to foot; and maimed in their hands and arms.

30. Some were hanging on the branches of trees, by their outstretched entrails, gushing out with blood; others with their cropt off crowns and heads, were lying on the ground with open and fiery eyes.

31. Many were lying with their broken armours and weapons, slashed by the superior power of the adversary, and with their robes and attires all dismantled and torn by their fall.

32. Their helmets which were terrific by their blaze, were hanging down their necks; and the braids of their hairs woven with stones, hung loosely about their bodies.

33. Their heads which were covered with hard brazen and pointed coronets, were broken by slabs of stone, which were pelted upon them from the hands of the gods.

34. In this manner the demons were destroyed on all sides, together with all weapons at the end of the battle; which devoured them, as the sea water dissolves the dust.

#### CHAPTER XXX.—*Account of the subsequent Lives of the Demons.*

Argument. Account of the torments of the Demons in the regions of Pluto, and their succeeding births.

Vasishtha continued:—Upon destruction of the demons, the gods were exceedingly joyous; but Dāma and the other leaders of the Daityas, became immersed in sorrow and grief.

2. Upon this Sambara was full of wrath, and his anger was kindled like the all destroying fire against his generals, whom he called aloud by their names and said, where are they?

3. But they fled from their abodes for fear of his ire, and hid themselves in the seventh sphere of the infernal regions.

4. There dwelt the horrid myrmidons of death, formidable as their lord Pluto (Yama) himself; and who were glad with their charge of guarding the abyss of hell.

5. Dauntless warders of the hell-gate received them into their favour, and having given them shelter in the hell-pit, gave them their three maiden daughters in marriage.

6. They there passed in their company, a period of ten thousand years, and gave a free vent to their evil desires up to the end of their lives. (The evil thoughts being the progeny of hell).

7. Their time passed away in such thoughts as these, that, "this is my

consort and this my daughter, and I am their lord"; and they were bound together in the ties of mutual affections as strong as the chain of death.

8. It happened on one occasion that Yama—the god of retributive justice, gave his call to that spot, in order to survey the state of affairs in the doleful pits of hell.

9. The three Asuras, being unaware of his rank and dignity, (by seeing him unattended with his ensigns), failed to make their obeisance to the lord of hell, by taking him to their peril as one of his servants.

10. Then a nod of his eyebrows, assigned to them a place in the burning furnace of hell; where they were immediately cast by the stern porters of hell gate.

11. There they lay burning with their wives and children, until they were consumed to death, like a straw-hut and withered trees.

12. The evil desires and wicked propensities, which they contracted in the company of the hellish train, caused their transmigration to the forms of Kirātas, for carrying on their slaughters and atrocities like the myrmidons of Yama.

13. Getting rid of that birth, they were next born as ravens, and then as vultures and falcons of mountain caves (preying on the harmless birds below).

14. They were then transformed to the forms of hogs in the land of Trigarta, and then as mountain rams in Magadha, and afterwards of heinous reptiles in caves and holes.

15. Thus after passing successively into a variety of other forms, they are now lying as fishes in the wood-land lakes of Kashmir.

16. Being burnt in hell fire at first, they have now their respite in the watery lake, and drink its filthy water, whereby they neither die nor live to their hearts content.

17. Having thus passed over and over into various births, and being transformed again and again to be reborn on earth, they are rolling like

waves of the sea to all eternity.

18. Thus like their endless desires, they have been eternally rolling like weeds in the ocean of the earth; and there is no end of their pains until the end of their desires.

#### CHAPTER XXXI.—*Investigation of Reality and Unreality*

Argument. Egoism the cause of Poverty and Calamity, illustrated in the instance of Dāma and others.

Vasishtha continued:—It was for your enlightenment, O high minded Rāma! that I have related to you the instance of Dāma and Vyāla, that you may derive instruction thereby, and not let it go for nothing as a mere idle story.

2. Following after untruth by slighting the truth, is attended with the danger of incurring endless miseries, which the careless pursuer after it, is little aware of.

3. Mind! how great was the leadership of Sambara's army, (once held by Dāma and his colleagues), and whereby they defeated the hosts of the immortal deities, and reflect on the change of their state to contemptible fishes in a dry and dirty quagmire.

4. Mind their former fortitude, which put to flight the legions of the immortals; and think on their base servility as hunters, under the chief of Kirātas afterwards.

5. See their unselfishness of mind and great patience at first, and then see their vain desires and assumption of the vanity of egotism at last.

6. Selfish egotism is the root of the wide extended branches of misery in the forest of the world, which produces and bears the poisonous blossoms of desire.

7. Therefore, O Rāma! be diligent to wipe off from thy heart the sense

of thy egoism, and try to be happy by thinking always of the nullity of thyself.

8. The error of egoism like a dark cloud, hidest the bright disk of the moon of truth under its gloom, and causes its cooling beams to disappear from sight.

9. The three Daityas Dāma, Vyāla and Kata, being under the demoniac influence of Egoism, believed their nonentity as positive entity by the excess of their illusion.

10. They are now living as fishes in the muddy pool of a lake, among the forest lands of Kashmir, where they are content at present with feeding with zest upon the moss and weeds growing in it. (The watery land of Kashmir is well-known to abound in fishes feeding on aquatic herbs and moss).

11. Rāma said:—Tell me sir, how they came to existence when they were nonexistent before; for neither can a *nil* be an *ens*, nor an entity become a nonentity at any time.

12. Vasishtha replied:—So it is, O strong armed Rāma! that nothing can ever be something, or anything can ever be nothing. But it is possible for a little thing to be great, as for a great one to be reduced to minuteness. (As it is the case in the evolution and involutions of beings).

13. Say what nonentity has come to being, or what entity has been lasting for ever. All these I will explain to you by their best proofs and examples.

14. Rāma answered:—Why sir, all that is existent is ever present before us as our own bodies, and all things beside ourselves; but you are speaking of Dāma and the demons, as mere nullities and yet to be in existence.

15. Yes Rāma, it was in the same way, that the non-existent and unreal Dāma and others seemed to be in existence by mere illusion, as the mirage appears to us to be full of water by our optical delusion (or deception of vision).

16. It is in like manner that ourselves, these gods and demigods, and all things besides, are unrealities in fact, and yet we seem to turn about and speak and act as real persons.

17. My existence is as unreal as thine, and yet it appears as real as we dream our death in sleep. (So we dream of our existence while we are awake).

18. As the sight of a dead friend in a dream is not a reality, so the notion of the reality of the world, ceases upon the conviction of its unreality, as that of the demise of the person seen in a dream.

19. But such assertions of our nihility are not acceptable to them, who are deluded to the belief of the reality of sensible objects. It is the habit of thinking its reality, that will not listen to its contradiction.

20. This mistaken impression of the reality of the world, is never to be effaced without the knowledge of its unreality, derived from the s̄astras, and the assuetude of thinking it so.

21. He who preaches the unreality of the world and the reality of Brahma, is derided by the ignorant as a mad man; (for his negation of the seeming reality, and assertion of the unseen God).

22. The learned and the ignorant cannot agree on this subject, as the drunken and sober men can not meet together. It is one who has the distinct knowledge of light and darkness, that knows the difference between the shade and sunlight.

23. It is as impossible to turn the ignorant to truth, from their belief in the reality of unrealities, as to make a dead body to stand on its legs by any effort.

24. It is in vain to preach the doctrine of "*to pan*," that "Brahma is all" to the vulgar, who for want of their knowledge of abstract meditation, are devoted to their sensible notions.

25. There prohibition is an admonition, giving to the ignorant, (who are incapable of persuasions); as for the learned who know themselves to be Brahma, it is useless to lecture them on this subject (which they are

already acquainted with).

26. The intelligent man, who believes that the supremely quiescent spirit of Brahma, pervades the whole universe, is not to be led away by any from his firm belief.

27. So nothing can shake the faith of that man, who knows himself as no other, beside the Supreme Being who is all in all; and thinks himself to be dependent on the substantiality of God, as the formal ring depends on its substance of gold.

28. The ignorant have no notion of the spirit, beside that of matter, which they believe as the cause and effect (Kārya Kārana) of its own production; but the learned man sees the substantive spirit, in all forms of creation, as he views the substance of gold in all the ornaments made of that metal.

29. The ignorant man is composed of his egoism only, and the sage is fraught with his spirituality alone; and neither of them is ever thwarted from his own belief.

30. What is one's nature or habit (of thinking), can hardly be altered at any time; for it would be foolish in one, who has been habituated to think himself as a man, to take himself for a pot or otherwise.

31. Hence though ourselves and others, and that Dāma and the demons are nothing in reality; yet who can believe that we or these or those and not what ourselves to be.

32. There is but One Being that is really existent, who is truth and consciousness himself, and of the nature of the vacuum and pure understanding. He is immaculate, all pervading, quiescent and without his rise or fall.

33. Being perfect quietude and void, he seems as nothing existent; and all these creations subsist in that vacuity as particles of its own splendour.

34. As the stars are seen to shine resplendent in the darkness of night, and the worms and waves are seen to float on the surface of the waters, so do all these phenomena appear to occur in his reality.

35. Whatever that being purposes himself to be, he conceives himself to be immediately the same: it is that vacuous Intellect only which is the true reality, and all others are also real, as viewed in it and rising and setting in it out of its own will (volition or bidding).

36. Therefore there is nothing real or unreal in the three worlds, but all of or the same form as it is viewed by the Intellect, and rising before it of its own spontaneity. (The three worlds are composed of this earth and the worlds above and beneath it, called as swarga, martya and pātāla).

37. We have also sprung from that Will Divine as Dāma and others; hence there is neither any reality or unreality in any of us, except at the time (when we exist or cease to do so).

38. This infinite and formless void of the Intellect, is ubiquitous and all pervading; and in whatever form this intellect manifests itself in any place, it appears there just in the same figure and manner.

39. As the divine consciousness expanded itself with the images of Dāma and others, it immediately assumed those shapes by its notions of the same. (But here it was the consciousness of Sambara or Satan, which manifested itself in those shapes, and implies every thing to be but a manifestation of our notion of it).

40. So it is with every one of us, that all things are produced to our view, according to their notions which are presented to our consciousness. (This is the tenet of conceptualism or idealism, which bears resemblance to the doctrine of Realism. See Cousin's treatise "De Intellectibus").

41. What we call the world, is the representation of things to us as in our dream; it is a hollow body as a bubble rising in the empty ocean of the Intellect, and appearing as the water in the mirage.

42. The waking state of the vacuous intellect, is styled the phenomenal world, and its state of sleep and rest, is what we call liberation, emancipation or salvation from pain (*ātyantika dukkha nivritti moksha*).



43. But the Intellect which never sleeps, nor has to be awakened at any time (but is ever wakeful), is the vacuity of the Divine Mind, in which the world is ever present in its visible form (and to which nothing is invisible).

44. There the work of creation is united with the rest of *nirvāna*, and the cessation from the act of creation, is joined with uninterrupted quiescence; and no difference of alternate work and rest whatever subsists in God any time. (There is no such thing as "God rested from his works").

45. The Divine Intellect views its own form in the world, and the world in itself in its true sense; as the blinded eye sees the internal light in its orbit. (?)

46. The Divine Intellect like the blinded eye, sees nothing from without, but views every form within itself; because there is no visible nor phenomenal world, beside what is situated within the vacuous sphere of the intellect.

47. There are all these things every where, as we have ideas of them in our minds; but there is never any thing any where, of which we have no previous idea in the mind. It is the one quiet spirit of God, which lies extended in all these forms coming to our knowledge. Therefore knowing him as all in all, give up all your fears and sorrows and duality, rest in peace in his unity.

48. The great intellect of God, is as solid and clear as a block of crystal, which is both dense and transparent in the inside. They appear to be all hollow within, but replete with the images of all things from without.

## CHAPTER XXXII.—*On Good Conduct.*

Argument. Passing from the meaner to higher births, is the way to the attainment of Liberation, and supreme felicity.

Rāma said:—Tell me sir, how Dāma, Vyāla and Kata obtained their liberation at last like all other virtuous souls, and got released from the torments of hell, like children getting rid of the fear of Yakshas and Pisāchas.

2. Vasishtha replied:—Hear, O thou support of Raghu's race! what Yama said in respect of Dāma, Vyāla and their companions, when they besought for their liberation through his attendants in hell.

3. That Dāma and others would obtain their liberation, upon their release from their demoniac bodies by death; and upon hearing the account of their lives and actions.

4. Rāma said:—Tell me sir, how, when and from what source, Dāma and others, came to learn the accounts of their lives, and in what manner they obtained their release from hell.

5. Vasishtha replied:—These demons being transformed to fishes in a pool, by the bank of the great lotus lake in Kashmir, underwent many miserable births, in their finny forms in the same bog.

6. Being then crushed to death in that marshy ground under the feet of buffaloes, they were transformed afterwards to the shapes of cranes, frequenting that lake of lotuses.

7. There they fed upon the moss and mushrooms and tender petals of lotuses, and had to live upon the leaves of aquatic plants and creepers, that floated on the surface of the waves.

8. They swung in cradles of flowers, and rested on beds of blue lotuses; and dived in vortices of the waters, or flew under the cooling showers of rainy clouds.

9. These charming cranes and herons, were at last becleansed of their brutish foulness, by their vegetable food of sweet fruits and flowers, and by their pure beverage of the crystal lake, the food of holy saints.

10. Having by these means obtained a clear understanding, they were prepared for their release from the brutish state, as men when enabled to distinguish and get hold of the qualities of *satva* and *rajas* (*i.e.* of goodness and virtue), from that of *tamas* or wrong and evil,

are entitled to their liberation.

11. Now there is a city by name of Adhishthāna, in the happy valley of Kashmir, which is beset by mountains and trees on all sides, and very romantic in its appearance.

12. There is a hill in the midst of that city known as Pradyumna Sekhara, which bears resemblance to a pistil, rising from the pericarp within the cell of a lotus-flower.

13. On the top of that hill, there is an edifice towering above all other buildings; and piercing the sky with its high turrets, which appears like pinnacles above its summit.

14. On the north-east corner of that edifice, there is a hollow at the top of its towering head; which is overgrown with moss, and is continually resounding to the blowing winds.

15. There the demon Vyāla built his nest in the form of a sparrow, and chirped his meaningless notes, as one repeats the Vedic hymns without knowing their meanings. (This chanting is elsewhere compared with the croaking of frogs).

16. There was at that time a prince in the same city, by name of *Yasaskara* or the renowned, who reigned there like Indra over the gods in heaven.

17. Then the demon Dāma became a gnat and dwelt in that dwelling, and continued to buzz his low tune in the crevice of a lofty column of that building.

18. It then came to pass, that the citizens of Adhishthāna, prepared a play ground by name of Ratnāvatī-vehara in that city.

19. There the minister of the king known as Narasinha by name, took his residence. He understood the fates of human kind, as the astronomer knows the stars of heaven on a small celestial globe, which he holds in his hand.

20. It happened at that time, that the deceitful demon Kata, is as reborn as a parrot, and became the favourite of the minister, by being

kept in a silver cage in his house.

21. It then turned out that the minister recited this poetical narrative of the Titan war to the inmates of the house.

22. And the parrot Kata, happening to hear it, remembered his past life, whereby he was absolved of his sins, and attained his final liberation.

23. The sparrow dwelling on the top of the Pradyumna hill, also chanced to hear the narration of his life in that place, and obtained his emancipation thereby.

24. Dāma who in the form of a gnat, resided in the palace, happened also to hear the minister's recital of his tale, and obtained thereby his peace and release.

25. In this manner, O Rāma! the sparrow on the Pradyumna mount, the gnat in the palace, and the parrot on the play ground, had all their liberation.

26. Thus I have related to you the whole of the story of the demon Dāma and others, which will fully convince you of the vanity of the world.

27. It is the ignorant only that are tempted to vanity by their error, as they are led to the delusion of water in a mirage; and so the great also are liable like these demons, to fall low from their high stations by their error.

28. Think of one of these, that reduced the high Meru and Mandara mountains with a nod of his eyebrows, was constrained to remain as a contemptible gnat in the chink of a pillar in the palace. (So the huge Satan entered the body of the small and hateful serpent, and the gigantic devils in the hateful bodies of the herd of swine).

29. Look at another who threatened to destroy the sun and moon with a slap, living at last as a poor sparrow in a hole of the peak of the Pradyumna mountain.

30. Look at the third who balanced the mount Meru like a flower bouquet in his hand, lying imprisoned as a parrot in the cage at the house of Nrisingha.

31. When the sphere of the pure intellect, is tinged with the hue of egotism, it is debased to another form without changing its nature (by another birth).

32. It is because of the wrong desire of a man that he takes the untruth for truth, as if by the excessive thirst of a person, that he mistakes the mirage for water, and thereby loses both his way and his life.

33. Those men only can ford across the ocean of the world, who by the natural bent of their good understanding, are inclined to the study of the sāstras, and look forward to their liberation, by rejecting whatever is vicious and untrue.

34. Those who are prone to false reasoning and heresy, by rejecting the revelations, are subject to various changes and miseries, and fall like the running water into the pit, by loss of their best interests in life.

35. But those who walk by the dictates of conscience, and follow the path pointed by the Āgama (Veda), are saved from destruction, and attain their best state (of perfection and bliss).

36. O highminded Rāma! he whose mind always longs after having this thing and that, loses the best gain of his manliness (parama purushārtha) by his avarice, and leaves not even ashes or traces behind.

37. The high-minded man regards the world as a straw, and shuns all its concerns as a snake casts off its slough.

38. He whose mind is illumined by the wondrous light of truth, is always taken under the protection of the gods, as the mundane egg is protected by Brahmā (or rather under the wings of Brahmā's swan, hatching over its egg).

39. Nobody should walk in paths which are long and wearisome, crooked and winding, and encompassed by dangers and difficulties; because Rāhu—the ascending node, lost its life by its curvilinear course, to drink the nectarine beams of the moon.

40. He who abides by the dictates of the true sāstras, and associates with the best of men, are never subject to the darkness of error.

41. Those who are renowned for their virtues, have the power to bring their destiny under their command, convert all their evils to good, and render their prosperity perpetual.

42. Those who are unsatisfied with their qualifications (but wish to qualify themselves the more), and those who thirst after knowledge and are seekers of truth, are truly called as human beings, all others are but brutes.

43. Those, the lakes of whose hearts are brightened by the moonbeams of fame (*i.e.* whose heart are desirous of fame); have the form of Hari seated in their hearts, as in the sea of milk.

44. The repeated desire of enjoying what has been enjoyed, and of seeing what has often been seen, is not the way to get rid of the world; but is the cause of repeated birth, for the same enjoyments.

45. Continue to abide by the established rule of conduct, act according to the s̥āstras and good usages, and break off the bonds of worldly enjoyments, which are all but vanities.

46. Let the world resound with the renown of your virtues reaching to the skies; because thy renown will immortalize thy name, and not the enjoyments thou hast enjoyed.

47. Those whose good deeds shine as moonbeams, and are sung by the maidens of heaven, are said to be truly living, while all others unknown to fame are really dead.

48. They that aspire to their utmost perfection by their unflinching exertions, and act according to the precepts of the s̥āstras, are surely successful in their attempt.

49. Abiding patiently by the S̥āstra, without hastening for success; and perfecting one's self by long practice, produce the ripe fruits of consummation.

50. Now Rāma, renounce all your sorrow and fear, your anxieties, pride and hastiness; conduct yourself by the ordinances of law and s̥āstras, and immortalize your name.

51. Take care, that your sensuous soul does not perish as a prey in the snare of your sensual appetites, nor as a blind old man by falling in the hidden pits of this world.

52. Do not allow yourself henceforward to be degraded below the vulgar; but consider well the s̄astras as the best weapons, for defeating the dangers and difficulties of the world.

53. Why do you endanger your life in the muddy pit of this world, like an elephant falling in a pitfall under the keen arrows of the enemy? Avoid only to taste of its enjoyments, and you are free from all danger.

54. Of what avail is wealth without knowledge; therefore devote yourself to learning, and consider well your riches to be but trash and bubbles.

55. The knowledge of heretical s̄astras, has made beasts of men, by making them only miserable and unhappy by their unprofitable arguments.

56. Now wake and shake off the dullness of your long, deep and death-like sleep, like the torpor of the old tortoise lying in the bog.

57. Rise and accept an antidote to ward off your old age and death; and it is knowledge of this prescription, that all wealth and property are for our evils, and all pleasures and enjoyments, tend only to sicken and enervate our frames.

58. Know your difficulty to be your prosperity, and your disrespect to be your great gain. Conduct yourself according to the purport of the s̄astras, as they are supported by good usage.

59. Acts done according to the s̄astras and good usage also, are productive of the best fruits of immortality.

60. He who acts well according to good usage, and considers everything by good reasons, and is indifferent to the pains and pleasures of the world; such a one flourishes like an arbour in the spring, with the fruits and flowers of long life and fame, virtues and good qualities and prosperity.

## CHAPTER XXXIII.—*Consideration of Egoism.*

Argument. Of good attempts, good company and good studies; also of liberation by Renunciation of Egoism and Worldly Bondage.

Vasishtha continued:—Seeing the complete success of every undertaking, depending on your own exertion at all times and places, you should never be slack in your energy at all.

2. See how Nandi gratified the wishes of all his friends and relations by his own exertions, and how he became victorious over death itself, by his adoration of Mahādeva by the side of a lake.
3. See also, how the Dānavas too got the better of the gods, who were fraught with every perfection, by their greater wealth and prowess, as the elephants destroy a lake of lotuses.
4. See, how Marutta the King of demons, created another world like that of Brahmā, by means of his sacrifice through the great sage Samvarta (the law giver).
5. See, how Viswāmitra (the military chief) obtained the dignity of Brahmanhood by his great energy and continued exertions. He obtained by his austerities what is impossible to be gained by another.
6. See, how the poor and unfortunate Upamanyu, obtained his nectarious food of the cake and curdled milk, by his worship of Siva, from the milky ocean in days of yore.
7. See how the god Vishnu devoured (destroyed), like a wild fire the demons of the triple world, likening the tender filaments of lotuses; and how the sage Sweta became victorious over death by means of his firm faith in Siva (as it is described in the Linga Purāna).
8. Remember, how the chaste Sāvitṛī, brought back her spouse Satyavāna from the realm of death, by her prevailing on stern Yama with the suavity of her discourse.



9. There is no great exertion of any kind that goes unrewarded in this world; all impossibility is thought possible by ardent pursuit after it (or to the ardent pursuer, as it is said: Fortune is found by the swiftest pursuer).

10. So men having full knowledge of the spirit, and exerting their utmost devotion, are enabled to root out their destiny of transmigration, which is fraught with so much pain and pleasure (both of which are equally hurtful to the soul).

11. All visible things are full of danger to the sight of the intelligent. There is no pleasure to be had from anything, without its concomitant pain (either preceding or following it).

12. Though it is difficult to know the Supreme Brahma, and facile to attain supreme felicity; yet should Brahma be sought at first, as the giver of all felicity. (Seek happiness through its giver—the Great God).

13. Forsake your pride, and rely on your unalterable peace of mind; consider well your worthiness in your understanding, and stick to your attendance on the wise and good.

14. There is no other way for your salvation in this ocean of the world, save by your attendance on the wise. All your pilgrimage, austerity and learning of the sāstras, are of no avail to your liberation.

15. He is called the wise, whose greediness, anger and erroneous conceptions, are on their wane day by day; and who walks in the path of rectitude, as it is inculcated in the Sāstra.

16. The society of spiritual guides, serves to dispel the visibles from the sight of the devout, as the invisibles are hidden from sight (*i.e.* as they are not in being).

17. In the absence of all other objects, there remains the Supreme Spirit alone in view, and the human soul having nothing else to rest upon, rests at last in the Supreme Soul only.

18. The visibles did not exist before, nor are they produced from naught; they are not in existence though seen in our presence, nor are

they to exist in future. The supreme alone exists for ever without change or decay.

19. I have already shown you by various instances the falsehood of the visibles (in the book of Genesis); I will now show you the falsity of existence, as it is known to the learned.

20. Now that our passive consciousness of the three worlds, being the sober truth with the wise, there can be no room for the unrealities of matter and *māyā*-illusion, to enter into our belief. (We know nothing of the external world, except our inward consciousness of it. Berkeley).

21. Whatever wonders are displayed by the active intellect to the inactive soul, the same is thought to be the world. (There is no outward world, beside the working of the intellect).

22. The notion of the sphere of the world, is derived from the rays of the central intellect, stretching to the circumference of the understanding, and there being no difference between the radiating point and the radiated circle, acknowledge the identity of the radiator, the radii and the periphery. (*I.e.* of the intellect, its intelligence and the world).

23. The twinklings of the intellectual eye in its acts of opening and shutting, cause the notions of the appearance and disappearance of the world in continued succession.

24. One unacquainted with the true sense of Ego, is blind amidst the luminous sphere of the intellect, but he who knows its true meaning, finds himself amidst the sphere of spiritual light (or rather loses himself in the divine light).

25. He that understands the Divine Ego, does no more retain the notion of his own egoism; but mixes with the Supreme soul, as a drop of water is lost in the waters of the ocean.

26. In reality there exists no I or thou nor the visible world nor anything else; but all these blend upon right reasoning in the One Ego, which remains and subsists after all other existences.

27. Even clear understandings are sometimes clouded by false

apparitions, as those of ogres &c.; when there are no such things, just as children are seized with false fear of goblins.

28. As long as the moonlight of the intellect, is obscured by the darkness of egoism, so long the lotus lake of spirituality, will not come to its bloom.

29. The feeling of egoism being wiped off from the mind, the sense of self and selfish passions, will vanish of themselves from the heart; and there will be an utter end of the fears of death and hell, as also of the desires of heaven and liberation.

30. So long as the egoistic feelings float about, like clouds over the sphere of the mind, there will be no end of desires, growing in the heart like weeds in the plains.

31. As long as the cloud of egotism continue to overcast the mind and obscure its intelligence, the humidity of dullness will fill its sphere, and prevent the light of intellect to pierce through it.

32. Egoistic pride is unmannerly in men, and is taken in the light of vanity, it is the cause of sorrow and not delight; and is as bug-bears to boys.

33. The vain assumption of egoism, is productive of a great many errors, it leads to the ambition of gaining an infinity of worlds, as it was in the cases of the foolish demons.

34. The conceit that I am such and such (a great man), is an error than which there is none other, nor is ever likely to be a greater error to lead us to utter darkness.

35. Whatever joy or grief betides us at any time in this changeable world, is all the effect of the rotatory wheels of egoism, turning up and down at every moment.

36. He who weeds and roots out the germs of egoism from his heart, he verily prevents the arbor of his worldliness (*Samsāra Vriksha*), from jutting out in a hundred branches.

37. Egoism is the sprout of the trees of our lives, in their

interminable revolutions through the world; and meity or the sense that "this is mine," is the cause that makes them expand in a thousand branches. (I am one, but claim many things as mine).

38. Swift as the flight of birds, do our desires and desirable objects disappear from us; and upon mature consideration, they prove to be but bubbles, bursting on the evanescent waves of our lives.

39. It is for want of the knowledge of the one Ego, that we think ourselves as I, thou, this or the other; and it is by shutting out our view of the only soul, that we see the incessant revolutions of this world and that.

40. As long as the darkness of egoism reigns over the wilderness of human life, so long doth the goblin of selfishness infest it with its wanton revelry.

41. The vile man that is seized by the avaricious demon of selfishness, is at an utter loss of any moral precept, and any *mantra* of his religion to satisfy his wants.

42. Rāma said:—Tell me, O venerable Brāhman, how we may be enabled to suppress our egoism or selfishness, for evading the dangers and difficulties in our course through the world.

43. Vasishtha replied:—It is by seeking to settle mind in the resplendent soul, as it shines in the transparent mirror of the intellect, that it is possible for any body to suppress the consciousness, of his self or personal existence. (*I. e.* by losing one's self in the self-existence of the Supreme Soul).

44. A closer investigation into human life, proves it to be a maze full with the false shows of magic. It is not worth loving or hating, nor capable of causing our egoism or pride.

45. He whose soul is free from egoism, and devoid of the impression of the phenomenals; whose course of life runs in an even tenor, is the man who can have no sense of egoism in him. (Whose life doth in one even tenor run, and end its days as it has begun. Pope.)

46. He who knowing his internal self to be beyond the external world,

and neither desires nor dislikes anything in it, but preserves the serenity of his temper at all times, is not susceptible of egoism.

47. Whoso thinks himself to be the inward noumena, and distinct from the outward phenomena, and keeps the calm equanimity of his mind, is not ruffled by the feeling of his egoism.

48. Rāma said:—Tell me, sir, what is the form of egoism, and whether it consists in the body or mind or of both of these, and whether it is got rid of with the riddance of the body.

49. Vasishtha replied:—There are three sorts of egoism, Rāma! in this triple world, two of which are of superior nature, but the third is of a vile kind and is to be abandoned by all.

50. The first is the supreme and undivided Ego, which is diffused throughout the world; it is the Supreme soul (Paramātmā), beside which there is nothing in nature.

51. The feeling of this kind of egoism, leads to the liberation of men, as in the state of the living-liberated; but the knowledge of the ego, as distinct and apart from all, and thought to be as minute as the hundredth part of a hair, is the next form of self-consciousness, which is good also.

52. This second form of egoism, leads also to the liberation of human souls, even in the present state of their existence, known as the state of living-liberation (Jīvan-Mukta).

53. The other kind of egoism, which is composed of the knowledge of the body, with all its members as parts of the Ego, is the last and worst kind of it, which takes the body for the soul or self.

54. This third and last kind, forms the popular belief of mankind, who take their bodies as parts of themselves; it is the basest form of egoism, and must be forsaken in the same manner, as we shun our inveterate enemies.

55. The man that is debased by this kind of egoism, can never come to his right sense; but becomes subject to all the evils of life, under the thrall of the powerful enemy.

56. Possess with this wrong notion of himself, every man is incessantly troubled in his mind by various desires, which expose him to all the evils of life.

57. By means of the better egoisms, men transform themselves to gods; but the common form of it, debases a man to the state of a beast and its attendant evils.

58. That I am not the body, is the certainty arrived at by the great and good, who believing themselves to be of the first two kinds, are superior to the vulgar.

59. Belief in the first two kinds, raises men above the common level; but that in the lower kind, brings every misery on mankind.

60. It was owing to their baser egoism, that the demons Dāma, Vyāla and others, were reduced to that deplorable state, as it is related in their tale.

61. Rāma said:—Tell me, sir, the state of that man, who by discarding the third or popular kind of egoism from his mind, attains the well being of his soul in both the present and future worlds.

62. Vasishtha replied:—Having cast off this noxious egoism, (which is to be got rid of by every body), a man rests in the Supreme Spirit in the same manner, as the believers in the two other sorts of it. (*I.e.* of the Supreme and superior sorts of spiritual egoisms, consisting in the belief of one's self, as the impersonal or personal soul—the undivided or individual spirit).

63. The two former views of egoism, place the egotist in the all pervasive or all exclusive spirit (in the Ego of the Divine Unity).

64. But all these egoisms which are in reality but different forms of dualism, being lost in the unity, all consciousness of distinct personality, is absorbed in the Supreme monism.

65. The good understanding should always strive to its utmost, to get rid of its common and gross egotism, in order to feel in itself the ineffable felicity of the unity.

66. Renunciation of the unholy belief of one's self personality in his material body, is the greatest good that one can attain to for his highest state of felicity *parama padam*.

67. The man that forsakes the feeling of his egoism (or personality) from his mind, is not debased nor goes to perdition by either his indifference to or management of worldly affairs (*i.e.* the doing or refraining from bodily or worldly actions, is equally indifferent to the philosophic mind).

68. The man who has got rid of his egoism by the subsidence of his selfishness in himself, is indifferent to pain and pleasure, as the satiate are to the taste of sweet or sour.

69. The man detesting the pleasures of life, has his full bliss presented before himself; as the mind cleared of its doubts and darkness, has nothing hidden from its sight.

70. It is by investigation into the nature of egoism, and forsaking this gross selfishness, that a man crosses over the ocean of the world of his own accord.

71. The man who having nothing of his own, and knowing himself as nothing, yet has all and thinks himself as all in all, and who though possessed of wealth and properties, has the magnanimity of his soul to disown them to himself; he is verily situated in the Supreme soul, and finds his rest in the state of Supreme bliss. (*I.e.* the world is the Lord's, and human soul as a particle of the Divine, has its share in all and every thing).

#### CHAPTER XXXIV.—*End of the Story of Dāma and Vyāla.*

Argument. The Gods annoyed by Bhīma and others apply to Hari, who thereupon destroys them with Sambara also.

Vasishtha continued:—Now, hear me relate to you, what Sambara did after

the flight of Dāma and his train; and how he remained in his rocky stronghold in the infernal region (Pātāla).

2. After the complete overthrow of the whole army of Sambara, and their downfall from heaven like innumerable rain-drops, falling from an over-spreading cloud, and afterwards dispersing itself and disappearing in autumn:—

3. Sambara remained motionless for many years in his strong citadel, at the loss of his forces defeated by the gods; and then thought within himself, about the best means of overcoming the celestials.

4. He said, "the demons Dāma and others, that I produced by my black-art of exorcism, are all overthrown in battle, by their foolishness and vanity of pride and egotism.

5. "I will now produce some other demons by the power of my charm, and endue them both with the power of reason and acquaintance with spiritual science, in order that they may know and judge for themselves.

6. "These then being acquainted with the true nature of things, and devoid of false views, will not be subject to pride or vanity, but be able to vanquish the deities in combat".

7. Thinking so in himself, the arch-fiend produced a host of good demons by his skill in sorcery; and these creatures of his spell filled the space of the sky, as bubbles foam and float on the surface of the sea.

8. They were all knowing and acquainted with the knowables; they were all dispassionate and sinless, and solely intent on their allotted duties, with composed minds and good dispositions.

9. They were known under the different names of Bhīma, Bhāsa and Dridha; and they looked upon all earthly things as straws, by the holiness of their hearts.

10. These infernal spirits burst out of the ether and sprang up to the upper world, and then spread over the face of the sky as a flight of locusts. They cracked as guns, and roared and rolled about as the clouds of the rainy season.



11. They fought with the gods for many cycles of years, and yet they were not elated with pride, owing to their being under the guidance of reason and judgement.

12. For until they were to have the desire of having anything, and thinking it as "this is my own", so long were they insensible of their personal existence, such as "this is I, and that one is another"; and consequently invincible by any. (Selfishness reduces one to slavery and subjections).

13. They were fearless in fighting with the gods, from the knowledge of their being equally mortal as themselves; and from their want of the knowledge of any difference subsisting between one another. (*I.e.* they regarded themselves and their adversaries with an equal eye of indifference, as all were equally doomed to death, and therefore never feared to die).

14. They rushed out with a firm conviction that, the unsubstantial body is nothing, and the intellect is lodged in the pure soul; and that there is nothing which we call as I or another.

15. Then these demons who were devoid of the sense of themselves and their fears were necessarily dauntless of the fear of their decease or death; and were employed in their present duties, without the thoughts of the past and future.

16. Their minds were attached to nothing, they slew their enemies without thinking themselves as their slayers; they did their duties and thought themselves as no doers of them; and they were utterly free from all their desires.

17. They waged the war under the sense of doing their duty to their master; while their own nature was entirely free from all passion and affection, and of even tenor at all times.

18. The infernal force under the command of Bhīma, Bhāsa and Dridha, bruised and burned and slew and devoured the celestial phalanx, as men knead and fry and boil the rice and afterward eat up as their food.

19. The celestial army being harassed on all sides by Bhīma, Bhāsa, and Dridha, fled precipitately from the height of heaven, as the Ganges runs

down from Himālayan height.

20. The discomfited legion of the deities, then resorted to the god Hari, sleeping on the surface of the ocean of milk; as the bodies of the clouds of heaven, are driven by the winds to the tops of mountains (beyond the region of storm).

21. The god lying folded in the coils of the serpent, as a consort in the arms of his mistress; gave the gods their hope of final success in future. (Hari or Krishna on the serpent, is typical of Christ's bruising the head of the satanic serpent).

22. The gods kept themselves hid in that ocean, until it pleased the lord Hari, to proceed out of it for the destruction of the demons.

23. Then there was a dreadful war between Vishnu and Sambara, which broke and bore away the mountains as in an untimely great deluge of the earth.

24. The mighty demon being at last overthrown by the might of Nārāyana, was sent to and settled in the city of Vishnu after his death. (Because those that are either saved or slain by Vishnu, are equally entitled to his paradise).

25. The demons of Bhīma, Bhāsa and Dridha, were also killed in their unequal struggle with Vishnu, and were extinguished like lamps by the wind.

26. They became extinct like flames of fire, and it was not known whither their vital flame had fled. Because it is the desire of a person that leads him to another state, but these having no wish in them, had no other place to go.

27. Hence the wishless soul is liberated, but not the wistful mind; therefore use your reason, O Rāma, to have a wishless mind and soul.

28. A full investigation into truth, will put down your desires at once; and the extinction of desires, will restore your mind to rest like an extinguished candle.

29. Consummate wisdom consists in the knowledge of there being nothing

real in this world, and that our knowledge of reality is utterly false, and that nihility of thing, is the true reality.

30. The whole world is full with the spirit of God, whatever otherwise one may think of it at any time; there can be no other thought of it except that it is a nihility, and this forms our perfect knowledge of it.

31. The two significant words of the will and mind are mere insignificant fictions, as head and trunk of the ascending and descending nodes of a planet; which upon their right understanding, are lost in the Supreme Spirit. (*I.e.* it is only the divine will and spirit that is all in all).

32. The mind being accompanied by its desires, is kept confined in this world, but when that is released from these, it is said to have its liberation.

33. The mind has gained its existence in the belief of men, owing to the many ideas of pots and pictures (*ghata-patadī*); and other things which are imprinted in it; but these thoughts being repressed, the mind also vanishes of itself like the phantoms of goblins (yakshas—yakkas).[5]

[5] Ceylon is said to be first peopled by the Yakkas (yakshas) who followed the train of the Rākshasa Rāvana to that island.

34. The demons Dāma, Vyāla and Kata, were destroyed by reliance on their minds (*i.e.* by thinking their bodies as their souls); but Bhīma, Bhāsa and Dridha were saved by their belief in the Supreme soul, as pervading all things. Therefore, O Rāma! reject the examples of the former, imitate that of the latter.

35. "Be not guided by the example of Dāma, Vyāla and Kata," is the lesson that was first delivered to me by Brahmā—the lotus-born and my progenitor himself.

36. This lesson I repeat to you, O Rāma, as my intelligent pupil, that you may never follow the example of the wicked demons Dāma and others; but imitate the conduct of the good spirits, Bhīma and others in your conduct.

37. It is incessant pain and pleasure that forms the fearful feature of this world, and there is no other way of evading all its pangs and pains, save by your apathetic behaviour, which must be your crowning glory in this life.

#### CHAPTER XXXV.—*Description of Insouciance.*

Argument. On the Abandonment of worldly desires, as conducive to the composure of the Mind, and society of the good, accompanied with rationality and spiritual knowledge, constituting the *Samādhi* of the soul.

Vasishtha continued:—Blessed are the virtuous, who have cleansed their hearts from the dirt of ignorance; and victorious are those heroes, who have conquered their insatiable and ungovernable minds.

2. It is self-control or the government of one's own mind, that is the only means of wading through all the troubles and distresses, and amidst all the dangers and difficulties of this world.

3. Hear the summary of all knowledge, and retain and cultivate constantly it in your mind; that the desire of enjoyment (avarice) is our bondage in the world, and its abandonment is our release from it.

4. What need is there of many precepts, learn this one truth as the sum substance of all, that all pleasures are poisonous and pernicious, and you must fly from them as from venomous snakes and a raging fire.

5. Consider well and repeatedly in yourself, that all sensible objects are as hydras and dragons; and their enjoyment is gall and poison. Avoid them at a distance and pursue after your lasting good.

6. The cupidinous mind is productive of pernicious evils, as the sterile ground is fertile only in thorns and brambles. (The vitiated mind brings forth but vice, as the vicious heart teems with guilt).

7. The mind devoid of desire, lacks its expansion, as the heart wanting

its passions and affections, is curbed and contracted in itself.

8. The goodly disposed mind ever teems with virtues, that are opposed to wrong acts and vice, as the ground of a good quality, grows only the good and useful trees in spite of weeds and bushes.

9. When the mind gains its serenity by culture of good qualities, the mist of its errors and ignorance gradually fade and fly away, like clouds before the rising sun.

10. The good qualities coming to shine in the sphere of the mind, like stars in the moonlight sky, gives rise to the luminary of reason to shine over it, like the bright sun of the day.

11. And as the practice of patience grows familiar in the mind, like the medicinal *vansa-lochana* within the bamboo; it gives rise to the quality of firmness in the man, as the moon brightens the vernal sky.

12. The society of the good is an harbour, affording its cooling shade of peace, and yielding the fruit of salvation. Its effect in righteous men, is like that of the stately *sarala*-tree, distilling the juice of spiritual joy from the fruitage of samādhi (sang-froid).

13. Thus prepared, the mind becomes devoid of its desires and enmity, and is freed from all troubles and anxieties. It becomes obtuse to the feelings of grief and joy, and of pain and pleasure also, and all its restlessness dies in itself.

14. Its doubts in the truths of the scriptures die away, as the ephemeral and all its curiosities for novelties, are put to a stop. Its veil of myths and fictions is unveiled, and its ointment of error is rubbed out of it.

15. Its attempts and efforts, malice and disdain, distress and disease, are all removed from it; and the mist of its grief and sorrow, and the chain of affections, are all blown and torn away.

16. It discards the progeny of its doubts, repudiates the consorts of its avarice, and breaks loose from the prison-house of its body. It then seeks the welfare of the soul, and attains its godly state of holiness.

17. It abandons the causes of its stoutness (*i.e.* its nourishments and enjoyments), and relinquishes its choice of this thing and that; and then remembering the dignity of the soul, it casts off the covering of its body as a straw.

18. The elevation of the mind in worldly affairs, tends to its destruction, and its depression in these leads to its spiritual elevation. The wise always lower their minds (pride); but fools are for elevating them (to their ruin).

19. The mind makes the world its own, and ranges all about it; it raises the mountains and mounts over them; it is as the infinite vacuum, and comprehends all vacuity in itself; and it makes gods of friends and foes of others unto us.

20. The understanding being soiled by doubts, and forgetting the true nature of the intellect, takes upon it the name of the mind, when it is full of all its worldly desires.

21. And the intellect being perverted by its various desires, is called the living soul; the animal soul being distinct from the rational soul.

22. The understanding which forgets its intellectuality, and falls into the error of its own personality, is what we call the internal principle of the mind which is all hollow within.

23. The soul is not the man of the world (*i.e.* no worldly being), nor is it the body or its blood. All material bodies are but gross and dull matter; but the soul in the body is empty air and intangible.

24. The body being dissected into atoms, and analysed in all its particles, presents nothing but blood and entrails as the plantain tree, which when cut into pieces, presents naught but its folded rinds.

25. Know the mind and living soul as making a man, and assuming his mortal form; the mind takes its form by itself according to his own option.

26. Man stretches his own sphere of action by his own option only to entrap himself in it, as the silkworm weaves its cocoon for its own imprisonment.

27. The soul lays down its error of being the body, when it has to forsake the same at some time or other (*i.e.* sooner or later), and assume another form as the germ sprouts forth into leaves. (*I.e.* the body is not the soul, nor is the soul the same with the body, as the materialist would have it; because the soul has its transmigration, which the body has not).

28. As is the desire or thought in the mind, so is it born in its next state of metempsychosis. Hence the new born babe is given to sleeping, because it thinks itself to be dead, and lying in the night-time of his death. It is also given to the dreaming of those things, which had been the objects of its desire or thought in its previous state or birth. (This establishes the doctrine of innate ideas in the dreaming state of new-born babies).

29. So sour becomes sweet by mixture with sugar, and the bitter seed produces sweet fruits by being sown with honey. So on the contrary, sweet becomes bitter by intermixture of gall and wormwood. (This is a fact in horticulture.—Ārāma Sāstra, and applies to the goodness and badness of the human mind, according to its good and bad associations).

30. Aiming after goodness and greatness, makes a man good and great; as one wishing to be an Indra or a lord, dreams of his lordliness in his sleep. (The mind makes the man).

31. Inclination to meanness bemeans a man, and a tendency to vileness vilifies his conduct in life; as one deluded by his fancy of devils, comes to see their apparitions in his nightly visions.

32. But what is naturally foul or fair, can hardly turn otherwise at any time; as the limpid lake never becomes muddy, nor the dirty pool ever becomes glassy. (Nature of a thing is unchangeable).

33. The perverted mind produces the fruits of its perversion in all its actions, while puremindedness is fraught with the effects of its purity everywhere.

34. Good and great men never forsake their goodness and greatness, even in their fall and decline; so the glorious sun fills the vault of heaven with his glory, even when he is sinking below (the horizon).

35. There is no restriction or freedom of the human soul, to or from any action or thing herein; it is a mere passive and neutral consciousness, of all that passes before it as a magic scene.

36. The world is a magical city, and as a mirage appearing to sight; it is of the nature of the delusive panorama, showing many moons of the one, whose unity admits of no duality. So the one Brahma is represented as many by delusion. (The Hindus contrary to Europeans, have many suns but one moon. Escas—Chandra).

37. All this is verily the essence of Brahma, and this is the sober reality; the substantive world is an unsubstantiality, and peers out to view as a hollow phantom. (It is a phantasmagoria of phantasms).

38. That I am not the infinite but an infinitesimal, is the misjudgment of the ignorant; but the certitude of my infinity and supremacy, is the means of my absorption in the Infinite and Supreme.

39. The belief of one's individuality in his undivided, all pervasive and transparent soul, as "I am this," is the cause of his bondage to his personality, and is a web spun by his erroneous dualism. (Knowledge of a separate existence apart from solity, amounts to a dualistic creed).

40. Want of the knowledge of one's bondage or freedom, and of his unity or duality, and his belief in the totality of Brahma, is the supreme truth of true philosophy.

41. Perfect transparency of the soul, amounting to its nihility, and its want of attachment to visible appearances, as also its unmindfulness of all that is, are the conditions for beholding Brahma in it. There is no other way to this.

42. The purity of the mind produced by acts of holiness, is the condition for receiving the sight of Brahma; as it is the whiteness of the cloth that can receive any colour upon it.

43. Think thy soul, O Rāma! as same with the souls of all other persons, and abstain from all other thoughts, of what is desirable or undesirable, what invigorates or enfeebles the body, and what brings liberation after bondage, or Salvation after sinfulness. (Since none of



these states appertains to the universal soul, which is quite free from them).

44. The mirror of the mind being cleansed by the knowledge of the s̄āstras, and dispassionateness of the understanding, it receives the reflexion of Brahma, as the clear crystal reflects the images of things.

45. The sight which is conversant with visible objects and not with images and ideas in the mind, is called false vision of what is soon lost from view. (*I.e.* mental sight is more lasting than that of the visual organs).

46. When the mind is fixed upon God, by abstracting its sight from all mental and ocular visions, it has then the view of the Supreme before it. (This is called spiritual vision).

47. The visible sights which are obvious to view, are all but unreal phantoms; it is the absorption of the mind in the Divine, that makes it identical with the same and no other.

48. The visibles now present before us being absent from our view, either before or after our sight of them, must be considered as absent in the interim also. Therefore one unacquainted with his mind, is as insensible as the man that knows not what he holds in his hand.

49. One having no knowledge that "the world is the same with the Supreme spirit," is always subject to misery; but the negation of the visibles as distinct from God, gives us both the pleasure of our enjoyments here, and our liberation in future.

50. It is ignorance to say the water is one thing and its wave is another; but it shows one's intelligence, who says they are the one and the same thing.

51. The vanities of the world, are fraught with sorrow, therefore discard all its appendages from thee. The abandonment of superfluity, will conduce to thy attainment of wisdom at last.

52. The mind being composed of vain desires, is an unreality in itself; say therefore, O Rāma! why should you sorrow for something which in reality is nothing.

53. Do you, O Rāma! look upon all things as traps set to ensnare the soul; and regard them with the eye of an unkind kinsman looking upon his relatives, with an eye of apathy and unconcern.

54. As the unkind relative is unconcerned with the joys and griefs of his relations; so shouldst thou remain aloof from all things, by knowing the falsehood of their natures.

55. Rely on that eternal Spirit, which is infinite knowledge and felicity, and which is between the viewer and the view (*i.e.* betwixt the noumenon and the phenomenon). The mind being fixed to that truth, will adhere to it as clay, after the swiftness of its flight is at an end.

56. The airy flight of the mind being restrained, the sluggish body must cease to run about; and the cloud of the dust of ignorance, will no more spread over the city of the world.

57. When the rains of our desires are over, and the calmness of the mind is restored; when the shuddering coldness of dullness has fled, and when the mud of worldliness is dried up:—

58. When the channel of our thirst is dried up, and the drinking pots are sucked up and emptied; when the forest of the heart is cleared, and its brambles are rooted out, and the frost of false knowledge has disappeared:—

59. It is then that the mist of error vanishes from view, like the shadow of night on the approach of dawn; and the frigidity of dullness is put to flight, like the poison of snake-bite by the potent charm of mantras.

60. Then the rivulets of our desires, do not run down the rock of the body; nor do the peacocks of our fleeting wishes, fly and sport on its top.

61. The sphere of our consciousness becomes as the clear sky; and the luminary of the living soul, shines as brightly over it as the midday sun.

62. The cloud of error is dispelled and succeeded by the light of reason; and the longings of the soul, being purified of their dross, make it shine brilliantly amidst its sphere.

63. Then raptures of serene delight, shoot forth in the soul like blooming blossoms in the open air; and a cool light is shed upon it, like the cooling beams of the autumnal moon.

64. This ecstasy of the soul, unfolds all prosperity before it, and fructifies with abundance the well cultivated ground of the reasoning mind. (Truth is the fruit of holy joy in the reasonable mind).

65. It sheds its clear lustre all over the world, and shows the depths of the hills and forests, and everything on earth in their clearest light. (Heavenly joy unfolds all things to light).

66. It expands the mind and makes it translucent, and the heart as a clear lake, renders blooming with blossoms of the lotus of *satva*, and without the dust—*rajas* of egoism. It is never infested by the swarming passions of pride or *tamas*.

67. The mind then being purged of its selfishness, turns to universal benevolence and philanthropy; and being quite calm in itself without any desire of its own, it reigns as lord over the city of its body.

68. The man whose investigation has made him acquainted with all things, whose soul is enlightened with truth; whose mind is melted down from his highmindedness; who is calm and quiet in his understanding, and looks at the unpleasant course of the births and deaths of men with pity; he verily lives happily in the realm of his body, without his feverish anxieties about anything.

#### CHAPTER XXXVI.—*Description of the Intellectual Sphere.*

Argument. The Intellect as pervading all things, and making us acquainted with them.

Rāma said:—Tell me O Brāhman! how the mundane system subsists in the extra mundane immaterial soul, for the sake of my advancement in knowledge.

2. Vasishtha replied:—The worlds having no separate existence (before or after their formation) except in the Supreme mind, they are all situated in the Divine Intellect, like the unheaving and unseen would-be waves of the sea.

3. As the all-pervading sky is not to be seen owing to its extreme tenuity; so the undivided nature of the all-pervasive intellect, is not to be perceived on account of its rarity.

4. As the gem has its brilliancy in it, whether it is moved or unmoved by any body, so the unreal world has its potential existence in the Divine Spirit, both in its states of action and inactivity. (Hence the eternity of the world in the Eternal Mind).

5. As the clouds abiding in the sky, do not touch the sky or have a tangible feeling of its vacuity; so the worlds subsisting in the receptacle of the Intellectual soul, have no contact with the extraneous (parā) intellect, which is unconnected with its contents.

6. As the light residing in the waters of the sea or a pot of water, is not connected either with the water or pot, nor is it felt by us but by its reflexion; so the intangible soul abides unconnected in its receptacle of the body, and reflects itself to our knowledge only.

7. The intellect is devoid of every desire and designation; it is the indestructible soul, and is named by our intelligence of it as (Chetya) intelligible; or from some one of our intelligible ideas as the living soul &c.

8. It is clearer than the translucent air, and finer than it by a hundred times; it is known as an undivided whole by the learned; who view it as identic with the whole undivided world, which it comprehends within itself.

9. As the sea water shows itself in various forms in all its waves, so the intellect does not differ from it, in showing us its various representations of its own motion.

10. The diversities of our subjective and objective knowledge of myself and thyself and these (ego, tu &c.), are like the varieties of waves and billows in the ocean of the intellect, these are but erroneous notions, since they are representations of the same element, and the very same intellect.

11. The various states of the intellect (Chit), intellection (Chintā), intelligence (Chittam) and intelligibles (Chetyas), all appertain to the main principle of the soul. They are differently conceived by the learned and ignorant, but the difference is a mere conceit (Kalpanā).

12. The intellect presents its two different aspects to the wise and unwise people; to the ignorant, it shows its unreal nature in the realistic conception of the world, while to the learned it exhibits its luminous form in the identity of all things (with God).

13. The intellect enlightens the luminous bodies of the sun and stars, by its internal (intellectual) light; it gives a relish to things by its internal taste; and it gives birth to all beings from its inborn ideas of them.

14. It neither rises nor sets, nor gets up nor sits; it neither proceeds nor recedes to or fro, it is not here nor is it no where. (Omniscience is present everywhere and is ever the same).

15. The pure and transpicuous intellect which is situated in the soul, displays in itself the phantasmagoria which is called the world.

16. As a heap of fire emits its flame, and a luminous body blazes with its rays; and as the sea swells in surges and breaks in with its arms, so the intellect bursts out in its creations. (Omniscience is the cause and not percipience of the world—God makes all things, and does not perceive them like us).

17. Thus the intellect which is self-manifest and omnipresent of its own nature, developes and envelopes the world by its own manifestation and occultation, and by its acts of integration and segregation (*sānhāra* and *nirhāra*); or the acts of accretion and secretion.

18. It is led by its own error and of its own accord, to forget and

forsake its state of infinitude; and then by assuming its individual personality of egoism (that I am), it is converted to an ignoramus. (So men of contracted views turn to be dunces).

19. It falls from its knowledge of generals to that of particulars, by its act of specialization; and comes to the discrimination of the positive, and negative, and of inclusion and exclusion (or admission or rejection).

20. It strives and struggles within the confines of the sensuous body (owing to its degradation from spirituality); and it multiplies in these bodies like the weeds sprouting out of the bosom of the earth. (*I.e.* from its unity becomes a multiplicity in the many animal bodies).

21. It is the intellect that stretches the spacious vacuum, to make room for the subsistence and growth of every thing; and makes the all and ever moving air and the liquid water, for the vitality and nourishment of all.

22. It makes the firm earth (*terra firma*) and the lightsome fire and the fixed worlds all around; and employs time by its injunctions and prohibitions (to do or undo any thing).

23. It gives fragrance to flowers, and grows by degrees their filaments and pistils; and it makes the moisture of the porous ground, to grow vegetables on earth.

24. The rooted trees fructify with fruits, by their juicy saps from beneath; and they produce their fruitage, and display their foliage with lineaments in them, as their veins and arteries.

25. It renovates the forest with its gifts of various hues, and dyes them with the variety of colours in the rainbow of Indra.

26. It bids the folia, fruits and flowers to wait on the flowery season of spring; and then brings their fruitage to perfection, under the heat of the summer sun.

27. It makes the dark blue clouds of heaven, to wait on the approach of the rainy weather; and causes the harvest of fields, to follow in the train of autumn.

28. The cold season is decorated with its smiling frost, in its faces of the ten sides of the sky; and the dewy weather is made to waft its icicles of dew drops, on the pinions of the chilling winds of winter.

29. It makes the ever moving time, to revolve in its rotation of years and cycles and Yuga—ages; and causes the tide of creation to roll on in its waves of worlds, on its bosom of the ocean of eternity.

30. Its decrees remain fixed with a wonderful stability, and the earth (terra or dhara), continues firm (dhīra or sthira), with its quality of containing all things. (In this sloka there is both a homonym and paronym of similar sound and sense in the word *dharā* derived from the root *dhri*: namely, *dhīrā*, *dharā*, = *sthirā*, terra and *dharana* and *dharini*).

31. It made the universe teem with fourteen kinds of beings in its as many worlds of the chaturdasa-bhuvanas; and these are as different in their modes of life as in their forms and figures. (The Atharvan or last Veda reckons tri-sapta or thrice seven worlds).

32. These are repeatedly produced from and reduced to nothing, and move in their wonted courses for ever, as bubbles in the waterless ocean of eternity.

33. Here the miserable multitudes, moving mad in vain struggles after their desired objects, and in their imbecility under the subjection of disease and death. They are incessantly coming to life and going away in their exits, remaining in their living states and acquiring their ends, and for ever running to and fro, in their repeated births and deaths in this world.

#### CHAPTER XXXVII.—*Upasama. The Sameness Or Quietism of the Soul.*

Argument:—The sameness of the Spirit from its want of perturbation by worldly matters; and equanimity of the mind in all circumstances.

Vasishtha added:—In this manner are these series of worlds, revolving in their invariable course, and repeatedly appearing and disappearing in the substantiality of Brahma.

2. All this is derived from the one self-existence, and have become the reciprocal causes of one another, by their mutual transformations; and again they are destroyed of themselves by their mutual destructiveness of one another.

3. But as the motion of the waters on the surface, does not affect the waters in the depth of the sea; so the fluctuations of the changing scenes of nature, make no alteration in the ever tranquil spirit of Brahma.

4. As the desert in summer heat, presents the waters of mirage to the clear sky, so the false world, shows its delusive appearances to the mind.

5. As the calm soul seems to be giddy in the state of one's drunkenness, so the essence of the intellect which is always the same, appears as otherwise in its ignorance.

6. The world is neither a reality nor unreality; it is situated in the Intellect but appears to be placed without it. It is not separate from the soul, although it seems to be different from it, as the ornament appears to differ from its gold.

7. Rāma! that soul of yours whereby you have the perception of form and figures and of sound and smell, is the Supreme Brahma pervading all things.

8. The pure soul being one in many, and inherent in all external objects, cannot be thought as distinct from those, that appear otherwise than itself.

9. Rāma! it is the difference of human thoughts, that judges differently of the existence and non-existence of things, and of their good and bad natures also; it judges the existence of the world, either as situated in or without the Divine Spirit.



10. Whereas it is impossible for any thing to exist beside the Spirit of God, it was the Spirit that "willed to become many". And as there was nothing beside itself, which it could think of or find for itself, it was necessary that it became so of itself, and without the aid of any extraneous matter. (Prose).

11. (Prose). Therefore the will to do this or that, or try for one thing or other, does not relate to the soul but to the mind. Thus the optionless soul, having no will of its own, does nothing except cogitating on what is in itself. It is no active agent, owing to the union of all agency, instrumentality and objectivity in itself. It abides nowhere, being both the recipient and content, or the container and the contained of everything in itself. Neither is the will-less soul actionless likewise, when the acts of creation are palpable in itself (karmaprasidhi). Nor is it possible that there is any other cause of them. (*Nanyakartā dvītiyakam. Sruti*).

12. Rāma! you must know the nature of Brahma to be no other (*vetara—non alter*) than this; and knowing him as no agent and without a second, be free from all anxiety.

13. I will tell you further that:—Though you may continue to do a great many acts here, yet tell me in a word, what dost thou do that is worth doing. Rely on the want of your own agency, and be quiet as the sapient sage. Remain as calm and still, as the clear ocean when unshaken by the breeze.

14. Again knowing well, that it is not possible for the swiftest runners to reach their goal of perfection, how far so ever they may go. You must desist in your mind from pursuing after worldly objects, and persist to meditate on the spirituality of your inward and intellectual soul.

#### CHAPTER XXXVIII.—*The Same Quietness or Quietude of the Spirit.*

Argument. The unconnected Soul being connected with the Mind, is believed as the Active Spirit by the unwise. But the quiet spirit of the wise, which is unaffected by its actions, is ever free and emancipate from the acts.

Vasishtha resumed:—(Prose). Such being the state of the wise, the actions they are seen to do, whether of goodness or otherwise or pleasurable or painful, in and whatsoever they are engaged, are *nil* and as nothing, and do not affect them as they do the other worldly mortals. (The unconcernedness of the wise, is opposed to the great concern of fools in their actions).

2. For what is it that is called an action, but the exertion of mental and voluntary energies, with a fixed determination and desire of performing some physical acts, which they call the actions of a person. (But the apathetic minds of the wise, being insensible both of the purposes and their ends, there is no imputation of agency which can ever attach to them. (Gloss)).

3. The production of an act by appliance of the proper means, and the exertion and action of the body in conformity with one's ability, and the completion of the effect compatible with one's intention, together with the enjoyment of the result of such agency, are defined and determined as the action of the man. (It is the deliberate and voluntary doing of an act, and not the unintentional physical action, that constitutes human agency. Gloss).

4. (Verse). Moreover, whether a man is agent or no agent of an action, and whether he goes to heaven or dwells in hell, his mind is subject to the same feelings, as he has the desires in his heart. (The mind makes a heaven of hell, and a hell of heaven by its good or bad thoughts. Milton).

5. (Prose). Hence the agency of the ignorant, arises from their wishing to do a thing, whether they do it or not; but not so of the wise, who having no will, are not culpable even for their involuntary actions. Untutored minds are full with the weeds of vice, but well cultivated souls are quite devoid of them. Gloss. (So: "If good we plant not, vice will fill the place: And rankest weeds the richest soils deface").

6. He who has the knowledge of truth (*tatwajnāna*), becomes relaxed in his earthly desires; and though he acts his part well, he does not long eagerly for its result as others. He acts with his body but with a quiet unconcerned mind. When successful, he attributes the gain to the will of

God; but the worldly minded arrogate the result to themselves, though they could not bring it about.

7. Whatever the mind intends, comes verily to pass, and nothing is achieved without the application of the mind; whereupon the agency belongeth to the mind and not to the body. (An involuntary action is not a deed).

8. The world doth proceed from the Mind (Divine); it is the mind (by being a development of it), and is situated in the (infinite and eternal) mind; knowing all things as such manifestations of the powers of the intellect, the wise man remains in the coolness of his desire or lukewarmness.

9. The minds of spiritualists (or those knowing the soul), come to the state of that perfect insensibility of their desires, as when the false watery mirage is set down by the raining clouds, and the particles of morning dews, are dried up by the raging sun. It is then that the soul is said to rest in its perfect bliss (The *turya*—*sans souci* or impassibility).

10. This is not the felicity of the *gusto* of pleasure, nor the dolour of sorrow or discontent; it consists not in the liveliness of living beings, nor in the torpidity of stones. It is not situated in the midst of these antitheses (*i.e.* in the *sandhisthāna* or golden medium between these); but in the knowing mind which is *Bhumānanda*—all rapture and ravishment. (Neither is *il allegro* nor *il spinseroso*, the true bliss of man).

11. But the ignorant mind (which is unacquainted with this state of transport) is transported by its thirst after the moving waters of earthly pleasures; as an elephant is misled to the foul pool, where he is plunged in its mud and mire, without finding any thing that is really good.

12. Here is another instance of it based upon a stanza in the Sruti, which says that:—A man dreaming himself to be falling into a pit, feels the fear of his fall in his imagination even when he has been sleeping in his bed; but another who actually falls in a pit when he is fast asleep, is quite insensible of his falls. Thus it is the mind which paints its own pleasure and pains, and not the bodily action or its

inactivity.

13. Hence whether a man is the doer of an action or not, he perceives nothing of it, when his mind is engrossed in some other thought or action; but he views every thing within himself, who beholds them on the abstract meditation of his mind. The thinking mind sees the outward objects, as reflexions of his pure intellect cast without him. (The spiritualist regards the outward as images of his inward ideas, in opposition to the materialist, who considers the internal ideas to be but reflexions derived from external impressions).

14. Thus the man knowing the knowable soul, knows himself as inaccessible to the feelings of pleasure and pain. Knowing this as certain, he finds the existence of no other thing, apart from what is contained in the container of his soul, which is as a thousandth part of a hair. This being ascertained, he views every thing in himself. With this certainty of knowledge, he comes to know his self as the reflector of all things, and present in all of them. After these ascertainments, he comes to the conclusion that he is not subject to pain or pleasure. Thus freed from anxieties, the mind freely exercises its powers over all customary duties, without being concerned with them.

15. He who knows the self, remains joyous even in his calamity, and shines as the moonlight, which enlightens the world. He knows that it is his mind and not his self, that is the agent of his actions although he is the doer of them: and knowing the agency of the mind in all his actions, he does not assume to himself the merit of the exercise of his limbs, hands and feet, nor expects to reap the rewards of all his assiduous labours and acts.

16. Mental actions (thoughts) being brought to practice, tend to involve their unguarded agents of ungoverned minds, into the endurance of its consequence. Thus the mind is the seed (root) of all efforts and exertions, of all acts and actions, of all their results and productions, and the source of suffering the consequences of actions. By doing away with your mind, you make a clean sweep of all your actions, and thereby avoid all your miseries resulting from your acts. All these are at an end with the *anaesthesia* of the mind. It is a practice in *Yoga* to allay (*laissez aller*), the excitement of the mind to its ever varying purposes.

17. Behold the boy is led by his mind (fancy) to build his toy or hobby-horse, which he dresses and daubs at his wilful play, without showing any concern or feeling of pleasure or pain, in its making or breaking of it at his pleasure. So doth man build his aerial castle, and level it without the sense of his gain or loss therein. It is by his acting in this manner in all worldly matters, that no man is spiritually entangled to them. (Do your duties and deal with all with a total unconcernedness and indifference).

18. What cause can there be for your sorrow, amidst the dangers and delights of this world, but that you have the one and not the other. But what thing is there that is delectable and delightful to be desired in this world, which is not evanescent and perishable at the same time, save yourself (soul), which is neither the active nor passive agent of your actions and enjoyments; though they attribute the actions and their fruitions to it by their error.

19. The importance of actions and passions to living beings, is a mistake and not veritable truth. Because by the right consideration of things, we find no action nor passion bearing any relation to the soul. Its attachment or aversion to the senses and sensible actions and enjoyments, is felt only by the sensualist, and not by them that are unconscious of sensuous affections (as the apathetic ascetics).

20. There is no liberation in this world for the worldly minded, while it is fully felt by the liberal minded Yogi, whose mind is freed from its attachments to the world, in its state of living liberation. (Jīvan-mukta).

21. Though the Sage is rapt in the light of his self-consciousness, yet he does not disregard to distinguish the unity and duality, the true entity from the non-entities, and to view the omnipotence in all potencies or powers that are displayed in nature (for these display His power and goodness beyond our thought).

22. (Verse). To him there is no bond or freedom, nor liberation nor bondage whatever, and the miseries of ignorance are all lost in the light of his enlightenment. (Bondage and freedom here refer to their causes or acts ([Bengali: karma]) by the figure of metonymy; and that these bear no relation to the abstracted or spiritualistic Yogi).

23. It is in vain to wish for liberation, when the mind is tied down to the earth; and so it is redundant to talk of bondage, when the mind is already fastened to it. Shun them both by ignoring your egoism, and remain fixed to the true Ego, and continue thus to manage yourself with your unruffled mind on earth. (The whole of this is a lesson of the Stoical and Platonic philosophic and unimpassioned passivity).

#### CHAPTER XXXIX.—*On the Unity of all Things.*

Argument. Explanation of Divine Omnipotence, and inability of Vasishtha to give full exposition of it.

Rāma rejoined:—(Prose) Tell me, O high-minded sage, how could the creation proceed from the Supreme Brahma, whom you represent to remain as a painting in the tableau of vacuity.

2. Vasishtha replied:—O prince, such is the nature of Brahma, that all power incessantly flows from him, wherefore every power is said to reside in him. (It is unvedantic to say, that Brahma is omnipotent or the reservoir of power, and not omnipotence or identic with all power himself).

3. In him resides entity and non-entity, in him there is unity, duality and plurality, and the beginning and end of all things. (Because omnipotence has the power to be all things, which limited powers cannot do).

4. This is one and no other else (*i.e.* it is all that is, and there is none else beside it (*Id est non alter*)). It is as the sea, whose waters have endless varieties of shapes, and represent the images of myriads of stars in its bosom; rising spontaneously of themselves.

5. The density of the Intellect makes the mind, and the mind brings forth all the powers of thinking, willing or volition, and of acting or action. These it produces, accumulates, contains, shows and then absorbs in itself.

6. (Verse) Brahma is the source of all living beings, and of all things seen all around us. His power is the cause of exhibiting all things, in their incessant course or quiescence.

7. All things spring from the Supreme Spirit, and they reside in his all comprehensive mind. They are of the same nature with that of their source, as the water of the sweet and saltish lakes.

8. Rāma interrupted here and said:—Sir, your discourse is very dark, and I cannot understand the meaning of the words of your speech.

9. There is that nature of Brahma, which you said to be beyond the perception of the mind and senses, and what are these perishable things, which you say to have proceeded from him. If your reasoning comes to this end, I cannot then rely upon it.

10. Because it is the law of production, that anything that is produced from something, is invariably of the same nature with that of its producer.

11. As light is produced from light, corns come from corn, and man is born of man, and all kinds come out of their own kind.

12. And so the productions of the immutable Spirit, must also be unchangeable and spiritual too in their nature.

13. Beside this the Intellectual Spirit of God, is pure and immaculate; while this creation is all impure and gross matter.

14. The great Sage said upon hearing these words:—Brahma is all purity and there is no impurity in him; the waves moving on the surface of the sea may be foul, but they do not soil the waters of the deep.

15. You cannot conceive Rāma, of there being a second person or thing beside the One Brahma; as you can have no conception of fire beside its heat. (Its light being adscititious).

16. Rāma rejoined:—Sir, Brahma is devoid of sorrow, while the world is full of sorrows. I cannot therefore clearly understand your words; when you say this to be the offspring of that. (The maculate equal to the immaculate or the perishable to the imperishable is absurd).

17. Vālmīki said to Bharadwāja:—The great Sage Vasishtha remained silent at these words of Rāma; and stopped in his lecture with the thoughtfulness of his mind.

18. His mind lost its wonted clearness (in its confusion), and then recovering its perspicacity, he pondered within himself in the following manner.

19. The educated and intelligent mind, that has known the knowable One, has of itself got to the end of the subject of liberation, by its own reasoning and intuition as that of Rāma.

20. It is no fault of the educated to be doubtful of something, until it is explained to them to their full satisfaction, as in the case of Rāghava. (Relating the identity of the cause and its effect).

21. But the half-educated are not fit to receive spiritual instruction, because their view of the visibles, which dwells on obvious objects, proves the cause of their ruin (by obstructing their sight of the spiritual).

22. But he who has come to the sight of transcendental light, and got a clear insight of spiritual truths, feels no desire for sensual enjoyments; but advances in course of time to the conclusion, that Brahma is All in all things (*to pan*).

(The transcendental philosophy of modern German schools, has arrived at the same conclusion of Pantheism, *Ho Theos to pan*).

23. The disciple is to be prepared and purified at first, with the precepts and practice of quietism and self-control (*Sama* and *damā*); and is then to be initiated in the creed that "All this is Brahma, and that thyself art that pure Spirit."

24. But who so teaches the faith of "all is Brahma" to the half taught and the ignorant; verily entangles him in the strong snare of hell. (Because they take the visible for the invisible, which leads them to nature and idol worships which casts them to hell).

25. The well discerning Sage should tell them, that are enlightened in



their understandings, whose desire of sensual gratifications has abated, and who are freed from their worldly desires, that they are purged of the dirt of their ignorance, and are prepared to receive religious and spiritual instruction.

26. The spiritual guide who instructs his pupil without weighing well his habits and conduct, is a silly pedagogue and sinks into hell and has to dwell there until the last day of judgment; (to answer for misleading his disciples).

27. The venerable Vasishtha, who was the chief of sages, and like the luminous sun on earth, having considered these things, spoke to Rāma as follows. (The sages are said to be luminous both from the fairness of their Aryan complexions, as also on account of their enlightened understandings).

28. Vasishtha said:—I will tell thee Rāma at the conclusion, of this lecture, whether the attribution of the dross of gross bodies, is applicable to Brahma or not. (*I.e.* how a spiritual body may assume a material form &c.).

29. Know now that Brahma is almighty, all pervading, ubiquitous and is all himself, because of his omnipotence, which can do and become all and every thing of itself.

30. As you see the various practices of magicians and the trickeries of jugglers, in producing, presenting, and abstracting many things in the sight of men, that are all but unreal shows; so doth Brahma produce, present and retract all things from and into himself.

31. The world is filled with gardens as those in fairy lands, and the sky is replenished with the airy castles of Gandharvas and the abodes of gods; and men are seen to descend from the cloudless sky, to the surface of the earth, and rise upwards to heaven (in vimānas or balloons).

32. Fairy cities like the palaces of the Gandharvas of the etherial regions, are shown on earth, and filled with the fairies of the Fairy land. (*I.e.* the courts and palaces of princes, which vie with the abodes of gods).

33. Whatever there is or has been or is to be in this world in future,

are like reflexions of the revolving sky and heavenly bodies, or a brazen ball affixed to the top of a tower, and darting its golden light below.

34. All these are but exhibitions of the various forms of manifestations of the selfsame God. ("These as they change,—these are but the varied God." Thomson. So Wordsworth and the Persian Mystics).

35. Whatever takes place at any time or place and in any form, is but the variety of the One Self-existent reality. Why therefore, O Rāma! should you give vent to your sorrow or joy, or wonder at any change of time or place or nature and form of things, which are full of the spirit of God, and exhibit the endless aspects of the Infinite Mood.

36. Let the intelligent preserve the sameness (*samata*) of their minds and dispositions amidst all changes; knowing them as the varying conditions of the same unvarying Mind.

37. He who sees his God in all, and is fraught with equanimity, has no cause of his wonder of surprise, his grief or delight or any fluctuation of his mind, in any change in nature or vicissitude of his fortune (because the one Omnipresence is present in all events, and its Omnipotence directs all potentialities).

38. The unaltered mind continues to view the varieties of the power of his Maker, in all the variations of time and place, and of all external circumstances.

39. The Lord proposes these plans in the formation of his creation, and exhibits as the sea does its waves in endless varieties and successions from the plenitude of his mind.

40. So the Lord manifests the powers situated in himself, as the sea does its waves in itself. Or as the milk forms the butter, the earth produces the pot (*ghata*), and the thread is woven into the cloth (*pata*). So the *bata* or fig tree brings forth its fruit, and all other varied forms are contained in their sources. But these formal changes are phenomenal not real. They are mere appearances of the spectrum, as those of apparitions and spectres.[6]

[6] But these formal changes are phenomenal and not real. They are mere

appearances. Gloss.

41. There is no other agent or object, nor an actor and its act, or any thing which is acted upon, nor is there any thing that becomes nothing except it by but a variety of the one unity. (*In nihilo riverti posse*).

42. The mind that witnesses the spiritual truths, and remains with its unimpaired equanimity, and is undepressed by external accidents, comes to see the light of truth in itself. (Truth like the sun shineth in the inmost soul).

43. (Verse). There being the lamp, there is its light also; and the sun shining brings the day with him. Where there is the flower, there is its odour likewise; so where there is the living soul, there is the light or knowledge of the world in it.

44. The world appearing all around, is as the light of the soul; it appears as the motion of the wind, whereof we have no notion of its reality or unreality. (So says Herbert Spencer concerning our notion of motion. We see the wheel in motion and changing its place, but have no idea of its motion).

45. The immaculate Soul, is the prime mobile power of the appearance and disappearance of the myriads of gross bodies which like the revolving stars of the sky, and the season flowers of the spring, appear and reappear to us by turns, like the ups and downs of wheels in motion. (We see their revolutions, but neither see their motion nor the soul the giver of motion).

46. All things die away when our souls are without us, but how can any thing be null when we are in possession of our souls? (Everything exists with ourselves, but we lose all, with loss of our souls).

47. All things appear before us in the presence of our souls, and they vanish from before us in their absence from the body. (Every thing is existent with us with the existence of our souls, and nothing is perceived by us without them, as when we are dead).

48. Everything is born with us with our souls, and is lost with loss of them. (The living have all, but the dead are lost to view. And the human

soul, when in conjunction with the Divine, has a clear view of everything).

51. The minds of men are endowed with their knowledge at their very birth. Then growing big by degrees in course of time, they expand themselves in the form of this spacious forest of the world.

52. The wood of the world is the fastening post of the soul, where our blooming desires are fraught with fruits of poignant griefs. It branches out with gratifications, blossoms with hoary age, and is breaking its goodly post, and wandering at large of its free will.

CHAPTER XXXX.—/\* *Brahma Identical with the World or Identity of the World with Brahma.*

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Argument. Production and names of the Varieties of Animal Life and their spiritual Natures.

Rāma said:—Tell me, sir, about the production of animal beings from Brahma, and let me know their different names and natures in full length.

2. Vasishtha replied:—The manner in which the different species of beings are produced from Brahma, and how they are destroyed afterwards, as also how they obtain their liberation at last:—

3. Also the manner of their growth and sustentation, and fitness in the world, are all what you must hear me now tell you in brief.

4. The power of the intellect of Brahma exerts of its free will, and

this omnipotence becomes whatever is thought of (*chetya*) in the Divine Intellect.

5. The intellection becomes condensed to a certain subtle form, which having the powers of conception (*sankalpa*), becomes the principle entitled the Mind.

6. The mind then by an effort of its conception (called the Will), expands itself to an unreal (ideal) scenery like that of the Fairyland, by falling off from the nature of Brahmic Incogitancy.

7. The intellect when remaining in its original state, appears as a vacuum or vacancy; but upon manifesting itself in the form of the mind, it is seen as the visible sky by men.

8. Taking the conception of the lotus-born, it finds itself in its conceived form of the lotus (*Brahmā*), and then it thinks of creation in the form of *Prajāpati* or lord of creatures.

9. He then formed from his thought (*chitta*) this creation, containing the fourteen worlds with all the bustle of living beings in them.

10. The mind itself is a vacuity with a vacuous body; its conception is the field of its action, and its sphere is full with the false workings of the mind.

11. Here there are many kinds of beings, labouring under great ignorance as the beasts and brute creatures. There are some with enlightened minds as the sages; and others staggering in the intermediate class, as the majority of mankind.

12. Among all living beings that are confined in this earth, it is only the human race living in this part (India), that are capable of receiving instruction and civilization.

13. But as most of these are subject to diseases and distress, and are suffering under the thrall of their ignorance, enmity and fear; it is for them that I will deliver my lecture on social and saintly conduct—*rājasātvikī nīti* (in the 42nd chapter of this book).

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Prahlāda]

14. I will also treat there about the everlasting, imperishable and omnipresent Brahma, who is without beginning and end, whose mind is without error, and of the form of Intellectual light.

15. How endless beings are put to motion, by the momentum of a particle of his motionless body; and resembling the rolling of boisterous waves on the surface of the clear and tranquil ocean.

16. Rāma asked:—How sir, do you speak of a part of the infinite Spirit, and of the momentum of the motionless God; as also of a change and effort of it, that is altogether without them (*vikārāvikrama*).

17. Vasishtha replied:—It is the usual and current mode of expression, both in the *sāstras* and language of the people to say, "all this is made by or come from Him", but it is not so in its real and spiritual sense.

18. No change or partition, and no relation of space or time, bear any reference to the Supreme, who is unchangeable, infinite and eternal; nor is there any appearance or disappearance of Him at any time or place, who is ever invisible every where.

19. There never was nor can there ever be any way, of representing the incomprehensible, except by symbolical expressions; it was therefore in accordance to common speech, that I have made use of those words.

20. Whatever words or sentences are used here as symbolical of some sense, whether they express as "produced from it *tajja*" or as a change of the same—*tanmaya*", the same should be used, in that sense all along.

21. It is *tajja*, as when we say "fire proceeds from fire" (meaning, the "mundane Brahma comes out of the spiritual Brahma." Here fire is symbolical of Brahma and the world). It is *tanmaya* in the expression "Brahma is the producer and produced" (which means the identity—and transformation of the creator to the creation).

22. The first form is applied to the world as proceeding from Brahma: but the other form of the producer and produced, means also the creative power which made the world.

23. The expression *idam—anyat* = *idem alius* or this is one thing and that another, is false, the difference is verbal and not real; because there is no proof of it in the nature of God, which is one and all.

24. The mind, by reason of its birth (*tajja*) from Brahma, is possessed both of the power and intelligence of his Intellect, and is enabled to accomplish its intended purpose, by means of its intense application.

25. To say that one flame of fire, is the producer of another, is mere logomachy, and there is no truth in this assertion. (Because it is no other thing produced by another, but the very thing).

26. That one is the producer of another is also a paralogy; because the one Brahma being infinite, could produce no other thing, beside reproducing himself. (For where and whence could he get another thing to create a thing anew beside in himself?).

27. It is the nature of disputation to contradict one another by replies and rejoinders; but it is not right to foil the adversary by false sophistry.

28. The learned know Brahma as the ocean rolling in its endless waves, and as significant words and their significations, which go together as Brahma and his creation.

29. Brahma is the Intellect—*Chit*, Brahma is the mind—*manas*, Brahma is intelligence—*Vijnāna*, and Brahma is substance—*Vasthu*; He is Sound—*sabda*, He is understanding—*chit*, and He is in the principles of things—*Dhātus*.

30. The whole universe is Brahma, and yet He is beyond all this. In reality the world is a nullity, for all is Brahma alone.

31. This is one thing and that is another, and this is a part of the great soul, are all contradictory assertions of ignorance (false knowledge), as no words can express the true nature of the unknown.

32. The spirit rises as the flame of fire, and this flame is significant of the mind. Its tremor signifies the fluctuation of the mind, which in reality is not the case, there being no rise or fall of the Divine Mind.

33. It is untruth that wavers and equivocates in *double entendres*. It prevaricates the truth, as the defective eye views the double moon in the sky.

34. Brahma being all (*to pan*) of himself, and all pervading and infinite of his own nature, there can be no other thing beside himself, and anything that is produced of him, is likewise himself.

35. Beside the truth of the existence of Brahma, there is nothing which can be proved as absolutely certain; and it is a scriptural truth which says, "verily all this is Brahma."

36. This also must be the conclusion, which you will arrive at by your reasoning, and which I will propound with many instances and tenets in the Book of Nirvāna or Extinction.

37. There are many things here in connection with this single question of which you are ignorant, and all which you will come to know fully in future, for dispelling your doubts on the subject.

38. The unreality having disappeared, the reality appears to view, as the darkness of night being dispelled, the visible world comes to sight.

39. The spacious world which appears to your false sight of it, will vanish, O Rāma! on your attaining to the state of calm quietism. The fallacious appearances must disappear from your vision, as soon as the light of truth comes to dawn upon your soul.

## CHAPTER XLI.—*Description of Ignorance.*

Argument. Delusion the cause of error.

Rāma said:—Sir, I feel your speech to be as cooling and shining as the water of the milky sea; it is as deep and copious as the vast ocean:—

2. I am sometimes darkened and enlightened at others, by the variety of



your discourses, as a rainy day is now obscured by the cloud, and again shines forth brightly with sunshine.

3. I understand Brahma as infinite and inconceivable, and the life and light of all that exists. I know that light never sets; but tell me, how they attribute many qualities that are foreign to his nature.

4. Vasishtha replied:—The wording and meaning of my lectures to you, are all used in their right and ordinary sense, they are neither insignificant or meaningless, equivocal or ambiguous, or contradictory of one with another.

5. You will understand the proper import of my phraseology, when the eyesight of your understanding becomes clearer, and when the light of reason will rise in your mind.

6. Do not mistake the meanings of my words, or the phraseology I have used all along, in order to explain the subject of my lectures, and purport of the sāstras, for your acquaintance with them.

7. When you will come to know the clear Truth of Brahma, you will know more regarding the distinctions of significant words, and their significations and significates.

8. The distinctive verbal signs are invented for the communication of our thoughts, in conveying our instructions to others, and for our knowledge of the purport of the sāstras.

9. Words and their meanings, phrases and their constructions, are used for the instruction of others; they are applied to the use of the ignorant, and never apply to those who are acquainted with truth (by their intention).

10. There is no attribute, nor imputation, that bears any relation with the free and unsullied soul. It is the dispassionate spirit of the supreme Brahma, and the same is the soul of the existent world.

11. This subject will again be fully discussed and dilated upon with various arguments, on the occasion of our arriving to the conclusion of this subject (in the book of Nirvāna).

12. I have said so far about verbiage at present, because it is impossible to penetrate into the deep darkness of ignorance, without the means of verbiage (*flux de mots*).

13. As conscious ignorance offers herself a willing sacrifice to the shrine of knowledge, she bids her adversary—the destroyer of error, to take possession of her seat in the bosom of man. (Here is a double intender of the word *avidyā*, the former meaning ignorance as well as a concubine, and the latter signifying the wife and knowledge; hence it implies the advance of knowledge upon disappearance of her rival ignorance).

14. As one weapon is foiled by another, and one dirt is removed by the other (*cow dung* and ashes), and as one poison is destroyed by another, and also as one foe is driven out by another enemy (*similes curantur*).

15. So Rāma, the mutual destruction of errors, brings joy to the soul. It is hard however to detect the error; but no sooner it is found out than it is put to destruction. It means the confutation of false doctrines by one another.

16. Ignorance obscures our perspicacity, and presents the false and gross world before us. We all view this wonderful universe, but know not what and how it is.

17. Unobserved it rushes to our view, but being examined with attention, it flies upon keen observation. We know it is a phantasm, and yet find it appearing with its dimensions and figures before us.

18. O the wonderful enchantment, which has spread out this world, and made the unreality to appear as a sober reality, to the knowledge of every one of us.

19. This earth is a distinct wide extended superficies, resting on the indistinct surface of an unknown substratum. He is the best of beings that has stretched this enchantment.

20. When you are enlightened with the thought, that all this is inexistent in reality; you will then become the knower of the knowable (God), and understand the import of my lectures.

21. So long as you are not awakened to true knowledge, rely upon my words, and know this immensity as the creature of the incorrigible and immovable ignorance.

22. All this immensity, that appears to sight, is but the picture of your mistaken thought; it is all unsubstantial, and a mere manifestation of your deluded mind only.

23. He is entitled to liberation, whose mind is certain of the reality of Brahma; and knows the moving and unmoving figures without, as the thoughts of the mind presented to the sight.

24. The whole scale of the earth, is as a net of birds to catch the fleeting mind; it is as false as a landscape in the dream; which represents the unreal as real ones to the mind.

25. He who looks upon the world without his attachment to it, is never subject to grief or sorrow on any account. And he who thinks all these forms as formless, sees the formless spirit.

26. The forms of the formless spirit, is the formation of ignorance, and when the blemishes of passions and mutations, do not even belong to great souls, how can these attributes relate to the greatest God.

27. The attributes given to the Supreme Spirit, are as dust thrown upon the surface of limpid water; it is our thoughts only that attribute these qualities to the inconceivable One, as we attribute certain meanings to words (that bear no relation to them).

28. It is usage that establishes the meanings of words, which continue to be inseparably joined with them; and it is usage that determines their use in the sāstras.

29. As the cloth cannot be thought of without its thread, so the soul is unintelligible without the medium of words giving its true definition.

30. It is possible to gain the knowledge of the soul from the sāstras, without one's self-consciousness of it; as it is possible to get over the sea of ignorance, by means of spiritual knowledge.

31. Rāma! it is impossible to arrive at the state of what is called

imperishable life and bliss, when the soul is any how polluted by the blemishes of ignorance.

32. The existence of the world verily depends on the existence of the Supreme; know this, and do not question how and whence it came to exist.

33. Let it be for thee to think only how thou shalt get rid of this unreality; for it is upon the disappearance of the unreality, that thou canst know the real truth.

34. Leave off thinking whence is all this, how it is and how it is destroyed at last; believe it to be really nothing, but only appearing without being actually seen.

35. How can one know, how the unreality appears as reality by his mistake of it, when the error of reality, in the unreal, has taken a firm footing in his mind?

36. Try your best to destroy this prejudice of yours, and then you will know the truth. And verily such men are the greatest heroes and most learned in the world, who are freed from prejudices.

37. Strive to destroy your baneful ignorance, or it is sure to overpower on thee as upon the rest of mankind.

38. Take care, lest it should enthrall thee to the pain of thy repeated transmigrations, and know ignorance to be the root of all evils and companion of every vice. It creates a man's interest in what proves his peril.

39. Avoid quickly this false view, the baneful cause of your fears and sorrows, and of your diseases and dangers; and the germ of errors in the mind; and thereby ford over this perilous ocean of the world.

## CHAPTER XLII.—*Production of Jīva or Living Souls.*

Argument. Condensation of Desires in the Intellect. And Formation of living souls thereby.

Vasishtha continued:—Hear now Rāma! the antidote against the wide extended malady of Ignorance, and the raging endemic of unreality, which vanishes from view upon your close inspection of it.

2. That which was proposed to be said (in chapter XL), concerning the sātāvika and rājasika qualities. I am now going to expound the same, on account of investigating into the powers of the mind.

3. The same Brahma who is all-pervading, undecaying and immortal; is known as intellectual light and without beginning and end, and free from error.

4. The Intellect, which is body of Brahma, and has its vibration in itself, becomes agitated and condensed at intervals, as the translucent water of the ocean has its motion of itself, and becomes turbid and thickened by its perturbation.

(*I.e.* the mind is possest of motion contrary to dull and motionless matter, and it is by its moving force, that it forms the gross bodies, as the huge surges of the sea).

5. As the water of the sea, is agitated in itself without any motion or excitation from without; so the Almighty power exerts its force in itself, throughout all its eternity and infinity. (The water composed of the *gases*, is always in motion).

6. As the air stirs in its own bosom of vacuity for ever, so the power of the Divine Spirit, exerts itself spontaneously and freely in its own sphere of the spirit.

7. And as the flame rises high of its own accord, so the power of the spirit, extends in itself in all directions. (It is the nature of the flame to rise upward only, but that of the Spirit, is to move in every way and all round the great circle of creation).

8. As the sea seems to move with its sparkling waters, reflecting the sun and moonbeams upon its surface, so the almighty spirit appears to shake with the fleeting reflections of creation in its bosom.

9. As the sea sparkles with the golden beams of the starry frame; so the translucent vast soul of God, shines with the light of its own intellectual sphere.

10. As chains of pearly rays, glitter to our sight in the empty sky; so sundry forms of things fly about in the vast vacuity of the intellect. (These are as bubbles in the vast expanse of the Divine Mind).

11. These intellectual images, being pushed forward by the force of intellect, they begin to roll in its vacuous sphere like waves in the sea. (They are the same in substance, though different in appearance).

12. These images though inseparable from the intellect of the Divine spirit, yet they seem to be apart from it, like the light in the holes of needles and other cavities. (The glory of God, is the light and life of all).

13. The universal Omnipotence exhibits itself in those particular forms, as the moon shows her various horns in her different phases.

14. Thus the intellectual power of the Supreme spirit, coming to shine forth as light, refracts itself in various forms as the very many semblances of that great light.

15. The Supreme spirit, though conscious of its nature of infinity and indivisibility, yet assumes to itself the state of its individuality, in every separate and limited form of created beings.

16. When the supreme Entity takes upon itself these several forms, it is immediately joined by a train of qualities and properties, with quantity, modality and the like as followers in its train.

17. The unsubstantial intellect, deeming itself as a substance by its being separated from the supreme soul; becomes divided into infinity like the waves of the sea water (which is one and many).

18. As there is no material difference of the armlet and bracelet, from their matter of the same gold; so is the intellect and the soul the one and same thing. It is the thought that makes the difference in their different modes.

19. As there is no difference between one lamp and the others, that are lighted from the same light; so it is of all souls and intellects, which are alike in their nature, but differ only in their particular attributes—*upadhis*.

20. The Intellect, being put to action by the force of the soul on particular occasions, pursues its desires and the objects of its fancy.

21. The same intellect also, taking its volitive and active forms at different times and places; is styled the embodied soul or spirit, and known as *Kshetrajna*.

22. It is so named from its familiarity with the body or *Kshetra*, and its knowledge of the inward and outward actions of it (or from its knowing its person and personality).

23. This being fraught with its desires, is designated as Egoism or selfishness; and this again being soiled by its fancies, takes the name of the understanding.

24. The understanding leaning to its wishes, is termed the mind; which when it is compacted for action, takes the name of the senses or sensation.

25. The senses are next furnished with their organs called the organs of sense, which being joined with the organs of action, the hands and feet are jointly denominated the body.

26. Thus the living soul being tied to its thoughts and desires, and being entrapped in the net of pain and sorrow, is termed *Chitta* or heart.

27. Thus the gradual development of the intellect, produces its successive results (or phases as said above); so these are the different states or conditions of the living soul, and not so many forms of it, but all these are the impurities of the soul.

28. The living soul becomes associated with egoism in its embodied state, and this being polluted by its egoistic understanding, it is entangled in the net of selfish desires, which becomes the mind.

29. The concupiscent mind becomes eager to engraft itself in its consorts and offspring, and to secure the false possessions of the world to itself and without a rival.

30. The tendencies of the mind, pursue their desired objects, as the cow follows the lusty bull; and the mind runs after its objects only to be polluted by them, as the sweet stream of the river, meets the sea to become bitter and briny.

31. Thus the mind being polluted by its selfishness, loses the freedom of its will; and becomes bound to its desires, as the silkworm is enclosed in the cocoon.

32. It is the mind that exposes the body to confinement, by its pursuit after its desires, until it comes to feel the gall of its own thralldom, and the bitter regret of the conscious soul.

33. Knowing itself to be enslaved, it bids farewell to the freedom of its thought and knowledge; and begets within itself the gross ignorance, which rages and ranges free in the forest of this world, with its horribly monstrous appearance.

34. The mind containing within it the flame of its own desires, is consumed to death like the fettered lion in a fire.

35. It assumes to itself the agency of all its various acts, under its subjection to a variety of desires; and thus exposes itself to the changes of its state, in this life and all its future births.

36. It labours continually under all its octuple state of understanding; namely that of the knowledge, intelligence and activity or active agency, and its egoism or selfishness, all of which are causes of all its woe.

37. It is sometimes styled the *prakriti* or character, and at others the *māyā* or seat of self delusion. The mind—*manas* is often converted to *malas* or foulness, and very often to *karman* or activity.

38. It is sometimes designated as bondage, and is often synonymous with the heart; it is called also as *avidyā* or ignorance, and frequently



identified with the will or volition likewise.

39. Know Rāma, the heart is tied to the earth by a chain of sorrow and misery; it is brimful of avarice and grief, and the abode of passions.

40. It is living dead with the cares of age and the fear of death, to which the world is subject; it is troubled with desire and disgust, and stained by its ignorance and passions.

41. It is infested by the prickly thorns of its wishes, and the brambles of its acts; it is quite forgetful of its origin, and is beset by the evils of its own making.

42. It is confined as the silkworm in its own cell, where it is doomed to dwell with its sorrow and pain; and though it is but a minim in its shape, it is the seat of endless hell-fire. (A hair as heart. Pope. The heart is hell &c. Milton).

43. It is as minute as the soul, and yet appears as huge as the highest hill; and this world is a forest of wild poisonous trees, branching out with their fruits of decay and death.

44. The snare of desire is stretched over the whole world; its fruits are as those of the Indian fig trees, which has no pith or flavour within.

45. The mind being burnt by the flame of its sorrow, and bitten by the dragon of its anger; and being drowned in the boisterous sea of its desires, has entirely forgotten its Great Father.

46. It is like a lost stag straying out of its herd, and like one demented by his sorrows; or more like a moth singed by the flame of world affairs.

47. It is torn away as a limb from its place in the Spirit, and thrown in an incongenial spot; it is withering away like a lotus plant plucked from its root.

48. Being cast amidst the bustle of business, and among men who are inimical or as dumb pictures to him, every man is grovelling in this earth amidst dangers and difficulties.

49. Man is exposed to the difficulties of this dark and dismal world, like a bird fallen in the waters of the sea; he is entangled in the snare of the world, like one snatched to the fairy land in the sky.

50. The mind is carried away by the current of business, like a man borne by the waves of the sea. Lift it, O brave Rāma! from this pit, as they do an elephant sinking in the mud.

51. Lift up thy mind by force, O Rāma! like a bullock from this delusive puddle (*palvala*) of the world, where it is shorn of its brightness and is weakened in its frame.

52. Rāma! the man whose mind is not troubled in this world, with successive joy and grief, and the vicissitudes of decrepitude, disease and death, is no human being: but resemble a monstrous Rākshasa, although he may have the figure of a man on him. (It is not humanity to be devoid of human feeling).

#### CHAPTER XLIII.—*The Repositories of Living Souls.*

Argument. The Transmigrations of Souls by virtue of their Acts, and the way of their salvation.

Vasishtha continued:—Thus the living soul being derived from Brahma, assumes to itself the form of the mind, and is tossed about with the thoughts and cares of the world. It is then changed into thousands and millions of forms, as it figures to itself in its imagination.

2. It has undergone many prior births, and is in the course of migrating into many more; it will transmigrate into many more also, which are as multitudinous as the flitting particles of a water-fall (splitting to many atoms).

3. These atomic souls of living beings, being subjected to their desires by the great variety of their wishes; are made to wander under many forms, to which they are bound by their desires.

4. They rove incessantly to different directions, in distant countries both by land and water; they live or die in those places, as the bubbles blow out but to float and burst, and then sink in the water below.
5. Some are produced for the first time in a new *kalpa* age, and others are born a hundred times in it; some have had only two or three births, while the births of others are unnumbered (in a kalpa).
6. Some are yet unborn and are to be born yet on earth, and many others have passed their births by attainment of their liberation at last. Some are alive at present, and others are no more to be born.
7. Some are born again and again, for myriads of kalpas, some remaining in one state all along, and many in various states repeatedly changing their forms and natures.
8. Some are subjected to the great misery of hell, and some are destined to a little joy on earth; some enjoying the great delights of the gods in heaven, and others raised to the glory of heavenly bodies above.
9. Some are born as Kinnaras and Gandharvas and others as Vidyādhara and huge serpents; some appear in the forms of Sol, Indra and Varuna (Ouranas), and others in those of the triocular Siva and the lotus-born Brahmā.
10. Some become the Kushmānda and Vetāla goblins, and others as Yaksha and Rākshasa cannibals; some again become the Brahmānas and the ruling class, and others become Vaisyas and Sūdras. (The four tribes of Indo-Aryans).
11. Some become Swapacha and Chandāla (eaters of dog and hog-flesh), and others as Kirātas and Puskasa (eaters of rotten bodies); some become the grass and greens on earth, and others as the seeds of fruits and roots of vegetables, and as moths and butterflies in the air.
12. Some are formed into varieties of herbs and creeping plants, and others into stones and rocks; some into *Jāma* and *Kadamba* trees, and others into *Sāla*, *Tāla* and *Tamāla* forests.
13. There are some placed in prosperous circumstances, and become as

ministers and generals and rulers of states; while others are clad in their rags and remain as religious recluses, munis and taciturn hermits in the woods.

14. Some are born as snakes and hydras, worms, insects and ants; whilst there are others in the forms of great lions, big buffaloes, stags and goats, the bos guavas and fleet antelopes in forests.

15. Some are begotten as storks and cranes, ruddy geese and cuckoos; and others are become their pastures in the shapes of lotuses and water lilies, the nilumbium and other aquatic shrubs and flowers.

16. Some are brought forth as elephants and their cubs, and as wild boars, bulls and asses; and others come into being as bees and beetles, flies and gadflies, gnats and mosquitoes.

17. Many are born to difficulties and dangers, and many to prosperity and adversity; some are placed in hell pits and others in their heavenly abodes.

18. Some are situated in the stars, and some in the hollows of trees; some move upon the wings of the winds, and others rest in the still air above or fly freely in the sky.

19. Many dwell in the sunlight of the day, and many subsist under the moonbeams at night; while there be others subsisting upon the beverage, which they draw from the herbaceous plants.

20. Some are liberated in their life-time, and rove about freely in this earth; while others live in their blissful states (in holy and lonely hermitage). Some are altogether emancipate in their reliance in the Supreme Spirit.

21. There are some that require long periods for their blessed and ultimate liberation; and others there are that disbelieve the intellectuality and spirituality of mankind, and dislike their being reduced to the solity of the soul, or to be reduced to their oneness or unity with the Supreme soul—Kaivalya.

22. Some become regents of the skies above, and others roll down in the form of mighty streams; some become females of beautiful appearances,

and others as ugly hermaphrodites and abnormalities.

23. Some are of enlightened understandings, and some are darkened in their minds. Some are preachers and lecturers of knowledge, and others in their ecstatic trance of Samādhi.

24. The living souls that are under the subjection of their desires, are so powerless of themselves, that they have forgotten their freedom, and are fast chained to the fetters of their wishes.

25. They rove about the world, now flying up and then falling down in their hopes and fears; and are incessantly tossed up and down, like playing balls flung on all sides, by the relentless hands of playful Death.

26. Entrapped in the hundred fold snare of desire, and converted to the various forms of their wishes, they pass from one body to another, as the birds fly from one tree to alight on another.

27. The endless desires of the living soul, bred and led by the false imaginations of the mind, have spread this enchanted snare of magic or māyā, which is known by the name of the great world.

28. So long are the stupefied souls doomed to rove about in the world, like the waters in a whirlpool; as they do not come to understand the true nature of their selves, as selfsame with the Supreme-Self.

29. Having known and seen the true Self, by forsaking their false knowledge of it, they come to their consciousness of themselves, as identic with the divine Self; and having attained this in process of time, they are released from their doom of revisiting this world of pain and sorrow.

30. There are however some insensible beings, who notwithstanding their attainment of this knowledge, are so perverted in their natures, that they have to return again to this earth, after passing into a hundred lives in it in various shapes (owing to their disbelief in the self).

31. Some there are who after having attained to higher states, fall down again by the lowness of their spirits, and appearing in the shapes of brute creatures, have to fall into hell at last.

32. There are some great minded souls, who having proceeded from the state of Brahma, have to pass here a single life, after which they are absorbed in the Supreme soul. (Such were the sage Janaka and the sagely Seneca).

33. There are multitudes of living beings in other worlds also, some of whom have become as the lotus-born Brahmā, and others as Hara (the Horus of the Egyptian trinity).

34. There are others who have become as gods and brute creatures in them, and there are snakes and other reptiles also in them as well as in this earth. (Astronomers have descried kine in the moon, and Hindoos have found it to abound in deer, whence the moon is called mrigānka by them. So are the constellations in the heavens).

35. There are other worlds as obvious to view as this earth (in the starry heavens), and there are many such worlds that have gone by, and are yet to appear (in the immensity of space).

36. There are various other creatures of different shapes, produced by various unknown causes in the other worlds also, which have their growths and deaths like those of this earth.

37. Some are produced as Gandharvas, and others as Yakshas (the Yakkas at Ceylon); and some are generated as Suras (Sorians); and some others as Asuras (Assyrians) and Daityas (demons).

38. The manners and modes of life of the peoples in other parts of the globe, are as those of the men living in this part of the earth.

39. All creatures move according to their own natures and mutual relations for ever more, as the waves and currents of a river move forward, following and followed by others in regular succession.

40. The whole creation moves onward in eternal progression, in its course of evolution and involution, and in its motions of ascension and descension like the waves of the ocean.

41. In this manner do the multitudes of living beings, proceed from the Supreme Spirit, who with the consciousness of their self-existence, rise

from and fall at last into it. (The consciousness of the universal soul, is divided into the individual souls of beings, that are derived and detached from it).

42. All created beings are detached from their source, like the light from the lamp and the solar rays from the sun; they are like sparks of red hot iron, and the scintillation of fire.

43. They are as the particles (or minute moments) of time, and the flying odours of flowers; or as the cold icicles and the minutial of rain water, borne by breeze and cooling the air all around.

44. So the flitting particles of life, flying from one spot to another, and filling different bodies with animation, are at last absorbed in the main spring of vitality whence they had risen.

45. The particles of vital air, being thus spread out and scattered over the universe, come to assume the various forms of animated beings in all the worlds, but they are all mere creations of our ignorance, and are in reality like the rolling waves of water in the vast ocean of eternity.

#### CHAPTER XLIV.—*The Incarnation of human souls in the World.*

Argument. Discussion about incarnation of the spirit, and its extinction by death and liberation.

Rāma asked:—I understand now how the particles of the Divine Spirit, take the forms of the living souls; but I cannot conceive how it assumes the corporeal body composed of bones and ribs.

2. Vasishtha replied:—Why don't you know it Rāma, when I have explained it to you before? Where have you lost your deductive reasoning of arriving to the conclusion from those premises.

3. All these corporeal bodies in the world, and all these moving and unmoving persons and things, are but false representations, rising before us as the visions in our dreams.

4. The phenomenal world differs only in its being but a longer and more delusive dream; it is as the sight of the double moon by optical deception, and of a mountain in the delusion of darkness.

5. The enlightened mind which is cleared of its drowsiness of ignorance, and is freed from the fetters of its desire, views the world to be no more than a dream.

6. The world is a creation of the imagination, by the nature of all living souls, and it remains therefore impressed in the soul, until it attains its final liberation.

7. The fleeting essence of the soul, is like the eddy of waters; or like the germ of the seed, or more like the leaflet of a sprout.

8. And as the flower is contained in the branch, and the fruit within its flowers; so this creation of the imagination, is contained in the receptacle of the mind.

9. As the ever-changing form of the chameleon, exhibits but a particular hue at a time; so the ever-varying mind shows only the figure, which is prominent in its thought for the time being (and this inward figure is reflected by the visual organs).

10. The same thought assumes a visible form, as the clay takes the form of a pot; and the good thoughts and actions of the prior state of life, serve to give the soul a goodly form in its next birth on earth.

11. We see the mighty lotus-born Brahmā situated in the cell of that flower, and find it to be the effect of the good thoughts he had in his mind.

12. This unlimited creation is the false fabrication of imagination; whereupon the living soul in conjunction with the mind, obtained the state of Virinchī the Brahmā (vir inchoatious or *incipiens* the primary man, otherwise called *ādima-purusha*—Adam or the first male).

13. Rāma said:—I require, Sir, to be fully informed, whether all other beings sprang from the same cause as Brahmā—the lotus-born.



14. Vasishtha answered:—Hear me tell you, O long-armed Rāma, the manner of Brahmā's having the body; and from his instance, you will learn about the existence of the world.

15. The Supreme soul, which is unlimited by time or space, takes of his own will, and by the power of his Omnipotence, the limited forms of time and space upon himself.

16. The same becomes the living soul, and is fraught with various desires in itself, of becoming many:—*aham bahu syāma*.

17. When this limited power which is Brahmā, thinks on the state of his having been the Hiranyagarbha, in his former state of existence in the prior Kalpa; he is immediately transformed to that state which is in his mind, and which is ever busy with its thoughts and imaginations.

18. It thinks first of the clear sky, the receptacle of sound, and which is perceptible by the auditory organs; and this thought being condensed in the mind, makes it vibrate as by the wind of the air.

19. It thinks then on the vibrations of air, which are the objects of feeling, through the porous skin and the mind; and is moved by the thoughts of air and wind to assume that form, which is invisible to the naked eye.

20. The condensation of the elements of air and wind together, produced the idea of light which is the cause of sight, and which has the colours and figures for its objects; and thus the mind being actuated by its triple thoughts of air, wind and light, produced the property of fire.

21. These joined immediately to produce the idea of coldness the property of water; and the mind then came to form the quadruple ideas of the four elements of air, wind, fire and water.

22. These united together produced the gross form of earth—the receptacle of scent; and then the mind being filled with these minute elementary particles in its thoughts of them, forsook its fine form of the spirit for its gross body of the quintuple elements (called the quintessence of material bodies (*panchabhautika*)).

23. It saw this body shining as a spark of fire in the sky, which joined

with its egoism and understanding, formed its personality.

24. This is called the spiritual body (*lingasarīra*),—the embodying octuple, which is situated as the bee in the pericarp of the lotus-like heart, and which gives growth to the outer body by its inner working (as the inner seed grows the outer tree).

25. It is thickened by the action of the heart of its internal process of calefaction, like the bel fruit or woodapple. And the outer body receives the qualities of the inner mind, as the jewel shines with the lustre of the little particle of gold, which is infused in the melted state of the metal in the crucible.

26. The quality of the inner soul or mind, manifests itself in the outer body, as the quality of the seed appears in the form and taste of its fruit. The mind then dwells upon the thoughts of its actions, which have their display in the several organs, and members of the bodily actions, which are produced by the motions of the inner thoughts and acts, as the leaves and branches of trees are projected by the inner process and operations of the seed.

27. Its thoughts of upside and below, lifts and lowers its head and feet upward and downward; and its thought of both sides, extends its two arms to the right and left.

28. Its thoughts of the backward and forward, places its back behind, and its breast and belly before it; and the hairs on the head and fingers of the hands, are as the filaments and twigs of trees.

29. In this manner did Brahmā, who is called a *muni* or mental being, from his having sprung from the mind of Brahma, produced the several parts of his body, according to his thoughts of their usefulness to it.

30. He brought the body and its limbs to compactness, as the seasons bring their fruits and grains to perfection. Thus is every thing perfected in time, and all beings have their beautiful bodies and figures.

31. He, the lord Brahmā was the progenitor of all beings, and fraught with the qualities of strength and understanding, activity, dignity and knowledge. (The Smṛiti attributes the *Siddhi chatushtaya* or quadruple

perfections to him).

32. Being begotten by the vacuous Brahma, he resides in the lap of vacuity; and is of the form of melted gold, like every other luminous body in the heavens.

33. Though situated in the Supreme, yet the mind of Brahmā is liable to the mistakes of its own making; and at times it quite forgets its having no beginning, middle nor end, like its source.

34. Sometimes the lord thinks himself, as identic with the waters which existed before creation in his mind; and at another as the mundane egg, which was as bright as the fire of universal destruction (see Manu I).

35. Sometimes the lord thought himself as the dark wood, which covered the earth before creation of living animals, and then as the lotus bed (wherein he was born). Afterwards he became of many forms at each phase and epoch of creation. (These epochs are called *kalpas* or periods, in which the divine mind manifested itself according to its wish within the different stages of creation).

36. Thus Brahmā became the preserver of many kinds of beings, which he created of his own will from his mind at each stage or *kalpa*-period; of which he was the first that issued from Brahma himself. (He was the first begotten, and nothing was created but by him).

37. When Brahmā was first begotten, he remained in his happy state of insensibility and forgetfulness (of his former existence); but being delivered from his torpor in the womb, he came to see the light. (*I.e.* he saw the light of heaven, after his delivery from the darkness of the womb).

38-39. He took a corporeal body, with its breathings and respirations (*prāṇāpāna*); it was covered with pores of hair, and furnished with gums of two and thirty teeth. It had the three pots of the thighs, backbone, and bones, standing on the feet below; with the five air, five partitions, nine cavities, and a smooth skin covering all the limbs. (The five airs are *prāṇāpāna* &c. The five partitions are, the head, the legs, the breast, belly and the hands).

40. It is accompanied by twice ten fingers and their nails on them; and

with a couple of arms and palms and two or more hands and eyes (in the cases of gods and giants).

41. The body is the nest of the bird of the mind, and it is hole of the snake of lust; it is the cave of the goblin of greediness, and the den of the lion of life.

42. It is a chain at the feet of the elephant of pride, and a lake of the lotuses of our desire; The lord Brahmā looked upon his handsome body, and saw it was good.

43. Then the lord thought in himself, from his view of the three times of the past, present and future, and from his sight of the vault of heaven, with a dark mist as a group of flying locusts.

44. "What is this boundless space, and what had it been before. How came I to being?" Thus pondering in himself, he was enlightened in his soul. (Thus did Adam inquire about his birth, and the production of the world in Milton's Paradise Lost).

45. He saw in his mind the different past creations, and recollected the various religions and their various sects, which had grown upon earth one after the other.

46. He produced the holy Vedas as the spring does its flowers; and formed with ease all varieties of creatures from their archetypes in his mind.

47. He set them in their various laws and customs, as he saw them in the city of his mind, for the purpose of their temporal and spiritual welfare.

48. He thought upon the innumerable varieties of sāstras which had existed before, and all of which came to exist on earth in their visible forms, from their prototypes in his eternal mind; like the flowers springing from the womb of the vernal season.

49. Thus O Rāma! did Brahmā take upon him the form of the lotus-born, and create by his activity, all the different creatures upon their models existent in his mind, which took their various forms in the visible world at his will. (So the Sufi and Platonic doctrine of the

phenomenal, as a copy of the noumena, or the *suari zahiri* as but a shadow of the *suvari manavi* or *catini*. See Allami).

#### CHAPTER XLV.—*Dependance of all on God.*

Argument. The mind being a finite production, its product of the world, is as unreal as the thoughts of the mind.

Vasishtha continued:—The world appearing as substantial, has nothing substantive in it; it is all a vacuity and mere representation of the imageries and vagaries of the mind.

2. Neither is time nor space filled by any world at all, but by the great spirit, who has no form except that of vacuum. (The spirit of God fills the infinite vacuity from all eternity).

3. This is all imaginary, and as visionary as a city seen in a dream; whatever is seen any where is fallacy, and existing in the infinite vacuity. (All is void amidst the great void of Brahma's Mind).

4. It is a painting without its base, and a vision of unrealities; it is an uncreated creation, and a variegated picture in empty air (without its canvas).

5. It is the imagination of the mind, that has stretched the three worlds, and made the many bodies contained in them. Reminiscence is the cause of these creations, as the eyesight is the cause of vision.

6. The pageantry of the world is an erroneous representation, like the elevations and depressions in a painting; they are not distinct from the supreme spirit, in which they are situated as buildings stand on their foundation. (Or as statues in bas-relief).

7. The mind has made the body for its own abode, as some worms make their cortices or coatings, and the soul also has its sheaths or koshas (namely the *annamaya kosha* &c.).

8. There is nothing which the mind can not get or build in its empty imagination, however difficult or unattainable it may appear to be.

9. What impossibility is there of the same powers residing in Omnipotence, which are possessed by the mind in its secluded cell? (The spiritual powers must be greater than the mental).

10. It is not impossible, O Rāma! for any thing to be or not to be at any time or always, when there is the omnipotent Lord, who can create or annihilate all things at his will. (The positive and the negative are co-eternal with the eternal Mind, though it is an impossibility in the order of nature, as; "It is impossible for the same thing to be, and not to be at the same time." Locke).

11. Mind that, when the mind is empowered to make its own body, and to form others in its imagination, how much more is the power of the almighty to make and unmake all things at his will.

12. It is divine will that has brought the gods, the demigods and all mankind into existence; and it is by the cessation of the (creative) will, that they cease to exist as the lamp is extinguished for want of its oil.

13. Behold the sky and all things under it to be displayed by the divine will, and understand the universe as the visionary scene of thy dream laid open to thy sight.

14. There is nothing that is born or dies here at any time, because every thing is a nullity in its true sense.

15. There is also nothing, that becomes more or less in any wise when there is nothing in existence; for how can that (soul) have a body when it is bodiless below, and can it be parted, when it is an undivided whole?

16. Rāma! seeing by thy keen sightedness, that all these bodies are bodiless (*I.e.* only imaginary beings), why shouldst thou fall into the error (of taking them for realities?).

17. As the mirage is made to appear by the heat of the sun, so do these false appearances seem as true to thee from the certainty of thy mind.

So also are Brahmā and others but creatures of thy fancy.

18. They are as false as the sight of two moons in the sky by thy false imagination, it is the great fallacy of thy mind, that represents these false forms of the world before thee.

19. As the passenger in a boat sees the fixed objects on earth to be moving about him, so these varieties of visible objects offer themselves to thy view.

20. Know the world as an enchanted scene, presented by the magic of thy error (*māyā*); it is a fabrication of the working of thy mind, and is a nullity though appearing as a reality.

21. All this world is Brahma, what else is there beside him? What other adjunct can he have, what is that? Whence did it come, and where is it situated?

22. That this is a mountain and that is a tree, are appendages affixed by our error and mistake, it is the prejudgment of the mind, that makes the unreality appear as a reality.

23. The world is the creation of error and idol of fools; shun your fond desire and thoughts of it, Rāma, and think of thy unworldly soul.

24. It is as false as the visionary scene of a prolonged dream, and an aerial building of the fancies of the mind.

25. Shun this grand display of the world, which is so substantial to sight, and so inane when felt; It is the den of the dragons of desire, foaming with the poison of their passions.

26. Knowing the world as unreal, try to regard it as nothing; because the wise will never go after a mirage knowing it such.

27. The foolish man that runs after some imaginary object of his heart's desire, is surely exposed to trouble and disappointment for his folly.

28. Whoever desires to have any thing in this world, after knowing it as an unreality, surely perishes with his soul for his forsaking the reality.

29. It is only that error of the mind, which makes it mistake a rope for a snake; and it is the variety of the thoughts and pursuits of men, that makes them roll about in the world.

30. When some vain thought labors in the mind, like the moon appearing to move under the water; it beguiles little children only, and not the wise as yourself.

31. He who pursues the virtues for his future happiness, surely kindles the fire of his intelligence to destroy the frost of his ignorance.

32. All the gross bodies that are seen here in this world, are all the creatures of the working of the mind, as the building of aerial castles in our thought.

33. It is the heart's desire that produces these things, as it is want of desire that destroys them all. The unrealities appear as true as the fairylands appearing to view. (Fairy cities are like the sight of castles in the icebergs).

34. Know Rāma, that nothing that is existent is lost on the dissolution of the world, nor what is inexistent of its nature, can ever come into existence.

35. Say Rāma, what things you call as entire or broken, or to be growing or decaying, when these ideas are but the formations of your sound or unsound mind or the working of your fancy.

36. As children make and break their toy-dolls of clay at will, so the mind raises and erases its thoughts of all things in the world (by its repeated recollections and oblivions of them).

37. As nothing is lost or drowned in the talismanic tank of a conjuror, so nothing is dead or dissolved in the magical sea of this world (samsāra sāgara).

38. The unrealities being all untrue, it is true that nothing is lost by their loss. Hence there is no cause for our joy or sorrow in this unreal world. (Why sorrow, when a fragile is broken, or a mortal is no more).



39. If the world is altogether an unreality, I know not what may be lost in it; and if nothing whatever is really lost in it, what reason can there be for the wise to sorrow for it?

40. If the Deity is the only absolute existence, what else is there for us to lose in it? The whole universe being full with Brahma, there can be no cause of our joy or sorrow for any thing whatever.

41. If the unreality can never come to existence, it cannot have its growth also. What cause is there of our sorrow for their want of growth or existence?

42. Thus every thing is but unreal and mere cause of our delusion, what is there that may be reckoned as the best boon for us, that the wise man can have to desire. (No real bliss is to be found on earth).

43. But all this when taken in the sense of their being full with the Divine Spirit, what thing is there so very trifling for the wise man to dispose or refuse to take?

44. But he who considers the world as an unreality, is never subject to joy or sorrow at his gain or loss of any thing. It is only the ignorant that is elated or depressed at the one or the other.

45. That which was not before nor will remain afterwards, is likewise the same nihility at present; therefore whoso desires the nullity, is said in the Sruti to be null himself. (The Sruti says: Nothing there was, nothing there is, and nothing will last in the end except the being of God).

46. What was before and what will be in the end, the same is in being (*in esse*) even at present; therefore, what is always *in esse*, it is that entity alone that is seen everywhere and at all times.

47. There are the unreal sky and moon and stars, seen underneath the water; it is only the deluded boys that like to look at them, but never the wise (who look at the reality and not at its shadow).

48. Children take a liking for light, empty and gaudy baubles; which are of no good or use to them nor any body at all, and are rather led to sorrow at their loss, than derive any good from their gain whatever.

49. Therefore act not as a child, O lotus-eyed Rāma! but conduct yourself as the wise, and by looking at these fleeting baubles as ever evanescent, rely in the Everlasting alone.

50. Rāma! be not sad or sorry to learn, that all these with thyself and myself are nothing in reality; nor be glad or joyous to know, that all these and ourselves are real entities. But reckon alike whether these be or not be; because it is the One Being, that becomes and unbecomes anything, it is the only Being, and all things that becomes.

51. Vālmīki said:—As the sage was saying in this manner, the day glided away to its dusk; the sun departed to his eventide and evening service, and with him the assembly parted to their evening ablutions and rest, after which they assembled again to the court with the rising sun.

#### CHAPTER XLVI.—*Description of Living-Liberation.*

Argument. The emancipation of Living souls from the thralldom of the World.

Vasishtha said:—No man knows sorrow as long as he is in possession of his pleasant home, family and wealth; but why should he be sorrowful upon their disappearance, knowing them as a short-lived enchantment and accompaniment.

2. What pleasure or pain can one derive, either from the grandeur or destruction of his aerial castle, and what cause of joy can he have in his ignorant children, or of sorrow upon their death? (An ignorant son is sorrow to his father. Solomon).

3. What joy is there in the increase of our wealth or family, seeing them as the increasing mirage of water which can never satisfy the thirsty. (The thirst for riches is never satisfied. Lat. *Auri sacra fames*. Verg.).

4. There is increase of care with the increase of wealth and family; and

there is no happiness in the increase of worldly possessions and affections. (Care follows increasing wealth. Little wealth little care).

5. The abundance of carnal enjoyments, which are delightful to the ignorant voluptuary, is quite distasteful and disgusting to the abstemious, wise and learned. (Carnal pleasures are brutish, but mental delights are relished by the wise).

6. What joy is there in the possession of temporary wealth and family to the wise, that seek their lasting welfare, and are quite indifferent about these?

7. Therefore, O Rāma! be truly wise in thy conduct in this world; shun the transient as they are transitory, and lay hold on whatever offers of itself unto thee. (Be content with what thou gettest).

8. Inappetency of what is ungotten, and enjoyment of what is in present possession; are the true characteristic of the wise and learned. (Contentment is abundance; and a contented mind is a continued feast).

9. Take care of this bewildering world, where thy enemies are lurking in many a deceitful shape; and conduct thyself as the wise man, evading the dangers that wait upon the unwise. (The enemies are of seven shapes, viz.: a swordsman, a poisoner, an incendiary, a curser, an exorcist, a backbiter and an adulterer).

10. They are great fools who do not look deeply into the things, and think the world to be without any fraud or guile. (The credulous are most imposed upon).

11. Fools are led by the deceitful speech of cheats, to fall into the temptations of the world; but men of right understanding place no reliance in them, nor plunge themselves into the pit of errors. (It is cunningness to keep from the cunning).

12. He who knowing the unrealities, place no reliance in anything; is said to have mastered all knowledge, and is never liable to error. (Discrimination of truth and untruth, and of right and wrong, constitute the highest wisdom of man).

13. Whoso knowing himself as frail as any thing in this frail world, has

his faith in neither, is never liable to fall into the error of taking either of them for real.

14. Placed between the unreality and reality of this and next life, you must have the good sense of sticking to the Truth, and neither wholly reject or stick to this or the next. (The text says, stick not to the outward or inward alone: *i.e.* neither to the outer world nor the inner spirit entirely, but attend to your interests in both of them).

15. Though engaged in business, yet you must remain, O Rāma! quite indifferent to all things; because the apathetic and inappetent are truly happy in this world.

16. He who has nothing to desire or leave, but lives as he is obliged to live, has his intellect as unsullied as the lotus-leaf, to which the laving waters never stick.

17. Let thy accessory organs manage thy outward affairs or not; but keep thy apathetic soul quite unconcerned with all. (*I.e.* the body and mind may attend to business; but the soul must remain aloof from all).

18. Let not thy mind be plunged in and deeply engaged with the objects of sense, by thinking them in vain to be thy properties and possessions; but manage them or not with utter indifference of thy mind. (*I.e.* observe a stoical indifference in all thy worldly concerns).

19. When thou comest to feel, Rāma! that the sensible objects have ceased to give any relish to thy soul, then thou shalt know thyself to have reached the acme of thy spiritual edification, and got over the boisterous sea of the world.

20. The embodied or disembodied soul whether living or dead, that has ceased to have any taste for sensuous enjoyments, has attained its liberation without its wishing for it.

21. Try Rāma! by your superior intelligence, to separate your mind from its desires, as they extract the perfume from flowers.

22. They that have not been swept away by the waves of their desires, to the midst of the ocean of this world, are said to have got over it; but the others are no doubt drowned and lost in it. (This is the first time

that I found the word *budita* to occur in Sanskrit in the sense of drowned. See the vernacular Bengali *dubita* also).

23. Sharpen your understanding to the edge of a razor, erase the weeds of doubt therewith, and after scanning the nature of the soul, enter into thy spiritual state of blessedness.

24. Move about as those who have attained to true knowledge, and elevated their minds with true wisdom; and do not act as the ignorant worldling: who is mindful of the present state, and unmindful of the future.

25. In conducting yourself in this world, you should imitate them that are liberated in their life time, who are great in their souls and understandings, and who are ever satisfied with themselves, and not follow the examples of the greedy and wicked.

26. Those having the knowledge of both worlds, neither slight nor adhere to the customs of their country, but follow them like other people during their life time. (*I.e.* act in harmony and conformity with approved custom and usage).

27. Great men knowing the truth, are never proud of their power or good qualities, nor of their honour or prosperity like the vulgar people.

28. Great men are not depressed by adversity, nor elated by prosperity; but remain fixed like the sun in the sky without anything to support it.

29. Great minds like warriors ride in the chariots of their bodies, clad in the armour of their knowledge; they have no desire of their own, but conduct themselves according to the course of the time.

30. You too Rāma! have gained your extensive learning in philosophy, and it is by virtue of your prudence, that you can manage yourself with ease.

31. Suppress the sight of the visibles, and avoid your pride and enmity; then roam wherever you will, and you will meet with success.

32. Be sedate in all circumstances, unattached to the present, and wishing to know all other things in future; have the calm composure of

your mind, and go where you will.

33. Vālmīki said:—Rāma, being advised in this manner by the pure doctrines of the sage, brightened in his countenance; and being full within himself with the ambrosia of his knowledge; shone forth like the ambrosial moon with her cooling beams.

#### CHAPTER XLVII.—*Description of the Worlds and their Demiurgi.*

Argument. Relation of many past and Future Worlds, and of the gods and other beings contained in them.

Rāma said:—O venerable sir, that art acquainted with all religious doctrines and versed in all branches of the Vedas, I am set at perfect ease by thy holy preachings.

2. I am never satiate with hearing your speech, which is equally copious, clear and elegant.

3. You have said sir, of the birth of Brahmā in course of your lecture on the productions of the satva and rājasa qualities. I want you to tell me more on that subject.

4. Vasishtha answered:—There have been many millions of Brahmās and many hundreds of Sivas and Indras, together with thousands of Nārāyanas, that have gone by (in the revolution of ages).

5. There have been various kinds of beings also in many other worlds, having their manners and customs widely differing from one another.

6. There will also be many other productions in the worlds, synchronous with others, and many to be born at times remotely distant from one another.

7. Among these, the births of Brahmā and the other gods in the different worlds, are as wonderful as the productions of many things in a magic show.

8. Some creations were made with Brahmā as the first born, others with Vishnu and some with Siva as the next created beings. There were some other (minor productions), having the munis for the patriarchs. (These are the different periods of the formation of the world under the different Demiurgi).

9. One Brahmā was lotus-born, another was produced from the water; and a third was born of an egg, and the fourth was produced in the air. (These are named as the Padmaja, Nārāyana, Andaja and Maruta).

10. In one egg the sun was born with all his eyes, and in another Vāsava—the Indra; in some one was born the lotus-eyed Vishnu, and in another he with his three eyes as Siva.

11. In one age was born the solid earth, having no holes for the growth of vegetables, in another it was overgrown with verdure; it was again filled with mountains, and at last covered by living creatures.

12. The earth was full of gold in some place, and it was hard ground at others; it was mere mud in many places, and incrustated with copper and other metals in some.

13. There are some wondrous worlds in the universe, and others more wondrous still than they; some of them are luminous and bright, and others whose light have never reached unto us.

14. There are innumerable worlds scattered in the vacuum of Brahma's essence, and they are all rolling up and down like waves in the ocean. (Here the infinite vacuity, is represented as the body of Brahma, and the sole substance of all other bodies).

15. The splendours of worlds, are seen in the *Supreme* like waves in the sea, and as the mirage in the sandy desert; they abide in Him as flowers on the mango tree.

16. It may be possible to count the particles of the solar rays, but not the number of worlds abounding in the Supreme Spirit.

17. These multitudes of worlds rise and fall in the Universal Spirit, like gnats flying and following others in swarms in the rainy season.

18. It is not known since when they have been in existence, and what numbers of them have gone by, and are remaining at the present time.

19. They have been rolling without beginning like the billows of the sea; those that are past and gone had their previous ones, and they their prior ones also.

20. They rise over and over, to sink lower and lower again; just as the waves of the sea, rising aloft and falling low by turns.

21. There are series of mundane worlds like the egg of Brahmā, which pass away by thousands like the hours in course of the year.

22. There are many such bodies revolving at present, in the spacious mind of Brahma; beside the mundane system of Brahmā (Brahmānda).

23. There will grow many more mundane worlds in the infinity of the divine mind, and they will also vanish away in course of time, like the evanescent sounds in the air. (The sounds are never lost, but remain in the air. *Sabdonityam*).

24. Other worlds will come into existence in the course of other creations, as the pots come to be formed of clay, and the leaves grow from germs in endless succession. (Here Brahma is made the material cause of all).

25. So long doth the glory of the three worlds appear to the sight, as long as it is not seen in the intellect, in the manner as it exists in the divine mind.

26. The rising and falling of worlds are neither true nor wholly false; they are as the *fanfaronade* of fools, and as orchids of the air.

27. All things are of the manner of sea waves, which vanish no sooner than they appear to view, and they are all of the nature of paintings, which are impressed in the mind.

28. The world is a perspective, and all things are but paintings in it; they are not without the tableau of the mind, and are represented in it as the figures on a canvas.



29. The learned in divine knowledge, consider the creations proceeding from the Spirit of God, as showers of rain falling from the waters contained in the clouds.

30. The visible creation is no more distinct from God, than the sea water exuding from the earth and the earth itself, and the leaves and seeds of the *Simul* tree from the tree itself.

31. All created things that you see in their gross or subtle forms, have proceeded from the vacuity of the Divine Mind, and are strung together, like a rosary of large and small gems and beads.

32. Sometimes the subtile air is solidified in the form of the atmosphere, and therefrom is produced the great Brahmā, thence called the air-borne lord of creatures.

33. Sometimes the atmospheric air is condensed into a solid form, and that gives birth to a Brahmā; under the title of the atmospheric lord of creation.

34. At another time it is light that is thickened to a luminous body, and thence is born another Brahmā, bearing the appellation of the luminous lord of all creatures.

35. Again the water being condensed at another time, produced another Brahmā designated the aqueous lord of creation.

36. Sometimes the particles of earth take a denser form, and produce a Brahmā known as the terrene Brahmā. (Such was Adam made out of the dust of the ground).

37. It is by extraction of the essences of these four Brahmās, that a fifth is formed under the name of the quintuple Brahmā, who is the creation of the present world.

38. It is sometimes by the condensation of water, air or heat, that a being is produced in the form of a male or female.

39. It is sometimes from the speaking mouth of this being, and from his feet and back and the eyes, that different men are produced under the

appellations of Brāhmaṇa, Kshatriya, Vaisya and Sūdras. (These Kshatriyas are born from the arms and eyes according to Manu).

40. Sometimes the great Being causes a lotus to grow out of his navel; in which is born the great Brahmā known as the lotus-born.

41. All these theories of creation (in the different sāstras) are idle dreams, and as false as the dreams in our sleeping state; they are the reveries of fancy like the eddies of water.

42. Tell me what do you think of these theories in your own judgment; do they not appear as the tales told to boys?

43. Sometimes they imagine a being produced in the pure vacuity of the Divine mind, this they call the golden and mundane egg, which gave birth to the egg-born Brahmā.

44. It is said also that the first and divine Male, casts his seed in the waters, which grows up to a lotus-flower which they call the great world.

45. This lotus is the great womb of the birth of Brahmā, and at another time of the sun also; sometimes the gods Varuna and Vayu also are born of it, and are thence called oviparous.

46. Thus Rāma, are the different accounts of the production of Brahmā—the creator, so various also is the description of this unsolid and unsubstantial creation.

47. I have related to you already about the creation of one of these Brahmās, and mentioned about the production of others without specifying their several works.

48. It is agreed by all, that the creation is but the development of divine mind; although I have related for your acquaintance, the various processes of its production.

49. The sātṛvika and other productions, of which I told you before, have all come to existence, in the manner I have narrated to you.

50. Now know the endless succession of all things in the world; creation

is followed by destruction as pleasure by pain; and as ignorance is followed by knowledge, and bondage by liberation.

51. Past creations and objects of affection being gone, others come to rise in future, as the lamps are lighted and extinguished by turns at home.

52. The production and destruction of all bodies, are as those of Brahmā and the lamps, they assume their forms in their time, but become an undistinguishable mass after death.

53. The four ages of the world, namely, the Satya, Tretā, Dwāpara and Kali Yugas, revolve in endless rotation, like the wheel of the potter or of any other engine.

54. The Manvantaras and Kalpa cycles succeed one another, as the day and night, the morning and evening, and the times of work follow those of rest by turns.

55. All worlds and things are under the subjection of time. They are subject to repeated successions, and there is nothing without its rotation.

56. They all proceed of their nature from the vacuum of Divine Intellect, as the sparks of fire scintillate from the red-hot iron.

57. All things once manifest, are next concealed in the divine mind; just as the season fruits and flowers, disappear after their appearance in season.

58. All productions are but fluctuations of the mind of the Supreme spirit; their appearances to our view, are as the sight of two moons to infirm eyes.

59. It is the intellect alone, which exhibits these appearances to our view; they are always situated in the intellect, though they appear without it like the beams in the inner disk.

60. Know Rāma, the world to be never in existence; it is a motionless show of that power, which resides only in the Supreme spirit.

61. It is never as it appears to you, but quite a different thing from what it seems to be; it is a show depending on the power of the Omnipotent.

62. What the world exists since the *mahā kalpa* or great will of God, and there is no more any other world to come into existence in future, is the conclusion of the learned holds good to the present time. (This belief is based on the holy text, "*so aikshata*—God willed—'Let there be', and there was all").

63. All this is Brahma to the intelligent, and there is no such thing as the world, which is a mere theory (*upapādyā*) of the unintelligent.

64. The insapient consider the world as eternal, from the continued uniformity of its course; but it is the effect of the everlasting error, which raises the false supposition of the world.

65. It is their theory of repeated transmigrations, that they cannot say anything otherwise; but must conclude the world as such, in order to keep pace with their doctrine. (The doctrine of perpetual metempsychosis of the Mīmāṃsaka materialists, naturally makes them suppose the eternity of the world).

66. But it is to be wondered why they do not consider the world to be destructible, seeing the incessant perishableness of all things all around. (They flash as momentary lightnings in their appearance, to be extinguished into nothingness soon after).

67. So others (the Sāṅkhyas) seeing the continuous course of the sun and moon, and the stability of mountains and seas all about, come to the conclusion of the indestructibility of the world from these false analogies.

68. There can be nothing whatever, which does not reside in the wide expanse of the Divine mind; but as these are but the conceptions of the mind, they can never have any visible or separate form of existence.

69. All these appear in repetition, and so repeated is the course of our births and deaths; as those of pain and pleasure succeeding one another, and our rest and actions, following each other for evermore.

70. This same vacuum and these quarters of the sky, with all these seas and mountains, appear in the recurrent course of creation with their various hues, like those of the solar rays seen through the chink of a wall.

71. The gods and demigods appear again and again, and all people come and depart by turns, bondage and liberation are ever recurrent, and Indras and Somas ever reappear to view.

72. The god Nārāyana and the demigods appear by turns, and the sky is always revolving with the regents of all its sides, the sun and moon, clouds and winds.

73. The heaven and earth appear again like the lotus-flower full open to view, and having the mount Meru for its pericarp, and the Sahya peak for its filament.

74. The sun resumes his course in the maze of the sky like a lion, and destroys the thick darkness with his rays, as the lion kills the huge elephant with his beaming nails.

75. See again the moving moon shining with her bright beams, resembling the white filaments of flowers; and anointing the countenances of the etherial goddesses, with sweet ambrosial light, and borne by the air and breezes of heaven.

76. Again the holy arbour of heaven sheds its heap of flowers, on the deserts of meritorious men, as rewards of their virtuous acts.

77. Behold again the flight of time, riding as the eagle on its two wings of acts and actions, and passing with the noise of *pat-pat* over the vast maze of creation.

78. See another Indra appearing, after the by-gone lords of gods have passed away; and taking his seat on the lotus-like throne of heaven like a contemptible bee. (The passing lords of gods and men are as fleeting flies on flowers).

79. Again the wicked age of Kali appears to soil the holy *satya yuga*, as the black body of Nārāyana fills the clear waters of the deep, or as a blast of wind sweeps the dust of the earth on its pellucid surface.

80. Again doth time form the plate of the earth like a potter, and turn his wheel incessantly, to bring on the revolutions of his creations in successive *kalpas*.

81. Again doth the veteran time, who is skilled in the work of renovation, wither away the freshness of creation, as the autumnal winds blast the foliage of a forest, in order to produce them anew.

82. Again the dozen of zodiacal suns, rising at once and burning the creation, leaves the dead bodies all around, like the white bones lying scattered in a country.

83. Again the *pushkara* and *āvartaka* clouds, poured down their rain water, deluging the tops of the boundary mountains, and filling the face of the earth with foaming froth, swimming on the surface of one sheet of water.

84. And after the waters had subsided and the winds had ceased to blow; the world appeared as a vast vacuum void of all beings.

85. Again we see living beings filling the earth, and feeding for some years upon the moisture of its verdure, leaving their decayed bodies, and being mixed up with their souls in the universal spirit.

86. Again the Divine Mind stretches out other creations at other times, and these are drawn like pictures of fairylands (airy castles) in the canvas of vacuum.

87. Again the creation appears to view, and again it is submerged in the water of deluge, both of which follow one another like the axles of a wheel.

88. Now consider, O Rāma! if there is any stability of any thing in this revolutionary world, beside its being a maze of continuous delusion.

89. The revolution of the world resembles the hallucination of Dāsūra's mind; it is a phantasia without any solidity in it.

90. The world appearing so extensive and thickly peopled, is but a fancied unreality like the erroneous appearance of two moons in the sky.

It is made of unreality though appearing as real, and is not worth reliance by our ignorance of its nature.

#### CHAPTER XLVIII.—*Story of Dāsūra.*

Argument. Description of the vanity of worldly enjoyments, illustrated in the tale of Dāsūra.

Vasishtha continued:—All worldly men that are engaged in a variety of business, and are perverted in their understandings with a desire of opulence and enjoyments; can never learn the truth, until they get rid of their worldliness.

2. He only who has cultivated his understanding, and subdued his sensual organs, can perceive the errors of the world, as one knows a *bel* fruit held in his hand (*i.e.* as one knows the places on earth in a small globe).

3. Any rational being, who scans well the errors of the world, forsakes his delusion of egoism, as a snake casts off his slough.

4. Being thus paralysed (unconscious) of his selfishness, he has no more to be born; as a fried grain can never germinate, though it is sown in the field, and lies for ever in it.

5. How pitiable is it that ignorant men take so much pains for the preservation of their bodies, which are ever subject to diseases and dangers; and liable to perish to-day or to-morrow at the expense of their souls.

6. Do not therefore, O Rāma! take so much care for the dull body like the ignorant; but regard only for the welfare of thy soul.

7. Rāma said:—Tell me Sir, the story of Dāsūra, which is illustrative of the visionary and air-drawn form of this rotatory universe, which is all hollow within.

8. Vasishtha replied:—Hear me rehearse to you, O Rāma! the narrative of Dāsūra, in illustration of the delusive form of the world, which is no more than the air-built utopia of our brains.

9. There is on the surface of this land, the great and opulent province of Magadha, which is full of flower trees of all kinds.

10. There is a forest of wide extending kadamba groves, which was the pleasant resort of charming birds of various sorts and hues.

11. Here the wide fields were full of corns and grains, and the skirts of the land were beset by groves and arbours; and the banks of rivulets were fraught with the lotuses and water lilies in their bloom.

12. The groves and alcoves resounded with the melodious strains of rustic lasses, and the plains were filled with blades of blossoms, bedewed by the nightly frost, and appearing as arrows of the god of love, *Kāma*.

13. Here at the foot of a mountain, decked with *karnikara* flowers, and beset by rows of plantain plants and kadamba trees, was a secluded spot over-grown with moss and shrubs.

14. It was sprinkled over with the reddish dust of crimson flowers borne by the winds, and was resonant to the warblings of water fowls, singing in unison with the melodious strains of aquatic cranes.

15. On the sacred hill overhanging that spot, there rose a kadamba arbor, crowded by birds of various kinds; and there dwelt on it a holy sage of great austerity.

16. He was known by the name of Dāsūra, and was employed in his austere devotion; sitting on a branch of his kadamba tree with his exalted soul, and devoid of passions.

17. Rāma said:—I want to know Sir, whence and how that hermit came to dwell in that forest, and why he took his seat on that high *kadamba tree*.

18. Vasishtha replied:—He had for his father, the renowned sage *Saraloman*, residing in the same mountain, and resembling the great



Brahmā in his abstract meditation.

19. He was the only son of that sire, like Kacha the only progeny of Brihaspati, the preceptor of the gods, with whom he came to dwell in the forest from his boyhood.

20. Saraloma having passed many years of his life in this manner, left his mortal frame for his heavenly abode, as a bird quits its nest to fly into the air.

21. Dāsūra being left alone in that lonely forest, wept bitterly and lamented over the loss of his father, with as loud wailings as the shrieks of a heron upon separation from its mate.

22. Being bereft of both his parents, he was full of sorrow and grief in his mind; and then he began to fade away as the lotus blossom in winter.

23. He was observed in this sad plight by the sylvan god of that wood, who taking compassion on the forlorn youth, and accosted him unseen in an audible voice and said:—

24. O sagely son of the sage! why weepest thou as the ignorant, and why art thou so disconsolate, knowing the instability of worldly things?

25. It is the state of this frail world, that everything is unstable here; and it is the course of nature that all things are born to live and perish afterwards into nothingness.

26. Whatever is seen here from the great Brahmā down to the meanest object, is all doomed to perish beyond a doubt.

27. Do not therefore wail at the demise of thy father, but know like the rising and falling sun, every thing is destined to its rise and fall. (Here sun—the lord of the day—*ahah-pati*, is spelt *aharpati* by a *vārttika* of Kātyāyana).

28. Hearing this oracular voice, the youth wiped his eyes red hot with weeping; and held his silence like the screaming peacock at the loud sound of the clouds. (The peacock is said to cry at the sight, but to be hushed at the sound of a rainy cloud).

29. He rose up and performed the funeral ceremonies of his sire, with devoutness of his heart; and then set his mind to the success of his steady devotion.

30. He was employed in the performance of his austerities according to the Brāhmanic law, and engaged himself in discharging his ceremonial rites by the Srauta ritual, for the accomplishment of his sundry vows.

31. But not knowing the knowable (Brahma), his mind could not find its rest in his ceremonial acts, nor found its purity on the surface of the stainless earth. (The earth appears sullied to the tainted soul, but it is all unstained to the taintless soul, which views it full with the holy spirit of God).

32. Not knowing the fulness of the world with divine spirit, and the holiness of the earth in every place, he thought the ground polluted (by the original sin), and did not find his repose any where.

33. Therefore he made a vow of his own accord, to take his seat on the branch of a tree, which was untainted with the pollution of the earth. (Because the Lord said, "Cursed is the ground for thy sake"; but not so the trees growing upon it).

34. Henceforth said he, "I will perform my austerities on these branching arbours, and repose myself like birds and sylvan spirits, on the branches and leaves of trees."

35. Thus sitting on high, he kindled a flaming fire beneath him, and was going to offer oblations of living flesh on it, by paring bits of his shoulder blade (mixed with blood).

36. When the god of fire thought in himself that, as fire is the mouth whereby the gods receive their food, the offering of a Brāhman's flesh to it, would wholly burn down their faces. (Fire is the mouth of gods, says Veda, because the gods of early Aryans were distinguished from the savages for their taking cooked food and meat, while the latter took them raw for want of their knowledge of kindling fire. Again all flesh was palatable to the gods, except that of their brotherhood—Brāhmans).

37. Thinking so, the god of fire appeared before him in his full blaze, as the luminous sun appeared before the lord of speech—Brihaspati or

Jupiter.

38. He uttered gently and said, "Accept young Brāhman your desired boon from me, as the owner of a store, takes out his treasure from the chest in which it is deposited".

39. Being thus accosted by the god, the Brāhman boy saluted him with a laudatory hymn; and after adoring him with suitable offerings of flowers, addressed him in the following manner.

40. "Lord! I find no holy place upon earth, which is full of iniquity and sinful beings; and therefore pray of thee to make the tops of trees, the only places for my abode."

41. Being thus besought by the Brāhman boy, the god pronounced "Be it so" from his flaming mouth, and vanished from his sight.

42. As the god disappeared from before him, like the day light from the face of the lotus-flower; the son of the sage being fully satisfied with his desired boon, shone forth in his face like the orb of the full moon.

43. Conscious of the success of his desire, his gladdened countenance brightened with his blooming smiles; just as the white lotus blushes with its smiling petals, no sooner it perceives the smiling moonbeams falling upon it.

#### CHAPTER XLIX.—*Description of Dāsūra's Kadamba forest.*

Argument. Comparisons of the Kadamba tree, and its branches, leaves, fruits and flowers and birds.

Vasishtha continued:—Thus Dāsūra remained in the forest reaching to the region of the clouds, and forming a stage for the halting of the tired horses of the meridian sun at midday. (*I.e.* as high as to reach the sphere of the sun at noon).

2. Its far stretching boughs spread a canopy under the vault of heaven

on all sides, and it looked to the skies all around with its full blown blossoming eyes.

3. The gentle winds were shedding the fragrant dust from the tufts of its hanging hairs, which studded with swarms of fluttering bees, and its waving leaves like palms of its hands, were brushing over the face of its fairy welkin.

4. The banks with their long shrubbery, and the crimson filaments of their milk-white blossoms, were smiling like the fair faces of beauties, with their teeth tinged with reddish hue of betel leaves.

5. The creeping plants were dancing with delight, and shedding the dust from the pistils of their flowers, which were clustered in bunches and beaming with the lustre of the full bright moon.

6. The earth with its thickening thickets, and the warbling chakoras as amongst them, appeared as the milky path of heaven studded with stars singing their heavenly strains.

7. Groups of peacocks sitting on the tops of branching trees, appeared with variegated trains, like rainbows amidst the verdant foliage, seeming as bluish clouds in the azure sky.

8. The white *chowry* deer with half of their bodies hidden under the coverts of the woods, and their fore parts appearing without the thickets, appeared as so many moons with their dark and bright sides in the sky.

9. The warbling of *chataks*, joined with the trill of *cuckoos*, and the whistling of *chakoras*, filled the groves with a continuous harmony.

10. Flocks of white herons sitting on their nestling boughs, seemed as bodies of *siddha* sylphs, sitting quietly beside their coverts in heaven.

11. Waving creepers with their ruddy leaflets shaking with the breeze, and their blooming blossoms beset by bees, resembled the Apsaras of heaven, flapping their rosy palms and looking at the skies.

12. The clusters of Kumuda or blue lotuses, moving on the sky-blue waters with their yellow filaments, and shedding their golden dust around, appeared as the rainbow and lightings, darting their radiance in the azure sky.

13. The forest with thousands of uplifted branches, seemed as the god Visva-rūpa lifting his thousand arms on high, and dancing with the breeze, with the pendant orbs of the sun and moon, suspended as the earrings to both his ears.

14. The groups of elephants lying underneath the branches, and the clusters of stars shining above them, gave the woodlands an appearance of the sky, with its dark clouds moving below the blazing stars above.

15. The forest was as the store house of all sorts of fruits and flowers, as the god Brahmā was the reservoir of all sorts of productions.

16. The ground glistened with the falling florets and the farina of the flowers, as the firmament glittered with the lustre of solar and stellar light.

17. The flights of birds flying on the boughs of trees, and those fluttering about their nests, and the flocks of fowls feeding on the ground, made the forest appear as a city with its people above, below and all about it.

18. Its bowers resembled the inner apartments of houses, with the blossoms waving as flags over them, and strewn over with the white farina of flowers, as they decorate the floors with flowers and powders, and hung flowers over them, as upon the windows of houses.

19. There was the joint harmony of the humming bees and buzzing beetles; the twittering of *chakoras* and parrots, and cooing of *cokilas* in the deep coverts of the woods; and issuing out of their holes like the music of songstresses, coming out in unison from the hollows of windows.

20. Birds of various kinds hovered about the coverts of the sylvan goddesses; as they were the only guests of their lonely retreats.

21. The bees were continually humming over the farinaceous pistils of

flowers, and sounding water-falls were incessantly exuding from the high hills in its neighbourhood.

22. Here the gentle zephyrs were continually playing with the waving flowers; and the hoary clouds overtopped the lofty trees, as they do the tops of mountains.

23. The sturdy woods resembling high hills, were rubbed by the scabby cheeks of elephants, and stood unmoved though they were incessantly dashed by their huge legs and feet. (See kumāra Sambhava).

24. Birds of variegated plumage that dwelt in the hollows of the trees, were as the various races of beings dwelling in the person of Vishnu. (Vishnu means the residence of beings like Virāja).

25. With the movements of their painted leaves, resembling the fingers of their palms, the trees seemed to keep time with the dancing creepers, and point out the modes of their oscillation.

26. They danced also with delight with their branching arms and clasping armlets of the creepers, to think on the subsistence, that every part of their body affords to all kinds of living beings. (The produce of trees supplies the supportance of all living creatures).

27. And thinking how they are the support of thousands of creeping plants, which entwine round them as their consorts, they sing their joyous chime in the buzzing of the bees about them.

28. The flowers dropped down by the kind *siddha* (sylphs) from the trees, were hailed by the bees and cuckoos with their joyous notes and tunes.

29. The *kadamba* tree seemed by its blooming blossoms, to laugh to derision, the five woody arbors on the skirts which do not bear their flowers. (These are the banian, bata and ficus religiosus, the mango, the fig tree and frondos. (I.e. [Bengali: unclear], and [Bengali: unclear] called [Bengali: unclear] or lords of woods)).

30. With its uplifted head reaching to the sky, and the flight of birds flying over it like the hairs on its head, it seemed to defy the *pārijata* tree of Indra's heaven.

31. The body of bees thronging all about its person, gave it the appearance of the thousand eyed Indra, with whom it vied in the greater number of its eyes.

32. It had a tuft of flowers on some part of its head, appearing as the hood of a snake decorated with gems, and seeming as the infernal serpent had mounted its top with his crowned head, in order to survey the wonders of heaven.

33. Besmeared with the pollen of its flowers, it appeared as the god Siva anointed with his powdered ashes; while its shady bowers overhung with luscious fruits, refreshed the passing travellers with rest and repast.

34. The *kadamba* arbour appeared as the garden of paradise, having alcoves under its thickening boughs, and grottos formed by the flowery creepers below it; while the birds of heaven hovered about it as its perpetual inhabitants.

#### CHAPTER L.—*Dāsūra's Survey of the Heavens.*

Argument. Dāsūra surveys all the sky from his seat on the Kadamba tree.

Vasishtha continued:—Dāsūra remained in this flowery arbour, as if he dwelt on a hill of flowers; and he felt in his mind the delight, which the flowery spring and its fruitage could infuse in the heart.

2. He mounted and sat over the high and airy top of the tree, and looked on all sides like the god Vishnu surveying the worlds.

3. There sitting on a branch which reached to the sky, he was employed in his devotion, devoid of fear and desire.

4. From this his leafy and easy couch of repose, he cast his curious eyes to view the wonders of nature on all sides.

5. He beheld a river at a distance glittering as a necklace of gold, and the summits of distant hills rising as nipples on the breast of the earth. The fair face of the sky appeared as the face of a fairy, covered under the blue veil of a cloud.

6. The verdant leaves of trees were as the green garb of this fairy, and the clusters of flowers were as garlands on her head; the distant lakes appearing as water-pots, were decorated by their aquatic plants and flowers.

7. The fragrance of the blooming lotuses, seemed as the sweet breathing of the fairy; and the gurgling of the waterfalls, sounded as the trinkets fastened to her feet.

8. The trees touching the skies; were as the hairs on her body, the thick forests resembled her thighs, and the orbs of the sun and moon, were as earrings pendant on her ears.

9. The fields of corn seemed as pots of her sandal paste, and the rising hills were as her breasts, covered by the cloudy mantle on their tops.

10. The seas with their lucent waters were as her mirrors, to reflect the rays of her jewels of the starry frame. (The stars are explained in the gloss as drops of sweat on her person).

11. The season fruits and flowers were as embroideries on her bodice, and the rays of the sun and moon were as powders over her body, or as the pasted sandal on her person.

12. The clouds covering the landscape were as her garment, and the trees and plants on the borders, were as the fringes or the skirts of her raiment. In this manner he beheld all the ten sides of heaven as full with the form of a fairy queen.

CHAPTER LI.—*Dāsūra's Begetting a son.*

Argument:—Mental sacrifices of Dāsūra, and his production and



Instruction of a son begotten by the sylvan goddess.

Vasishtha continued:—Thenceforward Dāsūra remained as an ascetic in his hermitage, in that forest, and was known as the Kadamba Dāsūra, and a giant of austere devotion.

2. There sitting on the leaves of the creepers growing on the branch of that tree, he looked up to heaven, and then placing himself in the posture of *padmāsana*, he called back his mind to himself.

3. Unacquainted with spiritual adoration, and unpracticed to the ceremonial ritual, he commenced to perform his mental sacrifice, with a desire of gaining its reward.

4. Sitting on the leaves of the creepers in his aerial seat, he employed his inward spirit and mind, in discharging his sacrificial rites, of the sacred fire and horse sacrifice.

5. He continued there for the space of full ten years, in his acts of satisfying the gods with his mental sacrifices of the bull, horse and human immolations, and paying their honorariums in his mind.

6. In process of time, his mind was purified and expanded, and he gained the knowledge of the beatification of his soul. (It is believed that ceremonial acts, lead to the knowledge productive of spiritual bliss).

7. His ignorance being dispelled, his heart became purified of the dirt of worldly desires; and he came to behold a sylvan goddess, standing beside his leafy and mossy seat.

8. She was a body of light and dressed in a robe of flowers; her form and face were beautiful to behold, and her large bright eyes turned wistfully towards him.

9. Her body breathed the fragrance of the blue lotus, and her figure charmed his inmost soul. He then spoke to the goddess, standing before him with her down cast looks.

10. What art thou, O tender dame! That lookest like a creeper fraught with flowers, and defiest the god Cupid with thy beauteous form and

eyes, resembling the petals of the lotus.

11. Why standest thou as Flora, the befriending goddess of flowering creepers? Thus accosted, the dame with deer-like eyes and protuberant bosom replied to him.

12. She said to the hermit with a sweet and charming voice in the following manner:—"Mayst thou prosper in obtaining the objects of thy wishes:—

13. "For any thing which is desirable and difficult of attainment in this world, is surely obtainable when sought after with proper exertion by the great":—

14. "I am, O Brāhman! a sylvan goddess of this forest, which is so full of creeping plants, and decorated by the beautiful *kadamba* trees.

15. "Here I strayed to witness the festive mirth of the sylvan goddesses, which always takes place on this thirteenth day of the lunar month of chaitra in this forest.

16. "I saw here my companions enjoying their festival of love, and felt myself sorry to think of my childlessness among them.

17. Finding thee accomplished in all qualifications, I have resorted hither with my suit of begetting a son by thee.

18. "Please Sir, to procreate a son in me, or else I will put my person in the flames, to get rid of my sorrow of childlessness.

19. Hearing the sylvan dame speaking in this manner, the hermit smiled at her, and spoke kindly to her with presenting her a flower with his own hand, and said:—

20. Depart O damsel! and betake thyself to the worship of Siva for a whole month, and then thou shalt like a tender creeper, beget a boy as beautiful as a bud by this time of the year.

21. But that son of thine, whom thou didst desire of me at the sacrifice of thy life, will betake himself to austerities like mine, and become a seer like myself (because he will be born of my blessing to thee).

22. So saying the sage dismissed the suppliant dame now gladdened in her face, and promised to perform the necessary for her blessing's sake.

23. The lotus-eyed dame then retired from him, and went to her abode; and the hermit passed his months, seasons and years in his holy meditation.

24. After a long time the lotus-eyed dame returned to the sage with her boy, now grown up to the twelfth year of his age.

25. She made her obeisance and sat before him with her boy of the moon bright face; and then uttered her words, sweet as the murmur of the humble bee, to the stately Āmra tree.

26. This sir, is the would be son (bhāvya) of both of us, who has been trained up by me in all the branches of learning. (The Veda and its branches. The future *bhāvya*—would be, should be the preter *bhāvita*—was to be).

27. He is only untaught in the best knowledge, which releases the soul from its return to this world of troubles. (By the best or *subha* knowledge, is meant the *para*—superior or spiritual learning).

28. Do you now my lord! deign to instruct him in that knowledge, for who is there that should like to keep his own boy in ignorance (of his future and best welfare)?

29. Being thus besought by her, he bespoke to the tender mother, to leave the child there and depart her own way.

30. She being gone, the boy remained submissive to his father, and dwelt by his side as his pupil, like Aruna (Ouranus) waiting upon the sun.

31. Inured in austerity, the boy continued to receive his best knowledge from the various lectures of his father, and passed a long time with him in that place, under the name of the sage's son.

32. The boy was taught in various narratives and tales, and with many examples and ocular instances; as also in historical accounts and evidences of the Veda and Vedānta (for his best knowledge of

spirituality).

33. The boy remained attendant on the lecture of his father, without feeling any anxiety; and formed his right notions of things by means of their antecedents. (The antecedent or preliminary causes of right judgements are, perceptions, inferences, comparisons and testimony or authoritative statements of sāstras. (These are originally termed as pratyaksha, anumiti, Upamiti and Sabda or Sabda-bodha)).

34. The magnanimous father thus instilled true knowledge into the mind of his boy, by means (of the quadruple process) of right reasoning and correct diction, rather than regarding the elegance of expression; as the cloud indicates the approaching rain to the peacock by its hoarse sounds. (The quadruple process as mentioned above.)

## CHAPTER LII.—*Grandeur of the Air-born King.*

Argument. Description of Dominions of the Air-born King, and the Frailty of Worldly possessions.

Vasishtha continued:—It was on one occasion that I passed by that (Dāsūra's) way in my invisible body, to bathe in the heavenly stream of *mandākinī* (milky way) in the etherial regions.

2. After my departure from that region by the way of the Pleiades (saptarshi), I arrived to the spot where Dāsūra dwelt on his high Kadamba tree.

3. I came to listen to a voice proceeding from the hollow of the tree in the forest, which was as charming as the buzzing of the bee, fluttering about the bud of a lotus.

4. Attend my intelligent son! said he, to a narrative that I will relate unto thee by way of a simile of worldly things, and it is pleasant to hear.

5. There is a very powerful King renowned in all the three worlds for

his great prosperity. His name is Khottha or Air-produced, and able to grasp the whole world. (Like the air whereof he was born. Kha, Khao and Khavi yet un, is empty air in Sanskrit, Hebrew and Arabic, and Khali in Persian and Urdu).

6. All the lords of the earth bend their heads lowly under his rule, and bear the badge of their submission to him with as great an honour, as poor men are proud to carry about a bright gem on the head.

7. He exulted in his valour and the possession of all kinds of rarities, and there is no one in the three worlds, that is able to bring him under his subjection.

8. His unnumbered acts and exploits, are fraught with successive pain and pleasure; and they are as interminable as the continuous waves of the sea.

9. No one has been able to check the prowess of that mighty brave by force of fire or sword, as none hath ever been able to press the air or wind in his hand.

10. Even the gods Indra, Upendra and Hara, have fallen short of following his steps in his ambitious pursuits, and the splendid inventions of his imagination.

11. With his triple form of the sātṛvika, rājasika and tāmasika qualities, he encompasses the world, and is enabled to accomplish all sorts of actions. (These are the qualities of goodness, moderation and excess, or the three states of deficiency, mediocrity and excess of moral acts, according to the text of Aristotelean Ethics. But I would prefer to call them the positive, comparative and superlative virtues, or rather the minimum, mean and maximum states of virtues).

12. He is born in the extensive vacuity (of the spirit of Brahma), with his triple body as that of a bird (viz; the flesh and bones and the feathers, and remains in vacuum as the air and the sound).

13. He has built a city in that unlimited space of the Universe, having fourteen provinces (*chaturdasa Bhuvana*) (the planetary spheres), in its triple divisions (tribhuvana) of the earth and regions above and below it.

14. It is beautified with forests and groves and pleasure-lawns and hills, and bounded by the seven lakes of pearly waters on all sides. (The city signifies the earth and the lakes the seven oceans in it).

15. It is lighted by two lamps of hot and cooling light (the sun and moon), which revolve above and below it in their diurnal and nocturnal courses, as those of righteous and nefarious people. (The original words, as the courses *divā*, and *nisācharas* or the day and nightfarers).

16. The king has peopled this great city of his with many selfmoving bodies (animals), which move in their spheres quite ignorant of themselves (*i.e.* of their origin, their course and their fates).

17. Some of these are appointed in higher and some in lower spheres, and others move in their middle course; some destined to live a longer time, and others doomed to die in a day (as the ephemerids).

18. These bodies are covered with black skins and hairs (as thatched huts), and furnished with nine holes (as their doors or windows); which are continually receiving in and carrying out the air to keep them alive.

19. They are supplied with five lights of sensation and perceptions and supported by three posts of the two legs and the back bone, and a frame work of white bones for the beams and bamboo rafters. It is plastered over with flesh as its moistened clay (or mud wall), and defended by the two arms as latches on door way.

20. The Great king has placed his sentinel of the Yaksha of egoism as a guard of this house; and this guard is as ferocious as a Bhairava in dark (ignorance), and as timorous as a *Bhairava* by the day (*i.e.* Egoism brags in ignorance, but flies before the day-light of reason).

21. The masters of these locomotive bodies, play many pranks in them, as a bird plays its frolics in its own nest.

22. This triformed prince (the mind) is always fickle, and never steady in any; he resides in many bodies and plays his gambles there with his guard of egoism, and leaves one body for another at will, as a bird

alights from one branch upon another.

23. This fickle minded prince is ever changeful in his will; he resides in one city and builds another for his future habitation.

24. Like one under the influence of a ghost, he stirs up from one place and runs to another, as a man builds and breaks and rebuilds his aerial castle at his hobby.

25. The Mind sometimes wishes to destroy its former frame and remove to another, and effects its purpose at will.

26. It is produced again as the wave of the sea, after it had subsided to rest; and it pursues slowly and gradually a different course in its renewed course of life.

27. This prince sometimes repents of his own conduct and acts in his new life, and then laments for his ignorance and miseries and knows not what to do.

28. He is sometimes dejected by sorrow and at others elated by success, like the current of a river, now going down in the hot season, and again overflowing its banks in the rains.

29. This king is led by his hobbies like the waters of the sea by the winds; it puffs and swells, falls and rises, runs fast and ceases to flow at once as in a calm.

#### CHAPTER LIII.—*Description of the Mundane City.*

Argument. Interpretation of the Parable of the Air-born prince, and exposition of the Universe as the production of our Desires.

Vasishtha continued:—The boy then asked his holy sire, who was sitting reclined on his sacred Kadamba tree, in the midst of the forest of the great Jambudvīpa in the gloom of the night.

2. The son said:—Tell me Sir, who is this Air-born prince of Supernatural form, about whom you related to me just now; I do not fully comprehend its meaning, and want it to be explained to me clearly.

3. You said sir, that this prince constructs for himself a new abode, whilst residing in his present body; and removes to the same after he has left the old frame. This seems impossible to me, as the joining of one tense with another, the present with the future.

4. Dāsūra replied:—Hear me tell you my son, the meaning of this parable, which will explain to you the nature of this revolutionary world in its true light.

5. I have told you at first that a non-entity sprang in the beginning from the entity of God, and this non-entity being stretched out afterwards (in the form of illusion), gave rise to this illusory world called the cosmos.

6. The vacuous spirit of the Supreme Deity, gives rise to his formless will, which is thence called Air-born (or the mind). It is born of itself in its formless state from the formless Spirit, and dissolves itself into the same; as the wave rising from and falling in the bosom of the sea. (Thus in the beginning was the Will and not the Word, and the Will was in God, and the Will was God; and it rises and sets in the Spirit of God).

7. It is the Will which produces every thing, and there is nothing produced but by the Will. The Will is self-same with its object, which constitutes and subsists in it; and it lives and dies also along with its object. (The will of the willful mind, dwells on some subject or other while it is living; but it perishes when it has no object to think upon, and melts into insensibility; or else it continues to transmigrate with its thoughts and wishes for ever).

8. Know the gods Brahmā, Vishnu, Indra, Siva and the Rudras, as offspring of the willful Mind; as the branches are the offshoots of the main tree, and the summits are projections of the principal mountain.

9. This Mind builds the city of the triple world, in the vacuum of Brahma (like an air-drawn castle); by reason of its being endowed with intelligence from Omniscience, in its form of Virinchi



(vir-incho-ativus).

10. This city is composed of fourteen worlds (planetary spheres) containing all their peoples; together with chains of their hills and forests and those of gardens and groves.

11. It is furnished with the two lights of the sun and moon, (to shine as two fires by day and night); and adorned with many mountains for human sports. (Hence the mountainous Gods of old, are said to be the sportive *Devas*; *divi devāh divayanti*).

12. Here the pearly rivers are flowing in their winding courses, and bearing their swelling waves and rippling billows, shining as chains of pearls under the sunbeams and moonlight.

13. The seven oceans appear as so many lakes of limpid waters, and shining with their submarine fires, resembling the lotus-beds and mines of gems beneath the azure sky.

14. It is a distinguished place of gods, men and savages, who make their commerce here, with commodities (of virtue and vice), leading either to heaven above or to the hell below.

15. The self-willed King (the mind), has employed here many persons (as *dramatis personae*), to act their several parts before him for his pleasure.

16. Some are placed high above this stage to act as gods and deities, and others are set in lower pits of this earth and infernal regions, to act their miserable parts—as men and Nāgas. (The Nāgas are snakes and snake worshippers, living in subterraneous cells like the serpentine race of Satan. The Bara and Chhotā Naghores, and the Naga hill people of Assam are remnants of this tribe).

17. Their bodies are made of clay, and their frame work is of white bones; and their plastering is the flesh under the skin as a pneumatic machine.

18. Some of these bodies have to act their parts for a long while, while others make their exits in a short time. They are covered with caps of black hairs, and others with those of white and grey on their heads.

19. All these bodies are furnished with nine crevices, consisting of the two earholes, two sockets of the eyes, and two nostrils with the opening of the mouth, which are continually employed in inhaling and exhaling cold and hot air by their breathings. (These airs are the oxygen and nitrogen gases).

20. The earholes, nostrils and the palate, serve as windows to the abode of the body; the hands and feet are the gate ways, and the five inner organs are as lights of these abodes.

21. The mind then creates of its own will the delusion of egoism, which like a *yaksha* demon takes possession of the whole body, but flies before the light of knowledge.

22. The mind accompanied by this delusive demon, takes great pleasure in diverting itself with unrealities (until it comes to perceive their vanity by the light of reason).

23. Egoism resides in the body like a rat in the barn-house, and as a snake in the hollow ground. It falls down as a dew drop from the blade of a reed, upon advance of the sunlight of reason.

24. It rises and falls like the flame of a lamp in the abode of the body, and is as boisterous with all its desires, as the sea with its ceaseless waves.

25. The Mind constructs a new house for its future abode, by virtue of its interminable desires in its present habitation; and which are expected to be realized and enjoyed in its future state.

26. But no sooner it ceases to foster its desires, than it ceases to exist, and loses itself in that state of Supreme bliss of which there can be no end. (Freedom from desire, is freedom from regeneration).

27. But it is born and reborn by its repeated desires, as the child sees the ghost by its constant fear of it. (Every desire rises as a spectre to bind).

28. It is egoism (or the belief of one's real entity), that spreads the view of this miserable world before him; but absence of the knowledge of

self-entity, removes the sight of all objects from view, as the veil of thick darkness hides all things from sight. (Without the subjective there can be no knowledge of the objective).

29. It is by one's own attempt in this way, that he exposes himself to the miseries of the world; and then he wails at his fate like the foolish monkey, that brought on its own destruction, by pulling out the peg from the chink of the timber (which smashed its testes. See Hitopadesa).

30. The mind remains in eager expectation of the enjoyment of its desired objects, as the stag stood with its lifted mouth, to have a drop of honey fall into it, from a honey-comb hanging on high.

31. The wistful mind now pursues its desired objects, and now it forsakes them in disgust; now it longs for joy, and then grows sulky at its failure like a fretful child.

32. Now try diligently, my boy, to extricate thy mind from all outward objects, and fix thy attention to the inward object of this meditation.

33. The willful mind takes at its will its good, bad and moderate or sober forms; known under the names of *satva*, *rajas* and *tamas* (as defined before).

34. The bad or vitiated form of the mind delights in worldliness, and by bemeaning itself with all its greedy appetites, reduces itself to the state of worms and insects in its future births.

35. The good disposition of the mind is inclined towards virtuous deeds, and the acquisition of knowledge; and by these means advances both to its soleness and self enjoyment (*i.e.* to its full liberation and the state of the highest Brahma).

36. In its form of moderation, it is observant of the rules and laws of society, and conducts itself in the world in the company of friends and members of the family.

37. After relinquishment of all these three forms, and abdication of egoism and desires, it reaches to the state of the absolute Supreme Being.

38. Therefore shun the sight of the visibles, and repress your fleeting mind by your sober intellect; and diminish your desires for all internal as well as external goods. (*I.e.* both mental qualifications and outward possessions).

39. For though you may practice your austerities for a thousand years, and crush your body by falling from a precipice upon stones;—

40. Or although you burn your body alive on a flaming pyre, or plunge yourself into the submarine fire; or if you fall in a deep and dark pit or well, or rush upon the edge of a drawn and sharp sword;—

41. Or if you have Brahmā himself or even Siva for your preceptor, or get the very kind and tender hearted ascetic for your religious guide;—(The *guru* of this nature probably alludes to Buddha, or Jina according to some, or to Dattātreyā or Durvāsā according to others. Gloss).

42. Whether you are situated in heaven or on earth, or in the regions of pātāla—the antipodes below; you have no way of liberation, save by keeping your desires under subjection.

43. Exert your manliness therefore, in domineering over your irresistible and violent desires and passions, which will secure to you the pure and transcendent joy of peace and holiness.

44. All things are linked together under the bandage of cupidity; and this band being broken asunder, makes the desired objects vanish into nothing.

45. The real is unreal and the unreal is real, as the mind may make it appear to be; all reality and unreality consists in our conception of them, and in nothing besides.

46. As the mind conceives a thing to be, so it perceives the same in actuality; therefore have no conception of anything, if you want to know the truth of it.

47. Do you act as the world does, without your liking or disliking of any thing; and thus the desires being at an end, the intellect will rise

to the inscrutable beyond the knowledge of the mind.

48. The mind which having sprung from the Supreme Soul in the form of goodness, is inclined afterwards towards the unrealities of the world; surely alienates itself from the Supreme, and exposes itself to all sorts of misery.

49. We are born to the doom of death, but let us not die to be reborn to the miseries of life and death again. It is for the wise and learned to betake themselves to that state, which is free from these pains.

50. First learn the truth, and attain to the true knowledge of your soul; and then abandon all your desire and dislike of the world. Being thus prepared with a dead-like insensibility of your internal feelings, you will be enabled to come to the knowledge of that transcendental state, which is full of perfect bliss and blessedness.

#### CHAPTER LIV.—*Corrective of Desires.*

Argument. The rise, progress and decline of Human Wishes.

The Son asked:—What is this desire, father? how is it produced and grown, and how is it destroyed at last?

2. Dāsūra replied:—The desire or will is situated in the mind or mental part of the one eternal, universal and spiritual substance of God.

3. It gets the form of a monad from a formless unit, and then by its gradual expansion extends over the whole mind, and fills it as a flimsy cloud soon covers the sky.

4. Remaining in the divine Intellect, the mind thinks of thinkables, as they are distinct from itself; and its longing after them is called its desire, which springs from it as a germ from its seed.

5. The desire is produced by the desiring of something, and it increases of itself both in its size and quantity, for our trouble only, and to no

good or happiness at all.

6. It is the accretion of our desires which forms the world, as it is the accumulation of waters which makes the ocean; you have no trouble without your desire, and being free from it, you are freed from the miseries of the world (wherein one has to buffet as in the waves and waters of the sea).

7. It is by mere chance, that we come to meet with the objects of our desire; as it is by an act of unavoidable chance also, that we are liable to lose them. They appear before us as secondary luminaries in the sky, and then fly away as the mirage vanishes from view.

8. As a man who has the jaundice by eating a certain fruit, sees every thing as yellow as gold with his jaundiced eye; so the desire in the heart of man, pictures the unreal as a reality before him.

9. Know this truth that you are an unreality yourself, and must become an unreality afterwards. (Because there is but one self-existent entity, and all besides is but suppositions not entities).

10. He who has learnt to disbelieve his own existence and that of all others, and knows the vanity of his joy and grief, is not troubled at the gain or loss of any thing (which is but vanity of vanities, the world is vanity).

11. Knowing yourself as nothing, why do you think of your birth and your pleasures here? You are deluded in vain by the vanity of your desires.

12. Do not entertain your desires, nor think of anything which is nothing; it is by your living in this manner, that you may be wise and happy.

13. Try to relinquish your desire, and you will evade all difficulties; and cease to think of anything, and your desire for it will disappear of itself.

14. Even the crushing of a flower is attended with some effort, but it requires no effort to destroy your desire, which vanishes of itself for want of its thought.

15. You have to expand the palm of your hand, in laying hold of a flower; but you have nothing to do in destroying your frail and false desire.

16. He that wants to destroy his desire, can do it in a trice, by forgetting the thought of his desired object.

17. The thoughts being repressed from other objects, and fixed in the Supreme Spirit, will enable one to do what is impossible for others to effect.

18. Kill your desire by desiring nothing, and turn your mind from all things, by fixing it in the Supreme, which you can easily do of yourself.

19. Our desires being quieted, all worldly cares come to a stand still, and all our troubles are put to a dead lock.

20. Our wishes constitute our minds, hearts, lives, understandings and all our desiderative faculties; all which are but different names for the same thing without any difference in their signification.

21. There is no other business of our lives than to desire and to be doing, and when done to be desiring again: and as this restless craving is rooted out of the mind, it sets it free from all anxiety.

22. The world below is as empty, as the hollow sky above us; both of those are empty nothings, except that our minds make something or other of them, agreeably to its desire or fancy.

23. All things are unsubstantial and unsubstantiated by the unsubstantial mind; thus the world being but a creation of our fancy a desideratum, there is nothing substantial for you to think about.

24. Our reliance on unrealities proving to be unreal, leaves no room for our thinking about them; the suppression of their thoughts produces that perfection, *insouciance*, than which there is nothing more desirable on earth. Forget therefore all that is unreal.

25. The nice discernment of things, will preserve you from the excess of joy and grief, and the knowledge of the Vanity of things, will keep out

your affection for or reliance on any person or thing.

26. The removal of reliance upon the world, removes our attachment to it; and consequently prevents our joy or sorrow at the gain or loss of any thing.

27. The mind which becomes the living principle, stretches out its city of the world by an act of its imagination; and then turns it about as the present, past, and future worlds (*i.e.* The mind produces, destroys and reproduces the world, as it builds and breaks and rebuilds its aerial castles).

28. The mind being subject to the sensational, emotional and volitive feelings; loses the purity of its intellectual nature, and plays many parts by its sensuousness.

29. The living soul also forgets the nature of the universal soul from which it is derived, and is transformed to a puny animalcule in the heart of man, where it plays its pranks like an ape in the woods.

30. Its desires are as irrepressible, as the waves of the ocean, and they rise and fall by turns like the waves, in expectation of having every object of the senses.

31. Our desire like fire, is kindled by every straw; and it burns and blows out in its invisible form within the mind.

32. Our desires are as fickle as flashes of lightning, and proceed from the minds of the ignorant, as the lightning darts itself from the watery clouds ([Bengali: nalada]); they are equally fleeting and misguiding, and must be speedily avoided by the wise.

33. Desire is undoubtedly a curable disease, as long as it is a transient malady of the mind; but it becomes incurable, when it takes a deep root in it.

34. The knowledge of the unreality of the world, quickly cures the disease of desire; but the certainty of worldly knowledge, makes it as incurable as the impossibility, of removing the blackness of a coal.

35. What fool will attempt to wash a coal white, or convert a



materialist to a spiritualist? Or turn a raven or Negro to whiteness?

36. But the mind of a man, is as a grain of rice covered under its husk, which is soon unhusked upon the threshing-floor.

37. The worldliness of the wise, is as soon removed as the husk of rice, and the blackness of a cooking kettle.

38. The blemishes of a man, are blotted out by his own endeavours; wherefore you must try to exert yourself to action at all times.

39. He who has not been able to master over his vain desires, and hobby whims in this world, will find them vanish of themselves in course of time, as nothing false can last for ever.

40. The light of reason removeth the false conception of the world, as the light of the lamp dispels the darkness from the room at sight, and night vision removes the secondary moon (of optical deception).

41. The world is not yours, nor are you of this world; there is no body nor anything here akin to you, nor are you so to any; never think otherwise, nor take the false for true.

42. Never foster the false idea in your mind, that you are master of large possessions and pleasant things; for know yourself and all pleasant things, are for the delight of the Supreme Maker and Master of all.

#### CHAPTER LV.—*Meeting of Vasishtha and Dāsūra.*

Argument. Dāsūra's reception of Vasishtha, their conversation and Parting.

Vasishtha said:—Hear me, Rāma, that art the delight of Raghu's race, and shimest as the moon in the firmament of Raghu's family; that after I heard the conversation that was going on between Dāsūra and his son:—

2. I alighted from the sky on the top of the Kadamba tree, which was decorated with its verdant leaves, and beautiful fruits and flowers; and then with my spiritual body, I sat myself slowly and silently on the top of the tree, as a light cloud alights on the summit of a mountain.

3. I beheld Dāsūra there, sitting as a giant by subduing the organs of his body, and shining with the lustre of his devotion, as the fire blazing with its flame.

4. The lustre issuing from his body, had strewn his seat with purple gold, and lighted that spot, as the sun-beams emblazon the world.

5. Seeing me presenting myself before him, Dāsūra spread a leafy seat for me to sit down, and then honoured me according to the rules of ceremonial law.

6. Then I joined with the luminous Dāsūra in continuation of his discourse, which was meant for the edification of his son, and salvation of mankind from the miseries of life.

7. I then with permission of Dāsūra, looked into the hollow of the tree, and the herds of stags pasturing fearlessly about it, and grazing and gathering about it.

8. It was as delightful as a bower overhung with creepers, where the smiling flowers were shedding their light, and breathing their fragrance to the winds.

9. The chowry deer flapped their long hairy and moon-bright tails, against the herbaceous arbour, as the white flimsy clouds sweep over the sky.

10. The tree was adorned with fringes of pearly dewdrops, and arrayed all over with the flowery garb of his blossoms.

11. Smeared with the dust of its flowers, it appeared to be anointed with sandal paste; while its blowsy bark mantled it in roseate red.

12. Decorated with flowers, the tree seemed to stand in its bridal attire; and resembled the bridegroom in mutual embrace with the twining brides.

13. The bowers of shrubberies all around, resembled the leafy huts of hermits, which with their overtopping blossoms, seemed as a city, flaring with flying flags (or banners) in festivity.

14. Shaken by the stages in the act of rubbing their bodies, the trees darted their flowers in abundance upon the ground; and the border-lands were as shattered, as if they were broken by the horns of fighting bulls.

15. Peacocks daubed with dust of flowers, and flying on the top of the adjacent hill, appeared as evening clouds gliding over it.

16. Here the goddess Flora seemed to be sporting in the lawns, with the roseate flowers in her hands, and smiling sweetly in the blooming blossoms; she revelled with the nectarine honey of flowers; and shed her beauty on all sides.

17. The closing buds resembling her eyelids, were lulled to sleep by the forest breeze, breathing incessantly with the fragrance of the flowers. The clusters of flowers forming her breasts, were hid under the bodice of leaves.

18. She sat at the window of her alcove, formed by the twining plants and creepers, and was dressed in the purple garb of the flying farina of flowers.

19. She swang in her swinging cradle of bluish blossoms, and was adorned with various floral ornaments from her head to foot.

20. She moved about the flowers in the garb of the sylvan goddess and looking with her cerulean eyes of fluttering blue-bees on all sides; and sang to them in the sweet notes of the black kokila in the arbours.

21. The bees tired with their labour of love, refreshed themselves with sipping the dew-drops trickling on the tops of the flowers, and then making their repast on the farinaceous meal, slept together with their mates, in the cells of the flower cups.

22. The couples of bees dwelling in the cells of flowers, and giddy with sipping the honey of the flower cups; were humming their love tunes to

one another.

23. The sage remained attentive for a moment to the murmur, proceeding from the village beyond the forest; and now he listened with pricked up ears, to the busy buzz of blue-bees and flies at a distance.

24. The sages then beheld with their down cast looks on moon-beams, which were spread like a sheet of fine linen on the blades of grass upon the ground below.

25. They beheld the beautiful antelopes, which slept in their leafy beds on the ground, below the stretching boughs of shady trees, as if they were the progeny of their native forest.

26. They saw the fearless birds chirping upon the branches, and others sleeping confident in their nests; and they beheld the ground covered by living creatures, feasting on the ripe fruits fallen below.

27. They saw the long lines of black-bees, lying mute on the ground like strings of beads, and blackening it with their sable bodies.

28. The forest was redolent with fragrance, and the sky was overhung by a cloud of flowers; the dust of Kadamba blossoms tinged the ground with ambergrease, and the Kadamba fruits covered the face of the land.

29. What need is there of saying more, than that there was no part of the tree, which was not useful to living beings.

30. Here the deer were sleeping on the fallen leaves and there were others resting on the barren ground; the birds sat on the banks and beaches of the rivulets all about that lofty tree.

31. As they were viewing in this manner the beauties of the forest, the night passed away as soon as a night of festivity.

32. The son of the hermit kept conversing with me on many subjects, and derived many useful instructions from my teaching.

33. As we had been conversing with one another on different subjects, the night passed away as soon as that of a conjugal pair.

34. Now it began to dawn, and the blushing flowers commenced to open their petals; while the host of the stars on high, disappeared from their arena of the sky.

35. I then took my departure, and was followed by the hermit and his son to some distance from their Kadamba tree, where I left them for my aerial course to the heavenly stream.

36. There having performed my holy ablution, I came down under the vault of heaven, and then entered the celestial region of the sages, which is situated in the midway sky.

37. Now I have related to you, Rāma, this story of Dāsūra, that you may learn from his instance the unreality of the apparent world, and as it is but a shadow of the ideal one (in the Divine mind).

38. It was for this reason, that I have given you the narrations of Dāsūra, by way of explanation of the phenomenal world, as a shadow of the noumenal.

39. Now therefore know the Spirit like Dāsūra, and imitate his example in the magnanimity of your soul. Forsake the unreal, and pursue the reality for your permanent delight.

40. Rub out the dirt of desire from your mind, and see the image of truth in it as in a mirror; you will thus attain to the highest state of knowledge, and be honoured in all worlds as a perfect being.

#### CHAPTER LVI.—*On the Soul and its Inertness.*

Argument. Consideration of the activity and inactivity of the Soul, and the Vanity of the Visibles.

Vasishta continued:—Knowing the world as a nihility, you must cease to take any delight in it; for what reasonable being is there in it that would delight in its unreality.

2. If you take the phenomenal world for a reality, you may continue to enslave yourself to the unreal material; and lose the spiritual nature of your soul.
3. Or if you know it to be a temporary existence, why then should you take any interest in what is so frail and unstable, rather than care for your immortal soul?
4. The world is no substantial existence, nor are you a being of its unsubstantiality; it is only a clear reflection of the divine mind, and extending over all infinity. (And which is refracted into all individual minds as in prismatic glasses).
5. The world is neither an agent itself, nor is it the act of any agent at all; it is simply the reflexion of the noumenal, without any agency of its own.
6. Whether the world is with or without an agent, or has a maker or not, yet you can not tell it as a real substance, except that it appears so to your mind.
7. The soul is devoid of all organs of action, and with all its activity, it remains motionless and without action, as anything that is inactive and immovable.
8. The world is the production of a fortuitous chance (Kākatāliya Sanyoga), and none but boys place any reliance in it. (The world here means our existence in it, which is an act of chance).
9. The world is neither stable nor fragile, but it is mutable from one state to another, as it is known by its repeated reproductions and visibility to us.
10. It is neither everlasting, nor is it a momentary thing; its constant mutability contradicts its firmness; and its nihility, (as stated before) is opposed to its temporariness. (The dictum of the Veda of the eternity of *asat*—nullity, nullifies its temporariness).
11. If the soul is the active power without its organs of action, it must be unfailing and entire; because the continuance of its inorganic operations can not weaken its powers. (I.e. the performance of bodily

actions debilitates the body; but the immaterial mind is not impaired by its activity).

12. Therefore there is an irresistible destiny, which is absolutely overruling; it is existence and inexistence itself, it is sedate and continuous, and all visible perturbations are but false appearances.

13. The limit of a hundred years of human life, is but a very small portion of unlimited duration; it is therefore very astonishing that any one should be concerned with this small portion of his existence, here (in utter disregard of his eternal life).

14. Granting the durability of worldly affairs, yet they are not deserving of your reliance; for what faith can you rely on the union of two such opposites as the mind and matter? (The one being sensible and the other insensible, the one being infinite and imperishable, and the other a finite and frail substance).

15. But if the state of worldly things be unsteady and uncertain, it can not be deserving of your confidence. Say, can you be sorry at the dissolving of the foam and froth of the milk or water, then why should you lament at the loss of the perishable? (So said the Grecian philosopher: yesterday I saw a fragile breaking, and today I saw a mortal die).

16. Know, O strong armed Rāma! that reliance on the world, is the fetter of the soul to it; it does not behove any body to join the perishable and imperishable together like the water and its froth. (The one being lasting and the other a transient thing).

17. Although the soul is the agent (or source) of all actions, yet it remains as no agent at all; it is unconnected with its actions, as the lamp with its light. (The mind being the doer of actions and not the soul).

18. Doing all it does nothing, but like the sun directs the business of the day without doing anything by itself. It moves like the sun without moving from its place, but retains its station in its own orbit. (The sun is the causal agent of diurnal duties, but men are the active agents of their actions).

19. There is some other hidden cause guiding the course of the world, beside the soul and body; as there is an unknown cause of the course of the Aruna river, notwithstanding its being blocked by stones.

20. When you have known this for certain, O Rāma by your own proficiency, and have well ascertained this truth by its clearest evidence:—

21. You ought no more to place any reliance on material things, which are as false as an ambient flame, or a vision in dream, or as any falsehood whatever.

22. As a stranger is not to be taken into your friendship, on his first appearance; so you must never trust or rely on anything of this world through your ignorance.

23. Never place your reliance on anything of this world, with that fond desire, as the heated man looks to the moon, the cold-stricken to the sun, and the thirsty doth to the water in the mirage.

24. Do you look upon this ideal world (which is born of your brain), as you view a creature of your conception, a vision in your dream, or an apparition or the appearance of two moons in the sky, by your visual deception.

25. Shun your reliance on the fair creation of your imagination (the objects of sight &c.), and without minding what you are, conduct yourself cheerfully in your sphere.

26. Shun your desires and the thought of your agency, even when you are doing any thing at all. (The soul residing in the body, is yet aloof from all its acts, though its presence in the body, justifies its being accessory to if not the accomplice of them. (Gloss)).

27. It is a general law (niyati, or nature of things), that the propinquity of the cause, causes the act, even without the will of the actor; as the presence of the lamp, enlightens the room without the will of the lamp. (An involuntary action is no less the act of the actor than a voluntary one).

28. Look at the *kurchi* tree blooming and blossoming under the



influence of heavy clouds, and not of its own accord. So it is destined for the three worlds to appear to sight, under the influence of the Supreme Being (though he may not will or ordain it so). (So also the presence of matter, effects the work by material laws, without the special behest or employment of the matter to the performance of same. Gloss).

29. As the appearance of the sun in the sky, employs all beings to their diurnal duties without his will or injunction, so the omnipresence of God causes the actions of all beings of their own spontaneity, and without his will, act or fiat. (This is called the overruling and universal destiny).

30. And as a bright gem reflects its light, without any will on its part; so the mere existence of the Deity, causes the existence of all worlds (as they are in attendance upon His presence).

31. Thus are causality and its want also both situated in your soul, which is thence called the cause of your actions, because of its presence in the body; and as no cause likewise owing to its want of will (which is the property of the mind; and not of the soul).

32. The entity of the soul being beyond the perception of sense, it is neither the agent nor recipient of any action; but being confined in the sensible body, it is thought to be both an active and passive agent.

33. Thus the properties both of causality and its want, reside in the soul; you may take it in any light, you may choose for your purpose, and rest content with your belief.

34. But by firmly believing yourself to be situated in the body, and your doing of actions without thinking yourself as their author, will save you from the culpability of all your acts.

35. The man that does not employ his mind to his actions, becomes indifferent (virāga) to the world; and he is freed from it, who is certain of his being no agent of his actions.

36. Whether a man is fond of his enjoyments, or forsakes them in disgust; it is all the same to him, if he but think himself to be no actor of them. (Set not your mind to act, if you want to be set free in

fact).

37. But if you wish to remain, Rāma, with your high ambition of doing every thing in the world, that is also good, and you may try to do the same.

38. But if I do not fall to so great an error, as to have this high aspiration of yours, I am never liable to the passions of anger and enmity, and other violent emotions in this world.

39. The bodies that we bear, are nourished by some and immolated by others: such being the state of our own being; we have no cause for our joy or sorrow in it.

40. Knowing ourselves to be the authors of our own happiness and misery, and as causes of the rise and dissolution of the world from our view, we have no reason to be joyous or sorry in it.

41. Then there is an end of the joys and sorrows of our own making, when we have that sweet composure, which is a balm to all the diseases in our soul.

42. Fellow feeling to all living beings, makes the best state of the mind; and the soul that is so disposed, is not subject to transmigration.

43. Or make this the best lesson, Rāma! for your conduct in life, that with all your activities, you continue to think yourself as no actor at all. (Because the belief of one's agency, leads him to the fruition of this act in repeated births).

44. Remain quiet and steady as thou art, by resigning all things to themselves; and never think that it is thou that dost or undoest anything (which is destined to be so or otherwise by the Divine will).

45. But if you look to the different modes of your doing one thing or the other, you can have no rest or quiet, but must run in the way leading to the trap of perpetual toil and misery.

46. The belief of a man's corporeality, that he is a destructible body, and no spiritual being, is to him but a bed of thorns; it must therefore

be avoided by all means, in order to evade the danger of his imminent destruction.

47. Corporeality is to be shunned as a hell-hound feeding on canine meat; and after disappearance of the cloud of corporeity from view, the light of spirituality will appear before the sight.

48. The pure light of spirituality; presents the appearance of the bright moon-beams of holiness, after dispersion of clouds of corporeal desires; and it is by the help of this light, that the spiritualist is enabled to steer across the ocean of this world.

49. Do you, O Rāma, remain in that best and blessed state, wherein the wisest, best and holiest of men have found their rest; and it is the constant habit of thinking yourself as nothing nor doing anything; or that you are all things and doing every thing; as the Supreme soul knows itself to be; and that you are some person, having a personality of your own, and yet no body (*i.e.* not the body in which thou dost abide); but a spiritual and transcendent being.

#### CHAPTER LVII.—*Nature of Volleity and Nolleity.*

Argument. The bondage of volition causing our perdition, and the freedom of Nolition as leading to salvation.

Rāma said—Thy words, O Brāhman! are true and well spoken also. I find the soul to be the inactive agent of actions, and the impassive recipient of their effects, as also the spiritual cause of the corporeal.

2. I find the soul to be the sole lord of all, and ubiquitous in its course; it is of the nature of intelligence and of the form of transparency. It resides in all bodies, as the five elements compose the terraqueous bodies.

3. I now come to understand the nature of Brahma, and I am as pacified by thy speech, as the heated mountain is cooled by rain waters.

4. From its secludedness and nolleity, it neither does nor receives any thing; but its universal pervasion, makes it both the actor and sufferer.

5. But sir, there is a doubt too vivid and rankling in my mind, which I pray you to remove by your enlightened speech, as the moon-beams dispel the darkness of the night.

6. Tell me Sir, whence proceed these dualities, as the reality of one and the unreality of the other, and that this is I and this not myself. And if the soul is one and indivisible, how is this one thing and that another.

7. There being but one self-existent and self-evident soul from the beginning, how comes it to be subjected to these oppositions, as the bright disk of sun comes to be obscured under the clouds.

8. Vasishtha answered:—Rāma! I will give the right answer to this question of yours, as I come to the conclusion; and then you will learn the cause of these biplicities.

9. You will not be able, Rāma! to comprehend my answers to these queries of yours, until you come to be acquainted with my solution of the question of liberation.

10. As it is the adult youth only, who can appreciate the beauty of a love-song; so it is the holy man only, who can grasp the sense of my sayings on these abstruse subjects.

11. Sayings of such great importance, are as fruitless with ignorant people, as a work on erotic subjects is useless to children.

12. There is a time for the seasonableness of every subject to men, as it is the season of autumn which produces the harvest and not the vernal spring.

13. The preaching of a sermon is selectable to old men, as fine colourings are suitable to clean canvas; and so a spiritual discourse of deep sense, suits one who has known the Spirit.

14. I have ere while mentioned something, which may serve to answer your question, although you have not fully comprehended its meaning, to remove your present doubts.

15. When you shall come to know the Spirit in your own spirit, you will doubtlessly come to find the solution of your query by yourself.

16. I will fully expound to you the subject matter of your inquiry, at the conclusion of my argument; when you shall have arrived to a better knowledge of these things.

17. The spiritualist knows the spirit in his own spirit; and it is the good grace of the Supreme spirit, to manifest itself to the spirit of the spiritualist.

18. I have already related to you Rāma! the argument concerning the agency and inertness of the soul, yet it is your ignorance of this doctrine, that makes you foster your doubts.

19. The man bound to his desires is a bondsman, and one freed from them is said to be set free from his slavery; do you but cast away your desires, and you will have no cause to seek for your freedom (as you are then perfectly free yourself).

20. Forsake first your foul (tāmasi) desires, and then be freed from your desire of worldly possessions; foster your better wishes next, and at last incline to your pure and holy leanings.

21. After having conducted yourself with your pure desires, get rid of these even at the end; and then being freed from all desires, be inclined to and united with your intellect (*i.e.* knowing all and longing for nothing).

22. Then renounce your intellectual propensity, together with your mental and sensible proclivities; and lastly having reached to the state of staid tranquillity, get rid of your mind also in order to set yourself free from all other desires.

23. Be an intellectual being, and continue to breathe your vital breath (as long as you live); but keep your imagination under control, and take into no account the course of time, and the revolution of days and

nights.

24. Forsake your desire for the objects of sense, and root out your sense of egoism, which is the root of desire. Let your understanding be calm and quiet, and you will be honoured by all.

25. Drive away all feelings and thoughts from your heart and mind; for he that is free from anxieties, is superior to all, (who labour under anxious thoughts and cares).

26. Let a man practice his hybernation or other sorts of intense devotion or not, he is reckoned to have obtained his liberation, whose elevated mind has lost its reliance on worldly things.

27. The man devoid of desires, has no need of his observance or avoidance of pious acts; the freedom of his mind from its dependence on anything, is sufficient for his liberation.

28. A man may have well studied the sāstras, and discussed about them in mutual conversation; yet he is far from his perfection, without his perfect inappetency and taciturnity.

29. There are men who have examined every thing and roved in all parts of the world; yet there are few among them that have known the truth.

30. Of all things that are observed in the world, there is nothing among them which may be truly desirable, and is to be sought after by the wise.

31. All this ado of the world, and all the pursuits of men, tend only towards the supportance of the animal body; and there is nothing in it, leading to the edification of the rational soul.

32. Search all over this earth, in heaven above and in the infernal regions below; and you will find but few persons, who have known what is worth knowing. (The true nature of the soul and that of God, is unknown to all finite beings every where).

33. It is hard to have a wise man, whose mind is devoid of its firm reliance on the vanities of the world; and freed from its desire or disgust of something or others, as agreeable or disagreeable to its

state.

34. A man may be lord of the world, or he may pierce through the clouds and pry in heaven (by his Yoga); yet he can not enjoy the solace of his soul without his knowledge of it.

35. I venerate those highminded men, who have bravely subdued their senses; it is from them that we can have the remedy to remove the curse of our repeated births. (It is by divine knowledge alone that we can avoid the doom of transmigration).

36. I see every place filled by the five elements, and a sixth is not to be seen any where in the world. Such being the case every where, what else can I expect to find in earth or heaven or in the regions below.

37. The wise man relying on his own reason and judgment, outsteps the abyss of this world, as easily as he leaps over a ditch; but he who has cast aside his reason, finds it as wide as the broad ocean. (The original word for the ditch is *gospada*—the cove of a cows hoof—a *cul-de-sac*).

38. The man of enlightened understanding, looks upon this globe of the earth, as the bulb of a Kadamba flower, round as an apple or a ball—*teres atque rotundus*; he neither gives nor receives nor wants of aught in this world.

39. Yet fie for the foolish that fight for this mite of the earth, and wage a warfare for destruction of millions of their fellow creatures.

40. What, if any one is to live and enjoy the blessings of this world for a whole Kalpa when, he can not escape the sorrow, consequent on the loss of all his friends during that period.

41. He who has known the self, has no craving for heavenly bliss within himself; because he knows his gain of all the three worlds, can never conduce to the strengthening of his soul.

42. But the avaricious are not content with all they have, and like the body of this earth, is not full with all its hills and mountains and surrounding seas. (The earth is never full with all its fullness).

43. There is nothing in this earth or in the upper and lower worlds, which is of any use to the sage acquainted with spiritual knowledge.

44. The mind of the self-knowing sage, is one vast expanse like the spacious firmament, it is tranquil and sedate and unconscious of itself.

45. It views the body as a network of veins and arteries, pale and white as frost, and all cellular within.

46. It sees the mountains floating as froth, on the surface of the pellucid ocean of Brahma; it looks upon the intellect blazing as brightly as the sun, over the mirage of existence.

47. It finds the nature of the soul, to be as extensive as the vast ocean, containing the creations as its billows; and it considers the all-pervasive soul as a big cloud, raining down in showers of s̄astras or knowledge.

48. The fire, moon and the sun, appear as the fuel in a furnace, requiring to be lighted by the blaze of the intellect, as every opaque atom in nature.

49. All embodied souls of men, gods and demigods, rove in the wilderness of the world, for feeding upon their fodder of food, as the deer graze in their pasturage.

50. The world is a prison house, where every one is a prisoner with his toilsome body. The bones are the latches of this dungeon, the head is its roof, and the skin its leather; and the blood and flesh of the body, are as the drink and food of the imprisoned.

51. Men were as dolls covered with skin for the amusement of boys, and they are continually roving in quest of sustenance, like the cattle running towards their pasture grounds.

52. But the high minded man is not of this kind; he is not moved by worldly temptations, as the mountain is not to be shaken by the gentle breeze.

53. The truly great and wise man, rests in that highest state of eminence; where the stations of the sun and moon, are seen as the nether



regions.

54. It is by the light of the Supreme Spirit, that all the worlds are lighted, and the minds of all are enlightened. But the ignorant are immersed in the ocean of ignorance, and nourish their bodies only in disregard of their souls.

55. No worldly good can allure the heart of the wise, who have tested the vanity of temporal things; and no earthly evil can obscure their souls, which are as bright as the clear sky which no cloud can darken.

56. No worldly pleasure can gladden the soul of the wise man, as the dance of monkeys can give no joy to the heart of Hara, that delights in the dancing of Gaurī.

57. No earthly delight can have its seat in the heart of the wise, as the sun-light is never reflected in a gem hidden under a bushel.

58. The material world appears as a solid rock to the stolid ignorant; but it seems as the evanescent wave to the wise. The ignorant take a great pleasure in the transitory enjoyments of the world; but the wise take them to no account, as the swan disdains to look upon the moss of the lake.

#### CHAPTER LVIII.—*The Song of Kacha.*

Argument. The Pantheistic views of the soul as the one in all, is shown in the song of Kacha.

Vasishtha said:—On this subject I will tell you, Rāma! the holy song which was sung of old by Kacha, the son of Vrihaspati—the preceptor of the gods.

2. As this son of the divine tutor, resided in a grove in some part of the mount Meru (the Altain chain—the homestead of the gods); he found the tranquillity of his spirit in the Supreme soul; by means of his holy devotion.

3. His mind being filled with the ambrosial draughts of divine knowledge, he derived no satisfaction at the sight of the visible world, composed of the five elemental bodies.

4. Being rapt in his mind with the vision of the Holy Spirit, he saw nothing else beside him, and then fervently uttered to himself in the following strain.

5. What is there for me to do or refuse or to receive or reject, and what place is there for me to resort or refrain from going to, when this whole is filled by the Divine Spirit (*to pan*), as by the water of the great deluge.

6. I find pleasure and pain inherent in the soul, and the sky and all its sides contained in the magnitude of the soul. Thus knowing all things to be full of the holy spirit, I forget and sink all my pains in my spirit.

7. The spirit is inside and outside of all bodies, it is above and below and on all sides of all. Here, there and every where is the same spirit, and there is no place where it is not.

8. The spirit abides every where and all things abide in the spirit; all things are self-same with the spirit, and I am situated in the same spirit.

9. There is nothing intelligent or insensible which is not the spirit, all is spirit and so am I also. The spirit fills the whole space and is situated in every place.

10. I am as full of that spirit and its ineffable bliss, as the all encompassing water of the great deluge. In this manner was Kacha musing in himself in the bower of the golden mountain. (The Altain chain is called the golden mountain for its abounding in gold mines).

11. He uttered the sound Om (*on* or amen), and it rang on all sides as the ringing of a bell; he first uttered a part of it the vocal part—o, and then the nasal—n, which tops it as a tuft of hair. He remained meditating on the spirit in his mind, not as situated in or without it (but as the all pervasive soul).

12. Thus Rāma! did Kacha continue to muse in himself and chant his holy hymn, being freed from the foulness of flesh, and rarefied in his spirit like the breath of the wind. His soul was as clear as the atmosphere in autumn, after dispersion of the dark clouds of the rainy season.

## CHAPTER LIX.—*Works of Brahmā's Creation.*

Argument. Vanity of the World born of Brahmā's conception. Its Disappearance and Liberation.

Vasishtha continued:—There is nothing in this world except the gratification of the carnal appetites, and the pleasure of eating, drinking and concupiscence with the vulgar; but it is the lasting good of men, which is desired by the good and great.

2. The crooked and creeping beings and things, and beasts and wicked men and ignorant people only are gratified with carnal pleasures; they are all fond of everything conducing to their bodily enjoyments.

3. They are human asses, who dote on the beauty of female bodies, which are no better than lumps of flesh, blood and bones.

4. This may be desirable to dogs and devouring animals, but not to man (who is a rational and spiritual being). All animals have their fleshy bodies, as the trees have their trunks of wood, and the minerals their forms of earth.

5. There is the earth below and the sky above, and nothing that is extraordinary before us; the senses pursue the sensible objects, but human reason finds no relish in them.

6. The consciousness (or intuition) of men, leads them only to error; and true happiness, which is desired by all is situated beyond all sensible objects and gratifications.

7. The end of worldly pleasure is sorrow and misery, as the product of a

flame is soot and blackness; and the functions of the mind and senses, are all fleeting having their rise and fall by turns. All enjoyments are short lived, owing to the fugacity of the objects, and the decay of the powers of our enjoying.

8. Prosperity fades away as plant encircled by a poisonous viper; and our consorts die away as soon as anything born of blood and flesh. (Fortune is fleeting and life a passing dream).

9. The delusion of love and lust, makes one body to embrace another, both of which are composed of impure flesh and blood. Such are the acts, O Rāma! that delight the ignorant.

10. Wise men take no delight in this unreal and unstable world, which is more poisonous than poison itself, by infecting them that have not even tasted the bitter gall.

11. Forsake therefore your desire of enjoyment, and seek to be united with your spiritual essence; because the thought of your materiality (or being a material body), has taken possession of your mind (and separated you from yourself and the spirit of God).

12. Whenever the thought of making the unreal world, rises in the mind of Brahmā the creator, he takes an unreal body upon him of his own will.

13. It becomes as bright as gold by his own light, and then he is called Virinchi (*virincipiens*) on account of his will; and Brahmā also for his being born of Brahmā. (He is represented as of red colour, as Adam is said to be made of red earth).

14. Rāma asked:—How does the world become a solid substance, from its having been of a visionary form in the spirit or mind of God?

15. Vasishtha replied:—When the lotus-born male (Brahmā), rose from his cradle of the Embryo of Brahmā, he uttered the name of Brahmā whence he was called Brahmā. (The word Brahm answers the Hebrew Brahum—create them, and corresponds with the Latin *ficet*—bhuya [Bengali: bhuya]).

16. He then had the conception (Sankalpa) of the world in his own imagination, and the same assumed a visible and solid form by the power of his will, called the conceptional or conceived world. (Sankalpasrī).

17. He conceived at first luminous idea of light, which having assumed a visible form spread on all sides, as a creeping plant is outstretched all about in autumn. (Light was the first work of creation).

18. The rays of this light pierced all sides like threads of gold; they shone and spread themselves both above and below.

19. Concealed amidst this light, the lotus-born Hiranyagarbha, conceived in his mind a figure like his luminous form, and produced it as the four faced Brahmā.

20. Then the sun sprung forth from that light, and shone as a globe of gold amidst his world encircling beams.

21. He held the locks of his flaming hair on his head, which flashed as fire all around him; and filled the sphere of heaven with heat and light.

22. The most intelligent Brahmā, produced afterwards some other luminous forms from portions of that light, which proceeded from it like waves of the ocean (and these are thence called the Marīchis or rays, who were the first patriarchs of other created beings).

23. These most potent and competent beings, were also possessed of their concepts and will, and they produced in a moment the figures as they thought of and willed.

24. They conceived the forms of various other beings also, which they produced one after the other, as they desired and willed.

25. Then did Brahmā bring to his recollection the eternal vedas and the many ceremonial rites, which he established as laws in his house of this world.

26. Having taken the gigantic body of Brahma, and the extensive form of the mind—*manas*, he produced the visible world as his own offspring—*Santati*. (Brahmā means *brihat*—great; and *santate* derived from the root *tan* Latin-*leoreo* means continuation of race).

27. He stretched the seas and mountains, and made the trees and upper

worlds. He raised the Meru on the surface of the earth, and all the forests and groves upon it.

28. It was he who ordained happiness and misery, birth and death and disease and decay; and he created the passions and feelings of living beings, under their threefold divisions of satva, rajas and tamas.

29. Whatever has been wrought by the hands (faculties) of the mind of Brahma before, the same continues to be still perceived by our deluded vision.

30. He gave the mind and laws to all beings, and makes the worlds anew as they are situated in his mind.

31. It is error, that has given rise to the erroneous conception of the eternity of the world, whereas it is the conception of the mind alone that creates the ideal forms. (The world is neither material nor substantial, but a conceptual and ideal creation of the mind).

32. The acts of all things in the world, are produced by their conception and wishes; and it is the concept or thought, that binds the gods also to their destiny.

33. The great Brahmā that was the source of the creation of the world, sits in the meditative mood, contemplating on all that he has made.

34. It was by a motion of the mind, that the wonderful form of the living principle was formed; and it was this that gave rise to the whole world, with all its changeful phenomena.

35. It made the gods Indra, Upendra and Mahendra and others, and also the hills and seas in all the worlds above and below us, and in the ten sides of the heaven above:—

36. Brahmā then thought in himself, "I have thus stretched out at large the net work of my desire, I will now cease from extending the objects of my desire any further".

37. Being so determined, he ceased from the toil of his creation, and reflected on the eternal spirit in his own spirit. (According to the Sruti:—the spirit is to be reflected in the spirit).

38. By knowing the spirit, his mind was melted down by its effulgence, and reclined on it with that ease, as one finds in his soft sleep after long labour.

39. Being freed from his selfishness and egoism, he felt that perfect tranquillity which the soul receives by resting in itself, and which likens the calmness of the sea by its subsidence in itself.

40. The Lord sometimes leaves off his meditation, as the reservoirs of water sometimes overflow their banks and boundaries.

41. He beholds the world as a vale of misery, with very little of happiness in it; and where the soul is fast bound to its alternate passions, and led by the changes of its hopes and fears.

42. He takes pity on the miserable condition of man, and with a view of their welfare, promulgates the sacred sāstras and rites, which are full of meaning for their guidance.

43. He propounds the Vedas and their branches—the Vedāngas, which are fraught with spiritual knowledge, and precepts of wisdom, and he revealed the Puranas and other sāstras for the salvation of mankind.

44. Again the spirit of Brahmā reclined on the supreme spirit, and was relieved from its toil; and then remained as tranquil as the becalmed ocean, after its churning by the Mandara.

45. Brahmā having observed the efforts of mankind on earth, and prescribed to them the rules of their conduct, returned to himself, where he sat reclined on his lotus seat.

46. He remains some times entirely devoid of all his desires; and at others he takes upon him his cares for mankind from his great kindness to them.

47. He is neither simple in his nature, nor does he assume or reject his form in the states of his creation and cessation. He is no other than intelligence, which is neither present in nor absent from any place.

48. He is conversant with all states and properties of things, and is as

full as the ocean without intermixture of any crude matter in him.

49. Sometimes he is quite devoid of all attributes and desires, and is only awakened from his inertness, by his own desire of doing good to his creatures.

50. I have thus expounded to you concerning the existence of Brahmā (Brāhmi Sthiti), and his real states of Sātvika, Vidhyanika and Suranikas creation. (The first is the creation of his intellectual nature, and the second that of his mind or will or mental form).

51. The intellectual creation is what rises of itself in the Spirit of Brahma, and the mental is the result of his mind and will. The first is the direct inspiration of Brahmā into the Spirit of Brahmā.

52. After creation of the material world by the *rājasika* nature of Brahmā, there rises the visible creation in the air by the will of the creator. (This is called the *madhyanika*, because it is the intermediate creation, between the elemental and animal creations).

53. In the next step of animal creation, some were born as gods (angels) and others as Yakshas—demigods, and this is called the *suranika*, because the suras or gods were created in it.

54. Every creature is born in the shape of its inherent nature, and then it is either elevated or degraded, according to the nature of its associations. It lays also the foundation of its future state of bondage to birth or liberation, by its acts, commenced in the present life.

55. In this manner, O Rāma! has the world come to existence. Its creation is evidently a work of labour, as it is brought to being by various acts of motion and exertion of the body and mind; and all these products of the god's will, are sustained also by continuous force and effort on his part.

## CHAPTER LX.—*Production of Living Beings.*

Argument. Production of the bodies of Living Beings, according



to the degrees of their Reason.

Vasishtha continued:—O strong armed Rāma! after the great father of creation, he took himself to his activity, he formed and supported the worlds by his energy and might.

2. All living and departed souls, are tied like buckets by the rope of their desire, and made to rise and fall in this old well of the world, by the law of their predetermined destiny (or Fate that binds Siva or Jove himself).

3. All beings proceeding from Brahmā, and entering the prison house of the world, have to be concentrated into the body of the air-born Brahmā; as all the waters of the sea have to be whirled into the whirlpool in the midst of the sea. (All things were contained in and produced from Brahmā the Demiurge).

4. Others are continually springing from the mind of Brahmā, like sparks of fire struck out of a red-hot iron; while many are flying to it as their common centre.

5. Rāma! all lives are as the waves in the ocean of the everlasting spirit of Brahma; they rise and fall in him according to his will.

6. They enter into the atmospheric air, as the smoke rises and enters the clouds, and are at last mixed up together by the wind, in the spirit of Brahma.

7. They are then overtaken by the elementary particles, or atoms flying in the air, which lay hold on them in a few days; as the demons seize the host of gods with violence. (These become the living and embodied souls, joined with the many properties of the elements).

8. Then the air breathes the vital breath in these bodies; which infuses life and vigour in them.

9. Thus do living beings manifest themselves on earth, while there are others flying in the form of smoke as living spirits. (So the spiritualists view the spirits in the etherial clouds).

10. Some of them appear in their subtle elemental forms in their airy cells in the sky, and shine as bright as the beams of the luminous moon. (These are *lingadehas* or individual spiritual bodies).

11. Then they fall upon the earth like the pale moonbeams falling upon the milky ocean.

12. There they alight as birds in the groves and forests, and become stiffened by sipping the juice of fruits and flowers.

13. Then losing their aerial and bright forms of the moon-beams, they settle on those fruits and flowers: and suck their juice like infants hanging upon the breasts of their mothers. (These are the protozoa, the first and embryonic state of living beings).

14. The protozoa are strengthened by drinking the juice of the fruits, which are ripened by the light and heat of the sun, and then they remain in a state of insensibility; until they enter the animal body.

15. The animated animalcules, remain in the womb with their undeveloped desires; in the same manner as the unopening leaves, are contained in the seed of the *bata* or Indian fig tree.

16. All lives are situated in the Great God, as fire is inherent in the wood, and the pot resides in the earth; and it is after many processes that they have their full development.

17. One that has received no bodily form, and yet moves on without manifesting itself, is said to be a *satya* or spiritual being, and has a large scope of action (as the gods).

18. He is said to have a *satvika* birth, who gets his liberation in or after his life time; but whoever is obliged to be reborn by his acts, is said to belong to the *rājas-sātvika* class.

19. Any one of this class who is born to rule over others, becomes giddy with pride (*tamas*), he is said to be of the nature of ignorance *tāmasika*, and I will now speak of this class of beings.

20. Those who are born originally with their *sātvika* nature, are pure in their conduct and have never to be born again.

21. Men of rāja-sātvika temperament have to be reborn on earth; but being elevated by their reasoning powers, they have no more to be born in this nether world.

22. Those who have directly proceeded from the Supreme Spirit (without any intermixture of these natures), are men fraught with every quality, and are very rare on earth.

23. The various classes of *tāmasa* creatures of ignorance, are both insensible and speechless; and are of the nature of immovable vegetables and minerals, that need no description.

24. How many among the gods and men, have been reborn to the cares of the world, owing to the demerit of their past action; and I myself though fraught with knowledge and reason, am obliged to lead a life of the rājasa-sātvika kind (owing to my interference in society).

25. It is by your ignorance of the Supreme, that you behold the vast extension of the world; but by considering it rightly you will soon find all this to be but the One Unity.

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*Notes on the Suranika, Sātvika &c.*

1. The *Vidhyanika*; is the sphere of the eternal laws of God, presided over by Brahmā, who is thence styled the Vidhi or dispensator of the laws of the creation of the mundane system.

2. The *Suranika*; is the sphere of the Supernatural powers or the divine agencies, governing and regulating the management of created nature. This is the angelic sphere of deities.

3. *Narānīka*; is the sphere of human being, consisting also of the subordinate orders of beings, placed under the dominion of man. This is the sublunary sphere wherewith we are concerned.

4. The Sātvika; are righteous men, endued with the quality of goodness.

5. The Rājasika; is the body politic, guided by the laws of

society.

6. The Tāmasika; is the ignorant rabble, and infatuated people.

## CHAPTER LXI.—*On Birth, Death and Existence.*

Argument. The Liberation of the Rājasa-sātvika natures, and description of knowledge and Indifference.

Vasishtha continued:—Those that are born with the nature of *Rājasa-sātvika*, remain highly pleased in the world, and are as gladsome in their faces, as the face of the sky with the serene light of the moon-beams.

2. Their faces are not darkened by melancholy, but are as bright as the face of heaven; they are never exposed to troubles, like the lotus flowers to the frost of night.

3. They never deviate from their even nature, but remain unmoved as the immovable bodies; and they persist in their course of beneficence, as the trees yield their fruits to all.

4. Rāma! the rāja and sātva natured man, gets his liberation in the same manner, as the disk of the moon receives its ambrosial beams.

5. He never forsakes his mildness, even when he is in trouble; but remains as cool as the moon even in her eclipse. He shines with the lovely virtue of fellow-feeling to all.

6. Blessed are the righteous, who are always even tempered, gentle and as handsome as the forest trees, beset by creepers with clusters of their blossoms.

7. They keep in their bounds, as the sea remains within its boundaries, and are meek like yourself in their even tempers. Hence they never desire nor wish for any thing in the world.

8. You must always walk in the way of the godly, and not run to the sea of dangers; thus you should go on without pain or sorrow in your life.

9. Your soul will be as elevated as the rājasa and sātāvika states, by your avoiding the ways of the ungodly, and considering well the teachings of the sāstras.

10. Consider well in your mind the frail acts, which are attended with various evils; and do those acts which are good for the three worlds, both in their beginning and end, and forever to eternity.

11. The intelligent think that as dangerous to them, and not otherwise; by reason of their being freed from narrow views, and the false spectres—the offspring of ignorance.

12. You should always consider in yourself for the enlightenment of your understanding, and say: O Lord! what am I, and whence is this multiplicity of worlds?

13. By diligently considering these subjects in the society of the wise and righteous, you must neither be engaged in your ceremonial acts, nor continue in your unnecessary practices of the rituals.

14. You must look at the disjunction of all things in the world from you (*i.e.* the temporaneousness of worldly things); and seek to associate with the righteous, as the peacock yearns for the rainy clouds.

15. Our inward egoism, outward body and the external world, are the three seas encompassing us one after the other. It is right reasoning only which affords the raft to cross over them, and bring us under the light of truth.

16. By refraining to think of the beauty and firmness of your exterior form, you will come to perceive the internal light of your intellect hid under your egoism; as the thin and connecting thread is concealed under a string of pearls. (The hidden thread underlying the links of souls, is termed *Sūtrātmā*.)

17. It is that eternally existent and infinitely extended blessed thread, which connects and stretches through all beings; and as the gems are strung to a string, so are all things linked together by the latent

spirit of God.

18. The vacuous space of the Divine Intellect, contains the whole universe, as the vacuity of the air, contains the glorious sun; and as the hollow of the earth, contains an emmet.

19. As it is the same air which fills the cavity of every pot on earth, so it is the one and the same intellect and spirit of God, which fills, enlivens and sustains all bodies in every place. (The text says, "The Intellect knows no difference of bodies, but pervades alike in all").

20. As the ideas of sweet and sour are the same in all men, so is the consciousness of the Intellect alike in all mankind (*i.e.* we are all equally conscious of our intellectuality, as we are of the sweetness and sourness of things).

21. There being but one and only one real substance in existence, it is a palpable error of your ignorant folks to say, "this one exists, and the other perishes or vanishes away". (Nothing is born or extinct, but all exist in God. So is Malebranche's opinion of seeing all things in God).

22. There is no such thing, Rāma, which being once produced, is resolved into naught at any time; all these are no realities nor unrealities, but representations or reflexions of the Real One.

23. Whatever is visible and of temporary existence, is without any perceptible substantiality of its own; it is only an object of our fallacy, beyond which it has no existence. (Hence they are no more than unrealities).

24. Why, O Rāma! should any body suffer himself to be deluded by these unrealities? All these accompaniments here, being no better than causes of our delusion.

25. The accompaniment of unrealities, tends only to our delusion here; and if they are taken for realities, to what good do they tend than to delude us the more. (It is better to let the unreal pass as unreal, than to take them for real, and be utterly deceived at last).

## CHAPTER LXII.—*Speech of the Divine Messenger.*

Argument. Relation of the virtues of Rāma as dictated in the sāstras, and of the advancement of others, by means of good company and self-exertion.

The diligent and rationalistic inquirer after truth, has a natural aptitude to resort to the society of the sapient and good natured Guru, and discusses on matters of the sāstras by the rules of the sāstras he has learnt before and not talk at random.

2. It is thus by holding his argumentation on the abstruse science of yoga, with the good and great and unavaricious learned, that he can attain to true wisdom.

3. The man that is thus acquainted with the true sense of the Sāstra, and qualified by his habit of dispassionateness in the society of holy men, shines like yourself as the model of intelligence.

4. Your liberal mindedness and self-reliance, combined with your cool-headedness and all other virtues, have set you above the reach of misery and all mental affliction; and also freed you from future transmigration, by your attainment of liberation in this life.

5. Verily have you become as the autumnal sky, cleared of its gloomy clouds; you are freed from worldly cares, and fraught with the best and highest wisdom.

6. He is truly liberated, whose mind is freed from the fluctuations of its thoughts, and the flights and fumes of its thickening fancies, and ever crowding particulars. (The ultimate generalization of particulars into unity, is reckoned the highest consummation of man).

7. Henceforward will all men on earth, try to imitate the noble disposition of the equanimity of your mind, which is devoid of its passions of love and hatred, as also of affection and enmity.

8. Those who conform with their customs of the country, and conduct

themselves in the ordinary course of men in their outward demeanour, and cherish their inward sentiments in the close recesses of their bosoms, are reckoned as truly wise, and are sure to get over the ocean of the world on the floating raft of their wisdom.

9. The meek man who has a spirit of universal toleration like thine, is worthy of receiving the light of knowledge; and of understanding the import of my sayings.

10. Live as long as you have to live in this frail body of yours, and keep your passions and feelings under the sway of your reason; act according to the rules of society, and keep your desires under subjection.

11. Enjoy the perfect peace and tranquillity of the righteous and wise, and avoid alike both the cunning of foxes and silly freaks of boys.

12. Men who imitate the purity of the manners and conduct of those, that are born with the property of goodness, acquire in process of time the purity of their lives also. (Men become virtuous by imitation of virtuous examples).

13. The man who is habituated in the practice of the manners, and the modes of life of another person, is soon changed to that mode of life, though it be of a different nature, or of another species of being. (Habit is second nature).

14. The practices of past lives accompany all mankind in their succeeding births, as their preordained destiny; and it is only by our vigorous efforts that we are enabled to avert our fates, in the manner of princes overcoming the hostile force, by greater might of their own.

15. It is by means of patience only, that one must redeem his good sense; and it is by patient industry alone, that one may be advanced to a higher birth from his low and mean condition.

16. It is by virtue of their good understanding, that the good have attained their better births in life; therefore employ yourself, O Rāma! to the polishing of your understanding.

17. The godfearing man is possessed of every good, and exerts his



efforts for attainment of godliness; it is by means of manly efforts only, that men obtain the most precious blessings.

18. Those of the best kind on earth, long for their liberation in future, which also requires the exertion of devotion and meditation for its attainment.

19. There is nothing in this earth, below, or in the heaven of the celestials above, which is unattainable to the man of parts, by means of his manly efforts.

20. It is impossible for you to obtain the object of your desire, without the exercise of your patience and dispassionateness, and the exertion of your prowess and austerities of *Brahmacharya*. Nor is it possible to succeed in anything without the right use of reason.

21. Try to know yourself, and do good to all creatures by your manliness; employ your good understanding to drive all your cares and sorrows away; and you will thus be liberated from all pain and sorrow.

22. O Rāma! that art fraught with all admirable qualities, and endued with the high power of reason; keep thyself steady in the acts of goodness, and never may the erroneous cares of this world betake thee in thy future life.

YOGA VĀSISHTHA.—BOOK V.

THE UPASAMA KHANDA ON QUIETISM.

CHAPTER I.—*The Āhnika or Daily Ritual.*

Argument. The Book on calm quiet and rest, necessarily follows those of Creation and sustentation; as the sleeping time of

night succeeds the working time of the Day, and as the rest of God followed his work of Creation and supportance.

Vasishtha said:—Hear me, Rāma, now propose to you the subject of quietude or rest, which follows that of Existence and sustentation of the universe; and the knowledge of which will lead you to *nirvāna* or final extinction (as the evening rest, leads to sound sleep at night, and quietude is followed by quietus).

2. Vālmīki says:—As Vasishtha was delivering his holy words, the assembly of the princes remained, as still as the starry train, in the clear sky of an autumnal night.

3. The listening princes looking in mute gaze, at the venerable sage amidst the assembly, resembled the unmoving lotuses looking at the luminous sun from their breathless beds.

4. The princesses in the harem forgot their joviality, at hearing the sermon of the sage; and their minds became as cool and quiet as in the long absence of their consorts.

5. The fanning damsels with flappers in their hands, remained as still as a flock of flapping geese resting on a lotus-bed; and the jingling of the gems and jewels on their arms, ceased like the chirping of birds on the trees at night.

6. The princes that heard these doctrines, sat reflecting on their hidden meanings, with their index fingers sticking to the tip of their noses in thoughtfulness; and others pondered on their deep sense, by laying the fingers on their lips.

7. The countenance of Rāma flushed like the blushing lotus in the morning, and it brightened by casting away its melancholy, as the sun shines by dispelling the darkness of night.

8. The king of kings—Dasaratha felt as delighted in hearing the lectures of Vasishtha, as the peacock is gladdened at the roaring of raining clouds.

9. Sarana the king's minister removed his apish fickle mind from his

state affairs, and applied it intensely to attend to the teachings of the sage.

10. Laxmana who was well versed in all learning, shone as a digit of the bright crescent moon, with the internal light of Vasishtha's instructions, and the radiance of his Spiritual knowledge.

11. Satrugna the subduer of his enemies, was so full of delight in his heart at the teaching of the sage; that his face glowed with joy, like the full moon replete with all her digits.

12. The other good ministers, whose minds were absorbed in the cares of state affairs; were set at ease by the friendly admonition of the sage, and they glowed in their hearts like lotus-buds expanded by the sunbeams.

13. All the other chiefs and sages, that were present in that assembly, had the gems of their hearts purged of their dross by the preachings of Vasishtha; and their minds glowed with fervour from his impressive speech.

14. At this instant there rose the loud peal of conch shells, resembling the full swell of the sounding main, and the deep and deafening roar of summer clouds, filling the vault of the sky, and announcing the time of midday service. (The *trisanthya* services are performed at the rising, setting and vertical sun).

15. The loud uproar of the shells, drowned the feeble voice of the *muni* under it, as the high sounding roar of rainy clouds, puts down the notes of the sweet cuckoo. (It is said, the cuckoo ceases to sing in the rains). [Sanskrit: bhabram kritam kritam maunam kokileh jaladāgame.]

16. The *muni* stopped his breath and ceased to give utterance to his speech; because it is in vain to speak where it is not heeded or listened to. (The wise should hold their tongue, when it has lost its power to hold people by their ears).

17. Hearing the midday shout, the sage stopped for a moment, and then addressed to Rāma! after the hubbub was over and said:—

18. Rāma! I have thus far delivered to you my daily lecture for this

day; I will resume it the next morning, and tell you all that I have to say on the subject.

19. It is ordained for the twice born classes to attend to the duties of their religion at midday; and therefore it does not behove us to swerve from discharging our noonday services at this time.

20. Rise therefore, O fortunate Rāma! and perform your sacred ablutions and divine services, which you are well acquainted with, and give your alms and charities also as they are ordained by law.

21. Saying so, the sage rose from his seat with the king and his courtiers, and resembled the sun and moon, rising from the eastern mountain with their train of stars.

22. Their rising made the whole assembly to rise after them, as a gentle breeze moves the bed of lotuses, with their nigrescent eyes of the black bees sitting upon them.

23. The assembled princes rose up with their crowned heads, and they marched with their long and massive arms like a body of big elephants of the Vindhyan hills with their lubberly legs.

24. The jewels on their persons rubbed against each other, by their pushing up and down in hurry, and displayed a blaze like that of the reddened clouds at the setting sun.

25. The jingling of the gems on the coronets, resembled the humming of bees; and the flashing rays of the crowns, spread the various colours of the rainbow around.

26. The beauties in the court hall resembling the tender creepers, and holding the chowry flappers like clusters of blossoms in their leaf-like palms, formed a forest of beauties about the elephantine forms of the brave princes. (It means the joint egress of a large number of damsels employed to fan the princes in the Court hall).

27. The hall was emblazoned with the rays of the blazing bracelets, and seemed as it was strewn over with the dust of *mandāra* flowers, blown away by the winds.

28. There were crystal cisterns of pure water, mixed with ice and pulverized camphor; and the landscape around was whitened by the *kusa* grass and flowers of autumn.

29. The gems hanging down the head-dresses of the princes, cast a reddish colour over the hollow vault of the hall; and appeared as the evening twilight preceding the shade of night, which puts an end to the daily works of men.

30. The fair faces of the fairy damsels, were like lotuses floating on the watery lustre of the strings of pearls pendant upon them; and resembling the lines of bees fluttering about the lotuses; while the anklets at their feet, emitted a ringing sound as the humming of bees.

31. The large assemblage of the princes, rose up amidst the assembled crowds of men; and presented a scene never seen before by the admiring people.

32. The rulers of the earth bowed down lowly before their sovereign, and departed from his presence and the royal palace in large bodies; likening the waves of the sea, glistening as rainbows by the light of their gemming ornaments.

33. The chief minister Sumantra and others, that were best acquainted with royal etiquette, prostrated themselves before their king and the holy sage, and took their way towards the holy stream; for performance of their sacred ablutions.

34. The Rishis Vāmadeva, Viswāmitra and others, stood in the presence of Vasishtha; and waited for his leave to make their departure.

35. King Dasaratha honored the sages one by one, and then left them to attend to his own business.

36. The citizens returned to the city, and the foresters retired to their forests, the aerials flew in the air, and all went to their respective abodes for rejoining the assembly on the next morning.

37. The venerable Viswāmitra, being besought by the king and Vasishtha, stayed and passed the night at the abode of the latter.

38. Then Vasishtha being honoured by all the princes, sages and the great Brāhmanas, and adored by Rāma and the other princes of king Dasaratha's royal race:—

39. Proceeded to his hermitage, with the obeisance of the assembled crowd on all sides; and followed by a large train, as the god Brahmā is accompanied by bodies of the celestials.

40. He then gave leave to Rāma and his brother-princes, and to all his companions and followers, to return to their abodes from his hermitage in the woods.

41. He bade adieu to the aerial, earthly and the subterraneous beings, that kept company with him with their encomiums on his merits; and then entering his house, he performed his Brāhmanical rites with a duteous disposition.

## CHAPTER II.—*Rāma's Recapitulation of Vasishtha's Lectures.*

Argument. Performance of Daily Rites, and Rāma's Reflection of Vasishtha's Teaching at night.

Vālmīki continued his relation to Bharadvāja and said:—After the moon-bright princes had got to their residence, they discharged their daily services according to the diurnal ritual.

2. Even Vasishtha and the other saints, sages, and Brāhmanas not excepting the king and the princes, were all engaged in their holy services at their own houses.

3. They bathed in the sacred streams and fountains, filled with floating bushes of lotuses and other aquatic plants, and frequented by the ruddy geese, cranes and storks on their border.

4. After they had performed their ablutions, they made donations of lands and kine, of seats and beddings and of sesamum grains, with gold and gems, and food and raiments to the holy Brāhmanas.

5. They then worshipped the gods Vishnu and Siva in their temples, and made oblations to the sun and regents of the skies in their own houses, with offerings of gold and gems; which are sacred to particular deities and the planets. (Particular gems and metals are sacred to their presiding divinities).

6. After their offerings were over, they joined with their sons and grandsons, friends, and relatives, and their guests also, in partaking of their lawful food. (Unlawful food is hateful to the faithful).

7. Shortly after this, the daylight faded away at the eighth watch (yamārdha) of the day; and the charming scene of the city began to disappear from sight.

8. The people then employed themselves to their proper duties at the decline of the day, and betook to their evening service with the failing beams of the setting sun.

9. They recited their evening hymn (Sandhyā), repeated their *japamantras*, and uttered their prayer for the forgiveness of sins (*agha marshana*); they read aloud their hymns and sang their evening song of praise.

10. Then rose the shade of night to allay the sorrow of lovelorn damsels, as the moon arose from the milky ocean of the east, to cool the heat of the setting sun.

11. The princes of Raghu's race then reclined on their downy and flowery beds, sprinkled over with handfuls of camphor powder, and appearing as a sheet of spreading moon-light.

12. The eyes of all men were folded in sleep, and they passed the live-long night as a short interval; but Rāma kept waking in his bed, meditating on all things he had heard from the sage.

13. Rāma continued to reflect on the lectures of Vasishtha, which appeared as charming to him, as the cry of the parent elephant, is gladsome to its tender young (karabha).

14. What means this wandering of ours, said he, in this world, and why

is it that all these men and other animals, are bound to make their entrances and exits in this evanescent theatre?

15. What is the form of our mind and how is it to be governed? What is this illusion (Māyā) of the world, whence hath its rise and how is it to be avoided?

16. What is the good or evil of getting rid of this illusion, and how does it stretch over and overpower on the soul, or is made to leave it by any means in our power?

17. What does the *muni* say with regard to the means, and effect of curbing the appetites of the mind? What does he say regarding the restraining of our organs, and what about the tranquillity of the soul?

18. Our hearts and minds, our living souls and their delusion, tend to stretch out the phenomenal world before us; and our very souls make a reality of the unreal existence.

19. All these things are linked together in our minds, and are weakened only by the weakening of our mental appetites. But how are these to be avoided in order to get rid of our misery.

20. The slender light of reason is over-shadowed, like a single crane in the air, by the dark cloud of passions and appetites; how am I then to distinguish the right from wrong, as the goose separates the milk from the water?

21. It is as hard to shun our appetites on the one hand, as it is impossible to avoid our troubles here, without the utter annihilation of our appetency. Here is the difficulty in both ways.

22. Again the mind is the leader to our spiritual knowledge on the one hand, and our seducer also to worldliness on the other. We know not which way to be led by it. The difficulty is as great as a man's mounting on a mountain, or a child's escaping from the fear of a yaksha.

23. All worldly turmoil is at an end, upon one's attainment of true felicity; as the anxieties of a maiden are over, after she has obtained a husband.



24. When will my anxieties have their quietism, and when will my cares come to an end? When will my soul have its holiness, and my mind find its rest from acts of merit and demerit?

25. When shall I rest in that state of bliss, which is as cooling and complete in itself; as the full-moon with all her digits, and when shall I rove about the earth at large, free from worldly cares and ties?

26. When will my fancy stop from its flight, and concentrate into the inward soul? When will my mind be absorbed in the Supreme soul, like the turbulent wave subsiding in the breast of the quiet sea?

27. When shall I get over this wide ocean of the world, which is disturbed by the turbulent waves of our desires, and is full of the voracious crocodiles of our greedy avarice, and get rid of this feverish passion?

28. When shall I rest in that state of complete quiescence and unfeelingness of my mind, which is aimed at by the seekers of liberation, and the all-tolerant and indifferent philosopher.

(It is the sullen apathy of stoicism, which constitutes the true wisdom and happiness of asceticism also).

29. Ah! when will this continuous fever of my worldliness abate, which has irritated my whole body by its inward heat, and deranged my humours out of their order!

30. When will this heart of mine cease to throb from its cares, like the light of the lamp ceasing to flutter without the wind; and when will my understanding gain its light, after dispersion of the gloom of my ignorance.

31. When will these organs and members of my body, have their respite from their incessant functions; and when will this parched frame of mine get over the sea (flame?) of avarice, like the phoenix rising from its ashes.

32. When will the light of reason like the clear atmosphere of the autumnal sky, dispel this dark cloud of my ignorance, that envelopes my heavenly essence under the veil of this sorry and miserable form.

33. Our minds are filled with the weeds of the mandāra plants of the garden of paradise (*i.e.* desiring the enjoyments of heaven). But my soul pants for its restitution in the Supreme spirit.

34. The dispassionate man is said to be set in the pure light of reason; it is therefore that passionless state of my mind which I long to attain.

35. But my restless mind has made me a prey to the dragon of despair, and I cry out in my sorrow, O my father and mother! help me to get out of this difficulty.

36. I exclaim also saying:—O my sister understanding! condescend to comply with the request of thy poor brother; and consider well the words of the wise sage for our deliverance from misery.

37. I call thee also, O my good sense to my aid, and beg of thee, O progeny of thy virtuous mother! to remain firm by my side, in my struggle of breaking the bonds of the world.

38. Let me first of all reflect on the sayings of the sage on Resignation (Vairāgya), and then on the conduct of one who longs for his liberation, and next about the creation of the world, (in the Srishti Prakarana).

39. Let me remember afterwards all that he has said on the Existence of the universe (Sthiti Prakarana), together with its beautiful illustrations; all of which are replete with sound wisdom and deep philosophy.

40. Although a lesson may be repeated a hundred times over, it proves to be of no effect, unless it is considered with good understanding and right sense of its purport. Otherwise it is as the empty sound of autumn clouds without a drop of rain.

CHAPTER III.—*Description of the Royal Assembly.*

Argument. The Meeting of the next morning, and the concourse of attendants.

Vālmīki continued:—Rāma passed in this manner the livelong night, in his lengthened chain of reflection; and in eager expectation of dawn, as the lotus longs for the rising sun at day break.

2. Gradually the stars faded away at the appearance of aurora in the east, and the face of the sky was dimly pale, before it was washed over with the white of twilight.

3. The beating of the morning and the alarm of trumpets, roused Rāma from his reverie; and he rose with his moonlike face, blooming as the full-blown lotus in its leafy bed.

4. He performed his morning ablution and devotion, and joined with his brothers and a few attendants, in order to repair to the hermitage of the sage Vasishtha.

5. Having arrived there, they found the sage entranced in his meditation in his lonely solitude; and lowly bent down their heads before him from a respectful distance.

6. After making their obeisance, they waited on him in the compound, until the twilight of morning brought the day-light over the face of the sky.

7. The princes and chiefs, the saints, sages and Brāhmans, thronged in that hermitage, in the manner of the celestials meeting at the empyrean of Brahmā.

8. Now the abode of Vasishtha was full of people, and the crowds of the cars, horses and elephants waiting at the outside, made it equal to a royal palace in its grandeur.

9. After a while the sage rose from his deep meditation, and gave suitable receptions to the assembled throng that bowed down before him.

10. Then Vasishtha accompanied with Viswāmitra, and followed by a long train of *munis* and other men, came out of the hermitage, and ascended

and sat in a carriage, in the manner of the lotus-born Brahmā sitting on his lotus seat.

11. He arrived at the palace of Dasaratha, which was surrounded by a large army on all sides, and alighted there from his car, as when Brahmā descends from his highest heaven to the city of Indra, beset by the whole host of the celestials.

12. He entered the grand court hall of the king, and was saluted by the courtiers lowly bending down before him; as when the stately gander enters a bed of lotuses, amidst a body of aquatic birds (all staring at him).

13. The king also got up, and descended from his high throne; and then advanced three paces on barefoot to receive the venerable sage.

14. Then there entered a large concourse of chiefs and princes, with bodies of saints and sages and Brāhmans and hori, potri priests.

15. The minister Sumantra and others came next with the learned pandits Saumya and others; and then Rāma and his brothers followed them with the sons of royal ministers.

16. Next came the ministerial officers, the ministerial priests (hotripotris), and the principal citizens, with bodies of the Mālava wrestlers and servants of all orders, and townsmen of different professions.

17. All these took their respective seats, and sat in the proper order of their ranks, and kept looking intently on the sage Vasishtha, with their uplifted heads and eyes.

18. The murmur of the assembly was hushed, and the recitation of the panegyrists was at a stop; the mutual greetings and conferences were at an end, and there ensued a still silence in the assembly.

19. The winds wafted the sweet fragrance from the cups of full blown lotuses; and scattered the dulcet dust of the filaments in the spacious hall.

20. The clusters of flowers hung about the hall, diffused their odours

all around; and the whole court house seemed, as it were sprinkled over with perfumes of all sorts.

21. The queens and princesses sat at the windows, and upon their couches in the inner apartment, which was strewn over with flowers, and beheld the assemblage in the outer hall.

22. They saw everything by the light of the sun, which shed upon their open eyes through the net work on the windows; and also by the radiance of the gems, which sparkled on their delicate persons. The attendant women remained silent, and without waving their fans and chowries (for fear of the sounding bracelets on their arms).

23. The earth was sown with orient pearls by the dawning sun-beams, and the ground was strewn over with flowers glistening at the sun-light. The lightsome locusts did not light upon them, thinking them to be sparks of fire, but kept hovering in the midway sky as a body of dark and moving cloud.

24. The respectable people sat in mute wonder, to hear the holy lectures of Vasishtha; because the agreeable advice, which is derived from the society of the good, is beyond all estimation.

25. The Siddhas, Vidyādhara, saints, Brāhmans and respectable men, gathered from all sides of the sky and forests, and from all cities and towns round about Vasishtha, and saluted him in silence, because deep veneration is naturally mute and wanting in words.

26. The sky was strewn over with the golden dust, borne by the fluttering bees from the cups of farinaceous lotuses; wherein they were enclosed at night; and the soft airs blew sonant with the tinkling sounds of ringing bells, hanging in strings on the doorways of houses. (The Gloss says: it is usual in Nepal and at Deccan, to suspend strings of small bells over the gate ways).

27. The morning breeze was now blowing with the fragrance of various flowers, and mixing with the perfume of the sandal paste; and making the bees fly and flutter on all sides, with their sweet humming music.

## CHAPTER IV.—*Inquiries of Rāma.*

Argument. Dasaratha's Praise of Vasishtha's speech, and Rāma's Queries by behest of the sage.

Vālmīki continued:—Then king Dasaratha made this speech to the chief of sages, and spoke in a voice sounding as a deep cloud, and in words equally graceful as they were worthy of confidence.

2. Venerable sir, said he, your speech of yesterday bespeaks of your intellectual light, and your getting over all afflictions by your extremely emaciating austerities.

3. Your words of yesterday, have delighted us by their perspicacity and gracefulness, as by a shower of enlivening ambrosia.

4. The pure words of the wise, are as cooling and edifying of the inward soul; as the clear and nectarious moon-beams, serve both to cool and dispel the gloom of the earth.

5. The good sayings of the great, afford the highest joy resulting from their imparting a knowledge of the Supreme, and by their dispelling the gloom of ignorance all at once.

6. The knowledge of the inestimable gem of our soul, is the best light that we can have in this world; and the learned man is as a tree beset by the creepers of reason and good sense.

7. The sayings of the wise serve to purge away our improper desires and doings, as the moon-beams dispel the thick gloom of night.

8. Your sayings, O sage, serve to lessen our desires and avarice which enchain us to this world, as the autumnal winds diminish the black clouds in the sky.

9. Your lectures have made us perceive the pure soul in its clear light, as the eye-salve of antimony (collyrium antigoni nigrum); makes the born-blind man to see the pure gold with his eyes.

10. The mist of worldly desires, which has overspread the atmosphere of our minds, is now beginning to disperse by the autumnal breeze of your sayings.

11. Your sayings of sound wisdom, O great sage! have poured a flood of pure delight into our souls, as the breezy waves of nectarious water, or the breath of mandāra flowers infuse into the heart.

12. O my Rāma! those days are truly lightsome, that you spend in your attendance on the wise; otherwise the rest of the days of one's lifetime, are indeed darksome and dismal.

13. O my lotus-eyed Rāma! propose now what more you have to know about the imperishable soul, as the sage is favourably disposed to communicate everything to you.

14. After the king had ended his speech, the venerable and high-minded sage Vasishtha, who was seated before Rāma, addressed him saying:—

15. Vasishtha said:—O Rāma—the moon of your race, do you remember all that I have told you ere this, and have you reflected on the sense of my sayings from first to the last.

16. Do you recollect, O victor of your enemies? the subject of creation, and its division into the triple nature of goodness &c.; and their subdivision into various kinds?

17. Do you remember what I said regarding the One in all, and not as the all, and the One Reality ever appearing as unreality; and do you retain in your mind the nature and form of the Supreme Spirit, that I have expounded to you?

18. Do you, O righteous Rāma, that art deserving of every praise, bear in your mind, how this world came to appear from the Lord God of all?

19. Do you fully retain in your memory the nature of illusion, and how it is destroyed by the efforts of the understanding; and how the Infinite and Eternal appears as finite and temporal as space and time? (These though infinite appear limited to us).

20. Do you, O blessed Rāma! keep in your mind, that man is no other than

his mind, as I have explained to you by its proper definition and arguments?

21. Have you, Rāma! considered well the meanings of my words, and did you reflect at night the reasonings of yesterday in your mind? (As it behoves us to reflect at night on the lessons of the day).

22. It is by repeated reflection in the mind, and having by heart what you have learnt, that you derive the benefit of your learning, and not by your laying aside of the same in negligence.

23. You are then only the proper receptacle of a rational discourse and a holy sermon, when you retain them like brilliant pearls in the chest of your capacious and reasoning breast.

24. Vālmīki said:—Rāma being thus addressed by the sage—the valiant progeny of the lotus-seated Brahmā, found his time to answer him in the following manner. (Vasishtha's valour is described in his services to king Sudāsa).

25. Rāma replied:—you Sir, who are acquainted with all sāstras and creeds have expounded to me, the sacred truths, and I have, O noble Sir, fully comprehended their purport.

26. I have deposited every thing verbatim that you said in the casket of my heart, and have well considered the meaning of your words during the stillness of my sleepless nights.

27. Your words like sun-beams dispel the darkness of the world, and your radiant words of yesterday, delighted me like the rays of the rising sun.

28. O great sir, I have carefully preserved the substance of all your past lectures in my mind, as one preserves the most valuable and brilliant gems in a casket.

29. What accomplished man is there, that will not bear on his head the blessings of admonitions, which are so very pure and holy, and so very charming and delightful at the same time?

30. We have shaken off the dark veil of the ignorance of this world, and



have become as enlightened by your favor, as the days in autumn after dispersion of rainy clouds.

31. Your instructions are sweet and graceful in the first place (by the elegance of their style); they are edifying in the midst (by their good doctrines); and they are sacred by the holiness they confer at the end.

32. Your flowery speech is ever delightsome to us, by the quality of its blooming and unfading beauty, and by virtue of its conferring our lasting good to us.

33. O sir, that are learned in all sāstras, that art the channel of the holy waters of divine knowledge, that art firm in thy protracted vows of purity, do thou expurgate us of the dross of our manifold sins by your purifying lectures.

#### CHAPTER V.—*Lecture on Tranquillity of the Soul and Mind.*

Argument. The existence of the world in ignorant minds, and tranquillity of the spirit.

Vasishtha said:—Now listen with attention the subject of quietism for your own good, wherein you will find the best solutions (of many questions adduced before).

2. Know Rāma, this world to be a continuous illusion, and to be upheld by men of *rājasa* and *tāmasa* natures, consisting of the properties of action and passions or ignorance, that support this illusory fabric, as the pillars bear up a building.

3. Men born with the *sātvika* nature of goodness like yourself, easily lay aside this inveterate illusion, as a snake casts off its time-worn skin (slough).

4. But wise men of good dispositions (or *sātvika* natures), and those of the mixed natures of goodness and action (*rājasa-sātvika*), always think about the structure of the world, and its prior and posterior states

(without being deluded by it).

5. The understandings of the sinless and which have been enlightened by the light of the sāstras, or improved in the society of men or by good conduct, become as far sighted as the glaring light of a torch.

6. It is by one's own ratiocination, that he should try to know the soul in himself; and he is no way intelligent, who knows not the knowable soul in himself.

7. The intelligent polite, wise and noble men, are said to have the nature of rājasa-sātvika (or the mixed nature of goodness and action) in them; and the best instance of such a nature is found, O Rāma! in thy admirable disposition.

8. Let the intelligent look into the phenomena of the work themselves, and by observing what is true and untrue in it, attach themselves to the truth only.

9. That which was not before, nor will be in being at the end, is no reality at all but what continues in being both at first and last, is the true existence and naught besides.

10. He whose mind is attached to aught, which is unreal both at first and at last, is either an infatuated fool or a brute animal, that can never be brought to reason.

11. It is the mind that makes the world and stretches it as in its imagination; but upon a comprehensive view (or closer investigation) of it, the mind is in its nothingness.

12. Rāma said:—I am fully persuaded to believe, sir, that the mind is the active agent in this world, and is subject to decay and death (like the other organs of sensation).

13. But tell me sir, what are the surest means of guarding the mind from illusion, because you only are the sun to remove the darkness of Raghu's race.

14. Vasishtha replied:—The best way to guard the mind from delusion, is first of all the knowledge of the sāstras, and next the exercise of

dispassionateness, and then the society of the good, which lead the mind towards its purity.

15. The mind which is fraught with humility and holiness, should have recourse to preceptors who are learned in philosophy.

16. The instruction of such preceptors, makes a man to practice his rituals at first, and then it leads the mind gradually to the abstract devotion of the Most-Holy.

17. When the mind comes to perceive by its own cogitation, the presence of the supreme spirit in itself; it sees the universe spread before it as the cooling moonbeams.

18. A man is led floating as a straw on the wide ocean of the world, until it finds its rest in the still waters under the coast of reason.

19. Human understanding comes to know the truth by means of its reasoning, when it puts down all its difficulties, as the pure water gets over its sandy bed.

20. The reasonable man distinguishes the truth from untruth, as the goldsmith separates the gold from ashes; but the unreasonable are as the ignorant, incapable to distinguish the one from the other.

21. The divine Spirit is imperishable after it is once known to the human soul; and there can be no access of error into it, as long as it is enlightened by the light of the holy spirit.

22. The mind which is ignorant of truth, is ever liable to error, but when it is acquainted with truth, it becomes freed from its doubts; and is set above the reach of error.

23. O ye men! that are unacquainted with the divine spirit, you bear your souls for misery alone; but knowing the spirit, you become entitled to eternal happiness and tranquillity.

24. How are ye lost to your souls by blending with your bodies, expand the soul from under the earthly frame, and you will be quite at rest with yourselves.

25. Your immortal soul has no relation to your mortal bodies, as the pure gold bears no affinity to the earthen crucible in which it is contained.

26. The Divine Spirit is distinct from the living soul, as the lotus flower is separate from the water which upholds it; as a drop of water is unattached to the lotus-leaf whereon it rests. My living soul is crying to that Spirit with my uplifted arms, but it pays no heed to my cries.

27. The mind which is of a gross nature, resides in the cell of the body, like a tortoise dwelling in its hole; it is insensibly intent upon its sensual enjoyments, and is quite neglectful about the welfare of the soul.

28. It is so shrouded by the impervious darkness of the world, that neither the light of reason, nor the flame of fire, nor the beams of the moon, nor the gleams of a dozen of zodiacal suns, have the power to penetrate into it.

29. But the mind being awakened from its dormancy, begins to reflect on its own state; and then the mist of its ignorance flies off, like the darkness of the night at sun-rise.

30. As the mind reclines itself constantly on the downy bed of its meditation, for the sake of its enlightenment; it comes to perceive this world to be but a vale of misery.

31. Know Rāma! the soul to be as unsullied by its outer covering of the body, as the sky is unsoiled by the clouds of dust which hide its face; and as the petals of the lotus are untainted by the dew-drops, falling upon them at night. (No liquid is attached to the oily surface of lotus-leaves).

32. As dirt or clay clinging to the outer side of a gold ornament, cannot pierce into the inside; so the gross material body is attached outside the soul, without touching its inside.

33. Men commonly attribute pleasure and pain to the soul; but they are as separate from it, as the rain drops and the flying dust, are afar and apart from the sky.

34. Neither the body nor the soul is subject to pain or pleasure, all which relate to the ignorance of the mind; and this ignorance being removed, it will be found that they appertain to neither. (The mind alone is subject to both through its ignorance; but the philosophic mind knows all partial evils sarvārti, to be universal good).

35. Take not to your mind O Rāma! the pain or pleasure of either; but view them in an equal light, as you view things in the tranquillity of your soul.

36. All the outspreading phenomena of the world, which are beheld all about us, are as the waves of the boundless ocean of the Divine Spirit; or as the gaudy train of the peacock, displayed in the sphere of our own souls. (So the mind displays its thoughts in a train).

37. The bright substance of our soul, presents to us the picture of creation, as a bright gem casts its glare to no purpose; but by its own nature. (And so the mind deals with its dreams in vain).

38. The spirit and the material world, are not the same thing; the spirit is the true reality, and the duality of the world, is only a representation or counterpart of the Spirit.

39. But Brahma, is the whole totality of existence, and know the universe as the expansion of the universal soul; therefore O Rāma! give up your error of the distinction of one thing from another (lit.: such as I am this one, and the other is another).

40. There can be no distinction, Rāma, in the everlasting and all extensive plenum of Brahma; as there is no difference in the whole body of water of the wide extended ocean.

41. All things being one and alike in the self-same substratum of the Supreme Soul, you cannot conceive of there being any other thing (a duality) in it, as you cannot imagine a particle of frost to abide in the fire.

42. By meditating on the Supreme Soul in yourself, and by contemplation of the intelligent Spirit in your own intellect, you will find the glory of the Supreme Spirit, shining brightly in your pure spirit.

43. Therefore ease your mind, O Rāma! and know that there is no mistake nor error in your believing the all as one; and that there is no new birth or a new born being (in the world), but all that is or has come to existence, is ever existent in the Supreme.

44. Ease yourself, O Rāma! by knowing that there is no duality (save the Unity of God); and that there is no contrariety of things (as that of heat and cold), except their oneness in the Divine monism. Then knowing yourself as a spiritual being, and situated in the purity of Divine essence, you shall have no need of devotion or adoration (in order to appease or unite yourself with the Deity). And knowing also that you are not separated from God, forsake all your sorrow (to think of your helpless state).

45. Be tolerant, composed and even-minded; remain tranquil, taciturn and meek in your mind; and be as a rich jewel, shining with your internal light. Thus you will be freed from the feverish vexations of this worldly life.

46. Be rational and dispassionate and calm in your desire; remain sober minded and free from ardent expectations; and rest satisfied with what you get of your own lot, in order to be freed from the feverish heat of worldliness.

47. Be unimpassioned and unperturbed with earthly cares; be pure and sinless, and neither be penurious nor prodigal, if you will be freed from the fever heat of this world.

48. Be free from all anxiety, O Rāma! by your obtaining of that good which the world cannot give, and which satisfies all our earthly wants. Have this supermundane bliss, O Rāma, and be as full as the ocean, and free from the feverish cares of this world.

49. Be loosened from the net of thy loose desires, and wipe off the unguent of delusive affections from thy eyes: let thy soul rest satisfied with thyself, and be freed from the feverish anxieties of the world.

[Sanskrit: bikalpajāla nirmukta māyānjanārbbrijatah |  
atmanātmanitthaptātmavijbarobarāghava || 46 ||]

50. With your spiritual body reaching beyond the unbounded space, and rising above the height of the highest mountain, be freed from the feverish and petty cares of life.

51. By enjoyment of what you get (as your lot), and by asking of naught of any body anywhere; by your charity rather than your want or asking of it, you must be free from the fever of life.

52. Enjoy the fulness of your soul in yourself like the sea, and contain the fulness of your joy in your own soul like the full moon. Be self-sufficient with the fulness of your knowledge and inward bliss.

53. Knowing this world as unreal as a pseudoscopic sight, no wise man is misled to rely in its untruthful scenes. So you Rāma, that are knowing and a visionary, and are sane and sound headed, and of enlightened understanding, must be always charming with your perfect ease from sorrow and care.

54. Now Rāma! reign over this unrivalled sovereignty, by the direction of your sovran Sire, and manage well everything under your own inspection. This kingdom is fraught with every blessing, and the rulers are all loyal to their king. Therefore you must neither leave out to do what is your duty, nor be elated with your happy lot of royalty.

## CHAPTER VI.—*Lecture on the Discharge of Duty.*

Argument. Effect of Acts, Transmigration of souls and their Liberation in Life time.

Vasishtha continued:—In my opinion, a man is liberated who does his works from a sense of his duty, and without any desire of his own or sense of his own agency in it. (Here subjection to allotted duty, is said to be his freedom; but that to one's own desire or free choice, is called to be his bondage and slavery).

2. Who so having obtained a human form, is engaged in acts out of his

own choice and with a sense of his own agency, he is subjected to his ascension and descension to heaven and hell by turns (according to the merit or demerit of his acts, while there is no such thing in the doing of his duty).

3. Some persons who are inclined to undutious (or illegal) acts, by neglecting the performance of their destined (or legal) duties, are doomed to descend to deeper hells, and to fall into greater fears and torments from their former states.

4. Some men who are fast bound to the chain of their desires, and have to feel the consequences of their acts, are made to descend to the state of vegetables from their brutal life, or to rise from it to animal life again.

5. Some who are blessed with the knowledge of the Spirit, from their investigation of abstruse philosophy, rise to the state of monism (Kaivalya); by breaking through the fetters of desire. (*Kaivalya* is the supreme bliss of God in his solity, to which the divine sage aspires to be united. Or it is the complete unity with oneself irrespective of all connections).

6. There are some men, who after ascending gradually in the scale of their creation in former births, have obtained their liberation in the present life of *rājas-sātvika* or active goodness.

7. Such men being born again on earth, assume their bright qualities like the crescent moon, and are united with all prosperity, like the Kurchi plant which is covered with blossoms in its flowering time of the rainy season. (The good effects of former acts, follow a man in his next birth).

8. The merit of prior acts follows one in his next state, and the learning of past life meets a man in his next birth, as a pearl is born in a reed. (A particular reed is known to bear pearly seeds within them, well known by the name of *Vansalochana*).

9. The qualities of respectability and amiableness, of affability and friendliness, and of compassion and intelligence, attend upon these people like their attendants at home. (*I.e.* he becomes master of them).



10. Happy is the man who is steady in the discharge of his duties, and is neither overjoyed nor depressed at the fruition or failure of their results. (Duties must be done, whether they repay or not).

11. The defects of the dutiful and their pain and pleasure, in the performance of duties, are all lost under the sense of their duteousness; as the darkness of night, is dispelled by the light of the day, and the clouds of the rainy season, are dispersed in autumn.

12. The man of a submissive and sweet disposition, is liked by every body; as the sweet music of reeds in the forest, attracts the ears of wild antelopes. (The deer and snakes, are said to be captivated by music of pipe).

13. The qualities of the past life, accompany a man in his next birth; as the swallows of the rainy weather, attend on a dark cloud in the air. (This bird is called a hansa or hernshaw by Shakespeare; as, when it is autumn, I can distinguish a swallow from a hernshaw).

14. Being thus qualified by his prior virtues, the good man has recourse to an instructor for the development of his understanding, who thereupon puts him in the way to truth.

15. The man with the qualities of reason and resignation of his mind, beholds the Lord as one, and of the same form as the imperishable soul within himself.

16. It is the spiritual guide, who awakens the dull and sleeping mind by his right reasoning; and then instils into it the words of truth, with a placid countenance and mind.

17. They are the best qualified in their subsequent births, who learn first to awaken their worthless and dormant minds, as they rouse the sleeping stags in the forest.

18. It is first by diligent attendance on good and meritorious guides (or gurus), and then by cleansing the gem of their minds by the help of reasoning that the pure hearted men come to the light of truth, and perceive the divine light shining in their souls.

## CHAPTER VII.—*On Attainment of Divine Knowledge.*

Argument. Attainment of knowledge by Intuition, compared to the falling of a fruit from heaven.

Vasishtha continued:—I have told you Rāma, the usual way to knowledge for mankind in general; I will now tell you of another method distinct from the other.

2. Now Rāma! we have two ways which are best calculated for the salvation of souls, born in human bodies on earth: the one is by their attainment of heavenly bliss, and the other by that of their final beatitude (apavarga).

3. And there are two methods of gaining these objects; the one being the observance of the instructions of the preceptor, which gradually leads one to his perfection in the course of one or reiterated births.

4. The second is the attainment of knowledge by intuition, or by self culture of a partly intelligent being; and this is as the obtaining of a fruit falling from heaven.

5. Hear now of the attainment of intuitive knowledge, as that of getting a fruit fallen from the sky, from the old tale which I will now recite to you.

6. Hear the happy and holy story, which removes the fetters of our good and evil deeds, and which the last born men (now living), must taste with a zest for their enlightenment, as others relish a fruit fallen from heaven for their entertainment.

## CHAPTER VIII.—*Song of the Siddhas or Holy Adepts.*

Argument. Wandering of Janaka in a Vernal garden, and hearing

the Song of Siddhas.

Vasishtha continued:—There lives the mighty king of the Videhas (Tirhutians) Janaka by name, who is blessed with all prosperity and unbounded understanding.

2. He is as the ever fruitful *kalpa* tree to the host of his suitors, and as the vivifying sun to his lotus-like friends; he is as the genial spring to the florets of his relatives, and as the god Cupid to females.

3. Like the dvija-rāja or changeful moon, he gives delight to the dvija—or twice born Brāhmans, as that luminary gives the lilies to bloom; and like the luminous sun he destroys the darkness of his gloomy enemies. He is an ocean of the gems of goodness to all, and the support of his realm, like Vishnu the supporter of the world.

4. He chanced on a vernal eve to wander about a forest, abounding in young creepers with bunches of crimson blossoms on them, and resonant with the melody of mellifluous *kokilas*, warbling in their tuneful choirs.

5. He walked amidst the flowery arbours, resembling the graceful beauties with ornaments upon them, and sported in their bowers as the god Vāsava disports in his garden of *Nandana*. (Eden or Paradise).

6. Leaving his attendants behind him, he stepped to a grove standing on the steppe of a hill, in the midst of that romantic forest, which was redolent with the fragrance of flowers borne all about by the playful winds.

7. He heard in one spot and within a bower of *tāmala* trees, a mingled voice as that of some invisible aerial spirits (*siddhā*), proceeding from it.

8. I will now recite to you, O lotus-eyed Rāma! the songs of the siddhas, residing in the retired solitudes of mountainous regions, and dwelling in the caverns of hills, and which relate principally to their spiritual meditations.

9. The siddhas sang:—We adore that Being which is neither the

subjective nor objective (not the viewer nor the view); and which in our beliefs is the positive felicity, that rises in our souls, and has no fluctuation in it.

10. Others chanted:—We adore that Being which is beyond the triple states of the subject, its attribute and its object; (who is neither the sight, seeing and the seer). It is the light of that soul, or spiritual light which exists from before the light of vision, which is derived from the light of the sun. (Sruti: The light of the Spirit shone before the physical lights of the sun, moon, stars, lightning and fire).

11. Others chanted:—We adore that Being, which is in the midst of all what is and what is not (*i.e.* between existence and non-existence); and that spiritual light, which enlightens all lightsome objects.

12. Some sang:—We adore that real existence which is all, whose are all things, and by whom are all made, from whom have all sprung, for whom they exist, in whom they subsist, unto whom do all return, and into which they are all absorbed.

13. Some caroled:—We adore that Spirit, which begins with the letter *a* and ends in *h* with the dot *m* (*i.e.* *aham* or *ego*); and which we continually inspire and respire in our breathings. (Aham) *hansah*.

14. Others said:—Those who forsake the God—Isha, that is situated within the cavity of their hearts (*hrid*), and resort to others, that are without them, are verily in search of trifles by disregarding the gem *kaustabha* (philosopher's stone); which is placed in their hands.

15. Others again declared:—It is by forsaking all other desires, that one obtains this object of his wish; and this being had, the poisonous plants of all other desires, are entirely uprooted from the heart.

16. Some of them pronounced saying:—The foolish man who knowing the insipidity of all worldly things, attaches his mind to earthly object, is an ass and no human being.

17. Others said:—The sensual appetites, which incessantly rise as snakes from the cavities of the body, are to be killed by the cudgel of reason, as Indra broke the hills by his thunderbolts.

18. At last they said:—Let men try to secure the pure happiness of quietism, which serves to give tranquillity to the minds of the righteous. The sober-minded that are situated in their real and natural temperament, have their best repose in the lap of undisturbed and everlasting tranquillity.

## CHAPTER IX.—*Reflections of Janaka.*

Argument. Abstraction of Janaka's mind, from the Vanities of the World.

Vasishtha continued:—Upon hearing these sonatas of the Siddhas (holy spirits), Janaka was dejected in his mind, like a coward at the noise of a conflict.

2. He returned homeward, and conducted himself in silence to his domicile, as a stream glides in its silent course under the beach trees, to the bed of the distant main.

3. He left behind all his domestics in their respective dwellings below, and ascended alone to the highest balcony, as the sun mounts on the top of a mountain.

4. Hence he saw the flights of birds, flying at random in different directions; and reflected on the hurrying of men in the same manner, and thus bewailed in himself on their deplorable conditions.

5. Ah me miserable! that have to move about in the pitiable state of the restless mob, that roll about like a rolling stone (or ball), pushed backward and forward by another.

6. I have a short span of endless duration, allotted to my share of lifetime; and yet I am a senseless fool to rely my trust in the hope of its durability.

7. Short is the duration of my royalty also, which is limited to the period of my lifetime only; how is it then that I am secure of its

continuance as a thoughtless man.

8. I have an immortal soul lasting from before, and to continue even after my present existence, the present life is a destructible One, and yet I am a fool to rely in it, like a boy believing the painted moon as real.

9. Ah! what sorcerer is it that hath thus bewitched me by his magic wand, as to make me believe I am not spell-bound at all.

10. What faith can I rely in this world which has nothing substantial nor pleasant, nor grand nor real in it; and yet I know not why my mind is deluded by it.

11. What is far from me (*i.e.* the object of sense), appears to be near me by my sensation of the same; and that which is nearest to me (*i.e.* my inmost soul), appears to be farthest from me (by my want of its perception). Knowing this I must abandon the outward (sensible objects), in order to see the inward soul.

12. This hurry of men in their pursuits, is as impetuous and transient as the torrent of a whirlpool. It precipitates them to the depth of their dangers, and is not worth the pain it gives to the spirit.

13. The years, months, days and minutes, are revolving with succession of our pains and pleasures; but these are swallowed up, by the repeated trains of our misery (rather than that of happiness).

14. I have well considered everything, and found them all perishable and nothing durable or lasting; there is nothing to be found here worthy of the reliance of the wise.

15. Those standing at the head of great men to-day, are reduced low in the course of a few days; what worth is there in giddy and thoughtless greatness, which is deserving of our estimation.

16. I am bound to the earth without a rope, and am soiled herein without any dirt (in my person); I am fallen though sitting in this edifice. O my soul! how art thou destroyed while thou art living.

17. Whence has this causeless ignorance over-powered my intelligent

soul, and whence has this shadow overspread its lustre, as a dark cloud overshades the disk of the sun?

18. Of what avail are these large possessions and numerous relations to me, when my soul is desponding in despair, like children under the fear of ghosts and evil spirits.

19. How shall I rest any reliance in my sensual enjoyments which are the harbingers of death and disease, and what dependence is there on my possessions, which are fraught only with anxieties and cares?

20. It matters not whether these friends, the feeders on my fortune, may last or leave me at once; my prosperity is but a bubble and a false appearance before me.

21. Men of greatest opulence and many good and great men and our best friends and kindest relatives, that have gone by, now live in our remembrance only.

22. Where are the riches of the monarchs of the earth, and where the former creations of Brahmā. The past have given way to the present, and these are to be followed by future ones; hence there is no reliance in anything.

23. Many Indras have been swallowed up like bubbles in the ocean of eternity; hence the like expectation of my longevity, is ridiculous to the wise.

24. Millions of Brahmās have passed away, and their productions have disappeared under endless successions; the kings of earth have fled like their ashes and are reduced to dust; what is the confidence then in my life and stability?

25. The world is but a dream by night, and the sensuous body is but a misconception of the mind. If I rely any credence on them I am really to be blamed.

26. My conception of myself and perception of other things, are false imaginations of my mind. It is my egoism that has laid hold of me, as a demon seizes an idiot.

27. Fool that I am, that seeing I do not see, how the span of my life is measured every moment by the imperceptible instants of time, and their leaving but a small portion behind.

28. I see the juggler of time seizing on Brahmās, Vishnus and Rudras, and making playthings of them on his play ground of the world, and flinging them as balls all about.

29. I see the days and nights are incessantly passing away, without presenting me an opportunity which I can behold the true imperishable one.

30. The objects of sensual enjoyment, are larking in the minds of men, like cranes gabbling in the lakes, and there is no prospect of the true and best object in the mind of any body.

31. We meet with one hardship after another, and buffet in the waves of endless miseries in this earth; and yet are we so shameless, as not to feel ourselves disgusted with them.

32. We see all the desirable objects to which we attach our thoughts, to be frail and perishing; and yet we do not seek the imperishable one, and our everlasting good in the equanimity of the Soul.

33. Whatever we see to be pleasant in the beginning (as pleasures), or in the middle (as youth), or in the end (as virtuous deeds), and at all times (as earthly goods), are all unholy and subject to decay.

34. Whatever objects are dear to the hearts of men, they are all found to be subject to the changes of their rise and fall (*i.e.* their growth and decay).

35. Ignorant people are every where enclined to evil acts, and they grow day by day more hardened in their wicked practices. They repent every day for their sins, but never reprove themselves for the better.

36. Senseless men are never the better for anything, being devoid of sense in their boyhood, and heated by their passions in youth. In their latter days, they are oppressed with the care of their families, and in the end they are overcome by sorrow and remorse.



37. Here the entrance and exit (*i.e.* the birth and death), are both accompanied with pain and sorrow (for men come to and go away from the world with crying). Here every state of life is contaminated by its reverse (as health by disease, youth by age, and affluence by poverty). Everything is unsubstantial in this seeming substantial world, and yet the ignorant rely in its unreal substantiality.

38. The real good that is derived here by means of painful austerities, are the arduous sacrifices of *rājasūyā asvamedha* and others, or the attainment of heaven; which has no reality in it, by reason of its short duration of the small portion of a *kalpa* compared with eternity. (The Hindu heaven is no lasting bliss).

39. What is this heaven and where is it situated, whether below or above us or in this nether world; and where its residents are not overtaken by multitudes of locust-like evils? (The Sruti says: "Evil spirits infest the heavens and they drove the gods from it." So we read of the Titan's and Satan's band invading heaven).

40. We have serpents creeping in the cells of our hearts, and have our bodies filled with the brambles of diseases and dangers, and know not how to destroy them.

41. I see good is intermixed with evil, and pain abiding with pleasure; there is sorrow seated on the top (excess) of joy, so I know not whereto I shall resort.

42. I see the earth full of common people, who are incessantly born and dying in it in multitudes; but I find few honest and righteous men in it.

43. These beautiful forms of women, with their eyes like lotuses, and the gracefulness of their blandishments, and their charming smiles, are made so soon to fade and die away.

44. Of what note am I among these mighty beings (as Brahmā and Vishnu), who at the twinkling of their eyes, have created and destroyed the world; and yet have succumbed to death at last. (This last passage shows that the Hindu gods were mortal heroes of antiquity).

45. You are constantly in search of what is more pleasant and lasting

than others, but never seek after that highest prosperity, which is beyond all your earthly cares.

46. What is this great prosperity in which you take so much delight, but mere vexation of your spirit, which proves this vanity to be your calamity only.

47. Again what are these adversities which you fear so much, they may turn to your true prosperity, by setting you free from earthly broils and leading you to your future felicity.

48. The mind is broken to pieces by its fears, like the fragments of the moon, floating on the waves of this ocean of the world. Its selfishness has tossed it to and fro, and this world being got rid of, it is set at perfect ease (from all vicissitudes of fortune).

49. There is an unavoidable chance (necessity), actuating our worldly affairs and accidents; it is impudence therefore to welcome some as good, and to avoid others as evil.

50. We are prone to things that are pleasant to the sight, but bear a mortal flame in them, and consume us like poor moths in the flames, which it is bright to see but fatal to feel.

51. It is better to roll in the continual flame of hell-fire to which one is habituated, than rise and fall repeatedly in the furnace of this world, as from the frying pan into the fire.

52. This world is said by the wise, to be a boundless ocean of woes (vale of tears); how then can any body who has fallen amidst it, expect any happiness herein?

53. Those who have not fallen in the midst and been altogether drowned in woe, think the lesser woes as light and delight, as one condemned to be beheaded, is glad to escape with a light punishment.

54. I am grown as the vilest of the vile, and resemble a block of wood or stone; there is no difference in me from the ignorant clown, who has never had the thought of his eternal concerns in his head.

55. The great arbour of the world, with its very many branches and twigs

and fruits, hath sprung from the mind and is rooted in it. (The outer world has its existence in the sensitive mind only; because the insensible bodies of the dead and inanimate things, have no consciousness of it).

56. It is the conception (sankalpa) of the world, in my mind, that causes its existence and presents its appearance before me, I will now try to efface this conception from my mind, and forget this world altogether. (This doctrine of idealism was derived, by Janaka from his own Intuition (Svena-Jnātena)).

57. I will no longer allow myself to be deluded like monkeys with the forms of things, which I know are not real; mere ideal, but changeful and evanescent. (Here also Janaka learns by intuition not to rely on concrete forms, but to have their general and abstract ideas).

58. I have woven and stretched out the web of my desires, and collected only my woes and sorrows; I fell into and fled from the snare of my own making, and am now resolved to take my rest in the soul.

59. I have much wailed and bitterly wept, to think of the depravity and loss of my soul, and will henceforth cease to lament, thinking that I am not utterly lost.

60. I am now awakened, and am glad to find out the robber of my soul; it is my own mind, and this I am determined to kill, as it had so long deprived me of the inestimable treasure of my soul.

61. So long was my mind at large as a loose and unstrung pearl, now will I pierce it with the needle of reason, and string it with the virtues of self-control and subjection to wisdom.

62. The cold icicle of my mind, will now be melted down by the sun-heat of reason; and will now be confined in the interminable meditation of its Eternal Maker (from where it cannot return. Sruti).

63. I am now awakened to my spiritual knowledge, like these holy Siddhas, saints and sages; and will now pursue my spiritual inquiries, to the contentment of my soul.

64. Having now found my long-lost soul, I will continue to look upon its

pure light with joy in my lonely retirement; and will remain as quiet and still in contemplation of it, as a motionless cloud in autumn.

65. And having cast away the false belief of my corporeality (*i.e.* of being an embodied being), and that these possessions and properties are mine, and having subdued my force by mighty enemy of the Mind, I will attain the tranquillity of my soul by the help of my reason.

#### CHAPTER X.—*Silent and Solitary Reflections of Janaka.*

Argument. Janaka though employed in Ritual service, continues firm in his meditation, and comes to the conclusion of his immortality.

Vasishtha related:—While Janaka was thus musing in his mind, there entered the chamberlain before him, in the manner of Aruna standing before the chariot of the sun.

2. The Chamberlain said:—O sire! thy realm is safe under thy protecting arms; now rise to attend to the daily rites, as it becomes your majesty.

3. There the maidservants are waiting with their water pots, filled with water perfumed with flowers, camphor and saffron for your bathing, as the nymphs of the rivers, have presented themselves in person before you.

4. The temples are decorated with lotuses and other flowers, with the bees fluttering upon them; and hung over with fine muslin, as white as the fibers of lotus stalks.

6. The altars are filled with heaps of flowers, aromatic drugs and rice; and adorned with every decoration in the princely style.

7. The Brāhmans are waiting there for your majesty's presence, after making their sacred ablution and purifications, and offering their prayers for the remission of sins; and are expecting to get their worthy gifts from thee.

8. The hand-maids are attending to their duties, graced with flappers (chāmaras) in their hands; and the feasting ground is cleansed with sandal paste and water.

9. Rise therefore from thy seat, and be it well with thee to perform the prescribed duties; because it does not become the best of men, to be belated in the discharge of their duties.

10. Though thus besought by the head chamberlain, yet the king remained in his meditative mood, thinking on the wonderful phenomena of nature.

11. This royalty and these duties of mine, said he, are for a very short time; I do not require these things that are so transitory in their nature.

12. I must leave these things, that are at best but waters of the mirage; and remain close to myself in my lonesome seclusion, like a calm and solitary lake or sea.

13. These pleasures of the world, that are displayed around us, are entirely useless to me; I will leave them with promptness on my part, and remain in my happy retirement.

14. Abandon, O my heart! thy shrewdness in pursuing after the objects of thy desire; in order to avoid the snares of disease and death (which have been set on thy way).

15. In whatever state or condition of life, the heart is set to hanker for its delight; it is sure to meet with some difficulty, distress or disappointment coming out of the same.

16. Whether your heart is engaged in, or disengaged from the objects of sense, you will never find any one of them, either in act or thought, conducing to the true happiness of your soul.

17. Forsake therefore the thoughts of the vile pleasure of your senses, and betake yourself to those thoughts, which are fraught with the true happiness of the soul.

18. Thinking in this manner, Janaka remained in mute silence, and his

restless mind became as still, as it made him sit down like a picture in a painting or as a statue.

19. The chamberlain uttered not a word any more, but stood silent in mute respect through fear of his master, from his knowledge of the dispositions of kings.

20. Janaka in his state of silent meditation, reflected again on the vanity of human life, with cool calmness of his mind, and said:—

21. Now must I be diligent to find out the best and most precious treasure in the world, and know what is that imperishable thing, to which I shall bind my soul as its surest anchor.

22. What is the good of my acts or my cessation from them, since nothing is produced of anything, which is not perishable in its nature. (Thence the product of acts is perishing, and its want is a lasting good).

23. It matters not whether the body is active or inactive, since all its actions end in utter inaction at last as all force is reduced to rest. It is the pure intellect within me that is always the same (*i.e.* ever active and undecaying), and which loses nothing from the loss of the body or by want of bodily actions. (The body is a dead mass without the active principle of the mind).

24. I do not wish to have what I have not, nor dare leave what I have already got; I am content with myself; so let me have what is mine and what I have. (The Yogis like Stoics, were fatalists and content with their lot).

25. I get no real good by my acts here, nor lose anything by refraining from them. What I get by my acts or want of action, is all *Nil and Null* of Vanity or Vanities, and nothing to my purpose or liking.

26. Whether I am doing or not doing, and whether my acts are proper or improper; I have nothing to desire here, nor anything desirable that I have to expect from them. (Hence no exertion will bring on the desired object, unless it is given by our lot).

27. I have got what was due to my past actions, and this body is the result of my former acts. It may be in its motion and action, or it may

be still and fade away, which is the same thing to me.

28. The mind being set at ease by want of its action or passion, the actions of the body and its members, are alike in their effects to those of not doing them. (Involuntary actions done without the will are of no account).

29. The acts of men are reckoned as no acts of theirs, which happen to take place as the results of their destiny or previous actions. (The action or passion relates to the mind only, but the doing of destiny being involuntary, such action of men is accounted as no action of theirs).

30. The impression which the inward soul bears of its past actions and passions, the same gives its colour to the nature and character of the actions of men afterwards. Now that my soul has obtained its imperishable state of spirituality, I am freed from the mutabilities of the transmigrations of my body and mind.

Commentary:—Janaka arrives after all his previous reasonings and deductions, to the conclusion of the certainty of his being an intellectual and spiritual being, endowed with an immortal soul, and entitled to everlasting life, after the destruction of the frail body and the changeful mind with it.

## CHAPTER XI—*Subjection of the Mind.*

Argument. Janaka's Discharge of his Daily Rites, and Admonition to his Mind.

Vasishtha related:—Having thought so, Janaka rose up for performance of his daily rites as usual, and without the sense of his agency in them. He did his duty in the same manner as the sun rises every day to give the morn, without his consciousness of it.

2. He discharged his duties as they presented themselves to him, without any concern or expectation of their rewards. He did them awaking as if

it were in his sleep. Gloss:—He did his acts by rote, but wot not what he did in his insensibility of them; and such acts of insensibility are free from culpability or retribution.

3. Having discharged his duties of the day and honoured the gods and the priests, he passed the night absorbed in his meditations.

4. His mind being set at ease, and his roving thoughts repressed from their objects, he thus communed with his mind at the dead of night, and said:—

5. O my mind that art roving all about with the revolving world, know that such restlessness of thine, is not agreeable to peace of the soul; therefore rest thou in quiet from thy wanderings abroad.

6. It is thy business to imagine many things at thy pleasure, and as thou thinkest thou hast a world of thoughts present before thee every moment. (For all things are but creations of the imaginative mind).

7. Thou shootest forth in innumerable woes by the desire of endless enjoyments, as a tree shoots out into a hundred branches, by its being watered at the roots.

8. Now as our births and lives and worldly affairs, are all productions of our wistful thoughts, I pray thee therefore, O my mind! to rest in quiet by abandonment of thy earthly desires.

9. O my friendly mind! weigh well this transient world in thy thoughts, and depend upon it, shouldst thou find aught of substantiality in it.

10. Forsake thy fond reliance on these visible phenomena; leave these things, and rove about at thy free will without caring for any thing.

11. Whether this unreal scene, may appear to or disappear from thy sight, thou shouldst not suffer thyself to be affected by it in either case.

12. Thou canst have no concern with the visible objects (phenomenal world); for what concern can one have with any earthly thing which is in-existent of itself as an unsubstantial shadow?



13. The world is an unreality like thyself, hence there can be no true relation between two unrealities. It is but a logomachy to maintain the relation of two negatives to one another.

14. Granting, thou art a reality and the world is unreal, still there can be no agreement between you, as there is none between the living and the dead, and between the positive and negative ideas.

15. Should the mind and the world be both of them realities and co-existent for ever, then there can be no reason for the joy or sorrow of the one at the gain or loss of the other.

16. Now therefore avoid the great malady of worldliness, and enjoy the silent joy in thyself, like one sitting in the undisturbed depth of the Ocean, with the rolling tide and waves above his head.

17. Do not consume like a puppet in pyrotechnics with the fiery remorse of worldliness, nor be burnt down to the darkness of despair in this gloomy scene of the world.

18. O wicked mind! there is nothing here so good and great, whereby thou mayest attain thy high perfection, except by the forsaking of all frivolities and dependance on thy entire resignation to the unchangeable One.

## CHAPTER XII.—*On the Greatness of Intelligence.*

Argument. The Living Liberation of Janaka, and the preeminence of reason and intelligence.

Vasishtha continued:—Janaka having expostulated in his manner with his mind, attended to the affairs of the state without shrinking from them by his mental abstraction.

2. He was however not gladdened by the gladsome tasks and tidings, but was indifferent to them as in his slumber of fixed-mindedness in his maker.

3. Hence forward, he was not intently employed in his duties, nor forsook them altogether; but attended unconcernedly to the business which presented itself to him.

4. His constant habit of reasoning, enabled him to understand the eternal verity; and preserved his intellect from blunders, as the sky is untouched by the flying dust.

5. By his cultivation of reasoning, his mind was enlightened and fraught with all knowledge.

6. Unaccustomed to duality, his mind had learnt to know the sole unity only; and his intelligent soul shone within him, as the full bright sun in the sky. (He felt a flood of light in himself, as the believer finds in his inmost soul. Gloss).

7. He became acquainted with the Soul, that is inherent in all bodies, and beheld all things abiding in the omnipotence of the Intellect, and identic with the infinite.

8. He was never too joyous nor exceedingly sorrowful, but preserved his equanimity amidst the conflicts of his soul and sensible objects (between spirituality and materiality).

9. The venerable Janaka, became liberated in his living state since that time; and is since renowned as a veteran theosophist among mankind.

10. He continues thence forward to reign over the land of the Videha people, without being subject to the feelings of joy or sorrow for a moment.

11. Knowing the causes of good and evil, he is neither elated nor dejected at any favourable or unfavourable circumstances of his life, nor does he feel glad or sad at the good or bad accident relating the state.

12. He did his duties without setting his mind to them, which was wholly employed in his intellectual speculations.

13. Remaining thus in his hypnotic state of sound sleep (abstraction),

his thoughts are quite abstracted from all objects about him.

14. He is unmindful of the past, and heedless about the future; and enjoys the present moment only, with a gladsome heart and cheerful mind.

15. He obtained the obtainable what is worthy to be obtained, by his own ratiocination (or self-reflection), and not O lotus-eyed Rāma! by any other desire (*i.e.* by abandoning all his worldly desires).

16. Therefore we should reason (or reflect) in our minds, so long as we succeed to arrive at the conclusion of the subject.

17. The presence of the Holy Light, is not to be had either by the lectures of a preceptor, or the teaching of the sāstras; it is not the result of meritorious acts, nor of the company of the holy men; but the result of your own intellection.

18. A good understanding assisted by the power of its accompanying percipience (*prajānā*), leads to the knowledge of that highest state, which the acts of your piety cannot do.

19. He who has set before his sight the keen light of the lamp of his percipience, is enabled to see both the past and future in his presence; and no shadow of ignorance intercepts his vision.

20. It is by means of his percipience, that one is enabled to cross over the sea of dangers; as a passenger goes across a river in a boat or raft.

21. The man that is devoid of his prescience, is overtaken even by small mishaps; as a light straw is blown away by the slightest breeze.

22. One who is endued with foresight, passes over the eventful ocean of the world, without the assistance of friends and guidance of the sāstras.

23. The man with foreknowledge, sees the result of his actions beforehand; but one without his prevision, is at a loss to judge of the imminent events.

24. Good company and learning, strengthen the understanding; as the

watering of a plant, tends towards its growth and fructification.

25. The infant understanding like a tender shoot, takes a deep root in time; and having grown up like a tree, bears the sweet fruit in its season; like the cooling moonbeams at night.

26. Whatever exertions are made by men for the acquisition of external properties, the same should be more properly devoted for the improvement of their understandings at first. (*I.e.* intellectual improvement should precede that of outward circumstances).

27. Dullness of the understanding, which is the source of all evils, and the storehouse of misery, and the root of the arbour of worldliness, must be destroyed first of all.

28. Great minded men get in their understandings, whatever good they may expect to find in this earth, in heaven above and in the nether world. (The mind is the seat of all treasures).

29. It is by means of one's good understanding only, that he can get over the ocean of the world; and not by his charities, pilgrimages or religious austerities,

30. The divine blessing attending on mortal men on earth, is the sweet fruit of the tree of knowledge. (Here is a contrast with the mortal taste of the forbidden fruit of knowledge).

31. Wisdom nips with its sharp nails, the heads of the elephantine (gigantic) bonds of giddiness, with as much ease as the lion kills the deer, or as if it were destroying a strong lion by a weak jackal. (Weak wisdom having the power of destroying the wild worldliness).

32. An ordinary man is often seen to become the ruler of men, by means of his greater knowledge than others; and the wise and discreet are entitled to glory in both worlds.

33. Reason overcomes all its adversaries, dealing in diverse forms of sophistry; as a disciplined warrior, overpowers on a host of untrained savage people.

34. Reasoning is as the philosopher's stone, which converts the base

metals to gold; and is hidden in the casket of rational souls as the best treasure. It yields the desired fruits of men like the kalpa plant of Paradise at a thought.

35. The right reasoner gets across the wide ocean of the world, by means of his reasoning, while the unreasonable rabble are born away by its waves; as the skillful boat-man cuts across the current, while the unskilled waterman is tossed about by the waves.

36. A well directed understanding leads to the success of an undertaking, but the misguided intellect goes to the rack and ruin; the one sails to the shore before the wind; but the other is tossed in his wrecked vessel over the wide gulph of the world.

37. The keen sighted and unbiassed wise man, is never over-come by the evils arising from his desires: as the arrows of the adversary, do not pierce the body of a soldier in armour.

38. The sapience of a man, gives him an insight into every thing in the world and, the all knowing man, is neither subjected to dangers nor reverses of his fortune.

39. The dark and wide-stretching cloud of blind egoism, which overshadows the sun-light of the Supreme Spirit within us, is driven away by the breath of intelligence.

40. The improvement of the understanding, is the first requisite towards the knowledge of the Supreme soul; as the cultivation of the ground, is of primary importance to the farmer, desirous of reaping a rich harvest.

### CHAPTER XIII.—*Government of the Mind.*

Argument. Reasons and Rules of Restraining the Mind from the instance of Janaka's *insouciance*.

Vasishtha continued:—Now Rāma! Reflect on the Supreme spirit, in thy own spirit like Janaka; and know the object of the meditation of the

wise, without any difficulty or failing.

2. The wise men of the latter genus *rājasa-sātvika* or active goodness, obtain their desired objects by themselves (of their own institution), like Janaka and other holy sages.

3. As long as you continue to restrain your organs of sense from their objects, so long will the divine soul grace your own inward soul with its presence.

4. The Lord God and Supreme soul, being thus gracious to thee; thou shalt see a halo of light cast over all things, and dispersing all thy woes from thy sight.

5. The sight of the Supreme spirit, will remove the plentiful seeds of bias from thy mind; and it will drive away the woeful sights of misery, pouring upon thy view in copious showers.

6. Continue like Janaka in the wilful discharge of thy duties, and prosper by placing thy intellectual sight, on the divine light shining in thy inward spirit.

7. It was by his inward cogitations, that Janaka found the transitoriness of the world; and by placing his faith in the unchangeable Spirit, he found its grace in time.

8. Hence neither the pious acts of men, nor their riches nor friends, are of any use to them for their salvation from the miseries of life, unless it be by their own endeavor for the enlightenment of their soul.

9. They who rely their faith in the gods, and depend upon them for fulfilment of their desires and future rewards, are perverted in their understandings, and cannot be heirs of immortality.

10. It is by reliance in one's reasoning and resignation, and by his spiritual vision of the Supreme spirit, that he is saved from his misery in this ocean of the world.

11. The attainment of this blessed knowledge of intuition, which removeth our ignorance, is as what they call thy getting of fruit fallen from heaven (*i.e.* a heavenly and accidental fruit).

12. The intelligence which looks into itself as Janaka's, finds the soul developing of itself in it, as the lotus-bud opens of itself in the morning.

13. The firm conviction of the material world, melts into nothing under the light of percipience; as the thick and tangible ice, dissolves into fluidity under the heat of the sun.

14. The consciousness that this is I (*i.e.* one's self-consciousness), is as the shade of night, and is dispelled at the rise of the sun of intellect, when the Omnipresent light appears vividly to sight.

15. No sooner one loses his self-consciousness that 'this is himself,' than the All-pervading Soul opens fully to his view.

16. As Janaka has abandoned the consciousness of his personality, together with his desires also; so do you, O intelligent Rāma, forsake them by your acute understanding and of the mind discernment.

17. After the cloud of egoism is dispersed, and the sphere is cleared all around; the divine light appears to shine in it, as brightly as another sun.

18. It is the greatest ignorance to think of one's egoism (or self-personality); this thought being relaxed by the sense of our nothingness, gives room to the manifestation of holy light in the soul.

19. Neither think of the entity nor non-entity of thyself or others; but preserve the tranquillity of thy mind from both the thoughts of positive and negative existences; in order to get rid of thy sense of distinction between the producer and the produced (*i.e.* of the cause and effect, the both of which are identic in Vedānta or spiritual philosophy).

20. Again your fostering a fondness for something as good, and a hatred to others as bad; is but a disease of your mind for your uneasiness only. (Since all things are good in their own kinds, and nothing bad in its nature, and in the sight of God, who pronounced all things good).

21. Be not fond of what you think to be beautiful, nor disgusted at what appears hateful to you, get rid of these antagonist feelings, and be

even-minded by fixing it on One, before whom all things are alike and equally good (all partial evil is universal good Pope.)

22. They that view the desirable and the detestable in the same light, are neither fond of the one nor averse to the other.

23. Until the fancy of the desirableness of one thing and dislike of the other, is effaced from the mind, it is as hard to have the good grace of equanimity, as it is difficult for the moonlight to pierce through the cloudy sky.

24. The mind which considers one thing as some thing à propos, and another as nothing to the purpose (the one as desirable and the other worthless); is deprived of the blessing of indifference, as the brier *sākota* is despised, not standing with all its fruits and flowers.

25. Where there is a craving for the desirable, and an aversion to what is unseemly, and when there is a cry for gain and an outcry at one's loss; it is impossible for even-mindedness, dispassionateness and tranquillity of the mind, to abide then and there in that state.

26. There being only the essence of one pure—Brahma diffused throughout the universe, how very improper is it to take the one as many, and among them something as good or bad; (when the Maker of all has made all things good).

27. Our desires and dislike, are the two apes abiding on the tree of our hearts; and while they continue to shake and swing it with their jogging and jolting, there can be no rest in it.

28. Freedom from fear and desire, from exertions and action, together with sapience and equanimity, are the inseparable accompaniments of ease and rest.

29. The qualities of forbearance and fellow feeling, accompanied with contentment and good understanding, and joined with a mild disposition and gentle speech, are the indispensable companions of the wise man, who has got rid of his desires and the feelings of his liking or dislike.

30. The mind running to meanness, is to be repressed by restraining the passions and appetites; as the current of water running below, is



stopped by its lock gate.

31. Shun the sight of external things, which are the roots of error and fallacy; and consider always their internal properties both when you are awake and asleep, and also when you are walking about or sitting down.

32. Avaricious men are caught like greedy fishes, in the hidden net of their insatiable desires, and which is woven with the threads of worldly cares, and is under the waters of worldly affairs.

33. Now Rāma! cut the meshes of this net, with the knife of thy good understanding; and disperse it in the water, as a tempest rends the thick cloud and scatters it about the air.

34. Try O gentle Rāma! to uproot the root of worldliness, which sprouts forth in the weeds of vice, with the hatchet of your perseverance and the eliminating shovel of your penetration.

35. Employ your mind to hew down the cravings of your mind, as they use the axe to cut down a tree, and you will then rest in quiet as you arrive at the state of holiness.

36. Having destroyed the former state of your mind by its present state, try to forget them both by your heedless mind in future, and manage yourself unmindful of the world. (There is a play of the word mind in the original).

37. Your utter oblivion of the world, will prevent the revival of your mind; and stop the reappearance of ignorance which is concomitant with the mind.

38. Whether you are waking or sleeping or in any other state of your life; you must remember the nihility of the world, and resign your reliance in it.

39. Leave off your selfishness (*mamatā* or *mei tatem*), O Rāma! and rely in the disinterestedness of your soul; lay hold on what ever offers of itself to you and without seeking for it all about.

40. As the Lord God doth every thing, and is yet aloof from all; so must thou do all thy acts outwardly, and without thyself mixing in any.

41. Knowing the knowable, one finds himself as the increate soul and Great Lord of all; but being apart from that soul, he views only the material world spread before him.

42. He who has the sight of the inner spirit, is freed from the thoughts of the external world, and is not subjected to the joy or grief or sorrow and other evils of his life.

43. He is called a Yogi who is free from passions and enmity, and looks on gold and rubbish in the same light; he is joined with his Joy in his Yoga, and disjoined from all worldly desires.

44. He enjoys the fruit of his own acts, and minds not what he wastes or gives away; he has the evenness of his mind in every condition, and is unaltered by pain or pleasure. (The Sanskrit *sukh-dukkha* means also prosperity and adversity, and good and evil of every kind).

45. He who receives what he gets, and is employed with whatever offers of itself to him, without considering the good or evil that he is to gain by it, is not plunged into any difficulty.

46. He who is certain of the truth of the spiritual essence of the world, pants not for its physical enjoyments, but he is even-minded at all times.

47. The dull mind follows the active intellect in accomplishing its objects, as the carnivorous cat or fox follows the lion in quest of meat.

48. As the servile band of the lion feeds on the flesh acquired by his prowess, so the mind dwells upon the visible and sensible object, which it perceives by power of the intellect.

49. Thus the unsubstantial mind, lives upon the outer world by the help of the intellect; but as it comes to remember its origination from the intellect, it recoils back to its original state.

50. The mind which is moved and lighted, by the heat and light of the lamp of the intellect; becomes extinct without its physical force, and grows as motionless as a dead body.

51. The nature of the intellect is known to exclude the idea of motion or pulsation from it; and the power which has vibration in it, is called intellection or the mind in the sāstras.

52. The breathing (or vibration) of the mind, like the hissing of a snake, is called its imagination (kalpana); but by knowing the intellect as the Ego, it comes to the true knowledge of the inward soul.

53. The intellect which is free from thoughts (*chetvas*), is the ever lasting Brahma; but being joined with thought, it is styled the imaginative principle or Mind.

54. This power of imagination having assumed a definite form, is termed the mind; which with its volition and options, is situated in the heart of living beings.

55. With its two distinct powers of imagination and volition, it is employed in the acts of discriminating and choosing the agreeable from what is disagreeable to it. (*I.e.* the imagination and volitive faculties of the mind, supply it with the power of discrimination and option, between what is fit or unfit for or suitable to it).

56. The intellect being seated in the heart with its thoughts and volitions, forgets its spiritual nature, and remains as a dull material substance (*i.e.* the passivity of the heart as opposed to the activity of the mind).

57. The intellect being thus confined in the hearts of all animals in this world, continues in utter oblivion of its nature; until it is awakened of itself, either by its intuition or instruction of preceptors &c.

58. So it is to be wakened by means of instruction, derived from the sāstras and preceptors; as also by the practice of dispassionateness, and subjection of the organs of sense and action.

59. When the minds of living beings, are roused by learning and self-control; they tend towards the knowledge of the Great Brahma, or else they rove at random about the wide world.

60. We must therefore awaken our minds, which are rolling in the pit of worldliness, through the inebriety of the wine of error, and which are dormant to divine knowledge.

61. As long as the mind is unawakened, it is insensible of every thing (in its true light); and though it perceives the visibles, yet this perception of them is as false as the sight of a city in our fancy.

62. But when the mind is awakened by divine knowledge, to the sight of the supreme Being; it presents every thing in itself, as the inward fragrance of flowers pervades the outer petals also. (*I.e.* the inward sight of God, comprehends the view of every thing in it).

63. Though the intellect has the quality of knowing every thing, contained in all the three worlds; yet it has but a little knowledge of them from the paucity of its desire of knowing them. (*I.e.* though the capacity of the intellect is unlimited, yet its knowledge is proportionate to its desire of gaining it).

64. The mind without the intellect is a dull block of stone; but it is opened by divine light, like the lotus-bud expanding under the light of the sun.

65. The imaginative mind is as devoid of understanding, as a statue made of marble, is unable to move about by itself.

66. How can the regiments drawn in painting, wage a war in a mutual conflict, and how can the moon-beams, make the medicinal plants emit their light? (*I.e.* as it is life that makes the armies fight, so it is the intellect that actuates the mind to its operations. And as the plants shine by night by the sun-beams, which are deposited in them during day, so shines the mind by means of its intellectual light).

67. Who has seen dead bodies besmeared with blood to run about on the ground, or witnessed the fragments of stones in the woods to sing in musical strains?

68. Where does the stone idol of the sun, dispel the darkness of the night; and where does the imaginary forest of the sky spread its shade on the ground?

69. Of what good are the efforts of men, who are as ignorant as blocks of stones, and are led by their error in many ways; except it be to endanger themselves by the mirage of their minds? (The exertions of the ignorant are as vain as the labour of a Sisyphus).

70. It is the imagination that displays the non-existent as existent in the soul, as it is the sun-beams, which exhibit the limpid main in the mazy sands.

71. It is the moving principle in the body, which the sophists designate as the mind; but know it as a mere force of the winds, like the vital breath of living beings.

72. Those whose self-consciousness is not disturbed, by the currents of their passions and desires; have their spiritual souls like an unperturbed stream (of psychic fluid).

73. But when this pure consciousness is befouled by the false fancies of this and that, and that this is I and that is mine; then the soul and the vital principle, are both taken together to form a living being.

74. The mind, the living soul and understanding, are all but fictitious names of an unreality, according to the conceptions of false thinkers, and not of them that know the true spirit.

75. There is no mind nor understanding, no thinking principle, nor the body in reality; there is the only reality of the One universal spirit, which is ever existent everywhere. (So says the Sruti:—All else are but transitory creations of imagination, and so pass into nothing).

76. It is the soul, which is all this world, it is time and all its fluctuations, it is more transparent than the atmosphere, and it is clear as it is nothing at all.

77. It is not always apparent, owing to its transparency; yet it is ever existent, owing to our consciousness of it. The spirit is beyond all things, and is perceived by our inward perception of it.

78. The mind vanishes into nothing, before our consciousness of the Supreme Soul; just as darkness is dispelled from that place, where the sunshine is present.

79. When the transparent and self-conscious soul, raises other figures of its own will; then the presence of the soul is forgotten, and hid under the grosser creations of the mind.

80. The Volitive faculty of the Supreme Spirit, is denominated the mind; but it is unminedness and want of volition on our part, which produces our liberation. (*I.e.* our submission to the Divine Will, sets us free from all liability, as it is said in the Common prayer: "Let thy will (and not mine) be done").

81. Such is the origin of the mind which is the root of creation; it is the faculty of the volition of the principle of our consciousness, otherwise called the soul. (The mind is the volitive faculty of the Spirit, see 80).

82. The intellectual essence being defiled by its desires, after falling from its state of indifference; becomes the principle of production or producing the desired objects. (This is called the mind or the creative power, and is represented as the first male or the agent of procreation).

83. The mind becomes extinct, by loss of the vital power; as the shadow of a thing disappears, by removal of the substance. (This passage establishes the extinction of the mind, with all its passions, feelings and thoughts upon the death of a man).

84. The living body perceives in its heart, the notion of a distant place which exists in the mind, and this proves the identity of the vital breath and the thinking mind. (Again the communication of the passions and feelings between the heart and mind, proves them to be the same thing). (Hence the word *antah-karana* or inward sense, is applied both to the heart as well as mind).

85. It is therefore by repressing the mind, that the vital breath is also repressed, to produce longevity and healthiness. (It is done by the following methods, viz; by dispassionateness, suppression of breathing, by yoga meditation, and by cessation from bodily labour in the pursuit of worldly objects).

86. The stone has the capability of mobility, and the fuel of

inflammability; but the vital breath and mind, have not their powers of vibration or thinking (without the force of the intellect and the spirit).

87. The breath of life is inert by itself, and its pulsation is the effect and composed of the surrounding air; so the action of the mind, is owing to the force of the intellect; whose pellucidity pervades all nature.

88. It is the union of the intellectual and vibrating powers, which is thought to constitute the mind. Its production is as false, as the falsity of its knowledge. (All mental phenomena are erroneous).

89. The mental power is called error and illusion also, and these in ignorance of the Supreme Brahma, produce the knowledge of this poisonous world (which springs from illusion of the mind).

90. The powers of the intellect and vibration, combined with those of imagination and volition which constitute the mind, are productive of all worldly evils, unless they are weakened and kept under restraint.

91. When the intellect thinks on or has the perception by the pulsation caused by the air. The wind of breath gives pulsation to the intellect, and causes its power of intellection; and this intellectual power gives rise to all the thoughts and desires of the mind.

92. The percussive intellect which extends over the undivided sphere of the universe, is verily the thinking power, the mind is a false imagination like the ghost of infants.

93. The intellect is the power of intellection, which cannot be intercepted by any thing else, like the mind any where; as there is no power to rise in contest against the almighty Indra. (The Intellect or *chit* being the Divine mind).

94. Thus there being no relation between intellection and the mind, it is wrong to attribute the mind with the power of thinking, which is not related with it.

95. How can this union of the intellect with its vibration only, be styled the mind with its multifarious functions. The commander alone

cannot be called an army without its component parts of horse, elephants and others.

96. Hence there is no such thing as a good or bad mind in any of the three worlds (when there is no mind at all). The bias of its existence will be utterly removed by full knowledge of spirituality (tatwajñana). (That there is but one Spirit only).

97. It is in vain and to no purpose, that they imagine the being of the mind. It is proved to be an unreality and having no substantiality of its own.

98. Therefore, O magnanimous Rāma! never give rise to false imaginations of any kind, and particularly that of the mind which never exists anywhere.

99. False phantasies rise as the mirage, from want of a full knowledge of things; they spring in the heart which is as barren as a desert, for want of the rain of full knowledge.

100. The mind is a dead thing owing to its want of a form or activity, and yet it is a wonder as it is idolized in the circles of common people.

101. It is a wonder that the mind, having no soul nor essence, nor a body nor size or support of its own, should spread its net over all ignorant minds.

102. One who falls a victim to his unarmed and impotent mind, likens a man who says, he is hurt in his body by the falling of a lotus-flower upon it.

103. The man that is undone by his inert, dumb and blinded mind (that neither sees nor seizes nor talks to him); is as one who complains of his being burnt by the cool full-moon-beams.

104. People are verily killed by an antagonist, who is present before them; but it is a wonder that the ignorant are foiled by the inexistent mind of their own making.

105. What is the power of that thing, which is a creation of mere fancy,



and an unreal presentation of ignorance; and which being sought after, is nowhere to be found.

106. It is a great wonder, that men should be overcome by their impotent minds, dealing in their delusions only.

107. It is ignorance that is ever exposed to dangers, and the ignorant are always the victims of error. Know the unreal world to be the creation of ignorance and of the ignorant only.

108. Oh! the misery of miseries, that the ignorant make of this creation of their ignorance to themselves, and that they fabricate a living soul for their sufferings only. (A separate living soul *jīvātmā*, is denied in Vedānta).

109. I weet this frail world to be a creation of the false imagination of the ignorant, and this earth to be as fragile as to be broken and borne away by the waves of the ocean.

110. It is like the dark collyrium, which is broken down by the surrounding waters or seas, serving as its grinding mill; and yet men are maddened with it, as those struck by moon-beams. (Moonstruck lunatics).

111. The visible world disappears at the sight of reason, as a man flies from the sight of his foe; and the train of imaginary creations fly before it, like hosts of demons vanquished by the gods.

112. Thus is this world, which is a false creation of fancy, and exists nowhere except in the idle brains of the ignorant, lost into nothing at the sight of reason.

113. He who is not able to govern his mind, and efface the thoughts of this false world, arising in the minds of the ignorant only; is not worthy of being advised in the abstruse doctrines of spirituality.

114. Those who are confirmed in their belief of the visibles, and are self-sufficient in their knowledge of these; are unable to grasp the subtle science of abstract philosophy, and are therefore unfit to receive spiritual instruction.

115. These men are insensible of the soft tunes of the lute who are accustomed to the loud beatings of drum, and they are startled at seeing the face of a sleeping friend (*i.e.* their hidden soul).

116. They who fly with fear from the loud songs (preachings) of false preachers, cannot have the patience to listen to the silent lesson of their inward monitor; and they who are deluded by their own minds, can hardly be reclaimed by any other.

117. Those who are tempted to taste the gall of worldly pleasures for sweet, are so subdued by its effects on their understandings, that they lose the power of discerning the truth altogether; and it is therefore useless to remonstrate with them.

#### CHAPTER XIV.—*Ascertainment of the Thinking Principle.*

Argument. People unworthy of persuasion, their transmigrations, and purification of the mind.

Vasishtha said: These multitudes of men, that are carried away by the waves of the torrents of the sea of worldly pursuits; are deaf and dumb to the admonitions of their spiritual instructors.

2. They are not fit to derive the benefit of the spiritual knowledge, which I have propounded in this yogasāstra by my rational discourses.

3. They who are born blind and can see nothing, are not to be presented with the picture of a garden, portrayed with blooming blossoms and beautiful flowers by the intelligent artist.

4. There is no such fool that would present fragrant odours to one, whose nostrils are snorting under some nasal disease (*pinasa*. Polypus), nor so great a dolt, that would consult an ignorant man on spiritual matters.

5. What lack-wit is there, that would refer a question on law or religious subjects, to one of ungoverned passions and organs of sense,

or whose eyeballs are rolling with the intoxication of wine.

6. Who asks of the dead the way he should go, or one in the grave about the concourse in the city; and what witless man is there that resorts to an idiot to clear his doubts.

7. Of what good is it to advise a witling, whose serpentine mind is coiling and creeping in the cave of his heart; and though it lies there in silence and sightless, is yet ungovernably wild?

8. Know there is no such a thing as a well governed mind, for though you may fling it at a distance from you, yet it is never lost or annihilated. (The unsubdued mind recurs to us in repeated births).

9. The simpleton who does not bear his sway over his false and delusive mind, is tormented to death by its venomous smart, as if stung by a deadly reptile.

10. The learned know the vital powers, and the operations of the organs of action, to depend on the action and force of the soul; say then, O Rāma, what is that thing which they call the mind. (The three functions of motion, thought and organic action, being conducted by force of the vital breath, it is in vain to suppose the existence of the mind).

11. The vital breath gives the force for bodily actions, and the soul produces the power of knowledge; the organs act by their own force, and the supreme spirit is the main source of all.

12. All forces are but parts of the omnipotence of the supreme Spirit; their different appellations are but inventions of men.

13. What is it that they call the living soul, and which has blindfolded the world; and what they term as the mind, is really an unreality and without any power of its own.

14. Rāma! I have seen the continued misery arising from their false conception of the unreal mind; and my pity for them has caused my incessant sorrow.

15. But why should I sorrow for the ignorant rabble, who bring their woe by their own error? The common herd is born to their misery like beasts

and brutes.

16. The ignorant rabble are born in their dull material bodies, for their destruction only. They are born to die away incessantly, like the waves of the ocean.

17. What pity shall I take for them, that are seen every day to perish under the jaws of death, like numbers of animals immolated in the shambles.

18. For whom shall I sorrow, when I see billions and trillions of gnats and moths, are destroyed day by day, by gusts of wind (which is their element and support).

19. Whom shall I sorrow for, when I observe on every side the millions of deer and beasts of chase, that are killed every day in the hills and forests, by their hunters and sportsmen.

20. Whom shall I feel for, when I find innumerable shoals of small fishes, that are devoured every day in the waters, by the bigger ones!

21. I see an infinite number of animalcules, to be eaten up by flies and fleas; which in their turn, are devoured by the voracious spiders and scorpions.

22. The frog feeds on flies, and is in its turn devoured by snakes. The birds of prey swallow the snake, and the weasel preys upon them.

23. The weasel is killed by the cat, which is killed again by the dog; the bear destroys the dog, and is at last destroyed by the tiger.  
([Bengali: bhībaja bhībanāhārah]:—One animal is food to another.)

24. The lion overcomes the tiger, and is overcome in its turn by the sarabha (a fabulous beast with eight feet). The sarabha is overthrown by its fall on rocky steeps, in its attempt to jump over the gathering clouds.

25. The clouds are worsted by tempests, and these again are obstructed by the rising rocks and mountains. The mountains are split by thunder claps, and the thunderbolts of heaven are broken by the thundering Sakra (Jove).

26. This Sakra or Indra is vanquished by Upendra or Vishnu (his younger brother), and Vishnu is made to undergo his incarnations in the shapes of men and beasts. He is subjected to the vicissitudes of pain and pleasure, and to the conditions of disease, decay and death. (Change is the order of nature.)

27. Big-bodied beasts are fed upon by the leaches and fleas that stick to their bodies to suck their blood; and men fraught with knowledge and armed with weapons, are infested by their bloodsucking bugs and gnats.

28. Thus the whole host of living bodies, are continually exposed to feed upon and to be fed by one another, with remorseless voracity.

29. There is an incessant growth of leaches, fleas and ants, other small insects and worms on the one hand; and a continued dissolution of both the big and puny bodies in every place on earth.

30. The womb of the waters, bears the breed of fishes, whales, hippopotami and other aquatic animals; and the bowels of the earth, produce the multitudes of worms and reptiles to infinity.

31. The air teems with the brood of birds of various kinds, and the woods abound with wild beasts, and lions and tigers, the fleet deer and other brutes.

32. There are inborn worms growing in the intestines, and upon the skin of animal bodies; and parasitical insects and animalcules, feeding upon the bark and leaves of trees.

33. Insects are seen to be born in the crusts of stones, as frogs, vajrakītas and others; and many kinds of worms and insects, are found to grow in and subsist upon the faeces and excrements of animals.

34. In this manner an endless number of living beings, are being born and perishing for ever and ever; and it is of no avail to them, whether kind hearted men are joyous or sorrowful at their births and deaths.

35. The wise can have no cause for their joy or grief, in this continued course of incessant births and deaths of the living world.

36. Such is the nature of all the different series of animal beings, that they incessantly grow to fall off like the leaves of trees. (These are known as the ephemerids and the heirs and poor pensioners of a day).

37. The kind-hearted man, who wishes to remove the sorrows of the ignorant by his advice, attempts an impossibility, as that of shrouding the all-pervasive sunshine, by means of his umbrella.

38. It is useless to give advice to the ignorant, who are no better than beasts in their understandings; as it is fruitless to talk to a rock or block of wood or stone in the wilderness.

39. The dull-headed ignorant, who are no better than beasts, are dragged by their wilful minds, like the cattle by their halters.

40. It would make even the stones to melt into tears, to see the ignorant plunged in the slough of their perverted minds, and employed in acts and rites for their own ruin. (The ruin of their souls caused by ritualistic observances.)

41. Men of ungoverned minds, are always exposed to dangers and difficulties; but the expurgated minds of the wise, are free from the evils and mishaps of life.

42. Now Rāma, consider well the miseries of ungoverned minds; and betake yourself to the knowledge of the knowable One. (*I.e.* the One alone that is worthy of being known).

43. Never entertain in your imagination the vain bugbear of a mind, which has no real existence of its own; and beware of this false belief, which may betray you like the ideal ghost of children.

44. As long as you are forgetful of the soul, you must remain in utter ignorance; and so long will you continue to be tortured by the dragon, residing in the recess of your heart.

45. Now you have known the whole truth, as I have expounded to you; that it is your imagination only, that presents you with the idea of your mind, of which you must get rid for ever.

46. If you rely in the visibles, you are subject to the delusion of your

mind; but no sooner, you shun your reliance in them, than you are liberated from your illusion of it.

47. The visible world is a combination, of the three qualities of *satva*, *rajas* and *tamas*; and it is exposed before you, by your *māyā* or illusion only, as a snare is spread for entanglement of beasts.

48. Think of the inexistence both of the subjective self and the objective world; and remain as firm as a fixed rock on earth, and behold the Lord only, in the form of infinite space in thy heart. (This is Vasishtha's Vacuism).

49. Shun, Rāma, the false thoughts of thy self-existence, and that of the visible world also; and forsake thy belief in the duality, in order to settle thyself in the infinite unity.

50. Continue to meditate on the soul, as it is situated between the subjective viewer, and the objective view of this world; and as it is existent in thy vision, which lies between the two. (*I.e.* between yourself and the visible object, which is empty space).

51. Forsake the ideas of the subject and object of your taste, (*i.e.* of the taster and tastable); and thinking on their intermediate state of gustation or tasting, be one with the soul.

52. Rāma, place yourself in the position of your thought or power of thinking, which lieth betwixt the thinker and thinkables; support your soul on the supportless soul of all, and remain steady in your meditation.

53. Forsake the cares of the world, and be exempt from the thoughts of existence and non-existence; meditate on the universal soul and be settled with thy soul in that soul.

54. When you have learnt to think on the thinkable one, by relinquishing the thought of your own existence; you shall then arrive to that state of the unconsciousness, which is free from misery (or the state of supreme bliss).

55. Know your thoughts to be your fetters, and your self-consciousness

as your binding chain; therefore O Rāma! loosen the lion of your soul, from the prison house of your mind.

56. By departing from the state of the Supreme Soul, and falling to the thoughts of the mind, you will be crowded by your imaginations, and see only the objects of your thought all about you.

57. The Knowledge, that intellection or thinking power is distinct from the soul, introduces the existence of the unhappy mind, which must be got rid of for the sake of true happiness. (by knowing them as the one and same thing).

58. When you become conscious of the Supreme soul in you, and as permeated throughout all nature, you will then find the thinker and his thinking, the thinkables and their thoughts, vanish into nothing.

59. The thought that "I have a soul and a living soul also," brings on us all the miseries to which we are exposed to all eternity. (*I. e.* consciousness of a personal entity, causes the woes which personality is ever liable to).

60. The consciousness that "I am the one soul, and not a living being or distinct existences;" (because all things distinct from the universal soul are nothing at all); is called the tranquillity of the spirit and its true felicity.

61. When you are certain, O Rāma! that the world is the universal soul itself, you will find the false distinctions of your mind and living soul, to be nothing in reality.

62. When you come to perceive that all this is your very self, your mind will then melt away into the soul, as the darkness dissolved in the sunlight, and the shadow disappears in the air.

63. As long as you cherish the snake of your mind within yourself, you are in danger of catching its poison; but this being removed by your yoga meditation, you escape the danger at once.

64. Be bold, O Rāma! to destroy the mighty demon of the deep-rooted error of your mind, by the power of incantation (*mantras*) of your perfect knowledge.



65. Upon disappearance of the demon of the mind from the dwelling of your body, as when a Yaksha disappears in the air, you will be free from every disease, danger, care and fear.

66. Dispassionateness, and disinterestedness, joined with the knowledge of unity, melt down the substance of the mind, and confer the best and highest state of felicity and rest in the Supreme spirit; and bring on that state of tranquillity which is the main aim of every body. May all these blessings attend upon you.

#### CHAPTER. XV.—*On Avarice.*

Argument. Description of avarice as the Root of all Evils.

Vasishta continued:—The soul by following the unholy essence of the mind, which is the source of the world, is led to fall into the snare, which is laid by it for all living beings.

2. The soul then loses the brightness of its spiritual form, and takes the gross shape of the senses: it waits upon the guidance of the mind, and indulges in its impure imaginations.

3. It falls into avarice, which like a poisonous plant makes it senseless, and spreads a fearful anesthesia over it.

4. Avarice like a dark night, hides the soul under the gloom of oblivion, and produces endless pangs to the soul.

5. The god Siva withstood the flame of the kalpa conflagration, but no body can withstand the fierce fire of avarice.

6. It bears a form as formidable as that of a long, sharp and sable dagger; which is cold in appearance, but very injurious in her effects.

7. Avarice is an evergreen plant, bearing bunches of plenteous fruits on high; which when they are obtained and tasted, prove to be bitter and

galling.

8. Avarice is a voracious wolf, prowling in the recess of the heart; and feeding unseen on the flesh and blood and bones of its sheltering body.

9. Avarice is as a rainy stream, full of foul and muddy water now overflowing and breaking down its banks, and then leaving empty its dirty bed.

10. The man stricken with avarice, remains niggardly and broken hearted at all times; his spirits are damped, and his sordid soul is debased before mankind. He is now dejected, and now he weeps and lays himself down in despair.

11. He who has not this black adder of greediness, burrowing in the recess of his heart, has the free play of his vital breath, which is otherwise poisoned by the breath of the viper rankling in his breast.

12. The heart which is not darkened by the gloomy night of greediness, feels the rays of humanity sparkling in it, like the glancing of the bright moon-beams.

13. The heart that is not eaten up by the corroding cares of avarice, is as an uncankered tree, blooming with its blossoms of piety.

14. The current of avarice, is ever running amidst the wilderness of human desires, with ceaseless torrents and billows, and hideous whirlpools and vortices around.

15. The thread of avarice, like the long line of a flying kite or tossing top, whirls and furls and pulls mankind, as its toys and playthings.

16. The rude, rough and hard-hearted avarice, breaks and cuts down the tender roots of virtues, with the remorseless axe of its hardihood.

17. Foolish men led by avarice, fall into the hell pit, like the ignorant deer into the black hole; by being enticed by the blades of grass, scattered upon its covering top.

18. Men are not so much blinded by their aged and decayed eyesight, as

they are blinded by the invisible avarice seated in their hearts.

19. The heart which is nestled by the ominous owl of avarice, is as bemeaned as the god Vishnu, who became a dwarf in begging a bit of ground from Bali.

20. There is a divine power, which hath implanted this insatiable avarice in the heart of man; which whirls him about, as if tied by a rope, like the sun revolving round its centre in the sky.

21. Fly from this avarice, which is as heinous as the venomous snake. It is the source of all evils, and even of death in this mortal world.

22. Avarice blows on men as the wind, and it is avarice that makes them sit still as stones; avarice makes some as sedate as the earth, and avarice ransacks the three worlds in its rapid course.

23. All this concourse of men, is impelled to and fro by avarice, as if they are pulled by ropes; it is easy to break the band of ropes, but not the bond of avarice. (There is a play of words here, as that of band, bond and bondage).

24. Then Rāma, get rid of avarice by forsaking your desires; because it is ascertained by the wise, that the mind dies away by want of its desires (to dwell upon).

25. Never observe the distinctions of my, thy and his in all thy wishes, but wish for the good of all alike; and never foster any bad desire (which is foul in its nature).

26. The thought of self in what is not the self, is the parent of all our woe; when you cease to think the not-self as the self you are then reckoned among the wise.

27. Cut off your egoism, O gentle Rāma! and dwell in thy unearthly self by forgetting yourself, and by dispelling your fear from all created being. (Here is an alliteration of the letter bh [Bengali: bha] in the last line, as [Bengali: bhu, bhava, bhashra]).

## CHAPTER XVI.—*Healing of Avarice.*

Argument. The way to forsake the desires, and become liberated in this life and the next.

Rāma said:—It is too deep for me sir, to understand what you say to me, for the abandonment of my egoism and avarice.

2. For how is it possible, sir, to forsake my egoism, without forsaking this body and every thing that bears relation to it?

3. It is egoism which is the chief support of the body, as a post or prop is the support of a thatched house.

4. The body will surely perish without its egoism, and will be cut short of its durability, as a tree is felled by application of the saw to its root.

5. Now tell me, O most eloquent sir, how I may live by forsaking my egoism (which is myself); give me your answer, according to your right judgement.

6. Vasishtha replied:—O lotus-eyed and respectful Rāma! abandonment of desires, is said to be of two kinds by the wise, who are well acquainted with the subject; the one is called the *jneya* or knowable and the other is what they style the thinkable (or *dhyeya*).

7. The knowledge that I am the life of my body and its powers, and these are the supports of my life, and that I am something.

8. But this internal conviction being weighed well by the light of reason, will prove that neither am I related with the external body, nor does it bear any relation with my internal soul.

9. Therefore the performance of one's duties, with calmness and coolness of his understanding, and without any desire of fruition, is called the abandonment of desire in thought.

10. But the understanding which views things in an equal light, and by

forsaking its desires, relinquishes the body without taking any concern for it, and is called the knowing abandonment of desires. (*I.e.* of which the Yogi has full knowledge).

11. He who foregoes with ease the desires arising from his egoism, is styled the thinking abjurer of his desires, and is liberated in his life time.

12. He who is calm and even-minded, by his abandonment of vain and imaginary desires; is a knowing deserter of his desires, and is liberated also in this world.

13. Those who abandon the desires in their thought, and remain with listless indifference to everything, are like those who are liberated in their life time.

14. They are also called the liberated, who have had their composure (*insouciance*) after abandonment of their desires, and who rest in the Supreme Spirit, with their souls disentangled from their bodies. (This is called the disembodied liberation [Bengali: *bhū*, *bhaba*, *bhasra*]).

15. Both these sorts of renunciation are alike entitled to liberation, both of them are extricated from pain; and both lead the liberated souls to the state of Brahma.

16. The mind whether engaged in acts or disengaged from them, rests in the pure spirit of God, by forsaking its desires. (There is this difference only between them, that the one has an active body, while the other is without its activity).

17. The former kind of yogi is liberated in his embodied state, and freed from pain throughout his life time; but the latter that has obtained his liberation in his bodiless state after his demise, remains quite unconscious of his desires. (The liberated soul is freed from desire after death. Their desires being dead with themselves, they have nothing to desire).

18. He who feels no joy nor sorrow at the good or evil, which befalls to him in his life time, as it is the course of nature, is called the living liberated man.

19. He who neither desires nor dreads the casualties of good or evil, which are incidental to human life; but remains quiet regardless of them as in his dead sleep, is known as the truly liberated man.

20. He whose mind is freed from the thoughts, of what is desirable or undesirable to him, and from his differentiation of mine, thine and his (*i.e.* of himself from others), is called the truly liberated.

21. He whose mind is not subject to the access of joy and grief, of hope and fear, of anger, boast and niggardliness, is said to have his liberation.

22. He whose feelings are all obtundent within himself as in his sleep, and whose mind enjoys its felicity like the beams of the full moon, is said to be the liberated man in this world.

23. Vālmīki says:—After the sage had said so far, the day departed to its evening service with the setting sun. The assembled audience retired to their evening ablutions, and repaired again to the assembly with the rising sun on the next day.

## CHAPTER XVII.—*On the Extirpation of Avarice.*

Argument. Liberation of Embodied or living beings.

Vasishtha said:—It is difficult O Rāma! to describe in words the inexplicable nature of the liberation of disembodied souls; hear me therefore relate to you further about the liberation of living beings.

2. The desire of doing one's duties without expectation of their reward, is also called the living liberation, and the doers of their respective duties, are said to be the living liberated.

3. The dependance of beings on their desires, and their strong attachment to external objects, are called to be their bondage and fetters in this world, by the doctors in divinity.

4. But the desire of conducting one's self according to the course of events, and without any expectation of fruition, constitutes also the liberation of the living; and is concomitant with the body only (without vitiating the inner soul).

5. The desire of enjoying the external objects, is verily the bondage of the soul; but its indifference to worldly enjoyments, is what constitutes one's freedom in his living state.

6. Want of greediness and anxiety prior to and on account of some gain, and absence of mirth and change in one's disposition afterwards (*i.e.* after the gain); is the true freedom of men.

7. Know, O high-minded Rāma! that desire to be the greatest bondage of men, which is in eager expectation of the possession of anything. (Lit.: that such things may be mine).

8. He who is devoid of desire of everything, whether existent or inexistent in the world; is the truly great man, with the greatest magnanimity of his soul.

9. Therefore, Rāma! forsake the thoughts both of thy bondage and liberation, and also of thy happiness and misery; and by getting rid of thy desire of the real and unreal, remain as calm as the undisturbed ocean.

10. Think thyself, O most intelligent Rāma! to be devoid of death and decay, and do not stain thy mind with the fears of thy disease or death (because thy soul is free from them).

11. These substances are nothing, nor are you any of these things that you see; there is something beyond these, and know that you are that very thing (which is the soul or a spiritual being).

12. The phenomenon of the world is an unreality, and every thing here is unreal, that appears real in thy sight; knowing then thyself to be beyond all these, what earthly thing is there that thou canst crave for?

13. All reasoning men, O Rāma! consider themselves in some one of these four different lights in their minds, which I shall now explain to you in brief.

14. He who considers his whole body (from his head to foot), as the progeny of his parents (*i.e.* devoid of his spiritual part), is surely born to the bondage of the world. (This is the first kind).

15. But they who are certain of their immaterial soul, which is finer than the point of a hair, are another class of men; who are called the wise and are born for their liberation. (This is the second).

16. There is a third class of men, who consider themselves as same with the universal soul of the world; such men O support of Raghu's race, are also entitled to their liberation. (These belong to the third kind.)

17. There is again a fourth class, who consider themselves and the whole world to be as inane as the empty air (or vacuum); these are surely the partakers of liberation.

18. Of these four kinds of beliefs, the first is the leader to bondage; while the three others growing from purity of thought, lead to the path of liberation.

19. Among these, the first is subject to the bondage of avarice; but the other three proceeding from pure desire, are crowned with liberation.

20. Those of the third kind, who consider themselves same with the universal soul, are in my opinion never subject to sorrow or pain.

21. The magnitude of the Supreme spirit, extends over and below and about all existence; hence the belief of "all in One, or One in all" never holds a man in bondage.

22. The fourth kind—vacuists (or *sūnyavādīs*), who believe in the vacuum, and maintain the principles of nature or illusion, are in ignorance of divine knowledge, which represents God as Siva, Isha, male, and eternal soul.

23. He is all and everlasting, without a second or another like him; and he is pervaded by his omniscience, and not by the ignorance called *māyā* or illusion.

24. The spirit of God fills the universe, as the water of the ocean



fills the deep (pātāla); and stretches from the highest heaven (empyrean), to the lowest abyss of the infernal regions.

25. Hence it is his reality only which is ever existent, and no unreal world exists at any time. It is the liquid water which fills the sea, and not the swelling wave which rises in it.

26. As the bracelets and armlets are no other than gold, so the varieties of trees and herbs, are not distinct from the Universal Spirit.

27. It is the one and same omnipotence of the Supreme spirit, that displays the different forms in its works of the creation.

28. Never be joyous nor sorry for anything belonging to thee or another, nor feel thyself delighted or dejected at any gain or loss, that thou mayest happen to incur. (For know everything to be the Lord's and nothing as thine own. Or: "The Lord gave, and the Lord hath taken away". Job).

29. Be of an even disposition, and rely on thy essence as one with the Supreme soul. Attend to thy multifarious duties, and thus be observant of unity in thy spiritual concerns, and dualities in thy temporal affairs.

30. Take care of falling into the hidden holes of this world, in your pursuit after the varieties of objects; and be not like an elephant falling into a hidden pit in the forest.

31. O Rāma of great soul! There cannot be a duality, as it is thought in the mind; nor O Rāma of enlightened soul; can there be any unity or duality of the soul. The true essence is ever existent without its unity or duality, and is styled the all and nothing particular, and as itself—Svarūpa or suiform. (The soul is not unity, because one is the prime number of all others by addition with itself; nor is it a duality, having no second or another like it. It is the indefinite all or whole: and no definite that, this or so says the Sruti: [Sanskrit: tasmāttat sarbbamabhavat neha nānāsti kincana])

32. There is no ego or thy subjective-self, nor the objective worlds that thou seest. All this is the manifestation of the eternal and

imperishable omniscience, and know this world as neither an entity nor non-entity by itself.

33. Know the Supreme being to be without beginning and end, the enlightener of all lights, the undecaying, unborn and incomprehensible one. He is without part, and any change in him. He is beyond imagination and all the imaginary objects all about us.

34. Know for certain in thy mind, that the Lord is always present in the full light of thy intellect. He is the root of thy consciousness, and is of the nature of thy inward soul. He is conceivable in the intellect, and is the Brahma—the all and everlasting, and the all-pervading, the subjective I, and the objective thou and this world.

#### CHAPTER XVIII.—*Living Liberation or True Felicity of man in this Life.*

Argument. The True Enfranchisement of the Soul, in the Living state of man in this world.

Vasishtha continued:—I will now relate to you, O Rāma! the nature of those great men, who conduct themselves in this world, with their desires under their subjection, and whose minds are not blemished by evil inclinations.

2. The sage whose mind is freed in his life-time, conducts himself unconcerned in this world; he smiles secure at its occurrences, and is regardless of the first, last and middle stages of his life (namely: the pains of his birth and death, and the whole course of his life).

3. He is attentive to his present business, and unmindful of every other object about him; he is devoid of cares and desires, and his thought is of his internal cogitations only.

4. He is free from anxiety in all places, who tolerates whatever he happens to meet with; he sees the light of reason in his soul, and walks in the romantic groves of his musings.

5. He rests in that transcendental bliss, with prospects as bright as the cooling beams of the full-moon, who is neither elated nor depressed in any state of his life, nor droops down under any circumstance.

6. Whose generosity and manliness do not forsake him, even when he is beset by his bitterest enemies; and who is observant of his duties to his superiors, such a man is not crest-fallen in this world.

7. Who neither rejoices nor laments at his lot, nor envies nor hankers after the fortune of another; but pursues his own business in quiet silence, is the man that is never down-cast in this world.

8. Who, when asked, says what he is doing, but unasked remains as a dead block; and is freed from desire and disgust; he is never depressed in his heart and mind. (The Urdu poet expresses this sort of unconcern, more beautifully, when he says:—Should one ask you of aught, look to his face and reply him not. *Koi kuch'h puchhe to munh dekh kar chup rahjana* &c. And who so understands the hearts of men, is never sick at his heart).

9. He speaks agreeably to every one, and utters gently what he is required to say; he is never put out of countenance, who understands the intentions of others. (Speaking agreeably to his questioners means what pleases every body, be it good or bad for him as it is said in Chānakya's excerpta: [Sanskrit: satyam bruyat priyambruyāt, na bruyāt satyampriyam]. Because says Bhāravī: 'It is rare to have a useful saying, which is delectable also at the same time'. [Sanskrit: hitam mano hārichadurlamabachasa]).

10. He sees the right and wrong dealings of men, and the acts of the depraved desires of their minds; but knowing all human affairs as clearly as in a mirror in his hand, he holds his peace with every one.

11. Standing on his firm footing (of nonchalance), and knowing the frailty of worldly things, he smiles at the vicissitudes of nature with the cold frigidity (sang-froid) of his heart (like the laughing philosopher).

12. Such is the nature, Rāma, of the great souls, who have subdued their minds, and know the course of nature, as I have described to you.

13. I am unable to describe to you, the fond beliefs of the minds of the ignorant populace, who are plunged in the mud of their sensual enjoyments (like earthly worms). (Who are of ungoverned minds).

14. Women, devoid of understanding, and graced with their personal charms, are the idols of these people; who are fond of their golden forms, without knowing them to be the flames of hell fire.

15. Wealth, the fond object of the foolish people, is fraught with every ill and evil desire; its pleasure is poison and productive of misery, and its prosperity is replete with dangers.

16. Its use in the doing of meritorious deeds, and various acts of piety, is also fraught with a great many evils, which I have not the power to recount. (The works of merit being productive of pride and passions, and those of piety being the source of transmigration).

17. Therefore Rāma! keep your sight on the full view (clairvoyance) of your spirit, by retracting it from the external visibles and internal thoughts; and conduct yourself in this world as one liberated in his life-time.

18. Being free from all your inward passions and feelings of affection, and having given up all your desires and expectations; continue in the performance of your outward duties in this world.

19. Follow all your duties in life with a noble pliability of your disposition; but preserve the philosophic renunciation of everything in your mind, and conduct yourself accordingly in this world.

20. Think well on the fleeting states of all earthly things, and fix your mind in the lasting nature of your soul; and thus conduct yourself in this transitory stage, with the thoughts of eternity in your mind.

21. Conduct yourself, Rāma, with your inward indifference and want of all desire: but show your outward desire for whatever is good and great. Be cold blooded within yourself but full of ardour in your external demeanour.

22. Conduct yourself among men, O Rāma! with a feigned activity in your

outward appearance, but with real inaction in your mind; show yourself as the doer of your deeds, but know in your mind to be no actor at all.

23. Conduct yourself such, O Rāma! with your full knowledge of this world, as if you are acquainted with the natures of all beings herein; and go wherever you please with your intimate acquaintance of everything there.

24. Demean yourself with mankind, with a feigned appearance of joy and grief, and of condolence and congratulation with others, and an assumed shape of activity and action among mankind.

25. Manage yourself, O Rāma! with full possession of your mind, and untinged by pride and vanity, as if it were as clear as the spotless sky.

26. Go on through your life unshackled by the bonds of desire, and join in all the outward acts of life, with an unaltered evenness of your mind under every circumstance.

27. Do not give room to the thoughts of your bondage or liberation in this world, nor of the embodiment or release of your soul here; but think the revolving worlds to be a magic scene, and preserve perfect tranquillity of your mind.

28. Know all this as an illusion, and it is ignorance only, that presents the false appearance of the world to sight; and yet we take them for true, as you view the water in the burning beams of the sun in a desert.

29. The unobstructed, uniform and all pervading soul, can have no restriction or bondage; and what is unrestricted in itself, cannot have its release also.

30. It is want of true knowledge, that presents the false view of the world before us; but the knowledge of truth disperses the view; as the knowledge of the rope, dispels the fallacy of the snake in it.

31. You have known the true essence of your being by your right discernment (that it is He—the Sat); you are thereby freed from the sense of your personality, and are set free as the subtile air.

32. You have known the truth, and must give up your knowledge of untruth, together with the thoughts of your friends and relatives, all which are unreal in their natures.

33. Such being the case, you must consider yourself (your soul), as something other than those: and that you have received the same, from the Supreme source of all.

34. This soul bears no relation to your friends or possession, to your good or evil actions, or to anything whatever in this world;

35. When you are convinced that this very soul constitutes your essence; you have nothing to fear from the erroneous conception of the world, which is no more than a misconception.

36. You can have no concern, with the weal or woe of a friend or foe, who is not born so to you; for every one being born for himself, you have no cause of joy or grief for any body (whether he is friendly or not to you).

37. If thou knowest that thou hadst been before (creation), and shalt be so for ever afterwards (to eternity); you are truly wise.

38. Shouldst thou feel so much for the friends, by whom thou art beset in this life; why dost thou then not mourn for them, that are dead and gone in thy present and past lives?

39. If thou wert something otherwise than what thou art at present, and shalt have to be something different from what now thou art, why then shouldst thou sorrow for what has not its self-identity? (*i.e.* the body which is changed in all its transmigrations).

40. If thou art to be born no more, after thy past and present births (*i.e.* if there be no further transmigration of thy soul), then thou hast no cause for sorrow, being extinct thyself in the Supreme Spirit.

41. Therefore there is no cause of sorrow, in aught that occurs according to the course of nature; but rather be joyous in pursuing the duties of thy present life (for want of thy knowledge of thy past and future states).

42. But do not indulge the excess of thy joy or grief, but preserve thy equanimity everywhere; by knowing the Supreme Spirit to pervade in all places.

43. Know thyself to be the form of the infinite spirit, and stretching wide like the extended vacuum; and that thou art the pure eternal light, and the focus of full effulgence.

44. Know thy eternal and invisible soul, to be distinct from all worldly substances; and to be a particle of that universal soul, which dwells in and stretches through the hearts of all bodies; and is like the unseen thread, running through the holes and connecting the links of a necklace (or like the string in the beads of a rosary). (This connecting soul is denominated the Sūtrātmā, which fills, bounds, connects and equals all).

45. That the continuation of the world, is caused by the reproduction of what has been before, is what you learn from the unlearned; and not so from the learned (who know the world to be nothing). Know this and not that, and be happy in this life.

46. The course of the world and this life, is ever tending to decay and disease. It is ignorance that represents them to be progressing to perfection. But you who are intelligent, knowest their real natures (of frailty and unreality).

47. What else can be the nature of error but falsehood, and what may the state of sleep be, but dream and drowsiness? (So is this world a mistaken existence, and this life a mere dream of unreal appearance, which so vividly shines before you).

48. Whom do you call your good friend, and whom do you say your great enemy? They all belong to the Sole One, and proceed alike from the Divine will.

49. Everything is frail and fickle, and has its rise and fall from and into the Supreme Spirit; it likens the wave of the sea, rising and falling from and into the same water.

50. The worlds are rolling upward and going down again, like the axis and spokes of a wheel. (The rotations of the planets in their circuits

above and below the sun).

51. The celestials sometimes fall into hell, and the infernals are sometimes raised to heaven; animals of one kind are regenerated in another form, and the people of one continent and island are reborn in another (as men are led from one country and climate to another, and settle there).

52. The opulent are reduced to indigence, and the indigent are raised to affluence; and all beings are seen to be rising and falling in a hundred ways.

53. Who has seen the wheel of fortune, to move on slowly in one straight forward course for ever, and not tumbling in its ups and downs, nor turning to this side and that in its winding and uneven route. Fixedness of fortune is a fiction, as that of finding the frost in fire.

54. Those that are called great fortunes, and their components and appendages as also many good friends and relations; are all seen to fly away in a few days of this transient life.

55. The thought of something as one's own and another's, and of this and that as mine, thine, his or others', are as false as the appearance of double suns and moons in the sky.

56. That this is a friend and this other a foe, and that this is myself and that one is another, are all but false conceptions of your mind, and must be wiped off from it (since the whole is but the one Ego).

57. Make it thy pleasure however to mix with the blinded populace, and those that are lost to reason; and deal with them in thy usual unaltered way. (Mix with the thoughtless mob, but think with the thoughtful wise. So says Sadi: I learnt morals from the immoral, *adabaz bedabanamokhtam*).

58. Conduct thyself in such a manner in thy journey through this world, that thou mayst not sink under the burden of thy cares of it.

59. When thou comest to thy reason, to lay down thy earthly cares and desires; then shalt thou have that composure of thy mind, which will exonerate thee from all thy duties and dealings in life.



60. It is the part of low-minded men, to reckon one as a friend and another as no friend; but noble minded men do not observe such distinctions between man and man. (Lit. Their minds are not clouded by the mist of distinction).

61. There is nothing wherein I am not (or where there is not the Ego); and nothing which is not mine (*i.e.* beyond the Ego: the learned who have considered it well, make no difference of persons in their minds).

62. The intellects of the wise, are as clear as the spacious firmament, and there is no rising nor setting of their intellectual light, which views everything as serenely as in the serenity of the atmosphere and as plainly as the plain surface of the earth.

63. Know Rāma! all created beings, are friendly and useful to you, and there is no body nor any in the world, wherewith you are not related in some way on your part. (No body is a unit himself, but forms a part of the universal whole).

64. It is erroneous to look on any one as a friend or foe, among the various orders of created beings in the universe; which in reality may be serviceable to you, however unfriendly they may appear at first.

## CHAPTER XIX.—*On Holy Knowledge.*

Argument. Story of Punya and Pāvana, and the instruction of the former to the latter.

Vasishtha continued:—I will now set before you an example on the subject (of the distinction of friend and foe), in the instance of two brothers, who were born of a sage on the banks of Ganges, going in three directions of *tripatha* or *trisrot* as *trivia*.

2. Hear then this holy and wonderful tale of antiquity, which now occurs to my mind on the subject of friends and enemies, which I have been relating to you.

3. There is in this continent of Jambudvīpa (Asia), a mountainous region beset by groves and forests, with the high mount of Mahendra rising above the rest.

4. It touched the sky with its lofty peaks, and the arbour of its kalpa trees; spread its shadow over the hermits and kinnaras that resorted under its bower.

5. It resounded with the carol of the sages, who chaunted the Sāmaveda hymns on it, in their passage from its caverns and peaks to the region of Indra (the god of the vault of heaven).

6. The fleecy clouds which incessantly drizzled with rain water from its thousand peaks; and washed the plants and flowers below, appeared as tufts of hair hanging down from heaven to earth.

7. The mountain re-echoed to the loud roars of the impetuous octopede Sarabhas, with the thunder claps of kalpa clouds from the hollow mouths of its dark and deep clouds. (So Himālaya is said to warble to the tunes of Kinnaras from its cavern mounts).[7]

[7] So it is represented in Kumāra Sambhava: [Sanskrit: unclear]

8. The thundering noise of its cascades falling into its caverns from precipice to precipice, has put to blush the loud roar of the Surges of the sea.

9. There on tableland upon the craggy top of the mountain, flowed the sacred stream of the heavenly Ganges, for the ablution and beverage of the hermits.

10. There on the banks of the trivious river—tripatha—Gangā, was a gemming mountain, sparkling as bright gold, and decorated with blossoming trees.

11. There lived a sage by name of Dirghatapas, who was a personification of devotion, and a man of enlightened understanding; he had a noble mind, and was inured in austerities of devotion.

12. This sage was blessed with two boys as beautiful as the full moon,

and named Punya and Pāvana (the meritorious and holy), who were as intelligent as the sons of Vrihaspati, known by the names of the two Kachas.

13. He lived there on the bank of the river, and amidst a grove of fruit trees, with his wife and the two sons born of them.

14. In course of time the two boys arrived to their age of discretion, and the elder of them named Punya or meritorious, was superior to the other in all his merits.

15. The younger boy named Pāvana or the holy, was half awakened in his intellect, like the half blown lotus at the dawn of the day; and his want of intelligence kept him from the knowledge of truth, and in the uncertainty of his faith.

16. Then in the course of the all destroying time, the sage came to complete a century of years, and his tall body and long life, were reduced in their strength by his age and infirmity.

17. Being thus reduced by decrepitude in his vitality, he bade adieu to his desires in this world, which was so frail and full of a hundred fearful accidents to human life (namely, the pains attending upon birth, old age and death, and the fears of future transmigration and falling into hell fire).

18. The old devotee Dirghatapas, quitted at last his mortal frame in the grotto of the mount; as a bird quits its old nest for ever, or as a water-bearer lays down the log of his burthen from his shoulders.

19. His spirit then fled like the fragrance of a flower to that vacuous space, which is ever tranquil, free from attributes and thought, and is of the nature of the pure intellect.

20. The wife of the sage finding his body lying lifeless on the ground, fell down upon it, and remained motionless like a lotus flower nipt from its stalk.

21. Having been long accustomed to the practice of yoga, according to the instruction of her husband; she quitted her undecayed body, as a bee flits from an unfaded flower to the empty air.

22. Her soul followed her husband's, unseen by men, as the light of the stars disappears in the air at the dawn of the day.

23. Seeing the demise of both parents, the elder son Punya was busily employed in performing their funeral services; but the younger Pāvana was deeply absorbed in grief at their loss.

24. Being overwhelmed by sorrow in his mind, he wandered about in the woods; and not having the firmness of his elder brother, he continued to wail in his mourning.

25. The magnanimous Punya performed the funeral ceremonies of his parents, and then went in search of his brother mourning in the woods.

26. Punya said:—Why my boy, is thy soul overcast by the cloud of thy grief; and why dost thou shed the tears from thy lotus-eyes, as profusely as the showers of the rain, only to render thee blind.

27. Know my intelligent boy, that both thy father and mother, have gone to their ultimate blissful state in the Supreme Spirit, called the state of salvation or liberation.

28. That is the last resort of all living beings, and that is the blessed state of all self subdued souls; why then mourn for them, that have returned to and are reunited with their own proper nature.

29. Thou dost in vain indulge thyself in thy false and fruitless grief, and mournest for what is not to be mourned for at all: (rather rejoice at it owing to their ultimate liberation).

30. Neither is she thy mother nor he thy father; nor art thou the only son of them, that have had numerous offspring in their repeated births.

31. Thou hadst also thousands of fathers and mothers in thy by-gone births, in as much as there are the streams of running waters in every forest.

32. Thou art not the only son of them, that had innumerable sons before thee; for the generations of men, have passed away like the currents of a running stream.

33. Our parents also had numberless offspring in their past lives, and the branches of human generation are as numerous, as the innumerable fruits and flowers on trees.

34. The numbers of our friends and relatives in our repeated lives in this world, have been as great, as the innumerable fruits and flowers of a large tree, in all its passed seasons.

35. If we are to lament over the loss of our parents and children, that are dead and gone; then why not lament also for those, that we have lost and left behind in all our past lives?

36. It is all but a delusion, O my fortunate boy, that is presented before us in this illusive world; while in truth, O my sensible child, we have nobody, whom we may call to be our real friends or positive enemies in this world.

37. There is no loss of any body or thing in their true sense in the world; but they appear to exist and disappear, like the appearance of water in the dry desert,

38. The royal dignity that thou seest here, adorned with the stately umbrella and flapping fans; is but a dream lasting for a few days.

39. Consider these phenomena in their true light, and thou wilt find my boy, that none of these nor ourselves nor any one of us, are to last for ever: shun therefore thy error of the passing world from thy mind for ever.

40. That these are dead and gone, and these are existent before us, are but errors of our minds, and creatures of our false notions and fond desires, and without any reality in them.

41. Our notions and desires, paint and present these various changes before our sight; as the solar rays represent the water in the mirage. So our fancies working in the field of our ignorance, produce the erroneous conceptions, which roll on like currents in the eventful ocean of the world, with the waves of favorable and unfavorable events to us.

## CHAPTER XX.—*Remonstrance of Pāvana.*

Argument. Pūṇya's relation of his various transmigrations and their woes to Pāvana.

Pūṇya said:—Who is our father and who our mother, and who are our friends and relatives, except our notion of them as such; and these again are as the dust raised by the gusts of our airy fancy?

2. The conceptions of friends and foes, of our sons and relations are the products of our affection and hatred to them; and these being the effects of our ignorance, are soon made to disappear into airy nothing, upon enlightenment of the understanding.

3. The thought of one as a friend, makes him a friend, and thinking one as an enemy makes him an enemy; the knowledge of a thing as honey and of another as poison, is owing to our opinion of it.

4. There being but one universal soul equally pervading the whole, there can be no reason of the conception of one as a friend and of another as an enemy.

5. Think my boy in thy mind what thou art, and what is that thing which makes thy identity, when thy body is but a composition of bones, ribs, flesh and blood, and not thyself.

6. Being viewed in its true light, there is nothing as myself or thyself; it is a fallacy of our understanding, that makes me think myself as Pūṇya and thee as Pāvana.

7. Who is thy father and who thy son, who thy mother and who thy friend? One Supreme-self pervades all infinity, whom callest thou the self, and whom the not self (*i.e.* thine and not thine).

8. If thou art a spiritual substance (*linga sarīra*), and hast undergone many births, then thou hadst many friends and properties in thy past lives, why dost thou not think of them also?

9. Thou hadst many friends in the flowery plains, where thou hadst thy pasture in thy former form of a stag; why thinkest thou not of those deer, who were once thy dear companions?

10. Why dost thou not lament for thy lost companions of swans, in the pleasant pool of lotuses, where thou didst dive and swim about in the form of a gander?

11. Why not lament for thy fellow arbours in the woodlands, where thou once stoodest as a stately tree among them?

12. Thou hadst thy comrades of lions on the rugged crags of mountains, why dost thou not lament for them also?

13. Thou hadst many of thy mates among the fishes, in the limpid lakes decked with lotuses; why not lament for thy separation from them?

14. Thou hadst been in the country of Dasārṇa (confluence of the ten rivers), as a monkey in the grey and green woods: a prince hadst thou been in land of frost; and a raven in the woods of Pundra.

15. Thou hadst been an elephant in the land of Haihayas, and an ass in that of Trigarta; thou hadst become a dog in the country of Salya, and a bird in the wood of sarala or sāl trees.

16. Thou hadst been a pīpal tree on the Vindhyan mountains, and a wood insect in a large oak (bata) tree; thou hadst been a cock on the Mandara mountain, and then born as a Brāhman in one of its caverns (the abode of Rishis).

17. Thou wast a Brāhman in Kosala, and a partridge in Bengal; a horse hadst thou been in the snowy land, and a beast in the sacred ground of Brahmā at Pushkara (Pokhra).

18. Thou hadst been an insect in the trunk of a palm tree, a gnat in a big tree, and a crane in the woods of Vindhya, that art now my younger brother.

19. Thou hadst been an ant for six months, and lain within the thin bark of a *bhugpetera* tree in a glen of the Himālayan hills, that art now born as my younger brother.

20. Thou hadst been a millepede in a dunghill at a distant village; where thou didst dwell for a year and half, that art now become my younger brother.

21. Thou wast once the youngling of a Pulinda (a hill tribe woman), and didst dwell on her dugs like the honey-sucking bee on the pericarp of a lotus. The same art thou now my younger brother.

22. In this manner my boy, wast thou born in many other shapes, and hadst to wander all about the Jambudvīpa, for myriads of years: And now art thou my younger brother.

23. Thus I see the post-states of thy existence, caused by the antecedent desires of thy soul; I see all this by my nice discernment, and my clear and all-viewing sight.

24. I also remember the several births that I had to undergo in my state of (spiritual) ignorance, and then as I see clearly before my enlightened sight.

25. I also was a parrot in the land of Trigarta, and a frog at the beach of a river; I became a small bird in a forest, and was then born in these woods.

26. Having been a Pulinda huntsman in Vindhya, and then as a tree in Bengal, and afterwards a camel in the Vindhya range, I am at last born in this forest.

27. I who had been a chātaka bird in the Himālayas, and a prince in the Paundra province; and then as a mighty tiger in the forests of the sahya hill, am now become your elder brother.

28. He that had been a vulture for ten years, and a shark for five months and a lion for a full century; is now thy elder brother in this place.

29. I was a chakora wood in the village of Andhara, and a ruler in the snowy regions; and then as the proud son of a priest named Sailāchārya in a hilly tract.



30. I remember the various customs and pursuits of different peoples on earth, that I had to observe and follow in my repeated transmigrations among them.

31. In these several migrations, I had many fathers and mothers, and many more of my brothers and sisters, as also friends and relatives to hundreds and thousands.

32. For whom shall I lament and whom forget among this number; shall I wail for them only that I lose in this life? But these also are to be buried in oblivion like the rest, and such is the course of the world.

33. Numberless fathers have gone by, and unnumbered mothers also have passed and died away; so innumerable generations of men have perished and disappeared, like the falling off of withered leaves.

34. There are no bounds, my boy, of our pleasures and pains in this sublunary world; lay them all aside, and let us remain unmindful of all existence (whether past, present or future)!

35. Forsake thy thoughts of false appearances, and relinquish thy firm conviction of thy own egoism, and look to that ultimate course which has led the learned to their final beatitude.

36. What is this commotion of the people for, but a struggling for rising or falling (to heaven or hell); strive therefore for neither, but live regardless of both like an indifferent philosopher (and permit thyself to heaven).

37. Live free from thy cares of existence and inexistence, and then thou shalt be freed from thy fears of decay and death. Remember unruffled thyself alone, and be not moved by any from thy self possession by the accidents to life like the ignorant.

38. Know thou hast no birth nor death, nor weal or woe of any kind, nor a father or mother, nor friend nor foe anywhere. Thou art only thy pure spirit, and nothing of an unspiritual nature.

39. The world is a stage presenting many acts and scenes; and they only play their parts well, who are excited neither by its passions nor its feelings.

40. Those that are indifferent in their views, have their quietude amidst all the occurrences of life; and those that have known the True One, remain only to witness the course of nature.

41. The knowers of God do their acts, without thinking themselves their actors; just as the lamps of night witness the objects around, without their consciousness of the same.

42. The wise witness the objects as they are reflected in the mirror of their minds, just as the looking glass and gems receive the images of things.

43. Now my boy, rub out all thy wishes and the vestiges of thy remembrance from thy mind, and view the image of the serene spirit of God in thy inmost soul. Learn to live like the great sages with the sight of thy spiritual light, and by effacing all false impressions from thy mind.

#### CHAPTER XXI.—*Repression of Desires by means of Yoga-Meditation.*

Argument. Desires are the shackles of the soul, and release from them leading to its liberation.

Vasishtha continued:—Pāvana being admonished by Punya in the said manner, became as enlightened in his intellect, as the landscape at the dawn of day.

2. They continued henceforward to abide in that forest, with the perfection of their spiritual knowledge, and they wandered about in the woods to their hearts content.

3. After a long time they had both their extinction, and rested in their disembodied state of *nirvāna*; as the oilless lamp wastes away of itself.

4. Thus is the end of the great boast of men, of having large trains and

numberless friends in their embodied states of lifetime, of which alas! they carry nothing with them to their afterlife, nor leave anything behind, which they can properly call as theirs.

5. The best means of our release from the multifarious objects of our desire, is the utter suppression of our appetites, rather than the fostering of them.

6. It is the hankering after objects, that augment our appetite, as our thinking on something increases our thoughts about it. Just so as the fire is emblazoned by supply of the fuel, and extinguished by its want.

7. Now rise O Rāma! and remain aloft as in thy aerial car, by getting loose of your worldly desires; and looking pityingly on the miseries of grovelling mortals from above.

8. This is the divine state known as the position of Brahma, which looks from above with unconcerned serenity upon all. By gaining this state, the ignorant also are freed from misery.

9. One walking with reason as his companion, and having his good understanding for his consort, is not liable to fall into the dangerous trap-doors, which lie hid in his way through life.

10. Being bereft of all properties, and destitute of friends, one has no other help to lift him up in his adversity, beside his own patience and reliance in God.

11. Let men elevate their minds with learning and dispassionateness, and with the virtues of self-dignity and valour, in order to rise over the difficulties of the world.

12. There is no greater good to be derived by any other means, than by the greatness of mind. It gives a security which no wealth nor earthly treasure can confer on men.

13. It is only men of weak and crazy minds, that are often made to swing to and fro, and to rise and sink up and below, in the tempestuous ocean of the world.

14. The mind that is fraught with knowledge, and is full with the light

of truth in it, finds the world filled with ambrosial water, and moves over it as easily, as a man walking on his dry shoes, or on a ground spread over with leather.

15. It is the want of desire, that fills the mind more than the fulfilment of its desires; dry up the channel of desire, as the autumnal heat parches a pool.

16. Else it empties the heart (by sucking up the heart blood), and lays open its gaps to be filled by air. The hearts of the avaricious are as dry as the bed of the dead sea, which was sucked up (drained), by Agasti (son of the sage Agastya).

17. The spacious garden of human heart, doth so long flourish with the fruits of humanity and greatness, as the restless ape of avarice does not infest its fair trees. (The mental powers are the trees, and the virtues are the fruits and flowers thereof).

18. The mind that is devoid of avarice, views the triple world with the twinkling of an eye. The comprehensive mind views all space and time as a minim, in comparison to its conception of the infinite Brahma with itself.

19. There is that coolness (sang-froid) in the mind of the unavaricious man, as is not to be found in the watery luminary of the moon; nor in the icy caverns of the snow-capt Himālayas. And neither the coldness of the plantain juice nor sandal paste, is comparable with the cool-headedness of inappetency.

20. The undesirous mind shines more brightly, than the disk of the full moon, and the bright countenance of the goddess of prosperity (Lakshmī).

21. The urchin of appetite darkens the mind in the same manner, as a cloud covers the disk of the moon, and as ink-black obliterates a fair picture.

22. The harbour of desire stretches its branches, far and wide on every side, and darkens the space of the mind with their gloomy shadow.

23. The branching tree of desire being cut down by its root, the plant of patience which was stunted under it, shoots forth in a hundred

branches.

24. When the unfading arbour of patience, takes the place of the uprooted desires; it produces the tree of paradise, yielding the fruits of immortality. (Patience reigns over the untransmuted ill).

25. O well-intentioned Rāma! if you do not allow the sprouts of your mental desires, to germinate in your bosom, you have then nothing to fear in this world.

26. When you become sober-minded after moderating your heart's desires, you will then have the plant of liberation growing in its full luxuriance in your heart.

27. When the rapacious owl of your desire, nestles in your mind, it is sure you will be invaded by every evil, which the foreboding bird brings on its abode.

28. Thinking is the power of the mind, and the thoughts dwell upon the objects of desire; abandon therefore thy thoughts and their objects, and be happy with thy thoughtlessness of everything.

29. Anything that depends on any faculty, is lost also upon inaction of that faculty; therefore it is by suppression of your thinking (or thoughts), that you can put down your desires, and thereby have rest and peace of your mind.

30. Be free minded, O Rāma! by tearing off all its worldly ties, and become a great soul by suppressing your mean desires of earthly frailties: for who is there that is not set free, by being loosened from the fetters of desire, that bind his mind to this earth.

## CHAPTER XXII.—*Narrative of Virochana.*

Argument. Account of king Bali and his kingdom, and the Infernal Regions; His Resignation of the World, and Rambles over the Sumeru mountains.

Vasishtha said:—O Rāma! that art the bright moon of Raghu's race, you should also follow the example of Bali, in acquiring wisdom by self-discernment. (Bali the Daitya king and founder of Maha Bali Pura, called Mavalipura in Deccan, and in Southey's poem on its Ruins).

2. Rāma said:—Venerable Sir, that art acquainted with all natures, it is by thy favour that I have gained in my heart all that is worth gaining; and that is our final rest in the purest state of infinite bliss.

3. O sir, it is by your favor, that my mind is freed from the great delusion of my multifarious desires; as the sky is cleared of the massy clouds of the rainy weather in autumn.

4. My soul is at rest and as cold as a stone; it is filled with the ambrosial draught of Divine knowledge and its holy light; I find myself to rest in perfect bliss, and as illumined as the queen of the stars, rising in her full light in the evening.

5. O thou dispeller of my doubts, and resemblest the clear autumnal sky, that clears the clouds of the rainy season! I am never full and satiate with all thy holy teachings to me.

6. Relate to me Sir! for the advancement of my knowledge, how Bali came to know the transcendental truth. Explain it fully unto me, as holy saints reserve nothing from their suppliant pupils.

7. Vasishtha replied:—Attend Rāma! to the interesting narrative of Bali, and your attentive hearing of it, will give you the knowledge of the endless and everlasting truth and immutable verities.

8. There is in the womb of this earth, and in some particular part of it, a place called the infernal region, which is situated below this earth. (The *Infra* or Pātāla means the antipodes and is full of water).

9. It is peopled by the milk white Naiades or marine goddesses, born in the milky ocean-sweet water, and of the race of demons, who filled every gap and chasm of it with their progeny. (The subterranean cells, were peopled by the earth-born Titans).

10. In some places it was peopled by huge serpents, with a hundred and thousand heads; which hissed loudly with their parted and forked tongues, and their long projected fangs.

11. In other places there were the mountainous bodies of demons, walking in their lofty strides, and seeming to fling above the balls of the worlds as their bonbons, in order to devour them.

12. In another place there were big elephants, upholding the earth on their elevated probosces, and supporting the islands upon their strong and projected tusks. (These elephants were of the antediluvian world, whose fossilized remains are found under the ground).

13. There were ghosts and devils in other places, making hideous shrieks and noise; and there were groups of hellish bodies, and putrid carcasses of ghostly shapes.

14. The depth of the nether world concealed in its darksome womb, rich mines of gems and metals, lying under the surface of the earth, and reaching to the seventh layer of *pātāla* or infernal regions.

15. Another part of this place, was sanctified by the dust of the lotus-like feet of the divine Kapila (Siva or Pluto); who was adored by the gods and demigods, by prostration of their exalted heads at his holy feet.

16. Another part of it was presided by the god Siva, in his form of a golden phallus (linga); which was worshipped by the ladies of the demons, with abundant offerings and merry revelries. (Siva or Pluto—the infernal god was fond of Bacchanals and revels).

17. Bali the son of Virochana, reigned in this place as the king of demons, who supported the burden of his kingdom, on the pillars of their mighty arms.

18. He forced the gods, Vidyādhars, serpents, and the king of the gods, to serve at his feet like his vassal train, and they were glad to serve him as their lord.

19. He was protected by Hari, who contains the gemming worlds in the treasure of his bowels (brahmānda—bhāndodara), and is the preserver of

all embodied beings, and the support of the sovereigns of the earth.

20. His name struck terror in the heart of Airāvata, and made his cheeks fade with fear; as the sound of a peacock petrifies the entrails of serpents (because the peacock is a serpivorous bird).[8]

[8] Airāvata signifies both Indra, the god of caelum and the celestials, as also his vehicle, the elephantine clouds.

21. The intense heat of his valour, dried up the waters of the septuple oceans of the earth; and turned them to seven dry beds, as under the fire of the universal Conflagration.

22. But the smoke of his sacrificial fire, was an amulet to the people for supply of water; and it caused the rains to fall as profusely from above as the seas fallen below from the waters above. (This alludes to the dynamite which was ignorantly believed to be a talisman).

23. His frowning look, made the high heads of mountains stoop low to the ground; and caused the lofty skies to lower with water, like the high branches of trees when overloaded with fruits. (It means, that the mountains and skies were obedient to his bidding).

24. This mighty monarch reigned over the demons for myriads of years, after he had made an easy conquest of all the treasures and luxuries of the world.

25. Thus he lived for many ages, which glided on like the course of a river rolling about like the waters of whirlpool; and witnessed the incessant flux and reflux of the generations of gods, demons and men, of the three worlds.

26. The king of the demons felt at last, a distaste to all the enjoyments of life, which he had tasted to surfeit; and he felt also an uneasiness amidst the variety of his pleasures.

27. He retired to the farthest polar mount of Meru, and there sitting at the balcony of one of its gemming pinnacles, he reflected on the state of this world and the vanity of mortal life.

28. How long yet, thought he in himself, shall I have to rule over this



world with my indefatigable labour; and how much more must I remain to roam about the triple world, in my successive transmigrations?

29. Of what use is it to me to have this unrivaled sovereignty, which is a wonder in the three worlds; and of what good is it to me, to enjoy this plenteous luxury, which is so charming to the senses?

30. Of what permanent delight are all these pleasures to me, which are pleasant only for the present short time, and are sure to lose all their taste with my zest in them in the next moment?

31. There is the same rotation of days and nights in unvarying succession, and the repetition of the same acts day after day. It is rather shameful and no way pleasant to any one, to continue in the same unvaried course of life for a great length of time.

32. The same embraces of our beloved ones, and partaking of the same food day by day, are amusements fit for playful boys only, but are disgraceful and disgusting to great minds.

33. What man of taste is there, that will not be disgusted to taste the same sweets over and over again, which he has tasted all along, and which have become vapid and tasteless to-day; and what sensible man can continue in the same course, without the feelings of shame and remorse?

34. The revolving days and nights bring the same revolution of duties, and I ween this repetition of the same acts—*kritasya karanam*, is as ridiculous to the wise, as the mastication of his grinded meat—*charbita charbana*. (*Kritasya karanam nāsti, mritasya maranam yathā*. There is no doing of an act, which has been done? Nor the dying of a man, that's already dead).

35. The actions of men are as those of the waves, which rise to fall and then rise again to subside in the waters. (This rising and falling over and anon again, is to no purpose whatever).

36. The repetition of the same act, is the employment of mad men; and the wise man is laughed at, who reiterates the same chime, as the conjugation of a verb by boys, in all its moods, tenses and inflexions.

37. What action is that which being once completed, does not recur to us

any more, but crowns its actor with his full success all at once? (It is cessation from repetition of the same action. *I.e.* inaction).

38. Or if this bustle of the world, were for a short duration only, yet what is the good that we can derive from our engaging in this commotion?

39. The course of actions is as interminable, as the ceaseless repetends of boyish sports; it is hollow harping on the same string, which the more it is played upon, the more it reverberates to its hollow sound. (The acts of men make a renown and vain blustering sound only, and no real good to the actor).

40. I see no such gain from any of our actions, which being once gained, may prevent our further exertions. (Action leads to action, but non-action is a leader to quiescence or *naiskarma*).

41. What can our actions bring forth, beside the objects of sensible gratification? They cannot bring about anything that is imperishable. Saying so, Bali fell in a trance of his profound meditation.

42. Coming then to himself; he said:—"Ah! I now come to remember, what I had heard from my father": so saying he stretched his eye-brows, and gave vent to what he thought in his mind.

43. "I had formerly asked my father Virochana, who was versed in spiritual knowledge, and acquainted with the manners of the people of former and later ages.

44. Saying: what is that ultimate state of being, where all our pains and pleasures cease to exist; and after the attainment of which, we have no more to wander about the world, or pass through repeated transmigrations.

45. What is that final state towards which all our endeavours are directed, and where our minds are freed from their error; and where we obtain our full rest, after all our wanderings and transmigrations?

46. What is that best of gains, which gives full satisfaction to the cravings of the soul; and what is that glorious object, whose sight transcends all other objects of vision?

47. All those various luxuries and superfluities of the world, are no way conducive to our real happiness; in as much as they mislead the mind to error, and corrupt the souls of even the wisest of men.

48. Therefore, O father, show me that state of imperishable felicity, whereby I may attain to my everlasting repose and tranquillity".

49. My father having heard these words of mine, as he was then sitting under the shade of the kalpa tree of paradise, whose flowers were fairer far than the bright beams of the nocturnal luminary, and overspread the ground all around; spoke to me in his sweet mellifluous accents the following speech, for the purpose of removing my error.

#### CHAPTER XXIII.—*Speech of Virochana on Subjection of the Mind.*

Argument. The soul and mind personified as a monarch and his minister.

Virochana said:—There is an extensive country, my son, somewhere in this universe, with a spacious concavity therein, whose ample space is able to hold thousands of worlds and many more spheres in it.

2. It is devoid of the wide oceans and seas and high mountains, as there are in this earth; and there are not such forests, rivers and lakes, nor holy places of pilgrimage, as you see here below.

3. There is neither land nor sky, nor the heavenly orbs as on high; nor are there these suns and moons, nor the regents of the spheres, nor their inhabitants of gods and demons.

4. There are no races of Yakshas and Rakshas, nor those tribes of plants and trees, woods or grass; nor the moving and immovable beings, as you see upon the earth.

5. There is no water, no land, no fire nor air; nor are there the sides of the compass, nor the regions you call above and below. There is no light nor shadow, nor the peoples, nor the gods Hari, Indra and Siva,

nor any of the inferior deities or demigods there.

6. There is a great sovereign of that place, who is full of ineffable light. He is the creator and pervader of all, and is all in all, but quite quiescent in all places and things.

7. He had elected a minister, who was clever in administration and brought about what was impossible to be done, and prevented all mishaps from coming to pass.

8. He neither ate nor drank, nor did nor knew anything, beside minding and doing his master's behests. In all other respects he was as inactive as a block of stone.

9. He conducted every business for his master, who remained quite retired from all his business, with enjoyment of his rest and ease in his seclusion, leaving all his concerns to be managed by his minister.

10. Bali said:—Tell me sir, what place is that which is devoid of all population, and free from all disease and difficulty; who knows that place, and how can it be reached at by any body.

11. Who is that sovereign of sovran power, and who that minister of so great might; and who being quite apart from the world, are inseparably connected with it, and are invincible by our almighty demoniac power. (This monarch and master is the soul and his minister is the mind).

12. Relate to me, O thou dread of the gods! this marvelous story of the great might of that minister, in order to remove the cloud of doubt from my mind, and also why he is unconquerable by us.

13. Virochana replied:—Know my son, this mighty minister to be irresistible by the gigantic force of the Asura giants, even though they were aided by millions of demons fighting on their side.

14. He is invincible, my son, by the god of a thousand eyes (Indra), and also by the gods of riches and death (Kubera and Yama), who conquer all, and neither the immortals nor giants, can ever overpower him by their might.

15. All weapons are defeated in their attempt to hurt him, and the

swords and mallets, spears and bolts, disks and cudgels, that are hurled against him, are broken to pieces as upon their striking against a solid rock.

16. He is unapproachable by missiles, and invulnerable by arms and weapons, and unseizable by the dexterity of warriors; and it is by his resistless might, that he has brought the gods and demigods under his subjection.

17. It was he (the proud mind) that defeated our forefathers, the mighty Hiranyas (Hiranyaksha and Hiranyakasipu), before they were destroyed by the great Vishnu; who felled the big Asuras, as a storm breaks down the sturdy and rocklike oaks.[9]

[9] It is recorded, that the forefathers of Bali to the fourth ascent, were all destroyed by Vishnu, who took upon him the first four shapes of his ten incarnations, namely: those of the fish, tortoise, the boar and the biform man and lion, to destroy them one after another; till he took his fifth form of the dwarf, to kill Bali also. Hence it was one family of the Asuras at Mavalipura in Deccan, that called down Vishnu five times from his heaven for their destruction.

18. The gods Nārāyana and others (who had been the instructors of men), were all foiled by him and confined in their cells of the wombs of their mothers (by an imprecation of the sage Bhrigu, who denounced them to become incarnate in human forms).

19. It is by his favour that Kāma (Cupid), the god with his flower bow and five arrows, has been enabled to subdue and overcome the three worlds, and boasts of being their sole emperor. (Kāma called also Manoja, is the child of mana or mind, and Kandarpa for his boast of his triumph).

20. The gods and demigods, the intelligent and the foolish, the deformed and the irascible, are all actuated by his influence. (Love is the leader to action according to Plato).

21. The repeated wars between the gods and Asuras, are the sports of this minister (who deliberates in secret the destinies of all beings. The restless mind is continually at warfare).

22. This minister is only manageable by its lord—the silent soul, or else it is as dull as an immovable rock or restless as the wind.

23. It is in the long run of its advancement in spiritual knowledge, that the soul feels a desire in itself to subdue its minister; who is otherwise ungovernable of its nature by lenient measures. (Govern your mind or it will govern you. The mind is best taught by whip).

24. You are then said to be valiant, if you can conquer this greatest of the giants in the three worlds, who has been worrying all people out of their breath. (The mind longs for occupation).

25. After the rising of the intellect, the world appears as a flower-garden, and like the lake of blooming lotuses at sunrise; and its setting covers the world in darkness as at sunset. (*I.e.* in unconsciousness).

26. It is only by the aid of this intellect of yours, and by removal of your ignorance, that you can subdue this minister, and be famed for your wisdom. (Good government of the mind, is more renowned than that of a realm).

27. By subduing this minister, you become the subduer of the world, though you are no victor of it; and by your unsubjection of this, you can have no subjection over the world, though may be the master of it.

28. Therefore be diligent to overcome this minister, by your best and most ardent exertions, on account of effecting your perfect consummation, and securing your everlasting happiness.

29. It is easy for him to overcome the triple world, and keep all its beings of gods and demons, and the bodies of Nāgas and men, together with the races of Yakshas and Rakshas, and the tribes of serpents and Kinnaras, who has been able to subdue this minister by his superior might. (Govern yourself, and you govern all besides).

CHAPTER XXIV.—*On the Healing and Improvement of the Mind.*

Argument. Quelling of the misleading mind, and waiting upon the sovereign soul, with the perfection of Platonic Quietism.

Bali said:—Tell me sir, plainly who is this minister of so great might, and by what expedients can so mighty a being be vanquished and brought under subjection.

2. Virochana replied:—Though that minister, is invincible and stands above all in his great might; yet I will tell you the expedients, whereby he may be overcome by you or any one else.

3. Son! It is by employment of proper means that he may be easily brought under subjection, and by neglect of which he will have the upper hand of you like the snake poison, if it is not repelled in time by means of efficacious mantras and incantations.

4. The ministerial mind being brought up like a boy in the right way he should go; leads the man to the presence of the sovran soul, as the *rāja yoga* or royal service advances the servant before his king.

5. The appearance of the master makes the minister disappear from sight; as the disappearance of the minister, brings one to the full view of his king.

6. As long as one does not approach to the presence of his king, he cannot fail to serve the minister; and so long as he is employed in service of the minister, he cannot come to the sight of his king.

7. The king being kept out of sight, the minister is seen to exercise his might; but the minister being kept out of view, the king alone appears in full view.

8. Therefore must we begin with the practice of both these exercises at once; namely, approaching by degrees to the sight of the king, and slighting gradually the authority of the minister.

9. It must be by the exercise of your continued manly exertions and diligent application, that you employ yourself in both these practices, in order to arrive to the state of your well being.

10. When you are successful in your practice, you are sure to reach to that blissful country; and though you are a prince of the demons, you can have nothing to obstruct your entrance into it.

11. That is a place for the abode of the blessed, whose desires are at rest and whose doubts are dissipated, and whose hearts are filled with perpetual joy and calmness.

12. Now hear me, explain to you, my son, what that place is which I called a country. It is the seat of liberation (moksha), and where there is an end of all our pains.

13. The king of that place is the soul of divine essence, which transcends all other substances; and it is the mind which is appointed by that soul as its wise minister.

14. The mind which contains the ideal world in its bosom, exhibits its sensible form to the senses afterwards; as the clod of clay containing the mould of the pot, shows itself as the model of a pot to view; and the smoke having the pattern of the cloud in its essence, represents its shadowy forms in the sky. (The pattern of everything is engraven in the mind).

15. Hence the mind being conquered, everything is subdued and brought under subjection; but the mind is invincible without adoption of proper means for its subjugation.

16. Bali interrogated:—What are these means, sir, which we are to adopt for quelling the mind; tell it plainly to me, that I may resort to the same, for this conquering invincible barrier of bliss.

17. Virochana answered: The means for subduing the mind, are the want of reliance and confidence on all external and sensible things, and absence of all desire for temporal possessions.

18. This is the best expedient for removal of the great delusion of this world, and subduing the big elephant of the mind at once.

19. This expedient is both very easy and practicable on one hand, as it is arduous and impracticable on the other. It is the constant habit of



thinking so that makes it facile, but the want of such habitude renders it difficult.

20. It is the gradual habit of renouncing our fondness for temporal objects, that shows itself in time in our resignation of the world; as continuous watering at the roots of plants, makes them grow to large trees afterwards.

21. It is as hard to master anything even by the most cunning, without its proper cultivation for some time; as it is impossible to reap the harvest from an unsown and uncultivated field.

22. So long are all embodied souls destined to rove about the wilderness of the world, as there is the want of resignation in their heart of all the sensible objects in nature.

23. It is impossible without the habit of apathy, to have a distaste for sensible objects, as it is no way possible for an able-bodied man, to travel abroad by sitting motionless at home.

24. The firm determination of abandoning the stays of life, and a habitual aversion to pleasures and enjoyments, make a man to advance to purity, as a plant grows in open air to its full height.

25. There is no good to be derived on earth, without the exertion of one's manliness, and man must give up his pleasure and the vexation of his spirit, in order to reap the fruit of his actions.

26. People speak of a power as destiny here, which has neither any shape nor form of itself. It means whatever comes to pass, and is also called our lot or fatality.

27. The word destiny is used also by mankind, to mean an accident over which they have no control, and to which they submit with passive obedience.

28. They use the word destiny for repression of our joy and grief (at what is unavoidable); but destiny however fixed as fate, is overcome and set aside by means of manly exertions (in many instances).

29. As the delusion of the mirage, is dispelled by the light of its true

nature; so it is the exertion of manliness, which upsets destiny by effecting whatever it wishes to bring about.

30. If we should seek to know the cause for the good or bad results of our actions, we must learn that they turn as well as the mind wishes to mould them to being.

31. Whatever the mind desires and decrees, the same becomes the destiny; there is nothing destined (or distinctly to be known), as what we may call to be destined or undestined.

32. It is the mind that does all this, and is the employer of destiny; it destines the destined acts of destiny.

33. Life or the living soul is spread out in the hollow sphere of the world, like air in vacuum. The psychic fluid circulates through all space.

(The psychic fluid extending throughout the universe, according to the theory of Stahl).

34. Destiny is no reality, but a term invented to express the property of fixity, as the word rock is used to denote stability. Hence there is no fixed fate or destiny, as long as the mind retains its free will and activity.

35. After the mind is set at rest, there remains the principle of the living soul (Jīva—zoo). This is called the *purusha* or embodied spirit, which is the source of the energies of the body and mind.

36. Whatever the living soul intends to do by means of its spiritual force, the same comes to take place and no other. (There being not even the influence of the mind to retard its action. So my son, there is no other power in the world except that of spirit or spiritual force).

37. Reliance on this spiritual power will uproot your dependance on bodily nutriments; and there is no hope of spiritual happiness, until there is a distaste towards temporal enjoyments.

38. It is hard to attain to the dignity of the all conquering self-sufficiency, as long as one has the dastardly spirit of his earthly

cravings.

39. As long as one is swinging in the cradle of worldly affairs, it is hard for him to find his rest in the bower of peaceful tranquillity.

40. It is hard for you to get rid of your serpentine (crooked) desires, without your continued practice of indifference to and unconcernedness with worldly affairs.

41. Bali rejoined:—Tell me, O lord of demons! in what manner, indifference to worldly enjoyments, takes a deep root in the human heart; and produces the fruit of longevity of the embodied spirit on earth. (By longevity is meant the spiritual life of man, and his resting in the divine Spirit, by being freed from the accidents of mortal life).

42. Virochana replied:—It is the sight of the inward spirit, which is productive of indifference to worldly things; as the growth of vines is productive of the grapes in autumn.

43. It is the sight of the inward Spirit, which produces our internal unconcernedness with the world; as it is the glance of the rising sun, which infuses its lustre in the cup of the lotus.

44. Therefore sharpen your intellect, by the whetstone of right reasoning; and see the Supreme Spirit, by withdrawing your mind from worldly enjoyments.

45. There are two modes of intellectual enjoyment, of which one consists of book learning, and the other is derived from attendance on the lectures of the preceptor, by those that are imperfect in their knowledge. (*I.e.* the one is theoretical for adepts and the other is practical for novices).

46. Those who are a little advanced in learning, have the double advantage of their mental enjoyment, namely: their reflection of book learning and consultation with wise preceptors on practical points. (Hence the practice of Yoga requires a Yogi guide also).

47. Those who are accomplished in learning, have also two parts of their duties to perform; namely, the profession of the sāstras teaching them to others, and the practice of indifference for themselves. (But the

last and lowest kind, only have to wait on the guru and reflect on what they hear from him).

48. The soul being purified, the man is fitted for Spiritual learning; as it is the clean linen only which is fit to receive every good tincture upon it.[10]

[10] Instruction of abstruse knowledge from yoga to the impure, is pearls before swine; as it is said: [Sanskrit: panidatā eva upadeshtbyāḥ na ca murkhah kadācan]

49. The mind is to be trained by degrees, like a boy in the path of learning; namely by means of persuasion and good lectures, and then by teaching of the sāstras, and lastly by discussion of their doctrines.

50. After its perfection in learning and dispersion of all difficulties and doubts, the mind shines as a piece of pure crystal, and emits its lustre like the cooling moonbeams.

51. It then sees by its consummate knowledge and clear understanding, in both the form of its God the Spirit, and the body which is the seat of its enjoyments on earth.

52. It constantly sees the spirit before it, by means of its understanding and reason; which help it also to relinquish its desire for worldly objects and enjoyments.

53. The sight of the Spirit produces the want of desires, and the absence of these shows the light of the spirit to its sight; therefore they are related to each other like the wick and oil of the lamp, in producing the light, and dispelling the darkness of the night.

54. After the loss of relish in worldly enjoyments, and the sight of the Supreme Spirit, the soul finds its perpetual rest in the essence of the Supreme Brahma.

55. The living souls that place their happiness in worldly objects, can never have the taste of true felicity, unless they rely themselves wholly in the Supreme Spirit.

56. It may be possible to derive some delight from acts of charity,

sacrifices and holy pilgrimage; but none of these can give the everlasting rest of the Spirit.

57. No one feels a distaste for pleasure, unless he examines its nature and effects in himself; and nothing can teach the way of seeing the soul, unless the soul reflects on itself.

58. Those things are of no good whatever, my boy, that may be had without one's own exertion in gaining it; nor is there any true happiness, without the resignation of earthly enjoyments.

59. The Supreme felicity of rest in the state of Brahma, is to be had nowhere in this wide world, either in this mundane sphere, or anywhere else beyond these spheres.

60. Therefore expect always how your soul may find its rest in the divine Spirit, by relying on the exertion of your manliness, and leaving aside your dependance on the eventualities of destiny.

61. The wise man detests all worldly enjoyments as if they are the strong bolts or barriers at the door of bliss; and it is the settled aversion to earthly pleasures, that brings a man to his right reason.

62. As the increasing gloominess of rainy clouds, is followed by the serenity of autumnal skies, so clear reasoning comes after detestation of enjoyments, which fly at the advance of reason.

63. As the seas and the clouds of heaven, help one another by lending their waters in turn; so apathy to pleasures and right reasoning, tend to produce each other by turns.

64. So disbelief in destiny, and engagement in manly exertion, are sequences of one another, as reciprocities of service are consequences of mutual friendship.

65. It must be by the gnashing of your teeth (*i.e.* by your firm resolve), that you should create a distaste even of those things, which you have acquired by legal means and conformably to the custom of your country.

66. You must first acquire your wealth by means of your manly exertions,

and then get good and clever men in your company by means of your wealth (*i.e.* patronise the learned therewith, and improve your mind by their instructions).

67. Association with the wise produces an aversion to the sensual enjoyments of life, by exciting the reasoning power, which gains for its reward an increase of knowledge and learning.

68. These lead gradually to the acquirement of that state of consummation, which is concomitant with the utter renunciation of worldly objects.

69. It is then by means of your reasoning that you attain to that Supreme State of perfection, in which you obtain your perfect rest and the holiness of your soul.

70. You will then fall no more in the mud of your misconceptions; but as a pure essence, you will have no dependance on anything, but become as the venerable Siva yourself.

71. Thus the steps of attaining consummation, are first of all the acquisition of wealth, according to the custom of the caste and country; and then its employment in the service of wise and learned men. Next follows your abandonment of the world, which is succeeded by your attainment of Spiritual knowledge, by the cultivation of your reasoning powers.[11]

[11] Reason is a divine attribute and given to man for his discernment of truth from untruth, and of true felicity of the soul, from its fetters of the frailties of this world.

## CHAPTER XXV.—*Reflections of Bali.*

Argument. Rise of intellectual light in Bali's mind, and his Reference to Sukra for Advice.

Bali said:—In this manner did my sapient father advise me before on

this subject, which I fortunately remember at the present moment for the enlightenment of my understanding.

2. It is now that I feel my aversion to the enjoyments of life, and come to perceive by my good luck the bliss of tranquillity, to liken the clear and cooling ambrosial drink of heavenly bliss.

3. I am tired of all my possessions, and am weary of my continued accumulation of wealth, for the satisfaction of my endless desires. The live-long care of the family also has grown tiresome to me.

4. But how charming is this peace and tranquillity of my soul, which is quite even and all cool within itself. Here are all our pleasures and pains brought to meet upon the same level of equality and indifference.

5. I am quite unconcerned with any thing and am highly delighted with my indifference to all things; I am gladdened within myself as by the beams of the full moon, and feel the orb of the full moon rising within myself.

6. O! the trouble of acquiring riches, which is attended by the loud bustle of the world and agitation in the mind, and the heart burn and fatigue of the body; and is accompanied with incessant anxiety and affliction of the heart.

7. The limbs and flesh of the body, are smashed by labour; and all bodily exercises that pleased me once, now appear to be the long and lost labours of my former ignorance.

8. I have seen the sights of whatever was worth seeing, and enjoyed the enjoyments which knew no bounds; I have overcome all beings; but what is the good (that I have derived from all this)?

9. There is only a reiteration of the very same things, that I had there, here and elsewhere; and I found nowhere now any thing new, that I had not seen or known before.

10. I am now sitting here in full possession of myself, by resigning every thing and its thought from my mind; and thereby I find that nothing whatever nor even its thought forms any component part of myself.

11. The best things in the heaven above, earth and in this infernal region, are reckoned to be their damsels, gems and jewels; but all these are destroyed and wasted sooner or later by the cruel hand of time.

12. I have acted foolishly all this time, by waging a continuous struggle with the gods, for the sake of the trifle of worldly possessions. (The wars of the earth-born demons and the foreign deities are well known in the early history of the world).

13. What is this phantom of the world, but a creation of the brain; what then is the harm of forsaking it forever in which great souls take no delight whatever?

14. Alas! that I have spent such a large portion of my life time, in pursuing after trifles in the ignorant giddiness of my mind.

15. My fickle and fluctuating desires, have led me to do many acts of foolishness, in this world of odds and trifles, which now fill me with remorse and regret. (The Remembrance of the past, is fraught with regret).

16. But it is in vain to be overwhelmed with the sad thoughts of the past, while I should use my manly exertions to improve the present. (The present time is in our hand, but who the past can recall, or the future command).

17. It is by reflecting on the eternal cause of the endless infinity of souls in the soul, that one can attain his perfect felicity; as the gods got the ambrosia from the Milky ocean. (True bliss is to be derived from the blissful Deity).

18. I must consult my preceptor Sukra, concerning the Ego and the soul and spiritual vision, of the soul of souls in order to expel my ignorance in these matters.

19. I must refer these questions to the most venerable Sukra, who is always complacent to his favorites; and then it is possible that by his advice I shall be settled in the highest perfection of seeing the supreme spirit, in my spirit, because the words of the wise, are ever fraught with full meaning and are fruitful of the desired object.



## CHAPTER XXVI.—*Admonition of Sukra To Bali.*

Argument. Sukra's appearance at the call of Bali; and his advice to him on the attainment of divine knowledge.

Vasishtha said:—So saying the mighty Bali closed his eyes, and thought upon the lotus-eyed Sukra, abiding in his heavenly abode. (Sukra the planet Venus represented as the preceptor of demons, as Vrihaspati the planet Jupiter is said to be the Spiritual guide of the deities).

2. Sukra, who sat intently meditating on the all-pervading spirit of God, came to know in his mind, that he was remembered by his disciple Bali in his city.

3. Then Sukra the son of Bhrigu, whose soul was united with the all-pervading infinite and omniscient spirit, descended with his heavenly body at the gemming window of Bali (decorated with glass doors).

4. Bali knew the body of his guide by its lustre, as the lotus flower perceives the rising sun by his dawning beams.

5. He then honoured his *guru* or guide, by adoring his feet on a seat decked with gems, and with offering of *mandāra* flowers upon him.

6. As Sukra took his rest on the gemming seat from the labour of his journey, he was strewn over with offerings of gems on his body, and heaps of *mandāra* flowers upon his head; after which Bali addressed him thus:—

7. Venerable sir, this illustrious presence of thy grace before me, emboldens me to address to thee, as the morning sun-beams send all mankind to their daily work.

8. I have come to feel an aversion, Sir, to all kinds of worldly enjoyments, which are productive of the delusion of our souls; and want

to know the truth relating to it, in order to dispel my ignorance of myself.

9. Tell me, sir, in short, what are these enjoyments good for, and how far they extend; and what am I, thou or these people in reality. (Extent of enjoyments—bhoga, means their limitation and duration).

10. Sukra answered:—I can not tell you in length about it, as I have soon to repair to my place in the sky. Hear me O monarch of demons tell this much briefly to you at present.

11. There is verily but the intellect in reality, and all this existence beside is verily the intellect and full of intellect: The mind is the intellect, and I, thou and these people are collectively the very intellect. (Gloss. These sayings are based on the srutis, namely: All these are but different aspects of the one intellect. Again: All things depend on the *chit*. Also:—This *chit* am I, thou and this Brahma and Indra and all others. There is no other looker or the subjective; or the hearer or objective beside the *chit*: and so forth).

12. If you are wise, know you derive every thing from this Chit—the universal Intellect; or else all gifts of fortune are as useless to you as the offering of butter on ashes (which cannot consume it, or make a burnt offering of it to the gods).

13. Taking the intellect as something thinkable or object of thought, is the snare of the mind; but the belief of its freeness or incomprehensibility, is what confers liberation to the soul. The incomprehensible intellect is verily the universal soul, which is the sum of all doctrines. (All faiths and doctrines tend to the belief of one unknowable God).

14. Knowing this for certain, look on everything as such; and behold the spirit in thy spirit, in order to arrive to the state of the Infinite spirit. (Or else the adoration of a finite object, must lead to a finite state).

15. I have instantly to repair to the sky, where the seven munis are assembled (the seven planets or the seven stars of the Pleiades—saptarshi?), where I have to continue in the performance of my divine service.

16. I tell you, O king! that you must not of yourself get rid of your duties, as long as you are in this body of yours, even though your mind may be freed from everything. (The embodied being must continue in the discharge of his bodily duty).

17. So saying, Sukra flew as a bee besmeared with the farinaceous gold-dust of the lotus, to the aureate vault of heaven; and passed through the watery path of the waving clouds, to where the revolving planets were ready to receive him.

## CHAPTER XXVII.—*Hebetude of Bali.*

Argument. Bali attains to his state of Ecstasy, by his observance of Sukra's precepts.

Vasishtha said:—After Sukra, the son of Bhrigu and senior in the assembly of gods and demigods, had made his departure, Bali the best among the intelligent, reflected thus in himself.

2. Truly has the seer said, that the Intellect composes the three worlds, and that I am this Intellect, and the Intellect fills all the quarters, and shows itself in all our actions.

3. It is the Intellect which pervades the inside and outside of every thing, and there is nothing anywhere which is without the Intellect.

4. It is the Intellect that perceives the sunbeams and moonlight, or else there would be no distinction between them and darkness, had not there been this intellectual perception.

5. If there were no such intellectual perception as this earth is land, then there would be no distinction of earth and water, nor the word earth apply to land.

6. If the Intellect would not understand the vast space as the quarters of the sky, and the mountains as vast protuberances on earth; then who

would call the sides and the mountains by those names?

7. If the world were not known as the world and the vacuum as vacuity, then who would distinguish them by the names that are in common use?

8. If this big body was not perceived by the intellect, how proper could the bodies of embodied beings be called by their names?

9. The Intellect resides in every organ of sense, it dwells in the body, mind and all its desires; the intellect is in the internal and external parts of the body, and the intellect is all that is in existent and non-existent. (Because the intellect has the notions of all these things, which would not come to exist, if they were not in the intellect).

10. The Intellect forms my whole self, by its feeling and knowing of everything that I feel and know; or else I can neither perceive or conceive nor do anything with my body alone, and without guidance of the intellect.

11. What avails this body of mine, which is inert and insensible as a block of wood or stone; it is the intellect that makes my self, and it is the intelligent spirit which is the universal Soul.

12. I am the intellect which resides in the sun and in the sky, and I am the intellect which dwells in the bodies of all beings; I am the same intellect which guides the gods and demigods, and dwells alike in the movables and immovable bodies.

13. The intellect being the sole existence, it is in vain to suppose aught besides; and their being naught otherwise, there can be no difference of a friend or foe to us.

14. What is it if I Bali, strike off the head of a person from his body, I can not injure the soul which is everywhere and fills all space.

15. The feelings of love and enmity are properties of the intellect (Soul), and are not separated from it by its separation from the body. Hence the passions and feelings are inseparable from the Intellect or soul.

16. There is nothing to be thought of beside the Intellect, and nothing to be obtained anywhere, except from the spacious womb of the Intellect, which comprehends all the three worlds.

17. But the passions and feelings, the mind and its powers, are mere attributes and not properties of the Intellect; which being altogether a simple and pure essence, is free from every attribute.

18. The Intellect—*chit* is the Ego, the omnipresent, all pervasive and ever felicitous soul; it is beyond all other attributes, and without a duality or parts.

19. The term Intellect—*chit* which is applied to the nameless power of intellection—*chiti*, is but a verbal symbol signifying the omniscient Intelligence, which is manifest in all places. (*I.e.* the Divine Intellect is both omniscient as well as omnipresent, while human understanding is narrow and circumscribed).

20. The Ego is the Supreme Lord, that is ever awake and sees all things without manifesting any appearance of himself. He is purely transparent and beyond all visible appearances.

21. All its attributes are lame, partial and imperfect. Even time which has its phases and parts, is not a proper attribute for it. It is but a glimpse of its light that rises before us, but the eternal and infinite light, is beyond our comprehension.

22. I must think of it only in the form of light in my own self, and know it apart from all other thinkables and thoughts, and quite aloof from all shades and colours.

23. I salute his self-same form of Intelligence, and the power of Intellection, unaccompanied by the intelligible, and employed in its proper sphere.

24. I salute that light of his in me, which represents every thing to me; which is beyond all thought, and is of the form of Intellect, going everywhere and filling all space.

25. It is the quiet consciousness of all beings, the real Intellect (*sach-chit*), the Ego and the Great; the Ego which is as infinite as

space, and yet minuter than an atom, and spreading in all alike.

26. I am not subject to the states of pleasure and pain, I am conscious of my self and of no other existence besides myself; and I am Intelligence without the intelligibles spread out before me.

27. No worldly entity nor non-entity (*i.e.* neither the gain of any object nor its want), can work any change in me; for the possession of worldly objects would destroy me at once (by their separating my soul from God).

28. In my opinion there is nothing that is distinct from me, when we know all things as the produce of the same source.

29. What one gets or loses is no gain or loss to any (*i.e.* to the gainer or loser), because the same Ego always abides in all, and is the Maker of all and pervading everywhere.

30. Whether I am any of the thinkable objects or not, it matters me little to know; since the Intellect is always a single thing, though its intelligibles (*i.e.* its productions or thoughts), are endless.

31. I am so long in sorrow, as my soul is not united with the Holy spirit. So saying, the most discerning Bali fell to a deep meditation.

32. He reflected on the half mantra of Om (*i.e.* the dot only); an emblem of the Infinite God; and sat quietly with all his desires and fancies lying dormant in him.

33. He sat undaunted, by suppressing his thoughts and his thinking powers within him; and remained with his subdued desires, after having lost the consciousness of his meditation, and of his being the meditator and also of meditated object. (*I.e.* without knowing himself as the subject or object of his thoughts and acts).

34. While Bali was entranced in this manner at the window which was decked with gems, he became illumined in his mind as a lighted lamp flaming unshaken by the wind. And he remained long in his steady posture as a statue carved of a stone.

35. He sat with his mind as clear as the autumnal sky after having cast

off all his desires and mental anxieties, and being filled within himself with his spiritual light.

## CHAPTER XXVIII.—*Description of Bali's Anaesthesia.*

Argument. Anxiety of the demons at the supineness of Bali, and the Appearance of Sukra with them before him.

Vasishtha continued:—The servile demons of Bali (being impatient at this numbness of their king), ascended hastily to his high crystal palace, and stood at the door of his chamber.

2. There were his ministers Dimbha and others among them, and his generals Kumuda and others also. There were likewise the princes Sukra and others in the number, and his champions Vritta and the rest.

3. There were Hayagrīva and the other captains of his armies, with his friends Akraja and others. His associates Laduka and some more joined the train, with his servants Valluka and many more.

4. There were also the gods Kubera, Yama and Indra that paid him their tribute; and the Yakshas, Vidyādhars and Nāgas that rendered him their services. (Were the Vidyādhars the Vedias or gipsies of modern India?).

5. There were the heavenly nymphs Rambhā and Tilottamā in the number, with the fanning and flapping damsels of his court; and the deputies of different provinces and of hilly and maritime districts, were also in attendance.

6. These accompanied by the Siddhas inhabiting different parts of the three worlds, all waited at that place to render their services to Bali.

7. They beheld Bali with reverence, with his head hanging down with the crown upon it, and his arms hanging loosely with the pendant bracelets on them.

8. Seeing him thus, the great Asuras made their obeisance to him in due

form, and were stupified with sorrow and fear, and struck with wonder and joy by turns at this sad plight of his.

9. The ministers kept pondering about what was the case with him, and the demons besought their all knowing preceptor Sukra, for his explaining the case to them.

10. Quick as thought they beheld the shining figure of Sukra, standing confessed to their sight, as if they saw the phantom of their imagination appearing palpable to view.

11. Sukra being honoured by the demons, took his seat on a sofa; and saw in his silent meditation, the state of the mind of the king of demons.

12. He remained for a while to behold with delight, how the mind of Bali was freed from errors, by the exercise of its reasoning powers.

13. The illustrious preceptor, the lustre of whose person put to shame the brightness of the milky ocean, then said smiling to the listening throng of the demons:

14. Know ye demons, this Bali to have become an adept in his spiritual knowledge, and to have fixed his seat in holy light, by the working of his intellect (*i.e.* by his intuition only).

15. Let him alone, ye good demons, remain in this position, resting in himself and beholding the imperishable one within himself in his reverie.

16. Lo! here the weary pilgrim to have got his rest, and his mind is freed from the errors of this false world. Disturb him not with your speech, who is now as cold as ice.

17. He has now received that light of knowledge amidst the gloom of ignorance, as the waking man beholds the full blaze of the sun, after dispersion of the darkness of his sleep at dawn.

18. He will in time wake from his trance, and rise like the germ of a seed, sprouting from the seed vessel in its proper season.

19. Go ye leaders of the demons from here, and perform your respective



duties assigned to you by your master; for it will take a thousand years, for Bali to wake from his trance (as a moment's sleep makes a myriad of years in a dream).

20. After Sukra the Guru and guide of the demons, had spoken in this manner, they were filled with alternate joy and grief in their hearts, and cast aside their anxiety about him, as a tree casts its withered leaves away.

21. The Asuras then left their king Bali to rest in his palace in the aforesaid manner, and returned to their respective offices, as they had been employed heretofore.

22. It now became night, and all men retired to their earthly abodes, the serpents entered into their holes, the stars appeared in the skies, and the gods reposed in their celestial domes. The regents of all sides and mountainous tracts, went to their own quarters, and the beasts of the forest and birds of the air, fled and flew to their own coverts and nests.

#### CHAPTER XXIX.—*Bali's Resuscitation To Sensibility.*

Argument. Self-confinement of the Living-liberated Bali in the Infernal Regions.

Vasishtha related:—After the thousand years of the celestials, had rolled on in Bali's unconsciousness; he was roused to his sensibility, at the beating of heavenly drums by the gods above (the loud peal of clouds).

2. Bali being awake, his city (Mavalipura) was renovated with fresh beauty, as the lotus-bed is revived by the rising sun in the eastern horizon (Vairincha or Brahma-loka, placed at the sunrising points).

3. Bali not finding the demons before him after he was awaked, fell to the reflecting of the reveries during his state of entrancement (Samādhī).

4. O how charming! said he, was that cooling rapture of spiritual delight, in which my soul had been enrapt for a short time.

5. O how I long to resume that state of felicity! because these outward enjoyments which I have relished to my fill, have ceased to please me any more.

6. I do not find the waves of those delights even in the orb of the moon, as I felt in the raptures which undulated in my soul, during the entranced state of my insensibility.

7. Bali was again attempting to resume his state of inexcitability, when he was interrupted by the attendant demons, as the moon is intercepted by the surrounding clouds.

8. He cast a glancing look upon them, and was going to close his eyes in meditation; after making his prostration on the ground; but was instantly obtruded upon by their gigantic statures standing all around him.

9. He then reflected in himself and said: The intellect being devoid of its option, there is nothing for me to desire; but the mind being fond of pleasures vainly pursues after them: (which it cannot fully gain, enjoy or long retain).

10. Why should I desire my emancipation, when I am not confined by or attached to anything here: it is but a childish freak to seek for liberation, when I am not bound or bound to anything below. (The soul is perfectly free of itself, but it is the mind that enchains it to earth).

11. I have no desire of enfranchisement nor fear for incarceration, since the disappearance of my ignorance; what need have I then of meditation, and of what good is meditation to me?

12. Meditation and want of meditation are both mistakes of the mind (there being no efficacy or inefficacy of either). We must depend on our manliness, and hail all that comes to pass on us without rejoicing or shrinking (since all good and evil proceed from God).

13. I require neither thoughtfulness nor thoughtlessness, nor enjoyments

nor their privation, but must remain unmoved and firm as one sane and sound.

14. I have no longing for the spiritual, nor craving for temporal things; I have neither to remain in the meditative mood, nor in the state of giddy worldliness.

15. I am not dead (because my soul is immortal); nor can I be living (because the soul is not connected with life). I am not a reality (as the body), nor an unreality (composed of spiritual essence only); nor I am a material or aerial body (being neither this body nor Vital air). Neither am I of this world or any other, but self-same ego—the Great.

16. When I am in this world, I will remain here in quiet; I am not here, I abide calmly in the solace of my soul.

17. What shall I do with my meditation, and what with all my royalty; let any thing come to pass as it may; I am nothing for this or that, nor is anything mine.

18. Though I have nothing to do (because I am not a free agent; nor master of my actions); yet I must do the duties appertaining to my station in society. (Doing the duties of one's station in life, is reckoned by some as the only obligation of man here below. So says the poet: "Act well thy part, there all the honour lies.").

19. After ascertaining so in his mind, Bali the wisest of the wise, looked upon the demons with complacence, as the sun looketh upon the lotuses.

20. With the nods and glancings of his eyes, he received their homages; as the passing winds bear the odours of the flowers along with them (meaning to say: His cursory glances bore their regards, as the fleet winds bear the fragrance of flowers the rose).

21. Then Bali ceasing to think on the object of his meditation; accosted them concerning their respective offices under him.

22. He honoured the devas and his gurus with due respect, and saluted his friends and officers with his best regards.

23. He honoured with his largesse, all his servants and suitors; and he pleased the attendant maidens with various persons.

24. So he continued to prosper in every department of his government, until he made up his mind to perform a great sacrifice (yajna) at one time.

25. He satisfied all beings with his great gifts, and gratified the great gods and sages with due honour and veneration. He then commenced the ceremony of the sacrifice under the guidance of Sukra and the chief *gurus* and priests.

26. Then Vishnu the lord of Lakshmī, came to know that Bali had no desire of earthly fruition; and appeared at his sacrifice to crown him with the success of his undertaking, and confer upon him his desired blessing.

27. He cunningly persuaded him, to make a gift of the world to Indra his elder brother, who was insatiably fond of all kinds of enjoyment. (Indra was elder to Vishnu, who was thence called Upendra or the junior Indra).

28. Having deceived Bali by his artifices of dispossessing him of the three worlds, he shut him in the nether world, as they confine a monkey in a cave under the ground. (This was by Vishnu's incarnation in the form of a dwarf or puny man, who was considered to be the most cunning among men; *multum in parvo*; or a man in miniature).

29. Thus Bali continues to remain in his confinement to this day, with his mind fixed in meditation, for the purpose of his attainment of Indraship again in a future state of life.

30. The living liberated Bali, being thus restrained in the infernal cave, looks upon his former prosperity and present adversity in the same light.

31. There is no rising or setting of his intelligence, in the states of his pleasure or pain; but it remained one and the same in its full brightness, like the disk of the sun in a painting.

32. He saw the repeated flux and reflux of worldly enjoyments, and thence settled his mind in an utter indifference about them.

33. He overcame multitudes of the vicissitudes of life for myriads of years, in all his transmigrations, in the three worlds, and found at last, his rest in his utter disregard of all mortal things.

34. He felt thousands of comforts and disquiets, and hundreds of pleasures and privations of life, and after his long experience of these, he found his repose in his perfect quiescence.

35. Bali having forsaken his desire of enjoyments, enjoyed the fulness of his mind in the privation of his wants; and rejoiced in self-sufficiency of his soul, in the loneliness of his subterranean cave.

36. After a course of many years, Bali regained his sovereignty of the world, and governed it for a long time to his heart's content.

37. But he was neither elated by his elevation to the dignity of Indra—the lord of gods; nor was he depressed at this prostration from prosperity.

38. He was one and the same person in every state of his life, and enjoyed the equanimity of his soul, resembling the serenity of the etherial sphere.

39. I have related to you the whole story of Bali's attainment of true wisdom, and advise you now, O Rāma! to imitate his example for your elevation, to the same state of perfection.

40. Learn as Bali did by his own discernment, to think yourself as the immortal and everlasting soul; and try to reach to the state of your oneness or solity with the Supreme Unity, by your manliness (of self-control and self-resignation).

41. Bali the lord of the demons, exercised full authority over the three worlds, for more than a millennium; but at last he came to feel an utter distaste, to all the enjoyments of life.

42. Therefore, O Victorious Rāma, forego the enjoyments of life, which are sure to be attended with a distaste and nausea at the end, and betake yourself to that state or true felicity, which never grows

insipid at any time.

43. These visible sights, O Rāma! are as multifarious as they are temptations to the soul; they appear as even and charming as a distant mountain appears to view; but it proves to be rough and rugged as you approach to it. (The pleasant paths of life, cannot entice the wise; they are smooth without, but rugged within).

44. Restrain your mind in the cavity of your heart, from its flight in pursuit of the perishable objects of enjoyment, either in this life, or in the next, which are so alluring to all men of common sense.

45. Know yourself, as the self-same intellect, which shines as the sun throughout the universe; and illumines every object in nature, without any distinction of or partiality to one or the other.

46. Know yourself O mighty Rāma! to be the infinite spirit, and the transcendent soul of all bodies; which has manifested itself in manifold forms, that are as the bodies of the internal intellect.

47. Know your soul as a thread, passing through, and interwoven with every thing in existence; and like a string connecting all the links of creation, as so many gems of a necklace or the beads of a rosary. (This hypostasis of the supreme spirit, is known as the *sūtrātmā* or the all-connecting soul of the universe; as the poet expresses it: Breathes in our soul, informs our mortal part, As full, as perfect, in a hair as heart. Pope).

48. Know yourself as the unborn and embodied soul of *virāj*, which is never born nor ever dies; and never fall into the mistake of thinking the pure intellect, to be subject to birth or death. (The embodied soul of *virāj*, is the universal soul as what the poet says: "Whose body Nature is, and God the soul").

49. Know your desires to be the causes of your birth, life, death and diseases; therefore shun your cupidity of enjoyments, and enjoy all things in the manner of the all witnessing intellect. (*I.e.* indulge yourself in your intellectual and not corporeal enjoyments).

50. If you remain in the everlasting light of the sun of your intellect, you will come to find the phenomenal world to be but a phantom of your

dream.

51. Never regret nor sorrow for any thing, nor think of your pleasures and pains, which do not affect your soul; you are the pure intellect and the all pervading soul, which manifests itself in every thing.

52. Know the desirables (or worldly enjoyments) to be your evils, and the undesirable (self-mortification) to be for your good. Therefore shun the former by your continued practice of the latter.

53. By forsaking your views of the desirables and undesirables, you will contract a habit of hebetude; which when it takes a deep root in your heart, you have no more to be reborn in the world.

54. Retract your mind from every thing, to which it runs like a boy after vain baubles; and settle it in yourself for your own good.

55. Thus by restraining the mind by your best exertions, as also by your habit of self-control, you will subdue the rampant elephant of your mind, and reach to your highest bliss afterwards.

56. Do not become as one of those ignorant fools, who believe their bodies as their real good; and who are infatuated by sophistry and infidelity, and deluded by impostors to the gratification of their sensual appetites.

57. What man is more ignorant in this world and more subject to its evils, than one who derived his Spiritual knowledge from one who is a smatterer in theology, and relies on the dogmas of pretenders and false doctors in divinity.

58. Do you dispel the cloud of false reasoning from the atmosphere of your mind, by the hurricane of our right reasoning, which drives all darkness before it.

59. You can not be said to have your right reasoning, so long as you do not come to the light and sight of the soul, both by your own exertion and grace of the Supreme Spirit.

60. Neither the Veda nor Vedānta, nor the science of logic or any other sāstras, can give you any light of the soul, unless it appears of itself

within you.

61. It is by means of your self-culture, aided by my instruction and divine grace, that you have gained your perfect knowledge, and appear to rest yourself in the Supreme Spirit.

62. There are three causes of your coming to spiritual light. Firstly your want of the knowledge of a duality, and then the effulgence of your intellectual luminary (thy soul) by the grace of God and lastly the wide extent of your knowledge derived from my instructions.

63. You are now freed from your mental maladies, and have become sane and sound by abandonment of your desires, by removal of your doubts and errors, and by forsaking the mist of your fondness for external objects.

64. O Rāma! as you get rid of the faults (errors) of your understanding, so you advance by degrees in gaining your knowledge, in cherishing your resignation, in destroying your defects, in imbibing the bliss of ecstasy, in wandering with exultation, and in elevating your soul to the sixth sphere. But all this is not enough unless you attend to Brahmahood itself. (These are called the *Sapta bhūmikā* or seven stages of the practice of Yoga).

#### CHAPTER XXX.—*Fall of Hiranyakasipu and Rise of Prahlāda.*

Argument. Slaughter of Demons by Hari.

Vasishtha continued:—Attend Rāma, to the instructive narrative of Prahlāda—the lord of demons; who became an adept by his own intuition.

2. There was a mighty demon in the infernal regions, Hiranyakasipu by name; who was as valiant as Narāyana himself, and had expelled the gods and demigods from their abodes.

3. He mastered all the treasures of the world, and wrested its possession from the hands of Hari; as the swan encroaches upon the right of the bee, on the large folia of the lotus.



4. He vanquished the Gods and Asuras, and reigned over the whole earth, as the elephant masters the lotus-bed, by expulsion of the drove of swans from it.

5. Thus the lord of the Asuras, having usurped the monarchy of the three worlds, begot many sons in course of time, as the spring brings forth the shoots of trees.

6. These boys grew up to manhood in time, with the display of their manly prowess; and like so many brilliant suns, stretched their thousand rays on all sides of the earth and skies.

7. Among them Prah̥lāda the eldest prince became the regent, as the Kaustubha diamond has the pre-eminence among all other precious gems. (The Kaustubha gem was set in the breast-plate of Vishnu).

8. The father Hiranyakasipu delighted exceedingly in his fortunate son Prah̥lāda, as the year rejoices in its flowering time of the spring (*i.e.* the father delights in his promising lad, as the year in its vernal season).

9. Supported by his son on one hand, and possessed of his force and treasures on the other; he became puffed up with his pride, as the swollen elephant emitting his froth from his triangular mouth. (Composed of the two sides of the tusks, and the lower part).

10. Shining with his lustre and elated by his pride, he dried and drew up the moisture of the earth, by his unbearable taxation; as the all-destroying suns of universal dissolution, parch up the world by their rays. (Here is a play of the word *Kara*, in its triple sense of the hand, tax and solar rays).

11. His conduct annoyed the gods and the sun and moon, as the behaviour of a haughty boy, becomes unbearable to his fellow comrades.

12. They all applied to Brahmā, for destruction of the archdemon; because the repeated misdemeanours of the wicked, are unbearable to the good and great.

13. It was then that the leonine Hari-Narasingha, clattered his nails

resembling the tusks of an elephant; and thundered aloud like the rumbling noise of the *Dig-hastes* (the regent elephants of all the quarters of heaven), that filled the concave world as on its last doomsday.

14. The tusk-like nails and teeth of Vishnu, glittered like flashing lightnings in the sky; and the radiance of his earrings filled the hollow sphere of heaven, with curling flames of living fire. (The word *dvija* or twice-born is applied to the nails and teeth, as to the moon and a twice-born Brāhman).

15. The sides and caverns of mountains presented a fearful aspect; and the huge trees were shaken by a tremendous tempest; that rent the skies and tore the vault of heaven. (This is the only place where the word *dodruma* occurs for the Greek *dendron* in Sanskrit, shortened to *dru* a tree, the root of Druid a woodman).

16. He emitted gusts of wind from his mouth and entrails, which drove the mountains before them; and his eyeballs flashed with the living fire of his rage, which was about to consume the world.

17. His shining mane shook with the glare of sun-beams, and the pores of the hairs on his body, emitted the sparks of fire like the craters of a volcano.

18. The mountains on all sides, shook with a tremendous shaking, and the whole body of Hari, shot forth a variety of arms in every direction.

19. Hari in his leoantheopic form of half a man and half a lion, killed the gigantic demon by goring him with his tusks, as when an elephant bores the body of a horse with a grating sound.

20. The population of the Pandemonium, was burnt down by the gushing fire of his eye balls; which flamed as the all devouring conflagration of the last doomsday.

21. The breath of his nostrils like a hurricane; drove everything before it; and the clapping of his arms (*bahwasphota*), beat as loud surges on the hollow shores.

22. The demons fled from before him as moths from the burning fire, and

they became extinct as extinguished lamps, at the blazing light of the day.

23. After the burning of the Pandemonium, and expulsion of the demons, the infernal regions presented a void waste, as at the last devastation of the world.

24. After the Lord had extirpated the demoniac race, at the end of the Titanic age, he disappeared from view with the grateful greetings of the synod of gods.

25. The surviving sons of the demon, who had fled from the burning of their city, were afterwards led back to it by Prahlāda; as the migrating fowls are made to return to the dry bed of a lake by a shower of rains.

26. There they mourned over the dead bodies of the demons, and lamented at the loss of their possessions, and performed at last the funeral ceremonies of their departed friends and relatives.

27. After burning the dead bodies of their friends, they invited the relics of the demons; that had found their safety by flight, to return to their deserted habitations again.

28. The Asuras and their leaders, now continued to mourn with their disconsolate minds and disfigured bodies, like lotuses beaten down by the frost. They remained without any effort or attempt as the figures in a painting; and without any hope of resuscitation, like a withered tree or an arbour stricken by lightning.

#### CHAPTER XXXI.—*Prahlāda's Faith in Vishnu.*

Argument. Prahlāda's Lamentations at the slaughter of the demons, and his conversion to Vishnuism.

Vasishtha continued:—Prahlāda remained disconsolate in his subterranean region, brooding over the melancholy thoughts of the destruction of the Dānavas and their habitations.

2. Ah! what is to become of us, said he, when this Hari is bent to destroy the best amongst us, like a monkey nipping the growing shoots and sprouts of trees.

3. I do not see the Daityas anywhere in earth or in the infernal regions, that are left in the enjoyment of their properties; but are stunted in their growth like the lotuses growing on mountain tops.

4. They rise only to fall like the loud beating of a drum, and their rising is simultaneous with their falling as of the waves in the sea. (*I.e.* no sooner they rise, than they are destined to fall).

5. Woe unto us! that are so miserable in both our inward and outward circumstances; and happy are our enemies of light (Devas), that have their ascendancy over us. O the terrors of darkness!

6. But our friends of the dark infernal regions, are all darkened in their souls with dismay: also their fortune is as transitory as the expansion of the lotus-leaf by day, and its contraction at night.

7. We see the gods, who were mean servants at the feet of our father, to have usurped his kingdom; in the manner of the timid deer, usurping the sovereignty of the lion in the forest. (So said the sons of Tipu Sultan, when they saw the English polluting his library with their hands).

8. We find our friends on the other hand, to be all disfigured and effortless; and sitting melancholy and dejected in their hopelessness, like lotuses with their withered leaves and petals.

9. We see the houses of our gigantic demons, filled with clouds of dusts and frost, wafted by gusts of wind by day and night; and resembling the fumes of fire which burnt them down.

10. The inner apartments are laid open without their doors and enclosures, and are overgrown with the sprouts of barley, shooting out as blades of sapphires from underneath the ground.

11. Ah! what is impossible to irresistible fate, that has so reduced the mighty demons; who were this while used to pluck the flowers from the mountain tops of Meru like big elephants, and are now come to the sad

plight of the wandering Devas of yore.

12. Our ladies are lurking like the timorous deer, at the rustling of the breeze amidst the leaves of trees, for fear of the darts of the enemy whistling and hurling in the open air.

13. O! the gemming blossoms of the *guluncha* arborets, with which our ladies used to decorate their ears, are now shorn and torn and left forlorn (desolate) by the hands of Hari, like the lorn and lonesome heaths of the desert.

14. They have robbed us of the all-producing kalpa-trees, and planted them in their *mandana* pleasure gardens now teeming with their shooting germs and verdant leaflets in the etherial sphere.

15. The eyes of haughty demons, that formerly looked with pity on the faces of their captured gods; are now indignantly looked upon by the victorious gods, who have made captives of them.

16. It is known, that the water (liquid ichor) which is poured from the mouths of the spouting elephants of heaven on the tops of the mountains, falls down in the form of cascades, and gives rise to rivers on earth. (It means the water spouts resembling the trunks of elephants, which lifted the sea water to the sky, and let them fall on mountain tops to run as rivers below).

17. But the froth exuding from the faces of our elephantic giants, is dried up to dust at the sights of the Devas, as a channel is sucked up in the dry and dreary desert of sand.

18. Ah! where have those Daityas fled, whose bodies were as big as the peaks of mount Meru once, and were fanned by the fragrant breeze, breathing with the odorous dust of Mandāra flowers. (Mandāra is the name of a flower of the garden of Paradise).

19. The beauteous ladies of the gods and Gandharvas, that were once detained as captives in the inner apartments of demons, are now snatched from us, and placed on Meru (the seat of the gods), as if they are transplanted there to grow as heavenly plants.

20. O how painful is it to think! that the fading graces of our captured

girls, are now mocked by the heavenly nymphs, in their disdainful dance over their defeat and disgrace.

21. O it is painful to think! that the attending damsels, that fanned my father with their *chowry* flappers, are now waiting upon the thousand-eyed Indra in their servile toil.

22. O! the greatest of our grief is, this sad and calamitous fall of ours at the hands of a single Hari, who has reduced us to this state of helpless impotency.

23. The gods now reposing under the thick and cooling shades of trees, are as cool as the rocks of the icy mountain (Himālaya); and do not burn with rage nor repine in grief like ourselves.

24. The gods protected by the power of Sauri (Hari), are raised to the pinnacle of prosperity, have been mocking and restraining us in these caves, as the apes on trees do the dogs below. (The enmity of dogs and apes is proverbial, as obstructing one another from alighting on or rising above the ground).

25. The faces of our fairies though decked with ornaments, are now bedewed with drops of their tears; like the leaves of lotuses with the cold dews of night.

26. The old stage of this aged world, which was worsted and going to be pulled down by our might, is now supported upon the azure arms of Hari, like the vault of heaven standing upon the blue arches of the cerulean sky.

27. That Hari has become the support of the celestial host, when it was about to be hurled into the depth of perdition; in the same manner as the great *tortoise* supported the mount Mandara, as it was sinking in the Milky ocean in the act of churning it. (Samudra manthana). This was the act of the post-diluvians reclaiming from the sea all that had been swept into it at the great deluge.

28. This our great father, and these mighty demons under him, have been laid down to dust like the lofty hills, that were levelled with the ground by the blasts of heaven at the end of the Kalpa.

29. It is that leader of the celestial forces, the peerless destroyer of Madhu (Satan), that is able to destroy all and every thing by the fire in his hands (the flaming lightnings preceding the thunder-bolts of Indra). (The twin gods, the thundering (vajrapani) Indra and the flaming (analapani) Upendra, bear great affinity to Jupiter tonitruous or the thundering Jove, and his younger brother the trident-bearer Neptune).

30. His elder brother Indra baffled the battle axes in the hands of the mighty demons, by the force of the thunder-bolts held by his mightier arms, as the big male monkeys kill their male offspring. (These passages prove the early invention of fire arms by the Aryans, to have been the cause of their victory over Daityas or the demigods).

31. Though the missive weapons (lightnings), which are let fly by the lotus-eyed Vishnu be invincible; yet there is no weapon or instrument which can foil the force of the thunder: (lit. break the strong thunderbolt). (Vishnu the leader of Vishvas or the first foreign settlers of the land, overpowered the earth-born Daityas by his fire and fire arms, and dispossessed them of their soil, and reduced them to slavery. The descendants of the Vishvas are the Vaishyas, who settled in India long before the Aryans).

32. This Hari is inured in warfare, in the previous battles fought between him and our forefathers; in which they uprooted and flung great rocks at him, and waged many dreadful campaigns.

33. It cannot be expected that he will be afraid of us, who stood victorious in those continuous and most dreadful and destructive warfares of yore.

34. I have thought of one expedient only to oppose the rage of Hari, beside which I find no other way for our safety (lit. remedy).

35. Let us therefore with all possible speed, have recourse to him, with full contriteness of our souls and understanding; because that god is the true refuge of the pious and the only resort of every body.

36. There is no one greater than him in all the three worlds; for I come to know, that it is Hari only, who is the sole cause of the creation, sustentation and destruction or reproduction of the world.

37. From this moment therefore, I will think only of that unborn (increate) Nārāyana for ever more; and I must rely on that Nārāyana, who is present in all places, and is full in myself and filling all space.

38. Obeisance to Nārāyana forms my faith and profession, for my success in all undertakings; and may this faith of mine ever abide in my heart, as the wind has its place in the midst of empty air.

39. Hari is to be known as filling all sides of space and vacuum, and every part of this earth and all these worlds; my ego is the immeasurable Spirit of Hari, and my inborn soul is full of Vishnu.

40. He that is not full with Vishnu in himself, does not benefit by his adoration of Vishnu; but he who worships Vishnu by thinking himself as such, finds himself assimilated to his god, and becomes one with him. (Or rather he loses himself in his God and perceives nought besides).

41. He who knows Hari to be the same with Prahlāda, and not different from him, finds Hari to fill his inward soul with his spirit. (So says the Sruti:—Prahlāda was the incarnate Hari himself).

42. The eagle of Hari (son of Vinatā) flies through the infinite space of the sky as the presence of Hari fills all infinity, and his golden body-light, is the seat of my Hari also. (Here the bird of heaven means the sun, which is said to be the seat of Hari).

43. The claws, of this bird,— Kara (or rays) serve for the weapons of Vishnu; and the flash of his nails, is the flash of the Vishnu's weapons. (Here Garuda bird of heaven, serves for a personification of the sun, and his claws and nails represent the rays of solar light).

44. These are the four arms of Vishnu and their armlets, which are represented by the four gemming pinnacles of mount Mandara which were grappled by the hands of Hari, at his churning of the milky ocean with it.

45. This moonlike figure with the chowry flapper in her hand and rising from the depth of the milky ocean, is the goddess of prosperity (Laksmi) and associating consort of Vishnu.

46. She is the brilliant glory of Hari, which was easily acquired by



him, and is ever attendant on his person with undiminished lustre, and illuminates the three worlds as a radiant medicinal tree—*mahaushadhi*.

47. There is the other companion of Vishnu called Māyā or illusion, which is ever busy in the creation of worlds upon worlds, and in stretching a magical enchantment all about them.

48. Here is the goddess Victory (Jayā), an easy earned attendant on Vishnu, and shines as a shoot of the kalpa tree, extending to the three worlds as an all-pervading plant.

49. These two warming and cooling luminaries of the sun and moon, which serve to manifest all the worlds to view, are the two eyes situated on the forehead of my Vishnu.

50. This azure sky is the cerulean hue of the body of my Vishnu, which is as dark as a mass of watery cloud; and darkens the sphere of heaven with its sky blue radiance. The meaning of the word Vishnu was afterward changed to the residing divinity in all things from the root vish.

51. Here is the whitish conch in the hand of my Hari, which is sonant with its fivefold notes (panchajanya), and is as bright as the vacuum—the receptacle of sound, and as white as the milky ocean of heavens (the milky path).

52. Here I see the lotus in the hand of Vishnu, representing the lotus of his navel the seat of Brahmā, who rose from and sat upon it, as a bee to form his hive of the world.

53. I see the cudgel of my Vishnu's hand (the godā) studded with gems about it, in the lofty peak of the mountain of Sumeru, beset by its gemming stones, and hurling down the demons from its precipice.

54. I see here the discus (chakra) of my Hari, in the rising luminary of the sun, which fills all sides of the infinite Space, with the radiant beams emanating from it.

55. I see there in the flaming fire, the flashing sword—nandaka of Vishnu, which like an axe hath cut down the gigantic bodies of Daityas like trees, while it gave great joy to the gods.

56. I see also the great bow of Vishnu (Sāranga), in the variegated rainbow of Indra; and also the quiver of his arrows in the Pushkara and Avarta clouds, pouring down their rains like piercing arrows from above.

57. The big belly (Jathara) of Vishnu, is seen in the vast vacuity of the firmament, which contains all the worlds and all the past, present, and future creations in its spacious womb.

58. I see the earth as the footstool of Virāj, and the high sky as the canopy on his head; his body is the stupendous fabric of the universe, and his sides are the sides of the compass.

59. I see the great Vishnu visibly manifest to my view, as shining under the cerulean vault of heaven, mounted on his eagle of mountain, and holding his conch-shell, discus, cudgel and the lotus in his hands (in the manner described above).

60. I see the wicked and evil minded demons, flying from me in the manner of the fleeting straws, which are blown and borne away after by the breath of the winds. (Lit.: as the heaps of straw or hay *tarna*).

61. This sable deity with his hue of the blue sapphire and mantle yellow, holding the club and mounted on the eagle and accompanied by Lakshmī; is no other than the selfsame Imperishable One. (Vishnu latterly called (Krishna) is the queller of demons, like Christ in the battle of the gods and Titan, and is believed to be the only begotten Son of God).

62. What adverse Spirit can dare approach this all-devouring flame, without being burnt to death, like a flight of moths falling on a vivid fire?

63. None of these hosts of gods or demigods that I see before me, is able to withstand the irresistible course of the destination of Vishnu. And all attempts to oppose it, will be as vain as for our weak-sighted eyes to shut out the light of the sun.

64. I know the gods Brahmā, Indra, Siva and Agni (Ignis—the god of fire), praise in endless verses and many tongues, the god Vishnu as their Lord.

65. This Lord is ever resplendent with his dignity, and is invincible in his might; He is the Lord beyond all doubt, dispute and duality, and is joined with transcendent majesty.

66. I bow down to that person, who stands as a firm rock amidst the forest of the world, and is a defence from all fears and dangers. It is a stupendous body having all the worlds situated in its womb, and forming the essence and substance of every distinct object of vision. (Here Vishnu is shown in his microcosmic form of Virāj (Virat murti)).

#### CHAPTER XXXII.—*The Spiritual and Formal Worship of Vishnu.*

Argument. Prahlāda's Worship of Vishnu both in spirit and his Image. Witnessed by the gods, as the Beginning of Hero and Idol Worship.

Vasishtha continued:—After Prahlāda had meditated on Vishnu in the aforesaid manner, he made an image of him as Nārāyana himself, and thought upon worshipping that enemy of the Asura race. (Here Vishnu—the chief of Vishas and destroyer of Asuras, is represented as the spirit of Nārāyana, and worshipped in that form).

2. And that this figure might not be otherwise than the form of Vishnu himself, he invoked the Spirit of Vishnu to be settled in this his outward figure also. (This was done by incantation of Pranpratishtā, or the charm of enlivening an idol in thought).

3. It was seated on the back of the heavenly bird Garuda, arrayed with the quadruple attributes (of will, intelligence, action and mercy), and armed with the fourfold arms holding the conchshell, discus, club and a lotus. (This passage shows the fictitious representation of the person of Vishnu, with his fourfold arms of these, the two original arms with the cudgel and discus were in active use, while the two fictitious and immovable ones, with the conchshell and lotus, were clapped on for mere show).

4. His two eyeballs flashed, like the orbs of the sun and moon in their

outstretched sockets; his palms were as red as lotuses, and his bow *saranga* and the sword *nandaka* hang on his two shoulders and sides.

5. I will worship this image, said he, with all my adherents and dependants, with an abundance of grateful offerings agreeable to my taste. Gloss. Things delectable to one's taste, are most acceptable to the gods.[12]

[12] The former figure of meditation was that of Virāj, the god who with his thousand heads, hands and legs and feet "[Sanskrit: sahasrāsīrṣhaḥ purāsam sahas bāhja sahas pād]," shows the Daitya Titan Briareus with his hundred heads and hands; but the figure of worship in this chapter is that of Vishnu, with his four arms, one head and two legs only, as a more compendious form for common and practical worship.

6. I will worship this great god always, with all kinds of offering of precious gems and jewels, and all sorts of articles for bodily use and enjoyment.

7. Having thus made up his mind, Prahlāda collected an abundance of various things, and made offerings of them in his mind, in his worship of Mādhava—the lord of Lakshmī. (Mā and Rāma are titles of Lakshmī).

8. He offered rich gems and jewels in plates of many kinds, and presented sandal pastes in several pots; he burnt incense and lighted lamps in rows, and placed many valuables and ornaments in sacred vessels.

9. He presented wreaths of Mandāra flowers, and chains of lotuses made of gold, together with garlands of leaves and flowers of kalpa plants, and bouquets and nosegays studded with gems and pearls.

10. He hung hangings of leaves and leaflets of heavenly arbors, and chaplets and trimmings of various kinds of flowers, as *vakas* and *kundas*, *kinkiratas* and white, blue and red lotuses.

11. There were wreaths of *kahlara*, *Kunda*, *Kāsa* and *Kinsuka* flowers; and clusters of *Asoka*, *Madana*, *Bela* and *kānikāra* blossoms likewise.

12. There were florets of the *Kadamba*, *Vakala*, *nimba*, *Sindhuvāra* and *Yūthikas* also; and likewise heaps of *pāribhadra*, *gugguli* and *Venduka* flowers.

13. There were strings of *priyangu*, *pātala*, *pāta* and *pātala* flowers; and also the blossoms of *āmra*, *āmrataka* and *gavyas*; and the bulbs of *haritaki* and *vibhitaki* myrabolans.

14. The flowers of *Sāla* and *tamāla* trees, were strung together with their leaves; and the tender buds of *Sahakāras*, were fastened together with their farinaceous pistils.

15. There were the *ketakas* and centipetalous flowers, and the shoots of *ela* cardamums; together with everything beautiful to sight and the tender of one's soul likewise.

16. Thus did Prahlāda worship his lord Hari in the inner apartment of his house, with offerings of all the richest things in the world, joined with true faith and earnestness of his mind and spirit.[13]

[13] The flowers and offerings mentioned in this place, are all of a white hue, and specially sacred to Vishnu, as there are others peculiar to other deities, whose priests and votaries must carefully distinguish from one another. The adoration of Vishnu consists, in the offering of the following articles, and observance of the rites as mentioned below: *viz.* Fumigation of incense and lighting of lamps, presentation of offerings, of food, raiment, and jewels suited to the adorer's taste and best means, and presents of betel leaves, umbrellas, mirrors and chowry flappers. Lastly, scattering of handfuls of flowers, turning round the idol and making obeisance &c.

17. Thus did the monarch of Dānavas, worship his lord Hari externally in his holy temple, furnished with all kind of valuable things on earth. (The external worship followed that of his internal worship in faith and spirit. These two are distinctly called the *mānasa* and *bājhya pujas* and observed one after the other by every orthodox Hindu, except the Brahmos and ascetics who reject the latter formality).

18. The Dānava sovereign became the more and more gratified in his spirit, in proportion as he adored his god with more and more of his

valuable outer offerings.

19. Henceforward did Prahāda continue, to worship his lord god day after day, with earnestness of his soul, and the same sort of rich offerings every day.

20. It came to pass that the Daityas one and all turned Vaishnavas; after the example of their king; and worshipped Hari in their city and temples without intermission.

21. This intelligence reached to heaven and to the abode of the gods, that the Daityas having renounced their enmity to Vishnu, have turned his faithful believers and worshippers *in toto*. [14]

[14] [Sanskrit: sarbbeghupadāma naivedyatamvu sardapanaccaprachāmara nīrājana pushyānjali pradātdana namaskārādih]

Brahmā was the god of Brāhmanas, and Vishnu was worshipped by the early Vaisya colonists of India; while Siva or Mahādeva was the deity of the aboriginal Daityas. These peoples after long contention came to be amalgamated into one great body of the Hindus, by their adoption of the mixed creed of the said triality or trinity, under the designation of the Triune duty. Still there are many people that have never been united under this triad, and maintain their several creeds with tenacity. See Wilson's Hindu Religion.

22. The Devas were all astonished to learn, that the Daityas had accepted the Vaishnava faith; and even Indra marvelled with the body of Rudras about him, how the Daityas came to be so at once.

23. The astonished Devas then left their celestial abode, and repaired to the warlike Vishnu, reposing on his serpent couch in the milky ocean.

24. They related to him the whole account of the Daityas, and they asked him as he sat down, the cause of their conversion, wherewith they were so much astonished.

25. The gods said:—How is it Lord! that the demons who had always been averse to thee, have now come to embrace thy faith, which appears to us as an act of magic or their hypocrisy.

26. How different is their present transformation to the Vaishnava faith, which is acquired only after many transmigrations of the soul, from their former spirit of insurrection, in which they broke down the rocks and mountains.

27. The rumour that a clown has become a learned man, is as gladsome as it is doubtful also, as the news of the budding of blossoms out of season.

28. Nothing is graceful without its proper place, as a rich jewel loses its value, when it is set with worthless pebbles. (The show of goodness of the vile, is a matter of suspicion).

29. All animals have their dispositions conforming with their own natures; how then can the pure faith of Vishnu, agree with the doggish natures of the Daityas?

30. It does not grieve us so much to be pierced with thorns and needles in our bodies, as to see things of opposite natures, to be set in conjunction with one another.

31. Whatever is naturally adapted to its time and place, the same seems to suit it then and there; hence the lotus has its grace in water and not upon the land.

32. Where are the vile Daityas, prone to their misdeeds at all times; and how far is the Vaishnava faith from them that can never appreciate its merit?

33. O lord! as we are never glad to learn a lotus-bed to be left to parch in the desert soil; so we can never rejoice at the thought, that the race of demons will place their faith in Vishnu—the lord of gods.

#### CHAPTER XXXIII.—*Prahlāda's Supplication To Hari.*

Argument. Hari's Visit to Prahlāda, and his Adoration of him.

Vasishtha said:—The lord of Lakshmī, seeing the gods so clamorous in their accusation of the demons, gave his words to them in sounds as sonorous as those of the rainy clouds, in response to the loud noise of screaming and thirst-stricken peacocks.

2. The Lord Hari said:—Don't you marvel ye gods! at Prahāda's faith in me; as it is by virtue of the virtuous acts of his past lives, that pious prince is entitled to his final liberation in this his present life.

3. He shall not have to be born again in the womb of a woman, nor to be reproduced in any form on earth; but must remain aloof from regeneration, like a fried pea which does not germinate any more.

4. A virtuous man turning impious, becomes of course the source of evil; but an unworthy man becoming meritorious, is doubtless a step towards his better being and blessedness.

5. You good gods that are quite happy in your blessed seats in heaven, must not let the good deserts of Prahāda be any cause of your uneasiness.

6. Vasishtha resumed:—The Lord having thus spoken to the gods, became invisible to them, like a feather floating on the surface of waves.

7. The assemblage of the immortals then repaired to their heavenly abodes after taking their leave of the god; as the particles of sea water are borne to the sky by the zephyrs, or by the agitation of the Mandara mountain.

8. The gods were henceforth pacified towards Prahāda; because the mind is never suspicious of one who has the credit of his superiors.

9. Prahāda also continued in the daily adoration of his god, with the contriteness of his heart, and in the formulas of his spiritual, oral and bodily services.

10. It was in the course of his divine service in this manner, that he attained the felicity proceeding from his right discrimination, self-resignation and other virtues with which he was crowned.



11. He took no delight in any object of enjoyment, nor felt any pleasure in the society of his consorts, all which he shunned as a stag shuns a withered tree, and the company of human beings.

12. He did not walk in the ways of the ungodly, nor spent his time in aught but religious discourses. His mind did not dwell on visible objects, as the lotus never grows on dry land.

13. His mind did not delight in pleasures, which were all linked with pain; but longed for its liberation, which is as entire of itself and unconnected with anything, as a single grain of unperforated pearl.

14. But his mind being abstracted from his enjoyments, and not yet settled in its trance of ultimate rest; had been only waving between the two states, like a cradle swinging in both ways.

15. The god Vishnu, who knew all things by his all-knowing intelligence; beheld the unsettled state of Prahlāda's mind, from his seat in the milky ocean.

16. Pleased at Prahlāda's firm belief, he proceeded by the subterranean route to the place of his worship, and stood confessed before him at the holy altar.

17. Seeing his god manifest to his view, the lord of the demons worshipped him with two-fold veneration, and made many respectful offerings to his lotus-eyed deity more than his usual practice.

18. He then gladly glorified his god with many swelling orisons, for his deigning to appear before him in his house of worship.

19. Prahlāda said:—I adore thee, O my lord Hari! that art unborn and undecaying; that art the blessed receptacle of three worlds; that dispellest all darkness by the light of thy body; and art the refuge of the helpless and friendless.

20. I adore my Hari in his complexion of blue-lotus leaves, and of the colour of the autumnal sky; I worship him whose body is of the hue of the dark *bhramara* bee; and who holds in his arms the lotus, discus, club and the conch-shell.

21. I worship the god that dwells in the lotus-like hearts of his votaries, with his appearance of a swarm of sable bees; and holding a conch-shell as white as the bud of a lotus or lily, with the earrings ringing in his ears with the music of humming bees.

22. I resort to Hari's sky-blue shade, shining with the starry light of his long stretching nails; his face shining as the full-moon with his smiling beams, and his breast waving as the surface of Ganges, with the sparkling gems hanging upon it.

23. I rely on that godling that slept on the leaf of the fig tree (when his spirit floated on the surface of the waters); and that contains the universe in himself in his stupendous form of Virāj; that is neither born nor grown, but is always the whole by himself; and is possessor of endless attributes of his own nature.

24. I take my refuge in Hari, whose bosom is daubed with the red dust of the new-blown lotus, and whose left side is adorned by the blushing beauty of Lakshmī; whose body is mantled by a coloured red coverlet; and besmeared with red sandal paste like liquid gold.

25. I take my asylum under that Hari who is the destructive frost to the lotus-bed of demons; and the rising sun to the opening buds of the lotus-bed of the deities; who is the source of the lotus-born Brahmā, and receptacle of the lotiform seat (cranium) of our understanding.

26. My hope is in Hari—the blooming lotus of the bed of the triple world, and the only light amidst the darkness of the universe; who is the principle of the intellect—chit, amidst the gross material world and who is the only remedy of all the evils and troubles of this transient life.

27. Vasishtha continued:—Hari the destroyer of demons, who is graced on his side by the goddess of prosperity; being lauded with many such graceful speeches of the demoniac lord, answered him as lovingly in his blue lotuslike form, as when the deep clouds respond to the peacocks' screams.

## CHAPTER XXXIV.—*Prahlāda's Self knowledge of Spiritualism.*

Argument. Prahlāda's meditations and attainment of spiritual knowledge by the blessing of Vishnu.

The Lord said:—O thou rich jewel on the crown of the Daitya race! Receive thy desired boon of me for alleviation of thy worldly afflictions.

2. Prahlāda replied:—What better blessing can I ask of thee, my Lord! than to instruct me in what thou thinkest thy best gift, above all other treasures of the world, and which is able to requite all our wants in this miserable life.

3. The Lord answered:—Mayst thou have a sinless boy! and may thy right discrimination of things, lead thee to thy rest in God, and the attainment of thy Supreme felicity, after dispersion of thy earthly cares, and the errors of this world.

4. Vasishtha rejoined:—Being thus bid by his god, the lord of demons fell into a profound meditation, with his nostrils snoring loudly like the gurgling waters of the deep.

5. As the lord Vishnu departed from his sight, the chief of the demons made his oblations after him; consisting of handfuls of flowers and rich gems and jewels of various kinds.

6. Then seated in his posture of *padmāsana*, with his legs folded over one another, upon his elevated and elegant seat; and then chaunted his holy hymn and reflected within himself.

7. My deliverer from this sinful world, has bade me to have my discrimination, therefore must I betake myself to discriminate between what is true and falsehood.

8. I must know that I am in this darksome world, and must seek the light of my soul as also what is that principle (Ego), that makes me speak, walk and take the pains to earn myself.

9. I perceive it is nothing of this external world, like any of its verdant trees or hills; the external bodies are all of a gross nature, but my *ego* is quite a simple and pure essence.

10. I am not this insensible body, which is both dull and dumb, and is made to move for a moment by means of the vital airs. It is an unreal appearance of a transitory existence.

11. I am not the insensible sound, which is a vacuous substance and produced in vacuity. It is perceptible by the ear-hole, and is as evanescent and inane as empty air.

12. I am neither the insensible organ of touch, or the momentary feeling of taction; but find myself to be an inward principle with the faculty of intellection, and the capacity of knowing the nature of the soul.

13. I am not even my taste, which is confined to the relishing of certain objects, and to the organ of the tongue; which is a trifling and ever restless thing, sticking to and moving in the cavity of the mouth.

14. I am not my sight, that is employed in seeing the visibles only; it is weak and decaying and never lasting in its power, nor capable of viewing the invisible Spirit.

15. I am not the power of my smelling, which appertains to my nasal organ only, and is conversant with odorous substances for a short moment only. (Fragrance is a fleeting thing).

16. I am pure intelligence, and none of the sensations of my five external organs of sense; I am neither my mental faculty, which is ever frail and fruit; nor is there any thing belonging to me or participating of my true essence. I am the soul and an indivisible whole.

17. I am the ego or my intellect, without the objects of intellection; (*i.e.* the thinking principle freed from its thoughts). My *ego* pervades internally and externally over all things, and manifests them to the view. I am the whole without its parts, pure without foulness and everlasting.

18. It is my intellection that manifests to me this pot and that painting, and brings all other objects to my knowledge by its pure

light; as the sun and a lamp show everything to the sight.

19. Ah! I come to remember the whole truth at present, that I am the immutable and all pervading Spirit, shining in the form of the intellect (Gloss. The internal and intellectual Soul, is the Spirit of God).

20. This essence evolves itself into the various faculties of sense; as the inward fire unfolds itself into the forms of its flash and flame, and its sparks and visible light.

21. It is this principle which unfolds itself, into the forms of the different organs of sense also; as the all-diffusive heat of the hot season, shows itself in the shape of mirage in sandy deserts.

22. It is this element likewise which constitutes the substance of all objects; as it is the light of the lamp which is the cause of the various colours of things; as the whiteness or other of a piece of cloth or any other thing. (The intrinsic perceptivity of the soul, causes the extrinsic senses and their separate organs).

23. It is the source of the perception of all living and waking beings, and of everything else in existence; and as a mirror is the reflector of all outward appearances, so is the Soul the reflective organ of all its internal and external phenomena.

24. It is by means of this immutable intellectual light alone, that we perceive the heat of the sun, the coldness of the moon, solidity of the rock and the fluidity of water.

25. This one is the prime cause of every object of our continuous perceptions in this world; this is the first cause of all things, without having any prior cause of its own. (The soul produces the body, and not the body brings forth the soul).

26. It is this that produces our notions of the continuity of objects that are spread all around us, and take the name of objects from their objectivity of the soul; as a thing is called not from the heat which makes it such.

27. It is this formless cause, that is the prime cause of all plastic and secondary causes (such as Brahmā the creative agent and others). It

is from this that the world has its production, as coldness is the produce of cold and the like.

28. The gods Brahmā, Vishnu, Rudra and Indra, who are causes of the existence of the world, all owe their origin to this prime cause, who has no cause of himself.

29. I hail that Supreme soul which is imprest in me, and is apart from every object of thought of the intellect, and which is self-manifest in all things and at all times.

30. All beings besides, stand in the relation of modes and modalities to this Supreme Being; and they immerse as properties in that intellectual Spirit.

31. Whatever this internal and intelligent Soul wills to do, the same is done every where; and nothing besides that self-same soul exists in reality any where.

32. Whatever is intended to be done by this intellectual power, the same receives a form of its own; and whatever is thought to be undone by the intellect, the same is dissolved into nought from its substantiality.

33. These numberless series of worldly objects (as this pot, these paintings and the like), are as shades cast on the immense mirror of vacuum (or as air-drawn pictures represented on the canvas of empty Space).

34. All these objects increase and decrease in their figures under the light of the soul, like the shadows of things enlarging and diminishing themselves in the sun shine.

35. This internal Soul is invisible to all beings, except to those whose minds are melted down in piety. It is seen by the righteous in the form of the clear firmament.

36. This great cause like a large tree, gives rise to all these visible phenomena like its germ and sprouts; and the movements of living beings, are as the flutterings of bees about this tree.

37. It is this that gives rise to the whole creation both in its ideal

and real and mobile or quiescent forms; as a huge rock gives growth to a large forest with its various kinds of big trees and dwarf shrubberies. (To him no high, no low, no great, no small; He fills, he bounds, connects, and equals all! Pope).

38. It is not apart from anything, existing in the womb of this triple world; but is residing alike in the highest gods, as in the lowest grass below; and manifests them all full to our view.

39. This is one with the ego, and the all-pervading soul; and is situated as the moving spirit, and unmoving dullness of the whole.

40. The universal soul is beyond the distinction, of my, thy or his individual spirit; and is above the limits of time, and place, of number and manner, of form or figure or shape or size.

41. It is one intelligent soul, which by its own intelligence, is the eye and witness of all visible things; and is represented as having a thousand eyes and hands and as many feet. (Wherewith he sees and grasps everything, and stands and moves in every place).

42. This is that ego of my-self, that wanders about the firmament, in the body of the shining sun; and wanders in other forms also, as those of air in the current winds. (The first person I is used for supreme Ego).

43. The sky is the azure body of my Vishnu with its accompaniments of the conchshell, discus, club and the lotus, in the clouds, all which are tokens of prosperity in this world by their blissful rains. (Vishnu is the lord of Lakshmī or prosperity, which is another name for a plenteous harvest. Her other name Srī the same with Ceres—the goddess of corn and mother of Prosperine in Grecian mythology).[15]

[15] The history of Sanskrit words derives the name Lakshmī from the appellation of king Dilipa's queen, who was so called from her luckiness. Thus the words *lucky* and *luckhy* (valgs), are synonymous and same in sound and sense.

44. I find myself as identic with this god, while I am sitting in my posture of padmāsana and in this state of *Samādhi*—hypnotism, and when I have attained my perfection in quietism. (which is the form of Vishnu

in the serene sky).

45. I am the same with Siva—the god with his three eyes, and with his eye-balls rolling like bees, on the lotus face of Gaurī; and it is I that in the form of the god, Brahmā, contain the whole creation in me, as a tortoise contracts its limbs in itself. (The soul in rapture, seems to contain the macrocosm in itself).

46. I rule over the world in the form of Indra, and as a monk I command the monastery which has come down to me. *I.e.* I am an Indra, when I reign over my domain; and a poor monk, when I dwell in my humble cell.

47. I (the Ego) am both the male and female, and I am both the boy and girl; I am old as regards my soul, and I am young with regard to my body, which is born and ever renewed.

48. The ego is the grass and all kinds of vegetables on earth; as also the moisture wherewith it grows them, like its thoughts in the ground of the intellect; in the same manner as herbs are grown in holes and wells by their moisture, *i.e.* The ego or soul is the pith and marrow of all substance.

49. It is for pleasure that this ego has stretched out the world; like a clever boy who makes his dolls of clay in play. (God forms the world for his own amusement).

50. This ego is myself that gives existence to all being, and it is I in whom they live and move about; and being at last forsaken by me, the whole existence dwindles into nothing. (The ego is the individual as well the universal soul).

51. Whatever image is impressed in the clear mirror or mould of my intellect, the same and no other is in real existence, because there is nothing that exists beside or apart from myself.

52. I am the fragrance of flowers, and the hue of their leaves; I am the figure of all forms, and the perception of perceptibles.

53. Whatever movable or immovable thing is visible in this world; I am the inmost heart of it, without having any of its desires in my heart.



54. As the prime element of moisture, is diffused in nature in the form of water; so is my spirit overspread in vegetables and all things at large in the form of vacuum. (Which is in the inside and outside of every thing).

55. I enter in the form of consciousness, into the interior of everything; and extend in the manner of various sensation at my own will.

56. As butter is contained in milk and moisture is inherent in water; so is the power of the intellect spread in all beings, and so the ego is situated in the interior of all things.

57. The world exists in the intellect, at all times of the present, past and future ages; and the objects of intelligence, are all inert and devoid of motion; like the mineral and vegetable productions of earth.

58. I am the all-grasping and all-powerful form of Virāt, which fills the infinite space, and is free from any diminution or decrease of its shape and size. I am this all-pervading and all-productive power, known as Virāt mūrti or macrocosm (in distinction from the *sūkshma-deha* or microcosm).

59. I have gained my boundless empire over all worlds, without my seeking or asking for it; and without subduing it like Indra of old or crushing the gods with my arms. (Man is the lord of the world of his own nature, or as the poet says:—"I am monarch of all I survey; my right there is none to dispute").

60. O the extensive spirit of God! I bow down to that spirit in my spirit; and find myself lost in it, as in the vast ocean of the universal deluge.

61. I find no limit of this spirit; as long as I am seated in the enjoyment of my spiritual bliss; but appear to move about as a minute mollusk, in the fathomless expanse of the milky ocean.

62. This temple of Brahmānda or mundane world, is too small and straitened for the huge body of my soul; and it is as impossible for me to be contained in it, as it is for an elephant to enter into the hole of a needle.

63. My body stretches beyond the region of Brahmā, and my attributes extend beyond the categories of the schools, and there is no definite limitation given of them to this day.

64. The attribute of a name and body to the unsupported soul is a falsehood, and so is it to compress the unlimited soul within the narrow bounds of the body.

65. To say this is I, and this another, is altogether wrong; and what is this body or my want of it, or the state of living or death to me? (Since the soul is an immortal and etherial substance and my true self and essence).

66. How foolish and short-witted were my forefathers, who having forsaken this spiritual domain, have wandered as mortal beings in this frail and miserable world.

67. How great is this grand sight of the immensity of Brahma; and how mean are these creeping mortals, with their high aims and ambition, and all their splendours of royalty. (The glory of God, transcends the glory of glorious sun).

68. This pure intellectual sight of mine, which is fraught with endless joy, accompanied by ineffable tranquillity, surpasses all other sights in the whole world. (The rapture of heavenly peace and bliss, has no bounds).

69. I bow down to the Ego, which is situated in all beings; which is the intelligent and intellectual soul, and quite apart from whatever is the object of intellection or thought (*i.e.* the unthinkable spirit).

70. I who am the unborn and increate soul, reign triumphant over this perishing world; by my attainment to the state of the great universal spirit, which is the chief object of gain—the *summum bonum* of mortal beings, and which I live to enjoy. (This sublimation of the human soul to the state of the supreme spirit, and enjoyment of spiritual beatification or heavenly rapture, is the main aim and end of Yoga meditation).

71. I take no delight in my unpleasant earthly dominion, which is full

of painful greatness; nor like to lose my everlasting realm of good understanding, which is free from trouble and full of perpetual delight.

72. Cursed be the wicked demons that are so sadly ignorant of their souls; and resort for the safety of their bodies, to their strongholds of woods and hills and ditches, like the insects of those places.

73. Ignorance of the soul leads to the serving of the dull ignorant body, with articles of food and raiment; and it was thus that our ignorant elders pampered their bodies for no lasting good.

74. What good did my father Hiranyakasipu reap, from his prosperity of a few years in this world; and what did he acquire worthy of his descent; in the line of the great sage Kasyapa?

75. He who has not tasted the blissfulness of his soul, has enjoyed no true blessing, during his long reign of a hundred years in this world.

76. He who has gained the ambrosial delight of his spiritual bliss, and nothing of the temporary blessings of life; has gained something which is ever full in itself, and of which there is no end to the end of the world.

77. It is the fool and not the wise, who forsakes this infinite joy for the temporary delights of this world; and resembles the foolish camel which foregoes his fodder of soft leaves, for browsing the prickly thorns of the desert.

78. What man of sense would turn his eyes from so romantic a sight, and like to roam in a city burnt down to the ground: and what wise man is there that would forsake the sweet juice of sugarcane, in order to taste the bitterness of Nimba?

79. I reckon all my forefathers as very great fools, for their leaving this happy prospect, in order to wander in the dangerous paths of their earthly dominion.

80. Ah! how delightful is the view of flowering gardens, and how unpleasant is the sight of the burning deserts of sand; how very quiet are these intellectual reveries, and how very boisterous are the cravings of our hearts!

81. There is no happiness to be had in this earth, that would make us wish for our sovereignty in it; all happiness consists in the peace of the mind, which it concerns us always to seek.

82. It is the calm, quiet and unaltered state of the mind, that gives us true happiness in all conditions of life; and the true realm of things in all places and at all times, and under every circumstance in life.

83. It is the virtue of sunlight to enlighten all objects, and that of moonlight to fill us with its ambrosial draughts; but the light of Brahma transcends them both, by filling the three worlds with its spiritual glory; which is brighter than sun-beams, and cooler than moon-light.

84. The power of Siva stretches over the fulness of knowledge, and that of Vishnu over victory and prosperity (Jayas-Lakshmī). Fleetness is the character of the mental powers, and force is the property of the wind.

85. Inflammation is the property of fire, and moisture is that of water; taciturnity is the quality of devotees for success of devotion, and loquacity is the qualification of learning.

86. It is the nature of the aërials to move about in the air, and of rocks to remain fixed on the ground; the nature of water is to set deep and run downwards; and that of mountains to stand and rise upwards.

87. Equanimity is the nature of Saugatas or Buddhists, and carousing is the *penchant* of winebibbers; the spring delights in its flowering, and the rainy season exults in the roaring of its clouds.

88. The Yakshas are full of their delusiveness, and the celestials are familiar with cold and frost, and those of the torrid zone are inured in its heat. (This passage clearly shows the heaven of the Hindus, to have been in the northern regions of cold and frost).

89. Thus are many other beings suited to their respective climes and seasons, and are habituated to the very many modes of life and varieties of habits; to which they have been accustomed in the past and present times.

90. It is the one Uniform and Unchanging Intellect, that ordains these multiform and changing modifications of powers and things, according to its changeable will and velocity.

91. The same unchanging Intellect presents these hundreds of changing scenes to us, as the same and invariable light of the sun, shows a thousand varying forms and colour to the sight.

92. The same Intellect sees at a glance, these great multitudes of objects, that fill the infinite space on all sides, in all the three times of the present, past and future.

93. The selfsame pure Intellect knows at once, the various states of all things presented in this vast phenomenal world, in all the three times that are existent, gone by and are to come hereafter.

94. This pure Intellect reflects at one and the same time, all things existent in the present, past and future times; and is full with the forms of all things existing in the infinite space of the universe.

95. Knowing the events of the three times, and seeing the endless phenomena of all worlds present before it, the divine intellect continues full and perfect in itself and at all times.

96. The understanding ever continues the same and unaltered, notwithstanding the great variety of its perceptions of innumerable of sense and thought: such as the different tastes of sweet and sour in honey and *nimba* fruit at the same time. (*I.e.* the varieties of mental perception and conception, make no change in the mind), as the reflexion of various figures makes no change in the reflecting glass.

97. The intellect being in its state of arguteness, by abandonment of mental desires, and knowing the natures of all things by reducing their dualities into unity:—

98. It views them alike with an equal eye and at the same time; notwithstanding the varieties of objects and their great difference from one another. (*I.e.* all the varieties blend into unity).

99. By viewing all existence as non-existence, you get rid of your existing pains and troubles, and by seeing all existence in the light of

nihilism, you avoid the suffering of existing evils.

100. The intellect being withdrawn from its view of the events of the three tenses (*i.e.* the occurrences of the past, present and future times), and being freed from the fetters of its fleeting thoughts, there remains only a calm tranquillity.

101. The soul being inexpressible in words, proves to be a negative idea only; and there ensues a state of one's perpetual unconsciousness of his soul or self-existence. (This is the state of anaesthesia, which is forgetting oneself to a stock and stone).

102. In this state of the soul it is equal to Brahma, which is either nothing at all or the All of itself; and its absorption in perfect tranquillity is called its liberation (moksha) or emancipation from all feelings (bodhas).

103. The intellect being vitiated by its volition, does not see the soul in a clear light, as the hoodwinked eye has naught but a dim and hazy sight of the world.

104. The intellect which is vitiated by the dirt of its desire and dislike, is impeded in its heavenly flight, like a bird caught in a snare. (Nor love nor hate of aught, is the best state of thought).

105. They who have fallen into the snare of delusion by their ignorant choice of this or that, are as blind birds falling into the net in search of their prey.

106. Entangled in the meshes of desire, and confined in the pit of worldliness, our fathers were debarred from this unbarred sight of spiritual light and endless delight.

107. In vain did our forefathers flourish for a few days on the surface of this earth; only to be swept away like the fluttering flies and gnats, by a gust of wind into the ditch.

108. If these foolish pursuers after the painful pleasures of the world, had known the path of truth they would never fall into the dark pit of unsubstantial pursuits.

109. Foolish folks being subjected to repeated pains and pleasures by their various choice of things; follow at last the fate of ephemeral worms, that are born to move and die in their native ditches and bogs (*i.e.* as they are born of earth and dust so do they return to dust and earth again).

110. He is said to be really alive who lives true to nature, and the mirage of whose desires and aversion, is suppressed like the fumes of his fancy, by the rising cloud of his knowledge of truth.

111. The hot and foul fumes of fancy, fly afar from the pure light of reason, as the hazy mist of night, is dispersed by the bright beams of moon-light.

112. I hail that soul which dwells as the inseparable intellect in me; and I come at last to know my God, that resides as a rich gem enlightening all the worlds in myself.

113. I have long thought upon and sought after thee, and I have at last found thee rising in myself; I have chosen thee from all others; and whatever thou art, I hail thee, my Lord! as thou appearest in me.

114. I hail thee in me, O lord of gods, in thy form of infinity within myself, and in the shape of bliss within my enraptured soul; I hail thee, O Supreme Spirit! that art superior to and supermost of all.

115. I bow down to that cloudless light, shining as the disk of the full moon in me; and to that self-same form, which is free from all predicates and attributes. It is the self-risen light in myself, and that felicitous self-same soul, which I find in myself *alter ego*.

#### CHAPTER XXXV.—*Meditation on Brahma in One's Self.*

Argument. Pantheistic Adoration of the universal soul.

Prahlāda continued:—Om is the proper form of the One, and devoid of all defalcation; that Om is this all, that is contained in this world. (The

Sruti says:—Om is Brahma, and Om is this all, it is the first and last &c.).

2. It is the intelligence, and devoid of flesh, fat, blood and bones; it abides in all things, and is the enlightener of the sun and all other luminous bodies.

3. It warms the fire and moistens the water (*i.e.* gives heat and moisture to the fire and water). It gives sensation to the senses, and enjoys all things in the manner of a prince. (Warms in the sun, refreshes in the breeze &c. Pope).

4. It rests without sitting, it goes without walking; it is active in its inactivity, it acts all without coming in tact with any thing.

5. It is the past and gone, and also the present and even now; it is both the next moment, and remote future also; it is all that is fit and proper, and whatever is unfit and improper likewise. (Changed through all, and yet in all the same. All Discord, harmony not understood, tends to universal good. (Pope)).

6. Undaunted, it produces all productions, and spreads the worlds over one another; it continues to turn about the worlds, from the Sphere of Brahma to the lower grounds of grass. (So Pope:—Spreads through all extent, spreads undivided, operates unspent).

7. Though unmoving and immutable, yet it is as fleeting and changeable as the flying winds; it is inert as the solid rock, and more transparent than the subtile ether. "These as they change, are but the varied God." Thomson.

8. It moves the minds of men, as the winds shake the leaves of trees; and it directs the organs of sense, as a charioteer manages his horses.

9. The Intellect sits as the lord of this bodily mansion, which is carried about as a chariot by the equestrians of the senses; and sitting at its own ease as sole monarch, it enjoys the fruitions of the bodily actions.

10. It is to be diligently sought after, and meditated upon and lauded at all times; because it is by means of this only, that one may have his



salvation from the pains of his age and death, and the evils of ignorance.

11. It is easily to be found, and as easy to be familiarised as a friend; it dwells as the humble bee, in the recess of the lotus-like heart of every body.

12. Uncalled and uninvoked, it appears of itself from within the body; and at a slight call it appears manifest to view. (So the Sruti:—The soul becomes palpable to view).

13. Constant service of and attendance on this all-opulent Lord, never make him proud or haughty, as they do any other rich master to his humble attendants.

14. This Lord is as closely situated in every body, as fragrance and fluidity, are inherent in flowers and sesamum seeds; and as flavour is inseparably connected with liquid substances.

15. It is by reason of our unreasonableness, that we are ignorant of the Intellect, that is situated in ourselves; while our reasoning power serves to manifest it, as a most intimate friend to our sight.

16. As we come to know this Supreme Lord, that is situated in us by our reasoning; we come to feel an ineffable delight in us, as at the sight of a beloved and loving friend.

17. As this dearest friend appears to view, with his benign influence of shedding full bliss about us; we come to the sight of such glorious prospects, as to forget at once all our earthly enjoyments before them.

18. All his fetters are broken loose and fall off from him, and all his enemies are put to an end; whose mind is not perforated by his cravings, like houses dug by the injurious mice.

19. This one in all (*to pan*) being seen in us, the whole world is seen in Him; and He being heard, every thing is heard in Him: He being felt, all things are felt in Him; and He being present, the whole world is present before us.

20. He wakes over the sleeping world, and destroys the darkness of the

ignorant; He removes the dangers of the distressed, and bestows His blessings upon the holy. (So the sruti: *suptesujāgati*. God never sleeps. Jones. The ever wakeful eyes of Jove. To wake over the sleeping worlds. Iliad).

21. He moves about as the living soul of all, and rejoices as the animal soul in all objects of enjoyment; it is He that glows in all visible objects in their various hues. (Shines in the sun, and twinkles in the stars; blazes in the fire, and blushes in flowers. Pope).

22. He sees himself in himself, and is quietly situated in all things; as pungency resides in peppers, and sweetness in sugar &c.

23. He is situated as intelligence and sensations, in the inward and outward parts of living beings; and forms the essence and existence of all objects, in general, in the whole universe.

24. He forms the vacuity of the sky, and the velocity of the winds; He is the light of igneous bodies, and the moisture of aqueous substances.

25. He is the firmness of the earth, and the warmth of the fire; He is the coldness of the moon, and the entity of every thing in the world.

26. He is blackness in inky substances, and coldness in the particles of snow; and as fragrance resides in flowers, so is he resident in all bodies.

27. It is his essence which fills all space, as the essence of time fills all duration; and it is his omnipotence that is the fountain of all forces, as it is his omnipresence that is the support of every thing in every place. (This is the pervasion, of omnipresence wrongly called as pantheism).[16]

[16] (This is the doctrine of the indwelling spirit pervading all nature). Or as the poet says:—

/\* A motion or spirit that impels All thinking things, all  
objects of thought, And rolls through all things"  
(Wordsworth)

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28. As the Lord unfolds everything to light, by the external organ of sight and the internal organ of thinking; so the Great God enlightens the gods (sun, moon, Indra and others) by his own light. (The Natural Theism which represented the visible heavens and heavenly bodies as gods, maintained also the doctrine of the One Invisible God, as shining and supporting them all by his presence. Gloss).

29. I am that I am, without the attributes (of form or figure or any property) in me; and I am as the clear air, unsullied by the particles of flying dust; and as the leaves of lotuses, untouched by their supporting and surrounding waters.

30. As a rolling stone gathers no moss, so there is nothing that touches or bears any relation to my airy mind; and the pain and pleasure which betake the body, cannot affect my form of the inner soul.

31. The soul like a gourd fruit, is not injured by the shower of rain falling on the outer body resembling its hard crust; and the intellect like the flame of a lamp, is not to be held fast (or fastened) by a rope.

32. So this ego of mine which transcends every thing, is not to be tied down by any thing to the earth; nor does it bear any relation with the objects of sense or my mental desires, or anything existent or not in existence in this world.

33. Who has the power to grasp the empty vacuum; or confine the mind? You may cut the body to a thousand pieces, but you cannot divide the invisible and the indivisible vacuous Spirit rising in me.

34. As the pot being broken or bored, or removed from its place, there is no loss sustained by its containing or contained air; so the body being destroyed, there is no damage done to the unconnected soul; and the mind is as false a name, as that of a demon or Pisācha.

35. The destruction of the gross body, does not injure the immaterial soul; and what is the mind, but the perceptive power of my desires and gross pleasures and pains. (The organ of the mind is destroyed with the body).

36. I had such a percipient mind before, but now I have found my rest in quiescence. I find it is another thing beside myself, because it perceives and partakes of the enjoyments of life, and is exposed to the dangers that betake the body.

37. There is another one in me (*i.e.* the soul or intellect), which beholds the actions of the other (*i.e.* of the mind) as a theatric act; and witnesses the exposure of the body to peril, as its last sad and catastrophe.

38. It is the wicked spirit, that is caught in ignorance; but the pure spirit has nothing to suffer: and I feel in myself neither the wish of my continuing in worldly enjoyments, nor a desire of forsaking them altogether. (I enjoy my life while it lasts).[17]

[17] Nor love thy life nor hate, but live while thou livest; How long or short, permit to heaven. *Dum vivimus, vinamus.*

39. Let what may come to pass on me, and whatever may happen to pass away from me; I have neither the expectation of pleasures for me, nor an aversion to the suffering of pain. (in my gain or loss of any thing, in my resignation of myself to God).

40. Let pleasure or pain betake or forsake me as it may, without my being concerned with or taking heed of either; because I know the fluctuating desires, to be incessantly rising and setting in the sphere of my mind.

41. Let these desires depart from me, for I have nothing to do with them, nor have they any concern with me. Alas! how have I been all this

time, misled to these by ignorance, which is my greatest enemy.

42. It is by favour of Vishnu, and by virtue of my pure Vaishnava faith, rising in me of itself, that my ignorance is now wholly dispelled from me, and the knowledge of the True One is revealed unto me.

43. My knowledge of truth has now driven away my egoism (or knowledge of myself) from my mind; as they drive a spirit from its hiding-place in the hollow of a tree.

44. I am now purified by admonition (mantra) of divine knowledge to me, and the arbour of my body is now set free from egoism, which sat as a demon (Yaksha) in it.

45. It is now become as a sacred arbour, blooming with heavenly flowers; and freed from the evils of ignorance, penury, and vain wishes, which infested it erewhile.

46. Loaded with the treasure of sacred knowledge, I find myself sitting here as one supremely-rich; and knowing all that is to be known, I see the sights that are invisible to others.

47. I have now got that in which nothing can be wanting, and wherein there is no want besides; it is by my good fortune that I am freed from all evils, and the venomous serpents of worldly cares.

48. My chill and frigid ignorance is melted down, by the light of knowledge; and the hot mirage of my desires, is now quenched and cooled by my quietude: I see the clear sky on all sides without any mist or dust and I rest under the cooling umbrage of the tranquillity of my soul.

49. It is by my glorification of God, and my thanksgivings to Vishnu, my holy rites and also by my divine knowledge and quietism; that I have obtained by grace of my God, a spacious room and elevated position in spirituality.

50. I have got that god in my spirit, and have seen and known him also in his spiritual form. He is beyond my own ego, and I remember him always in this manner.

51. I remember Vishnu as the great Spirit, and eternal Brahma in his nature; while my egoism or selfishness is confined as a snake, in the holes of my organic frame, which is wholly the land of death. (The animal soul is born to die with the mortal body).

52. It is entangled in the bushes of its pricking desires, resembling the prickly *karanja* ferns; and amidst the tumults of raging passions, and a thousand other broils of this world.

53. It is placed amidst the conflagration of calamities, and is encircled by the flames of smarting pain at all times; it is subjected to continual ups and downs of fortune, and repeated risings and fallings in its journey in this world.

54. It has its repeated births and deaths, owing to its interminable desires; and thus I am always deceived by this great enemy—my own egoism.

55. The animal soul is powerless at night, as if it were caught in the clutches of a demon in the forest; so I feel it now to be deprived of its power and action, while I am in this state of my meditation. (The animal spirit is dormant in its states of physical and spiritual trance).

56. It is by grace of Vishnu, that the light of my understanding is roused; and as I see my God by means of this light, I lose the sight of my demoniac egoism (*i.e.* I become unconscious of my existence at the sight of my Lord).

57. The sight of the demoniac egoism dwelling in the cavity of my mind, disappears from my view in the like manner; as the shadow of darkness flies from the light of a lamp, and as the shade of night is dispersed by day light.

58. As you know not where the flame of the lighted lamp is fled, after it is extinguished; so we know not where our lordly egoism is hid, at the sight of our God before us.

59. My rich egoism flies at the approach of reason, as a heavy loaded robber, flies before the advance of day light; and our false egoism vanishes as a demon, at the rising of the true Ego of God.

60. My egoism being gone, I am set at ease like a tree, freed from a poisonous snake rankling in its hollow cavity. I am at rest and in my insensibleness in this world, when I am awakened to my spiritual light.

61. I have escaped from the hand of my captor, and gained my permanent ascendancy over others; I have got my internal coldness *sang-froid*, and have allayed the mirage of my thirst after vain glory.

62. I have bathed in the cold bath of rain water, and am pacified as a rock after the cooling of its conflagration; I am cleansed of my egoism, by my knowledge of the true meaning of the term.

63. What is ignorance and what are our pains and affliction? what are our evil desires, and what are our diseases and dangers? All these with the ideas of heaven and liberation, together with the hope of heaven and the fear of hell, are but false conceptions proceeding from our egoism or selfishness (or the cravings and loathings of our hearts).

64. As a picture is drawn on a canvas and not in empty air, so our thoughts depend on our selfish principle and upon its want. And as it is the clear linen, that receives the yellow colour of saffron; so it is the pure soul that receives the image of God. It is egoism which vitiates the soul with the bilious passions of the heart, as a dirty cloth vitiates a goodly paint, with its inborn taint.

65. Purity of the inward soul, is like the clearness of the autumnal sky; it is devoid of the cloudiness of egoism, and the drizzling drops of desires. (*I.e.* a pure soul is as clear as the unclouded sky).

66. I bow down to thee, O my soul inmost! that art a stream of bliss to me, with pure limpid waters amidst, and without the dirt of egoism about thee.

67. I hail thee, O thou my soul! that art an ocean of joy to me, uninfested by the sharks of sensual appetites, and undisturbed by the submarine fire of the latent mind.

68. I prostrate myself before thee, O thou quick soul of mine! that art a mountain of delight to me, without the hovering clouds of egoistic passions, and the wild fires of gross appetites and desires.

69. I bow to thee, O thou soul in me! that art the heavenly lake of Manas to me, with the blooming lotuses of delight, and without the billows of cares and anxieties.

70. I greet thee my internal spirit! that floatest in the shape of a swan (hansa) in the lake of the mind (manas) of every individual, and residest in the cavity of the lotiform cranium (Brahmārandhra), with thy outstretched wings of consciousness and standing.

71. All hail to thee, O thou full and perfect spirit! that art the undivided and immortal soul, and appearest in thy several parts of the mind and senses; like the full-moon containing all its digits in its entire self.

72. Obeisance to the sun of my intellect! which is always in its ascendancy and dispels the darkness of my heart; which pervades everywhere, and is yet invisible or dimly seen by us.

73. I bow to my intellectual light, which is an oilless lamp of benign effulgence, and burns in full blaze within me and without its wick. It is the enlightener of nature, and quite still in its nature.

74. Whenever my mind is heated by cupid's fire, I cool it by the coolness of my cold and callous intellect coolness; as they temper the red hot-iron with a cold and hard hammer.

75. I am gaining my victory over all things, by killing my egoism by the Great Ego; and by making my senses and mind to destroy themselves.

76. I bow to thee, O thou all subduing faith, that dost crush our ignorant doubt by thy wisdom; dispellest the unrealities by thy knowledge of the reality, and removest our cravings by thy contentedness.

77. I subsist solely as the transparent spirit, by killing my mind by the great Mind, and removing my egoism by the sole Ego, and by driving the unrealities by the true Reality.

78. I rely my body (*i.e.* I depend for my bodily existence), on the moving principle of my soul only; without the consciousness of my



self-existence, my egoism, my mind and all its efforts and actions.

79. I have obtained at last of its own accord, and by the infinite grace of the Lord of all, the highest blessing of cold-heartedness and *insouciance* in myself.

80. I am now freed from the heat of my feverish passions, by subsidence of the demon of my ignorance; from disappearance of the goblin of my egoism.

81. I know not where the falcon of my false egoism has fled, from the cage of my body, by breaking its string of desires to which it was fast bound in its feet.

82. I do not know whither the eagle of my egotism is flown, from its nest in the arbour of my body, after blowing away its thick ignorance as dust.

83. Ah! where is my egoism fled, with its body besmeared with the dust and dirt of worldliness, and battered by the rocks of its insatiable desires? It is bitten by the deadly dragons of fears and dangers, and pierced in its hearts by repeated disappointments and despair.

84. O! I wonder to think what I had been all this time, when I was bound fast by my egoism in the strong chain of my personality.

85. I think myself a new-born being to day, and to have become highminded also, by being removed from the thick cloud of egoism, which had shrouded me all this time.

86. I have seen and known, and obtained this treasure of my soul, as it is presented to my understanding, by the verbal testimonies of the *sāstras*, and by the light of inspiration in my hour of meditation (*samādhi*).

87. My mind is set at rest as extinguished fire, by its being released from the cares of the world; as also from all other thoughts and desires and the error of egoism. I am now set free from my affections and passions, and all delights of the world, as also my craving after them.

88. I have passed over the impassable ocean of dangers and difficulties,

and the intolerable evils of transmigration; by the disappearance of my internal darkness, and sight of the One Great God in my intellect.

#### CHAPTER XXXVI.—*Hymn to the Soul.*

Argument. Prahlāda getting the light of his internal soul, delights himself as one in the company of his sweet-heart.

Prahlāda continued:—I thank thee, O lord and great spirit! that art beyond all things, and art found in myself by my good fortune.

2. I have no other friend, O my Lord, in the three worlds except thee; that dost vouchsafe to embrace and look upon me, when I pray unto thee.

3. It is thou that preservest and destroyest all, and givest all things to every body; and it is thou, that makest us move and work, and praise thy holy name. Now art thou found and seen by me, and now thou goest away from me.

4. Thou fillest all being in the world with thy essence; thou art present in all places, but where art thou now fled and gone from me?

5. Great is the distance between us, even as the distance of the places of our birth, it is my good fortune of friend! that has brought thee near me today, and presented thee to my sight (so fleeting is spiritual vision).

6. I hail thee, thou felicitous one! that art my maker and preserver also; I thank thee that art the stalk of this fruit of this world, and that art the eternal and pure soul of all.

7. I thank the holder of the lotus and discus, and thee also that bearest the crescent half moon on thy forehead—great Siva. I thank the lord of gods—Indra, and Brahmā also, that is born of the lotus.

8. It is a verbal usage that makes a distinction betwixt thee and ourselves (*i.e.* between the Divine and animal souls); but this is a

false impression as that of the difference between waves and their elemental water.

9. Thou showest thyself in the shapes of the endless varieties of beings, and existence and extinction are the two states of thyself from all eternity.

10. I thank thee that art the creator and beholder of all, and the manifester of innumerable forms. I thank thee that art the whole nature thyself.

11. I have undergone many tribulations in the long course of past lives, and it was by thy will that I became bereft of my strength, and was burnt away at last.

12. I have beheld the luminous worlds, and observed many visible and invisible things; but thou art not to be found in them. So I have gained nothing (from my observations).

13. All things composed of earth, stone and wood, are formations of water (the form of Vishnu), there is nothing here, that is permanent, O god, beside thyself. Thou being obtained there is nothing else to desire.

14. I thank thee lord! that art obtained, seen and known by me this day; and that shalt be so preserved by me, as never to be obliterated (from my mind).

15. Thy bright form which is interwoven by the rays of light, is visible to us by inversion of the sight of the pupils of our eyes, into the inmost recesses of our heart.

16. As the feeling of heat and cold is perceived by touch, and as the fragrance of the flower is felt in the oil with which it is mixed; so I feel thy presence by thy coming in contact with my heart.

17. As the sound of music enters into the heart through the ears, and makes the heart strings to thrill, and the hairs of the body to stand at an end; so is thy presence perceived in our hearts also.

18. As the objects of taste are felt by the tip of the tongue, which

conveys their relish to the mind; so is thy presence felt by my heart, when thou touchest it with thy love.

19. How can one slight to look and lay hold on his inner soul which shoots through every sense of his body; when he takes up a sweet scenting flower, perceptible by the sense of smelling only, and finally decorating his outer person with it.

20. How can the supreme spirit, which is well known to us by means of the teachings of the Vedas, Vedānta, Sidhāntas and the Puranas, as also by the Logic of schools and the hymns of the Vedas, be any way forgotten by us?

21. These things which are pleasant to the bodily senses, do not gladden my heart, when it is filled by thy translucent presence.

22. It is by thy effulgent light, that the sun shines so bright; as it is by thy benign lustre also, that the moon dispenses her cooling beams.

23. Thou hast made these bulky rocks, and upheld the heavenly bodies; thou hast supported the stable earth, and lifted the spacious firmament.

24. Fortunately thou hast become myself, and I have become one with thyself, I am identic with thee and thou with me, and there is no difference between us.

25. I thank the great spirit, that is expressed by turns by the words myself and thyself; and mine and thine.

26. I thank the infinite God, that dwells in my unegoistic mind; and I thank the formless Lord, that dwells in my tranquil soul.

27. Thou dwellest, O Lord! in my formless, tranquil, transparent and conscious soul, as thou residest in thy own spirit, which is unbounded by the limitations of time and space.

28. It is by thee that the mind has its action, and the senses have their sensations; the body has all its powers, and the vital and respirative breaths have their inflations and afflations.

29. The organs of the body are led by the rope of desire to their

several actions, and being united with flesh, blood and bones, are driven like the wheels of a car by the charioteer of the mind.

30. I am the consciousness of my body, and am neither the body itself nor my egoism of it; let it therefore rise or fall, it is of no advantage or disadvantage to me.

31. I was born in the same time with my ego (as a personal, corporeal and sensible being); and it was long afterwards that I had the knowledge of my soul; I had my insensibility last of all, in the manner of the world approaching to its dissolution at the end.

32. Long have I travelled in the long-some journey of the world; I am weary with fatigue and now rest in quiet, like the cooling fire of the last conflagration. (*I.e.* of the doomsday).

33. I thank the Lord who is all (*to pan*), and yet without all and everything; and thee my soul! that art myself likewise. I thank thee above those s̄āstras and preceptors, that teach the ego and tu (*i.e.* the subjective and objective).

34. I hail the all witnessing power of that providential spirit, that has made these ample and endless provisions for others, without touching or enjoying them itself.

35. Thou art the spirit that dwellest in all bodies in the form of the fragrance of flowers, and in the manner of breath in bellows; and as the oil resides in the sesamum seeds.

36. How wonderful is this magic scene of thine, that thou appearest in everything, and preservest and destroyest it at last, without having any personality of thy own.

37. Thou makest my soul rejoice at one time as a lighted lamp, by manifesting all things before it; and thou makest it joyous also, when it is extinguished as a lamp, after its enjoyment of the visibles.

38. This universal frame is situated in an atom of thyself, as the big banian tree is contained in the embryo of a grain of its fig.

39. Thou art seen, O lord, in a thousand forms that glide under our

sight; in the same manner as the various forms of elephants and horses, cars and other things are seen in the passing clouds on the sky.

40. Thou art both the existence and absence of all things, that are either present or lost to our view; yet thou art quite apart from all worldly existences, and art aloof from all entities and non-entities in the world.

41. Forsake, O my soul! the pride and anger of thy mind, and all the foulness and wiliness of thy heart; because the high-minded never fall into the faults and errors of the common people.

42. Think over and over on the actions of thy past life, and the long series of thy wicked acts; and then with a sigh blush to think upon what thou hadst been before, and cease to do such acts anymore.

43. The bustle of thy life is past, and thy bad days have gone away; when thou wast wrapt in the net of thy tangled thoughts on all sides.

44. Now thou art a monarch in the city of thy body, and hast the desire of thy mind presented before thee; thou art set beyond the reach of pleasure and pain, and art as free as the air which nobody can grasp.

45. As thou hast now subdued the untractable horses of thy bodily organs, and the indomitable elephant of thy mind; and as thou hast crushed thy enemy of worldly enjoyment, so dost thou now reign as the sole sovereign, over the empire of thy body and mind.

46. Thou art now become as the glorious sun, to shine within and without us day by day; and dost traverse the unlimited fields of air, by thy continued rising and setting at every place in our meditation of thee.

47. Thou Lord! art ever asleep, and risest also by thy own power; and then thou lookest on the luxuriant world, as a lover looks on his beloved.

48. These luxuries like honey, are brought from great distances by the bees of the bodily organs; and the spirit tastes the sweets, by looking upon them through the windows of its eyes. (The spirit enjoys the sweets of offerings, by means of its internal senses).

49. The seat of the intellectual world in the cranium is always dark, and a path is made in it by the breathings of inspiration and respiration (*prāṇāpāna*), which lead the soul to the sight of *Brahmā* (*lit.*: to the city of *Brahmā*. This is done by the practice of *prāṇāyāma*).

50. Thou Lord! art the odour of this flower-like body of thine, and thou art the nectarious juice of thy moonlike frame, the moisture of this bodily tree, and thou art the coolness of its cold humours: phlegm and cough.

51. Thou art the juice, milk and butter, that support the body, and thou being gone (O soul!), the body is dried up and become as full to feed the fire.

52. Thou art the flavour of fruits, and the light of all luminous bodies; it is thou that perceivest and knowest all things, and givest light to the visual organ of sight.

53. Thou art the vibration of the wind, and the force of our elephantine minds; and so art thou the acuteness of the flame of our intelligence.

54. It is thou that givest us the gift of speech, and dost stop our breath, and makest it break forth again on occasions. (Speech—*Vāch*—*vox* in the feminine gender, is made *Vāchā* by affix *ā* according to Bhaguri).

55. All these various series of worldly productions, bear the same relation to thee, as the varieties of jewelleries (such as the bracelets and wristlets); are related to the gold (of which they are made).

56. Thou art called by the words I, thou, he &c., and it is thyself that callest thyself such as it pleaseth thee. (The impersonal God is represented in different persons).

57. Thou art seen in the appearances of all the productions of nature, as we see the forms of men, horses and elephants in the clouds, when they glide softly on the wings of the gentle winds. (But as all these forms are unreal, so God has no form in reality).

58. Thou dost invariably show thyself in all thy creatures on earth, the blazing fire presents the figures of horses and elephants in its lambent

flames. (Neither has God nor fire any form at all).

59. Thou art the unbroken thread, by which the orbs of worlds are strung together as a rosary of pearls; and thou art the field that growest the harvest of creation, by the moisture of thy intellect. (The divine spirit stretches through all, and contains the pith of creation).

60. Things that were inexistent and unproduced before creation, have come to light from their hidden state of reality by thy agency, as the flavour of meat-food, becomes evident by the process of cooking.[18]

[18] (*I.e.* as the work is known after it is worked out by the workman).

61. The beauties of existences are imperceptible without the soul; as the graces of a beauty are not apparent to one devoid of his eyesight.

62. All substances are nothing whatever without thy inherence in them; as the reflection of the face in the mirror (or a picture in painting), is to no purpose without the real face or figure of the person.

63. Without thee the body is a lifeless mass, like a block of wood or stone; and it is imperceptible without the soul, as the shadow of a tree in absence of the sun.

64. The succession of pain and pleasure, ceases to be felt by one who feels thee within himself; as the shades of darkness, the twinkling of stars, and the coldness of frost, cease to exist in the bright sunlight.

65. It is by a glance of thy eye, that the feelings of pain and pleasure rise in the mind; as it is by the beams of the rising sun, that the sky is tinged with its variegated hues.

66. Living beings perish in a moment, at the privation of thy presence; as the burning lamp is extinguished to darkness, at the extinction of its light. (Light and life are synonymous terms, as death and darkness are homonyms).

67. As the gloom of darkness is conspicuous at the want of light; but coming in contact with light, it vanishes from view.[19]



[19] So there is but dead matter without the enlivening soul, and every thing is full of life with the soul inherent in it.

68. So the appearances of pain and pleasure, present themselves before the mind, during thy absence from it; but they vanish into nothing at the advance of thy light into it.

69. The temporary feelings of pleasure and pain, can find no room in the fulness of heavenly felicity (in the entranced mind); just as a minute moment of time, is of no account in the abyss of eternity.

70. The thoughts of pleasure and pain, are as the short-lived fancies of the fairy land or castles in air; they appear by turns at thy pleasure, but they disappear altogether no sooner thy form is seen in the mind.

71. It is by thy light in our visual organs, that things appear to sight at the moment of our waking, as they are reproduced into being; and it is by thy light also poured into our minds, that they are seen in our dream, as if they are all asleep in death.

72. What good can we derive from these false and transient appearances in nature? No one can string together the seeming lotuses that are formed by the foaming froth of the waves.

73. No substantial good can accrue to us from transitory mortal things; as no body can string together the transient flashes of lightning into a necklace. (This is in refutation of the usefulness of temporary objects maintained by the Saugatas).

74. Should the rationalist take the false ideas of pain and pleasure for sober realities; what distinction then can there be between them and the irrational realists (Buddhists).

75. Should you, like the Nominalist, take everything which bears a name for a real entity; I will tell you no more than that, you are too fond to give to imaginary things a fictitious name at your own will.  
(Gloss:—according to the ideas and desires of one's own mind, or giving a name to airy nothing).

76. But the soul is indivisible and without its desire and egoism, and whether it is a real substance or not we know nothing of, yet its agency

is acknowledged on all hands in our bodily actions.

77. All joy be thine! that art boundless in thy spiritual body, and ever disposed to tranquillity; that art beyond the knowledge of the Vedas, and art yet the theme of all the s̄āstras.

78. All joy to thee! that art both born and unborn with the body, and art decaying undecayed in thy nature; that art the unsubstantial substance of all qualities, and art known and unknown to every body.

79. I exult now and am calm again, I move and am still afterwards; I am victorious and live to win my liberation by thy grace; therefore I hail thee that art myself.

80. When thou art situated in me, my soul is freed from all troubles and feelings and passions; and is placed in perfect rest. There is no more any fear of danger or difficulty or of life and death, nor any craving for prosperity, when I am absorbed in everlasting bliss with thee.

#### CHAPTER XXXVII.—*Disorder and Disquiet of the Asura Realm.*

Argument. As Prahlāda was absorbed in Meditation, his dominions were infested by robbers for want of a Ruler, and the reign of terror.

Vasishtha said:—Prahāda the defeater of inimical hosts, was sitting in the said manner in divine meditation, and was absorbed in his entranced rapture, and undisturbed *anaesthesia* or insensibility for a long time.

2. The soul reposing in its original state of unalterable *ecstatis*, made his body as immovable as a rock in painting or a figure carved on a stone (*in bas relief*).

3. In this manner a long time passed upon his hybernation, when he was sitting in his house in a posture as unshaken as the firm Meru is fixed upon the earth.

4. He was tried to be roused in vain, by the great Asuras of his palace; because his deadened mind remained deaf to their calls like a solid rock, and was as impassive as a perched grain to the showers of rain.

5. Thus he remained intent upon his God, with his fixed and firm gaze for thousands of years; and continued as unmoved, as the carved sun upon a stone (or sundial).

6. Having thus attained to the state of supreme bliss, the sight of infelicity disappeared from his view, as it is unknown to the supremely felicitous being. (So the Sruti: In Him there is all joy and no woe can appear before Him).

7. During this time the whole circuit of his realm, was overspread by anarchy and oppression; as it reigns over the poor fishes.[20]

[20] (The analogy of *matsya nyaya* or piscine oppression, means the havoc which is committed on the race of fishes by their own kind, as also by all other piscivorous animals of earth and air, and tyranny of the strong over the weak).

8. For after Hiranyakasipu was killed and his son had betaken himself to asceticism, there was no body left to rule over the realms of the Asura race.

9. And as Prahlāda was not to be roused from his slumber, by the solicitations of the Daitya chiefs, or the cries of his oppressed people:—

10. They—the enemies of the gods, were as sorry not to have their graceful lord among them; as the bees are aggrieved for want of the blooming lotus at night (when it is hid under its leafy branches).

11. They found him as absorbed in his meditation, as when the world is drowned in deep sleep, after departure of the sun below the horizon.

12. The sorrowful Daityas departed from his presence, and went away wherever they liked; they roved about at random, as they do in an ungoverned state.

13. The infernal regions became in time the seat of anarchy and

oppression; and the good and honest dealers bade adieu to it all at once.

14. The houses of the weak were robbed by the strong, and the restraints of laws were set at naught; the people oppressed one another and robbed the women of their robes.

15. There were crying and wailing of the people on all sides, and the houses were pulled down in the city; the houses and gardens were robbed and spoiled, and outlawry and rapacity spread all over the land.

16. The Asuras were in deep sorrow, and their families were starving without food or fruits; there were disturbance and riot rising every where, and the face of the sky was darkened on all sides.

17. They were derided by the younglings of the gods, and invaded by vile robbers and envious animals; the houses were robbed of their properties, and were laid waste and void.

18. The Asura realm became a scene of horror, by lawless fighting for the wives and properties of others; and the wailings of those that were robbed of their wealth and wives, it made the scene seem as the reign of the dark Kali age, when the atrocious marauders are let loose to spread devastation all over the earth.

#### CHAPTER XXXVIII.—*Scrutiny into the Nature of God.*

Argument. Hari's care for preservation of the order of the world, and his advice to Prahlāda.

Vasishtha continued:—Now Hari who slept on his couch of the snake, in his watery mansion of the Milky ocean, and whose delight it was to preserve the order of all the groups of worlds;—

2. Looked into the course of world in his own mind, after he rose from his sleep at the end of the rainy season for achieving the objects of the gods. (Vishnu rises after the rains on the eleventh day of moon

[Sanskrit: unthānaikādashi]).

3. He surveyed at a glance of his thought the state of the triple world, composed of the heaven, the earth and the regions below; and then directed his attention to the affairs of the infernal regions of the demons.

4. He beheld Prahlāda sitting there in his intense hypnotic meditation, and then looked into the increasing prosperity of Indra's palace.

5. Sitting as he was on his serpentine couch in the Milky Ocean, with his arms holding the conch-shell, the discus, and the club and lotus in his four hands;—

6. He thought in his brilliant mind and in his posture of *padmāsana*, about the states of the three worlds, as the fluttering bee inspects into the state of the lotus.

7. He saw Prahlāda immersed in his hypnotism, and the infernal regions left without a leader; and beheld the world was about to be devoid of the Daitya race.

8. This want of the demons, thought he, was likely to cool the military ardour of the Devas; as the want of clouds serves to dry up the waters on earth.

9. Liberation which is obtained by privation of dualism and egoism, brings a man to that state of asceticism; as the want of moisture tends to dry up and deaden the promising plant.

10. The Gods being at rest and contented in themselves, there will be no need of sacrifices and offerings to please and appease them; and this will eventually lead to the extinction of the gods (for want of their being fed with the butter and fat of the sacrifices).

11. The religious and sacrificial rites, being at an end among mankind, will bring on (owing to their impiety), the destruction of human race, which will cause the desolation of the earth (by wild beasts).

13. What is the good of my providence, if I were to allow this plenteous earth to go to ruin by my neglect? (It would amount to Vishnu's

violation of duty to preserve the world).

14. What can I have to do in this empty void of the world, after the extinction of these created beings into nothing, than to charge my active nature to a state of cold inactivity, and lose myself into the *anaesthesia* of final liberation or insensibility.

15. I see no good in the untimely dissolution of the order of the world, and would therefore have the Daityas live to its end.

16. It is owing to the struggles of the demons, that the deities are worshipped with sacrifices and other religious rites for their preservation of the earth; therefore they are necessary for the continuation of these practices in it.

17. I shall have therefore to visit the nether world, and restore it to its right order; and appoint the lord of the demons to the observance of his proper duties; in the manner of the season of spring returning to fructify the trees.

18. If I raise any other Daitya to the chieftainship of the demons, and leave Prahlāda in the act of his meditation; it is sure that he will disturb the Devas, instead of bearing obedience to them. Because no demon can get rid of his demoniac nature like Prahlāda.

19. Prahlāda is to live to old age in his sacred person, and to reside therein to the end of the kalpa age, with this very body of his (without undergoing the casualties of death and transmigration).

20. So it is determined by Destiny, the divine and overruling goddess; that Prahlāda will continue to reign to the end of the *kalpa*, in this very body of his.

21. I must therefore go, and awaken the Daitya chief from his trance, as the roaring cloud rouses the sleepy peacocks, on the tops of hills and banks of rivers.

22. Let that self ridden (*swayam-mukta*) and somnolent (*samādhista*) prince, reign unconcerned (*amanaskāra*) over the Daitya race; as the unconscious pearl reflects the colours of its adjacent objects.

23. By this means both the gods and demigods, will be preserved on the face of the earth; and their mutual contention for superiority, will furnish occasion for the display of my prowess.

24. Though the creation and destruction of the world, be indifferent to me; yet its continuation in the primordial order, is of much concern to others, if not to my insusceptible self.

25. Whatever is alike in its existence and inexistence, is the same also in both its gain and loss (to the indifferent soul). Any effort for having any thing is mere foolishness; since addition and subtraction presuppose one another. (Gain is the supplying of want, and want is the privation of gain).

26. I shall therefore hasten to the infernal region, and awaken the Daitya prince to the sense of his duty; and then will I resume my calmness, and not play about on the stage of the world like the ignorant. (The sapient God is silent; but foolish souls are turbulent).

27. I will proceed to the city of the Asuras amidst their tumultuous violence, and rouse the Daitya prince as the sunshine raises the drooping lotus; and I shall bring the people to order and union, as the rainy season collects the fleeting clouds on the summits of mountains.

#### CHAPTER XXXIX.—*Admonitions of Hari To Prahlāda.*

Argument. Hari enters into the Daitya city, blows his conch-shell, and directs Prahlāda to reign and rule over his realm.

Vasishtha continued:—Thinking thus within himself, Hari started from his abode in the Milky Ocean with his companions, and moved like the immovable Mandara mountain with all its accompaniments.

2. He entered the city of Prahlāda resembling the metropolis of Indra, by a subterranean passage lying under the waters of the deep. (This passage, says the gloss, leads to the *sweta dvīpa* or white island of

Albion—Britain; but literally it means the underground passage of waters).

3. He found here the prince of the Asuras, sitting under a golden dome in his hypnotic trance, like Brahmā sitting in his meditative mood in a cavern of the Sumeru mountain. (This shows Brahmā the progenitor of mankind or of the Aryan Brahmanic race, to have been a mountaineer of the Altai or N. polar ranges, called Sumeru *contra* Kumeru—the S. pole).

4. There the Daityas being tinged in their bodies, by the bright rays of Vishnu's person, fled far away from him, like a flock of owls from the bright beams of the rising sun. (The Daityas are night rovers or *nisa charas*, and cannot maintain their ground at sun rise).

5. Hari then being accompanied by two or three Daitya chiefs entered the apartment of Prahlāda, as the bright moon enters the pavilion of the sky at eve, in company with two or three stars beside her. (Moon in Sanskrit is the male consort of the stars, and called *Tarā-pati*).

6. There seated on his eagle and fanned with the flapper of Lakshmī, and armed with his weapons, and beset by the saints hymning his praise:—

7. He said, O great soul! rise from thy trance; and then blew his *pāñchajanya* shell, which resounded to the vault of heaven.

8. The loud peal of the Conch, blown by the breath of Vishnu, roared at once like the clouds of the sky, and the waves of the great deluge with redoubled force.

9. Terrified at the sound, the Daityas fell flat and fainting on the ground; as when the flocks of swans and geese, are stunned at the thundering noise of clouds.

10. But the party of Vaishnavas, rejoiced at the sound without the least fear; and they flushed with joy like the *Kurchi* flowers, blooming at the sound of the clouds. (Kurchi buds are said to blossom in the rains).

11. The lord of the Dānavas, was slowly roused from his sleep; in the manner of the kadamba flowers, opening their florets by degrees at the intervals of rain.



12. It was by an act of the excretion of his breathing, that he brought down his vital breath, which was confined in the vertical membrane of the cranium; in the manner that the stream of Ganges gushes out from the high-hill, and mixes and flows with the whole body of waters into the ocean. (So it is with our inspiration and respiration, which carry up and down our vital breath, to and from the sensory of the brain).

13. In a moment the vital breath circulated through the whole body of Prahlāda; as the solar beams spread over the whole world soon after they emanate from the solar disk at sun rise.

14. The vital breath, having then entered into the cells of the nine organs of sense; his mind became susceptible of sensations, received through the organs of the body like reflexions in a mirror.

15. The intellect desiring to know the objects, and relying in the reflexions of the senses, takes the name of the mind; as the reflexion of the face in the mirror, refracts itself again to the visual organ.

16. The mind having thus opened or developed itself, his eyelids were about to open of themselves; like the petals of the blue lotus, opening by degrees in the morning.

17. The breathings then, by conveying the sensations to the body, through the veins and arteries, give it the power of motion; as the current breeze moves the lotuses.

18. The same vital breath, strengthened the powers of his mind in a short time; as the billows of a river, become more powerful when it is full of water.

19. At last his eyes being opened, his body shone forth with vivacity, by its mental and vital powers; as the lake blushes with blooming lotuses at the sun's rising above the horizon.

20. At this instant, the lord bade him awake instantly at his word; and he rose as the peacock is awakened, at the roar of a cloud.

21. Finding his eyes shining with lustre, and his mind strong with its past remembrance; the lord of the three worlds, spoke to him in the

manner, as he had formerly addressed the lotus-born Brahmā himself.

22. O holy youth! remember your large (dominions), and bring to your mind your youthful form and figure; then think and ponder, why you causelessly transform yourself to this torpid state.

23. You who have no good to desire nor any evil to shun, and look on want and plenty in the same light; you must know that what is destined by God, is all for your good.

25. You shall have to live here, in the living liberated state of your mind, and in full possession of your dominions, for a kalpa period; and shall have to pass your time with this body of yours, and without any anxiety or earthly trouble whatever.

26. The body being decayed by this time, you shall have still to abide with your greatness of soul to the end; till the body being broken down like an earthen vessel, the vital life like the contained air of the pot, come to mix with the common air of vacuum.

27. Your body which is liberated in its life time, is to endure in its purity to the end of the kalpa, and will witness generations passing before it without any diminution of itself.

28. The end of the kalpa or doomsday, is yet too far when the twelve suns will shine together; the rocks will melt away, and the world will be burnt down to ashes. Why then do you waste away your body even now?

29. Now the winds are not raging with fury, nor is the world grey with age and covered with ashes over it. The marks on the foreheads of the immortals are still uneffaced, why then waste your body before its time?

30. The lightnings of the deluging clouds, do not now flash nor fall down like asoka flowers, why then do you vainly waste your precious body so prematurely?

31. The skies do not pour out their showers of rain-water on earth, so as to overflow the mountain tops, nor do they burst out in fire and burn them down to ashes; why then do you waste away your body in vain?

32. The old world is not yet dissolved into vapour, nor fused to fumes

and smoke; neither are the deities all extinct, after leaving Brahmā, Vishnu and Siva to survive them; why then do you waste yourself in vain? (If they are all alive, you should learn to live also).

33. The earth on all sides is yet so submerged under the water, as to present the sight of the high mountains only on it, why then waste you away your body in vain (before the last doom and deluge of the earth?).

34. The sun yet does not dart his fiery rays, with such fury in the sky, as to split the mountains with hideous cracks; nor do the diluvian clouds rattle and crackle in the midway sky; (to presage the last day, why then in vain waste you your body, that is not foreboded to die?).

35. I wander everywhere on my vehicle of the eagle, and take care of all animal beings lest they die before their time, and do not therefore like your negligence of yourself.

36. Here are we and there the hills, these are other beings and that is yourself; this is the earth and that the sky, all these are separate entities and must last of themselves; why then should you neglect your body, and do not live like the living?

37. The man whose mind is deluded by gross ignorance, and one who is the mark of afflictions, is verily led to hail his death. (So the Smṛiti says:—Very sick and corpulent men have their release in death).

38. Death is welcome to him, who is too weak and too poor and grossly ignorant; and who is always troubled by such and similar thoughts in his mind. (The disturbed mind is death and hell in itself).

39. Death is welcomed by him, whose mind is enchained in the trap of greedy desires and thrills between its hopes and fears; and who is hurried and carried about in quest of greed, and is always restless within himself.

40. He whose heart is parched by the thirst of greed, and whose better thoughts are choked by it, as the sprouts of corn are destroyed by worms; is the person that welcomes his death at all times.

41. He who lets the creeping passions of his heart, grow as big as palm trees, to overshadow the forest of his mind, and bear the fruits of

continued pain and pleasure, is the man who hails his death at all times.

42. He whose mind is festered by the weeds of cares, growing as rank as his hair on the body; and who is subject to the incessant evils of life, is the man that welcomes death for his relief.

43. He whose body is burning under the fire of diseases, and whose limbs are slackened by age and weakness, is the man to whom death is a remedy, and who resorts to its aid for relief.

44. He who is tormented by his ardent desires and raging anger, as by the poison of snake biting, is as a withered tree, and invites instant death for his release.

45. It is the soul's quitting the body that is called death; and this is unknown to the spiritualist, who is quite indifferent about the entity and nonentity of the body.

46. Life is a blessing to him, whose thoughts do not rove beyond the confines of himself; and to the wise man also who knows and investigates into the true nature of things.

47. Life is a blessing to him also, who is not given to his egotism, and whose understanding is not darkened by untruth, and who preserves his evenness in all conditions of life.

48. His life is a blessing to him, who has the inward satisfaction and coolness of his understanding, and is free from passions and enmity; and looks on the world as a mere witness, and having his concern with nothing.

49. He is blest in his life, who has the knowledge of whatever is desirable or detestable to him, and lives aloof from both; with all his thoughts and feelings confined within himself; (literally, within his own heart and mind).

50. His life is blest, who views all gross things in the light of nothing, and whose heart and mind are absorbed in his silent and conscious soul. (*I.e.* who witnesses and watches the emotions and motions of his heart and mind).

51. Blessed is his life, who having his sight represses it from viewing the affairs of the world, as if they are entirely unworthy of him.

52. His life is blessed, who neither rejoices nor grieves at what is desirable or disadvantageous to him; but has his contentment in every state of his life whether favourable or not.

53. He who is pure in his life, and keeps company with pure-minded men; who spreads the purity of his conduct all about, and shuns the society of the impure; is as graceful to behold, as the hoary swan with its snow white wings, in the company of the fair fowls of the silvery lake.

54. Blessed is his life, whose sight and remembrance, and the mention of whose name, give delight to all persons.

55. Know the life of that man, O lord of demons, to be truly happy, whose lotus-like appearance is as delightful to the beelike eyes of men, as the sight of the full moon is delightful to the world.

## CHAPTER LX.—*Resuscitation of Prahlāda.*

Argument. On the necessity of the observance of duty, both in the secular as well as Religious Life.

The Lord continued:—It is the soundness of the body, which men call life; and it is the quitting of the present body for a future one, which they call death. (Activity is the life of the body).

2. You are released from both these states, O high minded youth! and have nothing to do with your life or death any more. (Because the living liberated are freed from the cares of life, and future transmigrations also).

3. It is for your acquaintance, that I relate to you the components of life and death; by knowledge of which you will not have to live nor die, like other living beings on earth (in pain and misery).

4. Though situated in the body, yet you are as unembodied as the disembodied spirit; and though embosomed in vacuity, yet are you as free and fleet as the wind, on account of your being unattached to vacuum. (Unattachment of the soul to the body and vital spirit, constitutes its freedom).

5. Your perception of the objects of the touch, proves you to be an embodied being; and your soul is said to be the cause of that perception; as the open air is said to be the cause of the growth of trees, for its putting no hindrance to their height. But neither the soul is cause of perception, nor the air of the growth of trees. (It is the mind which is the cause of the one, as moisture of the other).

6. But the perception of outward things, is no test of their materiality to the monoistic immaterialist; as the sight of things in a dream, is no proof of their substantiality, nor of the corporeality of the percipient soul. (All external perceptions, are as those in a dream).

7. All things are comprehended, in yourself, by the light of your intellect; and your knowledge of the only One in all, comprehends every thing in it. How then can you have a body either to take to yourself or reject it from you?

8. Whether the season of the spring appears or not, or a hurricane happens to blow or subside; it is nothing to the pure soul, which is clear of all connection whatever. (The soul is unconnected with all occurrences).

9. Whether the hills fall headlong to the ground, or the flames of destruction devour all things; or the rapid gales rend the skies, it is no matter to the soul which rests secure in itself.

10. Whether the creation exists or not, and whether all things perish or grow; it is nothing to the soul which subsists of itself. (The increate soul is self existent and ever lasting).

11. The Lord of this body, does not waste by waste of its frame, nor he is strengthened by strength of the body; neither does it move by any bodily movement, nor sleep when the body and its senses are absorbed in sleep.

12. Whence does this false thought rise in your mind, that you belong to the body, and are an embodied being, and that you come to take, retain and quit this mortal frame at different times?

13. Forsake the thought, that you will do so and so after doing this and that; for they that know the truth, have given up such desires and vain expectations. (Since God is the disposer of all events).

14. All waking and living persons, have something or other to do in this world, and have thereby to reap the results of their actions; but he that does nothing, does not take the name of an active agent, nor has anything to expect (but lives resigned to the will of Providence).

15. He who is no agent of an action, has nothing to do with its consequence; for he who does not sow the grains, does not reap the harvest. (For as you sow, so you reap).

16. Desinence of action and its fruition, brings on a quiescence, which when it has become habitual and firm, receives the name of liberation (which is nothing to have or crave, save what God gave of his own will, agreeably to the prayer, "Let not mine, but thy will be done").

17. All intellectual beings and enlightened men, and those that lead pure and holy lives, have all things under their comprehension, wherefore there is nothing for them left to learn anew or reject what they have learnt. (The gods and sages are all knowing, and have nothing to know or unknow any more).

18. It is for limited understandings and limited powers of the body and mind, to grasp or leave out some thing; but to men of unbounded capacities, there is nothing to be received or left out. (Fulness can neither be more full, nor wanting in any thing).

19. When a man is set at ease after cessation of his relation of the possessor or possession of any external object, and when this sense of his irrelation becomes a permanent feeling in him, he is then said to be liberated in his life time. (Total unconnection is perfect freedom).

20. Great men like yourself, being placed in this state of perpetual unconcern and rest; conduct themselves in the discharge of their duties,

with as much ease as in their sleep. (Here is the main precept of the combination of internal torpitude with bodily action in the discharge of duties).

21. When one's desires are drowned in his reliance on God, he views the existing world—shining in his spiritual light.

22. He takes no delight in the pleasing objects about him, nor does he regret at the afflictions of others; all his pleasure consisting in his own soul (at its total indifference).

23. With his wakeful mind, he meets all the affairs of his concern with his spiritual unconcern; as the mirror receives the reflexions of objects, without being tainted by them.

24. In his waking he reposes in himself, and in his sleep he reclines amidst the drowsy world; in his actions he turns about as frolicsome boys, and his desires lie dormant in his soul.

25. O thou, great soul, thus continue to enjoy thy supreme bliss, for the period of a Kalpa (a day of Brahmā), by relying your mind in the victorious Vishnu, and with enjoying the prosperity of thy dominions by exercise of your virtues and good qualities. (The ultimate lesson is, to be observant of the duties which are paramount on every body, with relinquishment of all personal desire for oneself).

#### CHAPTER XLI.—*Installation of Prahlāda in his Realm.*

Argument. Hari's Inauguration of Prahlāda with blessings, and appointment of him to the Government.

Vasishtha said:—After Hari the receptacle of the three worlds, and observer of everything that passes in them; had spoken in the aforesaid manner in his lucid speech, shedding the coolness of moon beams:

2. Prahlāda became full blown in his body, and his eyes shone forth as blooming lotuses; he then spoke out with full possession of his mental



powers.

3. Prahlāda said:—Lord! I was much tired with very many state affairs, and in thinking about the weal and woe of my people. I have now found a little rest from my labour.

4. It is by thy grace, my lord! that I am settled in myself; and whether I am in my trance or waking state, I enjoy the tranquillity of my mind at all times.

5. I always see thee seated in my heart, with the clear sightedness of my mind; and it is by my good luck, that I have thee now in my presence and outside of it.

6. I had been all this time, sitting without any thought in me; and was mixed up as air in air, in my mind's internal vision of thee.

7. I was not affected by grief or dulness, nor infatuated by my zeal of asceticism or a wish of relinquishing my body (that I remained in my torpid trance).

8. The One All being present in the mind, there is no room for any grief in it, at the loss of anything besides; nor can any care for the world, or caution of the body or life, or any fear of any kind, abide in his presence.

9. It is simply by pure desire of holiness, rising spontaneously of itself in me; that I had been situated in my saintlike and holy state.

10. Yes my Lord, I am disgusted with this world, and long to resign its cares; together with all the mutations of joy and grief, which rise alternate in the minds of the unenlightened.

11. I do not think that our embodied state is subject to misery, and that our being freed from the bonds of the body is the cause of our release: it is worldliness that is a venomous viper in the bosom, and torments the ignorant only and not the sage. (Because it is mind and not the body, that is addicted to pleasure, and feels the stings of pain).

12. It is the ignorant and not the learned, whose minds fluctuate with the thoughts, that this is pleasure and the other is pain, and that I

have this and am in want of another. (The more they have, the more they crave).

13. The ignorant man thinks himself, to be a person distinct from another; and so all living beings devoid of the knowledge of truth, entertain and exult in their egoistic thoughts.

14. The erroneous idea that, such things are acceptable to me, and others are not so; serves only to delude the ignorant, and not the wise (who acquiesce to whatever occurs to them).

15. All things being contained by and situated in my all-pervading spirit, how can we accept one and reject another thing, as distinct from and undesirable to the selfsame One? (Shall we desire only good from God, and not the evil also? Job).

16. The whole universe whether real or unreal (or composed of its substantiality and vacuity), is a manifestation of Omniscience; we know not what is desirable or detestable in it to be accepted or rejected by us. (But must submit to the wise ordinance of providence).

17. It is only by discrimination of the natures of the viewer and the view (*i.e.* of the subjective soul, and the objective world); and by reflecting the Supreme Soul in one's self, that the mind receives its rest and tranquillity.

18. I was freed during my trance, of the consciousness of my being or not being, and of whatever is desirable or detestable to any one; and I continue also, in the same state of my mind even after I am awakened.

19. This state being familiar to me, I see every thing in the spirit within myself; and I act according as it pleaseth thee. (*I.e.* not by mine but thy will).

20. O lotus-eyed Hari! thou art adored in all the three worlds; wherefore it behoveth thee to receive my adoration also, offered in the proper form.

21. Saying so, the lord of Dānavas, presented his platter of presents (arghya) before the god, as the lord of hills pays his offerings to the full-moon. (This hill is the mount of moon rising, which is hailed and

welcomed by it).

22. He worshipped Hari first of all, together with his weapons and his Vehicle Garuda; and then he adored the bands of the gods and Apsaras that accompanied him and the three worlds contained in him.

23. After he had done worshipping the lord of the worlds, with the worlds situated within and without him; the Lord of Laxmī spoke to him saying:—

24. Rise, O lord of Dānavas! and sit upon your throne, until I perform your inauguration this very moment.

25. Hari then blew his *pāñchajanya* shell summoning the five races, of the gods, siddhas, sādhyas and men and Daityas, to attend at the ceremony.

26. After this the lotus-eyed god placed him on the throne which he deserved, and whereon he caused him to sit as cloud rests on the summit of a mountain.

27. Hari then caused him to make his sacred ablution, with the waters of the milky and other oceans; and those of the Ganges and other holy rivers, which were presented before him.

28. All bodies of Brāhmans and Rishis, and all groups of Siddhas and Vidyādhara; with the Loka-pālas or regents of the quarters, attended and assisted at the ceremony.

29. Then Hari the immeasurable Spirit, anointed the great Asura in the kingdom of the Daityas; and the Maruta winds lauded his praise, as they do the hymns of Hari in heaven.

30. Then blessed by the gods and applauded by Asuras, Prahlāda greeted them all in his turn; and was thus addressed at last by the slayer of Madhu—the demoniac Satan.

31. The Lord said:—Do thou reign here as sole monarch, as long as the mount Meru stands on the earth, and the sun and moon shine in the sky; and be fraught with all praiseworthy virtues of thine own.

32. Govern thy realm without any interested motive of thy own, and without showing any symptom of anger or fear on your part; but preserve your moderation and a tolerant spirit in all your affairs.

33. May you never have any disquiet, in this realm of excellent soil and plenteous provisions; nor do you create any disturbance to the gods in heaven, or to men on earth below.

34. Conduct yourself in your proper course at all events, which may occur to you at any time or place; and never allow yourself to be led astray, by the caprice of your mind or the freaks of fancy.

35. Keep in mind your spiritual being, and abandon your egoism and selfish views altogether; and then by managing your affairs in one even tenor, both in your want and prosperity, you will evade all the vicissitudes of fortune.

36. You have seen both the ways and dealings of this world, and measured also the immeasurable depth of spiritual knowledge. You know the state of every thing in every place, and require no advice of any body.

37. As you are now perfectly devoid of your anger, passions and fears, there is no more any chance of further broils between the gods and Asuras, under your rule over them in future.

38. No more will the tears of Asura females, wash the decorations on their faces; nor will the currents of rivers rise as high as lofty trees, with floods of tears from their weeping eyes.

39. The cessation of hostilities between the gods and demons, will render the earth as quiet from this day, as the unruffled ocean after its churning by the Mandara mountain.

40. The wives of the gods and demigods, will no more be led away in captivity by one another; but will rest fearless under the marital roofs of their husbands in future.

41. Let thy expectations now rise from their dormancy, of many long nights of dismal darkness, and be crowned with success and prosperity; and do thou, O progeny of Danu! enjoy thy unconquerable royal fortune, as in the company of thy charming consort.

## CHAPTER XLII.—*Spirituality of Prahlāda.*

Argument. The merit of hearing the narrative of Vishnu, and the cause of Prahlāda's awaking from his trance.

Vasishtha continued:—The lotus-eyed Hari, having said thus much to Prahlāda, departed with the whole concourse of the assembled gods, Kinnaras and men, from the abode of the Asura.

2. Then did Prahlāda and his associates throw handfuls of flowers on the departing god, as he was mounted on the back of the king of birds (Garuda—the eagle or bird of heaven).

3. The god crossed the heavenly Ganges and reached at the milky ocean, where he took his serpent couch as the black bee sits on the lotus-leaf.

4. The God Vishnu sat on his serpent seat with as much ease, as Indra sits in heaven in the assembly of the gods; and as the lord of the demons, was made to sit in the infernal region wholly devoid of all his cares.

5. I have now related to you, Rāma! the whole narrative of Prahlāda's coming to his sense, from the state of his insensibility; and this account is as charming to the holy hearer, as the cooling moon-beams are refreshing to the tired traveller.

6. The man that ponders in his mind, the manner of Prahlāda's resuscitation to life; is regenerated in that felicitous state, from the sinfulness of his former condition.

7. A cursory rehearsal of his narration, wipes off the sins of men; while the deep consideration of its spiritual sense, leads one to his eternal salvation.

8. The ignorant are released from their ignorance, and the deep thinker is released from his sins; therefore do not neglect to ponder well on

it, for the remission of all your sins.

9. The man who considers well the manner of Prahlāda's gaining his proficiency, gets a remission of all the sins committed by him in his repeated previous states of life.

10. Rāma said:—Tell me sir, how the sound of the *pāñchajanya* conch shell, roused the mind of the devout Prahlāda from its immersion in holy meditation.

11. Vasishtha replied:—Know Rāma, that there are two states of liberation attending on sinless persons, the one is the emancipation of one in his embodied state in this life, and the other is after his departure from here.

12. The embodied liberation means one's continuance in his living body, but with a state of mind freed from its attachment to worldly things, and liberated from the desire of fruition and reward of all his meritorious acts.

13. The disembodied liberation is obtained after the soul is released from the body, and is settled in the Supreme Spirit. It is an enfranchisement from the recurrence of future life and birth in this mortal world.

14. The living liberated man is like a fried grain, whose regenerating power is parched within itself, and the desire of whose heart is purified from every expectation of future reward or regeneration.

15. He remains in the pure, holy and magnanimous state of his mind, who resigns himself solely to the meditation of the Great soul, and continues as if he were asleep in his living and waking states.

16. Being thus entranced in his inward meditation, he continues in a torpid state for a thousand years, and wakes again to his senses, if he is allowed to live long ever after that period.

17. Prahlāda remained thus with his holy thoughts suppressed within himself, until he was roused from his trance by the shrill sound of the conch-shell.

18. Hari is the soul of all beings, and he who assimilates himself to that god in his thought; becomes identified with the supreme soul, which is the cause of all.

19. No sooner the god thought that Prahlāda should come to his sense, than his sensation came immediately to him at the divine will.

20. The world has no other cause, but the divine spirit; which with the assistance of the causal elements, takes different forms on itself at the time of creation; and therefore it is the spirit of Hari that constitutes the world.

21. The worship of God in spirit, presents Hari to the spiritual sight; and the worship of Hari in his outward form, represents the figure to the soul and the inner mind.

22. Do you, O Rāma! put out the visible sights from your view, and look at the inmost soul within yourself; being thus accustomed to spiritual meditation, you will soon have the sight of your God.

23. The world presents a scene of the gloomy rainy weather, with showers of woes falling on all sides; it is likely to freeze us in ignorance, unless we look to the sun of our reason (or, unless we abide under the sunshine of reason).

24. It is by grace of God that we can avoid the delusions of the world, as we may escape from a goblin by means of a spell.

25. It is at the will of the spirit, that the thick darkness of the mind, is dispersed and cleared off in time; the world is a network of delusion, which is scattered like a smoke by the breeze of reason.

#### CHAPTER XLIII.—*Rest and Repose of Prahlāda.*

Argument. All knowledge is derived by one's own attention and personal exertion, joined with his reliance on the grace of God.

Rāma said:—Sir, your knowledge of all truths, and the light of your holy discourses, have gratified me as much, as the cooling moon-beams gratify the medicinal plants (whence the moon is called *oshadhīsa* or lord of medicinal drugs).

2. Your gentle and purifying words are as gratifying to my ears, as the beautiful and sweet flowers delight the external senses (by their colours and odours). (Sweet words are often compared with flowers by Persian and Urdu poets: as, *guleazrouzeijaved. Elahikar sakhur meriko up phol.*)

3. Sir, if the exertions of men, as you said, be the causes of their success, how was it that Prahlāda came to be enlightened without his effort or attempt? (in obtaining his divine knowledge without his learning or help of a preceptor).

4. Vasishtha replied:—Yes Rāma, it was by his manly exertion, that the highminded Prahlāda had acquired his divine knowledge; and there was no other cause (of his knowing and having whatever he knew and possessed).

5. The soul of man is the same as the spirit of Nārāyana, (which means abiding in man); and there is no difference between them, as there is none between the oil and the sesamum seed; and as the cloth and its whiteness, and the flower and its fragrance are not distinct things. (Because the spirit of God was breathed into the nostrils of man. Nārāyana and Purusha both mean the spirit dwelling in man).

6. And Vishnu is the same with his spirit or the soul of man, and the human soul is the same with Vishnu (which means the inherent spirit); Vishnu and the soul are synonymous terms as the plant and the vegetable.

7. Prahlāda came at first to know the soul by himself (of his own intuition), it was afterwards by means of his intellectual power, that he was led to the persuasion and made many proselytes after his own example.

8. It was by his own desert, that Prahlāda obtained his boon from Vishnu; and it was by the exercise of his own reasoning, that he came to the knowledge of the eternal Mind.

9. Sometimes the soul is awakened of itself by one's own intuition, and



at others it is roused by the grace of the personal god Vishnu, owing to one's faith in his person. (As it is said: "Thy faith will save thee").

10. And though this god may be pleased with his prolonged service and devout worship, yet he is unable to confer spiritual knowledge to one devoid of his reasoning faculty. (Or to one who has no understanding. Hence gross idolators can have no salvation, which is to be had by spiritual knowledge only. Blind faith is of no good, without the light of reason).

11. Hence the primary cause of spiritual light is the intelligence of a man and which is gained by exertion of his mental powers only; the secondary causes may be the blessing and grace of a deity, but I wish you to prefer the former one for your salvation. (So it is knowledge and intrinsic merit which exalt a man, and not the mere favour of a patron, is ever able to raise the unworthy).

12. Exert therefore your manliness at first, to keep the quintuple organs of sense under proper control; and habituate yourself with all diligence to cultivate your understanding, and the power of reasoning.

13. For know whatever gain any one makes at any time, it is owing to his own endeavours only that he gains the same, and not by any other means whatever.

14. It is only by dependence on your manly powers, that you can surmount the insuperable barriers of your sensual appetites; and then by crossing over the ocean of this world, reach to the other shore of supreme felicity.

15. It requires no exertion or manly effort to see the figure of Vishnu; but the mere sight of the image is not sufficient to save you, or else the birds and beasts would all be saved by looking at it.

16. If it were in the power of the spiritual guide also to save his foolish followers by his preachings; it would be possible also to the leaders of camels and kine, to save their herds in their future lives. (This figure is set in many temples, and in stones also).

17. It is in the power of the mind only to acquire anything good for one's self, and not the favour of Hari or that of Hara, or the influence

of money, that is able to effect anything.

18. It is by means of constant practice, accompanied by self-resignation and self-control, that one is enabled to effect anything; and whatever he is unable to do by these means, is impossible for him to do by any other in the three worlds.

19. Look to the spirit in the spirit, and adore the spirit in your own soul; behold the supreme soul in yourself, and have the universal soul in your own soul, and thus remain with it.

20. Fools flying from attending to the sāstras, or practising their self-devotion and exercise of reason, have adopted to themselves the Vaishnava faith as a path leading to their better being (or a means towards the great object of final beatitude).

21. Practice and diligence are said to be steps to self-edification, and rites and ceremonies are represented as secondary courses resorted to for want of the former!

22. The senses being refractory what is the good of ceremonial observances, and these being under control, it is useless to observe the ritual. (In both ways the rituals are useless to men of virtuous and vicious habits; the former being in no need, of them and the latter not benefiting by them).

23. Without rationality and dispassionateness of his spirit, it is hard to have Hari (or spiritual felicity); and when there is the cool and calm reasoning of the mind, it is as useless to have the idol of Hari, as to place a lotus in the hand of the dead and liberated.

24. When you have the qualities of abstraction and composure in your mind, think you have every thing in yourself; for these being in your possession, you become an adept, or else you are an ass of the forest. (that is good for nothing).

25. Men are eager to find favour in the sight of the gods (and great men); but they do not seek the favour of their hearts and minds (which can give them whatever blessing is derived from any other).

26. Vishnu the indwelling spirit of the body, is situated in the inmost

soul of every individual; it is the ignorant fool only that forsake the innermost Vishnu, and seek the outer form for its leading to the other (which is more closely allied to us than the latter).

27. The consciousness dwelling in the cavity of the heart, is the true body of the everlasting spirit; and the outward form of Vishnu, holding the conchshell, cudgel, lotus and the discus, is but a false representation of it. (A fabrication of the ignorant for the immaterial spirit, in a material form).

28. He who forsakes the real form, and follows the fictitious one, lets off the ambrosia pass from his hand, in pursuit of some promised confectionary.

29. He who is not settled amidst the charming scenery of his spiritual meditation, lets his frantic mind to rove at large, after every object that presents itself before him.

30. He who has not the abstract knowledge of the soul in himself, is under the subjection of his infatuated mind; and worships the image bearing the conch, discus, club and lotus in its hands, as the supreme Lord and God.

31. It is by practice of continued austerity, and a prolonged worship of this deity, that the mind of the devotee becomes purified in process of time, and gets rid of its turbulent passions at last.

32. But the daily practice of self-control and abstract meditation, gives the mind the same purity, and like the āmra or mango fruit, it gets its accompanying virtues one by one. (The virtues of the mango are its flavour, colour &c.).

33. So the soul is said to get in itself the virtues of peace, contentment and the rest, by means of the external adoration of Hari; and it is for this reason that the practice of idol worship is prescribed in the sāstras. (As a preparatory step to holiness and spiritual worship).

34. He who obtains his boon from the all powerful god, gets it in reward of his merit; as a fruit of the tree of his long practice.

35. It is mental labour (lit.: painstaking), which is the foundation of every improvement, and of all lasting good in life; just as the cultivated soil is the cause of the good condition of the harvest.

36. Even the digging of the ground, and the pulling of the hill (by bodily labour), is productive of no good without application of the mind. (Gloss. The digging of the ground alludes to the mining of the earth by the sons of Sagara; and the pulling of the hill refers to the churning of the sea with Mandara by the gods and demons. Both these hardy works were for the sake of obtaining the gems hid under them which required knowledge (of geology)).

37. Men may undergo a thousand transmigrations, and wander about the earth in various births and shapes, and yet find no rest composure of their minds.

38. They may worship Brahmā, Vishnu and the Rudras for ever, and gain their favour also, and yet can have no salvation owing to the perturbed state of their minds.

39. Leave off worshipping the visible form or image of Vishnu (or any other god), either internally or externally in your mind or before your sight; and put an end to your transmigration, by meditating on your consciousness alone.

40. Behold the unsullied form of One infinite God in your conscious self, and by forsaking all whatever it is conscious of. Relish the sweet essence of the one real entity, and go over the ocean of repeated births in the mortal world.

#### CHAPTER XLIV.—*Narrative of Gādhi and his Destruction.*

Argument. Narrative of Gādhi in illustration of the Adoration of Vishnu.

Vasishtha said:—Rāma; it is the government of the restless mind alone, that is able to destroy the delusion, which causes the interminable

transmigrations in this mortal world. There is no other means to this end.

2. Hear attentively, O sinless Rāma! this story which I am going to relate to you, in order to show you the intricacy of understanding the nature of worldly delusions.

3. There is the large district of Kosala on the surface of this land, which is full of forests and fruitful trees, forming as groves of Kalpa arbors; and abounding with minerals like the Sumeru mountain.

4. There lived a learned Brāhman, known by the name of Gādhī; who was intelligent and versed in the Vedas, and remained as an image of virtue.

5. From his youth he continued with the calmness of his mind, and remained abstracted from and indifferent to worldly affairs; and was of as pure and unsullied a soul as the clear sky above.

6. Then intent on some fixed purpose of his mind, he left the company of his friends, and went out to a forest to perform his austere devotion.

7. He found there a lake filled with full-blown lotuses, and the moon shining in the sky with the scattered stars about her; and all shedding their lustre like showers of rain.

8. He went down into the lake, and stood in the midst of the waters up to his neck; his body was below water, and his head floated over it as a lotus; and he stood upon his devotion, intent with a view to have the sight of Vishnu present before him.

9. He thus passed full eight months, continuing with his body immersed in the water of the lake; and his face was shrivelled and wan, like the lotuses of his lake for want of sun shine.

10. When he was emaciated by his austerities, his god Hari appeared before him, in the manner of a dark cloud of the rainy weather, appearing over the parched earth of the hot season.

11. The Lord said:—Rise O Brāhman! from amidst the water, and receive thy desired blessing of me; because the tree of thy vow, is now pregnant with its expected fruit.

12. The Brāhman replied:—I bow to thee, O my lord Vishnu! thou art the receptacle of the three worlds, and the reservoir of innumerable starry worlds, which rise as lotuses in the lake of thy heart, and whereon thou sittest like the black bee (to behold their beauty).

13. I want to behold my lord, the spiritual delusion which thou hast ordained to blind fold this world, and known as Vishnu Māyā.

14. Vasishtha said:—To this the god replied:—you shall verily behold this delusion, and get rid of it afterwards, by virtue of thy devotion. Saying so, the god disappeared from his sight as an aerial castle.

15. Vishnu being gone, the good Brāhman got up from his watery bed, in the manner of the fair and humid moon, rising from amidst the cool and white milky ocean.

16. He was glad in his soul at the sight of the lord of world, and his heart was as full blown with joy; as the Kumuda (selenian) lotuses unfold at the sight of the moon.

17. He then passed some days in that forest, overjoyed in his mind by the sight of Hari, and employed himself in discharge of his Brāhmanical duties.

18. Once on a time as he had been bathing in the lake, overspread with full-blown lotuses, he thought upon the words of Vishnu, as the great sages reflect in their minds the sense of texts of Vedas.

19. Then in the act of his discharging his sacerdotal functions in the midst of sacred water, he made his mental prayer for the expurgation of his sins. (This is the ceremony agha-marshna).

20. As he was performing this act in the midst of the water, he chanced to forget his sacred mantras (texts), and was drowned in deep water in the confusion of his mind.

21. He thought that his body had fallen down like a mountain tree, in the dale below by a blast of wind; and that his dead corpse was taken up and mourned over by his friends.

22. He thought that his vital breath had fled away from his being, and the members of his body were as motionless as the shrubs of sugar cane; laid down on the ground by a hurricane.

23. He thought his countenance to have faded away, and grown as pale as the withered leaf of a tree; and that his body now turned to a carcass, was lying on the ground like a lotus-bud torn from its stalk.

24. His eye balls were as dull and dim, as the stars of the morning are shorn of their beams; and the ground seemed to be as dry to him as in a drought of rain water, and filled with flying dust on all sides.

25. He believed his dead body was beset all about by his kind friends, weeping upon it with their sad and sorrowful countenances, and loudly lamenting and crying over it like birds upon trees.

26. He thought his faithful wife sitting at his feet as handsome lotus flower, and weeping as profusely with a shower of tears from her lotus-like eyes, as the rushing of waters at the breaking of an embankment.

27. His sorrowing mother with her loud wailing and mournful ditties, was buzzing like the humming bee; and holding the chin newly over-grown with whiskers in her tender hand.

28. His friends were sitting by his side with their dejected looks, and with trickling tears dropping down their faces and cheeks; and these washed his dead body, as the melting dews on withered leaves, bedew the parent tree.

29. The members of his body now ceased to befriend him, like strangers who decline to become friends for fear of future separation, or turning unfriendly ever afterwards in life.

30. The open lips leaving the teeth bare, seemed to deride at the vanity of human life; as the white and bony-teethed ascetics and cynics do on fickleness of worldly events.

31. His mouth was as speechless, as that of a devotee in his meditation; and the body was as motionless, as it was made of mud and clay; it slept to wake no more, like a sage absorbed in his hypnotism.

32. It remained quiet with its lifted ears, as if to listen to the cries and wailings of the mourning friends; in order to judge the degrees of their affection and grief for him.

33. Then the relatives raised their loud lamentations, with the sobbing and beating of their breasts, swooning and rising, and shedding floods of tears from their leaky eyes.

34. Afterwards the sorrowful relations, removed the disgusting corpse with their bitter cries for its funeral, seeing it no more in future in this passing world.

35. Then they bore the body to the funeral ground with its rotten flesh and entrails, and daubed all over with mud and dust, and placed it on the ground, strewn over with unnumbered bones and skeletons, and dried and rotten carcasses.

36. Flights of flying vultures shaded the sunbeams on high, and the burning piles drove the darkness below; the fearful glare of open mouthed jackals flashed on all sides, as they were flames of living fire.

37. There the ravens were bathed in floods of blood, and the crows dipping their wings in it; ravenous birds were tearing the entrails, and the old vultures were entrapped in those strings.

38. The friends of the dead burnt the corpse in the funeral flame and reduced to ashes; and the moisture of the body flew in fumes, as the waters of the ocean are evaporated by the marine fire.

39. The burning wood of the funeral pile, consumed the dead body with loud cracking noise; and the dry fuel of the pile, flashed in ambient flames with curling smoke over them.

40. The devouring fire gnawed down the bones with crackling noise, and filled the atmosphere with the filthy stink and stench. It gorged up all that was soft or hard, as the elephant devours the reeds with the moisture contained in their cellular vessels.



CHAPTER XLV.—*Gādhi reborn as a Chandāla, and made king over the Kir Tribe.*

Argument. Gādhi reborn in a Chandālī, His Life and Election as King of Kir.

Vasishtha said:—Then Gādhi, standing as he was amidst the water with his sorrowful heart, saw many other occurrences in the clearness of his mind.

2. He saw a village in the vicinity of Bhuta mandala (Butan) full of its inhabitants, and that he was reborn there in the womb of a Chandāla woman, in which he remained with great pain.

3. Confined in the cavity of the womb, he felt his body pressed by the pressure of the intestines, while his senses were sorely annoyed by being constrained to abide the stink of the ordure and filth in the intestinal parts of Chandāla woman.

4. After the foetus was matured, he was born in proper time, with its black complexion like a dark cloud of the rainy season, and soiled with filth all over its body.

5. It grew up to childhood and then to boyhood in the Chandāla's house, and moved about here and there like a pebble thrown up by the current of the Yamuna stream.

6. It reached its twelfth and then its sixteenth year of age, and had its body fully developed like a rainy cloud increasing in its size.

7. Then accompanied by a pack of hounds, the lad roved from one forest to another, and continued to hunt after and kill the wild deer, in his occupation of a huntsman.

8. He was then joined with a Candālī spouse, as black as the leaf of a tamāla plant, and who with her budding breasts, and palms, resembled the newly sprouting stalks and leaves of trees.

9. She was black and swarthy in her whole complexion, except her two rows of milk white teeth, and had all her limbs as brisk and supple as the tender creepers of the forest.

10. They sported together in the skirts of the forest in their youthful dalliance, and wandered about the flowery meadows, like a couple of nigrescent bees.

11. When tired they took their seats on beds of leaves and creepers, which were spread over the plains, like those strewn over the skirts of the Vindhya hills, by the driving winds.

12. They reposed in woodland groves, and slept in the caverns of mountains; they sat on heaps of leaflets, and had their abode under shrubberies and bowers of creeping plants.

13. They decorated their heads with *kinkirata* flowers, and their necks and bosoms with blossoms of various kinds. They hung *ketaka* flowers in their earholes, and made necklaces of *amra* florets.

14. They rolled on beds of flowers and roved about the foot of the mountain; they knew all the arbours where to resort, and were skilled in archery and hunting the deer.

15. They begot many children as the offshoots of their race in the hilly region; and they were as rude and rough as the prickly thorns of the *khadira* plant.

16. After passing their youth in family life, they came gradually to their decay and decline; till at last they were overtaken by decrepit old age, which was as dry of pleasure as the parched ground of the desert.

17. Then returning to their native village in the Bhuta or *Bhota* district, they built for themselves a poor hut of leaves and straws, and there lived as recluse hermits (passing their lives in holy devotion).

18. Gādhī found his body worn out with age, and grown as thin and lean as a dry leaf, and as a withered tamāla tree growing in a mountain cave; which for want of moisture soon dwindles into decrepitude.

19. He saw his Chandāla family increasing in its members, and himself becoming cramped in his means and crabbed in his speech in his extreme old age.

20. As Gādhī found himself to be the oldest man alive among the Chandālas, and had his comfort in the members of his family in his dotage:—

21. He came to see at last all his family to be swept away by the cruel hand of death, as the rain water carries away the fallen leaves of the forest.

22. He continued to lament over their loss, with his heart rent with sorrow; and his eyes were suffused in tears, like those of a stag deer separated from its companions.

23. Thus passing some days in that forest with his heart overflown with grief, he left at last his natal land, as the aquatic fowls quit their native lake, when its waters and the lotus plants are dried up.

24. He travelled through many countries with his sad and sickly heart, without finding a spot of rest and repose; and was driven to and fro, as a cloud is carried by contrary winds.

25. On one time he entered the opulent city of the Kirs, and observed the birds flying over it, like so many balloons hanging in the air.

26. There he saw rows of trees on both sides of the road, waving their variegated leaves and clusters of flowers like enamelled cloths and gems; and the path strewn over with beautiful flowers of various kinds up to the heels.

27. He then came to the royal road, resembling the milky path of heaven; and found it filled by soldiers and citizens, and their women without number.

28. He saw there the auspicious royal elephant decorated with its gemming and embroidered trappings; and appearing as the golden mountain of the gods moving on the earth.

29. He learnt it to be rambling about in search of a new king, to be

elected in lieu of the last king who was lately dead. The royal elephant was employed as a jeweller to select the best gem to be placed on the royal throne.

30. The Chandāla remained to look steadfastly on the elephant with his curious eye, and found it to be no other than a hill in motion.

31. As he was looking on it with amazement, the elephant came to him and lifted him with his trunk; then setting him on his head with respect, bore him as the mount Meru bears the sun on its top.

32. Seeing him to be sitting on the animal's head, the people sounded their trumpets; the noise whereof was as loud as that of the resounding ocean, to the roaring of the diluvian clouds in the sky.

33. Then the acclamation of 'Victory to the king,' rose from the assembled throng and filled the air around; and seemed as it were the united cry of matutinal birds over the waking (or rising) world.

34. Next rose the loud voices of the panegyrists, which, moved in the air like the dashing waves of the sea.

35. Then the matrons joined to anoint him as their king, and moved about him like the waves of the sea; surrounding the Mandara mountain after its labour of churning.

36. The respectable ladies adorned him afterwards with many ornaments of various gems, as the sea laves the rock on its shore; with the many coloured waves under the beams of the rising sun.

37. Youthful maidens poured cooling ointments on him, as the raining clouds pour down their waters, on the tops of mountains.

38. Other women decorated his person with wreaths of fragrant flowers, with their tender hands; as the season of spring adorns the forest with variety of flowers, with her hands of the tender stalks and branches.

39. They put a great many paints and pastes upon his person, which decorated it, as the rays of the sun, paint the mountain with the many colours of its minerals.

40. His body being decorated with ornaments made of gems and gold, attracted all hearts unto him; as the mount Meru is attractive of all hearts, by the variegated clouds of evening shining upon it.

41. He was adorned by beauteous maids, with shoots of creeping plants; which gave him the appearance of the kalpa tree, entwined by its creepers.

42. Being thus anointed and decorated, he was attended to by all the royal family and subjects; as a shady and flowering tree, is resorted to by the travellers.

43. They all assembled and installed him on the throne, as the gods join together, to place Indra on the throne, after he is borne on the back of the Airāvata elephant.

44. In this manner, was the Chandāla made a king in the city of the Kirs; and he was as much overjoyed at his unexpected good fortune, as a raven is delighted to find a stout dead deer in the forest.

45. His feet were rubbed by the lotus like hands of the Kiri queen, and his body daubed with odorous powder of frankincense, which gave it the brightening appearance of the evening with the crimson clouds.

46. He flaunted in the Kir city and in the midst of their women, as a lion struts in the company of lionesses in the flowery forest.

47. He now forgot his former pains and sorrows; and his person was as much cooled, as by wearing a necklace of pearls, dropped from the heads of elephants killed by lions. And he was as much delighted at the enjoyment of the luxuries in company with these good people, as a sun-burnt elephant is refreshed, in a lake full of water and forage.

48. He reigned here for sometime in his self-gotten kingdom, having extended his power and mandates on all sides; he ruled the state through the medium of the ministers, and was himself known by the name of Gāvala throughout his dominions.

CHAPTER XLVI.—*Gādhī's Loss of his Visionary Kingdom.*

Argument. Continuation of Gādhī's Vision:—

Vasishtha continued:—Thus was Gādhī surrounded by his courtiers, and attended by his ministers; the chiefs paid their homage to him, and the royal umbrella was raised above his head and the chowry flapped about him.

2. He attained great dignity on seeing his mandates were carried out on every side. He was delighted to learn the state affairs, and to be informed that his subjects were happy and lived fearless within his dominion.

3. The paeans of the panegyrists, made him forget himself and his former state; and the excess of his delight, made him as giddy as if by intoxication.

4. He reigned for full eight years over the Kiri kingdom, and managed himself in an honourable manner all along that time.

5. He was once sitting at his pleasure and without his regal attire in the open air; and was looking at the clear firmament, which was devoid of clouds and darkness, and without the light of the sun, moon and stars.

6. His heart was full with the enjoyment of royal dignity, and did not think much of the trinkets and ornaments, which were loaded upon him.

7. He went abroad at one time in this naked state of his body, and beheld the setting sun bending his course below the horizon from his wonted path of glory. (The setting sun refers to his present state and his impending fall).

8. He saw there a band of chandālas of black complexions and big bodies, singing like melodious cuckoos the approach of the vernal season.

9. They were striking the strings of their wired instruments—lyre, with the strokes of their trembling fingers; as the swarm of sweet sounding bees, shake the tremulous leaves of trees with their fluttering and

buzzing.

10. There stood an old man among them, who seemed to be the leader of the band; and appeared with his grey head and ruby eyes, like the mount Meru with his snow covered top and gemming caverns.

11. He accosted the king saying:—How is it, O Kālanjaka! that you came to be here, has the king of this place taken you for his associate on account of your skill in music?

12. Does he take a liking for sweet songsters, as they do for the musical kokilas, and does he load upon them his favours, with presents of household cloths and seats?

13. I am as much glad to see you here today (in this happy condition of yours), as men are pleased to see the mango tree, fraught with its fruits and flowers in spring.

14. I am as glad in my heart as the budding lotus at the sight of the rising sun, and the selenian or medicinal plants at moon rise; and as great men are pleased with all their best gains, so am I pleased at seeing thee here, because the highest limit of joys is the sight of a friend.

15. As the Chandāla was addressing the king in the said manner, he acquainted him of the manner in which the wheel of time turned to his favour. (Here is a misprint of avadhīrana for avadhārana, which would alter the meaning and express, that he felt ashamed at the speech).

16. At this instant his consorts and servants that were standing at the window, overheard their conversation, and were in deep sorrow to learn that he was a Chandāla by birth.

17. They were as sick at heart as the lotus-flowers under a shower of frost, and as a tract of land under a draught; and the citizens were as cheerless upon learning this, as upon seeing the conflagration of a mountain wood.

18. He hurled his defiance at these words of the old Chandāla, as the lion lying on the ground, shows his teeth at the sneering of a cat on the top of a tree.

19. He fled in haste into the inner apartment, and among its sorrowful inmates, with as much palpitation of his heart, as the reluctant swan enters a lake of withering lotuses, in the dry season.

20. His limbs grew stiff, and his countenance became pale with fear; and his knees tottered with inward rage, as the trunks of trees shake with the burning fire in their hollows. (The *sami* or *sāin* tree is an instance of it. Gloss).

21. He beheld all persons there sitting in a melancholy mood, with their downcast looks and drooping heads; like the bending tops of plants, eaten up at the root by mice and rats.

22. The ministers, the ladies of the harem and all people of the city, refrained from touching his person, as they avoid the touch of a dead body lying in the house.

23. The servants ceased to minister unto him, and the ladies with all their love and sorrow for him, loathed his company.

24. They looked upon his cheerless face and dark complexion with its departed lustre, as the funeral ground which every one loathes to look upon.

25. Though the people sorrowed for his darksome body, now smoking with fumes of his grief; yet they durst not approach his person, which appeared to burn as a volcano amidst its smoke.

26. The courtiers left him with the heavings of their hearts, nor were his orders obeyed any more, than those of quenching the cool ashes with water.

27. The people fled from him as from a heinous Rākshasa, who is the cause of evil and danger only.

28. Thus was he shunned by all, and left lonesome amidst the populous city; and became as an unbefriended traveller passing through a foreign country, without money or skill to support him.

29. Though he called and accosted every body, yet he got no answer from



any one; as the hollow sounding reed, is never returned with a reply by any of the passers by.

30. They all said to one another, that the guilt of their long association with the Chandāla, cannot be expiated by any other penance, than by the act of burning themselves alive on the funeral pile in the form of self-immolation.

31. Being so resolved, the ministers and citizens all joined together, and raised for themselves piles with heaps of dry wood.

32. These being lighted, blazed all about the ground like stars in the sky, and the city was filled with loud wailings of the people all around.

33. The wailing wives were shedding showers of tears with their loud and piteous cries; and the weeping people were heaving their heavy groans with their choked voices, all about the burning furnaces.

34. The plaintive cries of the dependants of the self-cremating ministers, rose as the swell of whistling winds amidst the forest trees.

35. The bodies of great Brāhmans, that were burnt on the piles, sent forth their fatted fumes in the air; which were scattered about by the winds, and overcast the landscape as with a portentous mist.

36. The winds bore aloft and spread far and wide in the open sky, the stench of the burning fat and flesh of men; which invited flocks of the flying fowls of the air to the feast, and the disk of the sun was hid under the wide extending shadow of the winged tribe.

37. The flame of the burning pile, borne by the winds to the sky, burned as a conflagration on high; and the flying sparks of fire scattered in the air, appeared as falling meteors blazing in the horizon.

38. Here the helpless boys were crying for their ornaments being robbed by atrocious robbers, owing to their want of guardians; and there the citizens were threatened with the loss both of their lives and properties by the dacoits.

39. On one side the people were seen to lament the loss of their

relatives (in the destructive fire); on the other were the bands of thieves, lurking and prying unobserved about the houses for plunder and booty.

40. As adverse fate brought on this direful change on the devoted city; its horrified inhabitants remained in mute amazement; as on the last doom of nature.

41. Gavala, the Chandāla prince, whose mind was purified and whose manners were refined in the society of the great men of the palace; witnessed the sad catastrophe of the state, and mourned in himself with a pensive heart.

42. It is all owing to me, said he, that all this woe has befallen on this state; and that time has brought on the untimely dissolution of the doomsday; both on this realm and the royal family and its ministerial officers.

43. What is the good of this miserable life of mine? My death is a blessing to me than living in this wretched state. It is better for the mean and base to die away, than live to be reviled by others.

44. Thus resolved, Gavala prepared a pile for himself, and made an offering of his body in the burning furnace, like the poor moth dropping on fire, without betraying a sigh.

45. As Gavala cast his body (nicknamed as Gavala) amidst the flame, and was pulling his limbs singed by the fire; their violent motion and his painful emotion, roused the dreaming Gādhī from his reverie amidst the water.

46. Vālmīki said:—As the sage was saying these things, the day departed with the setting sun to its evening devotion; the congregation broke with mutual salutations, for the performance of their evening ablutions, and assembled again with the rising sun after dispersion of the gloom of night.

CHAPTER XLVII.—*Verification of Gādhī's Vision.*

Argument. Gādhī learns from a guest the report of the Keri people, and goes out to inquire into the fact on the spot.

Vasishtha resumed:—Gādhī was soon afterwards relieved from the perturbation of his mind at the delusions of the world; and he was set at rest from his perturbed state, like the disturbed sea after subsidence of its waves.

2. His mind being freed from its painful thoughts, regained its repose after the troublesome dream, had passed away, and he resumed his calmness, as the god Brahmā had his rest, after the labour of his creation was over at the end of the kalpa (the time of his creative will or the duration of creation).

3. He regained his senses slowly, as a man upon waking from his sleep; and as one gains his sobriety after the passing off of his ebriety.

4. He then said to himself, I am the same Gādhī and in the same function (of my sacred ablution in the water). All this is nothing that I had been seeing so long, and this I see as clearly as men see things after dispersion of the shade of night.

5. Remembering himself what he was (*i.e.* coming to himself), he lifted his feet from amidst the water (*i.e.* got out of it); as the lotus-bud lifts its head above the water, after the frost is over in spring.

6. He said again, this is the same water, sky and earth (where I stood before); but what I was just seeing, is quite astonishing to me.

7. What am I and what do I see now, and what was I and had been doing all this time? With these thoughts he remained a long time with his knitted brows and staring eyes.

8. It was my weakness, said he, that showed me this delusion; and knowing it for certain, he came out of the water, as the rising sun appears above the horizon.

9. Then rising on the bank, he said:—Ah! where is that mother and wife of mine, who attended on me at the moment of my death.

10. Or were my parents dead in the ignorant state of my boyhood, like the parent plant of a young shoot, cut off by the sword of death?

11. I am unmarried and know not the form of a wife, and am as ignorant of conjugal love, as a Brāhman is stranger to the pernicious taste of forbidden liquors.

12. I am too far from my country and know none of my friends and relatives; unto whom I shall return and there to die.

13. Therefore all these scenes that I have come to see, are no more than the forms of the fairy land pictured in my fancy.

14. Be it as it may, all this is but delusion and dream, and we are living dead among our friends; it is all magic and delusion, and nothing is true or real herein.

15. Our minds are as wild beasts, roaming furiously in the forest of error; which presents endless scenes of delusion to living beings at large.

16. Reflecting on these delusions in his mind, Gādhi passed some days at his own house amidst the woods.

17. Once on a time he happened to entertain a Brāhman at his house as his guest, who resorted there to take his rest from his travels.

18. He was highly gratified with feasting upon fruits and syrup of flowers, and was as refreshed supplied with sap as the tree which is supplied by the bounteous spring, and shoots forth in its foliage and fruitage in time.

19. They then performed their evening service, and turned their beads, and afterwards took to their beds made of tender leaves and grass.

20. There they began to talk on divine subjects, with which they were conversant; and the words fell from the lips, like the sweets of the vernal season.

21. Then Gādhi asked his guest in the course of their conversation,

saying: why is it sir, that you are so thin and lean and appear to lie so very weary.

22. The guest replied:—Hear me sir, relate to you the cause both of my leanness and weariness, and I will tell you the true facts, and not as a travelling teller of tales deals and lies.

23. There is on the surface of this land, and in the woody tracts of the north, the great district of the Kir (Kirgis?), which is far renowned for its richness. (Kir the land of the Gees in Afghanistan).

24. I lived in the city there; and was honoured by its inhabitants, and the gust of my soul and mind were mightily pleased with the variety of dainty food that I used to get there.

25. There it was once related to me by some one in the way of gossip, that a chandāla had once been the king of that country for the space of eight years.

26. I inquired of the village people about the truth of this report, and they all told me with one voice, that a chandāla, had really reigned there for full eight years.

27. But being discovered at last as such, he immolated himself on the burning pile; which was followed by the self-immolation of hundreds of Brāhmans on the funeral pyre.

28. Hearing this news from their mouths, I departed from that district, intending, O Brāhman, to do my penance, by making a pilgrimage to Prayāga (Allahabad, on the doab or confluence of the two sacred streams of Gangā and Jamuna).

29. I made my *chāndrāyana* fast for three days and nights, and had to break my fast only this day. It is for this reason, that have become so very thin and lean, as you find me at present.

30. Vasishtha said:—Gādhī on hearing this, made a hundred inquiries of his guest about the matter, to which he answered everything in verification of the fact.

31. Gādhī was quite surprised at this narration, and passed the night

till sunrise in great palpitation of his heart.

32. Waking in the morning, he made his ablution and discharged his matins; then took leave of his guest, and began to reflect in himself with his bewildered understanding.

33. He said to himself, what I saw in my delusion, is ratified as a fact by my Brāhman guest. I am puzzled to think, whether this be a magic, or a fascination of the conjurer Sambara.

34. What I saw about my death amidst my relatives, was undoubtedly a delusion of my mind; but the latter part of my vision (of becoming a Chandāla), is verified by the Brāhman's observance of the penance Chāndrāyana for his having entered the Chandāla city.

35. I must therefore learn fully the particulars of the Chandāla, and proceed immediately to the Bhuta country (Bhutan?) with an undaunted mind.

36. Thus determined, Gādhī rose to visit the distant district, as the sun rises over the horizon to visit all the sides of Sumeru (the Altain chain, at the bottom of which the country of the Kirgis is situated).

37. He travelled onward, and obtained at last the sight of the country he had seen in his dream; as intelligent and wayfaring men, reach to their desired destinations in distant regions.

38. Finding everything, however unattainable it may appear at first, to be attained by perseverance, Gādhī was resolved to make a test of the truth of his delusive dream.

39. He had proceeded from his home, with the swiftness of a current rivulet in the rainy weather; and traversed through many unknown countries, as a cloud passes over distant realms on the back of its airy steed.

40. At last he came to the country of the Bhatas (Bhoteas), a people following their own debased customs; and thought himself to be got amongst a savage people, as a camel is confounded to find itself, fallen in a karanja forest, in quest of thorny thistles. (The camels or cramelas are called kantaka\* bhojes\*, from their browsing the brambles).

41. There he saw in its vicinity a city, as what he had seen in his delusion; and resembling in every respect the habitation of the Gandharva race.

42. Proceeding onward, he saw at the further end, the locality of the chandālas, resembling the hell-pit of the infernal region. (The out-castes are always located at the filthy outskirts of towns).

43. It was as spacious a place as what he had seen in his vision, and beheld his own likeness in the dream appearing in the figures of the chandālas, as one sees the shape of a Gandharva or ghost, in his dream or delirium.

44. He saw in that place the habitation of chandālas, as what he had seen before in his delusion, and observed with grief and coldness of his mind (the deserted abodes of his fellow Chandālas).

45. He saw his own residence flooded over by rain water grown with sprouts of barley and brambles; his house was left roofless, and his bedstead was almost indiscernible.

46. His hut presented the picture of poverty and wretchedness, and its compound was a scene of ruin and desolation (as if it was laid waste by the hand of oppression and pillage).

47. Gādhī stood long gazing upon the dry white bones of bulls and cows, buffaloes and horses, which lay strewn over the plains round about his hut; and which he remembered to be the remains of the beasts of his prey and slaughter. (*lit.*:—the bones broken under the teeth and jaws of men and wild beasts).

48. He saw the dry hollow skulls lying on the ground, which had served for his eating and drinking vessels before; and which still lay unmoved on the spot, and were filled with rain water (as if to supply him with drink).

49. He saw strings of the dried entrails of the beasts of his victims, lying like parched plants on the plain, and pining with thirst for the rain-water.

50. Gādhī who was conscious of himself (as Gādhī), the Brāhman looked long at his former house and its environs, resembling the dry and dilapidated skeleton of a human body, lying unburied on the naked land.

51. He stood amazed at what he saw, and then withdrew himself to the adjacent village; as when a traveller repairs to the habitation of the Aryas, from his sojourning in the land of barbarians (Mlech'chas).

52. There he asked some one saying, sir, do you remember anything concerning the former state of yonder village, and the lives of its chandāla inhabitants?

53. I have heard all good people say, that knowing men are conversant with the annals of all places, as they know every spot on a globe in their hand.

54. If you recollect aught of the good old chandāla that, lived retired at yonder spot, and if you remember his adventures, as every one does the past accidents of his own life:—

55. If you are acquainted with the particulars thereabouts, then please to relate them unto me; for it is said there is great spirit in directing a stranger, and in dispelling the doubts of one hanging in suspense.

56. The village people being one by one importuned in this manner by the strange Brāhman; they were as much surprised at his odd request, as physicians are concerned at the abnormal complaint of a patient.

57. The villagers said:—It is an undeniable truth, O Brāhman! as you say, that there lived a chandāla of hideous shape by name of Katanjala at that place.

58. He was beset by a large family, consisting of his sons, grandsons, friends and servants; and had other relatives and kinsmen besides. His children were as many as the fruits of a mango tree.

59. But cruel fate snatched all his family in course of time, as a conflagration burns down a mountain forest with all its fruits and flowers at once.



60. He then deserted his native land and went over to the city of the Kirs, of which he became the king; and reigned there for the space of twice four years.

61. The citizens coming to know his mean birth afterwards, drove him from there at last; as they remove a noxious and poisonous tree from the garden.

62. Gādhī seeing the people immolating themselves on funeral piles entered into a burning pyre, which he had prepared for himself; and was thus purified with others by the sacred fire *pāvaka*.

63. But tell us, O Brāhman, why you are so curiously inquisitive about the chandāla, and as to whether he was any friend of yours, or you had contracted any friendship with him.

64. Being accosted in this manner, Gādhī made many more inquiries of them concerning the chandāla, and passed a whole month in their several houses on his inquiry.

65. He also told the village people, all that he knew of the chandāla in his dream; and they heard him attentively relating the whole story from first to last.

66. Gādhī being informed of all the particulars regarding the chandāla, both from the hearsay of the people as well as from his personal observations; returned equally ashamed and astonished to his abode, with the disgraceful reflection of his past vileness, which was stamped like the black spot of the moon upon the tablet of his mind.

#### CHAPTER XLVIII.—*On the Wondrous Power of Illusion.*

Argument. Devotion of Gādhī after his return, and Vishnu's exhibition of the extraordinary power of delusion to him.

Vasishtha continued:—Gādhī was bewildered in his mind, at all that he heard and observed about the Chandāla and his residence, and felt uneasy

to learn more about them.

2. He went back to the place, and observed the abodes that lay scattered upon the plain; as when the lotus-born Brahmā looks over the ruins, made by the great deluge at the end of a kalpa age.

3. He said to himself, those bones lying scattered about the ruined huts in this forest, look like little imps (pisāchas), gathered round the trees standing on the burial ground.

4. These posts and pegs of elephant's tusks, that are fastened to and upon the walls of the ruined houses; look like the craigs of mount Meru, drowned under the waters of the kalpa deluge.

5. Here the Chandāla feasted on his meat food of monkey's flesh, and dressed with the sprouts of young bamboos; and there he caroused on his country grog, in company with his drunken friends.

6. Here he slept in the embrace of his murky spouse, on his bed of the lion's skin; being drunk with the better liquor mixed with the ichor, exuding from the frontal proboscis of the elephant.

7. There was a pack of hounds, tied to the trunk of the withered *Bharaeda* tree, and fed with the rotten flesh of the putrid carcasses.

8. Here I see three earthen vessels covered with the hides of buffaloes, resembling fragments of dark clouds; and which had once contained the precious pearls falling from the skulls of slain elephants. (The low and poor people, use earthen pots and boiling kettles for boxes and chests).

9. I see the site of the place which I had seen in my dream, and where the Chandāla boys played on the dust, with as much glee and gaiety, as the cuckoos have in flitting on the tufts of mango leaves.

10. I see the place I had seen in my vision, where the boys sang responsive to the tune of their bamboo pipes; and drank the milk of bitches, and adorned themselves with flowers from the funeral grounds.

11. Here the families of the wedding parties, met together to celebrate their marriage festivity; and danced and sang as loudly, as the noise of the dashing waves of the sea.

12. There I find the bamboo cages, still suspended on high; which were laid before, for catching the flying birds of the air; in order to be killed for the food (of their slayers).

13. Vasishtha resumed:—Thus Gādhī remained for a long time on the spot, observing all what he remembered to have seen in his dream; and was lost in wonder, to think on the miraculous disclosure of these things in his dream. (Lit.:—heart-strings palpitated with surprise &c.).

14. He then departed from that place, and travelled through many countries beyond the boundaries of Butan, for a long time.

15. He passed over many rivers and rocks, and through many deserts and forests; until he reached to the snowy mountain, and the habitation of humankind beyond its borders.

16. He then arrived at the city of a great monarch, the towers of which rose as hills upon the earth; and there stopped after his long journey, as when Nārada rests in his heavenly dome, after the fatigue of travelling through the numerous worlds.

17. He beheld in that city all the places answering to the romantic thoughts in his mind, and those as he had seen and enjoyed in his dream, and then asked the citizens in a respectful manner.

18. Good Sirs, said he, do you remember any thing regarding the Chandāla king that reigned here for sometime, which, if you do, be pleased to relate unto me in its proper order.

19. The citizens replied:—Yes, O Brāhman, there reigned here a Chandāla king for full eight years, and he was elected to its government, by the auspicious elephant of the realm.

20. Being at last discovered to be of so vile a race, he committed his self-immolation on the funeral pyre; and it is now a dozen of years, since the direful event has taken place.

21. In this manner the inquisitive Gādhī continued in his inquiry of every man he met with, and was satisfied to learn the same information from the mouth of every body there.

22. He then beheld the king of that city coming with his body guards and vehicles, and whom he recognized to be no other than the god Vishnu and his attendants as he had seen in his devotion, and were now going out of the city.

23. He saw the sky shadowed by the cloud of dust raised by the feet of the passing procession; and remembered with grief the like state of his pomp under his past kingship.

24. He said to himself, here are the same Kiri damsels with their rosy skins, resembling the petals of lotuses; and those with their bodies blazing as liquid gold, and their cerulean eyes trembling like blue lotuses.

25. The waving of the chowry flappers, flashes with the light of bright moonbeams; and resembles the falling waters of a cascade, and clusters of kāsa flowers.

26. Beautiful maidens, waving the snow white fans in their beauteous hands, resembled the forest plants with pearly flower on their branches.

27. The rows of furious elephants, standing on both sides of the land, are like thick lines of kalpa trees, growing on ridges of the Sumeru mountains.

28. These chieftains resembling the gods Yama, Kubera and Varuna—the lord of waters, are like the regents of the different quarters of the sky, accompanying Indra—the lord of heaven.

29. These long extending lines of goodly edifices, which are full of a great variety of things, and abounding in all sorts of comforts, resemble a grove of kalpa trees, conferring all the objects of desire.

30. In this royal city of the Kirs, and in the manners of its assembled people, I see exactly the same customs and usages, as those of the kingdom of my past life.

31. Truly this is but a vision in my dream, and appearing as a reality in my waking state; I cannot understand why this delusive magic show is spread out before me.

32. O yes, I am as fast bound by my ignorance, and captivated by my reminiscence, as a captive bird in a net, that has lost all power over itself.

33. O fie! that my silly mind is so deluded by its desires, that it is always wont to mistake the shadow for the substance, of people dwelling on their aerial castles.

34. This extraordinary magic, I ween is shown to me by Vishnu—the holder of the discus, of whom I recollect to have asked the favour of showing Māyā or delusion to me.

35. I will now betake myself to austere devotion in the cavern of a hill, in order to learn the origin and subsistence of delusion (*i.e.* how the deceitful delusion sprang from the truthful God, and whereof it consists).

36. Having long thought in this manner, Gādhī went out of the city, and came to the cavern of mountain; where he rested after all his travels and travail of thought, like a lion tired with his roaming for forage.

37. He remained there for a whole year, living only on the water of the cataract collected in the hollow of his palm; and devoted himself to the worship of Vishnu, the holder of the Sāringī bow.

38. Then the lotus eyed god appeared to him in his watery form, which was as clear and graceful to sight, as the limpid lake of autumn with the blue lotuses full blown upon it.

39. With this form, the god approached to the hermit's cell in the mountain, and stood over it in the likeness of a transparent watery cloud, resting on the humid atmosphere.

40. The lord spoke to him saying:—Gādhī thou hast fully seen the great spell of my magic (māyā); and known the network or delusion, which is spread by destiny over all the affairs of this world. (*I.e.* man is destined, and to be deluded to think the false scenes of the world as real ones).

41. Thou hast now well understood the nature of delusion, which thou

didst desire in thy heart to know, what is it again that thou wantest to know, by these austerities of thine in this mountain cave?

42. Vasishtha said:—Gādhī the best of Brāhmans, seeing Hari addressing him in this manner, honoured him duly with strewing plentiful of flowers at his divine feet.

43. After Gādhī had made his offering of flowers, with due obeisance and turning round the deity; he addressed him with his words, sounding as sweet as notes of the chātaka to the blooming lotus.

44. Gādhī said:—Lord! I have seen the dark delusion, that thou hast shown me in her form of gloominess; I pray thee now to show her unto me in her fair form, as the sun appears after the gloom of night.

45. The mind which is vitiated by the dirt of its desires, views a great many errors, rising before it like false phantoms and visions in a dream; but how is it my lord! that the same visions continue to be seen in the waking state also (or as waking dreams likewise)?

46. It was for a moment only that I thought to have seen some thing as false as a dream, when I stood amidst the waters but how was it, O thou enlightener of the mind, that it became manifest to my outward sense and sight?

47. Why was not the delusion of my birth and death as a Chandāla, which took place long ago, and lately verified by many visible vestiges, confined in my memory only, as well as other idle creations of the brain, but became palpable to my naked eyes?

48. The lord replied:—Gādhī! it is the nature of delirium as of one's desires, to present many false appearances to view; and to make one believe what he has never seen before, to be present to his external sight, which in reality is a vision of his mind only.

49. There is nothing on the outside of any body as the earth, sea, hills and the sky; they are all contained in the mind as the fruits, flowers and leaves of trees, are born in the seed and grow from its germ.

50. Like fruits and flowers growing out of the seed and its sprout, this earth and all other things are the productions of the mind alone, and

not distinct from it in their essences (*i.e.* all sensible perceptions are not reflexions of the inborn ideas of the mind).

51. Know it for certain that this earth and all other things, are situated in the mind and not outside of it; as the fruit, flowers and leaves are all contained in the inside of the seed and not without it.

52. The sight of things present, and the thoughts of the absent past and unseen future, are all but acts of the mind, as the making and unmaking of pots, are both of them the doings of the pot maker.

53. Whatever notions there are in the minds of men from their youth to age are alike to the phantoms of their dream or the deliriums of their ebriety or some (mental) disease.

54. The settled desires of the mind present a thousand appearances before its sight, as the rooted plants on earth, abound with fruits and flowers of various kinds, on the surface of the ground.

55. But the plants being rooted out of the ground, there remains no vestige of a fruit or flower or leaf upon earth: so the desires being driven out of the mind, there is no more any trace of anything left behind them; nor is there any probability of future transmigrations, when the reminiscence of the past is utterly obliterated from the soul.

56. It is no wonder for the shifting stage of the mind, to present you the single scene of the Chandāla, when it has in store, and can with equal ease show you an infinity of appearances at its pleasure. (The drama of life exhibits but a partial scene at a time).

57. It was the impression (*eidolon*) in thy mind, that made thee think thyself as the Chandāla, in the manner of the many phantoms, that rise before the mind in the delirium of a sickly person.

58. It was the same phrenzy that made thee see the advent of thy Brāhman guest, and entertain him with board and bed; and all thy conversation with him, was no other than the phantasies of thy mind.

59. Then the thoughts of thy departure from home, and arrival at the district of the Bhootas, thy sight of the Bhotias and their villages and habitations, were but aberrations of thy mind.

60. Next thy sight of the ruins of the former abode of Katanjala, and the account that thou didst get of him from the mouths of the people, were all the fumes of thy fancy.

61. Afterwards thy visit to the city of the Kirs, and the tale told thee of the Chandāla's reign by the people, were the excogitations of thy own mind.

62. Thus all that thou didst hear and see, was the network of thy imagination, and what thou dost believe as true is as false as a phantom of thy brain.

63. The mind infatuated by its hopes and desires sees everything before it, how far soever it may be removed from it; as one dreams of objects as present before him, which would take a whole year for him to reach at.

64. There was neither the guest nor the city, nor were there the Bhotias or the Kiris that thou didst see in reality. It was all a day dream, that thou didst see with thy mind's eye.

65. The truth is, that on thy way to the country of the Bhotias at one time, thou didst halt in the cave of this mountain, as a stag rests himself in a forest, after his long wandering.

66. There being tired with the fatigue of thy travel, thou didst fall into a sound sleep; and dreamt of the Bhotia city and the Chandāla, in thy reverie without seeing anything in reality.

67. It was there and in the same state of thy mind that thou sawest the city of the Kirs; and it was the delusion of thy mind that showed thee those things at the time of thy devotion in the water.

68. In this manner thou dost see many other things, wherever thou goest at any time; as a high flier sees his vagaries on all sides about him. (All worldly sights, are but vagaries of imagination).

69. Rise therefore and remain unshaken in the discharge of thy duties, without being misled by the vagaries of thy mind; because it is practice of one's profession that leads him to success, and not the ideals or his



mind. (*I.e.* mind thyself what thou art, and not what thou dost fancy to be).

70. Vasishtha said:—So saying the lotus-naveled Hari, who is worshipped by the saints and sages in all places, went to his abode in the sea, where he was received by the hands of the gods and holy sages, who led him to his residence. (Vishnu is called lotus-naveled [Sanskrit: padmalābhah] on account of Brahma's birth from it, who is thence named the lotus-born [Sanskrit: padmayonī]).

#### CHAPTER XLIX.—*Gādhi's gaining of True Knowledge.*

Argument. Gādhi gains his knowledge and Liberation from Hari in his Life time.

Vasishtha continued:—Vishnu being gone, Gādhi began to wander again about the Bhota country, as a cloud continues to move about in the air.

2. Having collected many informations about himself in the life of the chandāla, he betook himself again to the worship of Vishnu in the cave of a mountain.

3. In course of a short time, Hari appeared to him again; as it is his nature to be pleased with a little devotion, made with sincerity of heart.

4. The god spoke to Gādhi with as much complaisance, as the watery cloud addresses the peacock; and asked him what he wanted again by his repeated devotion.

5. Gādhi replied:—Lord! I have again wandered about the countries of the Bhotas and Kirs for these past six months, and found no discrepancy in the accounts, they gave of me lately from the former ones.

6. Thou hast told me, Lord! all this to be mere delusion, (which prove to be positive facts by the testimony of every body). I know the words of the great, serve to dissipate and not increase the delusion (as it is

done by thy words).

7. The Lord said:—It often happens that many things are of simultaneous occurrence at the one and same time; as the *kākatālīya sanyoga* or the synchronous flying of the crow and the falling of the fruit upon him. Thus it was that the idea of the Chandāla was of contemporaneous growth in the minds of all the Bhotas and Kirs as of thyself: as there are many men that are prepossessed with the same opinion with others, however wrong it may be.

8. It was by cause of this, that they corresponded with thy thoughts, and related thy story as thou didst reflect it thyself: because a cogitation or reflection of something cannot be otherwise at the same time (but it must appear to every body alike).

9. It is true that a Chandāla had erected a house at the border of the village, which thou didst see to be now reduced to ruins; but it was an erroneous conception of thine, to think thyself the very man, and to have built the very house. (It was the mistake of thy personality for another, as it often overtakes the minds of many men).

10. Sometimes the same mistake lays hold on many minds, as the multitude is seen to be led astray, by the simultaneous current of the same opinions in many ways.

11. In this manner many men see at once the same dream, as the giddy heads of drunken men, fall equally into the same kind of dizziness at the same time, of seeing the earth and skies turning and rolling round them.

12. Many boys are seen at once to join in the same sport, and a whole herd of stags is observed to meet together in the same verdant field.

13. Many men are seen simultaneously to pursue the same employment, for the purpose of gaining the like object of their pursuit (as it is seen in the flight and fighting of an army for their safety or victory).

14. It is commonly said, that time is the giver (or producer) and obstructor of the objects of human pursuits as of all other events; but time is as quiescent as the supreme spirit, and it is the desire and exertion of people, that are the causes of their desired effects.

15. Time is a formless void, and is identic with the nature and form of the increate great Lord God himself. It is neither the giver nor taker of anything to or from any one at any time.

16. Time according to its common reckoning by years, kalpas and yuga-ages, is classed among the categories of substance; but time far from being a substance, is the source of all substances.

17. Men of deluded understanding are subject to the errors, arising from the like cause of their fallacy; and it was owing to this false conception, that the Bhota and Kiri people, fell into the very same error. (Like cause means, the same kind of bias or prejudice &c.).

18. Therefore employ thyself to do thy duty, and try to know thy true-self; get rid of the error of thy personality (as so and so), and move about as freely as I do by myself (as a free aerial spirit).

19. Saying this, the lord Vishnu disappeared from his sight; and Gādhī remained in his cave, with great perplexity of his mind.

20. He passed some months on the same hill, and then resumed his devotion to Vishnu with redoubled fervency.

21. He saw his god appearing again to his view, when he bowed down before him, and addressed him as follows:—

22. Gādhī said:—O Lord! I am quite bewildered with the thought of my Chandālship, and my reflection on the delusions of this world.

23. Do thou deign to extricate me from my errors, and employ me to the only act of adoring the Holy one.

24. The lord said:—This world, O Brāhman! is a delusion, like the enchantment of the conjurer Sambara; all things here, are the wondrous productions of imagination, and proceed from forgetfulness of the self.

25. It was your error that made you see many things, in your sleeping and waking dreams.

26. The Kirs were led also to see the same things like thyself, and to

mistake those falsities as true, owing to the same error laying hold of all of you at the same time. (As the tricks of a juggler are thought to be true by the observers).

27. Now hear me tell you the truth as it was for your own good; and whereby your error will fade away, like a creeping plant in the chilling month of November.

28. The Chandāla Kātanjaka, whom thou thinkest to be thyself, was a man really existent in the same locality before.

29. Who being bereaved of his family there, went out from that place to wander about in foreign parts; when he became king of the Kiris, and afterwards immersed himself in the fire.

30. This state of Kātanjaka entered into thy mind, when thou hadst been standing amidst the water in thy devotion; and the thoughts of the whole career of the Chandāla, had altogether engrossed thy mind.

31. Things which are seen or thought of once, can hardly escape from the memory; and it sometimes happens that the mind comes to see many things in its imagination, which it has never seen before its eyes.

32. In the manner of a man's vision of a kingdom in his dream, and like the delirium caused by the vitiated humours, of the body; the mind sees many day dreams and deliriums in its waking and healthy states also.

33. The past conduct of Kātanja presented itself to your mind, as the past and future events of the world, are present before the mental vision of an oracle (lit.:—a seer of the three times).

34. That this is I, and these things and those friends are mine; is the mistake of those that are devoid of their self-knowledge; (as thou didst think that Kātanja to be thyself, and his house, goods and relatives to be thine also).

35. But that 'I am all in all' is the belief of the truly wise, which prevents them from falling into such mistakes; and keeps them from the wrong notions of individualities and particularities, from their belief in the generality of all persons and things.

36. This general and oecumenical view of all things, preserves people from the mistaken notions of pleasure and pain; and makes the drowning wretch as buoyant, as the floating gourd or bottle tied to a sinking net.

37. But thou art entangled in the snare of thy desire, and art lost to thy good sense; nor canst thou be at thy perfect ease, as long as thou dost suffer under the symptoms of thy sickness.

38. It is because of thy imperfect knowledge, that thou art incapable to ward off the errors of thy mind; just as it is impossible for a man to protect himself from the rain, without his endeavours to raise a shed or shelter for himself.

39. Thou art easily susceptible of every impression of thy untutored mind, as a small tree is easily over-reached by a tall person.

40. The heart is the nave or axis of the wheel of delusion; if thou canst stop the motion of this central power, there is nothing to disturb thee any more. (self-regret, says the gloss, serves to stop the motion of the heart).

41. Now rise and repair to the sacred bower on this mountain, and there perform your austerities for full ten years with a steady mind; so that thou mayst attain to thy perfect knowledge at the end of this period.

42. So saying, the lotus-eyed god disappeared from that place, as a flimsy cloud or candle-light or the billow of Jamuna, is put out by a slight gust of the wind.

43. Gādhī then gradually gained his dispassionateness, by means of his discrimination; as the trees fade away for want of moisture, at the end of autumn.

44. Now getting rid of the vagaries of his mind, Gādhī remained to reflect upon and blamed himself, for his fostering the false thoughts of the Chandāla and the like.

45. He then with his heart melting in pity and sorrow for himself, repaired to the Rishya-mukha mount, for the purpose of making his penitence; and he sat there in the manner of a rainy cloud, stopping on

the top of a mountain.

46. He relinquished all his desires, and performed his austere devotion (as it was his duty); and at last he attained the knowledge of his self, after the expiration of the tenth year of his penitence.

47. Having obtained his knowledge of himself like the great-souled Brahmā, and getting rid of his fears and sorrows in this world of retribution; he wandered about with the joy of a living liberated being, and with perfect tranquillity of his mind, resembling the serene lustre of the full-moon, revolving in the sphere of the sky.

#### CHAPTER L.—*Intentions of Rāma.*

Argument. On subjection of the mind and greatness of knowledge; and stoutness of the heart as the cause of all evil.

Vasishtha continued:—Know Rāma, this delusion to be as extensive in its form, as it is inexplicable in its nature; it is fraught with ignorance; it is a spiritual illusion and no sensible deception.

2. Look on the one hand at the erroneous dream of the Brāhman for a couple of hours, and his transformation into the state of Chandāla which lasted for many years.

3. Observe how the false conception of the Brāhman, appeared as present to his sensible perception; and see how the false thought appeared as true to him, and his true knowledge of him-self vanishing at last into untruth.

4. I say therefore this illusion, to be utterly inexplicable in its nature; and how it leads the unguarded mind, to a great many errors and difficulties and dangers at last.

5. Rāma asked:—How Sir, can we put a stop to the wheel of delusion, which by its rapid rotation, is constantly grinding every part of our body? (Figuratively used for every good quality of the mind. Gloss).

6. Vasishtha said:—Know Rāma, this revolving world is the wheel of delusion, and the human heart is the nave or axis of this great wheel; which by its continual rotation produces all this delusion within its circle.

7. If you can by means of your manly exertion, put a stop to the motion of your heart, as it were by fixing a peg to the loop-hole of the wheel, you stop the rotation of the circle of delusion at once.

8. Again the mind is the nave of the wheel of ignorance; and if you can stop its motion, by binding it fast by the rope of your good sense; you escape the danger of falling into the vortiginous rotation of errors.

9. Rāma, you are well skilled in the art of fighting by hurling the discus, and cannot be ignorant of preventing its motion by stopping it at the central hole.

10. Therefore, O Rāma! be diligent to stop the nave of your mind; and you will be enabled thereby to preserve yourself, both from the revolution of the world and vicissitudes of time.

11. The soul that rejects this counsel, is exposed to interminable misery; while by keeping it always before the sight of the mind, it avoids all difficulties in this world.

12. There is no other medicine for any body, to heal the disease of his worldliness, save by restraining the mind to its own pivot.

13. Forsake therefore, O Rāma! your acts of holy pilgrimage, and observance of austerity and charity (which are of no avail to the peace of the soul); but keep the mind under your control, for attainment of your supreme felicity.

14. The world is situated in the mind, as the air is confined in a pot; but the mind being restricted to itself, the world is lost to it; as the pot just broken, lets out the air to mix in endless vacuity.

15. You who are for ever confined in the imaginary world of your mind, like a gnat confined in the hollow of a pot; will get your release only by breaking out of this confinement, like the gnat flying into the open

air.

16. The way to get rid of the delusions of the mind, is to fix your attention only to the present moment; and not to employ your thoughts about the past and future events. (This will keep your attention close to yourself).

17. You will then arrive to the state of that holy unmindfulness called *nonchalance*, when you cease to pursue at once any of the objects of your desire or imagination.

18. The mind is obscured so long, as it has the mist of its desires and fancies flying over it; as the sky is overcast as long as the watery clouds overspread upon it.

19. As long as the intelligent soul is joined with the faculty of the mind, so long it is subject to its gross desires and thickening train of its fancies; as the sky is filled with bright moon-beams as long as the moon shines in it. (*I.e.* as there is no moon-light without the moon, so there is no fancy without the mind, nor is there any mind which is devoid of its fancies).

20. When the intelligent soul is known without the medium of the mind (*i.e.* when the soul is seen face to face) then the existence of the world, is rooted out from the mind, like trees burnt down to their roots.

21. Intelligence unappertaining to the mind, is called perspicacity (*pratyak chetana*); which is of a nature unconnected with intellectuality, and freed from the foulness of the fumes of fancy. (*I.e.* quite clear of all mental thought).

22. That is verily the state of truth and of true felicity. It is the true state of spirituality, and a manner of omniscience; having all-sightedness of its own, and seeing all things in itself. It is quite unconnected with any mental operation, and is enlightened by the light of the spirit.

23. Whenever there is the action of the mind, it is invariably accompanied with the train of desires and the sense of pleasure and pain; and the feelings and passions are its concomitants, as the ravens



are accompaniments of the burning ground. (The mind is the sensorium of feelings).

24. The minds of the intelligent are not, without their action, but they are aloof of those feelings, by their knowledge of the vanity of earthly things. And though these feelings are contained like plants in the seed vessel of their mind; yet they are not allowed to germinate in its sterile soil.

25. They (the wise), have come to know the unsubstantiality and uncertainty of all worldly things and events, both by their knowledge of the natures of things; and by means of their acquaintance with the sāstras; as also by their association with holy men, and their habitual observance of the practices of a pious and saintly life.

26. They have forcibly withdrawn their minds from ignorance, by their determined exertions to gain the true knowledge of things; and have strenuously applied them to the study of sāstras, and the good conduct of righteous people.

27. But it is the purity of the soul only, that has the sight of the Supreme spirit; as it is the brilliancy of the gem itself, that makes it discernable amidst the waters of the deep, and enables it to be redeemed from darkness. (*I.e.* human soul being a reflexion of the Supreme, lends its light to the vision of the other).

28. As the soul naturally desires to get rid of things, which it has come to know to be attended with pain to it; so the soul is the sole cause of knowing the Supreme (by its discarding the knowledge of the gross objects, which interposes between it and the Divine; and obstructs the view of the latter).

29. Be therefore freed from your thoughts of all other things, both in your waking and sleeping states, and when you talk to or think of any body, give or receive anything to or from another. Rely and reflect on your consciousness alone, and watch constantly its secret admonitions and intuitions.

30. Whether when you are born or going to die, or do anything or live in this world, be steadily attentive to your conscious self, and you will perceive the clear light of the soul (and have your clairvoyance).

31. Leave off thinking that this is I and that is another, because all are alike before the Lord of all; and give up wishing this for thyself and that for others, for all things belong to God. Rely solely on the one, and that is thy internal consciousness alone.

32. Be of one mind in your present and future states of life, and continue to investigate into its various phases in your own consciousness. (*I.e.* know yourself in all the varying circumstances of your life).

33. In all the changes of your life from boyhood to youth and old age, and amidst all its changing scenes of prosperity and adversity, as also in the states of your waking, dreaming and sound sleep, remain faithful to your consciousness. (*I.e.* never lose the knowledge of your self-identity (as the one and unchanging soul)).

34. Melt down your mind as a metal, and purify it of its dross of the knowledge or impression of external things; break off the snare of your desires and depend on your consciousness of yourself.

35. Get rid of the disease of your desire, of whatever is marked as good or bad for you; and turn your sight from all, which may appear as favourable or unfavourable to you; and rely on your consciousness of pure intelligence. (This is having perfect mastery of yourself).

36. Leave untouched whatever is tangible to the touch, and obtainable to you by your agency or instrumentality; remain unchanged and unsupported by any thing in the world, and depend only on your own consciousness (as the intangible spirit).

37. Think yourself as sleeping when you are awake, and remain as calm and quiet as you are insensible of any thing; think yourself as all and alone, and as instinct with the Supreme Spirit.

38. Think yourself free from the changing and unchanging states of life (*i.e.* from the states of life and death and of waking and sleep); and though engaged in business, think yourself as disengaged from all concerns.

39. Forsake the feelings of your egoism and nonegoism (as this is mine

and that is others); and be undivided from the rest of the world, by thinking yourself as the macrocosm of the cosmos, and support yourself on the adamantine rock of your consciousness, by remaining unshaken at all events.

40. Continue to cut off the meshes of the net of your internal desires, by the agency of your intellect and its helpmate of patience; and be of the profession of belonging to no profession; (of any particular faith or creed or calling).

41. The sweet taste of trusting in the true faith of consciousness, converts even the poison of false faiths to ambrosia: (*i.e.* Belief in soul is the soul of all creeds).

42. It is then only, that the great error of taking the false world for true, prevails over the mind; when it forgets to remember the pure and undivided self-consciousness (and takes the outward forms for true).

43. Again the progress of the great error, of the substantiality of the world, is then put to an end; when the mind relies its trust, in the immaculate and undivided consciousness or intelligence.

44. One who has passed over the great gulf of his desires, and known the true nature of his soul; has his consciousness shining within himself, with the full blaze of the luminous sun.

45. One who knows the nature of his soul, and is settled in the transcendental bliss of knowing the peerless One; finds the most nectarious food as a poison to him. (*I.e.* the taste of spiritual bliss, is sweeter far than that of the daintiest food).

46. We revere those men, who have known the nature of the soul, and have reached to their spiritual state; and know the rest bearing the name of men, as no better than asses in human shape.

47. Behold the devotees going from hill to hill, and roving like bigbodied elephants, for the performance of their devotions; but they are far below the spiritualist, who sits as high above them as on the top of the mountain.

48. The heavenward sight of consciousness, reaching beyond the limits of

all regions to the unseen and invisible God; derives no help from the light of the sun and moon (which can never reach so far, as the highest empyrean).

49. The lights of the luminaries fade away like candle lights, before the sight of consciousness; which sees the great lights of the sun and moon and all, within the compass of its knowledge.

50. He who has known the truth of God, stands highest above the rest of men, by reason of his self-sacrifice, and the greatness of his soul, by means of his practice of *yoga*; and is distinguished from others by the brightness of his person. (The eternal light shines in the body also).

51. Like Him whose effulgence shines forth unto us, in the lustre of the sun, moon, stars, gems and fire, the pre-eminent among men shine among mankind, in their knowledge of what is knowable, and worthy to be known. (The sapient shine with their knowledge, as luminous bodies before us).

52. Those that are ignorant of truth (or the true natures of things), are known to be viler than the asses, and other brute creatures that live upon the land; and are meaner than the mean insects that dwell in the holes beneath the earth. (Knowledge of truth ennobles man-kind, above their fellow-creatures).

53. So long is an embodied being said to be a devil of darkness, as he is ignorant of spiritual knowledge, but no sooner is he acquainted with his soul, and united with his self in his intellection, than he is recognized as a spiritual being.

54. The unspiritual man is tossed about on earth as a carcass, and is consumed with the fuel of his cares, as a dead body is burnt away by the flames of its funeral fire; but the spiritualist knowing the nature of his soul, is only sensible of his immortality.

55. Spiritualism flies afar from the man, whose heart is hardened in this world; just as the glory of sunshine, is lost under the shadow of the thickening clouds in the sky.

56. Therefore the mind is to be gradually curbed and contracted in itself, by a dislike of all earthly enjoyments; and the knower of his self should try by long practice of abstinence, to desiccate his spirit

of its moisture, to the dryness of a faded leaf.

57. The mind is thickened and fattened by consolidating itself with those of others; and staining it with the affections, of wife and those of offspring, relations and friends.

58. The passions and feelings also are often the causes, of the solidity and stolidity of the mind; and these are its egotism and selfishness, gaiety and impurity of thoughts, and its changing tempers and affections. But most of all it is the sense of meity that this is mine, that nourishes it to gross density. (The mind is puffed up with the increase of possessions).

59. The mind is swollen on coming to prosperity, even under the deadly pains of old age and infirmity; as also under the poisonous pangs of penury and miserliness. (Stinginess is a painful pleasure).

60. The mind grows lusty in its expectation of some good in prospect, even under the afflictions of disease and danger. It grows stout with enduring what is intolerable, and doing what ought not to be done.

61. The heart too becomes stout with its affection for others, and also with its desire and gain of riches and jewels; it becomes lusty with its craving after women, and in having whatever is pleasant to it for the moment.

62. The heart like a snake, is big swollen with feeding on false hopes as air; and by breathing the empty air of passing delights and pleasures. It is pampered by drinking the liquor of fleeting hope, and moves about in the course of its endless expectations.

63. The heart is stanch in its enjoyment of pleasures, however injurious they are in their nature; and though situated inside the body, yet it is subject to pine in disease and uneasiness, under a variety of pains and changes.

64. There grows in the heart of the body, as in the hollow of a tree, a multitude of thoughts like a clump of orchids; and these bearing the budding blossoms of hope and desire, hung down with the fruits and flowers of death and disease.

65. Delay not to lop off the huge trunk of the poisonous tree of avarice, which has risen as high as a hill in the cavity of thy heart, with the sharp saw of thy reason; nor defer to put off the big branch of thy hope, and prune its leaves of desires, without the least delay.

66. The elephantine heart sits with its infuriate eyes, in the solitary recess of the body; and is equally fond of its ease as of its carnal gratification: it longs to look at the lotus bed of the learned, as also to meet a field of sugarcane composed of fools and dunces.

67. Rāma! you should, like a lion, the monarch of the forest, destroy your elephantine heart which is seated amidst the wilderness of your body, by the sharp saws of your understanding; and break the protruding tusks of its passions, in the same manner as they break down all big bodies.

68. Drive away the crow-like ravenous heart, from within the nest of your bosom. It is fond of frequenting filthy places, as the ravens hover over funeral grounds, and crows squat in dirty spots, and fatten their bodies by feeding on the flesh of all rotten carcasses. It is cunning in its craft and too cruel in its acts. It uses the lips like the bills of the crow only to hurt others, and is one-eyed as the crow, looking only to its own selfish interest; it is black all over its body for its black purposes and deeds.

69. Drive afar your ravenlike heart, sitting heavy on the tree of your soul, intent on its wicked purposes, and grating the ear with its jarring sound. It flutters on all sides at the scent of putrid bodies, to pollute its nest with foul putrescence of evil intents.

70. Again there is the pernicious hideous demon—avarice, roving at large like a goblin, or lurking in ambush in the dark cavity of the heart, as in a dreary desert. It assumes a hundred forms, and appears in a hundred shapes (in repeated births), pursuing their wonted courses in darkness (without any knowledge of themselves and their right course).

71. Unless and until you drive away this wicked goblin of your heart, from the abode of your intelligent soul (*i.e.* the body) by means of your discrimination and dispassionateness, and your power of *mantras* and *tantras*, you cannot expect to be successful (siddha) in your endeavours. (For perfection [Sanskrit: siddhi] Siddhi).

72. Moreover there is the serpentine mind, hid under the slough of the body; which with its poisonous thoughts, frothing at the mouth as the destructive venom of mankind, is continually breathing in and out as a pair of bellows, and inhaling and exhaling the air as a snake, for the destruction of all other persons.

73. You must subdue, O Rāma, this great serpent of the mind, lying hid in a cell of the cellular *simā* tree of your body, by some mantra formula, pronounced by the Garuda of your intelligence; and thus be free from all fear and danger for ever.

74. Repress, O Rāma! thy vulture-like heart, that bears an ominous figure by its insatiate greediness for dead bodies; it flies about on all sides and being annoyed by the hungry crows and kites, it rests in desolate cemeteries. (The greedy mind dwells on the ruin of others).

75. It ransacks all quarters in quest of its meat of living and dead bodies, and lifts its neck to watch for its prey, when it is sitting silently with patience. The vulturous heart flies afar from its resting tree of the body, and requires to be restrained with diligence from its flight.

76. Again the apish mind is wandering through the woods on all sides, and passing fastly beyond the limits of its natal horizon in search of fruits; it outruns the bounds of its native land and country, and thus being bound to nowhere, he derides at the multitude, that are bound to their homely toil, and confined in their native clime and soil.

77. The big monkey of the mind that sports on the tree of the body, with its eyes and nose as the flowers of the tree, and having the arms for its boughs, and the fingers for its leaves, ought to be checked for one's success in any thing.

78. The illusion of the mind rises like a cloud with the mists of error, for laying waste the good harvest of spiritual knowledge. It flashes forth lightning from its mouth to burn down every thing and not to give light on the way: its showers are injurious to ripened crops, and it opens the door of desire (to plunge the boat of the body in the whirlpool of the world).

79. Forsake to seek the objects of your desire, which are situated in the airy region of your mind; and exert your energy to drive off the cloud of your mind, in order to obtain the great object of your aim.

80. The mind is as a long rope, that binds mankind to their incessant acts. It is impossible to break or burn its knots in any other way except by means of one's self-knowledge. Its bond of transmigration is painful to all, until they obtain their final emancipation.

81. Break boldly, O Rāma! by the instrumentality of your inappetency the bondage of your mind, that binds fast in infinite number of bodies to the chain of their transmigration; and enjoy your freedom without any fear for evermore.

82. Know avarice as a venomous snake, which destroys its votaries by the poison of its breath, and never yields to the good counsel of any body. It is this serpent that has ruined mankind, by its deceit and by laying in wait for its prey, it emaciates the body to a stick.

83. Avarice which is hid in the body, and lurks unseen in its cells, is as a dark cobra or hydra in its form; it is to be burnt to death by the fire of lukewarmness, for your safety and security from all evil.

84. Now put your heart to rest by the intelligence of your mind, and gird yourself with the armour of purity for your defence; forsake your fickle-mindedness for ever, and remain as a tree uninfested by the apes of passion.

85. Purify both your body and mind with the sanctity of your soul, and be dauntless and quiet by the aid of your intelligence and calm composure of your intellect. Think yourself as lighter and meaner than a straw, and thus enjoy the sweets of this world by going across it to the state of beatitude in this life.

## CHAPTER LI.—*Desire of Uddālaka.*

Argument, Uddālaka's struggle for Liberation, amidst all his worldly attachments.



Vasishtha said:—Rely no confidence, O Rāma! in the course of the mind, which is sometimes continuous and sometimes momentary, now even and flat and then sharp and acute, and often as treacherous as the edge of a razor.

2. As it occurs in the course of a long time, that the germ of intelligence comes to sprout forth in the field of the mind; so do you, O Rāma! who are a moralist, grow it by sprinkling the cold water of reason over its tender blades.

3. As long as the body of the plant does not fade away in course of time, nor roll upon the ground as the decayed and dead body of man; so long should you hold it up upon the prop of reason (*i.e.* cultivate your knowledge in your youth).

4. Knowing the truth of my sayings, and pondering on the deep sense of these sayings of mine, you will get a delight in your inmost soul, as the serpent killing peacock, is ravished at the deep roaring of raining clouds.

5. Do you, like the sage Uddālaka, shake off your knowledge of quintuple materiality as the cause of all creation, and accustom yourself to think deeper, and on the prime cause of causes by your patient inquiry and reasoning.

6. Rāma requested:—Tell me sir, in what way the sagely Uddālaka got rid of his thoughts of the quintessential creation, and penetrated deeper into the original cause of all, by the force and process of his reasoning.

7. Vasishtha replied:—Learn Rāma, how the sage Uddālaka of old, rose higher from his investigation of quintuple matter to his inquiry into their cause, and the manner in which that transcendent light dawned upon his mind.

8. It was in some spacious corner of the old mansion of this world, and on the northwest side of this land, a spot of rugged hills and overtopping it as a shed.

9. Among these stood the high hill of Gandhamādana with a table land on it, which was full of camphor arbours, that shed the odours of their flowers and pistils continually on the ground.

10. This spot was frequented by birds of variegated hues, and filled with plants of various kinds. Its banks were beset by wild beasts, and fraught with flowers shining smilingly over the woodland scene.

11. There were the bright swelling gems in some part of it, and the blooming and full blown lotuses on another; some parts of it were veiled by tufts of snow, and crystal streams gliding as glassy mirrors on others.

12. Here on the elevated top a big cliff of this hill, which was studded with sarala trees, and strewn over with flowers up to the heels, and shaded by the cooling umbrage of lofty trees:—

13. There lived the silent sage by name of Uddālaka, a youth of a great mind, and with high sense of his honour. He had not yet attained his maturity, ere he betook himself to the course of his rigorous austerity.

14. On the first development of his intellect, he had the light of reason dawning upon his mind; and he was awakened to noble aims and expectations, instead of arriving at the state of rest and quietude.

15. As he went on in this manner in his course of austerities, religious studies and observance of his holy rites and duties, the genius of right reason appeared before him, as the new year presents itself before the face of the world.

16. He then began to cogitate in himself in the following manner, sitting aside as he was in his solitude, weary with thoughts and terrified at the ever changing state of the world.

17. What is that best of gains, said he, which being once obtained, there is nothing more to be expected to lead us to our rest, and which being once had, we have no more to do with our transmigrations in this world?

18. When shall I find my permanent rest in that state of holy and transcendent thoughtlessness, and remain above all the rest, as a cloud

rests over the top of the Sumeru mountain, or as the polar star stands above the pole without changing its pace.

19. When will my tumultuous desires of worldly aggrandizement, merge in peaceful tranquillity; as the loose, loud and boisterous waves and billows subside in the sea?

20. When will the placid and unstirred composure of my mind, smile in secret within myself, to reflect on the wishes of mankind, that they will do this thing after they have done the other, which leads them interminably in the circuit of their misery.

21. When will my mind be loosened from its noose of desire, and when shall I remain unattached to all, as a dew drop on the lotus-leaf? (It is called *anasanga sango* or intangible connection).

22. When shall I get over the boisterous sea of my fickle desires, by means of the raft of my good understanding?

23. When shall I laugh to scorn, the foolish actions of worldly people, as the silly play of children?

24. When will my mind get rid of its desire and dislike and cease to swing to and fro in the cradle of its option and caprice; and return to its steadiness, as a madman is calmed after the fit of his delirium has passed away?

25. When shall I receive my spiritual and luminous body, and deride the course of the world; and have my internal satisfaction within myself, like the all knowing and all sufficient spirit of Virāt?

26. With internal equanimity and serenity of the soul, and indifference to external objects, when shall I obtain my calm quietness, like the sea after its release from churning?

27. When shall I behold the fixed scene of the world before me, as it is visible in my dream, and keep myself aloof from the same? (as no part of it).

28. When shall I view the inner and outer worlds, in the light of a fixed picture in the sight of my imagination; and when shall I meditate

on the whole in the light of an intellectual system?

29. Ah! when shall I have the calmness of my mind and soul, and become a perfectly intellectual being myself; when shall I have that supernatural light in me, which enlightens the internal eye of those that are born blind?

30. When will the sunshine of my meditation, show unto me the pure light of my intellect, whereby I may see the objects at a distance, as I perceive the parts of time in myself.

31. When shall I be freed from my exertion and inertness, towards the objects of my desire and dislike; and when shall I get my self-satisfaction in my state of self-illumination.

32. When will this long and dark night of my ignorance come to its end? It is infested by my faults fluttering as the boding birds of night, and infected with frost withering the lotus of my heart (*hrid-padma*),

33. When shall I become like a cold clod of stone, in the cavern of a mountain, and have the calm coolness of my mind by an invariable *samādhi*—comatosity.

34. When will the elephant of my pride, which is ever giddy with its greatness, become a prey to the lion of right understanding.

35. When will the little birds of the forest, build their nest of grass in the braids of hair upon my head; when I remain fixed in my unalterable meditation, in my state of silence and torpidity.

36. And when will the birds of the air rest fearlessly on my bosom, as they do on the tops of fixed rocks, upon finding me sitting transfixed in my meditation, and as immovable as a rock.

37. Ah! when shall I pass over this lake of the world, wherein my desires and passions, are as the weeds and thorny brambles, and obstructing my passage to its borders of felicity.

38. Immersed in these and the like reflections, the twice-born Uddālaka sat in his meditation amidst the forest.

39. But as his apish ficklemindedness turned towards sensible objects in different ways, he did not obtain the state of habitation which could render him happy.

40. Sometimes his apish mind turned away from leaning to external objects, and pursued with eagerness the realities of the internal world or intellectual verities (known as sātvikas).

41. At others his fickle mind, departed from the intangible things of the inner or intellectual world; and, returned with fondness to outer objects, which are mixed with poison.

42. He often beheld the sunlight of spirituality rising within himself, and as often turned away his mind from that golden prospect, to the sight of gross objects.

43. Leaving the soul in the gloom of internal darkness, the licentious mind flies as fast as a bird, to the objects of sense abroad.

44. Thus turning by turns from the inner to the outer world, and then from this to that again; his mind found its rest in the intermediate space, lying between the light of the one and darkness of the other. (*I.e.* in the twilight of indifference to both).

45. Being thus perplexed in his mind, the meditative Brāhman remained in his exalted cavern, like a lofty tree shaken to and fro by the beating tempest.

46. He continued in his meditation as a man of fixed attention, at the time of an impending danger; and his body shook to and fro, as it was moved forward and backward by the tiny waves splashing on the bank.

47. Thus unsettled in his mind, the sage sauntered about the hill; as the god of day makes his daily round, about the polar mountain in his lonely course.

48. Wandering in this manner, he once observed a cavern, which was beyond the reach of all living beings; and was as quiet and still, as the liberated state of an anchorite.

49. It was not disturbed by the winds, nor frequented by birds and

beasts; it was unseen by the gods and Gandharvas, and was as lightsome as the bright concave of heaven.

50. It was covered with heaps of flowers, and was spread over with a coverlet of green and tender grass; and being overlaid by a layer of moonstones, it seemed to have its floor of emerald.

51. It afforded a cool and congenial shade, emblazoned by the mild light of the bright gems in its bosom; and appeared to be the secret haunt of woodland goddesses, that chanced to sport therein.

52. The light of the gems that spread over the ground, was neither too hot nor too cold; but resembled the golden rays of the rising sun in autumn.

53. This cave appeared as a new bride decked with flowers, and holding a wreathed garland in her hand; with her countenance fading under the light of the gemming lamps, and fanned by the soft whistling of winds.

54. It was as the abode of tranquillity, and the resting place of the lord of creation; it was charming by the variety of its blooming blossoms, and was as soft and mild as the cell of the lotus (which is the abode of the lotus-born Brahmā).

## CHAPTER LII.—*Ratiocination of Uddālaka*:—

Argument. Uddālaka's Remonstrance with himself, amidst the reveries of his meditation.

Vasistha resumed:—The saintly Uddālaka then entered in that grotto of Gandhamādana mountain, as the sauntering bee enters into the lotus-cell, in the course of its romantic peregrination.

2. It was for the purpose of his intense meditation, that he entered the cave and sat therein; as when the lotus-born creator, had retired to and rested in his seclusion, after termination of his work of creation.

3. There he made a seat for himself, by spreading the unfaded leaves of trees on the floor; as when the god Indra spreads his carpet of the manifold layers of clouds.

4. He then spread over it his carpet of deerskin, as the bedding of stars, is laid over the strata of the blue clouds of heaven.

5. He sat upon it in his meditative mood, with the watchfulness of his mind; as when an empty and light cloud alights on the top of the Rishyasringa mountain. (*I.e.* his mind was as fleet, as a fleeting cloud).

6. He sat firmly in the posture of *padmāsana* like Buddha, with his face turned upwards; his two legs and feet covered his private parts, and his palms and fingers counted the beads of Brahmā.

7. He restrained the fleet deer of his mind, from the desires to which it ran by fits and starts; and then he reflected in the following manner, for having the unaltered steadiness of his mind.

8. O my senseless mind! said he, why is it, that thou art occupied in thy worldly acts to no purpose; when the sensible never engage themselves, to what proves to be their bane afterwards.

9. He who pursues after pleasure, by forsaking his peaceful tranquillity; is as one who quits his grove of mandāra flowers, and enters a forest of poisonous plants. (Thoughts of pleasure poisons the mind).

10. Thou mayst hide thyself in some cave of the earth, and find a place in the highest abode of Brahmā, then yet thou canst not have thy quiet there, without the quietism of thy spirit.

11. Cease to seek thy objects of thy desire, which are beset by difficulties, and are productive of thy woe and anxiety; fly from these to lay hold on thy chief good, which thou shalt find in thy solitary retirement only.

12. These sundry objects of thy fancy or liking, which are so temporary in their nature; are all for thy misery, and of no real good at any time (either when they are sought for, or enjoyed or lost to thee).

13. Why followest thou like a fool, the hollow sound of some fancied good, which has no substantial in it? It is as the great glee of frogs, at the high sounding of clouds that promise them nothing. (Hence the phrase "megha mandukika", that is, the frogs croaking in vain at the roaring of clouds; answering the English phrases "fishing in the air and milking the ram, or pursuing a shadow &c.").

14. Thou hast been roving all this time with thy froggish heart, in the blind pursuit after thy profit and pleasure; but tell me what great boon has booted thee; in all thy ramblings about the earth.

15. Why dost thou not fix thy mind to that quietism, which promises to give thee something as thy self-sufficiency; and wherein thou mayst find thy rest as the state of thy liberation in thy life time.

16. O my foolish heart! why art thou roused at the sound of some good which reaches unto thy ears, and being led by thy deluded mind, in the direction of that sound; thou fallest a victim to it, as the deer is entrapped in the snare, by being beguiled by the hunter's horn.

17. Beware, O foolish man! to allow the carnal appetite to take possession of thy breast, and lead thee to thy destruction, as the male elephant is caught in the pit, by being beguiled by the artful *koomki* to fall into it. (The female elephant is called *koomki* in elephant-catching).

18. Do not be misled by thy appetite of taste, to cram the bitter gall for sweet; or bite the fatal bait that is laid, to hook the foolish fish to its destruction.

19. Nor let thy fondness for bright and beautiful objects, bewitch thee to thy ruin; as the appearance of a bright light or burning fire, invites the silly moth to its consumption.

20. Let not thy ardour for sweet odour, tempt thee to thy ruin; nor entice thee like the poor bees to the flavour of the liquor, exuding from the frontal proboscis of the elephant, only to be crushed by its trunk.

21. See how the deer, the bee, the moth, the elephant and the fish, are



each of them destroyed by their addiction to the gratification of a single sense; and consider the great danger to which the foolish man, is exposed by his desire of satisfying all his refractory senses and organs.

22. O my heart! it is thou thyself, that dost stretch the snare of thy desires for thy own entanglement; as the silk worm weaves its own cell (cocoon) by its saliva, for its own imprisonment.

23. Be cleansed of all thy impure desires, and become as pure and clear as the autumnal cloud (after it has poured out its water in the rains); and when thou art fully purged and are buoyed up as a cloud, you are then free from all bondage.

24. Knowing the course of the world, to be pregnant with the rise and fall of mankind, and to be productive of the pangs of disease and death at the end; you are still addicted to it for your destruction only.

25. But why do I thus upbraid or admonish my heart in vain; it is only by reasoning with the mind that men are enabled to govern their hearts (*i.e.* to repress all their feelings and passions).

26. But as long as gross ignorance continues to reign over the mind, so long is the heart kept in its state of dulness; as the nether earth is covered with mist and frost, as long as the upper skies are shrouded by the raining clouds.

27. But no sooner is the mind cleared of its ignorance, than the heart also becomes lighter (and cleared of its feeling); as the disappearance of the rainy clouds disperses the frost covering the nether earth.

28. As the heart becomes lighter and purer by means of the mind's act of reasoning; so I ween its desires to grow weaker and thinner, like the light and fleeting clouds of autumn.

29. Admonition to the unrighteous proves as fruitless, as the blowing of winds against the falling rain. (*I.e.* counsel to the wicked is as vain, as a blast of wind to drive the pouring rain).

30. I shall therefore try to rid myself of this false and vacant ignorance; as it is the admonition of the sāstras, to get rid of

ignorance by all means.

31. I find myself to be the inextinguishable lamp of intellect, and without my egoism or any desire in myself; and have no relation with the false ignorance, which is the root of egoism.

32. That this is I and that is another, is the false suggestion of our delusive ignorance; which, like an epidemic disease, presents us with such fallacies for our destruction.

33. It is impossible for the slender and finite mind to comprehend the nature of the infinite soul; as it is not possible for an elephant to be contained in a nut shell. (Lit.: in the crust of a *bilva* or bel fruit).

34. I cannot follow the dictate of my heart, which is a wide and deep cave, containing the desires causing all our misery.

35. What is this delusive ignorance, which, like the error of injudicious lads, creates the blunder of viewing the self-existent one, in the different lights of I, thou, he and other personalities.

36. I analysed my body at each atom from the head to foot, but failed to find what we call the "I" in any part of it, and what makes my personality. (It is the body, mind and soul taken together, that makes a person).

37. That which is the "I am" fills the whole universe, and is the only one in all the three worlds; it is the unknowable consciousness, omnipresent and yet apart from all.

38. Its magnitude is not to be known, nor has it any appellation of its own; it is neither the one nor the other, nor an immensity nor minuteness (but is greater than the greatest, and minuter than the minutest).[21]

[21] [Sanskrit: anoraniyān, mahatī mahīyān]. Sruti.

39. It is unknowable by the light of the Vedas, and its ignorance which is the cause of misery is to be destroyed by the light of reason.

40. This is the flesh of my body and this its blood! these are the bones and this the whole body; these are my breaths, but where is that I or ego situated?

41. Its pulsation is the effect of the vital breath or wind, and its sensation is the action of the heart; there are also decay and death concomitant of the body; but where is its "I" situated in it?

42. The flesh is one thing and the blood another, and the bones are different from them; but tell me, my heart, where is the "I" said to exist?

43. These are the organs of smelling and this the tongue; this is skin and these my ears; these are the eyes and this the touch—*twac*; but what is that called the soul and where is it situated?

44. I am none of the elements of the body, nor the mind nor its desire; but the pure intellectual soul, and a manifestation of the divine intellect.

45. That I am everywhere, and yet nothing whatever that is anywhere, is the only knowledge of the true reality that we can have, and there is no other way to it (*i.e.*, of coming to know the same.)[22]

[22] [Sanskrit: nānvapantha hitīyakamanāya]. Sruti.

46. I have been long deceived by my deceitful ignorance, and am misled from the right path; as the young of a beast is carried away by a fierce tiger to the woods.

47. It is now by my good fortune that I have come to detect this thievish ignorance; nor shall I trust any more this robber of truth.

48. I am above the reach of affliction, and have no concern with misery, nor has it anything to do with me. This union of mine with these is as temporary, as that of a cloud with a mountain.

49. Being subject to my egoism, I say I speak, I know, I stay, I go, &c.; but on looking at the soul, I lose my egoism in the universal soul.

50. I verily believe my eyes, and other parts of my body, to belong to

myself; but if they be as something beside myself, then let them remain or perish with the body, with which I have no concern.

51. Fie for shame! What is this word I, and who was its first inventor? This is no other than a slip slop and a namby pamby of some demoniac child of earth. (*I.e.*, it is an earth-born word and unknown in heaven).

52. O! for this great length of time, that I have been groveling in this dusty den; and roving at large like a stray deer, on a sterile rock without any grass or verdure.

53. If we let our eyes to dry into the true nature of things, we are at a loss to find the true meaning of the word I, which is the cause of all our woe on earth. (*I.e.*, ignorance of ourselves is the cause of our woe, and the obliteration of our personalities obviates all our miseries).

54. If you want to feel your in being by the sense of touch, then tell me how you find what you call I, beside its being a ghost of your own imagination.

55. You set your I on your tongue, and utter it as an object of that organ, while you really relish no taste whatever of that empty word, which you so often give utterance to.

56. You often hear that word ringing in your ears, though you feel it to be an empty sound as air, and cannot account whence this rootless word had its rise.

57. Our sense of smelling, which brings the fragrance of objects to the inner soul, conveys no scent of this word into our brain.

58. It is as the mirage, and a false idea of something we know not what; and what can it be otherwise than an error, of which we have no idea or sense whatever?

59. I see my will also is not always the cause of my actions, because I find my eyes and the other organs of sense are employed in their respective functions, without the direction of my volition.

60. But the difference between our bodily and wilful acts is this, that the actions of the body done without the will of the mind are unattended with feeling of pain or pleasure unto us. (Therefore let all thy actions be spontaneous and indifferent in their nature, if thou shalt be free from pain or pleasure).

61. Hence let thy organs of sense perform their several actions, without your will of the same; and you will by this means evade all the pleasure and pain (of your success and disappointment).

62. It is in vain that you blend your will with your actions, (which are done of themselves by means of the body and mind); while the act of your will is attended with a grief similar to that of children, upon the breaking of the dolls of their handy work in play. (*I.e.*, boys make toys in play, but cry at last to see them broken).

63. Your desires and their productions are the facsimiles of your minds, and not different from them; just as the waves are composed of the same water from which they rise. Such is the case with the acts of will.

64. It is your own will that guides your hand to construct a prison for your confinement; as the silly silkworm is confined in the pod of its own making.

65. It is owing to your desires that you are exposed to the perils of death and disease, as it is the dim sightedness of the traveller over the mountainous spots that hurls him headlong into the deep cavern below.

66. It is your desire only, that is the chief cause of your being attached to one another in one place; as the thread passing through the holes of pearls, ties them together in a long string round the neck. (Every desire is a connecting link between man and man).

67. What is this desire, but the creation of your false imagination, for whatever you think to be good for yourself; (though it may not be so in reality); and no sooner you cease to take a fancy for anything, than your desire for it is cut off as by a knife.

68. This desire—the creature of your imagination—is the cause of all your errors and your ruin also; as the breath of air is the cause both

of the burning and extinction of lamps and lightening the fiery furnaces.

69. Now therefore, O my heart! that art the source and spring of thy senses, do thou join with all thy sensibility, to look into the nature of thy unreality, and feel in thyself the state of thy utter annihilation—*nirvāna* at the end,

70. Give up after all thy sense of egoism with thy desire of worldliness, which are interminable endemics to thee in this life. Put on the amulet of the abandonment of thy desires and earthliness, and resign thyself to thy God to be free from all fears on earth.

#### CHAPTER LIII.—*The Rational Rapture of Uddālaka:*

Argument. Description of the Soul unsullied by its desires and egoism, and the Difference subsisting between the body and mind.

Uddālaka continued:—The intellect is an unthinkable substance: it extends to the limits of endless space, and is minuter than the minutest atom. It is quite aloof of all things, and inaccessible to the reach of desires, &c.

2. It is inaccessible by the mind, understanding, egoism and the gross senses; but our empty desires are as wide extended, as the shadowy forms of big and formidable demons.

3. From all my reasonings and repeated cogitations, I perceive an intelligence within myself, and I feel to be the stainless Intellect.

4. This body of mine which is of this world, and is the depository of my false and evil thoughts, may last or be lost without any gain or loss to me, since I am the untainted intellect.

5. The Intellect is free from birth and death, because there is nothing perishable in the nature of the all pervasive intellect: what then means the death of a living being, and how and by whom can it be put to death?

6. What means the life and death of the intellect, which is the soul and life of all existence: what else can we expect of the intellect, when it is extended through and gives life to all?

7. Life and death belong to the optative and imaginative powers of the mind, and do not appertain to the pure soul; (which is never perturbed by volition or imagination).

8. That which has the sense of its egoism has also the knowledge of its existence and inexistence (and that is the mind); but the soul which is devoid of its egoism can have no sense of its birth or death (since it is always existent of itself).

9. Egoism is a fallacy and production of ignorance, and the mind is no other than a appearance as the water in a mirage; the visible objects are all gross bodies; what then is that thing to which the term ego is applied.

10. The body is composed of flesh and blood, and the mind is considered as a nullity of itself; the heart and the members are all dull objects, what then is it that contains the ego?

11. The organs of sense are all employed in their respective functions for supporting the body; and all external bodies remain as mere bodies; what then is it to which you apply the term ego?

12. The properties of things continue as properties, and the substances always remain as substances; the entity of Brahma is quite calm and quiet, what then is the ego among them?

13. There is only one Being which is all pervading and subsisting in all bodies; it exists at all times and is immensity in itself. It is only the Supreme Spirit that is the intelligent soul of all.

14. Now tell me which of these is the ego, what is it and what its form; what is its genus and what are its attributes; what is its appearance and of what ingredients it is composed? What am I and what shall I take it to be, and what reject as not itself?

15. Hence there is nothing here, which may be called the ego either as

an entity or nonentity; and there is nothing anywhere, to which the ego may bear any relation or any resemblance whatever.

16. Therefore egoism being a perfect non-entity, it has no relation to anything at all; and this irrelation of it with all things being proved, its fiction as a duality (beside the unity of God), goes to nothing whatever.

17. Thus every thing in the world being full of the spirit of God, I am no other than that reality, and it is in vain that I think myself as otherwise, and sorrow for it.

18. All things being situated in one pure and omnipresent spirit; whence is it that the meaningless word ego could take its rise?

19. So there is no reality of any object whatever, except that of the supreme and all-pervading spirit of God; it is therefore useless for us to inquire about our relation with anything which has no reality in itself.

20. The senses are connected with the organs of sense, and the mind is conversant with the mental operations; but the intellect is unconnected with the body, and bears no relation with any body in any manner.

21. As there is no relation between stones and iron nails, so the body, the senses, the mind and the intellect bear no relation with one another, though they are found to reside together in the same person.

22. The great error of the unreal ego having once obtained its footing among mankind, it has put the world to an uproar with the expressions of mine and thine, as that this is mine and that is thine, and that other is another's and the like.

23. It is want of the light of reason that has given rise to the meaningless and marvellous expression of egoism; which is made to vanish under the light of reason, as ice is dissolved under heat of solar light.

24. That there is nothing in existence, except the spirit of God is my firm belief, and this makes me believe the whole universe, as a manifestation of the great Brahmā himself.



25. The error of egoism presents itself before us in as vivid and variety of colours as the various hues which tinge the face of the sky; it is better to obliterate it at once from the mind, than retain any trace of it behind (as I am this child, youth, old man, &c.).

26. I have altogether got rid of the error of my egoism, and now recline with my tranquil soul in the universal spirit of God, as the autumnal cloud rests in the infinite vacuum of the sky.

27. Our accompaniment with the idea of egoism is productive only of our misconduct and misery, by producing the great variety of our acts of selfishness.

28. Egoism hath taken a deep root in the moist soil of our hearts, and sprouts forth in the field of our bodies with the germs of innumerable evils.

29. Here is death closely following the course of life, and there is a new life hereafter awaiting upon our death; now there is a state of being distinct from its privation or not being, and again there is reverse of it in our transmigration, to our great annoyance only.

30. This I have gained, and this I will gain, are the thoughts that constantly employ the minds of men; and the desire of a new gain is incessantly kindled in the minds of the senseless, as the ceaseless flame of the sun-stone is increased in summer heat.

31. That this I want and this must have are thoughts ever attendant on egoism; and the dull-headed pursue dull material objects with as much ardour, as the heavy clouds hasten to halt on high-headed hills.

32. Decay of egoism withers away the tree of worldliness, which then ceases to germinate in the manner of a plant on sterile rocks. (Or as seeds cast on sandy sands).

33. Your desires are as black serpents creeping in the hole of your heart; but skulking their heads, at the sight of the snake-eater Garuda of reason.

34. The unreal world gives rise to the error of appearing as real; as

the unreal I and thou (or ego and nonego) seem to be realities, though they are caused by mere pulsations of the unreal mind.

35. This world rises at first without a cause and to no cause, how then call it a reality which is sprung from and to no cause at all. (The visible world is produced by, and continues with our error which, is no cause in reality).

36. As a pot made of earth long before, continues in the same state at all times, so the body which has long ago come to existence, still continues and will continue the same. (The body being made of earth, remains in and returns to the earth again).

37. The beginning and end of billows is mere water and moisture, and the intermediate part only presents a figure to view; so the beginning and end of bodies is mere earth and water, and the intermediate state is one of bustle and commotion.

38. It is the ignorant only that trust in this temporary and fluctuating state of the body; which, like the billow, is hastening to subside, in its original liquid and quiet state.

39. What reliance is there in any body, which makes a figure in the middle, and is an unreality both in its prior and latter states.

40. So the heart also is as quiet as the intellect, both at first and in the end; and remains immersed in itself, both when it exists in the body or not. What then if it heaves for a little while in the midst? (*i.e.*, the palpitation of the heart between its prior and latter states of inaction).

41. As it comes to pass in our dreams, and in our deluded sights, of marvellous things; and as it happens in the giddiness of ebriety, and in our journeying in boats:—

42. And as it turns out in cases of our vitiated humours, and delusion of senses, and also in cases of extreme joy and grief, and under some defect of the mind or body:—

43. That some objects come to sight, and others disappear from it; and that some appear to be smaller or larger than they are and others to be

moving; so do all these objects of our vision, appear and disappear from our sight in the course of time.

44. O my heart! all thy conduct is of the same nature, at the different times, of thy joy and grief; that it makes the long of short and the short of long; as the short space of a single night, becomes as tedious to separated lovers as an age; and an age of joyous affluence as short as a moment.

45. Or it is my long habit of thinking that makes the untruth appear as truth to me; and like the mirage of the desert, our mirage of life, presents its falsehoods as realities unto us.

46. All things that we see in the phenomenal world are unrealities in their nature; and as the mind comes to know the nothingness of things, it feels in itself its nothingness also.

47. As the mind becomes impressed with certainty, of the unsubstantiality of external objects; its desire of worldly enjoyments fade away, like the fading verdure of autumn.

48. When the mind comes to see the pure soul by means of its intellectual light, it gets itself ridden of its temporal exertions; and being thereby freed from its passions and affections, it rests with its calm composure in itself.

49. And the heart attains its perfect purity, when, by compressing its members of sensational organs, it casts itself into the flame of the supreme soul, where all its dross is burnt away.

50. As the hero boldly faces his death, with the thought of his ascending to heaven, by fighting bravely in battle, so the mind conquers all impediments by casting off all its worldly desires and attachments.

51. The mind is the enemy of the body, and so is the latter an enemy of the former (because the growth of the one puts down the vigour of the other); but they both die away without the half of each other, and for want of desire which supports them both.

52. Owing to their mutual hostilities, and their passions and affections towards each other, it is better to eradicate and destroy both of them,

for our attainment of supreme bliss. (As the control of the body and mind leads to temporal happiness, so the utter extinction of both, is the means to spiritual bliss).

53. The existence of either of these (*i.e.* of the body or mind) after death is as incapable of heavenly felicity, as it is for an aerial fairy to fare on earth. (*I.e.*, neither the body nor mind survives one's death, as it is believed by many; and even if it does, its gross nature would not permit it to enjoy the pure spiritual felicity of heaven).

54. When these things (the body and mind), that are naturally repugnant and opposed to one another, meet together in any place or person, there is a continued clashing of their mutual mischiefs, like the crashing of conflicting arms.

55. The base man that has a liking for this world of conflicts is like one left to burn in a conflagration of showering flames.

56. The mind stout with its avaricious desires loads the body with labour, and feeds upon its precious life, as a ghost-*yaksha* preys upon the body of a boy.

57. The body being harassed and oppressed with toil, attempts to stop and stay the mind; as an impious son intends to kill his father, when he finds him to stand an open foe to his life. (It is lawful to kill an enemy of one's life for self-defence). [Sanskrit: unclear]

58. There is no one who of his nature is a foe or friend to another; but becomes a friend to one that is friendly to him, and a foe to him that deals inimically unto him.

[Sanskrit: 2 lines of verse, illegible]

59. The body being put to pain attempts to kill the mind; and the mind is ever intent to make the body the receptacle of its afflictions. (The intimate connection of the body and mind causes them to participate in one another's pains).

60. What good then can possibly accrue to us from the union of the body and mind, which are repugnant to one another, and which of their own nature can never be reconciled together.

61. The mind being weakened, the body has no pain to undergo; wherefore the body is always striving to weaken the mind.

62. The body, whether it is alive or dead, is subjected to all sorts of evils by its hostile mind, unless it is brought under the subjection of reason. (*I.e.* the unreasonable mind is an enemy of the body).

63. When both the body and mind become stout and strong, they join together to break all bonds, as the lake and rainwater join together to overflow on the banks.

64. Though both of them are troublesome to us in their different natures, yet their union to one end is beneficial to us, as the co-operation of fire and water is for the purpose of cooking.

65. When the weak mind is wasted and worn out, the body also becomes weakened and languid; but the mind being full, the body is flushed like a flourishing arbor, shooting forth with verdure.

66. The body pines away with its weakened desires, and at the weakness of the mind; but the mind never grows weak at the weakness of the body; therefore the mind requires to be curbed and weakened by all means.

67. I must therefore cut down the weed wood of my mind, with the trees of my desires and the plants of my thirstiness; and, having reclaimed thereby a large tract of land, rove about at my pleasure.

68. After my egoism is lost, and the net of my desires is removed, my mind will regain its calm and clearness, like the sky after dispersion of the clouds at the end of the rainy weather.

69. It is of no matter to me whether this body of mine, which is a congeries of my humours, and a great enemy of mine, should waste away or last, after the dissolution of my mind.

70. That for which this body of mine craves its enjoyments is not mine, nor do I belong to it; what is the good therefore of bodily pleasure to me? (When I have to leave this body and that pleasure also for ever).

71. It is certain that I am not myself the body, nor is the body mine in

any way; just as a corpse with all its parts entire, is no body at all.  
(The personality of man, belongs to his mind and not to his person).

72. Therefore I am something beside this body of mine, and that is everlasting and never setting in its glory; it is by means of this that I have that light in me, whereby I perceive the luminous sun in the sky.

73. I am neither ignorant of myself, nor subject to misery, nor am I the dull unintelligent body, which is subject to misery. My body may last or not, I am beyond all bodily accidents.

74. Where there is the soul or self, there is neither the mind, nor senses nor desire of any kind; as the vile Pamaras never reside in the contiguity of princes. (*Mahibhretas* mean mountains also).

75. I have attained to that state in which I have surpassed all things; and it is the state of my solity, my extinction, my indivisibility, and my want of desires.

76. I am now loosened from the bonds of my mind, body and the senses, as the oil which is extracted from the seeds of sesamum, and separated from the sediments.

77. I walk about freely in this state of my transcendentalism, and my mind which is disjoined from the bonds of the body considers its members as its dependent instruments and accompaniments.

78. I find myself to be now situated in a state of transparency and buoyancy, of self-contentment and intelligence, and of true reality; I feel my full joy and calmness, and preserve my reservedness in speech.

79. I find my fulness and magnanimity, my comeliness and evenness of temper; I see the unity of all things, and feel my fearlessness and want of duality, choice and option.

80. I find these qualities to be ever attendant on me. They are constant and faithful, easy and graceful and always propitious to me; and my unshaken attachment to them has made them as heartily beloved consorts to me.

81. I find myself as all and in all, at all times and in every manner;

and yet I am devoid of all desire for or dislike to any one, and am equally unconcerned with whatever is pleasant or unpleasant, agreeable or disagreeable to me.

82. Removed from the cloud of error and melancholy, and released from dubitation and duplicity in my thoughts, I peregrinate myself as a flimsy cloud, in the cooling atmosphere of the autumnal sky.

END OF THE SECOND VOLUME..

### *Transcriber's Notes.*

Inconsistent punctuation has been silently corrected.

Spelling of Sanskrit words normalized to some extent. The accented characters ā, ī and ū are used by the translator to denote long vowels. In some cases these accents are important, e.g. Brahmā (the Creator, the Cosmic Mind) versus Brahma (the Absolute, elsewhere often spelled Brahman), and Brāhmaṇa (priest).

Another case of 'puzzling' accents: "Vasishtha" when it occurs alone (as in "Vasishtha said:") has no accent (long vowel), whereas "Yoga Vāsishtā" (the work) does have a long vowel.

There are a few cases of Devanagari script. These have been attempted transliterated whenever possible (the print quality is sometimes too bad to enable transliteration).

The LPP edition (1999) which has been scanned for this ebook, is of poor quality, and in some cases text was missing. Where possible, the missing/unclear text has been supplied from another edition, which has the same typographical basis (both editions are photographic reprints of the same source, or perhaps one is a copy of the other): Bharatiya Publishing House, Delhi 1978.

A third edition, Parimal Publications, Delhi 1998, which is based on an OCR scanning of the same typographical basis, has only been consulted a few times.

The term "Gloss." or "Glossary" probably refers to the extensive classical commentary to Yoga Vāsishtā by Ananda Bodhendra Saraswati (only available in Sanskrit).





# *Yoga Vasishtha*

## *Maharamayana*

### Volume 3, part 1-2

*Containing*

*Upasama Khanda and Nirvāna Khanda [First Part]*

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Containing  
Upasama Khanda and Nirvāna Khanda

*Translated from the original Sanskrit*  
*By*

VIHARI-LALA MITRA

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#### CHAPTER LIV.—*Quiescence of Uddālaka.*

Argument. Uddālaka meditates on the form of Vishnu, and his quietus in and coalescence with it.

Vasishtha continued:—Thinking himself to be raised to this state of his transcendence, the saint sat in his posture of *padmāsana* with his half shut eye-lids, and began to meditate in his translucent mind.

2. He then thought that the syllable *Om*, is the true emblem of Brahma; and he rises to the highest state, who utters this monosyllabic word.

3. Then he uttered the word with an elevated voice and high note, which rang with a resonance like the ringing of a bell.

4. The utterance of his *Omkāra*, shook the seat of his intellect in the cranium; and reached to the seat of the pure soul, in the topmost part of his head.
5. The *pranava* or *Omkāra*, consisting of three and half *matrās* or instants, fills the whole body with the breath of inspiration; by having its first part or the letter *a*, uttered with an acute accent (Udāṭṭa).
6. He let out the *rechaka* or the exhaling breath, whereby the internal air was extracted from the whole body; and it became as empty as the sea, after it was sucked up by Agastya.
7. His vital breath was filled with the sap of the intellect, and rested in the outer air by leaving his body; as when a bird leaves its snug nest; and then mounts to and floats in the open air.
8. The burning fire of his heart, burnt away his whole body; and left it as dry as a forest, scorched by the hot wind of a conflagration.
9. As he was in this state at the first step of his practice of Yoga, by the *pranava* or utterance of this syllable *Om*; he did not attend to the *hatha* Yoga at all, on account of its arduousness at first.
10. He then attended to the other parts of the mystic syllable, and remained unshaken by suppression of his breath by the *kumbhaka* breathing.
11. His vital breaths were not suffered to pass out of his body, nor were they allowed to circulate up and down in it; but were shut up in the nostrils, like the water pent up in the drain.
12. The fire burning before burnt body, was blown out in a moment like the flash of lightning; and he left his whole frame consumed to ashes, and lying cold and grey on the naked ground.
13. Here the white bones of his body, seemed to be sleeping unmoved on the naked shore; and lying in quiet rest on the bed of greyish ashes, appearing as the powder of camphor strewn on the ground.
14. These ashes and bones were borne aloft by the winds, and were heaped at last on his body; which looked like the person of Siva besmeared with

ashes, and wearing the string of bones about it.

15. Afterwards the high winds of the air, flying to the face of the upper sky, bore aloft and scattered about those ashes and bones, resembling an autumnal mist all about the air.

16. The saint attained to this state, in the second or middle stage of his *pranava* Yoga; and it was by his *kumbhaka* breathing, and not by *hatha yoga* (which is difficult to practise), that he effected it.

17. He then came to the third stage, of his *pranava yoga*, by means of the *pūraka* or inhaling breathing, which confers a quiet rest to the Yogi, and is called *pūraka* for its fulfilment of his object.

18. In the process of this practice, the vital breath is carried through the intellect to the region of vacuum; where it is cooled by the coldness of its climate.

19. From the region of vacuum, the breathing ascended to that of the lunar sphere; and there it became as cold as when the rising smoke, turns to the watery cloud in the upper sky.

20. Then the breath rested in the orb of the full moon, as in the ocean of ambrosial waters, and there became as cool, as in the meritorious *samādhi* meditation.

21. The respiring breaths were then exhaled as cooling showers of rain; and were brightened by the moon-beams to the form of fine wires of gold.

22. The same fell as a dew drop on the remaining ashes, as the stream of the heavenly Gangā fell on the crest of Siva; and this resuscitated the burnt body to its former form.

23. It then became as bright as the orb of the moon, and the body was bedecked with the four arms of Vishnu. It glistened like the *pārijata* tree on the sea shore, after it was churned out by the Mandara mountain.

24. The body of Uddālaka, stood confessed as that of Nārāyana to view; and his bright eyes and lotus-like face, shone with a celestial light.

25. The vital breaths filled his body with a humid juice, as when the

lake is filled with sweet water, and the trees are supplied with moisture by the breath of spring.

26. The internal airs filled the lungs, and the cavity of the heart; as when the waters of the sea, run towards and roll into the whirlpool.

27. His body was afterwards restored to and regained its natural state; as when the earth regains its prior and purer state, after it is washed by the waters of rain.

28. He then sat in his posture of *padmāsana*, and kept his body fixed and firm in its straight and erect position. The five organs of his sense, were bound as fast, as the feet of an elephant with strong chains.

29. He strove to practise an unshaken hibernation (*samādhi*), and wanted to make himself appear as translucent, as the clear autumnal sky and air.

30. He restrained his breath (by means of his *prāṇāyāma* or contraction of breathing), and the fleet stag of his respiration from its flight to all sides; and he restricted his heart from its inclinations, and fixed it fast as by a rope to the post of his bosom.

31. He stopped his heart forcibly, from its running madly to the pits of its affection; as they stop the course of over-flowing waters, by means of embankments.

32. His eyes were half hid under his closing eye-lids, and his pupils remained as fixed and unmoved, as the contracted petal of the lotus, against the buzzing bees, fluttering about and seeking to suck their honey.

33. He employed himself to *Rāja Yoga*, at first, by remaining silent with a graceful countenance.

34. He abstracted his senses from their objects, as they separate the oil from the sesamum seeds; and he contracted the organs of sense within himself, as the tortoise contracts his limbs under his hard covering.

35. With his steady mind, he cast off the external sensations afar from



him; as a rich and brilliant gem, casts off its outer coating and rubbish, and then scatters its rays to a distance.

36. He compressed his external sensations, without coming in contact with them within himself; as the trees contract their juice in the cold season within their rind.

37. He stopped the circulation of his respiration, to the nine openings of his body, and their passing through the mouth and anus; and by means of his *kumbhaka* inspiration, he compressed the winds in the internal cells of his body.

38. He held his neck erect like the peak of mount Meru, in order to receive the light of the soul; which irradiated in the form of flowers, before the vision of his mind.

39. He confined his subdued mind in the cavity of his heart, as they imprison the big elephant in a cavern of the Vindhya mountain; when they have brought him under their subjection by some artifice.

40. When his soul had gained its clearness, resembling the serenity of the autumnal sky; it forsook its unsteadiness like the calm ocean, when it is full and unagitated by the winds.

41. The mist of doubts, which sometimes gathered in his breast, and obscured the light of his reason and truth; now fled from before him, like a flight of gnats driven by the wind.

42. As yet the crowds of doubt, rose repeatedly in his breast, and of their own accord; he dispersed them boldly by the sword of his reason, as a hero drives the enemy before him.

43. Upon the dispersion of the thick mists of doubts, and all worldly desires from his mind; he beheld the bright sun of reason rising in his breast, from amidst the parting gloom of ignorance.

44. He dispelled this darkness, by the sun-beams of his full intelligence; which rose in his mind as a blast of wind, and dispersed the clouds of his doubts in the skies.

45. After dispersion of this darkness, he saw a beautiful collection of

light, shining upon him like the morning twilight, and alighting upon his lotus bed, after dispersion of the shade of night. (This was his *satvikabhāva* or state of purity).

46. But this clear light of his soul, was soon after removed by the *rajas* or worldliness of his mind; which devoured it as the young elephant feeds upon the red lotuses of the land, (*sthala padma*), and as *Vetāla*, goblins lick up the drops of blood.

47. After the loss of this heavenly light, his mind turned flighty from the giddiness of his passions (or *tamoguna*); and he became as drowsy as the sleeping lotuses at night, and as tipsy as a drunken sot over his cups.

48. But his reason soon returned to him, and made him shake off his sleepiness, as the winds disperse the clouds, and as the snake inhales the air; and as the elephant devours the lotus bush, and the sunlight dispels the darkness of night.

49. After removal of his drowsiness, his mind beheld the broad expanse of the blue firmament, filled with fancied forms of animals, and flights of peacocks and other birds.

50. When, as the rain water washes off the blackness of tamāla leaves, and as a gust of wind drives away the morning mist, and as the light of a lamp disperses the darkness; so returned to him, his spiritual light, and removed the blue vacuum, of his mind, by filling it with its benign radiance.

51. The idea of an empty vacuity (vacuum), being replaced by that of his self consciousness, his idea of the mind was also absorbed in it; as the drunken frenzy of a man is drowned in his sleep.

52. His great soul, then rubbed out the impressions of error from his vitiated mind; as the luminous sun drives from the world, the shades of darkness which had overspread it at night.

53. In this manner his misty mind, being freed from its shades of light and darkness, and from the dross of its drowsiness and error; obtained its rest in that state of *samādhi* or trance, which no language can describe.

54. In this state of calm and quiet repose, his limbs dropped down as in the drowsiness of sleep; and their powers were absorbed in the channel of his self consciousness, as a flood recoils to its basin, when it is bound by an embankment.

55. It was then by means of his constant inquiry, that he advanced to the state of his intellectuality, from that of his consciousness of himself; as the gold that is moulded to the form of a jewel, is reduced afterwards to the pure metal only.

56. Then leaving his intellectuality, he thought himself as the intellect of his intellect; and then became of another form and figure, as when the clay is converted to a pot.

57. Then leaving his nature of a thinkable being (or objectivity), he became the subjective thinking intellect itself; and next to that, as identic with the pure universal intellect; just as the waves of the sea, resolve their globules into the common air. (It is by the process of generalization, that particulars are made to blend in one ultimate universal).

58. Losing the sight of particulars, he saw the Great One as the container of all; and then he became as one with the sole vacuous intellect.

59. He found his felicity in this extra phenomenal state of the noumenon; like the ocean, which is the reservoir of all moistures.

60. He passed out of the confines of his body and then went to a certain spot, where leaving his ordinary form, he became as a sea of joy (in the transport of his ecstasy).

61. His intellect swam over that sea of joy like a floating swan, and remained there for many years with as serene a lustre, as the moon shines in her fulness in the clear firmament.

62. It remained as still as a lamp in the breathless air, and as the shadow of a picture in painting; it was as calm as the clear lake without its waves, and as the sea after a storm, and as immovable as a cloud after it has poured out its waters.

63. As Uddālaka had been sitting in this full blaze of light, he beheld the aerial Siddhas and a group of gods (advancing towards him).

64. The groups of Siddhas, that were eager to confer the ranks of the Sun and Indra upon him, assembled around him with groups of Gandharvas and Apsaras, from all sides of heaven.

65. But the saint took no notice of them, nor gave them their due honour; but remained in deep thought, and in the continuance of his steady meditation.

66. Without paying any regard to the assemblage of the Siddhas, he remained still in that blissful abode of his bliss; as the sun remains in the solstices, or in the northern hemisphere for half of the year.

67. While he continued in the enjoyment of his blessed state of living liberation, the gods Hari, Hara and Brahma waited at his door, together with bodies of Siddhas, Sādhyas and other deities beside them.

68. He now remained in his state of indifference, which lies between the two opposites of sorrow and joy; and neither of which is of long continuance, except the middle state of *insouciance* which endureth for ever.

69. When the mind is situated in its state of neutrality, and whether it is for a moment or a thousand years; it has no more any relish for pleasure, by seeing its future joys of the next world, as already begun in this.

70. When holy men have gained that blissful state in this life, they look no more on the outer world; but turn aside from it, as men avoid a thorny bush of brambles (Lit., catechu plants).

71. The saints that attained to this state of transcendental bliss, do not stoop to look upon the visible world; as one who is seated in the heavenly car of Chitraratha, never alights on the thorny bush of the Khadira (catechumemosa).

72. They take no account of the visible world, who enjoy this felicity of the invisible in them; as the self-sufficient rich man, takes into no

account the condition of the miserable poor.

73. The wise heart that has found its rest in that blissful state, does either keep itself from the thoughts of this world, or shrink from it with disgust and hatred.

74. Uddālaka thus remained in his holy seat for six months, after which he awoke from his trance; and removed from there to another place, as the sun gets out of the mists of frost in the vernal season.

75. He beheld before him, the assemblage of the bright beings of enlightened minds; and who with their countenances shining as the lightsome moon, hailed the hermit with high veneration.

76. They were fanned with *chowries* flapping about them, like swarms of bees besmeared with white powders of *mandāra* flowers; and sitting on their heavenly cars, decorated with flags waving in the sky.

77. There were the great saints like ourselves sitting in them, decorated with ringlets of the sacred grass in their fingers, and accompanied by Vidyādhara and Gandharvas, with their damsels ministering unto them.

78. They addressed the great-souled and saintly Uddālaka with saying:—"Deign, O venerable sir, to look upon us, that have been waiting here upon you with our greetings."

79. "Vouchsafe to mount on one of these heavenly cars, and repair to our celestial abode; because heaven is the last abode, where you shall have the full gratification of your desires after this life."

80. "There remain to enjoy your desired pleasures, until the end of this kalpa age; because it is pure heavenly bliss which is the inheritance of saints, and the main aim and object of ascetic austerities on earth."

81. "Behold here the damsels of Vidyādhara, are waiting for you with fans and wreaths of flowers in their hands; and they have been hailing and inviting you to them, as the young elephantess, entices the big elephant towards her."

82. "It is the desire of fruition only, which is the main object of

riches and meritorious acts; and the greatest of our enjoyments is the company of fairy damsels; as the flowers and fruits are the desired products of the vernal season."

83. The hermit heard his heavenly guests, speaking in this manner; and then honoured them as he ought, without being moved by aught they said unto him.

84. He neither complemented them with his courtesy, nor changed the tenor of his even and inexcitable mind; but bidding them depart in peace, he betook himself to his wonted devotion.

85. The Siddhas honoured him for his devotedness to his pursuit, and his abjuring the desire of carnal gratifications. They then departed to their elysian abode from there, after tarrying there in vain for some days, to entice the hermit to their Parnassian fields.

86. Afterwards the saint continued to wander about at pleasure, in his character of a living liberated Yogi; and frequented the hermitages of the ascetics, at the skirts of the woods and forests.

87. He roved about freely over the mountains of Meru, Mandara, and Kaylāsa, and on the table lands of the Vindhyan and Himalayan ranges; and then travelled through woods and forests, groves and deserts, to distant islands on all sides.

88. At last the saintly Uddālaka chose his abode in a cavern, lying at the foot of a mountain; and there dedicated the remainder of his life, to devotion and meditation in his seclusion.

89. It was then in the course of a day, and then of a month, and sometimes after the lapse of a year or years, that he rose once from his meditation.

90. After his yoga was over, he came out and mixed with the world; and though he was sometimes engaged in the affairs of life, yet he was quite reserved in his conduct, and abstracted in his mind.

91. Being practiced to mental abstraction, he became one with the divine mind; and shone resplendent in all places, like the broad day light in view.

92. He was habituated to ponder on the community of the mind, till he became one with the universal Mind; which spreads alike throughout the universe, and neither rises nor sets any where like the solar light.

93. He gained the state of perfect tranquillity, and his even mindedness in all places, which released him from the snare of doubts, and of the pain of repeated births and deaths. His mind became as clear and quiet as the autumnal sky, and his body shone as the sun at every place.

## FORMULAE OF THE PRANAVA YOGA.

|                         |                           |                        |
|-------------------------|---------------------------|------------------------|
| 1. Á Acute or Rechaka } | 2. U. Grave or Kumbhake } | 3. M. the Circumflex } |
| yoga. }                 | yoga. }                   | or Puraka yoga. }      |

## CHAPTER LV.—*Transcendentalism of Uddālaka.*

Argument. Meditation on the Universality of the soul and Intellect.

Rāma said:—Venerable Sir! you are the sun of the day of spiritual knowledge, and the burning fire of the night of my doubts; and you who are the cooling moon to the heat of my ignorance, will deign to explain to me, what is meant by—community of existence (that you said just now).

2. Vasishtha answered:—When the thinking principle or mind is wasted and weakened, and appears to be extinct and null; the intellect which remains in common in all beings, is called the common intelligence (or Nous) of all.

3. And this intellect when it is devoid of its intellection and is absorbed in itself, and becomes as transparent as it is nothing of itself; it is then called the common (or Samanga) intellect.

4. And likewise, when it ignores the knowledge of all its internal and external objects, it remains as the common intellect and unconscious of any personality.
5. When all visible objects are considered to have a common existence, and to be of the same nature with one's self, it is designated the common intellect. (Or compression of the whole in one, like the contraction of the limbs of a tortoise).
6. When the phenomenas are all ingulphed of themselves, in the one common spirit; and there remains nothing as different from it, it is then called the one common entity.
7. This common view of all things as one and the same, is called transcendentalism; and it becomes alike both to embodied and disembodied beings in both worlds. It places the liberated being above the fourth stage of consummation.
8. It is the enlightened soul which is exalted by ecstasy (Samādhi), that can have this common view of all as one; and not the ignorant (who can not make this highest generalization).
9. This common view of all existence, is entertained by all great and liberated beings; as it is the same moisture and air, that is spread through the whole earth and vacuum.
10. Sages like ourselves, as Nārada and others, and the gods Brahmā, Vishnu and Siva, have this common view of all things in existence.
11. The saintly Uddālaka, entertained this view of the community of all beings and things; and having thereby attained to that state of perfection, which is free from fear or fall; he lived as long as he liked to live in this earthly sphere.
12. After lapse of a long time, he thought of enjoying the bliss of disembodied or spiritual liberation in the next world, by quitting his frail mortal frame on earth.
13. With this intention, he went into the cave of a mountain, and there made a seat for himself, with the dried leaves of trees; and then sat upon it in his posture of *padmāsana*, with his eyes half closed under



his eyelids.

14. He shut up the opening of the nine organs of sense, and then having compressed their properties of touch and the like, in the one single sense of perception, he confined them all within it in his intellect.

15. He compressed the vital airs in his body, and kept his head erect on his neck; and then by fixing the tip of his tongue to the roof of his palate, he sat with his blooming countenance turned upwards to heaven.

16. He did not allow his breath, to pass up or down or out of or inside his body, or fly into the air; nor let his mind and sight to be fixed on any object; but compressed them all in himself with his teeth joined together (in his struggle for compression).

17. There was a total stop of the breathing of his vital airs, and his countenance was composed and clear; his body was erect with the consciousness of his intellect, and his hairs stood on their ends like thorns.

18. His habitual consciousness of intellection, taught him the community of the intellect; and it was by his constant communion with the intellect, that he perceived a flood of internal bliss stirring in himself.

19. This feeling of his internal bliss, resulting from his consciousness of intellectual community; led him to think himself as identic with the entity of the infinite soul, and supporting the universal whole.

20. He remained with an even composure, in his state of transcendent quietness; and enjoyed an even rapture in himself, with a placid countenance.

21. Being unruffled by the transport of his spiritual bliss, and attaining the state of divine holiness; he remained for a long time in his abstract meditation, by abstracting his mind, from all thoughts and errors of the world.—

22. His great body remained as fixed as an image in painting, and shone as bright as the autumnal sky, illumined by the beams of the full moon.

23. In course of some days, his soul gradually forgot its mortal state, and it found its rest in his pure spiritual bliss; as the moisture of trees is deposited in the rays of the sun, at the end of autumn (in the cold season).

24. Being devoid of all desires, doubts and levity of his mind; and freed from all foul and of pleasurable inclinations of his body; he attained to that supreme bliss on the loss of his former joys, before which the prosperity of Indra appeared as a straw, floating on the vast expanse of the ocean.

25. The Brahman then attained to that state of his *summum bonum* which is unmeasurable, and pervades through all space of the measureless vacuum; and which fills the universe and is felt by the enraptured yogi alone. It is what is called the supreme and infinite bliss, having neither its beginning nor end, and being a reality, without any property assignable to itself.

26. While the Brahman attained to this first state of his consummation, and had the clearness of his understanding, during the first six months of his devotion; his body became emaciated by the sun beams, and the winds of heaven whistled over his dry frame, with the sound of lute strings.

27. After a long time had elapsed in this manner, the daughter of the mountain king—Pārvatī, came to that spot, accompanied by the Mātris, and shining like flames of fire with the grey locks of hair on their heads, as if to confer the boon of his austere devotion.

28. Among them was the goddess Chāmundā, who is adored by the gods. She took up the living skeleton of the Brahman, and placed it on her crown, which added a new lustre to her frame at night.

29. Thus was the disgusting and dead like body of Uddālaka, set and placed over the many ornaments on the body of the goddess; and it was only for her valuing it as more precious than all other jewels, on account of its intrinsic merit of spiritual knowledge.

30. Whoever plants this plant of the life and conduct (*i.e.*, the biography) of Uddālaka in the garden of his heart, will find it always flourishing with the flowers of knowledge and the fruit of divine bliss

within himself. And whoso walks under the shadow of this growing arbor, he is never to be subject to death, but will reap the fruit of his higher progress in the path of liberation.

## CHAPTER LVI.—*Investigation into Meditation and Contemplation.*

Argument. That a man in secular life, is not barred from spiritual contemplation. Nor is the spiritualist debarred from engaging in secular duties.

Vasistha continued:—Proceed in this manner to know the universal soul in your own soul, and thereby obtain your rest in that holy state.

2. You must consider all things by the light of the s̄āstras, and dive into their true meaning; you will also benefit yourselves by the lectures of your preceptor, and by pondering on them in your own mind; as also by your constant practice of ignoring the visibles, until you come to know the invisible One.

3. It is by means of your habitual dispassionateness, your acquaintance with the s̄āstras and their meanings, and your hearing the lectures of the spiritual teachers; as well as your own conviction that you can gain the holy state (for it is your confidence only), whereby you can come to it.

4. It is also by your enlightened understanding too, when it is acute and unbiased, that you can attain to that everlasting state of felicity, without the medium of anything else.

5. Rāma said:—Tell me sir, that art acquainted with the past and future; whether one who is employed in the affairs of life, and at the same time is enlightened and situated in his quietude;—

6. And another who remains in his solitary devotion, apart from worldly connections; which of these two has greater merit: (*i.e.*, whether the social or solitary devotee).

7. Vasishtha replied:—He who views the association of properties and qualities of things (which constitute all bodies in general), as quite distinct from the soul; enjoys a cool tranquillity within himself, which is designated by the name of Samādhī.

8. He who is certain that the visibles bear relation to his mind only, and have no connection with his soul; and remains calm and cool in himself, may be either engaged in business, or sit quietly in his meditation.

9. Both of these are happy souls, as long as they enjoy a cool calmness within themselves; because it is this internal coolness of the soul only, which is the result of great and austere devotion.

10. When a man in his habit of quietude, feels the fickleness of his mind, his habitude then, turns to the reeling of a giddy or mad man.

11. When the sprawling mad man is devoid of desires in his mind; his foolish frolic is then said to resemble the rapturous emotions, and gesticulations of Buddhist mendicants.

12. The worldly man who is enlightened in his mind, and the enlightened sage who is sitting in his hermitage; are both of them alike in their spiritual coolness, and have undoubtedly reached the state of their blessedness.

13. The man who is unrelated with the actions which he does, but bears a mind which is free from desires, such as the mind of a man engrossed with other thoughts; he is sensible of what he hears and sees, with his organs only, without being affected by them.

14. A man becomes the agent of an act, even without his doing it actually, who is fully intent upon the action; as the unmoving man thinks himself to be moving about, and falling down in a ditch (startles even at the thought, as if it were in actuality).

15. Know the inaction of the mind, to be the best state of *anaesthesia*; and solity or singleness, as the best means to your *insouciance*.

16. It is the activity and inactivity of the mind, which are said to be the sole causes, of the restlessness and quietness of men, as also of their fixed meditation and want of its fixity: therefore destroy the germs of thy rising desires.

17. Want of desire is called the neutrality of the mind, and it is this that constitutes its steadiness and meditation; this gives solity to the soul, and contributes to its everlasting tranquillity.

18. The diminishing of desires leads the man to the highest station of inappetency and innocence (*i.e.* from the fourth to the seventh pithikā).

19. The thick gathering desires, serve to fill the mind with the vanity of its agency, which is the cause of all its woes; (because it wakens them, only to labour under their throes); therefore try to weaken your desires at all times.

20. When the mind is tranquil, after it is freed from its fears, griefs and desires; and the soul is set at its rest and quiet, in want of its passions; it is then called the state of its *samādhi* or *nonchalance*.

21. Relinquish the thoughts of all things from thy mind, and live wherever thou livest, whether on a mount or in a forest, as calmly as thou dost at thy home.

22. The houses of house-holders of well governed minds, and of those who are devoid of the sense of their egoism, are as solitary forests to them (without any stir or disturbance to annoy them).

23. Dwelling in one's own house or in a forest, is taken in one and the same light by cool-minded men, as they view all visible objects, in the light of an empty vacuum only.

24. Men of pacified minds, view the bright and beautiful buildings of cities, in the same indifferent light, as they behold the woods in the forest.

25. It is the nature of ungoverned minds, to view even the solitary woods, to be as full of people as large towns and cities. (*i.e.*, they have no peace of mind anywhere).

26. The restless mind falls asleep, after it gets rid of its labour; but the quiet mind has its quietus afterwards (its nirvāna extinction) (*i.e.*, the one sleeps and rises again, but the other one is wholly extinct). Therefore do as you like: (either sleep to rise again, or sleep to wake no more).

27. Whether one gets rid of worldly things or not, it is his sight of the infinite spirit, that makes him meek and quiet. (The worldly and the recluse are equally holy, with their divine knowledge only).

28. He whose mind is expanded by his like indifference, to both the objects of his desire and disgust also; and to whom all things are alike insignificant everywhere, he is called the staid and stoic, and the cool and meek.

29. He who sees the world in God in his inmost soul, and never as without the Divine Spirit; and whose mind sees everything in waking as in his sleep, is verily the lord of mankind.

30. As the market people, whether coming in or going out, are strangers to and unrelated with one another; so the wise man looks upon the concourse of men with unconcern, and thinks his own town a wilderness.

31. The mind which is fixed to its inward vision, and is inattentive to external objects; thinks the populous city as a wilderness before it, both when it is awake or asleep, and active or inactive.

32. One who is attentive to the inward mind, sees the outer world as a vacuous space to him; and the populous world appears as a desert desolate to him, owing to its unworthiness of his attention.

33. The world is all cool and calm to the cold hearted, as the system of the body is quiet cool to one without his fit of fever-heat.

34. Those that are parched with their internal thirst, find the world as a burning conflagration to them; because everybody sees the same without him, as he sees within himself.

35. The external world with all its earthly, watery and airy bodies, and with all its rocks, rivers and quarters, is the counterpart of the inner

mind, and is situated without it, as it is contained within itself.

36. The big banyan tree and the little barley plants, are exact ectypes of their antitypes in the eternal mind; and they are exhibited out of it, as they are within it, like the fragrance of flowers diffused in the air.

37. There is nothing situated in the inside or the outside of this world, but they are the casts and copies, as displayed by their patterns in the great mind of God.

38. The external world is a display of the essence, contained in the universal soul; and appears without it from within its concealment, like the smell of camphor coming out of its casket.

39. It is the divine soul, which manifests itself in the form of the ego and the world also (the subjective and the objective); and all what we see externally or think internally, either in and out of us is unreal, except the real images which are imprinted in the soul.

40. The soul which is conscious of its innate images, sees the same in their intellectual appearances within the mind, and in their external manifestations in the visible creation.

41. He who has his internal and external tranquillity, and enjoys his peace of mind, and views the world inseparable from the soul, enjoys his quiet *samādhi* everywhere; but he who perceives their difference, and differentiates his egoism from all others (that is, who sees his distinction from other beings), he is ever subject to be tossed about, as by the rolling waves of the sea.

42. The soul that is infested by the maladies of this world, sees the earth, sky, air and water, together with the hills and all things in them, burning before it as in the conflagration, of the last day of dissolution (*pralaya*).

43. He who performs his work with his organs of action, and has his soul fixed in its internal meditation; and is not moved by any joy or grief, is called the dispassionate yogi.

44. He who beholds the all pervading soul in his own self, and by

remaining unruffled in his mind, doth never grieve at nor thinks about anything; is styled the unimpassioned yogi.

45. Who looks calmly into the course of the world, as it has passed or is present before him, and sits still smiling at its vicissitudes, that man is named the unpassionate yogi.

46. Because these changing phenomena do not appertain to the unchanging spirit of God, nor do they participate with my own egoism (*i.e.* they are no parts, of God or myself); they but resemble the glittering atoms of gold in the bright sun-shine which do not exist in the sky.

47. He who has no sense of egoism or tuism in himself, nor the distinction of things in his mind, as of the sensible and insensible ones; is the one that truly exists, and not the other who thinks otherwise. (So says the Sruti:—The one alike in all is the All, and not the other, who is unlike every thing).

48. He who conducts all his affairs with ease, by his remaining as the intangible and translucent air about him, and who remains as insensible of his joy and sorrow, as a block of wood or stone, is the man that is called the sedate and quiet.

49. He who of his own nature and not through fear, looks on all beings as himself, and accounts the goods of others as worthless stones; is the man that sees them in their true light.

50. No object whether great or small, is slighted as a trifle by the polished or foolish; they value all things, but do not perceive in their hearts, the Reality that abides in them like the wise. (Fools look into the forms of things, but the wise look in their in-being).

51. One possessed of such indifference and equality of his mind, attains to his highest perfection; and is quite unconcerned with regard to his rise and fall, and about his life and death.

52. He is quite unconcerned with any thing, whether he is situated amidst the luxuries at his home, and the superfluities of the world, or when he is bereft of all his possessions and enjoyments, and is exposed in a dreary and deep solitude:



53. Whether indulging in voluptuousness or bacchanal revelry, or remaining retired from society and observing his taciturnity (it is all equal to him, if he is but indifferent about them).

54. Whether he anoints his body with sandal paste or agallochum, or besmears it with powdered camphor; or whether he rubs his person with ashes, or casts himself into the flames (it is all the same to him, with his *nonchalance* of them).

55. Whether drowned in sinfulness, or marked by his meritoriousness; whether he dies this day or lives for a kalpa-age (it is all the same to the indifferent).

56. The man of indifference is nothing in himself, and therefore his doings are no acts of his own. He is not polluted by impurity, as the pure gold is not sullied by dirt or dust.

57. It is the wrong application of the words consciousness—*samvit*, and soul (purusha), to I and thou (or the subjective and objective), which has led the ignorant to the blunder (of duality), as the silvery shell of cockles, misleads men to the error of silver.

58. The knowledge of the extinction of all existence (in the Supreme Spirit), is the only cure for this blunder of one's entity, and the only means to the peace of his mind.

59. The error of egoism and tuism of the conscious soul, which is the source of its vain desires, causes the variety of the weal and woe of mankind in their repeated births. (Selfishness grows our desires, and these again produce our woes).

60. As the removal of the fallacy of the snake in the rope, gives peace to the mind of there being no snake therein; so the subsidence of egoism in the soul, brings peace and tranquillity to the mind.

61. He that is conscious of his inward soul, and unconscious of all he does, eats, drinks; and of his going to others, and offering his sacrifice; is free from the results of his acts: and it is the same to him, whether he does them or not.

62. He who slides from outward nature, and abides in his inward soul; is

released from all external actions, and the good and evil resulting therefrom.

63. No wish stirs in such unruffled soul, in the same manner as no germ sprouts forth from the bosom of a stone; and such desires as ever rise in it, are as the waves of the sea, rising and falling in the same element.

64. All this is Himself, and He is the whole of this universe, without any partition or duality in Him. He is one with the holy and Supreme soul, and the only entity called the *Id est tat sat*. (He is no unreality, but as real as the true Reality).

#### CHAPTER LVII.—*Negation of Dualism.*

Argument. One Supreme Intellect pervades the whole, and is one with itself.

Vasishtha continued:—The intellect residing in the soul, is felt by all like the poignancy inherent in pepper; and it is this, whereby we have the intellection of the ego and non-ego, and of the distinctions of the undivided dimension of infinite duration and space.

2. The soul is as the Universal ocean of salt, and the intellect is the saltishness inherent in it; it is this which gives us the knowledge of the ego and non-ego, and appears in the forms of infinite space and time (which are no other than its attributes).

3. The intellect of which we have the knowledge as inherent in the soul itself; is as the sweetness of the sugarcane of the soul, and spreads itself in the different forms of the ego and the non-ego of worldly objects.

4. The intellect which is known as the hardness inhering in the stonelike soul, diffuses itself in the shapes of the compact ego and the unsolid non-ego of the world.

5. The knowledge that we have of the solidity of our rock-like soul, the same solidifies itself in the forms of I and thou, and the diversities of the world all about us.

6. The soul which like the great body of water, presents its fluidity in the form of the intellect; the same assumes the forms of the whirlpools of the ego, and the varieties of non-ego in the world.

7. The great arbor of the soul, stretches itself in the exuberant branches of the intellect; producing the fruits of ego and the various forms of non-ego in the world.

8. The intellect which is but a gap in the great vacuum of the soul, produces the ideas of I and thou and of the universe besides.

9. The intellect is as vain as vanity itself in the vacuity of the soul; and gives rise to the ideas of ego and *tu*, and of the world besides.

10. The intellect situated within the environs of the soul, has its egoism and non-egoism situated without it (*i.e.* the soul contains the intellect, which deals with ideas lying beyond it).

11. When the intellect is known, to be of the same essence with that of the soul; then the difference of the ego and non-ego, proves to be but acts of intellection and no reality.

12. It is the reflexion of the inward soul [Sanskrit: *āntarātma*] which is understood to be the ego [Sanskrit: *aham*], the mind [Sanskrit: *citta*] and *anima* or animated soul [Sanskrit: *jīvatma*]. (The two souls are respectively called the *naḥs natigue* and the *naḥs Jesmia* in sufism, the former is *Meram and Shaffat*—luminous and transparent, and the latter *naḥs amera Jesmani*—or bodily senses, and *quate uhshi*—or outrageous passions).

13. When the luminous and moon like soul, entertains and enjoys the ambrosial beams of the intellect within itself; it then forgets its egoism, which rises no more in its bright sphere.

14. When the sweetness of the intellect, is felt within the molasses of the soul; it is relished by the mind with a zest, which makes it forget

its egoism in itself.

15. When the bright gem of the soul, shines with the radiance of the intellect in itself; it finds its egoism to be lost altogether, under the brightness of its intellectual light.

16. The soul perceives nothing in itself, for the total want of the perceptibles in it; nor does it taste anything in itself, for want of anything gustable therein. (The objective is altogether lost in it).

17. It thinks of nothing in itself, for want of the thinkables therein; nor does it know of aught in itself, for want of the knowables there. (The soul being absorbed in itself, is unconscious both of the subjective as well as objective).

18. The soul remains blank of all impressions of the subjective and objective, and also of the infinite *plenum* in itself; it remains in the form of a firm and solid rock by itself.

19. It is by way of common speech or verbiage, we use the words I and thou, and of the objective world, though they are nothing whatever in reality.

20. There is no seat nor agent of thought, nor fallacy of the world in the soul (all which are acts of the mind only): while the soul remains as a mute and pellucid cloud, in one sphere of the autumnal sky.

21. As the waters by cause of their fluidity, take the forms of vortices in the sea; so the intelligent soul assumes its errors of I and thou in its undivided self; owing to its delusion (*māyā*) of the knower and known (or the subjective and objective).

22. As fluidity is inherent in water, and motion in air, so is egoism innate in the subjective knower, and objectively connate with the known world. (This is said of the intelligent or animated soul, and not of the supreme soul, which is both the subject and object in itself).

23. The more doth the knowledge of a man, increase in its verity, the clearer does the knowing man come to find, that his very knowledge of the known objects, is the display of Divine Omniscience itself. But should he come to know his egoism or subjectivity, owing to his vitality

and activity; and conceive the *Idison* or objectivity of all others (beside himself); in this case the learned or knowing man is no better than an Egoist, and knowing the Living God or Jīva Brahma only.[1]

[1] Perfection of knowledge, is the Omniscience of God, and leads the knower, to the belief of his Omnipresence. But imperfect knowledge, leads to the belief of the Ego and the Jīva or Living God, as distinct from the quiescent Brahma.

24. In as much as the intelligent soul (jīva), derives its pleasure from its knowledge of objects; in like manner is it identified with the knowledge, of its sameness with or difference from that object (*i.e.* it is according to the thought or belief of the thinker, that he is identified or differentiated from the object thought of).

25. Living, knowing and the knowledge of things, are properties of the animated or concrete soul—the jīva: but there is no difference of these in the discrete, or Universal and intellectual soul (which is one in all).

26. As there is no difference between the intelligent and the living soul (jīva), so there is no diversity between the intelligent soul and Siva (Ziv or Jove), the Lord of animated nature who is the undivided whole.

27. Know the all quiescent, and the unborn One, who is without beginning, middle and end; who is self manifest and felicity itself; and who is inconceivable and beyond all assignable property or quality. He is all quiescent, and all verbal and ocular indications of him are entirely false. Yet for the sake of our comprehension, he is represented as the Holy one, *on* or *om*.

#### CHAPTER LVIII.—*Legend of Suraghu; and Admonition of Māndavya.*

Argument. Self-dejectedness of Suraghu; and Māndavya's Admonitions to him.

Vasishtha said:—Hear me relate to you Rāma, an old legend, in illustration of this subject; and it is the account of the Kirāta Chief Suraghu, which is marvelous in its nature.

2. There is a tract of land in the regions on the north, which was hoary as a heap of camphor with its snowfalls, and which seemed to smile as the clear night, under the moon-beams of the bright fortnight.

3. It was situated on the summit of Himālaya, and called the peak of Kailāsa; it was free from mountainous elephants, and was the chief of all other peaks (owing to its being the seat of Siva).

4. It was as milk-white, as the bed of Vishnu in the milky ocean, and as bright as the empyrean of Indra in heaven; it was as fair as the seat of Brahmā, in the pericarp of the lotus; and as snow-white as the snowy peak of Kedāra, the favourite seat of Siva.

5. It was owing to the waving of the Rudrāksha trees over it, and the parade of the Apsara fairies about it, as also by the pencils of rays of its various gems, that it appeared as the undulating sea (of milk or curd).

6. The playful Pramathas, and other classes of demigods (ganadevatās) frolicked here as gaily as blossoms of Asoka plants, when tossed about by the feet of their wanton damsels. (It is said that the Asoka jonesia flowers blossom, better, when they are kicked by and trodden under the feet of females). See Sir W. Jones' Indian plants.

7. Here the god Siva wanders about, and sees the waterfalls proceeding from and receding into the caves of the mountain, by dilution of the moon-stones contained in them (the thick ice and snows here, are taken for moon-stones).

8. There was a spot of ground here enclosed by trees, and by plants and creepers and shrubs of various kinds; and which is intersected by lakes, hills and rivers, and interspersed by herds of deer and does of various species.

9. There dwelt a race of the Kirātas called Himajātas at this spot, who were as numerous as the ants living at the foot by a big banyan tree.

10. They lived like owls in the shades and hollows of the trees, and subsisted upon the fruits and flowers and herbage of the nearest forests, and by felling and selling the Rudrāksha woods of the Kailāsa mountain.

11. They had a chief among them, who was as noble-minded, as he was brave to baffle his enemies; he was as the arm of the goddess of victory, and stretched it for the protection of his people.

12. He had the name of Suraghu, and was mighty in quelling his brave and dreadful enemies; he was powerful as the sun, and as strong as the god of wind in his figure.

13. He surpassed the lord of the Guhyakas—Kubera, in the extent of his kingdom, his dignity and riches; he was greater than the guru of the lord of gods in his wisdom, and excelled the preceptor of the Asuras in learning.

14. He discharged his kingly duties, by giving rewards and punishments of the deserts of his men as they appeared to him; and was as firm in the acquittal of this duties, as the sun in making the day and his daily course.

15. He considered in himself the pain and pleasure, that his punishments and rewards caused his people; and to which they were like birds caught in nets from their freedom of flight.

16. "Why do I perforce pierce the hearts of my people," he said, as they bruise the sesamum seeds for oil; it is plain that all persons are susceptible of pain and affliction like myself?

17. Yes, they are all capable of pain, and therefore I will cease to inflict them any more; but give them riches and please all persons.

18. But if I refrain to punish the tormentors of the good, they are sure to be extirpated by the wicked, as the bed of the channel is dried up for want of rain.

19. Oh! the painful dilemma in which I am placed, wherein my punishment and mercy to men are both grievous to me, or pleasing and unpleasing to

me by turns.

20. Being in this manner much troubled in his mind, his thoughts disturbed his spirit like the waters in the whirlpools.

21. It happened at one time the sage Māṇḍavya met him at his house, as the divine sage Nārada (the Mercury or messenger of gods), meets Indra in his celestial abode, in his journey through the regions of the sky.

22. The king honoured him with reverence, and then asked that great sage to remove his doubt, as they cut down a poisonous tree in the garden, with the stroke of the axe at its roots.

23. Suraghu said:—I am supremely blest, O sage, at this call of thine at mine, which has made me as joyous as the visit of the spring on the surface of the earth, and gives a fresh bloom to the fading forest.

24. Thy visit, O sage! has really made me more blest than the blessed, and gives my heart to bloom, as the rising sun opens the closed petals of the lotus.

25. Thou oh lord! art acquainted with all truths and art quite at rest in thy spirit; deign, therefore to remove this doubt from my mind, as the sun displaces the darkness of night by his orient beams.

26. A doubt festering in the heart is said to be the greatest pain of man, and this pain is healed only in the society of the good and wise.

27. The thoughts of my rewards and punishments to my dependents, have been incessantly tormenting my heart, as the scratches inflicted by the nails of a lion, are always afflicting to the bruised body of the elephant.

28. Deign, therefore, O sage, to remove this pain of mine, and cause the sunshine of peace and equanimity to brighten the gloom of my mind.

29. Māṇḍavya replied:—It is O prince; by means of one's self-exertion, self-dependence and self-help that the doubts of the mind, are melted down like snows under the sunshine.

30. It is by self-discrimination also, that all mental anguish is



quickly put to an end; as the thick mists and clouds are dispersed in autumn.

31. It must be in one's own mind, that he should consider the nature and powers of his internal and external organs, and the faculties of his body and mind.

32. Consider in thy mind (such things as these); as what am I, what and whence are all these things; and what means this our life, and what is this death that waits upon it? These inquiries will surely set thee to eminence.

33. As you come to know your true nature by your introspection into the state of your mind, you will remain unchanged by your joys and griefs, as a firm rock (stands against the force of winds and waves, to shake or move it).

34. And as the mind is freed from its habitual fickleness and feverish heat, it regains its former tranquillity; as the rolling wave returns to the state of the still water from which it rose.

35. And as the mind remains in the impassability of living liberated men (Jīvan-mukta), all its imageries are wiped off from it; as its impressions or reminiscences of past lives, are lost and effaced upon its regeneration (in each succeeding *manvantara*).

36. The unimpassioned are honoured as the most fortunate among mankind on earth; and the man knowing this truth and remaining with his self-contentment is regarded as venerable father by every body.

37. When you come to see the greatness of your soul by the light of reason, you will find yourself to be of greater magnitude, than the extent of the sky and ocean put together; and the rational comprehensiveness of the mind, bears more meaning in it, than the irrational comprehension of the spheres.

38. When you attain to such greatness, your mind will no more dive into worldly affairs; as the big elephant will not be engulfed in the hole made by the bullock's hoof.

39. But the base and debased mind, will plunge itself in mean and vile

matters of the world; as the contemptible gnat is drowned in a drop of water in a little hole.

40. Little minds are led by their greediness, to dive in to dirty affairs, like insects moving about in the dirt; and their miserliness makes them covet all out-ward things (without seeking their inward good).

41. But great minds avoid to take notice of outward things, in order that they may behold the pure light of supreme soul shining in themselves.

42. The ore is cleared and washed, until pure gold is obtained from it; and so long is spiritual knowledge to be cultivated by men, until spiritual light fills their souls.

43. See always all things of all sorts with an ecumenical view in all places; and with an utter indifference to the varieties of their outward forms and figures; behold all with the eye of thy soul fixed to one universal soul pervading the whole.

44. Until thou art freed from thy view of all particular specialities, thou canst have no sight of the universal spirit, it is after the disappearance of all particularities, that there remains the catholicity of the transcendental spirit.

45. Until thou gettest rid of all individualities, it is impossible for thee to come to the knowledge of universality; and much more so, to comprehend the all-comprehending soul of all.

46. When one endeavours to know the supreme soul, with all his heart and soul, and sacrifices all other objects to that end; it is then only possible for him, to know the Divine soul in its fulness, and not otherwise.

47. Therefore forsake to seek aught for thy own soul; and it is only by thy leaving all other things, that thou comest to the sight of the best of things.

48. All these visible objects which appear to be linked together, by the concatenation of causes and their effects, are the creation of the mind;

which combines them together, as the string doth a necklace of pearls. That which remains after expunging the mind and its created bodies, is the sole soul, and this is that soul Divine;—the paramātmā.

## CHAPTER LIX.—*Tranquillity of Suraghu.*

Argument. The loss and oblivion of all things and thoughts, leading to the security and Tranquillity of spirit.

Vasishtha continued:—O progeny of Raghu! after the sage Māndavya had advised the Kirāta king in the said manner, he retired to his solitary abode, suited for holy saints and sages.

2. After the sage had gone, the prince also retired to a lonely place; and there began to reflect on the nature of his soul, and the manner of his existence (in this world and the next).

3. He said:—I am not in this mountain (nor in any visible thing), nor are they mine (or any part of myself); I am not the cosmos, nor is this world myself. (I am no hill, nor do the hills appertain to my soul; I am not of this earth, nor is the earth any part of mine unearthly spirit, Gloss). So says the Sufi poets: nā azarsham &c.

4. This habitation of the Kirātas, does not belong to me nor do I belong to it; it is the consent of the people that has made me the ruler of the place.

5. Without this election I am no body here, nor is this place any thing to me; though this city and this place are to last for ever.

6. The city so magnificent with its highflying flags, its groves and gardens and groups of my servants, and the long train of horse, elephants and soldiers, is, alas! nothing to myself.

7. All this was nothing to me before my election, and will not be mine after my disposal; and all these possessions, enjoyments and consorts,

do neither appertain to me nor I to them.

8. Thus this Government with all its force and officers in the city, is naught to me, nor am I aught to it in reality, except mere adscititious compliments to one another.

9. I think myself to be this body of mine, composed of my legs, hands, and feet, and believe myself to be placed in the midst of these (*i.e.*, in the heart.)

10. But I perceive my body to be composed of flesh and bones; and not constituting my rational self; which like the lotus flower rises amidst the waters, without bearing any relation with that element.

11. I find the flesh of my body, to be dull and gross matter which do not make my soul; and I find too my rational part to be not this gross flesh at all. So do I find my bones likewise to be insensible substances, and consequently forming no part of my sentient soul.

12. I am none of the organs of action, nor do these organs compose myself. All organic bodies are composed of gross matter, and do not consequently constitute the animated soul.

13. I am not the nourishment, which nourishes the body and not the soul which makes myself; nor am I any organs of sense, which perceives the material impressions, and have no sensibility without the intellect.

14. I am not the mind which is a passive agent, and minds whatever is felt by it. It is called the understanding (*buddhi*) from its standing under all its external and internal perceptions and conceptions (*bodha*), and is the root of all worldly evils caused by its egoistic feelings.

15. Thus I am neither the mind nor understanding, nor the internal senses nor the external organs of action. I am not the inward subtle body, nor its outward material and self locomotive form, but am something besides all of these which I want to know.

16. I see at last my intelligent living soul, reflecting on the intelligibles, thence called its intelligence. But this intelligent principle being roused (to its action of thinking) by others (the

intelligibles), does not come under the category (*padārtha*) of the soul—*ātmā* (which is independent, and self-consciousness only).

17. Thus I renounce the knowable (living soul), and do not acknowledge the intelligible intelligence as myself. It is at the end of all the immutable and pure Intellect, which remains to be owned as myself.

18. Ah! it is wonderful at last, that I have come to know the soul after so long a time, and find it to be myself the infinite soul, and the Supreme Spirit which has no end.

19. As Indra and the gods reside and are resolved in Brahma, so the spirit of God pervades through all material bodies, as the string of the necklace, passes through the poles of all the pearls of which it is composed. (This all pervasive soul is known as *sūtrātmā*, one of the ten hypostases of the Divinity).

20. The power of the soul known as intellect, is pure and unsullied in its nature; it is devoid of the dirt of thinkable objects, and fills the infinite space with its immense and stupendous figure. (The omniscience of God comprehends the whole universe in itself, and pervades all through it as the subtile air).

21. The intellect is devoid of all attributes, and pervades all existences in its subtile form; stretches itself from the highest empyrean of heaven to the lowest deep, and is the reservoir of all power.

22. It is replete with all beauty, and is the light that enlightens all objects unto us; it is the connecting chain to which all the worlds are linked together like pearls in the necklace.

23. It is formless but capable of all forms and mutations; being connected with all matters, and conversant with all subjects at all times. (The intellect embraces all subjects and its subjective knowledge comprehends all objects). It has no particular name nor form, but is taken as varied into different forms, according to the operations of the intellect.

24. It assumes fourteen forms in its cognition of so many sorts of beings contained in the two wombs of the world; it is varied in all

these forms, in order to take cognizance of all things composing the whole body of the natural world. (The intellect comprises the fourteen sciences of Sanskrit literature over which it bears its command. Another gloss means by it the fourteen worlds, which are under the cognizance and dominion of the intellect).

25. The course of human happiness and misery, is a false representation of the understanding; and the varieties of representations in the mind, are mere operations of the soul and its attribute of the Intellect. (Here the mental sciences are meant to be subordinate to the intellectual, and that again under the psychological).

26. Thus this soul of mine is the same with the All pervading spirit; and this understanding in me, is no other than that All knowing intellect. It is the same mind, that represents these imaginary images in the sensory of my mind, and causes the error of my kingship in me.

27. It is by good grace of the Intellect, that the mind is seated in the vehicle of the body; and ranges with joy amidst the sports and diversions of the diversified scenes of this world.

28. But this mind and this body and all diversities are nothing in reality; they are all destroyed by the cruel hand of death, and not a vestige of them remains behind. (But the soul and its intellect are indestructible).

29. This world is a stage, stretched out by the mind its chief actor, and the soul sits silent as a spectator of this scene, under the light of the intellect.

30. Alas, I find these painful thoughts of mine for the punishment, retribution and well being of my people, to be all for nothing; since whatever is done for the body, perishes with the body also.

31. O, that I am awakened to truth at present, and released from the mirage of my false views long before; I have come to see what is worth seeing, and have found all that is worthy to be had.

32. All these visibles which are seen to be wide spread throughout this universe, are no more than false phantoms, presented or produced by the

vibrations of the intellect; and do not last for long.

33. What is the good then of these my punishments and rewards to my people, which produce their pain and pleasure for a short time, and do not lead to the lasting welfare of their souls.

34. What mean these pains and pleasures to us, when they both proceed from ourselves, and are alike in the sight of God? I had been all along ignorant of this truth, which has fortunately now dawned upon me.

35. What shall I now do under the influence of this light; shall I now be sorry or joyous for it; what have I now to look at and do, as to whether I shall now remain in this place or go away from here?

36. I behold this wondrous sphere of the intellect, now shining upon me in its full splendour; and I hail thee, O holy light! which I see blazing before me, but of which I can predicate nothing.

37. Ah! that I am now so awakened and enlightened and come to know the whole truth in me; I hail, therefore, myself now instinct with infinity and Omniscience.

38. Being freed from the paintings of my mind, and cleared from the dross of the sensible objects, and also released from the errors of this world; I rest myself, in the lap of my tranquil soul, as in a state of sound sleep, and in utter oblivion of all my internal and external impressions.

## CHAPTER LX.—*Extinction of Suraghu.*

Argument. Seclusion of Suraghu until his last moment, and his liberation in his lifetime.

Vasishta continued:—Thus the lord of Hemajata, attained the state of his perfect felicity; and it was by means of his ratiocination, that he found his liberation in Brahma like the Son of Gādhī.

2. He was no longer employed in the discharge of his painful daily rituals, which are attended with repeated misery to their practicers; but remained like the unchanging sun, amidst the rotation of ever changing days and nights.

3. He remained thence forward without any care or anxiety; and continued as firm and unmoved, amidst the righteous and wrongful acts of his subjects, as a rock stands in the midst of the boisterous waves, playing about and dashing against it.

4. He was not susceptible of gladness or anger, at the conduct of others in the discharge of their daily duties; but remained as grave as the deep ocean, under the heaving waves of his clamorous people.

5. He subdued his mental actions and passions as a man does in his sound sleep; and shone with an unshaken lustre, as the flame of a lamp in the still air.

6. He was neither unkind nor ever kind to any body, nor of was he envious or inimical to any one. He was neither too wise or unwise, nor was he a seeker nor despiser of fortune.

7. He looked upon all with an even eye and in an equal light. He conducted himself with unwavering steadiness, and was as cool and gentle in his mind, as the calm ocean and the gentle moonlight.

8. Knowing all things in the world to be but workings of the mind, he remained quiet in every state of pleasure and pain, with the soundness of his understanding.

9. His mind was enlightened, and his entranced soul enjoyed its anaesthesia in every state of his life; and was full in itself both when he sat and slept, as also when he moved about or did any thing.

10. He continued for a full century to reign over his realm with his mind unattached to state affairs; and with his unimpaired body and intellect.

11. He at last quitted his habitation of the frail body of his own accord; as the dew drops itself down, by being impregnated with the sun



beams.

12. His soul then fled on the wings of his intelligence, to the primary and final cause of causes; as the current of the stream runs to the main ocean, by breaking down its bounds of the banks on its way.

13. The intelligent soul being freed from its remorse (of leaving the body), and released from the conditions of its transmigration, became one with the immaculate spirit; and was then absorbed in the Supreme One; as the air contained in a pot, mixes with the all-encompassing firmament after the pot is broken.

#### CHAPTER LXI.—*Meeting of Suraghu and Parigha.*

Argument. The praiseworthy deeds of good Princes.

Vasishtha said:—O lotus-eyed Rāghava! do you likewise act in the manner as Suraghu, and rely yourself in the sole existence of the Supreme one, for cleansing your iniquities, and for your getting rid of all sorrow in this world.

2. The mind will no longer pant or sorrow, when it comes to have this ecumenical sight in itself; as a child is no more afraid of dark, when it gets the light of a lamp in the room.

3. The discriminating mind of Suraghu found its rest in perfect tranquillity; as a fool finds his security by laying hold of a big bundle of straws.

4. Having this holy sight in your view, and by your preaching this light to others, do you continue to enjoy this uniform *insouciance* (Samādhi) in yourself, and shine forth as a bright gem before the world.

5. Rāma said:—Tell me O chief of sages, what is this uniform *insouciance*, and set my mind at rest, which is now fluttering like the plumes of a peacock discomposed by the winds.

6. Vasishtha replied:—Attend therefore, O Rāma! to the marvelous story of that enlightened and sagely prince Suraghu, and how he conducted himself by subsisting on the leaves of trees.

7. I will relate to you also the communication which went on between two princes, both of whom were equally enlightened in their souls, and situated in the same sort of uniform quietism.

8. There was a mighty king of the Plahvas (Persians) known by the name of Parigha; who was a victor of his enemies, and also the support of his realm, as the axle is the support of a carriage.

9. He was joined in true friendship with Suraghu, and was as closely allied to him as the god of love with the vernal spring.

10. It happened at one time, that a great drought occurred in the land of Suraghu, and it was attended by a famine, resembling the final desolation of the earth, brought on by the sins of men.

11. It destroyed a great number of his people, who were exhausted by hunger and debility; as a conflagration destroys the unnumbered living animals of the forest.

12. Seeing this great disaster of his people, Parigha was overwhelmed in grief; and he left his capital in despair, as a traveller leaves a city burnt down to the ground.

13. He was so sorely soul-sick at his inability to remove this unavertible calamity of his subjects, that he went to a forest to devote himself to devotion like Jīva the chief of devote. (Jīva is another name of Buddha, who betook himself to the forest on seeing the woes of human kind).

14. He entered a deep wood unseen by and unknown to his people, and there passed his time in his disgust with the world, and afar and away from mankind.

15. He employed himself in his austere devotion in the cavern of a mountain, and remained sober-minded, with his subsistence upon dry and withered leaves of trees.

16. It was by his subsisting on dry leaves for a long time, as fire devours them always, that he obtained the surname of the leaf-eater among the assembled devotees on that spot.

17. It was thenceforward that the good and royal sage passed under his title of the leaf-eater among the holy sages in all parts of Jambūdvīpa (Asia).

18. Having thus conducted himself with his most rigid austerities for many years, he attained the divine knowledge by his long practice of self-purification, and by grace of the supreme soul.

19. He obtained his self-liberation by his avoidance of enmity and the passions and affections of anger, pity and other feelings and desires; and by his attainment of mental calmness and an enlightened understanding.

20. He wandered *ad libitum* all about the temple of the triple world (composed of earth, heaven and the nether regions); and mixed in the company of the siddhas and sādhyas, as the bees mix with the company of swans about the lotus beds.

21. His peregrination led him at one time, to visit the city of Hema-jata, which was built with gemming stones, and shone as brightly as a peak of the mount Meru (which is represented to be composed of gold and resplendent stones).

22. Here he met with his old friend the king of that city, and saluted each other with mutual fondness. They were both delivered from the darkness of ignorance, and were perfect in their knowledge of the knowable.

23. They accosted mutually with saying, "O! It is by virtue of our good fortune that we come to meet one another".

24. They embraced each other in their arms and with joyous countenances, and then sat on the one and same seat, as when the sun and moon are in conjunction.

25. Parigha said:—My heart rejoices to see you with full satisfaction;

and my mind receives a coolness as if it immersed in the cooling orb of the moon.

26. Unfeigned friendship like true love, shoots forth in a hundred branches in our separation from each other; as a tree growing by the side of a pool, stretches its boughs all around, until it is washed away with its roots by the current.

27. The remembrance of the confidential talks, merry sports and idle plays of our early days awakes in me, O my good friend! those innocent joys afresh in me.

28. I know well, O sinless friend, that the divine knowledge which I have gained by my long and painful devotion and by the grace of God, is already known to you from the preachings of the sapient sage Māndavya to you.

29. But let me ask, are you not placed beyond the reach of sorrow, and set in your rest and tranquillity; and are you situated in the supreme cause of all, and as firmly as if you were seated upon the unshaken rock of Meru?

30. Do you ever feel that auspicious self gratifying grace in your soul, which purifies the fountain of your mind, as the autumnal sky clears the springs of water on earth?

31. Do you, O ruler of your people, perform all your acts, with a complacent air and steady mind, as you were discharging your duties for the good of mankind?

32. Do the people in your realm live in safety, to enjoy their prosperity and competence, and are they all free from disease, danger and anxieties of life?

33. Is this land plentiful in its harvests, and are the trees here bending down with their fruitage; and do the people here enjoy the fruit of their labour and the objects of their desire?

34. Is your good fame spread about in all quarters, like the clear and cooling beams of the full moon; and does it cover the face of this land, like a sheet of snowfall on the ground?

35. Is the space of all quarters of the sky, filled with the renown of your virtues, as to leave no gap in it; and as the roots and stalks of lotus bushes overspread the tank, and choke and check the course of its waters?

36. Do the young minds and virgins of your villages, street and walk about pleasantly over the plains and fields hereabouts; and do they loudly laud forth your heart cheering applause (or their merry songs)?

37. Does all welfare attend on you, with respect to your prosperity, wealth and possessions and the produce of your fields; and do your family, children and dependents fare well in this city?

38. Do you enjoy your health free from all disease and complaint; and reap the reward of your meritorious acts done for this life and the next (such as sacrifices made for future rewards).

39. Are you indifferent in your mind with regard to temporary enjoyments, which appear pleasant for a moment, but prove to be our deadly enemies at last.

40. O! it is after a very long separation, that we come to meet again; it is my good fortune that rejoins me to you, as the spring revisits the dales with verdure.

41. There are no such joys here, nor such woes even in this world: which do not happen to the lot of the living in their union with, and separation from one another.

42. We are quite altered in our circumstances, during our long separation; and yet how we happened to meet each other in the same unchanged state of our minds, by a wonderful accident of destiny.

43. Suraghu replied:—Yes, sir, the course of destiny is as crooked as that of a serpent; nor is there any man that can penetrate into the depth of the mysterious nature of destiny.

44. There is nothing impossible to destiny, which has after the lapse of so long a time, has reunited us in one place, from the vast distance of the two countries asunder.

45. O great sir! we are all in good health and prosperity in this place, and have been supremely blest by your graciousness unto us.

46. Behold us purified and cleansed of our sins, by your holy presence among us; and the arbor of our merits has borne the fruit of our peace and satisfaction at your sight.

47. O royal sage! we enjoy all prosperity in this our native city; and your presence here this day, has made it shoot forth, in a hundred off-shoots of joy and happiness.

48. O noble minded sir! your appearance and speech, have sprinkled this place with sweet nectarine drops, joy and holiness; because the company of the virtuous, is reckoned to equal the supreme felicity of man.

#### CHAPTER LXII.—*On the Nature of Quietism and Quietus.*

Argument. A discussion about Active and Inactive Devotion and Godliness.

Vasishtha related:—The prince Parigha then resumed his confidential speech, expressive of the affection he formerly bore to Suraghu and added:—

2. Parigha said:—Whatever acts of goodness are done by men of well governed minds, in this earth of strife, they all redound to their happiness; but the evil deeds of ungoverned minds are not so, but lead to their misery.

3. Do you rely, sir, in that state of perfect rest which is free from desire; and do you rest in that state of supineness—*samādhī*, which is styled transcendental Coma or trance (paramopsama)?

4. Suraghu replied:—Tell me sir, what you mean by the abandonment of all desires; and what is meant by that perfect lethargy, which they call

as transcendental coma or trance.

5. Tell me, O high minded Sir, how can that man be called unentranced, who is enrapt in his supreme intelligence (or knowledge of the supreme), and at the same time is attendant to his worldly concerns.

6. Men of enlightened understandings, however, they are employed in the observance of their usual worldly affairs, are yet said to be enraptured with their knowledge of the solity of the supreme soul.

7. But how can one be said to be beatified, whose mind is unsubdued and whose nature is indomitable; although he may keep his position in the posture of *padmāsana* with his folded palms.

8. The knowledge of truth which burns away all worldly desires as straws, is termed the true catalepsy (*samādhi*) of the soul; rather than the sedentariness and taciturnity observed by secluded devotees.

9. The knowledge which is attended with continued rest and self-content, and gives an insight into the nature of things, is called the paragoge (paraprajna), and repose (*samādhi*) of the soul by the wise. (Paragogies or palpable knowledge, is opposed to anagogies or hidden knowledge).

10. Immobility of the mind by pride and enmity, is known by the term *samādhi* or quietness to the wise; when the mind is as unmoved as the fixed rock against the howling winds of the passions (*i.e.* the mind which is unshaken and unmoved by passions and desires).

11. The mind is also said to have its stillness *samādhi*, when it is *devoid* of anxious thoughts and cares, and is acquainted with the natures of its wished for objects; and yet freed from its choice of and aversion to the objects of its liking or dislike. This is also said to be the fulness or perfection of the mind.

12. Again the mind of the magnanimous, is said to stand in its stillness of *samādhi* or quietism, ever since it is joined with its understanding, and acts conjointly with the same.

13. But this pause of *samādhi* being stretched too far to a dead lock, is liable to break down by itself; as the fibre of a lotus-stalk upon

its being drawn too long by the hand of a boy. *Dead* and dormant quiescence is the opposite extreme of sensible quietism.

14. As the sun does not cease from giving his light to the other hemisphere, after he sets from dispensing the day over this part, so doth our intelligence continue to glow, even after it has run its course in this life. (So there is no dead stop called the entire pause—*pūrṇa samādhī*, or utter extinction of the soul at any time).

15. As the course of a stream is never at a stop, notwithstanding the incessant gliding of its currents; so the course of our thoughts hath no suspension from its knowing of further truths. (The mind is ever progressive in its acquisition of knowledge, which proves the impossibility of its cessation).

16. As the ever continuous duration, never loses the sight of the fleeting moments of time; so the sempiternal soul is never in abeyance, to mark the flitting thoughts of its mind.

17. As the ever current time, never forgets to run its wonted course; so the intelligent understanding is never remiss, to scan the nature of the mysterious Intellect, which guides its course.

18. The thoughts of an intelligent being, run in as quick a succession; as the continued rotation of the parts of time; and this is when the mind wanders at random, and is not settled in the sole object of its meditation.

19. As the lifeless soul has no perception of any external object; so the soul unconscious of itself, has no knowledge of the course of time; as in the state of sleep, delirium and insensibility.

20. As there is no skilful man, without some skill or other in the world; so there is no intelligent being, without the knowledge of his soul and self-consciousness here.

21. I find myself to be enlightened and wakeful, and pure and holy at all times; and that my mind is tranquil, and my soul at its rest on all occasions.

22. I find nothing to intercept the sweet repose of my soul, which has



found its anchorage in my uninterrupted communion with the holy spirit.

23. Hence my mind is never without its quiescence at any time, nor is it unquiet at any moment, its being solely resigned to spiritual meditation.

24. I see the all pervading and everlasting soul, in every thing and in every manner; and know not whether it be the rest or unrest on my soul, which has found both its quiet and employment, in its perpetual meditation of the Divine Spirit.

25. Great men of quiescent spirits, continue always in an even and uniform tone and tenor of their minds with themselves; therefore the difference betwixt the rest and restlessness of the soul, is a mere verbal distinction, and bear no shade of difference and in their signification.

#### CHAPTER LXIII.—*The Conclusion of the Above.*

Argument. The Best means of self-contented happiness.

Parigha said:—Prince, I find you to be truly wise and enlightened in your beatitude; and dost shine as the full moon with your inward coolness.

2. I see in you the fulness of sweet delight, and the shadow of prosperity resting upon you; and you appear as graceful as the water lily, with your pleasing and cooling countenance.

3. The clearness, extent, the fullness and depth of your understanding, give you the appearance of the deep, clear and extensive ocean, when it ceases to be perturbed by the loud winds and waves.

4. The pure and full delight of your inward soul, which is free from the cloud of egotism, gives it the grace of the clear expanse of the autumnal sky.

5. I see you composed in your mind in all places, and find you contented at all times; you are moreover devoid of passions, and all these combine to add to you an unutterable grace.

6. You have got over the bounds, of knowing whatever is good and evil in this world; and your great understanding, has made you acquainted with every thing in its entirety.

7. Your mind is cheered with the knowledge of all existence and non-existence, and your body is freed from the evil of repeated birth and death—the common lot of all beings.

8. You have gleaned the truth from whatever is untrue, and are as satiate with your true knowledge, as the gods were satisfied with drinking the water of immortality which they churned out of the brackish water of the ocean.

9. Suraghu replied: There is nothing in this world, O royal sage! which we may chose as inestimable to us; for all that shines and glitters here, are nothing in reality and have no intrinsic value.

10. In this manner there being nothing desirable here to us, there is nothing disgusting to us neither; because the want of a thing intimates the want of its contrary also.

11. The idea of the meanness of the most part of worldly things, and that of the greatness of others on particular occasions, are both weakened and obliterated from my mind (*i.e.* the best thing that is of service at some time, and the very best thing that is useless at others, are all indifferent to the wise).

12. It is time and place that give importance to the object, and lower the best ones in our estimation; therefore it behoves the intelligent, neither to be lavish in the praise or dispraise of one or the other.

13. It is according to our estimation of another, that we praise or dispraise the same; and we esteem whatever is desirable to us; but they are the most intelligent, that give their preference to what is the best, and of the greatest good is to us.

14. But the world abounding in its woods and seas, and mountains and living animals, presents us nothing that is to be desired for our lasting and substantial good.

15. What is there that we should desire, when there is nothing worth desiring in this world; save bodies composed of flesh and bones, and wood and stones, all of which are worthless and frail.

16. As we cease to desire, so we get rid of our fawning and hatred also; as the setting of the sun is attended with the loss of both light and heat.

17. It is useless verbiage to expatiate on the subject; it is enough to know this truth for our happiness here, *i.e.* to have our desires under subjection, and an evenness of our minds under all conditions, attended with inward placidity and universal regard for all.

#### CHAPTER LXIV.—*Sermon on Self-Knowledge.*

Argument. The way to guard the mind from faults, and deliver the soul from misery.

Vasishtha resumed:—After Suraghu and Perigha had ended their discussion on the errors of this world, they honoured one another with due respect, and retired gladly to their respective duties of the day.

2. Now Rāma, as you have heard the whole of this instructive typological dialogue between them, do you try to profit thereby by a mature consideration of the same.

3. It is by reasoning with the learned, that the wits are sharpened with intelligence; and the egotism of men melts down in their minds, like the raining of a thick black cloud in the sky.

4. It spreads a clear and calm composure over the mind, as the revisit of cloudless Autumn does, over the spacious firmament to the delight of

mankind, and by its diffusion of bounteous plenty on earth.

5. After the region of the intellect, is cleared of its darkness, the light of the supreme soul which is the object of meditation and our sole refuge, becomes visible in it.

6. The man that is always spiritual and insighted within himself, who is always delighted with his intellectual investigations, has his mind always free from sorrow and regret.

7. Though the spiritual man is engaged in worldly affairs, and is subject to passions and affections; yet he is unstained by them in his heart, as the lotus bud is unsullied by the water under which it is sub-merged.

8. The silent sage that is all-knowing, holy, and calm and quiet in himself, is never disturbed by his ungoverned mind; but remains as firm as the dauntless lion, against the rage of the unruly elephant.

9. The heart of the wise man is never affected by the mean pleasures of the world; but it stands as the lofty arbor of paradise, above the encircling bushes of thorny brambles and poisonous plants.

10. As the religious recluse who is disgusted with the world, has no care for his life, nor fear of death; so the man whose mind is fraught with full knowledge, is never elated nor depressed by his good or bad fortune.

11. The man that knows the erroneousness of the mind and the panorama of the world in the soul, is never soiled by the stain of sin, as the clear sky is nowhere daubed by any dirt or dust.

12. It is the knowledge of one's ignorance, that is the best safe guard against his falling into greater ignorance, and it is the only remedy for his malady of ignorance, as the light of the lamp is the only remedial of nocturnal gloom.

13. The knowledge of our ignorance is the best healer of ignorance, as the knowledge of one's dreaming removes his trust in the objects of his dream. (A dream known as a dream to the dreamer, can not lead him to delusion).

14. A wise man engaged in business, with his mind disengaged from it, and fixed on one object, is not obstructed by it in his view of spiritual light; as the eye-sight of fishes, is not hindered by the surrounding water.

15. As the light of intellectual day, appears over the horizon of the mind, the darkness of the night of ignorance is put to flight; and then the mind enjoys its supreme bliss of knowledge, as in the full blaze of day.

16. After the sleep of ignorance is over, the mind is awakened by its intelligence, to the bright beams of the rising sun of knowledge; and then the mind is ever awake to reason, which no dulness can overpower.

17. A man is said to live so long, as he sees the moon of his soul, and the moon beams of his intellect, shining in the sphere of his mind; and he is said to have lived only for those few days, that he has discharged his duties with joy.

18. A man passing over the pool of his ignorance, and betaking himself to the contemplation of his soul; enjoys a coolness within him, as the cooling moon enjoys by the cold nectarious juice contained in her orb.

19. They are our true friends, and those are the best s̄āstras; and those days are well spent, which have passed with them (the s̄āstras), in discourse on dispassionateness, and when we felt the rise of the intellect within us.

20. How lamentable is their case, who are born to perish like ferns in their native forests; and who are immersed in their sinfulness, by their neglect to look into their souls.

21. Our lives are interwoven with a hundred threads of hopes and fears, and we are as greedy as bulls of their fodder of straws. We are at last over taken by old age and decrepitude, and are carried away with sorrow and sighs.

22. The dullheaded are made to bear, like heavy laden bullocks, great loads of distress on their backs in their native soil.

23. They are bitten and disturbed by the gnats of their passions, and are made to plough the ground under the halter of their avarice; they are shut in the cribs of their masters, and are bound by the bonds of their kindred.

24. Thus we are harassed in the supportance of our wives and children, and weakened by age and infirmity, and like beasts of burden we have to wade in dirt and mire, and to be dragged to long journeys, and be broken under heavy loads, without halting a while under the toil and fatigue.

25. Bending under our heavy loads, we are tired with our long journeys across the deserts, where we are burnt under the burning sunbeams, without having a cool shade, to shelter our heads for a while.

26. We are big bodied like bulls with poor souls in us; we are oppressed at every limb, and labour under our destiny by being tied as the ringing bell, about the necks of bullocks; and the scourge of our sins lashing us on both sides.

27. We toil like bulls labouring under the poles of the carts which they draw along; and traverse through dreary deserts, without laying down our bodies to rest for a moment.

28. We are always prone to and plunged in our own evils, and move on like heavy laden bullocks with trolling and groaning all the way long.

29. Rāma! try your best to redeem by all means, this bullock of your living soul, from the pool of this world; and take the best measures, to restore it to its form of pristine purity.

30. The animal soul that is released from the ocean of this world, and becomes purified in its mind by the light of truth, is no more liable to roll in the mud, like some beasts after they are cleansed.

31. It is in the society of highminded men, that the living soul receives the instruction, for its salvation in this ocean of the world; just as a passenger easily gets a boat from the ferry-man to go across a river.

32. That country is a desert where there are not learned and good people, resembling the verdant trees of the land. The wise must not

dwell in the land, where the trees yield neither fruits nor afford cooling shades.

33. Good men are as the flowering *Champa* trees of the land; their cooling words resemble the shady leaves of the tree, and their gentle smiles its blooming flowers. Let men therefore resort to the umbrage of such *champaka* bowers.

34. For want of such men, the world is a desert, burning under the darkening heat of ignorance, where no wise man should allow himself to rest in peace and quiet.

35. It is the self that is the true friend to one's self, therefore support thyself upon thy self only; nor obscure the brightness of thy soul, under thy darkness of the bodily pride, to bury thy life in the slough of ignorance.

36. Let the learned ponder in themselves, "what is this body and how came it to existence, what is its origin and to what is it reduced?" Thus let the wise consider with diligence, the miseries to which this body is subject.

37. Neither riches nor friends, nor learning nor relatives, serve to redeem the drowning soul. It must be one's own mind to buy its own redemption, by resigning itself to its source and cause.

38. The mind is the constant companion and true friend to the soul; and therefore it is by consultation with the mind, that one should seek to redeem himself.

39. It is by a constant habit of dispassionateness and self deliberation, that one can ford the ocean of this world, riding on the raft of true knowledge (or the knowledge of truth).

40. It is pitiable to see the inward torments of the evil minded, that neglect to release their souls from all worldly vexations.

41. Release the elephant of your living soul—*jīva*, from the fetters of its egoism, its bonds of avarice and the ebriety of its mind; and deliver it from the muddy pit of its birth place, and retire to your solitude.

42. It is by these means, O Rāma, that the soul has its salvation; therefore cast away your ignorance, and wipe off your egoism.
43. This is the best way that leaves the soul to its purity, that makes you disentangle your self from the snare of your mind, and disengage your soul from the trap of egoism.
44. It is by this means, that the lord of gods, the supreme soul is beheld by us; and the corporeal body is regarded as a clod of earth, or a block of wood, and not better than these.
45. The sunlight of the intellect comes to view, after dispersion of the cloud of egoism by which it is obscured; and it is after this that you attain the state of supreme felicity.
46. As the light of the day is seen, after withdrawal of the dark veil of night; so you come to see the light of the soul, after removal of the curtain of your egoism.
47. That felicitous state of the soul, which remains after dispersion of the darkness of egoism; the same is the state of divine fulness, and is to be adored with all diligence.
48. This state of the vast oceanlike and perfect fulness of soul, which no words can express nor any eye can behold, is beyond all comparison, and every colour of human attribution.
49. It is but a particle of the pure intellectual light, which gains its stability in the devout spirit, and is then comparable with naught beside the light of the Divinity, which shines before the internal sight of the holy.
50. Though it is beyond all comparison, yet it is beheld by us to be in the state of our sound sleep—*susupta* (hypnotism), it is the state of immensity, and is as extended as the vast extent of the firmament.
51. After extinction of egoism and the mental powers, and subsidence of all the feelings in oneself; there arises a transcendent ecstasy in the soul, which is styled the form of the divine or perfect joy and blissness:—(paripurnamanandam).



52. This blissful is attainable only by yoga meditation, and in the hypnotism of sound sleep. It is not utterable by speech, O Rāma, but to be perceived only in the heart.

53. The totality of the Divinity is perceived only by the percipience of the mind, and by no categorial distinction of the divine essence; without this intuitive percipience, we can have no conception of the soul.

54. The knowledge of the soul, comprehends in itself the whole totality and infinity together; and resides in the invariable steadiness of the mind. It is by the shutting out the internal and external from the senses and the mind, that the lord of lords, the divine soul appears to our intelligence.

55. Hence follows the extinction of our desire of sensible objects, and hence we derive the light of our supreme felicity; that we have an even minded composure in all circumstances; which leads the souls of the magnanimous, to revert to that inscrutable identity (which has no convertibility in it).

#### CHAPTER LXV.—*Story of Bhāsa and Vilāsa.*

Argument. Account the Lives and Actions of Bhāsa and Vilāsa or the Sahya pupils.

Vasishtha continued:—As long as one does not come to perceive his soul, by breaking down his mind of his own accord; and so long, lotus-eyed Rāma, one does not get rid of his egoism and meism (*i.e.*, selfishness).

2. There is no end of his worldly misery, as there is no setting of the painted sun; and his adversity becomes as extended, as the vast ocean itself.

3. His misfortunes are as interminable, as the succession of the waves in the sea; and the appearance of the world is as gloomy to him, as the face of the sky, covered by the dark clouds of the rainy season.

4. Here will I recite an old story, containing a discourse between two friends Bhāsa and Vilāsa, in some region of the Sahya mountain.

5. Now this is a mountain mightier than the three worlds in his superior strength. In his height he surmounted the sky, and in his extent he got the better of the ground, and with his foot he reached the infernal region.

6. It was fraught with various flowers, and furnished with innumerable water falls; its precious stones were watched ever by the Guhya mountaineers, and named as Sahya or moderate being situated in the temperate zone; yet it was intolerable as a tropic mountain (by the intense heat on its top).

7. Its girdle of sun-stones, seemed to studded with pearls, by the sloping beams of the sun falling upon them; and its base with its pavement of gold, looked as the gold island (of Lankā).

8. Here a hill was full of flowers, and there another filled with minerals; there were lakes with flowering water plants on one side, and gemming stones lying on another.

9. Here the cascades were hurling and gurgling in foaming froths, and there the old bamboos were blowing through their hollow pipes; on one side the winds were howling in the mountain caves, and on another the bees were buzzing on the clustering flowers.

10. The Apsaras were singing in concert on the mountain tops, and the wild beasts were growling in the forests; there the birds were chirping in the groves, and the clouds were roaring on the peaks of mountains, while the birds of the air crying and flying about the sky.

11. The vidyādhara rested in the mountain grottos, and the black bees were humming on the lotus beds; the border lands resounded with the chorus of Keratās, and the woodlands were resonant with the melodies of singing birds.

12. It appeared as the abode of the triple world, having the seats of the gods on its top, the residence of men at its foot, and the holes of snakes under its bottom.

13. There were the siddhas dwelling in its caverns, and precious metals lying hid in its bosom; its sandal woods were the resort of snakes, and its peaks were the haunts of lions.

14. It was crowned with wreaths of flowers hanging on high over its head; and its body was besmeared with the dust and pollen of flowers; it was fanned by the fragrant breeze of flowers, and was all flowery with the fallen flowers.

15. It was daubed with the grey dust of its metallic ores, and stood on its footstool of precious stones; it was often resorted to by heavenly damsels, frequenting its bowers to cull the Mandāra flowers.

16. Its peaks were veiled by the blue mantle of clouds, and decorated with the gems hidden under them; they appeared as beauties beaming with the golden beams of the sun, and rising to meet their loving gods in heaven.

17. There was a table land on the northern edge of that mountain, which was overhung by trees loaded with bunches of fruits, and also a gemming lake, formed by the waters of cataracts falling from high.

18. The ground was strewn over with florets scattered by the waving stalks of *amra* trees; and its borders were decorated with the blossoming *kolkara* and *punnaga* plants, shining as cerulean lotuses about a lake.

19. The sun beams were shut out by the embowering alcoves of creepers, and the ground sparkled with its gems like the floor of heaven; the *Jambu* fruits distilled their juice like the cooling moon beams, and all these made this spot as delightful as the moonlight sky.

20. It was as delightful as the heaven of Brahmā and the celestial seat of Siva; and here the sage Atri held his hermitage which blotted away the austerities of Siddhas.

21. In this hermitage there dwelt two hermits, both of whom were as wise

and knowing as Brihaspati and Sukra—the preceptors of gods and demigods.

22. They were both as of one flesh and soul, and brought forth in time two boys, like two buds of lotuses growing in the same bed, and having their bodies as pure as the limpid lake from which they sprang.

23. They were named Bhāsa and Vilāsa, who grew up in time like two orchids, upon the branching arms of their parents.

24. They had one soul and mind in two bodies, which were united to one another as those of two loving brothers, and intimate friends. They remained in mutual union like the oil and seeds of sesamum, and as the flower and its fragrance.

25. The fond parents were much more mutually attached in their hearts and minds, owing to their joint care and affection for their lads, and seemed as they were the one and same person in two different bodies.

26. The two boys of graceful forms, remained also pleased with one another in the same hermitage; and moved about as two bees, over the same bed of lotuses in the same lake.

27. They attained their youth after passing their boyhood and shone forth in a short time, as the two luminaries of the sun and moon rising together.

28. The aged parents then left their infirm bodies, and went to heaven like a pair of birds quitting their broken nest. (Nest is in sanskrit *nidas*, Lat. *nidus*. Plato compares the departing soul, to the flight of a bird from its nest.)

29. The demise of the parents made the youths as dejected as the drooping lotus in a dried-up channel; and the vigour of their bodies now gave way to their want of energy.

30. They discharged the funeral rites, and remained long in their mourning; under the sad accidents of life, which are unavertible even by the good and great.

31. After performance of the obsequies, they were so overpowered by

their grief and sorrow, that they continued to wail over their memory with piteous cries and tears. They sat silent and inactive as pictures in a painting, with their melancholy countenances and hearts heavy with sobs and sighs.

CHAPTER LXVI.—*The Transitoriness of Life and Evanescence of World by Things.*

Argument. Speech of Bhāsa, on the vain sorrows and griefs of unenlightened Minds.

Vasishtha continued:—The two sorrowful hermits continued in the observance of their rigorous austerities, until their bodies where emaciated as two withered trees in the forest.

2. They passed their time with cool apathy in their minds in the solitary forest; and were as helpless as stray stags separated from each other, and wandering afar from their home and possessions.

3. They passed their days and nights, and months and years in this manner; until both of them were worn out by age, like two withered trees in a valley (having no-body to take notice of them).

4. Not attaining to true knowledge, their austerities served only to shatter their frames, and reduce their strength; till at last they happened to meet one another, and betook to their conversation in the following manner.

5. Vilāsa said:—O Bhāsa, that art the best fruit of the tree of my life, that hast thy seat in the recess of my heart, and art a sea of ambrosia to me, I welcome thee, O my best friend in this world.

6. Tell me my good friend, how and where you passed so long a time, after your separation from me; and whether your austerities have been successful to be rewarded with their fruit.

7. Tell me whether thy mind is freed from anxieties, and whether thou art in possession of thy self (*i.e.* self-possessed by knowledge of thy soul). Say, hast thou obtained the reward of thy learning, and hast thou after all, got thy peace and quiet.

8. Being thus addressed and asked by Vilāsa, whose mind was troubled amidst the vexations of this world; Bhāsa who had attained to consummate knowledge, replied to him as respectfully as a friend doth to his dearest friend.

9. Bhāsa replied:—O good friend! you are fortunately and happily met here this day; but how can we expect to have our peace and rest so long as we have to remain in this world of strife and vale of misery.

10. How can I have my rest so long, as the turbulent passions are not subdued in my breast; and until I can know the knowable (the unknown one that is only worth knowing); and till I can get across this sea of the world.

11. How can we have our quiet, as long as our desires and hopes and fears continue to infest in our minds; and until we can weed them out, like thorns and brambles of bushes, with the spade of our reason.

12. Until we can gain true knowledge, and have the evenness of our minds; and until we can have a full knowledge of things, we can have no rest in us.

13. Without the knowledge of the soul and acquisition of true knowledge, which is the greatest remedy against all diseases of the mind, it is impossible to escape from the pestilence of the world.

14. The poisonous plant of worldliness, sprouts forth in our childhood; it shoots out in its leaves in our youth, it flowers in our old age, and never fructifies before our death. (We live too long after the fruit best never to earn it).

15. The body decays as a withered tree, and our relatives flutter as bees over it; old age overtakes us with its blossoming grey hairs, and produces the fruit of death.

16. We have to reap the bitter fruits of our actions of bygone times,

which are laid up in store, and fructify in their seasons; and thus years upon years glide upon us, in the same monotonous rotation of business, and the sad tenor of our minds.

17. This tall body of ours, rising as a thief on the ground, has all its inner cells and caves, filled with the thorns of our cravings; it is the abode of the serpentine train of our actions, emitting the poison of continuous woe in our repeated transmigrations in new bodies.

18. See how our days and nights are rolling on, in their circuit of continued misery and misfortune, which are misconstrued by men for transient joy and good fortune.

19. See how our lives are spent, in useless pursuits after objects of our vain wishes; and how we misspend our time with trifles, that are of no good to us.

20. The furious elephant of the ungoverned mind, breaks loose from its fetters of good sense; and then joining with the elephants of wild desire, ranges at large without rest or sleep.

21. The bawling tongue sets on screaming, as a vulture in the hollow of the tree of human body; and fosters itself by feeding on the gems of thought (*chintamani*), lying hidden in it. (The talkative fool is no thoughtful man).

22. The slackened limbs of the old and withered body, drop down like the dry leaves of trees; and there is nothing to prop up the drooping spirit, from its decay and decline day by day.

23. The brightness of the body flies away in old age, and the mind dejected at the disregard of every body, becomes as pale and withered, as the lotus flower fades away under the frost.

24. As the channel of the body dries up in old age, and the water of youth is drained out of it; so the swan of life flies away far from it, and there is nothing to retard its flight.

25. The old and time worn tree of the aged body, is overpowered by the force of the blasts of time; which blast its leaves and flowers (like human hopes) below, and then buries them all underneath the ground. (So

says the Persian poet: Ai basā haus ke bāz mandā, oai basā arzu ke khāk shuda).

26. As the serpent of desire lies dormant in the heart, (for want of overtaking its prey in old age); it is content like the croaking frog, to hold its complaints in the mouth; and the mind like a monster, hides itself in the pool of dark despondence.

27. Our desires with their various wishes, are as the variegated flags of temples, furling and fluttering in all directions, till they are hurled down by the hurricane old age.

28. The world is a long linked chain, lying in the depth of eternity; wherein the rat of death is always busy in gnawing down the knot of life at the root.

29. The stream of life glides muddily on, with the foam and froth of cares and anxieties; there are the whirlpools of repeated transmigrations, and the waves of youthful levities, which are as boisterous as they are dangerous.

30. The stream of our actions on earth, flows on interminably, with the billows of our worldly duties, and the various arts of life, all leading to the abyss of perdition.

31. The current of our friends and relations, and the concourse of people, glide on incessantly to the deep and boundless ocean of eternity; from whose bourne no body ever returns to life.

32. The body is a valuable instrument, for the discharge of our worldly duties; but it is soon lost under the mud of this ocean of the world, and no body knows where it is buried in its repeated births.

33. The mind is bound to the wheel of its anxieties, and put to the rack for its misleads; it revolves all along as a straw, in the eddy of this ocean of the world.

34. The mind dances and floats, over the waves of the endless duties of life; it has not a moment's respite from its thoughts, but continues to oscillate with the action of the body, and rise and fall according to the course of events.



35. The mind like a bewildered bird, flutters between its various thoughts, of what it has done, what it is doing and what it is about to do; and is thus caught in the trap of its own fancies for evermore.

36. The thoughts that this one is my friend, and the other one is my foe, are our greatest enemies in this world; and these tear my heart strings like the rough wind, that tears the tender lotus leaves and fibres. (It is wrong to take one for a friend or foe whom we do not know, and with whom we have no concern).

37. The mind is overwhelmed in the whirlpool of its cares; it is sometimes hurled down to the bottom, and at others floating upon and loosened from it like a living fish caught by angling hook.

38. The belief of the external body for the internal self, is the cause of all our woe herein; and so the taking of others as our own is equally for our misery.

39. All mankind placed between their weal and woe in life, are swept away to age and death; as the leaves of trees growing on high hills, are scattered by the high winds of heaven.

#### CHAPTER LXVII.—*Abandonment of Intrinsic Relations.*

Argument. Refutation of the Intimate Relation of the Body and Soul. This relation is the Bondage and its abandonment the Release of the soul.

Vasishtha continued:—Having thus accosted and welcomed each other, the two brothers applied themselves to the acquisition of divine knowledge; and gained thereby their liberation in the living state (of Jīvan mukta).

2. I will now tell, O strong armed Rāma! that there is no salvation for the enslaved mind, without true knowledge of Divinity.

3. Know, O Rāma of polished understanding! that this world of endless woes, is as easily traversed by the intelligent, as the wide ocean is crossed over by the bird of Jove, though it is impossible for any other bird to do so.

4. The great soul is without and lies beyond the body: it is situated in its own intellect, and looks on the body from a distance, as a beholder beholds a concourse of people (without him).

5. The body being pulled down by decay and disease, does not affect us any more, than the coach being broken, there is no injury done to the rider.

6. The mind also when it is depressed and dejected, does not affect the understanding, as the moving waves which ruffle the surface of the sea, do not perturb the waters of the deep.

7. What relation do the swans bear to the waters of the lake, and what relativity is there between the pebbles and stones of the sea and its waters; so the blocks of wood borne by the current are no way related to the waters of the stream; and in the like manner no object of sense has any relation with the supreme soul.

8. Tell me, O fortunate Rāma! what correlation is there between a rock and the sea? The rock verily puts no obstruction to the internal current of the sea; so none of these worlds can stop the course of the Divine Mind (as there is nothing which can bind the subtle and immeasurable sky).

9. What relation do the lotuses bear upon the waters of a stream, than that of their being contained in the bosom of their containing waters: so are all solid bodies related as contents with the all containing Divine soul.

10. As the concussion of a log with a body of waters, is attended with the effusion of watery particles around; so the contact of the body and soul, is productive of the various affections of the mind.

11. As the contiguity of a bordering tree, produces its shadow in the waters below; so the proximity of all objects to the soul, reflects

their images in the mind.

12. As the reflexions of things in a mirror or watery glass, and in the swelling waves of the sea, are neither real nor unreal; so the reflexions in the soul, are neither substantial nor unsubstantial, (but adscititious and extrinsic only).

13. As the breaking of a tree or rock by the howling winds, does not affect the wind at all; so the union or separation of the elemental substance, and component parts of a body, makes no alteration in the soul.

14. As the falling of a tree in the water, produces a vibratory sound in it; so the contact of the body and soul, produces a vibration in the intellectual organs (the recipients of all impressions).

15. But these impressions have no relation either with the pure and simple soul, nor with the gross body (neither of which is concerned with them). All these are but the delusions of our erroneous knowledge, at the absence of which we have the transparent intellect only.

16. As one has no notion of the manner of connection, between the wood and the water (which nourishes it); so no body has any knowledge, how the body is united with the soul.

17. As the world appears a reality to the non-intelligent, so it appears a substantial entity, to those who are ignorant of truth.

18. They that are devoid of their internal percipience of moisture in wood and stone, resemble the worldly minded materialist, having the knowledge of external objects only.

19. As those devoid of their intuitive knowledge, find no difference in the wood and water; so they believe the body and the soul to be the same thing, and do not know their irrelation and unconnection with one another.

20. As the relation of wood and water, is imperceptible to them that have no intellection; so are they unacquainted with the irrelation between the soul and body, owing to their want of intuition.

21. The soul is purely conscious of itself in all places, and without any objective knowledge of anything at all; nor is it liable to the erroneous knowledge of a duality also.

22. The bliss of the soul is converted to misery, by its false apprehension of unrealities; as when one comes in sight of an apparition, by his false imagination of a ghost.

23. Things quite irrelevant become relevant, by our internal conviction of their relevancy; as our sight and apprehension of thieves in our dreams, and the appearance of a demoniac spectre in a block of wood.

24. As the relation between the wood and water is altogether unreal; so the correlation between the soul and body, is wholly false and unsubstantial.

25. As the water is not troubled, without the falling of the tree into it; so the soul is not disturbed, without its thoughts of the body: and the soul freed from its connection with the body, is free from all the maladies and miseries, which the flesh is heir to.

26. The misconception of the body as the soul, makes the soul subject to all the imperfections and infirmities of the body; as the limpid water of the lake is soiled, by the leaves and twigs, that are seen to float upon it.

27. Absence of the intrinsic relation of external things with the internal soul, liberates it from all the casualties in the course of things; but the presence of extraneous associations, makes the internal soul as turbid water, by reason of the mess of the leaves and foul things and fruit and flowers, continually falling upon it.

28. The soul freed from its innate knowledge of the objective, is wholly absolved from misery; while the knowledge of its connection with the body, senses and the mind, is the mainspring of all its woes.

29. The internal connection of the externals, is the seed of all the evils of men in this world, and brings forth all the pain and sorrow and errors of mankind.

30. The man that is internally connected with the externals, sinks deep

under the load of his connexions in the depth of this earth, but he who is aloof from his internal relations, floats above the surface of this sea, and rises aloft in air as an aerial being.

31. The mind with its internal bearings, is as an arbor with the hundred ramifications; but the mind with its wants of internal relations, is said to have faded and grown extinct.

32. The mind unattached to the world is as a pure crystal, without any shade of colour in it; but the mind that is attached to the world, is as a prismatic glass with all the colours of the rainbow.

33. The unattached and untinged mind is said to be set at liberty, though it is set at work in the world; but the mind which though it is attached to the world, is said to be unattached, if it is thoughtless of it, though it is practiced to austerities.

34. The mind attached to the world, is said to be bound to it; but that which is detached from it, is said to be set free from it. It is the internal attachment and detachment of the mind, that are the causes of its bondage and liberation.

35. The unworldly minded persons, are not tied down to the earth by their worldly actions; it remains aloof from all its actions, as a floating vessel remains aloft of the sweet and salt waters of the lake beneath it. (The spiritual man is above his bodily actions).

36. It is the tendency of the mind, that makes a man master of an action, which he has not actually done; as the delusion of the mind in dreaming, makes one feel the pleasure and pain of his pleasing and unpleasing dreams. (It is the mind and mental action, that differentiate the rational man from the body and bodily actions of an irrational beast, brute or bird).

37. The activity of the mind gives activity to the body also, as the action of the mind in dreaming, gives motion to the inert body of the sleeping man (as in somnambulism and somniloquism).

38. Inactivity of the mind, causes the inaction of the body; and though it should act by its physical force, yet the insane mind is not sensible of the action (nor is an idiot or madman responsible for his deeds).

39. Man gets the retribution of his actions done with his mind; and not of those that pass beyond his knowledge. The inert body is never the cause of an action, nor the mind is ever joined with the living body, as an automaton or self moving machine, or like a clock or watch, the spring of whose action lies in itself. But the body requires the action of the mind, to put that animal force into motion).

40. The mind unattending to an action of the body, is never considered as its agent (as it is never said to be the agent of breathing, which is a spontaneous action of the living body). No reward of any action ever accrues to one, that is not engaged in the doing of that action.

41. The man not intentionally employed in the sacrifice of a horse or slaughter of a Brahman, neither reaps the good of the one, nor incurs the guilt of the other; and so the minds of distracted lovers are never aware of the results of their own deeds. (The killing of a Brahman with the idea of his being an aggressor, does not amount to Brahmicide; and so the acts of the lovelorn Indrāhalyā and Vikramorvasi, are taken into no account).

42. One free from his intrinsic relation (or interest) with anything, is most agreeable to all by his elevated demeanour; and whether he acts and neglects his part, he remains indifferent and neutral to both. (It is the deliberate choice, and not the unheeded action that constitutes the deed).

43. No agency is attached to the man whose action is involuntary, and whose mind is released from its internal attachment to anything.

It is the unconcerned indifference of the mind, that is attended with its composure; while its careful concern for anything whatsoever, is fraught with its vexation only.

44. Therefore, avoid your internal concern for anything, that thou knowest to be but externally related to thee; and release thyself from the mortification of the loss to all external relations.

45. The mind being cleared of the foulness of its internal relation with the externals, acquires the pellucidness of the cloudless firmament; and after clearance of all dirt and dross from within, the mind becomes one

with the soul; like a bright gem shining with double effulgence with the lustre of a luminary, or like a blue streamlet, receiving the cerulean hue of the azure sky.

## CHAPTER LXVIII.—*Inquiry into the Nature of Internal and External Relations.*

Argument. The Relativity of the body or mind, either externally or internally with any object, is the cause of its woe and misery.

Rāma said:—Tell me, sir, what are those connexions which become the bondages of men, and how are they to be avoided; as also what is that congeniality that leads to their emancipation here.

2. Vasishtha answered:—The division of Unity into the duality of the body and soul (whose body nature is, and God the Soul); and the rejection of the latter part—the soul (under the idea of its being assimilated to body); produce the misbelief in the body only, and is called the association of bondage (*i.e.*, binding the soul to the body, and subjecting it thereby to repeated transmigrations in various embodied forms, from which it can never fly away to its etherial element).

3. Again the consideration of the infinite soul as a finite being, and confined in the limited confines of the body (under the impression of its being seated in the heart, and becoming extinct with it) leads to the bondage of the soul (to sensual gratifications).

4. But the conviction "that this whole-cosmos is the selfsame soul, and therefore we have nothing to choose or reject in it beside the very soul", is termed the unrelated condition of the mind, which is settled in the supreme-self only, and this state is known under the title of living liberation *jīvanmukti* (which has its connexion with naught, but with one's self only, which is the universal soul of all).

5. The unattached and self-liberated man thus speaks in himself that:—"Neither do I exist nor are these others in existence: let aught of good or evil, pleasure or pain befall unto me, but I am not to be changed in any condition of life."

6. He is said to be the unattracted or undistracted and self-devoted (stoic); who neither fosters his desires, nor hankers after things, nor continues in his actions at all times of his life.

7. The self-devoted man, whose mind is not subject to the feelings of joy and sorrow, and is indifferent to worldly matters (whether good or bad), is verily said to be liberated in his lifetime.

8. He whose mind is not solicitous about the results of his actions, but takes them lightly as they come to pass upon him; such a man is said to be listless and lukewarm in his mind (that sets no worth on any worldly thing).

9. All our efforts impelled by various motives, are avoided by our indifference to those pursuits; and this unconcernedness about worldly matters, is productive of our greatest good (in this world and in the next).

10. It is by reason of our concern with many things, that we load innumerable distresses upon ourselves; and all worldly cares serve only to multiply the growing ills of life, like the branching thorny bushes in the caves.

11. It is the effect of worldly attachment, which drives silly men to labour under their heavy burdens; as the dastardly donkeys are dragged by their nose-strings, to trudge and drudge under their loads, in their long and lonesome journeys. (It is on the part of the earthly minded, to toil and moil in the earth, from whence they rose, and whither they must return).

12. It is one's attachment to his home and country, that makes him stand like an immovable tree on the spot; and endure all the rigours of heat and cold, of winds and rains without shrinking (or thinking to change his place for a happier region).

13. See the reptiles confined in the caves of earth, with their weak



bodies and tortuous movements; to be the instances of earthly attachment, and passing their time in pain and agony, and in a state of continual helplessness.

14. See the poor birds resting on the tops of trees, and whining their while with cries of their empty stomachs, and constant fear (of hunters), as instances of worldly attachment (which prevents them from flying away).

15. Observe the timorous fawn of the lawn, crazing on the tender blades of grass, and dreading the darts of the huntsman, to serve as another instance of earthly leaning.

16. The transformation of men to worms and insects in their repeated transmigrations; and the congregation of all these animals of all kinds in all places, are but instances of their earthly fondness (ever to abide in it, and bide all its miseries).

17. The multitudes of animal beings, that you see to rise and fall like the waves of the sea, are all the effects of their worldly attachment.

18. The selfmoving man becomes immovable, and turns to the state of fixed trees and plants; and thus grows and dies by turns, in consequence of his worldly propensities.

19. The grass, the shrubs and the creepers, which grow on earth from the moisture of the earth; are all products of the cause of their addictedness to the world.

20. These endless trains of beings, that are borne away in this running stream of the world, and are buffeting in their ever-increasing difficulties, are all the sports of their earthly inclinations.

21. Worldly affections are of two kinds—the praiseworthy and the fruitless ones; those of the wise and learned men, belong to the former kind; but the tendencies of the ignorant, are of the latter or unfruitful kind.

22. Any tendency to this world, which springs from the base bodily and mental affections, and does not proceed from or bears its relation with spiritual motives and purposes, are said to be quite fruitless (of any

good result).

23. But that tendency, which has its origin in spiritual knowledge, and in true and right discrimination, and bears no relation to anything that is of this world, but leads to one's future and spiritual welfare, is the truly laudable one (because the desire to rise higher tends to make one a higher being).

24. The god holding the emblems of the conch-shell, his discus and the club, had various inclinations of this better kind, whereby he became the support of the three worlds (the god Vishnu).

25. It is by means of this good tendency, that the glorious sun makes his daily course, in the unsupported path of heaven for ever more.

26. The god Brahmā, that now shines in his fiery form, had for a whole *kalpa* age, to foster his project of creation; and it was owing to this laudable purpose of his, that he became the creator of the world. (The world was not made in a day, but took many ages for its formation).

27. It was because of this kind of praiseworthy purpose, that the god Siva acquired his bipartite body of the androgyne, graced by the female form of Umā, linked with his as its other half. (In Siva-Isha; we have the androgynous form of Adam-Ish or man, and in Umā that of Eve or *woman*, linked together before their separation. God made woman out of man and from a rib of his on the left side).

28. The Siddhas and other heavenly and aerial beings, and the regents of the skies, that move in their spiritual spheres of intelligence, have all attained their high positions by means of their laudable tendencies.

29. They bear their bodies of heavenly growth (*i.e.* of a celestial nature); and have set themselves beyond the reach of disease, decay and death, by means of their praiseworthy inclinations.

30. The fruitless desire, expects to derive pleasure from unworthy objects, and causes the mind to pounce like a vulture on a bit of flesh (that will not fill its gizzard).

31. It is the force of habit, that makes the winds to blow in their

wonted course, and causes the five elements to continue in their usual states, in support of the order of nature.

32. This Sansakti constitutes the constitution of the system of nature; which is composed of the heavens, earth and infernal regions; peopled by gods, men, demons &c., who are like gnats fluttering about the fruit of the mundane fig tree.

33. Here are seen numberless orders of beings; to be born and rise and fall and die away; like the ceaseless waves of the sea; rising for falling.

34. The results of worldly leanings rise and fall by turns, until they disappear all at once. They are as bitter as the drops of waterfalls are to taste.

35. It is mere worldliness, which makes these crowds of men devour one another like sharks and fishes; and they are so infatuated by their ignorance, that they have been flying about like stray leaves of trees in the air.

36. It is this which makes men rove about, like revolving stars in their courses in the sky; and flutter about as flights of gnats upon fig trees; or to lie low like the whirling waters of eddies underneath the ground.

37. Men are tossed as the play balls of boys, by the hands of fate and death; and are worn out like these toys, by their incessant rise and fall and rolling upon the ground; yet these worrying wanderings, do not abate the force of their habitual motion, as the repeated waste and wane of the ever changing moon, makes no change in the blackish spot marked upon her disk.

38. The mind is hardened by seeing the miseries of the repeated revolutions of ages, resembling the rotations of fragments of wood in whirlpools; and yet the gods will not deign to heal the stiff boil of the mind, by any operation in their power.

39. Behold, O Rāma! this wonderful frame of the universe, to be the production of the desire of the divine Mind only (*i.e.* the divine will of creation, is the cause of this world, as the human wish of seeing it,

presents its view to his sight).

40. It is the pleasure of association, that presents this view of the triple world, in the empty sphere of the mind; for know the wondrous world to be a creation of the mind only, and nothing in reality. (The pleasure of association, means the pleasure of memory or reminiscence).

41. The avarice of worldly men eats up their bodies, as the flame of fire feeds upon dry fuel (*i.e.* in order to feed the body, we become the food of our toils).

42. Yet the bodies of worldly minded men, are as countless as the sands of the sea; and these again are as unnumbered as the atoms of earth which nobody can count.

43. It may be possible to count the hoary foams of Gangā, and the pearly froths of sea waves; it is likewise possible to measure the height of mount Meru, from its foot to the top and its peaks; but not so to number the desires in the minds of worldly minded men.

44. These rows of inner apartments, which are built for the abode of the worldly minded, are as the lines of Kāla Sutra and the spires of hell-fire.

45. Know these worldly men to be as dry fuel, heaped up to light the piles of hell-fire.

46. Know all things in this world, to be full of pain and misery; and are stored up not for enjoyment but torments of the worldly minded.

47. The minds of all worldly men are the receptacles of all woe and misery; as the great sea is the recess of the outpourings of all rivers.

48. The mind which is attached to the world, and the body which is bent down under its toilsome loads; are both of them the fields for the exercise of Ignorance, which elevates and depresses them by turns.

49. Want of attachment to worldly enjoyments, is productive of ease and prosperity; and it expands the capacity of the mind, as the rains increase the extent of rivers.

50. Inward attachment of the mind to worldly objects, is the burning flame of the outer body; but want of this internal attachment, is the healing balm of the whole frame.

51. Inward attachment burns the outward body, as the hidden poisonous plant infects the creepers, which recline on it for their support.

52. The mind which is unattached to everything in all places, is like the lofty sky aloof from all things; and by having no desire in it, it is always clear and bright, and enjoys its felicity for ever.

53. As the light of knowledge rises before the sight of the mind, the darkness of ignorance which veiled all objects, wastes away of itself and is put to flight. The man who is devoid of all sorts of worldly attachments, and lives in communion with his own mind, is truly liberated in his life.

#### CHAPTER LXIX.—*Freedom from Attachment—the Road to Tranquillity.*

Argument. Abstraction of the mind from the external, and its Application to Intellectual objects.

Vasishtha continued:—Though remaining in all company, and doing all the duties of life; and although employed in all the acts; yet the wise man watches the movements of his mind.

2. It is not to be engaged in cares of this world, nor employed in thoughts or things relating to this life; It is not to be fixed in the sky above or the earth below; nor let to wander about over the objects on all sides.

3. It must not roam over the extensive field of outward enjoyments, nor dwell on the objects and actions of the senses. It must not look internally, nor be fixed to the breathing, the palate and crown of the head. (Which are certain modes of Yoga practice).

4. It must not be attached to the eye brows, the tip of the nose, the mouth or the pupil of the eye; nor should it look into the light or darkness, or into the cavity of the heart.

5. It must not think of its waking or dreaming states, nor those of its sound sleep or internal clearness of sight; nor should it take any colour as white, red, black or yellow for the object of its thought or sight.

6. It must not be fixed on any moving or unmoving substance, nor set in the beginning, middle or end of any object. It must not take a distant or adjacent object either before or inside itself.

7. It must not reflect on any tangible or audible object, nor on the states of felicity and insensibility. It must not think of the fleetness or fastness nor the measurement of time, by the measure and number of its thoughts.

8. Let it rest on the intellect only, with a slight intelligence of itself; and taste of no joy except that of its self-delight.

9. Being in this state of mind, and devoid at all attachment to any thing, the living man becomes as a dead body; when he is at liberty to pursue his worldly callings or not.

10. The living being that is attached to the thought of itself, is said to be doing and acting though it refrains from doing anything; and it is then as free from the consequence of acts, as the sky is free from the shade of the clouds that hang below it.

11. Or it may forsake its intelligential part (*i.e.* forget its intelligence), and become one with the mass of the Intellect itself. The living soul thus becomes calm and quiet in itself and shines with as serene a light, as a bright gem in the mine or quarry.

12. The soul being thus extinct in itself, is said to rise in the sphere of the Intellect; and the animal soul continuing in its acts with an unwilling mind, is not subjected to the results of the actions in its embodied state.

## CHAPTER LXX.—*Perfect Bliss of Living Liberation.*

Argument. Living Liberation and its constituents or *Jīvan mukti*.

Vasishtha continued:—Men whose souls are expanded and contented with the delight of their habitual unattachment to worldliness; have set themselves above the reach of internal sorrow and fear, notwithstanding their engagement in worldly affairs.

2. And though overtaken by inward sorrow (owing to some temporal loss); yet their countenances are unchanged owing to the uninterrupted train of their meditation; and the fulness of their hearts with holy delight, is manifest in the moonlike lustre of their faces.

3. He whose mind is freed from the feverishness of the world, by his reliance in the intellect, and remaining apart from the objects of intellection; throws a lustre over his associates, as the clearing *kata* fruit, purifies the water wherein it is put.

4. The wise man, though he may be moving about in busy affairs, is yet ever quiet in the abstraction of his soul from them. He may be assailed by outward sorrow, yet his inward soul shines as an image of the sun.

5. Men of great souls, who are awakened and enlightened by knowledge, and raised high above the rest of mankind, are wavering on their outside as a peacock's feather (*i.e.*, as a weather cock); but inwardly they are as firm as mountainous rocks.

6. The mind being subjected to the soul, is no more susceptible of the feelings of pain and pleasure, than as a piece of painted glass, to receive the shadow of any other colour, (or an opaque stone to reflect any colour).

7. The man of elevated mind, who has known the nature of superior and inferior souls (*i.e.*, the divine and human spirits); is not affected by the sight of the visibles, any more than the lotus leaf, by the hue

of its encompassing waters.

8. It is impossible to evade the impressions of the outer world, until and unless the mind is strengthened in itself. It becomes strong by its knowledge of the Supreme Spirit, removing the foulness of its fancied objects, and by meditation and enjoyment of the light of the soul, even when the mind is not in its meditative mood.

9. It is by means of Spiritual communion and internal rapture, that the mind loses its attachments; and it is only by knowledge of the soul and in no other way, that our worldly associations wear out of themselves.

10. The waking soul may deem itself to be in sound sleep, by its sleeping over (or insensibility of) the outer world; as it may likewise deem itself to be ever awake and never asleep, by its sight of the unfading light of the soul; and by preservation of its equanimity and equality in all circumstances, and its want of duality and differentiation of the objects of its love and hatred.

11. Being ripe in its practice of yoga meditation, It sees in itself the pure light of the sun; until at last it finds its own and the supreme soul, shining as the sun and moon in conjunction.

12. The mind losing its mental powers, and remaining vacant as in the case of distraction or dementedness; is said to be in its waking sleepiness, when its faculty in imagination is at an utter stop.

13. The man having attained to this state *susupta* hypnotism, may live to discharge the duties of his life; but he will not be liable to be dragged about by the rope of his weal or woe, to one side or the other.

14. Whatever actions are done by the waking man, in his hypnotic state in this world, they do not recur to him with their good or evil results, anymore than a dancing puppet, to have the sense of any pleasure or pain in it. (The want of egoism in a man as in a doll, is the cause of his impassivity in either state) (of waking or sleep).

15. The mind possesses the pains-giving power, of giving us the perception of our pain and pleasure, and the sense of our want and bitter sorrow; but when the mind is assimilated with the soul, how can it have the power of annoying us anymore?



16. The man in the hypnotic state of his mind, does his works as insensibly as he did them in his sleep; and by reason of no exertion on his part, for his doing them from his former and habitual practice. The living soul that is insensible of its actions, is said to rest in his state of living liberation.

17. Do you rely in this state of hypnotism, and either perform or refrain from your actions as you may like: for our actions are no more than what arise of our nature, and pass for the results of the deeds of our past lives, and are enacted by ordinances of eternal laws.

18. The wise man is neither pleased with the acts of charity or penury; he is delighted with his knowledge of the soul, and lives content with whatever may fall to his lot.

19. All that you do with your mind, by remaining as still as in your sleep, is reckoned as no doing of yours; and though doing nothing with your body, you are the doer thereof if you do it with your mind. Do therefore your acts with your body or mind as you may like.

20. As the baby lying in the cradle, moves its limbs to no other purpose than its mere pleasure; so Rāma, do your duties for pleasure's sake (as a labour of love), and not for reward.

21. Whoever has his mind fixed in his intellect, and not in any object of intellection, and remains dormant in his waking state; is said to be master of his soul, and all he does is reckoned as no deed of his doing.

22. The wise man (Gno or Gnostic), who obtains the state of hypnotism—*Susupta*, and has his mind free from desires; gets a calm coolness within himself, which is equal to the cooling moisture of the humid moon.

23. The man of great valour, remains coolly dormant in himself, and is as full as the orb of the moon in the fulness of her digits; and has the evenness of his mind, like the steadiness of a hill at all times and seasons.

24. The man of the sedate soul, is pliable in his outer conduct, though he is inflexible in his mind. He resembles a mountain, which waves its

trees with the breeze, without shaking or being shook by it.

25. The hypnotism of the mind purifies the body of all its impurity; and it is the same whether such a person perishes sooner or later, or lasts forever as a rock. (Because its purity is its strong shield, against the power and torments of life and death).

26. This state of hypnotism, being acquired by constant practice of Yoga, gets its maturity and perfections in process of time; when it is called the *turīya* or fourth stage of the adept, by the learned in divine knowledge.

27. He becomes the most exalted gnostic, whose mind is cleared of all its impurity; and whose inward soul is full of joy, with its mental powers all quiet and at rest.

28. In this state, the gnostic is in full rapture, and quite giddy with inward delight. He looks upon the whole creation as an exhibition of play and pageantry.

29. After the man who has attained his fourth stage, when he is freed from sorrow and fear, and has passed beyond the errors and troubles of this world; he has no fear of falling from this state.

30. The man of sedate understanding, who has attained this holy state, laughs to scorn and spurn at the whirling orb of the earth; as one sitting on a high hill, derides at the objects lying below it.

31. After one has obtained his everlasting position, in this firmly fixed fourth state of blissfulness; he becomes joyless for want of a higher state of felicity to desire.

32. The yogi having past his fourth stage, reaches to a state of ineffable joy, which has no part nor degree in it, and is absolute liberation in itself.

33. The man of great soul, is released from the snare of the metempsychoses of his soul, and of his repeated birth and death, and is freed from the darkness of his pride and egoism; he is transformed to an essence of supreme ecstasy and pure flavour, and becomes as a mass of sea salt, amidst the waters of the deep.

## CHAPTER LXXI.—*A Discourse on the Body, Mind and Soul.*

Argument. Consideration of the Soul in its Various lights, and its Irrelation with the body.

Vasishtha continued:—The consideration of the fourth stage, is attended with the knowledge of monoity or oneness of all; and this is the province of the living liberated man according to the dicta of the veda. (Consideration or *paramarsha* is defined as a logical antecedent or knowledge of a general principle, combined with the knowledge that the case in question is one to which it is applicable; as the smoke of the hill is attended by fire, is a logical antecedent. In plain words it means, that the *Turīya* yoga, presupposes the knowledge of unity or onliness of the one self existent *Kaivalya* or monism).

2. Rising above this to the turyality or hyperquartan state, in which one sees nothing but an inane vacuity. This is the state of disembodied spirits, that are lost in infinity, and of whom the sastras can say nothing (*i.e.* the embodied or living soul has knowledge of its personality, up to the fourth stage of its elevation; but the disembodied or departed soul, that is liberated after death, and becomes (*Videha mukta*), grows as impersonal as the undistinguishable vacuum).

3. This state of quiet rest, lies afar from the farthest object; and is attained by those who are liberated of their bodies; just as the aerial path is found only by aerial beings. (The spheres of spirits are unknown to embodied beings).

4. After a man has forgotten the existence of the world, for sometime in his state of sound sleep; he gains the fourth state of *turīya*, which is full of felicity and rapture.

5. The manner in which the spiritualists have come to know the superquartan state, should also be followed by you, O Rāma, in order to understand that unparalleled state of felicity which attends upon it.

6. Remain, O Rāma, in your state of hypnotism—*Susupta*, and continue in your course of worldly duties even in that state; so as your mind like the moon in painting may not be subject to its waning phases, nor be seized by any alarm (like the threatening eclipses of the moon).

7. Do not think that the waste or stability of your body, can affect the state of your intellect; because the body bears no relation with the mind, and is but an erroneous conception of the brain.

8. Although the body is nothing, yet it must not be destroyed by any means; because you gain nothing by destroying it, nor lose anything by its firmness; but remain in the continuance of your duties, and leave the body to go on in its own wonted course.

9. You have known the truth—that God presides over the world; you have understood the Divine nature in all its three-fold states; you have attained your true-state of spirituality, and are freed from your worldly sorrows.

10. You have got rid of your liking and disliking what you desire or despise, and are graced with the cooling light of your reason; you have got out of the dark cloud of prejudice, and have become as graceful as the autumnal sky with the lustre of the full moon (of your intellect) shining over it.

11. Your mind has got its self possession, and does not lower itself to meaner things; it has become as perfect as those, that are accomplished in their devotion (namely in the observance of yoga and its austerities), so that you would not deign to stoop to earth from that higher sphere.

12. This is the region of the pure and uniform intellect, having no bounds to it, nor are there the false landmarks of "I, and thou, this and that, mine and thine" and such like errors.

13. This Divine Intellect is attributed with the imaginary title of *Ātmā* (—atmos or self) for general use; or else there is no occasion of the distinction of names and forms, with that being who is quite distinct from all.

14. As the sea is a vast body of water, with its waves of the same element, and no way different from it; so is all this plenum composed of the pure soul, and this earth and water are no other than itself.

15. As you see nothing in the ocean, except the vast body of water; so you find nothing in the sphere of the universe, except the one universal soul.

16. Say O ye intelligent man, what is it to which you apply the terms yourself, itself and the like; what is it that you call yourself and to belong to you, and what is that other which is not yourself, nor belongs to you.

17. There being no duality beside the only soul, there can be no material body at all; nor is there any relation between this and that, than there is between the light of the sun and the gloom of night.

18. Supposing the existence of a duality, yet I will tell you, O Rāma, that the existence of material bodies, bears no relation with the spiritual soul.

19. As light and shade and darkness and sunshine, bear no relation to one another; so the embodied soul has no connection with the body (in which it is thought to reside).

20. As the two contraries—cold and hot can never combine together, so the body and soul can never join with one another.

21. As the two opposites can have no relation between them, so is it with the body and soul, the one being dull matter, and the other an intelligent principle.

22. The dictum of the connection of the body with the pure intellect of the soul, is as improbable as the subsistence of a sea in a conflagration (*i.e.*, the impossibility of the meeting of water and wild fire).

23. The sight of truth, removes every false appearance; as the knowledge of light in the sandy desert, displaces the mirage of the ocean in the sun-beams.

24. The intellectual soul is immortal and undecaying, and perfectly pure and shining by itself; while the body is perishable and impure, and cannot therefore be related with the spirit.

25. The body is moved by the vital breath, and is fattened by solid aliments; and cannot therefore be related with the self-moving soul, which is without its increase or decrease.

26. The duality of the body (or matter) being acknowledged, does not prove its relation with the soul; and the dualism of material bodies being disproved, the theory of its relativity, falls at once to the ground.

27. Knowing thus the essence of the soul, you must rely on its subjective in-being within yourself; and then you will be free both from your bondage and liberation, in all places and at all times.

28. Believe all nature to be quiet and full of its quiescent soul; and let this be your firm belief, in whatever you see within and without yourself.

29. The thoughts that I am happy or miserable, or wise or ignorant, proceed from our false (or comparative view of things); and you will always remain miserable, as long as you continue to believe in the substantiality of outward things.

30. As there lies the wide difference, between a rock and a heap of hay; and between a silk-pod and a stone; the same applies in the comparison of the pure soul and the gross body.

31. As light and darkness bear no relation nor comparison between themselves, such is the case also, O Rāma! between the body and soul, which are quite different from one another.

32. As we never hear of the union of cold and hot even in story, nor of the junction of light and darkness in any place; such is the want of union between the soul and body, which are never joined together.

33. All bodies are moved by the air, and the human body moves to and fro by its breath; it is sonant by means of its breath, and the machinery of its wind pipes.

34. The human body utters its articulate sounds, combined with the letters of the alphabet; and by means of its internal breathings. Its mechanism is the same as that of sounding bambu pipe.

35. So it is the internal air, which moves the pupils and the eyelids; it is the same air that gives motion to the limbs of the body; but it is the intellect which moves the soul, and gives movement to its consciousness.

36. The soul is present in all places, whether in heaven above or in the worlds beneath; and its image is seen in the mind as its mirror.

37. You will have some notion of the soul in your mind by thinking that it flies like a bird from the cage of its body, and wanders about at random, being led by its desires and fancies.

38. As the knowledge of the flower, is accompanied with that of its odour; so the knowledge of the soul is inseparable from that of the mind (which is as it were, the odour of the soul).

39. As the all pervading sky, is partly seen in a mirror; so the omnipresent soul, is partially seen in the mirror of the mind.

40. As water seeks the lowest level for its reservoir; so it is the mind, which the soul makes the receptacle of its knowledge (*i.e.* the soul receives and deposits all its knowledge from and in the mind).

41. The knowledge of the reality or unreality of the world, which is reflected upon the internal organ of the mind; is all the working of the conscious soul, as light is the production of solar rays.

42. This internal organ (of the mind), is regarded as the actual cause of all (under the title of Hiranyagarbha); while the soul which is the prime cause of causes, is regarded as no cause at all, owing to its transcendent nature (and this is called the supreme Brahma; or the soul, that remains intact from all causality).

43. Men of great minds, have given the appellation of fallacy, misjudgement and ignorance to this internal or causal mind; which is the source of the creation of worlds. (But all of these, are mere

fabrications of the imaginative mind).

44. It is error and want of full investigation; that make us mistake the mind for a distinct entity; it is the seed of all our ignorance, which casts us in darkness from the sunlight of reason.

45. It is by means of the true knowledge of the soul, Rāma! that the mind becomes a nihility, as the darkness becomes a zero before the light of the lamp.

46. It is ignorance (of true knowledge), that mistakes the mind for the cause of creation, and recognizes it under its various denominations; such as of jīva (zeus) or the living soul, the internal organ, the mind, the thinking principle and the thought (as they are stated in the Utpatti prakarana of this work).

47. Rāma said:—Tell me sir, why are so many different appellations, heaped upon the only one thing of the mind, and deliver me from the confusion, which is caused by them in my mind.

48. Vasishtha answered:—All these are but the various modes of the single substance of the soul, whose intellect displays these modalities; as the same substance of water, displays itself into the variety of its waves.

49. The soul is a fluctuating principle, which inheres in all its modifications; as the fluidity of water, is inherent in the undulatory waves of the sea.

50. The supreme soul is sometimes without its vibration, and remains stationary in all immovable things; as the water which presents its fluidity in the loose billows, shows also its inelasticity in the liquids which are at rest (as in water pots and bottles).

51. Hence the stones and other immovable substances, remain at rest with their inherent spirit; but men and all animated nature, are as the foaming froths of the distilled liquor of the universal soul.

52. The almighty power resides in all bodies, with the inertia of his spirit; which is known as the insensibility, dullness or ignorance of inert bodies.



53. The infinite soul being involved in that ignorance, takes the name of the living or animal soul; which is confined as an elephant, in the prison house of the delusion of this world.

54. It is called *jīva* or living from its animation, and also as the *ego* from its egoism; it is termed the understanding from its power of discernment, and as the mind from its will or volition.

55. It is called dull nature from its natural dullness, and also as body from its being embodied with many elementary principles; it is inert in its natural state, and sensible also from the essence of the soul imbrued in it.

56. The spiritual substance which lies between the inert and active principles, is called the mind; and it passes under various designations, according to its different faculties and functions.

57. This is the quiddity of the animating soul *jīva*, as given in the Brihadāranyaka and other upanishads; and there are many other definitions of it to be found, in the other works of Vedanta.

58. But the unvedantic paralogists, have invented many other words over and above these, to designate the animal soul; and have thereby misled the ignorant to false beliefs, tending to their bewilderment only.

59. Know thus, O long armed Rāma! this animating soul to be the cause of creation, and not the dull and dumb body, which has not the power of moving itself, without being moved by some spiritual force.

60. It happens many times, that the destruction (or ablation) of either the container or contained, causes the annihilation of both; so it is the case with the receptacle of the body and its content the soul, that the removal of the one leads to the dissolution of both. (But this means their decomposition and not their destruction, as neither of these is destroyed at once).

61. The moisture of a leaf when dried, is neither wasted nor lost in air; but subducted from it to reside in the rays of the all sucking sun.

62. So the body being wasted, there is no waste of the embodied soul;

which is borne to live in banishment from its former abode, and reside in the region of empty air or in the reservoir of the universal spirit.

63. He who falls into the error of thinking himself as lost at the loss of his body, is like a baby, which is snatched away by a fairy from the breast of its mother.

64. He who is thought to have his utter extinction, is said to rise again (by the resurrection of his soul); it is the abeyance of the mind which is called utter extinction and liberation of the soul.

65. A person being dead, is said to be lost—*nashta*; but this is entirely false and untrue; as one who being long absent from his country returns to it again; so the dead man revisits the earth, in his repeated transmigrations.

66. Here men are borne away like straws and sticks by the current of death, to the vast ocean of eternity; and having disappeared as fruits from their nature, soil and season, appear in others and in other scenes.

67. Living beings bounden to their desires, are led from one body to another in endless succession; as monkeys quit the decayed trees of the forest, in search of others elsewhere.

68. They leave them again when they are worn out, and repair to others at distant times and climes.

69. Living beings are hourly seen to be moving about, and led away by their insatiate desires from place to place; as restless infants are rocked and carried by their cunning nurses.

70. Bound by the rope of desire, to the decayed trees of their infirm bodies, men are seen to drag their lives of labour, in search of their livings in this valley of misery.

71. Men though grown old and decrepit and loaded with misery, and though they are shattered in their bodies at the last stage of their life; are still dragged about by the inborn desires of their hearts, to be cast into hell pits (both while alive and after their death).

72. Vālmīki said:—As the sage had said thus far, the sun sank down and bade the day to observe its evening rites. The assembly broke with mutual salutations, and all of them proceeded to their evening ablutions, until they met again after dispersion of the gloom of night, by the rising rays of the orient sun.

## CHAPTER LXXII.—*A Lecture on the Nature of Liberation.*

Argument. The subjection of the material body to sorrow and misery.

Vasishtha continued:—You are not born with the birth of your body, nor are you dead with its death. You are the immaculate spirit in your soul, and your body is nobody to you.

2. The analogy of the plum on a plate, and of vacuum in the pot, which is adduced to prove the loss of the one upon loss of the other, is a false paralogy; since neither the plum nor the vacuum is lost, by the breaking of the plate or pot. (So the soul is not lost at the dissolution of its containing body).

3. Whoever having a body, thinks that he will perish with his perishable frame, and is sorry for it; is verily blinded in his mind, and is to be pitied for his mental blindness. (So said the Grecian philosopher, "it is no wonder that the mortal should die, and the fragile would be broken").

4. As there is no sympathy between the reins of a horse, and the riding chariot; so there is no relation between the organs of the body and the intellect. (This is in refutation of the argument, that the motion of a part affects the whole, as the shaking of the leaves and branches of a tree shaketh the trunk also; whereas the motion of body, makes no effect on the intellect).

5. As there is no mutual relationship, between the mud and clear water of a tank; so O Rāghava! there is no correlation between the members of

the body and the soul.

6. As the traveller retains no love nor sorrow for the path he has passed over, and the journey he has made already; so the soul bears no affection nor disaffection, towards the body with which it sojourned and which it has left behind. (Though some departed ghosts, are said to hover over their dead bodies).

7. As the imaginary ghost and fairy, strike fear and love in some persons; so the ideal world inspires pleasure and pain, in the mind of the idealist.

8. It is the assemblage of the five elementary bodies, that has framed all these different forms of beings in the world; as it is the same wood, whereof various images are carved and made.

9. As you see nothing but the woody substance in all timbers, so you find nothing except the assemblage of the five elements in all tangible bodies (all of which are subject to change and dissolution.)

10. Why therefore, O Rāma! should you rejoice or regret at anything, seeing that the quintuple elements are wont to have their own course, in joining and disjoining themselves, in the formation and dissolution of bodies?

11. Why should one be so fond of female forms, and the forms of all other beautiful things on earth? seeing that men run after them like flies, and then falling in fire only to consume themselves (*i.e.* all goodly forms in the world, being for the delusion of men, we should avoid to look upon them).

12. Good features and goodly shapes and figures, are delightful to the ignorant; but to the wise they present their real figures of the combination of the five elements and no more.

13. Two statues hewn from the same stone, and two figures carved of the selfsame wood, bear no affection to one another, however they may be placed near to each other; so it is the case with the body and mind. (This sloka is also applied to the want of fraternal affection, between brothers born of the same parents).

14. As dolls made of clay and placed together in a basket, form no friendship by their long association with one another; so the understanding, the organs of sense, the soul and mind, though so closely united in the same body, bear no relation with one another.

15. The marble statues though so fair and closely kept in a maison house, contract no acquaintance nor friendship with one another; so the organs of sense, the life, the soul and mind, though they are so sensible ones, and reside in the same body, have yet no alliance with one another.

16. As things growing apart from one another, come to be joined together for an instant by some accident, like the reeds and rushes borne by the waves of the sea; so are all beings, as men and their bodily senses and mind and the soul, brought to meet together for a time only, in order to be separated for ever.

17. As reeds and rushes are joined in heaps, and again separated from one another by the current of the river; so the course of time joins the elements, the mind and soul in gross bodies, for their separation only.

18. The soul in the form of the mind, unites the component parts of the body together; as the sea in the form of its eddies, rolls the reeds and rushes with its whirling waters up and down.

19. The soul being awakened to its knowledge of itself, relinquishes its knowledge of objects, and becomes purely subjective in itself; as the water by its own motion, throws away its dirt and becomes as pure as crystal.

20. The soul being released of its objective knowledge of the world, looks upon its own body, as celestial deities look upon this speck of earth below the region of air (*i.e.* without concern).

21. Seeing the elemental particles quite unconnected with the soul, it becomes disembodied as a pure spirit, and then shines forth in full brightness, like the blazing sun at mid-day.

22. It then comes to itself by itself, as it were without any check or bounds set to it; and being then set free from the giddiness of the objective, it sees itself subjectively in its own consciousness (as an

immeasurable and boundless space).

23. It is the soul which agitates the world, rising of its own essence; as the agitation of the particles of water, raises the waves raging all over the wide extent of the sea. (The soul is the source and spring of the motion of all bodies).

24. Thus the dispassionate and sinless men of great understanding, who have obtained their self-liberation in this life, move about as freely, as the waves in the great ocean of the all-comprehending soul.

25. As the waves move freely in the sea, and pour the gems and pearls which they bear over distant shores; so the best of men rove everywhere free of all desire, but enriching mankind with the treasure of their knowledge.

26. As the sea is not soiled by the floating woods it carries from the shore, nor the face of the sky by the flying dust of the earth; so men of great minds and souls, are not perverted by their conduct with the world. (Or, worldly conduct).

27. Those that are masters of themselves, are not moved to love or hatred, in their behaviour with their comers or goers; or with those that are steady or fickle in their friendship, and with such as are vicious and ignorant.

28. Because they know, that whatever passes in the mind relating to worldly matters; are all its vagaries and reveries of thought, which are but airy nothing.

29. The knowledge of one's self and of other things, belonging to the past, present and future times; and the relation of the visibles with the sense of vision, are all the workings of the mind.

30. The visibles depending upon sight only, may be false from the fallacy or deception of our vision; and our vision of them likening an apparition in darkness, it is in vain that we are glad or sorry at their sight or disappearance.

31. What is unreal is always unreal (and can never be a reality); and what is real is ever the same (and can never be an unreality); but that

which is real and unreal at the same or different times, must be a false appearance, and not deserving our rejoicing or sorrowing at their presence or absence.

32. Refrain from a partial (*i.e.* superficial or onesided) view of things, and employ yourself to the full (or comprehensive) knowledge of objects; and know that the learned man of vast knowledge, never falls into the erroneous conceptions of things.

33. I have fully expounded the relation of the visibles and their vision, and shown the spiritual pleasure which is derivable from the contemplation, of the abstract relation subsisting between them.

34. The abstract meditation of things is said to be a divine attribute (or Platonism of the mind); and our consciousness of the relations of vision and visibles, afford the highest delight to the soul.

35. The consideration of the relation of the visibles and vision, affords the physical delight of knowing the material world to the ignorant; and it gives also the spiritual joy of liberation to the wise (by their contemplation of the vanity of all worldly things).

36. Hence the attachment of our mind to the visibles, is called its bondage; and its detachment from them, is said to be its freedom; the former is pleasant to the sensuous body, and the latter is delightful to the conscious soul.

37. The mind having the notions of the relations of things before it, and freed from the thoughts of its loss and gain in this world, is said to enjoy its freedom.

38. Abstaining from the sight of the visibles, constitutes the hypnotic vision of the soul, which is enlarged and illumined by its inward vision within itself.

39. Release from the bondage of the visibles, and restraining the mind to its inward workings, constitute its *turīya* or fourth stage of perfection, which is also termed its liberation.

40. The knowledge of the relations of the visibles in the conscious soul, neither makes it stout or lean, nor more manifest nor obscure in

its nature.

41. It is neither intelligent nor inert, nor a being nor not being; it is neither the ego nor nonego, nor an unit nor many in one.

42. It is not near nor even far from us, nor is it an entity nor non-entity either; it is neither within nor without our reach; it is in all yet not the all and nothing at all. [Sanskrit: na tahu re na tadantike]

43. It is none of the categories nor no category, nor is it the quintuple elements nor composed of any one of them; it is not the well known mind, which is reckoned as the sixth organ of sense.

44. That which is beyond all things, is nothing at all of this world; but it is something as it is known and seen in the hearts of the wise.

45. All the world is full of the soul, and there is nothing which is without and beyond it. It is in all that is solid or soft or liquid, and in all motions which proceed from it.

46. The soul is all in all things, which are composed of the five elements of earth, water, air, fire and vacuum; and there is nothing, O Rāma! that has its existence without the essence of the soul.

47. This single soul is diffused in all the worlds and throughout all the parts of space and time, there is no fragment of anything without the soul; therefore keep thy mind fixed in the universal soul, if thou wilt have a great soul in thee.

#### CHAPTER LXXIII.—*Inquiry into the Nature of the Soul.*

Argument. Two kinds of Ego, the one commendable and another Reprehensible Egoism; the abandonment of which is tantamount to Liberation.



Vasishtha continued:—It is by reasoning in this manner, and renouncing the knowledge of duality, that the gnostic comes to know the nature of his soul; as the gods know the Divine nature which is the gem of their meditation—*Chintamani*.

2. Now hear about this surpassing sight, which is the soul or in-being of all visible beings; and by sight of which you will have the keen sightedness of the gods, to get into the sight of the Divinity.

3. Think yourself as the light of sun, and vacuum with all its ten sides and the upper and lower regions of space; and that your soul is the soul of gods and demigods, and the light of all luminous bodies.

4. Know yourself as darkness and the clouds, the earth and seas; and the air and fire and dust of the earth, and as the whole world, to be combined in thee.

5. That you are everywhere in all the three worlds together with the soul abiding in them; and that you are no other than the unity itself; nor is there any duality of any body, apart from the unity which pervades the whole.

6. Being certain of this truth, you will see the innumerable worlds situated in thy internal soul; and by this means you will escape from being subjected to, or overcome by the joys and sorrows of life.

7. Say, O lotus-eyed Rāma! how can you call one as connected with or separate from you, when you know the whole world together with yourself, to be contained in the all-containing universal soul.

8. Say, do the wise live beside that being, that they should give way to joy or grief, which are the two phases of the universal soul? (The unwise who think themselves other than the one, may be affected by such changes).

9. There are two kinds of egoisms growing out of the knowledge of truth, and both of these are good and pure in their natures, and productive of spirituality and liberation of men.

10. The one is the *ego* of the form of a minute particle, transcending all things in its minuteness; and the other is the *ego* of one's self.

The first is that the one *ego* is all, and the second is the knowledge, that my or thy *ego* is the same one.

11. There is a third sort of egoism amounting to the *non-ego*, which takes the body for the ego, and thus becomes subject to misery, and finds no rest in this life nor in the next.

12. Now leaving all these three kinds of subjective, objective and non egoisms; he who holds fast the fourth sort—*non-ego*, sees the sole intellect beyond these three.

13. This essence being above all and beyond the reach of all existence, is still the manifesting soul of the unreal world.

14. Look into it in thy notion of it, and thou shall find thyself assimilated to it; and then get rid of all thy desires and ties of thy heart herein, and become full of divine knowledge.

15. The soul is neither known by any logical inference, nor from the light the revelations of the vedas; it is always best and most fully known to be present with us by our notion of it.

16. All the sensations and vibrations that we have in our bodies, and all the thoughts we are conscious of in our minds, are all affections of the sovereign soul, which is beyond our vision and the visibles. (Invisible yet best seen in all its works and workings in us).

17. This Lord is no real substance, nor an unreal non-entity; He is not a minutiae nor a vast massiveness neither; He is not in the midst of these dimensions, nor is he this or that, but is always as he is. (I am that I am; says the Revelation).

18. It is improper to tell him such and such, or that he is otherwise than this or that; know him therefore as the inexpressible and undefinable one.

19. To say this is the soul and not the soul, is only a verbal difference of what no words can express or differentiate; it is the omnipresent power to which the soul is attributed.

20. It is present in all places, and comprehends the three times of the

past, present and future in itself; and is yet invisible and incomprehensible to us, owing to its extreme rarity and immensity.

21. The soul residing in the infinity of substances, reflects itself as the living soul in animated bodies, as the sun-light reflects its rays in a prismatic glass.

22. It is owing to the animating power of the soul, that we have some notion of the soul (which no inanimate being can ever have). The soul though pervading all things, is most manifest in living bodies, as the air which surrounds all bodies everywhere, circulates only in the open etherial space.

23. The intellectual soul is all pervading and ubiquitous, and never stationary in any place (as in the ideal heaven or empyrian of some sects); the spirit of the Lord is co-extensive with the vast range of his creation.

24. But the animating soul of living beings does not breathe in minerals but in animals only; as the light enlightens the eye only, and the dust flies with the winds.

25. When the animating principle resides in the soul, it bursts forth with all its desires; as people pursue their callings when the sun has risen above the horizon (*i.e.* all desires are concomitant with the living soul and not with lifeless beings, as all actions are attendant upon the waking world, and not upon the sleeping).

26. But as it is nothing to the sun, if people should cease from their activities, when he is shining above their heads; so it is nothing to the intellect, whether men be without their desires and actions, while it resides in the soul.

27. If the soul is existent by the inherence of the Lord (Intellect) in it, it suffers no loss by the absence of the frail body from it. (There is a Divinity that acts within us, and is deathless at the death of the body).

28. The soul is not born nor does it die, it neither receiveth nor desireth anything; it is not restrained nor liberated; but it is the soul of all at all times.

29. The soul is awakened by its enlightenment, or else the soul is supposed in what is no soul for our misery only; as the supposition of a snake in a rope, leads to our error and fear.

30. Being without its beginning, it is never born, and being unborn it is never destroyed; it seeks nothing save itself for lack of anything besides.

31. The soul being unbounded by time and space, is never confined in any place; and being always unconfined, it requires no liberation.

32. Such, O Rāma! are the qualities of the souls of all persons; and yet the ignorant deplore for its loss from their want of reason.

33. Look thoroughly, O Rāma! into the course of all things in the world; and do not lament for anything like senseless men.

34. Abandon the thoughts of both your imaginary confinement and liberation; and behave yourself as wise men like a dumb selfmoving machine.

35. Liberation is a thing neither confined in this earth or in heaven above or *pātāla* below; but resides in the hearts of the wise, in their pure souls and enlightened understandings.

36. The tenuity of the mind, by its expurgation from gross desires, is said to be its liberation by them that know the truth, and look into the workings of their souls.

37. As long as the pure light of the intellect, does not shines forth in the sphere of the mind, so long does it long for liberation as it's chief good. Liberation or freedom from all feelings, is less meritorious than the knowledge of all things. Here the sage gives preference to knowledge (*guāna*) above liberation (*moksha*).

38. After the mind has got the fulness of its intellectual powers, and the intellect has been fully enlightened; it would not care for all the tenfold blessings of liberation, and far less desire its salvation also.

39. Cease O Rāma, to think about the distinctions of the bondage and

liberation of the soul; and believe its essence to be exempted from both.

40. So be freed from your thoughts of the duality (of worldly bondage and liberty), and remain steadfast to your duty of ruling the earth to its utmost limit of the sea, dug by the sons of Sagara (now called Sagara or the Bay of Bengal).

#### CHAPTER LXXIV.—*Lecture on Apathy or Stoicism.*

Argument. Error is the cause of the misconception of the World, and Right Reason is the means of deliverance from it.

Vasishtha Continued:—It is a pleasure to look at the outer world, and painful to turn the sight to the inner soul; as it is pleasant to see the delightful prospects abroad, and bitterness of the heart to be without them. (All men court pleasure, but fly from pain).

2. It is by the fascination of these delightful objects, that we are subjected to all our errors and blunders; as the taste of spirituous liquors, fills the brain with giddiness.

3. It is this intoxication, that drives the knowledge of sober truth from our minds, and introduces the delirium of the phenomenal world in its stead; as the heat of the sun (like the heat of the brain), produces the false mirage in the desert.

4. It is then that the deep ocean of the soul boils in its various aspects of the mind, understanding, egoism, sensation and volition; as the sea when moved by the hot winds, bursts in the forms of foaming froths, waves and surges.

5. The duality of the mind and its egoism, is only a verbal distinction and not distinct in reality; for egoism is but a thought *chitta*, and the thought is no other than the mind or *manas*.

6. As it is in vain to conceive the snow apart from its whiteness, so it is false to suppose the mind as distinct from egoism (because the ego is a conception of the mind only).

7. There is no difference of the ego from the mind, as the destruction of the one is attended with the loss of the other also; just as the removal of the cloth, is accompanied with the absence of its colour also. (Egoism is said to be the son of the mind, and the one dies without the other).

8. Avoid both your desire of liberation, as also your eagerness for worldly bondage; but strive to enfeeble your mind by lessening its egoism, by the two means of your indifference to and discrimination of worldly objects (*i.e.* neither seek the world nor hate it, but remain as an indifferent spectator of everything).

9. The thought of getting liberation, growing big in the mind, disturbs its peace and rest, and injures the body also (by a rigid observance of the austerities necessary for liberation).

10. The soul being either apart from all things, or intimately connected with all, can neither have its liberation nor bondage also (when it is already so separate from, as well as united with everything in the world).

11. When the air circulates in the body, by its natural property of motion, it gives movement to the members of the body, and moves the voluble tongue, like the flitting leaf of a tree.

12. As the restless wind, gives motion to the leaves and twigs of trees; so the vital airs add their force to the movement of the members of the body.

13. But the soul which pervades the whole, never moveth like the wind, nor is it moved as any part of the body; it does not move of itself, but remains unshaken as a rock at the motion of the winds, and like the Lord of all, it is unmoved by the breeze.

14. The soul shows by its reflexion, all things that are hid in it; as the lamp discovers by its light, whatever lay concealed in the darkness of the room.

15. It being so (but a counterfeit copy), why should you fall into the painful error, of conceiving like the ignorant and senseless men, that these members of your body and these things belong to you?

16. Thus infatuated by ignorance, men think the frail body as lasting, and attribute knowledge and agency of action to it (which in reality belong to the soul).

17. It is gross error only, that makes us believe the body as an *automaton*, or self-acting machine of its motions, actions and passions; and it is our sanguine wishes only, that present so many false views before us, as the solar heat, raises the mirage of water in the sandy desert.

18. It is this ignorance of truth, which makes the mind to pant after the pleasures of sense; and drags it along like a thirsty doe, to perish in the aqueous mirage of the parching shore.

19. But untruth being detected from truth, it flies from the mind, as a chandāla woman when once known she comes to be as such, flies afar from the society of Brahmans.

20. So when error comes to be found out, it can no more beguile the mind than the mirage when it is discovered as such fails to attract the thirsty to it.

21. Rāma! as truth is known and rooted in the mind, the seeds of earthly desires are uprooted from it, as thick darkness is dispelled by the light of a lamp.

22. As the mind arrives to certain truths, by the light of the sastras and reason; so its errors fastly fade away like icicles, melting under the heat of the solar rays.

23. The certainty of the moral truth, that 'it is useless to foster and fatten this frail frame of the body,' is as powerful to break down the trammels of worldly desires, as the robust lion is capable to break down the iron grate of his prison.

24. The mind of man being freed from the bonds of its desires, becomes

as brilliant as the moonlight night, with the pure beams of disinterested delight.

25. The contented mind gets a coolness like that of a heated rock, after it is washed by a shower of rain; and it finds a satisfaction equal to that of a pauper, by his getting the riches of a king and his whole kingdom.

26. The countenance of the contented man, shines as clear as the face of the autumnal sky; and his soul overflows with delight, like the deluvial waters of the deep.

27. The contented man is as silent, as the mute cloud after the rain; and his soul remains as composed with its consciousness, as the profound sea is tranquil with its fulness.

28. He has his patience and steadiness like those of a rock, and he glistens as quietly in himself, as the glowing fire glitters after its fuel is burnt out.

29. He is extinct in himself as the extinguished lamp; and has his inward satisfaction as one who has feasted on ambrosia.

30. He shines with his inward light like a lantern with its lighted lamp; and as fire with its internal lustre, which can never be put out.

31. He sees his soul, as identic with the universal and all pervading soul; which is the lord and master of all, and which abides in all forms in its formless state.

32. He smiles at every thing, by his setting himself above and beyond all mortal and frail things; his days glide away sweetly and softly with him; and he laughs at those men, whose fickle minds are made the marks of cupid's arrows.

33. His holy mind is isolated from the society of men, and from all their amusements; and rests secluded from all company and concern, with the fulness of its spiritual bliss within itself.

34. It gets clear of the turbid and turbulent ocean of this world, and is quite cleared of the dirt of worldly desires; it is loosened from the



fetters of its error, and set free from the fear of dualism.

35. The man being thus released, attains the highest state of humanity, and rests in that supreme felicity, which is desired by all and found by few, and from which nobody returns to revisit the earth.

36. This height of human ambition being arrived at, there is nothing else to wish for; and this great gratification being once gained, there is no other joy which can delight us more.

37. The self contented man, neither gives to nor receives anything from anybody; he neither praises nor dispraises any one, nor does he rejoice or grieve at anything, nor is he ever elated nor depressed at any occurrence.

38. He is said to be liberated in his life time, for his taking no title on himself, and withholding from all business; as also for his being free from desires (which bind a man fast to this earth).

39. Abstain from wishing any thing in your heart, and hold your tongue in tacit silence; and remain as dumb as a cloud after it has poured down all its waters.

40. Even the embrace of a fairy fails to afford such delight to the body, as the cooling beams of contentment gladdens the mind.

41. Though decked with the disk of the moon, dangling as a breast plate from the neck, one does not derive such coolness, as he feels in himself from the frigidity of contentment-*sang froid*.

42. The florid arboret decorated with the blooming florets of the vernal season, is not so refreshing to sight; as the smiling countenance of one, fraught with the magnanimity of his soul, and want of cupidity in his mind.

43. Neither the frost of the snowy mountain, nor the coldness of a string of pearls; not even the gelidness of the plantain or sandal paste, or the refreshing beams of the lightsome moon, can afford that internal coolness, as the want of appetency produces in the mind.

44. Contentedness or inappetency of everything, is more charming than

the pleasurable of royal dignity and heavenly felicity, and the pleasantness of moonlight and vernal delights. It is more charming than the enchanting graces of a beauty, (which ravish the senses and not the soul).

45. Inappetence is the source of that complete self-sufficiency, to which the riches of the three worlds can make no addition. (Lit. It cares not a straw (or a fig) for all the prosperity of the world).

46. Self-complacency strikes the axe at the root of the thorny difficulties of the world; and decorates its possessor with blessings like the blossoms of a flowery tree.

47. The man decorated with inappetency (or self sufficiency), has all in himself though possess of nothing. He spurns the deep earth as a cave, and the big mountain as the trifling trunk of a tree. He looks on all the sides of air as mere caskets, and regards the worlds as straws.

48. The best of men that are devoid of desire, laughs to scorn at the busy affairs of the world, and at men taking from one and giving to another, or storing or squandering their riches.

49. That man is beyond all comparison, who allows no desire to take root in his heart, and does not care a fig or a straw for the world.

50. Wherewith is that man to be compared, whose mind is never employed in the thoughts of craving something and avoiding another, and who is ever master of himself?

51. O ye wise and intelligent men! rely on the want of cravings of your heart, which is your greatest good fortune, by setting you to the bliss of safety and security, and beyond the reach of the dangers and difficulties of the world.

52. Rāma! you have nothing to desire in this world, nor are you led away by worldly desires, like one who is borne in a car, and thinks that his side-views are receding back from him.

53. O intelligent Rāma! why do you fall into the error of ignorant men, by taking this thing to be yours and that as another's by the delusion of your mind? (For all things are the Lord God's for ever more, and

mortal men are but the poor pensioners of a day).

54. The whole world is the selfsame spirit, and all its variety is in perfect uniformity with the supreme soul; the learned know that the world is eternally the same and unvaried in itself, and do not grieve at the apparent changes of things and vicissitudes of times.

55. Seeing all things in their true light, to be a manifestation of the divine essence; all intelligent men place their dependance in Him (as the support and substance of all), and do not desire for any thing else.

56. Rely therefore on that invariable state of things, which is free from the conditions of existence and inexistence and of beginning and end (and this is the everlasting essence of God which fills the whole).

57. This illusive enchantment of the world flies afar before the indifference of strongminded men; as the timid fawn flies of or at the sight of the ferocious lion.

58. Men of subdued passions and sedate minds, regard the graces of fairy forms, to be no more than the loveliness of wild creepers, or the fading beauty of dilapidated statues of stone.

59. No pleasures gladden their hearts nor dangers depress their spirits; no outward good or bad can make any effect on their minds, which are as inflexible as the firm rocks against the violence of winds.

60. The mind of the magnanimous sage, is as impregnable as a rock, which baffles the blandishments of youthful damsels, and breaks the darts of love to pieces, and falling down as pulverised atoms of dust and ashes.

61. One knowing his self, is not carried away by his fondness or aversion of any person or thing; because the heart which has no vibration in it, is insensible of all feelings.

62. The dispassionate man who looks on all things with an equal eye, is as insensible as a stone of the charms of blooming maids; and is as averse to pernicious pleasures as a traveller is to the sandy desert.

63. All things necessary for life, are obtained with little labour of those, who are indifferently minded about their gain; and the wise get

the free gifts of nature, with as much ease as the eye sight gets the solar light. (Nature's-bounties of air and light and of water and vegetable food, which are essential to life, are denied to nobody).

64. The gifts of nature, which are allotted by fortune to the share of every one, are relished by the wise without their rejoicing or murmur.

65. Neither rejoicing nor bewilderment, can overtake the mind of the way-farer, who well knows his way (and is aware of the states of its stages); but he stands firm as the Mandāva mountain, amidst the turbulent waves of the sea.

66. He looks indifferently on the pains and pleasures of the world, with his usual patience, taciturnity and want of anxiety; and relies his trust in that spirit, which resides in the interior of every body.

67. Though beset by anxious cares, he remains without the anxiety of his mind; and stands steadfast with his confidence in the supreme soul, like Brahmā in his hurry of the creation of the world.

68. Though overtaken by the accidents of the times, places and circumstances of life, yet he is not overpowered by the influence of their pain or pleasure; but stands erect as the sturdy oak against the influence of the seasons.

69. The wise may fail in the action of their bodily organs, and falter in their speech also; but their strong and unconcerned minds never fail in their operations, nor despond under the pressure of outward circumstances.

70. The gold becomes impure by its inward alloy, and not by its outward soil; so a man becomes unholy by the impurity of heart and foulness of his mind, and not on account of the dust or dirt on his body.

71. The learned understand the wise man apart from his body; because the maimed body does not take away anything from the wisdom of a man.

72. The pure and luminous soul being once known, is never to be lost sight-of, as a friend being once known, is never thought to be a foe.

73. The fallacy of the snake in the rope, being once-removed, it is no more looked upon as a snake; as the river receiving its torrents from the water-fall of a hill in the rainy season, retains no more its current after the rains have passed.

74. Gold though purified by fire, does not retain its purity for ever; for it becomes dirty by being thrown into the mud and mire.

75. After the heart string has been broken, it can never be joined any more; as the first that has fallen down from its stalk, can be stuck to it no more.

76. As no analysis can distinguish the gem from the ore, when they are both broken to pieces; so there is no reasoning to show the soul which is lost with body.

77. Who that knows what error is, will be so great a fool as to fall to it again? as none that has known a body of men to be the pariah chandalas, will ever like to mix in their company.

78. As the mistake of milk in water, passes away upon examination of the liquid; so the error of worldly desires, vanishes upon knowledge of their vanity.

79. Even learned Brahmans may fall into the error, of drinking some liquor for pure water; until they come to detect their mistake of the same. (So the wise are deluded to error, by their mistake of the same).

80. Those who are acquainted with truth, took upon fairy forms and features in no better light than as paintings and pictures with respect to their outward bodies.

81. The sable locks and crimson lips of the fairy, are portrayed as in black and red in a picture; so there is no difference of the figure in its living form or in painting.

82. The idea of sweetness which is accompanied with that of molasses, is not to be separated in the mind even by its separation from the body; in the same manner the idea of bliss is inseparably accompanied with that of the soul, which is indestructible by the destruction of the body.

83. Spiritual felicity may be enjoyed in this corporeal body, in the same manner, as one enjoys the pleasure of imagination, while he is occupied with his bodily functions.

84. Thus a man who is steadfast in his spiritual meditation, and intent upon the supreme soul, is not to be turned away from it by the power of the gods, or by the jealousy of Indra (for the preservation of his dignity, from its being superceded by an austere devotee).

85. As there is no lover of a licentious woman, that can turn her heart from the dearest object of her love; so there is nothing in the world that can alienate the fickle mind, from its love of spiritual joy.

86. There is no such joy in the whole world, which is able to divert the mind of the magnanimous philosopher, from its reliance on the delight of intellectual light.

87. As a domiciled woman who is subject to all domestic toils and privations, and is constantly employed in her household drudgeries, and subjected to maltreatment under the subjection of her husband and father-in-law:—

88. Has still the comfort of thinking on her sweet heart, and dissipate her sorrows with the thought of her favourite lover; such is the mystic love of spiritualists (as that of Persean Mystic poets).

89. So the man who is bound to the cares of worldly affairs, has the consolation of his soul and spiritual bliss, by freeing his mind from ignorance, and conducting himself in the right way, by his comprehensive view of all things. (The worldly man may have the blessing of spiritualism).

90. He does not break under his bodily torture, nor does he wail with his bleeding heart and weeping eyes; he is not burnt by the flame of his martyrdom, nor does he die when perishing under the scourge of the stake and stock of persecution. (As the crucifixion of Mandavy did not alter the tenor of his mind. *Gloss.* Nor the unity of Mansur belief was changed by the cruciating pains of the cross. So says Hafiz. *Kashad maqshe Ana-al Haq bar Zamin Khun; cho Mansur ar Kuni bar daram imshab*).

91. The mind is free from the pain and pleasure which befall to the lot

of humanity, and is unmoved amidst all the mishaps of fortune. The devotee rejoices in the region of his spiritual bliss, whether he remains in his hermitage in the forest, or wanders about in deserts, or ranges wide over mountains.

## CHAPTER LXXV—*On Mancipation and Emancipation.*

Argument. Instances of the Enfranchisement of many great Exemplars in Active Life among gods and men.

Vasishta continued:—See, Janaka the king employed in the government of his realm, and yet liberated in his lifetime from his bondage in the world; by means of his mental release from all its cares and anxieties.

2. Remember your grand sire Dilīpa, who though deeply engaged in his state affairs, had yet enjoyed his long and peaceful reign, owing to the dispassionateness of his disposition; (which is tantamount to self-liberation).

3. Think of Buddha who ruled over his people, freed from all his passions and affections; and bring to your mind, how Manu ruled over in peace, his realm and who was as an exemplar of liberation in his lifetime.

4. Remember how the monarch Māndhātā, had obtained the blessed state of his enfranchisement; though he was incessantly engaged in various warfares and state affairs.

5. Think of Bali, who while he was confined in the infernal region, conducted himself in his virtuous course, and became liberated in his lifetime, by his unbounded bounty and want of attachment to the world.

6. Namuchi the lord of Danavas, who carried continued wars and contentions against the gods; was notwithstanding cool and quiet in his mind (which bespoke his freedom from earthly broils and bondage).

7. Vritra the Asura who fell in his battle with the god Indra, was however, of a great and calmly quiet mind, as long as he faught with him. (Vritra the Assyrian, called Vihithru in Zend, was killed by Indra the Aryan).

8. Prahlada the prince of the Daityas, dwelling in the demoniac world underneath the ground, dispensed his dispensations to them, with an unruffled and gladsome mind (and this want of perturbation, is tantamount to the deliverance of the mind, from the fetters of earthly broils).

9. Sambara the demon, who was a sorcerer in warfare, was as cool blooded as water in his heart; whereby he was delivered from the sorcery of the world, as a fleet deer flying from the dart. (Here is a play upon the word Sambara, which is repeated four times without their different meanings being given in the gloss).

10. The demon Kusala also, whose mind was not fettered to the world, waged an unprofitable war against Vishnu; from whom he obtained his spiritual knowledge, and his deliverence from this temporary scene.

11. Look at fire how free and uncompressed it is, while it answers for the mouth of gods, and serves to intromit for them the oblations that are offered to it, and perform the endless works of fusion for them. (The evanescent fire is said to be the mouth of the gods, because the primeval Aryans represented as gods, had long learnt to take boiled food cooked on fire, before the raw flesh eaters of the Turanian tribes. The *yajniya* oblations stand for all sorts of daily consecrated food of the *panchayajnas*. The endless works of fire allude to the vulcanian arts first, discovered by the Aryans).

12. See the gods drinking the juice of Soma plants, and presiding over the endless functions of the world; are ever as free as air (neither to be seen nor touched by anybody).

13. Jupiter the leader of the gods, and Moon the pursuer of his wife Rohini, have been continually performing their revolutions, without changing their places in heaven; and so the other planets also.

14. Sukra-(Venus) the learned preceptor of the Asura demons, shines in the same manner in the heavenly sphere, and runs in his unvaried course,



of protecting the interests of the Asuras.

15. See also the winds to be flying freely at all times, and through all the worlds, with their charge of enlivening and giving motion to all bodies.

16. See Brahmā continuing in the same unchangeable state of his mind, and giving life and velocity to all beings, which have been thereby continually moving about in the world.

17. The lord Hari, though ever liberated from every bond, has been continually employed in his contests and combats with the Asuras as if in sport.

18. The three-eyed god Siva, though ever freed from all concerns, is joined in one body with his dearer half the beauteous Gaurī, in the manner of a lover enamoured of his beloved one.

19. The fair Hara thou ever free, is bound to the embrace of his fairy Gaurī, and was as a crescent of the fair moon, or as a lace of pure pearls about her neck.

20. The heroic Skanda who was of vast understanding, and like a sea of the gems of his learning, and perfectly free (as the sole lord of the world), made war with Taraka (Darius?) of his free will. (This passage plainly shows them to be Alexander and Darius of history).

21. Mark how Bhringi the attendant of Siva, was absorbed in his meditation, and thinking himself to be freed from the burden of his body, made a free offering of his blood and flesh to his goddess Gaurī.

22. The sage Nārada, who was of a liberated nature from his very birth, and resigned the world and all its concerns altogether, was still engaged in many affairs with his cool understanding.

23. The honourable Viswāmitra who is now present here, is liberated in his life time, and yet he does not slight to preside at sacrifices, solemnized according to the ritual of the sacred veda.

24. The infernal snake bears the earth on its head, and the sun makes the day by turns; the god of death is ever employed in his act of

destruction, and still they are all free agents of their acts.

25. There are many others among the Yakkas, Suras and Asuras of the world, who are all liberated in their life time, and still employed in their respective employments.

26. What numbers of them are employed in worldly affairs, and how many more are engaged in different courses of life; and still they are cold blooded and cool headed within themselves, and as still and quiet as cold stones without.

27. Some attaining the acme of their understanding, have retired to solitude, to pass their lives in abstract meditation; and among these are the venerable Bhrigu and Bharadvāja, Sukra and Viswāmitra (who were not less serviceable to mankind by many of their acts and works).

28. Many among mankind were rulers of their realms, and held the exalted canopy and chowry and other ensigns of royalty on their heads, and were not less distinguished for the piety and spirituality at the same time. Among these, the conduct of the royal personages Janaka, Saryali and Māndhatrī, stand preeminent above the rest.

29. Some among the living-liberated, are situated in the planetary spheres, and are thence adored by their devotees for their blessings on the world. Of these Jupiter and Venus, the Sun and Moon, are the deities of gods, demons and human kind.

30. Some among the deities, are seated in their heavenly vehicles, and continually ministering to the wants of all created beings, as the regents of fire, air, water and death and Tumbura and Nārada.

31. Some situated in the secluded regions of Pātāla, are equally distinguished both for their holiness and piety; such as Vali, Subotra, Andha, Prahlāda and others.

32. Among beasts of the field and fowls of the air, and inferior animals, you will find many intelligent beings, as the bird Garuda (Jove's eagle), and the monkey Hanumāna (the god Pan), Jambubāna &c; and among the demigods there are some that are sapient, and others as muddle headed as beasts.

33. Thus it is possible for the universal soul that resides everywhere, and is at all times the same, to show itself in any form in any being according to its will (since it is all in all).

34. It is the multifarious law of His eternal decree, and the manifold display of His infinite power, that invests all things with multiform shapes and diverse capacities, as they appear to us.

35. This law of divine decree is the lord of all, and embodies in itself the creative, preservative and destructive powers under the titles of Brahmā, Vishnu and Siva. These names are indicative of the intelligent faculties of the universal soul.

36. It is not impossible for the supreme soul, to reside in all bodies in any manners it likes; it presides sometimes in the manner of the grains of pure gold, amidst worthless sands and dust; and at others as the mixture of some base metal in pure gold.

37. Seeing some good connected with or resulting from evil, our inclinations would lead us even to the evil (in expectation of reaping the good); were it not for fear of the sinfulness of the act and its consequent punishment, that we are deterred from doing it (*i.e.* human nature is addicted to vice, but fear of sin and its punishment, leads us to virtue. Had there been no such thing, we would all become vicious).

38. We see sometimes something substantial arising from the unsubstantial, as we arrive to the substantial good of divine presence, by means of the unsubstantial meditation of his negative attributes (that he is neither this nor that nor such and such (*neti-neti-iti sruti*)).

39. What never existed before, comes to existence at sometime or place unknown to us; as the horns of a hare which are never to be seen in nature, are shown to us in magic play, and by the black art of sorcery.

40. Those which are seen to exist firm and solid as adamant, become null and void and disperse in air; as the sun and moon, the earth and mountains, and the godlike people of the antedeluvian world.

41. Seeing these changes in the state of things, you must give up, O mighty armed Rāma! your joy and grief on any occasion, and preserve the

equanimity of your mind at all times.

42. The unreal (material existence) seems as real, and the sober reality (of spiritual essence), appears as a non-entity in nature; resign therefore your reliance in this deceitful world, and preserve the equanimity of your mind under all circumstances.

43. It is true that you gain nothing by your resignation of the world; and it is equally true on the other hand, that you lose nothing by your getting rid of its unrealities by yourself.

44. But it is true, O Rāma! that you gain a certain good by your getting rid of this world; and it is your riddance from the manifold evils and mischances, which are unavoidable concomittants with this life.

45. Again you obtain the certain gain of your salvation, by your resignation of the world, which you can never earn by your attachment to it. Therefore strive for your liberation by purging your mind from its attachments to the world.

46. He who wishes for his prosperity, must take the pains to have an insight of his soul; because a single glimpse of the soul, is sure to cut off all the pains and pangs of the world from their root.

47. There are many dispassionate and disconnected men, even in the present age; who are liberated in their lifetime, like the sacrificial king Janaka and others.

48. So you too are liberated for life, for your having an unpassionate and unprejudiced mind, and may manage to conduct yourself with your tolerant spirit, like the patient earth, stone and moveless metals.

49. There are two kinds of liberation for living beings, viz.: one in their present life and body, and the other after separation of life from the body, both of which admit of some varieties as you will bear afterwards.

50. First of all the peace of mind, from its unconcernedness with everything is termed its liberation; and it is possible to be had by the sinless man either in this life or in the next.

51. Lessening of affections is fraught with the bliss of solity (Kaivalya), and it is possible to become impassible both in the embodied as well as disembodied states of life.

52. He who lives in perfect apathy and without his affection for any body, is called the living liberated man; but the life which is bound by its affections is said to be in bondage, or else it is free as air.

53. It is possible to obtain liberation, by means of diligent inquiry and reasoning; or else it is as difficult to come to it, as it is hard for a lame man to leap over a hole, though as small as the footmark of a cow-*goshpada*.

54. For know, O Rāma of great soul, that the soul should not be cast into misery by your neglect of it, or by subjecting it through ignorance to its affection for others (*i.e.* be master of yourself and not bound to others).

55. He who relies on his patience, and employs his mind, and cogitates upon the supreme soul in his own soul, for the attainment of his consummation; finds the deep abyss of the world, as a small chink in his vast comprehension.

56. The high station to which Buddha had attained by his patience, and from which the Arhata prince fell to scepticism by his impatience; and that *summum bonum* which is reached at by great minds, is the fruit of the tree of diligent inquiry, which like the Kalpa arbor, yields all what is desired of it.

#### CHAPTER LXXVI.—*The World Compared with the Ocean.*

Argument. The world likened to the ocean, and the women to its waves. The means of passing over it, and the delight when it is got over.

Vasishtha continued:—These worlds which have sprung from Brahmā the

creator, are upheld by ignorance, and become extinct before right reason (*i.e.* their materiality melts away before the light of true philosophy).

2. The worlds are vortices of water, and whirlpools in the ocean of Brahmā. They are as numerous as the particles of light, and as innumerable as the motes that fly in the sunbeams.

3. It is the imperfect knowledge of the world that is the cause of its existence (or makes it appear as an entity); but full knowledge of it makes it vanish into nothing. (These are the two opposite systems of materialism and immaterialism).

4. The world is a dreadful ocean unbounded and unfordable; and there is no means of getting over it, save by the raft of right investigation and diligent scrutiny.

5. This ocean is full with the water of ignorance, and its vast basin is filled with fatal whirlpools and overwhelming waves of discord and dangers.

6. Here goodness and good actions float on the surface, as its froth and foams; but they hide the deadly latent heat of hellfire underneath. Here roll the incessant billows of avarice, and there snores the huge whale, and the great leviathan of the mind.

7. It is the reservoir of the endless channels and rivulets of life, running as its streams and currents; and it is the depository of innumerable treasures of brilliant gems hidden under its depth. It is infested by the serpents of diseases, and the horrid sharks of the senses.

8. See Rāma, the playful women, resembling the tremulous billows of this ocean; and are able to attract and pierce the hearts of the wise, with the hooks and horns of their looks.

9. Their lips are as red as rubies, and their eyes are as black as blue lotuses; their teeth are as the unblown blossoms of fruits and flowers, and their sweet smiles are as the hoary froth of the sea.

10. The curled locks of their hairs are as the crisped creepers of blue

lotuses, and their twisted eyebrows are as the slanting of little billows; their backsides are as protruded islets, and their throats and necks are lined over like conchshells.

11. Their foreheads are as plates of gold, and their graces as the sharks of the sea; their loose glances are as the splashing waves, and their complexions are gold coloured like the sands on the sea shore.

12. Such is this ocean-like world, with its tremendous surges and rolling waves; and it is the part of manhood to buffet it over by manly exertions, in order to save one's self from sinking under them.

13. Fie for that man! who having good sense for his vessel, and reason for his helmsman, does not conduct himself across the wide expanse of this worldly ocean.

14. He is reckoned the most valiant man, who measures the immeasurable expanse of this ocean (by his knowledge of the Infinite soul, which comprehends the whole within itself).

15. Considering well about this world with the learned, and looking into all its hazards with the eye of the mind, he who relies his trust in the Lord, becomes blest forever.

16. You are truly blest, O Rāma! that are employed from your early youth to scrutinize about this world.

17. Men who consider the world, and take it in the same light of a dangerous ocean as you do, are not likely to be drowned in it, when they steer their bark in it after due consideration.

18. The enjoyments of the world are to be duly considered, ere one dares to come to the enjoyment of them; and like the ambrosia, before they feed on any other fare (like Garuda—the head of the fowls of the air).

19. He who considers beforehand the employment he should engage in, and the enjoyments he ought to share in this world, fares well in his present and future life; or else he falls to danger like the inconsiderate man.

20. The judicious and preadmonished man, prospers in his fame and

fortune, and rises in his power and understanding in his life; as the trees come to flower and fructify in spring.

21. Rāma! you will shine with the elegance of the bright and cooling moonbeams, and with the beauty of perpetual prosperity, if you will but begin your worldly career with full knowledge, of all that is to be known respecting the world before hand.

## CHAPTER LXXVII.—*On Living Liberation.*

Argument. On Liberation from Earthly Bondage, and Salvation of the Soul during one's Lifetime.

Rāma rejoined:—O sage! nobody is satiate with all thou sayest, but must learn more and more from you; therefore say in short the substance of the present subject, which is as grand as it is wondrous to hear.

2. Vasishtha replied:—I have already given you many interpretations of living liberation, and here are some more for your satisfaction and close attention.

3. With their visual organs they view this world, as a hazy maze in their state of sound sleep; and they consider it as an unreality in their spiritual light, when their minds are fixed in the Supreme soul only.

4. He who has got his disengagement, has his mind as still as in sleep; and he that sees the soul, is ravished with joy at the sight.

5. He takes nothing that is within his reach, nor retains what is within his grasp; but keeps his mind looking within himself as having everything there. (The liberated and self-contented man having nothing in his hand, has all in his inward soul).

6. He sees the bustle of the tumultuous with the eye of his mind, and smiles in himself at the hurry and flurry of the world (like the



laughing philosopher of old).

7. He does not live in future expectation, nor does he rely in his present possession; he does not live on the pleasure of his past memory, but lives listless of all (in perfect *insouciance*).

8. Sleeping he is awake, in his vision of heavenly light, and waking he is plunged in the deep sleep of his mental reveries; he does all his works with his external body; but he does nothing with his inward mind (which is fixed in his God).

9. In his mind he has relinquished the thoughts of all things, and renounced his care also for anything; he does his outward actions, and remains as even as if he has done nothing. (The spiritualist is neither concerned with nor affected by his external acts).

10. He pursues the course of duties of his caste and family, as they have descended to him from the custom of his forefathers.

11. He does all that is required and expected of him with a willing mind, and without the error of believing himself as their actor. (He does them as a machine, and without the false persuasion of his agency of them).

12. He remains *insouciant*, of all that he does by rote and habit, and neither longs for, nor loathes nor rejoices nor grieves at anything.

13. He takes no notice of the amity or enmity of others to him, and is devoted to them that are devoted to him; but cunning with such as deal in craftiness with him.

14. He deals as a boy with boys, and as a veteran with old people; he is youthful in the society of young men, and is grave in the company of the aged and wise. He is not without sympathy with the woes of others (but rejoices at their happiness).

15. He opens his mouth in edifying speeches, and never betrays his penury in any way; he is always sedate in his mind, and ever of a cheerful complexion.

16. He is wise and deep, yet open and sweet (in his conversation; and is

full with the fulness of his knowledge, as the full moon with all her digits); he is ever free from pain and misery.

17. He is magnanimous in his disposition, and as sweet as a sea of delight; he is cool and cooling the pains of others, and as refreshing as the full moonbeams to mankind.

18. He has meritorious deeds for his object, nor is any action or worldly good of any purpose to him; neither does he gain anything by his abandonment of pleasures or riches or friends, nor by their disappearance from him.

19. Neither action nor inaction, nor labour nor ease; neither bondage or release, or heaven or hell, can add to or take away anything from his inner contentment.

20. He sees everything and everywhere in the same uniform light, nor is his mind afraid of bondage or eager for its release. (Such inflexible passivity was the highest virtue of the stoics).

21. He whose doubts are wholly removed by the light of his knowledge, has his mind towering upwards as the fearless phoenix of the sky.

22. He whose mind is freed from error, and is settled in its equanimity, doth neither rise nor fall like any heavenly body, but remains unaltered as the high heaven itself.

23. He does his outward actions, by the mere movement of the outer members of his body, and without the application of his mind to them; as a baby sleeping in a cradle, has the spontaneous play of his limbs, without any purpose of his mind. (This shows the possibility of bodily actions independently of the mind).

24. So the drunken and delirious man, doth many acts in his state of dementedness; and as he never does them with the application or attention of his mind, he retains no trace of them in his remembrance.

25. And as children lay hold of or reject everything, without knowing whether it is good or bad for them; so do men do their actions or refrain from them, without their deliberate choice or aversion of them. (This proves the causality of the mind).

26. So a man doing his duty by habit or compulsion, is not sensible of any pain or pleasure that he derives from it (because his mind was quite unconcerned with the act).

27. An act done by the outer body without its intention in the inner mind, is reckoned as no act of the actor, nor does it entail upon him its good or bad result. (An involuntary act is not taken into account).

28. He neither shrinks from misery, nor does he hail his good fortune; he is neither elated at his success, nor depressed by his failure.

29. He is not dismayed at seeing the sun growing cool, and the moon shining warmly over his head; he is not disconcerted by the flame of fire bending downwards, nor at the course of waters rising upwards. (He is not terrified by the prodigies of nature).

30. He is not affrighted nor astonished, at any wonderful occurrence in nature; because he knows all the phenomena of nature, to be the wondrous appearances of the omnipotent and all-intelligent soul.

31. He expresses no need nor want of his, nor is in need of other's favour or kindness; nor has he recourse to wiliness or cunning; he undertakes no shameful act as begging and the like, nor betrays his shamelessness by doing an unworthy action.

32. He is never mean-spirited nor haughty in his spirit, he is neither elated nor depressed in his mind, nor is he sad or sorry or joyous at anytime. (The word *dīnātmā* is used for the meek in spirit in Dr. Mill's version of the "Sermon on the mount").

33. No passions rise in his pure heart, which is as clear as the autumnal sky; and as the clear firmament which gives no growth to thorns or thistles.

34. Seeing the incessant births and deaths of living beings in the course of this world, who is it whom you may call to be ever happy or unhappy? (Since happiness and sorrow succeed one another by turns).

35. Froth as the foaming bubble bursts in the water, so our lives flash to fly out into eternity; whom therefore do you call to be happy

anywhere, and what is that state of continued pleasure or pain?

36. In this world of endless entrances and exits, what being is there that lasts or is lost for ever; it is our sight that produces the view, as our failing sight takes it out of view: (as every spectre of optical delusion). (The text *drishti srishti kara narah* is very expressive; and means, "man is the maker of the world by his sight of it").

37. The sights of these worlds are no more than the transitory view of spectacles in our nightly dreams; which are unforeseen appearances of momentary duration, and sudden disappearance.

38. What cause can there be of joy or sorrow in this wretched world, which is a scene of incessant advents and departures?

39. It is the loss of some good, that is attended with sorrow to the sufferer; but what sorrow can assail the self-liberated man, who sees nothing as positive good in the ever-changing state of things herein?

40. Of what avail is prosperity or the enjoyment of any pleasure to one, when it is succeeded by adversity and pain the next moment, which embitters life by its baneful effects.

41. It is riddance from the states of pleasure and pain, of choice and dislike, of the desirable and displeasing, and of prosperity and adversity, that contributes to the true felicity of man.

42. After your abandonment of pleasing and unpleasing objects, and relinquishment of your desire for enjoyments, you get a cold inappetence, which will melt your mind like frost.

43. The mind being weakened, its desires will be wasted also; as the sesamum seeds being burnt, will leave no oil behind. (The mind being repressed, will put a check to all its passions and feelings).

44. By thinking existence as non-existent, the great souled man gets rid of all his desires, and sets himself aloof as in the air; and with his joyous spirits that know no change, the wise man sits and sleeps and lives always content with himself.

## CHAPTER LXXVIII.—*Manner of Conducting the Yoga Hypnotism.*

Argument. The Action of the Mind is creative of the Error of the World, and Yoga is the suppression of that Action.

Vasishtha continued:—As the rotation of a firebrand, describes a circle of sparkling fires; so the revolving of the mind, depicts the apparent circumference to the sky, as the real circle of the universe.

2. In like manner the rolling of waters makes curves in the sea, appearing something other than water; so the revolution of the mind forms many ideal worlds, seeming to be bodies beside itself.

3. And as you come to see strings of pearls in the sky, by the twinklings of your eyes fixed in it; so these false worlds present themselves to your view, by the pulsation of your mind.

4. Rāma said:—Tell me sir, whereby the mind has its vibration and how it is repressed, that I may thence learn how to govern the same.

5. Vasishtha answered:—Know Rāma, as whiteness is concomitant with snow, and oil is associated with sesamum seeds; and fragrance is attendant upon flowers and the flame is coexistent with fire.

6. So Rāma, the mind is accompanied by its fluctuations hand in hand, and they are virtually the one and the everything, though passing under different names by fiction.

7. Of the two categories of the mind and its pulsation, if either of these comes to be extinct, the other also has its extinction, as the properties of a thing being lost, their subject likewise ceases to exist; and there is no doubt of this.

8. There are two ways of extinguishing the mind, the yoga or hypnotism and spiritual knowledge; of these the yoga is the suppression of mental powers, and knowledge is the thorough investigation of all things.

9. Rāma asked:—How is it possible sir, to suppress the vital airs, and to attain thereby to that state of tranquillity, which is fraught with endless felicity?

10. Vasishtha replied:—There is a circulating air breathing through the lungs and arteries of the body, as the water flows through the veins and pores of the earth, and which is called the vital breath or life.

11. It is the fluctuation of this air, that impels and gives force to the internal organs of the body, and which is designated by the various names of *prāna*, *apāna* &c., according to their positions and motions (all of which are but varieties of the vital breath).

12. As fragrance resides in flowers and whiteness in the frost, so is motion the flavour of the mind, and is one and the same with its receptacle—the mind.

13. Now the vibration of this vital breath, excites the perception of certain desires and feelings in the heart; and the cognitive principle of these perceptions is called the mind.

14. The vibration of vital air gives pulsation to the heart strings, causing their cognition in the mind; in the same manner as the motion of the waters, gives rise to the waves rolling and beating on the shore.

15. The heart is said to be the afflation of the vital breath by the learned in the Vedas, and this being suppressed quiets the mind also. (The mind, says the Sruti, is moved by the vital air &c.).

16. The action of the mind being stopped, the perception of the existence of the world becomes extinct (as we have no perception of it in our sound sleep, when the mind is inactive). It is like the extinction of worldly affairs at sunset.

17. Rāma asked:—How is it possible to stop the course of the winds, perpetually circulating through the cells of the body, like the unnumbered birds flying in the air to their nests. (The passage of the nostrils is the open air, and the cells in the body are as their nests).

18. Vasishtha replied:—It is possible by study of the sāstras and association with the good and wise, by habitual dispassionateness, by

the practice of Yoga, and by removal of reliance in every transaction of the world.

19. Meditation of the desired object, and keeping in view that single object, and firm reliance on one particular object, are the best means of suppressing the vital breath.

20. Next, it is by suppression of breath in the acts of inspiration and respiration *puraka* and *rechaka*, in such manner as it may be unattended with pain, together with fixed meditation, it is possible to suppress the vital air (which gives longevity to the practitioner).

21. The utterance of the syllable om, and pondering upon the significations of that word, and dormancy of the perceptive senses, are means of the suppression of breath.

22. The practice of *rechaka* or respiring out, serves to purge out the crudities of the body, and by leaving the nostrils untouched, the vital breath is suppressed altogether.

23. The practice of *pūraka* or breathing in tends to fill the inside as the clouds fill the sky; and then the breathing being stopped, its vibrations are stopped also.

24. Then the practice of *kumbhaka* or sufflation of the breath, the air is shut up in a closed vessel and this serves to stop the course of breathing. (Long explanations of these practices are given in the gloss forming subjects of anemography).

25. Afterwards the tongue being carried to the orifice of the palate, and the tip being attached to the guttural bulb or nodule, will prevent the vibration of the breathing.

26. Again the mind getting rid of the flights of fancy, and becoming as vacant as empty air, prevents the course of breathing by its fixed meditation of itself (as in the state of Samādhi or trance).

27. Again as the vital breath ranges within the space of twelve inches about the tip of the nose, this region should be closely watched by the eyesight in order to prevent the egress and ingress of breath.

28. Moreover the practice of stretching the tongue to the distance of twelve inches above the palate, and sticking the tip of it to the cavity called *Brahmarandhra*, serves to make one unconscious of himself, and stop his breathing. (These processes are explained in great length in the gloss for the practice of Yoga cult, resembling the mesmerism of modern spiritualists, for causing the comatosity of the practitioner).

29. The eyesight being lifted upwards and fixed in the cavity between the eyebrows, exhibits the light of the intellect, and stops the vibrations of breath. (This is called the *Khechari mudra* and practised by all intelligent men).

30. No soon does the spiritual light dawn over the soul, and the mind is steadfastly fixed to it, without any intermixture of dualism (*i.e.* worldly thoughts), there is an utter stop of breathing.

31. The livelong practice of seeing a simple vacuity within one's self, and freeing the mind from all its thoughts and desired objects, serves to stop the fluctuation of breath. (This is supported by the Patanjali yoga sāstra).

32. Rāma rejoined:—Sir, what is this thing which they call the human heart, which receives the reflexions of all things as a large reflector or mirror?

33. Vasishtha replied:—Hear my good Rāma; the hearts of all animals in this world, are of two kinds, namely: the superior and inferior, and learn their difference.

34. That which has a certain dimension, and is placed as a piece of flesh inside the breast, is called an inferior heart, and forms a part of the body.

35. The other is of the nature of consciousness, and is called the superior mind; because it is both in the inside and outside of the body, and yet it is situated in no part of it.

36. That is the superior part, wherein all this world is situated, which is the great reflector of all things, and receptacle of all goods (so says the Sruti: "the earth and sky and all things reside in it").



37. The consciousness of all living creatures, is also called their heart; though it is no part of the animal body, nor is a dull inert substance as a pebble or stone.

38. Now this conscious or sensitive heart, being purified of its internal desires, and joined *perforce* with the *chitta* or thinking mind, the vibrations of vital breath are put to a stand.

39. These as well as many other methods, which have been adopted by others, and dictated by the mouths of many sages, equally serve to suppress the breathing (both for the fixity of attention and prolongation of life).

40. These methods which are adapted to the process of yoga meditation (or concentration of the mind); are to be slowly adopted by continued practice, for the redemption of the good from this world; or else their hasty adoption of it may prove detrimental to life.

41. As it is long practice, that perfects a man to the rank of a cenobite and anchorite, so the gradual suppression of respiration, is attended with equal success; as repression of desires, is accompanied by many happy results.

42. It is by continued practice, that the breath is compressed within the confines of twelve inches about the cavities of the brows, nostrils and palate, as the cataract is confined within the limit of the pit.

43. It is repeated practice also, that the tip of the tongue should be brought to a contact with the gullet of the throat, through which the breath doth pass both in and out.

44. These are the various modes which by their constant practice, lead to *Samādhi* or hypnotism, when the mind has its fullest tranquillity, and its union with the Supreme soul.

45. It is by practice of these methods, that a man is freed from sorrow, and is filled with internal rapture, and becomes enrapt in the supreme soul.

46. The vibrations of the vital air, being suppressed by continued practice, the mind gets a tranquillity, which is akin to its extinction.

47. Human life is wrapt in desires, and liberation (moksha) is the release of the mind from these; and breathing is the operation of life, and its suppression is the path to its extinction or *nirvāna*.

48. The vibration of breath is the action of the mind, producing the error of the existence of the world; and this being brought under subjection, dispels this error.

49. The knowledge of duality being removed, shows the existence of the unity only; which no words can express, except by attributes that are ascribed to it.

50. In whom and from whom is all, and who is all in every place; yet who is not this world, nor there abides such a world as this in him, nor has the world come out from him (*i.e.* the world abides in its ideal and not material form in the spirit).

51. Owing to its perishableness and its situation in time and space, and limitation by them, this material world cannot be a part of identic with that immaterial spirit, which has no attribute nor its likeness.

52. It is the moisture of all vegetables and the flavour of all eatables; it is the light of lights and the source of all desires rising in the heart, like moonbeams proceeding from the lunar disk.

53. It is the kalpa tree yielding all earthly fruitions as its fruits, which are incessantly borne aloft only to fall down with their juicy flavour of various tastes.

54. The high minded man that depends on that boundless spirit, and rests secure in its bosom, is verily called the wise and liberated in his life time.

55. He is the best of men, whose mind is freed from all desires and cravings; and who has found his rest from the thoughts of his fancied good and evil. He remains listless amidst all the cares and concerns of this life.

## CHAPTER LXXIX.—*Description of spiritual Knowledge.*

Argument. The second method of suppressing the Mind by spiritual knowledge, being the Theory of self liberation.

Rāma said:—Sir, as you have related to me the methods of suspending the mind to a dead lock, by means of yoga practices; I hope you will kindly tell me now, the manner in which it is brought to stand still, by means of perfect knowledge.

2. Vasishtha replied:—By perfect knowledge is meant the firm belief of a man, in the existence of one self manifest or Supreme Soul, that is without its beginning and end. This is what the wise mean by the term "full or perfect knowledge."

3. Its fulness consists in viewing all these visible forms as these pots and these pictures *ghatapata*, and all these hundreds cries of beings, to be manifest in the fullness of that spirit and not distinct from it.

4. It is imperfect knowledge that causes our birth and pain, and perfect knowledge that liberates us from these; as it is our defective sight, which shows us the snake in the rope, while our complete view of it removes the error.

5. The knowledge which is free from imagination, and its belief of the objective, and relies only on its conscious subjectivity, leads only to the liberation of men, which nothing else can do.

6. The knowledge of the purely subjective, is identic with that of the supreme spirit; but this pureness being intermingled with the impure objective matter, is termed *avidyā* or ignorance.

7. Consciousness itself is the thing it is conscious of (or in other words, knowledge is identic with the known; *i.e.* the subjective is the same with the objective), and there is no difference between them. The soul knows only itself as there is no other beside itself. (Its *parichinote* is its subjective knowledge, and *sanchinote* the objective and effect of *avidyā* or ignorance).

8. "Seeing the soul alone in its true light in all the three worlds," is equivalent to the expression "all this world is the soul itself" in the Sruti, and the knowledge of this truth constitutes the perfection of man.

9. The whole being the soul, why talk of an entity or a nullity; and what meaning can there be in bondage or liberation (which appertain to the same soul?)

10. The mind is no other than its perceptions, which are manifested by God himself; and the whole being an infinite vacuum, there is no bondage nor liberation of any one.

11. All this is the immense Brahma, extending in the form of this vast immensity; so you may enlarge your invisible soul by yourself, and by means of the knowledge of yourself.

12. By this comprehensive view of Brahma as all in all you can find no difference between a piece of wood or stone and your cloth; why then are you so fond of making these distinctions?

13. Know the soul as the only indestructible substance, which remains quiescent from first to the last; and know this to be the nature of your soul also.

14. Know this boundless universe with all the fixed and moving bodies it contains, to be a transcendent void; where there is no room for your joy or sorrow whatever.

15. The shapes of death and disease and of unity and duality, rise constantly in the soul, in the form of interminable waves in the sea.

16. He that remains in the close embrace of his soul, with his inward understanding, is never tempted to fall a prey to the trap of worldly enjoyments.

17. He that has a clear head for right judgment, is never moved by the force of earthly delights; but remains as unshaken as a rock against the gentle winds of the air.

18. The ignorant, unreasonable and stupid men, that are guided by their desires only; are preyed upon by continued misery, as the fishes of a dried tank are devoured mercilessly by cranes.

19. Knowing the world to be full of the spirit, and without the matter of ignorance *avidyā*, close your eyes against its visible phenomena, and remain firm with your spiritual essence.

20. Plurality of things is the creation of imagination, without their existence in reality. It is like the multifarious forms of the waves in the sea, which are in reality its water only. The man therefore, that relies on his firm faith in the unity, is said to be truly liberated and perfect in his knowledge.

#### CHAPTER LXXX.—*Investigation of the Phenomenals.*

Argument. Description of Divine Meditation, which keeps the mind from its attention to temporary enjoyments.

Vasishtha continued:—I will now describe to you that pensive excogitation, which keeps the reasoning mind, from attending to objects placed in its presence.

2. The eyes are for seeing only, and the living soul is for bearing the burthen of pain and pleasure alone; they are like the eyes and bodies of a beast, or like bull of burden, which sees and carries a load of food, without being able to taste it.

3. The eyes being confined to the visible phenomena, can do no harm to the soul residing in the body; as an ass fallen into a pit, is but a slight loss to its owner.

4. Do not O base man, regale thy eyes, with the dirty stuff of the sight of visibles; which perish of themselves in the twinkling of an eye, and put thee to peril also (by the diseases and difficulties which they load upon thee).

5. The acts which are deemed as one's own deeds and beings, and whereby the acutely intelligent man thinks himself to be living, and by which he counts the duration of his lifetime, (according to the saying, that our lives are computed by our acts, and not by the number of our days); these very acts, turn at last, against him, for his accountableness of them.

6. Do not rely thy eyes on visible objects, which are unreal in their nature, and are produced to perish soon after, and to please thy sight for a moment only. Know them as destroyers of thy otherwise indestructible soul.

7. O my eyes! that are but witnesses of the forms, which are situated in the soul; it is in vain that ye flash only to consume yourselves, like the burning lamps after a short while.

8. The vision of our eyes is as the fluctuation of waters, and its objects are as the motes that people the sun-beams in the sky. Whether these sights be good or bad, they are of no matter to our minds.

9. Again there is that little bit of egoism beating in our minds, like a small shrimp stirring amidst the waters; let it throb as it may, but why should we attribute it with the titles of "I, thou or he or this or that"?

10. All inert bodies and their light appear together to the eye, the one as the container of the other; but they do not affect the mind, and therefore do not deserve our notice.

11. The sight of objects and the thoughts of the mind, have no connection with one another (because the sight is related to the eye, and the thoughts bear relation with the mind); And yet they seem to be related to each other, as our faces and their reflexions in the mirror. (The retina of the eye receive the reflexions, and convey them to the sensory of the cranium, in the form of reflections or thoughts, and hence their mutual relations).

12. Such is their inseparably reciprocal relation in the minds of the ignorant; but the wise who are freed from their ignorance, remain aloof from the visibles with their mental meditations alone.

13. But the minds of the vulgar are as closely connected with the visibles, as the sacrificial wood with the lac dye.

14. It is by diligent study, that the chain of mental thoughts are severed from the visibles; in the like manner, as our wrong notions are removed by means of right reasoning.

15. After dispersion of ignorance, and the connexion of the visibles from the mind, there will be no more a blending of forms and figures and their reflexions and thoughts in it.

16. The sensible impressions which have taken possession of the inner mind, are to be rooted out from it as they drive out a demon from the house.

17. O my mind! says the intelligent man, it is in vain that thou deludest me, who have known thy first and last as nothing; and if thou art so mean in thy nature (as the progeny of barren woman) thou must be so as nothing even at present.

18. Why dost thou display thyself in thy five fold form of the five senses unto me? Go make thy display before him who acknowledges and owns thee as his. (As for me I own the intellect and not the mind).

19. Thy grand display of the universe yields me no satisfaction, since I am convinced, O vile mind, all this to be no better than a magic play.

20. Whether thou abidest in me or not it is of no matter to me; because I reckon thee as dead to me as thou art dead to reason. (As the mind is perverse to reason, so are reasonable men averse to it. The mind is all along used in the sense of the sentient mind, and not the superior intellectual faculty—*chit*, which is distinct from *chitta*, synonymous with *manas* the mind.)

21. Thou art a dull unessential thing, erroneous and deceitful and always reckoned as dead, the ignorant alone are misled by thee and not the reasonable. (It is hard to determine what the attributes of the mind may mean. It is said to be dead, because it is kept in mortification and subjection).

22. It was so long through our ignorance, that we had been ignorant of thee; it is now by the light of reason, that we find thee as dead as darkness, under the light of a lamp. There is always an impervious darkness under the lighted lamp (*zer cheragh tarikist*).

23. Thou hast long taken possession of this mansion of my body, and prevented me, O wily mind, from associating with the good and wise.

24. Thou liest as dull as dead body at the door of this bodily mansion, against the entrance of my worshipped guests (of good virtues) to it.

25. O the gigantic monster of the world! which has its existence in no time. Art thou not ashamed, O my mind, to assume to thyself this deceitful form the world, and appear before me in this hideous shape?

26. Go out of this abode of my body, thou demoniac mind, with the train of thy female fiends of avarice and her companions, and the whole host of thy devilish comrades of rage, wrath and the like.

27. Seeing the advance of reason to the temple of the body, the demon of the mind flies from it, as the savage wolf leaves its den at the approach of the hunter.

28. O pity for these foolish folks! that are so subdued by this dull and deceitful mind, as the unwary people are spellbound by the magic wand.

29. What is thy boast and might in subduing the ignorant rabble, exercise thy power upon me, that defy thy power to prevail over the unity of my belief.

30. I need not try to defeat the power of my foolish mind, after I have already baffled its attempts against me, and laid it to dust.

31. I had ere long taken thee for a living thing, and passed many a livelong life, and day and night, with thy company in this dreary world.

32. I have now come to know the nullity of the mind, and that it is put to death by my power; I have hence given up my concern with it, and betaken to my reliance in the ever existent soul only.

33. It is by good luck, that the living liberated men come to know the



demise of their minds; and cease to spend their lives under the illusion of its existence.

34. Having driven away the deceitful demon of the mind, from the mansion of my body; I am situated at rest without any troublesome thought or turbulent passion in me.

35. I smile to think in myself the many follies, to which I was led for a long time under the influence of my demoniac mind.

36. It is by my good fortune, that the gigantic demon of my mind, is at last vanquished by the sword of my reason, and driven out of the mansion of my body.

37. It is by my good fortune also, that my heart is after all purified from its evil inclination, by the suppression of my demoniac mind; and that my soul now rests alone in peace, in the abode of my body.

38. With the death of the mind, there is an end of my egoism and all my troublesome thoughts and cares; and the expulsion of the ogres of evil passions from my breast, by the breath or *mantra* of reason, has made it a place of rest for my soul.

39. What is this mind with its egoism and eager expectations to me, than a family of intractable inmates, of whom I have fortunately got rid by their wholesale deaths.

40. I hail that pure and ever prosperous soul which is selfsame with my inward soul, and identic with the immutable intellect; (and not with the changeful mind).

41. I hail that ego in me, which is yet not myself nor I nor any other person, nor is it subject to sorrow or error.

42. I hail that ego in me, which has no action nor agency, nor any desire nor worldly affair of its own. It has no body nor does it eat or sleep (but it is as itself).

43. This ego is not myself nor any other, and there is nothing as I or anybody else. The ego is all in all, and I bow down to that being. (There is no direct evidence as what the ego is, but is pointed by mere

indirect and negative evidences as what it is not).

44. The ego is the first cause and support of all, it is the intellect and the soul of all worlds. It is the whole without parts; I therefore bow down to that ego.

45. I prostrate to the selfsame Ego of all, which is eternal and immutable, which is the sole immense soul and without its parts. It is all, in all and abides at all times.

46. It is without any form or designation, and is manifest as the immense spirit. It abides in itself, and I bow down to that ego.

47. It is the same in all things in its too minute form, and is the manifester of the universe. It is the essence of my existence and abiding in me, in which state I bow down to it.

48. It is the earth and ocean with all their hills and rivers, which are not the ego, nor they are the ego itself. I bow to the selfsame ego which comprises the world with all its contents.

49. I bow to that undecaying and indestructible Lord which is beyond thought, and is ever charming and ever the same. Who manifests the endless universe with all its worlds and many more yet invisible and unformed bodies. He is unborn and undecaying, and his body is beyond all attributes and dimensions.

#### CHAPTER LXXXI.—*Unsubstantiality of the Mind.*

Argument. The unsubstantiality of the Mind is established by Reasoning and Intuition.

Vasishta resumed:—Having thus considered and known the mind in themselves; and in the aforesaid manner; it is the business of great minded philosophers, O mighty Rama, to enquire into the nature of the soul, as far as it is knowable (by the help of psychology).

2. And knowing the world to be purely the soul, it is to be enquired, whence arose the phantom of mind which is nothing in reality.

3. It is ignorance, error and illusion, which exhibit the vacant and visionary mind to view, as it is our false imagination, which forms an arbour of trees in the vacant air.

4. As the objects standing on the shore, seem to be moving to ignorant boys passing in a boat; so the sedate soul appears to be in motion (like the mind) to the unintelligent.

5. After removal of our ignorance and error, we have no perception of the fluctuation of our minds; as we no more think the mountains to be in motion, after the velocity of air car is put to a stop.

6. I have given up the thoughts of all internal and external things, knowing them as the creation of my airy mind only. Thus the mind and its actions being null and void, I see all things to exist in the spirit of Brahma alone.

7. I am freed from my doubts, and sit quiet devoid of all care; I sit as Siva without a desire stirring in me.

8. The mind being wanting, there is an end of its youthful desires and other properties also; and my soul being in the light of the supreme spirit, has lost its sight of all other colours and forms presented to the eyes.

9. The mind being dead, its desires also die with it, and its cage of the body is broken down without it. The enlightened man being no more under the subjection of his mind, is liberated from the bondage of his egoism also. Such is the state of the soul, after its separation from the body and mind, when it remains in its spiritual state in this and the next world.

10. The world is one calm and quiescent Unity of Brahma, and its plurality or multifariousness is as false as a dream. What then shall we think or talk of it, which is nothing in reality.

11. My soul by advancing to the state of divine holiness, becomes as

rarefied and all-pervasive as the eternal spirit of God, in which it is situated for ever.

12. That which is, and what is not, as the soul and the mind the substantial and the unsubstantial, is the counterpart of the something, which is rarer than air, calm and quiet, eternal and intangible; and yet all pervading and extended through all.

13. Let there be a mind in us, or let it remain or perish for ever; yet I have nothing to discuss about it, when I see everything to be situated in the soul.

14. I considered myself as a limited and embodied being, as long as I was unable to reason about these abstruse subjects; and now I have come to know my unlimited form of the spirit; but what is this that I call "myself" is what I have not yet been able to know, since the whole is full with the one supreme spirit.

15. But the mind being granted as dead, it is useless to dubitate about it; and we gain nothing by bringing the demon of the mind to life again.

16. I at once repudiate the mind, the source of false desires and fancies; and betake myself to the meditation of the mystic syllable "Om" with the quietness of my soul, resting quiescent in the Divine spirit.

17. With my best intelligence, I continue always to inquire of my God, both when I am eating or sleeping or sitting or walking about.

18. So do the saints conduct their temporal affairs, with a calm and careless mind, meditating all along on the Divine soul in their becalmed spirits.

19. So do all great minded men gladly pass their lives, in the discharge of their respective duties, without being elated by pride or the giddiness of vanity; but manage themselves with a cheerfulness resembling the gentle beams of the autumnal moon.

CHAPTER LXXXII.—*Investigation into the Nature of the Sensuous Mind.*

Argument. Story of Vita-havya, materialist becomes a spiritualist.

Vasishtha continued:—It was in this manner that the learned Samvarta, who had the knowledge of the soul reasoned with himself, and which he communicated to me on the Vindhyan mountain. (Samvarta is said to have been the brother of Brihaspati, both of whom have transmitted to us two distinct treatises on law, which are still extant).

2. Shut out the world, said he, from your sight, and employ your understanding to abstract reasoning, in order to get over the vast ocean of this world.

3. Hear me tell you Rāma of another view of things, whereby the great sage Vīta-havya gave up the practice of making his offerings to fire, and remained dauntless in his spiritualistic faith.

4. The illustrious Vīta-havya wandered about the forests in former times, and then resided in a cave of the Vindhya mount, which was as spacious as a cave of Meru under the sun's passage. (The cave of mount Meru is the Polar circle about which the sun is said to turn; but Sumeru is the meridian circle on which the sun passes).

5. He grew in course of time dissatisfied with the ritual acts, which serve only to bewilder men, and are causes of diseases and difficulties to man (rather than those of their removal).

6. He fixed his aim to the highest object of unalterable ecstasis—*samādhi*, and abandoned his cares for the rotten world, in the course of his conduct in life.

7. He built a hut of leaves with the branches of plantain trees; strewed it with black stones, and perfumed it with fragrant earth.

8. He spread in it his seat of deer's skin, serving as a pure *paillasse* for holy saints; and sat still upon it as a rainless cloud in the clear firmament.

9. He sat there in the posture of *padmāsana* with his legs crossed upon one another, and held his heels with the fingers of both his hands, and remained with his uplifted head, like the fast and fixed peak of a mountain summit.

10. He closed his eyesight from looking upon the surrounding objects, and pent up his mind in his bosom, as the descending sun confines his beams in the hollow caves of Meru.

11. Then having stopped the course of his internal and external senses, he thus revolved in his mind, which was free from sin and guile.

12. How is it that though I have restrained my outer organs, I cannot with all my force stop the course of my mind, which is ever as fickle as a leaflet, floating on and dancing over the waves.

13. It impels the external organs (as a charioteer drives his horses), and is propelled by them in turn to their different objects, as a juggler tosses about and flings up and down his play balls.

14. Though I refrain from the exercise of my external faculties, yet it pursues them with eagerness, and runs towards the objects from which I try to stop its course.

15. It turns from this object to that, as they say from the pot to the picture and from that to the chariot (ghata, pata and sakata): and in this manner the mind roves about the objects of sense, as a monkey leaps from branch to branch of a tree.

16. Let me now consider the courses of the five external senses and their organs, which serve as so many passages for the mind.

17. O my wicked and wretched senses, how shall I counsel to call you to your good sense, when you are so senseless as to roll on restlessly like the billows of waters in the sea.

18. Do not now disturb me any more with your fickleness, for I well remember to what trains of difficulties I have been all along exposed by your inconstancy.

19. What are ye O my organs, but passages (to conduct the outer

sensations) to the inner mind, and are dull and base of yourselves, and no better than the billows of the sea and the water in the mirage.

20. Ye senses that are unsubstantial in your forms, and without any spiritual light in you; your efforts are as those of blind men only to fall into the pit.

21. It is the intellectual soul only, that witnesseth the objects of sense, it is in vain that ye are busy without the soul.

22. It is in vain for the organs of sense, to display themselves to view, like the twirling of a firebrand and the appearance of a snake in the rope; since they have no essence of their own, and are of no use without the soul.

23. The all knowing soul knows well the eyes and ears, though none of these organs knows the internal soul, and is as far from it, as the heaven and hell asunder.

24. As the wayfarer is afraid of snakes, and the twice born Brāhmans are in dread of demoniac savages; so the intellect fears and avoids the company of the senses for its safety, and remains retired from them for its security.

25. Yet the unseen intellect directs the organs of sense, to their various duties from a distance; as the distant sun directs the discharge, of the diurnal duties of men on earth, from his situation in heaven.

26. O my mind! that art wandering all about like a mendicant, in order to fill the belly with food; and actest as a chārvāka materialist, to make a god of thy body, and to enslave thyself to its service ; do not thus rove about the world in the vain search of your bane only.

27. It is a false pretension of thine, to think thyself to be as intelligent as an intelligence or as the intellect itself; you two are too different in your natures, and cannot agree together.

28. It is thy vain boast also, to think thyself to be living, and to be the life and the ego likewise; because these things belong to the soul,

and thou art entirely devoid of the same.

29. Egoism produces the knowledge of "I am the Ego" which thou art not; and neither art thou anything except a creature of false imagination, which it is good for thee to give up at once (because the mind's eye sees the fumes of fancy only.)

30. It is the conscious intellect, which exists without its beginning and end, and nothing else is existent beside this: what art thou then in this body, that takest the name of the mind.

31. The impression of the activity and passivity of the mind is as wrong, as the belief of poison and nectar to be the one and same thing; since the two opposites can never meet together.

32. Do not, therefore thou fool, expose thyself to ridicule, (that art dependant on the organs of the body); by thinking thyself as both the active and passive agent, which thou art not; but a mere dull thing as it is known to all.

33. What is thy relation with enjoyments or theirs with thee, that thou wishest to have them come to thee? Thou art a dull thing and without thy soul, canst have no friend or foe to thee.

34. The unreal has no existence, and the existence of the mind, is an unreality as the redness of a crystal. Knowledge, action and passion belong to the soul only, and are not attributable to the mind.

35. If thou beest the eternal Mind, then thou art selfsame with the eternal soul; but the painful mutability of thy nature, bespeaks thee to be not the same (immutable, everlasting and imperishable soul).

36. Now as thou hast come to be acquainted, with the falsity of thine action and passion; hear now how I am purged of these impressions, by my own reasoning as follows.

37. That thou art an inert unreality, said I, is a truth beyond all doubt; and that the activity of an inactive nullity is as false, as the dancing of the ideal demon or of inert stones.

38. Therefore art thou dependant on the Supreme Spirit for thy movement;



and it is in vain for thee to fain thyself as living or doing anything by thyself (being but a puppet player by the power of the Almighty).

39. Whatever is done by the power of another, is ascribed to that other and not to actor); as the harvest which is reaped by the sickle of the husband man, is said to be the act of the reaper and not of the instrument.

40. He who kills one by the instrumentality of another, is considered the slayer, and not the intermediate means of slaughter; for nobody upbraids the passive sword with guilt, by exculpation of the perpetrator.

41. He who eats and drinks, is said to be the eater and drinker; and not the plate or cup, which hold the eatables or the drinkables.

42. Thou art entirely inactive in thy nature, and art actuated by the All wise Intellect; therefore it is the soul only that perceives everything by itself, and not thou ignorant mind (that assumest the title of the percipient to thee).

43. It is the Supreme Soul, that awakens and informs the mind without intermission; as the ignorant people require to be constantly guided by their superiors by repeated admonitions.

44. The essence of the soul is manifest to all in its form of intelligence, from which the mind derives its power and name for its existence.

45. Thus the ignorant mind is produced by some power of the soul, and remains all along with its ignorance; until it comes to melt away like snow, under the sunshine of its spiritual knowledge.

46. Therefore, O my ignorant mind! that art now dead under the influence of my knowledge of the soul; do not boast any more of thy being a particle of thy spiritual origin for thy sorrow only.

47. The conception of the entity of the unreal mind, is as false as the production of a plant by the light of a magic lantern; there is only that true knowledge which proceeds directly from the Great God. (All else is error and misconception).

48. Know Rāma, these worlds to be no manifestations of Divine power, but as illusive representation of His intellect (*chit and māyā*), like the glittering waves of waters in the sea.

49. O thou ignorant mind, if thou art full of intelligence as the Intellect, then there would be no difference of thee from the Supreme one, nor wouldst thou have any cause of sorrow. (Hence the human mind is not Divine).

50. The Divine mind is all knowing and omnipresent and omniform at all times; and by the attainment of which one obtains everything.

51. There is no such thing as thou or he, except the Great Brahma, who is always manifest every where; we have conceptions of ourselves without any exertion on our parts (which proves a Divinity stirring of itself in us).

52. If thou art the soul, then it is the soul that is everywhere here and naught besides; but if thou art anything other than the soul, then thou art nothing, because all nature is the body of the universal soul.

53. The triple world is composed of the Divine soul, beside which there is no existence; therefore if thou art anything thou must be the soul, or otherwise thou art nothing.

54. I am now this (as a boy), and then another (as an old man), and that these things are mine and those another's, are thoughts that vainly chase upon the mind; for thou art nothing positive here, and positivism is as false a theory as the horns of a hare (*or rara avis*) on earth.

55. We have no notion of a third thing between the intellect and the body, to which we can refer the mind, as we have no idea of an intermediate state betwixt sunlight and shade (where we may betake us to rest).

56. It is that something then, which we get by our sight of (*i.e.* by the light of) truth, after the veil of darkness has been removed from our eyes. It is our consciousness (the product of the light of truth), that we term the mind.

57. Hence, O foolish mind! thou art no active nor passive agent of action, but art the sedate self-consciousness of Brahma (knowing only "I am what I am" "*Sohamasmi*"). Now therefore cast off thy ignorance, and know thyself as a condition of the very soul.

58. Truly the mind is represented as an organ of the sense of perception and action, and the internal instrument of knowing the soul, and not the soul itself; but this is only by way of explaining the knowable by something familiar and better known to us, and serving as its Synonym. (As to see one's unlookable face, by the reflexion of the very face in the looking glass; so it is to perceive the invisible soul by its shadow cast upon the mind. This explains the mention of the mind in the Srutis such as in the texts:—"It is by means of the mind alone, that the knowledge of the soul is to be gained." "It is through the mind only, that the soul is to be seen." And so many other passages).

59. The mind being an unreal instrumentality (as the sight &c.), can have no existence without its support (as the eyes of the sight); nor can it have any action of its own, without the agency of an actor (as the sword of the swordsman). Hence it is false to attribute activity or sensibility to it.

60. Without the agency of an actor, the instrument of the mind has no power nor activity of its own; as the passive sickle has no power of cutting the harvest, without the agency of the reaper.

61. The sword has the power of slaying men, but by means of the agency of the swordsman; otherwise the dull instrument has no power in any part of its body, to inflict a wound on another.

62. So my friend, thou hast no power nor agency of thine own, to do thine actions to trouble thyself in vain. It is unworthy of thee to toil for thy worldliness like the base worldling (*i.e.* worldly goods), unless it were for thy spiritual welfare.

63. The Lord (who works of his free will), is not to be pitied like thee that art subjected to labour, because his works are all as unaccountable as those he has not yet done (but thy acts are brought to account for themselves).

64. Thy boast of serving the soul, proceeds from thy ignorance only and

thy fellowship with the insensible organs of sense, is quite unworthy of thee.

65. Thou art wrong to pursue the objects of sense, for the sake of thy maker and master; because the Lord is independent of all desire (of the service of others,) being full and satisfied in himself forever.

66. It is by his self-manifestation, and not by act of his exertion of creation, that the omnipresent and omniscient God, fills the whole with his unity, which admits of no duality even in imagination.

67. The one God that manifests himself as many, and that is all by himself, and that comprises the whole within himself, has nothing to want or seek, beside and apart from himself.

68. All this is the magnificence of God, and yet the foolish mind craves after them in vain; as a miserable man longs to have the princely pomp of another, which is displayed before him.

69. Thou mayst try to derive the divine blessings, by being intimate with the Divine soul; but there will be no more intimacy between the soul and the mind, than there is between the flower and its fruit (*i.e.* The fruit which here represents the mind, does not inherit the quality of the flower which is here put for the soul). Gloss.

70. That is called the intimate relation of two things, when the one agrees in all its properties with the other; which is here wanting in the case of the soul and mind; the first being immortal, calm and quiet, and the second a mortal and restless thing.

71. O my mind! thou art not of the same kind with the soul, owing to thy changing appearances and ever changeful occupations, and promptness for multifarious inventions. Thy states of happiness and misery, moreover bespeak thee plainly to be of a different nature (from thy source of the soul thou art derived from).

72. The relationship of the homogeneous (as of the liquid and curdled milk), as well as of the heterogeneous (as between the milk and water), are quite apparent to sight; but there is no relation betwixt the contraries (as it is observed in the antagonism of the soul and mind).  
Note. The spiritual man represses the sensuous mind, and the

sensualistic mind buries the conscious and conscientious soul).

73. It is true that there are many things, having the qualities of other things, or an assemblage of properties common to others; yet everything has a special identity of its own; and therefore I do beseech thee, not to lose the consciousness of thy identity with that of the soul, whereby thou exposest thyself to misery (*i.e.* keep in mind thy divine nature).

74. Therefore employ thyself with intense application to the meditation of the soul; or else thou art doomed to misery, for thy ruminating on the objects of the visible world, in thy internal recesses.

75. Sliding from consciousness of thyself, and running after the imaginary objects of thy desire, are calculated for thy misery only; therefore forget thyself O man!, to associate with thy mind and the bodily organs, in order to find thy rest in the soul or Samādhi—ecstasy.

76. Whence is this activity (*i.e.* what is this active principle), since the mind is proved to be a nullity as a skyflower, and to be utterly extinct, with the extinction of its thoughts and desires.

77. The soul also is as void of activity, as the Sky is devoid of its parts. It is only the Divine spirit that exhibits itself in various shape within itself.

78. It bursts forth in the form of oceans with its own waters, and foams in froths by the billows of its own breathing. It shines in the lustre at all things, by its own light in itself. (So says the Urdu poet: Oleken chamakta hai har rang meh).

79. There is no other active principle anywhere else, as there is no burning fire brand to be found in the sea; and the inert body, mind and soul (as said and seen before), have no active force in any one of them.

80. There is nothing essential or more perspicuous, than what we are conscious of in our consciousness; and there is no such thing as this is another or this no other, or this is good or bad, beside the self-evident One.

81. It is no unreal ideal, as that of the Elysian gardens in the sky;

it is the subjective consciousness *samvid*, and no objective object of consciousness *samvedya*, that extends all around us.

82. Why then entertain the suppositions of "this is I and that is another," in this unsuppositious existence? There can be no distinction whatever of this or that in one unlimited, all extending and undefinable expanse of the soul; and the ascription of any attribute to it, is as the supposition of water in the mirage, or of a writing in the Sky.

83. O my honest mind! if thou canst by the purity of thy nature, get thyself freed from the unrealities of the world; and become enlightened with the light of the soul, that fills the whole with its essence, and is the inbeing of all beings, thou shalt verily set me at rest from the uneasiness of my ignorance, and the miseries of this world and this miserable life.

#### CHAPTER LXXXIII.—*On the Necessity of avoiding all bodily and worldly Cares, and abiding in intellectual Delights.*

Argument:—The sensuous Mind and the senses as roots of Evil, and their Extinction as the source of God.

Vasishtha continued:—Hear now Rāma, how that great sage of enlightened understanding, remonstrated in silence with his refractory senses.

2. I will tell you the same openly what he admonished in secret to his senses; and by hearing these expostulations of him, you will be set above the reach of misery.

3. O my senses, said he, I know your special essences to be for our misery only; and therefore I pray you, to give up your intrinsic natures for the sake of my happiness.

4. My admonitions will serve to annihilate your actualities, which are no more than the creatures of ignorance.

5. The amusement of the mind with the exilition of its sensitivity, is the cause of its fury and fever heat, as the kindlings of fire is for burning one's self or others in its flame (*i.e.* the excitement of passions and sensations is painful to the peaceful mind of man).

6. The mind being disturbed and bewildered, makes the restless feelings and sensations, flow and fall to it, with the fierceness of boisterous rivers falling into the sea, which it breaks out and runs in the form of many a frith and firth into the land. (*I.e.* the sensational man is subject to the excess of sensitive excitability and intolerance).

7. The sensitive minds burst forth in the passions of their pride and egoism, clashing against one another like the conflicting clouds; and fall in showers of hailstorms on the heads of others. (Sensational men are bent on mutual mischief and injury).

8. The cares of prosperity and adversity, are the tormenting cankers in their breasts, and they pierce and perforate the hearts to such a degree, as they are intent upon uprooting them from their innermost recesses. (Heart burning anxieties attending both on fortune and misfortune).

9. They are attended with hiccoughs and hard breathings in the chest, with groaning and sobbing in the lungs, like hooting owls in the hollow of withered trees; whether covered with tufts of moss on their tops, or resembling the hoary haired heads on the dried trunks of old and decayed bodies. (Men growing old, yet pant and pine for riches the more.)  
[Sanskrit: ghanāshā vīvitāsāca jīryatopī na jiryyati]

10. The cavities of the heart inside the body, are perplexed with crooked cares resembling the folds of snakes, hoary hairs likening hoar frost over hanging the head, and the apish wishes lurk about in the caves within the bosom.

11. Avarice is as a dancing stork, clattering her pair of sharp bills (to entice men towards her); and then pull off their eyes from their decayed frames, as also the intestinal cords of the body. (The avaricious man is deprived of his good sense, sight and heartstrings).

12. Impure lust and lawless concupiscence, symbolized as the filthy cock, scratches the heart as his dunghill, and sounds as shrill on this

side and that (Hence the cockish rakes are called coxcombs, and cockneys, from their hoarse whistling as the horse neighs, and strutting on stilts as the cock-a-hoop).

13. During the long and gloomy nights of our ignorance we are disturbed by the fits of phrenzy, bursting as the hooting owl from the hollow of our hearts; and infested by the passions barking in our bosoms like the Vetala demons in the charnel vaults and funeral grounds.

14. These and many other anxieties, and sensual appetites disturb our rest at nights, like the horrible Pisācha ogres appearing in the dark.

15. But the virtuous man who has got rid of his gloom of ignorance, beholds every thing in its clear light, and exults like the blooming lotus in the dawning light of the day.

16. His heart being cleared of the cloud of ignorance, glows as the clear sky unclogged by fogs and mists; and a pure light envelopes it, after the flying dust of doubts has been driven from it.

17. When the doubts have ceased to disturb the mind with the gusts of dubiety and uncertainty; it becomes as calm and still as the vault of the sky, and the face of a city after the conflicting winds have stopped to blow.

18. Mutual amity or brotherly love, purifies and cheers the heart of every body; and grows the graceful trees of concord and cordiality, as the plants bring forth their beautiful blossoms and anthers in spring.

19. The minds of ignorant and unskilful men, are as empty as a barren waste; and are shriveled with cares and anxieties, as the lotusbed is withered under the shivering cold and ice. (Here is a pun on the word *jādyā*, used in its double sense of dulness and frost, both of which are cold and inert *jada*).

20. After the fog and frost of ignorance, is dissipated from the atmosphere of the mind; it gains its glaring lustre, as the sky gets the sunshine, after the dispersion of clouds in autumn. (Learning is the light of the lamp of the mind, as sunshine is that of the clear sky).

21. The soul having its equanimity, is as clear and cheerful and as deep



and undisturbed, as the deep and wide ocean, which regains its calm and serenity, after the fury of a storm has passed over it.

22. The mind is full within it with the ambrosial draughts of everlasting happiness, as the Vault of heaven is filled with the nectarous moonbeams at night. (Happiness is the moonlight of the mind).

23. The mind becomes conscious of the soul, after the dispersion of its ignorance; and then it views the whole world in its consciousness, as if it were situated in itself.

24. The contented mind finds its body to be full of heavenly delight, which is never perceived by those living souls which are ensnared by their desires of worldly enjoyments. (The bliss of content is unknown to the prurient).

25. As trees burnt by a wildfire, regain their verdure with the return of spring; so do people tormented by the troubles of the world, and wasted by age and burden of life, find their freshness in holy asceticism.

26. The anchorites resorting to the woods, are freed from their fear of transmigration; and are attended by many joys which are beyond all description. (No words can describe the spiritual joys of the soul).

27. Think, O insatiate man! either thy soul to be dead to thy carnal desires or thy desires to be dead in thy soul; in both cases, thou art happy, whether in possession or extinction of thy mind (*i.e.* having a mind without desires, or desires without the mind).

28. Delay not to chose whatever thou thinkest more felicitous for thyself; but better it is to be in possession of thy mind and kill thy cares and desires, than kill thy mind with thy troublesome desires and anxieties.

29. Mind the nullity of that which is painful to thee, because it is foolishness to part with what is pleasant to thyself; and if thou hast thy inward understanding at all, remain true to thyself by avoiding the false cares of the world.

30. Life is a precious treasure, and its loss is liked by no body; but I

tell thee, in truth this life is a dream, and thou art naught in reality. (And this is the Verdict of the Sruti and no dictum of mine).  
Gloss.

31. Yet be not sorry that thou livest in vain, because thou hast lived such a nullity from before, and thy existence is but a delusion. (Think they living in the only living God, and not apart from Him).

32. It is unreasonable to think thyself as so and so, because the delusion of self-existence of one's self, is now exploded by right reason.

33. Reason points the uniform entity of the selfsame Being at all times; it is sheer irrationality that tells thee of thy existence, at it is the want of true light that exhibits this darkness unto thee.

34. Reason will disprove thy entity as light removes the darkness; and it was in thy irrationality, my friend, that thou hast passed all this time in vain idea of thy separate existence.

35. It is because of this irrationality of thine, that thy gross ignorance has grown so great, as to be sad because of thy calamities only; and thy delusive desires have subjected thee to the devil, as boys are caught by their fancied demons and ghosts.

36. After one has got rid of his former states of pain and pleasure, and his transitory desires in this temporary world; he comes to feel the delight of his soul, under the province of his right reason.

37. It is thy reason that has wakened thee from thy dulness, and enlightened thy soul and mind with the light of truth; therefore should we bow down to reason above all others, as the only enlightener of our hearts and souls.

38. After the desires are cleared from thy heart, thou shalt find thyself as the great lord of all; and thou shalt rejoice in thyself, under the pure and pristine light of thy soul. (Swarūpa).

39. Being freed from thy desires, thou art set on the footing of the sovran lord of all; and the unreasonableness of desires growing in thy ignorance, will do away under the domain of reason.

40. And whether thou likest it or not, thy desires will fly from thy mind under the dominion of thy reason; as the deep darkness of night, flies at the advance of day light.

41. The thorough extinction of thy desires, is attended with thy perfect bliss; therefore rely on the conclusion of thy nullity by every mode of reasoning (*i.e.* Be persuaded of thy impersonality, and the desires will be extinct of themselves).

42. When thou hast lorded over thy mind and thy organs, and thinkest thyself extinct at all times, thou hast secured to thy spirit every felicity for ever.

43. If thy mind is freed from its disquiet, and is set at rest, and becomes extinct in thy present state, it will not be revived in future; when thou shalt have thy *anaesthesia* for ever. (The mind being killed in this life, will never be reborn any more.—Mindlessness is believed to be the *Summum bonum* or supreme bliss and beatitude).

44. When I remain in my spiritual state, I seem to be in the fourth or highest heaven in myself; hence I discard my mind with its creation of the mental world from me for ever. (The third heaven is the Empyrean, and the fourth is full with the presence of God alone).

45. The soul only is the self-existent being, beside which there is nothing else in existence; I feel myself to be this very soul, and that there is nothing else beside myself.

46. I find myself to be ever present everywhere with my intelligent soul, and beaming forth with its intellectual light. This we regard as the Supreme soul, which is so situated in the translucent sphere of our inward hearts. (The heart is regarded as the seat of the soul, and the mind as nothing).

47. This soul which is without its counter-part, is beyond our imagination and description; therefore I think myself as this soul, not in the form of an image of it, but as a wave of the water of that profound and unlimited ocean of the Divine soul.

48. When I rest in silence in that soul within myself, which is beyond

the knowables, and is selfsame with my consciousness itself; I find also all my desires and passions, together with my vitality and sensibility, to be quite defunct in me.

#### CHAPTER LXXXIV.—*The Mental or Imaginary World of the Sage.*

Argument. Hybernation of the Sage in a subterraneous cell, and the revery of his dominion over aerial spirits.

Vasishtha continued:—The Sage Vīta-havya having thus reflected in his mind, renounced all his worldly desires, and sat in his hypnotic trance in a cave of the Vindhyan mountains.

2. His body became motionless and devoid of its pulsations, and his soul shot forth with its intellectual delight; then with his calm and quiet mind, he sat in his devotion, as the still ocean in its calmness.

3. His heart was cold and his breathings were stopped; and he remained as an extinguished fire, after its burning flame had consumed the fuel.

4. His mind being withdrawn from all sensible objects, and intensely fixed in the object of his meditation; his eye-sight was closed under the slight pulsations of his eyelids.

5. His slight and acute eye-sight was fixed on the top of his nose, and had the appearance of the half opening bud of the lotus. (The lotus is the usual simile of the eye, and the opening bud of the half opened eye).

6. The erect structure of the head and neck and body of the meditative sage, gave him the appearance of a statue hewn upon a rock (in bas relief).

7. Sitting in this posture with his close attention to the supreme soul in the Vindhyan Cave; he passed there the period of thrice three hundred years as half a moment (close attention shortens the course of time, for

want of the succession of thoughts by which time is reckoned).

8. The sage did not perceive the flight of this length of time, owing to the fixedness of his mind in his soul; and having obtained his liberation in his listless state, he did not lose his life in his obstipated devotion.

9. Nothing could rouse him all this time from his profound hypnotism, nay not even the loud roar of the rainy clouds, could break his entranced meditation *yoga-nidra*.

10. The loud shouts and shots of the soldiers and huntsmen on the borders, and the cries and shrieks of beasts and birds, and the growling and snarling of the tigers and elephants on the hills (could not break his sound repose).

11. The loud roaring of lions, and the tremendous dashing of the water falls; the dreadful noise of thunder-claps, and the swelling clamour of the people about him (could not shake his firmness).

12. The deep howling of furious *Sarabhas*, and the violent crackling of earthquakes; the harsh cracking of the woods in conflagration, and the dashing of waves and splashing of torrents upon the shore (could not move him from his seat).

13. The rush of terraqueous waters falling on rocky-shores, and the clashing off the torrents dashing on each other; and the noise and heat of wild fires, did not disturb his repose:—*samādhi*—*sang froid*. (Such was the firmness of dying martyrs and living yogis, as it was witnessed in the case of the yogi, brought to this town from the jungles).

14. He continued only to breathe at his will to no purpose, as the course of time flows for ever to no good to itself; and was washed over on all sides of his cave by currents of rain water, resembling the waves of the Ocean. (The recent yogi was drowned under the flood of the river, and came out alive afterward.

15. In the course of a short time he was submerged under the mud; which was carried upon him by the floods of rain water in the mountain cave of his devotion. (Yogis are said to live both under water and earth, as it was witnessed in the case of the Hatha yogi of Lahore).

16. Yet he continued to keep his seat amidst that dreary cell, buried as he was by the mud up to his shoulders. (The fact of the Fakir of Lahore who lay buried underneath the ground is well known to many, and his head was raised like a stone on the cold and stiff rock of his body).

17. The long period of three centuries passed over him in this way, when his soul was awakened to light under the pain of the rains of his mountain cell.

18. The oppressed body then assumed its intellectual or spiritual form *lingadeha*; which was a living subtile body as air or light but without its acts of breathing the vital air. (The aerial spirit has vitality, without inhaling or exhaling the vital air).

19. This body growing by degrees to its rarefied form by its imagination, became of the form of the inner mind, which was felt to reside within the heart. (But the mind is seated in the brain, and not in the heart).

20. It thought in itself of having become a pure and living liberated seer or sage, in which state it seemed to pass a hundred years under the shade of a *Kadamba* tree, in the romantic grove of the Kailasa mountain (a peak of the Himalayas).

21. It seemed of taking the form of a Vidyadhara for a century of years, in which state it was quite free from the diseases of humanity. It next thought of becoming the great Indra who is served by the celestials, and passing full five Yuga ages in that form.

22. Rama said:—Let me ask you, Sir, how could the mind of the sage conceive itself as the Indra and Vidyadhara, whom it had never seen, and how could it have the ideas of the extensive Kailasa and of the many ages in its small space of the cell, which is impossible in nature.

23. Vasishtha replied.—The Intellect is all comprehending and all pervading, and wherever it exerts its power in any form, it immediately assumes the same by its own nature. Thus the undivided intellect exhibits itself in various forms throughout the whole creation.

24. It is the nature of the intellect to exhibit itself in any form, as

it represents itself in the understanding; and it is its nature to become whatever it pleases to be at any place or time. (It is the nature of the finite heart to be confined in the finite cell of the body, but the nature of the infinite intellect grasps all and every thing at once in itself, as it ranges through and comprehends the whole and every part of the universe within it).

25. So the impersonal sage saw himself in various forms and personalities in all the worlds, in the ample sphere of his consciousness within the narrow space of his heart. (The heart is said to be the seat of the soul. And so says Pope. "As full and perfect in a hair as heart").

26. The man of perfect understanding, has transformed his desires to indifference; and the desires of men like seeds of trees, being singed by the fire of intelligence; are productive of no germ of acts.

27. He thought to be an attendant on the god (Siva), bearing the crescent of the moon on his forehead, and became acquainted with all sciences, and the knowledge of all things past, present and future.

28. Every one sees every thing in the same manner on his outside as it is firmly imprest in his inward mind; but this sage being freed from the impression of his personality in his life time, was at liberty to take upon him whatever personality he chose for himself. (It is possible for every person and thing to become another, by forgetting and forsaking their own identity and individuality).

29. Rāma said:—I believe, O chief of sages! that the living liberated man who sits in this manner, obtains the emancipation of his soul, even though he is confined in the prison house of his body; and such was the case of the self-liberated sage Vīta havya. (The body may be confined in a single spot, but the soul has its free range everywhere).

30. Vasishtha answered:—How can Ram! the living liberated souls, have the confinement of the body, when they remain in the form of Brahm in the outward temple of his creation, which is pure and tranquil as air. (The gloss says: the ideal body like the ideal world cannot be the living or divine soul, any more than it is for a burnt vesture to invest the body. Hence Nature which is said to be the body of God, has no power over the spirit whose reflexion it is).

31. Wherever the empty and airy consciousness represents itself in any form, it finds itself to be spread out there in that form. (Hence it is that the conscious spirit assumes any form it likes, and rejects it at will without being confined within or by the same).

32. So there appears many ideal worlds to be present before us, which are full with the presence of the all pervading spirit of God. (Because all these worlds are ideas or images or reflexions of God).

33. Thus Vīta havya, who was confined in the cave and submerged under the mire; saw in the intellect of his great soul, multitudes of worlds and countless unformed and ideal creations.

34. And he having thought himself at first as the celestial Indra, conceived himself afterwards as an earthly potentate, and preparing to go on a hunting excursion to some forest.

35. This sage who supposed himself as the swan of Brahmā at one time, now became a chief among the Dāsa huntsmen in the forests of Kailāsa.

36. He who thought himself once as a prince in the land of Surāstra (Surat in Bombay), had now become as a forester in a village of the Andhras in Madras.

37. Rāma said:—If the sage enjoyed heavenly bliss in his mind, what need had he of assuming these ideal forms to himself? (since no body would even in thought, like to exchange his spiritual delight for corporeal enjoyment).

38. Vasishtha replied:—Why do you ask this question, Rāma, when you have been repeatedly told that this world is a false creation of the divine mind, and so were the creations of the sage's mind also (neither of them being anything in reality).

39. The universe which is the creation of the divine intellect, is as unsubstantial as empty air; and so the ideal world of the human mind, being but a delusion, they are both alike.

40. In truth, O Rāma! neither is that world nor is this other any thing in reality; nor have I or thou any essentiality in this nonessential



world, which is filled only with the essence of God.

41. The one is as the other at all times, whether past, present or future; all this visible world is the fabric of the mind which is again but an ectype of the Intellect.

42. Such is the whole creation, though appearing as otherwise; it is no other than the transcendental vacuum, although it seems to be as firm as adamant. (Vasishtha resolves every thing to his prime essence and unity of vacuity).

43. It is its ignorance that the mind exhibits itself in the forms of the production, growth and extinction of things; all which are like the rise and swinging and sinking of waves, in the ocean of eternal vacuity.

44. All things are situated in the vacuous sphere of the intellect, and are perceived by its representative of the mind, in the form of the firm and extended cosmos, though it has no extension in reality.

#### CHAPTER LXXXV.—*The sage's Samādhi or Absorption in the Divine Spirit.*

Argument. Lecture on Samādhi Yoga or complete concentration of the Mind in God.[2]

[2] Samādhi is described as the continual concentration of thought, by means of which all external objects, and even one's own individuality is forgotten, and the mind is fixed completely and immoveably on the one Being.

Rāma said:—Now tell me Sir, what became of this sage in his mansion of the cavern; how he lifted his body from it, and what did he accomplish by his austere and intense devotion.

2. Vasishtha said:—At last the mind of the sage was as extended as the divine mind, and he beheld the Divine soul in its full glory in his own soul.

3. He saw the primeval or dawning light of the intellect in his meditation, which exhibited to his remembrance the scenes of his former states of existence.

4. He then beheld the various forms of the bodies, through which he had passed in his former lives; as also those things which had passed and gone and those living with his present body in the cell.

5. He found his living body lying in the cave as an insect, and had a mind to raise it above the surrounding mud and mire.

6. This body of Vīta-havya which was confined in the cave, was covered over with the dirt, carried by the rain waters and collected over its back.

7. He saw his body pent up in the prison house of the cave, with loads of clay on its back, and fettered in its limbs by the shrubs, carried into it by the torrents of rain.

8. He thought in his clear understanding, of raising his incarcerated body out of the cave; and made repeated efforts by force of his breathings, to extricate it from its confinement.

9. With all his efforts, he found it impossible for his bodily powers, to eliminate himself and walk upon the ground; whereupon he exerted his spiritual power (which he had obtained by his devotion), to raise his spirit to the orb of the sun.

10. He thought either of being raised upward by the golden rays of the sun, or of obtaining his disembodied liberation, by the disengagement of his soul from the bondage of his body.

11. He thought in his elevated mind; "I lose nothing by the loss of my bodily exertions and exercise; but rather loosened myself from my bonds, and repairing to my state of blessedness."

12. Then remaining for some time in his thoughtful mood on earth, he

said; "neither is the leaving or having of this body, of any good or loss to me".

13. For as we forsake one body, so we betake to another: the difference consisting on the size and bulk of the one, and the minuteness and lightness of the other. (These are the *garimā* of the corporeal, and *laghimā* or *animā* of the spiritual body).

14. Let me then mount on this golden ray—*pingala*, of the sun and fly in the open air; and borne by the vehicle of light, I will enter into the body of the sun. ("Lo! I mount, I fly." Pope's Dying Christian to his soul).

15. I will enter in the form of my shadow in the etherial mirror of the sun, and this my aerial breath will conduct me to that orb. (The spiritual body resembles the shadow of the material frame, and is reflected in the luminaries of heaven as in their mirrors. The departing breath of the dying person, is the conductor of his soul to upper worlds).

16. He ascended with his *puryashtaka* or subtile and spiritual body upon the air, as the heat of fire passes out through the hollow of a pair of bellows; and the mindful sun saw a great sage in this state within his breast. (The sun is said to be a *muni* or mindful; *i.e.* having a mind as any animated being).

17. On seeing the sage in this state, the high minded sun, called to his mind the former acts of his devotion, and remembered his body lying in the cell of the Vindyan region.

18. The sun traversing amidst the etherial regions, came to know the actions of the sage; and beheld his body lying insensible in the cave, covered under the grass and stones.

19. He ordered his chief attendant to lift up the body of the sage, whose soul had now assumed its spiritual form.

20. The aerial form of the sage, now saluted the adorable sun with his reverential mind; and was then recognized and received by him with due honour.

21. He entered into the body of the solar attendant—Pingala, who was now proceeding from heaven to the cell amidst the delightful groves of the Vindhyan range.

22. Pingala entered the Vindhyan grove in the form of a cloud, which assuming the shape of a big elephant, removed the earth from the surface of the cave, with the long nails of his toes.

23. He then brought out the body of the sage with his trunk, as a stork pulls up a lotus stalk from amidst the mud; and then the spiritual body of the *muni*, fled from the form of Pingala to his own.

24. [3]The sage after his long wanderings in the regions of ether, like a bird in the sky; found at last his own body, into which it entered as its nest, and took his leave of Pingala with mutual salutations.

[3] Note to 24. This is an allegory of the revivification of the torpid body, by means of the solar gleams and heat.

25. They then hurried to their respective callings with their refulgent forms; the one fled into the air, and the other repaired to a lake to cleanse his body.

26. It shone as a star in the limpid lake, and as sun beams under the water; and then it appeared above it, as a full blown lotus on the surface of waters. (The effect of devotion is said to brighten the body also).

27. He rose out of the water as a young elephant, after its sport in some dirty pool; and then offered his adoration to the sun, who had restored his body and mind to their luminous states.

28. Afterwards the sage passed sometime on the bank of the Vindhyan lake, fraught with the virtues of universal benevolence, fellow feeling and kindness, and joined with the qualities of his peace and tranquillity, his wisdom and internal bliss, and above all his seclusion and retirement from society, and unconcernedness with the concerns of the world.

## CHAPTER LXXXVI.—*Government of Bodily Organs.*

Argument. Necessity of controul over senses for concentration of the Mind.

Vasishtha resumed:—The muni thought again to resume his accustomed meditation, and entered a spacious cave in the Vindhya at the end of the day.

2. He continued in the investigation of the soul, with his command over the sensible organs, and he reflected on the reality and unreality of things in his mind.

3. I find, said he, these organs of sense which were under my subjection before, are now set at liberty in the exercise of their various functions (tending to the destruction of the mind from its fixed attention).

4. I will now cease to think concerning the existence and inexistence of substances, and will recline solely (with my steady posture on that Being to whom the being and not being of things is truly known like that of a mountain peak).

5. I will remain wakeful inwardly, appearing as I were dead and asleep outwardly; and yet sensible in my insensibility, as the quiet and living soul, and thus continue both with the vigilance and supineness of my spirit in the state of my quietism. (i.e. appearing as a dead block before the ignorant, but as thinking and vivacious in the eye of the intelligent. Or the wise appear as fanatics before the foolish worldlings).

6. Waking as if asleep and sleeping as awake, I will remain in my torpor of *turīya*, which is neither dead nor quick (and neither the corporeal nor spiritual state. Gloss).

7. I will remain retired as a rock from all things, and even apart from my mind, and dwell in the bosom of the all pervading soul; I will abide with the universal spirit in my tranquillity, and having ease from all

disease.

8. Having mused in this manner, he sat at his meditation for six days and nights; after which he was roused as a passenger wakes after his short nap on the way.

9. Then this great devotee having obtained the consummation of his devotion, passed his long life in the state of his living liberation. (Or living apart from all cares and concerns of the world).

10. He took delight in nothing nor hated anything; he felt no sorrow for aught nor any pleasure in naught (i.e. he had his stoic indifference to every thing, whether good or bad).

11. Whether walking or sitting, he was thoughtless of every thing; his heart was void of cares, and he conversed with his mind alone at pleasure.

12. Behold! he said to his mind, O lord of my senses! the unsullied and undecaying joy that thou dost enjoy in the tranquillity; and say if there is a greater felicity than this to be found on earth. (For true felicity, according to the Vedantist, consisted not in the possession, but renunciation of earthly cares and concerns, so Hafiz: "Dāadduniāoāhilhā." Abandon the world and all its people).

13. Therefore O my mind! that art the fleetest of all things, repress thy flight and excitability; and rely on thy cool composure for thy lasting happiness.

14. O my roguish senses, and O ye my perverted organs, ye have nothing to do with me. (The senses are related with the mind, and bear no relation to the soul).

15. The stiffness of the outer organs, is the cause of their failure; and the volition of the mind, is the cause of its disappointment; and neither of these have the power to protect me from evil.

16. Those that believe the senses, as same with the soul, are as deluded as they, that mistake the rope for a snake.

17. To take what is not the self for self, is equal to the taking of an

unreality for reality; want of reason produces this mistake, but right reason removes the fallacy.

18. You my senses and thou my mind, and my living soul, are different things, and quite separate from the unity of Brahma. The mind is the active principle, and the intellect is passive, and so no one related to the other. (All these have their different functions to perform).

19. But it is their union, that serves to produce the same effect, as the wood that grows in the forest, the rope that is made of flax or hide, the axe made of iron, and the carpenter that works for wages, do all combine in the building of a house.

20. Such is the accidental conjunction of different things, that becomes the efficient cause of producing certain effects, which could never result alone, as in the case of house building just mentioned.

21. So also in the causation of the various acts of the body, as speech and all other works; which are effected by the accidental and simultaneous union of the different organs of the body and mind, without the waste or impairing of any of them.

22. Thus when the forgetfulness of death and sleep, are buried in oblivion, and reminiscence is awakened upon revivification and waking, the inactualities are again brought to the position of actuality (i.e. the inaction is changed to action, by combination of mental and bodily activities, which are again productive of their purposed results).

23. In this manner that great devotee, went on with his cogitations for many years, in that solitary cell of Vindhya mountain.

24. Freed from ignorance and afar from temptation, he remained there in perfect felicity, and ever contemplating on the means of preventing the metempsychosis of his soul.

25. Seeing the natures of things in their true light, he avoided all that presented a false appearance; and for fear of being misled by appearances, he resorted to the shelter of meditation (of the intrinsic natures and properties of things).

26. Having his option of choosing what he liked from whatever he

disliked, he was indifferent to both of them, and his apathetic mind was elevated from all that is desirable or detestable in life.

27. And having renounced the world, and all its connections and the society of mankind; and setting himself beyond the bonds of repeated births and actions of life, he became one with the incorporeal unity, and drank the ambrosial draughts of spiritual delight.

28. He seemed to sit in his lonely abstraction, in the golden grotto of the Sahya mountain; and looked on the entangled paths of the world below, without any desire of walking in it, or mixing in its perfidious society.

29. Then sitting in his erect posture, he said to himself; "Be passionless, O my impassioned heart, and rest at peace my intolerant spirit."

30. I bid you farewell, O ye enjoyments of the world, that have tempted me to taste your bitter pleasures in innumerable births and transmigrations.

31. Ye pleasures that have deluded me so long like the indulgences of boys; behold me now placed above your reach, by the absence of desire in my state of holy and heaven-born nirvāna anaesthesia.

32. I hail thee, O spiritual delight, that madest me forget my past pleasures; and I thank you ye pains! that have led me to the inquiry of the soul with so much ardour.

33. It is by thee, O sour misery! that this blissful state is revealed to me; and thou art to be thanked for bringing me under the cooling umbrage of heavenly delight.

34. I thank thee Adversity! that hast revealed to me the felicity of my soul; and I bless thee, my friend! for thy making the vanity of worldly life known unto me.

35. O my body! that art so intimately united with myself, I see thy union to be but a temporary one; and like the short lived amity of interested men, who forsake their beneficent friends in a moment.



36. Thus am I forsaken by all my bodies, in my various by gone births; and so hath my soul, forsaken them all, in its repeated transmigrations in different forms of living bodies.

37. Even in my present state, my body brings its own ruin on itself; by its being slighted by the soul, upon its advancement in spiritual knowledge. (Spiritualism is deteriorative of physical powers).

38. It is no fault of mine, that the body is discontented at my contentment; or that it should be impaired by my abstinence, and broken down by my indigence (i.e. the practice of austerities is a preventive of bodily growth).

39. Grieve not my churlish avarice, that I have grown averse to gain; and you must pardon me, O my fond desires, that I have become so devoid of my wishes, and betaken myself to the virtue of Vairāgya or insouciance.

40. I have now betaken myself to my indifference, and want to thrive therein; and pray of thee, O thou restless concupiscence! to have no more any concern with me.

41. And I bid my last farewell to thee, O thou deity of piety and pious deeds! that I may no more engage myself to the performance of acts (because acts are attended with temporary and no lasting resultants).

42. I am lifted from the pit of hell and placed in heaven, and bid adieu to the harbour of pleasures, growing in the soil of wicked acts, and bearing as its fruits the torments of hell.

43. I bid farewell to the tree of sin, bearing the flowers of our punishment, whereby I was doomed to repeated transmigrations in lower births. (Does the passage allude to the forbidden tree, which brought death on earth, and its sequence of repeated births in endless misery?)

44. I bow down to that unseen form of delusion, which uttered the sweet voice of a sounding bamboo, and covered itself with a garment of leaves. (Does it mean the deluded Adam hiding his nudity under the leaves of trees?)

45. I bow to thee my holy cell, that art my associate in this devout

devotion; and art the only refuge of this weak body of mine, after its weary journey in the rugged paths of the world.

46. Thou wast my kind companion, and remover of all my desires; and hast been my only shelter, after I fled from all the dangers and difficulties of the world.

47. And thou my pilgrim's staff, that wast the support of my aged body and arm; I have found my best friend in thee, for thy relieving my fatigue, and guiding my footsteps in this dangerous and cavernous retreat.

48. I thank thee also, O my aged body! that art the prop of my life, even in this old age of thine; when thou art reduced to thy ribs, covering thy bloodless entrails, and thy shrivelled veins and arteries.

49. Depart now my dilapidated body, with the pith and marrow that there yet remain in thee; and away ye excrements that were in need of my repeated ablutions and purifications.

50. I bid adieu to all my acts and dealings in the world, which had been the destined causes and my connate companions, in all my transmigrations in this world. (Human actions being causes of their repeated births, for the sake of reaping their proper retributions).

51. I next bid you farewell, O my vital airs! who kept company with me through all my various births, and from whom I (i.e. my soul) will soon fly away.

52. How oft have I passed with you to foreign parts, and reposed in the dales and groves of mountainous tracts; how long have we sported about the cities, and how often have we dwelt in mountain retreats (i.e. the soul with its subtile body, is sempiternal and ubiquitous).

53. How many times have we run to different directions, and were engaged in various avocations of life. In fact there was no time and place in the space of the universe, when and where we did not live together.

54. In truth I have never done nor seen, nor given nor taken anything apart from you; and now I bid you adieu my friend, as I must soon part from you.

55. All things in the world have their growth and decay, and are destined to rise and fall by turns; and so also are the union and separation of things, the unavoidable course of nature.

56. Let this light which is visible to sight, reenter in the sun whence it proceeds, and let these sweet scents which come to my smelling, mix with the flowers from which they are breathed and blown.

57. Let my vital breath and oscillation, join with the etherial air; and let all the sounds I hear, return from my ears to the vacuous sphere. (Lit. Let me lose my audibility in vacuity which is receptacle of sounds).

58. Let my taste or sapidity, revert to the orb of the moon whence it has sprung; and let me be as quiet as the sea after its churning by the Mandara mount; and as the cool hour of the evening after the sun has set. (Gustation or flavour—rasa comes from the moon. Sruti. Dinānta-ramya the cooling evening. Kalidāsa).

59. Let me be as silent as the dumb cloud in autumn, and as still as the creation, after the great deluge at the end of a Kalpa; let me remain thoughtless, as when the mind is concentrated in the dot of om or on, and when my soul rests in supreme soul. Let me be as cold as when the fire is reduced to ashes, and as extinct as the extinguished and oilless lamp.

60. Here I sit devoid of all actions, and removed from the sight of all living beings; I am freed from the thoughts of worldly things, and am resting in the peace of my soul, which is seated in my cranium.

CHAPTER LXXXVII.—Term. The one in various term.

Argument. The manner in which the sage obtained his Bodiless Liberation after his Death.

Vasishtha continued:—Then repeating aloud the sacred syllable Om, and reflecting on the Universe contained in it; the sage obtained his internal peace, after he had got rid of his thoughts and was freed from his desires. (The meditation of Om or on presented all existence to his mind, and it is shown in the definition of that word in the Introduction of this book).

2. He cogitated on the several mātrās or moments, which compose the utterance of that mystic syllable; but leaving aside all its attributes, he meditated only on the reality of the pure and imperishable One.

3. He abstracted his mind from his internal and external organs, as also from his grosser and finer feelings and the sensibilities of his heart and body. He dismissed of whatever there is in the three worlds and converted all his desires to indifference.

4. He remained unmoved in his body, and as the thoughtful Platonic (chintamani), rapt in his abstraction; He was full in himself as the full moon, and as still as the mount Mandara after its churning was over.

5. He was as the motionless wheel of the potter's mill, and as the calm ocean undisturbed by waves and winds.

6. His mind was as the clear firmament, without its sun shine and darkness; and his heart was bright, without the light of the sun, moon and stars. His intellect was unclouded by the fumes, dust and cloud of ignorance, and his soul was as clear as the autumnal sky. (The gloss points out the combination of many figures in this tetrastich sloka).

7. Then raising his voice from the ventricle, to the topmost pranava in the cranium of his head; his mind transcended the region of the sensations, as the wind oversteps the area of fragrance (which remains below.)

8. His mental darkness then fled from his mind, as the gloom of night is dispelled by the dawning light of morn, and as the percipience of sapience, puts down and extinguishes the sparks of anger in the bosom.

9. He then beheld the reflexion of a flood of light within himself, which he found to be ceaseless in its brightness; and unlike the light

of the luminaries, which is repeatedly succeeded by darkness.

10. Having attained to that state of ineffable light, and inextinguishable effulgence; he found his mental powers to be quickly burnt down by its glare as the straws are consumed by the touch of fire.

11. In a short time he lost his consciousness of that light, as a new born child loses in no time, its knowledge of whatever it perceives by any of its sensible organs.

12. It was in a twinkling or half of that time, that this sedate sage stopped the course of his thought, as the current wind stops its motion in a moment.

13. He then remained as fixed as a rock, with his inattentive and mute gaze on what passed before him; and retained his vitality like a motionless dreamer in his sleep. (Pasyanti in the text means a patient spectator).

14. He was next lost in his Susupta-hypnotism, as in the insensibility of his profound sleep; and thereby attained his ultimate felicity of turīya, in the retention of his absolute felicity only.

15. He was joyous in his joylessness, and was alive without his liveliness; he remained as something in his nothingness, and was blazing amidst obscurity. (His soul shone forth amidst the gloom of his mind).

16. He was intelligent in his spirit, without the intelligence of the senses; and was as the Sruti says, neither this nor that nor the one or the other. He therefore became that which no words can express.

17. He became that transparent substance, which is transcendently pure and purifying; and was that all pervasive something, which is corporate with nothing.

18. He was the vacuum of Vacuists, and the Brahma of the Brahmists; he was the Knowledge of gnostics, and omniscience of scientists.

19. He became like the Purusha or spirit of the Sankhya materialists, and the Iswara of Yoga philosophers; he was alike the Siva of the Sivites, bearing the mark of the crescent moon on their foreheads, and

as the Time of Timeists.

20. He was the same with the soul of souls of the Psychologists, and as no soul of Physicists; he was similar to the Midst or Midmost of the Madhyamikas (i.e. having no beginning nor end), and the All of the even-minded Pantheists.

21. He was identified with the main Truth of every religion, and the essence of all creeds; and was selfsame with the All essential and Universal Reality.

22. He was identic with the pre-eminent and unimpaired light, which is seen in all lightsome bodies; and was one with the inward light, which he perceived to be glowing within himself.

23. He became the very thing which is one and many, and which is all yet nothing. Which is simple and combined with all, and which is that which is Tat Sat—*Al Ast.* (Or I am that which I am).

24. In short he remained as the one undecaying and without its beginning, which is one and many, and simple without its parts. Which is purer than the pure ether, and which is the Lord God of all.

## CHAPTER LXXXVIII.—A Discourse on Yoga Meditation.

Argument. The Liberated Sage's suspension of breathing in his breast, the emaciation of his body and absorption of his senses.

Vasishtha Continued:—After *Vīta-havya* had passed beyond the bounds of nature, and crossed over this ocean of misery; he pacified also the fluctuations of his mind (after he had restrained the actions of his bodily actions).

2. Being thus becalmed, and brought to the state of perfect inertness; he was absorbed in his ultimate supineness, as a drop of rain water and the particles of waves, mix in the main ocean.

3. Sitting continually in his torpid state; his body became thin and lean, without its food and functions, and it decayed fastly like the fading lotus in winter, without the supply of its proper moisture of water.

4. His vital breaths fled from the tree of his body (i.e. from his lungs and arteries), and entered into the cavity of the heart, like birds let loose from the net, and flying to their nests (concentration of vital airs into the heart).

5. His corporeal body which was composed of flesh and bones and the organs of sense, remained of course beneath the shady branches of the woodland retreat; but his spirit roved beyond the bounds of the elemental worlds above.

6. His individual intellect was absorbed in the ocean of the Universal Intellect; as the particles of metallic substances are fused together in the same metal. So the soul of the sage found its rest in its intrinsic nature of the supreme soul.

7. Thus have I related to you, O Rāma! regarding the rest of the sage in his torpid quietism; all this is full of instruction, and you must consider well the hidden meaning which is contained therein. (The Gloss speaks a good deal about the mysticisms of yoga and the mysterious meanings of the words tanmaya and kaivalya, which are too long to be given in this place).

8. And know, O Rāma, that by your good gifts of these things, and perfections, you will be able to attain to that state of beatitude.

9. Consider well, O Rāma! all that I have told you already, and what I will at present and in future expound to you.

10. As I have myself known and well considered all these things in my long life, and by my experience of the past, and my knowledge of present and future events, so will you be also. (i.e. As he was a sage by his long experience, and a seer by his prescience).

11. Therefore have the clear sight or clairvoyance of the sage, as I have shown to you, and know that it is by means of your transcendental

knowledge alone, that you can have your emancipation in both worlds (i.e. perfect liberation in the present life, ensures the freedom of the next; and bondage in this state, leads to perpetual bondage in future).

12. The light of knowledge dispels the darkness of ignorance, and destroys the mist of false fears and woes; and knowledge alone is the cause of that consummation, which nothing else can bring about.

13. See how the sage Vīta-havya destroyed all his desires, by means of his knowledge; and how he cleared the mountain of his mind, from all its poisonous plants of worldliness.

14. Again his conscious knowledge or clairvoyance of other spheres, led the seer to penetrate into the solar orb of his desire on the wings of his rays; and thence return (by his reminiscence) to redeem his buried body from cave of earth. (So the soul of Jesus ascended to heaven after his crucifixion, and returned to redeem his dead and buried body from the grave after three days. It is also recorded of many Yogis to revivify their bodies, as it is predicted in the holy writ, of the resurrection of all dead bodies on the last day of judgment or Quiāmat, when the rotten bones will stand up (quama), at the sound of the last trumpet of the Angel. This sort of resurrection is analogous to the daily resuscitation (jāgara or waking) of animal bodies, after their susupta and swapna or sleeping and waking states of every body. But the relinquishment and reanimation of the body, was a voluntary act of the Yogi and entirely dependant on his free will and option. Hence the modern Yogis and Jugis, are known to bury their dead bodies, and not to burn them like Hindus. And all this depends on the knowledge of yoga philosophy as it is said here in the text).

15. This sage was the personification of the mind, and it is the mind which is personified in the sensible or visible forms of I, thou, he and this other. (Because the mind being the essential part of man makes his personality, and not the body which is but an appendage to the mind). The mind is also this world which consists in it, and without which it is not known to subsist. (The mind makes the world and is identified with it, wherefore Brahmā the mind of God, is represented as the maker and identic with the world).

16. By knowing this transcendent truth, and being freed from the faults



of passions and feelings, and far removed from the foibles and frailties of the world; the silent sage followed the dictates of his mind, and attained thereby the endless blissfulness of his soul:—the summum bonum of human life.

## CHAPTER LXXXIX.—A Lecture on Rationalistic Meditation.

Argument. On Freedom from Desires and Delusions, and Aerial flights of yogis, and the Indestructibleness of their bodies.

Vasishtha said:—Rāma! you must have to imitate this sage, in order to know the nature of the soul, and all that is knowable and worth knowing. And in order to know these things, you must be passionless, and without the emotions of fear and perturbation of your spirit at all times.

2. As this sage seemed to pass the course of many millions of years, in his cheerful meditation; so you shall have to habituate yourself to your silent contemplation, without the discontentedness of your mind.

3. There have been many more sages of great minds in their times and places, who have had their perfection in the same way; and who are worthy of your imitation for the consummation of your object.

4. Knowing the soul to be inaccessible by pain and pleasure at all times, and as everlasting and ubiquitous in all places; no one, O mighty prince! has any cause to be sorry for it (or mourn for the loss of what is immortal in its nature).

5. There are many persons living in this world, who are well acquainted about the nature of the soul; but no body is so sorry for the misery of human souls like yourself (as it is related in the beginning of this work).

6. Remain quiet and in good cheer, with the magnanimity and equanimity of thy mind; and know thyself to be imperishable, and without any change

or regeneration.

7. No living liberated man like yourself, is ever subject to sorrow or mirth at the vicissitudes of life; as the brave lion is never moved from his sedateness like the changeful peacock (at the change of seasons like the weather-cock).

8. Rāma said:—Sir, this discourse of yours, gives rise to a doubt in me, which I want you to disperse like an autumnal cloud. (The doubt is resembled to a thick rainy cloud, and its form is likened to that of a flimsy mist in autumn).

9. Tell me Sir, that art best acquainted with spiritual knowledge, why the bodies of living liberated persons, are not to be seen to mount to the skies.

10. Vasishtha replied:—Know Rāma, the powers of mounting to the sky and flying in the air, belong naturally to volant bodies (as the fowls and flies of the air). (And the mounting to the sky is the property of igneous and etherial beings, as those of the flame of fire and aerial spirits).

11. All the various motions that are seen to act in different directions, are according to the natural tendencies of bodies, and are never desired by the spiritualist (who would derive no good or benefit whatever by his bodily movements).

12. Volitation is no way desirable to the living liberated soul, when the volant power is easily acquired by the unspiritual and unliberated ignorant people, by many physical and artificial powers, derived by application of proper means, mantras and other practices. (Such as, the flight of winged ants before the rains, the aerostatics of balloons and pyrotechnics, the aerostation of magical mantras, and the volant power acquired by some practical Yogis, who practise the swinging of their bodies in air, by means of the suppression of their breath).

13. Volitation or flying is no business of the spiritualist, who is concerned with his knowledge of the soul only; he is content with his spiritual knowledge and union with the Supreme soul, and does not meddle with the practices of the ignorant practitioners of false yoga.

14. Know all earthly contrivances to be the offspring of worldliness, and the progeny of spiritual ignorance. Say then what spiritualist is there, that will be so foolish as to plunge himself in this gross ignorance.

15. He who pursues the path of spiritual ignorance, by his meditations and contrivances for his temporal welfare; must be blind to the future welfare of his soul, against the course of the holy sage and saint.

16. It is possible for the wise as well as the unwise, to acquire the power of his flying in the air, by the continued practice of yoga, or some other of the aforesaid arts and expedients of mantras and the like.

17. But the spiritual man remains quite aloof and afar from these, and has no desire for any such thing; he is content with himself, and finds his rest in the supreme soul, beside which he has nothing in view.

18. He has neither the aerial journey, nor any supernatural power or worldly enjoyment for his object; and neither is earthly glory or honour in his view, nor does he desire to live nor fear to die.

19. He is ever content and quiet in his soul, and is devoid of desires and affections in his mind; he is of the form of empty air, and remains with his spiritual knowledge as the idol of his soul.

20. He is unapprehensive of adversity or calamity, and unaffected by feelings of pleasure and pain; he has full satiety in his privation of everything, and is unconcerned about his life and death, by remaining himself as the living dead.

21. He remains unmoved at all evens and odds, as the Ocean is at a stand still with all the outpourings of the rivers; and he continues to meditate on, and adore the divine spirit in his own spirit.

22. He has no need of acquiring or amassing any wealth for himself, nor is he in need of asking anything of any body for his supportance.

23. The unspiritual man who aims at the acquisition of supernatural powers, must sacrifice the means of his consummation to the acquirement of such powers (i.e. he must give up the seeking of his perfection in pursuit of those powers. Or, he who wants to wax rich and great, may

become so at the loss of his peace and content and honesty).

24. All things are accomplished by application of their proper means, and what is thus ordained to take place, can not be undone even by the three-eyed God Siva himself. (It is believed that some mantras and gems are possessed of the power, of lifting living bodies in the air).

25. Thus volitation depends on the application of proper means, and not on one's volition only; and nothing can alter the nature of things, as that of the coolness of moon-beams.

26. Whether one is all-knowing or much-knowing, and all-powerful or much powerful as a Hari or Hara; yet there is no body that has the power of setting aside the destined law of nature (as for the terrestrials to fly in air, and the celestials to walk on the earth).

27. Thus it depends on the nature of things, Rāma! and the combination of times and circumstances, as also the application at proper means and mantras, that causes a mortal to fly in the air, and an immortal to descend on earth.

28. So it is the property of some drugs, gems and mantras, to destroy the destructive power of poison; and of wine to intoxicate the wine-bibber; and so of emetics to cause vomiting.

29. Thus all things have naturally the power of producing some effect, according to its proper application and the mode and manner of it.

30. Hence no one that is unacquainted with these things, is able to effect his flight in the air; and he that is fraught with his spiritual knowledge, has no need of these practices.

31. All knowledge relating to the properties of things, and their application in proper mode and manner for the bringing on of certain ends, is of no good to the spiritualist for his attaining to spirituality.

32. He who wishes to have supernatural powers, may gain them by his long practice; but what need has the theosophist of these practices or powers for himself?

33. It is after his freedom from the net of his desires, that the spiritualist attains to his spiritual state; how then can he entertain any desire which is opposed to it?

34. Every one endeavours to present in the course, to which he is led by the desires rising in his heart; and whether he is learned or not, he reaps the reward of his endeavours in due time.

35. Vīta havya never endeavoured to acquire any supernatural power; all his endeavours aspired to the gaining of spiritual perfection, which he obtained by his devotion in the forest.

36. It is not impossible or hard, to effect the acquisition of supernatural powers; should one persist in the course of practicing and applying the proper means to those ends.

37. The success which attends on any body in the consummation of his object, is entirely owing to his personal exertion, and may be called the fruit of the tree of his own labour.

38. But these successes and consummations, are of no use to those great minded men, who have known the Knowable One in himself: and who have made an end of their worldly desires.

39. Rāma said: Sir I have yet another question for your explanation and it is this, why did not the ravenous beasts of the desert, devour the deadlike body of the devoted sage, and why did it not moulder under the earth, by which it was covered?

40. And again how the bodiless and liberated soul of the sage, which was absorbed in the sunlight, return to resume its dilapidated body, which was buried in the mountain cave.

41. Vasishthā replied:—The conscious soul that believes itself to be embodied with its mortal body, and beset by the coils of its desires and the bonds of its affections, is here subjected both to the feeling of pleasure and the pangs of pain.

42. But the intelligent soul which relies on its pure consciousness, and is freed from the net of its desires, remains only with its subtile spiritual body (which no beast or bird can devour, nor any dust or rust

can destroy). So says the Gita:—It is indivisible and unconsumable, and neither does it moulder nor dry up at any time.

43. Hear now, Rāma, the reason why the body of the Yogi, is not subject to the accidents of disjunction or corruption for many hundreds of years (under the influence of heat and cold and other casualties).

44. Whenever the mind is occupied with the thought of any thing, it is immediately assimilated into the nature of that object, and assumes the same form on itself.

45. Thus upon seeing or thinking of an enemy, the mind turns to enmity, at the very sight or thought of its foe; as it assumes the nature of friendliness, on the visit and remembrance of a friend.

46. So on seeing a hill or tree or passenger, that bears no enmity or friendship to it, the mind remains equally indifferent towards the same, and without any change in its disposition as it is perceived by us.

47. Again the mind is sweetened (pleased) on relishing the sweets, and embittered by tasting the bitter. It becomes fond of the sweet, and averse to whatever is sour and bitter and unpalatable.

48. So when a ravenous beast comes in the sight of a dispassionate Yogi, its envious nature is changed to dispassionateness, and it desists from doing him any injury. (So says Patanjali, "Good company turns the wicked to goodness").

49. The malicious being freed from his malice, in the company of the even minded stoic, desists from the doing of any harm, to any one; as the indifferent wayfarer has no business to break the straggling branches and trees growing on the way side, which the rude rustics are apt to lop off and cut down (for the making of their fuel).

50. But the savage beast being removed from the side of the Yogi, resumes its ravenous nature again, in the company of the rapacious and wild beasts of the forest.

51. Hence it was that the envious beasts of the forest, the tigers, lions and bears; as also the reptiles and creeping insects of earth, did not molest the sedate body of the sage, so long as they lurked and crept

about it.

52. The reason why the body was not reduced to the dust of the earth is, because the silent conscience that there dwells in common, in all existent bodies of animals, vegetables and minerals, and abides in them as in the person of a dumb creature; would not allow them to injure the innocent body of the sage lying flat on the ground.

53. The spiritualised body of the Yogi, is seen to move about on earth, like the shadow of something floating on the water.

54. Therefore the spiritual body of the sage, which was rarefied above the elemental bodies by virtue of his spiritual knowledge, became quite incorruptible in its nature.

55. Hear me tell you another reason, Rāma! that it is the want of oscillation which is the cause of destruction, as it is the vibration or breathing of the heart which is the cause of life.

56. It is the breathing of vital breaths, which causes the vibration of the arteries, and this being stopped, the body becomes as still as a stone.

57. He who has lost the pulsations of his heart and vital breaths, has lost also both his vitality and mortality, and become as stones (which are neither dead nor alive).

58. When the internal and external pulsations of the body are at a stop, know, O well-informed Rāma! the intestinal parts are not liable to any change.

59. The motion of the body being stopped, and the action of the heart having ceased; the humours of the body become as stiff and inert, as the solid mountain of Meru.

60. So the want of fluctuation, is seen to cause the steadiness of all things in the world; and hence the bodies of sages are known to be as quiet, as the blocks of wood and stone.

61. The bodies of Yogis therefore, remain entire for thousands of years; and like clouds in the sky and stones underneath the water, are

neither soiled nor rotten at any time.

62. It was in this manner that this sage, who knew the truth, and was best acquainted with the knowledge of the knowable, left his earthy body, in order to find the rest of his soul in the Supreme Spirit.

63. Those men of great minds who are dispassionate, and know what is chiefly to be known above all others; pass beyond the bounds of this earth and even of their bodies, to assume an independent form of their own.

64. They are then perfect masters of themselves, whose minds are well governed by their right understanding; and are not affected by the influence of their destiny or the acts of their past lives, nor moved by their desires of any kind.

65. The minds of consummate Yogis, are of the nature of destiny; because they can easily effect whatever they think upon, as if they were the acts of chance as in Kākatāliya Sanyoga.

66. So it was with this sage, who no sooner thought of the renovation of his body, than he found it presented before his sight, as if it were an act of chance (or the kākatālic accident).

67. When the soul forsakes its earthly frame, after the fruition of the fruits of its passed actions is over; it assumes a spiritual form, which is the state of its disembodied liberation, and when it enjoys its perfect liberty in its independent state.

68. The mind being freed from its desires, is released from all its bonds, and assumes the spiritual form of the pure soul; it then effects instantly all that it wishes to do, and becomes all powerful as the great Lord of all.

CHAPTER LXXXX.—Admonition on the Mind and its Yoga Meditation.

Argument. The Two ways of subduing selfishness; by Universal



## Benevolence and want of Personality.

Vasishtha said:—After the sage Vīta-havya, had subdued his heart and mind by his rationality, there arose in him the qualities of universal benevolence and philanthropy (for want of his selfishness).

2. Rāma asked:—How do you say, Sir, that the quality of benevolence sprang in the mind of the sage, after it had been wholly absorbed in itself by its rationality? (since the total insensibility of one if himself, cannot have any regard for others).

3. Tell me Sir, that art the best of speakers, how can the feelings of universal love and friendliness, arise in the heart which is wholly cold and quiet, or in the mind which is entranced in the divine spirit?

4. Vasishtha replied:—There are two kinds of mental numbness, the one being its coma in the living body; and the other its deadliness after the material body is dead and gone. (The one is swarūpa and the other arūpa; the first having its formal existence, and the other being a formless one).

5. The possession of the mind is the cause of woe, and its extinction is the spring of happiness; therefore one should practise the abrasion of the essence of his mind (or personality), in order to arrive to its utter extinction.

6. The mind that is beset by the net of the vain desires of the world, is subject to repeated births, which are the sources of endless woes. (The world is a vale of tears, and worldlimindedness is the spring of misery).

7. He is reckoned as a miserable being, who thinks much of his person, and esteems his body, as the product of the good deserts of his past lives; and who accounts his foolish and blinded mind as a great gift to him. (Human life is usually esteemed as the best of all living beings; and the Sāstra says "the human body is the best gain after millions of transmigrations in other forms").

8. How can we expect the decrease of our distress, as long as the mind is the mistress of the body? It is upon the setting down of the mind,

that the world appears to disappear before us. (As the setting sun hides the world from our sight).

9. Know the mind to be the root of all the miseries of life, and its desires as the sprouts of the forest of our calamities.

10. Rāma asked:—Who is it, Sir, whose mind is extinct, and what is the manner of this extinction; say also how its extinction is brought on, and what is the nature of its annihilation?

11. Vasishtha replied:—O support of Raghu's race! I have told you before of the nature of the mind; and you will hear now, O best of inquirers! the manner of extinguishing its impulses.

12. Know that mind to be paralysed and dead, which is unmoved from its steadiness by pleasure and pain; and remains unshaken as a rock at the gentle breath of our breathing. (I.e. the man that lives and breathes, but moves not from his purposes).

13. Know also that mind, to be as dull as dead, which is devoid of the sense of its individuality from others; and which is not degraded from the loftiness of its universality, to the meanness of its personality.

14. Know that mind also, to be dead and cold, which is not moved by difficulties and dangers; nor excited by pride and giddiness, nor elated by festivity nor depressed by poverty and penury; and in short which does not lose its serene temperament at any reverse of fortune.

15. Know, gentle Rāma! this is what is meant by the death of the mind, and the numbness of the heart; and this is the inseparable property of living liberation (of those that are liberated in their lifetime).

16. Know mindfulness to be foolishness, and unmindedness is true wisdom; and it is upon the extinction of mental affections, that the pure essence of the mind appears to light.

17. This display of the intrinsic quality of the mind, after the extinction of its emotions; and this temperament of the mind of the living liberated persons, is said by some to be the true nature of the mind.

18. The mind that is fraught with the benevolent qualities, has its best wishes for all living beings in nature; it is freed from the pains of repeated births in this world of woe, and is called the living liberated mind (Jīvan-mukta manas).

19. The nature of the living liberated mind is said to be its intrinsic essence, which is replete with its holy wishes, and exempted from the doom of transmigration.

20. The Swarūpa or personal mind, is what has the notion of its personality as distinct from its body; and this is the nature of the mind of those, that are liberated in their lifetime. (This is the nature of the individual and unembodied mind).

21. But when the living liberated person loses the individuality of his mind; and becomes as gladsome as moonbeams within himself, by virtue of his universal benevolence; it then becomes as expanded and extended, as it appears to be present everywhere at all times.

22. The living liberated person being mindless of himself, becomes as cold hearted as a plant growing in a frigid climate, where it blooms with its mild virtues, likening the blossoms of the winter plant.

23. The Arūpa or impersonal mind of what I have told you before, is the coolness of the disembodied soul, that is altogether liberated from the consciousness of its personality.

24. All the excellent virtues and qualities, which reside in the embodied soul, are utterly lost and drowned in the disembodied soul, upon its liberation from the knowledge of its personality.

25. In the case of disembodied liberation, the consciousness of self personality being lost, the mind also loses its formal existence in Virupa or formlessness, when there remains nothing of it.

26. There remains no more any merit or demerit of it, nor its beauty or deformity; it neither shines nor sets any more, nor is there any consciousness of pain or pleasure in it.

27. It has no sense of light or darkness, nor the perception of day and night; it has no knowledge of space and sky, nor of the sides, altitude

or depth of the firmament.

28. Its desires and efforts are lost with its essence, and there remains no trace of its entity or nullity whatever.

29. It is neither dark nor lightsome, nor transparent as the sky; it does not twinkle as a star, nor shines forth as the solar and lunar lights. And there is nothing to which it may resemble in its transparency.

30. Those minds that have freed themselves from all worldly cares, and got rid from the province of their thoughts also; are the minds that rove in this state of freedom, as the winds wander freely in the region of vacuum.

31. The intelligent souls that are numb and sleepy, and are set in perfect bliss beyond the trouble of rajas and tamas; and which have assumed the forms of vacuous bodies, find their rest in the supreme felicity, in which they are dissolved in the unity of the Deity.

## CHAPTER LXXXI.—On the Origin of the Human Body and Consciousness.

Argument. Of Desire and Breathing as the two seeds, producing the Plant of Human Body, bearing the fruits of Worldliness.

Rāma said:—I see the stupendous rock (Brahma) filling the infinite vault of vacuum, and bearing the countless worlds as its vast forests, with the starry frame for its flowers and the gods and demigods for its birds and fowls.

2. The flashing of lightnings are its blooming blossoms, and the azure clouds are the leaves of the forest trees; the seasons and the sun and moon fructify these arbors with good looking fruits.

3. The seven seas are the aqueducts at the foot of this forest, and the flowing rivers are its channels; and the fourteen worlds are so many

regions of it, peopled with various kinds of beings.

4. This wilderness of the world, is beset by the wide spreading net of cupidity; which has overspread on the minds of people, as the creeping vine fills the vineyard ground.

5. Disease and death form the two branches of the arbor of the world (Sansāra Mahīruha), yielding plentifully the fruits of our weal and woe; while our ignorance serves to water and nourish this tree to its full growth.

6. Now tell me, sir, what is seed that produced this tree, and what is the seed of that seed also. Thus tell me what is the original seed of the production of the mundane tree.

7. Explain to me all this in short, for the edification of my understanding; and also for my acquirement of the true knowledge with which you are best acquainted.

8. Vasishtha answered:—Know Rāma! the corporeal body to be the seed or cause of this arbour of the world. This seed is the desire which is concealed in the heart of the body, and shoots forth luxuriantly, in the sprouts of good and bad acts and deeds.

9. It is full of boughs and branches, and luxuriant in the growth of its fruits and flowers; and it thrives as thickly and fastly, as the paddy fields flourish in autumn.

10. The mind which is the seed of the body, is subject to and slave of all its desires. Its treasure house consists of alternate plenty and poverty, and its casket contains the gems of pleasure and pain.

11. It is the mind which spreads this net-work of reality and unreality; as it stretches the fretwork of truth and falsehood in dreams and visions.

12. As the dying man sees in his imagination, the messengers of death appearing before him; so doth the mind, present the figure of the unreal body as a reality.

13. All these forms and figures, which appear to our view in these

worlds, are the formations of the mind, as the pots and toys are the works of clay. (The mind being the same with Brahma; is the formal cause of all existences).

14. There are two kinds of seeds again which give rise to the arbor of the mind, which is entwined by the creepers of its faculties; one kind of these is the breathing of the vital breath, and the other is thinking or the train of its thoughts. (The text has the words *dridha-bhāvana* or the certainty of the knowledge of its reality).

15. When the vital air vibrates through the lungs and arteries, the mind then has the consciousness of its existence.

16. When the vital breath ceases to circulate through the lungs and wind pipes, there ensues the insensibility of the mind and the circulation of the heart-blood is put to a stop.

17. It is by means of the vibrations of breath and the action of the heart, that the mind perceives the existence of the world which is as false as the appearance of the blue sky, in the empty space of vacuum.

18. But when these vibrations and actions fail to rouse the sleeping mind, it is then said to enjoy its peace and quiet; otherwise they merely move the body and mind, as the wires move the dolls in the puppet show.

19. When the body has its sensibility, caused by the breathing of the vital air, it begins to move about like a doll dancing in its giddy circle in the Court yard, by artifice of the puppet player.

20. The vibrations of breath awaken also our self-consciousness, which is minuter than the minutest atom; and yet all pervasive in its nature, as the fragrance of flowers, which is blown afar in the air by the breath of the wind.

21. It is of great good, O Rāma! to confine one's consciousness in one's self (as it is to shut the fragrance of the flower in its seed vessel; and it is effected by stopping the breathing by means of the practice of *prāṇāyāma* or suppression of breath; as the diffusion of odours is prevented by shutting out the current air).

22. By restraining our self-consciousness we in ourselves succeed to refrain from our consciousness of all other things because the knowledge of endless objects (particulars), is attended with infinite trouble to the mind. (All knowledge is the vexation of the spirit. Solomon's Proverbs).

23. When the mind comes to understand itself, after it is roused from its dormancy of self-forgetfulness (by being addicted to the thoughts of external objects); it gains what is known to be the best of gains, and the purest and the holiest state of life.

24. If with the vacillation of your vital breaths, and the fluctuation of your wishes, you do not disturb the even tenor of your consciousness, like the giddy part of mankind, then you are likened to the great Brahma himself (who lives and does what he likes, without any disturbance of his inward intuition).

25. The mind without its self-consciousness or conscience, is a barren waste; and the life of man with its knowledge of truth, is as a mazy path, beset with traps and snares of errors and dangers.

26. The meditative Yogi is practised to the suppression of his breath for the peace of his mind, and conducts his *prāṇāyāma* or restraint of respiration, and his *dhyāna* or intense meditation, according to the directions of his spiritual guide and the precepts of the *sāstras*.

27. Restraint of breath is accompanied by the peace of mind, causing the evenness of its temperament; and it is attended with health and prosperity and capacity of cogitation to its practiser.

28. Learn *Rāma*, another cause of the activity of the mind, which is considered by the wise as the source of its perpetual restlessness; and this is its restless and insatiable concupiscence.

29. Now this concupiscence is defined as the fixed desire of the mind, for the possession of something, without consideration of its prior and ultimate conditions (i.e. Whether it is worth having or not, and whether its gain will be productive of the desired object in view).

30. It is the intensity of one's thought of getting something that produces it before him; in utter disregard of the other objects of its

remembrance. (The gloss gives a mystic sense of this passage; that reminiscence which is the cause of the reproduction of prior impressions, is upset by the intensity of the present thought in the mind).

31. The man being infatuated by his present desire, believes himself as it depicts him to be; and takes his present form for real, by his forgetfulness of the past and absent reality. (The present unreal appears as real, and the past reality passes away as an unreality, as in the case of prince Lava's believing himself a chandala during his dream, and so it is with us to take ourselves as we think us to be).

32. It is the current of our desire, that carries us away from the reality; as the drunkard sees everything whirling about him in his intoxication.

33. Men of imperfect knowledge, are led to like errors by their desires, as a man is driven to madness by the impulse of passions.

34. Such is the nature of the mind, that it leads to the imperfect knowledge of things, so as to view the unreal as real, and the unspiritual as spiritual.

35. It is the eager expectation of getting a thing, which is fixed and rooted in the heart, that impels the restless mind to seek its desired object, in repeated births and transmigrations.

36. When the mind has nothing desirable or disgusting to seek or shun, and remains apart from both, it is no more bound to regeneration in any form of existence.

37. When the mind is thoughtless about anything, owing to its want of desire of the same; it enjoys its perfect composure, owing to its unmindfulness of it and all other things.

38. When there is no shadow of anything, covering the clear face of consciousness, like a cloud obscuring the face of the sky; it is then that the mind is said to be extinct in a person, and is lost like a lotus-flower, which is never seen to grow in the expanse of the sky.

39. The mind can have no field for its action, when the sphere of the



intellect is drained and devoided of all its notions of worldly objects.

40. Thus far have I related to you, Rāma, about the form and features of the mind; that it is only the entertaining of the thought of something with fond desire of the heart. (Here the mind is identified with the fond thought or wish of a man).

41. There can be no action of the mind, when the sphere of the intellect is as clear as the empty sky, and without the thought of any imaginary or visible object moving before it as the speck of a cloud.

42. It is called unmindedness also, when the mind is practised to its Yoga, or thoughtlessness of all external objects, and remains transfixed in its vision of the sole essence of God.

43. When the mind has renounced the thought of everything within itself, and remains in its perfect coolness of cold-heartedness (sang froid) of Yogis; such a mind, though exercising its powers and faculties, it is said to be nil and extinct.

44. He whose want of desires, has chilled his ardour for anything, and made him impassionate, is said to have become extinct, and reduced like a rag to ashes (leaving the form without its substance).

45. He who has no desire of gain to cause his repeated birth and death, is called the living liberated; though he should move about in his busy career like a potter's wheel (which is insensible of its motion).

46. They are also styled the living liberated, who do not taste the pleasure of desire; but remain like fried seeds, without regerminating into the sprouts of new and repeated births.

47. Men attaining to spiritual knowledge in their earthly lives, are said to have become mindless in this world, and to be reduced to vacuity (the summum bonum of vacuists) in the next.

48. There are, O Rāma! two other seeds or sources of the mind, namely, the vital breath and desire; and though they are of different natures, yet the death of either occasions the extinction of both.

49. Both of these are causes of the regeneration of the mind, as the

pond and the pot (or pipes), are the joint causes of water supply.  
(Wherein the want of the one, is tantamount to the loss of the other also).

50. The gross desires of men are the causes of their repeated births, as the seeds are causes of the repeated growth of trees; and the germ of regeneration is contained in the desire, as the future plant is contained in the seed, and the oily juice is inbred in the sesamum seed.

51. The conscious mind is the cause of all things in the course of time, and the source of all its pleasure and pain, which rise and fall in itself, and never grow without it. (Avindbhavin).

52. As the union of the breath of life with the organs, produces the sensations; so these being united with desire, are productive of the mind. (Hence the living and sensitive plants which are devoid of desire, are devoid of mind also).

53. As the flower and its fragrance, and the sesamum seed and its oil are united together; so is animal life inseparably connected with its desire. (Hence extinction of desire is tantamount to living death).

54. The desire being the active principle of man, and subversive of his passive consciousness; it tends to unfold the seed of the mind, as moisture serves to expand the sprouts of vegetable seeds.

55. The pulsation of the vital breath, awakens the senses to their action, and the vibrations of sensation touching the heart strings, move the mind to its perception of them.

56. The infant mind being thus produced by the fluctuating desires, and the fluctuations of vital breaths, becomes conscious of itself, as separate and independent of its causes.

57. But the extinction of either of these two sources of the mind, is attended with the dissolution of the mind; and also of its pains and pleasures, which resemble the two fruits of the tree of the mind.

58. The body resembles a branching tree, beset by the creepers of its acts; our avarice is as a huge serpent coiling about it, and our passions and diseases are as birds nestling in it.

59. It is beset by our erroneous senses, resembling the ignorant birds setting upon it; and our desires are the cankers, that are continually corroding our breasts and minds.

60. The shafts of death are felling down the trees of our minds and bodies; as the blasts of wind toss the fruits of trees upon the ground; and the flying dusts of our desires have filled all sides, and obscured the sights of things from our view.

61. The loose and thick clouds of ignorance overhang on our heads, and the pillars of our bodies, are wrapped around by the flying straws of our loose desires.

62. The small bark of our body, gliding slowly along in quest of pleasure, falls into the eddy of despair; and so every body falls into utter gloom, without looking to the bright light that shines within himself.

63. As the flying dust is allayed by the setting down of the winds, so doth the dust of the mind subside, by subsidence of the force of our vital airs and desires. (The two moving forces of the mind).

64. Again it is intelligence or Samvedya, which is the seed or root of both of these; and there being this intelligence within us, we have both our vitality and our desires also. (The word Samvedya in the text is explained as Chaitanya, which is the same with intelligence).

65. This intelligence springs from Samvid or consciousness; by forsaking its universality, and retaining its individuality; and then it becomes the seed both of vitality and velleity. (Samvid the consciousness of the impersonal self, being vitiated to the knowledge of one's personality, produces the mind and its selfish desires).

66. Know then your intelligence as the same with your consciousness, and resembles the seed of the mind and its desires, both of which quickly die away with their root, like a rootless or uprooted plant and tree.

67. The intelligence never exists without consciousness, and is ever accompanied with it, as the mustard seed and its oil. (Or rather, as the

oil is contained in the mustard seed).

68. The wakeful conscience gets its intelligence from its desire, as the waking consciousness of men, views their death and departure to distant lands in dream, from their thoughts of of the same.

69. It is owing to our curiosity only, that our consciousness has its intelligence of the intelligible (God); as it is the desire of knowing any thing, that leads the conscious soul to the knowledge of it. (It means simply that, understanding combined with the desire of knowing a thing, becomes the knowledge itself. Here is a play of the paronyms, Samvid, Samitti, Samvedya, Samvedana and the like).

70. This world is no more than a network of our imagination, as the boys imagine a goblin to be hidden in the dark. (So Bacon: Men fear death, as children fear to go in the dark (for fear of demons)).

71. It is as the stump of a tree, appearing as a man in the dark; and like the streaks and particles of sunbeams and moonlight, issuing through the chink of a window or wall, appear as fire: and so are all the cognizables of our cognition (but deceptions of our senses).

72. The objects of our knowledge are as deceptive, as the appearance of a moving mountain, to a passenger in a boat. All appearances are the presentations of our error or ignorance, and disappear at the sight of right knowledge.

73. As the fallacy of the snake in the rope, and the appearance of two moons in the sky, vanish before the keen sightedness of the observer; so the representation of the triple world, disappears in like manner, from before the penetrating understanding.

74. The inward certitude of the illusion of the world, is what is called the perfection of knowledge by the wise; and the knowledge of all things whether seen before or not, is equally a delusion of the mind.

75. It is therefore right, to rub out the impressions of consciousness with diligence; because the preservation of those vestiges, is the cause of our bondage in the world.

76. The erasure of these marks from the mind, is tantamount to our

liberation; because the consciousness of these impressions, is the sore cause of repeated transmigrations in this world of woe.

77. The uninert consciousness, which is unconscious of the outward world, but preserves the consciousness of the self, is attended both with present felicity, and want of future regeneration also. Be therefore unconscious of the externals, and conscious of the internal bliss of your soul; because the wakeful soul that is insensible of the externals, is blessed with the sensibility of its inward blissfulness.

78. Rāma asked:—How is it possible sir, to be both unconscious and yet uninert; and how can unconsciousness be freed from and get rid of its unavoidable supineness?

79. Vasishtha replied:—That is called the unsluggish or sensible unconsciousness, which having its existence, dwells on nothing beside itself; and which though it is living, is insensible of everything else (and yet quite sensible of its own existence).

80. He is called both the unconscious and yet uninert, who has no visible object in his consciousness; and who discharges his duties and all the affairs of his life, without attaching his mind to them.

81. He is said to be unslumbering and yet unconscious, whose mind is insensible of the sensible objects of perception; but yet clear with the impressions of the knowable objects of intellectuality: and such a person is said to be the living liberated also (who is removed from the material to the spiritual world, has his *ajadā asamvid* or unslumbering unconsciousness).

82. When the indifferent soul thinks of nothing in itself, but remains with its calm and quiet composure, like a young child or a deaf and dumb person, in possession of his internal consciousness:—

83. It becomes then possest of its wisdom, and rests in full knowledge of itself without its dullness; and is no more liable to the turmoils of this life, nor to the doom of future births.

84. When the adept rests in his state of sedate hybernation, by forsaking all his desires; he perceives a calm delight to pervade his inmost soul, as the blueness overspreading the sky.

85. The unconscious Yogi remains with the consciousness of his unity with that Spirit; which has no beginning nor end; and in which he finds himself to be utterly absorbed and lost.

86. Whether moving or sitting, or feeling or smelling, he seems to abide always, and do everything in the Holy spirit; and with his self-consciousness and unconsciousness of aught besides, he is dissolved in his internal delight.

87. Shut out these worldly sights from your mind, with your utmost endeavours and painstaking; and go across this world of woes, resembling a perilous ocean, on the firm bark of your virtues.

88. As a minute seed produces a large tree, stretching wide in the sky; so doth the minute mind produce these ideal worlds, which fill the empty space of the universe, and appear as real ones to sight.

(The word *sankalpa* in the text, is used in the triple sense of imagination, reminiscence and hope, all of which are causes of the production of things appearing both as real and unreal).

89. When the conscious soul entertains the idea of some figure in itself, by its imagination, reminiscence or hope; the same becomes the seed of its reproduction, or its being born in the very form which the soul has in its view.

90. So the soul brings forth itself, and falls into its deception by its own choice; and thus loses the consciousness of its freedom, by the subjection to the bondage of life.

91. Whatever form it dotes upon with fondness, the same form it assumes to itself; and cannot get rid of it, as long it cherishes its affection for the same; nor return to its original purity, until it is freed from its impure passions.

92. The soul is no god or demigod, nor either a Yaksha nor Raksha, nor even a Nara—man or Kinnara—manikin; it is by reason of its original delusion—*māyā*, that it plays the part of a player on the stage of the world.

93. As the player represents himself in various shapes, and then resumes and returns to his original form; and as the silkworm binds itself in the cocoon of its own making, and then breaks out of it by itself; so doth the soul resume its primal purity, by virtue of its self-consciousness.

94. Our consciousness is as the water in the great deep of the universe, encompassing all the four quarters of the world, and the huge mountains within it. (As the sea hides the rocks under it).

95. The universal ocean of consciousness, teems with the heaven and earth, the air and the sky, the hills and mountains and the seas and rivers, and all things encompassed by the sides of the compass; as its surges, waves and billows and eddies.

96. It is our consciousness that comprises the world, which is no other beside itself; because the all comprehensive consciousness comprehends all things in itself (in its conscious ideas of them).

97. When our consciousness has its slight pulsation and not its quick vibration, it is then said to rest in itself; and is not moved by the action of outward objects upon it.

98. The seed or source of our consciousness, is the Divine Spirit, which is the inbeing of all beings; and which produces our consciousness, as the solar heat produces the light, and as the fire emits its sparks.

99. This Inbeing in us exhibits itself in two forms within ourselves; the one is our self-consciousness, and the other is our consciousness of many things lying without us: the former is uniform and the latter is of mutable form.

100. This two fold division of the one and same soul, is as the difference of ghata and pata or of the pot and painting, and like that of I and thou, which are essentially the same thing, and have no difference in their in-being.

101. Now do away with this difference, and know the true entity to be a pure unity, which is the positive reality remaining in common with all objects.

102. Forsake the particulars only, and seek the universal one which is the same and in common with all existence. Know this Unity as the totality of beings, and the only adorable One.

103. The variety of external forms, does not indicate any variation in the internal substance; change of outward form, makes a thing unknowable to us as to its former state; but outward and formal differences, make no difference in the real essence.

104. Whatever preserves its uniform and invariable appearance at all times, know that to be the true and everlasting inner essence of the thing (and not its changeful external appearance).

105. Rāma! Renounce the doctrines which maintain the eternal subsistence of time and space, of atoms and generalities and the like categories; and rely in the universal category of the one Being in which all others are reducible. (All varieties blend into the Unity of Brahma).

106. Though the endless duration of time, approximates to the nature of the Infinite Existence; yet its divisions into the present, past and future, makes it an ununiform and unreal entity.

107. That which admits of divisibility, and presents its various divisions; and what is seen to diverge to many, cannot be the uniform cause of all (hence time being ever changeful and fleeting, cannot be the unchanging cause of all).

108. Think all bodies as appertaining to one common essence, and enjoy thy full bliss by thinking thyself as the same, and filling all space.

109. He who is the ultimate pause or end of all existence in common, know, O wise Rāma! that Being to be the source and seed of the whole universe, which has sprung from Him.

110. He who is the utmost limit of all things in common, and is beyond description and imagination; He is the first and beginning of all, without any beginning of his own, and having no source or seed of himself.

111. He in whom all finite existences are dissolved, and who remains without any change in himself; knowing Him in one's self, no man is



subjected to trouble, but enjoys his full bliss in Him.

112. He is the cause of all, without any cause of his own; He is the optimum or best of all, without having anything better than himself.

113. All things are seen in the mirror of his intellect, as the shadow of the trees on the border of a river, is reflected in the limpid stream below.

114. All beings relish their delight in him, as in a reservoir of sweet water; and anything delicious which the tongue doth taste, is supplied from that pure fountain.

115. The intellectual sphere of the mind, which is clearer than the mundane sphere, has its existence from his essence; which abounds with the purest delight, than all dulcet things in the world can afford.

116. All these creatures in the world, rise and live in him; they are nourished and supported by him, and they die and are dissolved in him.

117. He is the heaviest of the heavy and the lightest of all light bodies. He is the most ponderous of all bulky things, and the minutest of the most minute.

118. He is the remotest of the most remote, and the nearest of whatever is most propinqueous to us; He is the eldest of the oldest and the youngest of the most young.

119. He is brighter far than the brightest, and obscurer than the darkest things; He is the substratum of all substances, and farthest from all the sides of the compass.

120. That being is some thing as nothing, and exists as if he were non-existent. He is manifest in all, yet invisible to view; and that is what I am, and yet as I am not the same.

121. Rāma! Try your best to get your rest, in that supreme state of felicity; than which there is no higher state for man to desire.

122. It is the knowledge of that holy and unchangeable Spirit, which brings rest and peace to the mind; know then that all-pervasive soul,

and be identified with the pure Intellect, for your liberation from all restraint.

(And the way to this state of perfect liberation, is to destroy by degrees the seeds of our restraints to the same. Namely:—To be regardless of the body, which is the seed of worldliness; and then to subdue the mind, which is the seed of the body; and at last to restrain the breathings and desires, which are the roots of sensations and earthly possessions; and thus to destroy the other seeds also, until one can arrive to his intellectual, and finally to his spiritual state).

#### CHAPTER LXXXII.—Means of Obtaining the Divine Presence.

Argument. Divine knowledge and want of desires and feelings, forming the Trivium of salvation.

Rāma said:—Of all, the seeds which you have spoken, say sir, which of these is the most essential one to lead us to the attainment of the supreme Brahma.

2. Vasishtha replied:—It is by the gradual demolition of the seeds and sources of woe, which I have mentioned one after the other, that one is enabled to attain his consummation in a short time.

3. You can relinquish by your manly fortitude, your desire for temporal objects; and endeavour to seek that which is the first and best of beings:—

4. And if you remain in your exclusive and intense meditation on the Supreme Being, you are sure to see that very moment the Divine light, shining in full blaze in and before you.

5. If it is possible for you to think of all things in general, in your well developed understanding; you can have no difficulty to elevate your mind a little higher, to think of the universal Soul of all.

6. O sinless Rāma! If you can remain quietly with meditating on your conscious soul, you can find no difficulty in the contemplation of the Supreme soul, by a little more exertion of your intellect.

7. It is not possible, O Rāma! to know the knowable Spirit at once in your understanding, unless you think of it continually in your consciousness. (The Divine Spirit is knowable in our spirits and consciousness and by own intuition only).

8. Whatever thou thinkest and wherever thou goest and dost remain, is all known to thee in thy consciousness; and so it is the conscious soul which is the seat of God, and wherein He is to be sought and seen. (So says Maulana Rumi:—I sought him everywhere and found him nowhere; I looked within myself and found him there).

9. If you will but strive, Rāma, to renounce your earthly appetites; you will get yourself loosened from all its bonds and diseases and dangers.

10. Of all others which have been said before, it is the most difficult task to get rid of one's earthly desires; and it is impossible to root them out of the mind, as it is to uproot the mount Meru from its basis.

11. As long as you do not subdue the mind, you cannot get rid of your desires; and unless you suppress your desires, you can not control your restless mind. (They are so interwoven together).

12. Until you know the truth, you cannot have the peace of your mind; and so long as you are a stranger to your mental tranquillity, you are barred from knowing the truth.

13. As long you do not shun your desires, you cannot come to the light of truth; nor can you come to know the truth, unless you disown your earthly desires.

14. Hence the knowledge of truth, subjection of the mind, and abandonment of desires, are the joint causes of spiritual bliss; which is otherwise unattainable by the practice of any one of them singly.

15. Therefore, O Rāma! the wise man should betake himself, to the practice of all these triple virtues at once; and abandon his desire of worldly enjoyments, with the utmost of his manly efforts. (Because it is

weakness to be a dupe to pleasure, and true bravery consists in contemning them).

16. Unless you become a complete adept, in the practice of this triplicate morality; it is impossible for you to attain to the state of divine perfection, by your mere devotion during a whole century. (Because the mendicant Yogis, that are devoid both of their divine knowledge and disinterestedness, are never blessed with their spiritual rapture).

17. Know ye, O highminded Muni! that it is the simultaneous attainment of divine knowledge, in combination with the subjection of the mind and its desires, that is attended with the efficacy of Divine presence.

18. The practice of any one of these, in disjunction from the others, is as fruitless as imprecations of one's death or derangement of understanding (i.e. no one's curse, can effect any evil on another).

19. Though the adept may be long inured in the practice of these virtues; yet none of them will help him singly to approach to the Supreme; as no single soldier or regiment can dare advance before the adverse host. (Here is pun of the word, param signifying both the Supreme and the enemy).

20. These virtues being brought under the practice of the wiseman, by his undivided attention and vigilance; will break down every obstacle on his way, like the current of a confluence of three streams, carrying away a rock from the coast.

21. Accustom yourself with diligence, to destroy the force of your mind and its desires and feelings; and habituate your intellect to the acquisition of knowledge with equal ardour, and you will escape from every evil and error of the world.

22. Having mastered these triple virtues; you will cut asunder your heart strings of worldly affections; as the breaking of the lotus-stalk severs its interior fibres.

23. The reminiscence of worldliness, which is inherited and strengthened in the long course of a hundred lives (or transmigrations of the soul), is hard to be removed with the assiduous practice of these triple

virtues.

24. Continue to practice these at all times of your life; whether when you sit quiet or move about; or talk or listen to another or when you are awake or asleep; and it will redound to your greatest good.

25. The restraining of respirations also, is tantamount to the restraint put upon your desires; then you must practise this likewise, according to the directions of the wise.

26. By renunciation of desire, the mind is reduced to an insensible and dead block; but by restraining your breathing, you can do whatever you like. By the practice of the *prānāyāma*, the yogi identifies himself with the Supreme, and can do all things as the Deity.

27. By the protracted practice of restraining the breathing, according to the directions given by the guru; and by keeping the erect posture, and observing the rules of diet &c. one must restrain his respiration.

28. By right observation of the nature of things, we can have no desires for any thing (which is so frail and false); and there is nothing which is the same or remains unchanged from first to last, except the unchangeable nature of the Deity, which must be the only desirable object.

29. It is the sight and knowledge of God, that serve to weaken our worldly desires; and so will our avoidance of society and worldly thoughts (will put an end to our earthly desires).

30. Seeing the dissolution of human bodies, we cease to desire our worldly goods; and so also the loss of desired objects, puts a check to our desiring them any more.

81. As the flying dust is set on the ground, after the gust of the wind is over; so the flying thoughts of the mind are stopped, when our breathings are put to a stop: they being the one and the same thing. (Swedenborg saw the intimate connection between thought and vital life. He says "thought commences and corresponds with vital respiration. A long thought draws a long breath, and a quick one is attended with rapid vibrations of breath").

32. From this correspondence of the motion of thoughts with the vibrations of breath, there is heaved a large mass of worldly thoughts resembling heaps of dust on earth. Let therefore the intelligent men try their utmost to suppress their breath (in order to stop the assemblage of their thoughts also).

33. Or do away with this process of the Hathā Yogis (if it be hard for you to suppress your breath), and sit quietly to suppress your fleeting thoughts only at all times.

34. If you want to keep your control over the mind, you will be able to do so in the course of a long time; because it is not possible to subdue the mind without the discipline of strict reason.

35. As it is impossible to restrain the infuriate elephant without its goading; so it is not possible for you to curb your indomitable mind, without the help of spiritual knowledge, and association with the wise and good.

36. The abandonment of desires and suppression of breathing, in the manner as hereinafter inculcated, are the most efficient means of subduing the mind.

(The mind dwells in the brain which shares the various fortunes of breathing; therefore the suppression of breath tends also to the subjection of the mind. Swedenborg).

37. There are milder means of pacifying the mind, as the cooling showers of rain set down the dust of the earth; and yet the Hathā-Yoga, attempts to restrain it by stopping the breath, as it were to prevent the rising of dust, by means of a breathless calm.

38. Ignorant men who want to subdue the mind, by prescriptions of the Hathā-Yoga or bodily restraints; are like those silly folks, who want to dispel the darkness by black ink instead of a lighted lamp. (Painful bodily practice, is no part of Rāja or spiritual Yoga).

39. Those who attempt to subdue the mind by bodily contortions, strive as vainly as they, who wish to bind the mad elephant with a rope of grass or straws.

40. Those rules which prescribe bodily practices, instead of mental reasoning and precepts, are known as the patterns of Hathā-Yoga, and misleading men to dangers and difficulties. (Because the mind alone governs the mind, and bodily austerities have ruined many bodies and killed many men also; and the correspondence between the states of the mind and lungs, has not been admitted in science).

41. Wretched men like beasts have no rest from their labour, but wander in dales and woods, in quest of herbs and fruits for their food.

42. Ignorant men who are infatuated in their understandings, are timid cowards like timorous stags; and are both dull-headed and weak-bodied, and languid in their limbs (by incessant toil).

43. They have no place of confidence anywhere, but stagger as the distrustful deer in the village; their minds are ever wavering between hopes and fears, as the sea water rising and falling in waves.

44. They are borne away like leaves fallen from a tree, by the current of the cascade gliding below a water-fall; and pass their time in the errors of sacrificial rites and religious gifts and austerities, and in pilgrimages and adoration of idols.

45. They are subject to continued fears, like the timid deer in the forest, and there are few among them, who happen by chance to come to the knowledge of the soul. (Most men are betaken by the exoteric faith).

46. Being broiled by outward misery and internal passions, they are rarely sensible of their real state; and are subjected to repeated births and deaths, and their temporary habitation in heaven or hell. (There is no everlasting reward or punishment, adjudged to the temporal merit and demerit of human actions).

47. They are tossed up and down like play balls in this world, some rising up to heaven, and others falling to hell torments while they are even here. (The gloss represents higher births as heaven, and the lower ones as hell-torments; and since the Hindu idea of bliss is idleness, he deems the idle life of the great his heaven. *Otia cum dignitate*).

48. These men roll on like the incessant waves of the sea; therefore leave off the exterior view of the exoteric, and sink deep into the

spiritual knowledge for your everlasting rest. (The Hatha-Yoga is deemed like the other modes of public worship, to belong to the exoteric faith).

49. Remain quiet and sedate, with your firm faith in your inward consciousness; and know that knowledge is power, and the knowing man is the strongest being on earth; therefore be wise in all respects.

50. Rāma! renounce the cognizance of the knowable objects, and depend on the abstract knowledge of all things in thy subjective consciousness; remain firm in full possession of thy inner soul, and think thyself as no actor of thy acts. Then forsaking all inventions of men as falsehoods (kalanā and kalpanā), shine with the effulgence of thy spiritual light.

#### CHAPTER LXXXIII.—Universal Indifference or Insouciance.

Argument. Cultivation of understanding and Reason.

Vasishtha continued:—Rāma! He who is possessed of little reason, and tries to subdue his mind as well as he can; succeeds to reap the fruit (object) of his life (salvation).

(Neither is much learning required for divine knowledge, nor is much purity necessary for salvation; nor is the entire want of either, attended by its main object).

2. The small particle of reason that is implanted in the mind, becomes by culture a big tree in time, projecting into a hundred branches in all departments of knowledge.

3. A little development of reason, serves to destroy the unruly passions of the human breast, and then fill it with the good and pure virtues; as the roes of a fish fill the tank with fishes. (The seed of reason germinates in all good qualities).



4. The rational man who becomes wise, by his vast observation of the past and present, is never tempted by the influence of the ignorant, who value their wealth above their knowledge.
5. Of what good are great possessions and worldly honours to him, and of what evil are the diseases and difficulties unto the man, who looks upon them with an indifferent eye.
6. As it is impossible to stop the impetuous hurricane, or to grasp the flashing lightning, or hold the rolling clouds in the hand:—
7. As it is impossible to put the moon like a brilliant moonstone, in a box of jewels; and as it is not possible for a belle to wear the crescent of the moon like a moon flower on her forehead.
8. As it is impossible also for the buzzing gnats, to put to flight the infuriate elephant, with the swarm of bees sucking his frontal ichor, and the lotus bushes gracing his fore-head:—
9. As it is impossible too for a herd of timid stags, to withstand in fighting the brave lion, gory with the frontal pearls of slaughtered elephants in his bloody chase:—
10. As it is impossible likewise for a young frog, to devour a huge and hungry snake, which like the poisonous tree, attracts other animals to it by its poison, and then swallows them entire:—
11. So it is impossible for the robbers of outward senses, to overpower upon the man of reason, who is acquainted with the grounds of Knowledge, and knows the knowable Brahma.
12. But the sensible objects and the organs of sense, destroy the imperfect reason; as the violence of the wind, breaks off the stalks of tender plants.
13. Yet the wicked passions and desires, have no power to destroy the perfected understanding; as the lesser gales of minor deluges, are not strong enough to remove the mountain. (The great deluge is the mahakalpanta, and the partial ones are called the Khanda or yuga-pralayas).

14. Unless the flowery arbor of reason, takes its deep root in the ground of the human mind, it is liable to be shaken at every blast of the conflicting thoughts; because the unstable soul can have no stability; nor the uncertain mind can have any certainty.

15. He whose mind does not stick to strict reasoning, either when he is sitting or walking, or waking or sleeping; is said to be dead to reason.

16. Therefore think always within yourself, and in the society of good people, about what is all this, what is this world, and what is this body in a spiritual light (i.e. Spiritually considered, the material universe will disappear from view).

17. Reason displays the darkness of ignorance, and shows the state of the Supreme as clearly, as when the light of the lamp shows everything clearly in the room. (Hence reason is said to be the light of the soul).

18. The light of knowledge dispels the gloom of sorrow, as the solar light puts to flight the shadow of night. (Knowledge is the sunlight of the soul).

19. Upon appearance of the light of knowledge, the knowable comes to appear of itself; as the appearance of sunlight in the sky, shows every object on earth below.

20. That science which brings to the knowledge of Divine Truth, the same knowledge is known as selfsame with the knowable Truth itself.

21. Spiritual knowledge is the result of reason, and is reckoned as the only true knowledge by the wise; it includes the knowledge of the knowable soul, as the water contains its sweetness within itself.

22. The man knowing all knowledge, becomes full of knowledge; as the strong dramdrinker turns a tippler himself. (Fullness of spiritual knowledge is compared with hard drinking, in the mystic poetry of orientals, to denote the inward rapture which is caused by both).

23. They then come to know the knowable, supreme spirit as immaculate as their own souls; and it is only through the knowledge of the supreme spirit, that this rapture imparts its grace to the soul.

24. The man fraught with perfect knowledge, is full of his unfailing rapture within himself, and is liberated in his life; and being freed from all connections, reigns supreme in the empire of his mind. (This refers equally to a savant in all knowledge, to a deep philosopher, as also to a holy man; a yogi and the like).

25. The sapient man remains indifferent to the sweet sound of songs, and to the music of the lute and flute; he is not humored by the songstresses, and by the allurements of their persons and the enticement of their foul association.

26. He sits unaffected amidst the hum of buzzing bees, fluttering joyfully over the vernal flowers; and amidst the blooming blossoms of the rainy weather, and under the growling noise of the roaring clouds.

27. He remains unexcited by the loud screams of the peacock, and the joyous shrill of storks at the sight of fragments of dark clouds; and by the rolling and rumbling of the gloomy clouds in humid sky.

28. He is not elated by the sound of musical instruments, as that of the jarring cymbal or ringing bell held in the hands; and the deep rebellowing drum beaten by the rod; nor the wind, wired or skinned instruments can act upon his mind.

29. He turns his mind to nothing that is sweet or bitter to taste, but delights in his own thoughts; as the moon sheds her light upon the spreading lotus-bud in the lake.

30. The wise man is indifferent to the attractions of beauties and

celestial nymphs; who are as graceful in their stature and attire, like the young shoot of the plantain tree with its spreading foliage.

31. His mind is attached to nothing that is even his own, but remains indifferent to everything; as a swan exposed to a barren spot. (The world to the wise is a barren desert).

32. The wise have no taste in delicious fruits, nor do they hunger after dainty food of any kind. (Here follows the names of some sweet fruits and meats which are left out).

33. He does not thirst after delicious drinks, as milk, curd, butter, ghee and honey; nor does he like to taste the sweet liquors at all. He is not fond of wines and liquors of any kind, nor of beverages and drinks of any sort, such as milk, curds, butter &c., for his sensual delight. (But he hungers and thirsts for eternal life &c., see the Sermon on the Mount).

34. He is not fond of the four kinds of food, which are either chewed or licked or sucked or drunk; nor of the six flavours as sweet, sour, bitter, pungent &c., to sharpen his appetite. He longs for no sort of vegetable or meat food; (because none of these can give him satiety).

35. Quite content in his countenance, and unattached to every thing in his mind, the wise Vipra does not bind his heart either to the pleasures of taste, or tending to the gracefulness of his person.

36. The sapient is not observant of the adoration paid to Yama, sun, moon, Indra, and Rudras and Marutas (in the Vedas); nor does he observe the sanctity of the Meru, Mandara and Kailasa Mountains, and of the table lands of the Sahya and Dardura hills (the early habitations of Indian Aryans).

37. He takes no delight in the bright moon-beams, which mantles the earth as with a silken vesture; nor does he like to rove about the groves of the Kalpa arbours, for refreshment of his body and mind.

38. He does not resort to houses rich with jewels and gold, and with the splendour of gems and pearls; nor does he dote upon beauties with their fairy forms of celestials nymphs, as an Urvasī, Menaka, Rambhā and a Tilottamā.

39. His graceful person and unenticed mind, does not pine or pant for whatever is pleasant to sight; but remain about everything with his indifference, and the sense of his satisfaction and the fulness of his mind, and with his stern taciturnity and inflexibility even among his enemies.

40. His cold mind is not attracted by the beauty and fragrance of the fine flowers of lotuses, and lilies and the rose and jasmine (the favourite themes of lyric poets).

41. He is not tempted by the relish of the luscious fruits, as apples and mango, jamb &c., nor by the sight of the asoka and Kinsuka flowers.

42. He is not drawn over by the fragrance of the sweet scenting sandal-wood, agulochum, camphor, and of the clove and cardamom trees.

43. Preserving an even tenor of his mind, he does not incline his heart to any thing; he holds the perfumes in hatred, as a Brahman holds the wine in abhorrence; and his even mindedness is neither moved by pleasure nor shaken by any fear or pain.

44. His mind is not agitated by fear, at hearing the hoarse sound of the sounding main, or the tremendous thunder-clap in the sky, or the uproaring clouds on mountain tops; and the roaring lions below, do not intimidate his dauntless soul.

45. He is not terrified at the loud trumpet of warfare, nor the deep drum of the battle-field; the clattering arms of the warriors and the cracking cudgels of the combatants, bear no terror to his mind; and the most terrific of all that is terrible, i.e. God, is familiar to his soul. So the Sruti:—"bhayānām bhayam, bhishanam bhishanānām. &c.

46. He does not tremble at the stride of the infuriate elephant, nor at the clamour of Vetāla goblins; his heart does not thrill at the hue and cry of Pisācha cannibals, nor at the alarm of Yakshas and Rakshas.

47. The meditative mind is not moved by the loud thunder clap or the cracking of rocks and mountains; and the clangor of Indra and Airāvana, can not stir the Yogi from his intense reverie.

48. The rigid sage does not slide from his self-possession, at the harsh noise of the crashing saw and the clanking of the burnished sword striking upon one another. He is not shaken by the twanging of the bow, or the flying and falling of deadly arrows around.

49. He does not rejoice in pleasant groves, nor pines in parched deserts; because the fleeting joys and sorrows of life, find no place in his inevitable mind.

50. He is neither intolerant of the burning sands of the sandy desert,

resembling the cinders of living fire; nor is he charmed in shady woodlands, fraught with flowery and cooling arbours.

51. His mind is unchanged, whether when he is exposed on a bed of thorns, or reposing in a bed of flowers; and whether he is lifted on the pinnacle of a mount, or flung into the bottom of a fount; his mind is always meek (as those of persecuted saints and martyrs).

52. It is all the same with himself, whether he roves on rough and rugged rocks, or moves under the hot sunbeams of the south, or walks in a temperate or mild atmosphere. He remains unchanged in prosperity and adversity, and alike both under the favour and frown of fortune.

53. He is neither sad nor sorrow in his wanderings over the world, nor joyous and of good cheer in his rest and quiet. He joys on doing his duty with the lightness of his heart, like a porter bearing his light burthen with an unberthened mind.

54. Whether his body is grated upon the guillotine or broken under the wheel; whether impaled in the charnel ground, or exiled in a desert land; or whether pierced by a spear or battered by a cudgel, the believer in the true God remain inflexible (as the Moslem Shahids and Christian? martyrs, under the bitterest persecution).

55. He is neither afraid at any fright nor humiliates himself nor loses his usual composure in any wise; but remains with his even temper and well composed mind as firm as a fixed rock.

56. He has no aversion to impure food, but takes the unpalatable and dirty and rotten food with zest; and digests the poisonous substances at it were his pure and clean diet. (It is the beast of Aghori to gulp unwholesome and nasty articles, as their dainty food, and thus their stoicism degrades them to beastliness).

57. The deadly henbane and hellebore, is tasted with as good a zest by the impassive Yogi, as any milky and saccharine food, and the juice of hemlock is as harmless to him as the juice of the sugarcane.

58. Whether you give him the sparkling goblet of liquor or the red hot bowl of blood; or whether you serve him with a dish of flesh or dry bones; he is neither pleased with the one nor annoyed at the other.

59. He is equally complacent at the sight of his deadly enemy, as also of his benevolent benefactor. (The foe and friend are alike to him).

60. He is neither gladdened nor saddened at the sight of any lasting or perishable thing; nor is he pleased or displeased at any pleasant or unpleasant thing, that is offered to his apathetic nature.

61. By his knowledge of the knowable, and by the dispassionateness of his mind, as also by the unconcerned nature of his soul, and by his knowledge of the unreliableness of mortal things, he does not confide on the stability of the world.

62. The wise man never fixes his eye on any object of his sight, seeing them to be momentary sights and perishable in their nature. (The passing scene of the world, is not relied upon by the wise).

63. But the restless people, who are blind to truth and ignorant of their souls, are incessantly pressed upon by their sensual appetites, as the leaves of trees are devoured by the deer.

64. They are tossed about in the ocean of the world, by the dashing waves of their desires; and are swallowed by the sharks of their sense, with the loss of their lives and souls.

65. The growing desires and fleeting fancies of the mind, can not overpower upon the reasonable soul, and the orderly and mannerly man; that have found their security in peace and tranquillity, as the great body of torrents has no power to overflow upon the mountain.

66. Those who have passed the circuit of their longings, and found their rest in the supreme Being; have really come to the knowledge of their true selves, and look upon the mountain as it were a mite.

67. The vast world seems as a bit of straw to the wise; and the deadly poison is taken for ambrosia, and a millennium is passed as a moment, by the man of an even and expanded mind. (The fixed thought of a sedate mind, perceives no variation of things and times).

68. Knowing the world to consist in consciousness, the mind of the wise is enrapt with the thought of his universality; and the wise man roves

freely everywhere with his consciousness, of the great cosmos in himself. (The cosmologist is in reality a cosmopolitan also).

69. Thus the whole world appearing in its full light in the cosmical consciousness within one's self, there is nothing which a man may choose for or reject from his all including mind.

70. Know thy consciousness to be all in all, and reject everything as false which appears to be otherwise. Again as everything is embodied in thy consciousness, there is nothing for thee to own or disown as thine and not thine.

71. Just as the ground grows the shoots of plants and their leaves and branches, so it is in the same manner, that our consciousness brings forth the shoots of all predicables (tatwas) which are inherent in it. (This means the eternal ideas which are innate in the mind, and become manifest before it by its reminiscence).

72. That which is a nonentity at first and last, is so also even at present; and it is by an error of our consciousness that we become conscious of its existence at any time. (This means the erroneous conception of all things, which are really nil at all times).

73. Knowing this for certain, abandon your knowledge of reality and unreality; transcend over the knowledge of existence, and transform thyself to the nature of thy consciousness (to know thyself only); and then remain unconcerned with everything besides. (The transcendentalism of the subjective over objective knowledge).

74. The man who is employed in his business with his body and mind, or sits idle with himself and his limbs, he is not stained by anything, if this soul is unattached to any object.

75. He is not stained by the action which he does with an unconcerned mind; nor he also who is neither elated nor dejected at the vicissitudes of his fortune, and the success or failure of his undertakings.

76. He whose mind is heedless of the actions of his body, is never stained with the taint of joy or grief, at the changes of his fortune, or the speed or defeat of his attempts.



77. The heedless mind takes no notice of a thing that is set before the eyes of the beholder; but being intent on some other object within itself, is absent from the object present before its sight. This case of the absence of mind is known even to boys (and all man).

78. The absent minded man does not see the objects he actually sees, nor hears what he hears, nor feels what he touches. (So the sruti. "Who thinks of that, sees naught before him, nor hears aught that he hears").

79. So is he who watches over a thing as if he winks at it; and smells a thing as if he has no smell of the same; and while his senses are engaged with their respective objects, his soul and mind are quite aloof from them.

80. This absence of mind is well known to persons sitting at their homes, and thinking of their lodging in another land; and this case of the wandering attention, is known even to boys and to ignorant people also.

81. It is attention which is the cause of the perception of sensible objects, and it is the attachment of the mind which is the cause of human society; it is mental concern that causes our desires, and it is this concernedness of ours about other things, that is the cause of all our woe.

82. It is the abandonment of connections, which is called liberation, and it is the forsaking of earthly attachments, which releases us from being reborn in it; but it is freedom from worldly thoughts, that makes us emancipate in this life. (Freedom in this state, makes us free in the next).

83. Rāma said:—Tell me briefly my lord, that dost like a gale blow away the mist of my doubts; what are these connections that we are to get rid of, in order to be freed both in this life and in the next.

84. Vasishtha answered:—that impure desire of the pure soul, for the presence or absence of something which tends to our pleasure or pain, is called our attachment to the same. (The desire of having the desirable and avoiding the contrary, is the cause of our attachment to the one, and our unconnection with the other).

85. Those who are liberated in their lifetime, foster the pure desire which is unattended by joy or grief; and is not followed by future regeneration (or metempsychosis of the soul).

86. Thus the pure desire being unconnected with any worldly object, is styled unworldly and is apart from the world; it continues through life, and whatever actions are done by it, they do not tend to the bondage of the soul, nor lead it to future transmigrations.

87. The ignorant men that are not liberated, in their present state of existence in this world, entertain impure desires causing their pleasure and pain in this life, and conducing to their bondage to repeated transmigrations in future.

88. This impure desire is expressed also by the term attachment, which leads its captive soul to repeated births; and whatsoever actions are done by it, they tend to the faster bondage of the miserable soul.

89. Abandon therefore thy desire for, and thy attachment to anything of this kind, which is at best but to the trouble of the soul; and thy freedom from them will keep thy mind pure, although thou mayst continue to discharge thy duties of life, with a willing mind and unenslaved soul.

90. If thou canst remain unaffected by joy or grief, or pleasure or pain, and unsubjected by passions, and unsubdued by fear and anger; thou becomest impassible and indifferent.

91. If you do not pine in your pain, or exult in your joy, and if you are not elated by hope, nor depressed by despair; you are truly unconcerned about them.

92. If you conduct your affairs with equanimity, both in your prosperity and adversity; and do not lose your temper in any circumstance of life, you are truly insensible and regardless of them.

93. When you can know the soul, and by knowing it you can see the same in yourself; and manage yourself with evenness, under any circumstance as it may happen to thee; you are then unconscious of them.

94. Rely Rāma, in your easily obtainable insouciance and stick firmly

to your liberation in this life; be passionless and even tempered, and rest in your peace for ever.

95. That man is honourable, who is free from the feverish passions of pride, giddiness and envy in his mind; and possessing his liberation, taciturnity and full mastery over his organs of sense.

96. So is he who retains his equanimity and meekness of mind, in all things which are presented before him; and never deviates from the connate duties of his caste, to do others which bear no relation with him.

97. One who attends to his hereditary duties, which are co-natural with him, and discharges them with a mind freed from all concern and expectation, is truly happy in himself.

98. Whether under the trial of troubles and tribulations, or under the temptations of rank and prosperity; the great minded man, does not transgress his intrinsic nature, as the Milky ocean does not tarnish its whiteness, though perturbed under the charming Mandara mountain.

99. Whether gaining the sovereignty of the earth, or elevated to the dignity of the lord of gods; or degraded to grovel upon the earth, or lowered to a creeping worm underneath the ground; the great minded man remains unchanged at his rise and fall, as the bright sun remains the same, both in his elevation and culmination.

100. Freed from tumults and differences of faith, and exempted from pursuits for different results, employ your great mind, O Rāma! to the highest duty of investigation into the nature of the soul, and securing your ultimate liberation by it.

101. Live by the clear and purpling stream of your investigation, and you will come to rely in the undecaying and unsullied state of the pure soul; and then by coming to the knowledge and sight of the Supreme Spirit, by the light of your understanding; you will no more be bound to the bonds of future births upon this earth.

[End of Volume 3, part 1]

[Yoga Vasishtha, vol 3, part 2]

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THE

YOGA-VASISHTHA-MAHARAMAYANA

OF

VÁLMIKI[\*\*VÁLMÍKI]

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THE

YOGA-VASISHTHA  
MAHARAMAYANA

OF

VALMIKI

Containing  
Upasama Khanda and Nirvana Khanda

Translated from the original Sanskrit

By  
VIHARI-LALA MITRA

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OF

NIRVÁNA-PRAKARANA.

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(ON ULTIMATE EXTINCTION)

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[\*\* The following (the rest of the page) does not belong here -  
it is repeated on p. 390 = png 410 where it belongs  
- see discussion forum]

NIRVANA-PRAKARANA.

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17. What is that shapeless and formless thing atom, which remains as the pith and marrow under the rocks of huge mountains, and which is the substratum of the triple world (of heaven, earth and infernal regions).

18. If you, O wicket soul, fail to answer to these queries, then shalt thou be a killer of thyself, by your being made my

food this moment. And know that at the end, I will devour  
all thy people, as the regent of death destroys every body in the  
world.

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## YOGA VASISHTHA

## BOOK VI.

## NIRVĀNA-PRAKARANA.

## ON ULTIMATE EXTINCTION.

## PÚRVĀDHA.

OR THE FORMER OR FIRST HALF.

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OF THE ASSEMBLY.

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Válmíki says:--You have heard the relation of the subject  
of Stoicism or composure of the soul; attend now to  
that of Nirvána, which will teach you how to attain the final  
liberation of yourselves[\*].

2. As the chief of Sages was saying his magniloquent  
speech in this manner, and the princes remained mute with their  
intense attention to the ravishing oration of the Sage:

3. The assembled chiefs remained there as silent and motionless  
portraits, and forgot their devotions and duties, by being  
impressed in their minds with the sense and words of the  
Sage's speech.

4. The assemblage of Saints, was reverently pondering upon  
the deep sense of the words of the Sage, with their curled brows  
and signs of their index fingers, (indicating their wonder).

\* Note. Nirvana or ultimate annihilation of the living or animal soul, being  
the aim and end of Buddhism, it is doubtful whether Vasishtha had derived  
his doctrine from the Buddhists or they from him.

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5. The ladies in the Seraglio were lost in wonder, and turned upward[\*\*space removed] their wondering eyes, resembling a cluster of black bees, sucking intently the nectarious honey of the new blown flowers (of the Sage's speech).

6. The glorious sun sank down in the sky, at the fourth or last watch of the day; and was shorn of his radiant beams as he was setting in the west; (as a man becomes mild with his knowledge, of truth at the end of his journey through life).

7. The winds blew softly at the eve of the day, as if to listen to the sermon of the Sage, and wafted about the sweets of his moving speech, like the fragrance of the gently shaking mandara flowers.

8. All other sounds were drowned in the deep meditation of the audience, as when the humming of the bumble bees, is pushed in their repose, amidst the cell of blooming flowers at night.

9. The bubbling waters of the pearly lakes, sparkled unmoved amidst their embordered beds; as if they were intently attentive to listen to the words of the Sage, which dropped as strings of pearls from his flippant lips. (So the verse of Hafiz affixed to the title page of Sir William Jones's[\*\*Jones'] Persian grammar[\*\*grammar]: [\*\*"]Thou hast spoken thy verse, and strung a string of pearls)."[\*\*").]

10. The pencil of the declining ray penetrating the windows of the palace, bespoke the halting of the departing sun, under the cooling shade of the royal canopy, after his weary journey all along the livelong day.

11. The pearly rays (or bright beams) of the parting day, being covered by the dust and mist of the dusk, it seemed to be besmeared as the body of a dervish with dust and ashes; and had gained its coolness after its journey under the burning sun

(The cool and dusky eve of the day is compared with the dust-sprinkled body of the ascetic approaching to his cell).

12. The chiefs of men with their heads and hands decorated with flowers, were so regaled with the sweet speech of the Sage, that they altogether remained enrapt in their senses and minds.

13. The ladies listening to the sage, were now roused by the cries of their infants and the birds in their cages, to get up from the place and to give them their suck and food. (It means that the birds and boys, were alone insensible of the Sage's discourse).

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[\*\* page compared to print]

14. Now the dust flung by the pinions of fluttering bees, covered the petals of the night blooming kumuda flowers; and the flapping chouries were now at rest, with the tremulous eyelids of the princes.

15. The rays of the sun, fearing to be waylaid by the dark night shade, which had now got loose from the dark mountain caves, fled through the windows to the inner apartment of the palace; (which was already lighted with lamps).

16. The time watches of the royal palace, knowing it to be passed the fourth watch of the day, sounded aloud their drums and trumpets, mingled with the sound of conch-shells, loudly resounding on all sides.

17. The high-sounding speech of the sage, was drowned under the loud peal of the jarring instruments; as the sonorous sound of the peacock is hushed under the uproar of roaring clouds.

18. The birds in the cages, began to quake and shake their

wings with fear; and the leaves and branches of the lofty palm trees, shook in the gardens, as by a tremendous earthquake.

19. The babes sleeping on the breasts of their nurses, trembled with fear at the loud uproar; and they cried as the smoking clouds of the rainy season, resounding between the two mountain craigs resembling the breasts. (It is common in Indian poetry to compare the swelling breasts to rising hills, and say Kucha giri).

20. This noise made the helmets of the chieftains, shed the dust of their decorating flowers all about the hall; as the moving waves of the lake, sprinkle the drops of water upon the land.[\*]

\* In this verse there is the continuation of the world shaking understood through[\*through] intermediate steps. Thus the noise startled the chiefs, which shook their bodies, and these shook their heads, which caused their helmets to shake: these again shook the garlands of flowers upon them, and at last shed their dust on the ground. This kind of figure is called Krama málá corresponding with Metalepsis gradation; as we have in the following instance of Dido's exclamation in Virgil. "Happy, Oh truly happy had I been; if Trojan ships these coasts had never seen." Here the first seeing is that of the ships and then of the Trojans in them, and afterwards of Æneas as one among them, and then of her seeing him, and his seeing her, and lastly of her passion at his sight.

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21. Thus the palace of Dasharatha being full of trepidation at the close of the day, regained its quiet at the gradual fall of the fanfare of sounding conch shells, and the hubbub of drum beatings at the advance of night.

22. The Sage put a stop to his present discourse, and addressed



Ráma then sitting in the midst of the assembly, in a sweet voice and graceful language. (Mudhura-Vritti is the middle or graceful style between the high and low).

23. Vasishtha said:--O Rághava! I have already spread before you the long net of my verbiology; do you entrap your flying mind in the same way, and bring it to your bosom and under your subjection.

24. Take the purport of my discourse in such manner, as to leave out what is unintelligible, and lay hold on its substance; as the swan separates and sucks the milk which is mixed with water.

25. Ponder upon it repeatedly, and consider it well in thy mind, and go on in this way to conduct yourself in life (viz by expression of your desires, weakening the mind, restraining the breathing, and acquiring of knowledge).

26. By going on in this manner, you are sure to evade all dangers; or else you must fall ere long like the heavy elephant, in some pitfall of the Vindhya mountain. (Pitfalls are the only means of catching elephants).

27. If you do not receive my words with attention, and act accordingly, you are sure to fall into the pit like a blind man left to go alone in the dark; and to be blown away like a lighted lamp, exposed in the open air.

28. In order to derive the benefit of my lectures, you must continue in the discharge of your usual duties with indifference, and knowing insouciance to be the right dictum of the sástras, be you regardless of everything besides.

29. Now I bid you, O mighty monarch, and ye, princes and chiefs, and all ye present in this place, to get up and attend to the evening services of your daily ritual. (Ahnika).

30. Let all attend to this much at present, as the day is drawing to its close; and we shall consider the rest, on our meeting in the next morning.

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31. Válmíki related:--After the Sage had said so far, the assembly broke, off; and the assembled chiefs and princes rose up, with their faces blooming as the full blown lotuses at the end of the day.

32. The Chiefs having paid their obeisance to the monarch, and made their salutation to Ráma, they did their reverence to the sage, and departed to their respective abodes.

33. Vasishtha rose up from his seat with the royal sage Viswámitra, and they were saluted on their departure by the aerial spirits, who had attended the audience all along.

34. The Sages were followed closely, by the king and chieftains a long way, and they parted after accosting them, according to their rank and dignity on the way;

35. The celestials took theirleave[\*\*their leave] of the sage, and betook to their heavenward journey; and the munis repaired to their hermitages in the woods, when some of the saints turned about the palace, like bees flying in about the lotus bush. (different directions).

36. The king having offered handfulls[\*\*handfuls] of fresh flowers at the feet of Vasishtha, entered the royal seraglio with his royal consorts.

37. But Ráma and his brother princes, kept company[\*\*company] with the sage to his hermitage; and having prostrated themselves at his feet, they returned to their princely mansions.

38. The hearers of the sage having arrived at their houses made their ablutions; then worshipped the gods, and offered their offerings to the manes of their ancestors. They then treated their guests and gave alms to beggars.

39. Then they took their meals with their Brahman guests, and members of the family; and their dependants[\*\*dependants] and servants were fed one after the other, according to the rules and customs of their order and caste[\*\*.]

40. After the sun had set down, with the diurnal duties of men, there rose the bright moon on high, with impositions of many nocturnal duties on mankind.

41. At last the great king and the princes, and chiefs of men and the munis, together with the sages and saints, and all  
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other terrestrial[\*\*terrestrial] beings, betook themselves to their several beds,  
with silken coverlets and bed cloths of various kinds.

42. They lay thinking intensely in themselves, on the admonitions of the sage Vasishtha; on the mode of their passing over the boisterous gulf of this world, by means of this spiritual knowledge.

43. Then they slept and lay with their closed eyelids, for one watch of the night only; and then opened[\*\*opened] their eyes, like the opening buds of lotuses, to see the light of the day.

44. Ráma and his brother princes, passed full three watches of the night in waking; and pondering over the deep sense of the lectures, of their spiritual guide-[\*\*--]Vasishtha. (The present ritual allots three watches of the night to sleep, while formerly they gave but one watch to it).

45. They slept only one and half watch of the night, with their closed eye lids; and then they shook off the dullness of their sleep, after driving the lassitude of their bodies by a short nap.

46. Now the minds of these, being full of good will, raised by the rising reason in their souls, and knowledge of truth; they felt the crescent of spiritual light lightening their dark bosoms, as the sectant[\*\*secant] of the moon, illumines the gloom of night; which afterwards disappeared at the approach of daylight, and the gathering broils of daytime.

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## CHAPTER II.

### ON THE PERFECT CALM AND COMPOSURE OF THE MIND.

Argument. The sages joining the assembly the next morning, and preaching of Divine knowledge to it.

Válmiki[\*\*Válmíki] related. Then the shade of night, with her face as dark as that of the darkened moon, began to waste and wane away; as the darkness of ignorance and the mists of human wishes, vanish before the light of reason.

2. Now the rising sun showed his crown of golden rays, on the top of the eastern mountain, by leaving his rival darkness to take its rest, beyond the western or his setting mount of astáchala. (the two mountains mean the eastern and western horizons).

3. Now the morning breeze began to blow, being moistened by the moon-beams, and bearing the particles of ice, as if to wash the face and eyes of the rising sun.

4. Now rose Ráma and Lakshmana, with their attendants also, from their beds and couches; and after discharging their morning services, they repaired to the holy hermitage of Vasishtha.

5. There they saw the Sage coming out of his closet, after discharge of his morning devotion; and worshipped his feet with offerings of orghya[\*\*arghya] (or flowers and presents worthy of him).

6. In a moment afterwards, the hermitage of the Sage was thronged by munis and Brahmins, and the other princes and chiefs, whose vehicles and cars and horses and elephants, blocked the pathways altogether.

7. Then the Sage being accompanied by these, and attended by their suite and armies; and followed by Ráma and his brothers, was escorted to the palace of the Sovereign King Dasaratha.

8. The king who had discharged his morning service, hasten-\*

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\*ed to receive the Sage before hand; and walked a great way to welcome him, and do him honour and pay his homage.

9. They entered the court hall, which was adorned with flowers and strings of gems and pearls; and there they seated themselves on the rich sofas and seats, which were set in rows for their reception.

10. In a short time the whole audience of the last day, composed both of the terrestrial [\*\*terrestrial] men and celestial spirits, were all assembled at the spot, and seated in their respective seats of honor.

11. All these entered that graceful hall, and saluted one another

with respect; and then the royal court shone as brilliant as a bed of blooming lotuses, gently moved by the fanning breeze.

12. The mixed assemblage of the munis and rishis or the saints and Sages, and the Vipras and Rájas or the Brahmans and Kshetriyas[\*\*Kshatriyas], sat in proper order, on seats appropriated for all of them.

13. The soft sounds of their mutual greetings and welcomes, gradually faded away; and the sweet voice of the panegyrists and encomiasts, sitting in a corner of the hall, was all hushed and lulled to silence.

14. The sun-beams appearing through the chinks in the windows, seemed to be wating [\*\*waiting] in order to join the audience, and to listen to the lectures of the Sage; (Another translation has it thus:--The audience crept in the hall, no sooner the sun-beams peeped through the windows).

15. The jingling sound of bracelets, caused by the shaking of hands of the visitors in the hall; was likely to lull it to sleep the hearers of the sage. (It was a custom in olden times, to make a tinkling sound to ear, inorder[\*\*in order] to lull one to sleep, as by a kind of mesmerism).

16. Then as Kumara looked reverently on the countenance[\*\*countenance] of his sire Síva, and as Kacha looked with veneration upon the face of the preceptor of the God or Vrihasputi[\*\*Vrihaspati]; and as Prahlada gazed upon the face of Sukra--the preceptor of demons, and as Suparna viewed the visage of Krishna.

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17. So did Ráma gloat upon the countenance[\*\*countenance] of Vasishtha, and his eye-balls rolled upon it, like the black bees fluttering about a full blown lotus.

18. The sage resumed the link of his last lecture, and delivered his eloquent speech to Ráma, who was well versed in eloquence also.

19. Vasishtha said--Do you remember Ráma! the lecture that I gave yesterday, which was fraught with deep sense and knowledge of transcendental truth?

20. I will now tell you of some other things for your instruction, and you shall have to hear it with attention, for consummation of your spiritual wisdom.

21. Whereas it is the habit of dispassionateness, and the knowledge of truth; whereby we are enabled to ford over the boisterous ocean of the world, you must learn therefore, O Ráma! to practice and gain these betimes.

22. Your full knowledge of all truth, will drive away your bias in untruth; and your riddance from all desire, will save you from all sorrow. (Desire is a burning fire, but want of yearning is want of pain and sorrowing).

23. There exists but one Brahma, unbounded by space and time; He is never limited by either of them; and is the world himself, though it appears to be a distinct duality beside Him.

24. Brahma abides in all infinity and eternity, and is not limited in any thing; He is tranquil and shines with equal effulgence on all bodies; He cannot be any particular thing, beside his nature of universality.

25. Knowing the nature of Brahma as such, be you freed

from the knowledge of your egoism (personality); and knowing yourself as the same with him, think yourself as bodiless and as great as he; and thus enjoy the tranquility and felicity of your soul.

26. There is neither the mind nor the avidya (or ignorance), nor the living principle, as distinct things in reality; they are all fictitious terms, (for the one and same namless [\*\*nameless] Brahma himself).

27. It is the self-same Brahma, that exhibits himself in the  
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forms of our enjoyments, in the faculties of enjoying them, in our desires and appetites for the same, and in the mind also for their perception. The great Brahma that is without beginning and end, underlies them all, as the great ocean surrounds the earth (and supplies its moisture to every thing upon it).

28. The same Brahma is seen in the form of his intellect (or wisdom) in heavens, on earth and in the infernal regions, as also in the vegetable[\*\*vegetable] and animal creations; and there is nothing else beside him.

29. The same Brahma, who has no beginning nor end, spreads himself like the boundless and unfathomable ocean, under all bodies and things; and in whatever we deem as favourable and unfavourable to us, as our friends and our enemies.

30. The fiction of the mind, like that of a dragon, continues so long, as we are subject to the error and ignorance of taking these words for real things; and are unacquainted with the knowledge of Brahma; (as pervading all existence).

31. The error of the mind and its perceptibles, continues as long as one believes his personality to consist in his body; and understands the phenomenal world as a reality; and has the



selfishness to think such and such things to be his; (since there is nothing which actually belongs to any body, besides its temporary use).

32. So long as you do not raise yourself, by the counsel and in the society of the wise and good; and as long as you do not get rid of your ignorance; you cannot escape from the meanness of your belief in the mind.

33. So long as you do not get loose of your worldly thoughts, and have the light of the universal spirit before your view; you cannot get rid of the contracted thoughts of your mind, yourself and the world.

34. As long as there is the blindness of ignorance, and one's subjection to worldly desires; so long there is the delusion of falsehood also, and the fictions of the fallacious mind.

35. As long as the exhalation of yearnings infest the forest of the heart, the chakora or parrot of reason will never resort to it; but fly far away from the infected air.

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36. The errors of thought disappear from that mind, which is unattached to sensual enjoyments; which is cool with its pure inappetency, and which has broken loose from its net of avarice.

37. He who has got rid of his thirst and delusion of wealth, and who is conscious of the inward coolness of his soul, and who possesses the tranquility of his mind; such a person is said to have fled from the province of his anxious thought.

38. He who looks upon unsubstantial things, as unworthy of his regard and reliance; and who looks upon his body as extraneous to himself; is never misled by the thoughts of his mind.

39. He who meditates on the infinate [\*\*infinite] mind, and sees all forms of things as ectypes of the universal soul; and who views the world absorbed in himself; is never misled by the erroneous conception of the living principle.

40. The partial view of a distinct mind and a living principle, serves but to mislead a man (to the knowledge of erroneous particulars); all which vanish away, at the sight of the rising sun of the one universal soul.

41. Want of the partial view of the mind, gives the full view of one undivided soul; which consumes the particulars, as the vivid fire burns away the dry leaves of trees, and as the sacrificial fire consumes the oblations of ghee or clarified butter.

42. Those men of great souls, who have known the supreme one, and are self-liberated in their lifetime; have their minds without their essences, and which are therefore called asutwas[\*\*asatwas] or nonentities. (These minds, says the gloss, are as the water-\*marks on the sand, after a channel is dried up, (or its waters have receded); meaning that the mind remains in its print but not in its substance).

43. The body of the living liberated man, has a mind employed in its duties, but freed from its desires; such minds are not chittas or active agents, but mere sattwas or passive objects. They are no more self-volitive free agents, but are acted upon by their paramount duties. (Free will is responsible for its acts but compulsion has no responsibility).

44. They that know the truth, are mindless and unmindful of  
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everything save their duty; they rove about at pleasure and discharge their duties by rote and practice, inorder[\*\*in order] any object to gain.

45. They are calm and cold with all their actions and in all their dealings; they have the members of their bodies and their senses under full control, and know no desire nor duality.

46. The saint having his sight fixed upon his inner soul, sees the world burnt down as straws by the fire of his intellect; and finds his erroneous conceptions of the mind, to fly far away from it, like flitting flies from a conflagration.

47. The mind which is purified by reason, is called the sattwa as said above, and does not give rise to error; as the fried paddy seed, is not productive of the plant (The sattwa mind is spiritless and dead in itself).

48. The word Sattwa means the contrary of Chitta, which latter is used in lexicons to mean the mind, that has the quality of being reborn on account of its actions and desires. (The chitta is defined as the living seed of the mind, and productive of acts and future regenerations, which the Sattwa or deadened mind cannot do).

49. You have to attain the attainable Sattwa or torpid state of your mind, and to have the seed of your active mind or chitta, singed by the blaze of your spiritual mind or satwa.

50. The minds of the learned, which are lighted by reason, are melted down at once to liquidity; but those of the ignorant which are hardened by their worldly desires, will not yield to the force of fire and steel; but continue still to sprout up as the grass, the more they are mowed and put on fire. (The overgrowing grass in the fields, though set on fire, will grow again from their unburnt roots, and become as rank as before).

51. Brahma is vast expanse, and such being the vastness of the universe too there is no difference between them; and the

intellect of Brahma is as full as the fulness [\*\*misprint?--P2: No] of his essence.

52. The Divine Intellect contains the three worlds, as the pepper has its pungency within itself. Therefore the triple world is not a distinct thing from Brahma, and its existence and -----File: 029.png-----inexistence (i. e., its creation and dissolution), are mere fictions of human mind. (It is ever existant[\*\*existent] in the eternal mind).

53. It is the use of popular language, to speak of existence and non-existence as different things; but they are never so in reality to the right understanding. Since whatever is or not in being, is ever present in the Divine Mind.

53.[\*\*2 x 53] This being a vacuity, contains all things in their vacuous state (which is neither the state of sensible existence, nor that of intellectual inexistence either). God as the Absolute, Eternal, and Spiritual substance, is as void as Thought. (The universe is a thought in the mind of god, and existence is thought and activity in the Divine Mind. Aristotle).

54. If you disbelieve in the intellectual, you can have no belief in your spirituality also; then why fear to die for fear of future retribution, when you leave your body behind to turn to dust. Tell me Ráma! how can you imagine the existence of the world in absence of the intellectual principle. (There can be no material world, without the immaterial mind; nor can you think of it, if you have no mind in you).

55. But if you find by the reasoning of your mind, all things to be mere intellections of the intellect at all times; then say why do you rely on the substantiality of your body.

56. Remember Ráma, your pellucid intellectual and spiritual

form, which has no limit nor part of it, but is an unlimited[\*\*unlimited] and undivided whole; and mistake not yourself for a limited being by forgetting your true nature.

57. Thinking yourself as such, take all the discreet[\*\*discrete] parts of the universe as forming one concrete whole; and this is the substantial intellect of Brahma.

58. Thou abidest in the womb of thy intellect, and art neither this nor that nor any of the many discrete things interspersed[\*\*interspersed] in the universe. Thou art as thou art and last as the End and Nil in thy obvious and yet thy hidden appearances.

59. Thou art contained under no particular category, nor is there any predicable which may be predicated of thee. Yet thou art the substance of every predicament in thy form of the  
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solid, ponderous and calm intellect; and I salute thee in that form of thine.

60. Thou art without beginning and end, and abidest with thy body of solid intellect, amidst the crystal sphere of thy creation, and shining as the pure and transparent sky. Thou art calm and quiet, and yet displayest the wondrous[\*\*wondrous] world, as the seed vessel shows the wooden of vegetation [\*\*vegetation].  
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### CHAPTER III.

#### ON THE UNITY AND UNIVERSALITY OF BRAHMA.

Argument. Showing the identity of Brahma with the Mind[\*\*,] Living Soul, the body and the world and all things and extirpation of all

dualisms, by the establishment of one universality.

Vasishtha continued:--As the countless waves, which are continually rising and falling in the Sea, are no other than its water assuming temporary forms to view; so the intellect exhibits the forms of endless worlds heaving in itself; and know, O sinless Ráma! this intellect to be thy very self or soul. (All personal souls are selfsame with the impersonal Self; because it is in the power of both the finite and infinite souls to produce and reduce the appearance of the worlds in them, which proves them beyond any doubt as the Chidátmá or the Intellectual soul).

2. Say thou that hast the intellectual soul, what relation doth thy immaterial soul bear to the material world, and being freed from thy earthly cares, how canst thou entertain any earthly desire or affection in it[\*\*.] (The spiritual soul has no concern with the material world).

3. It is the Intellect which manifests itself in the forms of living soul or jīva, mind and its desires, and the world and all things; say then what else can it be, to which all these properties are to be attributed; (if not to the eternal intellect).

4. The intellect of the Supreme Spirit, is as a profound sea with its huge surges; and yet, O Ráma! it is as calm and cool at thy soul, and as bright and clear, as the transparent firmament.

5. As the heat is not separate from fire, and the fragrance not apart from the flower; and as blackness is inseparable from colyrium[\*\*collyrium], and whiteness from the ice; and as sweet is inborn in the sugarcane, so is intellection inherent in, and unseparated from the intellect.

6. As the light is nothing distinct from the sun-beams, so

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is intellection no other than the intellect itself; and as the waves are no way distinct from the water; so the universe is in nowise different or disjoined from the nature of the intellect, which contains the universe. (The noumenon contains the phenomenon, and become manifest as the world).

7. The ideas are not apart from the intellect, nor is the ego distinct from the idea of it; the mind is not different from the ego, nor is the living soul any other than the mind.

8. The senses are not separate from the mind, and the body is not unconnected with the senses; the world is the same as the body, and there is nothing apart from the world. (The body is the microcosm of the cosmos [Sanskrit: shudrabrahmánanda[\*\*shuddhabrahmánanda?]]).

9. Thus the great sphere of universe, is no other than the unbounded sphere of intellect; and they are nothing now done or made, or ever created before: (for whatever there is or comes to pass, continues forever in the presence of the intellect).

10. Our knowledge of every thing, is but our reminiscence of the same; and this is to continue for evermore, in the manner of all partial spaces, being contained in infinity, without distinction of their particular localities, (All spaces of place occupied by bodies, are contained in the infinite and unoccupied vacuity of Mind).

11. As all spaces are contained in the endless vacuity, so the vastness of Brahma is contained in the immensity of Brahma; and as truth resides in verity, so in this plenum contained, is the plenitude of Divine mind. (Here Brahma the great means by figure of metonymy, the Brahmánda or vastness of his creation).

12. Seeing the forms of outward things, the intelligent man

never takes them to his mind; it is the ignorant only, that set their minds to the worthless things of this world.

13. They are glad to long after what they approve of, for their trouble only in this world; but he who take [**\*\*takes**] these things as nothing, remains free from the pleasure and pain of having or not having them. (So said the wise Socrates:--How many things are here, which I do not want).

14. The apperent[**\*\*apparent**] difference of the world and the soul of the -----File: 033.png----- world, is as false in reality, as the meaning of the words sky and skies, which though taken in their singular and plural senses, still denote the same uniform vacuity. (So the one soul is viewed as many in appearance only).

15. He who remains with the internal purity of his vacant mind, although he observes the customary differences of external things, remains yet as unaffected by the feelings of pain and pleasure, as the insensible block of wood and stone; (with his stoical indifference in joy and grief).

16. He who sees his blood-thirsty enemy in the light of a true friend, is the person that sees rightly into the nature of things. (Because the killers of our lives, are the givers of our immortality).

17. As the river uproots the big trees on both its sides, by its rapid currents and deluge; so doth the dispassionate man destroys [**\*\*destroy**] the feelings of his joy and grief to their very roots.

18. The sage that knows not the nature of the passions and affections, and does not guard himself from their impulse and emotions, is unworthy of the veneration, which awaits upon the character of saints and sages.



19. He who has not the sense of his egoism, and whose mind is not attached to this world; saves his soul from death and confinement, after his departure from this world. (There is a similar text in the Bhágavadgítá, and it is hard to say which is the original one and which is the copy).

20. The belief in one's personality, is as false as one's faith in an unreality, which does not exist; and this wrong notion of its existence, is removed only by one's knowledge of the error, and his riddance from it.

21. He who has extinguished the ardent desire of his mind, like the flame of an oilless lamp; and who remains unshaken under all circumstances, stands as the image of a mighty conqueror of his enemies in painting or statue.

22. O Ráma! that man is said to be truly liberated, who is unmoved under all circumstances, and has nothing to gain or lose in his prosperity or adversity, nor any thing to elate or depress him in either state.

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#### CHAPTER IV.

Argument. Vasishtha exposes the evils of selfish views parág-drishti, and exalts the merit of elevated views pratyag-drishiti [**\*\*drishti** or drishiti?--P2: drishti].

Vasishtha continued:--Ráma! knowing your mind, understanding, egoism and all your senses, to be insensible of themselves, and deriving their sensibility from the intellect; say how can your living soul and the vital breaths, have any sensation of their own.

2. It is the one great soul, that infuses its power to those

different organs; as the one bright sun dispenses his light, to all the various objects in their diverse colours.

3. As the pangs of the poisonous thirst after wordly[\*\*worldly] enjoyments, come to an end; so the insensibility of ignorance, flies away like darkness at the end of the night.

4. It is the incantation of spiritual knowledge only, that is able to heal the pain of baneful avarice; as it is in the power of autumn only, to dispel the clouds of the rainy-season.

5. It is the dissipation of ignorance, which washes the mind of its attendant desires; as it is the disappearance[\*\*disappearance] of the rainy weather, which scatters the clouds in the sky.

6. The mind being weakened to unmindfulness, loses the chain of its desires from it; as a necklace of pearls being loosened from its broken string, tosses the precious gems all about the ground.

7. Ráma! they that are unmindful of the sástras, and mind to undermine them; resemble the worms and insects, that mine the ground wherein they remain.

8. The fickle eye-sight of the idle and curious gazer on all things, becomes motionless after their ignorant curiosity is over and has ceased to stir; as the shaking lotus of the lake becomes steady, after the gusts of wind have passed away and stopped.

9. You have got rid, O Ráma! of your thought of all entities and non-entities, and found your steadiness in the ever--steady[\*\*ever-steady]

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unity of God; as the restless winds mix at last with the calm

vacuum: (after their blowing and breathing over the solid earth, and in the hollow sky).

10. I ween you have been awakened to sense, by these series of my sermons to you, as kings are awakened from their nightly sleep, by the sound of their eulogists and the music of timbrels.

11. Seeing that common people of low understandings, are impressed by the preachings of their parish parsons; I have every reason to believe that my sermons must [\*\*must have made? must make?] made their impression, upon the good understanding of Ráma:

12. As you are in the habit of considering well, the good counsel of others in your mind; so I doubt not, that my counsel will penetrate your mind, as the cool rain-water enters into the parched ground of the earth.

13. Knowing me as your family priest, and my family as the spiritual guides of Raghus race for ever; you must receive with regard my good advices to you, and set my words as a neck-chain to your heart.

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## CHAPTER V.

Argument. Rama's [\*\*not printed Ráma on this page, for some reason] relation to Vasishtha, of his perfect rest in godliness.

Rama said:--O my venerable guide! My retrospection of your sermons, has set my mind to perfect rest, and I flee the traps and turmoils of this world before me, with a quite indifferent and phlegmatic mind.

2. My soul has found its perfect tranquility in the Supreme Spirit, is as the parched ground is cooled by a snow or of rainfall

after a long and painful drought.

3. I am as cool as coldness itself, and feel the felicity of an entire unity in myself; and my mind has become as tranquil and transparent, as the limpid lake that is undisturbed by elephants.

4. I see the whole plenum of the universe, O sage! in its pristine pure light; and as clear as the face of the wide extended firmament, without the dimness of frost or mist.

5. I am now freed from my doubts, and exempted from the mirage of the world; I am equally aloof from affections, and have become as pure and serene, as the lake and sky in autumn.

6. I have found that transport in my inmost soul, which knows no bound nor decay; and have the enjoyment of that gusto, which defies the taste of the ambrosial draught of gods.

7. I am now set in the truth of actual existence, and my repose in the joyous rest of my soul. I have become the delight of mankind and my own joy in myself, which makes me thank my felicitous self, and you also for giving me this blessing. (The Sruti says, Heavenly bliss is the delight of men, and the heartfelt joy of every body).

8. My heart has become as expanded and pure, as the expanse of limpid lakes in autumn; and my mind hath become as cold and serene, as the clear and humid sky in the season of autumn.

9. Those doubts and coinings of imagination, which mislead the blind, have now fled afar from me; as the fear of ghosts appearing in the dark, disappear at the light of day-break.

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10. How can there be the speck or spot of impurity, in the pure and enlightened soul; and how can the doubts of the objective

nature, arise in the subjective mind? All these errors vanish to naught, like darkness before moon light.

11. All these appearances appearing in various forms, are but the diverse manifestations of the self-same soul; it is therefore a fallacy to suppose, this is one thing and that another, by our misjudgment of them.

12. I smile to think in myself, the miserable slave of my desires that I had been before; that am now so well satisfied without them. (The privation of desire gives greater satisfaction than its fulfilment).

13. I remember now how my single and solitary self, is one and all with the universal soul of the world; since I received my baptism with the ambrosial fluid of thy words.

14. O the highest and holiest station, which I have now attained to; and from where I behold the sphere of the sun, to be situated as low as the infernal region.

15. I have arrived at the world of sober reality and existence, from that of unreality and seeming existence. I therefore thank my soul, that has become so elevated and adorable with its fulness [\*\*fullness?--P2: fulness ok/SOED] of the Deity.

16. O venerable Sage:--I am now situated in everlasting joy, and far removed from the region of sorrow; by the sweet sound of the honeyed words, which have crept like humming bees, into the pericarp of my lotus-like heart.

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## CHAPTER VI.

Argument:--Prevalence and influence of delirium. (moha).

Vasishtha continued--Hear me moreover to tell you, my dear Rama, some excellent sayings for your good, and also for the benefit of every one of my audience here.

2. Though you are unlike others, in the greater enlightenment of your understanding; yet my lecture will equally edify your knowledge, as that of the less enlightened men than yourself.

3. He who is so senseless as to take his body for the soul, is soon found to be upset by his unruly senses; as a charioteer is thrown down by his head-strong and restive horses. (So says the Sruti also. "The soul is the charioteer of the vehicle [**\*\*vehicle**] of the body, and the senses are as its horses[**\*\***"]).

4. But the Sapient man who knows the bodiless soul and relies therein, has all his senses under the subjection of his soul; and they do not overthrow him, as obstinate horses do their riders.

5. He who praises no object of enjoyment, but rather finds fault with all of them, and discerns well their evils; enjoys the health of his body without any complaint. (The voluptuary is subject to diseases, but the abstinent is free from them; for in the midst of pleasure there is pain).

6. The soul has no relation with the body, nor is the body related with the soul; they are as unrelated to each other as the light and shade. (And are opposed to one another as sun-light and darkness).

7. The discrete soul is distinct from concrete matter, and free from material properties and accidents; the soul is ever shining and does not rise or set as the material sun and moon; (and it never changes as the everchanging objects of changeful nature and mind).

8. The body is a dull mass of vile matter, it is ignorant of itself and its own welfare; it is quite ungrateful to the soul, that -----File: 039.png----- makes it sensible; therefore it well deserves [**\*\*deserves**] its fate of diseases and final dissolution. (The body is frail, and is at best but a fading flower).

9. How can the body be deemed an intelligent thing, when the knowledge of the one (i. e., the soul) as intelligence, proves the other (i. e., is the body) to be but a dull mass. (They cannot both be intelligent, when the nature of the one is opposite to that of the other; and if there is no difference between them, they would become one and the something [**\*\*same thing**]. (i.e. the soul equal with the body, which is impossible).

10. But how is it then, that they mutually reciprocate their feelings of pain and pleasure to one another, unless they are the one and the something [**\*\*same thing**], and participating of the same properties?  
(This is a presumptive objection of the antagonistic doctrine, touching the co-relation of the mind and body).

11. It is impossible Rama, for the reciprocation of their feelings, that never agree in their natures; the gross body has no connection with the subtile [**\*\*subtle--P2:subtile ok/SOED**] soul, nor has the rarified[**\*\*rarefied**] soul any relation with the solid body. (It is the gross mind that sympathises with the body, and not the unconnected spirit or soul).

12. The presence of the one, nullifies the existence of the opposite other; as in the cases of day and night, of darkness and light, and of knowledge and ignorance; (which are destructive of their opposites).

13. The unbodied soul presides over all bodies, without its adherence to any; as the omnipresent spirit of Brahma, pervades throughout all nature, without coalescing with any visible object. (The spirit of God resides in all, and is yet quite detached from everything).

14. The embodied soul is as unattached to the body, as the dew drop on the lotus leaf is disjoined with the leaf; and as the divine spirit is quite unconnected with everything, which it fills and supports.

15. The Soul residing in the body, is as unaffected by its affections, as the sky remains unmoved, by the motion of the winds raging in its bosom. (It is figuratively said, that tempests

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rend the skies, and the passions rend their recipient [**\*\*recipient**] bosom; but  
nothing can disturb the empty vacuity of the sky or soul.

16. Knowing your soul to be no part of your body, rest quietly in it to eternity; but believing yourself as the body, be subject to repeated transmigrations of it in endless forms.

17. The visibles are viewed as the rising and falling waves, in the boundless ocean of the Divine soul; but reliance in the supreme soul, will show the light of the soul only.

18. This bodily frame is the product of the Divine soul, as the wave is produced of the water of the sea; and though the bodies are seen to move about as waves, yet their receptacle the soul is ever as steady as the sea;--the reservoir of the moving waves.

19. The body is the image of the soul, as the sun seen in the waves is the reflection of that luminary; and though the body like the reflected sun, is seen to be moving and waving, yet its



archetype--the soul, is ever as steady as the fixed and unfluctuating sun in the sky.

20. The error of the subtansiality [**\*\*substantiality**] and stability of the body is put to flight, no sooner the light of the permanent and spiritual Substratum of the soul, comes to shine over our inward sight. (Knowledge of the immaterial and immortal soul, removes the blunder of the material and mortal body).

21. The body appears to be in the act of constant motion and rotation like a wheel, to the partial and nonspiritual observers of materialism; and it is believed by them to be perpetually subject to birth and death, like the succession of light and darkness. (Lit[**\*\*.**]:--As candle light and darkness follow each other, so is the body produced and dissolved by turns).

22. These unspiritual men, that are unconscious of their souls; are as shallow and empty minded, as arjuna trees; which grow without any pith and marrow within them.

23. Dull headed men that are devoid of intelligence, are as contemptible as the grass on the ground; and they move their limbs like the blades of grass, which are moved by force of the passing wind; (and by direction of the Judging mind). Those that are unacquainted with the intelligent soul, resemble the -----File: 041.png----- senseless and hollow bamboos, which shake and whistle by breath of the winds alone. (The internal air moves the body and the limbs, as the external breeze shakes the trees).

24. The unintelligent body and limbs, are actuated to perform and display their several acts, by action of the vital breath; as the vacillation of the insensible trees and leaves, is caused by the motion of the breeze; and both of them cease to move, no sooner the current airs cease to agitate them.

25. These dull bodies are as the boisterous waves of the sea, heaving with huge shapes with tremendous noise; and appearing to sight as the figures of drunken men, staggering with draughts of the luscious juice of Vine.

26. These witless men resemble the rapid currents of rivers, which without a jot of sense in them, keep up on their continual motion, to no good to themselves or others.

27. It is from their want of wit, that they are reduced to utmost meanness and misery; which make them groan and sigh like the blowing bellows of the blacksmith.

28. Their continued motion is of no real good to themselves, but brings on their quietus like the calm after the storm; they clash and clang like the twang of the bowstring, without the dart to hit at the mark.

29. The life of the unintelligent man, is only for its extinction or death; and its desire of fruition is as false, as the fruit of an unfruitful tree in the woody forest.

30. Seeking friendliness in unintelligent men, is as wishing to rest or sleep on a burning mountain; and the society of the unintellectual, is as associating with the headless trunks of trees in a forest (The weak headed man like the headless tree, can neither afford any sheltering shade, nor nourishing fruit to the passenger. So the verse;[\*\*:] It is vain to expect any good or gain, from men of witless and shallow brain).

31. Doing any service to the ignorant and lack witted men goes for nothing; and is as vain as beating the bush or empty air with a stick: and any thing given to the senseless, is as something thrown into the mud. (Or as casting pearls before the swine, or scattering grains in the bushes).

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32. Talking with the ignorant, is as calling the dogs from a distance; (which is neither heard nor heeded by them). Ignorance is the seat of evils, which never betide the sensible and the wise. (So the Hitopodesa[\*\*Hitopadesa]-[\*\*--]A hundred evils and thousand fears, daily befall [\*\*befall] to the fool, and not to the heedful wise).

33. The wise pass over all errors in their course amidst the world; but the ignorant are exposed to incessant troubles, in their ceaseless ardour to thrive in the pleasures of life.

34. As the carriage wheel revolves incessantly, about the axle to which it is fixed; so the body of man turns continually about the wealthy family, to which the foolish mind is fixed for gain.

35. The ignorant fool can never get rid of his misery, so long as he is fast bound to the belief of taking his body as his soul, and knowing no spiritual soul besides.

36. How is it possible for the infatuated, to be freed from their delusion; when their minds are darkened by illusion, and their eyes are blind-folded, by the hood-wink of unreal appearance.

37. The seeing man or looker on sights, that regales his eyes with the sight of unrealities; is at last deluded by them, as a man is moonstruck by fixing his eyes on the moon, and becomes giddy with the profuse fragrance of flowers.

38. As the watering of the ground, tends to the growth of grass and thorns and thistles; so the fostering of the body, breeds the desires in the heart, as thick as reptiles grow in the hollow of trees; and they invigorate the mind in the form of a rampantlion [\*\*rampant lion] or elephant.

39. The ignorant foster their hopes of heaven on the death of their bodies; as the farmer expects a plenteous harvest, from his well cultivated fields. (i. e. expectation of future heaven is vain, by means of ceremonial acts in life).

40. The greedy hell-hounds are glad to look upon the ignorant, that are fast-bound in the coils of their serpentine desires; as the thirsty peacocks are pleased to gaze on the black clouds, that rise before their eyes in the rainy season.

41. These beauties with their glancing eyes, resembling the fluttering bees of summer, and with lips blooming as the new

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blown leaves of flowers; are flaunting to catch hold of ignorant men; as poisonous plants are displayed, to lay hold on ignorant flies.

42. The plant of desire, which shoots out of the goodly soil of ignorant minds, shelters the flying passions under its shady foliage; as the coral plants foster the coral insects in them. (The coralines[\*\*corallines] are known to be the formation of coral insects).

43. Enmity is like a wild fire, it consumes the harbour of the body, and lets out the smoke through the orifice of the mouth in the desert land of the heart, and exhibits the rose of the heath as the burning cinders.

44. The mind of the ignorant is as a lake of envy, covered with the leaves of spite and calumny[\*\*calumny]: jealousy is its lotus-bed, and the anxious thoughts are as the bees continually fluttering thereupon.

45. The ignorant man that is subjected to repeated births, and is rising and falling as waves in the tumultuous ocean of this

world, is exposed also to repeated deaths: and the burning fire which engulphs his dead body, is as in the submarine fire of this sea.

46. The ignorant are exposed to repeated births, attended by the vicissitudes of childhood, youth, manhood and old age, and followed at last by a painful death and cremation of the beloved body on the funeral pile.

47. The ignorant body is like a diving bucket, tied by the rope of transmigration to the Hydraulic machine of acts; to be plunged and lifted over again, in and over the dirty pool of this world.

48. This world which is a plane pavement and but narrow hole (lit[\*\*], a cow foot-cave) to the wise, by their unconsciousness of it; appears as a boundless and unfathomable sea to the ignorant, owing to their great concern about it. (The wise think lightly of the world; but the worldly take it heavily upon themselves).

49. The ignorant are devoid of their eye-sight, to look out beyond their limited circle; as the birds long confined in their cages, have no mind to fly out of them.

50. The revolution of repeated [\*\*repeated] births, is like the constant rota-  
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\*tion of the wheel of a chariot; and there is no body that is able to stop their motion, by restraining his earthly desires; which are ever turning as the spokes affixed to nave[\*\*nave] of the heart.

51. The ignorant wander at large, about the wide extended earth; as huntsmen rove amidst the forest, in search of their prey; until they become a prey at the hand of death, and make the members of their bodies as morsels, to the vultures of their sensual appetites.

52. The sights of these mountainous bodies, and of these

material forms made of earthly flesh, are mistaken by the ignorant for realities; as they mistake the figures in painting for real persons.

53. How flourishing is the arbour of this delusion, which is fraught with the endless objects of our erroneous imagination; and hath stretched out these innumerable worlds from our ignorance of them.

54. How flourishing is the kalpa tree or all fruitful arbour of delusion; which is ever fraught with endless objects of our imaginary desire, and stretches out the infinite worlds to our erroneous conception as its leaves.

55. Here our prurient minds like birds of variegated colours, rest and remain and sit and sport, in and all about this arbour.

56. Our acts are the roots of our repeated births as the stem of the tree is of its shoots; our prosterity[\*\*posterity] and properties are the flowers of this arbor, and our virtues and vices are as its fruits of good and evil.

57. Our wives are as the tender plants, that thrive best under the moon-light of delusion; and are the most beautiful things to behold in this desert land of the earth.

58. As the darkness of ignorance prevails over the mind, soon after the setting of the sun light of reason; there rises the full moon of errors in the empty mind, with all her changing phases of repeated births. (This refers to the dark ages of Puránic or mythological fictions, and also to the Dárshanic or philosophical systems which succeeded the age of Vedantic light, and were full of changeable doctrines, like the phases of the moon; whence she is styled dwija or mistress of digits. There is another

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figure of equivocation in the word doshah, meaning the might as

well as the defect of ignorance).

59. It is under the influence of the cooling moon-light of ignorance; that our minds foster the fond desire of worldly enjoyments; and like the chakora birds of night, drink their fill of delight as ambrosial moon-beams. (The ignorant are fond of pleasures, and where ignorance is bliss, it is foolish to be wise).

60. It is under this delusion, that men view their beloved ones as buds of roses and lotuses, and their loose glancing eyes, as the black bees fluttering at random; they see the sable clouds in the braids and locks of their hair, and a glistening fire in their glowing bosoms and breasts.

61. It is delusion, O Ráma! that depicts the fairies with the beams of fair moon-light nights; though they are viewed by the wise, in their true light of being as foul as the darkest midnight.

62. Know Ráma, the pleasures of the world, to be as the pernicious fruits of ignorance; which are pleasant to taste at first, but prove to be full of bitter gall at last. It is therefore better to destroy this baneful arbour, than to lose the life and soul by the mortal taste of its fruits. (It is the fruit of the tree of ignorance rather than that of knowledge, which brought death into the world and all our woe. Milton).

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## CHAPTER VII.

Argument:--The effects of ignorance, shown in the evils brought on by our vain desires and fall-acies[\*\*fallacies] or erroneous judgments.

Vasishtha continued. These beauties that are so decorated with precious gems and jewels, and embellished with the strings of brilliant pearls, are as the playful billows in the milky

ocean of the moon-beams of our fond desires.

2. The sidelong looks of the beautiful eyes in their faces, look like a cluster of black bees, setting on the pericarp of a full blown lotus.

3. These beauties appear as charming, to the enslaved minds of deluded men; and as the vernal flowers which are strewn upon the ground in forest lands.

4. Their comely persons which are compared with the moon, the lotus flower, and sandal paste for their coolness by fascinated minds; are viewed as indifferently by the wise, as by the insensible beasts which make a prey of them. (Lit. by the rapacious wolves and dogs and vultures which devour them).

5. Their swollen breasts which are compared with lotus-buds, ripe pomegranates and cups of gold, are viewed by the wise as a lump of flesh and blood and nauseous liquor.

6. Their fleshy lips, distilling the impure saliva and spittle, are said to exude with ambrosial honey, and to bear resemblance with the ruby and coral and vimba fruits.

7. Their arms with the crooked joints of the wrists and loins, and composed of hard bones in the inside, are compared with creeping plants, by their infatuated admirers and erotic poets.

8. Their thick thighs are likened to the stems of lumpish plantain trees, and the decorations of their protruberant breasts, are resembled to the strings of flowers, hung upon the turrets of temples.

9. Women are pleasant at first, but become quarrelsome

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afterwards; and then fly away in haste, like the goddess of fortune; and yet they are desired by the ignorant. (But when the old woman frets, let her go alone).

10. The minds of the ignorant, are subject to many pains and pleasures in this life; and the forest of their misdeeds, shoots forth in a thousand branches, bearing the woeful fruits of misery only. (The tree of sin brought death into the world and all our woe. Milton).

11. The ignorant are fast bound in the net of their folly, and their ritual functions are the ropes, that lead them to the prison-house of the world. The words of their lips, like the mantras and musical words of their mouths, are the more for their bewilderment. (The ignorant are enslaved by their ritualistic rites; but the Sages are enfranchised by their spiritual knowledge).

12. The overspreading mist of ignorance, stretches out a maze of ceremonial rites, and envelopes the minds of common people in utter darkness; as the river Yamuná over flows[\*\*overflows] its banks with its dark waters.

13. The lives of the ignorant, which are so pleasant with their tender affections, turn out as bitter as the juice of hemloc[\*\*hemlock], when the affections are cut off by the strong hand of death, (i. e., the pleasures of life are embittered by the loss of relatives).

14. The senseless rabble are driven and carried away, like the withered and shattered leaves of trees, by the ever blowing winds of their pursuits; which scatter them all about as the dregs of earth, and bespatter them with the dirt and dust of their sins.

15. All the world is as a ripe fruit in the mouth of death, whose voracious belly is never filled with all its ravages, for

millions and millions of kalpa ages. (The womb of death is never full).

16. Men are as the cold bodies and creeping reptiles of the earth, and they crawl and creep continually in their crooked course, by breathing the vital air, as the snakes live upon the current air. (Serpents are said to live a long time without food, simply by inhaling the open air).

17. The time of youth passes as a dark night, without the

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moon-light of reason; and is infested by the ghosts of wicked thoughts and evil desires.

18. The flippant tongue within the mouth, becomes faint with cringing flattery; as the pistil rising from the seed vessel, becomes languid under the freezing frost.

19. Poverty branches out like the thorny Sálmalī tree, in a thousand branches of misery, distress, sorrow, sickness, and all kinds of woe to human beings. (Poverty is the root of all evils in life).

20. Concealed covetousness like the unseen bird of night, is hidden within the hollow cavity of the human heart, resembling the stunted chaitya trees of mendicants; and then it shrieks and hoots out from there, during the dark night of delusion which has overspread the sphere of the mind.

21. Old age lays hold on youth by the ears, as the old cat siezes[\*\*seizes] on the mouse, and devours its prey after sporting with it for a long while.

22. The accumulation of unsubstantial materials, which causes the formation of the stupendous world, is taken for real substantiality by the unwise; as the foaming froths and ice-bergs in

the sea, are thought to be solid rocks by the ignorant sailor. (So all potential existences of the vedantist, are sober realities of the positive philosophy).

23. The world appears as a beautiful harbour, glowing with the blooming blossoms of Divine light; which is displayed over it; and the belief of its reality, is the plant which is fraught with the fruitage of all our actions and duties. (The world is believed as the garden of the actions of worldly men, but the wise are averse to actions and their results).

24. The great edifice of the world, is supported by the pillars of its mountains, under its root of the great vault of heaven; and the sun and moon are the great gateways to this pavilion. (The sun and moon are believed by some as the doors leading the pious souls to heaven).

25. The world resembles a large lake, over which the vital breaths are flying as swarms of bees on the lotus-beds of the living body; and exhaling the sweets which are stored in the cell  
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of the heart ([\*\*only 1 bracket]i. e., the breath of life wafts away the sweets  
of the immortal soul).

26. The blue vault of heaven appears as a spacious and elevated dome to the ignorant who think it to contain all the worlds, which are enlightened by the light of the sun situated in the midst. But it is an empty sphere, and so the other worlds beyond the solar system, to which the solar light doth never reach.

27. All worldly minded men, are as old birds tied down on earth by the strong strings of their desires; and their heart moves about the confines of their bodies, and their heart strings throb with hopes in the confines of their bodies, as birds in cages in the hope of jetting there[\*\*getting their] release.

28. The lives of living beings are continually dropping down, like the withered leaves of trees, from the fading arbours of their decayed bodies, by the incessant breathing of their breath of life. (The respiration of breath called ajapá, is said to be the measure of life).

29. The respectable men, that are joyous of their worldly grandeur for a short time, are entirely forgetful of the severe torments of hell, awaiting on them afterwards.

30. But the godly people enjoy their heavenly delights as gods, in the cooling orb of the moon; or range freely under the azure sky, like heavenly cranes about the limpid lakes.

31. There they taste the sweet fruits of their virtuous deeds on earth; and inhale the fragrance of their various desires, as the bees sip the sweets of the opening lotus.

32. All worldly men are as little fishes (shrimps), swimming on the surface of this pool of the earth; while the sly and senile death pounces upon them as a kite, and bears them away as his prey without any respite or remorse.

33. The changeful events of the world, are passing on every day, like the gliding waves and the foaming froths of the sea, and the ever changing digits of the moon.

34. Time like a potter, continually turns his wheel, and makes an immense number of living beings as his pots; and breaks them every moment, as the fragile play-things of his own whim.

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35. Innumerable kalpa ages have been incessantly rolling on, over the shady quiescence of eternity; and multitudes of

created worlds have been burnt down, like thick woods and forests, by the all desolating conflagrations of desolation. (According to the Hindus the universal destruction, takes place by the Violent concussion of all the elements, and by the diluvian floods also).

36. All worldly things are undergoing incessant changes, by their appearance and disappearance by turns; and the vicissitudes of our states and circumstances, from these of pleasure and prosperity to the state of pain and misery and the vice versa, in endless succession. (Pain and pleasure succeed one another).

37. Notwithstanding the instability of nature, the ignorant are fast bound by the chain of their desire, which is not to be broken even by the thunder bolt of heaven. (Man dies, but his desires never die, they keep their company wherever he may fly).

38. Human desire bears the invulnerable body of the Jove and Indra, which being wounded on all sides by the Titans of disappointment, resumed fresh vigour at every stroke. (So our desires grow stronger by their failure, than when they are allayed by their satisfaction).

39. All created beings are as particles of dust in the air, and are flying with the current wind into the mouth of the dragon-like death, who draws all things to his bowels by the breath of his mouth. (Huge snakes are said to live upon air, and whatever is borne with it into his belly).

40. As all the crudities of the earth, and its raw fruits and vegetables[\*\*vegetables], together with the froth of the sea and other marine productions, are carried by the currents to be consumed by the submarine heat, so all existence is borne to the intestinal fire of death to be dissolved into nothing.

41. It is by a fortuitous combination of qualities, that all things present themselves unto us with their various properties; and it is the nature of these which exhibits them with those forms as they present to us; as she gives the property of vibration to the elementary bodies, which show themselves in the forms of water and air unto us.

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42. Death like a ferocious lion, devours the mighty and opulent men; as the lion kills the big elephant with his frontal pearls.

43. Ambitious men are as greedy birds of air upon earth, who like the voracious vultures on the tops of high hills, are born to live and die in their airial[\*\*aerial] exploits, as on the wings of clouds in search of their prey.

44. Their minds liken painter's paintings on the canvas of their intellects, showing all the variegated scenes of the world, with the various pictures of things perceptible by the five senses (i. e., the images of all sensible objects are portrayed in the intellect).

45. But all these moving and changeful scenes, are breaking up and falling to pieces at every moment; and producing our vain sorrow and griefs upon their loss, in this passing and aerial city of the world.

46. The animal creations and the vegetable[\*\*vegetable] world, are standing as passive spectators, to witness and meditate in themselves the marvelous acts of time, in sparing them from among his destruction of others.

47. How these moving creatures are subject every moment, to the recurrent emotions of passions and affections, and to the

alterations of affluence and want; and how they are incessantly decaying under age and infirmity, disease[\*\*disease] and death from which their souls are entirely free. (Hence the state of torpid immobility is reckoned as a state of bliss, by the Hindu and Budhistic[\*\*Buddhistic] Yogis and ascetics).

48. So the reptiles and insects on the surface of the earth, are continually subjected to their tortuous motions by there[\*\*their] fate, owing to their want of quiet inaction, of which they are capable in their subterranean cells. (The Yogis are wont to confine themselves in their under-ground retreats, in order to conduct their abstract meditations without disturbance. So Demosthenes perfected himself in his art of eloquence in his subterrene cave).

49. But all these living bodies are devoured every moment, by the all destructive time in the form of death; which like the -----File: 052.png----- deadly and voracious dragon lies hidden in his dark-some den (Here the word kála is used in its triple sense of time, death, and snake all which being equally destructive and hidden in darkness, it is difficult to distinguish the subject from its comparison. Hence we may say, time like death and snake or death like time and snake or the snake like time and death, devours all living creatures, insects and other reptiles also).

50. The trees however are not affected by any of these accidents, because they stand firm on their roots, and though suffering under heat and cold and the blasts of heaven, yet they yield thier[\*\*their] sweet fruits and flowers for the supportance and delight of all leaving[\*\*living] creatures. (So the Yogis stand firm on their legs, and while they suffer the food and rest privations of life and the inclemencies of weather, they impart the fruits of divine knowledge to the rest of mankind, who would otherwise perish like the insects of the earth, without their knowledge of truth

and hope of future bliss).

51. The meek Yogis that dwell in their secluded and humble cells, are seen also to move about the earth, and imparting the fruits of their knowledge to others; as the bees residing in the cells of lotuses, distribute their stores of honey after the rains are over. (The Yogis and the bees remain in their cells during the four months of the rainy season[\*\*season] (varshá-chátur másyā), after which they be-take to their perigrinations[\*\*peregrinations] abroad).

52. They preach about the lectures as the bees chaunt their chyme all about, saying; that the earth which is as a big port; it supplies the wants of the needy, for making them a morsel in the mouth of the goddess of death, (i. e., the earth supports all beings for their falling into the bowels of death).

53. The dreaded goddess Káli wearing the veil of darkness over her face, and eying all with her eyeballs, as bright as the orbs of the sun and moon, gives to all beings all their wants, in order[\*\*in order] to grasp and gorge them in herself. (The black goddess Káli or Hecate, nourishes all as mátriká or matres, and then devours them as death, like the carnivorous glutton, that fattens the cattle to feed and feast upon them).

54. Her protuberant[\*\*protuberant] and exuberant[\*\*exuberant] breasts are as bountiful

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as the bounty of God, to suckle the gods and men and all beings on earth and hills and in the waters below. (But how can death be the sustainer of all).

55. It is the energy ef[\*\*of] the Divine intellect, which is the mátriká-[\*\*--]mater or mother (mater or materia of all, and assumes the forms of density and tenuity and also of motion and mobility; the clusters of stars are the rows of her teeth, and the morning and evening twilights, are the redness of her two lips).



(She is called Ushá and sandhyá or the dawning and evening lights, because of her existence in the form of the twilights, before the birth of the solar and lunar lights. The Vedas abound with hymns to ushá and sandhyá and these form the daily ritual of the Brahmans to this day under the title of their Tri-sandhyá-  
[\*\*--]the  
triple litany at sun-rise, sun-set and vertical sun).

56. Her palms are as red as the petals of lotuses, and her countenance[\*\*countenance] is as bright as the paradise of Indra; she is decorated with the pearls of all the seas, and clad with an azure mantle all over her body (Hence is[\*\*delete 'is'] the goddess Kálí is represented as all black from her blue vest).

57. The Jambu-dwipa or Asia forms her naval or midmost spot, and the woods and forests form the hairs of her body. She appears in many shapes and again disappears from view, and plays her part as the most veteran sorceress in all the three worlds. (The text calls her an old hag, that often changes her paints and garments to entice and delude all men to her).

58. She dies repeatedly and is reborn again, and then passes into endless transformations, she is now immersed in the great ocean or bosom of Kála or Death her consort, and rises up to assume other shapes and forms again. (Hence the mother-goddess is said to be the producer and destroyer of all by their repeated births and deaths in their everchanging shapes and forms).

59. The great Kalpa ages are as transitory moments in the infinite[\*\*infinite] duration of Eternity, and the mundane eggs (or planetary bodies in the universe); are as passing bubbles upon the unfathomable ocean of infinity; they rise and last and are lost by

turns.

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60. It is at the will of God, that the creative powers rise and fly about as birds in the air; and it is by his will also, that the uprisen creation becomes extinct like the burning flash of the lightning. (The flaming[\*\*flaming] worlds shoot forth, and are blown out as sparks of fire).

61. It is in the sunshine of the divine Intellect, and under the canopy of everlasting time, that the creations are continually rising and falling like the fowls of forestlands, flying up and down under the mist of an all encompassing cloud of ignorance.

62. As the tall palm tree lets to fall its ripened fruits incessantly upon the ground; so the over topping arbor of time, drops down the ceated[\*\*created] worlds and the lords of Gods perpetually into the abyss of perdition. (There is an alleteration[\*\*alliteration] and humonym[\*\*homonym] of the words, tála and páttála meaning both tall and the tála or palm tree).

63. The gods also are dying away like the twinklings of their eyes, and old time is wearing away with all its ages, by its perpetual ticklings[\*\*tickings]. (The ever wakeful eyes of gods are said to have no twinkling; but time is said to be continually twinkling in its tickling[\*\*tickling] moments).

64. There are many Rudras existinct[\*\*existing] in the essence of Brahma, and they depend on the twinkling of that Deity for their existence. (The immortal gods are mortal, before the Eternal God).

65. Such is Brahma the lord of gods; under whom these endless acts of evolutions and involutions are for ever taking place, in the infinate[\*\*infinite] space of his eternal Intellect and omnipotent

will.

66. What wonderful powers are there that cannot possibly reside in the Supreme spirit, whose undecaying will gives rise to all positive and possible existences. It is ignorance therefore to imagine the world as a reality of itself.

67. All these therefore is the display of the deep darkness of ignorance, that appears to you as the vicissitudes of prosperity and adversity, and as the changes of childhood, youth, old-age and death; as also the occurrences of pain and pleasure and of sorrow and grief. (All of which are unrealities in their nature).

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## CHAPTER VIII.

### ALLEGORY OF THE SPREADING ARBOUR OF IGNORANCE.

Argument:--Description of ignorance as a wide spreading tree.

Vasishtha continued. Hear me now relate to you Ráma, how this poisonous tree of ignorance has come to grow in this forest of the world, and to be situated by the side of the intellect, and how and when it came to blossom and bloom. (The Divine intellect is the stupendous rock, and the creation is the forest about it, in which there grew the plant of error also).

2. This plant encompasses all the three worlds, and has the whole creation for its rind, and the mountains for its joints (Here is a play of the word parva and parvata which are paronymous[\*\*paronymous] terms, signifying a joint and mountain; Hence every mountain is reckoned as the joint or land-mark of a country dividing it from another tract of land).

3. It is fraught with its leaves and roots, and its flowers and fruits, by the continuous births and lives and pleasures and pains and the knowledge and error of mankind. (All these are the productions of human ignorance).

4. Prosperity gives rise to our ignorance of desiring to be more prosperous in this or in our next lives (by means of our performance of ceremonial rites), which are productive of future welfare also. So doth adversity lead us to greater error of practising many malpractices to get rid of it; but which on the contrary expose us to greater misfortunes. (Hence it is folly to make choice of either, which is equally pernicious).

5. One birth gives rise to another and that leads to others without end; hence it is foolishness in us to wish to be reborn again. (All births are subject to misery; it is ignorance therefore to desire a higher or lower one, by performance of pátrika acts for future lives).

6. Ignorance produces greater ignorance, and brings on  
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unconsciousness[\*\*unconsciousness] as its effect: so knowledge leads on to higher knowledge, and produces self-consciousness[\*\*self-consciousness] as its result. (Good tends to best, and bad to the worst. Better tends to best, and to the worst).

7. The creeping plant of ignorance, has the passion for its leaves, and the desires for its odours; and it is continually shaking and shuffling with the leafy garment on its body.

8. This plant falls sometimes in its course, on the way of the elephant of Reason; it then shakes with fear, and the dust which covers its body, is all blown away by the breath of the elephant's trunk; but yet the creeper continues to creep on by the byeways[\*\*byways]

according to its wont.

9. The days are its blossoms, and the nights are the swarms of blackbees[\*\*black bees], that overshadow its flowers; and the continued shaking of its boughs, darts down the dust of living bodies from it, both by day and night. (i. e., Men that live upon their desires and hopes, are daily dying away).

10. It is overgrown with its leaves of relatives, and overloaded with the shooting buds of its offspring; it bears the blossoms of all seasons, and yields the fruits of all kinds of flowers.

11. All its joints are full of the reptiles of diseases, and its stem is perforated by the cormorants of destruction; yet it yields the luscious juice of delight to those that are bereft of their reason and good sense.

12. Its flowers are the radiant planets, that shine with the sun and moon every day in the sky; the vacuum is the medium of their light, and the rapid winds are vehicles, that bear their rays as odours unto us. (Vacuity is the receptacle of light, but the vibrations of air transmit it to our sight).

12a. Ignorance blossoms every day in the clusters of the bright planetary bodies, that shine with the sun and moon by day and night; and the winds playing in the air, bear their light like perfumes to us. (i. e. It is the spirit that glows in the stars, and breaths [\*\*breathes?] in the air, but ignorance attributes these to the planets and breezes, and worship [\*\*worships] them as the navagrahas and marut ganas, both in the vedas and the popular Puranic creeds).

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12b. Ignorance blossoms in the clusters of stars and planets, shining about the sun and moon every day; and breathes in the

breezes blowing at random amidst the vacuous farmament[\*\*firmament].  
(Hence the ignorant alone adore the stars and winds in the vedas,  
but the sapient know the light of God to glow in the stars, and  
his spirit to breathe in the air).

13. These innumerable stars that you see scattered in the  
vault of heaven, O son of Roghu's[\*\*Raghu's] race! are the blooming  
blossoms  
of this arbor of ignorance. (i. e. Ignorance shows them as twinkling  
stars to us, while they are numberless shining worlds in  
reality).

14. The beams of the sun and moon, and the flames of fire,  
which are scattered about us like the crimson dust of flowers;  
resemble the red paint on the fair body of ignorance, with which  
this delusive lady attracts our minds to her.

15. The wild elephant of the mind, ranges at large under the  
arbour of Ignorance; and the birds of our desires, are continually  
hovering and warbling upon it; while the vipers of sensual  
appitites[\*\*appetites],  
are infesting its stem, and avarice settles as a huge snake at  
the root. (The text has the words "and greediness decorates its  
bark" which bear no meaning).

16. It stretches with its head to the blue vault of the sky,  
forming as a canopy of black arbour of black Tamala trees  
over it. The earth supports its trunk, and sky overtops its  
top; and it makes a garden of the universe (with its out stretched  
arms).

17. It is deeply rooted underneath the ground, and is watered  
with milk and curds, in the canals of the milky and other  
oceans, which are dug around its trunk.

18. The rituals of the three vedas, are fluttering like the

bees ever ~~over~~ the tree, blooming with the blossoms of beautiful women, and shaking with the oscillations of the mind; while it is corroded in the inside by the cankering worms of cares and actions. (It means to say, that the vedic rites, the love of women, the thoughts of the mind and the bodily actions, are all attendants of ignorance; and he is wise who refrains from them ~~intoto~~~~in toto~~).

19. The tree of ignorance, blossoming like the flowers of the -----File: 058.png----- garden of paradise, exhales the sweet odours of pleasure around; and the serpent of vice twining round it, leads the living souls perpetually to evil deeds, for the supportance of their lives.

20. It blooms with various flowers, to attract the hearts of wise; and it is fraught with various fruits, distilling their sweets all around. (These fruits and flowers are the sensual pleasures, which allure the ignorant to them).

21. With the aqueducts about ~~add ,~~ it, ~~del ,~~ invites the birds of the air to drink of them; and being besmarked ~~besmeared?~~ with the dust of its flowers, it appears to stand as a rock of red earth or granite to sight. (The water beds below it, are mistaken for the salsabil or streams of Paradise, and its rock-like appearance, shows the grossness of ignorance crasse or tabula rasa).

22. It shoots out with buds of mistakes, and is beset by the briars of error; it grows luxuriant in hilly districts, with exuberance of its leafy branches. (Meaning that the hill people are most ignorant).

23. It grows and dies and grows again, and being cut down it springs out anon; so there is no end of it. (It is hard to extirpate ignorance at once).

24. Though past and gone, yet it is present before us, and

though it is all hollow within, it appears as thick and sound to sight. It is an ever fading and ever green tree, and the more it is lopped and cropt, the more it grows and expands itself.

25. It is a poisonous tree, whose very touch benumbs the senses in a moment; but being pressed down by reasoning, it dies away in a trice.

26. All distinctions of different objects, are dissolved in the crucible of the reasoning mind; but they remain undissolved in their crude forms in the minds of the ignorant, who are employed in differentiating the various natures of men and brutes, and of terrene and aquatic animals.

27. They distinguish the one as the nether world, and the other as the upper sky; and make distinctions between the solar and lunar planets, and the fixed starry bodies. (But there are no ups and downs, nor any thing as fixed in infinite vacuity).

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28. Here there is light, and there is darkness on the other side, and this is empty space and that is the solid ground; these are the sástras and these are the Vedas, are distinctions unknown to the wise.

29. It is the same spirit that flies upward in the bodies of birds, or remains above in the form of gods; the same spirit remains fixed in the forms of fixed rocks or moves in continued motion with the flying winds.

30. Sometimes it resides in the infernal regions, and at others it dwells in the heavens above; some times it is exalted to the dignity of gods, and some where it remains in the state of mean insects and worms.

31. In one place it appears as glorious as the god Vishnu,



and in another it shows itself in the forms of Brahma and Siva. Now it shines in the sun, and then it brightens in the moon; here it blows in the blowing winds, and there it sways in the all-subduing yama. [\*\*(]Some Europeans have conjectured and not without good reason, the relentless god of death the yama of Hindus, to be same with as the ruthless king Jamshed of prehistoric Persia. So says Hafiz Ayineye, Sekendar Jame jamast bingars).

32. Whatever appears as great and glorious, and all that is seen as mean and ignoble in their form, from the biggest and bright sun down to the most contemptible[\*\*contemptible] grass and straw;  
are all pervaded by the universal spirit: it is ignorance that dwells upon the external forms; but knowledge that looks into the inner soul, obtains its sight up the present state.

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## CHAPTER IX.

### ASCERTAINMENT OF TRUE KNOWLEDGE.

Argument.--Division of the three gunas or qualities. Pure essence of the Gods Hara and others, nature of knowledge and ignorance, and other subjects.

Rama said, You said sir, that all formal bodies are representations of illusion or ignorance (Avidyá); but how do you account for the pure bodies of Hari, Hara and other divinities, and god-heads who are of pure essence in their embodied forms, and which cannot be the creation of our error or delusion. Please, sir, explain these clearly to (spun) me and remove my doubts and difficulties on the subject (The exhibition of gross bodies is the deception of our sense, but the appearance of pure spiritual forms, can not be production of ignorance or sensible deception. We may ignore the forms of material substances, but not those immaterial

essences which are given in the sástras. gloss).

2. Vasishtha replied,--The perceptible world represents the manifestation of the one quiescent and all inherent soul, and exhibits the glory (ábhásha) of the essential intellect (sach-chit), which is beyond conception or thought divine.

3. This gives rise to the shape of a partial hypostasis, or there rises of itself hypostatics ([Sanskrit: kalákalarúpiní]), resembling the rolling fragment of a cloud appearing as a watery substance or filled with water. (This original fiction of the (glory of god giving rise to the watery mist like a lighted lamp emitting the inky smoke, is represented in the common belief of dark ignorance ([Sanskrit: avidyá]) proceeding from the bright light of divine knowledge ([Sanskrit: vidyá]), and exhibited by the allegory of the black goddess of ignorance and illusion ([Sanskrit: avidyá] and [Sanskrit: máyá]) gushing out of the white and fair god lying inactive and dormant under her; she is hence designated by the various epithets of ([Sanskrit: shyámá, kálí, jaladha] and [Sanskrit: níradavaraná]) and so forth, and this is the whole mystry[\*\*mystery] of the Sáкта faith).

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4. This hypostatic fragment is also conceived in its three different lights or phases, of rarity, density and rigidity or grossness, [\*\*()][Sanskrit: sukhsamá; madhyá, sthúlá]) resembling the twilight.[\*\*.] Midday[\*\*midday],[\*\*delete ,] light, and darkness of the solar light. The first of these is called the mind or creative will, the second styled the Brahma Hiranyagarbha or the creative power, and the third is known as Virat, the framer of the material frame, and as identic with creation itself.

5. These are again denominated the three qualities (trigunas), according to their different states, and these are the qualities of reality, brightness and darkness satya[\*\*satva], rajas and tamas, which are designated also as the triple nature of things or their swabhávas or prakriti.

6. Know all nature to be characterised by ignorance of the triple states of the positive and comparative and superlative degrees; these are inbred in all living beings, except the Being that is beyond them, and which is the supreme one.

7. Again the three qualities of satya[\*\*satva], rajas, and tamas or the positive, comparative and superlative, which are mentioned in this piece, have each of them its subdivisions also into three kinds of the same name.

8. Thus the original Ignorance ([Sanskrit: avidyá]), becomes of nine kinds by difference of its several qualities; and whatever is seen or known here below, is included under one or of the various kinds. (Hence the saktas reckon ten different forms of [Sanskrit: mahávidyá], comprising the primary ignorance and its nine fold divisions).

9. Now Ráma, know the positive or satwika quality of ignorance, to comprise the several passes of living beings known as the Rishis, Munis, the Siddhas and Nagas, the Vidyadhars and Suras. (All of these are marked by the positive quality of goodness inborn in their nature).

10. Again this quality of positive goodness comprises the Suras or gods Hara and others of the first class that are purely and truly good. The sages and Siddhas forming the second or intermediate class, are endued with a less share of goodness in them, while Nágas or Vidyadharas making the last class possesses[\*\*possesses] it in the least degree.

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11. The gods being born with the pure essence of goodness, and remaining unmixed with the properties of other natures, have attained the state of purity (Holiness) like the divine Hari, Hara and others. (i[\*\*.] e. So long the divine nature of a god is not shrouded under the veil of ignorance (avidya ávarana), he is to be held in the light of a divinity as a Christ or Buddha); other wise[\*\*otherwise] rajasha or qualified states of Hari Hara as they are represented by the vulgar, are neither to be regarded as such).

12. Ráma! whoever is fraught with the quality of goodness in his nature, and acquainted with divine knowledge in his mind, such a one is said to be liberated in this life, and freed from further transmigration.

13. It is for this reason, O high minded Ráma! that the gods Rudra and others who possess the properties of goodness in them, are said to continue in their liberated state to the final end of the world.

(Hence the immortals never die and being released from their earthly coil, their good spirits rove at large in open air; lastand[\*\*last and] until the last doomsday rorquamat[\*\*?] or final resurrection of the dead).

14. Great souls remain liberated, as long as they continue to live in their mortal bodies; and after the shuffling of their frail bodies, they became[\*\*become] free as their disembodied spirits; and them[\*\*they] reside in the supreme spirit. (i. e. They return to the source from which they had proceeded).

15. It is the part of ignorance to lead men to the performance of acts, which after their death, become the roots of producing other acts also in all successive states of transmigration. (Ignorance leads one to interminable action in repeated

births, by making the acts of the prior life to become the source of others in the next, so the acts of ignorance, become the seeds and fruits of themselves by turns, and there is no cessation nor liberation from them).

16. Ignorance rises from knowledge, as the hollow bubble bursts out of the level of liquid water; and it sets and sinks in knowledge likewise, as the bubble subsides to rest in the same water. (Ignorance and its action which are causes of creation,

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have both their rise from the omniscience and in action[\*\*inaction] of God into[\*\*until], they are dissolved at the dissolution of the world. Physical force rises from and rests in the spiritual. Ignorance--avidya being but a negation of knowledge--vidya, is said to proceed from:--the negative being but privation of the positive).

17. And as there is no such thing as a wave; but a word coined to denote the heaving of water; so there is nothing as ignorance but a word fabricated to express the want of knowledge. (Hence the believers in ignorance are mistaken in relying their faith in a power which has no existence whatever).

18. As the water and waves are identic in their true sense, and there is no material difference between them; so both knowledge and ignorance relating to the same thing, and expressing either its presence or absence, there can be no essential difference in their significance.

19. Leaving aside the sights of knowledge and ignorance, there remains that which always exists of itself (that is, the self-existent[\*\*existent] god exists, beyond both the knowledge and ignorance of men, or wheather[\*\*whether] they know him or not). It is only the contradiction of adverse parties ([Sanskrit: pratiyogi byavaccheda]) that has introduced these words. (i. e., calling the opponents as ignorant and

themselves as the knowing, in their mutual altercation with one another).

20. The sights of knowledge and ignorance are nothing; (i. e., they are both blind to the sight of truth): therefore be firm in what is beyond these, and which can neither be known nor ignored by imagination of it.

21. There is some thing which is not any thing, except that it exists in the manner of the intellect and consciousness chit-samvit, and this again has no representation of it, and therefore that ens or sat is said to be inevident avidya the unknowable[\*\*unknowable].

22. That One Sat being known as this or such, is said to be the destroyer of ignorance; whereas it is want of this knowledge, that gives rise to the false conception of an Avibya[\*\*Avidya] or ignorance.

(Avidya, mithya, kalpana signifies ignorance to be a false imagination and personification also, as it is seen in the images of the ten Avidyas here).

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23. When knowledge and ignorance are both lost in oblivion within one in the intellect as when both the sun-shine and its shadow are lost in shade of night. (i. e., both the knowledge of the subjective ego and objective non-ego which is caused by ignorance being concentrated in the consciousness of the intellect only within one's self[\*\*]).

24. Then there remains the one only that is to be gained and known, and thus it is, that the loss of ignorance tends to the dissipation of selfknowledge likewise, (which is caused by it); just as the want of oil extinguishes the lamp. (Egoism and ignorance being akin to one another, both of them rise and remain and die together ([Sanskrit: ajnānahāmkarayorekī satitayorūt pattināshau

yúgavadeba]).

25. That what remains afterwards, is either nullity or the whole plenum, in which all these things appear to subsist, or it is nothing at all. (The one is the view of atheists who deny all existence, and the other of máyikas who maintain the visible nature as mere illusion. ([Sanskrit: máyámayamidamakhilam])(\*\*)).

26. As the minute grain of the Indian fig-tree contains within it the future arbor and its undeveloped state, so the almighty power of omnipotence is lodged in the minute receptacle[\*\*receptacle] of the spirit before its expansion into immensity. (The developed and undeveloped states of the supreme power, are called its vyakrita and avyábrita[\*\*avyákrita] forces).

27. The divine spirit is more rarified[\*\*rarefied] than the subtile air, and yet is not a vacuity having the chit or intellect in itself. It is as the sun-stone with it[\*\*its] inherent fire and the milk with the latent butter unborn in it. (Hence the spirit of god is said to be embryonic seed of the universe. [Sanskrit: brahmándavíjam])(\*\*)).

28. All space and time reside in that spirit for their development, as the spark proceeds from the fire and light issues from the sun in which they are contained. (The will, or word of god produces all things from his spiritual essence).

29. So all things are settled in the Supreme intellect, and show themselves unto us as the waves of the sea and as the radiance of gems: and so our understandings also are reflexions of the same.

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30. The Divine intellect is the store-house of all things, and the reservoir of all consciousness[\*\*consciousness]. (i. e., the fountain-head of the understandings of all living beings). It is the Divine essence

which pervades the inside and outside of every thing. (All things are dependant to the entity of god for their existence, and there is no independent particle whatever).

31. The Divine soul is as imperishable as the air within a pot which is not destroyed by breaking of the vessel, but mixes and continues forever with the common and its surrounding air. Know also the lives and actions of living beings to be dependant upon the will of the God, as the mobility of the iron depends upon the attraction of the load-stone. (This passage negatives the free agency of man, and allows him an activity in common with that of all living beings, under the direction of the great magnet of the Divine spirit and will).

32. The action of the inactive or quiescent spirit of god, is to be understood in the same manner, as the motion of the lead is attributed to the causality of magnetic attraction, which moves the immovable iron. So the inert bodies of living beings, are moved by force of the intellectual soul.

33. The world is situated in that mundane seed of the universe, which is known under the name of intellect attributed to it by the wise. It is as void and formless as empty air, it is nothing nor has any thing in it except itself, and represents all and everything by itself, like the playful waves of the boundless ocean.

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## CHAPTER X.

### REMOVAL OF IGNORANCE.

Argument. Ignorance and its bonds of Erroneous conceptions, and reliance on temporal objects, and the ways of getting release from them,



by means of good understanding and right--reasoning[\*\*right reasoning].

Vasishtha continued:--Therefore this world with all its moving and unmoving beings is nothing (or no being at all). There is nothing that has its real being or entity, except the one true Ens that thou must know. (all beings are not being except the one self-existing Being. So says Sadi All this is not being and thyself art the only being. Haman nestand anchi hastitue, so also the sruti Toam asi nányadasti. Tuest nullumest[\*\*Tu est, nullum est]).

2. Seek him O Ráma! who is beyond our thought and imagination, and comprises all entity and non-entity in himself, and cease to seek any living being or any thing in existence. (In Him is all life and every thing, that is or is not in Being and he is the source of life and light).

3. I would not have my heart to be enticed and deceived by the false attachments and affections of this world; all which are as delusive, as our misconception of a snake in a rope. (All our earthly relations with our relatives and properties, are deception that are soon detected by our good sense and reason, and they vanish as soon as our mistake of the snake in rope. Therefore let no worldly tie bind down thy heart to this earth).

4. Ignorance of the soul is the cause of our error of conceiving the distinctions of things; but the knowledge of the selfsame soul puts an end to all distinctions of knowledge of the reality of things, distinctive knowledge of existences--bheda jnána is erroneous; but their generalization--abheda jnána leads to right reasoning.

5. They call it ignorance avidya, when the intellect is vitiated by its intellection of the intelligibles or chetyas, but the

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intelligibles being left out, it comes to know the soul which is

free from all attributes.

6. The understanding only is the embodied soul purusha, which is lost upon the loss of the understanding; but the soul is said to last as long as there is understanding in the body, like the ghatambare or air in the pot lasts with the lasting of the pot, and vanishes upon the loss or breaking of the vessel. (The soul lasts with the intellect in the body, but flies away upon the intellects[\*\*intellect's] desertion of it. This is maintained by sruti).

7. The wandering intellect sees the soul to be wandering, and the sedate understanding thinks, it to be stationary, as one perceives his breath of life to be slow or quick, according as he sits still or runs about. In this manner the bewildered understanding find[\*\*finds] the soul to be distracted also. (The temperament of the mind is attributed to the soul, which is devoid of all modality).

8. The mind wraps the inward soul with the coverlet of its various desires, as the silkworm twines the thin thread of its desires round about itself; which its wants of reason prevent it from understanding. (The word in the text is bálavat boyishness, which is explained in the gloss to mean nirvivekatwa or want of reason, and applied to the mind, means puerile foolishness).

9. Ráma said I see sir, that when our ignorance becomes too gross and solid, it becomes as dull and solid as stone; but tell me O venerable sir, how it becomes as a fixed tree or any other immovable substance.

10. Vasishtha replied:--The human intellect not having attained its perfect state of mindlessness, wherein it may have its supreme happiness and yet falling from its state of mindfulness, remains in the midmost position of a living and immoveable plant or of an insensible material substance. (The middle state is called tatastha bháva, which is neither one of perfect sensibility nor impassivity).

11. It is impossible for them to have their liberation, whose organs of the eight senses lie as dormant and dumb and blind and inert in them as in any dull and dirt matter: and if they have any perception, it is that pain only. (The puryasktaka [\*\*misprint for puryastaka] are

the eight internal and external organs of sense instead of the

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ten organs casandria. By dormancy is meant their want of reason, and muteness and blindness express respectively the want of their faculties of sensation and action, inertness means here the want of mental action[\*\*]).

12. Ráma rejoined:--O sir, that best knowest the knowables! that the intellect which remains as unshaken as a fixed tree, with its reliance in the unity and without its knowledge of duality, approximates its perfection and approaches very near to its liberation: (contrary to what thou sayest now, regarding impossibility of the dormant minds arriving to its freedom).

13. Vasishtha replied: Ráma! we call that to be the perpetual liberation of the soul, which follows persuasion[\*\*persuasion] of one common entity, after its rational investigation into the natures of all other things and their false appearances. (or else the blind torpidity of the irrational yogi, amounts rather to his bondage to ignorance than the liberation of his soul from it).

14. A man is then only said to have reached to his state of soleity[\*\*solity] kaivalya, when he understands the community of all existence

in the unity, and forsakes his desire for this thing and that.

(But is said in sundry places of this work that the abandonment of the knowledge of the subjective and as well as of the objective, which constitutes the true liberation of the soul; which means the taking of the subject and object of thought and all other

duties in nature in one self-existant[\*\*self-existent] unity and not to forget them all at once). (So says Sadi, when I turned out duality from my door I came to knowledge of one in all).

15. One is then said to recline in Brahma who is incline[\*\*inclined] to his spiritual Contemplation, after his investigation of divine knowledge in the sástras, and his discussion on the subject in the company of the learned doctors in divinity. (The unlearned religionist is either a zealot or an opineatra--abhakta tatwa jnání).

16. One who is dormant in his mind and has the seed of his desire lying latent in his heart, resembles an unmoving tree, bearing the vegetative[\*\*vegetative] seed of future regenerations (transmigrations) within its bosom.

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17. All those men are called blocks who liken the blocks of wood and stone, and to be lack brains who lack their brain work, and whose desires are gone to the rack. These men possessing the property of dulness as of dull matter, are subject to the pains of repeated births, recurring like the repetends of their remaining desires. (The doctrine of transmigration is, that the wish being father to the thought, every one meets with his lot in his next birth, as it is thought of or fostered by him in his present life. [Sanskrit: vásaná eva pratyávríttikáranam]).

18. All stationary and immovable things, which are endowed with the property of dull matter, are subject to repeated reproductions. (Owing to the reproductive seed which is inborn in them, like the inbred desire of living beings), though they may long continue in their dormant state (like images of saints in their trance).

19. Know O pure hearted Ráma! the seed of desire is as inbred in the breasts of plants, as the flowers are inborn in the seeds and the earthenwares are contained in the clay. (The statue says, Aristotle lies hid in the wood, and the gem in the stone, and require only the chisel of the carver and statuary to bring them out).

20. The heart that contains the fruitful seed of desire in it, can never have its rest or consummation even in its dormant state; but this seed being burnt and fried to its unproductiveness (by means of divine knowledge), it becomes productive of sanctity, though it may be in its full activity.

21. The heart that preserves the slightest remnant of any desire in it, it again filled with its full growth to luxuriance; as the little remainder of fire or the enemy, and of a debt and disease, and also of love and hatred, is enough to involve one in his ruin as a single drop of poison kills a man. (This stanza occurs in Chánakyá's Excerpta in another form, meaning to say that, "No wise man should leave their relic, lest they grow as big as before [Sanskrit: punasva bhavati tasmádyasmát sesam na kárayet]).

22. He who has burnt away the seed of his desire from any thing, and looks upon the world with an even eye of indifference,  
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[\*\* unclear portions on this page checked with printed copy]  
is said to be perfectly liberated both in his embodied state in this earth, as also in his disembodied or spiritual form of the next world, and is no more subjected to any trouble: (Subjection to desire is deadly pain and freedom from it is perfect bliss. Or as it is said--Desire is a disease and its want is ease. is ease. [Sanskrit: áshábai param dukham  
nairáshyam paramamsukham]. Again our hopes and fears in constant strife, are  
both the bane of pig man life [Sanskrit: bhayáshá jívapásháh] &c.

23. The intellectual power which enveloped by the seed of mental desire, supplies it with moisture for its germinating both in the forms of animals and vegetables[\*\*vegetables] every where, (i.e. The divine power which inheres in the embryos of our desires, causes them to develop in their various forms).

24. This inherent power resides in the manner of productive power in the seeds of living beings, and in that of inertness in dull material bodies. It is of the nature of hardness in all solid substances, and that of tenuity in soft and liquid things. (i. e. The divine power forms the particular properties of things, and causes them to grow and remain in their own ways).

25. It exhibits the ash colour in ashes, and shows the particles in the dust of the earth; it shows the sabbleness of all swarthy things, and flashes in the whiteness of the glittering blade.

26. It is the spiritual power which assumes the communal form and figure, in which it resides in the community of material things, as a picture, a pot (ghata-pata) and the like. (The vanity of the unity is expressed in the words of Veda "the one in many." [\*\*Sanskrit])

27. It is in this manner that the divine spirit fills the whole phenomenal world, in its universally common nature, as overspreading cloud, fills the whole firmament in the rainy season.

28. I have thus expounded to you the true nature swarupa-[\*\*--]of the unknown Almighty power, according to my best understanding, and as far as it had been ascertained by the reasoning of the wise: that it fills all and is not the all itself, and is the true entity appearing as no entity at all.

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29. It is our want of the sight of this invisible spiritual power, that leads us to erroneous[\*\*erroneous] conception of the entity of the external world, but a slight sight of this almighty Ens, removes all our pains in this scene of vanity.

30. It is our dimsightedness of Almighty power, which is styled our blindness or ignorance [Sanskrit: avidyá] by the wise. It is this ignorance which give rise to the belief of the existence of the world, and thereby produces all our errors and misery.

31. Who is so freed from this ignorance and beholds the glorious light of god full in his view; he finds his darkness disappear from his sight, as the icicles of night melt away at the appearance of solar light.

32. The ignorance of a man flies off like his dream, after he wakes from his sleep, and wishes to recall his past vision of the night.

33. Again when a man betakes himself to ponder well the properties of the object before him, his ignorance flies away from before his face, as darkness flies at the approach of light.

34. As darkness recedes from a man, that advances to explore into it with a lamp in his hand, and as butter is melted down by application of heat, so is one's ignorance dispelled and dissolved by application of the light and the rise of reason.

35. As one pursuing after darkness sees a lighted torch in his hand, sees but a blaze of light before, and no shadow of darkness about him; so the inquirer after truth perceives the light of truth, shining to his face and no vestige of untruth left behind him.

36. In this manner doth ignorance (Avidya) fly away and disappear at the sight of the light of reason; and although an unreal nothing, she appears as something real, wherever[\*\*wherever] there is the want of reason. (Hence all unreasoning men are the most ignorant).

37. As the great mass of thick darkness, disappears into nothing at the advance of light; it is in the same manner that the substantiality of gross ignorance, is dissolved into unsubstantiality

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at the advancement of knowledge. (so the advancement of inductive science, has put flight the dogmatic doctrines of old).

38. Unless one condescends to examine in a thing, it is impossible for him to distinguish it from another; (as the shell from silver and rope for the snake); but upon his due examination of it, he comes to detect the fallacy of his prejudgment (as those of the silver and snake in the shell and the rope).

39. He who stoops to consider whether the flesh or blood or bones of his bodily frame, constitutes his personality, will at once perceive that he is none of these, and all these are distinct from himself. (The personality of a man consisting in his soul, and not in any part or whole of his body).

40. And as nothing belonging to the person makes the persons, but something beyond it that forms one's personality; so nothing in the world from its first to last is that spirit, but something which has neither its beginning nor end, is the eternal and infinite spirit. [\*\* missing parenthesis?]The same is the universal soul).

41. Thus ignorance being got over there remains nothing whatever, except the one eternal soul which is the adorable Brahma and substantial whole.



42. The unreality of ignorance is evident from the negative term of negation and ignoring of its essentiality, and requires no other proof to disprove its essence; as the relish of a thing is best proved by the tongue and no other organ of sense. (The term Avidya signifying the want of vidya-[\*\*--]knowledge and existence ([Sanskrit: vidyamánata])).

43. There is no ignorance nor inexistence except the intelligence and existence of god, who pervade over all visible and invisible natures, which are attributed with the appellations of existence and inexistence. (The whole being god (to Pan-[\*\*--]the All) there is no existence or inexistence without Him).

44. So far about Avidya, which is not the knowledge but ignorance of Brahma; and it is the dispersion of this ignorance which brings us to the knowledge of god.

45. The belief of this, that and all other things in the world, are distant and distinct from Brahma, is what is called Avidya or ignorance of him; but the belief that all things visible in the -----File: 073.png----- world, is the manifestation of omnipresence, causes the removal of ignorance, by presenting us to the presence of god.

#### NOTE TO CHAPTER X.

The following lines of the English poet, will be found fully to illustrate the divine attribute of omnipresence in the pantheistic doctrine of Vedanta and Vasishtha, as shown in this chapter et passen.

All are but parts, of one stupendous whole,  
Whose body nature is, and god the soul;  
That, changed through all, and yet in all the same;  
Great in the earth, as in the etherial frame;  
Warms in the sun, refreshes in the breeze;

Glows in the stars, and blossoms in the trees;  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent;  
Breathes in our soul, informs our mortal part.  
As full as perfect, in a pair as heart:  
As full as perfect, in vile man that mourns,  
As in the rapt seraph, that adores and burns;  
To him no high, now, no great, no small;  
He fills, he bounds, connects and equals all.  
Pope's Mortal Essays I. IX.

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## CHAPTER XI.

### ASCERTAINMENT OF LIVING LIBERATION.

Argument. Instances of Living Liberation in Hari, Hara and others, and its consisting in the oecumenical knowledge of the one Brahma in all and every thing.

Vasishtha said:--I tell you again and repeatedly O pious Ráma! for your understanding, that you can never know the spirit without your constant habit, of contemplating on it in your self-cogitation. (So the Sruti. *Atmá vára, mantavyam*, "the soul is to be constantly thought upon" and so also the Vadanta[\*\*Vedanta] aphorism "*asakrit upadesat*" the soul is known by repeated instructions on spiritual knowledge).

2. It is gross ignorance which is known as nescience, and it becomes compact by the accumulated erroneous knowledge of previous births and past life: (namely; the errors of the dualities of matter and spirit and of the living and Supreme soul, and the plurality of material and sensible objects).

3. The perceptions of the external and internal senses of

body, both in the states of sensibility and insensibility, are also the causes of great errors or ignorance crasse of embodied beings. (i. e. The sensible[\*\*sensible] perceptions are preventives of spiritual knowledge which transcends[\*\*transcends] the senses and is called [Sanskrit: atíndriya]).

4. Spiritual knowledge is far beyond the cognizance of the senses, and is only to be arrived at after subjection of the five external organs of sense, as also of the mind which is the sixth organ of sensation.

5. How then is it possible to have a sensible knowledge of the spirit, whose essence is beyond the reach of our faculties of sense, and whose powers transcend those of all our sensible organs? (i. e. Neither is the spirit perceptible by our senses, nor does it perceive all things by senses like ours). So the Srutis He is not to be perceived by the faculties of our sense, who

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does and perceives all with our organs. ([Sanskrit: na tatra vaggacchati namani ápanipádaú yavanagtahíta]).

6. You must cut off this creeper of ignorance, which has grown up in the hollow of the tree of your heart, with the sharp sword of your knowledge, if you should have your consummation as an adept in divine wisdom.

7. Conduct yourself Ráma! in the same manner in the practice of your spiritual knowledge, as the king Janaka does with his full knowledge of all that is knowable to man.

8. He is quite confident in his certain knowledge of the main truth, both when he is employed in his active duties, in his waking state as well as when he remains quiet at his liesure[\*\*leisure]. (The end of knowledge is to know God, and to rely on him both in busy and in active life).

9. It was by his reliance on this certain truth, that Hari was led to the performance of his various acts in his repeated births or incarnations. (A god in human flesh does his works as a god).

10. May you, Ráma! [**\*\*add: be**] certain of the main truth, which conducted the three eyed god Siva in the company of his fair consort; and which led the dispassionate Brahmá to the act of creation. (I. e. The passionate and unimpassionate and those that are active or inactive are equally assured of this truth).

11. It was the assurance of this eternal verity, which led the preceptors of the gods and demons, even Vrihaspati and Bhargava, in their duties; and which guide the sun and moon in their courses, and even directs the elements of fire and air in the wonted ways.

12. This truth was well known to the host of Sages, including Narada and Pulastya, Angira and Pracheta, and Bhrigu Krutu, Atri and Suka, as it is known to me also.

13. This is the certainty whcih[**\*\*which**] has been arrived at by all other learned Brahmans and Sages, and this is the firm belief of every body, that has been liberated in his life time.

14. Ráma said:--Tell me truly, O venerable sir, the true nature of the truth, on which the great gods and wisest sages,  
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have grounded their belief, and became freed from their sorrow and grief: (in this world of sorrow and tears).

15. Vasishtha replied:--Hear me tell you! O worthy prince that art great in arms as in thy knowledge of all things, the plain truth in reply to your question, and the certitude arrived at

by all of them (named above).

16. All these spacious worlds, that you behold to be spread all about you, they are all that One or on, and are situated in the immensity of Brahma; (In their real or spiritual nature, and after obliteration of the erroneous forms in which they appear to you. Their phenomenal appearances, being but the misconceptions of our errors).

17. Brahma is the intellect, and the same is this world and all its animate and inanimate creatures also; Myself and Brahma and so art thou thyself, and such are all our friends and foes beside us.

18. Brahma is the triptime[\*\* typo for triple time?] of the past present and future,  
all which are comprehended in his eternity; in the manner of the contiunity[\*\* typo for continuity?] of waves, billows and surges, contained in the  
immensity of the ocean.

19. It is thus the same Brahma that appears to us in all the various forms of our perception, and in the different shapes of the actor, action and its act, as those of the freeder[\*\* typo for feeder?], feeding and  
the food, and of the receiver, reception and the thing received. (There being but the only unity of god, the same is changed to all forms of action and passion and so says the poet "that change through all and yet in all the same" and also unvaried in all with a varied name. This the vedanta says to be the vivarta rupa or the one changed in many form vividha many, and varta[\*\* missing punctuation?]  
Let vertuus changed [Sanskrit: paribatta].

20. Brahma expands in himself by his power of evolution, or unfolding himself by his vivarta sakti; Hence He would be

our enemy if he would do any thing unfavourable into us. (God is good and never does any evil to any one: all he does in and to himself)?

21. Thus Brahma being situated and employed with himself, does nothing aught of good or evil to any other. The attribu-\*

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\*tion of passions to him, is as the planting of a tree in empty air. (God is not capable of any human attribute, as it is usual with anthropomorphists to load him with).

22. How very delighted are they that are dead to their desires, to reflect on this truth, that they are continually living and moving in the all pervading Brahma. (In Him we live and move).

23. All things are full of Brahma, and there is naught of pleasure or pain herein; Brahma resides in his self-same all and is pleased with all in himself. (The one is full of bliss with all in himslf[\*\* typo for himself?]).

24. The Lord is manifest in his Lordship, and I am no other person beside himself; this pot and that painting and I myself, are full with the self-same Brahma.

25. Hence it is in vain to speak of our attachment or aversion to worldliness, since we bear our bodies and dare to die in Brahma only. (It is that something, for which we bear to live, and dare to die, Pope).

26. Our bodies being the abodes of Brahma, it is as false to think to our bodily pains, as also of our pleasure in bodily enjoyments, as to take a rope for a serpent. (Hence we can have no sense of our pleasure or pain, as long we know ourselves to be situated in Brahma and He in us).

27. How say you, that this or that is your doing, when you have the power of doing nothing. The fluctuation of the billows on the surface of the sea, cannot agitate the waters of the deep below).

28. Myself, thyself and himself, and all others, are but the breaths of the universal spirit; and they heave and then subside to rest as waves of the sea; but the spirit of god, like the water of the deep, neither rises nor falls as ourselves or the fleeting waves at any time.

29. All persons returning to Brahma after their death, have their bodies also reduced into Him and retain their personal identity in Him in the same manner, as the moving and unmoving waters rest alike in the sea.

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30. All moving and unmoving souls and bodies, rest alike in the supreme Brahma; as the jiva and its form reside in god, and the whirling and still waters remain in the same sea.

31. The soul and the body, are the two states of the likeness and unlikeness of Brahma, the one is the living soul of bodies, and the other is the gross body itself.

32. Irrational souls, that are ignorant of this truth, are verily subject to delusion; but the rational souls are not so, but enjoy their full bliss on earth, while the other is ever doomed to misery.

33. The blind behold the world all dark, while the eye-sighted find it fully bright and shining; so the wise are blessed with the knowledge of the one soul of the whole, while the ignorant are immersed in misery, by their want of such knowledge.

34. As the darkness of the night, presents its goblins and spectres, to the sight of children only, and not those of the grown up and adult; so the world presents its delusions to ignorant and never to the wise, who behold one Brahma only in all things before them.

35. There is nothing here that lives of itself, nor dies away to nothing; all equally exist in God at all time, and nothing is doomed to be born or perish herein to happiness or misery.

36. All beings are situated in the universal soul, as the waves in the vast expanse of the ocean, therefore it is erroneous to say the one reside in the spirit, and another to be beside it.

37. As their[\*\* typo for there?] is an inborn light in the crystal, which is capable of reflecting a variety of rays, so the spirit of god dwells in his own spirit in the form of the universe, showing various shapes to view by the inner light of the spirit.

38. As the particles of water flying from the waves, fall into the sea and mix with its body of water; so the bodies of dying people, fall into the body of Brahma, wherein they subsisted in their life time. (So there is neither an increase or diminution of the essence of Brahma, by the birth or death or increase or decrease of beings in the world).

39. There is nobody nor being beside the being of Brahma,  
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as there is no wave nor foam or froth of the sea beside the water of the deep.

40. As the billows and waves, the surges and eddies, and their froths and foams, and bubbles and minute particles, are all formations of water in the great body of waters; so are all beings but productions of the spirit in the Infinite spirit. (All matter is reduced to the spirits, and the spirits are consolidated



to material substances by chemical process).

41. All bodies with their various modes, and organs of sense and their several functions, and all visible objects and their growth and decay, together with every thing conducing to our happiness and misery, and all other energies and their gains, are the works of Brahma in himself. (i. e. they are the self reflective acts of gods and not done for the sake of others).

42. The production of these various beings in esse, is from the essence of Brahma; as the formation of different ornaments, is from the substance of gold. There is no other formal cause or formation distinct from Brahma, and the distinction[\*\* typo for distinction?] of the cause and its creation, is the erroneous[\*\* typo for erroneous?] conception of the ignorant.

43. The mind, understanding, egoism, and the elemental[\*\* typo for elemental?]  
atoms, and the organs of sense, are all the various forms of Brahma; wherefore there is cause of our joy or grief.

44. The words I, thou, he, and this and that, as also the terms of the mind and matter, are all significant of the self-same Brahma átmátmani, in the same manner as the roaring of a cloud in the hills, resounds in a hundred echoes through their caverns. (All words applied to every thing, relate to the one self-same Brahma who is all in all to pan.[\*\* missing parenthesis?]

45. Brahma appears as an unknown stranger to us, through our ignorance of him, as the visions seen in a dream by our mind itself, appear foreign to us. (i.e. Our belief in the visibles is the cause of our disbelief in the invisible god; as our familiarity with the objects of our waking state, makes us reject our visionary dreams as false.[\*\* missing parenthesis?]

46. Ignorance of Brahma as Brahma or what he is, makes men to reject divine knowledge altogether; as our ignorance of

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the quality of gold causes us to cast it off dross. (Brahma to the brute is, as the gem in the dung hill cast away by the silly cock).

47. Brahma is known as the Supreme spirit and sole Lord, by those who are acquainted with divine knowledge; but he is said to be unknown and involved in ignorance by them that  
[\*\*P1: are ]ignorant of Him.

48. Brahma being known as Brahma, becomes manifested such in a moment; just as gold when known such, is taken in due esteem.

49. Those who are versed in divine knowledge, know Brahma as without a cause and causing nothing by himself, and that he is free from decay, and is the Supreme spirit and sole Lord of all.

50. He who can meditate in himself, on the omnipotence of Supreme spirit of Brahma; comes to behold[\*\* typo for behold?] him as such in a short time, even without a leader to guide him in his spiritual knowledge. (one's own faith in Divine Omnipotence, is the surest means to the sight of his Maker).

51. The want of divine knowledge, that is called the ignorance of the ignorant; whereas it is the knowledge of god, that constitutes the true knowledge which removes the ignorance.

52. As an unknown friend is no friend at all, untill[\*\* typo for until?] he is recognized as such, after removal of one's forgetfulness[\*\* typo for forgetfulness?]; so god is no god to one, as long he continues in ignorance of

Him.

53. Wecan[\*\* typo for We can?] then only know god, when the mind comes to perceive the unconnection of the soul with the body; and whereby it alienates its[\*\* typo for itself?] from all worldly connections in disgust.

54. It is then that we come to know the one true god, when the mind is freed from its knowledge of duality; and by its distaste of dualism, it abandons its attachment to the world.

55. We then come to the knowledge of god, when we come to know ourselves to be other than our persons; and when by getting rid of our personal igoism[\*\* typo for egoism?], we forsake our affection for this unkindered[\*\* typo for unkindred?] world.

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56. It is then that the thought of god rises in our minds, when we come to the true knowledge of thinking ourselves the same with Brahma; and when the mind is absorbed in the miditation[\*\*meditation] of the divine truth in one's self. (This is the sublimation of the Yogi to the divine state; or when the Yogi loses himself, in his rapturous vision on the one god. This kind of meditation is indicated in the formula "Soham" in vendanta[\*\*Vedanta] and an ald Huq in sufism).

57. God being known as the tout ensembte[\*\*ensemble] or comprising the whole plenum, we come to believe the same as Brahma; and losing our egoism and tuism in the same, we come to the knowledge of that entity only comprising the entire universe. (This belief of the entirety of the Deity, is expressed in the worlds[\*\*words] "Tat Sat" corresponding with to on, idest, alast, that is, He in the creeds of other people).

58. When I come to know this true and omniform Brahma, as all in all, and forming the entire whole; I become released from all my sorrow and grief, and am set free from all my delusion and desire, and the responsibility of my duties: (from the belief of gods[\*\*god's or God's] agency in all things).

59. I am quite calm and at ease and without any sorrow or grief, by my knowledge of the truth, that I am no other than Brahma Himself; I am as cool as the moon, without her spots and phases in me, and I am the all entire, without any disease[\*\*disease], decay or diminution in me. (This is say[\*\*said?] with regard to the universal soul, which engrosses all souls and things in itself).

60. It is true that I am the all pervading Brahma, and therefore I can neither wish to have or leave any thing from me; being of myself the blood, bones and flesh of my body. (The soul is the source of the body, and the spirit its life, without which it decays and dies away).

61. It is true that I am Brahma the universal soul, and therefore the intellect[\*\*,] mind and sensibility also; I am the heaven and sky with their luminaries and quarters and the nether worlds also.

62. It is true that I am Brahma, composing this pot and painting, these bushes and brambles, these forests and their  
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grass, as also the seas and their waves. (One god is manifest in many forms).

63. The unity of Brahma is a certain truth, and it is the ego which is manifest in the seas and mountains and all living beings; and in the qualities of reception and emission, and of extension and contraction in all material bodies. (It is the

Divinity that actuates the physical powers in nature).

64. All things of extended forms situated in the intellectual spirit of Brahma, who is the cause of the growth of creepers and plants, and of the germination of vegetative[\*\*vegetative] seeds.

65. The supreme Brahma resides in his sheath of the intellectual soul, in the manner of flavour in the cup of the flower; and thence diffuses itself on all sides in the form of everything everywhere.

66. He that is known as only soul of all, and who is ascertained as the supreme spirit, and who is designated by the appellations of the intellectual soul, Brahma the great, the only entity and reality, the Truth and Intellegence[\*\*Intelligence] and apart from all.

67. He is said to be the all-inherin[\*\*inherent] element, and Intellegence[\*\*Intelligence] only without the intelligibles in it; He is the pure light that gives every being its consciousness of itself.

68. He appears to the spiritualist to be existent everywhere, as the tranquil and intelligent Brahma; and contains in himself the powers of all the faculties of the mind and body, such as the understanding and the organs of sense, so the sruti; "He is the, mind of the mind, the sight of the eye." [Sanskrit: yascat?u sascat? unmanásá manoyadityádi]

69. Give up the thought of thy difference from Brahma by knowing thyself as the reflexion of the intelligent soul; which is the cause of the causes of the existence of the world. Such as vacuum and others, which are causes of sound and are caused by vacuous spirit of god: (and not as the vacuists and materialists belief them, to be increate essences from

eternity).

70. The intellect of Brahma is the transparent receptacle of all essences, and my ego is of the same essence, which exudes

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continually as a shower of rain, from the transparent spirit of God.

71. I am that light which shines in the souls of yogis, and I am that silent spirit which is supported by the ambrosal[\*\*ambrosial] drops of Divine Intellect; which continually distils its nectarious juice into our souls, as we may feel in ourselves.

72. I am as a wheel or circle without having the beginning or end of myself, and by having the pure intellect of Brahma in me. I am quiet in my deep sleep of samadhi meditation, and I perceive holy light shining within me. (The yogi in his devotion is absorbed in the calmness of his soul and is wrapt in divine light).

73. The thought that I am Brahma, affords afar[\*\*a far] greater delight to the soul, than the taste of any sweet meat, which gives but a momentary delight, so the sruti:--God is all sweetnees[\*\*sweetness] [Sanskrit: rasobetat] (sweet is the memory of a friend, and sweeter far must be the thought of god, who is best and greatest friend).

74. One knowing his soul and intellect, knows the indestructible Brahma and himself as identic with the same; as one whose mind is possessed with the image of his beloved, beholds her bright countenance in the shining orb of the moon.

75. As the sights of earthly people are fixed in the etherial moon, so the sight of intellectual beings, is fixed in the supreme and indestructible soul, which he knows as self-same with himself.

76. The intellectual power which is situated in the vacuity of the heart, is verily the verity of the immaculate Brahma himself. Its pleasure and pain, and mutability and divisibility, are attributed to by ignorance only.

77. The soul that has known the truth, knows himself as the supreme Intellect, as the pilgrim on the way sees only his saint before him, and no intermediate object besides.

78. The belief that I am the pure and all pervading intellect, is attended with the purity and holiness of the soul, and the knowledge of the Divine power as the cause of the union of earth, air and water in the production of the germ of creation, is the main creed of all creeds.

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79. I am that intellect of Brahma which is inherent in all things as their productive power; and I am that soul which causes the sweetness of the beal and bitterness of nimba fruits.

80. I am that divine intellect which inheres alike in all flavours, which is devoid of pain and pleasure and which I perceived in my mind by my consciousness.

81. I am the undecaying intellect of Brahma, and deem my gain and loss in equal light of indifference; while I view this earth and sky, and the sun and moon displayed before my eyes in all their glory.

82. I am that pure and serenely bright Brahma, whose glory is displayed alike in all of these, and which I behold to shine vividly before me, whether when I am awake or asleep or whenever I am in the state of dreaming or profound sleep.

83. I am that Brahma who is without beginning and end,

who is known by his four fold hypostases, and is ever indestructible and undecaying. He resides in the souls of men in the form of sweetness in the sugarcane through all their transmigrations.

84. I am that intellect of Brahma, which like the sunshine pervades equally in the form of transparent light in and above all created beings.

85. I am that all pervasive intellect of Brahma, which like the charming moon light fills the whole universe: and which we feel and taste in our hearts, as the delicious draught of ambrosia.

86. I am that intellect of Brahma, which extends undivided over the whole and all parts of the universe, and which embraces all existence as the moving clouds of heaven encompasses the firmament.

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## CHAPTER XII.

Argument. Investigation in the doubts respecting living liberation.

Vasishtha said:--Great minded men that are certain of these truths, are purified from their sins, and finding their tranquility in the reliance on truth, enjoy the delight of the even equanimity of their souls, both in their prosperity and adversity. (Truthfulness and equanimity are god like attributes).

2. So the wise men of perfect understandings, being evenly dispassionate in their minds; feel themselves neither glad nor sad, either in the enjoyment or deprivation of their lives, (which are alike to them, because death is but the beginning or continuance of life in another state or world).

3. They remain as unseen and marvalously[\*\*marvelously] mighty, as the arms of Nárayana[\*\*Náráyana] (god); and as straight and firm and yet as



low and fragile as the body and broken rocks of mount Meru on earth.

4. They roam about at pleasure in woodlands and over islands and amidst cities also, and like the gods of paradise they wander about the beautiful groves and sceneries of nature.

5. They roved in flowery gardens shaken by the playful breezes, and also in the romantic forests on the skirts and tops of mountains.

6. They conquer also their enemies, and reign in their realms with the chouri and umbrella ensigns of their royalty; they enjoy the various produce and wealth of their kingdom, and observe the various customs and usages of their country. (The wise man freely enjoy all things without being bound into them).

7. They follow all the rules and rites, established by the laws of their countries; and enalcalated[\*\*inculcated] as duties for the observance of all.

8. They do not disdain to taste the pleasures, that would make the beauties smile at; nor are they averse to the enjoyment of luxuries, that they can rightly use and enjoy.

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9. They smell the fragrance of mandara-flowers, and taste the sweet juice of mango-fruits; they regale themselves with the sweet songs of Apsaras, and revel in the arbours of Nandara or pleasure garden.

10. They never disregard the duties that bind all mankind to them; nor neglect to perform the sacrifices and observe the ordinances that are imperious on domestic life.

11. But they are saved from falling into dangers and evils of all kinds, and escape the danger of falling under the feet of murderous elephants, and avoid the uproar of trumpets and the imminent death in battle-fields, (i. e. Wise men avoid the dangers to which the ignorant are liable).

12. They abide with those that are afflicted in their hearts, as among the marauding plunderers of the country; they dwell among the oppressed cowardly people, as also amongst their oppressors. Thus they are conversant with the practices of all opposing parties, without mixing with any one of them.

13. But their minds are clear of doubts and free from errors unaffected by passions and affections, and unattached to any person or thing. They are quite discrete and disengaged, free and liberated, tranquil and serene, inclined to goodness reclining and resting in Supreme spirit.

14. They are never immersed in great dangers, nor are they ever involved in very great difficulties. But remain as the boundary mountains, remaining unimmersed amidst the water of circumjacent lake.

15. They are never elated with joy, at the fluctuating[\*\*fluctuating] favours of fond and fascinating fortune; nor are they swollen, like the sea at the increasing digits of the moon.

16. They do [\*\*add: not] fade away under sorrow or sickness, like plants under the scorching sun beams, nor [\*\*add: are] they refreshed by refreshments, like medicinal plants under the refreshing dews of night.

17. They are employed calmly and without anxiety in the discharge of their duties and in the acts of fruition karma, and neither long for nor relenquish[\*\*relinquish] the friution[\*\*fruition], which is attendant

upon them, (i. e. They do what is to be done, not for reward but as a matter of course).

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18. They are neither elated with the success of their undertakings, nor are they depressed by the mishap of their efforts, they are not joyous at their joy and hey-day, nor do they under danger and difficulty.

19. They do not droop down under despondence, nor are they dejected in despair, they are not merry in their prosperity, nor do they wail and weep in their adversity.

20. They discharge their customary duties as prescribed by law and usage, but their minds remain as firm and unmoved, as a mountain at all the efforts of the body.

21. Now Ráma! Remove your sight for thy own egoism, and keep it fixed on the true ego which is a destroyer of all sins; and then go on with your ordinary course of conduct as thou mayest like.

22. Look at these creations and their various creatures, as they have existed in their successive stages and phases; but do you remain as firm as rock and as deep as the sea, and get rid of your errors. (i. e. Your observation of nature can only remove your errors).

23. Know this grand hole as the reflexion of one sole Intellect, beside which there is nothing as a reality or unreality, or as some thing or nothing. (Jo kuch hai ohi hai, nehinaur kuch'he. Whatever there is, the himself, and there is nil beside his ens or self).

24. Ráma! have thy greatness as the great Brahma, and preserve the dignity of human nature about thee; reject all

whatever as unworthy of thee, and with an unattached heart to every thing, manage thyself with gentleness every where, and thus pass the days here. (As an heir of eternity).

25. Why dost thou weep with thy heart full of sorrow and grief, and why dost thou lament like the deluded, and why rovest thou with thy wandering mind, like a swimming straw to the whisling[\*\*whistling?] eddy.

26. Ráma replied--Verily sir, the dart of my doubts is now rubbed out of my mind, and my heart is awakened to its good senses by thy kindness, as the lotus is enlivened by thy rising[\*\*rising] sun-light.

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27. My errors are dispersed as the morning fog in autumn; and my doubts are set down by your lectures; which I will always adhere to.

28[\*.] I am now set free from the follies of pride, vanity, envy and insensibility; and I feel lasting spiritual joy rising within me after the subsidence of all my sorrows. And now if you are not tired, please deliver your lectures with your clear understanding, and I will follow and practice them without fear or hesitation.

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## CHAPTER XIII.

### THE TWO YOGAS OF KNOWLEDGE AND REASONING.

Argument. The two yogas or Habits of restraining the Desires and Respiration herein before described, are followed by two others viz the Aquisition[\*\*Acquisition] of knowledge and the Training to reasoning which are yogas also.

Rama said:--I am verily becalmed and set at ease, O Brahman! by relinquishing all my desires, from my full knowledge of their impropriety; and by my being staid in the state of the liberated, even in this my present life. (The heaven of the holy, commences in their earthly life).

2. But tell me, sir, how a man can have his liberation, by restraining his respirations for a time; and how the restraint of one's breathings, can put a restriction to his desires, which reside and rise from the mind; while it belongs to the body and comes in and out of the heart and lungs. (Nostrils).

3. Vasishtha said.[\*\*:]--The means of fording over the ocean of this earth is known, O Ráma! by the word Yoga or union, which is composed of the quality of pacifying the mind in either of the two ways or processes; (as shown below).

4. The one is the acquisition of religious instruction, leading to the knowledge of the soul and of the Supreme soul, and the other is the restraining of respiration, which you will learn from the lecture that I am about to deliver.

5. Here Rama interrupted and said:--Tell me, sir, which of the two is more delectable, owing to its facility and unpainfulness; and the knowledge or practice whereof, releases us from all fear and trouble whatsoever.

6. Vasishtha replied:--Rama! although I have mentioned here of two kinds of Yoga, yet the common acceptation of the term, restricts it to the restriction of breathing. (The vulgar have no idea of esoteric occultism[\*\*occultism] or jnana Yoga, but call him a Yogi, who is employed in his exoteric practices, of asceticism

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and austerities, suppression of breath; and all kinds of wilful

pains).

7. The true Yoga is the concentration of the mind in god, which is the only means of our salvation in this world; and this is achieved in either way of the regulation of breathing, or perfection in learning, both of which tend to the one and same effect, of fixing the attention in divine meditation.

8. The practical yoga by the regulation of respiration, appears as too arduous a task to some persons, while proficiency in knowledge seems to be too difficult of attainment to others. But to my understanding the ascertainment of truth by theoretical knowledge seems to be far [\*\*add: better] than practice. (The theoretical meditation is known as the rája yoga, and the forced contraction of the breath is called the hata[\*\*hatha] yoga or forced devotion, and is the device of Dattatreya who was an ancient Rishi also).

9. Ignorance is ever ignorant of truth, which does not lend its light to us in either our walking or sleeping states. So the ignorant practiser is always in ignorance both when he is in his meditative trance [Sanskrit: yogavidyá] or otherwise; but knowledge is always knowing, both when the knower is awake or asleep.

10. The practical yoga which stands in need of fixed attention, painful postures, and proper times and places, is impossible to be practiced, owing to the difficulty of getting all these advantages at all times.

11. I have thus described to you, O Ráma! both the two kinds of yoga propounded in the sástras, and the superiority of the pure knowledge, which fills the intellect with its unfading light.

12. The regulation of the breathings, the firmness of the body and dwelling in sequestered cells, are all I ween as pregnant of consummation--siddhi; but say, which of these is capable of

giving knowledge [Sanskrit: vritti] to the understanding, which is the greatest perfection in human nature.

13. Now Ráma! if you think it possible for you, to sit quiet with utter suppression of your breaths and thoughts; then can you attempt to sit in your sedate posture of meditation without uttering a single word.

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## CHAPTER XIV.

### NARRATIVE OF BHUSUNDA AND DESCRIPTION OF MOUNT MERU.

Argument. Vasishtha's visit to Meru in expectation of seeing Bhusunda and his description of the Mountain.

Vasishtha related:-[\*\*--]The vast universe, O Ráma! is but an evolution of the will of the Infinite Brahma, just as the various representations in the mirage, are but eversions of solar rays. (Or these are the reflexions of the self-same Deity, as the Fatamorgana[\*\*Fata Morgana] are the reflex of solar light).

2. Here the divine Brahmá that is born of the lotiform navel of Brahmá, takes the title of the creator and preserver of all, that has been produced by the supreme spirit; and is called also the great father of all, for his producing the prime progenitors of mankind. (Here Brahmá resembles Adam of the scriptures).

3. This divine being brought me forth from his mind, where fore I am called the mánasaputra or progeny of the mind, of the mind of this holy personage. He made me settle first in the fixed polar circle of the starry frame, I viewed the revolutions of the planetary spheres, and the successive Manvantaras before me. (The Manus were all the progeny of the divine mind, whence

they bear their name of Manu or mind-born).

4. Residing once in the imperial court of the lord of gods-[\*--]Indra, I heard the accounts of many long living persons and people, from the mouths of Narada and other messengers of the gods. (Nárada is the Mercury of Hindu mythology, and answers an angel of the scriptures).

5. There was once on a time the sage Sálatapá among them; who was a person of great understanding, a man of honor and taciturn in his speech; and said by way of conversation:--

6. That there was in the north east summit of Mount Meru, a spot full of sparkling gems, where there was a kalpa

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tree of the chuta or mango kind, which yielded its fruits in all seasons of the year.

7. The tree was covered all over with fresh and beautiful creepers, and a branch of it extending towards the south, had a large hollow in its top, containing the nest of birds of various kinds.

8. Among them there was a crow's nest, belonging to one old raven by name of Bhusunda, who lived quite happy with himself; as the god Brahmá dwells content in his lotus-bed.

9. There is no one in the womb of this world so long lived as he, nor even the gods in heaven, can boast a greater longevity[\*\*longevity]  
than he among the feathered tribe; and it is doubtful whether there may be another as old as he in times to come. (Old as Adam and as old as Methuselah[\*\*Methuselah]).

10. This crony crow was beauteous even in old age, and had



become passionless and great-minded by his long experience.  
He remained quiet with the tranquility of his mind, and was as graceful as he was full of knowledge of all times.

(Acromatic[\*\*Achromatic?] as  
old Nestor of the present, past and future-[\*\*--]trikálajna).

11. If any one may have the long life of this crow, his life becomes meritorious, and his old age is crowned with sapience.  
(The vigour of life is productive of meritorious works, and its decay is fraught[\*\*fraught] with wisdom).

12. In this manner, he related the virtues of the bird in full, at the request of the gods in heaven; and did not utter any thing more or less, before the assembly of the deities who knew all things.

13. After the gods had been satisfied with the narration of the veteran crow, I felt a great curiosity in me, to see and know more of this superannuated bird: (for who is it that has not an eager desire to learn the art of longevity[\*\*longevity]).

14. With this desire, I hastened to the spot, where the crow was said to rest in his happy nest; and I reached in a short time, to the summit of Meru, which was shining with its precious stones, (The decent from heaven to the lofty top of Meru could not be long, since the gods are said to be all situated on this

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high mountain. (([Sanskrit: tasminnadrau trayasvimsat vasatihiga nadevatah], and again

[Sanskrit: yávatmerausyitadeváh]).[\*\*NB the ':'s are the 'h's in the Sanskrit]

15. The peak of the mountain was flaming as fire, with the glare of its gems and red earth--gairika, and these painted the upper sky, with the bright hue of florid honey and sparkling wine.

16. The mountain shone as brightly as it were burning with the blaze of the last conflagration, and the sky was reddened by their reflexion with shades of clouds; appearing as the smoke of fire or the blue lustre of sapphire[\*\*sapphire].

17. The mountain appeared to be formed by a collection of all kinds of colours on earth, which gave it the appearance of the variegated sky in west at the time of the setting sun.

18. The flame of fire proceeding from its crater, and emitted through the crevice on its top, seemed as the culinary fire of the Yogi, carried up from his bowels to the cranium in Yoga. (This is styled the Utkranti Yoga or lifting the physical powers, and concentrating them all in the head--the seat of intellect).

19. The ruddy peaks and pinnacles of Sumeru, resembled his arms and fingers painted with lac-dye; in order to lay hold on his consort the fair moon by way of sport. (It means the mountain tops reaching to and touching the orb of the moon. (So Kalidasa makes his Himalaya transcend the sphere of the sun).

20. The lurid flame of wild fire on this mountain, seemed as the burning blaze of sacrificial fires, which are fed with clarified butter were rising to heaven. (Hence fire is styled the bearer of our offerings to the gods above-[\*\*--]havya-váhana, because there is nothing on the earth except the flames of fire--that has the power of rising upwards, whence they are termed Urdha-jwalana-havirbhujas. ([Sanskrit: urdha jwalana havirbhujam]).

21. The mount with its elevated summit seemed to kiss the face of the sky, and to raise its fingers in the form of its peaks and pinnacles, with their blazing gems resembling the nails of the fingers, in order to count the scattered stars.

22. The clouds were roaring on one side of it with the loud noise of the drums, and the young plants and creepers were

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dancing in the happy arbours on another, clusters of flowers were smiling as blooming beauties on this side, and the swarms of humming bees were hovering on them on that.

23. Here the lofty palm trees seemed to be smiling with shewing their teeth in their denticulated leaves, on seeing the giddy groups of Apsaras, swinging and strolling about loosely in their amorous dalliances under their shade.

24. There the celestials were resorting in pairs to their grottos in the mountain, in order to relieve themselves to their trouble of trudging over the rugged paths of the craggy mountain; and they were clothed in the white vest of the open sky (nudity), and having the stream of ganges[\*\*Ganges] falling from high for their sacred thread. (Here Meru means any mountain and ganga[\*\*Ganga] is put for any stream descending from it).

25. The hoary mountain stood as a grey headed hermit, holding the reeds (with which it abounded) as canes in his hand; and the celestial inhabitants of the mount, rested in the coverts of the creepers, being lulled by to sleep by gurgling sound of the waters falling from precipice to precipice.

26. The mountain king was crowned by the full blown lotuses that grow on its top, and was regaled by the sweet fragrance; which the odoriferous breezes bore from them. It was decorated with the gems of the starry frame on its crown, and charmed with the sweet songs of the gandharvas playing their strains on it.

27. His hoary head pierced the silvery region of heaven, and was one with it in being the abode of the gods.

28. The many coloured tops of Meru, emitting the various colours of the red, white, black, blue, yellow, and gray stones that are embodied in its body, lent the sky its variegated hues in the morning and evening, while the versicolor blossoms on its tops, invited the Heavenly nymphs to their rambles and sports over them.

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## CHAPTER XV.

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### VASISHTHA'S VISIT TO BHUSANDA.

Argument. Description of the scenery on the top of Mount Meru.

Alligory[\*\*Allegory] of the arbour of desire, the resort of all living beings.

Description

of Birds of the mountainous region, and lastly the character of káka bhusanda.

Vasishtha continued:--I saw the kalpa tree on the top of one of these peaks, which was girt by its branches on all sides; and covered with flowers appearing as tufts of hairs on its head.

2. This tree was covered with the dust of its flowers, which shrouded it as a thick mist or cloud; and its flowers shown as bright as brilliant gems upon it; its great height reaching to the sky, made it appear as a steeple or pinnacle standing upon the peak. (Allegorically the Kalpatree is the tree of Desire, which branches out into the various objects of our wish. Its flowers are all our sanguine hopes and expectations, which are hidden under the dark mist of futurity. The crown dwelling in its dark hollow, is the undwelling obscure soul, which is hid under the impervious gloom of our ignorant minds and false

egoism. Its nest is in the highest divinity, and it is immortal because it is a particle of Eternal spirit).

3. Its flowers were twice as much as the number of stars in heaven, and its leaves redoubled the clouds in their bulk and thickness. Its filaments were more shining than the flash of lightnings, and the pollen of the flowers were brighter far than the circumbent[\*\*circumambient] beams of the radiant sun. (The flowers of the tree of Desire being our hopes and expectations, they are of course more numerous than the countless stars in the sky, but it is to say, what things are meant under the allegory of their leaflets farina and pistals[\*\*pistils]).

4. The songs of the sylphs dwelling on the branches of this tree, resounded to the buzz of the humming bees, and the nimble  
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feet and waving palms of the Apsaras in their sportive dance on every leaflet, reduplicated the number of the leaves as much again. (The feet and palms are always compared with the leaves of trees, so these meeting on every leaf is the lightsome leaping and skipping of the airy sylphs over them, increased the number of leaves to more than ever so many).

5. The spirits of the aerial siddhas and gandharvas hovering on this tree, far out-numbered the number of birds that flocked and fluttered about it; and the greyish frost which wrapped it as a gemming mantle, out-shone the glossy rind which served for its raiment of fine linen.

6. The top of this tree touches the lunar sphere, and by deriving its moisture from that humid planet, yields its fruits of larger size than the orb of the moon itself. And the clouds gathering about its trunk, have doubled the size of its joints.  
(i. e. The fruits of high desire are fairer and larger and more cooling than even the orb of the moon, and its sections are as

bright as the bodies of clouds).

7. The gods rested on the trunk of this tree, and the Kinnaras reposed themselves on its leaves, the clouds covered its arbours, and the Asuras slept on its banks?[\* \* ? here seems odd]

8. The Fairies repelled their mates by the sound of their bracelets, as the bees put the beetles to flight by their busy buzzing, and sucked the honey from the flowercup to their fill. (It means that females very often taste the sweets of their desire, while men are driven to labour).

9. The arbour of desire extends on all sides of the sky, and fills the space of the whole world, by embodying the gods and demigods and men and all kinds of living beings in it. (It is some desire or other that tends both the mortals and immortals in the course of their lives. Desire is the in-being of active life, and its want is either dulness or death)[\* \*.]

10. It was full of its blooming buds and blossoms, and was covered with its tender leaves and leaflets, it was fraught with its flourishing flowers, and had graced the forest all around.

11. It flushed with its filaments, and abounded with its gemming florets; it was replete with its radiant vestures and

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ornamented trappings, to afford to the wants of its votaries, and it was ever in a flurry with sportive dance of the tender plants and creepers all around it.

12. It was full laden with flowers on all aides, and was abundant with its fruits on all its branches, and being fraught with the copious farina of its flowers, which it lavished and scattered on all its sides, it became charming and attractive of all hearts towards it.

13. I saw flock of the feathered tribe fluttering about the happy bowers, or resting about the broad boughs and branches of the tree; some of these were reposing in the coverts of the leafy arbour, and others pecking the flowers and fruits with their bills.

14. I saw the storks and geese which are the vehicles of Brahmá, feeding on fragments of lotus--[\*\*]-stalks, resembling the digits of the bright moon in whiteness; and picking the bulbous roots of the arjuna and lotus plants in the lakes.

15. The goslings of the geese of Brahmá, muttered the onkára[\*\*omkára], the initial syllable of the Veda, as they were addicted in it by their preceptor the god--Brahmá himself.

16. I saw the parrots with their blue pinions resembling the blue clouds of heaven, and beheld their red dusk beaks shining as the flash of lightnings, and uttering their shrill sound in the manner of the swáhá of the veda. (The parrot is the vehicle of the god of fire, wherefore it is fit for him to utter the syllable swáhá; which is used in the invocation of fire: as swáhá agnaye).

17. I saw also the green parrots of the god of fire, scattered all about like the green cusa[\*\*kusa] grass lying scattered on the sacrificial alter of the gods; and I beheld the young peacocks with their crests glowing as the glistening flames of fire.

18. I saw there the groups of peacocks fostered by the goddess Gauri (The peacocks of Juno), as also the big peacocks belonging to the god Cumára[\*\*Kumára]; I beheld likewise the vehicle of skanda, which are versed in knowledge. (One of these is said to be the expounder of a grammar, known by the name of Kaumári Kalápa Vyakarana).

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19. I saw there many bulky and big bodied birds, that are born to live and breed and die away in their natal air, and never alight on the nether ground. These were as white as the clouds of autumn and nestles with their mates in air, and are commonly known under the name of Aerial Birds.

20. I saw the goslings of the breed of Brahma's geese, and the younglings of the brood of Agni's parrots. I beheld the big breed of the peacocks forming the vehicles of war god; (Skanda, Alexander)?

21. I saw the Bharadvāja and I saw there many other kinds of big birds. (Charui, birds with two mouths and gold finches with their golden crests). I saw also kalavinca sparrows, the little cranes and pelicans and cuckoos and vultures likewise and cranes and cocks[\*\*.]

22. I saw likewise a great variety of other birds as the Bhushus, Chushus and partridges of many kinds, whose numbers are no less than all the living animals of this earth taken together. (That is to say, the air and water abound with fowls and fishes of as great a variety and number as the animals on earth, and all of them dwell in tree of Desire as mankind and other terrestrial[\*\*terrestrial] animals. Nemo sine desiderium).

23. I then began to pray from my etherial seat, and through the thickening leaves of the tree to the nest of the bird; amidst the hollows of far distant boughs towards the south.

24. After some time I came to descry at a distance a body of ravens, sitting in rows like leaves of the branches, and resembling the streaks of sable clouds on either sides of the loká loka--horizon. (The lokáloka mountain is a fictitious[\*\*fictitious] name for the horizon, which has light and darkness ever attendant on its



either side. The term loká loka or light and shade, is also used to represent vicissitudes of life).

25. Here I beheld awhile afterwards, a lonely branch with a spacious hollow in it. It was strewn over with various flowers and redolent with a variety of perfumes. (The houses of great men are always scented with odours. ([Sanskrit: subásit harmmatalam manoramam])).

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26. It was as the happy abode of virtuous women in heaven, which are perfumed with sweet scenting clusters of flowers, and there the crows were sitting in rows, as they were perfectly freed from all cares and sorrows.

27. Their great group appeared as the big body of a cloud, separated from the tumultuous air of the lower atmosphere and resting on the calm firmament of the upper sky; and the venerable Bhusunda was seen sitting quietly with his exalted body.

28. He sat there as an entire sapphire shining prominent amongst fragments of glass, and seemed to be of a stout heart and mind, and of a dignified mean and graceful appearance.

29. Being heedful of the rule of the restriction of his respiration and suppression of his voice, he was quite happy with his long longevity[\*\*longevity], and was renowned every where as a long lived passe. (seer).

30. He witnessed the course of ages and periods, and marked their advent and exodus in repeated succession; and was thereby known as the time worn Bhusunda in this world, and a being of stout and unflinching mind.

31. He was weary with counting the revolutions of the Kalpacycles[\*\*Kalpa cycles], and with recounting the returns of the preserving divinities of the world; such as the Sivas, Indras, the gods of the winds and other.

32. He was the chronicler of all antiquity, and the recorder of the wars of the gods and demons, and the hurling of the high hills in heaven; and yet he was of a clear countenance and profound mind; he was complacent to all, and his words are as sweet as honey[\*\*.]

33. This old seer related distinctly all that was unknown and indistinct to other, he was wanting in his egotism and selfishness, and was the lord over all his friends and children, and his servants and their seniors and he was the true narrator of all things at all times.

34. His speech was clear and graceful, sweet and pleasing, and his heart was as tender as the cooling lake, and as soft as the lotus-flower; he was acquainted with all usages and customs and the depth and profoundness of his knowledge, ever the serenity of his appearance.

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## CHAPTER XVI.

### CONVERSATION OF VASISHTHA AND BHUSUNDA.

Argument. Reception of Vasishtha by Bhusunda, and the Inquiries of the sage regarding the life and acts of the crow.

Vasishtha Continued:--I then alighted before the veteran crow with my brilliant etherial body, as a bright meteor falling from the sky on the top of a mountain; and this my sudden appearance startled the assembly, as if they were disturbed

by my intrusion.

2. The assembly of the black birds trembled like the lotuses of the lake, at the shaking of the gentle breeze; and the agitation of the air at my slow descent, troubles them as much as an earthquake troubles the waters of the deep.

3. But Bhusunda who was a seer of the three times, was at [\*\*not] all disturbed at my arrival; but know me as Vasishtha, now in attendance upon him. (Like a flimsycloud[\*\*flimsy cloud] from the mount).

4. He then rose from his leafy seat, and advancing slowly before me, he said with sweet sounds distilling as honey. I welcome thee great sage to my humble cell.

5. Then he stretched both hands to me, holding clusters of flowers that he had at his will and then strewed them in hand-\*full upon me, as a cloud scatters the dewdrops over the ground. (The comparison of raindrops with the shedding of flowers is common in India and well known by the compound term pushpa-\*vrishti).

6. Take this seat said he, and stretched with his hand a newly shorn rind of the Kalpatree; this he had plucked with his own hand, nor needed the help of his attendant crows in this gladsome task.

7. On the rising of Bhusunda, the menials also arose from their seats, and then on seeing the sage seated on his seat, they looked to and betook themselves to their respective seats and posts.

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8[\*\*.] Then having refreshed myself with the sweet scent of the Kalpa creepers all about me, I was surrounded by all the birds that gathered round me, and had their chief sitting face

to face in front of me. (This time worn etiquette of old India is still in vogue in the politest courts of the world).

9. Having offered me the water and honey for my refreshment, together with the honorarium worthy of me, the high minded Bhusunda felt the cheer of his mind, and then accosted me with complaisance and in words sweet as honey. (The serving of honey and water to guests of yore served the offering of brandy and water of modern fashion).

10. Bhusunda said:--O lord! thou hast[\*\*thou hast] after long favoured us with your kind visit, which has by its ambrosial influence resuscitated our arbor and ourselves, (Such is the visit of a superior to an inferior).

11. I ween, O great Muni! that art honoured of the honourable, that it is by virtue of my long earned virtues that you are now brought to this place, and want to be informed from where your course is bent to my humble abode.

12. You sir, that have long wandered amidst the great gloom of this world, and know its errors by your infallible experience, must have at last in the peace of your mind. (Peace after broils and strife. Paxpost[\*\*Pax post] turba).

13. What is it that makes you take this trouble on yourself today, is what we wished to be informed at present; and your answer to those that are expectant of it, will be deemed as a great favour by them.

14. It is by the sight of your holy feet, O venerable sage! that we are put to the knowledge of every thing; and yet our obligation at this uncalled for call of yours here, emboldens us to ask this farther favour of your's[\*\*yours]. (Nobody asks nobody, that has nothing to do with him).

15. We know that it is your remembrance of us among the long living, that has directed your attention towards us, and made your holy[\*\*holiness?] to sanctify this place by your gratuitous visit to us.

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16. Though thus we know this as the cause of your calling into us; yet it is our desire of satisfying ourselves with the sweetness of your nectarious words, that has prompted[\*\*prompted] to propose this query to you at present.

17. In this manner did the longival[\*\*longeval] crow, that was clear sighted with his knowledge of the three times, deliver his inquiry by way of formality.

18. Vasishtha answered--Yes, O king of birds! it is true as thou sayst, that I have come here thus to see thy diuturnal self; (because the aged are honoured as sages, and their shrines are visited as those of saints).

19. You are verily very fortunate with your cold heartedness, and your sagacity has haply saved you from falling into the dangerous snares of this world.

20. Now sir, deign to remove my doubt regarding to your anility, and tell me truly of what family you are born, and how you come to know what is worth knowing: (respecting the origin and end of beings, and their good or bad lot afterwards).

21. Tell me sir, if you remember the length of life that you have passed, and if you recollect by your long sightedness how you came to be settled in this lodging. (Lit. who appointed this place for your habitation).

22. Bhusunda replied, I will relate to you all, O great sage!

that you ask of me, and your great soul shall have to hear it attentively without any inadvertance[\*\*inadvertence] of your mind.

23. It is certain, O venerable sir! that the topics, which deserve the attention of great minded souls like yourselves; will prove effective of destroying the evils of the world, as the influence of the clouds and their propitious rains remove the heat of the sun.

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CHAPTER XVII.

## DESCRIPTION OF BHUSUNDA'S PERSON.

Argument. Vasishtha relates to Ráma of the perfections of Bhusunda's Body and Mind, which entitled him to the enjoyment of his liberation in his living time.

VASISHTHA said:--Now Ráma, know this Bhusunda, who was of a complexion as black as that of a cloud heavy with water in the rainy season; to have a countenance which neither merry nor sorry, and a mind free from guile and cunning.

2. His voice was grave and mild, and his words were accompanied by a gentle smile, and he spoke of the three worlds, as if he balanced three beal fruits in his hands. (His knowledge of the worlds, was as that of the globe in his hands).

3. He looked on all things as they were mere straws before him, and weighted the lives of men in proportion to their enjoyments, and by the ratio of their rations on earth, he had the knowledge of the knowables and the unknowable one: (Called the common and transcendental knowledge-paránara).

4. He was big bodied grave and quiet, and sedate as the mount Mandara; and his mind was as full and clear as the calm

ocean after a storm.

5. His mind was perfectly tranquil and quite at ease; and full of joy within itself; and acquainted with the appearance and disappearance of all beings born in this world.

6. His countenance was delightful with his inward delight, and his voice was as sweet as the melody of a sweet song; he seemed to have taken a new born form on himself, and his joyfulness dispelled the fears of men.

7. After he had respectfully received and accosted me, with his pure and dulcitate words; he began to recite to me his own narration, as the rumbling of a rainy cloud, delights the hearts of the thirsty world.

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## CHAPTER XVIII.

### MANNERS OF THE MATRIKA GODDESSES.

Argument. Bhusunda traces his origin from the Mátres, whose manners and revelries he describes in length.

BHUSUNDA related:--There is in this world, the god of gods Hara (Horus?) by name; who is the chief among the celestials, and honoured by all the divinities of heaven.

2. He had his consort Gauri constituting the better half of his body, and by whom he is embraced in the manner of an ivy clasping the young Amra tree. Her bosom likened a cluster of blooming blossom, and her eyes resembled the lines of black bees fluttering in the summer sky.

3. The hoary locks of hair on the braided head of Hara, were entwined as with a white lace, by the snow white stream of ganges, whose billows and waves as clusters of flowers on the

hair-band.

4. The crown of his head was decorated with the gemming milk-white disk of the moon, which sprung from the bosom of the milky ocean; and spread her bright radiance and amborsial[\*\*Typo for 'ambrosial'?]

dews about his person. (The streams of ganguari are represented as consorts of Hara, and the moon as forming the discus on the braces of the hairs on his head).

5. The incessant effusion of ambrosial draughts, from the disk of the moon on his crest, has made him immortal by assuging[\*\*Typo for 'assuaging'.?]

the heat of the deadly poison which he swallowed, and has marked his throat with the bluish hue of the sapphire or lapis lazuli, whence he named the blue gulletted--Nila Kantha.

(Hara is said to have swallowed the kála-kuta poison, as hercules drank his full bowel of henbane).

6. The god is besmeared with powdered ashes on his body, as emblematical of the particles of dust, to which the world was reduced by the flame of his all destructive conflagration; while the stream of water flowing from the ganges on his head, is

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typical of the current of his clear knowledge of all things.

(Others make the burning fire of his frontal eye bhála netra to represent the flash of his cognoscence--[\*\* inserted]jnánágni).

7. His body is decorated with strings of blanched bones, which are brighter far than the silvery beams of fair moon, and these serve as necklaces of argent and pearly gems about his person. (Hence his[\*\* typo for 'he is'?] named as Jala-padda-málíka).

8. His vest is the open sky with its plates of folded clouds, which are washed by the milk white beam of the moon, and studded with the variegated spots of the stars. (This means



the nudity of the god, hence called Digamvara or sky attired).

9. He is beset by the prowling shakals, devouring the burnt carcasses on funeral grounds, and holds his abode beyond the habitations of men, in cemeteries and mortuaries in the outer skirts of cities. (Whence his name of Smashána sáyí).

10. The god is accompanied by the Mátres, who are decorated with strings of human skulls about their necks, and girt with the threads of their entrails on their bodies; while the fat and flesh of dead bodies, and the blood and moisture of putrid carcasses, form their delectable food and drink.

11. Their bodies are soft and shining as gold, and moving about with sparkling gem on their heads and bracelets of snakes curled round their wrists.

12. The acts of this god are dreadful to relate, and strike terror in hearts of the gods and demons, and all beings beside. One glance of his eye (coupd'oeil) is enough to set the mountains in a blaze, and his hunger grasps the whole world in one morsel.

13. The perpetual rest of his meditative mind in holytrance somadhi, hath restored the world to rest; and the movement of his arms at intervals, is attended with the destruction of demons.

14. His forms of the elements are intently lent on their fixed purposes, without being deterred from them by the impulses of his anger, enmity or affection; and the wind of his breath makes the mountains to tremble, and turn the humid earth to arid ground.

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15. His playmates are the devils with their heads and

faces, resembling those of bears and camels, goats and serpents; and such as have their heads for hoofs, and their hoofs as their hands, and whose hands serve as their teeth, and who have their faces and mouths set upon their bellies and breasts.

16. His face shone brightly with the rays of his three eyes (whereby he is denominated the triple eyed god trinetra); and the mátris were dependant on him as his dependant demoniac bands-[\* must be "--"?]gana-devaiás.

17. The mâtres joined with the bands of demons, dance about him lowly at his bedding, and feed upon the living bodies, that are born and dead in all the fourteen regions of creation.

18 The Mâtres having their faces as those of asses and camels, rove at great distances from him; and are fond of feeding on the flesh and fat, and drinking the red hot blood of bodies as their wine. They have the fragments and members of dead bodies, hanging about their persons as strings of pearls.

19. They reside in the hollows of hills, in the open sky and in other regions also; they dwell also in the holes underneath the grounds, and like to abide in cementries[\* typo for 'cemeteries'?] and in the holes and pores of human and brute bodies.

20. There are the Goddesses known under the names of jayá and Vijayá, jayanti and Aparajitá; and again sidha Raktá and Alambusha, and also another bearing the name of utpatá.

21. These eight are denominated the Nayikai of leaders, of the whole body of Mátrikas; the others are subordinate to these, and there are others again subordinate to them.

22. Among all these venerable Mâtres, there one by name of

Alambusha, that is the source of my birth; and this I have revealed to you on account of your great favour to me, by your kind call to my cell.

23. She had the crow by name of chanda for her vehicle, which had its bones and bills as strong as the bolts of Indra's thunder; it was as dark as a mountain of blackjet or blue agate, and served her Goddess as garuda served the consort of Vishnu.

24. This octad of Mátri Goddess were once assembled to-\*

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\*gether, and bent their course in the ethereal firmament on some of their malevolent purposes.

25. They made their merry makings and religious revels in the air, and then turned their course to the left side where they halted at the shrine of Tumburu, which was sacred to Siva.

26. They there worshipped the forms of tumburu and Bairava, which are adored in all the worlds; and then regaled themselves with a variety of discourses, seasoned with drinking and to ping.

27. Then they look up the topic among other subjects of their conversation, as to wheather[\*\* typo for 'whether'? they were slighted and disliked by their paramour--the spouse of Umá, who is taken to share one half of his body. (In the shape of androgyne--Umá--Maheswara or Hara--gauri; having the male and female bodies joined in two halves in one bisex forms).

28. We shall now show him our prowess, that he may never think of despising our great powers even by a contemptuous look, for though the god feigns to be single and naked, yet we know he is bipartite with his consorts Umá forming his better half.

29. Thus determined the goddesses overpowered on Umá

by some potent charm of theirs, and by sprinkling a little water upon her, as they do to captivate a beast, which they are going to sacrifice before the alter, and by this spell they succeeded both to change the fine features of Durga, as also to enervate her frame.

30. They succeeded also by their power of enchantment, to detach Umá from the body of Hara, and set her before them, with an imprecation of converting her fair form to their meat food.

81. They made great rejoicings on the day of their execration of Párvati; when they all joined in dancing and singing, and making their giddy revelries before her.

32. The shouts of their great joy and loud laughter resounded in the sky, and the jumping and hopping of their big bodies, laid open their backs and bellies to sight.

33. Some laughed as loudly with the deafening clappings of their palms, that they rebounded in the sky as the roarings of lions and clouds. They showed the gestures of their bodies in

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their warlike dance, and the sound of their singing rang through the forests and reached in the mountains.

34. Others sang as loud as it rang through the mountain caves, and ran to the depth of the ocean; which rebillowed with its surges as at the time of the full-moon tide,

35. Others drank their bowels, and daubed their bodies from head to foot with liquor; and muttered their drunken chatters, that chattered in the sky.

36. They drank over and sang louder and louder, they turned about as tops, and uttered and muttered as sots. They laughed

and sipped and chopped and fell down and rolled and prattled aloud. Thus they reeled in fits, and bit the bits of their flesh meats, till these Bacchanal goddesses did all their orgies in their giddy revels.

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CHATER[\*\*typo for 'CHAPTER?'] XIX.

BHUSUNDA'S NATIVITY AND HABITATION.

Argument.--Account[\*\* typo-corrected] of the birth of Bhusuuda.

BHUSUNDA[\*\* typo-corrected] continued. Thus while the goddesses were in

the acts of their merriment, their bonny vehicles or carrier birds also caught the infection, and indulged themselves in their giddy jigs and giggles, and in tipping the red blood of their victims for their liquor.

2. Then giddy with their drink the gabbling geese, that were fit vehicles for Brahma's consorts, danced and frolicked in the air, in company with the crow chanda the carrying bird of Alambusha.

3. Then as the geese darted down, and kept dancing and drinking and tittling on the banks of streams, they felt impassioned and inflamed by lust: because the borders of waters are excitants of concupiscence.

4. Thus the geese being each and all excited by their carnal desire, dallied with that crow in their state of giddiness, which is often the cause of unnatural appetites.

5. Thus that single crow,--chanda by name, became spoused to seven geese at once on that bank; and cohabited one by one with every one of them, according to their desire.

6. Thus the geese became pregnant after gratification of their lust, and the goddesses being satisfied by their merry dance, held their quiet and took to their rest.

7. Then these goddesses of great delusion (mahá máyá), advanced towards their consort siva, and presented unto him his favorite Umá for his food.

8. The god bearing the crescent moon on his fore-head, and holding the trident spike in his hand; coming to know that they had offered his beloved one for his meat, became highly incensed on the Mátres.

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9. Then they brought out the parts of the body of umá, which they had taken in as their food from their bodies; and presented her entire for her remarriage with the moon-headed deity,

10. At last the god Hara and his consorts being all reconciled to one another together with their dependants and vehicles, retired to their respective quarters with gladness of their minds.

11. The geese of Brahmá perceiving their pregnancy, repaired to the presence of their goddess, and represented to hear their case, as I have, O chief of sages! already related unto you.

12. The Devi on hearing their words, spake kindly unto them and said:--you my menials, cannot now be capable of bearing my car in the air as before; but must have the indulgence of moving about at your pleasure, until you have delivered of your burthens.

13. After the kind goddess had said these words to her

geese, that were ailing under the load foetuses, she betook herself to her wonted meditation, and remained in her irreversible rest with the gladness of her mind.

14. The geese that were now big with the burden of their embryos, grazed in the lotus bed of vishnu's navel, which had been the birth place of the great Brahmá before. (Brahmá the creative power, owed his birth to the loti form navel of vishnu, and the same place was all owed for the pasture of the geese and the nativity of the goslings).

15. The geese then being matured in their pregnancy, by feeding upon the lotus-like navel of vishnu, brought forth their tender eggs in time, as the calmly creepers shoot out in sprouts in the spring.

16. They laid thrice seven eggs in their proper time, which afterwards split in twain, like so many mundane eggs in their upper and lower valves or canals.

17. It was these eggs, O great sage! that gave birth to thrice seven brethren of ours, all of whom are known under the appellation of the fraternity of chanda crows.

18. These being born in the lotus bed of vishnu's navel, were  
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fostered and bred up in the same place, till they were fledged and enabled to fly and flutter in the air.

19. We then joined with our mother geese in the service of our Mâtrigoddess, who after our long services unto her, was roused from her intense meditation at last.

20. Now sir, it was in course of time, that the goddess inclined of her own complaisance, to receive us into her good grace, and favour us with the gift (of foresight), whereby we are quite

liberated in this life. (It is over one's blindness of the future, that is the cause of the error and mischief of life).

21. Thought in ourselves of remaining in peace, and in the tranquility of our minds; and being determined to betake ourselves to solitary contemplation, we went to our sire the old crow Chanda for his advice. (In the vindhyan mountain).

22. We were received into the embraced of our father, and favoured with the presence of his goddess Alumbusha; they looked on us with kindness, and allowed us to remain near them with our self restricted conduct.

23. Chanda said:--O by darlings! have ye obtained your release from weaving the web of your desires? you are then set free from the snare of this world, which bend fast all beings in it.

24. If not so, then I will pray unto this goddess of mine, who is always propitious to her devoties, to confer on you the blessing on consummate knowledge: (which alone can save you from all worldly evils).

25. The crows replied--O sir! we have known whatever is knowable, by the good grace of the Goddess Brahmá, it is only a good solitary place, which we now seek for the sake of undisturbed meditation.

26. Chanda returned--I will point it out to you, in the high mountain of Meru in the polar region; which is the seat of all the celestials, and the great receptacle of all the treasures and gems on earth.

27. This mountain stands as the lofty pillar of gold, in the midst of the great dome of the universe; it is lightest by the luminous orbs of the sun and moon as its two lamps, and is the residence of all kinds of animals.



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28. This lofty mountain stands as the lifted arm of this orb of the earth, with its gemming peaks and pinnacles resembling its fingers and their jewels, and having the moonbeam, as a golden canopy raised over its head, and the sounding main girding the islands for its bracelets.

29. The mount Meru is situated in the midst of the Jambudwipa (Asia) as its sole monarch, and is beset by the boundary mountains as its chieftains on all sides. With its two eye balls of the rolling sun and moon, it glances over the surrounding hillocks, as the king seated in the centre, looks on the courtiers sitting all about him.

30. The clusters of stars in the sky, hangs as wreaths of málati flowers around his neck, and the bright moon that leads the train of stars, forms the crowning jewels over his head, the firmament on the ten sides girds him as his vest, and the nagas of both kinds (i.e. the elephants and serpents) are warders at his gates.

31. The nymphs of heaven are employed in fanning him with the breeze from all quarters, and flapping over him their chouries of the passing clouds, with their hands decorated with the variegated hues of heaven as their ornaments.

32. His huge body stretched over many leagues, and his feet are rooted fast many fathoms underneath the earth; where they worshipped by the nágas, Asuras and large serpents. (That dwell at the foot of the mount, while the races of gods are situated on its top).

33. It has thousands of ridges and steeps, craigs and cliffs, below its two eyes of sun and moon; and these are lauded as celestial regions by the Gods, gandharvas and kinnaras that inhabit in them.

34. There are fourteen kinds of superior beings, inhabiting the supernal sphere of this mountain; and these dwell there with their households and relatives, in their respective circles, without ever seeing the city or citadel of another. (This means the great extent and distance of the several separate ridges from one another. Its fourteen ridges or regions are known as the chaturdasa--vhuvas; and fourteen peoples are included -----File: 113.png----- under the title of thirteen classes of celestials--troadasa-gana-devatás. These are the brahmarshis, Rajarshis, Devarshis, Devas, Pitris, gandharvas[\*\*P2:Gandharvas], Kinnaras, Apsaras, Vidyádharas, Yakshas, Rakshas, Pramathas, Guhyakas and Nagas: (the last of whom are not recognized among celestials[\*\*P2:celestial] beings).

35. There is a large ridge on the north east corner of this mount, with its gemming summit rising as high and bright as the shining sun.

36. There stands a large kalpa tree on the out side of that ridge, which is peopled with living beings of various kinds; and appears to present a picture of the whole world in miniature.

37. The southern stem of this tree has a protruding branch with its aureate leaves, and its blossoms blooming as clusters of brilliant gems; and presenting its fruit as lucid and luscious to view, as the bright and cooling orb of the moon.

38. I had formerly built my nest on that branch, and decorated it with all sorts of shining gems; and there it was, oh my offspring! that I sported and enjoyed myself, as long as my goddess sat in her meditative mood.

39. My nest was hid under the gemming flowers, and stored with luscious fruits, and its door was fastened with bolts of

precious gems.

40. It was full of young crows, who knew how to behave properly with one another; its inside was strewn over with flowers, and was cooling at all times and seasons.

41. Repair therefore, my children! to that nest, which is inaccessible even to the gods; because my[\*\*P2:by] remaining there, you will obtain both your livelihood and liberation without any molestation. (Livelihood with liberty, is the best blessing on earth).

42. Saying so, our father kissed and embraced everyone of us; and presented to us the meat food, which he had got from his goddess.

43. After taking our repast, we prostrated ourselves at the feet of our father and his goddess, and then flew in the air, from the Vindhyan range which is sacred to the divinity of Alumbusha.

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44. We passed over the nether sky, entered into the region of the clouds; then coming out of their hollow caves, we flew aloft on the wings of the winds to the vacuous void of the etherial gods to whom we paid our homage.

45. Having then passed the solar world, we arrived at another sphere of the fixed stars above, where we saw the heaven of the immortals and thence reached the empyrean of Brahmà.

46. There we bowed down to the goddess Bráhmí, and our mother (the goose) which was her vehicle; and related in length to them the behest of our father unto us.

47. They endeared and embraced us with kind affection, and then bade us to do as we were bid by our sire. At this we

bowed down to them, and took our departure from the seat of Brahmà.

48. We then directed our flight to meru where we found out this kalpa tree and our appointed nest in it. Here we line apart and remote from all, and hold our silence in all matters.

49. We passed the region of the regents of the skies, which shone to a great distance with the blaze of solar rays; we fled through the empty air with the velocity of winds.

50. I have thus related to you in length in answer to your query, regarding the manner of our birth and how we are settled in this place; I have told you also how we came to the knowledge of truth, whereby we have come to this state of undisturbed peace and tranquility, now bid us, O great Sage! what more can we relate to satisfy your curiosity about us.

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CHAPTER XX.

## EXPLICATION OF THE MYSTERIOUS CHARACTER OF BHUSUNDA.

Argument--The stability of the world even at the change and dissolution of the worldly objects; and the immortality of Bhusunda even after the Demise of his Brethren.

Vhusunda[\*\*P2:Bhusunda] Continued. This world is{\*\*p2:has] existed by the prior and bygone kalpa, in the very some[\*\*P2:same] state as [\*\*P2:it] does at present, and there is no variation in the formation or location of any thing in any wise. (The ante-diluvian world alike the post-diluvian).

2. Therefore O great Sage! I am accustomed to look to the past and present with an equal eye, and will relate the events of

my passed life and by gone ages for your information, as if they are existent with me even at present. (It is the fashion of the old choriniclars[\*\*P2:chroniclars], to describe the long past as [\*\*P2:if] it is actually present before them).

3. I find to-day, O great Sage! the fruit of my pious acts of my passed life, that have rewarded me with your blessed presence in this my humble cell.

4. This nest of mine, this branch of the tree, this kalpa arbour and this myself, are all blessed by your propitious presence in this place. (The sight of a superior is a great favour).

5. Deign Sir, to accept of this seat and this honorarium, which are here offered to you by a suppliant bird; and having purified us by your kind acceptance of our poor offerings, please command what other service can we render unto you. (i.e., what more can I relate to you).

6. Vasishtha said.--Ráma! after Bhusunda had again presented the seat and honorarium to me, I preferred[\*\*P2:proffered] to him another request in the following wards.

7. I said, tell me, O thou senior among birds, why dont[\*\*P2:don't] I see here those brethren of yours, who must be equally senile and strong in their bodies and intellects, as thou showest thyself to be.

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8. Bhusunda answered and said:--I am here destined to remain alone, O Muni! to witness the continuous course of time, and to count and recount the revolutions of ages, as they reckon the succession of days and nights.

9. During this length of time, I had the misfortune to witness all my juniors and younger brothers, to their mortal frames as trifling straws, and find there rest in the blessed state (Of

eternity).

10. I saw, O great Sage! the very long lived, and the very great indignity, the very strong and very wise, to be all gorged in the unconscious bowels of bodiless death. (The great and small equally fall; and time at last devours them all. Non semper erit astas[\*\*P2:correct Latin is æstas]).

11. Vasishtha said--Say, O venerable father! how you remained unmolested by the deluvine[\*\*P2:likely misspelling for "deluvian"] tempest, which outstripped the winds in its velocity, and bore the great bodies of the sun and moon and stars as jewels hanging about its neck.

12.[\*\*P2:comment to 11 was numbered in error - See how the note to verse 12 below is run into the paragraph] (The deluvian tempest is called tufani nuh or hurricane of Noah in the Koran. The Khandapralaya is a partial deluge of the earth, but the mahápralaya is the aggregate of all the cosmic revolutions of the whole world).

12. Say, O primeval seer! how you escaped unscorched by the burning flame of solar rays, which metted down the uprising mountains, and consumed their the[\*\*P2:delete "the"] woods in one all devouring conflagration. (The burning sun on the day of the last dissolution, is said in the Koran, to come down and stand at a lances[\*\*P2:lance's] distance above the heads of men).

13. Say, O senile sire, how you remained unfrozen under the cold moon beams, that froze the limpid waters to hard stone; and how you fled unhurt from the showers of hail, which were poured in profusion by the deluvian clouds.

14. Say, O ancient bird! why you were not crushed under the snows, which fell from the deluvian clouds as thickly as huge

trees, when they are felled by axes from the tops of high hills.

15. Say, why this kalpa tree which rises higher than all other forests, was not broken down, when all other arbors on earth, were levelled to the ground by the universal tornado.

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16. Bhusunda replied:--Our station, O Bráhman! in the open and empty air, is quite supportless and without any solid or fixed support. It is either unnoticed or looked upon with disregard and contempt by all, and our living and livelihood is the most despicable among all living beings. (All this is meant of the soul, which is here personified as a bird--a dark crow, and named as the amara Bhusunda, a contemptuous [\*\*P2:word or term] often applied to senile people).

17. Thus has the Lord of beings appointed these aerial beings, to remain free from disease and death in these forests, or fly about in the empty air in their aerial course. (The forests mean the living bodies, and the empty air is the field for the rambles of disembodied spirits).

18. How then, O venerabl[\*\*P2:venerable] sir, can any sorrow or sickness betide us here, where we are born to be immortal, and rove freely in open air; and are free from those pains and sorrows, which betake those birds that are bound in snares of their desires, and are subject to their hopes and fears.

19. We sir, have always placed our reliance on the peace and contentment of our souls, and never allow ourselves to fall into error, of taking the unsubstantials[\*\*P2:unsubstantial] for substantial.

20. We are quite content with what simple nature requires and affords, and are entirely free from those cares and endeavours which are attended with pain. We live only to pass our time

in this our own and lonely lodging, (which is allotted[\*\*P2:allotted] to us by providence).

21. We neither wish to live long to wallow in our bodily enjoyments nor desire death to avoid the retribution of our acts; but live as long as we have to live, and die when death comes upon us. (Neither love thy life nor hate, but live well how long or short permit to heaven. Milton).

22. We have seen the changeful states of mankind, and witnessed many instances of the vicissitudes of human affairs, and have thereby banished all sorts of levity from our bodies and minds. (Lit. the restlessness of body and mind).

23. By the constant light of our internal spirit, we are kept from the sight of all sorrow and grief; and from our seat on

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the height of the kalpa tree, we clearly see the course of the world and the changes of time. (The kalpa tree of desire is at once the tree of life and knowledge of the garden of paradise, because both of them are equally desirable to man; and any one who is seated above this tree, must know all things by his all knowingness and immortality as the soul of Bhusunda).

24. Though we are wholly unacquainted with the changes of days and nights, on this high pinnacle of our heavenly mountain (where there is the eternal sunshine of Divine presence); yet we are not ignorant of the vicissitudes of the times and events, in the solar and sublunary worlds which roll incessantly below us.

25. Though our habitation in the cell of this Kalpa tree, is ever illumined by the light of gems which are inlaid in it; yet we can know the course of time by the respirations of our breath, which as a chronometer informs us with the regular



course of time. (The ajapá or breathings indicate the succession of time, as any time piece or the course of days and nights).

26. Knowing what is real from all that is unreal, I have desisted from my pursuit after unrealities, and settled in my knowledge of the true reality; and by forsaking its natural fickleness, my mind is practised to rest at all times in its perfect peace and tranquility. (The mind is no more troubled with the tempting trifles of the world, after it has come to know their falsity and vanity).

27. We are not led to the snare of false worldly affairs, nor frightened like earthly crows in our hankering after food by the hissings of men.

28. It is by the serene light of the supreme felicity of our souls, and by the vertue of the unalterable patience of our minds, that we look into the errors and delusions of the world, with out falling in them ourselves,

29. Know great sage, that our minds remain unruffled, even under the shock of those dangers and perils, which ruffle the tempers and understandings of ordinary people; just as the pure crystal remains unstained by the blackest hues that environ it all around.

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30. The course of the world, appears very smooth and pleasant in its first beginning; but upon mature consideration, it proves to be frail, fickle and false, as one goes on in it.

31. Thus all living beings are seen to pass away, and whether to return here again or not, no body can tell; what then is it that we must fear; (knowing death and demise to be the unavoidable doom of nature).

32. As the course of streams runs continually to the ocean,

so the progress of life tends incessantly to the depth of eternity; but we that stand on the border of the great ocean of eternity, have escaped from being carried away by the current of time.

33. We neither cling to our life nor fling it away, but bear it as well as we may, and remain as airy orchids, lightly touching and unattached to their supporting arbour.

34. It is more over by the good of the best sort of men, who are beyond the reach of fear, sorrow and pain like yourself; that we have been set free from all sorts of malady.

35. From the examples of such persons, our minds have become cold, and unconcerned about the affairs of busy life; and are employed only in scanning truth and the true nature of things. (Blessed are they that meditate on the laws of god both day and night).

36. Our souls finding their rest in their unchangeable and unperturbed state, have the fullness of their light and delight, as the sea has its flux of floodtide at the rising of the full and new moon upon its bosom. (The flood of spiritual light in the soul, resembling the flood of hightide in the sea).

37. Sir, we were as highly pleased at your presence here at this time, as the milky ocean was overflown at its churning by the Mandara mountain. (The Mandara mountain is said to have been the resort of the remnants of men at the great deluge, and was used by them as their churning stick, to recover their lost properties from the depth of the waters. The recovery was rather joyous to the men than it could be to the sea).

38. Sir, We do not account any thing as more precious and more favourable unto us, than that the holy saints that have no-\*

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\*thing to desire, should take pains to pay their kind visit to our

humble cell.

39. What do we gain from our enjoyments, which are pleasant for the time being, and lose their zest the next moment; it is the company of the great and good only, that gives the best gifts like the philosophers[\*\*P2:philosopher's] stone.

40. You sir, who are cool and grave in your nature, and soft and sweet and slow in your speech, are like the beneficent[\*\*P2:beneficent] bee, that sits and sips the juice from the flowers in the three worlds, and converts it to the sweet balm of hony.[\*\*P2:older spelling of honey?]

41. I ween, O spiritual Sage! all my sins to be removed at your blessed sight, and the tree of my life to be blest with its best fruit of spiritual bliss, which results from the society of the virtuous, and whose taste removes all diseases and dangers.

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CHAPTER XXI.

EXPLANATION OF THE CAUSE OF THE CROWS LONGIVITY.

Argument.--The eminence of the kalpatree, and its durability in all ages. The doings of destiny, and the results of past reminiscence.

VHUSUNDA continued. This kalpatree whereon we dwell remains firm and unshaken amidst the revolutions of ages and the blasts of all destroying cyclones and hurricanes. (Figuratively said of human desires, which continue with the soul through all the vicissitudes of life, and all its endless transmigrations, so says ([Sanskrit: kálah krínati gacchatyáyustadapi namunchatyásárbayuh]).

2. This arbor of desire is inaccessible to other people dwelling in all worlds; it is therefore that we reside here in perfect peace and delight, and without disturbance of any kind. (i.e. We dwell on the firm rock of our secret hopes and expectations, where

no body can obtrude upon us, and of which no external accident has the power to despoil us).

3. When Heranyákha the gigantic demon of antideluvian race, strove to hurt this earth with all its septuple continents into the lowest abyss, even then did this tree remain firm on its roots, and on the summit of this mountains.

4. And then as this mountainous abode of the gods, stood trembling with all other mountains of this earth (on the tusk of the divine Varáha or boar), even then did this tree remain unshaken on its firm basis.

5. When Náráyana supported this seat of the gods on his two arms (i.e. the Meru), and uplifted the mandara mount on the other two, even then did this tree remain unshaken.

6. When the orbs of the sun and moon, shook with fear, at the tremendous warfare of the gods and demons, and the whole earth was in a state of commotion and confusion, even then did this tree stand firm on its root.

7. When the mountains were up-rooted by the hail-storms blowing with tremendous violence, and sweeping away the huge  
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forest trees of this mount of Meru, even then was this tree unshaken by the blast.

8. When the mount Mandara rolled into the milky ocean, and gusts of wind filling its caverns (like canvases of a vessel), bore it afloat on the surface of the water; and the great masses of deluvian[\*\*diluvian] clouds rolled about in the vault of heaven, even then  
did this tree remain stead fast as a rock.

9. When this mount of Meru was under the grasp of Kalanemi

and was going to crush by his gigantic might (with its inhabitants of the gods), even then this tree remained steady on its roots.

10. When the siddhas were blown away by the flapping wings of garuda-[\*\*--]the king of birds, in their mutual warfare for this ambrosial fare, even then this remained[\*\*remained] unmoved by the wind.

11. When the snake which upholds the earth, was assailed by Rudra in the form of garuda[\*\*Garuda], who shook the world by the blast of his wings, even then was this tree unshaken by the wind.

12. When the flame of the last conflagration, threatened to consume the world with the seas and mountains; and made the snake which supported the earth on his hoods, throwout[\*\*throw out] living fire from all his many mouths, even then this tree was neither shaken nor burnt down by the gorgeous and all devouring fire.

13. Such being the stability of this tree, there is no danger O Sage! that can betake us here, as there is no evil than can ever betide the inhabitants of heaven. How can we, O great Sage! be ever exposed to any danger, who are thus situated in this tree which defies all casualties. We are out of all fear and danger as those that are situated in heaven. (The object of one's desire is in a manner his highest heaven).

14. Vasishtha rejoined.[\*\*:] But tell me, O Sagely bird! that has borne with the blasts of dissolution, how could you remain unhurt and unimpaired, when many a sun and moon and stars have fallen and faded away.

15. Bhusunda said.[\*\*:] When at the end of a kalpa period, the order of the world and laws of nature are broken and dissolved; we are then compelled to foresake[\*\*forsake] our nest as an ungrateful

man alienates his best friend.

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16. We then remain in the air freed from our fancies, the members of the body become defunct of their natural functions, and the mind is released from its volitions.

17. When the zodiacal suns shine in their full vigour, and melt down the mountains by there intense heat, I then remain with my understanding; under the influence of varunas'[\*Varuna's] mantra or power. (Varuna the god of water is said to be allied with the human soul, which is a watery substance).

18. When the deluvian[\*diluvian] winds blow with full force, and shatter and scatter the huge mountains all around, it is then by mending the párvati mantra, that I remain as fixed as a rock. (Vasishtha has explained the meaning of these[\*this] mantra in the latter part of the Nirvána prakarana).

19. When the earth with its mountains is dissolved into water, and presents the face of an universal ocean over its surface; it is then by virtue of the váyu manna[\*mantra] or my volatile power, that I keep myself aloft in the air.

20. I then convey myself across this visible world, and rest in the holy state of the spotless spirit; and remain in a state of profound sleep, without any agitation of the body and mind.

21. I remain in this torpid state, until the lotus-born Brahmá[\*à-->á] is again employed in his work of creation, and then I re-enter into the limits of the re-created world, where I settled again on this arbour of desire. (The departed soul is free from desire, which it re-assumes to itself upon its re-entrance into life).

22. Vasishtha said.[\*:] Tell me, O lord of birds, why the other Yogis do not remain as steady as you do by your dháraná[\*à-->á] or

fixed attention.

23. Bhusunda replied, O venerable sir! It is because of the inseparable and overruling power of destiny, which no body can prevent or set aside; that I am doomed to live in this wise and others in their particular modes of life.

24. None can oppose or remodel what must come to pass on him; it is nature's law that all things must be as they are ordained to be. (There is no helping for what is destined to happen, what is allotted, can not be averted).

25. It is because of my firm desire that things are so fixed  
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and allotted to my share, that they must so come to pass to my lot at each kalpa and over again, and that this tree must grow on the summit of this mountain, and I must have my nest in its hollow. (The heart is the hollow of the tree of the body, and the soul is the bird that is confined there of its own desire).

26. Vasishtha said.[\*\*:] You sir, are as longival[\*\*longeval] as our salvation is diuturnal, and are able to guide us in the paths of truth; because you are sapient in true wisdom, and sedate in your purpose of Yoga or deep meditation.

27. Sir, you have seen the many changes of the world, and have been experienced in all things in the repeated course of creations; must be best able to tell me the wonders that you have witnessed during the revolution of ages.

28. Bhusunda replied--I remember, O great sage! the earth beneath this mount of Meru to have been once a desolate land, and having no hill or rock, nor trees, plants or even grass upon it. (This was the primeval state of the earth, when nothing

grew upon it, and agrees with what the Persian sophist thinks  
with regard[\*\*with regard] to the priority of the soul to all other created  
things,  
as "manan wakt budam ke nechak nabud" I existed when there is  
nothing in existence[\*\*existence]).

29. I remember also tho[\*\*the] earth under me, to have been full of  
ashes for a period of myriads and centuries of years. (This  
was the age after the all devouring conflagration on earth).

30[\*\*.] I remember a time when the lord of day-[\*\*--]the sun was  
unproduced, and when the orb of the moon was not yet known,  
and when the earth under me was not divided by day and light,  
but was lighted by the light of this mount of Meru.

31. I remember this mountain throwing the light of its  
gems on one side of the valley below it, and leaving the other in  
utter darkness; and resembling the lokáloka mount presenting  
its light and dark side to the people on either side of the  
horizon[\*\*horizon].

(The sun is said to turn round the Meru, and the day and night  
as he is on one or the other side of this mountain).

32. I remember to have seen the war rasing high between  
the gods and demons, and the flight and slaughter of people on  
all sides of the earth.

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33. I remember to have witnessed the revolution of the four  
yuga-ages of the world, and the revolt of the haughty and giddy  
assyrians-[\*\*--]asuras all along; I have also seen the Daitya-[\*\*--]demons  
driven back to the wall.

34. I remember the spot of the earth, which was borne  
away beyond the boundaries of the universal flood; and recollect  
the cottage of the world, to have only the increat[\*\*increate] three (the



Holytriad[\*\*Holy triad]) left in it.

35. I remember to have seen no other creature on earth, except the vegetable[\*\*vegetable] creation for the long duration of one half of the four yuga-ages. (The earth was covered with jungle for a long period after the great flood).

36. I also remember this earth to be full of mountains and mountainous tracts, for the space of full four yugas; when there were no men peopled on earth, nor their customs and usages got their ground in it.

37. I remember to have seen this earth filled with the bones of dead Daityas and other fossile[\*\*fossil] remains, rising in heaps like mountains, and continuing in their delapidated[\*\*dilapidated] and crumbling state for myriads of years. (These are the fossile[\*\*fossil] remains of the monsters of the former world).

38. I remember that formless state of the world, when darkness prevailed over the face of the deep, when the serpentine support of the earth fled for fear, and the celestials left their etherial courses; and the sky presented neither a bird or the top of a tree in it.

39. I remember the time when the northern and southern divisions (of India), were both included under the one boundary mountain (of Himalaya); and I remember also when the proud vindhyan vied to equal the great Meru.

40. I remember these and many other events, which will be too long to relate; but what is the use of long narrations, if you will but attend to my telling you the main substance in brief.

41. I have beheld innumerable Munis and manwantaras pass away before me, and I have known hundreds of the quadruple

yagas[\*\*yugas] glide away one after the other, all of which were full of great deeds and events; but which are now buried in oblivion.

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42. I remember the creation of one sole body named virát[\*\*Virát] in this world, when it was entirely devoid of men and asuras in it.

43. I remember that age of the world, when the Brahmans were addicted to wine and drunkenness, when the Sudras were out casted by the Suras (Ayrans[\*\*Aryans]); and when women had the privilege of polyandry: (which is still practised among the Pariahs of Deccan).

44. When the surface of the earth presented the sight of one great sheet of water (after the deluge), and entirely devoid of any vegetable produce upon it; and when men were produced without cohabitation of man and woman, I remember that time also: (when Bhrigu and the patriarches[\*\*patriarchs] were born in this manner).

45. I remember that age of the world, when the world was a void, and there was no earth or sky nor any of their inhabitants in it, neither men nor mountains were in existence, nor were there the sun and moon to divide the days and nights.

46. I remember the sphere of heaven shrouded under a sheet of darkness, and when there was no Indra nor king to rule in heaven or earth, which had not yet its high and low and middle classes of men.

47. It was after that, the Brahmá thought of creating the worlds, and divided them into the three spheres of the upper, lower and the intermediate regions. He then settled the boundary mountains, and distinguished the Jambu Dvipa or the continent of Asia from the rest.

48. Then the earth was not divided into different countries and provinces, nor was there, the distinctions of cast and creed, nor institutions for the various orders of its people. There was then no name for the starry frame, nor any denomination for the polar star or its circle.

49. It was then that the sun and moon had their birth, and the gods Indra and Upendra had their dominions. After this occurred[\*\*occurred] the slaughter of Heranya-Kasipu[\*\*Hiranya-Kasipu], and the restoration of the earth by the great Varaha or boar like incarnation of Vishnu.

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50. Then there was the establishment of kings over the peoples on earth, and the revelation of the Vedas given to mankind; after this the Mandara mountain was uprooted from the earth, and the ocean was churned by the gods and giant races of men.

51. I have seen the unfledged Garuda or bird of heaven, that bore Vishnu on his back; and I have seen the seas breaking in bays and gulfs. All these events are remembered by me as the latest occurrences in the course of the world, and must be in the memory of my youngsters and yourself likewise.

52. I have known in former ages the god Vishnu with his vehicle of Garuda, to have become Brahmá[\*\*à-->á] with his vehicle of swan, and the same transformed to Siva having the bull for his bearer and so the vice-versa. (This passage shows the unity of the Hindu trinity, and the interchangeableness of their persons, forms and attributes).

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CHAPTER XXII.

## ACCOUNT OF PAST AGES.

Argument.--The various Events of bygone days, and the changes in the order of things in the world.

Vhusunda[\*\*Bhusunda] continued:--Moreover I will tell you sir, many other things that I remember to have occurred in the course of the world, and under the flight of by gone times. I remember the births of the seers Bharadwàga[\*\*Bharadwája], Pulasta, Atri, Nàrada[\*\*Nárada], Indra, the Maríchis and yourselves also.

2. I bear in my mind the venerable Pulaha, Uddálaka, kratu, Bhṛigu, Angiras and sanat kumara[\*\*Sanatkumara], Bhṛingi and ganesa[\*\*Ganesa], and skanda[\*\*Skanda] and others in their train, who were known as Siddharshis or consummate sages of yore.

3. I retain the memory of Guarí, Sarasvatí, Laxmí, Gayatrí and many more famous females, who are reckoned as female personifications of divine attributes. I have seen the mountains Meru, Mandara, Kailása, the Himalayas and the Dardura hills.

4. I carry in my memory the exploits of the demons Hiranyáksha, Kálanimí, Hayagríva, Hiranya Kasipu, Vati and Prahlada and many others of the Dánava or Demoniac race.

5. I keep in my mind the remembrance of the renowned Sibi, Nyanku, Prithu, Vainya, Nala, Nábhága, Mandhátá, Sagara, Dilipa and Nahusa kings of men and rulers of earth.

6. I know by heart the names of Atriya, Vyasa, Válmíka, Sukadeva, Vátsyayana and other sages, and know by rote the

names of Upamanyu, Manimanki, Bhagiratha and other pious princes of old.

7. So there are many things of remote past times, and others of later ages and some relating to the present age; all of which are imprinted in the memory, wherefore it is needless to recount them over again.

8. O thou Sagely son of Brahmá! I remember thy eight births, in the eight different epochs of the world, and this is

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verily thy eight births in which thou hast become a guest to my nest.

9. You are at one time born of air, and at another of heavenly fire; you are some time produced from water, and at others from empty vacuity or of the solid rock. (i. e., formed of one or other of these elementary bodies at different periods of the world).

10. The constitution of created bodies, conforms us with the nature of the principle elements of which they are formed; and the positions of heavenly bodies, have a great influence on their production. I have witnessed three such formations of the world composed of igneous, aquacous[\*\*aquatic?] and terrene substances at different times.

11. I remember ten repeated creations, in which the usages of people were uniform and alike; and the gods were settled in their abodes (i. e., the Ayrians[\*\*Aryans] led nomadic life). They were coeval with the Asuras whom they braved in battle, and were located in their homestead.

12. I saw the earth sinking five times under, and lifted up as many times by the divine Kurmamanantara, or incarnation of Vishnu in the form of the tortoise, from below the overflowing

ocean.

13. I witnessed the great tumult of Suras and Asuras or the Gods and demi-gods, in uprooting and uplifting the Mandara mountain, for churning out the last ambrosia from underneath the ocean for twelve times over. (The meaning of Samudara manthana or churning of the sea, seems to be the refining of the salt water of the deluging sea).

14. Thrice have seen the imposing Heranyáksha[\*\*Hiranyáksha], that levied his tax upon the gods in heaven, hurling the fruitful earth with all her balmy and medicinal plants underneath the ocean.

15. I beheld Hari to have come down six times in the shape of Renuka's son or Parashuráma, and extirpate the Kshetriya race at the intervals of very long periods.

16. I remember, O Sage! the return of a hundred kaliyuga ages, and a hundred incarnations of Hari in the form of Buddha, and as the son of royal Suka or suddhadana[\*\*Suddhadana] in the land of Kirata.

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17. I bear in my remembrance the overthrow of tripura thrice ten times by Siva, and the discomfiture of Dakhas' ceremony[\*\*ceremony] for more than once by the irritated Hara; and I recall to my mind the downfall of ten Indras by the offending God, who bears the crescent moon on his forehead, (and the confinement of their thunder-bolts within the caverns of volcanoes glass).

18. I recollect the battle that has been faught[\*\*fought] eight times between Hari and Hara, and the first appearance of vishnu[\*\*Vishnu] and siva[\*\*Siva], jvaras or the cold typhoid fevers in this[\*\*these] conflicts. (This means the rising of the malarious fevers of Dinajpur, which

raged among the belligerent forces on both sides).

19. I remember, O silent Sage! the difference in the intellects of men at every succeeding age, and the various readings of vedas at the ceremonial observances of mankind. (This means the varieties of reading of the vedas as pointed in the prati sákha, and the difference of phonetic intonation as shown in the sikshas, have greatly tended to the depravity of vedic recitation, and consequently to their inefficacy in producing their desired consequence also).

20. O sinless saint! The purans[\*\*puranas] also though they agree in the main substance, are so full of interpolations, that they have been greatly multiplied in successive ages. (It is quite true of works in manuscript and without their gloss).

21. I remember also many historical works, which has[\*\*have] been composed by authors learned in the vedas in the succeeding ages. (These works are called Itihásas or legendary accounts, as the epics of Rámáyana and mahábhárata[\*\*Mahábhárata] by Valmíki and Vyása respectively).

22. I have the recollection of the other wondrous composition of legendary accounts, under the title of the Maháramáyana a work comprising one hundred thousand slokas or tetra stichs, and replete with sound wisdom. (This was revealed by Brahmá to Vasishtha and Viswamitra).

23. This work presents the conduct of Ráma for the imitation of the men, and sets the misbehaviour of Rávana to the opprobrium of mankind. This precept contains the essence of all wisdom, and serves as the luscious fruit of the tree of knowledge, -----File: 131.png----- placed in the palm of all people. (The substance of these instances is, that virtue is true happiness below and vice is bane

of life).

24. This work is composed by Valmíki, who will compose some others also in time; and these you will come to know, when they will be presented to world in time: (as I have known them before hand by my foreknowledge of things.[\*\* ,?] gloss) (This work is called Vasishtha Ráma samváda in the form of a dialogue as those of socrates[\*\*Socrates] and plato[\*\*Plato]).

25. This work wheather[\*\*whether] it is a composition of Valmíki, or the composition of some other person, is published for the twelve times, and is now going to be allmost[\*\*almost] forgotten by men.

26. The other work of like importance, is known under the name of Bhárata; I remember it to have been written by Vyása at first, but is becoming obsolete at present.

27. Whether it is the composition of person known by the name of Vyása, or a compiliation[\*\*compilation] of some other person, it has upto[\*\*2 words] this time undergone its seventh edition, and is now going fastly to be forgotten.

28. I rememder[\*\*remember] also, O chief of Sages! many tales and novels and other sástras, composed in every age and Yoga[\*\*Yuga]; which have been written in a variety of styles and diction.

29. O good sage! I remember to have seen also many new productions and inventions, following one another in succeeding age; and it is impossible to innumerate[\*\*enumerate] this enumerable[\*\*innumerable] series of things.

30. I remember the Lord Vishnu descending many times on earth, for the destruction of ferocious Rákasas[\*\*Ráksasas], and is now



to appear here the eleventh time under the appellation of Ráma.

31. I know the lord Hari to have thrice comedown[\*\*2 words] in his form of Nrisinha or leonine man, and thrashed the demon Hiranya kasipu[\*\*Kasipu - or Hiranyakasipu] as many times, as a lion kills a gigantic elephant.

(i. e. Although the gods are of smaller forms and figures, yet they got the better of the giants, by means of their better arms and knowledge of warfare).

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32. Vishnu is yet to be born in his sixteenth incarnation at Vasudáva's[\*\*Vasudeva's] abode, for the purpose of rescuing the earth from the barthen[\*\*burthen] of the oppression of its tyranic[\*\*tyrannic] lords and despots.

33. This cosmic phenomenon is no reality, nor it is even in existence; it is but a temporary illusion, and appears as bubble of water to disappear in next moment.

34. This temporary illusion of the phenomenals, rises and sets in the conscious soul of its own accord; as the boisterous billows heave and subside themselves in the bosom of the waters.

35. I have known the world to be sometimes uniform in its course and in the state of things, at others there is a partial defference[\*\*difference] in there[\*\*their] nature and order, and again total change has also been observed to take place in the constitution of things. (Nature is never uniform, but all are subject to change more or less from its original state).

36. I remember the former nature and state of things, and

the manner and actions of bygone people and the usages of those times; I saw them give room to others in their turn and those again to be displaced by others. (He that wants an even uniformity to see, expects what never had been, nor ever will be).

37. Every Manwantara or revolution of time; is attended  
O Brahman! with a reversion in the course of the world; and a new generation is born to supplant the old men of renown.

38. I have then a new set of friends and a new train of relatives; I get a new batch of servants, and a new habitation for my dwelling.

39. I had to remain same times in my solitary retreat by the side of the Vindhiyan[\*\*Vindhyan] range, and some times on the ridge of the Sahya Mountain. I had at other times my residence on the Dardura Hills, and so my lodging is ever shifting from one place to another and never fixed in any spot forever. (The Dardura is the Dardue Hill in Afganistan[\*\*Afghanistan]).

40. I have often been a resident of the Himalayas, and of the Malaya Mountain in the South of India, and then led by

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destiny as described before, I have found my last abode on this moun[\*\*mount] of Meru.

41. By getting to it, I built my nest on the branch of an Amra or mango tree, and continued to live there, O chief of the Munis! for ages and time without end.

42. It is by my pristine destiny that this tree has grown here for my residence, therefore, O sage! I can have no release from this body of mine to come to my desirable end. (i. e. the soul like a bird is destined by its prior acts, to endless transmigrations in material bodies, which are compared to its habitable

trees, and from which it can have no release, although it pines for its dis-embodied liberation, as a decrepit old man wishes to get loose of his loathsome body).

43. It is by appointment of the predestination, that the same tree has grown here in the form of the kalpa arbour, which preserves the beauty even now, as it did at the time when my father Chanda had been living.

44. Being thus pre-ordained by destiny I was settled in this place, when there had been no distinction of the quarters of heaven as the north or east, nor of the sky or mountain.

45. Then the north was on another side, and this Meru was in another place; I was then one and alone, and devoid of any form or body, and was as bright as the essence, which is never shrouded by the darkness of night.

46. After awaking from the insensibility of my trance (at the beginning of another kalpa creation or of my generation), I saw and recognized all the objects of creation (as one comes to see and know the things about him after waking from the forgetfulness of his sleep); and knew the situations of the Meru and other hills and dales from the positions of the stars, and the motions of heavenly bodies.

47. The site of the polar circle of Meru and the course of the planets being changed in different creations, there ensues an alteration of the points of the compass, and a difference in the sides of the quarters; therefore there is nothing as a positive truth, except our conceptoin[\*\*conception] of it such and such.

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48. It is the vibration of the soul, that displays these wonderful conceptions in the mind; and excites the various phenomena in nature. It converts a son to a father and makes a son of the

father, and represents a friend as a foe and again shows a foe in the light of a friend. (Hence there is no such thing as a positive certainty, but becomes[\*\*becomes] transmutable to one in opposite nature, as the father supports the child in its youth, and is supported by the boy in his dotage).

49. I remember many men to become effeminate[\*\*effeminate], and many women also to grow quite masculine; and I have seen the good manners of the golden age to prevail in Kali, and those of Iron-age gaining ground in its preceding ages.

50. I have seen also many men in the Tretá and Dwápara Yugas or the silver and brazen ages of the world, that were ignorant of the Vedas and unacquainted with their precepts; and followed the fictions of their own invention which led them to heterodoxy.

51. I remember also O Brahman! the laxity of manners and morals among the gods, demi gods and men since the beginning of the world.

52. I remember after the lapse of a thousand cycles of the four Yuga ages, that Brahma created from his mind some aerial beings of unearthly forms; and these spiritual beings occupied a space extending over ten cycles of creations.

53. I remember likewise the varying positions and boundaries of countries, and also the very changing and diversified actions and occupations of their people. I remember too the various costumes and fashions and amusements of men, during the ceaseless course of days and nights in the endless duration of time.

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## CHAPTER XXIII.

### DESIRE OF TRANQUILITY AND QUIESCENCE OF THE MIND.

Argument.--Relation of the vices and virtues which hasten and prevent death, and the peace and rest of the mind which is sought after by mankind.

Vasishtha rejoined:--I then besought the chief of the crows, that was stationed on one end of a branch of the kalpatree, to tell me how he was not liable to fall into the hands of death, when all other animals moving about the expanse of the world, are doomed to be crushed under its all devouring jaws.

2. Bhusunda replied, You sir, that know all things and would yet ask me to tell that you know full well. Such bidding of my master emboldens your servant to speak out where he should otherwise hold his tongue.

3. Yet when you desire me to tell, I must do it as well as I can, because it is deemed to be the duty of a dependant, to carry out the commands of their kind masters.

4. Death will not demolish the man, who does not wear on his bosom the pearl-necklace of his vicious desires; as a robber does not kill a traveller that has not the pernicious chain of gold hanging on his breast.

5. Death will not destroy the man whose heart is not broken down by sorrows, whose breast is not sawed as a timber by the friction of his sighs, and whose body is not worsted by toil like a tree by canker worms.

6. Death will not overtake the man, whose body is not beset by cares like a tree by poisonous snakes, lifting their hoods above its head; and whose heart is not burnt by its anxieties, like a wood by its enraging fire.

7. Death will not prey upon the person, which is not vitiated

by the poison of anger and enmity, and cavity of whose heart does not foster the dragon of avarice in its darkness, and whose heart is not corroded by the canker of cares.

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8. He is not carried away by the cruel hand of death, whose body is not already fried by the fire of his resentment, which like hidden heat of the submarine fire, sucks up the waters of reason in the reservoir of the mind.

9. Death will not kill the person whose body is not inflamed by the fiery passion of love; which like the wild fire consumes the hoarded corn of good sense, and as a pair of sharp scissors rives the heart strings of reason.

10. Death doth not approach the man, that puts his trust in the one pure and purifying spirit of god[\*\*God], and hath the rest of his soul in the lap of the supreme soul.

11. Death does not lay hold on the person that is firm and sedate in the same posture and position, and does not ramble like an ape from one tree to another, and whose mind is a foreigner to fickleness.

12. Thus then the mind being settled in unalterable state of calm repose in its Maker, it is no more possible for the evils and diseases of this world, to overtake it at any time.

13. The fixed and tranquil mind, is never overtaken by the sorrows and diseases of the world; nor it is liable to fall into the errors and dangers, which betied the restless mob here below.

14. The well composed mind, hath neither its rising nor setting, nor its recollection nor forgetfulness at any time or other. It has not its sleeping or waking state, but has its heavenly revery which is quite distinct from dreaming.

15. The vexatious thought which take their rise from vitiated desire and feelings of resentment and other passions, and darken the region of the heart and mind, can never disturb the serenity of those souls, which have their repose in the Supreme Spirit.

16. He whose mind is enrapt in holy meditation, neither gives away to nor receives anything from others, nor does he seek or forsake whatever he has or has not at any time. He does his duties always by rote as he ought without expectation of their reward or merit.

17. He whose mind has found its repose in holy meditation, has no cause of his repentance, for doing any misdeed for his gain or pleasure at any time.

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18. He has enough of his gain and an excess of his delight and a good deal of every good, whose mind has met with the grace of his god. (He that has the grace of god[\*\*God], has every thing given and added to him).

19. Therefore employ your mind, to what is attended with your ultimate good and lasting welfare; and wherein there is nothing of doubt or difficulty, and which is exempt from false expectation.

20. Exalt your mind above the multiplicities of worldly possessions, which the impure and unseen demon of evil presents for the allurement of your heart, and settle it in the unity of the Divinity. (So did satan[\*\*Satan] attempt in vain to tempt our Lord to worldly vanities and all its possessions).

21. Set your heart to that supreme felicity which is pleasant both in the beginning and end, and even delectable to taste; that is pleasant to sight, sweet to relish, and is wholesome in its

effect.

22. Fix your mind to what is sought by all the good and godly people, which is the eternal truth and the best diet of the soul, from its beginning and during its course in the middle and end and throughout its immortality.

23. Apply your mind to what is beyond your comprehension, which is the holy light, which is the root and source of all, and wherein consists all our best fortune and the ambrosial food for our souls.

24. There is no other thing so very permanent or auspicious among immortals or mortals, and among the gods and demigods, asuras and Gandharvas, and Kinnaras and Vidyádharas, nor among the heavenly nymphs, as the spiritual bliss of the soul.

25. There is nothing so very graceful or lasting, to be found in cities and mountains and in the vegetable[\*\*vegetable] creation, nor among mankind and their king, nor any where in earth or heaven as this spiritual felicity.

26. There is nothing steady or graceful, among the Nága-snake or Asura races and there[\*\*their] females, and in the whole circles of infernal region.

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27. There is nothing so lovely and lasting in the regions above and below and all around us, and in the spheres of all other worlds, so very graceful and durable as the lasting peace of mind.

28. There is nothing that is felicitous or persistent in this world, amidst all its sorrows and sicknesses and troubles which



encompass all about. All our actions are for trivial matters and all our gains are but trifles at best.

29. There is nothing of any lasting good, in all those thoughts which employ the minds of men and gladden their hearts, and which serve at best to delude the sapient to the fickleness of their spirits.

30. No permanent good is derived from the ever busy thoughts and volitions and nolitions of mankind, which tend at best to trouble their minds, as the Mandara mountain disturbed the waters of the deep, at the time of its churning by the gods and demons.

31. No lasting good results to any body from his continuous exertions, and various efforts about his gain and loss even at the edge of the sword: (i. e., even at the peril of one's life).

32. Neither is the sovereignty of the whole earth is~~is~~ so great a boon, nor is one's elevation to the rank of a deity in heaven so great a blessing; nor even is the exaltation of one to the position of the world supporting serpent so great a gain, as the sweet peace of mind of the good.

33. It is of no good to trouble the mind, with its attention to all the branches of learning, nor is it of any advantage to one to employ his wits and enslave his mind to the service of another, nor of any use to any body, to learn the histories of other people, when he is ignorant of himself and his own welfare.

34. It is of no good to live long, under the trouble of disease and the sorrow of life. Neither is life or death, nor learning nor ignorance, nor heaven or hell any advantage or disadvantage to any body, until there is an end of his desires within himself.

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35. Thus these various states of the world and all worldly things, may appear gratis to the ignorant vulgar, but they afford no pleasure to the learned who knows their instability. (Hence longevity[\*\*longevity] and stability depend on one's reliance in the eternal god[\*\*God], and not on the transient[\*\*transient] world).

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## CHAPTER XXIV.

### INVESTIGATION OF THE LIVING PRINCIPLE.

Argument.--Disquisition of the Arteries and organs of the body. The seat of life and its actions.

Vhusunda[\*\*Bhusunda] continued:--All things being thus unstable, unprofitable and unpleasant to man, there is one reality only in the view of the wise, which is beyond all error and imperishable, and which though present in all things and all places, transcends the knowledge of all.

2. This essence is the soul or self, and its meditation is the remover of all sorrow and affliction. It is also the destroyer of the erroneous vision of the world, which has passed every man, and biased his understanding by his long habit of thinking this phantom of his dream as a sober reality.

3. Spiritual contemplation dawns in the clear atmosphere of the unpolluted mind, and traverses amidst its whole area like the solar light, and it destroys[\*\*destroys] the darkness of all sorrows and erroneous thought which over spreads it.

4. Divine meditation being unaccompanied by any desire or selfish view, penetrates like the moon-beams through the darkness of the night of ignorance.

5. This spiritual light is easily obtainable by Sages like you, and too difficult to be retained (dháraná) by brutes like ourselves. Because it is beyond all imaginable resemblance, and is know[\*\*known] by the ravished Sages as the transcendent light.

6. How can a man of common understanding come to the knowledge of that thing, which is an associate to the clear understanding of the meditative Sage only.

7. There is a little resemblance of this spiritual light, with the intellectual light of philosophers, whose minds are enlightened by the cooling moon-beams of philosophy, as those of the inspired saints are illumed with spiritual light.

8. Among the associates of spiritual knowledge, there is one

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particularly friend by to me, which alleviates all my sorrows, and advances my prosperity, and thus relates to the investigation of the vital breath which is the cause of life.

9. Vasishtha said.[\*\*:] After speaking in this manner the Sagely bird Bhusunda held his silence, when I calmly joined my rejoinder, and adduced my question to him by way of amusement, though I was full well acquainted with the subject.

10. I addressed him saying, O thou long living bird, and remover of all my doubts, tell me truely[\*\*truly], my good friend, what you mean by meditation of the vital breath: (which you say to be the cause of vitality).

11. Bhusunda replied.[\*\*:] You sir, who are learned in the knowledge of vedanta, and sure remover of all doubts in spiritual science, are now by way of joke only, putting this question to me who am but a brute bird and an ignorant crow.

12. Or it may be to sound my shallow knowledg[\*\*knowledge] of the subject,  
and to instruct me the rest in which I am imperfect, that  
you like to have my answer to the question, wherein I can lay  
no objection: (as no body is unprepared to know more and better  
of a subject).

13. Hear me, tell you some thing relating to cogitation of  
vital breath, which has the cause of Bhusunda's longevity[\*\*longevity] and  
the  
giver of Bhusunda's spiritual knowledge.

14. You see sir, this beautiful fabric of the body, supported  
upon the tree strong pillars or posts of the three humours;  
and having nine doorways about it. (The three humours are  
the bile[\*\*,] phlegm and wind, and the nine openings, are the  
earpoles[\*\*earholes],  
nostrils, the sockets of the eyes, the mouth[\*\*, anus and the genitals]).

15. This abode is occupied by its owner or the houghty[\*\*haughty]  
house holder-[\*\*--]Ahankára or egoism, who dwells in it with his  
favourite consort Puryashtaká, and his dependants of the Tanmátras  
at all times. (These terms have been explained before).

16. You well know the inside of this house which I need not  
describe, its two ears are as its two upper storied rooms, the two  
eyes are as its two windows, and the hairs on the head are as  
its thatched covering on the top of the house.

17. The opening of the mouth is the great door way to the  
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house, the two arms are as its two wings; and the two sets of  
teeth answer the strings of flowers, which are hung on the gate  
way for its decoration.

18. The organs of sense are the porters to this house, and convey the sights and sounds, flavours and feelings of things in to it. These are enclosed by the great wall of the body, and the two pupils keep watch on tower of this edifice.

19. The blood, fat and flesh form the plaster of this wall, and the veins and arteries answer the strings to bind the bamboos of the bones together, and the thick bones are the big posts that uphold this fabric.

20. There are two tender nerves called Idá and Pingalá, which lie and stretch along the two sides of this building.

21. There are three pairs of lotus like organs formed of soft flesh and bones, and these stretch up and down perpendicularly in the body, and are attached to one stalk like artery connecting them with one another.

22. Then the etherial air which is inhaled through the nostrils, supplies these lotiform organs with moisture, as if it poured water at their roots, and makes them shoot out in soft leaflets, shaking gently at the breath of air, passing incessantly[\*\*incessantly] through the lungs and nostrils.

23. The shaking leaves agitate the vital air, as the moving leaves of the trees in the forest, increase the force of the current air in the firmament.

24. The inflated vital air then passes in many ways, through the holes of the entrails inside the body, and extends to and fills all the pores and canals of the frame from top to bottom.

25. These then receive different appellations, according to their course through the several, and are denominated as the five fold vital airs of prána, apána, samána, Udána, and vyána;

by them that are skilled in science of pneumatic. (The prána-váyu is the breathing of the nostrils, the apána is the wind in ano, samána is the air circulating through the whole body, udána is the air of speech, and the vyána is the air let out through the pores of the whole body).

26. All the vital powers reside in the triple lotiform organ

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of the heart, and thence extend up and down and on all sides like beams from the lunar disk.

27. These vital powers are employed in passing in and out, in taking in and letting out, in rising and falling, and also in moving throughout the body.

28. The prána or air of life is said by the learned to be situated in the lotus formed organ of the heart, which has also the power of moving the eyelids in their twinklings. (Hence one's life time is measured both by the numbers of his breathings, as also by that of the twinklings of his eye).

29. This power some times assumes the form of touch or the feeling of perception, and at others it takes the shape of breath by blowing through the nostrils. Some times it is seated in the stomach for culinary action, and oft-times it gives utterance to speech.

30. What more shall I say, than that it is our lord the air, that moves the whole machine of the body, as a mechanic models everything by means of his machinery.

31. Among these there are two principal airs, by name of prána and apána, which take their two different courses upward and downward, the one is the breath of life and the[\*\* other is the] vitiated which is let out.

32. It is by watching the course of these airs that I remain quiet at this place, and undergo the visissitudes[\*\*vicissitudes] of heat and cold, as it is destined to the lot of the feathered tribe.

33. The body is a great machine, and the two airs are its indefatigable[\*\*indefatigable] mover. It has the sun and moon or the fire and moonlight, shining in the midst of its heart.

34. The body is a city and the mind is its ruler, the two airs are as the car and wheel of the body; while Egoism is the monarch of this city, and the eight members are as so many horses attached to the car of the body.

35. Thus by watching the motion of those airs (i. e. of the prána and apána inspiration and expiration for the whole of my lifetime); I find the course of my life to be as entermenable[\*\*interminable], as that of the continuity of my breathings. (The thought of continuity, prolongs the course of life).

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36. The airs serve the body alike in all its states of waking, dreaming, and sound sleep, and his days glide on imperceptibly who remains in his state of profound sleep. (so the yogi remaining in his trance is utterly insensible of the course of time).

37. These breaths being divided into a thousand threads, according as they pass through the many canals of the body, are as imperceptible as the white fibres passing inside the stalks of lotus plants.

38. By watching the incessant course of vital airs, as also by attending to the continued course of time, and thinking in one self of the interminable course of his respirations, and the

moments of time and train of his thoughts, as also by attempting to restrain their course by the habit and practice of pranáyama, that he is sure to lengthen the duration of his life in this world; and attain to his eternal life in the next.

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## CHAPTER XXV.

### ON SAMADHI.

Argument.--On the Breathings of Inspiration, Respiration and Expiration, and their rise and fall from and in the spirit of Brahma the origin and end of all.

Vasishtha said:--Hear Ráma, when the bird had said so far, I interrupted him and said, tell me, O ancient seer, how and what is the nature of the course of vital airs.

2. Bhusunda replied:--How is it, O sage! that you who know everything, should propose this question to me as if it were in jest, but as you ask as this of me, I must tell you all I know about it.

3. The vital breath. O Brahman! is a moving force by its nature, and is always suomotu in its own motion, and pervades both in the inside and outside of bodies which it animates.

4. The apána or the emitting[\*\*emitting] air also is a self motive power, and in its incessant motion; and is both within and without the living body, in its downward or receding direction.

5. It is good for livings being to restrain these vitals breaths both in their waking and sleeping states, and now hear me tell you, O learned sage, how it is to be effected for their best gain.

6. The internal vital air (prána), extends from the lotus like



heart to the crevice in the cranium, its effort to come out (by the mouth and nostrils), is termed by the wise as rechaka or exhaled air. (The expiration coming[\*\*coming] out of the heart, and reaching the cerebrum is called the rechaka breath).

7. The meeting of breaths at the distance of twelve inches from and below the nostrils, is called the puraka or inhaling-breath. (This is termed the [Sanskrit: váhyapúraka] or external inspiration).

8. It is also called Puraka, when the breath passes from without, and enters within the inner apána without any effort, and fills the inside from the heart to the cerebrum.

9. When the apána air has subsided in the heart, and prána [\*\* unclear portions on this page checked with printed copy]

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breath does not circulate in the breast, it is called the Kumbhuka[\*\*Kumbhaka] state, and is known to the yogis only.

10. All these three sorts of breaths, are perceived at the place from where the apána takes its rise, and this is at the distance of twelve inches below on the outside of the tip of the nose.

11. Hear now, O great minded sage! what the clear minded adepts have said, respecting the natures of the ever continuative and effortless. (i. e. self respiring) breathings.

12. Know sir, that the air which is inhaled from the distance of twelve inches on the out side of the tip of the nose, the same receives of its own nature the name of puraka or that of another.

13. As the outer part of a pot planted in the earth appears to sight, so the apána breath stretching to the distance of twelve

inches just opposite to the tip of the nose in the air on the out side, is perceptible to the yogi, and is called kumbhaka by the learned.

14. The exhaling air which rises from the heart, and extends to the tip of the nose, is styled the primary and external puraka breath ([Sanskrit: ádyah váhyapúrakam]) by the adepts in Yoga practice.

15. There is another (or secondary) external puraka air known to the wise, which takes its rise from the tip of the nose, and extends to the distance of twelve inches out-side of it.

16. After the prána breath sets out-side the nostrils, and before the apána breath has yet its rise, this interval of the entire abeyance of both, is known as the state of perfect equalization, and termed the external Kumbhaka.

17. The air which breathes out in the heart or pulsates within it, and without the rising of the apána breath; is styled the external rechaka in the Yoga system; and its reflection confers perfect liberation to man.

18. And this rising at the distance of twelve inches, in another kind of it and called the strong rechaka.

19. There is another kind of puraka, which is on the outside of the apána; and when it stretches to the inside of the navel within, it is known under the names of Kumbhaka &c.

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20. The intelligent man who meditates by day and night on the octuple nature, and course of the prána and apána or the inhaling and exhaling airs, is not doomed to be reborn any more in this miserable earth.

21. I have thus related to you the various courses of the bodily airs, a restraint of which in the waking and sleeping states of man, as also in his states of sitting and waking, is productive of his liberation.

22. Though these are very fleeting in their natures, yet they are restrained by the good understanding of man, even when he is employed in his work or is in his act of eating.

23. The man that practises the Kumbhaka or suppression of his breathing within himself, cannot be employed in any action; but must remain calmly in this act of suppression, by giving all external thoughts and actions. (i. e., as in a state of torpidity).

24. A few days practice of this Yoga, by abnegation of all outward objects from the mind, enables a man to attain to the state of his soleity, or his unity with the sole entity of the Deity.

25. Intelligent men have no fondness for worldly things, but bear an aversion to them as a holy Brahman has against the sweet milk contained in a flask of skin. They remain regardless of visible objects, with his eyes closed against them, as a blind man takes no heed of out-ward appearances.

26. They are in possession of all, which is the sum total (lout[\*\*tout [French]] ensemble) of what is to be had as the best gain; and whether when they are awake or asleep or walking or sitting, they never lose sight of that true light which leads them to the other world.

27. Those who have obtained the knowledge of the course of his breathings, have got rid of all delusion and rest in quiet within themselves, (i. e. In watching their inspirations and over-looking the external phenomena).

28. And whether the intelligent people are employed in busy life, or sit inactive at home; they are always quiet and at rest by following the course of their respiration: (neither breathing hard or being out breath).

29. I know, O Brahman! the exhaling breath, to rise from its -----File: 148.png-----  
source of the lotus like heart, and stretch to the distance of twelve inches out of it, where it sets or stops. (As is mixed up with the current air).

30. The apána of inhaling breath is taking in from the same distance of twelve inches, and is deposited in the cup of the lotus situated in the human heart.

31. As the prána respiration is exhaled out in the air, to the distance of twelve inches from the heart, so the inhaled air of apána is taken into the breast, from the same distance of the open sky.

32. The prána or exhaling breath runs towards the open air, in the form of a flame of fire, and the inhaled breath turns inward to the region of the heart, and goes downward like a current of water.

33. The apána or inhaled breath is like the cooling moon light, and refreshes the body from without; while prána respiration[\*\*respiration]  
resembling the sunshine[\*\*sunshine] or aflame[\*\*a flame] of fire, warms the inside  
of the body.

34. The prána breath warms every moment the region of the heart, as the sunshine inflames the region of the sky; and then it torrifies the atmosphere before it, by the exhalation of breath through the mouth.

35. The apána air in as the moonlight before the moon, and being inhaled inward, it washes the sphere of the heart as by a deluge; then it refreshes the whole inside in a moment,

36. When the last digit of the moon like apána or in haling[\*\*inhaling] breath, is swallowed by the sun of the prána or exhaling breath; it meets with the sight of supreme spirit, and has no more any cause of affliction[\*\*.]

37. So also when the last portion of the sunlike prána or exhaling breath, is swallowed by the moon like[\*\*moonlike] apána or inhaling breath; then there ensues the same visitation of Brahma in the inside, and the soul is emancipated from further transmigration in this World. (The meeting of the two is a yoga or junction of the human and Divine spirits).

38. The prána or exhaling breath assumes the nature of the solar heat, both in the inside and outside of the body; and  
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afterwards it becomes and remains as the cooling moonlight. (It is the one and same breath of air, that takes the two names, according to its two different natures of inspiration and expiration. gloss).

39. The prána expiration forsakes its nature of the cooling moon, and turns in a moment to assume the nature of the hot sun, that dries and sucks up everything before it.

40. As long as the prána exhalation is not converted to the nature of the moon, after forsaking its solarly, it is so long considered as unconditioned by time and place, and freed from pain and grief. (The prána being peculiarised by time, place and number, is long or short and subject to misery; but its extinction in the interval, is instinct with the supreme spirit.

Patanjala[\*\*Patanjali] yogá sutra II 50).

41. He who sees the seat of his soul in the mind situated within his heart, and at the confluence of the sol-luni prána and apána brethings[\*\*breathings] in the Kumbhaka or retained breath, is no more subjected to be reborn and die.

41a. He who feels the sun and moon of his prána and apána breaths, ever rising and setting in the kumbhaka or retained breath with his heart, verily sees the seat of his mind and soul placed at their confluence, and is freed from further birth and death. (The plain meaning is that, the mind and soul consist in the air deposited in the heart by the two inhaling and exhaling breaths of prána and apána).

42. He verily sees the soul in its full light, who beholds this bright sun [Sanskrit: pr[-a][n.]a] shining in the sphere of his heart, in conjunction with the rising and setting moon beams apána in his mind.

43. This light never fades nor grows faint at any time, but dispels the darkness of the heart, and produces the consummation--Siddhi of the meditative mind.

44. As the dispersion of outward darkness presents the world to view, so the disappearance of inward obscurity gives out the light of the spirit before the mental sight.

45. The removal of intellectual darkness, produces the libera-\*  
-----File: 150.png-----  
\*tion of the soul, and shows the rising and setting sun of the vital breath vividly to view.

46. When the moon of the apána or inspired breath, sets in

the cavity of the heart, the sun of the prána or expiratory breathing, rises immediately to gush out of the same.

47. The apána or inhaling breath having set in the cell of the lotus like heart, the exhaling breath of prána rises at the very moment to come out of it, as the shadow of the night being dispersed from sight, the bright sun of the day ushers his light.

48. As the prána expiration expires in the open air, the inhaling breath rises and rushes in a moment; just as the light having fled from the horizon, is succeeded immediately by deep darkness.

49. Know ye intelligent men, that the apána breath becomes extinct, where the prána comes to [\*\*be] born; and the prána respiration is lost, where the apána takes its rise.

50. When the prána breathing has ceased and the apána has its rise, it is then that one supports himself upon the kumbhaka retained air, and does not depend on two other passing breath[\*\*P2:breaths].

51. On the extinction of apána, and the rise of the prána breath, one relying on the Kumbhaka air which is deposited within himself, is exempted from his pain and sorrow.

52. By depending on the rechaka breath, and practicing the suppression of Kumbhaka breath, at the great distance of sixteenth[\*\*P2:sixteen] inches from the apána; a man has no more to be sorry for any thing.

53. By making the apána a receptacle of rechaka, and filling the prána in the inside, and finding himself filled with the puraka all within his body, a man has no more to be born on

earth.

54. When a man finds the perfect tranquility of his soul, by subsidence of both the prāna and apāna within himself; he has no longer to sorrow for any thing whatever.

55. When a man reflects his prāna breath to be devoured by the apāna air both within as well as without himself,

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and loses his thoughts of time and space, he has no more any cause for sorrow.

56. He who sees his prāna breath devouring the apāna air, both within and without himself, together with his sense of space and time, has no more his mind to be reborn on earth.

57. When the prāna is swallowed up by the apāna, or the apāna by the prāna, both in the in-side and out-side of the adept; together with his thoughts of time and place;

58. At this moment the Yogi finds his prāna to set down, and his apāna to rise no more, and the interval between the two, is common to all animals though it is known to Yogis alone.

59. The Kumbhaka taking place of itself on the out-side, is known as the divine state, but when it happens to occur in the in-side, and without any efforts on the part of the adept, it is said to be the state of the most supreme. (Because god does not breathe).

60. This is the nature of the divine soul, and this is the state of the supreme intellect, this is the representation of the eternal spirit, and one attaining to this state, is never subject to sorrow.



61. Like fragrance in the flower, there is an essence  
endwelling[\*\*indwelling]  
within the vital breath also, and this is neither the prána or[\*\*P2:nor]  
apána, but the intellectual soul which I adore. (As the true  
god).

62. As taste endwells[\*\*indwells] in the water, so is there an essence  
immanent  
in the apána; and this [\*\*is ]neither the apána nor the not  
apána, but the intelligent soul which I adore.

63. There is at the end of the extinction of prána, and beyond  
the limit of the exhaustion of apána, and situated in the interval  
between the extremities of both of these, which I ever adore.

64. That which forms the breathing of breath, and is the  
life of life, what is the support and bearer of the body, is the  
intellectual spirit which I ever adore.

65. That which causes the thinking (power) of the mind,  
and the cogitation[\*\*cogitation] of the understanding; as also the egotism  
of  
egoism, is the intellectual soul, which I have learnt to adore.

66. That which contains and produces all things, which is  
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all (or permeated in all things, as every thing is (evolved from)  
itself; and what is changed to all at all times, is that mind  
which I adore for ever.

67. What is the light of lights, what is holiness and the  
holy of holies, and what is unchangeable in its nature, is the  
intellect which I adore.

68. I adore that pencil of pure intellectual light, which rises  
at the juncture of the setting of the apána and springing up

of the prāna breath. (This sloka occurs in the Kashmere Mss).

68a. I adore that intellect which trolls on the tip of the nose, at the point where the prāna sets in, and the apāna has not yet taken its rise.

69. I adore the intellect which rises at the time when both the prāna and apāna breaths have stopped, and when neither of them has taken its rise.

70. I adore that intellect which appears before the Yogi, and supports him at the point which he has reached unto upon the setting of the prāna and apāna breaths, both within and without himself.

71. I adore that intellect which is force of all forces, and rides in the car of prāna and apāna breaths, and when both of them are compressed in the heart of the yogi.

72. I adore the lord intellect, which is the Kumbhaka breath in the heart, and the apāna Kumbhaka on the outside; and a part of the puraka left behind.

73. I adore the essence of that intellect[\*\*intellect], which is attainable by reflection of the breathings, and which is the formless cause of our intelligence of the natures of the prāna and apāna breaths, as also the motive principle of their actions.

74. I adore the essence of that intellect, which is the cause of the causes, and the main spring of the oscillations of vital airs, and giver of the felicity derived from the vibrations of breath.

75. I adore that prime and supreme Being Brahma, who is worshipped by the gods bowing down before him, who makes himself known to us by his own power, and who is, by the particles of vital breaths, under the name of Spirit.

## CHAPTER XXVI.

### RELATION OF THE CAUSE OF LONGIVITY[\*\*LONGEVITY].

Argument.--Reflection and Restraint of Respiration leading to the tranquility of the soul, and the steadiness of the spirit, conducing to long life and felicity on earth.

Vhusunda[\*\*Bhusunda] continued. This is the tranquility of the mind, which I have attained by degrees, by means of my meditation of the nature and course of the vital breath in myself.

2. I sit quiet at all times, with view fixed at the movement of my breath; and never stir a moment from my meditative mood, though the mount Meru may shake under me.

3. Whether I am awake or asleep, or move about or remain unmoved in my seat, I am never at a loss of this meditation even in dream, nor does it slide a moment from my steadfast mind. (For who can ever live without breathing, or be unconscious of its ceaseless course, or that the breath is both the cause and measure of life).

4. I am always calm and quiet and ever steady and sedate, in this ever varying and unsteady world; I remain always with my face turned inward in myself, and fixed firmly in the object I have at heart. (This is the soul-[\*\*--]the life of the life situated in the heart).

5. The breeze may cease to blow, and the waters may stop to flow but nothing can prevent my breathing and meditation of them, nor do I remember ever to live without them. (The gloss explains by metonymy the air to mean the planetary

sphere, which rests and moves in it, the waters as the ever flowing [Sanskrit: báyu[\*\*váyú?]] currents of rivers, and the samádhi [Sanskrit: jyotiscakra] meditation as composed of breath and thought, to be in continuous motion and resistless in their course).

6. By attending to the course of my inhaling and exhaling breaths of life, I have come to the sight of the soul (which is -----File: 154.png----- their life), and have thereby become freed from sorrow by seeing the prime soul of all souls. (i. e. The highest soul of god).

7. The earth has been sinking and rising repeatedly, since the great deluge, and I have been witnessing the submersion and emersion[\*\*immersion] of things, and the perdition and reproduction of beings, without any change of the sedateness of my soul and mind.

8. I never think of the past and future, my sight is fixed only on the present, and my mind sees the remote past and future as ever present before it. (Meditation makes a man a seer of all time).

9. I am employed in the business that presents itself to me, and never care for their toil nor care [\*\*add: for] their reward. I live as one in sleep and solely with myself: (This is the state of Kaivalya or solity[\*\*soluty]).

10. I examine all what is and is not, and what we have or have not, and consider likewise all our desires and their objects; and finding them to be but frailties and vanities, I refrain from their pursuit and remain unvexed by their cares for ever.

11. I watch the course of my inspiration and expiration, and behold the presence of the super excellent (Brahma) at

their confluence; whereby I rest satisfied in myself, and enjoy my long life without any sorrow or sickness.

12. This boon have I gained this day, and that better one shall I have on another, are the ruinous thoughts of mortal men, and unknown to me whereby I have so long [**\*\*add: been**] living and unailing.

13. I never praise or dispraise any act of myself or others, and this indifference of mine to all concerns; hath brought me to this happy state of careless longevity[**\*\*longevity**]. (Platonic imperturbability).

14. My mind is neither elated by success, nor it is depressed by adversity, but preserves its equanimity at all times, and is what has brought this happy state on me. (A sane and sound old age).

15. I have resorted to my religious relinquishment of the world, and to my apathy to all things at all times; I have also

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abandoned the desire of sensuous life and sensible objects, and these have set me free from death and disease.

16. I have freed my mind, O great muni! from its faults of fickleness and curiosity, and have set it above sorrow and anxiety, it has become deliberate calm and quiet, and this has made me longlive[**\*\*longlived**] and unsickly.

17. I see all things in an equal light, wheather[**\*\*whether**] it be a beauty or a spectre, a piece of wood or stone, a straw or a rock, or wheather[**\*\*whether**] it is the air, water or fire, and it is this equanimity of mine, [**\*\*that**] has made me sane and sound in every state of life.

18. I do not thing[**\*\*think**] about what I have done today, and what I shall have to do tomorrow, nor do I ail under the fever of

vain thoughts regarding the past and future, and this has kept me forever sound and sane.

19. I am neither afraid of death, disease or old age, nor am I elated with the idea of getting a kingdom in my possession[\*\*possession]; and this indifference of mine to aught of good or evil, is the cause of my length of my life and the soundness of my body and mind.

20. I do not regard, O Brahman! any one either in the light of a friend or foe to me; and this equality of my knowledge of all persons, is the cause of my long life and want of my complaint.

21. I regard all existence as the reflexion of the self-existent[\*\*self-existent]  
one, who is all in all and without his beginning and end;  
I know myself as the very intellect, and this is the cause of my diuturnity and want of disease and decay.

22. Whether when I get or give away any thing, or when I walk or sit, or rise and breathe, or am asleep or awake; I never think myself as the gross body but its pure intelligence, and this made me diuturnal and durable for ever. (The intelligent soul never dies).

23. I think myself as quite asleep, and believe this world with all its bustle to be nothing in reality (but the false appearance of a dream); and this has made long-lived and undecaying.

24. I take the good and bad accidents of life, occurring at  
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their stated times, to be all alike to me, like my two arms both of which are serviceable to me; and has made me longeval and imperishable.

25. With my fixed attention, and the cool clearness of my mental vision, I see all things in their favourable light, (that they are all good, and adapted to their various uses); I see all things as even and equal, and this view of them in the same light, has made me lasting and wasteless. "[\*\*del "](So says the Bharata: [\*\*"]all crookedness leads to death, and evenness to the one even Brahma)."[\*\*").]

26. This material body of mine to which I bear my moiety, is never viewed by me in the light of my ego; and this has made me undying and undecaying. (The deathless soul is the ego, and the dying body the non-ego).

27. Whatever I do and take to my food, I never take them to my heart; my mind is freed from the acts of my body, and this freedom of myself from action, has caused my undecaying longevity. (Because action being the measure of life, its want must make it measureless and imperishable).

28. Whenever, O Sage, I come to know the truth, I never feel proud of my knowledge, but desire to learn more about it; and this increasing desire of knowledge, has increased my life without its concomitant infirmity[\*\*infirmity]. (Knowledge is unlimited, and one needs be immortal in order to know all).

29. Though possessed of power, I never use it to do wrong or injure to another; and though wronged by any one, I am never sorry for the same; and though ever so poor, I never crave any thing of any body; this hath prolonged my life and kept safe and sound. (It is the christian[\*\*Christian] charity not to retaliate an injury, but rather to turn to him the right cheek who has slapped on the left).

30. I see in these visible forms the intellect that abides all bodies, and as I behold all these existent bodies in an equal light, I enjoy an undecaying longevity.

31. I am so composed in my mind, that I never allow its faculties, to be entangled in the snare of worldly desires and ex-\*

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\*pectations; nor do I allow these to touch even my heart, and this conferred on me the bliss of my unfading longevity.

32. I examine both worlds as two globe[\*\*globes] placed in my hands, and I find the non-existence[\*\*non-existence] of the visible world as it appears to

a sleeping man; while the spiritual and invisible world appear full open to my view, as it does to a waking person, and this sight of mine has made me as immortal as the world of immortality.

33. I behold the past, present and future as set before me; and I see all that is dead and decayed, and all that is gone and forgotten, as presented a new[\*\*anew] in my presence. This prospect of all keeps me alive and afresh to them alike.

34. I fell[\*\*feel] myself happy at the happiness of others, and am sorry to see the misery of other people; and this universal fellow feeling of mine with the weal and woe of my fellow creatures, has kept me alive and afresh at all times.

35. I remain unmoved as a rock in my adversity, and am friendly to every one in my prosperity; I am never moved by want or affluence, and this steadiness of mine is the cause of my undecayed longevity.

36. That I am neither related to nor belong to any body, nor that any one is either related or belongeth to me; is the firm conviction that has laid hold of my mind, and made me live long without feeling sick or sorry for another.

37. It is my belief that I am the one Ego with the world, and with all its space and time also, and that I am the same



with the living soul and all its actions; and this faith of mine has made me longeval and undecaying.

38. It is my belief that I am the same Intelligence, which shows itself in the pot and picture; and which dwells in the sky above and in the woods below. What all this is full of intelligence is my firm reliance, and this has made me long abiding and free from decay.

39. It is thus, O great sage! that I reside amidst the receptacle of the three worlds, as a bee abides in the cell of a lotus flower, and am renowned[\*\*renowned] in the world as the perennial crow

Bhusanda[\*\*Bhusunda] by name.

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40. I am destined[\*\*destined] to dwell here forever in order to behold the visible world, rising and falling in tumultuous confusion, in the infinite[\*\*infinite] ocean of the immense Brahma, and assuming their various forms like the waves of the sea at their alternate rise and fall for all eternity.

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## CHAPTER XXVII.

### CONCLUSION OF THE NARRATIVE OF VHUSANDA[\*\*BHUSUNDA].

Argument.--Vasishtha's praise of Vhusunda[\*\*Bhusunda], and his homage to the sage, Whose return to Heaven through the midway-sky is described in length.

Vhusunda[\*\*Bhusunda] added:--I have thus far related to you, O sage! what I am and how I am situated at this place. It was by your behest only, that I was led to the arrogance of speaking

so far to one of superior intelligence.

2. Vasishtha replied:--O sir, it is a wonderful[\*\*wondrous] relation that you have given of yourself; O excellent! it is a jewel to my ears and fills me with admiration, (It beggars description, and is merabile[\*\*mirabile] dictu).

3. Blessed are those eminent souls (great men), that have the good fortune to behold your most venerable person, which in respect of antiquity is next to none, except the great grandfather of the gods the lotus born Brahmá himself.

4. Blest are my eyes, that are blessed this day with the sight of your holy person, and thrice blest are my ears that are filled with the full recital of your sacred knowledge and all purifying sermon.

5. I have in my perigrinations[\*\*peregrinations] all about the world, witnessed the dignity and grandeur of the great knowledge of gods and learned men; but have never come to see any where, so holy a seer as yourself.

6. I[\*\*It] may be possible by long travel and search, to meet with a great soul some where or other; but it is hard to find a holy soul like yourself any where. (Man may be very learned and wise as a sapient (savans[\*\*savant]), but never so holy and godly as a saint).

7. We rarely come to find the grain of a precious pearl in the hollow of a lonely bamboo tree, but it is rarer still to come across a holy personage, like yourself in any part of this world.

8. I have verily achieved an act of great piety, and of

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sanctity also at the same time that I have paid a visit to your holy shrine, and seen your sacred person and liberated soul this

very day.

9. Now please to enter your cell, and fare you well in this place; it is now the time of midday devotion, and the duties of my noontide service, call my presence to my heavenly seat.

10. Hearing this Bhusunda rose from his arborescent seat, and held out a golden twig of the tree with his two fictitious hands. (Holy persons have the power to add to the members of their bodies).

11. The accomplished (lit. full knowing) crow made a vessel with his beak and hands, and filled it with the snow-white leaves, and flowers and pistils of the Kalpa plant, and put a brilliant pearl in it to be offered as an honorarium--arghya worthy of the divine sage.

12. The prime-born (ancient) bird, then took the arghya with some water and flowers; and sprinkled and scattered them over me even from my head to foot, in as great a veneration, as when they adore the three eyed god siva[\*\*Siva].

13. Then said I, it is enough, and you need not take the pains to walk after me (in token of your respect). So saying I rose from my seat and made a lift, as when a bird puts to its wings for its aerial flight. (Bishtára-aseat, means also a bedding like the Persion[\*\*Persian] bistar and urdu bistara derived from the root strí to spread).

14. Yet the bird followed me a few miles (yojana) in the air, when I hindered his proceeding farther by compelling him to return after shaking our hands. (The custom of shaking hands both on meeting and parting; is mentioned to have been in fashion with the ancients).

15. The chief of birds looked up for some time, as I soared

upward in my ethereal journey, and then he returned with reluctance, because it is difficult to part from the company of the good (or of good people).

16. Then both of us lost the sight of one another in the intermediate air, as the sight of the waves is lost after they sink down in the sea; and I fall[\*\*full] with the thoughts of the bird and

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his sayings, proceeded upward to meet the munis there. I arrived at last at the sphere of the Pleiades, where I was honorably received by Arundhatí my wife.

17. It was in the beginning of the golden age (satya yuga) before, and after two hundred years of it had passed away that I had been at Bhusundas, and sat with him upon the tree on the summit of sumeru[\*\*Sumeru].

18. Now, O Ráma! that golden age has gone by, and the Treata[\*\*Tretá] or silver age has taken its place; and it is now the middle of this age, that thou art born to subdue thy enemies.

19. It is now only eight years past that (or the eight years since) I met with him again on the same mountain, and found him as sound and same as I had seen him long before.

20. Now I have related unto you the whole of the exemplary character of Bhusunda; and as you have heard it with patience, so should you consider it with deligence[\*\*diligence], and act according to his sayings. (In order to be as longlived as he).

21. Valmíki[\*\*Válmíki] says:--The man of pure heart, that considers well the narrative of the virtuous Bhusunda, will undoubtedly pass over the unstable gulf of this world, which is full of formidable dangers on all sides.

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## CHAPTER XXVIII.

### LECTURE ON THEOPATHY OR SPIRITUAL MEDITATION.

Argument. Learning from examples and parables. Falsity of phenomenal and reliance in the noumenal.

Vasishtha said:--I have thus far related to you, O sinless Ráma! the narrative of Bhusunda; who had passed over the perilous sea of delusion, by means of his intelligence and wisdom.

2. Keeping this instance in view, and following his practice of pránáyáma or regulation of breath; you will also, O mighty armed Ráma! pass over the wide ocean of this hazardous ocean.

3. As Bhusunda has obtained the obtainable one by means of his knowledge and by virtue of his continued practice of yoga; so do you strive to gain the same by imitation of his example.

4. Men of uninfatuated understanding may attain the stability of Bhusunda, and their reliance in the transcendental truth like him by their attending to the practice of pránáyáma or restraining of their breath.

5. Thus you have heard me relate to you many things, relating to true knowledge; it now depends on your own understanding to do as you may like to choose for yourself. (Either to betake yourself to spiritual knowledge or the practice of pránáyáma or either as the gloss explains it, either to esoteric contemplation yoga or exoteric adoration upasana).

6. Ráma replied:--you sir, that are the luminous sun of spiritual light on earth, have dispelled the thick gloom of unspiritual knowledge from my mind at once, (By transcendental light of your holy lectures).

7. I am fully awake to and joyous in my divine knowledge, and have entered into my state of spirituality; I have known the knowable, and am seated in my divine state like yourself.

8. O the wonderful[\*\*wondrous] memoir of Bhusunda that you have -----File: 163.png----- narrated! It fills me with admiration, and is fraught with the best instruction. (Lit. it is instructive of the highest wisdom).

9. In the account that you have given of Bhusunda, you have said that the body is the abode of the soul, and is composed of flesh and blood, and of the inner bones and outer skin, (as its materials and plaster).

10. Please tell me sir, who made this fabric and how it came to be formed; how it is made to last, and who abides therein.

11. Vasishtha answered: Listen now Ráma, to what I will relate to you for the instruction of the supreme knowledge, as also for removal of the evils which have taken root instead of true knowledge.

12. This dwelling of the body, Ráma! which has the bones for its posts, and the blood and flesh for its mortar, and the nine holes for so many windows, is built by no one: (but is formed of itself).

13. It is a mere reflection, and reflects itself so to our vision; as the appearance of two moons in the sky by illusion, is both real as well as unreal. (This vedantic doctrine is opposed to the popular faith of the creatorship of god).

14. It may be right to speak of two moons from their double appearance to our sight, but in reality there is but one moon and the other its reflection. (So are all phenomenal bodies

but reflections of the noumenal).

15. The belief of the existence of body makes it a reality, the unreal seems as real, and therefore it is said to be both real and unreal at the same time. (The perception is real but the object of perception an unreality. Just so the perception of a snake in the rope may be true, though the snake in the rope is quite untrue).

16. Any thing seen in a dream is true as a dream, and appears to be so in the state of dreaming, but afterwards it proves to be untrue, so a bubble of water is true as a bubble, which comes to be known afterwards to be false in reality. (So all things appearing to be true to sight, vanish into nothing when they are judged aright, and even a judge may deem a -----File: 164.png----- thing as just, which upon further and right investigation is known as unjust).

17. The body seems to be substantiality in the doing of bodily actions, but it proves otherwise when we view the essentiality of the spirit only; so the reflection of the sun on the sandy desert, makes the mirage appear as water, whose reality proves to be unreal the next moment: (so it is of the body).

18. The body existing as a reflexion disappears the next moment. It is no more than a reflexion, and so it reflects itself.

19. It is your error to think that you are the material body which [**\*\*is**] made of flesh and bones. It is the inward thought of your mind that is situated in the body, and makes you to think yourself as so and so and such a one. (The reminiscence of the mind of its former body, causes to think itself as an embodied being, in all its repeated transmigrations. Gloss).

20. Forsake therefore the body that you build for yourself

at your own will, and be not like them, who while they are asleeping on their pleasant beds, deport themselves to various countries with their dreaming bodies: (which are all false and unreal).

21. See, O Ráma! how you deport yourself to the kingdom of heaven even in your waking state, in the fanciful reverie of your mind; say then where is your body situated. (It neither accompanies the mind to heaven, nor is it on earth being unperceived and unaccompanied by the mind).

22. Say Ráma, where is your body situated, when your mind wanders on the Meru in your dream, and when you dream to ramble with your body about the skirts of this earth.

23. Think Ráma, how you seem to saunter about the rich domains (of the gods) in the fancied kingdom of your mind, and tell me whether you are then and there accompanied with your body, or is it left behind.

24. Tell me, where is that body of yours situated; when you think of doing many of your bodily and worldly acts without your body, in the fancied realm of your mind.

25. Tell me, O strong armed Ráma! where are those members of your body situated; with which you think to coquette and

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caress your loving courtezans in the court of your painful mind.

26. Where is that body of yours, with which you seem to enjoy anything; the enjoyment belongs to the mind and not to the body, and both of them are real as well as unreal, owing to their presence at one time and absence at another.

27. The body and the mind are known to be present with



coeval with their actions, and they participate with one another in their mutual acts; (without which they are said to be inexistent). Therefore it is erroneous to say that, I am this body and am situated here, and this[\*\*these] things are mine, all which are illusory and caused by illusion. (Egoism and meity are illusive ideas).

28. All this is the manifestation of the will or energy of the mind, and you must know it either as a long dream or lengthened fallacy of the mind.

29. Now[\*\*Know] this world, O son of Raghu's race, to be a display of the vast kingdom of your imagination, and will vanish into nothing, when you will come to your good understanding by the grace of your god.

30. You will then see the whole as clearly as in the light of the rising sun, and know this would to be like a creation of your dream or volition. (i. e. as you wish to have a thing for yourself).

31. So is this world a display of the will of the lotus-born Brahmá, as I have said before in length in the book of creation.

32. There rises of itself a willful creation within the mind, and out of its own accord as if it were so ordained by destiny; and the mind being fully possess of the great variety of forms, is lost at last into the error of taking them for true.

33. It is a creation of the will only and a display of it in the same manner, as the fancied chimera of Brahmanship had possessed the minds of the sons of Indu. (See the narrative of Indu's sons in the upasama Prakarana).

34. After the soul has passed from its former frame, it receives the same form which it has in view before it after the fancy of the mind, which is either of the kind, to which it has

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been long used and accustomed, or what it fondly longs in the mind.

35. The body shows itself in the form as it is shaped by the prior acts of a person, and is also convertible to the intellect by the manly exertions of some: (whose corporeal bodies may become intellectual beings, as some persons have mere brutal, while others are highly intellectual).

36. He that thinks himself as another, is transformed to the nature of that air (as it is the pattern that moulds a thing after its own model): and the thought that you are this or that, and have this thing or others for yourself, is what actually makes you so in this world. (The metamorpho[\*\*metamorphose] of the natures and forms of things and persons to other kinds in ovid[\*\*Ovid], were all owing to their tendencies and inclinations towards them).

37. Whatever is thought upon keenly and firmly, the same comes to take place accordingly; and whatever is thought of with intense and great force of thought, the same must occur in a short time: (so are all things done to which we set our minds).

38. We see every day the objects of our desire, presenting their fair forms to our view, like the comely faces of our beloved one's[\*\*ones] present before our sight, in the same manner as the sights in a dream and distant objects, are recalld[\*\*recalled] to the mind of men; with their closed and half-shut eyes. (This is the doctrine of reminiscence which reproduces our long remembered bodies to us).

39. This world is said to be a creation of the thoughts of men, and appears to sight from habitual reflection of it, in the same manner as the sights in a dream, appear to the mind of a

man in the day time.

40. The temporary world appears to be as lasting, as the river which appears in the sky under the burning sunshine. (Though in fact both of them are equally evanescent).

41. This inexistent earth also appears as existent in our cogitation, as there appears bundles of peacock's feathers in the sky to the vitiated or purblind eye.

42. It is only the vitiated understanding that dwells upon

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the beauties of creation, as the vitiated eye sight looks upon the various tinges in the sky. But to the clear sighted understanding the one is as evanescent, as the other is to the clear sighted eye.

43. The sharp sighted man is never led away by the display of worldly grandeur, as even the most timid man is never afraid of a tiger in his imagination.

43a. This great show of worldly grandeur can never mislead the penetrating sight of the wise, as a monstrous creature of imagination cannot terrify even the most timid. (Because the one knows the falsity of the show as well as the other does that of imaginary monster).

44. The wise man is never afraid of his imaginary world, which he knows to be the production of his own mind, from its nature of self-evolution bahir mukhata. (The mind is naturally[\*\*naturally] possessed of both its power of self involution in the interior soul, as also that of its evolving itself in the form of the exterior world).

45. He that has stood in the path of this world, needs not fear for any thing in it, and he that is afraid of it for fear of

falling into its errors, should learn to purify his understanding from all its dross and impurity. (Stretch your mind, and the world will appear to light, curb it in yourself and every thing will disappear from view).

46. Know Ráma, that the soul is free from the erroneous conception of the world, and from the errors which pervade all over it. Look well into these things, and you will have a nature as pure as your inward soul.

47. The soul is not soiled by impurity, as a pure gold is not spoiled by dirt; and though it may sometimes appear to be tarnished as copper, yet it soon resumes its colour after its dirt[\*\*dirt] is cleansed or burnt away. Thus the world being a reflexion of the omnipresent Brahma, is neither an entity nor a nonentity of its own nature.

48. Thus the abandonment of all other thoughts, besides that of the universal soul or Brahma, is called the true discernment[\*\*=print]  
of the mind; which derives the thoughts of life and death,  
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heaven and hell into nothing, and proves all knowledge to be ignorance alone.

49. The knowledge of the nullity of everything, except its being a reflexion of the Intellect, is called the individuality and right discernment of the mind, which removes the thought of the separate and independant[\*\*independent] existence of the ego and tu and also of  
this world and its tensides[\*\*ten sides]: (i.e. of the subjective as well as the objective).

50. That all things are but reflexions of the soul, is what is known as the true and right discernment of the mind; and is derived from its observation of true nature of things in this real

and unreal world. (The real is the spiritualistic view of the world, and the unreal is illusory phenomenal appearance[\*\*appearance]).

51. That nothing rises or sets or appears or disappears in this world, is what the mind perceives by its right discernment of things; and by its investigation into the true and apparent natures of all. (In their true light all things are in a state of continued revolution, and nothing rises anew to view or disappears into nothing).

52[\*\*.] Right discernment gives the mind its peace and tranquility, and its freedom from all desires; and makes it indifferent to joy and grief, and callous to all praise and censure.

53. The mind comes to find this truth as the cooling balsam of the heart, that we are all doomed to die one day or other, with all our friends and relations in this world of mortality.

54. Why therefore should we lament at the demise of our friends, when it is certain that we must die one day sooner or later; (and without the certainty of when or where).

55. Thus when we are destined to die ourselves also, without having any power in us to prevent the same; why then should we be sorry for others when we can never prevent also.

56. It is certain that any one who has come to be born herein, must have some state and property for his supportance here; but what is the cause of rejoicing in it, (when neither our lives nor their means are lasting for ever).

57. All men dealing in worldly affairs, gain wealth with toil  
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and pain for their trouble and danger only; what is the reason therefore for pining at its want, or repining at its loss.

58. These spheres of worlds enlarge, expand and rise to our view, like bubbles of water in the sea which swell and float and shine for a time, and then burst and subside in the water of eternity.

59. The nature of reality (the entity of Brahma), is real at all times, and the condition of the unreal world is unsubstantial for ever, and can never be otherwise or real, though it may appear as such for a time. Why then sorrow for what is nil and unreal.

60. I am not of this body nor was I in it, nor shall I remain in it; nor is it any thing, even at present, except a picture of the imagination. Why then lament at its loss.

61. If I am something else beside this body, that is a reflexion of the pure intellect; then tell me of what avail are these states of reality and unreality to me, and wherefore shall I rejoice or regret.

62. The Sage who is fully conscious of the certainty of this truth in himself, do[\*\*does] not feel any rise or fall of his spirits at his life or death, nor doth he rejoice or wail at either in having or losing his life.

63. Because he gains after the loss of his gross body, his residence in the transcendental state of Brahma or spiritual existance[\*\*existence];  
as the little bird tittera builds its nest of tender blades,  
after its grassy habitation is broken down or blown away.

64. Therefore we should never rely in our frail and fragile bodies, but bind our souls to the firm rock of Brahma by the strong rope of our faith, as they bind a bull to the post with a strong cord.

65. Having thus ascertained the certitude of this truth, rely thy faith on the reality of thy spiritual essence, and by giving up thy reliance on thy frail body, manage thyself with indifference in this unreal world.

66. Adhere to what is thy duty here, and avoid whatever is prohibited to thee; and thus proceed in thy course with an even

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tenor of thy mind, without minding at all about thy reliance on the one and miscreance of the other.

67. He gets a cool composure of his mind; like the coolness at the close of a hot summer-day, who shuts out from his view the reflexions of all worldly[\*\*worldly] objects.

68. Look on this universe, O sinless Ráma, as one common display of Divine light, like the appearance of day light which is common to all; it is the mind which taints it with various forms, as the sun-beams are reflected in sundry piece by objects.

69. Therefore forsake all reflexions[\*\*reflexions], and be without any impression in thy mind, be of the form of pure intellectual light, which passes through all without being contaminated by any.

70. You will be quite stainless by your dismissal of all taints and appearances from your mind, and by your thinking yourself as nothing and having no true enjoyment in this world.

71. That these phenomena are nothing in reality, but they show themselves unto us for our delusion only; and that yourself also are nothing will appear to you, by your thinking the whole as a display of the Divine Intellect.

72. Again the thought that these phenomena are not false,

nor do they lead to our illusion since they are the manifestation of the supreme Intellect, is also very true and leads to your consummation.

73. It is well Ráma, and for your good also if you know either of these; because both of these views will tend equally to your felicity.

74. Conduct yourself in this manner, O blessed Ráma! and lesson[\*\*lessen] gradually all your affection and dislike to this world and all worldly things. (i. e. Neither love nor hate aught at any time).

75. Whatever there exists in this earth, sky and heaven, is all obtainable by you, by means of the relinquishment of your eager desire and hatred.

76. Whatever a man endeavours to do, with his mind freed from his fondness for or hatred to it, the same comes shortly,  
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to take place, contrary to the attempts of the ignorant: (whose excessive desire and dislike turn to their disadvantage).

77. No good quality can have its abode in the heart that is troubled by the waves of faults; as no stag will set its foot on the ground, heated by burning sands and wild fires.

78. What acquisitions does he not make, in whose heart there grows the kalpatree of desire, and which is not infested by the snakes of ardent desire or dislike (the two cankers of human breast).

79. Those men who are wise and discreet, learned and attentive to their duties, and at the same time influenced by the feelings of love and hatred, are no better than jakals[\*\*jackals] (or jack asses) in human shape, and are accursed with all their



qualifications.

80. Look at the effects of these passions in men, who repine both at the use of their wealth by others, as also in leaving their hard earned money one behind them. (This proceeds from excessive love of wealth on the one hand, and hatred of family and heirs on the other as is said [Sanskrit: putrádapi ghanabhajam bháti], the monied miser, dislikes even his son[\*\*]).

81. All our riches, relatives and friends, are as transitory as the passing winds: why then should a wise man rejoice or repine at their gain or loss.

82. All our gains and wants and enjoyments in life, are mere illusion or máya, which is spread as a net by Divine power, all over the works of creation, and entraps all the worldlings in it.

83. There is no wealth, nor any person, that is real or lasting to any one in this temporary world; it is all frail and fleeting, and stretched out as a fake magic show to sight.

84. What wise man is there that will place his attachment on anything, which is an unreality both in its beginning and end, and is quite unsteady in the midst. No one has any faith in the harbour of his imagination or aerial castle.

85. As one fancies he sees a fairy in a passing cloud, and is pleased with the sight of what he can never enjoy, but passes

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from his view to the sight of distant peoples; so is this passing world, which passes[\*\*passes] from the sight of some to that of others, without its being fully enjoyed or long retained in the possession of any one. (The passing world passes from hand to hand, without its standing still at any one's command).

86. The bustle of these fleeting bodies in the world, resembles, ~~the~~ the commotion of an aerial castle, and the appearance of a city in an evanescent dream and fancy.

87. I see the world as a city in my protracted dream, with all its movables and immovable things, lying as quiet and still as in profound sleep.

88. Ráma you are wandering in this world, as one rolling in his bed of indolence, and lulled to the long sleep of ignorance; which lends you from one error to another, as if dragged by a chain of continuous dreaming.

89. Now Ráma, break off your long chain of indolent ignorance, forsake the idol of your errors, and lay hold on the inestimable gem of your spiritual and divine knowledge.

90. Return to your right understanding, and behold your soul in its clear light as a manifestation of the unchangeable luminary of the Intellect; in the same manner as the unfolding lotus beholds the rising sun.

91. I exhort you repeatedly, O Ráma! to wake from your drowsiness, and by remaining ever wakeful to your spiritual concerns; see the undecaying and undeclying sun of your soul at all times.

92. I have roused you from your indolent repose, and awakened you to the light of your understanding, by the cooling breeze of spiritual knowledge, and the refreshing showers of my elegant diction.

93. Delay not Ráma, to enlighten your understanding even now, and attain your highest wisdom in the knowledge of the supreme being, to come to the light of truth and shun the errors

of the delusive world.

94. You will will[\*\*delete] not be subject to any more birth or pain, nor will you be exposed to any error or evil, if you will but remain steady in your soul, by forsaking all your worldly desires.

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95. Remain steadfast, O high minded Ráma, in your trust in the tranquil and all soul of Brahma, for attainment of the purity and holiness of your own soul, and you will thereby be freed from the snare of your earthly desires, and get a clear sight of that true reality, wherein you will rest in perfect security, as were in profound sleep.

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## CHAPTER XXIX.

### PANTHEISM.

or

### DESCRIPTION OF THE WORLD AS FULL WITH THE SUPREME SOUL.

Argument. Elucidation of the same subject, and further Instruction to Ráma.

Valmiki relates:--Hearing this discourse of the sage, Ráma remained sedate with the coma (sama) [\*\* space added] of his mind, his spirits were tranquil, and his soul was full of rapture.

2. The whole audience also that was present at the place, being all quiet, calm and silent (comatose-[\*\*--]upasánta), the sage withheld his speech for fear of disturbing their spiritual repose: (which converted them to stock and stone).

3. The sage stopped from distilling the drops of his ambrosial speech any more, after the hearts of the audience were lulled to rest by their draughts, as the clouds cease to rain drops, having penetrated into the hearts of ripened[\*\*ripened] grains.

4. As Ráma (with the rest of the assembly) came to be rose from their torpor after a while; the eloquent Vasishtha resumed his discourse in elucidation of his former lecture. (On spirituality).

5. Vasishtha said:--Ráma! you are now fully awakened to light, and have come to and obtained the knowledge of thyself; remain hence forward fixed to the only true object, wherein you must rely your faith, and never set your feet on the field of the false phenominal[\*\*phenomenal] world.

6. The wheel of the world is continually revolving round the centre of desire, put a peg to its axis, and it will stop from turning about its pole.

7. If you be slack to fasten the nave (nábhi) of your mind, by your manly efforts (purushár tha[\*\*purushártha]); it will be hard for

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you to stop the wheel of the world, which runs faster as you slacken your mind.

8. Exert your manly strength (courage), with the aid of your mental powers and wisdom, stop the motion of your heart, which is the centre of the wheeling course of the world.

9. Know, that everything is obtainable by means of manly exertion, joined with good sense and good nature, and assisted by a knowledge of the sástras; and whatever is not obtained by these, is to be had nowhere by any other.

10. Relinquish your reliance on destiny which is a coinage of puerile imagination; and by relying on your own exertions, govern your heart and mind for your lasting good.

11. The unsubstantial mind which appears as a substantiality, has had its rise since the creation of Brahmá; and taken a wrong and erroneous course of its own. (The human understanding is frail from first to beginning, it is a power, and no positive reality[\*\*]).

12. The unreal and erroneous mind, weaves and stretches out a lengthening web of its equally unreal and false conceptions, which it is led afterwards to mistake for the substantial world.

13. All these bodies that are seen to move about us, are the products of the fancies and fond desires of the mind; and though these frail and false bodies cease to exist forever, yet the mind and its wishes are imperishable; and either show themselves in their reproduction in various forms, or they become altogether extinct in their total absorption in the supreme spirit. (The doctrine of eternal ideas, is the source of their perpetual appearance in various forms about bodies).

14. The wise man must not understand the pain or pleasure of the soul from the physiognomy of man, that a sorrowful and weeping countenance[\*\*countenance] is the indication of pain; and a clear (cheerful) and tearless face is the sign of pleasure. (Because it is the mind which moulds the face in any form it likes).

15. You see a man in two ways, the one with his body and the other in his representation in a picture or statues, of these the former kind is more frail than the latter; because the

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embodied man is beset by troubles and diseases in his fading and mouldering, decaying and dying body, whereby the other

is not. (The frame of the living man, is frailer than his dead resemblance).

16. The fleshy body is assuredly doomed to die, notwithstanding all our efforts for its preservation; but a body in the portrait being taken good care of, lasts for ages with its undiminished beauty.

17. As the living body is sure to die in despite of all your care for it, the pictured body must be deemed far better, than the false and fancied fleshy body, produced by will of the mind (sankalpa deha).

18. The quality and stability which abide in a pictured body, are not to be found in the body of the mind; wherefore the living body of flesh, is more insignificant than its semblance in a picture or statue.

19. Think now, O sinless Ráma, what reliance is there in this body of flesh; which is a production of your long fostered desire, and a creature of your brain (Your mind makes it seem as such).

20. This body of flesh is more contemptible than those ideal forms, which our dreams and desires produce in our sleeping and waking states; because the creature of a momentary desire, is never attended with a long or lasting happiness or misery. (Because the products of the variable will, are of short duration, and so are their pains and pleasures also).

21. The bodies that are produced by our long desire, continue for a longer time, and are subjected to a longer series of miseries in this world. (so it is said, a "long life is a long term of woes and calamities)."[\*\*").]

22. The body is a creature of our fancy, and is neither a

reality or unreality in itself; and yet are the ignorant people fondly attached to it, for the prolongation of their misery only.

23. As the destruction of the partrait[\*\*portrait] of a man, does no harm to his person; and as the loss of a fancied city is no loss to the city, so the loss of the much desired body of any one, is no loss to his personality in any wise.

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24. Again as the dis-appearance of the secondary moon (halo), is no deprivation of the primary satellite (moon), and as the evanescence of the visonary[\*\*visionary] world, is no annihilation of the external world. (So there is no loss of the soul, as the loss of the shadow, is no loss of the substance).

25. As the dis-appearance of water in the sunny banks of rivers, is no deprivation of the river's water; so the creations of fancy which are no negative in their nature, cannot be destructive of what is positive, nor any damage done to the machine of the body, can ever injure the dis-embodied soul.

26. The body is a piece of work wrought by the architect of the mind, in its dreaming somnambulation over the sleeping world; wherefore its decoration or disfigurement, is of no essential advantage or dis-advantage to inward soul.

27. There is no end of the Intellect in its extent, nor any motion of the soul from its place; there is no change in the Divine spirit of Brahma, nor do any of these decay with the decline of the body.

28. As the inner and smaller wheel, makes the outer and larger wheel to turn about it, so the inner annulus of the mind, sees in its delirium spheres over spheres revolving in empty air.

29. The mind views by its primitive and causeless error, the constant rotation of bodies both in the inside and out side of it; and some as moving forward and others as falling down, and many as dropped below.

30. Seeing the rise and fall of these rotatory bodies, the wise man must rely on the firmness of his mind, and not himself to be led away by these rotations in repeated succession.

31. Fancy forms the body and it is error that makes the unreal appear as real; but the formation of fancy, and the fabrications of untruth, cannot have any truth or reality in them.

32. The unreal body appearing as real, is like the appearance of a snake in a rope; and so are all the affairs of the world quite untrue and false, and appearing as true for the time being.

33. Whatever is done by an insensible being, is never accounted as its action (or doing); hence all what is done by the -----File: 178.png----- senseless bodies (of man), is not recounted as done by it. (But by the impulse of the actuating mind).

34. It is the will which is the active agent of its actions, and this being so, neither the inactive body nor the unchanging soul is the actor of any action. (The soul being the witness of the bodily actions done by the impelling mind. gloss).

35. The inert body being without any effort, is never the doer of any act, which is desired by its presiding soul; it is only a viewer of the soul, which witnesses it also. (The body is attendant or dependant to the soul, as the other is a resident in it, they are both devoid of action, and unstained by those done by the will of the mind).



36. As the lamp burns unshaken and with its unflickering flame, in the breathless air and in itself only; so doth the silent and steady soul dwell as a witness, in all things and of all acts existing and going on in the world. (So doth the human soul abide and inflame itself in the body, unless it is shaken and moved by the airy mind).

37. As the celestial and luminous orb of the day, regulates the daily works of the living world from his seat on high, so do you, O Ráma, administer the affairs of thy state from thy elevated seat on the royal throne.

38. The knowledge of one's entity or egoism, in the unsubstantial abode of his body, is like the sight of a spirit by boys in the empty space of a house or in empty air. (The substantiality of the unsubstantial body, is as false as the corporeality of an incorporeal spirit).

39. Whence comes this unsubstantial egoism in the manner of an inane ghost, and takes possession[\*\*possession] of the inner body under the name of the mind, is what the learned are at a loss to explain.

40. Never enslave yourself[\*\*yourself], O wise Ráma! to this spectre of your egoism, which like the eginis fatuus leads you with limbo lake or bog of hell. (The sense of one's personality is the cause of his responsibility).

41. The mad and giddy mind, accompanied with its capricious desires and whims, plays its foolish pranks in its abode of the body, like a hideous demon dancing in a dreary desert.

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42. The demoniac mind having made its way, into the hollow heart of the human body; plays its fantastic parts in so

odd a manner, that wise men shut[\*\* space added] their eyes against the sight,  
and sit in their silent contemplation of the secluded soul. (It is good to fly from the fields, where fools make a prominent figure).

43. After the demon of the mind, is driven out of the abode of the body, there is no more any fear for any one to dwell in it in peace; as no body is afraid of living in a deserted and desolate city.

44. It is astonishing that men should place any reliance in their bodies, and consider them as their own, when they had had thousands of such bodies in their repeated births before, and when they were invariably infested by the demon of the mind.

45. They that die in the grasp and under the clutches of the cannibal of the mind, have their minds like those of the pisácha cannibals in their future births, and never of any other kind of being. (The will ever accompanies a man, in all his future states).

46. The body which is taken possession of by the demon of egoism, is being consumed by the burning fires of the triple afflictions; occurring from local, natural and accidental evils, and is not to be relied upon as a safe and lasting abode of any body.

47. Do you therefore desist to dance your attendance on, and follow the dictates of your egoism (or selfishness). Be of an extended and elevated mind, and by forgetting your egotism in your magnanimity, rely only on the supreme spirit.

48. Those hellish people that are seized and possessed by the devils of Egotism, are blinded in their self-delusion and

giddiness; and are unbefriended by their fellows and friends, as they are unfriendly to others in this world. (Egotism is explained in its double sense of selfishness and pride, both of which are hated and shunned by men as they hate and shun others).

49. Whatever action is done by one bewitched by egoism

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in his mind, the same grows up as a poisonous plant, and produces the fatal fruit of death. (The fruits are mutual quarrels, enmity and the like).

50. The ignorant man that is elated by his egoistic pride, is lost both to his reason and patience; and one who is attached to the former by his neglect of the latter, is to be known as approaching fast to his perdition. (Pride goes before destruction).

51. The simpletons[\*\*simpleton] that are[\*\*is] seized by the devil of Egoism, is made as fuel to the fire of hell, (where he is doomed to burn with ceaseless torment).

52. When the snake of Egoism hisses hard in the hollow heart of the tree of the body, it is sure to be cut down by the inexorable hand of death, who fells the noxious[\*\*noxious] tree like a wood cutter to the ground.

53. O Ráma! that are the greatest among the great, never look at the demon of egoism, whether it may reside in your body or not; because the very look of it, is sure to delude any one.

54. If you desregard[\*\*disregard] deride or drive away the demon of egoism, from the recess of your mind, there is no damage or danger, that it can ever bring upon you in any wise.

55. Ráma! what though the demon of Egoism, may play all

its freaks in its abode of the body, it can in noway affect the soul which is quite aloof of it. (Egoism contaminates the mind, and cannot touch the soul that contemns it).

56. Egoism brings a great many evils, upon them that have their minds vitiated by its influence, and it requires hundreads[\*\*hundreads] of years, to count and recount their baneful effects.

57. Know Ráma, that it is the despotic power of egoism, that makes men to grown under its thraldom, and incessantly uttering the piteous exclamations, "Oh! we are dying and burning[\*\*"] and such other bitter cries."[\*\*delete "]

58. The soul is ubiquitous and free to rove every where, without its having any connection with the ego of any body; just as the unbiquity[\*\*ubiquity] of the all pervading sky, is unconnected with every thing in the world.

59. Whatever is done or taken in by the body, in its connection with the airy thread of life; know Ráma, all this to be the

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doing of egoism, which empties and impels the body to all its various actions.

60. Know thus quiescent soul impels also, to be the cause of all the exertions of the mind or mental operations, as the inactive vacuum is the material cause of the growth of trees. (i. e. the circumambiant[\*\*circumambient] air affords room for the expansion of the plant).

61. It is owing to the presence of the soul, that the mind developes itself in the form of the body and all its members; as it is the presence of the light, that makes the room display its contained objects to sight. (The soul is the light of the mind-[\*\*--]nous the container of infinite ideas).

62. Think now Ráma, on the relation between the ever unconnected soul and mind, to resemble the irrelation subsisting between the dis-connected earth and sky, and betwixt light and darkness and betwixt the intellect and gross bodies.

63. Those that are ignorant of the soul, view the quiet mind as such, after its motion and fluctuation are stopped by the restraint of respiration-[\*\*--]Pránáyáma. (This is the doctrine of the sánkhya and Buddhist, that view the becalmed and quiescent mind as the soul).

64. But the soul is self-luminous and ever lasting, omnipresent and supereminent, while the mind is deceptive and egoism,[\*\*.] It is situated in the heart with two[\*\* typo for too] much of its pride and vanity.

65. You are in reality the all-knowing soul, and not the ignorant and deluded mind; therefore drive afar your delusive mind from the seat of the soul, as they can never meet nor agree together.

66. Ráma! the mind has also like a demon, taken possession of the empty house of the body, and has like an evil spirit, silenced and overpowered upon the intangible soul in it.

67. Whatever thou art, remain but quiet in thyself, by driving away the demon of thy mind from thee; because it robs thee of thy best treasure of patience, and loads all kinds of evils upon thee. (i. e. the impatient mind is the source of all evil).

68. The man that is seized by the voracious yaksha of his  
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own mind, has no change of his release from his grasp, either by the lessons of the sástras or by the advice of his friends,

relatives and preceptors. (Greediness devours the greedy that desire to glut all things).

69. The man who has appeased the demon of his mind, is capable of being released from its clutches, by means of the dictates of sástras, and the admonitions of his friends, as it is possible to liberate a deer from a shallow quagmire.

70. All things that are seen to be stored in this vacant city, of the vacuous world, are all of them polluted by the lickerishness of the mind, licking at them from inside the house of its body.

71. Say who is not afraid in this dreary wilderness of the world, which is infested in every[\*\* typo for every] corner of it by the demoniac mind. (The rapacity of the ambitious, converts the fair creation to a scene of horror).

72. There are some wise men in this city of the world, who enjoy the abodes of their bodies in peace, having tranquilized the demon of their minds in them. (A peaceful mind makes a peaceful abode).

73. Ráma! All the countries that we hear of in any part of the world, are found to be full of senseless bodies, in which the giddy demon of delusion are Raving (and Ranging) as the sepulchral grounds. (The bodies of ignorant people, are as sepulchres of dead bodies. gloss).

74. Let people rely on their patience, and redeem their souls by their own exertions; which are otherwise seen to be wandering about in the forest of this world, like lost and stray boys: (that know not how to return to their homes).

75. Men are wandering in this world, as herds of stags are roving in burning deserts; but take care Ráma, never to

live contented with a grazing on the sapless grass, like a young and helpless deer.

76. Foolish men are seen to graze as young stags, in their pastures amidst the wilderness of this world; but you Ráma must stir yourself to kill the great Elephant of Ignorance, and pursue the leonine course of subduing every thing in your way[\*\* space added].

77. Do not allow yourself, O Ráma, to ramble about like  
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other men, who wander like senseless beasts in their native forests of the Jambu-dwipa.

78. Do not plunge yourself like the foolish buffets, in the bog of your relatives and friends; it appears to you as a cold bath for a while, but daubs you with its mud and mire afterwards. (The circle of relatives may appear as a limpid lake at first; but dive in it, and you will be daubed with its dirt afterwards[\*\*afterwards]).

79. Drive afar your desire of bodily enjoyments from you, and follow the steps of respectable men; and having well considered thy sole object of the soul (from the great sayings of the sástras), attend to thyself or soul only. (Consider the objective soul in thy subjective self).

80. It is not proper that you should plunge yourself, into a sea of intolerable cares and troubles, for the sake of your impure and frail body, which is but a trifle in comparison with the inestimable soul.

81. The body which is the production of one thing (i. e. the product of past deeds), and is possessed by another (i. e. the demon of egoism); which puts another one (i. e. the mind) to the pain of its supportance, and affords its enjoyment to a

fourth one (i. e. the living soul), as a complicate machinery of many powers to the ignorant. (The human frame is a mechanism of the body and mind[\*\*,] its egoism and living principle).

82. As solidity is the only property of the stone, so the soul has the single property of its entity alone; and its existence being common in all objects, it is impossible for any thing else to subsist beside it. (The soul being the only ens, it is of its nature the all in all; the minds Ect.[\*\* typo for etc.] being but its attributes).

83. As thickness is the property of stone, so are the mind and others but properties of the soul; and there being nothing which is distinct from the common entity of the soul, it is impossible for any thing to have a separate existence,

84. As density relates to the stone, and dimension bears its relation to the pot; so the mind and other are not distinct from one common existence of the soul: (which pervades and constitutes the whole).

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85. Hear now of another view of spiritual light, for dispelling the darkness of delusion; as it was revealed to me of yore, in a cavern of mount Kailása. (The former seat of my devotion).

86. There is a mountain peak, bright as the collected mass of moon-beams, and penetrating the vault of heaven, where the god with the semi-circular moon on his fore-head, delivered this doctrine to me for appeasing the miseries of the world.

87. This mountain peak is famed by the name of Kailása, on which the god Hara-[\*\*--]the consort of Gouri, wearing the crescent moon on his head, holds his residence.



88. It was to worship this great god, that I had once dwelt on that mountain long ago; and constructed my hermit-cell on the bank of the holy stream of ganges[\*\*Ganges]. (Which ran down by its side).

89. I remained there in the practice of ascetic austerities[\*\*austerities], for the performance of my holy devotion; and was beset by bodies of adepts, dis-coursing on subjects of the sacred sástras.

90. I made baskets for filling them with flowers for my worship, and for keeping the collection of my books in them; and was employed in such other sacred tasks, in the forest groves of the Kailása mountain.

91. While thus I had been passing my time, in discharging the austerities[\*\*austerities] of my devotion; it happened to turn out once on the eighth day of the dark side of the moon of the month of srávana.

92. And after its evening twilight was over, and the sun light had faded in the face of the four quarters of the sky, that all objects became invisible to sight, and stood rapt in their saint like silence.

93. It was then after half of the first watch of the night had fled away, there spread a thick darkness over the groves and wood lands, and required a sharp sword to sever it. (Asich' hedyá tami-srá-tenebra ensis encesibelia).

94. My intense meditation was broken at this instant, and my trance gave way to the sight of outward objects, which I

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kept looking upon for sometime; when I observed a flaming fire suddenly rising in the forest to my view.

95. It was as bright as a big white cloud, and as brilliant as the shining orb of the moon; It illumed the groves on all sides, and struck with amazement at the vision.

96. As I viewed it by the sight of my understanding, or the mental vision which was glowing in my mind; I came to see the god Siva with the crescent of the moon on his fore-head, standing on the table land and manifest to view.

97. With his hand clasping the hand of gaurí[\*\*Gaurí], he was led on ward by his brace attendant Nandí walking before him; when I after informing my pupils about it, proceeded forward with the due honorarium in my hand.

98. Led by the sight, I came to the presence of the god with a gladsome mind; and then I offered handfuls of flowers to the three eyed-god from a distance, intoken[\*\*in token] of my reverence to him.

99. After giving the honor (Arghya), which was worthy of him, I bowed down before the god, and accosted him; when he cast his kind look upon me, from his moon-bright and clear sighted eyes.

100. Being blest by his benign look, which took away all my pain and sin from me; I did my homage to the god that was seated on the flowery level land, and viewed the three worlds lying open before him.

101. Then advancing forward, I offered unto him the honorarium, flowers and water that I had with me, and scattered before him heaps of mandára flowers, that grew thereabouts.

102. I then worshipped the god with repeated obeisances and various eulogiums; and next adored the goddess gourí[\*\*Gourí] with

the same, ~~the~~ kind of homage together with her attendant goddesses and demigods.

103. After my adoration was over, the god having the crescent moon on his head, spoke to me that was seated by him, with his speech as mild as the cooling beams of the full-moon.

104. Say O Brahman, wheather ~~whether~~ thy affections are at peace

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within thyself, and have found their rest in supreme spirit, and whether your felicitous fellings ~~typo for feelings~~ are settled in the true object of divine essence.

105. Whether your devotion is spading unobstructed by the demons of your passions, and whether felicity attends on you.

106. Have you obtained the obtainable one, that is alone to be obtained, and are you set above the fears, that incessantly hunt after all mankind?

107. After the Lord of gods and the sole cause of all created beings, had spoken in this manner; I replied to him submissively in the following words.

108. O Lord! there is nothing unattainable, nor is there anything to be feared by any one, who remembers the three eyed god at all times in his mind; and whose hearts are filled with rapture by their constant remembrance of thee.

109. There is no one in the womb of this world, in any country or quarter, or in the mountains or forests, that does not bow down his head before thee.

110. Those whose minds are entirely devoted to their remembrance of thee, get the rewards of the meritorious acts of

there[\*\*their] past lives; and water the trees of their present lives, in order to produce their manifold fruit in future births and lives.

111. Lord! thy remembrance expands the seed of our desire, thou art the jar of the nectar of our knowledge, and thou art the reservoir of patience, as the moon is the receptacle of cooling beams.

112. Thy remembrance, Lord! is the gate way to the city of salvation, and it is thy remembrance which I deem as the invaluable gem of my thoughts.

113. O Lord of creation! thy remembrance sets its foot on the head of all our calamities (i. e. tramples over them). (Because Siva is called sankara for his doing good to all, by removal of their misfortunes).

114. I said thus far, and then bowing down lowly before the complacent deity, I addressed him, O Ráma, in the manner as you shall hear from me.

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115. Lord! it is by thy favour that I have the fulness of my heart's content on every sides[\*\*side]; yet as there is one doubt lurking in my mind, I will request thee to explain it fully to me.

116. Say with your clear understanding, and without hesitation and weariness, regarding the manner of the adoration of gods, which removes all our sins and confers all good unto us. (The query was quite appropriate as the Tantras of Siva treat principally of such formularies).

117. The god replied:--Hear me, O Brahman, that art best acquainted with the knowledge of Brahma; tell you about the best mode of worshipping the gods, and the performance of which is sure to set the worshipper free. (From the bonds of

the world all at once).

118. Tell me first, O great armed Brahman, if you know at all who is that god, whom you make the object of your worship, if it be not the lotus-eyed Vishnu or the three-eyed Siva neither.

119. It is not the god born of the lotus Brahmá, nor he who is the lord of the thirteen classes of god-[\*\*--]the great Indra himself; it is not the god of winds-[\*\*--]Pavana, nor the god of fire, nor the regents of the sun and moon.

120. The Brahman (called an earthly god bhudeva) is no god at all, nor the king called the shadow of god, is any god likewise, neither I or thou the ego and tu (or the subjective self and objective unself) are gods; nor the body or any embodied being, or the mind or any conception or creation of the mind is the true god also.

121. Neither Laxmi the goddess of fortune, nor sarasvatí[\*\*Sarasvatí] the goddess of intelligence and[\*\* typo for are??] true goddesses, nor is there any one that may be called a god, except the one unfictitious god, who is without beginning and end, that is the true god. (The viswasaratantra of Siva treats of the one infinite and eternal god).

122. How can a body measured by a form and its dimensions, or having a definite measure be the immeasurable deity! it is the inartificial and unlimited Intellect, that is known as the Siva or the felicitous one.

123. It is that which is meant by the word god-Deva-Deus,  
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and that is the object of adoration; that is the only ens or on, est or Esteor Esten, out of which all other beings have proceeded, and in which they have their existence, and wherein they

subsist with their formal parts.

124. Those unacquainted with the true nature of the felitous[\*\*felicitous] siva[\*\*Siva], worship the formal idols and images; as a weary traveller thinks the distance of a mile, to be as long as the length of a league.

125. It is possible to have the reward of one's adoration of the Rudras and other gods; but the reward of the meditation of the true god, is the unbounded felicity of the soul.

126. He who forsakes the reward of true felicity, for that of fictitious pleasures; is like one who quits a garden of madara[\*\*mandara] flower, and repairs to a furze of thorny karanja plants.

127. The true worshippers know the purely intellectual and felicitous siva[\*\*Siva], to be the the only adorable god; to whom the understanding and tranquility and equanimity of the soul are, the most acceptable offerings than wreaths of flowers.

128. Know that to be the true worship of god, when the Deity of the spirit (or spiritual Divinity), is worshipped with the flowers of the understanding and tranquility of the spirit. (Worship god in spirit and with the contriteness of thy spirit).

129. The soul is of the form of consciousness, (and is to be worshipped as such), by forsaking the adoration of idols; Those that are devoted to any form of fictitious cult, are subject to endless misery.

130. Those knowing the knowable one are called as saints; but those who slighting the meditation of the soul, betake themselves to the adoration of idols, are said to liken little boys playing with their dolls.

131. The Lord siva[\*\*Siva] is the spiritual god, and the supreme cause of all; He is to be worshipped always and without fail, with the understanding only. (So the sruti.[\*\*:] The vipras adore him in their knowledge, but others worship him with sacrifices &c.)

132. You should know the soul as the intellectual and living spirit, undecaying as the very nature herself; there is no other

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that is to be worshipped, the true puja is the worship of the spirit. (God is to be worshipped in spirit only).

133. Vasishtha said:--The soul being of the nature of intellectual void, as this world is an empty void also; please tell me, my lord, how the Intellect could be come[\*\*become] the living soul

Ect[\*\*etc.], as you have declared.

134. The god replied:--There being an only vacuous Intellect in existence, which is beyond all limit; it is impossible for an intelligible object to exist anywhere which may continue to all eternity. (The subjective only is self-existent, and the objective is a nullity; it being impossible for two self-existent things to co-exist together).

135. That which shines of itself, is the self-shining Being; and it is the self or spontaneous agitation of that Being, which has stretched out the universe.

136. Thus the world appears as a city in dream before the intellectual soul, and this soul is only a form of the inane intellect, and this world is but a baseless fabric.

137. It is altogether impossible for aught of the thinkables and visibles, to exist anywhere except in the empty sphere of the intellect, and whatever shone forth in the beginning in the

plenitude of the Divine intellect, the same is called its creation or the world from the first.

138. Therefore this world which shows itself in the form of a fairy land in dream, is only an appearance in the empty sphere of the intellect; and cannot<sup>\*\*cannot</sup> be any other in reality.

139. The Intellect is the human speech, and the firmament that supports the world; the intellect becomes the soul and the living principle, and it is this which forms the chain of created beings. (The seeming appearances being null and void; the Intellect is all and everything).

140. Tell me, what other thing is there that could know all things in the beginning and before creation of the universe, except it were the Intellect which saw and exhibited everything, in heaven and earth as contained in itself.

141. The words sky, firmament<sup>\*\*firmament</sup>, and the vacuum of Brahma and the world, are all applicable to the Intellect, as the words

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arbour and tree are but synonymous expressions for the same thing.

142. And as both our dreams and desires arise in us by our delusion, so it is<sup>\*\*is</sup> our illusion only which makes us perceive the existence of the outer world; in the empty space of the intellect.

143. And as it is our empty consciousness, that shows the sight of the external world in our dream; so it is that very thing that shows us the same, in the waking dream of ourselves.

144. As it is not possible for the city in a dream, to be represented any where except in the hollow space of our intellect; so it is impossible for the waking dream of the world, to be shown elsewhere except in the emptiness of the same.



145. As it is not possible for any thing that is thinkable to exist any where except in the thinking mind, so it is impossible for this thinkable world to exist any other place beside the divine mind.

146. The triple world rose of itself at the will and in the empty space of the supreme Intellect, as it was a dream rising and setting in the self same mind, and not as any thing other than it, or a duality beside itself.

147. As one sees the diverse appearances of ghatas and patas[\*\*,] pots and painting in his dream, and all lying within the hollowness of his mind; so the world appears of itself, in the vacuity of the Divine Intellect, at the beginning of creation.

147a. As there is no substantiality of anything in the fairy land of one's dream, except his pure consciousness of the objects; so there is no substantiality of the things which are seen in this triple world, except our consciousness[\*\*consciousness] of them.

148. What ever is visible to sight, and all that is existent and inexistent, in the three times of the present, past and future; and all space, time and mind, are no other than appearances of vacuous intellect (of Brahma).

149. He is verily the god of whom I have told you, who is supreme in the highest degree; (lit[\*\*.] in its transcendental sense). Who is all and unbounded and includes me, thee and the endless world in Himself.

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150. The bodies of all created beings, of thine[\*\*,] mine, and others, and of all in this world, are all full with the intellectuality of the supreme soul and no other.

151. As there is nothing, O sage, except the bodies that are produced from the vacuous intellect or intellectual vacuity of Brahma, and resembling the images produced in the fairy land of one's dream; so there is no form or figure in this world, other than what was made in the beginning of creation.

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CHAPTER XXX.

## INQUIRY INTO THE NATURE OF THE INTELLECT.

Argument. Description of the Pervasion and Supervision of the Intellect; and its transformation into the mind in living beings. Or Intellect as universal soul and mind of living beings.

THE god said--Thus the Intellect is all this plenum, it is the sole supreme soul (of all); it is Brahma the Immense and the transcendent vacuum, and it said to be the supreme god.

2. Therefore its worship is of the greatest good, and confers all blessings to men; it is source of creation, and all this world is situated on it. (The Divine Mind or omniscience).

3. It is unmade and increate, and without its begetting[\*\*beginning] and end; it is boundless and without a second, it is to be served without external service (i.e. by spiritual adoration), and all felicity is obtained thereby. (Hence Solomon's choice of Wisdom).

4. You are enlightened, O chief of sages! and there I tell you this; that the worship of gods is not worthy to the wise, and offering of flowers and frankincense is of no use to them.

5. Those who are unlearned, and have their minds as simple as those of boys; are the persons that are mostly addicted to false worship, and devoted to the adoration of gods.

6. These being devoid of the quietness of their understandings,

are led to ceremonious observances, and to the false attribution of a soul, to the images of their own making.

7. It is for boys only to remain contented with their act of offering flowers and incense to gods, whom they honour in the modes of worship, which they have adopted of their own hobby-choice.

8. It is in vain that men worship the gods for gaining the objects of their desire, for nothing that is false of itself; can ever give the required fruit.

9. Adoration with flowers and incense, is inculcated to childish understandings; (and not for the wise). I will tell you

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now, the worship that is worthy of men enlightened like yourself.

10. Know, O most intelligent sage, that the god whom we adore is the true god, who is the receptacle of the three worlds, the supreme spirit and no other.

11. He is siva-the felicity, who is above the ranks of all other gods, and beyond all fictions and fictitious images of men; He is accompanied with all desires (will or volition), and is neither the enjoyer of all or any part of the production of his will. He is full with the imaginations of all things, but is neither the all or any one of the objects in his mind[\*\*.]

12. He encompasses all space and time, and is neither divided nor circumscribed by either of them. He is the manifester of all events and things, and is nothing except the image of pure Intellect Himself.

13. He is consciousness without parts, and situated in the heart of every thing. He is the producer of every thing, and their absorber also in himself.

14. Know Brahma to be situated between existence and inexistence and it is He who styled the god, the supreme soul, the transcendental, the Tat-sat-Id Est, and the syllable Om-[\* Sanskrit] or ens.

15. By his nature of immensity, he spreads alike in all space, and being the great Intellect himself, he is said to be transcendent and supreme being.

16. He remains as all in all places, as the sap circulates through the bodies of plants; thus the great soul of the supreme being, extends alike as the common entity of all things.

17. It is He who abides in the heart of your spouse Arundhati as in your's, the same also dwells in the heart of Párvatí as in those of her attendants.

18. That intellection which is one and in every one in all the three worlds is verily the god, by the best knowing among philosophers: (that god is the universal mind).

19. Tell me O Brahman! how they may be called as gods, who having their hands and feet, are yet devoid of their

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consciousness; which is the pith of the body. (This is said of idols and images).

20. The Intellect is the pith and marrow of the world, and contains the sap which it supplies to every thing in it. It is the one and all-ego-sarvahn and therefore all things are obtained from it. (The god Siva is also called the all to pan-sarva and Ego, that is I am the universal ego and giver of all gifts to all).

21. He is not situated at a distance, O Brahman! nor is He unobtainable by any body; He resides always in all bodies, and

abides alike in all places, as also in all empty space and sky.  
(This omnipresence of the divine spirit, sets aside the belief of  
a swarga-heaven or bihesht as the special seat of god).

22. He does, he eats, he supports all, and moves every where;  
He breathes and feels and knows every member of the body.  
(This is according to the sruti; He fills and directs every part  
of the body to the end of the nails-ánakhágrat. [Sanskrit: puryyámáste / sa  
eva ??  
pravishta ánakhágrebhyah])

23. Know him, O chief of sages! to be seated in the city  
of the body; and directing the various functions that are  
manifest by it, under his direct appointment.

24. He is the lord of the cavity of the heart, and the several  
hidden sheaths-Koshas, which are contained within the cavity  
of the body; which is made by his moving abodes and moves as  
he pleases to move it.

25. The immaculate soul is beyond the essence and actions  
of the mind, and the six organs of sense; it is for our use and  
understanding only, the word chit-intellect is applied to him.

26. That intellectual spirit is two[\*\*too?] minute and subtile,  
immaculate and all-pervading; and it is his option and volition,  
to manifest this visible resrepresentation[\*\* typo for representation] of  
himself or not.

27. This intellect is too fine and pure, and yet manages the  
whole machinery for beautifying the world, as the subtle and  
intelligent season of spring, beautifies the vegetable world with  
freshness and moisture.

28. The beautiful and wonderous properties that reside in  
the divine Intellect, are astonishing to behold in their display

into the various form as the sky.

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29. Some of these take the name of the living soul, and some others assume the title of the mind; some take the general name of space, and others are known as its parts and divisions. (These are but parts of one stupendous whole &c. Popes Moral Essays).

30. Some of these pass under the name of substance, and others of their action; and some under the[\*\* space added] different categories of mode and condition, genus, species and adjuncts.

31. Some of them shine as light, and others stand as mountains and hills; some brighten as the sun and moon and the gods above, and others are as the dark yakshas below.

32. All these continue in their own states, without any option on their parts; and they evolve of their own nature, and causation of the divine spirit, as the sprouts of trees grow of their own accord, under the influence of the vernal spring (season).

33. It is the intellect alone which extends over all the works of nature, and fills all bodies which overspread the vast ocean of the world, as the aquatic plants swim over the surface of waters.

34. The deluded mind wanders like a roving bee, and collects the sweets of its desire from the lotus of the body, and the intellect sitting as its Mistress, relishes their essence from within. (Spiritual substances can taste the essence of sweets. Milton).

35. The world with all the gods and gandharvas, and the seas and hills that are situated in it; rolls about in the circuit of

the Intellect, as the waters whirl in a whirlpool.

36. Human minds resembling the spokes of a wheel, are bound to the axles of their worldly affairs; and turn about in the rotatory wheel of the ever revolving world, within the circumference of the Intellect.

37. It was the Intellect which in the form of the four-armed vishnu, destroys the whole host of the demoniac asuras; as the rainy season dispels the solar heat, with its thundering clouds and rainbows.

38. It is the Intellect, which in the form of the three-eyed

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siva, accompanied by his ensigns of the bull and the crescent of the moon, continues to dote like a fond bee, on the lotus like lovely face of gauri (his consort).

39. It was the intellect which was born as a bee in the lotus like navel of vishnu in the form of Brahmá, and was settled in his meditation upon the lotus of the triple vedas; (revealed to the sage afterwards).

40. In this manner the Intellect appears in various forms, like the unnumbered leaves of trees, and the different kind of ornaments made of the same metal of gold.

41. The Intellect assumes of its own pleasure, the paramount dignity of Indra; who is the crown jewel over the three worlds, and whose feet are honoured by the whole body of gods.

42. The Intellect expands, rises and falls, and circulated everywhere in the womb of the triple world; as the waters of the deep overflow and recede and move about in itself.

43. The full moon beams of intellect, scatter their wide

spread brightness on all sides; and display to the full view the lotus lake of all created beings in the world.

44. The translucent brightness of the mirror of the Intellect, shows the reflexions of the world in it, and receives benignantly the images of all things in its bosom; as if it were pregnant with them.

45. The Intellect gives existence to the circles of the fourteen great regions (of creation) above and below; and it plants them in the watery expanse of the sea on earth, and in the etherial expanse of the waters in heaven. (The fourteen regions are the seven continents--sapta dwipas, beset by the seven watery ocean sapta-samndras on earth; and the seven planets revolving in the etherial ocean of the skies. Manu says-the god Brahma planted his seed in the waters; and the Bible says-god divided the waters above from the waters below by the midway sky).

46. Intellect spreads itself like a creeper in the vacuous field of air, and became fruitful with multitudes of created beings; it blossomed in the variety of the different peoples; and shooteth forth in the leaves of its dense desires.

47. These throngs of living beings are its farina flying

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about, and their desires are as the juice which gives them their different colours; their understandings are their covering cuticles and the efforts of their minds are buds that unfold with flowers and fruits of their desire.

48. The lightsome pistils of these florets are countless in the three worlds, and their incessant undulation in the air, expressed their gaysome dance with the sweet smiling of the opening buds.

49. It is the Intellect which stretches out all these real and



unreal bodies, which expand like the gentle and good looking flowers for a time, but never endure for ever. (The body like a fading flower is soon blown away.)

50. It produces men like moon bright flowers in all places, and these flush and blush, and sing and dance about, deeming themselves as real bodies.

51. It is by the power of this great Intellect, that the sun and other luminous bodies shining over the sky as the two bodies in a couple, are attracted to one another to taste the fruit of their enjoyment as that of gross bodies.

52. All other visible bodies that are seen to move about in this phenomenal world, are as flakes of dust dancing about on eddy. (i.e. All things move about and tend towards their central point the Intellect).

53. The Intellect is like luminary of the universe, and manifests unto us all the phenomena of the three worlds, as the flame of a lamp shows us the various colours of things: (which are reflected by light on dark and opaque matter).

54. All worldly things exhibit their beauty to our sight, by their being immersed in the light of the Intellect, as the dark spot on the disk of the moon, becomes fully apparent to view by its immersion in the lunar beams: (The black spot on the moon's surface, becomes white by the brightness of the moon-beams, so the dark world becomes illumined by the presence of the Intellect in it).

55. It is by receiving the gilding of the Intellect, that all material bodies are tintured in their various hues; as the

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different trees receive their freshness, foliage and fruitage from the influence of the rainy weather.

56. It is the shadow (or absence of intellect), which causes the dullness of an object; and all bodies are inanimate without it, as a house becomes dark in absence of light or a lamp. (Intellect gives life to dull matter).

57. The wondrous powers of the intellect (which gives a shape and form to every thing), are wanting in any thing; it becomes a shapeless thing, and cannot possibly have any form or figure in the world, over its dull materiality. (Even inanimate nature of all forms and kinds, receives its figure from the power of intellect).

58. The intellect is as the skylight, wherein its active power or energy resembling its consort, resides with her offspring of desire in the abode of the body, and is ever restless and busy in her actions (This active power is personified as the gaddess[\*\* typo for goddess] sakti or Energy, and her offspring-desire is the personification of Brahmá).

59. Without the presence of the Intellect, it is no way possible for any one to perceive the taste of any flavour though it is set on the tip of his tongue, or see it with his eyes? (Intellect is the cause of all perception).

60. Hear me and say, how can this arboretum of the body subsist, with its branching arms and hairy filaments, without being supplied with the sap of the intellect.

61. Know hence the intellect to be the cause of all moving and immovable things in nature, by its growing and feeding and supporting them all; and know also that the intellect is the only thing in existence, and all else is inexistent without it.

62. Vasishtha said;--Ráma! after the moon-bright and

three-eyed god had spoken to me in his perspicuous speech, I interrogated again the moon-bright god in a clear and audible voice and said.

63. O lord! If the intellect alone is all pervading and the soul of all, then I have not yet been able to know this visible earth in its true light.

64. Say why is it that people call a living person, to been

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\*dued with intellect so[\*\*]long as he is alive, and why they say him to be devoid of intell[\*\*e]ct, when he is layed down as a dead and life less[\*\*lifeless] mass.

65. The god replied--Hear me tell you all: O Brahman, about what you have asked me; it is a question of great importance, and requires, O greatest of theists {along explication.

66. The intellect resides in every body, as also in all things as their inherent soul; the one is viewed (by shallow understandings) as the individual and active spirit, and the other is known (to compre[\*\*he]nsive mind) as unchanging and universal soul.

67. The mind that is misled by its desires, views the inward spirit as another or the living soul, as the cupidinous person takes his (or her) consort for another, in the state of sleep or dreaming. (The unsettled mind takes every individual soul for the universal one).

68. And as the same man seems to be changed to another, during his fit of anger; so the sober intellect is transformed to a changeable spirit, by one's mistake of its true nature. (The nirvi kalpa or immutable spirit, is changed to a savi kalpa or mutable one).

69. The intellect being attributed with many variable

qualities and desires, is made to lose its state of purity; and by thinking constantly of its gross nature, it is at last converted to the very gross object of thought.

70. Then the subjective intellect chit, becomes itself the chetya or object of thought, and having assumed the subtile form of a minute etherial atom, becomes the element of sound; and is afterwards transformed to the rudimental particle of air vata tan mátra.

71. This aerial particle then bearing relation to the parts of time and place, becomes the vital principle (as existing somewhere for a certain period of time); which next turns to the understanding and finally to the mind.

72. The intellect being thus transformed into the mind, dwells on its thoughts of the world, and is then amalgamated with it, in the same manner as a Brahman is changed to chandala, by constantly thinking himself as such. (Thus this creation is a display of the divine mind and identic with it).

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73. Thus the divine Intellect forgets its universality by its thoughts of particulars; and assumes the gross forms of the objects of its thoughts and desires. (Hence we say a man to be of such and such a mind, according to the thought or desire that he entertains in it. i.e. The whole being taking for a part and the part for the whole).

74. The Intellect being thus replete with its endless thoughts and desires, grows as dull as the gross objects it dwells upon; till at last the subtile intellect grows as stony dull, as the pure water is converted to massive stones and hails.

75. So the stolid intellect takes the names of the mind and sense, and becomes subject to ignorance and illusion; by contracting

a gross stolidity restrained from its flight[\*\* typo for flight] upwards, and have to grovel forever in the regions of sense.

76. Being subjected to ignorance at first, it is fast bound to the fetters of its cupidity afterwards, and then being pinched by its hankerings and angry frettings, it is tormented alike by the pleasure of affluence and the pains of penury.

77. By forsaking the endless felicity (of spirituality), it is subjected to the incessant vicissitudes of mortality, it now sets dejected in despair, and lamenting over its griefs and sorrow, and then burns amidst the conflagration of its woes and misery.

78. See how it is harassed with the vain thought of its personality that I am such a one; and look at the miseries to which it is exposed, by its reliance on the frail and false body.

79. See how it is worried by its being hushed to andfro[\*\*and fro], in the alternate swinging beds of prosperity and adversity; and see how it is plunged in the deep and muddy puddle of misery, like an worn out elephant sinking in the mire.

80. Look at this deep and unfordable ocean of the world, all hollow within and rolling with the eventful waves of casualties; it emits the submarine fire from within its bosom, as the human heart flashes forth with its hidden fire of passions and affections.

81. Human heart staggers between hope and fear, like a stray deer in the forest; and is alternately cheered and depressed at the prospects of affluence and want.

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82. The mind that is led by its desire, is always apprehensive of disappointment; and it coils back for fear of a reverse, as a timorous girl flies afar from the sight of a spectre.

83. Man encounters all pains for a certain pleasure in prospect, as the camel browses the thorny furze in expectation of honey at a honey comb in it; but happening to slip from his intermediate stand point, he is hurled head long to the bottom.

84. One meeting with a reverse falls from one danger to another; and so he meets with fresh calamities, as if one evil invited or was the harbinger of the other.

85. The mind that is captivated by its desires, and led onward by its exertions, meets with one difficulty after another, and has cause to repent and grieve at every step: (or is the cause of remorse and grief). (All toil and moil, tend to the vexation of the spirit).

86. As a man advances in life, so he improves in his learning; but alas! all his worldly knowledge serves at best, but to bind down the soul fast to the earth.

87. Cowards are in constant fear of everything, until they die away in their fear; as the little shrimp being afraid of the waterfall, falls on dryland, and there perishes with flouncing.

88. The helplessness of childhood, the anxieties of manhood the meserableness of old age; are preliminaries to sad demise of men engaged in busylife. (The last catastrophe of human life).

89. The propensities of past life, cause some to be born as celestial nymphs in heaven, and other as venomous serpents in subterranean cells; while some become as fierce demons, and many are reborn as men and women on earth.

90. The past actions of men make to be born again as Rákshas among savages, and others as monkeys in forests; while some become as Kinnaras on mountains, and many as lions on mountain tops. (All these are depraved races of men víś; the anthropophagi cannibals, the pigmy apes-banars, the ugly mountaneers kinnaras and the leonine men nararinhas).

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91. The vidyádharas of the Devagiri mountains, and the Nagas of the forest caves (are degenerations of men); and so are the fowls of air, the quadrupeds of wood lands, the trees and plants of forests, and the bushes on hills and orchides[\*\*orchids] on trees; (are all but transformation of the perverted intellect).

92. It is self same intellect which causes Náráyana to float on the surface of the sea, and makes the lotus born Brahmá to remain in his meditation; It keeps Hara in the company of his consort Uma, and places Hari over the gods in heaven.

93. It is this which makes the sun to make the day and the clouds to give the rain (or pour in rains); It makes the sea to breathe out in waves, and the volcanic mountains to blow out in fire and flame.

94. It makes the curricula of time to revolve continually in the circle of the seasons; and causes the day and night to rotate in their cycles of light and darkness.

95. Here it causes the seeds to vigitate[\*\*vegetate] with the juice contained in them; and there it makes the stones and minerals lie down in mute silence.

96. Some times it blooms in fruits ripened by the solar heat, and at others matured by the burning fuel; some where it gives us the cold and icy water; and at others the spring water which cannot belasted[\*\*be lasted].

97. Here it glows in luminous bodies, and there it shows itself of impenetrable thickets and in accessible rocks; It shines as bright and white in one place, and is as dark and blue in another; It sparkles in the fire and dwindles in the earth, it blows in the air and spreads in the water.

98. Being the all-pervading, omnipresent and omnipotent power itself, it is the one in all and the whole plenum. It is therefore more subtile and transparent, than the rarified[\*\*rarefied] and translucent air.

99. As the intellect spreads out and contracts itself, in any manner in any place or time; so it conceives and produces the same within and without itself, as the agitation of waters -----File: 203.png----- produces both the little billows and huge surges of the sea. (The intellect is the immanent cause of all phenomina[\*\*phenomena]).

100. The intellect stretches itself in the various forms of ducks and geese, of cranes and crows, of storks, wolves and horses also; it becomes the heron and partridge, the parrot, the dog, the stag, the ape and Kinnara likewise.

101. It is the abstract quality of the understanding, beauty and modesty, and of love and affections also; it is the power of illusion and the shadow and brightness of night and of moonlight likewise.

102. It stretches itself in these and all other forms of bodies, and is born and reborn in all kinds and species of things. It roves and rolls all about the revolving world, in the manner of a straw whirling in a whirlpool.

103. It is afraid of its own desires[\*\* space added], as the she-ass is seen to shudder at its own brayings; and it has no one like itself. ([Sanskrit: mugva



bálá-calá-valá])

104. I have told you already, O great sage! how this principle of the living spirit, becomes vitiated by its animal propensities, and is afterwards debased to the nature and condition of brute creatures.

105. The supreme soul receiving the appellation of the living soul or principle of action, becomes a pitiable object, when it becomes subject to error and illusion, and is subjected to endless pains and miseries.

106. The deluded soul is then over powered by its connate sin, which causes it to choose the wrong unreality--asat for itself, which being frail and perishable, makes the active soul to perish with itself. (This passage appears to allude to the original sin of man, which became the cause of the death and woes of human life. The connate sin is compared to the husk which is born with the rice, and not coming from without. It is otherwise called the inborn sinfulness or frailty of human nature--Man is to err &c[\*\*.] ).

107. The soul being thus degraded from its state of endless felicity, to the miserable condition of mortal life, laments over its fallen state, as a widow wails over her fate.[\*\* space added]

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108. Look on the deplorable condition of intellect--chit; which having forgotton[\*\*forgotten] its original state (of purity), is subjected to the impotent Ignorence[\*\*Ignorance], which has been casting it to the miseries of degradation, as they cast a bucket in the well by a string, which lowers it lower and lower till it sinks in the bottom of the pit. (This string araghatta is said to be the action of human life, which the more it is lengthened, the more it tends to our degradation, unless we prevent by our good action. So the

surti[\*\*sruti]! [Sanskrit: yathákárá yatháchárá tathá bhalati /sághukárá  
sádhubhabati / prápakárá  
papíbhavati / punyo bai punyema karmmana bhavati / pápah pápereti][\*\*)]  
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## CHAPTER XXXI

### IDENTITY[\*\*IDENTITY] OF THE MIND AND LIVING SOUL.

Argument--The pure Intellect shown to be without vitality; and the mind to consist in the vital power in connection with the sensations and external Perceptions.

The god continued--When the intellect collects (takes) the vanities of the world to itself, (and relies on them) and thinks to be a miserable being; it is said to have fallen into error, (by forgetting the reality and its true nature); it then resembles a man that is deluded to think himself for another, in his dream or ebriety. (The living soul is forgetful of its spiritual nature).

2. Though immortal yet it is deceived to believe itself as mortal, by its infatuated understanding; as a sick man weeps to think himself dead when he is still alive.

3. As the ignorant man views the revolving spheres to be at a stand still, so the deluded intellect sees the world and thinks its personality as sober realities.

4. The mind alone is said to be the cause of the perception of the exterior world in the intellect; but the mind can be no such cause of it, from the impossibility of its, separate[\*\*separate] existence independent of the intellect. (The intellect is the cause of guiding and informing the mind, and not this of that).

5. Thus there being no causality of the mind, there cannot

be its causations[\*\*causations] of the thinkable world also. Therefore the intellect only is the cause of thought, and neither the mind nor the thinkable world: (which produces or impresses the thought). The gloss says that, "the intellect whereby the mind thinks, is not the mind nor its dependant or the objective thinkable world; but it is the pure subjective self-same intellect only."

6. There is no spectacle, spectator (or sight of) of anything anywhere, unless it be a delusion, as that which appears oiliness in a stone; and there is no matter, making or work of any kind; unless it be a mistake like that of blackness in the moon; (The

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oily glossiness of the marble and the shade in the moon, are no other but the inherent properties of those things).

7. The terms measure, measurer, and measerable[\*\*measurable] are as negative in nature, as the privation of forest plants in the sky; and the words intellect, intellection and intellegible are as meaningless in themselves, as the absence of thorns and thistles in the garden of Paradise. (gloss. The intellect chit is the subjective intellection, chetana is chitta vritti-[\*\*--]the property of chit, is the attribute, and the intelligible chetya is the object of thought. The meaning is that, there is no seperate[\*\*separate] subject, object or attribute in nature, but they all blend in the essentiality of god, who is all in all. The words subjective, objective and attributive, are therefore mere human inventions, and so are the words thinker, thinking and the thought ([Sanskrit: mantri, mati, mantavya],) and knower, knowing and knowledge ([Sanskrit: bíha[\*\*typo f. víha], vuhvi, víhabya[\*\*typo f. víhavya]], and the ego, egoism and egotist, ([Sanskrit: ahamkára, ahamkarttá, ahamkóryya]) all which refer to the same individual soul).

8. The personalities of egoism, tuism and illism; [Sanskrit: ahantvam tvantvam, tatvam], are as false as mountains in the firmament; and the

difference of persons (as this is my body and that another's), is as untrue as to find whiteness in ink.

9. The Divine spirit is neither the same nor different in all bodies; because it is as impossible for the universal soul to be confined in any body, as it is impracticable for the mount Meru to be contained in an atom of dust. And it is as impossible to express it in words and their senses as it is incapable for the sandy soil to grow the tender herbs.

10. The dictum netineti.--It is neither this nor any other, is as untrue as the belief of the darkness of night subsisting in company with the day light: and substantiality and unsubstantiality are both as wanting in the supreme spirit, as heat is wanting in ice.

11. It is as wrong to call it either as empty or solid, as it is to say a tree growing in the womb of a stone to call it either the one or the other; is to have it for the infinite vacuum or the full plenum.

12. It is the sole unity that remains in its state of pure  
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transparency forever; and being unborn from the thought or mind of any body, it is not subject to the misrepresentation of of any body. (The gloss says.[\*:] Not being born from the mind of Brahmá as this creation, the Intellect is free from the imperfections of both).

13. It is however imputed with many faults and failings, in the thoughts and opinions of men; but all these imputations and false attributes, vanish before one knowing its true nature,

14. The learned devoid of indifference, are employed in many other thoughts and things; though not a straw of all this vast world, is under the command of any body.

15. It is in the power of every body to get rid of his thoughts, but very difficult to get the object[\*\*object] of his thought; How then is it possible for one to have, what it is impracticable for him to try for? (i. e. The full object of desire).

16. The one sole and immutable Intellect which pervades all nature, is the supreme one and without an equal, and is more pellucid than the translucent light of a lamp and all other lights.

17. It is this intellectual light which enlightens every thing, it is ubiquitous and ever[\*\*space added] translucent; it is ever shining without a shade, and immutable in its nature and mind.

18. It is situated every where and in all things, as in pots and pictures, in trees and huts, and houses in quadrupeds, demons and devils, in men and beasts, in the sea, earth and air.

19. It remains as the all witnessing spirit, without any oscilation[\*\*oscillation] or motion of its own to any place; and enligtens[\*\*enlightens] all objects, without flickering or doing any action by itsef[\*\*itself].

20. It remains unsullied with by its connection with the impure body, and continues unchageable[\*\* typo for changeable] in its relation with the changeful mind. It does not become dull by being joined with the dull body, and is never changed to anything by its extension over all things.

21. The extremely minute and immutable intellect, retains its consciousness in itself; and by rolling itself like a rundle of thread, enters the body in the form of a particle of air (or the vital breath or air pránáyāma).

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22. It is then accompanied with the powers of vision and reflexion, which are wakeful in the waking state and lie dormant[\*\*dormant] in sleep; whence it is said to be existent and inexistent by turns.

23. The clear and pure intellect, comes then to think of many things in its waking state, and is thus perverted from its purity; as an honest man turns to dishonesty in the company of the dishonest. (The perversion of the intellect, is owing to its attachment to the flesh, and its entertaining to worldly thoughts).

24. As the pure gold is converted to copper by its alloy, and is again restored to its purity by removal of the base metal; such is the case of the intellect owing to its contracting and distracting of vicious thoughts.

25. As a good looking glass being cleansed of its dirt, shows the countenance in a clear light; so the intellect being born in the human body, attains its divine nature by means of its good understanding.

26. Its want of the knowledge of itself as the all, presents the sight of the false world to it as a true reality; but upon coming to know its true nature, it attains the divine state.

27. When the mind thinks of itself of its difference (from the intellect), and the existence of the unrealities (in nature), it gets the sense of its egoism, and then it perishes though it originally imperishable in its nature. (The sruti [Sanskrit: tasya bhayam, bhavati], [\*\*\*]it then fears to die" because the personal soul is subject to death, and not the impersonal or universal soul which never dies. So the phrase: "Forget yourself and you'll never fear to die").

28. As a slight wind scatters the fruits of trees growing on the sides of mountain, so the consiousness[\*\*consciousness] of self, drops down at the gust of a slight disease, like a large tree.

29. The existence of the qualities of form and colour and others, is owing to that of intellect; as the position of subalterns--adhyasta is dependent on the station of the superior--adhishthata. And the pure intellect-[\*\*--]infinite and indefinite in itself, is designated as a unity, duality and pluarality[\*\*plurality] by want of right understanding.

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30. It is from the essence of the intellect only, that the mind and senses derive their faculties of thinking and perception; as it is presence of day light, which gives rise to the routine of daily business.

31. It is the action of the vital air, which gives pulsation to the pupils of the eye, and whose light is called the sight, which is the instrument of perceiving the forms and colours of things that are placed without it, but the perception belongs to the power and action of the entellect[\*\*intellect].

32. The air and skin are both of them contemptible and insensible things, yet their union gives the perception of touch or feeling; the mind becomes conscious of that feeling, but its consciousness is dependent on and caused by the intellect.

33. The particles of scent being carried by the particles of air to the nostrils, give the sense of smelling to the mind; but it is intellect which has the consciousness of smelling.

34. The particles of sound are conveyed by the particles of

air to the organ of hearing for the perception of the mind, and the intellect is conscious of this as in its sleep. (And as a silent witness of the same).

35. The mind is the volitive principle of action from some desire or to some end and aim of its own, and the thoughts of the mind are all mixed with foulness, while the nature of the intellectual soul is quite pure and simple. (The difference between the sensuous mind and the conscious intellect, is that the one is the volitive and active agents of its actions, the other is the passive and neutral witness of all and every thing that is and comes to take place, without its interference in any).

36. The intellect is manifest by itself, and is situated of itself in itself; it contains the world within itself, as the crystalline[\*\*crystalline] stone retains the images of all things in its bosom. (The subjective soul bears in it the objective world, which is not different but self-same with itself. Hence the nullity of the objective duality, which is identic with the subjective unity).

37. It is the single and sole intellect which contains the whole, without dividing or transforming itself to parts or forms other than itself. It neither rises or sets, nor moves nor grows

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at any place or time; (But occupies all space and time, in its infinity and eternity).

38. It becomes the living soul by fostering its desires, and remains as the pure intellect by forsaking them for ever; and then seated in itself, it reflects on its two gross and pure states. (The two gross states are the gross world, and the gross mind that dwells only on gross bodies of the world).

39. The intellect has the living soul for its vehicle, and egoism is the vehicle of the living principle[\*\* typo for principle]; the understanding



is the car of egotism and the mind the seat of the understanding.

40. The mind again has the vital breath for its curricule,  
and the senses are vehicles of the vital airs; the body is the  
carriage of the senses, and the organs of action are the wheels  
of the body.

41. The motion of these curricles forms the course of this  
world, (which is hence called karma Kshetra or world of activity);  
and the continued rotation of the body, (called the cage of bird  
of life); until its oldage[\*\*old age] and demise, which is the dispensation  
of  
the Almighty power. (That man must toil and moil till he is  
worn out and goes to his grave).

42. The world is shown unto us as a phastasmagoria[\*\*phantasmagoria] of  
the  
supreme soul, or as a scene in our dream; it is a  
pseudoscope[\*\*pseudoscope] and  
wholly untrue as the water in a mirage.

43. Know, O sage, that the vital breath is called the vehicle  
of the mind by fiction only; because wherever there is the  
breath of vitality, there is also the process of thinking carraied[\*\*carried]  
on along with it.

44. Wherever the breath of life circulates like a thread,  
and acts as spring, there the body is made to shake with it; as  
the forms and colours[\*\*colours] of bodies, present themselves to view at  
the  
appearance of light.

45. The mind being employed with its desires, perturbs the  
vital breath and body as a tempest shakes the forest; but being  
confined in the cavity of the heart, it stops their motion as when  
the winds are confined in the upper skies. (The mind being

fixed to some particular object of meditation, stops the course of life and gives longevity[\*\*longevity] to man).

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46. Again the confinement of the vital breath in the vacuity of the heart, stops the course of the mind (thoughts); as the hiding of a light, removes the sight of the objects from view. (No thought without breathing, and no sight without light).

47. As the dusts cease to fly after the winds are over; so the mind (thought) ceases to move, when the breath is pent up in the heart. (These are subjects of Pránáyāma or restraint of breath, treated at large in chapter XXV of this book).

48. As the carriage is driven wherever the driver wishes to drive it; so the mind being driven by the vital breath, runs from country to country in a moment.

49. As the stone flung from a fling is lost forever, so the thoughts of the mind are dispersed in the air, unless they are fixed upon some object. The thoughts are accompaniments of the mind and vitality, as fragrance is attendant on flowers and heat upon fire.

50. Wherever there is vital breath breathing (in any animal being), there is the principle of the mind with its train of thoughts likewise; as whenever the moon appears to view, it is accompanied with its beams also. Our consciousness is the result of the vibrations of the vital air, like our perception of the perceptibles[\*\*perceptibles]; and this air is the sustainer of the body also, by supplying the juice of the food to all the nerves and arteries.

51. The mind and consciousness both belong to the body, the one residing in the hollow of the vital air, and the other is

as clear as the intellect, and resides alike in all gross and subtile bodies, like the all pervading and transparent vacuum.

52. It remains in the form of conscious self-existence in dull inanimate bodies; and appears to be afraid of the vibrations of animal life (i. e. The vegetables[\*\*vegetables] and minerals are conscious of their own existence, without having their vital and animal actions of breathing and locomotion).

53. The dull body being enlivened by the vital breath, is recognized by the mind as belonging to itself; and plays many parts and frolics with it, as in its prior state of existence.

54. The mind vibrates no longer, after the extinction of  
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breathing; and then, O sage! the pure intellect is reflected in the eight fold receptacle of vacuum. (These are termed the puryashtakas[\*\*joined the two parts of word] and consist of the mind, life, knowledge, the organs of action, illusion, desire, activity and the subtile body).

55. As it is the mirror only that can reflect an image, and no other stone; so it is the mind alone these as their octuple receptacle--puryashtaka, and which is the agent of all actions, and is termed by different names according to the views of different divine teachers.

56. That which gives rise to the net work of our imaginary visible world, and that in which it appears to be situated, and whereby the mind is made to revolve in various bodies, know that supreme substance tobe[\*\*to be] the Immensity of Brahma, and source of all this world, (or as diffused as all in all which is thence called the visvam--the all to pan.

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## CHAPTER XXXII

### ON THE SUSTENTATION AND DISSOLUTION OF THE BODY.

Argument.--Exposition of the animation of the complicate Body, and its ultimate decomposition at death.

The god continued:--Hear me, holy sage! now relate to you, how the active and oscillating principle of the intellect, acts on the human body and actuates it to all its actions, whereby it receives the noble title of its active agent. (The disembodied and nameless intellect, gets many appellations in its embodied state, according to its various temporal and spiritual avocations and occupations in life. gloss).

2. But the mind of man which is impelled by its former (or pristine) propensities[\*\*propensities], prevails over the (good) intellect; and being hardened in its vicious deeds, pursues its changeful wishes and desires. (The former evil propensities refer to those of past lives, and allude to the original depravity of human nature and will).

3. The mind being strengthened by illusion (máya), the intellect becomes dull and stultified as stone; and this power of delusion growing stronger by divine dispensation[\*\*dispensation], displayed the universe to view. (The máya is otherwise called Brahma Sakti Divine omnipotence, which overpowers on the omniscience of god in the acts of creation, &c. Hence the neutral omniscience is called the Intellect chit, and the active omnipotence is styled the mind).

4. It is by the good grace of this power, that the intellect is allowed to perceive sometimes, the fallacy of the aerial city of this world, and at others to think it as a reality. (i. e. It

comes to detect the fallacy by exercise of its intellection, and thinks it real by its subjection-illusion).

5. The body remains as dumb as stone, without the prsence[\*\*presence] of the intellect, the mind and its egoism in it; and it moves about with their presence in it, as when a stone is flung in the air.

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6. As the dull iron is made to move, by its contiguity to or attraction of the loadstone; so doth the living soul jīva act its parts, by the presence of the omnipresent soul in it. (The actions of the living soul are its respirations, and direction of the organs of action to their respective function).

7. It is by the power of the all pervading soul, that the living principle shoots out in infinity forever, as the germs of trees sprout forth the seed in all places. And as the recipient mirror receives the reflexion of objects situated at adistance[\*\*a distance] from it, so the living soul gets the reflex or image of the distant supreme spirit in itself. (God made man in his own image)[\*\*.]

8. It is by forgetfulness[\*\*forgetfulness] of its own and real nature, that the living soul contracts its foul gross object, as a legitimate twice born man, mistakes himself for a sudra by forgetting his birth by such error or illusion.

9. It is by unmindfulness of its own essence, that the intellect is transformed to the sensuous mind; as some great souls are deceived to believe their miserableness in the distractedness of their intellect percipience. (Men are often misled to believe themselves otherwise than what they are, as it was the case with the princes Lavana, Gádhi, and Haris chandra mentioned before and as it turns out with all miserable mortals, who forget their immortal and celestial natures).

10. It is the intellect which moves the dull and inert body,

as the force of the winds shakes the waters of the deep to roll and range about in chains and trains of waves.

11. The active mind which is always prone to action, leads the machine of the body together, with the passive and helpless living soul at random, as the winds drive about in different directions, together with the inert stones (ballast) contained in it. (i. e. The mind is the mover of both the body and soul, but the intellect is the primum mobile of all).

12. The body is the vehicle, and god has employed the mind and the vital breath, as the two horses or bullocks for driving it. (The mind is said also to be its driver, the soul its rider, and the breaths are its coursers).

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13. Others say, that the rarified[\*\*rarefied] intellect assumes a compact form, which becomes the living soul; and this riding on the car of the mind, drives it by the vital airs as its racers. (Hence the course of the mind and its thoughts, are stopped with the stoppage of respiratory breaths).

14. Sometimes the intellect seems as something born and to be in being, as in its state of waking and witnessing the objects all around; at others it seems to be dead and lost as in the state of its profound sleep. Again it appears as many, as in its dreaming state; and at last it comes to know itself as one and a unit, when it comes to the knowledge of truth and of its identity with the sole unity.

15. Sometimes it seems to be of a different form, without forsaking its own nature; as the milk becomes the butter and curd[\*\*curd] Ect.[\*\*etc.] and as the water appears in the shape of a billow or wave or of its foam or froth. (That changed in all, yet in all the same &c. Pope).

16. As all things depend upon light, to show their different forms and colours to view, so the mental powers and faculties, do all of them depend upon the intellectual soul for their several actions. (The intellect in the form of the soul, directs and exhibits the actions of the mind).

17. Again the Supreme Spirit being situated in the mind within the body, the animal soul has its life and action; as all things appear to sight, while the lighted lamp shines inside the room. (As the silent soul directs the mind, so the active mind keeps the soul alive).

18. The ungoverned mind gives rise to all diseases and difficulties, that rise as fastly and thickly, as the perturbed waters rise in waves, which foam out with thickening froth.

19. The living soul dwelling like the bee in the lotus-bed of the body, is also subject to diseases and difficulties as the bee to the rains and flood; and it is as disturbed by the casualties of life, as the calm sea-water are perturbed to waves by the blowing winds.

20. The dubitation that, "the divine soul is omnipotent, and the living soul is impotent and limited in its powers; and there[\*\*there-\*] -----File: 216.png-----  
\*fore the human soul is not the same with the Divine[\*\*"]; is the cause of our woe, and serves to darken the understanding; as the clouds raised by the sunlight, serve to obscure the solardisk[\*\*solar disk]: (this doubt leading to dualism, cuts us from god[\*\*God] and exposes us to all the calamities of life).

21. The sentient soul passes under many transmigrations in its insensibility, and in utter want of its self consciousness; like one subdued to dull obtuseness by some morphic[\*\*morphia] drug, which

makes him insensible of the pain inflicted upon his own person, (This drug is some anaesthetic agent as opium, chloroform and the like).

22. But as it comes to know itself afterwards by some means or other, it recovers from its dull insensibility, and regains its state of original purity; as a drunken or deluded person turns to his duty, after he comes to remember himself. (So the lost and stray sheep, returns to its fold and master).

23. The sentient soul that fills the body, and is employed in enlivening all its members, does not strive to know the cause of its consciousness; as a leper never attempts to make use of any part of his body, which he is incapable to raise. (So the soul that is drowned in ignorance and dead in its sin, will never rise to reclaim its redemption by reproofing itself).

24. When the soul is devoid of its consciousness, it does not enable the tube of the lotus-like heart to beat and vibrate with the breath of respiration; but makes it as motionless as a sacrificial vessel unhandled by the priest.

25. The action of the lotiform heart having ceased, the motion of the vital breaths is stopped also; as the fanning of the palmleaf fan being over, there is no more the current of the outer air.

26. The cessation of the vital air in the body, and its flight to some other form, sets the life to silence and sink in the original soul; just as the suspension of the blowing winds, sets the flying dusts to rest on the ground.

27. At this time, O sage, the mind alone remains on its unsullied state and without its support; until it gets another body, wherein it rests as the embryonic seed lies in the earth and water.

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28. Thus the causes of life being deranged on all sides, and the eight principles of the body inert and extinct (in their actions); the body droops down and becomes defunct and motionless. (The eight principles called the puryashtakas).

29. Forgetfulness of the intellect, the intelligible (truth) and intelligence, produces the desires of them to vibrate; these give to remembrances of the past, and their want buries them to oblivion.

30. The expansion of the lotus-like heart, causes the puryashtaka body to expand also; but when the organ of the heart ceases to blow and breathe, the body ceases to move.

31. As long as the puryashtaka elements remain in the body, so long it lives and breathes; but these elementary powers being quiet and still, the body becomes inert and is said to be dead.

32. When the contrary humours, the feelings and passions and sensible perceptions, and the outward wounds and strokes, cause the inward action of the organic heart to stop:--

33. Then the puryashtaka forces are pent up in the cavity of the heart, as the force of the blowing winds, is lost in the hollow of a pair of blowing bellows.

34. When a living body has its inward consciousness, and becomes inert and motionless in its outer parts and members, it is still alive by the action of breathing in the inner organ of the heart.

35. Those whose pure and holy desires never forsake their hearts, they live in one quiet and evenstate[\*\*even state] of life, and are known as the living liberated and long living seers. (The pure

desires are free from the influence of passions, and tendency to earthly enjoyments; which cause holy life and give longevity[\*\*longevity] to man). (An unperturbed mind is the best preservative of health).

36. When the action of the lotus like machine of the heart has ceased, and the breath ceases to circulate in the body, it loses its steadiness, and falls unsupported on the ground as a block of wood or stone.

37. As the octuple body mixes with the air in the vacuum of the sky, so is the mind also absorbed in it at the same time.

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38. But being accompanied with the thoughts, to which it has been long accustomed, it continues to wander about in the air, and amidst the regions of heaven and hell, which it has long believed to await on its exit from the body.

39. The body becomes a dead corpse, after the mind has fled from it in the air; and it remains as an empty house, after its occupant has departed from it.

40. The all pervading intellect, becomes by its power of intellection both the living soul as well as the mind; and after passing from its embodied form (of puryashtaka), it assumes its spiritual (átiváhika) nature afterwards.

41. It fosters in its bosom the quintessence (pancha tan mátram) of the subtile elemental mind, which assumes a grosser form afterwards, as the thoughts of things appear in dream.

42. Then as the intensity of its thoughts, makes the unreal world and all its unrealities, appear asreal[\*\*as real] before it, it comes to forget and forsake its spiritual nature, and transfrom[\*\*transform] itself to a gross body.

43. It thinks by mistake the unreal body as substantial, and believes[\*\*believes] the unreal as real and the real as unreal. (i. e. It takes the unreal material as real; and the real spiritual as nothing).

44. It is but a particle of the all pervading Intellect, that makes the living soul, which reflects itself afterwards in the form of the intelligent mind. (The understanding is a partial reflection of the Intellect. gloss)[\*\*.] The mind then ascends on the vehicle of the octuple body, and surveys the phenomenal world as a sober reality. (i. e. The senses of the body, represent the universe as real).

45. The intellect is the prime mobile power, that gives force to the octuple material (puryashtaka) body to move itself; and the action of the breath in the heart which is called life, resembles the spiritual force of a ghost raising an inert body. (The power of spirits entering and moving inert bodies, forms a firm belief in India).

46. When the aerial mind flies into the vacuous air, after the material frame is weakened and wornout[\*\*worn out]; then the lifeless -----File: 219.png----- body remains[\*\*remains] as a block of wood or stone, and is called a dead mass by those that are living.

47. As the living soul forgets its spiritual nature, and becomes decayed in course of time and according to the frail nature of material things; so it fades and falls away in the manner of the withered leaves of trees.

48. When the vital power forsakes the body, and the action of the pericardium is stopped; the breath of life becomes extinct, and the animated being is said to die away.

49. As all beings that are born and have come to life, fade

away in time like all created things in the world; so do human bodies also fade and fall away in time, like the withered leaves of trees.

50. The bodies of all embodied beings, are equally doomed to be born and die also in their time; as the leaves of trees, are seen to be incessantly growing and falling off at all seasons; why then should we lament at the loss of what is surely to be lost.

51. Look at these chains of living bodies, which are indiscriminately and incessantly rising and falling like bubbles and billows, in the vast ocean of the divine Intellect, and there is no difference of any one of them from another; why then should the wise make any distinction between objects that are equally frail in their nature, and proceed from and return to the same source.

52. The all-pervading intellect reflects itself only in the mind of man, and no where else; as it is the mirror only that receives the reflexions of objects, and no other opaque substance besides.

53. The acts and fates of men are all imprinted in the spacious and clear page of the Divine intellect, and yet are all embodied beings loud in their cries and complaints against the decrees of Heaven which is owing to their ignorance, and tending to their better[\*\*bitter] grief and vain lamentation.

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## CHAPTER XXXIII.

### RESOLUTION OF DUALITY INTO UNITY.

Argument. Unity, the source, substance, and ultimum of plurality, which is resolved to unity. The Doctrine of monotheism. One in all and

all into one.

Vasishtha said:--Tell me, my lord, that bearest the crescent of the moon on thy fore-head, how the pure and simple essence of the intellect, which is an infinite[\*\*infinite] unity and ever uniform and immutable in its nature, is transmuted to the finite dualities of the variable and impure soul and mind. (More over the whole equal to a part is quite absurd and impossible).

2. Tell me, O great god! how this uncaused prime cause, becomes diffused in endless Varieties, and how can we get rid of the plurality of our creeds by our wisdom, for putting an end to our miseries. (By means of our belief in the true unity).

3. The god replied--When the omnipotent god (sad), remains as one unity of immensity; (Eka Brahma); it is then of course absurd, to speak of his duality or plurality, and of the manifestation of a part or minim of himself. (The whole cannot be a part).

4. Taking the monad for a duad, is to ascribe duality to unity; and the imputation of dualism or bipartition to the simple intellect, is wholly futile from its nature of indivisibility. (So says the sruti: The one is no dual nor a bipartite thing. In Him there is no plurality, diversity or any particularity whatever. [Sanskrit: natu taddvitiyamasti tati-nya hvibhaktam / nanuneha nánástikincana])

5. The want of the number one, causes the absence both of unity, duality; because there can be no dual without the singular, nor a single one unless there be the number two above it.

(i. e. There can be no duality without the prime and preceding unity; nor even the unity unless it is followed by duality; be-\*

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cause the prime number would be indefinite and indetermine[\*\*indetermined]

without the succeeding[\*\*succeeding] ones).

6. The cause and its effect being of one nature (or essence), they are both of the same kind, as the fruit and the seed contained in it. The difference which is attributed to them from the change of one thing to the other, is a mere fiction of imagination.

7. The mind itself evolves in its thoughts at its own will; the changes occurring in itself, are no way different from its own nature; as the mutual productions of seed and fruit, are of the same nature, the same fruit produces the same seeds, and these again bring forth the same fruits &c. (So the mind and its thoughts, are the same things and of the self-same nature).

8. Many modifications incessantly rise in the infinite mind of the almighty Maker as its eternal will, and these taking place in actu in positive existences, and substantive forms bear the relation of causes and their effects in this world.

9. These productions are likened to the waves of waters in the sea, and mirage to the progeny of a barren woman, and the horns of a hare-[\*\*--]all which are nil and not in being. They are all as negative as the water on the mountaintop, and as the barley corn growing on the head of a hare. (In all these instances the producer or container is a reality; but the produced or contained waves Ect.[\*\*typo for etc.] are false; and so is Brahma the producer and container of all as positive[\*\* space added] entity, but the production of the world is null and void).

10. Herein enquiring into the real truth, we must refrain from logomachy; and find that though all things tend to establish the unity, yet it is difficult even in thought to do away with the difference of things, as that of words and their senses. (that is to say, though unity is the result of right reason, yet duality is inseparable from common sense).

11. The essence of divine omnipotence, is not divisible into portions or their fractions, like the waves of the sea, that are broken into bubbles and particles of waters.

12. As the leaves and stalks and branches and flowers of trees, are no other than the same substance; so unity and duality,  
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meity[\*\*usu. spelt meity here] and tuity and the objectivity of the phenomenal world,  
are not different from the essence of the subjective intellect,  
which contains and puts forth itself in all these forms.

13. All time and place and variety of figures and forms, being but modifications of the intellect, it is improper for us to question the reality of those, and assert the certainty of this intellect.

14. The entities of time and space, and the powers of action and destiny (divine ordinance), are all derived from and directed by the intellect and bear their intellectual natures also.

15. As the power of thinking, the thought and its object, jointly compose the principle of mind; so the whole universe and every thing that bears a name, are all included under the term-chit[\*\*term chit] or intellect; as the water and its rise and fall, are all included under the word wave.

16. The thoughts which continually rise and fall, in the great ocean of the intellect; are like the waves which heave and set down, on the surface of the boistrous[\*\*boisterous] sea.

17. It is this supreme intellect which is known by the various appellations of the Lord, God, Truth, Siva and others; as also by the various names of vacuum, unity and the supreme

spirit.

18. Such is the nature of god, whom no words can express; and who is styled the Ego or the subjective "I am that I am" and whom it is beyond the power of speech to describe.

19. All that is seen all around, are but the leaves, fruits, flowers and branches of the all creeping plant of the intellect; which being diffused in all, leaves nothing that is different from it.

20. The divine intellect [Sanskrit: chit] being omniscient [Sanskrit: mahávidyá] has the great nescience or ignorance[\*\* space added] [Sanskrit: mahá avidyá] underlying it (as the lighted lamp is accompanied by the shadow under it); and then looking at this side of itself it takes the name of the living soul, and beholds this shadowy world stretched outside the divine mind, as we see another moon in the reflexion of that luminary, cast upon a nebular circle beyond it.

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21. Then thinking itself as another or a living being jiva, and other wise than what it is (i. e. the immortal spirit paramátma); it becomes just of the same nature, as it thinks and forms itself by its own will.

22. Being thus transformed from its perfect and immaculate state, to that of an imperfect and impure nature; it is made to wade amidst the stream of this world, without ever thinking (of its fall from the state of original purity).

23. The intellectual form being then assimilated with the elemental (puryashtaka) body, receives its vital or mortal life and living soul, which lives by reflexion of the essence of the supreme intellect.



24. The spiritual body is also transformed to the frail living body, which being joined with quintessence of quintuple elements, comes to know itself as material substance, (dravymas  
[\*\* Note to proofreader/PM: I cannot determine with what letter the previous word begins. It does not look like an "á" but like a "d" with an accent above it, but I'm not sure.--P2:checked w. print='d']  
miti[\*\*]).

25. This substance being next infused with the vital breath, receives soon after its vigor and strength like the seed of a plant; and then it feels itself to be endued with life, and to be conceived in the uterus in its own conception.

26. The same erroneous conception of its gross materiality, misleads to the belief of its own egoism and personality. It conceives also its state of a moving or unmoving being, and this conception of it converts it instantly into the like form. (We have the forms, as we picture to ourselves in our minds).

27. Again the simultaneous meeting of former reminiscence with the later desire of a person, changes its former habitual and meaner form, to that of a larger and grosser kind. (Thus one that had been a contemptible gnat in its previous state of existence, is come to a big elephant in its next birth, not from its remembrance of its former state of life, but from its settled desire of becoming the would be being in the next. So it is the will [Sanskrit: vásaná] that supercedes the former impression[\*\*impression] [Sanskrit: samskára] of [\*\*what] one had been before, and transforms it to what it wishes to be afterwards. Hence the will is the parent of thoughts).

28. The difference and duality of one from its identity and unity, are results of one's thinking himself other wise than what  
-----File: 224.png-----  
he really is; as a man becomes a devil by thinking himself

possessed by a ghost.

29. The thought of the duality of one self-same soul, in its two aspects of the supreme and human souls; is driven away by the persuasion[\*\*persuasion] that I do nothing, and the agency of all actions rests in the great god himself.

30. The unity is considered as a duality, by the dualistic openions [\*\* typo for opinions] of men; while on the other hand the belief in unity, destroys the conviction of dualism and plurality from the minds of men.

31. There is no duality or secondary being in the soul, which may be regarded as the supreme soul, because there is but one soul only, which [\*\*is] unchangeable and unperishable at all times and every where. (All other changing and finite beings, are but reflexions of the supreme).

32. All works of imagination are dispersed, with the dispersion of the fumes of fancy; as one's aerial castle and the fairy city, vanish after the flight of the phrenzy and the visionary dream.

33. It is painful to raise a fabric of imagination, but there is no pain whatever in breaking it down; because the chimera of imagination is well skilled in building the aerial cities, and not in demolishing them. (Which belongs to the province of reason only).

34. If the fullness of one's desires and fancies, is fraught with the pains and troubles of life, it must be the want of such wishes and views, that will serve to set him free from these pains for ever.

35. If even a slight desire is enough to expose a man to many cares in life, then its utter privation must afford him complete rest and quiet, in his transient state of being.

36. When your mind has got loose, from the manifold folds of your serpentine desires; you will then come to enjoy the sweets of the garden of paradise. (Had it not been for the serpents[\*\*serpent's] ensinuation[\*\*insinuation] to taste the fatal fruit, our first parents would be left to enjoy all the sweets of Paradise).

37. Drive away and disperse the clouds of your desire, by -----File: 225.png-----  
the breeze of your reason; and come and enjoy your rest, under the calm and clear autumnal sky of your indifference--non chance.

38. Dry the impetuous current of your rapid desires, by the charms of amulets and mantras; and then restrain yourself from being borne away by the flood, and restrict your mind to its dead inaction.

39. Rely thy trust in the intellectual soul chítátmá, seated in the cavity of thy heart, and look on mankind driven to and fro by the gusts of their desire, like fragments of straw flying it at random in the perturbed air.

40. Wash out the dirt of thy desires from thy mind, by the pure water of thy spiritual knowledge; and after securing the perfect tranquility of thy soul, continue to enjoy the highest bliss of a holy life.

41. God is all powerful and omnipresent, and displays himself in all forms every where; (He is seen in the same manner as one desires to behold him in a temporal or spiritual light.

[Sanskrit: vrashma káranena bhogmakáranena bá yathá bhávayate tatha pashyati)]**[\*\*.]**

42. It is the thought or imagination, that makes the false world appear as true; and it depends upon the thought also, that the world vanishes into nothing. (The existence and inexistence of the world; depend alike on the thoughts of divine and human minds; the positive and negative are all creations of the mind).

43. It is the net work of our thoughts and desires, that is interwoven with the threads of our repeated births; but the winds of our apathy and indifference blow off this web, and settle us in the state of supreme felicity.

44. Avarice is a thorny plant, that has taken deep root in the human heart; it is fostered under the shade of the arbor of desire, root out this tree of desire, and the thorny bush of avarice will fade away of itself.

45. The world is a shadow and a pseudoscope, and rises to view and disappears by turns; it is an error of the brain that presents the sight of the course of nature (sansriti), like that of the fairy land presented to us in a dream.

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46. The king that forgets his nature of the Lord, mistakes himself for a prince, or that he is born or become the ruler of the land; this conceipt**[\*\*concept]** of his which springs from ignorance of his divine nature, vanishes soon after he comes to the real knowledge of himself.

47. The king in possession of his present royalty, has no reminiscence of his past and former state; as we do not recollect the foulness of the past rainy weather, in the serenity of the present autumn.

48. The thought that is predominant in the mind, naturally prevails over the fainter and weaker one's[\*\*ones], as the highest pitch in music suppresses the bas[\*\*bass] tones, and takes possession of the ear.

49. Think in yourself that you are one (unit or the unity), and that you are the soul (or supreme soul); keep this single reflection before you, and holding fast to it, you will become the object of your meditation. (This is called [Sanskrit: átmapújá] spiritual adoration, or assimilating one's self to the supreme soul).

50. Such is the spiritual meditation of spiritualists like yourself, who aspire to the highest felicity of the supreme Being; while the external form of worship, is fit only for ungoverned minds, that rapt only for their temporal welfare. In formular worship composed of the worshipper, the formularies of the ritual and the articles of offerings, are symbolical of ignorant minds, and too insignificant to the wise.

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## CHAPTER XXXIV.

### SERMON OF SIVA ON THE SAME SUBJECT.

Argument The divine state, above the quadruple conditions of waking, sleeping, dreaming and profound sleep.

The god continued--such is the constitution of this world, composed of reality and unreality, and bearing the stamp of the almighty; it is composed both of unity and duality, and yet it is free from both. (To the ignorant it appears as a duality, composed of the mind and matter; but the wise take it neither as the one or the other, but the whole to pan-[\*\*--]the root of pantheism).

2. It is the disfigurement of the intellect by foul ignorance,

that views the outer world as distinct from its maker; but to the clear sighted there is no separate[\*\*separate] outer world, but both blend together in the unity.

3. The perverted intellect which considers itself as the body, is verily confined in it; but when it considers itself to be a particle of and identic with the divine, it is liberated from its confinement. (In the mortal and material frame).

4. The intellect loses its entity, by considering the duality of its form and sense; and be combined[\*\* typo for combined] with pleasure and pain, it retains no longer its real essence.

5. Its true nature is free from all designation, and application of any significant term or its sense to it; and the words pure, undivided, real or unreal, bear no relation to what is an all pervasive vacuity.

6. Brahma the all and full (to pans plenum), who is perfect tranquility, and without a second, equal or comparison, expands himself by his own power as the infinite and empty air; and stretched his mind in three different directions of the three triplicates. (Namely 1 of creation, preservation and destruction of the universe--2 the three states of waking, sleeping, and -----File: 228.png----- dreaming-[\*\*--]3 the union of the threepowers[\*\*three powers]--the supernal, natural and material agencies. [Sanskrit: srishti, sthiti, pralaya, jágrat, nidra, sapta / ádhidaiva, ádhibhautika, ádhibhauvikanca]

7. The mind being curbed with all its senses and organs in the great soul, there appears a dazzling light before it, and the false world flies away from it[\*\* space added], as the shade of night disappears

before the sunlight. (This verse is explained in the gloss to refer both to the supreme spirit before creation, as also to the yogi who distracts his mind and senses from the outer world, and sees a blazing light stretched over his soul).

8. The imaginary world recedes from view, and falls down like a withered leaf; and the living soul remains like a fried grain, without its power of vegetation[\*\*vegetation] or reproduction.

9. The intellect being cleared from the cloud of illusion, overhanging the deluded mind, shines as clearly as the vault of the autumnal sky; and is then called pashyanti or seeing from its sight of the supernatural, and utsrijanti also from its renunciation of all worldly impressions. (This is called also the cognoscent soul, from its cognition of recondite and mysterious truths).

10. The Intellect being settled in its original, pure and sedate state, after it has passed under the commotions of worldly thoughts; and when it views all things in an equal and indifferent light, it is said to have crossed over the ocean of the world. (The course of worldly life is compared to a perilous sea voyage, and perfect apathy and indifference to the world, is said to secure the salvation of the soul).

11. When the intellect is strong in its knowledge of perfect susupti or somnolence over worldly matters; it is said to have obtained its rest in the state of supreme felicity, and to be freed from the doom of transmigration infuture[\*\*in future] births. (The perfect rest of the next world, is begun with one's ecstases[\*\*ecstasis] in this).

12. I have now told you, O great vipra, all about the curbing and weakening of the mind, which is the first step towards the beatification of the soul by yoga; now attend to me to tell you, concerning the second step of the edification and strengthening of the intellect.

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13. That is called the unrestricted power of the intellect, which [**\*\*is**] fraught with perfect peace and tranquility; which is full of light, clear of the darkness of ignorance, and as wide stretched as the clear vault of heaven.

14. It is as deep as our consciousness in profound sleep, as hidden as a mark in the heart of a stone; as sweet as the flavour in salt, and as the breath of wind after a storm. (All these examples show the strength of the soul, to consist in its close compactness).

15. When the living principle comes to its end at any place, in course of time; the intellect takes it flight like some invisible force in open air, and mixes with the transcendent vacuum.

16. It gets freed from all its thoughts and thinkables, as when the calm sea is freed from its fluctuation; it becomes as sedate as when the winds are still, and as imperceptible as when the flower--cup[**\*\*flower-cup**] emits its fragrance.

17. It is liberated from the bonds and ideas of time and place, (by it[**\*\*its**] assimilation to infinity and immortality); it is freed from the thought of its appertaining to or being a part of anything in the world; it is neither a gross or subtile substance, and becomes a nameless essence. (The intellect or soul bears distinctive mark or peculiarity of its own, except that it is some thing which has nothing in common with anything in the world).

18. It is not limited by time and space, and is of the nature of the unlimited essence of god; it is a form and fragment of the quadruple state of Brahma or virat [Sanskrit: túryya túryyamása], and is



without any stain, disease or decay.

19. It is some thing witnessing all things with its far seeing sight, it is the all at all times and places, it is full light in itself, and sweeter far than the sweetest thing in the world. (Nothing sweeter than one's self).

20. This is what I told you the second stage of yoga meditation, attend now, O sage! that art true to your vows, and dost well understand the process of yoga, to what I will relate to you regarding its third stage.

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21. This sight of intellect is without a name, because it contains like the Divine Intellect all the thinkables (or objects of thought) within its ample sphere, as the great ocean of the world, grasps all parts of the globe within its spacious circumference. It extends beyond the meaning of the word Brahmátma or the ample spirit of the god Brahmá in its extention[\*\*extension] adinfinitum[\*\*ad infinitum].  
(It resembles the comprehensive mind of god).

22. It is by great enduring patience, that the soul attains in course of a long time, this steady and unsullied state of its perfection purushártha; and [\*\*it] is after passing this and the fourth stage, that the soul reaches to its supreme and ultimate state of felicity.

23. After passing the successive grades and until reaching the ultimate state, one must practice his yoga in the manner of Siva the greatest of the yogis; and then he will obtain in himself the unremitting holy composure of the third stage.

24. By long continuance in this course, the pilgrim is led to a great distance, which transcends all my description, but may be felt[\*\*be felt] by the holy devotee who advances in his course.

25. I have told you already of the state, which is beyond these three stages; and do you, O divine sage! ever remain in that state, if you [**\*\*wish**] to arrive to the state of the eternal god.

26. This world which seems as material, will appear to be infused with the spirit of god when it is viewed in its spiritual light, but upon right observation of it, it is neither the one nor the other (but a reflexion of divine mind).

27. This what neither springs into being nor ceases to exist; but is ever calm and quite[**\*\*quiet**] and of one uniform lustre, and swells and extends as the embryo in the womb. (The embryo is to be understood in a spiritual sense from god's conception of the world in his mind).

28. The undualistic unity of god, his motionlessness and the solidity of his intelligence, together with the unchangeableness[**\*\*removed space**] of his nature, prove the eternity of the world, although appearing as instantaneous and evanescent. (The solid intelligence is shown in the instances of solidified water in ice and snow, and in the froth and salt of sea water).

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29. The solidity of the intellect produces the worlds in the manner as the congealed water causes the hail-stones, and there is no defference[**\*\* typo for difference**] between the existent and nonexistent, since all things are ever existent in the divine mind. (Though appearing now and then to me or you as something new).

30. All is good (siva or solus) and quiet, and perfect beyond the power of description; the syllable om is the symbol of the whole, and its components compose the four stages for our salvation. (All is good. And god pronounced all was good. See the

quadruple stages comprised in the letter om, in our introduction to the first volume of this work).

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## CHAPTER XXXV.

### ADORATION OF THE GREAT GOD MAHA-DEVA.

Argument.--Of Mahadeva, the father of Brahma, Vishnu and Siva and the manner of his worship.

Vasishtha said--Then Hara, who is the lake of the lotus of Gauri (i. e. her husband), being desirous of my enlightenment, glanced on me for a minute, and gave utterance to his lecture.

2. His eyes flashed with light under his heavenly forehead, and were as two caskets of his understanding, which scattered its rays about us. (The eyes are the indexes of mens' [\*\*men's] understanding [\*\* space added] [\*\*typo for understanding] in Physiognomy).

3. The god said--O sage, call your thoughts home, and employ them soon to think of your own essence; and to bring about your ends, as the breezes of heaven convey the fragrance to the nostrils. (The mind is usually compared in its fleetness with the winds, and therefore the task of the breezes is imposed upon the thoughts, which are as vagaries unless they answer one's purposes).

4. When the object long sought for is got in one's possession, whatelse [\*\*what else] there for one to desire any more. I who have known and come to the truth, have nothing to expect as desirable nor any thing to reject as despicable: (When one is possest of his sole object, he is indifferent about all others, wheather [\*\*whether] they be good or bad).

5. When you have got your mastery over yourself, both in the states of your peace and disquiet; you should apply yourself to the investigation of yourself or soul, without attending to any thing besides. (Nothing better than self-culture, and the advancement and salvation of one's own soul[\*\* space added]).

6. You may at first depend on your observations of the phenomenal, (as preparatory to your knowledge of the noumenal),

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which you will now learn from my lecture, if you will attend to it with diligence[\*\*diligence].

7. After saying in this manner, the holder of the trident told me, not to rely on my knowledge of the externals, but to attend to the internal breathings, which move this abode of the body, as the physical forces move a machine.

8. The lifeless body being without its breathing, becomes dull and dull and dumb as a block; its power of movement being derived from the air of breath, but its powers of thought and knowledge are attributed to the intellect.

9. This intellect[\*\*intellect] has a form more rare and transparent than the vacuous air, it is an ens which is the cause of all entities; and is not destroyed by destruction of the living body for want of vital breath.

10. The intellectual is more rarified[\*\*rarefied] and translucent than the ethereal air, and never perishes with the body; because it remains as the power of intellection, in the mental (perceptient[\*\*percipient]) and living body. (The sruti says;[\*\*:] it is the life of life, and mind of the mind).

11. As the clear shining mirror, receives the reflexion of

external things; so the mind of god reflects all images from within itself, and from nothing situated without.

12. As the soiled glass receives no reflexion of outward things, so the lifeless body has no reflexion of any thing, though it is preserved to our view. (And so are all thoughtless persons considered as dead bodies).

13. The all-pervasive intellect, though it is formless itself, is yet prone towards the movement of sensible objects owing to its sensuous perceptions; but coming to the pure understanding of its spiritual nature, it becomes the supreme Siva again.

14. The sages then cult[\*\*?] this immaculate intellect by the several names of Hari, Siva, Brahma, and Indra, who are the givers of the objects of desire to all living beings.

15. It is also styled the fire and air, the sun and moon, and the supreme Lord; and it is this which is known as the ubiquitous soul and the intellect, which is the mine of all intelligence.

16. It is the lord of gods[\*\*,] the source of celestials, the Dháta

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or Brahmá, the lord of gods, and the lord of heaven. Any body who feels the influence of this great intellect in himself, is never subject to illusion.

17. Those great souls that are known in this world, under the names of Brahmá, Vishnu, Hara and others, are all but offsprings[\*\*offspring] of the supreme Intellect, and endowed with a greater portion of it.

18. They are all as sparks of hot iron, and as particles of water in the immense ocean of creation; so all those that are mistaken for gods, have sprung from the source of the supreme

Intellect.

19. As long as there exist the seeds of error, and the sources of endless networks of imagination; so long the arbor of gross illusion does not cease, to sprout in endless ramifications.

20. The veda, its exposition and the vedic literature, are but tufts of the tree of ignorance for the bondage of men; and these again produce many other clumps, to hold men fast in their ignorance.

21. Who can describe[\*\* space added] the productions of nature, in the course of time and place; the gods Hari, Hara, and Brahmá are among the number, and have all their origin in the supreme Being-[\*\*--]their common father. (So says the Atharva Sera Sruti.[\*\*:] [Sanskrit: sarbbamidram [\*\*sarvvamidram] brahmavishnurudrendráste sampamúyate sarbbai[\*\*sarvvani] cín-dráyánisahamúteh sakáranam káranánáma)[\*\*])]

22. Mahadeva the great god is the root of all, as the seed is the source of the branches of trees; He is called the All (sarva), because He is the essence of all things, and the sole cause of our knowledge of all existence. (The purana says to the same effect). [Sanskrit: trayaste káranátmánah játáh máhámaheshvarát / tapasá topa-thitvá tam pitaram parameshvaram]

23. He is the giver of strength to all beings, he is self manifest in all, and is adorable and hallowed[\*\*hallowed] by all. He is the object of perception to them that know him, and is ever present in all places. (The word Mahadeva commonly applied to Siva, originally meant the great god, as in the definition of the term in the gloss. [Sanskrit: mahatyaparicchinne átmajnána yogaishvartye mahíyate pújyate]

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[Sanskrit: iti mahádevah] So the sruti also.[\*\*:] [Sanskrit: yo átmajnána  
yogaishvaryye mahati mahívate  
tasmáducyate mahádevah]

24. There is no need of addressing invocatory mantras unto the Lord, who being omniscient and omnipresent, knows and sees all things as present before him at all places and times.

25. But being always invoked (or prayed unto) in the mind, this god who resides in every thing is attainable by us in every place; and in whatever form doth one's intellect appear to him, it is all for his good. (This passage means[\*\* space added] the visible form in which the deity makes his manifestation to the devotee).

26. He takes upon him the visible form, according to the thought in the mind of the worshipper, and this form is to be worshipped first of all with proper homage, as the most adorable Lord of gods.

27. Know this as the ultimum of the knowables of the greatest minds; and whoso has beheld this self-same soul, is freed from fears and sorrows and the complaints of old age, and is released from future transmigration, like a fried grain which vegetates[\*\*vegetates] no more.

28. By worshipping this well known and unborn first cause in one's self and at ease (i. e. without the formular rite); every one is freed from his fears, and attains his supreme felicity, why then do you bewilder yourselves amidst the visible vanities of the world.

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## CHAPTER XXXVI.

### DESCRIPTION OF THE SUPREME DEITY PARAMESWARA.

Argument.--Description of god as the Producer of all, and present in every form; his purity from his intangibleness and his great grandeur.

The God added:--Know now the lord god rudra[\*\*Rudra], who in the form of one self-same intellect, is situated within every form of being, as is of the nature of self-conscious. (Swanubhiati) in every one.

2. He is the seed of seeds, and the pith and marrow of the course of nature; know it also as the agent of all actions, and the pure gist of the intellect also.

3. He is the pure cause of all causes, without any cause of himself; he is the producer and sustainer of all, without being produced or supported himself by another.

4. He is the sensation of all sensible beings, and the sense of all sensitive things; he is the sensibility of all sensuous objects, and the highest object of our sensuousness, and the source of endless varieties.

5. He is the pure light of all lights (of the sight, luminaries &c.), and yet invisible by all of them. He is the increate and supernatural light, the source of all sources of light and the great mass of the light of Intellect.

6. He is no positive (or material) existence, but the real (or essential) entity; he is all quiet and beyond the common acceptations of reality and unreality: (Being no absolute or relative entity or non-entity). And among the positive ideas of the great entity &c. (mahasattwádi), know him as the Intellect alone and no other. (Many kinds of Entities are enumerated in Indian philosophy, suchas[\*\*such as]:--[Sanskrit: matyena chávahárikena / satyena prátibha-\*sikenábasthátva yena] Again [Sanskrit: mahásatta, jagat, satta, ádisattá karana



vyáktatasattá]

7. He becomes the colour, colouring and colouror; He becomes as high as the lofty sky, and as low as the lowly hut.

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(The colour-[\*--]raga means the passion and feelings also; and the sky and hut mean the empty space and decorated cottage).

8. There are in the expanded mind of this Intellect millions of worlds likesands[\*like sands] in the desert, like wise many of these like

blossoms of trees, have blown away, others are full blown, and many more will come to blow here after.

9. It is ever burning, as an inextinguishable flame by its own inherent fire; and though it is ever emitting innumerable sparks of its essence all about, yet there is no end of its light and heat and fire.

10. It contains in its bowels the great mountains, likening the particles of dust (or rather as the roes of a fish); it covers also the highest mountains, as the lofty sky hides the dusts on earth. So the sruti--Greater than the greatest and smaller than the smallest. [Sanskrit: aníraníyan mahatimahiyát]

11. It comprehends the great--mahákalpa millenium, like a twinkling of the eye; and is also contained in a kalpa age, in its quick motion of a twinkling. (i. e. He is eternity as well as jot of time).

12. Though minuter than the point of a hair, yet it encompasses the whole earth (as its boundary line); and the seven oceans that encircle the earth with their vests, cannot gird the great Infinity.

13. He is called the great creator of the universe, though

he creates nothing (Like the makers of other things); and though he does all actions, yet he remains as doing nothing (by his calm quietness[\*\*space added]).

14. Though the deity is included under the catagory[\*\*category] of substance, yet he is no substance at all; and though there be no substantiality in him, yet his spirit is the substratum of all things. (All along he is the figure of vaiparitya or opposition, which well applies to Brahma who is all and nil or the omnium et nullum, Sarvamasarvam. (Though bodiless, he is the great body of the universe corpus mundi-[\*\*--]viswarupa of viraj).

15. He is adya-(hodie) to day, and prátar-practer to morrow[\*\*tomorrow], and though the preter and future, yet he is always -----File: 238.png-----  
present. Wherefore he is neither now or then, but sempiternal and for ever.

16. He is not in the babbling and prattling of babes and boys, nor in the bawling of beasts and brutes, nor in the jargon of savages; but equally understood by all in their peculiar modes of speech. (This is the enterpretation[\*\*interpretation] of the gloss; but  
the words of the text are unintelligible and meaningless).

17. These words are meaningless and are yet true, like the obsolete words occurring in the vedas. Therefore no words can[\*\*removed hyphen]  
truly express what is god, because they are not what he is (but mere emblems). These difficult passages are not explained in the gloss and left out in the Calcutta edition.

18. I bow down to him who is all, in whom all reside and from whom they all proceed, and who is in all place and time, and who is diffused through all and called the one and all-[\*\*--]topan[\*\*to pan].

19. In this verbiology of obscure words, there will be found some fully expressive of the meaning, as in a forest of thick wood we happen to fragrant flowers, which we pluck and bear with us in handfuls. (The entangled phraseology of the stanza will bearno[\*\*bear no] literal translation).

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CHPTER[\*\*CHAPTER] XXXVII.

THE STAGE PLAY AND DANCE OF DESTINY.

Argument.--Of the endless powers or saktis of siva[\*\*Siva], among whom the power of Destiny is described in this.

The God joined:--The beauty of the words said before is palpable, and their senses all allude to the truth, that the Lord of all is the rich chest of gems of all things in existence. (The gloss is too verbose in the explanation of this passage).

2. How very bright are the rays of the gems contained in the receptacle of the supreme Intellect, that shines forth with the collected light of all the lumineous[\*\*luminous] worlds in it. (It means to say, that the Divine intellect must be brighter far than all the orbs of light contained in it).

3. The essence of the intellect flies in the air in the form of the granular farina, and becomes the embryotic corpusculi[\*\*corpuscula]; which in the manner of the vegetable[\*\*vegetable] seed, sprouts forth into the germ in its proper time, soil, moisture and temperature. (The gloss explains the essence satta to mean the energy-[\*\*--]sakti, which is represented as the female attribute of the Divinity).

4. This power of the intellect, moves in the forms of froth and foam, and eddies and whirl pools in the sea; and rolls its

waters against the hard stones of the beach. (The liquid waters are moving things that are hard to touch).

5. It is settled in the form of flavour in the clusters of flowers; it makes then[\*\*them] full blown, and carries their fragrance to the nostrils.

6. Seated on bodies of stone (stonyrocks[\*\*stony rocks]), it makes them produce unstone-like substances; (as the trees and their foliage and flowers of various hues); and makes the mountains to support the earth without their actually upholding it. (The mountains are called bhudharas or supports of the earth.)

7. The intellect takes the form of the air, which is the source  
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of all vibrations, and touches the organ of touch (skin); with as much tenderness as a father touches the body of his child.

8. As the divine power extends itself in every thing, so it contracts the essences of all things in a mass within itself; and having absorbed the whole in the divine entity, makes all nature a vacuous nullity.

9. It casts the reflexion of its own clear image, in the transparent mirror of vacuum; and takes upon itself the pellucid body of eternity, containing all divisions of time.

10. Then there issues the power of Destiny, which predominates over the five principal divinities; and determines the ultimate fate of all that "this is to be so, and this other wise."

11. It is in the presence of the bright light of the all witnessing eye of the great God, that the picture of the universe presents itself to our sight; as the presence of the lighted lamp in the room, shows us the lights of the things contained in it.

12. The universal vacuum contains the great theatre of the universe, wherein the Divine powers and energies are continually playing their parts, and the spirit of god is the witness there of.

13. Vasishtha asked--What are the powers of that siva[\*\*Siva] (jove[\*\*Jove]), my lord! who are they and where are they situated; what is number, and how are they employed and who is their witness[\*\*'?']

14. The god replied--The god siva[\*\*Siva] is the benignant, incomprehensible and tranquil supreme soul; He is gracious and formless and of the nature of the pure intellect only.

15. His essences are volition, vacuity, duration and destiny; and also the qualities of infinity and fulness.

16. Beside these he has the properties of intelligence and action, as also of causality and quietude; and there are many other powers in the spirit of siva[\*\*Siva], of which there is no reckoning nor end.

17. Vssishtha[\*\*Vasishtha] rejoined--Whence came these powers to him, and how had they their variety and plurality; tell me, my lord! whence they arose, and how thy were separated: (from omnipotence which comprehends them all).

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18. The god replied.--The god siva[\*\*Siva] who is intellect only of himself, has endless forms also (according to his endless attributes), and the powers that I have said to belong to him, are little and no way different essentially. (The properties that are predicated of god, belong to his intrinsic nature and not derived from without).

19. It is the discrimination of the powers of intelligence, action, passion, vision and others; that the powers of god are said to be many and different from one another, like the waves of the sea: (which appears in the different shapes of billows[\*\*,] surges &c[\*\*.] ).

20. Thus do those different powers act their several parts for ever, in the grand stage of the universe; as the ages, years, months and weeks and days, play their parts under direction of time-[\*\*--]the manager of the stage.

21. That power which appears as the one or another, is called the divine powers of destiny; and is distinguished by the several appellations of action, energy or will of god, or the dispensation of his Time. (Time is said to be the producer, sustainer and leveller of all things. [Sanskrit: kálí prabhavati dháryyte, pralíyate sarvvam tasmát kálí hi valavattarah][\*\*.)]

22. That power which determines the states of gods, and those of the great Rudras as so and so, and what regulates the conduct of all things from a mean straw to the great Brahmá[\*\*à-->á], is called the predominant doom or destiny.

23. This destiny continues to dance about the great arena of the universe, until the mind is cleared of her bugbear and freed from anxiety by the knowledge of truth, (that it is the Divine will which destines the destiny).

24. The play of destiny is very pleasing to behold, owing to the variety of its characters and contrivances, and the quick changes of the scenes, and the repeated entrances and exits of its players and actors. It is conducted all along with the music of the drums and trumpets of the roaring clouds of the Kalpánta-doomsday. (i. e. On the last day of universal dissolution, when the dance of destiny and her play are over).

25. The vault of heaven is the canopy over this stage, the

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season flowers are its decorations, and the showers of rain serve for the sprinkling of rose waters in it.

26. The dark clouds hang about the heavens are, the blue hanging screens around this stage, and the sexcenti[\*\*?] as of the earth with the shining gems in their bosom, serve for the ornamented pits and galleries of this playhouse.

27. The shining sky with its sight of the days and watches, and its eyes of the twinkling stars; is witnessing the continual rise and fall of all being, and the plunging and up heaving of mountaintops at the great deluge.

28. The revolving luminaries of the sun and moon, and the rolling currents of the gauges, appear as the pearly jewels on the person of this actress, and the lustre of the twilight[\*\*twilight] seems as the red red-dye of her palms.

29. The incessant motion of the upper and nether worlds, with the continued gingling of their peoples; resemble the footsteps of this dancing destiny, with the ringing trinkets and anklets fastened to her feet.

30. The sunshine and moonbeams, represent the lustre of her smiling face; and the twinkling stars in the sky, resemble the drops of sweet trickling on her face.

31. These very many worlds are supposed as somany[\*\*so many] apartments of this great theatre.

32. The two states of pleasure and pain or joy and grief, which are destined to the lot of all living beings, show the

different shows of comic and tragic representations.

33. The changing scenes, that are always seen to take place in the play of destiny, at the great stage of this world; are continually witnessed by the great God himself, who is neither distant, or distinct from this, nor is this so from that.

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## CHAPTER XXXVIII.

### ON THE EXTERNAL WORSHIP OF THE DEITY.

Argument. The External worship of God in his out ward temple, with bodily acts and service. And also of Internal adoration in spirit or the Way to Liberation.

The god continued--This god who is the supreme Lord, is the adorable one of the wise; in the form of the intellect and conscious soul, and as all pervading and support of all.

2. He is situated alike in the pot and painting, in the tree and hut, in the vehicle and in all men and brute animals; under the several names of siva[\*\*Siva], Hara, and Hari, as also of Brahmá, Indra, Agni, and Yama.

3. He is in the inside and outside of all as the universal soul, and always dwells in spirit and in the soul of every wise person. This Lord is worshipped in various forms by different people in the many modes as described below.

4. Hear me first relate to you, O great sage! how this god is worshipped in the outward form and formulas; and you will next hear me relate unto you, the inward form in which he is worshipped in spirit.



5. In all forms of worship you must cease to think of your body, and separate your mind from your person, however purified it may be (By your ablution and the like). You must then apply your mind diligently[\*\*diligently] to think of the pure and bodiless soul, which witnesseth the operations of the body from its inside.

6. His worship consists in his inward meditation only, and in no other mode of outward worshipping, therefore apply your mind in the adoration of the universal soul, in its meditation in your soul only.

7. He is of the form of the intellect, the source of all light and glorious as millions of suns; He is the light of the inward

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intellect, and the receptacle (origin) of egoism and tuism. (i. e. of the subjective and objective).

8. His head and shoulders reach above the heaven of heavens, and lotus like feet decend[\*\*descend] for[\*\*far] below the lowest abyss of vacuity.

9. His arms extend to the endless bounds of all sides and space; and hold in them the many worlds in the infinite firmament as their weilding[\*\*wielding] weapons and arms.

10. The worlds rolling over one another, rest in a corner of his capacious bosom; His effulgence passes beyond the limit of the unlimited vacuum, and his person stretches beyond all imaginable bounds. (Extends through all extent, pope[\*\*Pope]).

11. Above, below, in all four quarters and in all sides of the compass, he extends unspent and without end; and is beset in all sides by the host of gods, Brahmá, Rudra, Hari and Indra, and the demi gods also.

12. These series of creatures are to be considered as the rows

of hairs on his body; and the different courses of their actions, are as the strings binding the machines of the world together.

13. His will and destiny are powers proceeding from his person, as his active agencies in nature, such is the Lord-[\*--]the supreme one, who is always to be worshipped by the best of men.

14. He is the intellect only and the conscious[\*conscious] soul, the all pervading and the all supporting spirit; and resides alike in the pot and painting, as in the moving car as also in living animals.

15. He is siva[\*Siva], Hari, and Hara, Brahmá, Indra, Fire, and Yama; He is the receptacle of endless beings, and the aggregate body of all essences or the sole entity of entities.

16. He contains this mundane sphere, together with all the worlds with their mountains and all other contents in himself; and the all powerful time which hurls them ever onward, is the warder at the doorway of his eternity.

17. The great god Mahadeva, is to be thought upon as dwelling in some part of this body of eternity and infinity, with his body and its members, and with a thousand ears and eyes. (This is same with the macrocosm of viraj in the vedas).

18. This figure has moreover a thousand heads and a thousand hands with their decorations. It has as many eyes all over

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its body with their powers of sight and so many ears also with their power of hearing.

19. It has the powers of feeling or touch and taste all over its person, as also, the power of hearing in the whole body, and that of thinking in its mind within.

20. It is however wholly beyond all conception, and is perfectly good and gracious to all. It is always the doer of all things that are done, and the bestower of every blessing on all beings.

21. It is always situated in the inside of all beings; and is the giver of strength and energy to all. Having thought upon the Lord of Gods in this manner, the devotee is to worship him in the usual method of the ritual.

22. Now hear me tell you, that are best acquainted with Brahma, of the mode of worshipping him in spirit; which consists only in adoring him in the conscious soul, and not in presenting offerings unto him.

23. It requires no illumination nor fumigation of incense; It has no need of flowers or decorations, nor does require the oblations of rice or sprinkling of perfumes or sandal paste.

24. It needs no exhalation of saffron or camphor, nor any painting or other things (as chouriflappers and the like); nor has it any need of pouring the water, which is easily obtainable every where.

25. It is only by effusion of the nectarious juice of the understanding, that the god is worshipped; and this is styled the best kind of meditation and adoration of deity by the wise.

26. The pure intellect which is known to be always present within one's self, is to be constantly looked into and sought after, heard about, and felt both when one is sleeping or sitting or moving about.

27. By constantly talking on the subject, and resuming the inquiry after leaving it off, one becomes fully conscious of

himsels[\*\*himself]; and then he should worship his lord the self-same soul in his meditation of it.

28. The offering of the heart in meditation of the Lord, is more delectable to him than the sweetest articles of food, offered with the choices and most fragrant flowers.

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29. Meditation joined with self-consciousness or contriteness of soul, is the best pádyā and arghya water and offering that is worthy of the Lord; because the best meditation is that which is accompanied with the flower-[\*\*--]self offering to the Lord. (For naught avails the most intense meditation of the mind, when the heart and soul are not devoted to the service of the Lord).

30. Without this kind of meditation, it is impossible the supreme soul in one's self; and therefore spiritual meditation is said to abound with the grace of god and the greatest enjoyment of happiness and prosperity. (So the sruti:--Meditation in spirit is attended with all enjoyment and felicity).

31. As the animal or irrational soul enjoys all its pleasures, in the abode of its body; so the rational and spiritual soul derives all its happiness from meditation. (Because the Lord being full of felicity, pours out the same into the spirit of his devotee).

32. The ignorant man that meditates on the Lord, for a hundred twinklings of the eye; obtains in reward thereof, the merit of making the gift of a milch-cow to a Brahman.

33. The man who worships the Lord in his soul, for half an hour in this nanner[\*\*manner]; reaps the reward of making a horse sacrifice (according to law).

34. He who meditates on the Lord in spirit and in his own

spirit, and presents the offering of his reflections unto him, is entitled to the merit of making a thousands[\*\*thousand] horse sacrifices.

35. Whoso worships the Lord in this manner for a full hour, receives the reward of making the Raj sacrifice; and by worshipping him in this form in the midday; he obtains the merit of making many thousands sacrifices of such kind.

36. The man who worships him in this way for a wholeday[\*\*2 words], settles in the abode of the deity.

37. This is called the superior yoga meditation, and the best service of the Lord, as also the external adoration of the soul.

38. This mode of holy adoration destroys all sins; and whoso practices it for a minute with a steady mind, he is certainly entitled to the veneration of gods and demigods, and placed in the rank of emancipated spirits like myself.

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## CHAPTER XXXIX.

### MODE OF THE INTERNAL WORSHIP OF THE DEITY.

Argument.--The inward form in which, He is worshipped in spirit.

The God resumed:--I will now relate to you, the form of the inward worship of the spirit in spirit; which is reckoned as the holy of holies, and dispeller of all darkness.

2. This mode of worship depends also on mental meditation, and is conducted in every state of life, whether when one is sitting or walking, or waking or sleeping.

3. It requires the supreme Siva, who is always situated in the body of man; and who is the cause of the perception of all

things, to be worshipped in spirit and in the spirit of man.

4. Wheather[\*\*Whether] you think him, as sleeping or rising, walking or sitting; or whether conceive him touching or intangible contact with any thing, or quite unconnected and aloof from every thing about him.

5. Or wheather[\*\*whether] you take him as enjoying the gross objects, or shunning them all by his spiritual nature; or as the maker of all outward objects, and the ordainer of all forms of action.--

6. Or whether you consider him as remaining quiescent in all material bodies, or that he is quite apart from all substantial forms; you may worship him in whatever form your understanding presents him to you, or what you can best conceive of him in your consciousness.

7. Whoever has fallen in and is carried away by the current of his desires and who is purified from his worldliness by the sacred ablution of his good sense; should worship the Siva lingam[\*\*lingam] as the emblem of understanding with the offering of his knowledge of it. (The Linga is the type of unity, represented by the figure, as the syllable om is the type of trinity expressed by its three letters).

8. He may be contemplated in the form of the sun, shining brightly in the sky; as also in that of the moon, which cools

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the sky with its benign moon beams. (Because the sun and moon are included under the eight forms of as we see in the Prologe[\*\*Prologue] to sakuntolla[\*\*Sakuntala]. [Sanskrit: ye he álah vidharttah] Ect[\*\*etc.]).

9. He is always conscious in himself of all sensible objects, which are ever brought under his cognizance by means of his senses, as the breath brings fragrance to the nostrils.

10. He gives flavour to all sweets, and enjoys the sweetness of his felicity (ánanda) in himself; and employs the breathings as his horses, and borne in the car of respiration, sleeps in the cell of the heart.

11. Siva is the witness of all sights, and actor of all actions; he enjoys all enjoyments, and remembers all what is known.

12. He is well acquainted with all the members of his body, and knows all that is in existence and inexistence; he is brighter than all luminous objects, and is to be thought upon as the all-pervading spirit.

13. He is without parts and the totality of all parts, and being situated in the body, he resides in the vacuity of the heart; he is colourless himself and yet paints all things in their variegated colours, and is the sensation of every member of the body.

14. He dwells in the faculty of the mind, and breathes in the respirations of the beings; he resides within the heart, throat and palate of the mouth, and has his seat amidst the eyebrows and nostrils (as intelligence and breath of life).

15. He is situated beyond the limit of the thirty six categories of the saiva sátras[\*\*sástras], as also of the ten saktis ([Sanskrit: dashamahávidyá]) that are known to the saktas; he moves the heart and gives articulation to sounds, and makes the mind to fly about as a bird of the air.

16. He resides both in equivocal and alterative words, and is situated in all things as the oil in sesame seeds.

17. He is without the blemish of parts (being a complete

whole in himself), and is compact with all the parts of the world taken together. He is situated alike in a part of the lotus-like heart of the wise, as well as in all bodies in general.

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18. He is as clear as the pure and spotless intellect, and the imputation of parts to him is the work of mere imagination only. He is as palpably seen in everything at all places, as he is perceptible to us in our inward perception of him.

19. Though originally of the nature of universal intelligence yet he appears in the form of the individual soul according to the desire of men; and residing in every individual, he is divided into endless dualities; (of universal and particular souls).

20. Then this God (the intelligent individual soul) thinks himself as an embodied being, endued with hands and legs, and the other parts and members of the body, with its hairs, nails, and teeth.

21. He thinks of being possest of manifold and various powers and faculties, and is employed in a variety of actions according to the desires of the mind. He feels glad on being served by his wives and servants: (and thinking himself as their master).

22. He thinks the mind as a porter at the gate, and conductor of the information of the three worlds unto him; and his thoughts are as the chambermaids, waiting at his door with their pure attires.

23. He believes his knowledge of egoism as his greatest power and consort (sakti), and his power of action as his mistress; he thinks his knowledge of various lores to be his decorations only.



24. He knows his organs of sense and action to be the doors of the abode of his body, and is conscious of his being the infinite[\*\*infinite] soul and inseparable[\*\*inseparable] from the same.

25. He knows himself to be full of the universal spirit; filled by and filling others with the same; and bears his admirable figure of the body, by his dependance on the Divine spirit.

26. That he is filled with the god-head within him, and is therefore no contemptible soul himself. He never rises nor sets nor is he glad or displeased[\*\*displeased] at any time. (But enjoys the serenity of the Eternal soul).

27. He never feels himself satiate or hungry, nor longs  
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after nor forsakes anything; he is ever the same and of an even tenor, temper and conduct and form at all times.

28. He retains the gracefulness of his person, the clearness of his mind, and the calmness of his views at all times; he is ever the same since his birth, and the equanimity of his soul never forsakes him at any time.

29. He is devoted to the adoration of his god, for long some[\*\*longsome] days and nights, and the mind abstracted from his body, becomes the object of his worship. (The gloss explains it otherwise, and makes the mindless body the worshipped object).

30. This god is worshipped with whatever offerings are available by the devotee, and with all the powers of the understanding, employed in the adoration of the sole Intellectual spirit,

31. He is to be worshipped with all things agreeably[\*\*agreeably] to the received ritual, and no attempt is to be made to make any offering, which was never made at any time before.

32. Man being endued with the body, should worship the Lord with his bodily actions (as prostration, genuflexion &c[\*\*]); and with all things that conduce to bodily enjoyment.

33. So is Siva to be worshipped with eatables and victuals, food and drink of the best and richest kind; and with beddings and seats and vehicles as one may afford to offer.

34. Men must also entertain their souls, which are the abodes of the Divine spirit in their bodies; with all kinds of things that they think pleasurable to themselves; such as excellent food and drink and all things affording enjoyment and pleasure.

35. They must dilligently[\*\*diligently] serve the supreme soul in their souls, under any calamity, difficulty, danger or disease that may befall[\*\*befall] on them, as also when they are overtaken by illusions of their understandings.

36. The ends of all the attempts of mankind in this world, being no more than life, death and sleep, they are all to be employed in the service of the soul of nature.

37. Whether reduced to poverty or elevated to royalty, or carried by the currents of casualty; men must always serve their souls, with the flowers of their best endeavours.

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38. Whether overwhelmed by broils, or buffetting[\*\*buffeting] in the waves of mishaps, whether undergoing the troubles or enjoying the comforts of domestic life, men must serve their souls at all times.

39. When the gentle beams of fellow feeling, overspread the breast of kind hearted men, and when the sweet influence of

sympathy melts the heart, it is then must meet to serve the soul seated in it.

40. When a man has restrained the turbulent passions of his breast, by the power of his right judgment; and spread the vest of soft tenderness and sweet content over his heart and mind; let him then worship in its serene aspect within himself.

41. Let men worship the soul, on the sudden changes of their fortunes; both when they come to the possession, or loss of their enjoyments. (Because the lord gave and the Lord hath taken them away).

42. The soul should be adhered to and adored, both when you lose or abandon your legal or illegal possession and enjoyment, of any thing on earth.

43. Isha-[\*\*--]the lord of wealth is to be worshipped with relinquishment of all wealth, which one may have got by his own exertion or otherwise. (Give your all to the giver of all).

44. Regret not for what is lost, and make use of what you have got; and adore the supreme soul without any inconstancy in your mind and soul.

45. Retain your constancy amidst the scene of the wicked pursuits of men, and maintain your vow of the holy devotion of the supreme spirit at all times.

46. Every thing appears as good in the sight of the Godly, who view all things in god; and they all seem to be mixed with good and evil to the worshipper of god and Mammon. Therefore look on all things as situated in the divine spirit, and continue in your vow of the adoration of the supreme soul.

47. Things which appear as pleasant or unpleasant at first

sight, are all to be taken in an equal light, by those that are firm in their vow of the adoration of the one universal soul.

48. Give up thinking yourself as such or not such a one, for-\*

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\*sake all particularities, and knowing that all is the universal One, continue in your vow of adoring the supreme soul.

49. Worship the supreme spirit as it always resides in all things, in their various forms and multifarious changes, and that it is all and all in their modifications also.

50. Forsake both your pursuit after or avoidance of any thing, and remaining in your indifference of both extremes, continue in your adoration of the soul at all times.

51. Neither seek nor forsake any thing, but receive what comes to thee of itself or by thy own lot; and enjoy all things as the sea does the streams of water, which fall to it of their own accord.

52. Fallen (placed) in this wide world of misery, man should take no heed of the lesser or greater sights of woe, that incessantly present themselves to his view. They are as the fleeting tincts and hues that paint the vacuous vault of the skies, and soon vanish into nothing.

53. All good and evil betide us by turns at the junction of their proper time, place and action; therefore take them with unconcern to you, and serve your own soul. (Which is same with the soul of souls).

54. Whatever things are mentioned as fit offerings of the service of the supreme spirit, it is the eqanimity[\*\*equanimity] of your soul which is deemed the best and fittest offering. (A contrite spirit

is most acceptable unto the Lord).

55. Things of different tastes, as the sour, bitter, acid, sharp and pungent, are useless in the service of the spirit; it is the calm and sweet composure of the soul, which is delectable to the holy sprit[\*\*spirit].

56. Equanimity is sweet to taste, and has the supernatural power of transforming every thing to ambrosia. (The man of an even mind, enjoys the sweetness of contentment in every state of life).

57. Whatever a man thinks upon with the ambrosial sweetness of his disposition, the same is immediately changed to ambrosia, as the nectarious dew drops under the moon beams.

58. Equanimity expands the soul, and galddens[\*\*typo for gladdens] the minds,

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as the sunlight fills the vault of heaven; and it is the unchangable[\*\*unchangeable] sedateness of the mind, which is reckoned as the highest devotion.

59. The mind of man must shine with an even lustre, as the bright moon beams in their fullness, and it must blaze with the transparent light of the intellect, as a bright crystal in the sunlight.

60. He who is employed in his outward actions of life, with his mind as bright as the clear sky; and which is freed from the mist of worldly affections, is said to be the full knowing devotee.

61. The true devotee shines as brightly, as the clear autumnal sky, when the worldly impressions are quite effaced from the heart, and are not seen even in dream, when the cloud

of ignorance is cleared away, and the fog of egoism is utterly scattered.

62. Let your mind be as clear as the moon, and as spotless as the blazing sun; Let it hide the thoughts, of the measurer and measured (i. e. of the creator and created) in it; let it have the simple consciousness of itself, like a newborn child (without its innate ideas[\*\*innate ideas]); and perceiving only the steady light of the intellect the seed of all intelligence; you will then come to attain the state of highest perfection in your life time.

63. Living amidst the fluctuations of pain and pleasure, attending on the lot of all living beings, and occurring at their fixed times and places and actions of man, do you remain in the steady service of your soul-[\*\*--]the leader of your body, by tranquilizing all the passions and desires of your heart and mind.

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## CHAPTER XXXX.

### INQUIRY INTO THE NATURE OF THE DEITY.

Argument--That the God siva is beyond his formular adoration and his nature as that of the pure Intellectual soul.

THE God continued:--It is of no consiquence, weather the spiritualist observe formal adoration in its proper time and manner or not; it is enough if he adore siva in his form of the intellect within himself, which is equivalent to the worship of the atma or soul. (i.e. Worshipping the spirit in spirit).

2. This is attended with a delight, which becomes manifest within himself; and thus full of spiritual light and delight, the devotee is assimilated to and self same with his god. (This is

the state of ecstasy, in which the adept loses himself in his god).

3. The meanings of the words affection and hatred, do not belong to the holy soul as separate properties of it; but they blend together and die in it as sparks in fire.

4. The knowledge that the dignity and poverty of men, as also the happiness and misery of one's self or others, proceed from god, is deemed as the worship of the supreme spirit, which ordains them all. (The gloss explains, that the attribution of all accidents of life to god, in his adoration also, as it is done by the offering of flowers unto him).

5. The consciousness of the world as manifestation of the Divine spirit, is reckoned as his devotion also, as a pot or other taken[\*\* token?] for the spirit of god, owing to its residence in it, forms his worship also.

6. The quiet and lightless spirit of siva, being manifest in his works of creation, the whole sensible world is believed to be the form of the supreme spirit.

7. It is astonishing that every soul should forget its own nature, and think itself as a living soul residing in the body, as they believe the supreme soul to be confined in a pot or painting.

8. It is astonishing also, how they should attribute false

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ideas of worship, worshipper and the worshipped to the god siva, who is the infinite soul of all and a pure spirit.

9. The ritual of worship and adoration, which applies to the finite forms of gods (their idols); cannot be applied to the worship of the infinite spirit of god.

10. The pure spirit of the eternal, infinite and all powerful,

cannot be the object of ritualistic worship, which relates to finite gods or idols.

11. Know, O Brahman! that the spirit of god, which pervades the three worlds, and is of the nature of pure intellect, is not to be circumscribed by any form or figure. (As that of an idol or any natural object).

12. Know, O wisest of the wise! that those that have their god, as circumscribed by time and place (i. e. represented as limited and finite beings), are not regarded by us among the wise.

13. Therefore O sage; retract your sight from idols and idolatrous worship, and adopt your view to spiritual adoration; and be of an even, cool and clear mind, be dispassionate and freed from decay and disease.

14. Do you continue to worship the supreme spirit with an unshaken mind, by making him offerings of your desires, and all the good and evil that occur to you at any time. (i. e. submit to the dispensations of Providence).

15. O sage, that art acquainted with the sole unity, in the one uniform tenor of thy soul and mind, thou art thereby set above the reach of the miseries attending his frail life, as the pure crystal is clear of the shade and dross of all worldly things.

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CHAPTER XXXXI.

VANITY OF WORLD AND WORLDLY THINGS.

Argument.--Refutation of Received Doctrines.

VASISHTHA asked:--What is called the god siva, and is meant by supreme Brahma; and what is the meaning of



soul, and what is its difference from the supreme soul?

2. That the tat sat-Id. est is the true entity, and all else is non entity; what is vacuum that is nothing, and what is philosophy that knows everything. Explain to me these differences, for thou lord! knowest them all.

3. The god replied--There exist a sat ens, which is without beginning and end; and without any appearance, or reflexion of its own; and this entity appears as a non entity, owing to its imperceptibility by the senses.

4. Vasishtha rejoined--If this entity, lord! is not perceptible by the organs of sense, and unknowable by the understanding, how then, O Isána! is it to be known at all.

5. The god replied--The man that desires his salvation, and yet sticks to his ignorance, is a sage by name only; and such men are subjected to greater ignorance, by the sástras they are guided by.

6. Let one ignorance removes another, as washerman cleanses one dirt by another, (i. e. Let the erroneous and mutually discordant theories of the sástras, refute the errors of one another).

7. When the error of ignorance, are removed by the opposition to each other; it is then that the soul appears of itself to view as a matter of course.

8. As a child daubs his fingers by rubbing one piece of coat against another, (so is a man darkened the more by the tenets of contradictory sástras); but gets them cleansed by washing off his hands from both of them.

9. As they examine both sides of a question in a learned

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discussion, and the truth comes out from amidst them both, so the knowledge of the soul, appears from midst of the mist of ignorance.

10. When the soul perceives the soul, and scans it by itself; and as it comes to know it in itself, it is said to get rid of its ignorance, which is then said to be utterly de[\*\*s]troyed.

11. The paths of learning and the lectures of a preceptor, are not the proper means to the knowledge of the soul, until one comes to know the unity of this thing by his own intuition.

12. All the preceptors of sástras, place the soul amidst the bodily senses; but Brahma is situated beyond the senses, and is known after subjection of sensible organs. So the thing which is obtainable in absence of something, is never to be had in the presence of that thing: (such is the antipathy of the soul and senses against one another).

13. It is seen however, that many things are used as causes of what they are no causes at all; as they make use of the lectures of the preceptor and the like, as means for the attainment of spiritual knowledge.

14. A course of lectures is of course calculated, to throw light on the student's knowledge of the knowables; but in matters of abstract knowledge and invisible soul, it is the soul itself that must throw its own light.

15. No explanation of the sástras, nor the lectures of the preceptor, are calculated to give light on spiritual knowledge, unless it is understood by the intuitive knowledge of the spirit itself.

16. Again the soul is never to be known without learning and lectures, and therefore both of them must combine with our

inquiry to bring us to the light of the soul.

17. It is therefore the combination of bookish knowledge with the instruction of the preceptor, joined with the investigation of the inquirer, that is calculated to enlighten us on spiritual knowledge, as the appearance of the day with the rising sun and waking world, gives an impetus to the rise of duties of the rising world.

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18. After subsidence of the senses and actions of bodily organs, together with the imperceptibility of our sensations of pain and pleasure; that we come to the knowledge of siva, other wise known as the soul, the tat sat, He that is, and under many other designations.

19. When there was not this plenum of the world, or it existed in its spiritual or ideal forms; it is since then that this infinite entity has existed, in its vacuous form which is rarer than the ether.

20. Who is continually meditated upon by the nice discernment of the seekers of salvation, and is variously represented by the pure minded and those of vitiated minds.

21. There are others who are situated in the sight of, and not far from the path of living liberation, who are employed in leading others to salvation, and in the exposition of the sástras in their works.

22. There have been many thinking and learned men, who have used the words Brahmá, Indra, Rudra, and the names of the regents of worlds (for god), in order to justify the doctrines of the Puranas, vedas and siddhantas.

23. Others have applied the fictitious titles of chit or intellect, Brahma, Siva, Atma the soul or spirit, Isha-the Lord,

the supreme spirit and Isvara-god, to the nameless god head that is apart and aloof from all.

24. Such is the truth of nature and of thyself also, which is styled the siva of felicitous; and which always confers all felicity to the world and to thyself also. (The word siva means jovus or solas and is meant to express the jovialty and solietty which always attend on all beings).

25. The words siva, soul, supreme Brahma and some others, have been coined by the ancients to express the supreme being; and though they differ in sound, there is no difference of them in sense and signification.

26. Know, O chief of sages! that wise men always adore this god whom we serve also, and unto whom we return as the  
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best and ultimate states of all. (Siva is a hypostasis of the infinite deity).

27. Vasishtha said.--Please Lord! explain to me in short, how the ever existent Deity remains as non-existent, and could it come to existence from its prior state of nihility?

28. The god replied.--Know the meaning of the words Brahma &c, to bear relation to our consciousness only, and this though it is as clear as the sky, and as minute as an atom, has the great bulk of the mount Meru contained in it.

29. Although this is unintelligible to us, and far beyond our conception and comprehension of it; yet it becomes intelligible to us when we take it the form of our intellect.

30. By taking it objectively, it becomes intelligible to us in the manner of our Egoism; and by thinking on its personality we have the same idea of it, as one has of a wild elephant from

its sight in a dream.

31. These ideas of its egoism and personality, being limited by time and space, give rise to many aerial forms as attendants upon it. (These aerial forms are the different attributes of God).

32. Accompanied with these, there proceeds the entity called the jiva or living spirit, which is conversant with its oscillation and respiration, in the form of a pencil of air.

33. After the power of vitality is established and has come inforce; there follows the faculty of understanding; which remains in utter ignorance at first.

34. It is followed by the faculties of bearing, action and perceptions; all of which operate inward by without their development in outward organs.

35. All these powers uniting together, conduce to the excitement of memory, which exhibits itself soon in the form of the mind; which is the tree of desires.

36. Hear now what is called the spiritual body by the learned, it is the inward power of god of the form of the conscious soul, and seeing the divine soul in itself.

37. There rise afterwards the following powers in the mind;

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which develop themselves in the outer organs, although their powers may be wanting in them. (Such at the blind eyes, deaf ears &c).

38. These are the essences of air and motion, and of feeling also, together with the senses of touch and heat emitted by the eyes.

39. There are the essences of colour, water and taste also, and likewise the essences of smell and flavour too.

40. There are the essences of earth and gold, and the essences of thick mass; and also the essences of time and space, all of which are without form and shape.

41. The spiritual body contains all these essences in itself as its component parts, as the seed of a fruit contains the leaves and germ of the future tree in its cell.

42. Know this to be ativáhika or spiritual body, and containing the eight elementary senses, wherefore it is called the puryashtaka also; and these are developed afterwards in the organs of sense.

43. The primary or spiritual body which is formed in this manner, is actually nobody at all; since it is devoid of understanding, intellect, senses and sensibility.

44. It is the supreme Being only, which contains the essence of the soul, as it is the sea which contains the limpid waters.

45. The soul is that which is possessed of its consciousness and knowledge, all besides this is dull and insensible matter; and which is viewed by the soul, as the sight of a fairy land in the dream.

46. It is therefore by consciousness and knowledge that siva can be known, and what is not to be known by these can be nothing at all.

47. The supreme soul sees all things within itself, as parts of itself (produced from its will of becoming or dividing itself

into many); and beholds particles of his atomic self, formed into innumerable bodies.

48. These soon increased in bulk and became big bodies, and bore the marks of the organs upon them.

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49. Then it became of the form of a man, from his thought of being so; and this soon grew up in its size of a full grown man.

50. So do our bodies appear to us in our living state, as the fairyland appears to one in his dream.

51. Vasishtha said.[\*\*:]--I see the appearance of the human body, to resemble the vision of the fairyland in the dream; and I see also the miseries awaiting on human life in this world. Now tell me, my Lord! how all this misery is to be removed from it.

52. The god replied--All human woe is owing to their desires, and belief of the reality of the world; but it must be known to be all as unreal, as waves of water seen in a sea in the mirage.

53. There why such desire, and for what good and use, and why should the dreaming man be deluded to drink the show of water in the mirage?

54. The viewer of truth, who is freed from his views of egoism and tuism, and has got off from the deluded and its delusive thoughts, doth verily behold the true entity of god in his presence, in the utter absence of all worldly thoughts from his mind.

55. Where there is no desirer or desire or the desired object,

but theonly[\*\*the only] thought of the one unity, there is an end of all error and misery.

56. He whose mind is freed from the true and false bug-\*bears of common and imaginary error, and is settled in the thought of one unity alone, sees nothing but the unity before him.

57. The desires of the mind, rise as goblins in the midwaysky[\*\*midway sky];  
and the thoughts of the world rove about the sphere of the mind,  
as the numerous worlds revolve in the sky hence there is nopeace[\*\*no peace]  
of the soul, unless these subside to rest.

58. It is useless to advise the man to wisdom, who is elated by his egoism, and is deluded by the waters of the mirage of this evanescent world.

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59. Wise men should advise the prudent only, and throw away their instruction to boys that are wandering in error, and are shunned by good people. To give good counsel to the ignorant, is as offering a fair daughter in marriage to the spectre of a[\*\*guess--there is room for 'a' in the line]  
man seen in a dream.

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## CHAPTER XXXXII.

### THE SUPREME SOUL AND ITS PHASES AND NAMES

Argument.--The various Processes whereby the supreme soul becomes the animal soul; and this again extending in all beings.

Vasishtha said:--Tell me Lord! what is the state of the



living soul, after its situation in the open air, and its observation of the vanity of the elemental and material body on its first creation.

2. The god replied--The living soul having sprung from the supreme, and being situated in the open firmament, views the body formed in the aforesaid manner, as a man sees a vision in his dream.

3. The living soul being ubiquitous, enters and acts in every part of this body, according to the behest of the embodied intellect, as a sleeping man acts his parts in a dream, and bears his body still.

4. It was the indiscrete infinite soul before, and then became the discrete spirit called the first male, and this spirit was the primary cause of creation in itself.

5. Thus this animated spirit became as siva[\*\*Siva], at the begining[\*\*beginning] of the first creation; it was called Vishnu in another, and became the lotus born Brahmá[\*\*à-->á] or the great patriarch in the other.

6. This great progenitor of one creation, became the intellect in another, this became the volitive male agent of creation after wards[\*\*afterwards], and at last look upon it a male form according to its volition.

7. The primary volition of ideal creation becoming compact in time, it takes the form of the mind; which feels itself able to effect in act, whatsoever it wills in itself. (This form of the Mind is called Hiranya-garbha or Brahma-[\*\*--]the creative power of God).

8. This creation of the world by Brahmá is mere visionary, as

the sight of a spectre in the air or in a dream; but it appears as

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a positive reality, to the erroneous sight of the realist. (i. e. The world is ideal to the idealist, but a sober reality to the positivist).

9. The prime male agent that becomes the beholder of his creation, retains in him the power of exhibiting himself (or displaying his will) in the empty air every moment, or to retract them in himself into time.

10. To him a Kalpa or great Kalpa age, is a mere twinkling of his eye; and it is by the expansion or contraction of himself, that the world makes its appearance or disappearance.

11. Worlds come to appear and disappear at his will, at each moment of time, in each particle of matter, and in every pore of space, and there is no end of this[\*\*these] successions in all eternity.

12. Many things are seen to occur one after another, in conformity with the course of our desires; but we never find any thing to take place, in concurrence with our sight of the holy spirit. (i. e. Nothing is both temporally as well as spiritually good).

13. All things are created (and vanish) with this creation, which do not occur to the unchanging siva[\*\*Siva]; and these are like the shadowy appearances in empty air, which rise of themselves and disappear in air.

14. All real and unreal appearances vanish of themselves, like mountains appearing in dreams; all these creations have no command over their causality, space or time.

15. Therefore all these phenomenals are neither real, potential

or imaginary or temporary appearances; nor is there any thing, that is produced or destroyed at any time.

16. All these are the wondrous phenomena of our ideas and wishes (sankalpas), exhibited by the entellect[\*\*intellect] in itself; and this world is like the appearance of an aerial castle in the dream, and subject to its rise and fall by turns.

17. The visible which appears to be moving about in time and space, has actually no motion whatever in either; but remains as fixed as an ideal rock in the mind for ever. (The unreal world can have no actual motion).

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18. So also the extension of the unreal world, is no extension at all; as the magnitude of an ideal rock has no dimension whatever. (Things in the abstract, have no imaginable measure).

19. The situation and duration of the unreal world, conform exactly with the ideas of its time and place, which exist in the mind of the maker of all: (or the great Architype[\*\*Archetype]).

20. It is in this manner that he is instantly changed to a worm (from his idea of it), and so are all the four orders of living beings born in this world.

21. Thus the curative power becomes all things, from the great Rudras down to the mean straws in a minute (from his ideas of these); and even such as are as minute as atoms and particles of matter (i. e. in the forms of the protozoa and small animalculi[\*\*animalcula]).

22. This is the course of the production of the past and present creations, and it is the reminiscence of the past, which is the cause of the delusion of taking the world for a real

existence.

23. After giving away the thought of the difference between the creator and the created, and by the habit of thinking all as the unity, one becomes Siva in a minute, and by thinking so for a longer period, one is assimilated to the nature of the supreme Intellect.

24. The intellect proceeds from the original intellect (of god), and rises without occupying any place. It is of the nature of understanding, and resides in the soul in the manner of empty air in the mist[\*\*midst] of a stone.

25. The soul which is of the manner of eternal light, is known under the denomination of Brahma and the intellect which seated in this (soul), becomes weakened as the creative power increase, and strengthens in it. (i. e. The power of the thinking intellect decreases in proportion, as the power of the creative mind is on its increase).

26. Next the particles of time and place, join together in the formation of minute atoms; which by forming the elementary  
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bodies, have the living principle added to them. (These are called the protozoas[\*\*protozoa [= pl. of protozoon]] or animalcules).

27. These then become vegetables[\*\*vegetables] and insects, and beasts, brutes and the forms of gods and demigods; and these being stretched out in endless series, remain as a long chain of being, connected by the strong and lengthening line of the soul, (called the sutratmá[\*\*sútrátmá]).

28. Thus the great god that pervades over all his works in the world, connects all things in being and not being, as pearls[\*\*pearls] in a necklace by the thread of his soul. He is neither near us nor even far from us; nor is he above or below anything

whatever. He is neither the first nor last but ever lasting (having neither his beginning nor end). He is neither the reality or unreality, nor is he in the midst of these.

29. He is beyond all alternatives and antitheses, and is not to be known beyond our imaginary ideas of him. He has no measure or dimension, nor any likeness, form or form to represent him. Whatever greatness and majesty are attributed to him by men, they are all extinguished in his glory as the fire is cooled in the water.

30. Now, I have related to you all what you asked me about, and will now proceed to my desired place. Be you happy, O sage, and go your way; and rise, O Párvatí and let us take our way.

31. Vasishtha said.[\*\*:]--When the god with his blue throat hadspoken[\*\*had spoken] in this manner, I honoured him with throwing handfuls of flower upon him. He then rose with his attendants, and peirced[\*\*pierced] into the vacuity of heaven.

32. After departure of the lord of umá[\*\*Umá], and master of the three worlds, I remained for some time reflecting on all I had heard from the god, and then having received the new doctrine with the purity of my heart, I gave up the external form of my worshipping the Deity.

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## CHAPTER XXXXIII.

### ON REST AND TRANQUILITY.

Argument.--Ráma admits before Vasishtha the removal of his doubt in dualistic doctrine.

Vasishtha said:--I well understand what the god said, and you too, O Ráma! know very well the course of the world.

2. When the false world appears in a false light to the fallacious understanding of man, and all proves to be but vanity of vanities, say what thing is there that may be called true and good and what as untrue and bad. (There is nothing what ever which is really good).

3. As the alternative of something is not that thing itself, so the optional form of the soul, though not the soul itself, yet it serves to convey some idea of the soul. (As the explanation of the gloss is;--The similitude of a thing though not the thing itself, yet it gives some idea of the original).

4. As fluidity is the nature of liquids, and fluctuation is that of the winds, and as vacuity is the state of the sky, so is creation the condition of the spirit or divine soul.

5. I have ever since (hearing the lecture of siva[\*\*Siva]), be taken[\*\*betaken] myself to the worship of the spirit in spirit; and have since then, given up my eagerness for the outward adoration of gods.

6. It is by this rule that I have passed these days of my life, though I am tamely employed in the observance of the prescribed and popular ritual.

7. I have worshipped the Divine spirit, in all modes and forms and offering of flowers, as they presented of themselves to me; and notwithstanding the interruptions, I have uninterruptedly adored my god at all times, both by day and night.

8. All people in general, are concerned in making their

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offerings acceptable to their receiver (god), but it is the meditation of the yogi, which is the true adoration of the spirit.

9. Having known this, O lord of Raghu's race, do you abandon the society of men in your heart, and walk in your lonely path amidst the wilderness of the world, and thereby remain without sorrow and remorse.

10. And when exposed or reduced to distress, or aggrieved at the loss or separation of friends, rely on this truth, and think on the vanity of the world.

11. We should neither rejoice nor regret, at the acquisition or loss of friends and relations; because all things almost are so frail and unstable, in this transitory world.

12. You well know, Ráma! the precarious state of worldly possessions and their pernacious[\*\*pernicious] effects also; they come and go away of their own accord, but overpower on the man in both states (of prosperity and adversity).

13. So uncertain are the favours of friends and fortune, and so unforeseen is their loss also, that it is noway possible for any body to account for them. (i. e. to assignany[\*\*assign any] plausible cause to either).

14. O sinless Ráma! such is the course of the world, that you have no command over it nor is it ever subject to you; if the world is so insubordinate to you, Why[\*\*why] is it then that you should be sorry for so unmanageable a thing?

15. Ráma! mind your spiritual nature, and know yourself as an expanded form of your intellect. See how you are pent up in your earthly frame, and forsake your joy and grief at

the repeated reiterations and exist[\*\*exits] of your corporeal body.

16. Know my boy, that you are of the form of your intellect only, and inherent through out all nature; therefore there is nothing that you can resume to or reject from you in the world.

17. What cause of joy or grief is there in the vicissitudes of things in the world, which are occasioned by the revolutions of the mind on the pivot of the intellect; and resemble the whirling waters of the sea, caused by an eddy or vortex in it.

18. Do you, O Ráma! betake yourself to the forth stage of -----File: 269.png-----  
susupta or hynotism[\*\*hypnotism] hence forth, as the even tenor of the intellect, is attended by its trance at the end.

19. Be you as cold and composed with your placid countenance and expanded mind, as the quiet spirit of god is diffused and displayed through out all nature; and remains[\*\*remain] as full as the vast ocean, in the contemplation of that soul, whose fulness fills the whole.

20. You have heard all this already, Ráma! and are fraught with the fulness of your understanding, now if you have any thing else to ask with regard to your former question, you can[\*\*removed hyphen]  
propose  
the same. (This was a question regarding the observance of ceremonial rites).

21. Ráma said--Sir, my former doubts are all dispersed at present, and I have no thing more to ask you regarding the same (i. e. the dualistic doctrine that raised the doubts).

22. I have known all that is to be known, and felt a heart felt satisfaction at this, and now I am free from the foulness of



the objective, and of dualism and fictions. (Knowledge of the objective being unspiritual, the dualism of matter and mind as unscriptual[\*\*unscriptural], and the fictions of the gods Ect[\*\*etc.], as mere vagaries of imagination).

23. The foulness of the soul, proceeds from ignorance of the soul; and this ignorance (of the subjective self), which had darkened my soul, is now removed by the light of spirituality.

24. I was under the error (of the mortality and materiality of the soul), which I have now come to understand, is neither foul matter, nor is it born or dies at any time. (i. e. It is immaterial, unproduced and immortal).

25. I am now confirmed in my belief, that all this is Brahma diffused through out nature (in his all pervasive form vivarta-\*rupa); and I have ceased from all doubts and questions on the subject, nor have I the desire of knowing any thing more about it. (He desires to know nothing, who beholds the lord in every thing).

26. My mind is now as pure, as the purified water of fil-  
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\*tering machine; and am nomore[\*\*no more] in need of learning any thing,  
from the preachings and moral lessons of the wise.

27. I am unconcerned with all worldly affairs, as the mount sumeru[\*\*Sumeru] is insensible of the golden ores in its bosom and having  
all things about me, I am quite indifferent to them; because I have not what I expect to have, nor do I possess the object of my fond desire.

28. I expect nothing that is desirable, nor reject any thing

which is exceptionable; nor is there a mean in the interim of the two in this world, because there is nothing that is really acceptable or avoidable in it, nor anything which is truly good or bad herein.

29. Thus, O sage, the erroneous thought of these contraries, is entirely dissipated from me; wherefore I neither care for a seat in heaven, nor fear the terrors of the infernal regions.

30. I am as fixed in the selfsame spirit, as the mount Mandara is firmly seated amidst the sea, and which scatters its particles throughout the three worlds, as that mountain splashed the particles of water in its state of churning the ocean,

31. I am as firm as the fixed Mandara, while others are wandering in their errors of discriminating the positive and negative and the true and false, in their wrong estimation.

32. The heart of that man must be entangled with the weeds of doubts, who thinks in his mind the world to be one thing, and the Divine spirit as another. (This duality is the root of doubts in the one ultimate unity).

33. He that seeks for his real good in any thing in this world, never finds the same in the unsubstantial material world, which is full of the confused waves of the eternity.

34. It is by your favour, O venerable sir, that I have got over the boisterous ocean of this world; and having the limits of its perilous coasts, have come to the shore of safety and found the path of my future prosperity.

35. I am no more wanting in that supreme felicity, which is the summum bonum of all things; and am full in myself as the lord of all. And I am quite indomitable by any body, since I have defeated the wild elephant of my covetousness.

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36. Being loosened from the chain of desire, and freed from the fetters of option, I am rich and blest with the best of all things and this is the internal satisfaction of my soul and mind, which gives me a cheerful appearance in all the triple world.

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## CHAPTER XXXXIV.

### INQUIRY INTO THE ESSENCE OF THE MIND.

Argument.--On the means of forsaking all connections and desires, and the subjection of the mind by spiritual knowledge.

Vasishtha said:--Ráma! whatever acts you do with your organs of action, and without application of the mind to the work in hand, know such work to be no doing of yours. (An involuntary action is not accounted as the act of one, in absence of his will in it).

2. Who does not feel a pleasure at the time of his achieving an action[\*\*an action], which he did not feel a moment before, nor is likely to perceive the next moment after he has done the work. (Therefore it is the attention of the mind which gives pleasure to an action, and which is not to be felt in absence of that attention, both before and after completion of the act).

3. The pleasure of a thing is accompanied only with the desire of its passion, and not either prior or posterior to the same; therefore it is boyish and not manliness to take any delight in a momentary pleasure. (All pleasure and pain are concomitant with their thoughts only; and these being fleeting there is no lasting pleasure or pain in anything).

4. Whatever is pleasant during its desire, has that desire only for the cause of its pleasantness: hence the pleasurable[\*\*pleasurableness] of a thing lasting till its unpleasurableness is no real pleasure; wherefore this frail pleasure must be forsaken together with its temporary cause of desire by the wise.

5. If you have arrived to that high state, (of knowing the universality of the soul); then be careful for the future, and merge yourself[\*\*yourself] no more in the narrow pit of your personality.

6. You who have now found your rest and repose, in being seated in the highest pinnacle of spiritual knowledge (by cognoscence of yourself); must not allow your soul any more, -----File: 273.png----- to plunge in the deep and dark cave of your egoistic individuality.

7. Thus seated on the pitch of your knowledge, as on the top of the Meru mountain; and remembering the glorious prospect all around you; you cannot choose to fall down into the hellpit of this earth, and to be reborn in the darksome cave of a mother's womb. (Because the living soul is doomed to transmigration and regeneration until its final liberation).

8. It appears to me, O Ráma! that you are of an even temperament, and have the quality of truth (satyaguna[\*\*satvaguna]) full in your nature; I understand you have weakened your desires, and have entirely got over your ignorance.

9. You appear to be settled in your nature of purity, and the temperament of your mind appears to me to be as calm and quiet as the sea, when it is full and untroubled by the rude and rough winds of heaven.

10. May your expectations set at ease, and your wants

terminate in contentment, let your dementation turn to right-\*mindedness, and live unconnected with and aloof from all.

11. Whatever objects you come to see placed before you, know the same as full of the Divine intellect, which is consolidated and extended through all, as their common essence[\*\*.] (The solid intellect forming the body, and its rarity the mind. "That extended through all yet in all the same; great in the earth as in the etherial frame" Pope).

12. One ignorant of the soul, is fast bound to his ignorance; and one acquainted with the soul, is liberated from his bondage. Hence, O Ráma! learn to meditate constantly and intensely, the supreme soul in your own soul.

13. It is indifference which wants to enjoy nothing, nor yet[\*\*nor yet] refuses the enjoyment of whatever presents of itself to any body; and know inappetency to consist in the cool calmness of the mind, resembling the serenity of the sky. (Insouciance is the want of desire and renunciation of pruriance[\*\*prurience] and not the abdication of enjoyment).

14. Preserve the coldlistlessness[\*\*cold listlessness] of your mind, and discharge

your duties with the cool application of your organs of

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action; and this unconcernedness of your mind, will render you as steady as the sky at all accidents of life.

15. If you can combine the knower, knowable and the knowledge (i. e. all the three states of the subjective, objective and the intermediate percipience) in your soul alone; you will then feel the tranquility of your spirit and shall have no more to feel the troubles of sublunary life.

16. It is the expansion and contraction of the mind, that causes the display and dissolution of the world; try therefore to stop the action of thy mind, by restraining the breaths of thy desire in thyself.

17. So it is the breath of life, which conducts and stops the business of the world, by its respiration and rest; restrain therefore the breathing of the vital air, by thy practice of the regulation of thy breathing (as dictated before).

18. So also it is the act of ignorance to give rise to ceremonious works, as it is that of knowledge to repress them; Do you therefore boldly put them down by your own forbearance, and the instructions you derive from the sástras and your preceptors.

19. As the winds flying with dust, darken the fair face of the sky; so the intellect being daubed with the intelligibles (The[\*\*the] subjective soiled with the objective), obscure the clear visage of the soul.

20. The action of the relation between the vision and visibles, (i. e. the mutual of the eyesight and outward objects on one another), causes the appearance of the world and its course; as the relation that there exists between the solar rays and formations of things, makes them appear in various colours to the eye. (Neither the course of the world, nor the appearance of colour is in real being, but is owing to the relative combination of things).

21. But the want of this relativity removes the phenomenals from sight, as the want of light takes away the colours of things. (The former is an instance of the affirmative kind (anvayi); and the latter a vyatireki or negative one).

22. The oscillation of the mind causes the illusions, as the

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palpitation of the heart raises the affections, and they are all at a stop at the suspension of the actions of these organs. So the waves raised by motion of waters and action of the winds, subside[\*\*subside] in the deep, by cessation of the actions of these elements. (The question is whether the affections are not causes of the palpitation of the heart?).

23. The abandonment of every jot of desire, the suspension of respiration, and the exercise of intellection, will contract the actions of the heart and mind, and thereby prevent the rise of the passions and affections and of illusions also. (Entire dispassionateness is the perfection of yoga asceticism).

24. The un-consciousness which follows the inaction of the heart and mind, in consequence of the suspension of the vital breath is the highest perfection (of yoga philosophy).

25. There is a pleasure in respect to the vision of visibles, which is common to all living being; but this being felt spiritually, amounts to holy pleasure paramánanda. But the sight of god in one's consciousness, which is beyond the province of the mind; transcends the mental pleasure, and affords a divine ecstasy, called the Brahmananda.

26. The mind being dormant[\*\*dormant] and insensible, affords the true rapture of the soul; and such as it is not to be had even in heaven, as it is not possible to have a refrigeratory or cooling bath in the sandy desert.

27. The inertness of the heart and mind is attended with a delight, which is felt in the inmost soul and cannot be uttered in words; it is an everlasting joy that has neither its rise nor fall, nor its increase or decrease. (It is the lasting sunshine and unchanging moonlight of the soul).

28. Right understanding weakens[\*\*weakens] the sensuous mind (by the blaze of rationality), but wrong understanding serves to increase its irrational sensuousness only. It then sees the thickening mists of error, rising as spectres and apparitions before the sight of boys.

29. Though the sensational mind is existent in us, yet it seems as quite inexistent and extinct before the light of our rationality, as the substance of copper appears to disappear

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by being melted with gold. (The carnal mind is converted to the rational understanding by its association with it).

30. The mind of the wise is not the sensuous mind, because the wise mind is an essence of purity by itself; thus the sensible mind is changed in its name and nature to that of the understanding, as the copper is converted to the name and nature of gold.

31. But it is not possible for the mind to be absorbed at once in the intellect, its errors only are moved by right understanding, but its essence is never annihilated. (as the alloy of copper in gold).

32. Things taken as symbols of the soul, are all un-substantial as the mind and vital principle; all which are as unreal as the horns of hare (which are never known to grow). They are but reflexions of the soul, and vanish from view after the soul is known. (The mind is said to be an expansion of the soul [Sanskrit: átmanívivartta rūpam][\*\*].)

33. The mind has its being for a short time only, during its continuance in the world; but after it has passed its fourth stage of insensibility, it arrives to the state of comatosity which is beyond the fourth stage.



34. Brahma is all even and one[\*\*and one], though appearing as many amidst the errors that reign over the world; He is the soul of all and has no partial or particular form of any kind. He is not the mind or any thing else, nor is He situated in the heart (as a finite[\*\*a finite] being). (gloss:--The Divine Soul like the human mind has conceptions of endless things, which are neither situated in it nor parts of itself, but are as empty phantoms in the air).

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## CHAPTER XXXXV.

### STORY OF THE VILVA OR BELFRUIT.

Argument. God represented as the Belfruit or Wood apple; containing the Worlds as its seeds.

Vasishtha said:--Attend now, O Ráma! to a pleasant story, which was never told before, and which I will briefly narrate to you for your instruction and wondrous amusement.

2. There is a big and beautiful bilva or bel fruit, as large as the distance of many myriads of miles, and as solid as not to ripen or rot in the course of as many many ages.

3. It bears a lasting flavour as that of sweet honey or celestial ambrosia; and though grown old yet it increases day by day like the crescent[\*\*crescent] new moon, with its fresh and beautiful foliage.

4. This tree is situated in the midst of the universe, as the great Meru is placed in the middle of the earth; it is as firm and fixed as the Mandara mountain, and is immovable even by the force of the deluvian[\*\*diluvian] winds.

5. Its root is the basis of the world, and it stretches to the

distance of immeasurable extent on all sides.

6. There were millions of worlds all within this fruit as its un-countable seeds; and they were as minute in respect to the great bulk of the fruit, that they appeared as particles of dust at foot of a mountains[\*\*mountain].

7. It is filled and fraught with all kinds of delicacies[\*\*delicacies], that are tasteful and delicious to the six organs of sense; and there is not one even of the six kinds savoury articles, that is wanting in in[\*\*delete] this fruit.

8. The fruit is never found in its green or unripe state, nor is it ever known to fall down ever[\*\*over] ripened on the ground; it [\*\*is] ever ripe of itself, and is never rotten or dried or decayed at anytime by age or accident.

9. The gods Brahmá[\*\*à-->á], Vishna[\*\*Vishnu] and Rudra, are not sempiternal

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with this tree in their age, nor do they know aught of the origin and root of this tree, nor anything about its extent and dimensions.

10. None knows the germ and sprout of this tree, and its buds and flowers are invisible to all. There is no stem or trunk or bough or branch, of the tree that bears this great fruit.

11. This fruit is a solid mass of great bulk, and there is no body that has seen its growth, change or fall. (It is ever ripe without ripening or rotting at any time).

12. This is the best and largest of all fruits, and having no pith nor seed, is always sound and unsoiled.

13. It is as dense as the inside of a stone in its fullness, and as effluent of bliss as the disk of the moon, drizzling with its

cooling beams; it is full of flavour and distils its ambrosial draughts to the conscious souls of men.

14. It is source of delight in all beings, and it is the cause of the cooling moon-beams by its own brightness; It is the solid rock of all security, the stupendous body of felicity, and contains the pith and marrow that support and sustain all living souls, which are the fruits of the prior acts of people. (i. e. The souls of all beings are as fruits formed according to the nature and merit of their previous acts-[\*--]karma, and all these souls are filled with delight by the great soul of God).

15. Therefore that transcendent pith which is the wonder of souls, is contained in the Infinite spirit of god, and deposited and preserved in that auspicious fruit-[\*--]sriphala-[\*--]the bel or wood apple.

16. It is deposited with its wondrous power in that small bel fruit, which represents the human as well as the divine soul, without losing its properties of thinness and thickness and freshness for ever. (i. e. All the divine powers--of evolution are lodged in the soul).

17. The thought that 'I am this', clothes the unreality with a gross form (as the thought of a devil gives the unreal phantom a foul figure); and though it is absurd to attribute differences to nullities, yet the mind makes them of itself and then believes its fictitious creatures as real ones.

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18. The Divine ego contains in itself the essential parts of all things set in their proper order, as the vacuity of the sky is filled with the minute atoms, out of which the three worlds did burst forth with all their varieties. (So the substance of the bel fruit, contains the seeds of the future trees and all their several parts in it).

19. In this manner there grew the power of consciousness in its proper form, and yet the essence of the soul retains its former state without exhausting itself. (It means that notwithstanding<sup>\*\*notwithstanding</sup> the endless evolutions of the Divine soul, its substance ever continues the same and is never exhausted).

20. The power of consciousness being thus stretched about (from its concentration in itself), makes it perceive the fabric of the world and its great bustle in its tranquil self. (It means how the subjective consciousness is changed to the objective).

21. It views the great vacuum on all sides, and counts the parts of time as they pass away; it conceives a destiny which directs all things, and comes to know what is action by its operation.

22. It finds the world stretching<sup>\*\*stretching</sup> as the wish of one, and the sides of heaven extending as far as the desires of men; it comes to know the feelings of love and hatred, and the objects of its liking and dislike.

23. It understands its egoism and non-egoism or tuism, or the subjective and objective and views itself in an objective light, by forgetting its subjectivity. It views the worlds above and being its itself as high as any one of them, finds itself far below them. (The human soul though as elvated<sup>\*\*elevated</sup> as the stars of heaven, becomes as low as a sublunary being by its baseness).

24. It perceives one thing to be placed before, and another to be situated beside it; it finds some thing to be behind, and others to be near or afar from it; and then it comes to know some things as present and others as past or yet to come before it. (The soul losing its omniscience has a partial view of things).

25. Thus the whole world is seen to be situated as a play

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house in it, with various imaginary figures brightening as  
lotuses in a lake.

26. Our consciousness is seated in the pericarp of the lotus  
of our hearts, with the knowledge of our endless desires budding  
about it, and viewing the countless worlds turning round like  
a rosary of lotus seeds.

27. Its hollow cell like the firmaments is filled with the  
great Rudras, who rove about in the distant paths of the  
midwaysky[\*\*midway sky], like comets falling from above with their  
flaming  
tails. (The vedas describe[\*\*describe] the Rudras as blue necked &c.  
(nilagriváh). These worshipful gods of the vedas are found  
to be no other than wondrous phenomena of the vacuity which  
are deified[\*\*are deified] in the Elementary religion of the ancients).

28. It has the great mount of Meru situated in its midst,  
like the bright pericarp amidst the cell of the lotus flower.  
The moon cap summit of this mount is frequented by the  
immortals, who wander about it like wanton bees in quest  
of the ambrosial honey distilled by the moon beams on high.  
(The gloss places the Meru in the northern region of the  
distant pole, while the Puranas place it in the midst of the  
earth). It was the resort of the gods as also the early cradle  
of the pristine[\*\*pristine] Aryans, who are represented as gods).

29. Here is the tree of the garden of Paradise with its  
clusters of beautiful flowers, diffusing their fragrance all around;  
and there is the deadly tree of the old world, scattering its  
pernicious farina for culling us to death and hell. (The gloss  
explains rajas or flower dust as our worldly acts, which lead  
us to the hell torments of repeated transmigrations).

30. Here the stars are shining, like the bright filaments of flowery arbors, growing on the banks of the wide ocean of Brahma; and there is the pleasant lake of the milky path, in the boundless space of vacuity.

31. Here roll the uncontrolled waves of the ceremonial[\*\*ceremonial] acts, fraught with frightful sharks in their midst, and there are the dreadful whirlpools of worldly acts, that whirl mankind in endless births for ever more.

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32. Here runs the lake of time in its meandering course for ever, with the broad expanse[\*\*expanse] of heaven for its blooming blossom; and having the moments and ages for its leaves and petals, and the luminaries of sun, moon and stars for its bright pistils and filaments.

33. Here it sees the bodies of living beings fraught with health and disease, and teeming with old age, decay and the torments of death; and there it beholds the jarring expositions of the sástras, some delighting in their knowledge of spiritual Vidya, and others rambling in the gloom of Ignorance-[\*\*--]Avidya; (which leads them from error to error).

34. In this manner doth our inner consciousness, represent the wonders contained in the pulp of the bilva fruit; which is full of the unsubstantial substance of our desires and wishes, and the pithless marrow of our false imagination.

35. It sees many that are tranquil, calm, cool and dispassionate, and who are free from their restraints and desires; they are heedless of both their activity and inactivity, and donot[\*\*do not] care for works whether done or left undone by them.

36. Thus this single consciousness presents her various

aspects, though she is neither alone nor many of herself, except that she is what she is. She has in reality but one form of peaceful tranquility; though she is possess of the vast capacity of conceiving in herself all the manifold forms of things at liberty.

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## CHAPTER XXXXVI.

### PARABLE OF THE STONY SHEATH OF THE SOUL.

Argument. The divine mind is the substratum of the totality of existence.

Rama said--Venerable sir, that knowest the substance of all truths; I understand the parable of bel fruit which you have just related to me to bear relation to the essence of the compact intellect, which is the only unit and identic with itself.

2. The whole plenitude of existence together with the personalities of I, thou, this and that form the plenum (or substance), of the intellect; and there is not the least difference between them, as this is one thing and that another. (All this is but one undivided whole, whose body nature is and god[\*\*God] the soul. Pope).

3. Vasishtha answered--As this mundane egg or universe is likened to a gourd fruit, containing the mountains and all other things as its inner substance; so doth the intellect resemble the bel fruit or the grand substratum, that contains even the universe as the kernel inside it.

4. But though the world has no other receptacle beside the Divine intellect, yet it is not literally the kernel inside that crust; (i. e. the substance of that substratum in its literal sense).

Because the world has its decay, decline and dissolution also in time, but none of these belong to the nature of the everlasting mind of god).

5. The intellect resembles the hard coating of the pepper seed, containing the soft substance of its pith inside it, and is likened also to block of stone, bearing the sculptured figures peacefully sleeping in it. (All things are engraven in the divine mind).

6. Here me relate to you, O moon faced Ráma! another pleasant story in this place which will appear equally charming

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as well as wondrous to you. (It is the story of stone like Brahma).

7. There is a huge block of stone somewhere, which is as big as it is thick and solid; it is bright and glossy, and cold and smooth to touch; it never wastes or wears out, nor becomes dark and dim.

8. There are many full blown lotuses, and unnumbered buds of water lilies, growing amidst the limpid lake of water, contained within the bosom of this wondrous stone. (It means that the mind of God has all these images of things engraved in it as in a stone).

9. There are many other plants growing also in that lake, some with their long and broad leaves and others with their alternate and joint foliums likewise.

10. There are many flowers with their up lifted and down cast heads, and others with their petals hanging before them; some having a combined or comon[\*\*common] footstalk, and others growing separate and apart from one another; some are concealed and others



manifest to view.

11. Some have their roots formed of the fibres of the pericarp, and some have their pericarps[\*\*pericarps] growing upon the roots (as orchids), some have their roots on the tops and others at the foot of trees, while there are many without their roots at all: (as the parasite plants).

12. There are a great many conchshells about these, and unnumbered diseases also strewn all about.

13. Ráma said[\*\*:]--All this is true, and I have seen this large stone of sálgráma in my travels; and I remember it to be placed in the shrine of Vishnu, amidst a bed of lotus flowers. (The sálgráma stone is perforated by the vajra-kíta, and contains many marks inside it, resembled to the map of the world in the mundane egg of the divine mind. See vajra-kíta in the works of Sir Williams[\*\*William] Jones).

14. Vasishtha replied[\*\*:]--You say truly, that you have seen that great stone and know its inside also; but do you know the unperforated and hollowless stone of the divine mind, that contains the universe in its concavity, and is the life of all living  
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beings: (and not the dull, lifeless and hollow sálagráma stone which they worship as an emblem of the divine mind).

15. The stone of which I have been speaking to you, is of a marvelous[\*\*marvelous] and supernatural kind; and contains in its voidless bosom all things as nothing. (i. e. the ideas and not substances of things).

16. It is the stone like intellect of which I have spoken to you, and which contains all these massive worlds within its spacious sphere. It is figuratively called a stone from its solidity,

cohesive impenetrability and indivisibility like those of a block.

17. This solid substance of the intellect, notwithstanding its density and unporousness, contains all the worlds in itself, as the infinite space of heaven is filled with the subtile and atmospheric air. (The divine mind like external nature, is devoid of a vacuity in it, according to the common adage: "Nature abhors a vacuum)."[\*\*").]

18. The mind is occupied with all its various thoughts, as the world is filled by the earth and sky, the air and atmosphere, and the mountains and rivers on all sides, there is not hole or hollow, which is not occupied by some thing or other in it.

19. The solid soul of god which resembles this massive stone, contains in it all these worlds which are displayed (to our deluded sight), as so many beds of lotuses in their blooming beauty; and yet there is nothing so very pure and unsullied as this solid crystalline[\*\*crystalline] soul. (The soul like a crystal, reflects its light in various forms).

20. As it is the practice of men to paint blocks of stones, with the figures of lotuses, conch shells and the like images; so it is the tendency of the fancifulmind[\*\*2 words], to picture many fantastic of all times in the solid rock of the soul. (The soul like a crystal stone is wholly blank in itself, it is only the imaginative mind, that tinges it in different shades and colours).

21. All things in the world appear to be situated exactly in the same state, as the various figures carved on the breast of a stone, seem to be separate though they are bellied in the same relief. (All distinctions blend in the same receptacle).

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22. As the carved lotus is not distinct from the body of the

stone, so no part of existence is set apart from the substantiality of the divine intellect; which represents its subtile Ideas in their condensed forms.

23. This formal creation is as inseperable[\*\*inseparable] from the formless intellect of god, as the circular forms of lotus flowers which are carved in a stone, are not separate from the great body of the shapeless stone.

24. These endless chains of worlds'[\*\*worlds], are all linked up in the boundless intellect of the Deity; in the same manner as the clusters of lotus flowers are carved together in a stone; and as a great many seeds, are set together in the inside of a long pepper.

25. These revolving worlds have neither their rise nor fall in the sphere of the infinite intellect, but they remain as firm as the kernel of a bel fruit, and as fixed as the fidelity of a faithful wife.

26. The revolution of worlds and their changing scenes, that are seen to take place in their situation in the Divine Intellect, do not prove the changeableness of the all containing Infinite Mind, because its contents of finite things are so changeable in their nature. (The container is not necessarily of the nature of its contents).

27. All these changes and varieties subside at last in the divine intellect, as the waves and drops of water sink down in the Sea; and the only change which is observable in the Supreme Intellect, is its absorption of all finite changes into its infinity. (All finite forms and their temporary transformations, terminate finally into infinity).

28. The word (Fiat) that has produced this all, causes their changes and dissolutions also in itself. Know then that Brahma

from whom this fiat and these changes have sprung, and all these being accompanied with Brahma and the original fiat, the word change is altogether meaningless. (There is no new change from what is ordained from the beginning).

29. Brahma being both the mainspring as well as the main stay of all changes in nature; He is neither excluded from or

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included under any change, which occur in the sphere of his immensity: (i. e. The spirit of god being the unchanging source of all phenomenal changes, is not exempted from the mutations that occur in his infinity).[\*\*delete bracket] So says the poet. "These as they change are but the varied god &c." Thompson).[\*\*or add start bracket]

30. And know this in one or other of the two senses, that the change of the divine spirit in the works of creation, resembles the change or development of the seed into its stem, fruits and flowers and other parts; or that it is a display of delusion *māya* like the appearance of water in the mirage. (Here the changing scenes of nature, are viewed in both lights of evolution and illusion).

31. As the substance of seed goes on gradually transforming itself into the various states of its development, so the density of the divine intellect (or spirit) condenses itself the more and more in its production of solid and compact world, and this is the course of the formation of the cosmos by slow degress[\*\*degrees].

32. The union of the seed with the process of its development forms the duality, that is destroyed by the loss of either of these. It is imagination only that paints the world as a dull material thing, when there is no such grossness in the pure intellect. (The gloss explains this passage to mean that, It is the doctrine of dualists to maintain the union of the productive seed or spirit of god, with the act of producing the material

world to be coeternal, and the one becomes null without the other, but this tenet is refuted on the ground of the impossibility of the Combination of the immaterial with the material, whence the material world is proved to be a nullity and mere illusion).

33. The intellect and dull matter cannot both combine together, nor can the one be included under the other, therefore the ideal world resembles the marks inscribed in the stone and no way different in their natures.

34. As the pith and marrow of a fruit, is no other than the fruit itself; so the cosmos forms the gist of the solid intellect, and no way seperable[\*\*separable] from the same; which is like a thick stone containing marks, undermarks, underlined under one another.

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35. So we see the three worlds lying under one another, in the womb of the unity of god; as we behold the sleeping and silent marks of lotuses and conch shells, inscribed in the hollow of a stone.

36. There is no rising nor setting (i. e. the beginning or end), of the course of the world (in the mind of god); but every thing is as fixed and immovable in it, as the inscription carved in a stone.

37. It is the pith and marrow of the divine intellect, that causes the creative power and the act of creation; as it is the substance of the stone, that produces and reduces the figures in the stone.

38. As the figures in the stone, have no action or motion of their own; so the agents of the world have no action of theirs, nor is this world ever created or destroyed at any time; (but it continues for ever as carved in the mind of god).

39. Every thing stands as fixed in the mind of god, as if they were the firm and immovable rocks; and all have their forms and positions in the same manner as they are ordained and situated in the Divine Mind.

40. All things are filled with the essence of god, and remain as somnolent in the Divine mind; the various changes and conditions of things that appear to us in this world, are the mere vagaries of our erroneous fancy; for every thing is as fixed and unchanged in the mind of god, as the dormant images on a stone.

41. All actions and motions of things are as motionless in mind of god, as the carved lie asleep in the hollow of a stone. It is the wrong superfluous view of things, that presents to us all these varieties and changes; but considered in the true and spiritual light, there is body nor any change that presents itself to our sight.

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CHAPTER XXXXVII.

## LECTURE ON THE DENSITY OF THE INTELLECT.

Argument.--Interpretation of the Intellect compared with the Belfruit and carved stone and its farther comparison with the Egg of a Peahen.

VASISHTHA Continued:--The great category of the Intellect which is compared with the belfruit or wood apple, contains the universe as its own matterand-marrow[\*\*should be matter and marrow?] within itself; and it broods upon the same: as in its dream (by forgetfulness of its own nature of omniscience before which everything is present).

2. All space and time and action and motion being but

forms of itself, there can be no distinction of them in the intellect. (Hence every part [\*\*should be every part?] of creation and all created things, are but composite parts of the intellect).

3. All words and their senses, and all acts of volition, imagination and perception, being actions of the intellect, they can not be unrealities in any respect. (Nothing proceeding from the real one is ever unreal).

4. As the substance contained in a fruit, passes under the several names of the kernel, pith and marrow and seeds; so the pith and marrow of the solid intellect being but one and the same thing, takes many names according to their multifarious forms.

5. A thing though the same, has yet different names according to its different states and changes of form; and as it is with the contents of a fruit, so it is with the subjects included under the intellect.

6. The intellect reflects its image in the mirror of the world, as these culptured images are exprest in a slab of stone.

7. The brilliant gem of the supreme intellects produces myriads of worlds in itself; as the gem of your minds casts the reflection of every object of our desire and imagination.

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8. The casket of the intellect contains the spacious world, which is set in it as a bigpearl[\*\*should be big pearl?] of vast size; it is but a part of the other, though appearing as distinct and different from the other.

9. The intellect is situated as the shining sun, to illumine all things in the world; it brings on the days and nights by

turns, to show and hide them to and from our view.

10. As the waters of an eddy whirl and hurl down into the vortex of the sea, so do these worlds roll and revolve in the cavity of the intellect; and though its contents are of the same-kind, yet they appear as different from one another as the pulps and seeds of fruits.

11. The body of the stone like intellect contains the marks of whatever is existent in present creation; as also of all that is inexistent at present. (i. e. the marks of all past and future creation. [\*\*should have close paranthesis? or not have open paranthesis next?])(The omniscience of the divine intellect has all thing present before it, wheather they are past and gone or to come to being hereafter).

12. All real essence is the substance of the apple-like Intellect, whether it is in being or not being and all objects whether inesse [\*\* should be in esse?]or non esse, obtain their form and figure according to the pith and marrow of that intellectual fruit. (All outward forms are the types of the intellectual archetype).

13. As the lotus loses its own and seperate entity by its being embodied in the stone, so do all these varieties of existence lose their difference by their being engrossed into the unity of the intellectual substance.

14. As the diversity of the lotus changes to the identity of the stone, by its union with and entrance into its cavity; so the varieties of creation, become all one in the solid mass of the Divine Intellect.

15. As the mirage appears to be a sheet of water to the thirsty dear, while it is known to the intelligents to be the reflexion of the solar rays on the sandy desert; so does the reality



appear as unreal and the unreal as real to the ignorant; while in truth there is neither the one nor the other here, except the images of the Divine Mind.

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16. As the body of waters fluctuates itself (owing to the fluidity of the element); so is there oscillation in the solidity of the Divine Intellect (owing to its spiritual nature).

17. The lotuses and conch-shells are of the same substance, as the stone in which they are carved and engraved; but the world and all its contents that contained in the intellect are neither of the same substance nor of the same nature: (because of their perishableness).

18. Again the big block of stone which serves for the comparison of the divine Intellect, is itself contained in the same; and while the figures of the former are carved out of its body, those of the latter are eternally inherent in it.

19. This creation of god is as bright as the autumnal sky and it is as fair as the liquid beams of the moon. (It means to say, says the gloss, that god shines in his form of the world jagat Brahma or god identified with the world which is the doctrine of cosmotheism).

20. The world is eternally situated in god, as the figures in the stone which are never effaced; the world is as inseparably connected with the Deity, as the god head of god with himself

21. There is no difference of these, as there is none between the tree and its plant; all the worlds that are seen all abouts, are not disjoined from Divine Intellect.

22. These as well as the Intellect have neither their production nor destruction at any time, because of their subsistence

in the spirit of god, which shows them in their various forms, as the heat of the sun exhibits a sheet of water in the sandy desert.

23. The world with all its solid rocks, trees and plants, dissolves into the Divine Intellect at the sight of the intelligent, as the hard hail stones are seen to melt into the liquid and pure water. (All solids vanish into subtle air).

24. As the water vanishes into the air, and that again into vacuum, so do all things pass away to the supreme spirit; and again it is the consolidation of the Intellect, that forms the solid substances of hills, plants and all tangible things. (Con-\*

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\*densation as well as rarefaction, are both of them but acts of the great mind of god).

25. The pith that is hidden in the minute substance, becomes the marrow in its enlarged state; so the flavor of things which is concealed in the atoms, becomes perceptible in their density with their growth.

26. The power of god resides in the same manner in all corporeal things, as the properties of flavours and moisture are inherent in the vegetable creation. (Hence Brahma is said to be the pith or moisture of all-rasovaitata).

27. The same power of god manifests itself in many forms in things, as the self same light of the sun shows itself in variegated colours of things, according to the constitution of their component particles.

28. The supreme soul shows itself in various ways in the substance and properties of things, as the Divine Intellect represents the forms of mountains and all other things in the changeful mind.

29. As the soft and liquid yolk of the egg of a peahen, contains in it the toughness and various colours of the future quills and feathers; so there are varieties of all kinds inhering in the Divine Intellect, and requiring to be developed in time.

30. As the versicolour feathers of a peacock's train, are contained in the moisture within the egg; so the diversity of creation is ingrained in the Divine mind; (as it is said in the parable of the Peahen's egg).

31. The judicious observer will find the one self same Brahma, to be present every where before his sight; and will perceive his unity amidst all diversity, as in the yolk of the peahen.

32. The knowledge of the unity and duality of god, and that of his containing the world in himself; is also as erroneous as the belief in the entity and nonentity of things. Therefore all these are to be considered as the one and same thing and identic with one another. (This is cosmotheism).

33. Know him as the supreme, who is the source of all entity and non-entity, and on whose entity they depend; whose  
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unity comprises all varieties, which appear as virtual[\*\*virtual] and are no real existences. (Hence the gloss deduces the corollary, that the unreal or negative is subordinate to the positive, and the variety to the unity).

34. Know the world to be compressed under the category of the Intellect, as the Intellect also is assimilated with the works of creation; in the same manner as is the relation of the feather and moisture, the one being the production and the other the producer of one another.

35. The mundane egg resembles the peahen's egg, and the spirit of god is as the yolk of that egg; it abounds with many things like the variegated feathers of the peacocks, all which serve but to mislead us to error. Know therefore there is no difference in outward form and internal spirit of the world, as there is none in the outer peacock and the inner-yolk.

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## CHAPTER XXXXVIII.

### ON THE UNITY AND IDENTITY OF BRAHMA AND THE WORLD.

Argument.--He whose essence is the source of all our enjoyments; is ascertained as the Sachchidánda or Entity of the Felicitous Intellect or the blissful spirit of God.

Vasishtha continued:--That which contains this wide extended universe within itself, and without manifesting its form unto us, is very like the egg of the peahen and contains all space and individual bodies in its yolk. (The mind of god contains the mundane egg).

2. That which has nothing in reality in it, appears yet to contain everything in itself; as the spotless mirror reflects the image of the moon, and the hollow egg bears the figure of the future peacock.

3. It is in this manner that the gods and sages, saints and holy-men, the siddhas and great Rishis, meditate on the true and self subsistent form of god, as find themselves seated in their fourth state of bliss above the third heaven.

4. These devout personages set with their half shut eyes, and without the twinkling of their eyelids; and continue to view in their inward souls, the visible glory of god shining in its full light.

5. Thus enrapt[\*\*enrapt] in their conscious presence of god, they are unconscious of any other thought in their minds; though when employed in the acts of life, remain without the respiration of their vital breath.

6. They sit quiet as figures inpainting[\*\*in painting], without respiration of their breath, and remain as silent as sculptured statues, without the action of their minds. (They forget themselves to stones in their excess of devotion).

7. They remain in their state of holy rapture, without the employment of their minds in their fleeting thoughts, and when-  
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\*ever they have any agitation they can effect anything, as the Lord god works all thing at the slightest nod.

8. Even when their minds are employed in meditative thoughts, they are usually attended with a charming gladness, like that of the charming moonbeams falling on and gladding the leafy branches of trees.

9. The soul is as enraptured with the view of the holy light of god, as the mind is delighted at the sight of the cooling moonbeams, emitted afar from the lunardisc[\*\*lunar disc]. (The gloss explains the distant moonlight to be less dazzling than the bright disc of that luminary).

10. The aspect of pure conscience is as clear, as the fair face of the bright moon; it is neither[\*\*neither] visible nor in need of admonition, nor is it too near nor far from us. (The gloss is silent on the inappropriateness of the simile).

11. It is by one's self cogitation alone that the pure intellect can be known, and not by the bodily organs, or living spirit

or mind, or by our desire of knowing it.

12. It is not the living soul nor its consciousness, nor the vibrations of the body, mind, or breath. It is not the world nor its reality or unreality, or its vacuity or solidity, or the centre of any thing.

13. It is not time or space or any substance at all, nor is it a god or any other being, whatever is quite free from all these and unconfined in the heart or any of the sheaths inside the body.

14. That is call[\*\*called] the soul in which all things are moving, and which is neither the beginning nor end of any thing, but exists from eternity to eternity, and is no[\*\*not] characterised by any of the elementary bodies of air and the rest.

15. The soul is an entity that is never annihilated in this or the next world, though the sentient bodies may be born and die away a thousand times like earthen pots here below.

16. There is no removal of this vacuous spirit from its seat, both in the inside and out side of every body; for know, O thou best of spiritualists, all bodies to be equally situated in the all pervading spirit.

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17. It is the imperfection of our understanding, that creates the difference between the spirit and the body; but it shows the perfection of our judgement, when we believe the universal soul, to be diffused throughout the universe.

18. Though warmly engaged in business, yet remain unaddicted to worldliness by your indifference to the world, and to all moving and unmoving things that there exists on earth.

19. Know all those as the great Brahma-[\*\*--]the immaculate soul, that is without the properties and attributes of mortal beings; it is without change and beginning and end, and is always tranquil and in the same state.

20. Now Ráma! as you have known by your spiritual vision (clairvoyance), all things including time and action, and all causality, causation and its effect, together with the production, sustentation and dissolution of all, to be composed of the spirit of god[\*\* space added], you are freed from your wanderings in the world in your bodily form.

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## CHAPTER XXXXIX.

### CONTEMPLATION OF THE COURSE OF THE WORLD.

Argument.--Consideration of the changes in the state of things; and their origination from Ignorance and extinction in the true knowledge of their nature.

Rama said:--Sir, if there is no change in the immutable spirit of god; say how do these various changes constantly appear to occur in the state of things in this world.  
(Because it is the change of cause that produces a change in the effect, as also a change in the state of any thing, argues a change in its cause likewise).

2. Vasishtha replied:--Hear Ráma! that it is the alteration of a thing that does not revert to its former state, that is called its change, as it occurs in the instance of milk, and its conversion to curd and butter, which never become the pure milk again.

3. The milk is converted to curd, but the curd never reverts to its former state of milk, such is the nature of change in the

state of things; but it can never affect the great god, who remains alike all along the first, intermediate and last states of things.

4. There is no such change as that of milk or any other things in the immutable Brahma, who having no beginning nor end, can neither have any age or stage of life assigned to him. (i. e. The Infinite god is neither young nor old as any finite being).

5. The states of beginning and end which are attributed to eternal god, are the false imputations of ignorance and error, as there can be no change of changeless one. (To say therefore that god is the first and last the alpha and omega of all, means that the beginning and end of all things, are comprised in his everlasting existence).

6. Brahma is not our consciousness, nor the object of our  
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consciousness. He is as unconnected with us as our soul and intellect, and is only known to us by the word.

7. A thing is said to be the same, with what it is in the beginning and end; the difference that takes place in the form is only a mist of error, and is taken into no account by the wise. (The identity of a thing consists in its unalterable part).

8. It is the soul only that remains self same with itself, both in the beginning, middle and end of it, and in all places and times, and never changes with the change of the body or mind and therefore forms the identity of the person.

9. The soul which is formless and self-same with itself, forms the personality and individuality of a being, and because it is not subject to any modality or mutation at any time, it constitutes the essential identity of every body.



10. Ráma rejoined.--If the divine soul is always the same and perfectly pure in itself, when proceeds our error of its changableness[\*\*changeableness], and what is the cause of the avidya or ignorance that shows these changes unto us?

11. Vasishtha replied.--The category of Brahma implies that, He is all what is, what was, and what will be in future; that he is without change and without beginning and end, and there is no avidya ignorance in him.

12. The signification that is meant to be expressed by the significant term Brahma, does not include any other thing as what is inexistent, or the negative idea of ignorance under it (i. e. god is what is and not what is not).

13. Thyself and myself, this earth and sky, the world and all its sides, together with the elementary of fire and others, are all the everlasting and infinite Brahma, and there is not the least misunderstanding in it.

14. Avidya or Ignorance is a mere name and Error, and is but another word for unreality; nor can you Ráma, ever call that a reality, which is never existent of itself. (The words ignorance and error are both of them but negative terms).

15. Ráma said:--Why sir, you have said yourself of Ignorance in the chapter on Upasama or Tranquility, and told me to know all these as products of error.

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16. Vasishtha answered:--Ráma! you had been all these[\*\*this] time immersed in your ignorance, and have at last come to your right understanding by your own reasoning.

17. It is the practice of glossologists and men of letters, to adopt the use of the word ignorance, living soul and the like, for awakening the unenlightened to their enlightenment only.

18. So long as the mind is not awakened to the knowledge of truth, it remains in the darkness of error for ever; and is not to its right understanding; even by its traversing a hundred miles.

19. When the living soul is awakened to its right sense by the force of reason, it learns to unite itself to the supreme soul, but being led without the guidance of reason, it is successful in nothing with[\*\* space added] all its endeavours.

20. He who tells the unenlightened vile man, that all this world is the great Brahma himself, does no more than communicate his sorrows to the headless trunk of a tree. (A lecture to the listless man, is not listened to).

21. The fool is brought to sense by reasoning, and the wise man knows the truth from the nature of the subject; but the ignorant never learn wisdom, without the persuasion[\*\*persuasion] of reason. (The wise learn by intuition, but the unwise by no instruction).

22. You had been unwise so long as you depended on your own reasoning (judgment); but being guided by me, you are now awakend[\*\* typo for awakened] to truth. (No body is wise of his own conceit without the guidance of his preceptor).

23. That I am Brahma, thou art Brahma, and so the visible world is Brahma himself; know this truth and naught otherwise, and do as you please. (All inventions and imaginations of Him are false).

24. Inconceivable is the conception of god, and the visible world is all that is known of him; know him as one, and the infinite, and you will not be misled into error.

25. Ráma, think in yourself whether when you are sitting or walking[\*\* space added], or waking or sleeping, that you are this  
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supreme spirit, which is of the form of light and intelligence, and pervades all things.

26. Ráma! if you are without your egoism and meity or selfishness, and if you are intelligent and honest, then be as [oe]cumenical[\*\*oecumenical] and tranquil as Brahma himself, who is equally situated in all things.

27. Know your self as the pure consciousness, which is situated as one in all; which is without beginning and end, and is the essence of light and the most transcendent of all being.

28. What you call, Brahma the universal soul and the fourth or transcendent state; know the same to be mataria[\*\*materia] or matter and natura or nature also. It is the inseparable one in all, as the mud is the essential substance of a thousand water pots.

29. Nature is not different from the nature of the soul, as the clay is no other than the pot itself; the Divine essence is as the intrinsic clay, and the divine spirit extends as the inward matter of all things.

30. The soul has its pulsation like the whirling of the whirlpool, and this is termed Prakriti force or matter, which is no other than an effort of the spirit.

31. As pulsation and venilation[\*\*ventilation], mean the same thing under different names; so the soul and nature express the same substance, which are not different in their essence.

32. It is mere ignorance which makes their difference, and which is removed by their knowledge; as it is sheer ignorance which represents a snake in the rope, and which is soon removed by knowledge of their nature.

33. As the seed of imagination falls in the field of the intellect, it shoots forth in the sprout of the mind, which becomes the germ of the wide spreading arbor of the universe.

34. The seed of false imagination (of avidya or personified Ignorance), being scorched by the flames of spiritual knowledge; will be able to vegetate[\*\*vegetate] no more, though it is sprinkled with the water of fond desire. (i. e. Fancy is fed by desire, but fly away at the appearance of reason).

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35. If you do not sow the seed of imagination in the soil of your intellect, you will stop the germination of the plants of pain and pleasure [\*\*in] the field of your mind. (Pain and pleasure are imaginary ideas and not really so in their nature).

36. Ráma! as you have come to know the truth, you must forsake your false conception of such a thing as ignorance or error existing in the world; and know that there is no duality in the unity of god. Being thus full with the knowledge of one supreme soul, you must repudiate your ideas of pain and pleasure in anything here below. Pain turns to pleasure, and pleasure to pain, know them both as unreal, as they are vain.

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CHAPTER L.

## ON SENSATIONS AND THE OBJECTS OF SENSES.

Argument.--The production of the eight signs or senses in the vital soul, and their development into the External organs for the perception of outward objects.

Rama said.--Sir, I have known whatever is to be known, and seen all that is to be seen; I am filled with the ambrosial draught of divine knowledge, which you have kindly imparted to me.

2. I see the world full with the fulness of Brahma, I know the plenitude of god that has produced this plenary creation; it is the fulness of god that fills the universe, and all its ampletude[\*\*amplitude] depends on the plenum of the all pervading Deity.

3. It is now with much fondness that I like to propose to you another question, for the improvement of my understanding; and hope you will not be enraged at it, but communicate to me the instruction as a kind father does to his fondling boy.

4. We see the organs of sense, as the ears, nose, eyes, mouth and touch, existing alike in all animals: (whether when they [\*\*are] alive or dead).

5. Why is it then that the dead do not perceive the objects of their sense, as well as the living who know the objects in their right manner?

6. How is it that the dull organs perceive the outward objects, as a pot and other objects of sense which are imperceptible to the inward heart, notwithstanding its natural sensibility and sensitiveness.

7. The relation between outward objects and the organs, is as that of the magnet and iron, which attract one another without their coming in contact together. But how is it that the small cavities of the organs could let into the mind such prodigious objects that surround us on all sides.

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8. If you well know these secrets of nature, then please to communicate them to me in a hundred ways, in order to satisfy[\*\* typo for satisfy]  
my curiosity regarding them.

9. Vasishtha answered--Now Ráma, I tell you in short[\*\*in short], that neither the organs nor the heart and mind, nor the pots and pictures, are the things in reality; because it is impossible for any thing to exist apart and independent of the pure and intelligent spirit of god.

10. The Divine Intellect which is purer than air, takes the form of the mind by itself; which then assumes its elemental form of the organic body, and exhibits all things agreeably to the ideas which are engraven in the mind.

11. The same elements being after wards[\*\*afterwards] stretched out into matter or maya and nature or prakriti, exhibit the whole universe as its ensemble, and the organs and their objects as its parts. (This passage rests on the authority of the sruti which says--[Sanskrit: máyántu prakritim vidyánamáyinantu maheshvaram / ashábayavabhutestu váptamsarvva midam jagat][\*\*].)

12[\*\*.] The mind which takes the elemental form of its own nature, reflects itself in all the parts of nature in the forms of pots and all the rest of things. (It is repeatedly said that the mind is the maker of all things by reminiscence of the past).

13. Rāma rejoined--Tell me sir, what is the form of that elementary body, which reflects itself in a thousand shapes on the face of the puryastaka or elemental world, as it were on the surface of a mirror.

14. Vasishtha replied--This elementary body which is the seed of the world, is the undecaying Brahma, who is without beginning and end, and of the form of pure light and intellect and devoid of parts and attributes.

15. The same being disposed to its desires, becomes the living soul; and this being desirous of collecting all its desires and the parts of the body together, becomes the palpitating heart in the midst of it. (The word heart hrid is derived from its harana or receiving the blood and all bodily sensations into it; it, is called the chitta also, from its chinoti or collecting and distributing these in itself and to all parts of the body).

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16. It becomes the ego from its thought of its egoism, and is called the mind from its minding-[\*\*--]manana of many things in itself; it takes the name of buddhi or understanding from its bodha or understanding and ascertainment of things, and that of sense also from its sensation of external objects.

17. It thinks of taking a body and becomes the very body, as a potter having the idea of a pot forms it in the same manner. Such being the nature of the soul of being and doing all what it likes, it is thence styled the puryashtaka or manifest in its said eight different forms.

18. The Intellect is also called the puryashtaka or octuple soul, from its presiding over the eight fold functions of a person; as those of perception, action and passion and inspection or witnessing of all things and the like; as also from its inward consciousness and the power of vitality. (The gloss

gives the following explanations of these words, viz.--Perception of what is derived by the organs of sense. Action of what is done by the organs of action [Sanskrit: karmmendriya[\*\*karmendriya]]. Passion or the feelings of pleasure or pain that is so derived. Inspection or the silent witnessing of all things by the isolated soul. And so on).

19. The living soul takes upon it different forms at different times, according as it is employed in any one of these octuple functions; and also as it is actuated by the various desires, that rise in it by turns.

20. The octuple nature of the soul causes it to put forth itself, in the same form, as it is led to by its varying desire at any time; in the same manner as a seed shoots forth in its leaves, according to the quantity of water with which it is watered.

21. The soul forgets its intellectual nature, and thinks its[\*\*it's] a mortal and material being, embodied in the form of a living creature or some inanimate being, and ever remains insensible of itself under the influence of its erroneous belief.

22. Thus the living soul wanders about in the world, as it is dragged to and fro by the halter of desire tied about its neck;

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now it soars high and then it plunges below like a plank, rising up and sinking below the waves and currents of the sea.

23. There is some one, who after being released from his imprisonment in this world, comes to know the supreme soul, and attains to that state which has neither its beginning nor end.

24. There are others also, who being weary and worried by their transmigrations in multitudinous births, come after



the lapse of a long period to their knowledge of the soul, and obtain thereby their state of final bliss at last.

25. It is in this manner, O intelligent Ráma, that the living soul passes through many bodily forms, and you shall hear now[\*\* space added],  
how it comes to perceive the outward objects of the pots &c.  
by means of the external organs of perception--the vision and others.

26. After the intellect has taken the form of the living soul, and the same has received its vitality; the action of the heart sends its feelings to the mind, which forms the sixth organ of the body.

27. As the living soul passes into the air, through the organs of the body it comes in contact with the external objects of the senses; and then joining with the intellect it perceives the external sensations within itself. (The gloss says--The organs of sense like canals of water, carry the sensations to the seat of the mind).

28. It is the union of the living soul with the outward objects, that causes and carries the sensations to the mind, but the soul being defunct and the mind being dormant, there is no more any perception of the externals.

29. Whatever outward object which is set in the open air, casts its reflexion on the subtile senses of living beings, the same comes intact[\*\*in tact] with the living soul which feels the sensation; but the soul being departed, the dead body has neither its life nor feeling of aught in existence.

30. When the form of the outward object, comes in contact with the gleaming eye sight of a person; it casts its picture on the same, which is instantly conveyed to the inward soul.

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31. The image that is cast on the retina of the eye, is reflected thence to the clearer mirror of the soul, which perceives it by contact with the same; and it is thus that outer things come to the knowledge of the living soul.

32. Even babes can know whatever comes in taction with them, and so do brutes and vegetables have the power of feeling the objects of their touch; how then it is possible for the senseous[\*\*sensuous] soul to be ignorant of its tangible objects.

33. The clear rays of the eyesight which surround the soul, present to it the pictures of visible objects which they bear in their bosom, and whereby the soul comes to know him.

34. There is the same relation of sensuous contact, between the perceptive soul and the perceptible objects of the other senses also; the taste, smell, sound, the touch of things, are all the effects of their contact with the soul.

35. The sound remaining in its receptacle of the air, passes in a moment in the cavity of the ear; and thence entering into the hollow space of the soul, gives it the sensation of its nature.

36. Ráma said;[\*\*:] I see that the reflexions of things are cast in the mirror of mind, like the images of things carved on wooden tablets and slabs of stone; but tell me sir, how the reflexion of the image of God is cast on the mirror of the mind.

37. Vasishtha replied:--know, O best of gnostics that know the knowable, that the gross images of the universal and particular souls, which are reflected in the mirror of the mind, are as false as the images of God and deities which are carved in

stones and wood.

38. Never rely, O Ráma, in the substantiality of this false world; know it as a great vortex of whirling waters, and ourselves as the waves rolling upon it.

39. There is no limitation of space or time or any action, in the boundless ocean of the infinity and eternity of the Deity; and you must know your soul to be identic with the Supreme, which is ubiquitous and omnipresent.

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40. Remain always with a calm and quiet mind, unaddicted to anything in this world; know the vanity of wordly[\*\*worldly] pleasures and pains, and go on with a contented mind where ever you will. Preserve your equality, and commit yourself to an indifferent apathy to every thing.

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## CHAPTER LI.

### ON THE PERCEPTION OF THE SENSIBLE OBJECTS.

Argument. Erroneous Belief in the Reality of the Body and Mind; Instead of believing the unity and Entity of Brahma as All in All.

Vasishtha resumed:--Ráma, you have heard me relate unto you that, even the lotus-born Brahmá who was born long before you, had been without his organs of sense at first. (ie.[\*\*i.e.] Brahmá the creative power of God, was purely a spiritual Being, and had necessarily neither a gross body nor any of its organs as we possess).

2. As Brahmá-[\*\*--]the collective agents of creation was endued only with his consciousness-[\*\*--]Samvid for the performance of all his functions; so are all individual personalities endowed with

their self-consciousness only, for the discharge of all their necessary duties.

3. Know that as the living soul, dwelling in its body in the mother's womb, comes to reflect on the actions of the senses, it finds their proper organ supplied to its body immediately.

4. Know the senses and the organs of sense to be the forms of consciousness itself, and this I have fully explained to you in the case of Brahma, who represents the collective body of all individual souls.

5. At first there was the pure consciousness in its collective-form in the Divine Intellect, and this afterwards came to be diffused in millions of individual souls from its sense of egoism. Atfirst[\*\*At first] was the Divine soul "the I am all that I am" and afterwards became many as expressed in the Vedic text "aham bahusyam"[\*\*.]

6. It is no stain to the pure universal, undivided and subjective Divine spirit, to be divided into the infinity of individual and objective souls; since the universal and subjective unity comprises in it the innumerable objective individualities which it evolves of itself. (in its self manifestation in the universe).

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7. The objectivity of God does not imply his becoming either the thinking mind or the living soul; nor his assuming upon him the organic body or any elemental form. (Because the Lord becomes the object of our meditation and adoration in his spirit only).

8. He does not become the Vidyá or Avidyá-[\*\*--]the intelligible or unintelligible, and is ever existent as appearing non-existent

to the ignorant; this is called the supreme soul, which is beyond the comprehension of the mind and apprehension of the senses.

9. From Him rises the living soul as well as the thinking mind; which are resembled for the instruction of mankind, as sparks emitted from fire.

10. From whatever source ignorance (Avidyá) may have sprung, you have no need of inquiring into the cause thereof; but taking ignorance as a malady, you should seek the remedy of reasoning for its removal.

11. After all forms of things and the erroneous knowledge of particulars, are removed from your mind; there remains that knowledge of the unity, in which the whole firmament is lost, as a mountain is concealed in an atom. (The infinity of Deity, envelopes all existence in it).

12. That in which all the actions and commotions of the world, remain still and motionless; if they were buried in dead silence and nihility; is the surest rock of your rest and resort, after feeling from the bustle of all worldly business.

13. The unreal or negative idea of ignorance, has also a form, as inane as it is nothing; look at her and she becomes a nullity, touch her and she perishes and vanishes from sight. (Avidyá like Ignorantia is of the feminine gender, and delusive and fleeting as a female).

14. Seek after her, and what can you find but her nothingness; and if by your endeavour you can get anything of her, it is as the water in the mirage (which kills by decoying the unwary[\*unwary] traveller).

15. As it is ignorance alone that creates her reality, her unreality

appears as a reality, and destroys the seeming reality at

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once. (Avidyá or Ignorance is the Goddess of the agnostic sáktas, who worship her, under the name of Máya or Illusion also).

16. Agnoism[\*\*Agnosticism] imputes false attributes to the nature of the Deity, and it is the doctrine of the agnostics to misrepresent the universal spirit, under the forms of the living soul and the perishable body. (from their ignorance of the supreme).

17. Now hear me attentively to tell you the sástras that they have invented, in order to propagate their agnostic religion or belief in this avidyá, by setting up the living soul and others in lieu of the supreme spirit.

18. Being fond of representing the Divine Intellect in a visible form, they have stained the pure spirit with many gross forms, such as the elemental and organic body, which is enlivened by the vital spirit dwelling in it.

19. Whatever they think a thing to be, they believe in the same; they make truth of an untruth, and its reverse likewise; as children make a devil of a doll, and afterwards break it to nothing.

20. They take the frail body formed of the five elements as a reality, and believe its holes of the organs as the seats of the sensuous soul.

21. They employ these five fold organs in the perception of the pentuple objects of the senses; which serve at best to represent their objects in different light than what they are, as the germ of a seed produces its leaves of various colours. (This means the false appearances which are shown by the deceptive senses).

22. They reckon some as the internal senses, as the faculties of the mind and the feelings of the heart, and others as external, as the outward organs of action and sensation; and place their belief in whatever their souls and minds suggest to them either as false or true.

23. They believe the moonlight to be hot or cold, according as they feel by their outward perception. (i. e. Though the moon-beams appear cooling to the weary, yet they seem to be warm to the love lorn amorosa).

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24. The pungency of the pepper and the vacuity of the firmament, are all according to one's knowledge and perception of them, and do not belong to the nature of things. For sweet is sour to some, and sour is sweet to others; and the firmament is thought to be a void by many, but is found to be full of air by others, who assert the dogma of natures abhorrence of vaccuum[\*\*vacuum].

25. They have also ascertained certain actions and rituals, which are in common practice, as the articles of their creed, and built their faith of a future heaven, on the observance of those usages.

26. The living soul which is full of its desires, is led by two different principles of action through life; the one is its natural tendency to some particular action, and the other is the direction of some particular law or other. It is however the natural propensity of one, that gets the better of the other.

27. It is the soul which has produced all the objective duality from the subjective unity only; as it is the sweet sap of the sugarcane that produces the sugarcandy; and the serum of the earth, that forms and fashions the water pot. (The objective

is the production of the subjective.)

28[\*\*.] In these as well as in all other cases, the changes that take place in the forms of things, are all the results of time and place and other circumstances; but none of these has any relation in the nature of God, in his production of the universe.

29. As the sugarcane produces its leaves and flowers from its own sap, so the living soul produces the dualities from sap of its own unity, which is the supreme soul itself. (The spirit of God that dwells in all souls. (Swatmani Brahmasatwá), produces all these varieties in them.

30. It is the God that is seated in all souls, that views the dualities of a pot, picture, a cot and its egoism in itself; and so they appear to every individual soul in the world.

31. The living soul appears to assume to itself, the different froms[\*\*forms] of childhood, youth, and age at different times; as a cloud in the sky appears as an exhalation, a watery cloud and the sap of the earth and all its plants, at the different times of the hot and rainy seasons of the year.

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32. The living soul perceives all these changes, as they are exhibited before it by the supreme soul in which they are all present; and there is no being in the world, that is able to alter this order of nature.

33. Even the sky which is as clear as the looking glass, and is spread all about and within every body, is not able to represent unto us, all the various forms which are presented to the soul by the great soul of souls; (in which they appear to be imprinted). Here Vasishtha is no more an ákása-vádi--[\*\*only hyphen][\*\* to me, it has to be an em-dash]vacuist, in as much as he finds a difference in the nature and capacity



of the one from those of the other or the supreme soul.

34. The soul which is situated in the universal soul of Brahma, shines as the living soul (jiva) of living beings; but it amounts to a duality, to impute even an incorporeal idea of Avidya or Ignorance to it; because the nature of god is pure Intelligence, and cannot admit an ignorant spirit in it; (as the good spirit of god,["\* " , " not required?"] cannot admit the evil spirit of a demon in itself).

35. Whatever thing is ordained to manifest itself in any manner, the same is its nature and stamp (swabháva and neyati); and though such appearance is no reality, yet you can never undo what is ordained from the beginning.

36. As a golden ornament presents to you the joint features of its reality and unreality at the same time, (in its gold and jewellery["\*jewellery"], the one being real and the other changeable and there fore["\*therefore] unreal); so are all things but combinations of the real and unreal, in their substantial essence and outward appearance. But both of these dissolve at last to the Divine spirit, as the gold ornament is melted down to liquid gold in the crucible.

37. The Divine Intellect being all pervesive["\*pervasive] by reason of its intellectuality, it diffuses also over the human mind; as the gold of the jewel settles and remains dull in the crucible.

38. The heart having the passive nature of dull intellectuality, receives the fleeting impressions of the active mind, and takes upon it the form that it feels strongly impressed upon it at any time. (The heart is the passive receptacle of the impres-

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\*sion of the active mind and reveberates["\*reverberates] to the tone of its thoughts).

39. The soul also assumes many shapes to itself at different times, according to the ever changing prospects, which various desires always present before it.

40. The body likewise takes different forms upon it, according to its inward thoughts and feelings; as a city seen in a dream varies considerably from what is seen with naked eyes. So we shape our future forms by the tenor of our minds; (because our life is but a dream and our bodies but its shadows.[\*\* "." should be an em-dash?] pratibhás).

41. As a dream presents us the shadows of things, that disappear on our waking, so these living bodies that we see all about, must vanish into nothing upon their demise.

42. What is unreal is doomed to perish, and those that die are destined to be born again, and the living soul takes another form in another body, as it sees itself in its dream.

43. This body does not become otherwise, though it may change from youth to age in course of time; because the natural form of a person, retains its identity in every stage of life through which it has to pass.

44. A man sees in his dream all that he has seen or heard or thought of at any time, and the whole world being comprised in the state of dreaming, the living soul becomes the knower of all that is knowable in his dream. (The sruti says, the soul comprises the three worlds in itself, which it sees expanded before in its dream).

45. That which is not seen in the sight of a waking man, but is known to him only by name (as the indefinite form of Brahma); can never be seen in dream also, as the pure soul and

the intellect of god. (Abstract thoughts are not subjects of dream).

46. As the living soul sees in its dream the objects that it has seen before, so the intellectual part of the soul sees also many things, which were unknown to it.

47. Subdue your former desires and propensities, by your  
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manly efforts at present; and exert your utmost to change your habitual misconduct to your good behaviour for the future.

48. You can never subdue your senses, nor prevent your transmigrations, without gaining your liberation; but must continue to rise and plunge in the stream of life forever more and in all places.

49. The imagination of your mind, causes the body to grasp your soul as a shark, and the desire of your soul is as a ghost, that lays hold on children in the dark.

50. It is the mind, the understanding and egoism, joined[\*\*joined] with the five elements or tanmátras, that form the puryastaka or ativáhika body, composed of the octuple subtile[\*\* spl? Is it 'subtle'?] properties.

51. The bodiless or intellectual soul, is finer than the vacuous air; the air is its great arbor, and the body is as its mountain.  
(i. e. It is more subtile than the empty air and sky).

52. One devoid of his passions and affections, and exempt from all the conditions of life, is entitled to his liberation; he remains in a state of profound sleep (hypnotism), wherein the gross objects and desires of life, lie embosomed and buried for ever.

53. The state of dreaming is one, in which the dreamer is

conscious of his body and self-existence; and has to rove about or remain fixed in some place, until his attainment of final liberation. Such is the state of living beings and vegetables[\*\*vegetables]; (both of which are conscious of their lives).

54. Some times the sleeping and often the dreaming person, have both to bear and carry with them their ativáhika or movaable[\*\*movable] bodies, until they obtain their final emancipation from life.

55. When the sleeping soul does not rise of itself (by its intellectual knowledge), but is raised from the torpor of its sleep by some ominous dream, it then wakes to the fire of a conflagration from its misery only. (Here waking to a conflagration is opposed to the waking to a seas of woes of Dr. Young. The gloss[\*\* ?] says, that it is a structure on the unintelligent waking of the Nyáyikás).

56. The state of the unmoving minerals, including even that of the fixed arbor of the Kalpa tree, (that is in its torpid -----File: 314.png----- hypnotism of susupti), exhibits no sign of intelligence except gross dulness[\*\*dullness].

57. The dull sleep of susupta being dispelled by some dream, leads the waker to the miseries of life in this world; but he that awakes from his trance with full intelligence, finds the perfect felicity of the fourth (turya) states open fully to his view.

58. The living soul finds liberation by means of its intelligence, and it is by this means that it gets its spirituality also; just as copper being cleansed of its rust by some acid, assumes the brightness of pure gold.

59. The liberation that the living soul has by means of its intelligence, is again of two kinds, namely;--the one is termed

emancipaton[\*\*emancipation] from life or jivan mukta, and the other is known as the release from the burden of the body or deha mukta.

60. Emancipation from life means the attainment of the fourth state of perfection, and intelligence signifies the enlightenment[\*\*enlightenment] of the soul, and this [\*\*is ]obtainable by cultivation of the understanding.

61. The soul that is acquainted with s  tra, and knows the supreme spirit in itself, becomes full of the Deity; but the unintelligent soul sees only horrors rising before it, like spectres of his troublesome dreams.

62. The horrors rising in the heart of man, serve only to disturb the rest of the breast; or else there is nothing in the heart of man, except a particle of the Divine Intellect.

63. Men are verily subjected to misery, by looking at the Deity in any other light, than the Divine light which shines in the soul of man, and beside which there is no other light in it.

64. Look at the world whenever you will, and you will find it full of illusion everywhere; as you find nothing in a pot full of foul water except the sediments of dirt.

65. In the same manner you see the atoms of human souls, full with the vanities of this world; it is by the fetters of its worldly desires, and gets its release by the breaking off those bonds of its desire.

66. The soul sleeps under the spell of its desires, and sees those objects in its dream, it wakes after their dispersion to the -----File: 315.png----- state of turya-felicity. The spell of gross desire, extends over all

animate as well as in-animate creation.

67. The desire of superior beings is of a pure nature, and that of intermediate natures is of less pure form. The desires of inferior beings are of a gross nature, and there are others without them as the pots and blocks.

68. The living soul (passing through the doors of bodily organs) becomes united with the outward[\*\*outward] object, when the one becomes the percipient and the other the object of its percipience; and then the entity of both of these, namely of the inward soul and the outward object being pervaded by the all pervasive Intellect of god, they both become one and the same with the common receptacle of all. (I. E.[\*\*i. e.] All things blend in the Divine unity).

69. Hence the belief of the receiver, received and reception, are as false as the water in the mirage; and there is nothing that we can shun or layhold[\*\*2 words] upon as desirable or disgusting, when they are all the same in the sight of god.

70. All things whether internal or external, are manifested to us as parts of the one universal and intellectual soul; and all the worlds being but manifestations of the Divine Intellect, it is in vain to attribute any difference to them. All of us are displayed in the Intellect, which contains the inner and outer worlds for ever.

71. As the ocean is an even expanse of water, after the subsidence of all its various waves and bellows[\*\*billows], and shows itself as clear as sky with its pure watery expanse[\*\*expanse] to view; so the whole universe appears as the reflexion of one glorious and ever lasting Deity, after we lose sight of the diversities that are presented to our superficial view.

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## CHAPTER LII.

### STORY OF ARJUNA, AS THE INCARNATION OF NARA-NARAYANA.

Argument--The Narrative of Arjuna given in Illustration of the truth, that the world is a dream and unworthy of our reliance.

Vasistha[\*\*Vasishtha] said:--Know Ráma, this world to be as a dream, which is common to all living beings, and is fraught with many agreeable scenes, so as to form the daily romance of their lives, which is neither true nor entirely false.

2. But as it is not likely that the living souls of men should be always asleep; therefore their waking state is to be accounted as one of dreaming also. (Life is a dream. Addison).

3. Life is a longer dream than the short lived ones in our sleep; and know it, intelligent Ráma, to be as untrue as it is unsubstantial and airy in its nature.

4. The living souls of the living world, continually pass from dream to dream, and they view the unrealities of the world as a[\*\*delete] positive realities in their nature. (The unreal is thought as real by the Realists).

5. They ascribe solidity to the subtile, and subtility[\*\*subtilty] to what is solid; they see the unreal as real, and think the unliving as living in their ignorance.

6. They consider the revolution of all worlds, to be confined in the solar system; and rove about like somnambuletors[\*\*somnambulists] and fleeting bees about the living soul, which they differentiate from the supreme.

7. They consider and meditate in their minds, the living soul as a separate reality, owing to its ubiquity[\*\*ubiquity] and immortality, and as the source of their own lives. (This is the living liberation-[\*\*--]jivanmukti of Buddhists, who consider their living souls as absolute agent of themselves).

8. Hear me to relate to you the best lesson of indifference (i. e. the unattachment to the world and life), which, the lotus-\*

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eyed lord (Krishna) taught to Arjuna, and whereby that sagely prince became liberated in life time. (Here is an anachronism of antedating Krishnárjuna prior to Ráma).

9. Thus Arjuna the son of Pandu will happily pass his life, and which I hope you will imitate, if you want to pass your days without any grief or sorrow.

10. Ráma said--Tell me sir, when will this Arjuna the son of Pandu, will come to be born on earth, and who is this Hari of his, that is to deliver this lesson of indifference to the world to him.

11. Vasishtha replied--There is only the entity of one soul, to whom this appellation is applied by fiction only. He remains in himself from time without beginning and end, as the sky is situated in vacuum.

12. We behold in him the phantasmagoria of this extended world, as we see the different ornaments in gold, and the waves and bellows[\*\*billows] in the sea. (Identity of the cause and effect of the producer and produced).

13. The fourteen kinds of created beings display themselves in him; and in him is the network of this universe, wherein[\*\*wherein] all these worlds are suspended, as birds hanging in the net in which



they are caught.

14. In him reside the deities Indra and yama[\*\*Yama] and the sun and moon, who are renowned and hallowed in the scriptures; and in him abide the five elemental creation, and they that have become the regents (of heaven and earth).

15. That the one thing is virtue and therefore expedient, and the other is vice and therefore improper, are both placed in him as his ordinances (or eternal laws); and depending on the free agency (sancalpa[\*\*sankalpa]) of men, to accept or reject the one or the other for good or evil. (Hence there is no positive virtue or vice, nor good[\*\*god] the author of good and evil; but it is the obedience or disobedience to his fixed laws, that amounts to the one or other).

16. It is obedience to the Divine ordinance, that the goods[\*\*gods] are still employed in their fixed charges with their steady minds.

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17. The lord yama[\*\*Yama] is accustomed to make his penance, at the end of every four yugas (or kalpa age), on account of his greatness in destruction of the creatures of god. (Yama the Indian Pluto and god of death.)

18. Sometimes he sat penitant[\*\*penitent] for eight years, and all others for a dozen of years, often times he made his penance[\*\*penance] for five or seven years, and many times for full sixteen years.

19. On a certain occasion as yama[\*\*Yama] sat observant of his austerity, and indifferent to his duty, death ceased to hunt after living beings in all the worlds.

20. Hence the multitude of living beings filled the surface

of the earth, and made ground pathless and impassable by others. They multiplied like the filth born gnats in the rainy weather, that obstruct the passage of elephants.

21. Then the gods sat together in council, and after various deliberations come[\*\*came] to determine the extermination[\*\*extirpation] of all living beings, for relieving the over burdened earth. (This was to be done by the Bhárata war celebrated in the great[\*\*great] epic of the Mahábhárata[\*\*à-->á]).

22. In this way many ages have passed away, and many changes have taken place in the usages of the people, and unnumbered living beings have passed and gone with the revolutions of the worlds.

23. Now it will come to pass, that this yama[\*\*Yama] the son of the sun and the lord of the regions of the dead; will again perform his penance in the aforesaid manner after the expiration of many ages to come.

24. He will again resume his penitance[\*\*penitence] for a dozen of years, for the atonement of his sin of destroying the living; when he will abstain from his wonted conduct of destroying the lives of human beings.

25. At that time, well[\*\*will] the earth be filled with deathless mortals, so as this wretched earth will [\*\*be] covered and overburthened with them, as with dense forest trees.

26. The earth groaning under her burden, and oppressed by tyranny[\*\*tyranny] and lawlessness, will have recourse to Hari for her re-  
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dress, as when a virtuous wife resorts to her husband from the aggression of Dasyus.

27. For this reason, Hari will be incarnate in two bodies, joined with the powers of all the gods, and will appear on earth in two persons of Nara and Náráyana, the one a man and the other the lord Hari himself.

28. With one body Hari will become the son of vasudeva[\*\*Vasudeva], and will thence be called vásudeva[\*\*Vásudeva]; and with the other he will be the son of Pandu and will thereby benamed[\*\*be named] the Pándava Arjuna or Arjuna the Pándava.

29. Pandu will have another son by name of yudhisthira[\*\*Yudhisthira], who will adopt the title of the son of Dharma or righteousness, for his acquaintance with politics, and he will reign over the earth to its utmost limit of the ocean.

30. He will have his rival with Duryodhana his cousin by his paternal uncle, and there will be a dreadful war between them as between a snake and weasel.

31. The belligerent princes will wage a furious war for the possession of the earth, with forces of eighteen legions on both sides. (Those of Duryodhana were eleven legions, and Yudhisthira[\*\*Yudhisthira] were seven).

32. The God Vishnu will cause Arjuna to slay them all by his great bow of gándiva[\*\*Gándiva], and thereby relieve the earth of her burden of riotous peoples.

33. The incarnation of vishnu[\*\*Vishnu] in the form of Arjuna, will comprise all the qualities incident to humanity; and will be fraught with the feelings of joy and vengeance[\*\*vengeance], which are connatural with mankind.

34. Seeing the battle array on both sides, and friends and kinsmen ready to meet their fate, pity and grief will seize the heart of Arjuna, and he will cease from engaging in the war.

35. Hari will then with his intelligent form of krishna[\*\*Krishna], persuade his insensible person of Arjuna, to perform his part of a hero for crowning his valour with success.

36. He taught him the immortality of the soul by telling him that, the soul is never born nor does it die at any time, nor had it a prior birth, nor is it new born to be born again on

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earth, it is unborn and ever lasting, and is indestructible with the destruction of the body.

37. He who thinks the soul to be the slayer of or slain by[\*\* space added] any body, is equally ignorant of its nature, never kills nor is ever killed by any body.

38. It is immortal and uniform with itself, and more rare and subtile than the air and vacuity; the soul which is the form of the great god himself, is never and in noway[\*\*no way] destroyed by any body.

39. O Ráma, that art conscious of yourself, know your soul to be immortal and unknown, and without its beginning, middle and end; it is of the form of consciousness and clear without any soil, so by thinking yourself as such, you become the unborn, eternal and undecaying soul yourself.

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## CHAPTER LIII.

### ADMONITION OF ARJUNA.

Argument--Abandonment of Egoism, knowledge of the Adorable one and its different stages.

The Lord said:--Arjuna, you are not the killer (of any soul), it is a false conceit of yours which you must shun; the soul is ever lasting and free from death and decay.

2. He who has no egoism in him, and whose mind is not moved (by joy or grief), is neither the killer of nor killed by any body, though he may kill every one in the world. (This is an attribute of the supreme soul).

3. Whatever is known in our consciousness, the same is felt within us; shun therefore your inward consciousness[\*\*consciousness] of egoism and meity, as this is I and these are mine, and these are others and theirs.

4. The thought that you are connected with such and such persons and things, and that of your being deprived of them, and the joy and grief to which you are subjected thereby, must affect your soul in a great measure.

5. He who does his works with the parts or members of his body, and connects the least attention of his soul there with; becomes infatuated by his egoism and believes himself as the doer of his action. (here is a lesson of perfect indifference enjoined to any act or thought that a man does by or entertains in himself).

6. Let the eyes see, the ears hear, and your touch feel their objects, let your tongue also taste the relish of a thing, but why take them to your soul and where is your egoism situated these?

7. The minds of even the great, are verily employed in the

works that they have undertaken to perform, but where is your egoism or soul in these, that you should be sorry for its pains. (The soul is aloof from pain).

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8. Your assumption[\*\* typo for assumption] to yourself to any action, which has been

done by the combination of many, amounts only to a conceit of your vanity, and exposes you not only to ridicule, but to frustrate the merit of your act. (So is the assuming of a joint action of all the organs and members of the mind, and the achievement[\*\*achievement]

of a whole army to one's self. So also many masters arrogate to themselves the merit of the deeds of their servants).

9. The yogis and hermits do their ritual and ordinary actions with attention of their minds and senses, and often times with the application of the members and organs of their bodies only, inorder[\*\*in order] to acquire and preserve the purity of their souls.

10. Those who have not subdued their bodies with the morphia of indifference, are employed in the repetition of their actions, without ever being healed of their disease[\*\*disease] (of anxiety).

11. No person is graceful whose mind is tinged with his selfishness, as no man however learned and wise is held in honour, whose conduct is blemished with unpoliteness and misbehaviours.

12. He who is devoid of his selfishness and egotism, and is alike patient both in prosperity and adversity, is neither affected nor dejected, whether he does his business or not.

13. Know this, O son of Pandu as the best field for your martial action; which is worthy of your great good, glory and ultimate happiness. (War in a just cause is attended with glory).

14. Though you reckon it as heinous[\*\*heinous] on the one hand and unrighteous on the other; yet you must acknowledge the super excellence and imperiousness of the duties required of your martial race, so do your[\*\* space added] duty and immortalize yourself.

15. Seeing even the ignorant stick fast to the proper duties of their race, no intelligent person can neglect or set them at naught; and the mind that is devoid of vanity, cannot be ashamed or dejected, even if one fails or falls in the discharge of his duty.

16. Do you duty, O Arjuna, with your yoga or fixed attention to it, and avoid all company (inorder[\*\*in order] to Keep[\*\*keep] company

with the object of your pursuit only). If you do your works

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as they come to you by yourself alone, you will never fail nor be foiled in any. i. e. thy object thou canst never gain, unless from all others you refrain.

17. Be as quiet as the person of Brahma, and do your[\*\* space added] works

as quietly as Brahma does leave his result (whether good or bad) to Brahma, (because you can have no command over the consequence), and by doing so, assimilate thyself into the nature of Brahma, (who is all in all).

18. Commit yourself and all your actions and objects to God, remain as unaltered as God himself, and know him as the soul of all, and be thus the decoration of the world. (The gloss says, it is no blasphemy to think one's self as God, when there is no other personality besides that of Deity).

19. If you can lay down all your desires, and become as even and cool mind as a muni-[\*\*--]monk; if you can join your soul to

the yoga of sannyasa or contemplative coldness, you can do all your actions with a mind unattached to any.

20. Arjuna said:--Please lord, explain to me fully, what is meant by the renunciation of all connections, commitment of our actions to Brahma; dedication of ourselves to God and abdication of all concerns.

21. Tell me also about the acquisition of true knowledge and divisions of Yoga meditation, all which I require to know in their proper order, for the removal of my gross ignorance on those subjects.

22. The Lord replied.[\*\*:]--The learned know that as the true form of Brahma, of which we can form no idea or conception, but which may be known after the restraining of our imagination, and the passification[\*\*pacification] of our desires.

23. Promptitude after these things constitutes our wisdom or knowledge, and perseverance[\*\*perseverance] in these practices is what is called Yoga. Self dedication to Brahma rests on the belief that, Brahma is all this world and myself also.

24. As a stone statue is all hollow both in its inside and outside, so is Brahma as empty, tranquil and transparent as the sky, which is neither to be seen by us nor is it beyond our sight.

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25. It then bulges out a little from itself, and appears as something, other than what it is. It is this reflexion[\*\*reflexion] of the universe, but all as empty as this inane vacuity.

26. What is again this idea of your egoism, when every thing is evolved out of the Supreme Intellect, of what account



is the personality of any body, which is but an infinitesimal[\*\*infinitesimal] part of the universal soul.

27. The Egoism of the individual soul, is not apart from the universal spirit, although it seems to be separate[\*\*separate] from the same; because there is [\*\*no] possibility of exclusion or separation of anything from the Omnipresent and all comprehensive soul of God, and therefore a distinct egoism is a nullity.

28. As it is the case with our egoism, so is it with the individuality of a pot and of a monkey also. (i. e. of all insensible and brute creatures too), none of which is separate from the universal whole. All existences being as drops of water in the sea, it is absurd to presume an egoism to any body.

29. Things appearing as different to the conscious soul, are to be considered as the various imageries represented in the self-same soul, (like the sundry scenes shown in the soul in a dream).

30. So also is the knowledge of the particulars and species, lost in the idea of the general and the sum mum[\*\*summum] genus. Now by sannyasa or renunciation of the world is meant, the resignation of the fruition of the fruits of our actions. (The main teaching of Krishna to Arjuna in the Bhagavadgítá, tends to the renunciation of the fruits of our actions).

31. Unattachment signifies the renunciation of all our wordly[\*\*worldly] desires, and the intense application of the mind to the one sole God of the multifarious creation, and the variety of his imaginary representations.

32. The want of all dualism in the belief of his self-existence as distinct from that of God, constitutes his dedication of

himself to God; it is ignorance that creates the distinction, by applying various names and attributes to the one intellectual soul.

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33. The meaning of the word intelligent soul, is undoubtedly that it [**\*\*add: is**] one with the universe; and that the Ego is the same with all space, and its contents of the worlds and their motions.

34. The Ego is the unity of Eternity, and the Ego is duality and plurality in the world, and the variety of its multifarious productions. Therefore be devoted to the sole Ego, and drown your own egoism in the universal Ego. (Here the purport is given instead of the literal version of the too verbose tetrastick[**\*\*tetrastich**] verse).

35. Arjuna said:--There being two forms of the Deity, the one transcendent of spiritual and the other transpicuous or material; tell me to which of these I shall resort for my ultimate perfection.

36. The lord replied:--There are verily two forms of the all pervading Vishnu, the exoteric and the other esoteric; that having a body and hands holding the conch-shell, the discus, and the mace and lotus, is the common form for public worship.

37. The other is the esoteric or spiritual form, which [**\*\*is**] undefined and without its beginning and end; and is usually expressed by the term Brahma-[**\*\*--**]great.

38. As long as you are unacquainted with the nature of the supreme soul, and are not awakened to the light of the spirit; so long should you continue to adore the form of the God with its four arms. (or the form of the four armed God).

30[\*\*39]. By this means you will be awakened to light, by your knowledge of the supreme; and when you come to comprehend the Infinite in yourself, you shall have no more to be born in any mortal form.

40. When you are acquainted with the knowledge of the knowable soul, then will your soul find its refuge in eternal soul of Hari, who absorbs all souls in him.

41. When I tell you that this is I and I am that, mind that I mean to say that, this and that is the Ego of the supreme soul, which I assume to myself for your instruction.

42. I understand you to be enlightened to truth, and to

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rest in the state of supreme felicity; and now that you are freed from[\*\* space added] all your temporal desires, I wish you to be one with the true and holy spirit.

43. View in yourself the soul of all beings and those beings themselves; think your ownself[\*\*own self] or soul as the microsm[\*\*microcosm] of the great universe, [\*\*be] and tolerant and broad sighted in your practice of Yoga. (The word Sama darsi, here rendered broad sighted, means one who sees every in one and same light; whence it is synonymous with universal benevolence and fellow feeling).

44. He who worships the universal soul that resides in all beings, as the one self-same and undivided spirit; is released from the doom of repeated births, wheather[\*\*whether] he leads a secular or holy life in this world.

45. The meaning of the word "all" is unity (in its collective sense), and the meaning of the word "one" is the unity of the

soul; as in the phrase "All is one" it is ment[\*\*typo for meant] to say that the whole universe is collectively but one soul. (The soul also is neither a positive entity, nor a negative non-entity, but it is as it is known in the spirit. (of the form of ineffable light and delight).

46. He who shines as light within the minds of all persons, and dwells in the inwards[\*\*inward] consciousness or percipience of every being, is no other than the very soul that dwells within myself also.

47. That which is settled in shape of savour in the waters all over the three worlds. (ie.[\*\*i.e.] in the earth, heaven, and underneath the ground); and what gives flavour to the milk, curd and the butter of the bovine kind, and dwells as sapidity in the marine salt and other saline substances, and imparts its sweetness to saccharine articles, the same is this savoury soul, which gives a gust to our lives, and a good taste to all the objects of our enjoyment.

48. Know your soul to be that percipience, which is situated in the hearts of all corporeal beings, whose rarity eludes our perception of it, and which is quite removed from all perceptibles; and is therefore ubiquitous in every thing and omnipresent every where.

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49. As the butter is inbred in all kinds of milk, and the sap of all sappy substances is inborn in them, so the supreme soul is intrinsical and immanent in every thing.

50. As all the gems and pearls of the sea, have a lustre inherent in them, and which shines forth both in their inside and outside; so the soul shines in and out of every body without

being seated in any part of it, whether in or out or [\*\*missing word: any?--  
P2: also missing in print] where  
about it.

51. As the air pervades both in the inside and outside of all empty pots, so the spirit of God is diffused in and about all bodies in all the three worlds. (This is the meaning of omnipresence).

52. As hundreds of pearls are strung together by a thread in the neckless[\*\*necklace], so the soul of God extends through and connects these millions of beings, without its being known by any. (This all connecting attribute of God, is known as sutrátmá in the vedanta).

53. He who dwells in the hearts of every body in the world, commencing from Brahma to the object grass that grows on the earth; the essence which is common in all of them, is the Brahma the unborn and undying.

54. Brahmá is a slightly developed form of Brahma, and resides in the spirit of the great Brahma, and the same dwelling in us, makes us conceive of our egoism by mistake of the true Ego.

55. The divine soul being manifest in the form of the world, say what can it be that destroys or is destroyed in it; and tell me, Arjuna, what can it be that is subject to or involved in pleasure or pain.

56. The divine soul is as a large mirror, showing the images of things upon its surface, like reflections on the glass; and though these reflexions disappear and vanish in time, yet the mirror of the soul is never destroyed, but looks as it looked before.

57. When I say I am this and not the other (of my many reflexions in a prismatic glass, or of my many images in many pots of water), I am quite wrong and inconsistent with

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myself; so is it to say, that the human soul is the spirit or image of God, and not that of any other being, when the self-same Divine spirit is present and immanent in all. (The catholic spirit of the Hindu religion, views all beings to partake of the Divine spirit, which is in all as in a prismatic glass).

58. The revolutions of creation, sustentation and final dessolution[\*\*dissolution], take place in an unvaried and unceasing course in the spirit of God, and so the feelings on surface of the waters of the sea. (Egoistic feelings rising from the boistrous[\*\*boisterous] mind, subside in the calmness of the soul).

59. As the stone is the constituent essence of rocks, the wood of trees and the water of waves; so is the soul the constituent element of all existence.

60[\*\*.] He who sees the soul (as inherent[\*\*space added]) in all substances, and every substance (to be contained) in the soul; and views both as the component of one another, sees the uncreating God as the reflector and reflexion of Himself.

61. Know Arjuna, the soul to be the integrant part of every thing, and the constituent element of the different forms and changes of things; as the water is of the waves, and the gold is of jeweleries[\*\*jewelleries/jewellery]. (The spirit of God is believed as the material cause of all).

62. As the boisterous waves are let loose in the waters, and

the jewels are made of gold; so are all things existent in and composed of the spirit of God.

63. All material beings of every species, are forms of the Great Brahma himself; know this one as all, and there is nothing apart or distinct from him.

64. How can there be an independent existence, or voluntary change of anything in the world; where can they or the world be, except in the essence and omnipresence of God, and wherefore do you think of them invain[\*\*in vain]?

65. By knowing all this as I have told you, the saints live fearless in this world by reflecting on the supreme Being in themselves; they move about as liberated in their lifetime, with the equanimity of their souls.

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66. The enlightened saints attain to their imperishable states, by being invincible to the errors of fiction, and unsubdued by the evils of worldly attachment; they remain always in their spiritual and holy states, by being freed from temporal desires, and the conflicts of jarring passions, doubts and dualities.

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## CHAPTER LIV.

### ADMONITION OF ARJUNA IN SPIRITUAL KNOWLEDGE.

Arguments--The causes of the feelings of Pleasure and Pain, and Happiness and Misery in this world, and the modes and means of their prevention and avoidance.

The lord continued--Listen moreover, O mighty armed Arjuna, to the edifying speech, which I am about to deliver unto you, for the sake of your lasting good and welfare.

2. Know O progeny of Kunti, that the perception of the senses, or the feelings conveyed to our minds by the organic sense, such as those of cold and heat and the like, are the causes of our bodily pleasure and pain; but as these are transitory, and come to us and pass away by turns, you must remain patient under them.

3. Knowing neither the one nor the other to be uniform and monotonous, what is it thou callest as real pleasure or pain? A thing having no form or figure of its own, can have no increase or decrease in it.

4[\*\*.] Those who have suppressed the feelings of their senses, by knowing the illusory nature of sensible perceptions; are content to remain quiet with an even tenor of their minds, both in their prosperity and adversity; are verily the men that are thought to taste the ambrosial draught[\*\*draught] of immortality in their mortal state.

5. Knowing the soul to be the same in all states, and alike in all places and times; they view all differences and accidents of life with indifference, and being sure of the unreality of unrealities, they retain their endurance under all the varying circumstances of life.

6. Never can joy or grief take possession of the common soul, which being ecumenical in its nature, can never be exceptional or otherwise.

7. The unreal has no existence, nor is the positive a nega-\*

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\*tive at any time; so there can be nothing as a positive felicity or infelicity either in any place, when God himself is present in his person every where. (They are all alike to God and Godly soul).



8. Abandon the thoughts of felicity or infelicity of the world, (nor be like the laughing or crying philosopher with your one sided view of either the happiness or misery of life), and seeing there is no such difference in the mind of God, stick fast in this last state of indifference to both.

9. Though the intelligent soul, and the external phenomena, are closely situated in the inside and outside of the body; Yet the internal soul is neither delighted nor depressed, by the pleasure or pain which environ the external body.

10. All pleasure and pain relating the material body, touch the mind which is situated in it; but no bodily hurt or debility affects the soul, which is seated beyond it.

11. Should the soul be supposed to participate, in the pleasure or pain which affect the gross body, it is to be understood as caused by the error, rising from our ignorance only.

12. The gross is no reality, and its feelings of pain or pleasure are never real ones, as to touch the intangible soul; for who is so senseless, as not to perceive the wide separation of the soul from the body?

13. What I tell you here, O progeny of Bharata, will surely destroy the error arising from ignorance, by the full understanding of my lectures.

14. As knowledge removes the error and fear of the snake, arising from one's ignorance in a rope; so our misconception of the reality of our bodies and their pleasures and pains, is dispelled by our knowledge of truth.

15. Know the whole universe to be identic with increte[\*\*increate] Brahma, and is neither produced nor dissolved by itself, knowing

this as a certain truth, believe in Brahma only, as the most supreme source of all tree knowledge.

16. You are but a little billow in the sea of Brahma's essence; you rise and roll for a little while, and then subside to rest. You foam and froath[\*\*froth] in the whirlpool of Brahma's

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existence, and art no other than a drop of water in the endless ocean of Brahma.

17. As long as we are in action under the command of our general, we act our parts like soldiers in the field; we all live and move in Brahma alone, and there is no mistake of right or wrong in this. (Act well our part and there all honour lies).

18. Abandon your pride and haughtiness, your sorrow and fear, and your desire of pain or pleasure; it is bad to have any duality or doubt in you, be good with your oneness or integrity at all times.

19. Think this in yourself from the destruction of these myriads of forces under your arms, that all these are evolved out of Brahma, and you do more[\*\* space added] than ivolve[\*\*evolve] or reduce them to Brahma himself.

20. Do not care for your pleasure or pain, your gain or loss, and your victory or defeat; but resort only to the unity of Brahma, and know the world as the vast ocean of Brahma's entity.

21. Being alike in or unchanged by your loss or gain, and thinking yourself as nobody; and go on in your proper course of action, as a gust of wind takes its own course.

22. Whatever you do or take to your food, whatever sacrifices you make or any gift that you give to any one, commit them all to Brahma, and remain quiet in yourself. (With a assurance of their happy termination by the help of God).

23. Whoever thinks in his mind, of becoming anything in earnest; he undoubtedly becomes the same in process of time; if therefore you wish to become as Brahma himself, learn betimes to assimilate yourself to the nature of Brahma, in all your thoughts and deeds. (It is imitation of perfection, that gives perfection to man).

24[\*\*.] Let one who knows the great Brahma, be employed in doing his duties as occur unto him, without any expectation and any reward; and as God does his works without any aim, so should the Godly do their works without any object.

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25. He who sees the inactive God in all his active duties, and sees also all his works in the inactive Gods; that man is called the most intelligent among men, and he is said the readiest discharger of his deeds and duties,

26. Do not do thy works in expectation of their rewards, nor engage thyself to do any thing that is not thy duty or improper for thee. Go on doing thy duties as in thy yoga or fixed meditation, and not in connection with other's or their rewards.

27. Neither be addicted to active duties, nor recline in your inactivity either; never remain ignorant or negligent of thy duties in life, but continue in thy work with an even temper at all times.

28. That man though employed in business, is said to be

doing nothing at all; who does not foster the hope of a reward of his acts, and is ever contented in himself, even without a patron or refuge.

29. It is the addictedness of one's mind to anything, that makes it his action, and not the action itself without such addiction; it is ignorance which is the cause of such tendency, therefore ignorance is to be avoided by all means.

30. The great soul that is settled in divine knowledge, and is freed from its wont or bent to any thing, may be employed in all sorts of works, without being reckoned as the doer of any. (One is named by the work of his profession, and not by his attendance to a thousand other callings in life).

31. He who does nothing, is indifferent about its result (whether[\*\*whether] of good or evil), this indifference amounts to his equanimity, which leads to his endless felicity, which is next to the state of God-head. (The sentence is climacteric rising from inactivity to the felicity of the Deity[\*\*Deity]).

32. By avoiding the dirt of duality and plurality (of beliefs), betake yourself to your belief in the unity of the supreme spirit, and then whether you do or not do your ceremonial acts, you will not be accounted as the doer.

33. He is called a wiseman[\*\*wise man] by the learned, whose acts in life are free from desire or some object of desire; and whose

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ceremonial acts are burnt away by the fire of spiritual knowledge. (It is said that the merit of ceremonial observances, leads a man only to reward in repeated births; but divine knowledge removes the doom of transmigration, by leading the soul at once to divine felicity, from which no one has to return to revisit the earth.)

34. He who remains with a peaceful, calm, quiet and tranquil equanimity of the soul, and [\*\*without] any desire or avarice[\*\* space deleted] for anything in this world, may be doing his duties here, without any disturbance or anxiety of his mind.

35. The man who has no dispute with any one, but is ever settled with calm and quite[\*\*quiet] rest of his soul; which is united with the supreme soul, without its Yoga or Ceremonial observance, and is satisfied with whatever is obtained of itself; such a man [\*\*is] deemed as a decoration of this earth.

36. They are called ignorant hypocrites, who having repressed their organs of actions, still indulge themselves in dwelling upon sensible pleasures, by recalling their thoughts in this mind.

37. He who has governed his outward and inward senses, by the power of his sapient mind; and employs his organs of action, in the performance of his bodily functions and discharges of his ceremonial observances without his addictedness to them, is quite different from the one described before.

38. As the overflowing waters of rivers, fall into the profound and motionless body of waters in the sea; so the souls of holy men enter into the ocean[\*\*ocean] of eternal God, where they are attended with a peaceful bliss, which is never to be obtained by avaricious worldlings.

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## CHAPTER LV.

### LECTURE ON THE LIVING SOUL OR Jivatatwa.

Arguments.--The unity and reality is the causal subjective, and the duality and unreality is the objective worlds; and the situation of God

between the two, means his witnessing both of these without being either of them, because the conditions of the cause and the caused do not apply to God who is beyond all attributes.

The Lord said--Neither relinquish or abstain from your enjoyments, nor employ your minds about them or in the acquisition of the object thereof. Remain with an even tenor of your mind, and be content with what comes to thee.

2. Never be so intimately related to thy body, that is not intimately related with thee; but remain intimately connected with thyself, which is thy increate and imperishable soul.

3. We suffer no loss by the loss of our bodies, (which are but adscititious garments of our souls); but we lose every thing, by the loss of our souls which last forever and never perish.

4. The soul is not weaken[\*\*weakened] like the sentient mind, by the loss of the sensible objects of enjoyment, and incessantly employed in action, yet it does nothing by itself.

5. It is one's addictedness to an action that makes it his act, and this even when one is no actor of the same; it is ignorance only that incites the mind to action, and therefore this ignorance is required to be removed from it by all means.

6. The great minded man that is acquainted with the supperior[\*\* typo for superior]  
knowledge of spirituality, forsakes his tendency to action, and does everything that comes to him without his being the actor thereof.

7. Know thy soul to be without its beginning and end, and undecaying and imperishable in its nature; the ignorant think it perishable, and you must not fall into this sad error like them.

8. The best of men that are blest with spiritual knowledge,

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do not look the soul in the same light as the ignorant vulgar;  
who either believe the souless[\*\*soulless] matter as the soul, or think  
themselves as incorporate souls by their egoistic vanity.

9. Arjuna said--If it is so, O lord of worlds! then I ween  
that the loss of the body is attended with no loss or gain to the  
ignorant; (because they have nothing to care for an immortal  
soul like the learned).

10. The lord replied--so it is, O mighty armed Arjuna! they  
lose nothing by the loss of the perishable body, but they  
know that the soul is imperishable, and its loss is the greatest  
of all losses.

11. How be it, I see no greater mistake of men in this  
world; than when they say, that they have lost anything or  
gained something that never belongs to them. It appears  
like the crying of a barren woman for her child, which she  
never had, nor is expected to have at any time.

12. That it is axiomatic truth established by the learned, and  
well known to all men of common sense, though the ignorant  
may not perceive it varily[\*\*verily], that an unreality can not come  
to reality, nor a reality go to nothing at any time. (This equivalent  
to the definite propositions, "what is, is; and what is not,  
is naught; or that, positive can not be the negative, not the  
negative an affirmative").

13. Now know that to be imperishable, that has spread out  
this perishable and frail world; and there is no one that can  
destroy the indestructible: (or the entity of the immortal  
soul).

14. The finite bodies are said to be the abode of the infinite soul, and yet the destruction of the finite and frail, entails no loss upon the infinite and imperishable soul. Know therefore the difference between the two.

15. The soul is an unity without a duality, and there is no possibility of its nihility. (because the unity is certain reality, and duality is a nullity). The eternal and infinite reality of the soul, can never be destroyed with the destruction of the body.

16. Leaving aside the unity and duality, take that which remains, and know that state of tranquility which is situated  
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between the reality and unreality, to be the state of the transcendental Deity.

17. Arjuna rejoined--such being the nature of the soul, then tell me, O lord, what is the cause of this certainty in man that he is dying, and what makes him think, that he is either going to heaven above or to the hell below. (What is the cause of heavenly bliss and the torments of hell).

18. The lord replied--know Arjuna! There is a living soul dwelling in the body, and composed of the elements of earth, air, water, fire and vacuum, as also of the mind and understanding: (all of which being destructible in their nature, cause the destructibility of the living principle, and its subjection to pain and pleasure in this life and in the next. gloss).

19. The embodied and living soul is led by its desire, as the young of a beast is carried about tied by a rope in its neck; and it dwells in the recess of the body, like a bird in the cage. (Both states of its living and moving about in the body, are as troublesome as they are compulsory to it).

20. Then as the body is wornout[\*\*worn out] and becomes infirm in



course of time, the living soul leaves it like the moisture of a dried leaf, and flies to where it is led by its inborn desire. (The difference of desire causes the difference of new births and bodies. gloss).

21. It carries with it the senses of hearing, seeing, feeling, taste, touch and smell from its body, as the breeze wafts the fragrance from the cells of flowers, (or as a way farer[\*\*wayfarer] carries his valuables with him).

22. The body is the production of one's desire, and has no other assignable cause to it; it weakens by the weakening of its desire, and being altogether weak and wasted, it becomes extinct in its final adsorption[\*\*absorption] in the god-head: (because the want of desire and dislike, makes a man to become like his god; (or as perfect as god, who has nothing to desire and dislike)[\*\*]).

23. The avaricious man, being stanch with his concupiscence, passes through many wombs into many births; like a magician is skilled in leaping up and down in earth and air.

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(The magacian[\*\* typo for magician] máyá, purusha, means also a juggler or athlete who shows his feats in air as an aeronaut).

24. The parting soul carries with her the properties of the senses from the sensible organs of the body; just as the flying breeze bears with him the fragrance of flowers, in his flight through the sky.

25. The body becomes motionless, after the soul has fled from it; just as the leaves and branches of trees, remain unruffled after the winds are still. (i. e. As the breeze shakes the tree, so the vital breath moves the body, and this being stopped, the body becomes quiescent[\*\*quiescent] which is called its death).

26. When the body becomes inactive, and insensible to the incision and wounds that are inflicted upon it, it is then called to be dead, or to have become lifeless.

27. As this soul resides in any part of the sky, in its form of the vital air, it beholds the very same form of things manifested before it, as it was wont to desire when living.

(The departed soul dwells either in spiritual or elemental sphere of the sky, and views itself and all other things in the same state as they are imprinted in it, in their relation to time, place and form. gloss. This passage will clear locke's[\*\*Locke's] and parker's[\*\*Parker's] question, as to the form which the soul is to have after its resurrection).

28. The soul comes to find all these forms and bodies, to be as unreal as those it has left behind; and so must you reckon all bodies after they are destroyed, unless you be so profoundly asleep as to see and know nothing.

29. Brahmá--the lord of creation, has created all beings according to the images, that were impressed in his mind in the beginning. He sees them still to continue and die in the same forms. (So the soul gets its body as it thinks upon, and then lives and dies in the same form).

30. Whatever form or body the soul finds on itself, on its first and instantaneous springing to life; the same is invariably impressed in its consciousness[\*\*consciousness], until[\*\*until] its last moment of death. (This fixed impression of the past, produces its reminiscence in the future, which forms and frames the being according to its own model).

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31. The pristine desire of a man, is the root of his present

manliness, which becomes the cause of his future success. So also the present exertion of one, is able to correct and make up not only his past mistakes and defecits[\*\*deficits]; but also to edify upon his rugged hut of old. (i. e. that is to improve his delapidate[\*\*dilapidate] state and built[\*\*build] the fabric of his future fame and fortune).

32. Whatever is pursued with ardent exersion[\*\*exertion] and deligence[\*\*diligence] for a while, the same in particular is gained among all other objects of one's former and future pursuit (which are reckoned under the four predicaments.[\*\*delete .] (Chaturvarga) of wealth and pleasure for this life, and virtue and salvation for the next).

33. Wheather[\*\*Whether] a man is exposed on the barren rock of Vindhya, or blown and borne away by the winds, he is yet supported by his manhood; therefore the wiseman[\*\*wise man] should never[\*\*space added] decline to discharge the legal duties, that are required of him at all times.

34. Know the heaven and hell of which you ask, to be creatures of the old prejudices of men; they are the productions of human wish, and exist in the customary bias of the populace.

35. Arjuna said.[\*\*:]--Tell me, O lord of the world! what is that cause, which gave rise to the prejudice of a heaven and hell. (A future state of reward and retribution, is a common belief of all mankind on earth).

36. The lord replied.[\*\*:]--These prejudices are as false as airy dreams, and have their rise from our desire (of future retribution); which waxing strong by our constant habit of thinking them as true, make us believe them as such, as they mislead us to rely on the reality of the unreal world. Therefore we must shun our desires for our real good.

37. The Lord replied--Ignorance is the source of our desires, as it is the main spring of our error of taking the unself for the true self; it is the knowledge of the self therefore combined with right understanding, that can dispel the error of our desires. (i. e. Ignorance of the nature of a thing, excites our desire for it, as our knowledge of the same, serves to suppress it).

38. You are best acquainted with the self, O Arjuna! and

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well know the truth also; therefore try to get off your error of yourself and not yourself, as this I and that another, as also of your desires for yourself and other.

36[\*\*39]. Arjuna said--But I ween that the living soul dies away, with the death of its desires; because the desire is the support of the soul, which must languish and droop down for want of a desire. (so says sir Hamilton.[\*\*:] Give me something to do and desire, and so I live or else I pine away and die).

40. Tell me more over, what thing is it that is subject to future births and deaths, after the living soul perishes with its body at anytime[\*\*any time] or place; (or after it has fled from it to some other region).

41. The Lord replied--Know the wistful soul, O intelligent Arjuna! to be of the form of the desire of the heart, as also of the form that anyone has framed for himself in his imagination. (i. e. The form of individual soul, is according to the figure that one has of himself in his mind and heart).

42. The soul that is self-same with itself, and unaltered in all circumstances; that is never subject to body or any desire on earth, but is freed from all desires by its own discretion, is said to be liberated in this life.

43. Living in this manner (or self-independence), you must always look to and be in search of truth; and being released from the snare of worldly cares, you are said to be liberated in this life.

44. The soul that is not freed from its desires, is said to be pent up as a bird in its cage; and though a man may be very learned, and observant of all his religious rites and duties, yet he is not said to be liberated, as long as [**\*\*he**] labours in the chains of his desires.

45. The man who sees the train of desires, glimmering in the recess of his heart and mind, is like a purblind man who sees the bespangled train of peacocks tail in the spotless sky. He is said to be liberated whose mind is not bound to the chain of desire, and it is one's release from this chain that is called his liberation in this life and in the next.

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## CHAPTER LVI.

Description of the mind.

Argument.--On the liberation of the living soul, and description of the mind as the miniature of the world.

THE Lord continued:--Now Arjuna, forsake your sympathy for your friends, by the coldheartedness that you have acquired from the abandonment[**\*\* typo corrected**] of your desires and cares, and the liberation that you have attained to in this your living state.

2. Be dispassionate, O sinless[**\*\* space added**] Arjuna! by forsaking your fear of death and decay of the body; and be as clear as the

unclouded sky in your mind, by driving away the clouds of your cares from it, and dispelling all your aims and attempts either of good or evil for yourself or others.

3. Discharge your duties as they come to you in the course of your life, and do well whatever is proper to be done, that no action of yours may go for nothing: (i. e. Do well or do nothing).

4. Whoso does any work that comes to him of itself in the course of his life, that man is called to be liberated in his life time; and the discharge of such deeds, belongs to the condition of living liberation.

5. That I will do this and not that, or accept of this one and refuse the other, are the conceits of foolishness; but they are all alike to the wise, (who have no choice in what is fit and proper for them).

6. Those who do the works which occur to them, with the cool calmness[\*\* typo-calmness-corrected] of their minds, are said to be the living liberated;  
and they continue in their living state, as if they are in their profound sleep.

7. He who has contracted the members of his body, and curbed the organs of his senses in himself, from their respective  
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outward objects, resembles a tortoise, that rests in quiet by contracting its limbs within itself.

8. The universe resides in the universal soul, and continues therein in all the three present, past and future times, as the painting-master of the mind, draws the picture of the world in the aerial canvas.

9. The variegated picture of the world, which is drawn by

the painter of the mind in the empty air, is as void as the vacant air itself, and yet appearing as prominent as a figure in relief, and as plain as a pikestaff.

10. Though the formless world rests on the plane of vacuity, yet the wonderous error of our imagination shows it as conspicuous to view; as a magician shows his aerial cottage to our deluded sight.

11. As there is no difference in the plane surface of the canvas, which shows the swelling and depression of the figures in the picture to our sight; so there is no convexity or concavity in the dead flat of the spirit, which presents the uneven world to view. (i. e. All things are even in the spirit of God, however uneven they may appear to us).

12. Know, O red eyed Arjuna! the picture of the world in the empty vacuum is as void as the vacuity itself; it rises and sets in the mind, as the temporary scenes which appear in imagination at the fit of a delirium.

13. So is this world all hollow both in the inside and outside of it, though it appears as real as an air drawn city of our imagination, by our prejudice or long habit of thinking it so. (A deep rooted prejudice cannot soon be removed).

14. Without cogitation the truth appears as false, and the false as true as in a delirium; but by excogitation of it, the truth comes to light, and the error or untruth vanishes in nubila.

15. As the autumnal sky, though it appears bright and clear to the naked eye, has yet the flimsy clouds flying over it.[typo-", "?"]  
So[\*\*typo "so"?] the picture drawn over the plane of the inane mind, presents  
the figures of our fancied objects in it. (Such is the appearance of our imaginary world and our fancied friends in the perspective

of the mind).

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16. The baseless and unsubstantial world which appears on the outside, is but a phantasy and has no reality in it; and when there is nothing as you or I or any one in real existence, say who can destroy one or be destroyed by another.

17. Drive away your false conception of the slayer and slain from your mind, and rest in the pure and bright sphere of the Divine spirit; because there is no stir or motion in the intellectual sphere of god, which is ever calm and quiet. All commotions appertain to the mental sphere, and the action of the restless mind.

18. Know the mind to contain every thing in its clear sphere, such as time and space, the clear sky, and all actions and motions and positions of things; as the area of a map presents the sites of all places upon its surface.

19. Know the mind to be more inane and rarified than the empty air, and it is upon that basis the painter of the intellect, has drawn the picture of this immense universe.

20. But the infinite vacuum being wholly inane, it has not that diversity and divisibility in it, as they exhibit themselves in the mind, in the rearing up and breaking down of its aerial castle. (The imagination of the mind raises and erases its fabrics; but those of vacuum are fixed and firm for ever).

21. So the earthly mortals seem to be born and die away every moment, as the chargeful thoughts of the all-engrossing mind, are ever rising and subsiding in it.

22. Though the erroneous thoughts of the mind, are so instantaneous and temporary; yet it has the power of stretching



out the ideas of the length and duration of the world, as it has of producing a new ideas[\*\* typo for "idea"-grammar?] of all things from nothing.

(So god created every thing out of nothing).

23. The mind has moreover the power of prolonging a moment to a kalpa age; as of enlarging a minim to a mountain, and of increasing a little to a multitude.

24. It has the power also of producing a thing from nothing, and of converting one to another in a trice; it is this capacity of it, which gives rise to the erroneous conception of

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the world, in the same manner, as it raises the airy castle and fairy lands of its own nature in a moment.

25. It has likewise brought this wonderous worlds[\*\* typo "world"-grammar?] into existence, which rose out in the twinkling of an eye, as a reflexion and not creation of it. (Because the disembodied mind can not create any material thing).

26. All these are but ideal forms and shadowy shapes of imagination, though they appear as hard and solid as adamant; they are the mistaken ideas of some unknown form and substance.

27. Whether you desire or dislike your worldly interests, show me where lies its solidity, both in your solicitude as well as indifference about it; the mind being itself situated in the intellect of the Divine contriver, the picture of the world, can not have its place any where else. (The world being in the mind, and this again in the Divine intellect, the world must be situated also in the same, which is the main receptacle of the world also).

28. O how very wonderous bright is this prominent picture, which is drawn on no base or coating, and which is so conspicuous before us, in various pieces without any paint or color whereof it is made.

29. O how pleasant is this perspicuous picture of the world, and how very attractive to our sight. It was drawn on the inky coating of chaotic darkness, and exhibited to the full blaze of various lights: (of the sun, moon, stars and primeval light).

30. It is fraught in diverse colors, and filled with various objects of our desire in all its different parts; it exhibits many shows which are pleasant to sight, and presents all things to view of which have the notions in our minds.

31. It presents many planets and stars before us, shining in their different shapes and spheres all about. The blue vault of heaven resembling a cerulean lake, brightens with the shining sun, moon and stars liking its blooming and blossoming lotuses.

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32. There are the bodies of variegated clouds, pendant as the many coloured leaves of trees on the azure sky; and appearing as pictures of men, gods and demons, drawn over the domes of the three regions (of earth, heaven and hell below, in their various appearances of white, bright and dark).

33. The fickle and playful painter of the mind, has sketched and stretched out the picture of the sky, as an arena for the exhibition[\*\* typo for "exhibition"?] of the three worlds, as its three different stages; where all deluded peoples are portrayed as joyful players, acting their parts under the encircling light of the supreme Intellect.

(The world is a stage, and all men and women its players,[\*\* typo for "--"?]  
Shakespeare).

34. Here is the actress with her sedate body of golden hue,  
and her thick braids of hair; her eyes glancing on the people  
with flashes of sunshine and moon-beams, the rising ground  
is her back and her feet reaching the infernal regions; and being,  
clothed with the robe of the sástra, she acts the plays of morality,  
opulence and the farce of enjoyments.

35. The Gods Brahmá, Indra, Hari and Hara, form her  
four arms of action, the property of goodness is her bodice, and  
the two virtues of description[\*\* discretion?] and apathy, are her prominent  
breasts. The earth resting on the head of the infernal Serpent,  
is her lotus like foot-stool up held by its stalk; She is decorated  
on the face and fore head with the paints of mineral mountains,  
whose valleys and caves form belly and bowels.

36. The fleeting glances of her eyes dispelling the gloom of  
night, and the twinkling of stars are as the erection of hairs on  
her body; the two rows of her teeth emitted the rays of flashing  
lightnings, and all earthly beings are as the hairs on her person,  
and rising as piles about the bulb of a Kadama[\*\*Kadamba?] flower.

37. This earth is filled with living souls, subsisting in the  
spacious vacuum of the Universal soul, and appearing as figures  
in painting drawn in it. This the skilful artist of the mind,  
that has displayed this illusive actress of the Universe, to show  
her various features as in a puppet show.

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## CHAPTER LVII.

On Abandonment of desire and its result of Tranquility.

Argument.--The final lecture to Arjuna on the Peace of mind resulting from its want of desire.

THE Lord said:--Look here, O Arjuna! The great wonder which is manifest in this subject; it is the appearance of the picture, prior to that of the plane of the plan upon which it is drawn. (The appearance of the mind or painting, before that of viráj or the spirit of God which exhibits the painting. Closs).

2. The prominence of the painting and the non-appearance of its basis, must be as worderous[\*\* spl. typo for "wonderous"?] as the buoyancy of a block of stone, and the sinking down of gourd shell as is[\*\* typo "it" corrected] shown in a magic play.

3. The Universe resting in the vacuity of the Divine spirit, appears as a picture on the tablet of the mind; say then how does this egoism or self knowledge of your substantiality, arise from the bosom of the vacuous nullity. (i. e. How can substantial spring from the unsubstantial, or some thing come out of nothing).

4. All these being the vacant production of vacuum, are swallowed[\*\* typo "swllowed" corrected] up likewise in the vacuous womb of an infinite vacuity; they are no more than hallow shadows of emptiness, and stretched out in empty air.

5. This empty air is spread over with the snare of our desires, stretching as wide as the sphere of these out stretched worlds; it is the band of our desire that encircles the worlds as their great belt.

6. The world is situated in Brahmá as a reflexion in the mirror, and is not subject to partition or obliteration; owing to its inherence in its receptacle, and its identity with the same.

7. The indissoluble vacuum being the nature of Brahma,

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is inseparable from his essence; for nobody is ever able to divide the empty air in twain or remove it from its place.

8. It is owing to your ignorance of this, that your concupiscence[\*\* must be one word-"concupiscence"?] has become congenial with your nature; which it is hard for it to get rid of, notwithstanding its being fraught with every virtue.

9. He who has sown the smallest seed of desire in the soul of his heart, is confined as a lion in the cage, though he may be very wise and learned in all things.

10. The desire which is habitual to one, grows as rank as a thick wood in his breast; unless it is burnt away in the seed by the knowledge of truth, when it cannot vegetate any more.

11. This aind [\*\* I cannot determine what the previous word is][\*\* mind?] is no more inclined to any thing, who has burnt away the seed of his desire at once; he remains untouched by pleasure and pain, like the lotus-leaf amidst the water.

12. Now therefore, O Arjuna! do you remain calm and quiet in your spirit, be undaunted and devoid of all desire in your mind; melt down the mist of your mental delusion by the heat of your nirvana devotion, and from all that you have learnt from my holy[\*\* my holy?] lecture to you, remain in perfect tranquility with your reliance in the Supreme spirit.

## CHAPTER LVIII.

Arjuna's satisfaction at the Sermon.

Argument.--The knowledge of truth dispels the doubts, and leads to display his valorous deeds in warfare.

ARJUNA said:--Lord! it is by thy kindness, that I am freed from my delusion, and have come to the reminiscence of myself. I am now placed above all doubts, and will act as you have said.

2. The Lord replied: when you find the feelings and faculties of your heart and mind, to be fully pacified by means of your knowledge; then understand your soul to have attained its tranquility, and the property of goodness or purity of its nature. (Sattwa Swabháva).

3. In this state, the soul becomes insensible of all mental thoughts, and full of intelligence in itself; and being freed from all inward and outward perceptions, it perceives[Typo for "perceives"?] in itself the one Brahma who is all and everywhere.

4. No worldly[\*\* typo for "worldly"?] being can observe this elevated state of the soul, as no body can see the bird that has fled from the earth into the upper sky.

5. The pure soul which is devoid of desire, becomes full of intelligence and spiritual light; and it is not to be perceived by even the foresighted observer. (It is the soul's approximation to the Divine state).

6. No body can perceive this transcendental and transparent state of the soul, without purifying his desires at first; it is a state as imperceptible to the impure, as the minutest particle of an atom, is unperceivable by the naked eye.

7. Attainment of this state, drives away the knowledge of all sensible objects as of pots, plates, and others. What thing therefore is so desirable, as to be worth desiring before the Divine presence.

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8. As the frost and ice melt away before a volcanic mountain, so doth our ignorance fly afar[\*\* typo corrected], from the knowledge of the intellectual soul. (i. e. Intellectual knowledge drives away all ignorance before it).

9. What are these mean desires of us, that blown away like the dust of the earth, and what are our possessions and enjoyments but snares to entangle our souls.

10. So long doth our ignorance (avidyá) flaunt herself in her various shapes, as we remain ignorant of the pure and modest nature of our inmost souls in ourselves. (Self-knowledge is shy and modest, while ignorance is full of vanity and boast).

11. All outward appearances fade away and faint (before the naked eye), and appear in their pellucid forms in the inmost soul, which grasps the whole in itself, as the vacuum contains the plenum in it.

12. That which shows all forms in it, without having or showing any form of itself; is that transcendent substance which is beyond description, and transcends our comprehension of it.

13. Now get rid of the poisonous and cholic pain of your desire of gain, as also of the permanence of your own existence; mutter to yourself the mantra of your resignation of desireables, and thus prosper in the world without fear for anything.

14. Vasishtha said:--After the Lord of the three worlds had spoken the words, Arjuna remained silent for a moment before him; and then like a bee sitting beside a blue lotus, uttered the following words to the sable bodied Krishna.

15. Arjuna said:--Lord! Thy words have dispelled all grief from my heart, and the light of truth is[\* \* typo corrected] rising in my mind; as when the sun rises to awaken the closed and sleeping lotus.

16. Vasishtha said:--After saying so, Arjuna being cleared of all his doubts, laid hold on his Gándiva bow, and rose with Hari for his charioteer, in order to proceed to his warlike exploits.

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17. He will transform the face of the earth to a sea of blood, gushing out of the bodies of combatants, their charioteers and horses and elephants that will be wounded by him; the flights of his arrows and thickening darts, will hide the disk of the sun in the sky, and darken the face of the earth with flying dust.

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## CHAPTER LIX

Knowledge of the Latent and Inscrutable Soul.

Argument.--The incomprehensible nature of God, expressed by indefinite predicates, and his Latency in the works of creation.

VASISHTHA continued:--Keep this lesson in view, O



Ráma! and know it as the purifier of all sins; remain in your resignation of all attachments, and resign yourself to God.

2. Know the Supreme soul, in which all things reside, from which everything has issued, and which is everything itself on all sides of us; it is changed through all, and is ever the same in itself.

3. It seems to be afar though it is nearest to us, it appears to be ubiquitous though ever situated in everything. It is by that essence thou livest, and it is undoubtedly what thou art thyself. (There is but one unity pervading over all varieties).

4. Know that to be the highest predicament, which is above the knowables, and is knowledge or intelligence by itself; which is beyond our thoughts and thinkables, and is the thinking principle or intellect itself. (Beyond thought Divine. Milton).

5. It is preeminent consciousness and that supreme felicity, and passing wonder of our sight; which surpasses the majesty of majesties, and is the most venerable of venerables.

6. This thing is the soul and its cognition, it is vacuum which is the immensity of the supreme Brahma; it is the chief good (summum Bonum) which is felicity and tranquility itself; and it is full knowledge or omniscience, and the highest of all states.

7. The soul that abides in the intellect, and is of the form of the conception of all things: that which feels and perceives every thing, and remains by its own essence.

8. It is the soul of the universe, like the oil of the sesame seed; it is the pith of the arbor of the world, its light and life of all its animal beings.

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9. It is the thread connecting all beings together like pearls in a necklace, which is suspended on the breast of empty air; (the sutrátma that connects all nature). It is the flavour of all things like the pungency of pepper.

10. It is the essence of all substance (ens[\*\*?] enteum) and a verity which is the most excellent of all the truth of truths); it is the goodness of whatever is good, and the great or greatest good in itself.

11. Which by its omniscience becomes the all that is present in its knowledge, and which we take by our misjudgment for real entities in this world, (when our ignorance mistakes the manifest world for its latent cause).

12. We take ourselves the world in mistake of the soul, but all these mistaken entities vanish away before the light of reason.

13. The vacuum of Brahma or the space occupied by the Divine spirit, is without its beginning and end, and cannot be comprehended within the limited space of our souls; knowing this for certain, the wise are employed in their outward duties.

14. That man is freed from his rising and setting (ups and downs), who rests always in the equanimity of his soul, and whose mind is never elated nor dejected at any event, but ever retains the evenness of its tenor.

15. He whose mind is as vacant as the empty air, is called a mahátmá or great soul, and his mind resting in the state of unity, remains with the body in a state of sound sleep. (But this evenness is inadmissible[\*\* typo "inadmissible"?] in business and behaviour to a preceptor. So it is said, [Sanskrit \*\*]

16. The man of business also who preserves the evenness of his mind, remains as undisturbed under the press of his duties, as the reflexion of one in a mirror. They are both the same, being but shadows[\*\* typo "shodows" corrected] of reality.

17. He who retains the impression in his mind, in their even and unvaried state, like images in a mirror, is himself as a reflexion in the Divine Intellect. (All beings live and move inseparably in the intellect of god. Gloss).

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18. So let a man discharge the customary duties of life as they occur to him, with the pure transparent of his mind; as all the creatures of god perform their several parts, like images imprinted in the divine intellect.

19. There is no unity nor duality in the divine intellect, (where the images are neither inseparably attached to nor detached from it); the application of the words I and thou to one or the other is all relate to the same, and they have come to use from the instruction of our elders. (Human language is learned by imitation).

20. The intellect which of itself is tranquil in itself, (i.e. in its own nature), acts its wonders in itself, (i. e. displays or developes[\*\*spl?] itself in the very intellect); it is the pulsation of intellect which displays the universe, as its vivarta or development, and this pulsation is the Omnipotence of god.

21. The pulsation of the Divine Intellect being put to a stop, there ensues a cessation of the course of the universe, and as it with the supreme Intellect, so it is with its parts of individual intellects, whose action and inaction spread out and curb the sphere of their thoughts.

22. What is called consciousness or its action, is a non entity in nature; and that which is a mere vacuum, is said to

be the subtle body of the Intellect. (i. e. The intellectual powers have no material forms).

23. The world appears as an entity, by our thinking it as such; but it vanishes upon our ceasing to think as such, like the disappearance of figures in a picture, when it is burnt down to ashes.

24. The world appears as one with the Deity, to one who sees the unity only in himself; it is the vibration of the intellect only, that caused the revolution of worlds, as the turning of a potters wheel (is caused by the rotatory motion given to it).

25. As the measure, shape and form of the ornament are not different from the gold, so the action of the intellect, is not separate from it; and it is this which forms the world, as the  
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gold, becomes the ornament and the world and intellect are the same thing, as the ornament and its gold.

26. The mind is the pulsation of the intellect, and it is want of this knowledge that frames a separate world; as it is ignorance of the gold work, that makes the jewel appear as another thing.

27. The mind being wholly absorbed in the intellect, there remains this pure intellect alone; as the nature of on'nself[\*\* typo for 'one's self?'] or soul being known, there is an end of worldly enjoyments. (He that has known the intellectual world, is not deluded by his sensuous mind; and whoever has tasted his spiritual bliss, does not thirst for sensual pleasures).

28. Disregard of enjoyments is an education of the highest wisdom; hence no kind of enjoyments is acceptable to the wise:

(cursed are they that hunger and thirst for enjoyments of this world).

29. Know this to be another indication of wisdom, that no man that has eaten to satiety has ever a zest for any bad food that is offered to him. (i. e. No sensual pleasure is delectable before spiritual bliss).

30. Another sign of wisdom is our natural aversion, to enjoyments, and is the sense of one's perception of all pleasures, in the vibrations of his intellect: (i. e. the mind is the store house of all pleasures).

31. He is known as a wise man, who has this good habit of his deeply rooted in his mind, and he is said to be an intelligent man, who refrains from enjoying whatever is enjoyable in this world. (For thy shall hunger hereafter, who stuff themselves with plenty here below. St. Mathew Ch.v).

32. Again whoso pursues after his perfection, in pursuance of the examples of others, doth strike the air with a stick, or beat the bush in vain in search of the same, because it requires sincerity of purpose to be successful in anything: (and not the bodily practices of the ignorant, as they do in Hatha Yoga).

33. Some times thy emaciate and torture the body in order to have a full view of the inner soul; (because they think to be an envelope of the soul, and an obstruction to its full sight;

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but the intellectual soul, being settled in a thousand objects of its intelligence, it sees only errors instead of the light of the soul. (So the hermits, ascetics, monks, and friars emaciate their bodies, and the religious fanatics torture their persons in vain).

34. So long doth the unconscious[\*\* typo for "unconscious"?] spirit flutter in its fickleness,

and goes on roving from one object to another; as the light of the understanding do not rise and shine within it. (The ignorant are strangers to rest and quiet).

35. But no sooner doth the light of the tranquil intellect, appear in its brightness within the inward soul; than the flattering of the fickle spirit is put to flight, like the flickering of a lamp after it is extinguished.

36. There is no such thing as vibration nor suspension of the tranquil spirit; because the quiescent soul neither moves forward or backward, nor has its motion in any direction.

37. The soul that is neither unconscious of itself, nor has any vibration in it, is said to be calm and quiet; and as it remains in the state of its indifference to vibrations, and gains its forms of pure transparence, it is no more liable to its bondage in life, nor inquires its moksha liberation to set it free from regeneration.

38. The soul that is settled in itself (or the supreme soul), has no fear of bondage nor need of its liberation also; and the intellect being without its intellection, or having no object to dwell upon, becomes unconscious both of its Existence as well as extinction. (One that is absorbed in his self meditation, is unconscious of everything in-esse et non-esse).

39. He that is full in himself with the spirit of God, is equally ignorant both of his bondage and liberation; because the desire of being liberated, indicates want of one's self sufficiency and perfection (or rather the sense of his bondage, from which he wants to be liberated).

40. "Let me then have my equanimity and not my liberation," This desire is also a bondage[\*\* spl.bondge corrected] in itself; and it is the unconsciousness

of these, which is reckoned as our chief good. For know the Supreme state to be that, which is pure intelligence and without a shadow.[\*\* corrected]

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41. The restoration of the intellect to its proper form consists in divesting it of all its intelligibles; and that form of it (which is marked by desire or the prurient soul), is no more than the oscillation of the great Intellect. (All animal souls are vibrations of the Divine spirit).

42. That only is subject to bondage and liberation, which is seen and destructible in its nature; (i. e. the visible and perishable body); and not the invisible soul, which take the name of ego, and has no position nor form or figure of itself.

43. We know not what thing it is, that is brought under or loosened from bondage by any one. It is not the pure desire which the wise form for themselves[\*\* typo-themselvee-corrected], and does not affect the body. (It is the vibration of mind acting upon the body, and causing its actions that subjects to Bondage).

44. It is therefore, that the wise practise the restraint of their respiring breath, in order to restraint their desires and actions; and being devoid of these, they become as the pure Intellect.

45. These being suppressed, the idea of the world is lost in the density of the intellect; because the thoughts of the mind, are caused by the vibration of the intellect only; (and set in also in the same).

46. Thus there remains nothing, nor any action of the body or mind, except the vibration of the intellect; and the phenomenal world is no other, than a protracted dream from one sight to another. The learned are not deluded by these appearances,

which they know to be exhibitions of their own minds.

47. Know in thy meditation within thyself that recondite soul, which gives rise to our consciousness of the essences of things, appearing incessantly before us; and in which all these phantasms of our brain, dissolve as dirt[\*\*typo-dert-corrected] in the water; and in which all our perceptions and conceptions of the passing world are flowing on as in a perpetual stream.

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## CHAPTER LX.

Of the Majesty and Grandeur of God.

Argument.--Manifestation of mysterious magic of the one, uniform and pure Monad in multiform shapes, as a display of his all comprehensive plenitude fullness.

VASISHTHA continued:--Such is the first great truth concerning the solidity or of the Divine Intellect, that contains the gigantic forms of Brahmá: Bishnu, and Siva in it.

2. It is by means of the greatness of God, that all people are as gaudy as great princes in their several spheres; and are ever exulting in their power of floating and traversing in the regions of open air. (This means both the flight of bird, as well as aerial rambles of Yogis).

The taitteriya upanishad says:--God has filled the world with joy, and the minute insect is as joyous as the victorious prince: meaning hereby, that God has given to every being its particular share of happiness.

3. It is by their dwelling in the spirit of God, that the



earth born mortals are as happy as the inhabitants of heaven; (That have nothing to desire); nay they are free from the pain of sorrow and released from the pangs of death, that have come unto the Lord--(O death where is thy sting, O grave where thy victory? Pope).

4. Yes, they live in Him that have found him, and are not to be restrained by any body; provided they have but taken their refuge under the overspreading umbrage of the supreme spirit.

5. He who meditates for a moment, on the universal essence of all (as the ensentium); he becomes liberated in an instant, and lives as a liberal minded sage or muni on earth. (The sage

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that sees his God in all and every where through out all nature).

6. He does what are his duties in this world, and never grieves in discharging them. Rāma said:--How is it possible, Sir, to meditate on the universal soul in all things, when the sage has buried his mind, understanding and his egoism and himself in the unity of god? and how can the soul be viewed in the plurality, when all things have been absorbed in the unity?

7. Vashistha replied:--The god that dwells in all bodies, moves them to their actions, and receives their food and drink in himself, that produces all things and annihilates them at last, is of course unknowable to our consciousness (which is conscious of itself only).

8. Now it is this indwelling principle in every thing, that is without beginning and end, and inherent in the nature of all; is called the common essence of all, because it constitutes the tattwa identity (or essential nature or the abstract property)

of everything in the world.

9. It dwells as vacuity in the vacuum, and as sonorousness in sound; it is situated as feeling in whatever is felt, and as tactition in the objects of touch.

10. It is the taste of all tastables, and the tasting of the tongue; it is the light of all objects of sight, and vision of the organs of seeing.

11. It is the sense of smell in the act of smelling, and the odour in all odourous substance; it is the plumpness of the body, and the solidity add stability of the earth.

12. It is the fluidity of liquids and the flatulence of air; it is the flame and flash of fire, and the cogitation of the understanding.

13. It is the thinking principle of the thoughtful mind, and the ego of our egoism; it is the consciousness of the conscious soul, and the sensible heart.

14. It is the power of vegetation in vegetables, and the perspective in all pictures and paintings; it is the capacity of all pots and vessels, and the tallness of stately trees.

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15. It is the immobility of immovables, and the mobility of movable bodies; it is the dull insensibility of stones and blocks, and the intelligence of intelligent beings.

16. It is the immortality and god-head of the immortal gods, and humanity of human beings; it is the curvedness of crooked beasts, and the supine proneness of crawling and creeping insects.

17. It is the current in the course of time, and the revolution

and aspects of the seasons; it is the fugacity of fleeting moments, and the endless duration of eternity.

18. It is the whiteness of whatever is white, and blackness of all that is black; it is activity in all actions, and it is stern fixity in the doings of destiny.

19. The supreme spirit is quiescent in all that is sedate, and lasting and evanescent in whatever is passing and perishing; and he shows his productiveness in the production of things.

20. He is the childhood of children, and the youth of young men; he shows himself as faining[\*\*fading?] in the decay and decline of beings, and as his extinction in their death and demise.

21. Thus the all pervading soul, is not apart from anything, as the waves and froths of the foaming sea, are no way distinct from its body of waters.

22. These multiformities of things are all unrealities, and taken for true in our ignorance of the unity; which multiplies itself in our imagination, as children create and produce false apparitions from their unsound understandings. (These as they change are not the varied god as it is generally supposed to be, but various workings of the intellect).

23. It is I, says the lord, that am situated every where, and it is I that pervade the whole; and fill it with all varieties at pleasure; know therefore, O high minded Ráma! that all these varieties are but[\*\*=print] creatures of imagination in the mind of God, and are thence reflected into the mirror of our minds. Knowing this rest in the calm tranquility of your soul, and enjoy the undisturbed solace and happiness of your high mind.

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24. Válmika[\*\*Válmíki] said:--As the sage was saying these things, the day passed away under its evening shade; the sun sank down in its evening devotion, and the assembly broke with mutual salutations to the performance of their eventide ablutions, until they reassembled on the next morning.

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## CHAPTER LXI.

Description of the world as a passing dream.

Argument:--How our firm faith arises over this entity, and its answer.

Ráma said:--As we are, Oh sage! a dream drawn house, the body of the lotus-born Brahmá-[\*\*--]the first progenitor[\*\*progenitor], is the same no doubt.

2. And if this world is a non-entity-[\*\*--]asat, we must know our existence the same, then how is it possible to arise the firm faith over this entity-[\*\*--]sat[\*\*.]

3. Vasishtha responded:--We are shining[\*\*shining] here as a created being by the previous birth of Brahmá, but in fact, the reflection of soul shines for ever nothing besides.

4. Owing to the omnipresence of consciousness, all beings exist as reality every where, and if she rises from unreal knowledge, she as real knowledge destroys the unreal one.  
(vice-versa).

5. Therefore whatever comes from these five elements, is but transitory, but owing to the firm belief on ego, we enjoy a firm faith for the same.

6. In a dream, we see good many things as reality; but as soon the dream is over, we do not find the things dreamt of;

so we see the reality of the world; as long we remain in ignorance.

7. Oh Ráma! as the dreaming man counts his dream as reality, owing to his faith on it; so this world appears a reality, like the supreme god who has no beginning and end.

8. That which is to be created by the dreaming man, is to be called his own; as we can say by guessing knowlede[\*\*knowledge], what is in the seed, is in the fruit.

9. Whatever comes from non-entity, is to be called non-entity; and that which is unreal though it can be workable, is not reasonable to think good.

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10. As the thinking result of unreality is to be given up, so the firm faith which is arising by the dreaming man; is to be given up likewise.

11. Whatever soul creates in dream is our firm belief, but that remains only for a time being (hence it is asat-[\*\*--]non-entity).

12. Brahmá's long drawn portion is this entity, hence we think also the same, but in fact, this entity is a moment to Brahma.

13. Consciousness is the creator of all elements, she creates every thing according to her model, hence creator and creation are one and the same.

14. As the backward and forward whirling motion of water, makes the deep to swell, and as also fairy comes near in a dream, so all these are in reality nothing.

15. So this entity with its change (of creation, sustentation and destruction) is nothing. In whatever manner we look object, that will appear in return in the same manner.

16. The rule of the erroneous dream is not to reproduce (in waking state, what it produces in sleeping state, though it has a power to create something out of nothing) as the production is not in the world, but owing to ignorance it appears so.

17. In the three worlds we see wonderful[\*\*wondrous] objects, as we see fire burning in the water like a sub-marine fire.

18. Good many cities exist in vacuity, as birds and stars remain in the sky. We find lotus in a stone like trees growing without an earth.

19. One country gives every kind of object to the seeker, like a tree that gives all objects to the seeker (Kalpa taru) and also we see in a stone and rows of jewels (that is counting beads) giving fruits like fruitful trees.

20. Life exists within a stone (Sálgram) as frog exists. Stone gives water as moon-stone gives.

21. In a dream within a minute good many things can be made and unmade, which in fact, are unreal like one's death in a dream.

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22[\*\*.] The natural water of the elements remains in the sky, (that is, in the cloud), when the heavenly river Mándákiní remains in vacuity.

23. The heavy stone flies in the air, when the winged mountain does so. Every thing to be got in stone, when every thing

can be secured from the philosopher's[\*\*philosopher's] stone.

24. In the garden of bliss of Indra every desired object to be got, but in salvation such kind of desired object is wanting.

25. Even dull matter acts like machine, hence every object acts like wonderful erroneous magic.

26. By magical art (that is, Gandharva vidyá) we see even impossible objects such as two moons, Kavandhas, mantras, drugs, and pishacha. All these are the works of wonderful erroneous magic, which are in fact nothing.

27. We see impossibility as real as we see possibility, hence impossibility becomes real by our erroneous ideas only.

28. The erroneous dream though it appears as real is in fact unreal, as that which is not real does not exist, which is real does exist: (unity is real, duality is unreal, hence existence and non-existence are one and the same).

29. So this dreaming creation is looked by all worldly being here as real, as dreamer takes his dream a reality.

30. By passing from one error to another error, from one dream to another, one firm faithful being comes out.

31. As a stray deer falls into the pit repeatedly for green grass, so ignorant man repeatedly falls into the pit of this world, owing to his ignorance.

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## CHAPTER LXI.

Description of the world as a passing dream.

Argument:--Narration of the mendicant Jivátá, in illustration of the transmigration of the soul in various births, according to the variety of its insatiable Desire.

Vasishtha resumed:--Hear me relate to you, Ráma, the story of a certain mendicant, who fostered some desire in his mind, and wondered[\*\*wandered] through many migrations of his soul.

2. There lived a great mendicant at one time, who devoted his life to holy devotion, and passed his days in the observance of the rules of his mendicancy. (The state of mendicancy is the third stage of life of a Brahman, which is devoted to devotion, and supported by begging of the simple subsistence of life. This story applies to all men, who are in some way or other devoted to some profession for acquiring the necessities of life and the more so, as all men have some ultimate object of desire, which is an obstruction to their Nirvana or final extinction in the Diety[\*\*Deity]. For the lord says in the Gospel, He that loveth anything more than me, is not worthy of me).

3. In the intensity of his Samádhi devotion, his mind was purged of all its desires; and it became assimilated to the object of its meditation, as the sea water, is changed to the form of waves. (Samádhi is defined by Patanjali, as the forgetting of one's self in the object of his meditation).

4. Once as he was sitting on his seat after termination of his meditation, and was intent upon discharging some sacred functions of his order, there chanced to pass a thought over his clear mind: (Like the shadow of cloud over the midday sky).

5. He looked into the reflexion of the thought, that rose of itself in his mind; that he should reflect for his pleasure, upon the various conditions of common people, and the different modes of their life. (the proper study of man is man, and the



manner of each rightly).

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6. All this thought his mind passed from the reflexion of himself and his God, to that of another person; and he lost the calm composure of his mind, as when the quiet sea is disturbed by whirlpool or whirl wind. (This desire of the sage disturbed his breast, like the doubt of Parnells[\*\*Parnell's] Hermit).

7. Then he thought in himself to become an ideal man of his own accord, and became in an instant the imagined person Jivátá by name. (Imagination shapes one to what he imagines himself to be).

8. Jivátá, the ideal man[\*\*space added], now roved about like a dreaming person, through the walks of the imaginary city, which he had raised to himself, as a sleeping man, builds his aerial abodes in dream. (So every man thinks himself as some one, and moves about in his air built city).

9. He drank his fill at pleasure, as a giddy bee sips the honey from lotus cups; he became plump and hearty with his sports, and enjoyed sound sleep from his want of care.

10. He saw himself in the form of a Brahman in his dream, who was pleased with his studies and the discharge of his relegious[\*\*religious] duties; and as he reflected himself as such he was transformed to the same state, as a man is transplanted from one place to another at a thought. (He makes the man, and places him in every state and place).

11. The good Brahman who was observant of his daily ritual, fell asleep one day into a deep trance, and dreamt himself doing the duties of the day, as the seed hid in shell, performs[\*\*deleted space]

inwardly its act of vegetation[\*\*vegetation].

12. The same Brahman saw himself changed to a chieftain in his dream, and the same chief ate and drank and slept as any other man in general.

13. The chief again thought himself as a king in his dream, who ruled over the earth extending to the horizon; and was beset by all kinds of enjoyments, as a creeper is studded with flowers.

14. Once as this prince felt himself at ease, he fell into a sound sleep free from all cares, and saw the future consequences  
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of his actions, as the effect is attached to the cause, or the flowers are the forth-comings of the tree.

15. He saw his soul assuming the form of a heavenly maid, as the pith of a plant puts forth itself in its flowers and fruits[\*\*fruits], (what is at the bottom, comes out on the top; and what is the root, sprouts forth in the tree).

16. As this heavenly maid was lulled to sleep by her weariness and fatigue, she beheld herself turn a deer, as the calm ocean finds itself disturbed into eddies and waves (by its inner caves and outward winds).

17. As this temorous[\*\*timorous] fawn with her fickle eyes, fell into a sound sleep at one time; she beheld herself transformed to a creeping plant (which she likes to brouse[\*\*browse] upon so fondly in her pasture).

18. The crooked beasts of the field and the creeping plants of forest, have also their sleep and dream of their own nature; the dreams being caused by what they saw and heard and felt in their waking states.

19. This creeper came to be beautified in times, with its beautiful fruits, flowers and leaves, and formed a bower for the seat of the floral goddess of the woods.

20. It hid in its heart the wishes that grew in it, in the same manner as the seed conceals in its embryo the germ of the would be tree; and at last saw itself in its inward consciousness, to be full of frailty and failings.

21. It had remained long in its sleep and rest, but being disgusted with its drowsy dullness, it thought of being the fleeting bee its constant guest, and found itself to be immediately changed to a fluttering bee; (which it had fed with its farinaceous food).

22. The bee roved at pleasure over the tender and blossoming creepers in the forest, and let on the petals of blooming lotuses, as a fond lover courts his mistresses.

23. It roved about the blossoms, blooming as brightning[\*\*brightening] pearls in the air; and drank the nectarious Juice from the flower cups, as a lover sips the nectar from the rubied lips of the beloved.

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24. He became enamoured of the lotus of the lake, and sat silent upon its thorny stalk on the water; for such is the fondness of fools, even for what is painful to them.

25. The lake was often infested by elephants, who tore and trampled over the beds of lotus bushes; because it is a pleasure to the malignant base, to lay waste the fair works of God: (The black big and bulky elephants, are said to be invidious of the fair and pretty lotuses; hence the elephant is used as symbolical of the devil, the destroyer of all good).

26. The fond bee meets the fate of its fondling lotus, and is crushed under the tusk of the elephant, as the rice is ground under the teeth. (Such is the fate of over fondness for the fair).

27. The little bee seeing the big body and might of the mighty elephant, took a fancy of being as such; and by his imagining himself as so, he was instantly converted to one of the like kind: (not in its person but in the mind). (Thus is a lesson, that no one is content with himself, but wishes to be the envied or desired being).

28. At last the elephant fell down into a hollow pit, which was as deep and dry as the dried bed of a gulf; as a man falls into the profound and inane ocean of this world, which is overcast by an impervious darkness around. (The troublesome world is always compared with a turbulent and darksome ocean).

29. The elephant was a favourite of the prince for his defeating the forces of his adversaries; and he routed about at random with his giddy might, as the lawless Daitya robbers wander about at night.

30. He fell afterwards under the sword of the enemy, and pierced all over his body by their deadly darts; as the haughty egoism of the living body, drops down in the soul under the wound of right reason.

31. The dying elephant having been accustomed to see swarms of bees, fluttering over the proboscis of elephants, and sipping the ichor exuding from them, had long cherished the desire of becoming a bee, which he now came to be in reality.

32. The bee rambled at large amidst the flowery creepers of

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of[\*\*delete 'of'] the forest, and resorted again to the bed of lotuses in the lake; because it is hard for fools to get rid of their fond desire, though it is attended with danger and peril.

33. At last the sportive bee was trampled down and crashed under the feet of an elephant, and become a goose, by its long association with one in the lake.

34. The goose passed through many lives, till it became gander at last, and sported with the geese in the lake.

35. Here it came to bear, the name of the gander that served as the vehicle of Brahma, and thenceforth fostered the idea of his being so, as the yolk of an egg fosters a feathered fowl in it.

36. As it was fostering this strong desire in itself, it grew old and decayed by disease[\*\*disease], as a piece of wood is eaten up by inbred worms; then as he died with his conscious[\*\*consciousness] of being the bird of Brahma, he was born as the great stork of that God in his next birth.

37. The stork lived there in the company of the wise, he became enlightened from the views of worldly beings; he continued for ages in his disembodied liberation, and cared for nothing in future. (The soul that rests in the spirit of God, has nothing better to desire).

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## CHAPTER LXIII.

Dream of Jíváta.

Arguments.--All living souls are occupied with the thought of their present state, forgetful of the past, and altogether heedless of the future.

Vasishtha continued:--This bird that sported beside the stalk of the lotus seat of Brahma, once went to the city of Rudra with his god on his back, and there beheld the God Rudra face to face. (The inferior Gods waited upon the superior deities).

2. Seeing the God Rudra he thought himself to be so, and the figure of the God was immediately imprest upon his mind, like the reflexion of an outward object in the mirror.

3. Being full of Rudra in himself, he quitted his body of the bird, as the fragrance of a flower forsakes the calyx, as it mixes with the breeze and flies in the open air.

4. He passed his time happily at that place, in the company with the attendants and different classes of the dependant divinities of Rudra.

5. This Rudra being then full of the best knowledge of divinity and spirituality; looked back in his understanding into the passed accounts of his prior lives, that were almost incalculable.

6. Being then gifted with clear sightedness and clairvoyance, he was astonished at the view of naked truths, that appeared to him as sights in a dream, which he recounted to him as follows.

7. O! how wonderful is this over spreading illusion, which is stretched all about us, and fascinates the world by its magic wand; it exhibits the palpable untruth as positive truth, as the dreary desert presents the appearance of limpid waters, in the sun beams spreading over its sterile sands.

8. I well remember my primary state of the pure intellect, and its conversion to the state of the mind; and how it was

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changed from its supremacy and omniscience, to the bondage of the limited body.

9. I[\*\*It] was by its own desire that the living soul assumed to itself a material body, formed and fashioned agreeably to its fancy, like a picture drawn in a painting; and became a mendicant in my person in one of its prior birth[\*\*births], when it was unattached to the objects exposed to view all around.

10. The same mendicant sat in his devotion, by controlling the actions of the members of his body, and began to reflect on outward objects, with great pleasure in his mind.

11. He buried all his former thoughts in oblivion, and thought only of the object that he was employed to reflect upon: and this thought so engrossed and worked upon his mind, that it prevented the rise of any other thought in it,

12. The phenomenon which appears in the mind, offers itself solely to the view also, (by supplanting the traces of the past); as the brownness of fading autumn, supercedes the vernal verdure of leaves and plants, so the man coming to his maturity, forgets the helpless state of his boyhood, and is thoughtless of his approaching decay and decline.

13[\*\*.] Thus the mendicant became the Brahman Jivátá by his fallible and fickle desire, which laid him to wonder[\*\*wander] from one body to another, as little ants enter into the holes of houses and things.

14. Being fond of Brahma hood[\*\*Brahma-hood] and reverential to Bramans[\*\*Brahmans] in his mind, he became the wished for person in his own body; because the reality and unreality have the power of mutually displacing one another, according to the greater influence of

either. (The weaker yeilds[\*\*yields] and makes room to the stronger, like the survival of the fittest).

15. The Brahman next obtained the chieftainship, from his strong predilection for the same; just as the tree becomes fruitful[\*\*fruitful] by its continuous suction of the moisture of earth. (The common mother of all).

16. Being desireous[\*\*desirous] of dispensing justice, and discharging all legal affairs, the general wished for royalty, and had his wishes fulfilled by this becoming a prince; but as the prince was -----File: 371.png----- over fond of his courtezans, he was transformed to a heavenly nymph that he prized above all in his heart.

17. But as the celestial dame prized the tremulous eye sight of the temorous[\*\*timorous] deer, above her heavenly form and station; she was soon metamorphosed to an antelope in the woods, and destined to graze as a miserable beast for her foolish choice.

18. The fawn that was very fond of browsing the tender blades and leaves, became atlast[\*\*at last] the very creeping plant, that had crept into the crevice of her lickerish mind.

19. The creeper being long accustomed to dote on the bee, that used to be in its company; found in its consciousness to be that insect, after the destruction of its veritable form.

20. Though well aware of its being crushed under the elephant, together with the lotus flower in which it dwelt, yet it was foolish to take the form of the bee, for its pleasure of roving about the world. (So the living soul enters into various births and bodies only to perish with them).



21. Being thus led into a hundred different forms, said he, I am at last become the self-same Rudra; and it is because of the capriciousness of my erratic mind in this changeful world.

22. Thus have I wandered through the variegated paths of life, in this wilderness of the world; and I have roamed in many aerial regions, as if I trod on solid and substantial ground.

23. In some one of my several births under the name of jivátá[\*\*Jivátá], and in another I became a great and respectable Brahman, I became quite another person again, and then found myself as a ruler and lord of the earth. (So every man thinks and acts himself, now as one person and in the stage of his life. Shakespeare).

24. I had been a drake in the lotus-bush; and an elephant in the vales of vindhya[\*\*Vindhya]; I then became a stag in the form of my body, and fleetness of my limbs; (and in the formation of mind also).

25. After I had deviated at first from my state of godliness, I was still settled in the state of a devotee with devoted-\*

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\*ness to divine knowledge; and practicing the rites befitting my position, (such as listening to holy lectures, meditating on the mysteries of nature and so forth).

26. In this state I passed very many years and ages, and many a day and night and season and century, glided on imperceptibly in their courses over me. (It is said that the sedate and meditative are generally long living men, as we learn in the accounts of the ancient patriarchs, and in those of the yogis and lámas in our own times).

27. But I deviated again and again from my wonted course, and was as often subjected to new births and forms; until at last I was changed to Brahma's vehicles of the hansa or[\*\*space added]  
anser, and this was by virtue of my former good conduct and company.

28. The firm or wonted habit of a living beings, must come out unobstructed by any hindrance what sover[\*\*whatsoever]; and though it may be retarded in many intermediate births for even a millennium; yet it must come and layhold[\*\*lay hold] on the person some time or other. (Habit is second nature, and is in bred[\*\*inbred] in every being; and what is bred in the bone, must run in the blood).

29. It is by accident only, that one has the blessing of some good company in his life; and then his inborn want may be restrained for a time, but it is sure to break out with violence in the end, in utter defiance of every check and rule.

30. But he who betakes himself to good society only, and strives always for his edification in what is good and great, is able to destroy the evil propensities which are inbred in him; because the desire to be good, is what actually makes one so. (Discipline conquers nature).

31. Whatever a man is accustomed to do or think upon constantly, in this life or in the next state of his being; the same appears as a reality to him in his waking state of day dream, as unreality appears as real in the sleeping or night dream of a man. (It is the imagination that figures unrealities in divers forms both in the day as also in the night dreams of men).

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32. Now the thoughts that employ our minds, appoint

our bodies also to do their wished for works; and as these works are attended with some temporary good as well as evil also; it is better therefore to restrain and repress the rise of those tumultuous thoughts, than cherish them for our pleasure or pain.

33. It is only the thought in our minds, that makes us to take our bodies for ourselves or souls; and that stretches wide this world of unrealities, as the incased seed sprouts forth and spreads itself into a bush. (The thought bears the world in it, as the will brings it to view).

34. The world is but the thought in sight or a visible form of their visible thought, and nothing more in reality besides this phantasm of it, and an illusion of our sight.

35. The illusive appearance of the world, presents itself to our sight, like the variegated hues of the sky, it is therefore by our ignoring of it, that we may be enabled to wipe off those tinges from our minds.

36. It is an unreal appearance, displayed by the supreme Essence (of God or His intelligence); as a real existence at his pleasure only, and can not therefore do any harm to any body.

37. I rise now and then to look into all these varieties in nature, for the sake of my pleasure and curiosity; but I have the true light of reason in me, whereby I discern the one unity quite apart from all varieties.

38. After all these recapitulations, the incarnate Rudra returned to his former state, and reflected on this condition of the mendicant, whose body was now lying as a dead corpse on the barren ground.

39. He awakened the mendicant and raised his prostrate body, by infusing his intelligence into it; when the resuscitated

Bhikshu came to understand, that all his wonderings[\*\*wanderings] were but hallucinations of his mind.

40. The mendicant finding himself the same with Rudra standing in his presence, as also with the bygone ones[\*\*ones] that he recollected in his remembrance; was astonished to think how he could be one and so many, though it is no wonder to -----File: 374.png-----  
the intelligent, who well know that one man acts many parts in life.

41. Afterwards both Rudra and the medicant[\*\*mendicant] got up from their seats, and proceeded to the abode of the Jivátá, situated in corner of the intellectual sphere, (i.e. the mundane world which lies in the divine intellect).

42. They then passed over many Continents, Islands, provinces and districts, until they arrive at the abode of Jivata, where they found him lying down with a sword in hand.

43. They saw Jivata lying asleep and insensible as a dead body, whep[\*\*where] Rudra laid aside his bright celestial form, in order to enter into the earthly abode of the deceased. (The Gods are said to assume human shapes in order to mix with mankind).

44. They brought him back to life and intelligence, by imparting to him portion of their spirit and intellect; and thus was this one soul exhibited in the triple forms of Rudra, Jivata and the mendicant.

45. They wish[\*\*with] all their intelligence, remained ignorant of one another, and they marvelled to look on each other in mute ashtonishment[\*\*astonishment], as if they were the figures in painting.

46. Then the three went together in their aerial course, to

the air built abode of the Brahman; who had erected his baseless fabric in empty air, and which resounded with empty sounds all around. (The open air being the receptacle of sounds, the aerial abodes of celestials are incessantly infested by the sounds and cries of peoples rising upwards from the nether world).

47. They passed through many aerial regions, and barren and populus[\*\*populous] tracts of air; until they found out at last the heavenly residence of the Brahman.

48. They saw him sleeping in his house; beset by the members of his family about him; while his Brahmaní folded her arms about his neck, as if unwilling to part with her deceased husband. (The Brahman in heaven, was seen in the state of his parting life).

49. They awakened his drowsy intelligence, by means of their own intelligence, as a waking man raises a sleeping soul, by means of his own sensibility.

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50. Thence they went on in their pleasant journey to the realms of the chief and the prince mentioned before; and these were situated in the bright regions of their intellectual sphere, and illumined by their effulgence of the intellect. (It means to say, that all these journeys, places and persons, were but reveries of the mind, and creations of fancy).

51. Having [\*\*arrived] at that region and that very spot, they observed the haughty chief lying on his lotus like bed.

52. He lay with his gold coloured body, in company with the partner of his bed of golden hue; as the honey sucking bee lies in the lotus cell, enfolded in the embrace of his mate.

53. He was beset by his mistresses, hanging about him,

like the tender stalks and tufts of flowers pendent upon a tree; and was encircled by a belt of lighted lamps, as when a golden plate is studded about by brilliant gems.

54. They awakened him shortly by infusing their own spirit and intelligence in his body and mind, and then they sat together marvelling at each other, as the self-same man in so many forms (or the self-same person in so many bodies).

55. They next repaired to the palace of the prince, and after awakening him with their intelligence, they all roamed about the different parts of the world.

56. They came at last to the hansa of Brahmá, and being all transformed to that form in their minds (i.e. having come to know the ahamsa I am he or their self-identity); They all became the one Rudra Personality in a hundred persons.

57. Thus the one intellect is represented in different forms and shapes, according to the various inclinations of their minds, like so many figures in a painting. Such is the unity of the deity represented as different personalities, according to the various tendencies of individual minds. (There is the same intellect and soul in all living beings, that differ from one another in their minds only).

58. There a hundred Rudras, who are the forms of the uncovered intellect (i. e. unclouded by mists of error); and they are acquainted with the truths of all things in the world, and the secrets of all hearts (antaryámin).

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59. There are a hundred and some hundreds of Rudras, who are known as very great beings in the world; among whom there are eleven only (Ekadasa Rudras), that are situated in so many worlds (Ekadasa Bhubanas). (The Vedas have thousands

and thousands of Rudras in their hymns as to them, as, to them, as,  
[Sanskrit: sahashrena  
sahashrasah ye rudrá adhibhúmyá][\*\*).]

60. All living beings that are not awakened to reason, are ignorant of the identity of one another; and view them in different and not in the same light; they are not farsighted to see any other world, That[\*\*than] which is the most proximate to them.

61. Wise men see the minds of others and all things to rise in their minds, like the wave rising in the sea; but unenlightened minds remain dormant in themselves, like the inert stones and blocks. (Another explanation of it is, that all wise men are of the same mind as Birbal said to Akbar:--Sao Siyane ekmatá).

62. As the waves mix with themselves, by the fluidity of their waters; so the minds of wise unite with one another, by the solubility of their understandings, like elastic fluids and liquids. (So says Mrityunjaya:--the oily or serous understanding ([Sanskrit: tailavat vunvih]) readily penetrates into the minds of others).

63. Now in all these multitudes[\*\*multitudes] of living beings, that are presented to our sight in this world; We find the one invariable element of the intellect to be diffused in all of them, and making unreal appear as real ones to view.

64. This real but invisible entity of the Divine intellect remains for ever, after all the unreal but visible appearances disappear into nothing; as there remains an empty space or hollow vacuity, after the removal of a thing from its place, and the excavation of the ground by digging it. (This empty vacuum with the chit or Intellect in it, is the universal god of the vacuist Vasishtha).

65. As you can well conceive the idea of existence, of the quintuple elemental principles in nature; so you can comprehend also the notion of the Omnipresence of the Divine intellect, which is the substratum of the elemental principles.

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66. As you see various statues and images, carved in stone and woods, and set in the hollows of rocks and trees; so should you see all these figures in the hollow space of the universe, to be situated in the self-same intellect of the Omnipresent Deity.

67. The knowledge of the known and the visible world, in the pure intellect of the unknown and invisible deity, resembles the view of the variegated skies, with their uncaused and insensible figures, in the causeless substratum of ever lasting and all pervading vacuity.

68. The knowledge of the phenomenal, is the bondage of the soul, and the ignoring of this conduces to its liberation; do therefore as you like; either towards this or that; (i. e. for your liberation and bondage).

69. The cognition and nescience[\*\*nescience] of the world, are the causes of the bondage and liberation of the soul, and these again are productive of the transmigration and final emancipation of the animal spirit. It is by your indifference to them that you can avoid them both, do therefore as you may best choose for yourself. (Here are three things offered to view, namely, the desire of heaven and liberation, and the absence of all desires. [Sanskrit: svargakāma mokshakāmau nishkāmashchatra yah]).

70. What is lost at its disappearance, (as our friends and properties), is neither worth seeking or searching after, nor sorrowing for when it is lost and gone from us. That which is gained of itself in our calm and quiet with[\*\*without] any anxiety or assiduity on our part, is truly reckoned to be our best gain.



(so says the Moha-Mudgura:--Be content[\*\*space added] with what offers of itself to thee. [Sanskrit: yatvabhase nijakarnmípáttam bittam tena vinodaya cittam][\*\*].)

71. That which is no more than our knowledge of it, (as the object of our senses and the objective world), is no right knowledge but mere fallacy; the true knowledge is that of the subjective consciousness, which is always to be attended to.

72. As the wave is the agitation of the water, so is this creation but an oscillation of the divine intellect; and this is the only difference between them, that the one is the production of the elements in nature, and the other is that of the divine will.

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73. Again the undulation of waves occurs, in conjunction with the existing elements at certain spots and times; but the production of the world is wholly without the junction of the elemental bodies, which were not in existence at its creation. (It means to say, that the world is only an ideal formation of the divine mind).

74. The shining worlds shines[\*\*shine] with the light of the divine intellect, in which they are situated as the thoughts in its consciousness. It transcends the power of speech to define what it is, and yet it is expressed in the veda in the words that, "It is the supreme soul and perfect felicity" (Siva Parátmá).

75. Thus the world is the form of its consciousness in the divine intellect, and they are not different from one another, as words are never separable from their senses. It is said that the world is the undulation of the Divine spirit, and none but the ignorant inveigh against, by saying that the wave and water are two different things. (Kalidása in the commencement of Raghuvansa, uses the same simile of words and their

meanings, to denote the intimate union of Párvatí and Siva, which is done to express the inseparability of the world with its maker; corresponding with the well known line of pope[\*\*Pope] "whose body nature is, and god the soul").[\*\*moved "]

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## CHAPTER LXIV.

On the Attainment of Attendantship on the God Rudra.

Argument:--The remainder of the former story; and the manner of becoming the attendant Rudras on Siva.

RÁMA said:--Tell me sir, what became of the many forms, which the mendicant saw in his dream; and whether the several forms of Jivata, the Brahman, the gander and others return to themselves, or remained as Rudras for ever more.

2. Vashishtha replied:--They all remained with Rudra, as parts and compositions of himself; and being enlightened by him, they wandered all about the world, and rested contented with themselves.

3. They all beheld with Rudra, the magic scenes which were displayed before them; till at last they were dismissed from his company, to return to their own states and places.

4. Rudra Said:--Go you now to your own places, and their[\*\* there?] enjoy your fill with your family; and returned[\*\* return?] to me after some time, having compleated[\*\*completed] the course of your enjoyments and sufferings in the world.

5. You will then become as parts of myself, and remain as my attendants to grace my residence; till at last we return to the supreme at the end of time, and be absorbed in last Omega of all.

6. Vashishtha said:--So saying, the Lord Rudra vanished from their sight, and mixed in the midst of the Rudras, who viewed all the worlds in their enlightened intellects. (These are celestial and angelic beings).

7. Then did jivata and others return to their respective residences, where they have to share their shares of domestic felicity in the company of their families, during their allotted[\*\*allotted?] times.

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8. Having then wasted and shuffled off their mortal coil, at the end of their limited periods, they will be promoted to the rank of Rudras in heaven, and will appear as luminous stars in the firmament.

9. Ráma rejoined:--All those forms of Jivátá and others, being but creations of the empty imagination of the mendicant; I cannot understand, how they could be beings, as there is no substantiality in imaginary things.

10. Vasishtha replied:--The truth of the imagination lies partly in our consciousness, and partly in our representation of the image; though the imagery or giving a false shape to anything, is as untrue as any nihility in nature. But what we are conscious of must be true, because our consciousness comprehends everything in it.

11. Thus what is seen in the dream, and represented to us by imagination, are all impressed in our consciousness at all times and for ever. (Therefore neither is our consciousness nor the images we are conscious of are untrue, though the imagery and the work of imagination are utterly false).

12. As a man when going or carried from one country to another, and there again to some other place, has no knowledge

of the distance of his journey, unless he is conscious of its length and duration in space and time; so we are ignorant of the duration of our dream, and our passing from one dream to another, without our consciousness of it in our sleeping state.

13. Therefore it is our consciousness that contains all things, that are represented to it by the intellect; and it is from our intellection that we have the knowledge of everything, because the intellect is full of knowledge and pervades everywhere.

14. Imagination, desire and dream, are the one and same thing, the one producing the other and all lodged in the cell of the intellect. Their objects are obtained by our intense application to them. Desire produces imagination which is the cause of dream; they are the phenomena of mind, and their objects are the results of deep meditation.

15. Nothing is to be had without its practice and meditation of it, and men of enlightened minds gain the objects by

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their Yoga or meditation of them alone. (These are the Yoga siddhas or adepts in Yoga as Siva &c).

16. These adepts view the objects of their pursuit in all places, such as the god Siva and others of the Siddah Yogis, such was my aim and attempt also, but it was not attended with success.

17. I was unsuccessful in want of my fixed resoluteness, but failed in both for my attending to both sides. It is only the firm resolution of one in one point, that gives him success in any undertaking.

18. As one going in southerly direction, cannot arrive at his house in the north, so it is the case with the pursuers after their aims; which they well know to be unattainable without their firm determination in it.

19. Whoever is resolved to gain his desired objects, must fix his view on the object before him; the mind being fixed on the object in view, brings the desire into effect. (So says hafiz. If thou want the presence of the object, never be absent from it).

20. So the mendicant having the demi God Rudra, for the sole object in his view, became assimilated to the very form of his wish; because whoso is intent on one object, must remove all duality from before him. (So says the mystic sadi: I drove the duality from my door, in order to have the unity alone before my view).

21. The other imaginary forms of the mendicant, were all different persons in their different spheres; and had obtained their several forms, according to their respective desires from one state to another (as said before).

22. They did not know or look on one another, but had all their thoughts and sights fixed on Rudra alone; because those that are awakened to their spiritual knowledge, have their sight fixed on their final liberation, while the unenlightened mortals are Subjected to repeated births, by the repetition of their wishes (to be born in some form or other).

23. It was accordingly to the will of Rudra, that he took this one form and many others upon him, such as he wills to become a Vidhadhara in one place and a pandit in another.

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24. This instance of Rudra serves for an example, of the efficacy of intense thought and practice of all men; who may become one or another or many more, as also learned or ignorant, agreeably to their thought and conduct. (One to be many, means the versatility of parts, to act as many).

25. So one has his manhood and Godhead also; (i. e. acts as a man and a God likewise), by his manly and Godlike actions at different times and places; and to be both at the one and same time, requires much greater ability and energy both of the mind and body: (as it is seen in the persons of deified heroes).

26. The living soul being one with the Divine, has all the powers of the same implanted in it; the infinite being ingrafted in the finite, It is of the same nature by innate nature.

27. The living soul has its expansion and contraction in its life and death, as the Divine soul has its evolution and involution; in the acts of creation and dissolution; but the Divine soul destroys no soul, because it is the soul of souls and the aggregate of all souls; therefore any one that would be godly, must refrain from slaughter.

28. So the yogis and yoginis continue in the discharge of their sacred rites, as enjoin by law and usage, and either remain in this or rove about in other worlds at large at the free will and liberty.

29. A yogi is seen in several forms at once, both in this world and in the next, according to his desert and the merit of his actions; as the great yogi and warriors Karta Viryarjuna, became the terror of the world as if he were ubiquitous, while he remained quite at home. (i. e. though confined in one place, yet he seemed to be present every where).

30. So also doth the god Vishnu appear in human forms on earth, while he sleeps at ease in the milky ocean; and the yoginis of heaven hover over animal sacrifices on earth, while they reside in their groups in the etherial sphere.

31. Indra also appears on earth, to receive the oblations of men, when he is sitting in his heavenly seat on high, and Nára-\*

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\*yana takes the forms of a thousand Rámás upon him, in his conflict with the myriads of Rakhasa legions.

32. So did one Krishna become a hundred, to receive the obeisance of his reverential princes; and he appears as a thousand in the company of many thousand monarchs in the Kuru assembly.

33. So the god become incarnate in many forms, with parts and particles of his own spirit for the preservation of the world; and the one lord became many in the company of his mistresses in a moment. (This was the company of milk maids in the rásalila sport of Krishna).

34. In this manner did the forms of Jivata and others, which were the creatures of the mendicant's imagination, retire at the behest of Rudra, to the particular abodes of their own and respective desires.

35. Their they enjoyed all their delights for a long time, until they entered the abode of Rudra; where they became the attendants of the demigod, and remained in his train for a great length of time.

36. They remained in the company of Rudra, dwelling in the groves of the evergreen and ever blossoming Kalpa creepers of paradise, blooming with clusters of their gemming florets; and roving at pleasure to different worlds, and to the celestial city of Siva on the Kailasa mountain, and sporting in the company of heavenly nymphs, and bearing the crowns of immortality on their heads. (This is the description of the heaven of Hindus).

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## CHAPTER LXV.

### RÁMA'S WONDER AT THE ERROR OF MEN.

Argument.--Application of the mendicant's case to all men, who are equally mistaken in their choice.

Vasishtha continued:--As the mendicant saw this transcient[\*\*transient] scene of error in his mind; so it is the case with all living beings, to look on their past lives and actions apart from themselves, and in the persons of other men.

2. The past lives, actions and demise of all reflective souls are as fast imprinted in them, as any thought is preserved in the retentive mind and vacuous intellect.

3. Distant and separate things are mingled together, in the present sphere of one's soul; and all persons appear as distinct figures in the dream.

4. And the human soul, though it is a form of the divine, yet being enclosed in its frail and mortal body, is doomed to misery until its final liberation from birth and body. Thus I have related to you the fate of all living souls, in the state and tale of the mendicant Bhikshu.

5. Now know, O Ráma! that the souls of all of us like that of the mendicant, are vibrated and moved by the impulse of the supreme spirit; and are yet fallible in their nature, and falling from error to error every moment: (as we find in our dreams).

6. As a stone falling from a rock, falls lower and lower to the nether ground; so the living soul once fallen from its height of supreme spirit, descends lower and lower to the lowest pit.



7. Now it sees one dream, and then passes from it to another; and thus rolling for ever in its dreaming sleep, it never finds any substantiality whatsoever, [\*\*.]

8. The soul thus obscured under the illusion of errors, happens some times to come to the light of truth, either by the guidance of some good instructor, or by the light of its own

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intuition; and then it is released from the wrong notion of its personality in the body, and comes to the true knowledge of itself.

9. Ráma Said[\*\*.said]:--O! the impervious gloom of error that over spreads on the human soul, causes it to rely in the mist of its errors, as a sleeping man enjoys the scenery of his dreams.

10. It is shrouded by the thick darkness of the night of erroneous knowledge, and falls into the pit of illusion which over spreads the world; (máya or error is the fruit of the forbidden tree whose mortal taste brought death into the world, while knowledge is the fruit of the tree of immortality, which liberates the soul from the bonds of birth and death).

11. O the egregious error of taking a thing for our own, which in reality belongs to no body but the lord and master of all.

12. It behoves you, sir, to explain to me, whence this error takes its rise, and how the mendicant with his share of good and right understanding, could fall into the error, (of wishing himself to become another, that was as frail and mortal as himself). Tell me also that knowest all, whether he is still living or not.

13. Vasishtha replied:--I will explore into the regions of the three world[\*\*worlds] in my samadhi meditation this night, and tell you tomorrow morning, whether the mendicant is living or not, and where he may be at present.

14. Válmíki[\*\*à-->á] said:--As the sage was saying in this manner, the royal garrison tolled the trumpet of the departing day with beat of drum; which filled the sky with the loud roar of deluvian[\*\*diluvian] clouds.

15. The princes and the citizens assembled in the court, threw hand fuls[\*\*handfuls] of flowers at his feet, as the trees drop down their flowers in the ground, wafted by the odoriferous breeze.

16. They honoured the great sages also, and rose from their respective seats; and the assembly broke afterwards, with mutual salutations to one another.

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17. Then all the residents of the earth and air, went to their respective residences with the setting sun; and discharged their duties of the departing day, in obedience[\*\*obedience] to the ordinance of the sástras.

18. They all performed their services as prescribed in their liturgies, in which they placed their strong faith and veneration. (This shows the division of caste and creed even in the heroic age of Ráma; which being more marked in laterages[\*\*later ages], prevented the people from participating in a common cause[\*\*]).

19. All the mortals and celestials, that formed the audience[\*\*audience] of "Vasishtha", began now to reflect on the lecture of the sage, and the night passed as short as a moment with some,

and as long as an age with others. (Gloss. They that took the subject for study, found time too short for their deep meditation of it, while those that were light minded and eager to hear more, felt time to roll on heavily on them. A very good lesson for lightening time by the practice of patient enquiry, and avoiding the troublesomeness of impatient[\*\*impatience\*\*]).

20. As the morning rose with the returning duties of men, and employed all beings of heaven and earth to discharge their matin in services; the court reopened for the reception of the audience, who assembled there with mutual greetings and salutations to their superiors.

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## CHAPTER LXVI.

### THE WONDERINGS[\*\*WANDERINGS] OF THE MENDICANT.

Arguments:--The wonderings[\*\*wanderings] of men agreeably to their pursuits,  
described in the character of the mendicant.

Valmíki[\*\*Válmíki] related:--After the sages Vasishtha and Viswamitra had taken their seats in the court hall, there met the groups of celestials and siddhas of air, and the monarch of earth and chiefs of men.

2. Then came Ráma and Lakshmana with their companions in the court; which shone as a clear lake of lotus-beds unshaken by the gentle breeze, and brightened by the moonbeams glistening amidst it.

3. The sire of sages opened his mouth unasked by any body, and not waiting for the request of any one; because wise men are always kind hearted, and ready to communicate their knowledge to others of their own accord. (Here the sage spoke

impromptu[\*\*impromptu], to keep his promise of answering to Ráma's query in the preceding chapter, on a future occasion. Gloss).

4. Vasishtha said:--O. Ráma! that art the moon in the sphere of Raghu's family, I have yesternight came to see the mendicant, with the all seeing eye of my intellectual vision after a long time.

5. I revolved over in my mind, and wondered[\*\*wandered] wide and afar to find out where that men[\*\*man] [\*\*was], and so I traversed through all the continents and islands, and passed over all the hills and mountains on earth.

6. I had my head running upon the search, but could not meet anywhere a mendicant of that description; because it is impossible to find in the outer world, the fictions of our air built castle.

7. I then ran in my mind at the last watch of the night, and passed over the regions on the north, as the fleet winds fly over the waves of the ocean.

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8. There I saw the extensive and populous country of Jina (china[\*\*China]) lying beyond the utmost boundaries of Valmika (Bhalika or Bulkh); where there is a beautiful city, called as Vihara by the inhabitants.

9. There lives a mendicant, named Dírgha drik or fore sighted whose head was silvered over with age, and who continues in his close meditation confined in his homely and lovely cottage.

10. He is used to sit there in his meditative mood, for three weeks together at a time, and keep the door of his cell quite fast, for fear of being disturbed in his silent devotion, by the intrusion of outsiders[\*\*outsiders].

11. His dependants are thus kept out of doors for the time, that he is absorbed in meditation.

12. He thus passed his three weeks of deep meditation in seclusion, and it is now a thousand years, that he [\*\*has] been setting[\*\*sitting] in this manner, in communion with his own mind only.

13. It was in olden times, that there had been a mendicant of his kind, as I have already related unto you; this is the living instance of that sort, and we know not where and when a third or another like this may be found to exist.

14. I was long in quest like a bee in search of flowers, to find such another, in the womb of this lotus like earth, with all possible inquiry on my part.

15. I passed beyond the limit of the present world, and pierced through the mist of future creations, and there I met with what I sought of the resemblance of the present one.

16. As I looked into the world lying in the womb of futurity, and deposited in the intellectual sphere of Brahma; I met with a third one resembling to Brahmá in his conduct.

17. So passing through many worlds one after another, I saw many things in futures, which are not in esse[\*\*ease? case?--P2: in esse OK/SOED] in the present world.

18. There I beheld the sages that are now sitting in this assembly, and many more Brahmans also, that are of the nature of these present, as also different from them.

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19. There will be this Narada with his present course of life, as also differing from the same; so likewise there will be many others also, with their various modes of life.

20. So likewise there will appear this Vyása and this Suka; and these Saunaka, Pulaha and Krutu, will reappear in future creations, with their very same natures and characters. (This doctrine of reappearance in a future world, is disbelieved in the sense of the transmigration of souls, but it is taken as strict article of faith by all christians[\*\*Christians] and moslems[\*\*Moslems], in the name of regeneration and resurrection which imply the same thing).

21. The same Agastya and Pulastya and the self-same Bhrigu and Angirasa, will[\*\*delete 'will'] all of them and all others, will come to re-existence, with their very forms and traits of character. (The dead will rise again in their very bodies &c[\*\*.] Gospel).

22. They will be born and reborn sooner and later, so long as they are under the subjection of this delusion of regeneration and resuscitation; and will retain their similar births and modes of life, like all others to be reborn in this or the future world. (As a Brahman who is twice born on earth, retains his habits as before).

23. So the souls of men revolve repeatedly in the world, like waves rolling for ever in the waters of the sea; some of which retain their very same forms, while others are very nearly so in their reappearance.

24. Some are slightly altered in their figures, and others varying entirely in their forms, never regain their original likeness; so doth this prevailing error of regeneration, delude even the wise to repeated births; (from which can never get their liberations). (The desire of revivification or regeneration, is so deeply implanted in all living souls, that no body wants to die but with desire to live again in some future state. "Ye shall not die." Gospel).

25. But what means the long meditation, of twenty days and nights of the mendicant, when a moment's thought of ours, and the results of our bodily actions, are productive of endless births and transformations.

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26. Again where is the reality of these forms, which are mere conceptions of the mind; and these ideas and reflexions, growing ripe with their recapitulation, appear as full blown flowers to sight; and resemble the water lily at morn, beset by the busy murmur of humming bees.

27. The gross form is produced from pure thought (i.e. the material from the immaterial mind); as a pile of flaming fire is kindled by a minute spark or a ray of sun beam. Such is the formation of the whole fabric of the world.

28. All things are manifest as particles of divine reflexion, and each particle exhibiting in it a variety of parts (in its atoms and animalcules); nor are these nor those together are nothing at all, but they all exist in the universal, which is the cause of all cause, and the source of all sources.

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CHAPTER LXVII.

## UNITY OF GOD.

Argument:--The liberation of the mendicant's soul and destruction of his body, and the application of this instance in the cases of the confinement and liberation of all souls in and from the bondage of their bodies.

Dasaratha said:--O great sage[\*\*,] let these attendants of mine, repair immediately to the cells of the mendicants[\*\*mendicant], and having roused him from his hypnotism, bring him hither in my presence.

2. Vasishtha replied:--Great king! the body of that mendicant, is now lying lifeless on the ground; it is now pale and cold and daubed with dirt, and has no jot of its vitality left in it.

3. His life has fled from his body, like odour from the lotus of the lake; he is now liberated from the bond of this life, and is no more subject to the cares of this world.

4. It is now a whole month that his servants have opened the latch of his door, and standing at a distance looking at his emaciated frame.

5. They will afterwards take out the body and immerge it in water, and then having anointed it, they will place it for their adoration, as they do a defied idol. (The bodies of saints are sanctified by their votaries among all nations, and their tombs are visited with religious veneration).

6. The mendicant being in this manner freed from his body, cannot be brought back to his senses, which have entirely quitted their functions in his mortal frame.

7. It is hard to evade the enchanting delusion of the world,



so long as one labours under the darkness of his ignorance;  
but it is easily avoided by one's knowledge of truth at all times.

8. The fabrication of the world is untrue, as the making of ornaments from gold; it is the error of taking the form for the substance, that appears as the cause of creation.

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9. This delusion of the world, appears to be so situated in the supreme soul, as the rows of waves are seen to roll upon the surface of the calm waters of the sea. So it is said in the very words of the vedas, that the moving worlds are as the fluctuation of the Divine Soul.

10. The intelligent soul, taking the form of the living or human soul, sees the phenomenal world, as one sees one dream after another, but all these vanish away upon his waking to sense and right reason.

11. As every man of understanding sees the original in its image, so the man of reason views the archetype of the soul in its representation of the creation; while the ignorant man that sees the world as a thorny bush or confused jungle, can have no idea of the all designing framer of his frame work of the universe. (Right reason points out to spiritual source of the world).

12. The world is represented to the view of every living being, as it was seen in the vision of the dreaming mendicant, in the form of the undulations of the supreme spirit, like the fluctuation of waves on the surface of the sea.

13. As the world appeared to be presented at first in its visionary form, before the view of the universal or collective mind of the creative Brahmá; so does it rise in its shadowy form in the opacous minds of all individual persons. (The

world appears in its unspiritual form, to the minds of the great Brahmá and all other living beings).

14. But to the clear mind this world appears as an evanescent dream, as it appeared to Brahmá at first; and the multitudes of worlds that are discovered one after the other, are no more than the successive scenes of passing dreams in the continuous sleep of ignorance.

15. So do all living beings in their various forms, are subject to the error of believing the unreal world as a reality, though they well know it in their minds, to be no better than a continuous dream or delusion. (The varieties of living souls are included under the unintelligible terms of universal and individual:--general and particular &c[\*\*.] ).

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16. The animal soul, though possessed of intellege[\*\*?] (or the property of the intellect); is yet liable to trans gress[\*\*transgress] from its original nature (of holiness and purity); and thereby becomes subject to decay, disease and death and all kinds of owe. (It is the chyuty of the fall of man from his primary purity, that brought on him all his miseries on earth).

17. The godly intellect frames the celestial and infernal regions in our dreams, by the slight vibration of the mind at its pleasure; and then takes a delight in rambling over and dwelling in them.

18. It is this divine intellect, which by its own motion, takes the form of living soul upon itself; and wanders from itself to rummage over the false objects of the deceptive senses.

19. The mind also is the supreme soul, and if it is not so it is nothing; the living and embodied is likewise a designation of the same, likening to the shadow of the substance.

20. So the supreme Brahma is said to reside in the universal Brahmá, according to the distinct view of men, with regard to the one Brahma, in whom all these attributes unite, like the water with water and the sky with air. (All these attributive words apply to and unite in the unity of Brahma).

21. Men residing in this mundane form of Brahma, and yet think it otherwise than a reflexion of the deity; just as a child looking at its own shadow in a glass, startles to think it as an apparition standing before it.

22. It is the wavering understanding that causes these differences, which disappear of themselves, after the mind resumes its steadiness in the unity of the Deity, wherein it is lost at last, as the oblation of butter is consumed in the sacred fire.

23. There is no more any vacillation or dogmatism, nor the unity or duality, after the true knowledge of the deity is gained; when all distinctions are dissolved in an indistinct intellect, which is as it is and all in all.

24. When it is known from the sum and substance of all reasoning, that it is the one Intellect, which is the subject of all appellations which are applied to it; there remains no more

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any difference of religious faith in the world. (That is one and all, is the catholic religion of all).

25. Difference of faith, creates difference in men; but want of distinction in creed, destroys all difference, and brings on the union of all to one common faith in the supreme being.

26. Ráma, you see the variety from your want of understanding, and you will get rid of the same (and recognise their identity[\*\*identity]), as you come to your right understanding; ask this of any

body and you will find the truth of what I say and be fearless at any party feeling and enmity. (Confession of faith in one Divinity, that is acknowledged and adored by all alike, is the root of catholicity, and brings on unity in philosophy of religion).

27. In that state of fearlessness, the Brahmavádí finds no difference in the states of waking, dreaming, sound sleep or the fourth stage of devotion; nor in his earthly bondage or liberation from it, all which are equal to him. (So says the sruti:--The Brahmavádí is ever blest and is afraid of nothing in any state of life, in all of which he sees the presence of his God).

28. Tranquility is another name of the universe, and God has given his peace to everything in the world; therefore all schisms are the false creations of ignorance, as none of them has ever seen the invisible God.

29. The action of the heart and the motion of the vital air, cannot move the contented mind to action; because the mind which is devoid of its desire, is indifferent about the vibrations of his breath and heart strings.

30. The intellect which is freed from the dubitation of unity and duality, and got rid of its anxious cares and desires; has approached to a state, which is next to that of the deity.

31. But the pure desire which subsists in the intellect, like the stain which sticks to the disk of the moon; is no speck upon it, but the coagulation of the condensed intellect. (As the fluid water is congealed in the forms of snow and ice).

32. Do you, Ráma! [\*\*\*à-->á] ever remain in the state of your collected intellect, because it concentrates (the knowledge of) everything (that is sat) in itself, and leaves nothing (that is not asat)

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beyond it. This is the most faultless undefective form of

faith, [\*\*()]that I have abstracted from all religions).

33. The moon like disk of the intellect, having the mark of inappetency in it, is a vessel of ambrosia, a draught of which drowns the thoughts of all that is and is not (in esse-[\*\*--]et non-esse) into oblivion. (Contentment is the ambrosial draught for oblivion of all cares).

34. Refer thy thoughts of whatever thou hast or wantest, to the province of thy intellect; (i.e. think of thy intellectual parts and wants only); and taste thy inward delight as much as thou dost like. (Pleasure of intellectual culture, is better than physical enjoyments).

35. Know Ráma, that the words vibration and inaction, desire and inappetency and such others of the theological glossary, serve only to burden and misled the mind to error; do you therefore keep yourself from thinking on these, and betake yourself to your peace and quiet, whether you attain to your perfection or otherwise.

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## CHAPTER LXVIII.

### ON THE ISSUE OF TACITURNITY.

Argument:--Four kinds of Reticence, and their respective qualities.

Vasishtha said:--Ráma! remain as taciturn as in your silent sleep, and shun at a distance the musings of your mind; get rid of the vagaries of your imagination, and remain firm in the state Brahma.

2. Ráma[\*\*à-->á] said:--I know what is meant by the reticence of speech, and the quietness of the organs, and the muteness of a block of wood; but tell me what is sleep like silence, which you

well know by practice.

3. Vasishtha replied:--It is said to be of two kinds, by the mute like music and the reserved sages of old; the practiced by the wood like statues of saints, and the other observed by those that are liberated in their life time (jivan mukta).

4. The wood like devotee is that austere ascetics[\*\*ascetic], who is not meditative in his mind, and is firmly employed in the discharge of the rigorous rites of religion; he practises the painfull[\*\*painful] restraints of his bodily organs, and remains speechless as a wooden statue.

5. The other kind of living liberated Yogi is one, who looks at the world over as before (with his usual unconcern); who delights in his meditation of the soul, and passes as any ordinary man without any distinctive mark of his religious order or secular rank.

6. The condition of these two orders of saintly and holy men, which is the fixedness of their minds and sedateness of their souls, is what passes under the title of taciturnity and saintliness (mauna[\*\*=print] and muni), (who hold their tongue and their peace, and walk subsilentio[\*\*sub silentio] and incognito on earth).

7. Thus the taciturn sages reckon four kinds of latitancy, which they style severally by the names of reservedness in

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speech, restriction of the organs, woodlike speechlessness and dead like silence as in one's sleep.

8. Oral silence consists in keeping one's mouth and lips close, and the closeness of the senses implies the keeping of the members of the body under strict control; the rigorous muteness means the abandonment of all efforts, and the sleepy silence is as silent as the grave.

9. There is a fifth kind of dead like silence, which occurs on[\*\*in] the austere ascetic in his state of insensibility; in the profound meditation of the dormant Yogi, and in the mental abstraction of the living liberated.

10. All the three prior states of reticence, occur in the austere devotee, and the sleepy or dead silence is what betakes the living liberated only.

11. Though speechlessness is called silence, yet it does not constitute pure reticence, in as much as the mute tongue may brood evil thoughts in the mind, which lead to the bondage of men.

12. The austere devotee continues in his reticence, without minding his own egoism, or seeing the visibles or listening to the speech of others; and seeing nothing beside him, he sees all in himself, like living fire covered under ashes.

13. The mind being busy in these three states of silence, and indulging its fancies and reveries at liberty; makes muni of course in outward appearance, but there is no one, who understads[\*\* typo for understands] the nature of God.

14. There is nothing of that blessed divine knowledge in any of these, which is so very desireable[\*\*desirable] to all mankind; I vouch it freely that they are not knowers of God, be they angry at it or not as they may. (Vasishtha being a theoretic philosopher, finds fault with every kind of practical Yoga or pseudo hypnotism).

15. But this dormant or meditative silent sage, who is liberated from all bonds and cares in his life time, is never to be born in any shape in this world, and it is interesting to know

much of them as I will recite to you.

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16. He does not require to restrain his respiration, nor needs the triple restraint of his speech; he does not rejoice at his prosperity, nor is he depressed in adversity, but preserves his equanimity and the evenness of his sensibility at all times. (He sticks to what is natural, and does not resort to anything artificial).

17. His mind is under the guidance of his reason, and is neither excited by nor restrained from its fancies, it is neither restless nor dormant, and exists as it is not in existence. (owing to its even mindedness).

18. His attention is neither divided nor pent up, but fixed in the infinite and eternal one, and his mind cogitates unconfined the nature of things. Such a one is said to be the sleeping silent sage.

19. He who knows the world as it is, and is not led to error by its deluding varieties, and whoso scans everything as it is without being led to scepticism, is the man that is styled the sleeping silent sage.

20. He who relies his faith and trust, on the one endless and ever felicitous Siva, as the aggregate of all knowledge, and the displayer of this universe, is the one who is known as the sleeping silent sage.

21. He who sees the vacuum as the plenum, and views this all omnium as the null and nullum; and whose mind is even and tranquil, is the man who is called the sleeping silent sage.

22. Again he who views the universe as neither reality nor unreality either, but all an empty vacuum and without a substratum,



but full of peace and divine wisdom, is said to be in the best state of his taciturnity.

23. The mind that is unconscious of the effects, of the different states of its prosperity and adversity and of its plenty and wants, is said to rest in its highest state of rest and quiet.

24. That perfect equanimity of the mind and evenness of temper, which is not liable to change or fluctuation; with a clear conscience and unflinching[\*\*unflinching] self-consciousness, are the source of an unimpairing[\*\*unimpaired] reticence.

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25. The consciousness that I am nothing, nor is there anything besides; and that the mind and its thoughts, are no other in reality (than fictions of the intellect); is the real source of taciturnity.

26. The knowledge that the ego pervades this universe, which is the representation of the "one that is"; and whose essence is displayed equally in all things, is what is meant by the state of sleepy silence. (i. e. the man that has known this grand truth, remains dumb and mute and has nothing to say).

27. Now as it is the consciousness which constitutes all and everything, how can you concieve[\*\*conceive] your distinction from others, who are actuated by the same power, dwelling alike in all? It is this knowledge[\*\*I added] which is called the ever lasting sleep, and forms the ground work of every kind of silence.

28. This is the silence of profound[\*\* typo? f changed to p] sleep, and because it is an endless sleep in the ever wakeful God, this sleep is alike to waking. Know this as the fourth stage of Yoga, or rather a stage above the same.

29. This profound trance is called hypnotism or the fourth state of entranced meditation; and the tranquility which is above this state, is to be had in one's waking state.

30. He that is situated in his fourth stage of yoga, has a clear conscience and quiet peace attending on him. This is practicable by the adept even in his waking state, and is obtainable by the righteous soul, both in its embodied as well as disembodied states.

31. Yes, O Ráma! Be you desirous to be settled in this state, and know that neither I or you nor any other person is any real being in this world, which exists only as a reflexion of our mind, and therefore the wise man should rely only in the bosom of the vacuous intellect, which comprehends all things in it.

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## CHAPTER LXIX.

### UNION OF THE MIND WITH THE BREATH OF LIFE.

Argument.--Willful existence of the attendants of Rudra, and the elevation of yogis after their Demise.

Rama said:--Tell me, O chief of sages, how the Rudras came to be a hundred in their number, and whether the attendants of Rudra, are Rudras also or otherwise.

2. Vasishtha replied:--The mendicant saw himself in a hundred forms in a hundred dreams which he dreamt one after another; these I have told you on the whole before, though I have not specially mentioned them to you.

3. All the forms that he saw in the dream, became so many

Rudras, and all these hundred Rudras remained as so many attendants on the principal Rudra.

4. Ráma asked:--But how could the one mind of the mendicant, be divided into a hundred in so many bodies of the Rudras; or was it undivided like a lamp, that lightens a hundred lamps, without any diminution of its own light.

5. Vasishtha answered:--Know Ráma, that disembodied or spiritual beings of pure natures, are capable of assuming to themselves any form of their fancy, from the aqueous nature of their souls (which readily unite with other liquids). (The Sruti says, "the soul is a fluid"; corresponding with the psychic fluid of Stahl).

6. The soul being omnipresent and all pervading (like the all diffusive psychic fluid); takes upon it any form whatever, and whenever and wherever[\*\*wherever] it likes, by virtue of its intelligence:  
(which the ignorant spirit is unable to do).

7. Ráma rejoined:--But tell me Sir, why was[\*\*delete 'was'] the Lord Rudra or Siva wore the string of human skulls about his neck, daubed his body with ashes, and stark naked; and why he dwelt in funeral ground, and was libidinous in the greatest degree.

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8. Vasishtha replied:--The Gods and perfect beings as the siddhas &c. are not bound down by the laws, which the weak and ignorant men have devised for their own convenience.

9. The ignorant cannot go on without the guidance of law, on account of their ungovernable minds; or else they are subject to every danger and fear, like poor fishes; (which are quite helpless, and entirely at the mercy of all voracious animals).

10. Intelligent people are not exposed to those evils in life, as the ignorant people of ungoverned minds and passions, meet with by their restless and vagrant habits.

11. Wise men discharge their business as they occur to them at times, and never undertake to do any thing of their own accord, and are therefore exposed to no danger. (Graha in the text means a shark and calamities also).

12. It was on the impulse of the occasion[\*\*occasion] that the God Vishnu, engaged himself in action, and so did the God with the three eyes (i. e. Siva), as also the God that was born of the lotus (i. e. The great Brahma). (All of them took human forms on them, whenever the Daityas invaded the Brahmans, and never of their own will).

13. The acts of wise men are neither to be praised or blamed nor are they praiseworthy or blameable; because they are never done from private or public motives, (but on the expediency of the occasion[\*\*occasion]).

14. As light and heat are the natural properties, of fire and sun shine; so are the actions of Siva and the Gods, ordained as such from the begining[\*\*beginning], as the caste customs of the twice born dwijas (Aryans).

15. Though the natures of all mankind are the same, as they are ordained in the beginning; yet the ignorant have created differences among them, by institution of the distinction of castes and customs; and as there[\*\*their] institutions are of their own making, they are subjected by them to the evils of future retribution and transmigration. (Men are bound down by their ownlaws[\*\*own laws], from which the brute creation is entirely free).

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16. I have related to you, Ráma! the quadruple reticence of embodied beings, and have not as yet expounded the nature of the silence of disembodied souls, (as those of the Gods, siddhas and departed saints).

17. Hear now how men are to obtain this chief good (summum bonum) of theirs, by their knowledge of the intellectual souls in the clear sphere of their own intellect, which is clearer far than the etherial sphere of the sky.

18. It is by the knowledge of all kinds of knowledge, and constant devotion to meditation; and by the study of the numerical philosophy of particulars in the sankhya system, that men became renowned as sankhya yogis or catigorical[\*\*categorical] philosopher.

(The sankhya is opposed to the Vedanta, in as much as it rises from particulars to general truths).

19. The yoga consists in the meditation of Yogis, of the form of the eternal and undecaying One; by suppression of their breathings, and union with that state, which presents itself to their mind.

20. That unfeigned and undisguised state of felicity and tranquility, which is desired as the most desirable thing by all, is obtainable by some by means of the sánkhya Yoga, and by the jnana Yoga by others.

21. The result of both these forms of Yoga, is the same, and this is known to anybody that has felt the same; because the state arrived at by the one, is alike to that of the other also.

22. And this supreme state is one, in which the actions of the mental faculties and vital breath, are altogether imperceptible;

and the net work of desires is entirely dispersed.

23. The desire constitutes the mind, which again is the cause of creation; it is therefore by the destruction of both of these, that one becomes motionless and inactive. (Forgets himself to a stone. Pope).

24. The mind forgets its inward soul, and never looks towards it for a moment; it is soley[\*\*solely] occupied with its body, and looks at the phantom of the body, as a child looks at a ghost. (Thinking it a reality).

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25. The mind itself is a false apparition, and an unsubstantial appearance of our mistake; and shows itself as the death of some body in his dream, which is found to be false upon his waking.

26. The world is the production of the mind, else what am I and who is mine or my offspring; it is custom and our education that have caused the bugbears of our bondage and liberation, which are nothing in reality.

27. There is one thing however, on which is based the bias of both systems; that it is the suppression of breath, and the restriction of mind, which form the sum and substance of what they call their liberation.

28. Ráma rejoined:--Now sir, if it is suppression which constitutes the liberation of these men; then I may as well say that all dead men are liberated, as well as all dead animals also.

29. Vasishtha replied:--Of the three practices of the restriction of the breath, body and mind, I ween the repression of the mind and its thoughts to be the best; because it is easily

practible[\*\*practicable] and I will tell you how it is to be done to our good.

30. When the vital breaths of the liberated souls, quit this mortal frame; it perceives the same in itself, and flies in the shape of a particle in the open sky, and mixes at last with etherial air.

31. The parting soul accompanies with its tanmantras[\*\*tanmatras] or elementary principles; which comprise the desires of its mind, and which are closely united with breath, and nothing besides.

32. As the vital breath quits one body to enter into another, so it carries with it the desires of the heart, with which it was in the breast of man, as the winds of the air bear[\*\*=print] the fragrance of flowers. These are reproduced in the future[\*\*=print] body for its misery only,[\*\*.]

33. As a water pot thrown in the sea, does not lose its water, so the vital breath mixing with the etherial air, does not lose the desires of the mind, which it bears with it. They are as closely united with it, as the sun-beams with the sun.

34. the[\*\*The] mind cannot be separated from the vital breath (i. e. the desires are inseparable[\*\*inseparable] from life), without the aid of the

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knowledge; and as the bird Titterí cannot be removed from one nest without an other, (so the soul never passes from one body without finding and entering into another)[\*\*.]

35. Knowledge removes the desires, and the disappearance of desires destroys the mind; this produces the suppression of breath, and thence proceeds the tranquility of the soul.

36. Knowledge shows us the unreality of things, and the vanity of human desires. Hence know O Ráma, that the extinction of desires, brings on the destruction of both the mind and vitality.

37. The mind being with its desires, which form its soul and life, it can no more see the body in which it took so much delight; and then the tranquil soul attains its holiest state.

38. The mind is another name for desire, and this extirpated[\*\*extirpated] and wanting, the soul comes to the discrimination of truth, which leads to the knowledge of the supreme.

39. In this manner, O Ramá[\*\*Ráma], we came to the end of our erroneous knowledge of the world, as it is by means of our reason, that we come to detect our error of the snake in the rope.

40. Learn this one lesson, that the restraining of the mind and suppression of breath, mean the one and same thing; and if you succeed in restraining the one, you succeed in the restraint of other also. (So it is said, that our thoughts and respirations go together).

41. As the waving of the palm leaved fan being stopped, there is a stop of the ventilation of air in the room; so the respiration of the vital breath being put to a stop, there ensues a total stoppage of the succession of our thoughts. (It is believed that our time is measured by succession of our breath and thoughts ajápas, and the more are they suppressed, the greater is the duration of our life prolonged).

42. The body being destroyed, the breath passes into the vacuous air; where it sees everything according to the desires, which it has wafted along with it, from the cells of the heart and mind.



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[\*\* png 405-410 compared to print]

43. As the living souls find the bodies (of various animals) in which they are embodied, and act according to their different natures; so the departed and disembodied spirits-[\*--]prānas, see many forms and figures presented before them, according to their several desires. They enter into the same, and act agreeably to the nature of that being.

44. As the fragrance of flowers ceases to be diffused in the air, when the breezes have ceased to blow; so the vital breath, ceases to breath[\*\*breathe], when the action of the mind is at a stop. (Hence is the concentration of the mind, to one object only strongly enjoyed in the yoga practice).[\*]

45. Hence the course of the thoughts, and respiration of all animals, is known too closely united with one another; as the fragrance is inseparable from the flower, and the oil from the oily seeds.

46. The breath is vacillation of the mind, as the mind is the fluctuation of the breath; and these two go together for ever, as the chariot and its charioteer.

#### ON THE SIMULTANEOUSNESS OF THOUGHT AND BREATH.

\*[\*\* I think the note is below, not here] Swedenborg saw the intimate connection between thought and vital life.

He says:--Thought commences with respiration. The reader has before attended to the presence of heaving over the body; now let him feel his thoughts, and he will see that they too heave with the mass. When he entertains

a long thought, he draws a long breath, when he thinks quickly, his breath vibrates with rapid alternations; when the tempest of anger shakes his mind, his breath is tumulous; when his soul is deep and tranquil, so is

his respiration; when success inflates him, his lungs are as timid as his concepts.

Let him make trial of the accuracy, let him endeavour[\*\*endeavour] to think in long

stretches, at the same time that he breaths[\*\*breathes] in fits, and he will find that it is

impossible; that in this case the chopping will needs mince his thoughts.

Now this mind dwells in the brains, and it is the brain, therefore, which spares the varying fortunes of the breathing. It is strange that this correspondence

between the states of the brain or mind and the lungs has not

been admitted in science, for it holds in every case, at every moment.

"He says more over--Inward thoughts have inward breaths, and purer spiritual thoughts have spiritual breaths hardly mixed with material."

[\*\* I think the note is here:[\*] ]See Col. Olcotts Yoga Philosophy Page 283.

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47. These perish together without the assemblage of one another, as the container and the contained are both lost at the loss of either (like that of the fire and its heat). Therefore it is better to lose them for the libration[\*\*liberation] of the soul, than losing the soul for the sake of the body.

48. Keeping only one object or the unity in view will stop the course of the mind; and the mind being stopped, there will follow as a matter of course, an utter suppression of the breath as its consequence.

49. Investigate well into the truth of the immortality of thy soul, and try to assimilate thyself into the eternal spirit of God; and having absorbed thy mind in the divine mind, be one with the same.

50. Distinguish between thy knowledge and ignorance, and

layhold[\*\*lay hold] on what is more expedient for you; settle yourself on what remains after disappearance of both, and live while you live relying on the Intellect alone.

51. Continue to meditate on the existence of all things in one firm and ever existent entity alone, untill[\*\*until] by your constant habit of thinking so, you find all outward existence disappear into non existence: (and present the form of the self-existent only to view).

52. The minds of the abstinent are mortified, with their bodies and vitality, for want of food and enjoyments; and then there remains the consciousness of the transcendent one alone.

53. When the mind is of one even tenor, and is habituated to it by its constant practice; it will put an end to the thought of the endless varieties and particulars, which will naturally disappear of themselves.

54. There is an end of our ignorance and delusion (avidyá), as we attempt to the words of wisdom and reason; we gain our best knowledge by learning, but it is by practice alone, that we can have the object of our knowledge.

55. The mirage of the world will cease to exist, after the mind has become calm and quite[\*\*quiet] in itself; as the darkness of the sky is dispersed, upon disappearance of the raining clouds.

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56. Know your mind alone as the cause of your delusion, and strive therefore to weaken its force and action; but you must not Ráma! weakened[\*\*weaken] it so much, as to lose the sight of the supreme spirit, which shines as the soul of the mind.

57. When the mind is settled with the supreme soul for a moment, know that to be the mature state of thy mind, and

will soon yield the sweets of its ripeness.

58. Whether you have your tranquility, by the Sankhya or Vedanta Yoga; it is both the same if you can reduce yourself to the supreme soul; and by doing so for a moment, you are no more to be reborn in this nether world.

59. The word divine essence, means the mind devoid of its ignorance[\*\*=print]; and which like a fried seed is unable to reproduce the arbor of the world, and has no interruption in its meditation of God.

60. The mind that is devoid of ignorance, and freed from its desires, and is settled in its pure essence; comes to see in an instant, a full blaze of light filling the sphere of the fermament[\*\*firmament] in which it rests and which absorbs it quite.

61. The mind is said to be its pure essence, which is in[\*\*] sensible[\*\*insensible] of itself, and settled in the supreme soul; it never relapses into the foulness of its nature, as the copper which is mixed with gold, never becomes dirty again.

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## CHAPTER LXX.

### INTERROGATORIES OF VETÁLA.

Arguments:--Conversation of a prince and a Vetála, and Dissipation of Error and manifestation of truth.

Vasishtha resumed:--Life becomes no life (becomes immortal), and the mind turns to no mind, immerges in the soul; no sooner is the cloud of ignorance dispersed by the bright sun beams of right reason. This is the state which is termed moksha or liberation (from error) by the wise.

2. The mind and its egoism and tuism (subjectivity and objectivity), appear as water in the mirage, but all these unrealities vanish away, so[\*\*no?] sooner we come to our right reason;

3. Attend now to the queries of a vetala[\*\*unclear copy], which I come to remember at present, concerning our erroneous and dreaming conception of the phenomenal world, and which will serve to example by the subject of our last lecture.

4. He[\*\*There] lived a gigantic vetála in the vast wilderness of the Vindhya mountains, who happened to come out on an excursion to the adjoining districts in search of his prey of human beings.

5. He used to live before in the neighbourhood of a populous city, where he lived quite happy and well satisfied with the victims; which were daily offered to him by the good citizens.

6. He never killed a human being without some cause or harm, although he roved through the city, pinched by hunger and thirst. He walked in the ways of the honest and equitable men in the place.

7. It came to pass in course of time that he went out of the city, to reside in his woody retreat; where he never killed any man, except when pressed by excessive hunger, and when he thought it was equitable for him to do so.

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8. He happened to meet there once a ruler of the land, strolling about in his nightly round; to whom he cried out in a loud and appalling voice.

9. The vetála exclaimed:---Where goest thou, O prince,

said he, thou art now caught in the clutches of a hideous monster, thou art now a dead man, and hast become my ration of this day.

10. The ruler replied:--Beware, O nocturnal fiend! that I will break thy skull into a thousand pieces, if you will unjustly attempt to kill me by force at this spot, and make thy ration of me.

11. The vetála rejoined:--I do not tell thee unjustly, and speak it rightly unto thee; that as thou art a ruler, it is thy duty to attend to the petition of every body: (wherein if thou failest, thou surely diest before me).

12. I request thee, O prince! to solve the questions that I propose to thee; because I believe thou art best able to give a full and satisfactory answer to every one of them. (These questions are dark enigmas, which are explained in the next chapter).

13. Who is that glorious sun, the particles of whose ray, are seen to glitter in the surrounding worlds: and what is that wind (or force), which wafts these dusts of stars, in the infinite space of vacuum.

14. What is that self-same thing, which passes from one dream to another, and assumes different forms by hundreds and thousands, and yet does not forsake its original form.

15. Tell me what is that pithy particle in bodies, which is enveloped under a hundred folds or sheaths, which are laid over and under one another, like the coats or lamina of a plantain tree.

16. What is that minute atom which is imperceptible to

the eye, and yet produces this immeasurable[\*\*immeasurable] universe, with its stupendous worlds and skies, and the prodigious planets on high and mountains below, which are the minutest of that minute particle.

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17. What is that shapeless and formless thing atom, which remains as the pith and marrow under the rocks of huge mountains, and which is the substratum of the triple world (of heaven, earth and infernal regions).

18. If you, O wicket soul, fail to answer to these queries, then shalt thou be a killer of thyself, by your being made my food this moment. And know that at the end, I will devour all thy people, as the regent of death destroys every body in the world.

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## CHAPTER LXXI.

### THE PRINCE'S REPLY TO THE FIRST QUESTION OF THE VETÁLA.

Arguments:---Answer to the first question regarding the Prime cause of all, shows the infinite worlds to be the trees and fruits of that original root.

Vasishtha related:--The Rájá[\*\*à-->á] smiled at hearing these questions of the Demon, and as he opened his mouth to give the reply, the lustre of his pearly teeth, shed a brightness on the white vault of the sky. (This shows how much the early Hindus prized their white teeth, though latterly they tinged them with blue vitriol[\*\*vitriol]).

2. This world was at first a rudimentary granule (in the Divine mind), and was afterwards encrusted by a dozen of elemental

sheaths as its pellicles, skin and bark. (Does it mean the component elements or layers Bhuta-tatwa or Bhu-tatwa).

3. The tree which bears thousands of such fruits, is very high also with its equally out stretching branches, and very long and broad leaves likewise.

4. This great tree is of a huge size and very astounding to sight; it has thousands of prodigious branches spreading wide on every side.

5. There are thousands of such trees, and a dense forest of many other large trees and plants in that person.

6. Thousands of such forests stretch over it, abounding in thousands of mountains with their elevated peaks.

7. The wide extended tracts which contain these mountains, have also very large valleys and dales amidst in them.

8. These wide spread tracts contain also many countries, with their adjacent islands and lakes and rivers too.

9. These thousands of islands also contain many cities, with varieties of edifices and works of art.

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[\*\* unclear portions of the page compared to print]

10. These thousands tracts of lands, which are sketched out as so many continents, are as so many earths and worlds in their extent.

11. That which contains thousands of such worlds, as the mundane eggs, is as unlimited as the spacious womb of the firmament.



12. That which contains thousands of such eggs in its bosom, bears also many thousands of seas and oceans resting calmly in its ample breast.

13. That which displays the boisterous waves of seas, is the sprightly and sportive soul, heaving as the clear waters of the ocean.

14. That which contains thousands of such oceans, with all their waters in his unconscious womb, is the God Vishnu who filled the universal ocean with his all pervasive spirit. (And the spirit of God floated on the face of the waters, Moses. The waters were the first abode of Náráyana[\*\*à-->á]).

15. That which bears thousands of such Gods, as a string of pearls about the neck, is the Great God Rudra.

16. That which bears thousands of such Great Gods Mahádevas, in the manner of the hairs on his person; is the supreme Lord God of all.

17. He is that great sun that he shines in a hundred such persons of the Gods, all of whom are but frictions of the rays of that Great source of light and life.

18. All things in the universe are but particles of that uncreated sun; and thus have I explained to you that Intellectual sun, who fills the world with his rays, and shows them light.

19. The all knowing soul is the supreme sun that enlightens the world, and fills all things in it with particles of its rays. (The soul is the sun, whose light of knowledge manifests all things unto us).

20. It is the Omniscient soul, which is that surpassing sun, whose rays produce and show everything to light; and without which as in the absence of the solar light, nothing

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would grow nor be visible in the outer world. (The sun's heat and light are the life and shower of the sight of the world).

21. All living beings who have their souls enlightened by the light of philosophy, behold the sphere of the universe to be a blaze of the gemming sun of the intellect; and there is not the least tinge of the erroneous conceptions of the material world in it. Know this and hold your peace.[\*]

\* By a figure of speech light and knowledge are synonymous terms, and so are their sources the sun and soul interchangeable[\*\*interchangeable] to one another. And as the

Divine spirit is the creator of all things, so is the sun producer and grower of

everything in the visible world. Hence has risen the mistake of taking the sun:--the saviter[\*\*?] or producer for the Divine soul the creator among the sun

worshipers, who believe the sun to be the soul of the universe. (Surya atmá-jagatah

in the sruti). Hence has grown the popular error of address in the

Gáyatri[\*\*Gáyatrí] hymn to the sun, which was used as an invocation of the supreme

soul, and is still understood as such by theists.

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## CHAPTER LXXII.

### ANSWERS TO THE REMAINING QUESTIONS.

Argument:--The Rájah's replies to the five remaining questions of the Demon.

The Rájah replied:--The essences of time, vacuum and of force, are all of intellectual origin; it is the pure intellect which is the source of all, as the air is the receptacle of odours and dusts. (The mind contains all things).

2. The supreme soul is as the universal air, which breathes out the particles contained in the intellect; as the etherial air bears the fragrance from the cells of flowers. (The soul is called átmá corresponding with the Greek atmos[\*\*atmos] air, in which sense it is the same with the spirit). (This is the answer to the second question).

3. The great Brahma of the conscious soul, passing through the dreaming world, (it being but a dream only passes from one scene to another without changing its form). (The soul is conscious of the operations of the mind, but never changes with the mental phenomena).

4. As the stem (stambha) of the planting[\*\*plantain [see 6]] tree, is a folding of its pellicles plaited over one another, and having its pith hidden in the inside; so everything in the world presents its exterior coats to the view, while its substance of Brahma is deeply hid in the interior.

5. The words ens, soul and Brahma by which God is designated, are not significant of his nature, who is devoid of all designations like the empty void, and indescribable (avyapadesa) in any word in use. (So the sruti[\*\*:] na tatra vak gachchhate[\*\*,] to Him no words can approach; i.e. no words can express Him).

6. Whatever essence is perceived by one as the product of another, is like the upper fold or plait of the plantain tree, produced by the inner one; and all such coating are but developements of the Divine Intellect lying at the bottom. (As

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the essence of the cloth is the thread, which is the product of cotton produced by the pod of the cotton plant, which is produced from the seed grown by the moisture of the water &c[\*\*], the last of which has the Divine essence for its prime cause and source.

7. The supreme soul is said to be a minute atom, on account of the subtilty and imperceptibly of its nature; and it is said also to be the base of mountains and all other bodies, owing to the unboundedness of its extent. (This is in answer to the fifth question).

8. The endless being though likened to a minute atom, is yet as large as to contain all these worlds as its minutest particles; which are as evident to us as the very many airial scenes appearing in our minds in the state of dreaming. (The small grain of the soul contains the universe, as the particle of the mind contains the worlds in it).

9. This being is likened to an atom owing to its imperceptibleness, and is also represented as a mountain on account of its filling all space; though it is the figure of all formal existence, yet it is without any form or figure of its own. ("The Sruti says;[\*\*:] neti-neti He is neither this nor that").[\*\*moved "]

10. The three worlds are as the fatty bulb of that pithy intelligence; for know thou righteous soul! that it is that Intelligence which dwells in and acts in all the worlds. (The Sruti says;[\*\*:] the vacuity of the heart is the seat of intelligence, which is the pith of the mássa or masclar[\*\*muscular] body, and the vacuous air is the seat of the soul, whose body is the triple world).

11. All these worlds are fraught with design of Intelligence, which is quiet in its nature, and exhibits endless kinds of

beautiful forms of its own, know, O young vetála, that irresistible power, reflect this in thyself and keep thy quiet, [\*\*.]

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## CHAPTER LXXIII.

### END OF THE STORY OF THE VETÁLA DEMON.

Arguments:--Afterpart of vetála's tale and Preamble to the tale of hagíraṭha [\*\*.Bhagíraṭha].

Vasishṭha resumed:--After hearing these words from the mouth of the prince, the vetála held his peace and quiet, and remained reflecting on them in his mind, which was capable of reasoning.

2. Being then quite calm in his mind, he reflected on the pure doctrines of the prince; and being quite absorbed in his fixed meditation, he forgot at once his hunger and thirst.

3. I have thus related to you, Ráma, about the questions of the vetála, and the manner in which these worlds are situated in the atom of the intellect and no where else.

4. The world residing in the cell of the atomic intellect, ceases to subsist by itself upon right reasoning; so the body of a ghost exists in the fancy of boys only, and there remains nothing at last except the everlasting one.

5. Curb and contract thy thought and heart from every thing, and enclose thy inward soul in itself; do what thou hast to do at any time, without desiring or attempting any thing of thy own will, and thus have the peace of thy mind.

6. Employ your mind, O silent sage! to keep itself as clean as the clear firmament, remain in one even and peaceful tenor of thy soul, and view all things in one and the same light; (of tolerance and catholicism).

7. A steady and dauntless mind with its promptness in action, is successful in most arduous undertakings, as was the prince Bhagíratha with his unsevering perseverance.

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8. It was by his perfectly peaceful and contended mind, and by the lasting felicity of the equanimity of his soul, that this prince succeeded to bring down the heavenly Ganges on earth, and the princes of Sagar's line were enabled to perform the arduous task of digging the bay of Bengal. (Where they were buried alive by curse of the sage Kapila, for disturbing his silent meditations).

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## CHAPTER LXXIV.

### ACCOUNT AND ADMONITION OF BHAGÍRATHA.

Argument:--Conduct and character of Bhagíratha, his private reflexion[\*\*reflexion] and the Instructions of his tutor.

Ráma said:--Please sir, to relate unto me, the wonderful narrative of prince Bhagíratha, how he succeeded to bring down the heavenly stream of Ganga on the earth below.

2. Vasishtha replied:--The prince Bhagíratha was a personage of eminent virtues, and was distinguished as a crowning mark (Tilaka), over all countries of this terraquious[\*\*terraqueous] earth and its seas.

3. All his suitors received their desired boons, even without their asking; and their hearts were as gladdened at the sight of his moon-bright countenance, as were it at the sight of a precious and brilliant gem.

4. His charities were always profusedly[\*\*profusely] lavished upon all good people, for their maintenance and supportance; while he carefully collected even straws (for his revenue), and prized them as they were gems unto him. (i.e. He earned as he gave).

5. He was as bright in his person, as the blazing fire without its smoke, and was never weak even when he was tired in the discharge of his duties. He drove away poverty from the abodes of men, as the rising sun dispels the darkness of night from within their houses.

6. He spread all around him the effulgence of his valour, as the burning fire scatters about its sparks; and he burned as the blazing midday sun, among all his hostile bands.

7. Yet he was gentle and soft in the society of wise men, and cooled their hearts with his cooling speech. He shone amidst the learned, as the moon-stone glistens under the moon light.

8. He decorated the world with its triple cord of the sacrificial thread, by stretching out the three streams of the Ganges,

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along the three regions of heaven, earth and infernal regions. (Hence Gangá is called the tripathagá or running in the trivía in heaven, earth and hell).

9. He filled the ocean that had been dried up by the sage Agastya, with the waters of Ganges; as the bounteous man fills the greedy beggar with his unbounded bounty.

10. This benefactor of mankind, redeemed his ancestral kinsmen from the infernal region (in which they were accursed by the indignant sage; and led them to the heaven of Brahmá, by the passage of the sacred Gangá: (which ran through the three worlds of heaven, earth and hell).

11. He overcame by his resolute perseverance[\*\*perseverance], all his manifold obstacles and troubles, in his alternate propitiations of the God Bráhma and Siva and the sage Jahnu, for their discharging the course of the stream. (The holy Gangá was first confined in Brahma's water pot, and then restricted in Hara's crown, and lastly locked up under Jahnu's seat, whence the river has the nickname of Jáhnaví).

12. Though he was yet in the vigour of his youth, he seemed even then to feel the decay of age, coming fastly upon him, at his incessant thoughts on the miseries of human life.

13. His excogitation of the vanities of the world, produced in him a philosophical apathy to them; and this sang froid or cold heartedness of his in the prime of his youth, was like the shooting forth of a tender sprout on a sudden in a barren desert. (So great was the early abstractedness from the world, prized by the ancient Aryans, that many monarchs are mentioned to have become religious recluses in their youth).

14. The prince thought in his retired moments on the impropriety of his worldly conduct, and made the following reflections, on the daily duties of life in his silent soliloquy.

15. I see the return of day and night, in endless succession after one another; and I find the repetition of the same acts of giving and taking (receipts and disbursements), and lasting the same enjoyments, to have grown tedious and insipid



tome[\*\*?]. (So it was with Rasselas the prince of Abysinia[\*\*Abyssinia],  
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who felt disgusted at the daily rotation of the same pleasures  
and enjoyments and one unvaried course of life).

16. I think that only to be worth my seeking and doing,  
which being obtained and done, there is nothing else to desire  
or do in this transitory life of troubles and cares.

17. Is it not shameful for a sensible being, to be employed  
in the same circuit of business every day, and is it not laughable  
to be doing and undoing the same thing, like silly boys  
day by day?

18. Being thus vexed with the world, and afraid of the consequence  
of his worldly course, Bhagírátha repaired in silence  
to the solitary cell of his preceptor Tritala, and bespoke to him  
in the following manner.

19. Bhagírátha said:--My Lord! I am entirely tired and  
disgusted with the long course of my worldly career, which I  
find to be all hollow and empty within it, and presenting a vast  
wilderness without.

20. Tell me lord, how can I get over the miseries of this  
world, and get freed from my fear of death and disease[\*\*disease] and  
from  
the fetters of errors and passions, to which I am so fast enchained.  
(The Hindu mind is most sensible of the baneful  
effects of the primeval curse pronounced on man, and the accursedness  
of his posterity and of this earth for his sake; and  
is always in eager search of salvation, redemption or liberation  
from the same by mukti, mokhsha[\*\*moksha], and paritrána).

21. Tri tala[\*\*Tritala] replied:--It is to be effected by means of the  
continued evenness of one's disposition, (obtained by his

quadruple practice of devotion sádhana); the uninterrupted joyousness of his soul (arising from its communion with the Holy spirit); by his knowledge of the knowable true one, and by his self sufficiency in everything (tending to his perfection[\*\*perfection]).

(The quadruple devotion consists in one's attendance to holy lectures and in his understanding, reflection and practice of the same lessons, called the sádhana chatushtaya).

22. By these means the man is released from misery, his worldly[\*\*worldly] bonds are relaxed, his doubts are dissipated, and all his actions tend to his well being in both worlds.

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23. That which is called the knowable, is the pure soul of the nature of intelligence; it is always present in everything in all places and is eternal-[\*\*--]having neither its rising or setting (i. e. its begining[\*\*beginning] or end).[\*\*moved '.'] The animating soul of the world, is identified with the supreme and universal soul of God. The vedanta knows no duality of the animal and[\*\*space added] animating souls.

24. Bhagíratha rejoined:--I know, O great sage! the pure intelligent soul to be perfectly calm and tranquil, undecaying and devoid of all attributes and qualities; and neither the embodied spirit, nor the animal soul, nor the indwelling principle of material bodies.

25. I cannot understand sir, how I can be that intelligence, when [\*\*I] am so full of errors, or if I be the selfsame soul, why is it not so manifest in me as the pure divine soul itself.

26. Tritala replied:--It is by means of knowledge only, that the mind can know the truly knowable one in the sphere of one's own intellect, and then the animal soul finding itself as the all-pervading spirit, is released from future birth and transmigration.

(The belief of the difference of one's soul from the eternal one, is the cause of his regeneration).

27. It is our unattachment to earthly relations, and unaccompaniment of our wives, children and other domestic concerns, together with the equanimity of our minds, in whatsoever is either advantageous or disadvantageous[\*\*disadvantageous] to us, that serve to widen the sphere of our souls and cause their universality.

28. It is also the union of our souls with the supreme spirit, and our continual communion with God; as also our seclusion from society and remaining in retirement that widen the scope of our souls.

29. It is the continued knowledge of spirituality, and insight[\*\*space removed] into the sense of the unity and identity of God, which are said to constitute our true knowledge; all besides is mere ignorance and false knowledge.

30. It is the abatement of our love and hatred, that is the only remedy for our malady of worldliness; and it is the extinction of our egoistic feelings, that leads to the knowledge of truth.

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31. Bhagírátha responded:--Tell me, O reverend sir, how is it possible for any body to get rid of his egoism, which is deep root in our constitution, and has grown as big with our bodies as lofty trees on mountain tops.

32. Tritala replied:--All egoistic feelings subside of themselves under the abandonment of wordly[\*\*worldly] desires, which is to be done by the very great efforts of fortitude, in our exercise of the virtues of self-abnegation and self-command, and by the expansion

of our souls to universal benevolence.

33. We are so long subjected to the reign of our egoism, as we have not the courage to break down the painful prison house of shame at our poverty, and the fear at our exposure to the indignity of others: (Poverty is shameful to wordly[\*\*worldly] people, but graceful to holy men).

34. If you can therefore renounce all your worldly possessions and remain unmoved in your mind, (although in actual possession of them); you may then get rid of your egoism, and attain to the state of supreme bliss.

35. Bereft of all titular honors, and freed from the fear of falling into poverty (and its consequent indignity); being devoid of every endeavour of rising, and remaining as poor and powerless among invidious enemies; and rather living in contemptible beggary among them, without the egoistic pride of mind and vanity of the body; if you can thus remain in utter destitution of all, you are then greater than the greatest.

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## CHAPTER LXXV.

### Supineness of Bhagírátha

Argument.--Great bounty of Bhagírátha and his indigence in consequence; and his recourse to asceticism with his tutor.

Vasishtha related:--Having heard these monitions from the mouth of his religious monitor, he determined in his mind what he was about to do, and set about the execution of his purpose.

2. He passed a few days in devising his project, and then commenced his agnishtoma sacrifice to the sacred fire, for consecrating

his all to it, for the sake of obtaining[\*\*obtaining] his sole object (of Nirvana or being extinct in the essence of God).

3. He gave away his kine and lands, his horses and jewels, and his monies without number, to the twice born classes of men and his relatives, without distinction of their merit or demerit[\*\*demerit].

4. During three days he gave away profusely all what he had, till at last he had nothing for himself, except his life and flesh and bones.

5. When his exhaustless treasures were all exhausted, he gave up his great realm like a straw to his neighbouring enemies, to the great mortification of his subjects and citizens (paurakas).

6. As the enemy overran his territories and kingdom, and seized his royal palace and properties; he girt himself in his under gird[\*\*undergird?], and went away beyond the limits of his kingdom.

7. He wandered afar through distant villages and desert lands, till at last he settled himself where he was quite unknown to all, and nobody knew his person or face or his name and title.

8. Remaining there retired for some time, he became quite composed and blunt to all feelings from within and without himself; and he obtained his rest and repose in the serene tranquility of his soul,[\*\*.]

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9. He then roved about different countries and went to distant islands (to see the various manners of men); till at last he turned unawares to his natal land and city, which [\*\* was] in the grasp of his enemies.

10. There while he was wandering from door to door, as he was led about by the current of time; he was observed by the citizens and ministers to be begging their alms.

11. All the citizens and ministers recognized their ex-king Bhagíratha, whom they hohoured[\*\*honoured] with their due homage, and whom they were very sorry to behold in that miserable plight.

12. His enemy (the reigning prince) came out to meet him, and implored him to receive back his neglected estate and self-abandoned[\*\*self-abandoned] kingdom; but he slighted all their offers as trifling straws, except taking his slender repast at their hands.

13. He passed a few days there and then bent his course to another way, when the people loudly lamented at his sad condition saying;[\*\*:] "Ah! what has become of the unfortunated[\*\*unfortunate] Bhagíratha".

14. Then the prince walked about with the calmness of his soul, and with his contended mind and placid countenance; and he amused himself with his wandering habits and thoughts, untill[\*\*until] he came to meet his tutor Tritala on the way.

15. They welcomed one another, and then joining together, they both began to wonder[\*\*wander] about the localities of men, and to pass over hills and deserts in their holy perigrinations[\*\*peregrinations].

16. Once on a time as both the dispassionate pupil and his preceptor, were setting[\*\*sitting] together in the cool calmness of their dispositions, their conversations turned on the interesting subject of human life.

17. What good is there in our bearing the frail body, and what do we lose by our loss of it. (Since neither reap nor lose any real advantage, either by our having or losing of it at

any time, yet we should bear with it as it is, in the discharge of the duties that have come down unto us by the custom of the country[\*\*]).

18. They remained quiet with this conclusion, and passed their time in passing from one forest to another; without feeling

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any joy above their inward bliss[\*\*space added], or knowing any sorrow or the

intermediate state of joy and greif[\*\*grief] (which is the general lot of humanity),[\*\*moved ,] and the rotatory course of pleasure and pain in this world).[\*\*moved .]

19. They spurned all riches and properties, the possession of horses and cattle, and even the eight kinds of supernatural powers (Siddhis) as rotten straws before the contentedness of their minds.

20. This body which is the result of our past acts, must be borne with fortitude, whether we wish it or not, as long as it lasts; with his continued conviction in the discharge of their duties (of asceticism).

21. They like silent sages, hailed with complaisance[\*\*complaisance], whatever

of good or evil, or desirable or undesirable befel[\*\*befell] to their lot, as the unavoidable results of their prior[\*\*space added] deeds; and had their

repose in the heavenly felicity, to which they had assimilated themselves. (So the sruti;[\*\*:] The Divine[\*\*sp. added] are one with Divine felicity).

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## CHAPTER LXXVI

The descent of Ganga on earth.

Argument:--Reinstatement of Bhagírátha in his Kingdom, and his bringing down the heavenly stream by means of his austere Devotion.

Vasishtha continued:--It came to pass at one time as Bhagírátha was passing through a large metropolis, he beheld the ruler of that province, who was childless to be snatched away by the hand of death, as a shark seizes a fish for its prey.

2. The people being afraid of anarchy and lawlessness for want of a ruler, were in search of a proper person joined with noble endowments and signs to be made their future king.

3. They met with the silent and patient prince in the act of begging alms, and knowing him as the king Bhagírátha himself, they took him to thee[\*\*?] escorted by their own regiments, to installed[\*\*install] him on the throne as their king.

4. Bhagírátha instantly mounted on an elephant, and was led by a large body of troops, who assembled about him as thickly, as the drops of rain water fall into and fill a lake.

5. The people then shouted aloud, "Here is Bhagírátha our lord; may he be victorious for ever", and the noise thereof reached to the furthest mountains, and filled their hollow caves (which reached to the sound).

6. Then as Bhagírátha remained to reign over that realm, the subjects of his own and former kingdom came reverently to him, and thus prayed unto their king saying:--

7. The people said:--Great king! the person who thou didst appoint to rule over us, is lately devoured by death as a little fish by a large one.



8. Therefore deign to rule over thy realm, nor refuse to accept an offer which comes unasked to thee, (so it is said:--It is not right to slight even a mite, that comes of itself to any body, but it is to be deemed as a God-sent blessing).

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9. Vasishtha said.[\*\*:]--The king being so besought accepted their prayer, and thus became the sole manager of the earth, bounded by the seven seas on all sides.

10. He continued to discharge the duties of royalty without the least dismay or disquietude, though he was quite calm and serene in his mind, quiet in his speech, and devoid of passions and envy or selfishness.

11. He then thought of the redemption of his ancestors, who excavated the coast of the sea (and made this bay of Bengal); and were burned alive underneath the ground (by the curse of sage Kapila); by laving their bones and dead bodies with the waves of Ganges, which he heard, had the merit of purity and saving all souls and bodies. (The ancestors of Bhagíratha were the thousand sons of sagara, who were masters of Saugar islands in the bay of Bengal).

12. The heavenly stream of the Ganges did not till then run over the land, it was Bhagíratha that brought it down, and first washed his ancestral remains with its holy waters. The stream was thence forth known by his name as Bhagíratha.

13. The king Bhagíratha was thenceforward resolved, to bring down the holy Gangá of heaven to the nether world. (The triple Ganges is called the Tripathagá or fluvium trivium or running in three directions).

14. The pious prince then resigned his kingdom to the

charge of his ministers, and went to the solitary forest with the resolution of making his austere devotion, for the success of his undertaking.

15. He remained there for many years and under many rains, and worshipped the Gods Brahmá[\*\*à-->á] and Siva and the sage Jahnu by turns, until he succeeded to bring down the holy stream on the earth below. (It is said that Gangá was pent-up at first in the water pot of Brahmá, and then in the crown of Siva and lastly under the thighs of Jahnu, all which are allegorical[\*\*allegorical] of the fall of the stream from the cascade of Gangatrì[\*\*Gangotri] in Haridvara[\*\*Haridwar][\*\*]).

16. It was then that the crystal wave of the Ganges,

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gushed out of the basin of Brahmá the lord of the world and rushed into the moony crest of Hara; and falling on earth below it took a triple course, like the meritorious acts of great men: (which were lauded in all three worlds of their past, present and future lives).

17. I[\*\*It] was thus the trivial river of Gangá, came to flow over this earth, as the channel to bear the glory of Bhagíratha to distant lands. Behold her running fast with her upheaving waves, and smiling all along with her foaming froths; she sprinkles purity all along with the drizzling drops of her breakers, and scatters plenty over the land as the reward of the best deserts of men.

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## CHAPTER LXXVII.

Narrative of Chudála[\*\*Chúdálá] and Sikhidhwaja.

Argument:--Story of the Princess Chudálá[\*\*Chúdálá] and her marriage with Sikhidhwaja and their youthful sports.

Vasishtha related:--Ráma! do you keep your view fixed to one object, as it was kept in the mind of Bhagíratha; and do you pursue your calling with a calm and quiet understanding, as it was done by that steady minded prince in the accomplishment of his purpose! (For he that runs many ways, stands in the middle and gets to the end of none).

2. Give up your thoughts of this and that (shelly shallying[\*\*shilly-shallying]), and confine the flying bird of your mind within your bosom, and remain in full possession of yourself after the example of the resolute prince Sikhidhwaja of old.

3. Ráma asked:--Who was this Sikhidhwaja, sir, and how did he maintain the firmness of his purpose? Please explain this fully to me for the edification of my understanding.

4. Vasishtha replied:--It was in a former Dwapara age, that there lived a loving pair of consorts who are again to be born in a future period, in the same manner and at the same place.

5. Ráma rejoined:--Tell me, O great preacher! how the past could be the same as at present, and how can these again be alike in future also. (Since there can be no cause of the likeness of past ages and their productions with those of the present or future. It is reasonable to believe the recurrence of such other things, but not of the same and very things as of yore).

6. Vasishtha replied:--Such is the irreversible law of destiny and the irreversible course of nature, that the creation of the

world must continue in the same manner by the invariable will of the creative Brahmá and others. (i. e. The repeated creation of worlds must go on in the same rotation by the inevitable will

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(Satya Sancangalpa[\*\*Sankalpa]) of the creative power; wherefore by gone things are to return and be re-born over and over again[\*\*]).

7. As those which had been plentiful before come to be at plenteous again, so the past appears at present and in future also. Again many things come to being that had not been before, and so many others become extinct in course of time, (e. g.) as past crops return again and again and vegetables grow where there were none, and as a lopped off branch grows no more).

8. Some reappear in their former forms and some in their resemblance also; others are changed in their forms, and many more disappear altogether: (see, for example, the different shapes of the waves of the ocean).

9. These and many other things are seen in the course of the world; and therefore the character of the subject of the present narrative will be found to bear exact resemblance to that of the by-gone prince of the same name.

10. Hear me tell you, also, that there is yet to be born such another prince, as valiant as the one that had been in the former dwápara age of the past seventh manvantara period.

11. It will be after the four yugas of the fourth creation, past and gone, that he will be born again of the Kuru family in the vicinity of the Vindhyan mountains in the Jambudwipa continent. (This extravagant sloka is omitted in other editions of this work.)

12. There lived a prince by name of Sikhidhwaja in the country of Malava, who was handsome in his person, and endowed

with firmness and magnanimity in his nature, and the virtues of patience and self control in his character.

13. He was brave but silent, and even inclined to good acts with all his great virtues; he was engaged in the performance of the religious sacrifices, as also in defeating bowyers in archery.

14. He did many acts (of public endowments), and supported the poor people of the land; he was of a graceful appearance and complacent in his countenance, and loved all men with his great learning in the sástras.

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15. He was handsome, quiet and fortunate, and equally as valiant as he was virtuous. He was a preacher of morality and bestower of all benefits to his suitors.

16. He enjoyed all luxuries in the company of good people, and listened to the lessons of the Sruties[\*\*Srutis]. He knew all knowledge without any boast on his part, and he hated to touch women as straws.

17. His father departed to the next world, leaving him a lad of sixteen years in age; and yet he was able at that tender age to govern his realm, by defeating his adversaries on all sides.

18. He conquered all other provinces of the country by means of the resources of his empire; and he remained free from all apprehension by ruling his subjects with justice and keeping them in peace.

19. He brightened all sides by his intelligence and the wisdom of his ministers, till in the course of years he came to his youth, as in the gaudy spring of the year.

20. It was the vernal season, and he beheld the blooming flowers glistening brightly under the bright moon-beams; and he saw the budding blossoms, hanging down the arbours in the inner apartments.

21. The door ways of the bowers were overhung with twinning branches, decorated with florets scattering their fragrant dust like the hoary powder of camphor; and the rows of the guluncha flowers wafted their odours all around.

22. There was the loud hum of bees, buzzing with their mates upon the flowery bushes; and the gentle zephyrs were wafting the sweet scent amidst the cooling showers of moon-\*beams.

23. He saw the banks decorated with the kadali shrubbery glistening with their gemming blossoms under the sable shade of kadali (plantain) leaves; which excited his yearning after the dear one that was seated in his heart.

24. Giddy with the intoxication of the honey draughts of fragrant flowers, his mind was fixed on his beloved object, and

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did not depart from it, as the spring is unwilling to quit the flowery garden (so says Hapiz,--no pleasant sight is gladsome to the mind without the face of the fair possessor of the heart: see sir[\*\*Sir] Wm. Jones' version of it).

25. When shall I in this swinging cradles of my pleasure garden, and when will I in my sports in this lake of lotuses, play with my love-smitten maid with her budding breasts resembling the two unblown blossoms of golden lotuses?

26. When shall I embrace my beloved one to my bosom on my bed daubed with the dust of powdered frank incense, and when shall we on cradles of lotus stalks, like a pair of bees

sucking the honey from flower cups?

27. When shall I see that maiden lying relaxed in my arms, with her slender body resembling a tender stalk, and as fair as a string of milk white kunda flowers, or as a plant formed of moon-beams?

28. When will that moon like beauty be inflamed with her love to me? With these and the like thoughts and ravings he roved about the garden looking at the variety of flowers.

29. He then went on rambling in the flowery groves and skirts of forests, and thence strayed onward from one forest to another, and by the side of purling lakes blooming with the full blown lotuses. (The lotus is the emblem of beauty in the east, as the rose is in the west).

30. He entered in the alcoves formed by the twining creepers, and walked over the avenues of many garden grounds and forest lands, seeing and hearing the descriptions of woodland sceneries (from his associates).

31. He was distracted in his mind, and took much delight in hearing discourses on erotic subjects, and the bright form of his necklaced and painted beloved was the sole idol in his breast.

32. He adored the maiden in his heart, with her breasts resembling two golden pots on her person; and this ween was soon found by the sagacious ministers of the state.

33. As it is the business of ministership to dive into matters by their signs and prognosis, so these officers met together to deliberate on his marriage.

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34. They proposed the youthful daughter of the king of

Syrastra (Surat) for his marriage, and thought her as a proper match for him, on account of her coming to the full age of puberty (lit. to the prime of her youth).

35. The prince was married to her who was a worthy image (or like co-partner) of himself; and this fair princess was known by the name of chudálá[\*\*Chúdálá] all over the land.

36. She was as joyous in having him, as the new blown lotus at the rising sun; and he made the black-eyed maid to bloom, as the moon opens the bud of the blue lotus. (Lotuses are known as helio-solenus, the white ones opening at sun rise and the blue kind blooming with the rising moon).

37. He delighted her with his love, as gives the white lotus to bloom; and they both inflamed their mutual passions by their abiding in the heart of one another.

38. She flourished with her youthful wiles and dalliance, like a new grown creeper blooming with its flowers, and he was happy, and careless in her company by leaving the state affairs to the management of the ministers. (The words háv Chavavilasa, implying amorous dalliance, are all comprised in the couplet "quips and cranks and wanton wiles, nods and becks and wreathed smiles".--Pope[\*\*]).

39. He disported in the company of his lady love, as the swan sports over a bed of lotuses in a large lake; and indulged his frolics in his swinging cradles and pleasure ponds in the inner apartments.

40. They reveled in the gardens and groves, and in the bowers of creepers and flowering plants; and amused themselves in the woods and in walks under the sandal wood and a gulancha shades.



41. They sported by the rows of mandára trees, and beside the lines of plantain and kadalí plants; and regaled themselves wandering in the harem, and by the sides of the woods and lakes in the skirts of the town.

42. He roved afar in distant forests and deserts, and in jungles of Jám and Jam bira trees; they passed by paths

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bordered by Játi or Jassmine[\*\*jasmine/jessamine] plants, and, in short they took delight in everything in the company of one another.

43. The mutual attachment to one another was as delightful to the people as the union of the raining sky with the cultivated ground; both tending to the welfare of mankind by the productiveness of the general weal. (This far-fetched simile and the mazy construction of the passage is incapable of a literal version).

44. They were both skilled in the arts of love and music, and were so united together by their mutual attachment, that the one was a counterpart of the other.

45. Being seated in each others heart, they were as two bodies with one soul; so that the learning of the sástras of the one, and the skill in painting and fine arts of the other, were orally communicated to and learnt by one another.

46. She from her childhood was trained in every branch of learning, and he learned the arts of dancing and playing on musical instruments, from the oral instructions of chudálá[\*\*Chúdálá].

47. They learned and became learned in the respective arts and parts of one another; as the sun and moon being set in conjunction (amavasyá), impart to and partake of the qualities of each other.

48. Being mutually situated in the heart of one another, they became the one and the same person and both being in the same inclination and pursuit, were the more endeared to one another, (as a river running to the milky ocean[\*\*ocean] is assimilated to the ocean of milk, so all souls mixing with the supreme soul form one universal and only soul).

49. They were joined in one person, as the androgne[\*\*androgyny] body of Umá and Siva on earth; and were united in one soul, as the different fragrances of flowers are mixed up with the common air. Their clearness of understanding and learning of the sástras led them both in the one and same way.

50. They were born on earth to perform their parts, like the God Vishnu and his consort Lakshmi[\*\*Lakshmi]; they were equally frank and sweet by their mutual affection, and were as informed as communication[\*\*communicative] of their learning to others.

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51. They followed the course of the laws and customs, and attended to the affairs of the people; they delighted in the arts and sciences, and enjoyed their sweet pleasures also. They appeared as the two moons, shining with their beams.

52. They tasted all their sweet enjoyments of life, in the quiet and solitary recesses of their private apartments, as a couple of giddy swans sporting merrily in the lake of the azure sky.

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## CHAPTER LXXVIII.

Beatification of Chudala.

Argument.--The distaste and indifference of the happy pair to worldly

enjoyments.

Vasishtha continued:--In this manner did this happy pair, revel for many years in the pleasures of their youth, and tasted with greater zest[\*\*zest?], every new delight that came on their way day by day.

2. Years repeated their reiterated revolutions over their protracted revelries till by and by their youth began to give way to the decay of age; as the broken pitcher gives way to its waters out (or rather as the leaky vessel gives way to the waters in).

3. They then thought that their bodies are as frail as the breakers on the sea; and as liable to fall as the ripened fruits of trees, and that death is not to be averted by any body.

4. As the arrowy snows rend the lotus leaves, so is our old age ready to batter and shatter our frames; and the cup of our life is drizzling away day by day, as the water held in the palm falls away by sliding drops.

5. While our avarice is increasing on our hand, like the gourd plant in the rainy weather, so doth our youth glide away as soon, as the torrent falls from the mountain cliffs to the ground.

6. Our life is as false as a magic play, and the body a heap of rotting things; our pleasures are few and painful, and as fleeting as the flying arrows from the archers bow.

7. Afflictions pounce upon our hearts, as vultures and kites dart upon fish and flesh; and these our bodies are as momentary, as the bursting bubbles of dropping rains (or of rain drops).

8. All reasoning and practice are as unsound, as the unsolid

stem of the plantain tree; and our youth is as evanescent, as a fugacious woman that is in love with many men.

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9. The taste of youthful pleasure, is soon succeeded by a distaste to it in old age; just as the vernal freshness of plants, gives room to the dryness of autumn; where then is that permanent pleasure and lasting good in this world; which never grows stale, and is ever sweet and lovely.

10. Therefore should we seek that thing, which will support us in all conditions of life, and which will be a remedy of all the maladies (evils), which circumvent us in this world.

11. Being thus determined, they were both employed in the investigation of spiritual philosophy; because they thought their knowledge of the soul to be the only healing balm of the cholic[\*\*choleric] pain of worldliness. (Because spiritual knowledge extricates the soul from its earthly bondage).

12. Thus resolved, they were both devoted to their spiritual culture, and employed their head and heart, their lives and souls in the inquiry, and placed all their hope and trust in the same.

13. They remained long in the study and mutual communication of[\*\*space added] their spiritual knowledge; and continued to meditate upon and worship the soul of souls in their own souls.

14. They both rejoiced in their investigations into Divine knowledge, and she took a great delight in attending incessantly, to the admonitions and sermons of the Divine prelates.

15. Having heard the words of salvation, from the mouths

of the spiritual doctors, and from their exposition of the Sástras[\*\*à-->á]; she continued thus to reflect about the soul by day and night. (Blessed is the man, that meditates [\*\*on] the laws of God by day and night. Psalm.)

16. Whether when engaged in action or not, I see naught but the one soul in my enlightened and clear understanding; what then, am I that very self, and is it my own self? [\*\*sp. added] (The yogi, when enrapt in holy light, loses the sense of his own personality. So lost in Divine light, the saints themselves forget).

17. Whence comes this error of my personality, why does it grow up and where does it subsist (in the body or in the mind)? It cannot consist in the gross body which knows not  
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itself and is ignorant of everything. Surely I am not this body, and my egoism lies beyond my corporeality.

18. The error then rises in the mind and grows from boyhood to old age [\*\*sp. added], to think one's self as lean or fat as if he were the very body. Again it is usual to say I act, I see &c., as if the personality of one consists in his action; but the acts of the bodily organs, being related with the body, are as insensible and impersonal as the dull body itself.

19. The part is not different from the whole, nor is the product of the one otherwise than that of the others. (As the branch and the tree are the same thing [\*\*sp. added], and the fruit of the one the same as that of the other. Hence the actions of both the outward and inward organs of the body, are as passive and impersonal as the body itself).

20. The mind moves the body as the bat drives the ball, and therefore it must be dull matter also, being apart of the material

body, and differing from it in its power of volition only.  
(The mind is called the antah-Karana or an inward organ of the material body, and also material in its nature).

21. The determination of the mind impels the organs to their several actions, as the sling sends the pebble in any direction; and this firmness of resolution is no doubt a property of matter. (Like the solidity of current).

22. The egoism which leads the body forward in its action, is like the channel that carries the current of a stream in its onward course. This egoism also has no essence of its own and is therefore as inert and inactive[\*\*sp. removed] as a dead body. (The ego [Sanskrit: aham] is subjective and really existent in Western philosophy)[\*\*delete ')]. But egoism or egotism [Sanskrit: ahamkára] is the false conception of the mind as the true ego).

23. The living principle (jiva or zoa) is a false idea, as the phantom of a ghost; the living soul is an one principle of intelligence and resides in the form of air in the heart. (That life is a produce of organism, acted by external physical stimuli).

24. The life or living principle lives by another inner power[\*\*sp. added], which is finer and more subtile than itself, and it is by means of this internal witness (the soul), that all things are known to -----File: 439.png-----  
us, and not by means of this gross animal life. (Because there is a brute life, and a vegetable[\*\*vegetable] life also, which are as insensible as dull matter. Hence there is a distinct principle to direct vitality to all vital functions).

25. The living soul lives in its form of vitality, by the primordial power of the intellect, the vital soul which is misunderstood

as an intelligent principle, subsists by means of this intellectual power. (Life is the tension of the power, imparted by the intellect).

26. The living soul carries with it the power, which is infused in it by the intellect; as the wind wafts in its course the fragrance of flowers, and the channel carries the current of the stream to a great distance. (Hence life also is an organism and no independent active power by itself).

27. The heart which is the body or seat of the intellect, is nothing essential by itself; it is called chitta or centre for concentrating chayana of the powers of the intellect, and also the hrid or heart, for its bearing harana of these powers to the other parts of the body; and therefore it is a dull material substance. (The heart is the receiver and distributor of force to the members of the body, and therefore a mere organism of itself).

28. All these and the living soul also, and anything that appears real or unreal, disappear in the meditation of the intellect, and are lost in it as the fire when it is immersed in water. (So the appearances at a ghata or pot and that of a pata or cloth, are lost in their substances of the clay and thread).

29. It is our intelligence Chaitanya alone, that awakens us to the knowledge of the unreality and inanity of gross material bodies. With such reflections as these, chudàlá[\*\*Chúdálá] thought only how to gain a knowledge of the all-enlightening Intellect.

30. Long did she cogitate and ponder in this manner in herself; till at last she came to know what she sought and then exclaimed, "O! I have after long known the imperishable one, that is only to be known". (The knowledge of all things else, is as false as they are false in themselves).

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31. No one is disappointed in knowing the knowable, and what is worth knowing; and this is the knowledge of the intellectual soul and our contemplation of it. All other knowledge of the mind, understanding and the senses and all other things, are but leading steps to that ultimate end. (The end of learning is to know God, Milton, or;[\*\*:] nosce-et-ipsu[m]\*\*nosce te ipsum]; know thyself which is of the supreme self or soul).

32. All things besides are mere nullities, as a second moon in the sky; there is only one Intellect in existence, and this is called the great entity or the ens entium or the sum total of all existence.

33. The one purely immaculate and holy, without an equal or personality of the form of pure intelligence, the sole existence and felicity and everlasting without decay.

34. This intellectual power is ever pure and bright, always on the zenith without its rise or fall, and is[\*\* space added] known among mankind under the appellations of Brahma-[\*\*--]supreme soul, and other attributies[\*\*attributes]. (Because beyond conception can have no designation beside what is attributed to Him).

35. The triple appellations of the Intellect, Intelligence, and intelligible, are not exactly definitive of His nature; because He is the cause of these faculties, and witness of the functions of Intellections.

36. This unthinkable intellect which is in me, is the exact and undecaying ectype of the supreme intellect; and evolves itself in the different forms of the mind, and the senses of perception.

37. The intellect involves in itself the various forms of



things in the world, as the sea rolls and unrolls the waves in its bosom. (The intellect either means the Divine intellect, or it is the subjective view of the intellect, as evolving the objective world from itself).

38. This world is verily the semblance of that great intellect, which is like the pure crystal stone and is manifest in this form. (The world reflects the image of the intellect, which again reflects the image of the mundane world, the one in the form[\*\*form] -----File: 441.png----- of its visible appearance murta; and the other in its invisible form amurta. Gloss).

39. The same power is manifest in the form of the world, which has no separate existence except in the mind of the ignorant; because it is impossible for any other thing to exist except the self-existing one.

40. As it is the gold which represents the various forms of jewels, so the intellect represents everything in the world as it sees in itself. (The Divine is the source and store house of all figures and forms).

41. As it is the thought of fluidity in the mind, that causes us to perceive[\*\*perceive] the wave in the water, whether it really exist[\*\*exists] or not (as in our dream or magic); so is the thought in the Divine mind, which shows the picture of the world, whether it is in being or in not esse.

42. And as the divine soul appears as the wave of the sea, from its thought of fluidity; so am I the same intellect without any personality of myself. (Because the one impersonal soul pervades everywhere).

43. This soul has neither its birth nor death, nor has it a good or bad future state (Heaven or Hell); it has no destruction

at any time[\*\*sp. added]; because it is of the form of the various intellect, which is indestructible in its nature.

44. It is not to be broken or burnt, (i.e. though every where, yet it is an entire whole, and though full of light; yet it is not inflammable[\*\*inflammable]); and it is the unclouded luminary of the intellect. By meditating on the soul in this manner, I am quite at rest and peace.

45. I live [\*\*free] from error and rest as calm as the untrouble[\*\*untroubled] ocean; and meditate on the invisible one, who is quite clear to me, as the unborn, undecaying and infinite soul of all.

46. It is the vacuous soul, unrestricted by time or place, immaculate by any figure or form, eternal and transcending our thought and knowledge. It is the infinite void, and all attempts to grasp it, are as vain as to grasp the empty air in the hand.

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47. This soul pervades equally over all the Sura as well as the Asura races of the earth; but is none of those artificial forms, in which the people represent it in their images of clay, likening the dolls of children.

48. The essences of both the viewer and the view (i. e. of both the subjective and the objective), reside at once in the unity of the intellect; though men are apt to make the distinctions of unity and duality, and of the ego and non ego through their error only.

49. But what error or delusion is there, and how[\*\*,] when and whence can it overtake me, when I have attained my truly spiritual and immortal form, and seated in my easy and quite[\*\*quiet]

state. (This is calmness of the soul attending the thought of one's immortality begun in this life).

50. I am absorbed and extinct in eternity, and all my cares are extinct with my own[\*\*sp. added] extinction in it. My soul is in its entranced state between sensibility and insensibility, and feels what is reflected upon it. (i. e. the inspiration which is communicated to the ravished soul).

51. The soul settled in the great intellect of God, and shining with the light of the supreme soul, as the sky is illumed by the luminary of the day. There is no thought of this or that or even of one's self or that of any other being or not being; all is calm and quiet and having no object in view, except the one transcendant[\*\*transcendent] spirit.

52. With this[\*\*these] excogitations, she remained as calm and quiet as a white cloudy spot in the autumnal sky; her soul was awake to the inspiration of Divine truth, but her mind was cold to the feelings of love and fear, of pride and pleasure, and quite insusceptible of delusion.

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## CHAPTER LXXIX.

### PRINCESS COMMING[\*\*COMING] TO THE SIGHT OF THE SUPREME SOUL.

Argument:--The prince's wonder of the sight of the princess, and her relation of her Abstract meditation.

Vasishtha continued:--Thus did the princess live day by day in the rapture of her soul; and with her views concentrated within herself, she lived as in her own and proper element.

2. She had no passion nor affection, nor any discord nor desire in her heart; she neither coveted nor hated anything, and was indifferent to all; but persistent in her course, and vigilant[\*\*vigilant] in her pursuit (after her self perfection).

3. She had got over the wide gulf of the world, and freed herself from the entangling snare of doubts (and the horns of dilemmas); she had gained the great good of knowing the supreme soul, which filled her inward soul.

4. She found her rest in God after her weariness of the world, and in her state of perfect bliss and felicity; and her name sounded in the lips of all men, as the model of incomparable perfection.

5. Thus this lady--the princess chudála[\*\*Chúdálá], became in a short time, acquainted with the true God (lit. knowing the knowable[\*\*knowable] one), by the earnestness of her inquiry.

6. The errors of the world subside in the same manner, under the knowledge of truth, as they rise in the human mind by its addictedness to worldliness. (The world is abode of errors and illusion. Persian Proverb).

7. After she had found her repose in that state of perfect blessedness, wherein the sight of all things is lost in its dazzling blaze. She appeared as bright as a fragment of autumnal cloud, that is ever steady in its place.

8. Apart from and unrelated with all, she continued in the meditation of the spirit in her own spirit, as the aged bull

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remained careless on the mountain top, where he happened to find a verdant meadow for his pasture.

9. By her[\*\* space added] constant habit of loneliness, and the elvation[\*\*elevation] of of [\*\* duplicate of?] her soul in her solitude, she became as fresh as the new grown plant, with her blooming face shining as the new blown flower.

10. It happened to pass at one time, that the prince shikhi dhwaja[\*\*Sikhidhwaja] came in sight of the unblamable beauty, and being struck with wonder at seeing her unusual gracefulness of her person, he addressed her saying:--

11. How is it, my dear one, that you are again your youthful bloom like the flowery plant of the vernal season; you appear more brilliant than the lightsome world under the bright beams of full moon.

12. You shine more brightly, my beloved, than one drinking the ambrosia or elixer[\*\*elixir] of life, and as one obtaining the object of her desire, and filled with perfect delight in herself.

13. You seem quite satisfied and lovely with your graceful person, and surpass the bright moon in the beauty of thy body; methinks[\*\* space added--P2: and removed again!] you are approaching tome[\*\*?] as when the Goddess of love or Laxmí draws near her favourite Káma.

14. I see thy mind disdaining all enjoyments and is persimonious[\*\*parsimonious] of its pleasures; it is tranquil and cool, and elated with spiritual ardour, and is as deep as it is tranquil in its nature.

15. I see thy mind spurning the three worlds as if they were straws before it, and tasted all their sweets to its full satisfaction; it is above the endless broils of the world, and is

quite charming in itself.

16. O fortunate princess, there is no such gratifications in the enjoyment of earthly possessions, which may equal the spiritual joy of thy tranquil mind. The one is as dry as the dryness of the sandy desert, compared with the refreshing water of the milky ocean.

17. Being born with thy tender limbs resembling the tendrils of young plantains, and the soft shoots of lotus stalks,

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thou seemest now to have grown strong and stout in thy frame of body and mind. (It is the spirit and spiritual power that strengthens both the body and mind).

18. With the same features and figure[\*\*figure] of thy body as before, thou hast become as another being, like a plant growing up to a tree, under the influence of the revolving seasons.

19. Tell me, whether thou hast drunk the ambrosial draught of the Gods, or obtained thy sovereignty over an empire; or whether thou hast gained thy immortality by drinking the elixir[\*\*elixir] of life, or by means of thy practice of yoga meditation in either of its form of Hatha or Rájá yoga.

20. Hast thou got a Kingdom or found out the philosopher's stone, (which converts everything to gold); hast thou gained aught that is more precious than the three worlds, or that thou hast obtained, O my blue eyed lady! something that is not attainable to mankind.

21. Chudálá responded;[\*\*:]--I have not lost my former form, nor am I changed to a new one to come before thee at present; but am as ever thy fortunate lady and wife. (There is a far fetched meaning of this passage given in the gloss).

22. I have forsaken all that is untrue and unreal, and have laid hold of what is true and real; and it is thus that I remain thy fortunate consort as ever before.

23. I have come to know whatever is something, as also all that which is nothing at all; and how all these nothings come to appearance, and ultimately disappear into nothing, and it is thus that I remain thy fortunate lady as ever.

24. I am as content with my enjoyments as I am without them, as also with those that are long past and gone away; I am never delighted nor irritated at anything whether good or bad, but preserve my equanimity at all events and thus I remain for ever thy fortunate consort.

25. I delight only in one vacuous entity, that has taken possession of my heart, and I take no pleasure in the royal gardens and sports, and thence I am thy fortunate princess as ever.

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26. I rely constantly in myself (or soul) only, whether when sitting on my seat or walking about in the royal gardens or palaces; I am not fond of enjoyments nor ashamed at their want, and in this manner I continue thy fortunate wife as ever.

27. I think myself as the sovereign of the world, and having no form of my own; thus I am delighted in myself, and appear as thy fortunate and beauteous lady.

28. I am this and not this like wise, I am the reality yet nothing real of any kind; I am the ego and no ego myself, I am the all and nothing in particular, and thus I remain your charming lady.

29. I neither wish for pleasure nor fear any pain, I covet no

riches nor hail poverty; I am constant with what I get (knowing my god is the great giver of all), and hence I seem so very gladsome to thee.

30. I disport in the company of my associates, who have governed their passions by the light of knowledge, and by the directions of the sástras, and therefore I seem so very pleasing to thee.

31. I know, my lord, that all that I see by the light of my eyes, or perceive by my senses, or conceive in my mind, to be nothing in reality; I therefore see something within myself, which is beyond the perception of the sensible organs, and the conception of the mind; and this bright vision of the spirit, hath made me appear so very brightsome to thy sight.

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## CHAPTER LXXX.

### DISPLAY OF THE QUINTUPLE ELEMENTS.

Argument--Description of the five siddhis or modes of consummation.

Vasishtha related:--Hearing these words of the beauteous lady, her husband had not the wit to dive into the meaning of what she said, or to understand what she meant by her reliance in the soul, but jestingly told to her.

2. Sikhidhwaja said:--How incongruous is thy speech, and how unbecoming it is to thy age, that being but a girl you speak of great things, go on indulging your regal pleasures and sports as you do in your royal state.

3. Leaving all things you live in the meditation of a nothing, (i.e. leaving all formal worship, you adore a formless Deity); and if you have all what is real to sense, how is it



possible for you to be so graceful with an unreal nothing?  
(Nothing is nothing, and can effect nothing).

4. Whoso abandons the enjoyments of life, by saying he can do without them; is like an angry man refraining from his food and rest for a while, and then weakens himself in his hunger and restlessness, and can never retain the gracefulness of his person.

5. He who abstains from pleasures and enjoyments, and subsists upon empty air, is as a ghost devoid of a material form and figure, and lives a bodiless shadow in the sky.

6. He that abandons his food and raiment, his bedstead[\*\*bedstead] and sleep, and all things besides; and remains devoutly reclined in one soul only, cannot possibly preserve the calmness[\*\*calmness] of his person. (The yogis are emaciated in their bodies, and never look so fresh and plump as the princess).

7. That I am not the body nor bodiless, that I am nothing yet everything; are words so contradictory, that they bespeak no sane understanding.

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8. Again the saying, that I do not see what I see, but see something that is quite unseen; is so very inconsistent in itself, that it indicates no sanity of the mind.

9. From these I find thee an ignorant and unsteady lass still, and my frolicsome playmate as before; it is by way of jest that I speak so to you, as you jestingly said these things to me.

10. The prince finished his speech with a loud laughter, and finding it was the noon time of going to bath, he rose up and left the apartment of his lady.

11[\*\*.] At this the princess thought with regret[\*\*regret] in herself and said, O fie! that the prince has quite misunderstood my meaning, and has not understood what I meant to say by my rest in the spirit, she then turned to her usual duties of the day.

12. Since then the happy princess continued in her silent meditation in her retired seclusion, but passed her time in the company of the prince in the enjoyments of their royal sports and amusements.

13. It came to pass one day, that the self-satisfied princess pondered in her mind, upon the method of flying in the air; and though she was void of every desire in her heart, wished to soar into the sky on an aerial journey.

14. She then retired to a secluded spot, and there continued to contemplate about her aerial journey by abstaining from her food, and shunning the society of her comrades and companions. (during the absence of the prince from home. Gloss).

15. She sat alone in her retirement keeping her body steadily on her seat, and restraining her upheaving breath in the midst of her eye-brows (this is called the Khecharí mudrá or the posture of aerial journey).

16. Ráma asked:--All motions of bodies in this world whether of moving or unmoving things, are seen to take place by means of the action of their bodies and the impulse of their breathing; how is it possible then to rise upwards by restraint of both of them at once?

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17. Tell me sir; by what exercise of breathing or the force

of oscillation, one attempts the power of volitation; and in consequence of which he is enabled to make his aerial journey (as an aeronaut).

18. Tell me how the adept in spirituality or yoga philosophy, succeeds to attend his consummation in this respect, and what processes he resorts to obtain this end of his arduous practice.

19. Vasishtha replied:--There are three ways, Ráma, of attaining the end of one's object, namely; the upádeya or effort for obtaining the object of pursuit; second, heya or disdain[\*\*disdain] or detestation of the thing sought for; and the third is upeksha or indifference to the object of desire. (These technical terms answer the words positive, negative and neutrality in western terminology, all which answer the same end; such as the having, not having of and unconcernedness about a thing, are attended with the same result of rest and content to everybody).

20. The first or attainment of the desirable upádeya, is secured by employing the means for its success, the second heya or detestation hates and slights the thing altogether; and the third or indifference is the intermediate way between the two: (in which one is equally pleased with its gain or loss. It is a curious dogma, that the positive, negative and the intermediate tend all to the same end).

21. Whatever is pleaseable[\*\*pleasable] is sought after by all good people, and anything that is contrary to this (i.e. painful), is avoided by every one; and the intermediate one is neither sought[\*\*sought] nor shuned[\*\*shunned] by any body. (Pleasure is either immediate or mediate, as, also that which keeps or wards off pain at present or in future).

22. But no sooner doth the intelligent, learned devotee,

comes[\*\*come] to the knowledge of his soul and becomes[\*\*become] spiritualized in himself; [\*\*than] all these three states vanished from his sight, and he feels them all the same to him.

23. As he comes to see these worlds full with the presence of God, and his intellect takes its delight in this thought, he

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then remains in the midmost state of indifference or loose sight of that also.

24. All wise men[\*\*sp. added] remain in the course of neutrality (knowing that an eternal fate overrules[\*\*sp. removed] all human endeavours), which the ignorant are in eager pursuit of their objects in vain, but the dispassionate and recluse shun every thing (finding the same satisfaction in having of a thing as in its want). Hear me now tell you the ways to consummation.

25. All success is obtained in course of proper time, place, action and its instruments (called the quadruple instrumentalities to success); and this gladdens the hearts of a persons[\*\*person], as the vernal season renovates the earth.

26. Among these, four[\*\*for] preference is given to actions, because it is of highest importance in the bringing about of consummation. (The place of success siddhi is a holy spot, its time--a happy conjunction of planets and events, action is the intensity of practice, and its instruments are yoga, yantra, tantra, mantra, japa &c.[\*\*])

27. There are many instruments of aerostation, such as the use of Gutika, pills, application of colyrium[\*\*collyrium], the wielding of sword and the like; but all these are attended with many evils, which are prejudicial to holiness.

28. There are some gems and drugs, as also some mantras

or mystic syllables, and likewise some charms and formulas prescribed for this purpose; but these being fully explained, will be found prejudicial to holy yoga. (These magical practices and artifices are violations of the rules of righteousness).

29. The mount Meru and Himalaya, and some sacred spots and holy places, are mentioned as the seats of divine inspiration; but a full description of them, will tend to the violation of holy meditation or yoga. (Because all these places are full of false yogis, who practice many fulsome arts for their gain).

30. Therefore hear me now relate unto you, something regarding the practice of restraining the breath, which is attended with its consequence of consummation; and is related with the narrative of sikhidhwaja[\*\*Sikhidhwaja], and is the subject of the -----File: 451.png----- present discourse. (Here Vasishtha treats of the efficacy of the regulation of breath towards the attaining of consummation for satisfaction of Ráma, in disregard of false and artificial practices).

31. It is by driving away all desires from the heart, beside the only object in view, and by contracting all the orifices of the body; as also by keeping the stature, the head and neck erect, that one should attend the practices enjoined by the yoga sástra: (namely;[\*\*:] fixing the sight on the top of the nose and concentrating it between the eye-brows and the like).

32. Moreover it is by the habit of taking pure food and sitting on clean seats, that one should ponder into the deep sense and sayings of the sástras, and continue in the course of good manners and right conduct in the society of the virtues, by refraining from worldliness and all earthly connections.

33. It is also by refraining from anger and avarice, and abstaining from improper food and enjoyments, that one must

be accustomed to constrain his breathings in the course of a long time.

34. The wise man that knows the truth, and has his command over his triple breathings of inspiration, expiration and retention (puraka, recheka[\*\*rechaka] and kumbhaka), has all his actions under his control, as a master has all his servants under his complete subjection. (because breath is life, and the life has command over all the bodily actions, as well as mental operations of a person).

35. Know Ráma, that all the well being of a man being under the command of his vital breath; it is equally possible for every one, both to gain his sovereignty on earth, as also to secure his liberation for the future by means of his breath. (So says the proverb, "as long as there is breath, there every hope with it" [Sanskrit: yábat shusah tábat áshah] So in Hindi:---jan hai to Jehan hai i.e. the life is all in all &c. So it is said in regard to the kumbhaka or retentive breath, "repress your breath and you repress all," because every action is done by the repression of the breath).

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36. The breath circulates through the inner lung of the breast, which encircles the entrails (antra) of the whole inner frame; it supplies all the arteries with life, and is joined to by all the intestines in the body as if they to that common channel.

37. There is the curved artery resembling the disc at the top of lute, and the eddy of waters in the sea; it likens the curved half of the letter Om, and is situated at a cypher or circlet in the base or lower most gland. (It is called the kudaliní[\*\*kundaliní] or kula kundaliní nárhí in the original).

38. It is deep seated at the base of the bodies of the Gods and demi Gods, of men and beasts, of fishes and fowls, of insects

and worms, and of all aquatic mullusks[\*\*molluscs] and animals at large.

39. It continues[\*\*continues] curved and curbed in the form of a folded snake in winter, until it unfolds its twisted form under the summer heat (or the intestinal heat of its hunger Jatharágní), and lifts its hood likening the disk of the moon. (The moon in the yoga sástra, means the loti-form gland under the uppermost crown of the head).

40. It extends from the lower base, and passing through the cavity of the heart, touches the holes between the eye brows; and remains in its continued vibration by the wind of the breath.

41. In the midst of that curvilinear artery (kundaliní nárhí), there dwells a mighty power like the pith within the soft cell of the plantain tree, which is continually vibrating, like thrilling wires of the Indian lute (or as the pendulum of a machine).

42. This is called the curvilinear artery (kundaliní) on account of its curviform shape, and the power residing [\*\*in] it is that prime mobile force, which sets to motion all the parts and powers of the animal body.

43. It is incessantly breathing like hissing of an infuriate snake and with its open mouths, it keeps continually blowing upwords[\*\*upwards], in order to give force to all the organs.

44. When the vital breath enters into the heart, and is drawn in by the curved Kundaliní; it then produces the consciousness of the mind, which is the ground of the seeds of all its faculties.

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45. As the Kundaliní thrills in the body, in the manner of a bee fluttering over a flower; so doth our consciousness

throb in the mind, and has the perception of the nice and delicate sensations. (Such as the lungs and arteries receive the crude food and drink; so doth our consciousness perceive their various tastes and flavour).

46. The Kundaliní artery stirs as quickly to grasp its gross objects, as our consciousness is roused at the perception of the object of the finer senses of sight &c. These come in contact with one another, as an instrument lays hold of some material.

47. All the veins in the body are connected with this grand artery, and flow together like so many cellular vessels into the cavity of the heart, where they rise and fall like rivers in the sea. (It shows the concentration of blood in the heart by all the veins and arteries, and its distribution to them in perpetual succession, to have been long known to the sages of India, before its discovery by Harvey in Europe).

48. From the continued rise and fall (or heaving and sinking) of this artery, it is said to be the common root or source of all the sensations and perceptions in the consciousness. (It rises and falls with the inhaling and exhaling breaths up to the pericranium and thence down to the fundament).

49. Ráma regained:--How is it sir, that our consciousness coming from the infinite intellect at all times and places, is confined like a minute particle of matter, in the cellular vessel of the curved Kundaliní artery, and there it rises and falls by turns.

50. Vasishtha replied:--It is true, O sinless Ráma, that consciousness is the property of the infinite intellect, and is always present in all places and things with the all pervading intellect; yet it is sometimes compressed in the form of a minute atom of matter in material and finite bodies.

51. The consciousness of the infinite intellect, is of course



as infinite as infinity itself; but being confined in corporeal bodies, it is fused as a fluid to diffuse over a small space. So the sunshine that lightens the universe, appears to flush over a wall or any circumscribed place. (Such as human consciousness, which is[\*\*space added] but a flush of the Divine omniscience[\*\*omniscience]).

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52. In some bodies it is altogether lost, as in mineral substances which are unconscious of their own existence; and in others it is fully developed, as in the Gods and human species; while in some it is imperfectly developed, as in the vegetable[\*\*vegetable] creation, and in others it appears in its perverted form, as in the inferior animals. So everything is found to have its consciousness in some form or other.

53. Hear me moreover to explain you, the manner in which consciousness (or other), appears in its various forms and degrees, in the different bodies of animated beings.

54. As all cavities and empty spaces are comprised under the term air, so are all intelligent as well as unintelligent beings comprehended under the general category of the one ever existent intellect, which pervades all things in the manner of vacuum. (Here is another proof of the vacuistic theory of the theosophy of vasishta[\*\*Vasishta]).

55. The same undecaying and unchanging entity of the intellect, is situated some where in the manner of pure consciousness, and elsewhere in the form of the subtile from[\*\* typo for form] of the quintuple elements. (i. e. As the simple soul and the gross body or the mundane soul. So says Pope.[\*\*:] Whose body nature is, and God the soul).

56. This quintuple element of consciousness is reduplicate into many other quintuples, as a great many lamps are lighted

from one lamp; these are the five vital airs, the mind and its five fold faculties of the understanding; the five internal and the five external senses and their five fold organs, together with the five elementary bodies; and all having the principles of their growth, rise and decay, as also their states of waking, dreaming and sleeping ingrained in them.

57. All these quintuples abide in the different bodies of the Gods and mortals, according to their respective natures and inclinations[\*\*inclinations]: (which are the causes of their past and present and future lives in different forms).

58. Some taking the forms of places, and others of the things situated in them; while some take the forms of minerals, and others of the animals dwelling on earth.

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59. Thus is this world the production of the action of the said quintuples, having the principle of intellectual consciousness, presiding over the whole and every part of it.

60. It is the union of these quintuples in gross bodies, that gives them their intelligence; hence we see the mobility of some dull material bodies, as also the immobility of others; (as of mineral and vegetable[\*\*vegetable] creations).

61. As the wave of the sea is seen to roll in one place, and to be dull and at a lull in another; so is this intellectual power in full force in some bodies, and quite quiescent in others.

62. As the sea is calm and still in one place, and quite boisterous in another; so is the quintuple body either in motion or at rest in different places. (Hence rest and motion are properties of gross bodies and not of the intellectual soul, which is ever quiescent).

63. The quintuple body is mobile by means of the vital airs, and the vital life (jīva) is intelligent by cause of its intelligence; the rocks are devoid of both, but the trees have their sensibility by reason of their being moved by the breath of winds; and such is the nature of the triple creation of animals, minerals and vegetables[\*\*vegetables].

64. Different words are used to denote the different natures of things, (or else the same word is used for things of the same kind); thus fire is the general name for heat, and frost is that of coldness in general.

65. (Or if it is not the difference in the disposition of the quintuple elements in bodies, that causes the difference in their natures and names). It is the difference in the desires of the mind, which by being matured in time, dispose the quintuple elements in the forms of their liking.

66. The various desires of the mind, that run in their divers directions, are capable of being collected together by the sapient, and employed in the way of their best advantage and well being.

67. The disires[\*\*desires] of men tending either to their good or evil, are capable of being roused or suppressed, and employed

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to their purposes by turns. (The changeful desires always run in their several courses).

68. Man must direct his desires to that way, which promises him the objects of his desires; or else it will be as fruitless, as his throwing the dust at the face of the sky.

69. The great mountains are but heaps of the pentuples, hanging on the tender and slender blade of consciousness, and

these moving and unmoving bodies, appear as worms on the tree of knowledge (i.e. before the intelligent mind).

70. There are some beings with their desires lying dormant in them, as the unmoving vegetable[\*\*vegetable] and mineral productions of the earth; while there are others with their ever wakefull[\*\*wakeful] desires, as the deities, daityas and men.

71. Some are cloyed with their desires, as the worms and insects in the dirt; and others are devoid of their desires as the emancipate yogis, and the heirs of salvation.

72. Now every man is conscious in himself of his having the mind and understanding, and being joined with his hands, feet and other members of his body, formed by the assemblage of the quintuple materials.

73. The inferior animals have other senses, with other members of their bodies; and so the immoveables also have some kind of sensibility, with other sorts of their organs. (The members of brute bodies are, the four feet, horns and tails of quadrupeds; the birds are biped and have their feathers, bills and their tails also; the snakes have their hoods and tails; the worms have their teeth, and the insects their stings &c. And all these they have agreeably to the peculiar desire of their particular natures. Gloss).

74. Thus my good Ráma![\*\*à-->á] do these quintuple elements, display themselves in these different forms in the begining[\*\*typo for beginning], middle and end of all sensible and insensible and moving and unmoving beings.

75. The slightest desire of any of these, be it as minute as an atom, becomes the seed of aerial trees producing the fruits of

future births in the forms of the desired objects. (Every one's desire is the root of his future fate).

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76. The organs of sense are the flowers of this tree (of the body), and the sensations of their objects are as the fragrance of those flowers, our wishes are as the bees fluttering about the pistils and filaments of our fickle efforts and exertions.

77. The clear heavens are the hairy tufts, resting on the stalks of the lofty mountains; its leaves are the ceruleum[\*\*cerulean] clouds of the sky, and the ten sides of the firmament, are as the straggling creepers stretching all about it.

78. All beings now in being, and those coming into existence in future, are innumerable in their number, and are as the fruits of this tree, growing and blooming and falling off by turns.

79. The five seeds of these trees, grow and perish of thier [\*\* typo for their] own nature and spontaniety[\*\*spontaneity], also perish of themselves in their proper time.

80. They become many from their sameness, and come to exhort[\*\*exhaust] their powers after long inertness; and then subside to rest of their own accord like the heaving waves of the ocean.

81. On one side, there swelling as huge surges, and on the other sinking low below the deep, excited by the heat of the dullness on the one hand, and hushed by the coolness of reason on the other; (like the puffing and bursting of the waves in the sea).

82. These multitudes of bodies, that are the toys or play

things of the quintuple essences, are destined to remain and rove for ever in this world, unless they come under the dominion of reason, and are freed from further transmigration.

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## CHAPTER LXXXI.

Inquiry[\*\*Inquiry] into Agni, Soma or fire and moon

Argument:--Investigation into the Kundaliní artery, as the sources of consummation.

Vasishtha continued:--The seeds of these pentuples are contained in the inside of the great artery, and are expanding every moment by the vibration of the vital breath in the beings.

2. The vibration of the Kundaliní being stopped, it roused the intellect by its touch, and the rising of the intellect is attended with rising of the intellectual powers as follows.

3. This intellect is the living principle from its vitality, and the mind from its mental powers; it is the volitive principle from its volition, and is called the understanding, from its understanding of all things.

4. It becomes egoism with its octuple properties called the paryashtakas[\*\*puryashtakas], and remains as the principle of vitality in the body in the form of the Kundaliní artery. (The gloss gives no explanation of the psychological truths).

5. The intellect abides in Kundaliní[\*\*i-->í] entrail in the form of triple winds. Being deposited in the bowels and passing downwards, it takes the name of the apána wind; moving about the abdomen it is called the samána wind; and when

seated in the chest it rises upwards, it is known by the name of the udána wind.

6. The apána wind passing downward evacuates the bowels, but the samána wind of the abdominal part serves to sustain the body; and the undána[\*\*udána] rising upward and being let out, inflates and invigorates the frame.

7. If after all your efforts, you are unable to repress the passing off of the downward wind;[\*\*space added] then the person is sure to meet

his death, by the forcible and irrepressible egress of the apána wind; (this irrepressible egress is called abishtambha). (The

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translator regrets for his inability to give the English terminology of these psychological words in the original).

8. And when one with all his attempts, is unable to suppress his rising breath of life; but it forces of his mouths or nostrils, it is sure to be followed by his expiration.

9. If one by his continual attention, can succeed to repress the outward and inward egress of his vital breath, and preserve calm quiet of his disposition, he is sure to have his longevity[\*\*longevity] accompanied with his freedom from all diseases.

10. Know that the decomposure of the smaller arteries, is attended with destempers[\*\*distempers] of the body, but the disturbance of the greater arteries is followed by serious consequences. (There are a hundred great arteries, attached to the main conduit of Kundaliní besides hundreds of small veins and nerves diverging from them throughout the body. The yogi has the power of stopping the current of his breath and blood into these by his restraint of respiration-pranayáma[\*\*pránáyáma]).

11. Ráma said:--Tell me, O holy sage! how our health

and sickness connected with the organs and arteries of the body, (rather than with the blood and humours circulating through them).

12. Vasishtha replied:--Know Ráma, that uneasiness and sickness, are both of them the causes of pain to the body; their healing by medicine is their remedy[\*\*remedy]. which is attended with our pleasure; but the killing of them at once by our liberation (from the sensations of pain and pleasure), is what conduces to our true felicity. (Because both health and sickness are attended with but short lived pleasure and pain, and cannot give us the lasting felicity to our souls).

13. Some times the body is subject both to uneasiness and sickness also, as the causes of one another; sometimes they are both alleviated to give us pleasure, and at others they come upon us by turns to cause our pain only.

14. It is ailing of the body, that we call our sickness, and it is the trouble of the mind that we term our uneasiness. Both of them take their rise from our inordinate desires[\*\*desires], and it is our ignorance only of the nature of things, that is the  
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source of both. (Our intemperance and covetousness[\*\*covetousness], which are dispelled by our right knowledge).

15. Without the knowledge of the natures and virtues of things, and the want of the government of our desires and appetites, that the heart string loses its tenuity and even course; and is swollen and hurried on by the impulse of passions and inordinate desires.

16. The exultation at having obtained something, and ardour for having more; equally boil the blood of the heart,



and shroud the mind under a shadow of infatuity[\*\*infatuation], as an  
impervious  
cloud in the rainy weather.

17. The ever increasing greediness of the mind, and the  
subjection of the intellect under the dominion of fool hardiness,  
drives men to distant countries in search of a livelihood.  
(One's natal land is enough to supply him with a simple  
living).

18. Again the working at improper seasons (as at night  
and in rain and heat), and the doing of improper actions; the  
company of infamous men, and aptitude to wicked habits and  
practices.

19. The weakness and fulness of the intestines caused by  
sparing food on the one hand, and its excess on the other,  
cause the derangement of the humours and the disorder of the  
constitution.

20. It is by cause of this disordered state of the body, that  
a great many diseases grow in it, both by reason of the deficit  
as well as the excess of its humours; as a river becomes foul  
both in its fulness[\*\*foulness] and low water in the rain and summer heat.

21. As the good or bad proclivities of men, are the results  
of their actions of prior and present births, so the anxieties and  
diseases of the present state, are the effects of the good and bad  
deeds both of this life as also those of the past.

22. I have told you Ráma, about the growth of the diseases  
and anxieties in the quintessential[\*\*space removed] bodies of men; now  
hear  
me tell you the mode of exterpating[\*\*extirpating] them from the human  
constitution.

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23. There are two sorts of diseases here common to human nature, namely--the ordinary ones and the essential; the ordinary ones are the occurrences[\*\*occurrences] of daily life, and the essential is what is inborn in our nature. (The ordinary cares for supplying our natural wants are of the first sort, and the inbred errors and affections of the mind are of other kind).

24. The ordinary anxieties are removed by the attainments of the objects in want; and the diseases growing out of them, are also removed by the removal of our anxious cares.

25. But the essential infirmities[\*\*infirmities] of one's dispositions, being bred in the blood and bone, cannot be removed from the body, without the knowledge of the soul; as the error of the snake in the rope, is removed only by examination of the rope. (So the affection will be found to rise in the mind and not rooted in the soul).

26. The erroneous affections of the mind, being known as the source of the rise of all our anxious cares and maladies; it is enough to put a stop to this main spring in order[\*\*space added] to prevent their outlets, so the stream that breaks its banks in the rains, carries away the arbours that grew by it in its rapid course. (The fissures[\*\*fissures] of stopping the source, and breaking out of the course, are quite opposed to one another).

27. The non-essential or extrinsical diseases that are derived from without, are capable of being removed by the application of drugs, the spell of mantras and propitiating as well as oviating[\*\*?] charms; as also by medicaments and treatments, according to the prescriptions of medical science and the practice of medical men.

28. You will know Ráma, the efficacy of baths and bathing

in holy rivers, and are acquainted with the expiatory mantras and prescriptions of experienced practitioners; and as you have learnt the medical Sástras, I have nothing further to direct you in this matter.

29. Ráma rejoined:--But tell me sir, how the intrinsic causes produce the external diseases; and how are they removed by other remedies than those of medicinal drugs, as the mutter-  
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\*ing of mantra incantations and observance of pious acts and ceremonies.

30. Vasishtha replied:--The mind being disturbed by anxieties[\*\*anxieties] the body is disordered also in its functions, as the man that is overtaken by anger, loses the sight of whatever is present before his eyes.

31. He loses sight of the broad way before him, and takes a devious course of own; and like a stag pierced with arrows, flies from the beaten path and enters himself amidst the thickest[\*\*thicket].

32. The spirit being troubled, the vital spirits are disturbed and breathe out by fits and snatches; as the waters of a river being disturbed by a body of elephants, rise above its channel and over flow the banks. (Violent passions raging in the breast burst out of and break down their bounds).

33. The vital airs breathing irregularly, derange the lungs and nerves and all the veins and arteries of the body; as the misrule in the government, puts the laws of the realm into disorder.

34. The breathings being irregular, unsettles the whole body; by making the bloodvessels quite empty and dry in some parts, and full and stout in others, resembling the empty and full flowing channels of rivers.

35. The want of free breathing is attended both with indigestion and bad digestion of the food, and also evaporation of the chyle and blood that it produces; and these defects in digestion, bring forth a great many maladies in the system.

36. The vital breaths carry the essence of the food we take to the inferior[\*\*interior] organs, as the currents of a river carry the floating woods down the stream.

37. The crude matter which remains in the intestines, for want of its assimilation into blood, and circulation in the frame by restraint of breathing; turn at the end to be sources of multiferious[\*\*multifarious] maladies in the constitution.

38. Thus it is that the perturbed states of the mind and spirit, produce the diseases of the body, and are avoided and re-\*  
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moved by want of mental anxiety. Now hear me tell you, how the mantra-exorcism serve to drive away the diseases of the body.

39. As the haritakí fruit (chebula myra bo lan[\*\*chebule myrobalan]) is purgative of its own nature, and purges out the crudities from the bodies; so the headwork into the mysterious meaning of the mantras, removes the crude diseases from the frame. (Such are the mystic letters ya, ra, la, va, in the liquids y, r, l, v), signifying the four elements of earth, water, air and fire; curative of many diseases by reflection on their hidden meaning.

40. I have told you Ráma, that pious acts, holy service, vertuous[\*\*virtuous] deeds and religious observances, serve also to drive the diseases from the body; by their purifying the mind from its impurities[\*\*impurities], as the gold is depurated by the touch stone.

41. The purity of the mind produces a delight in the body; as the rising of the full moon, spreads the gentle moon-beams on earth. (Every good act is attended with a rapture, recompenses the deed; or as the maxim goes "vertue[\*\*virtue] has its own reward").

42. The vital airs breathe freely from the purity of the mind, and these tending to help the culinary process in the stomach, produce the nutrition of the body, and destroy the gem[\*\*germ] of its diseases. (The germs of growth and decay and of life and death, are both connate in the nature of all living beings; and the increase of the one, is the cause of the decrease of the other).

43. I have thus far related to you, Ráma! concerning the causes of the rise and fall of the diseases and distempers of the living body, in connection with the subject of the main artery of Kundaliní; now hear me relate to you regarding the main point of one's attainment of consummation or siddhi by mean of his yoga practice.

44. Now know the life of the puryashtaka or octuple human body, to be confined in the Kundaliní artery, as the fragrance of the flower is contained in its inner filament.

45. It is when one fills the channal[\*\*channel] of this great artery with his inhaling breath, and shuts it at its mouth (called the Kurma opening), and becomes as sedate as a stone; he is then said to

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have attained[\*\*attained] his rock like fixity and firmness, and his siddhi or consummation of garima or inflation.

46. Again when the body is thus filled with the inflated air, and the wind confined in the Kundaliní artery, is carried

upwards by the vital breath (of respiration), from the base or fundamental tube at the bottom, to the cell of the cranium in the head, it touches the consciousness seated in the brain, and drives away the fatigue of the process. (This is called the ascent of the vital air in its heavenward journey).

47. Thence the wind rises upward as smoke into the air, carrying with it the powers of all the arteries attached to it like creepers clinging to a tree; and then stands as erect as a stick, with its head lifted upwards like the hood of a snake. (The art of mounting in the air, is as the act of jumping and leaping in to it).

48. Then this uprising force carries the whole body, filled with wind from its top to toe into the upper sky; as an aerostol[\*\*aerosol?] floats upon the water, or as air balloon rises in the air. (The early Hindus are thus recorded to have made heir[\*\*their] aerial journeys by force of the inflated air, instead of the compressed gas smoke of modern discovery).

49. It is thus that the yogis make their aerial excursions, by means of the compression of air in the wind pipes in their bodies; and are as happy (in their descrying the scattered worlds all about), as poor people feels themselves at having the dignity of the king of Gods. (Indra).

50. When the force of the exhaling breath (rechaka prabáha) of the cranial tube, constrains the power of the Kundaliní, to stand at the distance of twelve inches in the out side of the upper valve between eye-brows.

51. And as the same exhaling makes it remain there for a moment by preventing its entering into any other passage, it is at that instant that one comes to see the supernatural beings before his sight. (It is said in phrenology, that fixed attention, farsightedness and supernatural vision, are seated between the

eye-brows).

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52. Ráma said:--Tell me sir, how we may be able to see the supernatural siddhas, without feeling them by the rays and light of our eye sight, and without having any supernatural organ of perception of our own.

53. Vasishtha replied:--It is true, Ráma, as you say, that the aerial spirit of siddhas, are invisible to earthly mortals with the imperfect organs of their bodies, and without the aid of supernatural organs.

54. It is by means of the clairvoyance obtained by the practice of yoga, that the aerial and beneficent[\*\*beneficent] siddhas became visible to us like the appearances in our dreams.

55. The sight of the siddhas is like that of persons in our dream, with this difference only, that the sight of a siddha is fraught with many real benefits and blessings accruing thereby unto the beholder.

56. It is by the practice of posting the exhaled breath, at the distance of twelve inches on the outside of the mouth, that it may be made to enter into the body of another person. (This is the practice of imparting one's spirit into the body of another person, and of enlivening and raising the dead).

57. Ráma said:--But tell me sir, how you maintain the immutability of nature; (when everything is seen to be in the course of its incessant change at all times). I know you will not be displeased at this interruption to your discourse, because good preachers are kindly disposed, to solve even the intricate of their hearers.

58. Vasishtha replied:--It is certain that the power known as nature, is manifest in the volition of the spirit, in its acts of the creation and preservation of the world. (Here nature is identified with eternal will of God).

59. Nature being nothing in reality, but the states and powers of things; and these are seen some times to differ from one another, as the autumnal fruits are found to grow in the spring at Assam (these varieties also called their nature).

60. Vasishtha replied:--All this universe is one Brahma or the immensity of God, and all its variety is the unity of the

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same. (i.e. the various modalities of the unvaried one); these defferent[\*\*different] existences and appearances, are only our verbal distinctions

for ordinary purposes, and proceeding from our ignorance of the true nature of Brahmá. We know not why these words concerning divine nature, which are irrelevant to the main subject, are introduced in this place.

61. Ráma rejoined:--Tell me sir, how our bodies are thinned as well as thickened, in order[\*\*space added] to enter into very narrow, passages as also to feel and occupy large spaces, (by means of the anima and garima yogas, of minimizing the body to an atomic spright[\*\*space added] and of magnifying it to a stalworth[\*\*stalwart] giant).

62. Vasishtha replied:--As the attrition of the wood and saw, causes a split in the midst; and as the friction of two things (as of a flint and stone) produces a fire between them, in the same manner doth the confrication of the inhaling and exhaling breath, divide the two prána and apána gases, and produce the jatharágni in the abdomen. (The prána air is explained elsewhere as passing from the heart through the mouth and nostrils, and the apána as that which passes from the region of the naval[\*\*navel]



to the great toe. The jatharágni is rendered some where as [\*\*gastric fire].

63. There is a muscle is the abdominal part of these ugly machine of the internal body, which extends as a pair of bellows both above and below the naval[\*\*navel], with their mouths joined together and shaking to and fro like a willow moved by the water and air.

64. It is under these bladder that the kundaliní artery rest in her quiescent state; and ties as a string of pears in a casket of the yellow padmariya james. (This place under the noval[\*\*navel] is called the muladhára, whence the aorta strength upwards and downwards).

65. Here the kundaliní string turns and twirls round like a string beads counted about the figure[\*\*finger]; and coils also with its reflected head and a hissing sound like the hood of a snake stricken by a stick, (it requires to[\*\*too] much anatomy to show these operations[\*\*operations] of the arteries).

66. It thrills in the string of the lotus like heart, as a bee flutters over the honey cup of the lotus flower; and it kindles our knowledge in the body like the luminous sun amidst the -----File: 467.png----- earth and sky. (It gives action to the heart string, which arises its cognitive faculties).

67. It is then that the action of the heart, moves all the blood vessels in the body to their several functions; as the breeze of the outer air, shakes the leaves of trees.

68. As the high winds rage in the sky and break down the weaker leaves of the branches of trees, so do the vital airs coil in the body and crush the soft food, that has been taken in the stomach.

69. As the winds of the air batter the lotus leaves, and at last dissolve them into the native element; so the internal winds break down the food like the leaves of trees, and convert the food ingested in the stomach into chyle, blood, flesh, skin, fat, marrow and bones one after another.

70. The internal airs clash against one another the produce of the gastric fire, as the bamboos in the wood produce the living fire by their friction.

71. The body which is naturally cold and cold-blooded, becomes heated in all its parts by this internal heat, as every part of the world becomes warmed by the warmth of the sun.

72. This internal fire which pervades throughout the frame and flutters like golden bees over the loti-form heart, is meditated upon as twinkling stars in the minds of the ascetic yogis.

73. Reflections of these lights are attended with the full blaze of intellectual light, whereby the meditative yogi sees in his heart objects, which are situated at the distance of millions of miles from him. (This is called the consummation of clairvoyance or divyadrishti).

74. This culinary fire being continually fed by the fuel of food, continues to learn[\*\*burn] in the lake of the lotus-like muscle of the heart, as the submarine fire burns latent in the waters of the seas.

75. But the clear and cold light which is the soul of the body, bears the name of the serene moon; and because it is the product of the other fire of the body, thence called the samagni or the residence of the moon and fire (its two presiding divinities).

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76. All hotter lights in the world are known by the names

of suns; (as the planetary and cometary bodies); and all colder lights are designated as moons; (as the stars and satellites) and as these two lights cherish the world, it is named as the suryágni and somagni also.

77. Know after all the world to be a manifestation of the combination of intelligence and ignorance (i. e. of the intellect and soul matter), as also of an admixture of reality and unreality among who has made it as such in himself manifest in this form.

78. The learned call the light of intelligence, by the terms knowledge, sun and fire, and designate the unrealities of ignorance, by the names of dullness and darkness, ignorance and the coldness of the moon. (i. e. There are antithetical words expressive of Intelligence and ignorance; the former designated as the light of knowledge and reason, the daylight and the light of lamp &c[\*\*], and the latter as the darkness of night, and the coldness of frost &c.[\*\*].)

79. Ráma said:--I well understand that the product of the air of breath &c. (by their friction as said before); and that the air proceeds from the moon, but tell me sir, whence comes the moon into existence?

80. Vasishtha replied:--The fire and moon are the mutual causes and effects of one another, as they are mutually productive as well as destructive of each other by turns.

81. Their production is by alternation as that of the seed and its sprout, (of which no body knows is the cause or effect of the other). Their reiteration is as the return of day and night, (of which we know not which precedes the other). They last awhile[\*\*awhile] and are lost instantly like the succession of light and shade; (the one producing as also destroying the other).

82. When these opposites come to take place at the one and

same time, you see them stand side by side as in the case of the light and shade occurring[\*\*occurring] into the daytime, but when they occur

at different times, you then see the one only at a time without any trace of the other, as in the occurrence of the daylight and nocturnal[\*\*nocturnal] gloom by turns. (These two are instances of the simultaneous and separate occurrence[\*\*occurrence] of the opposites. Gloss).

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83. I have also told you of two kinds of causality; namely, the one in which the cause is co-existent with its effect, and the other wherein the effect comes to appearance after disappearance of its cause or the antecedent.

84. It is called the synchronous causation which is coeval with its effect, as the seed is coexistent with its germ, and the tree is contemporaneous with the produced seed.

85. The other is named the antecedent or preterite cause, which disappears before the appearance of its consequent effect; as the disappearance of the day is the cause of its subsequent night; and the preterition[\*\*preteriteness] of the night, causes the retardation of the following day. (In plain words it is the concurrence and distance of the cause and effect, called the [Sanskrit: samaváyí] and [Sanskrit: amasáváyí káрана] or the united or separate causality in Nyáya-terminology).

86. The former kind of the united cause and effect, (called the [Sanskrit: sadrúpa parináma] (i. e. the presence of both causality and its effectuality); is exemplified[\*\*exemplified] in the instance of the doer and the earthen pot, both of which are in existence; and this being

evident to sight, requires no example to elucidate it.

87. The kind of the disunited cause and effect (called the [Sanskrit: binásharúpa parináma] in which the effect is unassociated with its

(cause); the succession of day and night to one another, is a sufficient proof of the absence of its antecedent causality. (This serves as an instance of an unknown cause, and hence we infer the existence of a pristine darkness, prior to the birth of day-light [Sanskrit: tame ásít] teomerant).

88. The rationalists that deny the causality of an unevident cause, are to be disregarded as fools for ignoring their own convictions, and must be spurned with contempt. (They deny the causality of the day and night to bring one another by their rotation which no sensible being (can ignore). They say [Sanskrit: dinasá rátri nirmmasa katritamsti][\*\*])

89. Know Ráma, that an unknown and absent cause is as evident as any present and palpable cause, which is perceptible to the senses; for who can deny the fact, that it is the absence

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of fire that produces the cold, and which is quite evident to every living body.

90. See Ráma, how the fire ascends upward in the air in form of fumes, which take the shape of clouds in the azure sky, which being transformed afterwards into fire (electricity); becomes the immediate cause of the moon, (by its presence [Sanskrit: ájnát kárana])[\*\*.]

91. Again the fire being extinguished by cold, sends its watery particles upwards, and this moisture produces the moon, as the absent or remote cause of the same. ([Sanskrit: nauna kárana])

92. The submarine fire likewise that falls into the feeding

on the foulness of the seven oceans, and swallows their briny[\*\*deleted '.'] waters, disgorges their gases and fumes in the open air, and these flying to the upper sky in the form of clouds, drop down their purified waters in the form of sweet milky fluids in the milky ocean: (which gives birth to the milk white moon). (It is said that there is an apparatus in the bosom of the clouds, for purifying the impure waters rising in vapours in the atmosphere from the earth and seas below).

93. The hot sun also devours the frigid ball of the moon or (the moon beams), in the conjunction at the dark fortnight (amāvasya), and then ejects her out in their opposition in the bright half of every month, as the stork throws off the tender stalk of the lotus which it has taken. (The sun is represented to feed on, and let out the moon beams by turns in every month).

94. Again the winds that suck up the heat and moisture of the earth in the vernal and hot weather, drop them down as rain water in the rainy season, which serves to renovate the body of exhausted nature. (This passage is explained in many ways from the homonymous word some of which it is composed; and which severally means the moon, the handsome, the soma plant and its juice).

95. The earthly water being carried up by the sun beams, which are called his karas or hands, are converted into the solar rays, which are the immediate cause of fire. (Here the water which is by its nature opposed to fire, becomes the cause of that element also).

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96. Here the water becomes fire both by privation of its fluidity and frigidity, which is the remote cause of its formation as also by its acquirement of aridity or dryness and calidity or warmth; which is the immediate of its transformation to the igneous element. (This is an instance of the double or mixed

causality of water in the production of fire. Gloss).

97. The fire being absent, there remains the presence of the moon; and the absence of the moon, presents the presence of fire.

98. Again the fire being destroyed, the moon takes its place; in the same manner, as the departure of the day introduces the night in lieu of it.

99. Now in the interval of day and night, and in the interim[\*\*interim] of daylight and darkness, and in the midst of shade and light, there is a midmost point and a certain figure in it, which is unknown to the learned. (This point which is neither this nor that, nor this thing or any other, is the state of the inscrutable Brahma).

100. That point is no nullity nor an empty vacuity (because it is neither the one or the other). Nor it is a positive entity and the real pivot and connecting link of both sides. It never changes its central place between both extremes of this and that, or the two states of being and not being.

101. It is by means of the two opposite principles of the intelligent soul and inert matter, that all things exist in the universe; in the same manner, as the two contraries of light and darkness bring on the day and night in regular succession. (so the self moving and self shining sun is followed by the dull and dark moon, which moves and shines with her borrowed force and light).

102. As the course of the world commenced with the union of mind and matter, or the mover and the moved from the beginning; so the body of the moon, came to be formed by an admixture of aqueous and nectarious particles in the air. (The body of the moon formed of the frozen waters, were early impregnated with the ambrosial beams of the sun. (This

bespokes of the creation of the solar orb prior to the formation of the satellite of the earth).

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103. Know Ráma, the beams of the sun to be composed of fire or igneous particles, and the solar light to be the effulgence of the intellect; and the body of the moon to be but a mass of dull darkness; (unless it is lighted by its borrowed light from the sun). (The sun is said to shine with intellectual light, because it disperses the outer gloom of the world, as the other removes the darkness of the mind. Gloss).

104. The sight of the outward sun in the sky, destroys the out spreading darkness of night; but the appearance of the intellectual luminary, dispels the overspreading gloom of the world from the mind.

105. But if you behold your intellect in the form of the cooling moon, it becomes as dull and cold as that satellite itself; just as if you look at a lotus at night, you will not find it to be as blooming as at sunshine; (but may be at the danger of contracting lunacy or stupefaction of the intellect by looking long at the cold luminary).

106. Fire in the form of sun light enlightens the moon, in the same manner as the light of the intellect illumines the inner body (lingadeha); our consciousness is as the moonlight of the inner soul, and is the product of the sun beams of our intellect. (So says the Bharata:--As the sun illumines the worlds so doth the intellect enlightens[\*\*enlighten] the soul).

107. The intellect has no action, it is therefore without attribute or appellation; it is like light on the lamp of the soul, and is known as any common light from the lantern which shows it to the sight.



108. The avidity of this intellectual after the knowledge of the intelligibles, brings it to the intelligence of the sensible world; but its thirst after the unintelligible one, is attended with the precious gain of its Kaivalya or oneness with the self same one. (Blessed are they that hunger and thirst for spiritual knowledge, for they shall verily be satisfied therewith).

109. The two powers of the fire and moon (agni-soma), are to be known as united with one another in the form of the body and its soul, and their union is expressed in the scriptures as the contact of the light and lighted room with one another,

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as the reflexion of the sun shine on the wall. (The two powers of igneous and lunar lights are represented in the conjoined bodies of the Agni soma deities).

110. They are also known to be separately of themselves, in different bodies and at different times; such as bodies addicted to dullness, are said to be actuated by the lunar influence; and persons advancing in their spirituality, are said to be led on by force of the solar power.

111. The rising breath (prána) which of its nature hot and warm, is said to be Agnis or igneous; and setting breath of apána which is cold and slow is termed the soma or lunar, they abide as the light and shade in every body, the one rising upward and passing by the mouth, and the other going down by the anus.

112. The apána being cooled gives rise to the fiery hot breath of prána, which remains in the body like the reflexion of something in a mirror.

113. The light of the intellect produces the brightness of consciousness, and the sun-beams reflect themselves as lunar orbs; in the dew drops on lotus leaves at early dawn[\*\*dawn].

114. There was a certain consciousness in the beginning of creation, which with its properties of heat and cold as those of agni and soma; came to be combined together in the formation of human body and mind.

115. Strive Ráma, to settle yourself at that position of the distance of out side the mouth apána, where the sun and moon of the body (i. e. the prána and apána breaths) meet in conjunction-[\*\*--]amávasya.

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## CHAPTER LXXXII.

Yoga instructions for Acquirement of the supernatural Powers of Anima-Minuteness &c.

Argument:--Means of acquiring the Quadruple Capacities of Anima minima, Mahima-maxima, Laghima lightness and Garima-heaviness, together with the power of entering into the bodies of others.

VASISHTHA, continued--Hear me now tell you, how the bodies of yogis are capable of expansion and contraction at will; as to be mullom in parvo; and parvum in multo.

2. There is above the lotus-like diaphragm of the heart, a blazing fire emitting its sparks, like gold coloured butterflies flirting about it, and flaring as flashes of lightning in the evening clouds. (This is the jatharágni or culinary fire).

3. It is fanned and roused by the enkindling animal spirit, which blows over it as with the breath of the wind; it pervades the whole body without burning it, and shines as brightly as the sun in the form of our consciousness.

4. Being then kindled into a blaze in an instant, like the early rise of the rising sun gleaming upon the morning clouds; it melts down the whole body (to its toes and nails), as the burning furnace dissolves the gold in the crucible, (It is impossible to make out anything of this allegory).

5. Being unextinguishable by water, it burns the whole outer body down to the feet; and then it coils inside the body, and remains in the form of the mind in the ativáhika or spiritual body of man. (It is hard to find out the hidden sense of this passage also).

6. Having then reduced the inner body likewise, it becomes lifeless of itself; and becomes extinct as the frost at the blowing of winds (or blast of a tempest).

7. The force of the Kundaliní or intestinal canal, being put out to the fundamental artery of the rectum; remains in the vacuity of the spiritual body, like a shadow of the smoke of fire.

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8. This smoky shade parades over the heart like a swarthy maiden, and encloses in her bosom the subtle[\*\*subtle?] body composed of its mind and understanding, the living principle and its egoism.

9. It has the power to enter into the porous fibres[\*\*fibers?] of lotuses to penetrate the rocks, to stretch over the grass, to pop into houses and stones, to pry in the sky and ply in the ground, and remain and move about everywhere in the manner it likes of its own will. (This power is called sakti or energy which is omnipotent).

10. This power produces consciousness and sensibility, by the sap and serum which it supplies to the whole body; and is itself filled with juice, like a leather bag that is dipped into a well or water.

11. This great artery of Kundaliní being filled with gastric juice, forms the body in any shape it likes; as an artist draws the lines of a picture in any form, as it is pictured in his mind. (Hence it depends on the gastric artery to extend and sketch out the body according to its own plan).

12. It supplies the embryonic seed placed in the foetus of the mother, with the power of its evolution into the fleshy and bony parts of its future body; as the tender sprout of the vegetative[\*\*vegetative?] seed, waxes in time to a hard woody tree. (The act of evolution is attributed in the text to the triple causality of the physical nutrition in the stomach, the metaphysical cause of the intensity of thought in the growing mind, and the psychological tendency of the soul, produced from the fourth and prime cause of its prior propensity, which is inbred in grain and essential nature of every being, the intense thought is called [Sanskrit: \*\*]).

13. Know Ràma, this certain truth which is acknowledged by the wise, that the living principles acquire its desired state and stature, be it that of a mountain or bit of straw, (This passage supports the free agency of man to go in either way in opposition to the doctrine of blind fatalism, and the arbitrary power of the Divine will).

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14. You have heard. O Ràma! of certain powers as of diminishing and increasing the bulk and stature of the body, attainable by the practice of yoga; you will now hear me give you an interesting lecture, regarding the attainment of these capacities by means of knowledge or jnána. (This is the theory or theoretical part of the practice or practical art of yoga).

15. Know for certain that there is but only one intelligent principle of the Intellect, which is inscrutable, pure and most charming; which is minuter than the minutest, perfectly

tranquil and is nothing of the mundane world or any of its actions or properties.

16. The same chit--intellect being collected in itself into an individuality (by its power of chayana integration) from the undivided whole, and assuming the power of will or volition-sankalpa itself, becomes the living soul by transformation of its pure nature to an impure one. (This power of integration is said to be a fallacy adyasa or misconception-adhyaropa of human mind, which attributes a certain quality to a thing by mistake or aropa as [Sanskrit: \*\*]: or mistaking a thing for another e. g. [Sanskrit: \*\*]: i. e. taking the shell for silver from its outward appearance.

17. The will is a fallacy, and the body is a mistake; (because there is no mutation of volition or personality of the infinite intellect); and the ignorant alone distinguish the living soul from the universal spirit, as the ignorant boy sees the demon in a shadow. (All these are false attributes of the true one).

18. When the lamp of knowledge brings the mind to the full light of truth, then the error of volition is removed from the living soul, as the cloud of the rainy weather are dissipated in Autumn.

19. The body has its rest, after the wishes have subsided in the mind; just as the lamp is extinguished after its oil is exhausted. (Mental anxieties cause the restlessness of the body).

20. The soul that sees the truth, has no more the knowledge of his body; as the man awakened from his sleep, has no longer the apparitions of his dream appearing before him.

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21. It is the mistaking of the unreal for the real or what is the same, the ascribing of reality to the unreality that

gives the colour of reality to false material bodies; but the knowledge of the truth removes the error of the corporal body, and restore the soul to its wonted splendour and true felicity.

22. But the error of taking the material body for the immaterial soul, is so deep rooted in the mind; that it is as difficult to remove, as it is for the strongest sun beams to perceive the mental gloom of men.

23. This impervious darkness of the mind, is only to be perceived by the sun-shine of knowledge; that our soul is the seat of immaculate and all pervading spirit of God, and that I myself am no other than the pure intellect which is in me. (The anal Huq of Mansur).

24. Those that have known the supreme soul meditate on it in this manner in their own souls, until they find themselves to be assimilated to the same by their extense thought of it. (Here we have the curious doctrine of strong thought drirha-bhávana of Vasishtha again which inculcates the possibility of one's being whatever he strongly thinks himself to be. It is allied to the doctrine of the strength of belief-faith and bhakti of others).

25. It is hence, O Ráma! that somemen convert the deadly poison to sweet ambrosial food, and change the delicious nectar to bitter gall. (Thus Siva the God and yogi converts the snake poison to his food and the sweets offered to his topmost mouth to the bitterest bane).

26. So watever is thought upon with intensity in any manner and on any occasion, the same comes to takeplace as it is seen in many instances.

27. The body when seen in the light of a reality, is found to be a real existence; but being looked upon as an unreality, it

vanishes into nothing (or it mixes in the vacuity of Brahma).

28. You have thus heard from me, o righteous Ráma! the theoretical mode (jnána-yukti) of attaining the capacities of magnifying and minimizing one's person at will; I will now

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tell you of another method of gaining these powers, to which you shall have now to attend.

29. You can practice by exhalation of your, rechaka breath, to extract your vital power (life) from the cell of your Kundaliní artery, and infuse it into another body; as the winds of the air, carry the fragrance of flowers into the nostrils. (This is the mode of ones forsaking its own body in order to enliven another).

30. The former body is left lifeless like a log of wood or block of stone, and such is the relation between the body and life; as that of a basket and its water, which is powered out to enliven the plants.

31. Thus is the life infused in all movable and immovable things, in order to enjoy the pleasures of their particular states at its pleasure.

32. The living soul having relished the bliss of its consummate state, returns to its former body if it is still in existence, or it goes and settles somewhere else, as it may best suit its taste.

33. The yogis thus pass into all bodies and lives with their conscious souls, and fill the world also by magnifying their spirits over all space.

34. The yogi who is lord of himself by his enlightened understanding, and his knowledge of all things beside their

accompanying evils; obtains in an instant whatever he wants to have, and which is present before the effulgence of divine light (anávarana Brahma jyoti).

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## CHAPTER LXXXIII.

Story of the miserly Kiráta.

Argument:--Perfection of chudálá and the imbecility of the Prince; efficacy of instruction and its elucidation in the tale of niggardly Kitáta.

VASISHTHA continued:---Thus the royal dame was possest of the qualities of contracting and expanding herself to any form, and became so expert in these by their continued practice of them;

2. That she made her aerial journey and navigated at pleasure over the expanse of waters; she moved on the surface of the earth, as the river Ganges glides on in her silent course.

3. She dwelt in the bosom of her lord, as the goddess of prosperity abides in the heart of Hari, and travelled in a moment with her mind over every city and country over the earth.

4. This fairy lady fled in the air, and flashed like the lightning with the flashes of her twinkling eyes; she passed as a shadow over the earth, as a body of clouds passes over a range of mountains.

5. She passed without any hazard through the grass and wood, stones and clods of earth, and through fire and water and air and vacuum, as a thread passes through hole of a heart. (Milton says:--That with no middle flight, to the heaven



of heavens I have presented through an earthly quest).

6. She lightly skimmed over the mountain peaks, and pryed through the regions of the regents of all the sides of heaven; she penetrated into the cavities of the empty womb of vacuity, and have a pleasant trip whatever she directed in her flight. (All this is brain action and no reality at all).

7. She conversed freely with all living beings, wheather[\*\* spl.?] they move or prone on the ground as the beast of earth, or crawl upon it as the snakes and insects. She talked with the savage Pisácha tribes and communicated with men and the immortal

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Gods and demi-gods also. (The clever princess like the far-seeing seer saw every thing with her mind's eye, and held her commerce (vyavahára) with all).

8. She tried[\*\* typo corrected from "trud"] much to communicate her knowledge to her ignorant husband, but he was no way capable of receiving her spiritual instruction, (Atmajnana means also her intuitive or self taught[\*\* typo "traught" corrected] knowledge).

9. He understood her as no other than his young princess and the mistress of his house, and skilled only in the arts of coquetry and house wifery, (and quite ignorant of higher things because the ladies of India were barred from spiritual knowledge).

10. Until this time the prince had been ignorant of the qualifications of the princess chádála, and knew not that she had made her progress in the spiritual science, as a young student makes his proficiency in the different branches of learning.

11. She also was as reserved to show her consummate learning to her unenlightened husband; as a Brahman declines to show his secret rites to a vile sudra.

12. Ráma said:--If it was impossible, sir, for the seerness of consummate wisdom to communicate her knowledge to her husband sikhidhwaja, with all her endeavours to enlighten him on the subject; how can it be possible for others, to be conversant in spiritual knowledge in any other means.

13. Vasishtha answered:--Ráma, it is obedience to the rule of attending to the precepts of the preceptor, joined with the intelligence of the pupil, which is the only means of gaining instruction.

14. The hearing of sermon nor the observance of any religious rite, is of any efficacy towards the knowledge of the soul; unless one will employ his own soul, to have the light of the supreme soul shine upon it. It is the spirit alone that can know the spirit, as it is the serpent only that can trace out the path of another serpent.

15. Ráma rejoined:--If such is the course of the world, that we can learn nothing without the instruction of our pro-<sup>\*</sup>[<sup>\*\*</sup> looks pre- to me?]

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<sup>\*</sup>ceptors; then tell me, O sage! how the precepts of the wise lead to our spiritual knowledge also.

16. Vasishtha replied:--Hear me Ráma, relate to you a tale to this effect. There lived an old Kiráta of yore, who was miserly in his conduct as he was rich in his possessions of wealth and grains. He dwelt with his family by the side of the vyndian woods, as a poor Brahman lives apart from his kith and kin.

17. He happened to pass by his native forest at one time, and slip a single couri from his purse, which fell in a grassy furze and was lost under the grass.

18. He ran on every side, and beat at the bush for three days to find out his lost couri, and impelled by his niggardliness to leave no fallen leaf unturned over the ground.

19. As he searched and turned about, he ran and turned it over in his mind, saying:--Ah! this single couri would make four by its commerce, and that would bring me eight in time, and this would make a hundred and a thousand, and more and more by repetition, so I have lost a treasure in this.

20. Thus he counted over and over, over the gains he would gain, and sighed as often at the loss he did sustain; and took into no account of the rustic peasantry on his foolish penury.

21. At the end of the third day he came across a rich jewel, as brilliant as the bright moon in the same forest; which compensated for the loss of his paltry couri by a thousand fold.

22. He returned gladly with his great gain to his homely dwelling, and was highly delighted with the thought of keeping off poverty for ever from his door. (The word Korate is commonly used for Kiráta-the miser).

23. Now as the Kiráta was quite satisfied, with his unexpected gain of the great treasure, in the search of his trifling couri; and passed his days without any care or fear of the changeful world.

24. So the student comes to obtain his spiritual knowledge from his preceptor, while he has been in quest of his temporal learning, which is but a trifle in comparison to his eternal concern.

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25. But then, O sinless Ráma! it is not possible to attain to

divine knowledge, by the mere lectures of the preceptor; because the lord is beyond the preception[\*\*spl.?] of senses, and can neither be expressed by nor known from the words of the instructor's mouth. (It requires one's intuition and spiritual inspiration also to see the spirit in one's own spirit).

26. Again it is not possible to arrive to spiritual knowledge, without the guidance of the spiritual guide; for can one gain the rich gem without his search after the couri like the miserly Kiráta? (This means that it is impossible to attain the esoteric or abstract knowledge of the soul, without a prior acquaintance of the exoteric and concrete).

27. As the search of couri became the cause of or was attended with the gain of the gem, so our attendance on secular instructions of the preceptor, becomes an indirect cause to our acquirement of the invaluable treasure of spiritual knowledge.

28. Ráma, look at this wonderful eventualities of nature, which brings forth events otherwise than the necessary results of our pursuits: (as the search of couri resulted the gain of the gem).

29. As it often comes to pass, that our attempts are attended with other result than those which are ought; it is better for us to remain indifferent with regard to the result of our act:[\*\* should be a full stop?]

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## CHAPTER LXXXIV.

### Pilgrimage of prince Sikhidhwaja

Argument:--Sikhidhwaja's abandonment of the world, and remaining as religious Recluse on the Mandára mountain; followed by the visit of the Princess and her admonition to him.

VASISHTHA related:--the prince Sikhydhwaja continued in utter darkness, without the sight of his spiritual knowledge; and groped his way amidst the gloom of the world, as a childless man passes his woeful days, in utter despair of any glimpse of hope. (As son is the hope of a man both in this world as well as in the next).

2. His heart burned disconsolate in the flame of his anxieties, without the consolation of his salvation; and the great affluence of his fortune, served as fuel to feed the fire of his hopelessness, for want of the cooling shower of religion.

3. He found his consolation in lonely retreats, in the caves of mountains and beside their falling waters; where he strayed at large, like the beasts of prey flying from the arrows of huntsmen.

4. Ráma, he became as distracted as you had been before; and discharged his daily rituals, at the humble request and repeated solicitations of his attending servants.

5. He was as inexcitable and cold blooded, as a religious recluse; he desisted from the enjoyments of his princely pleasures, and abstained also from his usual food.

6. He gave his homage with large largesses of lands and gifts of gold and kine to the gods, Brahmans and his relatives also.

7. He went on performing the austerities of the religious rites, and the rigorous ceremonies[\*\* typo for ceremonies?] of the chandáryana and others; he travelled through wilds and deserts and inhabited tracts, to his pilgrimages far and near.

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8. Yet he found nowhere the consolation of his mind, which he kept seeking all-abouts; as a miner digs the sterile soil in quest[\*\* typo "inquest" corrected] of some mineral, where there is no such thing to be found.

9. He was pining away under the ardour of his anxiety, as it were under the fiery heat of the sun; in search[\*\* typo "insearch" corrected] of some remedy for his worldly cares, which hunted him sucessantly[\*\* ? perhaps typo for "incessantly"] both by day and night.

10. Being absorbed in his thoughts, he sought not for aught of the poisonous pleasures of his realm; and with the meekness of his spirit and mind, he did not look at the grand estate which lay before him.

11. It happened one day, as he was sitting with his beloved princess reclining on his lap; that he spoke to her as followed, in his mellifluous speech.

12. Sikhidhwaja said:--I have long tasted the pleasures of my realm, and enjoyed the sweet and bitter of my large property and landed possessions. I am now grown as weary of them, as they are both the same and stale to me.

13. Know my delighted lady, that the silent sage is exempt from pleasure and pain; and no prosperity nor adversity, can ever betide the lonely hermit of the forest.

14. Neither the fear of the loss of lives in battle, nor the dread of losing the territory in the reverse of victory, can ever betake the lonely hermit of the forest[\*\* typo "frost" corrected]; wherefore I ween[\*\* typo for "seen"?] his

helpless state, to be happier far than the dignity of royalty.

15. The woodland parterres are as pleasing to me, as  
thyselves with the clusters of their blossoms in spring, and  
with their ruddy leaves resembling thy rosy palms; their  
twisted filaments are as the fillets of thy curling hairs, and  
the hoary and flimsy clouds in the air, are as their white and  
clean vests and raiments.

16. The blooming flowers resemble their ornaments, and  
their pollen is the scented powder on their persons; and the  
seats of reddish stones, bear resemblance to the protruberances  
on their posteriors.

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17. The ambient and pearly rills flowing amidst them,  
resemble the pendant strings of pearls on their necks; and their  
foaming waves seen as clusters of pearls, tied as the knots of  
their vestures. The tender creepers are as their playful daughters,  
and the frisking fawns are as their playsome darlings.

18. Perfumed with the natural fragrance of flowers, and  
having the swarming bees for their eye-lids and eyebrows; and  
wearing the flowery garment of flowers, they are offering an  
abundance of fruits for the food of the passengers.

19. The pure waters of the falling cas-cades[\*\* ?] are sweet to  
taste, and cool the body as thy company[\*\* typo "compay" corrected]  
gratifies my senses. I  
foster therefore an equal fondness for these woodland scenes,  
as I bear for thy company also.

20. But the calm composes which these solitudes seem to  
afford to the soul, are in my estimation far superior to the  
delight, that I derive from the cooling moon light, and the bliss  
that I might enjoy in the paradise of India and in the heaven

of Brahmá himself.

21. Now my dear one, you ought to put no obstacle to these designs of mine; because no faithful wife ever presents any obstructions to the desire of her lord.

22. Chudálá replied.--The work done in its proper time, is commendable as seasonable and not that which is unseasonable or intempestivous;[\*\* ?] it is as delightful to see the blossoming of flowers in the vernal season, as it is pleasant to find the ripened fruits and grains in autumn.

23. It is for the old and decrepit and those broken down in their bodies by age, to resort in their retirement in the woods; and does not befit a young man as yourself to fly from the world, wherefore I do not approve your choice. (So says the poet, "O that my weary age may find a peaceful hermitage)."

24. Let us remain at home, O young prince, so long as we have not passed our youth, and flourish here as flowers which do not forsake the parent tree, until the flowering time is over.

25. Let us like flowery creepers grow hoary with grey hairs on our heads, and then get out together from our home; as a pair of fond herons fly from the dried lake for ever.

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26. Mind also my noble lord, the great sin that awaits on the person of that disgraceful prince of the royal race, who forsakes to seek after the welfare of his people during the time of his rule and reign. (Abdication of the crown was not allowable without an apparent heir).

27. More over mind the opposition you will have to meet with from your subjects, who are authorized to check your unseasonable and unworthy act, as you are empowered to put a



check to theirs. (The Hindu law is opposed to the spirit of despotism and lawlessness of the ruling power).

28. Sikhidhwaja rejoined:--Know my royal dame, that thy application is all in vain to my determination of going away from here; and know me as already gone from thee and thy realm to the retreat woods afar from hence.

29. Thou art young and handsome, and aught not accompany me[\*\* typo "to" missing?] dreary deserts and forests; which are [\*\* typo "in" missing?] many respects dreadful to and impassable by men.

30. Women however hardy they may be, are never able to endure the hardships of forest life; as it is impossible for the tender tendril to with stand[\*\* typo for "withstand"?] the stroke of the felling axe.

31. Do thou remain here, O excellent lady, to rule over this realm in my absence; and take upon thee the burden of supporting thy dependants, which is the highest and best duty of women.

32. Vasishth related:--Saying so to the moon-faced princess, the self governed prince rose from his seat; to make his daily ablution and discharge his multitudinous[\*\* typo corrected] duties of the day.

33. Afterwards the prince took leave of his subjects, notwithstanding all their entreaties to detain him; and departed like the setting sun towards his sylvan journey, which was unknown to and impassable by every one.

34. He set out like the setting sun shorn of his glory, and disappeared like the sun from the sight of every body; veil of

melancholy covered the face of the princess, as she saw the egress of her lord from the recess of her chamber; as the face of nature is obscured from the shadow of darkness, upon

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the disappearance of day light below the horizon. (Here is a continued simile between the parting sun and the departing prince, and the face of nature and that of the princess).

35. Now the dark night advanced, veiling the world under her mantle of the ash-coloured dusk; as when the God Hara forsakes the fair Gangá, and takes the nigrescent Yamuna to his embrace. (The day and night representing the two consorts of the sun).

36. The sides of heaven seemed to smile all around, with the denticulated clumps of evening clouds; and with the brightness of the moon beams, glittering on the shoots of Tamala trees. (i. e. The skies seemed[\*\* typo "seemed" corrected] to smile[\*\* typo "smiles" corrected] with their glittering teeth of the evening clouds, and smiling moon beams all around).

37. And as the lord of the day departed towards the setting mountain of Sumeru on the other side of the horizon, in order to rove over the elysian garden or paradise of the gods on the north; so the brightness of the day began to fail, as the shade of evening prevailed over the face of the forsaken world.

38. Now sable night accompanied by her lord the nocturnal luminary, advanced on this side of the southern hemisphere; to sport as a loving couple with this cooling light and shade.

39. Then were the clusters of stars seen spangled in the etherial sphere under the canopy of heaven, and appeared as handfuls of lájas or fried rice scattered by the hands of celestial maiden on the auspicious occasion.

40. The sable night gradually advanced to her puberty, with the buds of lotuses as her budding breasts; she then smiled with her moony face, and littered in the opening of the nightly flowers.

41. The prince returned to his beloved princess after performing his evening services, and was drowned in deep sleep; as the mount Mainaka has drowned in the depth of the sea. (Mainaka is a hidden rock in the sea).

42. It was now the time of midnight, when all was still and quiet all about; and the people were all as fast asleep, as if they were pent up in the bosom of stones.

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43. He finding her fast asleep in her soft and downy bed, and lolling in the lap of indolence like the female bee in the cup of the lotus.

44. The prince started from his sleep, and parted the sleeping partner of his bed from his cold embrace; as the ascending node of ráhu slowly lets off from its mouth, the eclipsed moon in the east.

45. He got up from one-half of the bed cloth, while the supine princess lay on the other-half of it; as when the God Hari rises from his bed of the waters of the milky ocean, leaving the lonely Lakshmi roll in the waves after him.

46. He walked out of the palace, and bade the guards to stand at their places; while he was going, he said to arrest a gang of robbers beyond the skirts of the city, with his full confidence in himself.

47. Farewell my royalty, said he, and then passed onward

out of his principedom; and passed through inhabited tracts and  
[\*\* duplicate "and" deleted] forest lands, as the course of a river runs to  
the sea.

48. He passed amidst the gloom of night and through the  
thickets of the forest beset by thorny bushes; and full of heinous  
beasts and reptiles, with his firm fortitude.

49. In the morning he arrived at an open tract of land  
which was free from woods and jungles, and ran the course of  
the day with his perigrination[\*\* spl.?] on foot from sun rise to the  
setting sun; when he took refuge under the bower of the  
grove.

50. The sun departing from sight left him to the darkness  
of night, when he performed his bathing and the daily rite; and  
having eaten some root or fruit which he could get, he passed  
the night resting on the barren ground under him. (The custom  
of evening bath, is now falling into disuse).

51. Again and again the morning appeared and brought to  
light many new cities and districts, and many hills and rivers;  
which he passed over bravely for twelve repeated days and  
nights.

52. He then reached at the foot of the Mandára mountain,  
which was covered by a dense and immense forest which no  
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human foot could penetrate; and lay (stood) afar from the reach  
of man and the boundaries[\*\* typo corrected] of human habitation.

53. There appeared a spot beset by sounding rills amidst it,  
and set with rows of trees with aqueducts under them; here  
the relics of a delapidated[\*\* spl.?] dwelling came to sight, and seemed  
to bear the appearance of the deserted mansion of some holy  
hermit.

54. It was clear of all heinous reptiles and small insects, and was planted with sacred plants and creepers for the sacerdotal purposes of the holy siddhas; while it was full of fruit trees which supplied its occupant with ample food.

55. There was seen a level and pure spot of ground with a water course, and presenting the green verdure and verdant trees; loaded with luxuriant fruits and stretching a cooling shade all over it.

56. The prince built here a bower of verdant creepers and leafy branches, which with their blooming blossoms glistened; as the bluevault of heaven under the lightnings of the rainy season.

57. He made for himself a staff of bamboo and some vessels for his food and drink, as also some plates to put his offerings of fruits and flowers in them; and a jar for the presentation of holy water. He likewise strung some seeds together for the purpose of his saintly rosary.

58. He procured the hides of dead animals and the deer-skin for his seat and cover let in cold, and placed them carefully in his holy hermit's cell.

59. He also collected all other things, which were of use in the discharge of his sacerdotal functions; and preserved in his sacred cell, as the Lord of creatures has stored the earth, with every provisions requisite for living beings.

60. He made his morning devotion, and turned his beads with the muttering of his mantras in the hours of his forenoon; and then performed his sacred ablution, and offered the flowers in the service of the Gods in the afternoon.

61. He afterwards took some wild fruits and ground roots, and the soft lotus stalks for his food in the evening, and then

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passed the night with his lonely self-possession, and in the meditation of his Maker.

62. Thus did the prince of Malwa pass his days with perfect cheer of his heart in the cottage cell, which he had constructed at the foot of the Mandára mountain; and though no more of his princely pleasures which were utterly lost under the influence of the resignation, which had now taken full possession of his entire soul and mind.

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## CHAPTER LXXXV

### INVESTIGATION INTO TRUE HAPPINESS.

Argument.--The princess goes in quest of the Prince. Their Meeting and the Admonition of the Princess.

VASISHTHA continued.--In this manner, the prince sikhidhwaja remained in his monastery in the forest, in his state of perfect felicity; while the princess remained at home, and did as you shall now hear from me.

2. After the prince had gone away from the palace at midnight, chudálá started from her sleep; as a timid fawn lying in the village, is startled by fear.

3. She found the bed vacated by her husband and though[\*\* must be changed to "thought" to make it meaningful?] it as dreary as the sky, without the sun and moon. (A deserted[\*\* space added] wife is as forlorn as a deserted village or desolate country).

4. She rose up with a melancholy face, and with her heart full of sorrow and sadness; and her limbs were as lank as the leaves of plants, without being well watered in summer.

5. Sorrow sat heavy in her heart, and drove the charm and cheerfulness of her countenance[\*\* spl.?]; and she remained as a winter day, over cast by a cloud or covered by a hoar-frost over its face.

6. She sat awhile on the bedstead, and thought with sorrow in herself; saying, "Ah woe unto me" that my lord is gone away from here, and abandoned a kingdom for a retreat in the woods.

7. What then can I do now, than repair to my husband; where he is, because it is appointed both by the law of nature and God, that the husband is the only resort and support of the wife.

8. Having thought so, chudálá rose up to follow her husband and she fled by the door of a window into the open air. (This means that her spirit fled into air, by the power of her yoga).

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9. She roamed in her aerial course, and by the force of her breath on the wings of air; and appeared before the face of the aerial spirits (siddhas), as a second moon moving in the skies.

10. As she was passing at the night time, she happened to behold her lord roving about with a sword in his hand; and appearing as a ghost of a vetála or demon wondering[\*\* typo -must be "wandering"?] in the solitary forest.

11. The princess seeing her husband in this manner from her aerial seat, she began to reflect on the future state which awaited on her husband; and which she foresaw by power of her yoga.

12. It is certain, O Ráma! that whatever is allotted in the book of fate to befall on any body at any time or place or manner, the same is sure to take place at the very moment and spot and in the same way; (and all this is well known to be[\*\* typo?-must be "the"] holy seer and seeress by the prophetic power, which they acquire by their knowledge and practice of yoga).

13. The princess seeing plainly in her presence, whatever is to take place on her husband; and knowing it to be averted by no means, she stopped from going to him to communicate the same.

14. Be my visit postponed to him to a future occasion, when it is destined for me to be in his company again.

15. Thinking so in her mind chudálá turned her course from him, and returned to her inner apartment and reclined on her milk white pillow; as the crescent[\*\* spl.?] of the moon lies recumbent on the hoary forehead of Hara.

16. She proclaimed to her people, that the prince was gone on some important occasion[\*\*typo for occasion]; and having relieved with the consolation of his quick return, she took the reins of the government in her own hands.

17. She managed the state in the manner of her husband, according to the established[\*\* typo-e added] rules of toleration; and with the same care and vegilance[\*\* spl.?], as the husband-woman guards her



ripening cornfields.

18. In this manner they passed their days without seeing

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one another, and the conjugal pair lived separated from each other; in their respective habitations of the royal palace and the solitary forest.

19. And in this manner passed on their days and nights, their weeks and fortnights, their months and seasons in regular succession over one and another; the one counting his days in the woods and the other in her princely palace.

20. What is the use of a lengthy description of full eighteen years, which glided on slowly over the separated[\*\* typo-'separated'?] couple, the one dwelling in her palatial dome, and the other in his woodland retreat.

21. Many more years elapsed in this manner, until the hermit prince Sikhidhwaja was overtaken by the hoary old age; in his holy hermitage in a cell of the great Mandára mountain.

22. Knowing the passions of the prince to be on the wane, with his declining age and grey hairs, and finding herself not yet too old to overtake him in the distant forest.

23. And believing that it was the proper time for her to prevail on him, and to bring him back to the palace, she thought of joining her husband where he was.

24. With these thoughts, she made up her mind of going towards the Mandára mountain; and started from her home at night, and mounted on the wings of air to the upper sky.

25. As she was moving onward on the pinions of air, she beheld in the upper sky some Siddhawomen, wearing the thin bark of the kalpatree[\*\* typo - it should either be "kalpa tree" or "kalpatru"- a Sanskrit word] and girt with jewels of clustering gems.

26. These were the inhabitants of the garden of paradise, and going out to meet their Siddha husbands; and sprinkled over with perfumeries, shedding their dew as bright moon beams.

27. She breathed the air perfumed by the flowers of the garden of paradise, and worn by the Siddhas of Eden; and wallowed in the moon beams, waving like the billows of the milky ocean.

28. She felt a purer moon light, as she ascended the higher atmosphere; and she passed amidst the clouds, as the flashing

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lightning moves in their midst. (The fair princess flashed as the lightning).

29. She said, this flashing lightning though situated in the bosom of her cloudy spouse, is yet looking at him repeatedly with the winking of her eyes; so must I look out for my absent lord, as I pass like the lightning in the midway sky.

30. It is true, she said, that nature is impossible during the life time of a person; hence it is impossible for my disquieted mind, to have its quiet without the sight of my loving and lion like lord.

31. My mind roves and runs mad, when I say, I will see my lord, and when I will see these creepers turning round and clasping their supporting tree. (And all my philosophy avails me naught against my nature).

32. My mind loses its patience to see the contract of these senseless creepers, and the excursion of the superior siddha females in quest of their consorts. (All animated nature from the vegetable to the immortal are bound by conjugal love).

33. How then and when, shall I like them come to meet the man that is situated in my heart.

34. These gentle breezes, and these cooling moon-beams and those plants of the forest, do all continue to disquiet my heart and set it on fire; (instead of cooling its fervour).

35. O my simple heart, why dost thou throb in vain[\*\* typo - space added] and  
thrill at every vein within me? and oh my faithful mind, that art pure as air, why dost thou lose thy reason and right discretion?

36. It is thou O faithless mind! that dost excite my heart to run after its spouse; better remain with thy yearnings[\*\* typo-corrected] in  
thyself, than torment my quiet spirit with thy longings.

37. Or why is it, O silly woman! that thou dost long in vain after thy husband, who possibly become too old (to require thee any more); he is now an ascetic and too weak[\*\* typo for weak] in his bodily frame, and devoid of all his earthly desires.

38. I think thee, desires of the enjoyment of his princely honors and pleasures, have now been utterly rooted out of his mind; and the plant of his fondness for sensual gratifications, is

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now as dry as a channel that pours forth its waters into a large river or sea.

39. I think my husband, who was as fond of me as to form one soul with myself; has become as callous to soft passions,

as a dried and withered tree.

40. Or I will try the power of my yoga to waken his mind to sense, and infuse the eager longings and throbbings of my heart into his.

41. I will collect the thoughts of the ascetic devotee to one focus, and employ them towards the government of his realm; where we may be settled for ever to our hearts content.

42. O I have after long discovered the way to my object, and it is by infusing my very thoughts into the mind of thy husband.

43. The unanimity of the minds of the wedded pair, and the pleasure of their constant union; contribute to the highest happiness of human beings on earth.

44. Revolving in this manner in her mind, the princess chudálá passed onward in his[\*\* typo for "her"] aerial journey; now mounting on mountains and mountainous clouds, and then passing the bounds of lands and visible horizons; she reached the sight of Mandára, and found the glen and cavern in it.

45. She entered the grove as an aerial[\*\* ?] spirit invisible to sight, and passed as the air amidst it known by the shaking of the leaves of trees. (The spirits like winds have motion and the power of moving other bodies).

46. She beheld a leafy hut in one corner of the wood, and knew her husband by the power of her yoga; though appeared to be transformed to another person.

47. She found his body that was decorated before by a

variety of jewels, and glitted[\*\* typo for "glittered"] as the mount of Meru with its gold; to have grown as lean and thin and as dark and dry, as a withered and dried leaf.

48. He wore a vest of rays, and seemed as if he had dipped in a fountain of ink; he sat alone in one spot, and appeared as the god Siva to be wholly devoid of all desire.

49. He was sitting on the barren ground, and stringing  
-----File: 496.png-----  
the flowers to his braided hairs; when the beautiful[\*\*beauteous?] princess approached before him.

50. She was moved to sorrow at the sight of his miserable plight, and thus bespoke to herself inaudibly in her mind. Alas, how painful is it to behold this pitious[\*\*piteous] sight!

51. O! the great stupidity that rises from ignorance of spiritual knowledge, and which has brought on this miserable condition on this self-deluded prince.

52. I must not call him unfortunate, as long as he is my husband; though the deep darkness of his mind (ignorance) hath brought to this miserable plight. (The living husband however miserable, is always to be called true fortunate by the faithful wife.)

53. I must try my best to bring him to the knowledge of truth, which will no doubt restore him to his sense of enjoyment here, and of his liberation hereafter; and change his figure to his another form altogether.

54. I must advance nearer to him to instil[\*\*instill?] understanding in his mind, or else my words will make no effect in him; who

treats me always as his young and silly wife,

55. I will therefore admonish my husband in the figure of a devotee, and it is possible that my admonition delivered in this manner, will make its effect in him; who is now grown hoary with age: (old age must have abated the ardour of youth).

56. It is possible that good senses may dawn in the clear understanding, which is not perverted from its nature; saying so the princess chudálá took the shape of a Brahman boy on herself.

57. She reflected a little on the Agni-soma-mantra, and changed her form as the water turns to a wave; and then alighted on the earth, in the shape of a Brahman's lad.

58. She advanced toward her lord with a smiling countenance, and the prince Sikidkwaja beheld the Brahman boy advancing towards him.

59. He appeared to come from some other forest, and stood before him in the form of devotion itself; his body was as bright  
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as the molten gold, and his person was ornamented with a string of pearls.

60. The white sacrificial thread graced his neck, and his body was covered with two pieces of milk white vests; he held the sacred water pot on one hand, and with his pupils staff in the other, he made his approach to the prince. (The order of the students was called dandi from their holding the sacred stick in one hand, like the pilgrim staff in Europe).

61. His wrist was entwined by a string of beads, and a long and double chain of rosary hang from his neck to the ground, (Double and triple threads of sacred seeds worn about the necks of saints).

62. His head was covered over by long and flowing jet black hairs, in the manner of the strings of black bees, fluttering about the tops of white lotuses; and the radiance of his, shed a lustre on the spot.

63. His face ornamented with earrings, glowed as the rising sun with his lustre of rosy rays, and the knotted hair on the top of his head with the mandára flower fastened on it, appeared as pinnacle of a mountain with the rising moon above it.

64. The husband that sat quiet with his tall stature, and his limbs and senses under his subjection; appeared as a mount of ice with the ashes rubbed all over his body.

65. He saw the Brahman boy appearing before him, as the full moon, rising on the aureate[\*\* ?] mount of Meru; and rose before him with the respect. (Which is paid to that luminary by her worshippers).

66. Thinking his guest as the son of some God, the prince stood with his bare feet[\*\* space added] before him; and addressed him saying,  
obeisance to thee O thou son of a God, take this seat and sit thyself there.

67. He pointed out to him with his hand the leafy bed that was spread before him, and offered him a handful of flowers which he poured into his hands.

68. The brahman boy responded to him saying: "I greet thee in return, O thou son of a king! that lookest like a dew drop or the beaming moon-light sparkling on a lotus leaf." He

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then received the flowers from his hand and sat upon the leafy bed.

69. Sikhidhwaja said:--Tell me O thou heaven born boy, whence thou comest and whither thou goest, as for me it is lucky day that has brought thee to my sight.

70. Please accept this pure water, and fragrant flowers and this honorarium also; and receive this string of flowers, that I have strung with my hands; and so be all well with thee.

71. Vasishtha related:--So saying, Sikhidhwaja offered the flowers, the wreathed blossoms, the honorariums and other offerings; as directed by the ceremonial[\*\*ceremonial?] law to his worshipful lady.

72. Chudálá said:--I have travelled far and wide over many countries on the surface of this earth, and have never met with so hearty a reception and such honors; as I have now received from thee.

73. Thy humility, courtesy and complacence bespeak thee to be highly favoured of the Gods, and betoken thee to be attended with long life on earth. (Because the meek and gentle are said to be long lived on earth).

74. Tell me O devotee, whether you have ever applied your mind towards the acquirement of your final liberation and extinction; after the abandonment of all your earthly desires, by the magnamity[\*\*magnanimity] and tranquilization of your soul for a long time.

(It is true you have long forsaken the vanities of the world, but have you set your heart to seek the eternal emancipation of your soul?

75. You have, my dear Sir, chosen a very painful alternative for your final liberation, that you have made the vow of your undergoing the hardship of this forest life, by forsaking the care of your large dominion. (The care of the state is painful,



but the pains of hermitage are much more so).

76. Sikhidhwaja replied:--I wonder not that thou must know all things, being a God thyself and thou wearest this form of the Brahman boy, yet the supernatural beauty of thy person, bespeaks thee to be an all-knowing deity.

77. Methinks these members of the body, are beduded

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with the ambrosial beam of moon light, or how could thy very appearance shed such nectarious peice[\*\*peace] even at the first sight.

78. O handsome boy! I see in thy person a great resemblance of the features of my beloved one, who is now reigning over my kingdom; (and whom perhaps I will see no more in this life).

79. Please now to refresh thy fair and fatigued frame, with wearing these flowery chaplet from the head to foot; as the vest of a hoary cloud, invests a mountain from its top to bottom.

80. I see thy face as beautiful, as the stainless moon; and thy limbs as delicate, as tender petals of flowers; and I find them now waning and fading under the solar gleams.

81. Know pretty youth that I[\*\*it] was for the service of the Gods, that I had wreathed the flowers together; and now I offer and bequeath them to thee, that art no less a God to me.

82. My life is crowned to day with its best luck by its service of a guest like thyself, for it is said by the wise that attendance on guests is meritorius[\*\*meritorious] than the merit of attending on the Gods. (Hence the law of Hospitality is not less binding on the Hindu than[\*\*than] it is with the Beduian[\*\*Beduin] Arabs).

83. Now deign O moon faced deva (deity) to reveal unto me what God thou art, and the progeny of what deity that dost deign to dignify me with thy visit; please tell me all this and remove the doubts that disturb my breast.

84. The Brahman boy replied:--Hear me, prince, relate to thee all that thou requirest to know of me; for who is there so uncivil, that will deceive and not comply to the request of his humble suppliant.

85. There lives in this world, the well known the holy saint Narada by name; who is the snowy spot of pure camphor, on the face of those that are famed for the purity of their lives.

86. It was at one time that this Godly saint sat in his devotion in a cavern of the golden mountain; where the holy river of gangá[\*\*Gangá], fast flows with her running current and huge billows dashing against the shore.

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87. The saint stepped out once to the beach of the river, to see how it glided on in its course; like a necklace of gems torned[\*\*torn] down from the mountain on high[\*\*.]

88. He heard there at once the tinkling sound of trinkets and bracelets, and a mixed murmur of vocal voice; and felt the curiosity to know what it was and whence it came.

89. He lightly looked towards the sacred stream and observed there an assemblage of young ladies, who equalled the celestial nymphs Rambhá and Tilottamá in the beauty of their persons; who had come out to sport by and bath in the clear waters of the holy river.

90. They plunged and played in the waters removed from the sight of men, and were all naked with their uncovered breasts; blooming as the buds of golden lotuses in the lake.

91. These were jogging to and fro and dashing against one another like the ripened fruits of trees, and seemed to be filled with flavoured liquor for the gidding of their observers.

92. Their swollen bosoms formed the sanctuary of the God of love, and were washed by the pure waters of the sacred river.

93. Their fullness with luscious liquor, put to blush the sweet waters of the sacred river of Gangá; they were as mound in the garden of paradise, and as the wheels of the car for the God Káma to ride upon.

94. Their buttocks were as pillars of the bridge in water, obstructing and dividing the free passage of the waters of the Ganges; and their upper part of the body, gives a lustre of world's beauty.

95. The shadow of one another's body was clearly visible to the-naked eye, on the limpid waters of the Gangá; like a Kalpa tree[\*\*space added] in rainy season, with all its branches.

96. The thick verdure of the verdant season, had put to shade the light of the day; and the flying dust of flowers, had filled the forest air with fragrance.

97. Water-fowls of various kinds were sporting on the banks, as they do by the sea side and about the watering places

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round the trees; while the budding breasts of these dames, had put to blush the blooming buds of lotuses.

98. They held up their faces, which were as beautiful as a bud of lotuses; while their loosened hairs hang by them, like swarms of bees; and the loose glances of their eye-balls, were playing as the fluttering black-bees.

99. Their swollen breasts resembling the aureate lotuses, which were used by the Gods as golden cups to hide their ambrosial nectar; therein for fear of its being ravashed[\*\*ravished] by the demons and demi-Gods.

100. They were now seen to be hide themselves in the secret bowers and caverns of the mountain, like lotuses hidden under foliage; and now hastening to the cooling beach of the river, to leave their lovely limbs in its limpid stream.

101. The saint saw the bevy of the young ladies, resembling the body of the full moon complete with all its digits; and his mind was ravished with their beauty: (as the minds of men are turned to the delirium of lunacy by looking at the moon-light).

102. He lost the balance of his reason, and became elated with giddiness; and his breath of his life throbbed in his heart, by impulse of the delight that raged and boiled in his breast.

103. At last the excess of his rapture, gave effusion of his passion; as the fullness of a cloud in summer, breaks out in water in the rainy weather.

104. The saint turned as wan waning moon, and as the pale moon-light in frost; and like a fading plant, torn from its supporting tree.

105. He faded as the stalk of a creeper parted in two, and withered away as a sapling after it has lost its juicy sap.

106. Sikhidhwaja asked:--How is it that the pure and

pureless[\*\*?] saint, who is liberated in his life time and acquainted with all knowledge; who is void of desires and devoid of passions, and who is as pure as the clear air both in the in side as well as out side of his body;

107. How is it that even he the holy Nárada himself, could loose[\*\*lose] his patience and countenance[\*\*countenance] who leads his life of celibacy all allong[\*\*along]?

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108. Chudálá replied:--Know, O princely sage! that all living beings in the three worlds not excepting even the Gods; have their bodies composed of both ingredients (of good and evil) by their very nature.

109. Some remain in ignorance, and other in knowledge to the end of their lives; and some remaining in happiness, and others in misery to the end of their days.

110. Some thrive in happiness with their virtue of contentment and the like, and are enlightened in their minds like a room by the light of the lamps; and as the bosom of the sea by the light of the luminaries of heaven.

111. Some are tormented by their hunger and poverty, and are involved in misery like the face of nature under the darkness of clouds.

112. The true and pure reality of the soul (divine spirit), being once lost to one's sight (the visible or phenomenal world): makes its appearance before him, like a dark and thick cloud of rainy weather.

113. Though one may be employed in his continuous investigation into spirituality, yet a moments[\*\*moment's] neglect of his

spiritualism is sure to darken his spiritual light; as the apparition of the world appears to sight.

114. As the succession of light and darkness makes the course of the day and night, so the return of the pain and pleasure indicates the progress of life. (This variety kills the monotony of life).

115. Thus the two states of pleasure and pain, are known to accompany over lives from birth to death; as the results of our prior acts (of merit and demerit).

116. This impression of past life marks the lives of the ignorant entirely, as the red colouring sticks for ever in a cloth; but it is not so with the intelligent, whose knowledge of truth wipes off the stigma of their pristine acts.

117. As the eternal hue of a gem, whether it be good or bad, is exhibited on the outside of it; and also as a crystal stone however clear it may be, takes the colour of the out-

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ward object in it; (so the ignorant exhibit their inherent nature in their outward conduct, and partake also the qualities of their surroundings).

118. But it is not so with the intelligent knower of truth (tatwajna), whose soul is free from all inward and outward impressions in his life time; and whose mind is never tinged like that of the ignorant, by the reflexion of anything about him. (Knowledge of truth is vitiated by nothing).

119. It is not only the contiguity or presence of things or pleasures, that taint the minds of the ignorant; but the absence and loss also are causes of great regret, from the stain they live in the memory; as it is not only a new paint that paints a thing,

but also the vestiges that it leaves behind, give it also a colouring. (The remembrance of past things, gives a colouring to the character of man).

120. Thus as the minds of the ignorant are never cleansed from the taint of their favourite objects, so they are never [**\*\*free**] from their bondage in this world; like the liberated sage by his want of earthly attachment. Because it is the parvitude of our desires that contributes to our liberation, while the amplitudes of our wishes lead us to our continued bondage in this world. (This passage presents us with the pains of memory, instead of the pleasures which some poets have portrayed on its face).

121. Sikhidhwaja said:--Tell me my lord, why men feel sorry or joyous at their pain or pleasure, to which they are bound by their birth in this world; and for what is far off from them: (either as past or gone and what is in their expectation in future, since both the past and future are absent from us)?

122. I find your words my lord to be as clear as they are petty[**\*\*pretty**] and full of meaning, and the more I hear them so much the more do I thirst to listen to them; as the peacock is insatiate with the roarings of clouds.

123. Chudálá answered:--It is pleasant to inquire into the cause of our birth, and how the soul being accompanied with the body, derives its knowledge through the senses, and feels thereby a delight which is apparant[**\*\*apparent**] in babes: (We see by -----File: 504.png----- observation how babies are pleased with the exercise of their limbs and senses).

124. But the living soul (or the vital principal[**\*\*principle**]), which is contained in the heart and runs through the Kundaliní artery as the breath of life; is subject to pain and sorrow by its very birth. (Hence we see, new born child coming to cry out no

sooner it comes to life after its birth).

125. The living soul or vital spirit (which is as free as air), comes to be confined in the arterial chains of the prison houses of the different bodies; by its entering into the lungs breathing with the breath of life. (The spirit of God was breathed into the nostrils of man).

126. The breath of life circulating through the body, and touching its different parts or the organs of sense, raise their sensations in the soul; and as the moisture of the ground grows the trees and shrubs on earth, so doth our vitality produce the sensations of the pleasure and pain in the soul.

127. The living soul being confined in the arteries of different bodies, gives a degree of happiness and steadiness to some, which the miserable can never enjoy. (The poor are bereft to the comforts of high life).

128. Know that the living soul, is said to be liberated in the same proportion as it manifests its tranquilized state; and know also that it is bounden bondage in the same degree, as it appears to be sorry in the face and choked in its breathing. (The dejected and depress spirit does not breathe out freely).

129. The alternate feeling of pain and pleasure, is likewise the bondage of the soul and no other, but this and it is the want of these alternations, that constitutes its liberation; and these are the two states of the living soul.

130. As long as the deceptive senses, do not bring the false sensations of pain and pleasure unto the soul; so long does it rest in its state of sweet composure, and the calm tranquility of the positive rest.

131. The invisible soul coming in sight of some transient



pleasure or want of pain, becomes as joyous as the cheerful sea passing the reflexion of the bright moon-beams in its bosom.

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132. The soul equally exults at the sight of pleasure, as it grieves at the knowledge of its unsteadiness; as a foolish cat rejoices to see of fish, which it has not the power to catch or hold fast in its clutches.

133. When the soul, has the pure knowledge of the intelligibles and the cognition of itself; it comes to know, that there is no such thing as positive pain or pleasure; and has thereby its calm and quiet composure for ever, and under every circumstance.

134. When it comes to know that it has no concern with any pain or pleasure, and that its living is to no purpose at all; it is then said to be awakened in itself, and to rest in its quietude of nirvána-extinction; (unconsciousness of one's self or its consciousness of itself as a cypher, is termed the state of its nirvána-annihilation).

135. When the living soul comes to know by its internal intuition, that pain and pleasure are unreal in their nature; it is no longer concerned about them, but rests quiet by within itself.

136. When the soul comes to the belief, that the visible world is no other than the vacuity of Intellect or Brahma himself; it gets its rest in its quietness, and becomes as cool as an oilless and extinguished lamps[\*\*lamp].  
(Here is the vacuism of Vasishtha again).

137. The belief that all nature is vacuity, and all existence is the one unity together with the thought of an infinite inanity; is what leads the soul to its unconsciousness of pain and pleasure. (All is but void and vacancy, and mere air-drawn phantasy).

138. The thoughts of pleasure and pain therefore are as false, as the false appearance of the world; and this error is inherited by the living soul from Brahmá the first of living beings in the world. (The error of taking the unreal for real began with Brahmá himself).

139. Whatever was thought and ordained by the first creative power in the beginning, the same has taken root in the living soul; and is going on even to the present time as its nature.

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140. Sikhidhwaja asked.--It is only when one feels some pleasure in his mind, that it runs in the blood through his veins and arteries; but the holy Nárada could not be affected by the sight, nor drop his semen from him.

141. Chudálá replied.--The animal soul being excited (by the existant[\*\*existent] sight of women), excites the living breath of prána to motion; and the whole body obeys the dictate of the mind, as the body of soldier obeys the command of their commander.

142. The vital airs being put to motion, they move the internal sap and serum from their seats; as the blowing winds bear away the fragrance of flowers and the dust of leaves, and drop down the fruits and flowers and leaves of trees.

143. The semen being put to motion falls downwards, as the clouds being driven together burst into the rain water.

144. The semen then passes out of the body by the canals of the veins and arteries, as the running waters pass through the channels and canals of a river.

145. Sikhidhwaja said.--O thou divine boy! that knowest both the past and present states of things, as it appears from thy instructive discourse; please to instruct me at present, what you mean by the nature of things by the Brahmic power of Brahma.

146. Chudálá replied--Nature is that intrinsic character, which is implanted in the constitution of things at the beginning of their creation; and the same which continues to this day the essential part of the ghata, pata, and all other things.

147. It comes on by a kákátálya or accidental course of its own, as it compared by the learned with the rise and fall of waves and bubbles in the water; and the marks of the lacuna in wood and iron. (The fortuitous combination of the atomic principles, is the cause of the formation of concrete bodies; according to the Atomic philosophy of Leucippus, Democritus and the Epecureans[\*\*Epicureans] of old).

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148. It is under the power of this nature, that all things move about in the world in the various forms; and with all their properties of change and persistence. It is only the indifferent and inappetent soul that is liberated from the subjection of nature, while the apparent is fast bound to its chains and wander with their prurient nature in repeated transmigrations.

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## CHAPTER LXXXVI.

### THE PRODUCTION OF THE POT (OR THE EMBRYONIC CELL).

Argument.--The birth of the Brahman boy from the seed of Nárada, preserved in a pot whereby he was call the pot-born, and his education.

Chudála continues. It is the nature of everything in the extensive world to be born in its own kind, (i. e. the similar only springs from the similar and nothing of a dissimilar kind); All persons and things continue to go on in[\*\*spaces added] it by their desires and tendencies, whether it be in the directions of virtue or vice or good or evil. (Nature is the invariable quiddity of a thing; but its desire or inclination is a variable property or quality of it).

2. When this desire or want of the mind of a man is either diminished or brought under his control, he is no longer subject to the acts of goodness or vice but becomes exempt both from merit and demerit; and their consequences of reiterated births and deaths by the utter indifference. (Neutrality in action is the way to once[\*\*one's] immanity[\*\*inanity] in both worlds. This is not a right rule since the commission of a good action is as commendable, as an omission in the discharge of duty is held culpable in law and morality).

3. Sikhidhwaja rejoined--O eloquent speaker! your words are as full of sense as they are of great import to me, they bespeak your great penetration into the depths of wisdom.

4. My audience of the sweet exultance of your speech has given me a satisfaction, equal to that of my draught of a large dose of the ambrosial water.

5. Now be pleased to give me a brief narration of the story of your birth and pedigree, and I will hear with all my attention your words of sound sense and wisdom.

6. Please sir to relate unto me, what the son of lotus-Brahmá--the venerable sage Nárada; did with the seminal strength, which unconsciously fell from him on the ground.

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7. Chudálá related--The muni then curbed back the infurate[\*\*infuriate] elephant of his beastly mind by the strong bridle of prudence; and bound it fast in the iron chain of the great intelligence.

8. His virile strength which was as hot as fire, resembled the molten moon melted down by the flame of the final conflagration; and as liquified as the fluid quick-silver or other metallic solution.

9. The sage who had a water-pot of crystal stone fast by his side, laid hold of the same and put the fluid semen in it, in the manner of his depositing the liquid moon-beams in the disc of the moon.

10. There was on one side of the mount of Meru, a projected rock with a deep cavern in it; the passage of which was not obstructed by the heaps of stones which lay before it.

11. The muni placed the pot inside that cave as the embryo is situated in the belly, and he filled the pot with milk which he produced by his will; as the lord of creation has filled the milky ocean with its watery milk. (The sages are said to have miraculous powers by force of their yoga).

12. The muni neglected his sacred offering and brooded over the pot, as a bird hatches over its egg; and it was in a course of a month that the foetus grew up in the pot of milk, as the reflexion of the crescent[\*\*crescent] moon increases in the bosom of the milky ocean.

13. At the end of the month the pot bore a full formed foetus, as the orb of the moon becomes full in the course of a month; and as the season of spring produces the lotus bud with its blushing petals.

14. The foetus came out in the fullness of its time, and with the full possession of all the members of its body; as the full moon rises from the milky ocean without diminution of any of its digits.

15. The body became fully developed in time, and the limbs were as beautiful as the horns of the moon;[\*\*delete ';' ] shine brightly in the lighted fort-night.

16. After performance of the initiatory ceremonies, (of tonsure and investiture of the sacred thread); and the sage ins-\*

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\*tructed him in whatever he knew, as one pours out the contents of one vessel into another.

17. In course of a short time the boy became acquainted with all the oral instructions (Vangmaya) of his father, and became an exact ectype of the venerable sage. (The best son likens his father).

18. The old sage became as illustrious with his brilliant boy, as the orb of the moon shines brightly with its train of resplendent stars.

19. Once on a time the sage Nárada went to the empyrian[\*\*empyrean] of his father Brahmá accompanied by his young progeny, and there made his obeisance to the prime progenitor[\*\*progenitor] of mankind.

20. The boy also bowed down before his grandsire, who knowing him to be versed in the vedas and sciences; took him up and set him on his lap.

21. The lord Brahmá pronounced his blessings on the boy, and knowing him to be born of the pot and acquainted with

the vedas; gave him the name of Kumbha or the pot.

22. Know me O hermit! to be the son of the sage Nárada, and grand son of the great lotus-born Brahmá himself; and know[\*\*known] by the appellation of Kumbha from my birth into the pot.

23. I have the four vedas for my companions and playmates, and I always delighted with their company; in the heavenly abode of my lotus-born grandsire the Divine Brahmá.

24. Know the Goddess Sarasvatí to be my mother, and the Gáyatrí hymn as my maternal aunt; my habitation is in the heaven of Brahmá where I dwell as the grand-child of the lord of creatures.

25. I wonder[\*\*wander] at my pleasure, throughout[\*\*space removed] the wide extended world; I rove about with a soul full of felicity, and not on any errand or business whatever.

26. I walk over the earth without touching it with my feet, and its flying dust do not approach my person; nor is my body ever fatigued in all its rambles. (The spiritual body is intangible and unwearied).

27. It happened this day, that I came to behold thy hermi-\*

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tage in the course of my etherial journey; and so directed my course this way, to see thee in this place. (This is the substance of my life, as I have now related unto thee).

28. Thus O forester! I have given you the whole account of my life as you have heard just now; because it is a pleasure to good people, to hold conversation with the good and wise.

29. Valmíki[\*\*Válmíki] said:--As they were talking in this manner the day past away to its evening service, and the sun set down below the horizon; the court broke and every one repaired to his evening ablution, and met again with the rising sun on the next morning.

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## CHAPTER LXXXVII.

CONTINUATION OF THE SAME AND ENLIGHTENMENT[\*\* typo for enlightenment] OF SIKHIDHWAJA.

Argument:--Sikhidhwaja's praise of Kumbha and expression of his sorrow, he turns to be a disciple of the same and professes his faith in the vedanta doctrines.

SIKHIDHWAJA said:--Sir[\*\* ,] it appears to me that the hoarded merits of all my former lives, have brought you today to my presence here; as an unforeseen hurricane drives the waters of the sea on the dry mountain tops. (i.e. thy speech is as cooling draught to my perished soul).

2. I reckon myself as highly blest among the blessed today to be thus favoured by your presence, and cooled by your speech distilling as ambrosial dews from your lips.

3. Never did a more sensible speech, touch and cool my soul to such a degree as your's ere this; wherefore I deem your holy presence as more precious to me, than the gaining of a kingdom.

4. The unrestrained delight which is felt in general (from the words of the wise), which are free from self-interest and selfish motives; is far superior to the self-restricted pleasure of sovereignty, which is delightful once in imagination only: (and not in its actual possession).



5. Vasishtha said:--As the prince was uttering these encomiums, the Brahman boy Kumbha passed over them in silence; and interrupted him by saying:--

6. Chudálá said:--Please put a stop, sir, to these words of yours, and give me an account of yourself as I have given mine to you; and tell me who you are, and what you do in this lonely mountain.

7. How long is it that you have passed in this forester's life of yours, and what is your main object in view. Tell me the bare truth, because it is beyond the probity of an ascetic,

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to utter anything but the plain troth. (The ascetics are names of satyabrata or vowed to truth).

8. Sikhidhwaja replied--Lord as you are the offspring of a God, everything must be well known to you; and as the Gods are full well acquainted with the secrets and circumstances of all people, I have very little to relate to you about me.

9. It is from my fear of the world (and its temptations), that I have abandoned it and taken my abode amidst this forest; and this though you well know, will I now briefly state unto you.

10. I am sikhidhwaja the ruler of a country, which I have long relinquished for a seat in the forest; and know O knower of all truths, that it is my fear of the trap-doors of the world and future transmigration in it, that has driven me to this retired wilderness.

11. It is no more than the reiteration of pain and pleasure, and of life and death in this accursed world; and it is to evade all these, that I have betaken myself to my austerities in these

solitary woods.

12. I wander about on all sides, and perform my rigorous austerities without any respite; and I give no rest to myself, but keep my vigils like a miser over his little stock.

13. I am without any effort or attempt, and so without any fruit and fruition also; I am lonely, and so helpless likewise; I am poor and therefore friendless also, and know me Divine personage! to be pining in this forest like a withered tree perforated by worms.

14. I observe strictly all my sacred rites without any fail or failure, and yet I fall from one sorrow into a sea of sorrows; and have grown too pensive, that even the ambrosial draught is unpleasant to me.

15. Chudálá said:--It was once on a time that I had my great progenitor (Brahmá) to tell me which of the two, the observance of duties or their non-observance for the sake of knowledge (i.e. whether practice or theoretical knowledge); is the more useful to and preferable by mankind.

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16. Brahmá replied:--Knowledge is no doubt the supreme Good, as it leads to one's acquaintance with the unity of the Deity and the oneness of himself; but action is inculcated to man at the duty of his life, both for the pleasure and passing of his life time.

17. Let them that have not acquired their intellectual light and the sight of the soul, be employed in their duties by their offsprings and fellow creatures; for who that is devoid of a silken robe, will go about naked and not wrap himself with a blanket or coarse cloth.

18. The ignorant that are actuated by their desires and

live upon their hopes, meet with their objects as the reward of their action; but the knowing and speculative theorist, having neither any desire in his mind nor action of his body, meets with no reward of either.

19. An action without its object goes to naught and for nothing, as the fruit bearing plants becomes fruitless and die away without being properly watered in their time. (There it is doubtful whether the comparison of watering refers to the desire or action. The gloss refers it to the action without which no desire is successful).

20. As the effect of a certain season on plants &c., is displaced by that of the succeeding one; so the fruit of an action, is frustrated[\*\*frustrated] by its want of its desire (of the object).

21. As it is the nature of kusa-grass never to fructify, though they bear the flowers in time; so my son, no action can produce any fruit without the desire of the main object (as its final cause). (Here chudálá addresses her husband as her son).

22. As the boy possess the idea of a ghost in his mind, sees the apparition of a devil before him; and as a sick man having hypochondria of his malady, is soon attacked by it: (so everyone meets with what he has in his mind).

23. As the kusa grass presents the fair flowers to view, without ever bearing their fruits; so does the speculative theorist mediate on the beauty of his theory, without producing its results by its practice.

24. Sikhidhwaja said.--But it is said that all human desire

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is vain, and its accompanying egoism is a fallacy; and that they are the creatures of our ignorance, like our error of a sea in the burning sands of a desert.

25. So it is to the gnostic[\*\* typo-is it "agnostic"?] theist, whose ignorance is altogether removed by his knowledge of all things as the Divine spirit; such a man of course has no desire rising in his mind, as there is no appearance of the sea in the sands before the eyes of the wise.

26. It is by forsaking his desires, that a person is freed from his bonds of his disease and death; and his internal soul arriving to the perfection of the Deity, is exempted from future birth.

27. But know the human mind to be fraught with desires, from which the learned few are only exempt; it is by their transcendental knowledge of the knowable one, that the Divinely wise alone are exempted from their regeneration in this mortal world.

28. Chudála replied--It is true, O princely sage! that knowledge is said to be the chief good (summum bonum), by the Gods Brahma and others and also by all sapient sages; and notwithstanding thy knowing of this, why is it that thou remainest in this state of thy gross ignorance?

29. What mean these pots and staffs, these wooden stools and those seats of kusa-grass; and why is it, O royal prince! that you delight in these false playings of fools?

30. Why is it that you do not employ your mind to inquire into the questions as to what thou art, and how has this world came to existence, and how and when will cease to exist (in your consciousness of reality). Instead of making inquiries in these solemn truths, you are passing your time like the ignorant in your fooleries only?

31. Why dont you discuss about the natures of bondage and liberation in the company of the learned, and pay your homage at their venerable feet?

32. Do you want, O prince to pass your life in the discharge of your painful austerities, as some insects finish their days in perforating the stones in which they live?

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33. You can easily obtain the delight you seek, if you will but betake yourself to the service of holy man; and keep company with the tolerant and wise souls, arguing with them on spiritual subjects.

34. Or you may continue to remain in your grotto, in this forest living on the simple food of holy men; and by forsaking the evil propensities of your mind, abide here as an insect in a hole under the ground.

35. Vasishtha related--Being thus awakened to sense by his wife--the Divine boy--sikhidhwaja, melted into tears; and with his face baathed[\*\* typo for bathed] in water, spoke to the lad as follows:--

36. Sikhidhwaja said:--O Divine child! it is after a long time, that I am awakened by thee to my senses; and I perceive now that it was my weak-headedness, which drove me from the society of respectable to this lonely forest.

37. Ah! I find now that my mind is purged to-day of its endless sins, which has brought thee to my presence here, and remonstrate with me on my past misconduct.

38. O beautiful boy! I deem thee henceforward as my monitor and father and my best friend forever, and acknowledge myself as thy pupil; wherefore I bow down at thy feet and

pray thee to take piety[\*\* typo for "pity"?] on me.

39. Please admonish me now on the subject of Divine knowledge, as you are best acquainted with it; and whereby I may be freed from all my sorrows, and be settled with perfect peace and bliss of my mind.

40. You said at first, that knowledge is the supreme bliss or summum bonum of mankind; now tell me, which is that knowledge which saves us from misery; whether it is the knowledge of particulars which lead us to the acquaintance of specials, or that of the general which brings as to the transcendental. (The former is the inductive knowledge of ascending[\*\* typo for "ascending" from particulars to the universal, and the latter is deductive knowledge of deducing everything from the primitive one).

41. Chudála replied:--I will tell thee prince as far as I know about it, and what may be best acceptable to thee; and  
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not throw away my words in vain, like crowing ravens about a headless trunk.

42. Because the words that are uttered to the impertinent questions of a person and not heeded by him, are thrown in vain; and become as useless to him, as her eye sight in the dark.

43. Sikhidhwaja said:--Sir, your words are as acceptable to me as the ordinances[\*\* typo corrected] of veda (gospel truth); and though you utter them without previous meditation (extempore), yet I have full faith in them.

44. Chudála replied--As a boy[\*\* typo-"boys"-corrected] obeys the words of his father, knowing it to be pronounced for his certain good; so

must you receive my words, (knowing them to tend to your best welfare).

45. Think my advices to be all good for you, after you hear them with proper attention; and hear unto my words, as you hear music without inquiring into their reason or rhyme.

46. Hear me now relate to you an interesting story of a certain person, whose conduct and character resembled in every way to thine; and who was brought back to his sense after his long aberration. This is a tale to dispel the worldly cares and fears of the intelligent.

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## CHAPTER LXXXVIII.

### THE TALE OF THE CRYSTAL GEM.

Argument:--The slipping of a precious stone in ignorance, and picking of a glossy glass in view of it.

CHUDÁLA related:--There lived once a rich man, combined with opposite qualities (of charity and penury) in his character; as the sea contains the water and the submarine fire in its depth.

2. He was as skilled in arts, as he was practiced in arms; and was trained up in all dealings, as he was expert in business. But his great ambition in all his pursuits[\*\*spl.?], kept him from the knowledge of the most high. (His excess of worldliness, was a preventive to spiritual knowledge).

3. He employed all his endeavours to obtain the imaginary gem of the philosopher's stone chinta mani, (by means of his pujas and prayers and other sacred rites); as the submarine fire wants to devour the waters, and dries up the bed of the sea.

4. His great avidity and persevering patience, succeeded after a lapse of a long time to obtain the precious gem at last; because there is nothing which may not be effected by the ardent zeal of man. (Omnia vincit labor).

5. He succeeded in his attempts by his unwearied labour, joined with his firm resolution and well directed plan; as the meanest man is favoured with a fortune, by his employment of these means. (Fortune crowns all strenuous efforts with success).

6. He saw the stone as lying before him, and ready to be grasped in his hand; as a hermit sitting on the peak of a mountain, thinks the rising moon as easy to be grasped by his hand. (Too ardent desire presents the shadow of the object to one's view).

7. He saw the brilliant gem before him, but became mistrustful of his sight and the reality of the object before it;

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as a poor man hearing of his sudden elevation to royalty, mistrusts the report and doubts its being meant for him.

8. He was then immersed in himself to think with amazement for a long time, he overlooked and neglected to lay hold on his great gain, and kept dubitating[\*\* ?] in his mind in the following manner.

9. Whether this stone is gem or not, and if so, whether it be the philosopher's stone or any other; shall I touch it or not, for I fear lest it fly away from my touch or be soiled by it.

10. No one hath until[\*\* spl.?] this time obtained the long sought philosopher's stone, and if ever it was obtained by any one, it was, says the sastra, in his next life.



11. It is no doubt that my miserliness only, that makes me view aslant this brilliant gem before me with my eyes; as a purblind man sees a flashing fire-brand and deep-laid moon in the sky.

12. How could the tide of my fortune run so high at once, that I should succeed so soon to obtain the precious stone, that is the pink and acme of perfection and productive of all treasure.

13. There must be few and very few indeed of those fortunate men, who can expect their good fortune to court and wait on them; at a little pains in a short time.

14. I am but a poor and honest man, and one possest[\*\* typo ?] of very little qualification nor of any worth and account among mankind; and it is impossible that so miserable a wretch, could ever be blessed with these master piece of perfection.

15. The incredulous man hang for a long time in a state of [\*\* duplicate "of" deleted]suspense, between his certainty and uncertainty; and was infatuated by his mental blindness, that he did not even stretch out[\*\* space added] his hand to lay hold on the jewel lying open before him.

16. Hence whatever is obtainable by anyone at any time, is often missed and lost sight of by either his ignorance or negligence of it; as the precious gem in the parable, which was preferred and lay palpable in full view:[\*\* typo for "."?]

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17. As the undetermined man hang in the balance of his suspicion, the precious gem flew away and vanished from his

sight; as the merited man avoids his sligher, and as the shaft files[\*\* typo for "flies"?] from its string or the stone from its sling. (Fly from the fool as the arrow flies from the bow-string).

18. When prosperity appears to one, she confers on him her blessings of wisdom and prudence &c.; but as she forsakes her foolish votary, she deprives him of all his discretion. (Such is the case with this once wise and afterwards foolish devotee of prosperity).

19. The man tried again to invoke and recal[\*\* typo for "recall"?] the precious gem to his presence, because the persevering spirit is never tired to try again and again for his expected success.

20. He came to behold before him a brittle piece of glass, shining with its false glare as the former gem; and this was placed in his presence by the invisible hands of the siddha that had come to tempt him and deride his folly.

21. The fool thought this brittle thing to be the real gem now lying before him, as the ignorant sot believes the sparkling sands to be the dusts of the purest gold.

22. Such is the case with the deluded mind, that it mistakes the eight for six and a foe for a friend; it sees the serpent in the rope and views the desert land as the watery expanse[\*\* spl.?], it drinks the poison for the nectar and spies another moon in the sky in the reflexion of the true one.

23. He took up that sham trumpery for a real gem, and thought it as the philosopher's stone that would confer on him whatever he desired; with this belief he gave up in charity all he had, as they were no more of any use to him.

24. He thought his country to be devoid of all, that was  
delightful to him and its people as debasing to  
his society;  
he thought his lost house was no use of him, and his relatives  
and friends to be averse to his happiness.

25. Thus thinking in his mind, he determined to remove  
himself to a distant country and enjoy his rest there; and then  
taking his false gem with him, he went out and entered an  
uninhabited forest.

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26. There his deceptive gem proving of no use to him loaded  
him all imaginable calamities, likening to the gloomy  
shadow of the black mountain and the horrid gloom of deep  
ignorance.

27. The affections which are brought to one by his own  
ignorance, are by far greater than those which are caused by  
his old age and the torments of death. The calamity of ignorance  
supercedes all other earthly affections, as the black hairs  
rise on the top of the body and cover the crown of the head.

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## CHAPTER LXXXIX.

### THE PARABLE OF AN ELEPHANT.

Argument.--Freedom of the Incarcerated Elephant; and his falling  
again into the Pit.

Chudála said.--Hear O holy hermit; another very interesting  
story of mine, which well applies to your case; as the  
ruler of a land and to serve to awaken your  
understandings:

(from its present theory).

2. There lived a large elephant in the vindhya[\*\*Vindhya] mountain, which was the head and leader of a great number of elephants; and had as clear an understanding in its big and elevated head, as the lofty summit of the mountain was humbled down at the bidding of Agastya--the sage. (Agastya is recorded as the first Aryan emigrant, who crossed the vindhya[\*\*Vindhya] and settled in southern

India, and civilized the wild mountainous and rude people of Deccan by his wise law and instructions).

3. His two tusks were as strong as the thunderbolts of heaven, and as long and stunning as the far reaching flashes of lightning; they were as destructive as the flames of final desolation (kalpánta), and as piercing as to bore and uproot a mountain.

4. He came to be caught by an iron trap laid by elephant catchers in his way, and was fast held in it as the vindhya[\*\*Vindhya] by the muni's charm; and as the giant Bali was Bound in the chains of India. (Vindhya and its people were spell bound by the Agastya sage).

5. The captive and patient elephant was tormented by the iron goad in his proboscis, and suffered the excruciating pains of his torture; like the Tripura giant under the burning fire of Hara. (Siva is called Tripura-hara for his quelling that giant by his fire arms).

6. The elephant lay in this sad plight in the net for three days together, and was thus watched over by his hunter for a

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distance. (See the paper of elephant catching in the Asiatic Researches).

7. The great suffering of the elephant made him open his mouth widely, and utter a loud scream that growled about like

the loud noise of roaring clouds.

8. Then he exerted the force of both his tusks, and succeeded thereby to break asunder the iron bar; as the Titan of old, broke open the bolts at the gate of heaven.

9. The hunter saw the breaking of his hard fetters by the infuriate beast from a distance, as Hara beheld the breaking of the demon Bali (Belos) from his subterranean cell beneath the mountain, in order to invade his heaven on high.

10. The elephant catcher then mounted a tall tála (palm) tree, and leaped from its top in order[\*\*space added] to fall down on its head;  
but haplessly he fell down on the ground, as the demon was hurled down to hell by victorious Hara.

11. The hunter missed the head of the huge animal, and fell headlong upon his legs on the ground; as a ripe fruit, is dropped down by the hurrying winds.

12. The great elephant took pity in seeing him falling, and lying prostrate before him; as the mind of the noble, is compassionate on others even in their own piteous state.

13. The noble animal thought in his mind, that it was no valour on his part to trample over the self-fallen; and had thus the magnanimity of sparing the life of his own enemy.

14. He broke only the chains in two pieces, and took his way before him; leaving away all obstacles and barriers, as the rushing waters bear down the strongest bridge.

15. His strength broke the strong net, but his piety spared the life of the weak man; he went off as the sun sets, after dispelling the evening clouds.

16. The hunter rose up from the ground after he saw the elephant had gone away, and he found himself to be as same and sound after his fall as he had been before it; and as the elephant was relieved from his pains, after his liberation from the chains.

17. Notwithstanding with great shock which the man had

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felt by his fall from the tall palm tree, he felt no hurt with any part of his body; whence I ween, the the~~the~~ bodies of scoundrels are fortified against every harm.

18. The wicked gain greater strength by execution of their repeated crimes, as the rainy clouds gather the more by their frequent showers. Thus the hunter went after his fresh excursion.

19. The elephant catcher felt very sorry, at the escape of the elephant and unsuccessfulness of his attempt; as one in dejected mind, is to loose~~lose~~ a treasure that has fallen into his hand.

20. He sought about and beat the forest, to find out the hiding elephant amidst the thickets; as the ascending node of Rahu rises in the sky, to lay hold on the moon covered under the clouds.

21. After a long search, he came in sight of the elephant halting under a tree; as when a warrior returns from the battlefield, and breathes the air under a shady arbour.

22. The cunning huntsmen collecting a great many tools, capable to entrap the elephant at his resting place.

23. He dug a circular ditch round about that place in the forest, as the great creator~~creator~~ of the world had stretched the ocean encircling this earth.

24. He then covered the great pit, with green branches and soft leaves of trees; as the season of autumn covers the face of the empty sky with fleecy and flimsy clouds.

25. The elephant roaming at large in the forest, happened to fall down into the pit one day; as the fragment of a rock on the coast, falls headlong on the dried bed of the sea.

26. The big elephant was thus caught in the circular pit, which was as deep as the dreadful depth[\*\*depth] of the sea; and lay confined in it, as some treasure is shut up in the hollow womb of a chest.

27. Being thus confined at the bottom of that far extending pit, still passes his time in endless trouble and anxiety; like the demon Bali in his dark cave under the grounds.

28. This is the effect of the silly elephants, letting unhurt his cruel hunter who had fallen ere long before him; or-~~\*\*\*delete hyphen~~  
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else he would not be thus pent up in the pit, if he made an end of him in time.

29. Hence all foolish people that had not foresight to prevent their future mishaps, and provide against their coming mischances by their precautions[\*\*precautions] at present, are sorely to be exposed like the calamity as the vindhyan elephant. (Hence all unforeseeing men are designated as gaja murkha or elephantine fools).

30. The elephant was glad with the thought of his freedom from the hunter's chains, and thought no more of any future mishap[\*\* typo for mishap??]; which was the sole cause of his being by another mischance, which lay at a long distance from him.

31. Know, O great soul! that there is no bondage of man except his own ignorance; and the jail prisoners are not under such thralldom, as the intellectual servitude of freemen under their errors and prejudice. The enlightenment of the soul and the knowledge of the cosmos as one universal soul, is the greatest freedom of man; while the ignorance of this truth, is the root of the slavery of mankind to the errors of this world.

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## CHAPTER LXXXX.

### WAY TO OBTAIN THE PHILOSOPHER'S STONE.

Argument.--Chudála's Interpretation of the Parable of the Precious stone and the glassy gewgaw.

Sikhidhwaja said--Please explain unto me, O Divine boy; the purport of the parables of the true and false gems; and the unfettered and paint up elephant, which you have spoken before to me.

2. Chudála replied--Hear me now expound to you the meaning of my stories, and the purport of the words and their senses; which I have stored in your heart and mind, for the enlightenment of your understanding.

3. That searcher after the philosopher's stone, was undoubtedly acquainted with science, but had no knowledge of the truth (tatwajnana); he searched the gem but knew not what it was, and the same man is thyself.

4. You are versed in the sciences as he, and shonest above others as the shining sun on the mountain tops; but you have not that rest and quiet, which is derived from the knowledge of truth; and are immersed in your errors, as a block of stone in



the water.

5. Know O holy man! that it is relinquishing of errors, which is said to be the philosopher's stone; (because they are the only men that have set themselves above the reach of error). Try to get that O holy man! in your possession, and set yourself thereby above the reach of misery.

6. It is the relinquishment of gross objects, that produces the pure joy of holiness; it is the abandonment of the world, [**\*\*that**] gives one the sovereignty over his soul, and which is reckoned as the true philosopher's stone.

7. Abandonment of all is the highest perfection, which you must practice betimes; because it is contemning of worldly grandeur, that shows the greatest magnanimity of the soul.

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8. You have O prince! forsaken your principedom together with your princess, riches, relatives and friends, and have rested in your resignation; as Brahmá the lord of creatures, rested at the night of cessation of the act of his creation.

9. You have come out too far from your country, to this distant hermitage of mine; as the bird of heaven the great Garuda lighted with his prey of the tortoise, on the farthest mount of the earth. (The legend of Gaja-kachchhapa borne by garuda[**\*\*Garuda**], is narrated at length in the purana).

10. You have relinquished your egotism, with your abandonment of all worldly goods; and you purged your nature from every stain, as autumnal winds desperse[**\*\*disperse**] the clouds from the sky.

11. Know that it is only by driving away the egoism of the mind as well as all desires from the heart, that one gets

his perfection and has the fulness of the world or perfect bliss in himself. But you have been labouring under the ignorance of what is to be abandoned and what is to be retained, as the sky labours under the clouds. (It is not the abandonment of the world, but the greedy desires of the mind, that is attended with true felicity).

12. It is not your abandonment of the world, which can give you that highest felicity the summum bonum that you seek; it is something else that must be yet sought after by you. (True happiness is a thing of heavenly growth, and is to be obtained by the grace of God only).

13. When the mind is overflowed by its thoughts, and the heart is corroded by the canker of its desire; all its resignation flies from it, as the stillness of a forest flies before the tempest.

14. Of what avail is the abandonment of the world to one, whose mind is ever infested by his troublesome thoughts; it is impossible for a tree to be at rest, that is exposed to the tempests of the sky. (Inward passions disturb the breast, as tempests rend the sky).

15. The thoughts constitute the mind, which is but another name for will or desire; and so long as these are found to be raging in one, it is in vain to talk of the subjection of the mind.

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16. The mind being occupied by its busy thoughts, finds the three worlds to present themselves before it in an instant; of what avail therefore is the abandonment of this world to one, when the infinite worlds of the universe are present before his mind.

17. Resignation flies on its swift pinions[\*\*pinions], soon as it sees a

desire to be entertained in it; as a bird puts on its wings, no sooner it hears a noise below.

18. It is insouciance and want of care, which is the main object of the abandonment of the world; but when you allow a care to rankle in your breast, you bid a fair adieu[\*\*adieu] to your resignation; as one bid farewell to his honoured and invited guest.

19. After you have let slip the precious gem of resignation from your hand, you have chosen the false glossy gewgaw of austerity for some fond wish in your view. (All outward observances of rites and austerities proceed from some favourite object fostered in the mind, while the pure bliss of holiness is obtained from the purity of the heart only, and without any need of outward acts).

20. I see thy mind is fixed in wilful pains of thy austerities, as the sight of a deluded man is settled on the reflexion[\*\*reflexion] of the moon in the waters; (from his error of its being the true moon).

21. Forsaking the indifference of your mind, you have become a follower of the prurience of your heat[\*\*heart]; and chosen for yourself the mortification of an anchorite, which is full of [\*\*word missing] from its first to last.

22. He who forsakes the easy task of his devotion to god, which is fraught with infinite bliss; and betakes himself to the difficult duties of painful austerity, is said to make a suicide of his own soul. (The sruti calls them self-suicides (atmaghanojánah); who neglect the felicity of their souls).

23. You betook yourself to the vow of self-resignation, by your relinquishment of all earthly possessions; but instead of

observing the forbearance of resignation, you are bound to the painful austerities of your asceticism in this dreary wilderness.

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24. You broke the bonds of your princedom, and decamped from the bounds of your realm thinking them as too painful to you; but say are you not constrained here to the faster and far more irksome toils of your asceticism, and the unbearable chains of its rigid incarceration.

25. I think you are involved in much more care to defend yourself from heat and cold in the defenceless forest, and have come to find yourself to be more fast bound to your rigours than you had any idea of this before.

26. You thought in vain to have obtained the philosopher's stone before, but must have come to find at last[\*\*space added]; that your gain is not worth even a grain of glassy bauble.

27. Now sir, I have given you a full enterpretation[\*\*interpretation] of the avidity of a man to pocket the invaluable gem; you have no doubt comprehended its right meaning in your mind, and now store its purport in the casket of your breast.

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## CHAPTER LXXXI.

### INTERPRETATION OF THE PARABLE OF THE ELEPHANT.

Argument:--Ignorance which is the cause of worldly desire, flies with loss of wishes.

Chudála continued:--Hear me, O great prince! now explain to you the meaning of the story of the vindhyan elephant, which will be as useful as it will appear wonderful to

you.

2. That elephant of the vindhyān range, is thy very self[\*\*space added] in this forest; and his two strong tusks are no other than the two virtues of reasoning and resignation, on which you lay your strength. (Viveka and vairgya[\*\*vairagya] i.e. reason and resignation are the most potent arms of men).

3. The hunter that was the enemy of the elephant and way laid him in his free rambles, is the personification of that great ignorance, which hath laid hold of thee for thy misery only.

4. Even the strong is foiled by weak, and lead from one danger to another and from woe to woe; as the strong elephant was led to by the weak huntsman, and as you O mighty prince! are exposed by your imbecile ignorance in this forest.

5. As the mighty elephant was caught in the strong iron chain, so are you held fast in the snare of your desire (of a future reward); which has brought all this calamity on you.

6. The expectation of man is the iron chain, that is stronger and harder and more durable than the other; the iron rusts and wastes away in time, but our expectations rise high and hold us faster.

7. As it was in the hostility of the huntsman, that he marked the elephant by his remaining unseen in his hiding place, so thy ignorance which larks[\*\*lurks] after thee, marks thee for his pray[\*\*prey] from a distance.

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8. As the elephant broke the bonds of the iron chains of his enemy, so have you broken asunder the ties of your peaceful reign and the bonds of your royalty and enjoyments.

9. It is sometimes possible, O pious prince! to break down the bonds of iron fetters; but is impossible, O holy prince, to put a stop to our growing desires and fond expectations.

10. As the huntsman that had caught the elephant in the trap, fell down himself from on high to the ground; so was thy ignorance also levelled to the ground, seeing thee deprived of thy royalty and all thy former dignity. (The pride and ignorance of a man sinks down with his misfortune).

11. When the man who is disgusted with the world, wants to relinquish his desire of enjoyment, he makes his ignorance tremble in himself, as the demon that dwells on a tree, quakes with fear when the tree is felled.

12. When the self-resigned man, remains devoid of his desire for temporal enjoyments; he bids fare well to his ignorance, which quits him as the demon departs from the fallen tree.

13. A man getting rid of his animal gratifications, demolishes the abode of his ignorance from the mind; as a wood-\*cutter destroyes[\*\*destroys] the bird-nests of the tree, which he has sawn or cut down on the ground.

14. You have no doubt put down your ignorance, by your resignation of royalty and resorting to this forest; your mind is of course cast down by it, but it is not yet destroyed by the sword of your resignation. (A cast down or sunken spirit or mind is not really killed, but revives and lives again in time).

15. It rises again and gains renewed strength and minding its former defeat, it has at last over powered on you by confining you in this wilderness; and restraining you in the painful dungeon of your false asceticism.

16. If you can but now kill your fallen ignorance in any way, it will not be able to destroy you at once in your rigorous penance; though it has reduced you to this plight by your abdication of royalty.

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17. The ditch that the huntsman had dug to circumvent the elephant, is verily this painful pit of austerity, which thy ignorance has scooped to enthrall you in.

18. The many provisions and supplies with which the huntsman had filled the hollow, in order to entice the elephant; are the very many expectations of future reward, which your ignorance presents before you, as the recompense of your penitence.

19. O prince, though you are not the witless elephant (gaja-\*murkha); yet you are not unlike the same, by your being cast in this forest by your incorrigible ignorance.

20. The ditch of the elephant, was verily filled with the tender plants and leaves for the fodder of the elephant; but your cave is full of rigorous austerities, which no humanity can bear or tolerate.

21. You are still encaged in this prison house of the ascetic's cell, and doomed to undergo all the imaginative torments of your penance and martyrdom. You verily resemble the fallen Bali, that is confined in his subterranean cell.

22. You are no doubt the empty headed elephant, that art fast bound in the chain of false rigours, and incarcerated in this cave of your ignorance; thus I have given the full exposition of the parable of the elephant of vindhyān mountain, and now glean the best lesson for thyself from this.

## CHAPTER LXXXII.

### THE PRINCE'S ABJURATION OF HIS ASCETICISM.

Argument.--The prince coming to his sense, took all his relics of asceticism and set them on fire.

CHUDÁLA continued.--Tell me prince, what made you decline to accept the advice of the princess chudála, who is equally skilled in morality, as well as in Divine knowledge.

2. She is an adept among the knowers of truth, and actually practices all what she preaches to others; her words are the dictates of truth, and deserved to be received with due deference.

3. If you rejected her advice, by your over confidence in your own judgment; yet let me know, why she prevented you not, from parting with your all to others. (There is a proverb that men should rely on their own judgment and that of their elders; but never on those of other people and women).

4. Sikhidwaja[\*\* Sikhidhwaja?] replied.--But I ask you another question, and hope you will reply to it, i. e. how do you say that I have not relinquished my all, when I have resigned my realm, my habitation and my country all together; and when I left my wife and all my wealth behind.

5. Chudála replied.--You say truly O prince! that you have forsaken your kingdom and habitation, and your lands and relatives, and even your wife and wealth, but that does not make your relinquishment of all, since none of these truly belong to thee; they come of themselves and go away from man; it is your egoism only which is your's, and which you have not yet got rid of.



6. You have not yet abandoned your egoism, which is the greatest delight of your soul; you cannot get rid of your sorrows, until you are quite freed from your egoistic feelings.

7. Sikhidhwaja said.--If you say that my kingdom and

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possession, were not my all, and that this forest which I have resorted to forms my all at present; and these rocks and trees and shrubs form my present possessions, then I am willing to quit all these even, if that would constitute resignation of all.

8. Vasishtha said.[\*\*:]--Hearing these words of the Brahman boy-kumbha[\*\*boy--Kumbha], the cold blooded prince sikhidhwaja[\*\*Sikhidhwaja] held silence for a while, and returned no answer.

9. He wiped off his attachment to the forest from his heart, and made up his mind to slide away from it; as the current of a stream in the rainy weather, glides along and carries down the dust and dirt of the beach.

10. Sikhidhwaja said.[\*\*:]--Now sir, I am resolved to leave this forest, and bid adieu[\*\*adieu] to all its caves and arbours; say now does not this relinquishment[\*\*relinquishment] of all, form my absolute abnegation of all things.

11. Kumbha replied.[\*\*:]--The foot of this mountain with all its wood-lands, arbours and caverns are no properties of your's[\*\*yours], but the common fells and dales of all; how then can your forsaking of them, form your self-abnegation at all?

12. The best boon of your egoism which has fallen to your

lot, is still unforsaken by you; you must get rid of this, inorder[\*\*in order] to be freed from the cares and sorrows of this sublunary world of woes.

13. If none of these things is mine, then my hermit's cell and grove, which I own as mine are what I am willing to resign, if that would make my total abnegation.

14. Vasishtha said.---The self-governed sikhidhwaja being awaked to his sense, by these admonitions of Kumbha-the Brahman boy; he remained silent for a moment, with the light that shone within him.

15. His pure conscience returned to his mind, and the blaze of his right knowledge, burnt away the dross of his attachment to the hermitage; as a gust of wind drives the dusts from the ground.

16. Sikhidhaja[\*\*Sikhidhwaja] said.[\*\*:]--Know me sir, to have now taken away my heart from this hermitage, and forsaken my attachment to all its sacred bowers and arbours; now therefore consider me to have resigned my all and every thing in world.

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17. Kumbha replied.[\*\*:]--How can I consider you as fully resigned, by your resigning these groves and arbours and everything appertaining to them; none of which belong to you, nor are you their master or deserter in anyway. (Know there is but one being, who is the sole master of all).

18. Thou hast another thing to be forsaken by thee, and that is the greatest and best thing that has fallen to thy lot in this world; it must be by your resignation of that thing, that you can set yourself free from all. (The prince was so very infatuated with his knowledge of the gross sensibles, that he would never come to know what egoism meant).

19. Sikhidhwaja said--If these[\*\*this] oven be not the all that I have, and which you want me to resign; then take these earthen pots and basins, these hides and skins and this my cell also, and know me to forgo all these forever and betake myself elsewhere.

20. Vasishtha said--So saying the dispassionate prince rose from his seat, with his composed and quiet mind; as when an autumnal cloud rises on the top of a mountain, and disperses elsewhere.

21. Kumbha saw from his seat, the motions and movements of the prince, with her smiles and amazement, as when the sun laughs from above, to see the foolish attempts of men on the earth below.

22[\*\*.] Kumbha looked steadfastly on Sikhidhwaja, and sat silently with the thought, "Ah! let him do whatever he likes for his sanctification and renunciation of the temporal articles of this world, which do not serve for his spiritual edification at all."

23. Sikhidhwaja then brought out all his sacred vessels and seats from his grotto, and collected them all in one spot; as the great ocean yielded up all her submerged treasures, after the diluvian flood was over.

24. Having collecting them in a pile, he set fire to them with dries[\*\*dried] fuel; as the sun-stone or sun-glass burns down the combustible by its fire.

25. The sacred vessels and chattles[\*\*chattels] which were set on fire and burnt down by it, were left behind by the prince who sat  
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on a seat beside Kumbha; as the sun sets on the mount

meru[\*\*Meru], after he had burnt down in the world by the fire of dissolution.

26. He said to his rosary, you have been confident to me your master, as long as I turn you on my fingers as my counting beads.

27. And though I have turned you over and over, with my sacred mantras in this forests; yet you have been of no service to me at all.

28. And though I have travelled with you, Oh my reliquary! and seen many holy places in thy company; but as you proved of no good to me, I now resign you to the flames.

29. The burning fire rose in flames and flashes in the sky, and they appeared as stars glittering in it; he then cast his seat of the deer's skin on the fire, and said I[\*\*:] have borne you about me so long on my back as an ignorant stag.

30. It was by my ignorance, that I held you so long with me; and now you are at liberty to go your own way; where may peace and bliss attend on you forever.

31. Ascend with the rising fire to heaven, and twinkle there as the stars on high; so saying he took off his hide garment from his body with his hands, and committed it to the flames.

32. The funeral pyre of the prince spread as a sea of fire and it was driven about as a conflagration by the winds blowing from the mountains; when the prince thought of throwing his water pot also into the fire.

33. And said to it, you sir, that bore the sacred water for all my sacerdotal functions; O my good water pot, it is true that I

have not the power of rendering the proper recompense of your past services.

34. You were the best model of true friendship, good nature, benevolence and constancy to me; and the best exemplar of goodness and all good qualities in thy great bounty.

35. O thou! (my water pot), that wast the receptacle of all goodness to me; now depart your own way, by your purificatton[\*\*purification]

in the same sacred fire, as thou wast at first found by

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me (from the potter's fire). Be thy ways all blissful to thee! so saying he cast his water pot into the consecrated fire.

36. Because all good things, are to be given to the good or to the fire; but all bad things are cast off, like the dust of the earth; and as foolish men fall to the ground, by their secret craft.

37. It is well for thee, my low mattresse[\*\*mattress], to be put to fire and reduced to worthless ashes; so saying, he took up his wet matted seat, and cast it into the flaming fire.

38. The seat on which he used to sit in his pure meditation on God (i.e. his kusásana or his seat made of kusagrass), he soon committed to the flames; because it is better to give up a thing betimes, of which one must get rid shortly afterwards.

39. This my alms-pot which contained the best articles of food, which were presented to me by good people; I now commit to this flame with whatever it has in it.

40. The fire burns a thing but once, and the burnt article ceases to burn any more; hence I shun all the implements to my ceremonial rites, in order to set me free from the bondage

of all actions for ever more.

41. Be ye not sorry therefore, that I forsake you thus; for who is there, that well[\*\*will] bear about him things that [\*\*are ]unworthy of himself.

42. So saying, he throw[\*\*threw] into the fire all his cooking vessels, and the plates and dishes of his kitchen; and all things whatever he had need of in his hermitage. And these began to burn in a blaze, us the world was burnt down by the all destructive fire of the kalpánta.

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## CHAPTER LXXXIII.

### ADMONITION OF SIKHIDHWAJA.

Argument:--As the prince was going to immolate himself after this, he is recalled from his rashness by the wisdom of his young monitor, who admonishes him to the relinquishment of his mind and not of the body.

Vasishtha said:--He then rose up and set fire to his hut of dry leaves and grass, as it is the case with foolish men very often to demolish the structure of their own fancy and caprice. (i.e. To undo the doings of their own hobbies and wild imagination).

2. Whatever else there was left beside aught of the chattles[\*\*chattels] and goods of the hermit Sikhidhwaja took them all one after another, and set fire to them with his composed and unconcerned mind, and observing a strict taciturnity all the while.

3. He burnt and broke down every thing, and then flung away from him his eatables and preserved condiments; his

clothings and all, with a quite content[\*\*content] state of his mind. (This unconcerned state of the mind is called avahittha or insouciance; which cares for no mortal thing).

4. The hermitage was now turned to a desolation, for its having been a human habitation awhile before; and resembled the relics of the sacrificial pavilion of Daksha, after its devastation by the all-devouring fire of Vírabhadra. (The legend of Daxa-yajna-bhanga, forms the subject of many puranas, poems and dramas, but the mystery and allegory of the fable remains as dark and inexplicable as the Runic characters).

5. The timorous fawns being affrighted at the lighted fire, left their layers where they lay chewing the cud at their ease; and fled afar to distant deserts, as the townsmen free from a burning quarter to distant abodes.

6. Seeing the vessels and utensils to be all in a blaze, with the fuel of the dry woods on all sides; the prince seemed to

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remain quite content and careless amidst the scene, with the possession of his body only.

7. Sikhidhwaja said:--I am now become an all abandoning saint, by my abandonment of all desire and every object; and wonder that I should after so long a period of my life, be awakened to my right knowledge, by the holy lectures of my heavenly child.

8. I have now become a pure and perfect unit, and quite conscious of the ineffable joy in myself; of what use and to what good, are all these appendages of my ever varying desires to me. (No temporal object, leads to our permanent good; save our own bodies, which feel the inward bliss of the soul).

9. As the knots of the chain that bind the soul to this world,

are cut asunder and fall off one after another; so the mind comes to feel its quite[\*\*quiet] composure, until it attains to its ultimate rest and inaction.

10. I am quite composed, and in perfect ease with the extinction of my desires; I am joyous and rejoice in myself, that my ties are all broken and fallen off from me; and that I have at last[\*\*space added], fully accomplished the abandonment of all things  
(sarva tyaga).

11. I am become as nude as the open sky, and as roofless as the vault of vacuity; I view the wide world as an expanse of vacuum, and myself as a nullity within the whole inanity; say, O divine boy! is there anything still wanting to my complete renouncement of all.

12. Kumbha replied:--Yet you must be aware! O prince Sikhidhwaja! that you are never released from all the bonds of this life, by your renunciation of every mortal thing; appertaining to this your mortal and transitory state of your being.

13. I see the gravity and purity of the nature of your soul, which is placed far above the reach and track of the commonalty; by its abandonment of the innumerable seeds and sprouts of fond desires, which incessantly rise as thisles[\*\*thistles] and thorns on the human breast. (If virtue we plant not vice will fill the place; and the reekiest[\*\*?] weeds, the richest soils deface).

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14. Vasishtha said:--On hearing these words of Kumbha, the prince Sikhidhwaja reflected on its purport within himself for a short while; he spoke these words in reply as you shall, oh mighty armed Ráma, now hear from me. (i.e. The prince was not so very easily prevailed up[\*\*upon] by his eloquent monitor).



15. Sikhidhwaja said:--Tell me, O heaven born child! what else dost thou see remaining in me; except the serpentine entrails within myself, and supporting the body composed of a heap of flesh, blood and bones.

16. And if this body reckoned an appandage[\*\*appendage] to myself, I will then ascend to the top of this mountain, and let it fall to be dashed to pieces on the ground; and thus get rid of my mortal part for ever.

17. Saying so, as he was proceeding to immolate his body on the craggy hill before him; he was enterrupted[\*\*interrupted] by his monitor Kumbha, who spoke to him as follows:--

18. Kumbha said:--What is it prince that you are going to, why do you attempt to destroy this innocent body of yours from this hideous height, as the enraged bull hurls its calf below the hill?

19. What is this body, but a lump of dull and gross matter, a dumb and poor painstaking thing; it never does you any harm, nor can you ever find any fault in it; why then do you wish in vain to destroy so harmless and faultless a thing?

20. It is of itself a dull and dumb thing (as your beast of burden); it ever remains in its torpid meditative mood, and is moved to and fro by other agencies; as a plank is tossed up and down, by the adverse current and waves in the sea.

21. He who hurts or annoys his inoffensive lady, deserves to be put to torturous punishment; like the ruffian rogue who robs and annoys the holy saint, sitting in his solitary cell.

22. The body is quite guiltless of all the pain and pleasure, which betide the living soul by turns; as the tree is wholly

unconcerned with the fall of its fruits and leaves, which are dropped down by the blowing winds.

23. You see the gusts of winds dropping down the fruits,

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flowers and leaves of trees; then tell me, O holy men! how you can charge your innocent tree, with the fault of letting fall its best produce.

24. Know it for certain, O lotus eyed prince! that the immolation of your body even, is not enough to make your total renouncement of all things, sarvatyāga you must know is not an easy matter.

25. It is in vain[\*\*space added] that you intend, to destroy this inoffensive body of yours on this rock; your quitting or getting rid of your body, does not cause your renunciation and freedom from all. (Death releases us from the bondage of the body, but not from the stings of conscience).

26. There is an enemy of this body which agitates it, as an elephant shakes a huge tree; if you can but get rid of that mortal enemy of your body and soul, you are then said to be freed from all.

27. Now prince, it is by avoiding this inveterate enemy of yours, that you are freed from the bondage of your body, and everything besides in this world; or else however you may kill your body, you can never put a stop to its regrowth (in some form or other).

28. Sikhidhwaja rejoined.--What is it then that agitates the body and what is the root of our transmigrations and of the doings and sufferings of our future lives? And what is it by the avoidance of which, we avoid and forsake everything in the world?

29. Kumbha replied.--Know, holy prince, that it is neither the forsaking of your realm nor that of your body, nor the burning of your hut and chattles[\*\*chattels], nor all these things taken together, that can constitute your renouncement of all and everything.

30. That which is all and every where, is the one only cause of all; it is by resigning everything in that sole existent being, that one becomes the renouncer of all.

31. Sikhidhwaja said.--You say that there [\*\*is] an all-[\*\*--]to-pan, which is situated in all to whom all things are to be resigned at all times. Now sir, you that know all, what this all or omnium can be.

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32. Kumbha replied.--Know, O holy man, this all pervading being is known under the various appellations of the living soul jīva, the life Prāna and many more also; it is neither an active or inactive principle, and is called the mind which is ever liable to error.

33. Know the mind to be the seat of illusion, and to make the man by itself; it is the essential constituent of every person, and the speculum of all these worlds in itself.

34. Know the mind, as the source of your body and estates; and know it also, as the root of your hermitage and everything else; just as one tree bears the seed of another. (The ingrained desire of the mind is the seed of all extraneous accidents).

35. It is therefore by your giving up this seed of all events, that you really resign every thing in the world, which is contained in and depends on this primary seed and main spring of the mind. All possible as well as impossible renunciations, depend on the resignation of the mind.

36. The man that is under the subjection of his mind, is ever subject to cares, both when he is attentive to his duties or negligent of them; as also when he rules his realm, or flies from it to a forest; but the man of a well governed mind, is quite content in every condition of life.

37. It is the mind which revolves incessantly in the manner of the rotatory world, and evolves itself in the form of the body and its limbs; as the minute seed displays itself in the shape of a tree and its branches and leaves.

38. As the trees are shaken by the blowing winds, and as the mountains are shook by the bursting earthquakes; and as the bellows are blown by the inflated air, so is the animated body moved about by the mobile force of the mind.

39. These miserable mortals that are born to death and decay, and those happy few that live to enjoy the pleasures of life; and the great sages of staunch hearts and souls, are all of them bound alike to the thralldom of their minds. (The mind governs all, and there are few to govern it).

40. The mind acts its several parts, in all the various forms and figures of the stage of the world; it shows its gestures in

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the motions of the body, it lives and breathes in the shape of the living spirit, and it thinks and cogitates in the form of the mind. (The mind and the heart, the living soul and the active body, are all the one and same thing).

41. It takes the different epithets of the understanding buddhi, consciousness mahat, egoism ahankára, the life or prána and the intellect, agreeably to its sundry internal functions in the body, or else it is the silent soul, when it is without any action to be assigned to it.

42. The mind is said to be all in all, and by getting release of this, we are released of all diseases and dangers; and then we are said to be avoided and abandoned all and every thing.

43. O ye, that want to know what resignation is, must know that it is the resignation of the mind, which makes your renunciation of all things. If you succeed in the abnegation of your mind, you come to know the truth, and feel the true felicity of your soul.

44. With the riddance of your mind, you get rid of the unity and duality of creeds, and come to perceive all diversities and pluralities blend in one universal whole; which is transcendental[\*\*transcendental]  
tranquility, transparent purity and undiminished felicity:  
(which is anámaya without alloy).

45. The mind is the field for the course of every body, in his career in this world; but if this field be over grown with thorns and brambles, how can you expect to grow rice in it?

46. The mind shows its manifold aspects, and plays its many parts at will; it turns and moves in the forms of things, as the waters roll in the shapes of waves.

47. Know young prince, that your abandonment of all things by the resignation of your mind, will redound to your joy, not unequal to that of your gaining a kingdom to your self.

48. In the matter of self-abnegation, you are on the same footing with other men; in that you resign whatever [\*\*you] dislike, and want to have some thing that you have a liking for.

49. He who connects all the worlds with himself, as the

thread that connects the pearls in a necklace, is the man that

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possesses everything, by renouncing all things from himself.

(This is the attribute of sutrátmá-[\*\*--]the connecting thread of the supreme soul, which unites all units to it, by living all things as apart from it).

50. The soul that is unattached to all things, doth yet connect and pass alike through them all; as the thread of the divine soul, connects the world as a string of pearls. (It spreads unspent).

51. The soul that bears no attachment to the world, is like an oilless lamp that is soon extinguished to darkness; but the spirit that is warm with its affections, likens an oily lamp, that burns with universal love, and enlightens all objects about it.

52. The lord that lives aloof from all, resembles the oilless lamp in dark obscurity; but the same Lord manifesting himself in all things, resembles the oily lamp that lights every objects[\*\*object]. (The two hypostases of the supreme spirit-[\*\*--]the unknowable and the Manifest, the aprakásatmá and the saprakásatmá).

53. As after the relinquishment of all your possessions, (both in your estate as also in this forest), you still remain by yourself; so after your resignation of your body, mind and all, you have still your consciousness by you, which you can never get rid of.

54. As by the burning of your articles, you have burnt no part of your body; so by your resignation of all things, you can not resign yourself or your soul, which would then amount to nirvána or utter extinction, (which is tantamount to muksha[\*\*moksha] or ultimate absorption in the supreme spirit).

55. Sarvatyāga or total abnegation, means the voidance of the soul of all its worldly attachment, when it becomes the seat of all knowledge; and likens to the ethyrial[\*\*etherial] paradise of the hosts of celestial beings.

56. Sarvatyāga or self-abnegation is like the water immortality, which drives away all fear of disease and death by a single draught of it; and it remains untouched by the cares of the world, as the clear firmament is untinged by the spots of clouds.

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57. Sarvatyāga again is the entire abandonment of all affections, gives a man his true greatness and glory; and as you get rid of your temporary affections, so you get the stability of your understanding, and the firmness of your determination.

58. Sarvatyāga or abandonment of all, is fraught with perfect delight; as its contrary is attended with extreme misery. This is a certain truth, and knowing as such, choose what you think best for you.

59. He who gives away his all in this life, comes to be in possession of them in his future state; as the rivers which pour their waters into the sea, are again filled by its flood tide.

60. After resignation of all things from the mind, its hollowness is filled with full knowledge of them, which is highly gratifying to the soul; as an empty box, is stored with rich gems and jewels in it.

61. It was by virtue of his resignation of all things, that Sakya muni became dauntless amidst the troubles of the Kali-age, and sat as firm as a rock. (Hence the yogis of prior ages, have remained as pure air).

62. Total resignation of all things, is tantamount to the acquisition of all prosperity; because the lord gives every thing to him, who dedicates and devotes his all unto Him.

63. You have now, O prince, become as quiet as the calm atmosphere, after your abandonment of all things; now try to be as graceful as the lightsome[\*\*space removed] moon, by the complaisance of your manners.

64. Now, O high minded prince, forget at once[\*\*space added] your past abdication of your crown and kingdom, as also your subsequent of all things in this hermitage; drive away the pride of your total abandonment of all you had, and be of a clear and complacent countenance.

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## CHAPTER LXXXXIV.

### ENLIGHTENMENT OF SIKHIDHWAJA.

Argument:--On the abandonment of the affections of the mind.

Vasishtha continued:--As the disguised boy was admonishing in this manner on the relinquishment of mind (i.e. the mental passions and affections); the prince ruminated inwardly on its sense, and then spoke as follows.

2. Sikhidhwaja said:--I find my mind fluttering always, as a bird in the open sky[\*\* space added] of my bosom; and lurking incessantly as an ape, in the wilderness of my heart.

3. I know how to restrain my mind, as they do the fishes in the net; but know not how to get rid of it, when it is so



much engaged with the objects of sense.

4. Please sir acquaint me first with the nature of the mind, and then teach me the method of relinquishing it for ever from me.

5. Kumbha replied:--Know great prince, cupidity to be the intrinsic nature of the mind; and know the word desire to be used a synonym for the mind. (The mind and will are synonymous terms).

6. The abandonment of the mind is very easy, and more facile than the stirring of it; it is attended with a greater delight, than the possession of a kingdom can afford, and is more pleasant than the scent of fragrant flowers.

7. But it is very difficult for the ignorant, to get rid of or forsake the desires of their minds; it is as hard to them as it is for a boor to wield the reins of a kingdom, and for a heap of grass to be as high as a mountain.

8. Sikhidhwaja said:--I understand the nature of the mind, to be replete with its desires; but I find my riddance from it, to be as impossible as the swallowing of an iron bolt by anybody.  
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9. I find the mind as the fragrant flower in the great garden of the world, and the crater of the fire of all our woes; it is the stalk of the lotus of the world, and it is bag that bears and blows the gusts of delusion all over the world. Now tell me how thing may be easily removed from us.

10. The mind is the locomotive engine of the body, it is the bee that flutters about the lotus of the heart; now tell me how I may with ease get rid of this mind.

11. Kumbha answered:--The total extermination[\*\*extirpation] of the mind, consists in the entire extinction of the world from it; the learned and the men of long foresight, call this to be the abandonment of the mind; (i.e. when it is cast out with all its thoughts and cares).

12. Sikhidhwaja rejoined:--I think the extinction of the mind, is better than our abandonment of it, on account of securing the success of our purposes; but how can we know the gradual expurgation of the mind, from the hundreds of diseases to which it is subject.

13. Kumbha replied:--Egoism is the root (seed) of the arbour of the mind, with all its branches and leaves and fruits and flowers; therefore root out the mind with its very root of egoism, and have thy breast as clear as the empty and lurid sky.

14. Sikhidhwaja rejoined:--Tell me, O sage, what is the root of the mind, what are its sprouts and fruits; tell me also how many stems and branches it has, and how is it possible to root it out at once.

15. Kumbha replied.--Know prince that egoism and all the words expressive of the self as meity &c., and indicative of the mind, are the seeds of the tree of the mind.

16. The field of its growth is the supreme soul, which is the common source of all entities; but that field being filled with illusion, the mind is deluded to believe itself as the first born sprout springing out of this field. (The first born germ of the Divine spirit being the living soul, which originates the mind).

17. The certain knowledge of the mind in its discrete state, is called its understanding (which in its concrete state is known

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as sensation); the buddhi or understanding is the state of maturity of the germ or sprout of the mind. (The infant mind is ripens[\*\*ripened] into the understanding).

18. The understanding or buddhi, being subject to various desires, takes the name of chitta or wasteful mind; and this mind makes the living being, which is as hollow within it, as a curved[\*\*carved] image of stone (or moulded metal), and a mere false conception.

19. The body is the stem of this tree of the mind, and is composed of the skin and bones and juicy matters.

20. The branches of the tree of the mind, extend to a great distance all about it; and so the sensible organs of the body, protruding wide about it, perish at last in seeking for its enjoyment.

21. Now try to lop off the branches of the tree of thy mind, and try also to root out the noxious tree at once.

22. Sikhidhwaja said.--I can some how or other lop off the branches of the tree of mind, but tell me, O my sagely monitor, how I may be able to pull it out by its very root at once.

23. Kumbha replied.--All our desires are the several branches of this tree, which are hanging with loads of fruits; and are lopped off by the axe of our reason.

24. He alone is able to lop off the plant of his mind, who is unattached to the world, who hold his taciturnity and inward tranquility, who is judicious in all discussions, and does whatever offers of itself to him at any time[\*\*space added].

25. He who lops off the branches and brambles of the arbour of his mind, by his manliness of reason and descretion[\*\*discretion]; is able also to root out this tree at once from his heart.

26. The first thing to be done with the mind, is to root it out at once from the heart and the next process is to lop off its branches; therefore employ thyself more to its irradiation[\*\*eradication], than to the severing of its boughs and branches.

27. You may also burn it as the first step, instead of lopping the branches; and thus the great trunk of the tree of mind being reduced to ashes, there remains an entire mindlessness at last.

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28. Sikhidhwaja said.--Tell me O my sagely guide, what is that fire which is able to burn away the seed of the tree of mind, which is covered all over with the cuticle of egoism.

29. Kumbha replied.--Prince, the fire which is able to consume the seed of the noxious plant of the mind, is the expostulation of the question "what am I that bear this corporeal form upon me."

30. Sikhidhwaja said.--O sage! I have repeatedly considered the questions in my own understanding, and found that my egoism does not consist in aught of this world, or this earth, or the woods which form its garniture.

31. That my ego lay no where in the hills and forests where I resided, nor in the shaking of the leaves before me; nor did it lie in any part[\*\*space added] of my gross body, or in its flesh, bones or blood.

32. It does not lie in any of the organs of action, nor in the organs of sensation; it does not consist in the mind or in the understanding, or in any part of the gross body.

33. As we see the form of the bracelet in gold, so do I conceive my egoism to consist in the intelligent soul; because it is impossible for any material substance, to have anything as intelligence (as I perceive my egoism to be possest of).

34. All real existence depends on the supreme soul for its subsistence, so all real entities subsist in the supreme essence; or else[\*\*space added] it is impossible for any thing to exist in a nullity, as there is no possibility for a forest to subsist in a vacuity (without a firm ground).

35. Thus sir, knowing it full well, that my egoism is an aspect or shadow of my enternal[\*\*eternal] soul and worthy to be wiped off from it; yet I regreat[\*\*regret] at my ignorance of the intrinsic spirit from which it is to be wiped off, and the internal soul be set in full light.

36. Kumbha replied:-If you are none of these material objects as you say, nor cloth[\*\*doth] your egoism consist in materiality; then tell me prince, what you think yourself to be in reality.

37. Sikhidhwaja answered:--I feel myself O most learned sir, to be that intelligent and pure soul, which is of the form  
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of intelligence, which acquaints me of all existence, and which discriminates their different natures.

38. I perceive thus my egoism to be attached to my body, but whether it is a caused or causeless principle, is what I am perfectly ignorant of.

39. I am unable O sage, to rub out this sense of my egoism as an unreality and unessentiality; and it is on that I greatly regret in myself, (for my inability to get rid of my egoism as you led).

40. Kumbha said:--Tell me O prince, what is that great foulness, which thou feelest to be attached to thee, which makes thee act as a man of the world, and whether thou thinkest it as something or a mere delusion.

41. Sikhidhwaja replied:--The sense of my egoism, which is the root of the tree of my mind, is the great foulness that attaches to me; I know not how to get rid of it, for however I try to shun it, the more it clings about me.

42. Kumbha said:--Every effect is produced from some cause or other, and this is the general law of nature everywhere; anything otherwise is as false as the sight of a second moon in the sky, which is nothing but a reflexion of the true moon.

43. It is the cause which produces the effect, whether it be a big one or the small rudiment of it; therefore explore into the cause of your egoism, and tell me what it is.

44. Sikhidhwaja replied:--I know my sagely guide, that it is mere illusion-[\*\*--]máya, which is the cause of the fallacy of my egoism; but tell me sir, how this error of mine is to subside and vanish away from one.

45. It is from the proclivity[\*\*proclivity] of the mind towards the thinkables,  
that I am suffering all these pains and pangs within myself; now tell me O muni, about the means of suppressing my thoughts, in regard to external objects.

46. Kumbha said:--Tell me whether your thinking and knowing, are the causes of your thinkables and knowables, or these latter actuate your thinking and knowing powers. If you can tell me this, then shall I be able to explain to you the process of the cause and effect.

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47. Now tell me which do you think to be the cause and not the cause, of knowing and knowable, and of thinking and the thinkable, which are the subjects of my question to you.

48. Sikhidhwaja answered:--I think, O sage, that the sensible objects of the body &c[\*\*.] , are the causes of the thinking and thinkable (thoughts), and of knowing and the knowables or knowledge. (Because unless there be things in actual existence, we can neither think of or know anything, nor have any idea or knowledge of it at all).

49. Our knowledge of the entity of things, appears only in the sensible forms of bodies; or else the mere abstract thought of a thing, is as empty as an airy nothing.

50. As I can not conceive the non-entity of a positive entity, nor the abstract nature of a concrete body; so I know not how my egoism, which is the seed of my mind, can be at once ignored by me.

51. Kumbha said:--If thou rely on thy material body as a real existence, then tell me, on what does your knowledge depend, when your soul is separated from the body.

52. Sikhidhwaja replied.--The body which is evident to view, and a real entity, cannot be taken for an unreality by any body; as the palpable sun light, cannot be called darkness by any man of common sense.

53. Who can ignore the body, which is replete with its hands and feet and other members; which is full of activity and vivacity, and whose actions are so palpable to sight: and which [\*\*[is]] so evident to our perception and conception.

54. Kumbha said.--Know prince, that nothing can be said

to exist, which is not produced by some cause; and the knowledge or consciousness that we have of it, cannot be but the product of mistake and error.

55. There can be no product without a similar cause, and no material form can come out from a formless and immaterial agent. How can any thing come to existence, without having its seed of the like nature?

56. Whatever product appears to present itself to anyone

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without its true cause, is as false an appearance as the mirage in the sand, before its deluded observer.

57. Know thyself to be no real existence, but a false shape of your error only; and with whatever earnestness you took to it, you will never get any water from this delusive mirage.

58. Sikhidhwaja said.--It is as useless to inquire the cause of a nonentity, as it is fruitless to look into the origin of the secondary moon which [\*\*[is]] but false reflex of the true one. Believing in a nullity, is as decorating the person of a barren women's son.

59. Kumbha replied.--The body with its bones and ribs, are products of no assignable cause; therefore know it as no entity, because it is impossible for the frail body to be the work of an Everlasting Maker.

60. Sikhidhwaja said.--Now tell me sir, why we should not reckon our fathers the causes and producers of our bodies, with all theirs members and parts, since they are known as the immediate causes of these.

61. Kumbha replied.--The father can be nothing and no cause, without his having another cause for himself; because



whatever is without a cause is nothing in itself.

62. The causes of all things and effects are called as their seeds, and when there is no seed in existence, it is impossible for a germ to be produced in the earth from nothing. (Ex nihilo nihil fit[\*\*replaced hyphen with space]).

63. So when you cannot trace out the cause of an event, account the event as no event at all; because there can [\*\*[be]] nothing without its seed, and the knowledge of a causeless effect or eventuality, is an utter impossibility and fallacy of the understanding.

64. It is an egregious error to suppose the existence of a thing without its cause or seed, such as to suppose the existence of two moons in the sky, of water in the mirage and of the son of a barren woman.

65. Sikhidhwaja said.--Now tell me sir, why should not our parents be taken[\*\*space added] as the causes of our production, who had our

grandfathers and grandmothers for the causes or seeds of

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their birth likewise; and why should we not reckon our first great grandfather[\*\*space added] (Brahmá), as the prime progenitor[\*\*progenitor] of the human race?

66. Kumbha replied.--The prime great grandfather[\*\*space added], O prince, cannot be the original cause, since he also requires a cause for his birth, or else he could not come into existence.

67. The great grandfather[\*\*space added] of creation even Brahmá himself, is the cause of production by means of the seeds of the supreme spirit which produced him; or else the visible form in which he appeared, was no more than a mere delusion,

68. Know the form of the visible world, to be as great a fallacy as the appearance of water in the mirage; and so the creativeness of the great grandfather[\*\*space added] Brahmá, is no more than an erroneous misconception.

69. I will now wipe off the dark cloud of your error, that our great grandfather[\*\*space added] Brahmá was conceived in the womb of the supreme spirit, (whereby he is styled the padma--yoni or born of the lotus like navel string of God); and this will be salvation of your soul. (And Adam's ancestors without end. Young).

70. Now therefore know, O prince, that the lord God shines forever with his intelligent soul and mind in Himself; it is from him that the lotus born Brahmá and the whole universe, are manifest to our view, and that there is nothing which exhibits itself without Him.

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## CHAPTER LXXXXV.

The an[oe]sthetic[\*\*anaesthetic] Platonism of Sikhidhwaja.

Argument:--Dispersion of the gloom of ignorance from mind of Sikhidhwaja. His coming to the Light of Truth and the Tranquility of his soul.

Sikhidhwaja said:--If the view of the whole universe is but a phantom, and our knowledge of myself, thyself and of this and that, is but an error of our mind, then why is it that [\*\*[we]] should be concerned about or sorry for anything.

2. Kumbha replied:--The erroneous impression of the existence

of the world, has so firmly laid hold of the minds of men; as the frozen water appearing as crystal, is believed as dry land by people.

3. It is said by the learned, that the knowledge of gross matter is lost with the dispersion of ignorance; and that there is no other way of getting rid of this long contracted prejudice, without[\*\*without] our riddance from ignorance.

4. It is the acuteness of the understanding, which is the only means of our coming to the knowledge of truth; that the creation and dissolution of the world, are dependant on the will and causality of the supreme Being.

5. He whose understanding becomes, is sure to loose[\*\*lose] his rooted prejudice by degrees; and come to the knowledge of the nihility of the material world.

6. In this way of refining your mind from its prepossession of gross ideas, you will come to find the erroneous conception of a prime male (ádipurusha), as that of Brahmá (or Adam) as the first creative power, to be as false as the water in the mirage.

7. The great grandfather[\*\*space added] of the world being a nullity, the creation of all creatures by him (who is thence called prajāpatih or lord of creatures); is likewise as false and null, as it is absurd for all impossibility to come into being.

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8. The preception[\*\*perception] of a thing enesse[\*\*in esse], is as false as the conception of water in the mirage; a little reflexion is enough to remove this error, like the mistake of silver in cockles and conch-\*shells.

9. Any work which appears to exist without its cause, is only a phantom of fallacy, and has no essential form whatever

in reality.

10. Whatever is done by once[\*\*one's] erroneous knowledge or mistake of a thing, comes to be of no use to him; as the attempt to fill[\*\*fill] a pot with the water of the mirage, proves to be utterly vain.

11. Sikhidhwaja said:--Why cant we call the supreme Brahma, to be the cause of Brahmá-[\*\*--]the first creator[\*\*creator] of the world who is called the son of God, the one unborn and without end, and the inexpressible and everlasting.

12. Kumbha replied:--The God Brahma, being neither the cause nor the effect of any action, is but an invariable unity and transcendant[\*\*transcendent] spirit, and is never the cause or effect of anything.

13. How can the incomprehensible and unknowable Brahma, be designated as the creator, when he is not predicable by any of the predicates of the creator or created or as the instrument or cause of anything.

14. The world having no separate cause, is no separate product of any causality whatever; it is no duality but one with the unity, without its beginning[\*\*beginning] or end, and co-eternal with the eternal one. (Topan[\*\*To pan]--God is all in all).

15. He that is inconcievable[\*\*inconceivable] and unknowable, is perfect felicity, tranquility and ever undecaying, and can never be the active or passive agent of anything, on account of the immutability of his nature.

16. Hence there is nothing as a creation, and the visible world is but a nihility, and the Lord God is neither an active nor passive agent, but quite still and full of bliss.

17. There being no causal power, the world is not the production of any body; it is our error only that this world as a production without any assignable cause.

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18. The uncaused world is the product of nothing, and therefore nothing in itself; for if it be the production of nobody, it is a nullity like its cause also.

19. The non-existence of anything or the not being of everything (except that of the supreme Being), being proved as a certain truth; we can have no conception of anything, and the absence of such conception, it is in vain to suppose the existence of an egoism or tuism.

20. Sikhidhwaja said:--Sir, I now perceive the truth, and find the reasonableness of all that you have said; I see now that I am the pure and free soul, and quite aloof of any bondage or its liberation from bonds.

21. I understand Brahma as no cause of anything, for his entire want of causality[\*\*causality]; and the world is a nullity for its want of a cause; and therefore there is no being whatever which we reckon as a category.

22. Thence there is no such category as the mind or its seed, nor its growth nor decay; I therefore bow down to myself of which alone I have a consciousness in me.

23. I am alone conscious of myself, existence in myself and have no real knowledge of any else beside me, and which appear as fleeting clouds in the womb of the sky.

24. The distinct knowledge of the different categories of time, place, action in the world, is now entirely blended in the

knowledge of the unity of the tranquil spirit of Brahma (which composes all varieties[\*\*varieties] in itself).

25. I am tranquil, calm and quite[\*\*quiet] and settled in the spirit of God; I do not rise nor fall from nor move about this prop. I remain as you do in immovable spirit of god, which is all quiet, holiness and felicity in itself.

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## CHAPTER LXXXXVI.

Enlightenment of Sikhidhwaja.

Argument:--Kumbha's Lecture on Effacing the Impression of Phenomenals from the mind of Sikhidhwaja or vanity of the visible world.

Vasishtha said:--Sikhidhwaja having thus found his rest in the spirit of Brahma, remained quiet for some moments, as the steady and unflagging flame of a lamp in a calm.

2. And as he was about to be absorbed in his unwavering meditation, he was suddenly roused from his trance by the diverting voice of Kumbha.

3. Kumbha said:--Prince, I see you are not to wake from the sleep of your entranced meditation, wherein you are situated in your perfect bliss; you must neither be absorbed in your contemplation, nor be a stranger to your abstract meditation altogether: (but must observe your middle course between platonism and perturbation).

4. The mind that is undivided in its attention, is cleansed from all duplicity; and being freed from its knowledge of parts and particulars, becomes emancipate in its living states.

5. Being thus enlightened by Kumbha, the prince became

full of enlightenment; and being roused from his trance, he shone as brightly as a rich gem when taken out of its cover.

6. The prince who in his state of quietism, beheld the unreality of visible things; and now perceived them spread all about him, thus spoke about them to Kumbha.

7. Sikhidhwaja said:--Though I know full well about all these things, yet I want to propose some queries regarding them; to which I hope you will give your answers, for my correct and perfect knowledge of them.

8. Tell me, how can we entermingle[\*\*intermingle] the impure conception of the universal or mundane soul representing the mundeeds or universe, with the pure idea of the supreme soul, which is ever calm, quiet and transparent. (The universal soul, is called viswátmá, -----File: 558.png----- viswarupa and virája, and is opaque with its contents; while the supreme is quite pure and clear, and untinged with the shade of creation).

9. Kumbha replied:--You have asked well, O prince, and this shows the clearness of your understanding; and if this is all that you want to know, hear me then explain it fully to you.

10. Whatever is seen here and every where together, with all the moving and unmoving beings which it contains, are all of them perishable, and are extinct at the end of every kalpa age (in which the creator wishes to create a new world).

11. Then there remains the true and essential reality at the end of the kalpa age, amidst an obscure chaotic state, which is deprived both of light and darkness.

12. This essential[\*\*essential] reality is the divine intellect, which is pure and quiet and as clear as the transparent air; it is free from all

attributes and imputations, and full of transcendental intelligence.

13. The one that remains at the end of a kalpa, is the supreme soul which extends over all space, and is purely bright, transparent and quiet; it is enveloped in light and is pure intelligence.

14. It is inscrutable and unknowable, it is even and quiet, and full of bliss; it is called Brahma-[\*--]the great, the final extinction of all bodies and is full of all knowledge.

15. It is the minutest of the minute, and the largest of whatever is large in the universe; it is the greatest and greatest of aught that is great and heavy, and it is the best of whatever is good and excellent.

16. It is so very small, that if you place this sky beside it, the latter will appear as big as the great mount of Meru by the side of a small mite.

17. It is again so very big and bulky, that this stupendous world being placed side by side to it, the latter must appear as an atom before it or vanish into nothing.

18. This is attributed with the epithet of universal soul, for its pervading all over the universe and being its intrinsic soul;

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while its extrinsic appearance, is called by the title of Biraj[\*Viraj].

19. There is no difference between this attribute and its attributive, as there is none between the air and the wind or the air in motion; and as the sky and vacuum are synonymous words, so the very same intellect is the phenomenal world, and the same consciousness is manifested in the forms[\*forms] of egoism and tuism.



20. As the water becomes the wave at a certain time and place, by cause of the current wind; so the world rises and falls at times in the supreme soul, without any external cause (except the will of the supreme spirit).

21. As gold is transformed to bracelets at certain times and place, by means of some or other; so the spirit of god is transformed to the visible world at certain times, without any other assignable cause whatever, (save by the supreme will).

22. The most glorious God, is the Lord of his Kingdom of the world; He is one with his creation, ever pure, quiet and undecaying, and pervades over all these world which are scattered as turfs of grass all around us.

23. This transcendently good and great god is the only real existence, and comprises all temporary and finite existences within himself; and we know by our reason, that this glorious creation of the universe is all derived from him.

24. Know him, O prince, to be the essence of the extended universe, and to extend over all in his form of an entire intellect, and an unity that never admits of a duality (under all the varieties and diversities in nature).

25. There is no reason therefore, for our conceiving a duality beside his unity; since it is the sole principle of the supreme soul, that is fully manifest in all in its ever undiminished and unextinguished state.

26. The Lord always remains as the all in all, and as manifest in all the various forms; and being neither visible nor perceptible by us, he can neither be said to be the cause or effect of anything; (but is the unknown all in himself).

27. The Lord being neither perceptible nor conceivable by

us is something super-eminently good and superfine; He is all

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and the soul of all, too fine and transparent, and is known only by our conception of him; and no sensible perception whatever. (The knowledge of god, is innate and inborn in us. Locke).

28. Being inexpressible by words, and manifest in all without manifestation or appearance of himself; cannot be the cause of whatever is real or unreal. (Anything that is indefinite in itself, cannot cause another of a definite or indefinite form).

29. That which has no name of itself, cannot be the seed of another; no nameless nothing can grow anything, nor can a commensurable world spring out of an incommensurable spirit. (A material and measurable thing, must have a material mensurator for its origin. Hence it is wrong to say; God measured the seas without a measuring rod).

30. The exhaustless mass of divine intellect, is indeed no cause or casual instrument or effect of any thing; because the product of the divine soul, must be some thing of the form of the invisible soul, which is its everlasting consciousness or intelligence.

31. So, O sage, nothing is produced by the supreme Brahma nor does anything arise from Him, like the waves from water which have their winds for their causality. (But the spirit of Brahma, is as the still water and has no stir or perturbation in it).

32. All distinction of time and place, being absent in the uniform and unchanging spirit of Brahma, there can be no creation or destruction of the world from him, and hence the world is increate and without any cause.

33. Sikhidhwaja said:--I know that the waves of water,

have their cause in the winds of the air, and so I understand this world and our egoism &[\*\*&c.], have their causality in the supreme spirit: (which produces the worlds by its will, and acquaints me of my egoism by its intelligence).

34. Kumbha replied:--Know now the positive truth, O prince as I tell you after all, that there is nothing as a separate world or our egoism &c. existent in supreme spirit; though the world and the Ego exist as one with the divine spirit, without -----File: 561.png----- bearing their[\*\*space added] distinct names and personalities at all. (i.e. The world and its Gods as one and the same thing).

35. As the subtle ether, contains the subtle element of vacuum in its bosom; so the divine soul entertains in itself, the fine spun idea of the mundane system without its substance.

36. Whether you behold this world in its true form of divine intelligence, or in any other form of gross matter; it is to[\*\*=print] be understood rightly as no other than a representation of divine intellect.

37. The full knowledge of a thing, makes it sweet to the understanding, though it be as bitter as gall to taste; but the imperfect knowledge of a thing, as that of the world makes it appear as full of woe, though it is no such thing in reality. (Hence the crying and laughing philosophers took two different views of the world).

38. Ambrosia the water of life being taken in the light of poison, will act as poison in the constitution of the patient; so the lord of the intellect appears in a favourable or unfavourable light, as knowledge and ignorance of him represents him to our understanding.

39. The blessed lord god appears to us in the propitious or unpropitious aspect, as our true and false knowledge paints him to our minds, just as the blinding eye sees many a false sight in the light of the sun.

40. The essence of Brahma, always remains the same in his essential form of the intellect; though the turpitude of our understanding, will now represent him in one form and then in another at a different time and under different circumstances.

41. In fact the body and the embodied soul, appear as any other sensible object in the world; but being viewed in reality[\*\*space added]  
in their abstract light, they blend in the spiritual form of God.

42. Therefore it is in vain to make any inquiry, concerning the nature of the world and our egoism &c[\*\*.]; because what is really existent is to be inquired into, and not that which is a nullity in itself.

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43. It is vain to ask about an appearance, which being looked into vanishes into nothing; as it is in vain to speak of the essence of gold, when it presents us no figure of it.

44. Therefore there is no entity of the world and our egoism, without the existence of God, these things having no cause, are self-same with the one self-existent Deity.

45. The world does not appear to be prominent, and to rest by itself to view; it rests in relief in the spirit of god, and show[\*\*shows] itself as separate to us by illusion only.

46. These existences being composed of the five elements, produce many other beings; as the copulations of the male and

female, produce their offspring in infinity; so the divine intellect being joined with the illusory intelligence, presents endless form to our view.

47. It is by the inherent knowledge of the divine soul, that it represents itself the shapes of many things that are comprised in his omniscience. He is full in himself and manifests his fullness in himself, and is never wanting in his fullness which always subsist in Him, [\*\*.] (So the sea is ever full with its waves and waters, which roll for ever in its bosom).

48. The fullness or plenum of the world, is derived from the fullness of God; and yet the divine fullness remains at entire, as when you deduct the infinite, that remains the infinite also as the remainder.

49. The divine intellect though forever the same and serene, appears to shine forth in the creation with our knowledge of the same, and set at its dissolution with our imperceptibility of it; so our egoism being the same with the divine ego, appears to be different from it, as our fluctuating minds depict it in various lights.

50. The ego never becomes many, nor forsake its undecaying state; it is of a luminous form and having no beginning [\*\*.beginning] nor end of its essence; but assumes as many forms, as the ever varying mind imposes upon it. (The unchanging soul assumes many forms with the changefull [\*\*.change] mind).

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51 [\*\*.] The self-same soul believes itself as viraj- [\*\*.--] the lord of the world at one time, and as contemptible being at another; it sometimes sees itself in its true form of a divinity, and its thought makes it think as some other thing at another time.

52. The world appears as a vast and extended space, perfectly quiet in its nature, inexpressible by words and their senses, (as its real nature). All its objects are of wonderfull[\*\*wonderful] shape to view, and appear to us according to our conceptions of without showing their real nature's unto us. (The true nature of things is hidden from our knowledge).

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## CHAPTER LXXXXVII.

### ENLIGHTENMENT OF THE PRINCE IN THEOSOPHY.

Argument:--Effacing the impression of visibles from the mind continued.

KUMBHA continued:--Know that nothing is produced from, nor destroyed by the ever tranquil spirit of god at any; but everything appears as the panorama of the one all (topan) God; like the various kinds of ornaments made of the same metal of gold.

2. Brahma remains forever in his own essence, and never become the seed or cause of any other thing; he is ever of the form of our innate conception of him, and therefore never becomes any other than our simple idea of him.

3. Sikhidhwaja said:--I grant, Oh sagely monitor, that there subsists no separate world nor any other egoism in the one pure Siva (Zeus or Jove), except his own essence of omniscience; but please to tell me, what thing is this world and individual egoisms that seem to be infinite in number, and appear as distinct creations of God?

4. Kumbha replied:--The essence of God is without its beginning and end, and extends to infinite space and time.

5. The same also is this transparent cosmos, and the very same is the body of this world; which is simple of the form

of divine intelligence, and neither a void nor any extraneous thing.

6. The essential property of God being his intelligence, he is said to be of essence of intellect; and as fluidity is the property of water, so is intelligence the essential property of everything; and there is no reason to suppose an unintelligent principle as the prime cause of all.

7. The Lord is infinite in himself and is so situated in his infinitude for ever, without the grossness of the infinitesimals ever attaching to their pore intelligence in the subjective soul.

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8. We cannot attribute the creation of the impure world, to the pure essence of the divine spirit; because the purity of the divine soul, cannot admit the impurity of creation, which would amount to a duality of purity and impurity in the supreme soul: (which is altogether absurd to believe).

9. The Lord can never be supposed as the seed or cause of the universe, since his nature is inscrutable and beyond our conception, and cannot be thought of as the root of anything whatever.

10. Therefore there is no creation or production of an effect, without its cause or seed; nor does reason point out to us, any other source of creation.

11. Therefore there is no gross creation whatsoever, except of the form of the intellect itself; and hence all that is visible to us, is no other than the solid intellect itself.

12. The feeling of egoism and the term world, are meaningless words and mere inventions of men; because nothing whatever can be called an effect or product, which has no cause

assigned to it.

13. The duality of the world appears in the unity of God, in the same manner as a flowers called the sky flower appears in the hollow vacuum of the sky (by mere delusion). And all things being perishable in their nature, exist only in the intellect in which they live and die. (If the world be of the solid intellect, then the very intellect becomes the cause of the same, by means of the solidification of its own substance; but it is not so, because it is impossible for the same thing to be both the cause and effect of something by itself).

14. Destruction is not the giver of life to destruction, nor it is a giver of life to perishable things; hence intellect is the giver of light to all: but you may call whatever you like the best.

15. What difficulty you have, provided all things are to be called one, when all have come from the intellect; the duality what you call, that is the mystery of intellect-chit only.

16. The intellect therefore is the only true entity, which  
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admits no unity nor duality in it. And therefore, O prince, you must know the nullity of all other entities beside it.

17. The feeling of thy egoism, is as false as thy conception of any other thing; and thus the idea of egoism proving to be false, what else can there be except the only entity of the intellect.

18. Thus egoism (being) no other than a form of the intellect, there is no difference whatever between them; hence the words I, thou &c. are mere human inventions to distinguish one from another; (when there is in reality no difference in the personality of any body).



19. Whether you remain in your embodied or disembodied state, continue to remain always as firm as a rock; by knowing yourself only as the pure intellect, and the nullity of all things besides.

20. By thinking yourself always as the intellect, you will loose [\*\*should be lose?] the sense of your egoism and personality; and so will your reflexion on the contexts of the texts of the vedas, lead you to the same conclusion. (There are numerous texts to the effect that God is the only entity, and this all is naught but god).

21. From all these know thyself as the pure essence, which is uncaused and unmade, and the same with the first and original principle; that thou art same with the emancipate and everlasting Brahma, and multiform in thy unity; that thou art as void as vacuity, having neither thy beginning, middle or end; and that this world is the intellect and that intellect is the very Brahma himself.

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## CHAPTER LXXXXVIII.

Admonition of Sikhidhwaja Continued.

Argument:--The non-entity of the mind, proved from the non-existence of sensible object, and the want of these proving only the entity of one Brahma only.

Sikhidhwaja said:--I understand, that there is no such thing as the mind also; but as I have no clear and correct knowledge of this subject, I beg of you to tell me, whether it is so (as I believe) or not.

2. Kumbha replied:--You have truly said, O prince, that

there is no such real entity as the mind at any time and in any space whatever; and that which appears as the mind, is no other than a faculty of the only one everlasting Brahma.

3. Anything besides which is fallible or unconscious of itself, as the mind or any thing of this world, can never be a positive or self[\*\*-]existence substance; therefore the words I, thou and this or that are only coinings of our imagination, and have no existence in reality.

4. There is no reality of the cosmos or any of its contents; and all that seem to be in existence, are no more than the various representations of the one self-existent Brahma himself. (Because there is no duality beside the unity of Brahma).

5. It is said that there was no mind or its personification of Brahmá, and the final dissolution of the world, and this proves the unreality of both of them. Again it is said that the mind took the form of Brahmá and created the world in the beginning, which proves also the mind to be the divine mind, and represented by substitution of the metaphor of Brahmá.

6. As there can be no material object without the prior existence of a material cause, so it is impossible to believe the existence of the sensible mind and the myriads of the sensible objects in absence of their material cause, which never existed from before. (The spirit alone was the pre-existent thing,

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which could not create anything except in its own immaterial form).

7. Hence there is no such thing, as a dull and unconscious world; and all that appears to exist as such, is no other than a representation of the Divine sperit[\*\* typo for spirit]; (which reflects itself in various ways) as the gold exhibits its ornaments to view.

8. It is entirely false to believe, that the nameless and formless Deity does this all; and because the world is visible, yet there is no proof of its reality in our subjective knowledge of it.

9. That the nameless and formless spirit of god, which has no shelter nor support for itself, should make this world for the abode of others, is a laughable assumption of the ignorant only: (therefore this world is his own abode and the stage of his own action).

10. From these reasons it is plain that there is no world in existence, nor even the mind, which is but a part of it; the world being a non-entity, there can be no mind which is conversant alone with it.

11. The mind means no more than the wish, and then only there is said to be a wish in any one, when there is an object to be wished for; but this world which appears to be so very desirable, being a nullity itself, how can there be the mind to desire it. (The mind is a nullity for want of any of its objects to dwell upon or engage its attention).

12. That which is manifested unto us under the name of the Mind, is no other than a manifestation of the spirit of God in itself, and is designated by various appellations.

13. This visible which is so desirable to everybody, is no production of any one; it is an uncaused entity ever existent in the divine mind, from before its production by the mind of Brahmá the creator. (Being prior to the mind, it is no production of it).

14. Therefore the divine soul, is of the form of an intellectual vacuum, and is a void as the transcendent air; it is full with the light of its intelligence, and having no shadow of the

gross world in it.

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15. The slight light which shines in the divine soul, is like the twilight that fills the etherial sphere; is the reflexion of the mirror of the supreme intellect, and is neither the dim light of the mind, nor any reflexion of the phenomenal world. (The nature of spiritual light, as quite distinct from the mental and physical lights).

16. Our knowledge of I, them and this world, (i.e. of the subjective and objective), are never real nor reliable; it is like the appearance of our dreams, that serve only to delude us to mistake.

17. As the absence of the desirable world, removes our desire of it; so the privation of our desire, displaces the mind which is the seat of our wishes.

18. The ignorant believe that this visible world is the mind, (because it is the display of the divine mind and the mind dwells upon it[\*\* space added]); but the unreal and formless mind had not this visible form, before it developed itself in the form of creation. (The world is not the mind because it is posterior in the order of creation, being created by the mind of the great Brahmá).

19. But this world is said to be coeval with the eternal mind, which is altogether impossible; because we read nowhere in the sastras, nor find in the ordinary course of nature, that a visible object has ever come into existence without some cause or other, either in the beginning of creation or at any time afterwards. (Hence the visible world is not coeval with the mind its maker).

20. How can eternity, uncreatedness and everlastingness be predicated of this visible world, which is a gross material substance, and subject to decay and dissolution.

21. There is no testimony of the sástras, nor ocular evidence nor any reasonable inference, to show any material thing to be uncaused by some agent or other, and to survive the final dissolution of the world.

22. There is no written testimony of the vedas, and of other sástras and siddhantas to show, that any material thing is ever exempt from its three condition of birth, growth and decay, and is not perishable at the last dissolution.

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23. He that is not guided by the evidence and dictates of the sástras and vedas, is the most foolish among fools, and is never to be relied upon by good and sensible men.

24. It is never possible for any one to prevent the accidents, that are incidentals to perishable things, nor can there be any cause to render a material object an immaterial one.

25. But the immaterial view of this world, identifies it with the unchangeable Brahma, and exempts it from the accidents of action and passion, and of growth and decay.

26. Therefore know this world to be contained, in the undivided and unutterable vacuity of the Divine Intellect; which is infinite and formless void, and is for ever more in its undivided and undivisible state.

27. Brahma who is omniform and ever tranquil in himself, manifests his own self in this manner in the forms of creation and dissolution all in himself.

28. The lord now shows himself to our understanding, as embodied in his body of the world, and now manifests himself unto us, as the one Brahma in his spiritual form.

29. Know after all, that this world is the essence of the one Brahma only, beside which there is no separate world or any thing else in existence; and it is our imagination only which represents it sometimes in one form and then in another.

30. All this is one, eternal and ever tranquil soul, which is unborn and without any support and situated as it is. It shows itself as various without any variation in its nature, and so learn to remain thyself with thyself as motionless as a block of wood, and with thy dumb silence in utter amazement at all this. (The principles of vedanta philosophy being abstraction and generalisation, it takes the world and all things in their abstract light, and generalises them all under the general spirit of God).

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## CHAPTER LXXXIX.

### REMONSTRATION OF SIKHIDHWAJA.

Argument.--Further exhortations to spiritual knowledge and its confirmations.

Sikhidhwaja said--O sage, it is by thy good grace, that I am freed from my ignorance, and brought under the light of truth; my doubts are removed, and I am situated with my tranquility of my spirit.

2. I have become as one knowing the knowable, and sits taciturn after crossing over the sea of delusion; I am quiet by quitting my igoism[\*\*egoism], and am set out of all disquiet by my knowledge of true self.

3. O! how long a time have I wandered, amidst the mazy depths of the world; after which I have now arrived to the safe harbour of my peace and security.

4. Being so situated, O sage, I perceive neither my egoism, nor the existence of the three worlds; it is ignorance to believe in their existence, but I am taught to believe in Brahma alone.

5. Kumbha replied.--How is it possible for the egoism, tuism or suism of any body, to exist anywhere; when this universe, this air and sky, have not their existence anywhere.

6. Sit quiet as usual be calm and as silent as a sage; and remain as still as the calm ocean, without the perturbation of the waves and whirl pools within its bosom.

7. Such is the quiet and tranquil state of Brahma, who is always one and the same as he is; and the words I, thou, this and that, and the world, are as void of meaning, as the universal vacuity, is devoid of anything.

8. What you call the world is a thing, having neither its beginning nor its end; it is the wonder of the Intellect, to shine as the clear light, which fills the etherial[\*\*space moved] firmament.

9. The changes that appear to take place in the spirit of God, are as extraneous as the different colours that paint the

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vault of heaven, and the various jewelleries which are wrought upon gold; these have no intrinsic essentiality, and never affect the tranquility of the divine spirit, nor the uniform serenily[\*\*serenity] of the empty sky, nor the nature of the pure metal of gold.

10. As the Lord is self-born, so is his eternal will inherent in and born with himself; and what we call as free will or fate, depend on the nature of our knowledge of them.

11. Think yourself as something, and you become a bondsman[\*\*space removed]

to your desires; but believe yourself as nothing, and you are as free and enfranchised as free air itself.

12. It is the certain knowledge or conviction of thyself as a reality, and that thou art subject either to bondage or freedom, that constitutes thy personality.

13. It is the privation of thy knowledge of thyself or thy egoistic personality, that leads thee to thy consummation; whereas thy knowledge of thy personality exposes thee to danger; therefore think thyself as himself and not thyself, (according to the formula ("so ham ana ham," i. e. I am he and not myself) and thou art safe from all calamity. (This is no more than one's self resignation to God).

14. No sooner you get rid of the conviction of yourself, than your soul is enlightened by the light of true knowledge; and you lose the sense of your personality, and become consummated[\*\*consummated] in your knowledge of yourself as one with the Holy spirit.

15. The inscrutable nature of God admits of no cause, because causality[\*\*causality] refers only to what is caused and cannot come to existence without a cause, and not to the uncaused cause of all.

16. As we have no knowledge of an object which is not in existence, so we cease to have any knowledge of our personality, if we but cease to consider ourselves as caused and created beings. (The sophists to think themselves as increate and say--man an wakt budam ke kichak nabud, i. e. I exist from a time when there was nothing in existence).

17. What is this world to us if we are unconscious of our-\*

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\*selves, and if we are freed from our knowledge of the objective world, we see but the supreme soul remaining after all.

18. Whatever is manifest here before us, is all situated in the spirit of the lord; all these are transcendent, and are situated as such and same with the full and transcendental spirit of god. (The fulness of the world, abides in the fulness of the divine spirit).

19. Therefore all these that [\*\*[are]] protuberant to view, are as figures carved on a rock; and the light that pervades the whole, is but the glory of the great god.

20. In absence of this visionary world from view, its light which is more pellucid than that of the transparent firmament will vanish away into nothing.

21. The insensible world seems to move about as a shadow or phantom in the air, whence it is called jagat or the moving world; but he alone sees it in its true light, who views it as motionless and without its sense of mobility, and as perfectly sedate and stationary in the spirit of God.

22. When the sight of the visibles, together with the sense of sensibles and the feelings of the mind, become insipid to the torpid soul that is absorbed in divine meditation; it is then called by the wise as nirvána absorption or the full light and knowledge of God.

23. As the breezeless winds sink in the air, and the jewellery[\*\* typo fixed, from "jewellery"] melts in its gold; so doth the protruding form of the world, subside in the even spirit of god.

24. The sight of the world and the perceptions of the mind, which testify the existence of the world unto us, are but the

representations of Brahma; as the false mirage, represents the water in the desert sands.

25. As when the vast body of water subsists without a wave to ruffle its surface, so doth the spirit of god remain in its state of calmness, when it is free from its operation of creation.

26. The creation is identic with Brahma, as the lord is the same with his creation, and this is true from the dictum of the veda, which says, "All this is Brahma, and Brahma is this (to pan[\*\*space added]).[\*\*=print]

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27. The meaning of the word Brahma or immensity, equally establishes the existence of the world; as the signification of the word world or cosmos, establishes the entity of Brahma.

28. The meaning of all words taken collectively[\*\*collectively], expresses a multitude; which is synonymous with Brahma--the great and immense aggregate of the whole.

29. And if we reject the sense of the greatness of god and of the world, as they are usually meant to express, yet the little or minuteness of god that remains at last, is so very minute that word[\*\*words?] cannot express it. (So the sruti, neither the greatness nor minuteness of god[\*\*God] is expressible by words).

30. The lord that remains as the inherent and silent soul of all bodies, is yet but one soul in the aggregate; he remains as a huge mountain of his intelligence, as in the form of the whole of this universal cosmos.

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CHAPTER C.

## CONTINUATION OF THE SAME SUBJECT.

Argument:--Difference of Brahma from the world, consisting in the indestructibility of his essence.

Sikhidhwaja said:--If is it so, O most intelligent sir, that the work is alike the nature of its maker; and therefore the world resembles Brahma in every respect.

[\*\*2. ]Kumbha replied:--Where there exists a causality, there is an effectuality also accompanied with it; so where there is no cause whatever, there can be no effect also following the same.

3. Therefore there is no possibility of any cause or its effect in this world, which is manifest before us as the self-same essence of the ever tranquil and the unborn spirit of god.

4. The effect that comes to pass from a cause, is of course alike to the nature of its causality; but what similarity can there exist between one, which is neither the cause nor effect of the other?

5. Say how can a tree grow which has no seed for its growth, and how can God have a seed whose nature is inscrutable in thought, and inexpressible in words.

6. All things that have their causality at any time or place, are of course of the nature of their causal influence; but how can there be a similarity of anything with God who is never the cause of an effect?

7. Brahma the uncausing uncaused cause of all, has no causality in him; therefore the meaning of the word world, is something that has no cause whatever. (Jagat means what is going on forever).

8. Therefore think thyself as Brahma, according to the view of the intelligent; but the world appears as some thing extended in the sight of men of imperfect understandings.

9. When the word[\*\*world] is taken as one and the same with the tranquil intellect of god, it must be viewed in the light of the

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transparent spirit of Brahma. (i.e. spiritually and intellectually they are both the same).

10. Any other notion, Oh prince, which the mind may entertain about the nature of god, is said by the intelligent, to be the destruction of the right concept of the Deity.

11. Know O prince, that the destruction of the mind (or mental error), is tantamount to the destruction of the soul; and slight forgetfulness of the spirit, is hard to be retrieved in a whole kalpa. (He that loses the sight of his Lord for a moment, loses it forever).

12. Now[\*\*No] sooner you are freed from your personality, than you find yourself to [\*\*[be]] full of Divine knowledge, and your false personality fly[\*\*flies] away from for[\*\*delete for?--P2:rather delete 'from'] your consummation in spirituality.

13. If you think the world to be existent from the meaning of the word viswa or all, then tell me how and whence could all this come into existence.

14. How can you call one to be a Brahman, who lifts up his arms and proclaims himself about to be a sudra?

15. He who cries himself saying that he is dead, after the sinking of his pulsation; take him for the dead, and his living to be mistaken for life.

16. All these erroneous appearances, that present themselves before us, are as false as a circle described by the whirling flame of a torch; and as delusive as the water in the mirage, a secondary moon in the mist, and the spectre of boys.

17. What then is the true name of this erroneous substance, misleading us to the wrong, which is commonly designated as the mind, and is wapped[\*\*wrapped] in ignorance and error.

18. The mind is another name for ignorance, and an unreality appearing as a real entity. Here ignorance takes the name of the mind, and unreality passes under the title of reality. Ignorance is the want of true knowledge, as knowledge is the privation of ignorance.

19. Ignorance or false knowledge, is driven by our knowledge of truth; as the error of water in the desert, is dispelled by the knowledge of mirage.

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20. As the knowledge of mirage removes the error of water in the sandy desert, so the knowledge of the mind as gross ignorance, removes the erroneous mind from the inward seat of the heart. (The heart and mind are often used for one another).

21. The knowledge of the want of a mind, serves to root out its prejudice at once; as the knowledge of the rope as no snake, removes the fear of the reptile in the rope.

22. As the knowledge of the privation of the snake in the rope, removes its bias from the mind; so the knowledge of the want of the mind, removes this offsprings of error and ignorance from within us.

23. The knowledge of there being no such thing as the mind,

removes its false impressions from the heart; because the mind and our egoism, are the brood of our ignorance only.

24. There is no mind nor egoism, seated in us as we commonly believe to be; there is one pure intelligence only both with and without us, which we can hardly perceive.

25. You who had so long the sense of your desire, your mind and your personality from your ignorance only; are quite set free from all of them at this moment, by your being awakened to the light of knowledge.

26. All the troubles that you have to meet with, owing to your fostering the inborn desire of your heart; are all driven away by your want of desire, as the wind disperses the flaming conflagration of the forest.

27. It is the dense essence of the Divinity that pervades the whole universe, as it is this circumbient[\*\*circumambient] ocean which surrounds all the continents of the earth.

28. There is nothing in existence as I, thou, this, or that or any other; there is no mind nor the senses, nor the earth nor sky; but they are all as the manifestations of the Divine spirit.

29. As the visibles,[\*\*delete comma?] appear in the forms of the frail pot and other fragile bodies on earth; so the many false invisible things appear to us in the forms of the mind, egoism and the like.

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30. There is nothing, that is either born or dies away in all these three worlds; it is only the display of the Divine intellect, that gives rise to the ideas of existence and non-existence.

31. All these are but representations of the supreme soul, now evolved and now spread out from it; and there is no room for unity or duality, nor any error or fallibility in its nature.

32. Mind, O friend, that you are the true one, in the shape of your senses; and these will never be burnt at your cremation, nor will you be utterly destroyed by your death.

33. No part of thyself is ever increased or annihilated at any time, the entirety of thy pure self[\*\*space added] is immortal, and must remain entire for ever.

34. The powers of thy volition and nolition, and the other faculties of thy body and mind, are attributes of thyself; as the beams of moon, are the significant properties of that luminary. (The attributes are denotative of the subject).

35. Always remember the nature of thy soul, to be unborn and increate, without its beginning and end, never decaying and ever remaining the same; it is indivisible and without parts, it is the true essence, and existing from the beginning and never to have its end. (The immortality of the soul).

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## CHAPTER CI.

### ADMONITION of CHUDÁLA.

Argument.--Obligation of the Prince for the instructions of his Monitor. And his attaining the Jivan-mukta emancipation in lifetime.

Vasishtha said.--After the prince had so far attended to the lectures of Kumbha, he remained for some time in silent and deep meditation of his soul as if in a state of trance.

2. He continued with his intent-mind and fixed eyes and quite speechless all the while, and resembled the figure of a silent sage, and a carved statue without its motion and sensation.

3. And then as he awoke after a while with his twinkling eyes, he was thus accosted by chudála[\*\*Chúdálá] in her disguised form of Kumbha the Brahman youth.

4. Kumbha said.--Say prince, how you enjoyed yourself in your short lived trance; did you feel in it that sweet composure of thy soul, as the yogis experience in their bed of steadfast meditation and unshaken hypnotism?

5. Say, were you awakened in your inmost soul, and set at large beyond the region of error and darkness; say, have you known the knowable one, and seen what is to be seen?

6. Sikhidhwaja replied--O Sir, it was by your good grace, that I have beheld a great glory in the most high heaven of heavens.

7. I have beheld a state of bliss which is full of ambrosial delight, never yet known to mortals and whose sight is the most ultimate reward of the wishes of the best and most intelligent men, and of saints and mahátmas of great and high souls.

8. It is in your society today, that I have felt a delight, to which I have never experienced in my life before.

9. O lotus eyed sage! I have heartofore[\*\*heretofore], never enjoyed such a degree of spiritual bliss which knows no bounds and is a sea of ambrosial delight.

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10. Kumbha said.--The mind becomes composed and tranquil,



after subordination of its desire of enjoyments, and its indifference to the taste of sweet and bitter, and its full control over the organs of sense.

11. There arises a peace in the mind, which is purer than any earth born delight; and is as delightful as the dew drops falling from flowers under the bright beams of cooling moonlight night.

12. It is today, O prince, that your bad desires like the bitter taste of bodies, are bettered by your advancement in knowledge.

13. It is by your holiness, O lotus-eyed prince, that the filth of your person is purged out; like the fruits of trees, falling off after they are ripened.

14. As the desire of the impure heart, becomes purified by reasons, it is then only capable of receiving the instructions of the wise, as the pipe draws the water inside. (Else advising the fool is folly or spreading pearls before swines).

15. After the bitterness of your disposition, was tempered by my lectures; you have been awakened today to your spiritual knowledge by me.

16. You are just now cleansed from your impurity, and immediately purified by your pure knowledge; even now it is that you have received my admonition, and have been instantly awakened to your knowledge.

17. You are purged today, from the merits and demerits of your good and bad conduct; and it is by the influence of good society, that you have got a new life in you.

18. It was before the midday of this day, that I have come

to know the edification and regeneration of your soul to spiritual light.

19. I find you now, O prince, to be weakned[\*\*weakened] in your mind, by your taking my words to your heart; and having now got rid of the feelings of your mind, you are awakened to your spiritual knowledge.

20. As long as the mind has its seat and operations in the heart of man, so long does it retain its companion of ignorance

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by its side; but no sooner doth the mind forsake its residence in the heart, than pure knowledge comes to shine forth in it as the midday light.

21. It is the suspense of the mind between unity and duality, that is called its ignorance; and it is the subsidence of these that is known as knowledge, and the way to the salvation of the soul.

22. You are now awakened and emancipated, and your mind is driven away from your heart; you are now the reality and rescued from your unreality, and are set beyond this world of unreality. (The spiritual state is held to be real and all else as unreal).

23. Rest in the pure state of thy soul, by being devoid of cares and anxieties; forsaking all society and relying your soul in no body and in nothing here; and by your becoming as the devout and Divine and silent sage or saint or muni.

24. Sikhidhwaja said.--So I see sir, that all ignorant people rely mostly on their minds; but the few that are awakened to the knowledge of God, do not mind their minds: (i. e. they are not led away by the inclinations of their minds).

25. Now sir, please to tell me, how the living liberated men conduct themselves in their lifetime in this world; and how do these unmindful men like yourself, manage yourselves herein.

26. O! tell me fully and dispel by the lustre of your glowing words, the deep darkness that is seated in my heart.

27. Kumbha replied.--All that you say prince, is exact and incontrovertible truth; the minds of the living liberated men are dead in themselves, and like blocks of stone, never vegetate[\*\*vegetate]  
nor sprout forth in the wishes.

28. The gross desire that germinates in its wishes, which become the causes of the regeneration of men in some form or other, is known by the name of mind; and which becomes altogether extinct in men, knowing the truly knowable one.

29. The desire which guides the knowers of truth, in this life of action (or the active life) in the world; is known by the name of goodness (satwa), and which is unproductive of future birth.

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30. The great souled and living liberated men, being placed in their quality of goodness and having their organs under control; do not place any reliance in their minds.

31. The darkened mind is called the mind, but the enlightened one is known as the principle of goodness; the unenlightened rely in their minds, but enlightened men of great understanding confide in their goodness only.

32. The mind is repeatedly born with the body, but the nature of goodness is never reborn any more; the unawakened mind is under perpetual bondage, but the enlightened soul is

under no restraint.

33. Now sir, you are become of the nature of goodness, and deservest the title of the forsaker of all things; and I understand you to have quite got rid of the propensities of your mind.

34. I find you today as brilliant as the full moon, freed from the shadows of the eclipse; and your mind to have become as the~~lucid~~ lucid as the clear firmament, without any tinge in it.

35. You have got that equanimity, which is characteristic of the consummate~~consummate~~ yogi; this is called that total renunciation of all, which you exhibit in yourself.

36. The enlightened understanding is freed from the trammels, of its desire of heaven and future rewards, and its observance of austerities and charity, by means of its superior knowledge. (The divine knowledge is called the superior or parávidyá in opposition to the worldly or aparávidhá~~aparávidyá~~).

37. All austerities and mortifications, serve but to procure a short lived cessation of pain; but the happiness which is wholly free from its decay, is to be found only in one's equanimity and indifference under all circumstances of life. (The original word is samatá or the sameness or evenness of disposition at all times).

38. That thing must be truly good, which is different from the enjoyment of temporary bliss of heaven, and altogether different from an existent pleasure, which is both preceded as well as followed by pain.

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39. We are all doubtful of the happiness, that most await

on us hereafter in heaven; and what are our religious acts, but for the purpose of procuring some happiness to those, who are unacquainted with the consummate felicity of their souls, derived from their spiritual knowledge.

40. Let they[\*\*them?] use their ornaments of brass, who have no gold ornaments for their persons; so let the ignorant adhere to their ritual and not the wise who are quite happy in their knowledge. But you, O prince, have happily come both to your knowledge and happiness in the company of Chudála and others.

41. Why therefore are you devoted in vain, to the observance of your austerities; because the mortifications and penance of asceticism, are prescribed[\*\*prescribed] for the expiation of the prior misdeeds of men: (and neither for their salvation or eternal felicity of the souls).

42. The beginning and end of asceticism are both attended with pain, the middle alone promises a short and temporary happiness; and as mortifications are mere preparatory to the purification of the soul. (it is better to acquire this purity by divine knowledge, than by the painful practices of hermitage).

43. Remain steady in that pure knowledge, which is said to be the result of penitence; and the purity of the soul being had with the clearness of the intellectual sphere, all things and thoughts will be as perspicuous to view as in the clear light of the sky.

44. All things are seen to rise and disappear in the vacuous sphere of the divine intellect, and the thoughts of our good and bad actions, are as the drops of rain which mix with the waters of the immeasurable ocean of the Divine soul.

45. Therefore, O sikhidhwaja[\*\*Sikhidhwaja], abandon the barren soil (of rituals), and resort to the abundant field (of divine knowledge); and ask of me to know your best good, as men desire to know of their best friends.

46. As a wife that requires her husband, refrains from asking petty things of him; so should you refrain from asking of triffling[\*\*triffling] blessings from thy God, if thou dost require thy com-\*

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\*munion with him. And know the objects of thy desire, are not always for thy good. (Therefore let his will be done and not their).

47. As no wise man runs to grasp the sun, in his reflexion in the water; so should you never pursue after the pleasures of heaven or felicity of liberation, after thou hast found him in thy own spirit. (Better to posses the whole god than pray for a partial blessing).

48. Forsake what is unstable, though it may appear as stable to thee[\*\*space added]; and thou always stable, by leaving the unstable to perish by itself. (i. e. All adscititious properties are unstable).

49. Knowing the instability of things, preserve the stability of thy mind, because the motionless mind perceives no fluctuation of its thoughts, nor the changes and motions of things (as in sound sleep).

50. All our evils proceed from the acts of our bodies, as well as from the thoughts and action of our minds; these two are main springs of the miseries of men, in all places and times.

51. Curb the fickleness of your mind, and be ever calm and quiet; if you desire to enjoy the happiness of quiet and rest.

52. Know all motions and its want to dwindle into perfect rest, in the mind of the truly wise men; hold them therefore in equal light and be happy forever.

53. Sikhidhwaja said:--Tell me sir, how can the motion and force of a thing be one and the same with its immobility and rest; and you who are the remover of my doubts, will I dare say quickly clear this point to me.

54. Kumbha replied:--There is one thing only, which also the all and whole of this universe; it is as the water of the sea, and is agitated by its intelligence, as the sea water is agitated into billows.

55. The immensity of Brahma, which is named the only essence and is of the form of the pure intellect; is beheld in the shape of the formal world by the ignorant.

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56. The agitation of the intellect is all in all in the world and constitute the moving principle of the universe (or the main spring of the cosmos).[\*\*? replaced by ).]

57. The agitation of the intellect being concomitant with the divine spirit, it is alike to its stillness, and the unity of these two forms the spirit of God called Siva or Zeus.

58. The agitation of the divine spirit in the work of creation, vanishes before the sight of perfect understandings; though it appears to be in active operation to the ignorant, who view it as they do a false snake in the rope.

59. The intellect is ever busy and active, from which it derives its name (chit--intellect). But the inactive spirit which is all pervasive, is both inexpressible as well as inconceivable,

owing to its devoid of all attributes (turyátíta[\*\*turíyatíta]).

60. It is by long study of the sástras and association with the wise, as also by continued practice of yoga, that the light of the supreme spirit dawns in the inner soul, like the rising moon with her benign beams.

61. The supreme spirit is only to be perceived by our understanding, from the benign rays which it spreads over it; and this says by the wise to be the light of the holy spirit.

62. You have now known the essence of your soul, which is without its begining[\*\*beginning], middle and end, and must for ever continue in it as your real and true state; there is no other distinct form of the great intellectual soul, wherefore know this as yourself, and remain from all sorrow and pain.

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## CHAPTER CII.

Repose of Sikhidhwaja in the Divine spirit.

Argument.--Anxiety of the Prince at the Disappearance of Kumbha, and his falling to a trance in his deep and hypnotic meditation.

Kumbha continued:--I have already[\*\*already] related to you, O prince, how have all this phenomenon of the world sprung from Brahma, add how it disappears also in him.

2. Having thus heard from me, and understood and reflecttd[\*\*reflected] in yourself all what I have said; you are at liberty, O sagely prince, to repose in the supreme bliss, which you have well known and felt within yourself.

3. I am now to repair to my heavenly abode, at this time of



the conjunction of the moon, when it is very likely that the sage Nárada, may have come before the assemblage[\*\*assemblage] of the gods from his seat in the high heaven of Brahmá.

4. He may be angry in not finding me there, and it is not mannerly in youth to tease their superiors at any time.

5. May you ever abide at your ease, by your utter abandonment of every tint of desire, and by your firm reliance in this[\*\*these] holy precepts, which the wise have always in their view.

6. Vasishtha said:--At hearing these words, as sikhidhwaja[\*\*Sikhidhwaja] was about to throw his handful of flowers, and make his obeisance to his departing monitor, he vanished immediately from his sight and mixed in the etherial air.

7. As one absorbed in meditation, does not see the things present before him even in his waking state; so the prince lost sight of Kumbha from before his presence.

8. The prince was plunged in deep sorrow, after the departure of Kumbha from before him; and remained as a painted picture, with his thoughts dwelling on his vanished friend.

9. He thought how marvellous it was, and how very inscrutable are the ways of providence, that it should bring him to

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the light of the self-manifest Lord, through the means of strange person of Kumbha.

10. Where is this sage Nárada, said he, and who is his son this Kumbha to me; and how came it to happen after so long, that I should come to be awakened by him.

11. O! how very fully has that son of the divine sage, explained

every thing to me with his good reasons; and O how I am now awakened[\*\*space added] from my long slumber in ignorance.

12. How had I been plunged in the mud of my acts for such a long time, and was rolling on the wheels of distinguishing between what was wright[\*\*right] or wrong to be done.

13. O how very pure and cold, tranquil and quiet is my present state; and I find my essence to be as cooling to me, as I am washed in the cold bath of refrigeratory.

14. I am quite calm and lost in my trance, and sit alone as one with the unity; I have no desire for even a straw, but remain solely by myself.

15. Thinking thus in himself, he sat as quiet as a statue carved in wood or stone.

16. He then became silent, and had no desire nor refuge for his reliance; and remained in his immovable posture, like the peak of mountain.

17. Being then freed from fear in an instant, he remained a long time with the tranquility of his soul and mind; and being united with the holy spirit in his hypnotism, he continued long in his sleepy trance, with his soul shining as the rising sun.

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### CHAPTER CIII.

Return of Kumbha to the Hermitage of Sikhidhwaja.

Argument.--Chudála's return after three days, and her rousing the Prince from his trance.

Vasishtha said.--Now hear me relate to you about  
sikhidhwaja[\*\*Sikhidhwaja],  
sitting a block of wood on one side, and the reappearance  
of chudála[\*\*Chúdálá] to him from the other.

2. After chudála[\*\*Chúdálá] had hypnotized her husband  
sikhidhwaja[\*\*Sikhidhwaja],  
in her guise of the sagely Kumbha; she disappeared from her,  
and traversed into the regions of air.

3. She forsook her form of the son of the Divine sage in  
the empty sky, and which she had took upon her by her magic  
spell. The enchanted form melted away in the air, and she  
appeared in her female form of beauteous fair.

4. She bent her airy course to her palace in the city, where  
she showed herself as their queen, before her assembled attendants  
and courtiers, and discharged the royal duties of her  
absent lord.

5. After three days she took again to her aerial journey,  
retook her enchanted form of Kumbha, and advanced to the  
hermitage of Sikhidhwaja in the forest.

6. She saw there the prince in his woodland retreat, and sitting  
in his posture of deep meditation and resembling[\*\*resembling] a figure  
carved in wood.

7. Seeing him thus, she exclaimed repeatedly in herself;  
O heyday! that he is reposing here in his own soul, and is  
sitting[\*\*sitting] quiet and tranquil in himself.

8. I most[\*\*must] now awaken him from his trance in the supreme  
Being, or else his soul will soon forsake its mortal frame, owing  
to his disregard of it, and the end of his worldly bondage by  
his excessive devotion.

9. It is desirable that he should live some time longer,

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either with his royalty in the palace or with devotion in this forest; and then we both of us will depart together, by shuffling our mortal coils.

10. It would be difficult to instruct him, in all (seven) stages of devotion (saptama bhumi); and as there is no end of these things, I will try to train him in the practical part of yoga only.

11. Thus pondering in herself she made a loud shout, which startled the wild beasts; but did not rouse the entranced prince, though she repeated her loud shouts before him.

12. When neither her shouts and shrieks could rouse him, who remained unshaken as a stone in the rock; she shook him with her hands, to bring him back to his sense.

13. Though shaken and moved and thrown down on the ground, yet the prince neither awoke nor came to his senses; then chudála[\*\*Chúdálá] thought on another expedient in his guise of Kumbha.

14. She said, Ah! I see my lord is absorbed in his prophetic trance, and I must find some expedient to rouse him to his sense.

15. Or why should I try to rouse him deified spirit back to its sensation, when he so well absorbed in his state of disembodied or abstract meditation; (in which he enjoys himself and has forgotten his embodiment in the material frame and become as the disembodied or videha spirit).

16. I also wish to get rid of my female form, and to reach

that state of supreme beatitude like him, which is free from further births and transmigrations.

17. Thus thinking in herself, chudála[\*\*Chúdálá] was about to abandon her own body; when her better understanding recalled her undertaking that attempt.

18. Let me feel the body of the prince at first, she said, whether there is an end of his life, or there is any feeling or pulsation in his heart.

19. Should he [\*\*[be]] alive, he must come back to his sense; as  
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the juicy root of trees, recalls the flowers in the flowering season of spring.

20. If he is alive he will walk about like myself, in his state of a living liberated soul; but if he be found to be no longer living, then I shall follow him to the next world.

21. With this mind chudála[\*\*Chúdálá] felt his person, and examined it with her eyes; and then perceiving him to be living, she thus said rejoicingly to herself.

22. He has still the relic of his life, pulsating in his breast, the beating of the pulse and the throbbing of his breast, show his life to be not yet extinct.

23. Ráma said--How can the little spark of the vital flame, be known to reside in the body of the self distracted yogi; whose mind is as cold as stone, and whose body becomes as callous as a clod of earth or a block of wood.

24. Vasishtha replied.--The relic of life remains in the heart, as an imperceptible atom and in the manner of sensibility; just as the future fruits and flowers, are contained in

their seeds.

25. The calm and cold yogi, who is devoid of his knowledge of unity and duality, and views all things in the same light; who remains as quite[\*\*quiet] as a rock and without the pulsation of his heart, has yet the vibration of his entellect[\*\*intellect] within him; (which keeps him alive).

26. The body of the temperate and tranquil minded man, never wastes or swells in bulk; it never decays nor grows up in heights, but ever remains in the same state.

27. The man whose mind vibrates with its thoughts of unity and duality, (i.e. which perceives the difference of things[\*\*]); has the change and decay of his body, which is never the case with the yogi of unchangeful mind. (The action of the mind impairs the body, but its inaction preserves it entire).

28. The action of the heart, is the spring of the life of every body in this world, just as the honey in the flower cup, is the cause of its future fruit.

29. These frail bodies of mortals, are notwithstanding sub-\*

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\*ject to the fits of joy and anger, and of the quickness and dulness every moment; and these, O Ráma! are the seeds of repeated births, and are hard to be checked or subdued.

30. The mind being still and quiet, the body becomes as dull as it were lifeless; when it is subject to no passion nor change whatever; but remains as even as the still and clear firmament[\*\*firmament] which nothing can disturb.

31. The man of even and dispassionate mind, is never ruffled nor tainted by any fault; but remains as calm as the waters of the billowless and breezeless ocean.

32. The body is never lifeless, nor is its life ever imperceptible unless the mind is defunct in its action; and is in course of long practice, that the mind becomes inexcitable and numb in itself.

33. The body which is without the action of its mind and vitality, quickly melts away to rottenness; as the snow melts away under the solar heat.

34. The body of Sikhidhwaja was felt to be hot, though it was without its active mind; it was therefore known to be possessed of its vitality, which prevented it from wasting and rotting away.

35. The noble lady, having perceived the body of her husband to be in that plight; held it fastly with her hands, and began to consider what to do with it.

36. She said, I will try to raise him by infusion of my intellection into his mind; and this will no doubt bring him back to his senses.

37. If I do not raise him now, he must rise himself after sometime; but why should I wait till then, and must remain alone all the while.

38. Having thought so, Chudála left her body--the frame work of the senses; and entered into the body of the body and joined with the intellectual essence of the same.

39. She then gave a vibration to the intellection of her living lord, and after putting it in its action and motion, she returned to her own body; as a bird flits on the twig of a

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tree which is shaken thereby, it comes back to its own nest

again.

40. She rose in her figure of the Bhahman[\*\*Brahman] boy Kumbha, and sat upon a flowery bed, where she began to chaunt her hymns of the sáma veda (psalmody); with her soft tunes resembling the melodious chyme[\*\*chime, see next verse] of buzzing bees.

41. The prince felt an intellectual exhilaration, on hearing the tuneful chime of the psalms; and his dormant life was awakened to its sensibility, as the lotus bud comes to blown by the breath of the vernal season.

42. His eyelids oped to light, as the lotus bud blooms at the sunlight; and the whole body of the prince, became vivid with his renewed life.

43. He beheld the Brahman boy Kumbha, singing sáma psalms before him; and appeared in his divinely fair form, as the divinity of music was present in person.

44. O fortunate am I, said he, to have found my friendly Kumbha again before me; and so saying, he picked up some flowers and offered them to him.

45. O how great is my good fortune, said he to his guest, to be thus recalled to your gracious memory; or what else is it, that could cause a divine personage like yourself, to be so favourably disposed towards me.

46. It is only the cause of my salvation, that has caused you to come to and call at mine, or else what else can it be to bring a godson down to revisit me.

47. Kumbha spoke:--O sinless prince, my mind was ever intent on thee, ever since I departed from thee; and now it has



come back to me, to have found thee well in this place.

48. I do not reap so much delight in the ever delightful region of heaven, as I do here in your presence; because I have the great work of your redemption not pending before me.

49. I have no friend or companion, that is dearer to my soul than yourself; nor have I any faithful pupil, nor confidential disciple[\*\*disciple] like you in this world.

50. Sikhidhwaja replied.--Ah! I see now that the arbours of this mountain, are about to yield the fruits of my meritorious -----File: 593.png----- acts, that have made a retired recluse like yourself to condescend to desire my company.

51. If these woods and trees and myself who am so devoted to you, should find favour in your sight than the bliss of your heavenly abode, then may you please to take your residence with me in this lonely forest.

52. For my part who am so blest with the gift of thy samádhi, that I have always my perfect repose in God even in this place; have no desire for heavenly delights, (which cannot be better than my absorption in the Divine spirit).

53. Recling[\*\*reclining] in that state of pure effulgence, I enjoy my fill of heavenly bliss even in this earth below.

54. Kumbha interrogated--Have you ever had your repose in the state of supreme felicity, and were you ever freed from the infelicity, which is ever attendant on the knowledge of duality.

55. Have you ever felt a disgust to all temporary enjoyments, and have rooted out your taste for insipid pleasures of

this earth.

56. Has your mind ever rested in that state of even indifference, which has no liking for the desirable nor dislike to what is undesirable, but is ever content with whatever awaits upon it at any time?

57. Sikhidhwaja replied.--It is by your favour sir, that I have seen all what transcends human sights; that I have reached beyond the verge of the universe, and obtained the best obtainable and most certain bliss.

58. It is after long that I am freed from decay and disease, and gained all which is to be gained, and wherewith I am quite content.

59. I require no further advice, from anyone for my edification; I feel fully gratified with every thing in all places, and am quite at ease and out of disease everywhere.

60. I have nothing to know that is unknown to me, and nothing to obtain that is not obtained by one; I have forsaken whatever is not worth have, and my soul has its reliance in the supreme essence.

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61. I rest quite aloof of all, being devoid my fear and error and apathy at any thing; I am always manifest in the even and equal tenor of my mind, and in the equality of my soul with all others; I am free from all imagination, as the clear sky is free from all tent[\*\*tint] and cloud.

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## CHAPTER CIV.

On the conduct of living-liberated men.

Argument.--Kumbha and Sikhidhwaja's travel, and their conversation on various subjects; Kumbha's ideas of the predestined law of nature[\*\*.]

Vasishtha related.--In this manner did these knowers of the knowable God, continued in their mutual conversation on spiritual matters, until the third watch of the day in that forest.

2. Then rising together they wondered in the delightful dales, and about in cooling lakes and pleasant rills.

3. In this manner they kept roving in that forest for full eight days, and passed their time in conversations on various subjects.

4. Then said Kumbha to the prince, let us walk to some other forest to which he gave his consent, with uttering the word om, and then they walked forward in each other's company.

5. In this manner they walked over many forest lands, and passed beside many jungles and shores; and they saw many lakes and thick woods, and rising hills and their thickets of dense woods and plants.

6. They traversed many wood land tracts and rivers, and saw many villages, towns and woods on their way; they passed by many sweet sounding rivers and groves, and many holy places and the abodes of men.

7. They were united together in equal love and friendship, and being of equal age and the same tenor of mind, they were of equal vivacity; and both walked or stayed together with their unanimity.

8. They worshipped the gods and the manes of their ancestors

in the holy places, and ate what they got at any place;  
and lived together both in marshy and drylands in concord and  
peace.

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9. The loving pair bearing equal affection to one another in  
their hearts, dwelt together in mutual concord amidst the  
tumála[\*\*or tamála?] woods and in the forests of the Mandára hills.

10. To them no place was their home or own, but they alike  
in all; nothing occurred to disturb their minds, which were  
always as undisturbed as a mountain amidst the winds.

11. They walked sometimes amidst the flying dust, and at  
others amidst the far stretching fragrance of sandal[\*\*changed sandel to  
sandal - see two lines down] wood forests.

They were now daubed with ashes, and then besmeared with the  
sandal paste.

12. They were sometimes clad in good garments, and sometimes  
in variegated raiments; now they were covered with the  
leaves of trees, and were decorated with flowers at another.

13. Remaining thus in mutual company for some days, and  
having the unanimity of their hearts and minds; the prince  
turned to be as perfected in his nature, as another Kumbha  
himself.

14. The holy and faithful chudála, seeing the divine form[\*\*should be  
form?] of

her husband Sikhidhwaja, began to reflect within herself in the  
following manner.

15. How divinely fair has my husband become, and how  
very charming[\*\* space added] are these wood-land scenes; by living long  
in

this place, we must be an easy prey to the God of love.

16. I see that although one is liberated in his life time, yet the sense of his liberation, cannot give him freedom[\*\*freedom?] from his obligation of testing the pleasures that are presented before him. I think it is ignorance to refuse the king of a proffered enjoyments.

17. Seeing the husband to be noble minded, and free from all bodily disease and debility; and having a flowery grove before, it must be a wretched woman, that rejects to advance to her lord at such a time.

18. That wretched woman is verily undone, who in seated in her bower of flowers and has her husband presented before her; and yet fails to approach to him for her satisfaction.

19. Accursed is the woman, who being wedded to a hand-\*

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\*some husband, and having[\*\*space added] alone in her company fails to associate with him.

20. Of what good is it to one acquainted with true knowledge, to reject a lawful pleasure that presents itself before that person.

21. So I must contrive some artifice in this forest, whereby I may be successful to make my husband join with me.

22. Having thought so in her mind, chudála who was disguised in the from of Kumbha, thus uttered to the prince, as the female cokila mutters to her mate from her flowery bower in the forest.

23. This is the first day of the new moon of the lunar

month of chaitra, and this is a day of great festivity in the court of Indra in heaven.

24. So I must have to repair to the synod of the gods, and present myself before my father in that assembly. So my departure is ordained by destiny, nor can it be averted by any means.

25. You shall have to expect my return till eve in this forest, and spend the mean time, by diverting yourself in these flowery arbours, which will lull your anxiety for me to rest.

26. I shall positively return here from the azure sky, by the dusk of this day; and soon join your company, which is ever delightful to me.

27. So saying, she gave a stalk of flowers of the Nandana forest to her beloved, to serve as a token of her affection for him, (and as a pledge of her return to him before it fades away).

28. The prince said "you must return soon" to me; and she instantly, disappeared from his sight, and mixed with the air, as the light autumnal cloud vanishes in the empty sky.

29. He flung flowers after her, as she mounted in the sky; and these floated in the air, like icicles in the cold season.

30. Sikhidhwaja standing on the spot, first beheld her flight, and then her disappearance from him; as the peacock looks at the flight of a cloud with uplifted eyes: (so immutable is the friendship of true friend).

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31. At last the body of Kumbha vanished from the sight of Sikhidhwaja, and mixed in the open air, as the waves of the

sea subside in the still and smooth waters.

32. Chudála then reached her celestial city, resembling the garden of paradise with its Kalpa arbours in full bloom, and its shining turrets waving with flags, hoisted on both sides of its charming paths.

33. She entered secretly her private apartment, and met the company of the maids waiting for her; as the graceful beauty of the vernal season, meets the long expectant arbours of the forest.

34. She attended to her state affairs, and discharged them quickly; and then flew aloft in the air and dropped at Sikhidhwaja's[\*\*corrected typo Sikhidwaja] abode, as the autumnal[\*\*corrected typo atumnal] fruits and flowers drop on the ground.

35. She appeared there with a melancholy face, and as deeply dejected in her mind; just as the fair moon is darkened under the mist, and the beauteous lotus are hid under a fog.

36. Believing her as his Kumbha, Sikhidhwaja rose up and stood in his presence; but being troubled in his mind to see him so sad and sorry, he asked the cause and thus addressed him saying:--

37. I greet thee, O Kumbha, but why appearest thou so sad to day; thou art the son of a deity and must not be sorry at anything, but please to take thy seat here.

38. Holy saints and the knowers of the knowable one like you, are never moved by joy or grief; but remain untouched by them, as the lotuses remain intact in the water.

39. Vasishtha said:--Being thus accosted by the prince,

Kumbha sat on his seat, and then said in reply, with a voice as thin and soft as the sound of a bamboo flute.

40. I know that the knowers of truth, who are not patient under all bodily accidents and mental anxieties, are not truthful men, but cheats who cheat people by their pretended truthfulness.

41. Know prince that the most learned are the most

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ignorant, who expect foolishly to evade the condition in which they are exposed by their nature.

42. The sesame seed has naturally the oil inherent in it, and the body has also its incidents con-natural with it; be who is not subject to his bodily accidents, is able to sever the wind and air with his sword.

43. It is of course to evade the evils that are incidental to the body, but it is to undergo patiently what is unavoidable by our bodily powers.

44. Again as long as we have our bodies, we must exert our bodily organs to their proper actions; and never attempt to suppress by our understanding, as it is done by many wise men.

45. Even the great Brahmá and the gods, are subject to the conditions of their bodily frames; nor have they with their great understandings, the power to avoid what is determined by irrevocable destiny.

46. It is beyond the power of both the wise and unwise, to deter the power of destiny; which makes all things to run in their destined course, as the waters of rivers run into the sea.

47. The same irrevocable destiny, determines equally the fates of the wise and unwise, and guides them as by her fingers



to the same goal, until they get their release from the body.

48. The ignorant however, whether exposed to their states of prosperity and adversity, are always destined to undergo their effects upon their bodies.

49. Thus therefore it must be known by both the wise and unwise, that all beings are destined to roll in their re-iterated rotations of pleasure and pain, (according to the results of their prior merits and demerits); and that there is no power to change the ever chanceful ordinances of unchanging destiny.

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CHAPTER CV.

METAMORPHOSES OF KUMBHA TO A FEMALE FROM[\*\* typo for form?].

Argument:--Kumbha's relation of her transformation to a woman by right, and her attachment to the prince.

SIKHIDHWAJA said--If such is the case, sir, that destiny over rules all events, why should you be sorry for aught that has befallen to you, knowing that you are a godson and knowing the knowable also.

2. Kumbha replied:--Hear, O prince, the wonderful accident that has befallen on me; and I will relate to you all that has happened to me in body.

3. The heart becomes light when its griefs are imparted to a friend, as the thickened gloominess of the cloudy atmosphere, is dissipated after discharge of its waters in rains.

4. The troubled mind is restored to its serenity, by its communication with a sincere friend, as the turbid waters of a jar is cleared by its being filtered with kata seeds.

5. Hear now that after I departed from here, by handing over the spike of flowers to you; I traversed though the regions of air, till I reached the heavenly[\*\* heavenly?] abode of the god.

6. There I met my father, and accompanied him to the court of the great Indra, where having sat a while, I got up with my father and then parted from him at his abode.

7. Leaving the seat of the Gods in order to come down on earth, I entered the region of air; and kept my pace with the fleet steeds of the chariot of the sun, in the airy paths of the skies.

8. Thus wafted together with the sun, I reached the point of my separation from him; and there took my path through the midway sky, as if I were sailing in the sea.

9. I saw there in a track before me, a path stretching amidst[add t?] the watery clouds of air, and marked the indignant sage Durvása gliding swiftly by it.

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10. He was wrapt in the vest of clouds, and girt with girdles of flashing lightnings; the sandal taints on his body were washed off by showering rains, and he seemed as a maiden making her way in haste, to meet her lover at the appointed place.

11. Or as a devotee he hastened to discharge in due time his fond devotion, on the beach of the river (ganges[\*\*Ganges]), flowing under the shade of the beaching boughs of the rows of trees on the shore. (This refers to the custom of hastening to perform the sandhyá rites on the river side in the evening, as it is customary with other nations to hasten to the mosque or church at the call to prayers and the striking of the church-bell).

12. I saluted the sage from my aerial seat, and said, you, wrapt as you are in your blue vest of the cloud, seem to advance in haste, as an amorous woman to meet her lover; (by hiding herself in her black mantle in the darkness of night).

13. Hearing this, the reverend sage was incensed and pronounce[\*\*pronounced] his curse upon me; saying, "Be thou transformed to an amorous woman as thou thinkest me to be."

14. "Go thy way, and bear my curse, that every night thou shall become a woman, with thy protuberent[\*\*protuberant] breasts and long braids of hairs on thy heads[\*\*head], and fraught with all womanish grace and dalliance, (and seek about thy lover)[\*\*"].

15. As I was thunderstruck and deeply dejected at this imprecation, I found the old muni had already disappeared from before me; and then I bent my course this way from the upper sky, being quite sick in my heart, (at this direful fulmination).

16. Thus I have related to you all, regarding my being changed to a damsel at the approach of night; and my constant thought of the manner, how I shall manage myself under my womanhood.

17. How shall I divulge to my father, the shame of my being a swollen breasted maid at night; and can I reconcile myself to my dire fate[\*\*space added], throughout the course of my life. O how wonderful is the decree of fate, that we are fated to bear in this world in the course of time!

18. I am now illfated to become a prey to young men, and  
-----File: 602.png-----  
the subject of fighting among them, like a piece of flesh among

ravenous vultures.

19. O what a fun have I become to the ludicrous boys of the Gods in heaven, and ah! how shameful have I been before the sages, who must be quite ashamed of me, and how shall I remain anywhere and before any body in my female form at night.

20. Vasishtha said.--After saying so far, chudála[\*\*Chúdálá] become[\*\*became] as mute as a silent muni; and remained as quiet as if she were in a swoon.

21. The pretended Kumbha then, seeming to recover his senses and his patience also, thus spoke out to himself; ah! why do I wail like the ignorant, (for this change in my changeful body), when my soul suffers no change by this?

22. Sikhidhwaja spoke.--Why sorrow you sir for the body, that art the son of a God; let it become whatever may become of it, it can never affect the intangible soul.

23. Whatever pain or pleasure betides us in this life, is all concomittant[\*\*concomitant] with the changing body, and can never touch the unchanging soul.

24. If you who are acquainted with the vedas, and fortified against all events; should allow yourself to be so much moved by this[\*\*these] accidents, say what will be the case with others, at all the casualties[\*\*casualties] of life, to which they are incessantly subject.

25. To be sorry in sorrow; is very sorrowful in the wise; and therefore you who have yourself spoken this[\*\*these] precepts before, should now be overwhelmed in sorrow, but remain as unmoved,

as you are wont to [\*\*[be]] unshaken all along.

26. Vasishtha related:--In this did the two hearty friends, continue to condole with one another; and console themselves by turns, under the cooling shade of the grove where they sat together.

27. At last[\*\*space added] the bright sun who is the light of the world, set down in darkness like an oilless lamp, by involving Kumbha under despondency of her female form.

28. The full blown lotuses closed their foliums[\*\*folia], like the  
-----File: 603.png-----  
closing eyelids of the busy worldlings; and the foot paths became as deserted by their passengers, as the hearts of loving wives are forlorn in the absence of their husbands, devoted to travelling and staying in distant countries.

29. The upper sky borrowed the semblance of the lower earth, by its spreading the curtain of darkness over the groups of its twinkling stars, like the outstretched nets of fishermen enfolding the finny tribe. (The similarity of the dark curtain of the sky overspreading its shining stars, to the black nets of fishers enveloping the silvery fishes under them).

30. The black vault of the sky, was smiling above with its train of shining stars, as the blue bed of lakes was rejoicing with its chain of blooming lilies below; and the sounding black bees and beetles on the land, resounded to the cries of the ruddy geese in the water.

31. The two friends then rose and offered their evening prayers at the rising of the moon, and chanted their hymns and muttered their mantras, and took their shelter under the sylvan retreat.

32. Afterwards Kumbha, changed as he was in the female form, and sitting before Sikhidhwaja, lisped his faltering[\*\*space removed] speech to him in the following manner.

33. Sir, I seem to fall down and cry out and melt away in my tears, to see myself even now changed to my feminine figure in your presence.

34. See Sir, how quickly are the hairs on my head lengthened to curling locks, and to how they sparkle with strings of pearls fastened to them, like the brilliant clusters of stars in the azure sky.

35. Look here at these two snowy balls bulging out of my bosom, like two white lotus-buds rising on the surface of waters in the vernal season.

36. Look how my long robe is stretched down to the heels, and how it mantles my whole body, like the person of a female.

37. Look at these gemming ornaments and wreathes of  
-----File: 604.png-----  
flowers decorating my person, like the blooming blossoms of spring ornamenting the forest tree.

38. Lo! the moon-bright vest covering the crown of my head, (like the disk of the moon resting on the hairy crest of Siva); and the necklaces hanging about my body, (like the flowery wreathes of Káma).

39. Look at my features, how they are converted to their effeminate[\*\*effeminate] comeliness, and see how my whole frame, graced all over with feminine loveliness.

40. O! how very great is my sorrow, at this sudden change of mine to a woman; and ah! tell me friend, what am I to do, and where to go with this my female form.

41. I perceive also the change to take place in my inner parts, and in my thighs and posteriors; Kumbha said so far to her friend, and then remained quite mute and silent.

42. The prince also, seeing him thus, remained in his mute gaze and silence, and then after a while, he oped his mouth and spoke as follows:--

43. It is of course very sorrowful and pitiable, to see you thus transformed to a female; but you, sir, who know the truth, know also that there is no contending with fate.

44. Whatever is destined, must come to pass; and wise men must not be startled at or feel sorry for the same; because all those events betake the body only, and cannot affect the inward soul.

45. Kumbha replied--So it is, and I must bear with my feminine form, with an unfeminine soul. (So it is no disgrace to be an effeminate female, combined with the grace of a manly soul).

46. I will no more sorrow for, what is never to be averted; but must endure with patience what I cannot abjure. Relying on this principle, they alleviated their sorrow for what was impossible to avoid.

47. They passed their nights in peace, and slept in the same bed without touching one another; and Kumbha rose in the morning in his masculine form again, without any trace of his female features and feminine beauty or grace.

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48. Kumbha was Kumbha again, by being shorn of his female form; and thus he passed as bisex[\*\*bisexual] and biformal[\*\*biform] being of the Brahman-boy Kumbha by day, and of chudála[\*\*Chúdálá] the princess by night.

49. In his male form, Kumbha continued as a friend to the prince in the day time; and in female form of chudála[\*\*Chúdálá], he lived as a virgin maid with him at night.

50. Thus did chudála[\*\*Chúdálá] cling to her husband, as a string of necklace hangs upon the neck and breast of a person. They then continued to wander in the company of one another, to different countries and over distant hills, to satisfy their curiosity.

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## CHAPTER CVI.

### MARRIAGE OF CHUDÁLA WITH SIKHIDHWAJA.

Argument.--The Gandharba[\*\*Gandharva] form of marriage, its Courtship and ceremonial rites.

Vasishtha resumed:--After the lapse of some days in this manner, chudála[\*\*Chúdálá] thus bespoke to her husband, in her guise of the pretended Brahman boy (or Kumbha).

2. Hear me, O lotus eyed prince, she said, what I tell you in good earnest; that since I am obliged to become a woman every night, and continue to be so for ever more.

3. I wish to fulfill the part of my womanhood, by joining myself to a husband by legal marriage for all that time.



4. I want to taste the pleasure of conjugal union, with dear friend, who is of his own accord so very friendly to me, and without any endeavour on my part: so I hope you will interpose no difficulty in my way.

5. So I choose you sir, as my husband, of all others in the three worlds: therefore be pleased to accept me for your wife every night.

6. The delightful pleasure of conjugal union, has come down to us ever since the commencement of creation; and therefore our obedience to the ordinance of nature, can entail no guilt on our part.

7. I desire this that we may do as we like, without desiring or disliking anything; and be far from expecting the consequence of what we like or dislike.

8. Sikhidhwaja answered:--I see friend, neither any good nor evil, of accepting your proposal; so you are at liberty to do as you like.

9. Being possessed of the indifference of my mind, at every thing in the world; I see everything in the same and in an equal light: so I let you have your option as you may like.

10. Kumbha replied:--If so, then I say that this day is -----File: 607.png----- very favourable for celebrating the marriage ceremony; it is the full moon of Sravana, and all lucky asterism according to my best calculation.

11. On this day of the full moon, our marriage may take place both in the day as well as night-time in the Gándharva

form (by mutual choice and cansent[\*\*consent])[\*\*.]

12. It will be celebrated either on the summit of the Mahendra mountain, or on the delightful table-land thereabouts; or in the grotto of some mineral mine, and in the light of the shining gems and mineral ores in the mountain; (serving as lamps and candle lights in the festivity).

13. The rows of stately trees all around, will shed their flowers at the nuptial ceremony; and the twining creepers on them, will represent the dance of nauch girls by their tremulous shaking. (Dance and music being necessary accompaniments of marriage festivities).

14. Let the bright luminary of the night, accompanied by his consort train of shining stars, witness our marriage from the high sky with their wide open and glaring eyes.

15. Rise, O prince, for your marriage; and let us both hie to cull the forest flowers, and prepare the sandal paste and collect the scattered gems, in order to deck our nuptial seats therewith.

16. Saying so, they both rose together, and culled the flowers and collected the gems.

17. Then in a short time, they repaired to the gemming steppe, and heaped it with flowers of various kinds.

18. They had their marriage vests and necklaces ready on the spot, and the god of love helped with the supply of every thing requisite[\*\*required] on the occasion.

19. Having thus prepared the paraphernalia of their nuptials, and stored them in a golden grotto of the mountain, they both repaired to sacred stream of the heavenly Ganges Mandákini,

for making their holy ablutions therein.

20. Here Kumbha served as the priest, to lave the holy water profusely on the lofty head and elevated shoulders of the

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prince; as the elephantine clouds of Indra, pour the rain water in plenteous showers, on the towering tops and height of hills.

21. So also did the prince act the part of the ministering prince, and washed the body of his beloved princess[\*\*princess] now in the form of Kumbha. Thus did the two friends anoint and absterge by turns, the persons of their quondam[\*\*quondam] and future consorts.

22. Bathed and purified, they adored the gods, the munis and the manes of their ancestors, for the sake of their honour, and without any desire of getting any good or gain from them: for they well knew that they could benefit nothing their service, as the deities, the deified spirits and the divine sages.

23. They took their frugal and repast, as their nature and the course of the world required; and seasoned with the nectarine juice of their good and refined intelligence.

24. They wore the whitish barks of Kalpa trees, as their clean marriage raiments, and ate its fruits as their wedding cakes; then they repaired to the altar for their nuptial ceremony.

25. At this time the sun descended below his setting mountain, as if to consummate their conjugal union in secret.

26. As it now became dark and dusk they discharged their evening service and offered their prayers; and groups of stars now appeared on the plain of the firmament, to witness their union in marriage.

27. Then came the sable night the only friend of the happy pair, spreading the veil of darkness over the face of nature, and smiling with the blushing of snow white lotuses and lilies of the valley.

28. Kumbha collected the rich stones, and placed those gemming on the table land of the mountain, while Brahma lighted his two lamps of the sun and moon together in the heavens.

29. Being then changed to the female form, Kumbha anointed the prince with the fragrant sandal paste, agallochium[\*\*agallochum], camphor powder and pulverised musk.

30. She adorned his person with strings, bracelets and

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wristlets of flowers, and dressed in a robe of the thin bark of Kalpa tree.

31. His body was also decorated with the filaments of Kalpa plant, and clusters of párijáta flowers and with many other flowers and gems from his head to foot.

32. She appeared also at this time in her bridle garb and maiden like figure, with her big and swollen breasts, and with all her youthful grace and blandishments.

33. She thought that as she was now attired and appeared as a nuptial bride, she must now offer herself to a husband[\*\*husband] worthy to her.

34. Hear[\*\*Here] am I as a lovely bride, said she to herself, and there is my husband in my presence, I must ask him to accept my hand, nor is this time to be slipped from hand.

35. So saying, she approached her husband sitting apart from her in the wood; and appeared as Rati--the goddess of love, was advancing towards her loving Káma.

36. She went to him and said:--"I am Madaniká by name and thy loving wife I therefore bow down at your feet, with the regard due to a husband.

37. So saying, the beauteous lady, bent down her head with female bashfulness; and made her obeisance to her lord, with the pendant locks on her head.

38. And then she said to him;--"O thou my lord! do thou adorn me with ornaments also, and then light the nuptial fire, to attest thy acceptance of my hand."

39. Thou appearest as exceedingly fair to my eyes, and makest me quite fond of thee; and thou seemest to me to surpass the god of love in the beauty of person, even when he wedded his Rati at first in his youthfull[\*\*youthful] bloom.

40. O prince, these wreathed flowers on thy person, appear as the brightsome beams in the body of the moon; and those strings of flowers pendant on thy bosom, seem to me as the stream of Ganges, gliding on the breast of the Sumeru mountain.

41. With the flowing braided hairs on thy head, thou

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appearest as the mount of Mandára, with the clusters of creepers hanging down from its top; while thy head itself appears as golden lotus, with its hanging hairs resembling the filaments of the flower, and studded with strings of blackening bees.

42. The gemming ornaments and flowery decorations of thy person, add to it the lustre and gracefulness of the mount

Meru, with its mineral ores on one side and its floral[\*\*space added]  
beauty on  
the other.

43. After her flattering speech was over, the new bride and  
bridegroom, and future husband and wife sat contented together,  
unmindful[\*\*unmindful] and forgetful of their past conjugal relation.

44. The brave princess now Madaniká by name, and the  
noble prince Sikhidhwaja the saint, both sat together on a  
golden seat (of the mineral mountain); which added fresh  
lustre to the beauty and decoration of their persons.

45. They were bedecked with their head dresses, garlands of  
flowers and ornaments of gems and pearls, and were furnished  
with flowers and ointments, and clad in fine cloths all over  
their bodies.

46. The young lady Madaniká blazed as venus[\*\*Venus] with her  
maddening beauty, and appeared as the goddess Gowri--the surpassing  
paragon of beauty, at her wedding festivity.

47. The noble lord having embellished his noble lady with  
his own hands, thus spoke to her after her toilet; "O thou  
fawn eyed fairy, thou art as graceful as the goddess of grace  
and prosperity".

48. I pray for all that prosperity to attend on thee, as it  
does with Sachí.--The queen of heaven, in the company of her  
lord Indra; and as it subsisted between the mutual pairs of Hara  
and Gowri; and Hari and his consort Lakshmí--the goddess  
of fortune.

49. Thou appearest as a limpid lake of lotuses, with thy  
breasts blooming like lotus buds; and thy black blue eyes,  
resembling the cerulean lotuses (nilumbiums); and the sweet

fragrance of thy lotus like person, inviting the buzzing bees fluttering all about thee.

50. Thou appearest likewise as a tender shoot of the Kalpa

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plant of Cupid, with thy rubicund palms resembling its reddish leaves; and thy swollen breasts likening to its blooming buds, and every part of thy body, is as delicate as its delicious fruits.

51. With thy cold and cooling body, and thy moon like face and its smiles as moon beams, thou art as beautiful as the full-moon, and equally delightful to sight.

52. Rise therefore my beauteous lady and ascend on the matrimonial altar, and there perform the marriage ceremony[\*\*ceremony], standing on the slab of stone, marked with creeping plants and their fruits. (The gloss says, that this stone or stool, is also painted with the colours of the nine sorts of precious gems nava-ratna, that are sacred to the nine planets[\*\*]).

53. Vasishtha said.--The altar was studded with strings of pearls, and bunches of flowers suspended on all sides; and it had four large cocoanut fruits, hang over the four sides of its square.

54. There were pots filled with the holy water of gangá[\*\*Gangá] set about it, and the sacred matrimonial fire was lighted amidst it, and fed with the fuel of the sandal wood and other fragrances.

55. They turned round the flaming fire by the right hand side, and then sat on seats of leaves with their faces turned towards the east.

56. After sitting on the altar, the matrimonial couple kindled the nuptial fire, and made offerings of sesame seeds, and fried rice upon its flames.

57. Having lifted the wife with his own hands, the husband and wife appeared like Siva and Párvatí in the forest. [\*\*This verse is missing in the LPP ed. but available in the Parimal ed. The numbering of the following verses should be adjusted accordingly.]

57. The married pair turned again about the sacred fire, and offered to each other their own selves[\*\*space added] and loves as their marriage doweries[\*\*dowries].

58. They showed to one another their shining faces, as their nuptial presents; and completed the ceremony by going round the fire, and scattering the fried rice upon it.

59. The husband and wife now parted other hands, from their hold of the palms of one another; and their smiling faces, appeared as the lunar disk on the new moon.

60. After this they went to sleep on a flowery bed-stead  
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which they had newly prepared before, when the moon had already run her course of the first watch of the night.

61. She cast her beams to fall aslant on the bed stead, as when the attendant women cast their glances askance on the bridal bed.

62. She next spread her bright beams all about the leafy bower of the pair; as if to listen to the pleasant conversation, of the new married couple.

63. The pair having sat there awhile, in the light of the mineral lamps, retired to their sleeping bed, which they had prepared beforehand in a secluded spot.



64. It was a bedding of flowers, and beset by heaps of flowers of various kinds. (It is called the pushpa-talpa[\*\*changed -- to -] and is still in vogue even in the present form of marriage).

65. There were heaps of lotuses of golden hue, as also mandára and other sorts of flowers, to drive away fatigue by their fragrance.

66. The flat of the flowery bed of the bridal pair, resembled the plane of the broad and bright moon, and a level surface covered by the cooling ice.

67. It bore likewise the resemblance of the wide sea, whose waters are impregnated by the bright moon, and whose surface supplies a bed to Ananta--the sleeping spirit of the endless God.

68. The loving pair then lay themselves down, and rolled upon their snow white bed of flowers; as when mandara[\*\*Mandara] mountain, rolled about and churned the Milky ocean.

69. They passed their bridal night in mutual caresses and conversation on topics of love, and the live long night glided before them as a few moments only.

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## CHAPTER CVII.

### THE ADVENT OF FALSE INDRA IN THE COTTAGE OF THE HAPY[\*\*HAPPY] PAIR.

Argument.--The travels of the pair, and their meeting the false Indra, and their call to Heaven.

Now as the orient son, gilded the world with his golden rays;  
the queen consort of sikhidhwaja[\*\*Sikhidhwaja], changed her form of  
Madaniká to that of the Brahman boy Kumbha.

2. She stood confest as such before her friend, sitting in  
the cavern of Mandára, where they lived in conjugal union  
together, as a pair of sylvan deities by night.

3. They roved about in the daytime, amidst the sylvan forests  
and amongst the trees and plants loaded with fruits, and  
flowers of various hues.

4. They passed the day as the two loving friends together,  
and spent the night as a wedded couple; and never separated  
from the company of one another either by day or night.

5. They rambled about the caverns and arbours of the mountain,  
and sported under the bowers of támala and mandára trees.

6. They roved about the skirts of Dardura, Kailasa, Mahendra,  
Malaya, Gandhamádana, Vindhádri and Lokáloka.

7. On every third day or night, when chudála[\*\*Chúdálá] found the  
prince to be fast asleep; she used to take upon herself her former  
form of the princess, and repair to her royal palace, whence  
she returned to her husband in the forest, soon after her discharge  
of the state affairs as before:

8. Thus the loving pair lived as two friends by day, and as  
husband and wife at night; both decked in flowers, and  
sleeping on their flowery bed.

9. They remained for a month in a gemming grotto of the  
Mahendra, and under the shade of the delightful sarala trees;  
where they were greatly endeared by the sylvan deities and the  
Kinnara foresters.

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10. They lived a fortnight in the arbour of Suktimat mountain, beset by mandára trees and Kalpa plants; and feasted upon the fruits which they could reach with their hands.

11. They passed two months on the southern ridge of the winged mountain of Maináka, and its bowers over hung by the fruits and flowers of the celestial párijata trees.

12. They dwelt a month in the valley of Jammu, at the foot of Himalayan range and beside the Jambu river; they regaled on the fruits of Jám, which gave its name to the whole country (Jambudwipa).

13. They travelled through the northern Kuru country for ten days, and for seven and twenty days, they sojourned in the districts lying north of Kosalá. (Oudh).

14. In this manner they passed over many countries and hilly districts, living together as two friends by day, and as a conjugal pair at night.

15. Thus many months rolled away in their travels through many places, till their arose a thought in the mind of Chudála, to make a trial of her associate, and said:--

16. I will make a trial of the heart of my partner, and see whether it is liable to have any attraction toward beauty and pleasurable objects.

17. Thinking so, Chudála showed by her magic skill the god Indra, sporting in the company of celestial nymphs in that forest.

18. Sikkidhwaja[\*\*Sikhidhwaja] seeing the god with his companion there,

advanced before him and worshipped him, as he deserved,  
and said:--

19. "O lord of gods!"[\*\*moved !] will you deign to reveal unto me,  
the cause of your advent to this forest from your seat in the  
high and far distant heaven.

20. Indra replied:--It is the attraction of the virtues, that  
has brought us down to these woods, as the flying kites of the  
air are drawn on earth, by the string fastened in their breasts.

21. Now rise from here, and proceed with us to heaven;  
where the celestial nymphs are in eager expectation of seeing  
thee, since they have heard of your wondrous virtues.

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22. Wear these sandals and hold the sword, and anoint  
thy body with the ointment of these pills, and ascend to the  
upper sky and thence to heaven, in the manner of siddhas and  
perfect yogis.

23. On reaching to the region of the gods, you will enjoy  
all sorts of delights, which awaits on the living liberated souls  
in this world and the next, and to which I come to invite you  
at present.

24. No holy man like yourself, doth ever neglect the  
proffered occasion to their prosperity, nor should you scorn to  
take your heavenward course with ourselves at this moment.

25. Let there be no impediment to your ascent to and  
enjoyment of heaven, where you will enjoy your full bliss, and  
which will be blessed by your presence as the three worlds  
by that of Hari.

26. Sikhidhwaja said:--I know O lord of gods, the delights

that their[\*\*there] abound in heaven; but I have my heaven every where, and there is no particular place which I deem as heaven.

27. I am content every where, and am pleased with every place; and my soul being desirous of nothing from its fulness in itself, I am fully satisfied every where.

28. O God! if it be forever to remain in one place and in the same state, what you call heaven; then pardon me for I decline to go it, (because I am at liberty here to go wherever I like).

29. Indra answered:--I know, O holy saint; that those that have known the knowable, and are perfect in their understandings, are indifferent to their sensual gratification; it is however not the part of the wise to reject an enjoyment, which offers itself unto him by the gracious allotment of his destiny.

30. After the God had said so, the prince remained silent and returned no answer; when the God told him saying, "If you are resolved not to leave this place, then I must leave you here, and take my way to heaven[\*\*"].

31. Sikhidhwaja said:--I must not go there now, ("though I may do so on some future occasion")[\*\*.] Upon this the God made

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farewell to Kumbha; (who had invoked him down by his spell, and disappeared from the spot).

32. All the other Gods that were in the train of Indra, vanished also from view upon the disappearance of their chief; as the huge surges of the sea, subside in the deep together with their foaming froths, and the shoals of whales and fishes that played and lashed about the main, after a lull of the gales that had raised them.

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## CHAPTER CVIII.

### MANIFESTATION OF CHUDÁLA IN HER OWN FORM.

Argument:--Chudála'a artifices to decieve[\*\*deceive] sikhidhawaja[\*\*Sikhidhwaja], and sikhidhawaja's[\*\*Sikhidhwaja's] strength of mind.

Vasishtha related:--The princess retracted the enchantment by which she had presented the God Indra before the prince; and was glad to find, that he had subdued, (lit[\*\*.]--put to blush) his desire of enjoyment.

2. He remained with perfect tranquility and equanimity of his mind, at the advent and in the presence of the God Indra, and was fearless and indifferent to and unmoved even by the pursuation[\*\*persuasion] of that God.

3. I will again try to know by some artifice or other, whether this prince is subject to the passions of anger or enoyment[\*\*annoyment] or any other feeling, which serve at best but to blind-fold the understanding.

4. With this intention she look[\*\*took] upon her the form of the chaste Madaniká, at the approach of night; and when the moon had already appeared above that forest land.

5. The wind was blowing gently, bearing the sweet fragrance of flowers; and Sikhidhwaja was sitting by the side of a river, to perform his evening devotion.

6. At this time she entered her bower formed by the twining creepers, and decorated with garlands of flowers, resembling the covert of sylvan goddesses.

7. She slept there on the bed of flowers decked by herself,  
and adorned with wreaths of flowers on her own person; She  
had her beloved one seated in her heart; and laid her on a pillow.

8. Sikhidhwaja sought for her in the gardens and groves,  
and found her out at last sleeping in the bower, with the pretty  
paramour enfolding her neck in his arms.

9. He had his hairs hanging on his neck and shoulders,  
and his beauteous body daubed with pasted sandal wood. He

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had a chaplet of flowers on his head, which was distorted from  
his crown, and lay loose on the pillow over which it rolled.

10. The flowing tresses of the mistress, fell in two fold  
braids, on her [\*\*=print] shoulder blades of golden hue; and hung over  
her ears and eye-brows and her cheeks and face.

11. He beheld the amorous pair, with their smiling faces;  
and both kissing and embracing one another, as when the ivy  
entwines a large tree. (Their bodies and lip-like leaves are  
joined together).

12. They lay with their wreathed flowers, hanging loosely  
on their persons; and both were enamoured of one another by  
the mutual contact of their bodies, which infused their reciprocal  
passion in the heart of each other.

13. They were both infatuated and ravished by their mutual  
love, and were both bruising their breasts on the bosoms of one  
another.

14. Seeing this, Sikhidhwaja felt no change in his disposition;  
but was rather pleased to find them sleeping so very  
happily in one another's embrace.

15. [\*\*"]Remain ye lovers, he said, as you are in your hearts' content; and I will put no obstacle in your way, nor make you afraid of me by my presence in this place." Saying so, he withdrew from there.

16. Immediately at this time, she also withdrew her charm, and disclosed herself as the beauteous venus[\*\*Venus], and loving spouse of the prince.

17. She came out and saw the prince sitting in a craig of the mountain, in the posture of his intense meditation, and with both his eyes open.

18. The lady Madaniká advanced towards him with a bashful countenance[\*\*countenance], and then sat silent by his side with her down cast look and melancholy appearance; as if abashed and ashamed of her past misconduct.

19. Then as Sikhidhwaja was released after a moment from his meditation, he cast his eyes upon her; and spoke to her with an exceedingly sweet voice, which bespoke the frankness of his mind.

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20. Lady, said he why do you come so soon to me, and leave off the enjoyment of thy happiness? Oh! happiness is the end and aim of all beings on earth. (Oh happiness! our being's end and aim. Pope).

21. Go, return to thy lover, and gratify him with all thy endearments; because mutual love which is so much desired by all, and is hard to be had by any in this world.

22. Think not, madam, that I am at all angry or sorry for this affair; as I am always contented in myself, with knowing



the True One, that is only to be known.

23. Myself and my companion Kumbha, are always dispassionate in our dispositions; but thou that art sprung from the curse of Durvása as a woman, art ever at liberty to do whatever thou~~thou~~ likest, without incurring any displeasure of ours.

24. Madaniká replied.--So it is! Oh highly favoured one of Heaven, who knowest that women are~~delete~~ by their nature are ten times more passionate than men, and should not therefore be chid on account of their gratification of their natural passions.

25. I am but a frail woman, and find you absorbed in deep meditation, I could not choose other wise than take me a partner as you saw, in the depth of the forest and in the night: (Solitude and the darkness of night, being so very favourable to love affairs).

26. The weak sex in general, and the maidens in particular, are ever fond of paramour by their very nature for the gratification of their lust, which they can never have the power to check.

27. A woman becomes graceful in the company of man, and no anathema or prohibition, nor the menaces of men, nor regard of chastity, is of any avail to retard them from it.

28. I am a damsel and a weaker~~weaker~~ vessel and an ignorant and independant~~independent~~ lass, therefore sir, it becomes you to forgive my fickleness, because forgiveness is the most prominent feature of holiness.

29. Sikhidhwaja replied:--Know my belle, that anger has no seat in my heart, as there grows no plant in the sky; and it is only for fear of incurring the ignominy of good people, that I must decline to take thee as my spouse.

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30. But I can associate with thee as before in mutual friendship for ever more, without bearing any yarning[\*\*yearning] or grudge in our hearts, either for or against one another; (but remain in disinterested amity for life).

31. Vasishtha replied:--After Sikhidhawaja[\*\*Sikhidhwaja] had consented to continue in his indifference and disinterested friendship, with his only companion in the forest; Chudála was highly pleased to wit the nobleness of his mind, and thus said to herself.

32. O the transcendent tranquility, which this lord of mine has gained, and whose dispassionateness has set him above anger, and his living liberation hath attained.

33. No delight doth attract his heart, nor any excellence ever allures his soul; whose mind is not elated by pleasure or prosperity, nor depressed by pain or calamity.

34. Methinks all the imaginable perfections, have jointly met in his person; as the goddess of prosperity, is united with the personage of Náráyana. (The Lord is the model of all excellence and perfection).

35. It is now the proper time for me, to bring to his remembrance all and every thing relating to myself; by relinquishing my figure of Kumbha, and disclosing myself to him in my form of Chudála,

36. With this thought, she shuffled[\*\*shuffled] off her shape of Madaniká, and took the complexion of Chudála upon herself.

37. She then issued forth as Chudála, from out of the body of Madaniká, and stood confest before him, as a jewel when taken out of the chest and exposed to view.

38. The prince beheld her unblemished and lovely figure, and found his beloved Madaniká transformed to his wedded spouse Chudála again.

39. He saw his own wife present before him, like a lotus flower blooming in the spring; and as the goddess of prosperity rising out of the earth, or as a brilliant gem laid open from its casket.

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## CHAPTER CIX.

### APPEARANCE OF CHUDÁLA IN THE PRESENCE OF HER LORD.

Argument:--Recognizance of Chudála, relation of her adventures and reunion with her lord.

Vasishtha related:--Sikhidhwaja was surprised to see princess, so suddenly appearing before him; he looked upon her with his eyes staring with mute astonishment, and then broke his silence, with uttering the following words in his faltering speech.

2. What art thou, O lotus eyed maid, and whence comest thou to this place? why comest thou here, and how long hast thou been herein? say for what purpose dost thou abide in this forest.

3. Thy gait and figure, thy features and thy form, thy sweet smiles, manners and courtesy, bespeak thee plainly, to be an ectype or counterpart of the image of my wedded wife.

4. Chudála replied:--So it is my lord, as thou thinkest me to be thy lawful consort; I am no doubt thy princess Chudála, who has met thee today in her natural and undisguised

form, as thou also hast found her as the same.

5. I assumed to me the counterfeit forms of Kumbha and others, only to remonstrate with thee on thy mistaken course; and used every art and stratagem to recall thee only to the right path.

6. Ever since thy foolish renunciation of thy kingdom, for the purpose of the performance of thy ascetic austerities in the forest. I have had recourse to the employment of every art, in order to reclaim thee to the right path of religion.

7. I awakened to the light of truth in my form of Kumbha, and all the other forms which I took upon myself, were chiefly intended for thy instruction, (and rousing thee from thy lethargy[\*\*lethargy]).

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8. The forms of Kumbha and others, were no real but magical appearance before thee; and thou that knowest the knowable, can very well discern the whole affair in your meditation.

9. You will be convinced of all this, if you will but look into it by the light of your meditation and not otherwise. After Chudála said so far, the prince sat in his meditative mood and in the posture of his meditation--yogásana.

10. He saw the whole affair, rising and exhibiting itself plainly before his mental vision; ever since the renunciation of his royalty, until his meeting with Chudála at the end: (from first to last).

11. All these he saw rising in his soul, in one moment of his meditation; and the successive events appeared before it, since the resignation of his kingdom to the present instant.

12. The prince felt glad in himself, at seeing all these in his meditation; and he gratefully[\*\*greatly] rejoiced with his full open eyes, when his meditation was over at the end of the scene.

13. He extended both his arms with the hairs standing at an end of his body through joy, and his countenance shining with the gladness of his heart; while the fondness of his heart had its vent, in the tears trickling in his eyes, and his limbs slackened by his want of self-control.

14. And then embraced her to his bosom, as a weasel does its mate for a long time; and this continued embrace of theirs[\*\*theirs], indicated the permanency of their passion for one another.

15. No body nor even the hundred hooded Vāsuki serpent, can express with its hundred tongues, the height of the happiness which the happy pair felt on this occasion of their reunion; when their two bodies met together, like the two orbs of the sun and moon in their conjunction; or as their two disks were joined in one, by adhesion of some paste or clay.

16. The two constant lovers continued in their close[\*\*space moved] contact,  
like two contiguous rocks sticking to one another; till at last they parted apart, with the profuse perspiration of their bodies.

17. They then gradually relaxed their arms from their mu-\*

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\*tual embraces, and their hearts which had ere long overflowed with delight, became now as light as two empty pots of water.

18. They loosened their arms, and stared at one another with their fixed and mute gaze of amazement; and they sat silent with their deep felt love, after the fervour of their

delight was over.

19. Then did the prince lay his hand under the chin of his legal and royal consort, and bespoke to her in soft and sweet words distilling with honey.

20. Matrimonial love, is righteous and sweeter far than the celestial ambrosia itself; how then was it, O my moon faced love, that thou couldst continue so long without tasting its sweets?

21. Thou hast doubtless undergone much privation, and suffered great pains in the absence of thy husband, and so also was the toil exceedingly great, that thou hast taken on thyself, in order to redeem me from the dungeon of the world.

22. I know not with whom to compare thee, for the great wisdom that thou hast displayed in thine act of my redemption, for even the pious ladies Sachi and Aurundhuti[\*\*Arundhatí] and the great goddesses Gouri, Gáyatri and Sri (Ceres) and Sarasvati, fall short of thy admirable qualities.

23. I see, my love, that even the personified powers of understanding and prosperity, the persons of the graces and clemency, and the virtues of forgiveness, sympathy and universal love, are unequal to thy unequalled virtues and beauty.

24. I know no adequate recompense, that will compensate thy labour and repay my gratitude to thee, that hast spared no patience nor persevering pains, in the cause of my instruction and redemption.

25. O say, what retribution will requite thy pains, and gladden thy mind; for thy redeeming me from the dark pit of ignorance, and reclaiming me from the boundless wilderness of errors.

26. It is the true virtue of faithful wives, to raise their fallen husbands much more than the sástras or learning, riches, the spiritual guide and his teaching, can serve to save a man

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from his degradation. (Such accomplished wife, is very hard to be in India found in these days of degeneration).

27. Faithful and affectionate wives, are by far more serviceable to their husbands, than a brother or relation or any friend or servant, or even a guru or one's riches ever can be.

28. The faithful wife is the best guide of man, and her person serves to be his best abode and attendant than anything else in this world. Therefore the wife deserves to be always regarded above all others, with utmost diligence and attention.

29. The happiness of both worlds depends entirely on the person of the disinterested and virtuous wife, who serves as a raft to her husband, for his going across the wide ocean of the perilous world.

30. How shall I, O virtuous lady! repay the recompense of what thou hast done for me, and whom I now regard as the wisest and best of all the virtuous ladies in the whole world.

31. Thy name must ever after wards remain foremost of virtuous woman in the world, in all future narratives of female virtues and respectable character among female sex.

32. Methinks the virtuous lady Aurundhati[\*\*Arundhatí] and others, whose names are immortalized for their virtues, in the record of sacred history, will feel jealous of thee as they came to learn thy chastity and other admirable qualities. So my dear, let me embrace thee again to my bosom.

33. Vasishtha related:--Saying so, sikhidhwaja[\*\*Sikhidhwaja] again held chudála[\*\*Chúdálá] to his fast embrace, as the weasel does his mate[\*\*mate] in their mutual fondness.

34. Chudála said:--My lord, I was sorry to find you entirely devoted to your dry ceremonial duties, and it was for that reason, that I took so much pains to dissuade you from them, and lead you to the knowledge of the intelligent soul.

35. Now tell me, my lord, what shall we do in this place and what is the use of your extolling my virtues so far.

36. Sikhidhwaja replied:--O you most excellent among women, you are here at your liberty to do whatever you think best; as it is the prerogative of respectable ladies, to manage everything in their own way.

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37. Chudála answered--Now my lord! as you have come to know, that you are released from the net work of this world, and are set free on the shore from all its broils: you must have perceived now that your past austerities were all in vain and gone for nothing.

38. You must have known that it is all in vain, when you say "I do this or that, and will get its reward, and will thus be settled in life ect."[\*\*typo for etc.] say do you smile to think of these and other vagaries of your simple understanding.

39. Do you know that these vagaries are the creatures of your avarice, and mere creations of your fancy? (because there is nothing that can do or bring out of your will or by your own power).



40. Don't you yet perceive that these false creations of your imagination, are as unreal as the situation or appearance of mountains in the empty air?

41. Say what is it that you have learnt after all, what is it that you depend upon, and what is the object that you seek at present, and in what light you view all your bodily acts either of your past or future life.

42. Sikhidhwaja replied.--O dear lady, with thy blooming eyes, resembling the leaves of a full blown blue lotus, I am likewise situated in and at the same place, wherein thou art located also.

43. I am tranquil and alike (or likened to) the object of my meditation, and am situated in the true ego long after leaving the sense of my personality: I am arrived to that state (of rapturous delight) which is known to and felt by the heart only (lit. by way of the heart).

44. There is no power any where, nor even that of Hari and Hara, that is able to obstruct[\*\*obstruct] that heart-felt joy of mine, which makes me think myself as nothing else or less than the very intellect (or a particle--chinmátra) itself.

45. I am now free from errors, and liberated from the trammels of the world; I am neither this nor that, nor am I glad nor sorry at any thing or at any event in the world.

46. I am neither any gross or subtile matter, nor am I like a

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ray of the solar light, that emanates from the body of the sun, and falls below by traversing through the midway sky. (i.e. The human soul is the image of god, and not a particle of the undivided essence of the Deity).

47. I am of the essence of that glorious light, which is ever without its increase or decrease; I am always tranquil and ever even in my nature, and I am quite at ease, having no desire of mine own, nor anything to expect from any body.

48. O thou most chaste lady, know me to be of that essence, which exists as extinct every where; I am what I am and what I cannot describe, and no other than this.

49. O beauteous lady, with they eye balls glancing like the flitting waves of rivulets! I bow down to thee as my instructor; because it is by thy good grace that I have come across the turbulent ocean of the world.

50. I shall no more be soiled with the dirt of the earth, after being cleansed from it like a bit of gold from its alloy by repeated burnings.

51. I am quite calm and easy, quiet and free from passions, and never divided in my attention nor distracted in my mind. I am beyond all things, I am ubiquitous and all pervading, and am situated as I am (without any change in me).

52. Chudala said.--If you remain in this manner, O thou lord of my life, and dearly beloved one of my heart, then tell me, my lord, what is it that is now best agreeable to your most noble disposition.

53. Sikhidhwaja answered.--I know of nothing, O good lady, that is either delectable or detestable to me; I do the same as you do, and am exactly of the same mind like your's[\*\*yours] in every thing.

54. O thou that art as fair as the firmament, know that I have nothing to choose for myself, beyond what I am possesst[\*\*possest] of; and leave it to you to choose and do whatever you think proper

for us.

55. I will act as you will do, like your shadow or reflexion in the mirror; because my mind being devoid of its desire and effort, I will patiently bear with whatever comes to pass on me.

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56. I will neither excite nor prevent, nor praise or blame thee for aught thou doest; but leave thee at thy full liberty, to do whatever thou best chooseth for thyself.

57. Chudála replied.--If it is so as you say, then hear [\*\*[me]] tell you what is best to be done by you at present; you are to set yourself to imitate the conduct of living-liberated persons, and yet yourself released from your ignorance, by knowing the unity of the Deity, pervading all things in every place.

58. We are both as devoid of desires, as the empty void of the sky is without its population; but that which I wish to do is what you do not wish at all. (i. e. I wish to manage the state, which you dislike to do).

59. Say what man is there, who neglects his life and livelihood, and remains only, in his intellect? (No one can make his intellectual culture without having his life and living). And as there are three stages of human life, namely, its beginning or boyhood, its middle or youth, and its end or old age, and we being situated in the midst of it, must do the duties appertaining to this state, before we proceed to the last stage of our being.

60. And as we are by birth the prince and princess of a realm, it is paramount on us to rule our state, and pass our days in the discharge of the duties of our royalty until our end.

61. Sikhidhwaja said:--Tell me, O fickle minded lady, what you mean by the three stages; and how we stand at the midmost

one, without having a whit to care for the final one.

62. Chudála replied:--Know prince, that we are royal personages by births, and must all along continue as such from the first to the last stage of our lives.

63. Why then do you allow the imbecility and hermitage of old age, to overtake you in the prime of your youth; when it is your duty to remain in your city and palace, and govern your princely state.

64. And then I will reign there as thy consort queen, and crown the ladies in the royal apartment; and all young maidens of the city, will dance about in jovialty, to see their prince and princess again in the royal palace.

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65. And then the city glittering with its uplifted flags, and resounding with its loud beating drums, and decorated with wreaths of flowers hanging all about it; will resemble a vernal garden, smiling with its verdant plants, blooming buds and blushing flowers all around.

66. Vasishtha related:--Hearing these words of the princess, the king smilingly spoke to her in his mellifluous words, which bespoke them to proceed from the simplicity and frankness of his soul.

67. If such is your pleasure, O ong[\*\*one?/long?--see v. 71] sighted (eyed) lady, to incite me to earthly pleasures, then tell me what cause had I to slight the heavenly happiness, which was proffered to me by god Indra.

68. Chudála replied:--Know prince, that I also have no taste in earthly enjoyments, nor any great zest for its grandeur

or greatness. I depend upon the bounty of nature, and live as I receive from her hand.

69. Hence I have no relish for heavenly joys or earthly royalty, nor do I derive any pleasure from the performance of virtuous and manly acts. My delight is in the undisturbed equanimity of my mind, and the positive rest of my position.

70. It is only after I have lost my feeling of pleasure in something, and that of pain in another, that I gain my equanimity and indifference to both, and am settled in my perfect rest and tranquility.

71. Sikhidhwaja responded:--You have rightly said, O large eyed dame, with your calm and cool understanding; that it is all alike, whether we get or lose a kingdom, since we derive no lasting good nor suffer great evil, either from its gain or loss.

72. Let us remain in perfect ease, by shunning all thoughts of pleasure or pain; and getting release of the envy, emulation and jealousy; and continue in the same state of thoughtlessness as we are at present. (Lovely lasting peace of mind, sweet delight of human kind; that neither envy nor ambition knows &c. see ode on contentment).

73. In this manner did the conjugal pair[\*\*space added], pass the day in -----File: 629.png-----  
their sweet endearments and mutual conversation; and the day glided on swiftly and sweetly over their feast of reason and flow of the soul.

74. They rose on the departure of the day, to discharge their duties on the parting days; and though they were ill provided for the emergencies of night, yet they well knew how to suit themselves to every occasions in every place.

75. Disdaining heavenly bliss, the loving pair lived together in perfect contentment with their conjugal bliss; and they both slept in the same bed-stead, loving and loved by one another.

76. The live long night passed away swiftly in their heaven like happiness of conjugal enjoyment, and upon their conference of reciprocal love and affection; and by exciting their anxiety for mutual embrace.

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## CHAPTER CX.

### FINAL EXTINCTION OF SIKHIDHWAJA.

Argument:--Return of the Royal pair and retinue to their realm, there[\*\*their] long reign therein until their ultimate extinction in the Divine source.

Vasishtha related:--Then rose the orient sun above the horizon, like a brilliant gem appearing out of its containing casket; and dispelled the darkness of the sky, as the blazing gem enlightens the room with its rays.

2. His dawning rays pierced the eyes of sleeping men, and oped their eyelids, as they open the folia of the closen[\*\*closed] lotuses; and they roused the lazy world to activity, as if the sun beams gave the sound of the morning bell. (The árátí bell is rung at dawn, like the matin cry of the Muazzin, to raise the sleeping men to their morning service).

3. The loving pair rose from their bed of flowers, in the grotto of the mount brightened by its mineral gold; and sat on their soft and cool leafy seats, to make their morning prayers and discharge their matin functions.

4. Then rose chudála[\*\*Chúdálá] and stood before a golden urn of water, where she made the presence to take his solemn oath by the names of seven oceans of the earth. (This oath is more binding than swearing by the water of ganges[\*\*Ganges]).

5. She then made him sit by the sacred water pot, and facing towards the rising sun in the east; and performed the rite of his installation to his kingdom, in this sequestered retreat.

6. After the solemnity of the ceremony was over, they both sat on the same bedding (vishtara), when the god like Chudála spoke to her husband in the following manner:--

7. Now my lord, leave off your quiet character of a muni or hermit, and assume the vigour of the eight rulers of the upper skies and nether world. (Those ruling powers are Indra, Varuna &c[\*\*].).

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8. After Chudála had done speaking in this manner, the prince assented to what she said; and told her that he will do as she bade him, and return to my realm with you.

9. He then said to the princess, who was standing at the post of the warder (i.e. who was in attendance); on her inaugurated lord. "Now will I, my dear, install you in the rank of the queen regent in my turn and return for your's[\*\*yours].

10. Saying so, he caused holy lavation in an adjacent pool, and inaugurated as the regnant regina of his royalty and realm.

11. Then the prince requested her to exert the powers, of her consummation in yoga meditation; and to produce and bring to their presence a large force and retinue, as they wanted and

thought suitable to their royal dignity.

12. Hearing these words of prince, the praiseworthy princess produced by the power of her yoga, a body of forces, as large and over-spreading as bodies of out-stretching clouds in the rainy season.

13. They beheld their cloud like forces, to be composed of lines of horses and elephants, and flags flying in the air in the form of scattered clouds, while the forest land was covered over by the feet of foot-soldiers.

14. The sound of music, resounded in the hollow caves of mountains and woods; and the flash of the coronets on the head of the soldiers, drove away the darkness of the sky.

15. Then the royal pair mounted upon a royal elephant, which exuded with the perfume of its ichor; escorted by the army on both sides of their procession.

16. The prince Sikhidhwaja sat with the princess on the same seat, and was accompanied by a mighty force composed of foot-soldiers and chariots, that furrowed the ground as they drove on forward.

17. The mighty force gushed out like a rolling mountain, and seemed to blow off and break down the rock, and highlands, as the cyclone carries off every thing in its way.

18. The prince then proceeded from the Mahendra mountain, seeing on both sides the mountains and flatlands, rivers,

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forests and habitations of men, as he went onward with his great array.



19. He showed and pointed out to his[\*\*space added] royal consort, the places where he sojourned before, on his way from out of his city, which he now beheld in his heavenly brightness, upon his arrival there in a little time.

20. All his chiefs and chieftains, advanced to meet their prince; and welcomed with shouts of his victory, from their heart felt joy or from the revival of their hopes; on the occasion of his happy return.

21. The prince entered the city, accompanied by his two regiments on both sides, and attended by bands of musicians playing in concord with the singing and dancing party.

22. He passed through the market place, and beheld the beauty of the shops one after the other; and was hailed by groups of the city women, who pelted their handfuls of flowers and fried rice at him, as he passed on by them.

23. He saw number of flags and banners hoisted on every side, and beheld strings of pearls hung over the door ways of houses. The women of city were singing and dancing in merriment all around, and giving it the appearance of Kailasa-[\*\*--]the happy abode of Gods.

24. He entered his royal palace with all his retinue, and was welcomed by the congratulations of his courtiers and attendants. He gave due honors to all his servants, and then dismissed the train, as he entered the inner apartment[\*\*apartment].

25. He ordered a festivity to be observed for a week, and then employed himself to the management of the state affairs, and in conducting his meditation in the inner apartment[\*\*apartment].

26. He reigned over his realm, for the period of a thousand

and ten rains; and desisted from bearing the burthen of their bodies, and expired together with his royal consort about the same time.

27. Having quitted his mortal frame, he obtained his extinction like an oilless and extinguished lamp, and attained the state, whence the high minded soul, has no more to return and be reborn on earth.

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28. It was by his observance of equanimity, that he enjoyed the peaceful reign of above a thousand years; and had the good fortune to live and die together with the princess, with whom he became extinct in the deity at last.

29. It was by his sama-drishiti or view of all persons and things with an even sight and in the same light, and his avoidance of fear and sorrow, together with his want of pride, envy and enmity, and the dispassionateness of his disposition, also his observance of the duties to which he was bound by his birth, that made him put off his death for more than a thousand cold seasons (years), and a peaceful reign for all time, with the co-partner of his felicity.

30. Now Ráma, try to imitate this prince, and be like him in every thing; whose virtues had made him the crown of all other Kings on earth; who enjoyed all the enjoyments of life, and lived a long life[\*\*space added] until he attended his final state of immortality.

Do you[\*\*space added], O Ráma! pursue your own callings, and never be sorry

at any accident in life. Be ever prompt and vigilant[\*\*vigilant] in your duties, and enjoy the prosperity both of temporal enjoyments and spiritual liberations at once.

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[\*\* this chapter compared to print]

## CHAPTER CXI.

### STORY OF KACHA AND HIS ENLIGHTENMENT BY THE VRIHASPATI

Argument:--His coming to knowledge of himself by the  
instructson[\*\*instruction]  
of his father Vrihaspati.

Vasishtha related:--Now I have narrated to you fully,  
and finished my relation of the narrative of Sikhidhwaja;  
and hope you will imitate his example, to set you free from  
all sorrow and misery.

2. Shut out the visible world from thy sight, and shut in  
thy passions and affections in close confinement within thy  
heart; and continue with the dispassionateness of thy mind,  
for ever attached to the supreme spirit.

3. Reign in thy kingdom with the leteration[\*\*?] of Sikhidhwaja,  
and conduct yourself in a manner, that may secure to you the  
fruition of both worlds, (namely--the peace and tranquility  
of thy mind in this and the liberation of the soul in the next).

4. As Sikhidhwaja came by degrees to attain his  
enlightment[\*\*enlightenment],  
so also did Kacha the son of Vrihaspati receive the light  
of his reason, as I shall now relate unto you.

5. Ráma said, please to tell me sir, in short, how this Kacha  
the saintly son of the sage Vrihaspati, came to his reason  
and right understanding, after he was deluded before by error  
as Sikhidhwaja.

6. Vasishtha began by saying:--Hear Ráma, another tale

as interesting as that of Sikhidhwaja, and the manner in which Kacha the progeny of the god like Vrihaspati was awakened to the light of truth.

7. As he has passed the period of his youth, and was about to enter the career of worldly life, and had ere this acquired the full knowledge of worlds and things, he proposed the following query to his father.

8. He said, tell me, O father, that knowest all righteousness, how the animal spirit that is bound to the body by means of

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the too thin thread of life, is released from the bondage of it in this temporary world.

9. Vrihaspati replied:--The soul, my son, is well able to fly away easily and swiftly over the perilous ocean of the world, by means of its abandonment of concerns with it.

10. Vasishtha added:--Kacha hearing this holy dictum of his father, abandoned all his earthly properties and expectations, and left his house and went to forest where he took his shelter.

11. Vrihaspati was filled with sorrow at his departure; because it is nature of good hearted men, to feel equal anxiety both at the union as well as the separation of their friends and inmates.

12. After the sinless Kacha had passed three and five years in his solitude, he came to meet unawares his reverent father, seeking for him in the wood.

13. The son rose and did homage to his venerable father, who embraced him in his arms and to his breast; and then, bespoke to his father-["\*"]the lord of speech, in words that flowed like honey from his lips.

14. Kacha said:--You see father, that I have for these full eight years, forsaken every thing and betaken myself to this solitary retreat, and still why is it, that I do not enjoy the lovely and lusting peace of mind which I have been seeking so long?

15. Vasishtha related--Upon hearing these sorrowful words of Kacha, the lord of speech for Vrihaspati told him again to abandon his all, and then left him and made his way to the upper sky.

16. After his father's departure, Kacha Cast[\*\*cast] off his mantle made of the bark and leaves of trees; when his frail body appeared out of it like the clear autumnal sky, after the setting of the sun and the stars of heaven.

17. He then removed to another forest, where he took shelter in the cave of a rock, that defended him from rains and rainy clouds, as the autumnal sky protects the landscape from the floods of rain.

18. He lived afterwards all apart on one side of a wood, with his naked body and tranquil and vacant mind, and

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breathed only the breath of his life; and as he was afflicted on one occasion in this state of his body and mind, he happened to see his father standing before him.

19. The pious son rose from his seat, and did reverence to his sire with all the marks of filial piety; being then clasped in his close embrace, he asked him in his faltering words as follows:--

20. Kacha said:--Behold my father how I have forsaken every thing, and have even cast away my ragged wrapper and my shelter of reeds and weeds; and yet why is that I do

not find my rest in my god, and what must I yet do to attain to that state.

21. Vrihaspati said:--I told you my son, to forsake your all, and this all means the mind, which comprehends all things in it; it is by forsaking your mind that you can gain your perfect felicity, because the learned know the mind to be all in all, on account of its being the container of every thing in itself, and there being nothing, besides the ideas of them in our minds.

22. Vasishtha related:--Saying so, the lord of speech-[\*--]Vrihaspati flew hastily into the sky; and his son Kacha, strove hence forth to relinquish the thoughts and operations of his mind.

23. But as found it impossible to subdue his mind, as also to suppress its action and motion; he then recalled his father to his mind, and thought in himself to be got into his presence,

24. He considered in himself, the mind to be no part of his body, nor anything among the known categories in nature; It is quite aloof and apart from all, and therefore perfectly guiltless in itself, why should I then abandon so innocent and constant a companion of mine.

25. I shall therefore have recourse to my father, to learn how and why the mind is accounted as the greatest enemy of men. Learning this fully from him, I will forthwith forsake it from me, and purchase my felicity thereby.

26. Vasishtha related:--Having thought so, Kacha went upward to the upper sky, and meeting the lord of speech there,  
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he bowed down to him, and did his homage with filial love and affection.

27. He then called him aside, and asked him to tell him the true nature and form of the mind, so that he could be enabled to detect it thereby, and forsake it accordingly from him.

28. Vrihaspati answered:--The mind is known as the egoism of a man, by men acquainted with the mental science or psychology; the inward feeling of one's egoism, takes the name of his mind and no more.

29. Kacha rejoined and said:--O sire of unlimited understanding, that art the preceptor of thirty three millions of gods; explain to me this intricate point of identity of the mind or intellect or egoism.

30. I see the difficulty both of forsaking his mind, as also of his forgetting his egoism or self-personality: and own also the impossibility of one's consummation, without his relinquishing both of these; tell me now, O thou greatest of yogi thinkers, how is it possible to get rid of them in any wise.

31. Vrihaspati answered:--Why my son, the demolition of our egoism is as easy as the twinkling of our eyelids, and easier far than the crushing of flowers; and there is not the least pain in your rejecting this feeling.

32. Now hear my boy tell you how this is to be done in a trice, and how it is to be removed like long standing bias of ignorance, by the true knowledge of the nature of a thing.

33. There is no such thing in reality my son, as what you call your egoism or personality; it is an unreality appearing as reality, and a false chimera like the ghost of little boys. (Men fear death as children fear to go in the dark.[\*\* period should be comma?]  
([\*\* parenthesis a typo?])thinking there are ghost and goblins lurking therein of Bacon's Essays).

34. Like the fallacy of water in the mirage, and the mistake of a serpent[\*\* typo for serpent?] in the rope; and alike all other errors appearing as truths, the misconception of egoism is a mere delusion of the understanding.

35. As it is the delusion of our vision, that represents a couple of moons in the sky, and shows many things as their  
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doubles; so it is the error of our understanding that presents to us our false egoism, instead of the one real and everlasting ego.

36. There is one real Ego alone, which is without beginning and end, and quite pellucid in itself; it is more transparent than the clear atmosphere, and an Intelligence that knows all things. (Pure omniscience).

37. He is always every where, as the light of all things and the life of all living beings; It is his essence only that spreads throughout all nature and shines in all her phenomena, as the same essence of water, displays itself in all the rolling surges and waves and moving bubbles in the sea.

38. Such being the case, tell me what is this special egoism of ours, and how and whence could a separate personality come to exist; where can you find dust to raise from water, or behold water to spring from fire. (Things of the same kind spring from the same source, and the product is never different from the original).

39. Shun my son your false belief of the difference of this one and that another, and thyself a quite another person (a tertium[\*\*tertium?] quid);  
and abstain to think thyself as a mean and contemptible being confined within the limits of space and time, (i. e. Know thyself as identic with the boundless and everlasting



spirit and no other).

40. Know thyself (soul) as unbounded by space and time, and ever overspread all over in thy essential transparency, which is always the same in all seeming varieties, the one invariable, pure and simple Intellect.

41. Thyself (soul) is situated, in the fruits, flowers and leaves of all the trees on every side of thee; and abides in every thing like the pith and marrow for its subsistence, and as moisture for its growth. The pure intellect eternally inheres in every thing as its soul and essence, tell me then O Kacha, whence you derive the belief of your egoism and personal existence (as an embodied person).

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CHAPTER CXII.

A FANCIFUL BEING AND HIS OCCUPATION OF AIR DRAWN AND AIR BUILT ABODES.

Argument:--Man likened to a fantastic being, his egoism a mere phantasm, and his repeated births and bodies compared to aerial castles.

VASISHTHA related:--Kacha the son of the divine preceptor Vribasbati, being thus advised by his venerable sire in the best kind of yoga meditation; began to muse in himself as one liberated from his personal entity, and lost and absorbed in essence of the sole and self-existent Diety. So says the sufi sadi:--Dui rachum badar kardam Eke binan Eke danam. &c" When I kept the duality of my personality out of my sight, I saw before me all blending in one, ineffable blaze of light.

2. Kacha remained quite freed from his egoism and meism, with the tranquility of his mind, and cut off from all the ties of nature, and all apart from the bonds of worldly life. So I

advise you, Ráma, to remain unchanged and unmoved amidst all the changes and movements of earthly bodies and vicissitudes of a mortal life.

3. Know all egoistic personality to total nihility, and never hesitate to remove yourself from this asylum of unreality, whose essence is as nothing at all as the horns of a hare whether you lay hold on it or lose your grasp of it: (and as inextricable and inexplicable as the horns of a dilemma).

4. If it is impossible for your egoism to be a reality, why then talk of your birth and demise or your existence and inexistence; which is as it were planting a tree in the sky, of which you can neither reap the fruits or flowers.

5. After annihilation of your egoism there remains the sole ego, which is of the form of intellect only and not that of fickle mind; It is tranquil and without any desire, and extends through all existence; it is minuter and more subtle

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than the smallest atom, and is only the power of intellection and understanding. (i.e. the omniscience).

6. As the waves are raised upon the waters and the ornaments are made of gold; so our egoism springing from the original ego appears to be something different from it.

7. It is our ignorance or imperfect knowledge only that represents the visible world as a magic show, but the light of right knowledge, brings us to see the one and self-same Brahma in all forms of things.

8. Avoid your dubiety of the unity and duality, (i.e. of the singleness of the prime cause, and variety of its products); but remain firm in your belief of that state, which lasts after the loss of both (i.e. the one and all the same). Be happy

with this belief, and never trouble yourself with thinking any thing otherwise like the false man in the tale.

9. There is an inexplicable magic enveloping the whole, and this world is an impervious mass of theurgy or sorcery, which enwraps as thickly, as the autumnal mists obscure the firmament, and which is scattered by the light of good understanding.

10. Ráma said:--Sir, your learned lectures, like draughts of nectar, have given me entire satisfaction; and I am as refreshed by your cooling speeches, as the parching swallow is refrigerated by a shower of rain water.

11. I feel as cold within myself, as if I were anointed with heavenly ambrosia; and I think myself raised above all beings, in my possession of unequalled riches and greatness, by the grace of god.

12. I am never satiated to the fullness of my heart, at hearing the orations of thy mouth; and am like chakora or swallow that is never satiate with swallowing dewy moon-beams by night.

13. I confess to thee that I am never surfeited by drinking the sweet of thy speech, and the mere[\*\*more] I hearken to thee, the more am I disposed to learn from and listen to thee; for who is there so cloyed with the ambrosial honey, that he declines to taste the nectarine juice again?

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14. Tell me sir, what do you mean by the false men of the tale; who thought the real entity as a nonentity, and look the unreal world as a solar and solid reality.

15. Vasishtha related:--Now attend to me, Ráma, to relate unto you the story of the false and fanciful man; which

is pleasant to hear, and quite ludicrous and laughable from first to last.

16. There lived once a man, like a magical machine somewhere; who lived like an idiot with the imbecility of his infantine[\*\* typo for infantile?] simplicity, and was full of gross ignorance as a fool or block-head.

17. He was born somewhere in some remote region of the sky, and was doomed to wonder[\*\* typo for wander?] in his etherial sphere, like a false apparition in the air, or a mirage in the sandy desert. (as a phantom or phantasmagoria).

18. There was no other person beside himself, and whatever else there was in that place, it was but his self or an exact likeness of itself. He saw naught but himself, and aught that he saw he thought to be but his-self[\*\* typo for his self?].

19. As he grew up to manhood in this lonely retreat, he pondered in himself saying; I am airy and belong to the aerial sphere; the air is my province, and I will therefore rule over this region as mine.

20. The air is my proprietary[\*\* typo for proprietary?] right, and therefore I must preserve it with all deligence[\*\* typo for diligence?], then with this thought he built an aerial house for his abode, in order to protect and rule his etherial dominion.

21. He placed his reliance inside that aerial castle, from where he could manage to rule his aerial domain, and lived quite content amidst the sphere of his airy habitation for a long time.

22. But in course of time his air built castle came to be dilapidated, and to be utterly destroyed at last; as the clouds of heaven are driven and blown away in autumn, and the waves of the sea are dispersed by the breeze, and sunken down in a calm.

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23. He then cried out in sorrow, saying; O my air built mansion, why art thou broken down and blown away so soon; and, O my air drawn habitation, where art thou withdrawn from me. In this manner, he wailed in his excessive grief and said; Ah, now I see, that an aerial something must be reduced to an aerial nothing.

24. After lamenting in this manner for a long time, this simpleton dug a cave in the vacuity of the atmosphere; and continued to dwell in that hollow cavity, in order to look up to his aerial realm from below. Thus he remained quite content in the closed air of the cave for a long period of time.

25. In process of time his cell was wasted and washed away, and he became immersed in deep sorrow upon the immersion of his empty cave.

26. He then constructed a hollow pot, and took his residence in its open bowel, and adapted his living to its narrow limits.

27. Know that his brittle earthen pot also, was broken down in course of a short time; and he came to know the frailty of all his habitations, as an unfortunate man finds the fickleness of all the hopes and helps, which he fondly lays hold upon.

28. After the breaking of his pot, he got a tub for his residence

(like the tub of Diogenes); and from there he surveyed the heavenly sphere; as any one beholds it from his particular habitation.

29. His tub also was broken down in course of time, by some wild animal; and thus he lost all his stays, as the darkness and the dews of night[\*\*night], are dispelled and sucked up by the solar light and heat.

30. After he had sorrowed in vain for the loss of his tub, he took his asylum in an enclosed cottage, with an open space in the midst, for his view of the upper skies.

31. The all devouring time, destroyed also that habitation of his; and scattered it all about, as the winds of heaven dispersed the dried leaves of trees, and left him to bewail[\*\*=print] the loss of his last retreat and flitting shelter.

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32. He then built a hut in the form of a barn house in the field, and thence watched over his estate of the air, as farmers keep watch and take care of their granaries in the farms.

33. But the driving winds of the air, drove away and dispersed his hovel, as they do the gathering clouds of heaven; and the roofless man had once more to deplore at the loss of his last refuge.

34. Having thus lost all his abodes, in the pool and pot, in the cottage and hut; the aerial man was left to bemoan over his losses, in his empty abode of the air.

35. Being thus situated in his helpless state, the aerial man reflected upon the narrow confines of the abodes, which he had chosen for himself of his own accord; and thought on the multifarious pains and troubles, that he had repeatedly to

undergo, in the erection and destruction of all his aerial castles by his own ignorance only.

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## CHAPTER CXIII.

### THE PARABLE OF THE VAIN MAN CONTINUED.

Argument.--Interpretation of the parable of the Aerial man.

Ráma said:--Please sir, give me the interpretation of your parable of the false man, and tell me the allusion it bears to the fanciful man, whose business it was to watch the air or sky, (and to make his new posts for that purpose).

2. Vasishtha replied:--Hear me, Ráma, now expound to you the meaning of my parable of the false man, and the allusion which it bears to every fanciful man in this world.

3. The man that I have represented to you, as a magical engine (máya yantra), means the egoistic man, who is led by the magic of his egoism, to look upon the empty air of his personality as a real entity; (and whose sole care it is to preserve its vital air as its only property).

4. The vault of the sky, which contains all these orbs of worlds; is but an infinite space of empty void, as it was ere this creation came into existence, and before it becomes manifest to view.

5. There is the spirit of the inscrutable and impersonal Brahma, immanent in this vacuity and becomes apparent in the personality of Brahmá, in the manner of the audible sound issuing out of the empty air, which is its receptacle and support.

6. It is from this also that there rises the subtle individual

soul with the sense of its egoism, as the vibration of current winds springs from the motionless air; and then as it grows up in time in the same element, it comes to believe its having an individual soul and a personality of its own.

7. Thus the impersonal soul being imbibed with the idea of its personality, tries to preserve its egoism for ever; it enters into many bodies of different kinds, and creates new ones for its abode upon the loss of the former ones.

8. This egoistic soul, is called the false and magical man;

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because it is a false creation of unreality, and a production of vain ignorance and imagination.

9. The pit and the pot, and the cottage and the hut, represent the different bodies, the empty vacuity of which, supplies the egoistic soul with a temporary abode.

10. Now listen to me to relate to you the different names, under which our ignorant spirit passes in this world, and begins itself under one or other of these appellations.

11. It takes the various names of the living soul, the understanding, mind, the heart, and ignorance and nature also; and is known among men, by the words imagination, fancy and time, which are also applied to it.

12. In these and a thousand other names and forms, doth this vain egoism appear to us in this world; but all these powers and faculties are mere attributives of the true ego which is imperceptible to us.

13. The world is verily known to rest without its basis, in the extended and vacuous womb of the visible firmament[\*\*firmament]; and the



imaginary soul of the egoist is supposed to dwell in it, and feel all its pain and pleasure in vain. (But the sense of the unreality of the world, as also of one's personality, exempts from the sensations of pleasure and pain).

14. Therefore O Ráma, do not like the imaginary man in the fable, place any reliance in your false personality; nor subject yourself like the egoistic man, to the fancied pleasure and misery of this world.

15. Do not trouble yourself, like the erroneous man, with the vain care of preserving your vacuous soul; nor suffer like him the pain of your confinement in the hollow of the pit, pot and others.

16. How is it possible for any body, to preserve or confine the vacuous spirit in the narrow limit of a pot and the like; when it is more extended than the boundless sky, and more subtile and purer than the all pervading air.

17. The soul is supposed to dwell in the cavity of the human heart, and is thought to perish with the decay and destruction of the body[\*\*body]; hence people are seen to lament at the loss  
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of their frail bodies, as if it entailed the destruction of their indestructible soul.

18. As the destruction of the pot or any other hollow vessel, does not destroy the subtile air, which is contained in the same; so the dissolution of the body, does not dissolve the embodied and intangible soul.

19. Know Ráma, the nature of the soul, to be as that of the pure intellect; it is more subtile than the circumambient[\*\*space removed] air,  
and minuter far than the minutest atom; it is a particle of our

consciousness only, and indestructible as the all pervasive air, which is never to be nullified.

20. The soul is never born, nor does it die as any other thing at any place or time; it extends over the whole universe, as the universal soul of Brahma, which encompasses and comprehends all space, and manifests itself in all things.

21. Know this spirit as one entire unit, and the only real entity; it is always calm and quiet, and without its beginning[\*\*beginning], middle and end. Know it as beyond the positive and negative, and be happy with thy knowledge of its transcendental[\*\*transcendental] nature.

22. Now extricate your mind from the false cogitation of your egoism, which is the abode of all evils and dangers, and is an unstable thing depending on the life of a man; it is full of ignorance and vanity, and its own destruction and final perdition (in hell fire). Therefore get rid of your egoistic feeling, and rely only on the ultimate and optimum state of the one everlasting Deity.

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## CHAPTER CXIV.

### SERMON ON DIVINE AND HOLY KNOWLEDGE.

Argument.--Consideration of the Real and unreal, and of good and evil; Exhortation to the former and Dehortation from the latter.

Vasishtha said:--The mind sprang at first from the supreme spirit of Brahma, and being possest of its power of thinking, it was situated in the Divine soul, and was styled as the Divine mind or intellect.

2. The fickle mind reside in the spirit of God as the feeling

of fragrance abides in the cup of a flower; and as the fluctuating waves roll about in a river. Know, Ráma! the mind to radiate from its central point in Brahma, as the rays of the sun extend to the circumference of creation.

3. Men foget[\*\*forget] the reality of the invisible spirit of God, and view the unreal world as a reality; as deluded persons are apt to believe a serpent[\*\* space added] in a rope, (as they do in magic play).

4. He who beholds the solar beams, without seeing the sun whence they proceed; views them in a different light than the light of the sun. (Whoso sees the world without its god, is an ungodly man, and sees a Godless world).

5. He who looks at the jewel without looking into the gold where of it is made, is deluded by the finery of the jewellery, without knowing the value of the precious metal of which it is made.

6. He who looks at the sun together with his glory, or sees the sun-beams as not without the sun whence they proceed, verily beholds the unity of the sun with his light, and not his duality by viewing them separately. (The motheism[\*\*monotheism] of vedanta comprises everything in the unity of the Divinity).

7. He who looks on the waves without seeing the sea, wherein they rise and fall, has only the knowledge of the turbulent billows disturbing his mind; and no idea of the calm waters underlying them (like the tranquil spirit of Brahma).

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8. But who looks on the waves, without exception of the water of which they are composed; he sees the same water to be in common in all its swellings, and has the knowledge of its unity and commonalty in all its varieties.

9. In this manner, seeing the same gold in its transformation into sundry sorts of jewels; we have the knowledge of the common essence of gold in all of them, notwithstanding their formal distinctions to sight.

10. He who sees the flames only, and is unmindful of the fire which emits the flashes; is said to be ignorant of the material element, and conversant[\*\*conversant] with its transient and evanescent flash only.

11. The phenomenal world presents its aspect in various forms and colours, as the multiform and variegated clouds in the sky; and whoso places his faith and reliance on their reality and stability, has his mind always busied with those changeful appearances.

12. He who views the flame as the same with its fire, has the knowledge of the fire only in his mind, and does not know the duality of the flame, as a thing distinct from its unity.

13. He who is freed from his knowledge of dualities, has his mind restricted to the one and sole unity; he has a great soul that has obtained the obtainable one, and is released from the trouble of diving into the depth of the duality and plurality of all visible objects.

14. Get rid of thy thoughts of the endless multiplicities and varieties of things, and keep thy mind fixed steadily within the cavity of thy pure intellect, and there employ it in the meditation of the supreme Intellect, in privation of the thoughts[\*\*thoughts] of all sensible objects. (This is the Buddhistic meditation of the soul only, by abstraction of the mind from all objects of sense).

15. When the silent soul forms in itself its effort of volition, then there rises in it the power of its versatile desires, like the force of the fluctuating[\*\*fluctuating] winds rising from the bosom of the quiet air.

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16. Then there rises the wilful mind from it, as a distinct and independent thing of itself, and thinks in itself as the undivided and universal Mind of the mundane world.

17. Whatever the volitive mind wills to do in this world, the same comes to take place immediately, agreeably to the type formed in its volition.

18. This mind passes under the various names of the living principle, the understanding, the egoism, the heart &c.; and becomes as minute as an animalcule and an aquatic mollusc, and as big as a mountain and fleetier than the swiftest winds.

19. It forms and sustains the world at its own will, and becomes the unity and plurality at its own option; it extends itself to infinity, and shows itself in the endless diversity of objects which fill its ample space.

20. The whole scenery of the universe, is nothing otherwise than a display of the eternal and infinite mind; it is neither a positive reality nor a negative unreality of itself, but appears to our view like the visionary appearance in a dream.

21. The phenomenal world is a display of the realm of the divine mind, in the same manner as the Utopia and Elysium, display the imaginary dominions formed in the minds of men; and as every man builds the airy castle of his mind.

22. As our knowledge of the existence of the world in the divine mind alone, serves to remove our fallacy of the entity of

the visible world; so if we look into the phenomenal in its true light, it speedily vanishes into nothing.

23. When we do not consider the visibles in their true colour, but take them in their false colour as they present themselves to view; we find them to ramify themselves into a thousand shapes, as we see the same sea-water in its diversities of the various forms of foam and froth, of bubbles and billows, of waves and surges, and of tides and whirlpools.

24. As the sea bears its body of waters, so doth the mind show itself in the shape of its various faculties (which are in constant motion like the waves of water); the mental powers are always busy with their manifold functions under the influence

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of the supreme intellect, without affecting its tranquility. (The movements of the mental powers, can never move the quiet intellect to action).

25. Yet the mind doth nothing otherwise of itself and apart from the dictates of the intellect, whether in its state of sleeping or waking, or in its bodily or mental actions.

26. Know that there is nothing anew, in whatever thou dost or seest or thinkest upon; all of which proceed from the inherent intellect which is displayed in all things, and in all the actions and thoughts of men.

27. Know all these to be contained in the immensity of Brahma, and besides whom there is nothing in existence; He abides in all things and categories, and remains as the essence of the inward consciousness of all.

28. It is the divine consciousness that exhibits the whole of the imaginary world, and it is the evolution of the consciousness, that takes the name of the universe with all its myriads of

worlds.

29. Say how and whence rises your supposition of the difference of things from once[\*\*one] another, and wherefore you take this thing as distinct from the other; when you will know that it is your consciousness alone that assumes these various forms, and represents itself to you under the various shapes and colours. (If therefore there is no other object of which you are conscious besides our consciousness itself; (i. e. if there be nothing objective beside the subjective itself); then you have nothing to fear about the bondage of your soul to any object whatsoever; nor anything to care for your liberation from such bondage).

30. Ráma, relinquish at once the vanity of your egotism, together with all its concomitants of pride, self-esteem and others, and give up altogether your thoughts of bondage and liberation (proceeding from the belief of your objectivity and subjectivity); and remain quiet and self subdued in the continued discharge of your duties, like the holy Mahatmas of elevated souls and minds.

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## CHAPTER CXV.

### Description of the Triple Conduct of Men.

Argument.--Siva's interpretations of the three duties of action, Enjoyment and charity to his suppliant Bhringi.

Vasishtha said:--Take my advise, Ráma, and strive to be an example or the greatest man in thy deeds, enjoyments, and bounty; and rely in thy unshaken endurance, by bidding defiance to all thy cares and fears. (i. e. Remain as a rock against all accidents of life).

2. Ráma asked:--Tell me sir, what is the deed that makes the greatest actor, and what is that thing which constitutes the highest enjoyments; tell me also what is the great bounty, which you advise me to practice.

3. These three virtues were explained long before by the God Siva, who holds the semi-circular disc of the crescent moon on his forehead; to the lord of the Bhringis, who was thereby released from all disease and disquiet. (Were the fair Bhringis the Fringis or Franks of modern times? if not, then who were this class of demigods?) [\*\*moved '?']

4. The God who has the horn of the moon as a crown on his head, used to hold his residence of yore, on a northern peak of the north polar mountain, together with all his family and attendants[\*\*attendants].

5. It happened that the mighty, but little knowing lord of the Bhringis, asked him one day, with his folded palms, and his body lowly bending down in suppliant mood before the godlike lord of Umá. (Umá is the same in sound and sense with Ushá the dawn, appearing from the eastern ridge of the north most mountain).

6. Bhringi said:--Deign to explain to me, my lord, what I ask thee to tell for my knowledge; for thou knowest all things, and art the God of Gods.

7. Lord! I am overwhelmed in sorrow, to see the boister-\*

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\*ous waves of this deep and dark world in which we have been buffetting[\*\*buffeting] for ever, without finding the calm and quiet harbour of truth.

8. Tell me, my lord, what is that certain truth and inward



assurance, whereon we may rely with confidence, and whereby we may find our rest and repose in this our shattered mansion of this world.

9. The lord replied:--Place always your reliance in your unshaken patience, and neither care nor fear for anything else, and ever strive to be foremost in your action and passion and in your relinquishment of everything: (passion and relinquishment here are used in the senses of passivity and liberality).

10. Bhringi rejoined:--Explain to me fully, my lord, what is meant by being the greatest in action and passion; and what are we to understand from the greatest liberality or abandonment of every thing here.

11. The lord replied:--He is said to be the greatest actor, who does his deeds as they occur to him, whether of goodness or of evil, without any fear or desire of fruition. (i. e. Who expects no reward of his acts of goodness, nor fears for the retribution of some heinous deed, which he could not avoid to do).

12. He who does his acts of goodness or otherwise, who gives vent to his hatred and affection and feels both pleasure and pain, without reference to any person or thing, and without the expectation of their consequences, is said to be the greatest actor in the theatre of this world.

13. He is said to act his part well, who does his business without any ado or anxiety, and maintains his taciturnity and purity of heart without any taint of egoism or envy.

14. He is said to act his part well, who does [\*\*[not]] trouble his mind with the thoughts of actions, that are accounted as auspicious or inauspicious, or deemed as righteous or unrighteous, according to common opinion. (i. e. Best is the man that relies on his own probity, and is not guided by public opinion).

15. He is said to perform well his part, who is not affected towards any person[\*\*space added] or thing, but witnesses all objects as a mere

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witness; and goes on doing his business, without his desiring or deep engagement in it.

16. He is the best actor of his part, who is devoid[\*\*devoid] of care and delight, and continues in the same tone and tenor of his mind, and retains the clearness of his understanding at all times, without feeling any joy or sorrow at anything.

17. He does his duties best, who has the readiness of his wits at the fittest time of action; and sits unconcerned with it at other times, as a retired and silent sage or saint: (i.e. discharge your business promptly, but be no slave to service).

18. He who does his works with unconcern and without assuming to himself the vanity of being the doer of it, is accounted as the best actor, that acts his part with his body, but keeps his mind quite unattached to it.

19. He is reckoned as the best actor, who is naturally quiet in his disposition and never loses the evenness of his temper; who does good to his friends and evil to his enemies; without taking them to his heart.

20. He is the greatest actor, who looks at his birth, life and death, and upon his rising and falling in the same light; and does not lose the equanimity of his mind under any circumstance whatever;

21. Again he is said to enjoy himself and his life the best, who neither envies anybody nor pines for any thing; but enjoys and acquiesces to whatever is allotted to his lot, with cool

composure and submission of his mind.

22. He also is said to enjoy every thing well, who receives with his hands what his mind does not perceive; and acts with his body without being conscious of it and enjoys everything without taking it to his heart.

23. He is said to enjoy himself best, who looks on at the conduct and behaviour of mankind, as an unconcerned and indifferent spectator; and looks upon every thing without craving anything for himself.

24. He whose mind is not moved with pleasure or pain, nor elated with success and gain, nor dejected by his failure and loss; and who remains firm in all his terrible tribulations,

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is the man who is said to be in the perfect enjoyment of himself.

25. He is said to be in the best enjoyment of himself, who hails with an equal eye of complaisance his decay and demise, his danger and difficulty, his affluence and poverty, and looks on their returns and revolutions, with an eye of delight and cheerfulness.

26. He is called the man of greatest gratification, who sustains all the ups and downs of fortune with equal fortitude, as deep sea contains it[\*\*its] boisterous waves in its fathomless depth.

27. He is said to have the highest gratifications who is possest of the virtues of contentment, equanimity and benevolence (lit,[\*\*.] want of malice); and which always accompany his person, as the cooling beams cling to the disk of the moon.

28. He too is greatly gratified in himself, who tastes the sour and sweet, the bitter and pungent with equal zest; and relishes a savoury and an unsavoury dish with the same taste.

29. He who tastes the tasteful and juicy, as also the untasteful and dry food with equal zest, and beholds the pleasant as well as unpleasant things with equal delight, is the man that is ever gratified in himself.

30. He to whom salt and sugar are both alike, and to whom both saline as well as saccharine victuals are equally palatable; and who remains unaltered both in his happy and adverse circumstances; is the man who enjoys the best bliss of his life in this world.

31. He is in the enjoyment of his highest bliss, who makes no distinction of one kind of his food from another; and who yearns for nothing that he can hardly earn. (Happy is he, who does not itch beyond his reach).

32. He enjoys his life best, who braves his misfortune with calmness, and brooks his good fortune, his joyous days and better circumstances with moderation and coolness.

33. He is said to have abandoned his all, who has given up  
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the thoughts of his life and death of his pleasure and pain,  
and those of his merits and demerits at once from his mind.

34. He who has abandoned all his desires and exertions, and forsaken all his hopes and fears, and effaced all his determinations from the tablet of his mind, is said to have relinquished every thing in this world, and to have freed himself from all.

35. He who does not take to his mind the pains, which

invade his body, mind and the senses, is said to have cast away from himself, all the troubles of his mortal state. (Because<sup>\*\*Because</sup> the mind only feels the bodily and sensuous pains, and its unfeelingness of them is its exemption from troubles).

36. He is accounted as the greatest giver (forsaker) of his all, who gives up the cares of his body and birth (life); and has abandoned the thoughts of acts, deemed to be proper or improper for himself. (These are the social, civil, ceremonial and religious acts, which are binding on worldly people).

37. He is said to have made his greatest sacrifice, who has sacrificed his mind and all his mental functions and endeavours, before the shrine of his self-abnegation.

38. He who has given up the sight of the visibles from his view, and does not allow the sensibles to obtrude upon his senses, is said to have renounced all and every thing from himself.

39. It was in this manner that the lord of gods Mahadeva, gave his instructions to the lord of the Bhṛngis; and it is by your acting according to these precepts, that you must, O Rāma! attain to the perfection of your self-abnegation.

40. Meditate always on the everlasting and immaculate spirit, that is without its beginning and end; which is wholly this entire immensity and has no part nor partner, nor representative nor representation of itself. By thinking in this <sup>\*\*[way]</sup> you become immaculate yourself, and come to be extinct in the self-same Brahma, where there <sup>\*\*[is]</sup> all peace and tranquility.

41. Know one undecaying Brahma, as the soul and seed of all various works or productions that are proceeded from him. It is his immensity which spreads unopened<sup>\*\*unopened</sup> throughout<sup>\*\*throughout</sup> the whole

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existence; as it is the endless sky which comprehends and manifests all things in itself.

42. It is not possible for anything at all, whether of positive or potential existence, to subsist without and apart from this universal essence of all, rely secure with this firm belief in your mind, and be free from all fears in the world.

43. O most righteous Ráma, look always to the inner soul within thyself, and perform all thy outward actions with the outer members of thy body, by forsaking the sense of thy egoism and personality; and being thereby freed from all care and sorrow, thou shalt attain to thy supreme felicity.

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## CHAPTER CXVI.

### MELTING DOWN OF THE MIND.

Argument.--The Dissipation of the Mind and its Affections, as the only way for salvation of the soul.

Ráma said:--O all-knowing sage please to tell me, what becomes of the essence of the soul after one's egoism is lost in his mind, and both of them are dissolved into nothing.

2. Vasishtha replied:--However great and predominant is one's egoism over himself, and how much so ever its concomitant evils of pride and ignorance, may overpower on man; yet they can never touch the pure essence of the soul, as the water of the lake can not come in contact with the lotus-leaf.

3. The purity of the soul appears vividly[\*\*vividly] in the bright and placid countenance[\*\*countenance] of a man, after his egoism and its accompanying faults are all melted[\*\*melted] down in his mortified mind.

4. All the ties of our passions and affections are cut asunder and fall off, upon breaking the string of our desires, our anger becomes weakened, and our ignorance wears out by degrees: (our desire or greedness[\*\*greediness] being the root of all evils).

5. Our cupidity is weakened and wearied, and our coveteousness[\*\*covetousness] flies away far from us; our limbs become slackened, and our sorrows subside to rest.

6. It is then that our afflictions fail to afflict as our joys cease to elate us; we have then a calm every where and a coldness in our heart.

7. Joy and grief now and then overcast his countenance, (as a cloud and sunbeam hide the face of the sky); but they cannot over shadow his soul, which is bright as eternal day.

8. The virtuous man becomes a favourite of the Gods, after his mind is melted down with its passions; and then there rises the calm evennees[\*\*evenness] of his soul, resembling the cooling beams of the moon.

9. He bears a calm and quiet disposition, offending and  
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opposing to none, and therefore loved and honored by everyone; he remains retired and assiduous to his task, and enjoys the serenity of his soul at all times.

10. Neither wealth nor poverty, nor prosperity or adversity, however opposite they are to one another; can ever affect or mislead or elate or depress the minds of the virtuous, (who have alredy[\*\*already] melted them down in themselves).

11. Accursed is the man that is drowned in his ignorance,

and does not seek the salvation of his soul, which is easily obtainable by the light of reason, and which serves to save him from all the difficulties of this world. (Reliance in the immortality of the soul, supports a man amidst all earthly calamities).

12. He that wants to obtain his longed for felicity, by getting over the waves of his miserable transmigrations in the vast ocean of this world; must always inquire in himself as what am I, and what is this world and what am I to be afterwards; what mean this short lived enjoyments here, and what are the fruitions of my future state. These inquiries are the best expedients towards the salvation of the soul.

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## CHAPTER CXVII.

Dialogue between Manu and Ikshaku.

Argument.--Mann's Exposition of the Inquiries what am I &c[\*\*.] to Ikshaku.

Vasishtha said:--Know Ráma, that the renowned king Ikshaku was the first founder of your race; and learn O thou progeny of that monarch, the manner in which he obtained his liberation.

2. Once on a time when this monarch was reigning over his kingdom, he came to think upon[\*\*space removed] the state of humanity in one of his solitary hours.

3. He thought in himself as to, what might be the cause of the decay, disease, and death, as also of the sorrow, pleasure and pain, and likewise of the errors to which all living beings are subject in this mortal world.



4. He pondered long upon these thoughts, but was unable to find out the cause he so earnestly[\*\*earnestly] sought, and happening to meet the sage Manu one day, coming to him from Brahma-loka or the seat of Brahmans, he proposed the same queries to him.

5. Having honoured the lord of creatures, as he took his seat in his court; he said to him to be excused for asking him some questions to which he was impelled by his impatience.

6. It is by thy favour sir, that I take the liberty of asking thee the question, regarding the origin of this creation, and the original state in which it was made.

7. Tell me, what is the number of these worlds[\*\*worlds], and who is the master and owner thereof; and when and by whom is it said to be created in the vedas.

8. Tell me, how I may be extricated from my doubts and erroneous opinions regarding this creation, and how I may be released from them like a bird from its net.

9. Manu replied:--I see O king, that you have after a long  
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time come to exercise of your reasoning, as it is shown by your proposing to me so important a question as this.

10. All this that you see nothing real, (they are mere phenomenal[\*\*phenomena?--P2: no] and unsubstantial); they resemble the fairy castles in the air, and the water in the mirage of sandy deserts. So also anything which is not seen in reality, is accounted nothing in existence.

11. The mind also which lies beyond the six senses, is reckoned as nothing in reality; but that which is indestructible,

is the only thing that is said to exist, and is called the Tatsat the only being in reality.

12. All these visible worlds and successive[\*\*successive] creations, are but unsubstantial appearances in the mirror of that real substance.

13. The inherent powers of Brahma, evolve themselves as shining sparks of fire; and some of these assume the forms of the luminous worlds; while others appear in the shapes of living soul.

14. Others again take many other forms, which compose this universe; and there is nothing as bondage or liberation here, except that the undecaying Brahma is all in all; nor is there any unity or duality in nature, except the diversity displayed by the Divine Mind, from the essence of his own consciousness (samvid).

15. As it is the same water of the sea, which itself in the various forms of its waves; so doth the Divine Intellect display itself in every thing, and there is nothing else beside this. Therefore leave aside your thoughts of bondage and liberation and rest, secure in this belief from the fears of the world. (This is pantheistic belief of one God in all).

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## CHAPTER CXVIII.

### CONTINUATION OF THE SAME.

Argument.--Manu's answers to the other questions of Ikshaku as "Whence is this creation &c."

Manu continued:--It is by the divine will, that the living souls of beings are evolved from the original intellect

(in which they are contained), as the waves rise from the main body of waters contained in the ocean.

2. These living souls, retain the tendencies of their prior states in former births, and are thereby led to move in their course of light or ignorance[\*\*ignorance] ect.[\*\*etc.] in this world, and to accordingly subject either to happiness or misery, which is felt by the mind and never affects the soul itself.

3. The invisible soul is known in the knowablemind[\*\*knowable mind], which is actuated by it (the soul); as the invisible node of Rahu, becomes visible to us in the eclipse of the moon (which is affected by it): (so the mind acting under the impulse of the soul, becomes liable to pain or pleasure according to its desert).

4. Neither the preceptor[\*\*preceptor] of sástras nor the lectures of our spiritual preceptors, can show the supreme spirit before our sight; but it is our spirit which shows us the holy spirit, when our understanding rests in its own true essence: (apart from its egoism and meism).

5. As travellers are seen to be journeying abroad with their minds, free from all attainment and aversion to any particular object or spot; so the self-liberated souls are found to sojourn in this world, quite unconcerned even with their bodies and the objects of their senses.

6. It is not for good and Godly men either to pamper or famish their bodies, or quicken or weaken their senses; but to allow them to be employed with their objects at their own option[\*\*.]

7.[\*\*=print] Be of an indifferent, mind (udásina) with regard to your  
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bodies and all external objects; and enjoy the cool composure

of your soul, by betaking yourself entirely to your spirituality.

8. The knowledge that "I am an embodied being" is the cause of our bondage in this world; and therefore it is never to be entertained by them, that are seekers of their liberation.

9. But the firm conviction that "I am no other [\*\*[than]] an intellectual being, and as rarified[\*\*rarefied] as the pure air[\*\*"]]; is the only belief that is able to extricate our souls from their bondage in this world.

10. As the light of the sun pierces and shines, both within and without the surface of a clear sheet of water; so doth the light of the Holy spirit, penetrate and shine both inside and outside of the pure souls of men, as well as in everything else.

11. As it is the variety of formation, that makes the various kinds of ornaments out of the same substance of gold; so it is the various dispositions of the one soul, that makes the difference of things in the world. (The same soul exhibiting itself in sundry forms).

12. The world resembles the vast ocean, and all its created are like the waves upon its surface; they rise for a moment, only to be succumbed to the latent flame of their insatiable desires.

13. Know all the worlds to be absorbed in the vast ocean of the universal soul of God, as all things are devoured by death or time (Kála), and lie buried like the ocean itself in the insatiable womb of Agastya or Eternity.

14. Cease to consider the bodies of men as their souls, and to behold the visibles in a spiritual light; rely solely in thy spiritual self, and sit retired from all except alone with thyself.

15. Men are seen foolishly to wail for the loss of their souls,

though lying within themselves; as a fond mother moans on missing her child, forgetful of its sleeping upon her lap. (We miss our souls though situated within ourselves).

16. Men bewail for themselves as lost upon the loss of their bodies, and exclaim as it saying "Oh I am dead and gone[\*\*"] and so on, not knowing that their souls are ever undecaying and imperishable.

17. As the fluctuation[\*\*fluctuation] of water shows many forms upon its -----File: 663.png----- surface, so the will of God exhibits[\*\*exhibits] the forms of all things in the divine Intellect. (Just as the active principle of our imagination, represents endless varieties of scenes in the mirror of our minds).

18. Now king, keep the steadiness of your mind, repress thy imagination and the flights of thy fancy; call thy thoughts home and confine them to thyself; remain calm and cool and unperturbed[\*\*unperturbed] amidst all perturbations[\*\*perturbations], and go and rule thy realm with thy self possession.

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## CHAPTER CXIX.

### THE SAME SUBJECT CONTINUED.

Argument.--On the Expansion of Divine Powers, and the Perfection of Human Soul.

Manu resumed--The Lord with his creative power exerts his active energy, and plays the part of a restless boy (in his formation of the worlds); and again by his power of re-absorption he engulphs all into himself, and remains in his lonesome soleity[\*\*solity].

2. As it is[\*\* space added] his volition that gives rise to his active energy for action, so it is his nolition that causes the cessation of his exertion, and the intromition[\*\*intromission] of the whole creation in himself.

3. As the light of the luminous sun, moon and fire, and as the lustre of brilliant gems spread themselves on all sides; and as the leaves of trees put forth of themselves, and as the waters of a cataract scatter their liquid particles all about.

4. So it is the lustration of divine glory, which displays itself in the works of creation; which appears to be intolerable to the ignorant, who know not that it is the self-same god though appearing to be otherwise.

5. O! it is a wondrous illusion that has deluded the whole world, which does not perceive the divine spirit, that pervades every part of the universe.

6. He who looks on the world as a scenery painted in the tablet of the Divine Intellect, and remains unimpressible and undesirous of every thing, and quite content in his soul, has put on an invulnerable armour upon himself: (which no dart of error has the power to pierce).

7. How happy is he who having nothing, no wealth nor[\*\* space added] support, has yet his all by thinking himself as the all intelligent soul.

8. The idea that this is pleasurable and the other is painful, being the sole cause of all pains and anxiety, it is the con-\*

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suming of these feelings by the fire of our indifference to them, that prevents the access of pain and affliction unto us.

9. Use, Oh King! the weapon of your restless anaesthesia (samadhi), and cut in twain the feeling of the agreeable and disagreeable, and pare asunder your sensation of love and hatred by the sword of your manly equanimity.

10. Clear the entangled jungle of ceremonious rites (karma kánda), by the tool of your disregard of the merit or demerit of acts (dharmá dharma); and relying in the tenuity of your soul (as rarer than the rarified[\*\*rarefied] air), shake off all sorrow and grief from you.

11. Knowing thy soul to be full of all worldly possessions, and driving all differences from thy mind, bind thyself solely to reason (viveka) and be free from all fabrications (Kalpana) of mankind; know the supreme bliss of the soul, and be as perfect and unfailing as itself, and being embodied in the intellectual mind, remain quite calm and transparent, and aloof from all the tears and cares of the world.

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## CHAPTER CXX.

### CONTINUATION OF THE SAME. ON THE SEVEN STAGES OF EDIFICATION.

Argument.--The three stages of the seekers of Liberation, and the three others of the Liberated.

Manu continued:--Enlightment[\*\*Enlightenment] of the understanding by the study of the sástras and attendance on holy and wise men, is said to be the first stage of yoga by yogis. (These seven stages have been spoken of before in other words in the Utpatti-prakarana).

## 2. Discussion and reconsideration of what has been learnt

before, is second stage of yoga; the third is the rumination of the same in one's self and is known under the[\*\* space added and deleted] name of nididhyāsana or self-communion of meditation. The fourth is silent meditation in which one loses his desires and darkness in his presence before the light of God. (This is called the atmāsakshyat kara also; and all these four stages are expressed in the vedic text[\*\* space added]. [Sanskrit: átmávāre svítavá mantabá nididhyásitava karttavasveti]

3. The fifth stage is one of pure consciousness and felicity, wherein the living-liberated-devotee remains in his partly waking and partly sleeping state. (This is half hypnotism).

4[\*\*.] The sixth stage in one's consciousness of ineffable bliss, in which he is absorbed in a state of trance or sound sleep. (This is known as samadhi or hypnotism).

5. One's resting in the fourth and succeeding stages, is called his liberation, and then the seventh stage is the state of an even and transparent light, in which the devotee loses his self consciousness.

6. The state above turya[\*\*turíya] or fourth stage, is called nirvána or extinction in God; and the seventh stage of perfection relates to disembodied souls only and not to those of living beings.

7. The first three stages relate to the waking state of man,  
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and the fourth stage concerns the sleeping state, in which the world appears in the manner of a dream.

8. The fifth stage is the stage of sound sleep, in which the soul is drowned in deep felicity; and the unconsciousness of one's self in the sixth stage, is also called his turya[\*\*turíya] or fourth state: (because it is beyond the three states of waking, sleeping or dreaming and sound sleep [Sanskrit: jagatnidrasusuptáh]



9. The seventh stage is still above the turya[\*\*turiya] state of self-unconsciousness[\*\*self-unconsciousness]; and which is full of divine effulgence, whose excellence no words can express nor the mind can conceive.

10. In this state the mind being withdrawn from its functions, it is freed from all thoughts of the thinkables, and all its doubts and cares are drowned in the calm composure of its even temperament.

11. The mind that remains unmoved amidst its passions and enjoyments, and is unchanged in prosperity and adversity, and retains full possession of itself under all circumstances, becomes of this nature both in its embodied and disembodied states of life and death.

12. The man that does not think himself to be alive or dead, or to be a reality or otherwise; but always remains joyous in himself, in[\*\*is] one who is verily called to be liberated in his life time. (The happy minded are accounted as liberated in life).

13. Whether engaged in business or retired from it, whether living with a family or leading a single life; (i. e. whether leading a social or solitary mode of life), the man that thinks himself as naught but the intellect, and has nothing to fear or care or to be sorry for in this world, is reckoned as liberated in this life.

14. The men[\*\*man] who thinks himself to be unconnected with any one, and to be free from disease, desire, and affections; and who believes himself to be a pure aerial substance of the divine intellect, has no cause to be sorry for anything.

15. He who knows himself to be without begining[\*\*beginning] and end, and decay and demise, and to be of the nature of pure intelligence; remains always quite[\*\*quiet] and composed in himself, and has

no cause for sorrow[\*\*sorrow] at all.

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16. He that deems himself to belong to that intellect, which dwells alike in the minute blade of grass, as well as in the infinite space of the sky, and in the luminous sun, moon and stars, and as also in the various races of beings, as men, Nagas and immortals; has no cause whatever for his sorrow.

17. Whoso knows the majesty of the divine intellect, to fill all the regions both above and below and on all sides of him, and reflects himself as a display of his endless diversity, how can he be sorry at all for his decay and decline.

18. The man that is bound to (or enslaved by his desire), is delighted to have the objects he seeks; but the very things tending to his pleasure by their gain, prove to be painful[\*\*painful] to his heart at their loss. (Hence the wise are never elated or dejected, at either gain or loss of temporal things)[\*\*delete ')'], but are ever pleased[\*\*space added] and content with their spiritual souls only which they can never lose).

19. The presence or absence of some thing, is the cause of the pleasure or pain of men in general; but it is either the curtailment or want of desires that is practiced by the wise. (The diminishing of desires is practiced by yogis in the fourth and its two succeeding stages; but its utter annihilation occurs only in the seventh and last stage of yoga).

20. No act of ours nor its result (whether good or bad), conduces either to our joy or grief, which we do with unconcern or little desire or expectation of its reward.

21. Whatever act is done with ardent employment of the members of the body, and the application of the whole heart,

mind and soul to it, such an act tends to bind a man; otherwise an indifferent action like a fried grain, does [\*\*[not]] germinate into any effect.

22. The thought that I am the doer and owner of a deed, overpowers all bodily exertions, and sprouts fourth with results, that are forever binding on the doer, (i. e. an indifferent action may pass for nothing, but a conscious and meditated act is binding on the actor).

23. As the moon is cool with her cooling beams; and the sun

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is hot by his burning heat; so a man is either good or bad according as the work he does.

24. All acts which are done or left undone, are as fugacious as the flying cotton on cotton trees; they are easily put to flight by the breath of understanding (Jnána or wisdom). All the acts of men are lost by discontinuance of their practice, (as in Jnána khanda).

25. The germ of knowledge growing in the mind, increases itself day by day, as the corn sown in good ground soon shoots forth into the paddy plant.

26. There is one universal soul, that sparkles through all things in the world, as it is the same translucent water, that glistens in lake and large oceans and seas.

27. Withhold sir, your notions of the varieties and multiplicities of things, and know these as parts of one undivided whole, which stretches through them as their essence and soul.

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CHAPTER CXXI.

## CONTINUATION OF THE SAME.

Argument.--The causes of the Elevation and degradation of living being.

Manu continued:--The soul is originally full of bliss by its nature, but being subject to ignorance, it fosters its vain desire for temporal enjoyment, whence it has the name of the living soul; (which is subjected to misery). This corresponds with the scriptural doctrine, that man was originally[\*\*originally] made in the image of his Maker (i. e. full of bliss); but being tempted by delusion to taste the forbidden sweetness, became the mortal and miserable human soul).

2. But when the desire of pleasure, is lessened by the viveka or discriminative knowledge of man, he forsakes his nature of a living and mortal being, and his soul becomes one with the supreme spirit. (Man by his knowledge retrieves his godly nature).

3. Do not therefore allow your desire of earthly enjoyment, to draw your soul up and down to heaven and hell; as a bucket tied in its neck with a cord, is cast down and again lifted up from a well.

4. Those selfish folks who claim something as theirs from that of another, are grossly mistaken and led into error, and are destined like the dragging bucket to descend lower and lower. (The more niggardliness the more degradation or the more selfishness the greater baseness).

5. He who gets rid of his knowledge that, this is I and that is another, and that this is mine and that is the others, gradually rises higher and higher according to his greater disinterestedness. (Disinterestedness characterises[\*\*misspelled characterizes--P2: no, variation/SOED] an elevated mind).

6. Delay not to rely your dependance[\*\*misspelled dependence--P2: no, variation] in your enlightened

and elevated soul, out stretching over and filling the whole space

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of the sky, end comprehending all the worlds in it. (This magnanimity is characteristic of the catholicity of Hindu religion).

7. When the human mind is thus elevated and expanded beyond all limits, it then approaches the divine mind, and is assimilated to it. (This extinction is called its nirvána).

8. Any one who has arrived to this state, may well think in himself to be able to effect whatever was done by the Gods Brahmá, Vishnu, Indra, (by his intellectual body varuna[\*\*Varuna] and others; who were of such elevated souls and minds).

9. Whatever acts are attributed to any of the Gods or other persons, is no more than the display of divine pleasure in that form.

10. Whoso is assimilated to the divine intellect, and has become deathless and unmindful of his mortal state, has a share of supreme felicity for his enjoyment, which bears no comparision[\*\*comparison]:  
(unspeakable delight attends on the soul of the spiritualist).

11. Continue to think this world as neither a vacuum nor a plenum; nor a material or spiritual substance. It is neither an intellectual being, nor a quite insensible thing.[\*]

12. By thinking in this way, you will have composure of your disposition, or else[\*\*space added] there is no separate place or time  
or condition for your liberation or salvation.

13[\*\*.] It is by the absence of our egoism and ignorance, that we get rid of our personal existence, and it is our contemplation of the nature of god, and his presence before us in our meditation (sákshat kára) of him, that constitutes our moksha or liberation.

\* Should you think it a nullity by the Sruti which says neti-neti it is naught, you deny the creatorship of god, who has created it as something substantial and tangible.

Again on the other hand, if you consider it as a hypostatic reality, you introduce in that case positive duality, beside the reality of one unity alone. So every other position being liable to objection, you must think it as neither the one nor the other, but as something incomprehensible, or reflexion of the Divine Mind)[\*\*delete ')].

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14. It is the even delight and perpetual tranquility of the soul, that constitutes our bliss and liberation; and these are to be obtained by means of calm and cool reasoning in the sense of sástras, avoiding all impatience and fickleness of our mind and temper, and the pleasure derived from our taste in poetry and light studies and trifling amusement. (It requires us to be free from the fluctuations of our desires and options of which there is no end).

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## CHAPTER CXXII.

The same. Manu's Admonition to Ikshaku.

Argument.--On the Elevation of Humanity and its ultimate liberation.

Manu continued:--Now the living liberated yogi, in whatever

manner he is clad, and however well or ill fed he may be, and wherever he may sleep or lay down his humble head, he rests with the joy of his mind, and in a state of perfect ease and blissfulness, as if he were the greatest emperor of the world. (Hence the fakirs are called shah sahibs by people).

2. He breaks down all the bonds of his caste and creed, and the rites and restraints of his order by the battery of the sástra; and roves freed from the snare of society, as a lion breaking loose from his cage, and roaming rampant every where. (Here the sástra means the upanishads on the esoteric faith of spiritual freedom).

3. He has his mind abstracted from all sensible objects, and fixed on an object which no words can express, (i.e. the unspeakable rapture of his mind); and he shines forth with a grace in his face, resembling the clearness of an autumnal sky.

4. He is always as deep and clear (i. e. grave in his mind and clear headed), as a large lake in a valley; and being rapt in holy and heavenly joy, he is always cheerful in himself, without his care for or want of anything else.

5. He is ever content in his mind without having anything for his dependance, or any expectation of the reward of his actions; and is neither addicted to any meritorious or unworthy acts, nor subject to joy or grief for aught of pleasure or pain.

6. As a piece of crystal does not receive or emit any other[\*\*space added] colour in its reflexion, excepting that of its pure whiteness; so the spiritualist is not imbued with the tinge of the effects  
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of his actions. (i. e. The spiritualist does not benefit[\*\*benefit] by the retribution of his acts).

7. He remains indifferent in human society, and is not affected either by the torture or subministration of his body; he deems his pain and pleasure as passing on his shadow, and never takes them to his heart, as they do not touch his intangible soul. (It was by virtue of his[\*\*this] indifference, that the holy saints did not shrink under their persecutions and martyrdom).

8. Whether honoured or slighted by men, he neither praises nor is displeased with them; and remains himself either connected or unconnected with the customs and rules of society.

9. He hurts no body, nor is hurt by any; and may be free from the feelings of anger or affection, fear and joy, (and other passions which are allotted[\*\*allotted] to humanity).

10. No one can have the greatness of mind of his own nature, but it is possible for the author of nature, to raise the greatness of mind even in a boy.

11. Whether a man quits his body (dies) in a holy place, or in the house of a low chandála; or whether one dies at this moment (in youth), or many years afterwards (in old age).

12. He is released from his bondage to life, no sooner he comes to his knowledge of the soul and gets rid of his desires; because the error of his egoism is the cause of his bondage, and the wasting of it by his knowledge, is the means of his liberation.

13. He the living liberated man is to be honoured and praised, and to be bowed down [\*\*[to]] with veneration, and regarded with every attention, by every one who is desirous of his prosperity and elevation. (Because we honour ourselves by honouring the great).

14. No religious sacrifice nor wilful austerity, no charity nor pilgrimage, can lead us to that supremely holy state of human



dignity; which is attainable by us only by our respectful attenddance[\*\*attendance] upon the godly, who have got rid of the troubles of the world. (Hence attendance on saints and at their holy shrines, is accounted as productive of our sanctity[\*\*]).

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15. Vasishtha said:--The venerable sage Manu, having spoken in this manner, departed to the celestial abode of his sire Brahmá; and Ikshaku continued to act according to the precepts, which were delivered to him by the sacred seer.

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## CHAPTER CXXIII.

On the Difference between the Knowing and Unknowing.

Argument.--Theoretical and Practical Yogas and the practices of Aerial journey &c.

RÁMA said:--Tell me sir, that art most learned in spiritual knowledge, whether the living liberated man of this kind (as you have described) attains to any extraordinary power; (or remains neutral with his theoretical knowledge of yoga only).

2. Vasishtha replied.--The all-knowing sage, has sometimes a greater knowledge of one thing than another, and has his mind directed in one particular way than any other; but the learned seer of a contented mind, has his soul quite at rest in itself.

3. There are many that have by their consummate knowledge of particular mantras, tantras, and the virtues of certain minerals, have attained the power of aerial flight &c; but what is there that is extraordinary in these, (when these powers are in constant practice in the flight of ordinary birds and flies?).

4. So the powers of self-expansion and contraction &c, have been acquired by others by their constant practice of the same, (anima, laghima and the like), which are disregarded by other seers in spiritual knowledge[\*\* typo for knowledge?].

5. There is this difference of these knowing seers, from the bulk of idle practitioners in yoga, that they are content with their dispassionate mind, without placing any reliance in practice.

6. This is verily the sign of unobtrusive seer in yoga, that he is always cool and calm in his mind, and freed from all the errors of the world; and in whom the traces of the passions of love and anger, sorrow and illusion and the mischances of life are scarcely visible.

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## CHAPTER CXXIV.

### The Story of the Stag and the Huntsman.

Argument.--Degradation of the divine soul of man to the state of the animal soul.

VASISHTHA Said:--Know now that the Lord (Divine soul), stops to take upon itself of the nature of the living or animal soul, as a Brahman (by birth) assumes the character of a vile sudra for some mean purpose, by disregarding the purity of its original nature. (This is the degradation of the lordly and blissful soul, to the state of the sensitive animal soul, by reason of its meaner propensity).

2. There are two kinds of living beings, that come into existence in the beginning of the repeated creations; the one coming into existence without any causality, and are thence called to be causeless or uncaused, (such as that is they are not made like pots and the like (ghatádi), by means of the

instrumental causality of the potters wheel, stick &c.

3. Thus the soul emanating from the Divine, is subjected to various transmigrations, and becomes many kinds of beings (in succession), according to its previous acts and propensities. (Thus it is the tendency of the soul towards good or evil, that is the cause of its rise and fall or elevation or degradation).

4. All beings emanate originally without any cause, from the source of the divine essence; and then their actions become the secondary cause of continuous transmigrations (until the end of the world). (All souls are bound to their revolutions in repeated births, until their final extinction in the deity on the last day of resurrection, or by their prior liberation by mukti or nirvana).

5. The personal acts of men, are the causes both of their happiness as well as misery; and again the will which is produced by the conscious knowledge of one's self, becomes the cause of the action: (i. e. the will proceeding from one's consciousness -----File: 678.png----- of himself, is the cause of his action, which again becomes the cause of his pleasure or pain as its result).

6. Now this will or desire of any action or fruition, being likewise the cause of one's bondage to this world, it is to be get rid of for his liberation from it; and this what they call moksha, is no more than our release from the bond of our desire. (Every wish enchains the soul to earth, and drags it along to repeated birth).

7. Be therefore careful to make your choice of what is right and proper, from whatever is wrong and improper; and try betimes to contract your wishes within the narrowest scale.

8. Do not let yourself to be possessor or possest of anything

or person, but give up thinking on anything, beside what remains after the thoughts of all other things. (i. e. Think alone of thine and the supreme soul, which remains in the absence of everything else).

9. Anything to which the senses are addicted at all times, serves to bind the soul the more that it has its zest for the same; as also to unbind and release the mind in proportion to the distaste which it bears to it. (i. e. Love thing to be enslaved to it, and hate the same to be saved from it).

10. If there is anything which is pleasing to thy soul, know the same as thy binding string to the earth; if on the contrary thou findest nothing to thy liking here, you are then freed from the trammels of all the trifles on earth.

11. Therefore let nothing whatever tempt or beguile thy mind, to anything existent in either in the animate or inanimate kind; and regard everything from a mean straw to a great idol as unworthy of thy regard.

12. Think not thyself to be either the doer or giver, or eater or offerer, of whatsoever thou doest or givest, or eatest or offerest in thy holy oblations of the Gods; but art quite aloof from all thy bodily actions, owing to the immaterial nature of thyself or soul.

13. Concern not thyself with thy past acts, or thy cares for future, over which thou hast no command; but discharge well thy present duties, as they are and come to thy hand.

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14. All the feelings and passions of men, as their appetites, desires and the rest, are strung together with their hearts; and therefore it is requisite to sever these heart string with the weapon of a brave and strong hearts: (because the feelings are fostered in weak hearts and minds only).

15. Now break your sensuous mind by the power of your reasoning mind, and restrain its rage of running into errors; as they break the iron pegs by force of iron hammers, (and remove one thing by another of the same kind-similia similibus curantur.)

16. So intelligent men rub out one dert by another, and remove one poison by another poisonous substance; and so do soldiers oppose one steel by a weapon of the same metal.

17. All living beings have a triple form, composed of the subtle, solid and the imperceptible spiritual bodies; now lay hold and rely on the last, in utter disregard of the two former.

18. The solid or gross body, is composed of the hands, feet and other members and limbs; and subsist in this nether world upon its subsistence of food only.

19. The living being had an intrinsic body also, which is derived from within; and is composed of all its wishes in the world, and is known as the mental or intellectual part of the body.

20. Know the third form to be the transcendental or spiritual body, which assumes all forms, and is the simple intellectual soul; which is without its beginning or end. and without any alteration in its nature.

21. This is the pure turya state, wherein you must remain steadfast as in that of your living liberation; and reject the two others, in which you must place no reliance.

22. Rama said:--I have understood the three definite states, of waking, dreaming, and sound sleep, as they have been defined to me; but the fourth state of turya is yet left undefined, and I beg you to explain it clearly unto me.

23. Vasistha answered:--It is that state of the mind, in which the feelings of one's egoism and non-egoism, and those of his existence and inexistence are utterly drowned under a total im-\*  
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\*passibility; and the mind is settled in one invariable and uniform tenor of tranquility and transparency.

24. It is that state in which the selfish feelings of mine and thine, are altogether wanting; and in which one remains as a mere witness and spectator of the affairs of life. This is the turya state of living liberation. (It is the state of a philosopher who lives to see and philosophise and mix with nothing).

25. This is neither the state of waking, owing to its want of any wish or concern, nor it is the state of sound sleep, which is one of perfect insensibility.

26. It is that calmness in which the wise man sees every thing, to be going on in the world; and it is like the state of insensibility of the ignorant, in which they perceive no stir in the course of the world. (The calmness of the wise like the dullness of others is their turya also).

27. The evenness of the mind after subsidence of every jot of its egotism in it, like the setting of the turbid waters underneath, is the turya state of the insouciance of the soul.

28. Hear me relate to you an instance on this subject, which will confer as clear a light to your enlightened mind, as that of all seeing Gods.

29. It happened once that a huntsman, roaming for his prey in some part of a forest, chanced to see a sage sitting silent in his solitude; and thinking it as something strange, he accosted him saying:--

30. Have you seen, O sage, a wounded stag flying before me this way, with an arrow fixed in its back?

31. The sage replied:--You ask me, where your stag has fled; but my friend, know that sages like ourselves and living in the forest, are as cool as blocks of stone; (and insensible of every occurrence on earth).

32. We want that egoism which enables one, in conducting the transactions of the world; and know my friend, that it is the mind, which conducts all the actions of the senses. (All actions of the organs of senses being under the direction of the mind, as well as all sensible perceptions under its attention).

33. Know that the feeling of my egoism, has been long be-  
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\*fore dissolved in my mind; and I have no perception whatever of the three states of waking, dreaming and sound sleep. But I rest quiet in my fourth state of impossibility, wherein there is no vision of the visibles.

34. The huntsman heard these words of the sage, but being quite at a loss to comprehend its meaning, he departed to his own way without uttering a word.

35. I tell you therefore, O Ráma[\*\* unclear diacritical mark], there is no other state beyond the fourth or turya quietism; it is that unalterable impassivity of the mind, which is not to be found in any other.

36. The waking, dreaming and sound sleep, are the three palpable conditions of the mind; and these are respectively the dark, quiet and insensible states, in which the mind situated in this world.

37. The waking state presents us the dark complexion of the mind, for its susceptibility of all the passions and evils of life; and the sleeping state shows us its quiet aspect, for want of its cares and anxieties.

38. The state of sound sleep is one of insensibility, and the state beyond these three; bears the feature of death in it. Yet this dead like figure possesses the principle of life in it, which is diligently by preserved yogis from harm and decay.

39. Now Rama, the soul which remains in its quiet rest, after its renunciation of all desire, is said by sages to be in the coma or cool calmness of itself, and the liberated state of the holy and devout yogi on earth.

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## CHAPTER CXXV.

The means of Attaining the Steadiness of the  
Turya State.

Argument.--The means of attaining stability on Insouciance.

VASISHTHA resumed:--Know Ráma, that the conclusion which is arrived at in all works on spiritual philosophy, is the negation of every thing except the entity of the supreme soul; and that there is no principle of ignorance (avidya) nor that of delusion (máýá), as a secondary agent under one quiescent Brahma, who is ever without a second.

2. The spirit of the Lord is always calm, with the serene brightness of the divine Intellect in itself; it is full of its omnipotence, and is attributed with the appellation of Brahma.

3. The Divine Spirit is ascertained by some as the formless vacuum itself, and by others as omniscience, and is called as the Lord God by most people in the world.



4. Doyou[\*\* typo for Do you?] avoid all these, O sinless Rama, and remain quite

silent in yourself, and be extinct in the divine essence, by restraining the actions of your heart and mind and by the tranquility of your soul.

5. Have a quiet soul in yourself, and remain as a deaf and dumb man in your outward appearance; look always within yourself, and be full with the Divine Spirit.

6. Discharge the duties of your waking state, as if you are doing them in your sound sleep; forsake every thing in your inward mind, and do whatever comes to thee outwardly, without taking any into thy heart.

7. The essence of the mind is only for one's misery, as its want is for his highest felicity; therefore the mind must be drowned in the intelligent soul, by destroying the action of the mental powers altogether.

8. Remain as cold as a stone, at the sight of anything, which

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is either delightful or disgusting to thee; and by this means learn to subdue everything in the world under thy control.

9. The objective is neither for our pleasure or pain, nor is it the intermediate state of the two; therefore it is by diligent attention to the subjective, that we can attain the end of all our misery. (Live to thyself alone and unmindful of all others, in order to be completely blest).

10. He who has known the supreme soul, has found within himself a delight; resembling the cooling beams of the full bright moon; and being possess of the full knowledge of the essence of all things in the three worlds, performs his parts in

a manner as he did not attend to them.

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## CHAPTER CXXVI.

Description of the Spiritual state.

Argument:--The seven stages of yoga Meditation, and the true state of spirituality.

RAMA said:--Tell me sir, the practices of the seven stages of yoga; and the characteristics of yogis in every stage.

2. Vasishtha related:--Know Ráma, mankind to be divided into two classes of the zealous and resigned (i. e. the active and the inactive); the one expectant of heavenly reward, and the other inclined to supreme felicity. Know now their different characters as follows:--

3. Those that are addicted to enjoyments, think the quietude of nirvana as nothing to their purpose, and give preference to worldliness above the final bliss of others; and he that acts his part on this sense, is styled an active and energetic man.

4. Such a man of the world bears his resemblance to a tortoise, which though it has its neck well hid in its shell, still stretches it out to drink the salt water of the sea it inhabits; until after many births, he gets a better life for his salvation, (as when the tortoise is removed to a lake of fresh water).

5. But he who reflects on the nothingness of the world, and the uselessness of his situation in it; such a man does not allow himself to be carried on, by the current of his old and rotatory course of duties here in day after day.

6. And he who reflects in himself, after being released from the burden of his business, on the delight of his rest after labour,

he is the man who is said to repose in his quiescence.

7. When a man comes to reconnoitre in himself, how he shall become dispassionate, and get over the boisterous ocean of the world; such a man is said to have come to his good and right sense, and to stand on the way to his tolerance.

8. He who was an unfeelingness in his heart, of the very many thoughts that daily rise in his mind; and manages his

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gravest and greatest concerns, without being much concerned about them in his mind; each a man is said to taste the delight of his stayedness day by day.

9. He who condemns the rustic amusements and mean employments of men; and instead of taking up the faults and failings of others for his merry talk, employs himself to meritorious acts.

10. Whose mind, is engaged in agreeable tasks and unpainful acts; who is afraid of sin, and disdains all pleasures and bodily enjoyments.

11. Whose discourses are full of love and tenderness, and appropriate without any harshness; and whose speeches are suitable to the time and place in which they are delivered.

12. Such a man is said to stand on the first step of yoga, when he makes it his duty to attend the society of the good and great, whom he learns to imitate in his thoughts, words, and actions.

13. He collects also the work on divine learning from every where, and reads with attention[\*\*attention?] and diligence; he then considers their contexts, and lays hold on the tenets, which serve to save

him from this sinful world.

14. Such a man is said to have come upon the (first) stage of yoga, or else he is a hypocrite who assumes the guise of a yogi for his own interest only. The yogi then comes to the next step of yoga, which is styled the stage of investigation--Vichára.

15. He then hears from the mouths of the best pandits, the explanations of the srutis and smritis, the rules of good conduct, and the manner of meditation and conduct of yoga practice.

16. He then learns the divisions of categories and distinction of things, together with the difference between actions that are to be done or avoided; all which being heard from the mouth of an adept in yoga, will facilitate his course through the other stages, in like manner as the master of a house enters with facility into every apartment of his dwelling. (The guidance of a guru of spiritual guide, is essential to the practice of yoga).

17. He wears off his outer habit of pride and vanity, his  
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jealousy and avarice, and the other passions which formed as it were an outer garment of his person, as a snake casts off his slough from him.

18. Having thus purified his mind (from the vile passions), he attends to the service of his spiritual preceptors and holy persons, and makes himself acquainted with the mysteries of religion. (This is the second stage of yoga, which is one of moral discipline and search after truth).

19. He then enters into the third stage of unsociality or avoidance of all company, which he finds to be as agreeable to him as a bed of flowers. (Lit; a bedstead be strewn with flowers).

20. Here he learns to fix his mind to its steadiness, according to the dictates of the sástras; and passes his time in talking on spiritual subjects, in society of hermits and devotees.

21. He sits also with the dispassionate Vairagis, and religious recluses sannyasis who are disgusted with the world; and relying on the firm rock of his faith, he wears out his long life with ease.

22. He passes his moral life with cheerful delight of his loneliness, and pleasing tranquility of his mind in his woodland retreat and wanderings.

23. By study of holy books and performance of religious acts, he gets a clear view of things, as it generally attends upon the virtuous lives of men.

24. The sensible man who has arrived to the third stage of his yoga practice, perceives in himself two kinds of his unconnectedness with the world, as you will now hear from me.

25. Now this disconnection of one with all others is of two sorts, one of which is his ordinary disassociation with all persons and things, and the other is his absolute unconnection with every thing including himself. (i.e. One's entire irrelation with both the subjective and objective).

26. The ordinary unconnection is the sense of one's being neither the subject or object of his action, nor of his being the slayer of or slain by any body; but that all accidents are

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incidental to his prior acts (of past lives), and all dependant[\*\*dependent?] to the dispensations of Providence.

27. It is the conviction that, I have no control over my

happiness or misery or pain or pleasure; and that all prosperity and adversity, employment and privation, and health and disease[\*\*disease?], ever betide me of their own accord.

28. All union is for its disunion, and all gain is for its loss; so the health and disease and pain and pleasure come by turns, and there is nothing which is not succeeded by its reverse. Because time with its open jaws, is ever ready to devour all things.

29. The negative idea of inexistence, which is produced in the mind, from our want of reliance in the reality of things; is the very sense which is conveyed by the phrase of our ordinary unconnection with all things.

30. With this sort of the disunion of every thing in the mind, and our union with the society of high minded men; and disassociation with the vile and unrighteous, and association with spiritual knowledge:--

31. These joined with the continual exertion of our manliness in our habitual practice of these virtues, one assuredly arrives to the certain knowledge of what he seeks (i.e. his god), as clearly as he sees a globe set in his hands.

32. The knowledge of the supreme author of creation, sitting beyond the ocean of the universe, and watching over its concerns; impresses us with the belief, that it is not I but god that does every thing in the world, and that there is nothing that is done here by me, but by the great god Himself.

33. Having left aside the thought of one's self agency on any act, whoso sits quiet silent and tranquil in himself, such a one is said to be absolutely unconnected with every thing in the world.

34. He that does not reside within or without anything, nor dwells above or beneath any object; who is not situated in the sky, or in any side or part of the all surrounding air and space; who is not in anything or in nothing, and neither in gross matter nor in the sensible spirit.

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35. Who is present and manifest in every thing, without being exprest in any; and who pervades all things like the clear firmament, who is without beginning and end and birth and death. Whoso seeks this Lord of all, is said to be set in the best part of this stage.

36. Contentment is as sweet fragrance in the mind, and virtuous acts are as handsome as the leaves of a flower; the heart string is as stalk beset by the thorns of cares and anxieties, and thralls with the gusts of dangers and difficulties.

37. The flower of inward discrimination, is expanded like the lotus-bud, by the sun-beams of reason, and produces the fruit of resignation in the garden of the third stage of yoga-practice.

38. As it is by association with holy men, and by means of the assemblage of virtuous acts, that one arrives on a sudden to the first stage of yoga:--

39. So is this first step to be preserved with care, and grown up like a tender sprout, with the watering of reasoning at its root; (in order to lead it to the succeeding steps or stages).

40. The yoga practitioner like a good gardener, must foster the rising plant of spiritual knowledge, by the daily application of reasoning to every part of it. (The parts of the plant of spirituality, are its dispassionateness, unworldliness and the like, which require to be reared up by proper reasoning).

41. This stage being well managed, and all its parts being properly performed, introduces the succeeding stages; (all which depend on the first as their basis).

42. Now the better state of the third stage, as it has been already described, is one of all desires and arrogations in the mind of the yogi.

43. Ráma said:--Now tell me sir, what is the way of the salvation of an ignorant man, of one of a base birth, and addicted to baseness himself; who has never associated with the yogis, nor received any spiritual instruction.

44. Who has never ascended on any of the first, second or -----File: 689.png----- succeeding stages of yoga, and is dead in the like state of ignorance in which he was born.

45. Vasishtha replied:--The ignorant man that has never attained to any of the states of yoga in his whole life, is carried by the current of his transmigration to rove in a hundred births, until he happens by some chance or other, to get some glimpse of spiritual light in any one of them.

46. Or it may be that one happens to be dissatisfied with the world, by his association with holy men; and the resignation which springs thereby, becomes the ground of one of the stages of his yoga.

47. By this means, the man is saved from this miserable world; because it is the united voice of all the sástras, that an embodied being is released from death, no sooner he has passed through any one stage of yoga (or union with his maker).

48. The performance of a part only of some of the stages of



yoga, is enough for the remission of past sins; and for conducting the expurgated person to the celestial abode in a heavenly car. (The wicked man turning from his wickedness, and doing what is right and saveth his soul).

49. He enjoys the Parnassion[\*\*Parnassian] groves of sumeru[\*\*Sumeru] in company with his beloved, when the weight of his righteous acts, outweighs[\*\*outweighs] those of unrighteousness.

50. The yogi, released from the trap of his temporal enjoyments, and has passing[\*\*passed] his allotted[\*\*allotted] period; expires in due time[\*\*space added], to be reborn in the houses of yogis and rich men, or in the private mansions of learned, good and virtuous people.

51. Being thus born, he betakes himself to the habitual practice of the yoga of his former birth; and has the wisdom to begin at once at the stage to which he was practiced, and which left unfinished before: (hence arises the difference in the capacities of youth).

52. These three stages, Ráma, are designated the waking state; because the yogi retains in them his perception of the differences of things, as a waking man perceives the visible to differ from one another.

53. Men employed in yoga acquire a venerable dignity, (in -----File: 690.png----- their very appearance), which induce the ignorant to wish for their liberation also; (in order to attain to the same rank).

54. He is reckoned a venerable man, who is employed in all honorable deeds, and refrains from what is dishonourable, who is steadfast in the discharge of all his social duties, whether they

are of the ordinary kind or occasional ones.

55. He who acts according to customary usage, and the ordinances[\*\*ordinances] of sástras; who act conscenciously[\*\*conscientiously] and according to his position; and thus dispenses all his affairs in the world, is verily called a venerable man.

56. The venerableness of yogis germinates in the first stage, it blossoms in the second, and becomes fruitful in the third stage of yoga.

57. The venerable yogi dying in state of yoga, comes first to enjoy the fruition of good desires for a long time (in his next birth); and then becomes a yogi again: (for the completion of his yoga).

58. The practice of the parts enjoyed in the three first stages of yoga, serves to destroy at first the ignorance of the yogi, and then sheds the light of true knowledge in his mind, as brightly as the beams of full-moon illume the sky at night.

59. He who devotes his mind to yoga, with his undivided attention from first to last, and sees all things in one even and same light, is said to have arrived to the fourth stage of yoga.

60. As the mistake of duality disappears from sight, and the knowledge of unity shines supremely bright; the yogi is said in this state to have reached the fourth stage of yoga, when he sees the world as a vision in his dream.

61. The first three stages, are represented as the waking state of the yogi; but the fourth is said to be the state of his dreaming, when the visibles disappear from his sight; as the dispersed clouds of autumn gradually vanish from sight, and

as the scenes in a dream recede to nothingness.

62. They are said to be in the fifth stage, who have their minds lying dormant in them, and insensible of their bodily

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sensations. This is called the sleeping state or hypnotism of yoga meditation.

63. In this state there is an utter stop of feelings, of the endless varieties of things and their different species, in the mind of the yogi, who relies in his consciousness of an undivided unity only; and whose sense of a duality is entirely melted down and lost in the cheerfulness of his wakeful mind.

64. The fifth stage is likewise a state of sound sleep, when the yogi loses all his external perceptions, and sits quiet with his internal vision within himself.

65. The continued sedateness of his posture, gives him the appearance of his dormancy, and the yogi continues in this position, the practice of the mortification of all his desires.

66. This step leads gradually to the sixth stage, which is a state of insensibility both of the existence and inexistence of things as also of one's egoism and non-egoism (of his own entity and non-entity).

67. The yogi remains unmindful of everything, and quite unconscious of the unity or duality, and by being freed from every scruple and suspicion in his mind, he arrives to the dignity of living liberation. (This tetrastich is based on the sruti which says, [Sanskrit: bhidyate hadayagranyī, chidyate svvammshyayah tasmindvashte parāvare][\*\*])

68. The yogi of this sort though yet inextinct or living, is said to be extinct or dead to his sensibility; he sits as a

pictured lamp which emits no flame, and remains with a vacant heart and mind like an empty cloud hanging in the empty air.

69. He is full within and without him, with and amidst the fulness of divine ecstasy, like a full pot in a sea; and possest of some higher power, yet he appears as worthless on the outside.

70. After passing his sixth grade, the yogi is led to the seventh stage; which is styled a state of disembodied liberation, from its purely spiritual nature.

71. It is a state of quietude which is unapproachable (i.e. inexpressible) by words, and extends beyond the limits of this earth; it is said to resemble the state of Siva by some, and that

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of Brahma by others. (The two views of the Tantrikas and Vedantists).

72. By some it is said to be the state of the androgyne deity, or the indiscriminate of the male and female powers; while others have given many other denomination[\*\*denominations] to it, according to their respective fancies. (The other systems have different appellations to designate this state).

73. The seventh is the state of the eternal and incomprehensible God, and which no words can express nor explain in any way. Thus Ráma, have I mentioned to you the seven stages of yoga (each branding the other in its perfections).

74. By practice of these perfections, one evades the miseries of this world; and it is by subjection of the indomitably elephantine senses, that one can arrive to these perfections.

75. Hear me relate to you Ráma, of a furious elephant, which

with its protruded tusks, was ever ready to attack others.

76. And as this elephant was about to kill many men, unless it could be killed by some one of them; so are the senses of men like ferocious elephants of destruction to them.

77. Hence every man becomes victorious in all the stages of yoga, who has the valour of destroying this elephant of its sensuality the very first step of it.

78. Ráma said:--Tell me sir, who is this victorious hero in the field of battle, and what is the nature of this elephant that is his enemy, and what are these ground[\*\*grounds] of combat where he encounters him, and the manner how he foils and kills this great foe of his.

79. Vasishtha replied:--Ráma! it is our concupiscence which has the gigantic figure of this elephant, and which roams at random in the forest of our bodies, and sports in the demonstrations of all our passions and feelings.

80. It hides itself in the covert of our hearts, and has our acts for its great tusks; its fury is our ardent desire of anything, and our great ambition is its huge body.

81. All the scenes on earth are the fields for its battle, where men are often foiled in their pursuit of any.

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82. The elephant of concupiscence kills members of miserly and covetous men, in the state of their wish or desire, or exertions and effort, or longing and hankering after anything.

83. In this manner does this fierce greediness, lurk in the sheath of human breast under the said several names, and it is

only our forbearance from those desires, that serves as the great weapon of their destruction.

84. This ubiquitous desire of our possession[\*\*possession] of everything in the world, is conquered by reflection on the ubiquity of the soul in all of them; and that the unity of my soul, stretches over and grasps all things that I covet.

85. He is doomed to suffer under the colic pain of this venomous avarice, who mind[\*\*minds] to continue in this world, in the manner as it goes on with rest of mankind.

86. It is the mitigation of the smart poison of avarice, that is our highest wisdom, and it is our liberation, when the calm and cooling countenance of inappetency appears to our sight.

87. Words of advice stick to the sapient mind, as drops of oil adhere on glass mirror; and that our indifference to the world is the only preventive of its thorns, and is the best advice to the wise.

88. It is as advisable to destroy a desire by the weapon of indifference, no sooner it rises in the breast, as it is proper to root out the sprout of a poisonous plant, before it spreads itself on the ground.

89. The concupiscent soul, is never freed from its miserliness; while the mere effort of one's indifferences[\*\*indifference], makes it set quiet in itself; (without cringing at others).

90. It is by your carelessness about everything, and by your lying down as supine as a dead carcass, that you can kill your desire by the weapon of your indifference, as they catch and kill fishes with hooks; (by sitting silent beside some pond or lake).

91. Let this be mine or that I may have it, is what is called

desire by the wise; and the want of every desire for wealth &c[\*\*.] is called resignation by them.

92. Know that the remembrance of some thing, is alike the desire of having the same in one's possession again; and it includes both what was enjoyed before or next.

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93. O high minded Ráma, you must learn to remain as a block in your mind, by forgetting whatever you think of or otherwise; all of which must be buried in oblivion, for your estrangement from the world. (Retire, the world shut out, imagination's airy wing repress-[\*\*--]young[\*\*Young]).

94. Who will not left[\*\*lift] up his arms, and have his hairs standing at their end, to hear and reflect in himself that, want of desire is the summum bonum of every one's desire. (Desire of nothing is the most desirable thing, is a paralogism in logic).

95. It is by sitting quite silent and quiet, that one attains to the state of his supreme felicity, a state before which the sovereignty of the world seems as a straw.

96. As a traveller traverses on foot through many regions, in order to reach to his destination, so the yogi passes through all his ordinary acts, to reach his goal of final bliss.

97. What is the good of using many words, when it can be expressed in a few; that our desire is our strongest bondage, and its want our complete liberation.

98. Now Ráma, rest quiet in your joy, with knowing that all this creation is full of the increate, everlasting, undecaying and tranquil spirit of god; and sit quiet and delighted in yourself with viewing the visibles in their spiritual sense.

99. Know that it is the ignoring of every thing and the quiet posture of the yogi, which is called as yoga by the spiritual; and continue to discharge your duties even in your yoga state, until you get rid of them by the privation of your desires.

100. It is also the unconsciousness of one's self, which is likewise styled yoga by the wise; and it consists of the entire absorption of one's self in the supreme, by wasting away his mind and all its operations.

101. Again this self absorption is the conceiving of one's self[\*\*removed hyphen],  
as he is the all pervasive spirit of Siva, which is increate, self-conscious and ever benevolent to all. This conception of one's self is tantamount to his renunciation of every thing besides himself.

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102. He who has the sense of his egoism and meism (i.e. that this is I and these are mine), is never released from the miseries of life; it is the negation of this sensation that produces our liberation, and therefore it is at the option of every body, to do either this or that for his bondage or salvation.

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## CHAPTER CXXVII.

Admonition to Bharadhwája[\*\*Bharadwája].

Argument:--Relation of the Quietude[\*\*Quietude] of Ráma, and the Queries of  
Bhardhwája[\*\*Bharadwája]; with further description of states of waking and others, and  
of the ultimate turiya condition of the fourth stage of yoga.



Bharadhwája[\*\*Bharadwája] asked:--Válmíki saying:--Tell me sir, what did Ráma do after hearing the lecture of the sage; whether he with his enlightened understanding put any other question, or remain[\*\*remained] in his ecstatic quietude with his full knowledge of yoga and the supreme soul.

2. And what did next that supremely blest yogi (Vasishtha) do, who is adored by all and honoured even by Gods; who is a personification of pure understanding, and free from the state of birth and death; who is fraught with every good quality and kindly disposed for ever to the welfare and preservation of the peoples in all the three worlds.

3. Vámiki[\*\*Válmíki] replied:--After hearing the lecture of Vasishtha, combining the essence of the vedanta philosophy, the lotus-eyed Ráma became perfectly acquainted with the full knowledge of yoga.

4. He felt the failing of his bodily strength, and the falling of the members of his body, he stared with his glaring eyes, and his clear intellect was shrouded under a cloud. He awoke in a moment from his entranced state, and felt a flood of rapturous joy within himself.

5. He forgot the fashion of putting his questions, and hearing their answers; his mind was full with the ambrosial draught of delight, and the hairs of his body stood up like pricles[\*\*prickles] in his horripilation.

6. An inexpressibly ineffable light overspreads his intellect with its unusual glare; which cast the bright prospects of the eight dignities of yoga into utter shade. (The eight dignities--(ashta-sidhhis[\*\*ashta-siddhis]) are so many perfections arrived at by practice of yoga).

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7. In this way did Ráma attain the supereminent [\*\*[state]] of siva[\*\*Siva],  
in which he sat sedate without uttering a word.

8. Bharadwája said:--Oh! how much I wonder at such a high dignity, which Ráma had attained; and how much I regret at the impossibility of its attainment, by a dull and ignorant sinner as myself.

9. Tell me, O great sage, how it may be possible for me to attain to that stage of perfection, which it is impossible for the gods Brahmá and others to arrive at any time; and tell me likewise, how I may get over the unfordable ocean of earthly troubles.

10. Válmíki replied:--It is by your perusal of the history of Ráma from its first to last, and by your following the dictates of Vasishtha as given in these lectures; as also by your consideration of their true sense and purport in your understanding, that you may be able to attain to the state that you desire. This all that I can tell you at present.

11. The world is an exhibition of our ignorance, and there is no truth in aught that we see in it; it is a display of our error only, wherefore it is entirely disregarded by the wise, and so much regarded by fools.

12. There is no entity of anything here, beside that of the divine Intellect; why then are you deluded by the visibles, learn their secrets and have a clear understanding. (or have the clearness of your understanding).

13. The perception of the delusive phenomenals, resembles the waking dream of day dreamers; and he alone is said to be

waking, who has the lamp of his intellect ever burning within himself.

14. The world is based on vacuity, and it ends in vacuum also; its midmost part being vacuous likewise, there is no reliance placed upon it by the intelligent and wise.

15. Our primeval ignorance (avidya) being accompanied by our primordial desires, it presents all what is inexistent as existing in our presence; just as our fancy paints an Utopia or fairy city to our view, and as our sleep shows its multifarious dreams before us.

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16. Being unpracticed to taste the sweet plantain of your beneficent[\*\*beneficent] intellect, you are deluded greedily to devour the delirious drug of your desire, and make yourself giddy with draughts of its poisonous juice.

17. He who lays hold on true knowledge for his support, never falls down into the pit of ignorance during his wakeful state; and those who depend on their subjective consciousness alone, (as in the turiya or fourth stage of yoga), stand above all the other state[\*\*states] (of fallibility).

18. So long as the adepts in yoga, do not plunge themselves (lit-[\*\*.--]their souls), in the fresh and sweet waters of the great fountain of their consciousness; they must be exposed to the boisterous waves of the dangerous ocean of this world. (Spiritual knowledge alone saves a man from the troubles of life).

19. That which has no existence before, nor will remain to exist afterwards; (such as all created and perishable things in the world); must be understood to be inexistent in the interim also, as our night dreams and fleeting thoughts that are never in being, and so is this world and whatever is seen in it.

20. All things are born of our ignorance, as the bubbles are swollen by the air; they glisten and move about for a moment, and then melt into the sea of our knowledge.

21. Find out the stream of the cooling waters of your consciousness, and plung[\*\*plunge] yourself deep into it; and drive out all external things from you, as they shut out the warm and harmful sun-beams from their houses.

22. The one ocean of ignorance surrounds and over floods the world, as the single salt sea girds and washes the whole island; and the distinctions of ego and tu ect[\*\*etc.], are the waves of this salt sea of our erroneousness.

23. The emotions of the mind, and its various feelings and passions, are the multiform billows of this sea of ignorance; our egoism or selfishness is the great whirlpool, in which the self willed man is hurled of his own accord.

24. His love and hatred are the two sharks, that lay hold[\*\*space added] of him in their jaws; and drag him at last into the depth (or to his death), which no body can prevent.

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25. Go and plunge yourself in calm and cooling sea of your solitude, and wash your soul in the nectareous waters of your ambrosial soleity[\*\*solity]; dive and dive deap[\*\*deep] in the depth of unity, and fly from the salt sea of duality, and the brackish waves of diversities.

26. Who is lasting in this world, and who is passing from it, who is related to any one, and what does one derive from another; why are you drowned in your delusion, rise and be wakeful, (to your spiritual concerns).

27. Know thyself as that one and very soul, which is said to be diffused all over the world; say what other thing is there except that and beside thee, that you should regret or lament for; (since the one soul is all and that is thyself, thou hast all in thee, and there is nothing for thee to regret that thou hast not or dost require to have).

28. Brahma appears to the ignorant boys, to be diffused through all the worlds; but the learned always rely in the undiffused felicitous soul of god.

29. It is the case of unreasonable men, to grieve as well as to be pleased on a sudden and without cause; but the learned are always joyous, and it is a sad thing to find them in error.

30. The truth of the nice subtilty of the divine soul, is hid from eyes of the ignorant; and they are as doubtful about it's[\*\*its] nature, as men are suspicious of land and water where they are not. (Water appears as ground in dark, and sand seems as water in the barren desert).

31. See the great bodies of the earth, air, water and sky, which are composed of atomic particles, to be so durable as to last for ever; why then mourn at the loss of anything in the world: (which is never lost at all).

32. From nothing comes nothing, and some thing cannot become nothing; it is only the appearance of the form, which takes place in the substance of things.

33. But it is by virtue of the prior acts in the former births of men, that they are reborn in different shapes to enjoy or suffer the results of those acts; adore therefore the lord god and

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author of the worlds, who is always bountiful and bestower

of all blessings.

34. The worship of this god destroys all our sins, and cuts off the knots of snares of this world.

35. You may worship Him in some form or other, until your mind is cleared and your nature is purified; and then you can resort to the transcendent spirit of the formless Deity.

36. Having overcome[\*\*space removed] the impervious gloom of ignorance,  
by force of the purity of thy nature; you may pursue the course of the yoga, with the contrition of your inner soul, and belief in the sástras, (and in the dictates of your spiritual guide).

37. Then sit a moment in your fixed meditation (sámadhi[\*\*samádhi]), and behold the transcendent spirit in thy own spirit; in this state the dark night of your former ignorance, will break forth into open and bright day light.

38. It must be by one's manly exertion or by virtue of the meritorious acts of former births only, as also by grace of the great god, that men may obtain the obtainable one. (The unknown god is said to be knowable and obtainable by yoga only).

39. It is neither the birth nor character, nor the good manners nor valour of a man, that ensures him his success in any undertaking, except it be by the merit of his acts in former births.

40. Why sit you so sad to think of the events of inscrutable and unavoidable fate, since there is no power nor that of god himself to efface what has been already written destined in the forehead (or luck) of any body. (Fate overrules even jove[\*\*=print, should be Jove] himself).

41. where[\*\*Where] is the expounder of intellectual science, and where is the pupil that can comprehend it fully; what is this creeping plant of ignorance, and what is this inscrutable destiny, that joins two things together[\*\*,] are questions too difficult to be solved.

42. O Bharadwája! Let your reason assist you to overcome your illusion, and then you will no doubt gain an uncommon[\*\*uncommon] share of wisdom.

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43. See how a high mettled hero overpowers on all his imminent dangers, and stretches his conquest far and wide; and behold on the other hand, how a mean spirited man is tried and grieves at the ordinary casualties of life.

44. A good understanding is the result of, and attendant upon the meritorious deeds of many lives; as it appears in the acts of wise men[\*\*space added], and in the lives of all living liberated persons.

45. Know my son, that the same action is fraught both with your freedom as well as bondage, accordingly as it proves favourable or adverse to you. (As true faith is attended with salvation, but false faith or hypocrisy with damnation).

46. The righteous acts of virtuous men, serve to destroy the sins of their past lives; as the showers of rain water, extinguish the flame of a conflagration[\*\*=print] in the forest.

47. But my friend, I would advice you rather to avoid your religious acts, and attach your mind to the meditation of Brahma, if you want to avoid your falling into the deep eddy of this world. (Because all actions bind a man to the world over and over again).

48. So long as one is attached to the outer world, being led to it by his insatiable desires, or so long as one is led by the insatiable desires of his mind, to attach himself to the outer world; he is exposed to the contrary wind and waves of the sea, and has only to find his rest in the calm water of his loneliness.

49. Why do you lean so much upon your sorrow only, to blend[\*\*blind] your understanding, rather support yourself on the strong staff of your good understanding, and it will never break under you.

50. Those who are reckoned in the number of the great men, never allow themselves to be altered and moved by their joy or grief; and to be carried away like straws by the current of the river.

51. Why do you sorrow, friend, for these people, who are swinging in the cradle of the circumstance of life in the dark night of this world, and playing their several parts with giddy amusement.

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52. Look at the gamesome time, that sports joyously in this world, with the slaughter and production of endless beings by turns.

53. There is no body of any age or sex for his game in particular, he chases all in general like the all devouring dragon.

54. Why talk of mortal men and other animals, that live to die in a moment; even the whole body of gods (said to be immortals), are under the clutches of the remorseless and relentless death.



55. Why do you dance and make yourself merry in your amusement, when you are in danger of losing[\*\*losing] by degrees the powers of your body and limbs; sit but silently for a while, and see the drama of the course of this world: (combining its comedy and tragedy together).

56. Seeing the ever varying scenes of this changeful theatre of the world, the wise spectator, O good Bharadwája, never shrinks nor shudders for a moment, (knowing such to be its nature).

57. Shun your unwelcomed sorrow, and seek for the favourable amidst all what is unfavourable; nor sadden the clear and cheerful countenance of your soul, which is of the nature of the perfectly blissful intellect of god.

58. Bear always your reverence towards the gods, Brahmins and your superiors; and be a friend even to a[\*\*delete the word 'a'] irrational animals; in order to meet with the grace of god, according to the dicta of the vedas; (that the grace is the leader to the light of truth, and thereby to the way of liberation).

59. Bharadwája rejoined:--I have known by your kindness all these and much more of such truths, and come to find that, there is not a greater friend to us than our indifference to the world, nor a greater enemy than this world itself to us.

60. I want to learn at present the substance of all the knowledge, which was imparted by the sage Vasishtha, in many works of great verbosity.

61. Válmíki answered:--Hear now, Bharadwája, of the highest knowledge (which is taught by that sage) for the salva-  
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\*tion of mankind; and the hearing of which will save you from

your drowning in the iniquities of the world.

62. First bow down to that supreme being, who is of the nature of the sole entity combined with intellect and felicity; (all which are his forms in the abstract), and who is ever existants[\*\*existent] with his attributes of creation, sustentation and destruction: (which are said to be so many states of himself).

63. I will tell you in short, and upon the authority of the sruti; how you may come to the knowledge of the first principle, and the manner in which it exhibits itself in the acts of creation, preservation and destruction of the universe.

64. But tell me first, how you have lost your remembrance of what I have told you on this subject; since it is possible by your reconsideration of all that from first to last, to know every thing from your own memory, as they have a survey of the earth from a small globe in their hand.

65. Now consider all this in your own mind, and you will get the truth which will prevent all your sorrows; associate moreover with the learned and study the best books, which with the help of your reasoning and resignation, may lead you to endless felicity.

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## CHAPTER CXXVIII.

### RESUSCITATION OF RAMA.

Argument.--Bharadwāja's Enlightenment and the duties of the Enlightened.

Válmíki continued:--The yogi should be peaceful and tranquil, and exempt from all forbidden acts and those proceeding from a desire of fruition; he must avoid all sensual gratifications, and have his belief in God and his holy religion of the vedas.

2. He must rest quiet in his seat, and have his mind and members of the body under his control; and continue to repeat the syllable Om, until his mind is cleared (from all its doubts).

3. He must then restrain his respiration, for the purification of his inner organs (the heart and mind); and then restrict his senses by degrees, from their respective outward objects.

4. He must think on the natures and causes of its body and its organs of sense, of his mind and its understanding, as also of his soul and its consciousness; and repeat the srutis or the holy texts which relate to these subjects.

5. Let him sit reclined in the meditation of viraj[\*\*illegible], the God of visible nature at first, and then in the internal soul of nature; next to this he must meditate on the formless spirit, as a part and abstracted from all; and at last fix his mind in the supreme cause alone. (Rising from the concrete to the discrete deity).

6. Let him cast off in his mind, the earthly substance of his flesh and bones to the earth; and commit the liquid part of his blood to the water, and the heat of his body to fire.

7. He is then to consign the airy and vacuous parts of his body to air and vacuum, and after having thus made over his elemental parts to the five elements; he shall deliver the organs of his sense to the particular divinities from whom they are derived.

8. The ears and other organs, which are for the reception of their respective from all sides, being cast aside on all sides, he

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is to give the skin of his body to electricity, (which imparts to it the sensations of heat and cold by the electric[\*\*electric] shock).

9. Let him then resign his eye sight to the solar disc, and his tongue to water, he must next give up his breath to air, his voice to fire, and his palms to the god Indra: (water and fire mean Varuna and Agni--the regent gods of these elements).

10. He must then offer his feet to the god Vishnu, and his anus to Mithra; and after giving up his penis to Kasyapa, he should dedicate his mind to the moon.

11. He must afterwards lay down his understanding to Brahma[\*\*Brahmá], and the other inward faculties to special divinities, and at last abdicate his outer senses also to their presiding duties.

12. Having thus resigned his whole body to the gods, he should think himself as the all comprehending viraja; and this he must do in pursuance to the dictates of the veda, and not of his own will or fabrication.

13. The lord that embodies the whole universe in himself, in his androgynous[\*\*androgynous] form of half-male and half-female, is said to be the source and support of all sorts of beings.

14. He was born in the form of creation, and it is he that is settled in everything in the universe; and caused this earth to appear from the bipartite mundane egg, as also the water which is twice as much as the land.

15. He produced the heat twice as much as the water, and

the air also which is double in its volume to that of heat, and lastly the vacuum which is twice more in its extent than the air which it contains. Each latter one lying next above the former. (So the sruti:--each succeeding one is above its preceding[\*\*presiding] element).

16. These form the world whether they are divided or undivided from their succeeding and surrounding ones; the earth being girt by the sea, and the same by submarine fire.

17. Thus the yogi by contracting his thought of the former one under the latter, will engross his thought of heat under that of air, and this again under his idea of vacuum, which last is swallowed up by his thought of the great cause of all.

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18. In this manner must the yogi remain for a moment in his spiritual form only, by contraction of his corporeal body (composed of the elemental particles, his desires and prior acts and his primeval ignorance--avidyá), under the same, (Because[\*\*either because with a small b or a period after same] the material part is contained under the spiritual, and not the latter under the former as it is erroneously supposed by materialist).

19. The spiritual body is represented by the wise, to be composed of the ten senses of perception and conception, the mind or memory and the understanding faculties; which is above and out side[\*\*outside?] the corporeal half of the mundane egg. The yogi must think himself to be this supermundane spiritual being. (This form it[\*\*is?] styled Hiranya--garbha).

20. The former or intramundane half, which is composed of the qudruple[\*\*quadruple] subtile[\*\*subtle?] elements, is represented by the figure of the four faced Brahmá; and differs from the former by its being an evolution of unevolved spirit.

21. That nameless and formless being in which the world subsists, is called Prakriti or matter by some, and Máya or delusion by others, and also as atoms by atomic philosophers.

22. The same is said to be ignorance--avidyá, by agnoists[\*\*is this a word? agnostics?], whose mind are confused by false reasoning; and it is after all that hidden and unknowable something, in which all things are dissolved at the ultimate dissolution of the world.

23. Again everything which is quite unrelated with the divine spirit and intellect (i. e. material substance); comes to existence at the recreation of the world; and retains and remains in its primary form to the end of the world.

24. Think of creation in the direct method, and of its destruction in the reversed order; and then betake yourself to the fourth stage of turiya, after you have passed over the three preceding steps. (The direct method of creation is the procedure from vacuity to air, and thence to heat, water and earth; or the meditation of the creative power under the three hypostasis or substantiality of Hiranygarbha, Brahmá and Prakriti; and the reversed order is the annihilation of these in the quiet state of the unpredicable[\*\*unpredictable] Deity).

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25. And in order to that state of blissfulness, you must enter into the supreme spirit by removing from your mind all its impressions (lingas), of matter and sense, mind and understanding and all desires and acts; that lie unexpanded and hidden in it.

26. Bharadvája responded:--I am now quiet released from the fetters of my impressions, as my intellectual part has found its entrance into the sea of turiya or transcendent blissfulness.

27. The indistinct nature of my soul from the supreme spirit, makes me identic to it; and I find myself to be devoid of all attributes, and only an intellectual power like the same: (the human soul being as intelligent a principle as the divine).

28. As the vacuity contained in the hollow of a pot, becomes one with the universal and all pervading vacuum after the pitcher is broken; so the human soul vanishes into the supreme spirit, after it flies from the confines of the body after its destruction.

29. As a fire brand being cast into the burning furnace, becomes the one and same fire with it; so the kind mixing with its kind, becomes indistinctly known under common name one: (Here we have the axiom, the even being added to the even, whole is even).

30. Again as straws swimming in the salt sea, are transformed to the sea salt; so all animal souls and the inanimate even mixing with the divine soul, become animated also. Here is opposite dogma of unequals being equal; because the greater includes the less under it).

31. As saltpetre being thrown into the sea, looses its name and nature and becomes the sea salt; so everything is swallowed in the universal soul and assimilated to it.

32. As water mixing with water, salt with salt, and butter with butter; lose their distinctions and not their substances; so my self and all other substances mixing with the divine spirit, lose our distinct appellations without loosing our substantialities.

33. All bodies being absorbed in the all-knowing and ever blissful intellect of great creator of all; become equally all pervading and tranquil and everlasting and blessed for ever.

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34. So I think myself as that eminently transcendent being, which is without any part or partner, without action or passion, without the organs of sense, and neither loving nor hating any one.

35. I think myself as that sole entity, which is of the form of truth and immuable[\*\*immutable?] in its nature and desires, which is devoid of virtue and vice, perfectly pure and the supreme cause of all worlds.

36. I am that blissful Brahma[\*\*Brahmá], who is without a second and without decay, and of the form of pure light; who is expresst[\*\*expressed?] by these negative properties, and is beyond the three degrees of quality; as the satya, rajas and tamos--the positive, comparative, and superlative, which do not relate to him as they do to others.

37. Thus should one meditate himself as Brahma[\*\*Brahmá], even when he is employed in discharging the duties destined to his station in life: and his continued practice of this kind of meditation, will gradually wear out all other impressions from his mind.

38. The mind being thus set down, the soul will then appear of itself within the man; and the appearance of the inward spirit, serves to destroy all his internal grief, and fill its place with his heart felt joy.

39. He also perceives the height of the truth shining in himself, that their[\*\*there] is no other blissful god beside his own intellect; and this is what he calls his ego and the supreme Brahma[\*\*] likewise.



40. Válmíki said:--Friend, give up your observance of religious acts; and be devoted yourself to the meditation of Brahma[\*\*], if you want to stop the revolution of the wheel of this world upon you.

41. Bharadwája replied:--I have well understood the drift[\*\*drift] of the knowledge, you have imparted to me; I have acquired clearness of my understanding, and I have no more any reliance in the world.

42. I am now desirous of knowing about the duties of those, who have gained the spiritual knowledge of god; as to -----File: 709.png----- whether they are subject to or freed from the performance of meritorious acts.[\*\*should be comma?] (i.e. whether their knowledge is sufficient to to save them or requires their acts also).

43. Válmíki said:--The seekers of liberation are not liberated from the doing of those duties, whose avoidance entails the guilt of the ommission[\*\*omission] of duty upon them; but he must refrain from doing the acts of his desire (of fruition), and those which he is prohibited to do.

44. When the living soul comes to feel the spiritaul[\*\*spiritual] bliss in itself, and to find his sensuous appetites disappear from his mind; as also when he perceives his organs of sense lying quite calm and quiet under him; he may then consider himself as one with the all pervaiding[\*\*pervading or prevailing?] spirit of the lord; (and therefore freed from the bonds of action and all earthly duties.

45. When the sentient soul conceives in itself, the sense of its conversion to the essence of god, (as conveyed by the formula Soham[\*\*Soham?] He ego I am He); and beyond the bounds of his body

and its senses, and the reach of his mind and understanding;  
it is then freed from its obligation of worldly duties.

46. When the soul is free from all its action and passions,  
and remains aloof from all titles and attributes; when it gets  
rid of the feelings of pain and pleasure, he is then exonerated  
from the burthen[\*\*burden?] of his duties.

47. When one sees the supreme soul to pervade over all  
beings, and beholds all creation to exist in the universal spirit;  
and when he finds no difference between the mundane soul and  
the supreme spirit, he is then released from the bonds of his  
action.

48. When the living soul has passed over the three states,  
of waking, dreaming, and sound sleep; and enters into the  
fourth or turya state of perfect bliss, he is then freed from the  
binding of his earthly duties.

49. The fourth state of turiya[\*\*inconsistent spelling with 48], which  
consists in the residence  
of the living soul, in the lap of the universal soul of God,  
is the state of the soul's liberation from its condition of sleep or  
hypnotism, and is full of its spiritual blissfulness.

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50. This turya state or the consciousness of one's felicity,  
derived from the fixedness of the soul in the pupreme[\*\*supreme?]; is the  
great end of yoga meditation.

51. After the mental operations of a man have ceased in  
a man, he perceives nothing within himself except the turya  
state; which is a calm quiescence of the soul, in the sea of  
the ambrosial waters of one sole unity.

52. Why are you plunging yourself, under the waves of

the briny waters of the sea of duality; fly to the Lord of worlds and adore the great god, who is abundant of all blessings.

53. I have thus related to you my son, all the doctrines of Vasishtha, as the best means to the way of your knowledge and practice of yoga meditation.

54. You will verily be able, O wise Bharadwája, to learn everything from these, by means of your digesting the substance of this sástra, and reconsidering the purport of the precepts of this great preceptor.

55. It is by continued practice, that we attain to the perfection of any thing, according to the dictum of the vedas; therefore must you avoid to attend to all things besides, and concentrate your mind to the object of your practice.

56. Bharadàwja rejoined--Tell me O sage, the course of conduct which Ráma followed, after he had received his knowledge of yoga or uniting his soul with the supreme spirit.

57. By knowing this I will also try to practice upon the same model, that I may succeed to attain to the same state of spiritual elevation and rapture like him.

58. Válmíki said--When the virtuous and high minded Ráma, was absorbed and sat entranced in the divine essence, it was then that Viswamitra addressed the venerable vasishtha and said.

59. Viswamitra said--O highly endowed son of Brahmá--wise Vasishtha, you have even now shown the efficacy of your preceptorship, by hypnotising and laying dormant the power of Ráma.

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60. He is verily the best to yoga, who mesmerises[\*\*mesmerizes or mesmerises] the body of his pupil, by his kind look, touch and sound; and causes his inspiration by the infusion of the holy spirit of Siva in him.

61. So it was with Ráma, whose pure soul was dispassionate by its own nature; and whose earnest desire of hebetude led him to that happy state, by means of his conversation with his guru or spiritual guide.

62. It is the intelligence of the student which is the cause of his understanding, by means of the guidance of his spiritual preceptor; but when these three roots or principles are imperfect, how can the understanding arrive to its perfection.

63. It is evident, that knowledge is in need of both the pupil and preceptor for its communication; where both of them are competent and worthy of one another; it is certain that the result will be so likewise (as in Ráma's case). The commentary adds the good sástras, as the third means of gaining knowledge).

64. Now be pleased to rouse Ráma from his torpor, which you alone can do, by your beatification in the apathy, whilst we being employed in worldly affairs, are too far from it.

65. Please sir, remember the cause that calls us hither, and the business to which we are invited at earnest request of king Dasaratha himself, (for the performance of a certain sacrifice).

66. Therefore O sage, do not frustrate that object of ours, by the purity of thy mind; we have a service to perform to the Gods, and which is the cause of Ráma's incarnation on earth.

67. Ráma is to be conducted by me to the abode of the siddhas, and then shall he be called to the destruction of the

Rákshasas; after which he will be led to the salvation of Ahalyá and to his marriage with Sitá.

68. He will break the great bow of Siva in a chivalrous feat at that marriage, and then he shall encounter the furious Parusha-Ráma, and restrain his way to heaven,

69. The fearless Ráma will then forsake his uncared for paternal and ancestral realms, and under pretext of his banishment, betake himself to the Dandaka woods of foresters.

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70. He will restore the sanctity of many places of pilgrimage, and will thereby save the lives and souls of beings from sin and its wages of death. He will show to the world the sorrows of men at the loss of their wives, from his own example of the loss of accompanying Sitá by Rávana.

71. He will set the lesson of the husband's duty of recovering the wives from the hands of their ravishers, by his recovery of Sitá by slaughter of Rávana, and by his assembling the apes-savages[\*\*ape-savages?] of the forest in his favour.

72. He will prove the purity of Sitá to please his plea, and will be employed in the observance of all religious acts, with his entire liberation in this world, and want of the desire of fruition in the next.

73. But in order to secure the future welfare of men, he will encourage the practice both of spiritual devotion and ritual acts, according to the instruction of those that best acquainted with those subject.

74. He will liberally bestow his liberation to every living being of every kind. These and many others are the duties of

Ráma to this world and to myself also. (Viswamitra means a friend to the world, and the good services of Ráma done to it were reckoned by the sage as done to the sage himself).

75. Such are the acts that are to be performed by Ráma, wherefore he is to be thanked by every one here for all his conquests which no one else can make. So fare you well.

76. Válmíki resumed:--After these words of the sage, were listened to by the princes in the court and by the assembled siddhas and great yogis as Vasishtha and others; they thanked the hero, and remained to think of his lotuslike feet with respect and esteem.

77. But the sages Vasishtha and others; were not to be satisfied until they could hear further about the lord of Sitá; whose virtues they all eagerly expected to hear those fully and recite in their carols.

78. Vasishtha then said to Viswamitra:--Tell me sir, who was this lotus-eyed Ráma in his past life, whether he had been a god or sage or an ordinary man.

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79. Viswamitra replied:--Believe what I say, that this Ráma is that primary Male, who had churned the sea for the good of the world, and is known only by the deepest learning of the vedas.

80. He is full of spiritual joy, meek and gentle, and has the mark of the auspicious calf (lamb) upon his person; he is bountiful to all living beings, and is soon appeased by all (that rely in him).

81. He destroys every one in his rage, and abandons all the frail trifles of this world; he is the first male and creator of all,

and is the supporter and nourisher and kind friend of all.

82. He has passed over the unsubstantial and illusory things of this world; he is the sea of felicity, and is dived in [\*\*huh?] by the dispassionate.

83. He is some times known as a liberated soul, and relying in himself; at others he is seen to be settled in his turya state of hypnotism, and sometimes as a male or female agent of creation.

84. He is the God of the triple veda, and beyond the reach of the three qualities of things; he is the soul of the veda and the wondrous male (viraj), that is displayed in the six branches of veda.

85. He is the four armed and fourfaced Brahmá--the creator of the world, he is also the great Mahadeva with his three eyes, who is the destroyer of the world.

86. He is the uncreated creator, that is born by his yoga or union with the power of delusion (máya). He is the ever wakeful and the ever great spirit of God, which though it is formless doth yet form and support this frame of this universe, by transforming himself to the form of a man-lion.

87. As victory is borne upon the wings of valours, and as light is borne upon the flame of fire; and as learning bears and conveys the fruit of good understanding, so is this god-like Ráma borne upon the wings of the bird of heaven: (i.e. as Garuda bears Vishnu upon his back).

88. Blessed in this king Dasaratha, who has the supreme prime male for his son, and fortunate is the ten headed Rávana, for his finding a place in the mind of Ráma (as his enemy). (The enemies [\*\*enemies] of the gods are not less fortunate than the godly; because their fall under the blessed hands of gods, secures to

them the blissful seats of heaven and not of hell).

89. Oh! how lamentable is the state of heaven by the absence of Ráma from it, and how pitiable is the infernal region

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from its loss of Lakshmana who is present here. Happy is this midland of Oudh at present, from the presents[\*\*presence?] of the two gods from those two regions in this place.

90. This Ráma is an incarnation of the god Vishnu, who sleeps in the midst of the sea; he is the incarnate and undecaying supreme soul, and is a consolidation of the divine intellect and felicity in his person.

91. The yogis of subdued organs discern Ráma in spirit, but we of ordinary understanding can see him only in his outward figure.

92. We hear that he has come down to blot out the iniquities of the race of Raghu, and hope that the venerable Vasishtha will kindly guide him to the affairs of the world.

93. Válmíki said:--Saying so far, the great sage Viswamitra held his silence, when the vehement Vasishtha oped[\*\*] his mouth and addressed Ráma saying:--

94. Vasishtha said:--O great armed Ráma! O highly intellectual prince! it is not the time for you thus to slumber in yoga, rise and rejoice the hearts of your people.

95. Until you satisfy the wants of men and their expectations of you, you are not filled to attain the acme of your pure samádhi meditation.

96. Therefore attend to the temporal affairs of yours[\*\*your] state for some time, and discharge the onus of your duties to the gods;



and then betake yourself to the state of your enhancement, and be happy forever.

97. Notwithstanding Ráma was addressed in this manner, yet as he remained transfixed in his trance and uttered not a word in reply; then the spirit of Vasishtha entered into the heart of Ráma, through dormitory passage of susumná.

98. It infused its force to the respiratory beings, mental faculties, organs and to the vital spirit of Ráma, it ran through the veins and arteries and inflated the organs of sense; then Ráma slowly oped his eyelids, and saw before him the sage Vasishtha with the learned men about him. He remained gazing upon all without any wish or effort of his own, and without considering aught of his duties, or what he was to avoid.

99. He heard the voice, which his preceptor Vasishtha had uttered to him; and in reply respectfully answered him saying:--

100. Ráma said:--By your kindness sir, I am taught to have no concern with aught of the injunctions or prohibitions

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of the law: yet it is my duty to abide by all, what my preceptor bids me to do.

101. I ween, O great sage! that of all the sayings of the vedas, Agamas, Puranas, and smrits, it is the word of the preceptor is the highest law his bidding is commandment and its opposite a positive prohibition.

102. So saying, the virtuous Ráma bowed down his head at the feet of the venerable Vasishtha, and then bespoke of his indifference to the world, to all present in the assembly.

103. Ráma said:--May ye all prosper, and know the most

certain truth to which I have arrived; that there is nothing better than the knowledge of the self, and none superior to the preceptor from whom it is derived.

104. The siddhas and others responded saying:--Such is the impression of Ráma, in our minds also; and it is by your favour and conversions also, that this belief is ratified in us.

105. We thank you, Ráma Chandra, and wish all happiness to attend on our great prince; and beg leave of the sage Vasishtha for our departure as we are called here. (to attend to his lecture).

106. Válmíki said--so saying they rose with giving praises to Ráma, and blessing him with showers of flowers falling upon his head from their hands.

107. Thus have I related to you the whole narrative of Ráma, do you now, O Bharadwája, follow the same course of yoga, and be happy forever.

108. Now this relation of mine of the consummation to which Ráma had arrived, together with my rehearsal of the varied sayings of the sage which are as somany[\*\*spacing] strings of gems to be worn on the breasts of yogis and poets, will serve by the grace of the sage, to give you liberation (from the troubles of the world).

109. Whoever hears and attends to these discourses of Ráma and Vasishtha, is sure to be relieved in every state of life; to be united with Brahma[\*\*Brahmá] after his release.

110. End of the Maha Ramayna of the sage Vasishtha and spoken by Válmiki, relating the boy hood[\*\*boyhood] of Rama[\*\*Ráma] and consisting of thirty-two thousand sloka stanzas.

END OF THE THIRD VOLUME.

[End of Yoga Vasishtha, vol. 3, 2]



# Yoga Vasishtha Maharamayana

## Volume 4, part 1-2

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THE

YOGA-VASISHTHA  
MAHARAMAYANA

OF

VALMIKI

Containing  
The Nirvana-Prakarana, Uttaradha

Translated from the original Sanskrit

By

VIHARI-LALA MITRA

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#### YOGA VÁSISHTHA.

#### UTTARÁDHA

OR THE LATTER HALF OR SUPPLIMENT[\*\*SUPPLEMENT]

TO THE

# NIRVÁNA PRAKARANA.

## CHAPTER I.

### ON UNINTENTIONAL ACTS AND ACTIONS.

Argument:--The manner how the liberated should conduct themselves in life, with renunciation of their egoism and selfish desires.

Ráma rejoined:--The renunciation of the notion of one's personality or egoism in his own person, being attended by its attendant evil of inertness and inactivity (lit. want of acts), it naturally brings on a premature decay and decline, and the eventual falling off of the body in a short time: how then is it possible sir, for an indifferent person of this kind, to practice his actions and discharge the active duties of life, (as you preached in your last lecture?).

2. Vasishtha replied:--It is possible Ráma, for the living person to resign his false ideas and not for one that is dead and gone; (because the life of a man is independent of his notions; while the notions are dependant on his life). Hear me now to expound this truth, and it will greatly please your ears: (lit. it will be an ornament to your ears).

3. The idea of one's egoism (or his personality in own person), is said to be an idealism by idealists; but it is the conception of the signification of the word air or vacuity (which is the essence of the Deity), that is represented as the repudiation of that erroneous notion.

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4. The idealists represent the sense of all substances, as a creation of the imagination, while it is the idea of a pure vacuum which they say to be the resignation of this erroneous conception. (The vacuistic Vasishtha treats here in length of the nullity of all substances, and the eternity of all pervading vacuum, and establishes the doctrine of the nothingness of the world and its God).

5. The idea of any thing in the world as something in reality, is said to be mere imaginary by the best and wisest of men; but the belief of all things as an empty nothing, displaces the

error of thought from the mind. Since all things are reduced to and return to nothing, it is this alone which is the ever lasting something. (Ullum est nullum, et nullum est ullum).

6. Know thy remembrance of anything, is thy imagination of it only, and its forgetfulness alone is good for thee; therefore try to blot out all thy former impressions from thy mind, as if they were never impressed on it.

7. Efface from thy mind the memory of all thou hast felt or unfelt (i. e. fancied), and remain silent and secluded like a block after thy forgetfulness of all things whatsoever.

8. Continue in the practice of thy continuous actions, with an utter oblivion of the past; (nor [\*\*[do you]] need the assistance of thy memory of the past, in the discharge of thy present duties); because thy habit of activity is enough to conduct thee through all the actions of thy life, as it is the habit of a half-sleeping baby to move its limbs (without its consciousness of the movements). (Such is the force of habit, says the maxim Abhyasto-papatti-[\*\*--]habit is second nature).

9. It requires no design or desire on the part of an actor to act his part, whereto he is led by the tenor of his prior propensities (of past lives); as a potter's wheel is propelled by the pristine momentum, without requiring the application of continued force for its whirling motion. So O sinless Rāma! mind our actions to be under the direction of our previous impressions, and not under the exertion of our present efforts.

10. Hence inappetency has become the congenial tendency of your mind, without its inclination to the gratification of its  
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appetites. The leanings of men to particular pursuits, are directed by the current of their previous propensities. The predisposition of the mind, is said to be the cause of the formation of the character and fortune of a man in his present state, (which is otherwise said to be the result of his predestination) which runs as a stream in wonted course, and carries all men as straws floating along with its tide.

11. I am proclaiming it with a loud voice and lifted arms, and yet no body will hearken unto me when I say that, want of desire is our supreme bliss and summum bonum, and yet why is it that none would perceive it as such? [\*\*question mark is in printed copy]

12. O the wonderful [\*\*wondrous] power of illusion! that it makes men to slight their reason, and throw away the richest jewel of their



mind, from the chest of their breast wherein it is deposited.

13. The best way to inappetence, is the ignoring and abnegation of the phenominals[\*\*phenomenals] which I want you to do; and know that your disavowal of all is of the greatest boon to you, as you will be best able to perceive in yourself.

14. Sitting silent with calm content, will lead you to that blissful state, before which your possession of an empire will seem insignificant, and rather serving to increase your desire for more. (The adage says:--No one has got over the ocean of his ambition, neither an Alexander nor a Cesar[\*\*Caesar]).

15. As the feet of a traveller are in continued motion, until he reaches to his destination; so are the body and mind of the avaricious in continual agitation, unless his inappetence would give him respite from his incessant action.

16. Forget and forsake your expectation of fruition of the result of your actions, and allow yourself to be carried onward by the current of your fortune, and without taking anything to thy mind; as a sleeping man is insensibly carried on by his dreams.

17. Stir yourself to action as it occurs to you, and without any purpose or desire of yours in it, and without your feeling any pain or pleasure therein; let the current of the business conduct you onward, as the current of a stream carries down a straw in its course.

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18. Take to thy heart no pleasure or pain, in the discharge of the work in which thou art employed; but remain insensible of both like a wooden machine which works for others. (Because, says the commentary, it is the dull head of people only, that are elated or dejected in the good or bad turns of the affairs of life).

19. Remain insensible of pleasure or pain, in thy body and mind and all the organs of senses; like the sapless trees and plants in winter, when they bear their bare trunks without the sensitiveness of their parts.

20. Let the sun of thy good understanding, suck up the sensibility of thy six external senses, as the solar rays dry up the moisture of winter plants; and continue to work with the members of thy body, as an engine is set to work. (Work as a brute with thy bodily powers or as a machine with its mechanical

forces; but keep thy inner mind aloof from thy outer drudgeries).

21. Restrain thy intellectual pleasures from their inclination to sensual gratifications, and retain thy spiritual joy in thyself, for the support of thy life; as the ground retains the roots of trees in it very carefully in winter for their growth in the season of spring.

22. It is the same whether you continually gratify or not the cravings of your senses, they will continue insatiate notwithstanding all your supplies, and the vanities of the world will profit you nothing.

23. If you move about continually like a running stream, or as the continuous shaking of the water in an aerostatic or hydraulic engine, and be free from every desire and craving of your mind, you are then said to advance towards your endless felicity: (so the adage[\*\*adage] is:--All desire is painsome[\*\*painful], and its want is perfect freedom).

24. Know this as a transcendent[\*\*transcendent] truth, and capable of preventing all your future transmigrations[\*\*transmigrations] in this world, that you become accustomed to the free agency of all your actions, without being dragged to them by your desires.

25. Pursue your business as it occurs to you, without any

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desire or purpose of your own towards its object; but continue to turn about your callings, as the potter's wheel revolves round its fulcrum.

26. Neither have in view the object of your action, nor the reward of your action; but know it to be equally alike whether you refrain from action, or do it without your desire of fruition.

27. But what is the use of much verbiology[\*\*verbosity], when it can be expressed in short and in a few words, that the desire of fruition is the bondage of your soul, and your relinquishment of it is fraught with your perfect freedom.

28. There is no business whatever for us in this world, that must be done or abandoned by us at any time or place; every thing is good that comes from the good God, therefore sit you quiet with your cold indifference as before the occurrence of any event.

29. Think thy works as no works, and take thy abstinence

from action for thy greatest work, but remain as quiet in your mind in both your action and inaction, as the Divine Intellect is in ecstasies amidst the thick of its action.

30. Know the unconsciousness of all things to be the true trance-yoga, and requiring the entire suppression of the mental operations. Remain wholly intent on the Supreme spirit, until thou art one and the same with it.

31. Being indetified[\*\*identified] with that tranquil and subtile spirit, and divested of the sense of dualism or existence of anything else; nobody can sorrow for ought[\*\*aught], when he is himself absorbed in his thought, in the endless and pure essence of God.

32. Let no desire rise in thy indifferent mind, like a tender germ sprouting in the sterile desert soil; nor allow a wish to grow in thee, like a slender blade shooting in the bosom of a barren rock.

33. The unconscious and insensible saint, derives no good or evil by his doing or undoing of any deed or duty in his living state, nor in his next life. (Duties are not binding on the holy and devout sages and saints).

34. There is no sense of duty nor that of its dereliction neither, in the minds of the saintly Yogis, who always view the  
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equality of all things and acts; and never consider their deeds as their own doings, nor think themselve[\*\*themselves] as the agents of their own actions.

35. The consciousness of egoism and the sense of meity[\*\*meity] of selfishness, will never release a man from the miseries of life; it is his unconsciousness of these, that can only save him from all sorrow, wherefore it lies in the option of every body, to choose for him either of these as he may best like.

36. There is no other ego or meity[\*\*meity] excepting that of the one self-existent and omniform Deity; and besides the essence of this transcendent[\*\*transcendent] being, it is hard to account anything of the multifarious things that appear to be otherwise than Himself.

37. The visible world that appears so vividly to our sight, is no more than the manifestation of the One Divine Essence in many, like the transformation of gold in the multiform shapes of jewels; but seeing the continual decay and disappearance of the phenomenals, we ignore their sepearte[\*\*separate] existence. We confess the sole existence of the One that lasts after all and for ever.

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## CHAPTER II.

### BURNING OF THE seeds of Action FOR PREVENTION OF THEIR VEGITATION[\*\*VEGETATION].

Argument:--Concerning the seeds and fruits of action, and the mode of their extirpation by the root.

Vasishtha continued:--Think not of unity or duality, but remain quite calm and quiet in thy spirit and as cold hearted as the dank mud and mire, as the worlds are still with unstirry[\*\*unstirring/unstirred] spirit of the divinity working in them. (This is a lesson of incessant work without any stir and bustle).

2. The mind with its understanding and egoism and all its thoughts, are full of the divine spirit in its diversified forms (vivarta-rupa); and time and its motion and all sound, force and action, together with all modes of existence, are but manifestations of the Divine Essence.

3. The Divine Spirit, being of the form of gelatinous mud (or plastic nature), all things with their forms and colours, and the mind and all its functions also, upon its own mould of endless shapes and types beyond the comprehension of men.

4. It is the Divine Essence which forms its own substance as upon a mould of clay, the patterns and forms and the shapes of all things, together with the measurements of space and time and the position of all the quarters and regions of the earth and heavens; so all things existent or inexistent, are the produce and privation of the formative mud and mould of the Divine Spirit.

5. Do you remain indifferent about the essence of your egoism and selfishness, which is no other than that of the Supreme Spirit; and live unconcerned with everything, like a dumb insect in the bosom of stone. (This is the Vajra-Kita, which perforates the sálagram stone in the river Gandak in Behar). (The dumbness of silent munis was occasioned by their

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inability to speak with certainty anything regarding the abstruse spiritual subjects).

6. Ráma asked:--Sir, if the false knowledge of egoism and selfishness, be wanting in the wise and God knowing man, then how comes it, that the dereliction and renunciation of his

duties, will entail any guilt or evil upon him, and his full observance of them, is attended with any degree of merit or reward? (This is the main question of the necessity of the observance of dutious[\*\*duteous] and pious acts by the wise, which is after so long mooted by Ráma, in continuation of the last subject under discussion).

7. Vasishtha replied:--I will ask you also one question, O sinless Ráma! and you should answer it soon, if you understand well what is rightly meant by the term duty and that of activity.

8. Tell me what is the root of action and how far it extends, and whether it is destructible at last or not, and how it is totally destroyed at the end.

9. Ráma replied:--Why sir, whatever is destructible must come to be destroyed at last, by means of the act of rooting it out at once, and not by the process of lopping the branches or cutting off the tree.

10. The acts of merit and demerit are both to be destroyed, together with their results of good and evil; and this is done by irradiating[\*\*eradicating] and extirpating them altogether.

11. Hear me tell you, sir, about the roots of our deeds, by the rooting out of which the trees of our actions are wholly extirpated, and are never to vegetate[\*\*vegetate] or grow forth any more.

12. I ween sir, the body of ours to be the tree of our action, and has grown out in the great garden of this world, and is girt with twining creepers of various kinds. (i. e. The members of the body).

13. Our past acts are the seeds of this tree, and our weal and woe are the fruits with which it is fraught; it is verdant with the verdure of youth for a while, and it smiles with its white blossoms of the grey hairs and the pale complexion of old age.

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14. Destructive death lurks about this tree of the body every moment, as the light-legged monkey lights upon trees to break them down; it is engulfed in the womb of sleep, as the tree is overwhelmed under the mists of winter, and the flitting dreams are as the falling leaves of trees.

15. Old age is the autumn of life, and the decaying wishes

are as the withered leaves of trees, and the wife and members of the family, are as thick as grass in the wilderness of the world.

16. The ruddy palms and soles of the hands and feet, and the other reddish parts of the body, (as the tongue and lips), resemble the reddening leaves of this tree; which are continually moving in the air, with the marks of slender lines upon them.

17. The little reddish fingers with their flesh and bones, and covered by the thin skin and moving in the air, are as the tender shoots of the tree of the human body.

18. The soft and shining nails, which are set in rows with their rounded forms and sharpened ends, are like the moon-bright buds of flowers with their painted heads.

19. This tree of the body is the growth of the ripened seed of the past acts of men; and the organs of action are the knotty and crooked roots of this tree.

20. These organs of action are supported by the bony members of the body, and nourished by the sap of human food; they are fostered by our desires, resembling the pith and blood of the body.

21. Again the organs of sense supply those of action with their power of movement, or else the body with the lightness of all its members from head to foot, would not be actuated to action without the sensation of their motion. (Hence a dead or sleeping man having no sensation in him, has not the use or action of his limbs).

22. Though the five organs of sense, grow apart and at great distances from one another, like so many branches of this tree of the body; they are yet actuated by the desire of the heart, which supplies them with their sap.

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23. The mind is the great trunk of this tree, which comprehends the three worlds in it, and is swollen with the sap which it derives from them through its five fold organs of sense; as the stem of a tree thrive with the juice it draws by the cellular fibres of its roots.

24. The living soul is the root of the mind, and having the intellect ingrained, it is always busy with its thoughts,

which have the same intellect for their root; but the root of all these is the One Great Cause of all.

25. The intellect has the great Brahma, which has no cause of itself; and which having no designation or termination of it, is truth from the purity of its essence,

26. The consciousness of ourselves in our egoism, is the root of all our actions; and the internal thought of our personal entity is the root of our energy, and gives the impulse to all our actions. (Therefore as long as one has the knowledge of his personality, he is prone to action, and without it, every body is utterly inert).

27. It is our percipience, O Sage, which is said to be the source and root of our actions and whenever there is this principle in the mind, it causes the body to grow in the form of the big Sirsapatra. (It is the intellect which is both the living soul as well as its percipience).

28. When this percipience otherwise called consciousness (of the soul), is accompanied with the thoughts (of egoism and personality in the mind), it becomes the seed of action; otherwise mere consciousness of the self is the state of the supreme soul.

29. So also when the intellect is accompanied with its power of intellection, it becomes the source and seed of action; or else it is as calm and quiet as it is the nature of the Supreme soul. (The self-perception and pure intelligence, are attributes of the Divine soul, and not productive of action; but these in company with the operations of the mind, become the causes of the activity of both).

30. Therefore the knowledge of one's personality in his own person, is the cause of his action, and this causality of action, as

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I have said herein, is quite in conformity with your teachings to me.

31. Vasishttha said:--Thus Ráma, action in the describe[\*\*discreet] being based on the knowledge of one's personality; it is no way possible to avoid our activity, as long as the mind is situated in the body, and has the knowledge of its personality.

32. Whoever thinks of anything, sees the same both within as well as without himself; and whether it is in reality or not yet the mind is possessed with chimera of it.

33. Again whoever thinks of nothing, verily escapes from the error of mistaking a chimera for reality; but whether the reality is a falsity, or the falsity of anything is a sober reality, is what we are not going to discuss about at present.

34. It is this thinking principle, which presents the shadow of something within us, and passes under the various designations of will or desire, the mind and its purpose likewise.

35. The mind resides in the bodies of both rational as well as irrational beings, and in both their waking and sleeping states; it is impossible therefore, to get rid of it by any body at any time.

36. It is neither the silence nor inactivity of a living body, that amounts to its refraining from action, so long as the mind is busy with its thoughts; but it is only the unmindfulness of the signification of the word action, that amounts to one's forbearance from acts.

37. It is the freedom of one's volition or choice either to do or not to do anything that is meant to make one's action or otherwise; therefore by avoiding your option in the doing of an act you avoid it altogether; otherwise there is no other means of avoiding the responsibility of the agent for his own acts; (except that they were done under the sense of compulsion and not of free choice. Gloss).

38. Nobody is deemed as the doer of an act, who does not do it by his deliberate choice; and the knowledge of the unreality of the world, leads to the ignoring of all action also. (If nothing is real, then our actions are unreal also).

39. The ignoring of the existence of the world, is what  
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makes the renunciation of it; and the renunciation of all associations and connections, is tantamount to one's liberation from them. The knowledge of the knowable One, comprehends in it the knowledge of all that is to be known. (Because the One is all, and all existence is comprised in that only knowable One).

40. There being no such thing as production, there is no knowledge of anything whatever that is produced; abandon therefore your eagerness to know the knowable forms (of things), and have the knowledge of the only invisible One.

41. But there is no knowing whatever of the nature and



actions of the quiescent spirit of Brahma, its action is its intellection only, which evolves itself in the form of an infinite vacuum; (showing the shapes of all things as in a mirror).

42. "That utter insensibility[\*\*insensibility] is liberation," is well known to the learned as the teaching of the Veda; hence no one is exempted from action, as long as he lives with his sensible body.

43. Those who regard action as their duty, are never released from their subjection to the root (principle) of action; and this root is the consciousness of the concupiscent[\*\*concupiscent] mind of its own actions. (The desire is the motive of actions, and the consciousness of one's deeds and doings, is the bondage of the soul. Or else a working man[\*\*space added] is liberated, provided he is devoid of desire and unmindful of his actions).

44. It is impossible, O Ráma, to destroy this bodiless consciousness, without the weapon of a good understanding; it lies so very deep in the mind, that it continually nourishes the roots of action.

45. When by our great effort, we can nourish the seed of conscience, why then we should not be able to destroy the keen conscience by the same weapon that is effort.

46. In the same manner, we can destroy also the tree of the world with its roots and branches.

47. That One is only existent, which has no sensation and is no other than of the form of an endless vacuum[\*\*vacuum]; it is that unintelligible vacuous form and pure intelligence itself, which is the pith and substance of all existence.

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### CHAPTER III.

#### DISAPPEARANCE OF THE PHENOMINALS[\*\*PHENOMENALS].

Argument:--Admonition for ignoring the visibles, and the means of attaining the insensibility and inactivity of the wise.

Ráma said:--Tell me, O Sage, how it may be possible to convert our knowledge to ignorance, since it is impossible to make a nothing of something, as also to make anything out of a nothing.

2. Vasishtha replied:--Verily a nothing or unreality, cannot be something in reality; nor a real something can become an

unreal nothing; but in any case where both of these (viz; reality as well as unreality of a thing) are possible, there the cognition and incognition of something, are both of them equally palpable of themselves. (This is termed a Chátushkotika Sunsaya or quadruplicate apprehension of something, consisting, of the reality or unreality of a thing, and the certainty or uncertainty of its knowledge).

3. The two senses of the word knowledge (i. e. its affirmative and negative senses) are apparent in the instance of "a rope appearing as a snake": here the knowledge of the rope is certain, but that of the snake is a mistake or error. And so in the case of a mirage presenting the appearance of water. (Here the things snake and water prove to be nothing, and their knowledge as such, is converted to error or want of knowledge).

4. It is better therefore to have no knowledge of these false appearances, whose knowledge tends to our misery only; wherfore[\*\*wherefore] know the true reality alone, and never think of the unreal appearance. (Do not think the visibles either as real or unreal, but know the deathless spirit that lies hid under them).

5. The conception of the sense of sensible perceptions, is the cause of woe of all living beings; therefore it is better to root out the sense of the perceptibles from the mind, and rely

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in the knowledge of the underlying universal soul only. (Taking the particulars in the sense of individual souls, is the cause of misery only).

6. Leaving aside the knowledge of parts, and the sense of your perception of all sensible objects, know the whole as one infinite soul, in which you have your rest and nirvána extinction.

7. Destroy all your acts of merit and demerit, by the force of your discrimination; and your knowledge of the evanescence of your deeds, aided by your knowledge of truth, will cause the consummation of Yoga (Siddhi).

8. By rooting out the reminiscence of your acts, you put a stop to their results and your course in the world; and if you succeed to gain the object of your search (i. e. your spiritual knowledge), by means of your reason, you have no more any need of your action.

9. The divine intellect, like the Belfruit, forms within itself its pith and seeds (of future worlds), which lie hid in it,

and never burst out of its bosom. (So all things are contained in divine mind).

10. As a thing contained in its container, is not separate from the containing receptacle, so all things that lie in the womb of space, are included in the infinite space of the universal soul (or the divine mind) which encompasses the endless vacuity in it.

11. And as the property of fluidity, is never distinct from the nature of liquids; so the thoughts (of all created things), are never apart from the thinking principle of the Divine mind. (The words Chittam and Chittwam, and their meanings of the thought and mind, appertain to their common root the chit or intellect with which they are alike in sound and sense).

12. Again as fluidity is the inseparable property of water, and light is that of fire; so the thoughts and thinking, inhere intrinsically in the nature of the Divine Intellect, and not as its separable qualities.

13. Intellection is the action of the intellect, and its privation gives rise to the chimeras of error in the mind;

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there is no other cause of error, nor does it last unless it rises in absence of reason.

14. Intellection is the action of the intellect, as fluctuation is that of the wind; and it is by means of their respective actions, that we have our perceptions of them. But when the soul ceases from action, then both of these (viz: our intellection and perceptions) are at a utter stop within and without us. (i.e. The soul is the prime mover of our inward and outward senses).

15. The body is the field and scope of our actions, and our egoism spreads itself over the world; but our insensibility and want of egoism, tend to put away the world from us as want of force puts down the breeze.

16. Insensibility of the body and mind, renders the intelligent soul, as dull as a stone; therefore root out the world from thy mind, as a boar uproots a plant with its tusk; (by means of your insensibility of it, and the full sense of God alone in thee).

17. In this way only, O Ráma, you can get rid of the seed vessel of action in your mind; and there is no other

means of enjoying the lasting peace of your soul besides this.

18. After the germinating seed of action is removed from the mind, the wise man loses the sight of all temporal objects, in his full view of the holy light of God.

19. The holy saints never seek to have, nor dare to avoid or leave any employment of their own choice or will; (but they do whatever comes in their way, knowing it as the will of God and must be done). They are therefore said to be of truly[\*\*truly] saintly souls and minds, who are strangers to the preference or rejection of anything: (lit. to the acceptance or avoidance of a thing).

20. Wise men sit silent where they sit and live as they live, with their hearts and minds as vacant as the vacuous sky; they take what they get, and do what is destined to them as they are unconscious of doing them. (The vacant mind without any care or thought, is like a clear mirror the untainted seat of the Holy God).

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21. As sediments are swept away by the current of the stream, so the saintly and meek minded men are moved to action by a power not their own; they act with their organs of action with as much unconcern, as babes have the movements of their bodies, in their half-sleeping state.

22. As the sweetest things appear unsavoury to those, that are satiate and sated with them; so do the delights of the world, seem disgusting to them, that are delighted with divine joy in themselves; and with which they are so enrapt in their rapture, as to become unconscious of what is passing in and about them like insane people.

23. The unconsciousness of one's acts, makes the abandonment of his action, and this is perfected when a person is in full possession of his understanding: (or else the unconsciousness of a dead man of his former acts, does not amount to his abandonment of action). It matters not whether a man does ought or naught, with his unsubstantial or insensible organs of action. (It is external consciousness[\*\*consciousness] that makes the action, and not the external doing of it, with the insensible organs of the body; because the mental impressions make the action and not its forgetfulness in the mind).

24. An action done without a desire, is an act of unconsciousness; and they are not recognized as our actions, which

have no traces of them in our minds. (Hence all involuntary acts and those of insanity, are reckoned as no doings of their doer).

25. An act which is not remembered, and which is forgotten as if it were buried in oblivion, is as no act of its doer; and this oblivion is equal to the abandonment of action.

26. He who pretends to have abandoned all action, without abandoning (or effacing) them from his mind, is said to be a hypocrite, and is devoured by the monster of his hypocrisy: (of this nature are the false fakirs, who pretend to have renounced the world).

27. They who have rooted out the prejudice of actions from their lives, and betaken themselves to the rest and refuge  
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of inaction, are freed from the expectation of reward of whatever they do, as also from the fear of any evil for what they avoid to perform.

28. They who have extirpated the seeds of action, with their roots and germs, from the ground of their minds, have always an undisturbed tranquility to rest upon, and which is attended with a serene delight to those that have made hebitude[\*\*habitude] their habit.

29. The meek are slightly moved in their bodies and minds, by the current of business in which they have fallen; but the reckless are carried onward whirling in the torrent, like drunken sots reclining on the ground, or as anything moved by a machine, (or as the machines of an engine),

30. Those who are seated in any stage of yoga, and are graced with the calmness of liberation, appear as cheerful as men in a play house, who are half asleep and half-awake over the act in this great theatre of the world.

31. That is said to be wholly extirpated, which is drawn out by its roots, or else it is like the destroying of a tree by lopping its branches which will grow again, unless it is uprooted from the ground.

32. So the tree of acts (the ceremonial code), though lopped off of its branches (of particular rites and ceremonies), will thrive again if it is left to remain, without uprooting it by the ritual (of acháras).

33. It is enough for your abandonment of acts, to remain unconscious of your performance of them; and the other recipes for the same (as given before) will come to you of themselves.

34. Whoever adopts any other method of getting rid of his actions, besides those prescribed herein; his attempts of their abandonment are as null and void, as his striking the air, (in order to divide it). (Outward[\*\*space removed] abandonment of anything is nothing, unless it is done so from the mind).

35. It is the rational abandonment of a thing, that makes its true relinquishment, and whatever is done unwilfully, is like

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a fried grain or seed, that never vegetates nor brings forth its fruit. (The rational renouncement of a thing, is said in the Veda, to mean its resignation to God, to whom belongs every thing in the world, and is lent to man for his temporary use only. And fruitless actions are those that are done unwillingly, and are not productive of future births for our misery only).

36. But the act that is done with the will and bodily exertion, becomes productive with the moisture of desire; but all other efforts of the body without the will, are entirely fruitless to their actor.

37. After one has got rid of his action, and freed himself from further desire; he becomes liberated for life (Jivan-mukta), whether he may dwell at home or in the woods, and live in poverty or affluence.

38. The contented soul is as solitary at home, as in the midst of the farthest forest; but the discontented mind find the solitary forest, to be as thickly thronged with vexations as the circle of a familyhouse.

39. The quiet and calmly[\*\*calmly] composed spirit, finds the lonely woodland, where a human being is never to be seen even in a dream, to be as lovely to it as the bosom of a family dwelling.

40. The wise man who has lost the sight of the visibles, and of the endless particulars abounding in this forest of the world, beholds on every side the silent and motionless sphere of heaven spread all around him.

41. The thoughtless ignorant, whose insatiate ambition grasps the whole universe in his heart, rolls over the surface

of the earth and all its boisterous seas with as much glee as upon a bed of flowers.

42. All these cities and towns, which are so tumultuous with the endless of men, appear to the ignorant and moneyless man as a garden of flowers; where he picks up his worthless penny with as much delight as holy men cull the fragrant blossoms to make their offerings to holy shrines.

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43. The wide earth with all her cities and towns, and distant districts and countries, which are so full of mutual strife and broil, appear to the soiled soul of the gross-headed and greedy, as if they are reflected in their fair forms in the mirror of their minds; or painted in their bright colours upon the canvas of their hearts. (Worldly men are so infatuated with the world, that they take side of things for fair and bright).

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## CHAPTER IV.

### ANNIHILATION OF EGOISM.

Argument:--Egoism is shown as the root of worldliness and its extirpation by spiritual knowledge.

Vasishtha continued:--The abandonment of the world (which is otherwise termed as liberation--moksha), is effected only upon subsidence of one's egoism and knowledge of the visibles in the conscious soul; in the manner of the extinction of a lamp for want of oil. (The knowledge of the phenomenal is the root of illusion, and it is the removal of this that is called the abandonment of the world, and the cause of liberation).

2. It is not the giving up of actions, but the relinquishment of the knowledge of the objective world, that makes our abandonment of it; and the subjective soul, which is without the reflexion of the visible world, and the objective-self, is immortal and indestructible.

3. After the knowledge of the self and this and that with that of mine and thine, becomes extinct like an extinguished lamp, there remains only the intelligent and subjective-soul by itself alone: (and it is this state of the soul that is called

its extinction--nirvána and its liberation or moksha).

4. But he whose knowledge of himself and others, and of mine and thine and his and theirs, has not yet subsided in his subjectivity, has neither the intelligence nor tranquility nor abandonment nor extinction of himself. (It is opposite of the preceding).

5. After extinction of one's egoism and meism, there remains the sole and tranquil and intelligent soul, beside which there is nothing else in existence.

6. The egoistic part of the soul being weakened by the power of true knowledge, every thing in the world wastes away and dwindles into insignificance; and though nothing

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is lost in reality, yet every thing is buried in and with the extinction of the self. (So the Hindi adage:--Ápduba to jagduba--the self being lost, all things are lost with it).

7. The knowledge of the ego is lost under that of the non-ego, with[\*\*without] any delay or difficulty; and it being so easy to effect it, there is no need of resorting to the arduous methods for removal of the same. (It being easy to ignore the silver in a shell, it is useless to test it in the fire).

8. The thoughts of ego and non-ego, are but false conceits of the mind; and the mind being as void as the clear sky, there is no solid foundation for this error.

9. No error has its vagary anywhere, unless it moves upon the basis of ignorance, it grows upon misjudgment, and vanishes at the light of reason and right judgment.

10. Know all existence to be the Intellect only; which is extended as an unreal vacuity; therefore sit silent in the empty space of the Intellect, wherein all things are extinct as nothing. (The reality of the Divine Mind, containing the ideal world which appears as a reality).

11. Whenever the idea of ego comes to occur in the mind, it should be put down immediately by its negative idea of the non-ego or that I am nothing.

12. Let the conviction of the non-ego supplant that of the ego, as a meaningless term, or as untrue as empty air, or a flower of the aerial labour; and being fixed as an arrow in the bow-string of holy meditation, strive to hit at the mark of the



Divine Essence.

13. Know always your ideas of ego & tu--I and thou, to be as unreal as empty air; and being freed from the false idea of every other thing, get over quickly across the delusive ocean of the world.

14. Say how is it possible for that senseless and beastly man, to attain to the highest state of divine perfection, who is unable to overcome his natural prejudice of egoism.

15. He who has been able by his good understanding, the sixfold beastly appetites of his nature; is capable of receiving  
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the knowledge of great truths; and no other asinine man in human shape.

16. He who has weakened and overcome the inborn feelings of his mind, becomes the receptacle of all virtue and knowledge, and is called a man in its proper sense of the word.

17. Whatever dangers may threaten you on rocks and hills and upon the sea, you may escape from the same by thinking that they cannot injure your inward soul, though they may hurt the flesh.

18. Knowing that your egoism is nothing in reality, except your false conception of it, why then do you allow yourself to be deluded by it, like the ignorant who are misled by their phrenzy?

19. There is nothing (no ego) here, that is known to us in its reality; all our knowledge is erroneous as that of an ornament in gold, (and springs from the general custom of calling it so), so is our knowledge of the ego which we know not what, and may be lost by our forgetfulness of it. (So the different names and shapes of golden ornaments being forgotten, we see the substance of gold only common in all of them).

20. Try to dislodge the thoughts that rise in your mind, in the manner of the incessant vibrations in the air, by thinking that you are not the ego, nor has your ego any foundation at all.

21. The man who has not overcome his egotism, and its concomitants of covetousness, pride and delusion, doth in vain attend to these lectures which are useless to him.

22. The sense of egoism and tuism which abides in thee, is no other than the stir of the Supreme spirit, which stirs alike in all as motion impels the winds.

23. The uncreated world which appears as in act of creation, is inherent and apparent in the Supreme soul, and notwithstanding all its defects and frailty, it is fair by being situated therein. (Because a thing however bad, appears beautiful by its position with the good).

24. The Supreme soul neither rises nor sets at any time;

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nor is there anything else besides that One, whether existent or inexistent. (All real and potential entities are contained in the mind of God).

25. All this is transcendental in the transcendent spirit of God, and everything is perfect in his perfection. All things are quiet in his tranquility, and whatever is, is good by the goodness of the Great God.

26. All things are extinct in the unextinguished spirit of God, they are quiet in his quiescence, and all good in his goodness; this extinction in the inextinct or ever existent soul of God, is no annihilation of any; it is understood as the sky, but is not the sky itself.

27. Men may bear the strokes of weapons and suffer under the pain of diseases; and yet how is it that no body can tolerate the thought of his unegoism or extinction.

28. The word ego is the ever growing germ of the significance of everything in the world; (i. e. our selfishness gives growth to our need and want of all things for our use); and that (egoism or selfishness) being rooted out of the mind, this world also is uprooted from it. (i. e. Think neither of thyself or anything in the world as thine but of the Lord, and be exempt from thy cares of both).

29. The meaningless word ego, like empty vapour or smoke, has the property of soiling[\*\*=print] the mirror of the soul, which resumes its brightness after removal of the mist.

30. The significance of the word, I or ego, is as force or fluctuation in the calm and quiet atmosphere; and this force being still, the soul resumes its serenity, as that of the unseen and imperceptible and one eternal and infinite air. (Here is Vasishtha's vacuism again).

31. The significance of the word ego, produces the shadow of external objects in the mind; and that being lost, there ensues that serenity and tranquility of the soul, which are the attributes of the unknowable, infinite and eternal God.

32. After the cloudy shadow of the sense of the word ego, is removed from the atmosphere of mind; there appears the

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clear firmament of transcendent truth, shining with serene brightness throughout its infinite sphere.

33. After the essence of the soul is purged of its dross, and there appears no alloy or base metal in it; it shines with its bright lustre as that of pure gold, when it is purified from its mixture with copper or other.

34. As an insignificant term (nirabhidhārtha), bears no accepted sense (vypadesārtha); so the unintelligible word ego bearing no definite sense of any particular person, is equal to the non-ego or impersonal entity of Brahma.

35. It is Brahma only that resides in the word ego, (i.e. the word ego is applicable to God alone).

36. The meaning of the word ego, which contains the seed of world in it, is rendered abortive by our ceasing to think of it. Then what is the good of using the words I and thou, that serve only to bind our souls to this world. (Forget yourselves, to be free from bondage).

37. The essence is the pure and felicitous spirit, which is afterwards soiled under the appellation of ego, which rises out of that pure essence, as a pot is produced from the clay; but the substance is forgot under the form, as the gold is forgotten under that of the ornament.

38. It is this seed of ego, from which the visible plant of creation takes its rise; and produces the countless worlds as its fruits, which grow to fade and fall away.

39. The meaning of the word ego, contains in it like the minute seed of a long pepper, the wonderful productions of nature, consisting of the earth and sea, the hills and rivers, and forms and colours of things, with their various natures and actions.

40. The heaven and earth, the air and space, the hills and

rivers on all sides, are as the fragrance of the full blown flower of the Ego.

41. The Ego in its widest sense, stretches out to the verge of creation, and contains all the worlds under it, as the wide spread day light comprehends all objects and their action under it.

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42. As the early daylight, brings to view, the forms and shapes and colours of things; so it is our egoism (which is but another name for ignorance), that presents the false appearance of the world to our visual sight.

43. When egoism like a particle of dirty oil, falls into the pellucid water of Brahma; it spreads over its surface in the form of globules, resembling the orbs of worlds floating in the air.

44. Egoism sees at a single glance, the myriads of worlds spread before its visual sight; as the blinking eye observes at a twinkling, thousands of specks scattered before its sight.

45. Egoism (selfishness) being extended too far, perceives the furthest worlds lying stretched before its sight; but the unegotist[\*\*unegotistic] or unselfish soul, like a sleeping man doth not perceive the nearest object, as our eyes do not see the pupils lying within them.

46. It is only upon the total extinction of our egoistic feelings, by the force of unfailing reasoning; that we can get rid of the mirage of the world.

47. It is by our constant reflection upon our consciousness only, that it becomes possible for us to the great object of our consummation--Siddhi; and the attainment of the pefection[\*\*perfection] of our souls; we have nothing more to desire or grieve at nor any fear of falling into error.

48. It is possible by your own endeavour, and without the help of any person or thing, to attain to thy perfection; and therefore I see no better means for you to this than the thought of your unegoism.

49. Now Ráma, this is the abstract of the whole doctrine, that you forget your ego and tu, and extend the sphere of our soul all over the universe, and behold them all in yourself. Remain quite calm and quiet and without any sorrow, and exempt from all acts and pursuits of the frail and false world,

and think the soul as one whole and not a part of the universe.  
(Samashti and not Vyashta.)

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## CHAPTER V.

### NARRATIVE OF A VIDYADHARA AND HIS QUERIES.

Argument.--Vasishtha relates the tale spoken to him by Bhusunda, and efficacy of divine knowledge in dispassionate souls and not in ungoverned minds.

Vasishtha continued:--The sensible man who employs himself in his inquiry after truth, after controlling his nature, and restraining his organs of sense from their objects, becomes successful in them at last.

2. But the man of perverted understanding, that has no command over his own nature, finds it as impossible for him to gain any good or better state, as it is in vain to expect to obtain any oil from pressing the sands.

3. A little instruction even is as impressive in the pure mind, as a drop of oil sticks to the clean linen; but no education has any effect on the hard heart of fools, as the most brilliant pearl makes no impression in the gritty glass mirror. (It casts but a shadow which never lasts).

4. I will here cite an instance to this purport, from an old anecdote related to me by the aged Bhusunda in by gone days; when I was living with him on the top of Sumeru mountain. (This proves the longevity[\*\*longevity] of the Aryans in the ancient homestead beyond the Altain[\*\*Altaian] chain).

5. I had once in times of old, mooted this question among other things to the time worn Bhusunda, when he was dwelling in his solitary retreat in one of the caves of Meru, saying:--

6. O long living seer, do you remember to have ever seen, any such person of infatuated understanding, who was unconscious of himself and ignorant of his own soul? (The mugdha or infatuated is explained as one of ungoverned mind and senses and employed in vain labour and toil).

7. Bhusunda replied:--Yes, there lived a Vidyádharma of

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old, on the top of the mountain[\*\*mountain] on the horizon; who was greatly distressed with incessant toil, and yet anxious for his

longevity[\*\*longevity]: (by performance of his devotion for prolongation of life).

8. He betook himself to austerities of various kinds, and to the observance of abstinence[\*\*abstinence], self-restraint and vows of various forms; and obtained thereby an undecaying life, which lasted for many ages of four kalpas of four yugas each.

9. At the end of the fourth kalpa he came to his sense, and his perception[\*\*perception] burst forth on a sudden in his mind, as the emeralds glare out of ground in the distant country (of Burmah); at the roaring of clouds. [\*\*()]Emeralds are called. Vaiduryas from their production in the vidura or distant land of Burmah; where there are many ruby mines also; but vaiduryas are the sky coloured sapphire[\*\*sapphire] or lapis lazuli; and often called as emeralds).

10. He then reflected in himself saying:--What stability can I have in this world, where all beings are seen to come repeatedly into existence, to decay with age, and at last to die and dwindle away into nothing? I am ashamed to live in this state of things and under such a course of nature.

11. With these reflections he came to me, quite disgusted in his spirit at the frailties of the world, and distasteful of baneful[\*\*baneful] vanities; and then proposed to me his query regarding the city with its eighteen compartments. (i. e. The body with its ten organs, five vital airs, the mind, soul, and body).

12. He advanced before me, and bowed down profoundly; and after being honoured by me, he took the opportunity to propose his questions to me.

13. The Vidyádhara said:--I see these organs of my body, which though so frail, are yet as hard and strong as any weapon of steel; they are capable of breaking and tearing every thing, and hurtful in their acts of injuring others.

14. I find my senses to be dim and dark, and always disturbed and leading to dangers (by their mistake of things). Again the passions in the heart, are setting fire to the forest of our

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good qualities, and boiling with the waves of sorrow and grief; while the dark ignorance of our minds, envelops every thing in the deepest gloom. Hence it is that the control, over our bodily organs, senses and the passions and feelings of the heart and mind, is only attended with our real happiness[\*\*happiness], which is not to be had from any object of sense.

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## CHAPTER VI.

### DESCRIPTION OF DISAFFECTION AND DISGUST TO THE WORLD.

Argument:--Indifference and Apathy to the world, based on the Doctrines of the stoics and cynics, and the religious Recluses of all nations and Countries in every age.

The Vidyádharma[\*\*Vidyádharma] continued:--Tell me even now, what is that most noble state (or highest category), which is devoid of increase or decrease or any pain whatever; which is without beginning and end, and which is most sanctified and sanctifying.

2. I had been so long sleeping as an inert soul, and now I am awakened to sense by the grace of the Supreme Soul (displayed in the present vairāgya or dispassionateness of the speaker).

3. My mind is heated with the fervour of the fever of my insatiate desire, and is full of regret at the state of my ignorance; now raise me from the depth of darkness in which I am grovelling under my delusion.

4. Many a time doth misfortune overtake the fortunate, and bitter sorrows betide the wise and learned; just as the hoar-frost falls on the tender leaves of lotuses, and discolours them at the end.

5. We see the frail living beings springing to birth, and dying away at all times to no purposes, they are neither for virtuous acts nor their liberation, but are born to die only, as the gnats and ephemera of dirt. (The Vidyádharma like the cynic, finds fault with every earthly things[\*\*thing]).

6. How have I passed through different stages of life, how with one state of things and then with another, and deceived by the gain of paltry trifles. We are always discontent with the present state, and cheated repeatedly[\*\*repeatedly] by the succeeding one.

7. The unwearid[\*\*unwearied, or rather: unwary] mind, ever running after its frail pleasures, and floating as it were upon the breakers of its en-\*

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\*joyments, has no end of its rambling, nor rest after its toils; but wanders onward in the desert paths of this dreary world.

8. The objects of enjoyment, that are the causes of our bondage in this world, and appear as very charming and sweet

at first; are all frail and ever changeful in their natures, and prove to be our bane at last.

9. Actuated by our consorting egoism, and led by the sense of honour to live in dishonour, I am degraded from the dignity my high birth as a vidyádharma, and am not pleased with myself.

10. I have seen the pleasure garden of Chitra-ratha (the chief of the Gandharva tribe); and all the sweet and soft flowery beds on earth; I have slept under the bowers of Kalpa Creepers in paradise, and have given away all my wealth and property in charity.

11. I have sported in the groves of Meru, and about the cities of the Vidyádharmas; I have wandered about in heavenly cars, and in the aerial regions on all sides; (in balloons or aerial cars).

12. I have halted amidst the heavenly forces, and reposed on the arms of my consorts; I have joined the bands of Haris in their jocund frolic and music, and have promenaded[\*\*promenaded] through the cities of the rulers of mankind.

13. I saw nothing of any worth among them, except the bitter sorrow of my heart in all; and I come now to find by my best reason, that every thing is burnt down to ashes before me.

14. My eyes which by their visual power, are ever inclined to dwell upon the sights of things, and to dote with fondness upon the face of my mistress, have been the cause of great affliction to my mind.

15. My eye-sight runs indiscriminately after all beautiful objects, without its power of considering, whether this or that is for our good or bad: (i. e. Without the power of penetrating into and distinguishing the properties and qualities of objects).

16. My mind also, which is ever prompt to meet all hazards,  
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and to expose itself to all kinds of restraints, never finds its rest until it is overwhelmed under some danger, and brought under the peril of death.

17. My scent likewise is ever alert in seeking after fragrant and delicious things to its own peril, and it is difficult for me to repress it, as it is hard for one to restrain an unruly horse.



18. I am restrained by the sense of my smelling to the two canals of my nostrils, bearing the putrid breath and cough and cold of the body; and am constrained like a prisoner or captive of war to the dungeon by my jailer or captor.

19. It is on account of this lickerish tongue of mine, that I am forced to seek for my food in these rugged and dreary rocks, which are the haunt of wild elephants, and where the wolves are prying for their forage. (From this it appears that, the Vidyádhara were a tribe of mountaineers in the north of the Himalayas).

20. I am to restrain the sensitiveness of my body, and to make my skin (the twak indreya or the organ of feeling), to endure the heat of the hot weather of the kindled fire and of the burning sun: (all which it is necessary to be undergone in the austere devotion known as Panchatapa).

21. My ears, sir, which ought to take a delight in the hearing of good lectures, are always inclined to listen to talk that are no way profitable to me; but mislead me to wrong; as the grassy turf covering a well, tempts the silly stag to his ruin.

22. I have listened to the endearing speeches of my friends and servants, and attended to the music of songs and instruments, to no lasting good being derived therefrom. (Sensuous pleasures are transient, and are not attended with any permanent good).[\*\*=print]

23. I have beheld the beauty of beauties, and the natural beauty of objects on all sides; I have seen the sublimity of mountains and seas, and the grandeur of their sides and borders; I have witnessed the prosperity of princes and the brilliancy[\*\*brilliancy] of gem and jewels.

24. I have long tasted the sweets of the most delicious  
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dishes, and have relished the victuals of the six different savours, that were served to me by the handsomest damsels.

25. I have associated with the lovely damsels clad in their silken robes, and wearing their necklaces of pearls, reclined on beds of flowers and fanned by soft breezes; I have had all these pleasures of touch, and enjoyed them unrestrained in my pleasure gardens.

26. I have smelt the odours on the faces of fairy damsels,

and have had the smell of fragrant balms, perfumeries and flowers; and I have inhaled the fragrance, borne to me by the breath of the soft, gentle and odoriferous breezes.

27. Thus have I seen and heard, felt and smelt, and repeatedly tasted whatever sweets[\*\*sweets] this earth could afford. They have now become dry, distasteful, stale and unpleasurable to me; say what other sweet is there left for me yet to enjoy.

28. I have enjoyed all these enjoyments of my senses for a full thousand years, and still I find nothing either in this earth or in heaven, which is able to yield full satisfaction to my mind.

29. I have reigned for a long time[\*\*space added] over a realm, and enjoyed the company of the courtezans in my court, I have vanquished the forces of my enemies in battle, but I know not great gain I have gained thereby. (All is vanity of vanities only).

30. Those (demons) that were invulnerable in warfare, and usurped to the dominion of the three worlds, even those invincible giants, have been reduced to ashes in a short time.

31. I think that to be the best gain, which being once gained by us, their[\*\*there] remains nothing else to be desired or gained herein; I must now therefore, remain in quest of that precious gain, however it may be attended with pain.

32. What difference is there between those, who have enjoyed the most delightful pleasures, and others that have never enjoyed them at all; nobody has ever seen the heads of the former kind crowned with kalpa lawrels[\*\*laurels], nor the latter with diminished heads.

33. I have been long led by my organs of sense, to the  
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enjoyment of beautiful objects in the wilderness of the world, and have been quiet[\*\*quite] deceived by them like a child by cheat. (All enticements are deceitful at the end).

34. I have come to[\*\*too?] late and to-day only to know, that the objects of my senses are my greatest enemies; and this I have known after being repeatedly deceived by my organs of sense.

35. I see the deceitful organs of sense like so many sly huntsmen, have laid their snares about the wild forest of this world, only to entrap all unwary people in them, as they do the silly stags or beasts of prey by enticements.

36. There are but very few men in this world, who are not found to be envenomed by the deadly poison of their serpent-like organs of sense.

37. The forest of the world is full with the furious elephants of enjoyments, and surrounded by the snare of our desire, wherein our greediness is roving rampant with sword in hand, and our passions are stirring like keen spearmen, and rending our hearts and souls every moments.

38. Our bodies are become as a field of battle, where the commanding charioteer of our egoism hath spread the net of duplicity, by employing our efforts as horsemen, and setting our desires as boisterous rioters.

39. The organs of sense are set as flag-bearers, at the extremities of the battle-field of our bodies; and they are reckoned as the best soldiers, who are able by their prowess to overtake these staff-bearers in the field.

40. It may be possible for us, to pierce the frontal bone even of the furious Airāvata elephant of Indra in war; but it is too hard for any body, to repress the aberrant senses within their proper bounds.

41. It is reckoned as the greatest victory, that may be won by the valour, magnanimity, and fortitude of great men, if they can but conquer the unconquerable organs of sense, which makes the utmost glory of the great: (or which redounds with the greatest to the great).

42. So long as a man is not flung and carried about as a light and trifling straw, by the irresistible force of his sensual  
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appetites, he is said to have attained to the perfection and excellence of the deities of heaven.

43. I account men of well governed senses and those of great fortitude, to be truly men in their sense, or else all other men of ungoverned minds, are mere moving machines of the flesh and bones that compose their bodies.

44. O Sage! I think I can overcome all things, if I can but reduce the force of the five external organs of sense, which form the battalion under the command of the mind, (and is led against the province of the soul).

45. Unless you can heal your sensual appetites, which forms the great malady of the mind, by the prescriptions of your reason, you cannot get rid of them by any medicine or mantra, or by holy pilgrimage or any other remedy. (The subjection of the senses, is the first step to holiness).

46. I am led to great distress by the joint force of my senses, as a lonely traveller is waylaid in his journey by a gang of robbers. (It may be possible to withstand any particular appetite but not all at once).

47. The organs of sense are as dirty canals of the body, with theirs stagnate and foul watery matter, they are filled with noxious and hairy moss, and emit a malarious stink.

48. The senses seem to me as so many deep and dark forests, covered with impervious snows, and full of terrors that render them impassable to travellers.

49. The organs of the outward senses resemble the stalks of lotuses, growing upon the dirt of the body with holes in them, but without any visible thread therein. They are knotty on the outside, and without any sensibility of their own; (except what is supplied to them by the soul).

50. Our sensualities are as so many seas with their briny waters, and huge billows dashing on every side; they abound with various gems and pearls, but are full of horrible whales and sharks at the same time.

51. Sensual pleasure brings on the untimely death of the sensualist, and causes the grief and sadness of his friends there-  
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in; it makes others to take pity on his state, and mourn at his fate, which conducts[\*\*conducts] him to repeated transmigrations only.

52. The senses are as vast and unlimited wilderness to men, which prove friendly to the wise, and inimical to the unwise.

43[\*\*53]. The sphere of the senses is as dark as that of the clouded sky, where the black clouds of distress are continually growling, and the lightnings of joy are incessantly flashing with their transient glare.

54. The organs of sense are as subterranean cells or mounds of mud upon earth; these are resorted to by inferior animals, but shunned by superior and intelligent beings.

55. They are like hidden caves on earth overspread with thorns and brambles, and inbred with venomous snakes, in which the unwary fall to be smitten and bitten to death.

56. All sensualities are as savage Rákshases[\*\*Rákshasas] or cannibals, that rove and revel about in their venturous excursions in the darkness of night; and glut themselves with human victims.

57. Our organs of sense are as dry sticks, all hollow and pithless in the inside; they are crooked and full of joints all along, and fit only as fuel for fire.

58. The bodily organs are the instruments of vice, and are as pits and thickets on our way; they are fitted with dirt within, like the notes of canes and reeds that are full of useless stuff.

59. The organic limbs and members are the implements of action, and the apparatus for producing an infinite variety of works. They are like the potter's wheels, turning and whirling with their mud, in order[\*\*space added] to produce the fragile pottery of clay.

60. Thus Sir, I am plunged in the dangerous sea of my sensual appetites, and you alone are able to raise me out of it by your kindness to me; because they say, that holy saints only are victorious over their senses in this world, and it is their society only that removes the griefs of mankind, and saves them from the perilous sea of sensuality.

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## CHAPTER VII.

### DESCRIPTION OF THE SEED OF THE ARBOUR OF WORLD.

Argument:--The arbor of the world as growing from the seed of Egnorance[\*\*Ignorance] in the soil of Ignorance.

Bhusunda replied:--Having heard the aforesaid holy speech of the Vidyádharma, I answered to what he asked in plain words as follows.

2. Well said, O chief of the Vidyádhara, and it proves thee to be awakened to thy good sense by thy good fortune for thy edification, that thou dost after so long desire to be raised, out of the dark pit and dungeon of the world.

3. Thy holy intentions shine as bright as the blazing clouds in the midday light; and as pure liquid gold melted down by the fire of right reasoning.

4. Thy clear mind will be able to grasp the meaning, of my admonition to you with ease; as the clean mirror is capable of receiving the reflexion of every object set before it. (The clear mind like a clear mirror reflects every thing in it).

5. You must give your assent to what I say, by uttering the syllable Om--yes to the same; as you can have no doubt to take for certain truth, what I have come to know by my long research.

6. Know well and by giving up your ignorance, that what thou feelest within thee (i. e. thy egoism), is not thy very self; and it is hard to have it (your soul or self), notwithstanding your long search after the same.

7. Know it for certain that there is no egoism or tuism (i. e. subjective or objective knowledge), nor even this phenominal[\*\*phenomenal] world, that may be called the real entity; but all this is the blissful God, who is no cause of either thy happiness or misery (but reigns absolutely supreme in himself).

8. Whether this world is a creation of our ignorance, or

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whether it is ignorance itself, is what we cannot ascertain by our reasoning; because there being but one simple entity alone, there is no possibility of the co-existence of the duality (of subjective and objective).

9. The world appears as the water in the mirage; it is unsubstantial and though appearing as something real, it is in reality nothing at all. The phenomenon that appears to view, is himself and nothing otherwise.

10. The world being as the water in the mirage (a mere nullity); there is neither its existence nor its inexistence neither, there can be no reflexion of it either (because a void has no shadow); and therefore it must be but God himself.

11. The seed of the world is the Ego or the subjective self, and the Tu or the objective world, is to be known as derived from the subjective self or egoism. Such being the case, the visible world with all its lands and seas, its mountains and rivers and gods also, is the huge tree growing out of the same seminal source of egoism.

12. The great arbour of the worlds, grows out of the particle of egoism; the organs of sense are the succulent roots of this tree; and the far overspreading orbs of the sky, are the many divergent branches of the main arbor of the mundane world.

13. The starry frame in the sky, is the netted canopy over this arbour on high; and the groups of constellations, are bunches of blossoms of this tree; the desires of men are as the long fibres and lengthening filaments of the tree, and the lightsome moons are the ripe fruits thereof.

14. The many spheres of heaven, are the hollows of this large and great tree; and the Meru[\*\*,] Mandára and other mountains, are its protuberant boughs and branches.

15. The seven oceans are the ditches of water, dug at the foot and root of this tree; and the infernal region is the deep pit underlying the root of this tree; the yugas and cycles of periods are its knots and joints, and the rotation of time over it, is as the circle of worms sucking up its juice for evermore.

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16. Our ignorance is the ground of its growth, and all peoples are as flights of birds hovering upon it; its false apprehension forms its great trunk, which is burnt down by the conflagration of nirvána or our knowledge of the utter extinction of all things.

17. The sights of things, the thoughts of the mind, and the various pleasures of the world, are all as false as a grove or forest in the sky; or as silver in the face of the hoary clouds, or in the coating of conch and pearl shells.

18. The seasons are its branches (in which they grow and wither away); and the ten sides of the air are its smaller boughs; because they spread themselves in all directions; self-consciousness is the pith and marrow of this tree (and of all sensible creatures), and the wind of the air is the breath of life, that fluctuates in every part of this tree of the world.

19. The sun-shine and moon-beams, are the two flowers of this tree; their rising and setting represent the opening and closing of blossoms; and the daylight and darkness of night, are as butterflies and humble[\*\*bumble] bees fluttering over them.

20. Know at last, that one all pervading ignorance, extends all over this tree of the world; stretching from its root in the

Tartarus, on all sides of the compass and its top in the heavens above. It is all an unreality appearing as real existence, and egoism which is the seed of this fallacy, being burnt up by the fire un-egoism, it will no more vegetate in the form of this arbour of the world; nor put forth[\*\*space added] itself in future births and continuous transmigrations in this visionary world.

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## CHAPTER VIII.

### DESCRIPTION OF THE TEMPLE OF ILLUSION.

Argument:--Destruction of the arbor of the World by the fire of reason, and description of the fabric of the world as the mansion of Delusion--Máya--mandapa.

Bhusunda continued and said:--Now Vidyádharma! You have heard, how the mundane arbor comprises the earth with her mountains and cavern abodes, and stretches to all sides and touches the skies, bearing all living being continually moving and living upon it (i. e. its produce).

2. Such is the mundane tree, growing out of the seed of egoism; but this seed being roasted by the fire of reason, ceases to sprout forth any more[\*\*space added] (i. e. into new life in future births).

3. The visibles are not existent, nor is I or thou (i. e. the subjective or objective) ever a positive reality, and this fallacy of their positivity is wholly burnt away by the knowledge of tajjnana or their identity with God: (i. e. in the extinction of all distinctive knowledge in the entity of the sole unity).

4. As it is the thought of I and thou that begets the idea of egoism and tuism, which becomes the seed of the world; so it is the thought of non-ego et tu, that removes the idea of egoism and tuism, and this is the true and best knowledge of God.

5. Think of the inexistence of the world before its creations, and say where was then this knowledge of egoism and tuism, or this delusion of the unity or duality.

6. Those who strive diligently to get rid of their desires altogether, according to the instructions of their preceptors (as given before); verily they become successful in obtaining the supreme state (of the knowledge and presence of God).

7. As the confectioner becomes skilful in his profession, by



his learning and practice of the art of confectionary; so the

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inquirer after truth becomes successful[\*\*successful] by constant application to it and by no other means. (So also doth the yogi thrive in his yoga, by and under the direction of his spiritual guide).

8. Know the world to be the wonderful phenomenon of the intellect, and it does not exist in the outer space as it appears to the naked eye, but in the inner mind; (which bears the prototype of the world).

9. As a picture is the fac-simile of the pattern, which is inscribed in the painters[\*\*painter's] mind; so it is the twinkling of our thought only, that unfolds or obscures the world unto us by its opening and closing.

10. This thought or fancy of the mind, portrays to sight a large edifice supported upon big and huge columns, and studded with gems and pearls; and gilt over with gildings of bright gold.

11. It is surrounded by a thousand pillars of precious stones, rising high like the pinnacles of sumeru[\*\*Sumeru]; and emitting the various[\*\*various] [\*\*[rays]] of the rainbows, and glittering with the brightness of the evening sun on the clouds.

12. It is furnished with many a fountain (of the seas and rivers), for the sport of men, women, and children living under it; and amidst the decorations of all kinds of animals in it.

13. It is full of elements, with its enemy of darkness that is light, darkness and light are its alternate result, hence it has derived its name-[\*\*--]chitra picture.

14. There were lakes of lotuses with kalpa trees, beside them for the sport of women, who plucked their flowers for their decorations of them, and which scattered about their fragrance as plentifully; as the clouds sprinkle their rain-waters all around.

15. Here the great kuláchalas or boundary mountains, were as light as toys in the hands of boys; and they were tossed and whirled about as play things, by the breath of little lads. (i. e. Mountains are minute things with respect to the great fabric of the universe).

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16. Here the bright evening clouds were as the glittering earrings of the ladies, and the light and fleet autumn clouds like flying fans and flappers; the heavy clouds of the rainy season, moved as slow as the waving fans of palm leaves; and the orb of the earth moved about as a dice on the chess-board, under the canopy of the starry heavens.

17. Here all living creatures and the sun and moon, are moving about as the dice and king and queen on the chess-board; and the appearance and disappearance of the world in the arena of vacuum, are as the gain or loss in the chess play of the gods (Brahmá and others).

18. As a thought that is long dwelt upon and brooded over in the mind, comes to appear as really present before the sight of its entertainer; (i. e. as the imagination assumes the shape of an apparition to sight).

19. So is this formal world a visible representation of the thoughts or workings of the mind, it is as an exquisite performance of the mind of the artist, from the prototype ingrafted in the soul.

20. It is the apparition of an unreality, and is present in appearance but absent in substance; it is verily the appearance of an unreality, by whatever cause it may have come to appear. (The Cause is said to be the original ignorance or delusion (ádi-avidyá[\*\*-- changed to -] or máyá).

21. It is as the sight of the forms of ornaments, in the same substance of gold; and the vault of the world, is as full of ever changing wonders, as the changeful and wondrous thoughts of the mind. Wherefore it is the cessation of thought, that causes the extinction of the world. (Nothing exists to us whereof we have no thought).

22. Hence it lies entirely in your power, to have or leave the world as you may like; either disregard your temporal enjoyments, if you have your final liberation; or continue in your acts and rites, in order to continue in your repeated transmigrations through endless births and deaths.

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23. I understand you have attained your state of rationality; and have purified your soul in this your second or third stage of Yoga; I believe you will not fall back or come down to a lower order, therefore hold your silence and rely in the purity of the soul and shut out in visibles[\*\*invisibles] from your sight.

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## CHAPTER IX.

### ON THE DEVELOPMENT OF INTELLECT.

Argument:--Description of the Intellect, as cause of the appearance and disappearance of the World.

Bhusunda said:--The unintelligible objects of thought are phenomena of the intellect; they lie as calmly in the great mass or inert body of the intellect, as the sunbeams shine in the bosom of a clear basin of water: (where they retain their light without their heat).

2. The unintelligent world subsists in the intelligent intellect, by its power of intellection; and remains alike with the unlike (i. e. matter with the mind), as the submarine fire resides in the water, and the latent heat with cold.

3. The intelligent and the unintelligent (i. e. the subjective I and the objective-[\*\* --]these) have both their source in the intellection of the intellect, which produces and reduces them from and into itself, as it is the same force of the wind, which kindles as well as extinguishes the fire.

4. Do you rest in the intellect, which remains after negation of your egoism, (which is the cause of both the subjective and the objective): and remain in that calm and quiet state of the soul, which results from your thinking in this manner. (i. e. By forgetting yourself, you forget everything else besides the wakeful intellect).

5. Thou art settled in thy form of the intellect, both within and without every thing; as the sweet water remains in and out of a raining cloud. (The gloss explains it saying that, after you are freed from all thoughts, you see the sole Brahma only).

6. There is nothing as I or thou, but all are forms of one intellect, and connected with the same which is Brahma itself; there is none else besides which is endued with intelligence, but the whole is one stupendous intelligence, with which nothing can be compared.

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7. It is itself the earth, heaven and nether world, with their inhabitants of men, gods and demigods; and exhibits in itself the various states of their being and actions (as upon its

stage).

8. As the world is seen to remain quietly, in its representation map; so doth the universe appear from its portraiture in the vaccum[\*\*vacuum] or ample space of the divine mind.

9. Hence we see the various apperances[\*\*appearances], as the divine mind unfolds from itself and exhibits to view; as it depends on your option, either to view them as animated or inanimated beings; (as you may choose to do the figures of animals, drawn in a picture).

10. These are the wondrous phenomena of the intellect, which apper[\*\*appear] as so many worlds in the open sky; they are as the mirage spread over by the sun-beams for delusion of the ignorant; while they appear as empty air to the learned, who view them in their true light.

11. As the blinded eye, beholds spectres and spectrums in the clear sky; so doth the world appear as a phantom and phantasmagoria, before the purblind sight of the unspiritual and ignorant people in general.

12. Thus the knowledge of the objective world, and that of the subjective ego, are mere reflexions of the ideas in the mind, which appear and disappear by turns; just as a city is gilded or shaded by the falling and failing of the sunbeams thereon; but in this case city houses are realities, but the apparitions of the mind, are as baseless as garden in the empty sky.

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## CHAPTER X.

### DESCRIPTION OF CREATION AS AN EMANATION FROM BRAHMA.

Argument:--Brahma existing without attributes and functions, and the inexistence of the world at anytime or any where beside him.

Bhusunda Continued:--Know O vidyādhara! the world as an evolution of Divine intelligence, and not as an inert mass and distinct from that intelligence as it appears to be. And as the reflexion[\*\*reflection?] of fire (or fury sunbeams[\*\*sunbeams]) in water, is nothing different from the nature of the cold water; so the reflexion[\*\*reflection?] of the world in the Divine intelligence, is not at all distinct from the substance of that Intelligence itself.

2. Therefore remain at rest without making any distinction,

between your knowledge of the world or its absence; (because the refutation of the existence of gross matter altogether, refutes the existence of the gross world also); and because a picture drawn only on the tablet of the painter's mind, and not painted on an outward plate, is as false as the knowledge of the fairy land in the empty air or vacuum.

3. The omnipotence of Brahma, contains also the insensible (or gross) matter in his intelligence; as the calm and clear water of the sea, contains the matter of the future froth and foams within itself.

4. As the froth is not produced in the water, without some cause or other; so the creation never proceeds from the essence of Brahma, without its particular cause also. (This cause is said to be Máyá).

5. But the uncaused and causeless Brahma, can have no cause whatever for his creation of the world; nor is any thing at this world or other, ever born or destroyed in himself. (No material substance is ever born or lost in the spiritual essence of God).

6. The entire want of a cause (either material or formal), makes the growth and formation of the world an utter im-

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\*possibility, it is as impossible as the growth of a forest or the sight of a sea in the mirage of a desert as it appears to be.

7. The nature of Brahma is being the same as infinity, [\*\*delete ,] and eternity [\*\*,] it is tranquil and immutable at all times; and is not therefore liable to entertain a thought or will of the creation at anytime. Thus there being no temporary cause for such, the world itself must be identic with Brahma himself.

8. Therefore the nature of Brahma is both as empty as the hollow vacuity of air, as also as dense as the density of a rock; so it is the solidity of Brahma that represents the solid cosmos, as his tenuity displays the inane atmosphere.

9. Whether you can understand anything or nothing, regarding the mysterious nature of the Deity, remain quite unconcerned about it; and rest your soul in that Supreme spirit, wherein all intelligence and its absence are both alike. (To him no great or small but are all alike).

10. The everlasting bliss of the uncreated God, has no cause for his creation of the world, which cannot augment his bliss;

therefore know all that is and exists to the increate God himself, from the improbability of his making a creation to no purpose whatsoever.

11. Of what use is it to reason with the ignorant, concerning the production and destruction of creation (i. e. about the existence or insistence of the objective world); when they have not the Divine Intellect in their view (as all in all or as both the subjective and objective in itself).

12. Wherever[\*\*Wherever] there is the Supreme being, there is the same accompanied with the worlds also; (as it is impossible to have the idea of God, without the association of the world); because the meaning of the word world, conveys the sense of their variety.

13. The supreme Brahma is present in everything in all places, each as in the woods and grass, in the habitable earth and in the waters likewise. So the creatures of God teem in every part of creation together with the all-creative power.

14. It is improper to ask, what is the nature and constitution of Brahma; because there is no possibility of ascertain-\*

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\*ing the essence and absence of the properties of that infinite and transcendental entity.

15. All want-[\*\*--]abháva being wanting in him, who is full-[\*\*--]purna in himself; and any particular nature-[\*\*--]bháva being inapplicable to the infinite One, who comprehends all nature in him; all words significant of his nature are mere paralogism.

16. Inexistence and non-entity being altogether impossible, of the everlasting and self-existent being; who is always existent in his own essence, any word descriptive of his nature, is but a misrepresentation of his true nature and quality.

17. He is neither I nor thou (the subjective or the objective); who is unknowable to the understanding, and invisible to the people in all the worlds; and yet He is represented as such and such, as false phantoms of the brain which presents themselves as ghosts to boys.

18. That which is free from or beyond the sense of I and thou-[\*\*--]the subject and object, is known as the truly Supreme; but what is seen under the sense of I and thou, proves to be null and void.

19. The distinction of the world from the essence of Brahma, is entirely lost in the sight of them, that have unity of Brahma only before their view. The subjective and objective are of equal import to them, who believe all sensible objects as mere productions of fancy from the very substance of Brahma, as the various ornaments are but transformations of the same material of gold &c.

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## CHAPTER XL.

### ON TRUTH AND RIGHT KNOWLEDGE.

Argument:--Subjection of the senses followed by the government of the Mind; and Indifference to visible objects.

Bhusunda continued:--He is said to be situated in the seat of the Supreme, who has his mind unmoved at the stroke of a weapon of his bare body, as also at the touch of a form with his naked person. (One must practice his self-controul[\*\*typo for control] until he attains to this state of insensibility of both his body and mind).

2. One must strive by exercise of his manly powers and patience, to practice his rigid hebetude or stoicity[\*\*Stoicism], as long as he attains to his somnolence or hynoticism[\*\*hypnotism] over all visible appearances. (Hypnotism is asleep over the phenomenal, but wakeful to the spiritual).

3. The wise man who is acquainted with the truths of nature, is not to be thwarted back by the severest tribulation and persecution; as the heaving waves of the lake, cannot submerge the lotus that stands firm amidst its water.

4. He who is impassive as the empty air, to the strokes of weapons on his person, and unaffected by the embraces of beauties; is the only person who sees inwardly what is worth seeing: (though he is outwardly as insensible as a block of stone).

5. As poison breeds the rust in itself, which is not different from the nature of poison.

6. So the infinity of souls which are produced in the Supreme spirit, retain the nature of their original; and which they are capable of knowing.

7. As the insect that is born in the poison, does not die by the same; so the human soul which is produced by the eternal

soul, is not subject[\*\* typo for subject] to death, nor does it forsake its own nature, though it takes a grosser form like the vile figure of the poisonous insects.

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8. Things born in or produced by Brahma, are of the same nature with itself, though different from it in appearance; such is the rust and mustiness of meat, which adheres to the food and appears as otherwise. So the world subsisting in Brahma, seems as something without it. (The fruit is alike its tree, though unlike to it in its shape and size).

9. No worm is born in poison, that does not retain the nature of poison; it never dies in it without being revived in the same. (All things that are seen to die in nature, have only to be regenerated in another form, or as it is said "we die but to be born again[\*\*"]).

10. It is owing to the indestructible property of self-consciousness, that all beings pass over the great gulph of death, as they leap over a gap in the ground hide by the foot mark of a bull (goshpad).

11. Why is it, that men neglect to lay hold[\*\*space added] on that blessed state, which is beyond and above all other states in life, and which when had, infuses a cool calmness in the soul?

12. What a great stain it is to the pure soul, to neglect the meditation of the glorious God, before which our mind, egoism and understanding, do all vanish into nothing or insignificance.

13. As you look upon a pot and a piece of cloth as mere trifles, so should you consider your body as brittle as glass, and your mind, understanding and egoism also as empty nothing.

14. Therefore it is for the wise and learned, to divert their attention from all worldly things, as also from their internal powers of the mind and understanding; and to remain steadfast in their consciousness of the soul.

15. The wise man takes no notice of the faults or merits of others; nor does he take heed of the happiness or misery of himself or any body; knowing well that no one is the doer or sufferer of anything whatever.

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CHAPTER XII.



## ON THE IDENTITY OF THE WILL AND ITS WORK OF THE DESIRE AND ITS PRODUCTION.

Argument:--The falsity of egoism, and the futility of the expansion of the intellect in creation. Ignorance as the cause of this fallacy and the manner of its removal.

Bhusunda continued:--As the supposition of one vacuity (as that subsisting in a pot or any spot), to be a part or derived from the universal vacuum is false and wrong; so the conception of the visionary ego (as produced from the unknown vacuum Brahma), is altogether an error. (i.e. The error of conceiving a subtile or gross spirit called the ego, proceeds from ignorance of the True Spirit).

2. The erroneous conception of limited vacuities, being produced from the unlimited vacuum[\*\*vacuum], has given rise to the mistaken belief of unreal and individuel[\*\*individual] souls, as proceeding from the one universal and undivided soul of God.

3. The divine intellect exists in the form of air in air, which it takes for its body; it is manifest[\*\*manifest] throughout the aerial sphere and therefore I am neither the ego nor the non-ego either. (Man is the ego in his intellectual part, and the non-ego in his material frame).

4. The unity of the subtile intellect is of such a nature, that it contains the gravity of the immense world in it (i. e. in its thought); in the same manner as a ponderous mountain is contained in an atom (or as it is composed of atomic particles). The conscious intellect is of the form of air (empty and all pervading in its nature). (This is another instance of the vacuous essence of God, according to the vacuistic theory of vasishtha[\*\*Vasishtha]).

5. The intellect which is rarer than subtile air, thinks in itself the gross nature of unintellectual matter; which exhibits  
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itself in the form of the world. (The dull external world, is a counter part of the internal conception of the mind).

6. It is well known to the spiritualist, that the egoism of ourselves and the materialism of the world, are but dilations of the intellect; as the currents and curlings of streams in eddies are but dilations of water. (This process of the Divine spirit is called its vivarta rupa).

7. When this process of the intellect is at a stop, the

whole course of nature is at a stand still, like the liquid water of the lake without its undulation; or like the quiet sphere of the sky, without the stir or agitation of winds in it. (It means to say that, as the motion of the spirit causes the action of the world, so its cessation nivarta-rupa, put an end to the course of nature).

8. Thus there is no other cause of any physical action, in anything in any part or period of the world; except what is derived from the agitation of the Intellect, without which this whole is a shapeless void and nil.

9. It is the action of the intellect, that makes the world to appear to us at all times and places; whether in the sky, water or land, as also when we wake, sleep or dream: (and this action of the mind being put to a stop in death deep sleep, the world ceases to exist both in the mind and to our external senses also).

10. The action and inaction of the intellect, is imperceptible to our understanding, owing to the extreme tenuity of the mind, which is more transparent than the clear sky.

11. The knowing soul that is unified or settled as one with the Supreme spirit, is unconscious of its pleasure or pain and the sense of its egoism; and being melted down into the divine essence, it resides as the fluidity of the psychic fluid.

12. The sapient mind is regardless of all external intelligence, fortune, fame, or prosperity; and having no desire or hope to rise or fear or shame to fall, he sees none of these things before him, as one sees no object of broad daylight in the gloom of night. (The holy man has lost sight of all worldly things).

13. The moonlight of the intellect which issues forth from the moon like disk of the glory of God, fills the universe with

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its ambrosial flood; and there is no other created world, nor its receptacles of time and space, except the essence of Brahma, which fills the whole.

14. Thus the whole universe being full with the glorious essence of God, it is the mind which revolves with the spheres of the worlds on itself, like the curling circles on the surface of waters.

15. The revolving world, is evanescently rolling on like a running stream to its decay, with its ever rising and sinking waves, and its gurgling and whirling eddies and whirlpools.

16. As the moving sands appear as water (in the mirage of the desert), and as the distant smoke seems as a gathering clouds to the deluded; so doth this world appear to them as a gross object of creation, and a third thing beside the Divine spirit and Mind.

17. As the wood pared by the saw appear as separate blocks, and as the water divided by the winds has the appearance of detached waves; so doth this creation in the Supreme spirit, seem to be something without and different from it.

18. The world is as unsolid and unsubstantial, as the stem of a plantain tree, and as false and frail as the leaves of the arbour of our desire; it is plastic in its nature, but as hard as stone in the substance. (Being like the shadow of something in the hard crystal of the Divine Mind).

19. It is personified in the form of Viraj, with his thousand heads and feet, and as many arms, faces and eyes; and his body filling all sides, with all the mountains, rivers and countries situated in it.

20. It is empty within and any pith in it, it is painted in many colours and having no colour of itself.

21. It is studded all over with bodies of gods and demigods, gandharvas, vidyádhara and great serpents; it is inert (dull matter of itself), and is moved by the all moving air of sutrátmā--the all connecting spirit of god; and is animated by the all enlivening anima of the Supreme soul.

22. As the scene of a great city appears brilliant to sight, in a painting which is well drawn on a canvas, so does the picture  
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of the world, which is displayed by imagination in the retina of the mind, appear charming to them, who do not deign to consider (to examine[\*\*typo for examine]) it in its true light.

23. The reflexion of the unreal and imaginary world, which falls on the mirror of the fickle and fluctuating mind; appears to swim upon its surface, as a drop of oil floats over the face of water.

24. This world is overspread with the network of the feelings imprinted in the heart, and interspersed with winding eddies of mistake and misery; it runs with the flood of our affections, and with silent murmurs of sorrow.

25. The understanding is apt to attribute optionally, the predicates I, thou and so forth to the original and prime Intellect; but none of these is apart from the Supreme one, as the fluid is no other than the water itself. (Jíva--the living Soul and Brahma--the universal being, [\*\*delete ,] synonymous terms there is no distinction whatever between them).

26. The luminous Intellect itself is styled the creation, (after it has assumed to itself the title of ego (or its personality); or else there is no other creation or any creator thereof (beside the everlasting intellect, which is represented as the personal God-Ego and personified as the creation itself).

27. As the power of impulsion is inherent in every moving substance, like the blowing of winds and flowing of water; so the intellectual soul, being of a vacuous form, knows all things in their vacuous or ideal states only.

28. As seas and oceans are becoming the seeming cause of separate name of countries, by separating the connection from one land to another, though the vacuum remains ever the same; so delusion is the cause of different ideas and dreams of material objects, but spirit remains unchangeable forever.

29. Know the words mind, egoism, understanding and such other terms, which are significant of the idea of knowledge; to proceed from ignorance alone, and are soon removed by proper investigation into them.

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30. It is by means of conversation with the wise, that it is possible for us to remove one half of this ignorance, and it is by investigation into the sástras, that we are enabled to remove a quarter of it, while our belief of and reliance in the Supreme spirit, serves to put down the remaining fourth part of it altogether.

31. Having thus divided yourself into the said fourfold [\*\*removed hyphen] duties, and destroyed by degree the four parts of ignorance by each of them; you will find at last a nameless something which is the true reality itself.

32. Ráma Said [\*\*said]:--I can understand sir, how a moiety [\*\*?] of our ignorance is removed by conversation with the wise, as also how a fourth part of it, driven by the study of sástras, but tell me sir, how the remainder of it is removed by our belief and reliance in the spirit.

33. Tell me sir, what you mean by the simultaneous and gradual removal of ignorance, and what am I to understand by what you call the nameless one and the true reality, as distinguished from the unreal.

34. Vasishtha replied:--It is proper for all good and virtuous[\*\*virtuous] people who are dispassionate and dissatisfied[\*\*dissatisfied] with the world, to have recourse to wise and holy men, and argue with them regarding the course of nature, in order[\*\*space added] to get over the ocean of this miserable world.

35. It is proper also for intelligent persons, to be in diligent search after the passionless and unselfish men wherever they may be found; and particularly to find out and reverence such of them, as are possessed with the knowledge of the soul, and are kindly disposed to impart their spiritual knowledge to others.

36. The acquisition of such a holy sage, takes away one half of one's temporal and spiritual ignorance; by setting him on the first and best step of divine knowledge. (The subsequent stages of yoga, are based upon the initiatory step or stage).

37. Thus half of one's spiritual gloom being dispelled by association with the holy; the remaining two fourths are removed, by religious learning and one's own faith and devotion.

38. Whenever any desire of any enjoyment whatever, is

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carefully suppressed in one's self by his own endeavour; it is called his self-exertion, which destroys one fourth of spiritual ignorance.

39. So it is the society of the holy, the study of Sástras and one's own exertion, which tend to take away one's sins, and it is done by each of these singly or all of these conjointly, either by degrees or at once and at same time.

40. Whatever there remains either as something or nothing at all, upon the total extinction of ignorance, the same is said to be the transcendent[\*\*transcendent] and nameless or unspeakable something or nothing (owing to its being beyond all conception).

41. This is verily the real Brahma, the undestroyed, infinite and eternal one; and which being but a manifestation of the unsubstantial will, is understood as an inexistent[\*\*inexistent] blank likewise. By knowing the measureless, immeasurable and unerring being, do you rely in your[\*\* space added] own nihility of nirvána, and be free from all

fear and sorrow. (He who thinks himself as nothing, has no care or fear for anything).

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## CHAPTER XIII.

### ANECDOTE OF INDRA, AND AN ACCOUNT OF THE ATOMIC WORLD.

Argument:--The acts of Delusion, and Deception of senses, and Indra's Vision of the World in an Atom.

Bhusunda said:--The universe which contains the totality of existence, and appears as a wide extended sphere; is not in need of any pre-existent place or time as recipients of its substance just as the etherial light (of the twilight), requires no prop or pillar in the heavens for its support. (The simultaniety[\*\*simultaneity] of the seeming containers--time and space, and their apparent contents--the wide world and the broad light, disproves the priority of the receptacles with regard to their occupants, as it is commonly understood to be. So the verse--Here there is no container or contained, nothing first or last; But all is one that fills and contains this all. Gloss).

2. The fabrication of this triple world, (containing the celestial, terrestrial[\*\*terrestrial] and infernal regions), is the mere thought or working of the mind; and all this is more quiet and calm, more minute and light, and much more translucent than the odor residing in the air.

3. The world is a wondrous phenomenon of the intellect, which though it is as minute as a particle of fragrance borne by the wind; appears yet as big as a mountain to the sensation of the outward organs of sense. (This is the effect of the deception of the senses).

4. Every one (animal being) views and thinks the world, in the same form and light as it presents unto him; just as the operations of the mind and visions in a dream, appear as they occur to their recipients and to no other besides. (The deceptive senses and dreams, depict objects in different aspects to different persons).

5. Here I will instance an old legend, of what happened to

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Indra--the lord of Gods, when he was confined in a minute particles[\*\*particle] in times of yore.

6. It came to pass once upon a time, that this world grew up

as a small fig fruit on a branch of the Yugatree, in the great  
arbour of a kalpa age. (The periods of a Yuga and kalpa  
are represented as a tree and forest by metaphor).

7. The mundane fruit was composed of the three compartments  
of the earth, sky and infernal regions, containing the  
gods and demigods of heaven, the hills and living creatures on  
earth, the marshy lands below, with troops of gnats and flies  
(fluttering about the fig tree of the world, and representing the  
diseases and dangers that hover over it).

8. It is a wondrous production of the intellect (which is its  
architect); and is as high as handsome full-blown buds with the  
juice of desire (i. e. it is full of all delights, that the heart can  
desire). It is odorous with all kinds of flavourous[\*\*flavorous] frangrances[\*\*frangrances],  
that we can feel and tempting to the mind by the variety of  
its savours that are sweet to taste. (Does it allude to the  
forbidden fruit which was enticing to sight and sweet to taste,  
and meant the world itself that was to be avoided?)[\*\*moved '?' inside]

9. This tree grew upon the Brahma tree (otherwise called  
the udumvara or fig tree), which was over hung by millions of  
creepers and orchids; egoism is the stalk of the fruit, which  
appeared beautiful to sight.

10. It is encompassed around with oceans, seas and arteries,  
and whose face-light is the principal door. It is salvating[\*\*saluting?] the  
starry heaven above and the moist earth[\*\* space added] below.

11. It is ripened at the end of the Kalpa age, when it  
becomes the food of black crows and cuckoos (messengers of  
darksome death); or if it falls below there is an end of it, by  
its absorption in the indifferent Brahma.

12. There lived at one time the lord of Gods--the great Indra  
in that fruit, just as a big mosquito resides in an empty pot  
in company with the small gnats as their great leader.

13. But this great lord was weakened in his strength and  
valour by his study of and the lectures of his precetor[\*\*preceptor] on spiri-  
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tualism; which made him a spiritualist, and seer in all past and  
future matters.

14. It happened once on a time, when the valiant god  
Náráyana and his heavenly host, had been reposing in their  
rest; and their leader Indra was so debilated[\*\*debilitated] in his arms;  
that the demigods rose in open rebellion against God.

15. Then Indra rose with his flashing arms and fire, and faught[\*\*fought] with the fighting Asuras for a long time; but being at last defeated by the superior strength, he fled away in haste from the field.

16. He ran in all the ten directions, and was pursued by the enemy wherever he fled; he could get no place of rest, as a sinner has no resting place in the next world; (but continues to rove about in never ending transmigrations of his soul).

17. Then as the enemy lost sight of him for a moment, he availed to himself of that opportunity; he compressed the thought of his big body in his mind, and became of a minute form on the out-side of himself. (It is the inner thought that moulds the outer body, according to the inner type).

18. He then entered into the womb of an atom, which was glittering amidst the expanse of solar[\*\*solar] rays; as a bee enters into the cup or seed vessel of a lotus bud, by means of the consciousness of his personal minuteness.

19. He had his instant rest in that state, and then his hope of final bliss in the next; by utter forgetfulness of the warfare, and attainment of the ultimate beatitude of the nirvána turpitude[\*\*torpitude] in the end. (All action is warfare, and cessation from it gives peace and rest).

20. He instantly conceived in his imagination, his royal palace in that lotus, and he sat upon his lotiform seat (padmāsana) within it, as if he was resting on his own bed.

21. Then Indra otherwise called Hari, being seated in that mansion, saw an imaginary city in it, containing a grand edifice in the midst; with its walls studded[\*\*studded] with gems, pearls and corals.

22. Hari (the Indra) beheld from within the city, a large country extending about it, and containing many hills and  
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villages, pasture grounds for kine, forests and human habitations.

23. Indra then felt the desire of enjoying that country, with all the lands and hills, the seas to their utmost boundaries, as he had formed in his imagination.

24. Shakra (Indra) afterwards conceived the desire, of possessing the three worlds to himself, together with all the



earth and ocean, sky and the infernal regions, the heavens, planetary[\*\*planetary] spheres above and the ranges of mountains below.

25. Thus did Indra remain there as the lord of gods, and in possession of all abundance for his enjoyments; and their[\*\*there] was born to him afterwards, a son named Kunda of great strength and valour.

26. Then at the end of his life time, this Indra of unblemished reputation, forsook his mortal frame, and became extinct in his nirvána dissolution, as when a lamp is extinguished for want of oil.

27. Kunda reigned over the three worlds (of and like his father), and then having given birth to a boy he departed to his ultimate state of bliss, after expiration of the term of his life.

28. That son also reigned in his time (like the sire), and then departed at the end of his life time, to the holy state of supreme felicity, by leaving a son after him.

29. In this manner a thousand generations of the grandsons of the first Indra, have reigned and passed away in their time; and there is still a prince by name of Ansaka, reigning over the state of the lord of gods.

30. Thus the generations of the lord of immortals, still hold their sovereignty[\*\*sovereignty] over the imaginary world of Indra; in that sacred particle of sunbeam in empty air, although that atomic particle is continually going to decay and waste in this long course of time: (yet the imagination of its existence has laid a firm hold on the minds of their posterity for ever).

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## CHAPTER XIV.

### STORY OF INDRANI; AND ESTABLISHMENT OF THE IDENTITY OF THE ACTS OF CREATION AND IMAGINATION.

Argument:--Origin of Sakra race and of the World like the fibres of Lotus-stalks and its spiritual sense.

Bhusunda Continued:--There was one princeborn[\*\*2 words] of the race of that Indra; who had also become the lord of gods; He was endowed with prosperity and all good qualities, and devoted to divine knowledge.

2. This prince of Indra's race, received his divine knowledge from the oral instruction of Vrihaspati (the preceptor of the gods).

3. He knowing the knowable--one, persisted in the course of knowledge as he was taught and being the sovereign lord of gods, he reigned over all the three worlds.

4. He faught[\*\*fought] against the demigods, and conquered all his foes; he made a hundred sacrifices, and got over the darknesss[\*\*darkness] of ignorance by his enlightened mind.

5. He remained long in meditation, having his mind fixed in his cerebral artery, resembling the thread of a tubular stalk of the lotus, and continued to reflect on hundreds of many others matters, (i. e. On the imaginary world and its kingdom and conquests together with many other things).

6. He had once the desire of knowing by the power of his understanding, how he could see the essence of Brahma in his meditation. (or how he could have a sight of the nature of god, manifest before him. Gloss).

7. He sat in his solitary retirement, and saw in this silent meditation of his tranquil mind, the disappearance of the concatenation of causes all about and inside himself.

8. He beheld the omnipotent Brahma, as extended in and about all things; and presenting all times and places and existing as all in all, and pervading all things in all places.

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9. His hands stretch to all sides, and his feet reach to the ends of the worlds; his face and eyes are on all sides, and his head pierces the spheres; his ears are set in all places, and he endures by encompassing all things every where.

10. He is devoid of all the organs of sense, and yet possest[\*\*possessed?] of the powers of all senses in himself; he is the support of all, and being destitute of qualities, is the source and receptacle of all quality. (The qualities of finite bodies are of a finite nature, but the infinite are infinite, eternal and immutable).

11. Unmoved and unmoving by himself, he is moving in and out of all things, as well as moveth them all both internally and externally (that is to say, He is the moving force of dull matter). He is unknowable owing to his minuteness, and

appears to be at a distance, though he is so near us.

12. He is as the one sun and moon in the whole universe, and the same land in all the earth; He is the one universal ocean on the globe, and one Meru Mountain (of the sun's path) all about.

13. He is the pith and gravity of all objects, and he is the one vacuum every where; he is the wide world and the great cosmos, that is common to all.

14. He is the liberated soul of all, and the primary intellect in every place; he is every object everywhere, and beside all things in all places.

15. He is in all pots and huts, in all trees and their coatings; he moves the carts and carriages, and enlivens alike all men and other animals likewise.

16. He is in all the various customs and manners of men, and in all the many modes of their thinking; he reside[\*\*resides] equally in the parts of an atom, as also in the stupendous frame of the triple world.

17. He resides as pungency in the heart of pepper, as vacuity in the sky; and in his intellectual soul the three worlds, whether they are real entities or mere unrealities.

18. Indra beheld the lord in this manner, and then being liberated from his animal state by the help of his pure unders-\*

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\*tanding; he remainad[\*\*remained] all along in the same state of his meditation as before.

19. The magnanimous god sees in his revery[\*\*reverie?], all things united in his meditative mind; and beheld this creation in the same light as it appears to us (as a real entity).

20. He then wandered in his mind all over this creation, and believing himself as the lord of all he saw in it, became the very god Indra; and reigned over the three worlds and their magnifold[\*\*manifold] pageantries.

21. Know, O chief of the race of vidyádhara, that the same Indra who was descended of the family of Indras, has been still holding his reign as the lord of gods to this day.

22. He then perceived in his mind, by virtue of his former

habit of thinking, the seed of his remembrance sprouting forth with the lotus stalk, wherein he thought to have lain before.

23. As I have related to you of the reign of the former Indra, in the bosom of an atom in the sunbeam; and of the residence of his last generation-[\*\*--]the latter Indra, in the hollow fibre of the lotus stalk.

24. So have thousands of other Indras gone by, and are going on still in their fancied realm in the empty sky, in the same manner and mode as observed by their predecessors.

25. So runs the course of nature in ceaseless succession, like the current of a river running onward to the sea; and so do men whether acquainted or not with the divine knowledge, flow on as streams to the abyss of eternity: (which is tatpada or-\*state[or state] of the Deity).

26. Such is lengthening delusion of the world appearing as true; but vanishing to nothing at the appearance of the light of truth (which is the sight of god in everything).

27. From whatever cause, and in whatever place or time, and in whatever manner this delusion is seen to have sprung, it is made to disappear by knowledge of the same.

28. It is egoism alone, which produces the wonderful appearance of delusion; as the cloud in the sky causes the rain; it spreads itself as a mist, but disappears immediately at the sight of light.

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29. He who has got rid of his belief of the looking and sight of the world, (i. e. Of both the subjective and objective, as well as of his action and passion); and has attained the knowledge of self-reflecting soul; and who has placed his belief in one vacuous form of empty air; which is devoid of all properties and beyond all categories, is freed from all option and settled in the only One.

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## CHAPTER XV.

### THE FINAL EXTINCTION OF THE VIDYÁDHARA.

Argument.--Description of Egoism as the productive seed of the world, and its extinction as the cause of emancipation from it.

Bhusunda resumed and said:--Wherever there is the thought of egoism of any one, the idea of the[\*\* world ] will be found to be inherent in it; as it appeared to Indra within the bosom of the atomic particle.

2. The error of the world (the false conception of its reality), which covers the mind, as the green verdure of grass overspreads the face of the ground; has for its origin the idea of one's egoism, which takes its root in the human soul.

3. This minute seed of egoism, being moistened with the water of desire, produces the arbor of the three worlds, on the height of Brahma in the great forest of vacuum.

4. The stars are the flowers of this tree, hang on high on the branches of the mountain craigs; the rivers resemble its veins and fibres, flowing with the juicy pith of their waters, and the objects of desire are the fruits of this tree. (The objects of desire are the enjoyments and fruition of life).

5. The revolving worlds, are the fluctuating waves of the water of egoism; and the profluent current of desire, continually supplies with varieties of exquisite symposiums, sweet to the taste of the intellect. (i. e. The pleasures of desire are sweet to the mind, and afford intellectual delight).

6. The sky is the boundless ocean full of etherial waters, and teeming with showering drops of star light in it; plenty and poverty are the two whirlpools in the ocean of the earth, and all our woes are the mountainous waves on its surface. (i. e. The heaven and earth are the two oceans above and below; the one shining with starry light, and the other gliding with waves of woe. So says the Bible:--And God made the  
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firmament, to divide the waters above from the waters below. genesis[\*\*Genesis] I).

7. The three worlds are presented as a picture of the ocean, with the upper lights as its froths and foams swimming upon it; the spheres are floating as bubbles upon it, and their belts are as the thick valves of their doors.

8. The surface of the earth is as a hard and solid rock, and the intellect moves as a black crow upon it; and the hurry and bustle of its people, are conformable with the incessant rotation of the globe.

9. The infermities[\*\*infirmities] and errors, old age and death, are as

billows gliding on the surface of the sea; and the rising and falling of bodies in it, are as the swelling and dissolving of bubbles in water.

10. Know the world to be a gust of the breath of your egoism, and know it also as a sweet scent proceeding from the lotus like flower of egoism.

11. Know the knowledge of your egoism and that of the objective world, are not two different things; but they are the one and same thing; as the wind and its breath, the water and its fluidity, and the fire and its heat.

12. The world is included under the sense of ego, and the ego is contained in the heart of the world; and these being productive of one another, are reciprocally the container and contained of each other.

13. He who effaces the seed of his egoism from his understanding, by means of his ignoring it altogether; has verily washed off the picture of the world from his mind, by the water of ignorance of it.

14. Know Vidyádharma, there is no such thing as is implied by ego; it is a causeless nothing as the horn of a hare.

15. There is no egoism in the all pervading and infinite Brahma, who is devoid of all desire; and therefore there being no cause nor ground of it, it is never anything in reality.

16. Whatever is nothing in reality, couldnot possible have any cause in the beginning of creation; therefore egoism is a nihility, as the son of a barren woman is a nullity in nature.

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17. The want of egoism on the one hand, proves the privation of the world also on the other; thus there remains the Intellect or the one mind alone, in which everything is extinct.

18. From the proof of the absence of ego and the world, the operations of the mind and the sight of visibles, all come to an end, and there remains nothing for thee to care for or fear.

19. Whatever is not is a naught altogether, and the rest are as calm and quiet as nil in existence; knowing this as certain be enlightened, and fall no more to the false error which has no root in nature.

20. Being purged from the stain of fancy, you become as purified and sanctified[\*\*sanctified] as the holy lord Siva for ever, and then the sky will seem to thee as a huge mountain, and the vast world will dwindle to an atom. (This is done by two powers of adhyāropa and vyapadesa or expansion or contraction in yoga).

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## CHAPTER XVI.

### EXTINCTION OF VIDYÁDHARA (CONTINUED).

Argument:--Entrancement of Vidyádhara at the end of the Discourse in favour of Non-egoism.

Bhusunda Continued:--As I was lecturing in this manner, the chief of the vidyadhara became dull in the consciousness (i.e. unconscious of himself), and fell into the trance of sāmādhi--anaesthesia).

2. And notwithstanding my repeated attempts, to awaken him from that state (of insensibility); he did not open his eyes to the sight lying before him, but was wholly absorbed in his nirvána-extinction.

3. He attained the supreme and ultimate state, and became enlightened in his soul (by what I had instructed him); and made no other further attempt to know what he sought (The attempts to know God, besides sravana or attending to the lectures of the guru, are reflection, meditation ect[\*\*etc.]).

4. (Here vasishta[\*\*Vasishtha] said to Rāma). It is therefore, Rāma, that I related this narrative to exemplify the effect of instruction in pure hearts, where it floats like a drop of oil on the surface of water: (i. e. where it does not sink down nor is lost[\*\*lost]).

5. This instruction consists in forgetting the existence of the ego in the Supreme spirit, this is the best advice and there is no other like this; and this is calculated to give peace and comfort to your soul.

6. But when this advice falls in the soil of evil minds, it is choked up and lost in the end; as the purest pearl falls from the surface of a smooth mirror (or piece of glass).

7. But good advice sticks fast in the calm minds of the virtuous, and it enters into their reasoning souls; as the sunlight enters and shines in the sunstone.

8. Egoism is verily the seed of all worldly misery, as the

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seed of the thorny simul tree grows only prickles on earth; so is meity or the thought that this is mine, the out stretching branch of this tree.

9. First the seed ego, and then its branch of meity or mineness, produce the endless leaves of our desires; and their sense of selfishness, is proctive[\*\*productive] of the burthensome fruits of our woe and misery.

10. Then the vidyádhara said; I understand, O chief of sages, that it is in this manner, that dull people also become long living in this world; and it is this true knowledge, which is the cause of the great longevity[\*\*longevity] of yours and other sages.

11. Those who are pure in their hearts and minds, soon attain to their highest state of fearlessness, after they are once admonised[\*\*admonished] in with the knowledge of truth.

12. Vasishtha said:--The chief of the birds of air, spoke to me in this manner on the summit of the Sumeru Mountain; and then held his silence like the mute clouds on the top of Rishyasringa chain. (It is said that the clouds never roar when they rove over this hill).

13. Having taken leave of the sagely bird, I repaired to the abode of the Vidyádhara, (in order to learn the truth of the story); and then returned to my place, which was graced by the assemblage of sages.

14. I have thus related to you, O Ráma, the narration of the veteran bird, and the sedateness which was attained by the Vidyádhara with little pain and knowledge. It is now the lapse of the long period of eleven great Yugas, since my said interview with Bhusunda-[\*\*--]the veter[n]\*\*veteran] chief of the feathred[\*\*feathered] tribe.

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## CHAPTER XVII.

### LECTURE ON THE ANNIHILATION OF EGOISM.

Argument:--The Yoga or mode of consuming egoism by the fire of Non-egoism.

Vasishtha said:--It is by means of the knowledge of one's want of egoism, that the arbor of his desire, which is productive of the fruit of worldliness, and which is fraught



with the taste of all kinds of sweet and bitterness; may be checked in its growth.

2. It is by on'es[\*\*one's] habit of thinking his unegoism, that he comes to view both gold and stone, as well as all sorts of rubbish in the same light; and by being calm and quiet at all events, has never any cause of sorrow at any thing whatsoever.

3. When the cannon-ball of egoism, is let to fly out from the gun of the mind by force of divine knowledge; we are at a loss to know, where the stone of egoism takes its flight.

4. The stone of egoism being flung from the balustrade of the body, by the gigantic force of spiritual knowledge; we know not where this pondrous[\*\*ponderous] egoism is driven and lost.

5. After the stone of egoism is flung away, by the great force of the knowledge of Brahma only; we cannot say where this engine of the body (with its boast of egoism in it), is lost forever. (Here are three comparisons of egoism, viz;[\*\*.] 1 of a gun-\*shot; 2 of a balustrade stone; 3 of a pebble in a fling).

6. The meaning of ego is frost in the heart of man, and melts away under the sunshine of unegoism; it then flies off in vapour, and then disappears into nothing we know not where.

7. The ego is the juice of the inner part of the body, and the unego is the solar heat without; the former is sucked up by the latter, and forsakes the dried body like a withered leaf, and then flies off where we know not.

8. The moisture of egoism, being sucked up from the leafy

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body of the living, flies by the process of its suction by the solar heat, to the unknown region of endless vacuum.

9. Whether a man sleeps in his bed or sits on the ground, whether he remains at home or roves on rocks, whether he wanders over the land or water, wherever he sits or sleeps or is awake or not:--

10. This formless egoism abides in it, either as gross matter or the subtile spirit, or in some state or other; which though it is afar from it, seems to be united with it. (The true ego of the far distant Divine spirit, seems to be incorporated with the material body).

11. Egoism is seated as the minute seed, in the heart of the fig tree of the body; where it sprouts forth and stretches its branches, composing the different parts of the world (i. e. the seed of egoism develops itself in the form of the creation, which is a creature of its own).

12. Again the big tree of the body, is contained within the minute seed of egoism; which bursts out in the branches forming the several parts of the universe,

13. As the small seed is seen by every one, to contain within it a large tree, which develops itself into a hundred branches, bearing all their leaves, flowers and abundance of fruits; so doth the big body reside with the atomic seed of egoism, with all its endless parts of corporeal organs and mental faculties, which are discernible to the sight of the intelligent.

14. Egoism is not to be had in the body by reasoning, which points out the mind of everybody, to seek it in the sphere of the vacuous Intellect; the seed of egoism does not spring from the bosom of unreality, and the blunder of the reality of the world, is destroyed by the fire proceeding from the spiritual of the wise.

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## CHAPTER XVIII.

### DESCRIPTION OF THE UNIVERSAL SPHERE.

Argument:--How material world is framed by intellect, its formation and destruction, one by reminiscence and the other by forgetfulness.

Vasishtha related:--There is never and nowhere an absolute death or total dissolution of the body together with the mind, soul and egoism; but it is the creation of the inward imagery of the mind, that is called its quietus.

2. Look at these sights of the Meru and Mandára Mountains, which are born before thy presence; they are not carried to and fro to every body, but are reflected in the minds of all like the flying clouds of autumn in the water of a river.

3. These creations are placed over and above and below and under one another, like the coatings of a plantain tree; and they are either in contact with or detached from one another like clouds in the sky.

4. Ráma said:--Sir, I do not fully comprehend the sound

sense, of what you say by the words "Look at these flying sights" and therefore I beg to you to explain this clearly unto me.

5. Vasishtha replied:--Know Ráma, that the life contains the mind, and the mind is the container of the worlds within it; as there are various kinds of trees and their several parts, contained in the bosom of a small berry. (And this is meant by one thing being contained within another[\*\*another]).

6. After a man is dead, his vital airs fly to and unite with the etherial air; as the liquid water of streams flows to and mixes with the main ocean. (This is by attraction of things of the same kind).

7. The winds of heaven then disperse on all sides, his vital airs together with the imaginary worlds of his life time, which subsisted in the particles of his vital breath.

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8. I see the winds of heaven, bearing away the vital airs, together with their contents of the imaginary worlds; and filling the whole space of air with vital breath on all sides.

9. I see the Meru and Mandára Mountains, wafted with the imaginary worlds before me; and you also will observe the same, before the sight of your understanding. (The whole vacuum teeming with life).

10. The etherial airs are full with the vital airs of the dead, which contain the minute particles of mind in them; and these minds again contain the types of the worlds in them, just as the sesame seeds contain the oil in them.

11. As the etherial airs bear the victal[\*\*vital] airs, which are of the same kind with them, (both being airy substances); so are the vital breaths accompanied with practicles[\*\*particles] of the mind. (which is equally an airy substance also), these again bear the pictures of the worlds in them, as if they are ingrafted upon them.

12. The same vacuum contains the whole creation and the three worlds with the earth and ocean, all which are borne in it, as the different odors are borne by the winds.

13. All these are seen in the sight of the understanding, and not by the vision of the visual organs; they are the portraiture of our imagination, like the fairy lands we see in our

dreams before us.

14. There are many other things, more subtle than the visible atmosphere, and which owing to their existence in our desire or fancy only, are not borne upon the wings of the winds as the former ones[\*\*ones]: (Though it is said in ordinary speech, that our desires and fancies are borne by our internal humour of váya[\*\*vāyu] or wind).

15. But there are some certain truths, which are derived from the intellect, and are called intellectual principles, which have the power to cause our pleasure and pain, and lead us to heaven or hell: (Such as virtue and vice). (These are the immutable principles of right and wrong, abiding in and proceeding from the intellect).

16. Again our desires are as the shadows of cities, floating  
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on the stream of life; and though the current of life is continually gliding away, yet the shadowy desires whether successful or not, ever remain the same. (Lit;[\*\*.] are never carried away by the current).

17. The vital breath carries its burden of the world, along with its course to the stillness of endless vacuity; as the breezes bear away the fragrance of flowers, to the dreary desert where they are lost for ever.

18. Though the mind is ever fickle, changeable and forgetful in its nature; yet it never loses the false idea of the world which is inherent in it, as a pot removed to any place and placed in any state, never gets rid of its inner vacuity. (The idea of the world is carried by reminiscence, in every state and stage of the changeful mind).

19. So when the fallacy of the false world has taken possession of the deluded mind, it is alike impossible either to realize or set it at naught, like the form of the formless Brahma.

20. Or if this world is a revolving body, carried about by the force of the winds; yet we have no knowledge of its motion, as when sitting quiet in a boat, though carried afar to the distance of miles by the tide and winds.

21. As men sitting in a boat, have no knowledge of the force which carries the boat forward; so we earthly beings have no idea of the power, that is attched[\*\*attached] to it in its rotatory motion.

22. As a wide extending city, is represented in miniature in a painting at the foot of a column; so is this world contained in the bosom of the minute atom of the mind.

23. A thing however little or insignificant, is taken to be too much and of great importance, by the low and mean; as a handful of paddy is of great value to the little mouse than gems, and a particle of mud to the contemptible frog, than the pearls under the water. (So a particle[\*\*space added] of the mind is enough for the whole world).

24. Again a trifle is taken as too much, by those who are ignorant of its insignificance; as the learned in the error of their judgement, mistake this visionary world as preparatory  
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to their future happiness or misery. (The world being nothing in reality, cannot lead to anything to real good or evil).

25. The inward belief of something as real good, and of another as positive evil, is a mistake common to the majority of mankind, and to which the learned also are liable, in their conduct in this world. (The wise man is indifferent to every thing, and neither likes nor takes the one, nor hates or rejects the other).

26. As the intelligent and embodied soul, is conscious of every part of the body in which it is confined; so the enlightened living soul--jīva, beholds all the three worlds displayed[\*\*displayed] within itself (as in the God Virāj).

27. The unborn and ever lasting God, who is of the form of conscious soul, extending over the infinity of space, has all these worlds, as parts of his all pervading vacuous body.

28. The intelligent and ever living soul (of God) sees the uncreated worlds deeply impressed in itself; as a rod of iron (were it endowed with intelligence), would see the future knives and needles in itself.

29. As a clod of earth, whether endowed with intelligence or not knows the seed which is hidden in it, and which it grows to vegetation afterwards; so doth the ever living soul know the world which are[\*\*is] contained in it.

30. As the sensitive or insensitive seed, knows the germ, plant and tree, which it contains within its bosom; so doth the spirit of God, perceive the great arbor of the world conceived

in its profoundest womb.

31. As the man having his sight, sees the image of something reflected in a mirror, which the blind man does not; so the wise man sees the world in Brahma, which the ignorant do[\*\*does] not perceive (but think the world as distinct from him).

32. The world is nothing except the union of the four categories[\*\*categories] of time, space, action and substance; and egoism being no way distinct from the predicates of the world, subsists in God who contains the whole in Himself. (God is not predicable by any particular predicate; but is the congeries of all the predicates taken collectively in his nature).

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33. Whatever lesson is inculcated to any body by means of a parable, i. e. whatever thing is signified to some one by a comparison, know that the simili[\*\*simile] relates to some particular property of the compared object and not in all respects. (So the similitude of iron rod given to god in the sruti and this book, regards only its material causality, and not its insensibility with the sensible spirit of God).

34. Whatever is seen to be moving or unmoving here in this world; is the vivarta or expanded body of the living soul, without any alteration in its atomic minuteness. (Nature is the body, and God the soul. Pope).

35. Leaving the intelligence aside (which is wanting in created objects); and taking the force only, (which actuates all nature); we find no difference of this physical force from the giver of the force.

36. Again whatever alteration, is produced in the motion or option of anything or person, at any time or place or in any manner; is all the act of that Divine Intellect.

37. It is the intellect which infuses in the mind the power of its option, volition, imagination and the like; because none of these can spring as a sprout in the mind, which is without intelligence and without an intelligent cause of it.

38. Whatever desires and fancies, rise in the minds of the unenlightened; are not of the nature of the positive will or decree of the Divine Mind, owing to the endless variety and mutuality of human wishes.

39. The desires rising in the minds of the enlightened, are as they were no desires and never had their rise; because.--

40. All thoughts and desires being groundless, they are as false as the idle wishes of boys; for who has ever obtained the objects of his dream? (or that he has beheld in his dream?)[\*\*moved '?']

41. Sankalpa with its triple sense of thought, desire and imagination, is impressed by the intellect on the living soul (which is the image of God) from its past reminiscence; and though we have a notion of this ideal soul, yet it is as untrue and unsubstantial as a shadow; but not so the original Intellect, which [\*\*[is]] both real and substantial.

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42. He who is freed from the error of taking the unreal world for real, becomes as free as the god siva[\*\*Siva] himself; and having got rid of the corporeal body, becomes manifest in his spiritual form.

43. The imagination of the ignorant, whirls about the worlds, as the wind hurts[\*\*hurls] the flying cotton in the air; but they appear to be as unmoved as stones to the wise, who are not led away by their imagination.

44. So there are multitudes of worlds, amidst many other things in the vast womb of vacuum which nobody can count; some of which are united with one another in groups, and others that have no connection with another.

45. The supreme intellect being all in all, manifests itself in endless forms and actions, filling the vast space of infinity, some of which are as transient[\*\*transient] as rain drops or bubbles in air and water, which quickly burst out and disappear; and others appearing as the great cities (of gods &c[\*\*.] ), situated in the heart of the Infinite one.

46. Some of these are as durable as rocks, and others are continually breaking and wearing out; some appearing as bright as with their open eyes, and others as dark as with their closed eyelids; some of these are luminous to sight and others obscured under impenetrable darkness; thus the bosom of the intellect resembling the vast expanse of the ocean, is rolling on with the waves of creation to all eternity.

47. Some though set apart are continually tending towards another; as the waters of distant rivers are running to mix

with those of seas and ocean; and as the luminous bodies of heaven, appearing together to brighten its sphere.

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## CHAPTER XIX.

### DESCRIPTION OF THE FORM OF VIRÁJ OR THE ALL COMPREHENDING DEITY.

Argument:--The Essence of the Living soul, and of the undivided and Individual bodies; and Distinction of things with regard to their distinct natures and actions.

Ráma said:--Tell me sir, regarding the nature of the living soul, and the manner of its assuming its different forms; and tell me also its original form, and those which it takes at different times and places.

2. Vasishtha replied:--The infinite intelligence of God, which fills all space and vacuum; takes of its own will a subtile and minute form, which is intelligible under the name of Intellect; and it is this which is expressed by the term living soul--jíva or zoa.

3. Its original form is niether[\*\*neither] that of a minute atom, nor a bulky mass; not an empty vacuity, nor anything having its solidity. It is the pure intellect with consciousness of itself, it is omnipresent and is called the living soul. (It is neither the empty space, nor anything contained therein).

4. It is the minutest of the minute, and the hugest of the huge; it is nothing at all, and yet the all, which the learned designate as the living soul. (The preceding one is a negative proposition, and this an affirmative one).

5. Know it as identic with the nature, property and quality, of any object whatever that exists any where; It is the light and soul of all existence, and selfsame with all, by its engrossing the knowledge of everything in itself. (Because nothing is existent in reality but in its idea, and the soul having all ideas in itself, is identic with all of them).

6. Whatever this soul thinks in any manner, of anything at any place or time, it immediately becomes the same by its notion thereof; (i. e. Being full with the idea of a thing, it is

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said to be identified with the same). The collective soul becomes all whatever it thinks or wills, as the soul of God; but



the individual soul thinks as it becomes at any place or time--as the soul of man or any particular being. Gloss).

7. The soul possesses the power of thinking, as the air has its force in the winds; but its thoughts are directed by the knowledge of things, (that it derives by means of the senses); and not by the guidance of anyone, as the appearance of ghosts to boys.

8. As the existent air appears to be inexistent, without the motion of the wind; so the living soul desisting from its function of thinking, is said to be extinct in the Supreme Deity.

9. The living soul is misled to think of its individuality as the ego, by the density or dullness of its intellect; and supposes itself to be confined within a limited space of place and time, and with limited powers of action and understanding. (Thus the infinite soul mistakes itself for a finite being, by the dullness of its understanding).

10. Being thus circumscribed by time and space, and endowed with substance and properties of action &c[\*\*], it assumes to itself an unreal form or body, with the belief of its being or sober reality. (Thus the incorporeal soul, is incorporated in a corporeal frame).

11. It then thinks itself to be enclosed in an ideal atom; as one sees himself in his dream to be involved in his unreal death.

12. And as one finds in its mind his features and the members of his body, to another form in his dream; so the soul forgets her intellectual entity in her state of ignorance, and becomes of the same nature and form, as she constantly thinks upon. (It forgets its pure spiritual form, and becomes a dull material body of some kind).

13. Thinking itself to be thus transformed to a gross and material form, as that of viráj[\*\*Viráj] the macrocosm, (who combines the whole material universe in himself); it views itself as bright and spotted, as the disk of the moon with the black spot upon it.

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14. It then finds in its person resembling the lunar disk, the sudden union of the five senses of perception, appearing in him of themselves.

15. These five senses are then found to have the five organs of sensation for their inlets, by which the soul perceives the sensation of their respective objects.

16. Then the Purusha or first male power known as viráj[\*\*Viráj], manifests,[\*\*delete ,] himself in five other forms said to be the members of his person; and these are the sun, the sides, water, air, and the land, which are the objects of five senses said before. He then becomes of endless forms according to the infinity of objects of his knowledge: (i. e. the thoughts in this mind). He is thus manifested in his objective forms, but is quite unknown to us in his subjective or causal form, which is unchangeable and undecaying.

17. He sprang up at first from the supreme being, as its mental energy or the mind; and was manifest in the form of the calm and clear firmament, with the splendour of eternal delight.

18. He was not of the five elemental form, but was the soul of the five element, he is called the Viráj Purusha--the macrocosm of the world, and the supreme lord of all. (He was the collective body of all individual ones).

19. He rises spontaneously of himself, and then subsides in himself; he expands his own essence all over the universe, and at last contracts the whole in himself.

20. He rose in a moment with his power of volition, and with all his desires in himself; he rises of his own will at first, and after lasting long in himself, dissolves again in himself.

21. He is the selfsame one with the mind of God, and he is the great body of the material world; and his body is called the puryashataka[\*\*puryashtaka] or container of the eight elementary principles, as also the ativáhika[\*\*átiváhika] or of the spiritual-form.

22. He is as the subtile and gross air, manifest as the sky, but invisible as the subtile ether; he is both within and as well as without everything, and is yet nothing in himself.

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23. His body consists of eight members, viz--the five senses, the mind, the living principle and egoism, together with the different states of their being and not being, i. e[\*\*], of their visible and invisible form: (such as outward and inward

organs of perception &c[\*\*.] ).

24. He (in the form of Brahmá), sang at first the four vedas with his four mouths; he determined the significations of words, and it was he who established the rules of conduct, which are in vogue to this time.

25. The high and boundless heaven, is the crown of his head; and the lower earth is the footstool of his feet; the unbounded sky is his capacious belly, and the whole universe is the temple over his body.

26. The multitudes of worlds all about, are the members of his body on all sides; the waters of seas are the blood of the scars upon his body; the mountains are his muscles, and the rivers and streams are the veins and arteries of his body.

27. The seas are his blood vessels, and the islands are the ligatures round his persons; his arms are the sides of the sky, and the stars are the hairs on his body.

28. The forty-nine winds are its vital airs, the orb of the sun is its eye-ball, while its heat is the fiery bile inside its belly.

29. The lunar orb is the sheath of his life, and its cooling beams are the humid humours of his body; his mind is the receptacle of his desires, and the pith of his soul is the ambrosia of his immortality.

30. He is the root of the tree of the body, and the seed of the forest of actions; he is the source of all existence, and he is as the cooling moonlight diffusing delight to all beings by the heating beams of that balmy planet oshadhísa.

31. The orb of the moon, is said in the sruti as the lord of life, the cause of the body and thoughts and actions of all living beings; (by growing the vegetable food for their subsistence and sustenance of their lives).

32. It is from this moon like viráj, that contains all vitality [\*\*in him]self, that all other living beings in the universe take  
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their rise; hence the moon is the container of life, mind, action and the sweet ambrosia of all living beings.

33. It is the will or desire of viráj[\*\*Viráj], that produced the gods Brahmá, Vishnu and Siva from himself; and all the celestial

deities and demons, are the miraculous creation of his mind.

34. It is the wonderful nature of the intelligent Intellect, that whatever it thinks upon in its form of an infinitesimal[\*\*infinitesimal] atom, the same appears immediately before it in its gigantic form and size.

35. Know Ráma, the whole universe to be seat of the soul of viráj[\*\*Viráj]; (i. e. the whole universe to be teeming with life), and the five elements to compose the five component parts of his body. (Whose body is all nature and whose soul is God).

36. Viráj that shines as the collective or universal soul of the world, in the bright orb of the moon, diffuses light and life to all individuals by spreading the moonbeams which produces the vegetable food for the supportance and sustenance of living beings.

37. The vegetable substances, which supply the animal bodies with their sustenance; and thereby produce the life of living beings; produce also the mind which becomes the cause of the actions and future births of persons by its efforts towards the same.

38. In this manner a thousand viráts and hundreds of Mahákalpa periods have passed away; and, there many such still existing and yet to appear, with varieties of customs and manners of peoples in different ages and climes.

39. The first and best and supremely blest virát--the male Deity, resides in this manner of our conception of him, and indistinct in his essence from the state of transcendent divinity; with his huge body extending beyond the limits of space and time. (This viráj or Brahmá is the Demiurgus of platonic philosophy).

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## CHAPTER XX.

### LECTURE ON THE EXTINCTION of THE LIVING SOUL.

Argument:-Extinction of individual souls in the universal, by their abandonment of desires.

Vasishtha continued:--This primary Purusha or the Male agent-[\*\*--]virát, is a volitive principle; and whatever he wills to do at anytime, the same appears instantly before him in its material form of the five elements.

2. It is this will, O Ráma! that the sages say to have become the world; because by its being intent upon producing the same, it became expanded in the same form. (The will of the Deity is the deed itself).

3. Viráj is the cause of all things in the world, which came to be produced in the same form as their material cause. (Because the product is alike its producing cause, being a facsimile of the same).

4 As the great viráj is collectively the aggregate of all souls, so is he distributed likewise into the individual soul of every body. (Hence every soul knowing itself to be a particle of the Divine, cannot think itself as otherwise).

5. The same viráj is manifest in the meanest insect as also in the highest Rudra, in a small atom as in the huge hill, and expands itself as the seed vessel to a very large tree: (all which are mistaken as parts of the illusive world).

6. The great viráj is himself the soul of every individual, from the creeping insect to the mighty Rudra of air; and his infinite soul extends even to atoms, that are sensible and not insensible of themselves.

7. In proportion as viráj expands and extends his soul to infinity, so he fills the bodies of even the atomic animalcules with particles of his own essence.

8. There is nothing as great or small in reality in the

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world, but everything appears to be in proportion as it is filled and expanded by the Divine spirit.

9. The mind is derived from the moon, again the moon has sprang from the mind; so doth life spring from life and the fluid water flows from the congealed snow and ice and vice versa. (So there is nothing as greater or less or as the source and its outlet).

10. Life is but a drop of the seminal fluid, distilled as a particle by the amorous union of parents. (This life being transmitted from generation to generation, there is no one greater or less than another).

11. This life then reflects in itself, and derives the properties of the soul, and likens it in the fulness of its perfections.

(Hence the soul and life are identified to one and the same principle by many).

12. The living soul has then the conscious[\*\*consciousness] of itself, and of its existence as one pure and independent soul; but there is no cause whatever, as to how it comes to think itself a material being composed of the five elements.

13. It is through opposition of nature that leads one into error, but in fact nature ever remains the same; as wrong interpretation of language imbrues bad ideas whereas[\*\*whereas] character remains the same.

14. The living soul is conscious of its selfexistence[\*\*self-existence?], by its knowledge of living by itself; it is the instinct of the perception of things by the mind, and not merely as the breath of life or external air, which is devoid of consciousness.

15. But being beset by the frost of ignorance, and confined to the objects of sense, the living soul is blinded of its consciousness and is converted to the breathing soul or vital life, and so loses the sight of its proper course.

16. Being thus deluded by the illusion of the world, the soul sees the duality instead of its unity, and being converted to the breathing of vital life, it is lost to the sight of the soul which is hidden under it.

17. We remain confined to this world of ignorance, as long  
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we enjoy the idea of ego; but as soon we give up the idea of ego, we become a free man.

18. Therefore O Ráma! When yon[\*\*you] will be able to know that there is no salvation and confinement in this world, as well as no sat[\*\*Sanskrit:\*\*] and asat[\*\*Sanskrit:\*\*], then and there you will be a true free man.

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## CHAPTER XXI.

### WHAT CONSTITUTES TRUE KNOWLEDGE.

Argument:--Amateurs of learning of two kinds, the real and the affected or Description of the two kinds of the lovers of knowledge, viz[\*\*?.], the real and the Fictitious.

Vasishtha Continued:--The wise man must always

conduct himself wisely, and not with mere show or affectation of wisdom; because the ignorant even are preferable to the affected and pretended lovers of learning. (According to the maxim which says that, if the show of anything be good for anything, surely the Reality must be better).

2. Ráma rejoined:--Tell me sir, what is meant by true wisdom, and by the show or affectation of it; and what is the good or bad result of either. (i. e. What kind of men they are, their signs and their respective ends).

3. Vasishtha replied:--He who reads the sástras, and practices his learning as a practitioner for earning his livelihood, without endeavouring to investigate into the principles of his knowledge, is called a friend to learning.

4. Whose learning is seen to be employed in busy life only, without showing its true effect in the improvement of the understanding; such learning being but an art or means of getting a livelihood, its possessor[\*\*possessor] is called a fellow of learning; (and no doctor in it).

5. He who is satisfied with his food and dress only, as the best gain of his learning; is known as an amateur and novice in the art of explaining the sástra: (or as mere teachers and pedagogues).

6. He who persists in the performance of his righteous and ceremonial acts, as ordained by law (Srouta sástra) with an object of fruition, is termed a probationer in learning, and is near about to be crowned with knowledge.

7. The knowledge of the soul (spiritual knowledge), is re-  
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\*ckoned as the true knowledge; all other knowledge is merely a semblance of it, being void of the essential knowledge (necesity[\*\*necessary] for mankind).

8. Those who without receiving the spiritual knowledge, are content with bits of their secular learning; all their labour is in vain in this world, and they are styled as mere noviciates in learning.

9. Ráma, you must not rest here with your heart's content, unless you can rest in the peace of your mind, with your full knowledge of the knowable one; you must not remain like a novice in learning, in order to enjoy the fruitions of this deleterious world. (Here all pleasure is palpable pain).

10. Let men work honestly on earth to earn their bread, and let them take their food for sustenance of their lives; let them live for the inquiry after truth, and let them learn that truth, which is calculated to prevent their return to this miserable world.

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## CHAPTER XXII.

### THE YOGA CONDUCTIVE TO HAPPINESS OR THE WAY TO HAPPINESS.

Argument:--The signs and characters of wise men and of their wisdom; together with a disquisition into the nature of the world, soul and the Supreme spirit or Brahma.

Vasishtha resumed:--The men[\*\*man] who by his knowledge of the knowable one, hath placed his reliance in him; who hath set his mind to its pristine purity, by purging it from its worldly propensities, and has no faith in the merit of acts; is one who is called the truly wise. (This chapter is in answer to Ráma's question about who is a wise man &c.).

2. The learned who knowing all kinds of learning, and being employed in acts, yet observe their indifference in every thing, are called to be truly wise. (It is wisdom to act, and not expect).

3. He whose heart is observed by the wise, to retain its coldness in all his acts and efforts; and whose mind is unaffectedly calm and quiet at all times; is said to be the truly wise man.

4. The sense of one's liberation from the doom of birth and death, is the true meaning of the word knowledge; or else the art of procuring simple food and raiment, is the practice of artificers only.

5. He is styled a wise man who having fallen in the current of his transactions, remains without any desire or expectation, and continues with as vacant a heart as the empty air.

6. The accidents of life come to pass, without any direct cause and to no purpose; and what was neither present nor expected, comes to take place of its own accord. (All accidents are caused by an unknown and unforeseen fate or chance).



7. The appearance or disappearance of an event or accident

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proceeds from causes quite unknown to us, and these afterwards become causes of the effects produced by them.

8. Who can tell what is the cause of the absence of horn in hares, and the appearance of water in the mirage, which cannot be found out or seen at the sight of those objects.

9. Those who explore in the causality of the want of horns in hares, may well expect to embrace the necks of the sons and grandsons of a barren woman.

10. The cause of the appearance of the unreal phenomena of the world to our sight, is no other than our want of right sight (i. e. our ignorance), which presents these phantoms to our view; and which disappear at a glance of our acute vision (of reason).

11. The living (or human) soul appears as the Supreme spirit, when it is viewed upon by the sight of our blended intellect; but no sooner does the light of Divine intellect drawn[\*\* drown?--P2: draw] in our minds, than the living or animal soul dwindles into nothing.

12. The insensible and unconscious Supreme soul, becomes awakened to the state of the living soul; just as the potential mango of winter, becomes the positive mango fruit in the genial spring.

13. The intellect being awakened, becomes the living soul; which in its long course of its living, becomes worn out with age and toil, and passes into many births in many kinds of beings: (animal, vegetable as well as insensible objects).

14. Wise men that are possessed of their intellectual sight, look internally within themselves in the recesses of their hearts and minds; without looking at the lookables without, or thinking of anything or many efforts whatever; but move on with the even course of their destiny, as the water flows on its course to the ocean of eternity.

15. They who have come to the light of their transcendent vision, fix their sight to brighter views beyond the sphere of visibles; and discern the invisible exposed to their veiw[\*\* view].

16. They who have come to the vision of transcendent light (the glory of God), have their slow and silent motion like that

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of a hidden water course; owing to their heedlessness of everything in this world.

17. They who are regardless of the visibles and thoughtless of the affairs of the world, are like those that disentangled from their snares; and they are truly wise, who meddle with their business as freely, as the free airs of heaven gently play with and move the leaves of trees.

18. They who have come to sight of the transcendent light, athwart the dizzy scenes of mortal life; are not constrained to the course of this world, as seafarers are not to be pent up in shallow and narrow pools and streams. (Sailors are glad to be in the wide ocean, than to ply in the waters of inland creeks).

19. They that are slaves of their desire (of enjoyment in this and next life), are bound to the thralldom[\*\*thralldom] of works ordained by law and sruti; and thus pass their lives in utter ignorance of truth. (Hence knowledge and practice are opposed to one another, the one being a state of bondage for some frail good and gain, and the other of freedom and lasting bliss).

20. The bodily senses fall upon carnal pleasures, as vultures pounce upon putrid carrion; curb and retract them therefore with diligence[\*\*diligence], and fix thy mind to meditate on the state of Brahmá and the soul.

21. Know that Brahma is not without the creation, as no gold is without its form and reflection; but keep yourself clear from thoughts of creation and reflexion, and confine your mind to the meditation of Brahma, which is replete with perfect bliss.

22. Know the nature of Brahma to be as inscrutable, as the face of the universe is indiscernible[\*\* indiscernible], in the darkness of the chaotic state at the end of a Yuga age; when there was no appearance of anything, nor distinction of conduct and manners. (See Manu's institutes I. 2).

23. And the elements of production existing in the consciousness of divine nature, were in their quiescent agitation in the divine spirit; as the movements of flimsy vapours amidst the darkness of an immovable and wide spreading cloud. (So

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are the fickle thoughts of the firm mind, and the moving engines of the fixed machine).

24. And as the particles of water are in motion, in a still pond and in the standing pool; so are the changing thoughts of the changeless soul, and so the motions of the element bodies in unchanging essence and nature of God.

25. As the universal and undivided sky and space, take the names of the different sides of heaven (without having any name or side of its own); so the undivided and partless Brahma, being one and same with the creation, is understood as distinct and different from it.

26. The world contains the egoism, as the ego contains the world in it; they contain the one within the other, as the coats of the plantain tree contain and are contained under one another.

27. The living soul or jīva being possessed of its egoism, sees its internal world (which lies in its egoism), through the pores of the organs of sense, as lying without it; in the same manner, as the mountains look upon the lakes issuing out of its caverns, as if they outward things altogether. (So the mental and internal world appears as a visibly external phenomenon).

28. So when the living soul sees itself by mistake[\*\* mistake], to any thing in the world (i. e. in the light of an object); it is the same as one takes a ball or bar of gold, for an ornament which was or is to be made of it. (So the soul residing in any body at any time[\*\*space added], is not that body itself but the indwelling power thereof).

29. Hence they that are acquainted with the soul, and are liberated in their life time (or become jīvanmukta[\*\*]); never think themselves to be born or living or dying at any time; (though they are thought and looked upon as such by others. The soul being eternal and unchangeable).

30. Those that are awakened to the sight of the soul, are employed in the actions of life without looking at them; (without taking heed of them in their hearts); just as a house-\*

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holder discharges his domestic duties, while his mind is fixed at the milk pot in the cowstall.

31. As the God virāj[\*\*Virāj] is situated with his moon like appearance, in the heart of the universal frame, so does the living soul reside in the heart of every individual body like a little or

large dew drop, according to the smallness or bigness of the corporeal body.

32. This false and frail body believed to be a solid reality, on account of its tripartite figure; and is mistaken for the ego and soul, owing to the intelligence that is displayed and dwells in it.

33. The living soul is confined like a silkworm, in the cell of its own making Karma-Kosha, by acts of its past life, and resides with its egoism in the seed of its parents, as the floral fragrance dwells in the honey cups of flowers.

34. The egoism residing in the seminal seed, spreads its intelligence throughout the body from head to foot; as the moon-beams are scattered[\*\*scattered] throughout the circumference of the whole universe.

35. The soul stretches out the fluid of its intelligence, through the openings of its organs of sense; and this being carried to a[\*\*the] sides through the medium of air, extends all over the three worlds, as the vapour and smoke fill and cover the face of the sky.

36. The body is full of sensibility, both in its inner as well as outer parts; but it is in the viscera of the heart, where our desires (vāsana) and egoism (abhimāna[\*\*à-->á]) are deeply seated.

37. The living soul is composed of its desires only, and consists of and subsists under its hearty wishes alone, the same soon come out of themselves from within the heart, and appear on the outside in the outward conduct of the person. (Whatever is in the heart, the same appears also in action).

38. The error of egoism is never to be suppressed[\*\*suppressed], by any other means whatsoever; save by one's unmindfulness (nischitta) of himself, and fulness of divine presence (Brahmai karasya) in his calm and quiet soul.

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39. Though dwelling on your present thoughts, yet you must rely in your reflection of the vacuous Brahma; by suppression of your egoism by degrees and your self-controul[\*\* control] betimes.

40. They who have known the soul, manage themselves here without fostering their earthly thoughts any more[\*\*space added]; and remain as silent images of wood, without looking at or thinking of

any thing at all.

41. He who has less of earthly thoughts in him, is said to be liberated in the world; and though living in it, he is as clear and free in his mind as the open air; (no earthly affections, tie down his rising soul).

42. The egoism which is bred in the pith, grows into intelligence extending from head to foot; and circulates throughout the whole body, as the sun beams pervade all over the sphere of heaven.

43. It becomes the sight of the eyes, the taste of the tongue and hearing in the ears; then the five senses being fastened to the desires in the heart, plunge the ego into the sea of sensuality.

44. Thus the omnipresent intellect, becomes the mind after losing its purity; and is employed with one or other of the senses, as the common moisture of the earth, grows the sprout to in the vernal season.

45. He who thinks on the various objects of the senses, without knowing their unreality and the reality of the only one; and does not endeavour for his liberation here, has no end of his troubles in life. (Because sensible objects, afford no intellectual or spiritual happiness).

46. That man reigns as an emperor, who is content with any kind of food and raiment; and with any sort of bedstead at any place. (And is not confined to any particular mode of life).

47. Who with all his desires of the heart, is indifferent to all the outward objects of desire; who with his vacant mind is full with his soul, and being as empty vacuum is filled with the breath of life.

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48. Who whether he is sitting or sleeping, or going anywhere or remaining unmoved, continues as quiet as in his sleeping state; and though stirred by any one, he is not awakened from his slumber of nirvána, in which his mind and its thoughts, are all drowned and have become extinct. (This is the state of the sixth stage of Yoga meditation).

49. Consciousness though common to all, resides yet in each breasts[\*\*breast], like fragrance in flowers and flavour in fruits.

50. It is self-consciousness only, that makes an individual person, and its extinction is said to form the wide world all about; but being confined to the soul or one's self, it vanishes the sight of the world from view. (i. e. The subjective consciousness is the soul or self, and its objectivity makes the world; and this is the abstract of this doctrine).

51. Be unconscious of the objects on earth; and remain insensible of all your prosperity and affluence: make your heart as hard as impenetrable as stone, if you will be happy forever.

52. O righteous Ráma! convert the feeling of your heart to unfeelingness, and make your body and mind as insensible as the hardest stone (upala or opal).

53. Of all the positive and negative acts, of the wise and unwise sets of men, there is nothing that makes such a marked difference between them, as those proceeding from the desire of the one, and those from want of the desire of the other.

54. The result of the desired actions of the unwise, is their stretching out of the world before them; while that of the acts done without desire by the wise, serves to put an end to the world before them. (The acts of desire produce repeated births in the world, while the other puts an end to the future transmigrations of the soul).

55. All visibles are destructible, and those that are destroyed come to be renewed to life; but that which is neither destroyed nor resuscitated, is thyself--thy very soul.

56. The knowledge of existence (of the world), is without its foundation; and though it is thought to be existent, it is not  
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found to be so in reality; it is as the water in the mirage, which does not grow the germ of the world.

57. The right knowledge of things, removes the thought of egoism from the mind; and though it may be thought if in the mind, yet it takes no deep root in the heart, as the burnt seed or grain does not sprout forth in the ground.

58. The man that does his duties or not, but remains passionless and thoughtless and free from frailty; has his rest in the soul, and his nirvána is always attendant upon him.

59. Those who are saintly calm and quiet by the controul[\*\*typo for control]

of their mind, and by suppression[\*\*suppression] of the bonds (appetites) for enjoyments; but not having weakened (governed) their natures, have in their hearts a mine of evils.

60. The wise soul is full of light like the clouldless[\*\*cloudless] sky, and is distinguished from others by its brightness; but the same soul which is alike in all, appears as dim as the evening twilight in the ignorant.

61. As a man seated in this place, sees the light of heaven (heavenly bodies), was coming to him from a great distance, and filling the intermediate space; so the light of the Supreme soul fills and reaches to all.

62. The infinite and invisible intellect, which is as wondrous as the clear vacuum of the sky; conceives and displays this wonderful world, within the infinitude of its own vacuity.

63. The world appears to the learned and unerring, and those who have got rid of the error of the world, and rest in their everlasting tranquility, as a consumed and extinguished lamp; while it seems to all common people, to be placed in the air, by the will of God and for the enjoyment of all. (The two opposite views of the world with the learned and ignorant).

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[\*\* png 123-128 compared to print]

## CHAPTER XXIII.

### STORY OF A PIOUS BRAHMAN AND HIS NIRVÁNA EXTINCTION.

Argument:--Account of vasishtha's[\*\*Vasishtha's] meeting a hermit named monkey[\*\*Manki] in a desert land; and their mutual conversation with regard to self-resignation and liberation.

Vasishtha said:--(I have delivered to you my lectures) on dispassionateness, inappetence and resignation of worldly desires; rise therefore and go beyond the material world after the example of one Monkey[\*\*Manki]: (as related herein--below).

2. There lived once on a time before a Brahman named monkey, who was applauded for his devotion and steadfastness to holy vows.

3. It happened at one time, that I was comming[\*\*coming] down from the vault of heaven, upon an invitation from your grandfather Aja on some particular occasion.

4. As I then came to wander on the surface of the earth, in order to reach at the realm of your grandsire; I happened to meet before me a vast desert, with the burning sunshine over it.

5. It was a dreary waste without its boundary on any side, filled with burning sands and obscured by grey and fly dust over it; and marked by a few scattered hamlets here and there.

6. The extended waste appeared as the boundless and spotless immensity of Brahma, by its unrestricted vacuity, howling winds, burning heat and light, its seeming water in the sand, and untroddening ground resting in peace.

7. It seemed as delusive as the appearance of avidyá or illusion itself; by the deceptive waters of mirage upon the sand, by its dulness and empty space and the mist overhanging on all sides of it.

8. As I was wandering along this hollow and sandy wilder-\*

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\*ness, I saw a wayfarer sauntering before me and muttering to himself in the travail of his wearisome journey.

9. The Traveller said:--O the powerful sun! That afflicts me with his blazing beams, as much as the company of evil-\*minded men is for our annoyance.

10. The sunbeams seen to pour down fire on earth, and melt down the pith and marrow of my body and bones; as they have been drying up the leaves and igniting the forest trees (for a conflagration).

11. Therefore it behoves me to repair to yonder hamlet, to allay the weariness of my journey, and recover my strength and spirits for travelling onward. (So it is said:--the shady bower invites the dry, and drives out the cooled).

12. So saying, he was about to proceed towards the village, which was an habitation of the low caste Kirátas. (The kerrhoids of Ptolemy, and the present Kerántes of the Himalayas). When I interrupted him by saying:--

13. Vasishttha said:--I had[\*\*hail] thee, O thou passenger of the sandy desert, and may all be well with thee, that art my fellow traveller on the way, and art so good looking and passionless:--

14. O traveller of the lower earth! who have long lived in



the habitations of men, and have not found your rest, how is it now that you expect to have it, in this solitary abode of this mean people?

15. You can have no rest at the abode of the vile people in yonder village, which is mostly peopled by the Pamara villains; thirst is not appeased, but increased by a beverage of briny water. (So it is said:--The unquenchable appetite of the greedy, is never quenched by nourishment, but it nourishes it the more, as the fuel and butter serve to kindle and feed the fire).

16. These huts and hamlets shelter the cowardly cow--herds[\*\*cow-herds] (Pallava Gopas) under them, and them that are afraid to walk in the paths of men, as the timid deer are averse to rove beyond their own track. (So these solitary swains are as the savage beasts of the forests).

17. They have no stir or agitation of reason, nor any flash  
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of understanding or mental faculties in them; they are not afraid of or averse to base actions, but remain and move on as stone-mills and wheels:--

18. Their manliness consists in the emotions of their passions and affections, and in exhibitions of the signs of their cupidity and aversion, and they delight mostly in actions, that appear pleasant at the time being or present moment. (They are occupied with the present only, being forgetful of the past and careless of the future).

19. As there is no appearance of a body of rainy clouds, over the dry and parched lands of the desert, so there is no shadow of pure and cooling knowledge ever stretched out on the minds of these people. (i. e. They have never come under the benign influence of civilization).

20. Rather dwell in a dark cave as a snake, or remain as a blind worm in the bosom of a stone; or limp about as a lame stag in the barren desert, than mix in company of these village people.

21. These rude rustics resemble the potions of poison, that are mixed with honey; they are sweet to taste for a moment, but prove deadly at last. (Such are the robbers of deserts and woods).

22. Again these villainous villagers are as rude as the rough

winds, which are blowing with gusts of dust amidst the shattered huts, built with grassy turfs and tufts of the dried leaves of trees. (The word trina means straw also or a straw built hut).

23. Being thus spoken unto by me, the traveller felt himself as glad, as if he was bathed in ambrosial showers.

24. The passenger said:--Who art thou sir, with thy magnanimous soul, that seemest to me to be full and perfect in thyself, and full of Divine spirit in thy soul. Thou lookest at the bustle[\*\*no: possibly fr??tle] of the bustle of the world, as a passer is unconcerned with the commotion of the villages beside his way.

25. Hast thou sir, drunk the ambrosial draught of the gods, that gave thee thy Divine knowledge? and art infused with the spirit of the sovran virāj, that is quite apart from the  
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plenum it fills, and is quite full with its entire voidness: (stretches through all, and unmixed with any).

26. I see thy soul to be as void and yet as full as his, and as still and yet as moving as the Divine spirit; it is all and not all what exists, and something yet nothing itself.

27. It is quiet and comely, shining and yet unseen; it is inert and yet full of force and energy, it is inactive with all its activity and action; and such soul is thine. (These antithetic attributes of the Divine soul, are applied objectively to that of Vasishtha in the second person, as they are subjectively put to one's ownself[\*\*2 words] in the first person in many otherplaces[\*\*2 words]. Thus in the Bhagavad Gita where Krishna assumes to himself the title of Brahma and says "Resort to Me alone" so says the safi[\*\*sufi] Mansur "I am the true one" so says Hastamulaka in his celebrated rhapsody. "I am that eternal that is conceived by every one."[\*\*])[\*\* ) missing somewhere]

28. Though now journeying[\*\*journeying] on earth, you seem to range far above the skies; you are supportless, though supported on a sound basis (of the body or Brahma). (i. e. The spirit and mind range freely every where, though they appear to be confined within the limits of the body, or to proceed from and rest in the eternal essence of Brahma).

29. Thou art not stretched over the objects, and yet no object subsists without thee; thy pure mind like the beauteous orb of the moon, is full of the nectarious beams of immortality. (The moon is called the lord of medicinal plants, having the

virtues of conferring life and health to the body).

30. Thou shinest as the full-moon, without any of her digits or blackish spots in thee; thou art cooling as the moon-\*beams, and full of ambrosial juice as the disk of that watery planet.

31. I see the existence and non-existence of the world, depend upon thy will, and thy intellect contains in it the revolving world, as the germ of a tree contains within it the would be fruit.

32. Know me sir, as a Brahman sprung from the sage

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sandilya's[\*\*Sandilya's] race; my name is Monkey[\*\*Manki], and am bent on visiting places of pilgrimage.

33. I have made very long journeys, and seen many holy places in my peregrinations all about; and have now after long bent my course to revisit my native home. (The toils being over, the traveller returns home, and there to die. Goldsmith).

34. But my mind is so sick of and averse to the world, that I hesitate to return to my home, after having seen the lives of men passing away as flashes of lightening from this world.

35. Deign now sir, to give me a true account of yourself, as the minds of holymen[\*\*holy men] are as deep and clear as limpid lakes.

36. When great men like yourself show their kindness, to one as mean as myself at the first sight of him, his heart is sure to glow with love and gratitude to them, as the lotus buds are blown (by the premature gleams of the rising sun), and are led to be hopeful of their favour towards him.

37. Hence I hope sir, that you will kindly remove the error, which is bred in me by my ignorance of the delusions of this tempting world. (Lit. I believe you are able to do so &c[\*\*.] ).

38. Vasishta replied:--Know me, O wise man, to be vasishta-[\*\*Vasishta--]the sage and saint, and an inhabitant of the etherial region; and am bound to this way, on some errand of the sagely king (Aja by name).

39. I tell you sir, not to be disheartened at your ignorance, as you have already come to the path of wisdom, and very nearly got over the ocean of the world, and arrived at the coast of

transcendental knowledge.

40. I see you have come to the possession of the invaluable treasure, of your indifference to worldly matters; for this kind of speech and sentiments, and the sedateness of disposition which you have displayed, can never proceed from a worldling, and bespeak your high-mindedness.

41. Know that as a precious stone is polished, by gentle abrasion of its rubbish; so the mind comes to its reasoning, by the rubbing off of the dross of its prejudice.

42. Tell me what you desire to know, and how you want to  
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abandon the world; it is in my opinion done by practice of what one is taught by his preceptor, or by interrogatories of what he does not know or understand.

43. It is said that whoso[\*\*] has a mind, to go across the doom of future birth or transmigration of his soul, should be possessed of good and pure desires in his mind, and an understanding inclined to reasoning under the direction of his spiritual guide. Such a person is verily entitled to attain to the state, which is free from future sorrow and misery.

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## CHAPTER XXIV.

### INDIFFERENCE OR INSOUCIANCE OF MONKI[\*\*MANKI] TO WORLDLINESS.

Argument:--Monkey's[\*\*Manki's] relation of the miseries of his life and of this world, together with the evils attendant on Human body and its senses and understanding.

Vasishtha Said:--Being thus accosted by me, Manki fell at my feet (in salutation); and then shedding the tears of joy from both his eyes, spoke to me on our way, with due respect (to my rank).

2. Manki said:--O venerable sir, I have been long travelling in all the ten sides of the earth; but I have never met a holy man like yourself, who could remove the doubts arising in my mind.

3. Sir, I have gained today the knowledge which is the chief good of the body of a Brahman, whose sacred person is more venerable and far more superior in birth and dignity,

than the bodies of all other beings in heaven and on earth;  
but sir am sorry at heart, at seeing the evils of this nether  
world.

4. Repeated births and deaths, and the continued rotations  
of pleasure and pain, are all to be accounted as painful, on account  
of their terminating in pain. (Pain is pain, and pleasure  
too ends in pain).

5. And because pleasure leads to greater pain (at its want),  
it is better, O sage, to continue in one's pain (which becomes a  
pleasure by long habit). The sequence of fleeting pleasure  
being but lasting pain, it is to be accounted as such even as  
long as it lasts.

6. O friend! all pleasures are as painful to me, as my pains  
have become pleasurable at this advanced age of mine; when  
my teeth and the hairs of my body, are falling off with the  
decay and wearing out of my internal parts also.

7. My mind is continually aspiring to higher stations in  
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life, and is not persevering in its holy course; and the germ of  
my salvation, is choked by the thorns and thisles[\*\*thistles] of my evil  
and worldly desires.

8. My mind is situated amidst its passions and affections,  
within the covert of my body, as the banian tree stands amidst  
its falling leaves in the interior of a rustic village; and the  
desires are flying like hungry vultures all over its body, in  
search of their abominable sustenance.

9. My wicked and crooked thoughts are as the brambles of  
creeping and thorny plants, and my life is a weary and dreary  
maze, as a dark and dismal night, (where and when we are  
blind-folded to descry our right way).

10. The world with all its people, being parched and dried  
up like withered plants, without the moisture of true knowledge,  
and decaying day by day with incessant cares, is fast advancing  
towards its dissolution, without being destroyed all at once.

11. All our present acts are drowned in those of our past  
lives, and like withered trees bear no flower or fruit in our  
present life; and actions done with desire, terminate with the  
gain of their transitory objects. (Therefore no action nor  
meritorious deeds of religion, can ever tend to our salvation.  
(Which is had by our faith alone)[\*\*])).

12. Our lives are wasted in our attachment to family and dependants, and never employed to lead our souls across the ocean of the world; the desire of earthly enjoyments are decaying day by day, and a dreadful eternity awaits before us.

13. Our prosperity and possessions, whether they are more or less, are as noxious to our souls, as the thorny and poisonous plants growing in the hollow caves of earth; again they are attended with thoughts and cares causing fever heat in the soul, and emaciating the body.

14. Fortune makes the brave and fortunate people, fail sometimes in the hands of foes; as the man ardent with the desire of gems in his mind, is tempted to catch the gemming serpents, lying in dark caves; (and lose his life in attempting to seize the treasure).

15. I being entirely inclined or given up to the objects of  
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sense, am abandoned by the wise (who hate to touch the vile); and my mind which is polluted by worldly desires, and is all hollow within, is shunned by them as a dead sea with its troubled and turbid waters.

16. My mind is turning also about false vanities, as the rheumatic pains all about the body;

17. And I am also even with my innumerable deaths hunting after desired vacuity for sorrow, though my mind is purged from the dross of ignorance by reading s         and associating good men; as the moon and stars which with its power of removing darkness, stand good in vacuity.

18. There is no end of the dark night of my ignorance, when the gloomy spectre of my egoism is playing its part; and I have not the knowledge, which like a lion may destroy the furious elephant of my ignorance, and burn down as fire the straws of my actions.

19. The dark night of my earthly desire or cupidity is not yet over, and the sun of my disgust of the world is not risen as yet; I still believe the unreal as real, and mind is roving about as an elephant.

20. My senses have been continually tempting me, and I know not what will be the end of these temptations, which prevent even the wise people, from observing precepts of the s        .

21. This want of sight or disregard of the sāstras, leads to our blindness by kindling our desires, and by blinding our understanding;--

22. Therefore tell me sir, what am I to do in this difficulty, and what is that[\*\*add: which?][\*\*or "what is it that"?--P2] may conduce to my chief good, that I am asking thee to relate.

23. It is said that, the mist of our ignorance flies like the clouds, at the sight of wise men and purification of our desires; now sir, verify the truth of this saying of wise men, by your enlightening my understanding, and giving peace to my mind.

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## CHAPTER XXV.

### VASISHTHA'S ADMONITION TO MANKI.

Argument:--The avarana sakti or all-enfolding power of God is called ignorance, his vikshepa sakti or delusive power is the cause of error, and the combination of both cause the world.

Vasishtha said:--Consciousness (of the objects of perception), their reflection, the desire of having them and their imagination, are the four roots of evil in this world; and though these words are meaningless, yet considerable sense is attached to them (as categories of some schools of false philosophy); as the four sources of knowledge.

2. Know that knowledge (of externals) is their reflexion also, which is the seat (or root) of all evils; and all our calamities proceed therefrom, as thickly as vegetation springs out of the vernal juice (or breath of spring).

3. Men garbed in the robes of their desires, walk in the dreary paths of this world, with very many varieties of their actions (both temporal and ritual), as there are circles drawn under a circles (i. e. one circle of duty enclosing many others under it).

4. But these aberrations and wanderings over the earth, are at an end to the wise together with their desires; as the moisture of the ground, is dried up and diminishes at the end of the vernal season.

5. Our various desires, are the growers of the very many

thorny plants and brambles in the world; as the vernal moisture is the cause of growing the thick clumps of kadalí or plantain trees.

6. The world appears as a dark maze to the mind, that is cloyed in the serum of its likerish[\*\*lickerish] appetites; as the ground is shaded under the bushy trees, by the sap supplied by the vernal season.

7. There is nothing in existence except the clear and vacu-\*  
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\*ous intellect, as there is nothing in the boundless sky, beside the hollow vacuity of the air. (This is another passage of the vacuistic theory of Vasishtha).

8. There is no intelligent soul beside this one, and all else is the everlasting reflexion of this one alone; This it is which is styled ignorance and error, and the world also.

9. He is seen without being seen, and is lost upon being seen, (that is, the Lord is seen in the spirit and not by the visual sight). On looking to it an unreal or evil spirit appears to sight instead of the true and holy spirit, like ghosts and goblins appearing before children. (Whoever wishes to the spirit of God, sees the spirit of the devil only).

10. It is by rejecting all visible sights, the understanding views the one essence of all, and all things dwindle into it, as all the rivers on earth, run and fall into one universal ocean. (The one invisible unity is the essence of multiplicity).

11. As an earthen ware cannot be without its earth; so all intelligent beings, are never devoid of their intelligence or the intellect. (This couplet corroborates the eighth[\*\*eighth] verse, where it is said that, there is nothing except the intellect).

12. Whatever is known by the understanding, is said to be our knowledge; but the understanding has no knowledge of the unknowable, nor want of understanding can have any knowledge, owing to their opposite natures. (Because understanding and knowledge are of the same nature, but understanding and unknowable are contraries, and want of understanding and the knowable are sub-contraries. (The plain meaning is that the understanding knows the knowable and not the unknowable; while want of understanding knows neither the one nor the other).

13. As there is the same relation of knowledge between the



the looker, his seeing and sight; (i. e. the subject, act, and object of seeing); so it is omniscience of Brahma which is the only essence. (Sāraikarasyam), all else is as null as an aerial flower (Kha-pushpa) which never exists.

14. Things of the same kind bear an affinity to one another, and readily unite in one (as water with water &c[\*\*]); so the world

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[\*\* missing portions supplied from printed copy (Bharatiya ed.)]

being alike to its notion, and all notions being alike to the eternal ideas in the mind of God, the world and the divine mind, are certainly the same thing and no other.

15. If there be no knowledge or notion of wood and stone in us, then they would be the same as the non-existent things of which we have no notion:--(such as the horns of a hare or a flower in the air).

16. When the outward and visible features of things, are so exactly similar to the notions and knowledge of them that we have in our minds; therefore they appear to be no other than our notions or knowledge of them. (Because things agreeing in all respects with one another, must be the same and very thing).

17. All visible appearances in the universe, are only the outstretched[\*\*outstretched] reflexions of our inner ideas; their fluctuation is as that of the winds, as their motion is as that of the waters in the ocean.

18. All things are mixed up with the omnipresent spirit, as a log of wood is covered over by lac-dye; both of which appear to be mixed together to the unthinking, but both are taken for the one and same thing by the thinking part of mankind; (who believe the spirit to exhibit itself in all shapes Āpna jathaika bhuvana).

19. The idea of reciprocity is unity, and the knowledge of mutuality is union also; such as the interchange of water and milk, and so the correlation of vision and visibles; and not as the union of the wood and lac-dye with one another. (This means unity to consist in the interchangeableness and interdependence of two things as of the spirit and matter, and not as sticking the lac-dye upon wood, but as fire inhering in every particle[\*\*particle] of the wood, as it is expressed in the afore cited sruti):--

20. The knowledge of one's egoism is his bondage, and that of his unegoism is his emancipation from it; thus one's imprisonment in and enfranchisement from the confines of his body and the world; being both under his subjection, why is it that

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he should be slack to sit himself at freedom from his perpetual tharldom[\*\*thraldom]?

21. Like our sight of two moons in the sky, and our belief of water in the mirage, we believe in the reality of our egoism, which is altogether an unreality. (Lit. We think it present without its presence).

22. The disbelief in one's self or his egoism, removes his meity (màmatá[\*\*mámata]) or selfishness also; and it being possible to everyone to get rid of them, how is it that he should be ignorant of it?

23. Why do you mantain[\*\*maintain] your egoism only, to be confined in the cell of your body, like a plum drowned in a cup of water, or like the air confined in a pot? your relation to god is to be no other but like himself and to be one with him, is to have the reciprocal knowledge of yourself in the likeness of God (i. e. to be like the image of god in perfection).

24. It is said that the want of reciprocal knowledge, makes the union of two things into one (i. e. the entire commingling of two things together makes them one); but this is wrong in both ways, because neither doth any dull material thing or any spiritual substance, lose its own form (however mixed up with one or the other).

25. Neither is force converted into inertness (i. e. the spirit never becomes matter), from the indestructibility of their nature, and whenever the spiritual is seen or considered as the material, it becomes a duality, and there is no unity in this view of the two. (Hence there is no union or entire assimilation either of the spirituals or materials).

26. Thus men being under the influence of their desires, and beset by their vanities of various kinds (altogether) are going on downward still, as a stone torn from the head of a cliff, falls from precipice to precipice headlong to the ground.

27. Men are as straws carried here and there by the current of their desire, and whirled about in its eddy; they are overtaken by and overwhelmed in an endless series of difficulties which [\*\*add: are?] impossible for me to enumerate. (The Sanskrit na párjate

is the Bengali párájáyaná[\*\*]).

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28. Men being cast like a ball flung from the palm of fate, are hurried onward by their ardent desires till they are hurled headlong into the depth of hell; where being worried and wornout[\*\*worn out] with hell torments, they take other forms and shapes after lapses of long periods, (to undergo fresh toils and troubles on earth).

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## CHAPTER XXVI.

### MANKI'S ATTAINMENT OF FINAL EXTINCTION OR NIRVÁNA.

Argument:--The vanity of Human wishes, and the Tranquility of Rational and spiritual speculation.

Vasishtha said:--Thus the living soul, being let fall in the mazy path of his world, is encompassed by calamities and accident[\*\*accidents] as countless as the animalcules, which are generated in the rainy season.

2. All these accidents though unconnected with one another, follow yet so fast and closely upon each other, as the detached stone lying scattered and close together in the rocky desert, and linked in a lengthening chain of thought in the mind of man.

3. The mind blinded of its reason, becomes a wilderness overgrown with the arbour of its calamities, and yet appearing to be smiling as a vernal grove before men, by its feigned merriment and good humour. (Merth[\*\*Mirth] and sorrow are both of them the effects of unreasonableness).

4. O how pitiable are all those beings! Who being bound to their subjection to hope, are subjected to divers states of pain and pleasure, in their repeated births in various forms on earth.

5. Alas for those strange and abnormal desires, which subjects[\*\*subject] the minds of men, to the triple error of taking the non-existent to be actually present before them. (The triple error (Triputi bhrama) consists in the belief of the visibles, their vision and the viewer of them, that is, in the subject, act and objects of sight, which are all viewed as unreal in the light of vedanta).

6. Those who have known the truth, are delighted in themselves, they are immortal in their mortal life, and are diffusers

of pure light all about them. What then is the difference between the sapient sage who is coldhearted in all respects, and the cooling moon (who cools and enlivens and enlightens the world with her ambrosial beams?).

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7. And what is the difference between a whimsical boy and a covetous fool, who covets anything whatever at hand without any consideration of the past and future (good or evil which attends upon it).

8. What is the difference between the greedy fool and voracious fish or whale, that devour the alluring bait of pleasure or pain; and will not give up[\*\*space added] the line until they are sure to give up[\*\*space added] their lives for the same. (All seeming pleasure is real pain, and pain of both the body and soul of men).

9. All our earthly possessions whether of our bodies or lives, our wives, friends and properties, are as frail as a brittle plate made of sand, which no sooner it is dried and tried than it spurts and breaks to pieces.

10. O my soul! Thou mayst forever wander, in hundred of bodies of various forms in repeated births; and pass from the heaven of Brahmá to the empyrean of Brahma; yet thou canst never have thy tranquility, unless thou attainest the even insouciance of thy mind. (The stoic impassivity is the highest felicity).

11. The ties and bondage of the world, are dispersed by mature introspection into the nature of things; as the uneven ruggedness of the road, does not retard the course of the wayfarer walking with his open eyes.

12. The negligent soul becomes a prey to concupiscence and unruly passions, as the heedless passenger in[\*\*is] caught in the clutches of demons; but the well-guarded spirit is free from their fright.

13. As the opening of the eyes, presents the visibles to sight; so doth the waking consciousness introduce the ego and phenomenal world into the mind. (i. e. Consciousness is the cause of both the subjective and objective).

14. And as the shutting of the eyelids, shuts out the view of the visible objects from sight; so, O destroyer of enemies, the closing of consciousness, puts out the appearance of all sights and thoughts from your eyes and mind; (and this

unmindfulness of everything besides, prepares the soul for the sight of the most high).

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15. The sense of the existence of the external world, together with that of one's ego or self-existence, is all unreal and inane, it is consciousness alone that shows everything in itself and by the fluctuation of its erroneous; as the motion of winds displays the variegated clouds in the empty air. (It is the imaginative faculty of the mind, that creates and presents these phantoms before it).

16. It is the divine consciousness only, which exhibits the unreal phenomenals as real in itself, without creating anything apart or separate from its own essence; in the same manner as earth or any metal produces a pot or a jar out of itself, and which is no wise distinct or separate from its substance.

17. As the sky is only a vacuity, and the wind is a mere fluctuation of air; and as the waves are composed of nothing but water; so the world is no other than a phenomenon of consciousness: (because we have no knowledge of it without our consciousness of it).

18. The world subsists undivided in the bas-relief of consciousness, and without a separate existence of its own apart or disjoined in any part, from its substance or substratum of the conscious soul, which is as calm and clear as the empty air, and the world resembles the shadow of a mountain in the bosom of water, or a surge or wave rising on the surface of the sea.

19. There rises a calm coolness in the souls of wise and inexcitable sages, when the shining worlds appear as the cooling moon beams falling on the internal mirror of their minds.

20. How is it and by what means and in what manner, is this invisible supreme light, produced in the calm and quiet and all pervading auspicious soul, amidst the empty expanse of the universe. (Here is a double question of the production of uncreated light in creation and of the manifestation of divine and spiritual light in the quiet soul).

21. That essence which is expressed by the term Brahma, forms the essential nature and form of everything besides; and the same is permeated throughout all nature, except where it is obstructed by some preventive cause or other,--bádhá.

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22. Anything which presents a hindrance to this, and whatever is preventive of the pervasion of divine essence, is a nullity in nature like a sky flower--ákāsa pushpa, which is nothing at all in nubibus.

23. The wise man sits quietly like a stone, without the action of even his inner and mental faculties; because the lord is without the reflection or sensation of anything, and without birth or decay at any time[\*\*space added]. (Here the mind and its workings, are explained as vikalpana or changing thoughts, which are wanting in the eternal mind).

24. He who remains insensible and unconsciousness[\*\*unconscious] of every thing, like the empty state of the open sky; arrives by his constant practice to his state of sound sleep or hypnotism without the disturbance of dreams.

25. But how is it to be known that the world is the mere thought or will of the Divine mind? where to it is said).[\*\* : instead of '.'] It is the creative power of Brahma, (called Brahmá or Hiranya-garbha--the demiurgus), thought of forming the wondrous world in his mind, (as it were he pictured it in himself), without the aid of any tool or instrument or means or ground for its construction; hence (it is plain), the world is merely ideal and nothing real, nor is there any cause or creator of it whatsoever.

26. As the lord stretches out the world in his thought, he or it instantly becomes the same; and as the lord is without any visible form, so this seeming world has no visible nor material form whatever; nor is there any framer of what is simply ideal.

27. So all men are happy or unhappy, as they think themselves to be one or the other in their minds; they all abide in the same universal soul, which is common to all; and yet believe themselves every one of his own kind in his mind.

28. Therefore it is as vain to view anything, or any intellectual being, in the light of an earthly substance, as it is false to take the visionary hills of one's dream, in the light of their being real rocks situated on earth.

29. By assigning egoism to one's self, he becomes subject to error and change; but the want of egoism, places the soul

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to its invariable identity and tranquility. (i. e. The sense of one's personality, subjects him to change and misery).

30. As the meaning of the word bracelet, is nothing different from the gold (of which it is made); so the sense of thy false egoism, is no other than that of the tranquil soul. (The soul, self, and ego are all the one and something[\*\*2 words]).

31. The anaesthetic sage, that is cold-blooded and sober minded as a silent muni, is no voluntary actor of any act, although he may be physically employed in his active duties; and the quiet saint carries with him an empty and careless mind, although it may be full of learning and wisdom. (Lit. the knower of god[\*\*God] is as quiet, as the calm vacuum of heaven).

32. The wise man manages himself as a mechanical figure or puppet, never moving of its own motion but moving as it is moved, and having no impulse of his desire within him, he sits as quiet as a doll without its mobility.

33. The wise man that knows the soul, is as quiet as a babe sleeping in a swinging cradle, and which is moved without moving itself; or he moves the members of his body like a baby, without having any cause for his doing so.

34. The soul that is intent on the thought of the one (Supreme) only, and is as calm and quiet as the infinite spirit of god; becomes unconscious of itself and all other things, together with all its objects of desire, and expectations of its good and bliss.

35. He that is not the viewer himself, nor has the view before him, and is exempt from the triple condition (triputi bhába) of the subjective, objective and action; can have no object in his view; which is concentrated in the vision of the invisible one.

36. Our view or regard of the world, is our strict bondage, and disregard of it, is our perfect freedom; he who rests therefore in his disregard of (or indifference to) whatever is expressed by words, has nothing to look after or desire.

37. Say, what is it that is ever worth our looking after, or worthy of our regard; when these material bodies of ours, are as evanescent as our dreams, and our self-existence is a mere delusion. (There is nothing therefore worthy of our inquiry beside the divine intellect. gloss).

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38. Therefore the wise man rests only in his knowledge of the true one, by subjection of all his efforts and desires, and quelling all his curiosity; and being devoid of all knowledge,

save that of the knowable one.

39. Hearing all this, Manki was released from his great error; as a Snake gets loose from its slough by which it has been fast bound.

40. He retired from there to a mountain, on which he remained in his deep meditation for a century of years; and discharged the duties that occurred[\*\*occurred] to him of their own accord, without his retaining any desire of any; (or expectation of fruition).

41. He resides there still, unmoved and insensible as a stone, quite callous in all his senses and feelings, and wakeful with his internal sensibility by the light of his yoga contemplation.

42. Now Rāma, enjoy your peace of mind, by relying in your habit of reasoning and discrimination; do not deprave your understanding, under the fits of your passion; nor let your mind turn to its levity like a fleeting cloud, in the unrainy season of autumn.

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## CHAPTER XXVII.

### SERMON ON THE SUPERIOR SORT OF YOGA MEDITATION.

Argument:--Mistake of the action of the Intellect in the action of the mind, as the cause of the phenomenal world; and the removal of this error of the mind, as the cause of the intellectual peace and rest in its real state.

Vasishtha Continued:--Be dead to your sensibility, and retain the tranquility of your soul, by conforming with whatsoever[\*\*whatsoever] thou gettest or is meted out to thy lot; or else the fair (order of nature and ordinance of God), will appear as foul, as a pure crystal shows itself as black in the shade.

2. All and every thing being contained in the only one all extended soul, we can not conceive how the conception of variety or multiplicity can rise from the unity. (To Him no high, no low, no great, no small; He fills, he bounds, connects, and equals all. Pope).

3. The category of the intellect is entirely of a vacuous nature, and having neither its beginning nor end; and is neither produced nor destroyed, with the production and



destruction of the body. (And though it is diffused all over the body and its various powers and senses, yet there is variation of its own essence. Gloss).

4. All insensible and material bodies, are moved by the miraculous power of the intellect or mind; which being unmoved of itself gives motion to bodies, as the still waters of the sea gives rise to the waves. (Here the intellect is explained as the mind in the gloss).

5. As it is an error to suppose a sheet of cloth in a cloud, so the supposition of egoism in the body, is altogether erroneous: (since one's personality consists in the soul and not in the person).

6. Do not rely in the unreal body, which is of this world, and grows to perish in it; but depend on the real essence of  
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the endless spirit, for thy everlasting happiness (in both worlds).

7. The vacuous intellect, is the essential property of the immortal soul; this is the transcendent reality in nature, and may this super-excellent entity be thy essence likewise.

8. If you are certain of this truth, you become as glorious as that essence also; because the deep meditator loses himself in the meditated object, in his intense meditation of the same. (This assimilation of the tripudi or triple condition of the thinker and his act and object of thought in one, is the meaning and main end of the yoga meditation of union).

9. The triple condition of the viewer, view and act of viewing, are the three properties of the one and same intellect; and there is nothing which is any other than (or not the same with) the knowledge thereof, as there is no thought unlike the act of its thinking. (This shows the agreement of the cause, its causation and effect).

10. The soul is ever calm and clear and uniform in its nature, it does not rise and fall like the tides by the lunar influence, nor is it soiled like the sea waters by tempestuous winds. (The soul is ever unruffled at any event).

11. As a passenger in a boat beholds the rocks and trees on the bank to be in motion, and as one thinks a shell or conch to be composed of silver; so the mind mistakes the body for reality, (which in truth is an unreal appearance).

12. As the sight of the material dismisses the view of the intellectual, so doth entellectuality[\*\*intellectuality] discard the belief of the material; and so the knowledge of the living soul being resolved in the supreme soul, there remains nothing at last, except the unity of the all pervading spirit.

13. The knowledge that all this (world), is quite calm and quiet (in its nature); and the whole is an evolution of the divine spirit, takes away the belief in everything else, which is naught but the product of error and illusion.

14. As there is no forest in the sky, nor moisture in the sands; and as there is no fire in the disk of the moon, so there  
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is no material body in the sight of the mind. (Mentally Considered[\*\*considered], there is no matter).

15. Ráma fear not for this world-[\*\*--]the mere creation of thy error, and without its real existence what soever[\*\*whatsoever], know this transcendent truth, O thou best amongst the inquirers of truth, that this world is a nullity and void.

16. Your mistake of the existence of the visible world, and the disbelief which you fostered with regard to the entity of the invisible soul, must have been removed this day by my preaching, say now what other cause there may be of your bondage in this world.

17. As a plate, water-pot and any other earthenware, is no more than the earth (of which it is made); so the outer world is no other than the inner thought of the mind, and it wears away under the power of reasoning.

18. Whether expose[\*\*exposed] to danger and difficulty, or placed in prosperity or adversity, or betided by affluence or penury; you must preserve, O Ráma, your even disposition amidst the consciousness (or knowledge) of your joy and grief; be gladly free from the knowledge of your egoism, and remain as you are sedate by your nature, and without your subjection in any state.

19. Remain Ráma, as thou art, like the moon in the sphere of thy race, with thy full knowledge of everything in nature; avoid thy joy and grief at every occurrence[\*\*occurrence], and give up thy desire and disgust[\*\*disgust] for anything in the world. Do so or as you may choose for yourself.

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## CHAPTER XXVIII.

### DEMONSTRATED CONCLUSION OF THE DOUBTFUL TRUTH.

Argument:--Act, actor and action are one the same, the word Daiva and its explanation; oscillation of intellect is the cause of creation.

Ráma said:--Please sir, explain to me moreover regarding the acts of men, which become the causes of their repeated births, as seeds are sources of the germs of future trees; and those to which the word daiva or divian is applied, imply the Divine dispensation, destiny or fate.

2. Vasishtha replied:--The meaning of daiva or destiny, is as that of a potter in producing the pottery; it is the act of intelligence (samvid), and not of, blind chance, nor of human effort or manliness.

3. How is it possible for any action to be done by manly exertion only, without some effort of the understanding directing human energy to action; it is this intelligent power that makes the world and all what it contains.

4. The prosperity of the world depends on the understanding, exerting itself with a desire to bring about some certain end; and it ceases with the course of the world, upon the exertion of the understanding to no purpose.

5. The insouciance or want of desire in the mind, is called its negative act, and the mind that merely moves on without engaging[\*\*engaging] in any pursuit, is as a current stream without its undulation. (So mere living is no life without its action).

6. There is no difference between a thinking and unthinking soul, unless the mind of one is actuated by its imagination, to the invention of some manly art or work.

7. As there is no essential duality or difference in the water and its waves, and between desire and its result; so there is no distinction betwixt the intellect and its function, nor is there any difference in the actions from the person of their agent.

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8. Know Ráma, the action as the agent, and the actor the same with his action; both these are quite alike as the ice and coldness. (i. e. Man is known by his act, and the actions bespoke the man).

9. As the frost is cold and coldness the same with frost, so the deed is the same as its doer, and the doer is alike the deed done by him. (Every one is accountable for his deed, and the deed recurs to the doer of it).

10. The vibration of the Intellect (i. e. the divine will), is the same as destiny which is also the agent of action; these are synonymous terms expressing the same thing, and destiny, deed and other words have no distinct meaning.

11. The oscillation of the intellect is the cause of creation, as the seed is the source of the germ of a tree; want of this vibration is productive of nothing, wherefore intellectual activity contains in it the germinating seed of the whole world. (i. e. The action of the mind causes all things, and its inaction is the cause of total suspense).

12. The divine mind contains in its infinite expanse all the ample space of time and place; and is of its own nature sometimes in its fluctuation, and at others at a stand still like the vast ocean on earth.

13. The causeless and uncausing seed of the intellect, being moved by desire, becomes cause of the minutiae of material bones, as the seed becomes productive of its germs and sprouts.

14. All vegetable productions as the grass and all sorts of plants and creepers, vegetate from within their particular seeds as their origin; and these seed[\*\*seeds] originate from the pulsation of the divine mind, which is increate and without any [\*\*[cause]?] for it. (The pulsation of the divine mind is its creative will, which is the seed or source of creation).

15. There is no difference between the seed and its sprout, as there is no distinction of the heat from fire; and as you find the indentity[\*\*identity] of the seed and its sprout, so must you know the identity of man with his acts. (i. e. Actions make the man, and the man does his actions like himself).

16. The divine Intellect exerts its power in the bosom of  
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the earth, and grows the sprouts of the unmoving vegetable creation as from its seed; and these become great or small, straight or crooked as the waves of the sea as it would have them to be.

17. What other power is there beside that of the intellect, to grow the sturdy oaks and arbors from the soft clay and

humid moisture, which compose the bosom of the earth?

18. It is this Intellect that fills the seeds of living beings with the vital fluid, as the sappy juice abiding in the inside of plants, gives growth to the flowers and fruits on the outside.

19. If this all inhering intellect, were not almighty also at the same time, say then what other power is there, that could produce the mighty gods and demigods in air, and the huge mountains on earth.

20. The divine mind contains in it the seeds of all moving and unmoving beings, which have their being from the movement of this intellectual power, and form[\*\*from] no other source whatever.

21. As there is no difference in the alternate production of the seed and the germ or fruit from one another, so there is no difference in the commutual causation of man and his acts and the vice versa[\*\*versa]. In this manner also there is no shade of difference, betwixt the swelling waves and the sinking waters of the sea. (Man is but a bubble of its own blowing in the vast ocean of Eternity).

22. Fie to that silly and beastly being, who does not believe in the reciprocity of man and his action or of the agent and the act, by the law of mutatis mutandis inculcated in the vedas.

23. The pruriency that is inherent in one's consciousness, is the embryonic seed of his resuscitation to life; in the manner of the germination of plants: it is therefore meet to render this seed abortive by frying it in the fire of inappetency.

24. The doing of a thing with listlessness, and the performance of an act whether good or bad without taking it to the mind, is what is called lukewarmness by the learned.

25. Or it is exemption from desire, that is said to loosen a man from all connection; therefore try by all means in your

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power, to create in your mind a total unconcern for every one, and indifference to all things whatsoever.

26. In whatever manner you think it possible for you to rid of your lickerish desires, whether by means of your theoretical or practical yoga (the raja and hatha yogas), or by means of your manly exertion; you must root every desire from your heart, in order to secure your best welfare and perfect felicity.

27. But then you must endeavour to the utmost of your manly power, to suppress some portion of your egoism, in order to prevent the rise of selfish passions and desires within your health.

28. There is no other course of fording the unfordable expanse of the world, save by the exercise of our manly virtues; nor is there any other way of extinguishing our ardent desires, except by the extinction of egoism.

29. It is the inherent consciousness of the ever existent soul, which is both the prime seed as well as the first germ of the world; the same is the source both of action as also of its cause and effect of the person of man. It is that which is designated as destiny and the weal and woe of all.

30. In the beginning there was no other seed nor its sprout, nor even any man nor his action; nor was there any such thing as destiny or doom or any other prime cause, but all that existed was the Supreme intellect which is all in all.

31. There is neither any seed nor its germ in reality, nor is there any action or its active agent defacte[\*\*de facto]; but there [\*\*add: is?] only one Supreme intellect in absolute and positive existence, and it is under the auspices of this hollowed name, that you see O sage! all these gods and demigods, and all men and women, are performing their respective parts as actors on the stage of the world.

32. Knowing this certain truth, and thinking thyself as the imperishable one, be freed from thy thoughts of the agent and action; give up all thy desires and false imagination, and live to reflect with thy body of self-consciousness alone. (Consider thyself as an intellectual being, and not the dull corporeal body).

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33. Remain fearless, O Ráma, and be more graceful with the calm composure of thy mind. Allay all thy desires and lay aside thy fears with them. Rely on thy clear intellect and continue to do thy endless acts (by guidance of the same). Be full in thyself with the Supreme soul, and thus thou shalt have the fulness of thy desires fulfilled in thee.

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CHAPTER XXIX.

## SERMON ON HOLY MEDITATION.

Argument:--Necessity of discharging our social duties, as they occur unto us at any time: and that of conducting our contemplation in solitude.

Vasishtha continued to say:--Remain always to look inwardly in thyself, by being freed from the feelings of passion and desire, continue in the performance of thy actions every where, but reflect always upon the quiet and spotless intellect within thyself.

2. The mind which is as clear as the open sky, and is full of knowledge and settled in the divine intellect; which is ever even and graceful and replete with joy, is said to be highly favoured of heaven and expanded by Brahma.

3. Whether be taken[\*\*betaken] by pain and grief, or exposed to dangers and difficulties, or attended by pleasure or prosperity, in a greater or less degree.

4. In whatever place and in whatsoever state thou art placed, bear with thy afflictions with an unsorrowful heart; and whether thou weepst or criest, or becomest a play of opposite circumstances, be joyous in both for both are meant for thy good.

5. You are delighted in the company of your consorts, and feel joyous at the approach of festivity and prosperity; and it is because you are tempted like ignorant people, by your fond desire of pleasure.

6. Fools that are allured by their greediness of gain, meet with their fate in hazardous exploits and warfare; and it is fit that they should burn with the fire of their desire, like straws consumed in a conflagration.

7. Earn money by honest means and with the circumspection of a crane, in whatever chance presents itself before thee; and do not run in pursuit[\*\*pursuit] of gain, like the ignorant rabble.

8. O thou destroyer of thy foes, drive away by force all thy  
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desires as the greatest enemies, and as winds of heaven drive afar the rainless and empty clouds of the sky.

9. Be tolerant, O Ráma, towards the ignorant people, that are led away by their desires and deserve thy pity; be reverent of highminded men, and delighted in thyself by observing the taciturnity of thy speech, and without being misled by thy

desires likes the ignorant mob.

10. Congratulate with joy and sympathise with sorrow, (whether of thyself or others); pity the sorrows of the poor, and be valiant among the brave.

11. Turn your eyes into your heart, and be always joyous by communing with yourself (or soul); and then whatever you do with a liberal mind, you are not to answer for the same as its agent.

12. By remaining fixed in the meditation[\*\*meditation] of your soul, and by having your eyes always turned within yourself; you shall be invulnerable even at the stroke of a thunderbolt (darted by the hand of Indra). So saith the sruti--The Gods have no power to hurt the holy. Tasya hana deváscha ná bhutya ishate.

13. He is said to be master of himself, who is freed from the delusion of desire, and lives retired in the cave of his consciousness; who is attached to his own soul and acts at his own will, and has his delight in his very self. (Because says the sruti--Whoso goes out of himself, loses his very self).

14. No weapon can wound the self-possessed man, nor fire can chafe his soul; no moisture can damp the spirit, nor the hot winds can dry it up. (No elemental influence can prevail on the spiritual soul).

15. Lay hold on the firm pillar of your soul, which is unborn or increate, undecaying and immortal; adhere steadfastly to thy soul, as one clings to the prop or column of his house.

16. The world is an arbor, and all things in it are as the flowers of this tree; our knowledge of all things, is as the fragrance of these flowers; but our self-consciousness is the essence of them all; therefore look internally to this inward essence before you mind the externals.

17. All outward affairs, are brought about by their inward  
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reflection in the mind; but it is as hard to bring about a desire into being, as to raise a stone to life.

18. Get rid of your bodily exertions and lull your mind to sleep; be doing all your duties, as a tortoise with its contracted limbs. (i. e. Act with indifference, and without being moved).

19. Manage thine affairs with a half-sleeping and half



awakened mind, (like a waking sleeper); and do thy outward functions, [\*\*missing (?)without the exertion of your mental faculties).

20. As babes are possessed of their innate knowledge, and dumb creatures are endowed with their instinct, without the feeling of any desire rising in them; so they live and act with their minds unattached to anything, and as vacant as the empty air.

21. Remain untroubled and free from care, with entirely sleepy and comatose mind within thyself; a mind devoid of all its functions and quite absorbed in itself, and slightly acting on the members of the body.

22. You may continue to discharge or dispense with your duties altogether, by impairing your mind with knowledge, and resting quietly in your pure consciousness, after it is purged from the stain of appetite[\*\*appetence].

23. Go on managing your outward affairs in your waking state, as if your faculties were dormant in sleep; and never hanker to have anything, nor let go aught that presents itself to thee.

24. If you are dormant when waking, by your inattention to all about you; so are you awake when sleeping by your trance in the bosom of the Supreme soul; and when you are in the condition of the union of the two, you attain to the state of perfect consummation.

25. Thus by your gradual practice of this habit of insouciance, you reach to that state of unity, which has neither its beginning nor end, and which is beyond all other things.

26. The world is certainly neither a unity nor duality (but is composed of a plurality in its totality, or the one in many A luin[\*\*unclear] Bahushaym), leaving therefore the inquiry into its end-\*

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less varieties, resort to your Supreme bliss, with a mind as clear as the translucent sphere of empty air.

27. Ráma rejoined:--If it be so, O great sage! (That there is no ego or tu as you say,[\*\*missing ) ?] then tell me, why are we conscious of ourselves, and how are you sitting here under the name of the sage vasishtha[\*\*Vasishtha].

28. Valmíki said:--Being thus interrogated by Ràma[\*\*Ráma], vasishtha[\*\*Vasishtha] the best of speakers, remained silent for a moment, pondering

on the answer he should make.

29. This silence of his created some anxiety in the royal audience, and Ráma too being perplexed in his mind, repeated his question to the sage and said:--

30. Why sir, are you silent like myself? I see there is no such argument in the world, which sages like yourself are unable to solve and expound:--

31. Vasishtha replied:--It is not owing to my inability to speak, nor want of argument on my part that made me hold my tongue; but it is the wide scope of your question that withheld me from giving its answer. (Or from answering to it).

32. Ráma! There are two kinds of querists, namely, the ignorant inquisitor and the intelligent investigator; and so there are two modes of argumentation also for them respectively: the simple mode for simpletons, and the rational form for intelligent and reasonable men.

33. You had been so long, Ráma, ignorant of superior knowledge, and fit to be taught in ordinary equivocal language.

34. But now you have become a connoisseur of superior truth, and found your rest in the state of supreme felicity; and are no longer to benefit by the ambiguous language of common speech.

35. Whenever a good speaker wishes to deliver an eloquent speech, whether it be a long or short one, or relate to some abstruse or spiritual subject; (he must satisfy himself first).

36. The ego being the counterpart or privation of all representation, is inexpressible by representative sounds and words; and being beyond the predicaments[\*\*predicates?] of number and other categories, is not predicable by any of them or other

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fiction of fancy. It is the totality of all, as light is composed of innumerable particles of ray.

37. It is not right, O Ráma, that one who has known the truth (the gnostic), should give an imperfect or defective answer to a question (proposed to him). But what can he do, when no language is perfect or free from defect, as you know it well.

38. It is right, O Ráma, that I who know the truth, should declare it as it is to my pupils; and the knower of abstract truth

is known to remain as mute as a block of wood, and the soundness[\*\*soundness? see next para] of whose mind is hard to sound. (So says the persian[\*\*Persian] mystic:--He who has known the unknowable, has become unknown to himself and others).

39. It is want of self-cogitation that causes one to speak, (i. e. unsoundness of thought sounds in high sounding words); but they hold their silence who know the Supreme excellence; and this is the best answer that is given thy inquiry into this truth.

40. Every man, O Ráma, speaks of himself as he is (or thinks himself to be); but I am only my conscious self, which is unspeakable in its nature, and appertains to the unspeakable one.

41. How can that thing admit the application of a definite term to give it expression, which is inexpressible by words (and beyond our conceptim[\*\*conception]); I cannot therefore express the inexpressible by words. I have already said, all are but fictitious signs: (representative of our certain ideas).

42. Ráma rejoined:--You sir, that disregard every thing that is expressed by words, and regard these as imperfect and defective symbols of ther[\*\*their] originals; must tell me now, what you mean by your "privation of representation" and what you are your.[\*]

\* Note--The logical term pratiyogi vyach' heda is explained as pratiyogi nirupaka vyavriti, which means that egoism being an abstract term, does not point out any particular person or thing, and the ego being a discrete[\*\*discrete] word conveys no sense of a concrete noun. Moreover it is indeterminate and signifies no determinate number, nor is it predicated by any of the predicables which is not applicable to it.

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43. Vasishtha replied:--It being so, (that there no determinate person expressed by the word egoism); hear me to tell you now, O Ráma, that art the best among the enquirers of truth, what thou art and what am I in truth, and what is world in reality.

44. This Ego, my boy, is the empty intellect and imperishable in its nature; it is neither conceivable nor knowable, and is beyond all imagination.

45. I am the clear air of the intellect, and so art thou the empty sky also; the whole world is an entire vacuity, and there

is nothing else except an everlasting and infinite vacuum (beom)[\*\*P2: no idea] every where.

46. The soul is identic[\*\*P2:identical] with pure knowledge, it is free from sensational knowledge, and beyond the conscious knowledge of others. I cannot call it anything otherwise than the self or soul.

47. Yet it is the fashion of disputants in order to mantain[\*\*maintain] their own ground, or for the salvation of their pupils to multiply the egoism of the one soul, and to distribute it into a thousand branches.

48. When a living soul remains calm and quiet notwithstanding the management of its worldly affairs; and is as motionless as a living carcass, it is said to have attained its perfect state.

49. This state of perfection consists in refraining from external exercise and devotion, and persistence in continual meditation; feeling no sensation of pain or pleasure, and being unconscious of one's self-existence, and the co-existence of all others besides.

50. Freedom from egoism and the consciousness of all other existence, brings on the idea of a total inexistence and emptiness, which is altogether beyond thought and meditation. (For none can think of a nothing). All attempt to grasp a nullity, is as vain as a blind man's desire to see a picture.

51. The posture of sitting unmoved as a stone, at the shocks and turn backs (or drakes and ducks) of fortune; is

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verily the state of nirvána or deathless coma of a sensible being. (The figures of saints are as unmoved as statues).

52. This state of saintly anaesthesia is not marked by others, nor perceived by the saint himself; because the knowing sage shuns the society of men in disgust, and is enlightened with his spiritual knowledge within himself.

53. In this state of spiritual light, the sage loses sight of his egoism and tuism and all others and beholds the only one unity, in which he is extinct and absorbed in pure and unsullied felicity.

54. It is the intellection of the intellect, that is said to be conversant with the intelligibles; (or the operation of the subjective

soul on the objective); this is the cause of the creation of the world, which is the cause of our bondage and continual woes (in our repeated births and deaths).

55. It is said to be the dormancy or insensibility of intellection, when it is not employed about the intelligible objects; it is then called the supremely calm and quiet state of liberation (both for thought and action); and is free from decay.

56. The soul being in its state of peaceful tranquility, its ideas of space and time fly from it like clouds in autumn; and then it has no thought of anything else for want of its power of thinking.

57. When the sight of the soul is turned inwards (antar mukha) as in sleep, it sees the world of its desires rising before its consciousness in their aerial forms; but O ye princes, the sight of the soul being directed to the outside (bahir mukha), as in its waking state, it views the inward objects of his desire, presented before its sight in the gross forms of the outer world. (This passage shows the contrariety of the spiritual philosophy to the material; the former maintaining the material world to be a shadow of the ideal, and the latter asserting the intellectual as a representation of the visible world).

58. The mind, understanding and the other faculties, depend upon the consciousness of the soul, and are of the same nature at[\*\*as] the intellect; but being considered in their intimate relation with external objects bahir-mukhatá, they are represented as  
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grossly material. (In the doctrines of materialist-[\*\*--]the sánkhy[\*\*sánkhya] and others).

59. The self-same intellect being spread over our consciousness, of all internal and external feelings and perceptions; it is in vain to differentiate this one and undivided power, by the several names (of spiritual, mental, and bodily faculties).

60. There is nothing which is set apart, from the percipience of the conscious intellect; which is as pure and all-pervading as the empty vacuum, and which is said by the learned to be undefinable by words. (So says the sruti:--No speech can approach to it).

61. Being seen very acutely, the world appears as hazy in the divine essence, as it were something between a reality and unreality; and so dost thou appear to sight, as something real and unreal at the sametime[\*\*same time]. (All things appear as evanescent

shadows in the clear mirror of the Divine Mind).

62. So am I the empty air, if can be free from desire;  
and so also art thou the pure intellect, if thou canst but restrain  
thy desires.

63. He who is certain of this truth (that he is the intellect),  
knows himself in reality; but whoso thinks himself as somebody  
under a certain appellation, is far from knowing the truth.  
Again anyone remaining in his unreal body, but relying in his  
intellectuality, is sure to have his tranquility and salvation.  
(So the sruti:--Anyone awakened to truth is sure to be saved,  
whether he is a God, rishi or sages[\*\*sage], or a vile man).

64. Man's exercise of the intellectual faculty, ameliorates  
the love of union with the original intellect by removing the  
ignorance; as heat of the fire mixes with the primitive heat,  
when wind ceases to blow.

65. Living being [\*\* beings] who are converted to the state of patient  
trees and stones, by insouciance or insensibility of themselves,  
are said to have attained their liberation which is free from  
disturbance, and to be situated in their state of undecayableness.

66. A man having obtained his wisdom by means of his  
knowledge, is said to have become a muni or sage, but growing  
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an ignoramus owing to his ignorance, he becomes a brute creature,  
or degraded even lower to some vegetable life.

67. The knowledge that "I am Brahma" (because I am a man)  
and this other is the world (because it is inanimate) is a gross  
error proceeding from gross ignorance; but all untruth flies  
away before investigation, as darkness vanishes before the advance[\*\*advance]  
of light.

68. He is wise who with the perception and actions of his  
outward organs, is simply devoid of his inward desires; who does  
not think or feel about anything in his mind, and remains  
quite calm and composed in his outward appearance.

69. The samádhi-[\*\*--]trance of a wise man, is as his sound sleep  
uninfested by a dream; and wherein the visibles are all buried  
within himself, and when he sees naught but his self or soul.

70. As the blueness of the sky is a false conception of the  
brain, so the appearance of the world is a fallacy of the silent  
soul; they are no more than mists of error, that obscure the

clear and vacuous sphere of the soul.

71. He is the true sage who though surrounded by the objects of wish, is still undesirous of any; and knows them all as mere unrealities and false vanities.

72. Know, O intelligent Ráma, that all objects of desire in this world, are as marvellous as those seen in our imagination, dream and in the magic of jugglers; such also are all the objects of our vision, on which you can place no trust nor reliance.

73. Know also, there is no pain or pleasure, nor any act of merit or demerit (i. e. any moral virtue and vice); nor anything which anybody, owing to the impossibility of there being any agent or patient; (i. e. any active or passive agent).

74. The whole (universe) is a vacuum and without any support at all; it appears as a secondary moon in the sky or a city in one's dream or imagination, none of which has its reality in nature.

75. Abide only by the rules of the community, or observe strictly thy mute taciturnity; and by remaining as a block of wood or stone, be absolved in the Supreme.

76. The tranquility and intellectuality of the Supreme

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deity, do not admit of any diversity in his nature; and his incorporeality does not admit of the attribution, of a body or any of its parts unto him.

77. There can be no nature whatever, whereof we have any conception, that can be attributed to the pure spirit, (which is free from all stain and foulness); and this Divine spirit being inherent in all bodies, there can be no body for its nature ever imputed to him.

78. The existence of consciousness in the uncreated spirit, or in other words, the existence of a self-conscious eternal Intellect, cannot be denied of God; according to sophistry of Atheists; for though our knowledge of recipient and received (i. e. of the container and contained) is very imperfect, yet there is some one at the bottom that [**\*\*add: is?**] ever perfect.

79. O Ráma! do you rely in that increate and indestructible Supreme being, which is ever the same and pure, irrefutable and adored by the wise and good; it is the irrefutable (i. e. demonstrable) verity, on which you should quietly depend for

you liberation. And though you may eat and drink and play about like all others, yet you must know that all this is nothing.

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## CHAPTER XXX.

### SERMON ON SPIRITUALITY.

Argument:--Removal of the Error of plurality arising from the conviction of Egoism, and inoculation of spiritual knowledge for Reunion of the soul with the Divine Spirit.

Vasishtha continued:--Egoism is the greatest ignorance, and an insuperable barrier in the way of our ultimate extinction; and yet are foolish people seen to pursue fondly after their final felicity their egoistic efforts, which is no better than the attempt of madman.

2. Egoism is the sure indicator of the ignorance of unwise people, and no coolheaded and knowing man is ever known in his egoship or the persuasion[\*\*persuasion] of his self-egency[\*\*agency]. (But this an article of the christian[\*\*Christian] creed).

3. The wise and knowing man, whether he is embodied or liberated state, renounces the dross of his egotism, and relies in the utter extinction or nullity of himself, which is as pure and clear as the empty vacuity of heaven, and free from trouble and anxiety (which await on self-knowledge and selfish activities in general).

4. The autumnal sky is serene and clear, and so are the waters of the calm and unperturbed sea; the disk of the full moon is fair and bright, but none of these is so cool and calm and full of light, as the face of the wise and knowing sage, (shining with the radiance of truth and holy light).

5. The features of the sage and wise, are ever as sedate and steady, even in the midst of business and trifle; as the figures of warriors in battle array in a painting, even when engaged in the bustle of warfare and fury of fight.

6. All worldly thoughts and desires are nothing to the anaesthetic spirit of the self-extinct sage (in his nirvána); they are as imperceptible as the slender lines in a painting, and

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as lean as the rippling curls on the surface of the sea, which are not distinct and disjoined from its waters.



7. As the rolling waves of the sea, are no other than its heaving water, so the visible phenomena in the world, are no other than the spirit of Brahma disporting in itself.

8. Hence the soul that is undisturbed by the wave like perturbations, and is calm and quiet both in the inside and outside of it as the still ocean, and which is raised above temporal matters in its holy devotion, is said to be freed from all worldliness.

9. The ego rises of itself as an uncreated thing, and in the form of consciousness[\*\*consciousness] in the all comprehensive intellect of God, just as the waves rise and fall in the waters of the deep, and have no difference in their nature.

10. As the rising smoke exhibits in the sky, the various forms of forts, warcar and elephants; and as none of them, is any other than the self-same smoke; so are all these phenomena and notions, noway different from the nature of their Divine origin; (but mere evolutions or vibartarupas of the same).

11. By considering the fallacy of your consciousness (of the ego), you will, O ye my royal hearers, get rid of your error; and then you will exult in your knowledge of truth, and be victorious over yourself)[\*\*paren has no start]. Do not despair, for ye are wise enough to know the truth.

12. As the growing sprout conceives in it, the would be tree with all its future flowers and fruits; so the ignorant man conceives in his vacant mind, the false ideas of himself--his soul, his ego and of everything else according to its fancy.

13. The conceptions of the mind are as false as the sight of things, such as the sight of a rod in a rising flame, (and that of a circle in the twirling of a lighted torch). And though the presiding soul is always true, yet these thoughts of the mind are as untrue as its fancy of fairies in the orb of the moon.

14. Now my royal hearers, do you continue to enjoy your peace, by considering at your pleasure, about the rise, end and -----File: 163.png-----  
continuance of the world; and remain from disease in all places and times.

15. Conduct yourselves with calmness, in whatever turns to be favourable or unfavourable to you; for unless you deport yourselves as dead bodies, you cannot perceive the felicity of

your final extinction--nirvāna or hebetude. (Be as a dead man, in order to taste the bliss of your spiritual deadness).

16. He who lives long in this world, by giving up his egoism and egoistic desires from his mind; and renounces the animality of his life to live and lead an intellectual life, attains verily the state of Supreme felicity.

17. Living the animal life (for the gratification of carnal appetites), leads only to the bearing of woes and misery; and men thus bound by the chain of their animal desires, are as big boats, burdened with loads of their ballast and cargo.

18. They are never blest with liberation, who are strangers to reasoning and addicted to the gross thoughts of ignorance; for how is it possible to obtain in this life, what is attainable only by the deceased in the next world. (This means the disembodied liberation--Bideha[\*\*Videha] mukti, which is to be had after one's death).

19. Whatever a man fancies in this life, and desires to have in the next, (as his hopes of heavenly rewards); he dies with the same and finds them in his future life; but where there is no such fancy, desire or hope, that is truly the state of everlasting bliss.

20. Therefore be fearless with the thought of there being no such thing, as yourself or any one else (that you may believe as a real entity); by knowing this truth, you will find this poisonous world, turn to a paradise to you. (Think of nothing, and you will have no fear for anything).

21. Examine your whole material body, as composed of your outer frame and the inner mind; and say in what part you find your egoism to be situated; if no where, then own the truth of your having no ego any where.

22. Seeing all and every part of it up to the seat of your egoism, and finding it to be seated no where; you see only an  
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open space (which [\*\*[is]] identic with the soul), and whereof no part is ever lost or destroyed.

23. In this (attainment of liberation) you are required to do no more, than to exert your manliness in relinquishing your enjoyments, cultivating your reasoning powers, and governing yourself by subduing the members of your body and mind. Therefore, ye ignorant men, that are desirous of your liberation,

delay no longer to practice the government[\*\*government] of yourselves, (by shunning everything that relates not to yourselves).

24. The learned explain liberation to consist in the meditation[\*\*meditation] of God, without any desire of the heart or duplicity in the mind; and this they say is not possible to do, without the assistance of spiritual knowledge. Rut[\*\*But] the world being full of error, it is requisite to derive this knowledge from spiritual works moksha sástras, or else it is very likely to be entrapped in the very many snares, which are for ever set all about this earth.

25. Knowing full well the unreality of the world, and the uncertainty of one's self and body, and of his friends, family and wealth and possessions; whoso is distrustful of them and identifies himself with his intelligence and pure vacuity, verily finds his liberation in this, and in no other state whatsoever.

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## CHAPTER XXXI.

### SERMON ON THE MEANS OF ATTAINING THE Nirvána EXTINCTION.

Argument:--Refutation on the falsity of imagination, and the ideal creation of the world; establishing the true god, who is all in all, and who remains ever the same.

Vasishtha said:--He who has devoted his whole soul to the contemplation of the Intellect, and feels the same stirring within himself, and knows in his mind the vanity and unreality of all worldly things, (is the person whose soul is said to be extinct in the deity).

2. By habituating himself to this sort of meditation, and seeing the outward objects in his perceptive soul, he views the external world, as an appearance presenting before him in his dream.

3. All this is verily the form of the Intellect, represented in a different garb. The intellect is rarer than the pure air, but collects and condenses itself as the solid world, and recognizes itself as such; wherefore the world is no other than the consolidated intellect, and there is nothing beside this anywhere.

4. It has no dissolution or decay, nor it has its birth or death; it is neither vacuity nor solidity, it is neither extension nor tenuity, but it is all and the Supreme one and nothing in

particular.

5. Nothing is lost by the loss of egoism, and of this world also; the loss of an unreality is no loss[\*\*space added] at all, as the loss of anything in our dream, is attended with loss of nothing.

6. Nothing is lost at the loss of an imaginary city, which is altogether a falsity; so nothing is destroyed by the destruction of our egoism and this unreal world.

7. Whence is our perception of the world, but from a nullity; and if it is granted as such, then there is nothing that can be

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predicated of it, any more than that of a flower growing in the air (which is a nullity).

8. The conclusion arrives at last after mature thought in respect to this is, that you must remain as you are and as firm as a rock in the state in which you are placed, and in the conduct appertaining to your own station in life.

9. The world is the creation of thy fancy as thou wishest it to be, and there are the peculiar duties attached to thy station in all thy wanderings through life; but all these cease at once at the moment (of your divine meditation), and this is the conclusion arrived at (by the joint verdict of the sástras). (Every one cuts his own course in life, which ceases no sooner he thinks of its nihility. So it is said:--do thy duties till thy death but the thought of thy living in death, puts a stop to thy course all at once. sanchintya mrituyncha tamugra duntang, sarbey projutná shithilá vabanti).

10. All this is inevitable and unavoidable in life, and is avoided only by divine meditation; in which case the whole creation vanishes into nothing, and there is no more any trace of it left behind. (i. e. In a future life or transmigration).

11. The unholy souls that view the creation, appearing before them like the dreams of sleeping men; are called sleeping souls, which behold the world rising before them, like the waving waters in a mirage.

12. Those who consider the unreality (of the world) as a reality, we know not what to speak of them, than with regard to the offspring of barren women. (i. e. the impossibility of the existence of either of them).

13. The souls of those that have known the true god, are as

full as the ocean with heavenly delight; because they do not look upon the visible objects, nor do the visible ever fall under sight or notice.

14. They remain as calm as the still air, and as sedate as the unshaking flame of a lamp; and they continue to be quiet[\*\*quite] at ease both they are employed or unemployed in action.

15. As a minute atom makes a mountain, so the atomic

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heart becomes full when it is employed in business; and yet the cold-heartedness of the wise seer, continues the same as ever before. (i. e. The mind of the wise man, is not ruffled by the bustle of business).

16. The wish makes the man, though it is not seen by anyone; it is the cause of the world (worldly affairs), though it is nor perceived by any body. (The wish being master to the thought--the master of action).

17. What is done by oversight or in ignorance, is undone or foiled by sight or knowledge of it; as for instance the thefts and other wicked acts, which are carried on in the darkness, disappear from sight before the blaze of daylight.

18. All beings composed of the fleshy body and the five elemental substances, are altogether unreal as the gross productions of error only; and so are the understanding, mind, egoism and other mental faculties, of the same nature and not otherwise.

19. Leaving aside both the elemental and mental parts and properties of your body, you attain to the purely intellectual state of your soul, which is called to be your liberation.

20. Attachment to the intellect and adherence to the intellectual thoughts, being once secured there will be end to the view of visibles, and there will be no more any appearance of fancy in the mind, nor any desire or craving rising in the heart.

21. But who has fallen into the error of taking the visibles for true, his sight of the unreal prevents his coming to the view of the true reality; and he finds at the end, that the visible world is but a mirage, and is never faithful to any body at any place.

22. So he finds the falsity of the world, whose soul has risen to its enlightenment within himself; but who ever happens

to have the remembrance of the world in him, he comes to fall to the error of its reality again.

23. Therefore avoid your reliance in all worldly objects, and rely only on one who is simply as mere vacuum; and mind that

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is good you not to remember the world any more, and that your forgetfulness of it altogether is best for you.

24. In your forgetfulness of the world you will find nothing to be seen or enjoyed in it, and nothing of its entity or nullity whatsoever; it is as well as it is all quite[\*\*quiet] and still as the calm and unruffled ocean for ever.

25. The whole visible world is Brahma himself, and as such, the ocean of it is to be understood as a positive reality; it is a bubble in His eternity, which is all quiet and calm after immersion of bubbles and waves.

26. Meek and tolerant men, are seen to be sedate and dispassionate in their worldly transaction; and to be resigned to the Supreme spirit in their souls. (Blessed are the meek, for they shall inherit the kingdom of heaven).

27. Or the saint whose soul is extinct in his god, has only his meekness remaining in him; and being devoid of all desire, he is unfit for all wordly[\*\*worldly] concerns. (It his hard to attend equally to one's secular and spiritual concerns).

28. As long as one is not perfect in the extinction of his soul in the deity, he may be employed in the practice of his secular duties, by being devoid of passions, animosity and fear of any one. (This is enjoined for a devotee, till he reaches the seventh stage of his devotion).

29. The saint being freed from his passions and feelings of anger and fear and other affections, and getting the tranquility of nirvána extinction in his mind, becomes as frigid as snow and remains as a block of stone forever.

30. As the pericarp contains the seed of the future flower in it, so the saint has all his thoughts and desires quite concealed in his inmost soul, and never gives any vent to them on the outside.

31. The mind wanders on the outside by thinking about the outer world, and so is it confined within itself by its meditation on the inner soul; such is the contemplation of the

Supreme being, either as he is thought of or seen in spirit in the inner soul, or viewed himself to be displayed in his works of

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creation in the outer world. (The spiritual and natural adoration of God).

32. The outer world is no other than an external representation of the delusive dream, which is in the inside of ourselves; there is not the slightest difference between them, as there is none in the same milk, contained in two different pots only.

33. The motion or inertness and the fickleness or steadiness of the one or other of them, are no more than the effects of our lengthened delusion; and the state of one being the container of the other, makes no difference in them, as there is none between the containing ocean and the waves it contains.

34. The dreams that we see in sleep, are no other than operations of the mind, though they are supposed in our ignorance to be quite apart from ourselves.

35. He that remains in the manner of the Supreme soul, quite calm and tranquil and free from all fancy and desires, becomes (extinct in) the very soul, by thinking himself as such; but he never becomes so unless he thinks himself to be as so; (Hence the formula of daily meditation soham "I am he" Atmán bramātvena sambhāvan).

36. The divine state is that of the perfect stillness of the soul (as in sound sleep), when there is not even a dream stirring in the mind; but what that state is or is not, is incomprehensible in the mind, and inexpressible in words. (It is, because we know it in our consciousness and it is not, because we know it not by the predicaments of space and time, and those of the container, contained, or any other category whatsoever).

37. Yet is this state made intelligible to us by instructions of our preceptors, and by means of the entire removal of our error as well as by our intense meditation of it; else there is no body to tell us what it really is. (The sāstras tell us, what it is not; by their dogmas neti neti and tanna tanna; but never say a word about its real nature as idamasti).

38. It is therefore proper for you to remain entirely extinct in the external one and tranquil as the Divine spirit by giving

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up all your fear and pride, your griefs and sorrows, and your

cavetousness[\*\*covetousness] and all errors besides. You must forsake with these the dullness of your heart and mind, as also of your body and all its members, together with the sense of your egoism and the distinctions of things from the one perfect unity. (Knowing that "all are but parts of the one undivided whole").

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## CHAPTER XXXII.

### SERMON INCULCATING THE KNOWLEDGE OF TRUTH.

Argument:--Liberation depends on self-exertion; and upon good company, study of good books, and the habit of reasoning.

Vasishtha continued:--Soon as intellection commences to act, it is immediately attended by egoism--the cause of the erroneous conception of the world; and this introduces a train of unrealities, as the stirring of air causes the blowing of winds. (It means to say that being misguided by avidyá or ignorance, we are liable to fall into all sorts of error).

2. But when intellection is directed by vidyá or reason, its fallacy of the reality of the world, does not affect[\*\*affect] us in any manner, if we but reflect it as a display of Brahma himself, (that he is all in all); but we are liable to great error, by thinking the phenomenal world as distinct from Him.

3. As the opening of the eyes receives the sight of external appearance, the opening of intellection doth in like manner receive the erroneous notion of the reality of the phenomenal world.

4. What appears on the outside, being quite distinct from the nature of the inner intellect, cannot be a reality as the other; and therefore this unreal show is no more, than the dancing of a barren woman's boy before one[\*\*one's] eyes. (Which is nothing).

5. The intellect is perceived by its conception of the notions of things, but when we consider the fallacy of its conceptions, and its notion of the unreal as real, it appears to us as a delusion like the appearance of a ghost to boys.

6. Our egoism also is for our misery, from the knowledge that "I am such an one;" but by ignoring (or the want of) this knowledge of myself, that I am not this or that, loosens me from my bondage to it. Therefore I say, that our bondage and liberation, are both dependant on our own option. (But as the



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innate consciousness of the self or ego is impossible to ignore,  
yet it is possible to every body, to ignore his being any particular  
person whatsoever).

7. Therefore the meditation which is accompanied with self-extinction  
and forgetfulness of one's self, and the remaining of the  
moving and quick in the manner of the quiet and dead, is the  
calm tranquility of holy saints, which ever the same, unaltered  
and without decay.

8. Therefore, ye wise men, do not trouble yourself as the  
unwise with the discrimination of unity and duality, and the  
propriety or impropriety of speech, all which is wholly useless  
and painful frivolity.

9. The covetous man with his thickening desires, meets  
with a train of ideal troubles, gathering as thickly about him,  
as the thronging dreams assailing his head at night. These  
proceeding from his fondness or[\*\*of] outward and visible objects,  
and from the fond desires inwardly cherished within his heart,  
grow as thickly upon him as the creation of his wild fancy.

10. But the meek man of moderate desire, remains dormant  
in his waking state (as a waking sleeper); and does not feel  
the pain or fear the pangs of his real evils, by being freed from  
his hankering after temporary objects.

11. Hence the desire being moderated and brought under  
proper bounds, bears resemblance even to our freedom from its  
bonds; as we get rid of our once intense thought of something,  
by our neglect of it in course of time and changing events.

12. The entire curtailment of desires, is sure to be attended  
with liberation; as the total disappearance of frost and clouds  
from the sky, leaves the empty vacuum to view.

13. The means of abating our desires, is the knowledge of  
ego as Brahma himself (and particular person or soul); and this  
knowledge leads to one's liberation, as study of science and association  
with the wise, serve to convert ignorant men to sapience  
and knowledge.

14. In my belief there is no other ego but the one Supreme  
ego, and this belief is enough to bring men to the right understanding  
of themselves, and make their living souls quite calm

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and tranquil, and dead to the sense of their personality and

self-existence.

15. The world appears as a duality or something distinct from the unity of God, just as the motion of the wind seems to be something else beside the wind itself, or the breathing as another thing than the breath; but this fallacy of dualism will disappear upon reflection of "how I or any thing else could be something of itself[\*\*]", (and unless it proceeded from the One everlasting unity).

16. That I am nothing is what is meant by extinction, and why then remain ignorant (of this simple truth); go, associate with the wise and argue with them, and you will so come to learn it (i. e. this truth).

17. It is in the company of those who are acquainted with truth, that you loosen the bonds of your worldly errors; just as darkness is dispelled by light, and the night recedes from before the advancing of the day.

18. Make it the duty of your whole life, to argue with the learned, concerning such like topics, as "what am I," and what are these visible objects; what is life and what this living soul, and how and whence they come into existence.

19. The world is seen to be full of animal life, and I find my egoism is lost in it; the truth of all this is learnt in a moment, in the society of the learned, therefore betake thyself to the company of those luminaries of truth.

20. Resort one by one to all those that are wiser than thee in the knowledge of truth, and by investigation into their different doctrines, the spectre of your controversy (i. e. error), will disappear for ever. (Because the maxim says, "as many heads so many minds, and as many mouths so many verdicts[\*\*]", therefore examine them all and glean the truth).

21. As the spectre of controversy rises before the learned, in the manner of an apparition appearing before boys; so the error of egoism rises before them, in their attempt to maintain their respective arguments.

22. Let therefore the diligent inquirer after truth, attend separately to the teaching of every professor of particular doc-

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\*trines; and then taking them together, let him consider in his own mind, the purport of their several preachings.

23. Let him weigh well in his own mind, the meanings of their several sayings, for the sharpening of his own reasoning, and accept the doctrine which is free from the flights of imagination and all earthly views.

24. Having sharpened your understanding by associating with the wise, do you cut short the growth of the plant of your ignorance by degrees, and by little and little (lit[\*\*.]--bit by bit).

25. I tell you to do so, because I know it is possible to you to do so; we tell you boys, accordingly as we have well known anything, and never speak what is improper or impracticable to you.

26. As the gathering or dispersion of the clouds in the sky, and the rising and sinking of the breakers in the sea, is no gain or loss to either, so the attainment or bereavement of any good whatever, is of no concern to the unconcerned sage or saint.

27. All this is as false as the appearance of water in the mirage, while our reliance in the everlasting and all pervading One, is as firm, secure and certain (as our supportance on a solid rock). By reasoning rightly in yourself, you will discover your egoism to be nowhere; how and whence then do you beget this false phantom of your imagination.

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## CHAPTER XXXIII.

### SERMON ON THE TRUE SENSE OF TRUTH.

Argument:--Causes of erroneous conceptions and false Imagination, our hankering for the future world and its remedy.

Vasishtha continued:--Ráma, if a man will not gain his wisdom by his own exertion, by his own reasoning and by the development of his understanding in the company of good men, then there is no other way to it.

2. If one will try to remove his mis-apprehensions and the false creations of his imagination, by the prescribed remedies of the sástras, he will succeed to change and rectify them himself, as they remove or remedy one poison by means of a counter poison.

3. All fancies and desires are checked by unfancying them, and this unfancifulness or undesirousness is the cause of liberation, by relinquishment worldly enjoyment, which is the first

step to it. (So says the sruti:--Renunciation of enjoyments, is the leader to liberation).

4. First consider well the meanings of words[\*\*words], both in your mind and utterance of them; and all the habitual and growing misconceptions will slowly cease and subside of themselves.

5. There is no greater error or ignorance in one's self, except the sense of his egoism; and this error having subsided by one's disregard of its accepted sense, it is not far from him to arrive at his liberation.

6. If you have the least reliance in your body and egoism, you surely lose the infinite joy of your unbounded soul; but by forsaking the feeling of your egoism or personality, you are freed from the bondage of your fondness for anything of this world, and become perfected in divine knowledge and blissfulness.

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7. It is from want of understanding, that all these unrealities appear as real to the ignorant; but we venerate and bow down to the sage, who remains unmoved as a stone at all this.

8. Who from want of his sense of external objects, remains as cold as a stone, and being reclined in the Supreme spirit by the meditation of the Divine Mind in his own mind; sees but an empty void both within and all around himself. (This is called perfect liberation of the soul).

9. Whether there be or not be all these visibles, they tend alike to our misery; it is our thoughtlessness of them alone that conduces to our happiness, wherefore it is better to remain insensible of them, by shutting our senses against them. (Our happiness or misery does not depend on the presence or absence of things, but upon our disregard of or concern[\*\*concern] for them).

10. There are two very serious diseases waiting on mankind, in their cares for this as well as those of the next world; and both of these are attended with intolerable pains to the patients of both their temporal as well as spiritual maladies.

11. In this world the intelligent are seen to try all their best medicines in vain, to remove their inveterate diseases of hunger and thirst, by means of their remedies of food and drink, during the whole period of their lives; but there is no remedy whatever for to heal their spiritual maladies of sin and vile, and avert their inevitable fate of death and rebirths in endless succession.

12. The best sort of men are trying to heal their spiritual maladies, and avert their future fate, by means of the ambrosial medicines of dispassionateness, keeping good company and improvement of their understanding.

13. Those who are careful to cure their spiritual complaint, become successful to get their riddance, by means of their desire of getting better, and by virtue of the best medicine of abstinence[\*\*abstinence] and refraining from evil. (Gloss. apathya tyága &c[\*\*.] ).

14. Whoever does not heal even now his deadly disease of sin, which is his leader to hell fire on future; let him say what remedy is left for him to try, after he has gone to the next world, where there is no balsom[\*\*balsam] to heal the sickly soul.

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15. Try all earthly medicines to preserve your life, from being wasted away by earthly diseases; and keep your souls entire for the next world, by the healing balm of spiritual knowledge in this life.

16. This life is but a breath, alikens a tremulous dew drop, hanging at the end of a shaking leaf, and ready to fall down; but your future life is long, and enduring under all its variations, therefore heal it for the everlasting futurity.

17. By carefully attending to the treatment of spiritual diseases at present, you will not only be hale and holy in your soul in the next world, but evade all the diseases of this life, which will fly off afar from you.

18. Know thy conscious soul as an animalcule, which evolves itself into the form of this vast world; just as an atom contains a huge mountain in it, which evolves from its bosom in time.

19. As the evolution of your consciousness, presents to your view the forms that you have in your mind (i. e. ideal); so doth the phenomenon of the world appear in the womb of vacuum, and is no more real than a false phantasy.

20. Notwithstanding the repeated deluge and destruction of the visible earth, there is no change nor end of the false phantom of our mind, where its figure is neither destroyed nor resuscitated, owing to its being a phantasy only and no reality whatever. (It is possible to destroy the form of a, but not its idea in the mind).

21. Should you like to lift up your soul, from the muddy pit of earthly pleasures and desires, wherein it drowned forever; you must put forth your manly virtues, as the only means to this end, and without which there is no other.

22. The man of ungoverned mind and soul, is a dull-headed fool, and fallen in the miry pit of carnal desires; he becomes the receptacle of all kinds of danger and difficulty, as the bed of the sea is the reservoir of all the waters falling to it.

23. As boyhood is the first stage of the life of a man, and introduces the other ages for perfection of human nature; so

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the first step to one's self-extinction, is the renunciation of his carnal enjoyments, conducing to the subjection of passions.

24. The stream of the life of a wise man, is ever flowing onward with the undulations of events, without over its banks or breaking its bounds; and resembles a river drawn in a picture, which is flowing without the current of its waters.

25. The course of the lives of ignorant people, runs with tremendous noise, like the precipitate current of rivers; it rolls onward with dangerous whirlpools, and flows on with its rising and setting billows, (till it mixes with the sea of eternity).

26. Continuous creations and course of events, are transpiring with the succession of our thoughts; and appearing before us like the illusive train of our dreams, and the false appearance of two moons in the sky, and the delusion of mirage and apparitions rising to the sight of children.

27. So the incessant waves raised by the undulating waters of our consciousness, appears as the endless chain of created objects, rising in reality to our view; but being taken into mature consideration, they will appear to be as false and unreal, as they seem true and real to our erroneous apprehension of them.

28. It is said that **[\*\*[there]]** are worlds and the cities of Gandharvas and siddhas, contained in the concavity of the firmament, and it is supposed also that, the cavity of the sky is a reservoir of waters; but all these are but creations of the mind, and there **[\*\*[are]]** no such things in reality.

29. The worlds are as bubbles of water, in the ocean of the conscious mind; they are only the productions of the fanciful

mind, and no such things as they are thought to be; and the idea of ego, is but forms of our varying thoughts.

30. The expansion of consciousness is the course of unfolding the world, and the closing of it conceals the phenomenals from view; therefore these appearances are neither in the inside nor outside of us; and they are neither realities, nor altogether unreal also: (but effects of the opening and shutting of our minds only).

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31. There is one thing alone of the form of the intellect, which is unborn and unknown (in its true nature), and is the undecaying (i. e. everlasting) lord of all; it is devoid of substance and property, and is called Brahma or immensity, and tranquil spirit, which is as quiet and calm as the infinite void, are rarer than even the empty atmosphere.

32. There is no cause whatever, which can be reasonably assigned to the agitation, consciousness and creations of the spirit of Brahma; which being above nature is said to have no nature at all. Its agitation is as that of the air; whose cause is beyond all conception.

33. Brahma has his thoughts rising in him, as waves in the ocean of himself, and as our conscious[\*\*consciousness] of the dreams rising in our soul; and the nature of this creation is in reality, neither as that of his dream, or the wave produced from his essence. (It is hard to say, whether this is a thought of himself as a dream, or a part of him like a wave).

34. This much therefore can only be said of him that, there is only an unknowable unity, which is ever the same and never as quick as thought, nor even as dull as matter; it is not a reality or unreality, nor any thing this positive or negative. (In a ward[\*\*word], it is nothing that [\*\*[is]] conceivable by the human mind).

35. The Yogi that remains in this insouciant state of Brahma, and insensible of his own consciousness, (i. e. who is inexcitable both in his body and mind), such a person is said to be the best of sages and saints.

36. Who becomes inactive and inert as a clod of earth, even while he is alive; who becomes unconscious of himself and the outer world, and thinks of nothing (except the Supreme soul); he is said as the best of sages and saints.

37. As we lose sight of wished for objects, by ceasing to

wish for them, (such as the sights of fairy lands &c[\*\*]); so we get rid of our knowledge of ourselves and the world, by our ceasing to think about them (by confinig[\*\*confining] our thoughts in God alone).

38. All things expressed, in words have certain causes assigned to them; but the cause of their nature remains inex-

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\*plicable, (whence nature--swabháva is said to be avidyá or hidden ignorance). It is the cause of this prime nature (i. e. God), whose knowledge alone conduces to our liberations (from ignorance).

39. Nothing whatever has its particular nature of itself, unless it were implanted in it by the intelligent[\*\*intelligence] of God, as it were by infusion of the moisture of divine intelligence.

40. All our thoughts, are agitated by inspiration of the breath of the great intellect; know them therefore as proceeding from the vacuum of the entity of the supreme Brahma.

41. There is no difference whatever, in the different nature of the creator and creation; except it be as that of the air and its agitation, which are the one and same thing[\*\*space added] and of the same nature. The thought of their difference is as erroneous, as the sight of one's death in his dream.

42. An error continues so long, as the blunder does not become evident by the light of reasoning; when the error being cleared of its falsity, flies to and vanishes into the light and truth of Brahma.

43. Error being the false representation of something, flies away before a critical insight into it; and all things being but productions of our error, like our conception of the horns of hare, they all vanish before the light of true knowledge, which leaves the entity of Brahma only at the end.

44. Therefore give up all your errors and delusions, and thereby get rid of the burden of your diseases and decay; and meditate only on the One, that has no beginning, middle, or end, is always clear and the same, and full of bliss and felicity, and assimilate yourself to the nature of the clear firmament: (which according to Vasishtha is the nature and form of God).

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CHAPTER XXXIV.



## SERMON ON THE PRACTICE OF SPIRITUAL YOGA OR INTELLECTUAL MEDITATION.

Argument:--Elucidation of the doctrine that, the best **[\*\*[way]]** of avoiding worldly affairs, is to refrain from mixing with them.

Vasishtha continued:--The man who is lost in the pleasure or under the pains, which fall to his share in this life, is lost for ever for the future; but he who is not thus lost (by keep**[\*\*keeping]** his soul aloof from the vicissitudes of life), is pronounced to be imperishable by the verdict of the s  stras.

2. He who has his desires always rising in his mind, is ever subject to the changes of his fortune; therefore it is proper to give up desire at first, in order to prevent the alternation of pain and pleasure.

3. The error that this is I and that the world, does not attach to immortal soul; which is tranquil and unsupported, quite dispassionate and undecaying in itself.

4. That this is I, that is Brahma, and the other is the world, are verbal distinctions that breed error in the mind; by attributing different appellations, to one uniform and invariable void that is ever calm and quiet, (This is the eternal vacuum of vasishtha**[\*\*Vasishtha]**, beside which there is nothing else in existence).

5. Here there is no ego nor world, nor the fictitious names of Brahma and others; the all pervading One being quite calm and all in all, there is no active or passive agent at all in this place (or vacuity).

6. The multiplicity of doctrines and the plurality of epithets, which are used to explain the true spirit and inexplicabl**[\*\*inexplicable]** One, are null and refutable, and among them the word ego in particul**[\*\*particular]**, is altogether false and futile.

7. The man absorbed in meditation does not see the visibles, as the thoughtless person has no perception of the ghost standing in his presence; and as one sleeping man does not perceive

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the dreams, occurring to another sleeping by his side, nor hear the loud roar of clouds, in the insensible state of his sound sleep.

8. In this manner the courses of the spirits are imperceptible to us, though they be continually moving all about us; because it is our nature to perceive what you know of, and never know

anything, which is without or beyond our knowledge.

9. Knowledge also being as our soul, shows all things like itself (i. e. as we have their ideas or representations of them in our mind); therefore our knowledge of the ego and the world beside[\*\*beside], is not separate from the soul and the Supreme soul also.

10. So our knowledge (idea or notion), manifests itself in the form of the world before us; in like manner as our dreams and desires (or imaginations), represent the same as true to us. These various manifestations of the inward soul, are no way different from it, as the waves and bubbles are no other than the water, whence they take their rise.

11. Notwithstanding the identity of the soul, and its manifestations of knowledge, notion, idea and others; they are considered as distinct things by ignorant thinkers, but the learned make no distinction whatever, between the manifestation and its manifesting principle.

12. As the integral soul becomes a component body, by its assuming to itself all its members and limbs; so the eternally undivided spirit of God, appears to be multiplied in all parts of the world, and various works of creation.

13. So the intellect contains numberless thoughts in itself, as a tray holds a great many golden cups in it; and whenever this intellect is awake, it sees innumerable worlds appearing before it.

14. It is Brahma himself that shines in his brightness, in the form of this fair creation; by being dissolved throughout the whole, in his liquified form of the Intellect, as the sea shows itself in the changing forms of its waves.

15. Whatever is thought of in the mind, the same (thought or idea) appears in the form of the world &c[\*\*.]; and the formless  
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thought takes a definite form; but what is not in the mind, never appears to view.

16. The word intellection and want of thought, are both applied to the Supreme Intellect, from its almighty power to assume either of them to itself; this sort of expression is for the instruction of others, or else there are no such states, appertaining to the ever intelligent soul in reality.

17. The world is neither a reality nor unreality, but exhibits

itself as such by intellection of the intellect; but as it does not appear in absence of intellection, the same is inculcated in this lecture. (i. e. Never think of the world or anything at all, and it will vanish of itself withal).

18. Intellection and its absence, are as the agitation and stillness of the soul; and both of these being under your subjection, it is quite easy and never difficult for you to restrain yourself, by remaining as still as a piece of stone.

19. An appearance which has neither its essence or substance, and any assignable cause for its existence, is the very nature of this egoism of ours, which we know not whence it has appeared as an apparition before us.

20. It is very strange[\*\*strange] that this apparition of your ego, which has no entity in reality; should take such possession of your mind, as to make you insensible of yourself.

21. It is by accident that one happens to observe (or resolve) the ego, in the person of the impersonal Brahma; just as a man by deception of his eye sight, comes to descry an arbour in the sky.

22. If my ego and the world are really the same with Brahma, then how and whence is it that [\*\*[they have]] come to have their production and dissolution, and what is the cause of our joy or sorrow in either of these cases.

23. It is by the almighty power of God, that this world of thought (or the ideal world), comes to be visible to sight; but as the absence of thought of it, prevents its appearance into us; there be thoughtless of it in order to avoid its (repeated) sight (in repeated births).

24. It is by mere accident that the vacuous (empty) mind

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of Brahma, exhibits the ideal world in itself;; just as any man dreams a fairy city, or sees the objects of his desire and fancy in his mind. How then is it possible to separate the contained from the containing mind?

25. The creation abides in the divine mind, in the same manner, as the waves appertain to the sea and statue inheres in the wood; and as the relation of pots and other things is with the earth, so do all things pertain to the nature of Brahma.

26. As all things appear in their formless (immaterial)

state, in the unsubstantial and transparent vacuity of the mind; so doth the ego and this world also appear in the divine mind: (in the same manner as the shapeless clouds appear in the clear and empty sky, and exhibit afterwards their various shapes).

27. As the air by its natural inflation, breathes out in various sorts of breezes, so One whose nature is unknown, evolves himself in every form of the ego of each individual and of the world. (The breezes are said to be fortynine in number. The nature of God is called avidyá--ignorance or what we know[\*\*space added] not). The meaning is that, as the formless and vacuous air produces all sorts of winds. So doth God who is nihsabháva without and beyond sabháva nature produce all natures.

28. As the formless smoke or vapour, presents the forms of elephants, horses, &c[\*\*], in the empty clouds; so doth the unsubstantial spirit of God, represent the formless ego, tu and all things beside in itself.

29. The creation is a component part, of the unknown body of Brahma, as the leaves and branches are those of the tree; and it contains both its cause and effect of the other.

30. Knowing the impossibility of the existence of the world, beside the self ever existent soul; remain at peace and without trouble within thyself. Be free from attributes and errors, and remain as free and detached as the free, open and void space.

31. Know that neither you nor ourselves, nor the worlds nor the open air and space, are ever in existence; and that Brahma alone is ever existent, in his eternal tranquility, calmness and fulness.

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32. Seeing the endless particulars in the universe, do thou remain free from all particularities as I, myself, thou, thyself &c[\*\*], and think thyself in the sole and Supreme One, if thou shalt have thy liberation.

33. Know the knowledge of the particulars, is for thy bondage alone to them, and thy ignorance of them lends only to thy liberation (form[\*\*from] all these trammels). Sit as thou art and doing thy business, in thy state of tranquility and total nescience of everything.

34. Let not the visibles attract thy sight, nor allow their thoughts engross thy mind; thus the world disappearing with

thy thoughtlessness of it, say what else have you to think about.

35. The absence of the states of the visible and its looker  
i. e. of the subjective and objective, resembling the state of the  
waking sleeper, will make remain as void of thoughts, as the  
vault of the autumnal sky is devoid of clouds.

36. The Knowledge of the action of the divine Intellect, as  
distinct from the invariable of Brahma, is the cause of our  
making a distinction of the creation from its creator; just as our  
knowledge of the difference of the wind from air, causes us to  
think of their duality. It is therefore our want of this distinction,  
and the knowledge of the unity of Brahma, that leads us to  
our liberation.

37. The knowledge of the inflation of the divine spirit, is  
verily the cause of our knowledge of the world; whereas the  
absence of this knowlege[\*\*knowledge], and want of our own intellection, is  
what is called our nirvāna or utter extinction in God.

38. As the seed is conscious of the sprout growing out  
of it to be of its own kind, so the divine Intellect knows the  
the world that is produced from it, to be self-same with itself.

39. As the seed becomes the plant from its conception of  
the same in itself, so the divine Intellect becomes the creation  
itself from its concept of the same.

40. As the thoughts are but the various modifications of the  
mind, so the creation is a modality of the divine Intellect; and  
in this case all kinds of seeds serve as instances, of having their  
products of the same nature.

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41. The world is the changeless form of the unchanging  
essence of One, and know to be as unchangeable and  
undecaying as One, himself, who is without beginning and  
end.

42. The divine soul is replete with its innate will, whereby  
it produces and destroys the world out of and into itself; this  
form of unity and duality, is as the appearance and disappearance  
of an imaginary city.

43. As you have no distinct idea of the things, expressed  
by the words sky and vacuum; so must you know the words  
Brahma and creation to bear no distinction in the divine spirit.  
(Creation being but the breathing or inflation of the spirit

and inseparable from it).

44. The great Intellect or omniscience[\*\*omniscience], which is the sempiternal form of divine essence, has the knowledge of the ego coeternal with itself, which men by ignorance assume to themselves.

45. There is nothing that ever grows or perishes in the mundane form of Brahma, but everything rises and falls in it like the undulation of the sea, to rise and fall in all way and never to be lost in any away.

46. All things being of the form of Brahma, remain in the selfsame Brahma; as all spaces remain in the infinite space and all waves and billows rise and fall in the same sea.

47. Wherever you are placed and whenever you have time, attend but for a moment to the (subjective) nature of the soul in your consciousness, (without minding any of the objects), and you will perceive the true ego.

48. The sages, O Ráma, have said of two states of our consciousness, namely its sensible and insensible states; now therefore be inclined to that which thou thinkest to be attended with thy best good, and never be forgetful of it. (i. e. Attach thyself to the subjective side of it, in disregard of the objective).  
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## CHAPTER XXXV.

### DESCRIPTION OF THE SUPREME BRAHMA.

Argument:-The One undivided Brahma with and without his attributes and his real and unreal forms.

Vasishtha continued:--The state of the soul is as placid, as that of the untroubled mind in the interval of one's journey from one place to another, when it is free from the cares of both places (of trouble).

2. Be therefore quite unconcerned in your mind in all states of your life, whether when you sit or walk or hear or see anything, for the purpose of securing your unalterable composure.

3. Being thus devoid of your desires, and undistinguished in society, continue as steadfast as a rock, in the particular conduct of your station in life.

4. Being placed in this manner beyond the reach of ignorance,

one is blest with the light of knowledge in his mind.

5. After disappearance of ignorance from the mind, there can be no trace of any thought left in it; nor can the mind think of anything, when tranquility has got her ascendancy in it.

6. Brahma is verily one with the world, and the selfsame one appearing as many to our ignorance; which represents the plenitude of Brahma as a multitude, and his pure spirit as extended matter.

7. The plenum (of creation) appears as vacuum (of annihilation), and vacuity appearing as substantiality; brightness deemed by darkness, and what is obscure is brought to light.

8. The unchangeable is seen as changing and the steady appearing as moving; the real appears as unreal, and the unreality as reality; so that seeming as otherwise, and so the vice versa also.

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9. The indivisible appears as divided, and energy appearing as inertia; the unthinkable seems as the object of thought, and the unparted whole seeming to shine in innumerable parts.

10. The unego appears as the very ego, and the imperishable One appearing as perishable; the unstained see[\*\*seem] as tainted, and the unknowable known as the knowable all of the known world.

11. The luminous One appearing as deep darkness of chaos, and the oldest in time manifested as the new born creation; and the One minuter than an atom, bearing the boundless universe in its bosom.

12. He the soul of all, is yet unseen or dimly seen in all these his works; and though boundless and endless in Himself, he appears as bounded in the multitude nous[\*\*multitudinous] works of his creation.

13. Being beyond illusion, He binds the world in delusion; and being ineffable light, he centres his brightness in the dazzling sun. Know then, O best of inquirers, that Brahma resembles the endless expanse of the vast ocean.

14. This immense treasure of the universe, so enormous in its[\*\*space added] bulk, appears yet as light as a feather, when put into balance with the immensity of Brahma; and the rays of his

illusion, eluding the moon-beams in their transparency[\*\*transparency], are as invisible as the glare of the mirage.

15. Brahma is boundless and unfordable (as the ocean), and is situated in no time nor place nor in the sky, where he has set the forests of the clusters of the stars, and the huge mountains of the orbs of planets.

16. He is minutest of the minute, (by his inhering in the bodies of the smallest minutiae); and the bulkest[\*\*bulkiest] of the bulky. He is the greatest among the great, and the chiefest of the chief.

17. He is neither the doer, deed nor instrument of doing anything; and neither is the cause of another, nor has he any cause for himself. (In vedanta, all causality is denied of the all pervading Brahma). And being all empty within, Brahma is full in Himself.

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18. The world which is the great casket of its contents, is as void as a vast desert; and notwithstanding its containing the countless massy and stony mountains in it, it is as ductile as the plastic ether and as subtile as the rarified[\*\*rarefied] air.

19. All things however time worn appear anew[\*\*space removed] every day; the light becomes dark by night, and darkness is changed to light again.

20. Things present become invisible to sight, and objects at a distance present themselves to view, the intellectual changes to the material, and the material vanishes to the superphysical (thought or spirit).

21. The ego becomes the non-ego, and the non-ego changes to the ego; one becomes the ego or[\*\*of] another, and that other and the ego, become as something other and different than the ego.

22. The full ocean of the bosom of Brahma, gives rise to the innumerable waves of world; and these waves like worlds evolve from and dissolve into the ocean of Brahma's breast, by their liquid like and plastic nature.

23. The vacuous body of Brahma bears a snow white brightness over all its parts, whence the whole creations[\*\*creation] is full of a light as fair as snow and frost. (Light is the first appearance or work of god, and envelopes the whole universe that was formed



in and after it).

24. This God being beyond the space of all time and place, and without all forms, figures, and shapes whatever; stretches out in space and all times of day and night, the unreal figures in the world like the unstable waves of the sea.

25. In this light there shines the bright filament of the worlds, in the ample space of the sky; appearing as so many ancient arbours standing in a long and large forest, and bearing the five elements as there[\*\*their] pintapetalous[\*\*pentapetalous] leaves.

26. The great God has spread out this light, as a clear mirror before his sight; in order as he wished to see the shadow of his own face, represented in the pellucid twilight (which proceeded at first from him).

27. The unbounded intellect of God, produced of its own

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free will the spacious firmament, wherein the lord planted the tree of his creation, which brought forth the luminous orbs as its fruits in different parts of it.

28. The lord created a great many varieties of things, both in the inside as well as outside of himself; which appear as internal thoughts in his intellect, and as all entities and non-\*entities in his outer or physical world.

29. In this manner, the divine mind exhibits[\*\*exhibits] the different forms of things, in itself and of its own will, as the tongue displays the varieties of speech within the cavity of the mouth.

30. It is the flowing of the fluid of divine will, which forms the worlds; and it is the conception of pleasant sensations in the mind, that causes these torrents and whirlpools in the ocean of the world. (i.e. The will is the cause of creation, and the feelings and passions are as whirlwinds and whirlpools in the mind).

31. It is from the divine mind that all things proceed, as the light issues from fire; as it is the lulling of the creative mind to rest, that the glow of all visible objects are extinguished and putout[\*\*2 words] of sight.

32. All the worlds appertain to the divine intellect, as the property of whiteness adheres to the substance of snow; and all things proceeded from it, as the cooling moon-beams issue

out of the lunar orb.

33. It is from flush of the hue of this bodiless intellect, that the picture of the world derives its variegated colouring; and it is this intellect alone which is to be known, as an infinite extension without its privation or variation at any time.

34. This stupendous Intellect, like the gigantic fig-tree (ficus religiosas[\*\*religiosa]) of the forest, stretches out its huge branches on the empty air of heaven, bearing the enormous bodies of orbs of worlds, like clusters of its fruits and flowers.

35. Again this colossal[\*\*colossal] intellect appears as a huge mountain, firmly fixed in the air, and letting down many a gushing and running stream, flowing with numberless flowers, falling from the mountain trees.

36. In this spacious theatre of vacuum, the old actress of  
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destiny, acts her part of the representation of worlds in their repeated rotations and succession.

37. In this stage the player boy-[\*\*--]time is also seen to play his part, of producing and destroying by turns an infinity of worlds, in the continued course of Kalpa and Mahákalpa ages, and in the rotation of the parts of time.

38. This playful time remains firm in his post, notwithstanding the repeated entrances and exists[\*\*exits] of worlds in the theatre of the universe; just as a fixed mirror ever remains the same, though shadows and appearance in it, are continually shifting and gliding through it.

39. The Lord God is the causal seed of the worlds, whether existing at present or to come into existence in future; just in the same manner as the five elemental principles are causes of the present creation. (Here Brahma is represented, as in all other passages, as the material cause of the world).

40. The twinklings of his eye cause the appearance and disappearance of the world, with all its beauty and brightness; but the Supreme soul having no outward eye or its twinkling, is confined in his spirit only. (The physical actions which are attributed to God, are always taken in their figurative sense).

41. The very many great, and very great creations and dissolutions of worlds, and the incessant births and deaths of

livings, which are continually going on in the course of the nature; are all the various forms of the One unvaried spirit, whose breath like the inflation of air, produces and reduces all from and into itself. Know this and be quiet and still.

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## CHAPTER XXXVI.

### SERMON ON THE SEED OR SOURCE OF THE WORLD.

Argument:--Description of Avarice as the great Bondage of life and harmlessness of the common blessing of life obtained without avarice.

i. e. Prohibition of avariciousness and not of ordinary enjoyments.

Vasishtha continued:--The false varieties of the world take us by surprise, as the eddies attract to them the passing vessels; but they are all found to be of the same nature, as the various waves of the sea. (As all the waves are but water, so all worldly appearances are mere enticing delusions).

2. The nature of the whole world, is as unknowably known to us; as that of the universal vacuum which rests in god[\*\*God] alone, is imperceptibly perceptible to our eyes. (All we see of the sky, is but a blank which is nothing).

3. As I find nothing in the fancied cities of boys in the air, (which they think to abound with ghosts ect[\*\*etc.]); so doth this really ideal world, appear to be in real existence to boys alone. (But the wise know it as unreal).

4. The sight and thought of visible appearances, are as the visions and remembrances of objects in dream; and so is this world but an appearance to the sight, and a phantom and phantasy in the mind.

5. The phenomenal and the fancy, have no pith nor place except in the intellect; beside which there is nothing to be had save an unbounded vacuity only. Where then is the substantiality of the world?

6. The error of the world consists in the knower's knowledge of it, and it is the ignorance (of the existence) of the world, that is free from this error; and the knowing or ignoring of it is dependant to thee, as the thinking or unthinking of a thing, is entirely in thy power. (Every one is master of his thoughts).

7. The vacuous intellect being of the form of the transcen-\*[\*\*transcen-\*]

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\*dent sky, is of the state of an extended space, to which it is impossible to impute any particular nature or quality whatsoever. (The gloss explains it by saying that, the intellect is neither any extended matter, nor entirely an empty vacuity, since it is the source of all intellectual powers and mental faculties).

8. The world also being of the form of the intellect (i. e. a formal representation of it); has no particular character or variable property assignable to it. It is seen to be existent, but having no particular feature of its own, it is not subject to any variation in its nature, (i. e. Being a formless thing, it can have no vikára or change of form at all).

9. All this being a representation of the vacuous intellect, has no substantiality whatever in it; it is the substance and not the knowledge of a thing, that is subject to any change in its form, because knowledge[\*\*knowledge] appertains to the intellect, which is always unchangeable.

10. I see all quiet and calm, and the pure spirit of God; I am without the error of ego, tu[\*\*??] &c[\*\*&c.], and see nothing about me, in the same manner as we can never see a forest growing in the air.

11. Know this my voice to be the empty air as my conscious thought, and know also these words of mine to proceed from my empty consciousness, which resides in the empty spirit likewise. (i. e. Sound proceeds from the empty spirit and not from the material body), (as some would have it).

12. That which they designate the transcendent essence, is the eternal and involuntary state of rest of the Divine soul, and not what it assumes to itself of its own volition, (as that of the creative energy of Brahma-[\*\*--]the Demiurge). That state resembles that of a slab of stone, with the figures naturally marked upon, or as the pictures drawn in a plate or chart.

13. The silent man (muni or mouni) whose mind is calm and quiet in the management of his ordinary[\*\*ordinary] business, remains unmoved as a wooden statue, and without the disturbance of any desire or anxiety.

14. The living wise and listless man sees all along his life

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time, the world resembling a hollow reed, all empty within and without it, and having no pith or juice in the inside of it.

(The wise well know the vanity of the world).

15. He who is not delighted with the outer world, reaps the pleasure of his inner meditations; but he who is indifferent to both in his mind, is said to have gone over the ocean of the world (and set free from all his cares).

16. Give out the words from your lungs, like a sounding reed from its hollow pipe; and clear your mind from its thoughts, by keeping your body intact from busy affairs, and employing no other member of it after them (except your tongue).

17. Touch the tangibles as they come to thee without thy desiring them; and remain in thy solitary cell without thy wishing for or minding about them, or grieving at their want.

18. You may relish the various flavours, which are offered to you; and take them to your mouth in the manner of a spoon without wishing for or taking a delight in their sweet taste.

19. You may see all sights, that appear before you; without your desiring for or delighting in them.

20. You can smell the sweet perfumes[\*\*perfumes] and flowers, that fall in your way without your seeking them, take the scents only to breathe them out, as the odoriferous winds scatter the flowers all around.

21. In this manner if you go on to enjoy the objects of sense with utter indifference to them, and neither longing after or indulging yourself in any; you shall in that case have nothing to disturb your peace and content at any time.

22. But whoso finds a zest for the poisonous pleasures of life, increasing in himself day by day; casts his body and mind to be consumed in their burning flame, and loses his endless felicity.

23. Want of desire in the heart, is said to constitute the obtuse insensibility of the soul, called samadhána by dispassionate sages; and there is no other better lesson to secure the peace of mind, than the precept of contentment (lit. absence of desire).

24. The increasing desire is as painful, as one's habitation

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in hell fire; while the subsidence of desires in the mind, is as delightful as his residence in heaven.

25. It is desire alone, which constitutes[\*\*constitutes] the feelings of the heart and mind; and it is this, which actuates mankind to the practice of their austerities and penances, according to the sástras.

26. Whenever a man allows his desire, to rise in any manner in his heart; even then he scatters a handful of the seeds of affliction, to sprout forth in the fair ground of his mind. (The more desire the more pain).

27. As much as the craving of one is lessened by the dictates of this reason, so much do the pain of his avarious[\*\*avaricious] thoughts cease to molest them. (Nothing to desire nothing to fear).

28. The more doth a man cherish his fond desire in his mind, the more does it boil and rage and wave in his breast.

29. If you do not heal the malady of your desire, by the medicine of your own efforts; then I think you will never find, a more powerful balsom[\*\*balsam] to remedy this your inveterate disease.

30. Should you be unable to put a check to your desire altogether, you must still try to do it by degrees, as a passenger never fails to get his goal even by slow paces in time.

31. He who does not try to diminish his desires day by day, is reckoned as the meanest of men, and is destined to dive in misery every day.

32. Our cupidity is the causal seed, of the crop of our misery in this world; and this seed being fried in the fire of our best reason, will no more vegetate in the ground of our breast.

33. The world is the field of our desires and the baneful sources of misery only, it is the extinction of them which is called nirvána; therefore never be tempted by the delusion of desire for your utter destruction.

34. Of what avail are the dictates of the sástras, and the precepts of our preceptors; if we fail to understand that, our samádhi or final rest consists in the extinction of our temporary desires.

35. He who finds the difficulty of checking his desires in his mind, it is hopeless for him to derive any good, from the

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instructions of his preceptors, or the teachings of the sástras

whatever.

36. It is the poison of avarice which proves the bane of human life, as the native forests of stags prove destructive to them, by being infested by huntsmen. (Hearts infested by avarice, are as detrimental to men; as forests infested by hunters are baneful to stags).

37. If one would not deal frivolously, with the acquisition of his self-knowledge (spirituality); he may but learn to extenuate his cravings, and he will thereby be led insensibly, to the acquirement of his spiritual knowledge.

38. Extinction of wish is the extirpation of anguish, and this is the sense of the nirvána bliss; therefore try to curtail your desires, and thereby to cut off your bondage, which will not be difficult for you to do, if you will but try to do so.

39. The evils of death and decrepitude, and the weeds of continued woes, are the produce of secret seed of desire, which **[\*\*add: is?]** to be burnt betimes by the fires of equanimity and insouciance.

40. Wherever there is inappetency, the liberation from bondage is found to be even there also; therefore suppress always your rising desires, as you repress your fleeting breath (in the practice of ajapá or suppression of breathings).

41. Wherever there is appetence, even there is our bondage in this world; and all our acts of merit or demerit and all our distresses and diseases, are the invariable companions of our worldly wishes.

42. The dominant desire being deprived of its province, and the indifferent saint being freed from its bondage; it is made to weep and wail, as when a man is robbed by a robber.

43. As much as a man's desire is decrease**[\*\*decreased]** in his breast, so much so does his prosperity increase, leading him onward towards his liberation.

44. A foolish man that is ignorant of himself (i. e. of his soul and spirit), and fosters his fond desire for anything; is as if he were watering at the root of the poisonous arbour of this world, only to bring his death by its baneful fruits.

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**[\*\* missing characters at the right supplied from printed copy]**

45. There is the tree of desire growing in the human heart

and yielding the two seeds (fruits) of happiness and misery (i. e. of good and evil); but the latter being fanned by the breeze of sin, bursts out in a flame which burns down the other, and together with it its possessor also. (The evil desire supercedes the good one).

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## CHAPTER XXXVII.

### A Lecture on the Visibles and Visible World.

Argument:--Arguments to show that the world is no production of Divine will or volition, but a reproduction of Brahma himself, [\*\* Looks like , to me]

Vasishtha continued:--Hear me explain to you more fully, O Ráma! what I have already told you in brief, regarding the treatment of the malady of desire, which forms also an article of the practice of yoga asceticism.

2. Tell me if the will is anything, beside the soul in which it subsists; and if it is nothing apart from the soul, how do you wish to attribute an agency to it, other than that of the soul?
3. The divine intellect being a thing; more subtile in its nature than the rarity of open air, is consequently without any part, and indivisible into parts. It is of itself an integrant whole, and one with myself, thyself and the whole world itself.
4. This intellect is of the nature of vacuum, and the infinite vacuum itself; it is the knower and the known or the subjective and objective world likewise. What then is that other you call the will?
5. There is no relation of the container and contained, or of the subject or object between it and ourselves; nor do we know those saintly men, who know it as any object of their knowledge.
6. We are at a loss to determine the relation, of the subjectivity and objectivity of our (as when I say, I am conscious of myself, here "I am" is the subject of myself-[\*\*--]the object). It is just as impossible to find out my egoism and meity, as it is to expect to see a potential black moon in the sky. (Here is a long note on the subjective and objective of my knowledge of myself).
7. Such is the case with all the triple conditions of the



subject, object and predicate (as the beholder, beholden and beholding); which having no existence of their own in the

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nature of things, I know not how they may subsist elsewhere except in the essence of the very soul.

8. In the nature of things, all unrealities are referred to the reality of the soul, as our egoism and tuism, the subjective, objective &c[\*\*]; and so all things liable to destruction are said to become extinct in the self-existent and everlasting soul.

9. In extinction there is no presence of anything, nor anything present is said to become extinct; the idea of the simultaneous presence and absence of a thing, is as absurd as the sight of light and darkness together in the same place at the same time.

10. Neither can these abide together, on account of the repugnance of their nature; nor can they both be extinct at the same[\*\* add: time?], as we see the presence of the one and the absence of the other before our eyes. So there is no nirvána in the living, because the one is a state of rest, and the other of pain and misery.

11. The phenomenals are fallacies, and afford no real happiness; think them as unreal, and rely solely in the increate lord, by thy nirvána or extinction in him (through the medium of thy devout meditation).

12. The pearl-shell looks like a silver, which is not likely to be realized from it; it is of no use or value, why then do you deceive yourself, with such like baubles of the world?

13. Therefore their presence or possession is full of misery, as their want or absence is fraught with felicity; want being had with the knowledge of the term, proves a substantive good in thy thought nididhyásana of it. (Want importing the absence both of good and evil, is a certain blessing. It may mean also want (of riches) with the gain of knowledge, is a certain good in the province of thought).

14. Why then the vile donot[\*\*do not] come to perceive their bondage in riches? and why is it that they slight to lay hold on the treasure of their eternal welfare, which is even now offered before them?

15. Knowing the causes, effects, and states of things, to be full of the presence of the One only; why do they fail to feel

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his immediate presence in their consciousness, which spreads alike through all?

16. Mistaken men like the stray deer, are seeking Brahma in the causes and states of things; not knowing that the all pervading spirit, spreads undivided and unspent throughout the whole vacuum of space (or throughout the infinite vacuity of space).

17. But what is[\*\*add: the?] end of the doctrine of causation, unless it[\*\*add: is?] to stablish the cause as the primary source of all; but how can force which is the cause of ventilation, and fluidity the causal principle of liquid bodies, be accounted as the creator of wind and water? (In this case every cause becomes a separate Deity which is absurd).

18. It is absurdity to say that, vacuity is the cause of vacuum, and the creative power is the cause of creation, when One alone, is the cause, effect, state and all of every thing himself. (One-God is the primary, formal and final cause of all).

19. It is therefore absurd to attribute the terms, importing causality and creativeness of creations to Brahma, who is identic with all nature, is unchangeable[\*\*unchangeable] in his nature, and derives neither pleasure nor pain from his act of the creation of worlds. (What changed through all yet in all the same &c[\*\*.] , and without the feelings of pleasure or pain).

20. Brahma being no other than the intellect (or omniscience), can have no will or volition stirring in his nature; as a doll soldier or painted army, are no other than the mud or plate and without any motion or movement of them.

21. Ráma said;[\*\*:]--If there is no reality of the world, and our ego and tu are all unreal, and the phenomenal is no other than the noumenal Brahma; then it is the something[\*\*same thing], whether there be any will stirring in the Divine mind or not, since God is always all in all.

22. Again if the rising will (to create) be identic with the nature of God, as the rising wave is the same as the sea water; then what mean the precepts of controlling the will, (such as the enforcing a good and restraining a bad desire[\*\*])?

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23. Vasishtha replied:--It is true, O Ráma, as you have

understood it, that the divine will is no other than the divinity itself, in the knowledge of those, who are awakened to the light of truth. But hear me tell you further on this subject.

24. Whenever a wish rises in the breast of the ignorant, it subsides of itself from their knowledge of the nature of the wished for object; just as the gloom of night, departs before the advance of sun-light.

25. But the rising wish sets of itself in the heart of the wise man, as the doubt of duality vanishes from the minds of learned, upon the rise of the light of their understanding.

26. No one can wish for any thing, whose desires of all things are already dead within himself; and who is freed from his ignorance, and is set in the pure light of his liberation.

27. The wise man is neither fond of, nor averse to the sight of the phenomenals; he views the beauties of nature (lit. of the visibles), as they appear before him, without relishing (or delighting) in them of his own nature.

28. If any thing offer[\*\*offers][\*\*subjunctive OK] itself to him, by some or by means or causality of others; and if he find[\*\*finds][\*\*ditto] it right for him to take the same, he may then have the option, either to accept or refuse it, as he may like.

29. Verily the will or desire and the unwillingness of the wise, are actuated by and proceed from brahma[\*\*Brahma] himself; they have no uncontrollable[\*\*uncontrollable] or inordinate desire, but pursue their own course, and have nothing new or inordinary to wish for. (Pleased with their simple living, they have nothing a new[\*\*anew] to wish for or accept).

30. As wisdom rises on one side, so the wish sets down on the other (side); nor can they combine to dwell together, as there is no chance of their uniting in the mind of any body, as there is no possiblity[\*\*possibility] of light and darkness meeting at the same place.

31. The wise man, is not in need of any exhortation or prohibition in any act; because his heart being quite cool in itself in all his desires, there is no body to tell him anything to any purpose.

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32. This is the character of the wise man, that his desires are imperceptible in his heart, and while he is full of joy in

himself, he is complacent to all others about him.

33. There is also a shade of heavenly melancholy settled in the outward countenance[\*\*countenance], and a distaste or indifference to every thing in his mind; it is then that the current of desires ceases to flow in his heart, and his mind is elevated with the sense of his liberation.

34. Whose soul is serene, and his intellect unclouded by the doubts of unity and duality; his desires turned to indifference and all his thoughts concentrated in the Lord.

35. Whose knowledge of duality, has entirely subsided in his intellect; and whose belief of unity is without the alloy of the union of any other thing (in the sole of and perfectly pure One); who is quite at ease and without any uneasiness, and resides calmly in the tranquility of the Supreme soul.

36. He has no object to gain by his acts, nor anything to loose[\*\*lose] by their omission; he has no concern whatever with any person or thing either for aught of his good or otherwise.

37. He is indifferent both to his desire as well as to his coolness, nor has he any care for the reality or unreality of things; he is not concerned about himself or others, nor is he in love with his life nor fear of death.

38. The self-extinguished soul of the enlightened, never feels any desire stirring in itself; and if ever any wish is felt to rise in his breast, it is only an agitation of Brahma in it.

39. To him there is no pleasure or pain, nor grief or joy; but he views the world as the quiet and increate soul of the Divinity manifest by itself; the man that goes on in this manner, like the course of a subterranean stream, is truly called the enlightened and awakened.

40. He who makes a pleasure of his pain in his thought, is as one who takes the bitter poison for his sweet nectar; the man who thus converts the evil to good, and thinks himself happy in his mind is said by the wise, to be awakened to his right sense: (to wit that all partial evil is universal good).

41[\*\*.] Thinking one's self as vacuity, with the vacuum of

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Brahma; and as quiet as the tranquility of the Divine spirit; and the thought of every thing resting in the spacious mind of God, is tantamount to the belief of the world as one with

Brahma himself. (This is the doctrine of pantheism of vedanta and all mysticism).

42. In this manner all consciousness is lost in unconsciousness, and the knowledge of the world, is lost in the infinity of empty air. The error of our egoism is likewise drowned in the depth of the even and vast expanse of the Divine unity.

43. All that is seen here in the forms of the moving and fixed bodies of the world, (the roving and fixed stars &c.); are all as quiet as quiescent empty sky which contains them, or as a visionary utopia of imagination.

44. As there is a free intercourse of the thoughts, of one person with those of another, and there is no interposition in their passage from one mind to another; in the same manner there is the same reflection of this shadowy world in the minds of all at once.

45. The earth, heaven and sea, with the hills and all other things, appear before our empty minds, exactly as the false sights of water &c[\*\*], appear in a mirage to our eyes.

46. The phantasmagoria of the world, appearing visibly before us, is as false as a vision in our dream, and as delusive as a spectre appearing in the imaginations of little boys.

47. Our egoism or conscious[\*\*consciousness] of ourselves, which seems as a reality unto us; is no other than a delirium of our brain, and an erroneous conception of the mind.

48. The world is neither an entity nor non-entity either, nor a substantiality and unsubstantiality both together; it is not to be ascertained by the sense nor explained by speech, and yet it exhibits itself as the fairy land or air drawn castle in empty air. (Its nihility is the doctrine of vacuists and its substantiality is supported by materialists; that it is neither is tenet of sceptics, and therefore it is but an empty dream).

49. Here our wish and effort as well as our want of both, are all alike in the opinion of the learned, (who maintain the doc-\*

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\*trine of irrevocable[\*\*irrevocable] fate); but in my opinion it is better to remain in cool indifference, (owing to the vanity of human wishes).

50. The knowledge of "I and the world" (i. e. of the subjective

and objective), is as that of air in the endless vacuity; it is the vibration of the intelligent soul, like the breath of air in vacuum, that causes this knowledge in us, beside which there is no other cause (of the subjective self or the objective world).

51. The aptitude of the intellect or the intelligent soul, to its thoughts or longing after external objects, makes it what we call the mind, which is the seat of same with what is called the world; but the soul getting released from this leaning, is said to have its liberation. Follow this precept and keep yourself quiet.

52. You may have your desire or not, and see the world or its dissolution; and come to learn that neither of these is either any gain or loss to thee, since there is nothing here in reality, and every thing is at best but the shadowy and fleeting form of a dream. (So likewise the production and annihilation of the world, which are the products of divine will, is of any consequence to the unconnected deity).

53. The nolens &c[\*\*typo for &] volens or the will and no will, the ens & non ens or the entity and non-entity, the presence or absence of any thing, and the feeling of pain and pleasure at the loss or gain of something, are all but ideal and mere aerial phantasies[\*\*] of the mind.

54. He whose desires are decreased day by day, becomes as happy as the enlightened wise man, and has like him his share in the liberation of his soul.

55. When the sharp knife of keen desire pierces the heart, it produces the sorely painful sores of sorrow and grief, which defy the remedies of mantras, minerals and all sorts of medicament.

56. Whenever I look back into the vast multitude of my past actions, I find them all to be full of mistake, and not one which was not done in error, and appears to be without a fault or blunder.

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57. When we meet only with the erroneousness of our past conduct, and find them all to have been done for nothing; how then is it possible for us to discern the hearts of others, which are as inaccessible[\*\*inaccessible] hills unto us. (How can we discern another's mind, when we to our own are so grossly blind).

58. Our dealing with the unreal world, (as with untruthful men), is lost in the glancing or twinkling of an eye; for who

can expect to hold the horns of a hare in his fingers.

59. The belief of our egoism or personality consisting in our gross bodies, serves to convert the aerial intellect to a gross substance in a moment; and make our mind as a part of the solid body, just as the rain drop is congealed to the hailstone.

60. It is owing to our intellect, that we have the conception of the reality of our unreal bodies; just as the undying principle of the intellect, happens to see its own death in our sleep.

61. As the unreal and unsubstantial vacuum, is said to be the blue or azure sky by its appearance; so is this creation attributed to Brahma by supposition, which is neither real nor quite unreal.

62. As vacuity is the inseparable property of vacuum, and fluctuation is that of air; so is creation an inseparable attribute of God, and is one and same with the essence of Brahma himself.

63. There is nothing produced here as the world &c[\*\*], nor is anything lost or annihilated in it; all this is as a dream to a sleeping man, which is a mere appearance and nothing in reality.

64. So the inexistent earth and others, are apparent in their appearance only; then why need you care or fear about the being or not being of this world, which is nomore[\*\*2 words] than a production and subversion of it in the region of the Intellect.

65. The apparent body, is no reality by the causality of the elements as the earth &c[\*\*]; it is only a formation of the Divine intellect, and situated in the divine spirit. (The body is neither formed out of the dust of the earth, nor by a combination of the five elements; but is a shadow of its form in the Divine mind).

66. The instrumentality of the mind &c. in the causation of the world, is also untrue and absurd, owing to the union of two  
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causes in one; (i. e. the combination of the primary and instrumental causes together). (The unity of god[\*\*God] consists in his being the original and material cause, and not as a formal or instrumental one).

67. All things are uncaused and unconsecutive in the divine mind, where they are eternally present at one and the sametime[\*\*2 words]; as the whole series of the actions of a man from his birth to death, appear in an instant of his dreaming states. (All is

ever present[\*\*present] before the omnipresent and omniscient).

68. All things are contained in and as inane as the vacant Intellect, where this spacious earth with her high hills of solid bases, and all her peoples with their actions and motions, are ever existent in their aerial forms in the knowledge of the aeriform intellect of God.

69. The world is a picture painted on the airy surface of the divine mind, with the various colours derived from the intellect of God; it never rises nor sets, nor does it ever become faint, nor does it fade nor vanishes away.

70. The world is a huge wave of fluidity in the water of the Intellect, why is it so and how produced, and how and when it is subside, is what nobody can say. (The world is once compared to breath of air and here to a liquid, to mean its having[\*\*=print] no solidity in it).

71. When the great vacuity of the intellect is calm and quiet, then the world remains in its form of an empty void also; just as the soul being quite thoughtless in itself there can be no rise or fall of any object before it. (Hence the alternate action and rest of the divine spirit, is said to cause the appearance and disappearance of the world by turns. Manu I).

72. As we imagine the mountains to touch the skies, and the sky to present the figures of mountains in it; it is in the like manner that we suppose the presence of Brahma in all things of creation. (But all these[\*\*this] supposititious[\*\*] knowledge proceeds from error).

73. It is by the application of a jot of their intelligence, that yogis convert the world to empty air, as also fill the hollow air with the three worlds up and down. (i. e. They  
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are practised to produce everything as also to reduce it to nothing in their thought).

74. As we imagine thousands of the elysian cities (or seats) of the siddha deities, to be situated in the different regions of heaven; so are the numberless worlds scattered apart from one another in the infinite space of divine intellect.

75. As the eddies in the ocean whirl apart from one another, and seem to make so many seas of themselves; though they are composed of the same water.



76. So the numerous worlds, revolving separately in the vacuity of the Divine Intellect, are all of the same nature (with their intellectual reservoir), and not otherwise.

77. The awakened (or enlightened) yogi, views worlds above worlds in his clairvoyance; and to pass to the ethereal regions of the perfected siddhas, as it is related by sages (in the story of Lílá narrated before).

78. There are numberless imperishable beings and immortal spirits, which are contained in the Supreme spirit; as the endless worlds are situated in the hollow sphere of heaven.

79. It is the intrinsic pleasure of the divine soul, to scatter the wondering[\*\*wandering] worlds about it, as the odorous flower diffuses its immanent fragrance, and spreads its flying farina all around; they are not extrinsic or adventitious, but are born within itself like the lines and marks in a diamond or crystal.

80. The fragrance of flowers though mixed up together in the air, are yet separate from one another; so are all the created bodies existing together in the air, all distinct in their natures: (such is the union of the different elements in one body, and as every flower has a vassal breeze to bear its own perfume).

81. Our fancies though of the form of air, assume different shapes in the minds of men; such as those of gross natures have them in their gross material forms, while the holy saints view them in their pure forms in the mind. (This means the two views of things in their concreate[\*\*concrete] and abstract forms).

82. Neither are the gross materialists nor pure spiritualists, right in their conceptions of things; but every one has to feel according to his particular view and belief of a thing. (i. e.

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The materialist is subject to material pain and pleasure, from which the idealist is entirely free).

83. By thinking the world to be contained in the thought of the Intellect, it will be found to be no way different from it, than the water is from its liquidity. (The mind and its thought, being the one and same thing).

84. Know chronos-[\*\*--]the time and cosmos-[\*\*--]the universe, with all the worlds contained in it together with the ego and tu or myself and thyself and all others, to be the One and very unity; which is the calm and quiet vacuum of the great Intellect, which is same with the very self of the unborn and undecaying

soul of God. Be not therefore subject to passions and affections,  
which do not appertain to the nature of the self-same  
Deity.

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## CHAPTER XXXVIII.

### DISQUISITION OF NIRVÁNA--QUIETISM.

Argument:--Exposition of the Error of the Duality of the Intellect and  
Intelligibles, and establishment of the unity of the world with the Intellect  
by legitimate Reasoning.

Vasishtha continued:--The Intellect perceives the  
world raised before it, by the fallacy of its understanding;  
as a man beholds mountains in the sky, by the delusion of  
his eye sight.

2. The doctrines that the world is the creation of Brahma  
or of the mind, are both alike in substance; in as much as they  
regard it in an immaterial and not physical sense.

3. The world subsisting in our knowledge or consciousness  
of it, is same with its internal knowledge, and not as existing  
externally or out of our consciousness; and although it  
appears to be situated out of it, like the features of a picture  
appearing as prominent above their base, it is on a level with  
its plane. The original figure being contained in the substratum  
of our inner knowledge, the outward appearance is to be  
likewise known as the same also.

4. In our opinion there is no difference, between the two  
systems of the interior and exterior knowledge of the world;  
because both of them being of the form of our knowledge of  
them, the exterior shape is no reality at all.

5. Hence all things being the same with our intellectual  
knowledge of them, and this knowledge being indistinct and  
invariable in its nature, the distinctions of the changing scenes  
of the world can have no place in it (and must therefore be  
false and unreal).

6. Therefore I adore that omniscience[\*\*omniscience] which is the soul  
of all, in which all things exist and whence they all come to  
existence; which is all and displays all things in itself and  
pervades all infinity forever.

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7. When the subjective intellectual power chinmaya, becomes united with the objective Chitya or intelligible world, by means of the intrinsic Chit or intellect; it is then that the visible or objective organs of sense drishyangas, get the sensation chaitanya of their objects and not otherwise.

8. As it is the intellect alone which is both the subjective as well as the objective, that is both the viewer and the view, the seeing and the sight also; it comes to the same effect, that the knowledge of all these, is derived from and dependent upon the main intellect.

9. If the subjective and objective be not alike in the intellectual soul, then the subjective and intellectual soul, can have no perception of the objective and material world. (Because matter cannot enter into the intellect, but by the ideas of things which are of an intellectual nature).

10. It is from their intellectual nature, that the objective world is perceived in the subjective soul; just as a drop of water mixes with the body of waters, owing to the similarity of the natures. (Things of the same kind easily combine with one another, by their natural affinity), otherwise there is no combination of them as of two pieces of wood.

11. When there is no homogeneous affinity between two things as between the intellect and a log of wood, there can be no union between them; nor can two pieces of wood know one another, owing to their want of intellect.

12. As the two pieces of wood have [\*\*add: no] knowledge of one another, owing to their dull insensibility; so nothing insensible can be sensible of any thing, save the intellect which is conversant with intellectuals only.

13. The great intellectual soul, beholds the world as one with itself in its intellectual light; and sees the material bodies settled as a rock in it, without their properties of life or motion.

14. Life, understanding and other faculties, are the products of intellection, which the wonderful property of the intellect, rises spontaneously in itself.

15. The essence of Brahma exists and exhibits itself in the form of the quiescent universe, and is personified as the male

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agent of creation, by his seminal seed resembling the minute

seed of a fig fruit.

16. There is first of all a small seed, which develops<sup>[\*\*develops]</sup> itself to a tree; but that first seed had another smaller seed before, from which it was produced. Thus the primary or initial seed being the minutest of the latter one's, is contained in and let out as an effluvium of the Supreme soul.

17. Brahma is the first and minutest soul of all, which gives to innumerable souls as its seeds; the inner ones abiding in the spirit of God, are known as spirit; and the grosser sorts known as things, are wrongly considered as otherwise, though they are of the same nature with their original.

18. As a thing is the same thing and not different from itself, whether it is placed above or below; so everything is the self-\*same Brahma, in whatever state or form it may appear unto us.

19. As gold is no other than gold, in the various (lit<sup>[\*\*.]</sup> a hundred different) forms of golden trinkets; so the invariableness of the unchangeable spirit of God, continues the same in all the changing scenes and varieties in nature.

20. As the clouds of the shadowy dreams that hang over your mind, are in no way related to you; so the great bustle of creation and its dissolution, bear no relation to my vacuous soul, nor disturb the even tenor of my mind.

21. As the blueness and moistness, which are attributed to the vacuous atmosphere of heaven, are nothing in reality; and as the legions of siddha spirits, which are supposed to traverse the regions of air, are but deceptions of our eye sight; such is the pageant of the world but an empty air and fallacy of our vision.

22. It is the desire of the heart and the false fancy of the mind, that leads out within us and brings forth the fruit of the world; just as the dirty water at the bottom of the earth, moistens the seed that produces a big tree in time.

23. The wise man that forgets his egoism, becomes one with the Supreme spirit; and by reducing himself like a bit of rotten straw, becomes an anima or a minimum particle of the divine soul.

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24. I find no one among the gods, demigods and mankind in the three worlds, who wishes to approach to that Great

Spirit, who has the whole world as a hair upon his body.

25. He who knows the unity of the soul of the universe, is free from the thought of a duality, in every state of his life, and wherever he may be situated. (The monotheist sees the One soul in all places and all kinds of beings).

26. Who has a great soul, and views the world and all as a mere vacuity and nothing in reality; how can he have any desire for unspiritual and sensible objects.

27. He who is indiffererent[\*\*indifferent] to, and unconcerned with the endless particulars of the world; and who views the existent and in-existent in the same light, is truly a great soul and beyond all praise.

28. There is no living being that lives, or has any property for ever, it is only the inner consciousness that shows the various appearances in the empty space of the mind. (Note. Our friends and properties are no lasting realities, except that our minds paint them as such unto us).

29. In vain do men think of their life and death, in this world of nullity; neither of them is anything in reality, but as false as the flowing and ebbing of waters in the mirage of life.

30. Upon due examination, this error vanishes from view with its cause also; and then it appears that there is nothing as life or death, beside the existence of the imperishable one. (Note. Our life is no life, since we live in death; and our death is no death, since we die to live again).

31. That man is said to have gone across the ocean of the world, who has withdrawn himself from the sight of visibles; who is quiet and content with himself, and who while he is living, reckons himself with the dead and as nothing.

32. Our nirvána extinction is said to be the cessation of our mental actions, like the extinguishing[\*\*extinguishing] of a burning flame or lamp; it is assimilation into the quiescent spirit of God, and continuance in the hebetude of a holy saint.

33. Again he is called the mukta or liberated, who finds no delight either in the noumenal or phenomenal (i. e. either in -----File: 213.png----- his mental functions or visual operations); but remains as quiet and quite aloof from all as the intangible vacuum.

34. I speak of my ego from my want of reason, but reason points out no egoism in me; hence the want of any sense in the word ego, makes the existence of the world quite null and void to me; (who am a mere nullity myself). (So says the person[\*\*Persian] mystic Ke man Khodra namedānam; I know not my veryself[\*\*very self]).

35. The intellect is a mere vacuum, and our consciousness (which is also a vacuous substance), gives us the knowledge of the nature of our inner understanding; the mind (which is a void likewise), views the external appearances agreeably to its internal ideas: (Hence all things are but airy nothing without their substantiality).

36. Now the real entity of your soul, will become truly blessed in itself, by your getting the mind, freed from all its objects at all places and times. (The mind being the mirror of soul), and by thy doing everything in the name of God. (In every work begin and end with God).

37. Whatsoever thou doest or eatest, anything thou givest or offerest in sacrifice; and whatever thou seest, killest or desirest know them all to proceed from God. (Here man's free will is denied, and all human actions are believed as ordained by God).

38. All that we call as ourselves or yourselves and all others, what we name as space, time and the sky, mountains &c[\*\*]; all these together with the actions of all, are supported by and full of the power and spirit of God.

39. The vision of our eyes and the thoughts of the mind, the world and its three times; and all our diseases, death and decay, are all the phenomena appearing in the vacuity of the Divine Intellect.

40. Remain if you can as a silent sage, unseen and unknown by men, and without any desire, thought or effort on your part; remain as a lifeless thing, and this is the extinction of a living being. (The tropidity[\*\*torpidity] of the body combined with mental inactivity constitutes the coolness of the soul).

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41. Be freed from your thoughts and desires, and remain fixed in the eternal One without any care for anything; you may be busy or sit easy, like the air when it breathes or is calm and still.

42. Let your manliness be above the feelings of desire and

affections, and let your thoughts be directed by rules of the sástras, and your action by the motion of a clock or watch, which act their outward movement.

43. Look on all beings, without the show of fondness or disfavour (or love or hatred[\*\*hatred]) to any one; be you an unobtrusive[\*\*inconspicuous] light of the world, resembling a lighted lamp in a picture[\*\*either 'in a picture' or 'in pictures'] (which never burns). (Here the hidden light is opposed to the sacred text. No one lights a lamp[\*\*lamp] to put it under a bushel).

44. The man that has no desire nor any object in view, and has no relish in carnal and sensual enjoyments; can have no other delight except in his inquiries after truth by the light of the sástras. He who has his mind purified by the teachings of the sástras and the precepts of holy men, finds the inscrutable truth shining vividly in his consciousness of it.

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## CHAPTER XXXIX.

### VASISHTHA'S GITA OR SERMON ON THE SWEET PEACE OF MIND.

Argument:--The inward composure of the enlightened soul and its view of the outer World.

Vasishtha continued:--The man whose reliance in this world is really lessened, who is free from desire and unobservant of his religious vows (for the sake of future reward), knowing them to be all in vain: (i. e. the vanity of human wishes).

2. Our egoism is as the vapour of our breath, falling and sticking on the surface of glass; which when taken under consideration, proves to be a causeless sight, and vanishes to nothing at all in a moment.

3. He who is unloosed from the veil of delusion, who has numbed his rising wishes and efforts; whose soul is filled with heavenly ambrosia (i. e. full of holy delight), it is he who is said to be happy in his very nature and essence. (Blest is the enlightened and contented soul).

4. The enlightened mind, that is unshrouded from the mist of doubts or scepticism; bears resemblance with the full-moon, by illumining the sphere of its circle, with the splendour of its intelligence.

5. The intelligent man who is freed from his worldliness and

doubts, who has come out of the curtain of ignorance and received the light of truth; is known as the knowing soul, shining in the sphere of the autumnal sky. (So the sruti: the knower of the soul, is as luminous as the very soul).

6. The holy man likens the pure breeze of heaven, that blows freely from the region of Brahma, without any aim and without its support; it is cool in itself and cooling and purifying every thing by its touch.

7. The desire to have an unreality, is to expect something

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that is a nullity in nature; such as the dreaming of heaven, and seeking for the son of a barren woman. (The belief in a future heaven, which is countenanced in every scheme of religion, is negated by vasishtha[\*\*Vasishtha]).

8. So also is the belief of this imaginary world, which appears as something in existence; such is the nature of our desire also, which attributes a substantiality to an aerial nothing.

9. Thus the world being an unreality even at present, there can be no reality in a heaven or hell in future; and yet the use of these words is as false, as the negative expression of a barren woman's son, or a flower of the etherial arbour.

10. The world is truly the form of Brahma himself, and is neither an actual or ideal existence, nor does it rest on any support; so we are at a loss to understand what is in reality.

11. By relying in the tranquil nature of the soul, you lose your reliance in the natures of things, and your confidence in yourself; whereby you come to avoid the troubles concomitant with the whole creation and created beings. (Reliance in the soul, relieves the miseries of the world).

12. The sight of the intellect like the eye-sight of men, and the light of the luminaries of heaven, passes in a moment to the distance of millions of miles; just so does the sight of the divine intellect, stretch all over the unlimited space of creation in an instant.

13. The divine intellect is as unconceivable as the womb of vacuum, and as imperceptible as the calm and breathless air of the sky; and yet it is as joyous as a plant in full-bloom and blossom.

14. The learned know all living beings, to appertain the



nature of that intellect; wherefore men of good intellect and judgment, place no faith in the creation of the world.

15. As we have no knowledge of the dreaming state in our sound sleep, nor that of sound sleep in our state of dreaming; just so is our error of creation and annihilation of the world. (That is to say; creation is as false as a dream, and extinction a quietus as sound sleep, neither of which relates to the ever-wakeful intellect of God).

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16. Error is incidental to the nature of things, and sleeping and dreaming are properties accidental to the material body; hence neither do these nor the acts of creation and annihilation, (which are likened to them), relate to the omniscient and self-sufficient intellect.

17. Error is the unreal appearance of something, which flies before examination, and vanishes ere it may be laid hold upon. The shell appearing as silver is an unreality, because you cannot get your expected silver from it. (All is not gold that glitters).

18. Whatever is not obtained and unattainable is a nullity, and whatsoever is wrongly supposed (as obtainable), is impossible to be had; the thing that is unobtainable by its very nature, is never to be expected, as anything which is otherwise than and contrary to nature.

19. It is the nature of a thing, that agrees well with it at all times; and the invariability of any thing, can never admit of variety under any circumstance.

20. All that is natural, is attended with ease and delight; but the unnatural, is full of pain and misery; know and consider it well, and do what you think best (i. e. prefer the one or the other).

21. A minute seed containing a large tree, is an instance applying to the formless spirit of God, containing the form of the universe in itself. This is a dictum of the veda.

22. Hence visual sight and sensations, mental thought and understanding, consciousness of ego or self, and all other properties belonging to intellectual man, are the original types of the transcendent[\*\*transcendent] spirit, as fluidity is immanent in water. All these intellectual and spiritual properties are of an airy or vacuous nature. (The properties of the adhyatmá or intellectual soul, are but reflexions of the pratyangatmá or the spiritual soul

of God).

23. As an embodied being discharges his bodily functions, by means of his material members and limbs, so doth spirit and spiritual beings conduct their spiritual functions like the air, without actually doing them? (Here hangs a long note on the mode of the spiritual actions).

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24. It is by force and power of the spirit, that we mute creatures are enabled to utter the words I, thou &c[\*\*]; which are mere meaningless sounds, as those emitted[\*\*emitted] by a drum and bear no sense. (Sound is the gifts of God, but its sense is conventional, and determined by consent of a people).

25. An appearance which vanishes on our insight into it, must be held as no appearance at all; so the formal and phenomenal world, which vanishes into the formless and invisible spirit of god, is nothing real or substantial of itself.

26. Those who are possessed of the dream of the world, are dreaming men, who being joined together with their dreams, are never united with the spirit of God, nor do they join the society of holy divines like ourselves.

27. All these men are identic with myself in spiritual light, being one with Brahma in the tranquil and vacuous nature of the selfsame spirit (pervading alike in all). But physically considered they are different from me, in as much as they are fluctuating in their busy course, like the vacillating winds in air; (while the spirit of yogis is calm and quiet).

28. I who am full of the True One, appear as a dream or dreaming man to these day dreamers; while they are in reality are[\*\*delete 'are'] as nil and naught to me, as the dream of a man drowned in the depth of his sleep. (A deep[\*\*space added] or sound sleeper, sees no dream at all).

29. Whatever be their conduct in life, my business is but with Brahma, and my living and reliance in Brahma only. Let others think and see whatsoever they like and do, they are all nil and nothing to me. (Care not[\*\*space added] about what others may think of or do to you).

30. I am nothing myself, but belong to the all pervading essence of Brahma, it is by means of the divine spirit, that the body appears as something and utters the word I ect.[\*\*etc.]

31. The soul that is of the nature of pure consciousness, and not subject to the contrary sense (of its materiality), hath neither its desire for enjoyments or liberation; and so also they that know the Lord, have nothing else to desire.

32. The bondage and liberation of men, being dependent

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to their own dispositions; it is folly to foster a great ambition here, as it is foolishness to look for a sea in cowhoof-hole on the ground.

33. It is by restraining our natures, and mitigation of our wants, that it is possible for us to obtain our liberation here; or else no riches nor friends nor any of our endeavours, can serve to bring about the emancipation that is so eagerly sought by us.

34. The Intellect is stretched over all our thoughts about this imaginary world, as a drop of oil spreads over and diffuses itself in circles upon the surface of water.

35. As the scenes seen in a dream, seem pleasant in their recollection in the waking state; so the wise sage sees the worldly sights and his egoism also in the same light of a dream.

36. By practice of the conditions of yoga meditations alone, that the impressions of the world are so effaced from the mind, as not to leave behind any trace of them, save that of an infinite and still vacuity.

37. Whenever the true nature of the soul, appears with its solar blaze within us; it then dispels the mists of our irrational appetites, and displays an empty nihility of all entity.

38. After the desires are dead and gone and the understanding is cleared from its ignorance, the soul shines forth with the light of a burning lamp within us.

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## CHAPTER XL.

### ON THE QUIESCENCE OF THE SOUL.

Argument:--God is not manifest in the world, nor is the world manifested in God; but both these appear by turns in the soul of the living-liberated

person.

Vasishtha Continued:--The sight of things, actions of the mind[\*\*,] the internal faculties and perceptions of the senses, being all of a superphysical nature, the true states of these categories are far removed from our knowledge, and present but a faint appearance of theirs unto us.

2. The minuteness of the superphysical or in totals, is outstretched in the forms of external or physical objects; but this extended appearance of the outer world, is a mere error: (and creation of our false imagination).

3. But when this external nature disappears and subsides in the inner soul, it is then that this phenomenal world is absorbed like a dream in the sound sleeping state of the soul.

4. Our enjoyments and our greatest ailments on earth, and our kindred and relations are our strongest bondages here; our wealth is for our bale and woe, therefore hold yourself to yourself alone, (and mind not about all others).

5. Know your felicity to consist, in your communion with yourself; and that you lose yourself, by your familiarity with the world. Participate with the supreme vacuum, be calm and quiet like it, and do not disturb yourself like the turbulent air or wind. (So hafiz and the Persian mystics. If thou seekest thyself, then seek not [\*\*add: but] forsake all others).

6. I know not myself, nor do I understand what this visible and mistaken world may mean; I am absorbed in the calm and quiet Brahma, and feel myself as the sound Brahma himself.

7. You behold me as another person, and address me with words thou &c. in the second person; but I find myself as calm and quiet as the transcendent vacuum itself.

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8. It is in the vacuous sphere of the divine soul, that you view the false appearances (of things), as are produced therein by the misconceptions of your mind; and these errors are continually rising in your mind, in the manner of the erratic trepidations in the mind.

9. The tranquil soul of Brahma, knows (has) no effort of creation in it; nor doth the nature of creation, know the quiescent nature of Brahma. It is as the soundly sleeping soul knows no dream, nor does the dreaming man know the state

of sound sleep. (The nature of Brahma is one of profound sleep, and that of creation is no other than a dream).

10. Brahma is ever wakeful, and the world is no other than a waking dream, and the living liberated man knows, the phenomenon as a reflexion of the noumenon in his tranquil understanding.

11. The intellegent[\*\*intelligent] man well knows the true state of things in the world, and holy men are as quiet in their souls as the autumnal sky with a moving cloud.

12. The erroneous conception of one's egoism or personality, and that of the existence of the world; is like the impression of the relation of a battle, preserved in one's memory or as pictured in his imaginations; in both cases truth and falsehood are found to be blended together.

13. The phenomena of the world, which is neither exhibited in the divine spirit, as an intrinsic or subjective part of itself nor has it a viewer (or subjective framer) for itself; which is neither a vacuity nor even a solidity of its nature; cannot be otherwise than an erroneous conception of the mind.

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## CHAPTER XLI.

### REPOSE IN ONE'S ESSENTIAL NATURE.

Argument:--The enlightenment of the understanding, accompanied by indifference and distaste of the world, is the cause of removing the ego, when looker, looking or view of it, is one the same.

Vasishtha continued:--It is absurd to find the sense of egoism or self personality, so deeply rooted in human nature, (when the real ego of the divine soul, is known to pervade all over the universe). It is therefore right that you should extinguish this unnatural egoism of your's[\*\*yours] by correcting your own nature.

2. This is done by enlightenment of the understanding, accompanied by indifference and distaste of the world; which are associated with one another as the orb of the sun with its light.

3. There is no making or maker or act of this world, nor any looker, looking or view of it; this stupendous world is altogether inadmissable[\*\*inadmissible], it being but a picture on the plane of

vacuum.

4. There is nothing prominent in it, (as it appears to the naked eye); but all is situated on a perfect level, which is the calm intellect of one unvarying Brahma.

5. The divine soul exhibits the wonders of its Intellect, in the variegated colours of its imaginations; and there is no body who can count the pictures of worlds, which are painted on the plane of the infinite space of vacuity.

6. All these aerial bodies which are countless as the flying atoms, are continually in the act of dancing and playing their parts in the open arena of Brahma; as the players exhibit their various passions and emotions and gestures and gesticulations in a theatre.

7. The seasons are dancing in circles with their towering heads, and the points of compass are turning rotund with their  
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encircling arms; the lower region is the platform of this stage, and the upper sky is the awning stretched on high. (The great vacuum is the stage, and all the worlds are as players in it).

8. The sun and moon are the two playful and rolling eyes, and the twinkling stars are glistening hair on their bodies; the seven regions of air are the members of the body, and the clear and all investing firmament, is the clean apparel on it.

9. The encircling seas about the islands, are as bracelets and wristlets round their arms; and the girding mountains of lands, are as girdles around their loins; the fleeting airs are as the winds of their breath, which are constantly breathing to sustain lives of livings[\*\*s?] beings, and support their bodies thereby (i. e. by the vital breath).

10. The flowers, groves and forests form the wreathed decorations on their persons; the sayings of the sástras-[-\*-]vedas and puranas, are their recitations, the ceremonial acts are their action, and the results of their actions (viz happiness and misery), are the parts that all have to play (in the theatre of the world).

11. Thus is all this but a dance of puppet show presented before us, with the sport of the waters gliding with the fluidity of Brahma, and the oscillation of the playful breezes.

12. The cause of causes, is the cause of unnatural (unquiet) movements of bodies; and it is the everwakeful[\*\*2 words] intellect, that remains sleepless in the sleeping state of nature, and is waking awakener of dreams in the swapnavastha or hypnotic state of man. |

13. Do you remain, O Ráma! Thus sleepless in your sleeping state, and reflect on the nature of things as you see them in your dream. Be steady when you are awake, and never be drowned in your sleep nor deceived by your beguiling dreams [\*\*missing ( here?)swap-[\*\*--]Percian[\*\*Persian] khwáb means sleep as well as dream).

14. The waking which has the semblance of sound sleep and has no liking nor cringing for anything; is said to be the -----File: 224.png-----  
idiosyncrasy of man by the wise and the harbinger[\*\*harbinger] of human liberations.

15. The living liberated man, sees his God as diffused throughout the universe; and not as the cause or instrument of its causation; and neither as witness of its sight. He does not leave to look on the outward phenomena, nor think of the inward noumenon that has displayed the whole.

16. He sees the world shining in and with the glory of God, and beholds it fair and perfect with the beauty and perfection of the Diety[\*\*Deity]. (These so wondrous fair, thyself how wondrous then! Milton).

17. Viewed in the reality of Brahma, the unreal world becomes a reality; it seems then to be as tranquil as the nature of God, and the creation is seen in himself till at last all is lost in the womb of a void-vacuum, as it were hid in the hollow cavern of a rock.

18. The universe seems as womb of a luminous gem, and though it is thickly peopled everywhere, yet it is as void as empty air; it is a nil and ens at the same time, and as something and nothing of itself. (Here is a play of antithetical words and attributes applied to the world).

19. It is inesse[\*\*in esse] and inposse[\*\*in posse] to the minds of many, but to one who bears no duplicity in his mind, it appears as an extended reflexion[\*\*reflexion] of the infinite mind of One.

20. As an imaginary city, never disappears from the immagination[\*\*imagination]; so the reflexion never vanishes from the mind of God;

wherein all things are present at all times.

21. As the glistening gold glitters with and scatters its rays all around, without changing or wasting itself; so Brahma appearing to shine in his caeation[\*\*creation], is yet quiet and undecaying in himself.

22. The phenomenal world ever continues the same, though it is subject to incessant productions and destructions of all beings; it appears as unproduced and indestructible, and as various and variegated as the very many beings in it.

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23. Brahma is seated in his impenetrable tranquility and in the form of the rising world, with ever rising or setting himself; He is as free and void as vacuity and without any nature or property of his own, and is known to the enlightened understanding.

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## CHAPTER XLII.

### A LECTURE ON NIRVÁNA-[\*\*--]EXTINCTION.

Argument:--A full exposition of the identity of God and the world, and the adorableness of our soul as one with God.

Vasishtha Continued:--The mind being as calm and quiet as the Intellect, there can be no difference between them; and it is impossible to assign the creation to the divine mind, in its undeveloped and tranquil state. (The difference of the mind and intellect, consists in their activity and inactivity).

2. The lighted lamp of the understanding being extinguished, the erroneous conceptions of the world vanishes into the air; and the ocular vision and mental operations, are as undulation of consciousness. (i. e. The conscious acts through all the sensible organs, mental faculties and bodily members).

3. The world bears the same relation to the supreme soul, as the fluctuation of the winds bear to air, and as the radiation of rays bears to light, which have no other causality except in themselves.

4. The world is inherent in the Supreme, as fluidity is connate with water, and vacuity is connatural with air. But why and how they are so intimately connected with one another, is quite inconceivable to us.



5. The world which is thus immanent in the vast vacuity of of the great intellect, is manifest to our minds as brilliancy in a gem. (The appearance of light or lustre in a gem is no other than a property of them itself).

6. The world therefore appertains to the supreme intellect, in the same manner, as liquidity is related with water and fluctuation pertains to air, and as vacuity belongs to the infinite void.

7. As ventilation has its relation with air, so doth the world bear upon the supreme intellect; so there is no reason of supposing a duality to subsist in the unity of any two of these.

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8. The world is manifest to the sight of the ignorant, but it is frail and nebulous in the estimation of the intelligent. It is however neither manifest nor mysterious to the sapient, who believe it as an existence subsisting in the entity of the self-\*existent unity.

9. It is well ascertained (in every system of philosophy), that there [\*\*add: is] nothing else in existence, beside the sole intellect, which is pure intelligence, and having no beginning, middle or end of it.

10. This is the great intellect of some, and the holy spirit of thers[\*\*others]; it is the eternally omniscient Brahma according to some, and the infinite void or vacuum of vacuists. It is also called jnapti-[\*\*--]knowledge or science by scientists.

11. Now people understand this infinite and intellectual spirit, in the sense of an intelligible being; while others suppose him as knowable in themselves, and thus trying to know, become quite ignorant of him.

12. Without the intellect there is no knowledge of the intelligibles, neither is there the faculty of intellection unless there be the intellect; as there is no air without vacuum, nor is there any air without its ventilation.

13. So it is the shadow of the great intellect, that makes our consciousness to perceive the existence of the world; and whether the world is an entity or non-entity, there is no other cause of its knowledge than the intellect.

14. It is owing to the unity of this duality (viz of the world

and the spirit), that this sense of their identity is verified; nor is there any one who can make unity or duality the all pervading vacuity.

15. There is but one universal concavity, of the whole sphere of the vacuous sky, and the dualism of the air and its fluctions[\*\*fluctuations], is only in words and nominal and not in reality.

16. The duality of the universe and its universal Lord, is a mere verbal and no real distinction of the one positive unity of God. It is impossible for the self-existent soul to have a counterpart of itself, except its own intellect.

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17. That which has the appearances of the world, is no world in reality, but a shadow of it; and that which is limited by space and time, cannot be the infinite and external[\*\*eternal] sphere.

18. As the different forms of jewels, are related to the substance of gold (out of which they are made), so doth the world bear its relation to Brahma; whose unity admits of duality, nor the attribute of cause and effect (i. e. of the creator and creation).

19. If it be only a creation of the imagination, it is then no other than a nothing and no such thing; it is just as well as the vacuity of the firmament, and the fluidity of water and liquids.

20. As the sky bears the appearance of the sky, so doth Brahma present the sight of the world; and both of them being of the same kind (of vacuum), there can be no duality nor unity of the two in one.

21. All these are of the like kind, as the vast vacuum of itself; they are selfsame in their nature with the one all extended and transperent[\*\*transparent] essence of the interminable intellect of God.

22. As all pebbles and dolls and marble statues, have the stony substance in them; and there is no relation of cause or effect in anyone of them, so these varieties of beings have no difference in them from the nature of divine essence.

23. As it is impossible for vacuity to be another thing than vacuum, and the reflexion of light is noother[\*\*no other] than the very light; so this creation resides in and radiates from the great intellect.

24. As the images carved in a stone, are of the same sort being hewn of the same substance; so O wise Ráma, all these various forms of things in the world, are lost upon their insight, into the substantility[\*\*substantiality] of the all engrossing intellect of the great Diety[\*\*Deity].

25. It is the delusion of your mind, that presents to your sight all this bustle and commotion of the world, which upon your right inspection of them, must remain as mute and

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motionless as a block of wood or stone, and as imperceptible as the prospect of things to a man with his closed eyes.

26. As things absent from sight, appear to be present before one in his thought of them, both in his waking and sleeping states; so it is the misconception of the mind, that presents the phenomenals to the sight of the open-eyed man.

27. As it is by the hallucination of your mind, that you see the absent objects as present before you, both when you are awake as well as asleep; but suppress your thoughts, and you will be as inert as a stone, as in the abstracted and sound sleeping states of your mind.

28. You must not however allow your mind, become as insensible as a stone; but remain in your natural state and employ it in the service of your adorable object, with the best offerings of your reason on all things about you.

29. Adore the Supreme God of nature; for the enlargement of your understanding; and He being worshipped with your right reason and good sense, will soon reward you with the best boon of your transcendent felicity-[\*\*--]neratisayánanda.

30. The adoration of Indra, Upendro and the other Gods[\*\*gods], is as the worshipping rotten straws with respect to that of the God in spirit; and the offering of flowers and sacrifices, are nothing in comparison to your cultivation of reason, and association with wise and learned men.

31. The Supreme God who is the giver of all blessings, being worshipped in the true light of the spirit in one's own soul, confers his best blessing of liberation in an instant.

32. Why do[\*\*does] the ignorant man resort to another, when his soul is the sole lord; Do you associate with the good and have your equanimity and content, and adore the Supreme soul with

your best reason.

33. The worship of idols, pilgrimages and all sorts of devotion, together with all your charities, are as useless as the offering of scentless Sirisha flowers, and injurious as fire, poison and the wounds of weapons are to the body.

34. The actions of mean minded men, are as useless as ashes

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on account of their unreasonableness; let them therefore act with reason in order to render their deeds fruitful.

35. Why therefore don't you foster your reasoning powers in your mind, by means of your knowledge of the true natures of things, and the concentration of your desires in the Supreme spirit.

36. It is by divine grace only, that the reasoning faculty has its exercise in the mind, therefore the power of reasoning is to be fostered in the mind, by sprinkling the ambrosial water of equanimity over it.

37. Until the fountain of error in the mind, is dried up by the blaze of right knowledge, so long the tendency towards the corporeals, continues to run over it in all directions.

38. Equanimity overcomes the sense of shame, sorrow, fear and envy; as the conviction of the nihility of the world and all corporeal things, removes the possibility of their existence at any time. (According to the dictum, *nyáya*, *násato vidyate vába*. *Ex nihilo nihil fit*, nothing comes from nothing).

39. And if it be the work of a cause, it must be the self-existent Brahma that both at once; as the reflexion is alike the reflector, and the reflected knowledge of a pot or picture is nothing in reality. (The effect is akin to the cause agreeably to the maxim "similes similibus."

40. Know this world to be the shadow of the intellect, as one's feature is seen within a mirror; but the idea of the shadow of both, vanishes when one is acquainted with the original.

41. For want of the knowables or objects of objective knowledge, there remains the only unknowable One, who is of the form of everlasting felicity; and this soul of the incorporeal spirit, is extended all over the infinite space in its form of perfect tranquility.

42. All knowledge, knowable and knowing, are said to be quite mute and silent in their nature (being confined in the mind); therefore it behoves you to remain as quite and calm, as stones and pebbles and the caverns of rocks.

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43. Remain as knowing and wise man, both when you are sitting or doing anything; because wise men are persons who know the unknown, and personifications of true knowledge.

44. Remain as clear as the sphere of the sky, and be content with whatever may happen to you; when you are sitting quiet, or moving about or doing anything, and in every state of your life.

45. It is for wise men to be doing what they have to do, and whatever comes in their way; or to give up and renounce all and everything, and remain with their quiet and peaceful minds at every place.

46. Whether sitting in solitude or in silent meditation, let the wise man remain as quiet as a statue or a picture; and having repressed his imagination, let him view the world as an imaginary city or an airy nothing.            i

47. The waking wise man sees the rising world, as sitting down in his state of sleep; and let him view the spectacles before his eyes, as the born-blind man has no sight of anything before him.

48. The ignorant man resorting to his nirvána, has more cause of regret than the peace of his mind, at his renunciation of the world; and the preaching of bon-ideals serves rather to increase their ignorance, than enlighten in the path of truth.

49. The ignorant man who thinks himself wise in his own conceit, is deluded to greater ignorance, by thinking himself successful with his ill success.

50. The man comes to meet with his ill success, who strives to thrive by improper means; because the learned reckon all fanciful steps, as no steps at all to successfulness.

51. It is wrong to resort to nirvána-resignation, on account of some transitory mishap which ever happens to humanity. But that is known as true resignation by the wise, which a man has recourse to after his full knowledge of the errors of the world, and the indifference which he lays hold upon, at his entire

disgust with and distaste of all worldly affairs.

52. Ráma, as you are delighted at the recital of tales, so should you take a pleasure in your spiritual instructions, with

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a melted heart and mind; unless you know the transparent intellect, and view it as diffused in the form of the infinite world, you cannot attain to your nirvána-[\*--]extinction into it.

53. The knowledge of God, that you have gained from the vedas, is sheer ignorance, and resembles the false notion of the world, that is born blind on earth. Trample over that knowledge, and do not fall into its errors; but know God in spirit, and by your nirvána-[\*--]extinction into it, be exempt from future births and transmigrations.

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## CHAPTER XLIII.

### ON THE INFINITE EXTENSION OF BRAHMA.

Argument:--The mind likened to the fairy land, full with the world of its ignorance; and these being rubbed out from it, there remains but an infinite expanse of the essence of one Brahma only.

Vasishtha continued:--The internal sense of egoism and the outward perception of the world, vanishes into unreality upon right inspection of them; and then truth of self-consciousness appears even to the dull headed after removal of their dulness.

2. He who is freed from the fever of ignorance, and whose soul is cooled by the draught of good understanding, is known by the indication, that they bear no further thirst for worldly enjoyments.

3. It is useless to use many words by way of logomachy, when the knowledge of one's unegoism only, is enough to lead him to the nirvána-extinction of himself.

4. As waking men do not relish the pleasure of things seen in their dream, so wise people feel no zest either for themselves or the world, which they know to be as erroneous as the sight in their sleep.

5. As one sees the chimera of a magic city in a forest, and filled with the families of Yacshas[\*Yakshas (the normal, also in this work)] all about; so doth the living

soul, look upon this world and all its contents.

6. As the deluded soul sees the Yacshas[\*\*Yakshas] and their place of abode, as realities and stable in their nature; so it believes its egoism or personality as a reality, and the unreal world as a substantiality.

7. As the phantoms of Yacshas[\*\*Yakshas] are seen with their false shapes in the open desert, so we see all these creatures in the fourteen worlds around us.

8. He who knows himself as nothing, and the knowledge of his ego a mere error; finds his phantasm of Yacsha[\*\*Yaksha] to be -----File: 234.png-----  
no such thing in reality; and that of his mind melts into the predicament of his intellect, (i. e. both of them to be the one and same thing).

9. Be you as quiet in your mind, as you are sitting still before us; by relinquishing all your fears and fancies, and renouncing all your givings and takings (to and from all person[\*\*persons]), together with the suppression of all your desires.

10. The visible phenomenon is neither in esse[\*\*space added] nor in posse[\*\*space added], and the whole extent of the objective world, is identic with the subjective spirit of God; or if it be impossible for the subjective reality to become the objective unreality, say then how the objective could come to being or exist.

11. As it is the humidity of the vernal season, that produces and diffuses itself in the verdure of the ground; so it is the pith and marrow of the intellect, which fills and exhibits itself in the form of creation.

12. If this appearance of the world, is no other than reflection of the intellect; why then speak of its unity or duality than knowing its identity with the sole entity, and holding your peace and tranquility.

13. Be full with the vacuous intellect, and drink the sweet beverage of spirituality; (i. e. be an intellectual and spiritual being); and sit without any fear and full of joy in the blissful paradise of nirvána-extinction.

14. Why do ye men of erroneous understandings, rove about in the desert ground of this earth like the vagrant stags, that wander about the sandy deserts (appearing as sheets of sweet water).

15. O ye men of blinded understandings! Why do ye run so hurly[\*\*hurriedly] with your insatiable thirst after the mirage of the world; only to be disappointed in your most sanguine expectations.

16. Why do ye, O foolish men! thirst after the mirage of the appearances and the fancies of your minds; do not waste your lives in vain toils, nor fall victims to your desires like the deluded deer,[\*\*.]

17. Demolish the magic castle of worldly enticements, by  
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the stronger power of your reason; and see how you can destroy the train of evils, which appear as pleasure at the first sight. (All apparent good is latent evil).

18. Do not look at the blue vault of heaven as a reality by thy error, it is a mere show amidst the great void of Brahma, wherefore thou shouldst[\*\*shouldst] fix the sight on its true aspect of vacuity (which is the real form of Brahma).

19. O ye men that are as frail and fickle and liable to fall down, as the tremulous dewdrop hanging on the edge of a leaf on high; do not sleep regardless of your fates, in the womb of this frail and mortal world (or in this world of mortality).

20. Remain always from first to last, in your true nature of calmness, without ever being unmindful of thyself; and remove the faults of the subjective and objective from thy nature.

21. The world known as a reality to the ignorant, is an utter nihility to the wise; the other one which is the true reality bears no name for itself: (being called a nullity and void).

22. Break the iron fetters of appetency, which bind you fast in this world; and rise high above the heaven of heavens, as the lion mounts on the towering tops of mountains, by breaking loose from his imprisoning cage by force.

23. The knowledge of self and meity (or selfishness) is an error, and it is the peace of mind only which makes liberation; it is the essence of the yogi, wherever and however he may be situated.

24. The weary pilgrim of the world, has the following five



stages for his rest; namely his nirvána or self resignation, his nirvásana want of any desire, and the absence of his triple sorrow--trítápa[\*\*à-->á]; occasioned by his own fault and those of others, and the course of nature.

25. The wise man is unknown to the ignorant, and the ignorant are not known to the wise; and the world is viewed in two opposite lights by them respectively, which are quite unknown to one another. (Namely, that it is a vale of tears to -----File: 236.png----- one, and a pleasure garden to the other. The one of the school of Heraclitus or the crying philosopher, and of that of Democritus the laughing philosopher).

26. The fallacy of the world having once fallen off from the mind, there is no more the appearance of any worldly thing before it; as a seafarer seeing one vast expanse of water about him, does not see the inland arms which gush out of it as its offspring.

27. After disappearance of the error of the world, from the awakened mind of the anaesthetic yogi; he sits quite insensible of it, as if it were melt into eternity.

28. As the grass and straws being burnt to ashes, we know not whether they fly and vanish away with the winds of the air; so the nature of the sage being numbed to callousness, his knowledge of the world goes to nothing.

29. It is good to know the world, as the ectype of the essence of Brahma; but the meaning of the word Brahma, being the universal soul, it does not apply in that sense to the changing world, and as the work of God.

30. As the world appears to be everlasting and unchanging to the ignorant lad, so doth it seem to the listless sage to be co-existent with its eternal cause: (to whom everything is eternally present).

31. The wakeful sage keeps his vigils at that time, when it is the night of all beings to lye[\*\*lie] down in sleep; and the daytime when all creation is awake, is the night of retired saints. (The wise and ignorant are oppose[\*\*opposed] to one another in their knowledge of things).

32. The wise man is active in his mind, while he seems to be sitting still and inactive in his body; and when he is waking, his organs of sense are as dormant as those of figures

in a painting.

33. The wise man is as blind as one who is born blind, in his knowledge of the outer world, and has merely a faint notion of it in his mind; where it appears or not at times, like a dream in his slight and sound sleep (swapna and susupti).

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34. All the worlds and worldly things, conduce to the woe of the ignorant, who are unacquainted with and delight in untruth, and are busy with the visibles and their thoughts about them, as one with the visions in his dream.

35. As the wise man tastes no pleasure in his waking state, so must he remain insensible of them in his sleep also; but continue with undivided attention, in the meditation of the Supreme being.

36. The wise man who has curbed his desire of worldly injoyments[\*\*enjoyments], and is liberated from its bonds; remains with his cool and composed mind, and enjoys the tranquility of nirvána, without his efforts of yoga meditation.

37. As the course of water is always to run downward, and never to rise upward; so the course of the mind is ever toward the objects of sense, and sensible objects are the only delight of the mind.

38. The nature of the mind, with all its thoughts of internal and external objects, is of the same kind as that of the great ocean, which is full with the waters of its tributary rivers as well as those of the internal waters.

39. As a river flows in one united course, of the waters of all its confluent streams; so doth the mind run in an unvaried course, with all its internal and external, and righteous and unrighteous thoughts.

40. Thus the mind appears as a vast and wide extended sea, and rolling on with all its indistinct thoughts and feelings, as the inseparable waters and waves of the sea.

41. In this manner, the absence of one thing causes the extinction of both, as in the case of the air and its fluctuation; either of which being wanting, there is neither the wind nor its ventilation. (Such is the intimate connection between the mind and its thought).

42. The mind and its working being one and the same thing[\*\*space added], they are both controuled [\*\*controlled] at once by bringing the other under subjection; know this well, nobody should cherish any earthly desire in order[\*\*space added] to foster his mind.

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43. The mind may get its peace by true knowledge, and the mind of the wise man is destroyed of itself with all its desires, without the aid of austerities to destroy them.

44. As a man gets freed from the fear of the enmity of an enemy, by destroying his effigy made of mud by himself, so is one enabled to kill his mind, by committing[\*\*committing] himself to the Divine spirit.

45. The wise man sees the cosmos and chaos as concomitant with each other, though [\*\*[they]] appear as separate. The birth and death as well as prosperity and adversity are mere error, there is nothing else beside one infinity.

46. As one has no knowledge of the dream of another sleeping by his side, and as the adult man has no fear of yaksha like timid boy; and as a giant knows no Pisacha or demon, so the wise sees no insensible world before him, (but all full of the Intellect of God).

47. The ignorant think the wise as fools, and the old barren woman thinks of her conception; so one unacquainted with the meaning of a word, attempts to explain its sense (all which is absurd).

48. The understanding is ever existent, and without having its beginning and end; and nature is known to exist ever since creation has began. The word mind is meaningless and is undivided and unbounded in its nature. (The mind or understanding is everlasting but nature is not so).

49. The understanding resembles the water of the sea, and the mind and intelligence are likened to its limpid waves; how can this fluid have an end, and what is the meaning of mind, but a shape of this psychic fluid. (Here is a similarity of Vasishtha's intellectual liquid to Stahl's physic[\*\*psychic] fluid).

50. For all error as[\*\*is] useless, and live to your nature for your good; and being of the nature of pure understanding, you will become as perspicacious as the clear autumnal sky. (Here is Vasishtha's vacuism again as the ultimate perfection of men).

51. After passing the three states of waking, dreaming and deep sleep, (to the fourth state of turya[\*\*turiya] or nirvána insensibility),

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there is no more[\*\*space added] any perception of the mind or mental operation to the abstracted yogi; and then the knowledge of the endless varieties of unrealities of creation, is blown away and lost in the sight of the everlasting One.

52. Forsake the endless chain of knowables, and be attached to thy nature of the solid intellect; because all things whether internal or external, are comprehended under its knowledge.

53. Say how can you separate the objects from the mind, as you do the seed, branches and fruits from one another; the knowables are unknowable without their knowledge, and [\*\*typo removed 2nd "and"] knowledge is no known category (apart from the mind).

54. The endless varieties and particulars are still and quiet in the Divine soul, which is the only entity and manifest of itself as all. The objects being but ideas in the mind and this being a negative also, they are all but errors of the brain. (The mind and its objective ideas being dependent to and identic with one another, the conception of them is altogether erroneous).

55. The mind which is the framer of objective thoughts, is a nihility of itself and an error also. The eternal spirit being the sole soul of all, it is useless to imagine the entity of the mind.

56. The objective being an erroneous notion, is but a false apparition appearing to sight, the objects also having no cause for their creation, prove the subjective mind to be a falsity likewise.

57. The mind is as fickle as the flickering lightning, and deludes us by the flashes of things of its own making.

58. The mind is nothing before knowledges[\*\*knowledge] of the self-existence One, nor does it then deceive us with its false shows; and this world which is the creation of the mind, disappears before the knowledge of the soul.

59. Men in vain wish to take the shell for silver, and believe the negative world as a positive one, and is found to be nothing before the light of reason.

60. The error of egoism is opposed to the verity of nirvána,

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and is the cause of misery only to mankind; the ego is verily a falsity as mirage, and a non-entity as vacuity itself.

61. The knowledge of the self or soul, removes the error of egoism; and by knowing and being full with the knowledge of the soul, one is incorporated with it, both internally as well as externally.

62. One who is unified with the universal soul, resembles a wave that mixes altogether with the main water; because the Divine soul sends its essence to all, as a tree supplies its marrow to all parts of it from top to foot.

63. There is one unchanging soul, that shines afar above the reach of our knowledge; in the same manner as the clear vault of heaven, appears at the distance of millions of miles from us.

64. There is only one unknowable and infinite Being, that is far beyond our knowledge of the knowables, and is purer and more rarified[\*\*rarefied] than the all pervading vacuum.

65. Therefore knowing that pure and holy One, as both the states of knowledge and knowables (i. e. the subjective and objective); just as the clarified butter is consolidated to the compactness of stone. (The soul is solidified to matter).

66. The Divine intellect makes itself the object of its thought as a thinkable being; and the soul thinks in itself as the mind, from eternity to eternity, throughout the infinity of space. (The soul reflects in itself, as the congeries of all things of its omniscience).

67. The unintelligent Nyáya School maintains the unity and positive rest of God; and although there may be no mistake of theirs in this position, yet it is wrong to separate omniscience from the entity of Divine unity.

68. All great minded souls that are free from pride, melt away into the inscrutable quiescence of God; and those that [\*\*[are]] unerring in divine knowledge, find their eternal rest in the samádhi or resignation of themselves to the Supreme spirit.

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## CHAPTER XLIV.

### DANGERS TO WHICH THE WANDERING (STAGLIKE) MIND IS

EXPOSED.

Argument:--The tree of samádhi; its roots and filaments, its leaves and branches, its blossoms and flowers, its barks and fruits, its piths and marrows, its heights and moistures.

Ráma said:--Relate to me at length, O holy sage, the form of the arbour of samádhi, together with all its creepers, flowers and fruits, which supply holy men with good and refreshment, all along their lives.

2. Vasishtha replied:--Hear me relate to you about the tree of samádhi, which always grows in the forest of holy people, and is ever fraught with its luxuriant foliage and flowers and its luscious fruits.

3. The learned say, that it is some how or other, either by culture or its own spontaneity[\*\*spontaneity], that there grows a dissatisfaction with the wilderness of this world, in the heart of the reasonable man.

4. Its field is the heart of the wise man, furrowed by the plough of prosperity (i. e. which has had better fortune); which is watered with delight by day and night, and whose conduit is now flowing with sighs.

5. It is the heart's regret at the world, which is the seed of samádhi or self-resignation; and it grows of itself in the ground of the contrite heart of the wise, in the forest land of reasonable men.

6. When the seed of contrite reflection, falls in the minds of magnanimous men; it must be watered with diligence and indefatigableness[\*\*indefatigableness] with the following articles, viz:--

7. The society of pure, holy and complacent men, who speak sweetly and kindly for the good of other's[\*\*other]; and whose speech serves as the sprinkling of fresh water or milk or dewdrops on the seeding grounds.

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8. And by shedding the sacred waters of the sayings of the holy sástras, all about the aqueduct, which may serve to grow the seed, by their cool and ambrosial moisture.

9. When the magnanimous soul, perceives the seed of contrite reflection fallen in the mind; he must try to preserve and foster the same with all diligence.

10. This seed is to be grown by the manure of austerities, and by the power of using other means; by resorting to and resting in places pilgrimage and holy shrines, and by stretching his perseverance[\*\*perseverance] as his defence (or a fence about the seed-ground).

11. It is the duty of the well taught man, after the sprouting forth of the seed, to preserve it always with the assistance of his two consorts--contentment and cheerfulness.

12. He should then keep off the aerial birds of his expectations and the fowls of his affection for others, and the vultures of his desire and cupidity, from darting upon and picking up the seed.

13. Then the rajas or dust of vanity, is to [\*\*[be]] swept away (from this field), by gentle acts of piety, serving as sweepers of vice and unrighteousness; and then the tamas or shades of ignorance are to be dispelled from this ground, by the ineffable light of the sun of reason--viveka.

14. Wealth and women, and all sorts of frail and fleeting enjoyments; overtake this rising germ (of godliness), as darts of lightning issuing from the cloud of unrighteousness.

15. It is by the iron rod of patience and gravity, by the muttering of mantras, and by holy ablutions and austerities, as also by the trident of the trilateral Om, that these thunderbolts are averted.

16. In this manner the seed of meditation also, being carefully preserved from neglect, sprouts forth in the germ of discrimination (viveka) with its handsome and thriving appearance.

17. The ground of the mind shines brightly, with this brilliant germ; and it gladdens the hearts of men in veneration to it, as the smiling moon-beams illumine the sky.

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18. This germ shoots forth in a couple of leaves, which grow out of themselves upon it; one of them is the knowledge of sāstras, and the other is the society of the good and wise. (i. e. Divine knowledge is to be gained from the study of scriptures, and attendance to the lectures of learned men).

19. Let your fixedness support the stem and height of this tree[\*\*=print], and make your patience its covering bark; and cause your unconcernedness with the world, supply it with the moisture of

indifference.

20. The tree of godliness being nourished with the moisture of unworldliness, and watered by the rain water of sástras, attains its full height in course of a short time.

21. Being thickened by the pith of divine knowledge, and marrow of good society, and the moisture of indifference, this tree attains a fixity, which is not to be shaken by the apes of passions and affections.

22. And then this tree shoots forth in luxuriant branches of wisdom, which stretches far and wide with their fresh verdure and virescent leaves, distilling their juicy sweets all around.

23. These are the branches of frankness and truth, of constancy and firmness, of equanimity and unchangeableness, of calmness and amicableness, and of kindness, self-respect and renown.

24. These branches are again adorned with the leaves of peace and tranquility, and studded with flowers of good repute and fame; wherewith this tree of godliness becomes the párijata (or the arbour of paradise or Parassus[\*\*Parnassus]) to the hermits of the forests.

25. In this manner the tree of divine knowledge, being fraught with its branches, leaves and flowers; brings forth the best and richest fruits of knowledge, day by day (during the life time of its possessor).

26. It blossoms in clusters of the flowers of fame, and is covered with leaves of bright qualities all over; it is profluent with the sweets of dispassionateness; and its filaments are full of the dust of intelligence.

27. It cools all sides like clouds in the rainy weather, and  
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always the heat of worldly anxieties, as the moon-beams assuage the warmth of sun-shine.

28. It spreads the awning shade of harmony, as the clouds cast a cooling shadow below; it stretches a quiet composure over the mind (chitta-vritti nirodha), as an extensive cloud overspreads a still calm in the air.

29. It builds a sound and sure basis for itself, as the rocks stand on their solid bases; it lays the foundation of future



rewards on high, and causes all blessings to attend upon it.

30. As the arbour of discrimination, grows higher and higher day by day; so it stretches a continuity of cooling shade, over the forest of the hearts of men.

31. It diffuses a coldness, that pacifies the heat below; and makes the plant of the understanding to shoot forth (develop), as a tender creeper juts out of the snows.

32. The deer like mind being tired with its wanderings, about the deserts of this world; takes its rest and refuge under this cool shade; as a weary traveller, worried out from his very birth, in his journey among men, comes to take his rest at last.

33. This deer of the mind, that is galled in its mouth by browsing the thorny brambles of the forest for food, is again hunted by its enemies of the passions, which lay waiting like huntsmen, to kill the soul, as these slay the body of the stag for its skin.

34. The deer like mind being ever impelled by its vain desires, wanders all about the deserts land[\*\*desert lands?] of this world, and pursues after the poisonous water of mirage of its egoism.

35[\*\*.] It sees the extended and verdant valley at distance, and is battered and shattered in its body with running after its verdure; and being harassed in search of the food and forage for its offspring, it falls headlong into the pit for its destruction.

36. Being rubbed of his fortune, and put to bodily troubles, and led by thirst of gain to the ever running stream of desires, the man is at last swallowed up and carried away by the current waves.

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37. The man flies afar for fear of being overtaken by a disease, as the stag does for fear of a huntsman, but he is not afraid of the hunter of fate, that falls upon him unawares at every place.

38. The timid mind is afraid of the shafts of adverse fortune, flying from every known quarter; and of being pelt by stones flung from the hands of its enemies on every side.

39. The mind is ever hurled up and down, with the ups and down[\*\*downs] of fortune; and is continually crushed under the millstone of his rising and setting passions (of anger and hatred

&c[\*\*.]

40. One who follows after thirst, without putting reliance on the laws inculcated by the great, falls headlong into the delusion of the world; as one suffers a scratch[\*\*scratch] is[\*\*as] well as wound over his body, by penetrating within the beautiful thorny creepers.

41. Having entered in the organic body of man, the mind is eager to fly away from it; but there is the ungovernable elephant of earthy desire, that stuns it with its loud shrieks (on its way).

42. There is again the huge snake of worldly affairs, which benumbs it with its poisonous breath; and so do the fairies on the face of the earth, serve to enslave the mind in love to them.

43. There is also the wild fire of anger, which boils like a smart bile with its burning flame in the human breast; and inflames the mind with endless pain, by its repeated recurrence in the bosom.

44. The desires clinging to the mind, are as gnats and fleas, biting and stinging it constantly; and its carnal enjoyments[\*\*,] appetites and revelries, are as shakals[\*\*jackals] shrieking loudly about it.

45. It is led by virtue of its actions, to wander all about without any rest or profit to its self, and driven from place to place by the tiger like poverty, staring grimly at its face, again it is blinded amidst the mist of its affections to children and others, and lost at last in the hidden pitfall of death.

46. Again it trembles with the sense of and fear for its

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honor, which like a lion strikes tremor in its heart; while it is struck with terror at the glaring of the wolf of death at its face.

47. It is afraid of pride, as a forester in dread of dragon[\*\*s] coming to devour him; and it fears the appetites, which with their open mouths and bloody teeth, threaten to engulf[\*\*engulf?--P2:ingulph] it in ruin.

48. It is no less in fear of its female companions in youth, whose amorous embraces like gusts of wind threaten to hurt[\*\*hurl] it headlong to repeated hell-pits.

49. It seldom happens, O prince! that the deerlike mind finds its rests in the arbour of godliness; as the living beings do, when they come from darkness to day light. (It ought to be, when they come from day light to repose at night).

50. O ye hearers, let your deerlike minds find that delight in the arbour of peace, whose name even is not known to the ignorant, who are deluded by their fickle and smiling fortunes, resembling the oscillating smiles of flowers.

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## CHAPTER XLV.

### CONTINUATION OF THE STORY OF [\*\*TYPO: OF] THE DEERLIKE MIND.

Argument:--Description of the happiness, attending upon the access of the mind to the arbour of Godliness.

Vasishtha continued:--O destroyer of enemies! the deerlike mind having found its rest in that sacred bower, remains quite pleased with the same, and never thinks of going to any other arbour.

2. In course of time, the tree of discriminate knowledge, brings forth its fruits; which ripen gradually with the sweet substance of spiritual knowledge in the inside.

3. The deer-like mind sitting under the goodly tree of its meditation, beholds its outstretching branches hanging downward, with loads of the fruits of merit and virtue: (meaning its meritoriousness).

4. It sees people climbing in this tree, with great persistence and pains; in order [\*\*space added] to taste these sweet fruits in preference to all others: (because merit is preferable to reward).

5. Worldly peoples [\*\*people] decline to ascend the foot of the tree of knowledge, but those who have mounted high upon it, never think of ever coming down from the high position which they have attained.

6. For he who has ascended on the tree of reason or knowledge, in order [\*\*space added] to taste its delicious fruits, forgets the relish of his habitual food, and forsakes the bondage of his former deserts, as a snake casts aside his slough or skin.

7. The man who has risen to a high station, looks at himself and smiles to think, how miserly he has passed so long a

period of his past life.

8. Having then mounted on the branch of fellow feeling, and putting down the snake of selfishness under his feet, he seems to reign in himself, as if he were the sole monarch over all.

9. As the digits of the moon decrease and disappear in the  
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dark fortnight, so the lotuses of his distress are lost in oblivion; and the iron fetters of his thirst after greed are rubbed out day by day (as he advances in his yoga).

10. He heeds not what is unattainable, nor cares about what is not obtained; his mind is as bright as the clear moon light night, and his heart is quite cold, in all its passions and affections.

11. He sits poring upon the sages of the scriptures, and meditates in silence in their profound sense; he observes with extensive view the course of nature, from the highest and greatest objects to the mean and minute.

12. Looking at the aforesaid septuple ground of his past follies, full with thick forests of poisonous fruits and flowers; he sits smiling looking upon them in derision (for having fled from their infection).

13. Having fled from the tree of death, and alighted on that of life, his aspiring mind like a flitting bird, rises by degrees to its higher branches, and there sits delighted as a prince in his elevated station.

14. Thence he looks down upon the family and friends, and upon the wealth and property (he has left behind); as if they were the adjuncts of former life, or as visions in his dream.

15. He views with coldness his passions and feelings, his fears, hopes, his errors and honors, as actors (dramatis personae[\*\*space added]), acting their several parts in the drama of his life. (The world is a stage, life a play, and the passions are players in it).

16. The course of the world is as that of a rapid river, running onward with its furious and mischievous current; and laughing with its frothy breakers, now swelling highland then sinking at once[\*\*space added].

17. He does not feel any craving for wealth, wife or friends in his breast, who lives dead to his feelings as an insensible

corpse (or forgets himself to a stone).

18. His sight is fixed only on that single fruit on high, which is the holy and conscious soul or intellect; and with his sole object in his view, he mounts high on the higher branches of this tree of life.

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19. He bears in his remembrance, the blessings of the preceding step of his yoga meditation[\*\*meditation], which is one fraught with the ambrosia of contentment[\*\*contentment]; he remains as content at the loss of his riches, as he felt himself glad at their gain before.

20. In the callings of his life, as also to the calls of his private and public interest; he is as displeased and annoyed, as one who is untimely roused from his wholesome sleep.

21. As a weary traveller fatigued with his long and tiresome journey, longs for his rest from cessation of his labour; so a man tired with his repeated journey through life by cause of his ignorance, requires his respite in nirvána (or extinction of the trouble and transmigration in this troublesome world).

22. As a flame of fire is kindled by the wind of breath and without the help of fuel, so let him kindle the flame of his soul within by the breath of respiration; and he[\*\*be?] united with the Supreme spirit.

23. Let him check per-force his yearning[\*\*yearning] after anything, which falls of itself before his sight; although he is unable to prevent his wistful eye, from falling upon it. (Look on all things, but long after nothing).

24. Having attained this great dignity, which confers the fruits of best blessings on man, the devotee arrives to the sixth stage of his devotion, whose glory no language can describe.

25. Whenever he happens to meet with some unexpected good, which fortune presents unto him he feels a repugnance to it, as the traveller is loathe[\*\*loath] to trust the mirage in a barren desert.

26. The silent sage who is full with divine grace within himself, attains to such a state of ineffable felicity; as the weary and exhausted traveller finds in his sweet sleep, over the bustle of the busy world.

27. He--sage having arrived at this stage of his devotion, advances towards this attainment of the fruit of spiritual bliss, as an aerial siddha spirit has on its alighting on the mount Meru, or a bird of air on its dropping down on the top of a tree.

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28. Here he forsakes all his thoughts and desires, and becomes as free as the open air and sky; and then he takes and tastes and eats and satiates himself, with his feeding freely upon this fruit.

29. It is the leaving off of every object of desire day by day, and living the live long day with perfect composure with one's self; that is termed the attainment of godliness or full perfection in life.

30. The means of attaining to this state of perfection, is the doing away with all distinctions and differentiations, and remaining in perfect union and hermony[\*\*harmony] with all and every thing; this state of the mind is said by the learned, to be the assimilation and approximation to the nature of God, who is ever pure and the one and same in all from eternity to eternity.

31. One disgusted at his desire of the world and its people, and abandoning his desire of wife and family; and forsaking his desire of acquiring riches, can only find his rest in this blissful state.

32. The ultimate union of both the intellect and its true knowledge, (i. e. of both the subjective and objective) in the Supreme spirit; serves to melt away all sense of distinction, as the solar heat melts down the frozen snow.

33. The nature of one who has known the truth, is not comparable with the state of a bent bow, which becomes straight after it is loosened; but to that of a curvelinear[\*\*curvilinear] necklace, which retains its curvature, even after it is let loose on the ground. (i. e. The true convert does not slide back, like the back sliding hypocrite).

34. As a statue is carved in wood or stone, and stands expect to view in bas-relief therein; so is the world manifest in the great pillar of the Supreme spirit, and is neither an entity nor nullity of itself.

35. We cannot form any idea of it in the mind, as to how the material subsists in the immaterial spirit; nor is it proper to

entertain the notion, of what is unknowable by our ignorance of the nature of the self-existent One.

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36. Whoso is known to have his utmost indifference to the visibles, is capable of knowing the invisible spirit; but the unenlightened soul, is incapable to forsake and forget the visibles (in order to see the spirit).

37. The knowledge of the phenomenal is utter ignorance, but that which is never lost to our consciousness is what is meant by samádhána, and our reliance in the same, constitutes what is called samádhi. (This passage has a long explanatory note which is here omitted).

38. When the viewer and view (or the subjective and objective), are viewed in the same light of identity, and so relied upon by the mind; it is then called samádhána or the union of both into one, and it is this belief whereupon the yogi places his rest and reliance.

39. He who has known truth, finds a distaste in the visibles of his own natures, (i. e. is naturally averse to them); and wise men make use of the word phenomenalism for ignorance of truth.

40. Fools only feed upon the objects of sense, from their ignorance of truth, but the wise men have a natural distaste for them; for they that have the relish of sweet nectar in them, cannot be disposed to taste the sour gruel or the acrid ale.

41. The uncovetous man being content in himself, is quite devoid of the triple desire mentioned before; but the wise man who is not inclined to meditation, is addicted to the increase of his wealth.

42. Self-knowledge results from absence of cupidity, and whoso loses his self by his venality, hath neither his self-possession, nor any fixed position to stand upon: (but is led on everywhere by his covetousness to the service of others).

43. The learned man does not prosper in his meditation, though he may employ all his knowledge to it; because he is divided in himself by his various desires, though he was made as the whole and undivided image of himself (i. e. his maker).

44. But the soul which is freed from its desires, comes of itself in the possession of endless bliss, by being dissolved in

the source of it in its meditation, as the flying mountains were  
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fixed upon the earth, (by having their wings chopped off by the  
thunder of Indra). (So the fickle mind is fixed, by lopping off  
its desires).

45. As the soul becomes conscious of holy light in itself, it  
loses the sense of its meditation and is wholly lost in that  
light; as a drop of clarified butter offered in sacred oblation, is  
burnt away in the sacrificial fire.

46. It is the entire inappetency of sensible objects, which  
constitutes the peace and quietude of the mind; and he who  
has accustomed himself to this habit, is entitled to our regard  
as a venerable and holy divine.

47. Verily the man that has gained his proficiency, in the  
suppression of his appetite for worldly objects; becomes as firm  
and sedate in his holy meditation, that he is not to be shaken  
from it, by the joint power of Indra and those of the Gods and  
demigods. (The greedy are as sacrificial beasts, for the food of  
Gods and others).

48. Resort therefore to the strong and adamantine refuge  
of meditation, and know that all other meditations beside  
that of knowledge, is as frail and fragile as straws.

49. The word world is used in reference to ignorant people,  
and the wise are not the subject of its meaning; the difference  
of the words ignorant and wise, consists in the one's forming  
the majority of mankind and the other their lords (i. e. Wise  
men rule over the ignorant mob, who compose the world).

50. Let wise men resort to and rest at that place, where all  
meet in union in one self-shining unity; whether it be on the  
ground of the understanding of the saintly siddhas, or those of  
viveki sages. (This is an admonition to every one, for his  
reliance in one catholic religion of unity, of any nation or  
country).

51. No one has yet been able to ascertain the unity or  
duality of the real or unreal (i. e. of the spirit and matter) and  
the way to learn it, is firstly by means of the sástras, and next by  
association with wise and holy men.

52. The third and best means to nirvána is meditation,  
which is arrived at one after the other; and then it will appear

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that, the immense body of Brahma (i. e. the infinite spirit), takes upon it the name and nature of the living soul.

53. The world appears in various forms by the concourse of the like and unlike principles, and becomes divided into eighteen regions, by the omniscience of God that knows the past, and future.

54. Both the two things namely knowledge and dislike of the world, are attained by attainment of either of them; and the thoughts of our mind, which fly with the winds in open air, are burnt away by the fire of knowledge.

55. The worlds like flying cottons, having fled into the supreme soul, nothing is known where they are flown at last; and the gross ignorance of man is not removed by knowledge, as the dense snow is not to be melted by the fire in a painting.

56. Though the world is known to be an unfounded fallacy, yet it is hard to remove this error from the mind; but on the other hand it increases like the knowledge of ignorant men of it, by their ignorance.

57. As the knowledge of the ignorant, tends the more to increase their ignorance; so the wise man[\*\*space added] comes to find the meaninglessness of the knowledge of ignorant people with regard to the world.

58. The existence of the three worlds, is known to us only as they are represented in our knowledge of them; they are built in vacuity as aerial cities, and stretched out before us as empty dreams in our sleep.

59. The knowledge of the world appears as false, as the conception of fanciful desires in the minds of the wise; for neither the entity of the world nor that of his self-existence, is perceptible in the understanding of the wise man.

60. There is only the existence of one supremely bright essence, which shines in our minds; which bears resemblance to pieces of wet or dry wood[\*\*space added], in as much as they are moistened or exsiccated by the presence or absence of the divine knowledge.

61. To the right understanding the whole world with all its living beings, appears as one with one's self; but men of dull understandings, bear no mutual sympathy to one another.

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The knowledge of twain, tends to difference and disunion betwixt man and man; but that of oneness unity leads men to fellow-feeling and union.

62. The wise man possessing a greater share of wisdom, becomes as one with the Supreme One; and does not take into consideration, the question of the entity or nullity of the world.

63. As the man who has arrived at the forth stage of yoga, takes no notice of the waking, dreaming and sleeping states of man; so the reasonable man takes into no account the vain wishes of his heart, and false fancies of his mind.

64. Hence the deer like mind does not choose its annihilation, (or the loss of its entity); for the sake of its liberation, (which is an ideal and negative felicity), and has no reality in it.

65. Thus the tree of meditation produces of itself the fruit of knowledge, which is ripened by degrees and in course of time to its lusciousness; and then the deer like mind drinks its sweet juice of divine knowledge to its satiety, and becomes freed from its fetters of earthly desire.

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## CHAPTER XLVI.

### ON ABSTRACT MEDITATION AND HYPNOTISM.

Argument:--The state of the mind, after its testing the fruit of the tree of Meditation; and the nausea[\*\*nausea] produced thereby in all worldly objects and enjoyments.

Vasishtha Continued:--After the Supreme Being which is the object and fruit of meditation, is known as present in the mind, and the bliss of release from flesh is felt within all sensations are lost altogether, and the deer like mind becomes spiritualized into the Supreme essence.

2. It then loses its deership of brousing[\*\*browsing] the thorns, as the extinguished lamp loses its flame; it assumes a spiritual form and shines with exhaustless blaze.

3. The mind in order[\*\*in order][\*\*P2ok] to attain the fruit of its meditation, assumes a firmness resembling that of the mountains, after their wings were mutilated by the thunder bolts of Indra.

4. Its mental faculties fly away from it, and there remains only its pure consciousness in it; which [\*\*add: is] irrepressible and indivisible

and full with the supreme soul in itself.

5. The mind being roused to its reasonableness, (from its former state of material dulness); now rises as the sentient soul, and dispensing its clear spiritual light, from its identity with the increate and endless One.

6. It then remains in that state, in perfect freedom and from all wishes and attempts; it is assimilated with the everlasting spirit of God, in its form of eternal contemplation.

7. Until the great Brahma may be known, and our rest may be found in that Blessed state; so long the mind remains a stranger to meditation, by reason of its dwelling on other thought.

8. After the mind has obtained its union with the supreme One, we know not whither the mind is fled; and where our

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wishes and actions, our joys and griefs, and all our knowledge fly away.

9. The yogi is seen to be solely absorbed in his meditation, and sitting steadfast in his contemplation, like a wingless and unmoving mountain.

10. Loathe to his sensual enjoyments, and blunt to all sensibilities; averse to the various slights[\*\*sights] and objects of senses, the yogi is pleased only with himself.

11. With his sensations numbed by degrees, and his soul resting in tranquility; and his mind dead to the enticements of wealth and sensible objects; the yogi is pleased with himself.

12. All men of right understanding, are fully aware of the tastelessness of the objects of sense; and remain like human figures in painting, without doting or looking upon them.

13. The man that is master of himself, and has mastery over his soul and mind; disdains to look upon earthly treasures, for his want of desire for them; he is firmly fixed in his abstraction, as if he were compelled to it by force of another.

14. The soul immersed in meditation, becomes as full as a river in the rainy season; and there is no power that can restrain the mind, which is fixed in its meditation.

15. When the mind is immersed in deep meditation, by its

cool apathy to all sensible objects, and feels an utter indifference[\*\*indifference] to all worldly affairs, it is then said to be in its samádhi and no other.

16. It is a settled distaste to the objects of sense, that constitutes the pith and marrow of meditateness; and the maturity of this habit, makes a man as compact[\*\*?compact?] as adamant.

17. It is therefore the distaste to worldly enjoyments, that is the germ of meditation, while it is the taste for such pleasures, which binds a man fastly to it.

18. Full knowledge of truth, and the renunciation of every desire at all times; lead men to the nirvána meditation, and to the infinite joy of the divine state.

19. If there is inappetency of enjoyments, why think[\*\*2 words][\*\*P2done] of anything else? and if there be no such inappetency, what avails any other thought or meditation?

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20. The well intelligent sage who is freed from his relishing the visibles, is situated in his position of unflinching meditation, and in the enjoyment of his continuous reveries.

21. He whom the visibles do not delight, is known as the most enlightened man; and he who takes no delight in the enjoyables, is deemed as the full wise man.

22. He who is disposed to repose by nature, can have no inclination to enjoyments; it is unnatural to indulge in carnal enjoyments, but the subdued nature needs nothing to enjoy.

23. Let men resort to their reflection, after their hearing of a lecture, reciting the scripture, and muttering the mantras and uttering their prayers[\*\*prayers]; and when tired with meditation, let them return to their lectures and recitals.

24. Sitting in meditation in an indefatigable[\*\*indefatigable] mood, and resting at agreeable ease with freedom from fear and care; remaining in rapturous hypnotism[\*\*hypnotism], with a quiet and composed mind, likens the fair autumnal sky with its unclouded and serene aspect.

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## CHAPTER XLVII.

### THE FIRST STEP TOWARDS LIBERATION.

Argument:--Of the different steps leading to Liberation, and firstly of Indifference to the world and lastly of putting reliance in the holy precepts.

Vasishtha continued:--Hear now the manner and the measures which the yogi adopts to himself, in order to obtain his release from his cumbrous burthen and troubles of the world.

2. As the germ of discrimination springs in the mind at first, by reason of the dispragement[\*\*disparagement] of the world, (for the multiplicity of its faults, or from some cause or other).

3. All good people, resort under the wide stretching shade of this (fullgrown) tree; as the weary and sunburnt traveller halts under the cooling shade of trees on their way.

4. The wise man shuns the ignorant at a distance, as the wayfarer casts aside the sacrificial wood; because the worshippers of the Gods[\*\*gods] only observe the ceremoneous[\*\*ceremonious] rites of holy ablutions and almsgivings, austerities and offering of sacred oblations.

5. In his fair, just, polite and undissembling behaviour, and in his placid and pleasing countenance, he resembles the fair moon with her ambrosial beams.

6. He acts with sound wisdom and prudence, is polite and civil in his manners, is prompt in serving and obliging others, is holy in his conduct and humorous in his discourse.

7. He is as clear and cold, soft and pleasing as fresh butter, and his company is delightful to people even at his very first appearance.

8. The deeds of wise men are as pure and grateful to mankind, as the dews of moon-beams, are refreshing and refrigerating of whole nature.

9. No one sleeps so delighted on a bed of flowers, and in  
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a flower garden devoid of fears; as he rests secure in the society of reasonable and pious men.

10. The society of holy and wisemen[\*\*wise men], like the pure waters of the heavenly river, serve to cleanse the sins and purify the minds of the sinful.

11. The society of the holy recluse and liberated men, is as cooling as a refrigeratory or ice house.

12. The great and high delight, which the holy sage feels in his heart, is not to be enjoyed in the company of fairies among the gods, gandharvas and human kind.

13. It is by continued performance of proper acts, that the pious devotee attains his knowledge and clearness of understanding; when the significance of the sástras, is reflected as clearly in the tablet of his mind, as the reflections of objects are seen in a reflector.

14. A good understanding moistened by instruction of the sástras, thrives in the mind of a holy man, as a plantain tree grows in the forest.

15. The mind which is cleared by good judgment, retains the clear impression of everything in it, as a mirror reflects the images of objects on its surface.

16. The wise man whose soul is purified by the association with holymen[\*\*holy men], and whose mind is cleansed with the lavation of scriptural instruction, is as a sheet of linen cloth flaming with fire.

17. The holy saint shines with the effulgence of his persons[\*\*person], as the sun does with his golden beams, diffusing a pure light all around the world.

18. The wise man follows the conduct of holy sages, and the precepts of the sástras in such a manner; as to imitate and practice them himself.

19. Thus the tyro becomes by degrees, as good as the good and great objects of his imitation, and as full of knowledge as the sástras themselves; and having then put down all the enjoyments of life under him, he appears to come out of a prison, by breaking down his chains and fetters.

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20. He who is practiced in reducing his appetites and enjoyments day by day, resembles the crescent moon daily increasing in brightness, and enlightening his family, as the moon throws her lustre over the stars about her.

21. The penurious miser (who amass their wealth without enjoying it), is always as sulky as the face of eclipsed moon,

and never as smiling as the countenance of the liberal, which is as bright as the face of the moon when freed from eclipse.

22. The liberal man spurns the world as mere straw, and becomes renowned[\*\*renowned] among the great for his munificence[\*\*munificence]; he resembles the kalpa plant of paradise, which yields the desired fruit to every body.

23. Though one may feel some compunction in his mind, at the wilful abdication of his possessions; yet the wise man is glad at his having no property at all. (It is better to have no property, than to regret at its loss or resignation).

24. Any one may laugh at his prior acts, if he will come to know what he was and he is; as a low chandal by being jâtismara, laughs in disgust in making comparison of his past birth with that of the present.

25. Even the siddhas or holy saints, repair with wonder to see the yogi for their esteem of him; and look upon him as the moon risen on earth, with their delighted eyes.

26. The yogi who is ever accustomed to despise all enjoyment, and has attained his right judgement, does not hold in estimation any of the enjoyables in life, though it presents itself to him in the proper manner.

27. The holy man whose soul is raised and enlightned[\*\*enlightened] (intime), feels his former enjoyments to become as dull and insipid to him, as a luxuriant tree becomes dry and withered in autumn.

28. He then resorts to the company of holymen[\*\*holy men], for his greatest and lasting good; and becomes as sane and sound, as the sickman[\*\*sick man] becomes hale by his abstinence and recourse to physicians.

29. Being then exulted in his mind, he dives into the deep  
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sense of the sâstras; as a big elephant plunges into a large lake of clear water.

30. It is the nature of virtuous men, to deliver their neighbours from danger and calamity; and to lead them to their well being and prosperity, as the sun leads people to light.

31. The reasonableman[\*\*2 words] becomes from before, averse to receive anything from another, and lives content with what is

his own.

32. He hates to taste the delicacies of others, from his satiety with the ambrosial draughts of contentment; and prepares himself for his abandonment of what he is already possessed[\*\*possessed] of himself.

33. He is accustomed to give away his gold and money to beggars, and beg his vegetable food from others; and by habitual practice of giving away whatever he has, he is even ready to part with the flesh of his body.

34. Verily the man of subdued mind and holy soul, get over the hidden traps of ignorance with as much ease, as a running man leaps over a pitfall (goshpada).

35. The holyman[\*\*holy man] being accustomed to despise the acceptance of wealth from others, learns betimes to slight the possession of any wealth for himself also.

36. Thus the aversion to the wealth and possessions of others, leads the wise and holy man by degress[\*\*degrees] to be aversed[\*\*averse] to the retaining of anything for himself.

37. There is no such trouble in this earth, nor any great pain in the torment of hell, as there is in the punishment of earning and accumulation of wealth.

38. Ah! how little are the money making fools aware, of the cares and troubles which they have to undergo in their restless days and nights, in their servitude for money.

39. All wealth is but lengthening woe, and prosperity is the harbinger of adversity; all enjoyments and aliments are but ailments, and thus every earthly good turns to its reverse.

40. One cannot have a distaste to sensual enjoyments, as long he thinks on the objects of sense; and so long as he has a  
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craving for riches, which are the spring of all evils and bane of human life.

41. He who has got a relish for his highest heavenly bliss, looks upon the world as a heap of straw, and riches as the fire that kindles them to a flame. Avoid this fire and be cool and quiet.

42. The meaning of wealth is known to be the source of all



evils in the world, and as the cause of all wants and disorders and even of diseases and death. It is also the cause of oppression and plunder, of incendiarism and the like, and their consequent poverty and famine.

43. In this mortal world of the death and diseases of living beings, there is one elixer[\*\*elixir] which confers perpetual health and life to man, and this is his contentment only. (Hence called the ambrosia of life, santoshámritang).

44. The vernal season is charming, and so are the garden of paradise, the moon-beams and fairies, but all combine in contentment only, which is alone capable of yielding all the delights.

45. The contented soul likens a lake in the rains, when it is full as it is deep, and as clear and cooling as the nectarious beverage of the gods.

46. The honest man is strengthened by his contentment and flourishes with full glee, as a flower tree is decked with blooming blossoms in the flowering season.

47. As the poor emmet is likely to be crushed under the foot of every passer, in its ceaseless search and hoarding of food; so the greedy and needy man is liable to be spurned, for his incessant wanderings after paltry gains and lucre.

48. The deformed and disfigured beggar, is as a man plunged in a sea of troubles, and buffeting[\*\*buffeting] in its waves without finding a support for rest, or any prospect of ever reaching to the shore.

49. Prosperity like a beauty, is as frail and fickle as the unstable waves of the ocean; what wiseman[\*\*wise man] is there that can expect to find his reliance in them, or have his rest under the shade of the hood of hedious[\*\*hideous] serpent? (This simile is borrowed  
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in the Nyaya wherein world is said kupita phani phaná chháyeva).

50. He who knowing the pains attending on the gaining, keeping and losing of money, still persists to pursue in its search, is no better than a brute, and deserves to be shunned by the wise as unsociable.

51. He who mows down at once the growing grass of his internal and external appetites, from the field of his heart, by

the means of the scythe of insouciance, gets it prepared for reception of the seeds of Divine knowledge.

52. Ignorant people take the world for a reality, and wise men also conduct themselves under this supposition though they are well aware of its unreality; and this owing to their neglect of practicing what they are taught to believe. (The wise and foolish are in the same footing, by equally unwise conduct in life).

53. The sum of the whole is that, it is the resignation of the world which leads men to the society of sages and study of the scriptures; and then by reliance in the holy precepts, one abandons his worldliness, and at last his firm dislike of the temporal, leads him to seek his spiritual bliss.

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## CHAPTER XLVIII.

### ON THE DIGNITY OF RIGHT DISCRIMINATION.

Argument:--The state of holy Resignation.

Vasishtha continued:--After a man has come to his resignation of the world, and to his association with holy men; and after he has well digested the precepts of the sāstras, and abandoned his carnal appetites and enjoyments. [\*\*delete . ]:--

2. And then having a distaste to worldly objects, and gained the reputation of being a man of probity; and being outwardly an inquirer after truth, and inwardly full of enlightenment.

3. He does not long for wealth, but shuns it as one flies from darkness; he gives away whatever he has in hand, as a man casts aside the dry and rotten leaves from his house.

4. Every one is seen to be worn out with toil and care, for the supportance of his family and friends throughout his life; and yet like a weary traveller labouring under his load, he is rarely found to cast off his burthen, as long he has strength to bear it.

5. A man in full possession of his senses, and the sensible objects all about him, is yet quite insensible of them, if he is but possessed of the calm, quiet of his mind.

6. Wherever he remains, whether in his retired solitude or remote from his country; or in a forest or sea or distant deserts or gardens; he is perfectly at home in every place.

7. But he is not in love with any place, nor dwells secure in any state whether it be the company of friends in a pleasure garden, or in learned discussions in the assembly of scholars.

8. Wherever he goes or stays, he is always calm and self-governed, silent and self communing; and though well informed himself, yet he is ever in quest of knowledge by reason of his inquiry after truth.

9. Thus by his constant practice, the holy sage sits on the low ground or in water, and reclines himself in the supreme One in the state of transcendent bliss.

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10. This is the state of perfect quietude, both of inner soul as also of the outward senses; and the yogi remains quite insensible of himself, with his consciousness of indubitable truth: (of the unity of his soul with the Supreme spirit).

11. This transcendent state, consists in the unconsciousness of sensible objects; and the consciousness of a vacuum full with the presence of omniscience spirit (or soul).

12. Firstly one's concern with the knowledge of unity, and lastly his unconsciousness of himself and everything besides, whether of a void or substance, constitutes what is called the state of highest felicity.

13. The saint who is mindless of everything, and rests in his consciousness; has no taste of (or desire for anything), but remains as a block of stone amidst the encircling water [\*\*](without tasting it)[\*\*no mate for the ) ].

14. The self-conscious person who has attained to that exclusive state of perfection (nirodha-padam), which shuts out all objective thoughts from it, remains silent and slow, and quite unmindful of everything beside itself; and he reposes in his own in being (i. e. rests in himself), as a human figure does in its picture.

15. He who has known the One that is to be known, sees in his heart all things as nothing; all magnitudes dwindle into minuteness (before his sight of the boundless majesty of God), "[\*\* no match for " either--P2:delete "]" and the whole plenum appears as vacuum to him.

16. The knower of god, has no more the knowledge of himself or others (the ego[\*\*,] tu, and the world besides); and all space

and time and existence appear as none existent[\*\*non-existent] before him.

17. The seer who has seen the glory of god, is situated in the region of light; and like a lighted lamp, he dispels his inner darkness, together with all his outward fears, animosities and affections.

18. I bow down before that sun like[\*\*sun-like?] sage, who is set beyond darkness on every side, and is raised above all created things; and whose great glory is never liable to be darkened.

19. I cannot describe in words the most eminent state of  
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divine seer, whose soul is fraught with divine knowledge, whose mind is quite at rest, and whose knowledge of duality is wholly extinct.

20. Know, O most intelligent Ráma, that the Great Lord God is pleased to bless him with the bliss of his final extinction in him; in reward of his serving him by day and night with sincere devotion.

21. Ráma rejoined:--Till me, O chief of sages, who is this Lord God, and how He is propitiated by our prayers and faith in him; explain this mystry[\*\*mystery] to me, for you are acquainted with all truth.

22. Vasishtha replied:--Know, O highly intelligent Ráma, that the Lord God is neither at a distance nor unattainable by us; the Lord is the all knowing soul, and the soul is the great God.

23. In Him are all things, and from him have come all these; He is all, and everywhere with all; He is immanent in and self same with all, he is everlasting and I bow down to him.

24. From him comes out this creation, as well as all its change and dissolution; He is the uncaused cause of all, which rise as winds in the hollow vault of heaven.

25. Him do all these creatures--the moving as well as unmoving, worship always (in their hearts), as well as they can; and present them the best offerings that they can find.

26. So men by adoring him in their repeated births, with all their hearts and minds and in the best manner that they can; propitiate at last the supreme object of their adoration.

27. The great Lord God and Supreme soul, being thus propitiated by their firm faith; sends to them at last his messenger (or angel), with his good will for their enlightenment.

28. Ráma asked:--Tell me, great sage, how does the lord God and supreme soul, send his messenger to man; and who is this messenger, and in what manner he throws the light in the mind.

29. Vasishta replied:--The messenger sent by the divine spirit, is known by the name of wise discrimination, which  
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shines as coolly in the cell of the human heart, as the moonlight does in the clear firmament[\*\*firmament].

30. It is this which awakens and instructs, the brutish and cupidinous soul to wisdom, and by this means saves the unwise soul, from the turbulent[\*\*turbulent] ocean of this world.

31. This enlightening and intellectual spirit, residing in the human heart; is denominated as the pranava or adorable, in the veda and vedic sástras.

32. This holy spirit is propitiated daily, by men and the serpent tribe, and by gods and demigods also; by their prayers and oblations, by their austerities and almsgivings, as also by their sacrificial rites and recitals of the scriptures.

33. This Lord has the highest heaven for his crown, and the earth and infernal regions for his footstools; the stars glisten as hairs on his person; his heart is the open space of the sky, and all material bodies, are as the bones of his body.

34. He being the intellectual soul of all, spreads undivided every where; He is ever wakeful, and sees and moves every thing, as it were with his hands and feet, and his eyes and ears and the other organs of his body.

35. The living or sentient soul, being awakened to wisdom, by destroying the demon of the sensualistic mind; takes upon it a bright spiritual form and becomes a spiritual being.

36. Now shun the various wishes of your heart, which are ever changeful and full of evils; and exert your manliness to exult your soul to the state of meeting with divine grace.

37. The rambling mind resembles a demon, buffeting[\*\*buffeting] with

the waves of furious ocean of the world; it is the enlightened soul only that shines like a luminary, over the dark dreary and dismal waste of the earth.

38. See thy mind is wafted away by the gale of its greediness, to the vast bellowy[\*\*billowy] ocean of the world; and hurled to the deep cavity of its whirlpools, from whose depth no man can rise again.

39. You have the strong ship of your divine wisdom alone, that can get you across the see[\*\*sea] of your ignorance; and bear you up above the billows of your carnal appetites and passions.

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40. In this manner the lord being propitiated by his worship, sends his holy spirit as his messenger, for sanctification of the human soul; and thus leads the living being to his best and most blest state, by the gradual steps of holy society, religious learning, and the right understanding of their esoteric and spiritual sense.

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## CHAPTER XLIX.

### TOTAL STOICISM AND INSOUCIANCE.

Argument:--The tranquility arrived at by the holy sage, and his relation with the world.

Vasishtha continued:--Those that are stanch in their discernment of truth, and firm in the abandonment of their desires, are truly men of very great souls, and conscious of their greatness in themselves.

2. The vast extent of magnanimity of noble minded men, and the fathomless depth of their understanding, is even greater than the space occupied by the fourteen worlds. (The unbounded mind of the divine Newton, comprehended the boundless with all the hosts of heaven in its fathomless depth).

3. Wise men having a firm belief in the erroneous conception of the reality of the universe, are quite at rest from all internal and external accidents, which overtake the unwary ignorant as sharks and alligators. (The sea of ignorance abounding with sharks of casualties).

4. What reliance is there in our hope or desire for anything in this world, which is as tempting and deceitful[\*\*deceitful], as the

appearance of two moons in the sky, of water in the mirage, and the prospect of a fairy city in the air. (Here the falsity applies both to worldly things as well as our desire for them, and means the unrealizableness of unrealities).

5. Desires are as vain as the empty void, owing to the nullity of the mind in which they arise; they--sapiient therefore are not led away by their desires, which they know, have their origin in the unreal and vacant mind. (The yogi who has arrived at the state of his inappetency in the seventh stage of yoga, never falls back to his desires any more).

6. The three states of waking, dreaming and sound sleep, are common to all living beings at large; but that state which -----File: 270.png----- is beyond those triple functions, and is all seeing and all knowing, without its being seen or known in the state or nature of the Supreme being: (whose omniscience neither wakes, nor dreams nor sleeps at any time).

7. The soul in its enraptured state sees the world as a collection of light, issuing from gems of various kinds; and the human soul as a reflexion of that light, and not as a solid or earthly (material) substance.

8. The phenomenal world presenting its various appearances to the eye sight, is no more[\*\*space added] than an empty vacuity; and the varieties of light and lightsome bodies which appear in it, are no other than reflexion of the rays of the vast mine of brilliant gems, which is hid under it, and shoots forth its glare in the open air.

9. Here there is no other substance in reality, neither the vast cosmos nor the boundless vacuity itself; all this is the glare of that greatest of gems, whom we call the great Brahma, and whose glory shines all around us.

10. The created and uncreated all is one Brahma alone, and neither is there any variety or destructibility in these or in him. All these are formless beings, and appear as substantial one in imagination only, as the sun beams paint the various figures in empty clouds in the air. (Note. Whereas there is no variation in God, there is neither the creation nor destruction of any thing at all; these are but creations of imagination, and evolutions of the infinite mind of the eternal God).

11. Thus when the imaginary world appears to blend with the etherial void, this solid mass of the material world, will then

vanish into nothing.

12. So the whole proving to be a perfect unsubstantiality, it is quite impossible for it to admit any property or predicate whatever, (whether material or imaterial[\*\*immaterial]), which is usually attributed to it; because there is no probability of any quality belonging to an absolute nothing, as it is impossible for a bird of air to alight upon, or find a resting place in an air-grown tree.

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13. There is no solidity of anything, nor is there a vacuity at all; the mind also is itself a nullity but that which remains after all these, is the only being in reality, and which is never inexistent at any time.

14. The soul is one alone and without its variation, and has the consciousness of all varieties in itself, and these are inherent in its nature, as all the various forms of jewelleries are ingrained in a lump of gold.

15. The sapient sage who remains in his own essential nature, finds his egoism or personality, together with the consciousness of his mind and the world besides, all dwindle into himself; it is difficult to describe the mind of wise man, which remains identified with the nature of the self-existent being,

16. The understanding is perplexed and confounded in itself, by observation of the sward[\*\*swardy] nature of things on all sides; and requires to be slowly and gradually brought to the knowledge of truth, by means of right reason and argument.

17. It is by abstracting the mind, from its dwelling or visible nature--the production of viraj; and leading it to the contemplation of the spiritual cause of these works (i. e. the sutrátma), that the true knowledge of the author of the present, past and future worlds can be arrived at.

18. He is known as a wise sage, whose well discerning soul has perceived the truth in itself; and that has found his rest in the One unity, has no perception of the visible world, and all its endless varieties (which are attributed to viraj).

19. All the aforesaid sayings which are given here by way of advice, are perceived by the intuition of the wise man, as the wise sayings of good people, are self-evident of themselves.



20. The substance of all this is that, there is no bulk or magnitude of beings in general, nor its absence either as an entire vacuum; therefore there is neither a gross or airy mind also, but the One that exists after all, is the true and ever existent entity.

21. This entity is Intelligence, which is conversant with all

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the intelligibles in itself; its manifestation in the form of our senses is fraught with all our woe, while its disappearance leads to our felicity.

22. Being developed, it evolves itself in the shape of outward organs, and takes upon it the form of the gross body; as the liquid water, consolidates by degrees to the bulky forms of islands, and huge mountainous bodies.

23. This intelligence being engrossed by ignorance, assumes gross form of mind to itself; and with form it binds itself fastly with the corporeal body, as a man views his aerial dreams in their material substance. (So the intelligent mind is transformed to a material substance).

24. In these states of the conversion of intelligence into sensation, perception and other faculties, the Intellect remains the same and unchangeable though it is expressed by different words of human invention, (and which are but synonymes[\*\*synonyms] of the same).

25. The soul remains the same both in its conception of mental thoughts and ideas, as well as in its perception of outward objects; and it is not changed in either case like the mind, in its vision of the dreams within it, and its sight of object, without itself.

26. The Intellect or understanding, resembling a vacuous substance, is as unchangeable in its nature as that of vacuity and eternity; and the objects which present their ideas in the soul, are as dreams which appear in the mind, and are nothing in reality.

27. The gross nature of external objects, bear no relation with the pure internal intellect; nor can their impurity touch or pollute the purity of the soul; therefore the intellect is not subject to the mutability of external nature.

28. The understanding never acquires the mutable state, of the objects it dwells upon (as the mind does); it remains always

in its immutable nature, and is never otherwise in any state or condition.

29. The yogi having attained to his extreme purity of his understanding, in the seventh or the highest[\*\*highest] degree of his pur-[\*\*per-]\*

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\*fection; becomes identified with intelligence, and of the meaning of its presence or absence.

30. The minds of the passing or ordinary people, are impressed with idea of their materiality by reason of their understanding themselves as material bodies.

31. They falsely take their fleeting minds, which are as pure as the clear firmament for a material objects[\*\*drop 's']; in the same manner as the players in a drama, take upon themselves the false guise of Pisáchas demons. (Misrepresenting the fair as foul).

32. All error is corrected by the habit of an unerring wisdom, as the madness of a man is cured by his thinking himself as no mad man. (That is, the constant habit of your thinking yourself as so and so, is what will make you really appear as such).

33. The knowledge of one's erroneousness makes him get out of his error, as the error of dreaming is lost, upon one's coming to the knowledge, that all he beheld was but a mere dream.

34. It is the extenuation of our desires, that lessens our attachment to the world (and the vice versa); the desire is a great demon, which must be destroyed by the wise man.

35. As the madness of men, is increased by their habitual ravings; so it is by their constant practice of sobriety, that the giddy insanity of man comes to be abated.

36. As the passing human body, is taken in its corporeal sense in thought; so it is taken in a spiritual sense also by the learned, by virtue of its understanding or intellectual powers or faculties.

37. The passing or subtile body, having taken the form of the living soul; is capable[\*\*capable] of being converted[\*\*converted] into the state of Brahma; by the intense culture of its understanding. (But it is argued and objected that).

38. If anything is produced according to its substance, and if any body thinks himself according his own understanding; how is it then possible for a material being, to take itself in a spiritual sense.

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39. Logomachy rather increases the doubts, but following one's advice, the error is removed off; as devil is removed off by chaunting[\*\*chanting--P2: chaunting ok/SOED] the mantras only, rather than knowing the meaning of them.

40. The world being thought as identic with its thought (or [\*\*probably this '(' needs to go--P2: rather the next '(')(conception in the mind), it is believed to be an immaterial and bodiless substance; until at last its substantivity is lost in the vacuity of the Intellect. (So says the sruti:--The world is the bodiless and unsullied spirit).

41. The mind being quite at rest from all its internal and external thoughts, the real spiritual nature of the soul then appears to light; and manifest itself in the form of the cool and clear firmament, which must be laid hold upon for one's rest and refuge.

42. The wise man will perform his sacrifice with knowledge, and plant the stakes of his meditation in it; and at the conclusion of his all-conquering sacrifice (Vishajit) offer his relinquishment of the world (sarva tyāga) as his oblation to it. (Because whoso wishes to overcome the world, needs first to make an offering of it in his holy sacrifice).

43. The wise man is always the same and equally firm in himself, whether he stands under a shower of rain or falling rain or fire stones from above, or walks in a deluvian[\*\*diluvian] storm; or when he is travelling all over the earth or mounting or flying in the air.

44. No one can attain the station of the apathetic sage, whose mind is tranquil by its want of desire, and which has obtained its enclosure within itself; unless he is practiced to sit in his steadfast meditation.

45. The mind can never derive that perfect peace and tranquility, either from the study of the sāstras, or attending on holy lectures and sermons, or by the practice of austerities and self-controul[\*\*control]; as it does by its destaste[\*\*distaste] of all external objects and enjoyments.

46. The mind like a bundle of hay is burnt away by the fire of inappetency of all worldly objects; this fire is kindled

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by the breath of abandonment of all things, and fanned by the persuasion[\*\*pursuit? pursuance?--P2: persuasion], that all prosperity is followed by adversity.

47. The perception of sensible objects, casts a mist of ignorance in and all about the mind; it is one's knowledge alone, which shines as a brilliant gem within himself.

48. It is the Intellect alone which shines amidst this gloom, like a luminary in the sky; and looks over all mankind, Nágas and Asuras, and over mountains and in their caves.

49. It is by the infusion of this Intellect, that all things are moving in the dull womb of the universe; they are whirling in the whirlpool of the Intellect, and are deriving their freshness from the enlivening power of that source.

50. All living beings ([\*\*delete this "(" ?]whirling in the great whirlpool of the Intellect (chit Vivarte), are as weak little fishes encircled by the net of ignorance; they are swimming and skimming in the water of the vast vacuum, and are quite forgetful of their spiritual origin.

51. It is the Divine Intellect, that shows itself in various forms within the sphere of itself; as the air presents the variegated forms of thickening clouds, in the wide arena of the sky.

52. All living beings are of the same nature, with their spiritual source, when they are devoid of their desires; it is the difference of desire that makes their different states, and causes them to fly about like the dry leaves of trees, and rustling in the air as hollow reeds.

53. Therefore you must not remain as the ignorant, but rise above them by raising your mind to wisdom; and this is to be done, by calling the manly powers to your aid; and then by overcoming your dullness to suppress the whole band of your rising desires, and next by breaking the strong fetters and prison-house of this world, to devote your attention to your improvement in spiritual knowledge. (These steps are described very diffusely in the gloss for the practice of the devotee).

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CHAPTER L.

## DESCRIPTION OF THE SEVEN KINDS OF LIVING BEINGS.

Argument:--The septuple orders of living creatures, according to the degrees of the tenacity and laxity of their desires. (As mentioned in the preceeding[\*\*preceding] Chapter).

Vasishtha added:--These bodies of living beings, that are seen to fill the ten sides of this world; and consisting of the different tribes of men, Nágas, Suras, Gandharvas, mountaineers and others.

2. Of these some are sleeping wakers (waking sleepers), and others are waking in their imaginations only, and hence called imaginative wakers; some are only wakeful, while there be others who have been waking all along.

3. Many are found to be strictly wakeful, and many also as waking sleepers both by day and night; there be some animals that are slightly wakeful, and these constitute the seven classes of living beings (inhabiting this world).

4. Ráma said:--Tell me sir, the difference of the seven species of living beings for my satisfaction; which appear to me to be as different as the waters of the seven seas.

5. Vasishtha replied:--There have been some men in some former age and parts of the world, who are known to have been long sleepers with their living bodies. (Such were the seven sleepers of kehef mentioned in Sádi's Gulistan).

6. The dream that they see, is the dream of the existence of the world; and those who dream this dream are living men, and denominated as waking sleepers or day dreamers.

7. Sometimes a sleeping man, sees a dream rising of itself before him, by reason of some prior action or desire of the same kind arising in the mind; such is the uncalled for appearance of anything or property unto us; and it is therefore that we are denominated as dreaming men. (The story of Lílá[\*\*Lílá] related before, will serve as an elucidation of this kind).

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8. They who come to wake after their prolonged sleep and dream, are called as awakened from their sleep and dream, and to have got rid of them: (such are the enlightened men that have come out of their ignorance).

9. I say we are also sleepers and dreamers, among those sleeping men; because we do not perceive the omniscient One, who by his omnipresence is present every where, as the All in all.

10. Rāma rejoined;--Tell me now where are those awakened and enlightened men now situated, when those kalpa ages wherein they lived and were born, are now past and gone along with their false imagination.

11. Vasishta replied:--Those who have got rid of their erroneous dreams in this world, and are awakened from their sleep; resort to some other bodies which they meet with, agreeably to the fancies which they form in their imaginations. [\*\*syntax?] (Every one having a peculiar fancy of himself for anything, assumes that form in his next birth).

12. Thus they meet with other forms in other ages of the world, according to their own peculiar fancies; because there is no end of the concatenation [\*\*concatenation] and fumes of fancy, in the empty air of the mind.

13. Now know them that are said to be awakened from their sleep, to be those who have got out of this imaginary world; as the inborn insects, come out of an old and rotten fig tree.

14. Hear now of those that are said to be waking in their fancies and desires, and they are those who are born in some former age, and in some part of the world; and were entirely restless and sleepless in their minds owing to some fanciful desire springing in them, and to which they were wholly devoted: (so are they that live upon hope).

15. And they also who are lost in their meditation, and are subjected in the realm of their greedy minds; who are strongly bound to their desires, by losing or the sacrifice of all their former virtues.

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16. So also are they whose desires have been partly awake from before, and have gradually engrossed all the other better endeavours of their possessors, are likewise said to be wakeful to their desires.

17. They who after cessation [\*\*=print] of their former desires, resort to some fresh wishes again; are not only greedy people themselves, but think ourselves also to be of the same

sort.

18. I have told you already regarding the vigils of their desires, and now know them to be dormant over their desires, who bear their lives as they are life beings, and dead to their wishes like ourselves. But hear further of them that are ever awake.

19. The first patriarchs that were produced from the self-evolving Brahma, are said to have been ever wakeful, as they had been immersed in profound[\*\*space added] sleep before their production.

20. But being subjected to repeated births, these ever wakeful beings, became subject to alternate sleep and waking, owing to their subjection to reitireted [\*\*reiterated] work and repose.

21. These again became degraded to the state of trees, on account of their unworthy deeds; and these are said to be duly waking, because of their want of sensibility even in waking state. (The nocturnal [\*\*nocturnal] sleep of the vegetable creation, was unknown to the ancients).

22. Those who are enlightened by the light of the sástras, and the company of wise men; look upon the world as a dream in their waking state, and are therefore called as waking dreamers by day.

23. Those enlightened men, who have found their rest in the divine state; and are neither wholly awake nor asleep, are said to have arrived at the fourth stage of their yoga.

24. Thus have I related to you the difference, of the seven kinds of beings, as that of the waters of the seven seas from one another. Now be of that kind which you think to be the best.

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25. After all, O Ráma, give up your error of reckoning the worlds as real entities of themselves; and as you have come to your firm belief in one absolute unity, get rid of the duality of vacuity and solidity, and be one with that primeval body, which is free from moneism[\*\*monism] and dualism.

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## CHAPTER LI.

### ADMONITION TO ARRIVE AT THE YOGA OF ULTIMATE REST.

Argument:--The world disappearing at the sight of God, its falsity at the sight of the self, and its voidness before true knowledge.

Ráma said:--Tell me sir, what is the cause of mere waking for nothing, and how does a living being proceed from the formless Brahma, which is tantamount to the growth of a tree in empty air.

2. Vasishtha replied:--O highly intelligent Ráma, there is no work to be found any where which is without its cause, therefore it is altogether impossible for any body to exist here, that is merely awake for nothing.

3. Like this, it is equally impossible also for all other kinds of living beings, to exist without a cause.

4. There is nothing that is produced here, nor anything which is destroyed also; it is only for the instruction and comprehension of pupils, that such words are coined and made use of.

5. Ráma asked:--Who then is it that forms these bodies, together with their minds, understandings and senses; and who is it that deludes all beings into the snares of passions and affections, and into the net of ignorance.

6. Vasishtha replied:--There is no body that forms these bodies at any time, nor is there any one who deludes the living beings in a manner at all.

7. There is alone the self-shining soul, residing in his conscious self; which evolves in various shapes, as the water glides on in the shapes of billows and waves. (Here water is expressed by the monosyllabic word ka--aqua, as it is done else where by udac undan and udra--hydra as also by op--ab Persian).

8. There is nothing as an external phenomenon, it is the intellect which shows itself as the phenomenal; it rises from the mind (as perception does from the heart), like a large tree growing out of its seed.

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9. It is in this faculty of the understanding, O thou support of Raghu's race, that this universe is situated, just as the images are carved in a stone.

10. There is but one spiritual soul, which spreads both internally



as well as externally, throughout the whole extent of time and space; and know this world as the effluvia of the divine intellect scattered on all sides.

11. Know this as the next world, by suppressing your desire for a future one; rest calmly in your celestial soul even here nor let your desires range from here to there.

12. All space and time, all the worlds and their motions with all our actions, being included under the province of the intellectual soul; the meanings of all these terms are never insignificant and nil.

13. O Rághava! It is they only who are well acquainted with the meanings of words (the vedas), and those keen observers who have ceased to look upon the visibles, that can comprehend the Supreme soul, and not others (who have no understanding).

14. Those who are of light minds, and are buried in the depth of egoism; it is impossible for them ever to come to the sight of that light, (which is seen only by the holy).

15. The wise look upon the fourteen regions of this world, together with multitudes of their inhabitants, as the members of this embodied spirit.

16. There can be no creation or dissolution without its cause; and the work must be conformable with the skill of its maker.

17. If the work be accompanied with its cause, and the work alone be perceptible without its accompanying cause, it must be an unreality, owing to our imperception of its constituting cause.

18. And whereas the product must resemble its producer, as the whiteness of the sea water, produces the white waves and froths, so the productions of the most perfect God, must bear resemblance to his nature in their perfection. But the imperfect world and the mind not being so, they cannot be said to have proceeded from the all perfect One[\*\*.]

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19. (Therefore imperfect nature is no creation of the father of perfection). Wherefore all this is the pure spirit of God, and the whole is the great body of Brahma; in the same manner, as one clod of earth, is the cause of many a pot; and

one bar of gold, becomes the cause of many a jewel.

20. As the waking state appears as a dream in dreaming (i. e. when one dreams), on account of the oblivion of the waking state; so the waking state seems as dreaming, even in the waking state of the wise. (So the pot appears as the clod in its unformed state, and the clod appears as the pot after it is formed. So the spirit appears as the world to the ignorant, while the world appears as soul to the wise).

21. If it is viewed in the light of the mind or a creation of the mind, it proves to be as false as water in the mirage, (because the phantasies of the mind present only false appearances to view). It proves at last to be a waking dream by the right understanding of it.

22. By right knowledge all material objects, together with the bodies of wise men, dissolve like the bodies of clouds, in their proper season.

23. As the clouds disappear in the air, after pouring their waters in the rains; so doth the world disappear from the sight of men, who have come to the light of truth and knowledge of the soul.

24. Lik[\*\*Like] the empty clouds of autumn and the water of the mirage, the phenomenal world loses its appearance, no sooner it is viewed by the light of right reason.

25. As solid gold is melted down to fluidity by hot fire, so the phenomenals all melt away to an aerial nothing, when they are observed by the keen eye of philosophy.

26. All solid substances in the three worlds, become rarified[\*\*rarefied] air when they [\*\*add: are] put to the test of a rational analysis; just as the stalwart spectre of a demon, vanishes from the sight of the awakened child into nothing.

27. Conceptions of endless images, rise and fall of themselves in the mind; so the image of the world being but a concept of the mind, there is no reality in it, nor is there anything which  
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has any density or massiveness in it; (a mass being but the conception of an aggregate of minute particles and no more).

28. The knowledge and ignorance of the world, consist only in its conception and nescience in the mind; when the knowledge of its existence disappears from the understanding, where

is there the idea of its massiveness any more in the mind. (So as in the insensibility of our sound sleep and swooning, we have no consciousness of it).

29. The world loses its bulk and solidity, in our knowledge of the state of our waking dream; when its ponderousness turns to rarity, as the gold melts to liquidity when it is put upon fire.

30. The understanding as it is, (i.e. being left uncultivated), becomes dull and dense by degrees; as the liquid gold when left to itself, is solidified in a short time.

31. Thus one who in his waking state considers himself to be dreaming, and sees the world in its rarified state; comes to extenuate himself with all his desires and appetites, as a ponderous cloud is sublimated in autumn.

32. The wise man seeing all the visible beauties of nature which are set before his face, as extremely rare and of the appearance of dreams, takes no notice of nor relish in them.

33. Where is this rest of the soul, and where this turmoil of the spirit for wealth; their abiding in the one and same man, is as the meeting of sleep and wakefulness together, and the union of error and truth in the same person, and at the same time; (which is impossible).

34. He who remains asleep to (or insensible of) the erroneous imaginations of his mind, acts freed from his false persuasion[\*\*persuasion] of the reality of the world.

35. Who is it, O high minded Ráma, that takes a pleasure in an unreality, or satisfy himself with drinking the false water of the mirage appearing beforehim[\*\*before him].

36. The saintly sage, who rests in his knowledge of truth; looks upon the world an infinite vacuum, beset with luminaries, which shines forth like the light of a lamps[\*\*lamp] set behind the windows.

37. The waking man who knows everything as void and

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blank, and as the vagary of his vagrant mind ceases to long for the enjoyment of it. (For nobody craves for anything, which he knows to be nothing).

38. There is nothing desirable in that, which is known to be nothing at all; for who runs after the gold, which he has seen

in his dream at night?

39. Every body desists from desiring that, which he knows to be seen in his dream only; and he is released from the bondage, which binds the beholder to the object of this sight. (Lit. the knot of the viewer and view is broken).

40. He is the most accomplished man, who is not addicted to pleasure, and is of a composed mind and with[\*\*without] pride; and he is a man of understanding[\*\*understanding], who is dispassionate and remains quiet without any care or toil. (Perfect composure is the character of the Stoic and Platonic philosophers).

41. Distaste to pleasure, produces the want of desire; just as the flame of fire being gone, there is an end of its light. (The fire gives heat but the flame produces the light).

42. The light of knowledge, shows sky as a cloudless and lighted sphere; but the darkness of error, gives the world an appearance of the hazy fairy land.

43. The wise man neither sees himself, nor the heavens nor anything besides; but his ultimate view is at last fixed upon the glory of god; (which shine all about him).

44. The holy seer (being seated in the seventh stage of his yoga), sees neither himself nor the sky nor the imaginary worlds about him; he does not see the phantasms of his fancy, but sits quite insensible of all.

45. The earth and other existences, which are dwelt and gazed upon by the ignorant, are lost in the sight of the sage, who sees the whole as a void, and is insensible of himself. (The earth recedes, and heaven opens to his sight. Pope).

46. Then there comes on a calm composure and grace in the soul, resembling the brightness of the clear firmament; and the yogi sits detached from all, as a nullity in himself.

47. Unmindful of all, the yogi sits silent in his state of self-seclusion and exclusion from all: he is set beyond the ocean

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of the world, and the bounds of all its duties and action. (The yogi gets exempt from all social and religious obligation).

48. That great ignorance (or delusion), which is the cause of the mind's apprehension of the earth and sky, and the hills and seas and their contents, is utterly dissolved by true knowledge,

though these things appear to exist before the ignorant eye.

49. The sapient sage stands unveiled before his light of naked truth, with his tranquil mind freed from all sceptical doubts; and being nourished with the ambrosia of truth, he is as firm and fixed in himself, as the pithy and sturdy oak.

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## CHAPTER LII.

### DESCRIPTION OF THE FORM AND ATTRIBUTES OF BRAHMA.

Argument:--Refutation of the Theories of Logicians, and Explanation of Brahma as Immanent in all nature.

Ráma said:--Tell me, O sage, whence comes our knowledge of the world (as a distinct entity from God); and then tell me, how this difference[\*\*difference] is removed and refuted.

2. Vasishtha replied:--The ignorant man takes to his mind at [\*\*should this be all?] that he sees with his eyes, and not at all what he does not see. Thus he sees a tree in its outward branches and leaves, but knows not the root, which lies hid from his sight.

3. The wise man sees a thing by the light of the sástra, and uses it accordingly; but the ignorant fool, takes and grasps anything as he sees it; without considering its hidden quality.

4. Be attentive to the dictates of the sástras, and intent upon acting according to their purport; and by remaining as a silent sage, attend to my sermon, which will be an ornament to your ears.

5. All this visible phenomenon is erroneous, it hath no real existence, and appears as the flash of light in the water and is known by the name of ignoramus.

6. Attend for a moment and for my sake, to the purport of the instruction which I am now going to give you; and knowing this as certain truth, rely upon it (and you will gain your object hereby).

7. Whence is all these and what are they, is a doubt (inquiry) which naturally rises of itself in the mind; and you will come to know by your own cogitation, that all this is nothing and is not in existence.

8. Whatever appears before you in the form of this world,

and all its fixed and moveable objects; as also all things of

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every shape and kind, is altogether evanescent and vanishes in time into nothing.

9. The continual wasting and partition of the particles of things, bespeak their unavoidable extinction at last, as the water exuding by drops from a pot, make it entirely empty in a short time.

10. Thus all things being perishable, and all of them being, but parts of Brahma, it is agreed[\*\*agreed] (by Logicians), that Brahma is neither endless nor imperishable, nor even existent at this time; (since by loss of parts by infinitesimal, the whole is lost intoto[\*\*in toto] at last).

11. This conceit (of atheists) likening the intoxication of wine, cannot over power on our theistical belief; because our knowledge of bodies, is as that of things in a dream, and not at all of their real substantiality.

12. The phenomenals are of course all perishable, but not the other (the spirit), which is neither matter nor destructible, and this is conformable with the doctrines of the s  stras, which mean no other.

13. Whether what is destroyed come to revive again or not, is utterly unknowable to us; all that we can say by our inferences[\*\*inferences], that the renovations are very like the former ones.

14. That matter existed in the form of vacuum upon its dissolution, is not possible to believe (from the impossibility of plastic nature to be converted to a formless void). Again if there was the vacuum as before, then there could not be a total dissolution (if this was left undestroyed).

15. If the theory of the identity of creation and dissolution be maintained (owing, to the existence of the world in the spirit of God); then the absence of causality and effect, supports our tenet of their being the one and the same thing.

16. Vacuity being concirvable[\*\*conceivable] by us, we say everything to be annihilated, that is transformed to or hid in the womb of vacuum; if then there is anything else which is meant by dissolution, let us know what may it be otherwise.

17. Whoever believes that, the things which are destroyed, comes to restore again (as the Pratyabhij  na vadis do); is

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either wrong to call them annihilated, or must own, that others are produced to supply their place.

18. Where is there any causality or consequence in a tree, which is but a transformation of the seed; notwithstanding the difference of its parts, as the trunk and branches, and leaves and fruits.

19. The seed is not inactive as a pot or picture, but exhibits its actions in the production of its flower and fruits in their proper seasons. (So doth the divine spirit show its evolution and involution, as the proper times of creation and dissolution of the world).

20. That there is no difference[\*\*difference] in the substance of things (of different form and natures), is a truth maintained by every system of philosophy; and this truth is upheld in spirituality also; therefore there is no dispute about it.

21. And this substance being considered to be of an eternally inert form, and of a plastic nature; it is understood to be of the essence of vacuum, both by right inference and evidence of sástras.

22. Why the essential principle is unknown to us, and why we have still some notion of it, and how we realize that idea, is what I am now going to relate to you step by step.

23. All these visible sphere[\*\*spheres], being annihilated at the final dissolution of the world; and the great gods also being extinct, together with our minds and understandings, and all the activities of nature.

24. The sky also being undefined and time dwindling into a divisible duration;[\*\*;=print] the winds also disappearing and fire blinding into the chaotic[\*\*chaotic] confusion.

25. Darkness also disappearing and water vanishing into nothing; and all things which are expressed by words quite growing nil and null in the end.

26. There remains the pure entity of a conscious[\*\*conscious] soul, which is altogether unbounded by time and space, and is something without its beginning or end; is decrease or waste, and entirely pure and perfect in its nature.

27. This one is unspeakable and undiscernible[\*\*undiscernible], impercepti-\*

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\*ble and inconceivable and without any appellation or attribute whatever; This is an utter void itself and yet the principle and receptacle of all beings and the source of all entity and non-entity.

28. It is not the air nor the wind, nor is it the understanding nor any of its faculties nor a void or nullity also; it is nothing and yet the source of everything, and what can it be but the transcendent vacuum (vyom-beom Hebrew, and the bom-bom of sivaite when siva[\*\*Siva] is called vyom-Kesa).

29. It is only a notion in the conception of wise and beside which no one can conceive or know anything[\*\*anything] of it, whatever definition[\*\*definition] or description of it is given by others, is only a repetitions[\*\*repetition] of the words of the vedas.

30. It is neither the time or space, nor the mind nor soul nor any being or nothing that it may said to be; it is not in the midst or end of any space or side, nor is it that we know or know altogether. (The Lord is unspeakable yet faintly seen in these his meanest works. Milton).

31. This something [\*\*add: is] too translucent for common apprehension, and is conceivable only by the greatest understandings; and such as have retired from the world and attained to the highest stage of their yoga.

32. I have left out the popular doctrines, which are avoided by the Srutis; and the expressions of the latter are displayed herein, like the playful waves in the limpid ocean.

33. It is said there, that all beings are situated in their common receptacle of the great Brahma; as the unprojected figures are exhibited in relief, upon a massive stony pillar.

34. Thus all beings are situated and yet unsituated in Brahma, who is the soul of and not the same with all; and who is in and without all existence[\*\*existence] (These contraries are according to the texts of different Srutis, giving the discordant ideas of God in the spiritualistic and materealistic[\*\*materialistic] points of view).

35. Whatever be the nature of the universal soul, it is devoid of all attributes; and in whatever manner it is viewed, it comes at last to mean the self-same unity. (The different paths leading to the one and same goal).

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36. It is all and the soul of all, and being devoid of attributes, it is full of all attributes; and in this manner it is viewed by all.

37. So long, O intelligent Ráma, as you do not feel the entire suspension of all your objects (in the torpid state of your samádhi); you cannot be said to have reached to the fullness of your knowledge, as it is indicated by your doubts till then.

38. The enlightened man who has come to (known[\*\*know]) the unapperant[\*\*unapparent] great glory of god[\*\*God], has the clear sightedness of his mind, and remains quiet with viewing the inbeing of his being.

39. His fallacies of I, thou and he, and his error of the world and the three times (viz. the present, past, and future); are lost in his sight of that great glory, as many a silver coin is merged in a lump of gold.

40. But as a gold coin, produces (yields) various kinds of coins (different from itself); it is not in that manner that these worlds and their contents, are produced as things of a different kinds[\*\*kind] from the nature of God.

41. The detached soul looks always upon the different bodies, as contained within itself; and remains in relation to this dualism of the world, as the gold is related to the various kinds of jewels, which are produced from it.

42. It is inexpressible by the words, implying space and time or any other thing; though it is the source and seat of them all; it comprehends everything, though it is nothing of itself.

43. All things are situated in Brahma, as the waves are contained in the sea; and they are exhibited by him, like pictures drawn by the painter; he is the substratum and substance of all, as the clay of the pots which are made of it.

44. All things are contained in it, as they are and are not there at the sametime[\*\*same time], and as neither distinct nor indistinct from the same; they are ever of the same nature, and equally pure and quiet as their origin.

45. The three worlds are contained in it, as the uncarved images are concealed in a stone or wood; and as they are seen with gladness even there, by the futures cultpor[\*\*future sculptor] or carver.

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46. The images come to be seen, when they are carved and appear manifest on the stone pillar; otherwise the worlds remain in that soul, as the unperturbed waves lie calmly in the bosom of the sea.

47. The sight of the worlds appears to the Divine intellect, as divided and distinct when they are yet undivided and indistinct before their creation; they appear to be shining and moving there; when they are dark and motionless on the outside.

48. It is the combination of atoms, that composes these worlds; and makes them shine so bright, when no particle has any light in it. (Dull matter is dark, and it is the light of God that makes it shine).

49. The sky, air, time and all other objects, which are said to be produced from the formless God; are likewise formless of themselves; the Lord God is the soul of all, devoid of all qualities and change, undecaying and everlasting, and termed the most transcendent truth.

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## CHAPTER LIII.

### EXPLANATION OF NIRVĀNA-[\*\*--]ANAESTHESIA.

Argument:--Ascertainment of the source of cause of the visible world.

Rāma said:--How there is sensibility in sensible beings, and there is durability in time; how vacuum is a perfect void, and how inertness abides in dull material substances:--

2. How does fluctuation reside in air, and what is the state of things in futuro[\*\*space added], and those that absent at present; how doth motion resides[\*\*reside] in moving things, and how doth plasmic bodies receive their forms.

3. Whence is the difference of different things, and the infinity of infinite natures; how there is visibility in the visibles, (i. e. how the visibles appear to view), and how does the creation of created things come to take place:--

4. Tell me, O most eloquent Brahman, all these things one by one, and explain them from the first to last, in such manner, that they may be intelligible to the lowest understanding.

5. Vasishtha replied:--That endless great vacuum, is known as the great and solid intellect itself; but this is

not to be known any more, than as a tranquil and self-existent unity.

6. The Gods Brahma, Vishnu, and siva[\*\*Siva] and others, are reduced to their origin at the last dissolution of the world; and there remains only that pure source whence they have sprung.

7. There is however no cause to be assigned in this prime cause of all, who is also the seed of matter and form, as well as of delusion, ignorance and error. (These being but counterparts of spirit and knowledge, are all mingled in Him).

8. The original cause is quite transparent and tranquil, and having neither its beginning nor end, and the subtile ether itself is dense and solid, in comparison with the rarity of the other.

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9. It is not proper to call it a nullity, when it is possessed of an intellectual body; nor can it with propriety styled as an existent being, when it is altogether calm and quiet, (and nothing imaginable).

10. The form of that being is as inconceivable, as the idea of that little space of time which lies in midst of our thought of the length of a thousand miles, which the mind's eye sees in a moment. (Its flash is quicker than that of a lightning and the flight of imagination).

11. The yogi who is insensible of the false and delusive desires and sights of objects, that intrude upon internal mind and external vision, sees the transient flash of that light in his meditation, as he wakes amidst the gloom of midnight.

12. The man that sits with the quiet calmness of his mind, and without any of joy or grief; comes to feel the pulsation of that spirit in himself, as he perceives the fluctuation of his mind within him.

13. That which is the spring of creation, as the sprout is the source of all vegetable productions; the very same is the form of the Lord: (That he is the vegetative seed or germ of the arbour of the world. sansára Brikṣa Brijánkura).

14. He is the cause of the world, which is seen to exist in Him; and which is a manifestation of himself, in all its varieties of fearful forms and shapes: (All which is the act of his illusion).

15. These therefore having no actual or real cause, are no real productions nor actual existences; because there is no formal world (in its natural form), nor a duality co-existent with the spiritual unity.

16. That which has no cause, can have no possible existence; the eternal ideas of God cannot be otherwise than mere ideal shapes.

17. The vacuum which has no beginning nor end, is yet no cause of the world; Because[\*\*because] Brahma is formless, but the vacuous sky, which presents a visible appearance, cannot be the form of the formless and invisible Brahma.

18. Therefore he is that, in which the form of the world

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appears to exist; hence the lord himself appears as that which is situated in the vacuity of his intellect.

19. The world being of the nature of the intellectual Brahma, is of the same intellectual kind with him; though our error shows it otherwise (i.e. in a material and visible form). All is one with the unborn and ever tranquil One, in whom all dualities blend in unity).

20. This whole world springs from that whole intellect, and subsists in its intirety[\*\*entirety] in that entire One; the completeness of that is displayed in the totality of this, and the completeness of creation, depends upon the perfection of its cause. (Nothing imperfect proceeds from the perfect one).

21. Knowing that One as ever even and quiet, having neither its rise or fall; nor any form of likeness, but ever remaining in its translucent unity as the ample sky, and is the everlasting all; and combining the reality and unreality together in its unity, makes the nirvána of sages.

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## CHAPTER LIV.

### ESTABLISHMENT OF THE UNDIVIDED INDIVIDUALITY OF GOD.

Argument:--Ascertainment of the unity of God.

Vasishtha continued:--The world is a clear vacuum, subsisting in the entity of the vacuous Brahma; it is as the visible sky in the empty sky, and means the manifestation

of Brahma.

2. The words I and thou are expressive of the same Brahma, seated in his undivided individuality; so are all things seated as calmly and quietly in him, as if they are not seated there, though they are shining in and by the same light.

3. The earth with its hills and protuberant bodies upon it, resembles the tumour on the body of Brahma; and the whole world, remains as dumb as a block in the person of Brahma.

4. He views the visibles, as he is no viewer of them; and he is the maker of all, without making anything; because they naturally subsist with their several natures in the Supreme spirit.

5. This knowledge of the subsistence of all nature in the essence of God, precludes our knowledge of the positive existence of everything besides; and our ideas of all entity and vacuity and of action and passion, vanish into nothing. (Since the One is all in all).

6. The one solid essence of the everlasting One, is diffused through all every where, as the solidity of a stone stretches throughout its parts; and all varieties blending into unity, are ever alike to him.

7. Life and death, truth and untruth, and all good and evil, are equally indifferent[\*\*space removed] in that vacuous spirit, as the endless billows continually rising and falling in the waters of the deep.

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8. The selfsame Brahma becomes divided, into the viewer and the view; (i. e. into the subjective and the objective); the one being the intellect or the supreme, and the other the living soul, (the former being the viewer of the latter). This division is known in the dreaming and waking states of the living or animal soul; when the same is both the subject as well the object in either state, (i. e. The sleeping soul dreams the living state as its object, and the living soul believes the other as object of its dream).

9. In this manner the form of the world, being exhibited as a vision in a dream, in the sphere of the divine intellect; is manifest therein as the counterpart or representation of Brahma himself, from the beginning. (This is the doctrine of

the eternal ideas, being co-existent with the essence of the eternal One).

10. Therefore know this world and all things in it, to be exactly of that spiritual form, in which they are exhibited in the divine spirit; nor is there any variation in their spirituality (to materiality) owing to their appearance in various forms, as there is no change in the substance of the moon, owing to her several phases.

11. All these worlds reside and rove amidst the quiet spirit of God, in the same manner, as the waters remain and roll in waves in the midst of the calm bosom of the ocean.

12. Whatever is manifest, is manifested as the work, and that which is not apparent is the hidden cause of them; and there is no difference in them, in as much as they are both situated in that spirit, as their common centre; just as a traveller ever going forward, yet never moving from the centre of the earth. (The cause and effect both concentrate in the Lord, and there is no particle that goes out of that centre).

13. Hence the prime cause of creation is as nil, as the horn of a hare (which is a nullity in nature); search for it as much as you can, and you will find nothing, (save an ectype of the eternal One).

14. Whatever appears anywhere without its [\*\*?], must be a  
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fallacy of vision and mind; and who can account for the truth of an error which is untrue itself. (Falsehood is no truth).

15. How and what effect can come to existence without its cause, and what is it but an error of the brain, for a childless man to say he sees his son.

16. Whatever comes to appearance without its cause, is all owing to the nature of our imagination of the same; which shows the object of our desire in all their various forms to our view, as our fancy paints the fairy lands in our minds.

17. As a traveller passing from one country to another, finds his body (himself) to stand at the midspot (from his knowledge of the rotundity of the earth); so nothing departs from its nature, but turns about that centre like.

18. The understanding also shows many false and biggest objects, in its airy and minute receptacle; as for instance the

many objects of desire, and the notion of mountains, which it presents to us in our waking and dreaming states.

19. Rāma rejoined:--We know well that the future banian tree, resides within the minute receptacle of its seed; why then don't you say, that the creation was hidden in the same manner in the unevolved spirit of God?

20. Vasishtha replied:--The seed in its material form, contains the formless big tree in its undeveloped bosom; which developes[\*\*develops] afterwards to a gigantic size, by aid of the auxiliary causalities (of heat, rain &c[\*\*]). (But God is formless spirit and cannot contain the material world in it, nor has it the need of other helping causes to produce the world).

21. The whole creation being dissolved in the end, tell me what remains there of it in the form of its seed; and what ancillary causes are there to be found, which cause the production of the world. (Nothing exists in nothing).

22. The pure and transparent spirit of God, has nothing of any possible shape or figure in it; and if it is impossible for even an atom to find a place therein, what possibility is there for a formal seed to exist or subsist in it.

23. So the reality of a causal (productive) seed, being altogether untrue; there is no possibility of the existence of

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a real (substantial) world, nor can you say how, whence, by whom and when it came into being.

24. It is improper to say that the world consisted in a minute particle in the divine spirit, and quite absurd to maintain that it remained in an eternal atom (according to the atomic theory); for how is it possible that a body as big as a mountain could be contained in a minim as small as a mustard seed? It is therefore a false theory of the ignorant.

25. Had there been a real seed from eternity, it is possible for the world to be produced from it, by causes inherent in the same; but how could a real and formal seed, be contained in the formless spirit of God; and by what process could the material proceed from the immaterial?

26. It is therefore that prime and transcendent principle (of the divine spirit), which exhibits itself in the form of the world; and there is nothing which is ever produced from, nor reduced into it.

27. The world is situated in its intellectual form, in the vacuity of the Intellect; it is the human heart which portrays it, in its material shape. The pure soul views it in its pure spiritual light, but the perverted heart perceives it in a gross and concrete state.

28. It appears in the mind as empty air, and fluctuates there with the oscillation of the wind; there is nothing of its substantiality in the mind, nor even an idea of its creation (or being a created thing), as the world sarga is meant to express.

29. As there is vacuity in the sky, and fluidity in the water of its own nature; so is there spirituality alone in the soul, which views the world in a spiritual light only.

30. The world is a reflexion of Brahma, and as such, it is Brahma himself, and not a solid and extended thing; it is without its beginning[\*\*beginning] or end and quiet in its nature, and never rises nor sets of itself. (i.e. It is inherent in the divinity, and is neither involved in nor evolved from it).

31. As a wise man going from one country to another, finds his body to be ever situated in the midst of this globe; so the  
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universe with all its remotest worlds, is situated in the vacuity of the divine spirit.

32. As fluctuation is innate in the air, and fluidity is inherent in water, and vacuity is essential to vacuum; so is this world intrinsic in the divine soul, without any thing concomitant with it.

33. The vacuous phantom of the world, is in the vacuum of divine consciousness or intellect; and being thus situated in the Supreme soul, it has no rising nor setting as that of the sun. Therefore knowing all these to be included in that vacuum, and there is nothing visible beside the same, cease from viewing the phantoms of imagination, and be as the very vacuity yourself.

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## CHAPTER LV

### THE SPIRITUAL SENSE OF THE WORLD.

Argument:--The ignorant[\*\*ignorance] of self shows the world, but the knowledge of self disperses it to nothing.



Vasishtha continued:--It is the thought and its absence, that produce the gross and subtle ideas of the world; which in reality was never created in the beginning for want of a creator of it (i. e. The identity of the world with Brahma himself, precludes the supposition of its creation).

2. The essence of the intellect being of an incorporeal nature, cannot be the cause of a corporeal thing. The soul cannot produce an embodied being, as the seed brings forth the plants on earth.

3. It is the nature of man to think of things, by his own nature, and hence the intelligent of mankind view the world in an intellectual light, while the ignorant take [\*\*[it]] in a gross material sense. The intellect being capable of conceiving everything in itself (whether the concrete or discrete).

4. The etherial soul relishes things according to its taste, and the intellect entertains the idea of whatever it thinks upon; the ignorant soul begets the idea of creation, as a giddy man sees many shapes in his intoxication.

5. Whenever the shape of a thing, which is neither produced nor existent, presents itself to our sight; it is to be known as a picture of the ideal figure, which lies quietly in the divine mind.

6. The vacuous Intellect dwelling in the vacuity of the intellect, as fluidity resides in water; shows itself in the form of the world, as the fluid water displays itself in the form of waves upon its surface. So the world is the self-same Brahma, as the wave is the very water. (But the world is intellectual display and not material as the wave).

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7. The worlds shining in the empty air, are as the clear visions of things in a dream, or like the false appearances appearing to a dim-sighted man in the open sky.

8. The mirror of the intellect perceives the pageant of the world, in the same manner, as the mind sees the sights of things in dream. Hence what is termed the world, is but void and vacuity. (A something of nothing).

9. The dormant Intellect (or the sleeping soul of God), is said to be awakened in its first acts of creation; and then follows the inaction of the intellect, which is the sleep and

night of the soul. (And so it is with all beings, the time of their action being their waking, and that of rest their sleep).

10. As a river continues to run in the same course, in which its current first began to flow; so the whole creation moves in the same unvaried course as at first, like the continuous current and rippling waves of rivers.

11. As the waves of river are concomitant with the course of its waters, so the source of creation lying in the vacuous seed of the airy Intellact[\*\*Intellect], gives rise to its incessant course, along with its ceaseless train of thoughts.

12. The destruction of a man in his death, is no more than the felicity of his repose in sleep; so the resurrection of his soul (in a renovated body) in this world, is likewise a renewal of his felicity. (Hence there is neither pain nor fear, either in living or dying but both is bliss).

13. If there is any fear for or pain in sin, it is equally so both in this life as well as in the next; therefore the life and death of the righteous are equally as blissful, (as they are painful to the unrighteous).

14. Those who look on and hail their life and death, with equal indifference; are men that have an unbroken tranquility of their minds, and are known as the cold-hearted (or meek stoical and platonic).

15. As the conscience becomes clear and bright, after the dross of its consciousness (of the subjective and objective), is -----File: 302.png----- cleansed and wiped from it; so shines the pure soul which they term the liberated and free (mukta).

16. It is upon the utter absence of our consciousness, that there ensues a total disappearance of our knowledge of the phenomenals also; and then our intellect rises without a vestige of the intelligibles in it, as also without its intelligence of the existence of the world. (This state of the mind, constitutes likewise its liberation or mukti).

17. He that knows God, becomes unified with the divine nature, which is neither thinkable nor of the nature of the thinking principle or intellect, or any which is thought of by the intellect; and being so absorbed in meditation, remains quite indifferent to all worldly pursuits.

18. The world is a reflexion of the mirror of the intellect, and as it is exhibited in the transparent vacuity of the divine spirit, it is in vain to talk of its bondage or liberty.

19. It is the oscillation of the airy intellect, and an act of its imagination, which produces this imaginary world; it is entirely of the nature of the airy spirit whence it has its rise, and never of the form of the earth or anything else as it appears to be.

20. There is no space or time, nor any action or substance here, except an only entity, which is neither a nothing nor any thing that we know of.

21. It is only a spiritual substance, appearing as a thick mist to our sight; it is neither a void nor a substantiality either: but something purer and more pellucid, than the transparent vacuum about us.

22. It is formless with its apparent form, and an unreality with its seeming reality; it is entirely a pure intellectual entity, and appearing as manifest to sight, as an aerial castle in a dream.

23. It is termed the nirvána-extinction of a man, when his view of this outstretched gross and impure world, becomes extinct in its pure spiritual form in the vacuity of his mind. The vast and extensive world presenting all its endless varieties to

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view, has no diversity in it in reality; but forms an infinite unity, like the vacuous space of the sky, and the fluidity of waters of the one universal ocean on the globe.

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## CHAPTER LVI.

### STORY OF THE GREAT STONE, AND VASISHTHA'S MEDITATION.

Argument:--Here the story of the stone is given, in elucidation of the truth that Intellect is all in all.

Vasishtha added:--It being proved before, that the Intellect is always and every where, and in every manner the all in all; it becomes evident, that it remains like the vacuous and translucent air in everything in the whole universe.

2. Wherever there is the Intellect, there is also the creation

(inseparable from it); the Intellect residing alike both in the void as well as in the plenum, all things are full of the Intellect, and there is nothing whatsoever in existence beside this universal Intellect.

3. As all created things (whether the moving or unmoving), appear in their visionary forms in our dream; so it is the vacuous Intellect alone, which appears in the various forms of existence in our waking dreams also.

4. Attend now, Rāma, to my narration of the stone, which be as pleasant to taste, as a remedial of ignorance. In this I will relate what I have seen and actually done myself.

5. Being anxious to know the knowable One, I was fully resolved in my mind, to leave this world and all its erroneous usages.

6. I remained a long while in a state of calm and quiet meditation, after having forsaken all the eagerness and restlessness of my body and mind, for the sake of solitary peace and rest.

7. I then pondered in my mind, of betaking myself to some seat or shrine of the Gods; and there sitting in quiet, continue to survey the changing and transitory states of worldly things.

8. I find all things, said I, to be quite insipid to my taste, though they seem to be pleasant for a while; I never see any

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one in any place, who is ever happy or content with his own state.

9. All things breed but care and sorrow, with the acutest pangs of remorse and regret; and all these phenomenals produce but evil, from their appearance of good to the beholder of them. (Thus the goodly bright aspects of the sun and moon, are attended with sunstroke and lunacy to their observer).

10. What is all this that comes to our view, who is their viewer and what am I that look upon these visibles; (i. e. what is this objective sight, and what is this subjective self). All this is the quiet and unborn spirit, which flashes forth in the vacuous sky with the light of its own intellect.

11. With thoughts as these, I sought to retire from here to a proper place, where I might confine myself, in myself and which might be inaccessible to the gods and demi-gods, and to

the siddhas and other beings.

12. Where I might remain unseen by any being, and sit quiet in my unalterable meditation; by placing my sole reliance in one even and transparent soul, and getting rid of all my cares and pains.

13. Ah! where could I find such a spot, which may be entirely void of all creatures; and where I may not be distracted in my mind by interruptions of the objects of my five external organs of sense.

14. I cannot choose the mountains for my seat, where the whistling breeze of the forests, the dashing noise of waterfalls, and the concourse of wild animals, serve to disquiet the mind, without the capability of their being quieted by human power.

15. The hills are crowded with hosts of elephants, and the dales are filled with hordes of savage peoples, the countries are full of heinous[\*\*heinous] men, more baneful than the poison of venomous serpents.

16. The seas are full of men (on board the vessals[\*\*vessels]), and are filled with horrible beasts in their depth; and the cities are disturbed with the din of business, and the broil of the citizens.

17. The foot of the mountains and the shores and coasts of seas and rivers, are as thickly peopled as the realms of the rulers

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of men; and even the summits of mountains and the caverns of infernal regions, are not devoid of animal beings.

18. The mountains are singing in the whistling of the breezes, and the trees are dancing with the motion of their leafy palms; and the blooming flowers are smiling gently, in the caves of mountains and forest grounds and low lands.

19. I cannot resort to the banks of rivers, where the mute finny tribe dwell like the silent munis in their grottos, and gently shake the water lilies by their giddy flirtation; because this place is disturbed also by the loud noise of the sounding whirlpools, and the hoarse uproar or roaring whirlwind.

20. I can find no rest in the barren deserts, where the howling winds are raising clouds of all engulfing dust, nor can I resort to the mountain cataracts, where the air resounds with the stunning noise of incessant waterfalls.

21. Then I thought of setting myself in some sequestered corner, of the remote region of the sky; where I might remain absorbed in my holy meditation without any disturbance.

22. In this corner, I thought of making a cell in my imagination, and keep myself quite pent up in its close cavity, by an entire relinquishment of all my worldly desires.

23. With these reflexions, I mounted high in the blue vault of the sky; and found the ample space in its womb to know no bounds: (and was identic with Infinity itself).

24. Here I saw the siddhas (perfected spirits) roving in one place, and the roaring clouds rolling in another; in one side I beheld the vidyádharma[\*\*add s] or accomplished spirits, and the excelled yakskas on another. (Heaven is the abode of perfected souls of all people at large).

25. In one spot I saw an aerial city, and the region of the jarring winds in another; I beheld the raining clouds on one side, and raging yoginis or furies in another.

26. There was the city of the Daityas or demons, hanging in the air on one side; and the place of the Gandarvas appearing in another. The planetary sphere was rolling about in one way, and the starry frame revolving at a distance.

27. Some where the sky was brushed over by flights of

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birds, and great gales were raging in another part; somewhere there appeared portents in the sky, and elsewhere there were canopies of clouds formed in the heavens.

28. One part of heaven was studded with cities, peopled by strange kinds of beings; the car of the sun was gliding on one side, and the wheel of the lunar disk was sliding in another.

29. One region of the sky was burning under the torrid sun, and another part was cooled by the cooling moon-beams; one part was intolerable to little animals and another was inaccessible owing to its intense heat.

30. One place was full of dancing demons, and another with flocks of flying garuda eagles; one region was deluged by deluvian[\*\*diluvian] rains, and another was infested by tempestuous winds.

31. Leaving these plenary parts behind, I passed onward far and further; when I reached to a region entirely desolate,

and devoid of everything (i. e. the increate vacuity).

32. Here the air was mild, and no being was to be seen even in a dream; there was no omen of good, nor anything portentous of evils, nor any sight or sign of world.

33. I figured to myself in this place, a solitary cell with some space in it; and it was without any passage for egress, and was as goodly as the unblown bed of a lotus.

34. It was not perforated by worms, but was as handsome as the bright disk of the full-moon; and as lovely as the comely features of the lily and lotus, jasmine and mandara flowers.

35. This abode of my imagination, was inaccessible to all other beings but to myself; and I sat there alone with only my thoughts and creations of my imagination by myself.

36. I remained quite silent and calm in my mind, in my posture of Padmāsana (or yoga meditation); and then rose from my seat at the expiration of a hundred years, after my acquirement of spiritual knowledge.

37. I sat in unwavering meditation, and was absorbed in a fit of hypnotism; I remained as quiet as the calm stillness of the air, and as immovable as a statue carved in relief upon the face of the sky.

38. At last I found out in my mind, what it had been long  
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searching after in earnest; and at last the breath of my expectation returned into my nostrils. (Parting breath of longing returns with the longed for object).

39. The seed of knowledge which I had sown in the field of my mind, came to sprout forth of itself from the midst of it, after the lapse of a whole century.

40. My life or living soul, is now awakened to its intuitive knowledge (of truth); as a tree left withered by the dewy season, becomes revived by the moisture of the renovating spring.

41. The hundred years which I passed in my meditation here, glided away as quickly as a single moment before me; because a long period of time appears a very short space, to one who is intensively intent upon a single object. (Whereas the succession of thoughts be an unchanging duration of the same moment to him who is fixed in his mind).

42. Now my outward senses had their expansion, from their contracted state (in my meditative mind); just as the withered arbors expand themselves into flowers and foliage, by the enlivening influence of the vernal season.

43. Then the vital airs filled the organs of my body, and restored my consciousness of their sensations; soon after I was seized upon by the demon of my egoism, accompanied by its consort of desire; and these began to move to and fro, just as the strong winds shake[\*\*shake] the sturdy oaks.

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## CHAPTER LVII.

### ON THE KNOWLEDGE OF THE KNOW[\*\*N] AND UNKNOWN.

Argument:--Difference of Egoism in wise and in common people, and Disappearance of visibles.

Ráma rejoined:--Tell me, O most sapient sage, how it is possible for the demon of ego to take hold of you, that are extinct in the deity, and dissipate my doubts there.

2. Vasishtha replied:--It is impossible, O Ráma, for any being whether knowing or unknown to live here without the sense of his egoism; as it is not possible for the contained to subsist without its container.

3. But there is a difference of this which you must know, that the demoniac egoism of the quiet minded man, is capable of control by means of his knowledge of and attention to the srutis.

4. It is the infantine ignorance which raises up this idol of egoism, though it is found to exist no where; just as little children make dolls and images of gods and men, that have no existence at all.

5. This ignorance also (which is the case[\*\*cause] of egoism), is nothing positive of itself; since it is dispelled by knowledge and reason, as darkness is driven away by the light of a lamp. (Ignorance and darkness are but negative terms).

6. Ignorance is a demon that dances about in the dark, and a fiend that flies afar before the light of reason. (Hence the disappearance of ignorance causes our egoism to disappear also).



7. Granting the existence of ignorance, in absence of the advance of knowledge and reason; yet it is at best but a fiend of delusion, and is as shapeless as the darkest night: (When nothing is to be seen).

8. Granting the existence of creation, we have no trace of ignorance any where in it; (since creation is the production of  
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omniscience, there is no nescience in any part of) the existence of two moons in the sky.

9. Creation having no other cause (but god himself), we know not how could ignorance find a place in it; just so it is impossible for a tree to grow in the air (which God hath made void, barren, and bare). (God hath planted the tree of knowledge in the garden of Eden, but no tree of ignorance did He set any where).

10. When creation began and was begotten in the beginning, in its pure and subtile form in the womb of absolute vacuum (or the mind of God); how is it possible for the material bodies of earth and water to proceed (from the immaterial spirit) without a[\*\*] material causes?[\*\*delete "a" or the final "s" in cause[s]]

11. The Lord is beyond (the conception of) the mind, and (the perception of) the six senses, and is yet the source of the mind and senses; but how could that formless and incorporeal being, be the cause of material and corporeal things?

12. The germ is the effect (or product), germinating from its causal source--the seed; but how and where can you expect to see the sprout springing without the productive seed?

13. No effect can ever result, without its formal cause or main-spring; say who has ever seen or found a tree to spring from and grow in empty air. (Nihil ex nihilo[\*\*space added] fit, et nihil in nihilum reverté posse).

14. It is imagination alone that paints these prospects in the mind, just as the fume of fancy shows you the sight of trees in the empty air; so it is the phrensy[\*\*phrenzy] of the mind, that exhibits these phenomena before your eyes, but which in reality have no essentiality in them.

15. So, the universe as it appeared at its first creation, in the vacuity of the divine intellect; was all a[\*\*delete?--P2:no, congeries also singular/SOED] congeries of worlds swimming in empty air (in their hollow ideal shapes).

16. (But the universe is not altogether a void and nihility). It is the same as it shines itself in the spacious intellect of the supreme soul (or spirit); it is the divine nature itself which is termed as creation, and which is an intellectual system having proceeded from the intellect, and the self-same divinity.

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17. The vision of the world which is presented in our dream, and which is of daily occurrence to us, furnishes us with the best instance of this; when we are conscious of the sights of cities, and of the appearance of hills, all before our mental eyes in the dreaming state. (So this world is but a dream).

18. It is the nature of the Intellect as that of a dream, to see the vision of creation, as we view the appearance of the uncreated creation before our eyes, in the same manner as it appeared at first in the vast void (of divine mind).

19. There is but one unintelligible intelligence, a purely unborn and imperishable being, that appears now before us in the shape of this creation, as it existed with its everlasting ideas of infinite worlds, before this creation began.

20. There is no creation here, nor these orbs of earth and others; it is all calm and quiet with but One Brahma seated in his immensity.

21. This Brahma is omnipotent and as He manifests himself in any manner, He instantly becomes as such without forsaking his purely transparent form.

22. As our intellect shows itself, in the form of visionary cities in our dream; so doth the divine intellect exhibit itself, in the forms of all these worlds, at the commencement of their creation.

23. It is in the transparent and transcendent vacuum of the Intellect, that the vacuous intellect is situated; and the creation is the display of its own nature, by an act of its thought in itself. (There is a large note explanatory of this passage).

24. The whole creation consists in the clear vacuity of the intellect, and is of the nature of the spirit situated in the spirit of God. (The world exists in its spiritual form in the ample space of the divine spirit).

25. The whole creation being but the diffusion of the selfsame spiritual essence of God, there is no possibility of the existence of a material world or ignorance or egoism, in the creation and pervasive fulness[\*\*space added] of the Supreme spirit.

26. Everythings[\*\*delete the s] have I told you all about the desinence of  
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your egoism, and one knowing the unreality of his egoisticism, gets rid of his false belief, as a boy is freed from his fear of a ghost.

27. In this manner, no sooner was I fully convinced of the futility of egoism; than I lost the sense of my personality; and though I retained fully the consciousness of myself, yet I got freed from my selfishness, as a light autumnal cloud by disloading its watery burden.

28. As our knowledge of the inefficacy of a flaming fire in painting, removes the fear of our being burnt by it; so our connection of our fallacies of egoism and creation, serves to efface the impressions of the subjective and objective from our minds.

29. Thus when I was delivered from my egoism, and set to the tranquility of my passions; I then found myself seated in an unatmospheric firmament (which was free from cloud and rain); and in an uncreated creation: (i. e. in the everlasting vacuity or eternal sunshine of heaven).

30. I am none of egoism, nor is it anything to me; having got rid of it, I have become one with clear intellectual vacuum.

31. In this respect, all intelligant[\*\*intelligent] men are of the same opinion with myself; as it is well known to them that our notion of egoism is as false, as the fallacy of fire represented in a painting.

32. Being certain of the unreality of yourself and of others, and of the nihility of everything beside; conduct yourself in all your dealings with indifference, and remain as mute as a stone.

33. Let your mind shine with the clearness of the vault of heaven, and be as impregnable to the excess of all thoughts and feelings as solid stone. Know that there is but One Intellectual essence from beginning to end, and that there [\*\*[is]] nothing to be seen except the One deity[\*\*hyphen replaced by space], who composes the whole plenum.

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## CHAPTER LVIII.

### PROVING THE CREATION AS DIVINE ATTRIBUTE.

Argument:--The Eternity and infinity of creation, elucidated in the story of the block of stone.

Ráma said:--O venerable sir, what an extensive, noble, grand and clear prospect have you exposed to my sight; (by showing the infinite of time and place to be composed of the essence of the supreme deity).

2. I find also by my percipience, that the entity of the One and sole Ens, fills the whole space at all times and places; and that it is the essence which shows itself alike in every manner and form always and every where forever and ever-\*more.

3. I have yet some scruples sir, rankling in my breast, and hope you will please to remove them, by explaining unto me the meaning of your story of the stone (you mentioned before).

4. Vasishtha replied:--Ráma, I will relate to you the story of the stone, in order[\*\*space added] to stablish that this whole or the plenum, is existent in all times and in all places (with the Divine essence).

5. I will elucidate to you by means of this story, how thousands of worlds are contained within the compact and solid body of a stone; (as the thoughts of all things, are comprised in the density of the Divine Intellect).

6. I will also show to you in this story, how the grand material world (which is as campact[\*\*compact] as a stone, is contained in its immaterial or airy ideal state, in the vast vacuity of the divine mind).

7. You will also find from this story, that there is in the midst of all plants and their seeds, and in the hearts of all living animals, as also in the bosom of the elementary bodies of water and air as of earth and fire, sufficient space containing thousands of productions of their own kinds.

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8. Ráma rejoined:--If you say, O sage, that all vegetables and living beings are full with the productions of their respective kinds, then why is it that we do not perceive the numerous

productions, which abound in the empty air?

9. Vasishtha replied:--I have already told you Ráma, much about this first and essential truth; that the whole of this creation which appears to our sight, is empty air and subsisting in the inane vacuum only.

10. In the first place there is nothing that was ever produced in the beginning, nor is there anything which is in existence at present; all this that appears as visible to us is no other than Brahma Himself, and subsisting in his Brahmic or plenary immensity or fullness. (So the sruti.[\*\*:] The Lord is full in the fulness of his creation &c.)

11. There is no room for an atom of earth, to find its place in the fulness of the divine Intellect, which is filled with its ideal worlds; nor do the material worlds exist in Brahma, who is of the form of pure vacuum.

12. There is no room even for a spark of fire, to have its place in the intellectual creation of god which admits of no gap or pore in it; nor do this[\*\*does this world/or do these] worlds exist in any part of Brahma, who is entirely a pure vacuity.

13. There is no possibility also for a breath of air, to subsist in the imporous fulness of the intellectual creation of god; nor doth any of these (earthly, luminous or aerial) worlds, exist in the purely vacuous Intellect of Brahma.

14. There is not even a jot of the visible vacuity, that finds a place in the intensity of the ideal creation in the divine mind; nor is it possible for any of these visible worlds, to subsist in the compact vacuum of the deity.

15. The five great elementary bodies, have no room in the consolidated creation of God, which subsists in its vacuous form in the vacuity of the Divine Intellect.

16. There is nothing created any where, but it is the vacuum and in the vacuity of the great spirit of God.

17. There is no atom of the great spirit of God, which is not full of creations or created things; nor is there any crea-\*

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\*tion or created thing, but is the void and in the vacancy of the Divine spirit.

18. There is no particle of Brahma, distributed in the creation:

because the Lord is spirit, and always full in Himself.  
(The Divine soul, admits no materiality nor divisibility in its nature).

19. The creation is the supreme Brahma, and the Lord is the creation itself; there is not the slightest tint of dualism in them, as there is no duality of fire and its heat.

20. It is improper to say that this is creation and the other is Brahma, and to think them as different from one another; just as it is wrong to consider a dāru and dārya (a tree and tearable) as two things, from the difference in the sounds of the words (of the same meaning). (So Brahma immensity and srihti[\*\*srishti]--creation are synonymous terms differing in sound).

21. There exists no difference of them, when there[\*\*their] duality disappears into unity; and when we can not have any idea of their difference, unless we support the gross dualistic theory; (which is absurd).

22. We know all this as one clear and transparent space, which is without its beginning and end, and quite indestructible and tranquil in its nature; and knowing this all wise men remain as mute as a piece of solid stone, even when they are employed in business.

23. Look at this whole creation as whether extinct in the Deity, and view the visible world as a vast void only; look upon your egoism and tuism as mere fallacies, and behold the Gods and demigods and the hills and everything else as the visionary appearances in our dream, which spread their nil of delusion over the minds of men (even in their waking state).

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## CHAPTER LIX.

### DESCRIPTION OF THE NET WORK OF THE WORLD.

Argument:--Vasishtha's hearing a faint sound after his hybernation and his coming to the sight of endless worlds afterwards.

Rāma rejoined:--Relate to me, O sage, of your acts of a whole century, after you had risen from your trance, in the cell of your aerial abode.

2. Vasishtha replied:--After I had awakened from my trance, I heard a soft and sweet sound, which [\*\*[was]] slow but distinctly audible, and was clearly intelligible both in sound and

sense.

3. It was as soft and sweet, as if it proceeded from female voice; and musical to the ear; and as it was neither loud nor harsh owing to its effeminacy[\*\*effeminacy], I kept to watch whence the words were heard.

4. It was as sweet as the humming of the bees, and as pleasing as the tune of wired instruments; it was neither the chime of crying nor the rumble of reading, but as the buzzing of black bees, known to men as the visa-koshi strain in vocal music.

5. Hearing this strain for a long time, and seeking in vain whence it came, I thought within myself;[\*\*:] "It is a wonder that I hear the sound, without knowing its author, and from which of the ten sides[\*\*space added] of heaven it proceeds."

6. This parts[\*\*part] of the heavens, said I, is the path of the siddhas (or spirits of sanctified saints), and on the other side I see an endless vacuity; I passed over millions of miles that way, and then I sat there awhile and pondered in my mind.

7. How could such feminine voice, proceed from such a remote and solitary quarter; where I see no vocalist with all my diligent search.

8. I see the infinite space of the clear and inane sky lying before me, where I find no visible being appearing to my sight notwithstanding all my diligent search.

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9. As I was thinking in this manner, and looking repeatedly on all sides, without seeing the maker of the sonant sound; I thought on a plan in the following manner.

10. That I must transform myself to air, and be one with the inane vacuum; and then make some sound in the empty air, which is the receptacle of sound. (The air is said to be the vehicle and medium of sound, which is called the property of air).

11. I thought on leaving my body in its posture of meditation, as I was sitting before; and with the vacuous body of my intellect, mix with the inane vacuum, as a drop of water mixes with water.

12. Thinking so, I was about to forsake my material frame, by sitting in my posture of Padmāsana, and betaking myself

to my samádhi or intense meditation, and shut my eyes closely against all external sights.

13. Having then given up my sensations of all external objects of sense, I became as void as my intellectual vacuum, preserving only the feeling of my consciousness in myself.

14. By degrees[\*\*degrees] I lost my consciousness also, I became a thinking principle only; and then I remained in my intellectual sphere as a mirror of the world, (i. e. to reflect the reflexions of all worldly things in their abstracted light).

15. Then with that vacuous nature of mine, I became one with the universal vacuum; and melted away as a drop of water with the common water, and mixed as an odour in the universal receptacle of empty air.

16. Being assimilated to the great vacuum, which is omnipresent and pervades over the infinite space; I became like the endless void, the reservoir and support of all, although I was formless and supportless myself.

17. In my formless (of endless space), began to look into myriads of worlds and mundane eggs, that lay countless in my infinite and unconscious bosom.

18. These worlds were apart[\*\*space removed] from, and unseen by and unknown to one another; and appeared with all their motions

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and manners, as mere spaces to each other, (i. e. they are at such great distance that they could not be seen all at once[\*\*space added]).

19. As visions in a dream appearing thickly to a dreaming man, and as nothing to the sleeping person; so the empty space abounds with worlds to their observers, and as quite vacant to the unobservant spiritualist.

20. Here many things are born, to grow and decay and die away at last; and what is present is reckoned with the past, and what was in the womb of futurity, comes to existence in numbers.

21. Many magic scenes and many aerial castles and buildings, together with many a kingdom and palace, are built in this empty air, by the imaginations of men.

22. Here there were to be seen many edifices with several apartments counting from unit to the digit; (and these are the



various systems of philosophy, with one and many more number, of their respective categories).

23. There were some structures, constructed with ten or sixteen apartments; and other's[\*\*others] which had dozens and three dozens of doors, attached to them. (The predicaments of the Nyáya and Jaina systems of philosophy. But Buddhism[\*\*Buddhism] or jain[\*\*Jain] Atheism is called Niravarana, having no category but vacuity).

24. The whole etherial space is full of the five primary elements, which compose elementary bodies of single or double and trible[\*\*triple] natures.

25. Some of these bodies are composed of quadruple, quintuple and hexuple[\*\*?] elements, and others of seven different elementary principles called seven fold great elements--Sapta-mahá-bhutas. (They are the five subtile elements of earth, water, fire, air and vacuum, and the two principles of time and space, all which subsist in vacuity).

26. So there are many super-natural natures, which are beyond the power of your conception (as the Gods, demons and other etherial beings), and so there are spaces of everlasting darkness, without the light of the sun and moon.

27. Some parts of the void were devoid of creation, and other[\*\*others] were occupied by Brahmá the creator--their master, some  
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parts were under the dominion of the patriarchs or lords of creatures, and under influence of various customs.

28. Some parts were under the control of the vedas, and others were ungoverned by regulations of sástras; some parts were full of insects and worms, and others were peopled by gods and other living beings.

29. In some parts the burning fires of daily oblations were seen to rise, and at others the people were observant of the traditional usages of their respective tribes only; (without knowing their reasons).

30. Some parts were filled with water, and others were the regions of storms; some bodies were fixed in the remote sky, and others were roving and revolving in it continually.

31. The growing trees were bolssoming[\*\*blossoming] in some parts, and others were fructifying and ripening at others. There were the grazing animals moving pronely in some place, and others

were teeming with living beings.

32. The Lord alone is the whole creation, and He only is the totality of mankind; He is the whole multitude of demons, and He too is the whole shoal of worms every where.

33. He is not afar from anything, but is present in every atom that is contained in his bosom. All things are growing and grown up in the cell of vacuity, like the coatings of the plantain tree.

34. Many things are growing unseen and unknown to each other, and never thought of together, such are the dreams of soldiers which are unseen by others.

35. There are endless varieties of creations, in the unbounded womb of vacuum, all of different natures and manners; and there are no two things of the same character and feature.

36. All men are of different sástras, faiths and persuasions[\*\*persuasions] from one another, and these are of endless varieties; they are as different in their habits and customs, as they are separated from each other in their habitations and localities.

37. So their[\*\*there] are worlds above worlds, and the spheres of the spirits over one another; so there are a great many big ele-\*

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\*mental bodies, like the hills and mountains that come to our sight.

38. It will be impossible for understandings like your's[\*\*yours], to comprehend the incoherent (unusual) things, which are spoken by men like ourselves (i e. inspired sages, who talk of wonders beyond the common comprehension).

39. We must derive the atoms of spiritual light, which proceeds from the sphere of vacuum; as we feel the particles of mental light which issues from the orb of sun of our intellect. (Here the author speaks of the lights of the sun, intellect and spirit).

40. Some are born to remain just as they are, and become of no use to any one at all; and others become some what like themselves as the leaves of forest trees.

41. Some are equal to others, and many that are unlike to them; for sometime as alike to one another, and at other's[\*\*others] they differ in their shapes and nature, (it is difficult to make

out the meaning of these passages, not given in the gloss).

42. Hence there are various results of the great tree of spirituality, among which some are of the same kinds and other[\*\*s], of different sorts.

43. Some of these are of short duration, and others endure for longer periods; there are some of temporary existence, and others endure for ever.

44. Some have no determinate time (for want of the sun and moon), to regulate its course; and others are spontaneous in their growth and continuance.

45. The different regions of the sky, which lie in the concavity of boundless vacuum, are in existence from unknown periods of time, and in a state beyond the reach of our knowledge.

46. These regions of the sky, this sun and these seas and mountains, which are seen to rise by hundreds to our sights, are the wonderful display of our Intellect in the sky, like the chain of dreams in our sleep.

47. It is from our erroneous notions, and the false idea of  
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a creative cause, that we take the unreal earth and all other appearances as they are really existent ones.

48. Like the appearance of water in the mirage, and the sight of two moons in the sky; do this[\*\*these] unreal phenomena present themselves to our view, although they are altogether false.

49. It is the imaginative power of the Intellect, which create these images as clouds in the empty air; they are raised high by the wind of our desire, and roll about with our exertions and pursuits.

50. We see the gods, demigods and men, flying about like flies and gnats about a fig tree; and its luscious fruits are seen to hang about it, and shake with the winds of heaven.

51. It is only from the naturally creative imagination of the Intellect, likening the sportive disposition of boys, that the toys of fairy shapes are shown in the empty air.

52. The false impressions of I, thou, he and this, are as firmly affixed in the mind, as the clay dolls of boys are hardened in the sunlight and heat.

53. It is the playful and ever active destiny, that works all these changes in nature; as the genial vernal season, fructifies the forest with its moisture.

54. Those that are called the great causes of creation, are no causes of it; nor are those that are said to be created, created all, but all is a perfect[\*\*perfect] void. They have sprung of themselves in the vacuity of the Intellect.

55. They all exist in their intellectual form, though they appear to be manifest as otherwise; the perceptibles are all imperceptible, and the existent is altogether inexistent.

56. The fourteen worlds, and the eleven kinds of created beings; are all the same in the inner intellect, as they appear to the outward sight.

57. The heaven and earth, and the infernal regions, and the whole host of our friends and foes; are all nullities in their true sense though they seem to be very busy in appearance.

58. All things are as inelastic fluid, as the fluidity of the sea waters, they are as fragile as the waves of the sea in their inside, though they appear as solid substances on the outside.

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59. They are the reflexions of the supreme soul, as the day light is that of the sun; they all proceed from and melt away into the vacuous air as the gusts of winds.

60. The egoistic understanding, is the tree bearing the foliage of our thoughts;

61. The rituals and their rewards, which are prescribed in the vedas and puráanas, are as the fanciful dreams occurring[\*\*occurring] in light sleep; but they are buried into oblivion by them and are led up in the sound sleep like the dead.

62. The Intellect like a Gandharva architect, is in the act of building many fairy cities in the forest of intellectuality, and lighted with the light of its reason, blazing as the bright sun-beams.

63. In this manner, O Ráma, I beheld in my meditative revelry, many worlds to be created and scattered without any cause, as a blind man sees many false sights in the open air.

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## CHAPTER LX.

### THE NETWORK OF WORLDS (CONTINUED).

Argument:--Vasishtha sees the syren[\*\*?] songstreeses[\*\*songstresses] in his Reveries[\*\*=print] and then turns to his meditation of the world.

Vasishtha continued:--Then I went on forward to find out the spot of the etherial sounds, and continued journeying[\*\*journeying] onward in the vacuous region of my excogitation, without any inturruption[\*\*interruption] from any side.

2. I heard far beyond me the sound that came to my ears, resembling the jingling thrill of the Indian lute, it became more distinct as I appeared nearer to it, till I heard the metrical cadance[\*\*cadence] of Arjya[\*\*Arya, see v. 8] measure in it.

3. As I glanced in my meditation at the site of the sound, I beheld a damsel on one side as fair as liquid gold, and brightening that part of the sky (by the blaze of her beautious[\*\*beauteous] body).

4. She had necklaces pendant on her loose garments, and her eyelashes were tinged with lacdye, and with loosened traces and fluttering locks of her hair, she appeared as the goddess of prosperity (sitting in the air).

5. Her limbs were as calmly and handsome, as they were made of pure gold; and sitting on the way side with the near-blown bloom of her youth, she was as odorous as the goddess flora[\*\*Flora], and handsome in every part of her body.

6. Her face was like the full moon, and was smiling as cluster of flowers; her countenance was flushed with her youth, and her eyelids betokened her good fortune.

7. She was seated under the vault of heaven, with the brightness of her beauty blooming as the beams of the full moon; and decorated with ornaments of pearls, she walked gracefully towards me.

8. She recited with her sweet voice, the verses in the Arya metre by my side; and smiled as she recited them in a high tone of her voice, saying:--

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9. I salute[\*\*space added] thee, O sage, she said, whose mind is freed from the evil propensities of those, that are deluded to fall into the

current of this world; and to whom you are a support, as a tree standing on its border.

10. Hearing this I looked upon that sonant charming face, and seeing the maiden with whom I had nothing to do, I disregarded her and went on forward.

11. I was then struck with wonder, on viewing the magic display of the mundane system; and was inclined to wander through the air, by slighting the company of the damsel.

12. With this intention in my mind, I left the etherial dame in the air; and assumed an aerial form in order[\*\*space added] to traverse the etherial regions, and scan the phantasmagoria of the world.

13. As I went on viewing the wondrous worlds, scattered about in the empty sky; I found them no better than empty dreams, or the fictions in works of imagination.

14. I neither saw nor ever heard of anything at any place, about those creations and creatures, that existed in that[\*\*those] former kalpas and great kalpa ages of the world, (nor the world destroying deluges of yore).

15. I did not see the furious pushkara and avarta clouds (of the great deluge), nor the portentous and raging whirlwinds of old; I heard no thunder claps, that rent split the mighty mountains, and broke the worlds asunder.

16. The conflagration of deluvain[\*\*deluvian] fire, which cracked the edificies[\*\*edifices] of Cuvera, and the burying[\*\*burning] rays of a dozen of solar orbs were to be seen no more[\*\*space added].

17. The lofty abodes of the gods, which were hurled headlong on the ground, and the crackling noise of the falling mountains, were no more to be seen or heard.

18. The flame of the deluvian[\*\*diluvian] fire, which raged with tremendous roar all about, and boiled and burnt away the waters of the etherial oceans, were now no more[\*\*space added].

19. There was no more[\*\*space added] that hideous rushing of waters, which over flooded the abodes of the gods, demigods and men; nor that swelling of the seven oceans, which filled the whole world, up to the face of the solar orb.

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20. The peoples all lay dead and insensible of the universal

deluge, like men laid up in dead sleep, and sung the battle affray in their sleep.

21. I beheld thousands of Brahmás, Rudras and vishnus[\*\*Vishnus], disappearing in the different kalpa or deluvian[\*\*diluvian] ages of the world.

22. I then dived in my excogitation, into those dark and dreary depths of time, when there were no kalpa nor yuga ages, nor years and days and nights, nor the sun and moon, nor the creation and destruction of the world.

23. All these I beheld in my intellect, which is all in all, to which all things belong, and which is in every place; it is the intellect which engrosses every thing in itself, and shows itself in all forms.

24. Whatever, O Ráma, you say to be anything, know that thing to be the intellect only; and this thing being rarer than the subtile[\*\*subtile] air, know it next to nothing.

25. Therefore it is this empty air, which exhibits every thing in it under the name of the world; and as the sound proceeding from the empty air, melts again into the air, so all things are aerial and the transcendent air only.

26. All these phenomena and their sight are simply erroneous, and appertain to the vacuous intellect alone; and are exhibited as foliage of the aerial tree, (which I know is false and nothing).

27. The intellect and vacuum are identic and of the same nature with themselves, and this I came to understand from the entire absence of all my desires.

28. These worlds that are linked together in the chain of the universe, and lie within the limits of the ten sides of it, are but One Brahma only; and the infinite vacuity, with all its parts of space and time, and all forms of things and actions, are the substance and essence of Brahma only.

29. In this manner, I saw in manifold worlds that were manifested before me, many a great muni like myself; all[\*\*=print] sons of the great Brahma, and named as vasishthas, and men of great holiness and piety.

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30. I saw many revolutions of the treta age, with as many

Rámas in them; I marked the rotation of many satya[\*\*Satya] and Dwapara periods (the golden and brazen ages) of the world, which I counted by hundreds and thousands.

31. From my common sense of concrete particulars, I saw this changing state of created things; but by the powers of my reflexion and generalization, I found them all to be but one Brahma, extended as the infinite vacuity from all eternity.

32. It is not to be supposed, that the world subsists in Brahma or He in this (as either the container or contained of the whole); but Brahma is the uncreated and endless all himself, and whatever bears a name or is thought of in our understanding.

33. He is like a block of silent stone, that bears no name or epithet; but is of the form of pure light, which is termed the world also.

34. This light shines within the sphere of the infinite intellect, which is beyond the limit of our finite intelligence; it manifests itself in the form of the world, which is as formless as the other, and is as unknown to us, as anything in our dreamless sleep.

35. Brahma is no other than himself, and all else is only his reflexion; His light is the light of the world, and shows us all things like the solar light.

36. It is by that light, that these thousands of worlds appear to view; and that we have the notion of heat in the lunar disk, and of cold in the solar orb(?)

37. We see some creatures that see in the dark, and do not see in the day light; such are the owls and bats (asses?), and so there are men of the same kind.

38. There are many here, that are lost by their goodness, while there are others, who thrive and ascend to heaven by their wickedness; some come life by drinking of poison, and many that die by the taste of nectar.

39. Whatever a thing appears to be by itself, or whatsoever is thought of it in the understanding of another, the same

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comes to occur and is presented to the lot of every one, be it good or evil.

40. The world is a hanging garden in the air, with all its



orbs fixed as trees with their firm roots in it and yet rolling and revolving about, like the shaking leaves and tossing fruits of this arbour.

41. The sand like mustard seeds being crushed under stony oil mills, yield the fluid substance of oil; and the tender flower of lotus, grows out of the clefts of rocks. (So things of one nature produce another of a different kind).

42. The moving images that are carved out of stone or wood, are seen to be set in the company of goddess; and to converse with them. (The gloss gives no explanation of this unintelligible passage).

43. The clouds of heaven are seen to shroud many things as their vests, and many trees are found to produce fruits of different kinds every year.

44. All terrestrial[\*\*terrestrial] animals are seen to move upon the earth, in different and changing forms with different kinds of the members of their bodies and heads.

45. The lower worlds (regions) are filled with human beings, that are without the pale of the vedas and sástras; and live without any faith, religion, and lead their lives in the state of beasts.

46. Some places are peopled by heartless peoples, who are without the feelings of love and desire; and others who are not born of women, but appear to be strewn as stones on the ground.

47. There are some places, which are full of serpents that feed upon air only; and others where gems and stones are taken in an indifferent light; some again where the indigent are without avarice and pride.

48. There were some beings, who look on their individual souls, and not on those of others; and others who regard the universal soul, that resides alike in all. (i. e. In all the four kinds of leaving[\*\*living] creatures).

49. As the hairs and nails and other members of a person,

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are parts of his same body, though they grow in different parts of it; so do all beings appertain to the One universal soul, which is to be looked upon in all.

50. The one infinite and boundless vacuum, seems as many skies about the different worlds which it encompasseth; and it is by the exertion of Divine energy, that these empty spaces are filled with worlds.

51. There are some who are entirely ignorant of the meaning of the word liberation (which is freedom from the knowledge[\*\*knowledge] of everything beside Brahma); and move about as wooden machines without any sense in them.

52. Some creatures have no knowledge of astronomical calculation, and are ignorant of the course of time; while there are others quite deaf and dumb, and conduct themselves by signs and motions of their bodies.

53. Some are devoid of the sense of sight of their eyes, and the light of the sun and moon, are all in vain to them.

54. Some have no life in them, and others having no sense of smelling the sweet odours; some are quite mute and cannot utter any sound, while others are deprived of the sense of their hearing.

55. There are some who are entirely dumb, and without the power of speech; and some again that having no power of touch or feeling, are as insensible blocks or stones.

56. Some have their sense (of conception) only, without possessing the organs of sense; and others that manage themselves as foul Pisachas or goblins, and are therefore inadmissable[\*\*inadmissible] in human society.

57. There are some made of one material only (as solid earth), and others have no solidity in them (as air &c.); some are composed of the watery substance, and others are full of fiery matter in them.

58. Some are full of air, and some there are of all forms (i.e. capable to do anything). All these are of vacuous forms, and are shown in the vacuity of the understanding. (This is effect of a yoga called prakāmya siddhi or the power of seeing every thing in the mind or imagination).

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59. So the surface of the earth, and air and water, teem with living beings, and the frogs[\*\*delete the 's?'] lives in the cell of stones, and the insects dwell in the womb of the earth.

60. There are living beings living in vast bodies of water, as in lands, forests and mountains; and so there are living creatures skimming in the other elements and air, as the finny tribes move about and swim in the air.

61. There are living things also, peopling the element of fire, and moving in fiery places, where there is no water to be had; and there they are flying and flitting about as sparks and particles of fire.

62. The regions of air are also filled with other kinds of living beings; and these have airy bodies like the bileous[\*\*bilious] flatulency which runs all over the body.

63. Even the region of vacuum, is full of animal life; and these have vacuous bodies, moving in their particular forms.

64. Whatever animals are shut up in the infernal caves, or skip aloft in the upper skies; and those that remain, and rove about all sides of the air; these and all those which inhabit and move about the many worlds in the womb of the great vacuum, were seen by me in the vacuity of my Intellect.

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## CHAPTER LXI.

### ON THE IDENTITY OF THE WORLD WITH INFINITE VACUITY.

Argument:--Want of Divine knowledge, produces the knowledge of the reality of the unreal world; but the knowledge of God, proves the nothingness of the World at all times.

Vasishtha continued:--It is from the face of the firmament of Divine Intellect, that the atmosphere of our understandings, catch the reflexion of this universe; just as the waters of the deep, receive the images of the clouds in the upper sky. It is this Intellect which gives us life, and guides our minds.

2. These living souls and minds of ours, are of the form of the clear sky; and these countless worlds, are productions of empty vacuity.

3. Ráma rejoined:--Tell me sir, that after all kinds of beings were entirely liberated, from the bonds of their bodies and their souls also, at the universal annihilation of things; what is it that comes to be created again, and whence it gets it undone[\*\*undone]

also.

4. Vasishtha replied:--Hear me tell you, how at the great destruction or deluge, all things together with the earth, water air, fire and the sky, and the spheres of heaven vanish away, and are liberated from their respective forms; and how this universe comes to appear again to our imagination.

5. There remains alone the undefinable spirit of God after this, which is styled the great Brahma and Supreme Intellect by the sages; and this world remains in the heart of that being, from which it [\*\*insert [is]] altogether inseparable and indifferent.

6. He is the Lord, and all this is contained in the nature of this heart, which passeth under the name of the world, it is by his pleasure that he exhibits to us the notion that we have of the world, which is not his real form.

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7. Considering this well, we find nothing either as created or destroyed[\*\*destroyed] by him; but as we know the supreme cause of all to be imperishable by his nature, so do we know his heart to be indestructible also; and the great kalpa ages are only parts of Himself (as the divisions of time are only parts of eternity).

8. It is only our circumscribed knowledge, that shows us the differences and dualities of things; but these upon examination are not to be found and vanish into nothing.

9. Therefore there is nothing of anything, that is ever destroyed to nothing, nor is there anything which is ever produced from Brahma; who is unborn and invisible, and rests always in his tranquility.

10. He remains as the pure essence of intellect, in atoms of a thousand[\*\*thousandth] part of the particles of simple vacuity.

11. This world is verily the body of that great Intellect, how then can this mundane body (corpus mundi) comes[\*\*come] to be destroyed, without destruction of the other also, (which is indestructible of its nature)?

12. As the intellect awakes in our hearts, even in our sleep and dream; so the world is present in our minds at all times, and presents unto us its airy or ideal form ever since[\*\*ever since] its first creation.

13. The creation is a component[\*\*component] part of the vacuous intellect and its rising and setting being but the airy and ideal operations of the intellect, there is no part of it that is ever created or destroyed of it at any time.

14. This spiritual substance of the intellect, is never susceptible of being burnt or broken or torn at anytime; it is not soiled or dried or weakened at all nor is it knowable or capable to be seen by them that are ignorant of it.

15. It becomes, whatever it has in its heart; and as it never perishes, so the notion of the world and all things which inhere in its heart (mind), is neither begotten nor destroyed in any wise.

16. It subsides and revives only, by cause of its forgetfulness and remembrance only at diffetent[\*\*different] times, and rising and  
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setting of the notion, gives rise to the ideas of the creation and destruction of the world.

17. Whatever notion you have of the world, you become the same yourself; think it perishable, and you perish also with it; but know it as imperishable, and you become unperishing[\*\*imperishable?] also.

18. Know then the creation and great destruction of the world, to be but recurrences of its notion and oblivion, and the two phases of the intellect only.

19. How can the production or destruction of anything, take place in the vacuity of the airy intellect; and how can any condition or change be attributed to the formless intellect at all?

20. The great kalpa ages and all periods of time, and parts of creation, are mere attributes of the intellect and the intellect but a predicate of Brahma, they all merge into the great Brahma alone.

21. The intellect is a formless and purely transparent substance, and the phenomenals are subject to its will alone; and it is according to the will or wish that one has in his heart (or mind), that he sees the object appear before him, like the fairy lands of imagination.

22. As the body of a tree is composed of its several parts, of the roots, trunk, branches, leaves, flowers fruits and other things.

23. So the solid substance of the divine spirit, which is more translucent than the clear firmament, and which nothing can be predicated in reality, has the creation and great destructions[\*\*destructions] &c. as the several conditions of its own essence.

24. So the various states of pleasure and pain, of happiness and misery, of birth, life and death, and of form and want of form, are but the different states of the same spirit.

25. And as the whole body of this spirit, is imperishable and unchangeable in its nature, so are all the states and conditions of its being also.

26. There is no difference in the nature and essence of the whole and its part, except that the one is more palpable to sight by its greater bulk than the other.

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27. As our consciousness, is the root of existence of a tree; so is our consciousness the root of our belief in the existence of God.

28. This consciousness shows us the varieties of things, as something in one place and another else where; it shows us the creation as a great trunk, and all the worlds as so many trees.

29. It shows some where the great continents, as the branches of these trees and their contents of hills &c., as their twigs and leaves; some where[\*\*somewhere?] it shows the sunshine as its flowers, and darkness as the black bark of these trees.

30. Some where[\*\*Somewhere?] it shows the concavity of the sky as the hollow of the tree, and elsewhere the dissolution of creation as a vast desolation; it shows in one place the synod of gods as cluster of flowers, and other beings in another as bushes and brambles and cuticles of trees.

31. So are all these situated in the formless and vacuous consciousness, which is the great Brahma itself, and no other than the same nature with Brahma (in its clearness and transparency).

32. There was a past world, here is the present one, and in another a would be creation in futuro; are all but notions of our minds, and known to us by our consciousness of them, which is as unchangeable in its nature as Brahma himself.

33. Thus the supreme and self conscious soul of Brahma, being as transparent as clear firmament, there is no colour or cloud (or the changeful shadows of creation and destruction), which are attributed to it (by way of simile), with the shades of light and darkness in the orb of the moon.

34. How can there be the taint of anything in the transcendent, and transparent firmament, and can the imputation of the first, midst and last, and of far and near attach to infinity and eternity.

35. Want of a comprehensive and abstract knowledge, is the cause of attributing such and other qualities to the divine nature; and it is removed by right knowledge of the most perfect One. (These two are distinguished by the terms, the knowledge of the parāgatmā[Sanskrit: \*\*] and pralayātma[Sanskrit: \*\*]?).

36. Ignorance known as such, by cognoscence[\*\*cognizance?] of truth, is removed by itself; as a lamp is extinguished by the air which kindles the light, (i. e. The knowledge of ignorance drives away ignorance).

37. As it is certain that the knowledge of one's ignorance, is the cause of its removal; so the knowledge of the unlimited Brahma, makes him to be known as all in all.

38. Thus Rāma, have I expounded to you the meaning of liberation, consult it attentively with your conscience, and you will undoubtedly attain to it, (in a short time).

39. This net work[\*\*network?] of worlds, is uncreated and without its beginning; yet it is apparent to sight by means of the spirit of Brahma, manifest in that form. Whoso[\*\*whosoever?] contemplates with the eye of his reason, the eight qualities of the lord, become[\*\*becomes] full with the divine spirit, although he is as mean as a straw in his living soul.

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## CHAPTER LXII.

### THE UNITY OF THE INTELLECT WITH THE INTELLECTUAL WORLD.

Argument:--Establishment of the theory of vacuum, as Composing the Intellect and all existence contained in its vacuity.

Ráma rejoined:--Tell me sir, whether you were sitting in one place, or wandering about in the skies, when you said all these with your vacuous and intellectual body.

2. Vasishtha replied:--I was then fraught with the infinite soul, which fills and encompasses the whole space of vacuum; and being in this state of ubiquity, say how could[\*\*could] I have my transition from or fixed.

3. I was neither seated in anyone place, nor was I moving about any where; I therefore was present every where, in the empty air with my airy spirit, and beheld everything in my self or soul. (This is said of the omnipresent soul).

4. As I see with my eyes, all the members of my body, as composing one body of mine from my head to foot, so I saw the whole universe in myself with my intellectual eyes.

5. Though my purely vacuous and intellectual soul, is formless and without any part or member as my body; yet the worlds formed its parts (by their being contained in it), and neither by the soul's diffusion in them, nor by their being of the same nature and essence in their substance.

6. As an instance of this is your false vision of the world in your dream, of which you retain a real conception, though it is no other than an airy nothing or empty vacuity.

7. As a tree perceives in itself the growth of the leaves, fruits and flowers from its body; so I beheld all these rising in myself.

8. I saw all these in me, as the profound sea views the various marine animals in its bosom, as also the endless waves  
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and whirlpools, and foam and froth, continually floating over its breast.

9. In short as all embodied beings, are conscious of the constituent members of their own bodies; I had the consciousness of all existence in my all knowing soul.

10. Ráma, I still retain the concepts of whatever I saw on land and water, and in the hills and dales, as they are embodied with my body; and I yet behold the whole creation, as if it were imprest in my mind.

11. I see the worlds exposed before me, to be lying within



and without myself, as they lay in the inside and outside of the house; and my soul is full with all these worlds, which are unified with my understanding.

12. As the water knows (retains) its fluidity, and the frost possesses its coldness; and as the air has its ventilation, so the enlightened mind knows and scans the whole world within itself.

13. Whoever has a reasoning soul in him, and has attained a clear understanding; is possessed of the same soul as mine, which I know to be of the same kind.

14. After the understanding is perfected, by absence of knowledge of the subject and object, there is nothing that appears otherwise unto him, than the self same intelligent soul, which abides alike in all.

15. And as a man seated on a high hill, sees with his clear-\*sightedness, all objects to the distance of many furlongs; so from my elevation of yoga meditation, saw with my clair-voyance, all things situated far and near and within and without me.

16. As the earth perceives the minerals, metals and all things lying in its bowels; so I saw everything as identical with and no other than myself. (anányat-[\*\*--]non alter.)

17. Ráma rejoined:--Be this as it may, but tell me, O Brahman, what became of that bright eyed (lit[\*\*.] aureate-eyed) dame, that had been reciting the árya verses.

18. Vasishtha replied:--That aerial damsel of aeriform body, that recited in the árya metre; advanced courteously towards me, and sat herself beside me in the air.

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19. But she being as aeriform as myself, could not be seen by me in her form of the spirit. (Do not the spirits see each other?).

20. I was of the aeriform spirit, and she also had an airlike body; and worlds appeared as empty air, in my airy meditation in aerial seat (of the sky where I was seated).

21. Ráma rejoined:--The body is the seat of the organs of sense and action of breathing, how then could the bodiless spirit utter the sounds of the articulate words which composed the verse?

22. How is it possible for a bodiless spirit, either to see a sight or think of anything (without the eye &c[\*\*typo for &] mind). Explain to me these inexplicable truths, of the facts you have related.

23. Vasishtha replied:--The seeing of sights, the thinking of thoughts, and the uttering of sounds; are all productions of empty air, as they occur in our airy dreams (i. e. they are all caused by air). (The air being the receptacle of the light of things, the vehicle of sound, and framer of fancy).

24. The sight of a thing and the thought of any thing, depend on the aerial intellect, as they do in our aerial dream; and these are impressed in the hollowness of the intellect, both in the waking as well as dreaming states.

25. Not only is that sight, but whatever is the object of any of our senses, and the whole world itself, is the clear and open sky; (and the idea of their substantiality, is altogether erroneous).

26. The transcendent first principle, is of the form of the unknowable intellect; which exhibits itself in the constitution of the universe, which is verily its very nature. (Hence called the mundane God or the god of nature; or as the poet says;[\*\*:] Whose body nature is, and god the soul).

27. What proof have you of the existence of the body and its senses? Matter is mere illusion, and as it is with other body, so it is with ours also. (The sruti says;[\*\*:] see the formless one under all forms &c[\*\*.] ).

28. This is as that One, and that is as this. (i. e. The world appears to be as the intellect shows it &c[\*\*.] ). But the unreal  
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(matter) is taken for the real (spirit); and the real is understood as an unreality.

29. As the uses that are made of the earth, its paths and houses in a dream, prove to be false and made in empty air upon waking; so the applications made of the words my, thy, his &c[\*\*.] , made in our waking, are all buried in oblivion in the state of our sound sleep, (when we have lost the consciousness of our personality).

30. All our struggles, efforts and actions in life time, are as false and void as empty air; and resemble the bustle, commotion and fighting of men in dream, which vanish into nothing in their waking.

31. If you ask whence comes this phenomenon of dreaming, and whence proceed all its different shapes and varieties? To this nothing further can be said regarding its origin, than that it is the reproduction or remembrance of the impressions (preserved in the mind).

32. In answer to the question, why and how does a dream appear to us it may only be said that, there is no other cause of its appearance to you, than that of the appearance of this world unto you: (i. e. as you see this before you, so you see the other also).

33. We have the dreaming man, presented to us in the person of viraj[\*\*Viraj] from the very beginning of creation; and this being is situated in open air with its aeriform body, in the shape of the dreamer and dream mixed up together.

34. The word dream that I have used and adduced to you, as an instance to explain the nature of the phenomenal world; is to be understood as it is neither a reality nor an unreality either, but the only Brahma himself.

35. Now Ráma, that lovely lady who became my loving companion, was accosted by me in the form in which I beheld her in my consciousness.

36. I conversed with her ideal figure, and in my clairvoyant state, just as men seen in a dream, talked with one another: (or as spirits commune and communicate with themselves).

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37. Our conference together, was of that spiritual kind, as it was held between men in a dream; so was our conversation as airy, as our persons and spirits; and so Ráma, must you know the whole worldly affair, is but an airy and fairy play.

38. So the world is a dream, and the dream a phantasm of air; they are the same void with but different names; the phantom of the waking day time, being called the world, and of sleeping night time a dream.

39. This scene of the world, is the dream of the soul; or it is the empty air or nothing; it is the clear understanding of God or his own essence that is so displayed.

40. The nightly dream needs a dreamer, and a living person also in order to see the same, such as I, thou, he or any body

else; but not so the day dream of the world, which is displayed in the vacuity of the clear intellect itself.

41. As the viewer[\*\*viewer] of the world is the clear vacuum of the intellect, so its view also is as clear as its viewer; the world being of the manner of a dream, it is as subtle as the rare atmosphere.

42. When the empty dream of the world appears of itself, in the vacuous and formless intellect within the hollow of the mind (or heart) and has no substantiality in it; how then is it said to be a material substance, when it is perceived[\*\*perceived] in the same manner by the immaterial intellect.

43. When the visionary world, appearing in a dream of corporeal beings as ourselves, proves to be but empty void and vacuity; how do you take it for a material substance, when it is contained in its immaterial form, in the incorporeal spirit and intellect of God, and why not call it an empty air, when it resides in the manner of a dream in the Divine Intellect.

44. The Lord sees this uncreated world, appearing before him as in a dream.

45. The Lord Brahmá (in the form of the Hiranya-Garbha), has framed this creation in air, with the soft clay of his vacuous intellect; and all these bodies with numerous cavities in them, appear as created and uncreated in the same time.

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46. There is no causality, nor the created worlds nor their occupants; know there is nothing and nothing at all, and knowing this likewise and as mute as stone; and go on doing your duties to the last, and care not whether your body may last long or be lost to you.

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## CHAPTER LXIII.

### UNITY OF THE UNIVERSE WITH THE UNIVERSAL SOUL.

Argument:--The multifarious worlds of ignorant people, are viewed as one with the Supreme Spirit by the Wise.

Rama[\*\*Ráma] rejoined:--O sage, how could you hold your conference with the incorporeal maid, and how could she utter the letters of the alphabet, without her organs of speech?

2. Yasishta[\*\*Vasishtha] replied:--The incorporeal or vacuous bodies, have of course no power or capability of pronouncing the articulate letters of the alphabet; just as dead bodies incapable of speech.

3. And should there even be an articulate sound, yet there can be no intelligible sense in it; and must [\*\*[be]] unintelligibles[\*\*unintelligible] to others; just as a dream though perceived by the dreamer, is unknown to the sleepers in the same bed and side by side.

4. Therefore, there is nothing real in a dream; it is really an unreality and the ideal imagery of the Intellect in empty air, and concomitant with sleep of its own nature. (i. e. sleep and dream are twins by their nature).

5. The clear sky of the intellect, is darkened by its imageries (ideas), like the disk of the moon by its blackness, and as the body (face) of the sky by its clouds; but these are as false as the song of a stone, and the sound of a dead body.

6. The dreams and images (ideas), which appear in the sphere of the intellect, are no other than appearances of itself; as the visible sky is nothing else, than the invisible vacuum itself.

7. Like the appearance of dreams in a sleep, doth this world appear before us in our waking state; so the invisible vacuum appears as the visible (sky to our eye). So the form of the

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dame was a shape of the intellect, (i. e. that is a creature of imagination only. Gloss).

8. It is the very cleaver intellect in us, which exhibits all these varieties of exquisite shapes in itself; and shows this world to be as real and permanent as itself: (though in truth, they are as unreal and fleeting dreams).

9. Rāma rejoined:--Sir, if these be but dreams, how is it they appear to us in our waking state; and if they are unreal, why is it that they seem as solid realities unto us?

10. Vasishtha replied:--Hear how the visionary dreams, appear as substantial worlds; though they are no other than dreams, and never real, and in no way solid or substantial.

11. The seeds of our notions are playing at random as dust, in the spacious sky of the intellect; some of them are of the same kind and others dissimilar to one another, and productive

of like and unlike results.

12. Some of these are contained one under the other, like the cuticles of plantain trees; and there are many others that have no connection with another, and are quite insensible and unknown to others.

13. They do not see each other, nor know anything of one another; but as inert seeds they moulder and moisten in the same heap. (It means the ideas that haunt us in our sleep and waking).

14. These notions being as void and blank as vacuum, are not as shadows in the visible sky; nor are they known to one another, and though they are of sensible shapes, yet they are as ignorant of themselves, as it were under the influence of sleep.

15. Those that sleep in their ignorance, find the world appearing to them in the shape of a dream, by the daytime and act according as they think themselves to be. So the Asura demigods being situated in their dreaming (or visionary world), think themselves to be fighting with and worsted by the Gods.

16. They could not be liberated owing to their ignorance

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nor were they reduced to the insensibility of stones; but remained dull and inactive in the visionary world of their dream.

17. Men laid up in the sleep of their ignorance, and seeing the dream of the world before them; act according to their custom, and observe how one man is killed by another: (i. e. the mutual enmity of mankind).

18. There are other intelligent spirits, which being fast bound to their desires, are never awakened nor liberated from their ignorance; but continue to dwell on the visionary world, which they see in their day dream.

19. The Rákshas[\*\*Rákshasas] also, that lie sleep in the visionary world of their dream, are placed in the same state as they were used to be by the Gods, (i. e. the unemancipated souls of all beings, dream of their former state).

20. Say then, O Ráma, what became of those Rákshasas, who were thus slain by Gods; they could neither obtain their

liberation owing to their ignorance, nor could they be transformed to stones with their intelligent souls.

21. Thus this earth with its seas and mountains and peoples, that are seen to be situated in it; are thought to be as substantial as we think of ourselves by our prior notions of them. (This is the doctrine of plato's[\*\*Plato's] reminiscence, that the sight of the present existence, is but a representation of our remembrance of the past).

22. Our imagination of the existence of the world, is as that of other beings regarding it; and they think of our existence in this world in the same light, as we think of theirs.

23. To them our waking state appears as a dream, and they think us to be dreaming men, as we also think them to be; and as those worlds are viewed as visionary by us, so is this of ours but one of them also.

24. As other people have the notion of their existence from their reminiscence alone, so have we of ourselves and their also, -----File: 344.png-----  
from the ubiquitous nature or omnipresence of the intellectual soul.

25. As those dreaming men think of their reality, so do others think of themselves likewise; and so art thou as real as any one of them.

26. As thou beholdest the cities and citizens to be situated in thy dream, so do they continue to remain there in the same manner to this day; because god is omnipresent everywhere and at all times.

27. It is by your waking from the sleep of ignorance, and coming to the light of reason; that these object[\*\*objects] of your dream will be shorn of their substantiality, and appear in their spiritual light as manifestation of god himself.

28. He is all and in all, and every where at all times; so as He is nothing and nowhere, nor is He the sky nor is ever anything that destroyed. (Or produced).

29. He abides in the endless sky, and is eternal without beginning and end; He abides in the endless worlds, and in the infinity of souls and minds.

30. He lives throughout the air and in every part of it,  
and in all orbs and systems of worlds; He resides in the bosom  
of every body, in every island and mountain and hill.

31. He extends all over the extent of districts, cities and  
villages; He dwells in every house, and in every living body,  
He extends over years and ages and all parts of time.

32. In him live all living beings, and those that are dead  
and gone, and have not obtained their liberation; and all the  
detached worlds are attached to him to no end and for ever.

33. Each world has its people, and all peoples have their  
minds. Again each mind has a world in it, and every world has  
its people also.

34. Thus the visibles having neither beginning nor end, are  
all but erroneous conceptions of the mind; they are no other  
than Brahma to the knower of god, who sees no reality in aught  
besides.

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35. There is but one only intellect, which pervades this  
earth below and the heaven above; which extends over the  
land and water, and lies in woods and stones, and fills the whole  
and endless universe. Thus wherever[\*\*wherever] there is anything, in  
any part of this boundless world; they all inspire the idea of  
the divinity in the divine, while they are looked upon as sensible  
objects by the ungodly.

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## CHAPTER LXIV.

### SPORT OF THE HEAVENLY NYMPHS.

Argument:--Full account of the nymph, since her birth to her Beatification.

Vasishtha continued:--The graceful nymph with lotus  
like eyes, and her side long glances darting as a string  
of málati flowers, was then gently looked upon by me, and  
accosted with tenderness.

2. Who art thou sweet nymph, I said, that art as fair as the  
farina of the lotus floret, and comest to my company; say,  
whose and what thou art, where is thy abode and wither thou  
goest, and what thou desirest of me.

3. The nymph replied:--It is meed, O muni, that you greet



me thus; that repair to you with a grieving heart, and will lay my case confidently before you for your kind advice to me.

4. There is in a corner of the cell of the great vault of vacuity, that this worldly dwelling of yours is situated.

5. This dwelling house of the world has three apartments in it, namely the earth, heaven, and the infernal regions; wherein the great architect (Brahmá) hath placed a dame by name of fancy, as a mistress of this dwelling.

6. Here is the sombre surface of the earth, appearing as the store-house of the world; and beset with numerous islands surrounded by oceans and seas. (The earth is said to be the mother and supporter of all worlds).

7. The earth stretches on all sides, with many islands in the midst of its seas and with many a mine of gold underneath, and extending to ten thousand yojans[\*\*yojanas] in its length.

8. It is bright and visible itself, and is as fair as the vault of heaven; it supplies us with all the objects of our desire, and vies with the starry heaven by the lustre of its gems.

9. It is the pleasure and promenading ground of gods,  
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siddha spirits and apsara nymphs; it abounds with all objects of desire, and fraught with all things of our enjoyment.

10. It has at its two ends the two polar mountains, called the lokáloka ranges (for having one side of them always brightened by the sunlight, and the other ever darkened by the sunly night). The two polar circles resembling the two belts at both extremities of the earth.

11. One side of the polar mountains, is ever covered by darkness, like the minds of ignorant people; and the other side shines with eternal light, like the enlightened souls of the wise.

12. One side of these is as delightful, as society with the good and wise; while the opposite side is as dark and dolesome, as company with the ignorant and vile.

13. On one side all things were as clear as the minds of intelligent men, and on the other, there was as impervious a gloom as it hangs over the minds of unlettered Brahmans.

14. On one part there was neither the sunshine nor the moon light to be had; and as one side presented the habitable world before it, so the other showed the vast void and waste beyond the limits of nature.

15. One side of these teemed with the cities of gods, and the other with those of demons; and as the one side lifted its lofty summits on high, so the other bent below towards the infernal regions.

16. Some where the vultures were hovering over the craters and at others the lands appeared charming to sight; while the mountain peaks appeared to touch the celestial city of Brahma on high. (The city of Brahma loka, is situated in the highest heaven).

17. Some where there appears a dismal and dreary desert forest, with loud blasts of death hovering over them; and at others there are flower gardens and groves, with the nymphs of heaven, sitting and singing in them.

18. In one part of it there is the deep infernal cave, containing the horrible Kumbhanda demons in it; and in another

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are the beautiful nandana garden[\*\*gardens] with the hermitages of holy saints in them.

19. On one part there overhang the eternal clouds, roaring loudly like furious elephants, while raining clouds are showering on the other. There are deep and dark caverns one part, and thick forest arbours on another.

20. The labouring woodmen are felling the trees of woodlands, inhabited by evil spirits on one side or the hardy wood-\*men are driving away the devils on one side, by felling the woods of their haunts in the wood-lands; while the other is full of inhabited tracts, and men more polished in their manners, than the celestials of heaven.

21. Some places are laid desolate by their inhabitants, by the driving and whirling winds; and others secure from every harm, are flourishing in their productions (of animals and vegetables).

22. Some where are great and desolate deserts, dreary wastes dreadful with their howling winds; and in some places there are purling lakes of lotusses[\*\*lotuses] with rows of sounding cranes gracing their borders.

23. In some places, is heard the gurgling of waters, and the growlings of clouds in others; and in others are the gay and merry Apsaras, turned giddy with their swinging.

24. On one side the landscape is beset by horrible demons, and is shunned by all other beings; and on the other, the happy spirits of siddhas, vidyadharas and others, are seen to be sitting and singing by the side of cooling streams.

25. Somewhere the pouring clouds, caused the ever flowing rivers to encroach upon the lands; and there were the light and flimsy clouds also, flying as sheets of cloths, and driven by gusts of winds here and there.

26. There are the lotus bushes on one side, with swarms of humming bees, fluttering about their leafy faces; and there are seen the rubicand[\*\*rubicund] teeth of celestial damsels, blushing with the tincture of betal[\*\*betel] leaves on the other.

27. In one place is seen the pleasant concourse of people, pursuing their several callings under the shining sun; and in

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another the assemblage of hideous demons, dancing in their demoniac revelry in the darkness of night.

28. Somewhere the land is laid waste of its people, by havocs and portents befalling on them; and else where the country is smiling with its rising cities, under blessing of a good government.

29. Sometimes a dreary waste distracts, and at others a beautiful population attracts the sight; sometimes deep and dark caverns occur to view, and at others the dreadful abyss appears to sight.

30. Some spot is full of fruitful trees and luxuriant verdure, and another a dreary desert devoids[\*\*devoid] of waters and living beings; some where you see bodies of big elephants, and at others groups of great and greedy lions.

31. Some places are devoid of animals, and others peopled by ferocious Rākhasas; some places are filled with the thorny karanja thickets, and others are full of lofty palma[\*\*palm] forests.

32. Somewhere are lakes as large and clear as the expanse of heaven, and at others there are vast barren desert as void as the empty air. Somewhere there are tracts of continually driving sands, and there are goodly groves of trees at others,

flourishing in all the seasons of the year.

33. This mountain has many a peak on its top, as high as ordinary hills and mounts elsewhere; and the kalpa clouds are perpetually settled upon them, blazing with the radiance of gems by the hues of heaven.

34. There are forests growing on the milk white and sunny stones of this mountain, and serving as abodes of foresters; and always resorted to by the breed of lions and monkeys.

35. There is a peak on the north of this mountain, with a grotto towards the east of it; and this cavern affords me a sequestered habitation, in its hard and stony bosom.

36. There I am confined, O sage, in that stony prison-house; and there methinks I have passed a series of yuga ages (of which there is no reckoning).

37. Not I alone, but my husband also is confined in the same cave with myself; and we are doomed to remain impri-\*

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\*soned therein, like bees closed up at night fall, within the cup of a closing lotus-flower.

38. Thus have I with my husband, continued to abide in the stony dungeon, for the very long period of very many years.

39. It is owing to our own fault, that we do not obtain our release even at the present time; but continue to remain there in the state of prisoners as ever and for ever.

40. But sir, it is not only ourselves that are confined in this stony prison-house; but all our family, friends and dependants, are enthralled in the same stronghold and to no end.

41. The ancient personage (purasha[\*\*purusha]) of my twice-born husband, is there confined in his dungeon (of the body); and though he has remained there for many an age, yet he has never removed from his single seat.

42. He is employed in his studentship and studies (Brahmacharya[\*\*removed accent]), since his boyhood, attends to the hearing and reciting of the vedas; and is steadfast in his observances without swerving or deviation.

43. But I am not so, O sage, but doomed to perpetual distress; because I am unable, O sage, to pass a moment without

his company.

44. Hear now, O sage, how I became his wife, and how there grew an unfeigned affection between us.

45. When that husband of mine had been still a boy, and acquired a little knowledge by remaining in his own house.

46. He thought in himself, saying, "Ah, I am a srotriya or vedic Brahman, and can it be possible for me to have a suitable partner for myself."

47. He then produced me out of himself, in this beauteous figure of mine; in the manner that the lightsome moon causes the moonlight to issue out of his body. (In Sanskrit the moon is masculine, and the moonlight feminine; whence they are called nishápati and jyotsna). (So in Arabic qmar the moon is masculine, and shams the sun is feminine).

48. Being thus produced from the mind (of my husband), I remained as a mental consort of his; and grew up in time as the

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blossoms in spring, and as beautiful as the mandara plant in bloom.

49. My body became as bright, as the face of the sky by its nature; and all my features glittered like the stars in heaven. My countenance was as fair as the face of the full moon, and became attractive of all heart towards it.

50. My breasts were swollen as the buds of flower, and as luscious as a juicy fruit; and my arms and the palms of my hands, resembled two tender creepers with their rubicund leaflets.

51. I became the delight and captor of the hearts of living beings, and the side long glances of my all stretched antelope eyes, infatuated all minds with the maddening[\*\*maddening] passion of love.

52. I was prone to the blandishments and dalliance of love, and prompt in quips and cranks and wreathed smiles, and glancings; I was fond of singing and music, and was insatiate[\*\*insatiated?--P2:insatiate OK/SOED] in my joviality.

53. I was addicted to the enjoyment of all felicity, both in prosperity and adversity, both of which are alike friendly to me. I was never tempted by the delusive temptations of the one, nor ever frightened by the threatening persecution of the other.

54. I do not sustain the household of my Brahmanical lord alone, but I support, O sir, the mansions of the inhabitants of all the three worlds; because by my being a mental being, I have my access to all places far and near.

55. I am the legal wife of the Brahmans, and fit for the propagation and supportance of his offspring; as also for bearing the burden of this house of the triple. (Does it mean that this is capable of comprehending all what is contained in the three worlds?).

56. I am now grown a young woman, with my swollen up big breasts; and am as giddy paced with my youthful gaiety, as a cluster of flowers flouncing in the air.

57. My husband from his natural disposition of procrastination and studiousness, is employed in his austerities; and being in expectation of getting his liberation, is deferring to engage in his marriage with me to this day.

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58. But I being advanced in my youth, and fond of youthful dalliance, (have given him my mind); and do now burn in the flame of my passion for him, like the lotus flower in a fiery furnace.

59. Though I am always cooling myself, with the cooling breeze of brooks and lotus lakes; yet I burn incessantly in all my body, as the sacrificial embers are reduced to ashes in the sacred fire place.

60. I see the garden grounds covered (smiling), with the flowers falling in showers from the shady trees; but I burn as the land under the burning sands, of the unshaded and burning desert.

61. The soft gurgling of waters, and the gentle breeze of lakes, full with blooming lotuses and lilies; and the sweet sounds of cranes and water fowls[\*\*fowls], are all rough and harsh to me.

62. Though decked with flowery wreaths and garlands, and swinging upon my cradle of flowers; yet methinks I am lying down upon a bed of thorns.

63. Sleeping on beds, formed of the soft leaves of lotuses and plantain-leaves; I find them dried under the heat of my body, and powdered to ashes by the pressure of my person.

64. Whatever fair, lovely, charming and sweet and pleasant things, I come to see and feel, I am filled with sorrow at their sight, and my eyes are suffused in tears.

65. My eyes steam with tears, from the heat of my inward bosom; and they trickle upon and fall down my eyelids, like dew drops on lotus leaves.

66. Swinging with my playmates, on the pendant boughs of plantain trees, in our pleasure gardens; I think of the burning grief in my heart, and burst out in tears, by covering my face with my hands, (for fear of being detected in my love).

67. I look at our bowers of cooling plantain leaves, and strewn over with snows all over the ground; but fearing them as bushes of thorny brambles, I fly from them far away.

68. I see the blooming lotus of the lake, and the fond crane fondling with its stalk like arm, and then begin to condemn my youthful bloom.

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69. I weep at seeing whatever is handsome, and keep quiet at what is moderate; I delight in whatsoever beseems to be ugly, and I am happy in my utter insensibility of every thing,

70. I have seen the fair flowers of spring, and the hoary-frost of winter; and thought them all to be but heaps of the ashes of love lorn dames, burnt down by the flame of love, and scattered by the relentless winds on all sides.

71. I have made me beds of the blue leaves of lotuses and other plants, and covered me with chaplets of snow white flowers; but found them to turn pale and dry by their contact with my body. So pity me, that my youthful days have all gone in vain.

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## CHAPTER LXV.

### LIFE AND CONDUCT OF THE ETHERIAL NYMPH.

Argument:--How nymph has come to approach before Vasishtha, her statement of facts of her life.

After the lapse of a long time, I found my passions subsiding, and I grew as callous to my susceptibilities, as

the tender greens become juiceless and dry after the autumn is over.

2. Seeing my husband grown old, and shorn of all his susceptibility and vivaciousness; and sitting quietly in his steadfast devotion with an unwavering mind, I thought my life to be useless to me.

3. And methought that early widowhood, and even premature death, or rather a lingering disease or lasting misery, are preferable to a femle's[\*\*female's] living without a loving husband.

4. It is the boon of life, and the greatest good fortune of a woman; to have a young and loving husband, who is of good and pleasant humour, and pliant in his manners.

5. A woman is given for lost, who has not a sweet and lovely spouse; as the understanding is lost which is not fraught with learning. In vain is prosperity when she favours the wicked, and in vain is a woman that is lost to shame. (Because modesty is the best quality of women).

6. She is the best of women, who is obedient to her husband; and that is the best fortune, which falls in the hands of the virtuous[\*\*virtuous] and good. That understanding is praised which is clear and capacious; and that goodness is good, which has a fellow feeling and equal regard for all mankind.

7. Neither disease[\*\*disease] nor calamity, nor dangers nor difficulties, can disturb the minds, or afflict the hearts of a loving pair, (bound together by mutual affection).

8. The prospect of the blossoming garden of eden[\*\*Eden], and the flowery paths of paradise; appear as desert lands to women,

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that have no husbands, or such as wicked and unmannerly in their behaviour.

9. A woman may forsake all her worldly possessions, as of little value to her; but she can never forsake her husband, even for any fault on his part.

10. You see, O chief of sages, all these miseries to which I am subjected these very many years of my puberty.

11. But all these[\*\*this] fondness of mine, is gradually turning to indifference; and I am pining and fading away as fast, as the frost beaten lotus flower, is shrunken and shrivelled for want



of its sap and juice.

12. Being now indifferent to the pleasure of my enjoyment of all things, I come to seek the felicity of my nirvána-extinction; and stand in need of your advice for my salvation.

13. Otherwise it is better for them to die away than live in this world, who are unsuccessful in desires and ever restless and perplexed in their minds; and such as are buffeting and borne by the waves of deadly troubles.

14. He my husband being desirous of obtaining his nirvána liberation, is now intent both by day and night upon the subduing of his mind by the light of his reason, as a prince is roused to conquer his foe in company with his princess.

15. Now sir, please to dispel both his as well as mine[\*\*my] ignorance, by your reasonable advice, which may revive our remembrance of the soul, (which may destroy our faith in the body).

16. Because my lord sitting solely upon the meditation of the soul, without the company or any thought about me; has created in me an indifference and distaste to all worldly things in toto.

17. I am now set free from the influence of worldly desires, and have girt myself fast with the amulet of aeronautic expedition, for journeying through the regions of air. (This amulet is called the khechari mudra).

18. I have acquired the power of locomotion amidst the air, by means of this amulet of mine; and it is by virtue of this power, that I am enabled to associate with the siddha spirits, and to converse with you.

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19. Having girt myself with this charm, I have acquired such potency, that though remaining in my dwelling house on earth, which is the basis and centre of all the worlds, I can see all its past and future events, (by means of my intuition and yoga meditation).

20. Having then beheld within my mind, all and everything relating to this world; I have come out to survey the outward world, and seen as far as the gigantic polar mountain, (which has perpetual light and darkness on either side of it).

21. Before this, O sage, neither I nor my husband, had ever

any desire of seeing anything beyond our own habitation. (i. e. Or the internal world contained within the world).

22. My husband being solely employed in meditating on the meanings (doctrines) of the vedas; has no desire whatever, to know anything relating the past or unpassed (i. e. the present and future) time.

23. It is for this reason (of unacquaintance with the world), that my lord has not been able to succeed to any station in life; and it is today only, that both of us are desirous to be blest with the best state of humanity (the knowledge of the Deity).

24. We therefore beseech[\*\*beseech] you, O venerable sir, to grant our request, as it is never in the nature of noble persons to refuse the prayer of their suppliants.

25. I who have been wandering in the etherial regions, among hosts of the perfected spirits of siddhas; do not find any one except yourself, O honourable sir, who may put fire to the thick gloom of ignorance as a conflagration.

26. And as it is the nature of good people to do good to others, even without the knowledge of any cause of pity in their suppliants; so should you, O venerable sir, do to your suppliant one without refusing her suit.

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## CHAPTER LXVI.

### DESCRIPTION OF THE INSIDE OF THE STONY MANSION OF THE WORLD.

Argument:--The nymph's Relation of the manner of her habitation in the womb of the solid stone.

Vasishtha said:--I then seated as I was, in my imaginary seat in the sky, asked the lady who was also sitting like myself in the visionary air: saying:--

2. Tell me, O gentle lady, how could an embodied being as yourself, abide in the inside of a block of stone; how could you move about within that imporous substance, and what was the cause of your abode therein.

3. The Nymph replied:--Wonder not, O sage, at this kind of our habitation, which is as habitable to us, and inhabited

by other creatures, as the open and spacious world which you inhabit.

4. There are the snakes and reptiles, living in and moving about the bowels of the earth; and there are huge rocks deeply rooted in the subterranean cell; the waters are running within the bosom of the ground, with as much freedom as the winds are flying all about the open air.

5. The oceans are flowing with the fulness of their waters, and the finny tribe moving slowly beneath and above their surface; and there are infinite numbers of living creatures, that are incessantly born and dying away in them.

6. It is in the cavity of the mundane stone, that the waters are gliding below, as the winds are flying above; here the celestials are moving and roving in the air, and the earth and the planetary bodies, revolving with their unmoving mountains and others immovables.

7. There are also the gods, demigods and human beings, moving in their respective circles, within the womb of this

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stone; and it is from the beginning of creation, that the waters of rivers are running as those of the oceans.

8. Again it is from the beginning of creation, that the sun has been darting his beams from above; and strewing them like lotuses on the lake like land, while the dark clouds of heaven are hovering over them like a swarm of black bees, fluttering upon those blooming blossoms.

9. The moon spreads her light like sandal paste on all sides, and effaces thereby the darkness, which overspreads the bosom of night, and covers the face of the evening star.

10. The sun light is the lamp of his light in heavenly mansion, and scatters its rays on all the ten sides of the skies, by means of their conductor of air. (It is believed that the circumambient air is the medium, through which the pencils of solar light pass in all directins[\*\*directions]).

11. The wheel of the starry frame, is continually revolving in the air by the will of God, like a threshing mill turning about its central axle by means of a string.

12. This rotatory circle of celestial bodies, about its axis of the pole, kills all things under its two valves of heaven and

earth, as the wheel of fate grinds them to dust. (So says Kabir the saint of Julpa caste.[\*\*:] "Every one is ground to dust, under the two disks of earth and sky, as under the jaws of death").[\*\*moved " inside the paren]

13. The surface of the earth is full of hills and mountains, and the bosom of the sea is filled by rocks and islands; the upper sky contains the celestial abodes, and the demons occupy the lower regions below the ground.

14. The orbit of this earth, resembles the ear-ring of the goddess of the three worlds; and the verdant orb of this planet, is as the pendant gem of the ringlet, continually with the fluctuations of its people.

15. Here all creatures are impelled by their desires to their mental and bodily activities, as if moved to and fro by the flying winds, and are thus led to repeated births and deaths (from which they have no respite).

16. The silent sage sits in his sedate meditation, as the sky is unmoved with its capacity of containing all things within

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itself; but the earth is shaken and wasted by the dashing waves, and the fire is put down by its blazing flame, and every thing is moved about as monkey by the wind of its desires.

17. All the living beings abounding in the earth and water, and those flying in the air, as well as such as live in the hills and on trees; together with the gods and giants, are alike doomed to death and regeneration, as the ephemeral insects, worms and flies.

18. Time--the greatest slaughterer, destroys the gods, giants, gandharvas and all, with its many arms of ages and yugas, and and[\*\*delete extra 'and'] of years, months, days and nights, as a herdsman kills his cattle, which he has reared up himself. (Time feeds upon what it has fed himself).

19. All these rise and fall in the eventful ocean of time, and having leapt and jumped and danced awhile, sink in the abyss of the fathomless whirl of death, from which none can rise again.

20. All sorts of beings living in the fourteen spheres of the world, are carried away as dust and ashes by the gust of death, to the hollow womb of air, where they disappear as empty clouds in the autumnal sky.

21. The high heaven which is ever clad in the clean and clear attire of the atmosphere, and wears the frame work of the stars as a cap or crown on its head, holds the two lights of the sun and moon in its either hand, and show us the works of gods in the skies. (Heaven is the book of god, before thee set &c. milton[\*\*Milton]).

22. It remains unmoved for ever, and never changes its sides composed of the four quarters of heaven, notwithstanding vicissitudes of the sky, the rushing of the winds, the tremor of the earth, the roaring of the clouds and the intense heat of the sun: (All which it bears as patiently as the fixed trees and stones on earth).

23. And all things continue in their destined course, whether they that are conscious or those which are unconscious of these changes in nature; such are the appearance of meteors and  
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portents in the sky, the roaring of clouds, the eclipses of the planets, and the trembling of the earth below.

24. The submarine fire sucks up the over flowing waters, of the seven great basins or oceans on earth; in the same manner as the all-destroying time, devours the creatures in all the different worlds.

25. All things are continually going on in their course, in the manner of the continued motion of the (sadāgati) of the current air: Namely; all earth born worms moving on and returning into the bowels of the earth; the birds of the air are moving in and flying on all sides of the sky; the fishes are swimming and skimming all about the waters, the beasts returning to their caverns in earth and the hills, and such is the case with the inhabitants of all the continents and islands lying in the womb of this world.

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## CHAPTER LXVII.

### PRAISE OF CONTINUED PRACTICE OR THE FORCE OF HABIT.

Argument:--The sage's visit to the stony-mansion and the nymph's relations of the force of habit.

The Nymph continued:--If you, O sage, have any doubt in any part of my narration; then please to walk with me and see that mansion, and you will observe there many more wonders than what I have related.

2. Vasishtha said:--Upon this "I said well"[\* I said "well"] and went on travelling with her in our aerial journey; as the fragrance of flowers flies with the winds, to aerial nothing in which they are both lost for ever.

3. As I passed far and afar, in the regions of air; I met with multitudes, of etherial beings, and came to the sight of their celestial abodes.

4. Passing over the regions traversed by the celestial[\*celestial], in the upper and higher sphere of heaven; I arrived at blank and blanched sky, beyond the height and above the summit of the polar mountain.

5. I then passed amidst this etiolate[\*etiolated] vault and came out at last of it, as the fair moon appears under the white canopy of heaven; and beheld above me the bright belt of zodiac, containing the seven-fold golden spheres of the seven planets. Note. the hindu[\*Hindu] astronomy does not reckon the earth as one of the moving planets.

6. As I was looking at that belt of the zodiac, I found it as a crystalline[\*crystalline] marble, and burning with fire. I could not discern any of the worlds that it encompassed: (they being all put to shade by the zodiacal[\*zodiacal] light).

7. I then asked my lovely companion, to tell me where were the created worlds, together with the gods and planetary bodies and stars, and the seven spheres of heaven.

8. Where were the oceans and the sky, with all its different  
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sides (of the compass); where were the high and heavy bodies of clouds, the starry heaven, and the ascension and descension of the rolling planets.

9. Where are now, said I, the rows of the lofty mountain peaks, and the marks of the seas upon the earth; where are the circles and clusters of the islands, and where are the sunny shores and dry and parched grounds of deserts.

10. There is no reckoning of time here, nor any account of actions of men; nor is there any delusive appearance of a created world or anything whatever, in this endless and empty vacuum.

11. There is no name of the different races of beings, as the

Gods, demigods, vidyādhara, Gandharvas and other races of mankind; there is no mention of a sage or prince, or of aught that is good or evil, or of a heaven or hell, or day and night and their divisions into watches, hours &c.

12. There is no calculation of the divisions of time (in this extramundane space), nor any knowing of merit or demerit[\*\*demerit] (in this uninhabited place); it is free from the hostility of the gods and demigods and the feelings of love and enmity (between man and man).

13. Whilst I had been prating in this manner in my amazement, that excellent[\*\*excellent] lady who was my cicerone in this maze, spake to me and said, with her eyeballs rolling as a couple of fluttering black bees.

14. The Nymph said:--I neither see any thing here, in its former state; but find everything presenting a picturesque form in this crystal stone, as it does in its image appearing in a mirror.

15. I see the figures of all things in this, by reason of my preconceived ideas eternally engraven herein, while the want of your preconceptions of them, is the cause of your over sight or blindness of the same.

16. Moreover it is your habitual conversation, regarding the unity or duality of the sole entity; and forgetfulness of our pure spiritual and intellectual bodies, that you were blind to the sight of the reality, and I had a dim glimpse of it.

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17. I have by my long habit of thinking, learnt to look upon this world in the light of an etherial plant (which is nothing); I never view it as you do to be a reality, but as a dim reflection of the ideal reality.

18. The world that appeared before so conspicuous to my sight, I find it now appearing as indistinct to me as a shadow of the same cast upon a glass.

19. It is owing to our prejudice in favour[\*\*space added] of the false doctrine of old, regarding the personality of the body; that we have missed the ease of our reliance in the spiritual body, and thus fallen in the deep darkness of delusion.

20. Whatever we are habituated to think in our internal minds, the same grows forth and takes a deep root in the heart,

under the moistening influence of the intellectual soul; and mind becomes of the nature, as the force of early habit forms the youth.

21. There is nothing which is likely to be effected, either by the precepts of the best sástras, or the dictates of right reason, unless they are made effectual by constant application and practice of them. (Theoretical knowledge is useless without practice).

22. Your erroneous speech regarding the nihility of the world in this empty space, proceeded only from your constant habit of thinking the reality of the false world, which was about to mislead me also. Be now wise that you have overcome your previous prejudice, and known the present truth.

23. Know, O sage, that it is your habitual thinking of a thing as such, that makes it appear so to you; just as a mechanic master's art is by his constant practice of the same under the direction of its professor.

24. The erroneous conceptions of this thing and that, and of the existence[\*\*existence] of the material world, and the reality of one's egoism and personality; are all obviated by culture of spiritual knowledge, and by force of the constant habit of viewing all things in their spiritual light.

25. I am but a weak and young disciple[\*\*disciple] to thee, and yet  
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see the stony world too well, which thou with thy all-knowingness[\*\*added '-'] dost not perceive; and this is because of my habit of thinking it otherwise than thou art practiced to do.

26. See the effect of practice, which makes a learned man of a dunce, (by his habitude to study); and reduces a stone to dust (by continued pounding). Look at the force of the inert arrow, to hit at the distant mark (by impulsion of the practiced archer).

27. In this manner the gloom of our ignorance, and the malady of false knowledge, are both of them dispelled by right reasoning and deep thinking, both of which are the effect of habit.

28. It is habit that produces a zest, in the tastes of particular articles of food, as some have a relish for what is sour and pungent, while there are others that luxuriate in what is sweet and savoury. (Tastes differ).



29. A stranger becomes friendly, by his continuance in one's company; and so is a friend alienated, by his living in an alien and distant land.

30. Our spiritual body, which is perfectly pure, aerial and full of intelligence, is converted to and mistaken for the gross material body as soul, by our constantly thinking of our corporeality.

31. The impression of your being a material body, will fly away as a bird flies off in the air, no sooner you come to know yourself to be a spiritual and intellectual soul. But it is the habit of thinking yourself as such, that makes you really so.

32. All our meritorious acts are destroyed, by a slight act of demerit[\*\*demerit]; and our prosperity flies away at the approach of adversity; but there is nothing which can remove our habit from us. (Habit being our second nature).

33. All difficult matters are facilitated by practice, and enemies are conciliated into friendship, and even poison is made as delectable as honey by virtue of habit.

34. He is reckoned as too mean and vile a person, who does not accustom himself to practice, whatever is good and proper  
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for him; he never acquires his object, but becomes as useless as a barren woman in the family.

35. Whatever is disirable[\*\*typo, desirable] and good for one, is to be gained with assiduity all along one's life time, just as one's life, which is his greatest good in the world, is to be preserved with care, until the approach of death.

36. Whoso neglects to practice any act or art, which is conducive to his welfare, is prone to his ruin and to the torments of hell.

37. They who are inclined to the meditation of the spiritual soul, cross over easily over the billowy rivulet of this world, although they may be attached to it in their outward and bodily practices. (The knowledge of the immortal soul, is the healing balm of the turmoils of mortal life).

38. Practice is the light, that leads one in the path of his desired object; just as the light of the lamp shows the place, where the lost pot or cloth lies in the room. (So application to the esoteric, enlightens the mysterious truths of nature).

39. The arbour of assuetude fructifies in its time, as the kalpa tree yields all the fruits of our desire; and as the hoarded capital of the rich, is attended with great profit and interest.

40. Habitual inquiry into spiritual truth, serves as the sunlight to enlighten the nature of the soul (unto us); or it lies hid in our very body as any part of it in the darkness of the sunless night. (The inward soul is invisible to exoteric view).

41. All animal beings are in need of certain provisions, for the supportance of their lives; and all these they have to obtain by their continued search, and never without it. Therefore the force of habit prevails in all places as the powerful sunshine.

42. All the fourteen kinds of living beings, have to live by the habit of their respective activities; and it is impossible for any one to get its disired[\*\*typo, desired] object, without its unfeigned activity.

43. It is the repitition[\*\*typo: repetition] of same action, which takes the name of habit, and which [\*\*[is]] called one's personal effort or exertion; and it is not possible for any body to do anything without any effort.

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44. Constant habit of action, joined with bodily and mental energy, is the only means of accomplishing anything and not otherwise.

45. There is nothing which is impossible to the power of habit, which is as powerful as the strong sun-beams which give growth to everything on earth. It is habitual energy only that gives prosperity and undauntedness to the brave, on earth and water and mountains, and in forests and deserts.

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## CHAPTER LXVIII.

### THE FALLACY OF THE EXISTENCE OF THE WORLD.

Argument:--Exposition of the Erroneous conception of the Material World.

The Nymph Continued[\*\*continued]:--Now as it is the habit of long practice, combined with the understanding and cogitation of a subject, that makes one proficient in it; so these being applied to the meditation of the spiritual and pure soul, will

cause the material world to vanish in the stone (we have been talking of).

2. Vasishtha said:--After the celestial nymph had spoken in this manner, I retired to the cavern[\*\*cavern] of a rock, where I sat in my posture of Padmāsana (or legs folded upon one another); and became engaged in my samādhi-devotion (or abstract and abstruse meditation).

3. Having given up all thoughts of corporeal bodies, and continued to think only of the intellectual soul, according to the holy dictate of the nymph as said before.

4. I then had the sight of an entellectual[\*\*typo, intellectual] void in me, which present a clear and fair prospect before me, resembling the clearness of the vacuous vault of heaven in autumnal season.

5. It was at last by my intense application, to the meditation of the true One (or the god in spirit);[\*\*typo, ';' redundant] that my erroneous view of the phenomenals, entirely subsided within me (or disappeared from my mind).

6. The intellectual sphere of my mind, was filled by a transcendant[\*\*transcendent] light; which knew no rising or setting, but was always shining with an uniform radiance.

7. As I was looking into and through the light, that shone in me, I could find neither the sky nor that great stone, which I sought to find.

8. I then found the clear and thick blaze of my spiritual

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light, to ravish my outward sight; as it had enrapt my inward vision.

9. As a man sees in his dream a huge stone in his house, so I beheld the vast vacuum as a crystalline[\*\*crystalline] globe, situate in the clear atmosphere of the intellect. (The stone is the mundane egg or sphere of the universe).

10. A dreaming man, may think himself as another person; but after he is awakened from his sleep, he comes to know himself. (So we dream ourselves as this and that, but upon waking to reason, we find ourselves as none of these, but the pure spirit).

11. Those who dream themselves headless beings in their sleep, and remain so in this world; they can be of no good or

use to themselves, though they have a little knowledge afterwards.

12. The man that is drowned in utter ignorance, comes to his right understanding in course of time; and comes to know at the end, that there is no real entity, except the essence of god.

13. This when I beheld the solid and transparent light, which appeared as crystal stone lying in the vacuity of Brahma; I could observe no material thing as the earth and water, or aught whatever in connection with it.

14. The pure and spiritual form, in which all things were presented at their first creation; they bear the same forms still, in our ideas of them.

15. All these bodies of created beings, are but forms of Brahma; being considered in their primordial and spiritual and natural natures; and it is the mind which gives them the imaginary shapes of materiality, in its fabricated dominion of the visible world.

16. It is the spiritual form, which is the true essence of all things; and all that is visible to us or perceptible to the senses, is mere fabrication of the originally inventive mind.

17. The prime creation was in the abstract, or an abstract idea of it, and imperceptible to the senses; (because the original  
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prototype of the world, was co-eternal with the divine mind, and existent with it from before the formation of the perceptive senses of beings; but it was perceptible to the mind in the form of the noumenal, which was converted to the concrete and phenomenal by the ignorant[\*\*]).

18. The yogi like the knowing minds, sees all things in the abstract and in a general view; but the ignorant that are deprived of the power of abstraction and generalization, fall into the errors of concrete particulars and deceptive sensibles.

19. All sensation is but a temporary perception, and presents a wrong impression in the mind; know all sensible perceptions to be false and deluding, but their concepts in the mind of yogi are the true realities. (Falsity of perception and reality of noumenals according to the[\*\*delete 'the'] Berkely[\*\*Berkeley]).

20. O, the wonder of taking the sensibles for the invisible verities! when it is ascertained that the concepts, which are

beyond the senses, are the true realities that come under our cognizance.

21. It is the subtile form (or idea) of a thing, that appears at first before the mind; which is afterwards represented in various false shapes before us; and this is true of all material things in the world. (As the general and abstract idea of heat, which is at first imprinted in the mind, is manifested unto us at last in the concrete and particular forms of the sun and fire and all others hot bodies[\*\*]). (This passage supports the doctrine of the eternity of general ideas innate in us, against Locke's denial of inborn ideas).

22. Whatever there has not been before, has never been in being afterwards; as the variety of the jewelery[\*\*jewellery/jewelry] of gold, is naught but gold itself; so the pristine subtile ideas, cannot have any gross material form. (All which is but shadow and fallacy).

23. O the great ignorance of men! that takes the error for truth, and considered the falsehood as true; and there is no way for the living soul to discern the true and false, except by right reasoning.

24. The material body cannot be maintaind[\*\*maintained] by correct rea-\*  
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\*son, but the immaterial essence of it is indestructible, both in this world as also in the next.

25. The error of materiality in the incorporeal or spiritual body, which is presided over by the intellect--chit; is as the fallacy of a vast sea, in the shining sands of a sandy desert.

26. The consciousness of materiality, which one has in his spiritual and intellectual form; is as his supposition of a human body in the peak of a mountain, when it is viewd[\*\*viewed] by his naked eye sight.

27. The erroneous supposition of materiality, in the spiritual entity of our being; is as the error of our taking the shells on the sea shore for silver, the sunshines on sands for water, and another moon in the mist.

28. O the wondrous efficacy or error! that represents the unreal as real and the vice-versa; and O the great power of delusion! which springs from the unreasonableness of living beings.

29. The yogi finds the spiritual force and mental activity, to be the two immaterial causes of all action and motion, that actuate everything in both the physical and intellectual worlds.

30. Therefore the yogi relies in his internal perception only, by rejecting those of his external senses; while the common sort are seen to run giddy, with drinking the vapours of the mirage of senses.

31. That which is commonly[\*\*typo?--P2:no] called pleasure or pain, is but a fleeting feeling in the mind of men, and is of a short duration; it is that unfeigned and lasting peace of mind, which has neither its rise or fall, that is called true happiness; (and is felt by yogis only).

32. Infer the hyper-sensible from the sensibles, and see the true source of thy sensations manifest in thy presence. (Know the Lord as the pattern of thy perceptions).

33. Reject the sight of this triple world (composed of the upper, lower and midway spheres), which thy perception pre-\*  
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\*sents to thy imagination; because there can be nothing more foolish than taking a delusion for truth.

34. All these bodies and beings bear only, their immaterial forms of mere ideas; and it is the goblin of delusion alone, that causes us to suppose their materiality.

35. Whatever is not produced or thought of in the mind, can not present its figure to our sight also; and that which is no reality of itself, cannot be the cause of any else. (Nothing comes from a nullity).

36. When the sensibles are null and unreal, what other thing is there that may be real; and how can anything be said as real, whose reality is by the unreal and delusive senses.

37. The sensibles being proved as unreal, there can be no reality in their perceptions and thoughts also; it is impossible for a spider to maintain its web before a storm, which blows away an elephant.

38. So likewise the ocular evidence being proved as false, there is no proof of there being any object of vision any where. There is but One invariable entity in all nature, whose solidity

depends upon the consolidation of the divine intellect, as of the sea salt on the solidified sea water.

39. As a dreamer dreams of a high hill in his house, and in its ideal form, which is unknown to and unseen to others sleeping with him in the same house; so we thought two of that stone we have been talking of erewhile, and which is no other than the intellect.

40. It is this intellectual soul, which exhibits a great many ideal phenomena within itself, and all of which are as unsubstantial as empty air; such as:--this is a hill, and this is the sky; this is the world, and these are myself and thyself.

41. Men of enlightened souls only, can perceive these phenomena of the intellect in themselves and not the unenlightened soul; just as the hearer of a lecture understands its purport, and not one who dozes upon the reading of a sermon.

42. All these erroneous sights of the world, appear to be  
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true to the unenlightened person; just as the unmoving trees and mountains, seem to be dancing to [\*\*[the]] inebriated man.

43. The yogi beholds one irrepressible form of God (Siva) in all places, and manifest before him in the form of his intellect; but the ignorant are biguiled[\*\*beguiled] by their false guides, to place their reliance in the objects of senses, notwithstanding their frail nature.

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## CHAPTER LXIX

### ENTRANCE INTO THE COSMICAL STONE OF MUNDANE EGG.

Argument:--Creative energy of God is the cause of reminiscence, and reminiscence is the cause of reproduction.

Vasishtha added:--The world is without any figure or substance, though it presents the appearance of such; it is seen in the light of the pure and imperishable essence of god, by the keen sight of transcendental philosophy.

2. It is that quintessence which exhibits in itself the rare show of the cosmorama, and the figures of hills and rivers are seen in it as pictures in a panoroma[\*\*panorama], or as spectres appearing in the empty air.

3. The nymph then entered that cosmical block by the resistless efforts, and I also penetrated in it after her, with my curiosity (to know the contents thereof).

4. After that indefatigable[\*\*indefatigable] lady had made her way into the cosmos of Brahmá, she took her seat before a Brahman, and shone supremely bright in his presence.

5. She introduced me to him and said;[\*\*:] "this is my husband and supporter and with whom I have made my betrothal a long time in my mind.

6. He is now an old man, and I too have attained my old age; and as he has differed[\*\*deferred?] his marriage with me till now, I have become utterly indifferent about it at present.

7. He also has grown averse to his marriage at present, and is desirous of attaining to that supreme state, of which there is no view nor viewer, and which is yet no airy vacuity also.

8. The world is now approaching to its dissolution, and he has been sitting in his meditation, in as silent a mood as a stone and as immovable as a rock (in his yoga hypnotism).

9. Therefore do thou please, O lord of saints, to awaken both himself and me also, and enlighten and confirm us in

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the way of supreme felicity, until the end of this creation and the re-creation of a new one.

10. Having said so to me, she waked her husband and spoke to him saying; Here my lord, is the chief of saints, that has come today to our abode;

11. This sage is the progeny of Brahmá in another apertment[\*\*apartment] of this worldly dome, and deserves to be honoured with the honors worthy of a guest, according to the proper rite of hospitality.

12. Arise and receive the great sage with offering of his honorarium, and the water (for washing his feet); because great persons are deserving of the greatest regards and respects, that one can offer unto them.

13. Being thus addressed by her, the holy devotee awoke from his hypnotism, and his consciousness rose in himself, as a whirlpool rises above the sea.



14. The courteous sage opened his eyes slowly, as flowers open their petals in the vernal season after the autumn is over.

15. His returning senses slowly displayed the power of his limbs, as the returning moisture of plants in spring, puts their new sprouts and branches to shoot forth[\*\*space added] anew.

16. Immediately there assembled about him the gods, and demigods, siddhas and Gandharvas also from all sides; just as the assemblage of swans and cranes, flock to the limpid lake, blooming with the full-blown lotuses in it.

17. He looked upon all that were standing before him, together with myself and the fair lady (that had brought me thither); and then in the sweet tone of the parnava[\*\*pranava] hymn, he addressed me as the second Brahmá himself.

18. The Brahman said:--I welcome thee, O sage, to this place, that dost view the world as in a globe placed in the palm of thy hand; and resembllest the great ocean in the vast extents of thy knowledge. (Lit[\*\*.]--the ambrosial waters of knowledge).

19. You have come a great way, to this far distant place; and as you must have been tired with your long journey, please to sit yourself in this seat.

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20. As he said these words, I saluted him saying, I hail thee my lord; and then sat on the jewelled seat, he pointed out to me.

21. And then he was lauded by the assembled gods, and holy spirits standing before him, and received their pújá presents and adorations, according to the rules and rites of courtsey[\*\*courtesy].

22. Then as the praises and prayers of the assembled host, was all at an end in a moment; the venerable brahman was accosted and bespoken unto me in the following manner.

23. How is it, O venerable sir, that this nymph has recourse to me, and tells me to enlighten you both with true knowledge, when you are acquainted whatever is past, and all that is to take place in future.

24. You sir, are lord of all, and fully acquainted with all knowledge; what is it then that this silly woman wants to

learn from me, and this is what I want to learn from you.

25. Why was she produced by you to become your spouse, and was never taken to spousal by your indifference towards her.

26. The Brahman replied:--Hear me saint to tell you, how it came to be so with us; because it is right and fit to acquaint everything in full to the wise and good.

27. There is an unborn and imperishable entity from all eternity, and I am but a spark of that ever sparkling and effulgent intellect.

28. I am of the form of empty air or vacuum, and situated for ever in the supreme spirit; and am called the self-born in all the worlds, that were to be created afterwards.

29. But in reality I am never born, nor do I ever see or do anything in reality; but remain as the vacuous intellect in the intellectual vacuity[\*\*vacuity] of the selfsame entity.

30. These our addresses to one another in the first and second persons, (lit[\*\*.] as I, thou, mine, thine &c[\*\*.] ), are no other than as the sounds of the waves of the same sea dashing against each other.

31. I who was of this nature (of a clear wave in the sea of -----File: 376.png----- eternity), became turbed[\*\*disturbed?] in time by feeling some desire rising in me, and seeing that maid amidst the blaze of my intellect.

32. I thought her as myself, though she appears as another person to you and other; and though she is manifest before you, yet lies as hidden in me as my very self[\*\*space added].

33. And I find myself as that imperishable entity, which abides in me as I abide in the supreme soul; I find my soul to be impeireshable[\*\*imperishable] in its nature, and to be dilighted[\*\*delighted] in itself as if it were the lord of all.

34. Though I was thus absorbed in meditation, yet the reminiscence of my former state (as the creative energy of god or Brahmá); produced in me the desire of reproduction, and yonder is the incarnate divinity presiding over my will.

35. She is the presiding divinity over my will, that is standing here manifest before you; she is neither my wife nor have

I betrothed her as such.

36. It is from the desire of her heart, that she deems herself the spouse of Brahmá; and it is for that reason that she has undergone troubles, before she got rid of her desires.

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Chapter LXX.

THE WORDS OF THE CREATOR OF WORLDS IN THE  
MANDANE[\*\*MUNDANE] STONE.

Argument:--Relation of the desire of the Divine of Divinity as the cause of her sorrow.

The Brahman related:--Now as the world is approaching to its end, and I am going to take my rest in the formless void of the intellect, (after dissolution of the material world); it is for this reason that this divinity of worldly desires, is drowned in deep sorrow.

2. And as I am about to forsake her forever, it is for this very reason, O sage, that she is so very sorry and sick at her heart.

3. Being myself of an aerial form, when I become one with the supreme spirit (after my leaving the mental sphere); then there takes place the great dissolution of the world with the end of all my desire.

4. Hence she with deep sorrow pursues my way, for who is there so senseless, that does not follow after the giver of her being.

5. Now the time is come for the termination of the Kaliyuga, and of the rotation of the four ages; and the dissolution of all living beings, Manus, Indras, and the Gods, is near at hand.

6. Today is the end of the kalpa and great kalpa age, and this day puts an end to my energy and will, and makes me mix with the eternal and infinite vacuity.

7. It is now that this personification of my desire, is about to breathe her last; just as the lake of lotuses being dried, the breath of lotus flowers also is lost in the air.

8. The quiet soul like the calm ocean, is always at a state of rest; unless it is agitated by its fickle desires, as the sea is

troubled by its fluctuating waves.

9. The embodied being (which is confined in the prison-\*

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\*house of the human body), has naturally a desire to know the soul, and to [\*\*[be]] freed from its dungeon.

10. Thus this lady being fraught with spiritual knowledge, and long practiced in yoga meditation; has seen the world you inhabit, and the four different states of its inhabitants. (The gloss explains the four states to mean the four different pursuits of men expressed by Dharmārtha[\*\*Dharma, Artha], Kāma, Moksha).

11. She traversing through the regions of air, has come to the sight of the aforesaid etherial stone above the polar mountain, which is our celestial abode and the pattern of your world.

12. Both that world of yours and this abode of ours, rest on a great mountain, which bears upon it many other worlds (invisible to the naked eye).

13. We also do not[\*\*space added] see them with our discriminating eye sight, of descending[\*\*?] them separately from one another; but we behold them all commingled in one, in our abstract view of yoga meditation, (i. e. The sight of particulars is lost in their abstract meditation).

14. There are numberless worlds of creations, in earth, water and air and in everything under the sky, as if they are compress[\*\*compressed] or carved in the body of a huge block of stone.

15. What you call the world is a mere fallacy, and resembles your vision of a fairy city in dream; it is a false name applied to an object, existing nowhere beyond the intellect (and in the imagination of the mind).

16. They who have come to know the world, as no other than an airy vision of the mind, are verily called as wise men, and not liable to fall into error.

17. There [\*\*[are]] others who by their application to and practice of yoga contemplation, come to attain their desired object, as this lady has succeeded to gain your company (for her edification).

18. Thus doth the illusory power of the intellect, display these material worlds before us; and thus doth the everlasting Divine omnipotence manifest itself (in all these various forms).

19. There is no action nor any creation, that is ever produced from anything or ever reduced to nothing; but all things

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and actions are the spontaneous growth of the intellect only; together with our ideas of space and time.

20. Know the ideas of time and space, of substance and action, as well as of the minds and its faculties, are the lasting figures and marks on the stone of the intellect, and are ever salient in it, without their setting or being shaded at any time[\*\*space added].

21. This intellect is the very stone (we have been talking of), and is either at rest or rolling on as roller or wheel; the worlds appertain to it as its appurtenances, and accompany it as motion doth the wind.

22. The soul being replete with its full knowledge of all things, is considered as the solid world itself; and though it is infinite in time and space, yet it is thought as limited, owing to its appearance in the form of the bounded and embodied mind.

23. The unbounded intellect appears as bounded, by its limited knowledge; and although it is formless, yet it appears in the form of the mind, representing the worlds in it.

24. As the mind views itself in the form of aerial city in its dream, so doth it find itself in the form of this stone, with the worlds marked upon it in the daytime. (The world like the dream, is a transformation or representation of the mind itself).

25. There is no rolling of the orbs in this world, nor the running of streams herein, there is no object subsisting in reality any where; but they are all mere representations of the mind in empty air.

26. As there are no kalpa and great kalpa ages in eternity, nor the substantiality of anything in the vacuity of our consciousness; and as there is no difference of the waves and bubbles from the waters of the sea; (So there is no difference of the empty thoughts from the vacuous mind; whence they take their rise).

27. The worlds appearing to be in esse[\*\*space added], or existent in the mind and before the eyes; are in reality utterly inexistent in the intellect, which spreads alike as the all pervading and empty vacuum every where. And as all empty space in every place is alike and same with the infinite vacuity; so the forms

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of things appearing to the limited understanding, are all lost in  
the unlimited intellect.

28. Now Vasishtha, go to your place in your own world;  
and have your peace and bliss in your own seat of samádhi-devotion.  
Consign your aerial worlds to empty air, while I myself  
to the supreme Brahma do repair.

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## CHAPTER LXXI.

### DESCRIPTION OF FINAL DISSOLUTION.

Argument:--Conduct of kali age[\*\*space added], and Termination of Brahmá's Creation  
at the End.

Vasishtha added:--So saying, Brahmá--the personified  
Brahman, sat in his posture of devotion--padmāsana[\*\*à-->á], and  
resumed his intense meditation of the samádhi meditation;  
and so did his celestial companions also.

2. He fixed his mind on the pause santa, which is placed  
at the end of half syllable m--the final letter of the holy  
mantra of omkara; and sat sedate with his steady attention  
(on the Divine), as an unmoved picture in painting.

3. His concupiscent consort--vāsana or desire, followed his  
example also; and sat reclined at the end of all her endless  
wishes, as an empty and formless vacuity. (The devotee must  
became a nullity, for his union with the unity).

4. When I saw them growing thin for want of their desires,  
I also reduced myself by means of my meditation, until I found  
myself as one with all pervading Intellect; in the form of endless  
vacuity: (and perceived every thing that was going on  
everywhere).

5. I saw that as the desires of Brahmá were drying up in  
himself, so I found all nature to be fading away, with the contraction  
of the earth and ocean, together with the diminution of  
their hills and islands.

6. I saw the trees and plants and all sorts of vegetables,  
were fading away with the decay of their growth; and all  
creation seemed to come to its end in a short time.

7. It seemed that the stupendous body of viráj[\*\*Viráj], which

contained the whole universe, was sick in every part; and the great earth which was borne in his body, was now fulling[\*\*falling] insensibly into decline and decay.

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8. She is now stricken with years, and grown dull and dry without her genial moisture, and is wasting away as a withered tree in the cold season (lit,[\*\*.]--in the cold month of christmas[\*\*Christmas], when the icy breath of winter withers every green).

9. As the insensibility of our hearts, stupifies the members of our bodies; so did the anesthesia of One produce the obtuseness of all things in the world. (The creative power failing, all creation dwindles away).

10. The world was threatened by many a portent and ill omen on all sides, and men were hastening to hell-fire; and burning in the flame of their sins. (The end of kali or sinful age, is the precursor to its final doom of the dooms-day).

11. The earth was a scene of oppression and famine, troubles, calamities and poverty, waited on mankind every where; and as women trespassed the bounds of decorum, so did men transgress the bounds of order and conduct.

12. The sun was obscured by mist and frost, resembling gusts of ashes and dust; and the people were greatly and equally afflicted by the excess of heat and cold, the two opposites which they knew not how to prevent. (i. e. All beings were tormented by the inclimencies[\*\*inclemencies] of weather).

13. The Pamaras or Pariahs, were tormented by burning fires on one side, and floods and draughts of rain water on the other; while waging wars were devastating whole provinces altogether.

14. Tremendous protents[\*\*portents, cf. #10] were accompanied, with the falling mountains and cities all around; and loud uproars of the people rose around, for the destruction of their children and many good and great men under them. (i. e. under the falling rocks and edificies[\*\*edifices]).

15. The land burst into deep ditches, where there was no water course before; and the peoples and rulers of men, indulged themselves in promiscuous marriages.

16. All men living as way-farers or pedlars, and all paths

full of tailor shops; all women dealing in their hairs and head-dressess[\*\*-dresses], and all rulers imposing head taxes on their people.

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17. All men living by hard labour, and the reyets living upon litigation[\*\*litigation] only; women living in impiety and impurity, and the rulers of men addicted to drinking.

18. The earth was full of unrighteousness, and its people were misled by heretical doctrines and vicious sástras; all wicked men were wealthy and fortunate, and good people all in distress and misery.

19. The vile non-aryans, were the rulers of earth, and the respectables and learned men had fallen into disrepute and disregard; and the people all were guided by their evil passions of anger, avarice and animosity, envy, malice and the like.

20. All men were apostates from their religion, and inclined to the faith of others; the Brahmans were furious in their dehortation, and the vile borderers were persecutors of others. (i. e. they robbed themselves).

21. Robbers infested the cities and villages, and robbed the temples of gods and the houses of good people; and there were parasites, pampered with the dainties of others, but short lived and sickly with their gluttony.

22. All men indulging themselves in their idleness and luxury, and neglecting their rituals and duties; and all the quarters of the globe, presented a scene of dangers and difficulties, woe and grief.

23. Cities and villages were reduced to ashes, and the districts were laid waste on all sides; the sky appeared to be weeping with its vaporous clouds, and the air disturbed by its whirling tornadoes.

24. The land resounded with the loud crying and wailing of widows and unfortunate women, and they who remained at last, compelled to live by beggary.

25. The country was dry and anhydrous, and lying bare and barren in all parts; the seasons were unproductive of season-fruits and flowers; so every part of this earthly body of Brahmá, was out of order and painful to him.



26. There was a great dearth on earth, upon her approaching dissolution, and the body of Brahmá grew senseless, owing  
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to the loss of the watery element, in all its canals of rivers and seas.

27. The spirit of Brahmá being disturbed, there occurred[\*\*occurred] a disorder in the course of nature; and it brought on a transgression of good manners, as when the waters of rivers and seas overflow[\*\* overflowed?] their boundaries.

28. Then the furious and sounding surges begin to break down their bounds, and run mad upon the ground; and the floods overflow the land, and lay waste the woodlands.

29. There were whirlpools, whirling with hoarse noise, and turning about on every side, with tremendous violence; and huge surges rose as high, as to wash the face of the heavy clouds in the sky.

30. The mountain caverns, were resounding to the loud roars of huge clouds on high, and heavy showers of rain fell in torrents from the sky, and overflowed the mountain tops afar and nigh.

31. Gigantic whales, were rolling along with the whirling waves of the ocean; and the bosom of the deep appeared as a deep forest, with the huge bodies of the whales floating upon the upheaving waves.

32. The mountain caves were strewn over with the bodies of marine animals, which were killed there by rapacious lions and tigers; and the sky glittered with marine gems, which were borne on high by the rising waters.

33. The dashing of the rising waves of the sea, against the falling showers of the sky; and the dashing of the uplifted whales with elephantine clouds on high, raised a loud uproar in the air.

34. The elephants floating on the deluvian[\*\*diluvian] waters, washed the faces of the luminaries, with the waters spouted out of their nozzles; and their jostling against one another; hurled the hills aground. (Or they clashed on one another, as two hills dashed over against the other).

35. The sounding surges of the sea, dashed against the rocks on the shore, emitted a noise like the loud roar of elephants,

contending in the caverns of mountains.

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36. The nether sea invaded the upper sky, and its turbulent waves drove the celestials from their abode; as an earthly potentate attacks another, and his triumphant host, dispossesses the inhabitants with loud outcry.

37. The overflowing waters covered the woods, both in the earth and air; and the overspreading waves filled the skies like the winged mountains of yore.

38. High sounding winds were breaking the breakers of the sea, and driving them ashore as fragments of mountains; while their splashing waters, dashed against the rocks on the shore, and washed the fossile shells on the coast.

39. Whirling whirlpools, were hurling the huge whales into them; and ingulphing the falling rocks in their fathomless depth.

40. Big water elephants or whales were carried with the torrents, and drowned in the depths of the caverns on the mountain tops; and these they attempted to break, with their hideous teeth or tusks.

41. The tortoise and crocodile hang suspended on the trees, and extended their full length and breadth thereon[\*\*thereon?]; and the vehicles[\*\*vehicles] of yama[\*\*Yama] and Indra (i. e. the buffalo and elephant), stood aghast with their erect ears.

42. They listened [\*\*missing "to"?] the fragments of rocks, falling with hideous noise on the sea-shore; and beheld fishes with their broken fins, tossed up and down by the falling stones.

43. The forests shook no more in their dancing mood, and the waters on earth were all still and cold; but the marine waters were flaming with the submarine fire, smitting[\*\*emitting] a dismal glare.

44. The sea elephants or whales being afraid of the extinction of marine fire, by the primeval waters, (which were the seat of Náráyana); fell upon the waters on the mountain tops, and contented[\*\*contended?] with the earthly and mountainous elephants.

45. The rocks carried away by the rapid current, appeared as dancing on the tops of the waves; and there was a loud concussion of the swimming and drowned rocks (mainákas), as

they dashed against the mountains on land.

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46. Large mountains and woods, were now resorted to by men and wild animals; and the driving droves of wild elephant, were roaring as loud, as the high sounding trumpets at a distance.

47. The infernal regions were disturbed by the torrents of water, as by the infernal demons; and the elephants of the eight quarters, raised loud cries with their uplifted trunks and nozzles.

48. The nether world emitted a growling noise, from their mouths of infernal caverns; and the earth which is fastened to its polar axis, turned as a wheel upon its axle.

49. The over flowing waters of the ocean, broke their bounds with as much ease, as they tear asunder the marine plants; and the breathless skies resounded to the roaring of the clouds all around.

50. The sky was split into pieces, and fell down in fragments; and the regents of the skies fled afar with loud cries. And comets and meteors were hurled from heaven, in the forms of whirlpools.

51. There were fires and firebrands, seen to be burning on all sides of the skies, earth and heaven; and flaming and flashing as liquid gold and luminous gems, and as snakes with colour of vermilion[\*\*vermilion].

52. My flaming and flying portents, with their burning crests and tails, were seen to be flashing all about, and flung by the hands of Brahmá, both in the heaven above and earth below.

53. All the great elementary bodies, were disturbed and put out of order; and the sun and moon and the regents of air and fire, with the gods of heaven and hell, (name by Pavana and Agni, and Indra and Yama), were all in great confusion.

54. The gods seated even in the abode of Brahmá, were afraid of their impending fall; when they heard the gigantic trees of the forests falling headlong, with the tremendous crash of pata-pata noise.

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55. The mountains standing on the surface of the earth, were shaking and tottering on all sides; and a great earth-quake shook the mountains of Kailása, and meru[\*\*Meru], to their very bottom and caverns and forests.

56. The ominous tornados[\*\*tornadoes] at the end of the kalpa period, overthrew the mountains and cities and forests, and overwhelmed the earth and all in a general ruin and confusion.

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## CHAPTER LXXII.

### DESCRIPTION OF NIRVÁNA OR FINAL EXTINCTION.

Argument:--Brahmá's suppression of his Respiration; his settling on the wings of air and his form of virāj[\*\*virāj].

Vasishtha Continued[\*\*continued]:--Now the self-born Brahmá, having compressed his breath in his form of virāj (or the heart); the aerial or atmospheric air, which is borne on the wings of wind, lost its existence.

2. The atmospheric air, which is the very breath of Brahmá being thus compressed in his breast; what other air could there remain, to uphold the starry frame and the system of the universe.

3. The atmospheric air, being compressed with the vital breath of Brahmá; the perturbed creation (as described before), was about to come to its ultimate quietus.

4. The firmament being no more upheld by its support of the air, gave way to the fiery bodies of meteors, to fall down on earth, as starry flowers from the arbour of heaven.

5. The orbs of heaven, being unsupported by the intermediate air, were now falling on the ground; like the unfailing and impending fruits of our deserts, or the flying fates falling from above.

6. The gross desire or the crude will of Brahmá, being now at its end at the approach of dissolution; there was an utter stop, of the actions and motions of the siddhas, as that of the flame of fire before its extinction.

7. The world-destroying winds were winding in the air, like the thin and flying scraps of cotton; and then the siddhas fell down mute from heaven, after the loss of their strength and power of speech.

8. The great fabrics of human wishes, fell down with the cities of the Gods; and the peaks of mountain were hurled headlong, by shocks of tremendous earthquakes.

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9. Ráma rejoined:--Now sir, if the world is but a representation of the ideal in the mind of the great God Brahmá or viráj; then what is the difference of earth, heaven and hell to him, (who encompasses the whole in his body or mind).

10. How can this[\*\*these] worlds be said, to be the members of his body; or can it be thought, that the God resides in them with his stupendous form.

11. I well know that Brahmá, is wilful spirit of God, and has no form of himself; and so do I take this world, for a formless representation of the will or idea in the Divine Mind. Please sir, explain this clearly unto me.

12. Vasishta replied:--In the beginning this world was not in existence, nor inexistence either; because there was the eternal Intellect, which engrossed all infinity in itself, and the whole vacuity of space with its essence.

13. This vacuity of it (the subjective chit), is known as the objective chetya or thought; and the intellect without forsaking its form, becomes chetana or the power of intellection (or the mind) itself.

14. Know this intellection as the jíva or living soul, which being condensed (with feelings &c[\*\*.] becomes the gross mind; but none of these essences or forms of existence, have any form whatever.

15. The vacuity of the intellect, remains as the pure vacuum in itself forever; and all this which appears as otherwise, is no other and nothing without the self-same soul.

16. The very soul assumes to it its egoism (or personality), and thinking itself as the mind, becomes sullied with its endless desires, in its vacuous form. (The pure soul is changed to the impure spirit or volitive mind).

17. Then this intellectual principle, thinks itself as the air, by its own volition; and by this false supposition of itself, it becomes of an aerial form in the open air.

18. Then it thinks of its future gross form, and immediately finds itself transformed to an aerial body, by its volition or sankalpa. (The will being master to the thought).

19. Though the soul, spirit and mind, are vacuous in their

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natures; yet they can assume aerial forms to themselves by their will, as the mind sees its imaginary cities; and so doth the Lord take upon Him any form it pleases.

20. And as the knowledge of our minds, is purely of an aerial nature, so the intelligence of the all-intelligent Lord is likewise of an intellectual kind; and he takes and forsakes any form as he supposes and pleases for himself.

21. As we advance to the knowledge of recondite truth, so we come to lose the perception of size and extension; and to know this extended world as a mere nullity, though it appears as a positive entity.

22. By knowledge of the real truth, we get rid of our desires, as it is by our knowledge[\*\*knowledge] of the unity and the absence of our egoism or personality, that we obtain our liberation. (i. e. The knowledge of our nothingness).

23. Such is He-[\*--]the supreme One, and is Brahma the entity of the world. And know viráj, O Ráma, to be the body of Brahma, and the form of the visible world. (Brahma, Brahmá and viráj, are the triple hypostasis of the One and same God).

24. The desires or will, is of the form of empty vacuum, and the erroneous conceptions which rise in it; the same give birth to the world, which is thence called the mundane egg.

25. Know all this is nonesse[\*\*non esse], and the forms you see, are but formation of your fancy; in reality there is nothing inesse[\*\*in esse]; and tuism and egoism are no entities at any time.

26. How can the gross world be ever attached to the simple Intellect, which is of the nature of a void; how can a cause or secondary causality, be ever produced in or come out from a mere void?

27. Therefore all this production is false, and all that is seen a mere falsity; all this is a mere void and nothing, which [\*\*add: is] erroneously taken for something.

28. It is the Intellect only which exhibits itself, in the

forms of the world and its productions, in the same manner as the air begets its pulsations (in the form of winds), in the very calm air itself.

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29. The world is either as something or a nothing at all, and devoid of unity and duality; know the whole to lie in the empty vacuity of the Intellect, and is as void and transparent as the same.

30. I am extinct to all these endless particulars and distinctions[\*\*distinctions], and whether you take them as real or unreal, and be with or without your egoism, it is nothing to me.

31. Be without any desire and quiet in your mind, remain silent and without fickleness in your conduct; do whatever you have to do, or avoid to do it without anxiety.

32. The eternal One, that is ever existent in our notion of Him, is manifest also in the phenomenal, which is no other than Himself. But our imperfect notion of God, has many things in it which are unknown to us and beyond our comprehension; and such are the phenomenals also, that are so palpable unto us. (We have the innate idea of god[\*\*God], but no knowledge of his inner or outer nature and attributes, which are displayed in all existence).

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## CHAPTER LXXIII.

### DESCRIPTION OF THE PERSON OF VIRAJ--THE GOD OF NATURE.

Argument:--If there is no truth or untruth in the creation, how can both be true or false at once.

Ráma said:--Sir, you have said at length regarding our bondage and liberation, and our knowledge of the world as neither a reality nor an unreality also; and that it neither rises nor sets, but is always existent as at first and ever before.

2. I have well understood Sir, all your lectures on the subjects, and yet wish to know more of these, for my full satisfaction with the ambrosial drops of your speech.

3. Tell me sir, how there is no truth nor any untruth, either an erroneous view of the creation as a reality, or its view as a

mere vacuum:

4. In such a case, I well understand what is the real truth; yet I want you to tell more of this, for my comprehension of the subject of creation.

5. Vasishtha replied:--All this world that is visible to us, with all its moving and unmoving creatures; and all things with all there[\*\*their] varieties, occasioned by difference of country and climate.

6. All these are subject to destruction, at the great dissolution of the world; together with Brahmá, Indra, Upendra, Mahendra and the Rudras at the end.

7. Then there remains something alone, which is unborn and increate and without its beginning[\*\*beginning]; and which is ever calm and quiet in its nature. To this no words can reach, and of which nothing can be known.

8. As the mountain is larger and more extended than a

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mustard seed, so is the sky much more than that; but the entity of vacuity is the greatest of all.

9. Again as the dusts of the earth, are smaller than the great mountain; so the stupendous universe, is a minute particle in comparison with the infinite entity of the vacuity of God.

10. After the long lapse of unmeasured time, in the unlimited space of eternity, (i. e. at the end of a Kalpa age); and after the dissolution of all existence in the transcendent vacuum of the Divine Mind (lit[\*\*], thinking soul).

11. At this time the great vacuous intellect, which is unlimited by space and time, and is quite tranquil by being devoid of all its desire and will; looks in itself by its reminiscence, the atomic world in aeriform state, (as the soul ruminates over the past in its dream).

12. The intellect reconnoitres over this unreality within itself, as it were in its dream; and then it thinks on the sense of the word Brahma or enlargement, and beholds the dilation of these minutiae in their intellectual forms: (i.e. the developed ideas).

13. It is the nature of the intellect to know the minute



ideas, which are contained in its sensory; and because it continues to look upon them, it is called their looker. (i. e. The subjective principle of the objective thoughts).

14. (In order to clear how the intellect can be both the subjective and objective at once, it is said that); As a man sees himself as dead in his dream, and the dead man sees his own death; so doth the intellect see the minute ideas in itself. (Hence it is not impossible for the contraries to subsist together).

15. Hence it is the nature of the intellect, to see its unity as a duality within itself; and to remain of its own nature, as both the subjective and objective by itself.

16. The intellect is of the nature of vacuum, and therefore formless in itself; and yet it beholds the minute ideas to rise as visibles before it, and thereby the subjective viewer becomes the duality of the objective view also.

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17. It then finds its minute self, springing out distinctly in its own conception; just as a seed is found to sprout forth in its germ. (This is the first step of the conception of personality of the universal spirit).

18. It has then the distinct view of space and time, and of substance and its attributes and actions before its sight; but as these are yet in their state of internal conceptions, they have as yet received no names for themselves.

19. Wherever the particle of the intellect shines (or that which is perceptible to it); is called the place (or object), and whenever it is perceived the same is termed as time, and the act of perception is styled the action.

20. Whatever is perceived (by the intellect), the same is said as the object; and the sight or seeing thereof by it, is the cause of its perception, just as the light of a luminary, is the cause of ocular vision.

21. Thus endless products of the intellect appear before it, as distinct from one another by their time, place, and action; and all these appearing as true, like the various colours of the skies in the sky.

22. The light of the intellect shines through different parts of the body, as the eye is the organ whereby it sees; and so the other organs of sense for its perception of other objects. (All

these are called axes[\*\*axes] answering the sight of the eyes).

23. The intellectual particle, shining at first within itself, bears no distinct name except that of tanmātra or its inward perception; which is as insignificant a term as empty air.

24. But the shadow of the atomic intellect falling upon the empty air, becomes the solid body; which shoots forth into the five organs of sense, owing to its inquest into their five objects of form and the rest.

25. The intellectual principle, being then in need of retaining its sensations in the sensorium, becomes the mind and understanding, (which is called the sixth or internal organ of sense).

26. Then the mind being actuated by its vanity, takes

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upon it the denomination of egoism, and is inclined to make imaginary divisions of space and time.

27. Thus the minute intellect comes to make distinctions of time, by giving them the different denomination of the present, past and future.

28. Again with regard to space, it denominates one place as upper and another as lower; and goes on giving different appellations of sides (or the points of compas[\*\*compass]), to one invariable space in nature.

29. It then comes to understand the meanings of words, and invent the terms signifying time and space, action and substance.

30. Thus the intellect bearing a vacuous form in the primordial vacuum, became the spiritual or lingdeha[\*\*lingadéha] of its own accord, untill[\*\*until] it was diffused all over the world; (which is thence called the mundane God).

31. Having long remained in that state as it thought, it took upon it the compleately[\*\*completely] concrete material form through which it was transfused.

32. Though formed originally of air in the original air, and was perfectly pure in its nature; yet being incorporated in the false corporeal form, it forgot its real nature; as the solar heat[\*\*replaced - with space] in conjunction with sand, is mistaken for water.

33. It then takes upon itself and of its own will, a form

reaching to the skies; to which it applied to the sense of the word head to some part, and that of the word feet to another. (The highest heaven is the head and the earth the foot-stools of God).

34. It applied to itself the sense of the words breast, sides and to other parts, by adopting their figurative sense and rejecting the literal ones. (Viraj is the human figure[\*\* space added] for the macrocosm of the universe).

35. By thinking constantly on the forms of things, as this is a cow and that is a horse &c[\*\*], as also of their being bounded by space and time; it became conversant with the objects of different senses.

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36. The same intellectual particle, saw likewise the different parts of its body; which it termed its hands, feet &c[\*\*], as its outward members; and the heart &c[\*\*], as the inner members of the body[\*\*].

37. In this manner is formed the body of Brahmá, as also those of Vishna[\*\*Vishnu] and the Rudras and other Gods; and so also the forms of men and worms are produced from their conception of the same.

38. But in fact[\*\*space added] there is nothing, that is really made or formed; for all things are now, as they have been ever before. All this is the original vacuum, and primeval intelligence; and all forms are the false formations of fancy.

39. Viráj is the seed producing the plants of the three worlds, which are productive [\*\* typo for productive] of many more, as one root produces many bulbs under it. Belief in the creation, puts a bolt to the door of salvation; and the appearance of the world, is as that of a light and fleeting cloud without any rain.

40. This viráj is the first male, rising unseen of his own will. He is the cause of all actions and acts.

41. He has no material body[\*\*,] no bone or flesh, nor is he capable of being grasped under the fist of anybody.

42. He is as quiet and silent, as the roaring sea and cloud, and the loud roar of lions and elephants, and the din of battle, is unheard by the sleeping man.

43. He remains neither as a reality, nor entirely as an unreality;

but like the notion of a waking[\*\*space added] man of a warrior seen to be fighting in his dream, (i. e. As the faint idea of an object seen in dream).

44. Although his huge body stretches to millions of miles, yet it is contained in an atom with all the worlds that lie hid in every pore of his body. (Meaning--the cosmos contained in a grain of the brain),[\*\*.]

45. Though thousands of worlds and millions of mountains compose the great body of the unborn viráj, yet they are not enough to fill it altogether, as a large quantity of grain, is not sufficient to fill a winnowing basket.

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46. Though myriads of worlds are stretched in his body, yet they are but an atom in comparison with its infinity; and the viráj is represented to contain all in his body, yet it occupies no space or place, but resembles a baseless mountain in a dream.

47. He is called the self-born and viráj also, and though he is said to be the body and soul of the world, yet he is quite a void himself.

48. He is also named as Rudra and sanatana[\*\*Sanatana], and Indra and upendro[\*\*Upendra] also; he is likewise the wind, the cloud and the mountain in his person.

49. The minute particle of the Intellect, like a small spark of fire, inflates and spreads itself at first; and then by thinking its greatness, it takes the form of chitta or the thinking mind, which with its self-consciousness becomes the vast universe.

50. Then being conscious of its afflation, it becomes the wind in motion; and this is the aeriform body of viráj.

51. Then it becomes the vital breath, from the consciousness of its inspiration and expiration in the open air.

52. It then imagines of an igneous particle in its mind, as children fancy a ghost where there is none; and this assumes the forms of luminous bodies (of the sun, moon, and stars) in the sky.

53. The vital breath of respiration, are carried by turns through the respiratory organs into the heart; whence it is borne on the wings of air to sustain the world, which is the very heart of viráj.

54. This viráj is the first rudiment of all individual bodies in the world, and in their various capacities forever.

55. It is from this universal soul, that all individual bodies have their rise, and according to their sundry desires; and as these differ from one another in their outward shapes, so they are different also in their inward natures and inclinations.

56. As the seed of viráj sprang forth at first, in the nature and constitution of every individual being; it continues to do so in the same manner in the heart of every living, agreeably to the will of the same causal principle.

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57. The sun, moon and the winds, are as the bile, phlegm in the body of Brahmá; and the planets and stars, are as the circulating breath and drops of the spittle of phlegm of that deity.

58. The mountains are his bones, and the clouds his flesh; but we can never see his head and feet, nor his body and skin.

59. Know, O Ráma, this world to be the body of viráj, and an imaginary form by his imagination only. Hence the earth and heaven and all the contents, are but the shadow of his Intellectual vacuity.

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## CHAPTER LXXIV.

### DESCRIPTION OF THE COSMICAL BODY OF VIRAJ (CONTINUED).

Argument:--Description of the several parts and Members of the body of viráj.

Vasishtha continued:--Hear now more about the body of viráj, which he assumed to himself of his own will in that Kalpa epoch, together with the variety of its order and division, and its various customs and usages.

2. It is the transcendent vacuous sphere of the intellect, which makes the very body of viráj; it has no beginning, middle or end, and is as light as an aerial or imaginary form.

3. Brahmá who is without desire, beheld the imaginary mundane-egg appearing about him, in its aerial form (of a chimera).

4. Then Brahmá divided this imaginary world of his in twain. It was of a luminous form, from which he came out as a luminary, like a bird matured in its egg. (This is hence called Brahmánda or egg of Brahmá).

5. He beheld one half (or the upper hemisphere[\*\*space added]) of this egg, rising high in the upper sky; and saw the other half to constitute the lower world, and both of which he considered as parts of himself.

6. The upper part of Brahmá's egg, is termed as the head of viráj; the lower part is styled his footstool, and the midway region is called his waist.

7. The midmost part of the two far separated portions, is of immense extent, and appearing as a blue and hollow vault all around us.

8. The heaven is the upper roof of this hollow, likening to the palate of the open mouth, and the stars which are studded in it, resemble the spots of blood in it. The breath of the mouth is as vital air, which supports all mortals and the immortal Gods.

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9. The ghosts, demons and ogres, are as worms in his body; and the cavities of spheres of the different worlds, are as the veins and arteries in his body.

10. The nether worlds below us, are the footstools of viráj; and the cavities under his knees, are as the pits of infernal regions.

11. The great basin of water in the midst of the earth, and surrounding the islands in the midst of them; is as the navel and its pit in the centre of the body of viráj.

12. The rivers with the purling waters in them, resemble the arteries of viráj with the purple blood running in them; and the Jam-bu-dvípa[\*\*Jambú-dvípa] is as his lotiform heart, with the mount Meru as its pericarp.

13. The sides of his body, are as the sides of the sky; and the hills and rocks on earth, resemble the spleen and liver in the body of viráj; and the collection of cooling clouds in the sky, is like the thickening mass of fat in his body.

14. The sun and the moon are the two eyes of viráj, and the high heaven is his head and mouth; the moon is his marrow, and the mountains are the filth of his person.

15. The fire is the burning heat, and bile in his bowels; and the air is the breath of his nostrils; (and so the other elements are humours of his body).

16. The forests of Kalpa trees and other woods, and the serpentine races of the infernal regions, are the hairs and tufts of hairs on his head and body. (All these are parts of the one undivided whole of virája's body).

17. The upper region of the solar world, forms the cap head of viráj's body; and the zodiacal light in the concavity beyond the mundane system, is the crest on top of virája's head.

18. He is the universal Mind itself, has no individual mind of his own; and he being the sole enjoyer of all things, there is nothing in particular[\*\*particular] that forms the object of his enjoyment.

19. He is the sum of all the senses, therefore there is no sense beside himself; and the soul of viráj being fully sensible of every thing, it is a mere fiction to attribute to him the property of any organ of sense. (It is a mere figure of speech to say  
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God hears and sees, when the omniscient soul knows all without the aid of the organs of seeing and hearing).

20. There is no difference of the property of an organs[\*\*drop the s] (as the hearing of the ear); and its possessor--the mind, in the person of viráj, who perceives by his mind all organic sensations, without the medium of their organs.

21. There is no difference in doings of viráj and those of the world; it is his will or thought alone which acts with many (or active) force (on the passive world), both in their transitive as well as in their causal forms.

22. All actions and events of the world, being said to be same with his, our lives and deaths in this world, are all conformable to his will. (This passage is explained in four different ways in the gloss).

23. It is by his living that the world lives, and so it dies away with his death; and just as it is the case, with the air and its motion, so it is with the world and viráj to act or subside together. (But viráj being the god of nature in general, he

acts by general and not by partial laws, and is therefore neither affected by particular events nor ever directs any particular accident at any place or time). (Both of which are the one and the same[\*\*space]thing).

24. The world and viráj are both of the same essence, as that of air and its motion in the wind; that which is the world, the same is viráj; and what viráj is, the very same is the world also. (The same thing personified as another).

25. The world is both Brahma as well as viráj, and both of which are its synonyms according to its successive stages; and are but forms of the will of the pure and vacuous intellect of god. (The will was at the beginning, Aham bahu syam; i. e. I will become many).

26. Ráma asked:--Be it so that viráj is the personified will of god, and of the form of vacuum; but how is it that he is considered as Brahma himself in his inner person?

27. Vasishtha replied:--As you consider yourself as Ráma and so situated in your person also; so Brahma--the great father of all, is the wilful soul only in his person.

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28. The souls of holy men also, are full with Brahma in themselves; and their material bodies, are as mere images of them.

29. And as your living soul is capable, of fixing its residence in your body; so the self-willed soul of Brahma, is by far more able to reside in his body of the Brahmánda--Universe.

30. If it is possible for the plant, to reside in its seed, and for animal life to dwell in the body; it must likewise be much more possible for the spirit of Brahma, to dwell in a body of its own imagination,[\*\*.]

31. Whether the Lord be in his consolidated form of the world, or in his subtile form of the mind, He is the same in his essence, though the one lies inside and the other outside of us, in his inward and outward appearance[\*\*appearance].

32. The holy hermit who is delighted in himself, and continues as mute as a log of wood and as quiet as a block of stone; remains with his knowledge of I and thou (i. e. of the subjective and objective as well as of the general and particular) fixed in the universal soul of viráj.



33. The holy and god knowing man, is passionless under all persecution, as an idol which they make with ligatures of straw and string; he remains as calm as the sea, after its howling waves are hushed; and though he may be engaged in a great many affairs in the world, yet he remains as calm and quiet in his mind, as a stone is unperturbed in its heart.

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## CHAPTER LXXV.

### DESCRIPTION OF THE FINAL CONFLAGRATION OF THE WORLD.[\*\*=print]

Argument:--Destruction of the world by the great fire, produced by a dozen of suns at the behest of Brahmá.

Vasishtha continued:--Then sitting in my meditation of Brahma, I cast my eyes around, I came to the sight of the region before me.

2. It being then midday, I beheld a secondary sun behind me, appearing as a conflagration over a mountain (or a burning mountain), at the furthest border of that side.

3. I saw the sun in the sky as a ball of fire, and another in the water burning as the submarine fire; I beheld a burning sun in the south east corner, and another in the southern quarter.

4. Thus I saw four fiery suns on the four sides of heaven, and as many in the four corners of the sky also.

5. I was astonished to find so many suns all at once in all the sides of heaven; and their flame-fire which seemed to burn down their presiding divinities--the Agni, váyu[\*\*Váyu], yama[\*\*Yama], Indra &c. (The twelve suns of hindu[\*\*Hindu] Astronomy, are the so many solar mansions in the twelve signs of the zodiac, which encircles all the sides of the compass, together with the personified climates under the same).

6. As I was looking astonished at these unnatural appearances, in the heavens above; there appeared on a sudden a terrestrial[\*\*terrestrial] sun before me, bursting out of the submarine regions below.

7. Eleven of these sun[\*\*s] were as reflexions of the one sun, seen in a prismatic mirror; and they rose out of the three suns of Brahmá[\*\*à-->á], Vishnu and Siva, in the vacuity of the different

sides of heaven. (The gloss explains the eleven suns, as the eleven Rudra[\*\*\*Rudra] forms of Siva--the god of destruction amidst the Hindu Trinity).

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8. The same form of Rudra with its three eyes, shone forth in the forms of the twelve burning suns of heaven. (As Siva with the eleven Rudras, makes the number twelve, so doth the sun with the other eleven signs of the zodiac, make the same number).

9. In this manner the sun burnt down the world, as the flame of fire burns away dry wood of the forest; and the world was dried up of its moisture, as in the parching days of summer season.

10. The solar fire burnt away the woods, without any literal fire or flame; and the whole earth was as dry as dust by this fireless incendiarism.

11. My body became heated and my blood boiled as by the heat of a wild fire; and I left that place of torrid heat, and ascended to the remoter and higher regions of air.

12. I beheld the heavenly bodies hurling as tops, flung from the string held by a mighty hand; and I saw from my aerial seat, the rising of the blazing suns in heaven.

13. I beheld the twelve suns burning in the ten sides of it, and I saw also the extensive spheres of the stars, whirling with incredible velocity.

14. The waters of the seven oceans were boiling, with a gurgling noise; and burning meteors were falling over the cities in farthest worlds.

15. The flame flashed upon distant mountains, making them flare with vermeil hue, and splitting noise; and continued lightnings flashed upon the great edifices on every side, and put the canopy of heaven in a flame.

16. The falling buildings emitted a cracking and crackling noise all around, and the earth was covered with columns of dark smoke, as by the thickening clouds and mists.

17. The fumes rising as crystal columns, appeared as turrets and spires upon the towers on earth; and the loud noise of wailing beasts and men, raised a gurgling (gharghara) clangor

all over the ground.

18. The falling of cities upon men and beasts, made a hideous noise and huge heaps of omnium gatherum on earthy;

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and the falling stars from heaven, strewed the earth with fragments of gems and jewels.

19. All human habitations were in flames, with the bodies of men and beasts, burning in their respective homes and houses: and the noiseless skirts of villages and towns, were filled with the stink of dead and burning bodies.

20. The aquatic animals were stewed, under the tepid waters of the seas: and the cry of people within the city, was hushed by the howling of the ambient flames on all sides.

21. The elephants of the four quarters of heaven, fell down and rolled upon the burning ground, and uplifted the hills with their tusks, (to shelter themselves from the falling fires; while the caverns of the mountains, were emitting gusts of smoke, from the subterranean[\*\*subterranean] fire).

22. The burning hamlets and habitations, were crushed and smashed under the falling stones and hills; which the mountain elephants yelled aloud, with their deadly groans and agonies.

23. Heated by sunheat, all living beings rushed to and splashed the hot waters of seas, and the mountainous vidyadharas fell down into the hollow bosom of mountains, bursting by their volcanic heat.

24. Some being tired with crying, and others resorting to their yoga meditation, remained quiet in some places; and the serpent races were left to roll on the burning cinders, both below as well as upon the earth.

25. The voracious marine beasts as sharks and whales; being baked in the drying channels, were driven to the whirlpools of the deep; and the poor fishes attempting to evade the smart fire, flew into the airs by thousands and thousands.

26. The burning flames, then clad as it were, in crimson apparel, rose high in the air; and there[\*\*their] leaping as it were in dancing, caught the garments of the Apsaras in heaven.

27. The desolating Kalpa fire, being then wreathed with its

flashing flames, began to dance about all around; with the loud

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sound of bursting bamboos and cracking trees, as it were with the beating of drums and timbrels.

28. The sportive fire danced about like a playful actor, in the ruinous stage of the world.

29. The fire ravaged through all lands and islands, and desolated all forests and forts; it filled all caves and caverns and the hollow vault of sky, till at last it over reached the tops of the ten sides of heaven.

30. It blazed in caverns and over cities and in all sides of dales, and the lands; it blazed over hills and mountain tops, and the sits[\*\*seats?] of the siddhas and on the seas and oceans.

31. The flames flashing from the eyes of Siva, and the Rudras, boiled the waters of the lakes and rivers; and burned the bodies of devas and demons, and those of men and serpent races; and there arose a hoarse whispering sound from everywhere.

32. With column of flaming fire over their head, they began to play by throwing ashes upon one another; like the playful demon's flirtation with dust and water.

33. Flames flashed forth from subterranean cell and caves on earth, and all things situated amidst them, were reddened by their light.

34. All the sides of heaven lost their azure hue, under the vermilion colour of the clouds which hung over them; and all things and the rubicund sky, lost their respective hues, and assumed the rosy tint of the red lotus; (sthala padma--growing on land).

35. The world appeared to be covered under a crimson canopy, by the burning flames which overspread it all around, and resembled the evening sky under the parting glories of the setting sun.

36. Overspread with the flaming fires, the sky appeared as an overhanging garden of blooming Asoka flowers, or as a bed of the red kinsuka blossoms hanging aloft in the sky.

37. The earth appeared to be strewn over with red lotuses,

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and the seas seemed to be sprinkled with red dye; in this

manner the fire blazed in many forms, with its tails and crests of smoke.

38. The fire of conflagration, raged with its youthful vigour in the forest, where it glared in variegated colours, as a burning scenery is shown in a painting.

39. The vicissitudes of sunrise and sunset (i. e. the succession of day and night), now disappeared from the vindhyan mountain, owing to the continual burning of the woods upon its summit.

40. The flying fumes had the appearance of the blue sahya mountain in the south (Deccan), from their emitting the flashes of fire in the midst, like the lustre of the gems in that mountain.

41. The blue vault of the sky seemed as a cerulean lake, decorated with lotus like fire brands all over it, and the flames of fire flashed over the tops of the cloudy mountains in air; (like the brisk dancing of actresses in a play).

42. Flames of fire with their smoky tails, resembling the train of a comet, danced about on the stage of the world, in the manner of dancing actresses, with the loosened and flouncing hair.

43. The burning fire burst the parched ground, and flung its sparkling particles all around, like the fried rice flying all about the frying pan in various colours.

44. Then the burning rocks and woods exhibited a golden hue on the breast of the earth, with their bursting and splitting noise; (as if the earth was beating her breast at her impending destruction).

45. All lands were crushed together with the cry of their inhabitants, and all the seas dashed against one another, with foaming froths in their mouths.

46. The waves shone in their faces, with the reflexion of the shining sun upon them; they clashed against each other, as if they were clapping their hands; and dashed with such force

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against the land, that they beat and broke down the rocks on the sea shore.

47. The raging sea with his billowy arms, grasped the earth

and stone, as foolish men do in their anger; and devoured them in his hollow cell with a gurgling noise, as fools swallow their false hopes with vain bawling.

48. The all destruction fire with a hoarse sound, melted down the rivers with their banks, and the regents of the sphere fell before the geysers.

49. The ten sides of the compass, were out of order and confounded together; and all the mountains were reduced to the form of liquid gold (fire), with their woods and abodes and caves and caverns.

50. By degrees the prodigious mountain Meru, was dissolved to snow by the heat of fire; and soon after the great mount of Himálaya, was melted down as lacdye[\*\*lac-dye] by the same fire.

51. All things were cold and pinched in themselves, as good people are thawed by the awe of the wicked; except the Malaya mountain, which yielded its fragrance even in that state (of its tribulation).

52. The noble minded man never forsakes his nobleness, though he is exposed to troubles; because the great never afflict another, though they are deprived of their own joy and happiness.

53. Burn the sandal wood, yet it will diffuse its fragrance to all living beings; because the intrinsic nature of a thing, is never lost or changed into another state.

54. Gold is never consumed nor disfigured, though it is burnt in the fire of a conflagration; thus there are two things, namely, aura and vacuum, that cannot be consumed by the all destroying fire.

55. Those bodies are above all praise, which do not perish at the perdition of all others; such as the vacuum is indestructible on account of its omnipresence, and gold is not subject to any loss owing to its purity.

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56. The property of goodness (sattwa) alone is true happiness, and neither rajas nor ostentation or passion. Then the fiery clouds moved aloft as a moving forest, ashed showers of vivid flame.

57. Mountainous clouds of fire, accompanied with flame and fume, poured liquid fire around; and burnt away all bodies, already dried up by heat and for want of water.

58. Thd[\*\*The] dried leaves of trees ascending high in the air, were burnt away by the flame instead of the rain of heavy clouds. (Now the clouds were heavy with fire, and not with rain water).

59. The ambient and gorgeous flame passed by the kailása[\*\*Kailása] mountain without touching it, know it to be the seat of the dread God Siva; in the manner of wise men, flying from the mud and mire of sin: (knowing it to be attended with their perdition).

60. Then the God Rudra growing furious, at the final destruction of the world, darted the direful flame of his igneous eyes, and burnt down the sturdy arbours and robust rocks to ashes, with their stunning cracklings.

61. The hills at the foot of mountains, being crowned with flames of fire, moved forward as it were, to fight against the fire, with their stones and clubs of the clumps of trees.

62. The sky became as a bed of full blown lotuses, and creation became a mere name as that of Agastya, that departed and disappeared for ever from sight.

63. The suffering idiot on remembering into his mind the Kalpánta, took the world to be at an end; as the fire consumes all objects like the unreality of the world.

64. The falling thunderbolts pierced all bodies, and the glittering flames inflamed all the trees and plants; the winds too blew with fiery heat, and scorched the bodies of even the gods, and singed all things on every side.

65. Here the wild fire was raging loose among the arbours in the forest, and there were clouds of hot ashes flying in the air; and smoky mists emitting red hot embers and fiery sparks.

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Again darknesses were rising upward with fagots of fire falling from amidst them, and gusts of wind blew with speed and force, to befriend the destructive fire. (The air enkindled and spread the wild fire all about).

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CHAPTER LXXVI.

## THE STRIDOR OF PUSHKARÁVARTA CLOUDS.

Argument:--Description of the Devouring fire below, and the Deluging[\*\*Deluging] clouds above.

Vasishtha added:--Now blew the destroying winds, shaking the mountains by their force: and filling the seas with tremendous waves, and rending the skies with cyclonic stroms[\*\*storms].

2. The bounded seas broke their bounds, and ran to the boundless oceans by impulse of the wind, as poor people run to the rich, by compulsion of their driving poverty.

3. The earth being fried by the fire, went under the overflowing waters; and joined with the infernal regions, lying below the waters of the deep.

4. The heaven disappeared into nothing, and the whole creation vanished into the air. The worlds were reduced to vacuum, and the solar light dwindled to that of a star in the starry sphere.

5. There appeared from some cavity of the sky some hideous clouds, called pashkara Avartaka and others in the forms of dreadful demons, and roaring with tremendous noise.

6. The noise was as loud as the bursting of the mundane-egg, and the hurling down of a large edifice; and as the dashing of the waves against one another, in a furiously raging sea.

7. The loud peal resounding through the air and water, and reechoing amidst the city towers, was deafening[\*\*deafening] and stunning to the ear; and the swelling at the tops of mountains, fitted the world with uproar.

8. The sound swelling as it were, in the conch-shell of the mundane-egg, was returned with triple clangor[\*\*=print], from the vaults of heaven and sky and the infernal world.

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9. The supports of all the distant sides, were tottering at their base; and the waters of all the seas were mixed up together, as if to quench the thirst of the all devouring doomsday.



10. The doomsday advanced as the God Indra, mounted on the back of his elephantine clouds; which roared aloud amidst the waters, contained in the etherial ocean from the beginning.

11. The great doomsday was attended with a hubbub, as loud as that of the churning of the ocean before; or as that emitted by the revolving world or a hydrostatic engine of immense force.

12. Hearing this roaring of the clouds, amidst the surrounding fires, I became quite astonished at the stridor, and cast my eyes on all sides to see the clouds.

13. I saw no vestige of a cloud in any part of the heavens, except that of hearing their roar and finding flashes of firebrands flaming in the sky, with showers of thunderbolts falling from above. (i. e. It was a thunderstorm preceding the rain).

14. The flaming fire spread over millions of miles, on all the sides of earth and heaven; and burnt away every thing in them, to a horrid devastation.

15. After a little while I descried a spot at a great distance in the sky; and felt a cool air blowing to my body from it.

16. At this time I observed the Kalpa clouds, appearing and gathering at a great distance in the sky, where there was no relic of the living fire perceptible to the naked eye.

17. Then there breathed the Kalpa airs, from the watery corner or western side of the sky; which burnt at last in blasts, capable of blowing and bearing away the great mountains of meru[\*\*Meru], Malaya and Himálaya.

18. These winds blew away the mountainous flames, and put to flight the burning cinders as birds to a distance; they bore down the spreading sparks, and drove away the fire from all sides.

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19. The clouds of fire disappeared from the air, as evening clouds; then clouds of ashes rose to the sky, and the atmosphere was cleared of every particle of fire.

20. The air was blowing with fire, and passing every where

as the fire of incendiarism; and melted down the golden citadels on the flying mountain of Meru.

21. The mountains on earth being put on fire, their flames spread all about as the rays of the twelve suns.

22. The waters of oceans were boiling with rage, and the trees and leaves of the forest were burning with blaze.

23. The cities and celestials sitting on their happy seats, in the highest heaven of Brahma, fell down below with all their inhabitants of women and young and old people, being burnt by the flames.

24. The Kalpánta or chaotic fire was mixed with the water, in the lake of Brahmá.

25. The strong winds uprooted the deep rooted mountains and rocks, and plunged them headlong into the fiery mire of the infernal regions.

26. The chaotic clouds advanced as a troop of sable camels, moving slowly in the azure sky with a grumbling noise.

27. They appeared from a corner of the sky, like a huge mountain flashing with lightnings of gorgeous flame; and fraught with the waters of the seven oceans.

28. These clouds were capable of rendering the great vault of the world (heaven), with their loud uproar; and splitting all the sides of heaven, standing upon their solid snow white and impregnable walls.

29. The doomsday was as the raging ocean, and the planets were the rolling islands in the whirlpools of their orbits; the flitting lightnings likened its shifting aquatic animals, and the roaring of the clouds was as the howling of its waters.

30. The moon being devoured by Ráhu, and burnt away by the fiery comet[\*\*comet], rose to heaven again and assumed the colder form of the cloud, to pour down more moisture than her nightly beams and dews.

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31. Lightning like golden sphere in the shape of frigidity of the sort of Himalaya, held all stupefied[\*\*space removed] waters, woods and hills.

32. After the clouds had split the vault of heaven, by their harsh crackling and thunders; they dropped down the solid snows at first, which were then melted down in the form of liquid rain.

33. There was a jarring of dissonant sounds, that grated upon the ear, and proceeded from the bursting of woods by wild fire, and the stridor of thunder-claps in the rebellowing air; and the cracking and crackling and dashing and crashing of every thing in the shattering world.

34. There was a sharp and shrill noise, arising from the warring winds blowing in a hundred[\*\*hundred] ways, and the drift of bleak cold showers of driving snows, covering the face of heaven.

35. The vault of heaven which is supported by the blue and sapphire-like pillars of the azure skies on all sides, shattered the earth and its props of the mountains, with big and heavy showers of diluvian rain.

36. The earth was bursting and splitting sound, by the blazing furnaces of fire on all sides; and the hearts of all living beings, were rent by the loud rattling of thunderbolts from heaven.

37. The rain that reigned long over the realm of the fiery earth, was now going upward in the form of smoke, which the burning earth heaved from her bosom, as her sighs towards heaven.

38. Now the vault of heaven, appeared to be overspread with a network, studded with red lotuses of the flying fires on high; while the dark showers had the appearance of swarms of black bees, and the rain drops likened their fluttering wings.

39. All the sides of heaven resounded to the mingled clatter of hailstone and fire brands, falling down simultaneously  
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from the comingled clouds of dire and dreadful appearance; and the scene all around was as diresome to behold, as the mingled warfare of two dreadful forces, with dire arms and commingled bloodshed.[\*\*comingled and commingled both ok/SOED]  
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CHAPTER LXXVII.

## DESCRIPTION OF THE WORLD OVERFLOODED BY THE RAINS.

Argument:--The world presenting the scene of one universal sheet of water caused by the deluging clouds.

Vasishtha continued:--Hear now of the chaotic state of the world, which was brought on by conflict of the earth, air, water, and fire with one another; and how the three worlds were covered under the great diluvian waters.

2 The dark clouds flying in the air as pitchy ashes, overspread the world as a great ocean, with whirlpools of rolling smoke.

3. The dark blaze of the fire glimmered amidst the combustibles, and covered[\*\*converted] all of them to heaps of ashes, which flew and spread over all the world.

4. The swelling sound of the hissing showers rose as high, as they were blowing aloud the whistle of their victory.

5. There was the assemblage of all the five kinds of clouds and all of them pouring their waters in profusion upon the ground; these were the ashy clouds, the grey clouds, the kalpa clouds, and the misty and the showering clouds.

6. The howling breezes, tottered the foundations of the world; the high wind rose high to heaven, and filled all space; and bore the flames to burn down the regencies of the gods in every side.

7. The winds dived deep into the depths of water, and bore and dispersed their frigidity to all sides of the airs, which numbed the senses, and deafened the ears of all (by their coldness).

8. A loud hubbub filled the world, raised by the incessant fall of rain in columns from the vault of heaven; and by the roaring and growling of the kalpa fire.

9. The whole earth was filled with water as one ocean, by waterfalls from the clouds of heaven, resembling the torrents of ganges[\*\*Ganges] and the currents of all rivers.

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10. The canopy of the kalpa or deluvian[\*\*diluvian] clouds, pierced by the shining sun-beams above them, appeared as the leafy tuft at the top of the nigrescent tamala tree, with clusters of lurid flowers, peeping through the sable leaves.

11. The all destroying tornado[\*\*tornado] bore away the broken fragments, of trees and rocks, and the top of towers and castles aloft in the air; dashed them against the skyapt mountains, and broke them asunder to pieces.

12. The swift stars and planets, clashing with the rapid comets and meteors, struck sparks of fire and flame by their mutual concussion, which burned about as igneous whirlpools in the air.

13. The raging and rapid winds, raised the waves of seas, as high as mountains; which striking against the rocks on the sea shore, broke and hurled them down with tremendous noise.

14. The deep dusrny[\*\*dusky] and showering clouds, jointed with the wet kalpa clouds, cast into shade the bright light of the sun; and darkened the air under their sable shadows.

15. The seas over flowed their beds and banks, and bore down the broken fragments of the rocks under their bowels; and they became dreadful and dangerous by the falling and rolling down of the stones with their current.

16. The huges[\*\*huge] surges of the sea, bearing the fragments of the rocks in their bosom, were raised aloft by the cloud rending winds; and they dashed against and broke down the shores with deep and tremendous noise.

17. The diluvian cloud then broke asunder the vault of heaven, and split the bosom of the sky with its loud rattling; and then clapped together its oaklike hands, to see the universal ocean which it had made.

18. The earth, heaven and infernal regions, were rent to pieces, and tossed and lossed[\*\*lost] in the all devouring waters; and the whole nature was reduced to its original vacuity, as if the world was an unpeopled and vast desert.

19. Now the dead and half dead, the burnt and half burnt bodies, of gods and demigods, of Gandharvas and men beheld one

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[\*\* unclear portions of the page compared to print]

another in the general ruin, and fled and fell upon each other with their lifted arms and weapons, with the velocity of the winds. (It is a dogma of spiritualism, that tribal and personal animosities &c[\*\*], continue to the death bed and in after life, if there is no reconciliation made in the present state).

20. The diluvian winds, were flying as the funeral ashes from the piles; or as the arjuna humour of choler, drives a person up and down in the air like a column of ashes.

21. The heaps of stones that were collected in the air, fell forcibly on the ground, and broke down whatever they strbck[\*\*struck] upon; just as the falling hailstones from heaven, clatter out of season, and shatter every thing whatever they fall.

22. The rustling breezes howling in the cavarns[\*\*caverns] of mountains, resounded with a rumbling noise from the fall of the mansions of the regents of every side.

23. The winds growled with harsh sounds, resembling the jarring noise of demons; and these blowing amidst the woods, appeared to be passing through the windows.

24. The cities and towns burning with the demoniac fire, and the mountains and abodes of the gods, flaming with solar gleams, and their sparks in the air, flying like swarms of gnats.

25. The sea was roaring with its whirling rain waters on the surface, and boiling with the submarine fire below; and destroying alike both the big mountains below, as also the abodes of the gods above.

26. The conflict of the waters and rocks, demolished the cities of the rulers of earth on all sides; and hurled down the abodes of the deities and demons, and of the siddhas and gaadharvas[\*\*gandharvas] also.

27. The stones and all solid substances were pounded to powder and the fire-brands were reduced to ashes: when the flying winds blew them as dust all about.

28. The hurling down of the abodes of gods and demons, and the dashing together of their walls emitted a noise as that of the crashing of clouds, or gingling of metalic[\*\*metallic] things in mutual contact.

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29. The sky was filled with peoples and edifices, falling from the seven regions of heaven; and the gods themselves were whirling in air, as anything fallen in a whirlpool[\*\*whirlpool] in the sea.

30. All things whether burnt or unburnt, were swimming up and down in the etherial ocean, as the winds toss about

the dry leaves of trees in the air.

31. The air was filled with the jarring and gingling sounds, rising from the fallen edifices of various metals and minerals in all worlds.

32. Then the smoky and ashy clouds all flew upward, while the heavy watery clouds lowered upon the earth; again the swelling billows were rising high upon the water, and the hills and all other substances were sinking below.

33. The whirlpools were wheeling against one another, with gurgling noise, and the old ocean was rolling on with gigantic mountains, floating upon it like groups of leaves and shrubs.

34. The good deities were wailing aloud, and the weary animals were moving on slowly; the comets and other portents were flying in the air, and the aspect of the universe, was dreadful and diresome to behold.

35. The sky was full of dead and half dead bodies, borne by the breezes into its bosom; and it presented a grey and dingy appearance, as that of the dry and discoloured foliage of trees (in the fading autumn).

36. The world was full of water, falling in profuse showers from the mountain peaks; and hundreads[\*\*hundreds] of streams flowed down by the sides of mountains, and were borne all about by the breeze.

37. The fire now ceased to rage with its hundread[\*\*hundred] flames, and the swelling sea now run over its boundary hills; and over flowed its banks.

38. Mass of gramineous plant mixed with mud and mire, appeared as large island; and intellect in the far distant vacuity, appeared as lighting over a forest.

39. The rains closing extinguished the fire, but the rising  
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fume and smoke filled the air and hid the heaven, so that the existence of the prior world and the former creation was altogether forgotten from remembrance.

40. Then there rose the loud cry of the extinction of creation, and there remained only the One being, who is exempt from creation and destruction: (i. e. who is increate and

imperishable).

41. Now the winds abated also, that had been incessantly struggling to upset the world; and continually filling the universe with their particles, as with an unceasing supply of grains.

42. The bodies of comets clashing against one another, were reduced to sparks of fire resembling the dust of gold; and these extinguishing at last to ashes, filled the vault of heaven with powdered dust.

43. The orb of the earth being shattered to pieces, with all its contents of islands &c[\*\*], was rolling in large masses together with the fragments of the infernal worlds.

44. Now the seven regions of heaven and those of the infernal worlds, being mixed up in one mass with the shattered mass of the earth and its mountains, filled up the universal space with the chaotic waters and diluvian winds.

45. Then the universal ocean, was swollen with the waters of all its tributary seas and rivers; and there was a loud uproar of the rolling waters, resembling the clamour of the enraged madman.

46. The rain fell at first in the form of fountains and cascades, and then it assumed the shape of falling columns or water spouts; at last it took the figure of a palm tree[\*\*space added], and then it poured down its showers in torrents.

47. Then it ran as the current of a river, and flooded and overflowed on all sides; and the raining clouds made the surface of the earth one extended sheet of water.

48. The flamefire was seen to subside at last, just as some very great danger in human life, is averted by observance of the precautions given in the s  stras, and advice of the wise.

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49. At last the vast vault of the mundane world, became as desolate of all its contents and submerged in water; as a goodly bel fruit loses its substance by being tossed about in playful mood from the hands of boys.

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CHAPTER LXXVIII.



## DESCRIBEION[\*\*DESCRIPTION] OF THE UNIVERSAL OCEAN.

Argument:--Rain waters running as rivers, and these meeting together and making an universal ocean.

Vasishtha continued:--The rain storm and falling hails and snows, shattered the surface of the earth to parts and parcels; and the violence of the waters was increasing, like the oppression of kings in Kali or last days of the world.

2. The rain water falling upon the stream of the etherial ganges[\*\*Ganges], make[\*\*made] it run in a thousand streamlets, flowing with huge torrents, higher than the mountains of Meru and Mandara.

3. Here the waves rose to the path of the sun, and there the waters sank down and lay dull in the mountain caves; and then the dull element made the universal ocean, as when a fool is made the soveran[\*\*sovrn] lord of earth.

4. The great mountains were hurled down as straws, in the deep and broad whirlpools of water; and the tops of the huge surges, reached to the far distant sphere of the sun.

5. The great mountains of Meru and Mandara of Vindhya, sahya[\*\*Sahya] and Kailasa, dived and moved in as fishes and sea monsters; the melted earth set as its soil, and large snakes floated thereon like stalks of plant with their lotus like hoods.

6. The half burnt woods and floating plants, were as its moss and bushes, and the wet ashes of the burnt world, were as the dirty mud underneath the waters.

7. The twelve suns shone forth, as so many fullblown lotuses, in the large lake of the sky; and the huge and heavy cloud of Puskara, with its dark showers of rain, seemed as the blue lotus bed, filled with the sable leaves.

8. The raging clouds roared aloud from the sides of mountains, like the foaming waves of the ocean; and the sun and

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moon rolled like two pieces of sapphires over cities and towns (being darkend[\*\*darkened] by the clouds).

9. The gods and gaints[\*\*giants] and people at large, were blown up and borne into the air; till at last they flew up from their lightness and fell into the disc of the sun. (i. e. From their want of gravity on earth, they were attracted to the sun--the centre of

gravity of the solar system).

10. The clouds rained in torrents with loud clattering noise, and their currents carried down the floating rocks, as if they were mere bubbles of water, into the distant sea.

11. The deluging clouds were rolling in the air, after pouring their water in floods on earth; as if they were in search after other clouds, with their open mouths and eyes: (as if to see whether there remained any raining cloud still).

12. The rushing tornado filled the air with uproar, and with one gust of wind, blasted the boundary mountain from its bottom into the air. (So were the mountainous clouds, flung by the hands of Titans to the skies).

13. The furious winds collected the waters of the deep to the height of mountains; which ran with a great gurgling noise all about, in order[\*\*space added] to deluge the earth under them.

14. The world was torn to pieces by the clashing of bodies, driven together by the tempestuous winds; which scattered and drove millions of beings pell-mell, and over against one another.

15. The hills floated on the waves as straws, and dashing against the disc of the sun, broke it into pieces as by the pelting of stones.

16. The great void of the universe, spread as it were, the great net of waters in its ample space, and caught in them the great hills, resembling the big eels caught in fishing nets.

17. The big animal bodies that were rising or plunging in the deep, either as living or dead described the eddies made by whirlpools and whales on the surface of the waters: (i. e. the one sinking downwards, and the other rising upward).

18. Those that have been yet alive, were floating about the tops of the sinking mountains, which resembled the floating  
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froths of the sea; while the gods were fluttering as gnats and flies over them.

19. The spacious firmament on high, filled with innumerable rain drops, shining as bubbles of water in the air; appeared as the thousand eyes of Indra, looking on the rains below.

20. Indra the god of heaven, with his body of the autumnal sky, and his eyes of the bubbling raindrops; was looking on the floating clouds in the midway skies, flowing as the currents of rivers on high.

21. The Pushkara and Avartaka clouds with their world overflowing floods; met and joined together in mutual embrace, as two winged mountains flying in air, and clashing against one another.

22. These clouds being at last satisfied with their devouring the world, under their all swallowing waters; were now roaring loudly and flying lightly in the air, as if they were dancing with their uplifted hilly arms.

23. The clouds were pouring forth their floods of water above, and the mountain tops were flaming in the midway sky; and the huge snakes that had supported the earth, were now diving deep into the mud of the infernal regions: (owing to the destruction of the earth).

24. The incessant showers filled the three regions, like the triple stream of ganges[\*\*Ganges] running in three directions; they drowned the highest mountains, whose tops floated as froths in the universal ocean.

25. The floating mountains struck against the sphere of heaven, and broke it into fragments; when the fairies of heaven, floated as pretty lotuses on the surface of waters.

26. The universe was reduced to an universal ocean, which roared with a tremendous noise; and the three worlds being split to pieces, were borne away into the waters of the endless deep.

27. There remained no one to save another, nor any one that was not swept away by the flood; for who is there that

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can save us, when the all devouring time grasps up in his clutches.

28. There remained neither the sky nor the horizon, there was no upside nor downward in the infinite space; there was no creation nor a creature any where, but all were submerged under one infinite sheet of water.

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## CHAPTER LXXIX.

### MAINTENANCE OF INAPPETENCY OF WANT OF DESIRE.

Argument:--Nirvana-Extinction Compared with Waking from the Dream of Existence.

Vasishtha resumed:--Seeing the end of all I still retained my seat in infinite vacuity; and my eyes were detained by the sight of a glorious light, shining as[\*\*=print] the morning rays of the rising luminary of the day.

2. While I was looking at that light, I beheld [\*\*=print] the great Brahmá sitting as a statue carved in stone, intent upon his meditation of supreme One, and beset by his transcendent glory all about him.

3. I saw there a multitude of gods, sages and holy personages, with Vrihaspati[\*\*Brihaspati] and Sukra--the preceptors of gods and demigods, together with the regent deities of wealth and death.

4. There were likewise the regent divinities of water, fire and the other deities also; so were there companies of rishis and siddhas and sádhyas, gandharvas and others.

5. All these were as figures in painting, and all sitting in in[\*\*delete 'in'] their meditative mood; they all sat in their lotiform[\*\*lotus form?--P2:lotiform ok/SOED] posture, and appeared as lifeless and immovable bodies.

6. Then the twelve ádityas or suns (of the twelve signs), met at the same centre [\*\*()]with the same object in their view); and they sat in the same lotiform posture (of devotion, as the other deities).

7. Then awhile after, I beheld the lotus born Brahmá; as if I came to see the object of my dream before me after my waking.

8. I then lost the sight of the deities, assembled in the Brahma-loka or in the world of Brahmá, as when great minded men, lose the sight of the most prominent objects of their desire

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from their minds. Nor did I perceive the aerial city of my dream before me, upon my waking (from the trance of my illusion).

9. Then the whole creation, which is but the ectype of the mind of Brahmá; appeared as void as an empty desert to me; and as the earth turning to a barren waste upon the ruin of its cities.

10. The gods and sages, the angels and all other beings, were no where to be seen any more; but were all blended in and with the same void every where.

11. I then seated in my etherial seat, came to know by my percipience, that all of them have become extinct (lit[\*\*.] obtained their nirvána extinction, like Brahmá in Brahma himself).

12. It is with the extinction of their desires, that they have become extinct also; as the sleeping dreamers come to themselves after they are awakened from their illusive vision. (Coming to one's self swasíarupa one's own nature or essence, means in vedánta, the holy and pure nature of the human soul, as an emanation or image of the divine).

13. The body is an aerial nothing, appearing as a substantial something, from our desire (or imagination of it only), and disappearing with the privation of our fancy for it, like a dream vanishing from the sight of a waking man.

14. The aerial body appears as real as any other image in our dream; and there remains nothing of it, upon our coming to their knowledge of its unreal nature, and the vanity of our desires.

15. We have no consciousness also, of either our spiritual or corporeal bodies, when we are fixed in our samádhi or intense meditation in the state of our waking (from sleep).

16. The notion of a thing seen in our dream, is given here as an instance (to prove the unreality of our idea of the body); because it is well known to boys and every body, and adduced to us both in the srutis and smritis tradition (that the objects of sight, are as false as those of dreams).

17. Whoever denies the falsity of the notions he has in his

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dream, and goes on to support the reality of these as well as other visible sights; must be a great impostor; and such a one deserves to be shunned, for who can wake the waking sleeper.

18. What is the cause of the corporeal body? Not the

dream; Since the bodies seen in a dream, are invisible (to the naked eye); and this being true it follows, that there is no solid body in the next world, (as it is expected by means of sacrifices[\*\*sacrifices] and pious acts)?[\*\* . instead of ?]

19. Should there be other bodies after the loss of the present ones (by death); then there would be no need of repeated creation (of corporeal bodies by Brahma); if the pristine bodies were to continue for ever.

20. Anything having a form and figure and its parts and members, is of course perishable in its nature; and the position (of jaimini[\*\*Jaimini]), that there was another kind of world before, is likewise untenable: (since their[\*\*there] could be nothing at any time, without its definite form and parts).

21. If you say (in the manner of the chárvákas), that the world was never destroyed; and that the understanding is produced of itself in the body, in the same manner as the spirit is generated in the fermented liquor.

22. This position of yours is inconsistent with the doctrines, of the puráṇas and histories as well as those of the vedas, smritis[\*\*smritis] and other sástras, which invariably maintain destructibility of a material things.

23. Should you, O intelligent Ráma, deny with the chárvákas the indefeasibility of these sástras; say what faith can be relied on those heretical teachings, which are as false as the offspring of a barren woman.

24. These heretical doctrines are not favoured by the wise, owing to their pernicious tendencies; there are many discrepancies in them, as you shall have it, from the few that I am going to point out to you.

25. If you say the human spirit to liken the spirit of liquors, (which is generated in and destroyed with the liquor); then tell  
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me what makes the destroyed or departed spirit of deceased person, who is dead in a foreign country, revisit his friends at home in the shape and form of a fiend (pisácha).

26. To this it is answered that[\*\*delete 'that'], that the apparition which thus appears to view is a false appearance only; granting it as such, why not own our appearances to be equally false also?

27. It being so, how can you believe the bodies, that the departed souls of men are said in the sástras, to assume in the next world, to be true also? (Any more than their being mere apparitions only).

28. There is no truth in the proof of a ghost (pisácha), as there is in that of the spirit in liquor; hence if the supposition of the former is untrue, what faith is there in future body in the next world?

29. If the existence of spirits be granted, from the common belief of mankind in them; then why should not the doctrine of a future state of the dead, be received as true upon the testimony of the sástras?

30. If the prepossession of a persons[\*\*person's] being possessed on a sudden by an evil spirit, be any ground of his reliance in it, why then should he not rest his belief in his future state, wherein he is confirmed by the dogmas of the sástras.

31. Whatever a man thinks or knows in himself, he supposes the same as true at all times; and whether his persuasion[\*\*persuasion] be right or wrong, he knows it correct to the best of his belief.

32. A man knowing well, that the dead are to live again in another world, relies himself fully upon that hope; and does not care to know, whether he shall have a real body there or not.

33. Therefore it is the nature of men, to be prepossessed with the idea of their future existence; and next their growing desire for having certain forms of bodies for themselves, leads them to the error of seeing several shapes before them.

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34. It is then the abstaining from this desire, that removes the maladies of our errors of the looker, looking and the look (i. e. of the subjective and the objective); while the retaining of this desire leads us, to the viewing of this apparition of the world ever before us.

35. So it was the feeling of desire at first, which led the supreme spirit of Brahma to the creation of the world; but its abandonment causes our nirvána-release, while its retention leads us to the error of the world.

36. This desire sprang at first in the Divine mind of Brahmá, and not in the immutable spirit of Brahma; and I feel this desire rising now in me, for seeing the true and supreme Brahma in all and every where.

37. All these[\*\*this] knowledge that you derive here from, is said to form what is called the nirvána-extinction by the wise; and that which is not learnt herein, is said to constitute the bondage of the world.

38. This is the true knowledge to see god every where, it is self-evident in our inmost soul, and does not shine without it; (for all without is error and ignorance--avidyá).

39. The self-consciousness of our liberation--muktasmi, is what really makes us so; but the knowledge that we are bound to this earth--baddhasmi, is the source of all our woe, which require great pains to be removed.

40. The awakening of our consciousness of the world, is the cause of our being enslaved to it; and its hybernation in the trance of samádhi, is our highest felicity. By being awake to the concerns of the world, you only find the unreal appearing as real to you; (for every thing here, is but deception and delusion).

41. Lying dormant[\*\*dormant] in holy trance, without the torpidity of insensibility, is termed our mokska or spiritual liberation; while[\*\*while] our wakefulness to the outer world, is said to be the state of our bondage to it.

42. Now let your nirvána be devoid of all desire, and from trouble, care and fear; let it be a clear and continuous revery  
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without any gap or cessation, without the scruples of unity and duality; and be of the form of spacious firmament, ever calm and clear and undisturbed in itself.  
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## CHAPTER LXXX.

### THE WORLD PROVED TO BE A DELUSION.

Argument:--Description of ultimate Dissolution according to Rational and Materialistic Philosophy[\*\*Philosophy].

Vasishtha continued:[\*\*:]--Afterwards the celestials that were present in the heaven of Brahmá, vanished away



and became invisible, as a lamp with its weakened (i. e. burnt out), wick or thread.

2. Now the twelve suns having disappeared in the body of Brahmá; their burning beams burnt away the heaven of Brahmá, as they had burnt down the earth and other bodies.

3. Having consumed the seat and abode of Brahmá, they fell into the meditation of the supreme Brahma, and became extinct in him like Brahmá, as when a lamp is extinguished[\*\*extinguished] for the want of its oil.

4. Then the waters of the universal ocean, invaded the celestial city of Brahmá, and over flooded its surface, as the shade of night fills the face of the earth darkness.

5. Now the whole world was filled by water, from the highest seat of Brahmá, to the lowest pit of hill[\*\*hell]; and became as full, with that liquid, as a grape is swollen with its juice, when it is perfectly ripe (i. e. cold and darkness filled the place, where there was no heat or light).

6. The waving waters rising as mountain tops, plied with the flying birds of air; and washed the seats and feet of the gods hovering over them. They touched the kalpa or diluvian clouds, which deluged over them.

7. In the meantime I beheld from my aerial seat, something of a dreadful appearance in the midst of the skies, which horrified me altogether.

8. It was of the form of deep and dark chaos, and embraced the whole space of the sky in its grasp and appeared as the

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accumulation of the gloom of night, from the beginning to the end of creation.

9. This dark form radiated the bright beams; of millions of morning suns, and was as resplendent as three suns together; and as the flashing of many steady lightnings at once.

10. Its eyes were dazzling and its countenance flashed with the blaze of a burning furnace, it had five faces and three eyes; its hands were ten in number, and each of them held a trident of immense size.

11. It appeared manifest before me, with its outstretched body in the air; and stood transfixed in the sky, as a huge

black cloud extending all over the atmosphere.

12. It remained in the visible horizon, below and out of the universal ocean of waters; and yet the position and features of the hands and feet and other members of its body, were but indistinctly marked in the sky.

13. The breath of its nostrils, agitated the waters of the universal ocean; as the arms of Govinda or Hari churned of yore the milky ocean (after the great deluge).

14. Then there arose from the diluvian waters, a male being called afterwards the first male (Ādipurusha). He was the personification of the collective ego, and the causeless cause of all.

15. He rose out of the ocean, as a huge mountainous rock; and then flew into the air with his big flapping wings, extending over and enclosing the whole space of infinite vacuity.

16. I knew him from a distance, and by the indications of his triple eyes and trident, to be the Lord Rudra himself; and then bowed down to him, as the great god of all.

17. Rāma asked:--Why sir, was the Lord Rudra of that form, why was he of such gigantic form and of so dark a complexion? Why had He ten arms and hands, and why had He the five faces and mouths upon his body?

18. Why had he his three eyes, and so fierce a form; was he absolute in himself or delegated by any other? What was his errand and his act; and was it a mere shadow or having a shadow (helpmate) of its substance (i. e. māya or Illusion[\*\*])?

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19. Vasishtha replied:--This being is named Rudra or fierce, for his being the aggregate of Egoism. He is full of his self-pride, and the form in which I beheld him, was that of a clear vacuity.

20. This lord was of the form of vacuum, and of the hue and resplendence[\*\*resplendence] of vacuity; and it is on account of his being the essence of the vacuous intellect, that he is represented as the cerulean sky.

21. Being the soul of all beings, and being present in all places, he is represented in his gigantic form; as his five faces, serve as representations of his five internal organs of sense.

22. The external organs of sense (together with their objects and faculties), and the five members of his body, are represented by his ten arms on both sides of his body.

23. This Lord of creation together with all living bodies and mankind, are resorbed in the supreme One at the final dissolution of the world; and when he his[\*\*is] let out to pass from the unity, he then appears in this form.

24. He is but a part of the eternal soul, and has no visible body or form of his own; but is thought of in the said form by the erroneous conception of men.

25. Having proceeded from the vacuum of the Intellect, the lord Rudra is posited in the material vacuum or firmament; and has his residence also in the bodies of living beings in the form of air (or vital breath).

26. The aeriform Rudra comes to be exhausted in course of time, and then by forsaking the animated bodies, he returns to resort to the reservoir of eternal rest and peace.

27. The three qualities, the three times, the three intellectual faculties of the mind, understanding and egoism; the three vedas, and the three letters of the sacred syllable of om, are the three eyes of Rudra.

28. The trident of Rudra is the symbol of his secpire[\*\*sceptre], and it is held in his hand, to imply his having the dominion of the three worlds under his hold.

29. He is represented as having a living body and soul, to

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indicate his being the personality and personification of the egoism of all living beings, and that there is no living body apart from himself.

30. It is his nature and business, to provide to all living creatures, according to their wants and desert; and is therefore manifested in the form of Siva, which is the divine Intellect in the form of air.

31. This Lord having at last destroyed and devoured the whole creation, rests himself in perfect peace, and becomes of the form of pure air and of the blue firmament.

32. After affecting the destruction of the world, he drinks

down and drenches up the universal ocean; and then being quiet[\*\*quite] satiate, he rests himself in perfect peace and inaction.

33. Afterwards as I beheld him drawing the waters of the ocean into his nostrils, by the force of his breath.

34. I saw a flame of fire flashing out from his mouth, and thought it to be the flash of the latent fire of the water, which was drawn in him, by the breath of his nostrils.

35. Rudra the personified Ego, remains in the form of latent heat in the submarine fire; and continues to suck up the waters of the ocean, until the end of a kalpa epoch.

36. The waters then enter into the infernal regions, as snakes enter in the holes beneath the ground; and the diluvian winds entered into his mouth, in the form of the five vital airs; just as the winds of heaven have their recess in hollow sky.

37. The lord Ruddra[\*\*Rudra] then goes on to swallow and suck up the marine waters, as the bright sunlight swallows the gloom of the dark fortnight.

38. There appears at last[\*\*space added] a calm and quiet vacuity as the azure sky, and resembling the wide ocean filled with flying dust and smoke; and devoid of any being or created thing, and stretching from the Empyrian[\*\*Empyrean] of god to the lowest abyss or infernum.

39. I described amidst it four different spheres of empty void, bearing no vestige of anything moving or sterring[\*\*stirring] in them. Listen to me, O son of Roghu[\*\*Raghu], and you will hear what they were.

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40. One of these lay in the midst of the air, and was sustained in it without any prop or support like the particles of fragrance floating in the air. This was Rudra of the form of the azure sky.

41. The second was lying afar, and appeared as the concavity of the sky over this earth; it was a part of the mundane system and below the seven spheres of the infernal regions.

42. The third was a region above the mundane sphere, and was invisible to the naked eye, owing to its great distance beyond the azure sky.

43. Then there was the surface of the earth, with its lower hemisphere of the watery regions; it was traversed by the great mountain which was the seat of gods the Himálayas; and beset by islands, and sea-girt sands and shores.

44. There is another sphere, lying at the furthest distance from the other circles of the world; and comprises the infinite space of vacuum, which extends unlimited like the unbounded and transparent spirit of god.

45. This was the remotest sphere of heavens, that could be observed by me; and there was nothing else observable on any side, beside and beyond the limits of these four spheres or circles.

46. Ráma interrogated, saying:--I ask you to tell me, O venerable sir; whether there is any sphere or space, beyond what is contained in the mind of Brahma; then tell me what and how many of them are there, what are their boundaries, and how are they situated and to what end and purpose.

47. Vasishtha replied:--Know Ráma, that there are ten other spheres beyond this world (and each of them ten times greater than the preceding one). Of these the first is the sphere of water, lying beyond the two parts (or continents) of the earth. It is ten times greater than the land which it covers, as the shadow of evening ever spreads[\*\*overspreads] the sky.

48. Beyond that is the sphere of heat, which is ten times greater in its extent than that of water; and afar from this is the region of the winds, whose circle is ten times larger than that of solar heat and light.

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49. Next to these is the sphere of air, which is ten times as wide as the circuits of the winds; It is the highest sphere of transparent air, and is said to comprise the infinite vacuity of the divine spirit.

50. Afar and aloft from these, there are some other spheres also, whose circles extend to the distance of ten times above one another in the vast infinity of space.[\*]

51. Ráma said:--Tell me, O chief of sages, who is it that upholds the water of the deep below, and supports the air of the firmament above the world; and in what manner they are held aloof.

52. Vasishtha replied:--All earthly things are upheld by the earth, as the waters support the leaves of lotuses upon it; and every part depends upon the whole, as a babe depends upon its mother; (or as the young of an ape, clings to the breast of its dam[\*\*mam], and never falls off from it).

53. Hence everything runs to, and is attracted by whatever is larger than it, and situated nearer to it than others; just as the thirsty man runs to, and is attracted by the adjacent water. (Here we find the discovery of the theory of attraction, some thousands of years before it was discovered by Newton, and known to moderns).

54. So all metallic and other bodies, depend upon the close union of their parts, which being joined together, are as inseparable from one another, as the limbs and members of a person are attached to the main body.

55. Ráma rejoined:--Tell me sir, how do the parts of the world subsist together; in what manner they are joined with one another, and how are they disjoined from one another, and destroyed at last.

56. Vasishtha replied:--Whether the world is supported by some one or not, and whether it remains fixed (by attraction) or

\* Note.--These are named as the spheres of ahamkara or egoism, mahattattwa or the great principle, and the ananta prakriti or the hyperphysical Infinity; in the saiva and sankhya sástras.

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falls off (by its gravity); it is in reality an unsubstantial form, like that of a city in a dream.

57. What is it falls away or remains fixed on some support, it is viewed in the same manner, as our consciousness represents it unto us.

58. The world is contained in and represented by the intellect, in the same manner, as the wind is contained in and let out of air; and as the sky presents the blueness of the firmament, and other airy appearances.

59. These habitable worlds forming the universe, are but imaginary cities and creations of the Intellect; they are but airy representations of the airy mind, as the formless sky is represented in empty vacuity, and appearing in various forms unto us.

60. As it is the nature of our Intellect, to give many things to our consciousness, so it is its nature also, to make us unconscious of their disappearance by day and night.

61. An innumerable train of thoughts, are incessantly employing our minds when we are sitting and at rest; and so they are flying off and returning to us by day and night.

62. All things appear to approach to their dissolution, to one who knows their destructibility and their ultimate extinction at the end of a kalpa period or millennium; and they seem as ever growing to one, who is conversant with their growth only in the vacuity of the mind.

63. All our thoughts appear in the vacuum of our minds, as the vaporous chains of pearls are seen in the autumn sky; they are both as erroneous and fleeting as the other, and yet they press so very thick and quick on our sight and minds, that there is no reckoning of them.

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## CHAPTER LXXXI.

### DESCRIPTION OF THE LAST NIGHT OF DEATH OR GENERAL DOOM.

Argument:--Rudra dancing as Bhairava on the last day, in company with his shadow the last night.

Vasishtha related:--I beheld afterwards, O Ráma! the same Rudra standing in the same firmament[\*\*firmament], and dancing with a hideous form in the same part of the sky.

2. This body then became as big as to fill the whole atmosphere, and as deep and dark black as to cover the ten sides of the sky, under the shadow of its sable appearance.

3. Its three eye-balls flashed with the flaming lights of the sun, moon and fire; and the body which was as black as the fumes of a dark flame, was as mute as the ten sides of the naked sky.

4. The eyes were blazing with the flame of the submarine fire, and the arms were as ponderous as the huge surges of the sea; and the blue body, seemed as the consolidated form of waters rising from the blue universal ocean.

5. As I was looking upon this enormus[\*\*enormous] body, I saw a form like that of its shadow rising from it; and jumping about in the manner of dancing.

6. I was thinking in my mind, as to how could this appear in this dark and dreary night; when the heavens were hid under darkness, and there was no luminary shining in the sky (to cause the shadow).

7. As I was reflecting in this manner, I beheld on the foreground[\*\*space removed] of that etherial stage, the stalwart phantom of a dark dingy female with three eyes, prancing and dancing and glancing all about.

8. She was of a large and lean stature, and of a dark black

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complexion; with her flaming eye-balls burning as fire, and girt with wild flowers all over her body.

9. She was as inky black as pasted pitch, and as dark as the darkest night or erebus[\*\*Erebus]; and with her body of darkness visible, she appeared as the image of primeval night.

10. With her horrid and wide open jaws, she seemed to view the spacious vacuum of air; and with her long legs and outstretched arms, she appeared to measure the depth and breadth of open space on all side[\*\*.]

11. Her frame was as faint as it was reduced by long enduring fast, and it stooped lower and lower as if pressed down by hunger; it was wavering to and fro, as a body of sable clouds is driven backward and forward by the driving winds.

12. Her stature was so lean and long, that it could not stand by itself; and was supported like a skeleton, by the ligaments of the ribs, and ligatures of arteries, which uphold it fast from falling.

13. In a word her stature was so tall and towering, that it was by my diurnal journey in the upper and lower skies, that I came to see the top of her head, and the base of her feet.

14. After this I behold her body, as a bush of tangling thickets and thistles, by the complicate ligatures of the tendons and arteries, which fastened all its members together.



15. She was wrapped in vests of various hues, and her head was decked by the luminaries belike her head-dress of lotus flowers. She was beset by the pure light of heaven, and her robe flashed as fire, enflamed by the breath of winds.

16. The lobes of her long ears, were adorned with rings of snakes, and pendants of human skulls; Her kneebones were as prominent as two dried gourd shells, and her two dark dugs hang down loosely upon her breast.

17. The braid of hair on the top of her head, was adorned with feathers of male and young peacocks[\*\*peacocks]; and defied the crown-  
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\*ed head of the lord of Gods (i. e. Indra), and the circlet of his discus (Khattānga).

18. Her moon like teeth, cast their lustre like moon beams; and it glistened amidst the dark ocean of chaotic night, as the moon beams play upon the surface, and rising waves of the dark blue deep.

19. Her long stature rose as a large tree in the sky, and her two kneepans resembled two dry gourds growing upon it; and these clatted[\*\*clattered] like the rustling of a tree by the breeze, as she turned about in the air.

20. And as she danced about in the air, with her sombre arms lifted on high; they resembled the rising of the waves of dark ocean of eternity. (The words Kāla and Kali--implying both the black goddess and dark eternity).

21. Now she lifts one arm and then many more, and at last[\*\*space added] she displays her countless hands; to play her part in the playhouse of the universe.

22. Now she shows but one face and then another, and afterwards many more ad infinitum[\*\*space added]; in order[\*\*space added] to represent her various and infinite parts, in the vast theatre of the world.

23. Now she dances on one foot, and instantly on both her feet; she stands on a hundred legs in one moment, and on her numberless feet at another.

24. I understood this person to be the figure of chaotic, and the same which the wise have ascertained as the goddess known under the designation of Kāli or eternal night. Or I presently recognized her as the figure of kāla-rātri or dark

night; which the wise have ascertained to be the image of dark eternity, as designated as the goddess Káli--Hecate or chaotic night. (But Káli as in Greek, means sundari or fair and beautiful also).

25. The sockets of her triple eyes flashed with a flame, like that of the furnace of a fire engine; and her forest was as glaring and flaring, as the burning Indra-níla mountain.

26. Her cheek-bones were as frightful as two high hills, pro-  
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\*jecting over her hideous open mouth; appearing as a mountain cavern, and capable of ingulphing the whole world in it. (Hence Káli the type of time, is said to be the devourer of all things, and restorer of them in unconscious womb).

27. Her shoulder-blades were as high as two mountain peaks, piercing the starry frame; where they were decorated by the clusters of stars, as with strings of pearls.

28. She danced with her outstretched arms, resembling the waving branches of trees; and displayed the brightness of her nails, like that of blooming blossoms upon them; or as so many full moons shining under the azure sky.

29. As she turned and tossed her sable hands on every side, she seemed as a dark cloud moving about in the sky; and the lustre of her nails, appeared to shed the splendour of stars all around.

30. The face of the sky resembled a forest ground, occupied by the black arbours of her two sable arms; and her outstretched fingers resembling the twigs of the trees, were covered over by the blossoms of their pearly nails, which waved as flowers in azure sky.

31. With her legs taller than the tallest tála and tamála trees, she stalked over the burning earth, and put to shame the largest trees that grew upon it, (and kept burning without being able to move).

32. The long and flowing hairs on her head, reached to and spread over the skies; and seemed about to form black vestures for the dark elephantine clouds, moving about in the empty air.

33. She breathed from her nostrils a rapid gale of wind, which bore the mountains aloft in the air; and blew great[\*\*space added] gales

in the sky; resounding with loud repeals from all sides of its boundless spheres.

34. The breath of her nostrils and mouth, blew in unison[\*\*unison] all about the circle of the universe; and kept the great sphere in its constant rotation, as it were in its enharmonic progression.

35. I then came to perceive, as I looked on her with atten-  
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\*tion, that her stature was enlarging with her dancing, till at last I found it to fill the whole space of the air and sky.

36. And as long I continued to behold her in her dancing state, I saw the great mountains pendant all about her body, as if they were a string of jewels around her person.

37. The dark diluvian clouds formed a sable garb[\*\*space added] about her body, and the phenomena of the three worlds appeared as the various decorations, that adorned her person.

38. The Himálaya[\*\*â-->á] and sumeru[\*\*Sumeru] mountains, were as her two silver and golden ear-rings, and the rolling worlds, resembled the ringing trinkets and belts about her waist.

39. The ranges of boundary mountains, were as chains and wreaths of flower upon her person; and the cities and towns and villages and islands, were as the leaves of trees scattered about her.

40. All the cities and towns of the earth, appeared as adornments on her person; and all the three worlds and their seasons and divisions[\*\*divisions] of time, were as ornaments and garments upon her body.

41. She had the streams of holy rivers of Gangá and Yamuná, hanging down as strings of pearls from the ears of her other heads. So the virtues and vices (recorded in the sruties[\*\*srutis]), formed decorations of her ears also.

42. The four vedas were her four breasts, which exuded with the sweet milk (of religion) in the manner of her sweat; and the doctrines of other sástras, flowed as milk from their nipples.

43. The armour and arms, and the various weapons as the sword and the shield, the spear and the mallet, which she bore on her body; decorated her person as with wreaths of flowers.

44. The Gods and all the fourteen kinds of animal beings, were all situated as lines of hair on her person, in her form of animated nature itself.

45. The cities and villages and hills, which were situated in her person; all joined in their merry dance with herself, in the expectation of their resurrection, in the same forms again.

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46. The unstable moving creation also, which rested in her, [\*\*guess from print] appeared to me as if they were situated in the next world, and dancing with joy in the hope of their revivication. (The living that are dead and buried in the chaotic Kali, are to be revived to life again).

47. The chaotic Kali, having devoured and assimilated the world in herself; dances with joy like the peacock, after gorging a snake in its belly, and at the appearance of a dark cloud.

48. The world continues to remain and exhibit its real form, in her wide extended figure; as the shadow of a thing is seen in a mirror, and the situations of countries are shown in a map.

49. I saw her sometimes to stand still, with the whole world and all its forests and mountains; to be moving and dancing in her person; and all forms to be repeatedly reduced in and produced from her.

50. I beheld the harmonious oscillation of the whole, in the mirror of that person; and I saw the repeated rising and setting of the world in that circle, without its utter extinction.

51. I marked the revolution of the stars, and the rising of mountains within its circumference, and I observed the throngs of gods and demigods, to assemble and disperse on her in time, as flights of gnats and flies, are driven to and fro by the winds in open air.

52. All these heavenly bodies and these islands in the ocean, are moving around her, like the flying wheels of a broken war-car; and they whirl up and down about her, like the rocks and woods in a whirlpool.

53. She is clad in the robes of the blue clouds, which are furled and folded by the breezes of air; and the cracking of wood and bones under feet, answer the sound of her foot-steps and

anklets below.

54. The world is filled with the noise of the concussion and separation of its objects, and the tumult of worldly people; appearing as passing shadows in a mirror, or as the entrance and exits of actors in a play on the stage.

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55. The high-headed meru[\*\*Meru] and the long armed (ranged) boundary mountains, seem to be dancing about her in their representations in the moving clouds; and the forest trees seen in the clouds, seem to perform their circuitous dance all around.

56. The high-swelling seas were heaving their waves to heaven, bearing with them the uprooted woods of the coasts on high, and again hurling them down, and sinking them in the waters below.

57. The cities were seen to be rolling with a tremendous noise in the waters below, and no relics of houses and towers and the habitations of human kind, were found to be left beneath.

58. As the chaotic night (kála-rátri) was thus roving at random, the sun and moon with their light and shade, found shelter in the tops of her nails, where they sparkled as threads of gold. (i. e. The flash of her nails, afforded the only light amidst the universe of gloom).

59. She was clad in the blue mantle of the clouds, and adorned with necklaces of frost and icecles[\*\*icicles]; and the worlds hang about her, like the trickling dewdrops of her perspiration.

60. The blue sky formed her covering veil about her head, the infernal region her footstool, the earth her bowels, and the several sides (or points of the compass) were so many arms on her.

61. The seas and their islands, formed the cavities and pimples in her person; the hills and rocks made her rib bones, and the winds of heaven were her vital airs.

62. As she continues in her dancing, the huge mountains and rocks swing and reel about her gigantic body, as her attendant satellites.

63. The mountain trees turning around her, appear to weave

chaplets and dance about, in congratulation of her commencing a new cycle or kalpa.

64. The gods and demigods, the hairless serpents and worms, and all hairy bodies; are all but component parts of

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her body; and being unable to remain quiescent while she is in motion, are all turning round with her.

65. She weaves the three fold cord of the sacred thread--trivrit, consisting of acts, sacrifices and knowledge, which she proclaims aloud in the thundering voice of the triple vedas.

66. Before her (i. e. in the infinite space), there is no heaven or earth (i. e. up or down); but the one becomes the other, by its constant rotation like the wheel of a vehicle.

67. Her wide open nostrils constantly breathe out hoarse currents of her breath, which give rise to the winds of air, and their loud sufflations and whistlings.

68. Her hundred fold arms revolving in all the four directions, give the sky the appearance of a forest; filled with the tall heads of trees and their branches, shaken by a furious tornado in the air.

69. At last my steady eye-sight grew tired, with viewing the varieties of productions from her body; and their motions and movements, resembling the manners of an army in warfare.

70. Mountains were seen to be rolling as by an engine, and the cities of the celestials felling downward; and all these appearances were observed to take place in the mirror of her person.

71. The Meru mountains were torn and borne away as branches of trees, and the Malayas were tossed about as flying leaves; the Himálayas fell down as dewdrops, and all earthly things are scattered as straws.

72. The hills and rocks fled away, and the vindyas flew as aërials in the air; the woods rolled in the whirlpools, and the stars floated in the sea of heaven, as swans and geese in the lakes below.

73. Islands floated as straws in the ocean of her body, and the seas were worn as circlet on it; the abodes of the gods

were like lotus-flowers, blooming in the large lake of her person.

74. As we see the images of cities in our dream, and in the

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darkness of night, as clearly we behold them in the fair sky  
light; so I beheld all things in her dark body, as vividly as they  
shone in broad sunlight.

75. All things though immovable, as the mountains and  
seas and harbours; appear to be moving in and dancing about  
in her person.

76. So the wandering worlds are dancing about in the great  
circle of her spacious body, as if they were mere straws in the  
vast ocean of creation. Thus the sea rolls on the mountain,  
and the high hills pierces the hollow of the heaven above.  
This heaven also with its sun and moon, are turning below the  
earth; and the earth with all its islands and mountains, cities,  
forests and flowery gardens[\*\*gardens]; is dancing in heaven round about  
the sun. (Describing the harmonious dance of the planetary  
spheres in empty air).

77. The mountains are wandering (with the earth), amidst  
the surrounding sky; and the sea passes beyond the horizon  
(with the rotation of the earth); and so the cities and all human  
habitations, traverse through other skies; and so also the  
rivers and lakes pass through other regions, as objects reflecting  
themselves in different mirrors, and as swiftly as the leaf of  
a tree torn by a tempest, is hurled on and borne afar to distant  
parts.

78. Fishes skim in the desert air (or etherial desert), as  
they swim in the watery plain; and cities are situated in  
empty air, as firmly as they are fixed on solid earth. The  
waters are raised to heaven by the clouds, which are again  
driven back by the winds, to pour their waters on mountain tops.

79. The groups of stars are wandering about, like lustres of  
a thousand lamps lighted in the sky; they seem to shed gems  
with their rays as they roll, or scatter flowers from all sides on  
the heads of gods and aerial beings.

80. Creations and destructions accompany her, as fleeting  
days and nights, or as jewels of brilliant and black gems on her  
person. They are as the two fortnights resembling her white  
and black wings on either side.

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81. The sun and moon are the two bright gems on her person, and the clusters of stars form her necklaces of lesser gems; the clear firmament is her white apparel, and the flashes of lightnings form the brocaded fringes of her garment.

82. As she dances in her giddy dance of destruction, she huddles the worlds under her feet as her anklets, raising thereby a jingling sound as that of her trinkets.

83. In her warfare with the jarring elements, rolling on like waves of the ocean, and darkening the daylight as by the waving swords of warriors, she listens to the tumult of all the worlds and their peoples.

84. The Gods Brahmá, Vishnu and Siva, together with the regents of sun and moon and fire, and all other gods and demigods, that shine in their respective offices; are all made to fly before like a flight of gnats, and with the velocity of lightning.

85. Her body is a congeries of conflicting elements and contrary principles, and creation and destruction, existence and non-existence, happiness and misery, life and death, and all injunctions and propitions[\*\*prohibitions?] (i. e. the mandatory and prohibitory laws, do all abide conjointly and yet separately in her person).

86. The various states of production and existence, and continuance of action and motion, and their cessation which appear to take place in her body, as in those of all corporeal beings, together with the revolution of the earth and all other worlds in empty air; are all but false delusions of our minds, as there is nothing in reality except a boundless vacuity.

87. Life and death, peace and trouble, joy and sorrow, war and truce, anger and fear, envy and enmity, faith and distrust and all other opposite feelings; are concomitants with this worldly life, and they dwell together in the same person, as the various gems stored in a chest.

88. The intellectual sphere of her body, teems with notions of multifarious worlds; which appear as phantoms in the open air, or as fallacies of vision to the dim sighted man.

89. Whether the world is quiescent in the intellect, or a passing phenomenon of outward vision; it appears both as stable

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as well as moving, like the reflexion of objects in a standing or shaking mirror.



90. All worldly objects are as fluctuating, as the changing shows in a magic play; they forsake their forms and assume others as quickly, as the fickle desires of whimsical boys are ever shifting from one object to another.

91. It is the combination of causal powers, which cause the production of bodies; and it is their separation which effects their dissolution; as it is the accumulation of grains, which makes a granary, and their abstraction which tends to its disappearance.

92. The Goddess now appears in one form, and then in another; she becomes now as small as the thumb finger, and in a moment fills the sky, (with the bigness of her body).

93. That goddess is all in all, she is changed through every thing in world, and is the cosmos itself and the power of the intellect also; she fills the whole concavity of the sky with her form of pure vacuity.

94. She is the intellect, which embraces all, whatever is contained in the three worlds and in all the three times (of the past, present, and future). It is she that expands the worlds which are contained in her, as a painter draws out the figures which are pictured in [\*\*add: the] receptacle[\*\*receptacle] of his mind.

95. She is the all comprehensive and plastic nature or form of all things; and being one with the intellectual spirit, she is equally as calm and quiet as the ether. Being thus uniform in her nature, she is varied to endless forms in the twinkling of her eye.

96. All these visibles appear in her, as marks of lotuses and carved figures are seen in a hollow stone; (or in the perforated sáligram stones of gunduk). Her body is the hollow sphere of heaven, and her mind is full of all forms, appearing as waves in the depth of sea, or as the sights of things in the bosom of a crystal stone, (as reflected in it by the Divine Intellect).

97. The very furious goddess Bhairaví-[\*\*--]the consort of the dread god Bhairava-[\*\*--]the lord of destruction, was thus dancing about with her fierce forms filling the whole firmament.

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98. On one side the earth was burning with the fire, issuing from the eye on the fore-head of all destroying Rudra; and on the other was his consort Rudraní, dancing like a forest blown away by a hurricane.

99. She was armed more over with many other weapons, (beside those that are mentioned before); such as a spade, a mortar and pestle, a mallet, a mace &c[\*\*.]; which adorned her body as a garland of flowers.

100. In this manner, she danced and scattered the flowers of her garlands on all sides; in her acts of destructions and recreation; (as preliminaries on one another).

101. She hailed the god Bhairava-[\*\*--]the regent of the skies, who joined her in dancing with his form as big and high as hers.

102. May the god Bhairava, with is[\*\*his] associate Goddess of kálarátri or chaotic night, preserve you all in their act of heroic dance, with the beating of high sounding drums, and the blowing of their buffalo horn, as they drunk their bowls of blood and are adorned with wreaths of flowers, hanging down from their heads to the breasts.

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## CHAPTER LXXXII.

### DESCRIPTION OF THE PERSON OF THE GOD SIVA.

Argument:--Description of the perfection and personality of Siva as an undivided whole.

Ráma rejoined:--Who is this goddess, sir, that is dancing thus in her act of destruction, and why is it that she bears on her body the pots and fruits as her wreaths of flowers?

2. Say, whether the worlds are wholly destroyed at the end, or they become extinct in the goddess Káli, and reside in her person, and when doth her dance come to an end.

3. Vasishtha replied:--Neither is he a male, nor is she a female; nor was there a dancing of the one, or a duality of the two (in their spirit); such being the case (of their unity), and such the nature of their action (of destruction); neither of them any form, or figure of their own; (except that they are personified as such).

4. That which is without its beginning or end, is the divine Intellect alone; which in the manner of infinite vacuity, is the cause of all causes. (In the beginning all was void, which caused all things).

5. It is the increate and endless light, that exists from eternity, and extends over all space. This calm and quiet state of the etherial space is known as Siva or tranquil, and its change to confusion at the end, is denominated Bhairava or the dreadful. (i. e. the Lord acting his dreadful part in the theatre of the universe).

6. It is impossible for the pure and formless intellect, to remain alone and aloof from its association with plastic nature; as it is not likely to find any gold to exist without some form or other. (So the sruti:--The creation and absorption of the world, require a formal agent and recipient also).

7. Say ye who know, how the intellect may subsist without  
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its intelligence, and where a pepper may be had without its pungency? (There is nothing without its necessary property, nor the formal world without a formal cause).

8. Consider how can there be any gold, without its form of a bracelet or any other; and how doth a substance exist without its substantial property or nature?

9. Say what is the extract of the sugar-cane, unless it is possessed of its sweetness; you can not call it the juice of sugar-cane, unless you find the saccharine flavour in the same.

10. When the intellect is devoid of its intellection, you can not call it as the intellect any more; nor is the vacuous form of the intellect, ever liable to any change or annihilation. (A void is devoid of all accidents).

11. Vacuity admits of no variety, besides its retaining the identity of its inanity; and in order[\*\*in order] to assume a diversity, the void must remain a void as ever, (or else it becomes a solid, which is nomore[\*\*no more] itself).

12. Therefore the unchanged and unagitated essence, which is essential to it, must be without beginning and unlimited, and full of all potency in itself, (since vacuum is the medium both of creation as well as of annihilation also).

13. And therefore the creation of the three worlds and their destruction, the earth, firmament and the sides of the compass; together with all the acts of creation and destruction, are the indiscriminate phenomena of vacuum.

14. All births, deaths, delusions and ignorance, being and

not being, together with knowledge and dullness, restraint and liberty, and all events whether good or evil.

15. Knowledge and its want, the body and its loss, temporariety[\*\*temporariness] and diuturnity[\*\*diuturnity]; together with mobility and inertia, and egoism and tuism and illism.

16. All good and evil, goodness and badness, ignorance and intelligence; together with durations of time and space, substance and action, and all our thoughts, fancies and imagination.

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17. The sight of the forms of things and the thoughts of the mind, the action of the body, understanding and senses; with those of the elements of earth and water, fire, air, and vacuum extending all about us.

18. These and all others, proceed from the pure intellectual vacuity of the Divine spirit; which resides in its vacuous form in everything and is always without decay and decrease.

19. All things subsist in pure vacuum, and are as pure as the void itself; there is nothing beside this empty air, though they appear as real as doth a mountain in our hollow dream.

20. The intellectual spirit, which I have said to be transcendent void; is the same which we call as jíva-[\*\*--]the sempiternal and Rudra-[\*\*--]the august.

21. He is adored as Hari or Vishnu by some, and as Brahmá the great progenitor of men by others; he is called the sun and moon, and as Indra, Varuna, Yama, the virája and the God of fire also.

22. He is the marut or wind, the cloud and sea, the sky, and everything that there is or is not; all whatever manifests itself in the empty sphere of the Intellect.

23. In this manner all things appearing under different names, and taken to be true by the ignorant eye; vanish into nothing in their spiritual light, which shows them in their pure intellectual natures.

24. In the understanding of the ignorant, the world appears as a part[\*\*apart] from the spirit; but to the intellectual soul, the vacuity of the intellect is known to be situated in the Divine spirit; therefore there is no distinction of unity and duality to the knowing mind: (in which all multiplicities blend into

unity).

25. So long is the living soul tossed about as a wave in the ocean of the world, and run in[\*\*running] the course of its repeated births and deaths in it; until it comes to know the nature of the supreme spirit, when it becomes as immortal and perfect as the eternal soul and self-same with it.

26. By this knowledge of the universal soul, the human

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soul attains its perfect tranquility; as to find itself no more[\*\*no more], as the fluctuating wave in the ocean of the world, but views itself and everything beside, to be as calm and quiet, as the eternal and infinite spirit of God.

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## CHAPTER LXXXIII.

### SIGHT OF THE MUNDANE GOD.

Argument:--Siva is the Representation of the Pure Intellect; but Bhairava &c[\*\*typo for &] Kali are not so. Explanation of the causes of such representations and Personifications.

Vasishtha added:--I have already related to you, that Siva is the representation of the vacuous intellect; but not so is Rudra, whom I have described as dancing all about.

2. The form that is attributed to him (or to the goddess kálí[\*\*Kálí]); is not their real figure; but a representation of the grosser aspect of intellectual vacuity. (which is of a dark complexion).

3. I saw with my intellectual and clear vision (clair-voyance), that sphere of the intellect in its clear, bright and clear light (as that of Siva's body); but it did not appear so to others, who beheld it in their ignorance, to be as dark as the black complexion of the associate goddess. (There is shadow under the lamp).

4. I saw at the end of the kalpa cycle, the two spectres of delusion, appearing before me; the one was the furious Rudra, and the other--the ferocious Bhairava; and knew them both to be but delusion, and creatures of my mistaken fancy.

5. The great chasm which is seen to exist in the vacuous sphere of the Intellect, the same is supposed to be conceived under the idea of a vast void, represented as the dreadful Bhairava.

6. We can have no conception of anything, without knowing the relation, the significant term and its signification; it is for that reason that I related this to you, as I found it to be.

7. Whatever idea is conveyed to the mind by the significant term, know Ráma, the very same to be presently presented before the outward sight by the power of delusion and as a magical appearance.

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8. In reality there is no destruction, nor the destructive power of Bhairava or Bhairaví (in the masculine or feminine gender); all these are but erroneous conceptions fleeting in the empty space of the intellect. (It is the bias of the mind, which presents these hobgoblins to sight).

9. These appearances are as those of the cities seen in our dream, or as a warfare shewn in our fancy; they are as the utopian realms of one's imagination, or as the fits of our feelings on some pathetic[\*\*pathetic] and hear stirring[\*\*ear-stirring?] description.

10. As the fairy castle is seen in the field of fancy, and strings of pearls hanging in the empty air; and as mists and vapours darken the clear atmosphere, so are there the troops of fallacies flying all about the firmament of the intellect.

11. But the clear sky of the pure intellect, shines of itself in itself; and when it shines in that state, it shows the world in itself.

12. The soul exhibits itself in its intellectual sphere, in the same manner as a figure is seen in picture; and the soul manifests also in the raging fire of final destruction. (The same soul is equally manifest in the subjective, as well as in the objective, i. e. both in itself as in all other things whatsoever).

13. I have thus far related to you, regarding the formlessness of the forms of Siva and his consort Sivani; hear me now to tell you concerning their dance, which was literally no dancing.

14. Sensation cannot exist any where (in any person), without the action of the power (lit[\*\*], element) of intellection; as it is not possible for anything to be a nothing or appear otherwise than what it is. (Gloss. There can be no sensation without action of the power of intellection, as there can be no pearl-shell without the appearance of silver in it).

15. Therefore the powers of sensations and perception, are naturally united with all thing[\*\*s], as Rudra and his consort, who are blended together as gold and silver appearing as one and the same metal.

16. Whatever is sensation and wherever it exists, the same

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must be a sensible object, and have action or motion for its natural property.

17. Whatever is the action of the Intellect, whose consolidated form is called by the name Siva, the same is the cause of our motions also; and as these are actuated by our will and desires, they are called the dance or vacillations (of the intellectual power).

18. Therefore the furious form of Rudra, which is assumed by the god Siva at the end of a kalpa; which is said to dance about at that time, is to be known as vibration of the divine intellect.

19. Ráma rejoined:--This world being nothing in reality, in the sight of the right observer; and anything that there remains of it in any sense whatever, the same is also destroyed at the end of the kalpa.

20. How then does it happen at the end of the kalpa, when everything is lost in the formless void of vacuity, that this consolidated form of intellect, known as Siva remains and thinks in itself.

21. Vasishtha replied:--O Ráma! if you entertain such doubt, then hear me tell you, how you can get over the great ocean of your doubts, respecting the unity and duality of the deity:--that all things being extinct at the end, there remains the thinking and subjective intellect alone, without anything objective to think upon.

22. The subjective soul then thinks of nothing, but remains quite tranquil in itself; as the unmoving and mute stone, and resting in the solid vacuity of its omniscience.

23. If it reflects at all on anything, it is only on itself; because it is the nature of the intellect to dwell calmly in itself.

24. As the intellect appears itself, like the inward city it sees within itself in a dream; so there is nothing in real existence

any where, except the knowledge thereof, which is inherent in the intellect. (So it is with the divine intellect, whose omniscience comprehends the knowledge of every thing in itself).

25. The divine soul knowing everything in itself, and in its

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vacuous intellect, sees the manifestation of the universe at the time of creation, by simple development of itself.

26. The intellect develops itself of its own nature, within its vacuous cell at first; and then in a moment envelopes this erroneous universe in itself, and at his will at the time of its destruction.

27. The intellect expands itself, in itself in its natural state of vacuum; and devolves itself likewise into its conceptions of I and thou and all others: (which are but false ideas and creatures of its imagination).

28. Therefore there exists no duality nor unity, nor an empty vacuity either; there is neither an intelligence or its want or the both together; so is there neither my meism nor thy tuism either[\*\*words to be checked--P2:meism used often, tuism ok/SOED].

29. There is nothing that ever thinks of anything, nor aught whatever which is thought of or object thereof of its own nature; therefore there is nothing that thinks or reflects, but all is quite rest and silence.

30. It is the unalterable steadiness of the mind, which is the ultimate samádhi or perfection of all sástras; therefore the living yogi ought to remain, as the mute and immovable stone in his meditation.

31. Now Ráma, remain to discharge your ordinary duties, as they are incumbent on you by the rules of your race; but continue to be quiet and steady in your spiritual part, by renouncing all worldly pride and vanity; and enjoy a peaceful composure in your mind and soul, as that of the serene and calm and clear concavity of the sky.

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#### CHAPTER LXXXIV.

#### RELATION OF SIVA AND SAKTI OR OF THE HOLY SPIRIT AND ITS POWER.

Argument:--The definition of the term Sakti and her elucidation.



Ráma said:--Tell me sir, why the goddess Kali is said to be dancing about, and why is she armed with axe and other weapons, and arrayed with her wreaths of flowers.

2. Vasishtha replied:--It is the vacuum of the intellect, which is called both as Siva and Bhairava; and it is this intellectual power or force, which is identic with itself, that is called Káli[\*\*Kálí] and its consorting mind.

3. As the wind is one with its vacillation, and the fire is identic with its heat; so is the intellect identical with its oscillation. (The mind is ever fleeting and active as dull matter is inert and inactive).

4. As the wind is invisible even in its act of vacillations, and the heat is unseen even in its act of burning; so the intellect is imperceptible notwithstanding its acting, and is therefore called Siva--the calm and quiet.

5. It is because of the wondrous power of his vibration, that he is known to us, and without which we could have no knowledge of his existence; know therefore this Siva to be the all powerful Brahma, who is otherwise a quiescent being, and unknowable even by the learned and wise.

6. His oscillation is the power of his will, which has spread[\*\*replaced - with space] out this visible appearance; as it is the will of an embodied and living man, that builds a city according to his thought: (or just as it depends on the option of a living person, to erect a city according to the model in his thought or mind).

7. It is the will of Siva or Jove that creates all this world from its formless state, and it is this creative power which is the Intelligence of god, and the intellection of living being.

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8. This power takes also the form of nature in her formation of the creation, and is called the creation itself, on account of her assuming on herself the representation of the phenomenal world.

9. She is represented with a crest of submarine fire on her head, and to be dry and withered in her body; she is said to be a fury on account of her furiousness, and called the lotiform from the blue-lotus-like complexion of her person.

10. She is called by the names jayá and siddha (victoria

and fortune), owing to her being accompanied by victory and prosperity at all times.

11. She is also designated as Aparájítá or invincible, viryá the mighty and Durgá--the inaccessible, and is like wise renowned[\*\*renowned] as umá[\*\*Umá], for her being composed of the powers of the three letters of the mystic syllable Om. (In the birth of umá[\*\*Umá], the subject of the first canto of Kumára Sambhaba, Kálidása[\*\*à-->á] says, "Tapasa nibrita[\*\*nivrita] je umeti námná prakírtitá," she was termed umá[\*\*Umá] for prevention of austerities. The glossarists have all explained the passage in the sense of the mithic[\*\*mythic] personification of umá, and nobody has ever known its mystic interpretation of sacred syllable Om itself, whose utterance precludes the necessity of all formal devotions: i. e. to say, umá-is-om the divine mantra itself).

12. She is called the gáytri[\*\*Gáyatrí] (hymn) from its being chanted by every body, and Sávitrí also from her being the progenitrix of all beings; she is named sarasvatí[\*\*Sarasvatí] likewise, for her giving us an insight into whatever appears before our sight.

13. She bears the appellation[\*\*appellation] of gaurí[\*\*Gaurí] from her gaura or fair complexion, and of Bhavání from her being the source of all beings, as also from her association with the body of Bhava--or Siva. She is also termed the letter [\*\*Sanskrit: a] (a) to signify her being the vital breath of all waking and sleeping bodies.

14. Umá means moreover the digit of the moon, which enlightens the worlds from the forehead of Siva; and the bodies of the God and Goddess are both painted as black and blue, from their representing the two hemispheres of heaven.

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15. The sky appears as dark and bright from the two complexions of these divinities, who are situated in the vacuous forms in the bosom of the great vacuum itself.

16. Though they are formless as empty airs, yet they are conceived as the first-born of the void; and are figuratively attributed with more or less hands and feet, and holding as many weapons in them.

17. Now know the reason of attributing the Goddess with many weapons and instruments, to be no more, than of representing her, as the patron of all arts and their employments.

18. She was self-same with the supreme soul, as its power of self-meditation from all eternity; and assumed the shapes

of the acts of sacred ablutions, religions, sacrifices, and holy gifts, as her primal forms in vedas. (i. e. The intellectual power (chit-sakti) evolves itself to meditation and action--dhyna[\*\*dhyana] and Karma).

19. She is of the form of the azure sky, comely in appearance and is the beauty of the visibles; she is the motion of all objects, and the varieties of their movements are the various modes of the dancing of the goddess. (the divine power or force--sakti, is always personified as his female agent, as it is evident in the words potentia, energia, exergasia, qudrat, taquat &c[\*\*.] ).

20. She is the agent of Brahma in his laws of the birth, decay, and deaths of beings; and all cities and countries, mountains and islands, hang on her agency as a string of gems about her neck.

21. She holds together all parts of the world, as by her power of attraction; and infuses her force as momentum in them all, as it were into the different limbs and members of her body, she bears the various apellations[\*\*appellations] of Kali[\*\*Káli], Kalika &c[\*\*.] , according to her several functions denoted by those terms (in the glossary).

22. She as the one great body of the cosmos, links together all its parts like her limbs unto her heart; and moves them all about her; though this formless body of force, has never been seen or known by any body. (We always see the moving  
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bodies about us, but never the moving force which moves them all about).

23. Know this ever oscillant[\*\*oscillating] power to be never different or unconnected, from the quiescent spirit of Siva the changeless god; nor think the fluctuating winds to be ever apart from the calm vacuum, in which they abide and vibrate for ever.

24. The world is a display of the glory of god, as the moonlight is a manifestation of the brightness of that luminary; which is otherwise dark and obscure; so the lord god is ever tranquil and quiet and without any change or decay without his works.

25. There is not the least shadow, of fluctuation in the supreme soul; it is the action of this agency, that appears to be moving us. (Gloss. The inactive spirit of god is the true reality, and the passing phenomena are all but vanity).

26. That is said to be the tranquil spirit of Siva--the god, which reverts itself from action, and reposes in its understanding; and apart from the active energy which possesses[\*\*possesses] the intellect as its goddess. (Hence the state of the soul in perfect rest and repose is called Siva--salvus or felicity).

27. The intellect reposing in its natural state of the understanding, is styled Siva--salvus or felix; but the active energy of the intellectual power, is what passess[\*\*passes] under the name of the great goddess of action.

28. That bodiless power, assumes the imaginary forms of these worlds, with all the peoples that are visible in them in the day light.

29. It is this power which supports the earth, with all its seas and islands, and its forests, deserts and mountains, it maintains the vedas with its angas, upangas, the sástras, sciences and the psalms. (The vedas are four in number, its angas or branches called the six vedāngas namely, the siksha, kalpa, nirukta, vyākaraṇa, chhanda and jyotisha. The upangas or subsidiary branches are the four arts, viz, ayurveda[\*\* ayurveda] or medicine, dhanurveda--archery, gandharva--music &c. The vidyas are the sciences and philosophy, and the gites [\*\* gitas] are sāmāgiti or the psalm of sāmaveda).

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30. It ordains the injunctions and prohibitions (of law), and gives the rules of auspicious and inauspicious acts and rites; it directs the sacrifices and sacrificial fires, and the modes of offering cakes and oblations.

31. This goddess is adorned with the sacrificial implements, as the mortar and pestle, the post and ladle &c[\*\*]; and is arrayed with the weapons of warfare also, as the spear, arrows and the lance.

32. She is arrayed with the mace and many missile weapons also; and accompanied by horse and elephants and valiant gods with her. In short she fills the fourteen worlds, and occupies the earth with all its seas and islands.

33. Rāma said:--I will ask you sir, to tell me now, whether the thoughts of creation in the divine mind, subsisted (in their ideal forms) in the Divine soul; or they were incorporated in the forms of Rudra and which are false and fictitious.

34. Vasishtha replied:--Rāma, she is verily the power of

the Intellect (Divine mind), as you have rightly said; and all these that there are being thought of by her, they are all true as her thoughts, (and not in their visible appearances).

35. The thoughts that are subjective and imprinted in the inner intellect (from preconceived desire or reminiscence[\*\*reminiscence]), are never untrue; just as the reflection of our face cast in a mirror from without, cannot be a false shadow[\*\*.]

36. But those thoughts are false, which enter into the mind from without, as the whole body (lit[\*\*], city of our desires and false imaginations); and the fallacies of these are removed upon our right reflection and by means of our sound judgment.

37. But in my opinion, the firm belief and persuasion[\*\*persuasion] of the human soul in anything whatever, is reckoned as true by every one; such as the picture of a thing in a mirror, and the representations of things seen in a dream or the forms of things seen in a picture or in dream, and the creatures of our imagination are all taken for true and real by every one for the time, and for their serviceableness to him.

38. But you may object and say that, things that are absent and at a distance from you, are no way serviceable to you, and  
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yet they cannot to said to be inexistent or unreal; because they come to use when they are present before us.

39. As the productions of a distant country, become of use when they are presented before us; so the objects of our dreams and thoughts, are equally true and useful when they are present in view; so also every idea of a definite shape and signification, is a certain reality (as that of the goddess Káli[\*\*Káli]).

40. As an object or its action passing under the sight of any one, is believed to be true by its observer; so whatever thought passes in his mind, is thought to be true by him. But nothing that is seen or thought of by another, is ever known to or taken into belief by any one else, or accounted as true to him.

41. It is therefore in the power of the Divine Intellect, that the embryo of the creation is contained for ever; and the whole universe is ever existent in the divine soul, it is wholly unknown to others.

42. All that is past, present, and ever to be in future, together with all the desires and thoughts of others are for ever really existent in the divine spirit, else it would not be the

universal soul. (The meaning of the universal soul is the~~redundant~~ contained of all and not that it is contained in them).

43. There are the adepts only in yoga practice, who acquire the power of prying into the hearts and minds of others; just as others come to see different countries, by passing over the barriers of hills and dales. (As the divine soul is the knower of the hearts of others; so is the pure soul of the holy divine also).

44. As the dream of a man fallen into fast sleep, is not disturbed by the shaking of his bedstead of sleeping couch; so the fixed thought of any body, are never lost by his remove~~removing~~ from place to place: (or by his departure from this life to the next, or by his transmigration from one into another).

45. So the movements of the dancing body of Kali~~Káli~~ (The creative energy of God) cause no fluctuation in the world which is contained within it; just as the shaking of a mirror, makes no alternation in the reflection which is cast upon it.

46. The great bustle and commotion of the world though seeming as real to all appearance, yet it being but a mere delusion  
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in sober reality, it were as well whether it moveth all or not all: (as it were the same whether we are hurried or kept sedate in a dream).

47. When is the dreaming scene or the city seen in our dream, is~~delete 'is'~~ said to be a true one, and when is it pronounced as a false one~~space added~~; and when is it said to be existent and when delapidated~~dilapidated~~? (supply~~supplied~~ how for when to give it some sense).

48. Know the phenomenal world that is exposed before you, to be but mere illusion; and it is your sheer fallacy, to view the unreal visibles as sure realities.

49. Know your conception of the reality of the three worlds to be equally false, as the aerial castle of your imagination or the air drawn city of your fond desire; it is as the vision in your dream, or any conception of your error.

50. That this is I the subjective, and the other is the objective world, is the interminable error that binds fast the mind for ever; it is a gross mistake as that of the ignorant, who believe the endless sky to be bounded, and take it for black or blue; but the learned are released from this blunder (and rest in the only existent One).

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## CHAPTER LXXXV.

### RELATION OF NATURE AND SOUL, OR THE PRIME MALE AND FEMALE POWERS.

Argument--The dancing goddess embraces the steady god, and is joined with him in one body.

Vasishtha continued:--Thus the goddess was dancing with her outstretched arms, which with their movements appeared to make a shaking forest of tall pines in the empty sky. (The briarian[\*\*Briarean] arms of Kali[\*\*Káli]).

2. This power of the intellect, which is ignorant of herself and ever prone to action, continued thus to dance about with her decorations of various tools and instruments. (The mental power acts by means of the mechanical powers).

3. She was arrayed with all kinds of weapons in all her thousand arms, such as the bow and arrows, the spear and lance, the mallet and club, and the sword and all sort of missiles. She was conversant with all thing whether in being or not being, and was busy at every moment of passing time. (i. e. Ever active in body and mind).

4. She contained the world in the vibration[\*\*vibration] of her mind, as airy cities and castles consist in the power of imagination; it is she herself that is the world, as the imagination itself is the imaginary city--the utopia.

5. She is the volition of Siva, as fluctuation is innate in the air; and as the air is still without its vibration, so Siva is quite quiet without his will or volition: (represented as his female energy in the form of Kali[\*\*Káli]).

6. The formless volition becomes the formal creation in the same manner, as the formless sky produces the wind which vibrates into sound; so doth the will of Siva bring forth the world out of itself.

7. When this volitive energy of Kali[\*\*Káli], dances and sports in the void of the Divine mind; then the world comes out of a  
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sudden, as if it were by union of the active will with the great void of the supreme Mind.

8. Being touched by the dark volitive power (or volentia),

the supreme soul of Siva is dissolved into water; just as the sub-marine fire is extinguished by its contact with the water of the sea. (Water the first form of God[\*\*:] "and the spirit of god moved upon the surface of water[\*\*"])).

9. No sooner did this power come in contact with Siva--the prime cause of all, the same power of volentia, inclined and turned to assume the shape of nature, and to be converted to some physical form.

10. Then forsaking her boundless and elemental form, she took upon herself the gross and limited forms of land and hills; and then decame [\*\*became] of the form of beautiful arbours and trees. (i. e. Of the forms of minerals and vegetables).

11. (After taking various other forms), she became as the formless void, and became one with the infinite vacuity of Siva; just as a river with all its impetuous velocity, enters into the immensity of the sea.

12. She then became as one with Siva, by giving up her title of sivaship; and this siva[\*\*Siva]--the female form became the same with Siva--the prime male, who is of the form of formless void and perfect tranquility (called samana--quietus which means both death and the quiet, which follows the other. Samana like somnum is both extinction of life, and cessation of care and labour[\*\*]).

13. Ráma rejoined:--Tell me sir, how that sovran Goddess siva[\*\*Siva], could obtain her quiet by her coming in contact with the supreme God Siva; (and forget her former activity altogether).

14. Vasishtha replied:--Know Ráma, the Goddess siva[\*\*Siva] to be the will of the God Siva; she is styled as nature, and famed as the great Illusion of the word.

15. And this great God is said the lord of nature, and the prime male also; he is of the form of air and is represented in the form of Siva, which is as calm and quiet as the autumnal sky.

16. The great Goddess is the energy of the Intellect and  
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its will also, and is ever active as force put in motion; she abides in the world in the manner of its nature, and roves all about in the manner of the great delusion: (of holding out external nature as the true reality, instead of her lord the spirit).



17. She ranges throughout[\*\*space removed] the world, as long as she is ignorant of her lord Siva; who is ever satisfied with himself, without decay or disease[\*\*disease], and has no beginning or end, nor a second to himself.

18. But no sooner is this Goddess conscious of herself, as one and same with the god of self-consciousness[\*\*self-consciousness]; than she is joined with her lord Siva, and becomes one with him. (Force has its rest in inertia).

19. Nature coming in contact with the spirit, forsakes her character of gross nature; and becomes one with the sole unity, as a river is incorporated in the ocean.

20. The river falling into the sea, is no more the river but the sea; and its water joining with sea water, becomes the same briny water.

21. So the mind that is inclined to Siva, is united with him and finds its rest therein; as the iron becomes sharpened by returning to its quarry, (as the knife or razor is sharpened on the white stone).

22. As the shadow of a man entering into a forest, is lost amidst the shade of the wilderness; so the shades of nature (or natural propensities[\*\*propensities]), are all absorbed in the umbrage of the Divine spirit. (It also means as the nature of a woman, is changed to that of her man).

23. But the mind that remembers its own nature, and forgets that of the eternal spirit; has to return again to this world, and never attains its spiritual felicity.

24. An honest man dwells with thieves, so long as he knows them not as such; but no sooner he comes to know them as so, then[\*\*than] he [\*\*[is]] sure to shun their company and fly from the spot.

25. So the mind dwells with unreal dualities, as long as it is ignorant to the transcendent reality; but as it becomes acquainted with the true unity, he is sure to be united with it (by forsaking his dualistic creed).

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26. When the ignorant mind, comes to know the supreme felicity, which attends on the state of its self-extinction or nirvána; it is ready to resort to it, as the inland stream runs to join the boundless sea.

27. So long doth the mind roam bewildered, in its repeated births in the tumultuous world; as it does not find its ultimate bliss in the Supreme; unto whom it may fly like a bee to its honeycomb.

28. Who is there that would forget his spiritual knowledge, having once known its bliss; and who is there that forsakes the sweat, having had once tasted its flavour. Say Ráma, who would not run to relish the delicious draughts, which pacifies all our woes and pains, and prevents our repeated births and deaths, and puts an end to all our delusions in this darksome world.

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## CHAPTER LXXXVI.

### THE CONVERTIBILITY OF THE WORLD TO THE SUPREME SPIRIT.

Argument:--The huge body[\*\*space added] of Rudra, that absorbs the world in it, is at last dissolved in empty air and vacuity.

Vasishtha added:--Hear now Ráma, how this whole world resides in the infinite void; and how the airy Rudra which rises from it, is freed from his deluded body, and finds his final rest in it.

2. As I stood looking on upon that block of stone, I beheld the aerial Rudra and the two upper and nether worlds, marked over it (as in a map), and remaining quiet at rest.

3. Then in a moment that airy Rudra, beheld the two partitions of the earth and sky within the hollow of vacuum, with his eye balls blazing as the orb of the sun.

4. Then in the twinkling of an eye, and with the breath of his nostrils, he drew the two partitions unto him, and threw them in the horrid abyss of his month[\*\*mouth].

5. Having then devoured both the divisions of the world, as if they were a morsel of bread or paste food to him; he remained alone as air, and one with the universal air or void about him.

6. He then appeared as a piece of cloud, and then as a small stick, and afterwards as little as digit. (A stick is the measure of cubit, and a digit is that of a span).

7. I beheld him afterwards to become transparent as a piece of glass, which at last[\*\*space added] became as minute as to melt into the air, and vanish altogether from my microscopic sight.

8. Being reduced to an atom, it disappeared at once from view; and like the autumnal cloud became invisible altogether.

9. In this manner did the two valves of heaven (the earth and sky), wholly disappear from my sight; the wonders of which I had ere long been viewing with so much concern and delight.

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10. The cosmos being thus devoured as grass by the voracious deer; the firmament was quite cleared of everything, it became as pellucid, calm and quiet as the serene vacuum of Brahma himself.

11. I saw there but one vast expanse of intellectual sky, without any beginning, midst or end of it; and bearing its resemblance to the dreary waste of ultimate dissolution, and a vast desert and desolation.

12. I saw also the images of things drawn upon that stone, as if they were the reflexion of the things in a mirror; and then remembering the heavenly nymph and seeing all these scenes, I was lost in amazement.

13. I was amazed as a clown upon his coming to a royal city, to see that stone again clearer far than ever before.

14. This I found to be the body of Goddess Kali[\*\*Káli], in which all the worlds seemed to be inscribed as in a slab of stone; I saw these with my intellectual eyes, far better than they appear to the supernatural sight of deities.

15. I beheld therein every thing that there ever existed in any place, and though it seemed to be situated at a distance from me, yet I recognized it as the very stone: (which was represented as the Divine Intellect.)

16. This stone alone is conspicuous[\*\*conspicuous] to view, and there was nothing of the worlds it contained so perspicuous in it. The stone remained for ever in the same unvaried state, with all the worlds lying concealed in it.

17. It was taintless and clean, and as fair and clear as the evening cloud; I was struck with wonder at the sight, and then fell to my meditation again.

18. I looked to the other side of the stone with my contemplative eye, and found the bustle of the world lying dormant at that place.

19. I beheld full of the great variety of things, as described before; and then I turned my sight to look into another side of it.

20. I saw it abounding with the very many creations and created worlds, accompanied with their tumults and commotions  
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as I observed before; and whatever place I thought of and sought for, I found them all in the same stone.

21. I saw the fair creation, as if it were an ectype cast upon a reflector; and felt a great pleasure to explore into the mountainous source of this stone.

22. I searched in every part of the earth, and traversed through woods and forests; until I passed through every part of the world, as it was exhibited therein.

23. I saw them in my understanding, and not with my visual organs; (which are both delusive and incable[\*\* incapable] of reaching so far); and beheld somewhere the first born Brahma--the lord of creatures.

24. I then beheld his arrangement of the starry frame, and the spheres of the sun and moon; as also the rotations of days and nights, and of the seasons and years; and I saw likewise the surface of the earth, with its population here and there.

25. I saw some where the level land, and the great basins of the four oceans elsewhere; I saw some places quite unpeopled and unproductive, and others teeming with Sura and Asura races.

26. Somewhere I saw the assemblage of righteous men, with their manners and conduct as those of the pure golden age; and elsewhere I beheld the company of unrighteous people, following the practices and usages of the corrupt iron age.

27. I saw the forts and cities of the demons in certain places, with fierce and continuous warfares going on all along among them.

28. I saw vast mountainous tracts, without a pit or pool in

them any where; and I beheld elsewhere the unfinished creation of the lotus-born Brahmá.

29. I saw some lands where men were free from death and decay; and others with moonless nights and bare headed Sivas in them. (The moon being the coronet of Siva's head, it must be bare for want of the moon on it).

30. I saw the milky ocean unchurned, and filled with the dead bodies of gods; and the marine horse and elephant, the Kámadhenu cow, the physician Dhanvantari and the goddess Laxmí;

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together with the submarine poison and ambrosia, all lying hidden and buried therein.

31. I saw in one place the body of gods, assembled to baffle the attempts of the giants and the devices of their leader Sukra; and the great god Indra in another, entering into the womb of of Diti[\*\*Deity?]-the mother of demons, and destroying the unborn brood therein.

32. It was on account of the unfading virtue (or unalterable course) of nature, that the world was brilliant as ever before; unless that some things[\*\*space added] were placed out of their former order.

33. The every[\*\*ever] lasting vedas ever retain their same force and sense, and never did they feel the shock of change, by the revolution of ages or even at the kalpánta dissolution of the world.

34. Sometimes the demons have despoiled, some parts of the heavenly abodes of gods; and sometimes the paradise of eden[\*\*Eden] (udyána), resounded with the songs of Gandharvas and kinnaras. (Hence some part of the Himalayas, is said to have been the site of the garden of paradise).

35. Sometimes an amity was formed between the gods and giants, and I saw in this manner, the past, present, and future commotions of the world.

36. I then beheld in the person of the great soul of worlds, (i. e. in the face of nature which is the body of god); the meeting of the Pushkara and Avarta clouds together.

37. There was an assemblage of all created things, in peaceful union with one another in one place; and there was a joint concussion, of the gods, and demigods and soverigns[\*\*sovereigns] of men, in

the one and same person.

38. There was the union of the sunlight and deep darkness in the same place, without their destroying one another; and there were the dark clouds, and their flashing lightnings also in the very place.

39. There were the demons Madhu and Kaitabha, residing together in the same navel-string of Brahma; and there were

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the infant Brahmá and the lotus bud in the same navel of vishnu[\*\*Vishnu].

40. In the ocean of the universal deluge, where Mádhava (the divine spirit), floated on the leaf of the bata tree; (ficus religiosa); there reigned the chaotic night along with him, and spread its darkness over the face of the deep.

41. There was then but one vast void, wherein all things remained unknown and undefined, as if they lay buried and asleep, in the unconscious womb of a stony grave.

42. Nothing could be known or inferred of anything in existence, but everything seemed to be submerged in deep sleep every where; and the sky was filled by darkness, resembling the wingless crows and unwinged mountains of old.

43. On one side the loud peals of thunder, were breaking down the mountains, and melting them by the fire of the flashing lightnings; and in another, the overflowing waters were sweeping away the earth into the deep.

44. In certain places there were the warfares of the giants, as those of Tripura, Vritra, Andha, and valí[\*\*Valí], and in others there were terrible earthquakes, owing to the trepidation of the furious elephant in the regions below. (This elephant is said so be one of the supports of the earth).

45. On one hand the earth was tottering on the thousand hoods on the infernal serpent vásuki[\*\*Vásuki], which trembled with fear at the kalpánta deluge of the world; and on the other the young Ráma killing the Ráxas, with their leader Rávana (an event which was yet to occur).

46. On one side was Ráma foiled by his adversary Rávana; and I saw these wonders, now standing upon my legs on earth, and then lifting my head above the mountain tops.

47. I saw kála-nemi invading the sky one side, where he stationed the demons, by ousting the gods from their heavenly seats.

48. In one place I found the Asuras foiled by the gods, who preserved the people from their terror; and in another the victorious son of Pandu--Arjuna, protecting the world from the  
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oppression of Kauravas, with the aid of lord vishnu[\*\*Vishnu]. I saw also the slaughter of millions of men in the Bharatic war.

49. Ráma rejoined:--Tell me sir, how I had been before in another age, and who had been these Pandavas and Kauravas too, that existed before me. (Wheeler in his India dates the Pandavas prior to Ráma).

50. Vasishtha replied:--Ráma! all things are destined to revolve and return, over and over again as they[\*\*they] had been before. (In the same manner as the impressions in the mind, recur repeatedly to it every where; and the present state of the world, is no more than a reminiscence of the past ones).

51. As a basket is filled repeatedly with grains of the same kind, or mixed sometimes, with some other[\*\*space added] sorts in it; so the very same thoughts and ideas, with their self-same or other associations, recur repeatedly in our minds.

52. Our ideas occur to us in the shape of their objects, as often as the waters of the sea run in their course, in the form of waves beating upon the banks; and thus our thoughts of ourselves, yourselves and others, frequently revert to our minds.

53. There never comes any thought of anything, whereof we had no previous idea in the mind; and though some of them seem to appear in a different shape, it is simply owing to our misapprehension[\*\*misapprehension] of them, as the same sea water seems to show the various shapes of its waves.

54. Again there is a delusion, that presents us many appearances which never come to existence; and it is this which shows us an infinite train of things, coming in and passing and disappearing like magic shows (or máya) in this illusive world.

55. The same things and others also of different kinds, appear and reappear unto us in this way (either by our reminiscence of them, or by illusion of our minds).

56. Know all creatures, as drops of water in the ocean of the

world; and are composed of the period of their existence, their respective occupations, understanding and knowledge; and accompanied by their friends and properties and other surroundings.

57. All beings are born, with every one of these properties

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at their very birth; but some possess them in equal or more or less shares, in comparison with others. (That some are and must be greater (or less) than the rest. Pope).

58. But all beings differ in these respects, according to the different bodies in which they are born; and though some are equal to others, in many of these respects, yet they come to vary in them in course of time.

59. Being at last harassed in their different pursuits, all being[\*\*beings] attain either to higher or lower states in their destined times; and then being shackled to the prison houses of their bodies, they have to pass through endless varieties of births in various forms. Thus the drops of living beings, have to roll about in the whirlpool of the vast ocean of worldly life, for an indefinite period of time, which no body can gainsay or count.

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## CHAPTER LXXXVII.

### THE INFINITY OF THE WORLD SHOWN IN THE MATERIAL BODY.

Argument:--In the preceding chapter the world was shewn to consist in thought or a grain of the brain, in this it is demonstrated to be contained in the body or an atom of dust.

Vasishtha continued:--Afterwards as I directed my attention to my own body for a while; I saw the undecaying and infinite spirit of god (lit[\*\*.]--the vacuous Intellect, surrounding every part of my material frame).

2. Pondering deeply, I saw the world was seated within my heart, and shooting forth therein; as the grains put out their sprouts in a granary, by help of the rain water dropping into it.

3. I beheld the formal world, with all its sentient as well as insensitive beings, rising out of the formless heart, resembling the shapeless embryo of the seed, (i. e. the plastic nature from the amorphous spirit), by moisture of the ground.

4. As the beauty of the visibles appears to view, on one's



coming to sense after his sleep; so it is the entellect[\*\*intellect] only which gives sensation to one, who is waking or just risen from his sleep: (and so it was the intellectual wakefulness of Vasistha[\*\*Vasishtha] and other inspired men, which made them sensible of outward objects, even in the trance of their meditation (Samádhi).

5. So there is conception of creation in the self-same soul, ere its formation or bringing into action; and the forms of creations are contained in the vacuum of the heart, and in no other separate vacuity whatever.

6. Ráma rejoined:--Sir, your assertion of the vacuum of the heart, made me take it in the sense of infinite space of vacuity, which contains the whole creation; but please to explain to me more clearly, what you mean by your intellectual vacuum, which you say, is the source of the world. (i. e. whether the heart or mind or infinite space, is the cause and container of the cosmos).

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7. Vasistha[\*\*Vasishtha] replied:--Hear Ráma, how I thought myself once in my meditation, as the self-born Swayambhu or the god who is born of himself, in whom subsisted the whole, and there was nothing born but by and from him; and how I believed the unreal as real in my revelry, or as an air-built-castle in my dreaming.

8. As I had been looking before, at that sight of the great kalpa-dissolution, with my airiform[\*\*aeriform] spiritual body; I found and felt the other part of my person (i. e. my material frame), was likewise infused with the same sensibility[\*\*sensibility] and consciousness. (The body being the counter part or rechauffe of the mind).

9. As I looked at it for a while, with my spiritual part; I found it as purely aerial, and endued with a slight consciousness of itself. (So says the Struti[\*\*Sruti]:--In the begining[\*\*beginning] the spirit became or produced the air with its oscillation).

10. The vacuous Intellect found this elastic substance, to be of such a subtile and rarified[\*\*rarefied] nature, as when you see the external objects in your dream, or remember the objects of your dream upon your waking.

11. This ethereal air, having its primary powers of chit and samvid--intellect, and conscience, becomes the intellection and consciousness also; then from its power of reflecting (on its existence in space and time), it takes the name of reflection (chittam). Next from its knowledge of itself as air, it becomes the airy egoism, and then it takes the name of buddhi or

understanding, for its knowledge of itself as plastic nature, and forgetfulness of its former spirituality. At last it becomes the mind, from its minding many things that it wills or nills.

12. Then from, its powers of perception and sensation it becomes the five senses, to which are added their fivefold organs; upon the perversion of the nice mental peceptions[\*\*perceptions] to grossness.

13. As a man roused from his sound sleep, is subject to flimsy dreams; so the pure soul losing its purity upon its entrance in the gross body, is subjected to the miseries that are concomittant[\*\*concomitant] with it.

14. Then the infinite world; appearing at once and at the  
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same time, (before the view of the mind and outer sight, both in state of dream and on waking); it is said to be and act of spontaniety[\*\*spontaneity] by some, and that of consecution by others. (Some texts say;[\*\*:] god willed and it was; (so aikshata,fiatet fit, kunfa káná &c[\*\*.]); while others represent the world to be not the work of a day, but of many consecutive days. (Such as so atapshata--God laboured and rested from his labour).

15. I conceived the whole (space and time), in the minutiae of my mind; and being myself as empty air, thought the material world, to be contained in me in the form of intelligence.

16. As it is the nature of vacuum, to give rise to the current air; so it is natural to the mind, to assign a form and figure to all its ideas, by the power of its imagination; (whence it is called the creative mind, or inventive imagination, that gives a shape to airy nothing).

17. Whatever imaginary form, our imagination gives to a thing at first, there is no power in the mind to remove it any more from it.

18. Hence I believed myself as a minute atom, although I knew my soul to be beyond all bounds; and because I had the power of thinking, I thought myself as the thinking mind, and no more. (So one knowing himself as the body, at once knows him to be a corporeal being only; as the lion thinking himself as a sleep[\*\*sheep], bleated and grazed as one of them. So we forget our higher nature).

19. Then with my subtile body of pure intelligence, I thought myself as a spark of fire; and by thinking so for a long time, I became at length[\*\*space added] of the form of a gross body. (The

angels are to be of a bright and fiery body (muri and atashi),  
and the human body to be of a gross and earthy substance  
(khaki and martya).

20. I then felt a desire of seeing all what existed about  
me, and had the power of sight immediately supplied[\*\*supplied] to my  
gross body. (Just as a child coming out as blind, deaf and dumb  
from the embryo; has the powers of seeing and hearing and  
crying, immediately furnished to it afterwards) [\*\*](so says Adam  
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in Milton, "As I came to life, I looked at this light and beautiful  
frame").

21. In this manner I felt other desires, and had their corresponding  
senses and organs given to me; and I will tell you  
now, O race of Raghu, their names and functions and objects, as  
they are known amongst you.

22. The two holes of my face through which I began to see,  
are termed the two eyes with their function of sight; and  
having for their objects the visible phenomena of nature.

23. When I see that I call time, and as I see that is called  
its manner; the place where I see an object is simple vacuity,  
and the duration of the sight is governed by destiny.

24. The place where I am situated, is said to be my location;  
and when I think or affirm any thing, that I say the  
present time; and as long I feel the twinkling of my intellect,  
so long do I know myself as the intellectual cause of my action.

25. When I see anything, I have its perception in me; and  
I have my conviction also, that what I behold with my two  
eyes, are not empty vacuity, but of a substantial nature.

26. The organs where with I saw and felt the world in me,  
are these two eyes--the keys to the visible world; then I felt  
the desire of hearing, what was going about me, and it was my  
own soul, which prompted this desire in me. (Sensible perceptions  
are the natural appetites[\*\*appetites] of the soul, and finding their  
way through the external organs of sense).

27. I then heard a swelling sound, as that of a sonorous  
conch; and reaching to me through the air, where it is naturally  
born and through which it passes.

28. The organs by which I heard the sound, are these two  
ears of mine; it is born by the air to ear, and then enters the

earholes with a continuous hissing.

29. I then felt in me the desire of feeling, and the organ whereby I came to it, is called the touch or skin.

30. Next I came to know the medium, whereby I had the sensation of touch in my body; and found it was the air which conveyed that sense to me. (i. e. from the object to the skin).

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31. As I remained sensible of the property of feeling or touch in me, I felt the desire of taste within myself, and had there upon the organ of tasting given to me.

32. Then my vacuous self, contracted the property of smelling, by the air of its breath, I had thereby the sense of smelling given to me, through the organs of my nostrils. Being thus furnished with all the organs of sense, I found myself to be imperfect still: (because none of them could lead me to the knowledge of the truth).

33. Being thus confined in the net of my senses, I found my sensual appetite increasing fast in me; (and the possession of sensuous perceptions (vidah), tending to no conscientious verity samvidah).

34. The bodily sensations of sound, form, taste, touch and smell, are all formless and untrue, and though appear to be actual and true; yet they are really false and untrue.

35. As I remained ensnared in the net of my senses, and considered myself a sensible being; I felt my egoism in me, as that with which I am now addressing to you.

36. The sense of egoism growing strong and compact, takes the name of the understanding; and this being considered and mature, comes to be designated as the mind.

37. Being possessed of my eternal[\*\*external] senses, I pass for a sentient being; and having my spiritual body and soul, I pass as an intellectual being in a vacuous form.

38. I am more rare and vacuous than the air itself, and am as the empty void itself; I am devoid of all shapes and figures, and am irrepressible in my nature.

39. As I remained at that spot, with this conviction of myself; I found myself endowed with a body, and it was as I took

me to be.

40. With this belief (of my being an embodied being), I began to utter sounds; and these sounds were as void, as those of man, dreaming himself as flying in the air in his sleep.

41. This was the sound of a new born babe, uttering the sacred syllable om at first; and thence it has become the custom to pronounce this word, in the beginning[\*\*beginning] of sacred hymn.

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42. Then I uttered some words as those of a sleeping person, and these words are called the vyahrites, which are now used in the Gáyatri hymn.

43. Methought I now became as Brahmá, the author and lord of creation; and then with my mental part or mind, I thought of the creation in my imagination.

44. Finding myself so as containing the mundane system within me, I thought I was not a created being at all; because I saw the worlds in my own body, and naught besides without it.

45. Thus the world being produced, within this mind of mine; I turned to look minutely into it, and found there was nothing in reality, except an empty void.

46. So it is with all these worlds that you see, which are mere void, and no other than your imagination of them; and there is no reality whatever, in the existence of this earth and all other things that you see.

47. The worlds appear as the waters of the mirage, before the sight and to the knowledge of our consciousness; there is nothing outside the mind, and the mind sees every thing, in the pure vacuity of the divine mind.

48. There is no water in the sandy desert, and yet the mind thinks it sees it there; so the deluded sight of our understanding, sees the baseless objects of delusion, in the burning and barren waste of infinite void.

49. Thus there is no world in reality in the divine spirit, and yet the erring mind of man, sees it erroneously to be situated therein; it is all owing to the delusion of human understanding, which naturally leads us to groundless errors and fallacies. (Errors in the mind breed errors in thoughts).

50. The unreal appears, as the real extended world to the mind; in the same manner as the imaginary utopia appears before it, and as a city is seen in the dream of a sleeping man.

51. As one knows nothing of the dream of another sleeping by his side, without being able to penetrate into his mind; while the yogi sees it clearly, by his power of prying into the hearts of others.

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52. So doth one know this world, who can penetrate into the mundane stone; where it represented as the reflexion of some thing in a mirror, which in realty[\*\*reality] is nothing at all.

53. And although the world appears, as an elemental substance to the naked eye; yet when it is observed in its true light, it disappears like the otaria[\*\*otary/otariid/otarioid] of the polar region, which is hidden under ever lasting darkness.

54. He who views the creation with his spiritual body, and with his eyes of discernment, finds it full of the immaculate spirit of god, which comprehends and pervades throughout the whole.

55. The percipient or judicious eye, sees the extinction or absence of the world every where; because they have the presence of the Divine Spirit alone before their view, and naught that is not the spirit and therefore nothing.

56. Whatever is perceived by the clear-sighted (yogi), by his conclusive reasoning; that transcendent truth is hard to be seen by the triple-eyed Siva, or even by the god Indra with his thousand eyes.

57. But as I looked into the vacuity of the sky, replete with its myriads of luminous bodies; so I beheld the earth full with the variety of its productions; and then I began to reflect in myself, that I was the lord of all below (and even as Brahmá himself).

58. Then thinking myself as the master of the earth, I became amalgamated with the earth as if it were one with myself; and having forsaken my vacuous intellectual body, I thought myself as the sovereign of the whole.

59. Believing myself as the support and container of this earth, I penetrated deep into its bowels; and thought all its

hidden mines were parts of myself, so I took whatever it contained both below and above it to be self same with me.

60. Being thus warped in the form of the earth, I became changed to all its forests and woods, which grew as hairs on its body. My bowels were full of jewels and gems, and my back was decorated by many a city and town.

61. I was full of villages and valleys, of hills and dales, and  
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of infernal regions and caverns; I thought I was the great mountain chain, and connected the seas and their islands on either side.

62. The grassy verdure was the hairy cover of my body, and the scattered hills as pimples on it; and the great mountain tops, were as the crests of my coronet[\*\*coronet], or as the hundred heads of the infernal snake (Vásuki).

63. This earth which was freely enjoined by all living beings, came to be parcelled by men and at last oppressed by belligerent kings, and worsted by their lines of fighting elephants.

64. The great mountains of Imaus, Vindhya and Sumeru, had all their tops decorated with the falling streams of Ganges and others, sparkling as their pearly necklaces.

65. The caves and forests, the seas and their shores, furnished it with beautiful scenes; and the desert and marsh lands, supplied it with clean linen garments.

66. The ancient waters of the deluge, have receded to their basins, and left the pure inland reservoirs, decorated by flowery banks, and perfumed by the odorous dust of foiling flowers.

67. The earth is ploughed daily by bullocks, and sown in the dewy and cold season; it is heated by the solar heat, and moistened by rain water.

68. The wide level land or plain, is its broad breast; the lotus-lakes its eyes, the white and black clouds are its turbans, and the canopy of heaven is its dwelling.

69. The great hollow under the polar mountain, forms its wide open mouth; and the breathing of animated nature, makes the breath of its life.

70. It is surrounded[\*\*surrounded] all about, and filled in its inside, by

beings of various kinds; it is peopled by the devas, demons and men on the outside, and inhabited by worms and insects in its inner parts.

71. It is infested in the organic poles and cells of its body, by snakes, Asuras and reptiles; and peopled in all its oceans and seas, with aquatic animals of various kinds.

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72. It is filled in all its various parts with animal, vegetable and mineral substances of infinite varieties; and it is plenteous with provisions for the sustenance of all sorts of beings.

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## CHAPTER LXXXVIII.

### FURTHER DESCRIPTION OF THE EARTH.

Argument:--Relation of other wonders, which Visishtha[\*\*Vasishtha] in his earthly body.

Vasishtha related:--Hear ye men, what I conceived afterwards in my consciousness, as I had been looking in my form of the earth, and considered the rivers running in my body.

2. I beheld in one place a number of women, lamenting loudly on the death of some body; and saw also the great rejoicing of certain females, on the occasion of their festive mirth.

3. I saw a direful dearth and famine in one place, with the rapine and plunder of the people; and I beheld the profusion of plenty in another, and the joy and friendliness of its people.

4. In one place I saw a great fire, burning down every thing before me; and in another a great flood deluging over the land, and drowning its cities and towns, in one common ruin.

5. I beheld a busy body of soldiers somewhere, plundering a city and carrying away their booty; and I observed the fierce raxas and goblins, bent on afflicting and oppressing the people.

6. I saw the beds of waters brimful with water, and running out to water and fertilize the land all around; I saw also masses of clouds issuing from mountain caverns, and tossed and borne by the winds afar and aloft in the sky; (to pour



their rains in other quarters[\*\*quarters]).

7. I saw the outpourings[\*\*space removed] of rain-water, the uprising of verdure, and the land smiling with plenty; and I felt within myself a delight, which made the hairs on my body stand upright; (as if they were the rising shoots of plants growing out of my body).

8. I saw also many places, having hills, forests and habitations of men; and also deep and dreadful dens, with wild  
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beasts, bees in them. Here there were no foot prints of human beings, who avoid those places, for fear of falling in those diresome caves.

9. Some places I saw, where warfares were waged between hostile hosts, and some others also, where the armies were sitting at ease, and gladsome conversation with one another.

10. I saw some places full of forests, and others of barren deserts with tornados[\*\*tornadoes] howling in them; and I saw marshy grounds, with repeated cultivations and crops in them.

11. I saw clear and purling lakes, frequented by cranes and herons, and smiling with blooming lotuses in them; and I saw likewise barren deserts, with heaps and piles of grey dust, collected together by the blowing breezes.

12. I saw some places where the rivers were running, and rolling and gurgling in their sport; and at others, the grounds were moistened and sown, and shooting forth in germs and sprouts.

13. I saw also in many places, little insects and worms moving slowly in the ground; and appeared to me to be crying out, O sage, save us from this miserable state.[\*\*=print]

14. I saw the big banian tree, rooting its surrounding branches in the ground; and I saw many parasite plants growing on and about these rooted branches.

15. Huge trees were growing in some places, upon rocks and mountain tops; and these embracing one another with their branching arms, were shaking like the billows of the sea.

16. I saw the raging sun darting his drying rays, and drawing the moisture of the shady trees; and leaving them to stand with their dried trunks, and their withered and leafless branches.

17. I saw the big elephants dwelling on the summits of mountains, piercing the sturdy oaks with the strokes of their tusks, which like the bolts of Indra, broke down and felled and hurted them with hideous noise below.

18. There grew in some places, many a tender sprout, of plants, shooting forth with joy as the green blades of grass; or as the erect hairs of horripilation rising on the bodies of saints, enrapt in their reveries and sitting with their closed eyelids.

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19. I saw the resorts of flies and leeches and gnats in the dirt, and of bees and black bees on the petals of lotus flowers; and I saw big elephants destroying the lotus bushes, as the plough-share overturns the furrows of earth.

20. I saw the excess of cold, when all living beings were shrivelled and withered in their bodies; when the waters were congealed to stone, and the keen and cold blasts chilled the blood of men.

21. I have seen swarms of weak insects, to be crushed to death under the feet of men; and many diving and swimming and skimming in the waters below, and others to be born and growing therein.

22. I have seen how the water enters in the seeds, and moistens them in the rainy season; and these put forth their hairy shoots on the out side, which grow to plants in the open air.

23. I smile with the smiling lotuses, when they are slightly shaken in their beds by the gentle winds of heaven; and I parade with the gliding of rivers, to the ocean of eternity for final extinction. (i. e. As the river bearing all things is lost in the ocean; so doth the human body become extinct in the Deity, with the world that it contains within itself).

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## CHAPTER LXXXIX.

### THE PHENOMENAL AS THE REPRODUCTION OF REMINISCENCE[\*\*REMINISCENCE].

Argument:--The situation of the World in the womb of the Vacuous Intellect; and its outward appearance as the Imagination of the Mind.

Râma said:--Tell me sir, wheather[\*\*whether] in your curiosity to

observe the mutations of earthly things and affairs, you beheld them in their earthly shapes with your corporeal body; or saw them in their ideal forms, in the imagination of your mind.

2. Vasishtha replied:--It was in my mind, that I thought myself to have become the great earth; and all what I saw as visible, being but simple conceptions of the mind, could not possibly have a material form.

3. It is impossible for the surface of the earth to exist, without its conception in the mind; whatever thou knowest either as real or unreal, know them all as the work of your mind.

4. I am the pure vacuous Intellect, and it is that which is the essence of my soul; it is the expansion of this intellectual soul, which is called its will also. (This will is the eternal predicate of the Divine Spirit;[\*\* should be ")." ]

5. It is this which becomes the mind and the creative power Brahmá, and takes the form of the world and this earth also; and this vacuous mind being composed of its desires, assumes to itself whatever form it likes to take.

6. It was thus that my mind stretched itself at that time, and put forth its desires in all those forms as it liked: and from its habitual capacity of containing every thing, it evolved itself in the shape of the wide-stretched earth.

7. Hence the sphere of the earth, is no other than the evolution of the selfsame mind; it is but an unintelligent counterpart of the intelligent intellect.

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8. Being thus a void in itself, it continues to remain forever as such in the infinite void; but by being considered as a solid substance by the ignorant, they have altogether forgotten its intellectual nature.

9. The knowledge that this globe[\*\*globe] of earth is stable, solid and extended, is as false as the general impression of blueness in the clear and vacuous firmament, and this is the effect of a deep[\*\*-]rooted bias in the minds of men.

10. It is clear from this argument, that there is no such thing as the stable earth; it is of the same ideal form as it was conceived in the mind, at the first creation of the world. (The

primary idea of creation is of its subtile and not gross form.  
"And the earth was without form and void[\*\*"]).

11. As the city is situated in a dream, and the intellect resides in vacuity; so the Divine Intellect dwelt in the form of the creation in the very vacuum.

12. Know the three worlds in their intellectual light, likening the aerial palace of puerile fancy and hobby; and know this earth and all visible appearances, to be the creatures of imagination.

13. The world is the ectype city or reproduction of the intellectual Spirit of god, and not a different kind of production of the Divine Will; it is in fact no real or positive existence at all, although it may appear as solid and substantial[\*\*substantial] to the ignorant.

14. The unreal visible world is known only to the ignorant, who are unacquainted[\*\*unacquainted] with its real intellectual nature, and it is he only that is acquainted with its true nature, who knows well what I have been preaching to you ere long.

15. All this is the intellection of the Divine Intellect, and manifestation of the supreme self in itself; the visible world which appears as some thing other than the supreme soul, is inherent in the very soul. (All this being selfsame with the Divine spirit, it is exempt from the imputation of its duality or unity with it).

16. As a gemming stone exhibits of itself, the various hues  
-----File: 491.png-----  
of white, yellow and others, without their being infused therein; so the Divine Intellect shows this creation in all its various aspects within its vacuous sphere.

17. Whereas the spirit neither does anything, nor changes its nature (on account of its immutability); therefore this earth is neither a mental nor material production of it; (but a phantasmagoria only).

18. The vacuous Intellect appears as the surface of the earth, but it is of itself without any depth or breadth, and transparent[\*\*transparent] in its surface; (wherefore it is not the fathomable or opaque body of the earth).

19. It is of its own nature, that it shows itself as anything wherever it is situated; and though it is as clear as the open air, yet it appears as the earth, by its universal inherence into

and pervasion over all things.

20. This terraqueous orb, appearing as something other than the Great Intellect; appears in the very form as it [\*\*[is]] pictured in the mind, like the shapes of things appearing in our dream; (agreeably to their forms preserved in our memory).

21. The world subsists in the vacuous spirit, and the Divine Spirit being vacuous also, there is no difference in them, it is the ignorant soul which makes the difference, but it vanishes at once before the intelligent soul.

22. All material beings, that have been or are to be in the three past, present and future times; are mere errors of vision, like the false appearances in our dreams, and the air built cities of imagination.

23. The beings that are existent at present, and such as are to come into existence in future[\*\*space added]; and the earth itself, are of the same nature of an universal fallacy, in lieu of the Divine spirit pervading the whole.

24. I myself and all others that are included in this world, have the visible perceptions of all things as they are preserved in our reminiscence.

25. Know Ráma the Divine Intellect only, as the supreme soul and undecaying essence of all existence; and this it is that  
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sustains the whole in its person, without forsaking its spirituality. Knowing therefore the whole world as contained in thyself, which is not different from the supreme soul, thou shalt be exempt and liberated from all.  
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## CHAPTER LXXXX.

### DESCRIPTION OF THE WATERY CREATION.

Argument:--Description of the Waters and Islands on the surface of the Earth, and Watery things in all nature.

Ráma said:--Tell me Sir, what other things (lit[\*\*.]--worlds), you saw on the surface of the earth.

2. Vasishtha replied:--With my waking soul, I thought as it were in my sleep that I was assimilated to land, and saw many groups of lands scattered [\*\*[on]] this earth: I saw them in my

mysterious vision, and then reflected them in my mind.

3. As I beheld those groups of lands, lying every where before my intellectual vision; the outer world receded from my sight, all dualities[\*\*dualities] were quite lost and hushed in my tranquil soul.

4. I saw those groups as so many spots, lying in the expanded spirit of Brahma; which was a perfect void, quite calm, and inert to all agitations.

5. I saw every where large tracts, as great and solid as the earth itself: but found them in reality to be nothing more, than the empty dreams appearing in the vacant mind.

6. Here there was no diversity nor uniformity neither, nor was there any entity or nihility either; there was no sense of my egoism also, but all blinded in an indefinite void.

7. And though I conceived myself to be something in existence; yet I perceived it had no personality of its own, and its entity depended on that of one sole Brahma, who is increate and ever undecaying; (or never decays).

8. Thus these sights being as appearances of dream, in the empty space of the intellect; it is not known how and in what form they were situated in the divine mind, before they were exhibited in creation.

9. Now as I saw those tracts of land in the form of so many  
-----File: 494.png-----  
worlds, so I beheld large basins of water also (surrounding them on all sides).

10. Then my active spirit, became as the inert element of water in many a great (or reservoirs of water); and these are called as seas and oceans, in which lay and played with a gurgling noise,[\*\*.]

11. These waters are incessantly gliding on, bearing upon them loads of grass and straw, and bushes of plants and shrubs and trunks of trees; which float upon them, as the bugs and leeches crawl and creep on your body.

12. These are borne by the circling waters, like small insects and worms into the crevices of waves; and thence hurled into the womb of the whirlpools, whose depth is beyond all comparison.

13. The currents of the waters were gliding, with the leaves and fruits of trees in their mouths; while the floating creepers and branches, described the encircling necklaces about them.

14. Again the drinkable water being taken by the mouth, goes into the hearts of living beings; and produces different effects on the humours of animal bodies, according to their properties at different seasons.

15. Again it is this water which descends in the form of dews, sleeps on leafy beds in the shape of icicles, and shines under the (moon-beams on all sides), all the time and without interruption.

16. It runs with irresistable[\*\*irresistible] course to many a lake and brook as its home, it flows in the currents of rivers, unless it is stopped by some bridge or embankment.

17. The waters of the sea like ignorant men on earth, ran up and down in search of the proper course; but failing to find the same, they tumbled and turned about in eddies and whirlpools (of doubts).

18. I saw the water on the mountain-top, which thought it rested on high, yet it fell owing to its restlessness in the form of a water-fall in the cataract, where it was dashed to a thousand splashes. (So I found myself to be hurled down by my sins, from -----File: 495.png-----  
my high position in heaven, to a thousand devious paths on earth).

19. I saw the water rising from the earth in the form of vapour on high, and then mixing with the blue ocean of the azure sky, or appearing as blue sapphires[\*\*sapphires] among the twinkling stars of heaven.

20. I saw the waters ascending and riding on the back of the clouds, and there joining with the lightnings as their hidden consorts, shining as the cerulean god Vishnu, mounted on the back of the hoary serpent--vásuki.

21. I found this water both in the atomic[\*\*atomic] and elementary creations, as well as in all gross bodies on earth, and I found it lying unperceived in the very grain of all things, as the omnipresent Brahma inheres in all substances.

22. This element resides in the tongue; which perceives the flavour of things from their particles, and conveys the sense to

the mind. Hence I ween the feeling of taste relates to the soul and its perception, and not to the sensibility of the body. (The Divine Spirit is said to be flavour--rasovaitat, and it is the human soul only that perceives it).

23. I did not taste this spiritual savour, by means of the body or any of its organs; it is felt in the inner soul only, and not by the perceptions of the mind, which are misleading and therefore false and unreal.

24. There is this flavour scattered on all sides, in the sapidity of the season fruits and flowers; I have tasted them all and left the flowers to be sucked by the bees and butterflies.

25. Again the sentient soul abides in the form of this liquid, in the bodies and limbs of all the fourteen kinds of living bodies; (in some of which it appears in the form of red hot blood).

26. It assumes the form of the showers of rain, and mounts on the back of the driving winds; and then it fills the whole atmosphere, with a sweet aromatic fragrance. (This sweet scent is called in Bengali [Bengali: \*\*], which is a corruption of [Bengali/Sanskrit: \*\*] swádu or sweet).

27. Ráma! remaining in that state of my sublimated abs-  
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\*traction, I perceived the particulars of the world in each individual and particular particle.

28. Remaining unknown to and unseen by any body, I perceived the properties of all things, as I marked those of water, with this my sensible body, appearing as gross matter.

29. Thus I saw thousands of worlds, and the repeated rising and fallings, like the leaves of plantain trees: (or rather the barks of those trees, which grow upon and envelop one another).

30. Thus did this material world, appear to me in its immaterial form; as a creation of the Intellect, and presenting a pure and vacuous aspect.

31. The phenominal[\*\*phenomenal] is nothing, and it is its mental perception only that we have all of this world; and this also vanishes into nothing, when we know this all to be a mere void.

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## CHAPTER LXXXI.

### DESCRIPTION OF IGNEOUS, LUMINOUS AND BRILLIANT OBJECTS IN NATURE.

Argument:--Vasishtha's Identity of his soul with light, and his observation of it in all lightsome substances.

Vasishtha related:--I then believed myself as identical with light, and beheld its various aspects in the luminous bodies of the sun and moon, in the planets and stars, and in fire and all shining objects.

2. This light has by its own excellence, and it becomes the light of the universe; it is as brilliant as the mighty monarch, before whose all surveying sight, the thievish darkness of night flies at a distance.

3. This light like a good prince, takes upon it the likeness of lamps, and reigns in the hearts of families and houses in a thousand shapes (of chandeliers &c[\*\*]), to drive off the thievish night, and restore the properties of all before their sight.

4. Being glad to lighten all peoples (worlds), it enkindles the orbs of the sun, moon and stars; who with their rays and beams, dispel afar the shade of night from the face of the skies.

5. It impoverishes the darkness, that bereaves all beings from their view of the beauties of nature, and dispenses the useful light, which brings all to the sight of the visibles.

6. It employs the axe at the root of the nigrescent arbour of night, and adds a purity and price to all things; it is this that gives value to all metals [\*\*[and]] minerals, and makes them so dear to mankind.

7. It shows to view all sorts of colours, as white, red, black and others. It is light that is the cause of colours as the parent is the cause of the progeny.

8. This light is in great favour, with every one upon this earth; wherefore it is protected with great fondness in all houses, -----File: 498.png----- as they foster their children in them, by means of earthen walls (in order to preserve them from inclement winds).

9. I beheld a slight light, even in the darkness of the infernal region (i. e. the dismal hell fire); and I saw it partly in the

particles of dust, which compose all bodies on the surface of the earth.

10. I saw light, which is the first and best of the works of God, to be eternally present in the abodes of the celestial; and observed it as the lamp of the mansion of this world, which was the great deep of waters and darkness before. ("And darkness reigned over the face of the deep").

11. Light is the mirror of the celestial nymphs of all the quarters of heaven, (i. e. it shows and points out the face of the heavens to us); it scatters like the winds the dust of frost from before the face of night, it is the essence of the luminous bodies of the sun, moon and fire, and the cause of the red and bright hue of the face of heaven.

12. It discloses the cornfields to day-light, and ripens their corn, by dispelling darkness from the face of the earth. It washes also the glassy bowl of heaven, and glitters in the dewy waters upon its face.

13. It is by reason of its giving existence to, and bringing to view all things in the world, it is said to be the younger brother, of the transcendent light of divine Intellect. (The gross light is the reflexion of holy light).

14. It is the light of the sun, which is the reviver of the lotus bed of the actions of mortals; and which is the life of living beings on earth; it is the source of our sight of the forms of all things, as the intellect is that of all our thoughts and perceptions.

15. Light decorates the face of the sky, with numberless gems of shining stars; and it is the solar light that makes the divisions of days, months, years and seasons in the course of time, and makes them appear as the passing waves in the ocean of eternity.

16. This immense universe bears the appearance of the  
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boundless ocean, wherein the sun and moon are revolving as the rolling waves, over the scum of this muddy earth.

17. Light is the brilliancy of gold, and the colour of all metals; it is the glitter of glass and gems, the flask of lightnings, and the vigour of men in general.

18. It is moon shine in the nocturnal[\*\*nocturnal] orb, and the glittering of glancing eye lids; it is the brightness of a smiling countenance,

and the sweetness of tender and affectionate looks.

19. It gives significancy to the gestures, of the face, arms, eyes and frownings of the eye-brows; and it adds a blush to maiden faces, from the sense of their invincibleness. (Laughter spring from pride).

20. The heat of this light, makes the mighty to spurn the world as a straw, and break the head of the enemy with a slap; and strike the heart of the lion with awe.

21. It is this heat which makes the hardy and bold combatants, engage in mutual fighting with drawn and jangling swords; and clad in armours clanking on their bodies.

22. It gives the gods their antagonism against the demons, and makes the demoniac races also antagonistic to the gods; it gives vigour to all beings, and causes the growth of the vegetable kingdom.

23. All these appeared to me as the mirage in a desert, and I beheld them as phantasms in my mind; and this scene of the world was situated in the womb of vacuum, and I beheld these sceneries, O bright eyed Ráma, all these sceneries seem to resemble the appearances of a phantasmagoria to me.

24. I then beheld the glorious sun above, stretching his golden rays to all the ten sides of the universe, and himself flying as the phoenix in the sky; and I saw also this speck of the earth, resembling a villa beset by the walls of its mountains.

25. The sun turned about and lent his beams to the moon, and to the submarine fire beneath the dark blue ocean; and stood himself as the great lamp of the world on the stand of the meridian, to give the light of the day.

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26. I saw the moon rising as the face of the sky, with a lake of cooling and sweet nectar in it; the moonlight appearing as the soft and sweet smile of the sable goddess of night, and as the glow of the nightly stars.

27. The moon is the comparison of all beautiful objects in the world, and is the most beloved object at night, of females, and of the blue lotus, and companion of the vesper or evening star.

28. I beheld the twinkling stars likening to the clusters of flowers in the arbour of the skies, and delighting the eyes and faces (of their spectator); and they appeared to me as flocks of butterflies, flying in the fair field of the firmament.

29. I saw many shining gems washed away by the waters, and tossed about by the waving arms of the ocean; [\*]and I saw many jewels also in the hands of jewellers, and balanced by them in their scales.

30. I looked into the submarine fire lying latent in the sea, and the eddies whirling the silvery shrimps in the whirlpools, I saw the golden rays of the sun, shining as filaments of flowers upon the waters, and I saw also the lightnings flashing in the midst of clouds. (There is a play upon the words abdhi and abda which mean the sea, the eddy, the marine fire, the cloud &c[\*\*].).

31. I witnessed the auspicious sacrificial fire, blazing with ineffable light; and marked its burning flame, splitting and cracking the sacred wood, with a crackling and clattering noise.

32. I saw the lustre[\*\*lustre] of gold and other metals and minerals, and I found also how they are reduced to ashes by the act of calcination, like learned men overpowered by the clownish ignorant.

33. I observed the brightness of pearls, which gave them a place on the breasts of women in the form of necklaces;

\* (Note.--Full many a gem of brightest ray serene, the dark unfathomed caves of ocean bear. gray[\*\*Gray]).

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as also on the necks and chests of men and giants, and of Gandharvas and chiefs of men.

34. I beheld the firefly, with which the beauties adorn their foreheads[\*\*space removed] with bright spots; but which are trod upon on the way by ignorant passers as worthless; hence the value of things depends on their situation and not real worth.

35. I saw the flickering lightning in the unmoving cloud, and the fickle shrimps skimming upon the waters of the calm ocean; I heard also the hoarse noise of whirlpools in the quiet and unsounding main, and marked how restlessness consorted with restive and sedate.

36. Some times I saw the soft petals of flowers, were used

as lamps to light the bridal beds in the inner apartments.

37. Being then exhausted as the extinguished lamp, I became as dark as colyrium[\*\*collyrium]; and slept silently in my own cell, like a tortoise with its contracted limbs.

38. Being tired with my travel throughout the universe, at the kalpánta end of the world; I remained fixed amidst the dark clouds of heaven, as the elephant of Rudra abides there in company with (his lightning).

39. At the end when the worlds were dissolved, and the waters were absorbed by the submarine fires; I kept myself dancing in the etherial space, which devoid of its waters.

40. Sometimes I was borne on high by the burning fire, with its teeth of the sparks and its flaming arms, and its flying fumes resembling the dishevelled hairs on its head.

41. The conflagration burnt down the straw-built houses before it, and fed upon the animal bodies on its way; and consumed the eight kinds of wood, that are ordained in sacrificial rites.

42. I saw the sparks of fire, emitted by the strokes of hammer, from the red hot iron of blacksmiths[\*\*blacksmiths], were rising and flying about like golden brickbats, to hit the hammerer.

43. In another place I saw the whole universe, lying invisible for ages in the womb of stony mundane egg.

44. Ráma said:--Tell me sir, how you felt yourself in that  
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state of confinement in the stone; and whether it was a state of pleasure or pain, to you and the rest of beings.

45. Vasishtha replied:--As when a man falls into sleep with the dulness of his senses, and has yet his airy intellect fully awake in him; so was,[\*\*errant comma?] that outwârd[\*\*outward] insensibility feel[\*\*filled] with intellectual sensibility. (So a man assimilating himself to Brahma, is full of his internal light and felicity).

46. The great Brahma awakens the soul, when the body lies as insensible as the dull earth; so the sleeping man remaining in his torpid state, has his internal soul full with the divine spirit, (which fills it with true intellectual delight sachchidánanda).

47. Because the earthly or corporeal body of man, is verily a falsity and has no reality in it; it appears as visual phantom to the sight of the spectator, but in reality it is one with unchanged spirit of god.

48. Knowing this certain truth, whoso views these all as an undivided whole; sees the quintessence as one essence, and the subjective and the objective as the same (Lit[\*\*.]--He does not fall into the blunder of the viewer and the view).

49. I then having assimilated myself to the pure spirit of Brahma, viewed all things in and as Brahma, because there is none beside Brahma, that is or can be or do anything from naught.

50. When I viewed all these visibles as manifestation of the self-same Brahma, then I left myself also situated in the state or divinity of Brahma himself.

51. When on the other hand, I reflected myself as combined with the pentuple material elements; I found myself reduced to my dull nature, and was incapable of my intellectual operation of excogitation, and the conception of my higher nature.

52. I thought myself as asleep, notwithstanding my power of intellection (which lay dormant in me); and being thus overtaken by the conception of my sleepily[\*\*sleepy] insensibility[\*\*insensibility], how could I cogitate of anything otherwise; which is of a transcendental nature.

53. He whose soul is awakened by knowledge, loses the  
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sense of his corporeal body, and raises himself to his átváhika or spiritual form, by means of his purer understanding.

54. A man having his sentient and spiritual body, either in the form of a minute particle or larger size as one may wish, remains perfectly liberated from the fetters of his body and his bondage in this world.

55. With his intelligent and spiritual body, a man is enabled to enter into the impenetrable heart of a hard stone, or to rise to heaven above or descend to the regons[\*\*regions] below.

56. Hence, O Ráma, I having then that intelligent and subtile body of mine, did all that I told you, with my essence of infinite understanding.

57. In my entrance into the hard stone, and my passages up and down the high heaven and the nether world, I experienced no difficulty from any side.

58. With my subtile and intelligent body, I passed every where, and felt everything, as I used to do with material body.

59. One going of his own accord in one direction, and wishing to go in another, **[\*\*[he]]** immediately finds himself even then and there, by means of his spiritual body.

60. Know this spiritual and subtile body, to be no other than your understanding only; and now you can well perceive yourself to be of that imperishable form, by means of your intelligence also.

61. Thinking one's self as the vacuous Intellect, abiding in the sun and all visible objects; the spiritualist comes to know the existence of his self only, and all else that is beside himself as nothing.

62. But how is it possible to view the visible world as inexistent, to which it is answered that it appears as real as the unreal dream to the sleeping person, but vanishes into nothing upon his waking (scholium). Reliance in the inexistent world, is as the belief of the ignorant man in falsehoods**[\*\*falsehoods]**; and this reliance is confirmed by habit, although it is not relied upon by others that know the truth.

63. But this reliance is as vain as the vanity of our desires, and the falsity of our aerial castle building; all which are as -----File: 504.png-----  
false as the marks of waves, left on the sea sands; or as the marking of anything with a charcoal, which is neither lasting nor perceptible to any body.

64. We see the woodlands, blooming with full blown flowers and blossoms; but these sights are as deluding, as the sparks of fire, presenting the appearance of a flower garden in fire works.

65. These pyrotechnical works, which are prepared with so much labour; burst on a sudden at the slight touch of fire, and then they are blown away as soon, as the prosperity of sharpeners (which is transient**[\*\*transient]**).

66. Ráma, I beheld the flourish of the world, to be as false and fleeting, as the appearance of light in the particles of dust;

all these appearing as so many things of themselves, are in fact no other than the appearances of hills and cities, in the vacuity of the mind in our dreams at sleep.

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## CHAPTER LXXXII.

### DESCRIPTION OF THE CURRENT AIR, AS THE UNIVERSAL SPIRIT.

Argument:--Vasishtha's assuming the form of Air, and his finding its pervasion all over the world as its vital spirit.

Vasishtha continued;[\*\*:]--Now in my curiosity to know the world, I thought myself as transformed to the form of the current air; and by degrees extended my essence, all over the infinite extent of the universe.

2. I became a breeze with a desire, to view the beauty of the lovely plants all about me; and to smell the sweetness of the fragrant blossoms of kunda, Jassamine[\*\*jessamine] as lotuses.

3. I bore about the coolness of the falling rains and snows and dew drops, with a view to restore freshness to the languid limbs of the tired and weary labourer.

4. My spirit in the form of the current winds, bore about the essences of medicinal plants and the fragrance of flowers; and carried away the loads of grass, herbs, creepers and the leaves of plants all around.

5. My spirit travelled as the gentle zepher[\*\*zephyr], in the auspicious hours of morn and eve; to awaken and lull to sleep the lovely maids; again it takes the tremendous shape of a tornado in tempest, to break down and bear away the rocks.

6. In paradise it is florid, with the reddish dust of mandára flowers; in the mountains it is hoary with hoar frost and snows; and in hell it burns in the infernal fires.

7. In the sea it has a curvilinear motion, with the curling waves and revolving whirlpools; and in heaven it bears aloft and moves the clouds, both to cover and uncover the mirror of moon hid under them.

8. In heaven it has the name of the prabáha air, to hold aloft the starry frame; and guide the course of the starry

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legions and the cars of their commanding generals--the post of Gods.

9. It is accounted as the younger brother of thought, owing to its great velocity; it is formless but moveth over all forms; and though intangible, yet its touch is as delightful, as the cooling paste of sandal wood.

10. It is hoary old with the hoar frost, it bears on its head; it is youthful with wafting the fragrance of vernal flowers, and it is young when it is quiet and still.

11. Here it roves at large, loaded with the fragrance of the garden of Eden; and there it moves freely bearing the perfumes of the grove of the Gandharva Chitraratha, to tired persons and worn out lovers.

12. Though fatigued with its toil, of rasing[\*\*raising] and moving the incessant waves, of the cooling and purifying stream of Ganges; yet it is ever alert to lull the toil of others, being quite forgetful of its own weariness.

13. It gently touches its brides of vernal plants, bending down under the load of their full blown flowers; which are ever shaking their leafy hands, and flitting eyes of fluttering bees, to resist its touch.

14. The fleeting air buried its weariness in its soft bed of clouds; after drinking dew drops exuding from the disc of the moon; and being fanned by the cooling breath of lotuses (growing in lakes of heaven).

15. like the swiftest steed of Indra, he bears the farina of all flowers to him in heaven; and becomes a compeer with Indra's elephant, who is giddy with the fragrance of his ichor.

16. Then blew the winds, with the soft breath of the shepherd's horns; and drove away the clouds like cattle, and blasted the showering rain drops; that served to set down the dust of the earth.

17. It is perfumed with the fragrance of flowers flying in the air, and is the uterine brother of all sounds which proceed from the womb of vacuum: (which is the common source of wind  
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and sound[\*\*]). It runs in the blood and humours, within the veins and arteries of bodies; and is the mover of the limbs of persons.

18. It dwells within the hearts of human bodies as their life, and is the soul and sole cause of all their vital functions. It is ever on its wing, and being ubiquitous throughout the world, it is acquainted with the secrets of all the works of Brahmá.

19. It is the plunderer of the rich treasure of odours, and the supporter of etherial cities; it is the destroyer of heat and darkness as the moon, and this air is the milky ocean, that produces the fair and cooling moon.

20. It forms the islands (by undulation of waves and collection of sands); and is the preserver of the machine of animal bodies, by means of its conducting the vital airs.

21. It is ever present before us, and yet invisible in itself, like an imaginary palace; or as oil in the pods of palm trees, or fetters on the legs of infuriate elephants.

22. It blows away in a moment, all the mountains at the end of the world; it marks the waves with their curls, and collects the sands of rivers (to large beaches and coasts).

23. It is false in appearance, as water in a cloud of smoke, or a whirlpool in it; it is as invisible as the streams above the firmament, and the lotuses growing in the lakes of the blue etherial sky.

24. It is covered with bits of rotten grass, in its form of the gusts of wind; it opens the lotus blossoms by its gentle breeze, and showers down the rains in its form of sounding blasts.

25. Its body is as a wind instrument at home, and as an elephant in the forest of the sky; it is a friend to the dust of the earth, and a wooer of flowers in woods and gardens.

26. It is ever busy in its several acts, of congealing and drying, of upholding and moving, and of cooling the body and carrying the perfumes; and is incessantly employed in these six fold functions to the end of the world.

27. It is as fleet as light, and adroit in extracting juices as the absorbent heat; and is ever employed in the acts of contraction and distension of the limbs of bodies, at the will of every body.

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28. It passes unobstructed[\*\*unobstructed] through the avenues, of every

part of the city of the body; and by its circulation in the heart, and distribution of the bile and chyle through blood vessels, it preserves the functions of life.

29. It is expert in repairing the losses, of the great citadel of the living body; by removing its excrements and replacing its gastric juices: (i. e. the six humours of the body), and the formation of its blood and fat, and the flesh, bones, and skin.

30. I looked through every particle of the body, by means of the circulating air; as I viewed every part of the universe by means of the circumambient air; and it is by means of my vital airs, that I conduct this body of mine.

31. The winds bear innumerable particles on their back, as if they were so many worlds in the air, while in fact there is nothing borne by them, when there is naught but an utter negative vacuity every where.

32. I viewed all bodies including those of the gods, as those of Hari and Brahmá, and the Gandharvas and Vidyádhara; and I saw the bright sun and moon, of fire and Indra and others.

33. I saw the seas and oceans, the islands and mountains, stretching as far as the visible horizon; I beheld also the other worlds, and the natures and actions of their inhabitants.

34. I saw the heaven and earth and the infernal regions also, and marked their peoples and their lives and deaths likewise.

35. So I beheld various kinds of beings, composed of the five elements; and traversed in the form of air, throughout all parts of the universe, as a bee enters the foliage of a lotus flower.

36. In my aerial form, I passed through the bodies of all corporeal beings, which are composed of earth, water, air and fire; I sucked the guice[\*\*juice] of all aminal[\*\*animal] bodies, and drank the moisture of trees drawn by their roots.

37. I passed over all cold and solid bodies, and the liquid paste of sandal wood; I rested in the cool lunar disk, and lulled myself on beds of snows and ice.

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38. I have tasted the sweets of all season fruits and flowers in the arbours of every part of this earth; I have drunk my

fill in the flower-cups of spring; and left the lees[\*\*?--P2:ok/SOED] and leavings for the beverage of bees.

39. Then I rolled on the high and soft beds of clouds, which are spread out in the wide fields of the firmament; and I slept on soft and downy wings of clouds, as in a place bedded by heaps of butter.

40. I reposed on the petals of flowers, and on the green leaves of trees; and rested on the soft bodies of heavenly nymphs, without any concupiscence on my part.

41. I played with the blossoms of lilies and lotuses, in their beds and bushes; and I joined with the cackling geese and swans in their pleasure lakes.

42. I moved with the course of streams, and with the rippling waters of lakes and rills; and I bore the orb of the earth on my back, and carried about me all her mountains, as hairs upon my body.

43. The wide extending hills and mountains, the lengthening rills falling from them, together with all the seas and oceans, are all as pictures represented in the mirror of my body.

44. All the terrestrials and celestials, that live and move at large upon my body; appear to be moving and flying about me as lice and flies.

45. It is by my favor, that the sun receives the various colours with which he shines; and which he diffuses to the leaves of trees, in the sundry hues of red and black, of white, yellow and green.

46. The earth is situated with the seven seas, surrounding the seven great islands (continents); as so many wristlets are encircled about the wrists of men.

47. I was delighted at the flight of the celestial nymphs, also, as I see with gladness myself within.

48. The earth with its rivers of pure water and its solid hills and rocks, were as the veins and blood, and flesh and bones of my body.

49. I beheld innumerable elephantine clouds, and countless

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suns and moons in the starry frame on the sky; as I see the

flights of gnats and flies in the vacuum of my mind.

50. In my minute form of the intellect, I held, O Ráma, the earth with its footstools of the nether regions upon my head; (because the vacuous intellect is capable of containing and upholding all things).

51. I remained in my sole vacuous and spiritual state, in all places and things at all times, and as the free agent of myself; and yet without my connection with any thing whatsoever.

52. In this state of my spirituality, I had the knowledge of both the intellectual and material worlds; and of all finite and infinite, visible and invisible and formal as well as formless, things.

53. I beheld in my own spirit, a thousand worlds and mountains and seas; and they appeared as carved statues and engravings in the vacuous tablet of my mind.

54. I bore in my spiritual body, many occult and visible worlds; and they showed themselves as clearly to my inmost soul, as if they were the reflexions of real objects in a mirror.

55. So I perceived the four elemental bodies of earth and air, and of fire and water, in my vacuous soul; in same manner as we see the delusive objects of our dream in the vacuity of our intellect.

56. I saw also in that state of my hypnotism, innumerable worlds rising before me in each particle of matter; as it appeared to fly before me in the hollow space of vacuum.

57. I beheld a world in every atom, which was flying in empty air; just as we see the many creations of our dreams, and the many creatures in those dreams.

58. I myself have become the orb of the earth, and the clusters of islands (as their pervading spirit (adhyásikátma); though my spirit never comes in contact with anything at all).

59. With my earthly body, I suck the rain water and the waters of the seas; in order to supply the moisture of the moisture of trees, on account of their producing the juicy fruits, for the food of living beings.

60. At the time of my coming to pure understanding, and

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the clair-voyance of my intellectual sight; I find the millions of worlds and all worldly things, disappearing from my view and all uniting in One sole unity.

61. This is a miracle of the intellect, and it strikes with wonder in ourselves; that the miracles of the inner mind, manifest themselves as external sights before our eyes. (i. e. The subjective appearing as the objective).

62. I felt it painful to think of the existence of nothing any where; but I found out the truth, that there is nothing in reality except one spiritual substance, which displays all these wonders in itself.

63. There is but One universal soul, which is the ever undecaying cause of all; and produces and lives throughout[\*\*space removed] the whole. (This is called the visva rupa hypostasis[\*\*??--P2:OK] of god, as it is expressed by the poet "These as they change, are but the varied god," and the world is full of Him). And as my soul was awakened to knowledge, I saw this whole in the soul of Brahma.

64. Being awakened to the knowledge of the universal soul, as the all and every where, ubiquitous and all supporting; I became insensible of all objects, and was myself lost in the all subjective unity.

65. It is in the vacuous convexity of the pure divine spirit, that the continuous creations appear to rise in the intellect; but it is the extinction of these, which extinguishes the burning flame (of worldliness) in the mind, and exterminates the knowledge of all these ideal particulars, into that of One infinite and ever existent entity.

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## CHAPTER LXXXIII.

### ADVENT AND PSALMODY OF A SIDDHA IN THE AERIAL ABODE OF VASISHTHA.

Argument:--The appearance of the spirit of a siddha in the aerial cell of Vasishtha, and his heavenly canticle.

Vasishtha continued:--As my mind was turned from the sight of phenomenals, and employed in the meditation of the only One; I found myself to be suddenly transported to my holy cell in the air.

2. There I lost the sight of my own body, and know[\*\*knew] not where I was seated; when all of a sudden the sacred person of a siddha or aerial saint, appeared in view, and to be seated before me.

3. He sat in his mood of deep meditation, and was entranced in his thought of the supreme spirit; his appearance was as bright as the sun, and his person was as shining as the flaming fire.

4. He sat quiet and steadily in his posture of padmāsana between his two knees and heels; and remained absorbed in meditation, having no motion of his body, nor any thought of anything in his mind.

5. His body was besmeared with ashes, and his head was borne erect upon his shoulders; he sat quiet and quite at ease, with his bright countenance and in sedate posture.

6. The palms of both his hands were lifted up, and were set open below his navel; and their brightness caused his lotiform heart to be as full-blown, as the sun-beam expands the lotuses in lakes.

7. His eyelids were closed, and his eyesight was as weak, as to view all the visibles in one light of whiteness, and they seemed to be as sleepy, as the closing petals of the lotus of the close of the day.

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8. His mind was as calm in all its closets (i. e. thoughts), as the sides of the horizon in their stillness; and his soul was as unperturbed, as the serene sky freed from a tempest: (calm after storm).

9. I who did not see my own person, could yet plainly perceive that of the saint thus placed before me; and then I reflected in my mind, with the perspicacity of my discernment.

10. I find this great and perfect siddha of saint in this solitary part of the firmament; and I believe him to be as absorbed in his meditation, as I am at my ease in this lonely spot.

11. It is very likely that this saint, being earnest in his desire of deep meditation, and finding this retired cell of mine most favourable to it, has called here of his own accord.

12. He though[\*\*thought] I had cast off my mortal coil, and could not

perceive by his deep attention that I had returned to it; so he threw away my dead body as he thought it, and made his residence in that cell of mine.

13. Seeing thus the loss of my body here, I thought of repairing to my own abode (in the constellation of pleiades [Sanskrit: Saptarshi mandalam][\*\*]) and as I was attempting to proceed thereto, I resigned my attachment to my lone cell (which was now held by another).

14. This cell was dilapidated also in time, and there remained an empty void only in lieu of it; and the saint that had taken my place therein, lost his stay also for want of the cell, and fell downward in his meditative mood.

15. Thus that lonely cell was lost to me, together with the loss of my fond desire for it, just as a visionary and imaginary city, vanishes with the dream and desire, which presented it to our view.

16. The meditative saint then fell down from it, as the rain falls down from the cloud; and as a spot of cloud is blown away to the winds in empty air, like the disc of the moon traversing in the sky.

17. He felt as a heavenly spirit falls to earth, after fruition of the reward of his meritorious acts; and as a tree falls head-  
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\*long being uprooted from the ground, so he fell down upon the earth.

18. So when wish for stability of our dwelling, with the continuance of our lives; we see on a sudden the termination of both, as it happened to the falling Siddha.

19. Seeing the falling Siddha, I felt a kind concern for him; and in the flight of my mind, came down from heaven in my spiritual form, to that spot on earth where he had fallen.

20. He fell on the wings of the current air, which conveyed him whirling as in a whirlwind, beyond the limits of the seven continents and their seven fold oceans, to a place known as the land of gold and the paradise of the gods.

21. He fell from the sky in his very posture of padmāsana as he had been sitting there before; and sat with his head and upper part of the body erect, owing to the ascension or upward motion of the prāna and apāna breaths that were



inhaled by him, (The rising breath like the rope of a pitcher, keeps the body from sinking downward).

22. Though hurled from such height, and carried to such distance; yet he did not wake from the torpor of his samádhi-meditation, (to which he sat fixed and intent); but fell down insensible as a stone, and as lightly as a bale of cotton.

23. I was then much concerned for his sake, and from my great anxiety to waken him; I roared aloud like a cloud from my place in the sky, and shower[\*\*showered] a flood of rain-water also upon him.

24. I went on darting hail stones, and flashing as lightnings in order to waken him; and I succeeded to bring him to sense, as the clouds rouse the peacock in the rainy season.

25. His body flushed and his eyes opened, as a blooming blossom and full blown flowers; and the drizzling rains enlivened his soul, as the driving rain, gives the lotuses of lakes to bloom.

26. Finding him awake, and seated in my presence, I cast my complacent look upon him; and asked him very politely, about the prosperity of his spiritual concerns.

27. I said, tell me, O great sage, who you are, and where is  
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your abode, and what to do; and how is it that you are so insensible of your state, notwithstanding your fall from so great a distance. (It is a pity that men are so insensible of the fall of their heavenly souls to this miserable earth).

28. Being addressed by me in this manner, he looked steadfastly upon me, and then remembering his visit at mine, he replied to me in a voice, as sweet as that of the chátaka--swallow to the sonorous clouds.

29. The sagely siddha said:--you sir, shall have to wait awhile until I can recollect myself and my former state; and then I will relate to you the latter incidents of my life.

30. So saying he fell to the recollection of his past incidents, and then having got them in his remembrance, he related the particulars to me without any reserve, and as if they were the occurrence of his present day.

31. He then spoke to me in a voice, as soft and cooling as

the sandal paste and moonbeams; and the words were as blameless and well spoken, as they were pleased to my ears and ravishing of my soul.

32. The siddha said:--I now come to know you sir, and greet you with reverence; and beg you to pardon my intrusion upon you, as it is the nature of the good to forgive the faults of others. (Because to err is human[\*\*,] to forgive divine).

33. Know me, O sage, to have long enjoyed (in one of my former births), the sweets of the garden of paradise in the form of butterfly; as a bee sucks the honey of lotus-flowers in the lake.

34. I fluttered over a running stream, and found it swelling with sounding waves at pleasure; and then seeing it whirling with its horrid whirlpools, I began to reflect with sorrow in my mind (in the following manner).

35. Such is the sight of the troubles in this ocean of the world, which overwhelms me quite in sorrow and grief; and I have become like a parching and plaintive swallow, that wails aloud at a draught of rain water.

36. I find my chief delight to consist in intelligence, and perceive no pleasure in worldly enjoyments, therefore I must  
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rely only in my intellectual speculatives, and abide without any anxiety, in the unclouded sphere of my spiritual felicity.

37. I see there is no real pleasure here, but what is derived from our sensations of the sensible objects (of figure, sound, taste, touch and smell); I find no lasting delight in these, that I should depend on them.

38. All this is either the vacuity of the intellect, or representations of the intellect itself; when then should I be deluded with these false appearances, as a madman or one of a deluded mind is apt to do.

39. The sensibles are causes of our insensibility as poison, and women are deluders of men and provokers of their passions; all sweets are but gall, and all pleasures are only a sort of pleasing pain.

40. And this body which is subject to sickness and decay, with its mind as fickle as a shrimp fish, is hourly watched upon by inexorable death, as the old crane lurks after the skimming

fish for his prey.

41. The frail body being subject to instant extinction, likens a bubble of water in the ocean of eternity; it resembles also the flame of lamp, which is put out in a moment, while it burns vividly before us.

42. What is the life any more than a stream of water, running between its two shores of birth and death; flowing on with the currents of passing joys and griefs, swelling with the waves of incidents, and whirling with the whirlpools of dangers and difficulties?

43. It is muddied with the pleasures of youth, and blanched with the hoary froths of old age; and emits but casually a few bursting bubbles of glee and gladness, which are afloat for and flitting in a moment.

44. It runs with the rapid torrent of custom, sounding with the hoarse noise of current opinions; it is overcast by the roaring clouds of envy and anger, and overflows the earth in its liquid form (of evanescent bodies).

45. The word stream of life, is as pleasing to hear and pleasant to the ear, as the term stream of water is soothing to  
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the soul; but its waters are ever boiling with heat of tritápa, and abounding with whirlpools of illusion and avarice, that carry us up and down for ever more.

46. The course of the world is as that of the waters of a river, which bears away the present things on its back, and brings with its current, what was unforeseen and unexpected before. It is thus full with these events.

47. All that was present before us, is lost to and borne away from us, and it is in vain to repine[\*\* consider 'repent'--P2:repine ok] at their loss; and whatever was never thought of before, come to pass upon us, but what reliance can there be in any one of them.

48. All the rivers on earth, have their waters continually passing away, and filling them by turns from their sources; but life which the water of the river of the body, being once gone, is never supplied to it from any source.

49. The vicissitudes of fortune, are incessantly turning like a potter's wheel, over the destinies of people, and are entailing some person or other every moment, in this ocean of

the world.

50. A thousand thieves and enemies of our estate, are constantly wandering about to rob us of our properties, and nothing avails whether we sleep or wake to ward them off.

51. The particles of our lives, are wasting and falling off every moment; and yet it is a wonder that, nobody is aware of the loss of the days of his life, as long as he has but a little while to live.

52. The present day is reckoned as ours, but it is as soon passed as the past ones: and thus ignorant of the flight of days, nobody knows the loss of the duration of his life, until he comes to meet with his death.

53. We have lived long to eat and drink, and to move about from place to place, and to rove in foreign lands and woods; we have felt and seen all sorts of weal and woe; say what more is there that we can expect to have for our share.

54. Having well known[\*\*space added] the pain and pleasure of grief and joy, and experienced their changes and the reverses of fortune,

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I am fully imprest[\*\*ok/SOED] with the idea of the transitoriness of all things, and therefore kept afar from seeking any thing.

55. I have enjoyed all enjoyments, and seen their transitoriness every where; and yet I found no satisfaction with or distaste to anything, nor felt my cool inappetency for them any where.

56. I wandered on the tops of high hills, and roved in the airy regions on the summits of the meru[\*\*Meru] mountains; I travelled to the cities of many a ruler of men, but met with nothing of any real good to me any where.

57. I saw the same woody trees, the same kind of earthly cities, and the same sort of fleshy animal bodies every where; I found them all frail and transitory, and full of pain and misery as never to be liked.

58. I saw no riches nor friends, no relatives nor enjoyments of life, were able to preserve any one from the clutches of death.

59. Man passes away as soon, as the rain-water glides down the mountain glades; and is carried away by the hand of death

as quickly, as a heap of hollow ashes is blown away by the wind.

60. No enjoyment is desirable to me, nor has the gaudiness of prosperity any charm for me; when I find my life to be as transient, as the transitory glance from the side long look of an amorous woman.

61. How and where and whose help shall we seek, when O sage we see a hundred evils and imminent death hanging every day over our heads. (i. e. Naught can save us from death and distress).

62. Our lives are as frail and falling leaves, upon the withered woods of our bodies; and the moisture which they used to derive from them, is soon dried up and exhausted at the end.

63. I passed my life in vain desires and expectations, and derived nothing therefrom, that is, of any intrinsic good or profit to me.

64. My delusion is at last removed from me, and I see it useless to hear[\*\*bear] the burden of my body here any longer; I find it

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better to place no reliance in it, than bemean[\*\*typo?--P2:bemean ok/SOED] ourselves by our dependence to it.

65. All prosperity is but adversity, owing to its transitory and illusive nature; therefore the wise accounting it as such, place no reliance on the vanities of this world.

66. Men are sometimes led by the directions of the sástras, and at other by their prohibitions also; as the movables are carried up and by the rising and falling waters: (i. e. running in right or wrong directions).

67. The poisonous air of worldliness, contaminates the sweet odour of reason in the mind of man; and makes it noxious to the person, as the canker in the bosom of the bud, corrodes the future flowers.

68. The vanities of the world, are as usually taken for realities, as all other unrealities in nature are commonly taken for actualities. (The world is unreal, and all seeming realities are unreal also).

69. Men are moving about with their bodies upon earth, with as much haste as the rivers are running to the seas; thus the great mass of mankind here, are seen to be in pursuit of

the sensible objects of their desire.

70. The desires of our hearts run to their objects with as much speed as the arrow's fly from the archer's bow; but they never return to their seat in the heart or bow string, as our ungrateful friends that forsake us in our adversity.

71. Our friends are our enemies, as the blasts of wind that blow us away with their breath; all our relations are our bonds and fetters, and our riches are but causes of our poverty.

72. Our pleasures are (causes of) our pains, and prosperity the source of adversity; all enjoyments are sufferings (as leading to maladies), and all fondness tends at last to distaste and dislike.

73. All prosperity and adversity, tend only to our temporary joy and misery; and our life is but a prologue or prelude to our extinction or quietus (nirvána). All these are the display of our unavoidable delusion.

74. As time glides along on any man, shewing him the

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various sights of joy and misery; the poor creature lives only to see the loss of his friends, and to repine at his hapless and helpless longevity[\*\*longevity].

75. The enjoyment of pleasures, is as playing with the fangs of a deadly serpent; they kill you no sooner you touch them, and they disappear from your sight, whenever you look after them.

76. The life is spent without any attempt, to attain that perfect state, which is obtained without any pain or toil; while it is employed every day in hardships of acquiring the perishable triflings[\*\* typo?].

77. Men who are bound to their desire of carnal enjoyment, are exposed to shame and the contumely of the rich every moment; and are as wild elephants, tied with strong fetters at their feet.

78. Our fortunes and favourites, are not only as frail and fickle, as the transitory waves and bubbles; but they are as pernicious as the fangs of a snake; and who is there so silly enough, as to take his rest under the shadow of the hood of enraged serpent.

79. Granting the objects of desire to be pleasing, and the gifts of prosperity to be very charming; still what are they and this life also any more, than the fickle glances of a mistress' eyes.

80. Those who enjoy the pleasures of the present time with so much zest; must come to feel them quite insipid at the end, and fall into the hell-pit at last.

81. I take no delight in riches, which are worshipped by the vulgar only; which are ever subject to disputes, earned with labour, kept with great care, and are yet as unstable as the winged winds in air.

82. Fortune which is so favorable for a while, turns to misfortune in a trice; she is very charming to her possessor, but is as fickle in her nature, as the fleeting flash of lightning.

83. Riches like flatters[\*\*flatterers] are very flattering at first and as long as they last; but they are as fleeting as those deceitful cheats, mock at us upon their loss.

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84. The blessings of health, wealth and youth, are as evanescent as the fleeting shadow of autumnal clouds; and the enjoyments of sensual pleasures, are pernicious at the end.

85. Say who has remained the same even among the great, to the end of his journey in this world, the lives of men are as fleeting, as the trickling dew drops at the end of the leaves of trees.

86. Our bodies are decaying in time, and our hairs are turning grey with age, and the teeth are falling off; thus all things are worn out in the world, except our desires, which know no decrease or decay.

87. The carnal enjoyments like wild beasts, come to decay in the forest of the body; but the poison plant of our desire which grows in it, is ever on its increase.

88. Our boyhood passes as quickly as our infancy, and our youth passes as soon as our boyish days; and here there is an equal transience, to be seen in both the comparison and the object compared with.

89. Life melts away as quickly, as the water oozes out of the hold of our palms; and like the current of a river, it never

returns to its receptacle.

90. The body also passes away as hurriedly, as a hurricane sweeps in the air; and it vanishes even before our sight of it, like a wave or cloud, or as fast as the flame of a lamp.

91. I have found unpleasantness in what I thought to be very pleasant, and found the unsteadiness of what I believed to be steady; I have known the unreality of what I took to be real, and hence have I become distrustful and disgustful of the world.

92. The ease and rest that attend on the soul, upon the cool indifference of the mind; are never to be obtained in any enjoyment, that the upper or nether worlds, can ever afford to any body.

93. I find the pleasurable objects of my senses, are still alluring me to their trap, as a fruit and flower entices the foolish bee to fall upon them.

94. Now after the lapse of a long time, I am quite released

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from my selfish egoism; and my mind has become indifferent to the desire of future rewards and heavenly felicity.

95. I have long found my rest in my solitary bliss of vacuity, and have come here as thyself, and met with this ethereal cell. (The aerial cell is a creation of the saint's imagination).

96. I came to learn afterwards that this cell belonged to thee; but I never thought that thou shalt ever return to it.

97. I saw there a lifeless body, and thought it to be the frame of a siddha or holy saint, who having quitted[\*\*consider correction?--P2:quitted ok/SOED] his mortal coil, has become extinct in his nirvána.

98. This sir, is my narrative as I have related to you; and am seated here as I am, and you can do unto me as you may like.

99. Until a siddha sees all things in his mind, and considers them well in his clear judgment, he is incapable of seeing the past, present and future in his clairvoyance, even though he be as perfect as the nature of the lotus-born Brahmá himself.

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CHAPTER LXXXIV.



## DESCRIPTION OF A PISÁCHA, AND THE UNITY OF THE WORLD WITH BRAHMA.

Argument:--Advent of Vasishtha and the saint to the region of Siddha and description of the people thereof.

Vasishtha continued:--Now as we were at a spot of great extent, (beyond the limit of the terraqueous[\*\*?--P2:ok/SOED]); and as bright as the golden sphere of heaven, I spoke to the Siddha by way of friendship.

2. I said, it is true sir, what you said, that it is the want of due attention; which prevents our comprehensive knowledge of the present, past and future; but it is a defect not only of yours and mine, but of the minds of all mankind in general.

3. I say so from my right knowledge of the defects and fallibility of human nature, or else sir, you would not have to fall from your aerial seat. But perdon[\*\*pardon] me, I am equally fallible also.

4. Rise therefore from this place, and let us repair to aerial abode of the Siddhas, where we were seated before; because one's own seat is the most genial to man, and self-perfection is the best of all perfections.

5. So saying they both got up, and rose as high as the stars of heaven; and both directed their course in the same way, as an aeronaut[\*\* typo?--P2:no], or a stone flung into the air.

6. We then took leave of each other with mutual salutations; and each went to the respective place which was desirable to either of us.

7. I have now related to you fully the whole of this story, whereby you may know, O Ráma, the wonderful occurrences that betide us in this ever changeful[\*\*space added][\*\* consider everchanging?--P2:no] world.

8. Ráma said;[\*\*:]--Tell me sir, how and with what form of body, thou didst rove about the regions of the Siddhas, when thy mortal frame was reduced to dust.

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9. Vasishtha replied:--Ah! I remember it, and will tell you the particulars, how I wandered throughout this[\*\*these] worldly abodes, until I arrived at the city of the Loka-pála deities, and joined with the hosts of Siddhas, traversing in the regions of

midway sky.

10. I travelled in the regions of Indra or open firmament, without being seen by any body there; because I was then passing in my spiritual body, ever since I had lost my material frame-work.

11. I had then become, O Ráma, of an aerial form, in which there was neither a receptacle nor recipient, beside the nature of vacuous and intellectual soul.

12. I was then neither the subject or object of perception of persons like yourself, who dwell on sensible objects alone; nor did I make any reckoning of the distance of space or succession of time. (The spiritual yogi has no cognizance of gross material things; nor of the divisions of space and time, which are objects of sensation only).

13. The soul is busy with the thinking principle of the mind, apart from all material objects composed of earth &c[\*\*]; and is as the meditative mind or ideal man, that meddles with no material substance.

14. It is not pressed nor confined by material things, but is always busy with its cognitions; and it deals with beings in the same manner, as men in sleep do with the objects of their dream; (and others with their air-built cities).

15. Know Ráma, this doctrine of intellection by the simile of dreaming, to be quite irrefutable, although it is confuted by others (i. e. the Nyáya philosophers who deny the mental conceptions without previous perceptions); but they are not to be regarded as right. (Since the Veda says, the spirit of God created all from his mind, and not from its past perceptions).

16. As the sleeping man thinks himself to be walking and acting in his dream, without such actions of his being perceived by others (in the same room); so methought I walked before and beheld the aerals without their seeing me.

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17. I beheld all other terrestrial bodies lying manifest before me, but nobody could observe me that was hid from their sight in my spiritual form.

18. Ráma asked:--Sir, if you were invisible to the Gods, owing to your bodiless or vacuous form; how then could you be seen by the Siddha in the Kanaka land, or see others without

having eyes of your own?

19. Vasishtha replied:--We spiritual beings view all things by means of our inner knowledge of them; as other people behold the things they are desirous to see, and naught what they had not any desire for. (This desire is said to be satya-sankalpa, or a firm prepossession of any idea in the mind).

20. All men though possess[\*\*possessed?--P2:possest ok/SOED] of pure souls, do yet forget their spiritual nature, by their being too deeply engaged in worldly affairs and unspiritual[\*\*?--P2:ok] matters.

21. As I had then wished that this person the Siddha, could have a sight of me; so it was according to the wish of mine, that I was observed by him; because every man obtains what he earnestly desires.

22. Men being slack in their purposes, become unsuccessful in their desires; but this person being stunch[\*\*staunch] to his purpose, and never swerving from his pursuit, succeeded in gaining his desired object.

23. But when two persons are engaged in the same pursuit, or one of them is opposed to the views of the other; the attempt of the more arduous is crowned with success, and that of the weaker meets with its failure.

24. Then I travelled through aerial regions of the Lokapála regents of the sky, and passing by the celestial city of the Siddhas in my spiritual body; I beheld these people with manners quite different from my former habits.

25. I then began to observe their strange manners in the etherial space, and being unseen myself by any one there, I saw distinctly every body there, and their mode of life and dealings with amazement.

26. I called them aloud, but they neither heard nor gave

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heed to my voice; and they appeared to me as empty phantoms as the images of our dreams and visions.

27. I tried to lay hold on some of them, but none could be grasped by my hands; and they evaded my touch, as the ideal images of the human mind.

28. Thus Ráma, I remained as a demoniac pisácha, in the abode of the holy Gods; and thought myself to be transformed

to a pisácha spirit in the open air.

29. Ráma said:--Tell me sir, what kind of beings are pisáchas in this world, and what are their natures and forms, and what are their states and occupations also.

30. Vasishtha replied:--I will tell you, Ráma, what sort of beings the pisáchas are in this world; because it is unmannerly on the part of a preacher, not to answer to the interlocutory queries of the audience; (though it be a digress from subject).

31. The Pisáchas are a sort of aerial beings, with subtile[\*\*subtile--P2:subtile ok/SOED] bodies of theirs (as we see the empty forms of persons in our dreams); they have their hands and feet and other members of the body as thine, and see all things as thou dost.

32. They sometimes assume the form of a shadow to terrify people, and at others enter into their minds in an aerial form, in order[\*\*space added] to mislead them to error and wicked purposes. (They like devils waylay unwary men, and tempt them to evil).

33. They kill persons, eat their marrow, and suck up the blood of weak bodied people; they lay a seige[\*\*siege] about the mind, and destroy the vitals and viscera and the strengh[\*\*strength] and lives of men.

34. Some of them are of aerial forms, and some of the form of frost, others as visionary men, as seen in our dreams with airy forms of their bodies. (And they are at liberty to take upon themselves whatever forms they please).

35. Some of them are of the forms of clouds, and others of the nature of winds, some bear illusory bodies, but all of them are possessed of the mind and understanding.

36. They are not of tangible forms to be laid hold by us, or to lay hold on any one else; they are mere empty airy bodies, yet conscious of their own existence.

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37. They are susceptible of feeling the pain and pleasure, occasioned by heat and cold; but they are incapable of the actions of eating, drinking, holding and supporting anything with their spiritual bodies.

38. They are possessed of desire, envy, fear, anger and avarice, and are liable to delusion and illusion also; and are capable of subjection by means of the spell of mantras, charm

of drugs and of other rites and practices.

39. It is likewise possible for one at some time or other, to see and secure some one of them by means of incantations, captivating exorcisms and amulets and spirit in chanting invocations.

40. They are all the progeny of the fallen gods, and therefore some of them bear the forms of gods also; while some are of human forms, and others are as serpents and snakes in their appearance.

41. Some are likened to the forms of dogs and jackals, and some are found to inhabit in villages and woods; and there are many that reside in rivers, mud and mire and hell pits.

42. I have thus told you, all about the forms and residences and doings of pisáchas; hear me now relate to you concerning the origin and birth of these beings.

43. Know that there exists forever, an omnipotent power of its own nature; which is the unintelligible Intelligence itself, and known as Brahma the great.

44. Known[\*\*Know] this as the living soul, which is[\*\*delete 'is'] being condensed becomes ego, and it is the condensation of egoism which makes the mind.

45. This divine Mind is styled Brahma, which [\*\*[is]] the vacuous form of the divine will; which is unsubstantial origin of this unreal world, which is as formless as the hollow mind.

46. So the mind exists as Brahma, whose form is that of the formless vacuum; it is the form of a person seen in our dream, which is an entity without its reality or formal body.

47. It was devoid of any earthly material or elemental form, and existed in an immaterial and spiritual form only;

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for how is it possible for the volitive principle, to have a material body subsisting in empty air?

48. Ráma, as you see the aerial city of your imagination in your mind, so doth the mind of Brahmá imagine itself as the Virinchi (vir incipience) or creator of the world.

49. Whatever one sees in his imagination, he considers it as true for the time; and whatever is the nature and capacity of any being, he knows all others to be of the same sort

with himself?

50. Whatever the vacuous soul sees in its empty sphere, the same it knows as true, as the spirit of Brahma and the mind of Brahmá, exhibit this ideal world for reality.

51. Thus the comtemplation[\*\*contemplation] of the present pageant of the world, as ever existent of itself at all times; strengthens the belief of its reality, as that protracted and romantic dream.

52. So the long meditation of Brahma, in his spiritual form of the creative power; presented to him the notions of multitudes of worlds, and varieties of creations, of which he became the creator. (So the original thought occuring[\*\*occurring] in the mind of any one, confers on him the title of the originator of the same. So says Manu.[\*\*:] "Brahma after long meditation, produced the world from his intellect").[\*\*moved " inside the paren]

53. The ideal then being perfected grew compact, and took a tangible form; which was afterwards called the world, with all the many varieties of which it is composed.

54. This Brahmá--the creative mind, was self-same with Brahma the supreme soul; and these two are ever identic with the uncreated soul and body of the universe.

55. These two (i. e. the great Brahma and Brahmá or the Divine spirit and mind), are always one and the same being, as the sky and its vacuity; and they ever abide together in unity, as the wind and its vacillation.

56. The Divine spirit views the phenomenal world, as a phantom and nothing real; just as you see the unreality of a figure of your imagination as real and substantial.

57. This Brahma then displayed himself (under the name

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of viráj[\*\*Viráj]), in the form of a material body, consisting of the quintuple elements of earth, water &c[\*\*], as the five solid and liquid parts of his person. (This is the Hindu Trinity, composed of the soul, mind and material frame, as Pope the poet has expressed it in the words.[\*\*:] "Whose body nature is, and God the souls[\*\*soul--is the correct quote]"). [\*\*moved " inside the paren]

58. As this triple nature of the Deity, is no more than the variation of his will, so it represented itself as the one or other, in its thought only, and not in reality: (the substance being but a conception of the mind).

59. Brahmá himself is vacuous intellect, and his will consists in the vacuity of the same; therefore the production and destruction of the world, resemble the rise and fall of figures in the dreaming state of the human mind.

60. As the divine mind of Brahmá is a reality, so its parts or contents are real also; and its acts or productions of the sun, moon and stars, as well as their rays--the Marichis are real also.

61. Thus the existence of the world and all its contents, is called the dominion of the mind; which is only an unsupported vacuum, like the vacuity of the supportless sky on high.

62. As a city seen in dream is inane, and a hill formed in imagination a mere void; so both Brahma and his world are as the transparent armament, and having no shape or substance of them.

63. So the world is, but a reflexion of the divine intellect; it is ever existent and undecaying, and the belief of the beginning, middle and end of creation, is as false, as the sight of the ends and midspot of skies.

64. Say Ráma, whether you find any gross substance, to grow in the inane space of the mind of yours or mine or any other person; and if you find no such thing there, how can you suppose it to exist in the inanity of the Divine Intellect, and in the vacuity of the universe?

65. Then tell me why and whence the feelings and passions, such as anger and affection, hate and fear, take their rise; all which are of no good to any body, but rather pernicious to many.

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66. In truth I tell thee that these are not created things, and yet they seem to rise and fall of themselves, like our wrong notions of the production and destruction of the world. These are but eternal ideas, and coeternal[\*\*??--P2:ok] with the eternal mind of God.

67. The vast extent of infinite void, is full with the translucent water of Divine Intellect; but this being soiled by our imaginary conceits, produces the dirt of false realities.

68. The boundless space of the Divine Intellect, is replete with the vacuous spirit of God; which being the primary productive

seed of all, hath produced these multitudes of worlds,  
scattered about and rolling as stones in the air.

69. There is really no field nor any seed, which is sown there  
in reality; nor is there any thing which is ever grown or produced  
therein, but whatever there is, is existent for ever the same  
(and the rest is but fiction).

70. Now among the scattered seeds of souls, there were  
some that grew mature, and put forth in the forms of gods; and  
those that were of a bright appearance, became as intelligences  
and saints.

71. Those that were half mature, became as human beings  
and Nága races; and such as were put forth themselves in the  
forms of insects, worms and vegetables.

72. Those seeds which are bloated and choked, and become  
fruitless at the end; these produce the wicked Pisáchas, which  
are bodiless bodies of empty and aerial forms.

73. It is not that Virinchi (vir incipiens[\*\*??]) or Brahma, made  
them so of his own accord or will; but they became so according  
to the desire which they fostered in themselves in their  
prior existence, (which caused their transformations or metamorphoses  
in the latter ones). (Because the lord is impartial,  
and makes one more or less than another).

74. All existent beings are as inane, as the inanity of the  
Intellect in which they exist; and they have all their spiritual  
bodies, which are quite apart from the material forms in which  
you behold them.

75. It is by your long habit, that you have contracted the  
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knowledge of their materiality; as it has become habitual with  
us to think ourselves as waking in our dreaming state.

76. It is in the same manner that all living bodies, are  
accustomed to think of their corporeality; and to live content  
with their frail and base earthly forms, as the Pisáchas are habituated  
to pass gladly in their ugly forms.

77. Some men look upon others and know them, as the  
village people know and deal with their fellow villagers as with  
themselves; but they resemble the people abiding together as  
seen in a dream.



78. Again some meet with many men, as in a city constructed in dream (or imagination); but are quite unacquainted with one another, owing to their distant abodes and different nationalities. (So are we unacquainted with the Pisácha race, in this crowded city of the world).

79. In this manner, there are many races of object beings of whom we are utterly ignorant; and such are the Pisáchas, Kumbhandas, Pretas, Yakshas and others.

80. As the waters upon earth, are collected in lowlands only; so do the Pisáchas and goblins dwell in dark places alone.

81. Should a dark Pisácha dwell at bright midday light, upon a sunny shore or open space; it darkens that spot with the gloominess of its appearance.

82. The sun even is not able, to dispel that darkness, nor can any one find out the place, where the dark demon makes his abode on account of its delusiveness[\*\*?--P2:ok] to evade human sight.

83. As the orbs of the sun and moon, and the furnace of burning fire, appear bright before our eyes; so on the contrary the abode of the Pisáchas, is ever obscured by impenetrable darkness, which no light can pierce.

84. The pisáchas are naturally of a wonderful nature, that vanish like sparks of fire in daylight; and become enkindled [\*\*rekindled?--P2: enkindled ok] in the dark. (The pisáchas bear analogy to the sons of darkness or fallen angels in the black tartarian regions).

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85. Now Ráma, I have fully related to you about the origin and nature of the pisácha race in the course of this discourse; and then as I had become as one of them, in the regions of the regents of the celestials.

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## CHAPTER LXXXXV.

### DESCRIPTION OF THE PERSON OF VASISHTHA.

Argument:--The conduct of men that are firm in the resolution and the behaviour of vasishttha[\*\*Vasishtha] in the etherial regions.

Vasishtha continued:--I then having my inane intellectual

body, which was quite free from the composition of the five elements; roved about in the air in the manner of a pisácha ghost; (seeing all and seen by none).

2. I was not perceived by the sun and moon, nor by the gods Hari, Hara, Indra and others; and was quite invisible to the siddhas, gandharvas, Kinnaras and Apsaras of heaven.

3. I was astonished to think as any honest person, who is a stranger at the house of another; why the residents of the place did not perceive me, though I advanced towards them and called them to me.

4. I then thought in myself that, as these etherial beings are seekers of truth like ourselves; it is right they should observe me among them in their etherial abode.

5. They then began to look upon me standing before them, and felt astonished at my unthought[\*\*?--P2: OK] appearance, as the spectators are startled at the sudden sight of a juggler's trick or some magic show.

6. Then I managed myself as I ought in the house of the gods, I sat quiet in their presence, and addressed and accosted them without any fear.

7. Those who beheld me standing at the compound at first, and were unacquainted with the particulars (of my sagely character), thought me a mere earthly being, and known as vasishtha[\*\*Vasishtha] by name.

8. When I was in sun light by the celestials in heaven, they took me for the enlightened vasishtha[\*\*Vasishtha], who is well known in the world.

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9. As I was seen afloat in the air by the aerial siddhas, they called me by the name of the aerial Vasishtha.

10. And as I was observed by the holy sages to rise from amidst the waters of the deep; they called me the watery Vasishtha, from my birth in the water.

11. Henceforth[\*\*space removed] I came to be renowned under different appellations, by all these sets of beings; some calling me the earthly Vasishtha, and others naming me the luminous, the aerial and so forth according to their own kind.

12. Then in course of time, my spiritual body assumed a material form, which sprang from within me and of my own will.

13. That spiritual body and this material form of mine, were equally aerial and invisible; because it was in my intellectual mind only, that I perceived the one as well as the other.

14. Thus is my soul the pure intellect, appearing sometimes as vacuum, and at others shining as the clear sky; it is transcendent spirit and without any form, and takes this form for your admonition. (The incorporeal soul enters into the corporeal body for its dealing with others).

15. The liberated living soul is as free as vacuous spirit of Brahma, although it may deal with others in its corporeal body; so also the liberated bodiless soul, remains as free as the great Brahma himself.

16. As for myself I could not attain to Brahmahood, though I practiced the rules for obtaining my liberation; and being unable to attain a better state, I have become the sage vasishtha[\*\*Vasishtha] as you see before you.

17. Yet I look upon this world in the same light of immateriality, as the sage sees the figure of person in his dream, when it appears to him to have a material form, though it is a formless non-entity in reality.

18. In this manner do the self born god Brahmá and others, and the whole creation at large, present themselves as visions to my view, without their having any entity in reality.

19. Here I am the self same vacuous and aerial Vasishtha, and appearing as a visionary shape before you, I am though

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habituated to believe myself over grown, as you are accustomed to think of the density of the world.

20. All these are but vacuous essences of the self-born Brahmá, and as that deity is no other than the Divine Mind, so is this world is[\*\*delete 'is'] no more than a production of that Mind.

21. The appearance of myself, thyself and others, together with that of the whole world, proceeding from our ignorance; is like the apparitions of empty ghosts before deluded boys, and appearing as solid realities to your sight.

22. Being aware of this truth, it is possible for you to grow wise in course of time; and then this delusion of yours is sure to disappear, as our worldly bonds are cut off with the relinquishment of our desires and affections.

23. Our knowledge of the density and intensity of the world, is dissipated by true wisdom; in the same manner as our desire of a dream of gem, is dispelled upon our waking.

24. The sight of the phenomenals vanishes at once from our view, as we arrive to the knowledge of noumenal in time; as our desire of deriving water from a river in the mirage, subsides in our knowledge of the falsity of the view.

25. The perusal of this work of the great rāmáyana[\*\*Rāmáyana], is sure to produce the knowledge of self-liberation in its reader, even during his life time in this world.

26. The man whose mind is addicted to worldly desires, and who thinks its vanities as his real good, leads a life to misery only like those of insects and worms, and is unfit to be born as a human being, notwithstanding all his knowledge of this world and all his holy devotion.

27. The liberated man while he lives, deems the enjoyments of his life, to be no enjoyment at all; but the ignorant person values his temporary enjoyments only, in lieu of his everlasting felicity.

28. By perusal of this mahá-rāmáyana[\*\*Mahá-Rāmáyana or Maháramáyana], there arises in the mind a coldness, resembling a frost falling on spiritual knowledge.

29. Liberation is the cold indifference of the mind, and our confinement consists in the passionateness[\*\*?--P2: OK] of our minds and

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hearts; yet the human race is quite averse to the former, and sedulously employed in the acquisition of their temporal welfare only in their foolishness, and to the astonishment of the wise.

30. Here all men are subject to their sense, and addicted to the increase of wealth and family (lit[\*\*.]--wives), to the injury of one another; yet it is possible for them to be happy and wise, if they will but ponders[\*\*ponder] well into the true sense of spiritual sástras.

31. Valmíki[\*\*Válmíki] says:--After the sage had said these words, the assembly broke with the setting sun and mutual salutations, to perform their evening devotion. They made their ablutions as

the sun sank down into the deep, and again repaired to the court with the rising sun at the end of the night.

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## CHAPTER LXXXVI.

### ESTABLISHMENT OF IMMORTALITY.

Argument:--Proof of the Erroneous conception of the World and the Truth of the Intellectual and Immortal soul.

Vasishtha resumed:--O intelligent Ráma! I have now related to you at length the narrative of the stone, which shows you plainly how all these created things, are situated in the vacuity of the Divine Intellect.

2. And that there exists nothing whatever, at any time or place or in the air; except the One undivided intellect of God, which is situated in itself, as the salt and water are mixed up together (or as One is self same with the other).

3. Know Brahma as the Intellect itself, which presents many sight shows of itself in the dream, which are inseparable from itself. (The manifestation of the unchangeable nature of the Divine Mind as the creation, is no more than its vivarta-rupa or expansion of itself, as that of our minds in the various imageries seen in the state of our dreaming).

4. God being the universal spirit, and the creation full of particularities, it is not incongruous to the nature of the universal and immutable soul, to contain the endless varieties of particulars in the infinite vacuity of the Divine Intellect, without any variation in itself. (The universal and infinite god, contains the particular and finite world in itself).

5. There is no self born creative power (as Brahmá), nor its creation of the world; which is but a production of the dreaming intellect, and is situated in our consciousness, as the sights of dreams are imprinted in the memory.

6. As the city seen in your dream, is situated intellectually in yourself; so the entire universe is situated in the Divine Intellect, ever since its creation to its annihilation (or as the world without its end).

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7. As there is no difference between gold and the gold mountain of Meru, and between the dreamed city and the mind; so there is no difference whatever, between the intellect and its creation. (Both being of the same kind).

8. There is the intellect only which exists, and not the world of its creations; as the mind is existent without the gold mountain of its dream.

9. As the mind shows itself, in the form of the formless mountain in its dream; so the formless Brahma, manifests itself as the formal world, which is nothing in reality.

10. The Intellect is all this vacuum, which is increate, unbounded and endless; and which is neither produced nor destroyed in thousands of the great makákalpa ages. (i. e. It is both eternal as well as infinite).

11. This intellectual vacuum is the living soul and lord of all, it is the undecaying ego and embraces all the three worlds in itself, (as the air comprises all existence in it).

12. The living body becomes a lifeless carcass, without this aeriform intellect; it is neither broken nor burnt with the fragile and burning body, nor is there any place to intercept the vacuous intellect there from.

13. Therefore there is nothing that dies, and naught that ever comes to being; the intellect being the only being in existence, the world is but a manifestation or disclosure of itself to the mind.

14. The intellect alone is the embodied and living soul, and should it ever be supposed to die; then the son would be thought to die also by the death of the father, because the one is but a reproduction of the other. (The text says, the soul of the father is reborn in the son, and if the former should die, the latter must die also.)

15. Again the death of one living soul, would entail the wholesale death of all living creatures; and then the earth (may[\*\*nay] even the whole world), would be void of all its population. (Because the one universal soul is the soul of all and every individual being).

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16. Therefore, O Ráma, the sole intellectual soul of nobody,

has ever died any where up to[\*\*space added] this time; nor was there ever any country devoid of a living soul in it. (The world is full of life proceeding from the eternal life of God).

17. Knowing hence that I am one with the eternal soul, and the body and its senses are nothing mine own; I know not how I or any one else, can ever die away at any time.

18. He who knows himself to be the purely intellectual soul, and yet ignores it and thinks in himself to be dying as a mortal being; is verily the destroyer of his soul, and casts himself into a sea of troubles and misery.

19. If I am the intellectual soul, undecaying and everlasting, and as transparent as the open air; say then what is life or death to me, and what means my happiness or misery in any state.

20. Being the vacuous and intelligent soul, I have no concern with my body; and any one who being conscious of it, forgets to believe himself as such, is verily a destroyer[\*\*destroyer] of his soul.

21. The foolish man who has lost his consciousness, of being the purely vacuous soul; is deemed a living dead body by the wise; (who know the One universal soul to constitute the whole).

22. The knowledge that I am the intelligent soul, and the bodily senses are not essential to me; is what leads me to attain to the state of pure spirituality, which neither death nor misery can deprive me of.

23. He who remains firm, with his reliance in the pure intellectual soul; is never assailed by calamities, but remains to woes, as a block of stone to a flight of arrows.

24. Those who forget their spiritual nature, and rely their trust in the body; resemble those foolish people, who forsake the gold to lay hold on ashes.

25. The belief that I am the body, its strength and its perceptions, falsifies my faith in these and destroys my reliance in the spirit; but my trust in the spirit, confirms my faith in that by removing my belief in these.

26. The belief that I am the pure vacuous intellect, and

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quite free from birth and death; is sure to dispel all the illusions of feelings and passions and affections afar from me.

27. Those who slight the sight of the vacuous intellect, and view their bodies in the light of the spirit, deserve the name of corporeal beasts, and are receptacles of bodily appetites and passions only.

28. He who knows himself to be infrangible and unflammable, and as the solid and impregnable stone in his intellect, and not in his unreal body; cares a fig for his death, (which destroys the unsubstantial body, but has no power over his indestructible soul).

29. O the delusion! that overspreads[\*\*space removed] the sight of clear-sighted sages; who fear for their total annihilation at the loss of their bodies; (which are but compotent[\*\*component] and superficial part of themselves).

30. When we are firmly settled in our belief, of the indestructible nature of our vacuous intellect; we are led to regard the fire and thunder of the last day of destruction, in the light of a shower of flowers over our heads.

31. That I am the imperishable intellect itself, and naught that is of a perishable nature; therefore the wailing of a man and his friends at the point of death, appears as a ridiculous farce to the wise.

32. That I am my inner intelligence, and not the outer body or its sensation, is a belief which serves as an antidote, against the poison of all griefs and sorrows.

33. That I am the vacuous intelligence, and can never have my quietus or annihilation; and that the world is full of intelligence, is a sober truth which can never admit any doubt or controversy; (Lit[\*\*.]--which you can never doubt).

34. Should you suppose yourselves, as any other thing beside the intelligence; then tell me, ye fools, why do you talk of the soul in vain, and what do you mean by the same.

35. Should the intelligent soul be liable to death, then it is dead with the dying people every day; tell me then how ye live and not already dead, with the departed souls of others?

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36. Therefore the intelligent soul, doth neither die nor come to life at any time; it is a false notion of the mind only to think itself to be living and dying, though it never dies (being



immortal in its nature).

37. As the intellect thinks in itself, it beholds the same within itself; so it goes on thinking in its habitual mode, and is never destroyed of itself, (or) without being ever destroyed in its essence.

38. I[\*\*It] sees the world in itself, and is likewise conscious of its freedom; it knows all what is pleasurable or painful, without changing itself from its unalterable nature at any time or place.

39. By the knowledge of its embodiment, it is liable to delusions; but by knowledge of its true nature, it becomes acquainted with its own freedom.

40. There, is nothing whatever, that rises or sets (i. e. is produced or destroyed) at any time or place; but every thing is contained in the sole and self-existent intellect, and is displayed in its clear and vacuous sphere.

41. There is nothing, that is either real or unreal in the world; but every thing is taken in the same light, as it is displayed unto one by the intellect.

42. Whatever the intelligent soul thinks in itself in this world, it retains the ideas of the same in the mind. Every thing is judged by one's consciousness of it, as the same thing is thought as poison by one, what is believe[\*\*believed] to be nectar by another.

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## CHAPTER LXXXXVII.

### ON THE RARITY AND RETIREDNESS OF RELIGIOUS RECLUSES.

Argument:--The truth of catholicity, carnality of Worldly people, and the retirement and Resignation of the godly.

Vasishtha continued:--The world which is but a vision of the supreme soul, and situated in the vacuity of the Divine mind, appears in our consciousness, as the ectype of Brahma himself.

2. The delusion of the visionary world, being too palpable to our view, has kept the supreme spirit quite out of our sight; as the spirit of the wine is kept hid in the liquor, though it can never be lost.

3. The unreal phenomenal being discarded as delusion, and the real noumenal being incomprehensible; and the absence of any positive subsistence of existence, has necessitated our belief in the endless void and vacuity.

4. That the embodied Intellect, called the purusha or soul, is the supreme cause (in the sankhaya[\*\*sankhya] system); and the world proceeds from the unknown principle, known as the prādhana or its principal source. The truth of this view of the creation, rests wholly on the opinion of the philosopher (Kapila).

5. That the visible world is the form of the all pervasive spirit of god, is the thesis of the Vedantists; and this opinion of theirs regarding the formal world and its plasmic principle, depends solely on the conception of these philosophers.

6. That the world is a conglomeration of particles, is the position of the positive and atomic philosophers of the Nyāya system; and all these doctrines are relied upon and maintained, by the best belief of every party.

7. Both the present and future worlds, are as they are seen and thought to be is the tenet of some; while the spiritualist looks upon it neither in the light of an entity nor non entity either.

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8. Others acknowledge the outer world only, and nothing besides which is beyond their eye sight; and these charvaka atheists, do not avouch even for the intelligent soul, which is within their bodies.

9. There are others, who seeing the incessant changes and fluctuations of things with the flight of time, attribute omnipotence to it, and have become timeists[\*\*timists?], with a persuasion of the evanescence of the world.

10. The belief of the barbarians, regarding the resurrection, of the soul from the grave, which is built on the analogy of the sparrow flying away from under its covering lid; has gained a firm ground in the minds of men in these countries, and is never doubted by any.

11. The tolerant sage looks alike and takes in equal light all apparent differences; since they know that all these varieties in the world, are but manifestations of the One all pervading and invariable soul.

12. As it is the nature of the world, to go on in its course; so it is natural with the wise, to entertain these various opinions regarding the same. The truth however is quite mysterious, and hard to be found by inquiry; but it is certain that there is an all creative power, that is guided by intelligence and design in all its works.

13. That there is one creator of all, is the truth arrived at by all godly men and truthful minds; whoso is certain of this truth, is sure to arrive at it without any obstruction.

14. That this world exists and the future one also, is the firm belief of the faithful; and that their sacred ablutions and oblations, to that end and never go for nothing; such assurance on their part, is sure to lead them to the success of their object.

15. An infinite vacuity is reality, is the conclusion arrived at by the Buddhist; but there is nothing to be gained by this inquiry, nor any good to be derived from a void nullity.

16. It is the Divine Intelligence which is sought by all, as they seek an inestimable gem or the Kalpa tree of life; and this fills our inward soul, with the fulness of the Divine spirit.

17. The Lord is neither vacuity nor non-vacuity, nor a non-  
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\*entity either as it is maintained by others; He is omnipotent, and this omnipotence does not abide in Him, nor is it without Him, but is the selfsame Himself.

18. Therefore let every one rely in his own belief, until he arrives to the true and spiritual knowledge of God. By doing so he will obtain the reward of his faith, and therefore he must refrain from his fickleness (of forsaking his own faith).

19. Therefore consult with the learned, and judge with them about the right course; and then accept and follow what is best and correct, and reject all what proves to be otherwise.

20. A man becomes wise by knowledge of sástras, as also by practicing the conduct of the good; as also by associating with the wise and good, wherever such persons may be found upon inquiry.

21. He who serves and attends upon the preachers of sacred sástras, and on practicers[\*\*practitioners?--P2:practicers ok/SOED] of good and moral conduct; is also

deemed a wise man, and his company also is to be resorted to by the wise.

22. All living beings, are naturally impelled towards whatever tends to their real good; as it is the nature of water to seek its own level. Therefore men should choose the company of the good for their best good.

23. Men are carried away as straws, by the waves in the eventful ocean of the world; and their days are passing away as insensibly (rapidity[\*\*rapidly]), as the dew drops are falling off from the blades of grass.

24. Ráma rejoined:--Tell me Sir, who are those far seeing persons, who sending[\*\*sensing] at first this world to be full of weeds and thorns, come at last by their right judgment, to rest in the state of ineffable felicity. (i. e. Who are they that are resigned to God after their troublesome journey in the thorny paths of the world).

25. Vasishtha replied:--It is the wording of the sruti, that there [\*\*[are]] some such persons among all classes of beings, whose presence sheds a lustre, as bright as that of the broad and shining day light. (These are gods, men).

26. Beside them there are others[\*\*=print], who are quite ignorant of  
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truth, and are tossed about and whirled up and down like straws, by the whirling waters of the dangerous eddies of ignorance, in the dark and dismal ocean of this world.

27. These are drowned in their enjoyments, and lost to the bliss of their souls; and are ever burning in the flames of worldly cares; such are some among the gods, who are burning on high, like as the mountain trees are inflamed by the wild fire.

28. The proud demigods were vanquished by their inimical gods, and were cast down into the abyss by Náráyana; as big elephants into the pit, with the ichor[\*\*?--P2:OK] of their giddiness.

29. The Gandharva songsters, (that are skilled in music only), show no sign of right reason in them; but being giddy with the wine of melody, they fall into the hands of death, as the silly stags are caught in the snare, (by their fondness for the sweet sound of the hunter's horn).

30. The Vidyádharas are mad with their knowledge (of arts

of sciences); and do not hold in esteem the esoteric and grand science of divinity for their salvation.

31. The yakshas who are impregnable themselves, are ever apt to injure all others on earth; and they exercise their noxious powers, chiefly upon the helpless infants, old men and weak and infirm persons.

32. There are again the gigantic and elephant like Rákshasas, who have been repeatedly destroyed by Hari, and will be utterly exterminated[\*\*extirpated] by you, as a herd of sheep by a powerful lion.

33. The Pisácha cannibals are always in quest of human prey, and devour their bodies as the burning fire consumes the oblations. They are therefore in utter darkness of spiritual knowledge.

34. The Nága race that dwell underneath the ground, resemble the stalks of lotuses drowned under the water, or as the roots of trees buried under the earth; (and therefore they are quite insensible of truth).

35. The Asura race dwelling in subterranean cells, are as[\*\*=print]  
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worms and insects, grovelling in dark under the ground, and are utterly ignorant of any knowledge or discrimination.

36. And what must we say of foolish mankind, who like the poor ants, are moving busily by night and day, in search of a morsel (lit[\*\*.]--particle) of bread; (and have not a whit of understanding in them).

37. All living bodies are running up and down for ever, in their vain expectations; and the days and nights are insensibly gliding over them, as upon drunken men (unconscious of themselves).

38. The knowledge of pure truth, never enters into the mind of men; as the dust flying over the surface of water never sink in its death.

39. The holy vows of men are blown away, by the blasts of their pride and vanity; as the husks of rice are blown off, by the wind of the threshing mill.

40. Other people that are without true knowledge, are like the yoginis and Pamaras--pariahs, are addicted to the carnalities

of their eating and drinking; and to roll in stink and stench and mud and mire.

41. Among the gods, only Yama, the sun and moon, Indra and Rudras, and Varuna and Váya[\*\* Váyu], are said to live liberated for ever; and so are Brahma, Hari and Vrihaspati[\*\* Brihaspati] and Sukra, (the preceptors of the gods and demigods).

42. Among the patriarchs Daxa[\*\* Daksha?], Kasyapa and others, are said to be living liberated; and among the seven sages, Nárada, Sanaka and goddess born Kumara are liberated for ever.

43. Among the Danava demons, there were some that had their emancipation also; and these were Hiranyaksha, Vali, Prahlada and sambara[\*\*Sambara], together with Maya, Vritra, Andha, Namuchi, Kesi, Mura and others. (Some of whom were foes and others as friends of the god).

44. Among Rákshas[\*\*Rákshasas] Vibhisana, Prahasta and Indrajit are held as liberated; and so are Sesha, Taxaka[\*\*?], Karkota and some others among the Nágas or serpent race.

45. The liberated are entitled to dwell in the abodes of Brahma and Vishnu, and in the heaven of Indra; and there are

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some the manes of the Pitris[\*\*Pitrus--P2:Pitris OK], siddhas and Sádhyas, that are reckoned as liberated also.

46. Among the human race also, there are some that are liberated in their life time; as the few princes, saints and Brahmanas, whose names are preserved to us in the sacred records.

47. There are living beings in multitudes, on all sides of us in this earth, but there are very few among them that are enlightened with true knowledge in them; there are unnumbered trees and forests growing all around us, and bearing their fruits and flowers and foliage to no end; but there is scarcely a kalpa tree[\*\*space added] to be found among them; (which may yield to us the fruit that we ardently desire).

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## CHAPTER LXXXVIII.

### PRAISE OF GOOD SOCIETY, OR ASSOCIATION WITH THE GOOD AND WISE.

Argument:--Character of the truly Wise man, his best test, and company.

Vasishtha continued:--Those among the judicious and wise, that are indifferent to and unconcerned with the world, and resigned to the divinity, and resting in his state of supreme felicity; have all their desires and delusions abated, and their enemies lessened in this world.

2. He is neither gladdened nor irritated at any thing, nor engages in any matter, nor employs himself in the accumulation of earthly effects. He does not annoy any body, nor is he annoyed by any one.

3. He does not bother his head about theism or atheism, nor torment his body with religious austerities; he is agreeable and sweet in his demeanour, and is pleasing and genteel in his conversation.

4. His company gladdens the hearts of all, as the moonlight delights the minds of men; he is circumspect in all affairs, and the best judge in all matters.

5. He is without any anxiety in his conduct, and is polite and friendly to all; he manages patiently all his outward business, but is quite cool in his inward mind.

6. He is learned in the sástras, and takes a delight in their exposition; he knows all people and both past and present; and knows also what is good and bad for any, and is content with whatever comes to pass on him.

7. The wise act according to the established usage of good people, and refrain from what is opposed to it; they gladden all men with there free admonitions, as the zepher[\*\*zephyr] regales them with the gratuitous odours of flowers; and they afford a ready reception and board to the needy.

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8. They treat with respect the needy that repair to their doors; just as the blooming lotus entertains the bee, that resorts to the same; and they attract the heart of people, by their endeavours, to save them from their sins.

9. They are as cold as any cooling thing, or like the clouds in the rainy season; and as sedate as rocks, and capable of removing the calamities of people, by their meritorious acts.

10. They have the power to prevent the impending dangers of men, as the mountains keep the earth from falling at the

earth-quake; they support the failing spirit of men in their calamitous circumstances, and congratulate with them in their prosperity.

11. Their countenances are as comely as the fair face of the moon, and they are as well wishers of men, as their loving consorts; their fame fills the world as flowers of spring in order to produce the fruits of general good.

12. Holy men are as the vernal season, and their voice as the notes of kokilas, delighting all mankind; and their minds are as profound oceans, undisturbed by the turbulent waves and eddies of passions and thoughts of other people.

13. They pacify the troubled minds of others, by their wise counsels, as the cold weather calms the turbulent waters and seas, and puts to rest their boisterous waves.

14. They resemble the robust rocks on the sea shore, withstanding the force of the dashing surges of worldly troubles and afflictions; which overwhelm and bewilder the minds of mankind.

15. These saintly men are resorted to by good people only, at the times of their utmost danger and distress; and these and the like are the signs, whereby these good hearted people, are distinguished from others.

16. Let the weary traveller rely for his rest in his Maker alone, in his tiresome journey through this world; which resembles the rough sea, filled with huge whales and dragons.

17. There is no other means for getting over this hazardous ocean, without the company of the good, which like a stout  
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vessel safely bears him across. There is no reasoning required to prove it so, but it must be so.

18. Therefore do not remain as a dull sloth in the den, to brood over your sorrows in vain; but repair to the wise man who possesses any one of these virtues for your redress, by leaving all other concerns.

19. Mind not his fault but respect his merit, and learn to scan the good and bad qualities of men from thy youth with all diligence.

20. First of all and by all means improve your understanding,



by the company of the good and careful study of the sástras;  
and serve all good people without minding their faults.

21. Shun the society of men, (whether friends or relatives),  
who are conspicuous for some great and incorrigible crime;  
otherwise it will change the sweet composure of your mind, to  
bitterness and disquiet. (So in Raghuvansa:--The society of  
wicked friend, is to be cut off as an ulcerous limb).

22. This I know from my observation, of the righteous turning  
to unrighteousness; this is the greatest of all evils (and must  
to[\*\*delete 'to'] be feared), when the honest turn to be dishonest.

23. This change and falling off of good men, from their  
moral rectitude, have been seen in many places and at different  
times; wherefore it is necessary to choose the company of the  
good only, for one's safety in this and salvation in the next  
world.

24. Therefore no one should live afar from the society of  
the good and great; who are ever to be regarded with respect  
and esteem; because the company of the good though slightly  
courted, is sure to purify the newcomer with the flying fragrance  
of their virtues.

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## CHAPTER LXXXXIX.

### A DISCOURSE ON ESOTERIC OR SPIRITUAL KNOWLEDGE.

Argument:--The share of the Brute creation in the enjoyments of life,  
and its varieties in various grades of Beings.

Ráma rejoined:--Verily we (rational beings), have a great  
many means, for relieving our pains. Such as our  
reason, the precepts of the sástras, the advices of our friends and  
the society of the wise and good; beside the applications of  
mantras and medicines, the giving of charities, performances of  
religious austerities, going to pilgrimages and resorting to holy  
places: (all [\*\*[of]] which have the efficacy of removing our calamities  
and rendering us happy).

2. But tell me what is the state of the brute creation such  
as of the worms and insects, birds and flies, and the other creeping,  
crawling and bending animals; whether they are not  
alike susceptible with ourselves of pain and pleasure, and what  
means they have to remedy their pains and evils.

3. Vasishtha replied:--All creatures whether animals or vegetables, are destined to partake of the particular enjoyments, which are allotted to their respective shares; and are ever tending towards that end.

4. All living beings from the noble and great to the mean and minute, have their appetites and desires like ourselves: but the difference consists in their lesser or greater proportion in us and themselves. (i. e. Mankind is actuated in a lesser degree by their passions and appetites than their violence in the brute tribes).

5. As the great Virát-like big bodies, are actuated by their passions and feelings, so also the little vályakhilyas or puny tribes of insects, are fed by their self love to pursue<sup>[\*\*pursue]</sup> their own ends.

6. Behold the supportless fowls of the firmament<sup>[\*\*firmament]</sup>, flying and  
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falling in the air, are quite content with roving in empty vacuity, without seeking a place for their rest.

7. Look at the incessant endeavours of the little emmet, in search of its food and hoarding<sup>[\*\*hoarding]</sup> its store like ourselves, for the future provision of our families, and never resting content for a moment.

8. There the little mollusks, as minute as atoms of dust, and yet as quick in quest of its food, as when the swift eagle is in pursuit of its prey, in the ethereal sphere.

9. As the world passes with us in the thoughts of ourselves, our egoism and meity of this and that; so it goes on with every creature, in its selfish thoughts and cares for its own kind. (Self-love is the prime mover of all living bodies, towards their own good).

10. The lives of filthy worms are spent like ours, in their toil and anxious care for food and provisions, at all places and times of their duration in the world.

11. The vegetable creation is some what more awakened, in their state of existence, than mineral productions, which continue as dead and dormant for ever. But the worms and insects, are as awakened from their dormancy as men, in order to remain restless for ever.

12. Their lives are as miserable as ours, upon this earth of

sin and pain, and their death is as desirable as ours, in order to set us free from misery after a short-lived pain.

13. As a man sold and transported to a foreign country, sees all things with wonder that are not his own; so it is with the brute animals, to see all strange things in this earth.

14. All animals find every thing on earth, to be either as painful or pleasant to them, as they are to us also; but they have not the ability like us, to distinguish what is good for them from whatever is noxious to them.

15. Brute animals are dragged by their bridles and nose-strings, as men who are sold as slaves to labour in distant lands, have to bear with all sorts of pains and privation, without being able to communicate or complain of them to any body.

16. The trees and plants and their germs, are liable to simi-\*

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\*lar pains and troubles like us, when our thin-skinned bodies are annoyed by inclement weather, or assailed by gnats and bugs, during the time of our sleep, (i. e. The vegetable tribe is equally sensible of pain as the animal in their sleeping state).

17. And as we mortals on earth, have our knowledge of things--padārtha-vedana, and the sagacity of forsaking a famine stricken place for our welfare else where; so it is with the bending brutes and birds[\*\*birds], to emigrate from lands of scarcity to those of plenty. (i. e. Brutes are alike discerning as men).

18. The delightsome is equally delectable to all, and the God Indra as well as a worm, are alike inclined towards what is pleasurable to them; and this tendency to pleasure proceeds from their own option of choice. This freedom of choice is not denied to any but is irresistible in all, and he who knows his free will (or self agency), is altogether free and liberated. (The text uses two words viz., Vikshepa or projection of the soul (or inclination), as actuated by Vikalpa or one's free choice of anything. This passage establishes the doctrine of free choice and self agency of all living beings, against the common belief in an imperious fatality).

19. The pleasure and pain, arising from the passions and feelings, and from enjoyments in life; and torments of diseases and death, are alike to all living beings.

20. Except the knowledge of things, and that of past and future events, as also of the arts of life; all the various kinds

of animals, are possest[\*\*possessed--P2: possest OK/SOED] of all other animal faculties and propensities like those of mankind.

21. The drowsy vegetable kingdom, and the dormant mountain and other insensible natures; are fully sensible in themselves, of a vacuous intellectual power whereon they subsist. (They are as the inactive but meditative yogis, who with their external insensibility, are externally[\*\*internally] conscious of the Divine spirit).

22. But there are some that deny the sensibility of an intellectual spirit, in the dormant and fixed bodies of arbours and mountains; and allow the consciousness of the vacuous intellect, -----File: 554.png----- but in a very slight degree, in moving animals and in the majority of living and ignorant part of mankind.

23. The solid state of mountains and the sleepy nature of the vegetable creation, being devoid of the knowledge of a dualism (other than their own natures) have no sense of the existence of the world, except that of a non-entity or mere vacuity.

24. The knowledge of the entity of the world, is accompanied with utter ignorance of its nature or agnoism[\*\*agnosticism]; for when we know not ourselves or the subjective, how is it possible for us to know the objective world.

25. The world is situated as ever, in its state of dumb torpidity[\*\*terpidity?--P2: torpidity OK/SOED], like a dull block of wood or stone; it is without its beginning and end, and without an aperture in it, and is as the dreaming wakefulness of a sleeping man.

26. The world exists in the same state, as it did before its creation; and it will continue to go on for ever even as now; because eternity is always the same both before and after.

27. It is neither the subjective nor objective, nor the plenum nor vacuum; nor is it a mute substance nor any thing whatever.

28. Remain thou as thou art, and let me remain as I am; and being exempt from pleasure or pain in our state of vacuity, we find nothing existent nor non-existent herein.

29. Say why you forsake your state of absolute nothingness, and what you get in your visionary city of this world; it is all

calm and quiet without, as your vacuous Intellect is serene and clear within you.

30. It is the want of right knowledge, that causes our error of the world; but no sooner do we come to detect this false knowledge of ours, than this error flies away from us.

31. The world being known as a dream, and having no reality in it, it is as vain to place any reliance therein, as to place one's affections [\*\* on?] the son of a barren woman, or confide in such a one.

32. When the dream of the world is known to be a mere dream or false, even at the time of dreaming it in sleep; what  
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faith or confidence can be relied on it, on one's coming to know its nothingness upon his waking.

33. What is known in the waking state, could not be otherwise in that of sleep; whatever is known in the later hour of coming to its knowledge, the same must have been its previous state also. (i. e. The world is nothing, both in the states of its knowledge as well as ignorance).

34. There are the three times of present, past and future, and our knowledge of these, proceeds from our ignorance of endless duration; which is the only real tranquil and universal substratum of all: (and this is the attribute of the ever unchanging One).

35. As the breaking of breakers, by the dashing of waves against one another, does no harm to the waters of the sea; so the molestation or destruction of one body by another, does no injury to the inward soul, which is ever impregnable and also indestructible.

36. It is the vacuous Intellect within us, that gives rise to the erroneous conception of our bodies; wherefore the loss of the body or its false conception, does not affect our intellect and ourselves neither.

37. The waking soul sees the world, situated in the vacuity of Intellect, as it were in its sleep; and this of creation in the mind being devoid of materiality, is very like a dream; (which proceeds from reminiscence only).

38. The ideas (dhi[\*\*?]) of material things, are produced in the beginning of creation, from their previous impressions left in

the intellect; and the world being but a dream or work of imagination; it is an error of the brain to take it for a reality.

39. The traces of prior dreams and reminiscences (of previous birth), being preserved in the memory or mind; the same things appear and reappear in it (in later births), and represent their aerial shapes as substantial figures: (as some pictures appear true to life).

40. This error has taken possession of the mind, in the same manner as the untrue is taken for truth: while the

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transcendent and clear truth of the omniform soul is rejected as untrue.

41. In reality there is the Divine Intellect only, that has existed for ever; and this being the most certain truth that Brahma is all in all, the doctrine of reminiscence and oblivion goes to nothing.

42. It is sheer ignorance, which is devoid of this spiritual knowledge, and views things in their physical light only; and in this lies the true knowledge, which breaks open the door of ignorance. (i. e. Spiritualism alone, dispels the gloom of materialism).

43. There remains nothing at last, after expulsion of the error of materiality; except the pure spirit of God, who is both the viewer and the view, or the subjective and objective in himself.

44. As the reflexion of anything falling on a mirror, shows the figure of that thing within itself; so the world shines of itself in the vacuity of the Divine Intellect, and with the reflection of anything else, being ever cast upon it.

45. As the reflexion of a thing, exhibits itself in its bosom, though nobody was to look at it; so the world is shown in the Divine Intellect, though the same is invisible to every one.

46. Whatever is found as true, both by reason and proof, the same must be the certain truth; all else is mere semblance of it; and not being actual can never be true.

47. And though the knowledge of the material world, is proved to be false and untrue, yet it is found to mislead us, as the act of somnambulation does in our sleep and dreaming state.

48. It is the lustre of the Divine Luminary, that casts its reflexion into the Intellect, and emblazons the intellectual sphere supremely bright. Tell me therefore what are we and this pageant of the world, any more than a rechauffe or a print of that archetype.

49. If there is a resuscitation of ourselves after our demise, then what is it that is lost to us; and should there be no regeneration of us after death, then there is a perfect tranquility of

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our souls, by our utter extinction, and emancipation from the pains of life and death. Or if we have our liberation by the light of philosophy, then there [\*\*[is]] nothing here, that lends to our woe in any state whatsoever.

50. The ignorant man alone knows the state of the ignorant, wherein the wise are quite ignorant; as the fishes alone know the perilous state of the stag, that is fallen amidst the waves and eddies of the sea.

51. It is the open sphere of the Divine Intellect only, that represents the divers images of I, thou, he and this and that in its hollow space; as a tree shows the sundry forms of its leaves, fruits, flowers &c[\*\*], in its all producing body or stem.

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## CHAPTER C.

### REFUTATION OF ATHEISM.

Argument:--Refutation of the Atheistical doctrine of the materiality of the soul.

Râma rejoined:--Please to tell me, sir, what are your arguments, for allaying the miseries of this world, against the position (paksha) of others who maintain in that:--

2. A living being is happy so long, as the dread of death (either of himself or others) is out of his view; and that there is no reappearance (revivification) of the dead, that is already reduced to ashes. (Hence there is no happiness either for the living or dead (according to them).

3. Vasishtha replied:--Whatever is the certain belief of any body, he finds the same in his consciousness; and that he feels and conceives accordingly, is a truth that is well known to all mankind: (that every one thinks according to his belief).

4. As the firmament is firm, quiet and ubiquitous, so also is the ubiquity of the Intellect (i. e. the vacuous intellect is also all pervading), and are considered to form a duality by the ignorant dualist, while the sapient take them as the one and same thing, from the impossibility of conceiving the co-existence of two things from eternity.

5. It is wrong to suppose the existence of a chaos before creation began, for that would be assigning another (chaotic) cause to the creation when [\*\*[it]] has proceeded from Brahma, who is without a cause and is diffused in his creation.

6. He who does not acknowledge the purport of the Vedas, (that all things are produced from Brahma), and the final great dissolution (when all things are dissolved in and return to him); are known as men without a revelation and religion, and are considered as dead by us; (i. e. spiritually dead).

7. Those whose minds are settled in the undisputed belief of the s  stras, that all these is Brahma or the varied god himself;

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are persons with whom we have to hold no discussion or argument.

8. As our consciousness is ever awake in our minds, and without any intermission; so Brahma that constitutes our consciousness, is ever wakeful in us, whether the body lasts or not.

9. If our perceptions are to produce our consciousness, then must man be very miserable indeed; because the sense of a feeling, other [\*\*[than]] that of the ever felicitous state of the soul, is what actually makes us so.

10. Knowing the universe as the splendours of the entellectual[\*\*intellectual] vacuum (i. e. in the sphere of the vacuous intellect); you cannot suppose the knowledge of anything, or the feeling of any pleasure or pain, ever to attach or stick to an empty nothing. (i. e. to the vacuous spirit).

11. Hence men who are quite certain and conscious, of the entirety and pure unity of the soul, can never find the feelings of sorrow or grief, to rise in or overwhelm it in any way than the dust of earth rising to the sky, and feeling its sphere with foulness. (This passage rests on text of the sruti which says;[\*\*:] there is no sorrow or pain to any body who sees the pure unity only).



12. Whether the consciousness of unity, be true or not in all men; yet the common notion of it even in the minds of boys, cannot be discarded as untrue. (i. e. All men may differ in their conceptions respecting the nature of the Divine soul, but they all agree in the notion of one prime cause of all. See kusumanjali).

13. The body is not the soul nor the living spirit, nor any other thing of which we have any conception; It is the consciousness which is every thing, and the world is as it conceives it to be. (There is nothing beyond our consciousness of it).

14. Whether it is true or not, yet we have the conception of our bodies by means of this; and it gives us conceptions of all things in earth, water and heaven, independent of their material forms, as we see the aerial forms of things in our  
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dreams. (i.e We are conscious only of the abstract notions of things, and of their substantial properties).

15. Whether our consciousness is a real entity or not, yet it is this power which is called the conscious soul; and whatever is the conviction of this power, the same is received as positive truth by all.

16. The authority of all the sástras, rests upon the proof of consciousness; and the truth which is generally arrived at by all, must be acknowledged as quite certain in my opinion also.

17. Therefore the consciousness of atheists, which is vitiated by their misunderstanding, being purified afterwards by right reasoning, becomes productive of good results likewise (i. e. of producing the fruit of their liberation also).

18. But a perverted conscience or vitiated understanding, is never reprov'd by any means; either by performance of pious acts at any time or place, or by study of vedas, or by pursuit of other things.

19. Errors of the understanding (avidyá) recur to the reprobate as often as they corrected from time to time; say therefore what other means can there be, to preserve our consciousness from fallacy.

20. Self-consciousness is the soul of man, and in proportion to its firmness or weakness, the happiness or misery of man,

increases or decreases accordingly. (i. e. The strong minded are always prosperous).

21. If there is a consciousness in men, and such men also who are conscious of the Divine essence in them, and those who are resorted to by the pious, for their liberation from the bonds of the world; then this world would appear as a dead and dumb block of stone, and a dark and dreary desert.

22. The knowledge of nature or gross materialism, which rises in the mind of man, for want of his knowledge of the consciousness of himself, is like the dark ignorance in which one is involved in his sleep.

23. Ráma rejoined:--Tell me Sir, how is that atheist who denies the end of the ten sides of heaven, and disbelieves the  
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destruction of the world; who believe only in what is existent, and have no thought of inexistence; (either prior to the creation or after its dissolution).

24. Who does not perceive the perfect wisdom, which is displayed throughout the universe; but sees only whatever is visible, without knowing their destruction (frailty). (The atheists consider the world as eternal).

25. Tell me Sir, what are their arguments, about allaying the evils of the world; and remove my doubts about it, for increase of my knowledge in this important truth.

26. Vasishta replied:--I have already given my reply to your query regarding the infidels, (that they are not to be spoken to); hear me now to give the reply with regard to your second question touching the salvation of the soul.

27. O best of men Rama! you have spoken in this sense, that the human soul (purusha) is constituted of the intelligence alone (as you think it to be and which is but a flash of the Divine Intellect, and the measure of the objects of consciousness).

28. This intelligence (or intelligent soul) is indestructible, and is not destroyed with the destruction of the body, but is joined with the Divine Intelligence without fail. Or if the body be indestructible (owing to its resurrection after death), then there is no cause of sorrow at its temporary loss.

29. The intelligence is said to be divided into various parts, in the souls of men and different members of their bodies; if

so it be, then the intelligence is destroyed with the destruction of individual souls and bodily members also. (Therefore the supremely intelligent soul is beyond there).

30. The self-conscious[\*\*-conscious] soul that is liberated in the living state, has no more to return to earth after death; but the consciousness which is not purified by divine knowledge, cannot be exempted from its transmigration to this world.

31. Those again that deny the existence of consciousness, such souls are doomed to the gross ignorance of stones (i. e. to become stony block heads) for this disbelief of theirs.

32. As the knowledge of sensible objects, keeps the mind in utter darkness; so the death of such persons is calculated -----File: 562.png----- as their final bliss, because they have, [\*\*[no]] more to feel the sensibles nor view the visible world any more; (although they are deprived of their spiritual bliss).

33. Men of pure understandings; who have lost the sense of their corporeality, are never to be reborn on earth any more; but those of dull understandings, become as gross corporeal bodies, and are involved in impenetrable darkness: (i. e. the gloom of ignorance according to the dictum of the sruti).

34. Those intellectual philosophers (vijnána-vádis), who view the world as an aerial city in his dream; to them the world presents its aspect as a phantom and no other. (The world is a day dream, and its sight a delusion. In haman ke didam khab bud).

35. There are some that maintain the stability, and others asserting the frailty of the world and every thing; but what do they gain by these opinions, since the knowledge of either, neither augments the amount of human happiness, nor lessens any quantity of mortal misery: (i. e. the misery of mortals).

36. The stability or unstability[\*\*instability?--P2:unstability OK/SOED], of the greatest or least of things, makes no difference in any of them whatever; they are all alike the radiating rays of the intellect, though they appear as extended bodies to the ignorant.

37. Those who assign unlimitedness[\*\*?--P2:OK/SOED] to the essence of consciousness, and of limitation to that of insensibility; and maintain the permanence of the one and the transience of the other, talk mere nonsense like the babbling of boys.

38. They are the best and most venerable of men, who know the body to be the product of and encompassed by the intellect. And they are the meanest among mankind, who believe the intellect as the produce and offspring of the body; (and these are Kanada and Nyáya philosophers of gross materialism, who believe intelligence as a resultant of the material body).

39. The intellect (personified as Heranyagarbha[\*\*Hiranyagarbha] or Brahma the Divine spirit), is distributed into the souls of all living beings; and the infinite space of vacuity, is as a net work or curtain, [\*\*[in]] which all animal lives, flying within its ample expanse[\*\*expanse]

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like bodies of gnats and flies, and rising up and sinking below or moving all about, as the shoals of fishes in the interminable ocean. (The Divine Intellect or spirit, is the collection of all specialities).

40. As this universal soul, thinks of creating the various species; so it conceives them within itself, as the seeds conceive the future plants in themselves, and the same are developed afterward.

41. Whatever lives or living beings, it thinks of or conceives in itself; the same spring forth quickly from it, and this truth is known even to boys, (from the repeated texts importing the Lord as the fountain of all).

42. As the vapours fly in the air, and as the waters roll in the ocean; and as they form curls and waves of various kinds, so the lives of living beings, are continually floating in the vacuum of the Divine Intellect.

43. As the vacuity of the Intellect, presents the sight of a city to a man in his dream; so the world presents its variegated aspects since its first creation, to the sight of the day dreaming man.

44. There were no co-ordinate causes of material bodies (as earth, water &c[\*\*]), at the first formation of the world; but it rose spontaneously of itself as the empty sights appearing in our dream.

45. As in a city seen in dream, its houses and their apartments, come to appear gradually to sight; so the dream becomes enlarged and expanded and divided by degrees to our vision.

46. All this creation is but the empty void of the entellect[\*\*intellect],

(or as pictures drawn in empty air); there is no duality or variety in it, but is one even plane of the entellect[\*\*intellect], like the open sky, without any spot or place attached to it.

47. The moon-light of the Intellect, diffuses its coolness on all sides, and gladdens the souls of all beings; it scatters the beams of intellection all around, and casts its reflexions in the image of the world.

48. The world as it is now visible to us, lies for ever in the mind of God in the same vacuous state, as it was before its

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creation; and as it is to be reduced to nothing upon its final destruction. It is the twinkling, or the opening and closing of the intellectual eye, that this empty shadow of the world, appears and disappears amidst the universal vacuum of the Divine Mind.

49. Whoever views this world in any light, it appears to him in the same manner; (as some thinking it a solid plenum, and others as an empty vacuum). And as it depends upon the Intellect alone, it is exhibited in various forms according to the caprice of its observers.

50. The minds of the intelligent, are as pure as the clear sphere of the summer sky; and the pure hearted and holy people, think themselves as nothing else, beside their intellects or as intellectual beings only.

51. These pious and holy people, are free from ignorance and the faults of society; they share the gifts of fortune, as it falls to them by the common lot of mankind; and they continue in the conduct of their worldly affairs, like some working machine, (acting externally and without taking any thing to mind).

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## CHAPTER CI.

### A SERMON ON SPIRITUALITY.

Argument:--That self-consciousness is same with the pure soul, whose presence is preventive of the causes of all human woes and fears. Here consciousness is synonymous[\*\*synonymous] with conscientiousness).

Vasishtha continued:--Thus it is the Intellect only which is the soul of the body also, and which is situated every where in the manner as said before; and there is

nothing which is so self-evident as the Intellect, (or self-consciousness).

2. This is the clear expanse[\*\*expanse] of the sky and, it is the medium of the vision of the viewer and visibles; it composes and encompasses the whole world, and therefore there is nothing to be had or lost without it.

3. The doctrinaires of the atheistic school of Vrihaspati[\*\*Brihaspati], that disbelieve the future state because of their ignorance of it; are believers of the present from their knowledge hereof. Thus knowledge or consciousness being the basis of their belief, we bear no favour nor disfavour to their doctrine. (We neither favor not hate).

4. The world being but a name for the dream, which is produced in the vacuum of our hidden knowledge; say what cause is there for the debate of disputants, in their one sided view of the question.

5. Our consciousness knows well in itself, what is good or bad, and therefore acceptable or not. The pure soul is manifest in the clear vacuity of air, where there is neither this or that view of it, is[\*\*delete ', is'] exhibited to anyone.

6. The conscious soul is immortal, O Ráma, and is not of the form of a rock or tree or any animal; consciousness is a mere vacuum, and all being and not being (i. e. our birth and deaths are as the waves and curling waters, in its ocean of eternity).

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7. We are all floating in the vacuum of consciousness, both I and thou and he as well as any other; and none of us is ever liable to die, because consciousness is never susceptible of death.

8. Consciousness has nothing to be conscious but of itself only; and therefore, O big eyed Ráma, where can you get a duality, except the single subjectivity of the Intellect? (To Make the Intellect both as subjective as well as objective, is something like the supposition of its riding on itself).

9. Tell me, O Ráma! what is the product or offspring of the vacuous Intellect, and tell me also if that Intellect would die away, whence could we and all others proceed any more. (This proves the immortality of the Intellect, whence as all things are incessantly proceeding from).

10. Tell me what sort of beings are these atheistic disputants, the saugatas, Lokáyatikas and others; if they are devoid of their consciousness, which they so strenuously[\*\*strenuously] deny and disallow.

11. It is this vacuous consciousness which some name as Brahma, and which some style as knowledge and others as the empty vacuum.

12. Some call it the spirit (of bodies), like that of spirituous liquors; and others (as the sankhyas), use the term purusha or embodied spirit for it. Others (as the yogis), call [\*\*[it]] the vacuous Intellect, while others as the saivas, give it the names of Siva and the soul (and so it is called by various others[\*\*other] names by others).

13. It is sometimes styled the Intellect only, which makes no difference of it from the other attributes. The supreme soul is ever the same in itself, by whatever name it is expressed by the ignorance of men.

14. Be my body as big as a hill, or crushed to atoms as dust; it is no gain or loss to me in any wise either, since I am the same intellectual body or being for ever and ever.

15. Our sires and grand sires, are all dead and gone; but their intellects and intellectual parts, are not dead and lost with their bodies; for in the case of their demise, we would not have  
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their regeneration in us. (Because the struti[\*\*sruti] says, "atmá vai jáyate putra," the soul is regenerated in the son).

16. The vacuous intellect is neither generated nor destroyed at any time, but is increate and imperishable at all times; say how and when could the eternal void come to or disappear from existence.

17. The infinite and indestructible sphere of the Intellect; displays the scence[\*\*scene] of the universe in its ample space of vacuity[\*\*,] it is without its vicissitudes of rising or setting, and is ever existent in the supreme soul.

18. The Intellect represents the reflexion of the world in its clear sphere, as a crystal mountain reflects a wild fire in its translucent bosom; and rests for ever in the vacuum of the supreme soul, which is devoid of its beginning, middle and end.

19. As the shades of night obscure the visibles from sight,  
so the clouds of ignorance darken the bright aspect of the  
universe, as it is represented in the soul divine.

20. As the waters of the ocean, roll of themselves in the  
forms of waves and eddies; so doth the Intellect exhibit  
the pagent[\*\*pageant] of the universe, of itself and in itself from all  
eternity.

21. The Intellect itself is the soul of the body, and like air  
is never extinct or wanting any where; therefore it is all in  
vain, to be in fear of one's death at any time. (Life and death  
are indifferent to the yogi).

22. It is a great joy to pass from one into another body, (as  
there is in quitting a decayed house for a new one); therefore  
say ye fools, why do ye fear and grieve to die, when there [\*\*[is]] every  
cause to rejoice at it.

23. If after death there be no regeneration of the dead, then  
it is a consummation devoutly to be wished; because it eases  
and releases at once, from the heart burning disease and dread,  
of being and not being, and their repeated woes and miseries by  
turns. (To be and not be; that is the question &c[\*\*.] ).

24. Therefore life and death, are neither for our weal or woe;  
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because they are neither of them any thing in reality, except  
the representations of the intellect. (The mind paints them  
in different colours).

25. If the dead are to be reborn in new bodies, it is a cause  
of rejoicing and sorrowing; and the death or destruction of the  
decayed body for a sound one, is accounted as a change for  
better.

26. If death convey[\*\* space added] the meaning of the ultimate dissolution  
of a person, it is desirable even in that sense, for the cessation  
of our pains altogether; or [\*\*[if]] it is used to mean one's resuscitation  
in a new body and life, it must be a cause of great rejoicing.

27. If death be dreaded for fear of the punishment, awaiting  
on the vicious deeds of the dead; it is even so in this life also  
for the penalties waiting on our quilt[\*\*guilt] even here: refrain therefore  
from doing evil, for your safety and happiness in both  
worlds.

28. You all are ever crying lest ye die; but none of you is



ever heard to say, that you are going to live again.

29. What is the meaning of life and death, and where are the lands where these are seen to take place? Do they not occur in our consciousness alone, and turn about in the vacuum of the mind?

30. Remain firm with your conscious souls, and eat and drink and act your part with indifference; for being situated in the midst of vacuity, you can have nothing to ask or wish for.

31. Being carried away in the reverie of your dream, and enjoying the gifts of time and changing circumstances; live content with what is got without fear, and know this as the holiest state.

32. Regardless of the intervening evils, which overtake[\*\*space removed] us in every place and time; the holy sage conducts himself with equanimity, as a sleeping man over the tumults of life.

33. The holy sage is neither sorry at his death, nor glad of his life and longevity[\*\*longevity]; he neither likes nor hates any thing, nor does he desire aught whatever.

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34. The wise man that knows all what is knowable, manage to live in this world as an ignorant simpleton; he is as firm and fearless as a rock, and reckons his life and death as rotten and worthless straws.

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## CHAPTER CII.

### EXPOSITION OF BUDDHISM AND DISPROVING OF DEATH.

Argument:--Showing the utility of Buddhistic doctrines in strengthening the Mind to cool apathy.

Ráma rejoined:--Tell me sir, the perfection which a holy man attains to, after he is acquainted with the supreme essence, which is without its beginning[\*\*beginning] and end.

2. Vasishtha replied:--Hear the high state to which the holy man arrives, after he has known the knowable; and the mode of his life and conduct, throughout the whole course of his existence.

3. He lives apart from human society, in his solitary retreat in the woods, and there has the stones of the dales, the trees of the forest, and the young antelopes, for his friends, kindred and associates.

4. The most populous city, is deemed as a lonely desert by him; his calamities are his blessings, and all his dangers are festivities to him.

5. His pains are his pleasure, and his meditations are as musings to him; he is silent in all his dealings, and quiet in all his conduct through life.

6. He is somnolent in his waking hours, and remains as dead to himself while he is living; he manages all his affairs with a coolness, as if he was engaged in nothing.

7. He is pleasant without tasting any pleasure, and is friendly to his fellow beings without any selfish interest of his own; he is strict to himself but ever kind to others, and is undesirous of everything, with his full desire for common weal.

8. He is pleased with the conduct of others, without having any course of action for himself; and devoid of sorrow, fear and care, yet he is seen always to wear a melancholy appearance. (A heavily pensive melancholy).

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9. He afflicts nobody, nor is afflicted by any body; and though full with his private afflictions and privations, he is ever pleasant in company. (Pleased with himself, he pleases all).

10. He is neither delighted with his gain, nor depress[\*\*depressed] at his loss, nor desirous to get any thing; and though there may be causes, for his feeling joy as well as sorrow, yet they are never visible in his face.

11. He sympathises with the unhappy, and congratulates with happy people; but his collected mind is always invincible, in every circumstance of life.

12. His mind is not inclined to acts, beside those of righteousness; as it is the wont of noble-minded men by their nature, and not any effort on their part.

13. He is not fond of pleasantry, nor is he addicted to dulness either; he does not hanker after wealth, but is inappetent

and impossible with all his appetites and sensibleness.

14. He abides by law and acts accordingly, whether he is pinched by poverty, or rolling in riches; nor is he ever dejected or elated, at the unforeseen good or bad events of life.

15. They are seen to be joyous and sorrowful also at times, without changing the sedateness and serenity of their nature at any time. They act the part of players on the stage of the earth, (that display many figures in their outward mein[\*\*?]).

16. Those that know the truth, bear no more affection for their mercenary relatives and false friends, than they look upon the bubbles of water, (that swell and swim, only to burst in a moment).

17. Without the affection of the soul, they bear full affection for others in their hearts; and the wise man remains quite possessed of himself, with showing his paternal affection to all. (Universal benevolence).

18. The ignorant are as the winds passing over running streams; they slightly touch the poisonous pleasures of their bodies, as the winds touch the rising waves, and are at last drowned in the depth of their sensuality.

19. But the wise man deals outwardly alike with all, with  
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perfect coolness and stillness of his soul within himself; he seems outwardly to be engaged in business, but his inward mind is wholly disengaged from all worldly concerns whatsoever.

20. Ráma rejoined:--But how can a true sage of such nature, can[\*\*delete 'can'] be distinguished from the many pretended ones and the ignorant also, who assume such a character falsely only to beguile others.

21. Many hypocrites[\*\*hypocrites] rove about as horses, in the false garb of devotees, for the assurance of mankind in their devout devotedness to religion.

22. Vasishtha replied:--I say Ráma, that such a nature (or disposition), whether it is real or feigned, is the best and highest perfection of man; and know that, the learned in Vedic lore, have always this state as the model of perfection in their view.

23. Those who are dispassionate and unconcerned with acts,

manage still to conduct their secular affairs and actions, like those that are actuated by their passions; and though they are averse to derision, yet they cannot help to deride at the ignorant from their kind-heartedness[\*\*hyphen added] towards them.

24. The visibles are all impress in the mirror of their minds, as the shades of edifices are reflected in a reflector; they look upon them with full knowledge of their shadowyness[\*\*shadowiness], as they perceive the fallacy of their laying hold on a lump of gold in dream.

25. There is a coolness pervading their minds, which is altogether unknown to others; just as the sweet fragrance of the sandal wood, is unperceived by brutes at a distance.

26. They that know the knowable, and are equally pure in their minds, can only distinguish them from other people, as a snake only can trace the course of another snake.

27. They are the best of men, that hide their good qualities from others; for what man is there that will expose his most precious treasure in the market, along with the raw produce of his land? (i. e. The hidden virtues of a man, alike the aroma of flowers, ought not to be laid open before the public).

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28. The reason of concealing the rare virtues, is to keep them unnoticed by the public; because the wise who are undesirous of reward or reputation, have nothing to reap or expect from the public.

29. Know Ráma, that solitude, poverty and disrespect and disregard of men, are more pleasing to the peaceful sage; than the most valuable gifts and honors from mankind.

30. The ineffable delight which attends on the wise man, from his conscious knowledge of the knowable; inexpressible in words, and invisible to others as to its knower also. (The secret joy of divine knowledge and grace, is felt unseen by the holy sage).

31. Let men know this qualification of mine, and honour me for it, is the wish of the egotist, and not of that are from their egoistic feelings.

32. It is possible even to the ignorant, to succeed to reap the results of their practices, such as their rising and moving about in the air (and upon the surface of water); by means of mantras,

and the power of certain drugs, that are adapted to those ends.

33. He who can afford to take the pains to any particular end; succeeds to accomplish the same, whether he is a cleaver[\*\*clever] or ignorant man. (Success depends on action, and not on knowledge alone).

34. Tendencies to good or evil, are implanted in the bosom of man, as results of the acts of their past lives; and these come to display themselves into action at their proper time, as the sandal wood emits its latent fragrance in its season all around.

35. He who is prepossessed with the knowledge of his egoism, coupled with his desire for enjoyment of the visibles; he betakes himself to the practice of khechariyoga, whereby he ascends in the air, and reaps the reward of his action.

36. The wise man that has nothing to desire, knows such practices to be as false as empty air; and refrains from playing[\*\*displaying] his actions, which he knows at best but cast to the winds.

37. He derives no good from his observance of practical yoga, nor does he lose aught of his holiness by his non-observance of  
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them; and neither has he any thing to gain from any body, nor lose a mite at the loss of any thing.

38. There is nothing in earth or heaven, nor among the gods nor any where else: which may be desirable to the magnanimous, and to one who has known the supreme soul.

39. What is this world to him, who knows it to be but a heap of dust, and deems it no better than a straw; What then is that thing in it, which may be desirable to him?

40. The silent sage whose soul is full of knowledge, and whose mind is quite at rest from its fondness for human society; remains content in the state as he is, and quite satisfied with whatever occurs to him.

41. He is always cool within himself and taciturn in his speech, and eternal truths form the ground work of his mind; which is as full and deep as the ocean, and whose thoughts are as bright as day light.

42. He is as full of cool composure in himself, as a gladsome lake reposing with its limpid waters; and he gladdens also all others about him, as the fair face of the fullmoon, cheers the

spirits of all around.

43. The Mandara groves of Paradise, with their woodlands strewn over with the dust of their blossoms, do not delight the soul so much, as the wise sayings of pandits cheer the spirit.

44. The disc of the moon diffuses its cooling beams, and the vernal season scatters its fragranc[\*\*fragrance] around; but the pithy sayings of the wise and great, scatter their sound wisdom all about, which serve to ennoble and enrich all mankind.

45. The substance of their sayings, proves the erroneous conception of the world to be as false as a magic show; and inculcates the prudence of wearing out the worldly cares day by day.

46. The wise saint is as indifferent, to the suffering of heat and cold in his own person; as if they are disturbances in the bodies of other men. (Or that he feels the pain of others as his own).

47. In his virtues of compassion and charity, he resembles the fruitful tree, which yields its fruits, flowers, shed and all to  
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common use, and subsists itself only upon the water, it sucks from the ground or receives from heaven.

48. It deals out to every body, whatever it is possest of in its own body; and it is by virtue of its unsparing munificence[\*\*munificence] to all creatures, that it lifts its lofty head above them all; (or stretches its roots in air).

49. One seated in the edifice of knowledge, has thaught[\*\*naught] of sorrow for himself; but pities the sorrows of others, as a man seated on a rock, takes pity for the miserable men, grovelling in the earth below.

50. The wise man is tossed about like a flower, by the rolling waves in the eventful ocean of this world; and is set at rest, no sooner he gets over it, and reaches the beach on the othe [\*\*typo for other] side (i. e. his way to bliss).

51. He laughs with the calmness of his soul, at the same unvaried course of the world and its people; and smiles to think on the persistence of men, in their habitual error and folly. (The laughing philosopher).

52. I am amazed to see these aberrant men, wandering in

the mazes of error; and fascinated by the false appearances of the phenomenal world, as if they are spelt-bound[\*\*spell-bound] to the visibles.

53. Seeing the eight kinds of prosperity to be of no real good, but rather as causes of evil to mankind, I have learnt to spurn them as straws; and though I am inclined to laugh at them, yet I forbear to do so from my habitual disposition of tolerance and forbearance.

54. I see some men abiding in mountain caves, and other resorting to holy places; some living at home amidst their families, and others travelling as pilgrims to distant shrines and countries.

55. Some roving about as vagrants and mendicants, and others remaining in their solitary hermitage; some continuing as silent sages, and observant of their vow of taciturnity; and others sitting absorbed in their meditation.

56. Some are famed for their learning, and others as students of law and divinity; some are as princes and others their priests, while their[\*\*there] are some as ignorant as blocks and stones.

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57. Some are adepts in their exorcism of amulets and collyrium, and others skilled in their sorcery with the sword, rod and magic wand; some are practiced in their aerial journey, and others in other arts and some in nothing as the ignorant pariahs.

58. There are many that are employed in their ceremonial observances, and others that have abandoned their rituals altogether; some are as fanatics in their conduct, and others that indulge themselves in their perigrinations[\*\*peregrinations] and vagrancy.

59. The soul (that you wanted to know), is not the body nor its senses or powers; it is neither the mind nor the mental faculties, nor the feelings and passions of the heart. The soul is the Intellect which is ever awake, and never sleeps nor dies.

60. It is never broken nor consumed, nor soiled nor dried up, (by the death or burning of the body); it is immortal and omnipresent, ever steady and immovable, infinite and eternal.

61. The man who has his soul, thus awakened and enlightened in himself; is never contaminated by anything (pure or impure), in whatever state or wherever he may happen to remain.

62. Whether a man goes down to hell or ascend[\*\*ascends] to heaven, or traverses through all the regions of air, or is crushed to death or pounded to dust; the immortal and undecaying Intellect which abides in him, never dies with his body, nor suffers any change with its change; but remains quite as quiet as the still air, which is the increate Deity itself.

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## CHAPTER CIII.

### PROOF OF THE UNITY OF THE DEITY AMIDST THE VARIETY OF CREATION.

Argument:--The Unity, Eternity and tranquility of the Intellect, and the preference of this s    tra[\*\*    ] to others.

Vasishtha continued:--The Intellect which is without its beginning and end, and is the ineffable light and its reflection, and shines for ever serenely bright, is never destroyed or extinguished in any wise.

2. Such is the Intellect and so too the soul, which is indestructible also; for [\*\*[if]] it were destroyed at all at any time; there could neither be the recreation of the world (without a cause), nor any regeneration of human souls, (if they were dead upon the death of the former generations of men).

3. All things are subject to change, and have many varieties under them; but not so the Intellect, which is ever immutable, and always perceived to be the same in all individuals.

4. We all feel the coldness of frost, the heat of fire, and sweetness of water; but we have no feeling of any kind regarding the Intellect, except that we know it to be quite clear and pellucid as open air. (The gloss explains it to mean, the unchangeableness of the soul in heat and cold, which affect the bodies and minds of all).

5. If the intellectual soul is destroyed at the destruction of the body, say then why should you lament at its loss, and not rejoice at its annihilation, which release you from the pains of life.

6. The loss of the body entails no loss on the vacuous intellect; because the departed souls of mlechchha savages, are seen to hover over the cemetery[\*\*cemetery] by their living friends.



7. Should the soul be synchronous with the duration of the body, then say, why a death body does not move about, while it is yet unrotten and entire.

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8. If the seeing of apparitions, be an affection con-natural with the mind; then tell me why a man does not often see the sight of ghosts, except on the occosion[\*\*occasion] of the demise of his friends.

9. Should it be a misconception connate with the mind, to see the apparitions of departed friends; tell me then, why dont[\*\*don't] you see the ghosts of friends that are dead in a distant country, but of such only as die before your eyes.

10. Hence the Intellect, being the soul of all and everywhere, it is not confined in any place; but it is known to be of the same nature, as every one thinks it to be.

11. It is unconfined and unrestrained any where, and is of the nature of one compact consciousness that is felt by all, and is the cause of our knowledge of all things. (It is of what we have a notion only).

12. There can be no other, which may be supposed as the prime cause of all, at the begining[\*\*beginning] of creation. Should there be any other that is supposed to be as such, let the doctrinaires now declare it before me.

13. There was nothing uncreated before creation, nor was there anything created in the beginning; the duality that at present, presents itself in the form of the universe, is but a rechauffe or reflexion of the unity.

14. The phenomenal is no more than a reflexion or copy of the noumenal, and our impression of its being a visible something, is as erroneous as all other false sights, which are mistaken for the true reality. (These errors are the sights of silver in sands, of water in the sandy desert, and of airy castle in the northern skies).

15. It is a wonderful of the almighty power, exhibited in the sphere of the Divine Intellect; it is the wakeful understanding that sees these visibles, as one sees the sights in his dream, but never in his ignorance of sound sleep.

16. The wakefulness and insensibility of the understanding, both amount to the same thing; because the difference of the

visible world is only verbal and not real; since nothing that is visible to the eye, is substantial in its essential nature.

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(Hence the perception of the visibles, is alike to their non-perception of them).

17. Whatever was thought[\*\*thought] and said to be visibles by others, the same was the effect of their error and want of reason; and now if they are disproved by right reason, where can you find the visibles any more.

18. Therefore employ your reasoning now, in the investigation of spiritual knowledge; because by your diligent and persevering inquiry in this respect, you will secure to yourself the success in both worlds. (So says the sruti.[\*\*:] "By thy constant study of the subject, thou shalt see thy god[\*\*]").

19. Inquiry into spiritual knowledge, will dispel thy ignorance; but thou wilt never be successful in it, without thy constant application to it.

20. Leaving aside all anxieties and their causes, and of every jot and moment of time in the observance of one's sacred vows day by day, and the study of this sacred s  tra with due attention, leads him to his welfare in both worlds.

21. Whether one is proficient or not in his spiritual knowledge, he may still improve in it, by his constant communication of it and discussion on the subject with his superiors.

22. Whoso requires this precious treasure (of his knowledge), he must exert for its attainment at the same ratio to be successful in it; or else he must leave off altogether, if he tired in his pursuit.

23. He must also keep himself from the perusal of heretical works, and betake himself to the study of orthodox s  tras; and he will then gain his peace of mind by these, as one obtains victory in warfare: (so should one fight for the salvation of his soul).

24. The course of the mind, like that of a stream of water, runs both in the channels of wisdom as well as folly; and forms a lake wherever it runs more rapidly, and settles as in its bed.

25. There was never a better s  tra than this, nor is any such extant at present, nor is likely to be in vogue in future;



35. Why should he bear the feet of his vile enemies on his head (i. e. bow down his head before the meanly great); when he can attain his highest station of divine bliss in the sphere of his intellect, and with little or no pain.

36. Shun ye men, your vanity and ignorance; and to persist in the course of your baseness; and then you will gain by the knowledge of the great soul, your redemption from the tribulations of the world; (which is a sea of troubles).

37. Seeing me in this manner, preach to you incessantly by day and night, for the sake of your good only; do you take my advice to turn your souls to the eternal soul, by forsaking the knowledge of your persons for that of your souls.

38. If you neglect to make a remedy to day, against[\*\*against] the evil of your impending death; say O silly man, what amends can you make for the hour of death, when you are laid in your sickbed.

39. There is no other work except this, for the true knowledge of the soul; and this therefore must be acceptable to you in the same manner, as the sesame seeds are collected, for the sake of getting their oil.

40. This book will enlighten[\*\* enlighten] your spiritual knowledge, as a lamp lightens a dark room; drink it deep and it will enliven your soul, keep it by your side, and it will please you as a consort.

41. A man having his knowledge, but untaught in the sástras, has many things unintelligible and doubtful to him; which he will find to be clearly expounded to him in the sweetest language.

42. This is the best narrative among the principle works, which are taken in the light of sástras; it is easily intelligible and delightful, and has nothing new in it, except what is well known in spiritual philosophy.

43. Let a man peruse with delight, the many narrations that are contained herein; and he will undoubtedly find this book, the best of its kind; (on account of elaborate disquisition in this abstruce[\*\*abstruse] subject).

44. Vhatever[\*\*Whatever] has not yet appeared in full light, even to  
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Pandits--learned in all the sástras; the same will be found to appear in this book, as they find gold to appear amidst the sand.

45. The authors of sástras are not to be despised at any time or in any country; but the reader should employ his reason and judgement, to dive into the true meaning of the writing.

46. Those who are led by their ignorance or envy, or actuated by their pride and delusion to disregard and slight this sástra out of their want of judgement; are to be regarded as killers of their souls, and unworthy of the company of the wise and good.

47. I know you well Ráma and this audience of mine, as well as your capacities to learn, and mine to instruct you; hence it is of my compassion to you that I like to teach you these things, as I am naturally communicative and kindly disposed to my hearers.

48. I find the development of your understandings, and therefore take interest to communicate my knowledge to you; and as I am a man and not a gandharva or ráksha[\*\*Rákshasa], I bear a fellow feeling towards you all.

49. I see you all as intelligent beings, and pure in your souls also; it is by virtue of these merits in you that I have become so friendly to you.

50. Now my friends, learn betimes to glean the truth of your unfondness for or indifference to every thing you see in this world; (because there is nothing which is truly[\*\*truly] desirable herein).

51. Whoso neglects to remedy his diseases, of death and hell fire in this life; say what will he do to avert them when they are irremediable, and when he goes to a place, where no remedy is to be sought.

52. Until you feel a distaste for everything in this world, so long you cannot find any abatement of your desires in you. (It is better your desires to suppress[\*\*suppress], than toil and moil along to seek their redress).

53. There is no other means to elevate your soul, than depressing your desires to the lowest ebb; (but the more you  
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allow your wishes to grow and flow, the more you bind the soul and sink below).

54. If there be anything here, you think to be good for you; they serve at best but to bind your soul, and then disappear as

the horn of a hare. (All tempting good, is as fleeting as a dream).

55. All earthly goods seem to be good, when they are untried and least understood; but the seeming something proves no such thing, or tends to your ruin at last. (All seeming good is positive evil).

56. All worldly existences prove to be nil, by the right reasoning (of Vedanta philosophy; though they are declared as real by Kapila, Kanada and others): but how they are real and what they are, whether self-existent or made, or permanent[\*\*permanent] or temporary, (cannot rightly be known).

57. To say all worldly existences are self-existent, for having no prior cause assigned to them, nor being created in the beginning, would prove all that is existent, to be the increate and ever lasting supreme being itself.

58. There is no causality of sensible bodies, in the Being that is without and beyond the senses; (the lord having no organ of sense, nor being perceptible[\*\* perceptible] by the senses as all material objects); nor is the mind the cause of sensible objects, (that have the six organs and are perceptible by them); the mind being but the sixth organ only.

59. How can the one unspeakable Lord, be the varied cause of these varieties of things, passing under various denominations. How can the reality have these unrealities in itself, and how can the Infinite Void, contain these finite solid bodies in it?

60. It is the nature of a plastic body to produce a thing of a plasmic[\*\*plastic] from it, as the seeds of fruits bring forth their own kinds only; but how is it possible for an amorphous void, to produce solid forms from its vacuity, or the solid body to issue forth formless mind.

61. How can you expect to derive a solid seed from a void nothing, and therefore it is a deception to think the material  
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world to be produced, from the immaterial and formless void of the vacuous intellect.

62. There are no conditions, of the creator and creation in the supreme being; these states are the fabrications of verbiage, and bespeak the ignorance of their inventors, (in the true knowledge of the deity).

63. The want of co-ordinate causes, (such as the material and formal causes), as co-existent with the prime and efficient cause; disproves the existence of an active agent and his act of creation; and this truth is evident even to boys.

64. The knowledge of god alone as the sole cause, and yet acknowledging the causality of the earth and other elements; is as absurd as to say that, the sun shines and yet it is dark. (i. e. As light and darkness cannot reign together, so the spirit and matter cannot abide simultaneously from all eternity, which would amount to the belief of a duality).

65. To say that the world is the aggregate of atoms, of an atomic formation, is as absurd as to call a bow made of the horn of a hare. (This is a refutation of the Buddhistic doctrine of the formation of the visible world, from the aggregation of eternal invisible atoms).

66. If the concourse and collocation of the dull, inert and insensible material atoms would form the world; it would of its own accord make a mountainous heap here, and a bottomless deep there in the air; (and not a work of such design which must be the product of infinite Intelligence).

67. Again the particles of this earth, and the atoms of air and water, are flying every day in the forms of dust and humidity from house to house and from place to place, and why do they not yet form a new hill or lake any where again? (Why no new world again).

68. The invisible atoms are never to be seen, nor is it known whence, or where and how they are; nor is it possible to form an idea of the formless atoms, to unite together and form a solid mass. (Shapeless simples are indivisible and incohesive. Aphorism). And again it is impossible for the dull and insensible atoms to form any thing.

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69. The creation of the world, is never the work of an unintelligent cause; nor is this frail an unreal world ever the work of an intelligent maker also; because none but a fool makes any for nothing.

70. The insensible air which is composed of atoms, and has a motion of its own, is never actuated by reason or sense; nor is it possible to expect the particles of air to act wisely, (as they prayed in their hymns to the maruta winds).

71. (What then are these if not composed of atoms?)

We are all composed of intellectual soul, and all individuals are made of the vacuous selves; and they all appear to us, as the figures of persons appearing in our dream.

72. Therefore there is nothing that is created, nor is this world on[\*\*in] existence; the whole is the clear void of the intellect, and shines with the glare of the Supreme soul in itself.

73. The vacuous universe rests completely in the vacuum of the Intellect, as force (or vibration), fluidity and vacuity, rest respectively in the wind, water and in the open air.

74. The form of the intellectual vacuum, is as that of the airy mind, which passes to distant climes in a moment, (and yet holds its seat in the hollowness of the brain); or as that of consciousness which is seated in the hollow of the heart, and is yet conscious of every thing in itself.

75. Such is the vacuous nature of all things, as they are perceived in their intellectual forms only in intellect, (which retains their vacuous ideas only on the hollow understanding); and so the world also is an empty idea only imprinted in the intellect.

76. It is the rotatory nature of the Intellect, which exhibits the picture of the universe on its surface; wherefore the world is identic [\*\*[with]] and not otherwise than the vacuous nature of the intellect.

77. Therefore the world is the counter part of the intellectual sphere, and there is no difference in the vacuous nature, of either of them. Thy[\*\*They] are both the same thing presenting but two aspects, as the wind and its undulations are one and the same thing.

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78. As a wise man going from one country to another, finds himself to be the same person wherever he goes; and though he sees all the varieties around him, yet he knows himself as the selfsame quiet and unvaried soul every where.

79. The wise man remains in the true nature of the elements, hence the elements never go off from the mind of the wise man.

80. The world is a vacuous sphere of reflections only,



resembling a concave reflector; it is a formless void in its nature, and is unimpaired and indestructible in its essence.

81. There is nothing that is born or dies in it, nor any thing which having once come to being, is annihilated ever afterwards any where; it is not apart from the vacuum of the Intellect, and is as void as the inane world itself.

82. The world never is, nor was, nor shall ever be in existence; it is but a silent semblance of the representation passing in the intellectual vacuity of the supreme spirit.

83. The Divine Intellect alone shines forth in its glory, as the mind exhibits its images of cities &c[\*\*.] in dream; in the like manner our minds represent to us the image of world, as day dreams in our waking state.

84. There being no being in the beginning, how could there be the body of anything in existence; there was therefore no corporeality whatever except in the dream of the Divine mind.

85. The supreme Intellect dreams of its self-born (or uncreated) body at first; and we that have sprang[\*\*sprung] from that body, have ever afterwards continued to see dream after dream to no end. (The world is a dream both in the mind of god and men).

86. It is impossible for us with all our efforts, to turn our minds to the great God; because they are not of the nature of the divine intellect, but born in us like carbuncles on the goitre, for our destruction only.

87. The god Brahmá is no real personage, but a fictitious name for Heranya-garbha[\*\*Hiranyagarbha] or totality of souls ([Sanskrit: samasti]), but ever since he is regarded as a personal being, the world is considered as body and He the soul of all.

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88. But in truth all is unreal, from the highest empyrean to the lowest pit; and the world is as false and frail as a dream, which rises in vain before the mind, and vanishes in a minute.

89. The world rises in the vacuity of the Intellect, and sets therein as a dream; and when it does not rise in the enlightened intellect, it is as a disappearing from the waking mind, and flying before day light.

90. Although the world is known as false, yet it is perceived and appears as true to us; in the same manner as the false appearances in our dream, appear true to our consciousness at the time of dreaming.

91. As the formless dream, presents many forms before the mind; so the formless world assumes many shapes before our sight: and all these are perceived in our consciousness, which is as minute in respect of the infinite space and sky, as an atom of dust is too small in regard to the Meru mountain. (i. e. the minim of our consciousness, contained in the breast, is an imperceptible particle only of sand in it).

92. But how can this consciousness, which is but another name of Brahma, be any what smaller than the sky, (when it contains the skies in itself); and how can the vacuous world have any solid form, when it has no formal cause to form it so. (God being a formless being, could not give a form and figure to anything, and which is therefore ideal only).

93. Where was there any matter or mould, where from this material world was moulded and formed; (as we make our houses from the pre-existing mud and clay of the earth); whatever we see in the sphere of waking minds in the day light, is similar to the baseless dreams, which we see in the empty space of our sleeping minds, in the darkness of the night.

94. There is no difference between the waking and sleeping dreams, as there is none between the empty air and the sky; whatever is pictured in the sphere of the intellect, the same is represented as the aerial castle in the dream.

95. As the wind is the same with its undulation, so the rest  
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and vibration of the spirit is both alike, as the air and vacuum is the one and same thing.

96. Hence it is the intellectual sphere only, which represents the picture of the world; the whole is a void and without any support, and splendour of the luminary of the intellect.

97. The whole universe is in a state of perfect rest and tranquility, and without its rising or setting; it is as a quiet and unwasting block of stone, and ever shining serenely bright.

98. Say therefore whence and what are these existent beings, and how comes this understanding of their existence; where is there a duality or unity, and how came these notions

of egoism and distinct personalities.

99. Be ever prompt in your actions and dealings, with an utter indifference to everything, and unconcern about unity or duality; and preserve an even and cool disposition of your inward mind. Remain in the state of nirvána with your extinguished passions and feelings, and free from disease and anxiety. Be aloof from the visibles, and remain in the manner of a pure Intelligence only.

100. This chapter is a lecture on entity and non-entity; and establishment of the spirituality of the universe.

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CHAPTER CIV.

ESTABLISHMENT OF THE NON-ENTITY OF THE WORLD.

Argument:--The Notion of the Intellect, analogous to that of the wind and Air.

VASISHTHA continued:--The sky is the receptacle of sound, and the air is perceptible to the feeling; their friction produces the heat, and the subsidence or removal of heat, causes the cold and its medium of water.[\*]

2. The earth is the union of these, and in this way do they combine to form the world, appearing as a dream unto us, or else how is it possible for a solid body, to issue forth from the formless vacuum.

3. If this progression[\*\*progression] of productions, would lead us too far beyond our comprehension; but it being so in the beginning, it brings no blemish in the pure nature of the vacuous spirit, (for its gradual productions of air, heat, water &c).

4. Divine Intelligence also is a pure entity, which is manifest in the selfsame spirit; the same is said to be the world, and this most certain truth of truths. (Because Omiscience[\*\*Omniscience] includes in it the knowledge of all things; which is the true meaning of the text [Sanskrit: sarvam khalvidam brahma] all this verily Brahmá or full of the intelligence of god).

5. There are no material things, nor the five elements of matter any where; all these are mere unrealities, and yet they are perceived by us, like the false appearance in our dream.

6. As a city and its various sights, appear very clear to the mind in our sleeping dreams; so it is very pleasant to see the

dream like[\*\*dream-like?] world, shining so brightly before our sight in our waking hours.

°Note.--The sky or vacuum is the tanmatra or identic with sound or word; and the void and its sound are both uncreated and eternal, (sabáho ajonitáth [Sanskrit: shabdi-yoninvát]). So it said:--In the begining[\*\*beginning] was the word (sound), the word was with god (vacuity), and the word was god (atmá), the spirit or air.

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7. I am of the nature of my vacuous intellect, and so is this world of the same nature also; and thus I find myself and this world, to be of the same nature, as a dull and insensible stone.

8. Hence the world appears as a shining jewel, both at its first creation, as well as in all its kalpánta or subsequent formations, (because it shines always with the effulgence[\*\*effulgence] of the Divine Intellect).

9. Whether the body be something or nothing in its essence, its want of pain and happiness of the mind, are form of its state of moksha or liberation; and its rest with a peaceful[\*\*peaceful] mind and pure nature, is reckoned its highest state of bliss.

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CHAPTER CV.

LIKENESS OF WAKING AND SLEEPING DREAMS.

Argument:--The Identity of the Intellect by day and night, proves the sameness of its day and night dreams[\*\*.]

VASISHTHA continued:--The Intellect conceives the form of the world, of its own intrinsic nature; and fancies itself in that very form, as it were in a dream. (The subjective Intellect, sees itself in the form of the objective world).

2. It feigns itself as asleep while it is waking, and views the world either as a solid stone, or as a void as the empty air.

3. The world is compared to a dream, exhibiting a country embellished with a great many cities; and as is no reality in the objects of dream, so there is no actuality in any thing appearing in this world.

4. All the three worlds are as unreal, as the various sights in a dream; and they are but day dreams to us even when we are awake. (The Intelligent dream by day light, as the ignorant

do in the shade of night).

5. Whether in waking or sleeping, there is nothing named as the world (or the turning sphere); it is but the empty void, and at best but an air-drawn picture in the hollow of the Intellects.

6. It is a wondrous display of the Intellect in its own hollowness, like the array of hills and mountains in the midway firmament; the sense of the world is as a waking dream in the minds of the wise.

7. This world is nothing in its substance, nor is it any thing of the form of Intellect; it is but a reflexion of the Intellect, and the vacuity of the intellectual world, is but an empty nothing.

8. The triple world is only a reflexion, and like the right of something in dream, it is but an airy nothing; it is the  
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empty air which becomes thus (diversified), and is entirely bodiless, though seeming to be embodied in our waking state.

9. It is inventive imagination of men, that is ever busy even in the hours of sleep and dreaming; and presents to us with many creations that were never created, and many unrealities appearing as real ones.

10. The universe appears as an extensive substantiality, implanted in the bosom of endless vacuity; but this huge body, with all its mountains and cities, is in reality no other than the original vacuum.

11. The howling of the sea, and clattering of clouds on mountains, though they are so very tremendous to the waking; are yet unheard by the sound sleeper by his side. (So the pomp of the world, is unseen by the blind).

12. As a widow dreams her bringing forth a son in her sleep, and as a man thinks to be ever living, by forgetfulness of his past death, and being reborn again; so are men unmindful of their real state.

13. The real is taken for the unreal and unreal for the real; as the sleeping man forgets his bed room, and thinks himself else where; so every thing turns to be otherwise, as the day turns to night and the night changes to day.

14. The unreal soon succeeds the real, as night-the[\*\*night--the] want

of light succeeds the light of the day; and the impossible also becomes possible, as when a living person sees his death, or thinks himself as dead in his sleep.

15. The impossible becomes possible, as the supposition of the world in the empty void; and the darkness appears as light, as the night time seems to be daylight to the sleeping and dreaming man at night.

16. The daylight becomes the darkness of night, to one who sleeps and dreams in the daytime; (as it is to owls and bats and so to cats and rats); the solid ground seems to be hollow, to one who dreams of his being cast into a pit.

17. As the world appears to be a nullity in our sleep at night, and so it is reality even in our waking state, and there

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is no doubt of it. (It is doubtful that the world exists, but no doubt in its inexistence).

18. As the two suns (of yesterday and today), are the one and same with one another, and as two men are of the same kind; so it is doubtless that the waking and sleeping states are alike to another.

19. Ráma rejoined:--That of course cannot be admissible[\*\*admissible] and reliable as true, which is liable to objection and exception; the sight of a dream is but momentary and falsified upon our waking; wherefore it cannot be alike to the waking state.

20. Vasishta replied:--The disappearance of the dreamed objects upon waking, does not prove their falsity, nor make any difference between the two states of dreaming and waking; because the objects which one sees in his dream, are like those that a traveller sees in foreign country, which are lost upon his return to his own country, and the sights of this are soon lost upon his death. Hence both are true for the time being, and both proved equally false and fleeting at last.

21. A man being dead, he is separated from his friends, as from those he sees in his dream; and then the living is said to be awakened, as when a sleeper awakes from his slumber.

22. After seeing the delusions of the states of happiness and misery, and witnessing the rotations of days and nights, and feeling many changes, the living soul at last departs from this world of dreams.

23. After the long sleep of life, there comes at last an end of it at last; when the human soul becomes assured of the untruth of this world, and that the past was a mere dream.

24. As the dreamer perceives his death in the land of his dream, so the waking man sees his waking dream of this world, where he meets with his death, in order<sup>[\*\*]</sup> to be reborn in it and to dream again.

25. The waking beholder of the world, finds himself to die in the same manner in his living world; where he is doomed to be reborn, in order to see the same scenes and to die again.

26. He who finds himself to die in the living world in his  
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waking state, comes to revisit this earth, in order to see the same dreams, which he believed to be true in his former births. (Hence the sleeping and waking dreams, that view the same things over again, are both alike).

27. It is the ignorant only, that believe their waking sights as true; while it is the firm conviction of the intelligent, that all these appearances are but day dreams at best,<sup>[\*\*.]</sup>

28. Taking the dreaming state for waking, and the waking one for dreaming, are but verbal distinctions imply the same thing; as life and death are meaningless words for the two states of the soul, which never born nor died.

29. He who views his life and death in the light of a dream, is said to be truly waking; but the living soul that considers itself as waking and dying, is quite the contrary of it.

30. Whoso dwells upon one dream after another, or wakes to see a waking dream; is as one who wakes after his death, and finds his waking also to be a dream. (All states of sleeping and waking, and of living and dying are mere dreams).

31. Our waking and sleeping, are both as events of history to us; and are comparable to the past and present histories of nations. (Both being equally fleeting and fluctuating).

32. The dream-sleep seems as waking, and the waking dream is no other than sleeping; they are both in fact but unrealities, and the mere rechange or reflexions of the intellectual sky.

33. We find the moving and unmoving beings on earth, and

creatures unnumbered all around us; but what do they all prove to beat last, than the representations of the eternal ideas in the Divine Intellect.

34. As we can have no idea of a pot, without that of the clay which it is made of: so we can have no conception of the blocks of mould and stone, unless they were represented to our minds, from their prints in Divine Intellect.

35. All these various things, which appear unto us both in our waking as well as dreaming states; are no other than the ideas of blocks, which are represented in our dreams from their archetypes in the Intellect.

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36. Now say O Intelligent Ráma, what else must this Intellect be, than that infinite and vacuous essence which acts in us, both in our deaming[\*\* dreaming] and waking states.

37. Know this Intellect to be the great Brahmá, who is everything in the world, as if it were in the divided forms of his essence; and who is yet of the figure of the whole world, as if he were the undivided whole himself, (i.e. He is all and everything collectively and individually).

38. As the earthen pot is not conceivable, without its formal substance of the earth; so the intellectual Brahma[\*\* Brahmá]is inconceivable, without his essence of the Intellect.

39. Again as a stone-made jar is beyond our conception, save by the idea of its stony substance; so the spiritual God is beyond our comprehension, besides our idea of the spirit.

40. As the water is a liquid substance, which cannot be conceived without its fluidity; so is Brahma[\*\*Brahmá] conceived as composed of his chit or Intellect only, without which we can have no conception of him.

41. So also we have the conception of fire by means of its heat, without which we have no concept of it; such too is our idea of God that he is the Intellect, and beside this we can form no idea of him.

42. We know the wind by its obsillation[\*\*oscillation?] only, and by no other means whatsoever; so is God thought as the Intellect or Intelligence itself; beside which we can have no notion of

43. There is nothing, that can be conceived without its property;



as we can never conceive vacuum to be without its  
vacuity, nor have any conception of the earth without its solidity.

44. All things are composed of the vacuous Intellect, as the  
pot or painting appearing in the mind, is compose of the essence  
of the intellect only; and so the hills &c, [\*\*&c.,] appearing in  
dream, are representation of the Intellect alone. (All the  
material world is composed of matter, so is the intellectual  
world made of intellect only).

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45. As we are conscious of the aerial sights of the hills and  
towns, presented to our minds in the dream; so we know all  
things in our conscious in our waking state also; so there is a  
quiet calm vacuity only both in our sleep and waking, wherein  
our intellect alone is ever busy to show itself in endless shapes  
before us.

----- End of Volume 4, part 1 -----

----- Volume 4, part 2 -----

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THE

YOGA-VASISHTHA

MAHARAMAYANA

OF

VALMIKI

Containing

The Nirvana-Prakarana, Uttaradha

Translated from the original Sanskrit

By

VIHARI-LALA MITRA

THE

YOGA-VÁSISHTHA-MAHÁRÁMÁYANA

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## CHAPTER CVI.

### INVALIDATION OF THE DOCTRINE OF CAUSE AND EFFECT.

Argument:--Arguments in proof of the intellectual vacuum, and the representation of the world therein.

Ráma said:--Tell me again, O Venerable sir, how is intellectual vacuity which you say to be the entity of Brahma; because I am never satiate to hear the holy words, distilling as ambrosia from your lips.

2. Vasishtha replied:--I have fully explained to you that the two states of sleeping and waking imply the something[\*\*same thing]; as the twin virtues[\*\*virtues] of composure and self-control[\*\*control] are both the same, though they are differentiated by two names.

3. There is in reality none difference of them, as there is none between two drops of water; they are both the one and same thing, as the vacuous essence of Brahma and the Intellect.

4. As a man travelling from country to country, finds his self consciousness to be every where the same; so and the very same is the Intellect, which dwells within himself in its vacuous form, and is styled the intellectual sphere.

5. This intellectual sphere is as clear, as the etherial sky; wherein the earthly arbours display their verdure, by drawing the moisture of the earth by their roots. (This passage rests on a text of the Sruti; and means that-the[\*\*that the] intellectual sphere

of men as the sky of trees is always clear, though they live upon the sap of earth).

6. Again the intellectual sphere is as calm and quiet, as the mind of a man, who is free from desires and is at rest in himself; and whose composure is never disturbed by anything.

7. Again the intellectual sphere is like the quiet state of a man; [\*\*a man?] who had got rid of his busy cares and thoughts, reposes himself at ease; before he is lulled to the insensibility of his sleep.

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8. Again as trees and plants growing in their season, rise in and fill the sky, without being attached to it; such also is intellectual sphere, which is filled by rising worlds after worlds, without being touched by or related to any.

9. Again the intellectual sphere, is as clear as the cloudless sky; and as vacant as the mind of the saintly man, which is wholly purified from the impressions of visibles, and its thoughts and desires are about any thing in the world.

10. The intellectual state is as steady as those of the stable rocks and trees; and when such is the state of the human mind, it is then said to have attained its intellectuality; (or else its restless state is called the active mind and not the intellect).

11. The intellectual chasm, which is void of the three states of the view, viewer and visibles, (or the subjective and objective); is said to be devoid also of all its modality and change. (It means the imperceptibility of soul).

12. That is called the intellectual sphere, where the thought



of the various kinds of things, rise and last and set by turns, without making any effect of change in its immutable nature.

13. That is said to be the intellectual sphere, which embraces all things, and gives rise to and becomes everything itself; and which is permeated throughout all nature for ever.

14. That which shines resplendent in heaven and earth, and in the inside and outside of everybody with equal blaze; is said to be the vacuity of the intellect.

15. It extends and stretches through all, and bends altogether, connected by its lengthening chain to infinity; and the vacuity of the intellect envelops the universe, whether it rises before us an entity or non-entity.

16. It is the intellectual vacuum which produces everything, and at last reduces all to itself; and the changes of creation and dissolution, are all the working of this vacuity. (But how can the vacuous nothing produce any thing from itself or reduce any into it; (Ex nihilum[\*\*nihilum][\*\*space added] nihil fit, et in nihilum nihil reverti posse[\*\*F1/F2: italics end here]; there the whole universe is a void nothing).[\*\* last 2 lines supplied from printed copy]  
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17. The vacuity of the intellect produces the world, as the sleeping state of the mind, presents its sights in our dream; and as the dream is dispersed in our deep sleep, so the waking dream of the world is vanished from view, upon dispersipon[\*\*dispersion] of its fallacy from the mind.

18. Know the intellectual vacuum to be possessed of its intellection, and as quiet and composed in its nature; and it

is by a thought of it, as by twinkling or winking of the eye, that the world comes to exist and disappear by turns. (Manu calls these the waking and sleeping states of the soul, and as causes of the existence and inexistence of the world).

19. The intellectual Vacuum is found in the disquisitions[\*\*disquisitions] of all the sástras, to be what is neither this nor that nor any thing any where; and yet as all and everything in every place and at all times. (i. e. Nothing concrete, but every thing in the abstract).

20. As a man travelling from country to country, retains his consciousness untravelled in himself; so the intellect always rests in its place in the interim, though the mind passes far and farther in an instant.

21. The world is full of the intellect, both as it is or had ever been before; and its outward sight being dependent on its ideas in the mind, gives it the form and figure as they appear unto us.

22. It is by a slight winking of its eye, that it assumes and appears in varied shapes; though the intellect never changes its form, nor alters the clearness of its vacuous sphere.

23. Look on and know all these objects of sense, with thy external and internal organs, and without any desire of thine for them; be ever wakeful and vigilant[\*\*vigilant] about them, but remain as quite sleepy over them.

24. Be undesirous of any thing and indifferent in your mind, when you speak to any one, take any thing or go any where; and remain as deadly cold and quiet, as long as you have to live.

25. But it is impossible for you to remain as such, so long as  
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you fix your eyes and mind on the visibles before you; and continue  
to view the mirage of the world, and look upon its  
duality rising as two moon[\*\*moons] in the sky.

26. Know the world to be no production from the beginning;  
because the want of its prior cause prevents its sequence;  
and there is no possibility of a material creation, proceeding  
from an immaterial causality.

27. Whatever appears as existent before you, is the product  
of a causeless cause; it is the appearance of the transcendent  
One, that appears visible to you. (The world is the visible  
form of the invisible One).

28. The world as it stands at present, is no other than its  
very original form; and the same undual[\*\*non-dual] and undivided pure  
soul appears as a duality, as the disc of the moon and its halo  
present its two aspects to us.

29. Thus the strong bias, that we have contracted from our  
false notion of the duality; has at last involved us in the error  
of taking the false fortune, as to believe the shadow of a dream  
for reality.

30. Therefore the phenomenal world is no real production,  
nor does it actually exist or is likely ever to come to existence;  
it is likewise never annihilated, because it is impossible for a  
nihility to be nil again.

31. Hence that thing which is but a form of the serene  
vacuum, must be quiet calm and serene also; and this being  
exhibited in the form of the world, is of its own nature quite  
clear and steady, and imperishable to all eternity. (The Beovyom  
or vacuum being a void, cannot be annulled to a nullity

again).

32. It is nothing what is seen before us, nor ought that is visible, is ever reliable as real; neither also is there ever a viewer for want of visible, nor the vision of a thing without its view.

33. Ráma rejoined:--If it is such, then please to explain moreover, O most eloquent sir, the nature of the visibles, their view, and viewer; and what are these that thus appear to our view.

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34. Vasishtha replied:--There being no assignable cause, for the appearance of the unreal visibles; their vision is but a deception, and yet it[\*\*is] maintained as true by the dogmatism of opponents.

35. Whatever there appears as visible to the vision of the viewer, is all fallacy and offspring of the great delusion of Máya only. But the world in its recondite sense, is but a reflexion of the Divine mind.

36. The intellect is awake in our sleeping state, and shows us the shapes in our dream, as the sky exhibits the various in its ample garden; thus the intellect manifests itself in the form of the world in itself.

37. Hence there is no formal cause or self evolving element, since the first creation of the world; and that sparkles any where before us, is only the great Brahma Himself (not in his person or formless form, but in his spirit or intellectuality).

38. It is the sunshine of the Intellect within its own hollow sphere, that manifests this world as a reflexion of his own person.

39. The world is an exhibition of the quality, of the unqualified vacuity of the Intellect; as existence is the quality of existent beings, and as vacuity is the property of vacuum, and as form is the attribute of a material substance.

40. Know the world as the concrete counterpart, of the discrete attribute of the transcendent glory of god; and as the very reflexion of it, thus visibly exposed to the view of its beholders.

41. But there being in reality no duality whatever, in the unity of the Divinity; He is neither the reflector nor the reflexion himself; say who can ascertain what he is, or tell whether he is a being or not being, or a something or nothing.

42. Ráma rejoined:--If so it be as you say, that the Lord is neither the reflector nor reflexion, and neither the viewer nor the view (i. e. if he is neither the prototype nor its likeness, and neither the subjective nor objective); then say what is the difference between the cause and effect, what is the source

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of all these, and if they are unreal why do they appear as realities.

43. Vasishta replied:--Whenever the Lord thinks on the manifestation of his intellect, He beholds the same at the very moment, and then becomes the subjective beholder of the objects of his own thought.

44. The intellectual vacuum itself assumes the form of the world, as the earth becomes a hill &c[\*\*.] by itself; but it never forgets itself for that form, as men do in their dream. Moreover there is no other cause to move it to action, except its own free will.

45. As a person changing his former state to a new one, retains his self consciousness in the interim, so the Divine Intellect retains its identity, in its transition from prior vacuum to its subsequent state of the plenum.

46. The thought of cause and effect, and the sense of the visible and invisible, proceed from errors of the mind and defects of vision; it is the erroneous imagination that frames these worlds, and nobody questions or upbraids himself for his error. The states of cause and effect, and those of the visible and invisible &c[\*\*:], are mere phantoms of error, rising before the sight of the living soul and proceeding from its ignorance, and then its imagination paints these as the world, and there is nobody that finds his error or blame himself for his blunder.

47. If there be another person, that is the cause, beholder and enjoyer of these; (other than the supreme one) then say what is that person, and what is the phenomenal, that is the point in question; or it is liable to reproof.

48. As the state of our sleep presents us only, an indiscernible vacuity of the Intellect, (which watches alone over the sleeping world); how then is it possible to represent the One soul as many, without being blamed for it.

49. It is the self-existent soul alone, which presents the appearance of the world in the intellect; and it is the ignorance of this truth, which has led to the general belief of the creation of the world by Brahmá.

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50. It is ignorance of this intellectual phenomenon, which has led mankind to many errors, under the different names of illusion or máyá, of ignorance or avidyá, of the phenomenal or drisya, and finally of the world or jagat.

51. The manifestation in the intellectual vacuum, takes possession of the mind like a phantom; which represents the unreal world as a reality before it, as the false phantom of **[\*\*add: a]** ghost, takes a firm hold on the mind of an infant.

52. Although the world is an unreality, yet we have a notion of it as something **[\*\*something]** real in our empty intellect; and this is no other than the embodiment of a dream, which shows us the forms of hills and cities in empty air.

53. The intellect represents itself as a hill or a Rudra, or as a sea or as the God Viráj himself; just **[\*\*add: as]** a man thanks **[\*\*thinks]** in his dream, that he sees the hills and towns in his empty mind.

54. Nothing **[\*\*Nothing]** formal that has any form, can be the result of a formless cause (as god); hence the impossibility of the existence of the solid world, and of its formal causes of atomic elements, at the great annihilation both prior to creation, as also after its dissolution. It is therefore evident, that the world is ever existent in its ideal form only in the Divine Mind, **[\*\*typo .]**

55. It is a mere uncaused existence, inherent in its vacuous state in the vacuous Mind: and what is called the world, is no more than an emptiness appertaining to the empty Intellect.

56. The minds of ignorant people are as glassy mirrors, receiving the dim and dull images of things set before their senses; but those of reasoning men are as clear microscopes, that spy the vivid light of the the Divine Mind that shines through all. (This light is called Pratyagnánátma or the nooscopic **[\*\*noospheric?]** appearance of Divine soul).

57. Therefore they are the best of men, who shun the sight of visible forms; and view the world in the light of intellectual vacuity; and remain as firm as rocks in the meditation of the steady Intellect, and place no faith or reliance on anything else.

58. The Intellect shows the revolution of the world in

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itself by its incessant act of airy intellection; as the sea displays its circuitation throughout the watery world, by the continual rotation of its whirlpools.

59. As the figurative tree of our desire, produces and yields our wished for fruits in a moment, so the intellect presents every thing before us, that is thought of in an instant. (It is the subjective mind, that shows the objects of its thought within itself).

60. As the mind finds in itself, its wished for gem and the fruit of its desire; in the same manner doth the internal soul, meet with its desired objects in its vacuous self in a minute.

61. As a man passing from one place to another, rests calmly in the interim; such is the state of the mind in the interval of its thoughts, when it sees neither the one nor another thing.

62. It is the reflection of the Intellect only, which shines clearly in variegated colours, within the cavity of its own sphere; and though devoid of any shape or colour, yet it exhibits itself like the vacuity of the sky, in the blueness of the firmament.

63. Nothing unlike can result from the vacuous Intellect, other than what is alike inane as itself; a material production requires a material cause, which is wanting in the



Intellect; and therefore the created world is but a display of the Divine Mind, like the appearance of dreams before our sleeping minds.

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## CHAPTER CVII.

### THE NATURE OF IGNORANCE OR ILLUSION OF THE MIND.

Argument:--Proof of the cosmos as the reflexion[\*\*reflexion] of the gem of the

Intellect, and the Immateriality of the objective material world.

Vasishtha continued:--The world is the subjective Intellect and inborn in it, and not the objective which is perceived from without. It is the empty space of the Intellect which displays the noumenals in itself, and here the tripart[\*\*tripart/tripartite] or the triple state of the Intellect, its intellection and the chetya or intellectual combine together. (i. e. The thinking principle, its thinking and thoughts all unite together).

2. Here in its ample exhibition, all living beings are displayed as dead bodies; and I and you, he and it, are all represented as lifeless figures in a picture.

3. All persons engaged in active life, appear here as motionless blocks of wood, or as cold and silent bodies of the dead; and all moving and unmoving beings, appear to be seeing here as in the empty air.

4. The sights of all things are exposed here, like the glare of the chrysaline[\*\*chrysaline] surface of the sky; and they are to be considered

as nothing, for nothing substantial can be contained in the hollow mind.

5. The bright sun-beams and the splashing waves, and the gathering vapours in the air; present us with forms of shining pearls and gems in them, but never does any one rely on their reality[\*\*=print].

6. So this phenomenon of the world, which appears in the vacuum of the Intellect; and seems to be true to the apprehension of every body, yet it is never relied on by any one.

7. The Intellect is entangled in its false fancies, as a boy is caught in his own hobby; and dwells on the errors of unreal material things rising as smoke before it.

8. Say ye boys, what reliance can you place on your egoism

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and meity, so as to say "this is I and that is mine." Ah, well do I perceive it now, that it is the pleasure of boys, to indulge themselves in their visionary flights.

9. Knowing the unreality of the earth and other things, men are yet prone to pass their lives in those vanities and in their ignorance of truth, they resemble the miners, who instead of digging the earth in search of gold, expect it to fall upon them from heaven.

10. When the want of prior and co-ordinate causes, proves a priori the impossibility of the effect; so the want of any created thing, proves a posteriori the inexistence of a causal agent. (i. e. there is no creation nor its creator likewise).

11. They, who deal in this uncreated world, with all the unreal shadows of its persons and things; are as ignorant as madman[\*\*madmen], who take a hobby to nourish their unborn or dead

offspring.

12. Whence is this earth and all other things, by whom are they made, and how did they spring to sight; it is the representation of the Intellectual vacuum, which shines in itself, and is quite calm and serene.

13. The minds of those that are addicted to fancy to themselves, a causality and its effect, and their time and place; are thus inclined to believe in the existence of the earth, but we have nothing to do with their puerile reasoning.

14. The world whether it is considered as material or immaterial, is but a display of the intellectual vacuum; which presents all these images like dreams to our minds, and as the empty sky shows its hues and figures to our eyes.

15. The form of the vacuous intellect is without a form, and it is only by our percipience that we have our knowledge of it; it is the same which shows itself in the form of the earth &c[\*\*.] , and the subjective soul appears as the subjective world to our sight.

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## CHAPTER CVIII.

### DESCRIPTION OF THE KNOWLEDGE AND IGNORANCE OF THE SOUL.

Argument:--The Knowledge of the objective continuing with ignorance of the subjective and the story of the wise prince vipaschit[\*\*V-], attacked by his rude enemies.

Ráma rejoined:--He whose mind is bound by his ignorance, to the bright vividness of visible phenomenal;

views the palpable scenes of the nonmenal[\*\*noumenal], as mere his idle dreams[\*\*space added], and as visionary as empty air.

2. Now, O sage, please to tell me again, the nature and manner of this ignorance of the noumenal; and to what extent and how long, does this ignorance of the spiritual bind fast a man.

3. Vasishtha replied:--Know Ráma, those that are besotted by their ignorance, think this earth and the elementary bodies, to be as everlasting as the[\*\*they] believe Brahma to be. Now O Ráma! hear a tale on this subject.

4. There is in some corner of the infinite space, another world with its three locas[\*\*lokas] of the upper and lower regions, in the manner of this terrestrial[\*\*terrestrial] world.

5. There is a piece of land therein, as beautiful as this land of ours; and is called the sama bhumi or level land, where all beings had there[\*\*their] free range.

6. In a city of that place, there reigned a prince well known for his learning, and who passed his time in the company of the learned man of his court.

7. He shone as handsome as a swan in a lake of lotuses, and as bright as the moon among the stars; he was as dignified as the mount Meru or polar pinnacle among mountains, and he presided over his council as its president.

8. The strain of bards, fell short in the recital of his

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praises, and he was a firm patron of poets and bards, as a mountain is the support of its refugees.

9. The prosperity of his valour flourished day by day, and

stretched[\*\*stretched] its lustre to all sides of the earth; as the blooming beauty of lotus blossoms, under the early beams of the rising sun, fills the landscape with delight every morning.

10. That respectable prince of Brahmanic faith, adored fire as the lord of gods, with his full faith; and did not recognize any other god as equal to him; (Because agni is said to be the Brahma or father of the gods).

11. He was beset by conquering forces, consisting of horse, elephants and foot soldiers; and was surrounded by his councillors, as the sea is girt by his whirlpools and rolling waters.

12. His vast and unflinching[\*\*unflinching] forces, were employed in the protection of the four bounderies[\*\*boundaries] of his realm; as the four seas serve to gird the earth on all its four sides.

13. His capital was as the nave of a wheel, the central point of the whole circle of his kindgom[\*\*kingdom]; and he was as invincible a victor of his foes, as the irresistible discus of Vishnu.

14. There appeared to him once a shrewd herold[\*\*herald], from the eastern borders of his state; who approached to him in haste, and delivered a secret message that was not pleasing unto him.

15. Lord! may thy realm be never detached, which is bound fastly by thy arms, as a cow is tied to a tree or post; but hear me relate to you something, which requires your consideration. (The word go-Gr. ge.-Pers. gao-cow, means both the earth and a cow and hence their mutual simile).

16. Thy chieftain in the east is snatched away from his post, by the relentless hand of a fever where upon he seems to have gone to the regions of death, to conquer as it were, the

god Yoma[\*\*Yama] at thy behest.

17. Then as thy chief on the south, proceeded to quell the[\*\*=print] borderers thereabouts; he was attacked by hostile forces who poured upon him from the east and west, and killed by the enemy.

18. Upon his death as the chieftain of the west, proceeded  
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with his army to wrest those provinces (from the hands of the enemy).

19. He was met on his way, by the combined forces of the inimical princes of the east and south, who put him to death in his half way journey to the spot.

20. Vasishtha [\*\*changed from Visishta] continued:--As he was relating in this wise,  
another emissary driven by his haste, entered the court-hall with as great a rush, as a current of the deluging flood.

21. He represented saying:--O lord, the general of thy forces on the north, is overpowered by a stronger enemy[\*\*enemy], and is routed from his post, like an embankment broken down and borne away by the rushing waters.

22. Hearing so, the king thought it useless to waste time, and issuing out of his royal apartment, he bade as follows.

23. Summon the princes and chiefs and the generals and ministers, to appear here forth with in their full armour; and lay open the arsenal, and get out the horrible weapons (of destruction).

24. Put on your bodies your armours of mail, and set the infantry on foot; number the regiments, and select the best warriors.

25. Appoint the leaders of the forces, and send the heralds all around; thus said the king in haste, and such was the royal behest.

26. When the warder appeared before him, and lowly bending down his head, he sorrowfully expressed;[\*\*:] "Lord, the chieftain of the north is waiting at the gate, and expects like the lotus to come to thy sunlike sight[\*\*"].

27. The king answered:--Go thou quickly there, and get him to my presence; that I may learn from his report the sterling events of that quarter.

28. Thus ordered, the warder introduced the northern chief to the royal presence; where he bent himself down before his royal lord, who beheld the chieftain in the following plight.

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29. His whole body and every part and member of it, was full of wounds and scars; it breathed hard and spouted out blood, and supported itself with difficulty.

30. While he with due obeisance, and faltering breath and voice, and contortion of his limbs, delivered this hasty message to his sovereign.

31. The chieftain said;[\*\*:]--My lord, the three other chiefs of the three quarters, with numerous forces under them, have already gone to the realms of yama[\*\*Yama] (pluto[\*\*Pluto]), in their attempt to conquer death at thy behest: (i. e. to encounter the enemies on every side).

32. Then the clansmen finding my weakness, to defend thy

realms alone on this side, assembled in large numbers, and poured upon me with all their strength.

33. I have with great difficulty, very narrowly escaped from them to this palace, all gory and gasping for life as you see; and pray you to punish the rebels, that are not invincible before your might.

34. Vasishtha continued:--As the yet alive and wounded chieftain, had been telling his painful story in this manner to the king; there appeared on a sudden another person entering the palace after him, and speaking to the king in the following manner.

35. O sovereign of men, the hostile armies of your enemies, likening the shaking leaves of trees, have all beset in great numbers, the skirts of your kingdom, on all its four sides.

36. The enemy has surrounded our lands, like a chain of rocks all around; and they are blazing all about with their brandishing swords and spears, and with the flashing of their forest like maces and lances.

37. The bodies of their soldiers, with the flying flags and shaking weapons on them, appear as moving chariots upon the ground; while their rollig[\*\*rolling] war cars, seem as sweeping cities all about.

38. Their uplifted arms in the air, appear as rising forests of fleshy arbours in the sky; and the resounding phalanx of big

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elephants, seem as huge bodies of rainy clouds roaring on high.

39. The grounds seeming to rise and sink, with the bounding and bending of their snoring horses; give the land an



appearance of the sea, sounding hoarsely under the lashing winds.

40. The land is moistened and whitened around, by the thickening froth fallen from the mouths of horses; and bears its resemblance to the foaming main, fell with its salt spray all over.

41. The groups of armed armaments in the field, resemble the warlike array of clouds in the sky; and likens to the huge surges, rising upon the surface of the sea, troubled by the gusts of the deluge.

42. The weapons on their bodies, and their armours and coronets, are shining forth with a flash that equals the flame and fire of thy valour.

43. Their battle array, in the forms of circling crocodiles and long stretching whales; resemble the waves of the sea, that toss about these marine animals upon the shore.

44. Their lines of the lancers &c[\*\*], are advancing with one accord against us; and flashing with their furious rage and fire, are uttering and muttering their invectives to us.

45. It is for this purpose, that I have come to report these thing[\*\*things] to my lord, so that you will deign to proceed in battle array to the borders, and drive these insurgents as weeds from the skirts.

46. Now my lord, I take leave of you, with my bow and arrows and club and sword as I came, and leave the rest to your best discretion.

47. Vasishtha added:--Saying so, and binding lowly to his lord, the emissary went out forthwith; as the undulation of

the sea disappears, after making a gurgling noise.

48. Upon this the king with his honorable ministers, his knights and attendants and servants; together with his cavalry and charioteers, the men and women and all the citizens at large -----File: 030.png-----  
were struck with terror; and the sentinels of the palace, trembled with fear, as they shouldered their arms and wielded[\*\*wielded] their weapons, which resembled a forest of trees shaken by a hurricane.  
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## CHAPTER CIX.

### FIGHTING WITH THE INVADING ARMIES AT THE GATE OF THE CITY.

Argument:--Adopting ways and means to quell the disturbances of the hostile enemies.

Vasishtha continued:--In the mean while, the assembled ministers advanced before the king, as the sages of yore resorted to the celestial Indra, being invaded by the Daityas-[\*\*--]Titans around.

2. The ministers addressed[\*\*addressed]:--Lord! We have consulted and ascertained, that as the enemy is irresistible by any of the three means (of peace, dissension and bribe or concession); they must be quelled by force or due punishment.

3. When the proffer of amity is of no avail, and the offer of hostages doth also fail; it is useless to propose to them, any other term for a reconciliation.

4. Vile enemies that are base and barbarous, that are of different countries and races, that are great in number and opulence; and those that are acquainted with our weakness

and weak parts; are hardly conciliated by terms of peace or subsidy.

5. Now there is no remedy against this insurrection, save by showing our valour to the enemy; wherefore let all our efforts be directed, towards the strengthening of our gates and ramparts.

6. Give orders to our bravos to sally out to the field, and command the people to worship and implore the protection of the gods; and let the generals give the war alarm with loud sounding drums and trumpets.

7. Let the warriors be well armed, and let them rush to the field; and order the soldiers to pour upon the plains in all directions, as the dark deluging clouds inundate the land.

8. Let the out stretched bows rattle in the air, and the

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bowstrings twang and clang all around; and let the shadows of curved bows, obscure the skies as by the clouds.

9. Let the thrilling bow strings, flash as flickering lightnings in the air, and the loud war whoop of the soldiers, sound as the growling clouds above; let the flying darts and arrows fall as showers of rain, and make the combatants glare, with the sparkling gold rings in their ear.

10. The king said:--Do you all proceed to the battle, and do promptly all what is necessary on this occasion; and I will follow you straight way to the battle field, after finishing my ablution and the adoration of Agni-[\*\*--]the fiery god.

11. Notwithstanding the important affairs, which waited on the king; yet he found a moments[\*\*moment's] respite to bathe, by pouring potfuls of pure gangá[\*\*Gangá] water upon him, in the manner

of a grove watered by a showering of rain water.

12. Then having entered his fire temple, he worshipped the holy fire with as much reverence, as it is enjoined in the sástras; and then began to reflect in himself, in the following manner.

13. I have led an untroubled and easy life, passing in pleasure and prosperity; and have kept in security all the subjects of my realm stretching[\*\*stretching] to the sea.

14. I have subdued the surface of the earth, and reduced my enemies under my foot; and have filled the smiling land with plenty, under the bending skies on all sides.

15. My fair fame shines in the sphere of heaven, like the clear and cooling beams of the lunar orb; and the plant of my renown, stretches to the three worlds, like the three branches of gangá[\*\*Gangá].

16. I have lavished my wealth, to my friends and relatives, and to respectable Brahmans; in the manner, as I have amassed my treasures for myself; and I quenched my thirst with the beverage of the cocoanut fruits, growing on edges of the four oceans. (That is to say:--his realms were [Sanskrit: chaturábdhisimá] or bounded by the four oceans on all sides).

17. My enemies trembled before me for fear of their lives, and they groaned before me as croaking frogs with their dis-\*

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tended pouches, and my rule extended over and marked the mountains, situated in the islands amidst the distant seas.

18. I have roved with bodies of siddhas, over the nine regions beyond the visible horizon; and I have rested on the tops

of bordering mountains, like the flying clouds that rest on mountain tops.

19. With my full knowing mind, and my perfection in Divine meditation; I have acquired my dominions entire and unimpaired[\*\*unimpaired], by cause of my good will for the public weal. (It means the prince's high attainments in spiritual, intellectual as well as territorial concerns).

20. I have manacled the lawless Rákshas[\*\*Rákshasas], in strong chains and fetters; and kept my cares of religious duties, and those of my treasures and personal enjoyments within proper bounds, and without telling them clash with one another.

21. I have passed my life time, in the uninterrupted discharge of those triple duties of mine; and have relished my life with great joy and renown. But now hoary old age hath come upon me, like the snow and frost fallen upon the withered leaf and dried straw.

22. Now hath old age come, and blasted all my pleasures and efforts; and after all, these furious enemies have overpowered upon me, and are eager for warfare.

23. They have poured upon me in vast numbers on all sides, and the victory is doubtful; it is therefore better for me to offer myself as a sacrifice, to the god of this burning fire, which is known to crown its worshipper with victory.

24. I will pluck this head of mine, and make an offering of it to the Fire-god (as a fit fruit to shrine; and say;[\*\*:]--O Igneous god, I make here an offering of my head to thee).

25. I give this offering, as I have ever before given my oblations to fire; therefore accept of this also, O god, if thou

art pleased with my former offerings.

26. Let the four urns of thy fiery furnace, yield four forms of mine, with brilliant and strong bodies, like that of Náráyana, with his mighty arms.

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27. Thus will I be enabled, with those four bodies of mine, to met[\*\*meet] my enemies on all the four sides; and be invulnerable like thyself, by keeping my thought and sight, ever fixed in thee.

28. Vasishthna[\*\*Vasishtha] replied:--So saying, the king took hold of a dagger in his hand; and separated the head from his body with one blow of it, as boys tear off a lotus bud from the stalk with their nails. (In many instances, the head is mentioned to be torn off by the nails)[\*\*.]

29. As the head became an oblation, to the fire of dusky fumes; the headless trunk of the self-immolated[\*\*hyphen added] sovereign[\*\*sovereign], sprang and flew also upon the burning furnace.

30. The sacred fire, being fed with the fat and flesh of the royal carcass; yielded forth with four such living bodies, from amidst its burning flames; as it is the nature of the good and great, to make an instantaneous of four fold, of what they receive in earnest.

31. The king sprang from amidst the fire, in his fourfold forms of his kingly appearance, and these were as luminous with their effulgence, as the radiant body of Náráyana, when it rose at first from the formless deep. (The spirit of god rising over the surface of the deep).

32. These four bodies of the king, shone forth with their

resplendent lustre; and were adorned with their inborn decorations of the royal crown and other ornaments and weapons.

(The fire born form allude to the Agniculas or fiery races of men)\*\*.]

33. They had their armours and coronets on, together with helmets, bracelets and fittings for all and every part of the body; and necklaces and ear-rings hang\*\*hung] upon them as they moved along.

34. All the four princes were of equal forms, and of similar shapes and sizes in all the member of their bodies; and were all seated on horse back, like so many Indras riding on their Uchai-srava horses: (having their ears pricked up, as in the plight of their heavenward flight).

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35. They had their long and capacious quivers, full with arrows of golden shafts; and their ponderous bows and bowstrings, were equally long and strong with the god of war.

36. They rode also on elephants and steeds, and mounted on their war-cars and other vehicles in their warfare; and were alike impregnable by the arms of the enemy, both themselves as well as the vehicles they rode upon.

37. They sprang from the bosom of the sacred fire, as the flames of the submarine fire, rise from amidst the ocean, by being nourished with the oblations that were offered upon it.

38. Their flowery bodies on jewelled horses, made resplendant\*\*resplendent] on all sides as four smiling faces of the moon; and their good figures looked lik\*\*like] Hara-Hari, as if they have come out from fire and water.

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## CHAPTER CX.

### BATTLE OF THE WISE PRINCES, WITH THE IGNORANT BARBARIAN.

Argument:--Description of the warfare before the city gates, betwixt the Royal armies and the Rude Invaders of the Realm.

Vasishtha continued:--In the mean time the battle was raging in its full fury, between the royal forces, and the hostile bands that had advanced before the city gates.

2. Here the enemies were plundering the city and villages, and there they set fire to the houses and hamlets; the sky was obscured by clouds of smoke and dust, and the air was filled by loud cries of havoc and wailing on every side.

3. The sun was obscured by the thickening shadow, of the network of arrows spread over the skies; and the disk of the sun now appeared to view: and was then lost to sight the next moment.

4. The burning fire of the incendiaries, set to flame the leaves of the forest trees; and the fire brands of burning wood, were falling as loosely all around, as the iron sleets of arrow breast were hurling through the air.

5. The flame of the blazing fire, added a double lustre, to the burnished and brandishing weapons; and the souls of the great combatants falling in battle, are borne aloft to the regions of Indra, where they were ministered by the heavenly nymphs.

6. The Thundering peals of fierce elephants, excited the bravery of bravados: and missile weapons of various kinds, were flung about in showers.



7. The loud shouts and cries of the combatants, depressed the spirits of dastardly cowards; and the hoary clouds of dust flying in the air, appeared as elephants intercepting the paths of the midway skies.

8. Chieftains eager to die in the field, were roving about

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with loud shouts; and men were falling in numbers here and there, as if stricken by lightnings in the battle field.

9. Burning houses were falling below, and fiery clouds dropt from above; flying arrows in the form of rocks, were rolling on high; and descending upon and dispatching to death, numbers of soldiers that were ready to die.

10. The galloping[\*\*galloping] horses in the field gave it the appearance of wavy ocean afar; and the crashing of the tusks of fighting elephants, crackled like the clashing clouds in air.

11. The shafts of the arrows of the combatants, filled the forts and its bastion; and the flashing of the same on the top of it, made a glare of fire around.

12. The dashing of one another in passing to and fro, torn[\*\*tore] their garments into pieces, and the furling of flags in open air and the clashing of shield between combatants made a pat-pat noise all around.

13. The flash of the tusks of elephant, and the crash of weapons dashing on stony rocks, and the loud uproar and clangour of the battlefield, invited the elephants of heaven to join in the fray.

14. The flights of arrows, ran as rivers into the ocean of the sky; and the flying lances, swords and discuses, which

were flung into the air, resembled the sharks and alligators, swimming in the etherial sea.

15. The concussion of the armours of the clamorous combatants, and the clashing of the arms in commingled warfare, represented the sounding main beset by islands.

16. The ground was trodden down to a muddy pool, under the feet of the foot soldiers; and the blood issuing out of their bodies from the wounds of the arrows, ran as river carrying down the broken chariots and slain elephants in its rapid course.

17. The flight of the winged shafts, and the falling of the battle axes, resembled the waves of the arrowy sea in the air; and the broken arms of the vanquished, floated as aquatic animals upon it, [\*\*.]

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18. The sky was set on fire, by the flames issuing forth from the clashing arms; and the celestial regions were filled with the deified souls of departed heroes, now released from the fetters of their wrinkled and decaying frames of earth.

19. Clouds of dingy dust and ashes filled the firmament, with flashes of lightnings flaming as arches amidst them; the missile weapons filled the air, as the tractile arms occupied the surface of the earth.

20. The contending combatants hooted at one another, and broke and cut their weapons in mutual contest; the cars were cleft by clashing at each other, and the chariots were reft by dashing together.

21. Here the headless trunks of the kabandhas (anthropophagi), mingled with the gigantic bodies of the vetála demons, were disastrous on every side; and there the demoniac vetala plucking their hearts for their hearty meal.

22. The bravos were tearing the arteries of the slain, and breaking asunder their arms, heads and thighs; while the uplifted and shaking arms of the Kabandhas, made a moving forest in the air.

23. The demons moving about with their open and jeering mouths, made their maws and jaws as caskets for carrions; and the soldiers passing with their helmets and coronets on, looked fiercely on all around.

24. To kill or die, to slay or to be slain, was the soldier's final glory in the field; as it was their greatest infamy, to be backward in their giving or receiving of wounds.

25. He is the gladdener of death, who dries up the boast of soldiers and chieftains, and drains the flowing ichor of ferocious elephants; (i. e. puts an end to them): and one who is entirely bent on destruction.

26. There were loud applauses given to the victory, of unboasting and unrenowned heroes; as there were the great censures, which were poured upon the nameless and dastardly cowards.

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27. The rousing of the sleeping virtues of prowess and others, is as glorious to the great and strong; as the laying out of their treasures, for the protection of their proteges[\*\*protégés].

28. The proboscides of the elephants, were broken in the

conflict of elephant riders and charioteers; and oozing of the fragrant fluid of ichor from their front, was altogether at a stop.

29. Elephants left loose by their flying leaders, fell into the lakes, and cried like shrill storks in them; and here they were pursued and overcome by men who inflicted terrible wounds upon them with their hands.

30. In some place the unprotected as well as the uninvaded people, being down trodden and half dead in their mutual scuffle; fled to and fell at the feet of their king, as the daytime takes its shelter under the shining sun.

31. They being maddened by pride with the force of giddiness, became subject to death; (i. e. they called death, to be re-born); as millionaires[\*\*millionaires] and traders seek a better place in dread of their life.

32. The red coats of soldiers, and the red flags lifted upon their arms as a wood of trees; spread a rubicund colour all around, like the adoration of the three worlds.

33. White umbrellas, resembling the waves of the Milky ocean, when churned by the Mandara mountain; covered the weapons of the soldiers under them, and made the sky appear as a garden of flowers.

34. The eulogies of sung[\*\*song] by the bards and Gandharvas, added to the valour of the warriors; and profluent liquor of the tall palma trees (i. e. the toddy juice), infused a vigour to their veins, as that of Baladeva (who faught[\*\*fought] dead drunk in battle).

35. There was the clashing of arms of the Rákshasas, who faught[\*\*fought] together in bodies; who were as big as lofty trees, and fed on carcasses, with which they filled their abodes in the

caverns of mountains.

36. There was a forest of spears rising to the sky on one side, with the detached heads and arms of the slain attached to them; and there were the flying stones on another, which were

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flung from the slings of the combatants, and which covered the ground below.

37. There was the clapping of the arms and hands of the champions, resembling the splitting and bursting of great trees; and there was heard also the loud wailings of women, echoing amidst the lofty edifices of the city.

38. The flight of fiery weapons in the air, resembled the flying fire brands on high, with a hissing and whistling sound; and the people betook themselves to flight from these, leaving their homes and treasures all behind.

39. The lookers were flying away, from the flying darts all about, in order[\*\*space added] to save their heads; just as the timid snakes hide themselves, for fear of the devouring phoenix, darting upon them from the sky.

40. Daring soldiers were grinded under tusks of elephants, as if they were pounded under the jaws of death, or as the grapes are crushed in their pressing mills.

41. The weapons flying in the air, were repelled and broken by the stones, flung by the ballistics; and the shouts of the chapions[\*\*champions], resounded as the reechoing[\*\*re-echoing] yells of elephants, issuing out of the ragged coversns[\*\*caverns].

42. The hollow sounding caves of mountains, resounded to the loud shouts of warriors; who were ready to expose their

dear lives and dearly earned vigour in the battle field.

43. The burning fire of firearms, and the flames of incendiarism flashed on all sides; these and mutual conflicts and chariot fightings, went on unceasingly all around.

44. The battle field was surrounded by the surviving soldiers, who were as stanch hearted as the mount Kailasa[\*\*Kailása], with the strong god Siva seated therein.

45. The brave men[\*\*space added] that boldly expose their lives in battle, enjoy a lasting life by their death in warfare, and die in their living state, by their flight from the field. (The text is very curt and says:--The brave live by dying, and die by their living)[\*\*.]

46. Big elephants being killed in the battle field, like lotus flowers immerging into the waters of lakes; great champions

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were seen to stalk over the plains, as towering storks strutted on the banks of lakes.

47. Here showers of stones were falling in torrents, with a whizzing sound; and the showers of arrows, were running with a wistling[\*\*whistling] noise around; and the uproar of warriors were growling

in the skies. The flying weapons were hurtling through the air, and the neighing of horses, the cries of elephants and the whirling of chariot wheels, together with the hurling of stones from the height of hills, deafened the ears of men all about.

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CHAPTER CXI.

## THE FLIGHT OF THE SOLDIERS ON ALL SIDES.

Argument:--Description of the Discomfiture of the Royal army, and their use of pneumatic arms.

Vasishtha continued:--Thus the war waged with the fury of the four elements, in their mutual conflict on the last doomsday of the world; and the forces on all sides, were falling and flying in numbers in and about the battle field.

2. The sky was filled with the stridor of the four fold noise of drums and conch-shells; and the rattling of arrows and clattering of arms on all sides.

3. The furious warriors were violently dashing on one another, and their steel armours were clashing against each other, and splitting in twain with clattering noise.

4. The files of the royal forces, were broken in the warfare; they fell fainting in the field, and were lopped off as leaves and plants, and mown down as straws and grass[\*\*.]

5. At this time the trumpets announced the advanced[\*\*advance] of king, with a peal that filled the quarters of the sky; and the cannons thundered with a treble roar, resounding with uproar of the kapa or doomsday clouds.

6. They rent[\*\*=print] asunder at the same time, the sides of the highest hill and mountains; and split in twain, the rocky shores and banks every where.

7. The king then issued forth to all the four sides, in the four fold or four parted form of himself; like the four regents of the four quarters of the sky, or like the four arms of Náráyana, stretching to so many sides of heaven.

8. Being then followed by his fourfold forces, (composed of horse, elephants, war-cars and foot soldiers); he then rushed out of the confines of his city of palaces, and marched to the open fields lying out of the town.

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9. He saw the thinness of his own army, and the strong armament of his enemies all around; and heard their loud clamour all about, like the wild roar of the surrounding sea.

10. Flights of arrows flying thickly through the air, appeared as sharks floating in the sea; and the bodies of elephants, moving in the wide battle field, seemed as the huge waves of the ocean.

11. The moving battalions wheeling circular bodies, seemed as the whirling eddies in the sea; and the coursing chariots with their waving flags, appeared as the sailing ships with their unfurled sails.

12. The uplifted umbrellas were as the foams of the sea, and the neighing of horses, likened the frothing of whales. The glaring of shining weapons, appeared as the flaring of falling rain under the sunshine.

13. The moving elephants and sweeping horses, seemed as the huge surges and swelling waves of the sea; and the dark Dravidian barbarians gabbled, like the gurgling bubbles of sea waters.

14. The big elephants with their towering and lowering bodies, seemed as they were mounting on dismounting from the heights of mountains, and breaking their hollow caves, howling with the rustling winds.



15. The battle field looked like the vast expanse of water, in which the slain horses and elephants seemed to be swimming as fragments of floating rocks, and where the moving legions, appeared as the rolling waves of the sea.

16. The field presented the dismal appearance of an untimely dissolution; appeared as an ocean of blood, stretching to the borders of the visible horizon.

17[\*\*.] The fragments of the shining weapons, showed themselves as the sparkling gems in the womb of the sea; and the movement of forces, resembled the casting of ballast stones into it?

18. The falling weapons, were as showers of gems and snow from above; and presented the appearance of evening clouds in some place, and of fleecy vapours in another.

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19. Beholding the ocean like the battalion of the enemy, the king thought of swallowing it up, as the sage Agastya had sucked in the ocean; and with this intent, he remembered his airy instrument[\*\*instrument], which he thought to employ on this occasion;  
(and which would disperse the cloud of the hostile force like the wind).

20. He got the airy instrument, and aimed it at all sides; as when the god Siva had set the arrow to his bow on mount Meru, to slay the demon Tripura. (This passage shows the slaughter of Tripura, when the Indo-Aryans had their habitation on Meru or the polar mountains).

21. He bowed to his god Agni-[\*\*--]Ignis, and let fly his mighty missile with all his might; in order to repel the raging fire, and preserve his own forces from destruction.

22. He hurled his airy bolt, together with its accompaniment of the cloudy arms; both to drive off as well as to set down the fire of the enemy.

23. These arms being propelled from his octuple cross bow, burst forth into a thousand dire weapons, which ran to and filled all the four sides or quarters of the sky.

24. Then there issued forth from these, an abundance of darts and arrows; and currents of iron spears and tridents; and volleys of shots and rockets.

25. There were torrents of missiles and mallets, as well as currents of discs and battle axes.

26. There were streams of iron clubs, crows and lances; and floods of bhindipalas or short arrows thrown from the hand or through tubes; and also swashes of spring nets, and air instruments of incredible velocity.

27. There was an effusion of fire bolts, and a profluence of lightnings, as also showers of fallings shorts, and scuds of flying swords and sabres.

28. There were falls of iron arrows, and javelins and spears of great force and strength; and purling of huge snakes, that were found in mountain caves, and grew there for ages.

29. It was in no time[\*\*space added], that the force of these flying arms,  
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blasted the ocean of the hostile forces; which fled in full haste and hurry in all directions, as heaps of ashes before the hurricane and whirlwind.

30. The thunder showers of arms, and the driving rain of

weapons, were driven away by the impetuous winds; and invading hosts hurried to all sides, as the torrent of a river breaks its embankment, and overflows on the land in the rains.

31. The four bodies of troops (consisting of horse, elephant, chariots and foot-soldiers), fled vanquished from the field to the four directions; just as the mountain cataracts precipitate on all sides during the rains.

32. The lofty flags and their posts, were torn and broken and hurled down as large trees by storm; and the forest of uplifted swords were broken to pieces, and scattered like the petals of mariche flowers over the ground.

33. The sturdy bodies of stout soldiers, were rolling as stones on the ground, and besmeared with blood gushing out of their wounds; while the groans of their agony, broke down the stoutest hearts.

34. Large elephants rolled upon the ground with their elevated tusks rising as trees; and roared aloud with their crackling sounds, vying with thunder claps and roaring clouds.

35. The clashing of the weapons against one another, was as the crashing of the branches of trees against each other; and the horses clashing on one another, sounded as the clashing of waves of the sea.

36. The crackling of war cars and their huge wheels, sounded as the rattling of the hail storm on high; and the mingled noise of the clashing of carriages, horse, elephants and foot-soldiers, sounded as the crashing of stones.

37. The harsh sound of war hoops and shouts, was loud on all sides; and cries of dying soldiers, crying "we die, we are

slain," swelled in the air all around.

38. The army appeared as a sea, and their march was as the whirling of an eddy with its gurgling sound; and the blood-\*

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\*shed on their bodies, exhibited the roseate hue of the evening sky.

39. The waving weapons, appeared as a lowering cloud moving upon the shore; and the ground besmeared in blood seemed as the fragment of a purple cloud.

40. The lancers, mace bearers and spearmen, seemed to bear the tall tala trees in their hands; while the cowardly crowds of men, were seen to cry aloud like the timid deer in the plain.

41. The dead bodies of horses, elephants and warriors, lay prostrate on the ground liken the fallen leaves of trees; and the rotten flesh and fat of the bruised carcasses, were trodden down to mud and mire in the field.

42. Their bones were pounded to dust under the hoofs of the horses; and the concussion of wood and stones under the driving winds, raised a rattling sound all around.

43. The clouds of dooms-day were roaring, and the winds of desolation were blowing; the rains of the last day were falling, and the thunders of destruction were clapping all about.

44. The surface of the ground was all muddy and miry, and the face of the land was flooded all over; the air was chill and bleak, and the sky was drizzling through all its pores.

45. The huts and hamlets, and the towns and villages, were all in a blaze; and the people and their cattle, with all the

horses and elephants, were in full cry and loud uproar.

46. The earth and heaven, resounded with the rolling of chariots and rumbling of clouds; and the four quarters of heaven, reverberated to the twanging of his four fold bow on all the four sides.

47. The forky lightnings were playing, by the friction and clashing of the clouds; and showers of arrows and missiles fell profusely from them, with the thunder bolts of maces, and darts of spears.

48. The armies of the invading chiefs, fled in confusion from all the four sides of the field; and the flying forces fell in numbers like swarms of ants and troops[\*\*=print] of gnats and flies.

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49. The myrmidons of the bordering tribes, were burnt amidst the conflagration of fiery arms; and were pierced by the fiery weapons, falling like thunderbolts upon them, from the darkened sky. The flying forces resembled the marine animals of the deep, which being disturbed by the perturbed waters of the sea, plunge at last into the submarine fire.

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## CHAPTER CXII.

### FLIGHT OF THE FOREIGN FOES.

Argument.--Account of the routed soldiers, and the names of their countries and places of retreat.

Vasishtha continued:--The Chedis of Deccan, who were as thickly crowded as the sandal wood of their country, and girt with girdles resembling the snakes about those trees, were felled by the battle axes, and driven afar to the southern

main-[\*--]the Indian Ocean.

2. The Persians flew as the flying leaves of trees, and striking against one another in their madness, fell like the vanjula leaves in the forest.

3. Then the demon-like[\*hyphen added] Darads, who dwell in the caverns of the distant Dardura mountains, were pierced in their breasts, and fled from the field with their heart rending sorrow. (The Dardui is a people of Afganistan[\*Afghanistan]).

4. The winds blew away the clouds of weapons, which poured down torrents of missible[\*missile] arms, that shattered the armours of the warriors, and glittered like curling lighnings[\*lightnings].

5. The elephants falling upon one another, pierced their bodies and gored each other to death with their tusks; and became heaps of flesh, similar to the lumps of food with which they filled their bellies.

6. Another people of the same country, and of the Raivata mountains, who were flying from the field by night; were waylaid by the horrid Pisáchas, that tore their bodies and devoured them with voracity.

7. Those that fled to the tala, and tamala forests, and to the old woods on the bank of the dasárná river; were caught by lions and tigers crouching in them; and were throttled to death under their feet.

8. The yovanas living on the coasts of the western ocean,

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and those in the land of cocoanut trees; were caught and devoured by sharks, in the course of their flight.

9. The sákas or scythians[\*\*Scythians] being unable to endure the impulse, of the black iron arrows for a moment fled to all directions; and the Rumatha people were blown away and broken down, like the lotus bed by the blowing winds.

10. The routed enemy flying to the Mahendra mountain, covered its three peaks with their armours of black mail, and made them appear as mantled by the sable clouds of the rainy weather.

11. The legions of these hostile forces, being broken down by the arms of the king, like the large mines of god, were first plundered of their raiments by the highway robbers, and then killed and devoured by the nocturnal[\*\*nocturnal] cannibals and hobgoblins of the desert.

12. The surface of the land was converted to the face of the sky; by the broken fragments of weapons glistening on like the stars of heaven twinkling in myriads above.

13. The caverns of the earth, resounding to the noise of the clouds above, appeared as a grand orchestra, sounding the victory of the king both in earth and heaven.

14. The peoples inhabiting the islands, lost their lives under the whirling disks; as the dwelling in the watery marshes perish on dried lands for want of rain.

15. The vanquished islanders fled to the sahya[\*\*Sahya] mountains, and having halted there for a weak[\*\*week], departed slowly to the respective places.

16. Many took shelter in the Gandhamadana mountains, while multitudes of them resorted to the Punnága forests; and the retreating Gandharas[\*\*Gandharvas] became refugees in the sancturies[\*\*sanctuaries] of

the Vidyadhara[\*\*Vidyádharma] maidens.

17. The huns, chins and Kiratas, had their heads struck off by the flying discuses of the king; and these were blown away by the opposite winds, like lotus flowers by the blast.

18. The Nilipa people, remained as firm as trees in a forest, and as fixed in their places as thorns on stalks and brambles.

19. The beautiful pastures of antelopes, the woodlands and  
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hilly tracts on all sides; were desolated by showers of weapons, and the rush and crush of the forces.

20. The thorny deserts became the asylum of robbers, after they deserted their habitations to be over grown by thorns and thistles[\*\*thistles].

21. The Persians who were abundant in number, got over to the other side of the sea (the Persian gulph); and were blown away by the hurricane, like stars blasted by the storm of final desolation.

22. The winds blew as on the last day of destruction, and broke down the woods and forests all about; and disturbed the sea by shaking its hidden rocks below.

23. The dirty waters of the deep, rose on high with a gurgling noise; and the sky was invisible owing to the clouds of weapons, which obscured its face on all sides.

24. The howling winds, raised a clapping and flapping sound all about; and there fell showers of snow also, which flowed on earth, like the waters of the sea.

25. The charioteers of Vidura country, fell down from their



cars, with the loud noise of waves; and were driven to fall into the waters of the lake, like bees from lotuses.

26. The routed foot soldiers who were as numerous as the dust of the earth, and well armed from head to foot; were yet so overpowered under the showers of darts and discs, that they were blinded by the tears of their eyes, and disabled to beat their retreat. (i. e. They were as dust, set down by the showers of darts from above, and tears of their eyes below).

27. The Huns were buried with their heads and heels, in their flight over the sandy deserts of the north; and others were as muddled as the dirty iron, by their being fastened in the miry shores of nothern[\*\*northern] seas. (The huns had been the progenitors of the present Hungarians, residing beyond the Baltic. They are said to have been as dark complexioned as their cognate Dravidians of Deccan in Southean[\*\*Southern] India).

28. The sáks (saccae[\*\*=print] or scythians[\*\*Scythians]), were driven to cassia

forest on the bank of the eastern main; there they were con-\*

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\*fined for some time, and then released without being despatched to the regions of death.

29. The Madrasees were repulsed to the Mahendra mountains, whence they lightly alighted on the ground as if fallen from heaven; and there they were protected by the great sages, who preserved them there with tender care as they bear for the stags of their hermitage.

30. The fugitives flying to the refuge of the sahya[\*\*Sahya] mountains, found in lieu of their imminent destruction, in the subterranean cell, the two fold gain of their present and future good therein. Thus it comes to pass that, many times good issues out of evil, where it was least expected. (We know not

what were the two great gains made at this place, expect[\*\*except] it be made to mean, that the hidden cell of sahya or patience is the door to prosperity and success).

31. The soldiers flying to Dasárná at the confluence of the ten rivers, fell into the Dardura forest like the fallen leaves of trees; and there they lay dead all about by eating the poisonous fruits thereof.

32. The Haihayas that fled to Himalayas[\*\*Himálayas], drank the juice of Visalya-karani or pain killing plants by mistake; and became thereby as volant [\*\*violent?--P2: No!--volant correct] as Vidyádharas, and flew to their country.

33. And then the people of Bengal, who are as weak as faded flowers, showed the backs to the field, and fled to their homes; from which they dare not stir even to this day, but remain as Pisáchas all along.

34. But the people of Anga or Behar[\*\*Bihar], that live upon the fruits of their country; are as strong as Vidyádharas, and sport with their mates, as if it were in heavenly bliss.

35. The Persians being worsted in their bodies, fell into the tala and tamala forests; whereby drinking their intoxicating extracts, they became as giddy as drunken men. (The addictedness of Persians to their delicious drinks, is well known in their Ána Cronatics[\*\*Chronicles?]).

36. The light and swift mettled elephants of the swarthy

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Kalingas, pushed against their four fold armies in the field of battle, where all lay slain in promiscuous heaps.

37. The salwas passing under the arrows and stones of the enemy, fell into the waters which girt their city, wherein they perished with the whole of their hosts, that are still lying there-**[\*\*--]**in the form of heap of rocks.

38. There were numbers of hosts, that fled to different countries in all directions; and many that were driven to the distant seas, where they were all drowned and dead, and borne away by the waves.

39. But who can count the countless hosts, that fled to and lay dead and unnoticed in every part of the wide earth and sea, on the fields and plains, in forests and woods, on land and water, on mountains and dales, on shores and coasts and on the hills and cliffs. So there is nobody who can tell what numbers of living beings are dying every moment, in their homes**[\*\*=print]** and abodes in cities and villages, in caves and dens, and every where in the world.

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CHAPTER CXII**[\*\*typo for CXIII]**.

DESCRIPTION OF THE OCEAN.

Argument:--Relation of the cessation of arms, and description of majestic ocean.

Vasishtha continued:--The hostile forces of the enemies thus flying on all sides, were pursued to a great distance by the four forms of Vihaschit**[\*\*Vipaschit]** as said before.

2. These four forms of almighty power, and of one soul and mind; went on conquering the four regions on every side, with one intent and purpose.

3. They chased the retreating enemies without giving them

any respite, to the shores of the seas on all sides; as the currents of rivers keep on their course without intermission, to the coast of the far distant ocean.

4. This long course of the royal forces, as well as of the enemies, soon put an end to all their provisions and ammunitions, and all their resources and strength were exhausted at last, as a rill[\*\*?--P2:OK] is lost under the sands ere it reaches the lake.

5. The king beheld his forces and those of his enemies, to be as exhausted at the end; as the merits and demerits of a man are lost up on his ultimate liberation.

6. The weapons ceased to fly about, as if they were at rest after they had done their part in the sky; and as the flames of fire subside of themselves, for want of fuel and the combustibles.

7. The horses and elephants went under their shelters, and the weapons stuck to trees and rocks; and they seemed to fall fast asleep, like birds upon their spray at night fall.

8. As the waves cease to roll in a dried up channel, and the snows to fall under the clouded sky; and as the clouds fly before the storm, and the fragrance of flowers is borne away by the wind.

9. So the flying weapons were submerged like fishes, under the falling showers of rain; and the dripping drops of darts,

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were thwarted by the thickening showers of snow; (i. e. the dropping arrows were driven away, by the drifts of snow),

10. The sky was cleared of the whirling disks, that were hurled by hundreds, and hurtling in the hazy atmosphere; and it got a clean sweep of the gathering clouds, that were soaring up in surges, and pouring down in floods of rain.

11. The firmament presented the appearance of an immense ocean, composed of the limpid fuel of the vast void; and containing the sparkling gems of the stars in its bosom, and the burning submarine fire of the sun in the midst of it.

12. The great vacuum appeared as extensive and deep, and as bright and serene, and devoid of the dust of rajas or pride, as the minds of great men; (which are of equal extent and depth of knowledge &c[\*\*.] ).

13. They then beheld the oceans, lying as junior brothers of the skies; being of equal extent and clearness, and stretching to the utmost limits of the horizon.

14. These with their deep sounding waves and foaming froths, are as gratifying to the minds of people; as the roaring clouds with their showers of snow, are ravishing of human hearts.

15. They having fallen down from high heaven, and stretching wide their huge bodies on the earth below; seem to be rolling grievously[\*\*grievously] on the ground, with their deep groanings and breathings, and raising up their billowy arms, in order to lift themselves on high.

16. They are gross and dull bodies, yet full of force and motion, and though they are mute and dumb, yet full of noise and howling in their hollow cavities; they are full of dreadful whirlpools[\*\*whirlpools], as is this world with all its dizzy rounds.

17. The gems sparkling on the banks, add to the brightness of the sun beams (in the morning); and the winds blowing in the conch shells, resound all along the coast.

18. Here the huge waves are growling, like the big clouds

roaring loudly on high; and the circling eddies are whirling around, as the shattered corallines were scattered along.

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19. The hoarse snorting of sharks and whales, is howling in the bosom of the deep; and the lashing of the waters by their tails, sounded as the splashing of the oars of vessels in them.

20. Here are the horrid sharks and alligators, devouring the fleecy mermaids and marine men in numbers; and a thousand suns shining in their reflexions on the rising waves.

21. Here are seen fleets of ships floating on the surface of the waters, and rising aloft on the tops of the tops[\*\*delete 'of the tops'] of the waves;  
and driven forward by the blowing winds, howling horribly through the furling sails and cracking cordage.

22. The ocean with his hundreds of arms of the heaving waves, handles the orbs of the sun and moon; and displays varieties of sparkling gem, with reflexions of their beams in them.

23. Here were the shoals of snarks, skimming over the foaming main; and there were the water spouts, rising like columns of elephants[\*\*elephants'] trunks to the skies, and representing a forest of bamboos.

24. In some places, the rippling waves were gliding, like curling creepers, with hairy tufts and frothy blossoms on them; and in others, little rocks resembling the backs of elephants and bearing the vernal flowers, were scattered in the midst of the waters.

25. Some where were the heaps of froth and frost and hills

of ice bergs, resembling the edifices of the gods and demigods;  
and else where were the groups of sparkling little billows, that  
laughed to scorn the clusters of shining stars in the skies, [\*\*.]

26. Here are branches (chains) of rocks concealed in its depth,  
like little gnats hidden in the hollows underneath the  
ground; and there are the huge surges, which make pigmies  
and dwarfs of the high hills on earth.

27. Its coasts are spread over with sparkling gems, like  
beds of gemming sprouts and shoots of flowers on the ground  
(or) as the ground strewn over with the germinating shoots  
and sprouts of gemming blossom); while the glistening pearls

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bursting out of their silvery shells sparkle amidst the spreading  
sands.

28[\*\*.] The sea seems to weave a vest of silken stuff, with its  
fleecy waves; and decking it with all its floating gems and  
pearls; while the rivers flowing into it from all directions, serve  
to colour it with their various waters.

29. The coasts studded with gems and pearls of various  
hues, display as it were the beams of a hundred moons, in the  
versicoloured[\*\*=print] nails of its feet.

30. The shadows of the beachening [\*\*?] tali forests, falling on  
the swelling waves of the sea, were imbued with the hues of  
the marine gems; and appeared as moving arbours with their  
variegated foliage, fruits and flowers.

31. There are seen the shadows of sundry fruit trees, reflected  
in the waters gliding below; and as rising up and falling  
down with their reflexions in the moving waves and billows.  
The false and falling shadows, gathered numbers of marine beasts  
under them, for gorging the falling fruits. (This is persuing[\*\*pursuing]

a shadow).

32. Again the greedy fishes were collected some where, and leaping to catch the birds that were sitting on the fruit trees, and seen in their reflexions on the waves.

33. Here are seen many sea monsters also, that break the embankments, and rove about at random in the watery maze, as birds fly freely in the vacuous air.

34. The ocean being a formless deep, bears the image of the three worlds impressed on its bosom; it bears also the imago of the pure vacuum in itself, as it bore the image of Náráyana in its breast.

35. Its great depth, clearness and immeasurable extent, gives it the appearance of the majestic firmament, which is reflected in its bosom, as it were imprest upon it.

36. It bears the reflexion of the sky and of the flying birds thereof, as if they were the images of aquatic[\*\*aquatic] fowls swimming on its surface, or resembled the black bees[\*\*space added] fluttering about its lotus like waves.

37. Its boisterous waves are borne to the skies by the vio-\*

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lent winds, and washing the welkin's face with their briny sprays; and the deep sounding main, resounding from its hollow rocks, is roaring aloud like the diluvian clods.

38. The gurgling noise of the whirlpools, resembles the loud thunder claps of heaven; and the submarine fire is sometimes seen to burst out of the deep, like the latent flame of Agastya,[\*\*Agatsya] that consumed the waters of the main.



39. The watery maze presents the picture of a vast wilderness, with its waves as the waving trees; the billows as its branch boughs, its surfs as blossms[\*\*blossoms], and the foams and froths as flowers.

40. The high heaving surges with the shoals of fishes skimming and skipping upon them; appear as fragments of the sky fallen below, and carried away by the gliding waters.

41. Thus the hostile forces were driven afar to the shores of the salt seas; extending far and wide and bounding the earth on every side; while the lofty mountains rising to the skies with there[\*\*their] verdant tops, intercepted the sight on all sides.

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## CHAPTER CXIV.

### DESCRIPTION OF THE PROSPECTS ALL-AROUND.

Argument:--Description of the forest trees, the hills and seas, the forest and hill peoples, and clouds on high.

Vasishtha continued:--Then the royal army beheld whatever there was on sides of them; namely, the forests and hills, the seas and the clouds, and the foresters and hill people, and the trees of the forest.

2. They said;[\*\*:] behold, O lord, that high hill, which lifts its lofty top to the sky, and invites the clouds to settle upon it; while its midmost part is the region of the winds, and the base is composed of hard and rugged stones.

3. See, O lord, how they abound with fruit trees of various kinds, and the groves whose fragrance is wafted around by the gentle winds.

4. The sea breaks down the peninsulas with its battering breakers, and disperses the stones of the rocks on its banks; it shatters the bordering forests with its wavy axes, and scatters their fruits and flowers all over the waters. (The gloss explains the peninsula to mean the maritimelands[\*\*2 words] of madras[\*\*Madras]).

5. Behold the sea--[\*\*]-breeze wafting away the clouds, settling on the tops of mountains, by the sufflation of the leafy boughs of trees dancing over them; in the manner of men, blowing away the smoke with their fans.

6. Here are harbours on its coasts, like the trees in the garden of paradise; whose branches are as white as the conch-\*shells growing in the full-moon-tide, and whose fruits are as bright as the disk of the moon.

7. Lo, these trees with their spouses of the creepers, are honouring you with offerings of gemming flowers, from the rosy palms of their rubicund leaves.

8. There is the Rikshabana rock, howling as a ferocious bear; and devouring the huge sharks and swallowing the

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swelling waves, in its cavern like mouth, and under its stony teeth.

9. The Mahendra mountain with loud uproar, growls at the roaring clouds (moving below its height); as the stronger champion hurls defiance[\*\*defiance] against his weaker rival.

10. There the enraged Malaya mount lifts his lofty head, decorated with forests of the sandal wood; and threatens the loud ocean below, rolling with its outstretched arms of the waves on the shore.

11. The ocean rolling incessantly, with its gemming waves on all sides; is looked upon by the celestials from high, as if he bore away the treasured gems of the earth.

12. The wild hillocks, with woods and ruddy rocks on the tops, and waving with the wafting gales; appeared as huge serpents, creeping with their crescent[\*\*crescent] gems, and inhaling the breeze.

13. There were the huge sharks and elephants, moving and grappling with each other upon the surges; and this sight delights the minds of men, as that of a rainy and light cloud opposing and pursuing one another.

14. There is an elephant fallen in a whirlfool[\*\*whirlpool], and being unable to raise itself from the same, it lefts[\*\*left] its probocis[\*\*proboscis] on the water, and dies with sputtering the water from snout on all sides.

15. The high hills as well as the low seas, are all equally filled with living beings; and as the oceans abound with aquatic animate, so are all lands and islands full of living beings.

16. The sea like the earth and all the worlds, are full of whirlpools and revolutions of things, and all these are mere falsities, that are taken for and viewed as realities.

17. The ocean bears in its bosom the liquid waves, which are inert in themseleves[\*\*themselves], and yet appearing to be in continual motion; so Brahma contains the innumerable worlds, which seem to be solid without any substantiality in them. (The worlds are as empty and unstable waves).

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18. It was at the churning of the ocean, by the gods and giants of yore; that it was despoiled of all its bright and hidden treasures, which have since fallen to the lot of Indra and the Gods.

19. It has therefore adopted to wear on its breast, the reflexions of the greatest and brightest lights of heaven, as its false and fictitious ornaments. These are seen even from the nether worlds, and of these no one can deprive it.

20. Among the shining sun is one, whose image it bears in its bosom, with equal splendour as it is in heaven. This bright gem is daily deposited as a deposit in the western main, to give its light to the nether world. It is called the gem of day [Sanskrit: dinamani], because it makes day wherever it shines.

21. There is a confluence of all the waters from all sides to it, and assemblage of them in its reservoir, gives it the clamorous sound, as it is heard in the of[\*\*typo: extra "of"] crowds of men in a mixed processions.[\*\*either delete 'a' or plural 's']

22. Here is a continued conflict of the marine monsters in their mutual contentions, as there is a jostling of the currents and torrents of the waters of rivers and seas, at the mouths of gulfs and bays.

23. There the large whales are rolling and dancing on the rising waves; and spurting forth spouts of water from their mouth; and these shedding showers of pearls, are borne aloft and scattered about by the blowing winds.

24. The streams of water, flowing like strings of pearl, and bearing the bubbles resembling brilliant pearls (abdās) amidst them; adorn the breast of the ocean as necklaces, and whistling

by their concussion.

25. The sea winds serve to refresh the spirits of the siddha and sádhya classes of spirits, that dwell in their abodes of the caverns of Mahendra mountains; and traverse the howling regions of the sounding main.

26. Again the winds exhaled from the caves of the Mahendra mountains, are gently shaking the woods growing upon it, and stretching a cloud of flowers over its table lands.

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27. Here is the mount gandha-madana, full of mango and kadamba trees; and there the fragments of clouds, are seen to enter into its caves like stags, with their eyes flashing as lightnings.

28. The winds issuing from the valleys of Himalaya mountains, and passing through the encircling bowers of creeping plants, are scattering the clouds of heaven, and breaking the breakers of the sea.

29. The winds of the gandha-madana mountain, are exhaling the fragrance of the kadamba flowers growing upon it; and ruffling the surface of the sea with curling waves.

30. After twisting the fleecy clouds, in the form of the curling locks of hair, on the pinnacles of Alaka (the residence of Kabera [\*\*Kubera]); the winds are passing by the alleys of the gandha-madana groves, and forming cloud or canopy of flowers at this place.

31. Here the odoriferous airs, bearing the sweet burthen of fragrant flowers and gums, and moistened by the admixture of icy showers, are creeping slowly amidst[\*\*amidst] the alleys.

32. Lo there the nalikera creepers, diffusing their sourish scent to the breezes, which being acidulated by their sourness, are turning towards the regions of Persia.

33. Here the winds are wafting the odours, of the flowery forests of Ísana on the Kailasa mountain; and there they are breathing with the perfume of the lotuses of the mountain lakes; and blowing away the camphor-white (fleecy) clouds from the face of the sky.

34. The fluid ichor which flows from the frontal proboscis of elephants, is dried and stiffened by the breezes issuing out of the caverns of the Vindhya mountain.

35. The females of the savara foresters, covering their bodies with the dry leaves of trees, and accompanied by their swarthy males, in leafy apparel, have been making a town of their jungle, by exterpating[\*\*extirpating] the wild animals, with their iron arrows.

36. Behold, great lord, these seas and mountains, these forests and rivers, and these clouds on all sides, look as if they  
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are all smiling under your auspices, as under the brightness of sun-beams.

37. Here they also describe the flowery beds, of the Vidyádhari wood nymphs; and their sports, (which omitted on-account[\*\*on account] of their uselessness).  
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CHAPTER CV.

THE SAME SUBJECT CONTINUED.

Argumen[\*\*Argument]:--Description of the hills[\*\*space added] and forests, rivers and other objects on all sides.

The Royal companions related:--Here[\*\*Hear?], O high minded lord! the kinnara females from their abodes of leafy bowers, where they enjoy themselves with singing their songs; and the kinnaras also being enrapt with the music, listen to it attentively by forgetting their business of the day.

2. There are the Himalaya[\*\*Himálaya], Malaya, Vindhya, Krauncha, Mahendra, mandara[\*\*Mandara], Dardura and other mountains; which from their distant view, appear to the sight of the observer, to be clothed in robes of hoary clouds, and seen as heaps of stones covered with the dry leaves of trees.

3. Those distant and indistinct chains of boundary mountains, appear to stretch themselves like the walls of cities; and those rivers which are seen to fall into the ocean with their gurgling noise; appear as the woof and texture threads of the broad sheet of waters of the ocean.

4. The ten sides of the sky, which are spread over the tops of mountains; appear as the royal consorts, looking on thee from their lofty edifices, and smiling gladly at thy success. The many coloured and roaring clouds in the sky, resembling the variegated birds of air, warbling their notes on high; and the rows of trees which are dropping down the showers of flowers from high, appear as the arms of heavenly nymphs, shedding their blessings upon thy head with their hands.

5. The high hills overgrown with rows of trees, and stretching all along the sea shore; appear as a ramparts; and these being beaten by the surges, seem as mere moss gathered on the coast.

6. O! the extensive, all sustaining and wondrous body of the ocean, that supported the body of Hari sleeping upon it;

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contained the unrighteous creation at the great deluge, and it covered all the mountains and rocks and the submarine fire under it.

7. There is the nothern[\*\*northern] ocean, to which the Jambu-river[\*\*added hyphen], pours all the gold of the meru[\*\*Meru] or polar mountain, and it contains numerous cities and forests and mountains and countries. It washes the face of the sky and all its lights, and is therefore adored by gods as well as men.

8. Here is this polar mountain, reaching to the solar sphere, and presenting the trees on its top as its cloud-capt[\*\*hyphen added] head[\*\*space added]; may the earth extending to this mountain be thine, and may not this mount which hides the sun under its coulds[\*\*clouds], obstruct the extension of thy realm.

9. Here is this Malaya mount on the south, growing the fragrant sandal wood, which converts all other woods to its nature. Its sweet paste decorates the persons of gods, men and demons, and is put as a spot on the forehead like the frontal eye [\*\*[of]] Siva; and is sprinkled over the body belike the bedewed persons of females with sweat.

10. The waves of the ocean are continually laving the coast, overgrown with forests of the sandal wood, and encircled by folds of snakes; while the woodland nymphs wandering on this mount, throw a lustre about it by the beauty of their persons.



11. Here is the hill called Krauncha, with its groves resonant with the cooing of cuckoos; and its rugged caves and rivers resounding harshly to one another; while the bamboos are crackling with their mutual friction, and the humble[\*\*bumble?] bees have been humming about; among these is heard the warbling of emigrating cranes on high, and the loud screams of peacocks, which are terrific to the serpent tribe.

12. Behold here, O great lord, the sport of woodland nymphs, in the groves of their soft leafy bowers; and listen to the tinkling sound of their bracelets, which are so sweet to the ears of hearers.

13. There behold the drizzling ichor[\*\*?--P2:OK], exuding from the foreheads of elephant, and the swarming bees giddy with the  
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drink; which has made the sea to melt in tears, on account of its being slighted by them,[\*\*.]

14. Lo there the fair moon, with his train of fairy stars, sporting in their reflexions[\*\*reflexions], in the lap of his sire the milky ocean, from which it was churned as its butter or froth.

15. See there the tender creepers, dancing merrily on the table-lands of the malaya[\*\*Malaya] mountain; displaying their red petals as the palms of their hands, and winking with their eyes formed of fluttering bees. The blooming flowers bespeak their vernal festivity, and the warbling cuckoos fill the groves with their festive music.

16. Here the rain-drops produce the pearly substance of vansa-lochana, in the hollows of bamboos; and the gaja-mati or frontal pearl, in the skull of elephants; and large pearls in the womb of pearl-shells. So the words of the wise, are productive of unlike effects in different persons.

17. So the gems are productive of various effects, according as they are produced in varied forms in different receptacles; as in men and stones, in seas and forests, in frogs, clouds and elephants. They gladden and distract the mind, cause fear and error, fever and death, and many other preternatural and supernatural effects.

18. Lo here the city smiling under the rising moon, and singing in praise of that ambrosial luminary, through all its windows, doorways and openings, as it were from the mouths of its females; and responsive to his eulogy sang by the Mandara mountain, from the many mouths of its caves and coversns[\*\*caverns], and the pipes of hallow bamboos.

19. The wondering women of the siddhas, behold with their astonished and uplifted faces and eyes, a large body of cloud borne away by the winds; and dubitate[\*\*OK] in their minds, whether it is a mountain peak carried away by the winds, or is it[\*\*it is] a forest of the snowy mountain flying upward in the air, or is it[\*\*it is] a column to measure the distance of the earth and sky, or a balance to weigh there[\*\*their] weight.

20. See the moorlands at the foot of the Mandra[\*\*Mandara] mountain,  
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how cool they are with the cooling breezes wafting the coldness of the waves of Ganges; and see its footlands inhabited by the fair Vidyádhara tribe; and behold its flowery woodlands all around, overtopped by shady clouds of flowers above.

21. See the forests and groves and the hursts[\*\*ok] spread thereabouts, with the huts and hamlets and habitations of men scattered therein. Look at the holy shirnes[\*\*shrines], and the sacred brooks and fountains lying in them, the very sight of which, disperses our woes, poverty and iniquities.

22. Mountain craigs[\*\*crag?] and ridges, overhung on all sides of

the horizon; the dales and caverns, and the groves and grottos, are overshadowed by clouds; the limpid lakes, resemble the clear firmament; such sights are sure to melt away masses of our crimes.

23. Lo here my lord, the ravines of the Malaya mountain, redolent with the odour of the aromatic sandal wood; and there the Vindhyan hills, abounding with infuriate elephants; the Kailasa[\*\*Kailása] mount yielding the best kind of gold, in its olden laureate lore; and the mount Mahendra, fraught with its mineral ore (aguru-[\*\*--]agallochum[\*\*agallochum]); the summits of the snowy mountain are plenteous, with the best kind of horses and medicinal plants; thus while every places[\*\*place] [\*\*[is]] found to abound with richest productions of nature, why does man set to repine in his time worn cell, like an old and blind mouse in its dirty hole.

24. Behold the dark and rainy cloud on high, appearing as another world, to submerge the earth under its flood; and threatening it with its flashing and forked lightnings, and gliding as frisky shrimp fishes in the etherial ocean.

25. Oh! the bleak rainy winds, blowing with the keen icy blasts of frozen snows, poured down profusely by the raging rainy clouds on high. They are now howling aloud in the air, and now chilling the blood, and shaking the body with horripilation.[\*\*ok]

26. Oh! the cold winds of winter are blowing, in their course with the dark clouds of heaven; and scattering cluster

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[\*\* unclear portions of the page compared to print]

of flowers, from the twigs and branches of trees. And there are the drizzling rain drops dropping in showers, amidst the thick

forests, redolent[\*\*?--P2:OK/SOED] with the odours of kadamba blossoms.

27. There the winds are bearing the fragrance of the breaths of languid females, as if it were the celestial odour of ambrosia, stolen by and borne on the wings of zephyr.

28. Here the gentle breezes are breathing, with the breath of the new blown lilies and lotuses of the lake, and sweeping their tender odours to the land; and the blasts are bursting the flakes of the folded clouds, and wafting the perfumes from the gardens and groves.

29. Yonder the mild airs are lulling our toils, cooled by their contact with the evening clouds of heaven; and resembling the vassal florists, perfumed all over in their culling the flowers from the royal gardens.

30. Some of these are perfumed with the odours of different flowers, and others with the fragrance of lilies and lotuses; in some places they are scattering showers of blossoms, and shedding the dust of flowers at others. Some where the air is blowing from the hoary mountain of frost, and at others from those of blue, black and red minerals.

31. The sun is scattering his rays, as firebrands in some places, and these are spreading a conflagration with loud clattering in the woods, like the riotous rabble in a country.

32. The winds like wicked attendants on the sun, are spreading the conflagration caused by the solar rays; and carry their clattering noise afar.

33. The cooling winds blowing from the woods, and bedewed by the gentle beams of the moon, or moistened by the watery particles of heaving waves; though cheering to the souls

of others, appear yet as fiery hot to parted[\*\*separated] lovers.

34. Lo here, O lord! how the savara women, on the low lands of the eastern main, are covered in their rude and rough leafy garments, and wearing their sounding bracelets of brass; and see how they are strutting about, in the giddiness of their prime youth.

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35. See how these newly loving lasses, are clinging round the bodies of their mates, for fear of darkness of the approaching night; in the manner of timid snakes twining about the trunk of sandal wood trees.

36. Struck with fear by the alarm, givin[\*\*given] by the sounding bell at day break; the loving consort leans on the bosom of her lover, as the darkness lingers in the enclosed room.

37. There is a furze of kinsuka flowers, blooming as firebrands, on the border of the southern sea, which is continually washing them with lavations of its waves, as if it wanted to extinguish them.

38. The winds are wafting their fuming farina, which are flying upwards like mists of hazy clouds to heaven; the flowers are falling about like flames of fire, and the birds and black bees[\*\*hyphen replaced by space] are hovering over them as extinguished cinders of fire.

39. Behold there on the other side, the real flashes of living wild fire, blazing in the forests on the east; and to their flames are borne above the mountain tops, by the flying winds of the air.

40. See the slow moving clouds, shrouding the lowlands lying at the foot of the krauncha[\*\*Krauncha] mountain; and observe the

crowding peacocks dancing under them, and screaming aloud with their grave and shrill cries to the clouds. Lo there the gusts of rain-winds rising high, and blowing the fruits and flowers and leaves of trees afar on all sides.

41. Behold the sun setting mountain in the west, with its thousand peaks of glittering gold; shining amidst the dusky hue of the evening sky; and the sloping sun descending below in his chariot whirling down with its rattling wheels in the rustling of evening winds. (But the solar car is a velocipedes with a single wheel only).

42. The moon that rises upon the eastern mount of Meru like a full blown flower, in order to give light to the darkened mansion of this world; is itself accompanied by it black spots, sitting as black bees[\*\*hyphen replaced by space] upon the blossom. Hence there is no good thing in this perverted world, which is free from its fault and frailty.

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43. The moon light is shining like the laughter of the god Rudra, amidst his dome of the triple world; or it is as the white wash of the great hall of the universe, or it likens the milky fluid of the milky ocean of the sky.

44. Look on all sides of the sky, tinged with the evening twilight, and the variegated hues of mountain tops; and filled with the milky beams of the moon, that was churned out by the mount Mandara from the milky ocean.

45. Look there, O incomparable lord! those hosts of Guhyka ghosts, that are as hideous as the large tála or palm trees; and also those puny Vetala younglings are pouring upon the ill-fated[\*\*hyphen added] dominions of the Hunas; and devouring troubled

inhabitants at night.

46. The face of the moon shines brightly like the beauteous face of a fairy, so long as it does not appear out of its mansion at night; but it is shorn of its beams, and appears as a piece of fleecy cloud, by its appearance at day light; as the fairy face becomes disgraced, by appearing out of the inner apartment.

47. Look at the lofty peaks of the snowy mountain, covered with the fair vesture of the bright moon beams; and see its craigs washed by floods of the falling Ganges; behold its head capped by perpetual snows, and begirt[\*\*begirt] by creepers of snowy whiteness.

48. Behold there Mandara mountain touching the sky, and crowning the forest with its lofty ridges; here the winds are wafting the cradle chimes of Apsara nymphs, and there the mountainous mines gemming in various hues.

49. See the high hills all around, abounding with blooming flowers like offerings to the gods; see the thickening clouds round their loins, and resounding hoarsely within their hollows, while the starry heaven shines over their heads.

50. There is the Kailasa[\*\*Kailása] mountain on the north, vying with firmament in its brightness; below it there is the hermitage of skanda[\*\*Skanda], and the moon shines in her brilliance above.

51. Lo, the god Indra has let loose his winds, to break the

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branches of trees, and demolish the huts on the ground, the fragments of which they have been carrying afar.

52. The winds are wafting the profuse fragrance of flowers after the rains, and filling the nostrils of men with their

ordours[\*\*odours]; while the flights of bees are floating as clouds in the azure sky.

53. Methinks the goddess Flora has chosen for her abode, the blooming flowers in the forests; limpid waters in the marshy grounds, and in villages abounding in fruitful trees, and flourishing fields.

54. The windows are overgrown with creeping plants in the rains, and the house tops are decarated[\*\*decorated] with the flowers of the climbing creepers upon them. The ground is strewn over with the dropping flowers up to the heels, and the breezes are blowing the dust of the flowers all about. All these have made the woodlands the seats of the sylvan gods.

55. The rains have converted the rustic village, to a romantic paradise or fairy land; by the blooming champaka flowers, the swinging of the rural nymphs in their cradles, of creepers, by the warbling of birds and gurgling of water-falls, the blossoming of the tall palm trees in the skirts; the tender creepers blooming with clusters of snow white blossom, the dancing of peacocks[\*\*peacocks] on the tops of houses, and the borders shaded by the sal trees; and the rainy clouds hanging over the village and the bordering hills.

56. Again the soft and sweet breathing breezes, the variegated leaves of the plants and creepers, the verdure of the village, the cries of cranes and other fowels[\*\*fowls], and the wild notes of the foresters; these together with the jollity of the swains, and the merriment of the pastoral people, over their plenty of milk, curd, butter and ghee, and their glee in their peaceful abodes, add a charm to this hilly tract.

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CHAPTER CXVI.



## NARRATION OF THE SPEECH OF CROW AND CUCKOO.

Argument.--Description of the battle field, and of the hills and sky, and the story of the foolish crow.

The companions added;[\*\*:]--Look lord, the field of battle, stretching to the bordering hills; look upon the heaps of shining weapons, and the scattered forces of elephants, horse, infantry and war chariots.

2. Look at the slain and their slayers, and the combatants attacking their corrivals; and how their dying souls are borne by celestial nymphs in heavenly cars to heaven.

3. The victor finding his adversary worsted in warfare, ought not slay him unjustly, unless he is justified to do so by laws of warfare: (as a youth is justified to take unto him no other woman but his legal wife).

4. As health and wealth and prosperity, are good for men when they are rightly gained; so it is right to fight for those by whom one is supported.

5. When one kills his opposing corival in combat, without violation of the laws of warfare, he is justly styled a heavenly champion, and not one who takes undue advantage of his enemy.

6. Behold there the bold champion brandishing his sword, as if he is swinging a blue lotus in his hand; and casting the dark shadow of the evening dusk on the ground. Such a hero is courted by Laxmi for her spousal.

7. Look at those flourishing weapons, flaming as the flying embers of wild fire, in a mountain forest; or as the dreadful

dragons of the sea, dancing on land with hundreds of their flashing hoods and heads.

8. Look at the sky on one side, resembling the sea with its watery clouds, and shining with strings of its stars on another;

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see how it is covered by dark clouds on one side; and how it is brightened by moon beams on the other.

9. Look at the firmament, ranged by multitudes of revolving planets, resembling the rolling chariots of warriors; and crowded by myriads[\*\*myriads] of moving stars, likening the soldiers in the battle field; and yet it is the error of the ignorant to think it an empty vacuum; an error which is hard for the wise to remove.

10. The sky with its over spreading clouds, its fiery lightnings, its thunder bolts that break down the mountain wings; its starry array, and the battle of gods and demigods that took place in it; is still as inscrutable in his nature, as the solid minds of the wise, whose magnitude no one can measure.

11. O wise man, thou hast been constantly observing before thee, the sun, moon and all the planets and stars in the firmament, together with all the luminous bodies of comets, meteors and lightnings; and yet [\*\*[it]] is astonishing that, your ignorance will not let [\*\*[you]] see the Great Náráyana in it.

12. Thou dark blue sky, that art brightened by moon-light, dost yet retain thy blackness, like the black spot amidst the lightsome[\*\*space removed] disk of the moon; and such is the wonder with ignorant minds, that with all their enlightenment, they will never get rid of their inward bias and prejudice.

13. Again the clear sky which is full with endless worlds,

is never contaminated by their faults, nor ever changed in its essential state; and resembles the vast and pure mind of the wise, which is full with its knowledge of all things, and devoid of all their pollutions.

14. Thou profound sky, that art the receptacle of the most elevated objects of nature, and containest the lofty clouds and trees and summits in thy womb; that art the recipient<sup>["\*\*recipient"]</sup> of the sun, moon and the aerial spirits that move about in<sup>["\*\*=print"]</sup> thee; art yet inflamed by the flames of the fiery bodies that<sup>["\*\*=print"]</sup> rise in thee to our great regret, notwithstanding thy greatness, which helps them to spread themselves high in heaven.

15. Thou sky that art replete with pure and transparent light, and great with thy greatness of giving quarters to all the

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great and elevated objects of nature; but it is greatly to be pitied, that the dark clouds to whom thou givest room to rise under thee, molest us like base upstarts, with pelting their hailstones at random.<sup>["\*\*meaning of sentence?"]</sup>

16. Again thou dark sky, art the attestor of all lights; as the touchstone is the test of gold; and thou art a void in thy essence, yet thou dost support the substances of stars and planets of clouds and winds and all real existences at large.

17. Thou art the day light at daytime, and the purple red of evening, and turnest black at night; thus devoid of all colour of thyself thou dost exhibit all colours in thee; hence it is impossible even for the learned, to understand aright thy nature and its convertible conditions also.

18. As the helpless man is enabled to achieve his purposes, by means of his patient perseverance<sup>["\*\*perseverance"]</sup>; so the innane<sup>["\*\*inane"]</sup> sky has risen above all, by means of its universal diffusion. (The gloss

says that, extension of knowledge, is the cause of elevation).

19. The sun that persists in his wonted course, rises to the vertical point in time; but the unmoving straws and trees, and the dormant hills and places, and stagnant pools and ponds, are ever lying low on the ground.

20. The night invests the sky with a sable garb, and sprinkles over it the fair moonlight like the cooling dust of camphor; with the decoration of stars like clusters of flowers upon it. The day mantles the firmament with bright sun beams, and the seasons serve to cover it in clouds and snows, and in the gaudy attire of vernal flowers. Thus is time ever busy, to decorate the heavenly paths of his lords the sun and moon, the two time keepers by day and night.

21. The firmament like the magnanimous mind, never changes the firmness of its nature; although it is ever assailed by the disturbances of smokes and clouds of dust and darkness, of the rising and setting sun and moon and their dawns and dusks: and of the confluence of stars and combat of gods and demons.

22. The world is an old and decayed mansion, of which the

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four sides are its walls, the sky its covering roof above and the earth its ground floor below; the hills and mountains are its pillars and columns, and the cities and towns are its rooms and apartments; and all the various classes of animal beings, are as the ants of this abode.

23. Time and action are the occupants of this mansion from age to age, and all its ample space presents the aspect of a smiling garden; it is feared every day to be blown and blasted away, and yet it is a wonder how this frail flower should last so long and for ever more.

24. It is the air mythink[\*\*methinks], that puts a stop to the greater height or rising of trees and hills; for though it does not actually restrain their growth, yet its influence (pressure from above), like the authority of noble men, puts a check to the rise of aspiring underlings.

25. O fie for that learning, which calls the air as void and vacuity; seeing it to contain millions of worlds in its bosom, and producing and reducing also unnumbered beings in its boundless bosom.

26. We see all things to be born in and to return into the air; and yet we see the[\*\*typo: inverted e!] madness of men, that reckon the all containing and all pervading air, as something different from god.

27. We see the works of creation, to be continually producing, existing and extinguishing in air, like sparks of fire; I ween this pure and sole air, which is without beginning, middle and end, as the universal source and terminus of all, and no other distinct cause as God.

28. The vacuum is the vast reservoir of the three worlds, and bears in its ample space the innumerable productions of nature; I understand infinite vacuity as the body of the Intellect, and that transcendent[\*\*transcendent] being, in which this erroneous[\*\*=print] conception of the world, has its rise and fall.

29. There in[\*\*space added] the woodlands on mountain tops, the solitary forester chants his charming strains amidst his sylvan retreat; and attracts the heart of the lonely passenger, who lifts up his head to listen to the rapturous times.

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30. Hearken O Lord, to the sweet music, proceeding from the thick groves on yonder lofty mountain; and emitted with the heart rending strains, of love born Vidyádhara nymphs; and behold the lonely and love sick passenger, whose love-sick heart being smitten by the sound, has neither the power to proceed forward or recede backward from the spot, or utter a word.

31. I hear a love lorn Vidyádhara damsel, singing her love ditty amidst the woods of the hill with her heaving sighs and tears flowing profusely from her eyes. She sang saying;[\*\*:] 'Lord, I well remember the day, when thou ledst me to the recess of the bower, holding my chin and giving kisses on my cheeks with thy smiling face, and now the pleasing remembrance of that gladsome moment, hath left me to deplore its loss for years[\*\*'].

32. I heard her tale, O Lord, thus related to me from the mouth of a forester on the way. He said:--Her former young lover, was cursed by a relentless sage to become an arbour for a dozen of years; and it is since this ill fated change of his, that she has been reclining on that tree, and singing her mournful ditty unto the same.

33. And now observe the wonder, that on my approach the arborescent lover, was released of his sad curse, and shedding a shower of flowers upon her, he changed his form and clasped her unto his arms with his face smiling as his blooming flowers.

34. The tops of hills are decorated with flowers, as the heads of elephants are painted with white dye; the sky is whitened with the stars and falling meteors, as the summit of the mountain is etiolated with hoar-frost and snows.

35. Behold there the beautiful stream of Kaveri, gliding along with shoals of fishes skimming in its waters; to its boisterous waves resounding with the cries of shrill and clamorous

cranes; see its banks mantled in vests of flowers, and its shores freely grazed by timid fauns without any fear.

36. Look the Bela rock, which is washed by the billows of Varuna-**[\*\*--]**the god of the sea; its stones shining as gold under the solar rays; and sparkling as the marine fire when they are laved by the waves.

37. Look at the abodes of the Ghosha**[\*\*=print]** shepherds at the foot  
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of the mountain, which are continually covered under the shrouding clouds; and behold the beauty of the blossoming palása and patala trees thereabouts.

38. Look at the plains, whitened by the full-blown whitish flowers; see the mandara tree with twining and flowering creepers; look at the banks crowded by cranes and peacocks; look at those villages and the water falls, resounding as music from the mouths of mountain caves and forests, and redounding to the joy of the happy inhabitants of the valley.

39. Here the buzzing bees are sporting about the new blown petals of plantain flowers; and inspiring fond desire in the breasts of the Pamara foresters; who enjoy a bliss in their rustic pastures and hidden hilly caverns, which I ween, is not attainable by the immortal gods in their garden of eden**[\*\*Eden]**. (So says Hafiz:--Thou canst not have in heaven, the blissful fount of Roknabad, nor the flowery groves of Mossella).

40. Behold the black bees sporting and swinging in their cradles of the flowery creepers of the forest; and to the Pulinda forester singing to his beloved, with his eyes fixed upon her face; and mark also the sportive Kiráta, forgetting to kill the deer roving beside his lonely cavern.

41. Here the weary traveller is regaled, by the sweet scent

of various full blown flowers, and is cooled in his body by the odorous dust, wafted by the breeze from the flowering creepers; while the winds bearing the watery particles of the waves, which lave the vale on all sides, render the spot more delightful than the spotted disc of the moon. (i. e. the people have more of coolness here, than the gods have in the moist sphere of the moon).

42. Here the unceasing gliding of waters, and the continued waving of the palm trees; together with the dancing of the blossoming branches, and the undulation of the spreading creepers in the air; the forest of lofty sála trees in the borders, and the hanging clouds over the bordering hills, all combine to add a charm to this village of the vale, not unlike to[\*\*delete 'to'] that of the gardens in the orb of the moon.

43. The flashing of lightnings, and the deep roaring of  
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clouds; the merry dance of peacocks and their loud shrieks and screams, and their trailing trains displayed in the air, decorate the valley with a variety of variegated gems.

44. The bright orb of the moon appearing on one side, and the dark clouds rising as huge elephants on the other; serve to embellish the village in the valley, and the hills[\*\*hills] in the skirts, with a beauty unknown in the havenly[\*\*heavenly] kingdom of Brahma: (which is the Empyrion[\*\*empyrean] or city of fire only).

45. O! how I long to lodge myself in the mountain grotto, amidst the fragrant arbours of the beauteous nandana[\*\*Mandana] forest, and in the delightful groves of blooming santánaha blossoms, and where the busy bees are continually fluttering, over the mandára and paribhadra arborets[\*\*arborets].

46. O, how[\*\* space added] much are our hearts attracted, by the cries of the



tender deer, browsing the verdant and delightsome verdure;  
and by the blooming blossoms on hills and in dales, as by sight  
of the cities of mankind.

47. Look on yonder village in the valley, where the waterfall  
appears as a column of clear chrysolite; and the peacocks[\*\*peacocks]  
are in their merry dance, all about the precipitate cascade.

48. See how the joyous peacocks, and the gaysome[\*\*space removed]  
creepers,  
bending down under the burden of their blossoms; are dancing  
delightfully, beside the purling water of the cataract.

49. I believe the lusty god of desire (Káma or cupid[\*\*Cupid]),  
sports here at his pleasure, in this village of the valley protected  
by the hills all around. He is sporting with the handsome  
harita birds (the green partridges and parrots) in the verdant  
groves, and beside the crystal lakes, resounding with the sweet  
warblings of water-fowls.

50. O most prosperous and magnanimous lord, that art the  
centre of all virtues, and the highest and gravest of men; thou  
art like the towering mountain, the refuge of mankind from  
heat, and the cause of their plenty, (i. e. the rainy clouds on  
mountain tops, are the causes of plenteous produce).

51. Thou cloud that bathest in holy waters, (i. e. that resist  
from the waters of seas and rivers); that art exalted above all  
earthly beings, and choosest to abide in hills and wildernesses

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like holy hermits, and art taciturn like them, from the pure  
holiness of thy nature; thou appearest also as fair in the form  
when thou art emptied (of thy waters) in autumn; all this is  
good in thee; but say why dost thou rise in thy fulness with  
flashing lightnings in thy face, and roaring thunders in thy  
breast, like lucky upstarts of low origin?

52. All good things being misplaced (or out of their proper place), turn to badness; as the water ascending to the clouds, turns to hoar frost and cold ice.

53. O, wonder! that the drops distilled by the clouds, fill the earth with water; and wonder it is that this water supports all beings, and makes the poor grow with plenty, (of hervest[\*\*harvest]).

54. Ignorant people[\*\*people] are as dogs, in ther[\*\*their] unsteadiness, impudence,  
in their impurity and wayfaringness; hence I know not weather[\*\*whether] the ignorant have derived their nature from dogs or these from them.

55. There are some persons, who notwithstanding all their faults, are yet esteemed for certain qualities in them; as the dogs are taken into favour, on account of their valour, contentedness and faithfulness to their masters. (So are men serviceable to their masters for these virtues in them).

56. We see all wordly[\*\*worldly] people persuing[\*\*pursuing] the course of their  
worldiness[\*\*worldliness] as madmen, and pushing on in the paths of business  
at the sacrifice of their honor, and likely to tumble down with fatigue. I find them flying to and fro as trifling straws, and know not whether it is of their will or madness or stupidity, that they have made choice of this foolish course.

57. Among brute creatures, the brave lion hears the tremendous thunder claps without shuddering: while the cowardly dog trembles and shuts his eyes with fear at the sound.

58. I believe, O vile dog, that thou hast been taught to bark

at thy fellows, and to ramble about in the streets, by some surly and strolling porter or peon (among men).

59. The divine creator, that has ordained varieties in all his works, has made the nasty breed of his daughter saromá[\*\*Saromá] all  
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equal in their filthiness. These are the dogs, that make their kennels or dog holes in dirt, that feed upon filth and carrion and copulate in public places, and carry about an impure body every where. (This is a slur against the progeny of one's daughters, who generally turn to be vicious).

60. "Who is there viler than thee"; says a man to his dog; to which he answered, [\*\*"]the silly man as thee is the vilest of all." There are the best qualities of valour, fidelity and unshaken patience, combined in the canine tribe; and these are hard to be had in human kind, who grovel in the darkness of their ignorance amidst greater impurities and calamities. (The instinctive sagacity of beasts, is a surer safe guard to them, than the boasted reason of man).

61. The dog eats impure things and lives in impurity; he is content with what it gets, feeds upon dead bodies and never hurts the living, and yet men are fond of pelting stones on him every where; thus the dog is made a plaything by men, contray[\*\*contrary] to the will of God.

62. Looking at the crow flying there upon the offerings, left on the lingum[\*\*lingam] or phallus of Siva on younder[\*\*yonder] bank; and there appearing to sight to tell its tale to people, saying; "Behold me on high, with all my degarding[\*\*degrading] sin[\*\*"]; (of stealing from the altars of deities).

63. Thou croaking crow, that crowest so harshly, and treadst

the marshy lake; it is no wonder that thou wouldst vex us  
with thy cries, that hast put down the sweet buzz of humming  
bees.

64. We see the greedy rook, devouring ravenously the dirty  
filth, in preference[\*\*preference] to the sweet lotus stalk. It is no wonder  
that some would prefer[\*\*prefer] sour to sweet, from their long and  
habitual taste of it.

65. A white crow sitting in a bush, of white lotus flowers  
and their snowy filaments, was taken at first for a hansa or  
heron, but as it began to pick up worms, it came to be known  
as a crow.

66. It is difficult to distinguish a crow, sitting in company  
with a cuckoo, both being of the like sable plumes and fea-\*

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\*thers; unless the one makes itself known as distinct from the  
other, by giving out its own vocal sound.

67. The crow sitting[\*\*=print] on a forest tree, or on a mould of  
clay or high built building, looks on all sides for its prey; as a  
nightly thief mounts on a chaitta tree; and sits watching there  
from the ways of people.

68. It is imposible[\*\*impossible] for a crow, to abide with cranes and  
storks by the side of a lake, which abounds in lotus flowers,  
that diffuse their sombre farina all about.

69. For shame that the noisy crow, should have a seat on  
the soft lotus bed in company with silent swans, and play his  
disgraceful part and tricks among them. (i. e. It is impudence  
on the part of the ignorant, to open their mouths, where

the learned hold their silence).

70. Thou crow that criest as the hardest saw, say where hast thou left or lost thy former reservedness to-day. Why dost thou brood over the young cuckoo, the sweetness of whose voice thou canst never attain, and whom thou canst not retain as thy young.

71. One seeing a dark crow sitting as a black steg, in a bed of white lotuses, and crowing aloud with delight at that place, said unto him saying;[\*\*:]--It is better for thee O clamorous crow to rend ears of those with thy cracking voice, that are not tired with spltting[\*\*splitting] the head of others with their wily verbiage.

72. It is well when the cunning consort with the cunning, as the crow and the crab meeting at a pool; or the rook and the owl joining in an arbour; for the two rogues though seemingly familiar, will not fail to foil one another by their natural enmity (ká ko lu kiká).

73. The cuckoo associating with the crow, and resembling him in figure and colour; is distinguished by his sweet notes from the other; as the learned man makes himself known by his speech in the society of the ignorant.

74. The blossoming branch is well able to bear, the spoliation of its flowers by the cuckoo; and will not yet suffer the association of crows and cranes, and cocks and vultures upon  
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its twigs. (i. e. It is possible to bear with an injury from the good, but not to tolerate the society of bad people).

75. How delightfully do people listen to the sweet notes of

the cuckoo, which unites the parted[\*\*separated] lovers together; but who can brook to hearken unto the jarring cries of the crow or hooting of the owl, without disgust.

76. When the sweet notes of the young kokila, serve to ravish the ears of hearers, with the gladsome tidings of the vernal season; there is the grating cry of the crow, immediately obtruding upon their ears, and demanding the melodious cuckoo as its foster child. (It is well known to all here, that young cuckoos are fostered in the nests of crows).

77. Why and what hast thou been cooing so long, O thou tender cuckoo, with so much joy and glee in yonder grove; lo! thy pleasant vernal season is too soon over with its fading flowers, and beheld the stern winter approaching fast, to blast the blossoming trees with its icy breath, and bidding thee to hide thy head in thy nest.

78. A separated mistress seeing a sweet kokila, pour forth his notes to the tender blossoms of the vernal season thus address to him saying;[\*\*:] "say, O sweet cuckoo! who taught thee to tell, that vernal season is tava tava tua tua, i, e,[\*\*i. e.] "for thee and thy enjoyment," this is verily an woeful lie thou tellest me, instead of saying "it is mine and mine" that art enjoying thy companion." (It would better rendering in English to reverse the application of the words mine and thine).

79. The cuckoo sitting silent in an assemblage of crows, appears as one of them in its form and colour of its feathers; and the graceful gait of the cuckoo, makes it known from the rest, as the wise man is marked in the company of fools. It is hence that every[\*\*=print] body is respected by his inward talents and outward deportment, more than by outer form and feathers.

80. O brother kokila! it is in vain that thou dost coo so sweetly, when there is none to appreciate its value; it is far better therefore, that thou shouldst sit quiet in thy secluded

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covert under the shady leaves, when these flocks of crows are so loud in their cries; and when it is time for the falling dews, and not of vernal flowers.

81. It is to be wondered, that the young cuckoo forsakes its mother for its fostering crow; which on her part begins to prick it with its bills and claws. As I reflect on these, I find the young cuckoo growing in its form to the likeness of its mother; and hence I conclude, that the nature of a person prevails over his training every where.

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## CHAPTER CXVII.

### DESCRIPTION OF THE LOTUS-LAKE, BEE AND THE SWAN.

Argument:--Description of a Lake of lotus, and the bees and swans frequenting them.

The companions said:--Behold there, O lord! the lotus lake on the tableland of the mountain; reflecting the sky in its bosom, and resembling the pleasure pond of Káma or cupid[\*\*Cupid]. Behold there the beds of white, red and blue lotuses, with their protruding stalks; and listen to the mingled sounds of the water fowls sporting thereon.

2. Lo the full blown lotus standing on its stalk with its thousand petals, and the royal gander or swan resting on its pericarp; it is crowded by double streaked bees, and birds of various kinds, as if it were the abode of the lotus-seated Brahmá himself.

3. All the sides are overspread by mists and fearful frost,  
and the red dust of the farina of full blown flowers and lotuses,  
have been flying all about; the bees and birds giddy with the  
odours spread around, are humming and warbling their tunes  
and notes in the open air; and the clouds are spreading above  
as an aerial canopy.

4. There is the lashing sound of the breaking waves, beating  
against the shore; and here is the rumbling noise of the  
humming bees, vying with one another; somewhere[\*\*space removed] the  
silent  
waters are sleeping in the deep, and elsewhere[\*\*space removed] the fair  
lotus of  
the lake, are lying hid in the bushes.

5. The pearly particles of water, are lulling away the heat  
of the people; wild beasts are prowling on the bank, overgrown  
by wild thickets all around; the waves are laving the stones  
on the bank, and the land appears as the clear sky on the earth.

6. The bosom of the lake displays the rays of lightnings,  
from the redness of the clouds by the dust of flowers borne  
above by the winds; and one side of it is obscured by a dark

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rainy cloud hanging over it, while the other side exhibits the  
variegated rays of the evening skies above it.

7. There is a fragment of the autumnal cloud, borne aloft  
by the driving winds; and appearing as it were a part of the  
sky supported upon the air.

8. The rippling waves of the lake by gentle breeze, and the  
wettish humming bees fluttering over the bed of the lotus



lake, made a noise all around; like the falling of flowers from the branches of trees, lying on the bank of a river.

9. The large lotus leaves are waving like fans made of palm leaves, and the roaming froths were puffing as the snowy chowries of princes; the buzzing bees and cooing cuckoos, were singing to and lauding the lake which lay like a lord, in the assemblage of lotuses, resembling the consorts of his harem. (The lake is likened to a lord).

10. Lo the chorus[\*\*=print] of black bees, singing their charming chimes before him;[\*\*=print] and the yellow farina of the lotus flowers, have strewn his waters with dust of gold. The yellowish froths are floating like fragments of its gold coloured flowers; and the flowery furzes[\*\*=print] on the bank, decorate it as its head dress.

11. The deep fountain, having the beautiful lotuses on its bosom; enjoys their sweet fragrance, as princes derive from the assemblage, of talented men in their courts.

12. The pellucid lake, reflecting the clear autumnal sky on its surface; resembles the mind of the wise man, which is ever clear and[\*\*=print] composed, with the light of the true sāstra.

13. The limpid lake is little discernible in winter, when the keen blasts[\*\*=print] have covered it with hoar frost, and converted its blueness[\*\*=print] to white.

14. So the world appears to the wise, a vast sheet of the glory of God; and all these distinct forms of things, like waves on the sea are lost at last, into the bright element of Eternity.

15. It is by one's own exertion, that every body should try to raise himself above the sea of error, or else he must be continually whirling in the whirlpool of blunder, like all other ignorant men.

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16. As the waters of wells, tanks, lakes and seas, differ from one another in their quality; so the persons of men and women, are different from each other in their respective dispositions.

17. Who can count the aquatic plants and lotuses, which grow in the lakes as plentifully, as the passions and desires spring in the fountain of the human heart; and which are carried away by the waves of accidents, or hurled into the whirlpool of perdition.

18. Oh, the wonderful effect of bad company, that the lotus growing in the company of aquatic plants, loses its fragrance in the current waters, and shows its thorny stalks to view.

19. The good qualities of a person like those of the lotus, are lost under the assemblage of vicious faults in the same; such as the pores, the hollowness and the too fine and fragile fibres of the lotus stalks, make them entirely useless to any body.

20. But the lotus which adorns its natal waters, and fills the air with its fragrance is as a nobleman born with the noble qualities of a noble family, and whose virtues is[\*\*are] impossible for the hundred hooded serpent-[\*\*--]Vásuki also to relate. (Such a person is called the lotus of his family).

21. What other thing can equal the lotus in its praise, which in form of Laxmí, rests on the bosom of Hari, and graces[\*\*=print] his hand in the manner of a bouquet or nose gay.

22. The white and blue lotuses, are both esteemed for their quality of sweet scent, though they differ in their colour; and hence the one is sacred to the sun and the other to the moon.

23. The blooming beauty of the lotus-bed, is not comparable to that of the full blown flowers of the forest; nor does the lotus-lake bear comparison with the starry heaven also; but they are to be compared with the comely and smiling face of the dancing girl in her fete.

24. Blessed are bees, that have all along enjoyed their lives in revelling over the sweets of flowers, without having any other thing to care about.

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25. Blest are the bees and cuckoos, that feast upon the flavour of mango fruits, and regale themselves with the fragrance of their flowers; all others not so blest, are horn[\*\*born] only to bear the name of the species.

26. The bees cloyed with honey, and giddy with the flavour of lotuses, in the lake where they revel; laughed to scorn some others of their tribe, that led their humble lives on the common farina of flowers.

27. The black bee that buzzed to the lotus, lived and sported in its company and slept in its honey cup at night; was in trouble at the approach of autumn, not knowing what flower to choose for its fare, and were to resort for its rest.

28. A black bee sitting on the unblown bud of a flower, appeared as a black man placed over a trident by kála.

29. O thou insatiate bee! that ever rovest over hills and dales, and suckest the sweets of all kinds of flowers; why wanderest thou still, unless it were for thy restless discontent.

30. Thou soft bodied bee, that art bred up in sweets, and fedest[\*\*feedest] upon the farina of flowers; it is better for thee to resort

to the lotuses of the lake, than bruise thy body in thorns and  
thistles[\*\*thistles].

31. O humble bee, if thou art deprived of thy mellifluous  
food and thy fair fare of the farina of flowers in stern winter;  
thou shouldst yet repair as wise men do to such as may suit  
thy taste, and be congenial to thy nature; rather than be mean  
and debase thyself, by thy attendance upon the base and mean.

32. Look there, O lord! the assemblage of milk white swans,  
swimming in the lake, and feeding upon the silvery fibres of  
lotus stalks, and guggling as gravely, as the chaunters of the  
sáma veda.

33. Here the gander pursuing the geese, seated in their  
cradles of lotus bushes; thinks the limpid lake as the blue sky,  
and the lotus cradle as a cloud, and stops from his pursuit (for  
fear of falling down on earth).[\*\*moved '.'] (Mistake of the  
terrestrial[\*\*terrestrial] lake,  
for the aerial mandákiní).

34. Let no body be so unfortunate, O lord, as was this gander,  
which [\*\*[was]] in pursuit of the shadow of the goose.

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35. The sweet music of the swan as it sings of its own  
accord, is inimitable by the crow or crane, although they are  
taught to learn it for many years in its society.

36. Although the swan and drake are both of the same  
kind, and of like form and figure, and live upon the same sort  
of food; yet they differ widely from one another in their respective  
species and qualities.

37. The swan soaring in the sky, with his snow white  
wings and feathers; appears as the hoary lotus sitting upon its

stalk; and then it gladdens the minds of men, as the full-moon with her icy beams.

38. The elevated stalks of lotuses, rising as the lofty stems of plantain trees, with the lotuses sitting as the goddess Flora upon them, afford delight to swans only, and to no other bird.

39. Lo, how the lake is adorned like a beauteous lady, with the waves resembling her waving bracelets, and the ripples likening her necklaces; while the aquatic[\*\*aquatic] plants and flowers, represent wreaths and garlands on her bosom.

40. The strings of fluttering bees, are as streaks of black spots on her person; the swelling of cranes and storks are as the tinklings of her anklets, and the rippling waves are as the glances of her eyes.

41. The lake is graced like a lady, by the young swans crying by her side as her young ones; and looking up to the mountain as her lord, for a fresh supply of fresh water from his profluent cascade.

42. Don't you, O harmless swan, says one, reside with the malicious water fowls[\*\*fowls] and birds of prey, in one and the same lake; it is better that thou dost remain with thy own kind, that may assist thee in distress.

43. Look to thy end, O silly bee, says one, that art now so giddy with thy drink of the sweet honey of flower, and treadst on the heads of elephants, to sip and suck their exuding ichor[\*\*ok], and ramblest at large among the blooming lotuses, that the winter of scarcity is fast approaching to thee, when thou shalt be constrained to live upon the dewdrops drizzling on blades of grass or dripping from stones.

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44. O lord! the milk white swan with wide stretched wings entered into the lotus bush, to see after his young ones, they on seeing him, begin to cackle, as a child does on seeing his father before him. The young ones said, O father, It is all delusion, like[\*\*=print] white pearl in silver and one sees fog over his head at mid-day.

45. The swan is as silently floating over the limpid waters of the lake, as the bright moon is gently gliding along the translucent atmosphere of the firmament; and as it passes through, the beds of lotuses, its wings bruise against the blossoms, causing them to distil[\*\*ok] their fragrant fluid, which is gulped in by fishes, in the manner of the holy water of Ganges.

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## CHAPTER CXVIII.

### DESCRIPTION OF DEER, PEACOCKS, CRANES &c.

Argument:--This chapter is devoted to the description of some beasts and birds, some fishes and a traveller.

Some companion said:--Behold the crane, which notwithstanding its destitution of all good qualities, has one special instinct of uttering the onomatopoeia signifying the rain.

2. O crane that resembllest the swan in the colour of thy feathers, thou mightest will[\*\*well] be taken for a young swan, wert thou but without the rapacity of the king-fisher (mudgu).

3. So there is a line of king fishers, that are expert in diving amidst deep waters, and catching the fishes in its wide extended beaks, now sitting idle on the shore, and not venturing to dart themselves into the water, for fear of the sharks, floating

there with their open mouths and wide stretched jaws.

4. Thus murderers also dart upon men, in the manner of diving king fishers, and cry out saying, "madgu madguru,"~~["\*\*delete "]~~ this king-fisher is our instructor in killing."

5. Seeing a white heron with its long neck and uplifted head, sitting silently and watching on the shore, the people took it at first for a hansa or hern shaw; but finding it afterward to catch a shrimp~~["\*\*shrimp"]~~ from the marsh water, they came to know it as a heron at last.

6. A crane was observed by a woman, to be sitting on the shore like a devotee the live long day, while it was in reality watching for prey, until the evening shade, as the day labourers are wont to do for their bread.

7. Look there, says a wayfaring woman to her companion, how these rustic women are culling the lotuses amidst the frosty lake; if you like you can follow them, but I will fall back from you.

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8. Look there, O lord! (says the companion to the king), how that traveller appeases his angry mate, and leads her to the flowery bower of the weedy bush.

9. Look then, O lord, at the dalliance of the lady, and at her smiling face mixed with her frowning looks; and hearken to her speech to her associate.

10. The crane, king fisher and other rapacious birds, that live together in the same place, are all of the same mind and purpose; but the fool and wise man can never agree, though they abide togther~~["\*\*together"]~~ in the same society for ever.

11. As the cricket caught under the bill of wood pecker,  
whistles to his face; so the retribution of our past misdeeds,  
flies as a flag before us, and unfolds itself unto us (wherever  
we may happen to go, or chance to be reborn).

12. As long as the cruel crane of fate, keeps clucking  
upon the tall tree on the shore; so long doth the fearful  
shrimp (of the living soul), keeps[\*\*keep] itself concealed in the bog  
(of the body) with its inward trepidation. Hence there is no  
rest or quiet of the body and soul, until the ultimate quietus  
of both.

13. The bodies of animals, which are devoured by rapacious  
beasts and birds, and then disgorged unhurt and entire out of  
their bowels; resemble I ween to their rising from the lap of  
sleep, or a state of profound trance.

14. The fear that overtakes the fishes in their native waters,  
at the sight of rapacious animals, is far greater than those of  
thunder claps or thunder bolts falling upon them; and this I  
know from remembrance of my past life of a fish, and cannot  
be denied by the wise.

15. Behold there the herd of deer before thus reposing in  
raptures over the bed of flowers, under the shade of trees on  
the borders of the lake; and look also at the hive of the bees  
about the new blown flowers of the grove.

16. Look the high minded and lofty headed peacock craving  
and crying aloud for rain water, to the great god of the clouds  
and rains; and the god Indra in return pours in floods to fill

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the whole earth with water; for the greatness of gods looks to  
the general and individual good.

17. The peacocks like suckling babes, attend on the clouds



as their wet nurses; or it may be, that the black peacocks are the offspring of dark clouds, (that endears and unites them thus to one another).

18. Lo the wonderer[\*\*wanderer] looking with wonder on the eyes of the antelope, and finding their resemblance with those of his dear one at home, remains stupified as statue at the sight of the objects exposed to his view.

19. The peacock instead of drinking water from the ground, snatches by force the snake from underneath; wherefore I am at a loss[\*\*a loss] to know which of these to blame for its malice. (The peacock kills the snake, but this one destroys all living creatures).

20. Why is it that the peacock shuns to drink in the large lake, which is as liberal as the minds of great men; and is content to swallow the drops of rain water, spit out and spirted by the cloud; unless it be for shame of stooping down his head, to drink the water of the lake.

21. See the peacock dancing, with displaying his gaudy train to the clouds; and oscillating their starry plumage in the rain, as if they were the offspring of the rainy season.

22. The rainy dark cloud which was carried by the wind from the bed of ocean, appeared over the forest lake and met with the gleeful dancing peacock below.

23. It is better for thee, O chátaka! to pick up the blades of grass for thy food, and drink the water of the fountains, and rest in the shady plantain grove of the forest; than to dwell in the hollow cave of a withered tree in sultry heat, by thy pride of never stooping down for thy subsistence.

24. Think not, O peacock! this cloud to be a sea and the abode of sharks; but know [\*\*[it]] to be a watery cloud, born of the

smoke of wild fire, and of the vapours of the mountain and ascending to the sky. (Therefore thou canst not fear to dance before it).

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25. The peacock seeing the cloud that was so profuse of rain even in autumn, becoming sometimes so scant of its supply as not even to fill a tank (such as in times of drought), sustains its thirst with patience, in gratitude[\*\*space added] to the past favours of the cloud; nor does it fain to blame its former supporter for failing, nor deigns to drink any other earthly water like the common people.

26. The peacock that was wont to drink the crystal drops of the clouds, would not now stoop to drink the dirty water of the ditch, though pressed and pinched by drought and thirst; because the sweet remembrance of his past beverage, supports him from fainting, and the expectation of fresh draughts, preserves him from dying.

27. Travellers mitigate the toils of their journey, by mutual conversation[\*\*conversation] on the way; as the ignorant that cannot commune with themselves, communicate their thoughts with others, to beguile the tediousness of their lives.

28. Look there, O lord! to the slender stalks of the lotuses, supporting the burden of the water on the lotus leaves; like yon tender damsels carrying the water pots on their heads.

29. Being asked why they were carrying those of lotus flowers and leaves and for what use; they replied, to make cooling beds for assuaging the fever heat of the love sick wives of travellers from their homes.

30. These impassioned damsels, with their swollen breasts

and youthful dalliance, and the motions and gestures of their bodies, served to excite the remembrance of the separated brides, whom the travellers had left behind at their far distant abodes.

31. Ah surely, says a traveller, that dear one of mine, must now be weeping and wailing, or falling down and rolling on the ground, at the sight of yonder dark cloud in the sky in my absence.

32. Lo there the lines of black bees, fluttering on the cups of lotuses, and the little bees giddy with the dulcitate[\*\*dulcet]

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liquor of flowers; the gentle breezes are blowing on all sides, and wafting the fragrance of the opening blossoms; while the leaves of trees are dancing to the tunes of the rustling winds.

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## CHAPTER CXIX.

### LAMENTATION OF THE LOVELORN TRAVELLER.

Argument:--The lovesick traveller, relating the woes of his separation to his beloved one.

The Companions continued:--The traveller having returned home, and finding his beloved one by the arbour of mandara trees, began to relate to her the pangs of his protracted separation.

2. Listen to my mavelloous[\*\*marvellous] tale, said he, and what happened to me one day, when I sought to send some one to thee with my tidings.

3. I sought long but sought in vain, at the time of my painful separation, to send one to thee at this house of mine; but

where such a one be found in the world, who would take a severe interest in the affliction of another, for the sake of charity or mere friendship?

4. Lo, I came to behold even then and there, a big cloud on the top of a mount, resembling the steed of cupid, that appeared jocundly before me, accompanied by the swift lightening as his precourser[\*\*precursor].

5. I advanced before him and addressed unto him, saying; ah brother cloud, thou bearest the rainbow of Indra, as a collar about thy neck, and are graceful in thy course, have pity on me for a moment. Please go to my dear one and tell her my tidings, with thy low voice, sympathetic tears and breath of sighs; because the tender form of the pliant creeper, will not be able to bear thy loud uproar.

6. I know not, O dark cloud! to what abode to direct thee to find my beloved one, who is pictured in the plate of my heart by the pencil of my mind, and was forever situated in my bosom.

7. But now, O my friendly cloud! my distracted mind has lost that figure of my beloved in my breast, together with the

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sight of her person from my eyes; and now having lost the freedom of my body in a foreign country, I have become but a wooden frame work without my love, which is its living soul: for what living body can bear the pangs of separation.

8. People then thought me dead, and with tears in their eyes, began to prepare my obsequies and collect wood for my funeral.

9. I was borne away to be burnt on a dreadful funeral pile, which was horribly crackling with the cracking wood, of the

blazing fire on the burning ground.

10. There, O my lotus eyed love, I was laid on the pile by some persons with their weeping eyes; and the pyre was surrounded by a number of men, who stood as spectators of the horrible sight.

11. At that time the curling smoke of the pyre, began to enter into my nostrils like the creepers or stalks of lotus plants; and as when the dark and lengthy body of the curvilinear snake, enters into a hole in the ground.

12. But all this, I was defended by the strong armour of my firm love to thee; as the unborn or selfborn son of god Brahmá, was defended from the showers of darts, of the whole host of demons and thinking myself to be plunged in the cooling pool of thy love within my heart; I was untouched by the flames of fire burning all about me.

13. All this time I lay in the ecstasy[\*\* ecstasy] of my love to thee, and I felt raptures of joy rise in my breast, from my fancied association with thee. I deemed myself as drowned in an ambrosial lake, while I was in that state of rapture, and thought sovereignty of the whole world, too insignificant before my ecstatic transport.

14. Methought I felt raptures of inexpressible delight fill my whole soul, at the thought of all thy blandishments and graces, and in the allurements of thy speech, sweet smiles and side long glances, and all the gestures and motions of thy person, that spread an ambrosial charm all around me.

15. Methought we clasped in mutual embraces, and together in amorous folds; till exhausted with surfeit, I lay

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upon the cool soft bed, as if I was drowned in the cold and icy

ocean of the lunar disc.

16. At this moment as I lay long in my bed, bedewed with cool sandal paste, and the cooling beams of the full-moon; I heard a thundering noise accompanied with flames of fire, rising from the burning pile of woods under me, as it was the submarine fire, proceeding from the milky ocean wherein I was lying.

17. The companions resumed:--When the husband had said so far, his listening spouse cried out aloud; saying Ahme! "I am dead, I am gone," and for fear of hearing the sad consequence, fell into a swoon and became senseless.

18. The husband finding her fainting, began to wave over her fan of lotus leaves, besprinkled with water; and taking her up to his bosom, tried to restore her to her senses.

19. Being then desired by her to finish his tale, he began to relate the remainder by holding her chin with his hand.

20. As I felt the pain of the burning flame touching my body, I cried out and groaned in affliction; the spectators hastened to extinguish the blazing pile, and felt delighted to find me alive.

21. The attendants then with loud spouts of joy, like the sound of drums &c. and with garlands of flowers, raised and embraced me to their bosoms; and went on shouting and singing and dancing and laughing with exultation.

22. I then saw the funeral ground resembling the formidable body of Bhairava-[\*\*--]the god of destruction. It was equally covered with ashes, wreathed with snakes and studded with human skulls: and the scattered bones that were strewn over the ground, seemed as the beams of the moon crowning the head of Siva.

23. Here pot winds were blowing from the funeral piles, as from the burning fire on Haras[\*\*Hara's] head; and bearing the burnt ashes of the dead bodies, as a dark mist all around; they bore stink of the rotten bones to the air, and carried about the rustling noise of the bones jostling against one another.

24. The burning piles and their flashing flames and flying sparks, and the fiery winds scorching the trees and herbage;

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give this place the appearance of the play ground, of the gods of wind and fire, and of the sons of sun-yama[\*\*Yama] and saturn[\*\*Saturn].

25. Thus I saw the funeral ground full of terrors, and covered with skeletons of half-burnt bodies and putrid carcasses also; it is infested by hungry dogs and howling jackals, and other voracious beasts, and the ravenous ravens and vultures. It is a place where the Vetála-demons and Pisácha-hobgoblins[\*\*hobgoblins], revel with fearful shrieks and jarring sounds.

26. I beheld there the biers of dead bodies, borne by their mourning friends, with loud cries and lamentations that filled the air all about. I saw the beasts and birds, that tore their entrails and arteries, yet moist with blood, and I saw the ground strewn over with half burnt logs of wood and bushes.

27. In some places the glaring pyres, gave a gloomy light, and in others the tufts of hair, were heaped as spots of clouds; some where the ground was besmeared with blood, and looked like a lurid sheet of cloth; and else where the clouds were roaring, as the setting sun went down the western hill (or horizon).

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## CHAPTER CXX.

### DESCRIPTION OF VARIOUS OBJECTS ON ALL SIDES.

Argument:--Prolusion on the winds and the forest trees and wild bees; then on celestial nymphs, birds &c.

The companions continued:--Thus the loving pair after taking to one another in the aforesaid manner; began to sip their delicious wine. And now attend, O lotus eyed lord to the other things of things of this place.

2. Lo, there the winds, shaking the plantain leaves and clusters of their flowers, and blowing to all sides, with the dust of various sorts of flowers, with which they have adorned themselves.

3. There the breezes are blowing, loaded with odours exhaled by the flowers of the forest; and there the gentle zepthers[\*\*zephyrs] are wafting the perfumes, which they have stolen from the locks of their favourite fairies.

4. Here are the blasts blowing from the salt sea on the south; and driving as fastly as the stern lion rushes into the fastness of woods and mountain caves; and as forcibly, as the fierce giants attacked the gods on the top of mount meru[\*\*Meru].

5. Again there is the high wind playing and shaking with the high tamála, tála and other palma[\*\*palm] trees; while the gentle gales, are softly gliding over the waves, and wafting their moisture to the tender plants below.

6. There the soft breezes are wheezing, with the dust thrown out by the flowers; while gentle zepthers[\*\*zephyrs] are moving about as princes amidst the bowers and flower gardens.

7. There the god Eolus[\*\*Aeolus] plays his sweet sylvan pipe, in the



holes of the hollow bamboo; in the manner of the female sweet musicians, tuning their reeds in the city of Pándu or hastinapura[\*\*Hastinapura].

(Here is a palpable anachronism with regard to the anterior of prince Pándu).

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8. Here every plant is fraught with bees, except the karnikara flower; which is avoided by them, on account of its disregard of the god of air, by withholding to pay him the tribute odour and farina.

9. The tála or palm tree, that rises as high as a column but yields no fruit nor flower to the hungry passenger, owing to its inaccessible height, is as disgraceful in itself as the uncharitable rich man.

10. Ignorant and unworthy people, build their pride on outward show, as the kinsuka flower displays the beauty of its colour to view, in absence of its fragrance.

11. Look at the Karnikara flower, blooming only to decay; because its want of fragrance makes it as worthless and despicable, as unworthy and ignorant men are disregarded by all.

12. So the tamála tree with its blushing blossoms, beguile the thirsty cháta by its false appearance of a rainy cloud, so the fair outside of the fool, deceives the unwise by his inward foulness.

13. Look at these robust, woody, shady and cloudcapt[\*\*capped?--P2:capt OK/SOED (in examples)] hills, which afford shade and shelter to others; and are possessed of many more qualities, befitting the kings of men; are standing in the manner of lofty bamboos (having all these qualities in them).

14. Look at yonder cloud on the mountain top, resting as it were upon the seat of its table land of bright gold, and twirling its yellow mantle of lightnings; appearing as the god Hari clad in his vest of aureate yellow.

15. Look on the blooming kinsuka flower, with the flutter-bees and birds about them appearing as a fighting warriors[\*\*warrior], pierced by flying arrows, and besmeared with crimson blood.

16. Lo the golden mandára flowers, touching the amber-coloured clouds of heaven; appearing as the giddy Gandharva lads, lying on the top of the Mahendra mountain,[\*\*.]

17. Behold the weary wayfarers, laying and lulling themselves to rest, under the shade of the Kalpa trees in the garden

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of paradise; while the siddhas and Vidyádhara are sitting there at ease, and singing their songs to the tune of their stringed instruments.

18. Behold also the celestial nymphs, stretched there at ease, at tittering and singing in the groves-bowers of the Kalpa arbour of eden[\*\*Eden].

19. There is the silent abode of the great sage Mandapala, famed in the legends; and the cave of the celebrated vulture said to be his wife.

20. See there the line of hermitages of the ancient sages; where the envious animals forget their mutual animosities, and together in perfect concord and amity.

21. There are the coral plants, growing with other shrubs and bushes, by the side of the sea coast; and the drops of water trickling upon them, glisten as gems by the solar rays.

22. The waves are rolling with precious gems, on the bosom of the ocean; like playful damsels rocking on with their ornaments on the breasts of their lovers.

23. Here the jingling noise of the jewelleries of the celestial nymphs, sauntering from the celestial regions, to the infernal abodes of the serpents through the midway skies.

24. Here those hollow mountain caves, whistling with a sound resembling the buzzing of wild bees, falling down giddy with drinking the ichor[\*\*OK/SOED] exuding from the forehead of elephants.

25. Lo the sea ebbing with the waning moon during the dark fortnight of the month; and the receding tides describing and leaving the linear marks of their regression upon the sands on the shore.

26. Lo the woodland decorated as a beauty, with clusters of flowers hanging as wreaths and garlands on every side; breathing fragrance all about, and attired in the robe of its cooling shade.

27. The variegated foliage from its partycoloured[\*\*removed dash] dress, and the waterfalls seem as its sweet smiles; and the flowers strewn about, appear as the flowery bed of the happy woodland

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dame. (The word vana means the vana-devi or woodland goddess, corresponding with a dryad, sylva or Flora).

28. Here the high-minded sages and hermits, are as highly delighted with their quiet sylvan retreats; as the celestials are joyous in gardens of Eden. (Eden and udyána are both the same).

29. The placid and indifferent minds of sages, are equally delighted with these solitary woodlands, as the restless and impatient minds of lovers and worldly people.

30. The waters of the sea, whether running into the land, or washing the foot of the rock on the sea-shore; are equally shining and sounding as their tinkling ornaments or anklets (nupurs).

31. The punnága flowers blooming on mountains, appear as golden mines upon them; and the gold finch birds flying over them, look like winged angels in the aerial course.

32. The mountain forests appear to be in a conflagration, with their full blown champaka flowers blazing as fire, and the bees and clouds hovering over them as smoke; while the current winds are spreading above their dust and petals like the sparks of fire.

33. Lo the kokila swinging and singing, on his seat of the top most stalk of a karavira tree; when his mate comes and embraces him there, and sings responsive to his songs with her clamorous chattering. (It is a sarcasm on pettish wives, that often interrupt the silent musings of their consorts with their tastelessness).

34. See the salt waters of the briny ocean, roaring aloud against shore; but the coast-lands are kept in subjection under the hands of their able masers[\*\*masters]. (The rule of kings stretched to the seashore).

35. O lord! deign to make this earth, (i. e. the continent of Jambudwipa or Asia)[\*\*remove ')], stretching to the four seas on the four sides), as thy footstool; and establish thy rule over the remaining potentates, that escaped the brunt of thy valour; appoint rulers over all the provinces on all sides; and provide them

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with proper force and arms, which are necessary to keep them in order; and continue to govern thy realms with mercy and moderation.

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## CHAPTER CXXI.

### EXPOSITION OF THE STORY OF VIPASCHIT.

Argument:--Boundaries of vipaschit's[\*\*Vipaschit's] Realms. His adoration of fire and attempt to proceed furthur[\*\*further].

Vasishtha related:--Then the king Vipaschit and his companions, sat on the coast of the sea, and did whatever was requisite for the establishment of his sovereignty.

2. They then chose spots for their abodes at that place, and made houses for themselves according to their positions; they settled the boundaries of the provinces, and set guards for their defence.

3. At last they went down into the ocean, and then proceeded to the other side[\*\*space added] of the world; in order to show his glory; [\*\* '='=print] like that of Vipaschit, to other parts of the world.

4. Then came on the dark night, in the form of an all-over shading[\*\*all overshadowing] cloud; and the people all sank into the lap of sleep, after finishing their daily works and rituals.

5[\*\*.] They were amazed to think in themselves, how insensibly they were led to so great a distance in so short a space of time, and to meet the ocean like currents of rivers falling into it.

6. They said;[\*\*:] "It is a wonder that we have come so far, without any attempt on our part; and therefore this great velocity must be attributed, to the swiftness of the vehicles of the great god Agni (or Electricity itself)[\*\*"].

7. Lord! say they, how extensive is the view that lies before our sight; stretching from one end of the Jambudwipa to its other extremity of the vast salt ocean, and thence again to the islands in it, and other lands and seas beyond them.

8. There are islands and seas beyond these, and others again beyond them; how many such and may[\*\*many] more, may there be of this kind, and how inscrutable is the delusion which is thus spread before our minds. (i. e. All these are but our mental delusions).

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9. Let us therefore pray the god of fire (electricity), that we may see at once every thing on all sides by his favour, and with[\*\*without] any exertion of or pain on our sides.

10. So saying and thinking in this manner, they all reflected on the god with one accord, and meditated on him, as they sat in their respective places.

11. The god appeared to them, and stood manifest before their sight in his tangible form, and spoke to them saying:--"Ask ye my sons, what favor you desire of me."

12. They said;[\*\*:] O lord of gods, that abidest beyond this visible and elemental world, ordain, that by means of the vedic mantra and our purified minds, we may know the knowables in our minds.

13. Give us, O god, this great and best boon, that we ask of

thee; that we may know by thy light, whatever is knowable by either the external senses; mind or by our self-consciousness. (i. e. By the three means of knowledge).

14. Enable us to see with our eyes O lord! the paths, which lead the siddhas and yogis to the sight of the invisibles; and make us also to perceive in our minds the things, that [\*\*[are]] imperceptible to them.

15. Let not death overtake us, till we have reached to the ways of the siddhas; and let thy grace guide us in the paths, where no embodied being can pass; (i. e. in our journey to the next world, when we have shuffled our mortal coil).

16. Vasishtha said:--"So be it" said the igneous god, and instantly disappeared from their sight; as the submarine fire bursts forth, and vanishes at once in the sea.

17. As the fiery god disappeared, there appeared the dark night after him; and as the night also fled after a while, the sunshine returned with the reviving wishes of the king and his men, to survey the wide ocean lying before them.

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## CHAPTER CXXII.

### THE KING'S SURVEY OF THE SEA, AND HIS LOCOMOTION ON IT.

Argument:--The king walks on foot on the sea, his chase of sharks and other marine animals.

Vasishtha related:--Rising then in the morning, they regulated the affairs of the state according to the rules prescribed by law; and were eager to see the sea, as if they were

impelled by some preternatural force, which nothing less[\*\* space added]  
than  
the power of ministerial officers could restrain.

2. But they were so exasperated[\*\*exasperated] by their mad ambition,  
that they forgot their affection for their families, and forsook  
them all weeping before them, for undertaking their perilous  
sea voyage.

3. They said, "we will see what there is on the other side  
of the sea, and then return instantly to this place." Saying so  
they muttered the invocatory mantras of the Fire god, who  
inspired them with the power of walking on foot and dryshod[\*\*dryshod]  
over the sea.

4. All the representatives of the king, being followed  
by their companions on all sides, proceeded to the borders of  
the several seas, and then walked on their feet over to watery  
maze.

5. They walked on foot upon the waters, as if they were  
walking upon the surface of the ground, and all the four bodies  
of the quadruple[\*\*quadruple] king, now met together in one place, and  
immediately afterwards they separated apart with all their  
forces.

6. Marching on foot over the vast expanse[\*\*expanse], they surveyed  
all that was in and upon the sea; and disappeared altogether  
from the sight of the people on the shore, as a spot of cloud,  
vanishes from view in autumn.

7. The forces travelled on foot all over the watery path of  
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the ocean, with as much fortitude; as the elephants of the  
king, traverse with patience on land, when they are bound to a  
distant journey.



8. They mounted high and went down, along with the rising and lowering waves; as when men climb upon and descend from steep mountains[\*\*replaced hyphen with space], and as one ride[\*\*rides] and goes a galloping on horseback, or in the manner of Hari floating upon the bellowy[\*\*billowy] ocean, or in his act of churning the sea.

9. They paced over the whirlpools, as the straws float upon waters; and they promenaded as gracefully amidst the encompassing waves, as the beauteous moon passes through the surrounding clouds.

10. The brave soldiers that were so well armed with weapons in their hands, and so well protected by the power of their mantras and amulets; that they were as often disgorged from bowels of the sharks, as they came to be devoured by them: (because they could neither musticate[\*\*masticate] nor digest them).

11. Pushed onward by the waves, and driven forward by the winds, their bodies were carried to the distance of many a leagues in a moment.

12. The huge surges which lifted them to great heights, represented the enormous elephants, on which they used to mount, and ride about in their native land.

13. The vast expanse[\*\*expanse] of water appears as the void space of the sky; and the succession of heaving waves in it, represents the folds of gathering clouds in heaven, and as they were dashing against one another, they emitted the flash of lightnings anon.

14. The loose and loud surges of the sea, resembled the loosened elephants in the battle field; and though they dashed against the shore with all their force; yet they were unable to

break them down, as the elephants are baffled in their attempt to break down a stone built rampart.

15. The waving waves reflecting the rays of the brilliant pearls and gems, which they bore with them from shore to shore; resemble the eminent men, who though they pass alone

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from place to place, appear yet to be accompanied by their train and glory every where.

16. The surf tramples over the mass of hoary froth with contempt, as the snowy white swan treads upon the bed of whitish lotuses in disdain. (The surf and the swan, being whiter far than the froth and the lotus).

17. The sounding main, which was as loud as the roaring clouds, and the rebellowing billows, which were louder than they, bore no terror to them that stood as rocks thereon.

18. The cloud-kissing waves of the ocean, now rising above the mountains, and now felling low at their feet, were likely to touch the solar orb, and then sink into the infernal.

19. They were not afraid of the rising or falling waters; but passed over the sea as upon sheet of cloth; and shrouded by the drizzling clouds, which foamed a canopy over them.

20. Thus the companions of the king crossed the ocean, which was full of sharks and alligators, and tremendous eddies; they were sprinkled by water like showers of flowers, and adorned with marine gems and pearls; and they crossed over on foot, as others do in navies.

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CHAPTER CXXIII.

## THE KING'S EXCURSIONS ON ALL SIDES.

Argument:--The King and his train, pass over the islands and proceed towards the west.

Vasishtha related:--Thus they proceeded onward, to explore into the visible phenomena, exposed before them by Ignorance, (avidyá or external nature); and continued to walk on foot, over the watery maze and the islands it contained.

2. They passed over the ocean to some island, and then from that island to the sea again; and in this manner they traversed on foot, over many a mountain and wilderness in interminable succession.

3. Then as the king was proceeding towards the western main, he was seized and devoured by a voracious fish, which was as the undying breed of Vishnu's fish, and as fleet as a boat in the stream of Bitasta Beyah. (Vishnu's fish was the deathless incarnation of himself).

4. The fish fled with him in his belly to the milky ocean; but finding him to[\*\*too] hard for his digestion, he bore him in his bowels to a great distance in another direction.

5. He was then borne to the succharine[\*\*saccharine] ocean on the south, and was there cast out in the island of Yaxas[\*\*Yakshas]; where he was overpowered to the love of a female fiend by her art of enchantment, (or) where he was enchanted into the amour of a female Yaxí[\*\*Yakshí], by her skill in sorcery. (The yaxas[\*\*yakshas] are the present yakhas of ceylon[\*\*Ceylon], or egypt[\*\*Egypt], and are said to be qually[\*\*equally] adept in the art of máya or magic).

6. He then went towards the east, and passing by the

Ganges, he killed a shark that had pursued him, and arrived at last at the district of Kánya kubja the modern Cawnpore.

7. Then proceeding towards the north, he came to the country, of Uttara-kurus, where he was edified by his adoration of

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Siva, and became exempted from the fear of death, in all his wanderings on all sides of the earth.

8. In this way, travelling[\*\*travelling] long and afar, both by land and sea; he was often attached[\*\*attacked] by wild elephants on the boundary mountains, and repeatedly gorged and disgorged by sharks and alligators in the seas.

9. Then proceeding towards the west, he was picked up by an eagle and set upon his back; and the bird took to his golden pinions, and bore him in an instant to the Kusa-dwipa across the ocean.

10. Thence he passed to the Krauncha-dwipa on the east; where he was seized and devoured by a Ráksasa of the mountain, but whom he killed afterwards by ripping up his belly and its entrails.

11. Roving then in the south, he was denounced to become a yaxa[\*\*yaksha] by curse of Daxa[\*\*Daksha] the king of that part: until he was released from that state by the king of the Sacadwipa after some years.

12. He then passed over the great and smaller seas lying in the north, and after passing over the great frigid ocean, he arrived at the country of gold, where he was changed to a stone by the siddhas of that place.

13[\*\*.] In this state he remained a whole century, till by the

grace of his god Agni-[\*--]ignis, he was released from the curse of the siddha, who received him again into his favour.

14. Then travelling to the east, he became king of the country of cocoanuts; and after reigning there for full five years, he was restored to the remembrance of his former state.

15. Then passing to the north of the Meru Mountain, he dwelt among the Apsaras, in the groves of kalpa trees[\*\*space added] for ten years, and subsisted on the bread fruits of cocoanuts.

16. Going afterwards to the salmalidwipa[\*\*Salmalidwipa] in the west, which abounds in trees of the same name, he dwelt in the society of birds for many years, having been previously instructed in their language, when he had been caried[\*\*carried] away by garuda[\*\*Garuda].

17. Thence journeying in his westerly course, he reached to  
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the Mandara Mountain which abounded in verdure and madára forests; and here he sojourned for a day in company with Mandarí--a Kinnera female.

18. He then journeyed to the Nandana garden of the gods, which abounded in kalpa trees rising as high as the waves of the milky ocean; and he remained in the company of the woodland gods for a septenary, sporting with the Apsara damsels in their amorous dalliance.

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CHAPTER CXXIV.

QUADRIPARTITE STATE OF THE KING VIPASCHIT.

Argument.--The actions of the Individual prince, appertaining to hits quaternary forms.

Ráma said:--Tell me sir, whether the different states and acts of the prince, relate particularly[\*\*particularly] to any one part of his quadripartite body, or generally or severally to all and each part of himself; because it is equally imposssible[\*\*impossible] that all and

every part should act the same part, as that the several parts of the same person, could act differently from the other. (It is unnecessary to be multipartite to act alike, as well as impossible for the same personality to act differently in its many persons or parts or forms, which are all one and the same being).

2. Vasishtha replied.[\*\*:]--Any person that is conscious of his self identity, and its invariability and indivisibility, may yet think himself as another person and doing different things, as a man does in his dream.

3. Again it is the clearness of the soul, that shows the abstract images of things in itself, as it did in that of Vipaschit or the wise prince; and as a mirror reflects the discrete figures of objects, and of the sky and sea, in its clear and empty bosom.

4. As reflectors made of the same metal, reflect one another in themselves; so all things which are in reality but of an intellectual or ideal nature, reflect themselves in the intellect. (The mind is the repository of the ideal forms of things, and it is mental fallacy only which makes them appear as real ones. This is the idealistic theory of Barkeley[\*\*Berkeley]).

5. Hence whatever object presents itself, to any one of the senses of any body, is no other than the concretion or density of his intellectual idea of the same in its nature. (Hence the sensibles are but solidified ideas, and ectypes[\*\*?--P2:OK/SOED] of the ideal; and

not as causes or prototypes of our eternal ideas).

6. It is the one and self-same thing [\*\*[that]] appears as many, and

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the varied ones are but the invariable one in reality; there is no positive variety nor uniformity either in esse, because all apparent variety is positive[\*\*positive] unity. (i. e. all is one, and the one in all).

7. Hence whatever part of the prince, was conscious of anything, which presented itself before him of any time; the same is said to be the state of his being during that time. (i. e. Whatever a man is conscious of doing or suffering at any time, the same forms the state or mode of living for the time being).

8. And as it is possible to a yogi, who sits secluded in one places[\*\*place]; to see all present, past and future events at one view before him; so it is possible for a prince, sitting retired in his palace, to manage all affairs of his whole domain; and much more for the king Vipaschit, who delegated his viceroys, as members of his body to all parts. (This passage explains the quadripartite kings, to mean himself and his three viceroys on three sides).

9. So doth a cloud stretch itself to all the quarters of the sky, and perform at once the several functions of quenching the perched earth with its water, and of growing the vegetables and fructifying the trees. So also doth a man boast of his manifold acts at the same time.

10. So also are the simultaneous acts of the lord God, and those of the lords of men and yogis; who design and perform at the same time, the multifarious acts relating to the creation, preservation and management of the world.

11. So doth the one and selfsame Vishnu, with his four

arms and as many forms, acts[\*\*act] many parts and separably also, as the preservation of the world on the one hand, and the enjoyment of his fair consorts on the other.

12. Again though the two hands of a person, are enough to discharge the ordinary affairs of life; yet it is requisite to have many arms, in order to wield many weapons in warfare.

13. It was in the same manner, that the self same monarch was situated with his fourfold persons, in all the four sides of the earth; where though they were impressed with the consci-

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\*ousness of their self identity, yet they all acted their several parts as quite distinct and apart from others.

14. They were all alike conscious of the pains and pleasures attending on their lying down on naked grounds, their passing to distant island and their travelling to different forests and groves, and desert lands also.

15. They all remembered their journey's[\*\*journeys] over hills and mountains, as well as their voyages by water and air; they knew how they floated on the seas, and rested on clouds.

16. They knew how they mounted upon waves of seas, and rode on the back of flying wind; and how they lay on the shores of seas, and at the foot of mountain,[\*\*.]

17. Again the prince proceeding to Scythia, or the land of sacas on the east; passed into the enchanted city of the yaxas[\*\*yakshas], lying at the foot of the Eastern mountain or Udaya-giri; where being spelt bound[\*\*spellbound] by their sorcery, he lay asleep for full seven years in the wood of the leafless mansá sijá trees.

18. Rising afterwards from his drowsiness, he was converted



to the torpid state of a stone by his drinking some mineral water, and was condemned to remain for seven years more with the mineral substances of the earth.

19. He was then confined in a cave of the western mountain--Astáchala, which reaches to the region of the clouds and is shrouded by darkness; and he became enamoured of the company, of Pisácha and Apsara females.

20. He then arrived at a region which was free from fear, and where there rose a high mountain with water-falls in all sides of it; here the prince was lost in the forest of haritaki or chebula--myrabolans[\*\*myrobalans], and become invisible for years.

21. The prince that had erewhile[\*\*space removed] been spellbound by the yaxa[\*\*yaksha], travelled afterwards to the frigid climate; and there being transformed to a lion, he roved about the Raivata hills for ten days and nights.

22. And then being deluded by the black art of Pisáchas, he was changed to the form of a frog, and lived in that state in the caves of the golden mountain for a decad[\*\*decade--P2:decad OK/SOED] of years.

23. Travelling afterwards to the country of Kumárika (cape[\*\*Cape] -----File: 114.png----- comorin[\*\*Comorin]), he dwelt at the bottom of the nothern[\*\* northern] ridge of the Black mountain. Then going to the saca country, he was transformed to a hog, and lived in a dark hole for a hundred years in that shape.

24. He lived for fourteen years as a squint-eyed, in the land of marivaca; when the western form of the prince was turned to a Vidyádharma, by virtue of his skill in learning various lore.

25. There he enjoyed sexual intercourse at his full satisfaction under the scented bower of alá, and passed his time in amusement.

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## CHAPTER CXXV.

### ON THE LIVING LIBERATION OF THE PRINCE.

Argument:--Mutual assistance of the four persons of the prince to one another, and their true meaning.

Vasishtha continued:--Now of the quadripartite bodies of the prince, that which was transformed to a tree, in the valley called the vale of fearlessness in sacadwipa: supported itself by sucking the better water of the rock which it drew by its roots.

2. It was then that the western part of the royal person, came up to the relief of the former or eastern part, and released it from the curse of its vegetable state of full seventy years, by the power of its incantations.

3. Again the western person of the king, passing to the frigid clime, was there transformed to a stone by curse of the chief of the Pisácha tribe; but was released afterwards from that state by southern personage, by his offering of meat food to the carnivorous Pisácha.

4. At another time as this western personage, was settled beyond the western horizon, it was changed to the form of a bull by a female fiend, that had assumed on her the form of a cow, and was freed at last from that state by the southern person.

5. Again the southern figure of the prince, was doomed to live as a demon on a mountain tree in the Kshemaka, and was liberated at last from it by the yaksha prince.

6. Then again, the eastern person of the prince, was metamorphosed to the shape of a lion, on a mountain in the province of Vrishaka, and was delivered for its metamorphoses by the western personality.

7. Ráma rejoined:--How is it sir, that the single individuality of the prince, which was confined in one spot as that of a yogi; could be ubiquitous at one and the same time, could per-\*

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\*form the various acts of different times and places at once, by the all comprehensive universality of the mind.

8. Vasishtha replied: O Ráma! Let the unenlightened think whatever they may, respecting this world; (i. e. let them take its unreality for positive reality); but do you attend to what I say, regarding the light in which it is viewed by the enlightened yogi[\*\*yogis] (who view it in its spiritual light, and conduct all their operations in the mind only).

9. According to spiritualists, there is no other essence, except one universal Intellect; the phenomenal are an utter inexistence, and the creation or increate entity of the world, blends into nothing. (The intellect is a formless and all-pervading essence, and acts in many ways in all places).

10. This universal Intellect is the eternal residence of and one with the eternal and universal soul; and it is this that constitutes the essentiality and universality of the Supreme soul at all times.

11. Say, who can obstruct any where or by any force the

course of the great mind, which is ubiquitous[\*\*ubiquitous--P2:ubiquitous  
obsolete & rare/SOED] and all comprehensive,  
and exhibits itself in various forms in the endless  
varieties of its thoughts. (Hence there is nothing in reality,  
except they be but representations of the inward thoughts of  
the mind; or manifestations of the omnipresent One in various  
shapes).

12. What is it to us and what can we call to be ours, when  
all these sights are exhibited in the supreme soul or Intellect  
in all places and times; and all that is present, past and future,  
are comprised [\*\*[in]] that all-comprehending mind.

13. So that the far and near, a moment and an age, are the  
same to it, which is never altered in its nature (so says the  
sruti:--It is both near and afar, the past and the present &c[\*\*.] ).

14. All things are situated in the soul, and yet look at the  
act of Ignorance, that they appear to be placed without it, as  
we behold them with our naked eyes: (as phantasms[\*\* typo?--P2: No] of  
the  
hidden soul).

15. The soul is the substantial omniscience of vacuous form,  
and exhibits the three worlds in its vacuity, without changing  
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its vacuousness, (but shows like the magic lantern, the phantasmagoria  
of these in itself).

16. The universal soul appears in the universe, as both its  
viewer and the view in itself, or as the subjective and objective  
in its self-same nature; but how is it possible for the inherent  
soul of the apparent world, to admit of a visible form in any  
way, unless it be by the delusion of our understanding to think  
it so.

17. But tell me thou sage that knowest the truth, what thing is impossible to the active agency of the selfsame Deity, to whom all things are alike possible at all times and places; and so also to the wise king vipaschit[\*\*Vispaschit], who was alike conscious of his self identity in all his qudruple[\*\*quadruple] forms. (The lord[\*\*Lord] that spreads unspent, and acts alike in all. Pope).

18. The enlightened Intellect of the yogi, that has not yet arrived at its transcendent state of unity with the Deity; and retains the sense of its individuality; can yet readily unite itself with the souls of others in all places.

19. There is nothing impossible to the supreme soul; but the half enlightened soul, that lingers between its knowledge and ignorance, and has not attained to transcendent wisdom, is confounded in its intellect regarding the true knowledge of things.

20. The soul that is some what advanced in its knowledge, is said to have partly progressed towards its perfection (siddhi); hence the four parts of Vipaschit situated on the four sides, made up a perfect whole. (The whole number in common calculation, is usually divided into and made up of four quarters).

21. These four parts were as so many states or degrees of perfection, which lighted on Vipaschit like the rays of heavenly light; and these states mutually helped and healed each other, as the members of the body assist and supply to the defects of one another.

22. Ráma said:--Tell me, O neverable[\*\*venerable] Brahman, why the quadruple king Vipaschit, ran on all sides like brutes, if he was so enlightened in every part, and why he did not sit collected in himself as he was.

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23. Vasishtha replied:--What I have related to you regarding enlightenment, applies only to the case of yogis, who though they are combined of many parts in their minds, do yet remain sedate in themselves in the same state.

24. But the Vipaschitas were not so wholly enlightened as the holy yogis, but being partly enlightened, they remained in the midmost state between the two, as if hanging betwixt both state of enlightenment and ignorance at the same time.

25. They bore upon them the marks of both at once, namely of the one by their discretion and discernment, and of the other by the passions and affections of their minds, that led them to the two different ways of liberation as well as of bondage.

26. Those who are ever vigilant[\*\*vigilant] in the discharge of their pious acts, and are wavering between their temporal and eternal concerns, as the Vipaschitas continued in their course of action, such persons cannot be perfect and esoteric yogis in this life.

27. The devotees that are devoted to their devotion of a particular deity as the Vipaschitas were of the god of fire, are styled as the dhárana[\*\*dháraná] yogis; and not transcendent or param yogis, unless they attain to transcendental knowledge (or jnána yoga, which removes the avidyá ignorance).

28. The learned yogi does[\*\* does] not see any mist of ignorance, to obstruct[\*\* obstruct] his sight of the lights of truth; but the ignorant devotee is blind to truth, though he may be received into the favour of his favorite deity.

29. The vipaschitas were all of them subject to ignorance, and they rejected the knowledge of the true soul, by their attachment to gross material bodies, which are at best but vain

unrealities. Listen therefore to what I will now relate, regarding those that are liberated from their grossness even in their lifetime.

30. The yogis retain of course their knowledge of the concrete, in their conduct of the external affairs of life; but liberation is the virtue of the mind, consisting in its freedom from subjection to gross materials, and subsisting in the mind only, and not in the body or its sensibility.

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31. But as the bodily properties are inseparably connected with the body, and its sensibility can in no way be separated from it; the liberated soul is therefore no way attached to it, nor doth the yogi ever take any heed of it in his mind (his thoughts being solely fixed in the soleity[\*\*soly] of the soul).

32. The mind of the liberated yogi is never reunited with his body, any more than pollen is ever rejoined with its parent stalk; although the bodily properties of the living liberated yogi, ever remain the same as those of worldly[\*\* worldly] persons. (Freedom consists in the minds and soul, and not in the bonded body).

33. The bodies of both are of course equally perceptible by all, but not the minds which are hidden in them; the liberated soul cannot be seen by others; but the incarcerated spirit is known to every body, by its addictedness to the discharge of its bounded duties.

34. Self-liberation is as well perceptible to oneself, as his perception of the sweetness of honey and the taste of other things, are well known to himself; and one is well acquainted with his liberation and bondage, from his consciousness of pleasure and pain from the one or other.

35. It is thus by one's inward perception of his liberation, that he is called the liberate; and it is also the inward coolness of his soul, as well as the indifference of his mind, that constitute his liberation even in his life time.

36. Neither the bondage, or liberation of the soul, nor the pleasure or painfulness of one's mind can be any how known to another; whether you divide the body into pieces or place it upon a royal throne. (Though the features of the face, are said to be indicators of the inward mind).

37. Whether laughing or crying, the liberated soul feels no pleasure or pain therein; because it is situated in both states in the unalterable spirit of god.

38. The minds of liberated persons, are settled in the divine spirit and no where else, even when they are in the act of of receiving or doing any thing with their bodies: But the learned men of the different schools, are seen to be quite other-  
[\*\*=print, last word missing in scan]

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\*wise from their unacquaintance with liberation; (and being moved by the circumstances of life).

39. The bodies of liberated persons, are not affected by external events, and though such a one may appear to be weeping, yet he never weeps in grief; nor does he die, with the death of his mortal body.

40. The great man that is liberated in his life time, does not smile though he has a smiling face; nor is he affected by nor angry at any thing, though he seems to be moved by affections and anger. (i. e. His feelings are never lasting).

41. Undeluded he sees the delusions of the world, and unseen



by any he sees the failings of others; and all pleasure and pain seem as ideal unto him.

42. Every thing is as nil to the liberate, as flowers growing in the garden of the sky; and the existence of the world is non-existence unto him, who sees the unity alone in all existence. (The One being all and all being one; all others are lost in the only One).

43. The words pleasure and pain, are as aerial flowers to him, who are indifferent to them, who have become victorious over their feelings, by their liberation from all sensations in their life time.

44. They that have known the truth, are unaltered in their natures; as the mouths of Brahmá, are unflinching in the recital of Vedas. (?)

45. And as Siva ripped the upper head of Brahmá, as a bud of lotus, with the nail of his hand; and the god neither resented it, nor grew another head instead, which he was well able to do: so the meek yogi remains unresentful at any harm done to him.

46. Of what use is the upward or sky-looking face to him, whose inner or intellectual eye shows him the voidness of all things around; hence the possession of the external organ of sight, is useless to him, who sees everything within himself.

47. Every one gets as it is allotted to him by his fate, in retribution of his past actions; and his fatality (of retributive justice), does not betide mortals only; but binds the god Siva

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also to the sweet embraces[\*\* embraces] of Gaurí, as well as to his melancholy  
contemplation for ever; and so also doth the milky ocean,

bear the ambrosial moon in his ample bosom. (An irrevocable binds even jove[\*\*Jove] himself, as Hara to his nakedness, and Hari to hid serpent bed).

48. Good minded men are seldom seen to abandon their passions, though they are capable of doing so in their life time; but they become quite dispassionate upon their death, when the five elemental principles of their bodies, are burnt away upon the funeral pile. (All lie level with the dust in their silent graves).

49. But the living liberated man, gains nothing by his doing anything, nor loses aught by his doing of naught; nor has he any concern with any person, nor interest whatever with anything here on earth.

50. What avails one's passionateness or dispassionateness in this world; since what is fated in this life, cannot be averted by any means.

51. The god Hari, who is liberated in his life, does not yet cease from his work of slaying the Asurus[\*\* Asuras], or to have them slain by the hands of Indra &c[\*\*]; he becomes incarnate, to die himself or by hands of demons; and is repeatedly born and grown up, to be extinct at last. (Such is the general doom of all).

52. No one can give up his alternate activity and rest at once, nor is there any good to be reaped by his attachment to the one, or relinquishment of the other.

53. Therefore let a man remain in whatever state he may be, without having any desire of his own; because the god Hari is without any desire in himself, being the form of pure Intellect or Intelligence only. (Desire subsists in the mind, and not in the intellectual soul).

54. The changing time changes and moves the steady soul, like a ball on every side; as it turns about the fixed sun round the world in appearance; (and not in reality).

55. The lord of the day, is not able to restrain his body, from its apparent course; though he is seated in his nirvána as he is, without any desire of changing his place.

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56. The moon also appears to be waning under her wasting disease[\*\*disease], though she remains ever the same in all kalpa ages of the world; so the soul of the liberated person continues the same, though his body is subject to decay by age[\*\*.]

57. The fire too is ever free and liberated in itself, because nothing can extinguish its latent heat at any time; and though it was suppressed by the sacrificeal[\*\*sacrificial] butter of marutta, and the seminal liquid of Siva for a while, yet it revived again as it was before. (Light and heat are coeternal elements).

58. Vrihaspati[\*\*Brihaspati] and Sukra the preceptors of the gods and demigods, were liberated in their life time, and with all their ambitious views of predominance[\*\*predominance], they [\*\*[acted]\*\*see 62] as dull and miserable persons.

59. The sagely prince Janaka is perfectly liberated in his mind, and yet he is not loathe to rule over his principedom, and to quell his enemies in battle. (Liberation consists in the mind, and not in cessation from action).

60. The great kings Nala, Mandháta, Sagara, Dilípa, Nahusa and others, were all liberate in their lives; and yet they reigned and ruled over their realms, with all the vigilance of sovereigns.

61. A man acting either wisely or foolishly in life, is neither bound to or liberated in this world; but it is his ardent desire of or apathy to worldiness[\*\*worldliness], that constitutes his bondage to or liberation from it.

62. The demoniac princes Vali, Namuchi, Vritra, Andhaka, Mura and others, lived quite liberated in their lives; though they acted as unwisely, as if they were elated by their ambition and passions.

63. Therefore the existence or disappearance of the passions, in the conduct of any body, makes no difference in his spiritual character; but it is the pure vacancy of the human soul and mind, that constitutes his liberation in this world[\*\*.]

64. Being possest of the knowledge of god as pure vacuum, the living liberated person is assimilated to the likeness of vacuity itself; and is freed from the duality of thinking himself otherwise than the divine spirit. (The sense of self per-\*

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\*sonality, is lost in the knowledge of the universality of the divine soul).

65. He is conscious of the fallacy of phenomenal appearances, which he knows to be no more than as the variegated rainbow reflected in empty air, (by the ineffable light of the glory of god).

66. As the various colours are seen to shine in the rainbow, in the field of empty air; so these myriads of brilliant worldly bodies, are but vacuous particles appearing in infinite space, (The great worlds are as minute atoms in the sight of great god).

67. This world is an unreality, appearing as a reality in view; it is unborn and increate, and yet it is irresistibly conspicuous to our sight, like the appearance of the sky in the empty firmament.

68. It is without its beginning or end, and yet appearing to have both of these; it is a mere void, and seeming as a real substantiality; it is increate, and yet thought to be a created[\*\*replaced hyphen with space] something; it is indestructible, though thought to be subject to destruction.

69. Its creation and destruction are phenomena occurring in the vacuous essence of God, as the structure of a wooden post and statue, takes place in the substance of the wood. (Here the Divine essence is considered as the material cause of the world, and the one being void the other is considered equally void also).

70. The mind being freed from its imagination, and drowned in deep meditation (samádhi), as in the state of a sleepless sleeper; it comes to the sight of an even intellectual[\*\*intellectual] vacuity, engrossing the sights of all the worlds, as if absorbed in it.

71. As a man passing from one place to another, is unmindful of the intermediate[\*\*intermediate] scenes; so the attention being directed solely to the sight of the intellectual void, the thought of all the world and other existences is wholly lost in the same. (Such sight of the single point in view is called the sakhá chandra darsana. Nyáya).

72. In this state of intense meditation, the thought of a  
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duality is lost in that of the unity; and this idea of oneness disappears in that of a vast void, which terminates to a state

of conscious bliss; (which is the summum bonum of yoga philosophy).

73. In this state of insouciance, the duality of the world is lost in the nullity of vacuity; the knowledge of self personality is dwindled to spirituality, and all futurity presents itself clearly to the view of the clairvoyance of the enrapt yogi. (This forms the purnata or perfectibility of yoga practice).

74. The perfect yogi remains with his mind, as clear as the vacuous sky, enveloping the phenomans[\*\*phenomenals] in its ample sphere;  
he sits silent and as still and cold as a stone; he views the world in himself, and remains quiet in rapturous amazement at the view.

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## CHAPTER CXXVI.

### RESUSCITATION AND CONDUCT OF THE VIPASCHITAS.

Argument:--Release of the Dead from the error of the world, their wonderings[\*\*wanderings (see v. 2)] and fancies of themselves.

Rama[\*\*Ráma] said:--Now tell me sir, what the Vipaschitas did, being cast in the seas, islands and forests, in the different parts of the earth.

2. Vasistha[\*\*Vasishtha] replied:--Hear now, Ráma, of the Vipaschitas, in all their wanderings amidst the forests of tála and tamála trees, upon the hills and in the islands of different sides.

3. One of the Vipaschitas, that was roving about the westerly ridge of a mountain in Kraunchadwipa, was crushed to death by the tusk of an elephant, as it tears a lotus in the lake.

4. Another of these was smashed in his contest with a Ráksasa, who bore his mangled body aloft in air, and then cast it amidst the marine fire, where it was burnt to ashes.

5. The third was taken up by a Vidyádharma, to the region of the celestials; where he was reduced to ashes by curse of the god Indra, who was offended at the prince's want of respect towards him.

6. The fourth that went to the farthest edge of a mountain in the Kusadwipa, was caught by a shark on the sea shore, which tore his body to eight pieces.

7. In this manner did all these four lose their lives on all sides, and they all fell as sorrowfully as the regents of the four quarters, at the last dissolution of the world on the doomsday.

8. After they were reduced to the state of vacuity amidst the vast vacuum, their vacuous and self-conscious souls, were led by the reminiscence of their former states to behold the earth, (to which they had been so much attached).

9. They saw the seven continents with their belts of the seven oceans, and also the cities and towns with which they were decorated every where.

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10. They beheld the sky above, with the orbs of the sun and moon forming the pupils of its eyes; and also the clusters of stars, that were hanging as chains of pearls about its neck, and the flaky clouds that formed its folded vest.

11. They saw with their intellectual eye, the stupendous bodies that rose out of chaos at the revolutions of past kalpa cycles, and filled the amplitude of the sky and all sides of the horizon with the gigantic forms. (These were the big bodies

of the many unitarian saivas that appeared at the begining[\*\*beginning] of repeated creations).

12. Being possest of their consciousness in their spiritual forms, they descended to observe the manners of elemental bodies that were exposed before them.

13. All the four Vipaschitas were actuated by their previous impressions, to the inquiry into the measure and extent of the ignorance, which led people to the belief of the body as soul itself, in want of their knowledge of the spiritual soul: (as it is the case with gross materialists).

14. They roved from one continent to another, to witness in what part of this ideal globe of the earth was this ignorance (avidyá) most firmly seated, so as to give it the appearance of a visible substance.

15. Then passing over the seven continents and oceans, the western Vipaschit, happened to meet with the God Hari standing on a parcel of firm land.

16. Receiving then the incomparable knowledge of divine truth from him, he remained in his samádhi meditation at that spot for full five years.

17. Finding afterwards his soul to be full with divine presence, he relinquished even his spiritul[\*\*spiritual] body, he fled like his vital breath, to the transcendent vacuum of final extinction nirvána.

18. The eastern Vipaschit was translated to the region of moon (by his adoration of that luminary), and was seated beside that full bright orb (for his great purity and piety). But the prince, though placed in the exalted sphere of the moon,

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continued ever afterwards to lament for the loss of his former body. (So heavenly souls are said to long for their bodies).

19. The southern prince being forgetful of his spiritual nature, thinks himself to be reigning in the salmalidwipa[\*\*S-], and employed in the investigation of external and sensible objects.

20. The nothern[\*\*northern] one dwelling amidst the limpid waters of the seventh ocean, thought himself to be devoured by a shark, which retained him in his belly for the space of a thousand and one years.

21. There he fed upon the bowels of the shark, which killed the animal in a short time; and then he came out of its belly, as if it gave birth to a young shark.

22. Then he passed the frigid ocean of snows and over its icy tracts, stretching to eighty thousand yojanas (or leagues) in dimension.

23. He next arrived [\*\*[at]] a spot of solid gold, which was the haunt of gods, and stretched to ten thousand yoganas[\*\*yojanas], and here he met with his end.

24. In this land the prince Vipaschit attained the state of a God head, in the same manner as a piece of wood is turned to fire in a burning furnace.

25. Being one of the principal Gods, he went to the Lokáloka or polar mountain, which sourrounded[\*\*surrounded] the globe of the earth, as an aqueduct begirds the base of a tree.

26. It rises to the height of fifty thousand yojanas, and has the inhabited earth on one side of it which faces the sunlight, and eternal darkness reigning on the other.

27. He ascended to the top of the Polar mount, which pierced the starry sphere; and as he was seated upon it, he was beheld in the light of a star by the beholders below.

28. Beyond that spot and afar from this highest mountain, lay the deep and dark abyss of infinite void.

29. Here was the end of the globular form of this earth, and beyond it was the vacuity of the sky, of fathomless depth, and full of impervious darkness.

30. There reigns a darkness of the hue of a swarm of black

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bees, and as the shade of the black tamála trees; there is neither the stable earth nor any moving body under the extended sky; this great void is devoid of support[\*\*support], nor does it support anything whatever at any time. (This is chaos).

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## CHAPTER CXXVII.

### COSMOLOGY OF THE UNIVERSE.

Argument:--Account of the Earth and the starry frame below the endless Vacuum, which envelope the Universe.

Ráma said:--Please, tell me sir, how this globe of the earth is situated, how and where the polar mountain stands upon it, and do the stars revolve about the same.

2. Vasishtha replied:--As boys build their fancied castles in empty air, so is this world the creation of the imagination of the mind of Brahmá, and no more than this.

3. As the dimsighted man sees the shadow of the moon, and other false sights before his eyes, so the creative Power-[\*\*--]Brahmá

sees in the beginning, the phantoms of the phenomenal world in the vacuity of its Intellect: (like a shadow of the prototype in the Divine mind).

4. As an imaginary city is situated in the mind, and is invisible to the eye; so the notion of the world is posited in the intellect, and not exhibited in actuality.

5. Whenever there is the reflexion of anything whatever in the mind, and arising spontaneously of its own nature (from previous reminiscence); the same presents itself even then and in that state before the sight, (as in a dream).

6. As the dimsighted eye, sees false sights in the sky; so the deluded mind, sees the earth and the orbs of heaven (i. e. the heavenly bodies).

7. As the current water flows on the surface of rivers, and there resides the latent fire underneath; so the notions of things presenting themselves as dreams of the mind, are manifested as real ones before the sight.

8.[\*\*=print] Hence as thoughts and notions of things, occur and subside continually in the mind; so the earth and heavenly bodies, appear incessantly to revolve in their spheres; (and the stars to rise and set in endless succession).

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9. The world is entirely inexistent[\*\*non-existent?--P2:inexistent OK/SOED], to dull and inanimate beings; it is visible to those that have the visual organs but utterly invisible to the blind, and altogether unknown to them that are born as such. It is imperceptible to the insensible, and perceptible only in the same manner as it is presented in the mind. So it is in the power of the mind alone, to represent it in some form or other to one's self.

10. It is thus according to the mental conception (of some astronomers), that the bodies of stars, are considered to be as large as the earth; and the unreal world (of spiritualist), is believed as a real entity (by the materialist).

11. The world has both light and darkness, owing to the presence or absence of the sun; beyond which there is the great abyss of vacuity, which is a vast expanse of darkness, except where there is a glimpse of Zodiacal light.

12. The polar circle is called the polar mountain, from the protuberance of the poles at both ends; it is termed also the Lokáloka or having a light and another dark side[\*\*space added], owing to the course of the sun towards or away from it. Its distance from the starry circle, derives it also of Zodiacal light.

13. Beyond the polar circle, and afar from the sphere of the sky, there is the sphere of the starry frame, which revolves around them at a great distance on all the ten sides.

14. This starry (zodiacal) belt, girds the firmament up and down, from the heavens above to the infernal regions below, in the vast vacuity of space; and extends to all sides.

15. The starry sphere (or belt of the zodiac), turns round the polar circle of the earth, and its nether regions, as it appears to our imagination, and not otherwise (as fixed and motionless).

16. The sphere of zodiacal stars, is twice as distant from the poles, as those are distant from the middle of the earth; in the same manner as the covering crust of a ripe walnut is aloof from the sheath of its seeds.

17. Thus the starry belt is settled at double the distance

from the poles, as the polar circle is situated from the equator;

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and it turns all about the ten sides, as a bel fruit whirls in the sky.

18. The aspect of the world is according to the modality, in which it is situated in the imagination of Brahmá, and as it is reflected from its archetype in the Divine mind (or its consciousness of it).

19. There is another sphere of the heavens, which is afar from the starry frame, and twice in its extent than that; this is lighted by the zodiacal light and beyond it their[\*\*there] reigns a thick darkness.

20. At the end of this sphere, there is the great circle of the universe; having one half of it stretching above and one below, and containing the sky in the midst of them. (This is called the Brahmánda kharpara, or the mundane sphere).

21. It extends to millions[\*\*millions] of joyanas[\*\*yojanas], and is compact with all its contents; it is a mere work of imagination, and formed of vacuity in the immensity of vacuum (which is the mind of god).

22. The sphere of light turns on every side, of the great circle of vacuity, with all the lightsome bodies of the sun, moon and stars in its circumstance: there is no upside nor downward in it, but are all the same herein.

23. There is no actual ascending, descending nor standing, of any planetary body therein; they are mere manifestations of the intellect, which exhibits these variations in the workings of the mind.

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## CHAPTER CXXVIII.

### THE VACUUM OF BRAHMA AND THE SIGHT OF THE WORLD THEREIN.

Argument:--Vipaschitas wanderings beyond the sphere of the world and the regions of darkness.

Ráma! I have told you all these by my personal perception of them, and not by any guess-work of mines[\*\*mine], because it is by means of their purely intelligent bodies, that yogis like ourselves have come to the clear sight of these things in nature, which are otherwise unknowable to the material body or mind.

2. Thus the world of which I have spoken, appears to us as in a dream, and not in any other aspect as it is viewed by others: (As either an imaginary or solid material body).

3. Now whether the world is viewed in the light of a dream or any other thing, it is of no matter to us; since it is the business of the learned, to speak of its situation and what relates thereto; (and not of its nature or essence).

4. There are the two poles (merus) situated at the utmost extremities of the north and south of the world; and it is the business of the learned, to enquire into the endless kinds of beings lying between them.

5. These varieties are well known to the people of those particular parts; and not to us here, where they do not appear in their native beauty.

6. The two poles (as said before), standing at the farthest extremities of the globe, limit the earth with its seven continents

and seas, and stretch no farther beyond them.

7. Now hear, O Ráma, that the whole body of water on earth, is ten times as much, as the extent of the two continents (lit[\*\*.] , valves), which are surrounded by it.

8. The two continents attract the circumambient waters

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around them, as the magnet attracts the needles about it; and the water (in its turn), upholds the continents (and islands), as the Kalpa tree supports the fruits upon it.

9. All things on earth are supported by it, as the fruits of a tree are supported by its stem; wherefore every thing on earth falls down on it, as fruits fall upon the ground.

10. Far below the surface of the water, there is a latent heat underneath, which is ever burning without any fuel, which is as still as air, and clear as the flame of fire.

11. At the distance of ten times from it, there is the vast region of air;[\*\*semicolon=print] and as many times afar from that, there is the open space of transparent vacuum.

12. At a great distance from that, there is the infinite space of the vacuity of Divine spirit; which is neither dark nor bright, but is full of Divine Intelligence.

13. This endless void of the supreme spirit, is without its beginning, middle or end; and is named as the universal soul, the great Intellect and perfect bliss, (nirvána or insouciance).

14. Again there are myriads of orbs, in the distant parts of these spheres; that appear to and disappear from view by turns.

15. But in reality, there nothing that either appears or disappears, in the uniformly bright soul of Brahma; where every thing continues in the same manner, throughout all eternity.

16. I have thus related to you, Ráma, all about the phenomenal worlds, that are perceptible to us; hear me now to tell you, what became of Vipaschit in the polar region.

17. Being led by his former impressions and accustomed habit, he kept wandering about the top of the mountain, (as he was wont to do before); but fell down afterwards in the dark and dismal pit therein.

18. He found himself lying as dead at that spot, when the birds of air, as big as mountain peaks, alighted upon his dead body, which they tore to pieces and devoured at last.

19. But as he died on the holy mount, and had a spiritual body of himself; he did not feel the pains and pangs which are

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inevitable upon the loss of the material body, but retained his clear consciousness all along.

20. Yet as his self-consciousness, did not attain the transcendent perceptivity of his soul; he remembered the grossness of his past acts and deeds, and was sensible of them, as any living body.

21. Ráma asked:--How is it possible sir, for the unembodied mind, to perform the outward actions of the body; and how can our spiritual consciousness, have any kind of perception of any thing?

22. Vasishtha replied:--As desire drives the home-keeping man from his house, and as imagination leads the mind to



many places and objects, so the mind of this prince was led from place to place: (as his reminiscence portrayed them before it).

23. As the mind is moved or led by delusion, dream, imagination and by error or misapprehension and recital of stories, (to the belief of things); so the mind of the prince was led to the credence (of whatever appeared before him).

24. It is the spiritual or intellectual[\*\*intellectual] body (or the mind), which is subject to these fallacies, (and not the corporeal body); but the human mind, forgets in course of time, its spiritual nature; and thinks on its materiality: (i. e. takes it for a material substance).

25. But upon disappearance of these fallacies, in the manner of the mistaken notion of the snake in a rope; there appears the spiritual body only, in lieu of the corporeal one.

26. Consider well, O Ráma! that the spiritual body is the only real substantiality; because all that appears to exist here beside the intellect, is no existence at all (without the mind, which makes and unmakes them).

27. As the mind of a man going from one place to another, passes on quietly over the intermediate places, and is quite unconscious of them; such is the case with the intellect, which passes to endless objects, without ever moving from its fulcrum, or changing itself to any other form.

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28. Say therefore, where is there a duality, and what object is there deserving your amity or enmity, when all this totality is but one infinite Deity, and known as the transcendent understanding.

29. The transcendental understanding is that calm and quiet state of the Intellect, which is without the workings of the mind; and though the prince Vipaschit was settled in his spiritual body, he has<sup>[\*\*had]</sup> not yet attained to that state of transcendentalism.

(This is Platonism or musing of the soul in itself).

30. He being in want of this percipience, found his mind on the stretch; and with his spiritual body, he saw a dark gloom, as it appears to a foetus confined in the embryo.

31. Amidst this gloom, he beheld mundane egg split in twain, and perceived the surface of the earth, situated in the lower valve thereof. It was a solid substances<sup>[\*\*substance]</sup>, as bright as gold, and extending to millions of yojans<sup>[\*\*yojanas]</sup>.

32. At the end of this he saw the waters, eight times in extent to that of the land; and these in the form of crusts of the oceans, formed the two valves (continents) of the earth, (i. e. the Eastern and western<sup>[\*\*Western]</sup> hemispheres).

33. After passing over this, he reached to the region of light, blazing with the sun and stars; emitting flames of conflagration issuing from the vault of heaven.

34. Having passed that region of fire, without being burnt or hurt in his spiritual body; he was led by his mind to another region, where he thought and felt himself to be borne aloft by the winds to his former habitation.

35. As he was carried in this manner, he felt himself to be of a spiritual body; for what is it beside the mind, that can lead any body from one place to another.

36. With this conviction of himself, the patient prince

passed over the region of the winds; and got at last to the sphere of vacuum, which was ten times in extent to that of the former.

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37. Passing over this, he found the infinite space of the vacuum of Brahma; wherein[\*\*space removed] all was situated, and whence all had proceeded, which is nothing and yet something, of which nothing can be known or predicated.

38. Moving along this empty air, he was carried far and farther onward in his aerial journey; until he thought in his mind, he could see from there, all the other spheres of the earth and water, and of fire and air, which he had passed over before.

39. There were again the formations of worlds, and repeated creations and dissolutions[\*\*dissolutions] of them to be seen in it; and trains of gods and men, and those of hills and all other things; going on in endless succession therein.

40. There was a recurrence of the primary elements, and their assuming of substantial forms; and repetitions of creations, and reappearances of worlds and the sides of the compass.

41. Thus the prince is still going on in his journey through the infinite void of Brahman; and finds the succession of creations and their dissolutions in it to no end.

42. He has no cessation from his wanderings, owing to his conviction and assuetude of thinking the reality of the world; nor does he get rid of his ignorance, which is from god also. (Man is created in ignorance, and barred from tasting the forbidden fruit of knowledge).

43. Whatever you view in your waking, or see in your dream; is the perspicacity of the Divine soul, and ever displays these sight in itself.

44. This world is an apparition of our ignorance, like the spectres that are seen amidst deep darkness; but know that it is the transparent intellect of god which represents it so, and will ever do the same.

45. And as the dark sight of the gross world, as well as the clear light of its transparency, do both of then proceed alike from the selfsame mind of God; it is impossible to conceive, whether it is the one or the other, or both alike.

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46. Hence, O Ráma, this prince being uncertain of the transparency of the Divine spirit has been wandering for ever more, in the dark maze of his preconceived worlds; as a stray deer, roves amidst the tangled wilderness.

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## CHAPTER CXXIX.

### VIPASCHIT'S BECOMING A STAG.

Argument:--The fates of the four Vipaschitas, and the transformation of one to a stag.

I have heard of the liberation of two Vipaschitas, by grace of Vishnu; and want now to know what became of the two brothers, that have **[\*\*[been]]** wondering<sup>[\*\*wandering]</sup> all about.

2. Vasishtha replied:--One of these two, learnt by long habit to subdue his desires, and by his wandering in many islands, had at last settled in one of them, and obtained his rest

in god.

3. Having relinquished the sight, of the outward livery of the world, he saw millions of orbs rolling in the vacuity and is still enrapt with the view.

4. The second one (or other) of them, was released from his personal wanderings, by his continuance in the contiguity of the moon, where his constant association with the stag like mark on the disc of that luminary, changed his form to that of that animal, which he still retains in his situation upon a hill.

5. Ráma asked:--How is it sir, that the four persons of vipaschit[\*\*V-], having but one mind, and the same desire and aim in view, could differ so much in their acts, that brought upon them such different results of good and evil?

6. Vasistha[\*\*Vasishtha] replied:--The habitual desire of a person, becomes varied according to the various states of his life, in course of time and in different places; it becomes weaker and stronger in degree, though it is never changed in its nature.

7. It is according to circumstances that the selfsame desire or object of a person, is modified in different forms; and whatever of these is greater in its intensity, the very same takes the precedence of others, and comes to pass in a short time.

8. In this divided state of their desires, the four persons of the prince, arrived to four different states in their modes in

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life; so that two of them were immersed[\*\*?--P2:OK/SOED] in their ignorance, the third became a deer, and the last gained his liberation at last.

9. The two former have not yet arrived at the end of their nescience[\*\*nescience], but have being grovelling in darkness by their blindness to the light of truth; which can hardly dispel the darkness, that is continually spread by ignorance.

10. It is only the light of philosophy, that is able to drive the gloom of ignorance; which however deep rooted it is, then flies at a distance, as the shade of night is dispersed before the light of day.

11. Attend now to what this Vipaschit did in the other world, where he was cast on the coast of gold, across the far distant ocean of sweet waters, and which he mistook for the habitable earth.

12. Beyond this he beheld an orb in the vacuity of Brahma, which was as he thought the vacuum of the great Brahma himself[\*\*.]

13. Here he was led by his excellent virtues, amidst the society of the learned; and learning from them the visible world in its true light, he was amalgamated into the state of Brahma himself.

14. No sooner had he arrived at that state, than his ignorance and his body disappeared from him, as the sea in the mirage, vanishes before the closer view, and as falsehood flies before truth.

15. Thus I have related to you all the acts of Vipaschit, and about the eternity of ignorance as that of Brahma, because it is coeval with him: (because the positive idea of knowledge, is always blended with that of its counterpart or the negative idea of ignorance).

16. See the millions of years, that have been passing in eternity, but the mind by its nature, is quiet[\*\*quite] unmindful of their course and number. (So also is the idea of eternity, of which we have no definite idea).

17. As the knowledge of horses is said to be false, when known, so the knowledge of the world (as a separate

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existence) is a falsity, but being truly known, it is found to be Brahma himself. (?)

18. There is no difference of avidyá or ignorance, from the essence of Brahma; because the one subsists in the other; for Brahma is the perfect. Intellect himself that shows the difference in the modes of intellection. (All differences are displayed in the Divine Mind).

19. Another Vipaschit, that was wandering all about in the universal sphere, could not come to the end of his ignorance (avidyá), in his course of a millenium.

20. Ráma said:--How was it, sir, that he could not reach to the utmost pole of the universe, nor could he pierce its vault to get out of it? Please explain this fully to me, which you have not yet done.

21. Vasishtha replied:--When Brahma was born at first in mundane egg, he broke the shell with both his hands, into the upper and lower halves.

22. Hence the upper valve of the shell, rose too far upwards from the lower half; and so the lower valve, descended as far below the upper part.

23. Then there are the circles of earth, water and air, which are supported upon these valves; while there two serve as bases

for the support of other spheres.

24. In the midst of these there is the vacuous sky, which is infinite in its extent, and which appears unto us, as the blue vault of heaven.

25. It is not bounded by the circles of earth and water, but is a pure void, and basis of all other spheres that rest upon it.

26. He passed by that way into the infinite void, as the circles of the starry frame revolve amidst the same; in order to examine the extent of ignorance and to obtain his release from it, as he was taught to find.

27. But this avidyá or ignorance being coalescent with Brahma, is as infinite as the Deity himself; and there she is as unknowable as god, as yet nobody has been able to know her nature. (God and Nature are both unknowable).

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28. Vipaschit continuing to mount afar and higher in the heavens, found the nature of avidyá or ignorance to be coextensive with the extent of the worlds, through which he traversed on high.

29. Now see how one of these persons was liberated, and another grazing about as a stag; see the other two fast bound to their former impressions, and constrained to rove about the worlds, which they took for realities in their ignorance.

30. Ráma said:--Tell me kindly, O sage, where and how far and in what sorts of worlds, have these Vipaschitas been still roaming, with getting their intermission.

31. At what distance are those worlds, where they are born over and over again; all this is very strange to me, as they



have been related by you.

32. Vasishtha said:--The worlds to which the two Vipaschitas are carried, and where they have been roving; are quite invisible to me, notwithstanding all my endeavours to look into them. (It is the terra incognita[\*\*space removed]).

33. So the place where the third Vipaschit is roving as a deer, is also in a land which is known to nobody on earth.

34. Ráma said: you have [\*\*[said]] sir, that the Vipaschit who is transformed to a deer, has been roving on a hill; tell me therefore, o most intelligent seer, where is that hill situated, and how far is it from here.

35. Vasishtha answered:--Hear me tell you, how far off is that world from here, where Vipaschit has entered after passing through the vast vacuity of the supreme spirit; and has been wandering there in his form of a deer.

36. Know it to be somewhere amidst these three worlds, where he has been roving as a stray deer; because this is the vast vacuity of the Divine spirit; in which all these worlds are interspersed[\*\*interspersed] at great distances from one another.

37. Ráma rejoined:--How is it consistent, sir, to say with good reason, that Vipaschit was born and dead in this world, and is still roving as a deer in it? (Why did he wander about in infinity, if he were to remain a finite being herein? gloss).

38. Vasishtha replied:--As the whole must well know all  
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the parts of which it is composed, so do I know every thing every where, which is situated in the all comprehensive soul of god, whereto I have assimilated myself. (Vasishtha means to say, that he knew all in his svánubhava or all knowing mind.

gloss).

39. I know the absent (i. e. all things past and future), and all that is destroyed, as well as all forms of things[\*\*things] whether small or great, are all interwoven together and exhibited before me, as if they were the production of this earth of ours.

40. Hence all that I have told you, O Ráma, regarding the adventures of the prince, was the work of his fancy, and took place in some part of this world, where he lived and died.

41. The Vipaschitas all wandered about the other worlds in empty air, and all this was the work of their imagination, which is unrestricted in its flight through boundless space.

42. One of these has happened to be born here as a deer, and it is in the dale of a mountain, somewhere upon this earth. (It is believed that all mortal souls transmigrate to this again, after their wanderings are over in other spheres).

43. The place where the prince is reborn in his form of a stag, after all his wanderings in other spheres were over; is in this orb of earth, where he is placed on a certain spot by an act of unaccountable chance (káka táliya).

44. Ráma said:--If it is so, then tell me sir, in what region of this earth, on what hill and in what forest of it, is this stag placed at present.

45[\*\*.] What is he doing now, and how does he nibble the grass in the verdant plain; and how long will it be, before that veteran seer may come to the remembrance of his former state and past actions.

46. Vasishtha replied:--It is the same stag, which has been presented to you by the ruler of the province of Trigarta; and

is kept close in your pleasure garden for your sport.

47. Valmíki[\*\*Válmíki] said:--Ráma was quite surprised with all the people sitting at the court, upon hearing the sage say so; and ordered his attendant lads in the hall to bring it forthwith[\*\*space removed]  
before his presence there.

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48. Then the brute stag was brought and placed before the open court, when the court-people found it plump and fat, and quite tame and gentle. (Lit.: content with its own state).

49. Its body was spotted all over, as with the stars of heaven; and its eyes were as outstretched as the petals of lotus flowers, and by far more handsome than the eyes of beauteous damsels.

50. It looked with its timorous glances, on the blue sapphires which decorated the court; ran to bite them with its open month, thinking them to be blades of grass.

51. Then as it gazed at the assemblage, with its raised neck, uplifted ears and staring eyes through fear; so they raised their heads, pricked up their ears, and looked upon the animal with their open eyes, for fear of its leaping and jumping upon them.

52. At last the king with all his ministers and courtiers, were all amazed at the sight of the animal, and thought it was all a magic, which they saw before them.

53. The wondering eyes of the assembled people, and the shining gems on the persons of the princes, made the court hall appear, as if it were studded with full blown lotuses all around. (The simile of blooming eyes and blossoming lotuses,

is common in all Indian poetry).

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## CHAPTER CXXX.7

### ENTERING OF THE STAG INTO THE FIRE.

Argument:--The stag burnt in the meditation of Vasishtha, and turned in its former figure of the Prince.

Válmíki related;[\*\*:]--Ráma then asked Vasishtha, to tell him by what means Vipaschit was released from his brutish shape and restored to his human form again.

2. Vasishtha said:--The way by which a person has had his rise, is the only means that conduces to his success, welfare and happiness in life; (and a departure from this course, brings on his ruin).

3. Vipaschit had been a worshipper, and it is by his re-entrance[\*\*hyphen added] into[\*\*space removed] the refuge of that deity only; that his changed form of the stag, may be altered and restored to its former figure, of bright and unalloyed gold.

4. I will now try the means of his restoration in your presence, as you may all witness it with your open eyes; and this stag will of itself enter into the fire before your sight.

5. Válmíki related:--Syng[\*\*Saying] so, the benevolent sage, touched his water pot with his hand, and muttered his mantras upon it in the proper form. (i. e. with fixed attention).

6. He thought intently upon the god of fire, with his flashing flames all around him; and immediately there sprang a blaze of fire, upon his reflection on it; (in the midst of the royal hall).

7. This was a pure flame, kindled without any coal or fuel, and burning with a rumbling noise, without emitting any smoke or soot or sloe[\*\*?].

8. Brighter and brighter it burnt in its beauty, and shone as a dome of gold, by shedding a golden lustre all about; it was as flushing as the blushing kinsuka blossom, and as glowing as the evening clouds of heaven[\*\*.]

9. The assembled host receded backward, upon beholding

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the spreading flame; but the stag flushed with the fervour of its former faith, on seeing its adored deity manifest before its sight.

10. As it looked on the fire with its ardent desire, he got rid of his sins, as if they were burnt away by its flames; and then advancing slowly towards it, he jumped at once amidst the blaze, as a lion springs aloft on his prey.

11. At this moment, the Muni moved his mind to meditation, and found the sins of the prince were burnt away from his soul; and then addressed the god, saying:--

12. O lord, that bearest the sacrificial butter to the celestials, recall to thy mind the past acts of the prince, in his faith to thee; and kindly restore him, to his former handsome figure again.

13. As the sage was praying in this manner, he saw the stag to be released from the flame, and running towards the assembled princes, with the velocity of an arrow flying towards its butt end or mark.

14. Having entered into the burning fire, he appeared as a

flaming body, and was seen by the assembly to be of a form, as bright as the appearance of an evening cloud.

15. Thus the stag was changed to the form of a man, before the sight of the assembled princes; as a spot of cloud is seen to assume another figure in the face of the bright vault of heaven.

16. It was seen amidst the flame, to assume a figure as that of pure gold; which afterwards took the form of a man, of handsome shape and appearance. (So the funeral fire purifies the soul of its impurities, and gives it a brighter form afterwards).

17. He appeared as the orb of the sun, or as the disc of the moon in the sky; or as the god Varuna in the waters of the deep, or as the evening cloud or rising moon.

18. There was the reflexion of the sun in the pupils of his eyes, as it was reflected on the surface of water, or on a mirror or bright gem; and the fire of his faith, blazed serenely in the sockets of his eyeballs.

19. Shortly afterwards this blaze of light disappeared from

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the court, as the light of a lamp, is blown away by the breath of wind; or as the tinges of evening clouds; vanish in the sky under the shades of night.

20. The man then stood as plainly in the hall, as the idol of a deity is seen to stand in a dilapidated temple (without its brightness); or as an actor is seen behind the scene (without his dress).

21. He stood silent holding a rosary on his hand, and having his sacred thread, hanging down a chain of gold about his neck; he wore a robe of pure white blanched by the fiery heat; and appeared as the bright moon, rising before the assembly.

22. On seeing the brightness of his person and attire, the courtiers all and every one, cried out saying, "O to the lustre;" and because he was as lustrous as day light, he was named, "Lustre" by all.

23. The courtiers also confirmed it by saying that, because he is as bright as brightness itself, let him be styled the "bright or Bhás," the name that he bore on him ever afterwards.

24. He sat in the hall in his meditative mood, and remembered all the incidents of his past life and former body.

25. The assembly was struck with wonder, and remained quite motionless and speechless and absorbed in thought; as Bhásha was reflecting in his mind the adventures of his past life.

26. Then the prince rose from his reverie after a short while, and advanced towards the assembly, under his newly obtained title of Bhásha or the light.

27. He advanced at first towards Vasishtha, and saluted him with delight; and then addressed him saying:--"I bow down, sir, before thee, as the giver of my life and light of knowledge of myself."

28. Vasishtha raised him by touching his head with his hand; and said;[\*\*:] "May thy protracted ignorance, O prince, dissipate this day and for ever after.

29. Victory to Ráma, said Bhásha, and bowed down to Dasaratha; who rising a little from his seat, thus accosted him smilingly and said:--

30. Dasaratha said;[\*\*:]--You are welcome, O prince! be sea-\*

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\*ted on this seat; you have wandered through many difficulties of the world, now take your rest here.

31. Válmíki related:--Thus accosted by the king, the prince now bearing the name of Bhásha, took his seat on a cushion, after making his salutation, to the venerable sages Visvamisra[\*\*Visvámitra] and others.

32. Dasaratha exclaimed:--O the pains, that Vipaschit has so long undergone, under the thralldom of Ignorance; in the manner of a wild elephant, tied in fetters at his feet by ruthless huntsmen.

33. O to what miseries is man exposed, owing to his want of precise understanding, and by his false knowledge of the reality of these worlds, that are seen to be revolving in empty shape.

34. How wondrous are these worlds, so extensive and so remote, which Vipaschit has traversed out, and how incredible are the pains, through which he has passed so long.

35. O how wonderful is the nature and glory, of the inane Intellect of the vacuous spirit of the Supreme, that exhibits in empty air, the blank thoughts of his all comprehensive mind, as sole and substantial ones (to the apprehension of ignorant mortals).

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## CHAPTER CXXXI.

### BHÁSHA'S ACCOUNT OF THE WORLDS AND HIS JOURNEYS THROUGHOUT

Argument:--There is no substantive world, separate from the thoughts



in the Eternal mind.

Dasaratha said:--I understand that Vipaschit has acted unwisely, in taking so much pains in his wanderings for a knowledge of the spheres; because it is all in vain to inquire into unrealities and useless matters, and it was his ignorance or avidyá alone, that led him to the search.

2. Válmíki related:--At this moment the sage Visvamitra, who was sitting beside the king; oped his mouth and said on the subject now under consideration.

3. Visvamitra said:--O king, there are many such men, who without a good understanding, and for want of best knowledge; are apt to think that all things are possible to be known by them.

4. Hence it is that the sons of king Vatadhána, have been wandering in his manner, and for very many years, in search of true knowledge, all over this earth, and without ever being able to arrive at it.

5. It is for exploring the limits of this earth, that they have been employed with ceaseless toil and unwearied labour, as a river runs in its incessant course for ever.

6. This great world (the earth), is situated as an orb in the air, like an imaginary tree of boys growing in the sky, or as a toy ball of fanciful Brahmá, rolling about in empty air.

7. As creeping emmets move about a sugar ball, without falling off from it; so do all living bodies move about their support of this earth, which is sustained in the empty air.

8. Those that are situated on the lower surface of this globe,

are moving thereabouts[\*\*space removed] as erectly, as those that are on its

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upper side; (and though this earth is turning up and down yet no one sides away from it).

9. The sun, moon and planets, together with the starry frame and the heavenly stream (the milky way); are attracted to turn round it incessantly, without ever coming in contact with it.

10. The sky girds and surrounds it on all sides, though the firmament appears to be above our heads, and the earth below our feet.

11. The living beings below the earth, are both moving downward or flying upward, as the beasts and birds on the upper side[\*\*space added] of it; and the region to which they fly is called the upper sky, (whether it be in this or that side of it).

12. There is on some part of this earth, a warrior race by name of Batadhánas; and there were born three princes of this royal family, in days of yore, (and are said to be living still).

13. They were firmly intent like Vipaschit, to know the limits of the visible world; and set out in their journey to explore the same, with a firm and unfailing resolution.

14. He passed from the land to water, and the waters to other lands again; and thus they passed many lives and ages, in their repeated inquiries with their resuscitated bodies in reiterated births: (because the steady pursuit of one, follows him in his successive births).

15. Thus wandering for ever all about the earth, they like ants moving on a sweet cake, found no end of it, nor reached to any other spot, beyond the same even in their thought of another one.

16. They are still turning around it in the air, like busy emmets about a roll; and they are yet in the same search without being tired of it. (Alexander said, ["\*\*"]earth is this thy end?" but these princes found no end of it).

17. Because whoever stands on any part of the globe, thinks it as the uppermost, and all other places on every side of it, to be lower than it; and so the antipodes below think themselves as upmost.

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18. They then said among themselves that, if they could not find the end of the earth all their toil, they must give up the pursuit and remove themselves elsewhere.

19. So it is with this world, O king! which is no more than display of the thoughts of Brahmá; it is a work or creation of the mind only, and a delusion as that of a protracted dream.

20. The mind is the Supreme Brahma, and Brahma is selfsame with his very mind; they are both of the form of the intellect, and there is no difference between them, than that of open air and the sky.

21. The intellect operates in itself, like the running waters in whirlpools; and as the eddies and their swelling bubbles, are no other than the very water, so the operations of the mind, are modifications of the mind itself.

22. The sky which is but vacuum, and was a void in the beginning; shows itself in the form of the world; which is

neither created nor ever destroyed.

23. Whatever the intellect suggests, (from its preconceptions and predilections); the mind (which is the active principle), obeys the same and is inclined in the same way; and continues to view the outer world, as it has ever existed in thought.

24. The visible world is of the same form, and equally imperishable as the intellectual; it is the eternal god that manifests himself in this manner, which is otherwise nothing of itself.

25. There is an atom of the divine Intellect, an infinity of minuter atoms in the shape of ideas, just as there are innumerable stones in the body of a rock; they reside in the spirit of god, and are as translucent as the divine spirit.

26. They abide in their own natures in the unexpanded spirit of god; but they do not live independent of themselves, as there [\*\*[is]] nothing that is separate from the supreme spirit.

27. Therefore this world is said to be the manifestation of the Divine Mind; and this conclusion [\*\*[is]] arrived at by the learned, by means of their logical consideration of the antecedent

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and subsequent. (i. e. by both their a priori[\*\*priori] as well as a posteriori arguments).

28. It is strange therefore that the human soul, should sorrow for its degradation and think itself as a different thing, though it is inseparable from the one universal soul.

29. Now let the so called prince Bhásha, who is otherwise known as the mighty monarch Vipaschit by his former appellation; what other strange things, he remembers to have seen, in all his wanderings through worlds.

30. Bhásha replied:--I have seen many sights, and wondered[\*\*wandered] untired through many regions; and remember also to have felt various vicissitudes in my life.

31. Hear O king, how much I have known and felt, in my course through remote regions in the spacious firmament on high; and know the joys and griefs, which I have enjoyed and suffered, in my transmigrations in different bodies and distant worlds, from a long long time out of mind.

32. It was by favour of the god of fire, and by the good and bad turns of fate; that I have seen a great many scenes, in my course in various forms and lives, like the revolving waters in a whirlpool, with a calm and constant and resolute mind.

33. Actuated by past reminiscence and misled by mistaken view of visibles; I was impelled by my firm zeal to inquire into all worldly things, in the different forms and changes of my body.

34. I had been an arbour for a thousand years, having my senses undeveloped in me, and feeling the rigours of all climates and seasons within myself. I had no mind nor mental action, save those of drawing the sap of the earth by my roots, and expanding myself into fruits and flowers.

35. I had been a mountain stag for a hundred years, with my skin of golden hue, and my ears as flat as leaves of trees; I fed on blades of grass, was charmed with all kinds of music, and being the weakest of all animals of the forest, I could do no injury to any one.

36. I lived for half a century as a Sarabha, a wild animal

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with eight legs; I dwelt in the caves of Krancha mountain,

and brought on my death by falling down from a craig, in attempting to fight with the raining clouds on high. (The Sarabha is a fabulous beast that dies by jumping down the hill).

37. I had also been born once as Vidhádharma[\*\*Vidyadhára], and had lived upon the table land of Malaya mountains, and amidst the happy bowers of Mandara, redolent with the sweet scent of sandal woods and kadamba flowers. Here I have breathed the sweet air perfumed by gum agalochum[\*\*agallochum], and enjoyed the company of Vidyadharí-fairies.

38. I was born as a cygnet of the swan of Brahmá, and tasted the honey of aureate lotuses for more than a century, and sported on the banks of the heavenly stream of Mandakiní, on the celestial mount of Meru.

39. For a hundred years, I remained by the side of milky ocean, feeling the cooling breezes wafting the moisture of its waves, and the fragrance of the forests and listening to the songs of the songsters of springs, which join to vanish the infirmities[\*\*infirmities] and sorrows of life.

40. I was once born as a jakal[\*\*jackal], in the woods of kalenjara mountains, and roved about the blossoming gunja and karanja forests; here I was trodden down by an elephant, and was about to expire, when I beheld that elephant to be killed by a lion in his turn.

41. I was at one time transformed to the form of a celestial nymph, and accursed by a siddha to dwell alone in some other sphere; where I lived for the period of half a yuga upon the sahya mountain, smiling with the blooming blossoms of santanaka arbours.

42. I next lived as a Valmika bird of raven, in my nest amidst the karavira plants, growing on the marshy grounds at the foot of a mountain; and there I passed my solitary[\*\*=print] life of a hundred years, with a fearly[\*\*?] breast and ceaseless[\*\*=print] scrambles on the dreary rocks.

43. I saw afterwards a level plain somewhere, with shady bowers of sylvan creepers under the shade of sandal trees; and -----File: 153.png----- beheld some females amusing there with swinging, like fruits on the branches of trees, and to be ravished away by the passing siddhas.

44. At another time, I passed my days as an anchorite, under the shade of Kadamba trees at the foot of a mountain; where I dwelt on the meditation of the single object of my devotion, and thus foolishly met my end with the pain of not meeting my object.

45. I saw also this universe to be full of beings, which fill it as fishes people the ocean on every side; the air, sky and light, are all inhabited by beings, as well as this earth of ours.

45. There is another wonder which fills this universe, as the shadow of the sky fills the ocean on all sides; it pervades in the air, water, sky and light, as well in all forms of things on earth. (This is the reflexion of Brahma in all creation, as that of the sky in water. gloss).

46. I also [\*\*[saw]] another wonder in a woman, who contains the three worlds in her ample womb; and who is pictured with the forms of hills and all things, resembling their reflexions in a mirror.

47. I asked her saying; O thou big bodied and big bellied one! tell me who thou art; to which she replied and said;[\*\*:]--know me sir, to be the pure and clear Intellect, that contains all these worlds within herself.

48. She added and said;[\*\*:]--O sir, as you see me so wonderful[\*\*wondrous] in my form, so must you know all things in the world to be of the same kind; but people who view them in their natural form find them otherwise[\*\*space removed], unless they look into them in their spiritual light, when the gross forms vanish into nothing?

49. These numberless beings on earth, are continually hearing, even without the directions of the Vedas and sástras, a warning voice arising from some part of their bodies, bidding them what is right or wrong for them to do. (This is called anáhata dhvani or the voice of conscience).

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50. Nature reigns over all elements like anáhata dhvani[\*\*dhvani]. The elements appear immovable at sight, but in fact, they possess inherent mobile forces; no one can assign any cause over them except delusion or máya.

51. I once went to a place, where there were no females to be found, nor had the people any desire for them; and yet many among the living there were fastly passing away, and many others newly coming to existence.

52. I have seen the wonder of some portentous clouds in the sky, changing[\*\*charging?] against each other with a jarring noise; and pouring down their rains with fragments of things on all sides, which were picked up and used as weapons by men.

53. I have another wonder somewhere that, these earthly



cities and buildings, were passing in their aerial course, amidst a mist of thick darkness; and then vanishing in the air, returning to be your habitations here below.

54. Another wonder that I saw was, that all these men and gods and reptiles, having left their differences of species, came to be of one kind in common with all other beings. (All distinctions are lost in the end). Because all things proceed at first from vacuum, and to this they return at last.

55. I also beheld a spot which was full of light, and shone forth brightly without the lights of the sun, moon and stars[\*\*.] I remember well that effulgent glory, before which there was [\*\*[neither]] darkness nor day and night, and nothing else in existence.

56. I saw also a place never seen before, which was devoid of gods and demons, men and animals of all kinds, it was without the vegetable creation, and habitation of any kind of being; and a world where the present and future, and all worlds are blended into eternity.

57. In short, there is no place which I have not[\*\*=print] seen, nor any side (of the compass) where I have not been; there[\*\*=print] is no act or event which I have not known, and in a word there is nothing unknown to me, that is unknown to the knower of all. (The soul that becomes one with Omniscient soul, becomes all-knowing like the same)[\*\*.]

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58. I remember to have heard the jingling sound of the armlets of Indra, which resembled the noise of the rattling clouds on high; or likened the jangling jar of the gems, which glistened on the peaks of the Mandara mountain, in its trepidation of churning the milky ocean.

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## CHAPTER CXXXII.

### BHÁSHA'S RELATION OF THE TRANSMIGRATIONS OF HIS SOUL.

Argument:--Bhásha relates his repeated births, the wonders he has seen, and the vanity of the world.

Bhásha continued:--It was once at the foot of the Mandara mountain, that I dwelt as a siddha under the shady bower of Mandára trees; and had been sleeping in the sweet embrace[\*\*embrace] of an Apsará, Mandará by name; when it happened, that the current of a river bore us both away, as it carries down a straw in its course.

2. I supported my partner now floating on the water, and asked her to tell me how could it happen to be so; when she with her tremulous eyes answered me thus, saying:[\*\*:]--

3. Here it occurs at the full moon, that this mountain which is sacred to the moon, gives rise to its outlets, which then rush out as rapidly, as ladies run to meet their consorts at the rising of the moon.

4. It was owing to my rapture in your company, that I forgot to tell you of[\*\*space added] this; saying so she lifted me up, and fled with me into the air, as a female bird mounts into the sky with her young.

5. I was to the top of that mountain, where I remained seven years, with my dried and unsoiled body, as a bee remains unsullied on the pericarp of a lotus flower growing in the bed of the Ganges.

6. I thence saw some other worlds beyond the starry circle,

which were encircled by me another like the coatings of a plantain tree. They were bright by their own light, and were peopled by luminous bodies.

7. There were no distinctions of directions nor divisions of daytime (for want of the sun); there no sastras or rules of conduct, nor vedas for religious guidance; there was no

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difference of the gods and demigods, but the whole was bright with its own light.

8. I was next born as a Vidyádharma[\*\*à-->á], and lived for twice seven years as an ascetic under the name of Amarasoma[\*\*space removed], dwelling in the grove of kadamba trees, at the foot of a cloud-capt mountain, which was frequented by aerial cars of the celestials, for their pleasure, the sport and diversion.

9. Then I was borne with the velocity of winds, afar amidst the etherial regions on high; whence I beheld numberless elephants and horses, lions and deer, and woods and forests filled with beasts and birds, all moving along in the form of clouds beneath.

10[\*\*[a]]. It was thus with the force of the bird of heaven-[\*\*--]Guruda[\*\*Garuda], that I mounted up to heaven from earth, and passed through infinite space, by favour of the god of fire, in order to see the extensive range of the delusion of Avidyá or Ignorance, which was displayed all around.

10[\*\*[b]]. It was thus by favour of the god of fire, and the fervour of my desire to see the extensive range of the delusion of Avidyá or Ignorance; that I mounted up to heaven from earth, with the force of the bird of heaven-[\*\*--]garuda[\*\*Garuda]; and passed through the

infinite space, that was spread all around. [\*\*[Alternative translation of v. 10]]

11. I felt in myself to fall off once, away and afar from the solar world; it seemed to be an etherial ocean inhabited by stars[\*\*=print], amidst which I was situated as one, with the consciousness of my fall and course of time.

12. With the only consciousness of my fall from the sky on high, I felt in myself the sense of falling fast asleep from fatigue; and then in that state of sound sleep of my body, I thought I saw the sensible world in my mind, as if it were in my waking state.

13. I saw again the same world within the horizon, and the same mandára mountain of the gods amidst it; whilst I had been fluttering in the midst of its abyss, as a bird sitting on a slender twig, is shaken and tossed about by the blowing wind.

14. I saw with my eyes to the utmost extent of the sensi-  
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\*ble world, and again and again I was led to the sight of the visibles, and enjoyment of the sensibles only; (in the repeated transmigrations of my soul).

15. Thus I passed a long series of years, in viewing the visible and invisible objects, (both of my waking and dreaming hours); as well as in passing through the passable and impassable paths (of this and other worlds).

16. I could not find any where, the limit of this Avidyá or Ignorance, which showed unto me the visibles only (in my waking and dreaming, and in this world and others). It is a fallacy that has taken the possession of our minds, as the apparition of a goblin takes a deep root in the breasts of boys.

17. This and this (i. e. the visible) are not realities, is the firm conviction of all in their right reasoning; and yet the false sight of this and this as a reality, is never to be removed from any body.

18. We find our pleasures and pains, occurring[\*\*occurring] to us every moment, with the changes of time and place; their course is as constant as the currents of rivers, which are ceaselessly succeeding one another.

19. I remember to have seen a world, with all kinds of moving and unmoving beings in it; and a verdant mountain top in the midst, rustling with the blowing breeze, and shining of itself without the light of the luminaries. (This is the pinnacle of the glory of god).

20. This mountain peak is delightful to solitary recluses, it is quite free, alone and unlimited, and beyond all fear of change or decay. I have never seen in this brightsome world, a glory which is comparable to this divine effulgence.

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## CHAPTER CXXXIII.

### STORY OF THE WONDERFUL CARCASS.

Argument:--Description of a carcass falling from above, and covering the whole surface of the Earth.

Vipaschit said:--I saw another great wonder, in some part of some other world, which I will now rehearse unto you; it was a horrible sight that attends on sin, and which I had to see by my blind attachment to ignorance.

2. There is some where amidst the vast vacuum, a wonderfully

bright sphere, which is quite impassable by you; it is situated in a vacuity like this of ours, and so different from it, as a city in dream differs from one in sight. (Because the romantic view of the vision is not realizable to ocular sight).

3. As I saw rambling in that sphere, in search of the object that I have in my heart, and looking to all sides of the void; I saw a huge and unmoving shadow, like that of a body of locusts spread over the earth.

4. I saw astonished at the sight, and cast my eyes on all sides to see what it was; I came to find the mountainous form of a man, falling fast from the sky; and hurling down like a whirlpool upon the earth.

5. Who can be this person? said I, is it the lord Viráj with his mountainous body, or a mountain falling from the clouds? It fills the sky and the whole space of heaven, and hides the light of the day under its all developing shadow?

6. As I saw pondering in me what might this portent mean; (as weather it was the figure of Viráj[\*\*à-->á] or the form of Brahma himself); I saw soon after, the bulky body of the sun falling down from heaven, it seemed to be hurled down by the hurricane of desolation and dashing with a hideous crash against the backbone or great belt of the mundane egg of Brahma.

7. Soon as this hideous and prodigious body, fell down upon -----File: 160.png-----  
the earth, it filled its whole surface, and covered the face of the seven continents and oceans.

8. I dreaded my imminent destruction, together with that of whole earth under its blow; and determined to enter into the ever burning fire by my side.

9. Then the lord fire-**[\*\*--]**the source of vedas, and my adored divinity in a hundred repeated births, appeared manifest before me in his cooling moon-like form, and said, fear not, no evil will betide thee.

10. I then addressed the god, saying;**[\*\*:]** be victorious, O my lord and adored one in repeated births; save me from this untimely desolation, which is now impending on all.

11. Thus invoked by me, the god responded again saying the same words;**[\*\*:]** "Fear thou not, but rise, O sinless one, and follow me to my region of the Epyrean**[\*\*empyrean]**."

12. Saying so, he made me sit on the back of his parrot, and flew with me up to heaven; by burning athwart a part of the falling body.

13. Getting to the upper sky, I found the body as if it were made of wood, and it was this which struck so much terror below, as it is attended with the falling of a protent**[\*\*portent]**-**[\*\*--]**a comet or meteor from above.

14. Then as it felt down in full force, the earth shook beneath its weight, with all trembling waters and tottering mountains, and shaking woods and forests. The mountains burst forth in cataracts, which overflowed on the land, and bored it to horrible holes.

15. The earth groaned from her bowels, and the sky roared on all its four sides; the heavens resounded to the roar, and mountains growled with the fearful howlings of all beings, as at the approach of their last doom.

16. The earth groaned under the burden, and all the quarters trembled with fear; the vacuum was filled with the echo

of cries rising from the earth, and the garuda[\*\*Garuda]-[\*\*--]eagles were on their flight through fear.

17. There arose a harsh and hideous uproar on high, from the loud bursting of the mountains below; and like the crash-  
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\*ing and clattering of the dark and dense clouds of deluge, when they are shattered and scattered, by the blasts of diluvian winds.

18. The earth trembled and roared at the impetuous fall of the hideous carcass, and the resounding sky rebellowed to the sound from its hundred mouths[\*\*mouths]; the mountains burst out on all sides, and their falling fragments and pinnacles, were hurried headlong, and buried underneath the ground.

19. Its fall was as the breaking down of a mountain pinnacle or fragment, smashing the tops of the lower hills, rending and splitting the ground, and levelling all things on earth with the dust.

20. It perturbed the waters of the deep, and hurled down the hills to the ground; it crushed all living beings, and gave ample range to the sport of the agents of destruction (the Rudras).

21. The falling of the sun upon the earth, and his hiding the face of the continents under him; the crushing of mountains and the breaking down of towering cities.

22. The celestials saw all these from above this earth, which forms on[\*\*one] half of the mundane egg, turning to a vacuum form; (i. e. vanishing into the air).

23. As I was looking on that mountainous body of flesh,



(i. e. the huge carcass); I observed that the ample space of all the seven continents of the earth was not enough to contain this single body.

24. Seeing this, I applied to the good grace of the god of fire; and asked him saying, Lord what is this and what does it mean.

25. Why did the sun also fall down from heaven, along with that corpse; and how is it that the space of the whole earth and all its oceans, has not sufficient room to compass it?

26. The God of fire replied:--Hold your patience, my son, for a while, until this portentous event passed away; when I will explain this marvellous matter fully to you.

27. Soon as the God had said these words, there flocked an assemblage of the celestials all around us; and it consisted of all  
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kinds of beings that are born and move about in the aerial regions.

28. There were the siddhas, sadhyas, Apsaras, Daityas, Gandharvas and Kinnaras among them; together with the Munis, Rishis, yaxas[\*\*yakshas] and Patres, Matres and the Gods also with them.

29. All these celestials then, bowed down their heads in veneration; and all joined with their prostrate bodies to praise the dark goddess of Night, who is the refuge and resort of all.

30. The celestials said:--May that goddess protect us her protegees[\*\*protégés], who is immaculate and incomparable, and has the grey braids of Brahamá's[\*\*Brahmá's] hairs, tied at the top of her khattanga

ensign, and the heads of the slain Daityas, strung to the neck-chain hanging on her breast; who wears the fethers[\*\*feathers] of garuda[\*\*Garuda] on her head, and who after devouring the world, drinks off the deep also at the end.

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## CHAPTER CXXXIV.

### THE STORY OF THE CARCASS CONTINUED.

Argument:--Description of the body of the Goddess, and her food of the carcass, and drink of the blood.

Vipaschit continued:--All this time I was looking at the carcass, that had fallen from above, and covered the whole surface of the earth under it.

2. I distinguished that part of its body which was its belly, and had hid in it the whole earth, with all its seven continents and immeasurable mountain.

3. I was then told by the god of fire, that there was no limitation of its arms and thighs, and of the extent of its head; and that it had fallen from beyond the polar region, which [\*\*[is]] inaccessible to mankind.

4. The Goddess who is so much lauded by the celestials, is the manifestation of vacuum, which of itself becomes dry. (i. e. is naturally empty and void).

5. She is represented as accompanied by ghosts and furies, as followed by demons and hobgoblins, which walk in her train, and shine as stars and meteors in the open firmament.

6. Her long and muscular arms, are streched[\*\*stretched] to the skies as

the tall pines of the forest; and her eyeballs flash forth with living fire, and scatter the solar beams all around.

7. The flashing weapons in her hands, were jangling in the sky; and her missiles were darting like flocks of birds flying from their aerial nests.

8. Her flaming body and flashing eyes and limbs, glistened with the glare of a bush of reeds set on fire, or as the sparkling of a flight of arrows in the midway air.

9. Her glittering teeth, shed the lustre of the beaming moon, and brightened the faces of the four quarters of heaven, with a milk white splendour; while her tall slender stature, reached to and touched the sky.

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10. She stood supportless, like the stretching clouds of the evening sky; and was mounted on a dead body, as if she rested on the blessed seat of Brahma; (Brahma pada the throne of God, Elysion[\*\*Elysium], Walhalla[\*\*Valhalla] or Nirvána).

11. She shone in her brilliant form, like the crimson clouds of evening; and added to the ocean of the etherial expanse, the burning blaze of submarine fire.

12. She was flaunting in her decorations of human skeleton and bones, and flourishing her weapons of the mallet and others; and darting her arrows all around, as a mountain scatters its flowers all about.

13. She mounted aloft in the air, with her neckchain of human skulls, sounding with a harsh clattering noise; resembling the rattling of stones, falling down a mountain with the precipitate rains.

14. The gods then prayed to her saying;[\*\*:] O mother goddess! we make an offering of this carcass to thee; do thou join with thy adherents, and soon take this corpse for your food, and make an end of it.

15. Upon this prayer of the gods unto her, the goddess began to draw in with her inhaling breath, the blood and pith of the carcass into her bowels and intestines.

16. As the goddess was absorbing the dead blood, by her inhalation of it, the red fluid rushed into her wide open month, like the entrance of the evening clouds, into the cavity of the western mountain (of the setting sun).

17. The etherial goddess drank the blood, thus drawn in by her breath; as long as her lean skeleton-like frame, grew fat from her satiety, and she stood confest in her form of Chandika;

18. Being thus filled and fattened, by full draughts of the sanguinous beverage; she had the appearance of a blood red cloud, with flashing lightnings[\*\*typo?--P2:No. OK/SOED] shooting from her eyes.

19. The pot bellied goddess, being then giddy with her bloody drink; became loose in her attire, began to flounce her ornaments, and flourish all her weapons in the empty air.

20. She began to dance and toss about in the air, which was almost filled by the bulk of her body; while the gods kept  
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watching on her movements, from their seats on the distant border or boundary mountains.

21. Immediately upon this, the whole host of her female ghosts and goblins, composed of Rupikas and others, flew upon the carcass, as the rainy clouds alight upon mountains.

22. The mountainous carcass, was laid hold by the clutches of Kumbhandas, and torn to a thousand pieces by them; while the Rupikas bored its belly, and the yaxas[\*\*yakshas] gored its back with their elephantine tusks.

23. But they could not get or break its arms, shoulders and thighs; because these members of its body, stretched far beyond the limits of the mundane or solar system.

24. They could not therefore be reached unto by the ghosts, who are confined within the limits of this world, and could not go beyond, where those parts were rotten away of themselves.

25. As the goddess was dancing in the air, and her hobgoblins were prancing over the carcass; the celestials remained sitting on the mountain tops, and kept looking on this dreadful scene.

26. The disgusting morsels of putrid flesh, and the stench of the rotten carcass filled the air and blood red clouds shrouding the scene, seemed as burning bushes, forming the fuel of the furnace (for roasting the rancid meat).

27. The chopping of the fetid flesh, raised a sap-sap sound; (meaning the sap of the carcass); and the breaking of its hard bones, sent forth a kat-kat noise; (purporting to cut them to pieces).

28. The concourse of the demons, caused a clashing sound; resounding as the clashing occasional by the collision and concussion of rocks and mountains against one another.

29. The goddess devoured her mouthfuls of flesh, roasted in the fire that flashed forth from her mouth, and the offals and fragments that fell down from it, covered the earth below

with filth; while the drops of blood that distilled from the draughts she had drank, reddened the ether with tents[\*\*tints] of vermilion hue.

30. The celestial spectators saw their premises, within the  
-----File: 166.png-----  
precincts[\*\*precincts] of the visible horizon; and the surface of the continents  
of the earth, to present the sight of an universal ocean  
of blood.

31. All the mountains on earth, were covered with blood, which reflected their redness to the cloud on high; which gave the appearance of a red mantling veil, spreading over the faces of the female regent deities of all sides of heaven.

32. The sky below blazed with the flash of the weapons, which brandished in the hands of the goddess all around; and there was no vestige of any city or habitation to be seen on earth. (Lit[\*\*.]: they were lost to sight, but retained in memory: i. e. things absent from sight, are present in the mind).

33. It was an incredible sight to see, that all the moving and unmoving objects of nature should be engrossed and absorbed in the bodies of the ghosts of insatiate[\*\*OK/SOED] death.

34. The dancing demons were waving their arms in air, in a manner as if they [\*\*[were]] weaving nets for catching the aerial birds; and were lifting and dropping them up and down, so as they seemed to measure the height and depth of the firmament.

35. They stretched out the entrails of their victims, from the earth below to the solar circle above; and appeared to measure the distance with lines and cords.

36. The gods seeing the earth thus endangered by the

portentous carcase[\*\*carcass?--P2:carcase also OK/SOED] and its surface converted to an extensive sheet or ocean of blood.

37. They felt themselves dismayed and distressed, from their seat above the polar mountain; and beyond the boundary of the seven continents[\*\*continents], where the stench of the putrid carcass could not stink into their nostrils.

38. Ráma asked;[\*\*:]--How is it sir, that the stench of the carcass could not[\*\*space added] infect the gods, in their seats on the polar mountain; when the fallen dead body is said to extend even beyond the limits of the mundane system[\*\*. =print][\*\* end with the question mark?]

39. Vasishtha replied:--It is true, O Ráma, that the dead body stretched beyond the limits of the mundane sphere: but its belly lay[\*\*space added] within the boundaries of seven continents, and that is[\*\*=print; its] head and thighs and its head and feet were without it.  
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40. But from its breasts and the two sides and its loins and waist, which lay out of this sphere, one could have a clear view of the polar circle, as well as that of its mountianous[\*\*mountainous] top.

41. Sitting in those parts and places, the gods could well behold the pinnacles of the mountain; which were surely bright to sight, and as white as the rainless clouds of the skies (i. e. white as fleecy clouds).

42. Then the mâtres[\*\*maters] of furies of heaven, kept on dancing on the wide spread dead body; while the hosts of ghosts were devouring its flesh, as the corpse lay its face turned downwards

(i. e. upside down or topsy turvy).

43. Seeing now the streams of redish[\*\*reddish] blood running around and the putrid stink of rotten body spreading on all sides; the gods all felt sorrowful at heart, and grieved among themselves with exclaiming[\*\*exclaiming] (as follows).

44. Ah alas! whither hath that earth disappeared, with all the bodies of waters upon her; where are those multitudes of men fled from it, and where are the mountains swept away from its surface.

45. Alas for those forest of sandal, mandara and kadamba woods which had so ornamented the earth! and woe for the flower gardens, and the happy groves of Malaya mountains!

46. Where are those uplands of the lofty and gigantic snowy mountains of Himálaya which appear now to be reduced to lurid clay, by ire of the redhot blood, of the bloody ghost of the carcass.

47. Even the gigantic Kalpa trees[\*\*space added], that grew below the Krauncha mountains, in the continent of the Krauncha dwípa; and which had spread its branches up to the Brahma-loka, are now reduced to dirt.

48. O thou lordly milky ocean! where art thou now, that hast produced the moon and the goddess Laxmí from thy bosom; and that didst yield the párijata flower and the celestial ambrosia of the Gods of yore.

49. O thou ocean of cards[\*\*curds]! what has become of thee, that was full with thy waving forest of billows; which rose as high as -----File: 168.png----- mountains, and bore about sweet butter with their foaming froth.



50. O thou mellefluou[\*\*mellifluou] sea of honey, which was bordered by mountains studied[\*\*studded] by cocoa-nut trees; whose fruits afforded sweet liquor for the beverage of goddesses, where hast thou and they fled at present.

51. O Krauncha dwípa! that didst abound in Kalpa harbour which were inseparably clasped by the twining ivy of golden hue; say where art [\*\*[thou]] hid with thy towering Krauncha mountain.

52. O Puskara dwípa! where art[\*\*space added] thou now with thy limpid fountains, which were ever decked with beds of lotus bushes, sported upon by the silvery swans of Brahmá?

53. O where are thy Kadamba groves gone, with their outstretched branches on all sides; and whose sheltered coverts were frequented by aerial nymphs, for their secluded amusements.

54. O where is the gomedha[\*\*G-] dwípa gone with its springs of sweet waters, and the flowery gardens about its holy places? And where [\*\*[are]] those vales and dales, which were beautified by Kalpa trees[\*\*space added] and there[\*\*their] golden creepers?

55. Ah! where is the Saka dwípa with its forests of heavenly and ever verdant arbours, the very remembrance of whose fair spectacles, raises in the minds the sense of holiness and the sensations of heavenly bliss.

56. Ah! where are those tender plants, which waved their leaves at the gentle breeze; and where are those blooming flower[\*\*-s], which had brightend[\*\*brightened] the scence[\*\*scene] all around.

57. The devastation of all these beauties of the landscape, fills our mind with pity and grief; and we know not how much

more petious[\*\*pitious] and painful must it be to the majority of mankind.

58. Ah! when shall we see again, the sugar-cane field beside the sea of saccharine waters; and the hardened sugar candy on the dry lands about; when shall we see the sweetmeats made of molases[\*\*molasses] and confectionary dolls of sugar.

59. When shall we see again, sitting on our golden seats on mount Meru the merry dance of the beauteous Apsaras

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daubed with sandal[\*\*sandal] paste in their arbours of tála and tamála trees; and wafted by the cooling breeze of Kadamba and Kalpa trees on sylvan mountains?

60. Ah! we remember the memorable jambuvatí[\*\*J-] river, which flows with the sweet juice of jambu fruits, and passes through the jambudwípa[\*\*J-] to its boundary ocean (i. e. the Indian ocean in the south).

61. I oft remember said one, the giddy song and dance of celestials nymphs, in the thick and shady groves of sailendra-trees, and in the coverts of mountains beside the heavenly stream; and it rends my heart like the lotus flower, as it opens its petals in the morning.

62. Another one said:--Look at this ocean of blood, sparkling like the melted gold on the top of the golden mountain of Meru; and brightning[\*\*brightening] the beams of the rising and setting sun,  
or as the moon-beams spread over the face of all sides of heaven.

63. Alas! we know not where the earth is gone, with all her circumambient oceans about the continents; nor do we know where that high hill of Himálaya has fled, which was the resort of many rainy clouds, and yielded the lotus flowers on its summit.

64. We know neither where are[\*\*delete 'are'] those rivers, forests and groves have gone, which decorated the earth before; and pity for the cities and villages and their people, that are now to be seen no more.

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## CHAPTER CXXXV.

### DISAPPEARANCE OF THE CARCASS, AND THE REAPPEARANCE OF THE EARTH.

Argument:--The corpse was eaten up by the ghosts, and its blood sucked up by the goddess.

Vasishtha resumed and said:--After the corpse had been partly devoured by the demons, the gods who had been sitting on the polar mount, with vásava[\*\*V-] or Indra at their head spoke to one another in the following manner.

2. Lo! the voracious goblins have not yet wholly devoured the corpse; but flung its fat and flesh into the air to prove the paths of vehicles of Vidyádhara; and these being wafted away and scattered about by the winds, appear as huge masses of clouds overspreading the skies.

3. See them also throwing away the relics of their food and drink, over the seven continents and oceans of the earth, and making it again to reappear to view, (in the forms of its mud and waters).

4. Alas! that the once delightful earth, is now polluted by the impure carrion and blood; and covered under the garniture of its forests, as the sky is overshadowed[\*\*space removed] by clouds.

5. The big bones of its bulky body, form the mountains of this earth; and what is this high Himálaya, but the huge back bone of [\*\*[the]] gigantic skeleton.

6. Vasishtha said:--As the gods were speaking in this manner, the demons were employed in the mean time to construct the earth anew with the materials of the carcass, after which they flew in the air, and kept on dancing and flouncing there.

7. As the ghosts were disporting in their giddy dance in the air, the god commanded the liquid portion of the dead body, to be collected together in one great basin of the ocean the abodes of whales and sharks.

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8. And as this ocean was from the pleasure (gaudium) of the gods, it is thence forth styled the ocean of wine (or merriment of the deities; in distinctions from the oceans of milk and other beverages).

9. The demons having done their dancing in the pandemonium in air, come down to drink their full draughts of that stygian[\*\*Stygian] pool; after which they repair to their aerial abysm to dance again,

10. The demoniac orgies are still wont, to indulge themselves in drinking of that bloody pool; and to dance in their airy circles, in company with their co-partners[\*\*hyphen added]. (it refers to strong drink and drunken sots).

11. And because the earth was besmeared, with the fat and flesh (medhas) of the corpse, it is thence forward termed the mediní or corpus[\*\*corpus]. (The earth is said to have been formed of the flesh of the dead body of the demon Madhu, killed by Hari

in the beginning of creation).

12. At last disappearance of the dead body of the demon, there appeared again the succession of day and night; and the lord of creatures having formed all things anew, restored the earth to its former shape. (This is event of the war between the gods and titan[\*\*Titan] of yore).

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## CHAPTER CXXXVI.

### STORY OF THE GNAT AND HUNTER.

Argument:-- Explication of the story of the carcass and the Narrative of Asura and others.

Bhása said:--Hear now, O lord of the earth, what I then said to the god of fire, from my seat under the wing of his riding parrot, and the answer which the god made to my query.

2. I said, O lord, of the sacrificial fire and sacrifice, deign to explain unto me the mystery of the carcass, and the accompany[\*\*accompanying] events (of the goddess and her demons).

3. The god fire replied:--Attend, O prince, and I will tell you all of what has happened; and relate to you all about the carcass, as it is well known in all the three worlds (i. e. in the traditions of all people).

4. Know there is an eternal formless and transcendent Intellect, in the form of the boundless and formless vacuity; wherein there are countless worlds, subsisting as minute atoms in endless space.

5. This intellectual void, which contains all and every thing in itself; happened of its own spontaneity[\*\*spontaneity], to be conscious of its contents in course of time.

6. I conceived by its innate knowledge, the abstract idea of igneous particles of in[\*\*delete 'of' or 'in'] itself, just as you find yourself to be in the state of travelling in your dream; by thinking yourself as such in the state of your waking. (One dreams whatever he thinks in himself).

7. It was thus that the Divine Intellect saw the particles of fire, as in the unconscious state of its dream; and as one sees the lotus dust (for any thing,) before him in his imagination.

8. Then as this Intellect reflected on the expansion of these particles, it becomes itself assimilated with them; and evolved

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[\*\* png 73-82 compared to print]

itself in the thought in the shape of powers and organs of sense, in those particles of its body.

9. It then beheld the sensible organs, as receptacles of their particular faculties; and saw the world with all its beings, appearing before it as in its dream; and as we see a city in our dreaming state.

10. There was one among the livings by name of Asura, who became haughty and proud of his dignity, he was vain and addicted to vanities, and had no parents nor forefathers of his own.

11. Being elated with giddiness, he entered once into the holy hermitage of a sage, and destroyed and defiled the sacred asylum in his rage.

12. The sage denounced his curse upon him and said "whereas thou hast demolished my abode with thy gigantic figure, be thou now be born as a contemptible gnat, by thy immediate death under my curse."

13. The burning fire created by the rage of the sage, burnt down the Asura to ashes, even at that moment and on the very spot, as the wild fire consumes the woods, and as the submarine fire dries up a channel.

14. Then the Asura became as air, without his form and its supporting body; and his heart and mind became as insensible as in a swoon.

15. His sensibilities fled from him, and became mixed with the etherial air; and were hurled up and down thereabouts, by the course of the flying winds.

16. They existed in the form of the intelligent and airy soul, which was to be the living soul in connection with the body; composed of particles of the undivided elements, of earth, fire, water and air, (or the air in motion as distinguished from the vacuous air).

17. The quintessence of five elements being joined with a particle of the intellect, begets a motion of their own accord as the vacuity of the sky, produces the wind by its breath and of its own nature.

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18. At last the particle of intellect, is awakened in the airy soul; as the seed develops[\*\*develops] its germs in connection with the earth, water and air, and in course of time.

19. The understanding (or entellectual[\*\*intellectual] part) of the Asura,

being fully occupied with the thought of the sage's curse and that of its having the nature of a gnat; brooded over the reflection of the parts of its body, and became the very gnat in its shape.

20. This puny insect which is born by daylight in dirt, and is blown away by the breath of wind, is the short lived ephemeral of a day.

21. Ráma asked:--How can living animals be born from other sources (as dirt &[\*\*&c.]), if they are but the creatures of our dream as you said before? So please to tell me, whether they have really their birth; or be anything otherwise.

22. Vasishtha replied:--Know Ráma, all living beings from the great Brahmá to the animalcule and vegetable below, have two kinds of birth; the one is that they are all full of Brahma, and the other that they are the creatures of our errors.

23. The false but rooted knowledge of the previous existence of the world, and of all creatures besides, leads to the belief of the regeneration of beings from the reminiscence of the past; and this called the erroneous conceptions of births in the visible world.

24. The other is the viewing of the representation of Brahma, in all things appearing to exist in this non-existent and unreal world; and this called the panthestic[\*\*pantheistic] view of the world, and not as a production either by birth or creation of it.

25. Thus the gnat being produced by its delusive knowledge of the world, and its continuance in the same state of blunder; did not allow it to see the one Brahma in all, but led to different views and attempts, as you shall hear just now.

26. It passed half a day of its life time in whistling its faint



voice, among the humming gnats in the bushes of reeds and long grass; and drank merrily their juice and dews, and sported and flew all about.

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27. The next day it kept fluttering over a pool of mud and mire, in company with its female copartner.

28. Being then tired with its swinging, it rested on a blade of grass in some place, where it was trodden over by the foot of a deer, which killed him on the spot, as it was by the fall of a rock upon him.

29. Now as it died by looking [**\*\*add: at**] theface[**\*\*the face**] of a deer, it was reborn  
in the shape and with the senses of the same (from its reminiscence[**\*\*reminiscence**]  
of them).

30. The deer grazing in the forest, was killed by arrow of an archer; and as he saw the countenance of the huntsman in his dying moment, he came to be born next in the same form.

31. The huntsman roaming in the forest, happened to enter into the hermitage of a hermit, by whom he was reclaimed from his wickedness, and awakened to the light of truth.

32. The muni said:--O erring man! why did you roam so long, afflicting the innocent deer with your arrows; why do [**\*\*add: you**] not rather protect them, and observe the law of universal benevolence in this transitory world?

33. Life is but a breath or[**\*\*of**] air, and overhung by the clouds of calamities, and is as frail as a drop of falling water; our enjoyments are a series of clouds interspersed by fickle and flickering

lightnings; youth is fleeting and its pleasures are as the gliding waters, and the body is as transcient[\*\*transient] as a moment; therefore O my child! attain thy felicity while in this world, and expect thy nirvána-extinction at the end.

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## CHAPTER CXXXVII.

### DESCRIPTION OF THE STATES OF WAKING, SLEEPING AND DREMING[\*\*DREAMING].

Argument:--The Hunter's Inquiry into the means of salvation and the sages[\*\*sage's] instruction about them.

The Huntsman said:--Instruct me now, O sage, the way to my salvation from misery; and teach me the best mode of conduct, which may neither be too difficult nor too facile to practice.

2. The sage replied:--Now be submissive to me, and throw away your bow and arrows; and betaking yourself to taciturnity and conduct of sages, be free from trouble and remain herein.

3. Vasishtha related:--Being thus advised by the sage, the huntsman threw away his bow and arrows; and betaking himself to the conduct of sages, remained still even without asking for food.

4. In course of a few days, his mind turned to the investigations of sástras; as a full blown flower enters into the minds of men, by means of its far smelling fragrance.

5. Once he asked his preceptor, O Ráma, to tell him, how and in what manner, outward objects come to be seen within us in our dream.

6. The age[\*\*sage] said:--This very question, O my good fellow, had also arisen at first under my scrutiny; how these shadows of things beyond us, rise like the bodies of clouds in our sleeping hours in the sphere of our minds.

7. I then applied to my meditation, and practiced the closeness of my attention for my introspection into this matter; and steadily sat in my padmāsana posture of folded legs, and intensely intent upon investigation of this incident.

8. Sitting in this manner, I stretched my thought all about -----File: 177.png----- and afar; and then retracted them, into the recess of my mind; as the rising sun stretches out his beams in the morning, and afterwards draws them back into its disc in the evening.

9. I sent forth my breathings in quest of knowledge, and then called to myself; and thus continued in exhaling and inhaling my breaths, as flowers let out and contract their fragrance by turns.

10. My breath being accompanied with my mind, was reposed in the air before me; and then it was with the air inhaled by the pupil sitting before me, and intromitted into his nostrils.

11. Thus my breath being mixed with his, was admitted into his heart; as a snake is drawn in by the breath of a bear, sitting with his wide open mouth at the entrance of his hole.

12. Thus I entered into his heart, by means of my vehicle of my breath; and was put into difficulty of being confined therein, by my folly of following my breath in its passage into his breast.

13. I passed there amidst the arteries and aorta, and was

led through all the conduits and blood-vessels into all the nerves and veins, both large and small and inside and outside the body.

14. I was at last confined in the cage of the ribs on both sides of the body, and had the fleshy masses of the liver and spleen presented before me. This was the painful habitation of my living soul, and these were as potfuls of meat set before it.

15. My intestines kept coiling within me with a hissing sound, and were surrounded by a flood of red hot blood continually flowing and boiling, like the waves of the ocean heated under the hot sun shine.

16. I had fresh supplies of sweet scents, incessantly borne to my nostrils by the blowing breeze; and these tended to infuse both life to my body, and sensibility[\*\*sensibility] to my soul.

17. But then I was tormented as in hell-fire, by the boiling blood, bile and phlegm; in my dark and dismal dungeon. (Which was more over infected by the stink of dirt within).

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18. It is the free and slow passage of the vital airs through the lungs, that regulates the circulation of blood in all parts of the body; and this determines the state of the bodily humours, a derangement of which tends to generation of future diseases.

19. The vital airs pushing against each other, burst forth in explosion within their cavities; while the culinary fire is burning as the submarine blaze, through the tubular stomach, resembling the hollow pipe of a lotus stalk.

20. The external air carries the particles of things, through

the outer organs of sense into the body; and these then enter into the mind, either in their gross or pure state, as thieves[\*\*thieves] enter into a house at night.

21. The chyle is carried with a chime[\*\*chyme] by the internal winds, to all parts of the body by the passage of the intestines; as the outer air bears the low and loud sounds of songs in all direction.

22. I then entered into his heart, which is difficult of access, and I passed therein with as much jostling, as a strong man makes his way amidst a thickly crowded throng of men.

23. Soon afterwards I found the sight of some shining substance, at a distance from the heart (i. e. the culinary fire); as a man scorched by sun shine, finds the sight of cooling moon in the gloom of night.

24. It was the spiritual light, which reflected like a mirror all this triple worlds in itself, and threw its rays upon all things therein; it was the essence of whatever there is in existence; and the receptacle of all living souls.

25. The living soul or life, says the sruti pervades the whole body, as the fragrance of a flower runs through all parts of it. Yet it is the heat of the heart in which it chiefly resides, as the perfume of the flower dwells in the pistils, after the blossom is expanded by the solar heat.

26. I then crept unperceived into that heat, which was the cell of the living soul; and was there preserved by the vital airs from extinction, as a burning lamp in a lantern, is preserved by its interior airs from its being blown out or extinguished: (Because the light is put out in an[\*\*a] receptacle).

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27. I entered into that heat as fragrance passes into the air,

or as the hot wind pushes into the cold air, or as water rushes into a pot. (i. e. I pass through several sheaths, to the seat of bliss).

28. I passed into the second sheath, which is as bright as moon light and as clear as a spot of white cloud; and thence I ascend to the fair sheaths knownby[\*\*known by] the names of the cells of butter, sweets and milk-white water.

29. Being tired with my arduous passage through these sheaths, I returned and rested in the genial warmth of my breast, where I saw the full view of the world, appearing as a dream before my sight.

30. It showed the images of the sun and moon, and the pictures of the seas and hills, with the shapes of gods and demigods and human forms; it presented also the sights of cities and countries, and the face of the sky on all sides around.

31. It exhibited also the oceans with their islands, and the course of time and seasons and all moving and unmoving objects to my view.

32. This vision of my dream, continued steadfast and quite alike even after I was awake, wherefore I remained in the same state after my sleep as I had been when sleeping, because the view recurred to me in my waking state, as it had occurred[\*\*occurred] to me in my sleep. (i. e. The world is but a waking dream).

33. Now listen to me O,[\*\*me, O] huntsman, what then I did. I said to myself, "what, is this a waking dream I see before me?" and as I was thinking in this manner, I had this knowledge of it awakened in me.

34. Verily it is the representation of the Divine Intellect, and it is the manifestation of the Deity himself; and all these

objects under the different names, are but manifestations of the Divine spirit in various shapes in the world.

35. Wherever there is the substance of Intellect, there is the cosmical image of the Deity impressed upon it; in its empty vacuous form, which it never forsakes: (for aught of a gross nature).

36. Ah! it is now I perceive, said I to myself, that all these

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appearances passing under the names of the world; are mere representations of the intellect, in the form of a passing dream.

37. It is a little expansion of the essence of the intellect, which is termed a dream (or an imperfect view of things); and it is also a greater expansion and extension of the same, which is said to [**\*\*add: be**] waking; both being the display of the self-same intellectual essence.

38. A dream is said to be dream in the waking state, and not while one continues in his dreaming state, when it appears as waking; so our waking is but a dream, whence the two states of our waking and sleeping dream.

39. Even our death is a dream, which continues with our intellect even after our death; because the intellect which resides in the body, does not die even in a hundred deaths of the body; for who has ever heard of the death of the soul (which is same with intellect) of any body.

40. This Intellect is a void and vacuous substance, dwelling in and expanding with the body; it is infinite and undivided, and remains indivisible and indestructible, both with as well as without the destructible body.

41. The vacuous particle of the intellect, which is indestructible by its nature, and shines forth eternally and ad infinitum[\*\*ad infinitum] by itself; has the so called world for its pith and sap and ever attached to itself.

42. The vacuum of the intellect, contains within its bosom, the minute particles of ideas; each of which represents a part of the great variety of objects, that compose its totality; "(as parts of an undivided whole)."[\*\*put the quote/unquote inside the brackets?]

43. The soul breaking off from its view of the visibles, rests in its receptacle of heart; and sees the various sights in its dream, which are unfolded by the intellect before it.

44. Again the soul being inclined to the outer mind of sights, exposed before it by its own intellect; it comes to see the visions of the external objects, which pass under the phenomenal world.

45. The soul sees in itself and in the same state, the sights of all things both within and without it; such as, this earth and

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sky, the winds and waters, the hills and cities, and all things spread on all sides.

46. As the solardisc[\*\*solar disc] which is situated in the heaven above, appears also in the waters below in full blaze; so the soul is situated both in the inside and outside, in the form of the world, (or with the form of imprest ideas in it).

47. Therefore knowing that it is the intellectual soul, that sees the internal dream and the external world in itself; whoso abstains from craving anything is surely blest; (because he has every thing in himself. (Every soul or mind being full of the thoughts and sights of all things in itself, can be no more in



want of anything).[\*\*delete bracket before Every]

48. The soul is both inseverable and uninflamable, (i. e. it can neither be cut asunder or burnt away): and whoso says otherwise, he must be betrayed by the delusion of duality, as a boy is decoyed by the deceitful yaxa[\*\*yaksha] (hocus-pocus).

49. He who sees his inward soul, to view the world internally in itself, is said to be dreaming in himself; and whoso finds his soul looking outwardly on the external world, is known to be waking.

50. Thinking so for regarding the dreaming and waking states; I was inquisitive to know the state of sound sleep, and went on making my inquiries therein.

51. But I thought of what good is the sight of the visible to me? Better remain quiet in myself, because it is the thoughtless oblivion, and consciousness of self, [\*\*add: that] is true insouciance or the stupor or susupti-somnum or hepnatism[\*\*hypnotism].

52. As the hair and nails of the body, are never thought of, though they are well known to belong to and to be attached to it; so the mind is quite unconscious of all material and immaterial objects in nature, in its state of sound sleep when it rests in its selfconsciousness alone.

53. Tired with the rambles and sights of my waking and dreaming states, I sought my quiet rest in the state of my thoughtless self consciousness; and this being the sole aim and end of sound sleep, there is no other meaning of the susupti[\*\*susupti] hepnatism[\*\*hypnotism].

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54. It is possible even in the waking state, to have this

sound sleep of susupta hypnotism; by our determination of thinking of naught, save that of sitting quiet in one and same state (of abstractedness).

55[\*\*.] The state of abstraction being arrived at, is termed susupti-[\*\*--]sound sleep; but when the sleep is light (Vikshepa), it is called swapnam-[\*\*--]somnum or dream.

56. Having ascertained my torpor to the hypnotic susupti, I was resolved to seek after the turiya or fourth state of supreme bliss; and with this resolution, I set out in search of it with my best introspection and diligence.

57. I tried my utmost, but could get no indication of its true form and feature: and found out at last, that it was not to be had without our clearsightedness, as the sunlight is imperceptible to the dimsighted eye.

58. That is called clearsightedness, wherein our view of the world, as it appears unto us is utterly lost; and whereby we see in that light in which it exists in the Divine Mind.

59. Therefore the three states of waking, dreaming and sound sleep, are all included under this fourth state; wherein the world is seen as it exists, in the light of a nihility.

60. This then is the turya or ultimate view of the world, that it is produced by no cause and from nothing; but it is Brahma himself that exists in this state of tranquility, from all eternity.

61. The impossibility[\*\*impossibility] of the preexistent and primordial causes, precludes the possibility of the production of anything and of the creation itself; it is the Intellection of the intellect only, that gives rise to the conception of creation; as it is the nature of water to assume its fluidity and exhibit its dilation.

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## CHAPTER CXXXVIII.

### THE PERVASION OF THE MIND THROUGHOUT THE UNIVERSE.

Argument:--The joining of the two souls of the sage and his pupil together made them twain, and gave a two fold view of objects: but their union in unity made them one, and presented the one and same view of things to both the united pair.

The ascetic sage continued:--I then thought of being united with his consciousness, and breathed out the breath of my life to be joined with his, as the ripe mango sends forth its flavour, to mix with the fragrance of lotus flowers.

2. I did not forsake my vital heat (or energy), until I entered into his intellect; and began with infusing my outward sensations, into the organs of his external senses.

3. I then attracted my outward sensations, by the internal sensibility of my heart, and mixed them with those of his, as a drop of oil is mixed with and dilated in water.

4. As my sensuousness was intermingled with his sensations, I became sensible of a duplex feeling of all external objects, which appeared in their reduplicated forms to my senses.

5. All things on all sides seemed to be doubled about me and there appeared two suns and two moons to be presented to my sight. So the heaven and earth appeared in their twofold[\*\*space removed]  
forms before me.

6. As one face is seen as two in some glasses, so all things

presented their double forms to the mirror of my eyes. And all these biplex shapes seemed to be as closely united together as the world (i. e. the body and mind).

7. And as the same intellect resides in the form of oil in two sesame seeds, so I saw the two worlds mixed up together with my intellect united with his in his body.

8. And though my consciousness was united with his in the same body, yet it was not wholly assimilated with his (owing -----File: 184.png-----  
to the difference of our desires); but they view the world respectively, in the different[\*\*different] lights of milk and water: (i. e. as appearing pleasant to the one and painful to the other).

9. Yet as I looked awhile into his consciousness, and compared and measured it with mine; they were both found to be the same thing and of the self same essence. (Consciousness is joint knowledge of ourselves in connection with others).

10. My consciousness was joined with his in the same manner, as one season joins with another (at its end); or as the confluence of two rivers runs together, and as the smoke mixes with the clouds, or the wind carries the fragrance of flowers with it.

11. This our consciousness being mixed up together, the double view of the world now became one; just as the erroneous sight of the two moons in the sky, is soon changed to one upon aright its right view.

12. Then my power of discernment which was in his person, became finer and finer without wholly losing itself in his, and resided together in his very body.

13. Afterwards the faculties of the mind which resided in

his breast, were found to be directed to the observation of external objects; and to take delight in noticing the occurrences[\*\*occurrences] of the day (i. e. the present objects).

14. He being at rest from his weariness, after taking his meal and drink; felt drowsy and inclined to sleep, as the lotus flower shuts its petals at nightfall, after sucking the nectarious liquid of the lake.

15. He withdrew his mind from observing occurrences, that circulated all about the busy scene of the external world; as the setting sun retrenches his rays from the face of the world, as he goes to take his rest in the evening.

16. The functions of his senses receded into heart, and the operations of his mind retired to his brain, and remained hidden therein [\*\*therein], like the members of a tortoise drawn inside its shell.

17. His eyelids were closed, as his hearts[\*\*heart] had shut up; and he remained as dead as a lifeless block or as a figure in painting or statuary.

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18. I also followed the course of his mental faculties, and settled with them in his mind, and my senses being under the direction of the mind were reposed in the recess of his heart. (The sensations are said to pass from their organs, and run through the veins and arteries to the recess of the heart).

19. Then insensible of all outward perceptions, and their conceptions too in my mind; I remained with that heat (or spirit) in me, as sleeping on a soft bed, and perceiving naught but a void all about me. (This is termed the blissful state of *ánanda-maya-felicity*).

20. And as the breathing of our vital breath, was neither

obstructed in the aorta, nor passed with rapidity through the lungs, as it does in cases of excess in eating and drinking and fatigue, it passed evenly by its passage of the nostrils.

21. Then our souls remained with the supreme soul in the breast, and kept the course of the naturally ungovernable mind under subjection (of the blissful soul).

22. The soul is then employed in its consciousness of supreme bliss in itself, and takes no notice of the actions of others; and the body also then rests in perfect blissfulness, in that state of sound sleep. (Sound sleep of hybernation or hypnotism is the perfect rest of the body and soul, when undisturbed by dreams).

23. Ráma asked:--Say sir, what does the mind do now in its subjection under the vital breath, which was the cause of its operations in the waking state? The mind has no form also beside the breath, how then does it subsist without the same.

24. Vasishtha replied:--Even so, there is neither the body beside its being the notion of one's self; it is the imagination of the mind alone that makes the body, just as the dream causes the appearance of a mountain and other things. (There is no existence of the mind independant[\*\*independent] of the vital air of breathing. gloss).

25. So there is not the mind also in absence of its idea or thought of something; as there is no production of the visible world, for want of its causes at the beginning of creation.

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(Therefore the phenomenal world is only the effect of our previous reminiscence. gloss).

26. Therefore all these are forms of Brahma, as he is the

soul of all; and the world itself is not otherwise than the image of god. (Hypothesis of theological Pantheism, that all things are manifestations of god).

27. The mind and body are both Brahma, to them that know the truth; though they are otherwise to our knowledge of them, than what thy[\*\*they] are in theirs. (The common knowledge of them, is that of Soulism).

28. The manner in which the triple world is Brahma, and how he is the soul of all these varieties; is as you, O intelligent prince, shall now hear me to relate unto you.

29. There exists for ever the only pure Intellect (or Intelligence), which is of the form of infinite vacuum; and it is that alone which shows itself always in all forms, without being either the world itself or its visible appearance. (The formless god exhibits all forms).

30. The Lord being omniscient, took upon him the form of hypostasis of the mind, without forsaking his nature of pure intelligence, and exemption from disease and decay (which the material body is subject to).

31. Then as the Lord thought upon the movement of his mind, he assumed the substantivity of the vital breath upon himself; and know, O Ráma, that best knowest the knowable, that these are but modalities of the selfsame being of god.

32. Now as this inflation of the air, appears to be a model form of the Divine essence; so the sensations and bodily perceptions, and the entities of space and time, are but various modifications of the same being.

33. Thus the whole world is entirely the formation of the

Divine Mind, and as this mind is the very intellect of the supreme  
Brahma[\*\*space added];  
so the totality of creation is only the expansion  
of the mind of Brahma himself.

34. The formless Brahma who is without his beginning and  
end, who has no reflection of himself, and is free from disease  
and decay, is the quiet intellect and the only quiescent Ens[\*\* Is this End--  
P2:No--Ens = Latin entity] of

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[\*\* png 187-195 compared to print]

Brahma, that was the whole universe for its body. (whose body  
nature is, and god[\*\*typo for God] the soul. Pope).

[\*\*exact quotation: Whose body Nature is, and God the soul"]

35. The supreme being [\*\*[is]] omnipotent, and so the mind also  
retains its potency every where, though it remains as empty  
air.

36. The volitive mind is Brahma, which immediately produces  
in itself, whatever it wills at any time; and the reproduction  
of every thing in the mind, is a truth too well known  
even to boys.

37. Now behold, O Ráma the almighty[\*\*typo for almighty] power of the  
mind,

which at first made itself (or became) a living being by its  
breathing; and then an intelligent being, by its power of thinking;  
and next became the living soul, with its body; it made  
the three worlds, and became the prime male in the form of  
Brahmá; it became embodied from its aerial form, in the shape  
of viráj; thus it created every thing in itself of its own will,  
as men produce all things in their imagination, and see the  
cities of their fancy in dream.

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## CHAPTER CXXXIX.

### DESCRIPTION OF THE DISSOLUTION OF THE WORLD.

Argument:--Predominance of the mind over the vital breath, and the view of final Dissolution in Dream.

Vasishtha related:--Whatever the mind wills, regarding the creation of the world, the same immediately appears before it; whether it be the production of the non-\*existent to view, or annihilation of existing once, or the representation of one as the other pratibhāshika.

2. [Now in an answer to Rāma's question, "how does the mind subsist or have its action or thought without being moved by the vital breath, he says that] whenever the mind fancies itself as the vital breath, and can neither subsist nor do any thing without its being actuated by the air of respiration; it is then said to be subject to vitality (i. e. to exist with the breath of a living being and no more).

3. It thinks it cannot live long without the association of respiration; (as in the state of transcient[\*\*typo for transient] and breathless dream) but must come back to its life and living action (of thinking) with the return of breathing. (The thinking power of the mind is suspended with the breathing, in the states of dreaming and wondrous sight seeing).

4. Again as the mind fancies itself to be accompanied with the vital breath in some living body; it finds itself instantly joined with same, and beholds the world rising as an enchanted city to view.

5. The mind thinks of the convenience of its union with

the vital breath and body; and with this pursuation[\*\*typo for persuasion]  
it is

pleased to remain for ever as a triplicate being, combined with  
its intellectuality, vitality and corporeality.

6. Know now that the uncertainty of knowledge, which,  
keeps the mind in suspense, is the cause of great woe to man-\*

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\*kind; and that there is no way of getting rid of it except  
of the true knowledge of tattwajnána.

7. He who has the knowledge of the distinction of his self  
and another (i. e. of the ego and nonego-[\*\*--]the subjective and  
objective as different from another); can have no redress from  
his error, saveby[\*\*save by] means of his spiritual knowledge of the only  
spirit.

8. There is noway[\*\*no way] to true knowledge, except by means of  
the investigations of liberation;[\*\*print=semicolon upside down!]  
therefore be employed with all  
vigilence[\*\*vigilance] to inquire into the means of liberation.

9. Verily the very conceptions of ego and alias I and another  
are erroneous, and proceed from utter ignorance; and there is  
noother[\*\*no other] means to remove them, except by means of liberation.  
(The knowledge of ego and tu is the bondage of the soul: and  
the want of egoism and tuism, leads it to its liberation from all).

10[\*\*.] Hence any thought which is habitual to the mind, comes  
to be farmly[\*\*firmly] impressed upon it in time; and hence the idea  
that the vital breath is one's life and all, makes his mind dependant  
upon the breath. (i. e. As the thaught[\*\*thought] of one's being  
this or that, makes him as such; so the firm belief of the mind  
as breath, makes its[\*\*it] subject to the same).

11. So also when the body is in a heathful[\*\*healthful] state with its

vitality, the mind is dependent to[\*\*on?] it and has its free play; but being in ill health, it feels its life embittered and forgets to know itself in its true nature.

12. When the respiration is quick in discharging the duties of the body, and the mind is engaged in its busy thoughts, then neither of them [\*\*add: are] capable of meditation, unless they are repressed in the breast.

13. Thesetwo[\*\*These two:] the mind and respiration, stand in relation of the car and driver to one another, and what living being is there, that is not driven along by them in their train?

14. It was in this manner that the supreme spirit, hath ordained the mind and vital breath, in the very beginning of creation; and therefore this law of their co-operation, continues unaltered to this day.

15. Hence the mind and vital airs are acting in concert in

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all living bodies, and conducting them at all times in all places in their stated course or action all along; (except those of yogis who have repressed them under their subjection).

16. The co-equal course of both, serves to the regular conduct of the functions of life (as in the waking state); but their unequal course, produces dissimilar effects; (as that of dreaming when the mind alone is active; and the inactivity of both causes the inertness of the body and soul (as in the state of sound sleep).

17. When the intestines are blocked by the chyle of food taken into them, and the breathing becomes dull and slow; the mind also becomes calm and quiet, and then ensues the blissful state of sound sleep.

18. When the stomach is filled with food, and the lungs are languid with weariness, the breathing then remains without its inflation, and brings on [\*\*add: a] state of sweet and sound sleep of susupti or hypnotism.

19. Again when the intestinal parts are cool and phlegmatic, or exhausted by effusion of blood owing to some sore or wound, and the breathing being stopped in the body, there comes the state of numbness of sleep.

20. The ascetic said:--Then I had entered into his heart, it became all dark to me as night; and he fell into a sound sleep, from his satiety with the fulness of his food.

21. I was there assimilated into one with his mind, and lay in deep sleep with himself without any effort of my own.

22. Then as the passage of his lungs was re-opened, after digestion of the food in his stomach; his breathings resumed their natural vibration, and he began to breath[\*\*breathe] out slowly and softly in his slumbering state.

23. After the sound sleep had become light and airy, I beheld the sunny world arising out of my breast, and appearing manifest before me in my dream.

24. This world seemed to rise out of the troubled ocean, and to be filled with water (seas) upon its surface; it was released from the darkness of diluvian clouds, which had enveloped it, like the mists overhanging on oceans.

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25. The[\*\*There] was a hurricane blowing over it, bearing aloft the rocks and stones, in its whirling and uproarious course; and carrying away uprooted arbours, with the furze and grassy

turfs along with them.

26. It was carrying away and casting all about, the fragments and remains of the last conflagration of desolation; and hurling down the detachments of celestial cities from high.

27. Then as I was looking at a certain place, I found myself situated with my consort in one of the abodes of a splendid city rising at that spot.

28. And there as I was sitting in company with my consort and children, and attended by my friends and servants, and supplies with dishes and cups of food and drink, I was all on a sudden carried away by the waves of the deluding waters.

29. The flood swept me away together with the edifice and the city, wherein we were situated; and we were floating on the tops of mountainous waves, and buffeting in the water.

30. There arose a loud dashing noise louder than the roaring sea; I was stunned by the stridor, and was insensible of the fates of my family.

31. Men were driven away and hurled down into the whirling eddies, and were buried deep into the dreadful mud, with their wailings and loud cries, with the beating of their breasts.

32. The houses and huts were breaking and cracking, their beams and posts were splitting, the pillars and supports were bursting, and the roofs and coverings were falling down, while the females were looking out with their faces fixed at the windows. (i. e. Women stared from within the doors and windows and dared not to stir without).

33. As I was looking awhile at all this, being affected at the sight; and was weeping sorrowfully at the event, I saw the

whole edifice falling down on the ground.

34. The walls on the four sides broke down, and buried the old and young and female inmates under them; and these were borne away by the waves at last, as the impetuous waterfall carries away the shattered and scattered stones to a hundred different ways.

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35. I was then blown away into the waters of the deluge, leaving behind me my family and friend; and accompanying only my mind and vital breath with me.

36. I was tossed about by the waves, and borne away to the distance of leagues after leagues; and was thrown upon the floating woods, which roasted me by their inburning wildfire.

37. I was dashed against the floating planks and timbers, and slashed in many parts of my body, then falling into a whirlpool I was hurled into the abyss of pátála.

38. Being thus tossed all about, and hurled up and down, I had been for a long time, buffeting amidst the waves and waters, and their gurgling, roaring and rumbling sounds.

39. I was then buried under the mud, caused by the friction of the drowned mountains against one another; and was again lifted upward like an elephant, by the influx of a flood of water.

40. As I was halting on a hill covered with foam and froth; immediately I was run over by a rush of water, as a man is overtaken by his enemy.

41. Being then ingulfed in the water, and carrid[\*\*carried] away by the waves and current wheresoever they pleased, I lost the

sight of whatever I was seeing, and was greatly dejected in my mind.

42. At this moment there, I had come to know by my reminiscence, that [**\*\*add: a**] certain muni will lecture to the public, the Vasishtha's address of Ráma hereafter.

43. I remembered my former state of holy trance (samádhi) and exclaimed; O, had I been an ascetic in another world.

44. I have entered into the body of another person, in order to see the sights in his dreaming; and all that I am now seeing (of this flood and others), is no more than a dream, and mere error of the mind and falsehood.

45. It is from our habitual bias in the present scene, that I believed these falsehoods as true in me; and though I was troubled to see myself to be borne away by the flood in my  
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dream; yet I feel myself happy at present to find, it was but the unreality of a dream.

46. What I saw as water, was the whirling eddy in the ocean of the universal deluge, and as false as the water of mirage; and the hills and woods, and the cities and towns, that were swept away by the flood, were as false as any visual deception.

47. There were the gods and aërials, men and women, and huge snakes also borne away by the flood; and the great cities and mansions of the rulers of men, (i. e. royal edifices), all floating upon the waters.

48. I saw the mountain merged in and mixed up with the waters, and being battered and shattered by the waves; I said the approaching dissolution of the world, and thus considered

within myself.

49. There is even the god Siva with his three eyes, swimming upon and swept away as a straw by the waves: O fie for shame! that there is nothing impossible for the fates.

50. Fragments of houses floating upon the waters, looked like lotus flowers flaunting under the sun-beams.

51. It was astonishing to see the bodies of Gandharvas, Kinnaras, and of men and Nágas, floating on the waters, like swarms of bees fluttering over lotus-beds in the lake.

52. The fragments of the splendid edifices of the gods and demigods and others, decorated with the ornamental works of the vidyádharas, were floating like golden vessels on the wide expanse of the ocean.

53. The god Indra was floating on the glassy water, as if he were lying in his crystal palace; he mounted over the waves, as if he rode on his elephant; and was swinging on the surges as upon his cradle.

54. The waves rising to the sky, were washing the faces of the stars, and the winds were scattering them all about; as they dropdown[\*\*drop down] the flowers of the garden of Eden on the mansions of the gods, and as men strew the ground with fried rice.

55. Waves as high as mountains rose to the sky, and then their breakers flying aloft like stones flung by balisters[\*\*ballistas], fell -----File: 194.png----- upon the lotus seat of Brahmá, and turned it about with the god also, who was sitting upon it in his deep meditation.

56. The clouds were roaring aloud with deep and appalling[\*\*appalling]



thunder, and the billows were flashing like frightful lightnings in the air; elephants, horses, and ferocious lions were wondering[\*\*wandering] in the atmosphere, and forests as large as the earth, were floating in the sky.

57. The dark blue waves of over-flowing waters, pushed with such violent force against one another; as if the god of destruction was propelling them one after another to the act, of utter annihilation. (or as the powers of destruction were propelling one another).

58. The waves were carrying down into the deep, the gods, men, and Nágas, together with their abodes in heaven, earth and the regions below.

59. The irresistible flood having flooded over all sides, of earth, heaven and the infernal region, the bodies of the gods and demigods, were all floating together like shoals of fishes; and their heavenly cars and vehicles were swimming over on the surface of the waters, as in the field of battle.

60. The body of dark blue waters, resembled the azure form of Krishna; and their foaming froths, likened the milk white calves about him. (The text is utterly meaningless).

61. The waves pushed one another, with the burber sound for drowning every thing; and the females both of the gods and giants were heard to wail aloud with cries of hola and howling. (Hola is the exclamation of wailing, corresponding with waílà in Persian).

62. The loud cries raised by all, at the falling down of their houses, were resounded by the waters on all sides; and the clouds roving over the rolling waves, appeared as the covers of fallen and floating domes.

63. Ah it was piteous to behold, how the whirling waters of whirlpools, hurled down even the gods into the deep; and how Indra, Yama, and Kuvera[\*\*Kubera], breathed out their last breaths in the form of flying and flimsy clouds.

64. There the learned and saintly persons, were carried

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away with the ignorant, in the shape of dead bodies and devoid of their pride; and the cities of the gods Brahmá, Vishnu, and Indra, were swept away, all broken and crushed to pieces.

65. The bodies of weak women, were washed and carried over by the waves, and there was no body left to save them from the grasp of death; which devoured them altogether under his horrid jaws.

66. The floods which flowed at first with their serpentine course into the caves of mountains, overflowed them to their tops at last; and the cities of the gods, which floated at first as boats upon the waters on mountain tops, were hurled to the bottom at last.

67. The gods and giants and all other beings, together with their residences in heaven, and the continents and mountains on earth, were all submerged and shattered like lotus-beds by the waters; and the three worlds were turned to an universal ocean and all their granduer[\*\*grandeur] and splendour were swallowed up by time, together with all the sovern[\*\*sovereign/sovrán] powers of earth and heaven.

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CHAPTER CXXXX.

WORKINGS OF IMAGINATION.

Argument:--The sage's situation at the end of the Deluge, and his description of the reproduction of creation.

The Huntsman said:--Tell me sir, how a sage as yourself, could be exposed to that state (of the dream or delusion of the Deluge); and why were you not delivered from your meditation.

2. The sage replied:--At the end of the Kalpa age, all kinds of beings meet with their destruction; namely, there is a termination of the erroneous forms of the worlds, and a cessation of the luminous bodies in the heaven.

3. Sometimes the dissolution takes place gradually at the end of a kalpa; and at others it comes on all on a sudden, with a simultaneous turmoil and disorganization on all sides.

4. So when there was an outbreak of waters on every sides[\*\*side], and the gods were repairing to Brahmá the first cause of all; for redress from the impending danger, they were all swept away by the overflowing tide.

5. Moreover, O forester! know time to be the most mighty destroyer of all things; and every thing must occur in its time, as it is predestined at the beginning. (Time devours all things).

6. The time of one's dissolution being nigh, there ensues a detriment in the strenght[\*\*strength], intellect and prowess of everybody not excepting even the great. (Nothing is of any avail before fate).

7. I have told you also, O fortunate forester! that all that is seen in a dream is mere dreaming; and nothing of it, comes to take place in reality herein.

8. The forester repoded[\*\*responded]:--Sir, if the dream is a mere falsity and error of imagination; then what was the good of your

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relating all this, that know well what is good and useful for mankind.

9. The sage replied:--There was much use of my relating all this to you, O intelligent huntsman, for improvement of your understanding; and as you have come to know, that the visibles are all as false as the sights in sleep, you shall now know what is real and true.

10. Now as long as the waters of deluge lasted, I remained seated in the heart of the said medium, and saw some other false sights in his dream.

11. I saw the waters of the deluge, to recede to the unknown region from where they had overflowed; and the huge waves disappeared altogether, as when the winged mountains fled away for fear of the thunders of Indra. (Who lopped of their pinnions[\*\*pinions] of yore. See the legend in stanza-[\*\*--]Book I. Kumára sambhava of káldas[\*\*Káldas]).

12. I was borne aloft by my good fate to some distant shore, where I was seated as firmly as upon the elevated peak of a high and solid mountain.

13. Thence I saw the waters to subside in their basins, and the stars of heaven shining upon them, like the sparkling particles of their splashing billows, or as their foaming and floating froths.

14. The reflexions of the stars in water, seemed as the shining gems in the bosom of the ocean; and the stars that shone

above in the firmament, appeared as the nightly flaming bushes on the tops of mountains. (There are the medicinal plants that are said to burn by night. Vide Kumara Sambhaba Stanza--Book I.).

15. The firmament studded with lustrous stars, and had the appearance of an island beaming with gold; and the azure sky seemed wrapt over with the blue garments of celestial dames.

16. The blue diluvian clouds that floated in the sky, resembled a bed of cerulean lotuses in the etherial lake; and the lightnings that flashed in their bosoms, likened the yellow farina of flowers, flying all about the midway sky.

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17. Masses of mountain like clouds flushed with frost, and poured down showers of rain on all sides; the floods of the deluge rolled down with their reflexions, as bearing the huge Kalpa forests in their bosom.

18. Afterwards the basin of the universal ocean was dried up, and turned to an empty and dry hollow on all around; and the mountain of the Mandara and Sahya hills, that had been drowned under the waters were found to be melted down to mud or washed away by the receding flood.

19. Here the sun and moon were found to be sunk in the slough, and there the gods Yama and Indra to be hid under the soil; some where the serpents and takshakas were rolling in the mire, and elsewhere the kalpa woods were lay buried with their tops and branches underneath the mud.

20. In some places the heads and hands of people were scattered over the ground, and looked like lotus buds and flowers torn from their stalks and strew[\*\*strewn] about the bare and barren land.

21. There were the vidyádhara females drowned upto[\*\*up to?] their necks in the slime, and crying in their piteous chymes in one place; and there were the big bodied buffalos[\*\*buffaloes] of Yama lying in another, and resembling the huge bodies of dead elephants appearing in dream. (The buffalo of yoma[\*\*Yama] is noless[\*\*no less] bulky than the Airabata[\*\*Airavata] elephant of Indra).

22. In some place the bulky body of Garada[\*\*Garuda], bulging out like the huge mountain of the gods; and in others the embankments were swept away; as if they were slashed by the mace of Yama fallen upon the ground.

23. There were the remains of the dead hansa of Brahmá, muddled in the mire somewhere, and the relics of Indra's elephant were huddled in the mud in another place.

24. In the mean while I found a flat land in one spot, where I resorted for rest from my weariness; and was there overtaken by sound sleep, that insensibility stole upon me.

25. Then waking from my sound sleep, I found myself seated in the heart of the hunter; and retaining the possession

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[\*\* png 199-212 checked with print]

of my sensibility, I was lead by my innate desire to see the similar sights of desolation as before.

26. I beheld upon my waking, the said flat land to lie in the very heart of the hunter where I was situated; and was seized with greater grief and sorrow at my sight of the spectacle. (The reproduction of the world being but the renovation of our woe, and happy are they who work no more to the sight).

27. I saw, thereform[\*\*therefrom] the rising of the bright and beautiful sun on the next day; and by means of the solar light, I came to the sight of the worlds and the sky, of this earth and its hills, which presented themselves to my view.

28. But I soon found that, the earth and sky, the air and all its sides, together with the hills and rivers, were all but the reproduction of my mind, (from its previous ideas of them); as the leaves shoot forth from the trees. (Because the insensible stones, have no perception of the visibles).

29. Then on seeing the things, as they were exposed to my sight on the earth; I began to manage with them in a manner as I had somewhat forgotten their right and proper use. (Reminiscence[\*\*Reminiscence] of the past being often liable to obliteration).

30. After my birth I passed sixteen years at that spot, and had the knowledge of this person as my father, and that one as my mother, and this spot as my dwelling place, and all this knowledge rising spontaneously from my self-cogitation.

31. I then saw a village and the hermitage of a Brahman at that place; and there I beheld a house and found a friend therein, and many more other places.

32. Thus I remained in the society of my friends, in the village huts and hamlets; and passed many days and nights, in the states of repeated watchfulness and returning sleep.

33. Remaining thus in company with these, I came to lose in course of time the light of the understanding I had attained before, and forgot myself as one of them by my habitual mode of thinking, as the man forgot himself to a fish: (as it is related before in the story of Dama, vyala[\*\*Vyala] and kata[\*\*Kata]).

34. In this manner, I remained as a village Brahman (or  
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parish-person) for a long time; relying only in my body as  
begotten by a Brahman, and quite forgetful of other.

35. I believed my material body only to constitute my person,  
and my wife alone as my copartner; I understood my desires  
only to be the essence of my soul, and thought that riches only  
were the sole object of gain in life.

36. I had an old cow only for my treasure, and the greens  
of my garden as my only provision; my collections were only  
the sacred fire and sacrificial animals, and my utensil an only  
water pot. (Kines constituted the wealth of the ancient  
Indians, as the pecus or sheep were reckoned as riches by the  
old Latins; hence godhana means kine money, as pancha godhanam-  
[\*\*--]the  
value of five cows corresponding with the penta  
pecuniae of the romans[\*\*Romans]).

37. My hopes were as frail as pereninal[\*\*perennial] plants, and my  
conduct  
the same with that of other men; and the state of my  
living was as mean, as of the mud and mire about my dwelling.

38. I passed my days in pruning and weeding the garden  
of my greens; and in performing my daily ablutions, in the rills  
and rivulets reckoned as holy by men.

39. I was employed in providing my food and drink, and  
in procuring the fuel and cow-dung for fire; and remained entangled  
in the snare, of scrutinizing about what was right or  
wrong for daily observance.

40. In this way a whole century of my life time, passed away  
at that place, when it happened on a time that a holy hermit



passed by that way from a great distance, and became my guest in my humble abode.

41. Being welcomed and honoured by me, he entered in my dwelling, and took his rest after washing and bathing himself. Then after his meal he sat on his bed, and began to tell his fate at the approach of night.

42. He spoke of many climes and countries, and of many lands and mountains; and talked of their different customs and manners, which were pleasant to hear, and related to various subjects.

43. All these, he said, are the display of the One Intellect,  
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which is infinite and immutable in its nature; and manifests itself in the form of cosmos, which is for ever present with it as it is now seen to be.

44. Being thus enlightened by him, I was filled as it were with a flood of light, and remained listening to him with attention, all whatever he said on this and other subjects.

45. I heard also my own tale from him, and learning that the person which contained me within its womb, is no less than the body of Viráj himself, I was eager to come out of the same.

46. So long as I was not aware, that its mouth is the only door way for my exist[\*\*exit] of that body; I kept moving through it, as if I were wandering amidst the vast extent of the earth and oceans.

47. I then left that spot, beset as it was by my friends and relations; and entered into his vital part, in order to make my egress with the vital breath.

48. Intending then to see both the inside and outside of the virāja's body, in which I resided I continued to mark well the process, of its outer movements as also of its inner thoughts.

49. I fixed my attention to my consciousness, and remained settled at my station without changing its spot; and then breathed out with his breath, as the fragrance of flowers accompanies the wind.

50. The rising with his respiration, I reached the cavity of his mouth; and mounting afterwards on the vehicle of the wind, I went on forward, and beheld all that lay before me.

51. I observed there the hermitage of a sage, situated in the grotto of a mountain at a distance; and found it full with anchorites, and myself sitting in my padmāsana among them. (He saw the sight to which he was habituated all along his life).

52. These anchorites stood before me as my pupils, and were employed in their duty of taking care of my person in its state of anaesthesia.

53. After a while that man was seen among them, in whose heart I had been residing; and he appeared as lying flat and at ease upon his back, after taking some food which he got in the adjacent village.

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54. Seeing this wonder I remained quiet, and did not speak any thing about it to any body waiting upon me; I then re-\*entered that body for my own amusement.

55. I got to [**\*\*add: the**] region of vitality which was situated within the heart, and was by my lasting desire to see the friends I had before, and I left behind.

56. As I was looking around, I saw the end of the world approaching with its direful aspect; and changing the course of nature, together with the positions of the world.

57. The mountains appeared altered and changed to another state, the sky presented another face, and the wole[\*\*whole] world seemed [\*\*add: to] be dislocated from its place.

58. I could find no trace of my former friends or habitation nor mark the situation of that tract of land, nor find the direction where it lay before; all these seemed to be swept away by the winds, nor could I know where they were taken.

59. I then found the world appearing in another form, and presenting a sight altogether different from what it had been before, and quite anew to view.

60. I saw the twelve suns of the twelve signs of the zodiac, shinning[\*\*shining] all at once and burning in all the quarters of heaven and melting down the high mountains, like snows and icebergs to water.

61. The volcanic fire spread from mountain to mountain, and the fire of conflagration flew from forests to forests; the earth was parched with all the gems in her bowels, so that there remained no vestige of them save in the memory of men.

62. The seas were dried up, and the earth was full of burning embers on all sides; and there rose a strong gale, which wafted the ashes all away.

63. Subterranean, terrestrial[\*\*terrestrial] and etherial fires, began to issue forth in flames and flash on all sides; and the face of the whole universe flushed with a blaze, glistening like the glowing clouds of the evening sky.

64. I entered amidst this burning sphere, as a flying moth falls into a flame; and was confined within its cave, as the roving\*

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\*ing bee is closed up in the calyx of the shutting lotus, and was quite unscorched and unscathed by the burning flame.

65. I then flew amidst the flames as freely as air, and flickered as the flash of fleet lightnings in the cloud; and sometimes hovered over the burning fire, as the light winged butterfly flies upon the lotus of the lands (sthala padma).

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## CHAPTER CXXXI.

### DESCRIPTION OF THE TERMINATION OF A KALPA-PERIOD.

Argument:--Continuation of the subject of fire and flame, and hot winds and fiery clouds at the final Dooms-day Dissolution.

The sage continued:--Though repeatedly burning amidst those fires, yet I was neither consumed nor felt the least pain therein; and though falling from one fire into another; yet I thought all this as a dream in my dreaming: (i. e. one dream in another).

2. The fires flew aloft, and filled the vault of heaven with flames; and I was flying as a fire-brand amidst and all about it. (So the sinless soul soars in the highest empyrean of heaven).

3. As I was wandering with my spiritual light and unwearied soul amidst this universal conflagration, there arose on a sudden a tremendous hurricane, (raised by the rarified[\*\*rarefied] air on all sides).

4. It howled and growled aloud like the roaring of clouds

on high; and blew fiercely all along, bearing down and carrying away every thing before it.

5. The whirling and howling tornedo[\*\*tornado], raged with redoubled force in the forest; lifting aloft large tracts of woods in the form of clouds, and intermixed with rolling firebrands, resembling the revolving suns above.

6. Flames of fire flashed above, like the evening clouds of heaven, and blazed like hundred[\*\*hundreds] of fiery pools on high; and the earth with the habitation of men, giants and gods, burned as burning mountains on all sides.

7. The burnt, unburnt and half burnt devils and demons, were roving together throughout the heated air, and grappling each other in the ethereal streams.

8. The gods and goddesses, were falling down as flames of  
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fire; and the abode of the celestials, were melted down in showers of fire.

9. Flashes of fire were flickering as lightnings, from the burning vault of heaven; and clouds of dark smoke hid the face of the vertical sky in darkness.

10. The faces of the earth and sky and of all sides of heaven, were wrapt in a flaming veil like that of the evening cloud; and the whole universe with its seven spheres, appeared as a massive mountain of flaming fire.

11. On one side the sparks of flaming fire, were flashing over the head; and on another a huge mountainous mist of smoke hid the hemisphere from sight. In the midst there appeared a mountainous body of fire as that of Hara-[\*\*--]the god of

destruction, dancing amidst the destructive winds of the Rudras blowing on all sides.

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## CHAPTER CXXXXII.

### ASCERTAINMENT OF KARMA OR ACTS OF MEN.

Argument:--Here god[\*\*God] is ascertained as the Cause of the visionary world;  
and Refutation of the Theory of Karma or Human Deeds and Destiny.

The sage resumed and said:--Continuing thus in the vagaries of my false imagination, I was led to many such painful sights, until they raised in me the feelings of woe and sorrow, and my curiosity gave way to weariness.

2. I then thought in my mind that, it is a mere dream in the mind of another person, which I have come to see from my seat within his breast; therefore I must refrain from such sights, and restrain my sorrow for them in vain.

3. The Huntsman asked:--It was for the investigation of the nature of dream, that you had entered into the bosom of another person; say then what have you come to know about it, and how are your doubts removed (with respect to its false phantasms).

4. How came you to see the ocean in the breast, which never exists therein, and how did you see the conflagration in the heart and the tornado in the bowels, which are never to be found in any of those places.

5. You said you saw the earth and sky, and the rivers and mountains and many other things inthe[\*\*in the] mind; but how can these and the world itself, be in any manner situated therein.

6. The sage replied:--All these things and the world also are mere non-entities, as there was no pre-existent material cause for the production of the world, before it coming to existence; therefore neither the term creation nor its sense, is in any way applicable to this world or [**\*\*add: the way**] it is seen by us. (It is therefore but the mere phantasm of an everlasting dream).

7. Hence the world creation and its meaning, proceed from ignorance of the supreme soul, which is immutable in its nature; and it is ignorance of this truth (lit[**\*\*.**] true knowledge), that pro-\*

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\*duces the fallacy (lit[**\*\*.**] the false knowledge) of creation. (Therefore the world (i. e. the idea of the world), is ever present in the Divine mind).

8. Therefore I say, O thou fortunate one, that after you come to your knowledge in this respect[**\*\*respect**] (i. e. of the nature of god[**\*\*God**]), and your ignorance of His supremely pure nature is removed;--

9. You will no more believe like myself, the false impression of your consciousness (of the existence of the world); but must come to know that, this causeless and uncreated world, is only the expanded reflexion of your own mind.

10. Where is the body and the heart, and where are these elements of water &c[**\*\*.**]; what is this dream and what are these conceptions and perceptions, and what is life or death or anything else? (All which are nothing in reality).

11. There is but one transpicuous Intellect everywhere, before which the subtile ether is opalescent, and the biggest mountain is but a mite.

12. It is of its own nature that this intellectual vacuity,

reflects on something in its thought; and sees the same as its aeriform body; and this it is what is called the world.

13. As it is our intellect alone, which reflects itself in various forms in our dream; and as there is nothing besides it that then presents itself to our view, so this world is no other than the aerial form of the intellect only.

14. This universe is a quiet vacuity without any stir or shadow of anything in it; and it is the dimness of the purblind eye of the intellect, that presents these false shapes to sight, as blind men see black spots in the clear sky.

15. To my sight the world is neither an entity nor a non-\*entity, nor is it a mere void or the shadow or reflexion of anything; but the formless infinity of the vacuous intellect only: (or the infinite vacuity of the formless intellect only).

16. As it is in the state of our sleep, that the pure intellect sees itself in the various forms of its dream, without any cause whatsoever; so doth it view every thing in its own vacuum in

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waking also; without the external objects of sight or its act of seeing them.

17. It is something that is unspeakable and without its beginning[\*\*beginning] and end; it is apparent with its own conceptions which are one with it and make no duality in its nature (Lit,[\*\*.] whose nature is free from unity or duality, or as sádi says:--azchunin O chunan, from this & that and so & such).

18. As there is but one endless duration, embracing the periods both of creation as well as annihilation; and as the tree comprehends all its parts, blossoms and fruit under it; So[\*\*so] is Brahma the Soul of all. (These are but parts of one stupendous



whole. Pope). [\*\* Exact quotation: "All are but parts of one stupendous whole"]

19. As the great edifice of one, appears as an empty space to another; so as one's sight of a castle in a mirage, appears as nothing to another; so this visible world of waking people, is the dream of sleeping persons, and rising on the ground of their imagination.

20. It is as the transpicuous vacuity of the intellect, exhibits itself from time to time in itself; that we see the things in our dream, as we behold them when we are awake; and so also we see the sights in our waking state, as we behold them in our dreams in sleep.

21. As the fragrance of flowers, lies hid in the invisible air; so the world lies concealed in the invisible intellect, which sees through every pore of it.

22. It is by shutting out your thoughts of all and everything from your mind, that thou mayst [\*\*add: be] quite pure in thyself; and it is then only that thy infinite soul has its everlasting peace and rest, when it is freed from all cares, both within and without itself.

23. The Huntsman said:--Tell me sir, how can men get rid of their thoughts and cares of life, when they [\*\*add: are] invariably accompanied by the acts and reminiscences of their past lives. Tell me also what kind of men are subject to the tendencies of their past conduct, and who are they that are released from them.

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24. The sage replied:--Those soul[\*\*souls] that are full of intelligence and have their spiritual bodies, are never subject to

renewed births nor to the consequences of there[\*\*their] past actions;  
[\*\*punct. invisible]  
and such were the bodies of Brahmá, and Kapila and others, that  
became manifest of themselves (suam-bhávah), and such were  
the supernatural bodies of the gods and divine incarnations.

25. Their bodies were not of this world, nor were they subject  
to its dualistic illusory imaginations; but they were  
forms of pure intelligence and of a subtile and spiritual  
nature.

26. In the beginning of creation, there was no primordial  
act of any body, to fashion his form or frame of mind; but there  
existed the sole and self-existent Brahma only, who manifested  
himself in the form of the world: (which is therefore a manifestation  
of the Deity himself, and is thence called tanmaya or full  
of the Divine essence).

27. As the great Brahmá and others, were the manifestations  
of the supreme Brahma in the beginning, so there have  
been many thousands more; that were manifested from the  
same divine essence, which are known as pure intelligences, and  
superior orders of beings. (Such are the gods and angels and  
spirits of different denominations).

28. But these[\*\*those? unclear] persons who are deluded by their  
ignorance  
of truth, to think themselves other than or apart from Brahma,  
and as dull and unintellectual beings, and as a distinct duality  
from the nature of God:--

29. They are seen to be born again the next time, in consequence  
of their past actions, and accompanied with the results  
of those acts, whereby they are confined in their unintellectual  
bodies, in order to lead their unspiritual lives, quite forgetful  
of their divine nature, and subjected to the false belief of

their materiality.

30. But such as preserve the purity of their divine character, by thinking themselves as inseparable from the Divine son[\*\*soul], are known here as uncontaminated by their former acts, as the persons of the divine Brahmá, Vishna[\*\*Vishnu] and Siva or the holy trinity.

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31. All those that know the true nature of the soul, remain with its purity in the spirit of god; but such as understand it in the light of the living spirit, live in themselves as detached from the Divine soul.

32. Whenever one knows himself as a mere living being, he is then certainly accompanied by his ignorance or avidyá; and the soul takes the name of the animal spirit or life, which is conversant only with the world wherein it is situated.

33. But as he comes to know in course of time, the true and divine nature of his soul, he is then reinstated in his real state and becomes one with the supreme soul of all.

34. As the fluidity of water, exhibits itself in the form of whirlpools in some waters; so the divine intellect shows the in-existent world as existent, to those understandings which are ignorant of the nature[\*\*nature] of the supreme soul. (It is the nature[\*\*nature] of the omniscient mind, to picture in itself, the appearances of things that are not in actual existence).

35. The world is the reflexion of omniscience, and not the representation of our dreaming or waking states; therefore it can have no action or property of itself, when it is nothing in reality.

36. In fact neither the knowledge of the world nor ignorance

of it, or its action or motion or any of its properties, is anything in reality; all these are the results of our thought, that represents the unreal as real one unto us.

37. In truth Brahma being the very creation or the great cosmos itself, is verily the soul of all beings; it is in vain therefore to suppose our prior acts as cause of our births. That god[\*\*God] is the creator of the universe, is a mere assumption made from his omnipotence; (which is supposed to make everything out of nothing; but as *ex nihilo nihil fit*[\*\*ex nihilo nihil fit], god[\*\*God] is himself diffused throughout all nature).

38. It is impossible for any body to have the bindings of his prior acts upon him, at his first creation in the world; it only afterwards through his ignorance that he fabricated to himself a fate or causality of his actions for his fruitions in after  
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lives: (i. e. in his subsequent and succeeding births or transmigrations in the world).

39. Say whether the vortex of sea has any body or action of its own; it is but the whirling water, as Brahma himself is apparent in the form of this seeming world.

40. As the persons appearing in our dream have no prior acts for their appearance; so were the living beings in their first formation, endued with pure understanding only; (for want of their prior acts to actuate them at first).

41. It is a mere supposition, that they had their causal acts at first creation; and that all living beings have been roving ever since (in repeated births), being fast bound by the chain of their prior acts. (Man was pure in his creation, but since his first act of transgression or original sin, and then his actual sins, have subjected him to the miserable doom of undergoing repeated

births).

42. But this creation is no act of creation, but verily the manifestations of Brahma himself; and such being the case (that the world is the selfsame Brahma), say what can acts mean[\*\*add: ,] whence they proceed and where they lie.

43. It is only the ignorance of the supreme soul, which binds us to the bondage of acts; but its fetters fall off from the believer of Brahma by his knowledge of truth. (Those who rely on their acts of faith, are subjected to them; but the believer in One is released from their bonds).

44. Know the outward acts of faith, to proceed from ignorance of the universe; but as the wise man advances in his knowledge, he entricates[\*\*extricates] himself from the bondage of all religions and ceremonial acts and observances.

45. Wheras[\*\*Whereas] the external acts of faith [\*\*add: are] entirely devoid of any substantiality or meritoriousness in them, it is no way difficult to get [\*\*add: rid] of them at once; it is solely our spiritual bond which is our chief concern, beside which there is no bond whatsoever.

46. So long there is the dread of the dreadful illusion of this world, as long as you do not attain to your wisdom; and so long  
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do you exhibit your wisdom, that you do not fall into the vertiginous eddy of worldly affairs. Therefore try always, ye men of pure hearts and soul, to acquire your wisdom and learning; because there is no other way of your flying from the fears of the world, save by means of your right understanding.  
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CHAPTER CXXXXIII.

## ASCERTAINMENT[\*\*ASCERTAINMENT] OF NIRVANA OR ULTIMATE EXTINCTION.

Argument:--Praise of wisdom and Intellectual knowledge, and arguments in support of the Intellectuality of the world.

The sage continued:--The wise man shines in the assembly of the learned, as the sun illumines the assemblage of lotuses, in his investigation of the duties of religion and ceremonial acts, leading to the welfare of men in both worlds.

2. The heavenly felicity which is attained by the learned and wise by means of their spiritual knowledge, is as an ocean of bliss; before which the prosperity of god Indra even, appears to dwindle away as rotten straws amidst the billows.

3. I find no such felicity or prosperity, in the three regions of this earth or heaven above or in the pátála below, which is greater or comparable with the blissfulness of learning and wisdom.

4. The learned have as clear a sight of the true state of all things, as the moon-light gives a clear view of the sphere of stars in the cloudless sky.

5. The visible world, soon vanishes from sight, and turns to the invisible Brahma, by the sapience of the wise; as a rosary of cord, appearing at first as a snake, is soon found to be a line upon its inspection.

6. That Brahma-[\*\*--]the god is ever situated in his Brahma-hood or godhead[\*\*space removed] is a truth evident by itself; and that it is his nature that gives rise to the terms creation, destructions, body and others. (Gloss: that the words creation &c[\*\*], appertain to his very nature, and are not distinct from him).

7. He to whom the existence of the world is nil and naught, has no care or concern for acts and duties, which are no more than blank letters to him.

8. It is possible to believe in the production of the material  
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world, from the prior existence of its material cause; but in want of such there can be no world, nor can there be a cause of it, when it is itself null and void.

9. It is only the reflection of Brahma, that takes the names of the earth and all other things; wherefore it is not necessary for these mere reflexions to have any cause at all. (The substance of god, being the cause of the shadow).

10. As the men seen in a dream, have no real cause except the imagination of the dreamer; such are the persons seen in our waking dreams, but mere reflexions of our imaginations, and not the production of their parents.

11. As there is not the causality of the prior acts, for the appearance of persons in human forms in our dream; so neither is there any actual cause for people seen in waking dream, to assume the garb of humanity upon them.

12. Both prior acts as well as desires, are equally[\*\*equally] false in their causality, of framing living beings in different shapes in their repeated births, just as they are no causes of producing the persons seen in our dreams.

13. Men appear as dreams and their impressions, in the course of their births and deaths; and they are conscious of this state or that as they think themselves either as the one or the other: (i. e. we seem to be or not, as we think ourselves to be).

14. People appear to be as they think of their being, from their consciousness of themselves; and they seem to be in the same state in their dream, as they appear in the waking state, both in their intents and actions. (The dreamer and the dreamt do not differ from their waking states).

15. The desires and sensations of the dreaming man, are alike those of the waking, and differing only in the dimness of the former, from the distinctness of the latter. Thus a dreaming man is sensible of deriving the same satisfaction, in obtaining the object of his wish as the waking man; though the one is of a concealed[\*\*concealed] and the other of an overt nature. (Therefore there is no difference between the states).

16. Whenever our pure consciousness of things, shines forth  
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of its own nature in either of its two states of clearness or faintness; it is then the reflexion of the one [\*\*[that]] takes the appellation of waking, and the other is known as the dreaming state.

17. As long as this consciousness continues to glare in any body, since his first creation until his final emancipation, he is said to be a living being, under his repeated births and deaths.

18. The import of the words waking and dreaming, is not at all different from that of consciousness; whose irrepressible reflexion constitutes the essence of both states, as light is the essentiality of luminaries.

19. As heat is the gist of fire, and motion the marrow of the sufflated air or wind; or as the fluidity of water is the pith of the billows, and coolness the quiddity of breeze; (so is consciousness the quintessence of both our waking and dreaming states).



20. The whole universe is an unruffled chasm, and an unchanging unreality; and this seeming reality of the world, is even united with its negative sense of nihilism.

21. Brahma in its exoteric sense, is both the production as well as the destruction of the world, and equally alike its visible form and its notion also; but being viewed in its esoteric light, it [\*\*[is]] only of the nature of the pure Intellect, and the One alone, that is for ever calm and quiet and undecaying in itself.

22. Whatever thought of causality or effect, passes in the mind of Brahma at any time, the same comes to take place immediately, as men construct their houses as they please in cities.

23. The whole creation abides in the mind of god, as the city you dream of his[\*\*is] in your thought; the cause and effect herein, being the same in one case as in the other.

24. The causality and effectuality are both contained in the womb of the dense Intellect; and these are exerted in the same manner in the act of creation of the world, as in that of the construction of thy imaginary castle.

25. The Divine Intellect employs[\*\*employs] its will, in the causation of its intended creation; as you form the plan for the construction of your projected edifice: Thus the causality and its effect are combined together in the one and same mind.

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26. The divine mind develops itself in its own form of the sky, and the world that is for ever situated therein, is then called the creation and lying in the expanse of that sky. (Gloss. The srutis deny the existence of the outer and visible world).

27. The light which the sun of our consciousness, cast upon the imaginary city in the mind; is of its own nature what is

signified by the terms causality and its effect. (i. e. Our consciousness is the cause of our knowledge of the world-<sup>the false</sup> creation of our imagination).<sup>moved the paren start above]</sup>

28. The forms in which the mind displayed itself at first, the same continue to exist ever since in the same state; and these are invariably designated by the terms of time, space and the rest.

29. Whatever names are borne by the things, which are exhibited in the vacuity of the Intellect; they are ever after viewed as realities under the designations of some as causes and others as their effect. (as the cow is the cause of the production of milk, and the pot is the cause of its reception, and so forth).

30. The creation which was miraculously displayed in its ideal form in the Intellect, consisted at first of mere ideas, which received the name of the (material) world afterwards. (So the sruti<sup>whatsoever</sup> whatever is thought of in the mind at first, receives a name (or a word<sup>for</sup>) for its designation afterwards).

31. This triple world is of a vacuous form, and is situated in the vacuity of the intellect; just as the clear air contains its insufflation inbred in it. (The inherence of vibration inborn in it).

32. As the vapours and clouds covering the face of the sky, give the appearance of blueness to it; so the dizziness of ignorance, misrepresents the clear intellect in the form of the gross world.

33. But on receiving the true reflexion of the spirit in the intellect, by means of intense meditation, the notion of the creation turns to that of non-creation; as the false notion of the snake in the rope, is changed to that of the rope upon its

revision.

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34. The dead find the future world, as what they used to see in their dream; but that world as well as this, are equally as formless as the vacuum of the Intellect. (Both this world and the next, are situated in the Divine-Mind, and are of the same form as that).

35. The Huntsman said:--Tell me sir, why are men regenerated in new bodies; for their sufferings and enjoyments in future births; and tell me also what are the principal and accompanying causes of our reproduction in this world.

36. If it is on account of the pious or impious acts, which are done in our present destructible bodies, that we are destined to their retributions afterwards; then say why our indestructible souls, shoud[\*\*should] be brought to feel their results in other bodies, which seems to be very absurd to me.

37. The sage replied:--The words piety and impiety, our desires and acts, are words of the same import, and significant of their causality in framing the living soul according to their own stamp; but these are mere suppositions, and neither true causes of the schesis[\*\*scepis?] of our souls, nor of the modes of our lives.

38. It is the mind which is situated in the vacuous intellect, and is possest of the power of intellection that imagines in itself the various states of things, (and the happiness and miseries of life), and gives names to them accordingly. (so says the sruti:--The sapient seeing the different form and states of things, coin words to designate them and their various modes also).

39. The conscious soul comes to know by means of its intellect, its own body in its vacuous self; and after death it

sees the same to exist as in its dream or imagination. (i. e. in its ideal form).

40. The knowledge of the dead in regard to the next world, is likewise in the manner of a dream; and though this dreaming state of the soul continues for a long duration, it bears no truth in its nature.

41. If a new body is framed by another person (such as parents or the creator himself), for the re-entrance of deceased spirit into it, then can the new born body have any remembrance of the past, and how can this body be what the dead

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person had before, and as for his intellect, it is a mere vacuity, and cannot pass from one body into another.

42. Therefore no one that is dead is born again, or is to be reborn afterwards at any time; it is only an idea of the mind, that I was so and am reborn as such; and a vain wish in its vacuity, to be born again [\*\*[in]] some form or other.

43. It is by nature and habitual mode of thinking, that men are impressed with belief of his regeneration, both by popular pursution[\*\*persuasion] and scriptural evidence of a state of future retribution,  
which is altogether false and fanciful.

44. The soul is an aerial and vacuous substance, giving rise to the phantoms of visibles, in the forms of shadowy dreams in its spacious vacuity; and always views its births and deaths in endless repetitions in this world.

45. It views every particular object, in the illusive net work, which is spread in its ample sphere; and seems to see and act and enjoy everything, without being in the actual enjoy[\*\*enjoyment] of

any thing.

46. In this manner millions and millions of worlds, are constantly rising before its sight; which appear to be so many visible phenomena in its ignorance; but which when viewed in their proper light, prove to be the display of One all[\*\*removed hyphen] pervading Brahma only.

47. But none of them ever occupy any space, nor do any one of them ever exist any where in reality; but there is that one Brahma that spreads undivided though all, and knows all these[\*\*,] an undivided whole, and yet every one of them forming a world of itself. (The Lord is full and perfect in each and all of these).

48. Now all beings in these worlds, are connected with one another in a common link (of the universal soul of all); they appear as realities to the erroneous sight of people, but being viewed in their true light, they proved to be self-same with the unborn One.

49. That undecaying One which is known as true reality, to the knower of the knowable (i. e. to him who know the truth), and what is understood as unreal by the enlightened sage, is

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believed to be true by the ignorant. (This is the contrariety between both).

50. The belief that all things every where are realities, because they are all but reflexions of the selfsame One; is enough to reconcile these opposite parties, and to settle in one common faith of universal catholicism (of O[\*\*One,/Om,] to pan).

51. Or in order to ascertain, whether the world as one views it is real or unreal, let[\*\*=print] one consult his own consciousness about

it, and rely on its verdict, with regard to its reality or otherwise: (because nothing can upset the undeniable conviction of consciousness[\*\*consciousness]).

52. Who can doubt the evidence of consiousness[\*\*consciousness], or confute its dictates of this kind or that; or with regard to the difference or identity of things, or their unity or duality.

53. The knowledge of the knowable God; in as much as it is known to us is right, and establishes the identity of the knowable One with his knowledge; but the position that the known or visible world, is identic with the unknown and invisible god, is false and mistaken knowledge. (i. e. God is seen in his works, but the works are not the god).

54. Such being the meaning (of this mystery), the knowable One is not distinct from knowledge of Him; but being seated in our finite understanding, is quite unknown to and apart from the ignorant, that have no knowledge of the knowable One.

55. The Knowable One is known to us in proportion to our knowledge of him; but not so to those that are ignorant of Him; as our knowledge increases, so the knowable soul spreads of itself over our souls.

56. Hence the unreal worlds, that appear of themselves as real ones before the eyes of the ignorant, are naught and nothing to my sight.

57. Being rightly understood, all things are but forms of the one intellect, and equally void as itself, and this appears in a thousand shapes to the understanding of gross instincts.

58. As the one intellectual soul assumes many forms to itself

as it exhibits in its dreams, and engrosses them all again into  
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one, or the single form of its unity in its sound sleep; so doth the  
Divine soul appear in one or more forms to our intellects also.

59. Thus our consciousness of god though one and same, yet  
it appears in various forms according to the various apprehensions  
of men; and are either vacuous or formal, as our dreams  
and the works of our imagination.

60. The conscious[\*\*consciousness] of the dreams that we have in the  
vacuum  
of our minds, is what take the name of the worlds; but the sound  
sleep of the mind or its unconsciousness of anything, is called  
its pralaya or anaesthesia: and this analogy applies equally to  
them.

61. This substantial totality of existances[\*\*existences], are mere  
perceptions  
of the mind only; and whatever appears in any manner  
in the thought in any manner at any time[\*\*space added] or place, the  
same  
seems to present itself in reality before us even then and there.

62. It was the thought alone at first, that manifested itself  
in the forms of the primary elements of fire and water, and the  
earth and in the beginning of creation, all which rose in the  
mind in the manner of dreams and the phantoms of its imagination.

63. Again the inward impressions of these things, that are  
preserved in the vacuous space of our consciousness; the same  
unite together of themselves, and exhibit unto us this world, in  
the form as we view it in our presence.

64. Our conciousness[\*\*consciousness] appears unto us, in both its  
transcient[\*\*transient]

as well as permanent states; while in reality it is no temporary thing, but continues with us even at the end of all transitory things, as our transcendent<sup>transient</sup> lives also.

65. Our consciousness accompanies us for ever, wheresoever we remain or go; conceive in yourself for instance as passing on either towards the east or west; you see many things<sup>space added</sup> and cities on your way; but can never lose your memory of the past, nor the consciousness<sup>consciousness</sup> of yourself as you proceed onward.

(The knowledge which the mind has of its operations, is never effaced from it).

66. Anything that the mind has seen or willed or is long practiced to do or think upon is never effaced from,<sup>delete ',']</sup> conscious-  
\*

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\*ness, unless it be from<sup>from</sup> numbness of the Intellect. (gloss. So one is never at a loss to realize his wishes, unless he is remiss in his efforts to bring them to effect).

67. You may rove wherever<sup>wherever</sup> you please, either to the east or west, and you will find your consciousness to continue <sup>[the]</sup> same, and never changing with the change of your place. (So doth one's consciousness accompany him even after his death).

68. We have seen the man of steady consciousness, attain to the object or state of his wish, by his firm perseverance<sup>perseverance</sup>; while  
on the contrary the unsteady minded are sure to lose them both:  
(i. e. his wished for object together with the consciousness of himself).

69. The man of steady consciousness, is possessed<sup>possessed</sup> of both states whether he goes to the north or south; but the one that



is unsteady in himself[\*\*space added] and to his purpose also, is deprived of both (himself and his object). (Consciousness is joint knowledge[\*\*knowledge] of ourselves, in connections[\*\*space added] with others, so shat[\*\*that] the mind knows both what it is, as well as what it wills).

70. The man of firm intent that thinks of his being both in heaven and earth, has them both by fixing his mfnd[\*\*mind] in one, while his body is placed in the other; as the man thinking of going both to the east and west, may do both by walking one way and thinking of the other. But the man of unsteady purpose is neither for this world or that, nor walks one way or the other; (but stands in the middle).

71. By steadfast belief in the One, we find the intellect alone pervading the whole vacuity of space; but this one appears as many and many thousands to the understanding of ignorant sceptics.

72. Be the body destructible because of its materiality, or indestructible by reason of it being the reflexions of the divine intellect; yet it is after all but a mere appearance[\*\*appearance] in the dream of the living soul, whether in this or in the future world. (The indestructible intellect, cannot be the destructible body, because the destruction of this would involve the other to destruction also).

73. That the souls of men do not die with their bodies, is

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evident from the instances of the ghosts and spirits of the barbarians, that are invoked by wizards, and made to relate the incidents of their past lives.

74. Men in the country of barbarians that have long been dead and burnt down to ashes, are known to reappear before people, and delivering their errands, to have disappeared with their living souls.

75. If it is impossible for departed souls to reappear like the living as the Charvakas say; then let me ask them, why do they not reckon their absent friends as dead also, and unable to return. (This argument maintains the doctrine of spirituality, of the capability of the reappearance of departed spirits from the analogy of the return of absent people to their homes; as Butler proves the rising of the dead at the Resurrection, upon the analogy of our waking from sleep).

76. If the property of action be true of the living, why should it not be equally true of the dead also; upon the analogy of our conception of the idea of the action of the one as well as of the other.

77. The doctrine of the visionary dream of the world, being the established and irrefutable truth of Aryan sástras; it is quite compatible and conformable with the tenet of eternal ideas maintained in Indian philosophy.

78. These worlds are equally as true as well as false to view, as the sight of the appearances in the disc of the moon, which appears as realities to the eyes of beholders, without having any substantiality in them; (The lunar spots are considered as mere marks-[\*--]kalankas though to all appearance they seem as habitable parts-[\*--]chandra-loka.

79. The subjective world is real, in having all its objects as parts of the true Entity; and the subjective mind is a reality, in its being composed of pure ideas only. The Intellect is true as reflexion only, and so they are all true without having

any reality of themselves.

80. All these are immutable and quiet, and lie quiescent in the vacuity of the Divine Intellect; they are irremovable

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and unobtrusive of themselves, and lie immanent in the Divine soul.

81. It is the steady consciousness[\*\*consciousness], that is conscious of whatever

is fixed upon at any time or place; and represents all things whether real or unreal, that is inbred or inherent in it.

82. Let our bodies rise or fall, and our destinies overtake us as they will; let happiness or misery befalls[\*\*befall] on us as they are decreed, they cannot affect the serenity of the indifferent soul.

83. Hence it is of no matter unto us, whether these are realities or otherwise, or whether it may be so and so or not; avoid your desire for any thing, and be wise and at rest after all your wanderings.

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## CHAPTER CXXXIV.

### INVESTIGATION INTO THE NATURE & VICISSITUDES OF THINGS.

Argument:--The Intellect manifested in the World, which is but a manifestation of the Divine[\*\*Divine]-mind and its Omnipotence.

The sage continued:--The visible world is being a something in nothing an entity based upon non-entity (i. e. a substance based upon the intellect), resembles our consciousness of things seen in our dream only. And as all things are eternally situated in the Divine Mind, there can be no meaning

in our being bound to or liberated from them.

2. These worlds that appear to rove before us, are seen as the mites flying about in the solar rays; (or as the bright circlets seeming to swim before our closed eyes); they are but evanescent phantoms in the air, and appearing as stable bodies in the minds of the ignorant.

3. Whatever is seen to be placed before us in any form or state, is soon found to change its mode and manner before us; so likewise is the changeful state of all things herein, that are continually rotating like the waters in a whirlpool.

4. The earth, air, water &c[\*\*.] , are the materials that combine to form frail bodies, that are doomed to decay and dissolve in a short time; and yet they are computed by the ignorant to last for ages-[\*\*--]as yugas & kalpas. (Everything is changing and nothing lasting).

5. The world is a dream, and the totality of existence a mere nihility; and yet the notion of entity that we [\*\*add: have] of this nullity, is no other than a reflexion of the one Eternal Intellect.

6. Like this solar world of ours, there are hundreads[\*\*hundreds] and thousand others to be seen in the skies; nor is it incredible that others have the like notions of other peoples.

7. We see the seas and lakes, teeming with living beings of various kinds, and find the pools and bogs full of frogs every-\*

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where; but none of them know anything about the other reservoirs, nor of their inhabitants neither beside those of their own.

8. As a hundred men sleeping in one and the same room; see as many air built castles differing from another in their

dream; so there appear different worlds in the airy intellects of some, which are seen and unknown to others.

9. As many aerial cities are seen, in the dreams of many men, sleeping together in the same room; so do these aerial worlds appear in empty sphere of our minds, and are said to be in being and not being in the sametime[\*\*same time]: (i. e. being but a dream which is no-being or nothing).

10. The sky is a miracle of the mind, and a phenomenon of itself; it is visible without its form, and appears as limited without its limitation, and as created without its creation. (vacuity being increate).

11. The vacuum bearing the nature of the vacuous mind, is vainly styled the firm firmament; it presents to view the forms of fleeting objects in it, as the understanding represents its ideas and passing thoughts to our knowledge.

12. The remembrance of a thing, is the cause of its dream by night, as the desire of something causes its conception in the mind; and as the apprehension of one's death, proceeds from his seeing in the instances of others.

13. In the beginning of creation, the world appears as an image in the mind; which is no other than a flash or reflexion of the Divine Intellect, and to which no other name than a rechauffe of the Divine Intellect, can be properly assigned.

14. The saying that Brahma shines as the very world means to say that, he did not shine a new[\*\*anew] in the form of the world, but has this form eternally subsisting in his omniscience.

15. It is said that the cause is (identical with) the effect, because the common cause of all, is specialized in its form of the

effect; (i. e. the one becomes as many). The action which was confined in the cause at first, (as vegetation in the seed), becomes evolved in the germ of creation afterwards.

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16. When such things (or conditions) occur in the mind in dreams, as have not been seen or known before, they are called *sanskáras* or pristine impressions in the mind, (as our inward-passions[\*\*inward passions] and feelings), and not the external objects of sense, which are not inbred in the mind.

17. These mental impressions or reminiscences, are perceptible to us in our dreaming and not in the waking state; and though they are unseen in our waking; yet they are not lost unto us so long as we retain those impressions in the mind. They naturally appear in the soul in dreaming, as the visibles appear to sight in the waking state.

18. Thus the vedantist comes to know the inexistence of the outer world, and by knowing the knowable One, they come to attain the consummation of their object: (which is the attainment of their final emancipation or *moksha*).

19. The impressions of the waking state, which occur in the state of dreaming, are the newly made imprints of the waking hours on the memory; and these make the sleeping hours seem as waking to the dreaming soul.

20. These recent ideas fluctuate in the mind, as by the breath of the wind, and they occur and recur of themselves, without the agency of pristine impressions.

21. There is one sole Intellect only, possessed of its many multitudes of airy dreams; and being dispossessed of them at last, it remains solely by and in itself.

22. The consciousness that we have of the dreams, ranging at large in the empty sphere of our Intellect, is verily what is denominated the world by us; and the want of this consciousness in our sound sleep, is what is termed the extinction of world by ourselves. This analogy applies also to the nature of the self-existed One.

23. There exists only the infinite sphere of one eternal Intellect, and there appears an infinity of shapes, perpetually rising and setting in its open in the manner of dreams. These are born of its own nature and are called the world, and bear the same intellectual form with itself.

24. Thus the atomic particle of the Intellect, contains the  
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form of the whole cosmos within its bosom; which is an exact ectype of its archetype[\*\*archetype], as the shadow under a mirror, is the true representation of the prototype.

25. The cavity of the Intellect contains the consciousness wich[\*\*which] is diffused in it like the dilution of an atom; and extends throughout without beginning and end, and this is called the cosmos.

26. Hence as far as the vacuity of the Intellect extends to all infinity, there is the appearance of the wide world connected with it, as immanent in and identic with itself at all times. (The intimate connection of the subjective mind and objective world together).

27. The intellect is selfsame with the world, and therefore all minds and intellectual beings as myself and thyself, are worlds or microcosm also; and it [\*\*add: is] for this reason that the great macrocosm of the world, is said to be comprised in the corpusule[\*\*corpuscle/corpuscule] of the mind.

28. Therefore I who am a minute soul, am of the form of the whole world also, (being its container in the mind); hence I abide everywhere likewise, even in the midst of an atom also.

29. Being in the form of the minutiae of the intellect, I am also as great as the universal soul, and as expanded as the open air all around; I also see all the three worlds about one, wherever I abide or move. (All things are present in the mind, at all places and times).

30. I am an atom of the intellectual soul, and am joined with the intellectual soul of the universe; it is my sight of the supreme spirit in my meditation, that I am lost in it as a drop of water is lost is[\*\*in] the ocean.

31. Having entered into the Divine spirit, and feeling its influence in me, I am filled with its cognition; and behold the three world[\*\*worlds] within me, as the seed lies hid in the pericarp or in the seed vessel; (to be developed in its future foliage).

32. I see the triple world expanding within myself, (according to our reminiscence of the same which is engraven in the mind), beside which there is no outer world on the outside of

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of any body. (The world lies in the conception of mind only, and the exterior one is but a reflexion of the same).

33. Whenever the world appears in any form, whether of a gross or subtile nature, as in the states of our waking or dreaming; both these forms of the interior or exterior worlds, are to be known as the reflexion of the ideal one imprinted in the intellect.

34. When the living soul indulges itself in the sight of the



world, in the state of its dreaming; it is to be known as a reflexion of the expanded particle of the intellect, which the sleeping soul delights to dote upon.

35. The Huntsman rejoined:--If the visible world is causeless or without its maker, then how could it come into existence, and if it be a caused or created exterior world, how could we have any knowledge of it in the sleeping and dreaming of the soul.

36. The sage replied:--All this is without a cause, and the world proceeded at first without any causality whatever. (The Muni means to say that there cannot be any independent or instrumental cause of creation save the immanation[\*\*emanation] of One oneself).

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37. It is verily impossible for gross and perishable bodies and transcient[\*\*transient] beings, to come to being without a cause; but that which is a facsimile or shadow only of the antitype and original model of the eternal mind, cannot possibly have any cause at all.

38. It is Brahma himself that thus shines refulgent, by nature of his intellectual effulgence; hence the world's creation and destruction are utterly inapplicable to what is without its beginning and end.

39. Thus the uncaused creation, abides in the substance of the great god, and shines forth with divine glory to all infinity. It is to gross minds only, which are prepossessed with the grosser ideas of materiality, that it appears in the form of a gross material body.

40. What numberless varieties do there appear in the unvaried Brahma, and what un-numbered diversities of shapes and

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forms are seen in the formless One, that is ever unchanged and imperishable.

41. Brahma is formless in his person, (which is of a spiritual form); yet he exhibits himself in many forms, in his being the mind (or mirror of all ideal forms); where he represents his spiritual self or soul, in all the various forms of moving and immovable bodies.

42. He makes the gods, sages and seers in his likeness, and directs them to their different degrees[\*\*degrees] and duties also; he establishes the laws and prohibitions of conduct, and appoints the acts and observances at all times and places.

43. All existences and privations, productions and destructions, of moving or unmoving bodies, whether great or small ones, are subject to his decree, and can never transgress any of his general laws.

44. Ever since the general decree, nothing takes place without its proper special cause; as you can never expect to exude oil from sand (save from oily seeds).

45. The destined decree of providence, is the leader of all events in the world; it is as one part of the body of Brahma, by which he represses the other part of himself (i. e. his will); as we restrain the action of one hand by the other. (One over-ruling fate governs even Jove himself).

46. This unavoidable destiny overtakes us, against our prudence and will, like the sudden fall of a fruit on a flying crow ([Sanskrit: kákatáliya]) and drives us along with its course, as the tide or eddy bears down the waters with it.

47. The preordination of certain effects from certain causes,

is what is called destiny; without which there result all disorder and disturbance, and in want of which the great Brahma even cannot abide. It is therefore the imperishable soul of all existence.

48. Thus then this destiny is the cause of all, and although it is unseen and unknown, yet it acts on all as it is destined for them ever since their very production. (This is no more than the unchangable[\*\*unchangeable] law of nature).

49. The uncausing Brahma that causes nothing, is believed

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by the ignorant as the causal agent of creation; which they mistake as the production of its maker by error of their judgment.

50. The wise man however, seeing the sudden appearance of world before him, like the rotation of a wheel, considers its causes as such and such or this and that, as they have been determined by their preordained destiny?[\*]. instead of ?]

51. So all existent bodies have their special causes, in their primordial destiny, which determines their subsequent lots in endless succession. Hence the occurrences, of our waking state, resembling the visions in our dream, are never without their antecedent causes.

52. Thus when I dreamt the erroneous dream of the destruction of the world, caused by concussion of the elements and waters I had its cause inbred in me, in my reminiscence[\*\*reminiscence] of the great deluge I had heard of in traditional narration.

53. In this manner we see the reflexions of almighty power in all things that come under own reflection (or observation), just as we see the crystals and shell-fishes shining with their intrinsical brightness. May this Omnipotent power that is

ever-living soul of souls, and known to us in our imperfect notion of him, be glorified for ever and ever.

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## CHAPTER CXXXXV.

### DESCRIPTION OF THE WAKING, DREAMING AND SLEEPING STATES.

Argument:--The three Humours of Human body Composing the three states of its earthly existence.

The sage continued:--The living soul (or man) perceives the dream of the outer world, by means of the external organs of sense; and that of the inner world by the internal senses; but the quickness of both the internal and external senses, gives the sensations of both these worlds to the soul.

2. When the outer senses are busily employed with outward objects, then the perceptions of mental objects and inner functions become faint and fainter by degrees.

3. When the external senses are all directed to the inside, and the inner senses are concentrated in the mind; then the object of thought and the idea of the world however minute they had been before, assume gradually a more expanded form, and present their extended appearances to the soul. (Brooding upon a thought, dilates it the more).

4. In this manner the world which is nothing in reality, being once thought upon[\*\*space added] as something however small in its idea, dilates itself to an enormous size in the mind, which cast at last its reflexion on the external organs of sense also, and make it appear so big and vast to sight.

5. When the eyes and senses of a living person, are occupied

with outer objects, then the soul beholds the intellect, the form of the exterior world only, (so the external senses carry their impressions to the mind also).

6. The intellectual and airy-form[\*\*aeriform] soul, is composed of the congeries of all outward sensations; namely of the ears or hearing, touch or feeling, seeing and smelling, and taste as also of the four internal sensations of will or volition.

7. Therefore the living soul is always present at every place,  
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accompanied with all the senses in its intellect, hence the airy intellect is to be ever unsubstructed, because it always knows and sees every where.

8. When the phlegmatic humour or fluid of the body, fills the veins and arteries of the living person; the soul is then lulled to sleep and to see false visions in its dream.

9. It seems to swim in a sea of milk, and to soar in the moonlight sky; it thinks it sees a limpid lake about it, filled with full blown lotuses and their blooming buds.

10. It sees in itself the flowery gardens of the vernal season, and mantled in vest of flowers, vying with the bespangled sky, and resounding with the warbling of birds, and the buzz of humming humble bees.

11. It sees all mirth and festivity afoot in its mansion, and the merry dance of sportive damsels afloat in its compound; and views its court-yard filled with provisions of food and drink (to its hearts[\*\*heart's] content).

12. It beholds affluent streams like adolescent maidens, running sportfully to join the distance[\*\*distant] sea; girt with the swimming

flowers and smiling with their flashy foams; and darting about their fickle glances, in flitting motion of the shrimps, fluttering on the surface of the water.

13. It views edifices, turrets, rising as high as the summits of the Himálayan mountains, and the tops of ice bergs (in the frigid climes); and having their white washed walls, appearing as if they were varnished with moon-beams.

14. It sees the landscape covered by the dews of the dewy season, or as hid under the mists of winter, and shrouded by the showering clouds of the rainy weather, and views the ground below overgrown with herbacious[\*\*herbaceous] plants, and the muddy marshes grown over with blue lotuses.

15. The woodlands were seen to be overspread with flowers, and resorted to by droves of deer and the weary traveller; that halted under the cooling umbrage of the thickening foliage of the forest, and were soothed by soft breezes of the sylvan spot.

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16. The flowery arbour had all its alley and arcades, bestrewn over with the flaring farina of flowers; and the crimson dusts of Kunda, Kadamba and Mandara blossoms, were blushing and mantling the scenery all around.

17. The lakes were attired in azure with blue lotuses, and the ground wore the flowing floral garment of flowers; the woodlands were clear of clouds, and the firmament was clear and cold under the autumnal sky.

18. The mountain range was crowned with rows of Kunda, Kadamba and Kadali or plantain trees, which waved their leafy fans on their exalted heads, which appeared to nod at the dancing of the leaflets.

19. The tender creepers were shaking with negligence, with the unblown buds and blossoms upon them; appeared as young damsels dancing gracefully, with strings of pearls on their slender persons.

20. It sees the royal hall and the regal synod, shining as brightly as the blooming lotus-bed in the lake; and he sees also the fanning white chouries[\*\*chowries] and waving over them, like the feathered tribe, flapping their wings over the floral lake (or lotus beds).

21. It sees also the running rills softly gliding in playful mood, with curling creepers and flowers wreathed with their currents; and murmuring along with mixed music of birds on the spray beside them.

22. The dhará-[\*\*--]terra or earth was filled and flooded, by dhára or torrents of water falling from the adharas or cataracts, of dharádhara or mountains; and all the sides of heaven were obscured by the showers of rain and snows, falling all about its vault.

23. When the internal channels of the body are filled with the fluid of bile (pitta), the soul remains with its internal vigor as an atom in its cell, and then sees the dreams of the following nature in itself.

24. It sees flames of fire about it, and red kinsuka flowers upon its withered trees and blasted by the winds; it sees also the forms of red lotus flowers, burning as flames of fire before it.  
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[\*\* png 234-247 compared to print]

25. The inner nerves and veins became as dry of the gastric

juice, as when the limpid streams turn to drysand[\*\*dry sand] banks; and there appear flames of wild fire, and dark smoke flying over the darkened face of nature.

26. There appear fires to be blazing around, and the disk of the sun seems to dart its burning rays; wild fires are seen in forests[\*\*add: ,] the withered and the dried ponds emit a poisonous gas, instead of their limpid waters.

27. The seas are seen with their boiling waters, and turning to beds of hot mire and mud; the horizon is filled with sultry winds, and the forests with flying ashes, while the deserts appeared quite desolate all about.

28. The moving sands spreading about, and flying like a flight of storks in the air; the landscape appearing otherwise than before, and the former verdure of the trees, are nomore[\*\*no more] coming to sight.

29. It sees the fearful wayfarer, covered over by the burning sand of the parching desert; and looking wistfully on the distant tree by the way side, spreading its cooling ambrosial shade over the parched ground.

30. It sees the earth burning as a flaming furnace with all its lands and places hid under the ashes, and a dark cloud of dust covering the face of the sky on all sides.

31. The world appears in a flame on all sides, with all its planetary bodies, cities and seas, together with the hills and forests and the open air, all [\*\*add: of] which [\*\*add: are] seen to be burning in a blaze.

32. It sees the empty clouds of autumn, spring and hot seasons, that serve to favour the fires instead of quenching them; and beholds the lands below covered with grass and leafy creepers,



which entrap them as vestures of clouds.

33. It sees the ground glittering as gold on all sides, and the waters of the lakes and rivers, and the snowy mountains even all tepid and hot.

34. When the channels of the body are dried up, for want of the gastric juice, they are filled with wind and flatulence; and the soul retaining its vigour, sees various dreams of the following description.

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35. The understanding being disturbed by the wind, sees the earth and the habitations of men and the forests, and sees in dream, quite different from what they appeared before.

36. The soul beholds itself as flying in the air, with the hills and hilly lands all about it; and hears a rumbling noise as that of the whirling of the wheels of a chariot.

37. It seems to be riding about on horse back, or upon a camel or eagle or on the back of a cloud, or riding in a chariot drawn by ganders or swans.

38. It sees the earth, sky and cities and forests, all appearing before it; and trembling as in fear like bubbles in the water.

39. It finds itself as fallen in a blind ditch, or in some great danger, or as mounting in the air, upon a tree or hill.

40. When the conduits of the body are filled, with a combination of all the three humours of phlegm, bile and flatulence; then the soul is led by the windy humour to see several dreams of the following nature.

41. It sees rainfals[\*\*rainfalls] flowing down the mountains, and hailstones hurling down its sides to its terror; it hears the bursting of the hills and edificies[\*\*edifices], and sees the trees to be moving about.

42. Woods and forests, appear to gird the distant horizon; which is over cast by huge clouds, and traversed by big elephants and lions.

43. The palm and támala trees, appear to be burning around; and the hollow caves and caverns, to resound with the harsh noise of the flashing fire and falling trees.

44. The mountain craigs seeming to be clashing and crashing against one another, and the caverns resounding to their hoarse and harsh crackling.

45. The mountain tops also seem to clash against each other, and emit a harsh and hedious[\*\*hideous] noise about them; and the streams running amidst them, appear as wearing necklaces with the loosened creepers and bushes which they bore away.

46. Fragments of rocks are seen, to be borne away by the  
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mountain streams to the ocean; and the torn bushes which they carried down, seemed to spread as far as the utmost pole.

47. Craggy hills seemed to crash each other with their denticulated edges, and crashed and split themselves with their harsh and hedious[\*\*hideous] sounds.

48. The forest leaves with creepers were scattered all around by the strong wind, and the broken stones of the mountain made their bed over the moss below.

49. The tall tála trees fell to the ground with marmara sound, like the wars of the Gods and Titans of yore; and all birds flew with a harsh scream, like the crying of men at the last day of desolation of the world.

50. All woods, stones and earth mixed together as one mass, like jaríkrita jíva in dream.

51. Silence reigned there like worm underneath the earth, and frog underneath a stone, boy within the belly, and the seed within the fruit.

52. Like boiled rice and solidified liquid in the bowel, and the sapling within the wall of a pillar.

53. The vital air ceased to blow, and the all things are blamed, as if they are encased within the hollow of the earth.

54. Deep darkness reigned there, and susupti appeared like deep dark well within the cavern of a mountain.

55. As heavy food is digested by the digestive organ of the body, and afterward by a separate juice a new energy comes within, so the vital air which once disappeared, makes its appearance again.

56. As after digestion certain kind of juice appears within the body in the shape of vitality, so stone begins to fall therein[\*\*therein].

57. As fire increases more fire, a little adds little more; so the combination of triple humours, composes the inward and outward essence of the body.

58. Thus the living soul being confined within the bonds of the body, and led by force of the triple humours (phlegm ect[\*\*etc.]);

sees (by means of its external[\*\*internal] senses), the dreams of the absent  
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world, as it beholds the visions of the visible phenomena, with  
its external organs of sense.

59. It is according to the more or less excitement of the senses, by the greater or less irritation of the humours, that the mind is liable to view its internal vision, in a greater or less degree; but the action of the humours being equable, the tenor of the mind runs in an even course.

60. The living soul being beset by irritated humours, (from the effects of intoxication, mantras or poison and the like), looks abroad over the wide world, and sees the earth and sky and the mountains to be turning round; and flames of fire issuing from burning piles.

61. It finds itself rising to and moving about the skies, the rising moon and ranges of mountains; sees forests of trees and hills, and floods of water washing the face of heaven.

62. It thinks itself to be diving on and floating on the waters, or rambling in heavenly abodes, or in forests and hilly places, and finds itself to be floating in the sky, upon the backs of hoary clouds.

63. It sees rows of palms and other trees ranged in the sky, and sees the false sights of hell punishments, as the sawing and crushing of sinful bodies.

64. It fancies itself to be hurled down by a turning wheel, and rising instantly to the sky again; it sees the air full of people, and thinks itself as diving in the waters upon the land.

65. It sees the business of the daytime, carried on everywhere

at night, the sun shining then as in the day time; and a thick darkness overspreading the face of the day.

66. The mountainous regions are seen in the skies, and the land is seen to be full of holes and ditches; rows of edifices[\*\*edifices] are seen in the air, and amity is found to be combined with enmity, (friends turning to foes and vice versa).

67. Relatives are thought as strangers, and wicked people are taken for friends; ditches and dells are viewed as level land, and flats and planes appear as caves and caverns.

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68. There appear hoary mountains of milky whiteness and crystal gems, and resonant with the melody of birds; and limpid lakes are seen to glide below, with their water as sweet as butter.

69. Forests of various trees appear to sight, and houses adorned with females, appearing as lotuses fraught with bees.

70. The living soul thought it lies hid within, and closed in itself; yet perceives all these sights without, as if it were awake to them. (Thus the derangement of the humours, causes these errors of sensation of perceiving what is not present to the senses).

71. In this manner it is the work of vitiated humours, to represent many such sights of external objects, in the forms of dream to the minds of people.

72. It is usual with men of disordered humours, to see many extraordinary sights and fearful appearances, both within and without them (i. e. in their dreaming and outward sight also).

73. When the internal organs are equable in their action, then the course of nature and the conduct of people, appear in the usual state.

74. Then the situations of cities and countries, and the positions of woods and hills, are seen in the same calm, clear and unperturbed[\*\*unperturbed] state, as they are known to exist, agreeably to the natural order of things; such as cool and clear streams, shady forests, and countries and paths traversed by passengers.

75. Days and nights decorated with the pleasant beams of the sun and moon, and the rays of the starry array; and all other appearances, however unreal in their nature, appear as wonders to the sight and other senses.

76. The perception of phenomenals is as innate in the mind, as vacillation is inherent in the wind; and viewing the unreal as real, and the intrinsic or what is derived from within it, as separate and extrinsic or derived from without, is the essential property of its nature.

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77. It is the calm and quite[\*\*quiet] spirit of Brahma, that gives rise to all things which are equally calm and quite[\*\*quiet] also; the world is mere vacuum, without having any reality in it. It is the vacuous mind that represents endless varieties of such forms in the sphere of its own vacuity, as the endless reflexions of its vacuous person.

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CHAPTER CXXXVI.

DISQUISITION OF SOUND SLEEP.

Argument:--Relation of sleep after dream, and followed by dream likewise, concluding with proof of the unity of god[\*\*God].

The Huntsman said:--Tell me, O great sage, what did you do[\*\*did?] and saw[\*\*see?] afterwards, from your seat in the erroneous spirit of that person.

2. The sage replied:--Hear me tell you next, what I did and saw afterwards, by my union with and my situation in the spirit of that infatuated person.

3. As I resided in the dark cave of his heart, in the confusion of the last doomsday; there arose methought a hurricane, which blew away the mountains as straws, on the day of the final desolation of the world.

4. It was soon followed by outpourings of rain water from the mountain tops; which bore away the woods and hills in the torrent.

5. As I dwelt in that cavity and in union with the vitality of the individual, I perceived even in that state of my spiritual minuteness, the falling rains and hailstones from the mountain tops.

6. I was then folded in the chyle of that person, and fell into a state of sound sleep, and felt a deep darkness enveloping me all over.

7. Having laid down in my sleep for some time, I was gradually raised from my sleepy state; as the closed lotus of the night, unfolds its petals in the morning.

8. Then as a man lying in darkness, comes to see some circular disks appearing to his sight; so I saw some flimsy dreams flying about and hovering upon me.

9. Being released from the chain of sleep, I fell to a chain of dreams; and saw a hundread[\*\*hundred] shapes of things, arising in my

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spirit, as the shapes of unnumbered waves and billows, rise in the bosom of the sea.

10. Very many forms of visible things, appeared in the cell of my consciousness; as a great many flying things are seen to be volitant in the still and motionless air.

11. As heat is inherent in fire, and coldness is innate in water, and as fluidity is characteristic of liquids, and pungency is immanent in pepper &c[\*\*.]; so is the world inborn in Brahma.

12. The nature of the Intellect being uniform and selfsame in itself; the phenomenal world is engrained in it, as the dream of a new born child, presents itself to the sight of a sleeping man. (Sight is here applied to the mind's eye).

13. The Hintsman[\*\*Huntsman] rejoined:--Tell me sir, how is it possible for the Intellect to have the sight of anything in its state of sound sleep, since dreams never occur in the mind except in the state of slight and light sleep.

14. Again in the state of sound sleep both of yourself, as also of the person in whose heart you dwelt; how could the sight of the creation appear to you, (or has the term sound sleep any other sense than the state of utter nescience?) (Sound sleep is the state of utter insensibility or anaesthesia-[\*\*--]gloss).

15. The sage replied:--Know that creation is expressed by the words, viz. jáyati is born, bháti appeareth, and kachati shineth; and are applied indiscriminately to all material things, as pots and pictures ([Sanskrit: ghata pata]) as well as to the world also; all these words are used to express a duality (or something different



as proceeding from Unity), by men whose brains are heated with dualism, or the notion of a duality: (as different from the nature of the Unity or the only One).

16. Know that the word játa or born means only being (sattwa), and its synonyms are prádurbháva-[\*\*--]manifestation, which is derived from the root bhu to be.

17. Now the meaning of Bhu is being, which expresses the sense of being born also, and the sarga meaning production or creation, it is same with being also.

18. With us learned men, there is nothing as jáyáti or what

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is made or may be said to be born or destroyed; but all is one calm and quiet unborn being only. (An eternal ideal entity).

19. The whole and soul of this entity, is the one Brahma alone (the only Ens to On or the Om); and the totality of existence, is the Cosmos, macrocosm or the world. Say then what hypostasis or unsubstantiality is there that can be positively affirmed or denied of it, which is of them alike.

20. That which is called sakti or the active energy of god, resides literally in the Divine spirit, but not as a free or separate power of itself; because all power subsists in Omnipotence, which is self same with Brahma, and not as an attribute or part of him. (Vedanta ignores the predicates of potentiality as predicable of Brahma, who is the very essence of Omnipotence).

21. The properties of waking, sleep and dreaming, do not belong to the nature of god[\*\*God], according to the cognition of men learned in divine Knowledge; because God never sleeps nor dreams, nor does he wake in the manner of His creature. (No changing property appertaining to finite beings can ever be attributable to the Infinite, who is as He is).

22. Neither sleep nor the airy visions of dreaming, nor also anything that we either know or have any notion of, can have any relation to the nature of the Inscrutable[\*\*Inscrutable] One; any more than the impossibility of our having any idea of the world before its creation. So the Persian mystic Berun Zátash, aztohmate chunan to chunin. His nature is beyond our comprehension and presumption of it as so and such).

23. It is the living soul which sees the dream, and imagines the creation in itself; or else the pure intellect is quite unintelligible in its nature, and remains as clear as either in the beginning of creation.

24. The Intellect is neither the observer nor enjoyer (i. e. neither the active nor passive agent of creation); it is something as nothing, perfectly quiet and utterly unspeakable in its nature.

25. In the beginning there was no cause of creation, or creative agent of the world; it is only an ideal of the Divine

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Mind, and exists for ever in the same state, as a vision in the dream or an airy castle of imagination.

26. It is thus that the individual Intelligence, is apprehended as a duality by the unwise, but never by the intelligent; because ignorant men like silly infants are afraid of the tiger or snake that is painted upon their own person; but the intelligent knowing them too well to be marked upon their own bodies, never suspect them as anything otherwise than their own person.

27. The One invariable and translucent soul, which is without its beginning, middle and end, appears as varying and

various to the unreflecting dualist and polytheist; but the whole appearing so changeful and conspicuous to sight, is all a perfect calm and quiet and serene prospect in itself.

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## CHAPTER CXXXXVII.

### THE PHENOMENON AND PERSPECTION OF DREAMS.

Argument:--The rise of dream from sound sleep; and the vision of friends and relations in Dreaming.

The sage continued:--Hear me now, O strong armed archer, how I awoke from my sound sleep, and saw the sight of the world in my dream; just a man rising on the surface from the depth of the sea, surveys the heavens above him.

2. I saw the heavens, as hewn out of the etherial vacuum; and I beheld the terrestrials[\*\*terrestrials], as sculptured out of the earth; but found them all, to be fashioned out of the Divine Mind; or framed in that manner, by my visual organs or ocular deception only.

3. The world appeared, as the early or long sprung blossom of the arbour of the eternal mind; or as the ceaseless waves of the vast ocean, or as phantoms of my deluded eye sight.

4. It seemed to appear from the bosom of the sky above, or to have proceeded from all sides of heaven; it seemed moreover as a masonry[\*\*masonry] carved out of the mountains of all quarters of the firmament, and also as a prodigy rising out of the earth or Tartaries.[\*\*Tartarus?]

5. It seemed also to have sprung out of the heart, as any of its feelings or affections; and to have filled all the space of vacuity, as the all pervading clouds of heaven; methought it

likewise as the produce of a large forest, or like seeds or grains growing out of the earth.

6. As pictures of houses with apartments, are painted upon the planes of level plates; so the figures of living beings, are drawn upon the smooth flatness of the Intellect, together with all the members and organs of their bodies.

7. These worlds appear to have sprung in some unknown part of Infinity, and to have presented themselves to our view, like flying herds of distant regions coming to our sight; or as presents

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are brought to the presence of prince from different parts of lands, or as the retributions and rewards of one's [**\*\*add: good**] or bad deeds

in this life, meet him in the next and successive transmigration.

8. The world is but a blossom of the great arbour of Brahma, or a little billow of vast ocean of Eternity; it is a sculpture on the colossal pillar of the Intellect, without being carved out or cast upon it. (It is the macrocosom[**\*\*macrocosm**] moulded in the mind of God).

9. The firmament is the ample field, filled with an infinity of worlds, appearing as our earthly abodes in the empty city of air; the mind wanders at random all over it as an infuriate elephant, with an airy empty life, as fickle and fleeting as a breath of air.

10. The edifice of the world appears to be built without its foundation, and is unsupported by walls; and the sky appearing so bright and variegated, is without any colour or taint of its own; it is the magical power of the great magician, that has displayed these wonders and spread a curtain of delusion over the ignorant and infatuated world. (Instead of knowledge, man

has rather eaten the fruit of the tree of ignorance).

11. Though the creation seems so exuberent[\*\*exuberant], at all places and in all times; yet it is quite quiescent, and unbounded by any limitation of space and time; and though it appears as multitudinous yet it is the single unity; and though seemingly multifarious, yet is all but one invariable uniformity.

12. The instance of the fairy land is exactly alike to that of this world, in respect of the unreality of both; and it is the same error which occurs to us in our dream, [\*\*add: that] possesses us also even in our waking state of dreaming. (Equality of day and night dreams).

13. It is the reflexion of the mind only, that represents the absent past, as well as the future which is yet to be, as already present before it; whether they relate to aught of time or place, or substance or action or anything relating to its creation or its destruction.

14. There are numberless beings contained under every  
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species of animals, which contain others ad infinitum[\*\*ad infinitum] in their  
ovaries, bearing animalcules like seeds of pomigranate[\*\*pomegranate] fruits.

15. The rivers, forests and mountains, are seen to be beset by clouds of the sky, and studded with the gemming stars of heaven; and the sea is heard to resound with the loud larum of battle drums, raised by the warring winds with the conflicting currents.

16. I then behold there a visible sphere before me, amidst which I saw the village of my prior dream, and recognized the spot of my former residence therein.

17. I saw there all my former friends and relations, at the very spot and of the same age as I had seen then before; I saw my wife and my very children seated in the very same house.

18. Seeing my fellow villagers and my former village scenes, my heart wished to meet them as violently, as the sea-waves swell to meet the shore.

19. I then began to embrace all my relatives, and felt happy at my joining with them; and being enrapt by my desire of seeing more and more, I utterly lost all my remembrance of the past.

20. As a mirror receives the reflexion of whatever is present before it, so the mirror of the mind is wholly occupied with the objects of its future desires, and becomes unmindful of the past.

21. It is the vacuity of the Intellect, that has the knowledge of everything; nor is there any other principle of understanding beside the intellect, which ever subsists by itself.

22. He who has not lost his pure understanding, and his remembrance of himself; is never misled by the goblin of dualism or doubt, to think of a duality.

23. He whose understanding is awakened by his constant inquiry into truth and divine knowledge, and by his study of good sástras and attendance on divine sages, does not forget his enlightenment[\*\*enlightenment] any more: (nor relapses to his former ignorance).

24. He who is imperfect in his divine knowledge, and whose mind is bound downby[\*\*down by] worldly desires; is liable to lose his

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good understanding, as it were by the influence of an unfavourable planet or inauspecious[\*\*inauspicious] star.

25. Know thou, O huntsman! that thy understanding also, which is not yet cultivated by association with the wise, is liable to fall into error of duality, and involve thee thereby to repeated difficulties.

26. The Huntsman answered:--It is all very true, O sage, that notwithstanding all thy lectures, my understanding does not find its rest in the knowledge of only true One.

27. My understanding is still hanging in doubt, as to whether it is so or not; and though I rely in my conception of the truth as you have declared, yet my mind finds no rest in it.

28. Ah! that though I fix my faith on the doctrine you have preached, yet I cannot rest secure in it, so long as my ignorance reigns supreme in me.

29. Unless the understanding is enlightened in the company of wise men, by attending the doctrine of the best sástras, and due examination of their precepts, there can be no end of the errors of the world, nor any rest for the weary soul, wandering continually in the maze of errors.

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## CHAPTER CXXXVIII.

### INVESTIGATION INTO THE NATURE OF DREAMS.

Argument:--Truth and untruth of Dreams.

The Huntsman said:--If the sight of the world is no more than a vision in dream, then tell me, O great sage, where lies its truth or falsehood, which is a matter of great

doubt and difficulty to me.

2. The sage replied:--That dream is true and comes actually to take place, which rises in our consciousness under the conditions, of proper place and time, and right actions and things. (These are the morning dreams relating to pious acts and sacred things in some adjacent place).

3. A dream that is caused by use of some gem or drug or by effect of some mantra or amulet, comes to pass in actu[\*\*OK/Latin], whether it is favourable or not to the dreamer.

4. When the earnest desire of a man, presents itself in the shape of a dream before his mental sight, it comes to occur by accident by law of chance.

5. Whatever we believe with certainty in our consciousness, the same is sure as fate, we are sure to see and become the same (by the natural tendency and constitution of our minds).

6. Certainly[\*\*Certainty] removes the uncertainty, if any one reaches there, the other falls down absolutely.

7. No object is ever situated, either in the inside or outside of any body; it is the consciousness alone, that assumes to itself the various forms of worldly things, and remains in the same state as it knows itself to be.

8. The certainty arrived at by evidence of the sástras[\*\*=print], that the phenomenals are as appearances in a dream, makes it[\*\*=print] to be believed as so indeed; but a disbelief, in this belief makes one a sceptic, who wanders about in his doubts for ever. (Without coming to a settled belief).

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9. If one gains his object by any other means, notwithstanding



his belief in the visionariness of the world; that gain is to be reckoned as a visionary one only.

10. Whatever is ascertained as true in the world, by the strong consciousness of any body in his waking state; the same comes to be known as otherwise or (untrue), in course of time and change of place either sooner or later.

11. In the beginning the world existed in Divine Intellect, and was represented in its subtile and incompressible form; I[\*\*It/it] had its essence in the mind of god, and then extended its tenuous substance to any length ad libitum[\*\*space added].

12. Know that beside the true and immutable entity of the intellect of Brahma alone, all others are both real and unreal, and lasting and transcient[\*\*transient] also. (They are real as reflexion of the Divine Mind, and unreal and transitory in their phenomenal aspects.)

13. Whereas Brahma is the only ens[\*\*OK/Latin] and soul of all, there can be no other that may be styled as such; say[\*\*=print] therefore what else is there, that may be called a reality or non reality either.

14. Whether therefore a dream be true or false at any time[\*\*space added], it cannot be deemed as the one or the other, by either the ignorant or enlightened part of mankind.

15. The phenomenal world appears before us, by delusion of our senses and misconception of our consciousness; the visible worlds commonly passed under the name of illusion (máyá), hath naught of reality or certainty in it.

16. It is the Divine Intellect that flashes forth in the mind, with the glare of the glaring world; just as fluidity is seen to be thrilling and flowing still, in all bodies of waters and liquids.

17. As one sees a dream at first, and falls fast asleep afterwards; so doth everybody behold the phenomenals in his waking state, and then falls naturally into a deep and sound sleep. (This refers to the alternate creation and annihilation of the world).

18. Know then, O great sage, that the waking state is analogous to that of dreaming; and know the dreaming state to be

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as that of waking, and that both these states are but the two phases of the one and same Brahma; (as the liquid and condensed states of ghee or butter are both the same).

19. The Divine Intellect is a vacuous and incomprehensible entity, and the specious universe is its reflexion only; the three states of waking, dreaming and sleeping, are the triple hypostases of the same being (or Divine Existence[\*\*typo, Existence]).

20. There is no law regarding the efficacy of dreams, say how can you determine any rule for ascertaining the results of various dreams.

[\*]21. As long as the mind dwells on the appearance of dreams (either in sleep or waking), so long it is troubled with its vagaries; therefore the sage must wipe off their impressions from his consciousness.

22. It is the humour of the mind that gives rise to dreams, like pulsation in air causing the current wind; there is no other cause of dreams nor any laws for governing them; except the sound sleep (or insouciance), when these appearances entirely subside or vanish away.

23. It is the manner of the learned, to impute the cause of the impressions in our consciousness, to external appearances of this thing or that (or ghata patadi &c[\*\*]); but relying on the doctrine

of the causelessness of external objects (or the objective), they prove to be no other than mere imaginations of the subjective mind (or noumenal only).

24. In this therefore there is [\*\*[no]] other law with respect to this, than the appearances of things whatever they be, are generally granted as such by the common sense of mankind (vyāvahārikam).

25. Thus there being no law in dreaming, there is some times some truth in some dreams, and at others there[\*\*=print] is no

\* The mind involved in ignorance, is said to be waking, and the uncontroled[\*\*OK/SOED] mind is styled as dreaming: the mind snbdned[\*\*subdued] by[\*\*space added] weariness is said to be asleep, and when brought under subjection by any effort, is called samādhi or meditation, lastly its liberation from ignorance, is known as its state of mukti or emancipation.

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truth in any of them at all; and in want of any constancy, it is only an fortuitous occurrence.

26. Whatever appears subjectively to one's self, either from his own nature or by means of artificial appliances; and whatever one is habituated to think of anything in himself, he sees the same in the very form, both in his dreaming as well as waking states.

27. The appearances of things, both in the sleeping and waking states of men, are the mere reflexions of their minds; and they remain the same whether when one is waking or lying in the visionary city of his dreams.

28. It is not enough to call the waking alone as waking, because the dream also appears as waking to the waking soul that never sleeps. (The soul is ever wakeful).

29. So also there is nothing as dreaming, and may be called by that name; it is only a mode of thinking in the Divine Mind, which sees sleeping and waking in the same light.

30. Or it may be that there does not exist, either of the two states of waking or dreaming, because the ever living soul of [\*\*[a]] dead person, continues to behold the visibles; even after its separation from the body, and resurrection after death.

31. The soul remains the same, and never becomes otherwise than what it is, in any state whatsoever; just as the endless duration never changes with the course of time, and the ocean continues alike under its rolling waves, and the airy space remains unchanged above the changing clouds.

32. So the creation is inseparable from the supreme soul, whether it exists or becomes extinct; and as the perforations and marks in a stone are never distinct from it; so are the states of waking and sleeping coincident with the soul Divine.

33. Waking, sleeping, dreaming and sound sleep, are the four forms of bodies of the formless and bodiless Brahma; who though devoid of all forms, is still of the form of whole creation, cosmos and the mundane soul.

34. The supreme soul, that pervades and encompasses all space is visible to us in only form of infinite space or sky;[\*\*=print] the  
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endless vacuity therefore being only the body of supreme Intellect, it is no way different from it[\*\*space added].

35. The air and wind, the fire and water, together with the earth and clouds on high, are reckoned as the causes of all creation, and subsist in their ideal shapes in the mind of Brahma alone.

36. The Lord is devoid of all appellations and attributes, and remains united with his body of the Intellect, containing the knowledge of all things within itself; and the phenomenal is never separate from the noumenal.

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## CHAPTER CIL.

### INVESTIGATION INTO THE ORIGINAL CAUSE.

Argument:--Conversation of the two sages, and relation of Human Miseries.

The Huntsman said:--Tell me, O sage! What then became of the world that you saw in your dream; relate in full all its accounts until its final extinction (or nirvána).

2. The sage replied:--Hear me then tell thee, O honest fellow, what then passed in the heart of the person wherein I had entered, and listen to the wondrous tale with proper attention.

3. As I remained there in that forgetful state of my transformation, I saw the course of time gliding upon me, with its train of months, seasons and years, passing imperceptibly by me.

4. I passed there full fifteen years in my domestic life, and happy with enjoyment of my conjugal[\*\*conjugal] bliss.

5. It happened there once upon a time, that a learned sage, came as a guest to my house, and I received the venerable and austere devotee with honour within my doors.

6. Being pleased with my honourable reception of him, he took his meal and he rested himself at ease, when I made him

the following inquiry[\*\*inquiry] regarding the weal and woe of mankind.

7. Sir, said I, you are possest of vast understanding, and know well the course of the world; and are therefore known neither to fret at adversity, nor delight in prosperity.

8. All weal and woe proceed from the acts of men, engaged in busy life in the world; so as the husbandman reaps good or bad crops in autumn, according to the manner of his cultivation of the field, (such is the common belief of men).

9. But then tell me, whether all the inhabitants of a place, are equally faulty in their actions at the one and same time;

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that they are brought to suffer and fall under some severe calamity or general doom all at once.

10. We see alternate famine and drought, protents[\*\*portents] and catastrophies[\*\*catastrophes] repeatedly overtaking a large portion of mankind

at the same time; say then is it owing to the wickedness of the people at the one and very time.

11. Hearing the words of mine, he stared at me, and looked as if he was taken by surprise, and seemed to be confounded in his mind; and then he uttered these words of equal reverence and ambrosial sweetness.

12. The sagely guest said:--O well spoken! these words of yours bespeak thy highly enlightened mind; and that you have well understood the cause of the phenomenal, be it a real or unreal one, tell me; how you came to know it.

13. (Then seeing me sitting silent before him, he added); Remember the universal soul only, and think naught what thou art and where thou sittest; ponder well in thyself, what am I

and from whence, and what is the phenomenals, whether it is anything substantial or ideal of the mind only.

14. All this is the display of dream and how is it that you do not know it as yet? I am a visionary being to you, as you are the phantom of a dream before me.

15. The world you see, is a formless and a nameless nothing, and mere formation of your imagination; it glares with the glare of the glassy Intellect, and is a glaring falsehood in itself.

16. The true and unfictitious forms of the Intellect is, as you must know; that it is omnipresent, and therefore of any form whatsoever[\*\*whatsoever], you think or take it to be any where.

17. Now in assigning[\*\*space removed] a causality to things, you will find that the Intellect is the cause of all; and in ascribing on[\*\*one] cause to anything, you have the uncaused and uncausing Intellect for everything.

18. It is the universal soul that spreads through all, and in whom all living beings reside, that is known as virajátma or common soul of all; and the same viewed as residing in us, is known as sutratamá[\*\*sútrátmá] or individual souls linked together in a series (composed of all souls).

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19. There will be other living beings in future, with the virajan soul pervading in all of them, and causing their weal or woe according to their desires. (Lit. causing the affluence and want of men according to their respective acts).

20. The soul is disturbed by derangement of the humours of the body and then the limbs and members of the bodies of men, become perturbed likewise.

21. Drought, famine and destruction, may come upon mankind or subside of themselves; because:--

22. It is possible, O good soul! that there are many persons living together, [\*\*[who]] are equally guilty of some crime at the same time; who wait on their simultaneous punishment, falling as the fire of heaven on a forest at the same time.

23. The mind that relies on the efficacy of acts, comes to feel the effects of its actions; but the soul that is free from such expectation, is never involved in its acts, nor exposed to its result.

24. Whatever one imagines to himself, in any form at any place or time; the same occurs to him in the same proportion as he expected it; whether that object be with or without its cause (i,[\*\*.] e. actual or not).

25. The visionary appearances in dreams, are in no way accompanied with their immediate or accessory causes, as all actual existences are; therefore this visionary world is the appearance of the everlasting Intellect of Intelligence, which is Brahma itself.

26. The world appearing as an erroneous dream, is a causeless unreality only; but considering it as the appearance of Brahma, it has both its cause and reality (Hence it is called *sadasadátmaka* i. e. both a reality and unreality also).

27. The casual occurrence[\*\*occurrence] of dreams, deludes our consciousness of them; and so the fortuitous appearance of the world, is equally delusive of our apprehension of it. Its extension is a delusion, as the expansion of a dream.



28. Everything appears to be caused or uncaused, or as casual or causal as we take it to be; (hence while we deem

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our dreams as causeless delusions, we are apt to believe the equally visionary world, as a caused and sober reality).

29. It is a deception of the understanding to take the visionary world, as the product of a real causality. It is natural to the waking state to [\*\*[take]] it for a reality, what appears as quite calm and unreal in our sleep and dream.

30. Now hear me tell you,[\*\*=print] O great minded sage, that the one satya-[\*\*--]Ens[\*\*OK/Latin] or Brahma is the sole cause of existences; or else what other thing is it that is the cause of all nature and this all pervading vacuum.

31. Say what can be the cause of the solidity of the earth, and the rarity of air; what is the cause of our universal ignorance, and what is the cause of the self born Brahma.

32. What may be the cause of creation, and what is the origin of the winds, and fire and water; and what is the source of our apprehensions of things than mere vacuum or the vacuous intellect.

33. Tell me what can be the cause, of the regeneration of departed souls, into the mass of material bodies? It is in this manner that the course of creation is going on in this manner from the beginning (without any assignable cause).

34. Thus are all things seem[\*\*seeming] to be going on, and recurring in this world, like the rotations of wheels and spheres in air; from our constant habit of thinking and seeing them as such.

35. Thus it is the great Brahma himself, who in the form of

Brahmà[\*\*Brahmá] or creator, spreads and moves throught out[\*\*throughout] the world;  
and receives afterwards as many different names, as the different phases and forms of that he displays in nature, such as the earth, air &c.

36. All creations move about like the fluctuations of winds, in the spacious firmament of the Divine Mind; which conceives of itself various forms of things in its own imagination.

37. Whatever it imagines in any form or shape, the same receives the very form as a decree of fate; and because these forms are the very images or ideas of the Divine Mind, they are deemed to form the very body of the Deity.

38. In whatever likeness was anything[\*\*anything was] designed at first by

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the Divine Intellect; it bears the same form and figure of it to this day, (and so will it continue to bear for evermore).

39. But as the Divine Mind is all powerful and omniscient, it is able to alter them and make others anew, by its great efforts again (i. e. God can unmake what he has made, and make others again).

40. Whenever anything is supposed to have a cause, it is thought also to be subject to the will of that cause; and wherever there is no supposition of a cause, there is no apprehension nor capability of its alteration also. (i. e. The world is both as changable[\*\*changeable] as well as unchangable[\*\*unchangeable], according as it is believed to be made by or selfsame with its Maker).

41. Like vibration in air, the world existed as first in the ideal of the Divine Mind; and as it was an unsubstantiality before,

so it continues ever still.

42. They who amass for themselves, the merits or demerits of their pious or impious deeds; reap accordingly the good or bad rewards or results thereof in this life. There are others who are crushed under a thousand calamities, falling upon them like showers of hailstones or the thunderbolts of heaven.

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## CHAPTER CL.

### TRANSCENDENTAL ADMONITIONS.

Argument:--Conversation of the impossibility of the departed seal, to reenter into the former body.

The house keeping sage then said as follows:--It was by this kind of reasoning, that my sagely guest expostulated with me, and made [\*\*[me]] acquainted with whatever was worth knowing.

2. I then restrain[\*\*restrained] my guest, to remain longer with me by entreaties; and he consented to abide at mine, which resembled the abode of a dead (ignorant) person. (Those that are dead to reason, are called dead people).

3. The sage that spake to me those edifying words, which were as bright and cooling as moonlight; behold him to be the venerable personage, that is now sitting beside you.

4. He said without my request the following speech, for removal of my ignorance; as if the sacrificial god rose out of fire, being pleased with my sacrifice.

5. Hearing these words of the sage, the huntsman was confounded with wonder; and could not know the sage that expounded

the theory of dreaming, now sitting confest[\*\*confessed] before me.

6. The Huntsman said;[\*\*:] O! it is a great wonder, and inconceivable in my mind, that the sage that expounded the nature of dreams, is now manifest before me.

7. I wonder at this, O sage! that the sagely guest whom you saw in your dream, and who explained the cause of dreams to you, should now be seen in this waking state.

8. Say how could this visionary sage seen in your airy dream, could[\*\*delete 'could'] come to appear in a solid body, and sit sedate at this place, like the fancied ghost of boys.

9. Please to explain to me this wonderful narration of yours, in due order; as to who he is and whence and wherefore he comes[\*\*=print] in this questionable form.

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10. The sage replied:--Hear me patently[\*\*patiently], O fortunate man, to relate to you about this wonderful narrative. I will tell this briefly to you, but you must not be hasty about it.

11. This sage that now sits by thee, had told me then for my acquaintance of him; that he was a learned man, and has come hither now with his tale too long to relate.

12. He said these wards[\*\*words], saying, that he remembered his former nature, which was as bright and fair as the clear sky, at the end of the foggy season (of the month of mágh).

13. O! I remember also that I became a sage afterwards, with an expanded mind; my heart was swollen with joy, and remained bathed (amazed) at my wondrous change.

14. I was glad at that state of my life, from my desire of the enjoyments of the world; but was deceived like a weary passenger, pursuing a mirage with eager expectation of water.

15. Alack! that the phantoms of the phenomenal world, should so allure even the wise; as the tempting fiends of hell, deceive mankind only to deceive them.

16. Alas! and I wonder at it, that I was misled by my ignorance, that I was misled by my erroneous knowledge of the world, to this state of life, which is utterly devoid of every good.

17. Or what ever I am, I find myself to be full of errors only, and there is no truth whatever in me; and yet it is the error of errors and the greatest blunder, that we should be so beguiled and betrayed by unrealities.[\*\* no error, though word check highlighted this]

18. Neither am I nor this or that any entity at all; and yet it is a wonder, that all these false appearances, should appear as realities.

19. What then must I do at present to break my bondage to these falsities; I see the germ of error lying inside myself, and this tear off and cast away from me.

20. Be there the primeval ignorance, prevalent all over the world; she can do us no harm, that is a mere negation herself; It is now that I must try to get rid of my error, of deeming the unreal as real.

21. That this sage is my preceptor and I am his pupil, is all

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a mistake; because I am in and the very Brahma, and the person sitting here by me, is as the man in the moon or in the

cloud.

22. Then though I [\*\*[thought]] of speaking to that great sage of enlightened understanding; and so thinking, I addressed him saying:--

23. O great sage! I will now go to my own body (from out of the body of this person), in order to see what I may be doing there.

24. Hearing this, that great sage said smilingly to me, Ah! where are those bodies of you two; that are blown away afar in their ashes.

25. You may go there yourself if you please, and see the matter yourself; and by seeing their present state, you will know every thing relating to them.

26. Being thus advised by him, I thought on entering my former body.

27. I told him, do you remain here, O sage, until I come back to this place, after seeing my former body; so saying I became a breath of air, and fled from my abode.

28. Then mounting on the car of wind, I wandered through the air, and was wafted to a hundred ways like the odour of a flower, carried rapidly all about by the odoriferous breezes for a long time.

29. Roving long in this manner, I sought to enter that body, by the passage of its lungs; but finding neither that or any other passage, I kept floating in the air.

30. Then with deep felt sorrow, I returned to my place, and

became tied again to that stake of the world, by my returning affections to it.

31. Here I saw that venerable sage sitting before me, and asked him intensely in the following manner in my house in this place.

32. Tell me sir, said I, for thou knowest all the past and future; and knowest what all this is, by means of thy all seeing sight.

33. How was it that the person in whose body I had entered,  
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as also my own body likewise, could neither of them be found anywhere.

34. I then wandered throughout the vast expanse of the sphere of this earth, and searched amidst all fixed and living bodies herein, but could not find that opening of the throat from which I had come out.

35[\*\*.] Being thus addressed by me, that high minded muni or sage then said unto me; it is not possible for thee with thy bright and brilliant eyes to find it out unaided by my advice.

36. If you should search after it with the light of thy yoga meditation, it is then possible for thee to find it out as fully, as one sees a lotus placed in his palm.

37. Now therefore if you wish to listen to my words, then attend to my advice, and I will tell thee all about it.

38. Know then that as it is the sunlight that expands the lotus blossoms in the lake, so it is the enlightening beams of Brahmá only that develops the lotus of understanding, and that you can know nothing of yourself.

39. Know then that as you sat once in your devotion, you dreamt in your reverie, of entering into the heart of another person, and were confirmed in your consciousness of that belief.

40. The heart wherein you thought to have entered, you believed to have seen the three worlds therein; and the great sphere of heaven and earth contained in its bosom.

41. In this manner as you absorbed in your reverie, and thought yourself to reside in the body of another person; you happened to fall asleep, and your hermitage in the forest suddenly caught fire and was burnt down.

42. The burning hut sent forth clouds of smoke to the sky, and the blazing cinders, flew to the orbs of the sun and moon.

43. The flying ashes covered the sky, as with a grey cloud or ash coloured blanket; and the blue vault of heaven was spread over as with a canopy.

44. Wild animals issuing out of their caves and caverns, sent forth horrid yells and growling abroad; and the bursting sparks filled the horizon.

45. The tall palm and other trees, caught the flame and  
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appeared as trees of fire; and the flying and falling fires, cracked as the clattering cloud.

46. The flames ascending far above in the air, appeared as fixed lightnings in the sky; and the firmament assumed a face as that of molted[\*\*melted] gold.

47. The fiery sparks flying afar to the starry frame, doubled the number of stars in heaven; and the flashing fires in the



bosom of the sky, delighted the eyes of damsels (as at the sight of fire works).

48. The blowing and booming fires, rebellowing in the hollow sky; startled the sleeping foresters in the woods, who rushed out of their caves and caverns, and wandered about in the forest.

49. The wild beasts and birds being half burnt in their caves and nests, lay and fell dead on the ground; the lakes and river waters boiled with heat, and the foresters were suffocated by the fumes.

50. The young chauri bulls, were parched in the flames; and the stink of the burning fat and flesh of wild beasts, filled the air with a nasty stench.

51. This all devouring wild fire, raging as a conflagration or diluvian fire, hath wholly consumed and swallowed up your hermitage, as a serpent devours its prey.

52. The Huntsman asked:--Tell me sir, what was the real cause of this fire; and why the Brahman lads that dwelt in their pupilage there, were burnt down also.

53. The sage replied:--It is the vibration or effort of the volitive or designing mind, that is the true cause or incentive of the production or demolition of the desired object; and so its quiescence is the cause of the absence of the three worlds.

54. As a sudden fear or passion is the cause of palpitation of the heart, so an effort or desire of the mind is the mobile force (or primum[\*\*=print] mobile) for the causation[\*\*=print] of the three worlds.

55. It is the pulsation[\*\*=print] of the Divine Mind, that is the cause

of the imaginary city of the world; as also of the increase of population and of rains and draughts.

56. The will in the Divine Mind, is the source of the creative  
[\*\* P1: this line has been typed by me.--P2:compared to print]

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mind of Brahmá, which in its turn gives rise to the minds of  
the first patriarchs, who transmit it to others in endless progression,  
all of which proceed from the first quiet and calm  
intellect, through the medium of vacuum.

57. The learned know well, that the effulgence of the pure  
and vacuous Intellect, shines in the vacuum of their intellects;  
but the ignorant think it as it appears to them, which is not  
the reality (which it is not in reality).

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## CHAPTER CLI.

### View of Inexistence.

Argument:--The world is a vision, and to be known only by conception,  
perception and meditation.

The other sage rejoined:--Afterwards the whole village  
together with all its dwellings and trees, were all burnt  
down to ashes like the dried straws.

2. All things being thus burnt away, the two bodies of you  
two, that had been sleeping there, were also scorched and burnt,  
as a large piece of stone, is heated and split by fire.

3. Then the fire set after satiating itself with devouring the  
whole forest, as the sea sat below in its basin, after its waters  
were sucked up by the sage Agastya.

4. After the fire was quenched and the ashes of the burnt cinders had become cold; they were blown away by gusts of wind, as they bear away the heaps of flowers.

5. Then nothing was known, as to where the hermit's hut and the two bodies were borne away; and where was that visionary city, which was seen as vividly as in waking, and was populous with numbers of people.

6. In this manner the two bodies having disappeared, their existence remains in the conscious soul, as the memory of externals remains in the mind, at the insensibility of the body in the state of dreaming.

7. Hence where is that passage of the lungs, and where is that Virajian soul any more? They are burnt away together with the vigour and vitality of the dead body.

8. It is on account of this, O sage, that you could not find out those two bodies; and wandered about in this endless world of dreams, as if you were in your waking state.

9. Therefore know this mortal state, as a mere dream appearing as waking, and that all of us are but day dreams, and seeing one another as we see the visionary beings in our dreams.

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10. You are a visionary man to me, and so am I also to you; and this intellectual sphere, wherein the soul is situated within itself.

11. You have been ere while a visionary being in your life, until you thought yourself to be a waking man in your domestic life.

12. I have thus related to you the whole matter, as it has

occured[\*\*occurred] to you; and which you well know by your conception, perception and meditation of them.

13. Know at last that it is the firm conviction of our consciousness, which shines for ever as the glitter of gold in the vacuum of our minds; and the intellectual soul catches the colour of our deeds, be they fair or foul or a commixture of both, in its state of a regenerated spirit.

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## CHAPTER CLII.

### THE SAGE'S DISCOURSE AT NIGHT.

Argument:--Refutation of the Reality of Dreams, and the reason of the Preceptorship of the Hunter.

The sage resumed:--Saying so the sage held his silence, and lay himself in his bed at night; and I was as bewildered in my mind, as if blown away by the winds.

2. Breaking then my silence after a long time, I spoke to that sage and said;[\*\*:] sir, in my opinion, such dreams appear [\*\*[to have]] some truth and reality in them.

3. The other muni replied:--If you can believe in the truth of your waking dreams, you may then rely on the reality of your sleeping dreams likewise; but should your day dreams prove to be false, what faith can you then place on your night dreams (which are as fleet as air).

4. The whole creation from its very beginning, is no more than a dream; and it appears to be comprised of the earth ect[\*\*etc.], yet it is devoid of everything.

5. Know the waking dream of this creation is more subtle, than our recent dreams by night; and O lotus eyed preceptor of the huntsman, you will shortly hear all this from me.

6. You think that the object you see now, in your waking state in the day time, the same appear to you in the form of dream in your sleep; so the dream of the present creation, is derived from a previous creation, which existed from before as an archetype of this, in the vacuum of the Divine Mind.

7. Again seeing the falsity of your waking dream of this creation, how do you say that you entertain doubts regarding the untruth of sleeping dreams, and knowing well that the house in your dream is not yours, how do you want to dote upon it any more?

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8. In this manner, O sage, when you perceive the falsity of your waking dream of this world; how can you be doubtful of its unreality any more?

9. As the sage was arguing in this manner, I interrupted[\*\*interrupted] him by another question; and asked him to tell me, how he came to be the preceptor of the huntsman.

10. The other sage replied:--Hear me relate to you this incident[\*\*incident] also; I will be short in its narration, for know O learned sage, I can dilate it likewise to any length.

11. I have been living here, as a holy hermit for a long time; and solely employed in the performance of my religious austerities; and after hearing my speech, I think you too will like to remain in this place.

12. Seeing me situated in this place, I hope you will not

forsake me here alone; as I verily desire to live in your company herein.

13. But then I will tell you sir, that it will come to pass in the course of some years hence, and there will occur a direful famine in this place, and all its people will be wholly swept away.

14. Then there will occur a warfare between the raging border chiefs, when this village will be destroyed, and all the houses will be thinned of their occupants.

15. Then let us remain in this place, free from all troubles, and in perfect security and peace, and live free from all worldly desires, by our knowledge of the knowable.

16. Here let us reside under the shelter of some shady trees; and perform the routine of our religious functions, as the sun and moon perform their revolutions in the solitary sky.

17. There will then grow in this desert land and deserted place, many kinds of trees and plants, covering the whole surface of this lonely place.

18. The land will be adorned by fruit trees, with many a singing birds[\*\*bird] sitting upon them; and the waters will be filled  
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with lotus beds, with the humming bees and chakoras chirping amidst them. There shall we find happy groves like the heavenly garden of paradise for our repose.

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CHAPTER CLIII.

ONE SOUL IS THE CAUSE OF ALL.

Argument:--Arrival of the Huntsman, and the sage's preceptorship of him.

The other sage said:--When both of us shall dwell together in that forest, and remain in the practice of our austerities; there will appear upon that spot, a certain huntsman, weary with his fatigue in pursuing after a deer.

2. You will then reclaim and enlighten him, by means of your meritorious remonstrance; and he then will commence and continue to practice his austerities, from his aversion to the world.

3. Then continuing in his austere devotion, he will be desirous of gaining spiritual knowledge, and make inquiries into the phenomena of dreaming.

4. You sir, will then instruct him fully in divine knowledge, and he will be versed in it by your lectures on the nature of dreams.

5. In this manner you will become his religious instructor, and it is for this reason that I have accosted you with the epithet or title of the huntsman's guru or religious guide.

6. Now sir, I have related to you already regarding our errors of this world; and what I and you are at present, and what we shall turn to be afterwards.

7. Being thus spoken to by him, and learning all these things from him, I became filled with wonder, and was he more amazed as I remonstrated with him on these matters.

8. Thus we passed the night in mutual conversation, and after we got up in the morning, I honoured the sage with due

respect, and he was pleased with me.

9. Afterwards we continued to live together in the same homely hut of the same village, with our steady minds and our friendship daily increasing.

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10. In this manner time glided on peacefully upon us, and the revolutions of his days and nights, and returns of months, seasons and years; and I have been sitting here unmoved under all the vicissitudes of time and fortune.

11. I long not for a long life, nor desire to die ere the destined day; I live as well as I may, without any care or anxiety about this or that.

12. I then looked upon the visible sphere, and began to cogitate in my mind; as to what and how and whence it was, and what can be the cause of it.

13. What are these multitudes of things, and is the cause of all these; it is all but the phenomena of a dream, appearing in the vacuity of the Intellect.

14. The earth and heaven, the air and the sky, the hills and rivers, and all the sides of firmament; are all but pictures of the Divine mind, represented in empty air.

15. It is the moonlight of the Intellect, which spreads its beams all round the ample space of vacuum; and it is this which shines as the world, which is an ineffaceable fac-simile[\*\*facsimile] or cartography of the supreme Intellect in the air.

16. Neither is this earth nor sky, nor are these hills and dales really in existence; nor am I anything at all; it is only the reflexion of the supreme Mind in empty air.



17. What may be the cause of aggregation of solid bodies, when there is no material cause for the causation of material bodies in the beginning.

18. The conception of matter and material bodies, is a fallacy only; but what can be the cause of this error, but delusion of the sight and mind.

19. The person in the pith of whose heart, I remained in the manner of his consciousness; was burnt down to ashes together with myself.[\*\* is a semi-colon required before was?--P2:No, but there are MANY similar places]

20. Therefore this vacuum which is without its beginning[\*\*beginning] and end, is full with the reflexion of the Divine Intellect; and there is no efficient or instrumental or material cause of creation, except its being a shadow of the substance of the Divine Mind.

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21. All these pots and pictures, these prints and paints before us, are but the prints of the Divine Mind; nor can you ever get anything, without its mould therein.

22. But the Intellect too has no brightness of it, except its pure lucidity; for how can a mere void as vacuum have any light, except its transparency.

23. The Intellect is the pure Intelligence, of the extended entity of Brahma; which shows in itself the panoroma[\*\*panorama] of the universe, what else are the visibles, and where is their view besides.

24. There is but one Omnipresent soul, who is uncaused and uncausing, and without its beginning, middle and end; He is the essence of the three worlds and their contents. He is

something as the universal intelligence, and shows all and every thing in itself; (and reflects them in all partial intelligences according to their capacities).

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## CHAPTER CLIV.

### RELATION OF PAST EVENTS.

Argument:--The living liberation of the sage, by means of his habitual meditation.

The sage continued:--Having thus considered the vanity of the visibles, I remained free from my anxious cares about the world; and became passionless and fearless, and extinct in nirvána, from insensibility of my egoism.

2. I became supportless and unsupported, and remained without my dependance[\*\*dependence] upon any body; I was quite calm with my self-composure, and my soul was elevated and rested in heaven.

3. I did as my duty called, and did nothing of my own accord; and remained as void and blank as vacuum, which is devoid of all action and motion.

4. The earth and heaven, the sky and air, the mountains and rivers, and all that lies on all sides and the sides themselves, are not[\*\*nothing] but shadow in the air, and all living bodies are no more than the embodied (died) Intellect or Intellectual bodies.[\*\*=print]

5. I am quiet and composed, and manage myself as well as I can; I am quite happy in myself; having no injunction nor prohibition to obey, nor to act an inner or outer part: (i. e. not having a double part to play, nor any duplicity in the heart).

6. Thus I resided here in my even temper, and the same tenor of my mind and actions; and it is by mere chance, that you have come to meet me here.

7. Thus I have fully explained to thee about the nature of dream and my personal self; together with that of the phenomenal world and thyself.

8. Hence thou hast well understood, what is this visible world that lies before thee; as also what these beings and these people are, and what Brahma is after all.

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9. Now knowing these things, O thou huntsman, to be mere false, [\*\*[you]] must now have your peace of mind, with the conviction that, all this is the representation of the Intellect in empty air. Yea, it is this that is dimly seen in these, and naught besides.

10. The hunts-man rejoined:--If so it be then both me and thee and the gods even, you say to be nullity; and that all of these are but the phantoms of a dream, and that all men are no men, and all existence as non existence (sadasat).[\*\*satasat?--P2:No]

11. The sage replied.[\*\*:] It is verily so, and all and every one of us is situated as the spectre of a dream to one another, and as phasma in the cosmorama of the world.

12. These spectres appear in forms, according to one's conception of them; and the only One appears as many, like the rays of light. All these radiations cannot be wholly true or untrue, nor a mixture of both of them.

13. The visionary city of the world that appears in our waking state, is but a waking dream or an apparition of our

minds, and appears as the prospect of a distant city before us, that we never saw before.

14. I have fully explained all this to you already, and you have been enlightened in the subject to no end; now you have grown wise and well known all and everything; do therefore as you may like best for you.

15. Though thus awakened and enlightened by me, your reprobate mind is not yet turned to reason, nor found its rest either in transcendental wisdom, or in the transcendent state of the most high.

16. Without assuetude[\*\*?--P2:OK/SOED] you cannot concentrate your vagrant mind into your heart; nor can you without the practice of constant reflexion attain the acme of wisdom.

17. It is impossible to attain the summit of perfection, without your habitual observance of wisdom; as it is incapable for a block of wood to contain any water in it, unless it is scooped out in the form of a wooden vessal[\*\*vessel].

18. Habitual reliance in sapience and constant attendance to the precepts of the sástras and preceptors, tend to the remo-  
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\*val of the mind's suspense between unity and duality (i. e. between god and the world), and set the mind to its ultimate bliss of nirvána-[\*\*--]anaesthesia in quitism[\*\*quietism].

19. Insensibility of one's worth and state and inertness to all worldly affections, refraining from the evils of bad associations, and abstaining from all earthly desires and cravings of the heart--

20. These joined with one's deliverance from the fetters of

dualities, and enfrachisement[\*\*enfranchisement] from all pleasurable and painful associations, are the surest means that lead the learned to the state of unalterable bliss-[\*\*--]nirvána (which is ever attendant on the Deity).

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## CHAPTER CLV.

### Relation of Future Fortune.

Argument:--The sage relates the elevation of the Huntsman to heaven by means of his austere devotion.

The God Agni said:--Upon hearing all this the huntsman was lost in wonder, and remained as dumfoundered[\*\*dumbfounded?--P2:dumfounder(ed) also OK/SOED] as a figure in painting in the very forest.

2. He could not pause to fix his mind in the supreme being, and appeared to be out of his senses and wits, as if he was hurled into a sea.

3. He seemed to be riding on the wheel of his reverie, which pushed him onward with the velocity of a bicycle; or appeared to be caught by an alligator, which bore him with rapidity, up and down the current of his meditation.

4. He was drowned in doubt, to think whether this was the state of his nirvána or delerium[\*\*delirium]; wherein he could not find his rest, but was tossed headlong like a headstrong youth in his foolhardiness[\*\*space removed].

5. He thought the visibles, to be the work of his ignorance; but he came to think upon his second thought, this delusion of the world, to be the production (display) of Providence.

6. Let me see, said he, the extent of the visibles from the beginning; and this I will do from a distance, by means of the spiritual body, which I have gained by means of devotion.

7. I will remove myself to a region, which is beyond the limit of the existent and inexistent worlds; and rest myself quiet at a spot, which is above the etherial space (i. e. in heaven).

8. Having thus determined in himself, he became as dull as a dunce, and set his mind to the practice of his yoga devotion, as it was dictated to him by the sage, saying that no act could be fruitful without its constant practice.

9. He then left his habit of huntsmanship and applied

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himself to the observance of austerities, in company with the sages and seers.

10. He remained long at the same spot, and in the society of the sagely seers; and continued in the practice of his sacred austerities, for very many years and seasons.

11. Remaining long in the discharge of his austere duties, and suffering all along the severities of his rigorous penance; he asked once his sagely guide, as to when he shall obtain his rest and respite from these toils, to which the muni responded unto him in the following manner.

12. The muni said:--The little knowledge that I have imparted unto thee, is a spark fire and able to consume a forest of withered wood; though it has not yet burnt down the impression of this rotten world from your mind.

13. Without assuetude[\*\*?--P2:OK/SOED] you cannot have your beatitude in

knowledge; and with it, it is possible to attain it in course of a long time. (i. e. No knowledge is efficacious without its long practice, hence a novice in yoga is no yogi or adept in it).

14. Such will verily be your case, if you will rely in my assurance of this to you, and wear my words as a jewel about your ears, knowing them to be oracular in this world.

15. You praise the unknown spirit of god, in your ignorance of his nature; and your mind is hanging in suspense between your knowledge and ignorance of (divine nature).

16. You are led to[\*\*of] your own accord to inquire into the nature and extent of the cosmos, which is but a phantom of delusion. (The world being but a delusion, it is in vain to investigate about it).

17. You will be thus employed for ages, in your arduous understanding of making this resarch[\*\*research], until Brahmá-[\*\*--]the creative power will appear before you, being pleased at your investigation into his works.

18. You will then ask the favour of thy favouring god, to release you from your ponderous doubt of the reality or delusiveness of the world, saying:--

19. Lord! I see the cosmorama of the phenomenal world, is spread out every where as a delusion before our sight; but

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I want to see a spot, which exhibits the true mirror of the Divine mind, and which is free from the blemish of the visibles.

20. The mirror of the vacuous mind, though as minute as an atom, represents yet the reflexion of this vast universe in some part or other within it. (i. e. The minute atom of the

mind, is the reflector of vast universe).

21. It is therefore to be known, how far this boundless world extends to our woe only; and how far does the sphere of the etherial sky stretch beyond it.

22. It is for this that I ask your good grace, to make me acquainted with the infinite space of the universe; accept my prayer, O thou lord of gods, and readily grant this my request.

23. Strengthen and immortalize this body of mine, and make it mount upon the regions of sky, with the velocity of the bird of heaven. (Garuda or Phoenix).[\*\* should there be a period after heaven?--P2:No--but this occurs very often]

24. Make my body increase to the length of a league each moment; until[\*\*=print] it encircles the world in the manner of its outer and surrounding sky.

25. Let this pre-eminent boon be granted to me, O great and glorious god, that I may reach beyond the bounds of the circumambient sky, which surrounds the sphere of the visible world.

26. Being thus besought by thee, O righteous man, the lord will say unto thee, "Be it so as thou desirest," and then he will disappear as a vision from thy sight, and vanish into the air, with his attendant gods along with him.

27. After the departure of Deispater[\*\*Dis Pater] with his accompanying deities, to their divine abodes in heaven; thy thin and lean body emaciated by thy austerities, will assume a brightness as that of the brilliant moon.

28. Then bowing down to me and getting my leave, thy



brightsome body will mount to the sky in an instant, in order[\*\*space added]

to see the object of thy desire, which is settled in thy mind.

29. It will rise high into the air as a second moon, and higher still as the luminous sun itself; and blaze above as

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brightly as a burning fire, in defiance of the brightness of the luminaries.

30. Then it will fly upwards in the empty sky, with the force of the strong winged phoenix; and run forward with the rapidity of a running current, in order[\*\*space added] to reach at the bounding belt of the world.

31. Having gone beyond the limit of the world, thy body will increase in its bulk and extent; and become as swollen as the diluvian ocean, that covered the face of the whole universe.

32. There thou wilt find thy body, growing bigger and bigger still; and filling like a big cloud the empty space of air, which is devoid of all created things.

33. This is the great vacuum of the Divine spirit, filled with the chaotic confusion of elements, flying about as whirlwinds; and the unbounded ocean of the infinite Mind, swelling with the waves of its perpetual thought.

34. You will find within this deep and dark vacuity, numberless worlds and created bodies, hurling headlong in endless succession; just as you perceive in your consciousness[\*\*consciousness], a continued series of cities and other objects appearing in your dream.

35. As the torn leaves of trees, are seen to be tossed about

in the air by the raging tempest; so you will see multitudes of worlds, hurled to and fro in the immensity of the Divine Mind.

36. As the passing world presents a faint and unsubstantial appearance to one looking down at it on the top of a high citadel; so do this worlds appear as mere shades and shadows when viewed in their spiritual light from above.

37. As the people of this world view the black spots attached to the disk of the moon, which are never observed by the inhabitants of that luminary; so are these worlds supposed to subsist in the Divine spirit, but they are in reality no other than the fleeting ideas of the infinite Mind.

38. You will thus continue to worlds after worlds, moving in the midst of successive spheres and skies; and thus pass a long time viewing the creation stretching to no end.

39. After viewing the multitudes of worlds, thronging in the  
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heavens like the leaves of trees; you will be tired to see no end of them in the endless abyss of Infinity.

40. You will then be vexed in yourself, at this result of your devotion, as also at the distention[\*\*?--P2:OK/SOED] of your body, and stretch of  
your observations all over the immensity of space.

41. Of what good is this big body, which I bear as a ponderous burthen[\*\*burden?--P2:burthen OK/SOED] upon me; and in comparison with which millions  
of mountain ranges, as the great Meru ect[\*\*etc.], dwindle away into lightsome straws.

42. This boundless body of mine, that fills the whole space of the sky; answers no purpose whatever, that I can possibly

think of.

43. This ponderous body of mine, that measures the whole space of the visible world; is quite in the darkness-**[\*\*--]**ignorance without its spiritual knowledge, which is the true light of the soul.

44. I must therefore cast off this prolated body of mine, which is of no use to me, in the aquisition**[\*\*acquisition]** of knowledge or in keeping company with wise and holy men.

45. Of what good is this big and bulky body of mine, to scan the unknowable infinity of the endless and supportless Brahma, whose essence contains and supports the whole of this universe, and is hard to be ascertained.

46. Thinking so in yourself, you will shrivel your bloated body, by exhaling your breath (as you had expanded it by your inhalation of it), and then shun your frame as a bird cast off the outer crust of a fruit after suction of its juicy sap.

47. After casting off the mortal clod and coil of your body, thy soul will rest in empty air accompanied with its respirative**[\*\*respiratory]** breath of life, which is more tenuous than the subtile**[\*\*subtle?--P2:subtile OK/SOED]** ether (over which it floats).

48. Thy big body will then fall down on earth, as when the great mount of meru**[\*\*Meru]** fell on the ground, being cleft of its wings by ire of Indra; and will crush all earthly beings, and smash the mountains to dust underneath it.

49. Then will the dry and starved goddess Káli**[\*\*Kálí]**, with her  
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hungry host of Mátris and furies, devour thy prostrate body, and restore the earth to its purity, by clearing it of its nuisance.

50. Now you heard me fully relate unto your future fate, go therefore to yonder forest of palm trees, and remain there in practising your austerities as well as you may like.

51. The huntsman rejoined:--O sir, how great are the woes that are awaiting upon me, and which I am destined to undergo in my vain pursuit after knowledge (of the infinite nature and works of god).

52. Pray tell me sir, if you have anything to say, for my averting the great calamity that you have predicted; and tell me also, if there be no expedient to avoid the destined evil.

53. The sage replied:--There is no body nor any power whatever, that is ever able to prevent the eventualities of fate; and all attempts to avert them, are thrown on one's back.

54. As there is no human power to the left on the right, or fix the feet on the head; so there is no possibility to alter the decree of fate.

55. The knowledge of the science of astrology, serves only to acquaint us with the events of our fate; but there is nothing in it, that can help us to counteract the shafts of adverse fortune.

56. Therefore those men are blest, who with their knowledge of sovran predestination and[\*\*are] still employed in their present duties; and who after the death and burning of their bodies, rest in the eternal repose of Brahma in their consciousness.

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CHAPTER CLVI.

## EXPOSTULATION OF SINDHU BY HIS MINISTER.

Argument:--The aerial spirit of the Huntsman is reborn on Earth as prince Sindhu, who kills viduaratha[\*\*Vidúratha], and is remonstrated by his Minister.

The Huntsman said:--Tell me Sir, what will then become of my soul in its aerial position, and of my body in its situation on earth.

2. The sage replied:--Hear me attentively to tell you, about what is to become of your lost body on earth, as also of your living soul sustained in the air.

3. The body being subducted from thy whole self, thy soul will assume an aerial form, and will remain in empty air, united with its vital breath.

4. In that airy particle of your soul, you will find the surface of the earth, situated in the recess of your mind; and you will behold it as clearly, as you view the world in your dream.

5. Then from the inward desire of your heart, you will see in the amplitude of your mind, that you have become the sovereign lord of this wide extended globe.

6. The will of this idea rises of itself in your mind, that you have become a king by name and in the person of Sindhu, who is so highly honoured by men.

7. After eight years of thy birth, thy other will depart from this mortal world, and leave to thee this extensive earth, reaching to its utmost boundaries of the four seas.

8. You will find in the border of your realm, a certain lord

of the land by name of viduratha[\*\*Vidúratha], who will rise as thy enemy,  
and whom it will be difficult for thee to quell.

9. You will then reflect in yourself, of your past and peaceful reign of a full century; and think of the pleasures you have so long enjoyed in company with your consort and attendants.

10. Woe unto me, that this lord of the bordering land, has

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[\*\* png 282-289 compared to print]

now risen against me in my old age; and has put me to the trouble of waging a formidable warfare against him.

11. As thou shalt be thinking in this wise, there will occur the great war between thee and that lord of the land; in which all your quadruple armaments, will be greatly worsted and thinned.

12. In that great war, thou wilt succeed to slay that vidurtha[\*\*Viduratha], by striking him with thy sword, and keeping thy stand on thy war-car.

13. You will then become the sole lord of this earth, to its utmost of the four oceans; and become to be dreaded and honoured by all, like the regents of all the sides of heaven.

14. Having thus become the soverign[\*\*sovereign] monarch of the earth, and reigning over it and the name of the mighty Sindhu, thou wilt pass thy time in conversation with the learned pandits and ministers of thy court.

15. The minister will say, It is a mighty wondrous deed, O lord, that thou hast achieved, by slaying the invincible viduratha[\*\*Viduratha]  
in thy single comat[\*\*combat].

16. Then thou wilt say, tell me O good man, how this viduratha[\*\*Viduratha] waxed so very rich, and possessed his forces as numerous as the waves of ocean; and what cause impelled him to rise against me.

17. The Minister will reply:--This lord has Lila as his lady, who had won the favour of the fair goddess Sarasvatí; who is the supportress of the world, by her extreme devotion to her. (Sarasvatí is the goddess of wisdom and hand-maid of god. see sir Wm. Jones prayer).

18. The benign goddess took this lady for her foster-daughter, and enabled her to achieve all her actions, and even obtain her liberation with ease. (Wisdom facilitates[\*\*facilitates] all human act).

19. It is by favour of this goddess, that this lady is able to annihilate thee at a single nod or word of hers; wherefore it is no difficult task to her to destroy thee all at once.

20. Sindhu then will answer him saying:--If what thou sayest is true, it is wondrous indeed, how then could the invincible Viduratha come to be slain by me in warfare.

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21. And why he being so highly favoured by the goddess, could not get the better of me in this combat (by slaying me with his hand).

22. The Minister will reply:--Because he always prayed the goddess with earnestness of his heart, to give him liberation from the cares and troubles of this world.

23. Now then, O lord, this goddess that knows the hearts of all men, and confers to all the objects of their desire, gave thee

the victory thou didst seek, and conferred [\*\*missing "on"?] him the liberation he sought by thy hands.

24. Sindhu then, will respond to it; saying:--If it is so, then I must ask, why the goddess did not confer the blessing of liberation on me also, that have been so earnestly devoted to her at all times.

25. The Minister will then say in his reply:--This goddess resides as intelligence in the minds of all men, and as conscience also in the hearts of all individual beings, and is known by the title of Sarasvatí to all.

26. Whatever object is constantly desired by any one, and earnestly asked of her at all times; she is ever ready to confer the same to him, as it is felt in the heart of everyone.

27. You lord never prayed for your liberation, at the shrine of this goddess; but craved for your victory over your enemies, which she has accordingly deigned to confer unto you.

28. Sindhu will then respond to it and say:--why is it that prince did not pray the goddess of pure wisdom for his obtaining a kingdom like me; and how was it that I slighted to pray her for my final liberation as he did?

29. And why is it that the goddess knowing the desire of my heart for liberation, left me only to desire it without attempting to seek after the same? (i. e. Why does the goddess give us the knowledge of what is good, without enabling us to exist and persist after its attainment)?

30. To this the minister will reply saying:--The propensity of doing evil (or slaughter), being inherent in your nature (from your past profession of huntsmanship), you neglected to



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stoop down to the goddess, and pray unto her for your liberation.

31. It is well known since the creation of the world, that the intrinsic gist forms the nature of man; and this truth being evident to all from their boyhood to age, there is no body to ignore or repudiate it at any time.

32. The purity or impurity of the inner heart, to which one is habituated by his long practice or custom, continues to predominate over all his qualities and actions to the very last, and there is no power to contravene it in any manner.

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## CHAPTER CLVII.

### THE ULTIMATE EXTINCTION OR NIRVÁNA OF SINDHU.

Argument:--Description of the nature of sindu[\*\*Sindhu], his resignation of the kingdom, his descrimination[\*\*discrimination] and final liberation.

Then Sindhu will say:--Tell me sir, what kind of a vile-person[\*\*vile person] and how ignorant I had been before whereby I still retain the evil propensities of my past life, and am doomed to be reborn in this earth (the vale of misery).

2. The minister will say in his reply:--"Hear me attentively, O king, for a while; and I will tell you this secret, which you require me to relate, and will surely remove your ignorance.

3. There is a self existent and undecaying Being from all eternity, which is without its beginning or end, which is designated the great Brahma, and passes herein under the little of I and thou, and of this and that &c.

4. I am that self same Brahma, by the consciousness of my self cogitation (ego-**[\*\*--]**cogito ergo sum). This becomes the living principal<sup>[\*\*principle]</sup> with the power of intellection; (vivo quiintellego<sup>[\*\*qui intellego]</sup> I live because I think). This power does not forsake its personality; (but retains its persona of I am that I am).

5. Know this Intellect to be a spiritual or supernatural substance, having a form rarer and more transparent than that of the subtile ether; it is this which is the only being in existence, nor is there anything which is of a material substance. (This passage maintains the immateriality of the world).

6. This formless takes the form of the mind, by its being combined, with volition and its views of this and the next world, (i. e. its worldly enjoyments and future bliss), in its state of life and death, and of waking and sleep. (That is the mind is sensible<sup>[\*\*=print]</sup> of these passing and alternate phenomena).

7. The mind though formless, stretches itself into the form of the phenomenal world; just as the formless air dilates itself, in the form of force or oscillation in all material bodies.

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8. The world is identic with the mind, as the seeming and visible sky is the same with empty vacuity; so the corporeal is alike the incorporeal, and there is no difference whatever, between the material and mental worlds.

9. This net work or least of worlds resides in the mind, in their immanent impressions in it, and the outer world is in reality. And that the cosmos consists of ideas in the formless mind, its formal appearance has no real substance in it. (The immaterial ideas of the mind are real, and not the material objects or the sober reality of the subjective only).

10. There arose at first the pure (satya) personality of the impersonal and universal spirit of god (Brahma), in the person of the creative power known under the title of Brahmá. This personal god assumed to himself the appellation of ego from his will of creation, and the undivided spirit, was divided into many impure personalities (rájasa and támasa), from its desire of becoming many (aham bahu syam-sim multa and plurimá).

11. The sindhu will say. Tell me sir, what you mean by rájasa and támasa bodies (or impure personalities); and how and whence are these appellations at first in primo to the supreme being-[\*--?]parapada-[\*--?]the Indefinite One.

12. The monitor will reply saying:--As all embodied beings herein, are possessed of members and limbs of their bodies; so the bodiless spirit is comprised of an infinite variety of minor spiritual forms under it, which are known as the good or bad spirits.

13. The selfsame spirit then designates all these several parts of itself by various appellations, and the incorporeal spirit assumes to itself, an endless variety of material and terraqueous natures and names. (That changed through all, yet in all the same; known by this or that or one or other nature and name).

14. Thus the universal spirit continues to exhibit in itself, all the various forms of this visionary world at its own will; and gives a distinct name and nature to each and every one of these representations of itself.

15. When the Divine spirit, deigned to covert itself into the personality of Brahmá, and in those of me or thee and other  
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individualities; it became altered from its state of original holiness and purity to those impurity and foulness, known as

rajasi and tamasi. When (god breathed his spirit into the nostrils of Adam, it lost its purity and sanctity by contamination of flesh).

16. The unalterable pure nature of the holy spirit of god, being thus transformed to unholiness, it passed into different[\*\*different] states of impurity in the living souls of beings. (The same living soul passing different degrees of purity and impurity).

17. The spirit of god being blown at first as the living soul (in an animal body); the soul that comes to perceive its incarceration inflesh[\*\*in flesh] and its doom to suffering, is said to be of the purenature[\*\*pure nature] of sàttikí[\*\*sàttikí].

18. Those who while they are living in the world, are possest of politeness and good qualities; they are said to be merely of a good nature Kevala sàttiki.

19. Those who being born in repeated regenerations are destined to the enjoyments of life, and to their final liberation at last, are designated as the [Sanskrit: rájasa rájasí][\*\*.]

20. Those again who being born in this nether world, are inclined to the practice of their manly virtues only; such souls are famed as the merely rájasí (shining), and are few in their number.

21. Those souls which have been undergoing their repeated regenerations, ever since the beginning of creation; and are continually roving in the bodies of inferior beings, are said by the wise, to belong to the species of the most impure támasa támasí; though it is possible from them to attain their salvation at last.

22. Those which have been wandering in many births, in the forms of vile animals, and until they attain their salvation

at the end; such souls are designated as merely vile Kevala tamasi by the wise, who are versed in the science of psychology.

23. In this manner have these philosophers classed the emanated soul of beings into many grades and species; among which O my respected sir, your soul is reckoned among the vilest of the vile tamasa tamasi.

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24. I know you to have passed through many births of which you know nothing; and these have been as various as they were fraught with the variegated scenes of life.

25. You have in vain passed all your lives indoeing[\*\*in doing] nothing that is useful; and more particularly your late aeronautic life, with that gigantic body of yours.

26. Being thus born with the vile species of thy soul, it is difficult for thee to obtain thy liberation from the prison house of this world.

27. Sindhu will then say in his reponse[\*\*response]:--Tell me sir, how can I divest myself of this inborn vile nature of my soul; that I may learn to abide by thy counsel, and try to purify my soul and rectify the conduct of my life.

28. There is nothing in all these three worlds, which is hard to be acquired by means of earnest endeavour and intense application.

29. As a fault or failure of the previous day, is corrected by its rectifications to day; so can you purify your prestine[\*\*pristine] impure soul by your pious acts of the present day.

30. Whoever earns for any thing and labours hard to earn it, is sure to gain it in the end, wherein the remiss are sure to

meet with failure.

31. Whatever a man is intent upon doing, and tries to effect at all times; and what soever[\*\*whatsoever] one desires with earnestness, and is constantly devoted to the same pursuit, he is to succeed in it, and have his object without fail.

32. The sage related:--The king being thus remonstrated by his minister, was resolved to resign the burthen of his state, and to renounce his realm and royalty even at that very moment.

33. He wished to retire to some far distant forest, and prayed his ministers to support his realm; but he declined to take the charge, though the state was free from all its enemies; (i. e. though it was a peaceful realm).

34. He then remained in the company of wisemen[\*\*wise men], and was enlightened by their discourses; as the sesame seeds became odorous by being placed amidst a heap of flowers.

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35. Then from his inquiries into the mystries[\*\*mysteries] of his life and birth, and into the causes of his confinement in this world, he obtained the knowledge of his liberation from it.

36. It was thus by means of his continued inquiries into truth, and his continual association with the wise and good, that the soul of Sindhu attained a holy sanctity in comparison with which, the prosperity of Brahma even, is as a straw or the dried leaf of a withered tree, which the winds of the sky toss about to and fro.

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CHAPTER CLVIII.

## FALL OF THE HUGE BODY OF THE HUNTER.

Argument:--The aerial body of the Hunter, and its downfall from the high heaven.

The sage resumed and said:--I have thus related these future events, as if they were past accounts unto thee; do now, O huntsman what thou wishest and thinkest best for thyself.

2. Agni the god of fire said:--Hearing these words of the sage, the huntsman remained aghast in wonder for a while; and then rising with the sage, went to bathe themselves to the nearest pool.

3. In this manner they continued together, to conduct their religious austerities and discussions at the same spot; and remained in terms of disinterested friendship with one another.

4. After some time the muni met with his final extinction-[\*\*--]nirvána, and by casting off his mortal body, obtained his last repose in the state of transcendent tranquility.

5. In course of time and the lapse of ages, it pleased the god Brahma to give him a call, in order to confer upon him the object of his desire.

6. The huntsman being unable to resist the impulse of his longing, begged to obtain the very same boon of his god which the sage had predicted to him.

7. Be it so, said the god, and he repaired to his favourite abode; and the huntsman flew aloft into the open air, in order to enjoy the fruition of his austere devotion.

8. He flew with incredible velocity, to the extensive vacuous space, which lies beyond the spheres of worlds; and it was in course of an incalculable duration, that the ever expanding bulk of his body, filled the regions of the upper sky, as a mountainous range is stretched along and across this lower world.

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9. He fled with the force and swiftness of the great garuda[\*\*Garuda] (the eagle of jove[\*\*Jove]), up and down and to all sides of heaven: until the huge bulk of his body, occupied the whole area of the open air, in the process of an indefinite period of time.

10. Thus increasing in his size with the course of time, and infatuated in the maze of his delusion, began to grow uneasy in himself.

11. From the great anxiety of his mind, he suppressed the respiration of his breath; until he breathed out his last breath of life in the air, and his body dropped down as a carcass in the nether earth.

12. His mind accompanied with his vital breath, fled through the air into the body of Sindhu, who became the ruler of the whole earth, and the great antagonist of viduratha[\*\*Vidúratha].

13. His great body resembling a hundred mountainous ranges, became a huge mass of carcass; which fell down with the hedious[\*\*hideous] clattering of thunders, as one earth falling upon another.

14. At a certain time, it shines as a Kesandraka, at others it appears as a covering of the huge range of buildings in sky.

15. I have already related to thee, O learned sir, how this huge carcass had fallen from above, and filled the surface of the



globe of this earth.

16. The globe of the earth, where upon this huge carcass had fallen, resembled in every way this earth of ours, which appears unto us as a city in our dream.

17. The dry and big bellied goddess chandí, then devoured this carcass, filling her bowels with its flesh, and stuffing her entrails with its red hot blood.

18. The earth is called mediní or fleshy from the flesh of this corpse, which overspreads its surface with its prodigious bulky frame.

19. It was this huge fleshy body, which was reduced to the substance of the earth in time; and had the name of the earth given to it from the dust of this body.

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20. This fleshy earth gave rise to forests and habitable parts; and the fossile[\*\*fossil] bones rose high in the forms of mountains from underneath the ground, which grew everything useful to men.

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## CHAPTER CLVIX.

### WANDERING OF VIPASCHIT

Argument:--The god of fire, after directing vipaschit[\*\*Vipaschit] to wander over the world according to his desire, disappeared from his sight.

The god of fire added:--Go now O sapient Vipaschit, to your wished for abodes, and with the steadiness of your mind, conduct with propriety every where on earth.

2. Indra the lord of the assemblage of creatures, has been performing his hundred fold sacrifices in his celestial abode; and there I am invited to attend by an invocation of him.

3. Bhása said:--Saying so, the lord Agni disappeared from that place; and passed through the transparent ether like the electric fire of lightning.

4. I was then led by my predestination to roam about in the air; and direct my mind into the investigation of my allotted acts, and the termination of my ignorance.

5. I beheld again an innumerable host of heavenly bodies, roving about in the air; holding their positions at different stations of the firmament, and containing inhabitants of different natures and customs.

6. Some of these were of one and same form, resembling floating umbrellas in the sky; and attracting the hearts of men, by their shining appearance and slow motion. (The great velocity of heavenly bodies, appear to be slow when they are seen by the naked eyes of men from this distant earth).

7. Some of them are of earthy substance, but shining and moving onward[\*\*onward] like mountains in motion.

8. Some were of woody appearance, and others of stony substance; but they are all lightsome bodies, and all moving onward in their nninterrupted[\*\*uninterrupted] course.

9. I beheld also some figures like carved statues of stone, standing in the open space of my mind, and talking together all their live-long days.

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10. In this manner I behold[\*\*beheld] for a long while, many such figures like images in my dream, and was quite bewildered in my utter ignorance of them.

11. I then intended to perform my austere devotion, in order to obtain my liberation; when the god Indra appeared unto me and said;[\*\*:] "no vipaschit[\*\*Vipaschit], you are doomed to become a stag again, and not entitled to your liberation now."

12. You are propelled by your previous predilection to prefer the pleasures of heaven; therefore I must direct you to dwell in my paradise, and wander there amidst my gardens of mandara trees,[\*\*.]

13. Being thus bid by him, I rejoined and said to him;[\*\*:] I am weary, O lord, with the troubles of the world, and want to get my release from them; ordain therefore my immediate emancipation[\*\*emancipation] from them.

14. The god listened to my prayer and said;[\*\*:] emancipation attends on the pure soul, which is purged from all its desires; and this had been already expounded to you by the god of fire (in his narrative of the sage and hunter[\*\*hunter]); ask therefore some other boon, said he, and I begged him to tell me of my next and future state.

15. Indra replied and said:--I find you to be fated to be changed to the state of a deer hereafter, from the fond desire of your heart, to wander about and feed freely in the fields.

16. By becoming a deer, you will have to enter the holy assembly (of Dasaratha); where another deer like you, has obtained his liberation before, by listening to the spiritual instructions formerly delivered there by me.

17. Therefore be born as a deer in some forest on earth with your pensive soul; and you will then come to recollect your past life from its relation by Vasishtha (in the court of king Dasaratha).

18. You will learn there, that all this existence is but the delusion of a dream, and the creation of imagination; and the account of your future life depicted in its true colour.

19. After being released from the body of the deer, you shall  
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regain your human form, and perceive the rays of holy light shining in your inward spirit.

20. This light will then dispel the long prevailing gloom of ignorance from your mind, and then you shall attain your nirvána supineness, as the calm and breathless wind.

21. After the god had said so, I had the presentiment of being a deer in this forest, and entirely forgot my human nature, under my firm conviction of having become a beast.

22. I have been ever since residing in the recess of these woods, under the impression of my being changed to a stag; and feeding ever since upon the grass and herbs growing on the mountain top.

23. Here I saw once a body of troopers coming to a hunting excursion; and being then affrighted at the sight, I betook myself to flight.

24. They then laid hold of me, and took me to their place; where they kept me for some days for their pleasure, and at last brought me hither before Ráma.

25. I have thus related to you all the incidents of my life;

and the magical scenes of the world, too full of marvelous events.

26. It is the production of our ignorance, which pervades over all things, and branches out into innumerable forms in everything that presents itself to our view; and there is nothing whatever to dispel this darkness, except by the light of spiritual knowledge.

27. Válmíki relates:--Then as Vipaschit had held his silence after speaking in this manner; he was accosted by the well minded Ráma with the following words.

28. Ráma said:--Tell me sir, how a person without any desire of his own, sees the object of another's desire in himself; and could the deer thought of by yourself, could[\*\*delete 'could'] come to the sight of others in Indra's Paradise.

29. Vipaschit replied:--Let me tell you that the earth where upon the huge carcass had fallen, was once before trodden upon by Indra, with the pride of his performance of a hundred sacrifices.

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30. There strutting along in his hanghty[\*\*haughty] strides, he met the anchorite Durvasas sitting still in his meditative mood; and believing him to be a dead body lying on his way, he knocked it down with his feet.

31. At this the angry anchorite threatened the proud god with saying:--O Indra! as you have dashed me with your feet by thinking me a lifeless corpse, so will a huge carcass shortly fall upon this ground and slash it to pieces and reduce it to dust.

32. And as you have spurned me as a dead body, so art thou accursed to be crushed under the falling carcass on earth[\*\*.]

33. He transformed into a deer, as he was king of kings before, and remained in his appearance according to his ideas.

34. In truth neither is the actual world a reality, nor the imaginary one an unreality; it is in fact the one and same thing, whether we conceive it as the one or other (i. e. either as the real or unreal).

35. Listen now, O Ráma, to another reason, which appertains to this subject, and clearly settles the point in question. (That god being Almighty and all in all, it makes no difference whatever, whether the world is viewed as his creation or as a pantheon).

36. He in whom all things reside, and from whom everything proceeds; who is all in all; and who is every where in all must be the One that you may call all, and beside whom there [\*\*[is]] none at all.

37. It is equally possible to him, to bring forth whatever he wills to produce; as also not to produce, whatever he does not wish to bring to existence.

38. Whatever is desired in earnest by any body, must eventually come to pass to him in reality[\*\*space added] (as the desired doership of vipaschit[\*\*Vipaschit]) and this is as true as the instance of light, being ever accompanied by its shade.

39. If it is impossible for the desire and its act, which are opposite in their nature, to meet together in fact[\*\*space added]; then it would

be impossible for the omnifarious god to be all things both in

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being and not being; therefore the objects of our desire and thought, are equally present with us as the real ones.

40. There is a reality (or entity of god) attached to every form of existence, and there is nothing which of itself is either an entity or nullity also.

41. O the great magic or illusion, which is overspread every where, and pervades over all nature in every form and at all times; and binds all beings in inextricable delusion.

42. The nature of the great God comprises the community of spirits in his spirit, and combines in itself all laws whether permissive or prohibitive acting in concert and eternal hermony[\*\*harmony].

43. It is his infinite power that has displayed the ignorance or Illusion, which spreads over all the three worlds from time with or without its beginning; and it is our delusion only, which depicts all things in their various forms to our view.

44. Or how could the creation that was once destroyed by the great deluge, could[\*\*delete 'could'] come to resuscitate again; unless it were  
a rechauffe of the reminiscence of the past one[\*\*,] else the elementary bodies of air, fire and earth, could not possibly be produced from nothing.

45. Therefore the world is no other than a manifestation of the divine nature; and this is the verdict of the sástras, and the conviction of mankind from the very beginning of creation.

46. Things which admit of no sufficient proof for their material existence, are easily proved to exist, by their being considered under the light of the understanding.

47. Things of a subtile nature, which are imperceptible by the senses, are known in their essence by the understanding of the learned; hence the essence of Brahma is pure understanding, of which we are quite ignorant owing to our ignorance of the Intellect.

48. The world is obvious to us from its figure, as the air is evident by its vibration; hence no body is born or dies herein, (save that it appears to or disappears from our sight).

49. That I am living and the other is dead, are conceptions of our mind; hence death being but the total disappearance of -----File: 298.png-----  
the visible world from our view, it must be as pleasing to us as our sound sleep itself.

50. If it be the recognition of the visibles, which is called the life or revivification of man; then there are no such things in the world, as are commonly termed the life and death of beings.

51. At a time, the intellect appears a duality, and at other an unity[\*\*,] both are nothing but intellect.

52. It is the Intellection of the Divine Intellect, that infuses its intelligence into all minds; hence what is life without the intellect and the faculty of intellection.

53. The intellect being free from pain, there is no cause of complaint in any intellectual being; since the word world and all that it means to express, are but manifestations of vacuous intellect.

54. It is wrong to say, that the intellect is one thing and the body another; since the unity is the soul of all and pervades all multiformity; and as the waves and whirlpools are seen in



the waters, so are all these bodies are[\*\*delete 'are'] known to abide in the Supreme being.

55. The universal pervasion[\*\*pervasion] of divide[\*\*divine] essence, as that of the subtile air, is the cause of causes and the sole cause of all; hence the world is a subtile substance also, being but a reflexion of the Divine Intellect.

56. It is wonderful, how this subtile world appears as a solid body to us; it is only our conception of it as such that makes it appear so unto us; but conception is no substance at all, therefore the world has no substantiality in it.

57. It is the demon of error that reigns over us in its aerial form, deludes us to take the shadowy world for the substance; while in fact this creation of error is as null and void, as the vacuous creation of the intellect, (i. e. The sensible world is as void and null as the ideal one).

58. Hence this nether world below and the etherial worlds above, are as void as the hypophysical[\*\*hyperphysical] world of the Divine Intellect; and all these beings[\*\*being] but reflexions of the Divine mind, are exhibited in various ways.

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59. The Intellect being a subtile entity, there is nothing as a solid substance any where; the phenomenals are all unsubstantial rarities, though they appear to us solidified realities.

60. The knowledge of the true verity and that of the unreality, are so blended together; that we must remain in mute silence like a block of wood or stone, to pronounce anything in the affirmative or negative about either.

61. The visible whole is the infinite Brahma, and this universe displays the majesty of the great god; and all these bodies are the various forms, exhibiting the infinite attributes of the deity.

62. In this manner, is the substance of the Divine Intellect displayed in itself; and it is the vacuous spirit of god, that manifests this unsubstantial[\*\*unsubstantial] world in its own vacuity.

63. The number of living beings, since the beginning of creation, is unlimited in every place; and of these there are many, that exist either in their corporeal or incorporeal forms.

64. There are other siddha and spiritual beings, abiding with their subtile natures and tenuous forms in the supreme Being; they live in groups in all elements, but never come to see one another of their own kind.

65. The exuberance of the visible world, being purely of aerial and vacuous form; they are never seen in there[\*\*their] true and intellectual light, except when they appear to us in their aerial shapes in our dreams.

66. The world being well known, remains as it does in our inward conception of it, in the form of a hazy mist appearing to our sight at the end of night. (i. e. dark and obscure).

67. It is a dark and indistinct maze, with nothing distinguishable in it when seen from a distance; it becomes clearer at a nearer view, and by keeping yourself afar you lose sight of it altogether.

68. As the particles of water fly off, and fall again into the sea; so do the atoms of intellect in all living beings, continually rise and subside, in the vast ocean of the Divine Mind. (So doth every thing proceed from and recede into the Divine spirit).

69. This grandeur of creation is as the crowding throng of

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our dreams[\*\*space added], which ere before[\*\*delete 'ere' or 'before'] lay  
slumbering; in the hollow  
space of the Divine Mind, therefore know these effusions of the  
divine Intellect, and[\*\*delete 'and'] as calm and quiet as the unruffled  
spirit  
of god. (that ever reposes in its calm felicity).

70. I have seen the infinite glories of creation, and have felt  
the various results of my deeds to no end; I have wandered  
in all quarters of the globe for ages; but I found no rest from  
the toils and troubles of the delusive world, except in the knowledge  
of my vanities of the world.

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## CHAPTER CLX.

### DESCRIPTION OF HEAVEN AND HELL.

Argument:--The Breaking and Rejoining of the Court and the dissolution  
of the Ignorance of Bhása and his Liberation in Life.

Valmiki[\*\*Válmíki] related:--As Vipashchit was going on saying these  
things, the sun wishing to put an end to his speech, proceed  
with his rapid strides to enlighten another world.

2. Loud trumpets gave the alarm of the departing day, and  
filled the air on all sides with their swelling sound: and all the  
quarters of heaven seemed to reecho[\*\*re-echo] in their joy, the fanfare of  
victory.

3. The king Dasaratha gave Vipashchit[\*\*Vipashchit], many gifts in money,  
maidservants and houses; and bestowed on him many rich  
and royal presents worthy of kings, and then rose from his seat.

4. The king, Ráma and Vasishtha, having taken leave of the assembly, and saluted one another in their proper order, retired to their respective abodes.

5. Then having bathed and refreshed themselves, they passed the night in ease and repose; then resorted to the assembly in the morning, and were seated in their respective seats.

6. The sage Vasishtha then resumed the subject of the last discourse; and spoke his sweet words with such complacency of his countenance, as if the comely moon was shedding her ambrosial beams, from her bright and cooling face.

7. Let me tell you, O king, that Vipaschit has not been able with all his endeavours, to ascertain the true nature of Ignorance; nor is it an error of the mind which makes the unreal appear as real.

8. The nature of Ignorance as long as it is unknown, appears to be eternal and endless; but being understood, it proves to be as null and nothing, as the limpid water in a mirage.

9. You have already heard, O wise monarch, the narration  
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of Bhása the minister of Vipaschit; and shall now hear of his liberation in his living state.

10. It is likely that he will come to be acquainted with truth from some other source or discourse, and then he will be liberated in his life time; by being freed from his ignorance.

11. And because this ignorance or Avidyá, is ever accompanied with Intellect of the Lord himself, it is for this very reason, that the unreality is erroneously taken for the reality itself.

12. If this ignorance-[\*--]avidyá-[\*--]nescience, be an attribute of god, then it is no other than the very god; and the unknown or the mysterious nature, is not otherwise than the inscrutable nature of god.

13. This ignorance is infinity (in the infinity of created things), and is productive of endless shoots like the sprouts of spring, some of which are insipid and others sapid, some are luscious, while others are mellow and enebriating[\*inebriating].

14. Some growing as thorny plants, all hollow within and hollow without, while others are straight and herbacious[\*herbaceous] as the succulent reeds or sugar cane.

15. Some of them are unfruitful and unprofitable, and others are attractive of the heart by their untimely blossoming, which is predicative of evil only and no desirable good. (Early blossoms are ominous).

16. Avidyá or Nescience has no form nor shape, save that of its shapeless bulk, which fills all worlds; it is a long and broad mass of darkness, and infested by demons and devils (that take in the dark and at night).

17. Like false light and phantasms in the open air, and like the linked and twisted motes of light curling about in the sky; do all these visibles appears to our view in the clear firmament, and are in reality but fallacies of our vision.

18. The variegated views which are stretched all about the empty air, without any connecting chain or link between them; are as the many coloured rainbows of heaven, which are described by the falling rains and melt into the empty air.

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[\*\* png 303-316 compared to print]

19. The world resembles a rainy river, with all its orbs appearing as the countless waves of water, with the dirty and foaming froths floating [\*\* floating] over it; and the fearful eddies and whirlpools, resembling the revolving planetary bodies.

20. The world is a vast and dreary desert, ever exhibiting the waters of mirage on its surface; while in reality but a body of dust, and filled with the ashes of dead bodies.

21. As a man wandering in the fairyland of his dream, finds no terminus of his journey; so have I been roving forever in the land of my waking dream, without finding any end to my travelling.

22. The web of desires that I have been fondly weaving so long, proved at last to be fragile and frail; hence men of firm minds learn betimes, to abandon their desires for the whole range of visible objects.

23. All those objects (ideas) that are contained in the empty space of the Intellect, are as precious germs safely stored in the casket of the mind; and appear by our misconception of them, as visible objects placed in the open space of air.

24. Those worlds are as the celestial cities of the siddhas, which are situated in the air and are quite invisible to us; but these that appear to our view, are non-entities[\*\*entities], and mere phantoms of our fancy.

25. The heavenly abodes of the siddhas or godly souls, are feigned as teeming in gold, precious gems and rubies, with rivers yielding pearls and fields of diamonds; they abound with victuals and eatables, and rivers running with limpid and drinkable waters.

26. They are said to abound in honey and wines, in milk and curds, in butter and clarified butter also; there are streams of sweet beverage, and celestial nymphs in groups.

27. There fruits and flowers grow in the gardens at all seasons, and heavenly damsels sport in the bowers at all times; and all sorts of gains and enjoyments, readily attends on the immediate desire of every body.

28. There a hundred suns are shining, on one side, and a thousand moons on another; and some inhabitants are dressed in  
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gold and purple, while others are quaffing their fill of ambrosial draughts.

29. There is a spontaneous darkness in one place; and full sunshine in another, and an everlasting joy in some place; and the siddhas or perfected spirits are continually wafted as by a breeze, from one of these to another, with their light and ponderous bodies.

30. Some meet with their birth and death at each moment, while there are others that live to enjoy their everlasting joys of heaven.

31. There are magnificent[\*\*magnificent] palaces and great dignities of all sorts; it is fraught with the delights of all seasons, and filled with whatever is desirable to mind, and delectable to the spirit.

32. But these desirable blessings, attending upon the pious deeds of virtuous; find no place in the quite[\*\*quiet] minds of the righteous, (which [\*\*add: are] fixed [\*\*add: in] divine felicity alone).

33. There is nothing that is desirable to the soul, which is devoted to the contemplation of Brahma only; say therefore, O ye unholy, of what good are all these blessings, if they do not lead to divine felicity.

34. If in the beginning there was no creation at all, owing to its want of a creator; say then what is this world, of what it is composed, and how came it to existence.

35. If the world is not the act of causality and nothing in reality, then how does it appear to be existent? It is the everlasting will of god, that manifests itself in the manner in the Divine Mind; just as we see the display of our rising thoughts and wishes in our mind.

36. It is even so, O ye simpletons, that you or I or he, come to see our imaginary castles in the air; by the stretch of our imagination, or the liveliness or flight of our fancy.

37. He who has the single object of divine felicity, for his sole pursuit in life; comes to attain the same supreme bliss, after he forsakes his mortal body.

38. But whoso pursues after the two fold objects of heaven and heavenly bliss, by means of his religious rites and sacri-

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\*fices in this life; acquires both of them afterwards, as the unity of purpose secures one only to one.

39. The siddhas reign in the said manner, according to the thoughts in their minds; while the unholy are doomed to the torments of hell, owing to the sinful thoughts of their minds.

40. Whatever one thinks upon, he feels the same in himself, as long as he possesses his mortal body; and after he loses



his material body, he feels it in his mind, which is but a part of the body.

41. When a living person quits one body for another, he carries with him the same mind into the other that he had in the prior one, and sees the same things in its thoughts, which he was accustomed to look upon before.

42. A good conscience has all goodly prospects before it, as a vitiated soul meets with ghastly aspects on all sides; the airy mind sees only such aerial shapes in its vacuity.

43. Pure souls only come to enjoy the sights of these siddha cities in the air, but impure spirits are subjected to suffer their torments in hell.

44. There is a continual rotation of the unwieldy stones of grinding mills, for crushing the vicious souls; and the hurling of wicked into blind wells or dark pits, out of which they can rise no more.

45. There some bodies are cast amidst the frozen snows, where they are petrified to stones; and many are thrown into the burning coals of devils, or led amidst the burning sands of trackless deserts.

46. The clouds dropped down living fire, and the skies poured forth fiery showers; and red-hot bolts and arrows darted down from heaven.

47. Stones and disks and swords, were floating on the running stream of the sky; and falling like fragments of clouds upon the breasts of the accurst, and breaking them as with the strokes of felling axes.

48. The hot iron sleets and brimstones, falling with a hissing

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sound; and weapons were hurled from engines, with a loud tremendous noise.

49. Missiles and bolts and discs, together with pikes and clubs, and swords and shafts were falling in showers; and traps and tackles and malls and mallets were striking in hundred.

50. There the hot and burning sands, buried the passengers under the ground; and there burning meteors were falling like torches; while large ravens were devouring the dead bodies around.

51. Blazing piles also ingulped[\*\*typo "ingulfed"] the dead, from which they could never get out; while darts and spears and bolts and arrows, were peircing[\*\*typo "piercing"] the other bodies all about.

52. Hunger and dismay and excruciating pains, tormented by turns, the bodies of dead apostates; while others were hurled down from high hills and heights, on rough and hard stones below.

53. Some were weltering in blood, and rolling in pools of dirt, rotten flesh and disgusting pus; and others were crushed under stones and weapons, and beneath the feet of horses and elephants.

54. Hungry vultures and owls, were picking up and tearing the dead bodies, out of caves and places; and their limbs and members, were mangled and scattered all over the ground.

55. It is thus that men are prepossessed, with these thoughts of the punishment of their guilt, from the sacred writings; and thereby come to suffer the same, both in their bodies and minds, from their inward impressions of them.

56. Whatever form or figure, ever appears in the vacuum of the Intellect; or whatsoever is dreamt or thought of at anytime; the same holds fast the imagination, and presents itself before the mirror of the mind of its own accord.

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CAHPTER[\*\*CHAPTER] CLXI.

EXPLANATION OF NIRVÁNA.

Argument:--Manifestations of the self-existent Intellect. Its light guiding to Divine knowledge, and ignorance thereof leading to darkness.

Ráma said:--Tell me sir, whether these various events incidental to the lives of the hermit and hunter, were owing to any cause, or of their own spontaneity. (i. e. whether they were the effects of any cause, or of their spontaneous occurrence as mere dreams and phantasies).

2. Vasishtha replied:--This [\*\* These?] occurrences are as the appearance of eddies, in the vast ocean of the unknown soul (or mind); and are known to be in their continual rotation in the vortex of the soul, of their own accord and in their airy forms.

3. As the oscillating particles of air, are ever in motion in the air; so the current of thoughts is continually in action, in the vast vacuity of intellect (or mind).

4. Whatever issues from its source in any shape, retains its original form unless it is converted to and restrained in any other form; so the aerial thoughts of the vacuous mind are always aerial, unless they are drawn in painting or exhibited in another form. (Just so a clod of earth is always the earth, till it is moulded to the form of a pot or any other thing).

5. It is the vacuous essence of the Divine Intellect, that inheres in every form that is exhibited by and derived from it; so it is the substance of the body, that permits through out all its members and limbs; as it is the woody substance of the tree, that is diffused through all the leaves and branches, that shoot forth from it. (Gloss. The difference consists in the permanance[\*\*permanence] of the permeating principle, and the temporiety[\*\*temporariness] of the pervaded growth).

6. Brahma appears to remain permanent in some existences, as in the four elemental forms of earth ect[\*\*etc.]; while he seems to be transcient[\*\*transient] and evanescent in others, as in the frail bodies of -----File: 308.png----- mortal bodies, all of which abide in their aerial state in the vacuous spirit.

7. All these various objects therefore, being but reflections of the Intellect impressed upon the soul; it is impossible for us to determine which of these is substantial or unsubstantial or real or unreal.

8. All these are altogether unknowable except that we know them as reflexions in the inanity of the Intellect; say ye therefore that are wholly ignorant of all what you think this visible world to be, whether a reality or unreality.

9. Whatever you behold anywhere in the universe, is but an exhibition in the vacuum of the Divine Intellect; and what avails it to you that know the truth, whether you believe it as such or not. Rely therefore in your belief of it as it is.

10. These forms of reflexions rise of themselves in the Divine Mind, as the waves and billows exhibit themselves on the surface of the sea; they are the spontaneous offsprings[\*\*offspring] of the Divine Spirit, and are of themselves both their causes as

well as effects: (or self caused effects).

11. It is the display of the transcendent vacuum of the Divine Mind, that passed under the appellations of its will or volition, or its imagination and creation, or the creation of its imagination; hence this world is to be understood under any one of these senses, and not of its being composed of earth and water.

12. It is this appearance of the Divine Mind, that appears in this manner and nothing besides; it is the Divine itself that resides in the Divinity, and passes under the title of Avidyá or Ignorance, from our ignorance of its nature.

13. There is no material grossness in the integrity of the Divine Intellect; which is purely vacuous and immaterial; and composes the whole universe, this is transcendental knowledge, and its perfection is liberation.

14. It is the reflexion of the vacuous Intellect, which spreads over the whole universe; it is rare and uncompressed, and ever calm and quiet, and passes by the name of the world.

15. The meditative man whose eye-sight is fixed in his

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musings, whose body is emaciated in devotion, and whose mind is abstracted from the concrete, and is absorbed in intellection, is only capable of seeing the Intellectual world.

16. Whatever the vacuous essence of the intellect, exhibits in any form at any place; the same appears to be present there of its own nature.

17. The unthinking man and unreasonable soul, sees only erroneous sights in the midst of skies; as one who is dim-sighted and purblind by birth, does not cease from seeing the double

moon in the sky.

18. Whatever is seen anywhere, is noother[\*\*no other] than the unpolluted Brahma himself; and the vacuous sphere of the Intellect being for ever clear and transparent, is never sullied by any foulness (of grossmatter[\*\*gross matter]).

19. The intellect without forsaking its pure form of self-\*consciousness, exhibits varieties of gross objects in the form of dreams within itself. So also is our consciousness of the world, in the manner of our dreams.

20. By comparing the dicta of the sāstras with one another, and weighing them well with acute judgement, one will find his rest in himself; but the man of shallow understanding will not find it so.

21. The ignorance which floats upon the sea of your understanding, does not contaminate my mind, in the manner of dirt polluting a pure and clear stream.

22. As there is neither the earth nor any earthly thing, to be met with in our sleep, though we are conscious of them in our dream; so also the phenomenal world has no real existence, though we are conscious of it in our waking.

23. As the clearness of the Intellect, like sunlight or flaming fire, shows us many things in our sleeping dreams, so doth its light exhibit the visibles to our view in our waking dreams also by day.

24. There is no difference between the two states of dreaming and waking, they are both of the same nature, and the difference lies in the modes of our apprehension of them.

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25. The waking man never apprehends his waking state to be a dream; but the dead man that rises again to life in the next world, thinks his past life to have been but a state of dreaming.

26. The shortness and length of time, occupied by the two states of dreaming and waking, is generally considered to constitute the difference between them; but during the time of their presence, they are both considered alike the other (i. e. the dreaming man thinks himself as waking).

27. The sleeping and waking dreams, bearing alike the same quality of presenting false objects to view, are necessarily of the same nature; and their[\*\* there] is no difference whatever in their outward features, as there is neither elder and younger of two twin brothers. (Dreaming and waking are twin brothers, like sleep and death neither of which is more or less).

28. Whatever is the waking dream, just so is the waking in dream also; neither of which leaves anything-being, behind the two states of waking and dreaming. (They presents[\*\*present] many things when present, but leave nothing lasting in their absence or when they are past and gone).

29. As we know the inconstancy of hundreds of dreams, all along the length of our life time; so the unredeemed and unenlightened soul, sees hundreds of waking states, (in its repeated transmigrations in life i. e. in this living world).

30. As the living mortals may well recollect the very many sleeping dreams, they have seen throughout their lives; so the immortalized souls of siddhas well remember, the number of waking dreams which they had seen, in their past transmigrations in different bodies.

31. Thus our waking is equipollent with our dreaming, and

our dreams are equivalent with waking, in their correlation[\*\* correlation] with one another in like quality, and our perception of both alike.

32. As the word worlds and phenomenal, are significant of the one and same meaning; so the terms dreaming and waking are homonymous, and interchangeable to one another-[\*\*--mutatis] mutandis.

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33. As the fairy-land in a dream, is as clear as the open space of the Intellect; so is this world an inane void and blank, and without the grossness of avidyá which ignorance imputes to it. (Ignorance views the fair ideal world as a foul material one).

34. The world is a vacuous substance, and represented as a gross stuff by ignorance; so I am as free as air and any airy thing in the world, and it is my imagination only, that binds me to my grossness.

35. Therefore do not confine your free and unconfined nature, in the bondage of gross matter; and never change the pure vacuum of your person to a material stuff, nor disfigure your formless and intellectual self in a gross and finite form.

36. There can be no bondage nor liberation, of aught whatever in this visible world of our ignorance or avidyá; because all things herein are mere reflexions of the formless void of the Divine Intellect.

37. Here there is no display of ignorance, nor any misconceptions of ours of any thing; there is neither any bondage nor release of aught whatever, and nothing that is either existent or inexistent; (since all are but reflexions of Divine Intellect).



38. There is nescience, nor knowing of anything here by us; because it is the uncreated Intellect alone, that manifests itself in this manner; it reflects all forms in itself, as if they are all its dreams or creations.

39. As a man passing from one place to another, has his mind kept in abeyance in the interim; so should we keep our minds quiet and still betwixt our sight of the visibles and our dreams. (In action[\*\*Inaction] of the mind is reckoned as nirvána).

40. As one has his body and mind, quite quiet and calm in his sleep at night; and in the respite of his sights and thoughts, in the states of his waking and dreaming; this very state of insensibility is called nirvána of the yogi.

41. Know our knowledge of the difference of objects, (as the one is immaterial and the other material), is equally untrue as that of our waking and dreaming states; because it is impos-  
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\*sible for us to conceive any other thing as matter, to consist in the immaterial Intellect.

42. Our knowledge of identity and diversity, proceed however from the same vacuous intellect; which combines the unity and duality also, in unbroken union or harmony in itself.

43. Knowing all as parts of undivided whole, all these are the same whatever they appear to be; hence the visible however diversified they may appear, are all one and the same principle.

44. Hence the etherial sphere of Brahma, contains all in itself; and who as an aerial point concentrates all in it; and the creation is the unity of Brahma, together with all its varieties.

45. Knowing all things as full of god[\*\*God], you must however reject them all (as mere reflexions of the Deity); and rest yourself at last in the vacuous Intellect, as the great rock of your refuge.

46. Now, O fortunate Ráma, remain to act in conformity with the rules of your order, and laws of society and the statutes of your position and dignity; continue to go on, eat and drink and rest in your usual course, rely in your desired object, and ever recline in the glorious and holy lord of your intellect, and the supreme God of all.

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## CHAPTER CLXII.

### ANNILATION[\*\*ANNIHILATION] OF IGNORANCE.

Argument:--Here Duality is reduced to the unity of Brahma; and good counsels given for subversion of ignorance.

Vasishtha Continued:--All objects being convertible to the conceptions of the vacuous intellect, the whole universe is supposed to have its seat in the hollow mind; and therefore both the outward sights of things, as also the inward thoughts of their forms, are all but ideal images in the empty mind.

2. The world being but a dream, and of the form of an ideal city in the mind, has nothing substantial in it; and is therefore a quiet vacuity in itself, without having anything of any kind, or any diversity whatsoever contained therein.

3. It is the uniform display of the Intellect, appearing as multiform unto us; and this variety though unsubjective to the soul, is looked upon by it within itself, as we view the fairy land of our dream, rising from ourselves. (Query:--whether our

dreams are subjective or objective to us)?[\*\* ? inside bracket]

4. In the beginning this world appeared, as the aerial castle of a dream in the vacuum of the Intellect; it was a mere reflexion of the Divine Mind, and though it was of the form of a false shadow, remained as substantive to the supreme spirit.

5. The knowing theosophist well knows this mystery, which is mysterious to the unknowing ignorant; because the word creation bears the sense of both the reality as well as unreality in it.

6. The knowing spiritualist as well as the unknowing agnoist[\*\*agnostic], both acknowledge the reality of creation; but they can neither understand how it exists, nor communicate to one another their right conception of it.

7. They both know the meaning, of the word creation in their minds; the one having the sense of its sedateness ever

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wakeful in their minds, (from their spiritual view of it); and the other having the sense of its unsteadiness always waking in them, (from their sight of the changeful scenes of the outer world); so they resemble the sober and drunken men, that view the world in its steady and shaking states.

8. As the liquid waters in a river, rise incessantly in restless waves; so the rolling worlds, push forward into being, in the vast expanse of the Divine Mind.

9. These creations which are not of the nature of the intellect, have yet their sits in the Intellect, like the thoughts that rise and fall in it; and these though they are invisible in their nature, appear as visible things, like the fair objects and fairy cities in our dream.

10. It is spreading shadow of the divine Intellect, which pass under the name of the world; and this formless in itself, appears as having a form, like the shadow of anything else.

11. It is a gross error, to take the unsubstantial shadow for a substantial body; as it is a gross error to suppose the empty shadow of a ghost as an embodied being.

12. The world is as unreal as an imaginary city, and as false as a string of rain drops; why then do you rely in an unreality, which is palpable from the testimonies; of both the ignorant and knowing men.

13. The words then that are used to express this thing and that, are mere empty sounds, as those emitted by a splitting block of wood or a bamboo; or those heard in the dashing of waves or blowing of winds; it is the current air which conveys the empty sound into the open vacuum of the sky, but they are all unreal and meaningless, and bear but a conventional sense, with which it has no connection whatsoever.

14. It is light of the lord[\*\*Lord] that reflects itself in his creation, and the reflexion of his fiat that reverberates through the whole; while in reality there is neither any sound nor substance, that is to be heard or seen in the universe, (except the voice and the sight of the Lord).

15. Whatever shines or exists herein, is the transcendent reality of the Lord; otherwise there is nothing that could

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appear at first without its cause: (all being but parts of the one undivided whole--to pan).

16. Therefore from (thy knowledge of) the distinctions of words and things; know the one as all in all, and remain as quiet and calm as the indefinite and infinite void itself.

17. Forsake the fickleness of thy mind, by means of the calm repose of thy soul; the purity of thy understanding, and by an even tenor of thy disposition; because an inconstant soul is troublesome in life.

18. It is one's self that is a friend or enemy to himself, and if one will not try to guard and save himself by his own self, there is no other to do so for him. (He who is no friend to himself, is his own enemy himself).

19. Get over the ocean of the world while you are young, and make your good understanding the ferry boat, to bear your body safely to the other shore.

20. Do what is good for you today, and why differ[\*\*defer] till tomorrow; you can do nothing in oldage[\*\*old age], when your body becomes a burden to yourself.

21. Know your as oldage[\*\*old age], (if it is fraught with learning); and account decrepitude as death itself in your lifetime. Youth is verily the life of the living, provided it is fraught with learning.

22. Having obtained thy life in this living world, which is as transcient[\*\*transient] as the fleeting lightning; you must try to derive the essence from this dirty earth, by availing yourself of the benefit of good sástras and the company of the wise.

23. Woe to the ignorant! that will not seek their salvation in life, that are sinking in the pits of mud and mire; and never striving to lift[\*\*lift] themselves above them.

24. As the ignorant rustic is afraid at the sight of the earthen images of ghosts, and bends down to them; which those that are acquainted with the meaning of the word ghost

never do.

25[\*\*.] So those that see god[\*\*God] in an idol or in his visible creation, is[\*\*are] misled to think it his[\*\*their] god and adore it as such; but

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those that know the true meaning of the term, never pay their adoration to any visible object.

26. As things in motion come to rest afterwards, and the visible disappear from the sight of the learned, who are acquainted with their true meaning. (The world recedes, and the light of god[\*\*God] opens to their view).

27. As the sights in a dream, seeming to be true in the state of dreaming, disperse at last upon waking, and upon the knowledge of their unreal nature.

28. So doth this world, which is conceived as something existing in the vacuum[\*\*vacuum] of the understanding,[\*\*] melts[\*\*melt] at last into empty air and nothing, upon our knowlege[\*\*knowledge] of its intellectual nature.

29. This living world is as a wilderness, burning with the conflagration of various evils attendant on life; and here we are exposed as weak antelopes, living upon our precarious sustenances; and here we are governed by our ungovernable minds and restless passions and senses of our bodies; all these require to be subdued[\*\*subdued] in order to obtain our liberation from repeated births and deaths.

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CHAPTER CLXIII.

MEANS AND MANNER OF GOVERNING THE SENSES AND

## SENSIBLE ORGANS.

Argument:--Government of the senses and fixedness of the Mind, and the study of yoga sástra.

Ráma rejoined:--I know sir, all knowledge to be in vain and useless, without proper government of ourselves and senses; tell me therefore how these may be kept under control, in order to give us the true knowledge of things unbiased by the senses.

2. Vasishtha replied:--Addictedness to enjoyments and display of manhood, and devotedness to the acquisition of the means of life or wealth; are preventives of self-controul[\*\*OK/SOED] and liberation of one's self, as blindness is an obstruction to one's sight of a light.

3. Then listen to this least advice of mine as the shortest and best means, for the government of yourself and your senses; and this is sure to lead to[\*\*delete 'to'] one to his successfulness, by his own endeavour and with no toil or trouble.

4. Know the intellect as the man that mans you, and its power of intellection which makes you a living man; and whatever the living soul thinks of within itself, it verily becomes the very same.[\*\*,'?--P2:delete '.'/many similar places] (but the ignorant man becomes effeminte[\*\*effeminate]).

5. Let the strength of your consciousness, ply the pointed goad of your acute good sense; and you will doubtless subdue your ungovernable elephantine mind, and come off victorious shortly at last.

6. The mind is the captain of the army of your bodily and mental senses; subdue therefore this leading mind, and you will conquer the whole host of your senses. Just so does a man

walking on boots, tread over the thorns lying by his way.

7. [In order[\*\*space added] therefore to subdue your mind], you must settle

your self-consciousness[\*\*space added] in your consciousness[\*\*consciousness] of the omnipresent

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vacuum of the Divine soul, and rest yourself quiet in the recess of your heart; and then your mind will sit quiet of itself, as the snows of winter settle down of themselves in autumn.

8. Thus by stopping the action of your consciousness, you will also shut up your mind, and put a stop to the operation of all its faculties; as you can never been abled[\*\*be able] to do by means of all your devotion and austerities, your pilgrimages, your knowledge and sacrifice, and all other ceremonies and acts and duties.

9. Whatever comes to occur in the consciousness, the same must be forgot or buried in the consciousness of the great God alone; and so the forgetfulness of all enjoyments and their objects, amounts to our victory over them. (The way to overcome the pleasures of life, is to bury their remembrance in oblivion).

10. We must try by all means, to shut out the objects of sense from our consciousness; and this state of our unconsciousness of them, is tantamount to the state of godliness or heavenly bliss.

11. Again the contentment which arises, from our acting in conformity with the rules of our order, is another cause of preserving the steadiness of the mind; therefore remain firm in the practice of your particular duties, and seek no happiness besides.

12. He who relinquishes his inclination, towards the attainment of what is unlawful for him; and remains content with



earning his lawful gains, is verily said to be a man of subdued appetites, and one who has governed.

13. He who is pleased with his inward and conscious gratification, and is not grieved at the unpleasant things all about him, is said to have well governed and benumbed his mind.

14. By suspension of the action of consciousness, the mind too comes to forget and forsake its activity, and the sensations also being relaxed from their restlessness, pursue their discrimination and judgement.

15. The discriminative and judging soul, becomes ennobled and magnanimous, and keeps its command over the feelings and -----File: 319.png----- senses; and is not impelled by the waves of its desires, to be tossed about on the surface of the wide ocean of this world.

16. The man of well governed senses comes, by his association with the wise, and his constant study of religious works, to know all things in the world in their true light.

17. All worldly errors are dispelled by the light of truth; or else one must fall into the pit of misery, by his mistake of falsehood for truth; as the ignorant traveller[\*\* traveler--P2: traveller OK/SOED] is engulfed[\*\* engulfed--P2: ingulfed OK/SOED] in the dreary sands, by his mistake of [\*\*[taking]] the mirage for water.

18. Knowing this world as the unknowable intellect itself, that is the knowledge of the material world as the immaterial mind of God; is the true light in which the cosmos is viewed by the wise, who have neither the fear of their falling into the snare of error, nor require their release from it.

19. As the dried up waters of a river, are seen no more to glide even slightly in their course; so the formless phenomenals

of the world, never appear in the sight of the wise, nor leave their slightest vestiges behind in their mind.

20. The knowledge of the world as an infinite void, and freed from the erroneous individualities of myself and thyself; leads to the knowledge of a supreme self[\*\*removed hyphen], which is apart from all, and the only ego that fills the whole.

21. All this conception of our subjective egoism and the objective world, are but errors of our brain proceeding from ignorance; they are all situated in the void of Intellect, and are void of themselves; and all bodies are but empty shadows in air, and as quiet as quietus or nullity itself.

22. This world appears as a shadow of the Intellect, in the vacuity of the very Intellect; it is a void amidst the void of the Intellect, which is certainly a void itself.

23. No body can deny its similitude, to the shadowy sight in a dream; it is an unreal notion, and as unsubstantial as all notions can be, and as the notion of a void is void itself.

24. This dream is no other than our consciousness of it, and the airy realms that it presents to our view for the time; so doth the Intellect show us the sight of the world, without any action or passion or instrumentality of itself.

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25. So I am of the substance of the very Intellect, which is without its activity, passivity and instrumentality; and the world being unassignable to any causality or instrumentality, subsists only in our simple conception of it.

26. As the conception of one's death in a dream, is no reality at all; and the sight of water in the mirage, is a visual

deception only; (so the sight of the world appearing to view, is no real existence or entity at all).

27. The vacuous intellect reflects its thoughts at first, in the clear mirror of its vacuity (or concavity); which is a mere hap-hazard[\*\*haphazard] of chance, and has no firm base or support (nor any form or figure of itself).

28. The world appears as fixed and firm, without its foundation anywhere; and seems to be shining brightly, with its darksome opacity; know then this fixity and this brightness of it, to be the diuturnity[\*\*?--P2:OK/SOED] and glory of the eternal and glorious god.

29. The vivacity of living beings, displays the spirit of the ever living God; the air is his vacuity, and the running waters, show the vortegenous[\*\*vortiginous] current of the eternal soul.

30. As every member of the body is constituent part of the whole frame; so all the various parts of animated and inanimate nature, constitute the entirety of the one cosmical deity. (These are but parts of one undivided whole, whose body nature is and God the soul. Pope).

[\*\*Exact quotation:

All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul]

31. As the crystal mirror shows the shade of everything in itself, so doth the transparency of Divine soul, exhibit the reflexions of all things in it; the silent soul is as quiet as the mute crystal, but shows the varying scenes of nature, as interminably as a clear mirror reflects everything.

32. There is no beginning or end of the supreme being, (nor of his acts and attributes, which are displayed in nature); it is

the intermediate of the two that is dimly seen by us, the rest is all enveloped in ignorance, though there is no ignorance in the Omniscient.

33. The living soul wakes from its sleeping dream, to fall back to its waking dream again; and thus it continues for ever

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in its dreaming whether waking or sleeping which are both alike to it.

34. The soul finds its rest only, while it remains in the fourth state of its sound sleep; or else it passes all along from dreaming to dreaming, in both its state of sleeping and waking, which continually haunt after it, unless it is drowned in its susupti or sound sleep of hynotism[\*\*hypnotism], the only resort of the wise.

35. But waking and sleeping and dreaming and sound sleep, are all alike to the enlightened soul; which is equally indifferent in all states, and whether it is asleep or awake, is never infested by dreams nor set beside itself.

36. The knowledge of unity or duality, and that of Ego and tu or the subjective and objective; never disturbs the enlightened; who views the whole as an empty void, and is alike insensible of all as well as null.

37. The distinction of unity and duality, made in the meaningless speech of the unwise, is laughed at by the enlightened and wise, as the aged and intelligent men laugh to scorn, at the pranks and prattlings of young lads.

38. The controversy of unity and duality, is of spontaneous growth in the heart like an indigenious[\*\*indigenous] plant; which without its pruning will not put forth its blossoms, to perfume the atmosphere of the understanding.

39. The discussion of unity and duality, is as beneficial[\*\*beneficial] to man as his best friend; in sweeping away the dirt and dross of ignorance from their minds, as they drive away the dust from within the doors of their houses.

40. Then the minds of men are settled in the Divine Mind, when there ensues a mutual communion between themselves, and a communication and participation of their reciprocal joys and felicity with one another.

41. These men being always joined together in their fellowship, and serving one another with the mutual delight and obligingness of their hearts; attain to that state of the enlightenment of their understandings, whereby they are admitted into their communion with the Most High.

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42. It is possible for a man to be benifited[\*\*benefited], even by his careful preservation of a trifle (at some time or other); but it is never possible for any body, to attain the most recondite knowledge of god, without his diligent inquiry into the same.

43. Whatever hightest[\*\*highest] position one may enjoy in this material world, is to be recognised[\*\*recognized--P2:recognised OK/SOED] by all as nothing, provided that one does not remain aloof from all kind of vices.

44. What is that hapiness[\*\*happiness] which is gained by the possession of a kingdom, which at last is no better than mere botheration of the mind; while the mind that has gained its peace and tranquility in truth and Divine knowledge, spurns at the state of gods and kings as mere straws to him.

45. The sleepy as well as the wakeful, are alike apt to see the visibles, and are rapt with the sight; but the saints that are

calm and quiet and at rest with themselves, are averse to sight-seeing, and see the only one in themselves.

46. Without painstaking, and your continued practice of contemplation, you can not succeed to attain this state of infinite felicity; for know this state of transcendent bliss, is the fruit of intense devotion only.

47. Thus have I said at length, to impress in you the necessity of intense devotion; but to what good is all this say the evil minded to me, and thus slight and take no heed of all that I have been so long delivering unto you.

48. It must be by means of steady attention to these lectures, and by long and repeated practice of devotion; as also by hearing these sermons and discoursing upon them that the ignorant can come to the right light of truth.

49. He who having once read this spiritual work, slights it afterwards[\*\*afterwards] as already perused by him; and turns to the study of unspiritual books, is a vile wretch that collects the burnt ashes after the fire is extinguished. (Irreligious works are the ashes of the fiery religious ones).

50. This excellent work is to be read always, like the recital of the vedas, which are embodied herein; and this is calculated to reward the labor of the student, by its being constantly read with reverence, and rightly explained with diligence.

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51. The student will learn from this sāstra[\*\*=print] all that he expects to find in the vedas; because it embodies both the practical as well as spiritual doctrines of the sacred scriptures, and a knowledge of both of them, is available[\*\*available] by proper persual[\*\*perusal] of

this work.

52. By learning this book, one may have a knowledge of the doctrines of the vedanta, tarka and siddhanta sástras, because this is the only work, that treats of the tenets of all schools. (Here the word drishti is homonymous[\*\*should be synonymous] with darsana, which is rendered as a school of philosophy by Colebrooke).

53. It is from my sympathy for you all, that I propound these doctrines to you; and by way of imposture, that I impose these lessons on your credulity. You are best judges of my discourse and can well detect, whether there is anything as deception in my prolusions.

54. The knowledge that you may derive, by weighing well the instructions given in this great work; will serve you as salt, in order to season and relish the teachings of other sástras, that are at best but sundry dishes before it.

55. the materialist who is conversant with the visibles, disparge[\*\*disparage] this book for its occult teachings of spiritualism; but don't you be the killer of your souls as to neglect your eternal salvation, in order to revisit this material world, and to be busied with your temporal affairs.

56. Biassed[\*\*OK/SOED] minds cling to the dogmas of exploded systems, and ignoable[\*\*ignoble] men drink the foul water of tanks, dug by their ancestors; you are reasoning men yourselves, therefore do not remain for ever fast bound to your ignorance.

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CHAPTER CLXIV.

UNITY OF THE DIVINITY AND THE MUNDANE WORLD.

Argument:--Intromission[\*\*?--P2:OK] of the Living soul and all bodies, that is the subjective and objective into the Divine Essence.

Vasishtha continued:--The atoms of living souls in the world, are as the particles of rays in the orb of the sun, (or as the sparks of fire in a furnace); and as all these parts taken collectively, make the one undivided whole; so there is no division of the unity of the Deity, throughout the whole creation.

2. By attaining the transcendental knowledge of all being the One, and the One as all; every thing loses[\*\*loses] its shape and form before us, and there remains nothing whatever as a distinct being or duality.

3. The true believer or knower of truth, sees the self-same object in[\*\*in] all states and forms of things; and this is the transcendent and translucent Brahma only, and nothing else whatsoever at any time.

4. He is the same, that is known to the ignorant, as their objects of sense; but we do not recognize either ourselves or others, or the sensible objects of the ignorant as such.

5. The belief of the ignorant man in the reality of himself, thyself and all others, does not affect the knower of truth, as the delusion of mirage never overtakes the man on mount Meru: (where the deceptive sands of the deserts are wanting).

6. As the man intent upon one object, has no consciousness of any other thing in his mind; so one enrapt at the sight of god alone, is conscious of nothing besides.

7. There neither is nor was nor shall ever be, any such thing



as the material world at any time; the world in esse is the image of Brahma himself, and abides in his spirit.

8. The world is the splendour of the crystalline[\*\*chrystalline] vacuum of the Divine Intellect, and subsists in the vacuity of the supreme

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soul itself; it is in this light that the universe is seen in the dhyána yoga or abstruse contemplation of [\*\*[the]] yogi.

9. As there is nothing in a[\*\*an] empty dream or in the aerial castle of imagination except the clear atmosphere of the Intellect; so there is no essence or substance nor form or figure of this world, that we view in our present waking state.

10. At first there was no creation of any kind, nor this world which appears to us (in its material form); it exists in its aerial form in the Divine Mind from all eternity; and there being no primary or secondary cause of it, how is it possible to call it a material thing of its own spontaneous growth.

11. Therefore there is nothing that sprang itself out of nothing at first, nor was there ever a creator called Brahma or other by the ignorant, in the beginning; there is nothing but an infinite void from eternity to eternity, which is filled by the self-born or increate spirit, whose intellect exhibits this creation, contained for ever and ever in its vacuity.

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## CHAPTER CLXV.

### ON THE SIMILARITY OF WAKING AND DREAMING.

Argument:--The steadiness of the Intellect in waking and Dreaming, which are alike to one another.

Vasishtha continued:--In the state of waking dream

the dream passes under the name of waking; and in the state of dreaming wakefulness, this waking goes by the name of sleeping.[\*]

2. The dream terminates into waking, and the waking man rises from his dreaming, and falls back into it again; so one awakened from his dream like waking, falls afterwards to his waking dreams.

3. The dream of the waking dreamer, is to be called a dream also, as the waking dream of this world; and so the waking (or consciousness) of the sleeping waker, is to be styled his waking state.

4. Therefore that wakefulness (or consciousness) of one, [\*\*[who]] remains in his dreaming state, is to be called his waking likewise and not his dreaming; so also the waking dream (of the existence of the world), and the imaginations of airy castles while one is waking, is to be designated his dreaming and never as his waking.

5. Whatever lasts for a short while, as a temporary delusion or flight of imagination, passes under the name of a dream even in one's waking state; and so the short watchfulness of consciousness in the state of dreaming, is known as dreaming and never as waking.

\* Note.--Each of the three states of waking, dreaming and sound sleep admit of three conditions viz waking wakefulness, waking dream and the waking sound sleep; again dreaming watchfulness, dreaming dream and dreaming sleep; and lastly the sleepy waking, the sleepy dream and the sleepy sound sleep (see the scholium of Sureshvara[\*\*Sureshvara] for instances of every Kind).

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6. Therefore there is no difference whatever, between the two states of waking and dreaming, beside the absence of one of these two in the other; (i. e. the absence of shortness in waking, and that of durability in the dream). Again they are both unreal, owing to their blending with one another: (i.e. dreaming blended with the view of the phenomenals in waking; and the wakeful consciousness blending with dreaming).

7. The waking dream of the world, vanishes under its unconsciousness in death; and the consciousness of dreaming is lost, under the knowledge of its being an airy nothing. (The world recedes as heaven opens to view. Pope).[\*\* to PPer: pls. check the sentence within bracket.]

8. The dying person that does not come to perceive the vanity of the visionary world at his death-bed;[\*\*PPer: semi-colon needed?] can have no sight of the state of his waking (or resurrection), in the next or future world.

9. Whoever believing himself as alive, among the varying scenes of this vacuous world, lives content with them; he can never come to the sight of the visions, which await upon him.

10. As the intellect displays its wonders, in the exhibitions of the various scenes of worlds, to the sight of one in his dream; so doth this universe appear before the minds of men, at the time of their waking.

11. These creations which are so conspicuous to sight, are at best but nothing in their transcendental light:[\*\*PPer: colon needed?] and all the forms of things, are as the empty shadows of them appearing in our dreams.

12. As the world with all its varieties of visible objects,

appear in its inane and shadowy form in the dream; so it is seen in its vacuous and intellectual form only, in our waking state (although it seems to be tangible body).

13. It is the nature of the vacuous Intellect, to show the form of the world in its own firmament; so doth this earth appear unto us, amidst the spacious atmosphere, like the orbs of light in the skies.

14. It is the wondrous display of the Intellect, that shines before us under the name of universe; and these wonders are as

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inborn and innumerable in itself, as the watery and earthly particles, are connate with, and diffused throughout nature.

15. What thing is there in it, which you can mistake for a reality in this unreal world; that is situated as a vacuous body in the infinite womb of vacuity.

16. The words recipient, receipt and reception, or the percipient, perceived and perception (i. e. the subject, object and attribute), are all meaningless with regard to this vacuous world; and whether it is a reality or unreality, we have no perception of it. (Because the presence of everything is lost, at the absence of its properties, which are adscititious[\*\*?--P2:OK] only).

17. Whether it is so or not or be it anything otherwise, (as others may have it); yet why should [\*\*[you]] mistake it for anything at all, in whatever light you take it, it will amount to your mistake of an empty ball for a fruit (so says the vedanta:--[Sanskrit: jagagadbrahma svarúpatvát prágabháva tathá pradhnamsábháva evam anaranra bhávánáma durniruparatvat kevalátántábhávisti][\*\*].)

[\*\*P1 wrote:  
transliteration:

jaga brahma swaroopaswat .....thatha pascham sabhav evam .....bhavaa--  
naam .....

....., some of the words not clear. If the image can be captured clearly,  
it can be checked  
with original text.]

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## CHAPTER CLXVI.

### ON THE ATTRIBUTES OF THE DIVINE SPIRIT: IN THE FORM OF A DIALOGUE.

Argument:--Definition of supreme soul and its synonyms and its  
simile to a blue stone.

Vasishtha continued:--The true sense of the word  
soul or self, is to be understood from the title which is  
applied to it; and this title of the soul is borne out by the  
simile, of the solid and transparent blue stone.

2. It is from the beginning of creation, that the vacuous  
soul is thus diffused in itself; and the reflexion which it casts in  
its own vacuity, the same passes under the name of this world  
or creation,

3. There runs no river in it, nor there rises nor sinks any  
rock in the same; it is the mere vacuum subsisting in its infinite  
void, wherein the intellect reflects itself without any action  
or bidding or fiat[\*\*OK] of it.

4. This reflexion of the Divine Intellect, was without its  
utterance of "word" and quite without its "will" or "thought"[\*\*.]  
It was also without the appliance of any subsequent material  
(as matter), and this is the true sense of the word soul or self.

5. The soul itself is the whole world, which has no other

expression for it; and being devoid of a name, it is expressible by no other name though they give many name[\*\*names] to it.

6. Its name being nameless, whatever appellation they put to it, is not opposite but inappropriate to it; what is the good therefore of giving it a name or no[\*\*space added] name at all.

7. Its namelessness or giving it a misnomer or improper expression, is all the same; since all what is visible, is no other than a display of the wondrous fabric of the Divine Mind.

8. Whatever shines in any manner, in the empty space of the Divine mind at any time; the same shines forth even then

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and in that manner, as the rays of that Intellect, (emanating therefrom, and concentrating into all other minds).

9. It is denominated by one as soul, by another as asat, and by some as nothing; all these are the mystery of intellect only, but in fact, all are the attributes of soul.

10. The word itself conveys the meaning of self-[\*\*--]soul, It is without beginning and end, and no language can express it; in fact, it is an undivided whole.

11. Now listen to a long narrative which hangs on this subject, and which will serve to gladden your hearts and ears, by removing the duality from your sight, and by enlightening your understanding (with knowledge of the unity).

12. Know that there is a very large crystal stone, extending itself to thousands of leagues in space; and stretching like the solid cerulean fabric of the firmament, or as the blue sky all around us.

13. It is all of a piece without any joining of parts in it, and

is as dense and compact as the hard adamant; it is thick, big and bulky in its size, but at the same time as clear and far as the face of the sky.

14. It continues from countless times, and endures to endless duration; and with its comely and pellucid body, it appears as the clear firmament, or the blank vacuum on high.

15. No one ever knows its nature or genus, from his having never seen anything of the same kind, nor does any body know from when and where, it hath come to existence. (All know it is, but none knows how and whence it is).

16. It does not contain anything substantial, as the material elements within itself; and yet it is as dense and solidified in itself, as a crystalline[\*\*crystalline] and indissoluble as an adamant.

17. Yet it is composed of innumerable streaks and strokes, which are embodied in itself; and these resemble the veins and fibres on lotus leaves, and the marks of conches ect.[\*\*etc.] in Hari's feet.

18. These marks are named as air, water, earth, fire and vacuum, though there are no such things to be found therein;

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except that the stone was possest [\*\*[a]] living soul, which it imparted to its marks.

19. Ráma rejoined:--Tell me sir, how that stone of yours, could have life or sensibility in it; the stone is an insensible thing, and could not give names to the marks on its body.

20. Vasishtha replied:--That immense and luminous stone, is neither a sentient nor inert body; no body knows its nature and state, and there is no other like it.

21. Ráma said:--Tell me sir, who ever saw those marks, which are imprinted in the bosom of that stone; and how could any one ever break that stone, in order to see its contents and its marks.

22. Vasishtha replied:--It is hard to break this hard stone, nor has anybody been ever able to break it; by cause of its extending over infinite space, and encompassing all bodies within its bosom. (So says the sruti:--There is nothing but is encompassed by it-[\*\*--]the all pervading soul).

23. It is full of numberless spots in its spacious cavity; and these consist of the marks of mountains and trees, and of countries, towns and cities.

24. There are also small and large dots in it, with any form or figure of them; but serve to represent the forms of men, and gods and demigods in them, as an outline shows the images of things.

25. There is a long line drawn in it in the form of a circle, which represents the great circle of the visible sky or horizon; and this contains the two central points, signifying the sun and moon.

26. Ráma said--Tell me sir, who ever saw those marks of such forms; and how it is possible for any body, to look into the cell of a solid or hallow[\*\*hollow?] ball.

27. Vasishtha replied:--It is I, O Ráma, that beheld those marks of different forms in that impenetrable block; and it is possible for you to look into it, if you will but like to do so.

28. Ráma said:--How could you sir, look into those marks inside that solid stone, which you say, is as stiff as adamant, and incapable of being broken or perforated by any means.



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29. Vasishtha replied:--It was by means of my being seated, in the very heart of that stone; that I came to see those marks, as also to penetrate into their meanings.

30. Who else is able to penetrate into that rigid stone besides myself, who have been able by my penetration, to pry and pierce into the mysteries of those hidden marks.

31. Tell me sir, what is that stone and what are you yourself; explain to me where you are and what you are speaking, and what are those things that you have seen and known to mean.[\*\* question mark should be placed here]

32. Vasishtha replied:--It is the supreme soul, which is the sole entity and sober reality; and this is represented by figure of speech, as the great stone, of which I have been speaking to you?[\* should be period and not?']

33. We are all situated in the cavity of this supreme spirit, and the three worlds form the flesh of this Great being, who is devoid of all substantiality.

34. Know the spacious firmament to be a part of this solid rock, and the ever flying winds as fragment of its body; the fleeting time and evanescent sounds together with all our varying actions and desires, and the imaginations of our minds, to be but the fugacious particles of its substance.

35. The earth, air, water and fire, and the vacuum and understanding also, together with our egoism and sensibilities, are the portions and sections of its totality,[\*.]

36. We are all but bits and parcels of the great rock of the supreme soul, and every thing whatever there is in existence,

proceeds from that source, and we know of no other cause or causality whatsoever.

37. This large stone is the great rock of Divine Intellect, and there is nothing whatever, which is beside and beyond its intelligence. Say then if there be any such thing and what it bears.

38. All things are but mere notions of them, as those of a pot or cot, a picture and all others; they appear in us as our dreams, and rise before us as the waves of water, (which are no other but water).

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39. It is all the substance of Brahma and the essence of the great Intellect, which fills and pervades the whole; know therefore all these as one, with the substantiality of the Supreme spirit, and all as quiet and calm as itself.

40. Thus all this plenum is situated, in the bosom of the great rock of the intellect; which is without its beginning, middle and end, and without any hole therein, or doorway thereto. Therefore it is the Supreme soul only which contemplates in itself, and produces (as the object of its thought), this ideal creation of the universe (or the one converted[\*\*converted] into many), and which passes under the title of the visible or phenomenal world.

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## CHAPTER CLXVII.

ABSENCE OF THE THREE FOLD STATES OF WAKING,  
DREAMING  
AND SLEEP.

Argument:--Refutation of the four fold Appellations of the World, and the three fold states of the Living soul.

Vasishtha continued:--The four titles, namely, the self-styled, the misnamed, the nameless, and the otherwise named, under which the world passes in their different senses;[\*\* semi-colon not needed] are all meaningless to the spiritualist, (who view[\*\*views] the world in its spiritual light, and as selfsame with the Supreme spirit, as it is related in the preceding chapter).

2. These different words do not disturb the mind of the spiritualist, whose soul is at rest in the Supreme spirit, and who pay no regard to the use of words (or terminology of theology).

3. All these visibles rise from the Intellect only, and bear no names of their own; they are of the nature of pure vacuum, and appear unto us in their simple vacuous forms (as phantoms in the air).

4. This is the soul, and this its title (that is giving a name to a nameless spiritual thing), is an erroneous conceit or coinge[\*\*coinage] of the brain. The spirit admits of no expressions; therefore take heed of no word but mind its meaning.

5. Whatever appears to be moving or staying or doing any action, is as calm and clear as the void air, and devoid of action as the Divine soul.

6. All things however sounding, are as silent as the still stone said before; and though they seem to be ever moving, they are ever as quiet as the void of the sky, and as still as the quiescent stone.

7. Though all things appear to be acting in their various ways, yet they are as motionless as the unmoving vacuum; and

though the world appears to be formed of the five elements, yet it is but a void and devoid of its quintessence.

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8. The world with its fulness of things, is but a congeries of your conceptions; it is full with the all pervasive and pellucid Intellect, which shows the visions of great cities, like the vacant sights in our dream: (or as a dumb and shadowy show, without any sound or substance in it).

9. It is full of action and motion, without any activity or mobility in it, like the passing city of our imagination; it is the air built castle of our error, and as the fairy land in our dream.

10. It is a false conception or notion of the mind, and as the fading shadow of a fairy; it is creation of our fancies, but altogether unsubstantial in its substantiality.

11. Ráma rejoined:--I ween this world as a waking dream, and reproduction of our remembrance of it; because it is reminiscence of the past only, that presents the absent to our view, and brings the outer objects to our knowledge. (Hence remembrance is the cause of resolving everything to our knowledge of them).

12. Vasishtha replied:--No Ráma, it is the reflexion which the glassy mirror of the Intellect, casts before us at any time[\*\*space added], the same appears to us even then in its vacuous form; and there is no idea or thought of anything, that lays a firm hold[\*\*space added] on the mind, or has its foundation there. (Refutation of innate conceptions and prior reminiscence).

13. Therefore the phenomenon always belongs, to the noumenon of the Supreme spirit; and the fluctuating phenomenals

ever abide in it, as the undulating waves play in the calm waters of the sea.

14. The uncaused world, exists of itself in the Supreme soul; and becomes extinct of itself, in the vacuity of the universal soul.

15. The world is viewed in the same light by every one, as it is reflected in himself, hence the ignorant are always in fault in having a wrong view of it; but not so the wise, who know it as nothing.

16. Again the lord god Brahma himself, has exhibited the lucid nature of his being, according to the four states or conditions, which are natural to the soul.

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17. These are the three states of waking, dreaming and sleep, together with a fourth called[\*\*hyphen deleted] the turiya[\*\*turiya] or the state of sound sleep, and these names are applied to the soul by the Supreme soul itself.

18. But in reality none of these quadruple states, belongs either to the Divine or the living soul, which is always tranquil, and which is of the nature of an indefinite void.

19. Or it may be said in respect to the soul, that it is either always wakeful, or in its ever dreaming state; or in a state of continuous rest and sleep. (The Divine soul never sleeps. Sir W. Jones. The ever wakeful eyes of Jove. Homer).

20. Or it is ever in its fourth state of turya[\*\*turiya], which is beyond all these triple states; but whether it is in this or that or what state, we know nothing of, being ourselves always in a state of disquiet and continued agitation.

21. We know nothing of the inanity of the vacuous soul, as to whether it is as the chasm in the foam or froth, or whether it is as the air in a bubble or spray; or whether it is as the gap amidst waves of the sea or what it is at all.

22. As a thing is known to be in its imagination, so it is impressed also in our conception of the same; and as anything appears either as real or unreal in the dream, we retain the like idea of it in our waking also.

23. All this is the display of our consciousness, and whatever reflexion it exhibits unto us it is but an empty shadow[\*\*shadow] in the hollow of the vacant mind, which resides in the vacuity of the vacuous intellect, that pervades the infinite vacuum of the soul.

24. Consciousness is the pith and marrow of vacuous Intellect, and retains this form (of its quiddity) at all times; it neither rises nor sets, and this world is inherent in it: (i. e. it is subjective and derived from within).

25. The creations on[\*\*of] the beginning, and the dark nights of dissolution, are but parts of its body, and resemble its nails and hairs. (i. e. The light which was the first work of creation, likened the whiteness of its nails, and the darkness of the universal deluge, equalled the blackness of its hairs).

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[\*\* png 337-346 compared to print]

26. Its appearance and disappearance, that is its clearness and dimness; are no other than as the breathing air of the great Intellect. (i. e. The exhaling and inhaling breaths of the Intellect, are causes of its expansion and contraction).

27. Therefore what means the waking, sleeping or dreaming

of the soul, and what signifies the term sound sleep or the turiya of the soul (which is ever awake)[\*\*.] So the word volition and nolition are meaningless when applied to the soul, which is always composed and indifferent. (These attributes belong to the mind only).

28. It is the inward consciousness, that exhibits its inner concepts as outward objects; how then is there a duality or anything objective, and what means this remembrance of extraneous matter.

29. Therefore all these that appear to our sight, are without their base or foundation; they are the reflexion of our consciousness in open air, which is wholly devoid of any material object.

30. Though the external world is said to be a reality, it is because of its being a concept of the divine mind, out of which it has risen to view; and reminiscence is said to be its cause also, by reason of our remembrance of the first creation, which continue all along with us.

31. But there is no outward object at all, owing to the absence of material elements; and the want of the five principles of matter, before and at the time of first creation.

32. As there are no horns of hares, and no trees growing in the air, and as there is no son of a barren woman, nor a dark moon shining in the sky.

33. So this visible world, and these personalities of ourselves; which are mere misrepresentations of our ignorance, are things invisible and inexistent in themselves, and are seen and known by ignorant only.

34. To them the world appears as an erroneous body, and

our personalities and abstractions of persons; but there is nothing as fictlie[\*\*fictious?][\*\*fictile?] or abstract to the spiritualist, who view[\*\*views] them all in one undivided whole-[\*\*--]the Divine spirit or soul.

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35. It is consciousness-[\*\*--]the pith and marrow of the soul, that exposes all these concepts of it to light; and the manner in which it displays them to the imagination, so do they make their appearance to our sight.

36. Whenever our misconception portrays its concept in a material form, or gives a name and form to an airy nothing; we come to see the same form in our imagination, in the empty void of our mind.

37. The great Intellect has the appearance of the sky for itself, which in the ordinary use of language, is expressed by the word matter, as consisting of the four elements, and the endless void which is devoid of them.

38. The unchanging and undecaying intellect, bears to itself the form of air only; which it conceives by mistake as the stable earth; just as imaginary men believe the air built castle to a reality.

39. The intellect being an incorporeal substance, has neither this form nor that nor of any kind at all; it has its pulsation and rest of itself, like the breath and stillness of winds in the air.

40. As the intellect manifests itself in its own sphere in the two states of its volition and nolition (or action or inaction); so the world seems to be in its states of motion and quiescence; which take place in the bosom of vacuum.

41. As the sphere of the Intellect remains unchainged[\*\*unchanged], at



the rise and subsidence of its thought; so doth the sphere of air remain unvaried, with all the creation and its dissolution in its bosom.

42. The world is always in the same unvaried state, whether you call it so or otherwise; and the seeming revolutions of bodies and succession of events, are well known to be nothing to the learned and wise, and not to others.

43. Because the wise soul dwells in the hearts of all, which it views alike as its ownself[\*\*own self]; but the ignorant soul is unconscious of its identity, from its sight of the outer world, and its knowledge of the difference of bodies from one another.

44. What is their[\*\*there] the interior or exterior of it, and that what is visible and invisible in it; all this is in the Lord

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whether active or quiescent, know all to be the om or on and rest quiet.

45. There can be no resoning,[\*\*typo reasoning] without an insight into the meanings of the significant terms and their significates; and it is consideration of both sides of the question that leads to our right judgment. Hence it is reasoning that leads us to truth, as the light guides us amidst the darkness of night.

46. Therefore drive off the multitudes of multifarious desires and doubts from your mind, by means of the clearness (light) of your understanding, (obtained by your habit of right reasoning), and also by your attention to the true interpretation of the sástras; and then rise and fly aloft to the higher region of light and truth, and attain the highest, best and most perfect state of Divine felicity and self-liberation.

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## CHAPTER CLXVIII.

### STORY OF THE HEWN STATUE OR CARVED IMAGE.

Argument:--The false and ignorant Attribution of creation, to the increate and self-manifest world.

Vasishtha continued:--As the unconscious tree, displays various forms in its branches; so doth the unconcerned spirit of god[\*\*God], exhibit the airy semblance of creation in air.

2. And as the ocean describes the whirlpools, insensibly upon its surface; so doth the spirit of god[\*\*God], exhibit this rotatory worlds unconcernedly, on the surface of its own vacuum, and as they are seen by all.

3. The Lord gives also to the sensible part of his creation, their internal faculties of the mind, understanding and egoism, as also many other powers under different appellations.

4. The phenomenal world is the production of the insensible Intellect, whose volitive faculties are as loose as the rolling eddies of rivers and seas.

5. The mind and understanding and all mental faculties, proceed from the Divine Intellect; in the same manner as the whirlpools and eddies, and waves and surges rise on the surface of the sea.

6. As a picture is nothing except its canvas, so the world which is no more than a painting, is drawn on the substratum of the intellect; and this is a vacuous substance, with the lustre of the world in it.

7. What I have said before of the insensibility of the tree and sea, in the production of the branches and whirlpools by them; the same instance applies to Intellect also, which shows the creation rising in its vacuity, not by an act of its intention or will, but by ordinance of fate, which governs all things, (and rules over Jove himself). This is the doctrine of fatalism.

8. And as a tree exhibits its various forms, receiving the  
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several names of a plant, a shrub, a creeper &c[\*\*.]; so doth the intellect displays[\*\*display] its many features, like its flowers &c[\*\*], and called by the different appellations of earth, air, water &c.

9. And as the branches and leaves of a tree, are not different from the tree itself; so the productions of the great Intellect, are no other than its very substance: (or are essentially the same with itself).

10. And as there are many things, made of the substance of a tree, bearing different names to themselves; so the productions of the Intellect, and the offspring of a living being, pass under several forms and appellations (of boy, girl, infant, adult and the like).

11. The offshoots of the Intellect are all these creatures, which grow in and rise from the mind (of their own spontaneity[\*\*spontaneity]); they appear to be the works of the mind as their cause, but are no better than the dreams (arising of themselves in the mind).

12. Should you say, why these conceptions of creation rise in vain in the mind, (if the creation is nothing in substance); I answer that they rise in the manner of dreams in the state of sleeping, which you cannot deny to enjoy. (The thoughts of creation like those of imagination and the conception in our

dreaming, are not unattended by a certain degree of delight, during the time of our enjoyment of them. Gloss).

13. As the tree displays various forms in the productions, and the imagination presents different shapes to our mental sights; so the intellect is employed in realizing many such creations in empty air.

14. As the odours of flowers fly about invisible in the open air, and as pulsation abides inherent in the wind; so the intellectual powers, are intrinsic in the very nature of the soul.

15. These creations likewise are ingrained in the Divine spirit, as fragrance is inborn in flowers[\*\*in flowers] and vacuity is ingenerate in the air; and as vacillation and velocity are innate in the winds.

16. As the air, wind and the flower, are receptacle of inanity, oscillation and odours respectively; so the Intellect is container of creation, although it is literally but an empty vacuity.

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17. Vacuity is no other than vacuum itself, as fluidity is not separate from liquids; fragrance is as inseparable from flowers, as pulsation is never to be disjoined from the wind.

18. Heat is not disparate from fire, nor is coldness apart from snow; know thus the world to be no way different nor disengaged from the transparency of the vacuous Intellect.

19. In the beginning, the Divine Intellect sees the creation appear in itself, as a dream rising in the mind; thus the world having no extraneous cause, and being subjective to the Intellect (as derived from within itself); is no way a heterogeneous mass or different from the Divine mind.

20. The instance of the dream is the best illustration of creation, and you can judge it well by the nature of the dream you dream every night; say what is there substantial in it, beside its being essential to the universal soul.

21. The dream is not the effect of any impression[\*\*inverted r!] in the mind, nor the result of remembrances stored in the memory; because it shows us many sights, unseen and unthought of before; say therefore how these come to pass.

22. If what is seen in a dream, comes to present itself at the time of our remembrance of the dream?

23. Therefore these revolving worlds; are as the rotatory whirlpools (in the wide ocean of the infinite mind); they are the fortuitous appearances of chance, and whatever occurs in the mind, passes[\*\*passes] alterwards[\*\*afterwards] for its dreams.

24. The creations being insensibly produced from the Divine Mind, like the waves and whirlpools in the ocean; receives its stability and continuity afterwards, in the manner of the continuation of the whirling waters and ever rolling billows.

25. Whatever is born without its cause, is equal to the unborn; because the unborn are forever similar to those, which have no cause for their birth?

26. As the precious gem[\*\*typo gems?] growing insensibly of themselves, have their lustre inherent in them; and as this brilliance is no substance or anything real at all, so the appearance of the world has no substantiality of itself.

27. Some how or other, the world has its rise, like the wave

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or eddy in a river; and then it continues to go on as the

continuous course of the stream.

28. There are numberless worlds of intellectual forms, gliding in the vast vacuity of the Intellect; and passing as aerial dreams without any cause whatsoever.

29. All these again become causes and productive of others, and they [**\*\*add: are**] all of vacuous forms including even the great Brahma and the gods and angels, (all of whom are aerial beings, and others of the samekind[**\*\*same kind**]).

30. All that is born in and produced from void, are null and void also; they grow in the void or air, and return also into vacuity.

31. It is the vacuum that appears as the plenum, as in the instance of an empty dream seeming as something; the man that denies his own percipience of it, is no butter[**\*\*better**] than a boor or brute.

32. The unreal appearing as real, is the fabrication of error and ignorance; but the spiritualist who knows the truth, views the world as the wondrous display of the Divine Mind and falsification.

33. It is the longstanding and deep rooted prejudice, that produces the erroneous conceptions of the creation and destruction of the world; it is wisdom to know it in its true light, and foolishness to take the wrong view of it.

34. The light of the Divine spirit, being once seen in this causeless void of the visible world, it continues for ever before our sight; as the dream that we see in our vacant minds in sleep, remains ever afterwards in our remembrance.

35. It happens that the intellect comes to present, the adventitious appearance of the world to our minds; in the same manner, as the sea shows it[\*\*its] whirls and waves to our sight, of its own nature.

36. Such is the nature of the Intellect also, that it shows itself in this manner (as the sea); and exhibits the revolving worlds, in its own etherial essence only (of its own accord).

37. Then the aerial Intellect, by a retrospective view in itself, invented certain words afterwards, significant of the men-\*

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\*tal and intellectual powers as well as of material elements and their properties.

38. Ráma said:--If it is so sir, that all these powers are the spontaneous growth of chance, how can the mental power of memory be produced on a sudden, when it is well known to be the product of remembrance or former impressions in the mind. Please explain me this.

39. Vasishtha replied:--Hear me Ráma, and I will destory[\*\*destroy] your doubt, as the lion kills an elephant; and will establish the one invariable unity as the broad day light of the sun.

40. There is an only universal soul, that is invisible amidst the vacuum of his Intellect; as the uncarved doll remains unseen, in the wood of every forest tree. (All things are contained in the Divine soul, as the future images in blocks of wood and stone. Aristotle, Addison).

41. We see the carpenter that carves out the puppet, from the wood of the tree (and the mason who hues out the statue from the block of stone); but we know not the soul, which chisels out the figure of the world from the great bulk of Instinct.

42. The statue does not appear in the rugged block, unless and until it [**\*\*add: is**] hewn out by the skill of carver, so the hidden world does not make its appearance in the Intellect, till it is brought to view by the ingenuity of the Mind; (the universal architect).

43. The uncarved body of the world (Corpus-mundi), does yet appear [**\*\*add: in**] its aeriform state; which is original and genuine form in the Divine Intellect; (until [**\*\*add: it**] is moulded in this its fictitious shape by creative mind).

44. In the beginning of creation, the inventive Intellect forms of its natural originality, the concept of the future world; appearing as an airy dream in the sight of the soul: (and then the imaginative mind frames it according to its conceit in various forms).

45. The vacuous Intellect conceives in its empty bosom, the airy ideal of the world; as if it were a toy or doll gliding of itself in itself.

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46. It conceives itself as the essential part of the great Brahma, and the seed of the mundane system; and then imagines itself as the source of life and the living soul, and the receptacle of egoism.

47. It imagines itself as the understanding and the mind also; and to be the reservoir of space and time. It deems itself as the root of the knowledge of I, thou, he, and others, and as the quintessence of the quintuple elements.

48. It sees in itself the congeries of the inward and outward senses, as also of the eight faculties of the mind; and both the spiritual as well as the elemental bodies contained in



itself.

49. It thinks itself as the great trinity, consisting of the three persons of Brahmá, Vishna[\*\*Vishnu], and Siva; and sees the sun, moon and stars all in itself. It considers itself as the whole creation and the interior and exterior part of everything.

50. All these being the imaginary creations of the Intellect; there is nothing whatever beside itself; but it is quite transparent in its essence, there is no concrete matter in it; and neither remembrance of gross materials is ever attached to it, nor any duality whatsoever subsisting in the unity of its nature[\*\*.]

51. The world is a causeless, uncaused and increate thing; and a nothing at all in reality; its creation is a dream, and its appearance, is as that of a delusive shadow in empty air.

52. It appears as a phantom in vacuum, and as an intelligence in the Intellect; it is intelligible as it is, and that is in the sense of a nihility.

53. What is the remembrance of a thing, any more than the dream of something, which is nothing in reality; and what is time of which we have no conception, except it be an imagination or devise of the mind in empty air.

54. What is contained in the inside of the compact intellect, the very same appears on the outside of it; but in reality there is no substantiality in the exterior object of sight, as there is naught in the interior object of thought; all which are but the glitterings of the Intellect.

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55. Whatever issues out of the bodiless and nameless something, which is forever quiescent and calm in its nature; are

deemed as causeless and uncaused productions, appearing before the blinded sight.

56. Know therefore that this world, is to be viewed in the same intellectual light; as you see the supreme Brahma himself; and know it to be the very aerial castle of your dream, as it is represented in the vacuous space of your mind in your sleeping state.

57. There is no such thing, as the visible or phenomenal world at any time; where can you find any dust on the watery surface of the sea; and how can you see anything visible, in the invisible spirit of Brahma.

58. If the world should appear as anything at all to your sight, you must view it as the manifestation of god[\*\*God] himself, in his unthinkable and incomprehensible nature. (Nature is the body of god[\*\*God]).

59. The world is full of the glory of god[\*\*God], from the fullness of Divine glory; nor is the one derived from the other; but a full representation of Divine splendour on the face of nature.

60. Though I have been repeatedly giving these lectures, yet the deluded minds of men are far from receiving them; they believe the world of their dream as if it were in waking, and knowing even its unreality they will never get rid of their rooted prejudice.

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## CHAPTER CLXIX.

### DESCRIPTION OF THE CALM AND TRANQUIL MIND.

Argument:--Character of the unexcited and self-liberated man and his happiness in Life.

Vasishtha continued:--He who is [\*\*[neither]] delighted with his delights, nor dejected in his distress; who looks only within himself for his peace and solace, is verily called the liberated man in his life time.

2. He is called the self-liberated man, whose mind is [\*\*[not]] moved from its steadiness in solid rock of intellectuality, towards the worldly enjoyments that are spread before him, (and which are ever attractive of unrestrained minds).

3. That is called the liberated soul, which reclines in its intellectuality, and has its mind ever fixed in it; which delights in intellectual culture, and has repose therein.

4. He is verily styled the liberated soul, who reposes in the supreme soul; whose mind does not slide from divine contemplation, nor takes any delight in visible objects all around.

5. Ráma said:--Sir, I ween the man that feels no pain in pain, nor derives any pleasure from what is pleasurable, and is entire insensible of both, to be a mere block, and devoid both his senses and sensibility.

6. Vasishtha replied:--We call him the self reposed, who rests in his vacuous intellect only; and whose soul derives a spontaneous delight from the purity of his understanding, such as it finds in nothing and no where besides.

7. He is said to have his rest in the supreme soul, whose mind is cleansed of its doubts in all things; and who has obtained by means of his discrimination[\*\*discrimination], the true and certain knowledge of everything. (so says the sruti.[\*\*:] No doubts disturb the mind of one, whose soul confides[\*\*confides] and has found its rest in God).

8. He is said to rest and have his repose in god, who takes

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no delight in any earthly thing whatever; and though he is outwardly employed in discharging the duties of his life, yet his soul is fixed in his god.

9. He is known to have his quiescence[\*\*quiescence], whose activities are all without any aim or expectation; and he goes on and lives content, with whatever he gets and offers itself to his lot.

10. He alone is happy and successful, in this world of woe and misery; who in his long restless, helpless and tedious journey in it, has found his repose in the supreme spirit, by means of his intellectual improvements.

11. They who after running their long race, in the active course of worldly life; have come at last to set themselves at ease and quiet, at the latter end of their lives, are as men that appear to fall fast asleep, and enjoy their repose after the vexatious dreams of their busy days.

12. They shine and pass as brightly, in the open sphere of their intellects, as the glorious sun rises in the sky, and runs his daily course without stopping any where.

13. Good people seem to be sleepy in their minds, though they are seen to be wakeful and employed in business with their bodies; they remain as inactive as any inert body, though they are never dormant in their souls, (which are ever awake to their eternal concerns).

14. They who lie asleep on their beds, and are drowned in their reveries and dreams; are said and believed to be sleeping: though they are not insensible of the workings of their minds.

15. When the tired traveller, halts after his long and wearisome journey, and ceases to utter a word owing to his hard breathing, such dumbness does not bespeak his dead silence or torpidity.

16. The man of transcendent knowledge, and perfect peace and tranquility of his mind and soul; remains as blind to the splendours of day as the purblind owl, and as quiet as any body in the darkness of night, when the whole creation sleeps in the gloom of ignorance and unconsciousness.

17. That man is happy, who sleeps over the varied scenes of this visible world, and does not sights of woe, which it

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presents to view at the time of waking. (The gloss quotes a corresponding passage from the Bhagavad Gíta).

18. He who pays no regard to cerimonial[\*\*ceremonial] rites, and remains sincere to the welfare of his soul; such a man is said to be self satisfied, from his communion with himself, and is never, O Ráma, deemed as dead himself.

19. He who has passed over the miseries of this world, and got to the other side of it (next world); remains supremely blest in himself, by his sense of heavenly bliss in his inward soul.

20. He who is fatigued with his long and tiresome journey in this world, and is ever deluded by four senses and sensible objects; gets weary of and cloyed with his enjoyments in life, and meets with the spectres of despair at the end.

21. Being overtaken by hoary old age, he is battered and shattered by the hoar-frost of diseases; and then like the old and worn-out antelope, he wishes in vain to traverse his native forests and slains.

22. Forsaken by the supreme soul, the sole and faithful guide in our journey through life; we are exposed to the intricate maze of thorns[\*\*thorns] and thickets, till the weary traveller is at a loss of the shady grove where to[\*\*space added] take his rest.

23. Here we are robbed of our passport and passage money, by the highwaymen[\*\*space removed] of our sins and sensualities; till we are overcome by our weakness, and exposed to numberless dangers and difficulties on the way.

24. He that is possest of his soul by means of his spiritual knowledge, gets over the ocean of the world to the spiritual regions; where he rests calmly in the bedstead of his spirit, and without the bedding of his body.

25. The man who moves about, without any aim or attempt of himself and without his dream and sound sleep; whose mind is ever wakeful and whose eyes are never closed in sleep, such a man sleeps softly in the lap of his soul.

26. As a horse of real breed, sleeps in his standing as well as running; so the self-possest[\*\*hyphen added] person sleeps in himself, even though he [\*\*[is]] employed in the acts of life among mankind.

27. How very sound and profound, in the trance or reverie  
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of the philosophic mind, that it is not disturbed, even at the crackling of thunders or cracking of volcanoes.

28. How exquisite is the ecstasy[\*\*ecstasy] of the right discerner of truth, who sees all within himself, which the external observer with his open eyes, finds as lying afar without himself.

29. The man who with his open eyes, sees the world disappear

from his sight; is giddy with his ecstatic[\*\*ecstatic] views, and not with ebriety liquor. (He sleeps calmly in the trance of ecstasy).

30. Ah! how happily he sleeps in his reverie[\*\*reverie], whose soul is satiate and at rest, after it has swallowed the visible world in itself, and drank the ambrosial draught of self satisfaction.

31. How happily doth the self-possessed[\*\*hyphen added] man sleep in his solity[\*\*solity], who is ever joyous without any joy or anything to enjoy; who is joyful in enjoying the everlasting felicity of unity, and who sees effulgent light of his inward spirit, without any mortal thing on the outside.

32. Happy is the self-possessed[\*\*hyphen added] soul, which is blind to the objects of common desire, and rejoices in the blaze of transcendent light in itself; which delights in subtile and spiritual joys, as much as others luxuriates in their solid food and gross enjoyments.

33. Happily sleeps the spiritual man, with the inward peace of his mind; who shuts his eyes against the outer world, which abounds only in sights of woe, and restlessness of the giddy mob.

34. The self-possessed rest in perfect peace of their minds, who bemean themselves as the meanest of the mean in their outer demeanour; but deem themselves as the greatest of the great in the greatness of their souls; they have their repose in the lap of the vast void of their selves.

35. The spiritualist sleeps happily in the universal soul, with its body resting in its vast vacuity; which contains an infinity of worlds in every atom of it.

36. The spiritualist rests perfectly blest in Supreme Spirit,

which is full of ineffable light, and in which he sees the re-\*

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\*peated creation and dissolution of the world, without being destroyed himself.

37. Blest is the godly man, that seeing the world as a dream in his sleep, rests in the Spirits[\*\*Spirit] of his god, where he sees everything as clear as day light, and as bright as open sky.

38. How blest is the psychist with his musings, who contemplates on the essences of all substances, and engrosses the entity of whole nature in himself; and whose comprehensive mind grasps the cosmos in itself, as the vacuity of the sky, comprehends the whole universe within its ample womb.

39. How happily does the self-commung[\*\*communing] sage, sleep in his abstract contemplation of the clear and bright heavens in himself; and who views the whole universe in the light of the clear firmament, resounding with the sound of his own breathings or snoring.

40. How happily doth the self-communist, rest in the depth of his inmost thoughts; who finds himself as null and void, as the infinite vacuum itself, and views the universe hovering as a dream, in a corner of that vacuity.

41. How cheerfully does the self-musing sage, lie down in his humble bedstead, which he finds as a matting made of straws, swept before him by the tide of time, and the current contented circumstances.

42. The sage, who by his diligent self-consultation, has come to know the true nature of himself (i. e. of his soul); lives in his lifetime as in the state of dreaming, and deems as an aerial figure of his dream subsisting in empty air.



43. The sage who by his diligent self-cogitation, has come to the knowledge of his own vacuousness; comes to the same knowledge of all nature at large, till at last he comes to reduce and assimilate himself to vacuity.

44. The waking man falls to sleep, and the sleeping person rises to wake again, and in this manner they pass their time in endless turns; but the sound sleeper alone is ever wakeful to his true friend of spirituality: (because sound sleep is one's absorption in the quiet of Divine Spirit).

45. He who having passed his days in this life, in company  
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with his best friend of self-liberation (jivan mukti) in his lifetime; comes to enjoy the sweet companionship of that friend (amutra[\*\*amurta]-mukti), in his future life for a long period of time, he is verily entitled to his perpetual rest and everlasting bliss, in the list of the Divinity itself forever.

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## CHAPTER CLXX.

### ON THE CONDUCT OF THE SAPIENT MAN.

Argument:--Our acts are our best friends and relatives; their virtues[\*\*=print]  
and the enjoyments of their fellowship.

Ráma said:--Tell me sir, who is that friend with whom he lives, and what is the nature of this enjoyment, whether it is subjective or objective, that is whether derived from within oneself, or from external objects.

2. Vasishtha replied:--Our own conduct alone is our only true friend, whether it is ingenite in our nature, or derived by our extrinsic training and education from others. (The two

words suaprabáha and swapráya in the text, are explained in the gloss as sahaja-[\*\*--]innate and abhyasta or learnt.)

3. Our inborn good conduct is as infallibly and friendly to us, as the natural beneficence of our parents; and our extraneous good behaviour, is as overruling upon us, as the controul[\*\*control?-- P2:controul OK/SOED] and restraints by a faithful wife in the intricate maze of life.

4. A fearless course of life, an[\*\*and] a well earned livelihood, and a well regulated mode of living; together with a dispassionate temper and coolness of mind, are replete with unrestricted and ambrosial sweets.

5. An unblemished life acquired from early youth, is able to save a person from all dangers and difficulties in the world, and render him confidential for every trust, and a repository of all wealth and treasures.

6. It is able to preserve men from all evils, as a father prevents his boys from daubing their bodies with dust and dirt; and hinder them from all acts of wickedness.

7. Such a life gives a man the fervour of fire, and the sweet of flowers; it adds a clearness to his mind and countenance, as the sunlight brightens the face of the day.

8. It supports a man as the father feeds and fondles his  
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child, and protects him from every accident, as the father is ever ready to shield his children from all harm.

9. As fire purifies the body of gold from alloy, and separates the gross that is to be rejected; so does it show the good qualities, from whatever is to be shunned and avoided.

10. It gladdens the hearts of men with polite speech, which is policed from rusticity; and is a repository of all laudable pursuits, as a treasury is full of moneybags and precious gems.

11. As the sun never shows darkness to view, so the good man never exposes his dark side to sight; as the loving wife shows only her affection to her beloved, so does he show his tenderness only to people.

12[\*\*.] He speaks and behaves kindly with all men, and doth them good only; and his words are always sweet and cooling, and without interested or selfish view.

13. He is the well-wisher of men, and is therefore revered by them all; he speaks smilingly to all without any craving of his own, and bears the form of goodness only to all beings.

14. Should he happen to meet an enemy in a contest, who is ready to strike the first blow on him; he tries to evade it by eluding his opponent by some artifice or slight of art or skill.

15. He is the patron of gentle and polite men, and protector of women and his family; and is as the nectarious physic to the souls, of all those that [\*\*[are]] ailing under sickness and sick-heartedness.

16. He is particularly a patron of learning, and patronizer of the learned; he is a servitor of venerable men, and a favourer of the eloquent and argumentative. He is a compeer and alter ego to his equals in births and breeding.

17. He conciliates the favour of princes, noblemen and the liberal towards him; and in conducting all sacrifices, acts of charities, austerities of devotion and pilgrimages, by contribution of his honest means.

18. He partakes of his good food and drink, in company with his friends and Brahmans; and joining with his wife and children, and all the dependants and inmates of his family (i. e., -----File: 355.png----- he never eats alone), and he never keeps company save with the good and great.

19. He abstains from all enjoyments, deeming them as straws and causes of disease; and indulging himself in conversing upon good subjects, with his view to the edification and beatification of mankind.

20. In this manner he passes his time, in company with his friends and family; he is content with his own state, and glad at what fortune has provided for him: (i. e., his own lot and profession).

21. Ráma rejoined:--Tell me Sir, in short, who are his wives and children and his friends also; what are their different forms, and what are the qualities and virtues they are respectively possessed[\*\*possessed] of.

22. Vasishtha replied:--Sacred ablutions and charities, religious austerities and meditation are his so many sons; that are all of great souls, and entirely devoted to him.

23. His wife is named Chandra-lekha, who is like a digit of the moon in her appearance, and whose very sight delights the eyes; she is his constant companion, always loving to him and constant[\*\*content?--P2:constant?] in herself.

24. She is the ravisher of his heart, and dispeller of the gloom of his mind, by reason of her loving kindness to him; she is the delight and delighter of his soul, and is ever a faithful helpmate unto him.

25. He has another consort by name of samata (i. e. of the same mind) with herself; who is dear to his heart, and keeps at the door to his house, and pleases him by her very appearance.

26. She fixes her mind always, at the mansions of virtue and patience; and runs before and guides the steps of her emburdened lord, to the abode of the blessed and felicitous.

27. That strong man has another wife named Maitri or friendship, whom he bears along with samata on his either shoulder; and who advises him how to quell the enemies of his king's states (in royal service).

28. She is his clever counsellor in all honourable acts, and

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gave proof of the varacity[\*\*veracity] of her advices; by augmenting his wealth and rendering him honourable before all.[\*\*replaced ? with .]

29. Being thus employed in the discharge of his duties, in the circle of his friends, family and advisers, the sapient man [\*\*[is]] always pleased in himself, and never frets nor grumbles at any person or anything whatever.

30. The wise man ever remains as he is, silent and sedate in his mind; he remains always as unmoved as a picture in painting; though he may be moving about in the ordinary affairs of life.

31. He remains as dumb as a stone in fruitless discussions; and feigns himself as a deaf man[\*\*space added] in useless conversation.

32. He continues as a dead body, in acts which are against the social usage; but in conversations regarding polity and good manners, he is as eloquent as the wise Vrihaspati[\*\*Brihaspati], and as

fluent as the snake Vāsuki (with its hundred tongues).

33. When engaged in some righteous discourse, he exposes the fallacy of sophistical reasoners; and clears all doubts in a moment, by the versatility of his conversation on various subjects all at once.

34. He is tolerant and magnanimous, bounteous and charitable; he is pliant and gentle, sweet in his speech and handsome[\*\*=print] in his look, and famed for his pious acts.

35. Such is the character of enlightened men of their own nature, and no practice nor education can ever make any one as such; as the sun and moon and fire are bright by themselves, and there is none and nothing else, that can ever make them shine.

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## CHAPTER CLXXI.

### MEDITATION OF PURE VACUUM.

Argument:--On the nihility of the Phenomenal, and substantiality of the Noumenal vacuum.

Vasishtha resumed and said:--It is the manifestation of our vacuous consciousness, that exhibits the phenomenal world unto us; whereas[\*\*space removed] there is in reality there[\*\*delete 'there'] is no such thing as this world, or its appearance, or a vacuum[\*\*vacuum] in nature or a thing as consciousness in ourselves.

2. Whatever is apparent before us, is the manifestation of the Intellect, and vainly styled the world; just as the open air called the sky, is no other than the air itself. (So the vacuum known as the world, is not otherwise than the very

vacuum).

3. As a man going from one place to another, sees a gap and blank between; and yet thinks of the place he has seen and left behind, so is the world a mere gap and thought of the mind.

4. Before creation there was nothing, how then could this something appear from that nothing; the latter having no material cause, is no material or visible thing. (Ex nihilo nihil fit)[\*\*.] So the sruti[\*\*:] sat eva asit, na kinchit idam agra asit).

5. Then there was not an atom-[\*\*--]the origin of the world in existence; how then and from where, could this revolving world, have its rise and form?

6. Therefore this formal and visible world, could not have sprung from it, as no child could ever be born of a barren woman. Hence there is nothing as the visible world, and the conception thereof must be entirely false: (as that of a ghost or goblin).

7. Whatever then appears as visibly present before us, is only the blank vacuity of the Intellect; and this is the

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transcendental state, in which the supreme unity appears unto us: (according to the doctrine of srutis).

8. As it is in depth of our sound sleep, there appears a fleeting dream before us; so it is with the supreme Intellect, which never forsakes the serene and unalterable tranquility of its divine nature.

9. But exists of itself in itself, and in its calm and quiet state, ever before the appearance of creation; and manifests intellectual vacuity, in the form of the visible world, as it appears

unto us.

10. As the idle thoughts of the mind, presents themselves as airy castles in our sleep; so doth the vacuum of the supreme Intellect, exhibit the appearance[\*\*appearance] of the creation in its own empty space.

11. As the empty air evolves itself, in the manner[\*\*=print] of whirlwinds in itself; so does the intellectual vacuum exhibit the phenomenal world, subsisting in its every[\*\*very] self (in the noumenon).

12. Hence the three worlds that appear so visibly to our view, are quite unintelligible and unexposed to our sight in their very nature; it is the Supreme Deity itself, that appears in this manner of its subsistence in its own vacuous substance.

13. There is nothing as the formal earth, or anything whatever at any time; or be it anything either formal or formless, (i. e. whether as plastic nature or subtile air or spirit, or whatsoever you may choose to call it; it is the Great Deity alone, that manifests itself in this manner).

14. As the formless mountain appearing in dream, disappears in air upon waking; and as the visible world in waking becomes invisible in sleep, so does the triple world appear and disappear by turns, in the transparent and tranquil intellect only.

15. To the watchful and enlightened mind, the world appears as identic with God; but however intelligent we may be, [\*\*[we]] can never know that we are all along sleeping in our waking.

16. As the mind is unoccupied with any object, in the interim of one's journey from one place to another; so the

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minds of all living beings, are naturally unoccupied with any preconceived idea; and this blankness is the true state of the intellect. (This passage contradicts the doctrine of innate ideas in the mind).

17. That unemployed state of mind, which one has in the interval of his journey from place to place, is what bears the name of transcendent void, wherein all existence is contained. (This passage is opposed to the preceding one. To say the intellect to be a perfect void and blank, and again the container of all, is quite contradictory).

18. Now this void of the mind, and the vacuity of the world, are similar to one another as regards the similarity of their contents; as neither of them contains anything besides the principles of the five elements, either in their ideal or gross forms of elemental bodies, called as the real and unreal ones. (Sadasadalmaka).

19. The ideal or unreal ones, are the inward conceptions of the mind, and are called as manaskaras; while the real or gross forms of them, are styled the rupalokas or visible objects, and both of these are but different modes of divine essence. All of them are like the eddies and waves, rising on the surface of the infinite ocean of the Deity.

20. Hence there is no such thing as the objectivity of the world, except that it be of the nature of that vacancy of the mind, as a traveller has in the interim of his journey from one place to another.

21. As the rising and setting of the passions and affections in the mind, are mere modes of it; so the being and not being[\*\*being] of anything, and the presence and absence of the world, are mere modalities of the Divine Mind.

22. The chasm that there is between one thought and another, is truly characteristic of the voidness of the Divine Mind, (which reposes forever, in its everlasting and tranquil intellectual felicity sachchidananda); the visible world is but a wave in the ocean of Eternity, or as the mirage in a sandy desert.

23. The Divine spirit never changes from its state of calm repose, and vacant mindedness, as that of a traveller in the

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interval of his journey from one place to another. Such is the state of this world which is ever calm and quiet.

24. From the beginning or since the time of the first creation of the world, nothing was made, that seems to be made; it is only a magic show that appears so palpably to sight.

25. Alas! all this is nothing, that is so bright to sight; and yet it is something right, when viewed in the light of Brahma himself; and then it affords us fresh delight.

26. Ah! where shall I go, and what can I get from this ungodly world, which is ever prone to unrighteousness; it is an unsubstantial sight, and passes for substantial, and yet no body understands that it is Brahma the very god, that exhibits himself in this mode and manner.

27. It is no production nor reflexion, neither the archetype nor its ectype; what then are these phenomenals, and how and from where? All these that appear to view, are of the vacuity of Brahma, who exhibits himself in this manner (in all shapes).

28. As a gem shines itself of its own lustre, and not derived from without; so does the vacuous Intellect shine of its own splendour, shown forth in the creation, which is selfsame with itself.

29. It is in that calm and quiet vacuity, that this sun shines with all his glory; or rather a spot of that vacuum shines in the shape of the sun, which is but a modicum[\*\*í-->i] or molecule of it, and nothing beside.

30. Though situated therein, yet neither does the sun nor the moon shine of itself; it is that god that illumines those luminaries, neither of whom can illumine that transcendent Being the supreme Lord unto us.

31. It is his lustre, that enlightens this visible (the mundane) sphere; and it is he alone that is the enlightener of the sun, moon, and stars and fire as also of all other shining bodies, that shine with their borrowed light from him.

32. Whether He is formless or fictile, bodiless or embodied, is the verbal disquisition of the ignorant only at all times; whereas[\*\*space removed] it is well known to the learned,[\*\*=print] that any supposititious[\*\*suppositious] form of Him, is as unreal as the potentiality of an[\*\*a] sky flower  
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growing in empty air. (Here are ákás-latas--sky-plants or orchids in air, but no ákás-pushpa or sky-flower, which must grow on the plant and not in the air.)

33. As a ray of sunbeams, and[\*\*delete 'and'] a particle of sand or sunstone,  
shine brightly in sunshine; but the sun and moon also do not shine even as conspicuously as those particles, before the great glory of their Maker. (The sun is a grain of sand, and the moon a molecule, before the glory of the Great God).

34. The shining sun, moon, and stars being but offshoots, of the flaming gem of the vacuous Intellect of the Deity; say how can they be otherwise than flashes of the same gem,

from which they are emitted. (The flash is not separate from the gem).

35. The divine state or hypostasis being divested of intellectuality, and being devoid of its voidness also, becomes deprived of its essentiality, as also destitute of all quality; being thus drained of all its properties and attributes, it becomes full of the plenun[\*\*plenum] and totally of all existences.

36. The earth and all elemental bodies reside in it, in a manner as they are absent therein, and all living beings living by it, do not abide in the same. (All these opposites meet in its nature).

37. All things combine therein in unity, and in their atomic forms, without forsaking their grossness without; while the Divine never forsakes its uniformity, without any mixture of duality in its pure entity of unity.

38. Anything here is nothing, nor is anything a nothing altogether; therefore it is too difficult to say, what thing it is and what not. (The nature of God is inscrutable).

39. There is one thing which is infinite, and without any intersection, and is ever extended in[\*\*delete 'in'] everywhere; and this is the essence of the vacuous intellect, containining[\*\*containing] the germ and  
gist of the universe in itself.

40. As the mind is vacant and still, in the interim of its passing from one thought to another; such is the nature and  
-----File: 362.png-----  
form of the world (i. e. of a quiet void), although it appears so variegated to view.

41. Though it appears to be multifarious, yet it is the

uniform intellect only, which extends invariably over all vicuity[\*\*vacuity]; and sees as in its dream, the forms of the five elemental bodies hovering about it.

42. As the intellect passes from its rest of sleep, to the sights in its dream; so it passes from the state of pralaya or the void of universal desolation to the commotion of creation. (The sleeping and waking of the soul causing the extinction and resuscitation of the world. Menu[\*\*Manu] I).

43. As sleep and dream recur to every soul, so the extinction and renovation of the world, occur to all alike; so also is waking akin to the turiya[\*\*turíya], or enlightened state of the soul: hence the world is no other than a phenomenon in the intellectual vacuum. (The words waking and enlightenment are synonymous terms).

44. Thus the whole universe is no more[\*\*space added], than a state of waking, sleeping and dreaming and turiya[\*\*turíya] scenes; such is the understanding of the learned on this subject; and we know nothing in what light, it is viewed by the ignorant.

45. The Lord is inscrutable amidst the living brute and all inert creation; nor can we come to any conclusion, in respect to the nature of that Being, who is beyond the knowledge, of our mind and understanding.

46. This much is knowable of Him, that he is of the pure Intellect, and that all things are full of Him; yet they are not of the form of that Reality, which manifests itself in the form of the universe.

47. The words permeation and diffusion, of the Divine

spirit in creation; are used by the learned only, for  
explanation[\*\*explanation]  
of the Omnipresence of the Deity; else there is no scent,  
i. e. nothing of the import of the word pervasion (of Divine  
essence) in all nature. (Nature is the mere body; but god its  
soul is a bodiless Being).

48. It is since the first creation of the world, that this great

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essence of the vacuous Intellect, is situated of itself, in the  
souls of great souled (or high minded men).

49. The all pervading Intellect is ever situated, in the minds  
of the sages, whose souls are full with the presence of the One  
supreme spirit; and it is that Intellect, which conceived in itself  
the idea, which passes under the name of the world.

50. The knowledge of the felicity[\*\*felicity] of the world, like that of  
a dream upon waking, is attained with delight, but the want of  
this knowledge, as of some bad dream at the time of sleeping,  
makes us uneasy all the while.

51. The silent saint that knows the truth, is always in the  
selfsame state of tranquility, whether he be walking or sitting  
any where, or remain in the states of waking and sleeping.

52. The wise man that remains indifferent to everything, and  
sits content even in his distress; and cares not whether he  
lives or dies, has nothing whatever either to gain or lose.

53. The wise man, who is outwardly employed in worldly  
affairs, without taking any thing to heart, and neither parts  
with nor craves anything; remains inactive in his active life.

54. Utter indifference is characteristic of the wise man, just  
as heat and cold, are natural to fire and snow, and this habit of

of[\*\*delete 'of'] the mind, is not acquired by practice or education.

55. He who is not by his nature, of this disposition of his mind, is ever ignorant of truth; and ignorance of this truth, is the sign of a character, that [\*\*[is]] inclined to base desires[\*\*.]

56. The truly[\*\*truly] wise man, remains perfect and pithy in his own good nature; he is quite satiate with the sweet ambrosial draught, of his transcendent tranquility; he is sedate in his mind, and without his varying desires of this thing or that.

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## CHAPTER CLXXII.

### ESTABLISHMENT OF THE IDENTITY OF THE DEITY AND THE WORLD.

Argument:--The world a Pantheon or full with the fullness of God; and our erroneous conception of its materiality.

Vasishtha continued:--The world is devoid of any material element, as the earth and others; and I ween the first creator to be the Mind only, which is the fruitful tree of desires.

2. The word mind derived from the act of minding, came to be used afterwards as a name for the thinking power, as it was from the whirling of waters, that is got the name of a whirlpool.

3. It is by its connection with the Intellect, that it has its understanding and the other faculties; or else it would [\*\*[be]] as blank as the void of the air, which could have no dust were it not for the earth underlying it.

4. The mind is neither the body nor heart, nor the senses nor desires nor even has it any of these; and though these are

commonly attributed to it, yet in its true sense, it is devoid of all properties.

5. How can reminiscence be the cause of reproduction of the world? The former creator or Brahma, being liberated or extinct with the extinction of that world, could not have retained his reminiscence of it; nor could the new creator of the new world, possibly have any remembrance of what he knew not [\*\*[at]] all. (There have been many by gone Brahmas before).

6. The holy and liberated souls, have neither their bodies nor reminiscences[\*\*reminiscences] any more; nor the passing currents of other rivers, return or whirl back, like the whirlpools of some. (So the sruti:--The liberated souls, return no more to mortality).

7. Or if he have any body at all, owing to the reminiscence[\*\*reminiscence] of his former state; it must be an unearthly and immaterial[\*\*=print] -----File: 365.png----- body, quite still and rarified[\*\*rarefied] as in imaginary forms. (Such are the spiritual bodies of gods and angles).

8. As our imagination presents to us, a visionary mountain to the minds[\*\*mind's] eye; such is the air-drawn body of the all engrossing Viráj; presented unto us without any earthly form. (Viráj is Pantheon).

9. There is therefore no such thing as reminiscence[\*\*reminiscence], at any time whatsoever; it is merely built or[\*\*on] popular belief, and not upon the reason of wise men. (Because the creator had no remembrance of a prior creation in his first formation of the world).

10. Ráma rejoined:--How do you say sir, that rememberest



everything that there was no previous remembrance in the first creator; who must have remembered the creation of a first kalpa or learnt it, O inspired sage, by his inspiration also. (So says the sruti:--Brahmá performed austerities and was inspired by the Lord.[\*\*,] see.[\*\*delete '.'] Manu I).

11. Vasishtha replied:--The pre-existence of reminiscence is possible in the outward or visible world, which admits of cause and effect; but can it be where there is no such world, but a mere vacuum only? [\*\* period replaced by question mark]

12. There is nothing visible here, from the highest heaven to the lowest pit; if it [\*\*[were]] so a nullity only, then what is its reminiscence[\*\*reminiscence] and to what use is it? [\*\* period replaced by question mark]

13. The remembrance of the prior world in its absence, is called its reminiscence; but when there never was nor is any visible world at all, how can you think of its reminiscence; even in fancy? [\*\* period replaced by question mark]

14. The entire absence of the phenomenals at all times, makes it identic with the invisible Brahma himself; and this being the truth of it, say how can you fancy the reminiscence of anything? [\*\* period replaced by question mark]

15. Therefore the prime creator, could have no remembrance of a prior existence nor could he have any bodily form, being of a spiritual form of pure intelligence only.

16. We should remember the past from our present state, that we are mortal beings undergoing repeated transmigrations, -----File: 366.png----- and not bring other persons and things to our remembrance, as others think it to mean. (We should remember ourselves only).

17. Reminiscence means the retention of past things, in our remembrance or inward memory; but what can we remember, when there nothing was nor is, nor shall ever be anything? [\*\* period replaced by question mark]

18. All this stupendous fabric, is the supreme Brahma itself; who remains as immovable as a mountain, and without its beginning, middle or end. What then is the reminiscence or presence of it? [\*\* period replaced by question mark]

19. The Lord being the universal soul, is the soul or essence of all things; and shines like the lustre of the vacuous Intellect; outwardly he is quite calm, as I may say he is reposing in our remembrance.

20. So the remembrance of the Lord, is as he is seen in the light of nature; hence the habitual meditation of the lord, corresponds with the contemplation of external nature. (Because apart from nature we have no idea of god, unless we think as the Lord of nature. [\*\*deleted '('] This is called the natural religion, or the worship of god in nature, the ancient vedic religion).

21. Whatever is known to us is nature, and the same is the object of our meditation. Hence the appearance of any thing (in the mind), is called to be its remembrance.

22. And as anything which is absent or inexistent, appears visible (by error) before our sight, like the false appearance of water in the mirage: such is the case with our misleading memory also; (which is hence called a treacherous memory).

23. Again any prejudice which is rooted in the minds of men, and appears as right by long habit of thinking it as such; this also passes for memory also. (though it is a wrong impression in the mind).

24. Any sudden accident or passing event, that strikes the mind for a moment; pass also under the name of memory; though it may or may not happen any more.

25. Any idea that rises of itself in the mind, becomes so impressed in it, by its being fostered for any length of time; that any other thing bearing resemblance thereto, passes for an object of our memory.

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26. Any thing whether obtained or not by any means, passes also for an object of memory; as the ventilation of wind by means of a fan. (It means a negative idea is ever accompanied with its affirmative one in thought and memory).

27. Again whatever occurs in the mind, by parts of the whole subject, is also called its memory (how imperfect so ever it may be); just as any part of the body is called the body also.

28. There are also many chimeras also[\*\*delete 'also'], rising of themselves before the mind, like magic shows appearing before our sight; and if the remembrance of these be called memory, then say what truth or reliance is there in it? [\*\* period replaced by question mark]

29. Consider then how very imperfect and erroneous, is[\*\*delete 'is'] this faculty of memory is to man; and as there is no visible creation at all, its memory therefore is altogether meaningless.

30. Hence then the world being but a display, of the density or volume of the Divine Intellect; it is reflected at present as a visible object in the minds of the ignorant, who have given them the name of memory, which in reality is nothing at all.

31. I cannot tell you about the means of liberation, nor

do I know wherein it consists; yet however to clear the doubt of the inquirer, I will relate something about it at present[\*\*present].

32. Until there is an end of the sight of the visibles, and an oblivion of the remembrance of past events; and a cessation[\*\*cessation] of avidyá, ignorance and delusion, it is hard to be attained. (i. e. A slave to this world and errors, is never emancipate in this life jívan mukta).

33. The ignorant have a belief, in whatever is quite unknown to us; since they can never conceive[\*\*conceive] whatever is imperceptible to their senses: (i.e. whose minds never rise beyond sensible objects.)

34. The enlightened are unacquainted with the gross errors, which lurk in the darkness of ignorant minds; as the ever luminous sun, knows nothing of what pass[\*\*passes] in the gloom of night.

35. Whatever likeness of any thing, ever appears to be impressed in the mirror of the mind; the same being habi-\*

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\*tual to thought, as any thing studied or stored in the mind, receives the name of reminiscence[\*\*reminiscence] from its impression in the memory.

36. But these glaring impression[\*\*impressions] in the imagination, being rubbed out of the mind like the colours of a painting, there remains no more any tinge of the mistaken world therein, as in the clear minds of the learned.

37. The mirage shows the appearance of water in it, which is a mere delusion and never true; so is the dream that shows

this creation to view, which is no more in reality than a false vision.

38. It is the vacuous Intellect, which contains the creation in it; and shows its representation in ourselves; thus the world appears in the void of the Intellect only, and not any thing as fallen or detached from it. (It is a picture in the plate of the mind).

39. The supreme soul shows this form in itself, and makes its unreality appear as a reality unto us; and though this form was manifested at the beginning, yet it is no more than the display of an unreality. (i. e. Being seen in God it is real, but without him it is unreal and nothing).

40. Then say, whence and where is this world, with all its pleasant as well as unpleasant things; it is never anything of a plastic form, nor an appearance proceeding from reminiscence.

41. The world having no cause, (either material or instrumental), in the beginning, appears as the very form of the supreme, it is to our woe only, that we view its visible form, or search in our memory (for a pristine pattern of it).

42. Both of these views are wrong, and tend to our bondage in the world; but the view of its voidness in the vacuity of the Intellect, is the only means to our release and liberation from it.

43. The view of the apparent world in its vacuous form, and as situated in the vacuity of the Intellect, and its identity with suarupa[\*\*swarupa] or self same spirit of god, and as undetached in their essence from the divine essence, (is the only means of our liberation herein).

44. The view of the situation of the visible bodies, as those

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of the sun, moon, and mountains &c[\*\*.], in the empty space of the Divine Intellect; like those of the invisible ones, as space, time, and other ideal objects therein, is the only means of our release from the bondage of this world.

45. The view of the self-same spirit, situate or dwelling in the recess of the Intellect, and identic with its own notion of itself, and bearing resemblance to the nature of the dream, which proceed[\*\*proceeds] from its essence, is the only means of our emancipation from our temporal bondage.

46. How can any earthly or other elemental body, have its place in the spirit of god, which is not of the form of the earth or any other element; it shines of itself and in itself, in and as the quiet void of the Intellect itself.

47. How and from where could the earth and other elements, proceed in the beginning as in the state of our dreaming; unless they were inherent in and coeval with the divine essence, as the many objects of our dream rise from our own nature.

48. These effusions of the spirit, as named afterwards as the earth &c[\*\*.], and deemed as material objects; but say, how could the spiritual emanations or mnemoniac[\*\*mnemonic] effluences, assume such corporal and tangible forms? [\*\* period replaced by question mark]

49. The world is neither the production of our error, nor is it a representation of our delusion or as a magic show; nor is it the permeation of the spirit as pervading all nature, but it is the very essence of the self-same deity itself.

50. It is the Divinity Brahma itself;[\*\*delete ';'] that shines in the form of this wondrous world; it is the self-same unity, which appears to manifest, and yet so very obscure as mysterious

unto us. What is visible is only pure light, and that of the serene clearness of open air, which glows and grows dim by turns, by the vicissitudes of the light and shade of creation and destruction. (These as they change are but the varied god. Thomson's Seasons[\*\*"The Seasons"]).

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## CHAPTER CLXXIII.

### BRAHMA GITA OR A LECTURE ON SPIRITUALITY.

Argument:--The attribution of all physical force to the Divine spirit, like the ascribing of all our bodily actions to the Mind.

Ráma rejoined:--If the nature of the Divine spirit is, as the notion which is Universally entertained of it; that it is common soul of all, and infinite in its pervasion, why then is it supposed to be the soul of the living body only, and called the Ego or a personal being?

2. How does[\*\*space added] the Intellect become inert, as a block of wood or stone in the state of our sleep, and why is it said to exist or become extinct in the state of its numbness, (when it is said to be universal in its nature).

3. Vasishtha replied:--It is by common usage and mode of speech, that the universal soul is said to reside as the ego or personal being in the body; as it is by common use of language only, to take the hands of the body as hands, and not to understand the feet as such. (So the embodied soul only is called the ego).

4. As the leaf of a tree is considered only as a leaf or part of the tree, so the universal soul residing in the tree (as vegetable life), passes under the designation of a tree only.

5. And as vacuity in the sky, is styled the sky also; so the universal soul dwelling in matter, is designated as that matter likewise. (And so the common vacuum indwelling a pot, passes under the name of the pot also).

6. And as an aerial castle in a dream, appears as a tangible castle to the dreamer for the time; so the universal soul living in our sleep, dream, and waking, is thought to be sleeping, dreaming or being awake at that time.

7. As stony trees or cliffs are seen to rise on mountains, and  
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waves on the surface of waters; so the huge mountain also rises as a stony tree, from the bosom of the all pervading spirit.

8. As the living body gives growth, to dull and dead nails and hairs, so the living soul of the universe, grows the insensible stones and trees upon it. (So the spirit produces the matter, and the insensible rises from sensibles).

9. As the conscious soul becomes unconscious, as a stone or block of wood in its sleep; so the universal soul becomes inert, before creation and after its dissolution. And again as the sleeping soul, sees the train of dreams rising out of it, so the tranquil spirit of god, beholds the lustre of creation issuing out of it.

10. And as the sensible and insensible soul of man, produces both sensible offspring and insensible excrements from its body; so the universal soul, produces both living beings and inert bodies from itself.

11. The sensible as well as the insensible, are both embodied in the person of the universal soul; which is possessed of both the movables and immovables in itself, although it is formless in



its substance.

12. All these contraries in nature, disappear before the sight of the truly learned; as the false sights in dream, disappear from view of the awakened man, who knows the falsity of dreams[\*\*.]

13. All this is the vacuity of the Intellect, where there is no sight[\*\*,] view nor its veiwer[\*\*viewer]; as a dreamer being awakened from his dreaming, nither[\*\*neither] sees his dream nor his dreaming sights any more[\*\*.]

14. Millions and millions of creations, are appearing in and disappearing from the vacuum of the Intellect, in the manner of recurring waves, and the revolving whirlpools in the sea.

15. As the waters of the ocean, show various shining forms in the rising waves; so the Intellect raises many creations, bearing different names in its[\*\*space added] own intellectuality.

16. The world as it is, appears as the very Brahma to the  
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truly learned, while to the ignorant mass of men, it appears as many and changing, for want of the precise knowledge of it.

17. The wave that knows its nature, of calm and cool water only, thinks no more of its being a fluctuating wave; (so the man that knows himself as Brahma, thinks no longer of his frail and mortal state).

18. The conception of the undulation of the divine spirit, from the fluctuating appearance of creation, is a mistaken[\*\*mistaking] of the calmness of the Divine nature; the fluctuation belongs to the powers residing in the Divinity.

19. The vacuous Intellect never forsakes its tranquility; and the variety of knowledge that rises in it, like the varying train of dreams, is attributable to the mind, which they call Brahma or the great progenitor of all.

20. Thus the prime lord of creatures, was the formless and undecaying mind; it was of intellectual form like an imaginary being, and supposed as the cause of all.

21. Who say[\*\*says] "thou art nothing," that saying is like the word gold, which has no form of itself, but whose purity is gold.

22. The increate Brahma, being of an intellectual and vacuous form, and an imaginary body endued with volition, appeared as the prime Ego or a personal being, and containing the world in his person.

23. It is the empty void of the Intellect, which displays these wonders;[\*\*delete ';' ] that are known to constitute the continued bustle, of the alternate creation, sustentation, and destruction of the world.

24. The clear and increate light, to which the intellect evolves itself of its own accord; and which bears resemblance to the evolution of airy dreams from the mind; is termed the first father of all. (Light was the first work of God, or coeternal with the Eternal spirit. Hail holy light Heaven's first born, or the Eternal coeternal beam. Milton).

25. As a wave assumes one form or other, and rolls on  
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interminably over the vast expanse of the sea; so runs the heavenly mind, in the forms of the revolving creations and their dissolutions.

26. The light of the intellectual vacuum, which passes under the name of Viráj; is of the same mind as Brahma, and stretches out the creation, like a castle or city of imagination.

27. Viráj is the combined form of the triple states of waking, dreaming and sleep; the two first are analogous to the creation and supportance of the universe, and the last is similar to the utter darkness of dissolution.

28. From the chaotic state of his dissolution, there sprang light and darkness (in the forms of days and nights), like dark and white hairs growing on his head; and the rotations of time resembling the joints of his body.

29. His mouth represented the fire, his head the upper sky, and the air below his navel; his foot-stool was the earth, his eyes were the sun and moon, and the east and west were his two ears. In this manner did the Lord Viráj manifest himself, in the imagination of his mind: (Viráj represents the concrete universe).

30. Thus did the expanded vacuous form of Viráj, represent the whole visible world in his ideal person; which was a figure of his own imagination, as any of the unsubstantial forms of our dream or fancy.

31. Whatever is thought of in the vacuity of the Intellect, the same comes to be vividly exhibited therein; such is verily the form of this world, which we conceive in our self[\*\*space added].

32. Viráj is verily an aeriform being in himself, and appears to be as wide extended as the vast extent of the universe; and is in his own nature, like a city or mountain, that we see in[\*\*space added] our dreams.

33. Whatever one thinks himself to be, he conceives in him to have become the same, without his actually being as such, so an actor is seen to play his part in dream, from the concept[\*\*concept] of his acting on the stage.

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[\*] 34. Whatever be the tenets of the vedanta, Buddhism, saakha[\*\*sankhya] and saugata systems of the philosophy; and whatsoever may be the doctrine of Tryaksha, Pashupati and other propounders of Agama sástras; they all agree in acknowledging Brahma, as the giver of the boons that they respectively desire; and all of them obtain the particular object of bliss from the same. Such is the glory of the great god, whose soul fills all bodies, and whose bounty supports them all. (lit[\*\*:], whose body comprehends the whole).

\* The founder of Vedanta was Vyása, of Buddhism[\*\*--]Buddha, of sankhya[\*\*--]Kapila, of saugata[\*\*--]Patanjali. Tryaksha, Pasupati[\*\*Pashupati] and Bhairana were professors of Agama tantras.

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## CHAPTER CLXXIV.

### THE SAME OR A LECTURE ON NIRVÁNA.

Argument:--Subsistence of Brahma after evanescence of the world, likened to the continuance of Intellection after disappearance of dreams upon waking.

Vasishtha continued:--The Intellect alone glistened in the beginning, with its thought of creation, appearing as the vision of a dream before it. This was the representation of the three worlds, and a reflexion of the light of

Brahma Himself. (The Divine spirit was the archetype, of which the world was an ectype or rechauffe).

2. These creations were as the endless billows in the ocean of the Divine Mind, and rising from the fluidity of his omniscience; hence there is no difference between the creation and its absence, nor is there any woe in the one or bliss in the other.

3. As the dream and sound sleep of the soul, do both of them appertain to its sleeping state; when the mind remains as vacant as empty air; so the visible and invisible creation (i. e. its presence and absence) are both of them alike in the vacuity of the Intellect; (where they both resemble but an empty dream).

4. This world appearing like a city seen in our dream, in our waking state; is not worthy of reliance of the wise, who are well acquainted with its nature of a visionary appearance.

5. And as we find the falsity of the visionary city in the dream, upon our waking, so we come to find our mistake of the reality of the world at last.

6. As upon waking, we come to find the falsity of all our efforts and desires; in the visionary city of our dream; so do we find at last, all our aims and attempts in our waking state in this world, to be equally false and fleeting.

7. If any one assigns any other cause, then why that one does not admit, what he said, is mere fancy.

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8. When guessing knowledge is no better than a dream of the world; so ocular[\*\*ocular] authority is more strong than innocular[\*\*inocular?]  
one.

9. It is better to judge the soul and other attribute by near example, than by the far off; otherwise it is like a fall from the top of a hill in a dream.

10. Perfect insensibility is entire enertness[\*\*inertness], and a changeless state of body and mind; while the nature of the world, and the state of things herein, are incessantly restless and changeful; therefore it is incapable to conduct [\*\*[to]] samádhi or intense meditation in either of these two states.

11. Meditation in worldly life, must be too sensitive and variable; while its intensity or trance stupifies a man to a stone; but true liberation consists neither in the changeableness of mind, nor in its stonelike[\*\*space removed] insensibility.

12. I think nothing is obtainable from the stone like apathetic trance, as there is nothing to be [\*\*[had]] from the drowsy stupor [\*\*[for]] anybody. (Hence both fickleness as well as mental torpor are repugnant to meditation and self-liberation).

13. It is therefore by means of consummate knowledge only, that reasoning men can dispel their ignorance; and there is no chance of his being born again, who has secured his liberation in his life time.

14. Inflexible abstraction is said to have no bounds, and it consists in sitting steadfast in profound meditation, without distraction or diversion, such a posture is said to be all illuminating, or eternal sunshine to the Yogi.

15. It is called the endless hypnotism or absorption of the soul, and is the fourth or last state of contemplativeness. It is also styled as nirvána self-extinction, or losing one's self in his reveries; and this is what they designate moksha or liberation from all bonds and cares of the world. (This is the abstract

Platonism of the ancients).

16. It is the density or depth of pansophy, and the intensity of excogitation; and there being an entire absence of the retrospect of the phenomenals in it, it is known as the state of perfect transcendentalism or glory.

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17. It is not the stonelike[\*\*space removed] inertness of some philosophers (Gautama and Kanada), nor the hypnotism or sound sleep of others (Hairanya garvas); it is neither the unoptativeness or want of option of the Pátanjala's, nor is [\*\*[it]] the inexistence or utter annihilation[\*\*annihilation] of the Buddhist.

18. It is the knowledge of Brahma as the prime source of all, and nihility of the visible creation; it is knowing god as all and yet nothing that exists; and therefore it is to know Him as He is-[\*\*--]in his all pervading spirit.

19. It is the consummate knowledge of all (as nothing), that gives us our positive rest of nirvána (in our nothingness); and in knowing that the world as it is, equal to its inexistence.

20.[\*\*typo 29.] That all these[\*\*this] variety is no variety at all, nor all these any entity in reality; all apparent realities are mere unrealities, and it is the end of all our conceptions and inductions, that is the only reality: (i.e.[\*\*period added as it is on other, later pages] god the first and last of all-[\*\*--]the alpha and Omega).

21. The entire nihility of the visible world, is the state of its nirvána or extinction; and the settled knowledge of this in any one, constitutes his supreme felicity.

22. This state is attainable by one's pure understanding, and his habit of constant reconsideration; joined with a knowledge of the sástras, and scrutiny into the right sense of significant words and their significates.

23. This work is the best guide to liberation, by means of its constant study; or else it is attainable by no other means, save by enlightenment of the understanding. [Sanskrit: jnánatimuktireba]

24. Neither pilgrimage nor charity, nor sacred ablutions or learning; nor meditation or Yoga contemplation, nor religious austerities nor sacrifice of any kind: (is liberation ever attainable by mankind, except by means of divine knowledge).

25. The world is only a delusion, causing the unreal [\*\*[to]] appear as real; it is the empty vacuum only which presents the appearance of the world, which is as a dream in the vacancy of the Intellect.

26. No religious austerity nor pilgrimage, is ever able to remove our error of the world; they can at the best procure  
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for us the reward of heaven, but never secure unto us our liberation or final beatitude.

27. Our error is exterminated [\*\*stet--P2:extirpated] only, by the light of the sástras and of our good understanding; but above all, it is spiritual knowledge alone, which is the best means to our liberation and final salvation.

28. But it is the vivid light of the scriptures, which is sure to destroy our error of the world; as the sunshine serves to dispel the gloom of night.

29. The light, clearness and shade, of creation, preservation and destruction respectively, appear by turns in the clear vacuum



mirror of the Intellect; as the ventilation of breeze in air, and fluctuation of waves in water.

30. As the rudiment of the future form, is contained in the heart or embryo of every thing; and as the air contains in its incessant motion (sadagati) within itself; such is the existence of the world, inherent in the Divine Intellect, and so has it its evolution and dissolution therein, like the rise and fall of wind in empty air.

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## CHAPTER CLXXV.

### PARAMARTHA GITA OR LECTURE ON TRANSCENDENTALISM[\*\*TRANSCENDENTALISM] OR THE SOLEITY[\*\*SOLITY].

Argument:--The appearance of the world in our Ignorance, and its Disappearance before the light of true knowledge.

Vasishtha continued:--The vacuity of the Intellect which presented the shadow of a dream at first, could not possibly assume the form of a causal and sensible body (as that of Brahmá), in order to be visible and form the visible world. For how is it possible for the intellectual vacuum, to have a bodily form at all.

2. In the beginning of creation, O Ráma, there was nothing except a shadow dream in the Intellect. And neither was there this creation nor the next world in visible existence.

3. The world appeared only in the form, of an unsubstantial notion of it; and the vacuous intellect remained as quiet with its ideal world, as the mind rests quietly with the night-mare in its dream.

4. Such is the essence of the Intellect, which is translucent and without its beginning and end; and though it is a clear void in itself, yet it bears the ideal model of the world in its mirror.

5. So long as this is unknown, the world appears as a gross substance; but being known as contained in the Divine spirit, it becomes a spiritual substance also; because how is it possible for any gross matter, to attach itself to the transcendent vacuum, of which there is no beginning and end? [\*\* '.' replaced by '?']

6. This pure and abstract knowledge of the world, is as that of a city in dreaming; and such being the state of the world ere its creation, how can any earthly or other matter, be ever joined with the same?

7. The light of the Divine soul, shining amidst the vacuity  
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of the Intellect, is termed cosmos or the universe; consisting as it is supposed, of matter, mind and faculties.

8. It is want of understanding only, which makes us suppose a thing, which is turning round like a whirlpool[\*\*whirlpool], and having the force of the wind in it as the stable earth, although it has no basis or stability of it.

9. Afterwards the same Divine spirit (jíva), wishing to display its own glory, (thought in its personality of Brahmá), of the ideal forms of the earth and other things (in its imagination).

10. Then the great minds of (Brahmá), shone with a purer light of itself; and this is called his creation which is of an aerial form and no other[\*\*space added]. (Light being the first work of creation).

11. That pure light, was nothing substantial of itself; but the brightness of the Intellect only, shining with the effulgence of the Divine spirit. (This was the psychic light of the soul in itself).

12. This light is the body of the spirit, which shone as intellectual light in the void of the Intellect; and it presented the appearance of the world in it, in the manner of dreams floating before the empty mind.

13. There being no other[\*\*space added] inference to be derived, nor any other cause to be possibly assigned, (to the production of the world), or of its being produced of itself; it is certain that the divine spirit, sees itself in the form of creation, within the vacuum of its Intellect in the beginning. (As anything cannot come by itself or from nothing; the world must therefore be either a nothing or a form of something that is ever existent of itself).

14. This body of the world (corpus mundi[\*\*space added]), having no property of a tangible body, is never fragile in its nature; but it is as void as the emptiness of the Intellect, and as inane as the empty air.

15. Its form is that of the supreme Being, which is without any form whatever; and identic with the Divine form, it comprehends all bodies in itself, and extends undivided as all in all in its own self[\*\*space added].

16. This will be better understood in the instance of a

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dream, which rises of itself and shows itself in various forms; but as all these varieties are nothing but empty visions, so the divers scenes and sights of the world, are no more than shows of the Divine spirit.

17. The Divine soul of Brahma, assumed to itself the state of the living spirit; and without forsaking its transparent form, became of the form of mind (in the person of the great Brahmá-<sup>[\*\*--]</sup>the creative Power).

18. This power extends the universe in its aerial form in air; which appears to be changed from its unchangeable state of transparency, to that of a gross nature: (i. e. the visible and material word).

19. The Mind is Brahmá himself, who gives an external and visible form to the world, that was seated invisible in his heart; and is continually employed in the process of repeated creation and destruction of all.

20.<sup>[\*\*typo 23]</sup> The immaterial mind of Brahma, evolved the world from its protoplasm, which was originally seated in his heart; and thence it appeared in a different form as a counterpart of the original, or as the formless representation of something in a dream.

21. The God Brahmá though in himself dwelling with his formless mind, in his embodied form of the triple world, and of being diffused in endless forms of sensible and insensible beings therein.

22. But there was neither the earth, nor any material form, nor even anything of a visible appearance therein; it was only his mind which exhibited itself, in the form of the formless and vacuous world. (The Divine hypostasis of the personified mind of Brahma, was only a mental and aerial form, and not a material one).

23. Then the lord Brahmá thought that, this mental form of his, was nothing in substance, as it did not appear to sight;

it was the Intellect only, which shone in this manner within itself, and had no solidity or substantiality in it. (The Intellect is the omniscience of god, and the Mind is the intelligence of Brahmá).

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24. This mental conception or abstract contemplation of the world, is inexpressible by words, and makes the meditator remain in mute astonishment; and causes him to continue as dumb in this ordinary conduct in life. (This is the state of platonic supineness or insouciance).

25. The Intellect being infinite and unlimited, the mind is lost in infinity in its reflection; hence Brahmá having long remained in his silence, became awakened to his knowledge[\*\*knowledge] at last. (Brahmá[\*\*à-->á] the Demiurgic Mind having recovered itself from its wonder and bewilderment, becomes detached at last from the divine mind).

26. After the insensible mind of Brahmá, had come to its sense, it revolved in itself with its thoughts; as the liquid waters of the sea, turns in whirlpools by agitation.

27. So the insensible air is put to ventilation by its internal motion, and so all living souls which are identic with the calm and quiet supreme soul, slide away like the gliding waters, from their main source.

28. And as the winds and waves, which are identical with the calm air and still water, blow and flow in all directions of themselves, so the minds of living beings which are same with supreme Intellect, run in several ways in[\*\*of] their own accord.

29. Hence the vacuous intellect of all living beings, is the same with the Divine intellect; and this, O most intelligent Ráma, is otherwise known as the supreme soul also.

30. The Divine soul appears unto us, to have its twinklings like the vacillation of air; its closing causes the close or end of the world, as its flashing exposes the creation to view.

31. Its glancing causes the visibility of creation, and its winking makes it invisible or extinct to view, while the want of both these acts (opening and closing of its sight), is tantamount to the formless void of the world.

32. But the view of the opening and shutting of its sight, or the visibility and disappearance of the world in one unvaried light; makes the equality of existence and non-existence in the mind, and bespeaks the perfection of the soul.

33. Seeing and not seeing, and their results of creation and -----File: 383.png-----extinction, make no difference in the Divine Intellect which is always the same. (The veda says Íkshati or glancing of god, and not his will or word is the cause of the world).

34. Know therefore this world, to be as calm and quiet as the Divine soul; and that it is of the nature of the uncreated vacuum, which is ever the same and [\*\*[has]] no decay.

35. The sensuous and conscious intellect, exhibits itself as the insensible and unconscious vacuum; the very intellect shows itself in the form of the world, which is in a manner its body and residence.

36. The Intellect is neither born or made, nor does it ever grow or decay; it is never visible nor perceptible, nor have we any notion of it; it displays its wonders in itself, without any extraneous substance in it.

37. All that is called the phenomenal, is the brightness of

the blazing gem of the great Intellect, and proceeding from the quarry of its vacuum; as the sunshine which illumines the world, issues from the orb of that luminary.

38. It is Brahma himself that shines forth as the creation, just as our sleep exhibits the visionary world in its dream; so is all this creation as quiet as sleep, and yet full with the bustle of the slumbering world.

39. Whatever is known in any manner in the mind, either as existent or inexistent of~~['of']~~ in the world; the same is the reflexion of the Intellect, whether it be an entity or non-entity.

40. Should the impossibility of existence, lead us to the supposition of some cause as of the primary atoms and the like; then what cause can there be assigned to the appearance of sights in our dream, (and of fabrics without their foundation).

41. If the origin of the world is not ascribed to Brahma, as the origination of dreams to the Intellect; then neither is there any truth in the existence of the one, or in the appearance of other, which is never true.

42. The minds of men are inclined towards the particular objects of their fancy; hence those that belief~~['believe']~~ and delight in god, take him as the origin of all things that appear unto them.

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43. Whatever is in the minds of men, and to whatever their hearts are constantly devoted; they know the same as the only objects of their lives, and the very gist of their souls.

44. He who delights in Brahma, becomes of the same mind in a moment; and so any one who is gratified in any thing, is incorporated with the same in his mind.

45. The man who has obtained his rest in god, has found the highest bliss in his mind; though he shows himself as otherwise[\*\*space removed] in his outward conduct and social dealings.

46. There is no reason for the supposition of unity or duality herein, when the whole existence is as I have propounded, and it is in vain to look at anything else.

47. There nothing as visible or invisible, or anything as formless or having a form herein; there is nothing as subject or object, nor aught of reality or unreality here, when the whole is the very Brahma himself.

48. This world is without a beginning and end, and is known to the world as soul; but in fact, one Brahma rules over all without any fixed rule, like a path without a name.

49. That which is conceived as the serene Brahma, is considered as the bright Brahmá or Demiurgas[\*\*Demiurgus] also; just as what is known as the calm and clear firmament, the very same is said [\*\*[to be]] the empty void likewise.

50. As the nebulae which seem to be[\*\*delete 'be'] dim the face of the sky, are something in appearance and nothing in substance; just [\*\*[so]] do our[\*\*space added] mental faculties appear to flutter in and obscure the clear atmosphere of the Intellect, and seem to be as dualities or otherwise than the serene intellectual principle.

51. But the mental, bodily and all other perceptive and active powers of living beings, are the common properties of the intellectual soul; just as the very many gaps and hollows in various bodies, are in common with the vacuity of the one universal vacuum only. (i. e. All these are the aerial powers of



psychic principle).

52. As the quiet soul passing from its sleeping to the dreaming state, retains its identity and invariableness; so the

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divine soul passing into creation after its quiescence, remains the very unchanged unity as ever.

53. Thus the supreme spirit reflects the shadow of its great Intellect, in the forms of creation and dream; hence neither is this creation nor the vision in dreaming, any thing in its substance than a mere shadow (of the picture in the Divine Mind).

54. It is the bright picture of the Divine Mind, that exhibits its form in the vacuity of the Great Intellect; and so the ideal appearance as the visible creation, like the fairy land in dream (and the airy castle of imagination[\*\*]). (The word chháya-[\*\*--]shadow means both the glory of god, as also the darkness of illusion. gloss).

55. From the impossibility of the appearance of the world, by any means as it is conjectured by different schools, and from its want of a prior cause; it must be that the intellect saw itself thus exhibited in its own vacuity.

56. In the beginning of creation, the formless void of the Intellect, showed itself in this visible and intangible form; and represented itself as a picture of its mind or dream or its imagination.

57. Like the dream it was a blank and without any attribute; it is changable[\*\* changeable] but not frangible, and although it was the substance of intellectual voidness, yet it was vitiated with the stain of our misapprehension of it, called avidyá. (The world is purely of an intellectual form, and it is our ignorance which

imputes a gross form to it).

58. Like the dream, it seems to possess some properties in its appearance; but is wholly devoid of any in its substance; it is never different from the spiritual nature of the Lord, though it appears otherwise to our misconception of it.

59. The phenomenal world likens a mountain seen in dream, and is inseparable from the soul wherein it resides; therefore the visibles appearing in the vacuity of the Intellect, are more vacuous than the vacuum of the firmament.

60. That which is the supreme soul; and devoid of all form;

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the very some[\*\* same] and of the same nature is all this, that we call the visible world.

61. Whatever conception we have in our dream, the same are[\*\*is] the display of our intellect; so the cities and castles that we see in the dreams, are no real existences; but appearances presented unto us by the intellect.

62. As the recognizance of our acquaintances[\*\* acquaintances] in dream, and the remembrance of the impressions in our memory; are altogether unsubstantial (owing to the absence of their prototypes in us); so [\*\*[are]] the sight of the visibles and the perception of perceptibles quite unreal also, (because none of those things are present in us).

63. Therefore leaving this[\*\*[these]] unrealities of our recognitions, perceptions and remembrances, which are so much relied upon by the ignorant; we should take them in the light, of the direct manifestations of the Dety[\*\* Deity] in those forms.

64. As the waves of the sea, continue to roll incessantly

on the surface of the waters; so innumerable worlds that are continually revolving, on the surface of the supreme soul, are of the same nature with itself.

65. All laws and their anomalies, as well as all varieties and complexities unite in harmony in the Divine nature. (There all discord is concord, and all partial evil is universal good).

66. Therefore that Brahma is all in all, and there is none and nothing besides; He alone is the soul of all, as all these live in Him.

67. The roving mind thinks the world, to be roving about with all its contents; but the steady minded take it to be quite sedate and quiet; hence it is impossible for the learned also, to settle their minds without the habitual sedateness of their attention.

68. There is no other means, for suppressing the mind from the sight of the visibles; without the constant habit of attending to the lectures (of the preceptor) on this sacred sástra.

69. Though it is difficult to repress the mind, from its thoughts of this world, either in its states of living or death, (i. e. either in its waking or sleeping states); yet it is possible

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to do so by effacing its impressions at once, from the study of this spiritual sástra.

70. The knowledge of the nihility of the visible body, and that of the mind also in want of the body; both in this world as well as in the next world, will always serve to preserve our peace and quietism; (and this is attainable by means of studying this sástra[\*\*à-->á]).

71. The mind, body and the visibles, are all three of them

suppressed under the sense of their nothingness; as the mind, its force and the moving clouds, do all disappear in absence of their cause (i. e. motion).

72. The cause of restlessness is ignorance only, which is altogether dispelled by the study of this sástra; and those whose minds are a little enlightened, have their composure from attending to the recital and preaching.

73. The unintelligent will be able to understand, the teachings of the former part from the latter; and he that understands the words and purports of these lectures, will never return disappointed (in his expectation of nirvána or ultimate rest).

74. Then know this sástra as the best means, to the dispersion of the error; and to the production of an universal indifference or insouciance everywhere.

75. Therefore try your best, to weigh well the precepts of this sástra; and whether you study one or both parts of this work, you will doubtless be freed from your misery thereby.

76. Should this sástra prove unpalatable[\*\*unpalatable], owing to its being the composition of a holy sage[\*\*space added]; in that case the student may consult the sacred srutis, for the perfection of his spiritual knowledge.

77. Do not spend your time in false reasoning, nor offer your precious life to fumes and ashes; but let your sapient understanding commit the visibles to the invisible soul. (i. e. view them in their spiritual light, and bury the gross phenomenal in utter oblivion and appear in the noumenal soul only).

78. No one can buy a jot or moment of his life time[\*\*=print], at the

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cost of all the gems in the world; and yet how many are there,  
who foolishly misspent[\*\*misspend] their time in their worldly dream.

79. Though we have a clear conception of the world, yet it is  
a false sight together with that of its beholder-[\*\*--]the living soul;  
it is as false as the dream of one's own death in his sleep, and  
his hearing the wailing of his friend at his demise.

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## CHAPTER CLXXVI.

### BRAHMA GÍTA. ACCOUNT OF BRAHMÁNDA OR MUNDANE SYSTEM.

Argument:--The world resembling a dream and an atom of the Divine  
mind, and Brahma's account of it.

Ráma rejoined:--There innumerable worlds in the universe,  
many of which have gone before, many are in existance[\*\*existence],  
and many as yet to be; how then is it sir, that you persuade[\*\*persuade]  
me to the belief of their nullity.

2. Vasishtha replied:--you well know, Ráma, the relation  
which the world bears to a dream, in that they both mean a  
passing scene; and this sense of it, can be denied by no one  
of this audience.

3. The words which are spoken by the wise, who know  
their application and sense; are neither understood nor received  
in the hearts of common people, though they are in common  
use.

4. When you will come to know the knowledge [\*\*[of]] One, then  
you will discern the three times clearly and behold them as  
present before you.

5. As it is the intellect alone, that displays itself in the form of the world in our dream; so doth the Divine Intellect also, exhibit the worlds in itself, in the beginning of creation; and there is no other cause of their production.

6. Hence there are innumerable worlds, revolving like atoms in the infinite space of air; and there is no one who can count their number, and descry their modes and natures.

7. It was of old that my venerable sire-~~the~~ the lotus-born Brahma~~removed hyphen~~, and all besmeared with the fragrant dust of that flower, has delivered a discourse on this subject, which I will now relate unto you.

8. It was of old that my sire Brahma, to tell~~to tell --> told~~ me about the number of worlds, and their respective situations in the -----File: 390.png----- heavens, whence they thus appear unto us. To this he said (as follows).

9. Brahma said:--O sage, all this is Brahma, that is manifested as the world; it is infinite entity of the Deity in its abstract essence; but viewed in the concrete, the world is a nonentity.

10. Attend to this narration of mine, which is as felicitous to the soul, as it is pleasant to the ear; it is called the narrative of ~~the~~ mundane egg, or of the mundane body or mass.

11. There is in the infinite vacuum, a vacuous substance known as the vacuity of the Intellect, in the form of a minute atom only. (Such as the grain of the mind is, in the hollow cerebrum of the head).

12. It saw as in a dream in itself, of its being as the living soul, resembling the oscillation of the wind in empty air. (The living principle or spirit, is a breath of air).

13. The Lord thus became the living being, with forsaking its vacuous form; and thought itself to become the ego, in its aeriform form.

14. He had then his egoism, and egoistic sense in himself; and this was the knowledge[\*\*knowledge] of himself as an unit, which is an act of delusion only.

15. Then he thought himself, as changed to the conditions of the understanding, mind and ego, as in his dream; and was inclined of his own option, to impose mutability upon his immutable nature.

16. He then saw in his mind as if in dream, the five senses attached to his body; these are as formless as the appearance of a mountain in dream, which the ignorant are apt to take as a solid body. (The five formless faculties of sense, are thought to be composed of the five organs of sense by the gross corporealist).

17. Then he beheld in the atom of his intellect, that his mental body (or his mind), was comprised of the three worlds; in their aerial or abstract forms, apparent to view, but without their substance or solidity or any basis at all. (This is the mental form of viráj-[\*\*--]cosmos.

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18. This stupendous form was composed of all beings, whether of the moving or unmoving kinds;--[\*\*:]--]

19. He beheld all things comprised in himself, as they are seen in dream or reflected in a mirror; and the triple world

appeared in his person, as the picture of a city newly printed on a plate.

20. He saw the three worlds in his heart, as they are seen in a looking glass; together with all things contained therein, in their vivid colours of many kinds. (viz. the view, viewer[\*\*hyphen replaced by comma] and the act of viewing:--the door[\*\*doer], deed and the action of doing:--the enjoyer, enjoying and the enjoyment).

21. He observed minuter atoms subsisting within the minute atoms; and stupendous worlds also on high, clustering together in groups and rings.

22. These being seen in ignorance of their natures; appear as gross material bodies; but viewed in the clear light of as[\*\*delete 'of' or 'as'] their essence, they prove to be the display of the divine mind only.

23. Thus the viewer who views the world, in the light of Brahma, finds this view of it, as a vision in this dream; and comes to know that there is no real viewer to view of it, nor any cause thereof nor any duality whatsoever.

24. All these that appear all around us, are quite quiescent in their nature, and in the Divine spirit alone as their main substratum[\*\* substratum]; they are all situated in the universal soul from eternity to eternity.

25. Myriads of worlds that are situated in the Divine spirit, appear to be settled without the same; just as the waves of the sea, rise above its waters and scatter its salt spray in the air.

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CHAPTER CLXXVII.



## BRAHMA-GITA. DESCRIPTION OF DIVINE NATURE.

Argument:--The fallacy of assigning a cause to the causeless world; which is likened to a dream of the Divine Mind.

Rama[\*\*Ráma] rejoined:--If the world is without a cause, and proceeds of itself from the essence of Brahma, as our dreams, thoughts and imaginations, proceed of themselves from the nature of our minds.

2. And if it be possible for anything to proceed from no cause, then tell me sir, why we can never have anything without its proper causes. (Such as the production of paddy without its cultivation).[\*\* ( --> )]

3. Vasishtha replied:--Ráma, I am not speaking of common practice of men, for the production of anything by application of its proper causalities; but of the creation of the world, which is not in need of the atomic principle and material elements, as it is maintained by atomist. (Text). [\*\*()]Whatever invention[\*\* invention] is adopted by any one, in order to produce a certain end;[\*\* semi-colon not needed.] is never effected without the application of its proper means and appliances).

4. In whatever light this visible world is imagined by anybody, he views it in the same light; while another sees it in a different manner, according to his own imagination of it.

5. There are some who imagine it as the diffusion of the Divine soul, and think it as one with the nature of the Deity; while others think it as the living body of Viráj, with the insensible parts of it, resembling the hairs and nails growing upon his body.

6. The meanings of the words causality and not causality;

do both of them belong to the deity; because the Lord being almighty, has the power to be either the one or other as he likes.

7. If there be anything whatever, which is supposed to be

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beside Brahma in its essence; it is then reasonable to suppose him as the cause of the same, which could not otherwise come to existence.

8. But when all things, that appear so different from one another;[\*\*,] are all of them without their beginning or end or[\*\*(' deleted]

co-eternal with the Eternal One. Then say, which of these can be the cause of the other. (Hence the world is one with the lord and has no cause of it).

9. Here nothing comes to exist or desist at any time; but are all eternally existent in the self-existent One; as one and the same with his vacuous self.

10. What is the cause of anything, and to what purpose should any be caused at any time; the Lord expects nothing from his creatures, and therefore their creation is equal to their not being created at all.

11. Here there is no vacuum or plenum, nor any entity nor non-entity either, nor any thing between them; as there is nothing predicable of the infinite vacuity of Brahma; (as either this or that).

12. Whatever is is, and what not may not be; but all is Brahma only, whether what is or is not. (i. e. what is past or gone or yet to be, ([\*\*delete '('] i. e. All what is present, past or to be in future[\*\*replaced hyphen with space]).

13. Ráma rejoined:--Tell me sir, how the Divine spirit is not the cause of all, when it is believed to be the sole cause, by all who are ignorant of its quiescent nature (as you maintain).

14. Vasishtha replied:--There is no one ignorant of god, since every one has an innate conviction of the Divinity as the consciousness of himself; and whoso knows the vacuous entity of the Deity, knows also that this nature admits of no scrutiny or discussion.

15. Those who have the knowledge of the unity of god, and his nature of quiescence and as full of intelligence; know also, his unknowable nature is beyond all scrutiny.

16. Ignorance of god, abides in the knowledge of god; (because one acknowledges the existence of God, when he says

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he is ignorant of his nature); and this is as our dreaming is included under the state of sleeping. (gloss. philosophers dream many false ungodly theories of causation, while they are sleeping in the quiescent spirit of God.)

17. It is for the instruction of the ignorant, concerning the omnipresence of god, that I say, He is the soul of all or as all in all; while in reality his holy spirit is perfectly pure and undecaying.

18. All existences are thought either as caused or uncaused, according to the view that different understandings entertain respecting them. (But neither of these views, refutes the doctrine of the unity of the Deity. Gloss.)

19. Those that have the right conception of things, (as manifestations of the unity in different forms); have no cause to assign any cause to them whatever, (as the atomic principles or elements): therefore the creation is without any cause whatever.

20. Therefore the assigning of a cause to this creation, either as matter prakriti or spirit-~~purusha~~, by undermining one's self-consciousness of Divine pervasion; is mere verbiage of sophists for their own confusion only.

21. In absence of any other cause of creation, (save that of our consciousness of it), it is naught beside an appearance in our dream; and there is nothing as the gross material form or its visible appearance whatsoever.

22. Say what cause can the ignorant assign, to their sight of the land in their dream, than to the nature of the Intellect, which exhibits such phenomena to minds. Say if there can be any other meaning of dreams.

23. Those who are unacquainted with the nature of dreams, are deluded to believe them as realities; but those that are acquainted with their falsehood, are not misled to believe them or this world as real ones.

24. It is the impudence of fools to broach any hyposthesis~~hypothesis~~ of causality, either by their supposition, arrogance or in the heat of their debate; (as it is the case with all the different schools of philosophy).

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25. Is the heat of fire, the coldness of water, and the light of luminous bodies, and the natures of things their respective causes, as the ignorant suppose them to be? (or is it the attribute of Brahma that is so manifested in these their several causes.~~the~~?) The entity of Divine unity, is the prime sole cause of causes).

26. There be hundreds of speculative theorists, that assign as many causes to creation without agreeing in any; let them but tell the ~~the~~ cause of the aerial castle of their imagination.

27. The virtues and vices of men are formless things, and are attended with their fruitions on the spiritual body in the next world; how can they be causes of our corporeal bodies in this world. (As it is maintained by Mimansa[\*\*Mímámsá] philosophers).

28. How can our finite and shapeless knowledge of things, be the cause of the incessant rise and fall, of endless, and minute bodies in the world, as it is maintained by vijnana vadí[\*\*vijnána váda] or gnostic school. (These assert the existence of things depend[\*\*depends] upon our knowledge of perception of them as such).

29. It is nature says the naturalist, which is the cause of all events but as nothing result from the nature of anything, without its combination with another; it is too indeterminate in its sense.

30. Therefore all things appear as causeless illusions to the ignorant, and their true cause to be a mystry[\*\*mystery] of them; while they are known to the intelligent as the wondrous display of the Divine Intellect, that shows everything in itself.

31. As one knowing the falsehood of dreams, is never sorry at his loss of anything in dream; so those that have the knowledge of truth in them, never feel any sorrow even at the possession or separation of their lives.

32. In the beginning there was no production of the visible world, nor is it anything more than the vacuum of the intellect; in its own and true form it appears as a dream, and is no other than that in its essence.

33. There is no other supposition, which is more apposite

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to it: than its resemblance to the dream; and our conception

of the world, has the great Brahma only for its ground work.

34. As fluidity, waves and whirlpools[\*\* whirlpools], are the inherent properties of pure water; such are the revolutions of worlds, but appearances on the surface of the Divine Mind, and have the Divine spirit of Brahma at their bottom.

35. As velocity and ventilation, are inborn in the nature of pure air; the creation and preservation of the world, are ingrained and intrinsic in the nature of God.

36. As infinity and vacuity are the inherent properties of the Great vacuum, so is the knowledge of all things existent and non-existent, and of creation and annihilation immanent in the Divine Mind.

37. All things in existence and lying dormant in the Divine Mind, are yet perceptible to us, because we participate[\*\* participate] of the very same mind.

38. This creation and its destruction[\*\* destruction] also, both abide side by side in the dense intellect of the Divine Soul; as the thickening dreams and sound sleep, both reside together in the calm sleeping state of our soul.

39. As a man passes from one dream to another, in the same dormant state of his soul; so doth the supreme soul see the succession of creations, taking place alternately in its own essence.

40. The clear atmosphere of Divine Soul, which is devoid of earthy and another[\*\*other] material substances; yet appears in their utter absence, to be possessed of them all, in the same manner as the human soul, sees many things in its dream, without having

any of those things in itself.

41. As the human mind sees at a thought the forms of a pot, or painting rising before it; so the all seeing mind of God, sees at a glance of its thought, worlds upon worlds appearing at once in its presence.

42. The all seeing soul, sees all things as they are in itself; and finds them to be of the same intellectional[\*\* intellectual?] nature with its

own intellect; and as all things are equivalent to the words

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expressive of them. (As there is a mutual correspondance[\*\*correspondence]

between the significant words and their significates).

43. Of what use then are sástras, and of what good is the reasoning upon their verbiage, when our inappetency[\*\*?--P2:OK/SOED] is the

best way to felicity; and there being no creation without its cause, we have nothing to do with what appears but seemingly so.

44. It being proved, that the want of want is our best bliss below; the sensation of want or desire, must be the source of perpetual misery to man; and though our desires are many, yet the feeling of it is one and the same, and betrays the prurient mind, as the various dreams by night, disclose the cupidinous nature of the soul.

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CHAPTER CLXXXVIII[\*\*typo for CLXXVIII].

BRAHMA-GITA. NARRATIVE OF AINDAVA.

Argument:--The formlessness of the world, for its formation from

the formless mind.

Ráma rejoined:--The world is known to consist of two sorts of beings, namely the corporeal or solid substances and the incorporeal or subtile essences.

2. They are styled the subtile ones, which do not strike against one another; and those again are said to be solid things, which push and dash against each other,

3. Here we see always the dashing of one solid body against another; but know nothing of the movement of subtile bodies, or of their coming in contact with another.

4. We know yet something, about the quick motion of our subtile senses to their respective objects, and without coming in contact with them, as we find in our perception of the distant orb of the moon (without touching it).

5. I repudiate the theory of the half-enlightened, who maintain the matereal[\*\*material] world to be the production of the will or imagination; nor can I believe that the immaterial intellect, can either produce or guide the material body.

6. It is the will I ween, that the material breath of life, moves the living body to and fro; but tell me sir, what is that power which propels, the living breath both in and out of the beings.

7. Tell me sir, how the intangible intellect moveth the tangible body; and carries it about, as a porter bears a load all about.

8. Should the subtile intellect, be capable of moving the solid body at its will; then tell me sir, why cannot a man move a mountain also by his own will.



9. Vasishtha replied:--It is the opening and closing of the

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mouth of the aorta in the breast, that lets in and out the vital breath, through the passage of its hole and the lungs.

10. As you see the bellows of ironsmiths about you, having a hollow inside them, so it is the hollow of the aorta, which lets in and out the vital air, by the breathing of the heart.

11. Ráma rejoined:--It is true that the ironsmith closes and expands the valves of the bellows; and but tell me sir, what power blows the wind pipe of the heart, and lets the air in and out of the inner lungs.

12. How the single breath of inhalation becomes a centuple (in order to pass into a hundred channels of the arteries), and how these hundreds combine again into one (in their exhalation); and why are some as sensible beings, and others as insensible as woods and stones.

13. Tell me sir, why the immovables have no oscillation at all; and why the moving bodies alone are possessed of their pulsation and mutation; (and why [\*\*[is]] the vegetable creation deprived of motion, when they[\*\*[it is]] are possessed of sensibility in common with the animal creation).

14. Vasishtha replied:--There is an internal percipience (inner man), which moves the interior cords of the body; just as the ironsmith plies his bellows in the sight of men.

15. Ráma rejoined:--Say sir, how is it possible for the subtle and intactile soul, to move the vital airs and tangible entrails in the animal body.

16. If it be possible for the imperceptible parceptive[\*\*perceptive] soul,

to put in motion the intestinal and tactual entrails of the body; then it may be equally possible for the thirsty soul, to draw the distant water to it. (In order to quench its thirst, instead of going to the watery pool).

17. If it be possible for the tangible and intangible, to come together in mutual contact at their will; then what is the use of the active and passive organs of action, (if the will alone be effective of any purpose).

18. As the intangible powers of the soul or spirit, bear no connection whatever with the outward objects of the world; some thinks[\*\*think] they can have no effect on the internal organs of -----File: 400.png-----  
the body (in putting them to action). So please explain it more fully to me.

19. Tell me, how you yogis perceive the outward corporeal things in your inner incorporeal souls; and how your formless souls, can have any command over or any contact with solid bodies.

20. Vasishtha replied:--Hear me tell you for rooting out all your doubts, and these words will not only be pleasing to your ears, but give you a conception of the unity of all things.

21. There is nothing here, at any time, what you call as a solid substance or tangible body, but all is a wide and extended vacuum of the rare and subtile spirit.

22. This spirit is of the nature of the pure Intelligence, quite calm and intangible; and all material things as the earth, are as visionary as our dreams, and the creatures of imagination.

23. There was nothing in the beginning, nor shall there be anything at the end; for want of a cause for its creation or

dissolution; the present existence is an illusion, as any fleeting shape and shadow appearing before the dreaming mind.

24. The earth and sky, the air and water, and the hills and rivers that appear to sight; are lost sight of by the abstracted yogi; who by means of his abstraction, sees them in their ideal and intangible forms.

25. The outer elements and their inner perceptions, the earth, the wood and stones; are all but empty ideas of the intellect, which is the only real substratum of the ideas, and there is no reality besides.

26. Attend now to the narrative of Aindava, in elucidation of this doctrine; this will not fail to gratify your ears, though I have once before related this to you. (In the former narration the world was identified with the mind, and here it is represented as identical with the Intellect itself).

27. Attend yet to the present narration, which I am going to relate in answer to your question; and wherby[\*\*whereby] you will come to know these hills and others, to be identic with your intellect.

28. There lived once in days of yore, a certain Brahman in  
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some part of the world, who was known under the name of Indu, and was famed for his religious austerities and observance of of vedic ceremonies.

29. He had ten sons by whom he was surrounded like the world by its ten sides[\*\*space added] (of the compass); who were men of great souls, of magnanimous spirits, and were revered by all good and and great men.

30. In course of time the old father met with his demise, and departed from his ten sons as the eleventh Rudra, at the time of the dissolution of the world.

31. His chaste wife followed his funeral (by con cremation), for fear of the miseries of widowhood; just as the evening twilight follows like a faithful bride, the departing daylight with the evening star shining upon her forehead: (in token of the vermeil spot on womens[\*\*women's] forehead).

32. The sons then performed the funeral ceremonies, and in sorrow for their deceased sire, they left their home and domestic duties and retired to the woods for holy devotion.

33. They practiced the best method for the intensity of their attention, and which is best calculated to secure the consummation of their devotion; and was the constant reflection of their identity with Brahma: (in the formula we are the lords of all, about us).

34. Thinking so in themselves, they sat in lotus like posture; and wishing to gain the knowledge of the unity of all things, they did what you shall be glad to learn from me.

35. They thought they sustained in them the whole world, which is presided over by the lotus-born Brahma; and believed themselves to be transformed, to the form of the mundane God in an instant.

36. Believing themselves as Brahma, they sat long with the thought of supporting the world; and remained all along with their closed eyes, as if they were mere figures in painting.

37. With this belief thy[\*\*they] remained fixed and steady at the same spot, and many a month and year glided over their heads and motionless bodies.

38. They were reduced to dry skeletons, parts of which were

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beaten and devoured by rapacious beasts; and some of their [\*\*[limbs]] were at once severed and disappeared from their main bodies, like parts of a shadow by the rising sun.

39. Yet they continued to reflect that they were the God Brahma and his creation also, and the world with all its parts, were contained in themselves (i. e. They considered themselves as Viráj the form of macrocosm).

40. At last their ten bodiless minds, were thought to be converted to so many different worlds, in their abstract meditation of them. (i. e. Each of them viewed himself as a cosmos).

41. Thus it was by the will of their intellects, that each of them became a whole world in himself; and remained so in a clear or abstract view of it, without being accompanied by its grosser part.

42. It was in their own consciousness, that they saw the solid earth with all its hills &c[\*\*.] in themselves; because all things have reference to the intellect, and are viewed intellectually only, (or else they are nothing).

43. What is this triple world, but its knowledge in our consciousness, without which we have no preception[\*\*perception] of it, and with which we have a clear conception of every thing. So all things are of the vacuous nature of our consciousness, and not otherwise.

44. As the wave is no other than the water of the sea, so there is nothing movable or immovable whatever, without our conscious knowledge of it.

45. As the Aindavas remained in their vacuous forms of intellectual worlds in the open air; so are these blocks of wood and stone also, pure intellectual beings or concept in the sphere of our minds.

46. As the volitions of the Aindavas, assumed the forms of the world, so did the will of lotus-born Brahmá take the form of this universe. (So says[\*\*space added] the veda.[\*\*:] The divine will produced the world, just as the adage goes, the will is the mother of the act).

47. Therefore this world together with all these hills and trees; as also these great elements and all other bodies, appertain to the intellect only, which is thus spread out to infinity.

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48. The earth is the intellect, and so are its trees and mountains, and heaven and sky also the intellect only; there is nothing beside the intellect, which includes all things in itself, like the intellectual worlds of the Aindavas.

49. The intellect like a potter, forms every thing upon its own wheel; and produces this pottery of the world, from the mud of its own body (out of its own intellectual substance).

50. The sensible will being the cause of creation, and framer of the universe, could not have made any thing, which is either insensible or imperfect in its nature, and neither the mineral mountains nor the vegetable production, are devoid of their sensations.

51. Should the world be said to be the work of design, or of the reminiscence or former impression or of the Divine will; yet as these are but different powers of the Intellect, and are included under it; the world then proves to be the production of

the intellect, under some one of its attributes as it is said before.  
(Hence there is no gross body as the product of intelligent Intellect).

52. Therefore there cannot be any gross substance in the Divine Intellect which blazes as a mine of bright gems, with the gemming light of consciousness in universal soul of god.

53. Anything however mean or useless, is ever[\*\*never] apart from the Divine soul; and as it is the nature of solar light to shine on all objects, so doth the light of intellect, takes[\*\*take] everything in the light of the Great Brahma, which pervades alike on all.

54. As the water flows indiscriminately upon the ground, and as the sea laves all its shores, with its boisterous waves; so doth the intellect ever delight, to shed its lustre over all objects of its own accord, and without any regard to its near or distant relation.

55. As the great creator evolves the world, like the petals of his lotiform navel, in the first formative period of creation;[\*\*=print] so doth the divine intellect, unfold all the parts of the mundane[\*\*=print] system from its own penetralia, which are therefore not distinct[\*\*=print] from itself.

56. The Lord is unborn and increate, and unconfined in his[\*\*=print]  
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nature and purely vacuous in his essence; he is calm and quiescent, and is immanent in the interim of ens and nil (i. e. of existence and non-existence). This world therefore is no more than a reflexion of the intellectual or its ideal pattern in Divine Mind.

57. Therefore the ignorant man, who declares the insensibility of inanimate objects, are[\*\*is] laughed at by the wise, who are sensible of their sensibility in their own kinds. Hence the rocks

and trees which are situated in this ideal world, are not wholly devoid of their sensations and feelings.

58. The learned know these ideal worlds in the air, to be full with the Divine soul; and so they know this creation of Brahma's will, to be but an airy utopia only, and without any substantiality in them.

59. No sooner is this material world, viewed in its aerial and intellectual light, than the distresses of this delusive world betake themselves to flight, and its miseries disappear from sight.

60. As long as this intellectual view of the world, does not light to the sight of a man, so long do the miseries of the world, beset him thicker and thicker and closer on every side.

61. Men besotted by their continued folly, and remaining blind to their intellectual view of the world, can never have its respite from the troubles of the world, nor find his[\*\*their] rest from the hardness of the times.

62. There is no creation, nor the existence or inexistence of the world, or the birth or destruction of any one here; there is no entity nor nonentity of any thing, (beside the essence of the One). There is the Divine soul only, that glows serenely bright with its own light in this manner; or there is no light whatever except the manifestation of the divine spirit.

63. The cosmos resembles a creeper, with the multitude of its budding worlds; it has no beginning nor end, nor is it possible to find its root or top at any time, or to discover the boundless extent of its circumference. Like a crystal pillar, it bears innumerable statues in its bosoms, which are thickly studded together without having their initium or end.

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64. There is but one endless being, stretching his innumerable arms to the infinity of space; I am that vacuous soul embracing every thing ad infinitum[\*\*space added], and I find myself as that stupendous pillar, in my uncreated and all comprehensive soul, which is ever as quiescent and transparent and without any change in itself.

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## CHAPTER CLXXIX.

### THE DOCTRINE OF PANTHEISM OR THE ONE AS ALL.

Argument:--The intellectuality and incorporality of the World, preclude the idea of its materiality.

Vasishtha continued:--Now as the triple world is known, to be a purely intellectual entity; there is no possibility of the existence of any material substance herein, as it is believed by the ignorant majority of mankind.

2. How then can there be a tangible body, or any material substance at all; and all these that appear all around to our sight, is only an intangible extinction of pure vacuity.

3. It is the emptiness of our intellectuality, and contained in the vacuity of the Divine Intellect; it is all an extension of calm and quiet intelligence, subsisting in the serene intelligence of the supreme One.

4. All this is but the quiescent consciousness, and as a dream that we are conscious of in our waking state; it is a pure spiritual[\*\*removed 'space'] extension, though appearing as a consolidated expanse of substantial forms.

5. What are these living bodies and their limbs and members, what are these entrails of theirs, and these bony frames of them? Are they not but mere shadows of ghosts and spirits, appearing as visible and tangible to us. (Or very likely they resemble the phantoms of our dreams, and the apparitions that we see in the dark. gloss).

6. The hands, the head, and all the members of the body, are seats of consciousness or percipience; where it is seated imperceptible and intangible, in the form of the sensorium or sensuousness.

7. The cosmos appears as a dream in the vacuum of the Divine Mind; and may be called both as caused and uncaused in its nature, owing to its repeated appearance and eternal inherence in the eternal Mind.

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8. It is true that nothing can come out from nothing, or without its cause; but what can be the cause of what is eternally destined or ordained in the eternal mind. (Predestination and Preordination being the uncaused cause of all events).

9. It is possible for a thing to come to existence, without any assignable cause or causality of it; and such is the presence of every thing that we think of in our minds: (and so also is the appearance of this world in its intellectual light).

10. If it is possible for things, ever to appear in their various forms in our dreams, and even in the unconscious state of our sleep; why should it [\*\*[be]] impossible for them to appear also in the day dream of our waking hours, the mind being equally watchful in both states of its being.

11. Things of various kinds, are present at all times, in the all comprehensive mind of the universal soul; these are uncaused

entities of the Divine Mind, and are called to be caused also, when they are brought to appearance.

12. As each of the Aindavas, thought himself to have become a hundred in his imagination; so every one of these imaginary worlds, teemed with millions of beings--the mere creatures of our fancy.

13. So is every body conscious of his being many, either consecutively or simultaneously at the same time; as we think of our multiformity in the different parts and members of our bodies. (Or as the king Vipaschit viewed himself, as dilated in the sun, moon and stars, so also one man thinks himself as many, in different states of his life).

14. As the one universal body of waters, diverges itself into a thousand beds and basins, and branches into innumerable channels and creeks, and as one undivided duration, is divided into all the divisions of time and seasons, (so doth the one and uniform soul become multiform and many[\*\*]). (As the sruti says:--aham-bahusyam).

15. All compact bodies are but the airy phantoms of our dream, rising in the empty space of our consciousness; they are as formless and rariform[\*\*rarefied?], as the hollow mountain in a dream, and giving us a void notion of it.

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16. As our consciousness consists of the mere notions and ideas of things, the world must therefore be considered, as a mere ideal existence; and it appears in the sights of it and observes in the same light; as the fleeting notions of things glide over the void of the intellect. (The mind is conversant only with the ideas and not with the substance of things).

17. Our knowledge and nescience of things, resemble the

dreaming and sleeping states of the soul; and the world is same as the intellect, like the identity of the air with its breeze.

18. The noumenon and the phenomenon, are both the one and same state of the Intellect; being the subjectivity of its vacuous self, and the objectivity of its own intellections and reveries; Therefore this world appears as a protracted dream, in the hollow cavity of the sleeping mind.

19. The world is a non-entity, and the error of its entity, is caused by our ignorance of the nature of God from the very beginning of creation. In our dream of the world, we see many terrific aspects of ghosts and the like; but our knowledge of its non-entity, and of the vanity of worldliness, dispel all our fears and cares about it.

20. As our single self-consciousness, sees many things in itself; so does it behold an endless variety of forms, appearing in the infinite vacuity of the Divine Mind.

21. As the many lighted lamps in a room, combine to emit one great blaze of light; so the appearance of this multiform creation, displays the Omnipotence of one Almighty Power.

22. The creation is as the brusting[\*\* bursting] bubble, or foam and froth of the mantling ocean of omnipotence; it appears as a wood and wilderness in the clouded face of the firmament, but disappears in the clear vacuous atmosphere of the Divine Mind; and there is no speck nor spot of creation in the infinite ocean of the Supreme Intellet[\*\*Intellect].

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CHAPTER CLXXX.

BRAHMA GITA OR THE STORY ON AUSTERE DEVOTEE.

Argument:--Vasishtha's elucidation of the story of Kunda-danta at the request of Ráma.

Ráma rejoined:--I pray you sir, to remove the shade of a doubt from my mind, as the sunshine dispels the darkness from before it; in order to bring to light whatever is dark and obscure in the world.

2. I beheld once a self-governed ascetic, who came to the seminary, where I was sitting amidst the synod of the sages and learned men, and conversing on subjects of theology and divinity.

3. He was a learned Brahman, and of a godly appearance; he came from the land of the videhas or the Mithilas, and was practiced in religious austerities, and was as unbearable in the lustre of his person as the terrific seer Durvasas self.

4. On entering the assembly, he made his obeisance to the illustrious persons; when we also saluted him in return and advanced his seat for him to sit down.

5. The Brahman being well seated, I picked up many discourses with him from the vedanta, sankhya, and siddhanta philosophy, and when his weariness was gone, I made this question to him, saying:--

6. Sir, you seem to be tired with your long journey to this place, please tell me, O eloquent sir, from where you have started here today.

7. The Brahman replied:--so it is, O fortunate prince, I have taken great pains to come up to this place; and now hear me to tell you the reason, that brings me hither to you.

8. There is a district here, known by the name of Vaideha.[\*\*], it is equally populous as well as prosperous in all respects; and is a resemblance of its semblance of the heavenly paradise.

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9. There I was born and educated, and held my residence at the same place; and named as Kundadanta from the whiteness of my teeth, bearing resemblance to the buds of Kunda flowers.

10. I resigned afterwards my worldly concerns, and betook myself to travel far and wide about this earth; and resorted to the asylums of holy sages and saints, and to the shrines of Gods to rest from my fatigue.

11. I retired next to sacred mountain, where I sat silent for a long period, practicing my devotional austerities.

12. There I found a desert, which was devoid of grassy pastures and woody trees; and where the light of the sun and the shade of night, reigned by turns, as it was the open sky on earth.

13. There is in the midst of it a branching tree, with little of its verdant leaves and leaf-lets; and the luminous sun dispensed his gentle beams, from the upper sky and through cooling foliage.

14. There hung suspended under one of its boughs, a man of a holy mien; who blazed as the resplendant[\*\*resplendent] sun pendent in the open air, by the cords of his wide extending beams and radiating rays.

15. His feet were tied upwards by a clotted cord of munja grass, and his head hung downward towards the ground

beneath; and this gave him the appearance of an offshoot of the banian tree rooted in the earth below.

16. Having then after a while, approached to him at that place, I saw him to have his two folded palms affixed to his breast, (as if he was intent upon the meditation of the lord, with the devoutness of his heart).

17. Advancing nearer to the body of the Brahman, I found it to be alive by its respiration, and from its having the feeling of touch, and the perception of heat and cold, and that of the breeze and change of weather.

18. Afterwards I employed myself solely, in my attendance on that devout personage only; and underwent all the rigours of the sun and seasons, until I was received into his confidence.

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19. I then asked him saying; who art thou lord, that hast thus betaken thyself to this sort of painful devotion; say, O long sighted seer, what is the aim and object of this thy protracted state of self-mortification at the peril-expense of thy precious life.

20. He then replied to my question saying:--Tell me first O devotee, what is the object of thy devotion and those of all other persons, that are devoted to the particular objects of their pursuit. (So it is useless to inquire into the aim and object of another, when there is no body without his particular end in view).

21. This he said as introductory to his speech to me; but being pressed further by my importunate inquiries, he gave the following answer to my questions.

22. I was born, said he, at Mathura where I grew up from

childhood to youth in the house of my father; and acquired my knowledge of philology and the arts in course of this time.

23. I then learnt this also, that princes are the receptacles of all pleasures and enjoyments, at that it is the early bloom of youth, that is capable of the fruitions of life.

24. Since then I began to reflect on my being the possessor of the seven continents of the earth; and to foster the ardent expectation, of the gratification of all my desires of this life.

25. It is for this purpose that I have come to this place, and have employed myself in this state of devotion, for attainment of objects of my desire.

26. Therefore, O thou disinterested and self offered friend of mine, do thou now return to thy own country and desired abode; and leave me to remain in this state, with my firm resolution for the accomplishment of my desired object.

27. Being thus bid by him to depart from that place, listen you now to what I replied unto him; this you will wonder at its rehearsal, and the wise will be gladdened in their hearts to learn.

28. I addressed him saying:--O holy saint[\*\* space added], let me remain here at thy service, and underneath this holy tree, until you obtain the desired boon of your devotion.

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29. On my saying so, the meek minded devotee, remained as cool and quiet as a block of stone, and with his closed eye lids, he persisted in his dormancy as a dead body, without any motion in his outer limbs.

30. I too continued to stay before him, a[\*\*as] quiet and quiescent



as a block of wood, and endured without shrinking the rigours of the climate and seasons, for full six months at that spot.

31. I saw at one time, effulgent as the blazing sun, descending from the solar orb, and then standing in presence of the devotee.

32. As this deific personage was adored mentally by the ascetic, and by bodily prostration of myself; he uttered his words, in a tone as sweet as the exudation of ambrosial sweetness.

33. He said;[\*\*:] O painstaking Brahman, that hast long been pendent on the projected bough of this branching banian tree, suspend thy severe austerities, and accept thy desired boon, which I am ready to confer on thee.

34. Thou shalt as thou wishest, reign over the seven oceans and continents of this earth; and with this present body, thou shalt rule over it, for seven thousand years.

35. In this manner did this secondary sun, give his blessing to the devout ascetic; and was prepared to plung[\*\*plunge] into the bosom of the ocean out of which he rose of himself. (The sun is usually said to rise from and set in the mountain top, but he is made to rise out of and sink in the sea, according to the Grecian mythology).

36. The Deity having departed, I accosted the ascetic hanging below the branch, and said to him I witnessed to day what I had heard from before, that the gods are ever propitious to their suppliants.

37. Now O Brahman, as you have gained the object of your desire, it is desirable that you should give up your austerity, and pursue the proper callings and the course of your life.

38. He having assented to my proposal, I ascended on the tree and loosened his feet therefrom[\*\*therefrom]; as they let loose the feet of an elephant from the fetters tied to its prop and post.

39. Having then bathed himself, he made his offerings with -----File: 413.png----- his pure hands for the remission of his sins; and then with the fruits which he was fortunate to pluck from the tree, he broke the fast of his long lent.

40. It was by virtue of his meritorious devotion, that we obtained plenty of the delicious fruits of that holy tree; where upon we refreshed ourselves, and subsisted for three days.

41. Thus this Brahman being desirous of obtaining the sovereignty[\*\*sovereignty (OK/SOED)] of the earth, consisting of the septuple continents girt by the seven oceans all around, made his painful maceration with his uplifted feet and downward head, until he obtained desired boon from the god of day, and refreshed himself for three days at the spot, till at last both of us set out on our journey towards the city of Mathurá.  
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## CHAPTER CLXXXI.

### BRAHMA-GÍTÁ CONTINUED.

Argument:--The guests[\*\*guest's] Description of sanctuary of the goddess Gaurí.

The guest Kunda-danta resumed his narration and said:--We then betook ourselves to our homeward journey, and bent our course towards the holy city of Mathurá, which was as fair and splendid as the solar and lunar[\*\*lunar] mansions, and

the celestial city of Amaravati of Indra.

2. We reached at the rustic habitation of Raudha[\*\*=print], and halted at the mango forest over an adjacent rock. Then we turned towards the city of Salisa, where we remained two days in the cheerfulness of our spirits.

3. We passed our itinerant time, with that hilarity of our hearts, which ever attends on travelling through unknown places and scenes; and the succeeding season of our halting, was passed in our repose under the cooling shade of woodland arbours, and refreshing ourselves in the cooling brooks and breezes.

4. The faded flowers which were thrown down in profusion, from the flowery creepers growing on the banks of rivers; the dashing of the waves, the humming of the bees, and the singing of birds, are delightful to the souls of passing travellers.

5. The thickening and cooling shades of beaehening[\*\*?] trees, the droves of deer and the flights of chriping[\*\*chirping] birds; and the frozen ice and due[\*\*dew (spelled correctly on page following)] drops, hanging tremulously as pearls on the leaves of verdant trees, and at the ends of the blades of green grass, (are refreshing to the soul of the weary passenger.)

6. We passed many days through woods and forests, and over hills and dales, through caves and defiles, over marshes and dry lands, and in cities and villages; and also crossed over a great many rivers and channels and running waters.

7. We passed our nights under the arbours of thick plantain

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forests: and being weary with walking over snows and dews, who laid ourselves on beds made of plantain leaves.

8. On the third we came to a jungle full of gigantic woods and trees, which for want of human habitation, seemed to have divided the empire of heaven between themselves: (meaning that there was to be seen nothing, except the skies above and woods below).

9. Here that devotee left the right path, and entered into another forest, with uttering these useless words to me: (which were discursive and preventive of our returning to our respective habitations).

10. He said:--Let us go to the sanctuary of Gourí[\*\*Gaurí] here, which is the resort of many munis and sages from all quarters; and is the asylum to which my seven brothers, have repaired for attainment of their objects.

11. We are eight brothers in all, and all of us have fostered great ambitions in various respects; we are all equally resolved to devote ourselves to rigorous austerities, for the success of our determined purposes.

12. It is for that purpose that have sought their shelter in this holy asylum, and with fixed determination practiced various acts of self mortification, whereby they have been expurgated from their sins.

13. Ere this I accompanied my brothers to this place, and remained here with them for six months together; and now I find this same sanctuary of Gaurí in the same state as I had seen it before.

14. I see the piece of ground, overhung by the shady flower of trees; under the shade of which I see the young fauns to be reposing in this their peaceful retreat; I see also the leafy bowers with the sprays of birds thereon, listening to the recital of the sástras, conducted by the sages underneath.

15. Let us therefore go to the asylum of the sages, which resembles the seat of Brahmá crowded by the Brahmans on all sides; here shall our bodies be purified of their sins, and our hearts will be sanctified by the holiness of the place.

16. It is by sight of these holy men of superior understand-\*

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\*ing, that the minds of even the learned and saintlike persons, and even those of the knowers of truth are purified: (wherefore it must be sanctifying to us also).

17. Upon his saying so, we both went together to that asylum of the recluses of sages and hermits; but to our great disappointment, we saw nothing but the appearance of a total desolation.

18. There was not a tree nor plant, and neither a shrub nor creeper to be seen on the spot; nor was there any man or muni or a boy or child was met there abouts; nor any altar or priest was there any where.

19. It was only a vast desert, all void and devoid of bounds; an unlimited space of burning heat, and appeared as the blank expanse[\*\*expanse] of the sky, had fallen down of the ground below.

20. Ah woe to us! what is all this come to be! said we to one another; and saying so, we continued to rove about for a long while, until we chanced to espy an arbour at some distance.

21. It presented a thickly shady and cooling aspect, resembling that of a dark and drizzling cloud in the sky; and there was observed an aged hermit, sitting in his meditation beneath it.

22. We two sat upon the grassy spot, spread out in front of

the eremite; and though we kept sitting there for a long time, yet we could find no respite in the abstracted meditation of the muni.

23. Then feeling uneasy at my staying there for a long while, I broke my silence in impatience, and cried out in a loud voice, saying, suspend, O sage, the live-long musings of your mind.

24. My loud cry awakened the muni from the trance of his reverie, as the roaring of a raining cloud wakens the sleeping lion, rising straight with his yawning mouth (and stretched out limbs).

25. He then said unto us, who are ye pious[\*\*space added] persons, that are in this desert; say where is that sanctuary of Gaurí gone, and who is it that has brought me hither. Tell me what means this change and what time is this.

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26. Upon his saying so, I replied to him saying, you sir, know all this and not we; say how is [\*\*[it]] that you being a sage and seer do not know yourself?[\*\*. replaced by ?]

27. Hearing this the holy man betook himself to his meditation again, and there saw all the events that had occurred to himself and us also.

28. He remained a moment in deep thought, and then coming to himself from his abstraction, he said unto us, learn now about this marvelous event, and know it to be a delusion only by your good common sense.

29. This young kadamba tree, that you are seeing in this desert, and that gives me a shelter underneath it, and is now

flowering in kindness to me.

30. It was for some reason or other, that the chaste goddess Gaurí, dwelt for full ten years upon it, in the form of the goddess of speech, any[\*\*and] underwent all the inclemencies of the seasons sitting there upon.

31. It was by her that a goodly grove, and an extensive forest was stretched out at this place, which became therefore known by her name, and was decorated by the flora of all the seasons.

32. It was a romantic spot to all grades of gods and men, who kept singing and sporting here in concert with the melody of tuneful and sportive birds; the air was filled with clouds of flowers, which brightened as myriads of moon in the sky; while the flying dust of full blown lotuses, perfumed the air on all sides of the forest.

33. The pollen of mandara and other flowers, perfumed the air around; and the opening bud and blooming blossoms brightened as moons; the flowering creepers sent forth their fragrance all about, and the whole court yard of the forest, seemed to strewn over with perfumery.

34. Its bowers were the seats of the god of the vernal season and flora; and the orchestra of black-bees, sitting and singing in concert with their mates on the top of flowers; the flower beds were spread as the out stretched sheet of moon

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light, and as credles[\*\*cradles] for the swinging sports of siddha and celestial damsels.

35. Here were brooks frequented by cranes and herons, and aquatic birds of various kinds; and there spacious lawns on the ground, graced by cocks and peacocks, and land birds of

various hues.

36. The gandharvas and yakshas, siddhas and the hosts of celestials, bowed down to this kadamba tree, and their coronets rubbed against the branch, which was sanctified by the touch of the feet of the goddess[\*\*goddess] Sarasvatí alias Guarí[\*\*Gaurí]. And the flowers of the tree, resembling the stars of heaven, exhaled their fragrance all around.

37. Gentle zephyrs[\*\*zephyrs] were playing amidst the tender creeper, and diffusing a coldness throughout the secret bowers, even in the light and heat of the blazing sunshine; while the flying dust of the kadamba and other flowers, spread a yellow carpet all over the ground.

38. The lotus and other aquatic flowers, were blooming in the brooks, frequented by storks and cranes and herons and other watery birds, that sported upon them; while the goddess regaled herself amidst the flowery groves, which displayed her wondrous powers in the variety of their flowers.

39. It was in such a forest as this, that the goddess Gaurí the conjex[\*\*consort?] of the god Hara, resided[\*\*resided] at this spot for a long time, for some cause known to her godly mind; and then by changing her name and form to that of kadamba-Sarasvatí, she waved as gracefully as a kadamba flower, on the crown of the head of her spoused partner Hara or Siva.

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## CHAPTER CLXXXII.

BRAHMA GÍTÁ CONTINUED. SOVEREIGNTY OF THE SEVEN CONTINENTS.



Argument:--Meeting of the Kadamba Hermit with his brothers, their bane and blessing and final success.

The old anchorite resumed and said:--The goddess Gaurí dwelt for a full decade of years, on this very Kadamba tree of her own accord; and then she left this arbour of her own will, in order to join her lord Hara on his left side.

2. This young Kadmba[\*\* Kadamba] tree, being verified by the ambrosial touch of the goddess, never becomes old, nor fades or withers; but ever remains as fresh as a child in the lap of her mother.

3. After the goddess had left this place, that great garden was converted to a common bush, and was frequented only by woodmen, who earned their livelihood by woodcutting,

4. As for myself, know me to be the king of the country of Malwa, and to have now become a refuge in this hermitage of holy ascetics, by abdication of my kingdom.

5. On my resorting to this place, I was honoured here by the inhabitants of this holy asylum; and have taken any[\*\*my] abode beneath this kadamba tree, where I have been in my meditative mood ever since that time.

6. It was sometime ago, that you sir, had come here in company with seven brethern [\*\* brethren], and betaken yourselves to the practice of your religious austerities.

7. So did you eight persons reside here as holy devotees since that time, and were respected by all the resident devotees of this place.

8. It came to pass in process of time, that one of them removed from here to the Srí mountain; and then the second

among them, went out to worship the lord kartikeya[\*\*Kártikeya] in another place.

9. The third has gone to Benaras[\*\*Benares] and the fourth to the -----File: 420.png----- Himalayas; and the remaining four remained at this place, and employed themselves to their rigorous austerities.

10. It was the earnest desire of each and every one of them, it become the soveran[\*\*sovrán (OK/SOED)] lord of all the seven continents of the earth,[\*\*.]

11. At last[\*\*space added] they all succeeded to accomplish their objects of their self same desire, by the grace and boon which [\*\*[they]] obtained from the respective deity of their adoration, that was pleased with the austerity of his particular devotee.

12. The brethren returned to their habitation, when you had been employed in your devotion; and after their enjoyment of the fruition of this earth in golden age, they have ascend[\*\*ascended] to the empyrean of Brahmá[\*\*.]

13. O sir, those brothers of yours, finding their respective gods propitious to them, and willing to confer blessings upon them, had made the following request of them saying:--

14. Ye gods! make our seven brothers, the lords of the seven continents of the earth; and let all our subjects be truthful and sincere, and attached to the occupations of their respective orders.

15. The gods that were adored by them, gladly occupied their prayer; and having assented to their request, disappeared

from them, and vanished in the open sky.

16. They all went afterwards to their respective habitation, and met death except this one who is now here.

17. I only have been sitting alone, devoutly intent upon meditation; and have remained as motionless as a stone, beneath this kadamba tree, which is sacred to the goddess of speech.

18. Now as the seasons and years, have been rolling on upon my devoted head, I have lived to see this forest, to be broken and cut down by woodmen, living in the skirts of these woods.

19. They have spared only this unfading kadamba tree, which they had made an object of their veneration, as the abode of the goddess of speech; and me also whom they believe to be absorbed in inflexible meditation.[\*\*=print]

20. Now sirs, as you seem to have newly come to this place,  
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and bear the appearance of aged ascetics; I have therefore related to you all that I have come to know by my cogitation only.

21. Rise then ye righteous men, and proceed to your native homes; where you will meet your brothers in the circle of their family and friends.

22. You will find eight of your brothers, remaining in their abode; and resembling the eight high minded Vasus, sitting in the high[\*\*=print] heaven of Brahmá.

23. After that great devotee had said so far, I interrupted him saying:--I have a great doubt in this wondrous relation of yours, which you will be pleased to expound it to me.

24. We know this earth to be composed of seven continents only, how then is it possible for eight brothers, to be the lord of them all, at the one and same time.

25. The kadamba ascetic said:--It is not inconsistent what I have related to you, there are many such [\*\*[things which]] are seemingly incongruous, but [\*\*[which]] become evident when they are explained.

26. These eight brothers, having passed their periods of asceticism, will all of them become lords of the seven continents of the earth, in their domestic circles. (i. e. Each think himself as such).

27. All these eight brothers, will remain in their respective houses on the surface of the earth; and will there become the lords of the septuple continents, in the manner as you shall now hear from me.

28. Every one of these eight persons had each a wife at home, who were of unblemished character and persons withal; and resembled the eight stars or planets of heavens, in the brightness of their bodies. (They were equally chaste and fair and loving wives also).

29. After this[\*\*these] eight brothers have departed, to conduct their protracted devotion abroad; their love born wives became disconsolate at their separation, which is altogether intolerable to faithful wives.

30. They in their great sorrow of spirit, made painful austerities to the memory of the absent lords; and conducted a  
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hundred chandrayana vows and rites, to the satisfaction of the goddess Párvatí. (The olympian[\*\*Olympian] Juno, and the patroness of

chastity).

31. Invisibly the goddess appeared[\*\* appeared] to them, and spake her words to them separately in their inner apartments; after each and every one of them had performed her daily devotion to goddess.

32. The goddess said:--O Child, that hast been long fading away by thy austerities, like the tender shoot under the scorching sun; now accept this boon to thy heart's desire, both for thyself as also for thy husband.

33. Hearing this voice of the goddess of heaven, the lady Chirantiká, offered her handfuls of flowers to her, and began to address her prayer to the goddess, to her heart's satisfaction.

34. The reserved and close tongued damsel, utter her words in a slow flattering voice flushed with joy; and addressed the heavenly goddess, as the peahen accosts the rising cloud.

35. Chirantiká said:--O goddess, as thou bearest eternal love to Siva-[\*\*--]the god of gods, such is the love I bear also to my husband, O make him immortal.

36. The goddess Replied:--Know, O goodly minded lady, that it is impossible to gain immortality, from the inflexible decree of destiny, ever since the creation of the world. No devotion, austerity nor charity can buy life, ask therefore some other blessing.

37. Chirantiká said:--O goddess! if it be impossible to attain immortality, then ordain it thus far; that he being dead, his soul may not depart beyond the confines of this house of his.

38. When the body of my husband, falls dead in this house; then confer me this boon, that his parted soul may never

depart from this place.

39. Be it so, O daughter, that your husband being gone to other world, you may still continue to be his beloved wife, even after his demise.

40. Saying so, the goddess Gaurí held her silence in the midst of the air; as the sound of the clouds is stopped, after its betokening the welfare of the world.

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41. After disappearance of the goddess in air, the husbands of these ladies returned to them from all sides, and at the lapse of some time after they had received their desired blessings.

42. Now was there a mutual interview of the wives with their husbands, and general meeting of the brothers with each other, and with their friend[\*\*friends] and relatives.

43. Hear now a wonderful event, which happened to them at this time; and which presented itself as an obstacle, towards the achievement of their noble purpose.

44. It was at the time when the brothers were employed in their devotion, that their parents had gone out with their wives in search of them, and were wandering about the hermitages of saints, with their sorrowful hearts.

45. Unmindful of their porsonal[\*\* personal] pains and pleasures, for the sake of the welfare of their sons, that intended to see the village of Kalapa, which lay on their way.

46. Passing by the village of munis or saints, they espied on their way a white man of short stature, with grey and erect hairs on his head, and his body bedaubed with ashes.

47. Thinking him to be an ordinary old passenger, the parents, forgot to do him due honour, and let the dust of the ground they trod upon, fly unwearily[\*\*unweariedly] to his sacred person. This irritated the old passenger, who thus bespake to him in his ire.

48. You great fool that are going on pilgrimage in company with thy wife and daughters-in-law; dont[\*\*don't] you heed me the sage Durvasas, that you slight to do me due reverence.

49. For this act of thy negligence, the boons so dearly earned by thy sons and daughters in law will go for nothing, and will be attained with their contrary effect.

50. On hearing this malediction the old parents and their daughters in law, were proceeding to do him reverence, when the ancient sage disappeared from their sight and vanished in air.

51. At this the parents and their daughters, were greatly dismayed and disheartened; and returned disappointed to their home, with their melancholy countenances.

52. Therefore I say, there was not the only inconsistency,  
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in each of the brothers reigning over the seven continents all at once; but there were many other odds awaiting upon them as on all human wishes; and these occurring[\*\*occurring] as thickly one after the other as the sores and ulcers growing on goitres. (Or pouches on the throat).

53. There are as many oddities and vanities, always occurring in the wishes, and aerial castles of the vacuous mind; as the numberless portents and comets and meteors and unnatural sights, are seen to appear in the empty sky.

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## CHAPTER CLXXXIII.

### DESCRIPTION OF THE SEVEN CONTINENTS.

Argument:--Brahmá's relation of the contending sides of blessing and imprecation.

Kunda-Danta rejoined:--I then asked the hermit of Gourí's[\*\*Gaurí's] asylum, whose head was hoary with age, and whose hair resembled the dried blades of withered grass.

2. There are but seven continents only, that composed this earth; how then could every one of the eight brothers, become the sole lord of earth at one and the same time.

3. Again how could a person, that had no egress from his house, conquer the seven continents abroad, or govern them himself; (by sitting quietly at home).

4. How could they that had the boon on one hand, and its contrary curse on the other, could[\*\*delete 'could'] go in either way which are opposed to one another, as the cool shade[\*\*space added] of trees and the heat of sunshine.

5. How can opposite qualities reside together at the same time, which is as impossible as the container and contained to become the same thing. (Here the blessing of the gods and the curse of the sage, must counteract one another, and neither of them could effect anything).

6. The Hermit of the asylum returned:--Attend, O holy man, to my relation of the sequel[\*\*sequel] of their tale; and you will



come to see the sequence of their contrary fates.

7. As for you two you will reach to your home, after eight days from this place; and their[\*\*there] meet with your relatives, with whom you will live happily for some time.

8. These eight brothers also, having joined with their families at home: will breathe their last in course of time; and have their bodies burnt by their friends and relations.

9. Then their conscious souls, will remain separately in air

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for a little while; and there continue in a state of torpidity, as in the insensibility of sleep.

10. All this interval their acts will appear, in the vacuous space of their minds, for the sake of receiving their retributive justice; and also the blessing of gods and the curse of the sage, will wait on them at his time.

11. The acts will appear in the shapes of the persons to whom they were done and the blessings and imprecation likewise[\*\*space removed];[\*\*, semi-colon not needed] will assume their particular forms, in order to make their appearance[\*\*appearance] before them.

12. The blessings will assume the forms of fair moon-bright bodies, having four arms on each, and holding a lotus bud, a club and other weapons in each of them.

13. The curse will take the forms of Siva with his three eyes, and holding the lance and mace in his either hand; and having a dark terrific body, with a surly grim and frowning countenance.

14. The Blessings will vauntingly say:--Avaunt thou

accursed curse! it is now our time to work; as it is with the seasons to act their parts at their proper times.

15. The curse will say in his turn:--Be afar from here; ye blessed blessings, and do not intrude upon my time; it will take effect as any one of the seasons, nor is there any body capable of counteracting its wonted course.

16. The blessing will rejoin and say; Thou cured[\*\*cursed] curse, art but a creature of an human sage; but we are messengers of the God of day; now as preference is given to the first born God of light, over a human being (who is the last work of God); it is proper that we should have our precedence here (in the present case).

17. Upon the blessings saying so, the personified curse of the sage got enraged, and returned in reply saying, I am no less the creator of a God than you are since we are born of the God Rudra by his consort Rudraní-[\*\*--]the Fury.

18. Rudra is the greatest of gods, and the sage was born with a portion of Rudra's prowess; saying so the accursed curse lifted up its head, as high as the exalted summit of a mountain.

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19. On seeing the haughty high-headedness of the personation of curse; the personified image of the boon smiled scornfully at him, and then made his reply in his speech of well weighed words.

20. O thou miscreant curse, leave thy wickedness and think on the end of this affair; as also about what is to be done, after termination of all this altercation of ours.

21. We must have recourse to the father of the gods, for his favourable decision of the case, is it not therefore better for us

to do even now what must come to be finally determined by him.

22. The curse on hearing these words of the personified boon replied, well, I agree to what you say; because a fool even cannot decline to accept the reasonable proposal of a person.

23. Then the curse agreed to resort to the abode of Brahmá; in company with the divine Blessing; because the great minded gods are always resorted to by the wise, for the dissipation of their doubts.

24. They bended down before Brahmá, and related all that had occurred[\*\*occurred] between them; and the god on hearing the whole on both sides, replied to them in the following manner.

25. Brahmá said:--Hearken unto me, ye master of blessing and curse, and let him have the precedence of the either, that is possessed of intrinsic merit and essence.

26. Upon hearing this from the month[\*\*mouth] of the Great god, they both entered in their turn into the heart of one another, in order to sound their understandings, and descry their respective parts.

27. They then having searched into the eternal essentialities of one another, and having known their respective characters; came out in presence of the God, and besought him by turns.

28. The curse said:--I am overcome, O Lord of creatures, by this my adversary, in my having no internal merit in myself, and finding the curses of my foe, to be as sound and solid as the hard stony rock and the strong thunderbolt.

29. But both ourselves and the blessings, being always but

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intellectual beings, we have no material body whatever to boast of at any time[\*\*space added].

30. The Blessing replied:--The intellectual blessing, which its giver (the god in the sun), has given to its askers the Brahmans, is here present before you; and this is entrusted to my charge (to be delivered unto them).

31. The body of every one is the evolution of one's intelligence, and it is this body which enjoys the consequence of the curse or blessing that is passed on one according to his knowledge of it; whether it is in his eating or drinking or in his feeling of the same, in all his wandering at all times and places. (i. e. The consciousness of one's merits and demerits, accompanies him every where, and makes him enjoy or suffer their results accordingly).

32. The blessing received from its donor, is strengthened in the mind of the donee in time; and this acting forcibly within one's self, overcomes at last the power or effect of the curse. (i. e. Firm good will, turns away the evil ones).

33. The donors[\*\*donor's] bestowal of a blessing, to his supplicants for it; becomes[\*\* becomes] strong and effectual only, when it is deeply rooted and duly fostered in ones[\*\*one's] self. (i. e. A good given us by others, is of no good, unless we cultivate it well ourselves).

34. It is by means of the continued culture of our conscious goodness, and by the constant habit of thinking of our desert, that these become perfected in one's self, and convert their possessor to their form. (It is the habitual mode of the mind's thought, that makes the future man, be it a holy or accursed one).

35. The pure and contrite conscience alone, consummates one's consciousness in time; but the impure conscience of the evil minded, never finds its peace and tranquility. Hence the Brahmans' thoughts of the blessing, had taken the possession of their minds, and not that of the curse: because the earlier one, has the priority over the latter, though it be that of a minute only; (as the law of primogeniture, supercedes the claim of youngsters to state); and there is no rule;--[\*\* appears incomplete--P2: sentence continues in next verse]

36. Nor force of pride to counteract this law. (Hence the  
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blessing of the god, being prior to the curse of the sage, must have its precedence over the latter).

37. But where both sides are of equal force, there both of them have their joint effect upon the same thing; so the curse and blessing being conjoined together, must remain as the commingling of milk with water.

38. The equal force of the blessing and curse, must produce a double or divided effect on the mind of man; as a person dreaming of the fairy city in his sleep, thinks himself as turned to one of its citizens (without losing the idea of his own personality: so a man has a different idea of himself, in different states of his life).

39. Now pardon me, O Lord for my repetition of the same truths bfore[\*\*before] thee that I have learnt from thee, and permit me now to take leave of thee, and depart to my place.

40. Upon his saying so, the curse felt, ashamed in itself, and fled away from the presence of the god; as the ghosts and goblins[\*\*goblins] fly away from the air, at the dispersion of darkness from the sky.

41. Then the other blessing, (which was given by the Goddess Gaurí to the ladies of these brothers), concerning the restriction of their departed ghosts, to the confines of their house, came forward and presented itself before Brahmá in lieu of the curse, and began to plead his curse, as a substitute does for his constituent.

42. He said:--I know not, O Lord of Gods, how human souls can fly over the seven continents of the earth, after their separation from their dead bodies; (Deign to explain this therefore unto me.)

43. I am the same blessing of the goddess[\*\*goddess], that promised unto them their dominion over the seven continents in their own house; and also their conquest of the whole earth within its confines.

44. Now tell me, O Lord of Gods, how am I to restrain their spirits to the narrow limits of their own abodes; and at the same time confer the domain of the septuple earth, to each  
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and every one of them, (as it is destined to them by the blessing of the God of day.)

45. Brahmá responded:--Hear me, O thou blessing of conferring[\*\*conferring]  
the realms of the seven continents on each of them; and thou the boon of detaining their departed spirits within the confines of these mansions; that both of you are successful in executing your respective purposes on them.

46. Now do you retire from this place with full assurance in yourselves, that the delivered ghosts of these brothers; will never quit nor ever depart from their present abodes after their demise; but continue to reside there forever more; with the belief of their being the Lords of the seven regions of this earth.

(It is the firm belief of the mind of the possession of anything, that makes it the true possessor thereof, much more than its actual enjoyment of the same).

47. Their souls will remain at proper distances from each other, after the loss and extinction of their frail bodies; and will deem themselves as lords of the seven regions of earth, though dwelling in the empty air of their own abodes.

48. How could there be the eight regions and seven continents[\*\*continents] of the earth, when to all appearance the surface of the earth, presents but a flat level everywhere.

49. Tell us Lord! where are these different divisions of the earth situated, and in what part of their petty abode; and is it not as impossible for the small place of their house to contain this wide earth in it, as it is for the little cell of a lotus bud to hide an elephant in its pericarp.

50. Brahmá replied:--It being quite evident to you as to ourselves also, that the universe is composed of an infinite vacuity only; it is not impossible for its being contained within the hollow of the human heart, as in the minute particle of the vacuous mind, which contains all things in it in the manner of its dreams.

51. If it were possible for the minute granule of their vacuous minds, to contain the figures of their houses and their domestic circles within itself, why should it be thought im-\*

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\*possible for them, to compress the greater and lesser circle of this earth also, within their ample space.

52. After the demise of a person, the world exhibits itself in the same form as it is, in the minute atom of his mind; and

this is but a vacuous mass of the visible and material world, in its invisible and imaginary figure.

53. It is in this invisible particle of the mind, that the world is seen in its abstract form, within the precincts[\*\*precincts] of the body and abode of every body; and this earth appears to be drawn in it as in a map, with all its sevenfold continents and the contents thereof.

54. Whatever is manifest in the mind, is a mere mental conception and inborn in the mind, and there is no such thing as an extraneous or material world in reality. It is the vacant mind that presents these vagaries of the world and all other visibles before its vision, as the vacuous firmament shows the variety of atmospherical[\*\*atmospherical] appearances to our sight.

55. The personified benediction, having learnt this abstract truth, from the mouth of the divine Brahmá, who had conferred this boon to the Brahmanical brothers, abandoned[\*\*abandoned] his erroneous conception of the material world, and repaired to the abode of the deceased[\*\*deceased] bretheren[\*\*brethren], that had been released from the mistake of their mortal bodies.

56. The personated blessing bow[\*\*bowed] down to the bounteous Brahmá, and departing from his presence with speed, enter[\*\*entered] into the parlour of the eight brother kings, in his eight-fold spiritual personallity[\*\*personality] (called the ashta siddhi).

57. They beheld the brothers there in their respective residences, each sitting as the Lord of the earth with its septuple continents, and all of them employed in the performance of their sacrifices and enjoyment of their blessings, like the eight Lordly Manus for the whole period of a day of Brahmá.



58. They were all friendly to each other, though unacquainted with the respective provinces of one another; each of them was employed in his concern with the world, without clashing with the authority of another over it.

59. One of them who was handsome in the bloom of his  
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youth; held his happy reign over the great city of Ujjain, which was situated in the precincts[\*\*precincts] of his own house, or rather in the environs of his own mind.

60. Another one of them had his domain over the country of scythia[\*\*Scythia].[\*\*delete '.'] (sáka), where he settled himself for his conquest of the Nágas.[\*\*delete '.'] (saccae); he cruises as a corsair in the wide outlandish seas, for his victory on every side.

61. Another reigns secure in his capital of Kusadwípa, and confers perfect security to his subjects from all alarm; and like a hero who has quelled his enemies, he rests in peace on the bosom of his beloved, after all his conquest.

62. Some one of them indulges himself to sport, in company with the celestial Nymphs of Vidyádhara; in skimming over the waters of the lakes on mountain tops, and in the gushing water falls on their side.

63. Another one is engaged these eight days in conducting his horse sacrifice in his royal abode at Krauncha dwípa, which he has greatly aggrandised with his accumulated gold, from the other continents.

64. Another one is employed in waging a battle in the Sálmalí continents, where his war elephants have assembled, and have been uprooting the boundary mountain from their

basis with robust tusks.

65. The Monarch of the Gomeda continent, who had been the eight and last of the Brahman brothers, was smitten with love for the princess of the Pushkara dwípa; upon which he mustered a large armament for ravishing her in warfare.

66. The monarch of the Pushkara continent, who was also the master of the Mountainous regions of Lokáloka; set out with his deputy to inspect the land of the gold mines.

67. Thus every one of these brothers, thought himself to be the Lord of his respective province, as his imagination portrayed[\*\*portrayed] unto him in the region of his mind.

68. The Blessings then, having relinquished there[\*\*their] several forms and personalities, became united and one with the consciousness of the Brahmans, and felt and saw whatever passed in them, as if they were passing in themselves likewise.

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(The divine blessing on them being no other than the approbation of their conscience).

69. So these brothers became and found in themselves, what they had long been longing,[\*\*delete ','] after, in their respective lordship over the seven regions of the earth, which they continued to enjoy ever since to their heart's content.

70. It was in this manner that these men of enlarged understandings, obtained what they sought in their minds, by means of their austere devotion and firm devotedness to their purpose. So it is with the learned that they find everything beside them; whatever they are intent upon in their minds, by means of their acting upon the same principle, and using the proper means conducing to that end.

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## CHAPTER CLXXXIV.

### A LECTURE ON THE ALL COMPREHENSIVENESS OF THE SOUL.

Argument:--Nature of the unenlightened soul, to represent unnumbered worlds within itself.

Kunda-danta said:--I then asked [\*\*[the]] devotee sitting beneath the kadamba tree, to tell me how the seven large continents of the globe, could be contained within the narrow limits of the abodes of each of these brothers, (which is next to an impossibility).

2. The kadamba devotee replied:--The essence of the intellect though so very vacuous in itself, is notwithstanding the most capacious and ubiquitous[\*\*OK/SOED] of any thing in existence; and is present in its own nature with every thing, wherever it is known to exist.

3. The soul sees itself in the form of the triple world, and every thing besides in its different nature and figure, without changing itself to any one of them. (i[\*\*.] e. The soul remains unchanged in all the changeful scenes of nature).

4. Kunda-danta rejoined:--But how do you attribute the quality of variety or multiplicity, to the purely simple and immutable nature of the Supreme soul, as you see them appertaining to the intrinsic character of everything else in nature. (Or as Pope says:--That changed through all, yet in all the same; great in the earth, as in the etherial frame).

5. The kadamba devotee replied:--The sphere of the intellectual vacuum, is all quiet and serene, and there is nothing as

any variety or multiformity in it; the changes that are apparent in its face, are no more, than the waves and eddies, whirling on the surface of the changeless main.

6. It is in the immensity of intellectual vacuity, that infinite creations seem to be continually purling about, as the rising waves are seen to be whirling in the sea; and it is in its fathom-\*

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\*less depth that they appear to sink, like the waters subsiding in the hollow of the deep.

7. The substantial forms of things, that rise in the unsubstantial essence of the intellect, are as the various forms of substances, seen in the dreaming state of the soul, and all which are utterly forgotten in its state of sound sleep-  
[\*\*--]susupta[\*\*susupti].

8. As a Hill seen in dream is no hill at all, and as things appearing to be in motion in dreaming, are found afterwards to be perfectly motionless; so are all things in nature but mere unrealities, and though as real from the real nature of soul itself. (i. e. It is the intellect that fashions everything in its own manner, and its imagination gives a form to an airy nothing).

9. The intellect is an immaterial substance, and neither creates nor perceives any thing material by itself; but conceives everything as it is manifested to it in its idea in the beginning. (i. e. The ideas of things are inborn in the mind).

10. As the intellect sees a great variety of objects in dream, which it takes for realities for the time; so its belief in the reality of its ideas, causes it to conceive them as real entities.

11. The vacuous intellect, which glitters of itself in its own

state of transparence[\*\*OK/SOED]; comes to find the world shinning in the same light within itself. (i. e. The world is subjective with the intellect, and not a part from our intellectual light of the same).

12. As we have the consciousness of heat in the fire, even when it is seen in a dream; so we are conscious of the presence of everything in our minds, even in the absence of the thing itself from us. (It was thus that the Brahman brothers were conscious of their lordship, even in their want of the realms themselves).

13. And as we have the idea of the solidity of a pillar, from our dream of it in sleep; so have we the idea of the great variety of things in existence; although there is no diversity or difference in the nature of the One unvaried unity that pervades the whole. (And that shows its unchangeable self, as many and changed through all-[\*\*--]Aham-bahusyam).

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14. In the beginning all substances were as pure and simple, as the essence of their maker by and after which they were made; and they still continue to be in the same state of their ideal purity, as they were originally made out of that airy entity and unity.

15. As the tree is diversified in the various forms of its roots and fruits, and its leaves, flowers and the trunk; so is the Supreme unity varied in all and everywhere in his self-same and undivided essence.

16. It is in the fathomless ocean of the Supreme essence, that the immensity of creation is subsisting like the waters of the deep; and it is in the boundless space of that transcendent vacuum, that the infinity of the worlds have been rolling

on, in their original vacuous and apparently visible forms.

17. The transcendental and comprehensible i. e. the immaterial soul and the material world, are but commutual terms as the tree and arbour, and their difference lies in the intelligibleness of the one and unintelligibility of the other; but true intelligence leads us to the unconceivable One, while our ignorance of the same, deludes us to the knowledge of many, and tends to our distress only. (True happiness in our reliance on the unknown One only).

18. The mundane and supermundane is surely the One and same thing, according to the deduction of spiritual philosophy[\*\*philosophy]; and the knowledge of this sublime truth, is sure to lead one to his ultimate liberation.

19. The world is the product of the will of God, and the will is a power or faculty appertaining to the personality of the Deity; and the same being transmuted to the form of the world, it is proved that the world is the formal part of the Supreme soul. (Whose body nature is, and God the soul).

20. He whom no words can define, and yet who defines the senses of words; who is subject to no law or prohibition, or to any state or condition of being, but appoints them for all sorts of beings, is indeed the only Lord of all.

21. He that is ever silent but speaks through all, who is  
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inactive as a rock but acts in all; who is always existent and appears as inexistent, is the Supreme Lord of all.

22. That subtile essence that constitutes the solidity of all gross bodies, and remains undecayed in all frail bodies, is the pure Brahma himself; He has no volition or nolition of creation

or destruction, and there is no possession or want of the property of anything.

23. It is the one and invariable soul, that rests always in its state of rest and sleep, and perceives the succession of creation and destruction of the world, in its alternate states of dream and sound sleep, which present themselves as two pictures before its sight.

24. It is also in the substratum of the intellect, that unnumbered worlds seem to rise and set in succession; they appear as passing pictures before the mind, without being rooted or painted therein.

25. As the mixing of one thing with another, produces a different effect in the mixture; so doth the union of the mind with the organs of sense, causes[\*\*cause] a variety of impressions to be imprinted in the intellect. (So the commixture of curd and sugar creates a different flavour in the condiment, gloss).

26. All things have their existence in the essence of the intellect only, without which nothing is knowable to any body; hence there is nothing anew in nature, except its being but a representation of the original idea in the mind: (and this is evident from the identity and similarity of the ectypes with its antitypes, gloss).

27. Hence our consciousness of the identity of things with the essence of our intellect, proves them to be as immaterial and immovable as their fixed ideas in the mind.

28. Thus the world which is so visible and perceptible to us, is nothing but a mere nullity in reality; and whatever appears as existing herein, together with the great gods and angels, are no more than the false visions in our dream and fancy.

29. We see the various fluctuations and phenomena, rising in the waters of the vast ocean of the intellect; and appearing

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in the forms of our joy and grief, and those of moving and unmoving bodies in creation.

30. O that the nature and course of the world, should so obscure the bright mirror of the intellect; as to hide it under the dirt of our passions, and cover it under the clouds and snows of our ignorance.

31. As spectres and dissolving views appear in the air, before the sight of the dimsighted; so doth this shadow of the world appear as substance, to the view of the unspiritual myopist.

32. Whatever we imagine, the same we find, and seem to enjoy for the time; and as we are delighted with the view of our imaginary city, so do we indulge ourselves in the sight of this air-drawn utopia of the world.

33. As we seem to enjoy our ecstasy, in the fairy land of our fancy; so we are betaken by the delusion of this unreal world, under the belief of its reality.

34. There is one eternal destiny, which ever runs apace in its wonted course; and destines all beings to continue in their allotted[\*\*allotted] careers as ever before.

35. It is destiny that produces the moving bodies from living beings, and the motionless ones from the unmoving; it is that predestination which has destined the downward course of water and fluids, and the upward motion of the flames of fire.

36. It is that blind impulse, that impels the members of the body to their respective actions; and makes the luminous bodies to emit their light; it causes the winds to wind about



in their continuous course, and makes the mountains to stand unmoved in their proper places.

37. It makes the luminaries of heaven, to roll on in their regular revolutions, and causes the rains and dews of the sky, to pour down in their stated seasons; and it is this eternal destiny that directs the courses of years, ages and cycles, and the whole curricula of time to run its wonted course.

38. It is the divine ordinance, that has ordained the limits of the earth and the distant ocean and seas, and has fixed the position of the hills and rocks in them; it has allotted[\*\*allotted] the -----File: 439.png----- natures and powers of all things, and prescribed the laws of rights and duties for all and every one.

39. Kunda-danta rejoined:--The reminiscence of the scenes of past life, occurs in the present state of existence, in the forms of our imagination and of desire for the same; and these inward thoughts become the gist and marrow to frame our lives in their fashion; but tell me sir, how could the first created beings in the beginning of creation could[\*\*delete 'could'] have any reminiscence, whereupon their lives and natures were moulded.

40. The devotee replied:--All these that offer themselves to our view, are quite unprecedented and without their original patterns in the mind, and resemble the sight of our own death that we happen to see in a dream. It is the omniscience of Brahmá[\*\*à-->á], that caused the first creation, and not his memory of the past as it is with us and other created being[\*\*beings].

41. It is the nature of our intellect, to represent the imaginary city of the world in its empty vacuity; it is neither a positive reality, nor a negative unreality either; being now apparent and now lost to sight by itself.

42. It is the clearness of the intellect, which represents the imaginary world in the manner of a dream; but the pure vacuous intellect, neither sees nor bears the remembrance of the world in itself. (It is the sight of a thing, that leaves its traces in the mind afterwards; but when there is no sight of a thing, there can be no remembrance of it).

43. The wise that are devoid of joy and grief, and remain unchanged in prosperity and adversity; are men of right integrity and equanimity in their nature, and move on as equably as the wheel of fortune leads them onward[\*\*onward].

44. As the intellect retains in it, the remembrance of what it has seen in its dream; so does it bear in itself the false impression of this triple world to its end.

45. It is only the reflexion of our consciousness, which passes under the name of the world; now knowing the nature of your consciousness as mere vacuousness, you will blot out the impression of the world also.

46. That which is all and everything, and from which all  
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have issued and in which they exist; know that All as all which fills all space, wherein all things are situated.

47. I have thus fully explained to you, how you may come to know this creation as its creator--the Great Brahma Himself;[\*\*moved the hyphen and changed it to a dash]  
and have also expounded to you the means, whereby you may get rid of your impression of the phenomenal world.

48,[\*\*.] Now rise ye Brahmans and repair to your abodes, as the bees resort to their cells and calyxes of lotuses at the dusk of the day; go and perform your evening services, while I remain

here in my pensive meditation, and absorbed in my spiritual ecstasy forever.

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## CHAPTER CLXXXV.

### ADMONITION TO AND CLAIRVOYANCE OF KUNDA-DANTA.

Argument:--The return of the interlocutors to the abodes; Demise of the brothers and enlightenment of Kunda-danta.

Kunda-danta rejoined:--The old sage having said so far, closed his eyes in meditation; and he became as motionless as a statue or picture, without any action of his breath and mind.

2. And we prayed him with great fondness and endearment, yet he uttered not a word unto us; because he seemed to be so rapt in his abstraction, as to have become utterly insensible of the outer world.

3. We then departed, from that place, with our broken hearts and dejected countenances; and were received after a few days journey, by our gladsome friends at home.

4. We live there in joyous festivity, as long as the seven brothers were living; and passed our time in narrations of our past adventures, and relations of the old accounts of by gone times.

5. In course of time the eight brothers disappeared (perished) one by one, like the seven oceans at the end of the world, in the vast ocean of eternity; and were released like many of my friends also, from their worldly cares.

6. After sometime, the only friend that I had, sunk also

like the setting sun in darkness; and I was left alone to bewail their loss in sorrow and misery at their separation.

7. I then repaired in the sorrow of my heart, to the devotee under the Kadamba tree; in order to derive the benefit of his advice, to dissipate my dolor.

8. There I waited on him for three months, until he was released from his meditation, when upon my humble request of him, he deigned to answer me as follows.

9. The devotee replied:--I can not pass a moment, without  
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my employment in meditation; and must without any loss of time, resort to my wonted devotion again.

10. As for you, you can not derive the benefit of my transcendent advice to you; unless you engage yourself to practice my precepts with all diligence.

11. Now I tell you to repair to the city of Ajodyá[\*\*Ayodhyá] (Oudh), where the king Dasaratha reigns, and remains with his son Ráma, (and other children and members of his royal family).

12. Do you now go to this Ráma, who has been attending on the lectures of the sage Vasishtha, the preceptor and priest of the royal family, and [\*\*[who]] delivered [\*\*[the lectures]] before the princes assembled in the imperial court.

13. You will there hear the holy sermon, on the means of attaining our final emancipation; and will thereby obtain your best bliss in the divine state like that of mine.

14. Saying so, he was absorbed in the cooling ocean of his meditation; [\*\*[after]] which I directed my course to this way, and arrived

at last before Ráma and this princely assembly.

15. Here am I, and all these are the incidents of my life, as I have related herein, regarding all what I have heard and seen, as also all that has passed on me.

16. Ráma said:--The eloquent Kunda-danta that made this speech to me, has been ever since sitting by my side in this assembly.

17. This very Brahmin bearing the name of Kunda-danta, that has sat here all along by me; has heard the whole of the sermon, which has been delivered by the sage, on the means of obtaining our liberation.

18. Now ask this Kunda-danta, that is sitting here by me at present, whether he has well understood the context of this lecture, and whether his doubts are wholly dissipated or not.

19. Vasishtha said;[\*\*:]--Upon Ráma saying so to me, I looked upon Kunda-danta, and made him the following interrogatory, saying;[\*\*:]--

20. Tell me, Oh you goodly Brahman Kunda-danta, what you have learnt and understood, by your long attendance upon -----File: 443.png----- and hearing of my lecture, calculated to confer liberation on men.

21. Kunda-danta replied:--Sir, your lecture has wholly removed the doubts of my mind, and I find myself now as perfect master of myself, by my victory over all selfish passions, and by my knowledge of the knowable One.

22. I have known the immaculate One that is to be known, and seen the undecaying One that is worth our seeing; I have

obtained all that is worth our obtaining, and I have found my repose in the state of transcendent felicity.

23. I have known this plenum, to be the condensation of that transcendental[\*\*transcendental] essence; and that this world is no either, than a manifestation of this self-same soul.

24. The universal soul being also the soul of every individual, is likewise the soul inherent in all forms of things; it is only the self-existent soul, that becomes apparent in all existences and all places.

25. It is possible for the human mind, which is minuter than the molecule of a mustard seed, to contain the whole world in itself; though it is naught but a mere zero, before the clear sight of the intelligent.

26. It is possible also for a little room, to contain the seven continents of the earth (in its map or picture); though the room itself is no more than a mere empty space.

27. Whatever object is perceptible to us at any time or place, is only the concrete form of the divine spirit; which is quite apart from every thing in the discrete.

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## CHAPTER CLXXXVI.

### DEMONSTRATION OF ALL NATURE (AND THING) AS BRAHMA HIMSELF.

Argument:--Elucidation of the sacred text that "all is Brahma"; and the equality of curse.

Válmíki said:--After kunda-danta[\*\*Kunda-danta] had finished his saying

in the said manner, the venerable Vasishtha delivered his edifying speech on spiritual knowledge and said.[\*\*:]

2. Whereas the elevated soul of this person, has found his rest in the paradise of spiritual philosophy; he will see the world like a globe in his hand, and glowing with the glory of the great God.

3. The phenomenal world is a false conception, it is verily the increate Brahma himself shining in this manner; this erroneous conception is the very Brahma, that is one and ever calm and undecaying.

4. Whatever thing appears any where, in any state, form or dimension; it is the very Deity, showing himself in that condition of his being, form and mode of extension.

5. This unborn or self-existent Deity, is ever auspicious, calm and quiet; he is undecaying, unperishing and immutable, and extends through all extent, as the extensive and endless space.

6. Whatever state of things he proposes in his all-knowing intellect, the same is disposed by him in a thousand ways, like the branching out of a plant in the rains.

7. The great mundane egg, is situated as a particle in the bosom of the great intellect of God; and this world of ours is a particle also, being comprised in a grain of our brains.

8. Know therefore, my good friend, thy intellectual sphere to be boundless, and without its beginning or end; and being absorbed in the meditation of thy personal extinction, do thou  
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remain as quiet as thou art sitting, relying in thy unperturbed and imperishable soul.

9. Wherever there is anything in any state or condition in any part of the world, there you will find the presence of the divine spirit in its form of vacuity; and this without changing its nature of calm serenity, assumes to itself whatever form or figure it likes: (or rather evolves them from within itself at its free will).

10. The spirit is itself both the view and its viewer; it is equally the mind and the body, and the subjective and objective alike; It is something and yet nothing at all, being the great Brahma or universal soul, that includes and extends throughout the whole.

11. The phenomenal is not to be supposed as a duality of, or any other than the self-same Brahma; but it is to be known as one and the same with the divine self, as the visible sky and its vacuity.

12. The visible is the invisible Brahma, and the transcendent One is manifest in this apparent whole; (because the noumenon shows the phenomenon, as this exhibits the other): therefore it is neither quiescent nor in motion, and the formal is altogether formless.

13. Like dreams appearing to the understanding, do these visions present themselves to the view; the forms are all formless conceptions of the mind, and more intangible ideas of the brain.

14. As conscious beings come to be unconscious of themselves, in their dormant state of sleep; so have all these living and intelligent beings, become unconscious and ignorant of themselves and their souls, and turned to torpid trees that are lost to their sensibility.



15. But the intellect is capable to return to its sensibility, from its state of vegetable torpidity in time; as the dormant soul turns to see its dreams in sleep, and then to behold the vivid outer world after its wakening.

16. Until the living soul is liberated from its charm of self delusion, it is subjected to view its guileful reveries of elemental  
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bodies, appearing as a chain of airy dreams, before the mind's eye in sleep.

17. The mind gathers the dross of dullness about it, as the soul draws the sheath of sleep upon itself; this dullness or dimness of apprehension is not intrinsic in the mind, but an extraneous schesis contracted by it from without.

18. The intellect moulds the form of one, who is conversant with material and insensible things, into a motionless and torpid body; and it is the same intellect, which shapes the forms of others, that are conscious of their intellectual natures, into the bodies of rational[\*\*=print] and moving being[\*\*beings]. (The dull soul is degraded to the state of immovable things and rooted trees, but intelligent souls, are elevated to the rank of moving men and other locomotive animals).

19. But all these moving and unmoving beings, are but different modifications and aspects of the same intellect; as the nails and other parts of the human body, are but the multifarious modalities of the same person.

20. The order and nature of things has invariably continued the same, as they have been ordained by the Divine will ever since its first formation of the world; and because the creation is a transcript of its original mould in the Divine mind; it is as ideal as any working of imagination or a vision in dreaming,

both in its states of being and not being.

21. But the intangible and quiescent Brahma, is ever calm and quiet in his nature; he is never permeated with the nature of things, nor is he assimilated with the order of nature.

22. He appears as the beginning and end of creation, or as the cause of its production and dissolution; but these are the mere dreams of the Divine intellect, which is always in its state of profound sleep and rest.

23. The world is ever existent in his spiritual nature, and without any beginning or end of himself; the beginning and end of creation, bear no relation with his self-existent and eternal nature.

24. There is no reality in the nature of the visible creation, or in its existence or dissolution; all these are no other than

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representations shown in the spirit of god, like figures described in a picture.

25. As a legion drawn in painting, does not differ from its model in the mind of the painter; so these tangible objects of creation, with all other endless varieties, are not different from their prototype in the mind of god.

26. Notwithstanding the want of any difference, between the noumenal and phenomenal worlds; yet the mind is prone to view the variance of its subjectivity and objectivity, as it is apt to differentiate its own doings and dreams, in the states of its sleep and ignorance. It is the profound sleep and insouciance of the soul, that cause its liberation from the view, as its sensibility serves to bind it the more to the bondage of the visibles.

27. It is the reflexion of the invisible soul, that exhibits the visible to view, just as the subtile sunbeam, displays a thousand solid bodies glaring in sight; and shows the different phases of creation and dissolution as in its visions in dreaming.

28. The dreaming state of the sleeping intellect is called its ideality, and the waking state of the self-conscious soul is termed its vitality, as in the instances of men and gods and other intellectual beings.

29. After passing from these, and knowing the unreality of both these imaginative and speculative states, the soul falls into its state of profound sleep or trance, which is believed as the state of liberation by those that are desirous of their emancipation.

30. Ráma said:--Tell me, O venerable sir, in what proportion doth the intellect abide in men, gods and demons respectively; how the soul reflects itself during the dormancy of the intellect in sleep, and in what manner does it contain the world within its bosom.

31. Vasishtha replied:--Know the intellect to abide alike in gods and demons, as well as in all men and women; it dwells also in imps and goblins, and in all beasts and birds, reptiles and insects, including the vegetables and all immovable things (within its ample sphere).

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32. Its dimension is boundless and also as minute as a[\*\* an] atom; and it streches[\*\*stretches] to the highest heaven, including thousands of worlds within itself.

33. The capacity that we have of knowing the regions beyond the solar sphere, and even of penetrating into the darkness

of polar circles; is all the quality of our intellect, which extends all over the boundless space, and is perfectly pellucid in its form and nature.

34. So very great is the extent of the intellect, that it comprehends the whole universe in itself; and it is this act of his comprehension of the whole, that is called the mundane creation, which originates from it.

35. The intellect spreads all around like the current of a river, which glides all along over the ground both high and low, leaving some parts of it quite dry, and filling others with its waters. So doth the intellect supply some bodies with intelligence, while it forsakes others[\*\*others], and leaves them in ignorance.

36. It is intelligence which constitutes the living soul of the body, which is otherwise said to be lifeless and insensible; it resides in all bodies like the air in empty pots, and becomes vivid in some and imperceptible in others as it likes.

37. It is its knowledge of the soul (i. e. the intellectual belief in its spiritual), that removes the error of its corporeity; while the ignorance of its spiritual nature, tends the more to foster the sense of its corporeality, like one's erroneous conception of water in the mirage.

38. The mind is as minute as the minutest ray of sunbeams; and this is verily the living soul, which contains the whole world within it.

39. All this phenomenal world is the phenomenon of the mind, as it is displayed in its visionary dreams; and the same being the display of the living soul, there is no difference at all between the noumenal and the phenomenal.

40. The intellect alone is assimilated into all these substances,

which have substantiality of their own; whatever is seen without it, is like its visionary dream, or as the forms of jewe-\*

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\*leries[\*\*jewelleries] made of the substance of gold. (i. e. The intellect is the intrinsic essence of all external substances).

41. As the same water of the one universal ocean, appears different in different places; and in its multifarious forms of waves and billows; so doth the divine intellect exhibit the various forms of visibles in itself. (i. e. Nothing is without or different from the divine essence).

42. As the fluid body of waters, rolls on incessantly in sundry shapes within the basin of the great deep; so do these multitudes of visible things, which are inherant[\*\*inherent] in and identic with the divine intellect, glide on forever in its fathomless bosom.

43. All these worlds are situated as statues, or they are engraved as sculptures in the aerial column of the divine intellect; and are alike immovable and without any motion of theirs through all eternity.

44. We see the situation of the world, in the vacuous space of our consciousness; as we see the appearances of things in our airy dreams. We find more over everything transfixed in its own sphere and place, and continuing in its own state, without any change of its position or any alteration in its nature. (The invariable course of nature, is not the fortuitous production of blind chance).

45. The exact conformity of everything in this world, with its conception in the mind of man, with respect to their invariable equality in form and property, proves their identity with one another, or the relation of one being the container of the

other. (i. e. The mind is either same with or container of the world).

46. There is no difference between the phenomenal and noumenal worlds, as [\*\*[is]] there none between those in our dream and imagination. They are in fact[\*\*space added], the one and same thing, as the identity of the waters, contained in tanks, rivers and seas[\*\* seas], and between the curse and blessing of gods.

47. Ráma said:--Tell me sir, whether a curse or blessing, is the effect of any prior cause or the causation of subsequent consequences; and whether it possible for any effect to take

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place without its adequate causality. (Here is a long legend of the transformation of Nundi and Nahusha given in illustration of this passage in the commentary).

48. Vasishtha replied:--It is the manifestation of the clear firmament of the divine intellect in itself, that is styled as the world; just as the appearance and motion of waters in the great deep, is termed the ocean and its current.

49. The revolution of the eternal thoughts of the divine mind, resembles the rolling waves of the deep; and these are termed by sages, as the will or volitions of the ever wilfull[\*\*wilful] mind of God.

50. The clear minded soul comes in course of time, to regard this manifestation of the divine will, in its true spiritual light; by means of its habitual meditation and reasoning, as well as by cause of its natural good disposition and evenness of mind.

51. The wise man possess of consummate wisdom and learning, becomes acquainted with the true knowledge of things;

his understanding becomes wholly intellectual, and sees all things in their abstract and spiritual light; and is freed from the false view of duality (or materiality).

52. The philosophic[\*\*philosophic] intellect, which is unclouded by prejudice,  
is the true form of the Great Brahma himself; who  
shines perspicuous in our consciousness, and has no other body besides.

53. The enlightened soul sees this whole plenitude of creation, as the display of the Divine Will alone; and as the exhibition of the tranquil and transparent soul of the Divinity, and naught otherwise.

54. This manifestation of the Divine Will, in the boundless space of the universe; likens to the aerial castle of our imagination, or the city of palaces seen in our dream.

55. This all productive will, is selfsame with the Divine Soul; and produces whatever it likes to do any place or time. (Lt.[\*\*Lit.] Whatever it wills, the same takes place even then and there).

56. As a boy thinks of his flinging stones, at the aerial castle of his imagination; so the Divine will is at liberty to

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scatter, myriads of globular balls, in the open and empty space of boundless vacuity.

57. Thus everything being the manifestation of the Divine will, in all these three worlds; there is nothing as a blessing or curse (i. e. good or evil) herein, which is distinct from the Divine Soul.

58. As we can see in our fancy, the gushing out of oil from a sandy desert; so can we imagine the coming out of the creation,

from the simple will of the Divine Soul.

59. The unenlightened understanding, being never freed from its knowledge of particulars and their mutual differences;[\*\*,] It[\*\*it] is impossible for it to generalize good and evil, under the head of universal good. (All partial evil is but universal good. Pope).

[\*\*Exact quotation:

"All partial evil, universal good"]

60. Whatever is willed in the beginning, by the omniscience of God; the same remains unaltered at all times, unless it is altered by the same omniscient will.

61. The contraries of unity and duality, dwell together in the same manner in the formless person of Brahma; as the different members of an embodied being, remain side by side in the same person. (The knowledge of all contrarities, blends together in omniscience. Gloss).

62. Ráma said:--Why some ascetics of limited knowledge, are so very apt to confer their blessings, as also to pour their imprecations on others; and whether they are attended with their good or bad results or not.

63. Vasishtha replied:--Whatever is disposed in the beginning, by the Divine will which subsists in Brahma; the very same comes to pass afterwards, and nothing otherwise. (Lit. there is no other principale[\*\*principle] besides).

64. Brahmá the Lord of creation, knew the Supreme Soul in himself, and thereby he became the agent of the Divine will; therefore there is no difference between them. (i. e. betwixt [\*\*between--P2:betwixt OK/SOED] Brahmá and Brahma); as there is none between the water and its fluidity.



65. Whatsoever the Lord of creatures-~~\*\*\*~~Brahmá, proposes to

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do at first as inspired in him by the Divine will; the same takes place immediately, and the very same is styled this world.

66. It has no support nor receptacle for itself, but appears as vacuous bubble in the great vacuity itself; and resembles the chain of pearls, fleeting before the eyes of purblind men in the open sky.

67. He willed the productions of creatures, and institution of the qualities of justice, charity and religious austerities; He established the Vedas and sástras, and the five system~~\*\*\*~~systems of philosophical~~\*\*\*~~philosophical doctrines. (Namely;~~\*\*\*~~,] the four Vedas and the Smrites~~\*\*\*~~Smritis], forming the five branches of sacred knowledge, and the five branches of profane learning-~~\*\*\*~~consisting of the sankhya~~\*\*\*~~sankhya, ] yoga, Pátanjala~~\*\*\*~~Pátanjali], Pásupata, and Vaishnava systems. gloss).

68. It is also ordained by the same Brahmá, that whatever the devotees~~\*\*\*~~hyphen removed learned in the Vedas, pronounce in their calmness or dispute, the same takes place immediately; (from their knowledge of the Divine will).

69. It is he that has formed the chasm of vacuum in the inactive intellect of Brahma, and filled it with the fleeting winds and heating fire; together with the liquid water and solid earth.

70. It is the nature of this intellectual principle, to think of everything in itself; and to conceive the presence of the same within it, whether it be a thought of thee or me or of anything beside (either in general or particular).

71. Whatever the vacuous intellect thinks in itself, the same it sees present before it; as our actual selves come to see, the unreal sights of things in our dreams.

72. As we see the unreal flight of stones, as realities in our imagination; so we see the false appearance of the world, as true by the will of god, and the contrivance of Brahma.

73. Whatever is thought of by the pure intellect, must be likewise of a purely intellectual nature also; and there is nothing that can do it otherwise, (or convert it to grossness), as they defile the pure metal with some base alloy.

74. We are apt to have the same conceptions of things in our consciousness, as we are accustomed to consider them, and -----File: 453.png-----  
not of what we are little practiced to think upon; hence we conceive all that we see in our dreams to be true, from our like conceptions of them in our waking state. (It is thus that we conceive this purely ideal world as a gross body, from our habit of thinking so at all times).

75. It is by uniting one's intellectuality, with the universal and divine intellect, and by the union of the subjective and objective and their perceptibility in one's self, by means of the tripúti yoga, that we can see the world in its true light.

76. One universal and vacuous intellect, being all pervading and omnipresent, is the all seeing subject and all seen objects by itself; hence whatever is seen or known to be anywhere, is the very verity of the intellect and no other.

77. As oscillation is inherent in air, and fluidity is immanent in water; so is amplitude intrinsic in Brahma, and the plentitude is innate in the Divine mind.

78. Even I am Brahma also in his self manifest form of Viráj, which embodies the whole world as its body; hence there is no difference of the world from Brahma, as there is none between air and vacuity.

79. As the drops of water as a cataract, assume many forms and run their several ways; so the endless works of nature take their various forms and courses, at different places and times.

80. All beings devoid of their senses and understanding, issue as waters of the waterfall, from the cascade of the divine mind; and remain forever in their uniform courses, with the consciousness of their existence in Brahma.

81. But such as come forth[\*\*space added] from it, with the possession of their senses and intellects in their bodies; deviate[\*\*deviate] in different ways like the liquid waters, in pursuit of their many worldly enjoyments.

82. They are then insensibly led, by their want of good sense, to regard this world as theirs, (i. e. the sphere of their actions, [Sanskrit: karmbhaksetra[\*\*typo for karmaksetra]]); being ignorant of its identity with the uncreated spirit of god.

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83. As we see the existence and distribution of other bodies in us, and the inertness of stones in our bodies; so the Lord perceives the creation and annihilation of the world, and its inertia in himself.

84. As in our state of sleep we have both our sound sleep and our dreams also; so doth the divine soul perceive the creation as well as its annihilation, in its state of perfect rest and

tranquility.

85. The divine soul perceives in its state of tranquility, the two phases of creation and destruction, succeeding one another as its day and night; just as we see our sleep and dreams recurring unto us like darkness and light.

86. As a man sees in his mind, both the dream of moving bodies as well as immovable rocks in his sleep; so does the Lord perceive the ideas, both of the stable and unstable in his intellectual tranquility. (i. e. It is possible for the intellect, to conceive the ideas of gross bodies also).

87. As a man of absent mind, has no heed of the dust flying on any part of his body; so the divine spirit is not polluted, by his entertaining the ideas of gross bodies within itself.

88. As the air and water and stones, are possessed of the consciousness of their airy, watery and solid bodies, so are we conscious of our material, intellectual and spiritual bodies likewise.

89. As the mind that is freed from seeing the objects of sight, and liberated from entertaining all their thoughts and desires also, flows along like a stream of limpid waters; so doth the current of the divine spirit glide on eternally, with the waves and eddies of creation and dissolution, perpetually rolling on and whirling therein.

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## CHAPTER CLXXXVII.

### OF THE LIVING CREATION.

Argument:--Description of nature and destiny, and of creation and its teeming with vitality.

Ráma rejoined[\*\*=print (blot)]:--Tell me sir, how can one paramount destiny,  
guide the fates of these endless chains and varieties  
of beings[\*\*=print]; and how can one uniform nature, be the predominant  
feature of all these various kinds of beings.

2. Say why is the sun so very shining among the myriads  
of gods, and [\*\*[what]] cause is it that lengthens and shortens, the  
durations  
of days and nights (in summer and winter).

3. Vasishtha replied:--Whatever the Lord has ordained at  
first of himself, (i. e. of his own will and wisdom); the same  
appearing as the fortuitous formation of chance, is called the  
very system of the universe.

4. All that is manifested in any manner by omnipotence, is  
and continues as real in the same manner; because what is  
made of the pith of divine will and intelligence, can never be  
unreal; nor is it possible for the manifest and obvious to be  
evanescent.

5. All that is situated or appears to us in any manner,  
being composed of the divine intellect, must continue to remain  
for ever in the same manner; this appearance of creation  
and its disappearance in its dissolution, are both attributed to  
the unseen power of its destiny.

6. To say this one is such and that is otherwise, is to attribute  
them to the manifestation of Brahma as so and so; and  
these formations of theirs, together with their ultimate dissolution,  
are called the acts of their destiny.

7. The three states of waking, sleeping and dreaming,  
appearing to the nature of the soul, are no way separated from  
it; as the fluidity and motion of water, are not otherwise than

properties of the same limpid liquid.

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8. As vacuity is the property of air, and warmth of the sunshine, and as odour is the quality of camphor; so the states of waking, sleeping and dreaming, appertain to the very nature of the soul, and are inseparable from it.

9. Creation and dissolution follow one another, in the one and same current of the Divine Intellect; which in its vacuous form, subsists in the vacuous spirit of Brahma.

10. What is believed as creation, is but a momentary flash of the Divine Intellect; and that which is thought to be a kalpa period, is a[\*\*delete 'a'] but a transient glare of the same. (A kalpa age is but a fleeting moment in the eternal duration of Brahma).

11. The sky and space and the things and actions, that come to our knowledge at any time; are as mere dreams occurring[\*\*occurring] unto us, by a flash of the glaring nature of the Divine Intellect.

12. The sights of things and the eternal thoughts, and whatever occurs at any time or place; are all presented unto us by our minds, from their formless shapes or ideas in the vacuous intellect of God. (The mind derives the formal iamges[\*\*images], from their ideals subsisting in the Divine Intellect).

13. Whatever is thus manifested by the mind or designed by it at any time, the same is termed its destiny, which is devoid of any form like the formless air.

14. The uniform state of things for a whole kalpa age, measuring but a moment of Brahma; is what is expressed by the word nature, by natural philosophers that know all nature.

15. The one soul-[\*--]consciousness or universal intelligence (of God), is diversified into a hundred varieties of living beings; and every portion of this general intelligence, retains the same intellection like its original, without forsaking its nature (Note. As the one element of fire, diversifies itself into many forms of sparks, without losing its properties of heat and burning).

16. The intelligences that appertain to and manifest themselves, in the supreme intelligence of God, do some of them imagine to assume to themselves some embodied forms, in utter ignorance of their intellectual natures.

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17. The earth, air, water and fire and vacuum, are severally the receptacles of many properties; but it is the vacuous intellect which is the great repository of these, that appear as dreams hovering all about it.

18. This place contains the vast receptacle, for the reception of all tangible and solid bodies; and this spacious earth with all the population on its surface, is seated in the midst of it.

19. It has a place for the vast body of waters, or the great ocean in it; and affords a seat to the sun-[\*--]the source of light; it has a space for the course of the winds, and a vacuum containing all the worlds in it.

20. It is the reservoir of the five elements, which are the quintuple principles of our knowledge; and it being thus the container of the quintessence of Brahma, what is seen or anything else before it.

21. The learned call this intelligence as the intellect and omniscience; it is omiform[\*omiform] uniformed and all-pervading, and is

perceived by all owing to its greatness and its great magnitude.

22. Brahmá the son or offspring of Brahma; is the selfsame Brahma himself; who by expanding his intelligence, has expanded the vacuum under the name of firmament; and as an awning of silk in cloth. (In fact[\*\*space added] nothing was made by the father but by the son).

23. When delusion rules over the intellect of Brahmá and over the subtile[\*\*OK/SOED] and gross matters; then how is it possible for other things, what are but parts of them, to stand good in law.

24. It is simply by his will (and without any external appliance), that this god Brahma stretched the network of the universe, as a spider weaves its web out of itself; it revolves like a disc or wheel in the air, and whirls like a whirlpool in the hollow depth of the intellect, appearing as it were a sensible sphere in the heavens.

25. These[\*\*This] sphere presents some bodies of great brightness, and others of a lesser light; which there are some scarcely visible to us, and all appearing as figures in a painting.

26. All created objects appear in this manner and those  
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that are not created never appear to view; but they all appear as visions in a dream, to the sight of the learned.

27. The intellect is the selfsame soul, and the Lord of All, and the seeming visibles are all really invisible; they are all evanescent for their want of lasting bodies; and neither are they visible by themselves, nor are they ever perceptible to or seen by us.

28. The vacuous intellect, sees these as its dreams in the



great vacuity of the intellect, and this world being no other than a phenomenon of the vacuous intellect, can have no other form than that of mere vacuum.

29. Whatever is manifested by the intellect in any manner, the same is called its form and body; and the countenance of that manifested form for a certain period, is termed its nature or destiny.

30. The first manifestation of the divine intellect, in the form of vacuum and as the vehicle[\*\* vehicle] of sound; became afterwards the source of the world, which sprouted forth like a seed, in the great granary of vacuity. (The conveying of sound and the containing of worlds are the nature of vacuum).

31. But the account given of the genesis of the world, and of the creation of things one after the other, are mere fabrication of sages for instruction [\*\* instruction] of the ignorant, and has no basis on truth. (Because no reason can be assigned for the Lord's production of the material world).

32. There is nothing that is ever produced of nothing, nor reduced to nothingness at any time; all this is as quiet and calm as the bosom of a rock, and ever as real as it is unreal. (The world is real in the ideal, but an utter unreality in its materiality).

33. As there existed no separate body before, so there can be no end of it also; all things exist as inseparable infinitesimal[\*\*infinitesimal] with the spirit of God, and can therefore neither rise nor set in it where they are always present.

34. The vacuous world existing in vacuum of the divine spirit, is a pure vacuity or blank only; how is it possible then to

rise or set in it, or go beyond it to rise or set elsewhere.

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35. What is the world, but a ray of the ever shining gem of divine intellect; before whose omniscience, every thing shines for ever in its own light and nature.

36. The Divine spirit though unknown to all, makes itself some what conceivable to us in our consciousness of it, and in our thinkableness of it, and by means of our reasoning and reflection.

37. We can get some knowledge of it by our reason, as we can draw inferences of future events by means of our reasoning; this knowledge or[\*\*is] rarer than that of the subtile element of air, and fainter than our prescience into the future of all thing.

38. Then this transcendental essence of the divine spirit, being about to reflect in itself, becomes the thinking principle called the intellect, which is somewhat intelligible to us.

39. Having then the firm conviction of its consciousness in itself, it takes the name of the living soul, which is known by the title of Anima[\*\*Anma--P2: No], meaning the supreme spirit or soul.

40. This living soul embodied in itself the nameless avidyá or ignorance, which shrouded the atmosphere of its intellect, and superceded the title of the pure intelligence. (The living soul jivátmà[\*\* jívátmá] is involved in ignorance máyá, of its original state of Chiddáta or the intelligent soul).

41. It is then employed in the thoughts, of its bodily conduct and wordly[\*\* worldly] carrier only; and being forgetful of its spiritual nature, is engaged in the discharge of his temporal functions.

42. Being thus forgetful of its nature of vacuum, which possesses the property of conveying the sound; and~~and~~ it becomes prepossessed with the error of taking the future material bodies for real, in lieu of the reality of the intellect.

43. It gets next the motion of its egoism, with the idea of time, in its spiritual body; and then these two run together, in quest of the material elements, which are the seeds for the growth of the forth coming world.

44. Then the thinking power of the living soul, begets the sense of consciousness within itself; and produces therein the conviction of the unreal world, as a positive reality.

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45. After this the thinking principle or the mind, burrsts~~bursts~~ out like a seed into a hundred sprouts of its wishes; and then by reflecting on its egoism, thinks as a living being at the very moment.

46. Thus the pure spirit passing under the name of living soul, is entangled in the maze of its erroneous and unreal reality, has been rolling like a heaving wave in the depth of the universal spirit. (All living souls of animate beings, are as bursting bubbles in the ocean of the eternal spirit).

47. The mind by constantly reflecting at first on the vacuous nature of the living soul; is stultified at last to think it as a~~a~~ solidified into the nature of animal life or the vital air or breath of life.

48. This being became the source of articulate sounds or words, which were expressive of certain meanings, and significant of things, that were to be created afterwards; and were to be embodied in the wording of the Vedas. (The Lord spake

and all things came out at his bidding, which were afterwards stated in the Book of Genesis).

49. From him was to issue forth the would-be[\*\*hyphen added] world, by virtue of the words which he spake to denote the things he meant; the words that he invented were fraught with their meanings, and productive of the things which they expressed.

50. The intellect being employed in this manner (in the thoughts of creation), takes upon it the title of a living being; which being garbed in significant words, was productive of all existent entities. (The volitive principle of the divine intellect, takes the name of the living soul or Brahmá the creative agent).

51. It was this self-existent entity that produced the fourteen spheres, which fill the whole space of vacuity; and which give rise to so many worlds that subsist therein[\*\* therein].

52. But before this being had the power of his speech, and of the use of his limbs and body, it remained to reflect only on the significations of words, having had his mind alone the only active part of himself. (So the mind alone of a living body, is -----File: 461.png-----  
the only active part of it in its embryonic state, before its attainment of the functions of all its other parts and members[\*\*]).

53. As the air devolopes[\*\*developes--OK/SOED] a seed to a plant, by exhalling[\*\*exhaling] on its outer coat, so doth the intellect develope[OK/SOED] the bodily functions of living beings, by working in its internal parts. (i. e. The mind actuates the action of the body).

54. And as the oscillating intellect or mind, happens to come across the idea of light; it beholds the same appearing

to view; as it is conveyed before it by its significant sound (i. e. as meant by the word).

55. Light is only our intellection or notion of it, and nothing without it; as feeling is our consciousness of it, and not the perception derived by means of the touch of anything. (This is theory of Berkeley).

56. So is sound but our consciousness of it, and a subjective conception of our mind; as vacuum is a conception of the vacuous mind, and as the receptacle of sound caused by itself.

57. As in this state of sound it is known to be the product of air in its own vacuity, so everything else is the product of our consciousness, and there [\*\*[is]] nothing as a duality beside it.

58. So the properties of odour and flavour, are as well as the substances of sound and air; and these unrealities seem as real ones, like the dreams that are seen and thought of in our minds.

59. Heat which is the seed or seat of the arbor of light, and evolves itself in the radiance and other luminous bodies; are the forms of the same intellect, that shows itself in all things.

60. So is flavour a mere quality of empty air, is thought of as a reality in every article of our food and drink; and is a mere name without its substance.

61. All other things, which were hereafter to be designated by different names as fragrance &c[\*\*], are but so many forms of the thoughts and desires existing in the mind of this living being or Brahmá.

62. This being had in his mind the seed of all forms and dimensions, from which was to proceed this terrestrial[\*\*terrestrial] globe,

that was to become afterwards the support of all creatures.

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63. All things yet unborn, appeared as already born in this divine mind, which was filled with the models of all future existences of every kind; and all these formless beings had their forms afterwards, as it thought and willed them to be (i. e. The ideal became the real at last).

64. These forms appeared to view as by an act of chance, and the organs whereby they came to be seen, were afterwards called by name of eyes, or the visual organs of sight.

65. The organs which gave the perception of sounds, were named the ears; and those which bore the filling of touch to the mind, were called the organs of feeling or [\*\* Sanskrit: tvak[\*\*=print]] [\*\*.]

66. The organ of perceiving the flavours, was styled the tongue or organ of taste; and that which received the perception of smell, were[\*\*was] termed the nose or organ of scent.

67. The living soul being subjected to its corporeal body, has no perception of the distinctions of time and place by means of its bodily organs, which are so imperfect and soulless on the whole. (i. e. He[\*\*It] is not throughly[\*\* thoroughly] diffused all over the body, but has its seat in the mind also, which perceives the abstract ideas of time and space and all other abstract natures of things).

68. In this manner are all things but imageries of the soul, and ideals of the intellect, and wholly confined in the soul; they neither appear nor set on the outside[\*\*space removed] of it, but are set as silent engravings in the stony and stiff bosom of the same.

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## CHAPTER CLXXXVIII.

### DESCRIPTION OF THE LIVING SOUL.

Argument:--The Living soul is identified with Brahma or the universal soul; its birth is but a fiction of speech; and the erroneous conception of its animal soul and body, is fully exposed herein.

Vasishtha continued:--The fiction of the first rise of the living soul; from the calm and quiet spirit of god as said before, is merely fictitious and not a true one; but was meant to elucidate the nature of the animate soul, as the same with and not distinct from the Supreme soul.

2. In this manner the fiction (of the living soul) means that, this being a part of the supreme soul is verily the same with it. (As the air in the pot or cot, is the same as universal air or vacuum). It is when the subjective soul is employed with the thoughts of the objective, that it is termed the living god or spirit. (Hence the quiescent and creative souls, are but the states or hypostases of the same soul).

3. The inclination of the self-intelligent or subjective soul, towards thinkable objects of thought, garbs it under a great many fictitious names or epithets, which you shall now hear me, O Ráma, relate to you in all their varieties.

4. It is called the living soul or jíva, from its power of living and thinking; and from its addictedness towards the thinkables, it is termed[\*\*termed] the thinking principle and the intellect.

5. It is termed intelligence for its intellection of this thing as that, as well as for its knowledge of what is what; and it is called the mind from its mending[\*\*minding, ] willing and imagining of many things. (The three powers of the mind are here reckoned,

as retention, volition and imagination).

6. The reliance in self that, ~~['I am']~~ "I am" is what is called egoism; and the principle of percipience called the mind by the vulgar, is when freed from everything, styled the intellect by the wise and those acquainted with the sástras.

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7. It is called the aggregate of the octuple principles or totality of existence, when it is combined with all its wishes of creation; and then named as subtile nature, before its production of the substantial world.

8. Being absent from or imperceptible ~~imperceptible~~ to our perception, it is called the hidden nature; and in this manner many other fictitious names are given to it by way of fiction or fabrication of our imagination. (The word avidyá here mean as absent, is elsewhere explained as unknown and as ignorance and illusion also).

9. All these fictitious appellations that I have told thee here, are mere inventions of our fancy, for the one formless and changeless eternal being.

10. In this manner are all these three worlds, but the fairy lands of our dream and the castles of our imagination; they appear as objects made for our enjoyment and bliss, but are in reality an intangible ~~intangible~~ vacuity. ~~intangible~~ has been used elsewhere]

11. So must you know, O best of embodied beings, that this body of yours is of a spiritual or intangible nature; it is the intellectual body formed of the vacuous intellect, which is rarer than the rarified ~~rarefied~~ air.



12. It never rises nor sets (i. e. it is neither born nor dies) in this world, but continue[\*\*continues] with our consciousness of ourselves, until our final liberation from the sense of our personalities. This mental body or mind of ours, is the recipient of the fourteen worlds and all created objects.

13. It is in the extensive regions of our minds, that millions of worlds continue to be treated and dissolved in the course of time; and an unnumbered train of created beings, are growing and falling as fruits in it in the long run of time. (The mind and time, contain all things).

14. This intellectual body beholds the world, both inside and outside of it; as the looking glass reflects and refracts, the outward and its inward images both in as well as out of it; and as the open air reflects and shows us the upper skies.

15. The mind must bear these images in its mirror, until its final dissolution with all things at the end of the world; when

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all minds and bodies and all the world and their contents, are to be incorporated in the great vacuum of the Divine Mind.

16. The compactness of the Divine Mind, which comprehends all images or ideas in itself, imparts them partly in all individual minds, which are but parts of itself, and which are made to think likewise. (This passage maintains the innate ideas derived immediately from God).

17. This spiritual body that was employed in viewing the inborn world in itself; is turned[\*\*termed] as the form of the Great Brahmá by some, and as that of the God Viráj by others,

18. Some call him the sanátana or sempeternal[\*\*sempiternal], and others give him the name of Náráyana or floating on the surface of

the waters. Some style him as Isha and by his name as Prajapati-~~the~~ the Lord of creatures (Patriach).

19. This being chanced to have, ~~his~~ his five organs of sense on a sudden, and these were seated in the several parts of his body, when they still retain there seats as before.

20. Then his delusion of the phenomenal, seemed to extend too far and wide, without any appearance of reality therein, all being a vast waste and void. (The noumenal only is the true reality).

21. It was all the appearance of that eternal and transcendental Brahma, and not of the unreal phenomenal which is never real; it is the very Brahma, which is without its beginning and end, and appearing in a light quite unintelligible to us. (Being imperceptible in his person, his reality is hid under the garb of unreality).

22. Our inquiry into the spiritual form of the deity, leads us to take the delusive world as such; just as the longing of the ardent lover after his loved one, leads him to the view of its bloated phantom in his dream. (i. e. in our search after the spiritual, we are misled to take the corporeal as such).

23. As we have the blank and formless notion of a pot, presented in the real shape of the pot in our minds; so have we the notions of our bodies and the world also, represented as realities in dreams and imagination.

24. As the dreamed objects of our vacuous minds, seem to  
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be real ones for the time in our sleep; so all these aerial objects in nature, appear as solid substances in the delusion of our dreams by daylight.

25. This spiritual and formless body (of the deity), comes to be gradually perceived in us and by itself also; as we come to see the aerial forms presenting themselves unto us in our dream.

26. It is then embodied in a gross body, composed of flesh and bones, and all its members, and its covering of the skin and hairs; and in this state it thinks (of its carnal appetites and enjoyments).

27. It then reflects on its birth and acts in that body, and upon the duration and end of that body also; and entertains the erroneous ideas of the enjoyments and incidents of its life.

28. It comes to know its subjection to decay, decrepitude and death, and of its wanderings[\*\*wanderings] on all sides of the wide sphere of this globe; it gets the knowledge of the knower and known, and also of the beginning,[\*\*,] middle and [\*\*[end]] of all acts and things.

29. And thus the primordial spirit, being transformed to the living soul, comes to know the elementary bodies of earth, air, and water &c[\*\*], and the varieties of created beings and conduct of men and finds itself as contained and confined within the limits of its body and of this earth, after its having been the container of all bodies and space before. (The difference here spoken of, is that of the personal soul of the jīva or living being, and that of the impersonal soul of Brahma-[\*\*--]the universal spirit).

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## CHAPTER CLXXXIX.

### ON THE UNITY OF THE DIVINE SPIRIT.

Argument:--Unity of the impersonal and personal spirit treated[\*\*=print];

and the materiality of the living soul refuted. [\*\*Formatting: suggest that 'treated' is not italicized]

Vasishtha continued:--This spiritual body (or the personal spirit), as that of Brahma-[\*\*--]the primeval creator of all; being possessed of its volition, comes as by an act of chance and of its own motion, to think and brood on its thoughts; (which it had derived from the eternal spirit of Brahma).

2. It continues to remain in the same state, as it is ever conscious of in itself; and sees of its own nature, this universe exposed before it as it had in his mind, nor is there and [\*\* any] wonder in this.

3. Now this viewer-[\*\*--]Brahma, and his viewing and the view of the world, must either all be false (as there is no duality in nature); or they must all be true, having the spirit of Brahma at the bottom.

4. Ráma rejoined:--Now sir, please to tell me, how this spiritual and shadowy sight of the primeval Lord of creation, could be realized in its solidified state, and [\*\*[what]] reality can there be in the vision of a dream.

5. Vasishtha replied:--The spiritual view is ever apparent by itself within ourselves; and our continuous and ceaseless sight of it, gives it the appearance of a solid reality.

6. As the visionary sights of our dreams, come to be realized in times, by our continuous pouring upon them; so doth the spiritual appear as real, by our constant habit of thinking them as such. (So it is recorded in the case of King Harischandra of old).

7. The constant thought of the reality of our spiritual body, makes [\*\*[it]] appear as a real object to our sight; as the constant

craving of deer after water, makes it appear in the mirage of the parched desert before them.

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8. So the vision of this world, has like every other fallacy, misled us like the poor and parching deer, to the misconception of water in the mirage; and [\*\*[so]] does this and all other unrealities appear as real ones in our ignorance.

9. Many spiritual and intellectual objects, like a great many unreal things, are taken for the material and real, by the avidity of their desires and ignorant admirers.

10. The impression that I am this, and that one is another, and that this is mine and that is his; and that these are the hills and skies about us; are all as erroneous as the conception of reality in our dreams and false phantoms of the brain.

11. The spiritual body which was at first conceived, by the prime creator of all-[\*\*--]Brahma, assumed a material form as that of a globe under his sight. (Meaning the Mundane egg).

12. The living soul of Brahma, being born of the mundane egg in a corporeal body; forgot or rather forsook to think of its incorporeal intellectuality, and thought himself as composed of his present material body only. He looked into it and thought, that this was his body and the recipient of his soul: [\*\*incomplete?--P2: delete ':']  
(instead of the souls being the fountain of the body).

13. Then it becomes confined in that body, by its belief of the unreality as a sober reality; and then it thinks of many things within itself, and goes on seeking and running after them all. (But the steady soul is sedate, and has all within itself, without seeking them elsewhere without).

14. This God then makes many symbolical sounds and forms (invents) words for names and actions; and atlast[\*\*space added] upon his utterance of the mystic syllable Om (or on)[\*\*moved '('] the Vedas rang out and sang in currents of verbiage.

15. Then through the medium of those sacred words, the god ordained the ordinances for the conduct of all mankind; and everything[\*\*=print] turned to be, as he wished and thought it to be in his own mind. (Hence Brahmá is said [\*\*[to be]] the creative mind of god).[\*\*]

\* Note. The sacred sanskrit[\*\*Sanskrit] was at once a perfect language, without any knowledge of us regarding its formative stage, though a balabhásá or infant-language is said to have existed before, of which we have no relic nor know anything.

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16. Whatever exists in any manner, the same is the self same Brahmá itself; and yet no body perceives it as such, owing to the predominant error of all, of believing the unreal world as a real existence.

17[\*\*.] All the things from the great Brahmá down to all, are but false appearances as those of dreams and magical show; and yet the spiritual reality is utterly lost to sight, under the garb of material unreality (i. e. The unreal matter is taken for real spirit).

18. There is nothing as materiality any where and at any time; it is the spiritual only which by our habitual mode of thinking and naming, is said to be substantial, elemental and material.

19. This our fallacy of materiality, has come to us from our very source in Brahmá-**[\*\*--]**the creator; who entertained the false idea of the material world, and transmitted this error even into the minds of the wise and very great souls.

20. How is it possible, O Ráma, for the intelligent soul, to be thus confined in a clod of earth, all this must either be an illusory scence**[\*\*scene]**, or a representation of Brahma himself.

21. There can be no other cause of this world, except the eternal causality of Brahma; who is self-existent, only without any action or causation of himself; thus the Supreme soul being wholly devoid of the attributes of cause and effect, what can this world be, but an extension of the Divine essence.

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**[\*\* png 470-482 compared to print]**

## CHAPTER CLXXXX.

### ECSTASIS OR INERTNESS OF RÁMA.

Argument:--Description of liberation, as heedlessness of the past and future, ignorance of the knowables, and thoughtlessness about the thinkables.

Vasishtha continued:--Gaining the knowledge of knowables, is called our bondage in this world; but it is our release from the bonds of knowable objects, that is termed our liberation from it.

2. Ráma rejoined:--But how can it be possible, sir, to get our escape from the knowledge of the knowables, and how can our rooted knowledge of things, and our habitual sense of bounden to them, be removed from us.

3. Vasishtha replied:--It is the perfection of our knowledge,

and feeling of it as such, that removes our misjudgment; and then we get our liberation from error, after disappearance of our inborn bias.

4. Ráma rejoined:--Tell me sir, what is that simply uniform feeling, and what is called that complete and perfect knowledge said to be, which releases the living soul entirely, from its fetters of error.

5. Vasishtha replied:--The soul is full with its subjective knowledge of intuition, and has no need of the objective knowledge of the knowables from without; and perfect knowledge is our inward sense of the same, and not expressible in words.

6. Ráma rejoined:--Tell me sir, whether the knowableness of knowledge, that is whether the internal knowledge of the knowing soul, is the same or separate from itself; and whether the word jnána or knowledge, is taken in its instrumental or abstract sense. (i. e. whether it is used to mean the power by means of which we derive our knowledge, or the so derived knowledge itself).

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7. Vasishtha replied:--All perception is knowledge, and this term is denotative of its causality also (as we say, my knowledge is my guide, i. e. the instrumentality of my guidance). Hence there is no difference between knowledge and the known or the knowable, as there is none between the air and its ventilation.

8. Ráma rejoined:--If it be so (that there is no difference between them); then tell me, whence arises the error of difference in our conception of them; the conception of the materiality of the perceptible or objective world, must be as erroneous as that of the horns of a hare, which had never been in esse,



nor are likely to be at any time in future.

9. Vasishtha replied:--The error of the reality of external objects, gives rise to the error of the reality to our knowledge of them also; but there is no inward object of thought, nor of the outward senses, has ever any reality in it.

10. Ráma rejoined:--Tell me, O sage, how can you deny the existence of those objects, which are evident to the senses of mine, thine and all others alike; and which are ever present in their thoughts in the minds of sensible beings.

11. Vasishtha replied:--It was at the time of the first creation of the world, that the self manifested God Viráj, exhibited the outline of the cosmos in a corner of his all-comprehensive mind; But[\*\*but] as nothing was produced in reality, there is no possibility of our knowing any as a knowable or real entity.

12. Ráma rejoined:--How can our common sight, of the present, past and future prospects of this world; and our daily perception of things, which are felt by all in general, be regarded as nothing by your teaching. (Common sense can not be controverted by abstruse philosophy[\*\*philosophy]).

13. Vasishtha replied:--just[\*\*Just] as the dreamer's vision in sleep, the deer's mistake of water in the mirage in sand, the illusory sight of a moon in the sky, and the prospects of our delusive fancies, do all disappear on right observation; so the false perceptions of worldly things, and the mistaken conceptions of our own entities, are as erroneous as the sights of the false lights in

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the empty air. (These dissolve as dreams upon waking, and the testimony of one waking man, is enough to disperse the deceptive sights of all dreamers and sleepers).

14. Ráma rejoined:--If our knowledge of I and thou and

of this and that, is as false as that of all other things in the womb of the world; why then were these brought into existence, not left to remain in their ideas in the mind of their creator, as they had existed before his creation of them.

15. Vasishtha replied:--It is certain that everything springs from its cause, and not otherwise; what then could there be the (material) cause, for the creation of the world therefrom, after the dissolution of everything at the universal destruction?

16. Ráma replied:--Why sir, cannot that being be the cause of recreation, which remains undestroyed and indestructible, after destruction of the prior creation?

17. Vasishtha replied:--Whatever substance there abides in the cause, the same is evolved in effect also; hence the essence of Brahma being composed of his intellect only, it could not give rise to the material world from itself; as the substance of a pot, cannot produce that of a picture or cloth.

18. Ráma replied:--Why sir, the world existed in its subtle (or ideal) state, in the person (mind) of Brahma (god); from which it issued forth anew and again, after dissolution of the former creation.

19. Vasishtha said:--Tell me, O intelligence[\*\*intelligent] Ráma, how could the lord god[\*\*Lord God] (whose nature is composed of pure intelligence), could[\*\*delete could] conceive the entity or quintessence of the world in himself, and which like the productive seed, sprang out in the form of the future creation. Say what sort of entity was it.

20. Ráma replied:--It is an entity of Divine intelligence, and is situated in the subjective soul of god[\*\*God] in that form. It is neither a vacuous nullity, nor an unreal entity.

21. Vasishtha said:--If it be so, O mighty armed Ráma, that the three worlds are Divine intelligence only; then tell me why bodies formed of pure intelligence (as those of the -----File: 473.png----- gods and angels), and those having the intelligent soul in them (as those of human beings), are subject to their birth and death.[\*]

22. Ráma said:--If then there has been no creation at all at any time from the beginning; then tell me sir, whence has this fallacy of the existence of the world come to be in vogue.

23. Vasishtha replied:--The inexistence of cause and effect, proves the nullity of being and not being; (i. e. its annihilation also); all this that is thought of to exist, is the thought and thinking of the divine soul, which is the tripiti or triple entity of thinker, thinking and the thought together. (i. e. The soul is both the subjective and objective, as also their connecting predicate by itself).

24. Ráma rejoined:--The thinking soul thinks about the implements and the acts, as the looker looks on the objects of his sight; but how can the divine looker be the dull spectacle (and the object the same with the subject); unless you maintain that the objective fuel burns the subjective fire (which is impossible).

25. Vasishtha replied:--The viewer is not transformed to the view, owing to impossibility of the existence of an objective view; it is the all seeing soul, that shows itself as one solid plenum in itself.

26. Ráma rejoined:--The soul is the pure intellect only, and is without its beginning and end; it thinks only on its eternal and formless thoughts; how then can it present the form and appearance of the visible world.[\*]

27. Vasishtha replied:--The thinkables being all causeless of themselves, have none of them any cause whatsoever; and it is the privation of the thinkables, that bespeaks the liberation of the intellect. (The production of the thinkables, is as impossible as the birth of the offspring of a Barren[\*\*barren] woman. gloss).

\* Note. If the world be a form of Divine knowledge, and subsistent in and subjective to the eternal mind of god[\*\*God]; it can then be neither created nor destroyed at any time; but since it is subject to creation and destruction, it can be a part of Divine knowledge. Nor is it an object for want of any cause of its creation. Therefore it is a mere nullity.

\* Note.--If the thinkables are the produce of their first creation, then it remains to be said, whence (i.e. from what materials they were formed).

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28. Ráma rejoined:--If it is so, then say how and whence have we the thought of our conception of ourselves; and our knowledge of the world, and our sense of motion and the like; (as they are suggested to us by our common sense, and the universal testimony of all people).

29. Vasishtha replied--The impossibility[\*\*impossibility] of cause, precludes the possibility of any production; how and whence could the thinkables proceed, when all is quite calm and quiet everywhere, and the knowledge of creation is but an error and a delusion.

30. Ráma rejoined:--Here tell we[\*\*me] sir, how this error comes to overshadow the unknowable, unthinkable and the immovable being, that is selfmanifest and ever untainted and clear by itself (Swaprakása or Swayamprokasa[\*\*Swayamprakása]).

31. Vasishtha replied:--there is no error or mistake herein,

owing to its want of any causation also; our knowledge of egoism and tuism, is drowned altogether in that of one unevanescent Unity.

32. Ráma replied:--Ovenerable[\*\*O venerable] sir, I am so bewildered in the error of my consciousness, that I know not what other question I am here to make; I am not so enlightened as the learned, to argue any more on this point.

33. Vasishtha replied:--Do not desist, O Ráma, from making your inquiries concerning the causality of Brahma; until you are satisfied with the proof of his causelessness, as they test the purity of gold on the stone; and then by knowing this, you will be able to repose yourself, in the blissful state of the supremely Blest.

34. Ráma rejoined:--I grant sir, as you say, that there is no creation for want of its cause, but tell me now whence is this my error of the thinkable and its thought, (so rooted in me that I can not get rid of it).

35. Vasishtha replied:--There is no error in the belief of the uncaused creation, and in its perfect calmness; but it is for want of your habit of thinking it so; (and your bias of the reality of the world), that really makes you so restless.

36. Ráma rejoined:--Tell me sir, whence rise this haibt[\*\*habit] as -----File: 475.png-----  
well as the desuetude of this mode of our thinking; and how does our rest proceed from the one, and our disquiet from the other mode of thought.

37. Vasishtha replied:--Belief in the eternal God, breed no error in that of the eternity of the world; it is the habit of thinking it otherwise, that creates the error of creation. Be you therefore as sound in your mind, as the solid minded sages

have been.

38. Ràma[\*\*Ráma] rejoined[\*\*rejoined]:--Please to tell me sir, in your preaching of these lectures to your audience, what other mode of practice their[\*\*there] may be, in our attainment of a quietude like that of the living liberated sages.

39. Vasishtha replied:--The lesson that we preach, is to know one's self as Brahma and resting in the spirit of Brahma; and this knowledge is sure to release the soul, both from its longing for liberation, as also from its dread of bondage in this world.

40. Ráma rejoined:--This doctrine of yours, by its all negative distinctions of our knowledge of time and space, and of our actions and thing, serves to drive away our consciousness of all existence whatsoever from the mind.

41. Vasishtha replied:--Yes, because all our objective knowledge, of the distinctions of time and place and of actions and things in our minds; is the effect of our ignorance of the subjectivity of the soul, beside which there is no other substance-[\*\*--]before the liberated spirit.

42. Ráma rejoined:--The absence of our knowledge of an intelligent agent, and also of an intelligible object; deprives us altogether of any intelligence at all; the impossibility of the union of the unity and duality together, must preserve our distinct knowledge of the knowing principle and the known or knowable object. (The transitive verb to know must have an object, and cannot like a neuter or intransitive verb, be confined to or reflect[\*\*inverted t!] upon its agent. gloss).

43. Vasishtha replied:--It is by your act of knowing of God, that you have or get your knowledge of Him; therefore

the word is taken in its active sense by you and others (Who

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have to know a thing before it is known to them). But with us (or sages like ourselves), who are possest of our intuitive knowledge of ourselves as the deity, it is but a selfreflexive-verb. (Gloss. Budhi[\*\*Buddhi] with the ignorant, means knowing; but with the sapient, it means feeling).

44. Ráma rejoined:--But how do you feel your finite selves or egoism, and your limited knowledge, as same with the infinite soul and omniscience of the deity; unless it were to ascribe your imperfections to the transcendental divinity, who is purer than the purest water, and rarer than the rarified[\*\*rarefied] ether.

45. Vasishtha replied:--It is the feeling of the perfections of the divine soul in ourselves, that we call our egoism; and not the ascription of our imperfect personalities unto him. And here the duality of the living and divine souls, bears resemblance to the unity of the ventilating breeze with the universal and unfluctuating air. [Sanskrit: jívabrákshaniráikaram]

46. As the waves of the ocean, have been continually rising and subsiding in it; so the objective thoughts of one's egoism and the world besides, must be always rising and falling in the subjective soul of the supreme being, as well as self-liberated persons; (Hence the subjective and objective cannot be the one and same thing).

47. Vasishtha replied:--If so it be, then say what is the fault, that is so much reprehended in the popular belief of a duality; and in disregarding the creed of the Unity, which is eternal and infinite, full and perfect in itself, quite calm and quiet in its nature, and is termed the transcendent One.

48. Ráma rejoined:--If it be so, (that the living soul, is as the breeze or breath of the calm air of Brahma and same with

it), then tell me sir, who and what power is it, which conceives the ego, tu and others, which feels and enjoys all as their agent, if the fundamental fallacy of the world be the root of all. (The whole being false, there is nothing as one or an other or as bondage or liberation).

49. Vasishtha replied:--The knowledge of the reality of the objective or knowable things, is the cause of our bondage -----File: 477.png-----  
(in this world); true knowledge does not recognise their reality, and full intelligence which assumes the forms of (and shows) all things in itself, sees no difference of bondage or liberation before it. (All things are alike in the full light of intelligence).

50. Ráma rejoined:--Intelligence like light, does not show us all things in the same light; it shows us the difference between a pot and a picture, as light shows the white and black to view. Again as the light of our eye sight shows us the different forms of outward objects, so does our intelligence confirm and attest the reality of our visual perceptions.

51. Vasishtha replied:--All outward objects having no cause of their creation, nor any source of their production, are as incredible as the offspring of a barren woman; and the appearance of their reality which is presented to our sight, is as false as that of silver in a conchshell or in the glittering sands, and not otherwise. (The phenomenal is a mirage, and deception[\*\*=print] of sight).

52. Ráma rejoined:--The sight of the miserable world, whether it be true or false, is like the startling apparition in a dream, and attained[\*\*attended] with pain only for the time; tell me therefore the best means, how to avoid and get rid of this error.

53. Vasishtha replied:--The world being never the better



than a dream, it is the reflection of the idea of its reality, that is the best method of getting rid of the snare of its tempting joys and sorrows.

54. Ráma rejoined:--But how to effect this object, which may redound to our bliss and rest; say how to put an end to the sight of the world, which shows the sights of falsities as realities, in the continuous train of its deluding dreams.

55. Vasishtha replied:--It is the due consideration of the antecedent and subsequent states of things, which must remove the erroneous impression of their reality; just as the conception of the substantiality of sights seen in our dreams, is eliminated upon reflection of their subsequent disappearance; (and bearing[\*\*=print] no trace of former forms behind).

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56. Ráma rejoined:--But how do the rising apparitions of the world, disappear in the depth of our minds, and what do we then come to perceive, after the vestiges of our gross remembrances have faded away. (The mind is never vacant of its thoughts of visible objects).

57. Vasishtha responded:--After the false appearance of the world, has vanished like the faded sight of a city from view; the unconcerned mind of the unconcerned soul, looks upon it as a painting, wholly washed out by the rain (i. e. as a clear blank or vacuity).

58. Ráma asked:--What then becomes of the man, after subsidence of the worldly sights and desires from his mind; like the gross looking objects of a dream; and after the mind rests in its state of listless indifference.

59. Vasishtha replied:--Then the world recedes from his sight, and then this predilection of it, and his desire for its

enjoyment depart and die away along with it.

60. Rāma rejoined:--How can this blind and deep rooted predilection, which has accompanied the soul from many previous births, and branched out into multifarious desires, resign its hold of the human heart all at once?

61. Vasishtha replied:--As the knowledge of truth, serves to disperse the rooted error of the material world from the mind, so the sense of the vanity of human desires, and of the bitterness of their enjoyment, dissipate their seeds at once from the heart: (where they can take root no more).

62. Rāma rejoined:--After dissipation of the error of materiality, of the visible spheres of worlds; say, O sage, what is that state of the mind which follows it, and how [\*\*add: is] its peace and tranquility at last.

63. Vasishtha replied:--After dissipation of the error of the material world, the mind reverts to its seat in the immaterial soul; where it is released from all its earthly bonds, and finds its rests in the state of an indifferent insouciance-[\*\*--]Vairagya.

64. Rāma rejoined:--Tell me sir, if the error of the world is as little, as that of a child's idea of sorrow, then what trouble there is for a man to remedy it?

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65. Vasishtha replied:--All our desires, like the fond wishes of boys, being wholly extinct in the mind, there remains no more any cause of any sorrow in it; and this you may well know from the association of desires in all minds.

66. Rāma rejoined:--Tell me sir, what is the mind, and how are we to know its nature and workings; and what good do we derive, by our best investigation of the mental powers and

properties.

67. Vasishtha replied:--The inclination of the intellect towards the intelligibles, is called the mind, for its mending the thinkables only; and the right knowledge of its workings, leads to the extinction of all our worldly desires, (i. e. The thoughts of things, are productive of our desires for them; banish your thoughts, and you get rid of your desires at once).

68. Ráma rejoined:--Tell me sir, how long continues this tendency of the intellect towards the thinkables, and when does the mind come to have its unmindfulness, which causes our coma or anæsthesia[\*\*anaesthesia] of Nirvána.

69. Vasishtha replied:--There being a total absence of thinkable things, what is then left for the intellect to be intent upon; the mind dwells upon its thoughts only, but the want of thinkable objects, leaves nothing for it to think upon.

70. Ráma rejoined:--How can there be the absence of thinkables, when we have the ideas in stores to think and reflect upon; nor is there any one who can deny the existence of ideas, which are ever imprinted in the mind: (i. e. the eternal ideas).

71. Vasishtha[\*\*Vasishtha] replied:--Whatever is the ideal world of the ignorant, has no truth in it and is denied by the learned; and the conception which the sapient have of it, is that of a nameless and formless unity only.

72. Ráma rejoined:[\*\*:]--What is that knowledge of this triple world of the ignorant, which has no truth or reality therein; and what is the true knowledge of the wise about it, which is inexpressible in words?

73. Vasishtha replied:--The knowledge of the ignorant, regarding the duality of the world, is wholly untrue from first

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to last; but the true knowledge of the wise, neither recognizes a duality herein; nor acknowledges the production hereof; (but views it in the light of a nullity and void).

74. Ráma rejoined:--Whatever is not produced in the beginning, can not of course exist at any time; but how is it, that this unreal and unapparent nothing, could come to produce in us its conception of a something?

75. Vasishtha replied:--This causeless and uncaused unreality of the world, appears unto us as a real entity; like the day dream that presents the false sight of the cosmos as a reality in our waking.

76. Ráma rejoined:--The sights that we see in our dreams, and the images that we conceive in our imagination; are but perceptions derived from our impressions of them in our waking state.

77. Vasishtha replied:--Tell me, O Ráma, whether the things that you see in your dream, or conceive in your imagination, are exactly of the same forms, that you see in your waking state.

78. Ráma replied:--The things that we see in our dream, and conceive of in our fancy or imagination; do all of them appear unto us, in the same light, as they show themselves to us in our waking state.

79. Vasishtha questioned:--If the impressions of the waking state, come to represent themselves in our dreaming; (and if our dreams are alike our waking sights), then tell me Ráma! why do you find your house standing entire in the morning, which you beheld to have fallen down in you dream.

80. Ráma answered:--I see that the thing[\*\*things] seen in waking, do not appear the same in dreaming; but tell me sir, why they seem to resemble those that have been seen before.

81. Vasishtha replied:--It is neither the notion nor idea of anything, that appears as a reality in our minds; but the inherent impression of the world in the soul, that exhibits it to us from first to last.

82. Ráma said:--I find[\*\*find] it now, that this world is no better  
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than a dream; but tell me sir, how to remedy our fallacy of its reality, which holds us fast as a goblin.

83. Vasishtha replied:--Now consider how this dream of the world has come into vogue, and what may be the cause thereof; and knowing that the cause is not different from its effect, view this visible creation in the light of its invisible origin.

84. Ráma said:--But as the mind is the cause of the sights, seen in our dreams in sleep, it must therefore be the same with its creation of this world, which is equally unsubstantial and undecaying as itself. (The world is the permeation of the Divine mind-[\*\*--]its maker or pervader).

85. Vasishtha replied:--So it is, O most intelligent Ráma, the world is verily the manas-[\*\*--]mens or the mind of God, which is no other than the consolidation of the Divine Intellect or intelligence. Thus the world being situated in the mind, and this in that, it is this mind only that exhibits these dreamlike shows, which originate from it, and have no other source besides.

86. Ráma rejoined:--But why am I not to think the identity of the world with Brahma himself, as there is the identity of the divine mind with him, and that of the mind

with the creation. And likewise as the relation of sameness subsists between a component part and its ensemble or the integral whole, as there is between the branch of a tree and the tree itself? (because these are but parts of one undivided whole). But it would be absurd to identify the undivided and formless Brahma, with the divided and formal world.

87. Vasishtha replied:--It is impossible, O Ráma, to identify this frail world with the eternal Brahma, who is increate to identify this perishable, quite calm and quiescent and intact in his nature.

88. Ráma added:--I come to find at last and by a haphazard, my erroneous conception of the world from first to last; as also the error of my attributing the qualities of activity and passivity, to the nature of the transcendent being.

89. Vasishtha concluded with saying:--Now I have fully

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exposed the erroneous views of the world, (entertained both by the wise and ignorant), both by the elegance of my poetical diction, as also by the enlightening reasonings of the learned; both of which are calculated to remove the mistaken views of the vacuity and delusion of the world, by establishment of the truth of the whole, as being composed of essence of the One sole and Supreme entity.

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## CHAPTER CLXXXI.

### SOLUTION OF THE GREAT QUESTION OF UNITY AND DUALITY.

Argument:--concerning the identity of the world and God, or the total absent[\*\*absence] of the universe.

Ráma rejoined:--If it is so sir, as you say, the world must

be a great riddle; as it can neither be said to be in existence[\*\*space added] with all its contents, or it is[\*\*'be' instead of 'it is'] a perfect nullity[\*\*space added] with every thing quite extinct in it.

2. This existence that shows itself as the world to sight, appears as a delusion or deception of vision in view; though it cannot properly be called an illusion, if it is composed of divine essence as you mean to say.

3. Vasishtha replied:--The fortuitous appearance in which Brahma, manifests himself of his own accord; is known to him as the world and subsisting in himself.

4. Ráma rejoined:--How does Brahma manifest himself as the world, before existence of space and after its extinction (at the ultimate dissolution of creation); and how does the divine[\*\*space added] spirit shine itself as the world in want of the light of the luminaries?[\*\* replaced ; with ?]

5. Vasishtha replied:--The world shines in this manner in the light of the Divine Intellect; and know this light to proceed from the Divine spirit, which is thus diffused all over the universe.

6. As the light of the lamp or chandelier, enlightens the house with its lustre; it was thus the holy light of the Divine spirit that shone itself, without presenting its outward appearance[\*\*appearance], or having any one to look upon it (before creation).

7. Thus it is an immaterial and imperishable entity, without any appearance of or looker on it; it shines with the light of the intellect, upon the basis or stand of the Divine spirit.

8. It shines in its visible appearance, in the sight of the

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spirit only, that constantly looks upon it, as it sees its dreams in sleep.

9. It shines only in the light of the intellect, and appears as the created world before its creation; all its visible and shinning[\*\*shining] sheen being derived from the Supreme.

10. The One supreme intellect alone, assumes the triple forms of the sight, seer and seeing (i. e. the subjective, objective and the attribute), in the beginning of creation; and shows itself as the created world of its own nature and accord.

11. We have the resemblance of such like appearance, presenting unto us in our dreams and creatures of our fancy; and it is in the same manner, that this creation shines before us with the light of the intellect.

12. This world (shining so bright and fair), is like a vacuous body appearing in the vacuity of the intellect; the creation has neither its beginning nor end, it is a development of the intellect, which is distributed through it.

13. It has become habitual to our nature, to suppose the existence of the world, but the false impression of its visibility, is lost in the consciousness of high-minded men.

14. To them this creation presents no visible forms, nor any sensible appearance at all; it is to them a representation of fallacy only, as the mistake of a man in a statue, or taking a false apparition as real.

15. In this manner the blunder of a duality in the soul, produces a dualism in the mind; but ere the existence of creation, there existed no dualism of the creator and the



created, or of the manifest and the manifested.

16. The want of a cause causes the appearance of a duality (i. e. of the causal agency and its effect, in the vacuity of the intellect); but tell me how could there be a cause when there is no creation in existence. (The creation presupposes a cause, but not otherwise nor its absence).

17. It is the Divine intellect alone, that manifests itself in the manner of the world, in the total absence of all visible objects; and though this seems to be the waking state of the

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Supreme soul, yet it is neither its waking, sleeping nor dreaming state.

18. The visible world is no production of dream, but a manifestation of Brahma himself; and there existed the Divine intellect only, in the manner of the infinite void, before the birth of the atmospheric vacuum of the world.

19. The intellect which beholds this universe as its body, without being distributed or changed in the form of the world; is purely of a spiritual or vacuous form, that manifested itself in this visible form before it came to existence.

20. And this visible world that is so manifest to view, is as void and vacuous as the empty air.

21. Now knowing this in your own understanding, you must remain devoid of all dualism in your mind; be as mute as a block of stone, nor give heed to the words of the universe in your heart, nor care for their sayings of earthly enjoyments, (for fear of losing your spiritual bliss).

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CHAPTER CLXXXII.

## ON THE ATTAINMENT OF SPIRITUAL ANAESTHESIA.

Argument:--Ráma's coma and trance, and his revival by the spiritual lecture of his preceptor.

Ráma rejoined and said:--Alas! that I have so long strayed about, in the erroneous maze of the world; without the knowledge of its being a mere void and vacuum.

2. I now come to know the fallacy of my conception of the world, which is but a mere nullity; which never is nor was, nor shall ever prove to be a positive reality.

3. It is all still and supportless, and existing in our false knowledge of it; it is an endless formation of the solid intellect, and a mere vacuous conception of ours, without any figure or form or colour or mark of its own.

4. It is the transcendental vacuum and of a wholly inconceivable nature; and yet how wonderful[\*\*wondrous] it is, that we call this our world, our earth and the sphere of our action.

5. How it appears as a duality (apart from the unity of God), and how these worlds and mountains seen as separate and solid bodies of themselves; when they are in reality but the pellucid sky appearing as thick and opaque to our misconception of them.

6. These[\*\*This] creation and the future world, are as the dreams that we see, but working of our imagination; while it is the intellect only that shows itself as these intelligible objects, which could not otherwise present their visible aspects to our conceptions of them.

7. The thought that I am situated in heaven or hell in this

life, makes this world appear as such unto us; because the visibles are all objects or creatures of our consciousness of them.

(It is the mind that makes a heaven of hell).

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8. There is nothing as visible or its vision, nor this world or its creation, unless it is caused as such, by the intellect within us; it is neither a scene in our waking or sleeping, nor is this anything as real in its nature.

9. If this be but an erroneous sight, how could the negative error produce this positive spectacle, should it **[\*\*[be]]** but a false conception of the mind, then tell me, O sage, how could this blank fallacy bring forth the thought of this real existence.

10. It is not possible for error, to creep into the infallible mind of omniscience; nor is it probable that error should reign over this perfect creation at large; it is therefore the Lord himself, that exhibits his glory in this manner.

11. What can we think otherwise of the continuity of space, infinity of vacuum and infinity of time, than they are the attributes of omnipotence; and how are we to look on the transparency**[\*\*transparency]** of the air and crystal, without thinking them as manifestation of his nature?

12. An erroneous notion is as false, as the sight of one's own death in a dream; but how can this world which is so palpable to sight, be lost to or expunged from our sight, without losing our sight of its great manifester also? (To ignore the world is to ignore its maker also, as the denial of God leads to**[\*\*space added]** that of the world).

13. The sights of the mirage, fairy cities and double moons in the sky, are of course deceptions of vision and productions of our error; but the same analogy does not apply to our sight of the world.

14. The boys' apparitions of ghosts, never lay hold on adults and the waking, nor on any one in the day light and open air; this and similar errors arise in our ignorance only, but they vanish upon our second thought and true knowledge of them.

15. It is improper in this place to raise the question, regarding whence this bug bear of error could rise among mankind; since it is evident from our own reasoning, that there is no such thing as avidyá or ignorance, (which is the -----File: 488.png----- cause of error) ever in existence, nor an asat or not being even in being. (Because the Veda says [Sanskrit: sadevaídamagra ásít] the existence existed from before).

16. It is evident by rational reasoning, that whatever is invisible and imperceptible[\*\*imperceptible] to us, the same is called as asat or not being, and the conception of idea or that is termed an error.

17. That which is not clearly obtained by any proof or reasoning, and is as impossible as the sky-flower or the horn of a hare, how can that be believed to be as anything in existence.

18. And a thing however apparent to sight, but having no cause or evidente[\*\*evidence] of its reality, cannot be believed as [\*\*[a]] thing in existence, but it must be a nullity like the issue of a barren woman.

19. Therefore there can no error at any time, nor can an

error ever produce anything whatever; it is therefore the manifest omniscience of Providence, that is conspicuous in every part of this wide and grand display.

20. Whatever then is seen now to shine before us, is the manifestation of Supreme being itself; the same Supreme spirit fills this plenitude, and is full with it in itself. (So the Veda [Sanskrit: púrnamadah púrnamidam] &c[\*\*.] ).

21. There is nothing that is either shining or unshining here at any time, unless it be the calm and quiet and transparent spirit of God, that inheres in its body of the mundane world.

22. It is the one unborn, undying and unchanging everlasting Being, that is the most adorable and ever adored Lord of all, that fills and pervades the whole with his essence. He only is the word ego, selfmanifest-[\*\*--]pure and all pervading, while I and all others are without our egoism, and shine only in that unity; (literally, without our duality)[\*\*.]

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## CHAPTER CLXXXIII.

### MENTAL TORPOR OR TRANQUILITY.

Argument:--Rámá's[\*\*Ráma's] ecstatic hybernation[\*\*OK/SOED] and union with the Supreme unity[\*\*.]

Ráma rejoined:--There is the only One alone whom neither the gods nor the rishis know or comprehend; He is without beginning, middle and end, and it is that being that thus shines himself, without this world and these phenomena.

2. It is useless to us to mind the difference, between the

unity and duality, and to be led to the doubts created by the misleading verbiology[\*\*verbiage] of erroneous doctrines; without relying in the state of one tranquil and unvarying Spirit.

3. The world is as clearly a vacuous body, appearing in the womb of vacuity; as the string of pearls and the aerial castles, that are seen in the open sky.

4. The world is attached in the same manner, to the solidity of the invisible intellect; as vacuity is inherent in vacuum, lapidity in the stone, and fluidity in water.

5. Though the world, appears to be spread on all sides of space; yet it is no more than an empty vacuity, lying calm and quiet, in the hollow womb of the great intellect.

6. This world appearing so fair and perspicuous, to the sight of ignorant people; vanishes as a phantom into nothing, at the sight of the boundless glory of the transcendent god.

7. The impression of difference and duality, existing between the creator and creation, among worldly men; vanishes upon reflection, like waves into the waters of the sea.

8. The existence of the world, together with all our miseries in it, [\*\*[vanishes]] before the light of our liberation; as the darkness of night flies away at sunrise, and the light of the day disappears, before the gloom of night.

9. Whether in plenty or poverty, or in birth, death or disease[\*\*disease]; or in the troubles and turmoils of the world, the wise  
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man remains unshaken, though he may be overpowered by them.

10. There is no knowing nor error in this world, nor any pain or pleasure, or distress or delight in it; but they are all attributes of the deity, whose pure nature is unsullied by them.

11. I have come to know, that this existence is the immaculate Brahma himself; and [\*\*[it]] is the want of our knowledge, which says anything to be beside the spirit of the Great God.

12. I am awakened to, and enlightened in divine knowledge; and find external existence cease to exist in any presence.

13. Perfect knowledge tells us, all these worlds to be but Brahma himself; but want of this knowledge says, I was no Brahma before, but have now becomes[\*\*become] so by my knowledge.

14. The known and the unknown, the dark and the bright are all but Brahma, as vacuity and unity, and brightness and blueness, do all appertain to the one and same sky.

15. I am extinct in the deity (in my divine knowledge), and sit dauntless of anything; I am devoid of all desire, with my leaning in perfect blessedness; I am as I am, ravished in my infinite bliss, without my sensibility of what or which.

16. I am wholly that one and sole entity, which is naught but perfect tranquility; I see nothing but a calm and quiet, which utterly absorbs and enrapt me quite.

17. Knowing the knowable (the unknown One) is to unknow one's self and ignore the visible; as this cognition continues to dawn in the soul, the whole cosmos sinks into oblivion and seems a block of stone, without the name and sign of anything being known.

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## CHAPTER CLXXXIV.

### RÁMÁ'S[\*\*RÁMA'S] REST IN NIRVÁNA INSENSIBILITY.

Argument:--Rámá's[\*\*Ráma's] feeling of his comatosity, and his relation of it to his preceptor Vasishtha.

Ráma said:--In whatever manner and form, the living or individual soul conceives the universal soul within itself; it has the same conception or idea presented before it, agreeably to its concept thereof. (i. e. The divine spirit appears in the same form in us, as we think it to be).

2. All these worlds lie in concert in their spiritual state, in the boundless spirit of the great Brahma; but they appear to us in various lights, like the different rays, radiating from the one and same gem.

3. The great and bright quarry of the Divine Mind, contains all these gemming worlds in its unbounded bosom; all of which unite to shed and scatter their conjoined light upon us, like the commingled rays of the gems contained in the womb of a vast mine.

4. All these several worlds, shining together like so many lamps of a lustre; are clearly perceived by some and are imperceptible to others, as the blaze of day light is dazzling to the clear-sighted, but quite dim to the blind.

5. As the rushing of the contrary currents, describe the whirlpools in the waters of the deep; so do the contact and conflict of the elementary atoms, produce the consolidation and dissolution of worlds, which are no acts of creation.



6. The creation is everywhere but a coagulation, of the drizzling drops of the gelid intellect; who can therefore count the countless watery particles, that are incessantly oozing out of it, and are condensed in the forms of worldly spherules.

7. As the part is not different in its substance, from that of the whole; so the creation is not otherwise than its creator,  
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except in the difference of the two terms of devious significations.

8. The causeless and uncausing unity, being the archetype of infinite variety; these numberless multiplicities are only ectypes of that sole moiety, and neither a duality nor pluralities whatever; nor do these copies and counterparts, ever rise or fall apart from their original prototype; (but the both is[\*\*are] showing the same).

9. It is that intelligence which shows the intelligibles in itself; it produces these unproduced productions to view, as the sun light exposes the visibles to light.

10. It is from my inappetency of all things in existence, that I have accomplished that perfection, and acquired that prosperity for myself, which is termed insouciance or the nirvána extinction.

11. It is not by our understanding this bliss, nor can we have any knowledge of it by our percipience; neither is there any knowledge whereby we may know, the unknown one which is alone to be known. (Here is a pun and play of the word boodha[\*\*bódha] or knowledge, which is explained in the gloss to a great length).

12. It is a knowledge that rises of itself, and a waking of the soul resembling its somnolence; it throws a light as that of the midday sun in the inmost soul, and is neither confined

in or absent from any place or time. (i. e. The full blaze of spiritual light, fills the soul at all times and places or as Pope says: It wraps my soul, and absorbs me quite).

13. It is after the subsidence of all desire within, and desinence of all actions without accompanied with one's desistence from all wishes, that this stillness attends upon the enlightened soul.

14. The saint of awakened understanding, that is confined in himself, and absorbed in his meditation; is neither inclined to the prurience of any thing, nor to the avoidance of aught whatever. (Have what I have, and dare not leave, enamoured of the present day. Young).

15. In this state of rapture, the mind of the saint, though  
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in full possession of its mental faculties; remains yet as fixed and inactive, and unmindful of all worldly things and bodily actions; as a burning taper, that consumes itself while **[\*\*[it]]** illumines others, without any shaking or motion of its own. (i. e. Thoughtful and inactive).

16. The soul becomes as Viswarupa or incorporated with the world, in its condition of thoughtfulness, when it is called the Viswátma or the mundane soul; or else it is said to be situated in the state of the immense void of Brahma, when it is devoid of and unoccupied with its thoughts. Hence creation and its cessation, both appertain to the Divine Intellect, in its states of activity or thoughtfulness and its wants **[\*\*[thereof]]** or stupor.

17. He who is enrapt in divine ecstasy, and settled in his belief of the identity of the Deity with his excogitation of him, remains closely confined in himself with his rapture and secure from distraction of his mind, (and perturbation of worldly thoughts).

18. He who relies only in the cogitation of his self, regardless of all other things in the world; comes to find the reality of his self-cognition alone, and else beside, to be as nil as empty air[\*\*.] (Literally: as empty air is not distinct from vacuity).

19. The man of enlarged understanding, has an unbounded store of knowledge in himself; but this ultimate ends in the knowledge of the unspeakable one. (The end of all knowledge is the knowledge of God).

20. It is therefore in our quietism[\*\*quietism], that we feel the very best entity of our consciousness, to be either dormant or extinct; and this state of tranquility of the mind, is inutterable in words.

21. That which is the acme of all knowledge, is the abstract and abstruse[\*\*abstruse] knowledge of all as the true One; hence the world is a real entity, in as much as it abides in the eternal One (in its abstract light).

22. The felicity of Nirvána-ecstasy, with the utter extinction of all desire, and the consciousness of a cool and calm composure of one's self, is the summunbonum[\*\*summum bonum] or highest state of bliss and perfection, that is aimed at to be attained even by the Gods Brahma, Vishnu and Siva.

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23. All things (Desirable[\*\*d-] to the soul), are always present with it, in all places and at all times; they are ever accompanied with our concepts of them in the intellect, which is the only pure entity that is ever in existence, and is never dissolved. (The thought survives the thing it represents).

24. Too hot is the busy bustle of the world, and very cooling

is the bliss of Nirvána insensibility; it is therefore far better to have the cold heartedness of insouciance, than[\*\*than] the heart burning heat of worldliness.

25. As an artist conceives in himself, the contrivance of a statue sculptured in relief, in the slab of his mind; so the Great Brahma sees this universe inscribed in him, in releivo and not carved out of him.

26. Just as the spacious ocean looks upon the waves, heaving upon the surface of its waters; so doth the great Brahma see the myriads of worlds, rolling about in the midst of its intellect.

27. But ignorant people of dull understandings, behold those fixed inseparable spectacles, in the light of separate spectres, appearing in various shapes and forms, in the spheres of their intellect.

28. In whatever manner doth any body conceive anything in his mind, he verily thinks and beholds it in the same light, by his habitual mode of thinking the same as such.

29. As a man waking from his sleep, finds no truth in aught he saw in his dream; whether it be the death or presence or absence of a friend or other; so the enlightened soul sees no reality in the Life or death, of any living being seen in this visible world because none lives by himself, nor dies or departs away of himself, but all are deputed alike in the tablet of the eternal mind.

30. The thought and conviction of this truth in the mind, that whatever appears to pass under and away from our sight, is the fixed inert and quiescent rechauffe of its divine original, is sure and enough to forfend the mind, from its falling into the error of taking the copy for its mould.

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31. This lesson will certainly tend to lessen the enjoyments of your body, that none of them will ever serve to prevent its fall to naught; as also to protect you from the error of accounting for the reality of these numberless, that are at best but passing sights in your dream.

32. Inappetency[\*\*Ok/SOED] of earthly enjoyments increases our wisdom,  
as wisdom serves to diminish our worldly desires, thus they mutually serve to augment one another, as the open air and sunshine.

33. The knowledge which tends to create your aversion to riches, and to your family and friends, is of course averse to your ignorance and dullness; and the one being acquired and accomplished by you, serves to put an end[\*\*end] to your ignorance at once.

34. That is the true wisdom of wise man[\*\*men], which is unalloyed by avarice, and that is the true learning of the learned, which is not vitiated by any yearning.

35. But neither wisdom and inappetency, singly and simply, nor in their combined and augmented states, are of no good unless, they have attained their perfection, but prove as vain as the blaze of a sacrificial fire in a picture, which has not the power of consuming the oblation offered upon it.

36. The perfection of wisdom and inappetence, is a treasure which is termed liberation also; because any body who has reached to, and remains in that state of infinite bliss, is freed from all the bonds of care.

37. In this state of our emancipation, we see the past and

present, and all our sights and doings in them as present before us; and find ourselves situated, in a state of even calm and tranquility, of which there is no end nor any breach whatever.

38. The self-contented man who finds all his happiness in himself, is ever cool and calm and tranquil in his soul, and is devoid of all desire and selfishness in his mind. He relies in his cool hearted indifference and apathy to all worldly objects, and sees only a clear void stretched before him.

39. We scarcely find one man, among a hundred thousand human beings; who is strong enough and has the bravery, to

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break down the trammels of his earthly desires, as the lion alone breaks off the iron bars of his prison house. (The adamant chain of avarice, binds us all alike to this nether earth).

40. It is the inward light of the clear understanding, that dispels the mist of desires that overcasts the cupidinous mind; and melts down the incrassated avarice, as the broad sunshine dissolves the thickened ice in autumn.

41. It is the want of desire that is the knowledge of the knowable, (or what is best and most worthy of being known), and stands above all things that are desirable or worth our desiring; it bears its resemblance to the breath of air, without any external action of it. (i. e. The man that is without any desire of his, lives to breathe his vital breath only, without doing any external action of his; but breathes as the current mind, to no purpose whatsoever[\*\*]).

42. He sits quiet and firm in himself, with his thoughts fixed in ascertaining the truths and errors of the world; and looks all others in the light of himself, without having to do with or desire of them.

43. He sits reclined in the immensity of Brahma, with his enlightened view of the visibles as subsisting in Him; he remains indifferent to all things, and devoid of his desire for anything, and sits quiet in the quiescence of his liberation; which is styled as moksha by the wise.

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## CHAPTER CLXXXV.

### LECTURED[\*\*LECTURE] ON THE ENLIGHTENMENT OF UNDERSTANDING.

Argument:--Vasishtha's commendation of Rámá's[\*\*Ráma's] knowledge, and his further questions for his trial and Rámá's[\*\*Ráma's] replies.

Vasishtha said:--Bravo Ráma! that you are awakened to light and enlightened in your understanding; and the words you have spoken, are calculated to destroy[\*\*destroy] the darkness of ignorant minds, and rejoice the hearts of wise.

2. These phenomenals that ever appear so very bright to our sight, lose their gloss at our want of desire and disregard of them; it is the knowledge of this truth, that is attended with our peace and tranquility, and our liberation and inexcitability.

3. All these imaginary sights vanish from our view, at the suppression of our imagination of them; just as the want of ventilation in the winds, reduces them to the level of the one common, and calm still air.

4. The enlightened man remaining unmoved as a stone, or moving quietly in his conduct in life; (i. e. who is ever unruffled in his disposition), is verily said to have his clear liberation.

5. Look at yogis like ourselves, O Ráma, that having attained this state of liberation, have been cleansed from all our iniquities; and are now set at quite[\*\*quiet] rest, even in the conduct of our worldly affairs.

6. Know the great Gods Brahmá, Vishnu and others, to have been situated in this state of quiet and freedom, that they are remaining as pure intelligences, even while discharging the offices of their godship.

7. Do you, O Ráma, attain the enlightenment of holy sages, and remain as still as a stone like ourselves.

8. Ráma replied:--I see this world as a formless void, situated in the infinite vacuity of Brahma; it is an uncreated and unsubstantial nihility, and with all its visibility, it is an invisible nothing.

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9. It is as the appearance of water in the mirage, and as a whirlpool in the ocean; its glare is as glitter gold in the dust, and of sands in the sandy shores of seas in sunshine.

10. Vasishtha said:--Ráma! if you have become so enlightened and intelligent, then I will tell you more for the edification of your understanding; and put some questions for your answer to them, in order to remove my doubts regarding them.

11. Tell me, how can the world be a nullity, when it shines so very brightly all about and above our heads; and how can all these things [\*\*[be inexistent]], which are so resplendent to sight, and always perceptible to our senses.

12. Ráma replied:--The world was never created in the



beginning, nor was anything ever produced at any time, it is therefore as nil as the offspring of an unprolific woman and a creation of our imagination only.

13. It is true that there is no result without its cause, or that nothing comes from nothing, but can [\*\*[it]] be the cause of the world when it is a nullity, and a production of our error only.

14. The immutable and everlasting deity, cannot be the creator, without changing itself to a finite form; how can [\*\*[it]] therefore be there a cause of this frail and finite form.

15. It is the unknown and nameless Brahma, that shows himself as the cause of the world, which having proceeded from him is his very self, nor does the word world bear any other sense at all, (nor it can be made to bear any other sense).

16. The first intelligence named as the God Brahmá, rises from and abides for a little while, that unknown and nameless category of the universal spirit, as the conscious soul and having a spiritual body. (This is called the jivátma[\*\*jívátmá] or the living soul with a personal body of it).

17. It then comes to see on a sudden, the luminaries of the sun and moon and the heavenly hosts, rising in the infinity of the Divine Mind, and thinks a small moment as a long year as its reverie of a dream. (The Morning and evening of the creation of Brahmá, occupying many a year of mortals).

18. It then perceived the ideas of space and time, together

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with those of their divisions and motions also; and the whole universe appearing to its sight, in the vast immensity of vacuity: (of the Divine Mind).

19. Upon the completion of the false world in this manner,

its false contriver the soi-disant Brahma, was employed in wandering all over the world as his creation.

20. So the living soul of every body, being deluded by its mistaken conception of the world as a positive reality, traverses up and down and all about it, in its repeated wanderings amidst its false utopia.

21. And though the events of life, takes place according to the wishes of the soul; yet these are mere accidents of chance; and it is a mistake to think them as permanent result of fixed laws.

22. Because it is as wrong to suppose the substantiality of the world, and the permanency of the events; as to grant the birth of a child born of a barren woman, and the feeding of it with the powder of the pulverized[\*\*pulverized] air.

23. Nothing can be positively affirmed or denied, regarding the existence of the world; except that whatever it is, it is no other than the diffusion of the all pervasive spirit of the Eternal one.

24. The world is as clear as the transparent atmosphere, and as solid as the density of a rock; it is as mute and still as a stone, and quite indestructible in its nature.

25. The world is originally ideal, from the ideas of the eternal mind; and then it is spiritual, from the pervasion of the all pervading spirit of Viráj; it is thus a mere void, appearing as a solid body to us.

26. Thus Brahma being the great vacuum and its fulness, where is any other thing as the world in it, the whole is a dead calm as quietus, and a void devoid of its beginning and end: (i. e. a round sphere).

27. As the waves have been ever heaving and diving, in the bosom of the waters of the deep; and as the waves are not distinct from those waters, so the worlds rolling in the breast of

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the vacuous Brahma, are no other than the selfsame essence of Brahma himself.

28. The few that are versed in their superior or esoteric, as well as in the inferior or exoteric knowledge; live as long as they live and then dive at last in this Supreme, as drops of water mix into the sea.

29. The exoteric (or phenomenal[\*\*]) world, abides in the esoteric (or the noumenal) Brahma;[\*\*moved ')] and is of the same transcendent nature as the Divine Mind; for it is never possible for the gross, changeful and transitional nature, to subsist in the pure, unchanged and quiet state of the deity.

30. For who that knows the nature of dream as false, and that of mirage as a fallacy can ever believe them as realities; so any one that knows the visible Nature to be of the nature of Brahma, can ever take it for dull and gross material substance. (Nature being one with its God, is equally of a spiritual nature).

31. The enlightened sage, that has the esoteric knowledge of the world, and reflects it in its spiritual sense; cannot be misled to view it in its gross (material) light, as the holy man that tastes ambrosia, is never inclined to drink the impure liquor of wine.

32. He who remains in his Nirvána meditation, by reverting his view from the sight of the visibles, to the excogitation of his self; and represses his mind from the thoughts of thinkables, he is verily seated in the tranquility of Supreme spirit.

33. Vasishtha said:--If the visible creation is situated in Brahma-[\*--]their cause and origin, as the germ or sprout of a plant is seated in its producing seed; how then can you ignore the substantiality or distinction of either of them from their originating source the seed or god, (who is said in the sruti, as the seed of the arbor of the world,--sansáramahirupavíja &c[\*\*.] ).

34. Ráma replied:--The germ does seem to be seated or situated in the seed, (as a separate or different substance); but as it is produced from the essence of the seed, it appears to be the same substance with itself. (Were it not so, the germ would become another plant than that of the seed).

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35. If the world as it appears to us is inherent in Brahma; then it must be of the same essence and nature as Brahma's; and these being eternal and imperishable in Brahma, needs have the world to be so also: (and not of the seed and sprout, or the begetter and begotten).

36. We have neither seen nor ever heard, that any finite, formal or perishable, has ever proceeded from an infinite, formless and imperishable cause. (therefore this world is not as it appears to us).

37. It is impossible for a formless thing, to remain in any form or other whatsoever; as it is never possible for an atom, to contain a mountain in its bosom.

38. It is the voice of an idiot only who says, that the stupendous world with its gigantic form, abides in the formless abyss of Brahma; as bright gems are contained in the hollow of a box or basket. (The basket has a base to support any thing, whereas the vacuity of Brahma has no basis at all).

39. It does not befit any body to say that, the transcendent and tranquil of god, supports the material and moving world upon it; nor that a corporeal body (the corpus mundi), is an imperishable things[\*\*thing] (as the divine spirit).

40. Our perception of the worlds[\*\*world] having a form, is no proof of its reality; because there is no truth whatever in the many curious forms, that present themselves before us in our dreams. (This is a refutation of the Buddhists[\*\*'] reliableness in perception).

41. It is an unprecedented dream, that presents us the sight of the world, of which we had no innate or preconceived idea in us; while our usual dreams are commonly known, to be the reproduced representations, of our former impressions and perceptions, and the results of our past remembrances of things &c.

42. It is not a day dream as some would have it to be, because the night dreams disappear in the day time; but how does a dreamer of his own funeral at night, come to see himself alive upon his waking in the day? (This continuous sight of the world day by day, is not camparable[\*\*comparable] to a transient dream

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by day or night, but a permanent one in the person of the Great God himself).

43. Others again maintain that, no bodiless things can appear in our dream, since we dream of certain bodies only; but this tenet has no truth in it, since we often dream of, as well as see the apparitions of bodiless ghosts both by day and night.

44. Therefore the world is not as false as a dream, but an impression settled like a dream in our very conscious soul; it is the formless deity, that manifests itself in the various forms of this world, to our understandings.

45. As our intellect remains alone and in itself, in the forms and other things, appearing as dreams unto us in our sleep; so doth Brahma remain solely in himself in the form of the world we see: for god being wholly free and apart from all, can not have any accompaniment with him?[\*\*. instead of ?]

46. There is nothing that is either coexistent or inexistent in him (that is what can be either affirmed or denied of him); because we have no concept or conception of him ourselves, nor do we [\*\*[have]] any notion or idea we are to form of him.

47. What is this nameless thing, that we can not know in our understanding; it is known in our consciousness (i. e. we are conscious of it), but it is in esse or non-esse, we know nothing of (this world).

48. It is an inexistence appearing as existent, as also an existence seeming to be unexistent; all things are quiet manifest in it at all times and in all forms, (but how and whence they are is quite unknown).

49. It is the development of Brahma in Brahma, as the sky is evolved in vacuity; for nothing can be found to fill the vacuum of Brahma, except Brahma himself (or his own essence).

50. There I, my seeing and my sight of the world, is all mere fallacy; it is the calm and quiet extension of the Divine intellect only, that fills the infinite vacuity of his own spirit, and naught beside,[\*\*.]

51. As the ærial[\*\*aerial] castle of our imagination, has no building nor reality in it; so is this world but a calm and quiet vacuity, and unfailing vacant ideality.

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52. It is a boundless space full with the essence of the Supreme spirit, it is without its beginning and end, wholly inscrutable in its nature, and quite calm and quiet in its aspect.

53. I have known my own state also, to be without its birth and death, and as calm and quiet, as that of the unborn and immortal Brahma himself; and I have come to know myself (i. e. my soul) also, to be as formless and undefinable[\*\*=print], as the Supreme soul or spirit.

54. I have now given expression, to all that I find to be impressed in my consciousness; just as whatever is contained in the seed, the same comes to sprout forth out of it.

55. I know only the knowledge that I bear in my consciousness, and nothing about the unity or duality (of the creation and creator); because the question of unity and duality rises only from imagination (of the one or other).

56. All these knowing and living liberated men, that have been liberated from the burthen of life by their knowledge of truth; are sitting silent here, and devoid of all their earthly cares, like the empty air in the infinite vacuity.

57. All there efforts of mixing with the busy bustle of the world, are here at an end; and they are sitting here as quiet and silent as yon mute and motionless picture on the wall, meddaling[\*\*medalling] on the bright regions in there[\*\*their] minds.

58. They are as still as the statues engraven in a rock, or as people described in fancy tales, to dwell in the ærial[\*\*aerial] city built by Sambara in air, (i. e. as the inhabitants dwelling in the Elysian of Plato, or in the utopia of sir Thomas Moore); or as the airy figures in our dream.

59. This world is verily a phantom appearing in our dream

of the creation; it is a structure without its base, and a figure intangible to our touch. Where then is its reality? (Its tangibleness is a deception of our sense).

60. The world appears as a positive reality to the blinded ignorant, but it [\*\*[is]] found to be a negative nullity by the keensighted sage; who sees it in the light of Brahma and a manifestation of himself, and as still as the calm air, reposing in the quiet vacuity of that transcendent spirit.

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61. All these existences, with their moving and unmoving beings, and ourselves also, are mere void and vacant nullities, in the knowledge of the discerning and philosophic mind.

62. I am void and so are you too, and the world beside but mere blanks; the intellect is a void also, and by doing all several voids in itself, it forms the immense intellectual vacuum, which is the sole object of our adoration: (being as infinite and eternal, as well as all pervading and containing all as the supreme spirit).

63. Being thus seated with my knowledge of the infinite vacuity of Brahma, I take thee also, O thou best of biped beings, as indistinct from the knowable One, who is one and same with the all comprehending vacuum, and so make my obeisance to thee.

64. It is from the all comprehensiveness (i. e. omniscience) of the vacuous intellect, that this world rises and sets in it by turns; it is as clear as the transparent air, and has no other cause of it but the undulation of the same.

65. This hypostasis of Brahma is beyond all other existences, and above the reach of all sástras, it is by attaining to this state af[\*\*of] transcendentalism, that one becomes as pure and



superfine as empty air.

66. There is nothing as myself, my feet and hands, or this pot or aught else that I bear, as any material existence; all is air and impty[\*\*empty] and inane as air, and knowing this, let us turn ourselves to our airy intellects only. (i. e. I think ourselves as intellectual and spiritual beings only, in utter disregard of our bodies and earthly things).

67. You have shewn me sir, the nullity of the world and the vanity of all worldly things; and the truth of this doctrine is evident in the light of our spiritual knowledge, in defiance of the sophistry of our opponents.

68. The sophist that discomfits the silent sage with his sophistry, can never expect to see the light of spiritual knowledge to gleam upon him; (spiritual is got by silent meditation and not by wrangling).

69. The Being that is beyond our preception[\*\*perception] and concep-  
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\*tion, and without any designation or indication; can be only known in our conciousness[\*\*consciousness] of him, and not by any kind of reasoning or argumentation.

70. The Being that is without any attibute[\*\*attribute], or sight or symbol of his nature, is purely vacuous and entirely inconceivable by us, save by means of our spiritual light of him.  
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## CHAPTER CLXXXVI.

### STORY OF A WOOD-CUTTER AND HIS GEM.

Argument:--Illustration of the efficacy of knowledge derived from

Books and Preceptors. In the story of the Wood-cutter, and his obtaining a precious Gem.

Válmíki relates:--After the lotus-eyed Ráma, had said these words, he fell into a trance and remained silent, with his mind reposing in the state of supreme bliss. (The ecstatic state of rapture and transport of the devout).

2. He felt himself supremely blest at his repose in the Supreme spirit, and then awaking after a while from his holy trance, he wistfully asked his sagely preceptor, saying:--

3. Ráma said:--O Venerable sir, that art the dispeller of my doubts, as the clear autumn is the scatterer of dark clouds; that the doubt which had so long rankled in my breast, has at last quite set at rest.

4. I find this knowledge of mine to be the best and greatest of all, and capable of saving me from the boistrous[\*\*boisterous] ocean of this world; it transcends all other doctrines, which are mere verbiology[\*\*verbiology/verbiage] to ensnare the heedless minds of men.

5. If all this is certainly the very Brahma, and our consciousness of him; then O Venerable sir, he must be unspeakable and inexpressible in words, even by the most learned and wisest of men.

6. Remaining thus in the meditation of the knowable One, and without any desire in our minds of any earthly good; we are enabled to attain the consciousness of our highest bliss (The Turya[\*\*Turiya] state), which is unattainable by learning and unutterable in words. (The divine state is only known [\*\*[to]] one[\*\*one's] self, but never to be spoken or expressed).

7. How can this certain and invariable state of felicity, be obtained from the dogmas of the sástras; which are at variance with each other, and are employed in the enumeration of

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their several categories. (The ever varying sástras cannot give us any knowledge of this invariable felicity).

8. We can gain no true knowledge from the tenets of the different sástras, that are **[\*\*[at]]** best but contradictory of one another; it is therefore in vain to except any benefit from them, that are **[\*\*[at]]** best **[\*\*[based]]** upon mere theories of our pretended leaders.

9. Tell me therefore, O Venerable sir, whether it is of any good to us, to learn the doctrines of the sástras or attend to the teaching of our preceptors; (when our true knowledge is derived from within ourselves: i. e. from our intuition, self-consciousness and our personal experiences).

10. Vasishtha replied:--So it is, O mighty armed Ráma, the sástras are not the means to divine knowledge; those being profused in wordy torrents, and this beyond the reach of words.

11. Yet hear me to tell you, O thou best of Raghu's race, how the dictates of the sástras and the lectures of your preceptors, are of some avail towards the improvment**[\*\*improvement]** of your understanding.

12. There lived in a certain place some wood-cutters, who had been ever unfortunate and miserable in this lives; (or who were miserably poor all their lives). They pined and faded away in their poverty, like the withering trees in summer heat.

13. Excessive poverty made them cover themselves with patched up rags, and they were as emaciated in their despair

as the fading lotus flowers for want of their natal water.

14. Being parched by famine, and despairing of their lives; they only thought of the means of filling their bellies.

15. In this state of their distress and dispondence[\*\*despondence], one thought gleamed in their minds; and it was to carry the woods day by day to the town, and to live upon the profits of their sale as fuel.

16. Thus determind[\*\*determined] they went to the forest to fell down the woods, because any plan that is hit upon in distress, is best to be availed of, for the preservation of life.

17. Thus they continued daily to go to the forest to fell the  
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woods, and fetch them to the town for sale; and to fill their bellies and support their bodies with the sale proceeds thereof.

18. It happened that the skirts of the forest wither[\*\*whither] they went, were full of woods with hordes of treasures, consisting of gold and precious gems, lying hidden under the trees, and also exposed to view.

19. It then turned out that some of the log-bearers, happened by their good luck to espy the brilliant gems, which they took with them to their homes from the forest.

20. Some saw the valuable sandal wood trees, and others beheld beautiful flowers in some place; some found fruit trees some where, all which they took and sold for their food and livelihood.

21. Some men of dull understanding, slighted all these goods; and kept collecting the blocks of wood, which they bore to the way side of the forest, and there sold at triffling[\*\*trifling] prices.

(Nothing is valued at home unless it is taken to a distance).

22. Among all these wood men, who were employed in common in collection of woods, some of them happened by their good luck, to find some precious gems where[\*\*there], which set them at ease for every care.

23. Thus amongst all of these that had been toiling and moiling in the some[\*\*same] field of labour; now it happened to obtain their desired boon the Philosophers[\*\*Philosopher's] gem. (That converts all things to gold, and is desired by all but found by few).

24. Now they having obtained the desirable gem, which bestowed upon them all the blessings of affluence and prosperity; they became pre-eminently[\*\*hyphen inserted] happy with their fortune, and remained quite content in the very woods.

25. So the seekers and sellers of worthless wooden blocks, been[\*\*being] gainers of the all bounteous gem of their heart's desire (Chintamani); remained happily with themselves, as the gods dwelling together in harmony in the Elysian field.

26. Thus the Kirwood man[\*\*men], having obtained their best gains of what forms the pith and gist of every good in the main, remained in quiet and quite content in themselves, and

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passed their days without any fear or grief, in the enjoyment of their everlasting equanimity and felicity.

27. This world is compared to the wilderness, and all its busy people are as the day-labouring Kiri foresters, daily toiling and moiling in their hard work, for their help of daily bread. Some amongst them are happy to find the precious treasure of true knowledge, which gives them the real bliss of life and lasting peace of mind,[\*\*.]

## CHAPTER CLXXXVII.

### ON THE EXCELLENCE OF LEARNING.

Argument:--Study of the sástras whether for temporal ends or ultimate bliss tends mainly to the edification of the Mind.

Ráma said:--Do thou, O greatest of sages, deign to give me the best treasures of knowledge, as the wood-cutter obtained their precious treasures of the Philosopher's stones, and whereby I may attain to the full, perfect and indubitable knowledge of all things.

2. Vasishtha replied:--The woodmen that I have mentioned bear allusion to all mankind in general and their great poverty that I have described, refers to the extreme ignorance of men which is the cause of all their woe:--[\*\*--](three fold miseries--[\*\*--]trítapas of the body, mind and soul, or of this world and the next. Gloss).

3. The great forest which is said to be the place of their residence, is the vast wilderness of knowledge, which the human kind have to traverse under the guidance of their preceptors and the sàstras[\*\*sástras]; and their labour in felling and selling the wood for their daily food, is the hard struggle of human kind in their life time for their simple fare and supportance.

4. The unavaricious men that are unemployed in business, and are yet desirous of the enjoyments of life; are the persons that devote themselves to the acquisition of learning. (Such is the literary body of students and scholars).

5. And those people also, who pursue their callings for the

provisions of life, and are dependents [\*\*[on]] others for their supportance;

become successful in the acquirement of learning in their minds, by their practice of the precepts and studious habits.

6. As the wood-cutters, who sought for the worthless wood at first, get[\*\*got] the very valuable gems at last; so men prosecuting their studies for a paltry maintenance and self supportance,

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succeed to gain divine knowledge at the end. (Secular knowledge often leads to the spiritual).

7. There are some sceptics who say by way of derision, what is the good to be derived from pouring[\*\*poring] upon books? but these have been found to have turned to true believers at last. (Those who came to deride, returned believers at the end and confessed the truth).

8. Worldly men devoted to the objects of their fruition in life, and acquainted with the objects of mental and spiritual truths; coming distrustfully to listen to the doctrines of the sástras, have become fully convinced of their truths at last.

9. Men are led away to many ways by the different tenets of the sástras, and by direction of their various desires and inclinations; but they come to meet at last in the same path of glory, as the gemming forest of the woodmen.

10. He who is not inclined to the injury of others, but goes on in his own beaten course; is called the upright man, and it is his judgement which is sought and followed by every one.

11. But men ignorant of truth, are dubious of the result of righteous conduct, in earning their livelihood; and are doubtful also of the benefit, which is derived from the study of the sástras. (Hence they fall to misconduct and neglect their studies

also, in order to earn their bread by foul means).

12. But men persisting in their righteousness, gain both their livelihood and liberation at once; as the honest woodmen obtained their wood as well as the gems together, and in the same place.

13. Among these some succeeded to get the sandal woods, and some to gain the precious gems, while others met with some common metals, and a great number of them, found the wood of the forest trees only. (So are our lots differently cast among different individuals, according to our respective deserts).

14. Some of us gain the objects of our desire, and some acquire riches or deeds of virtue and merit; others obtain their liberation; and attain their proficiency in the sástras.

15. Know, O Ráma, that the sástras deal only with instructions for the acquirement of the triple blessings of our

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livelihood, riches and virtue; but they give no direction for our knowing the supreme One, who is inexpressible in words. (Because no word nor thought can ever approach to the unknowable One).

16. The words and their significations (which are used in the sástras), serve only to express the intelligible objects which are signified by them, as the seasons denote the season fruits and flowers which they bear; but the knowledge of the supreme being, is derived from one's intuition, and is felt in our consciousness alone.

17. Divine knowledge is said in the sástras, to transcend the knowledge of all other things; and the transparency of the Divine person, surpasses the brightness of all objects, as the beauty of the female body excels the lustre of the brightest



gems. (The personal grace of females, transcends the beauty of all her[\*\*their] decorations).

18. The transcendental knowledge of the Deity, is not to be derived from the doctrine of the sástras, nor from the teachings of our preceptors; it cannot be had by means of our gifts and charities, nor by divine service and religious observances, can we ever know the unknowable One.

19. These and other acts and rites, are falsely said to be the causes of divine knowledge, which can never be attained by them; now attend to me, O Ráma, and I will tell you the way to your rest in the Supreme soul.

20. The study of the sástras, serves of course to purify the mind from vulgar errors and prejudices; but [\*\*[it]] is the want of desire or aversion to worldly enjoyments, that makes the mind look within itself, wherein it sees clearly the image of God shining in it.

21. This sástra[\*\*à-->á] stablishes[\*\*OK/SOED] right understanding in lieu of ignorance, and this right reasoning serves to drive away all gross errors from the mind at once.

22. The sástra or learning serves principally to cleanse the mirror of the mind, from its dross of errors at first, and then it purifies the persons[\*\*person] of its possessor, by the force of its doctri-\*

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\*nes. (So the sástra has the power of purifying both the body and mind of the learned man).

23. As the rising sun casts his image spontaneously, on the dark bosom of the ocean; so doth the luminary of sástra or learning, shed of its own accord the bright light of truth, in the minds of ignorant.

24. As the sun enlightens all objects, by his presence before them; so doth the light of learning illumine the dark understandings of the illiterate, by its benign appearance therein.

25. In this manner there is an intimate relation, between the learning derived from the sástra, and the mind of the man that is desirous of his liberation; in as much as the sástra alone affords the knowledge of the otherwise knowable[\*\*unknowable] One to our minds.

26. As the sight of the sun and the ocean, shows us the blue waters of the one, turning to a bright expanse[\*\*expanse] by the rays of the other; so the instance of the sástra and its doctrines, shows the enlightenment of human intellect by means of the other.

27. As boys in their play with pebbles, rub them against one another in the water, and have their hands cleansed of dirt by abrasion of the stones; so the discussion of the sástras, clears the minds of the disputants of their errors, by refutation of discordant opinions.

28. So also do learned men, by their confutation of repugnant doctrines, clear their minds of doubtful questions; and become perfected in forming right principles, and ascertaining the truth from falsehood.

29. The sástras distil with sweetness of the holy texts, and infuse the sweet balm of true knowledge into the mind; they are as profuse of dulcitude, as the sugarcane exudes with its saccharine juice, which is so delectable to taste.

30. As the rays of sunlight falling on the walls of houses, become perceptible to us, by means of our visual organs; so

the light of spiritual knowledge, pierces into the souls of men, by means of our hearing the sástras through the medium of our ears.

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31. Learning acquired for the acquisition of the triple good of this world, namely virtue, wealth and the objects of our desire; is no learning at all without the knowledge of the sástras leading to our liberation. Much learning both in theory and practice, is worth nothing without the salvation of our souls.

32. That is the best learning, which gives us the knowledge of truth; and that is true knowledge, which causes our equanimity in all states of our being; and that is called perfect equanimity, which produces our hypnotism in waking; (i. e. whereby we may sleep in sensibility[\*\*in insensibility] over the waking and tumultuous world).

33. Thus are all these blessings obtained from learning of the sástras, therefore let every one devote himself to the study of the sástras with all diligence.

34. Hence know, O Ráma! that it is the study of the sástras, and meditation of their recondite meanings; together with one's attendance on his preceptor, and audience of his lectures and counsels, as well by his equanimity, and observance of his vows and discipline, that he can attain his supreme bliss, in the everlasting god, who is beyond all worldly things, and is the supreme lord God of all.

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CHAPTER CLXXXVIII.

EXCELLENCE OF UNIVERSAL TOLERATION.

Argument:--Sama-darsana or equanimity agreeing with stoic fortitude under all the various shades of its meaning, elaborately treated here.

Vasishtha continued:--Hear me Ráma, to tell you again for the perfection of your understanding, (after what I have said already in praise of the virtue of equanimity); because the repetition of a lesson, serves to impress it the more in the memory of inattentive persons.

2. Ráma! I have told you before about the existence of the world, after I had related to you in length regarding its creation or production; whereby you have come to know, that both the appearance and subsistence of the world, (i. e. its coming to and being in existence), are mere fallacies of our understanding.

3. I have next explained to you also, in the Upasama-Prakarana or my lecture on Insouciance, of the necessity of observing and maintaining a total indifference in regard to the whole creation; (which is here repeated as leading to our nirvána or lukewarmness in this our living state).

4. In my discourse on indifference, I have described to you the different stages of nonchalance; the attainment of the highest pitch of which, will conduce ultimately to your obtaining the blissfulness of the niráana[\*\*nirvána] numbness, which is treated of in this book on an[oe]thesia[\*\*anaesthesia]. (From the stage of Upasama or allaying of all excitements to that of upasánti or absence of excitability, there are some intermidiate[\*\*intermediate] states spoken of before).

5. You shall have here to hear (or learn) from me, regarding the manner in which the learned are to conduct themselves in this phenomenal world, after they have learnt and obtained,

whatever there is to be known and obtainable herein: (i. e. after their attainment of divine knowledge and wisdom).

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6. A man having received his birth in this world, should habituate himself from his boyhood, to view the phenomenals as they are of themselves, and without any concern with himself; in order to have his security and happiness apart from all others. (i. e. Constrain yourself to yourself, and without any concern of yours with any).

7. Regard all in the one and same light with yourself, and observe a universal benevolence towards all beings, and then placing your reliance in your own equanimity, conduct yourself safely and securely every where.

8. Know the plan of your even-mindedness, to be productive of the fruits of purest and, ~~[']~~ most delicious taste; and bearing the blossoms of unbounded prosperity, and the flowers of our unfading good fortune.

9. Meekness of disposition, yields the fruit of universal benevolence, and makes the prosperity of the whole world wait at its service. (Blessed are the meek; for they shall enjoy all the blessing &c[\*\*.] ).

10. Neither the possession of a kingdom on earth, nor the enjoyment of the best beauties herein; can yield that undecaying and essential happiness, which is derived from the equanimity of the meek.

11. The utmost limit of a cool disposition, and the entire want of all anxious cares, are the two antidotes that set at naught the fervour and vapours of sorrow from the human mind.

12. It is very rare to meet a person, amidst the spheres of all these worlds; who is fraught with the ambrosia of cool insouciance, who is friendly to his enemies and whose enemies are his friends, and who looks on all alike as he does to himself.

13. The mind of the enlightened man, shines as brightly as the luminous moon; and dazzles with drops of ambrosial dews; the sages all lived to drink the cooling draught of immortality, as you learn from the lives of the royal sage Janaka and others of immortal fame.

14. The man practicing his demureness, has his faults

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described as his qualities, his sorrows seem as his pleasure, (i. e. he rejoices in his misery); and his death is eternal life unto him.

15. Sámyam or stoicism is ever accompanied, with a good grace, good lot and placidness; all of which are constant attendants on the stoic sage, as faithful wives fondly cling to the sides of their beloved husband.

16. Equanimity is the perpetual prosperity of the soul, and not the transitory hilarity of the mind; therefore there is no treasure (i. e. spiritual bliss) whatsoever, which is a stranger to the meekness of spirit.

17. He that is honest in all his dealings, and steady in his own professions[\*\*profession]; and liberal in his minds[\*\*mind], (i. e. taken[\*\*taking] no heed of the faults of others); are men as valuable as richest gems, and are deemed and desired by all as gods upon earth. (Because men with godly virtues, are deemed and deified as gods).[\*\*First part of the verse singular, second part plural]

18. The even minded man, that is righteous and upright in all his doings and dealings, who is magnanimous in his soul and benevolent in his mind; such a man is neither burnt by fire, nor ever soiled or sullied by water: (i. e. nothing can alter the even tenor of his mind and the smoothness of his conduct).

19. Who can foil that man that does what is right, and observes thing[\*\*things] in their true light; who is not susceptible of joy or grief, (but goes on in the even course of his life).

20. The righteous and unflinching man, is relied upon and esteemed by all his friends and enemies also; he is honoured by his king and master, and loved by all wiseman[\*\*wise men] with whom he has any dealing.

21. The wise and even sighted men are of indifferent minds, and do not try to flee from evil, nor rejoice to receive any good; they are content with whatever comes to pass upon them, as aught of good or bad, they care for naught.

22. These meek minded men are unmindful of any good or desirable thing, which they may happen either to lose or leave from them; because they have to resort to the happy state of their equanimity (Samatá or stoic sameness); of which no calamity or chance can deprive them.

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23. Men enjoying the felicity of equanimity, laugh to scorn at the tribulations of the world; and live uninjured under all the varying circumstances of life; they are venerated by the gods also, for the invariable samatá or sameness of their minds, (as those of the gods themselves).

24. If the (unfavorable) course of events, ever happened to unruffle the countenance of the forbearing men[\*\*man]; yet the inward

equanimity of his mind, serves to shed the ambrosial beams, of a placid moon light within himself.

25. Whatever the even minded man acts or does for himself, and whatsoever[\*\*whatsoever] he says in opprobrium[\*\*opprobrium] of the misdeeds of others; are all lauded with appluse[\*\*applause] by the majority of men, (who like to see the goodness of others, and to learn of and correct their own faults).

26. Whatever good or evil is known or seen to be done by the impartial observer, at any time whether past or present; are all approved of by the public, (under the impression of their being done for common good).

27. The man that sees all things in the same light (of indifference), is never displeased or dejected in his countenance at any calamity or danger, that may betide him at any time.

28. The prince Sibi of old, is recorded in history to have passed pieces of flesh from his own body, and to have fed a hawk therewith, in order to save the life of a captive pigeon from his claws. (This is an instance of samadrsti or fellow feeling even towards the brute creation).

29. Again mind the impassible prince, who did not sink into despondence seeing his beloved consort to be maltreated before his sight. (This is an instance of unimpressible[\*\*unimpressible] fortitude).

30. Mind also how the king of trigarta[\*\*Trigarta], offered his only son who was accomplished and successful in all his desires to the horrible Rákshasa; upon his being vanquished by the feind[\*\*fiend], at a certain wager he had lay with him.

31. Look at the great king Janaka, how he remained undismayed and undejected, at the burning of his well decorated city



of Mithila.

32. Look at the quiet and submissive prince of Sályadesa,

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how he calmly struck off his head from his body, as if it were the plucking off of a lotus leaf or flower from its stem, in order[\*\*space added]

to satisfy the demand of a deity for the same.

33. The Sauvira soverign[\*\*sovereign], who had won the big Airabata[\*\*Airavata] elephant

of the god Indra, in a combat with him; made at last a gift of him to the very god, with as much unconcern, as one offers a heap of white kundu flowers, or huge heaps of rotten straws upon the sacrificial fire.

34. You have heard how the elephant named kundapa, employed his trunk in sympathy to the Brahman's kine, in lifting them from being plunged in the mud; and afterwards devoted his body to the service of the Brahman; wherefore he was taken up to heaven in a celestial car.

35. Let your continued observance of toleration, preserve you from acts of intolerance, which tend at best to the oppression of others; and know that the spirit of intolerance, is as the goblin[\*\*goblin] of the kadamba forest, (whose business was the havoc and depredation of all living beings). (i. e. By want of forbearance, you make yourself an enemy to all, and make them as enemies to you).

36. Remember the young and gentle Jarabharta[\*\*Jadabharata], who by the

natural hebetude[\*\*ok/SOED] of his mind, devoured the firebrand that was

thrown into his almspot[\*\*stet], thinking as a piece of meat, and without any injury to him-self; (To the meek and tolerant, a furnace

of fire, becomes a bed of roses and flowers).

37. Think of the soberminded kura, who notwithstanding his following the profession of a huntsman all his lifetime, was at last translated to heaven, and placed by the souls of the righteous men after his demise.

38. Think of the listlessness[\*\*ok/SOED] and want of concupiscence, in the person of the royal sage Kapardana, who being seated in the garden of paradise in his youth, and beset by celestial damsels all about, felt no desire for any of them.

39. Know how many princes and Lords of peoples have from the unperturbed apathy of their souls, resigned their realms and society of mankind, and betaken themselves to

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lonely forests and solitary caves of Vindhyan Mountains, and there spent their lives in motionless torpidity.

40. Think of the great sages and saints, and of divine and devoted adepts, who were adored by even the gods, for the steadiness of their holy devotion, that have passed away in the observance of their rigid and unruffled vows of an universal indifference, [\*\*.]

41. Call to your mind the instances of many a monarch, of ordinary men and of base and mean huntsmen also, that have been honoured in all ages and countries, for their observance of an unimpressed equality in all states and circumstances of their lives.

42. All intelligent men strictly observed the rule, of preserving their equanimity in their course through life; whether it be for the achievement of their acts for this life or the next, as also for the success of their understandings of every kind.

43. They neither long for longevity[\*\*longevity] nor desire their death in difficulties; but live as long as they have to live, and act as they are called to act, without any grudge or murmur.

44. It is the business of the wise man[\*\*space added], to conduct himself in the career of his life, with a contented mind and placid countenance, both in his favourable and unfavourable circumstances, as well as in the happiness or misery of himself or others.

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## CHAPTER CLXXXIX.

### STATE OF LIVING LIBERATED MAN.

Argument:--The liberated man neither gains nor loses anything, by his observance or neglect of the acts of life; and yet he is enjoined to act in conformity with the prescribed rules of conduct of his society and country.

Ráma said:--Tell me sir, why the wise and liberated man is not freed from his subjection to the prescribed rules of conduct, when his soul is beatified with the spiritual light, and his mind is emancipated from all earthly cares.

2. Vasishtha replied:--The observance and avoidance of all ritual and pious acts, are equal and of no avail, to the truly enlightened man; who is indifferent to aught of good or evil to his life; (i. e. who is neither solicitous to have anything desirable or leave what is unfavourable to him into the world).

3. There is nothing whatever in this frail world, which may be desirable to the man of right understanding, not aught of positive evil, which deserves the avoidance and abhorance[\*\*abhorrence] of the wise man.

4. The wise man derives no positive nor permanent good, by his doing of any act prescribed by custom or usage; nor does he lose anything by his neglect of them; wherefore it is best for him to stand in the middle course, and according to the common rules of society and his country.

5. As long as there is life in the body, it is called a living body and has its motion also; therefore measure your movements according to the breathings of your life, nor accelerate nor slacken them beyond their just measure, (i. e. neither outrun[\*\*space removed] thy breath, nor halt in thy course).

6. If it is equal to any one, to walk either by his[\*\*this] way or that to his journey's end, yet it is much better for him, to walk by the beaten path, than in a strange and unknown one. (So if it be the same thing[\*\*space added] to sleep at home or abroad; yet it must be

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safer and more comfortable to every one to sleep at his own lodge than elsewhere).

7. Whatever action are done at any time, with meekness and mildness of disposition, and with a placid frankness of the mind, is ever held as perfectly pure and contrite in its nature, and never blameable in anywise.

8. We have seen many wise, learned and farsighted men, to have conducted themselves very honorably and blamelessly in this world, which is full of faults and pitfalls, and beset by traps and snares on every way.

9. Every one is employed with perfect compliance of his mind, in discharging the duties of the particular sphere in which he is placed; some commencing their career in life, in the state

of householdership and others ascending gradually to state of living liberation: (when they are not exempted from observances of particular duties also).

10. There are many wise and well discerning kings and princes, like yourself and those sitting in this assembly who are vigilently[\*\*vigilantly] employed in the ruling of their respective states, witout[\*\*without] their attachment or tenacity to them, and without their desire of reaping any fruition from them, and by way of the disinterested discharge of duty.

11. There are some that follow the usages, according to the true sense of the Vedas, and take their food from what is left after their daily offerings to the sacrificial fire. (The early Aryans ever fed[\*\*space added] upon cooked food, after their first offerings to the gods by their mouth of the fire; (Agner vaidevanam[\*\*=print] Mukham).

12. All men belonging to any of the four classes, are employed in the observance of their respective rites and duties, and in the acts of the worship of the gods, and in their meditations with different end and views (Kamya-karma).

13. Some men of magnanimous minds, and higher aims of future liberation or Moksha, have renounced all their ritual acts kurma[\*\*karma] kánda; and remain inactive as ignorant people, with their spiritual knowledge of the only One.

14. Some are seen to be sitting silent and insensitive, in -----File: 523.png----- their posture of deep and unbroken meditation; in dreary and dismal deserts untraversed by the deer and wild beasts; and in distant and lovely solitudes, where no trace of a human beings was never[\*\*ever] seen even in a dream.

15. Some are found to resort to some sacred place of pilgrimage, and there to perform their acts for future rewards; while others are known to recline in some holy hermitage or sacred shrine of saints, and there to pass their lives in the practice of resignation and indifference and quite unknown to men.

16. Many are seen to leave their own houses, and quiet[\*\*quit] their native countries, in order to avoid the enmity and scorn of their fellow countrymen; and betake themselves to other lands, where they settle as strangers.

17. There are many who being dissatisfied with their families, forsake their company and desert their homes; and rove about as wanderers, from forest to forest, over hills and dales, and cities and towns, without being settled any where.

18. How many are there that travel to the great city of Benaras[\*\*Benares/Banaras], and to the holy city of Allahabad and visit the holy hills and cities, and the sacred shrine of Badarikásrama (for performance of their acts of righteousness there).

19. How many are seen to resort [\*\*[to]] the holy places at Sálagrama, and to the sacred cell in kalapagráma[\*\*K-], how many are on their way to the holy city of Mathura, and the sacred hill at kalinjar[\*\*K-].

20. See the numbers of pilgrims thronging in the woodlands on Mahendra mountains, and upon table lands of Gandha Madana hills; see also the pilgrims on the plains of Dardura hills; as those also upon the level lands of sahya[\*\*S-] Mountains.

21. See the pilgrims thronging on the craigs[\*\*ok/SOED] of the Vindhyan range, and those dwelling in the hollows of the Malaya Mountains;

see them that dwell in the happy groves of Kailasa, and those in the caverns of Rikshavata mounts.

22. In these as well as many other holy places and mounts, you will find a great many hermits and far-sighted devotees dwellings in peace, and wholly devoted to their holy devotion.

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23. Those among them that have become sannyasins, are deserters of their prescribed duties, while they that are Brahmacharins, are strict observers of the law and their sacred rites: but those that have the faith of Buddha, are apostates from the holy faith, and fanatics in their practices.

24. Some of these have left their native homes, and others have quitted their natal lands altogether; some have their settled habitations in some place, and others leading their nomadic lives from place to place.

25. Among these, O Ráma, that dwell in the sublunar sphere of this globe, as also among them that live at the antepodes[\*\*antipodes], and are known as daityas:--[\*\* missing lines?--P2: No, continues next verse]

26. Some are of clear understandings, and well acquainted with the civil laws of their society; some are of enlightened understanding, and others again are acquainted with the past, and have a foresight of the future.

27. Some are of unenlightened understandings, and are always in suspense, and suspicion of their minds; they are addicted to vice, and unable to govern themselves, are always under the government of others.

28. Some there are who are half-enlightened, and proud

withal of their knowledge of truth; they break loose from the observance of customary duties, and are not yet the esoteric yogi or spiritualist.

29. Thus among these great multitudes of men, that are wading in the vast ocean of life, every one is striving to get the end, according to his different aim and object.

30. But it is neither one's confining himself at home, or remaining in his native country, nor his betaking him to hermitage or dwelling in some solitary forest; nor the observance of customary duties; nor practice of painful austerities, whereby one may ford over the unfordable gulf of this world.

31. Neither dependance on righteous acts nor the forsaking of them; nor one's employment in the observance of customary usages, or his attainment of great powers, can be of any avail to him, in saving him from the turmoils of the world.

32. It is one's self-control only, that is the means of his  
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salvation, (lit[\*\*], getting over the sea of the world); and the man whose mind is not attached, or tied down to anything in this world, is said to have got or gone over it.

33. It is no matter whether a man does or neglects, the righteous deeds of his religion and society; provided he keeps the contriteness of his mind in both, and is never attached to nor affected by either: such a man is deemed a sage and saved from his return to this nether world.

34. The man that does neither any righteous or unrighteous action in his life, but has his mind fixed in this earth, and attached to earthly objects, is deemed a hypocrite, and destined to revisit this earth in his repeated births.



35. Our minds again are of the nature of nasty flies, which are prone to fly about and pour[\*\*pore] upon the sores of worldly pleasures; from which it is hard for us to deter them, as it is impossible for us to kill them at once for attainment of our salvation: (or;[\*\*,] our minds are as surfeited beas[\*\*bees], cloyed with the honey of their cells from which they cannot fly away, gloss).

36. It sometime comes to happen and by the good fortune of a person, that his mind turns of itself towards its perfection; and then by a flash of inward light within itself, comes to see the presence of the divine spirit in the very soul.

37. The mind being enlightened by the flash of spiritual light in the soul, becomes enrapt at the sight, and losing all earthly attachment, is unified with the supreme unity.

38. Being unmindful of everything, and conscious of thy entity as a particle of the infinite vacuity, remain perfectly happy with thyself, and in the everlasting felicity of thy soul.

39. Being reptete[\*\*replete] with the knowledge of transcendental truth, and devoid of the faults and frailties of thy nature, have the magnanimity of thy soul, with the equanimity of thy mind and elevation of thy spirit; and thus remain O thou support of Raghu's royal race, without sorrow and fear of death and rebirth, and be as holy as the holy of holies.

40. Know the translucent state of the most Holy Brahma, to be quite clear of all the grossness and foulness of nature, and free from all the qualities and properties that are attributed to -----File: 526.png----- Him. He is beyond our conception and above the reach of our thought. He is increate and ever existent of Himself, and manifest in his abode of our intellect. Knowing him then as

thyslf, remain quite free and dauntless for ever.

41. There is nothing more that can be gleaned, from greater verbosity on this subject; nor is there anything remaining to be communicated to you, for your best instruction in divine knowledge. You are roused, O Ráma, to your full knowledge of the essential doctrines of divinity, and you have become cognizant, of whatever is knowable and recondite in nature.

42. Valmíki[\*\*Válmíki] says:--After the chief of sages had spoken so far, he saw Ráma rapt in his ecstasy and bereft of his mental efforts; and the whole essembly[\*\*assembly] sitting fixed in the one and same tenor of their meditation. They were all entranced in their reveries and musings, in the mysterious nature of the Divinity; as the humming bees ramble over the lotus petals with their soft and silent murmur, and revel upon the sweetness of the honey cups of flowers.

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## CHAPTER CC.

### THE LOUD APPLAUSE OF THE COURT ON THE SAGE'S SPEECH.

Argument:--Narration of the plaudits of the assembly, accompanied with the showering of flowers and uproar of musical instruments, at the end of the holy sermon.

Válmíki continued:--Upon the termination of the holy sermon on Nirvána-[\*\*--]anesthesia, there arose loud hubbub without the court house, which put a stop to the sage's proceeding further in continuation of his discourse.

2. But the whole audience in the court hall, was immersed in a state of stead fast hypnotism, and settled intentiveness in the Supreme; and the faculties of their mind were quite clear,

and there[\*\*their] workings at rest.

3. The whole audience on hearing the lecture on investigation after intellect, became passengers on the raft of sat, and they all gained their salvation.

4. Immediately there arose a loud chorus of applause, from the mouths of the emancipated sages or siddhas, dwelling in the upper regions of the skies, and it filled the concave of heaven, with the acclamations of praise to the venerable sage.

5. In the same manner their[\*\*there] rose shouts of praise also, from the holy sages seated in the assembly; together with the loud acclamation given by the son of Gádhi-[\*\*--]Viswamitra, who sat at their head.

6. Then was heard a swelling sound, filling the face of the four quarters of the firmament; just as the blasts of wind filled the hollows of the withered bamboos in the forest, and make them resound with a sound with a soft sweet melody.

7. Next arose a flourish of trumpets from the celestials, mingling with the hosannahs of the siddhas; which rumbled together and resounded loudly, amidst the hollow caves of distant mountains and dale.

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8. Along with the flourish of celestial trumpets, there fell showers of flowers from above, resembling the driving rain of snows, which blocked the faces on all sides of heaven.

9. The floor of the court hall was strewn over with flowers, and the fanfare of the drums and timbols[\*\*timbals], filled the mouths of hollow caves and caverns; the flying dust covered the face of the sky, and the rising odours after the rain were borne upon the wings of the winds to all sides.

10. Then there rose a mingled rumble of the shouts of applause, and the peal of heavenly trumpets; joined with the whistle of the hissing showers of flowers, and the rustling of the winds all about.

11. The courtiers all looked around with their up lifted faces and eyes, and were struck in their minds with wonder and surprise; while the beast all about the palace and in the parks, remained amazed at the event with their pricked up ears.

12. The women and children in the inside, sat staring with their wonder stricken eyes; and the princes sitting in the court hall, looked astonished on one another with their smiling faces.

13. The face of the firmament became exceedingly brightened, by the falling showers of flowers from above; and the great concavity of the world, was filled with the hissing sound of the falling rains.

14. The showers of flowers and drizzling rain drops, with their hissing sounds, made the royal palace an appearance of festivity. (With the scattering of fried rice, sprinkling of rose water and blowing of conchshells).

15. Not only the palace, but all places in the worlds, seem to celebrate their festive mirth, with tossing of flower garlands, joined with celestial music.

16. The shouts of the siddhas and their ejaculations of joy, rolled and growled as high in the upper sky; as the rolling billows and rebellowing waves, howled in the depth of the ocean and sea.

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17. After the hubbub of the heavenly hosts had subsisted, (in the lull of the rains and rackets); the following words of the siddhas proceeded from above, and were heard to be uttered in an audible and distinct voice.

18. The siddhas said;[\*\*:]--We have erewhile since time erst began, listened to delivered thousands of sermons, in the assembly of siddhas or perfect beings, on the means of attaining liberation, (which is the highest pitch of perfection of the living soul); but never heretofore heard a lecture so impressive on the mind, as this last location of the sage.

19. We see boys and women and the bending brute creatures, together with the creeping and crawling animals, are all enrapt by this soothing speech, which will doubtless enrapture its readers and hearers in future.

20. The sage has used every argument and example, for rousing Ráma to his beatification; such as it is doubtful whether he had ever shewn such affection to his Arundhati or not.

21. Hearing this lecture on liberation, even the brute creation of beasts and birds, become emancipated from the burthen [\*\*burden?--P2:burthen ok/SOED] of their base bodies; and as for men, they forget altogether the trammels of their bodies in their embodied state.

22. Our draught of these ambrosial drops of divine knowledge, through the vessels of our ears; has not only satiated our appetite for wisdom, but renovated our understandings, and added a fresh beauty to our spiritual bodies.

23. On hearing these words of the heavenly host of siddhas, were struck with wonder, and looked upward with full open eyes; and then as they cast their looks below, they beheld the

surface of the court-hall, to be strewn over with flowers and lotuses, falling in showers from above.

24. They saw heaps of mandara and other celestial flowers, piled up to the roof of the lofty hall; and observed the court yard to be covered over with blossoming plants and creepers, and with wreaths and garlands of flowers without an interstice.

25. The surface of the ground, was strewn over with buds and blossoms of Párijata plants; and thick clouds of Santanaka  
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flowers, shadowed over the heads and shoulders of the assembled people in the court.

26. The saffron flowers of Harichandana (yellow sandal wood), hang over the jewelled crests of the princes; and seemed as an awning of rainy clouds, spread over the glittering chandiliers[\*\*chandeliers] of the court hall. (Harichandana is a tree in the garden of Paradise).

27. Seeing these events in the court, the people all gave vent to the repeated shouts of their loud applause; and talked to one another of this and that, as was fitted to the solemnity of occasion.

28. They then adored the sage with the prostration of their bodies and limbs, and made him their obeisances, with offerings of handful of flowers.

29. After the loud peals of applause had somewhat abated; the king also rose and prostrated himself down and then worshipped the sage, with the tay[\*\*tray?] of his presents and wreaths of flowers held in his hands.

30. Dasaratha said:--It was by your admonition, O thou

Lord of Arundhati; that I was released from this my mortal frame; and gained the transcendent knowledge which filled my soul, and joined it with the supreme essence in perfect bliss.

31. We have nothing in this nether earth, nor is there anything with the gods in heaven, which I ween is worthy enough to be given, as a proper offering in thine adoration.

32. Yet I beg to pray you[\*\*beg you to pray] something in order to acquit myself of my duty to you, and to render my services to thee prove effectual to me, and hope you will not be irritated at this address of mine.

33. That I adore you myself with my queens and my weal in both worlds, together with all these dominions and servants of mine, (all [\*\*[of]] which I now offer humbly at your venerable feet).

34. All these possessions of mine are yours entirely at present, so my lord take tkem[\*\*them] as yours, and make them as parts of your hermitage; please to dispose of these as you please, or use them as you like.

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35. Vasishtha replied:--Know, O great king, that we Brahmans are pleased, only with the mere obeisances of people; we are verily satisfied with receiving reverence of men, and these you have already done and shown to me.

36. You know to rule the earth, and therefore its sovereignty is suitable to thee; nor can you show a Brahmin to have ever reigned as a king, keep therefore what is yours to yourself and prosper therein.

37. Dasaratha answered:--What is this trifle[\*\*trifle] of a realm to me, which I am ashamed to call and own as mine; it cannot lead me to the knowledge of its true Lord, therefore do so as

I may clearly and truly know the most high.

38. Válmíki relates:--As the king was saying so, Ráma rose from his seat, and threw handfuls of flowers on the sacred person of his preceptor; and then lowly bending himself before him, he addressed him as follows.

39. Venerable sir, as you have made the king speechless, by telling him that you are pleased with mere obeisance of men; so I am taught to wait here, with my bare prostration at your venerable feet.

40. Saying so, Ráma bowed down his head, lowly at the feet of his guide; and then scattered handful of flowers on his pure person, as the trees on the sides of a mountain, sprinkle their dew drops at the foot and base of the mount. (Gloss. The branches of trees serving as their hands, and the leaves as their palms).

41. Then the pious prince made his repeated bows of reverence to his venerable preceptor; while his lotus like eyes were suffused with the tears of his inward joy and piety. (Ánandásru-**[\*\*--]**tears issuing from pious and joyous feelings).

42. Next rose the brother princes, of Dasaratha's royal race; namely Bharata, Satrughana**[\*\*Satrughna]** and Lakshana **[\*\*Lakshmana]**, together with their equals in kith and kin; and they all advanced to the sage, and bowed down to him with their respectful reverence.

43. The other chiefs and nobles and regents, that sat in their order at a distance; together with the saints, sages and -----File: 532.png-----  
the clergy at large, rose in groups from their seats, and did their homage to the sage, with flinging handfuls of flowers upon him.



44. At this instant the sage was almost covered with and hid under the heap of flowers, that were poured upon him from all sides; in the same manners as the snowy mountain of Himalaya, is wrapped and concealed under the snows of water.

45. After clangor of the assembly was over, and the peals of their pranama-hailings had ended; Vasishtha remembered his saying with the assembled sages, of proving to them the truth of his doctrines, and of removing the doubts of his audience regarding the miracles he had wrought.

46. He then shoved off with both his arms, the heaps of flowers from about his sides; and showed out his fair face from amidst them, as when the disc of the moon, shines forth from within the hoary clouds.

47. Then there ensued a hush over the flourish of the trumpets, and a silence upon the fanfare of applauses; the falling of flowers was at a stop, and the murmur of siddhas above, ceased with the clamour of the assemblage below.

48. After the princes and assembled nobles, had made their obeisances and greetings, there occurred[\*\*occurred] a calm stillness in the assembly, as when a lull takes place in the atmosphere after a storm.

49. Then the chief of sages Vasishtha, upon hearing the applauses poured upon him from all sides; spoke softly to the royal sage Viswamitra, from the unblemished purity of his soul.

50. Hear me, O sage, that art the lotus of the princely race of Gádhi, and ye sages that are assembled here, namely Vámadeva, Nimi and Kruta, together with Bharadwaja[\*\*Bharadwája], Pulastya, Atri, Narada and Ghrishti, and Sándilya.

51. Hear me also, O ye sages Bhása, Bhrigu, Bharanda, Vatsa and Vátsayana, with all others that are assembled here at present, and had the patience to listen to this contemptible discourse of mine.

52. Please now with your well known affability to me,

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point out to me whatever you have found as meaningless or unintelligible[\*\*unintelligible] and ambiguous in my discourse.

53. The audience repoded[\*\*responded]:--O Venerable sir, we have never heard or marked in[\*\*a] single word in this spiritual and divine discourse of thine, that is meaningless or unintelligible to anybody.

54. We confess that whatever foulness was inbred in our natures, by our repeated births in this sinful world; has been all purged out by your holy lecture, as the alloy in gold is burnt away by the purifying fire.

55. O sir, our minds are as expanded by your divine sermon, as the blue lotus buds are opened to bloom, by the cold and ambrosial beams of moon light.

56. We all bow down to thee, O thou chief of sages, as our best guide in divine knowledge; and the giver of true wisdom to us, with regard to all things in nature.

57. Válmíki relates:--The sages said so far and then hailed and bowed down to Vasishtha again, and their united applause of him, rose as high as the loud roar of raining clouds.

58. Then the speechless siddhas, poured down again their showers of flowers from above; and these hid the body of the sage under them, as the clouds of winter cover the rocks under ice and snows.

59. Afterwards the intelligent and learned men in the court, gave their praises to King Dasaratha and to Ráma also; saying that the four princes were no other than the four fold incarnation of the God Mádhava[\*\*à-->á] or Vishnu himself.

60. The sihhddhas[\*\*siddhas] said:--We hail the four princes of Dasharatha's line, who are the quadruple forms of the self incarnate Vishnu, and are quite liberated from the bonds of flesh, in these their living states of humanity.

61. We hail king Dasaratha, as having the mark of the sovereignty of the whole world. (Imprinted in his person); that is of this world which extends to the limits of the four oceans, and lasts forever in his race.

62. We hail the sage Vasishtha, who is as bright as the sun,  
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and stands at the head of the whole host of sages; and also the royal sage Viswamitra of renowned fame and dignity.

63. It is through their means, (i. e. because of their assemblage in this court), that we had this fair opportunity of hearing this divine discourse, which is so full of knowledge and fraught with reason, that it serves to dispel the great gloom of error at once.

64. So saying the siddhas of heaven again, let fall their handfuls of flowers in showers; and made the assembly look up to them in silence, with their uplifted eyes and gladdened minds.

65. And then there was a mutual greeting of the siddhas from above, and of the assembled people to them from below.

66. At last the assembly broke, with their respectful greetings to one another, accompanied with their mutual offerings of flowers and salutations. And the celestial and terrestrial[\*\*terrestrial], the great Munis and sages, the Pandits and Brahmans; together with the princes and nobles, bade adieu to and took leave of one another, (in order to repair to their respective abodes)[\*\*.]  
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## CHAPTER CCI.

### EXPLANATION OF REST AND REPOSE IN ULTIMATE AND PERFECT BLISS.

Argument:--Ráma's conclusion on the lecture of Vasishtha, and Viswamitra's request over Ráma.

Valmiki[\*\*Válmíki] related:--After the assembly had rejoined the next day, there was observed a profound silence over it; and there appeared a cheerfulness in the countenances of princes from the enlightenment by the last lecture.

2. The people seemed to be smiling in their faces, by reflecting on their former errors and follies, after their coming to the light of truth. (The reminiscence of the freaks and follies of boyhood, is a source of delight in old age).

3. The wise men[\*\*space added] in the assembly, appeared to be sitting fixed in their steadfast meditation, by having the feelings and passions of their minds, curved[\*\*curbed] and subdued upon their access to the relish of true knowledge.

4. At this time, Ráma sat with his brothers, in their posture of padmāsana-[\*\*--]having their legs legs[\*\*delete 1 × 'legs'] crossed upon one

another; had the palms of their hands folded together, and their eyes fixed steadfastly upon the face of their preacher.

5. The king Dasharatha remained in a sort of entranced meditation, and thought himself as liberated in his life time, and placed in a state of infinite bliss.

6. The sage after holding his silence, as long as he was adored by his reverential audience, spoke to them at last in distinct words, and wanted to know what they would now like to hear about.

7. He said, O lotus eyed Ráma, that art as the cooling moon in the clear sphere of thy race, tell me what thou now wishest to hear, as most desirable and delightsome to your mind.

8. Tell me the state in which you find yourself at present,  
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and in what light you view the appearance of the appearance of the world now before you.

9. Being thus addressed by the sage, Ráma looked at his face; and then bespoke to him in his distinctly[\*\*distinctly] audible voice, and has plain and unfaltering accents.

10. Ráma said:--It is all owing to thy favour only, O Venerable sir, that I have attained to my state of perfect holiness, and become as pure as the clear atmosphere in autumnal calm and serenity.

11. I am entirely freed from all the errors, which are so detrimental to the right course of our lives in this world, and an act as pure as the clear sky, in the true and very state of finite vacuity. (The very state of the deity).

12. I am set free from all bonds, and released from all attributes and adjuncts; I find myself situated in a crystalline sphere, and shining there as clear as crystal.

13. I am quite pacified in my mind and am neither willing to hear or do anything else; I am quite satiate in myself, and require nothing more for my satisfaction. I am quite at rest as in the state of hypnotism.

14. My mind is quite calm in its thoughts, and entirely pacified in its wishes; all my desires have fled from it, and I find my mind to rest in its perfect peace and supreme bliss.

15. I am staid in all my thoughts and allayed in my desires, whilst living in this waking world; I am enrapt and entranced, while I am quite sane and sound and sleepless at all hours by day and night.

16. With my soul devoid of all wishes and expectations, I live while I am destined to live in this material body of mine; and remain smiling (i. e. rejoicing) as long as I sit to listen to your inspiring lessons.

17. Now I am no more in need of admonition or instruction of the s  stras, or of the acquisition of riches or friends; nor am I willing either to get rid of them at any time. (Because of my utter indifference to them as is theirs also to me).

18. I have found and am in the enjoyment of that unalloyed

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happiness, which attends on one in heaven or Paradise, or in his attainment of the sovereignty of the whole world.

19. The world which I perceive within myself by my outward senses, is conceived to be brighter far and more transparent than the outward atmosphere, by being viewed in the

light of the intellect, and considered as a part of its infinite vacuous sphere.

20. This world I ween, is certainly a vacuum; and it is by my belief in the nihility of the phenomenal, that I am awaked[\*\* awakened?--P2: awaked ok/SOED] to my immortality. (The visible world is a passing and vanishing sight, and it is by our belief in the spiritual only, that we see the everlasting scene).

21. Let me remain content with all that is, or comes to pass on me, whether they are desireable[\*\* desirable] to me or occur themselves; and let me act as the law enacts to its full extent and without fail, but without any object of mine or expectation of reward.

22. I am neither content nor discontented with anything, nor rejoice nor repine at any event; I do what is my duty in society, without retaining the erroneous conception of reaping their reward.

23. Let this creation be otherwise or go to perdition, let the winds of the last destruction blow with their fury also; or let the land smile in its plenty and beauty, yet I sit unmoved by them, and remain in the divine self or spirit.

24. I rest in myself which is unseen or dimly seen by others, and is undecaying and untainted in itself; I am not enchained to my wishes, but am as free as air, which you cannot compress in your clutches.

25. As the fragrance of flowers upon the trees, is wafted by the breeze and deposited in the air, so is my soul borne away from the confines of my body, and posited in empty vacuity, (where it ranges at large in its freedom).

26. As these princes and rulers of people, live and enjoy themselves in their realms at pleasure; and whether they are enlightened or not, they are employed in their respective occupations.

27. So do I enjoy myself with the steadiness and equa-\*

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\*nimity of my mind, which is freed from all fear, grief or joy and desire.

28. I am happy above all happiness, (derived from this frail world[\*\*]); my happiness is in the everlasting One, than which there is no happiness to be preferred by me. But because I live here as a human being, you are at liberty to appoint me to any duty, in common with all mankind and becoming to humanity.

29. I cannot be averse, to manage myself with the trifles of this world, as long as I am destined to them; in the same manner as boys are never to be blamed, for indulging themselves in their playthings in their boyhood. So long sir, as I shall have to live in this body of mine, I must do my bodily acts, with my mind fixed in the sole One only.

30. I must live to eat and drink, and continue in the course of my business in life; but I am freed from all fear of my failings in them, by the kind counsels to me. (That the liberated man is at liberty to do or undo his duties).

31. Vasishta replied:--O Bravo Ráma! that you have chosen for yourself the most meritorious course of life; wherein you shall never have to repent, from the beginning to the end of your career.

32. By this cold indifference in thy self, and complete equanimity in every state, you have verily secured to the unbroken



rest in your life, as the visible firmament has found in infinite vacuity.

33. It is by your good fortune, that you have got rid of your sorrows, and it is fortunate to you to be set so well composed in yourself; it is your good luck to be freed from the fears of both worlds, and it is happy for you to be at your heart's ease and rest.

34. You are lucky, my lord, to be so fraught with your holy knowledge; and to have purified the lineage of Raghu, with your knowledge of the present, past and future, [\*\*.]

35. Now prepare yourself to accomplish the object, of the chief of sages--The great Viswamitra's request and by completion of his holy sacrifice at your sire's behest, continue to enjoy  
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the sovereignty of the earth; in subordination to your royal parent.

36. May the mighty king reign for ever in prosperity, over this prosperous realm of his; in conjunction with yourself and his other sons, relatives and nobles and in possession of all his infantry, cavalry, his chariots and his lines of elephants &c[\*\*], and without any disease and fear of his enemies.  
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## CHAPTER CCII.

### RECUMBENCE OF THE ASSEMBLY TO THEIR HYPNOTIC REST.

Argument:--Entrancement of the audience to a state of somnolence known as Hybernation, hypnotism and Ecstasis in Theosophy.

Válmíki related:--Upon hearing these words of the sage, the assembled princes and lords of men in the

court, felt a sang froid or coolness in their souls, as if they were all besprinkled with ambrosial waters upon them.

2. Ráma with his lotus like eyes and moon like face, remained as resplendant[\*\*resplendent], as if they were filled with ambrowaters, or the nectarious liquid of the Milky ocean.

3. Then the sage Vámadeva and others, who were fraught with divine knowledge, exclaimed with their admiration for the preacher; O the holy instruction, that you have imparted unto us this day!

4. The King with his pacified soul and joyous mind, shone as shining in his countenance, as if he had a new light infused in himself, (and causing the hairs on his body to stand on their ends, from his inward gladness).

5. After many other sages, who were well acquainted with the knowledge of the knowable One, had thus pronounced their praises; the enlightened Ráma (lit. who was purged from his ignorance), oped[\*\*opened?--P2: oped ok/SOED] his mouth again, and spoke in the following manner.

6. Ráma said:--O thou seer, that knowest the past and future; thou hast cleansed away all our inward dross, as fire serves to purge gold from its impurity.

7. Venerable sir we have now become cosmognostics or all knowing, by our knowledge of the universal soul, though we are confined in these visible bodies of ours, and seeming to all appearance, as knowing nothing beyond them.

8. I feel myself now as perfect and full in all, and to have

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become quite undecaying in myself; I am freed from all fear

and apprehension, and am quite cognoscent with all things.

9. I am overjoyed to no end, and am happy beyond all measure; I have risen to a height from which there is no fear of falling, and am elevated to the supreme acme of eminence and perfection. (Parama-purushártha).

10. Alack! how am I cleansed by the holy and cooling water of divine knowledge, which you have so kindly poured forth in me, and whereby I am as joyous, as a full blown lotus in the lake of my heart.

11. I am now set, sir, by your favour to a state of happiness, which brightens to me the face of universe with ambrosial delight.

12. I now hail myself, that have become so fair within myself with the clearness of my mind, and by disappearance of all sorrow from it. I have received a grace in my face, from the peace of mind and purity of my wishes. I am joyous in myself with my inward joy, and I [\*\*[am]] wholly pure with the purity of my soul.

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## CHAPTER CCIII.

### DESCRIPTION OF NIRVÁNA OR SELF EXTINCTION IN DIVINE MEDITATION.

Argument:--Sounding of midday trumpet, performance of daily ablution, and description of the setting sun. The meeting of the assembly on the next morning upon the discourse on Nirvána.

Válmíki related:--As Ráma and the sage had been remonstrating in this manner, the sun advanced towards the zenith, to listen to their holy conversation in royal dome.

2. The solar beams spread in all sides, with greater force and effulgence; as if to expose to clearer and greater light the sense of Ráma's speech.

3. Then the lotus beds in the tanks of the pleasure gardens, all about the royal palace, began to expand their embosomed buds to bloom before him, as the princes shone forth in brightness amidst the royal hall.

4. The air was exhilarated with joy at hearing the holy lectures of the sage; and seemed to be dancing with the sunbeams, glistening in the strings of pearls, suspended at the windows of the palace.

5. The premature gleams of the sun, glistened as bright at the glittering glass doors and shining chandeliers of the court hall; as the gladdened hearts of the audience, glowed at enlightening speech of the sage.

6. After Ráma was settled in his sedateness, his face shone as bright as a blooming blue lotus by its reflexion of the rays of the sage's look upon it. (Here the blue complexion of Ráma, is compared to a blue lotus, blooming under the moon bright look of fair Vasishtha's countenance).

7. The sun advancing towards the summit of the horizon, like the marine fire rising on the surface of the blue ocean; sucked or dried up by his darting flames the dewy humidity of the sky, as the submarine heat resorbs[\*\*?--P2: Ok/SOED] the waters of the deep.

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8. The cerulean sphere of heaven, appeared as the lake of blue lotuses, and the shining sun seemed as the golden pericarp of the flower; his bright beams resembled the aureate farina

of flowers, and his slanting rays likened the aslant pistils in the air.

9. He shone as the dazzling crown upon the head of the azure queen of the worlds; and was hanging down like the resplendent earring, pendant on the ear of heaven; while the little lay hid under his glaring light, like bits of diamonds lying concealed under the effulgence of a blazing ruby.

10. The ethereal maids of all the quarters of heaven, held out the mirrors of silvery clouds before his face, with their uplifted arms of the mountain peaks all around; and these are emblazoned by solar rays, like the rainless clouds on mountain tops.

11. The sun stones in the quarries on earth emitted a fury blaze, which emblazoned[\*\*emblazoned] the skies around, with a greater light than that of the sun.

12. The trumpets sounded aloud, with the wind blown by the mouths of trumpeters; and the conchshells blew as loudly at midday, as the winds of the last deluge, set the sea waves to their tremendous uproar.

13. Then the spherules of sweet, appeared on the faces of the princes, as the dew drops falling on lotus leaves; and they were so closely connected together, as to give them the appearance of strings of pearls.

14. The thickening noise of the hurry and flurry of men, resounded as hoarsely within the hollow walls of the hall, that they filled the cars of men, as the dashing waves fill the concave of the hollow sea.

15. The waiting maids then came forward with cups of[\*\*delete 'of']

of liquid camphor in their hands; in order to sprinkle them on[\*\*delete  
'on']  
on the persons of the princes; to assuage their fervour of the  
solar heat.

16. Then the assembly broke, and the king rose from his  
seat in company with Ráma and the princes and Vasishtha,  
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together with all the lords and nobles, that were present in the  
assembly.

17. The assembled lords and princes, the ministers of the  
state and religion, together with the high priests and sages;  
rose from their seats, and having gladly made their greetings to  
one another, took their leave and departed to their respective  
abodes.

18. The front of the royal inner apartment, was fanned  
with flappers of palm leaves, wafting the clouds [\*\*[of]] camphor powder,  
that was scattered for allaying the midday heat.

19. Then the chief of sages--Vasishtha, oped his mouth and  
spoke out to Ráma, amidst the sonata of noonday music, that  
resounded amidst the walls of the royal hall.

20. Vasishtha said:--Ráma![\*\*deleted ','] you have heard whatever is  
worth hearing, and known also all that is worth your knowing;  
and now I see nothing further, that is worth communicating to  
you for your higher knowledge.

21. Now you have to reconcile in yourself, and by your best  
understandings, all that you have been instructed by me, and  
what you have read and learnt in the sástras, and harmonise the  
whole for your guidance.

22. Now rise to do your duties, while I hasten[\*\*space added] to the performance of sacred ablutions; it is now midday, and the proper time of our bathing is fastly passing away.

23. And then whatever else you have to enquire about, for the satisfaction of your wishes, you can propose the same to me tomorrow morning, when I shall be happy to expatiate on the subject.

24. Válmíki related:--After the sage had spoken in this manner, the mighty king Dasharatha saluted the parting chiefs and sages, and honoured them according to their proper ranks and degrees.

25. And then being advised by Vasishtha, the virtuous king with Ráma by his side, proceeded to give their due honours, to the sages and siddhas and to the Brahmanas also one after the other.

26. He gave them gems and jewels, and monies and

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bouquets[\*\*bouquets] of flowers; and he gave to others riches equivalent to the values of the gems and jewels; while he gave strings of pearls and necklaces to some also.

27. He honoured some with his respects and civilities, and others with monies suited to their worth and degree, while he gave his gifts of cloths and seats, food and drink, and of gold and lands to others.

28. He saluted others with perfumeries and aromatic spices and wreaths of flowers; he honoured the elders with due respects, and gave his bare regards to others.

29. Then the king rose from amidst the assembly, with the

whole body of his courtiers, and the holy sages and Vasishtha with him; as the splendid moon rises in the sky, with the train of stars about him. (The moon is masculine in sanskrit[\*\*Sanskrit], and twine[\*\*twin] brothers[\*\*brother] of the sun).

30. The rising of the assembly and its people, was attended with a rumbling noise, as it is heard in the treading of men, over a bog of knee deep mud and mire.

31. The clashing of the concourse against one another, and the cracking of their armlets and wristlets by their friction with each other; joined with the broken jewels and scattered pearls, slipped from the torn necklaces of the nobles, gave the floor of the court hall, the appearance of the spangled heaven.

32. There was a close concussion of the bodies, of sages and saints, of Brahmans and princes and nobles all jumbled together; and there was a rapid undulation of the chouri[\*\*chowrie] flappers, waving in the hands of fanning maid servants.

33. But there was no huddling or dashing or pushing one against the other; as they were intent upon reflecting on the sense of the sages preaching, and rather asking excuses of one another, with the gestures of their bodies, when they came in contact with others.

34. At last the king and the sages and nobles, accosted one another with sweet and soft words; and took their parting leave (for repairing to their respective abode for the day).

35. They then left the palace, and proceeded to their residences, with their gladdened faces and contented minds; as  
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when the immortals repair to all parts of heaven, from the synod of the king of Gods-[\*\*--]Indra or sakra[\*\*Sakra].



36. After every one had taken leave of others, and arrived at his house; he employed himself in the discharge of his ritual services of the day.

37. Thus the king and all, performed their daily ablutions and services as usual, until the end of the day.

38. As the day ended with the discharge, of the duties of the daily ritual; so the sojourner of the etherial path-[\*\*--]the tired sun, sat down to rest in the west, (as the birds of air repair at eve, to their respective nests). (The sun is said to be the unka or falcon of heaven; resting at his aspiand or nest in the west, by a poet of Persia).

39. After the performance of their vespers, the prince Ráma and the people at large, passed their nights awake and fastly, with talking about and thinking upon the discourse of the day.

40. Then the rising sun advanced in the east, with sweeping away the dust of darkness from before his path, and strewing about the starry flowers on his way, in order to fix his seat in the midst of his dome of the universe.

41. The infant or rising sun, reddened the skies with his rays, resembling the crimson hue of kusambha flowers; and then he embarked on the board of his bright orb, amidst the wide ocean of the etherial region. (The sun sailed in the etherial sea, through the scattered island of the hidden stars and planets on his way. gloss).

42. Then the regnant princes and lords of men, together with the nobles, peers and their ministers, met at the court hall of King Dasharatha; when there gathered also the great saints and sages, with Vasishtha at their head.

43. They entered into the court and took their seats, according

to their different degrees and ranks; just as the stars of heaven appear and occupy their places, in their respective constellations and circles in the expanse[\*\*expanse] of heaven.

44. Then the king and his ministers, advanced and bowed down to Vasishtha, and ushered him to his high seat or pulpit;

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and they all poured forth their praises to him, after that sage was seated in the rostrum.

45. Now the lotus-eyed Ráma, who sat before the king and the holy sage, oped[\*\*ok/SOED] his lotus like mouth, and spoke in the following manner, with his natural good sense, and usual elegance of speech.

46. Ráma said:--O Venerable sir, that art acquainted with all religions, and art the great ocean of knowledge; thou art the axe of all knotty questions and doubts, and remover of the griefs and fears of mankind.

47. Please tell us whatever more is worth our hearing and knowing; for thou knowest best whatever there remains to be said, for the edification of our knowledge.

48. Vasishtha replied:--Ráma you have gained your full knowledge, and have nothing more to learn; you have attained the perfection of your understanding, and obtained the summum[\*\*sumnum--P2: summum correct] bonum which is sought by all (but found by few), and wherewith you are quite content in yourself.

49. You better consider in yourself and say, how do you find yourself and your inner mind at present; and what else is there, that you wish to know and hear from me.

50. Ráma rejoined:--Why sir, I find myself fully perfected

in my understanding; and being possess of the peace and tranquility of my mind, with the blessing of Nirvána or ultimate beatitude of my soul, I have nothing to ask or desire of thee.

51. You have said all that you had to impart to me, and I have known all that is worth my knowing; Now sir, take your rest with the Goddess of speech, who has done her utmost for the instruction of us all.

52. I have known the unknown and knowable One, that is only to be known by us as the true reality; and knowing this all as the One Brahma, I am freed from my knowledge of the duality, (of the living and supreme soul); and having got rid of the deception of the diversity of the visibles, I am released from my reliance in all worldly things.

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## CHAPTER CCIV.

### IDENTITY OF ABSTRACT INTELLECTUALITY AND VACUITY.

Argument:--The abstraction and intellection of all knowledge, merging in the infinite vacuum.

Vasishtha resumed and said:--Hear me moreover, O Ráma, to tell thee, a few words on transcendental knowledge, that the mirror of the mind shines more brightly, by expurgation of the external images that are reflected on it, than when it is eclipsed by those outward shadows. (i. e. Wipe off visibles from the mind).

2. Again the significant words that [**\*\*[are]**] the symbols of the objects of our knowledge, are as insignificant as the hissing murmurs of waters and waves, and the phenomenal is but a semblance of the noumenal as a dream is the rechauffe or reflexion[**\*\*reflection/reflexion**]

of the mind, and the visible world, is but a recast of the visionary dream.

3. The waking state is that of dreaming, and its scenes are those of our dreams; and presenting themselves before us in both these states from our remembrance of them: they are the inward concept of our consciousness, and appearing to be situated without it. (i. e. They are the innate ideas of our minds, and not perceptions of our outward organs of sense).

4. As I am conscious of the clearness of my intellectual sphere, notwithstanding the view of the fairy lands in its state of dreaming; so I find my mind, to be equally clear in my waking also of all its imaginary forms of the three worlds and their contents, which in reality [\*\*[are]] a formless vacuity only.

5. Ráma rejoined:--If all things are formless amidst the formless void of the universe, as an empty vacuity of the intellect; then tell me sir, whence arise these endless of[\*\*delete 'of'] shapes and forms, as those earth, water, fire and those of these hills, rocks and pebbles.

6. Tell me why the elements are of different forms and qua-\*

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\*lities and why the empty air, space and time have no forms nor properties of theirs; what makes the wind so very fleet, and what is the cause of the motions and actions of waving bodies.

7. How came the sky to be a vacuum only, and why is the mind of the same nature also; these are all the various natures and properties of things, [\*\*[that]] require to be well explained from my knowledge therein.

8. Vasishtha replied:--You have well asked these questions, Ráma, as they naturally suggest themselves to every inquirer after truth; but tell me in one word, why do you see the

varieties of earth and sky, as well as of all other things that you see in your dream.

9. Whence do you see the waters in your sleep, and how are the pebbles scattered about you in your dream; why do you see the flaming fires in your vision, and all sides of heaven appearing before your sight.

10. Say how you have the idea of time in your dreaming, and perceive the actions and motions of persons and things at that time; and tell me from where do all those accidents proceed, that you see to occur in your sleeping and dreaming moments.

11. What is it that creates, produces and gives the formless dream its fascinating form, and then dissolves it to nothing at last; you find it produced and presented to your view, but cannot say how it acts and of what stuff it is composed.

12. Ráma replied:--The dream of the dreaming world, has no form nor position of its own; its soul and substance is mere void, and the earth and rocks which it presents to sight, are nil and in nubibus, (and leave not a rack behind).

13. The vacuous soul only, is its sole cause, which is likewise as formless and supportless like itself; The formless void is never in need of a support for it.

14. Nothing whatsoever of it is ever produced, nor bear any relation with our consciousness; they are the reflexions of the intellect only, and are situated in the recess of the mind.

15. The mind is the evolution of the intellect, which reflects the images of things in the form of ideas upon the mind; hence

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the notions of time and space, and of air, water, hills and mountains,

are all reflexions of the intellect upon the mind, [\*\*.]

16. Our consciousness is also a void, and receives the impressions of vacuum in the form of its vacuity; and those of the stone, air and water, in the forms of their solidity, fluidity and liquidity. (i. e. The vacuous mind receives and retains only the abstract ideas of all concrete bodies in the universe).

17. In reality there is nothing as the earth or any solid body or its form or sight in existence; but they all exist in their abstract states in the great void of the intellect, and are equally void in their natures with itself.

18. In fact there is nothing in reality, nor anything which is visible to sight, there is only the infinite vacuity of intellect, which represents all things in itself, and is identic with all of them.

19. The intellect has the notion of solidity, in the abstract in it; and thereby conceives itself in the forms of the earth, rocks and hills. (The idea or conception of solidity, gives rise to the perception of solid bodies, and not the perception of solids, that produces the abstract idea of their solidity; or that the innate ideas, give birth to appearances in the concrete).

20. So by its conception of oscillation and fluidity, it perceives the form of air and water in itself; and so also by its inward conception of heat, it feels the fire in itself without forsaking its intellectual form.

21. Such is the nature of this intellectual principle, in its airy and vacuous form of the spirit, soul or mind; that develops itself in all these various modalities and schemes[\*\*schemes], without any cause or incentive. (These modes or states of being, are here called nishkáranaguna, and Akárana gunotpannaguna in Nyaya philosophy, and same with the Vibhu-nishthaguna

of Vedanta; all meaning them to be the increate and eternal qualities or attributes of the supreme soul or deity).

22. There is nothing any where in nature, beside this[\*\*these] intellectual attributes of itself; as there is no sky or vaccuum[\*\*vacuum] without its vacuity, nor the vast expanse of the ocean, devoid of the body of waters in it.

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23. Know then there is nothing else anywhere, nay not even the sense of thyself or myself or any other, except in the recess of intellectual vacuity; so commit thyself to that all teeming void; and remain quite sedate in thyself.

24. As you see the earth and heaven and all their contents, in thy dream and creation of thy fancy, in the recess of thy mind and in the midst of this house of thine; so should you behold everything in their incorporeal forms to be contained in the ample space of the infinite vacuum of the divine intellect and its all-knowing intelligence.

25. The vacuum of the intellect shines forth as the substratum of all bodies, but without a body of its own in the beginning of creation; because nothing having any prior material cause for its corporeal existence, it is the intellect alone which must be understood, to exhibit all formal existence in its vacuous space and to our ignorance.

26. Know your immaterial mind, understanding and egoism, together with the material existences of the elemental bodies, these hills, skies and all others, to be situated as dull and dumb stones, in the quiet, calm and clear sphere of the infinite intellect.

27. Thus you see there is nothing produced nor destroyed, nor anything, that may be said to exist of itself; this world as

it appears to exist, exists in this very form (of its immateriality); in the vacuity of the divine intellect.

28. It is the sunshine of the intellect, that manifests the world in its visible shape and form; as the sunlight shows the hidden objects of darkness to view, and as the fluidity of water, gives rise to the waves and bubbles.

29. This appearance of the world, is no real appearance; it is the representation of the intellectual vacuum only, in its true and proper senses and light, as it is viewed by the wise; though the ignorant may view it in any light as they please.

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## CHAPTER CCV.

### REFUTATION OF THE DOCTRINE OF THE CAUSALITY OF CREATION.

Argument:--The existence of the world in its spiritual sense, and nullity of its creation, destruction and material existence.

Ráma rejoined:--If it is so, sir, that the whole plenum is vacuum, as the phenomenon in our dreams; it must follow therefrom, that the world we see in our wakings is vacuity also, and there can be no doubt in it.

2. But tell me sir, in answer to this important question of mine; how the formless and bodiless intellect appears to become embodied in all these various forms of bodies, that we see in the state of our waking dream. (i. e. The vanishing visions of our sleeping dreams, prove them to be quite vacuous and nil; but not so the lasting scenes of our waking state which appear to be substantially positive; and how does the negative intellect assume this positive form).



3. Vasishtha replied;[\*\*:]--Ráma, the visibles that appear to view in our waking dream by day light, are all vacuous bodies; owing to their being born, resting and supportance in empty vacuity; hence you cannot on any reason doubt about their vacuousness; (whose or when their production, sustentation, substance and supportance, do all depend on the infinite and all comprehending vacuum, which is the very attribute of the unity of the formless deity. gloss).[\*]

4. This infinite and eternal void, being entirely devoid of all the material causes, (i. e. earth, air, water and fire, which are necessary for the production of anything); it is impossible that

\* Note.--According to Vasishtha, Byam, Beom or vacuum, is possest of all the attributes of Brahm Godhead, in its unity, infinity, eternity, incorporeality and formlessness, as also in its omnipresence, omnipotence in its supporting the worlds and in the omniscience of the vacuous intellect.

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creation could come out from this nothing in the beginning.  
(Ex nihilo nihil fit[\*\*added spaces, removed hyphen]).

5. And as the formless intellect could not bring forth the earth &c[\*\*], for the formation of solid bodies; it is impossible to believe this phenomenal appearance, to have their[\*\*its] real existence in nature. (The subtile mind cannot make or become any solid body).

6. Therefore the airy intellect sees the visibles in the day time, in the manner that it sees the visions in its dreams by night. It sees them all rising, in their intellectual light within itself; but appearing as real and formal objects, set without it by its delusion. (Máyá or Illusion).

7. It is the reflexion of the workings of the intellectual soul, that appears as real within the hollow sphere of the intellect;

it resembles the representations of the memory in the mind in our sleep, and takes the name of the visible world.

8. It is the clear perception of these intellectual representations, in the vacuum of the mind only, that is styled by us as a vision or dream, while it is the gross conception of them in the mind, that is called the gross or material world.

9. it[\*\*It] is thus the different views, of the same internal thought and ideas, have different names and appellations, given to them by the very intellect itself; the finer and purer ones being called as thoughts, and the grosser ones, as sensible and material objects.

10. Thus it is the same reflexion of the intellectual, which takes the names both of the dream as also of the world; the working of the mind and its reflexion in itself are natural to intellect, and though the visions subside with the disappearance of the dream upon waking, yet the working and reflecting of the mind are never at rest, either in waking or dreaming.

11. Many such visions of creation rise and set alternately, in the vacuity of Brahma's mind, and are never apart from it; just as the empty air is either in motion or at rest in the hollow of the great void, and always inseparable from it. (Hence the -----File: 554.png-----  
air, vision, dream &c[\*\*], are all void, and the world is but a phantom in it).

12. Ráma said:--Sir, you have spoken of millions of worlds to me before; tell me now which of them are situated within the sphere of the mundane egg, and which of them are beyond this egg (or supermundane ones).

13. Which of them are the terrestrial[\*\*terrestrial] globes and which the

vacuous spheres; which of them are igneous bodies in the sphere of fire, and what are the airy bodies in the regions of air.

14. Which are the superficieses of the earth, situated in the midst of vacuity; of which the hills and forests set at the antepodes[\*\*antipodes], are opposed to one another on both sides, and hang up and down perpendicular in empty air.

15. Which are the aireal[\*\*aerial] bodies with their living souls, and which the inhabitants of darkness with their darksome[\*\*space removed] shapes; what are they that are formed of vacuum only, and what can they be, whose bodies are full of worms and insects.

16. What sorts of beings settle the eitherial[\*\*etherial] sphere, and what are they that live in the midst of rocks and stones; what are they that dwell in the vessels and basins of water, and what be they that people the air like the aerial fowls[\*\*fowls] of air.

17. Tell me, O thou greatest of philosophers, how this mundane egg of ours is situated among them. (These are questions of cosmogony, and bear no relation to theology).

18. Vasishtha replied:--These wondrous unknown, unseen and unheard of worlds, are mentioned and described in the sástras with their exemplifications also; and they have been received and believed as true by their students.

19. Ráma, the cosmology of the world, has been described-[\*\*--]given by Gods and sages, in hundreds of their sástras called the Agamas; all of which you are well acquainted with.

20. Now as you are well acquainted with the descriptions, that are given of them in the sástras; it is not necessary to relate

them again in this place. (The cosmology of the world has been given before in the narrative of Lílá).

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21. Rámá[\*\*Ráma] rejoined:--Tell me yet, O Venerable sir, how the great void of the intellect came to be produced from divine spirit; tell moreover its extent and duration in time and space.

22. Vasishtha replied:--The great God Brahma, is without beginning and [\*\*[end]], ever existent and without decay; there is no beginning, midst nor end of him, nor are there any shapes of figures in his transcendent vacuum.

23. The vacuum of Brahma is without its beginning and end, and is spread unspent and unbounded to all eternity; it is this which makes the universe, which is ever without its beginning and end.

24. The reflexion of the intellectual vacuum in its own vacuity, is called the universe by itself to no purpose. (by itself or the human mind, which views the world in the wrong light of creation, and not as the Divine Mind itself. gloss).

25. As a man sees a fair city in his dream by night, so is the sight of this world to him, in his dream by day light. (The Sanskrit word Bhano[\*\*unclear--also in the print] in the text meaning reflexion, corresponds with the Greek Phano to see, and hence phantom or false sights).

26. Think not the solid rock to have any solidity in it, nor the fluid waters any fluidity in them; do not think the empty firmament[\*\*firmament] to be a vacuity, nor the passing time to have any flight or counting of it. (All these are seemingly so, but they

are nothing in reality).

27. All things are fixed in their formless, invariable and ideal states in the divine intellect; but it is the fallacious and fickle nature of the human mind, to give and view them in different forms, according to its own fancy.

28. The mind views the non-created eternal ideas of the intellect, as created objects before its sight, just as it sees rocks where there are no rocks, and the sky in a skyless place in its dream.

29. As the formless and insensible mind, sees the formal

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world in its sleep, as if it were in its waking state; so does it see the invisible and formless world in its visible form, during its waking hours of the day also.

30. As the motion of air always takes place amidst the air at rest; (i. e. as the winds fluctuate amidst the still air); so also doth the spirit of Brahma, oscillate in his own spirit incessantly, and without its rise or fall.

31. This world resides in the same manner in the divine spirit of Brahma; as the property of fluidity is inherent in water; and vacuity appertains to vacuum; and as substantiality is essential to all substances in the abstract.

32. The world is neither adventitious nor extraneous to the soul, and does not occur to or transpire from it, in the life or deaths of any body; it is causeless and comes from no cause, and is neither joined with nor set separate from the divine spirit.

33. The One that has no beginning nor end; nor has any indication of itself; that is formless and is of the manner of the

intellectual vacuum only; can never become the cause of the visible and material creation. (Therefore the world is to be supposed to exist in its ideal and immaterial form, in the vacuity of the divine intellect).

34. Thus as the forms and features of a whole body, are but parts and properties of its entirety tout ensemble; so is this vacuous world is[\*\*delete 'is'] situated, in the undivided and formless vacuity of Brahma, ("as parts of one undivided whole" Pope).

35. All this is a hiatus and quiestus[\*\*quietus], without its support and substratum, it is but pure intelligence, without any grossness or foulness herein; there is no entity nor nonentity here, nor can anything be said to exist or not exist, (independent of the Divine Mind).

36. All this is but an air drawn city, of our imagination and dream; and everything here, appears to be stretched out in a fairy dance all about us; but in reality it is only a calm and quiet vacuity, full with the unchanging and undecaying spirit of God.

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37. The whole is the hollowness of the divine heart, and the vacuous sphere of the Omniscient Intellect; it is its intellection, that reflects many a transparent image in its own sphere and to no end. This it is which is called the world or the image of the divine soul, which continues forever and ever, (and[\*\*as] is said-[\*\*--]the world without end. Amen).

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CHAPTER CCVI.

THE GREAT INQUIRY, OR QUESTIONS OF THE BUDDHIST.

Argument:--Entity of Brahma and non-entity of the world, illustrated in the story of the king of Cusha dwipa[\*\*Kushadwípa].

Vasishtha resumed:--The uncreated phenomenon of creation, that appears to view, is nothing in reality. It is the transcendental principle of supreme Brahma, that is the only true reality.

2. It was on this subject, that I was once asked by some one, to my reply to a certain questions[\*\*question] of his; which I will now relate to you, O high-minded Ráma, for strengthening your understanding to the full knowledge thereof.

3. There is the great island of Kushadiwipa[\*\*Kushadwípa], surrounded by the seas on[\*\*space added] on all sides; like a watery belt about it, and this land is renowned (for its beauty), all over the three regions of the world.

4. There is the city called Ilávati, situated on its north[\*\*north] eastern side, and is beset by a colonnade of pillars, gilded all over with gold, and glittering with radiant beams, reaching from earth to the skies.

5. There formerly reigned a prince, known by the name of Prajnapti; who ruled on earth as the god Indra in heaven; and to whom this earth or land paid its homage, (as the skies do to the regent of heaven).

6. It was on one occasion, that I happened to alight at the presence of this prince; as the sun descends on earth on the last day of desolation.

7. The prince hailed and adored me with offerings of flowers and presents, made me sit by him with due reverence; then in

the course of my conversation with him, he fondly asked me as follows.

8. Tell me sir, said he, what becomes of the world after the destruction of all things; and when the causalities of recrea-\*

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\*tion are all extinct and annihilated, in the undefinable vacuum of desolation.

9. What then becomes the prime cause of the causation of things, at the recreation of the world; and what are accompanying elements for the reproduction of objects, and how and whence they take their rise.

10. What is the world and what was the beginning of its creation; what was the primeval chaos, and whence is this earth. What is the air the support of the seas, and what is hell, which is filled by worms and insects? (i. e. Whence are these varieties from the one source of Brahma?)

11. What be the creatures contained in the womb of air (i. e. the celestials), and what are they that are contained in [\*\*add: the] bosom of the mountains (i. e. the demons); what are the elementary bodies and their productions, and how the understanding and its faculties have come to existence?

12. Who is the maker of all these, and who is their witness; what is the support of the universe, and what are these that are contained therein? I am quite certain, that the world can never have its ultimate destruction.

13. All the Vedas and sástras are opposed to one another, in their different views and interpretations; and every one of them has made a supposition, according to its particular view.



14. From our knowledge of the world, we know not whether it is indestructible or an unreality in itself, (i. e. If it is an ideal unreality, it needs have no cause nor is it destructible at all; but should it be a reality and destructible thing, then what must be the cause of the production and destruction thereof, gloss).

15. Again tell me, O thou chief of sages, what is the form and cause of those bodies that are doomed to dwell in hell; after the demise of men on earth, and cremation and destruction of there[\*\*their] bodies here.

16. What are the accompanying causes of the regeneration of bodies, after their destruction on death? The virtues and vices of departed souls, being both of them formless things.

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cannot be their accompanying causes, towards the formation of their corporeal frames.

17. It is quite an absurd reasoning, that want of matter could possibly produce a material body; just as it is impossible to believe, that there should be an offspring, without the seminal cause of its parents.

18. Tell me sir, what else should be the cause, of the production of material bodies, (after death); and for want of any such cause, it is improper also, to deny the existence of a future state.

19. It is contrary to the dictates of Vedas and sástras, as also to the conviction and common sense of mankind, to deny the future[\*\*future] state of our existence. The resurrection of our bodies is as unavoidable as our transportation to a distant land by decree of law, though it be against our wish or will.

20. How are beings born and actuated in the course of their lives, by invisible causes wick[\*\*which] are quite unconnected with them.

(i. e. by the merit or demerit of the acts of their past lives, which are altogether detached from their present bodies?) just[\*\*Just] as the pillars of stone was[\*\*were] converted to gold (by word of the Brahman), and without being gilded over by it. Say, sir, how this vast treasure was obtained in a moment by the Brahman. (i. e. What could be the cause of this preternatural event).

21. How that to be called a gaeat[\*\*great] one, which remains for a moment only? further what necessity is there to frame strict laws for the present to reap harvest in future, when that does not stand good on sound reasoning.

22. Tell me sir, how do you reconcile such discordances in the Vedas, which mention the existence of a being and not being in the beginning; and tell us also that, the Not being existed before creation, and then the Being or creation was born of the not being. (The discordant passages are [Sanskrit: asadbá ídamagra ásí utisadajáyata] again [Sanskrit: asadeva ídamagra ásí sadetra somara ídamagra ásí][\*\*].)

23. How could the primeval nonentity become Brahma, or how could the latter be produced from the former; or if it were the mighty vacuity which gave birth to Brahma, then

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tell me sir, why there were no other Brahmas also, born of its spacious womb.

24. Tell me how the vegetable and other creations, could be produced without their different sources; and how they derived their nature of propagating their kinds, by their own seeds and property.

25. Tell me why the life and death of one man, are coeval with those of his friend or adversary; and do people happen to obtain there[\*\*their] wishes in their next lives by dying in the holy places of Prayága &c.

26. Should the wishes of men, be crowned with success in their next lives; then tell me sir, why the sky is not filled with myriads of moons, when the worshippers of that luminary, are daily seen to be dying with the expectation, of becoming a brilliant orb like it, in the next state of their existence in heaven.

27. Say how can men succeed to their wishes in future, when most of them desire to gain the same object, and it falls to the lot of one of them; just as a maid expected to be wedded by many, is destined to and secured by one man only.

28. Again how can a woman be called a wife, who is either unchaste, or leads a life of celibacy[\*\*celibacy] even when dwelling in her husbands[\*\*husband's] house.

29. Say sir, what is the difference between the blessing and curse, which are pronounced on the Brahman brothers, for their sovereignty over the seven continents on the one hand, and there[\*\*their] having no such thing on the other; when they remained thinking themselves as monarchs of the world in their very house.

30. The acts of piety consisting of charities, austerities[\*\*austerities] and obsequious[\*\*obsequious] ceremonies, which are productive of unknown rewards in the next world, and are of no benefit to their observers on earth; then what is the good derived from them, if they are not attended with any earthly benefit to the earthly body, but to a future body with which no one here has any concern. (Lit. to which none bears any affection).

31. Should it be said that the soul of the pious observer,  
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reaps the reward in its future state; this also is impossible

because the disembodied soul is incapable of enjoyment; and should it have another body to enjoy hereafter, but of what use is that distant body to the person of the present observer (of the pious acts)?

32. Should these acts be accompanied with any reward, either in this life or in the next, they could be known to the actor, but in want of this, their observance appears to be an irreconcilable[\*\*irreconcilable] incongruity.

33. These are my doubts (in the sástras and practices of men), which I beg you will kindly remove by your cool and clear reasoning, as the moon-light disperses the evening twilight[\*\*twilight].

34. Now sir, deign to dispel my doubts in my inquiry after transcendental truth, that it may conduce to my good in both worlds; because the company of the righteous, is ever fraught with very great blessings to all people.

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## CHAPTER CCVII.

### REPLIES TO THE AFORESAID QUERIES (OF THE BUDDHIST).

Argument:--Desultory replies of the sage to the foregoing questions in the three following chapters.

Vasishtha replied:--Hear me prince, and I will clearly expound to you the doctrine, which will root out your doubts all at once.

2. All these entities in the world, are inexistent nullities for ever; though they appear as realities in our consciousness.

3. Whatever appears in any manner in our consciousness,

(either as existing or non-existent, or as so and so); the same is thought as real as it seems to be, without our consideration of its true nature of a reality or otherwise.

4. Such is the nature of this consciousness, that it is thought to be one and same with the bodiless soul, by every one who knows what it is, (by his acquaintance with the science of psychology).

5. It is this knowledge (or the idea) of a thing in the mind, either in waking or dreaming, that they call to be its body; hence it is this erroneous consciousness of anything, that is believed as its body, and there is nothing else beside this that they call a solid body.

6. The world shines (or shows itself) before us, like the sights seen in a dream; and the privation of all causes towards the production of the (material) world, prove it to be not otherwise than the phantom of a dream.

7. Thus this pure and immaculate knowledge of the universe, is termed the very Brahma himself; (because God is said to be infinite knowledge only. [Sanskrit: sataram jñānamānam brahma]). The very same shines as the world, which is not otherwise than that.

8. Thus doth the world remain quite pure and unchanged, from ever before and forever more; and so it is thought and

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said to be, by the Vedas and all good and great sāstras, as also by the joint assent of all thinking men, in all ages and countries.

9. They are the most ignorant fools, and resemble the croaking frogs dwelling in the recess of dark caves and pits; who deny the sole existence of the beings which is impressed in the consciousness of all beings, which is full and perfect every

where, and is acknowledged by all great souls.

10. There are many at present, who are deluded by their notions of the appearances of things, and the evidence of their senses, and have fallen into the error of understanding the gross body, as the cause of consciousness and inward impressions, (i. e. they maintain the objectivity of their knowledge as derived from without, and deny the subjective consciousness derived from within).

11. They are giddy with their wrong notions, and are not worthy of our discourse; because no conversation can be held with them that are intoxicated without intoxication, and are learned with their ignorance or learned fools.

12. When the discourse of the learned, is not capable of removing the doubts of men in all places; such discourse is to be understood as the foolish talk of the universe.

13. He who relies in his belief in the sensibles only, and regards the believer of the invisible as a fool; such a man (i. e. the Buddhist or Charvaka), is considered for his unreasonable reasoning, as a block of stone or stony block head.

14. The fool that maintains this (materialistic) doctrine, in opposition to all rational philosophy, is said to be a frog of the dark cave (or as a blind mole of the hole); because he is blind both to the past which is out of his sight, as also to the invisible future and is concerned only what is present before him.

15. It is the veda and the sayings of wisemen[\*\*wise men], and the inferences of their right reasoning (in support of the invisible), as I have maintained in these lectures, that can remove the doubts in these matters.

16. If the sensible body (i. e. its sensation) be consciousness (according to the Bhuddist[\*\*Buddhist]); then why is the dead body unconscious

of anything; (To this the Buddhist retorts by saying).[\*\*, or :]

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Should the conscious and all pervading soul be the body, then why doth not the dull corpse think as the living body; In[\*\*in] reply to this foolish question, it is thus said in the veda.[\*\*:]

17. This world is an imaginary city of the divine mind, in in[\*\* 2 ins] its form of Brahma-[\*\*--]the creator; and it is hence that the phenomenon of the world, appears to our minds as a phantom in our dream.[\*\*delete '.'] (or as a reflex of the same).

18. therefore[\*\*Therefore] all this that you see, is but the creation of the divine intellect, and an intellectual entity in itself; and you are not amiss in your judgement, if you consider them as phantoms in your dream, and appearing in the vacuity of your mind.

19. Hence this earth and the skies, these hills and cities, are all but appearances in the void of the intellect, and conception of your mind, as those appearing in the reveries of dream, or as air built castles.

20. It is the dense vacuum of self-consciousness, which is called the great Brahma or the personal god of creation; and it is the display of his wiil[\*\*will] in the concrete, which is known as Viráj or the visible universe; thus is the pure and discrete consciousness of Brahma, condensed into the form of the world.

21. Whatever is imagined in the imaginary city of Brahma, the same is conceived as existent in reality; as you conceive the objects of your desire or fancy, to be present before you in actuality,[\*\*delete ','] (i. e. The thought of a thing appears as the thing itself).

22. So whatever is thought of in the fancied city, or fairy land of one's imagination at anytime[\*\*any time]; the same seems to be present before him for the time being, as you see in the air-\*drawn castle of your fancy.

23. Hence as Brahma in his form of the mind, thinks of the action of living and quietus of death bodies; so are they thought of by all mankind.

24. After the great desolution[\*\*dissolution] of the world (and dissolation[\*\*dissolution] of all things), it is said to be reproduced and renovated anew from nothing; but as the want of any material cause, cannot -----File: 566.png----- produce the material world, it is certain there is no material being in existence.

25. Brahmá--The lord[\*\*the Lord] of creatures, having got rid of the world upon its dissolution, was freed also from all his remembrance and ideas of creation for ever; therefore it is the reflexion of divine light only which appears as the world before us.

26. Thus the supreme soul of Brahma, reflected itself in itself in the beginning, in the manner of an imaginary castle of his will, which was air-drawn as the visible sky in the invisible vacuum, and known as the cosmos or world subsisting in empty space.

27. As an imaginary castle is the creation of the brain or intellect, and presents to our minds only its intellectual form alone; so does the world appear to us in its intellectual form, and only as an evolution of the intellect, and without having any other cause for its appearance.

28. Whether there be any body or not any where, there is



the vacuous intellect which is every where; (i. e. the hollow space of the mind comprehends both the plenum as well as the vacuum of the world). And know the divine spirit to pervade all over this totality, whether it be the embodied duality or vacuous unity.

29. Hence the vacuous mind of a dead body, beholds the figure of the whole world within its vacuity; the empty mind of a living being, sees the shapes both of solid and subtile bodies, in its imagination or dream. (It means to say that, the death of the body does not involve the death of the mind).

30. As the living man thinks this immaterial world, to be a solid mass of dull matter; so doth the dead person think this vacuous universe, as a solid and substantial existence lying exposed before him in its mind.

31. But as the enlightened or awakened soul of a living body, sees no trace of scenes of its dream upon its waking; so the redeemed soul of a dead being sees no trace of the objects-sight in this world, upon its redemption and beatification in the next world.

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32. The very same is the case with the enlightened soul, of every body in this world; that it bears only the inward conception of it within itself; but no outward perception thereof without. Therefore there is no material reality in existence, as there is no substantial causality in vacuity.

33. As the sleeping man sees the visionary world of his dream, in the light of a real existence; so the unenlightened person views the phenomenal world, as a sober reality before him; and so do the souls of the dead, deem the empty void of air as the world of their departed spirits. (Thus there are three different worlds, for the sleeping, waking and departed souls of men).

34. The unpeopled or open air, appears as the earth and heaven, and full of mountains &c. as before to the souls of the departed; (from their bearing those impressions with them even to the next world, and so on throughout all their future transmigration).

35. The departed soul perceives its separation from a dead body, and thinks of its regeneration in another frame on earth; where it will have its enjoyments and suffering again as before.

36. The soul never gets rid of this delusion of its regeneration, (and of its desire of renovation also), so long as it neglects to resort to the means, of obtaining its salvation and final liberation; it is by means of its knowledge of truth and absence of desire, that [\*\*add: it] is freed from its error of reproduction.

37. Hence it is the consciousness of the soul, of its righteous or unrighteous desire; that represents the picture of this airy world, in the hollow sphere of the mind. (Thus the world is only the picture and production of one's own desire).

38. The world is therefore neither of a substantial nor vacuous form, but the display of divine intelligence; the want of this knowledge is the source of all misery to man, but its true knowledge as representation of divine wisdom, is fraught with all bliss[\*\*bliss] and joy.

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## CHAPTER CCVIII.

### SOLUTION OF THE GREAT QUESTION.

Argument:--Answer to the question of future rewards and punishment of departed souls in another world.

Vasishtha continued:--Hear me now to tell you, why men happen to meet with their (unexpected) good or fortune at home; and in the same manner how rewards and retributions, come to attend on departed souls from unforeseen causes in the far distant (or next) world.

2. You know the whole world to be the volitional city (or fabric) of Divine will, and appearing as phenomenal to our outward sight, and as noumenal in the light of our inward insight of it, and as Brahma himself in its spiritual light. (i. e. God has so willed the world, as to be viewed in the triple light of the physical, intellectual and spiritual also).

3. In this volitional city, everything appears in the same light, as one would behold it in any of its different aspects.

4. As in your own house, you are master of the direction of your offspring, and of the disposal of your things and affairs as [\*\*add: you] please; so is the Lord the sole disposer and dispensator of all things in this world of his will, as he likes of his own accord.

5. As in the desired dwelling of your liking, you find everything to be as well disposed as you wish it to be; so doth he direct and dispose all things in this world of his.

6. The disorder that there appears to take place in the order of nature, is to be attributed to the Divine Will as the sovran law of all.

7. The good or evil which waits on men, owing to the obedience to or transgression of law; is both attributable to the Divine Will; (which has originated the laws and ordained their results).

8. It is the dispensation of the Divine will also, whereby all

living bodies have their perceptions of worldly things; just as

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they have the conception of the existence of the world, which in reality has no entity of it.

9. It is by will of the divine intellect, that everything appears to be existent before us; as it is the oscitation and occlusion or the gaping and closing of the intellect, which causes the appearance and disappearance of the world to our view.

10. The king said:--Tell me sir, if the world was the production of the divine will, why was it not known to exist before with the eternity of the Will divine, and why and when it come to be manifested and known to others afterwards; tell me also, whether the world is an unstable and vanishing appearance in the air, or it has any fixity in the divine mind or stability in nature.

11. Vasishtha replied:--Such is the nature of the vacuous and volitional city of divine intellect; that it comes to being and not being in succession, in the states of repeated waking dreams of creation, and in the sleeping oblivion of its desolation.

12. Like the mud built house of playful boys, and the air drawn castles of fanciful men, do the appearances of creation, appear both as real and unreal in the divine intellect as well as to our minds.

13. As you build and break your imaginary city in the air, and make and unmake a fabric of your will elsewhere; whether it be of your own or choice or for any other reason, so it is with the Divine will, to construct and protract or retract or annul any of its works ad libitum.

14. Thus are all beings, continually rising and falling, in this vacuous city of the divine will; which is ever shining in

its nature, with the pure light of the divine mind. (God throws his own light on the work of his will).

15. The whole plenum of the world is a vacuum, and full with the dense intelligence of omniscience; therefore it is this omniscient intelligence, which doth still whatever it thinks upon and wills. (This passage shows that the Vedanta Brahma, is not inactive or Nishkriya as many believe; but the living

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God, and sole agent of all things and director of all accidents in this world).

16. Therefore it is not the hidden but self manifest God, that does all things even at the distance of Millions[\*\*millions] of miles, and myriads of ages, as if they lay before him at the present time.

17. So there is nothing in any country or in any world, which is not known nor thought of by the sole and unhidden soul of all. (The gloss applies it to every individual soul, which is conscious of its merits and demerits everywhere).

18. As a brilliant gem reflects its light and shade within itself, so doth the gem of the intellect reflects[\*\*reflect] by its own light the various vicissitudes of the world in itself. (i. e. The human mind is sensible of its deserts).

19. Laws and prohibitions, which are necessary for the preservation of people, are implanted in the human soul. (As they are the eternal varieties of the divine mind), and accompany it every where with their just rewards.[\*\*move closing bracket hereto]

20. The soul never sets nor rises (i. e. It neither dies nor revives, but supposes itself as such by its error only); It is Brahma himself and his reflexion in others, and emanating always from the divine soul[\*\*,] its source and origin.

21. As from being the viewer, it supposes itself to be the view, and thinks its imaginary world as a visible phenomenon; (i. e. believes itself both as the subjective as well as objective); so it thinks itself to be born, living and dying (by the like error of its own).

22. When the soul of its own nature ceases to cast its reflexion, or suppresses it within itself, and remains quietly in the vacuous sphere of divine intellect, by assimilating itself with the universal soul of Brahma, it is then said to be quietus of quiet in death. (The word for death in the text is Sánta-Samita or extinct, or instinct in the divine soul).

23. The emission and intromition[\*\*intromission] of its reflexion, are as natural to the ignorant and imperfect living soul of animal beings; as oscillation and calm are congenital with air, (or as respiration and inspiration with breath).

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24. Now as you see in the city of your imagination, the growth, decay and death of people, at different times and places;--

25. So it is the nature of this imaginary city of God, to exhibit these changes every where, as in the cases of animals, vegetables and all things in all the three worlds.

26. But God neither wills nor does everything himself, in this creation of his will, but he acts by general laws and secondary causes, as in the cricket play of boys, and growth of grass from grass, and production of trees and their fruits &c[\*\*&c.] from seeds.

27. It is the nature of the almighty intellect of God, to bringforth[\*\*bring forth] forth with[\*\*forthwith] to being whatever it wills to be and

appear; (The almighty thought, will or word, is variously said to be the prime cause of all).

28. All things being originally of intellectual form, appear afterwards in various forms, and with different natures; as the almighty intellect invests them with.

29. Hence everything here, is verily of an intellectual form, [\*\*just one ,] by their originating from the divine intellect; and as the intellect includes all things in itself, it is omniform and shows itself in any form it likes.

30. This very intellect is the omniscient and universal soul, without having its beginning, middle or end; it is omnipotent and something which is nothing, and an entity appearing as non-entity; It appears such as it remains any where, and shows itself as anything; it is the origin of all things and beings, and the source of all vegetables and grass.

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## CHAPTER CCIX.

### ON THE CONSCIOUSNESS OR INTUITIVE KNOWLEDGE OF EXTRANEIOUS EXISTENCES.

Argument:--Reconciliation of the opposite results of virtuous and sinful acts, on one and same person at the same time.

Vasishtha continued saying:--The life of a person is dear and useful to him, as long as he lives and not afterwards; but hear me tell you the good of a man's dying in some holy place, with a wish for future reward in his next life.

2. God has ordained certain virtues and merits to certain places, even from the beginning of his imaginary city of this world, (as to all other things at their very beginning).

3. Whatever merit is assigned to any place, the same awaits on the soul of the person, after its release from bondage, by his performance of the acts of piety enjoined by the sástras.

4 Hence any great sin that is committed by any body anywhere, is either partly or wholly effaced by the good act of the person, according to comparative merit of the holy place, or the degree of absolution in the mind of the penitent sinner.

5. In any case of the insignificance of the sin, with regard to the greater sacerdotalness[\*\*?] of the place; there the sinner is quite absolved from his guilt, and attains the object of his wish (in his future life).

6. But in case of the equality of the merits of penitence, with the holiness of the place; the penitent man receives two bodies in his next life, that is both a physical body and spiritual soul.

7. Such is the effect of the primeval guilt and merit of mankind, that they are endowed with double bodies, consisting of their physical frames and spiritual souls: (the one maculate and the other immaculate) and such the divine soul even from before.

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8. The principle is called Brahma in its sense of the whole, and as Brahmá-[\*\*--]the totality of the living soul jíva; and also as aham or the ego, meaning any living soul in particular; and as he remains in any manner of the whole or part, so he manifests himself in his semblance of the world.

9. The reflexion of purity acquired in some holy place, appears to the penitent soul in the same manner; as it appears in its contrary light to the guilty soul, which is not so absolved from



its sin in any holy place. (These different reflexions, present the appearance of heavenly bliss to the soul of one, and that of hell torments to the other, as in their visions of paradise and styx[\*\*Styx] in dream).

10. The one sees the visions of his own death, and the weeping of his living relatives; and deems himself as a departed ghost to the next world, all alone and without a single soul beside him.

11. He sees also the deaths of his friends there, and thinks also that he hears the wailings of their relations at that place; he sees the chimeras of all these in his phrensy[\*\*phrenzy], as a man of deranged humours sees the spectres of bugbears in his delirium.

12. So it happens with great souls also, to see the sights both of good grace and affright[\*\*?--P2: ok/SOED], according to the measure of their merit or guilt in this life; and thus thousands of hopeful and hideous shapes, flout[\*\*float] about in the imaginations of men, owing to the purity and depravity of their natures.

13. The friends of the dying man, lying insensible as a dead body; weep and wail over his corpse, and then take him to the funeral ground for his cremation.

14. But the guiltless man being accompanied by his self-conscious and righteous soul;[\*\* semi-colon redundant] sees the approach of his decrepitude and death, with firmness and without any feeling of sorrow (as if he had no decay nor death).

15. With his present body he sees himself to be a living being; and with his invisible part or inward soul, he sees his conquest over death by the merit of his holy pilgrimage, (and

immortality of his soul in the future world).

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16. The guiltless man is in fear of his death for a moment only, but is conscious of the indestructibility of his inward soul, as a man clad in mail, is dauntless of the shafts of his unarmoured antagonist. (The pure soul is invulnerable by the shafts of death).

17. In this manner the relatives of the deceased, find his pure soul, to obtain its immortality after his death; and that life and death are indifferent to the virtuous and purified person.

18. The sights of all the three worlds, are equally fallacious both in their tangible and intangible forms; as the vision of one object in a dream, is as false as another in their visionary nature. (The gloss says that, one error succeeds another, in the same way as one lye[\*\*lie] is followed by another).

19. We have clear conceptions of the fallacies, arising in our minds, both in our dreams and imagination; but the fallacies of our waking dreams by broad daylight, are more obvious and never less conspicuous to our apprehension than either of them: (the latter being more general and lasting than the former ones).

20. The king said;[\*\*:]--But tell me sir, how virtue and vice, both of which are bodiless things, (as being the abstract qualities of our actions), assume to themselves the bodily forms of living beings, in the course of the transmigration of our souls. (Virtuous souls being blessed with human bodies, while vicious spirits are doomed to suffer in various brutish forms).

21. Vasishtha replied:--There is nothing impossible to the creative power of Brahma, to be produced in the imaginary

fabric of this world of his mind; nor is it impracticable to the substantive divine will to give substantial forms to understand things. (The substantive will is called satyasankalpa which brings the inexistent to real existence).

22. There is nothing which is unimaginable, and cannot be produced by the mind of Brahman[\*\*Brahma]; as it is with us to have no idea of anything and nothing in being, of which we have no imagination in our finite minds. (Brahma has given forms to -----File: 575.png----- all the imaginary ideas of his mind, which we cannot do to our formless and abstract idea of any).

23. A visionary city in the dream and an imaginary castle of fancy, do both present the like ideal form to the mind; and yet both of them are composed of a train of ideas, which appear as real objects for the time being. (So the ideal seems as real for a time).

24. All the numerous thoughts, which lie as a dead and dormant mass, in the states of our deep and sound sleep; appear to us in endless forms in the vision of our dream and waking our imagination and leave their traces in the memory.

25. Who is there that has not had the notion, of the aerial castles of his dream and imagination; and found them not to be composed of our concepts only, in the airy world of our vacuous consciousness.

26. Therefore what thing is there, that is not capable of being produced in this aerial world, which is the production of the airy imagination of the vacuous intellect; and what thing also which is substantially produced therefrom. (The creatures of the mind, have mental forms only).[\*\* bracket to end after mind, and the sentence to be completed.--P2: suggestion instead: delete 'which']

27. Therefore it is this fallacy only, which appears in the form of the visible universe; where there is nothing in real existence or inexistence; but all things appear to be in esse[\*\*space added] and nonesse[\*\*space added], in the Nabhas and in the Nubibus of the divine mind.

28. Anything that is perceived in any manner, the same is thought as a manifestation of its Áker[\*\* ?] in the same manner; and the enlightened seekers of truth, find no impropriety in their belief as such. (These as they change, are the varied God. Thomson's seasons[\*\*"The Seasons"]).

29. Hence when a man is taught by the tenets of his religion, to hope for the enjoyment of flowery banks (lit[\*\*.]-[\*\*--]hills), and streams flowing with nectar in paradise (lit[\*\*.]-[\*\*--]heaven); it is very probable that he will meet with the same things, in his future life in the next world. (So the Moslem is taught to expect the gratification of all his carnal desires in heaven, as the promised rewards of his holy Koran. The Hindus likewise have bodily delights to expect in their different heavens).

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30. Hence the acts that are done in this world by any body, are attended with their like rewards unto him in the next; and there is no inconsistency in this belief, though it appear[\*\*appears] so to the unbeliever (The adage-[\*\*--]as you sow, so shall you reap, holds equally true in every religion with regard to future retribution, as in every case here below).

31. Should there be anything, which may be said to be permanent in this world, it must be over[\*\*ever] present in the view of its viewer; let then any man say upon this criterion, which he does not lose the sight of all other things before his eye sight, except the ideas of things in his mind, which are ever present in his knowledge, and never lost sight of in his consciousness.

32. I have given you the analogy of our dreams and thoughts, to prove the essentiality of our notions and ideas; and whereas the worlds appertain to the will and subsists in the mind of omniscience, they are not otherwise than the essence of the Great Brahma Himself.

33. As there is nothing wanting or impossible to be produced, in the aerial castle of your imagination; so there is nothing which does not and cannot exist in the will and mind of the almighty.

34. Whatsoever is thought of in any form, in the Divine Mind, the same remains fixed therein in the very form; and the same appears to be situated in the same nature before our views in its photo or in a scenograph[\*\*scenography].

35. Hence this semblance of the Divine Mind, is perceived only by our internal senses, and not perceptible to the external organs, or to both of these at once; because it is for our minds only to perceive the impressions of the eternal mind, and to impel the internal organs (by their inward efforts), to receive those reflexions.

36. As the lord has willed everything at first, so it lasts with him to the very last of his creation (i. e. from the very beginning of his Sankalpa, to the end of the kalpa epoch); when his will of creating the world anew, gives another form to the state of things in future.

37. The Lord manifests himself as he wills, in the manner of  
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his will, and in the form of another world in every kalpa duration of creation; as the minds of men come to see another world and another state of things in their each successive dream.

38. There is nothing which does not exist, in this worldly city of Divine will, and all that exists therein is naught but the production of the Divine Intellect; therefore this world is to be known, as full of the forms of the productive mind of God.

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## CHAPTER CCX.

### REFUTATION OF THE CONCEPTION OF A DUALITY IN UNITY.

Argument:--End of Vasishtha's Replies to[\*\*space added] the important queries[\*\*queries], and his showing the unity of the world with Brahma himself.

Vasishtha resumed and said:--Now here[\*\*hear] me tell you in reply to the question, why the heaven is not filled with a hundred full moons, if it were the wish of a hundred persons to shine as such a luminary on future, and if the wishes of all are crowned with success in their next state of being. (The souls of the pious are said to twinkle as stars in heaven).

2. Those that aspired to become as bright as the full moon of heaven, became actually so in their conception of themselves as such in the sphere of their minds; and not by their situation in the vault of the sky or in the orb of that luminary.

3. Say who has ever and anywhere, got into the imaginary city of another; and who has ever got any fancied treasure, except the framer of the fancy and the fabricator of the wished for wealth. (Every one is the master of his own Utopia and delights in his hobby horse).

4. Every one has a heaven of his own, in the utopia of his creation; wherein he is situated and shines as a full bright moon, and without its phases of the wane and waste[\*\*wax].

5. All those aspirants to luminosity, had thought of entering into the moon of his own mind; and there he found himself to rest at last, with full light of that luminary and delight of his conscious soul.

6. Each of them thought of entering into the disc of the moon shining in their minds, and felt themselves glad in their situation, as if they were seated in the orb of the celestial moon.

7. Whatever one seeks and searches after, the same becomes con-natural with his consciousness; and in the case of his firm

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belief in the same state, he thinks and feels himself to be the very same.

8. As every aspirer to the state of the full moon, came to be such in his respective conception of that luminary; so the suitors of the same bride in marriage, became wedded to her according to his own conception of hers. (Every one imagines his doxy[\*\*?--P2:ok/SOED], as a fairy paragon of beauty).

9. The one pure maiden that is thought of being taken to wife, by many men in their minds; is never defiled by any one of them in her character, by their simple enjoyment of her ideal only. (The ideal is not tangible possession).

10. As the sovereign ruler of the seven continents, holds his sway over them, without ever going out of his city; so the soul passes to them all, by remaining in the precincts of its body: and so does every man see his imaginary castle, in the sphere of his own house.

11. When the whole universe owes its origin, to the imagination of its omniscient originator-[\*\*--]the self born Brahma; what

can it be otherwise, than an intangible vacuum and quite calm and quiet in itself. (The moving bodies are the fixed figures of the divine mind, and appear to be turning round like the pictures in a panorama or the objects in a scenograph[\*\*scenography]).

12. Now hear me tell you of the unknown and invisible results of the acts [\*\*[of]] piety, such as charity, obsequious[\*\*obsequious] rites, religious austerities and the mutterings of holy mantras, which accrue to the departed ghosts of bodily beings in the next world.

13. The souls marked with traces of pious acts in them, come to view them vividly as their actual works, and painted in as lively colours as their dreams, by fabrications of their lively intellects.

14. The carnal mind distrusting the reality of these impressions of consciousness, and disregarding the internal operation of the inward intellect; becomes restless for its sensuous enjoyment and exercise of the outward organs of action, until by abatement of this fervour, it is restored to its inward peace and tranquility.

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15. It is the theme of early poets which tells us, that the impressions of the acts of piety and charity which are imprinted in the intellect, are reflected over the passive soul in the next world, when the conscious soul continues to keep the gratification of those acts.

16. Thus the rewards of charity and uncharitableness, are equally felt in the gratification and dissatisfaction of the soul in this world also, where everything is by our feeling of it.

17. Thus have [\*\*[I]] answered fully to whatever you have asked



of me; and now know from all this, that the sensible world is an intangible dream, and an air drawn spectacle of the mind.

18. The prince rejoined:--But please to tell me sir, how could the intellect [\*\*[exist]] alone and itself before the production of the body; and how can a light subsist without its receptacle of a lamp or lantern.

19. Vasishtha replied:--The sense in which you use the word[\*\*word] body, is quite unknown to the spiritualist, who discard the material meaning of the term, as they reject the idea of the dancing of stones in air. (The learned know the spiritual body only).

20. The meaning of the word body, is the same as that of Brahma (who is all in all); and there is no difference in the meaning of the two, as there is none between the words fluid and liquid.

21. The body is a visionary appearance, and the great body of Brahma, is likened unto the figure of a phantom in vision, which represents the forms of all things as in dream in the stupendous fabric of the universe. [Brahma is more likely the phantasmagoria that shows all forms in it. Gloss].

22. But the difference between thy dream or vision and spectrum of Brahma, consist[\*\*consists] in the former representing the figures of thy previous thoughts alone, which disperse and vanish upon thy waking; but the universe which is exhibited in [\*\*[the]] spectrum of Brahma, is not so evanescent as that of [\*\*[the]] other.

23. What is [\*\*[this]] thing then we call the body, and how does it appear into us in the shape of something in our dream; and

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why doth anything appearing as a reality in dream, appear as

nothing and vanish as an error upon our waking.

24. There is no waking, sleeping or dreaming, nor any other condition of being, in the Turíaya[\*\*Turiya] or transcendent state of Brahma [as in those of the divine hypostases of Brahma, Virat and others]. It is something as the pure and primeval light and as the transparent air, all quiet and still, [as the infinite eternity].

25. It is the same as the unknown and inscrutable light, which shows and glows before us to this day; It is the same primeval and primordial light, that showed first the sight of the the world to view, as if it were a dream in the gloom of night. (Light was nature's first born, and brought forth all nature from it).

26. As in passing from one district to another, the body though proceeding onward, is ever in the midst of its circuit, and yet never fixed at any spot; so are all things in their endless rotation in this world, whether singly or collectively.

27. The sight of the world, like that of a dream, presents favourable aspect to some minds, but it presents a clear and serene prospect to men of unclouded intellects.

28. The vacuum as well as the plenum of objects, and the reflexion as likewise the eclipse or adumbration of things; the existence and inexistence of the world and matter, and the unity and duality of the divine entity, are all but the extraneous phases or aspects of the same vacuous intellect.

29. The world is entirely or complete[\*\*-ly] evolution from the fulness [\*\*fullness--P2: fulness ok/SOED] of the deity; and stands as a complete counterpart of the original; it is neither a shining or unshining body by itself, but is as bright as the contents of a crystal within its bowels.

30. Wherever there is the evolution of the world in the intellect, there is the presence of the subtle soul also at that place, and whenever there is a jot of thought any where, it is attended with the thought of the world also. (The mind and soul are one with creation, and the same thing).

31. The vacuum of intellect is present every where [**\*\* everywhere**], (pervading and comprehending the whole). And this omnipresence -----File: 582.png----- of[**\*\*delete 'of'**] is the divine presence, ([**\*\*[']**]which engrosses and envelopes this all] which is termed the world. [The word world-[**\*\*--**]jagat passing [in our right[**\*\*sight**]], is spiritually sánta or quiet].

32. The divine soul is as quiet and unchangeable, as this universe is stable and stationary; and it is the fluctuation of the supreme mind, which causes these variations in the face of the city of the divine will. [or the world].

33. The impossibility of any other inference [of the world's duality or its being aught [**\*\*something is missing--P2: is it?**] otherwise than the divine entity]; proves it necessarily to be of the very same essence. Any unreasonable hypothesis of sophists is inconsistent with this subject [of the absolute unity].

34. The joint assent of the common belief of mankind, the testimony of the sástras, and the dicta of the Vedas, are established and incontrovertible[**\*\*incontrovertible**] truths. Hence nobody can have any doubt in regard to the real entity of the Divine spirit.

35. This being confessed it becomes evident, that the world is the deity itself; and when the world appears as one with the

deity, it is seen in our clairvoyance to be extinct in the Divine essence. (Clairvoyance is charama-sákshat kára or the last sight of creation at one's dying moment; when the world disappears, and[\*\*delete 'and'] eternity appears full open to view. Gloss).

36. From this analogy of the ultimate evanescent sight of the world, it will be evident to the living soul, that the sight of the phenomenal is wholly lost before it in the noumenal. This is the doctrine of cosmotheism, wherein whole nature is seen in nature's God.

37. He who is acquainted with the sphere of his intellect, is not unacquainted with the fact of the dependency of the arbour of the world to it, he sees the three worlds in himself, in either of his two states of bondage and liberation, (The fettered soul is fastened to the sight of the material and temporal world; but the liberated soul views it in its spiritual light).

38. The visible world though so manifest to view, is entirely lost to sight upon its right knowledge; and the knower thereof in its light, becomes like the setting sun, wholly invisible to public sight, and remains as mute as a clod of silent stone.

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39. The way that is established by the Vedas, and received by the general assent of wise men[\*\*space added]; is to be acknowledged[\*\*acknowledged], as the right path leading to sure success. (vox populi vox dei).

40. He who adheres steadily to his own purpose, by utter disregard of all other objects in his view; is said to be firmly fixed to his point, and is sure to reap his success at the end.

41. Everything appears to one in the some[\*\*same] light, as he is accustomed to view and take it for; and whether this object of his faith is a true or false one, it appears just the same to any

body as he is wont to believe it.

42. This is the conclusion of your question, as I have determined and delivered to you; now be quick and walk your way with perfect ease of your mind, health of your body and agility of your limbs.

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## CHAPTER CCXI.

### LECTURE ON TRANSCENDENT TRUTH.

Argument:--Relation of Brahma as the all-pervading spirit, and of the means of the presentation of spiritual being before one.

Vasishtha resumed:--As I was sitting relating these things to the prince, he honoured me with his obeisance; and then thinking I had dispensed my task to him, rose up to proceed on my aerial journey: (from the Ilāvrita-Varsha of kushadwipa[\*\*Kushadwípa]).

2. Thus I have related unto you this day, O most intelligent Ráma, regarding the omnipresence of the Divine spirit; keep this vacuous view of Brahma before your sight, and proceed everywhere with the peace of your mind: (as you are ever living and moving in the Lord).

3. Know all this to be Brahma itself, and a nameless and unsubstantial void only; it is something unborn and increate, all calm and quiet, and without[\*\*space removed] its beginning, middle and end. (It is infinity in space and eternity in duration).

4. It is said to be the reflexion of the intellect, and named as Brahma from its immensity, it is termed the most transcendent, and something without any designation at all.

5. Ráma rejoined:--Tell me sir, how can we have the sights of the celestial, and of the Siddha and Sádhya spirits, of Yoma[\*\*Yama], Brahma and of the heavenly Vidyádhara and choiristers[\*\*choristers]; and tell me also sir, how the people of the other spheres can be visible to us.

6. Vasishtha replied:--The celestial siddhas, Sádhyas, the Gods Yoma[\*\*Yama] and Brahma, and the Vidyádhara demigods; these together with all other beings of great souls and wondrous might;--

7. Are all visible to you both by day and night, and above, below, behind and ever before you, if you will but look at them -----File: 585.png----- with the eyes of your mind; but if you shut your mental eye against spirituality, you can never have the sight of spirit presented before your view. (This passage is illustrated in the story of Chudaloka. gloss).

8. These beings being habituated to be viewed in our minds, are never afar from us, and as they are represented to be volitive or self willed beings, they are said to be ever roving every where. (The spirits are of two kinds; some stationary in their particular lokas or spheres; and other[\*\*others] to be wondering[\*\*wandering] about. gloss).

9. These volitional beings are as fickle as the living creatures of this earth of ours; and as the volatile winds, which are blowing at random in every direction.

10. These resemble the airy creatures of your imagination and dream, which hover and gather about you by day and night; while the others are devoid of their volition and motion,

and are settled stationery[\*\*stationary] in their respective spheres.

11. If you can in the calm quietness of your mind and soul, secure the reflexion of any of these spirits in your silent and steadfast meditation; you can without fail, have the visitation of the same in the inmost recess of your soul. (and hold your secret communion with it also. gloss).

12. In this manner do men see the gods as they see the siddhas, arrayed with all their majesty and glory, as they are feigned to be in their intense meditations. (Dhyanenaivaparadevah).

13. Now as men of steady minds, find themselves to be soaring to heaven, in the company of the siddhas and clad in all their glory; those of fickle and unsubdued minds, have to take great pains, in order to confine the fleeting object of their contemplation under their control. (It is often dangerous to the unadept novice in meditation, to let slip the object of his contemplation from his grasp).

14. The world is altogether an unsubstantial and imperceptible thing; and is ever as silent and a serene void, as the vacuum of the intellect (or the Divine mind). It appears how-\*

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\*ever as a solid and compact mass, according as the notion we have of it in our consciousness. (i. e. This nothing is thought of [\*\*[as]] something, according to our mistaken notion or conception of it).

15. It does not exist in our unconsciousness, nor does it appear to be in existence or otherwise it is not dull, insensible and unthinking beings; it is a vacuity and nullity, and utterly an intangible and imperceptible thing in our sensibility and unconsciousness of it.

16. It is the nature of the intellect to reflect in itself, and all that is seen about us, is the shadow of that reflexion; the knowledge of substantiality in this shadowy reflection, proceeds from the vanity of the intellect, and not from its nature which **[\*\*[is]]** free from mistake.

17. There can be no talk of causation, production or vegetation, in the nature of the universe; which being an absolute void, is entirely devoid of the elements of cause and effect. (Ex nihilo nihil fit**[\*\*hyphens replaced by spaces]** &c**[\*\*.]**).

18. That which appears to be produced, is only a void in the midst of primeval vacuum (teo et beo); nor can there be the attribution of unity or duality to the infinite vacuity.

19. Yet the world appears as something existent in your mind; and as visible before your eyes; and this happens in the same manner as you have the consciousness and sight of your dreams; in the unruffled calm of your hollow sleep.

20. As imagination causes the mountains and mountainous regions, to rise in the hollow sphere of our minds; but neither is the one nor the other found to be really existent therein; such is this creation an airy working of the divine mind; (and leaving no trace of it left behind).

21. Hence it is the nature of the wise and sapient, to remain as quiet and mute as motionless blocks of wood or stone; and the character of great minds, to manage themselves as wooden puppets, moving wholly as they are moved by the prime mobile power of God alone: (Without being actuated by their own desire, or deeming themselves as free agents).

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22. As the waves are seen to roll about on the surface **[\*\*add: of]** waters, and as the eddies are whirling round and hurling head



long into the deep; so the whole creation and all created things, turn about the pivot of the great Brahma alone. (Not an atom herein, has an excentric course of its own).

23. As vacuity is inborn in the firmament, and undulations are immanent[\*\*immanent] in the air; so are these creations inherent and inseparably connected with the divine spirit, in their amorphous or formless and ideal shapes. (This passage maintains the idealistic[\*\*corrected typo: ideal. istic] theory of the ancients).

24. As an air drawn castle of our will or imagination, presents a substantial shape before us with all its unsubstantialness; so does this world appear as a campact[\*\*compact] frame exhibited before us, notwithstanding its situation in the formless mind of Brahma.

25. All these three worlds, that we are accustomed to believe as real ones, and as seats of our temporal as well as spiritual concerns; are all void and formless, and as unreal ones as the airy castles of our imagination.

26. As it is the thought of our minds, that creates full populous cities in them; so it is the thought of the mind of God, that creates these numerous worlds, and presents them to our minds and eyes.

27. Though ever and all along thought as a reality, this visible world bears no meaning at all; and resembles the sight of a man's own death in his dream.

28. As a man sees the funeral of his dead body, conducted by his son in his dream; so the unreal world is seen as a reality, in as much as it is reflected as such by its supreme contriver.

29. Both the entity and non-entity of the cosmos or world, constitute the corpus of the immaculate deity; just as a fictitious name applied to a person, makes no difference in his personage.

30. Whether what I have said is true or not, (that the siddhas and others are mere imaginary or spiritual beings),

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you have nothing to lose or gain therefrom, (because we have no concern whatever with them); and as it is useless for wise men[\*\*space added]

to expect any reward by casting fruits into the Phálgu river, so it is of no good to the intelligent who have known the true God, to take the pains of invoking the aid of the minor Gods[\*\*gods] instead of Him.

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## CHAPTER CCXII.

### ON ASCERTAINMENT OF TRUTH.

Argument:--Thinking God as the Ego, Brahmá and the creation, and the description of God.

Vasishtha resumed:--The man that considers himself as the Ego, from his possession of the intellect and intellectual powers in him; elevates him to the rank of Brahma and contains the whole world in himself.

2. As the Lord Brahmá or Hiranyagarbha remained in this state (of the totality of souls[\*\*]) he was not then the creator of the world; but was alike the increate Brahma-[\*\*--]the everlasting god, as he continued from all eternity. (Brahmá assimilating himself to the impersonal God, had no personality of himself, so the holy trinity was all One, before the Lord caused his coeternal son to create the world; as nothing was created but by the son).

3. It is in our consciousness, that the world appears in this manner, and is like the mirage in a desert, where its very unreality shows itself as a reality. (Hence our consciousness, is not always the test of truth).

4. It is since the creation, that the primeval vacuum began to present, the blunder or false[\*\*falsity] of the world in itself; but how and whence arose this blunder, unless it were the presentation of Brahma himself. (Delusion is god also).

5. The world is a whirlpool (a revolving sphere), in the vast ocean of Brahma (i. e. in the great expanse of vacuum). Where then is the question of unity or duality in this, or the talk of the dualism of the eddy from the waters of the deep)[\*\*delete ')], or how can there be the topic of unity in want of a duality. (The world is therefore Brahma-dharma or an hypostasis of God. gloss).

6. The great Brahma is profoundly quiet, and having his intellect inherent in himself, he is conscious of his being the

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great or sole Ego (or the totality of beings) in his mind, and sees himself as the midst of the vast expanse of vacuity.

7. As fluctuation is inherent in air, and heat is inbred in fire; and as the moon contains its coolness in itself, so does the Great Brahma brood over the eternal ideas of things, contained in the cavity of his fathomless mind.

8. Ráma rejoined:--Tell me sir, how does the divine mind come to think of and brood upon his creation; when the eternal intellect is ever employed in its process of intellection. The course of Divine thought being unobstructed from eternity to eternity, its even tenor cannot be supposed to be now and then turned to the act of creation, or even said to be brought in its

action and motion, since the time that this creation first began to exist (There can be no talk of the beginning or end of the world before eternity).

9. Vasishtha replied:--It is even so, O Ráma! the great Ego of God always thinks of everything in itself; and the increate and ever existent spirit of God, has never anything unknown to his knowledge. (The evolution and involution of the world, are known by the terms of its creation and annihilation).

10. The vacuous Brahma is ever and every where present both in creation and non-creation (i. e. both before as well as after it); and there is nothing that is known to him as existent or nonexistent at any time, (since the ignorant know the world as existent, and the learned consider it a nihility; but the Lord knows them all in himself).

11. As the mind is conscious of its fluctuation, and the moon of her coldness; and as the air knows its voidness, so doth Brahma know himself as the Ego, and never thinks himself without the other. [\*\*(]They are Misra or combined together).

12. Such is the entity of God, and never unlike to or otherwise than this; and whereas the world is without its beginning and end, it must be as imperishable as Brahma himself. (The world is without end).

13. It is only from your want of sufficient intelligence, and hearing of or prejudice in the word non-ego; that you are led to the belief of a duality, in the undualistic unity of the Deity.

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14. Never does any body nor anything here, think of itself of anything whatever; there is none and naught whatsoever, that can think unless it is the same with the Divine Ego.

15. The apparent threefold[\*\*space removed] world, ever appears in this manner;

as one with and inseparable from God what dwells alike and evenly in all, which composes one uniform whole, without admixture of any diversity or duality: (all which blend together in harmony in one universal unity).

16. Know O Ráma, that[\*\*there] is nothing like a rock or tree, [\*\*[that]] is produced in empty vacuity; so these seeming solid worlds, can never be produced in the vacuous spirit of Brahma: (but are all mere phantoms of what they appear to be) know this, and go on freely in your own way.

17. Precepts to men of little intelligence and doubtful minds, fail to persuade them to the knowledge of truth; and so long as they can not comprehend the unity, they are ever apt to believe in the multiplicity of objects.

18. Neither precepts nor sástras, can lead the ignorant to the knowledge of truth, unless they can get rid of their prejudice of diversity, which the creator Brahmá, has spread over the minds of men.

19. Ráma rejoined:--I understand sir, what you say (regarding the ego as the agent); but I beseech you to explain it by some illustration, for my clear knowledge of it.

20. What does the supreme Brahma do, by his assuming the title of ego or thinking agent to himself; you know all this (by your vast knowledge), though it is not quite satisfactory to your audience.

21. Vasishtha replied:--The supreme One that was quite indistinct before (as the undistinguishable chaos); becomes after his assumption of the title ego to himself, divided and distinguished into the distinct essences of vacuum, space and its directions

and time with all its divisions. (The ego itself is diversified into these various forms).

22. The ego then assuming its personality, finds many such distinctions appearing before itself; which are quite impercep-

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\*tible in its state of impersonality. (The personal soul only, is conscious of these).

23. The knowledge of these vacuous principles[\*\*,] their qualities and attributes, which is preserved in the soul in the forms of their abstract ideas; is expressed afterwards by certain symbolical sounds or words, which are also as void as air. (A word is a breath, and the breath is air).

24. It is thus the formless and vacuous principle of the ego, entertains in itself or its soul, the notions or knowledge of times and space in their ideal forms.

25. This universe which appears as the rechauffe or reflex of the ideal of the ego, and seems as the visible and substantial world, is in reality but the intangible Brahma, and appearing as the tangible non Brahma to view.

26. The world is verily the quiet spirit of Brahma, it is one with Him, and without its beginning, middle or end; it is verily the void of Brahma, who assumes to himself the titles of Ego and the living soul, vacuous himself in his own vacuous self, as this vast and extensive phenomenon, and as something otherwise than what He is. (The world is the mirror of the divine Mind and its thoughts).

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CHAPTER CCXIII.

## NARRATION OF RAMA'S[\*\*RÁMA'S] PRIOR PUPILAGE UNDER VASISHTHA.

Argument:--Vasishtha's relation of a lecture delivered to Ráma in a former birth.

Vasishtha continued:--O Ráma, the destroyer of thy enemies, this very question that you have asked me today, was put to me once before, when you had been a pupil under my discipline.

2. In a former age, there was once this spiritual discourse betwixt ourselves, when you had been a pupil of mine in a certain forest (according to Metempsychosis), the present is but a repetition of a past life. The wheel of life rolls and revolves incessantly from age to age.

3. As I sat there as your preceptor, and your sitting in my presence as my pupil; you then had put this very question to me, with the gravity of your understanding.

4. The Pupil said:--You sir that know all things, now deign to remove this doubt and difficulty of mine, regarding what things die and perish at the great deluge, and what things are not liable to destruction.

5. The Preceptor replied saying:--Know my son, that the relics of all things are utterly destroyed at the last deluge; as your thickening dreams disappear in your sound sleep.

6. The hills and rocks on all the ten sides[\*\*space added] of the earth, are all destroyed without any distinction, and of the actions of men and routine of their business, there remains nothing behind.

7. All beings are destroyed at the end, and the great void (that is the receptacle of all bodies), becomes a perfect void.

8. The Gods Brahma, Vishnu, Indra, Rudra and others, that are the prime causes of the causal agencies of this world, do all become extinct at the end of the world, and there remains no vestige of them at last.

9. There remains only the great vacuity of the divine intel-\*

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\*lect, which is ever existent and undecaying; and this appears from the divine spirits[\*\*spirit] remaining as the witness both of annulations[\*\*annihilations] as also of the regeneration of the past and future worlds.

10. The entity never becomes a non-entity, nor the non-entity never comes to be an entity; tell me therefore where the past world disappears, and from whence the future world comes to existence.

11. The Preceptor replied:--This world, my boy, is not wholly destroyed nor does it become altogether extinct; and it is quite true that nothing never goes to nothing, nor does anything, nor does anything[\*\*delete last 3 words] ever proceed from a nihility.

12. That which is an entity in reality, never becomes a non-entity in anywise, and how can that which is inexistent of itself, ever become a nil and null afterwards (Ex Nihilo nihil fit &c[\*\*.] ).

13. Where is water to be had in the mirage, and when are the two seeming moons to be[\*\*space added] seen in the sky; where are the delusive hairs found to be floating in the air, and when does a false conception prove to be true. (So the seeming world is a nullity, although it appears awhile as something to our deluded sight).



14. Know my son, all these phenomenals to be mere delusions, and without any reality in them; they appear as cities and towns in our dreams, and are ever obtrusive on us.

15. They are however liable to vanish away quite out of our sight at last, as our dreams disappear upon our waking, and as our waking scenes are lost and hid under the veil of our sleep.

16. As we know nothing where the city of our dreaming, vanishes away at last[\*\*space added] upon our waking; so we are quite ignorant about that chaotic void, wherein the universe submerges upon its exit.

17. The Pupil rejoined:--If the world is a nullity as you say, then sir, be pleased to tell what is it that thus appears to and disappears from us by turns; and what is that vacuous intellect which presents this extensive view before us; as also how does the void present its reflexion of the plenum and to what purpose.

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18. The Preceptor replied:--It is the vacuous sphere of the intellect, my boy, that thus shines with its transparency; and it is this reflexion of it which is called the world, which is no other than this.

19. It is the reflexion of the widely extended substance of the great void of the intellect; and this apparently solid figure of it, is no other than the same transpicious form of that intellect. (So says the sruti, Brahma reflects his twofold[\*\*space removed] forms to us, the one opaque and seen with our naked eye, and the other translucent and viewed by our mental sight).

20. The incorporeal Brahma like all corporeal bodies, presents both a fair as well as a dark complexion; (the one being

his clear or intellectual form seen by the clear sighted, and the other his hazy[\*\*hazy] figure viewed by gross understandings). He also discloses himself some times and closes at another, which cause the creation and annihilation of the world. (Manu calls it the waking and sleeping of God, and others the evolution and involution of the divine spirit).

21. The clearness of the divine spirit, ever remains the same and unaltered, both before and after the creation and its dissolution; as a fountain of limpid waters is always clear, whether it reflects the shadows of its bordering harbours or not. (No change in nature can affect the spirit of God).

22. As a man remains unchanged in his sleep, whether he be dreaming or enjoying his sound rest; so the spirit continues alike in its intellect, whether it is in the act of creation or annihilation.

23. As the ideal world appears to be calm and quiet, both in the dream of the dreamer, as well as in the sound sleep of the sleeper; so this visible world of ours is ever viewed in its calmness, in the tranquil spirit of the Lord and of the contemplative saint.

24. Hence I do not recognize the existence of a vacuum or sky, any where and independent of our soul; nor can we expect the same sphere appearing in the souls of others, as it does in ours according to our view of it.

25. If we can perceive the light of our intellect, even at the  
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point of our death, and disappearance of the world from us; why should we not conceive the same to be the case with others, and that they do not perceive the same intellectual light also in their consciousness. (This is an evidence of the immortality in our souls).

26. The Pupil rejoined:--If such is the case, that others who are awake, have the same view of the world, as the dreamer has in his dream; then I believe that all those that are living, have the same view of the world as those that are dying, (i. e. A mere faint idea of it and not a substantial one).

27. The preceptor replied:--So it is, O my intelligent lad, the world then does not appear in its real form (of a solid body to the dreamer and the dying), as it appears as a reality to the intellects of others (that are waking and living). Idealism presents the true picture of the world.

28. The world does not appear and is not anything, and nothing that is real or has any reality in it; it is a mere reflexions[\*\*reflexion] of the intellect, and there can be no reality in our false sight of it.

29. It is apparent everywhere, and seems to be in every way at all times; but it does not exist [in reality] in any way[\*\*space added], anywhere or at any time[\*\*space added].

30. And because it is both the real and unreal form of Brahma, it is both a reality as well as unreality likewise; and being of the intellectual void, is never destructible nor ever destroyed.

31. The vacuous entity of the supreme intellect, which exhibits the phenomena of creation and its destruction (in repeated rotation), abounds with our misery only, if we attend to its occurrences with any degree of concern; but it does not affect us at all, if we can but remain altogether unconcerned with its casualties.

32. All these appearances exist every where at all times, in

the same manner as they appear to the ignorant; but in truth, they appear in no where, in any manner or at any time to the wise and learned, (who know the nature of worldly delusions).

33. It is the one self-same Being that appears as a god in

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one place, and as a pot or clod in another. Here he is, seen as a hill and there as a rill or dale; He is an arbour here, of furze or bush there, and the spreading grass in another. He is the moving and movable some where and the unmoving and unmovably[\*\*unmovable] else where; and He is the fire and all other elements also everywhere.

34. He is entity and nonentity, and both vacuity and solidity also; He is action and duration, and the earth and sky likewise. He is the being and not being, and their growth and their destruction likewise, and He is good as well as the evil, that attends on one and forefends another.

35. There is nothing that is not He, who though one is always all things in all places; He is in and out of everything, and extends along the beginning, middle and end of all things. He is eternity and duration and the three divisions of time also; (i. e. the present, past and future, called the triple time).

36. He is all, and existent in all things, in all places and times; and yet He is not the All, and neither existing with anything at any time or place; (but is but dimly seen in these His lowest works. Milton).

37. Know now, Ráma, that Brahma being the universal soul, He is all in all places and times; and because Brahma is the conscious soul, He exhibits all things to our consciousness, as if they were images in our dreams or the creatures of our imagination. (i. e. A corporeal God only can form a formal and plastic

world; but the intellectual soul of God, can make only a formless and immaterial creation, as we see in our dream and phantasies).

38. The maker of the terrene world, must have an earthly body; and the framer of the woody arbours must have a wooden frame, but the Lord God of all, has neither a corporeal body nor a material shape. (Thus they frame a fire, air and water God, but the true God is none of these elements).

39. Others make a mountain God as the Lord of all; and some even make and worship a human figure as the supreme God: (and so are all the heathen Gods represented in human figures).

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40. Some make a picture the Lord and maker of all; and others make some image as such, and worship it as the great God of all.

41. But there is only one supreme Being, who is the maker, supporter and the Lord God of all others; He is without beginning and end, and the Lord Brahma, whose spirit upholds and supports all others.

42. A straw made image or an earthen not, is attributed with divine powers, and represented as the Most high; and so the formless God is shown in frail images, which are made and destroyed by human hands.

43. An outward object is made the actor and enjoyer of acts; but the wise know intelligence only, as the active and passive agent of all actions.

44. But the truly wise[\*\*deleted '.'] (i. e. the vacuist) acknowledges no active nor passive agent of creation; although many among the

wise (i. e. the Páshupatas) recognize one God alone, as the only actor, and enjoyer of all.

45. All these views may be probable, and well apply to the most high, who is the sole object of all these theories; and as there is nothing, which can be positively affirmed or denied of Him. (Here the vacuist Vasishtha is a tolerator of all faiths, as suited to the capacities of the different understanding of men).

46. All these believers look to their desired objects, as manifest to their view in the vacuous space of their intellects, and by viewing the whole world in themselves, they remain undecayed at all times.

47. All visibles and all laws and prohibitions, together with all desires and designs of men; are confined with their knowledge of them in themselves. Hence those that are true to their faiths, and firm in the observance of their duties and performance of their acts, are verily of the nature of the divine soul, by their viewing all nature in themselves.

48. This very doctrine was inculcated to [\*\*[you]] before, when you had been a pupil under my preceptorship; but as you could not fully comprehend it then, you are doomed to another birth,

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to learn it again from me. (Vasishth[\*\*Vasishtha] means to say that he is immortal, though Ráma may have his transmigration in many incarnations).

49. The world representing the longsome[\*\*space removed] dark and dreary

winter night, presents the pure light of knowledge, shining with the serene and cooling beams of the autumnal lunar disk; now O Ráma! as you [\*\*[are]] edified by your pure intelligence, shake off the dross of dull ignorance from you, and continue in the

discharge of your duties, as they have lineally descended to you and to your royal race.

50. Do you remain released from your attachment, to all things of this temporal world; and relying solely in the One supreme and universal soul, whose pure nature is preceptible[\*\*perceptible] throughout all nature; then be as lucid as the pellucid sky, with the peace of your mind and transfort[\*\*transport] of your soul, and learn to rule your realm with justice and equity.

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## CHAPTER CCXIV.

### DESCRIPTION OF THE GREAT JUBILEE OF THE ASSEMBLY.

Argument:--Demonstration of the exceeding exultation of the audience at the close of the long winded lengthy lecture.

Valmiki[\*\*Válmíki] related:--As the sage had finished saying these things, or so far, the celestials sounded their trumpets from heaven, as the clouds resounded in the rainy skies, with showers of nectarious rain drops (on the earth below). The face of the sky was whitened on all sides, as by drifts of snowfalls in hoary winter, and the surface of the earth was covered by rain drops, dropping like showers of flowers. (The sound of celestial trumpets, is ever accompanied with or followed by a shower refreshing rain).

2. The earth appeared to be blessed with prosperity in the beauty of the flowers, stretching their pistils and peduncles[\*\*ok/SOED] like beauties in their evening decorations, and sending afar the fragrance of their farinacious[\*\*farinaceous] dust, like the perfumery on the

persons of fairies, their outer garniture[\*\*ok/SOED] and inner cool sweetness  
are verily the gifts of the Gods.

3. The falling flowers of heavenly arbors, dropped down from their dried boughs, by the rampant and apish hurricane of heaven, are now vying with the glittering stars, scattered all over the face of the firmament, and deriding at their grin laughter with their bashful and blushing smiles.

4. The lowering clouds accompanied with sounds of trumpets, and dizzling[\*\*drizzling] rain drops and falling of flowers, (which bore resemblance to one another); next lighted upon the court hall, like the shadewy[\*\*shadowy] snow fall on Himálaya's head, and filled  
the assembly with wonder, and gaping mouths and staring eyes.

5. The assembly seated in their order, took hold of handfuls of these heavenly flowers; and poured them upon Vasishtha with their obeisance, and cast away all their earthly cares and

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woes with those celestial offerings to the sage. (Every offering confers and recurs, with an equivalent blessing to the offerer).

6. The King Dasaratha said:--O wander[\*\*wonder]! that we are so lightly released of our cares and woes, in this wide extended vale of miseries of the world; and that our souls are now lightened of their throws by your grace, like the heavy clouds lightened of their weight, and floating lightly at last on Himálayas.

7. We have reached to the goal of our acts, and seen the end of our miseries of this life; we have fully known the knowable One (that is only to be known), and have found our entire rest in that supreme state (by your good grace alone).



8. We have known to rest in the ultimate void in our meditation, and to get rid of our erroneous thoughts of bodies, by means of our intense application to the abstract (or Platonic abstraction).

9. It is by our riddance from the coinage and vagaries of our imagination, and by our escape from the feverish fervour for the sights of the dreaming world; as also by our ceasing to mistake the shells and cockles for silver, and by our deliverance from misdeeming ourselves as dead either in our sleep or dream, (that we may be enabled to the true knowledge of ourselves &c[\*\*.] ).

10. It is by our knowledge of the identity of the wind and its oscillation, and of the sameness of the water with its fluidity; as also by our distrust in this talismanic world, and in this fairy land of our fancy, (that we can attain to the knowledge of truth &c[\*\*.] ).

11. It must be by our discredit in the magical scenes of this world, and in the aerial castles of fairies; as also by our mistrust in the limpid currents of the mirage, and in the aerial groves and double moons of heaven, (that we can come to know the truth).

12. It is no earthquake, if our tottering foot steps should shake and slip in our drunkenness; nor can we view a ghost in a shadow as boys do, nor see the braids of hair hanging down from the clouds in heaven.

13. From these and other instances; which you have given

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for our instruction; you have sir, at once effaced our credit in the visible sights of this world.

14. Ráma added:--My ignorance is dispelled, and I have

come to the knowledge of truth by your good grace; and O thou chief of sages, I acknowledge thee to have brought me to light from my impervious darkness.

15. I am freed from my doubts, and set to the light of the true nature of God; and I will now act as thou sayst, in acknowledging the transpicuous[\*\*ok/SOED] truth (or viewing God as manifest in nature, and not as hidden under her veil).

16. Remembering and reconsidering thy words, that are so fraught with ambrosial sweetness and full of delightful taste; I am filled with fresh delight, thou[\*\*though] already satisfied and refreshed by their sense (i. e. the more I think of them, the happies[\*\*happier] I seem to feel myself[\*\*hyphen removed]).

17. I have nothing to do for myself at present, nor is there any[\*\*anything] left undone or remaining to be done by me. I am as I am and have ever been, and always without any craving for me. (This state of self-satisfaction and self-sufficiency, is the highest bliss for man).

18. What other way to our true felicity can there be, than this that has been shown by thee? or else I find this wide-extended field of the earth, to be so full of our woe and misery.

19. I have no foe to annoy me nor a friend to give any joy to me; I have no field to work in, nor an enemy to fear nor a good soul to rely in. It is our misunderstanding that makes this world appear so troublesome to ourselves, while our good sense makes it all agreeable to us. (If the world will not suit thee, suit thyself to it).

20. How could we know all this (for our happiness) without thy good grace unto us; as it is never possible for a boy, to ford and cross over a river, without the assistance of a boat or bridge.

21. Lakshmana said:--It is by reason of your removing the doubts, that had been inherent in and inherited by me in my repeated births; and it is by virtue of the merit, that I had acquired in my former births; that I have come to know

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the truth this day, by the divine sermon of the holy sage; and to feel the radiance of a holy light in me, shining as brightly as the cooling beams of moonlight.

22. It is strange that in disregard of this heavenly bright and vivid light, that[\*\*delete 'that'] men should be entangled in a thousand errors, and be burnt at last as dried wood or fuel, by their foul mistake and great misfortune,[\*\*.]

23. Viswamitra said:--O! it is by our great merit, that we have come this day, to hear this holy lecture from the mouth of the sage; and which has at once expurgated our inner souls, as a thousand lavations in the clear stream of Ganges.

24. Ráma rejoined:--We have seen the highest pitch of all prosperity, and the best of all that is to be seen; we have known the end of all learning, and the last extremity of adversity; we have seen many countries and heard many speeches; but never have we heard, nor seen nor known anything better than the discourse on the beauty of the soul, which the sage has shown to us to-day.

25. Nárada added:--Our ears are purified to-day, by the hearing of what we have never heard heretofore; to be preached by Brahma or the Gods above or men below.

26. Lakshmana rejoined:--Sir, you have entirely dissipated all our inner and outer darkness also; and have shewn us the transcendent light, of the bright sun of the Divine soul.

27. Satrugna said:--I am satisfied and tranquilized, and uncomposed in the supreme soul; I am for ever full and perfect in myself, and sit quite content with my soleity[\*\*solity].

28. Dasaratha repeated:--It is by the merit of our deeds, done and acquired in our repeated lives, that we have been, O thou chief of sages, sanctified this day by thy sacred and sanctifying speech.

29. Válmíki related:--As the king and his courtiers, were speaking in this manner, the sage oped his mouth again, and thus bespoke his words fraught with pure and purifying knowledge.

30. Vasishtha said:--Hear me, O thou moon like king of Raghu's race, and do as I bid you to do; Rise now and honour  
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the assembled Brahmans, who deserve their due honour at the close of a discourse.

31. Rise therefore, and satisfy their desires with thy ample[\*\*=print] gifts; and thou will obtain thereby, the merit that attends on the learning of the vedas, and doing thy duties according to their dictates.

32. It is incumbent on even a mean worm-like[\*\*hyphen added] man, to honor  
the Brahmans to their utmost at the termination of a sermon on salvation; how much more important must it then be on the part of a monarch to acquit himself of this necessary duty.

33. Hearing this behest of the sage, the king held his reverential silence; and beckoned to his heralds to proceed to all the ten sides of his dominions, and invite thousands of Brahmans, that are acquainted with the vedas forthwith (to the royal court).

34. He bade them to go to Mathura, Suráshtra and Gauda, and to bring with them with due respect all the Brahmans, that are born of Vedic families, and are abiding in those districts and lands.

35. There then assembled more than ten thousands of Brahmans to the royal palace, and the king fed them all alike and paying particular regard to the more learned among them.

36. He treated them with the best sorts of food and rice, honoured them with their honorariums, and gave them a good many gifts; and after honouring them in this manner; he offered his oblations to the manes of his ancestors, and gave his offerings to the tutelar gods of his house. (A Brahman has his precedence[\*\*presidence] in a feast to the Gods and patres; but the merit of giving a feast is lost unless it is followed by other gifts[\*\*]).

37. The king next treated his friends and relatives with proper repast, and then fed his companions and servants and the citizens all on the same day. His attention was at last directed to the feeding of the poor and needy, and of the lame and blind and lunatics.

38. Having discharged to his utmost the duties of the festival, he commanded a great festivity to be held in his hall, all

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over decorated with silk and embroidery, and with gold, gems and pearls.

39. The city then being adorned and lighted, like the ever bright mount of Meru, there went on a merry dance and ball of giddy girls and players in every house: (as a sign of general joy).

40. There was a ringing of bells and sounding of cymbals[\*\*cymbals]

all about, with the beating of drums and trimbrels[\*\*timbrels] at every door; flutes and wind instruments were blowing on every side, and guitars and wired instrument were playing with loud gingling[\*\*ok/SOED], and vying with each other.

41. The markets were closed, and the marketers stopped in their course; the air appeared as an arbour of plants, shaking with the uplifted and quavering and waving arms of the merry dancers in the streets; and it seemed as the starry heaven, by the glittering light of the teeth of strolling players, displayed in their comic dance and loud laughter.

42. There was the heroic dance attended by the loud shouts of the players, and melodramas accompanied with the soft and sweet strains of the performers, there was also a staggering and strutting dance on one foot and leg, and thumping the ground with the other.

43. Here they flung wreaths of flowers glittering like stars and falling down in showers; and there the scattered flowers, which were strewn over the ground as rain drops, were indiscriminately trodding[\*\*trodden] down under the feet of passers.

44. Here the actresses dance[\*\*danced] about with their loose ornaments and gestures of love; and there the bards chanted their hymns with clearness, as the Brahmans recited them and the songstresses sang.

45. Here the sots and toppers drank their fill of wine; and the food mongers fed upon their eatables of various kinds (i. e. some were seen to be indulging [\*\*[in]] their drink and others in their eating).

46. The insides of houses were daubed with wine, as the outer bodies of the princes with ointment of moon light hue.

47. The attendant[\*\*attendant] servants and waiting maids on the king,

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sauntered about trimmed in gaudy attires of various colours;  
and graced the royal festival with their decorations of necklaces  
and sweet perfumes on their persons.

48. The sprightly ballet girls, being besmeared with a paste  
of all perfumeries (called the yaxa[\*\*yaksha] dust), and decorated with  
glittering ornaments, repaired to the ball at the royal hall with  
all alacrity.

49. Thus the king Dasaratha held his entertainment for a  
whole week, and passed full seven nights in festive mirth and  
rejoicing; while he distributed his gifts and food for as many  
days, which redounded to exhaustless prosperity on earth.

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## CHAPTER CCXV.

### EULOGY ON THIS WORK AND THE MODE OF ITS RECITAL.

Argument:--Válmíki speaks in praise of this work to this pupil  
Bharadwája,  
and blesst[\*\*blesses] him to be as blessed as the divine Ráma with the  
hearing of it.

Válmíki said:--O most intelligent Bharadwája, and  
the chief of my pupils, you have now heard how the  
great Ráma and others, came to the knowledge of the  
knowable One, (that is only to be known), and passed across  
this vale of misery and sorrow, by their attention to these  
lectures.

2. Do you thus fix your sight to the light of Brahma, and  
conduct yourself gladly, by abandoning all your affections and

cares of this world, and by remaining dauntless with your living liberation and tranquility of mind.

3. Know, O thou sinless one, that the learned and the meek, that do not mix with the society of worldly men, but remain steady as Ráma and others in their right principles, are never liable to be deluded although they are beset by temptations on all sides.

4. Thus these men of great natures, as the king Dasaratha and the prince Ráma and his brothers, together with companions, have attended to the state of the living liberated (even in their life time).

5. Thou my son Bharadwája! that art naturally of a liberal mind, hast now become more liberated at present, by thy hearing of these sermons on the salvation of our souls.

6. It is possible even for boys to obtain their liberation, by their attention to those holy lectures, as the most evident and surest means to salvation; and cannot therefore fail to convince thee of the truth thereof.

7. As the high minded and sinless and sorrowless sons of Raghu's race, have attained to their holy state of perfection

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and self-liberation; so do thou also obtain that best and highest state, by your attending to the lectures of the divine sage Vasishtha.

8. It is by advice of the good and service under the great, as also by means of humble inquiries to and explications of the learned;[\*\* semi-colon not needed] that weak[\*\*weak] men of good understandings, can know the knowable, as the Rághavas and others did under Vasishtha.



9. The ties of avarice and affection that have fast bound the hearts of the ignorant (to this world); do all tend to debar them like playful boys from inquiring into the means of their liberation, until they become too old to benefit by their knowledge.

10. Those that can discern the minds of high minded men, can only come to their knowledge of truth; and such men only have no more to return to this world of woe; and this is the substance of all that I can speak to thee. (i. e. know and have the minds of the great, in order to become as great thyself, so says Gay in his Fables. (Hast thou fathomed Tully's mind, and the vast sense of plato's[\*\*Plato's] head)[\*\*]).

11. Having first received your instruction from the preceptor, you must weigh well and digest its meaning in yourself; and then communicate its sense, to the most sensible and intelligent student. This is said by sages and saints, as the trivium of science; know this and you need no more, to become wise when your boyhood is over.

12. Whoso will read this book, not without understanding its sense and whoever will manuscript it without the expectation of getting its fee; as also anybody who will recite or cause it to be recited (to a public audience), either with or without any desire of reward, shall have his ample recompense in the land of Áryas, (both in his present and future lives). (So it is with the public preaching of its doctrine).

13. These men receive the reward, awaiting on the performance of the Rájasuya sacrifice, and are entitled to their heavenly seats in their pure essence; as often as they ascend to it after their demise on earth, and until they attain their final liberation, which attains on them as prosperity does on the  
-----File: 609.png-----  
meritorious, (after the third transmigration of their expurged souls).

14. It was at first that the God Brahma of unknowable form, had composed this work in his excellent diction; and then considering it as the only means to the liberation of mankind, had revealed it to the assemblage of saints, (of which Vasishtha or Válmíki has made this version). Let nobody therefore take the truthfulness of this saying for an untruth.

15. At the close of the recital of these lectures, on the means of human salvation, it becomes every sensible man[\*\*space added] of good sense, to honour the Brahmans with diligence; and to serve them with their desireable[\*\*desirable] gifts of food and drink, and furnish them with goodly houses for their lodging.

16. They should also be rewarded with their honorariums, and supplied with monies to their hearts[\*\*hearts'] desire, and to the utmost capacity of the donor; and then the giver or master of the ceremony should rest himself assured, of having acquitted his duty to and reaped its merit to the intent of the sástras.

17. I have thus rehearsed to you the great sástra, in elucidation of divine knowledge and its pure truth; with addition of a great many tales and stories, serving as example and illustrations of the abstruce[\*\*abstruse] doctrines for your clear understanding of them. May your hearing of these, serve to lead you to your utter indifference of this world, and to the desire of your liberation in it, while you are alive herein. May this tend also to your continued prosperity, in order to engage your attention towards the perfection of your knowledge and devotion, and to the discharge of the duties of your station without failing.

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CHAPTER CCXVI.

## CONCLUSION OF THE CELESTIAL MESSENGER'S MESSAGE OF LIBERATION.

Argument:--Acknowledgment of the obligation of Arishtanemi and others, to their preceptors and preachers.

Válmíki continued to say:--I have thus related to you, prince, whatever the pot born Vasishtha had taught and preached to the princes; and it is certain that you will attain the same elevated state, as they did by the hearing of these lectures on sacred knowledge.

2. The Prince Arishtanemi replied:--O Venerable sir, your kind look is enough to extricate us from bondage in this world; and it is hence that I am not only brought to light, but saved from the ocean of this world by your favour.

3. The Heavenly Messenger said:--After saying so, the said prince seemed to look amazed in his look; and then he began to speak these words to me with a graceful voice.

4. The Prince said:--I bow down to thee, O Messenger divine, and wish all safety to attend on thee; it is said that the friendship of the good is attended with seven benefits, all [\*\*[of]] which hast thou[\*\*thou hast] conferred upon me.

5. Now return in safety to your seat in the heaven of Indra, and well know that, I am both gladdened as well as grown insouciant of worldly concerns, by hearing this discourse of thine.

6. I shall continue to remain here for ever more, and without feeling any anxiety, to think well and ponder deeply into the sense of all that I have heard from thee. Now I tell thee, O Lady! that I was quite surprised (to see so much civility on the

part of a prince).

7. He said:--I have never heard before, such words and  
fraught with so much knowledge, as I have come now to hear

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from thee; It has filled my inward spirit with as much joy,  
as if I have drunk my fill of an ambrosial draught just now.

8. I then repaired to thee, O thou sinless fairy, at the  
bidding of Válmíki; in order to relate unto thee all that thou  
hast asked of me. And now I shall[\*\*space added] bend my course,  
towards the  
celestial city of Sakra.

9. The fairy said:--I must thank thee now, O thou very  
fortunate emissary of the Gods! for all that thou hast related to  
me; and my knowledge whereof, has entirely composed my  
spirit, by its benign influence.

10. I am now quite satisfied in myself, and will ever remain [\*\*[free]]  
from sorrow and all the sickening cares of life; and you may  
now [\*\*[go]] to your destination at Indras, with all speed attending on  
your journey thither.

11. So saying Suruchi-[\*\*--]the best of fairies, continued to keep  
her seat on the slope of the Himálayas, and contiguous to the  
Gandhamádana mount of fragrance, and reflect on the sense of  
what she had heard (of divine knowledge).

12. Now as you have fully heard, my son, all the precepts  
of Vasishtha, you are at liberty to do as you like, by your  
weighing well their purport. (For the effecting of your liberation  
which is the main object of man, both in this life as well  
as in the next).

13. Káranya said:--The remembrance of the past, the sight

of the present, and the talk of future events, together with the existence of the world; are all as false as the sights in our dreams or of water in mirage, or as the birth of a boy of a barren woman.

14. I gain nothing from my deeds, nor lose aught by what is left undone; I live to do as it happens, or at the impulse of the occasion and without any assiduity on my part.

15. Agasti said:--Kárunya--The worthy son of Agnibesya[\*\*Agnivesya], said in the aforesaid manner, and continued to pass his time in the discharge of his duties, as they occurred[\*\*occurred] to him from time to time.

16. And you O Sutikshana[\*\*Sutíkshna]! should never entertain any doubts regarding the acts, that you shall have to perform after  
-----File: 612.png-----  
your attainment of divine knowledge, (Lest they entail their retribution on you afterwards). Because dubitation[\*\*ok/SOED] destroys the virtue of the deed, as selfishness takes away its merit.

17. Upon hearing this speech of the sage, which reconciles the duplicity of action and reflection, into the unity of their combination; he bowed to his preceptor and uttered as follows with due submission to him.

18. Sutíkshana[\*\*Sutíkshna] said:--Any action done in ignorance of the actor, is reckoned as no act of his, unless it is done in his full knowledge to be taken into account. (So the brute activities of the giddy mob, bear no value or blame in them before the wise). But actions done with reason and reasonable men, are invaluable in their nature. All our acts are best seen by the light of the intellect as the actions of stage-players are seen only in the candle light. (So are all our mental and corporeal acts, actuated by the essence of the great soul in us).

19. It is the presence of the supreme soul in us, that the action of our hearts, directs the motions of our bodies; as it is the malleability of gold, that moulds it to the many forms of jewelleries. (Hence we should never reject the one for the other).

20. As it is the great body of waters, that gives rise to the boisterous waves, as well as the little playful billows, that heave and move in our sight; so it is the inbeing[\*\*in-being] of the great soul, that fills all the great and small alike.

21. I submit to and bear with all that befals[\*\*befalls?] to me, because there is no escape from destiny, nor slighting of the sound sayings of sages; and I acknowledge O Venerable sir, to owe my knowledge of the knowable One to thy good grace only.

22. I own[\*\*owe?] myself to be quite felicitous to thy favour, and bow down prostrate to thee on the ground, for thy lifting me up from the doleful pit of the world; because there is no other way to repay my gratitude to my venerable preceptor.

23. Nay there is no other act, whereby one may give expression to his obligation to his tutor, for his salvation in this world, save by means of offering himself to his services; with his whole body and mind and the words of his mouth.

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24. It is by thy good grace, O my good sir, that I have passed over the Rubican[\*\*Rubicon] of this world; I am filled with infinite joy amidst all these worlds, and am set free from all my doubts.

25. I bow down to that Brahma, who is sung [\*\*[of]] in the Sáma-veda, as filling all this universe, as the waters of the ocean fill the boundless deep; and whose remembrance fills our soul with ecstasy.

26. I bow down also to the sage Vasishtha, who is of the form of incarnate knowledge alone, and who is immersed in the joyous bliss of divine felicity; who is beyond all duality and sees the only One in the unity of infinite vacuity. Who is ever alike the pure and immaculate One, and witnesseth the inmost of all minds; who is beyond all states and conditions (of so and so or of such and such); and who is quite devoid of the three qualities (which belong to all bodies) i. e. There is no known quality or property that can be predicated to the Deity. The qualities of the unknown One, as unknown, peculiar and unique as own nature.

27. Here ends the Maháramáyana of the sage Vasishtha, with its continuation by his recorder Válmíki, and the speech of the celestial messenger at the latter end of the Book on Nirvána or the ultimate Extinction of the living soul.

[End of Yoga Vasishtha]



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# Yoga Vasistha

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### **Yoga Vasistha**

(Sanskrit: योग-वासिष्ठ)

(also known as

**Vasistha's Yoga**) is

a Hindu spiritual text  
traditionally attributed

to Valmiki. It recounts a discourse of the sage Vasistha to a young Prince Rama, during a period when the latter is in a dejected state. The contents of Vasistha's teaching to Rama is associated with Advaita Vedanta, the illusory nature of the manifest world<sup>[1]</sup> and the principle of non-duality. The book has been dated between the 11th and 14th century AD)<sup>[2]</sup> and is generally regarded as one of the longest texts in Sanskrit (after the *Mahabharata*) and an important text of Yoga. The book consists of about 32,000 shlokas (lines), including numerous short stories and anecdotes used to help illustrate its content. In terms of Hindu mythology, the conversation in the Yoga Vasistha takes place chronologically before the *Ramayana*.

An old painting of people  
talking in houses

A painting from the Yoga  
Vasistha manuscript, 1602

Other names of this text are *Mahā-Rāmāyana*, *ārsha Rāmāyana*, *Vasiṣṭha Rāmāyana*,<sup>[3]</sup> *Yogavasistha-Ramayana* and *Jnanavasistha*.<sup>[1]</sup>

## Contents



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## Text origin and evolution

See also: Buddhism and Hinduism in Kashmir

The *Yoga Vasistha* is a syncretic work, containing elements of Vedanta, Jainism, Yoga, Samkhya, Saiva Siddhanta and Mahayana Buddhism.<sup>[4]</sup> The oldest available manuscript (the *Moksopaya* or *Moksopaya Shastra*) is a philosophical text on salvation (*moksa-upaya*: "means to release"), written on the

Pradyumna hill in Srinagar in the 10th century AD.<sup>[5]</sup>

<sup>[6]</sup><sup>[7]</sup><sup>[8]</sup> This text was <sup>[2]</sup> expanded and Vedanticized from the 11th to the 14th century AD – resulting in the present text, which was influenced by the Saivite Trika school.<sup>[9]</sup> This version contains about 32,000 verses; an abridged version by Abhinanda of Kashmir (son of Jayanta Bhatta) is known as the *Laghu*

("Little") *Yogavasistha* and contains 6,000 verses.<sup>[10]</sup>

Recent research has shown that in this version frame stories have been introduced, emphasis on Rama Bhakti has been added, the meaning of certain passages is reversed, all Buddhist terminology is deleted and the "public sermon" mode has been changed to Vasistha's instructions to Rama.<sup>[8]</sup>

Since 1999, the Moksopaya Project (supervised by professor Walter Slaje at the Martin Luther University of Halle-Wittenberg in Germany) has been working on a critical edition of the *Moksopaya*.<sup>[2][11]</sup>

## Context

Prince Rama returns from touring the country, and becomes utterly disillusioned after experiencing the *apparent* reality of the world. This worries his father, King Dasaratha, who expresses his concern to Sage Vasistha upon Rama's arrival. Sage Vasistha consoles the king by telling him that Rama's dis-passion (*vairagya*) is a sign that the prince is now ready for spiritual enlightenment. He says that Rama has begun understanding profound spiritual truths, which is the cause of his confusion; he needs confirmation. Sage Vasistha asks the king to summon Rama. Then, in King Dasaratha's court, the sage begins his discourse to Rama (which lasts several days). The answer to Rama's questions forms the entire scripture that is *Yoga Vasistha*.

## Content

The traditional belief is that reading this book leads to spiritual liberation. The conversation between Vasistha and Prince Rama is that between a great, enlightened sage and a seeker who is about to reach wholeness. This is said to be among those rare conversations which directly leads to Truth.

The scripture provides understanding, scientific ideas and philosophy; it explains consciousness, the creation of the world, the multiple universes in this world, our perception of the world, its ultimate dissolution, the liberation of the soul and the non-dual approach to creation.

An oft-repeated verse in the text is that relating to *Kakathaliya*, ("coincidence"). The story is that a crow alights on a palm tree, and that very moment the ripe palm fruit falls on the ground. The two events are

apparently related, yet the crow never intended the palm fruit to fall; nor did the palm fruit fall because the crow sat on the tree. The intellect mistakes the two events as causally related, though in reality they are not.

## Structure

*Yoga Vasistha* is divided into six parts: dis-passion, qualifications of the seeker, creation, existence, dissolution and liberation. It sums up the spiritual process in the seven *Bhoomikas*:

1. *Śubhecchā* (longing for the Truth): The yogi (or *sādhaka*) rightly distinguishes between permanent and impermanent; cultivates dislike for worldly pleasures; acquires mastery over his physical and mental organism; and feels a deep yearning to be free from *Samśāra*.
2. *Vicāraṇa* (right inquiry): The yogi has pondered over what he or she has read and heard, and has realized it in his or her life.
3. *Tanumānasa* (attenuation – or thinning out – of mental activities): The mind abandons the many, and remains fixed on the One.
4. *Sattvāpatti* (attainment of *sattva*, "reality"): The Yogi, at this stage, is called *Brahmavid* ("knower of Brahman"). In the previous four stages, the yogi is subject to *sañcita*, *Prārabdha* and *Āgamī* forms of karma. He or she has been practicing *Samprajñāta Samādhi* (contemplation), in which the consciousness of duality still exists.
5. *Asaṃsakti* (unaffected by anything): The yogi (now called *Brahmavidvara*) performs his or her necessary duties, without a sense of involvement.
6. *Parārthabhāvanī* (sees Brahman everywhere): External things do not appear to exist to the yogi (now called *Brahmavidvarīyas*), and tasks are performed only at the prompting of others. *Sañcita* and *Āgamī* karma are now destroyed; only a small amount of *Prārabdha* karma remains.

7. *Turīya* (perpetual *samādhi*): The yogi is known as *Brahmavidvariṣṭha* and does not perform activities, either by his will or the promptings of others. The body drops off approximately three days after entering this stage.

## Influence

*Yoga Vasistha* is considered one of the most important scriptures of the Vedantic philosophy.<sup>[12]</sup>

## Commentaries

The following traditional Sanskrit commentaries on the *Yoga Vasistha* are extant

- *Vāsiṣṭha-rāmāyaṇa-candrikā* by Advayāraṇya (son of Narahari)
- *Tātparya prakāśa* by ānanda Bodhendra Sarasvatī
- *Bhāṣya* by Gaṅgādharendra
- *Pada candrikā* by Mādhava Sarasvatī

## Translations

Originally written in Sanskrit, the *Yoga Vasistha* has been translated into most Indian languages, and the stories are told to children in various forms.<sup>[10]</sup>

During the Moghul Dynasty the text was translated into Persian several times, as ordered by Akbar, Jahangir and Dara Shikuh.<sup>[1]</sup> One of these translations was undertaken by Nizam al-Din Panipati in the late sixteenth century AD. The translation, known as the *Jug-Basisht*, has since become popular in Persia among intellectuals interested in Indo-Persian culture.<sup>[13][14]</sup>

*Yoga Vasistha* was translated into English by Swami Jyotirmayananda, Swami Venkatesananda, Vidvan Bulusu Venkateswaraulu and Vihari Lal Mitra. K. Naryanaswami Aiyer translated the well-known abridged version, *Laghu-Yoga-Vasistha*. In 2009,

Swami Tejomayananda's *Yoga Vasistha Sara Sangrah* was published by the Central Chinmaya Mission Trust. In this version the *Laghu-Yoga-Vasistha* has been condensed to 86 verses, arranged into seven chapters.

## English translations

### 1) Complete translation

- Vālmīki (1891). *The Yoga-Vásishtha-Mahárámayana of Vālmiki*. trans. Vihārilāla Mitra. Calcutta: Bonnerjee and Co. pp. 3,650. OCLC 6953699(<http://www.worldcat.org/oclc/6953699>) .
- Vālmīki (1999). *The Yoga-Vásishtha-Mahárámayana of Vālmiki*. trans. Vihārilāla Mitra. Delhi: Low Price Publications.
- Vālmīki (2000). *The Yoga-Vāsiṣṭha of Vālmiki*. trans. Vihārilāla Mitra. Delhi: Parimal Publications. OCLC 53149153(<http://www.worldcat.org/oclc/53149153>) . Sanskrit text with English translation.
- This complete translation is currently being prepared for publication in the public domain at the Project Gutenberg/Distributed Proofreaders: <http://www.pgdp.net>. A preliminary version is available at: <http://www.scribd.com/collections/2493058/Yoga-Vasishtha-Mitra-translation>

### 2) Abbreviated versions

- Jyotirmayananda, Swami: *Yoga Vasistha*. Vol. 1–5. Yoga Research Foundation, Miami 1977. <http://www.yrf.org>
- Venkatesananda, Swami (1993). *Vasiṣṭha's Yoga*. Albany: State University of New York Press. pp. 768. ISBN 0585068011. OCLC 43475324(<http://www.worldcat.org/oclc/43475324>) . Abbreviated to about one-third of the original work.

- Venkatesananda, Swami (1984). *The Concise Yoga Vāsiṣṭha*(<http://books.google.com/books?id=1FFdOj2dv8cC>) . Albany: State University of New York Press. pp. 430. ISBN 0873959558. OCLC 11044869(<http://www.worldcat.org/oclc/11044869>) . <http://books.google.com/books?id=1FFdOj2dv8cC>. A shorter version of the above.
- Vālmīki (1896). *Yoga-Vāsishta: Laghu, the Smaller*(<http://www.archive.org/details/yogavasishtalagh00aiyeuoft>) . trans. K Nārāyaṇaswāmi Aiyar. Madras: Thompson and Co. p. 346 pages. OCLC 989105(<http://www.worldcat.org/oclc/989105>) . <http://www.archive.org/details/yogavasishtalagh00aiyeuoft>.
- Abhinanda, Pandita (2003). *The Yoga Vasishtha (Abridged Version)* (<http://books.google.com/books?id=tq9TSJGtemsC>) . trans. K.N. Subramanian. Chennai: Sura Books. p. 588 pages. <http://books.google.com/books?id=tq9TSJGtemsC>.
- Vālmīki (1930). *Yoga Vashisht or Heaven Found*(<http://www.sacred-texts.com/hin/yvvhf/index.htm>) . trans. Rishi Singh Gherwal. Santa Barbara, USA: Author. p. 185 pages. <http://www.sacred-texts.com/hin/yvvhf/index.htm>.

## Telugu translations

Complete translation

- Vasishtha Rama Samvaadam, Sri Yeleswarapu Hanuma Ramakrishna. Vol. 1-4, Audio CD for Vol 1.

## Excerpts

"The great remedy for the long-lasting disease of

*samsara* is the enquiry, 'Who am I? To whom does this *samsara* belong?', which entirely cures it."

"Nothing whatsoever is born or dies anywhere at any time. It is Brahman alone, appearing in the form of the world."

"O Rama, there is no intellect, no consciousness, no mind and no individual soul (*jīva*). They are all imagined in Brahman."

"That consciousness which is the witness of the rise and fall of all beings – know that to be the immortal state of supreme bliss."

"Knowledge of truth, Lord, is the fire that burns up all hopes and desires as if they are dried blades of grass. That is what is known by the word *samadhi* – not simply remaining silent."

## See also

- Contents and stories of the Yoga Vasistha
- Valmiki
- Vasistha

## Footnotes

1. ^ **a b c** Leslie 2003, pp. 104
2. ^ **a b c** Hanneder, Jürgen; Slaje, Walter. *Moksopaya Project: Introduction*(<http://www.indologie.uni-halle.de/forschung/Moksopaya/introduction.htm>) .
3. ^ *Encyclopaedia of Indian Literature, Volume 5*. pp. 4638, By various, Published by Sahitya Akademi, 1992, ISBN 81-260-1221-8, 9788126012213
4. ^ Chapple 1984, pp. xii
5. ^ Slaje, Walter. (2005). "Locating the Mokṣopāya", in: Hanneder, Jürgen (Ed.). *The Mokṣopāya, Yogavāsistha and Related Texts*(<http://books.google.com/books?ei=0SkSTb7XNJHEswaB4bDVDA>) Aachen:

- Shaker Verlag. (Indologica Halensis. Geisteskultur Indiens. 7). p. 35.
6. ^ Gallery – The journey to the Pradyumnaśikhara(<http://www.indologie.uni-halle.de/forschung/Moksopaya/pradyumna.htm>)
  7. ^ Leslie 2003, pp. 104–107
  8. ^ **a b** Lekh Raj Manjhadria. (2002?) *The State of Research to date on the Yogavastha (Moksopaya)* (<http://www.valmikisabhas.org.uk/YU-MUPatilaLekhRaj.pdf>) .
  9. ^ Chapple 1984, pp. x–xi
  10. ^ **a b** Leslie 2003, pp. 105
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  13. ^ Juan R.I. Cole in Iran and the surrounding world(<http://books.google.com/books?id=CdzFJIE7f5oC>) by Nikki R. Keddie, Rudolph P. Matthee, 2002, pp. 22–23
  14. ^ Baha'u'llah on Hinduism and Zoroastrianism: The Tablet to Mirza Abu'l-Fadl Concerning the Questions of Manakji Limji Hataria([http://bahaistudies.net/hindu\\_zoro.html](http://bahaistudies.net/hindu_zoro.html)) , Introduction and Translation by Juan R. I. Cole

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- Leslie, Julia (2003). *Authority and meaning in*



*Indian religions: Hinduism and the case of Vālmīki*([http://books.google.com/books?id=466QEN\\_Av4MC](http://books.google.com/books?id=466QEN_Av4MC)) . Ashgate Publishing, Ltd.. ISBN 0754634310.  
[http://books.google.com/books?id=466QEN\\_Av4MC](http://books.google.com/books?id=466QEN_Av4MC).

## External links

- The *Yoga-Vasistha* of *Valmiki* with *Vasistha Maharamayana - Tatparya Prakasa*(<http://www.archive.org/details/The.Yoga-Vasistha.of.Valmiki.with.Vasistha.Maharamayana-tatparya>) - The complete Sanskrit scripture in 2 parts, at archive.org
- <http://www.hariomgroup.org/maharamayan>
- <http://sivaloka.tripod.com/YogaVasishtha.htm>
- <http://www.dlshq.org/religions/yogavasishtha.htm>
- <http://www.bhagwanvalmiki.com/yogvasistha1.htm>
- An Index to the Yoga Vasistha(<http://www.yogavasistha.com/anindex.htm>)
- Yoga Vasistha (narration by Gurugillies) ([http://www.youtube.com/view\\_play\\_list?p=05F771EF4AB0F7C3](http://www.youtube.com/view_play_list?p=05F771EF4AB0F7C3))

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**Baha'u'llah on Hinduism and Zoroastrianism:  
The Tablet to Mirza Abu'l-Fadl Concerning  
the Questions of Manakji Limji Hataria**

Introduction and Translation by Juan R.I. Cole

The "book of Juk" could also be transliterated as the "book of Jug," a reference to the Persian translation of the Yoga Vasistha (Jug-Basisht), a work on Hindu mysticism probably written in the thirteenth century of the Common Era. Cast in the form of a dialogue purportedly between the Vedic sage Vasistha and his pupil Rama, this work shows influences of Vedanta, Yoga and even Mahayana Buddhism.

[http://bahaistudies.net/hindu\\_zoro.html](http://bahaistudies.net/hindu_zoro.html)

# Vashistha

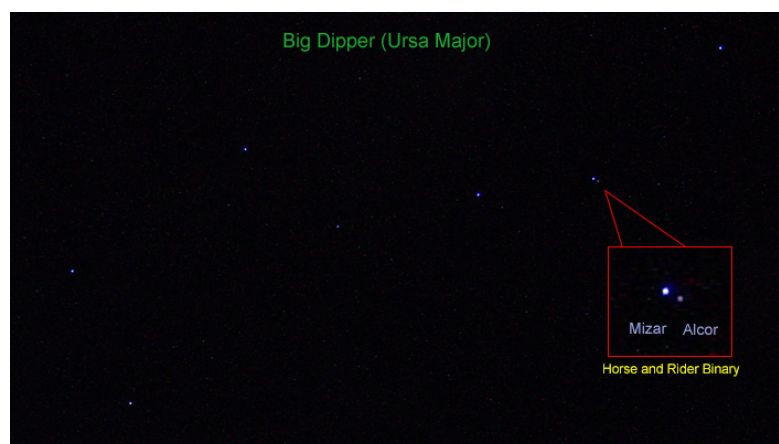
**Vashistha** (Sanskrit: वशिष्ठ, वसिष्ठ, Thai: Vasiṭ) is one of the Saptarishis (Seven Great Sages Rishi) in the seventh, i.e. the present Manvantara. Vashista is a manasputra of God Brahma. He had in his possession the divine cow Kamadhenu, and Nandini her child, who could grant anything to their owners. Arundhuti is the name of the wife of Vashista. RigVeda 7:33 mentions Vashistha rishi as son of MitraVaruṇa and Urvasi.<sup>[1][2]</sup>

Vashistha, as one of 9 Prajapatis, is credited as the chief author of Mandala 7 of the Rigveda. Vashistha and his family are glorified in RV 7.33, extolling their role in the Battle of the Ten Kings, making him the only mortal besides Bhava to have a Rigvedic hymn dedicated to him. Another treatise attributed to him is "Vashistha Samhita" - a book on the Vedic system of electional astrology.



## Arundhati and Vashistha pair of stars

Mizar is known as Vashistha and Alcor is known as Arundhati in traditional Indian astronomy. The pair is considered to symbolize marriage (Vashishtha and Arundhati were a married couple) and, in some Hindu communities, priests conducting a wedding ceremony allude to or point out the constellation as a symbol of the closeness marriage brings to a couple.



In traditional Indian astronomy, pair of Alcor and Mizar in constellation Ursa Major is known as Vashistha and Arundhati

## Vashistha

In the Vinaya Pitaka of the *Mahavagga* (I.245)<sup>[3]</sup> section the pays respect to Vashistha by declaring that the Veda in its true form was declared to the Vedic rishis "Atthako, Vâmako, Vâmadevo, Vessâmitto, Yamataggi, Angiraso, Bhâradvâjo, **Vâsettho**, Kassapo, and Bhagu"<sup>[4]</sup> and because that true Veda was altered by some priests he refused to pay homage to the altered version.<sup>[5]</sup>

## Vashistha head

A copper item representing a human head styled in the manner described for the Rigvedic. Vashistha has been dated to around 3700 B.C. in three western universities using among other tests carbon 14 tests, spectrographic analysis, X-ray dispersal analysis and metallography.<sup>[6]</sup> This indicates that some Rigvedic customs were already known at a very early time. The head was not found in an archaeological context, as it was rescued from being melted down in Delhi.

## References

- [1] "according to Rig Veda 7.33:11 he is the son of Maitravarun and Urvashi" Prof. Shrikant Prasoon, Pustak Mahal, 2009, ISBN 8122310729, 9788122310726. (<http://books.google.co.in/books?id=bHIpvQDlazAC&lpg=PA109&dq=Vashishtha Urvashi rig veda&pg=PA109#v=onepage&q=Vashishtha Urvashi rig veda&f=false>)
- [2] "Born of their love for Urvashi, Vasiṣṭha thou, priest, art son of Varuṇa and Mitra; And as a fallen drop, in heavenly fervour, all the Gods laid thee on a lotus-blossom." (<http://www.sacred-texts.com/hin/rigveda/rv07033.htm>)
- [3] P. 494 *The Pali-English dictionary* By Thomas William Rhys Davids, William Stede
- [4] P. 245 *The Vinaya piṭakam: one of the principle Buddhist holy scriptures ..., Volume 1* edited by Hermann Oldenberg
- [5] The Vinaya Pitaka's section *Anguttara Nikaya: Panchaka Nipata*, P. 44 *The legends and theories of the compared with history and science* By Robert Spence Hardy
- [6] Hicks and Anderson. Analysis of an Indo-European Vedic Aryan Head - 4500-2500 B.C., in *Journal of IE studies* 18:425-446. Fall 1990.

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- Atreya, B L (1981 (1st ed. 1935)). *The Philosophy of the Yoga Vashista. A Comparative Critical and Synthetic Survey of the Philosophical Ideas of Vashista as presented in the Yoga-Vashista Maha-Ramayan. Based on a thesis approved for the degree of Doctor of Letters in the Banaras Hindu University.* Moradabad: Darshana Printers. p. 467 pages.
- Atreya, B L (1993). *The Vision and the Way of Vashista.* Madras: Indian Heritage Trust. p. 583 pages. OCLC 30508760 (<http://www.worldcat.org/oclc/30508760>). Selected verses, sorted by subject, in both Sanskrit and English text.
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- Vālmīki (1976). *Yoga Vashista Sara: The Essence of Yoga Vashista.* trans. Swami Surēśānanda. Tiruvannamalai: Sri Ramanasramam. p. 29 pages. OCLC 10560384 (<http://www.worldcat.org/oclc/10560384>). Very short condensation.

# Article Sources and Contributors

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# Sanskrit Dictionary

Monier-Williams Search

vasiṣṭha



Search

Type any Sanskrit or English word, you can use देवनागरी, IAST, Harvard-Kyoto, SLP1 or ITRANS.

About 33 results for vasiṣṭha



Sanskrit: 33 results found.

☐ Devanagari

☐ Brahmi EXPERIMENTAL

vasiṣṭha

**m.** plural the family of **vasiṣṭha** - ( **vasiṣṭhasyāṅkuśaḥ** - etc. Name of **sāman** - s )

vasiṣṭha

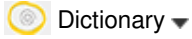
**m.** Name of an **anuvāka** - on **Va1rtt.** 2

vasiṣṭha

**m.** Name of the author of a law-book and other works (prob. intended to be ascribed to the Vedic **ṛṣi** - above)

vasiṣṭha

**m.** (wrongly written **vaśiṣṭha** - ), "the most wealthy", Name of a celebrated Vedic **ṛṣi** - or sage (owner of the "cow of plenty", called **nandinī** - , offspring of **surabhi** - , which by granting all desires made him, as his name implies, master of every **vasu** - or desirable object; he was the typical representative of Brahmanical rank, and the legends of his conflict with **viśvā-mitra** - , who raised himself from the kingly or **kṣatriya** - to the Brahmanical class, were probably founded on the actual struggles which took place between the Brahmins and **kṣatriya** - s; a great many hymns of the are ascribed to these two great rivals; those of the seventh **maṇḍala** - , besides some others, being attributed to **vasiṣṭha** - , while those of the third **maṇḍala** - are assigned to **viśvā-mitra** - ; in one of **vasiṣṭha** - 's hymns he is represented as king **su-dās** - 's family priest, an office to which **viśvā-mitra** - also aspired; in another hymn **vasiṣṭha** - claims to have been inspired by **varuṇa** - , and in another [ ] he is called the son of the **apsaras** - **urvaśī** - by **mitra** - and **varuṇa** - , whence his patronymic **maitrāvaruṇi** - ; in **manu** - , he is enumerated among the ten **prajā-pati** - s or Patriarchs produced by **manu** - **svāyambhuva** - for the peopling of the universe; in the he is mentioned as the family priest of the solar race or family of **ikṣvāku** - and **rāma-candra** - ,



Dictionary ▼

vasiṣṭha

vasiṣṭha

vasiṣṭha

vasiṣṭhabhṛgvatrisama

vasiṣṭhahomaprakāra

vasiṣṭhaka

vasiṣṭhakālpa

vasiṣṭhakaśyapikā

vasiṣṭhaliṅgapurāṇa

vasiṣṭhanihava

vasiṣṭhaprācī

vasiṣṭhapramukha

vasiṣṭhaputra

vasiṣṭhasaṃhitā

vasiṣṭhasaṃsarpa

vasiṣṭhaśapha

vasiṣṭhasiddhānta

vasiṣṭhaśikṣā

vasiṣṭhaśilā

vasiṣṭhasmṛti

vasiṣṭhaśrāddhakalpa

vasiṣṭhatantra

vasiṣṭhatva

vasiṣṭhavat

vasiṣṭhayajña

laghuvasiṣṭhasiddhānta

śrāddhavasīṣṭha

vṛddhavasīṣṭha

bṛhadvasīṣṭha

moreover, called the father of **aurva** - [ ? ], of the **sukālin** - s[ ? ], of seven sons[ ? ? ], and the husband of **akṣa -mālā** - or **arundhati** - [ ? ] and of **ūrjā** - [ ? ]; other legends make him one of the 7 patriarchal sages regarded as forming the Great Bear in which he represents the star See **ṛṣi** - ) [ ? ] etc. (see [ ? ])

**mfn.** (superl. fr. 1. **v/asu** - ; see **v/asīyas** - and under 3. **vas** - ) most excellent, best, richest [ ? ]

**n.** flesh [ ? ]

**vasīyas** - See p.930. [ ? ]

**mfn.** equal to (the three great saints) **vasiṣṭha** - and **bhṛgu** - and **atri** - [ ? ]

**m.** Name of work [ ? ]

**m.** the sage **vasiṣṭha** - (See above) . [ ? ]

**m.** Name of work [ ? ]

**f.** a matrimonial alliance between the descendants of **vasiṣṭha** - and those of **kaśyapa** - [ ? ]

**n.** Name of a **purāṇa** - . [ ? ]

**m.** Name of a **sāman** - , [ ? ]

**f.** Name of a place [ ? ]

**mfn.** preceded or led by **vasiṣṭha** - [ ? ]

**m. plural** "the sons or descendants of **vasiṣṭha** - ", Name of the authors of [ ? ]

**f.** [ ? ]

**m.** a particular **catur -aha** - , [ ? ]

**m. dual number** Name of a **sāman** - [ ? ]

**m.** [ ? ]

**f.** Name of a **śikṣā** - . [ ? ]

**f.** Name of a place [ ? ]

**f.** [ ? ]

**m.** Name of work [ ? ]

**n.** Name of a **tantra** - . [ ? ]

**n.** the state or condition of being **vasiṣṭha** - [ ? ]

**ind.** like **vasiṣṭha** - [ ? ]

(**v/a** - ) **m.** Name of a particular sacrifice [ ? ]

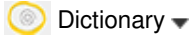
**m.** Name of work [ ? ]

**mn.** Name of work [ ? ]

**m.** the older **vasiṣṭha** - or an older recension of **vṛddha** - 's law-book [ ? ]

**m.** the larger **vasiṣṭha** - . [ ? ]

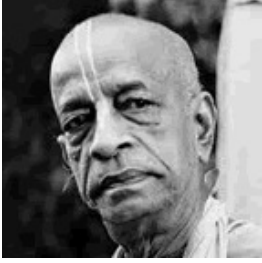




Dictionary ▼



Vedabase Search



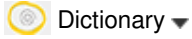
Sanskrit: 1 result found

**vasiṣṭha** spv. [brightest: √ 1. vas] best, most excellent, wealthiest (V., E.); m. N. of one of the leading Vedic Rishis, com- poser of the seventh Mandala of the RV.; in C. he is regarded as one of the seven Rishis and is mentioned as a lawgiver (often incor rectly spelt Vasishtha).

About 45 results

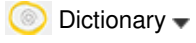
Sanskrit: 45 results found.

|                                       |                                                  |               |
|---------------------------------------|--------------------------------------------------|---------------|
| <b>vasiṣṭha</b>                       | the great sage Vasiṣṭha                          | SB 4.24.4     |
| <b>vasiṣṭha-asita-gautama-ādibhiḥ</b> | by such brāhmaṇas as Vasiṣṭha, Asita and Gautama | SB 9.4.22     |
| <b>vasiṣṭha-asita-gautama-ādibhiḥ</b> | by such brāhmaṇas as Vasiṣṭha, Asita and Gautama | SB 9.4.22     |
| <b>vasiṣṭha-asita-gautama-ādibhiḥ</b> | by such brāhmaṇas as Vasiṣṭha, Asita and Gautama | SB 9.4.22     |
| <b>vasiṣṭha-asita-gautama-ādibhiḥ</b> | by such brāhmaṇas as Vasiṣṭha, Asita and Gautama | SB 9.4.22     |
| <b>vasiṣṭha-śāpāt</b>                 | being cursed by Vasiṣṭha                         | SB 9.9.18     |
| <b>vasiṣṭha-śāpāt</b>                 | being cursed by Vasiṣṭha                         | SB 9.9.18     |
| <b>vasiṣṭha-tanayāḥ</b>               | the sons of Vasiṣṭha                             | SB 8.1.24     |
| <b>vasiṣṭha-tanayāḥ</b>               | the sons of Vasiṣṭha                             | SB 8.1.24     |
| <b>vasiṣṭhaḥ</b>                      | the great sage                                   | SB 9.7.22     |
| <b>vasiṣṭhaḥ</b>                      | the great saint Vasiṣṭha                         | SB 9.1.13     |
| <b>vasiṣṭhaḥ</b>                      | Vasiṣṭha                                         | SB 9.9.38     |
| <b>vasiṣṭhaḥ</b>                      | Vasiṣṭha                                         | SB 1.9.6-7    |
| <b>vasiṣṭhaḥ</b>                      | Vasiṣṭha                                         | SB 3.12.23    |
| <b>vasiṣṭhaḥ</b>                      | Vasiṣṭha                                         | SB 4.29.42-44 |
| <b>vasiṣṭhaḥ</b>                      | Vasiṣṭha                                         | SB 6.15.12-15 |
| <b>vasiṣṭhaḥ</b>                      | Vasiṣṭha                                         | SB 6.18.5     |
| <b>vasiṣṭhaḥ</b>                      | Vasiṣṭha                                         | SB 8.13.5     |
| <b>vasiṣṭhaḥ</b>                      | Vasiṣṭha Muni                                    | SB 11.16.22   |
| <b>vasiṣṭhaḥ cyavanaḥ kaṇvaḥ</b>      | Vasiṣṭha, Cyavana and Kaṇva                      | SB 10.74.7-9  |
| <b>vasiṣṭhaḥ cyavanaḥ kaṇvaḥ</b>      | Vasiṣṭha, Cyavana and Kaṇva                      | SB 10.74.7-9  |
| <b>vasiṣṭhaḥ cyavanaḥ kaṇvaḥ</b>      | Vasiṣṭha, Cyavana and Kaṇva                      | SB 10.74.7-9  |
| <b>vasiṣṭhaḥ gālavaḥ bhṛguḥ</b>       | Vasiṣṭha, Gālava and Bhṛgu                       | SB 10.84.2-5  |



Dictionary ▼

|                                                                                              |                                          |               |
|----------------------------------------------------------------------------------------------|------------------------------------------|---------------|
| <b>vasiṣṭhaḥ</b> gālavaḥ bhr̥guḥ                                                             | Bhr̥gu<br>Vasiṣṭha, Gālava and<br>Bhr̥gu | SB 10.84.2-5  |
| <b>vasiṣṭhaḥ</b> nārada-ādayaḥ                                                               | Vasiṣṭha, Nārada and<br>others           | SB 11.1.11-12 |
| <b>vasiṣṭhaḥ</b> nārada-ādayaḥ                                                               | Vasiṣṭha, Nārada and<br>others           | SB 11.1.11-12 |
| <b>vasiṣṭhaḥ</b> nārada-ādayaḥ                                                               | Vasiṣṭha, Nārada and<br>others           | SB 11.1.11-12 |
| <b>vasiṣṭhaḥ</b> varuṇaḥ rambhā                                                              | Vasiṣṭha, Varuṇa and<br>Rambhā           | SB 12.11.36   |
| <b>vasiṣṭhaḥ</b> varuṇaḥ rambhā                                                              | Vasiṣṭha, Varuṇa and<br>Rambhā           | SB 12.11.36   |
| <b>vasiṣṭhaḥ</b> varuṇaḥ rambhā                                                              | Vasiṣṭha, Varuṇa and<br>Rambhā           | SB 12.11.36   |
| <b>vasiṣṭham</b>                                                                             | the great sage Vasiṣṭha                  | SB 9.13.1     |
| <b>vasiṣṭham</b>                                                                             | the most powerful<br>Vasiṣṭha            | SB 9.1.36     |
| <b>vasiṣṭhasya</b>                                                                           | of the great sage<br>Vasiṣṭha            | SB 4.1.40     |
| marīciḥ, atri, aṅgirasau, pulastyah,<br>pulaḥ, kratuḥ, bhr̥guḥ, <b>vasiṣṭhaḥ</b> ,<br>dakṣaḥ | names of sons of<br>Brahmā               | SB 3.12.22    |
| marīciḥ, atri, aṅgirasau, pulastyah,<br>pulaḥ, kratuḥ, bhr̥guḥ, <b>vasiṣṭhaḥ</b> ,<br>dakṣaḥ | names of sons of<br>Brahmā               | SB 3.12.22    |
| marīciḥ, atri, aṅgirasau, pulastyah,<br>pulaḥ, kratuḥ, bhr̥guḥ, <b>vasiṣṭhaḥ</b> ,<br>dakṣaḥ | names of sons of<br>Brahmā               | SB 3.12.22    |
| marīciḥ, atri, aṅgirasau, pulastyah,<br>pulaḥ, kratuḥ, bhr̥guḥ, <b>vasiṣṭhaḥ</b> ,<br>dakṣaḥ | names of sons of<br>Brahmā               | SB 3.12.22    |
| marīciḥ, atri, aṅgirasau, pulastyah,<br>pulaḥ, kratuḥ, bhr̥guḥ, <b>vasiṣṭhaḥ</b> ,<br>dakṣaḥ | names of sons of<br>Brahmā               | SB 3.12.22    |
| marīciḥ, atri, aṅgirasau, pulastyah,<br>pulaḥ, kratuḥ, bhr̥guḥ, <b>vasiṣṭhaḥ</b> ,<br>dakṣaḥ | names of sons of<br>Brahmā               | SB 3.12.22    |
| marīciḥ, atri, aṅgirasau, pulastyah,<br>pulaḥ, kratuḥ, bhr̥guḥ, <b>vasiṣṭhaḥ</b> ,<br>dakṣaḥ | names of sons of<br>Brahmā               | SB 3.12.22    |
| marīciḥ, atri, aṅgirasau, pulastyah,<br>pulaḥ, kratuḥ, bhr̥guḥ, <b>vasiṣṭhaḥ</b> ,<br>dakṣaḥ | names of sons of<br>Brahmā               | SB 3.12.22    |
| marīciḥ, atri, aṅgirasau, pulastyah,<br>pulaḥ, kratuḥ, bhr̥guḥ, <b>vasiṣṭhaḥ</b> ,<br>dakṣaḥ | names of sons of<br>Brahmā               | SB 3.12.22    |



viśvāmitra-vasiṣṭhayoh

viśvāmitra-**vasiṣṭha**yoh

Vasiṣṭha

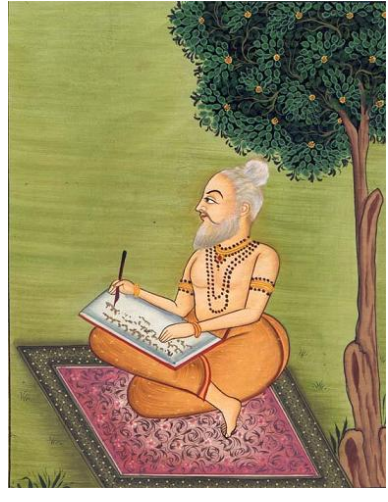
between Viśvāmitra and  
Vasiṣṭha

SB 9.7.7



Parse Time: 0.499s Search Word: vasiṣṭha Input Encoding: IAST: vasiṣṭha

# Valmiki

| Vālmīki                                                                           |                                                                    |
|-----------------------------------------------------------------------------------|--------------------------------------------------------------------|
|  |                                                                    |
| Vālmīki ṛṣi composing the Rāmāyaṇa.                                               |                                                                    |
| <b>Titles/honours</b>                                                             | Deepanshu Kulshreshtha                                             |
| <b>Philosophy</b>                                                                 | Dharmic movement called Valmikism is based on Valmiki's teachings. |
| Composed Rāmāyaṇa and Yoga Vasiṣṭha                                               |                                                                    |

**Valmiki** (Sanskrit: वाल्मीकि; Vālmīki)<sup>[1]</sup> is celebrated as the harbinger-poet in Sanskrit literature. He is the author of the epic *Rāmāyaṇa*, based on the attribution in the text of the epic itself. He is revered as the *Ādi Kavi*, which translates to *First Poet*, for he invented *śloka*<sup>[2]</sup> (i.e. first verse or epic metre), which set the base and defined the form to Sanskrit poetry.

## Writer of the Rāmāyaṇa

The *Rāmāyaṇa*, originally written by Vālmīki, consists of 23,000 *ślokas* and 7 cantos {Kaṇḍas} including the Uttara canto {Kaṇḍa}. *Rāmāyaṇa* is composed of about 480,002 words, being a quarter of the length of the full text of the *Mahābhārata* or about four times the length of the *Iliad*. The *Rāmāyaṇa* tells the story of a prince, Rāma of Ayodhyā, whose wife Sītā is abducted by the demon-king (*Rākṣasa*) of Laṅkā, Rāvaṇa. The Vālmīki's *Rāmāyaṇa* is dated variously from 500 BC to 100 BC, or about co-eval with early versions of the *Mahābhārata*.<sup>[3]</sup> As with many traditional epics, it has gone through a process of interpolations and redactions, making it impossible to date accurately.



The youthful sage Nārada at the white-bearded Vālmīki's hermitage

Vālmīki is also quoted to be the contemporary of Śrī Rāma. Śrī Rāma met Vālmīki during his period of exile and interacted with him. Vālmīki gave shelter to Sītā in his hermitage when Rama banished her.

Kuśa and Lava the twin sons of Śrī Rama were born to Sītā in this hermitage. Vālmīki taught Rāmāyaṇa to Kuśa and Lava, who later sang the divine story in Ayodhyā during the Aśvamedha yajña congregation, to the pleasure of the audience, whereupon, King Śrī Rāma questioned who they were and later visited Valmiki's hermitage to confirm if the Sita, the two children claimed as their mother was in fact his wife in exile. Later, he summoned them to his royal palace. Kuśa and Lava sang the story of Śrī Rāma there, and Śrī Rāma confirmed that whatever had been sung by these two children was entirely true.



Sītā in Vālmīki's hermitage



Replica of sage Valmiki at Dwaraka Tirumala, Andhra Pradesh

## The first śloka



The Killing of Krouncha Heron

Vālmīki was going to the river Ganges for his daily ablutions. A disciple by the name Bharadvāja was carrying his clothes. On the way, they came across the Tamasa Stream. Looking at the stream, Vālmīki said to his disciple, "Look, how clear is this water, like the mind of a good man! I will bathe here today." When he was looking for a suitable place to step into the stream, he saw a crane couple mating. Vālmīki felt very pleased on seeing the happy birds. Suddenly, hit by an arrow, the male bird died on the spot. Filled by sorrow, its mate screamed in agony and died of shock. Vālmīki's heart melted at this pitiful sight. He looked around to find out who had shot the bird. He saw a hunter with a bow and arrows, nearby. Vālmīki became very angry. His lips opened and he cried out,

मां नषिद प्रतपिष्ठं त्वमगमः शाश्वतीः समाः । यत्क्रौञ्चमथिनादेकम् अवधीः काममोहितम् ॥'

*mā niṣāda pratiṣṭhām tvamagamaḥ śāśvatīḥ samāḥ*

*yat krauñcamithunādekam avadhīḥ kāmamohitam*<sup>[4]</sup>

*You will find no rest for the long years of Eternity*

*For you killed a bird in love and unsuspecting<sup>[5]</sup>*

Emerging spontaneously from Valmiki's rage and grief, this was the first śloka in Sanskrit literature. Later Vālmīki Muni composed the entire Rāmāyaṇa with the blessings of Lord Brahmā in the same meter that issued forth from him as the śloka. Thus this śloka is revered as the "first śloka" in Hindu literature. Vālmīki Muni is revered as the first poet, or *Ādi Kavi*, and the Rāmāyaṇa, the first Kāvya.

His first disciples to whom he taught the Rāmāyaṇa were Kuśa and Lava, the sons of Śrī Rāma.

प्रचेत्सोऽहं दशमः पुत्रो राघवनन्दन । न स्मराम्यनृतं वाक्यमस्मि तु तव पुत्रकौ ॥ 96:16

In another verse, it is also stated that he is from the lineage of the sage Bhārgava

सनबिद्धं हं श्लोकानां चतुर्वशित्सहस्रकम् । उपाख्यानशतं चैव भागवेण तपस्वनि ॥ 94:24

Vālmīki was fisherman(Koli) by birth. Thus, it can be taken as reasonably ascertained that even though he was brought up by foster parents who were hunters, his adoption must have occurred at an age by which time, Vālmīki was well aware of his lineage and his real parenthood.

Legend has it that once when he was a very young boy, he wandered off into the forest while playing. His parents searched for him everywhere and being not able to find him anywhere in the nearby forest areas, finally gave up the search having concluded that they had lost their son in the dangerous parts of the forest, perhaps to some wild beast. The young boy was found by a hunter couple and was brought up by them as if he were their own child. They named him Ratnakara and taught him the art of hunting. Ratnakara learned to hunt and grew up into a young lad. His parents found a suitable girl who came from a similar hunter family and married him off. As he set up his family and had children, gradually he began to feel it difficult to provide for the family by his hunting alone. Daily hunting had hardened his heart. Then he began to stop the wayfarers who happened to pass through the forest, threatened them and made them part with all their belongings. He brought them to his family. His wife and children would happily partake of whatever he brought them.

It is said that he had become such a terror for the animals in the forest that if he walked, the beasts would scatter away fearful of being hunted down by him. One day, he saw the seven sages walking through the forest and jumped in front of them and demanded that they part with all that they had. The seven sages were the Saptarshis who walk the three worlds sanctifying them with their presence. The sages looked at Vālmīki with compassionate eyes and readily offered the kamandalu that they carried. They said, "This is all we have and you may gladly have it". Vālmīki was nonplussed by their non-resistance and the deep peace they carried. Normally when he attacked wayfarers they would struggle and sweat or fall at his feet and plead for mercy. These sages remained unperturbed by his ferocity, unmoved by his blood stained weapons. They looked at him as if he were a child asking for some toy. Their stillness brought Ratnakara's rage and passion down. They asked him why he was stealing from wayfarers. Vālmīki answered that he was doing it to maintain a standard of living for his family.

## As God's incarnation

The *Vishnudharmottara Purana* says that Valmiki was born in the Tetrayuga as a form of Vishnu who composed the Ramayana, and that people desirous of earning knowledge should worship Valmiki.<sup>[6]</sup>

The Balmiki community found in Punjab, Rajasthan, and Gujarat worship Valmiki as their ancestor and as God.

## References

- [1] Julia Leslie, *Authority and Meaning in Indian Religions: Hinduism and the Case of Valmiki* ([http://books.google.com/books?id=466QEN\\_Av4MC](http://books.google.com/books?id=466QEN_Av4MC)), Ashgate (2003), p. 154. ISBN 0-7546-3431-0
- [2] P. 505 *Encyclopaedia of Hinduism, Volume 3* By Sunil Sehgal
- [3] Goldman, Robert P., *The Rāmāyaṇa of Vālmīki: An Epic of Ancient India* pp. 23
- [4] Sacred-Texts.com (<http://www.sacred-texts.com/hin/rys/rys1002.htm>) IAST encoded transliteration (modified from original source to accurately reflect sandhi rules)
- [5] Buck, William and van Nooten, B. A. *Ramayana*. 2000, page 7
- [6] P. 166 *Mythology of Vishnu and His Incarnations* By Manohar Laxman Varadpande

## External links

- Valmiki biography webpage (<http://www.freeindia.org/biographies/valmiki/>)
- Satya Sarada Kandula, "Valmiki - Adikavi", *The Ancient Indians* (<http://ancientindians.wordpress.com/valmiki-adikavi/>)



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